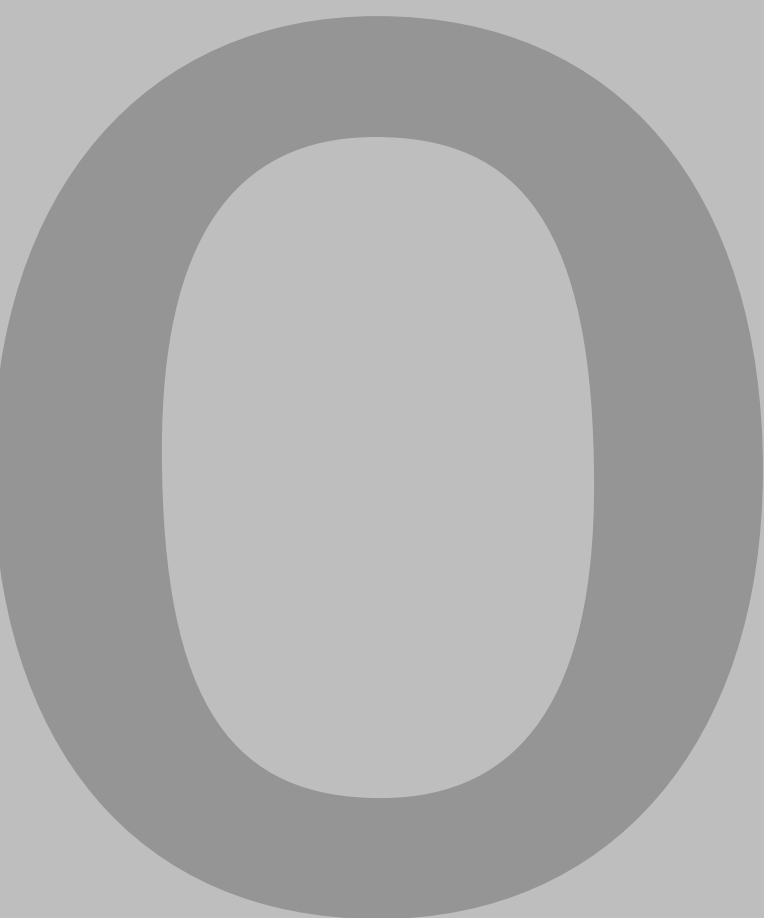

AECID GUIDE FOR MAINSTREAMING CULTURAL DIVERSITY



DIGITAL VERSION



**Cooperación
Española**

AECID Guide for Mainstreaming Cultural Diversity

General Catalogue of Official Publications (Catálogo General de Publicaciones Oficiales):
<https://cpage.mpr.gob.es>

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Spanish Cooperation Master Plans include cultural diversity as a cross-sectoral approach to all development processes and interventions. This approach is reinforced by the 2030 Agenda for Sustainable Development, which refers to cultural diversity as part of humanity's wealth that needs to be preserved and affects the achievement of the Sustainable Development Goals (SDGs).

This Guide is in response to this commitment to cultural diversity. It has been drawn up through a participatory process, headed by the AECID Culture and Development team and with the involvement of the entire Agency.

As a point of departure, we analysed the needs and experiences of AECID departments when they applied the cultural diversity approach in their work. This information allowed us to draw up a first version of the Guide, open to dialogue with all Agency units and to reflection on the importance of considering and respecting the cultural diversity of the communities where we work, in such a way that our actions are culturally sustainable and have positive effects on people's development.

This Guide would not have been possible without the valuable contributions of those who have dedicated their time to its preparation. We are deeply grateful to each and every one of them. For the diagnosis and participatory process with all departments, we availed of the essential work of ISI Argonauta consultants Paloma García Varela and Carmen Borja Segade. The Culture and Development team has drawn up the final version of the document, contributing key concepts of culture and cultural diversity from the perspective of sustainable development. We would like to give a special thanks to Demián Ramos, intern at the Department of Cooperation and Cultural Promotion.

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TABLE OF CONTENTS



PRESENTATION	7
WHO THIS GUIDE IS AIMED AT AND HOW TO USE IT	8
1. CONCEPTUAL FRAMEWORK	11
1.1. WHAT DO WE UNDERSTAND BY CULTURE WHEN REFERRING TO HUMAN DEVELOPMENT?	12
1.2. WHAT IS CULTURAL DIVERSITY?	14
1.3. THE ESSENTIAL ROLE OF CULTURE AND CULTURAL DIVERSITY IN SUSTAINABLE DEVELOPMENT	16
1.4. CULTURAL DIVERSITY AS A CROSS-SECTORAL PRINCIPLE IN SUSTAINABLE DEVELOPMENT COOPERATION	18
1.5. SECTORAL AND CROSS-SECTORAL APPROACH TO CULTURE AND CULTURAL DIVERSITY	19
1.6. CULTURE: A COLLECTIVE EVENT	21
2. EDUCATION FOR GLOBAL CITIZENSHIP AND CULTURAL DIVERSITY	23
3. REGULATORY FRAMEWORK	29
3.1. INTERNATIONAL REGULATORY FRAMEWORK	30
3.1.1. INTERNATIONAL HUMAN RIGHTS LAW INSTRUMENTS RELEVANT TO CULTURAL DIVERSITY	30
3.1.2. INSTRUMENTS OF REGIONAL SYSTEMS FOR THE DEFENCE AND PROMOTION OF HUMAN RIGHTS	35
3.2. REGULATORY FRAMEWORK FOR THE SPANISH COOPERATION	39
4. GUIDANCE FOR AECID PLANNING PROCESSES	43
4.1. COUNTRY ASSOCIATION FRAMEWORK (SPANISH ACRONYM: MAP)	48
4.2. COUNTRY PROGRAMME	57
5. GENERAL GUIDANCE FOR AECID INTERVENTIONS	61
5.1. FORMULATION PHASE	63
5.2. EXECUTION AND MONITORING PHASE	73
5.3. EVALUATION PHASE	74
6. SPECIFIC GUIDANCE FOR COOPERATION MODALITIES	77
6.1. DEVELOPMENT NGO PROJECTS AND AGREEMENTS	78
6.2. INNOVATIVE ACTIONS FOR DEVELOPMENT	85
6.3. DELEGATED COOPERATION AND COLLABORATION IN THE CONTEXT OF THE EUROPEAN UNION	87
7. TOOLBOX BY COOPERATION FIELD AND SECTOR	91
7.1. CULTURAL DIVERSITY IN THE FIELD OF HUMANITARIAN ACTION	92
7.2. COOPERATION SECTORS	98
7.2.1. WATER AND SANITATION	99
7.2.2. CULTURE AND SCIENCE	100

7.2.3. ECONOMIC GROWTH	102
7.2.4. RURAL DEVELOPMENT, FOOD SECURITY AND NUTRITION	103
7.2.5. EDUCATION	104
7.2.6. GENDER	105
7.2.7. GOVERNANCE	106
7.2.8. THE ENVIRONMENT AND CLIMATE CHANGE	107
7.2.9. HEALTH	108
7.3. MEASURING THE MAINSTREAMING OF CULTURAL DIVERSITY: INDICATORS	110
8. ANALYSIS OF CULTURAL DIVERSITY WITH A HUMAN RIGHTS APPROACH	115
8.1. CULTURAL RIGHTS	116
8.1.1. REGULATORY FRAMEWORK	117
8.1.2. THE COLLECTIVE DIMENSION OF CULTURAL RIGHTS AND CULTURAL DIVERSITY	119
8.2. HUMAN RIGHTS AND THE PUBLIC SPACE	122
8.3. RIGHT TO FOOD	127
8.4. RIGHT TO EDUCATION	130
8.5. RIGHT TO HEALTH	134
8.6. WOMEN'S RIGHTS	138
8.7. RIGHT TO ACCESS TO JUSTICE	142
GLOSSARY OF TERMS	148
BIBLIOGRAPHY	154



PRESENTATION



The link between culture and sustainable development refers us to the freedom of the individual to optimise their creativity, preserve their cultural identity and exercise their rights in accordance with their own cultural references. It also means recognising and respecting the shared values that give cohesion to social groups and mark their collective identity. Finally, it involves incorporating the cultural diversity that characterises human beings in order to build on what we know.

Development processes cannot be based on transforming the culture of the groups with whom we act. Rather, they should identify and encourage culture in order to ensure that the individuals adopt these development proposals and see themselves reflected in them.

The Spanish Cooperation is a pioneer in treating culture as an essential element of its sustainable development policies. Successive Master Plans and the *Culture and Development Strategy* highlight cultural diversity as one of the cross-sectoral priorities in every sphere of action. This commitment leads us to look for formulas for collecting knowledge from different groups and optimising their participation to benefit global development, as established in the *2030 Agenda for Sustainable Development*. It leads us to re-examine mechanisms for the effectiveness and quality of the aid, so that they can open up to the particular conception of development of the cultural groups with whom we work.

This publication forms part of the AECID series of mainstreaming guides. With this, our aim is to respond to the challenge of considering the cultural diversity approach in all our actions. It has not been easy, thanks to the intrinsic difficulty of any exercise aimed at conceptualising and capturing culture in its constant evolution. This condition entails the implicit need to review this *Guide*. So, rather than a snapshot, we offer guidelines on the different sectors for project orientation. Practice will enable us to incorporate lessons learned and add, in subsequent editions, some instruments that are not included in this edition such as, for example, instruments that characterise the work of AECID with International Bodies.

WHO THIS GUIDE IS AIMED AT AND HOW TO USE IT








This Guide is aimed at all AECID personnel, both at headquarters and in the field. It offers practical guidance for applying the cross-sectoral approach to cultural diversity in development actions. It is also a useful tool for all cooperation agents and especially for Spanish Cooperation partners.

These guidelines apply not only to strategic planning processes but also to every phase of the projects, in particular to the planning and formulation phases.

It is a flexible and practical tool, so we recommend that, instead of reading it all in one go, you visit the most relevant sections in each case, using this guide as a reference text.

Therefore, please bear in mind that:

- 1 On first reading, or in the case of general doubts about cultural diversity, it is advisable to read the sections relating to the Conceptual Framework and Regulatory Framework (chapters 1 and 3, respectively).
- 2 Chapters 4 and 5 offer checklists and general guidelines to facilitate the incorporation of cultural diversity in each AECID strategic planning stage: Country Association Frameworks, Country Programmes and Interventions.
- 3 Chapter 6 gives specific guidelines according to the cooperation instruments (development NGO projects and agreements, innovation projects, aid channelled through International Bodies, etc.) and administrative procedures used.
- 4 The Toolbox (chapter 7) provides checklists that make it possible to complement the incorporation of respect for cultural diversity into the different sectors.
- 5 Chapter 8 gives additional guidance about sectors that are particularly sensitive to cultural diversity. This consists of reflections on the link between cultural diversity and respect for and the exercise of human rights in these sectors. This is not an exhaustive selection; there are other topics of interest that could be enlarged upon in later updates to this guide.
- 6 These guidelines must be adapted to the context of the country in question. The places where the EC works are very heterogeneous and, although the same instruments are used, we cannot expect the same results in every case.
- 7 The proposed questions are by way of illustration; they need not all be answered, rather you should choose the questions that best adapt to the process, instrument or type of intervention you are working on.

- 8 There are no single answers. The “checklist” format with close-ended answers (✔✘) is an invitation to reflect on the proposed questions and allows you to identify aspects that need to be reinforced.
- 9 These guidelines will be useful when reviewing instrument forms, manuals or directives so that cultural diversity is reflected in AECID actions. Only in this way will later applying the “checklist” in the assessment processes make sense.
- 10 The guidance offered in this Guide does not, under any circumstances, replace guidelines included in current AECID manuals and tools; it extends and complements them, offering additional guidelines that may be taken into account when these tools are updated.
- 11 The following icons will help you use this guide:
-  Toolbox
 -  Mainstreaming guidelines
 -  Some prior reflections
 -  Checklist
 -  Reference to another related section of the guide
-



CONCEPTUAL FRAMEWORK

1

1.1. WHAT DO WE UNDERSTAND BY CULTURE WHEN REFERRING TO HUMAN DEVELOPMENT?

“Culture, however important it may be as an instrument of development, cannot ultimately be reduced to a subsidiary position as a mere promoter of economic growth. Culture’s role is not exhausted as a servant of ends but is the social basis of the ends themselves. Development and the economy are part of a people’s culture”

Our Creative Diversity.

Report of the World Commission on Culture and Development, 1997

The concept of culture has been researched and debated in depth from a variety of perspectives in philosophic and academic spheres. However, every attempt to establish a definition that is unambiguous and comprehensive in all its breadth always leaves a margin of imprecision. This difficulty arises from its very nature, which is innate to human beings and our changing reality, while being particularly complex in development processes.

Definitions of culture generally allude to two dimensions: its abstract and intangible side, which includes the beliefs, customs, habits, practices and values of a specific group in the precise context of its development as a society and from which a group’s distinctive and essential attributes derive; this underlies the identity that articulates social cohesion and from which all types of political, economic and religious organisation are derived¹.

On the other hand, culture has a materiality where it writes its values and beliefs and expresses this materiality in a particular way loading forms with codes, organising the space they belong to, giving it signs and meanings, and creating a language about everything. This is what is known as cultural heritage, a material and symbolic representation of the emotions and aspirations of individuals and their identity as a social group. Furthermore, culture can be seen in creative expressions, the fruit of the individual and collective imaginary and connected to cultural products and assets.

If we consider that there are more than 600 living linguistic groups and some 6,000 ethnic groups in the majority of the sovereign states, it is easy to understand

¹ UNESCO (1982). “Culture may now be said to be whole complex of distinctive spiritual, material, intellectual and emotional features that characterise a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs”. “Mexico City declaration on cultural policies”. *World Conference on Cultural Policies*. ([Online](#))

cultural multiplicity and its diversity, and be aware of the need to define the ways we wish to relate to each other in order for cultural diversity to remain diverse. From the perspective of cooperation, we should think about how to do things so that cultural particularities are no longer considered as mere cultural facts, but rather as keys for sustainability.

But cultural diversity is not limited to differences between ethnic groups; cultural diversity has ample ecosystems in the heart of societies, all of which are heterogeneous and none of which develops without exchanges and interactions, giving rise to the protagonism of individuals, of people, acquiring particular relevance. In this vein, we reassume Aristotelian thought on the discourse of development, whose consequence is the very concept of human development, a process whereby society improves its living conditions through its environment. The United Nations Development Programme (UNDP) defines human development as the process of expanding people's capabilities that broaden their options and opportunities, which is associated with wellbeing and the freedom to choose how to live in full and where sustainability, in its social, economic and environmental pillars, are very present.

Accordingly, culture is presented not as a derivative that is accessory to development, but rather as part of the very fabric of society and the internal strength for its growth.

1.2. WHAT IS CULTURAL DIVERSITY?

“*Cultural diversity is a defining characteristic of humanity*”. The Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) starts with this affirmation.

Indeed, the variety of cultural identities, manifestations and expressions is perhaps one of the most obvious characteristics of human groups,

“...forms a common heritage of humanity and should be cherished and preserved for the benefit of all; creates a rich and varied world, which increases the range of choices and nurtures human capacities and values, and therefore is a mainspring for sustainable development for communities, peoples and nations.”²

After the adoption of the 2005 Convention, UNESCO drew up a report that is fundamental for understanding cultural diversity: *Investing in Cultural Diversity and Intercultural Dialogue*³.

The report mentions some aspects that are key for analysing cultural diversity in all its complexity. One is the verification of the dynamic nature of cultural diversity, the permanence of change in human groups. With this, UNESCO acknowledges the need to update its own approach, which until then had been focused on the mere conservation and preservation of cultural sites, practices and expressions in danger of disappearance and sometimes “minoritised”, to support people and communities in the sustainability of their development. Because, indeed, when talking about cultural diversity, we must not overlook a dual perspective: one collective and the other individual, related to human rights⁴, to the freedom of the individual⁵ to choose their own cultural identity and to equal opportunities.

Another aspect is the difficulty we have in measuring the heterogeneity of communities, precisely because of that imprecision in the boundaries of culture: the report indicates that many societies resort to “proxies, particularly ethnic or linguistic characterisations”. In national censuses, for example, people are classified, from a cultural perspective, according to their ethnic origin, religious affiliation, the colour of their skin, etc. We can add that respect is measured for the right to benefit from the cultural diversity based on the “cultural products” that are offered in the community in the same way. This Guide is inspired on this UNESCO

² UNESCO (2005). *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*. ([Online](#))

³ UNESCO (2010): *Investing in Cultural Diversity and Intercultural Dialogue*. ([Online](#))

⁴ UN (1948). *Universal Declaration of Human Rights*. Art. 27.1. ([Online](#))

⁵ UNDP (2004). *Human Development Report. Cultural Freedom in the Different World of Today*. ([Online](#))

reflection. “Our topic, which is cultural diversity and not the proxies to which it is sometimes reduced”.

Finally, the report does not shy away from the political difficulties that particularly affect development cooperation:

“Some see cultural diversity as inherently positive, insofar as it points to a sharing of the wealth embodied in each of the world’s culture and, accordingly, to the links uniting us all in processes of exchange and dialogue. For others, cultural differences are what cause us to lose sight of our common humanity and are therefore at the root of numerous conflicts.”

The great challenge, therefore, lies in managing diversity⁶. Development policies and programmes cannot simply ignore this challenge; neither can international cooperation.

⁶ UNESCO (2010). Op. Cit. Page 1.

1.3. THE ESSENTIAL ROLE OF CULTURE AND CULTURAL DIVERSITY IN SUSTAINABLE DEVELOPMENT

The 2030 Agenda for Sustainable Development, in item 36 of the Declaration, identifies respect for cultural diversity as one of the features of the future world the SDGs aim for, where it is possible to achieve full human potential and shared prosperity.



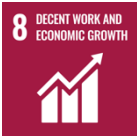



If the Agenda really aspires to drive forward a transforming process, as it declares in its title, it should doubtlessly start with people, as the motor and subject of the change. This principle underpins the transition from MDGs to SDGs experienced by development agendas, surpassing the economic growth model and reinforcing the social dimension and development of the individual, for the present and for future generations.

This transition gives rise to the “5 P” around which the SDGs revolve: People, Planet, Peace, Prosperity, Partnership. In all these, culture, a distinguishing feature of human groups, is the determining factor and the basis for their way of conceiving their own model of sustainable development.

At the heart of international debates on sustainable development we have found some issues that are intrinsically linked to cultural diversity. The potential threat of globalisation on identity and cultural wealth, the search for means of co-existence and social equilibrium in the face of the flows of large-scale migration, including the intangible impact of cultural and development policies on communities, are just some. The cultural perspective opens up as a channel for achieving and measuring human development.

Furthermore, understanding the Agenda as a route that concerns every country leads us to also think that innovative technological and social ideas, new or traditional formulas to make human life sustainable on the planet, in short, development proposals, do not concentrate on one part of the world. On the contrary, the capacity for learning, adapting, intellectual growth, even for artistic expression of distinct human groups from north to south, must be useful in this transforming process.

CULTURAL DIVERSITY IN THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

	<p>Declaration. Our vision of the future.</p> <p>Article 8.</p>	<p>8. We envisage a world of universal respect for human rights and human dignity, the rule of law, justice, equality and non-discrimination; of respect for race, ethnicity and cultural diversity; and of equal opportunity permitting the full realization of human potential and contributing to shared prosperity</p>
	<p>Declaration. Our world today. Article 36</p>	<p>We pledge to foster intercultural understanding, tolerance, mutual respect and an ethic of global citizenship and shared responsibility. We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development.</p>
	<p>SDG 2. End hunger. Goal 2.5.</p>	<p>By 2020, maintain the genetic diversity of seeds, cultivated plants and farmed and domesticated animals and their related wild species, including through soundly managed and diversified seed and plant banks at the national, regional and international levels, and promote access to and fair and equitable sharing of benefits arising from the utilisation of genetic resources and associated traditional knowledge, as internationally agreed.</p>
	<p>SDG 4. Quality education. Goal 4.7.</p>	<p>By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.</p>
	<p>SDG 8. Decent work and economic growth. Goal 8.9.</p>	<p>By 2030, devise and implement policies to promote sustainable tourism that creates jobs and promotes local culture and products.</p>
	<p>SDG 11. Cities and human settlements. Goal 11.4.</p>	<p>Strengthen efforts to protect and safeguard the world's cultural and natural heritage.</p>
	<p>SDG 11. Sustainable cities and communities. Goal 11.c.</p>	<p>Support the least developed countries, including through financial and technical assistance, in building sustainable and resilient buildings utilising local materials.</p>
	<p>SDG 12. Responsible production and consumption. Goal 12.b.</p>	<p>Develop and implement tools to monitor sustainable development impacts for sustainable tourism that creates jobs and promotes local culture and products</p>
	<p>SDG 16. Peace, justice and strong institutions. Goal 16.7</p>	<p>Ensure responsive, inclusive, participatory and representative decision-making at all levels</p>

1.4. CULTURAL DIVERSITY AS A CROSS-SECTORAL PRINCIPLE IN SUSTAINABLE DEVELOPMENT COOPERATION

Prior analysis shows the importance not only of preserving cultural wealth, but especially of reviewing the respect and value given to the cultural particularity of each group in development cooperation policies and programmes. And not as a theoretical assumption, but rather as a mechanism to impact the effectiveness of aid, in accordance with the principles established in the Paris Declaration on Aid Effectiveness⁷.

As was the reflection during the Culture and Development Conference organised by AECID in 2017⁸, the fact must be acknowledged that no sustainable development strategy is culturally neutral. Development interventions can have both a positive and a negative impact on groups' cultural conception, on their idea of development, and on the enjoyment of their rights. Likewise, interventions can be unworkable if they are not based on knowledge about and respect for the cultural particularity of the groups they affect. Not forgetting the benefits of diversity in knowledge, technology and cultural practices in the formulation and execution of development strategies.

Thus, understanding cultural diversity as a cross-sectoral principle in sustainable development cooperation, as is proposed in this Guide, means incorporating new perspectives into all the actions and sectors. These include:

- Considering people and communities from the perspective of their cultural identity;
- Culture as a dynamic and live process;
- Cultural perspective in order to contribute to the elimination of inequalities;
- Supremacy of fundamental human rights over practices that are harmful to these rights in the name of cultural traditions;
- Principle of equal dignity and respect for every culture;
- Interculturality as a means and end for building a society that prioritises dialogue and the exchange of mutually enriching experiences;
- Contribution of culture and cultural diversity to the sustainable development of communities, including cultural heritage and creative expressions, and avoiding a reductionist vision that only considers the contribution of cultural products and industries to economic growth, forgetting other social and cultural dimensions of development.

⁷ ORGANISATION FOR ECONOMIC CO-OPERATION AND DEVELOPMENT (2005): "Paris Declaration on Aid Effectiveness". *Second High Level Forum on Aid Effectiveness held in Paris*. OECD.

⁸ AECID (2017). *Culture and Development*. Debate seminar brochure. 18 April.

1.5. SECTORAL AND CROSS-SECTORAL APPROACH TO CULTURE AND CULTURAL DIVERSITY

From the above reflections, we can derive a dual perspective that links culture and cultural diversity with development.

Culture is the way of being of societies; it gives identity to individuals and human groups. It covers the beliefs, values and practices determined by every sector of society: governance—particularly at local level—, climate change, health, education, etc. Culture has a cross-sectoral effect on the sustainable development of them all and we must start from a position of respect and appreciation of the cultural specificity and diversity of groups to ensure that their development is culturally and socially sustainable.

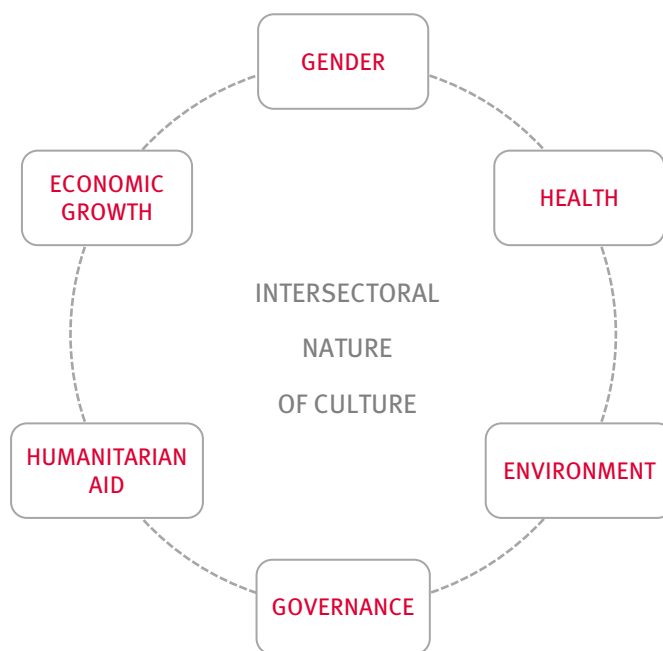


FIGURE 1. Intersectoral nature of culture. (Source: Prepared by authors).

Furthermore, the protection and management of the materiality of culture (movable and immovable heritage, sound, documentary, memory heritage, etc.) facilitates the qualitative improvement, in social terms, of public management policies, the revitalisation and democratic use of public space, sustainable tourism, etc., and is a powerful tool for promoting social innovation, the participation of civil society and the common construction of values that promote a culture of peace. Nowadays, all these spheres represent not only challenges but also opportunities for

sustainable development, which means that it is treated as a development sector (SDG 11. Goal 11.4.)

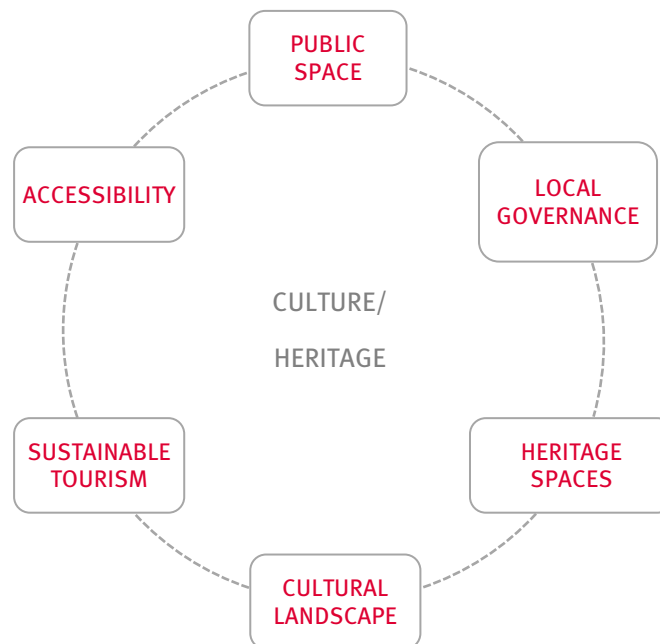


FIGURE 2. Cross-sectoral approach to Culture. (Source: Prepared by authors).

Finally, also as a specific development sector and particularly through creative industries (film, music, performance and visual arts, etc.), it contributes to the economy and job creation, and is an area of incentive for the intellectual output, talent, creativity, innovation and spiritual enrichment of society (SDG 4. Goal 4.7).

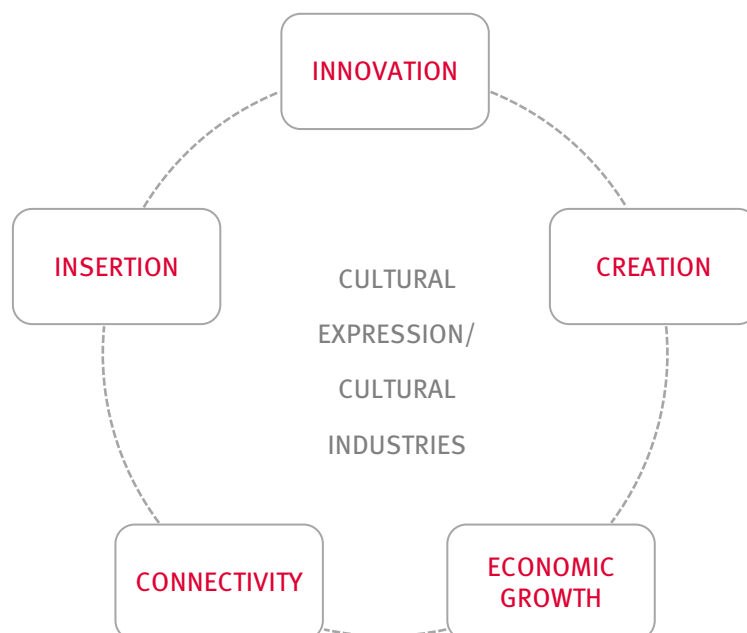


FIGURE 3. Culture Sector (Source: Prepared by authors).

1.6. CULTURE: A COLLECTIVE EVENT

This prior analysis shows that culture is identified and recognised within the collective, where the shared values, expressions, beliefs and material forms that are typical of them and differentiate them from others are to be found. But this is not limited to differences, as we have already pointed out, rather it reflects the relationships and exchanges between “collectives”, from the perspective of their own evolution.

For practical purposes, the global term of “cultural groups” is used in this Guide; this includes other specific denominations such as minorities, peoples, populations and ethnic groups. Each has a specificity in terms of how they are defined as a group, their link to the territory and the society they form part of, their intercultural relations and their legal treatment, among other aspects.





EDUCATION FOR
GLOBAL CITIZENSHIP
AND CULTURAL
DIVERSITY

2

The Spanish Cooperation understands education for sustainable development to be:

“A constant (formal, non-formal and informal) educational process that aims, through knowledge, attitudes and values, at promoting global citizenship that will be the creator of a culture of solidarity committed to combatting poverty and exclusion while promoting sustainable human development”⁹

In the context of the Sustainable Development Goals, this educational process acquires primordial importance: it is the essential mechanism for promoting a renewed vision of global development, where individuals become agents of the transformation the 2030 Agenda aspires to.

Moreover, the Agenda includes a specific goal, SDG 4.7, which is a commitment to education for sustainable development as well as the appreciation of cultural diversity and the contribution of culture to sustainable development, among other means, in order to provide people with the necessary knowledge to get involved in change¹⁰. The process entails individual reflection on one’s own actions, “bearing in mind the present and future social, cultural, economic and environmental effects from a local and global perspective.”¹¹

Cultural diversity is an intrinsic element of that transformation as it is based on the contribution of each group and the variety of cultural references as a wealth that should be protected. The Spanish Cooperation Development Education Strategy (EpD) highlights cultural diversity among the contents that have to be transferred, specifically the “understanding of the diversities that exist within societies and how everyone else’s lives can enrich our own; awareness of prejudices against diversity and how they can be combatted.”¹²

Indeed, in a local and global context marked by cultural diversity, policies must opt for an intercultural governance system that optimises learning, dialogue and exchange.

⁹ SPANISH MINISTRY OF FOREIGN AFFAIRS AND COOPERATION (2007). Spanish Cooperation Education for Development Strategy Page 19. ([Online](#))

¹⁰ UN. SDG 4. ([Webpage](#)).

¹¹ UNESCO (2017). Education for Sustainable Development Goals: learning objectives. Page 7. ([Online](#))

¹² Ibidem. Page 20.

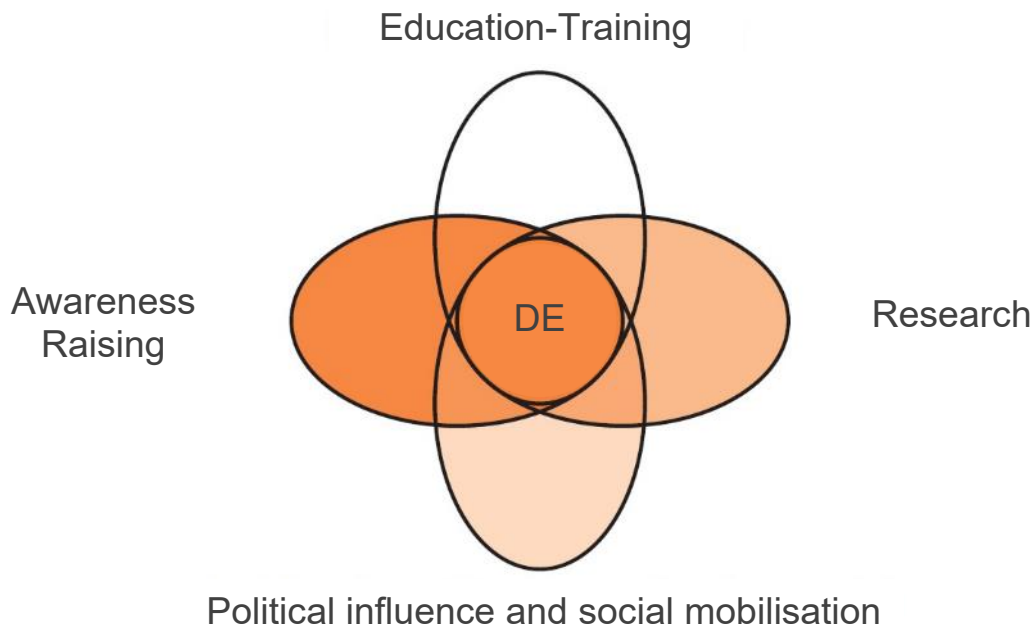


FIGURE 4. Dimensions of the Education for Development.
(Source: Spanish Cooperation Education for Development Strategy).

Sustainable development education plays a significant role in strengthening the skills and abilities of intercultural citizenry, incorporating diversity into the different phases of the educational process:

- **Knowing.** The co-existence of different cultures in the environment where we live; individual and collective cultural identity; our own cultural identity; the relationship between different cultures; visibilising our prejudices.
- **Reflecting.** How different cultures are linked and what relationships we establish with people with other cultural reference points; why some are discriminated against; the role of history in our cultural identity; breaking down our prejudices; looking for new narratives about our own cultural identity and that of others.
- **Assuming our joint responsibility** to build an intercultural world where citizens assume their cultural dimension.
- **Generating an individual commitment** not only to respect all cultures, but also to acknowledge mutual enrichment and exchange between different cultural groups.

Reinforcing global citizenship implies posing some basic questions in a reflexive and conscientious manner:

Concept of cultural identity:

- What is culture?
- The configuration of individual and collective cultural identity.
- Our history as an evolution that configures our cultural identity.
- What is tangible and intangible cultural heritage?
- Cultural identity and cultural diversity.

Relations between cultures:

- What is cultural diversity?
- How do different cultural groups relate? Is there a symmetric or asymmetric relationship?

Causes and effects of asymmetric relationships between cultures:

- Understanding the causes of asymmetric relationships between cultures:
- Understanding the main effects of this asymmetry on the rights of cultural groups.
- The link between economic, social, political and cultural factors and human rights.
- Inequality and discrimination as the main causes of human rights breaches.

Interculturality:

- Understanding the concept of interculturality.
- Reflecting on its potential for a socially and culturally sustainable development.
- Developing the necessary skills to leverage the benefits of interculturality.



REGULATORY FRAMEWORK

3

3.1. INTERNATIONAL REGULATORY FRAMEWORK

International Law acknowledges and guarantees respect for cultural diversity and establishes specific measures that States should adopt for its defence, promotion and guarantee.

In this international regulatory framework, cultural diversity is viewed as a reinforcement of the universality of human rights, which entails applying rights with the vision of each and every cultural group. The very evolution of human rights, of their content, responds to the demands of communities that make up a diverse framework.

3.1.1. INTERNATIONAL HUMAN RIGHTS LAW INSTRUMENTS RELEVANT TO CULTURAL DIVERSITY:

UNITED NATIONS SYSTEM. EARLY DAYS

Universal Declaration of Human Rights. (1948)	Art. 27 recognises, for the first time on the international stage, the right to participate in cultural life ¹³ .
The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict. (UNESCO, 1954)	Emphasises the universal meaning of manifestations of cultural heritage, whose safeguarding corresponds to the international community as they are expressions of a common heritage of humankind. The bases are thus set for the concepts of “common heritage” and “common property”.
International Convention on the Elimination of all Forms of Racial Discrimination. (1965)	Proclaims the need to guarantee the exercise of human rights and fundamental freedoms in the political, economic, social, cultural sphere or any other sphere of public life, without distinction, exclusion, restriction, preference based on colour, ancestry, or ethnic or national origin.
International Covenant on Economic, Social and Cultural Rights. (1966)	For the first time in the international sphere, obligations are established for States to ensure the exercise of the right to participate in cultural life, enjoy the benefits of scientific progress and benefit from the protection of moral and material interests (art.15).

¹³ UNITED NATIONS. Universal Declaration of Human Rights. 1948. Art 27 “(1) 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. (2). Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.”

<p>International Covenant on Civil and Political Rights. (UNESCO, 1966)</p>	<p>Art. 27 indicates the rights of people belonging to minorities to enjoy their own culture, to profess and practise their own religion, or to use their own language, in private and in public. Moreover, articles 17, 18, 19, 21 and 22 contain important provisions on the right to participate in cultural life, on an equal footing to everyone else.</p>
<p>Declaration of the Principles of International Cultural Cooperation. (UNESCO, 1966)</p>	<p>States consider that the progress of humanity requires us to understand the modes of life, practices and customs of every people. Art. 1 recognises that “Every people has the right and the duty to develop its culture”. Moreover, art. 5 considers that “Cultural cooperation is a right and a duty for all peoples and all nations (...)”.</p>

UNITED NATIONS SYSTEM. 1970S, 1980S AND 1990S

<p>Recommendation on Participation by the People at Large in Cultural Life and their Contribution to It. (UNESCO, 1976)</p>	<p>A broad meaning of the word culture is adopted to include not only cultural and artistic products but also the modes of life of individuals.</p> <p>It shows that peoples and individuals have the opportunity of not only having access to culture, but also of actively participating in the cultural life of the community. Moreover, States are urged to guarantee cultural and human rights, the equality of cultures, including minority cultures, and to protect and develop authentic forms of expression.</p>
<p>Declaration on Race and Racial Prejudice. (UNESCO, 1978)</p>	<p>It highlights the importance of the right difference and diversity, and points out that “the diversity of life styles and the right to be different may not, in any circumstances, serve as a pretext for racial prejudice (...)” (Art. 1.2).</p>
<p>Convention on the Elimination of All Forms of Discrimination against Women. (1979)</p>	<p>This Convention is the only human rights instrument that recognises the influence of culture and tradition on the structure of duties that are differentiated by sex and family relations.</p> <p>Moreover, it stresses the principle of equality between men and women in all spheres, including the cultural sphere¹⁴.</p>

¹⁴ UNITED NATIONS (1979). Convention on the Elimination of All Forms of Discrimination against Women. Art. 1. For the purposes of this Convention, the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or in any other field.”

Recommendation on the Safeguarding of Traditional Culture and Folklore. (UNESCO, 1989)	Traditional culture and folklore ¹⁵ are part of the universal heritage of humankind. States should play a decisive role in their protection, adopting the recommendations of this declaration, with legislative or other measures to make them effective.
Convention on the Rights of the Child. (1989)	This proposes measures for the protection of children governed by the principle of the “best interests of the child” (Art. 3): obligations of States in respect of the right of the child to preserve his or her identity and to take the pertinent actions to re-establish his or her identity in the event that a child has been deprived thereof (Art. 8). Art. 20 indicates that “when considering solutions, due regard shall be paid to the desirability of continuity in a child's upbringing and to the child's ethnic, religious, cultural and linguistic background”.
Declaration on the Right to Development. (1989)	For the first time in the international sphere, culture and development are related ¹⁶ .
International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families. (1990)	Art. 43, par. 1 g) indicates that “migrant workers shall enjoy equality of treatment with nationals” in “access to and participation in cultural life”.
Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992)	This is a step forward in the debate on the importance of establishing proper educational policies to encourage knowledge of their own traditions and customs, history, language and the culture.

UNITED NATIONS SYSTEM. FIRST DECADE OF THE MILLENNIUM

Millennium Declaration. (2000)	United Nations General Assembly Member States declare the importance of respect and tolerance for the diversity of beliefs, cultures and languages, as one of the bases for international relations.
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¹⁵ UNESCO (1989). Recommendation on the Safeguarding of Traditional Culture and Folklore. “Folklore (or traditional and popular culture) is the totality of tradition-based creations of a cultural community, expressed by a group or individuals and recognized as reflecting the expectations of a community in so far as they reflect its cultural and social identity; its standards and values are transmitted orally, by imitation or by other means. Its forms are, among others, language, literature, music, dance, games, mythology, rituals, customs, handicrafts, architecture and other arts.”

¹⁶ UNITED NATIONS (1989). Declaration on the Right to Development. Art. 1 “The Right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realised”.

<p>Universal Declaration on Cultural Diversity. (UNESCO, 2001)</p>	<p>The defence of cultural diversity is treated as an ethical imperative, inseparable from respect for the dignity of the person. It also points out that cultural rights are an integral part of human rights.</p> <p>Moreover, they assert that no one may invoke cultural diversity to infringe upon human rights, nor to limit their scope.</p>
<p>Global Agenda for Dialogue among Civilizations. (2001)</p>	<p>Its goal is to drive forward the promotion of inclusion, equity and mutual respect, as well as the promotion and protection of human rights and basic freedoms, to generate a dialogue among civilisations.</p>
<p>Convention on the Protection and Promotion of the Diversity of Cultural Expressions. (UNESCO, 2005).</p>	<p>Cultural diversity¹⁷ is understood to be the common heritage of humanity. It becomes a universal concept and is declared a world public asset, generating rights and obligations that concern all humanity. It points to the close link between cultural diversity, democratic values and fundamental rights¹⁸. Moreover, it emphasises that respect, protection and promotion of cultural diversity are essential in order to guarantee full respect for cultural rights.</p>
<p>Convention on the Rights of Persons with Disabilities. (2006)</p>	<p>Art. 30 establishes the right to participate in cultural life on an equal footing to everyone else.</p>
<p>United Nations Declaration on the Rights of Indigenous Peoples. (2007)</p> <p>Convention No. 169 of the ILO concerning Indigenous and Tribal Peoples in Independent Countries. (1989)</p>	<p>Both instruments cover the collective rights of Indigenous Peoples and people of African descent to their own cultural institutions, ancestral lands, natural resources and traditional knowledge.</p>
<p>General Comment No. 21 of the CESCR on the right of everyone to take part in cultural life. (2009)</p>	<p>Both the minimum contents of this right and the obligations of States to respect and protect freedoms, cultural heritage and cultural diversity are detailed. This protection should be based on:</p> <ul style="list-style-type: none"> ▪ Recognition of the diversity of identities and cultural expressions. ▪ The equal dignity of every individual and community, without discrimination, based on their cultural identities. ▪ Intercultural opening, exchange and debate.

¹⁷ UNESCO (2005). Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Art. 4 defines cultural diversity as “the manifold ways in which the cultures of groups and societies find expression. These expressions are passed on within and among groups and societies”.

¹⁸ Ibidem. “(...) cultural diversity can be protected and promoted only if human rights and fundamental freedoms, such as freedom of expression, information and communication, as well as the ability of individuals to choose cultural expressions is guaranteed ” (section 1 of article 2).

<p>Resolution 64/174. Human rights and cultural diversity. (2009)</p>	<p>Of special note is the reciprocal support between the universal promotion and protection of human rights and respect for cultural diversity¹⁹. States are asked to incorporate the multicultural diversity of their societies into their political and legal systems, to increase participation of their institutions and combat discrimination in their societies. They should also encourage the recognition and promotion of “respect for cultural diversity with an eye to promoting the goals of peace, development and human rights.”</p>
<p>UNITED NATIONS SYSTEM. THE LAST DECADE.</p>	
<p>Resolution 65/1. Keeping the promise: United to achieve the Millennium Development Goals. (2010)</p>	<p>Explicitly recognises the importance of culture to development and its contribution to the achievement of the Millennium Development Goals.</p>
<p>Resolutions 65/166 (2010) and 66/208 (2011) on Culture and Development</p>	<p>These recognise culture as an important factor of social inclusion and the eradication of poverty, and advocate its inclusion in development policies and strategies, thus underlining its contribution to sustainable development.</p>
<p>UNESCO Hangzhou Declaration “Placing Culture at the Heart of Sustainable Development Policies” (2013)</p>	<p>Culture is proclaimed to be both a motor and a means of sustainable development. The document underlines the contribution of culture to policies, strategies and programmes aimed at inclusive economic and social development, environmental sustainability, harmony, peace and security. The Declaration concludes with a call for culture to be included in the Post-2015 Development Agenda with a Goal of its own.</p>
<p>2030 Agenda for Sustainable Development. (2015)</p>	<p>Recognises the importance of respect for cultural diversity²⁰ and this is expressly mentioned in some Sustainable Development Goals. Moreover, goal 11.4 specifically aims to “strengthen efforts to protect and safeguard the world’s cultural and natural heritage”.</p>

¹⁹ UNITED NATIONS (2009). Resolution 64/174. Recognises “that respect for the cultural diversity and cultural rights of all enhances cultural pluralism, (...) advancing the application and enjoyment of human rights throughout the world and fostering stable, friendly relations among peoples and nations worldwide”.

²⁰ UNITED NATIONS. Resolution 70/01. 2015. Declaration. “We pledge to foster intercultural understanding, tolerance, mutual respect and an ethic of global citizenship and shared responsibility. We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development.”

3.1.2. INSTRUMENTS OF REGIONAL SYSTEMS FOR THE DEFENCE AND PROMOTION OF HUMAN RIGHTS:

EUROPE

<p>Maastricht Treaty. (1992)</p>	<p>Cultural diversity is linked to quality education in chapter 3 “Education, professional training and youth²¹”. Moreover, Art. 128 states that “The Community shall contribute to the flowering of the cultures of the Member States, while respecting their national and regional diversity and at the same time bringing the common cultural heritage to the fore”.</p>
<p>Framework Convention No. 157 for the Protection of National Minorities. Council of Europe. (1995)</p>	<p>Art. 15 recognises the right to effectively participate in cultural life.</p>
<p>Declaration on Cultural Diversity. Council of Europe. (2000)</p>	<p>Recognises that respect for cultural diversity is an essential condition of human society and that cultural diversity has always been a dominant European characteristic and a fundamental political objective in the process of European construction.</p>
<p>Framework Convention on the Value of Cultural Heritage for Society. (Faro Convention) Council of Europe. (2005).</p>	<p>Article 1, establishes that “rights relating to cultural heritage are inherent to the right to participate in cultural life, as defined in the Universal Declaration of Human Rights”.</p>
<p>Instrument of Adhesion. Convention on the Protection and Promotion of the Diversity of Cultural Expressions. UNESCO. (2005)</p>	<p>The European Union deposited the instrument of adhesion to the Convention, in December 2006, in its position as a regional economic organisation, by virtue of Art. 27 of the text.</p>
<p>Communication from the European Commission on a European Agenda for Culture in a Globalizing World (2007)</p>	<p>This declares that “success of the European Union is in its ability to respect Member States’ varied and intertwined history, languages and cultures, while forging common understanding and rules which have guaranteed peace, stability, prosperity and solidarity - and with them, a huge richness of cultural heritage and creativity to which successive enlargements have added more and more”.</p>

²¹ European Union. Maastricht Treaty. 1992. Art. 165.1 “The Union shall contribute to the development of quality education by encouraging cooperation between Member States and, if necessary, by supporting and supplementing their action, while fully respecting the responsibility of the Member States for the content of teaching and the organisation of education systems and their cultural and linguistic diversity.”

<p>White Paper on Intercultural Dialogue “Living together as equals in dignity”. Council of Europe. (2008)</p>	<p>This reflects on intercultural dialogue, and on the universal bases that are democracy, human rights and the rule of law. It seeks to provide a conceptual framework and a guide for policy-makers and practitioners, based on an intercultural approach, that provides a forward-looking model for managing cultural diversity.</p>
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AFRICA

<p>Cultural Charter for Africa. Organization of African Unity. (1976)</p>	<p>Refers to African cultural diversity as an “expression of a single identity” and a factor for equilibrium and development at the service of national integration.</p>
<p>African Charter on Human and Peoples' Rights. (1981)</p>	<p>Declares that States shall have the duty to ensure the exercise of the right to development and highlights the importance of having due regard for the freedom and identity of all peoples²².</p>
<p>Decision on Intellectual Property, Genetic and Biological Resources, Traditional Knowledge and Folklore in Africa. Organization of African Unity. (2001)</p>	<p>This insists on the protection of genetic resources, traditional knowledge and the expressions of folklore, that constitute a significant part of the cultural and natural heritage of the African peoples. It insists on the need to protect them in order to ensure sustainable development, “improve the economic and social life of rural communities in particular, direct development towards the citizens, democratise scientific and cultural activities, and respect the dignity and cultural identity of traditional communities”.</p>
<p>Charter for African Cultural Renaissance. Organization of African Unity. (2006)</p>	<p>The members of the African Union affirm that “African cultural diversity and unity are a factor of equilibrium, strength in African economic development, conflict resolution and reducing inequality and injustice to promote national integration. It is imperative to edify educational systems which embody the African and universal values”.</p>

ASIA

<p>Declaration of ASEAN Concord II.</p>	<p>“ASEAN is a concert of Southeast Asian nations, bonded together in partnership in dynamic development and in a community of caring societies, committed to upholding cultural diversity and social harmony”²³.</p>
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²² AU (1981). *African Charter on Human and Peoples' Rights*. Art. 22. “All peoples shall have the right to their economic, social and cultural development with due regard to their freedom and identity and in the equal enjoyment of the common heritage of mankind”.

²³ UNESCO (2010). Investing in cultural diversity and intercultural dialogue. UNESCO Global report. Page 26

<p>Regional Initiatives. Jodhpur. (2005)</p>	<p>Under the aegis of UNESCO’s Asia-Pacific Regional Office, UNESCO managed to establish the bases for the creation of a strategic alliance on culture and development in the Asia-Pacific region.</p> <p>The Association of Southeast Asian Nations assumed the “objective to increase the capabilities and the competitiveness of Asian countries by maximizing on cultural diversity and abundant resources”.</p>
<p>Human Rights Declaration of the Association of Southeast Asian Nations. (2012).</p>	<p>Art. 7, although it declares the universality and interdependence of human rights, clarifies that “the realisation of human rights must be considered in the regional and national context, bearing in mind different political, economic, legal, social, cultural, historical and religious backgrounds”.</p>

LATIN AMERICA

<p>Ibero-American Cultural Charter. Declaration of Montevideo. 16th Ibero-American Summit. (2006)</p>	<p>This Charter gives priority to cultural rights, cultural and natural heritage, tangible and intangible heritage, cultural industries and the link between culture and development, education and training, innovation, economics, employment, the environment, tourism, science, technology and the media.</p>
<p>Declaration of Havana. Second Summit of the Community of Latin American and Caribbean States - CELAC (2014).</p>	<p>This declaration underlines the importance of culture and cultural industries for national economies, recognising culture as an essential factor for the eradication of poverty, shrinking social inequalities, increasing job opportunities and reducing social exclusion indices, paying particular attention to indigenous populations, people of African descent, women, children, people with disabilities, the elderly, migrants and the inhabitants of the Small Developing Island States.</p>
<p>Third Meeting of Ministers of Culture of the Community of Latin American and Caribbean States. (2015)</p>	<p>The final Declaration reaffirms “respect for the cultural diversity that characterises Latin American and Caribbean identities as multiethnic, multicultural and plurilingual societies, which contributes to the sovereign right of each one of our peoples”.</p>
<p>Reports on Economic, Social, Cultural and Environmental Rights by the Special Rapporteur of the Inter-American Commission on Human Rights (created in 2017)</p>	<p>This Special Rapporteurship of the Inter-American Commission on Human Rights specialises in the protection of economic, social, cultural and environmental rights. It promotes an integrated concept of human rights, with emphasis on the structural causes of inequality and populations in situations of vulnerability or discrimination. Its reports are key guidance for the American region.</p>

UNESCO Work Plan for Culture in Latin America and the Caribbean 2016 – 2021.

A plan focused on the SDGs and based on the intervention priorities identified by CELAC²⁴. It indicates that cultural diversity is a source of interchange, innovation and creativity. Moreover, it insists on the following which is maintained as one of the lines of action: “Preserve and promote cultural diversity and the multiethnic, multicultural and plurilingual nature of the Latin American and Caribbean identities”.

ARAB STATES

Riyadh Declaration. League of Arab States. (2007)

They agree to “act diligently to protect the Arab identity, boost its components and bases and belonging to it in the hearts and minds of children, adolescents and young men and women, since Arabism is not a racist or ethnic concept but rather a unified cultural identity, with the Arabic language as its means of expression and preservation of its heritage, an a common cultural framework based on spiritual, moral and humanistic values, enriched by diversity and plurality, by openness to other human cultures and by corresponding to accelerating scientific and technological advances”.

²⁴ The Plan establishes four subject areas: i) development of national policies and legislation to ensure the protection and promotion of their heritage and inherited systems of values and cultural expressions as part of the common heritage; ii) strengthening of abilities to protect, safeguard and sustainably manage the heritage and the diversity of cultural expressions, iii) promoting scientific and technical studies for the protection, conservation and effective management of heritage and cultural diversities as well as developing and applying indicators to the impact of culture on social and economic development; iv) promoting and developing mechanisms of international cooperation for sharing knowledge and information.

3.2. REGULATORY FRAMEWORK FOR THE SPANISH COOPERATION

Culture and cultural diversity appear in all the regulatory instruments of the Spanish Agency for International Development Cooperation, in Law 23/1998 of 7 July on International Development Cooperation, and in the various Master Plans.

The Cooperation Act covers diversity as one of the “guiding principles” together with “the defence and promotion of human rights and fundamental freedoms, peace, democracy and citizen participation”. The concept of equality shall govern this defence of rights, without any discrimination on the basis of sex, ethnic group, culture or religion²⁵.

Moreover, the Act establishes culture as a sectoral priority (Art. 7 f), highlighting, to this end, the need to influence aspects that define cultural identity with an eye to endogenous development and favour cultural promotion and free access to cultural facilities and services²⁶.

Thus, the Cooperation Act is in line with a development model based on respect for the cultural identity of communities and, accordingly, gives cultural diversity a central value.

In response to the Act, the Spanish Cooperation master plans have incorporated diversity: First Master Plan already featured it as a sectoral priority, and as from the Second Master Plan, as a cross-sectoral approach and from a rights perspective, linked to strengthening the skills of holders of rights, obligations and responsibilities.

2001-2004 Spanish Cooperation First Master Plan: culture and cultural diversity are integrated as a sectoral priority. Goals set for “investment in human beings” include the “preservation of Cultural Heritage, which has value in itself and as an element of job creation, tourism revenues and training”, and the “support for intercultural development, in its dual facet of support for dialogue among different cultures, especially in those countries with that diversity, and the promotion of mutual cultural recognition between Spain and the countries that receive our cooperation.”

²⁵ Law 23/1998, of 7 July, on International Development Cooperation. Principles. Article 2.

²⁶ Ibidem. Art. 7 f) Culture, with particular influence on aspects that define cultural identity with an eye to endogenous development and favouring cultural promotion and free access to cultural facilities and services for all the sectors of the potentially beneficiary population.

2005-2008 Spanish Cooperation Second Master Plan: for the first time, the strategic goals include increasing the cultural skills of individuals and societies so that they may exercise their cultural freedom with autonomy.

This Master Plan covers the United Nations' guidance contained in the Millennium Development Goals, that guides international cooperation progressively towards the individual and collective right to development that integrates their economic, social and cultural rights.

Guidance from the 2004 UNDP Report: Cultural Liberty in Today's Diverse World and from the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) is also incorporated. These texts contemplate culture not only as a cross sectoral dimension that should be taken into account in cooperation actions, but also as a sector on its own: culture and development.

Therefore, this Master Plan sees culture as a strategic sector and cultural diversity as a horizontal priority; this should contribute to the persons and groups with ethnic and cultural particularities being able to exercise their right to freely express their ideas and maintain their traditions.

The Spanish Strategy for Culture and Development Cooperation (2007) was drawn up in the context of this Second Master Plan in order to systematise the work of the Spanish Cooperation in this sphere, prioritising five lines of action aimed at development:

- Line 1: training human capital for cultural management
- Line 2: political dimension of culture
- Line 3: economic dimension of culture
- Line 4: the relationship and complementary nature between education and culture
- Line 5: sustainable management of cultural heritage
- Line 6: relations between communication and culture
- Line 7: boost to the recognition processes for cultural rights

This Master Plan is also a boost to cooperation with Indigenous Peoples, who deserve a unique treatment as regards cultural diversity.

2009-2012 Third Cooperation Master Plan: consolidates the dual consideration of culture: as a sectoral priority linked to development and cultural diversity horizontally applied to all development processes. It establishes that all Spanish Cooperation actions should integrate “the study, analysis and knowledge of

cultural realities (...) for the creation of more inclusive societies, supported by public policies that explicitly acknowledge cultural differences”.

2013-2016 Fourth Cooperation Master Plan: gives continuity to the earlier plans regarding culture and cultural diversity and recognises accrued experience: “the field of culture for development has achieved its own strategic framework and a specialist institutional structure that has given the Spanish Cooperation a leading role on the map de donors in this sector”.

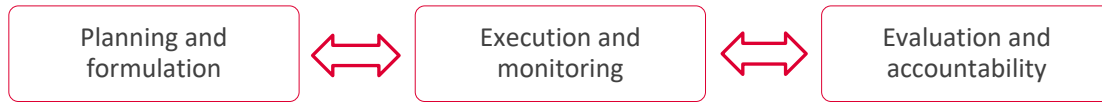
2018-2021 Fifth Cooperation Master Plan: is a response to the Sustainable Development Goals (SDG) by selecting those SDGs where the Spanish Cooperation can offer more experience. It sees cultural diversity as a global development challenge and specifies that advancing in its mainstreaming is one of the challenges for the Spanish Cooperation. In this Master Plan, cultural diversity is still one of the cross-sectoral principles that has to be preserved, “giving special relevance to the protection of peoples’ tangible and intangible heritage and the promotion of intercultural dialogue”. Likewise, it urges traditional cultures and techniques to be taken into account in order to ensure the pertinence and effectiveness of development or emergency interventions and underline the importance of cultural aspects in the actions with indigenous peoples and people of African descent, where “defending their intellectual property rights, heritage and rich cultural diversity” is especially relevant.



**GUIDANCE FOR AECID
PLANNING
PROCESSES**

4

All AECID strategies, programmes and interventions are developed around a management cycle so expected results can be centred and checked:



This is how it is covered in the *AECID Handbook for Planning and Monitoring Development Results (2016)*.

From a geographical perspective, the Spanish Cooperation has a strategic planning tool: the Country Association Framework (Spanish acronym: MAP). With this document we seek to guide the efforts of all Spanish Cooperation agents towards development results defined for each partner country, through an exercise of dialogue. At a lower level, the AECID draws up the Country Programmes, as a direct planning instrument in each country. These programmes stem from the MAP as they specify and detail AECID actions regarding each defined result. The Country Programme establishes the general directives, goals and strategies to be met within the MAP's period of validity.

Practically speaking, strategic planning follows “the logical chain of results”, a common conceptual model that establishes the relationships between the desired results and the actions and available resources for it.

Mainstreaming cultural diversity should be present at all levels defined in this logical chain²⁷:

MAP	LEVEL 1 Development Results	Changes in the conditions of life of women and men. Long-term impact	The contribution has been made to the improvement of the conditions of life of the population respecting the identity of all cultural groups affected, with a development model adapted to their cultural specificity and from their own consideration of wellbeing; this in no way threatens the value systems of their culture.
	LEVEL 2 Intermediate Results	Changes in behaviour or performance of key agents	Changes in the capacities of the public services and agents involved have an impact on creating pluricultural public policies and on intercultural dialogue.
COUNTRY PROGRAMME	LEVEL 3 Direct Results or products	Direct achievements after interventions Goods or services delivered	Results obtained influence respect for the cultural diversity of the different cultural groups, promote intercultural dialogue or at least do not signify a threat to their cultures' own value systems.
INTERVENTIONS	Activities		Actions are taken from an intercultural approach, in accordance with the groups' cultural specificities, their value systems, their traditional ways of doing things and knowledge and their linguistic specificity and while respecting their taboos and beliefs.
	Resources	Economic funds and specialist human resources have been provided for mainstreaming cultural diversity.	

Although each level of results will impact a dimension relating to cultural diversity, in general terms, a series of considerations can be established when formulating any result, irrespective of its level.

²⁷ EVALUATION AND DEVELOPMENT POLICY DIVISION. DGPOLDES (Bureau of Sustainable Development Policies-2018). Manual for the Establishment, Implementation, Monitoring and Evaluation of MAPs. Page 47. ([Online](#))

Mainstreaming cultural diversity in the results chain

Proposed changes:

- Respond to the aspirations and concept of development of different cultural groups.
- Reflect cultural relevance, bearing in mind the specific cultural features of groups.
- Establish the principle of equality, non-discrimination and respect for human rights.
- Reflect a correction in the effects of social exclusion.

To gauge the efforts of AECID at each level, it is essential to analyse the initial situation and understand the real capabilities of mainstreaming respect for cultural diversity. This diagnosis will make it possible to identify and analyse the problems we want to approach. If this is the first time cultural diversity mainstreaming is applied to country diagnosis, at least the following elements should be incorporated:

- Highlighting the cultural dimension of the people and the groups that form part of the development process. This entails identifying and incorporating the distinctive features²⁸ of the individual and collective identity of the people and communities involved in the development into the planning process.
- Making visible cultural groups whose rights are breached or are in a situation of vulnerability because of their cultural characteristics. Identifying rights that are threatened and analysing the causes, with a view to incorporating this issue into specific action planning.
- Analysing relations between different cultural groups. Understanding and analysing existing (symmetric or asymmetric) power relations in the country among the different cultural groups, with an aim to support the processes of building intercultural societies.

Given the complexity of the processes involved preparing planning documents and the variety of contexts in which they are framed, the methodological tools

²⁸ For example, religion, ethnic group, gender, professional activity, etc., which determine value systems, beliefs, thoughts and ways of acting.

proposed should not be taken as a strict and rigid guide, but rather as questions that facilitate the search for certain information and steer analysis. This does not mean that all questions can be answered affirmatively in every context or that all information will be available in every case.

4.1. COUNTRY ASSOCIATION FRAMEWORK (SPANISH ACRONYM: MAP)



AVAILABLE TOOLS

EVALUATION AND DEVELOPMENT POLICY DIVISION. DGPOLDES (Bureau of Sustainable Development Policies-2018). *Manual para el establecimiento, la implementación, el seguimiento y la evaluación de los MAP (Manual for the Establishment, Implementation, Monitoring and Evaluation of MAPs)*. Spanish Ministry of Foreign Affairs, the European Union and Cooperation ([Online](#))

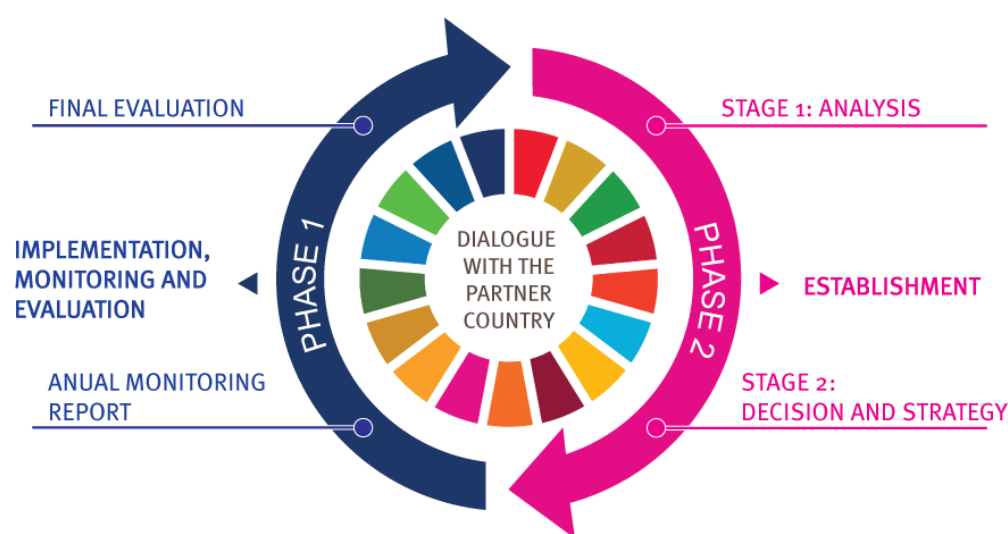


FIGURE 5. MAP cycle. (Source: *Manual for the Establishment, Implementation, Monitoring and Evaluation of MAPs*).



CHECKLISTS



We recommend looking at [section 7.3: “Measuring the mainstreaming of cultural diversity: indicators”](#).

COUNTRY ASSOCIATION FRAMEWORK ESTABLISHMENT PHASE

ANALYSIS STAGE

Resources available for the Technical Cooperation Offices (Spanish acronym: OTC)

Does the OTC have the necessary skills and capacity to incorporate cultural diversity into its work?

If yes, can the OTC find out about the values, practices or cultural specificity that determine the behaviour of the diverse groups that make up that society?

If no, will the OTC have support from specialists capable of contributing the necessary skills and capacity?



Context of the country

Is information included about ...

... the country's different cultural groups?



... existing power relations between the groups?



... the violation of rights of groups because of cultural causes?



... the exclusion of any group in the country's regulations, public policy and/or institutions?



... the main cultural barriers faced by the excluded groups for the exercise of their rights?



... the tangible and intangible heritage of each group living side-by-side in the country?



... each group's perspective on human rights?



Context of the country. Civil society

Do Civil Society Organisations (CSOs) take the country's map of cultural diversity into account and work with all groups?



Are the experiences of CSOs that understand and work with the different groups considered and recognised?



Have CSOs incorporated participation mechanisms that guarantee the inclusion of the vision of the different groups?



Do CSOs (including universities, the private sector and other agents) incorporate the cultural diversity and interculturality approach into their work as a basis for the actions they take?



Dialogue with the country partner

Do the country's authorities recognise and consider the distinct cultural realities of the country?



If yes, have suitable mechanisms for dialogue been established?



Is the situation of cultural groups included in the dialogue?



If no, can we seek to include differences in dialogue with the country?



Do public institutions encourage and facilitate the participation of the civil society, universities or the private sector in defining their development plans?





National development and sectoral plans	
Does the country have tools and instruments for checking population data for the different cultural groups?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Does the country have statistics relating to fulfilment of human rights, including cultural rights, broken down by cultural group?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are there specific indicator systems relating to indigenous peoples?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Do development plans take into account the views, imaginary and interests of the groups and their concept of wellbeing?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Does the national development strategy consider the contribution of culture as a positive and important asset for development?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are the commitments stemming from international treaties on cultural diversity signed by the country, included, for example, regarding indigenous peoples?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Joint EU analysis	
Is an EU analysis available that includes the cultural diversity approach?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Can any aspect not included in the document be added to show the importance of this cultural diversity approach to face the country's development challenges?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are there aspects involved with key cultural diversity for the Spanish Cooperation that are not contemplated in the EU analysis?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Is the vision and work of EU partner countries in relation to the contribution of the cultural diversity approach in sustainable development processes known?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Systemic analysis of external risks	
Are there mechanisms for assessing, in a differentiated way, the situation of vulnerability of the different cultural groups in the face of the different types of risks (natural, economic or social disasters)?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are any cultural groups especially threatened by armed conflict?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Have any possible conflict been identified in relation to land ownership that particularly affect indigenous peoples and people of African descent?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Have traditional mechanisms of favouring the resilience of communities in the face of the risks of natural phenomena been analysed? (traditional building techniques and materials, ways of working the land, etc.)	<input checked="" type="checkbox"/> <input type="checkbox"/>
Have the social and psychological mechanisms that operate in the community to facilitate its members' resilience been analysed? (beliefs, social relationships, etc.)	<input checked="" type="checkbox"/> <input type="checkbox"/>
Have any specific threats to the tangible and intangible cultural heritage of any cultural group been detected?	<input checked="" type="checkbox"/> <input type="checkbox"/>

Situation of development effectiveness principles	
Democratic appropriation	
Are all cultural groups represented in some way in the country's decision-making bodies?	<input checked="" type="checkbox"/> <input type="checkbox"/>
If some groups are excluded, have possible obstacles to their participation been identified?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are different cultural groups represented in the participation mechanisms of CSOs and other agents in the formulation, management and monitoring of public policies?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are the mechanisms pertaining to different cultural groups incorporated into participation processes?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Alignment	
Is cultural diversity recognised in the country's legislation and policies?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are public policies multicultural ²⁹ ?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Do public policies take a differential approach into account ³⁰ ?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are there policies that are discriminatory against any cultural group that make it advisable to review policy alignment?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are national information systems culturally relevant?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are there other information systems pertaining to the different cultural groups integrated into national systems?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are there specific public policies that protect the groups' tangible and intangible cultural heritage?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are there spaces for civil society to influence political debate that promote the construction of an intercultural/multicultural citizenry?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Harmonisation among donors	
Is the cultural diversity approach taken into account among donors?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Do donor group members recognise and support the incorporation of all cultural groups and particularly those that are discriminated against or in an especially vulnerable situation?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Do joint donor actions contribute to the construction of an inclusive society?	<input checked="" type="checkbox"/> <input type="checkbox"/>

²⁹ When we refer to pluricultural policies we mean those policies that promote the transformation of the political and economic structures that create situations of injustice and discrimination between cultural groups, and encourage dialogue and inclusion.

³⁰ The differential approach is based on the recognition of existing differences and inequalities and proposes a set of political measures aimed at eradicating inequality, structural barriers that limit the development of the discriminated groups and guaranteeing the exercise of human rights, making cultural diversity visible and revindicating it.



Is there any international donor with particular leadership in terms of cultural diversity?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are there any specific regional programmes aimed at the protection and safeguarding of the tangible and intangible heritage according to diversity?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Spanish Cooperation analysis in the country	
Do Spanish organisations work with excluded cultural groups? Do any Spanish organisations support processes for the construction of an intercultural/multicultural citizenry? Is their approach to cultural diversity known?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Do the Spanish organisations involved in the different fields of cooperation include the country's different cultural groups in their work?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Do specialist technicians in any sphere of SC understand the particularities of the country's cultural groups? Do their interventions respond of these particularities?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Have skills development actions been aimed at all the country's cultural groups?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Do the training actions integrate the country's diversity of knowledge?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Have specific alliances been established with the leaders of cultural groups living side by side in the country?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Spanish Cooperation geographic areas of work and lines of intervention	
Do different cultural groups live side by side in the selected geographic areas?	<input checked="" type="checkbox"/> <input type="checkbox"/>
In the selected areas, are any groups discriminated against or in a situation of vulnerability because of their cultural characteristics?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Does the OTC have a relationship with local cultural group representatives? If no, does it have the ability to establish one?	<input checked="" type="checkbox"/> <input type="checkbox"/>
SC agent coordination mechanisms	
Do Spanish Cooperation agents have coordination spaces to discuss relationships between the country's different cultural groups?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Is there any cultural obstacle blocking existing coordination mechanisms?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Are coordination mechanisms culturally relevant and do they permit communication and dialogue with different cultural groups?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Comparative advantage evaluation	
Is sufficient assessment by agents (public institutions, civil society, other agents), including representatives of the identified cultural groups in the country, available?	<input checked="" type="checkbox"/> <input type="checkbox"/>
Is the material used for evaluations culturally adapted and in the language of the country's cultural groups?	<input checked="" type="checkbox"/> <input type="checkbox"/>



Is there enough information to identify the strengths, weaknesses, threats, and opportunities of the Spanish Cooperation in relation to cultural diversity in the country?  

Have evaluations shown positive effects on relations between the cultural groups that can be attributed SC?  

DECISION AND STRATEGY STAGE



Agent participation



Are all cultural groups recognised as rights holders?  



Are any respectful and equitable participation mechanisms contemplated from the cultural perspective and adapted to the cultural particularity of groups?  



Does the AECID have influence to improve participation mechanisms?  



Factors for prioritising lines of action



Has the cultural diversity approach been included in joint programming? Can SC position this approach?  

Have the development priorities of the different cultural groups been taken into account when designing strategies?  



Do strategies include frameworks differentiated between countries (Less Advanced / Middle Income) that reflect the distinct point of departure of each regarding the recognition and management of cultural diversity?  



Has the suitability and flexibility of cooperation instruments and modalities been considered for the specific cultural diversity needs of the country?  



Is it possible and appropriate to prioritise culture and development programmes, or scientific cooperation programmes, that ensure an impact on the protection and respect of the country's cultural diversity, by following a human rights approach?  



Can technical cooperation actions help to guide the political, legislative and social context of the protection and respect for the country's cultural diversity?  



Development results framework



Are expected results culturally relevant? Do they respond to the aspirations and the concept of development of different cultural groups?  



Have results been defined to reduce barriers for all cultural groups to access the decision-making process?  

Are the different levels of results (for development, intermediate and direct achievement) aimed at advancing in the creation of legal and social frameworks where priority is given to respect for cultural diversity?  



Is the results framework adapted to the level of awareness and respect for cultural diversity, with an ongoing human rights, equality and non-discriminatory approach?  



Do they establish corrective measures for the effects generated by situations of greater vulnerability, discrimination or violation of human rights resulting from aspects linked to the cultural particularity of a group?  

Do the agreed commitments reflect the interests and priorities of the country's cultural groups?  



Have components of the tangible or intangible heritage of cultural groups been incorporated to favour their protection and revitalisation?  



Have resources been assigned to adapt interventions to the cultural particularity of groups?  

Are support resources available for applying the cultural diversity approach in all phases of the results strategy?  



Have economic funds and human resources been assigned to adapt reciprocal accountability to the cultural particularity of the groups?  



Indicators and baselines

Does the country have baselines with information sensitive to cultural diversity and broken down by cultural group?  



Are there indicator systems for measuring the fulfilment of cultural rights (participation, identity, creation, etc.) for all groups in the country?  



Are reliable sources available for acquiring culturally relevant information?  



Are there data compilation systems for the tangible and intangible cultural heritage of cultural groups, including those relating to traditional indigenous knowledge?  



Do cultural groups participate in the definition of relevant indicators for cultural diversity? Are the indicators adapted for the cultural group?  

Risks associated with MAP execution

Is there any evidence of conflict between the proposed initiatives and the social and cultural practices of groups in the context where they are implemented?  


Have corrective measures been put in place so that interventions can be adapted to the social and natural cycles of cultural groups (particularly in the case of indigenous peoples)?  



Do we know which international legislation mechanisms in relation to the rights of indigenous peoples should be applied to resolving possible conflicts?  


Can solid alliances be established with the representatives of all agents involved, including cultural group leaders, who could mediate to resolve problems in execution?  

DECISION AND STRATEGY STAGE


Agent participation



Are all cultural groups recognised as rights holders?  



Are any respectful and equitable participation mechanisms contemplated from the cultural perspective and adapted to the cultural particularity of groups?  



Does the AECID have influence to improve participation mechanisms?  



Factors for prioritising lines of action



Has the cultural diversity approach been included in joint programming? Can SC position this approach?  

Have the development priorities of the different cultural groups been taken into account when designing strategies?  



Do strategies include frameworks differentiated between countries (Less Advanced / Middle Income) that reflect the distinct point of departure of each regarding the recognition and management of cultural diversity?  



Has the suitability and flexibility of cooperation instruments and modalities been considered for the specific cultural diversity needs of the country?  



Is it possible and appropriate to prioritise culture and development programmes, or scientific cooperation programmes, that ensure an impact on the protection and respect of the country's cultural diversity, by following a human rights approach?  

Can technical cooperation actions help to guide the political, legislative and social context of the protection and respect for the country's cultural diversity?  



MAP IMPLEMENTATION, MONITORING AND EVALUATION PHASE

Do the representatives of national or local institutions and other entities involved have enough training to participate in evaluating the cultural diversity approach in MAP execution?  



Can resources be assigned to reinforce national and local skills and capacity regarding cultural diversity?  



Are the opinions and decisions of different groups taken into account in project evaluation and decision-making?  



Are indicators culturally relevant?  

Are any indicators and sources of verification included that show discrimination against any group because of its cultural characteristics?  

Do indicators break down information by cultural group?  

Does the description of the indicators clearly and univocally use the relevant concepts in relation to culture, cultural group, cultural diversity, multiculturalism or interculturality?  

Are indicator systems adapted so that group leaders can understand them and participate in their definition and monitoring?  

Do indicators enable the qualitative impact of cultural aspects on community development to be measured?  

Does the indicator measurement system make it possible to evaluate decisive cultural factors in achieving expected results?



Have the particular accountability mechanisms of the country's cultural groups been taken into account?



4.2. COUNTRY PROGRAMME

The Country Programme is the AECID strategic planning instrument in partner countries. It summarises the basic ideas of the strategic position defined in the MAP, and grounds, in a practical manner, the guidance and framework of expected results, with the associated budget and risks.

The following list helps to verify to what extent cultural diversity is mainstreamed in the Country Programme. It is important to also bear in mind guidance in the MAP mainstreaming section.



AVAILABLE TOOLS

AECID (2016). Manual de planificación y seguimiento para gestión de resultados de desarrollo de la AECID (*AECID Handbook for Planning and Monitoring Development Results*).



CHECKLIST

RESULTS FRAMEWORK

Do expected results integrate and revitalise the knowledge, practices, technologies and innovations of all cultural groups involved?

Are there assured means for all agents involved to be able to participate in the identification of results (working languages, media)?

Are proposals based on the regulatory framework that provides the basis for the country's cultural diversity obligations?

If there is no specific regulatory framework, can results have a positive impact for creating one?

Do results consider relations between cultural groups and the possibility of asymmetric relations?

Does planning show the impact of applying an interculturality approach on society?

Does the definition of results take into account the specific cultural features of the group that determine their achievement? (possible obstacles, resilience mechanisms, custom for conflict resolution, etc.)

Are actions and mechanisms to ensure that the products are culturally relevant included?

STRATEGIC POSITION AND KEY ASPECTS

Is information collected in the MAP diagnosis on the situation of different cultural groups included?

Is a true, non-stereotypical image of all members of all cultural groups involved conveyed, as well as of their contribution to community and country development?

Has whether or not any cultural group is excluded from decision-making spaces been analysed?

Has the existence of possible situations of discrimination against cultural collectives or groups as a result of sociocultural conventions contrary to human rights been analysed?

Have working spaces been promoted where cultural diversity in the sustainable development process is approached with national and local governments, CSOs and all AECID partners?

PLANNING MONITORING

Is the planned monitoring system culturally relevant for the different cultural groups involved?

Are data broken down according to cultural groups?

Will the impact of the intervention on the cultural identity of cultural groups be evaluated?



**GENERAL GUIDANCE
FOR AECID
INTERVENTIONS**

5



SOME PRIOR REFLECTIONS

Cultural diversity changes in each geographical context and evolution over time, therefore, the suggestions made in this guide must be interpreted and adapted to each reality and each intervention.

We do not aim to cover cultural diversity in all its complexity nor in every geographical area, rather to issue an invitation to reflect on cultural diversity in the specific context of each intervention, starting from useful questions that do not seek single or standardised solutions.



The guidelines contained in this chapter can be complemented by the guidance in [chapter 7: Toolbox](#), and [chapter 8: Analysis of cultural diversity with a human rights approach](#).



For an initial approach to the intercultural perspective, we recommend reading [chapter 1: Conceptual Framework](#) and the [Glossary of Terms](#) at the end.

In accordance with the conceptual framework analysed in this guide, it is important to be aware that no sustainable development strategy is culturally neutral. We must reflect on the possible impact (not only positive but also negative) of interventions on the life of the cultural groups affected and on the enjoyment of their rights, and take advantage of their own knowledge, technology and practices when formulating and executing strategies.

In order to apply a coherent approach of cultural diversity, the entire planning process must be reviewed: Country Association Framework, Country Programme and interventions.



AVAILABLE TOOLS

AECID (undated). *Documento base para la formulación y seguimiento de intervenciones orientadas a resultados de desarrollo (Base document for the formulation and monitoring of interventions aimed at development results)*. ([Online](#). AECID Intranet).

MINISTRY OF FOREIGN AFFAIRS (2001). Metodología de Evaluación de la Cooperación Española II (Evaluation Methodology of Spanish Cooperation II) (. MFA. ([Online](#)))

AECID. *Spanish Development Cooperation Publications and Documents*. ([Webpage](#))
MINISTRY OF FOREIGN AFFAIRS, THE EUROPEAN UNION AND COOPERATION. *Official Development Assistance Information System Info@OD*. MAEUEC. ([Webpage](#))



MAINSTREAMING GUIDELINES

5.1. FORMULATION PHASE

5.1.1. DAC/CRS/CSE CODES³¹

DAC/CRS codes indicate the main recipient sector of a contribution; they do not explicitly reflect the cultural relevance and the consideration of the individual and collective cultural identity, with cross-sectoral presence in cooperation actions³².

In some fields, such as gender equality and environmental sustainability, the DAC has established specific cross-sectoral markers to identify the orientation of each intervention. In the absence of an indicator for culture, the Spanish Ministry of Foreign Affairs, the European Union and Cooperation has defined the marker: Cultural diversity/indigenous peoples³³, to facilitate the evaluation of their cross-sectoral treatment as gradually included in the master plans.

DAC/CRS Codes related to the cultural sector

DAC/CRS codes include two specific codes for the fields of culture (16061) and heritage (41040), which are described in greater detail with CSE codes. Developed at three levels, they are:

DAC	CRS	CSE
160	61	0. Culture and Leisure
SOCIAL INFRASTRUCTURE AND SERVICES	Culture and leisure	1. Professional training in culture 2. Governability and culture 3. Economy and culture 4. Education and culture 5. Heritage for development 6. Communication and culture 7. Promotion of Cultural Rights

³¹ DAC is the Development Assistance Committee of the Organisation for Economic Cooperation and Development (OECD). It has created a classification of sectors it uses to record and catalogue development assistance interventions in its sphere of competence.

³² OECD. List of DAC/CRS codes ([Online](#))

³³ MAEUEC. Official Development Assistance Information System Info@OD. Annex 9. DAC Marker System ([Online](#))

DAC	CRS	CSE
410	40	
ENVIRONMENTAL PROTECTION	Site Preservation (Protection of historic, artistic and archaeological heritage)	<ul style="list-style-type: none"> 0. Protection of heritage 1. Protection of natural landscapes (places) 2. Protection of cultural heritage (movable and immovable assets and intangible heritage)

Cultural Diversity/Indigenous Peoples Marker

The selection of markers for aid orientation is based on a system of indices with three values:

- **Main (primary):** fundamental to the design and impact of the activity and is explicit in the activity, so it would not have taken place without this element.
- **Significant (secondary):** despite its relevance, and even though it has been promoted, it is not a main reason for conducting the activity.
- **Not oriented:** the activity does not aim to contribute to the marker.

SCOREBOARD	Value 1	Value 2	Value 3
Cultural diversity and indigenous peoples	Main	Significant	Not oriented

In order to rate an action as "main" or "significant", promotion, in this case, of cultural diversity must be expressly indicated in project documentation. Avoiding a negative impact shall not be sufficient criterion.

The Spanish Ministry of Foreign Affairs, the European Union and Cooperation indicates the following criteria for identifying whether or not an activity is guidance for cultural diversity / indigenous peoples:

- Explicitly promotes the goals of respect for cultural diversity or cooperation with indigenous peoples.
- Includes specific measures for promoting at least one of the following goals:
 - Cultural freedom: understood to be the right to mutual understanding, to know, respect and value difference, as long as this is in the context of respect for Human Rights and the law.

- **Right to diversity:** understood, from a dynamic perspective, to be the defence of the freedom of groups to define their own identity, in the context of a changing reality that is continually redefined in view of the evolution of society and the exchange of ideas between people and groups. This diversity can bring immense wealth to society.

If cultural diversity is properly mainstreamed, these markers should be a part of all relevant interventions, thus showing that the individual and collective cultural identity of the people involved has been taken into account.

Links between the DAC codes and the SDGs

DAC	CRS	CSE	SDG GOALS
160	61		
SOCIAL INFRASTRUCTURE AND SERVICES	Culture and Leisure	o. Culture and Leisure	
		1. Professional training in culture	Target 4.B: Substantially expand globally the number of scholarships available to developing countries (...)
			Target 4.5: Eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples, and children in vulnerable situations
		2. Governability and culture	Target 8.5: achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value
			Target 16.6: Develop effective, accountable and transparent institutions at all levels

			<p>Target 16.7: Ensure responsive, inclusive, participatory and representative decision-making at all levels</p> <p>Target 16.10: Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements</p>
		3. Economy and culture	<p>Target 8.3: Promote development-oriented policies that support productive activities, decent job creation, entrepreneurship, creativity and innovation (...)</p> <p>Target 8.9: Devise and implement policies to promote sustainable tourism that creates jobs and promotes local culture and products</p> <p>Target 11.A: Support positive economic, social and environmental links between urban, peri-urban and rural areas by strengthening national and regional development planning</p> <p>Target 12.B: Develop and implement tools to monitor sustainable development impacts for sustainable tourism that creates jobs and promotes local culture and products</p>
		4. Education and culture	<p>Target 4.B: Substantially expand globally the number of scholarships available to developing countries (...)</p>
		6. Communication and culture	<p>Target 5.B: Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women</p> <p>Target 9.C: Significantly increase access to information and communications technology and strive to provide universal and affordable access to the Internet in least developed countries by 2020</p>
		7. Promotion of Cultural Rights	<p>Target 16.7: Ensure responsive, inclusive, participatory and representative decision-making at all levels</p>

			Target 16.10: Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements
410	40		
ENVIRONMENTAL PROTECTION	Site Preservation (Protection of historic, artistic and archaeological heritage)	0. Protection of heritage	Target 11.3: Enhance inclusive and sustainable urbanization and capacity for participatory, integrated and sustainable human settlement planning and management in all countries
		1. Protection of natural landscapes (places)	Target 11.4: Strengthen efforts to protect and safeguard the world's cultural and natural heritage
		2. Protection of cultural heritage (movable and immovable assets and intangible heritage)	Target 11.7: By 2030, provide universal access to safe, inclusive and accessible, green and public spaces, in particular for women and children, older persons and persons with disabilities
			Target 12.B: Develop and implement tools to monitor sustainable development impacts for sustainable tourism that creates jobs and promotes local culture and products

5.1.2. STRATEGIC AREAS OR PROGRAMME OF THE INTERVENTION

The cultural diversity cross-sectoral approach should be reviewed and reproduced in the context of the results of the programme in question (as per the guidance in several sections of this guide). There are two key issues:

- Does the intervention influence respect for the diversity of the cultural groups involved, promote intercultural dialogue or at least not represent a threat to the value systems of their cultures?
- Does the intervention contribute to the development of policies, agreements or to the implementation of previously non-existent services needed to contribute to intercultural dialogue and the equitable participation of every cultural group?

5.1.3. AID EFFECTIVENESS CRITERIA



In order to evaluate this section, we recommend you look at the guidelines contained in [section 4.1 – “Country Association Framework. Analysis stage”](#)

5.1.4. INTERVENTION TARGET GROUPS: HOLDERS OF RIGHTS AND OBLIGATIONS

Over and above identifying agents involved as direct, indirect or other beneficiaries, it will be important to bear in mind how responsibilities, rights and obligations are shared out in the intervention target cultural groups.

PROBLEM ADDRESSED

KEY QUESTIONS

Has the existence of a differentiated cultural identity linked to the territory been analysed?	✓ ✗
Are groups discriminated because of their cultural characteristics?	✓ ✗
Have any possible factors or causes of inequalities derived from the cultural specificity of a cultural group been identified?	✓ ✗
Have human rights violations or situations of vulnerability in relation to the cultural specificity of a group been diagnosed?	✓ ✗
Has a link been identified between poverty and the cultural specificity of the group?	✓ ✗
Have the obstacles that could affect the protection of cultural diversity been identified?	✓ ✗
Have the territory’s cultural groups participated in the diagnosis?	✓ ✗

ALTERNATIVE SOLUTIONS

KEY QUESTIONS

Has the cultural relevance of the proposed strategy for action been analysed?

Have the components of the individual and collective cultural identity that favour the exercise of human rights been incorporated?

Does it encourage strengthening the capabilities of the different groups involved for intercultural dialogue?

Have the traditional knowledge, technologies and practices of the cultural groups been evaluated and, when applicable, incorporated?

Have relationship strategies between cultural products and identity been incorporated?

Has the negative and positive impact of the solution on the protection of the cultural identity of the group or cultural groups involved and on their tangible and intangible cultural heritage been analysed?

5.1.5. LOGIC OF THE INTERVENTION



We recommend reviewing the guidance for the development results framework in **section 4.1 “Country Association Framework (Spanish acronym: MAP)”** and **chapter 8 “Analysis of cultural diversity with a human rights approach”**.

GENERAL GOAL (GG) AND SPECIFIC GOAL (SG)

KEY QUESTIONS

Does the GG answer group needs in accordance with the cultural specificities of their value systems and their development model?

Are the specific goals coherent and do they reflect the context analysis from a cultural perspective?

Do they expressly contribute to enhancing intercultural dialogue and to ensuring the cultural diversity of the groups?

Do they contribute to strengthening the skills of cultural groups to make decisions about their life and influence the public body decision-making process?

DIRECT RESULTS AND MAIN ACTIVITIES

KEY QUESTIONS

Do results include specific measurements for enhancing intercultural dialogue and ensuring respect for the community's cultural diversity?	✓	✗
Are specific actions and mechanisms included to ensure that results are culturally relevant and apply the interculturality approach?	✓	✗
Has an effort been made to distribute the benefits of intervention equitably among all groups involved?	✓	✗
Are activities relevant for supporting an adequate participation of different cultural groups in sharing responsibility and decision-making?	✓	✗
Have community activities or strategies been contemplated to promote intercultural relations and prevent possible inequalities?	✓	✗
Have cultural aspects been taken into account that could influence the planned schedule (natural and social cycle, calendar of festivities, rituals etc.)?	✓	✗
Have strategies been proposed to overcome the linguistic, geographical, economic and cultural obstacles to the population participating in activities?	✓	✗
Do training methods consider the traditional ways of learning of different cultural groups?	✓	✗
Are the contents of materials, formats and mass media linguistically and culturally appropriate for the recipient groups?	✓	✗
In activity design, have specific aspects been considered such as the special relationship of indigenous peoples with the territory, traditional forms, materials and technologies for production or construction, etc.?	✓	✗
If activities connected with cultural heritage or cultural industries are included, has universal accessibility been considered to facilitate their use and enjoyment by people with disabilities?	✓	✗

5.1.6. INDICATORS, VERIFICATION SOURCES AND PERFORMANCE GOALS



We recommend looking at the issues included in **chapter 4.1: “Guidance for AECID planning processes”**, in the section “Implementation, monitoring and evaluation phase”, in relation to the Country Association Framework.



Chapter 8: “Analysis of cultural diversity with a human rights approach” has a section on the use of indicators in the field of culture.

KEY QUESTIONS

- Have culturally sensitive indicators been defined? ✓ ✗
- Do indicators enable us to measure the qualitative impact of the cultural aspects on community development? ✓ ✗
- Are any indicators and sources of verification included that show discrimination against any group because of its cultural characteristics? ✓ ✗
- Do indicators break down information by cultural group? ✓ ✗
- Have the particular accountability mechanisms of the country's cultural groups been taken into account? ✓ ✗
- Are any indicators included associated with the fulfilment of the cultural rights of all cultural groups? ✓ ✗
- Has the relevance of including indicators relating to the tangible and intangible cultural heritage been considered? ✓ ✗

5.1.7. RISKS

KEY QUESTIONS

- Is there any conflict of interest between the different cultural groups that could put achieving expected results at risk? ✓ ✗
- Could any practice, belief, rite, taboo, etc. be an obstacle to achieving results? ✓ ✗
- Have alternatives been identified in consensus with the affected cultural groups that could avoid these risks? ✓ ✗
- Have aspects been identified that can influence levels of participation (language, gender, age, social status, religion, etc.)? ✓ ✗
- Is there any possible conflict between the protection of the tangible and intangible cultural heritage and attaining results? ✓ ✗

5.1.8. SECURITY MANAGEMENT

KEY QUESTIONS

- Have cultural aspects (taboos, social conventions, etc.) been considered that could determine the design of security rules by the groups involved? ✓ ✗
- Have these cultural aspects been assessed with particular attention to women and children? ✓ ✗
- Have the rules of relationships between cultural group members been considered in the security measures? ✓ ✗

Have possible security risks in connection with the cosmovision of the cultural groups, for example, land tenure of cultural groups, been reviewed?



5.1.9. BUDGET AND FINANCING PLAN

KEY QUESTIONS

If different cultural groups are involved, does the budget specifically include contributions to each group to develop activities?



Are mechanisms for access to and control of economic resources described?



Is the contribution, even if not economic, of all groups involved in the intervention apparent?



Are there specific items for groups in the most vulnerable situations?



Are proper financing strategies that fit the needs, practices, customs and cultural characteristics of beneficiary groups being taken into account?



Have the possible negative effects of an imbalance in the traditional economic system caused by the proposed financing strategy been contemplated?



5.1.10. SUSTAINABILITY

KEY QUESTIONS

Have cultural factors (beliefs, conception of time, taboos, etc.) that can affect the sustainability of the intervention been analysed?



Has the use of traditional media and information been contemplated?



Have the mechanisms that will give continuity to the networks or spaces for dialogue generated throughout the intervention been defined jointly and by consensus?



Is an approach favoured that enables all cultural groups to benefit equitably from the intervention?



Is the involvement and work of all cultural groups involved recognised, irrespective of their visibility, avoiding their exclusion from the intervention and its future sustainability?



5.2. EXECUTION AND MONITORING PHASE

KEY QUESTIONS

Has there been any conflict of interest between the different cultural groups during execution or has any practice, belief, rite, taboo, etc. been detected that could be an obstacle to achieving results?

If yes, are improvements being introduced into the intervention design from intercultural dialogue between the different groups involved?

Is any qualitative and quantitative information available to ascertain progress of the intervention with data broken down by cultural group involved?

Is the way in which the intervention affects intercultural relations and power relations between the groups taken into account?

Is the information identified in the initial diagnosis of the cultural features of groups involved and their needs still valid?

Does the monitoring mechanism created take into account traditional sources of information used by the community? And their language?



Do evaluation processes take into consideration how cultural groups appraise results?



Are accountability mechanisms sensitive to the cultural specificity of the groups?

5.3. EVALUATION PHASE

KEY QUESTIONS



About relevance

Has the possible relationship between the problem to be solved and the cultural specificity of the affected group been checked?  



Did the intervention take into account the cultural specificities of the groups involved and was it executed in a way that is culturally relevant, equitable and not discriminatory to any cultural group?  



About effectiveness

Do results answer the needs identified by beneficiary cultural groups according to their priorities and development model?  



Has the intervention been affected by not having considered the cultural specificity of the context?  



About efficiency

Have all cultural groups had access to the products or services provided by the intervention in a way that fits their sociocultural context?  



Is the contribution, even if not economic, of all groups involved in the intervention apparent?  



About sustainability



Have culturally appropriate processes been implemented so the recipient community assumes the results of the intervention?  



Has the intervention contributed to establishing intercultural dialogue mechanisms between holders of obligations and rights?  

About impact



Has the intervention been checked to ensure it does not have a negative impact on the cultural identity of the groups involved?  

Has the intervention managed to promote intercultural dialogue between groups in the context? To awareness on the importance of respecting cultural diversity?  

Has the intervention contributed to enhancing equitable participation and leadership mechanisms?  

Has the intervention contributed to reinforcing cultural group internal resilience mechanisms?  

About the evaluation methodology

Is any qualitative and quantitative information available to ascertain progress of the intervention with data broken down by cultural group involved?  

Does data collection consider traditional sources of information used by the community?



Have participatory and equitable methods been culturally adapted to the beneficiary group been used?



If interviews are held, have times been taken into account to create trust and adapt the pace of the conversation and has a culturally adapted language been used?



Is the evaluation given back to the groups involved using methods adapted to their sociocultural context?





SPECIFIC GUIDANCE FOR COOPERATION MODALITIES

6

Some cooperation modalities have been selected for this chapter.



Useful guidelines can be found for other cooperation modalities and instruments in the chapters on mainstreaming cultural diversity in interventions (**chapter 5**) and in the different sectors of cooperation (**chapter 7**).

6.1. DEVELOPMENT NGO PROJECTS AND AGREEMENTS

The AECID issues annual calls for Development Non-Governmental Organisations (Development NGOs) to apply for grants to implement cooperation projects and agreements. Interventions must be in line with the Master Plan, the respective Country Association Framework, Country Programmes and sectoral programmes.



AVAILABLE TOOLS

The AECID has drawn up specific guides for applying Development NGO agreement and project management, monitoring and justification, as well as for evaluation phases ([online](#)).



Chapter 5 “General guidance for AECID interventions” provides questions that help to evaluate whether or not cultural diversity mainstreaming has been contemplated throughout the project and agreement cycle.



MAINSTREAMING GUIDELINES

Below are complementary guidelines for evaluating to what extent cultural diversity is mainstreamed in proposed Development NGO projects and agreements.

EVALUATION PHASE

Section “2.4 Horizontal priorities” of the *Manual for assessing Development NGO projects with no specific line analysis* applying the cross-sectoral approach to cultural diversity. It includes guidelines for checking whether or not mainstreaming is effectively applied:

There is effective mainstreaming (100% score) when:

- ✓ The project is based on an analysis of the context from a cultural perspective.
- ✓ Cultural specificities of the groups involved are taken into account and a respectful, culturally pertinent, equitable and non-discriminatory approach is proposed.
- ✓ Specific results, measurements and/or indicators are included tailored to the different groups involved.
- ✓ A contribution is made to broadening the cultural freedom of individuals and the groups they form part of.

There is superficial mainstreaming (50% score) when:

- ✓ The cultural analysis of the context is insufficient or limited, but the project design in some way contemplates the cultural specificities of the groups involved
- ✓ A contribution is indirectly made to broadening the cultural freedom of individuals and the groups they form part of

There is no mainstreaming or it is incorrect (0% score) when:

- ✓ The project is not based on a cultural analysis and it does not take the cultural specificities of the groups involved into account
- ✓ The project contains discriminatory elements or contributes to negative stereotypes based on ethnic or cultural specificities.

Cultural diversity is also one of the aspects assessed in the project viability analysis (section “3.6 Viability” of the aforementioned manual):

“Indicate aspects that, at cultural level, guarantee the integration of the action within the community where you are working, specifying how it adapts to the modes of life of rights-holders, (we recommend working on promoting rights-holder participation throughout the project cycle so that it will be in accordance with their sociocultural specificities). In depth knowledge of the characteristics of the rights-holding population, their needs and strategic interests is recommended, bearing in mind the crossover of categories: ethnic diversity, romantic-sexual diversity (sexual orientation and gender identity), childhood, youth, old age, people with disabilities, displaced people and/or refugees, diversity of religious orientation or differences between urban and rural populations, among other diversities and/or

people who are disadvantaged, excluded or at risk of exclusion identified in relation to the identity or the situation.”

In order to evaluate the mainstreaming of cultural diversity in projects, an annex is included taking a human rights-based approach (HRBA) as a starting point:

“Any development cooperation intervention should consider at least three aspects of culture: culture as context, the broadest sociocultural medium and environment; culture as content, the specific cultural conceptions and practices in a given context; culture as method, cultural and creative activities of communication and expression (theatre, music, dance, audiovisual media, metaphorical language, ICT, etc.)”

In addition to the aforementioned manuals, some specific guidance is offered:



CHECKLIST

IDENTIFICATION AND PARTICIPATION

General Situation

Are the rights of any cultural groups being violated?

Is any information provided about the rights most affected?

Is cultural groups' conception of human rights analysed?

Is information broken down about each cultural group available and incorporated?

Relations between cultural groups

In the case of multicultural societies, is the project based on a detailed intercultural study on the practices, customs, traditions, taboos, modes of life and concepts of development of all groups involved?



Are relations between different cultural groups in the country analysed?

Are these relations identified as hierarchical and/or asymmetric³⁴?



Is information provided about the emotional value society gives to certain characteristics of cultures different from the predominant culture (positive and negative vision)?



Are there prejudices and/or feelings of hatred or fear between different cultural groups?

³⁴ This hierarchy and asymmetry means that some cultures are considered to be superior to others and exercise oppression and discrimination over cultural collectives considered to be inferior.

Have the main barriers been identified? (political, social, economic, linguistic, geographical and participation system as well as symbolic structure)  

Cultural Heritage



Is the tangible and intangible cultural heritage of all groups recognised and protected?  



Have preventive measures been adopted to conserve and transmit tangible and intangible cultural heritage?  

Intangible Heritage



Is language a barrier for exercising rights violated?  



Could any rituals, taboos or beliefs hinder the exercise of rights violated?  



Is any information provided about the importance of the cultural group's rituals, taboos or beliefs?  

Has their knowledge and practices (traditional medicine, dwelling structure, craft techniques, agricultural methods, etc.) been analysed and incorporated?  

Tangible Heritage



Have movable and immovable property, complexes and places of reference for the community and their symbolic value been identified?  

Have cultural groups been consulted about any possible alternative use of movable and immovable property?  

Have the symbolic reference points of cultural property been taken into account?  

Legal Institutionalisation

Legal Framework

Is everyone accepted as rights-holders or is there any type of exclusion for belonging to a particular culture?  


Have any laws been identified that explicitly or implicitly exclude particular cultural groups?  



Are cultural differences recognised in the laws of the country?  



Are laws written in all languages of the country?  

Are cultural rights recognised and guaranteed?  



Are there laws that protect tangible and intangible cultural heritage?  

Do cultural groups have their own laws or regulatory practices?  


Has the relationship between the national legislative system and the traditional legal system of the different groups been analysed?  



Has the country ratified the main international treaties related to the recognition of cultural diversity and the preservation of cultural heritage?  

Public Policy

Has public policy taken the specificity of the different cultural groups into account?  



Are public policies multicultural?  



Is there a specific public policy that protects the cultural heritage of the different existing cultural groups?  



Is there a specific public policy for promoting the construction of intercultural citizenry?  

Mechanisms for enforcing compliance of rights



Does every cultural group have guaranteed access to justice?  



Have existing barriers to accessing justice been identified? (linguistic, geographical, knowledge, discrimination, cultural adaptation barriers)  



In the case of pluricultural communities living side by side and where different justice mechanisms are accepted, has the relationship between them been analysed?  



Have the social institutions and norms for the resolution of conflicts of cultural groups involved been recognised?  



Participation

Are all cultural groups represented, in some way, in the country's decision-making bodies?  

Are some cultural groups excluded from the country's representation bodies?  

Do participation mechanisms encourage dialogue between different cultural groups living side by side in the same territory?  



Have the different groups' own participation mechanisms been taken into account?  



Is there any information provided about the specific way groups participate in decision making (consultative, decisive, etc.)?  

GOALS AND INDICATORS



Proposed goals

Have they been defined by the action target groups?  

Do they reflect the group perspective on the problem addressed?  

Are they based on a regulatory framework for the interculturality approach and the State's obligations in respect of cultural diversity?  



Indicators

Is there a baseline that makes it possible to establish indicators? If no, can it be drawn up?  



Have culturally relevant indicators been drawn up?  



Have proposed indicators been broken down by cultural group?  


RESULTS AND IMPACTS

Do they take into account the individual and collective cultural identity of the intervention target group or groups?  

Do they reflect the perspective of cultural groups on the problem addressed?  

Do they reflect unequal relations between different cultural groups in the problem addressed?  



Do the defined results influence the possible linguistic, geographical, economic and cultural barriers causing the problem addressed?  



Has the possible negative impact of not considering all groups been taken into account?  



EXECUTION STRATEGIES AND ACTIVITIES

Execution strategies


Have cultural groups participated in deciding on the execution strategies?  



Do they incorporate the cultural perspective and the political-social structures of intervention target cultural groups?  

Have tangible and intangible heritage been taken into account as key elements for developing the execution strategies?  

Do they incorporate strategies for promoting an intercultural relationship between the different groups?  

Activities

Are they respectful of all cultural groups?  

Have rites, taboos, natural cycles and customs been taken into account in the definition and scheduling the activities?  

Have cultural activities been defined?



BUDGET

Have intervention target cultural groups participated in debating and deciding the distribution of budgets?



Are there specific items for protecting tangible and intangible cultural heritage?



6.2. INNOVATIVE ACTIONS FOR DEVELOPMENT

The AECID selects, by means of public invitation to tender, projects that offer innovative solutions for tackling social, economic, environmental and development problems and that can be proven to have worked in a pilot phase. The innovation can be presented in the products, services, processes or strategies and should be able to be replicated on a larger scale or in other contexts.



AVAILABLE TOOLS

AECID (2019). Guía para cumplimentar el formulario de solicitud de subvenciones de proyectos de innovación para el Desarrollo (*Guide for Filling in Innovative Development Project Application Form*). ([Online](#)). Annex I provides a useful checklist for assessing whether or not cultural diversity has been integrated with a cross-sectoral approach. The following guidelines are complementary to this list.



Chapter 5 “General guidance for AECID interventions,” provides general questions for reviewing the cultural diversity approach in the project cycle.



MAINSTREAMING GUIDELINES

Some specific elements must be considered:

- Context analysis must include quantitative and qualitative information about people and groups excluded or at risk of exclusion because of their cultural identity, specifying the values of the diversity.
- Proposed solutions should effectively integrate the conception of the problems, knowledge, techniques, values, beliefs, etc., that make up the individual and collective cultural identity of the people it is aimed at, who should participate in designing the intervention.
- Traditional systems of knowledge of the autochthonous populations must be respected and protected. Their contribution to environmental protection and managing natural resources must especially be recognised, and synergies between modern science and local knowledge favoured.
- Coproduction of knowledge in different spheres (scientific, local groups) must be promoted to facilitate the social integration and incorporation of the innovation and enhance social cohesion.
- On designing the strategy to replicate the experience on a larger scale or in another community, cultural characteristics that frame the difference between the new context and the community where the pilot intervention is to be carried out should be carefully analysed.



CHECKLIST

INNOVATIVE SOLUTION PILOT OR EXPERIMENTAL PHASE ANALYSIS

Has the impact on individual and collective cultural identity of the target group in the pilot phase been evaluated? ✓✗

Is the innovation presented respectful or does it form part, in any way, of the tangible and intangible heritage of the cultural group? ✓✗

Is the traditional knowledge of the cultural group integrated into the application and execution strategy? Does this integration favour achieving the expected results? ✓✗

Are pilot phase results culturally relevant? ✓✗

Do the results entail a change in the community's cultural practices that favours the exercise of their rights? ✓✗

PROPOSAL FOR REPLICATING THE INNOVATIVE SOLUTION

Do different cultural groups live side by side in the community where the solution is to be replicated? ✓✗

Has the need to adapt the solution to the cultural particularity of the new context where it is to be replicated been analysed? ✓✗

On replicating the solution, could there be a significant loss of the individual or collective cultural identity of some cultural group? Could the solution enter into conflict with this identity? ✓✗

Have possible cultural barriers been taken into account that could prevent the innovative solution from being applied in the new context? ✓✗

Do strategies for developing the innovation incorporate creativity and solutions proposed by the target group? ✓✗

Does the innovative solution contribute to generating transformative knowledge? ✓✗

Have industrial and intellectual property rights of the planned innovative solution been taken into account? ✓✗

6.3. DELEGATED COOPERATION AND COLLABORATION IN THE CONTEXT OF THE EUROPEAN UNION

The AECID is fully integrated into the European Union’s international cooperation policy. It forms part of the Practitioners’ Network for European Development Cooperation and has the accreditation of DEVCO—the European Commission Directorate-General responsible for community development policy—for receiving and managing funds from the European Commission for the different delegated cooperation models. It is also a member of the Donor Support Group for the United Nations Office for the Coordination of Humanitarian Affairs, and is a member of the EUNIC Network ³⁵ that brings together EU member state Institutes of Culture for the development of cultural projects.


Collaboration with the European partners in all these spheres makes it possible to improve the effectiveness of aid, in line with the Effective International Cooperation Agenda³⁶. Delegated cooperation agreements specifically contribute to lowering the transaction costs of cooperation actions and enhancing effectiveness as each donor’s contribution can be distributed in accordance with their accredited experience in the sector or the type of intervention and the comparative advantages in the management of available resources.

The AECID stands out among European partners for its vast experience, among other areas, in the culture and development sector. Moreover, its commitment to the cultural diversity approach puts it in a good position to offer a cross-sectoral cultural perspective for EU actions.

AVAILABLE TOOLS

AECID (2015). Orientaciones para la Gestión de Acuerdos de Delegación. (*Guidance for the Management of Delegation Agreements*). AECID ([Online](#))³⁷

MAINSTREAMING GUIDELINES

 Apart from the general guidelines contemplated in **chapter 5** for AECID interventions, **Toolbox** guidance can be reviewed for specific sectors.

Some complementary, specific questions are provided:

³⁵ EUNIC Network. ([Webpage](#))

³⁶ AECID. European Union. ([Webpage](#))

³⁷ A version of this manual reviewed in 2017 is available on the AECID intranet ([Online](#))



CHECKLISTS

NEGOTIATING AGREEMENTS WITH EU PARTNER COUNTRIES

Do any donor partners have experience in the incorporation of cultural diversity as a cross-sectoral element? ✓ ✗

Prior to signing the agreement, was the situation of respect for cultural diversity identified in the recipient country in order to adapt actions to the reality of cultural groups and their situation of vulnerability? ✓ ✗

Have the terms of the agreement identified actions to analyse the cultural context of the different cultural groups in the country? ✓ ✗

Have specific actions been identified for approaching the situation of cultural groups with a higher rate of human rights violations? ✓ ✗

Have possible obstacles for the development of actions proposed been identified according to the cultural diversity of the cultural groups? ✓ ✗

Have intercultural policies included in the country's development strategies been identified and incorporated into the delegation agreements? ✓ ✗

NEGOTIATING AGREEMENTS WITH EU PARTNER COUNTRIES

Have actions been contemplated that reinforce the role of the recipient country's public policies in mainstreaming cultural diversity? ✓ ✗

Are staff qualified to adapt actions to the characteristics of the different cultural groups? ✓ ✗

Are the actions planned in relation to mainstreaming cultural diversity in line with the country's policies? ✓ ✗



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**TOOLBOX BY
COOPERATION FIELD
AND SECTOR**

7.1. CULTURAL DIVERSITY IN THE FIELD OF HUMANITARIAN ACTION³⁸

Spanish Cooperation humanitarian aid has evolved from the model of emergency response when faced with humanitarian emergencies that predominated in the 1980s, to a broader model that includes preventing risks during disasters, early rehabilitation and attention to forgotten crises. The *Fifth Spanish Cooperation Master Plan* (2018-2021)³⁹ and the new *Spanish Cooperation Humanitarian Action Strategy* (2019-2026) solidify this conceptual change and integrate the principles of the *Agenda for Humanity*⁴⁰. The prevention and mitigation of damage caused by crises are now considered essential and therefore the populations' mechanisms of resilience should be reinforced as should the "humanitarian aid-development" nexus. Attention to the individual, in its fullest sense, is the centre of this perspective and with it, the cultural perspective takes on greater importance.

Despite this, the role of culture and cultural diversity in this field has not yet been sufficiently broached, although we have international regulations and some experiences of their management and application in the field.

Actions related to culture and humanitarian aid have basically focused on two lines: to prevent the destruction of endangered tangible and intangible cultural heritage; and to recover heritage after an environmental or other type of catastrophe. The first of these, the protection of heritage, requires a measure of respect for and safeguarding of the diversity of the cultures of the world and the exercise of cultural rights. The second, its recovery after a disaster, is a measure for repairing damage to people.

If we consider the cross-sectoral approach to cultural diversity, it would also be necessary to consider the specificity and cultural diversity of groups in all humanitarian actions, which would reinforce their resilience in the face of disasters and make it possible to ensure cultural relevance and that no-one would be discriminated for their cultural identity.

PROTECTION AND RECOVERY OF ENDANGERED HERITAGE

Natural disasters and crises derived from armed conflicts have caused the destruction of important cultural assets and heritage sites, which entails irreparable damages for their populations and a break in the continuity of their

³⁸ AECID. Spanish Humanitarian Action. ([Online](#))

³⁹ MAEUEC (2018). Fifth Spanish Cooperation Master Plan. ([Online](#))

⁴⁰ UNITED NATIONS OFFICE FOR THE COORDINATION OF HUMANITARIAN AFFAIRS (UNOCHA). Agenda for Humanity. ([Online](#))

traditions and beliefs. They must be protected for the effective fulfilment of human rights, as has been highlighted in various initiatives of the United Nations Human Rights Council⁴¹; this is also a means of safeguarding the world's cultural diversity.

The *Sendai Framework for Disaster Risk Reduction (2015-2030)*⁴² also highlights the role of protecting cultural heritage, socioeconomic assets and ecosystems of groups in order to reinforce resilience that is not only measured in economic or health terms, but also in social and cultural terms. This support is also given to cultural institutions and places of interest “from the historic, religious and cultural heritage point of view.”

Since the mid-20th century, the international legal system has incorporated different provisions in relation to the protection of cultural heritage at risk:

- *Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954)* and its two protocols.
- *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970)*
- *UNESCO Convention on the Protection of World Cultural and Natural Heritage (1972)*
- *Safeguarding of Traditional Culture and Folklore (1989)*
- *Security Council Resolution 2199 on the financing of terrorism (2015)* (it expressly prohibits the illegal traffic of cultural objects of Iraq and Syria)
- *United Nations Security Council Resolution 2347 focused on the need to protect cultural heritage for peace and security (2017)*.

In addition to these regulations, we have executive documents, such as the *Strategy for the Reinforcement of UNESCO's Action for the Protection of Culture and the Promotion of Cultural Pluralism in the Event of Armed Conflict*⁴³.

This regulatory review highlights the urgent need to protect heritage, particularly in the case of armed conflict. Indeed, cultural heritage is subject to attacks in present-day wars and armed conflicts. The destruction of culture is used as a weapon to destabilise the population and cause long-term damage, especially symbolic damage.

⁴¹ UNITED NATIONS. OFFICE OF THE HIGH COMMISSIONER FOR HUMAN RIGHTS. Cultural Rights and the Protection of Cultural Heritage. ([Online](#))

⁴² UNITED NATIONS (2015). 2015-2030 Sendai Framework for Disaster Risk Reduction. ([Online](#))

⁴³ UNESCO (2017). Strategy for the Reinforcement of UNESCO's Action for the Protection of Culture and the Promotion of Cultural Pluralism in the Event of Armed Conflict. ([Online](#))

These circumstances led us to incorporate the protection of cultural assets in relation to humanitarian operations and as key element in any peace strategy. The *2015 Bonn Declaration* recommends that the dimension of culture should be included in the United Nations' peace-keeping efforts and UNESCO should coordinate international response for the protection of cultural heritage in situations of conflict or catastrophe.

One further step is the treatment of plunder and attacks against protected objects as war crimes in the *Rome Statute*⁴⁴ (International Criminal Court). Examples of international case law where this Statute is applied can already be found, one is the conclusions on the destruction of the tangible heritage of Timbuktu (Mali) in 2012, which resulted in the main defendant being sentenced and measures being ordered to repair the damage⁴⁵.

This link between protecting cultural heritage and achieving peace is subject to further development. Security Council Resolution 2199 highlights that destroying, looting and selling cultural heritage for the purpose of financing terrorist groups undermines the possibilities of peace, "(...) and the attempt to deny historical roots and cultural diversity in this context can fuel and exacerbate conflict and hamper post-conflict national reconciliation, thereby undermining the security, stability, governance, social, economic and cultural development of affected States"⁴⁶.

Meanwhile, Resolution 2347 of 2017 represents a historic response as the United Nations Security Council has, for the first time, enacted a Resolution expressly dedicated to the protection of cultural heritage as a means of achieving peace. The words of then UNESCO Director, Irina Bokova, summarise the concept underlying this resolution:

"The deliberate destruction of heritage is a war crime, it has become a tactic of war to tear societies over the long term, in a strategy of cultural cleansing. This is why defending cultural heritage is more than a cultural issue, it is a security imperative, inseparable from that of defending human lives."

MAINSTREAMING CULTURAL DIVERSITY IN HUMANITARIAN ACTION

Humanitarian action is aimed at people with an individual and collective cultural identity of their own that determines how they act and relate to each other. In the

⁴⁴ UNITED NATIONS. GENERAL ASSEMBLY (1988). Rome Statute of the International Criminal Court. Article 8.

⁴⁵ INTERNATIONAL CRIMINAL COURT. Al Mahdi Case. ([Online](#))

⁴⁶ UNITED NATIONS. SECURITY COUNCIL (2015). Resolution 2199 ([Online](#)) / (2017) Resolution 2347 ([Online](#))

face of this reality, every action should take into account the different identities that set the tone for interactions within social groups.

The principles of International Humanitarian Law establish the way to act in this environment: independence, humanity, neutrality and impartiality, and the ethical principles of equality, non-discrimination and respect for diversity, regardless of religious beliefs or cultural references.

The *Spanish Cooperation Strategy for Humanitarian Action* expresses the need to respect the “habits, customs and cultural traditions in the context of respect for human rights and its universalist conception. The universality of HA should be compatible and adapted to the different cultural contexts.”

This proposal should be approached with awareness of the profound effect of culture on human groups—from an anthropological perspective—and, accordingly, managing emergency and crisis situations from a perspective that is attentive to the diversity of the group’s cultural reference points. It is necessary not only to respect cultural diversity but also to plan humanitarian action taking into account how it fits in with the group’s cultural identity in such a way that, on the one hand, the proper operation of the planned actions is not endangered and, on the other hand, so that cultural rights, including the right to cultural identity, are not violated.

There are, undoubtedly, significant challenges in managing cultural diversity in practice. Matters such as the suitability of their food, social and religious rituals, including burial rites, or the proper response to the cultural cosmovision of indigenous peoples, are important in analysing the situation, decision-making and executing the action.

Reinforcing the resilience of humanitarian action target groups is of particular importance and is one of the priority approaches of the Spanish Cooperation Strategy. In this regard, it is important to be aware of the significance of the mechanisms of group membership, collective cultural identity and common cultural practices, which are the main reinforcement of psychological resilience.

The *2030 Agenda* also expressly mentions the need to strengthen the resilience of communities where refugees are received, for which intercultural work and raising awareness on the value of cultural diversity are fundamental.

Finally, it is important not to forget the special care that should be given to people affected by double vulnerability, for example, the confluence of cultural discrimination against women, children, people with disabilities and elderly people, affected by states of emergency.



AVAILABLE TOOLS

Estrategia de Acción Humanitaria de la Cooperación Española (2019-2026) (*Spanish Cooperation Humanitarian Action Strategy (2019-2026)*): Considers the triple approach: gender, age and diversity, the latter in a broad sense that includes sexual diversity or diversity of skills and capacity. ([Online](#))



MAINSTREAMING GUIDELINES

IDENTIFICATION AND PARTICIPATION

- Have population variables relating to language or relevant cultural aspects been incorporated into the analysis (without being detrimental to the universalist vocation)?
- Do humanitarian staff understand the importance of the concept of cultural diversity and the complex implications in managing multicultural groups for the protection of cultural diversity? Can specialist cultural agents be incorporated?
- Have elements, such as the natural and social cycle, taboos or rites that stand out in the life of the cultural groups, been taken into account in the planning?
- Are the group's (spiritual, religious, etc.) collective response mechanisms when faced with catastrophic situations known?
- Is there an inventory of cultural heritage and a diagnosis of risk situations?
- Have the conventions signed by the country and available tools for preventing the plunder and trafficking of cultural property been identified?

GOALS, RESULTS AND IMPACTS

- Are results defined taking into account the group's identity and cultural diversity?
- Have possible conflicts been identified between different cultural groups or groups in a particularly vulnerable situation?
- Has an analysis about the cultural impact of the mass movement of displaced people been planned? Including, when applicable, the population of the host territory.
- Has an analysis of needs to repair cultural damage been included?
- Has the impact of the crisis on the collective memory been evaluated?
- Do results include actions for reinforcing the group's resilience?

	<ul style="list-style-type: none"> ▪ Have actions been incorporated to reinforce the capacity of the States to take preventive measures to avoid damaging cultural identity and cultural heritage? ▪ Are plans in place to avoid new cultural heritage losses and to start recovering damaged heritage?
<p>EXECUTION STRATEGY, ACTIVITIES AND EVALUATION</p>	<ul style="list-style-type: none"> ▪ Does the execution strategy contemplate the possibility of people fully carrying out their cultural practices? ▪ Do the actions include grief processes in situations of catastrophe? ▪ Has activity design taken cultural adaptation into account? For example, in the distribution of food, water, in health services, etc. ▪ Are awareness raising actions on importance of protecting the intangible and tangible cultural heritage of the people affected by the humanitarian crisis included? ▪ Are activities incorporated to improve the skills and capacity of obligation holders defining actions for the prevention and mitigation of cultural damage, the destruction of cultural heritage, etc.? ▪ Are actions considered to avoid new losses and start long-term planning with an eye to the recovery. ▪ Have people in the emergency situation participated in defining the execution strategy, in such a way that includes the cultural specificity and diversity of the groups involved?

7.2. COOPERATION SECTORS



AVAILABLE TOOLS

AECID (2015). Guía de la AECID para la transversalización del Enfoque de Género (*AECID Guide for Mainstreaming the Gender Approach*). ([Online](#))

AECID (2015). Guía de la AECID para la transversalización del Medio Ambiente y el Cambio Climático (*AECID Guide for Mainstreaming the Environment and Climate Change*). ([Online](#))

AECID (2015). Manual de la AECID para la aplicación del Enfoque Basado en Derechos Humanos (*AECID Manual for the Application of the Human Rights-Based Approach*). ([Online](#))

AECID (2017). Orientaciones para el cumplimiento de los derechos humanos al agua y al saneamiento en proyectos (*Guidance for the Fulfilment of Human Rights to Water and Sanitation in Projects*). AECID. ([Online](#))

AECID (2018). Guía para la inclusión de la discapacidad en cooperación para el desarrollo (*Guide for the Inclusion of Disability in Development Cooperation*). ([Online](#))

The Spanish Cooperation also has specific strategies for each sector. The references can be consulted in the Bibliography of this Guide and are available in the AECID website Document Centre ([Webpage](#)).



MAINSTREAMING GUIDELINES

This section provides questions to orientate the incorporation of respect for cultural diversity into the different development cooperation sectors. Not all questions need an answer; merely reflecting on them helps to take cultural diversity into consideration.



This guidance is complemented with information provided in **chapter 8: “Analysis of cultural diversity with a human rights approach”**

7.2.1. WATER AND SANITATION⁴⁷

IDENTIFICATION AND PARTICIPATION

- Have representatives of all cultural groups affected by the intervention been included in the identification process?
- Have traditions linked to water and access to water, from a cultural perspective (religious use, rituals, taboos, natural cycle, etc.) been identified?
- Does the community have any social convention about water access and management as well as about sanitation systems, that implies gender discrimination? Has the cultural component of these discriminatory practices been analysed?
- Have any groups with no access to water and sanitation as a result of cultural discrimination been identified?
- Has the traditional domestic use of water and sanitation been taken into account?
- Have possible conflicts that could arise from changes in traditional systems, such as land tenure or the distribution of resources, been identified?

GOALS, RESULTS AND IMPACTS

- Has the social, cultural and spiritual impact that planned activities could have on cultural groups in the area, in particular indigenous peoples, been considered?
- Is a contribution being made to national legislation and public policies recognising customary regulatory frameworks of the different cultural groups in regard to the rights to and use of water resources?
- Is a contribution being made to local institutions having a better understanding of cultural diversity linked to the use and management of water and sanitation?
- Has any prior informed consultation process been included in the event of conflicts regarding water resources in the intervention?
- If room structures or the use of spaces inside the home are modified, has the impact on family life been taken into account?
- Are the capacities of civil organisations that represent cultural groups in the planning and execution of water and sanitation programmes being strengthened from a perspective of citizen participation and the use of appropriate technology?
- Will the action have a positive impact on the capacities of public institutions to undertake or improve health education actions with a cultural diversity approach?

EXECUTION STRATEGY, ACTIVITIES AND EVALUATION

- Have actions been contemplated to facilitate cultural practices that are important for the different groups in the area (hand washing, bodily cleanliness, etc.)?

⁴⁷ AECID. Cooperation sectors. Water and sanitation. ([Webpage](#))

- Have culturally acceptable actions been contemplated that replace discriminatory practices or practices with a negative impact on any group in the community?
- Have the distribution of homes and their use been considered together with their design, location and building materials to ensure that the proposed water and sanitation system is culturally acceptable, and at all times?
- Have traditional solutions using vernacular technologies for the execution of the project been taken into account?
- Has the possible increase in maintenance expenses derived from the use of new materials and facilities compared to maintaining vernacular technologies been calculated?
- Have community leaders been identified who could act as mediators to ensure the project is culturally accepted by the target group?
- If educational or training material is produced, is it suitable for the cultural specificity of the group and in its own language?
- Is the participation of cultural group representatives planned in the evaluation phase?

7.2.2. CULTURE AND SCIENCE⁴⁸

IDENTIFICATION AND PARTICIPATION

- Do cultural agents involved understand development cooperation principles and processes?
- Are cooperation agents involved familiar with the mechanisms of culture in their different dimensions?
- Has the cultural specificity of each group living side by side in the territory been subject to prior diagnosis?
- Are statistics or sources of information available on the fulfilment of cultural rights for each group?
- Is information available on relevant considerations about the fulfilment of the cultural rights of children, women, elderly people, people with disabilities or minorities?
- Have representatives from all cultural groups been able to participate?
- Are mechanisms and material available adapted to facilitate the participation of and consultations with cultural groups?
- Have any norms or cultural practices been identified that discriminate any cultural group or any collective within the groups?
- Is there an inventory of the community's tangible and intangible cultural heritage and of its scientific knowledge?

⁴⁸ AECID. Cooperation sectors. Culture and science. ([Webpage](#))

	<ul style="list-style-type: none"> ▪ Have cultural groups been consulted and informed about the measures proposed for protecting their cultural heritage? ▪ Has consideration been given to whether or not the measures are acceptable and relevant for the cultural groups?
<p>GOALS, RESULTS AND IMPACTS</p>	<ul style="list-style-type: none"> ▪ Does the intervention contribute to raising awareness in society about the cultural values of each group and the importance of protecting cultural diversity in the community? ▪ Does it favour knowledge, protection and conservation of tangible and intangible cultural heritage? ▪ Are the values of cultural heritage associated with the identity and cultural diversity of the community highlighted? ▪ Is the contribution of cultural heritage to the social and economic development of communities valued? ▪ Is the cultural groups' knowledge of environmental sustainability and preservation of natural diversity valued? ▪ Have measures been put in place to evaluate the social impact of culture and development projects? And scientific development projects? ▪ Have specific questions about cultural identity been included in the country's statistical sources? ▪ Does the intervention contribute to developing national legislation and public policies linked to cultural diversity? ▪ Does the intervention contribute to improving relations between academia and society? ▪ Have sustainability measures been established to facilitate the exchange and mobility of researchers once the intervention is over?
<p>EXECUTION STRATEGY, ACTIVITIES AND EVALUATION</p>	<ul style="list-style-type: none"> ▪ Have traditional solutions using vernacular materials and technologies for project execution been taken into account? ▪ Is activity planning designed taking the cultural group's natural and social cycles into consideration? Does it take into account individual relationships within the group according to social and cultural conventions? ▪ If educational or training material is produced, is it suitable for the cultural specificity of the group and in its own language? ▪ Has the gender perspective been taken into account in the planning, design and execution of the activities? ▪ Have possible ways of discriminating or violating human rights been taken into account and culturally accepted substitute mechanisms been established to correct them? ▪ Are activities included that contribute to eradicating false ideas or cultural stereotypes? ▪ Is the diversity of cultural expressions promoted?

- Are activities included to promote the cultural and creative industries that contribute to the promotion and respect of cultural diversity?
- Are actions included to ensure that the elderly, people with disabilities or people living in poverty have access to culture?

7.2.3. ECONOMIC GROWTH ⁴⁹

IDENTIFICATION AND PARTICIPATION

- Does the initial diagnosis analyse income level and distribution, including traditional systems for the distribution of goods and services, such as systems based on reciprocity, bartering and swapping?
- Did the context analysis break down data by cultural group and considering the following variables:
 - formal and informal employment?
 - working hours?
 - is the employment seasonal?
 - are working hours remunerated or not remunerated?
- Are the traditional knowledge, technologies and economic practices of cultural groups recognised and covered?
- Has the target group been invited to participate in a consultation about its development aspirations and concept of wellbeing?
- Does the analysis include strategies for the culturally relevant appropriation of innovation processes?

GOALS, RESULTS AND IMPACTS

- Does the project promote the drawing up and application of entrepreneurial codes of conduct that ensure respect for cultural diversity and strategies for the participation of different cultural groups?
- Has consideration been given to whether or not the project could cause some type of imbalance in the traditional economy of the group and the distribution of profit that entails some conflict or comparative grievance?
- Does the project contribute to digital literacy with an adapted cultural approach?
- Have changes been identified in production or mechanisation systems that could create conflicts with traditional systems?
- Is the protection of copyright, intellectual property and rights related to the contributions of all cultural groups guaranteed equally?

⁴⁹ AECID. Cooperation sectors. Economic growth. ([Webpage](#))

EXECUTION STRATEGY, ACTIVITIES AND EVALUATION

- Is access to suitable financing mechanisms adapted to the cultural needs and characteristics of the groups ensured?
- If public-private agreements are contemplated, will all parties involved recognise and incorporate respect for the cultural diversity of the group or groups involved?
- Is culturally appropriate management of aspects such as the conception of time, meaning of work or self-sufficiency systems contemplated?

7.2.4. RURAL DEVELOPMENT, FOOD SECURITY AND NUTRITION⁵⁰

IDENTIFICATION AND PARTICIPATION

- Does identification include an inventory of products and foods of particular cultural importance for the target group? Is information about their symbolic (religious, ceremonial, festive or medicinal) uses included?
- Does the cultural group participate in the identification process? Does it answer the needs identified by the group and its own development model?
- Are traditional agricultural and livestock practices and knowledge of the cultural target group included in the identification process?
- Is there any social convention in the community about food that implies discrimination against a collective (for example, boys or girls, people with disabilities, etc.)? Has the cultural component of these discriminatory practices been analysed?
- Has the contribution of knowledge and traditional resource management to eliminating food insecurity and malnutrition been identified?

GOALS, RESULTS AND IMPACTS

- Does the project contribute to establishing a legal basis for the customary land ownership rights of the indigenous peoples or cultural groups?
- Does the project contribute to recognising traditional knowledge, favouring synergy between modern and local technology?
- Do results aimed at improving food security respect the cultural traditions of the consumer's people?
- Have possible impacts on the local food production been identified?
- Is the inclusion of local production in the market favoured while respecting the cultural group's own production processes?

⁵⁰ AECID. Cooperation sectors. Rural development, food security and nutrition. ([Webpage](#))

	<ul style="list-style-type: none"> Does it support public institutions recognising how cultural groups and their knowledge systems contribute to conserving local biodiversity?
EXECUTION STRATEGY, ACTIVITIES AND EVALUATION	<ul style="list-style-type: none"> Has any action been included with the aim of protecting and disseminating cultural heritage in connection with the agrobiodiversity of the groups or peoples involved? Are proposed activities based on right of indigenous peoples to define their own food production, distribution and consumption policies and strategies? Do activities incorporate the systems for managing natural resources and rural areas of the peoples and cultural groups? If changes in traditional systems, for example, in the distribution of resources or participation in profit are proposed, have the implementation strategy and activities been agreed by consensus? Have culturally acceptable actions been contemplated that would replace possible discriminatory practices or practices with a negative impact on one of the groups in the community? Could any community representatives act as mediators in the event of conflict?

7.2.5. EDUCATION⁵¹

IDENTIFICATION AND PARTICIPATION	<ul style="list-style-type: none"> Does the initial diagnosis cover problems and demands for local development and identify the possibilities for cultural and jobs projection? Is there an analysis of whether or not public policies recognise the use of the mother tongue in education, and are the necessary resources devoted to this? In the case of multicultural communities, is the linguistic diversity of the cultural groups known? Is that diversity acknowledged in education syllabuses? Have the people traditionally responsible for education and transfer of knowledge been identified and integrated into schools?
GOALS, RESULTS AND IMPACTS	<ul style="list-style-type: none"> Does the project contribute to the cultural group or groups participating in decision-making processes and managing schools? Is an inclusive education being promoted that, in accordance with student diversity, reduces the inequality of opportunities of access to and continuance in the educational system? Does the project contribute to creating a syllabus where people from different cultural groups are educated in the

⁵¹ AECID. Cooperation sectors. Education ([Webpage](#))

	values of cultural diversity, interculturality and peaceful co-existence?
EXECUTION STRATEGY, ACTIVITIES AND EVALUATION	<ul style="list-style-type: none"> ▪ Does the project incorporate the traditional knowledge, perspective and ways of life and production of the target group? ▪ Are traditional means of transmitting knowledge incorporated into the educational process? ▪ Does the project promote oral and written transfer not only in the official national language but also in the mother tongue? ▪ Are training processes in the mother tongue and cultural specificities of the target group included for teaching staff? ▪ Are educational materials adapted to the mother tongue and the cultural specificities of the target group? ▪ Are specific actions included for approaching digital literacy from a relevant cultural prism? ▪ Do educational materials produced contribute to the eradication of prejudices among the different cultural groups? ▪ Do school calendars consider the uses of time, customs or festivities of the different cultural groups?

7.2.6. GENDER⁵²

IDENTIFICATION AND PARTICIPATION	<ul style="list-style-type: none"> ▪ Have the practices and customs that could put women in a position of inequality, discrimination and marginalisation been identified? ▪ If so, is information included about the social structures, mechanisms, rules, practices and values that cause this inequality? ▪ Have cultural values that promote gender equality been identified? ▪ Have cultural codes of behaviour and sexuality considered as regulatory requirements (for example, marriage rules) been identified? ▪ Have the archetypes conveyed through literature or oral tradition and that perpetuate the stereotyping of gender roles been identified?
GOALS, RESULTS AND IMPACTS	<ul style="list-style-type: none"> ▪ Is awareness being promoted among community leaders and heads of institutions about the specificities of the defence of women's rights? ▪ Does the project contribute to raising awareness in the cultural group about the oppressive nature of practices implemented in the name of the tradition?

⁵² AECID. Cooperation sectors. Gender. ([Webpage](#))

	<ul style="list-style-type: none"> ▪ Is there emphasis on the use of language and cultural representations to stop perpetuating traditional gender roles? ▪ Does the result influence the perception of culture as a dynamic process instead of a homogeneous and immutable whole that interprets any social change as a threat to cultural identity? ▪ Does the project promote social transformations that make it possible for women to be acknowledged in their role as producers and not merely as reproducers of culture?
EXECUTION STRATEGY, ACTIVITIES AND EVALUATION	<ul style="list-style-type: none"> ▪ Does the project take cultural and ethnic feminisms into account in the legitimization of discourses and spaces of participation? ▪ Does the project take advantage of the traditional work of women (diagnosing diseases, conveying culture to children) as a starting point for empowering and legitimising this activity? ▪ Is the role of women as depositories and transmitters of culture leveraged in order to avoid perpetuating oppressive cultural traditions or practices?

7.2.7. GOVERNANCE⁵³

IDENTIFICATION AND PARTICIPATION	<ul style="list-style-type: none"> ▪ Are data broken down by cultural group in relation to security, citizen, civil society and institutional participation, and access to public services, etc.? ▪ Have representatives of organisations from cultural groups in vulnerable situations participated in the identification process? ▪ Have groups with no access to justice for cultural, linguistic, ethnic or geographical reasons been identified? ▪ Do all groups have information about their legally recognised rights adapted to their cultural specificity? ▪ Have cultural groups subject to discrimination in access to public office, institutions or public services been identified? ▪ Provided they do not go against Human Rights, are the traditional systems and codes of justice of each cultural group recognised by the national legal systems and codes?
GOALS, RESULTS AND IMPACTS	<ul style="list-style-type: none"> ▪ Does the project respond to the specific problem of groups in vulnerable situations owing to their cultural specificity? ▪ Will these groups directly benefit from and actively participate in improving institutions? ▪ Is training security forces in cultural diversity and intercultural dialogue promoted so that they can act as mediators in the event of conflicts between cultural groups?

⁵³ AECID. Cooperation sectors. Democratic governability. ([Webpage](#))

	<ul style="list-style-type: none"> ▪ Does the project promote: <ul style="list-style-type: none"> · access to public services culturally adapted to all groups? · employment regulations that respect the cultural specificity of all groups? · creating or strengthening public institutions or tools that defend the rights of cultural minorities? · public participation of cultural minority organisations? · access to public office on an equal footing for all cultural groups?
<p>EXECUTION STRATEGY, ACTIVITIES AND EVALUATION</p>	<ul style="list-style-type: none"> ▪ Does the institutional or legal reform project envisage communication and dissemination campaigns culturally and linguistically adapted to all groups? ▪ Is the civil organisation of cultural groups in vulnerable situations fostered? ▪ Is a better response by security forces and legal authorities being promoted in cases of abuse of minority cultural groups? ▪ Is the political presence and leadership of all cultural groups present in the country or region promoted? ▪ Is training in institutional participation planned for all cultural groups?

7.2.8. THE ENVIRONMENT AND CLIMATE CHANGE⁵⁴

<p>IDENTIFICATION AND PARTICIPATION</p>	<ul style="list-style-type: none"> ▪ Does the analysis include an inventory of species of particular cultural importance for the affected cultural group, covering their possible uses as food, medicine, fuel, fodder, construction, religious or ceremonial purposes, etc.? ▪ Does the analysis include the categories of natural living environment (which conserves an active social role in contemporary society associated with the traditional modes of life, and whose process of evolution is still active) and associative cultural natural landscape (where there are powerful religious, artistic or cultural associations with the natural environment)? ▪ Does the identification process include a study of traditional uses of resources and their implication in conserving biodiversity? ▪ Is there public participation and is the intangible cultural significance and its relationship with the environment incorporated? ▪ Do indicators highlight how cultural groups and their traditional techniques contribute to conserving the territory?
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⁵⁴ AECID. Cooperation sectors. The environment and climate change. ([Webpage](#))

GOALS, RESULTS AND IMPACTS	<ul style="list-style-type: none"> ▪ Does the project contribute to incorporating cultural and social considerations relating to biological diversity into national environmental impact assessment systems? ▪ Is the survival of the values and nature of the natural environment guaranteed for its inhabitants? ▪ Does the project favour considering tangible and intangible cultural components, in addition to natural components, in the concept of the environment? ▪ Is a conception of the environment promoted that includes environmental, biological, social factors and the activity of the population from a diachronic perspective (including production, economic and festive-ceremonial aspects)? ▪ If traditional practices are detected that are not compatible with environmental conservation, have alternatives to these practices been planned from a relevant cultural perspective?
EXECUTION STRATEGY, ACTIVITIES AND EVALUATION	<ul style="list-style-type: none"> ▪ Does the project apply the target cultural group's traditional environmental knowledge and practices? ▪ Is social participation of the cultural groups involved with the project promoted as part of environmental activity? ▪ Have possible conflicts that could arise from changes in the traditional systems, such as land tenure or the distribution of resources, been identified? ▪ Does the project include environmental education adapted to the cultural specificity of the target population? ▪ Does the project reinforce mechanisms for orally transmitting knowledge about environmental conservation?

7.2.9. HEALTH⁵⁵

IDENTIFICATION AND PARTICIPATION	<ul style="list-style-type: none"> ▪ Have cultural groups participated in creating care protocols in relation to their own cultural identity? ▪ Is the project based on how the target group recognises the concepts of health and illness?
GOALS, RESULTS AND IMPACTS	<ul style="list-style-type: none"> ▪ Does the project promote the inclusion of healthcare workers from different cultural groups in health centres? ▪ Does the project affect the awareness of healthcare professionals about different diagnostic and therapeutic options from the perspective of culturally sensitive care? ▪ Is respect promoted for health-related customs and rites and are tools for a relevant cultural approach available, particularly in the processes of birth and death? ▪ Do public health centres ensure a welcome based on a tailored reception and protocols adapted to cultural differences?

⁵⁵ AECID. Cooperation sectors. Health. ([Webpage](#))

EXECUTION STRATEGY, ACTIVITIES AND EVALUATION

- Does the project foster the creation of Bioethical Committees that incorporate a differential cultural approach?
- Are processes in place to ensure cultural groups participate in the enforceability, decision-making, monitoring and evaluation of public health policies?
- Are negotiation and validation processes planned between users and healthcare professionals, aimed at accepting the legitimacy of the patient's model of health and illness and taking the cultural context into account?
- Is training included for healthcare workers in cultural and community skills, such as knowledge of target group languages and cultures, to guarantee differentiated treatment based on beliefs, taboos, visions and traditions?
- Does the project promote awareness among community leaders and their training as mediators between healthcare professionals and the target cultural group?

7.3. MEASURING THE MAINSTREAMING OF CULTURAL DIVERSITY: INDICATORS

Selecting reliable indicators is a basic process in evaluating results, decision making and measuring the impact of any development policy, programme or project. Considering culture, this selection poses methodological difficulties mainly derived from the complex nature of culture and its imprecise boundaries, especially if we include intangible aspects. There is a general lack of information, which is particularly complex to acquire in many Spanish Cooperation partner countries, due to the lack of structures and resources available for statistical studies. There is also a shortage of consensually agreed methodologies for processes to be efficiently systematised.

Progress has been made in recent years in measuring the different dimensions of culture, particularly from the perspective of its contribution to economic and social development. Cultural statistics are in a development phase in most countries, with models for measuring aspects such as the consumption of culture or the contribution of so-called cultural industries to GDP, and social markers, such as separation by gender, age or ethnic group, are gradually being incorporated.

If we focus on cultural diversity, measuring systems must include variables that make it possible to measure relations between the different cultural groups, actions to promote different cultural expressions, and respect for individual and collective cultural rights and cultural identity

The first steps by UNESCO in this sphere gave us the *Framework for Cultural Statistics*, devised in 1986. This first framework, based on a formal and static concept of culture, was reviewed in 2009 with a new methodological proposal and a comprehensive approach.⁵⁶

This work favours a common conceptual framework for understanding culture in a broad and up-to-date sense. It defines a series of cultural “domains”⁵⁷ that will have to be considered in statistical systems, and incorporates aspects related to new technologies (new ways of accessing cultural products), intangible heritage and cultural practices and policies. It offers guidance for measuring the economic dimension of culture, cultural participation and some aspects linked to intangible heritage (music, stories, language, indigenous and traditional knowledge, etc.).

⁵⁶ UNESCO (2009). UNESCO Framework for Cultural Statistics. [\(Online\)](#).

⁵⁷ Cultural Domain: “an initial definition of cultural domain may consider a number of industries (commonly termed collectively as cultural industries) since these can be formally defined using existing international classifications. A domain can also include all cultural activity under the appropriate heading, including informal and social activities”. Ibidem. Page 18.

However, it highlights the challenge of generating data on the social aspects of culture using comparable standards for other statistical data.

To facilitate the application of the Framework several manuals were drawn up, including *Measuring Cultural Participation*⁵⁸. This Manual starts from the rights set forth in the *Universal Declaration of Human Rights*: cultural rights (art. 27), the right to freedom of expression (art. 19), and the right to rest and leisure (art. 24). Its methodology combines quantitative and qualitative approaches for measuring the different means of participation in culture and incorporating subjective personal aspects, such as degree of satisfaction.

UNESCO, with support from AECID, also designed a *Culture and Development Indicator Suite*⁵⁹ for obtaining data and measuring how culture affects all dimensions of development. This system consists of 22 indicators covering seven development dimensions: economics, education, social participation, governance, gender equality, communication and heritage.

AECID has been a driving force in the creation of tools for measuring the contribution of culture to development in each one of the lines of action of its Culture and Development Strategy. This work is contained in several publications⁶⁰ offering models for the acquisition and measurement of information, a methodology for the construction of indicators and a list of variables for each line of the Strategy. These indicators should be adapted to different contexts and respond to the principles of the *Paris Declaration* and the *Accra Agenda for Action*.

Another tool of interest is the *Guía para la evaluación de las políticas culturales locales* (*Guide for the Evaluation of Local Cultural Policies*), drawn up by the Culture Commission of the Spanish Federation of Municipalities and Provinces (Federación Española de Municipios y Provincias - FEMP)⁶¹. It takes the *Agenda 21 for Culture*⁶²

⁵⁸ UNESCO (2014). *Measuring Cultural Participation 2009 UNESCO Framework for Cultural Statistics Handbook No. 2*. (Online)

⁵⁹ Two documents have been published: UNESCO (2014). *UNESCO Culture for Development Indicators. Implementation guide*. (Online) and UNESCO (2014). *UNESCO Culture for Development Indicators. Methodology manual*. (Online)

⁶⁰ AECID (2009). *Cómo evaluar proyectos de cultura para el desarrollo: una aproximación metodológica a la construcción de indicadores*. (How to Assess Culture for Development Projects: A Methodological Approach to the Construction of Indicators) Colección Cultural y Desarrollo, 09. ([Online](#))

CARRASCO ARROYO, Salvador (Coord.) (2011). *Cómo evaluar intervenciones de Cultura y Desarrollo II: una propuesta de sistema de indicadores*. (How to Assess Culture and Development Interventions: A Proposal for a System of Indicators.) Colección Cultura y Desarrollo. ([Online](#)).

⁶¹ ESCUDERO MÉNDEZ, Juana (Coord.) (2009). *Guía para la evaluación de las políticas culturales locales* (Guide for the Assessment of Local Cultural Policies). Federación Española de Municipios y Provincias. ([Online](#))

⁶² *Agenda 21 for Culture* was drawn up by the Universal Forum of Cultures and approved on 8 May 2004 by the Fourth Forum of Local Authorities for Social Inclusion of Porto Alegre. This is the first internationally-focused document, aimed at setting the bases for a commitment to cultural development by cities and local governments. It focuses on 5 topics: Culture and human rights; Culture and governance; Culture, sustainability and development; Culture and social inclusion; Culture and economics. ([Online](#))

as a reference framework and focuses on the most relevant themes in local cultural policy: culture and local development (economic, social and urban); mainstreaming local cultural policies; culture and citizen participation; the accessibility of the cultural events and facilities, and the role of initiatives relating to memory and innovation in the construction of the local identity.

Initiatives designed to measure cultural diversity are also in their initial phases of development. The *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*⁶³ devotes article 19 to statistical information, offering UNESCO mechanisms for the collection, analysis and dissemination of relevant information.

We can consider three key dimensions in measuring cultural diversity:

- Respect for cultural rights
- Multiculturalism/interculturalism
- Respect for cultural identity

Measurement systems for cultural rights assess not only the State's fulfilment of its obligations but also the exercise of these rights. The aforementioned AECID publications for assessing the *Culture and Development Strategy* incorporate a framework of specific indicators to measure strategic line 7: "boost to the recognition processes for cultural rights", starting from its specific goals and priority actions.

To measure relationships between the cultural groups—intercultural/multicultural dimension—, aspects related to the competencies of government authorities should be taken into account for the development of pluricultural policies together with aspects relating to the relationship skills of members of the different cultural groups. Pluricultural policies should aim to eradicate discrimination and exclusion between different cultures and to develop inclusive and participative policies, with a differential approach. Citizens' skills are those that favour dialogue and mutual enrichment, such as comprehension, empathy, flexibility or adaptability.

As for the cultural identity dimension, it will measure issues linked to the characteristic traditions, values, knowledge and beliefs of a particular culture.

Finally, apart from taking into account these dimensions, mainstreaming cultural diversity means incorporating a differential approach to indicators. This entails the incorporation of new indicators that consider the specific dimensions of the

⁶³ UNESCO (2005). ([Online](#))

communities' cultural diversity, and also breaking down indicators that have already been defined according to the different cultural groups.

TOOL

Building indicators for traditional indigenous knowledge

The International Indigenous Forum on Biodiversity (IIFB) Working Group on Indicators organised a seminar on indicators that are relevant to indigenous peoples and local communities for measuring the effectiveness of public policies and actions for the protection of traditional knowledge and the cultural vitality of indigenous peoples. The seminar was supported by AECID.

Some relevant ideas stood out:

- The notion of indicator has to be culturally adapted for use in the indigenous world.
- Indigenous peoples, as holders of traditional knowledge, should have a leading role in defining indicators.
- Traditional knowledge forms part of their holistic cosmovision. This knowledge cannot be treated separate from the rest of reality. Indicators should, as much as possible, express the holistic nature of that knowledge.
- Traditional knowledge indicators should have an intercultural perspective that makes it possible to build bridges of respectful dialogue with other actors.

INTERNATIONAL UNION FOR CONSERVATION OF NATURE (2006). *Traditional Knowledge Indicators for Latin America and the Caribbean. Final document* ([Online](#))



**ANALYSIS OF
CULTURAL DIVERSITY
WITH A HUMAN
RIGHTS APPROACH**

8

8.1. CULTURAL RIGHTS

The legal regulation of cultural rights is closely linked to the evolution of the concept of culture. They were initially connected to cultural products (cinema, art, literature, etc.) and with the right to enjoy them. Now, in their present conception, they have a broader scope that includes rights related to freedom, ways of life and the expression of identity in its dual dimension: individual and collective. They are therefore fundamental for the exercise of all other human rights, and express their universal nature by being marked by cultural diversity.

The United Nations' Independent Expert for cultural rights says of this universal nature:

*“In many aspects, cultural rights are pivotal to the recognition and respect of human dignity, as they protect the development and expression of various world visions — individual and collective — and encompass important freedoms relating to matters of identity. Provided that cultural rights are fully understood as being part of the wider human rights system and therefore grounded in existing norms and principles of international human rights law, they allow for an enriched understanding of the principle of universality of human rights by taking into consideration cultural diversity. In addition, cultural rights are essential tools for development, peace and the eradication of poverty, and for building social cohesion, as well as mutual respect and understanding between individuals and groups, in all their diversity”.*⁶⁴

Despite this, there are shortcomings in their development in the international regulatory framework. The task of establishing a universal and inalterable legal corpus entails a certain difficulty owing to the dynamic and changing nature of culture, which is continuously recreated as a result of events and because of the complexity of the elements involved—human ideas, emotions and creations—.

Thus, no international instrument offers a definition of cultural rights as such, as with other civil, political, economic, or social rights, although the first texts on this subject cover its different dimensions.

⁶⁴ UNITED NATIONS. GENERAL ASSEMBLY (2010). Report of the Independent Expert in the field of cultural rights, Farida Shaheed, presented in compliance with Resolution 10/23 of the Human Rights Council. (22 March 2010) ([Online](#))

8.1.1. REGULATORY FRAMEWORK

Article 27 of the Universal Declaration of Human Rights (1948) indicates that:

“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”.

Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.”

Implicit in this article is the duty of public institutions to provide everyone who forms part of the community with the effective means of participating in cultural life and receiving the corresponding benefits, and not just confining themselves to respecting their right to participate.

In 1966, two covenants make these principles of the Universal Declaration binding: the *International Covenant on Civil and Political Rights (ICCPR)* and the *International Covenant on Economic, Social and Cultural Rights. Art. 15 (ICESCR)*. The preambles to both covenants affirm that all human rights are related, indivisible and interdependent. They insist on the responsibility of governments regarding their effective implementation through the conservation, development and dissemination of science and culture, and respect for freedom for scientific research and creative activity.

UNESCO also stresses these aspects in its Recommendation on *Participation by the People at Large in Cultural Life and their Contribution to it (1976)*: “culture is not limited to access to works of art and the humanities, but is at one and the same time the acquisition of knowledge, the demand for a way of life and the need to communicate”. Therefore, it defined a series of legislative, regulatory, technical, administrative, economic and financial measures institutions should implement in order to democratise the means and instruments of public policies, so that every individual will be able to freely exercise their rights to culture, in the context of its dual dimension: accessing and enjoying (passive role) and taking part, creating and contributing (active role).

The social and group nature of cultural rights was consolidated when a more global concept of culture was covered in the 1982 *Mexico Conference*: “the whole complex of distinctive spiritual, material and intellectual features that characterise a society or social group. It includes not only the arts and letters, but also modes of

life, the fundamental rights of the human being, value systems, traditions and beliefs.”⁶⁵

Thus, cultural rights as a whole have progressed from being a link to cultural products:

- Copyrights
- Right to the enjoyment of cultural heritage
- Right to artistic creation and production
- Right to creative or cultural industries

To categories relating to cultural identity:

- The right of all peoples to develop their culture (*Declaration of the Principles of International Cultural Cooperation. UNESCO*⁶⁶);
- Rights linked to cultural identity (*Mexico City Declaration*);
- The right to respect for the cultural personality of countries and the right of each State to develop its cultural life (*Charter of the Organisation of American States*⁶⁷);
- The right of peoples to their cultural development (Pact of San José, Costa Rica⁶⁸);
- Rights of indigenous peoples (*Indigenous and Tribal Peoples Convention 169; and the United Nations Declaration on the Rights of Indigenous Peoples*⁶⁹)

In an attempt to collect and order these principles, in 2007 a group of experts adopted the *Fribourg Declaration*⁷⁰, establishing several categories:

- Identity and cultural heritage
- References to cultural communities
- Access to and participation in cultural life
- Education and training

⁶⁵ Mexico City Declaration on Cultural Policies. World Conference on Cultural Policies. This concept was already present in the definition of culture given by Edward Burnett Tylor (1832-1917): “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.”

⁶⁶ UNESCO (1966). Declaration of the Principles of International Cultural Cooperation. ([Online](#))

⁶⁷ Charter of the Organisation of American States. Bogota, 1948. ([Online](#))

⁶⁸ American Human Rights Convention. San José, 1969 ([Online](#))

⁶⁹ United Nations Declaration on the Rights of Indigenous Peoples. And the ILO (1989). Indigenous and Tribal Peoples Convention 169 ([Online](#))

⁷⁰ Fribourg Group (2007). Cultural rights. Fribourg Declaration. ([Online](#))

- Information and communication
- Cultural cooperation

8.1.2. THE COLLECTIVE DIMENSION OF CULTURAL RIGHTS AND CULTURAL DIVERSITY

How the collective dimension of cultural rights is treated is of particular interest. In the words of the United Nations' Independent Expert for Cultural Rights:

“One debate that constantly arises in international human rights law, in particular when it concerns cultural rights, relates to the collective dimension of rights – referring to the collective exercise of individual rights on the one hand, and the existence of collective rights per se, understood as group rights, on the other hand.”⁷¹

This collective dimension, from the perspective of this guide, refers to the link between cultural diversity and identity, understood to be a fundamental feature of people in community, and inseparable from their freedoms and rights to decide. The UNESCO *Declaration on Cultural Diversity* states: *“All persons have therefore the right to express themselves and to create and disseminate their work in the language of their choice, and particularly in their mother tongue; all persons are entitled to quality education and training that fully respect their cultural identity; and all persons have the right to participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms.”⁷²*

It also has to do with cultural heritage, considered as the materiality of culture, that people have positively valued as a global asset that should be preserved and that also fulfils the function of preserving the collective memory.

Finally, the development of cultural rights, from this collective perspective in relation to intangible cultural heritage, has some particularities related to intellectual property⁷³. The *United Nations Declaration on the Rights of Indigenous Peoples*⁷⁴ stipulates that they have the rights to keep, control, protect and develop their intellectual property. It refers to traditional cultural expressions (artistic

⁷¹ Op. Cit. Items 9 and 10.

⁷² UNESCO (2005). Op. Cit. Art. 5.

⁷³ Treated as rights to moral and material interests, in the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights.

⁷⁴ New York, 13 September 2007. (art. 31.1.).

work, stories, rituals, music, etc.), traditional knowledge (scientific and technological knowledge on medicine and agriculture) and genetic resources (plant, animal or microbial biological material).

The traditional knowledge of indigenous and local communities is also covered in the *Convention on Biological Diversity*⁷⁵ and its *2010 Nagoya Protocol*⁷⁶. States are urged to ensure those communities give their prior informed consent⁷⁷ and are able to participate in a fair and equitable manner in the benefits, taking community laws and procedures, and customary practices and exchange, into account.

PROJECT

Memory and reconciliation in Colombia: National Centre for Historical Memory. With the support of AECID

In Colombia, the Victim and Land Restitution Law (2011) entrusted the creation of the Colombia Memory Museum to the National Centre for Historical Memory, with the mission of drawing attention to and dignifying victims, as a means of symbolic restitution.

The Spanish Cooperation has supported this project, with particular attention to the situation of the country's ethnic communities, who were invisible until the 1991 Constitution amply recognised their rights, including their cultural identity.

The AECID's proposal focused on two results: the design of a Thought Observatory at Sierra Nevada de Santa Marta and incorporating the cultural harm to indigenous peoples by the armed conflict into the museum's discourse.

Thus, it not only includes the testimony of the most dramatic events caused by the armed conflict but also the cultural damage caused to ethnic populations and displaced people whose cultural reference points, intrinsically rooted in the territory from which they were forcibly evicted, are inexorably lost, leaving them with no roots.

⁷⁵ UNITED NATIONS (1992). Convention on Biological Diversity. ([Online](#))

⁷⁶ SECRETARIAT OF THE CONVENTION ON BIOLOGICAL DIVERSITY (2011). Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization to the Convention on Biological Diversity ([Online](#))

⁷⁷ FAO (2016). Free Prior and Informed Consent. An indigenous peoples' right and good practice for local communities. ([Online](#))

Characteristics of cultural rights:

Availability:

- ✓ Available cultural products and services (museums, theatres, cinemas, etc.)
- ✓ Essential open spaces for cultural interaction (squares, parks, streets, places where many human rights are exercised)
- ✓ Gifts of nature: seas, lakes, rivers, mountains, forests and nature reserves.
- ✓ Tangible and intangible cultural heritage: languages, customs, traditions, beliefs, knowledge, history, etc.
- ✓ Values that make up identity and contribute to the cultural diversity of individuals and communities.

Accessibility: effective and specific opportunities for individuals and communities to fully enjoy a culture, without either physical or financial barriers and with no discrimination in either urban areas or rural areas.

Acceptability or cultural appropriateness: laws, policies, strategies, programmes and measures should be formulated and applied in such a way that, after prior consultation, they are acceptable for the people and communities.

Adaptability: flexibility and relevance of policies, programmes and measures in any sphere of cultural life. They should respect the cultural diversity of the people and communities.

Suitability: the implementation of a particular human right should be relevant and suitable for a particular context or a certain cultural modality; that respects the culture and cultural rights of the people and communities, while including minorities and indigenous peoples.

People and communities that require special protection:

- ✓ Women
- ✓ Children.
- ✓ The elderly
- ✓ People with disabilities
- ✓ Minorities
- ✓ Migrants
- ✓ Indigenous peoples
- ✓ People living in poverty

Obligations of the States:

- ✓ To respect: the right to freely choose one's own cultural identity; freedom of thought, speech and creation; the right to access cultural and linguistic heritage.
- ✓ To protect: respect and protect cultural heritage, in times of peace or war and even in the face of natural disasters. Protect and promote cultural diversity.
- ✓ To fulfil: develop suitable legislation for the exercise of rights. Establish programmes aimed at preserving and recovering cultural heritage, while incorporating education about culture into all syllabuses and at every level.

UNITED NATIONS COMMITTEE ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (2010).

General Comment 21.

8.2. HUMAN RIGHTS AND THE PUBLIC SPACE

“We commit ourselves to embracing diversity in cities and human settlements, to strengthening social cohesion, intercultural dialogue and understanding, tolerance, mutual respect, gender equality, innovation, entrepreneurship, inclusion, identity and safety, and the dignity of all people, as well as to fostering liveability and a vibrant urban economy. We also commit ourselves to taking steps to ensure that our local institutions promote pluralism and peaceful coexistence within increasingly heterogeneous and multicultural societies.”

New Urban Agenda (Habitat III. 2016)

The latest report of the United Nations Rapporteur for cultural rights⁷⁸ focuses on analysing the importance of the public space for the enjoyment of human rights and, in particular, of cultural rights. As the Secretary-General summarises in his note, the purpose is not to protect culture, but “rather the conditions that permit everyone to have access and contribute to cultural life as well as participating in it without discrimination and in a constantly evolving context.”

Indeed, not only in urban but also in rural contexts, many human rights are exercised in public spaces that perform social, economic, cultural and political functions. Accordingly, it is key for development to ensure that those functions are implemented with respect for rights and sustainability criteria.

Under the approach of this Guide, it is also essential to reflect on the indivisible link between culture, society and territory. A cultural event takes place in community life; cultural identity consists of establishing certain values, creations, traditions and ways of relating that human beings have in a given territory, these are constantly evolving as indicated in the aforementioned report. The most revealing example of this link can be found among the indigenous peoples⁷⁹, whose cultural identity derives from the collective and is inseparable from the natural environment where they live.

If we consider cultural diversity in the use of public spaces, we must list several human rights recognised by the international community and that should be respected for every cultural group, including: freedom of movement, freedom of association, freedom of speech and thought, to take part in public affairs, the right

⁷⁸ UNITED NATIONS (2019). Report of the Special Rapporteur for cultural rights. ([Online](#))

⁷⁹ Considering the great variety and specificity of indigenous peoples in Latin America and the Caribbean, Asia, Africa and Oceania.

to a healthy environment or the use and enjoyment of cultural heritage. The exercise of these rights must be individually reviewed for some groups, such as women or migrants, whose activity in the public space, under conditions of security and dignity, is often limited.

Given the importance of human settlements, the *2030 Agenda* includes a goal (SDG 11) about sustainable cities and communities:

“Cities are hubs for ideas, commerce, culture, science, productivity, social, human and economic development.”⁸⁰

These are undoubtedly privileged spaces for human relationships, however, the chaotic growth of the population in cities, lack of planning and sustainable management of the urban spread, and imbalances between cities and rural areas are some of the challenges the Agenda seeks to address with this SDG. Three of its goals are particularly relevant from the point of view of cultural diversity: the inclusion and participation of all in sustainable urban planning and management, meaning social urbanism (target 11.3.), the protection of cultural and natural heritage (target 11.4.); and the use of local materials (and techniques) in the construction of sustainable and resilient buildings (target 11. c.).

Natural and cultural heritage (target 11.4.) includes not only the most significant buildings or historic centres and natural spaces. Cities are not just a physical structure; they are defined according to cultural values that determine the ways of creating and occupying their spaces without interruption throughout their history. Moreover, the dynamism of cities makes it possible to create and recreate spaces, generating new centralities where the community life takes place together with the performance of social traditions and rites, religious or civil festivities, loaded with symbolic references that make up intangible heritage that is not always visible. In the multicultural cities of today, all groups living side by side should be able to exercise their right to use and enjoy the city and its public space, whether or not it has heritage value.

⁸⁰ 2030 Agenda for Sustainable Development. SDG 11. ([Webpage](#))

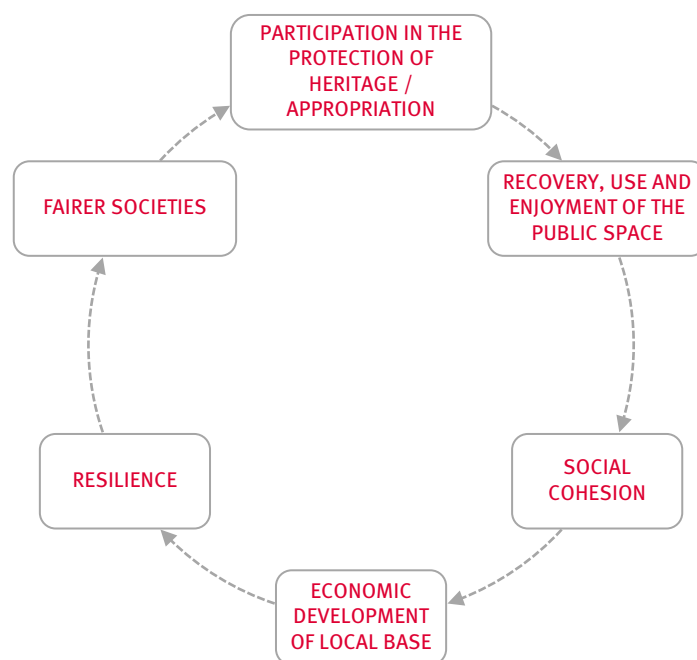


FIGURE 6. Cycle of intervention in the Public Space. (Source: Prepared by authors.)

This is only possible starting with inclusive and participatory planning and management (SDG 11.3.). Nowadays, there are new ways of social participation in cities that demand the renewal of decision-making processes and a break with the institutional verticality. Leveraging collective imaginary, social innovation, the resignification of spaces through artistic interventions, the education of a responsible citizenry based on a culture of peace and respect for rights related to the use of public space all help to resolve tensions between groups with different cultural reference points.

The *New Urban Agenda*, presented at Habitat III (Quito, 2016)⁸¹, and the UNESCO *Global Report on Culture for Sustainable Urban Development*⁸² have made significant reflections on the contributions of culture and cultural diversity to cities and communities.

Differentiated uses of public space are also a challenge for sustainable management. The relationship between tourism and heritage is of particular relevance as it determines the confluence of the rights of people who just use the space temporarily and the rights of those who live there while transforming the way

⁸¹ UNITED NATIONS (2017). New Urban Agenda. Approved at the Conference on Housing and Sustainable Urban Development (Habitat III) held in Quito, Ecuador, on 20 October 2016. ([Online](#))

⁸² UNESCO (2016). Culture: urban future: Global report on culture for sustainable urban development, summary ([Online](#))

of inhabiting the city. Local institutions must find a balance that avoids the expulsion of residents (gentrification), the banalisation or theatricalisation of cultural practices (“touristification”), which empties populations of social and cultural contents and makes them culturally unsustainable.

Finally, sustainable management is enriched by different construction methods using local materials and techniques adapted to the environment (target 11. c.) that form part of the intangible heritage of societies. And this should be combined with the use of affordable clean energy sources (SDG 7) and new forms indicated by the circular economy.

PROJECT

Comprehensive development of the cultural heritage of Colca Canyon

The Valley of the Colca river in Peru is an area of extreme poverty but with great cultural and natural wealth. The peoples settled along the river preserve a valuable collective heritage and cultural landscape characterised by the terraces created by the ancient indigenous peoples so as to use the slopes for agriculture.

AECID has, through the Heritage for Development Programme, supported a comprehensive development project for the Valley, focusing on the reconstruction of the housing, churches and other community spaces by means of a sustainable model based on the use of traditional materials and techniques. Those construction forms have been found to have particular resilience to the frequent earthquakes in the area and harmoniously integrate into the landscape. In parallel, the preventive conservation of the movable cultural assets has been improved, bringing to a conclusion a comprehensive process that has driven social development and the creation of alternative forms of economic activity, through sustainable cultural tourism, contributing to the improvement of the living conditions of its inhabitants.

The defence of cultural identity and participation of the communities in all the work and decision-making have been key elements of this proposal, now integrated into the Own Roof Programme of the Peruvian Ministry of Housing.

TOOL

The AECID experience in local development for the improvement of public spaces and social cohesion

From its early days, AECID has worked with municipalities on the sustainable management of public spaces, especially through the interventions of the Heritage for Development Programme in alliance with the Workshop Schools Programme, in the following scenarios:

- Recovery of depressed urban areas, rehabilitating the deficient and downgraded traditional urban fabric, with no particular monumental value, but improving living conditions and the local economy with a cultural perspective.
- Revitalisation of urban areas with significant heritage through socioeconomic recovery and the sustainable management of heritage for the purpose of recovering public spaces, contributing to social cohesion, improving living conditions for citizens, re-establishing environmental quality and settling the population resident in these areas.
- Rural development facilitating territorial organisation through the sustainable management of cultural, natural and landscape resources in populations in vulnerable contexts but with a strong identity and by promoting and creating employment related to tourism and cultural industries.
- Interventions are carried out after first setting up technical offices for the historic centres, training, urban and territorial planning, research and documentation. Projects cover both assets of cultural interest and also improving the interior and exterior habitability of local dwellings, which contributes to urban regeneration.

The valuation of the movable and intangible heritage, economic invigoration, awareness raising and enhancing the image of peoples and cities where the intervention takes place, education and training of local staff and participatory and equitable work are the components of the interventions.

Therefore, the Heritage for Development Programme helps to respond to the stipulations in SDG 11: “Make cities and human settlements inclusive, safe, resilient and sustainable”, with particular emphasis on item 11.4, “Strengthen efforts to protect and safeguard the world’s cultural and natural heritage”, now integrated into the Own Roof Programme of the Peruvian Ministry of Housing.

8.3. RIGHT TO FOOD

International legislation protects the right of all human beings to eat with dignity. This right to food is one of our human rights and means: “to have regular, permanent and unrestricted access, either directly or by means of financial purchases, to quantitatively and qualitatively adequate and sufficient food corresponding to the cultural traditions of the people to which the consumer belongs, and which ensures a physical and mental, individual and collective, fulfilling and dignified life free of fear.”⁸³

A conceptual change is needed in order for this right to be ensured for everyone. In the spirit of the 2030 Agenda, this translates into the combined efforts in several SDGs: eradicating hunger, food insecurity and malnutrition (SDG 2); eliminating extreme poverty (SDG 1) and putting an end to all forms of discrimination against women and girls (SDG 5), among others.

According to the United Nations’ Special Rapporteur, the right to food does not consist of receiving a minimum ration of foodstuffs but rather in it being available in sufficient quantity, physically and economically accessible and adequate⁸⁴.

This “adequacy” of food is intrinsically enmeshed with the right of each individual or each people to act according to their own culture, as asserted in *Comment 12* of the United Nations Committee on Economic, Social and Cultural Rights⁸⁵. The United Nations Food and Agriculture Organisation (FAO)⁸⁶ stresses this and urges States to recognise that food is a vital part of a person’s culture and to take into account the practices, customs and traditions of people in relation to their food.

Culture is also linked to the concept of “food sovereignty”, meaning the right of peoples “to define their own policies and strategies for the sustainable production, distribution and consumption of food that guarantee the right to food for the entire population, on the basis of small and medium-sized production, respecting their own cultures and the diversity of peasant, fishing and indigenous forms of agricultural production, marketing and management of rural areas.”⁸⁷

⁸³ DE SCHUTTER, Olivier . About the right to food and human rights. ([Online](#))

⁸⁴ Ibidem.

⁸⁵ COMMITTEE ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (1999). Substantive issues arising in the implementation of the International Covenant on Economic, Social and Cultural Rights. Comment 12. The right to adequate food (art. 11). ([Online](#))

⁸⁶ FAO. The human right to food. ([Online](#))

⁸⁷ FAO (2001). Final declaration: For the peoples' right to produce, feed themselves and exercise their food sovereignty. World Forum on Food Sovereignty. Havana, Cuba, 7th September, 2001.

Thus, the right to food entails the concept of cultural diversity with a dual dimension: as respect for the cultural values of the peoples and as a contribution to the current model of global development.

Along these lines, specialist international bodies are launching initiatives to preserve genetic and intellectual heritage related to agrobiodiversity, seeking to make public opinion and governments aware for them to promote studies into the recovery of forgotten crops and traditional production systems, contributing to revert hunger and improve peoples' food security.

The FAO is leading an international alliance: “Globally Important Agricultural Heritage Systems”, aimed at identifying, supporting and safeguarding knowledge on World Agricultural Heritage: life strategies, agricultural systems, biodiversity, associated landscapes and cultures. To this end, it's starting point is the knowledge of the rural communities and indigenous peoples, and it stresses improving their skills so they can react to ecological, economic, social and cultural changes.

Mobilisation of the indigenous peoples has represented a boost in this direction. For them, denial of the right to adequate food undermines their identity and survival. This assertion was made in the *Declaration of Atitlán*⁸⁸:

“(...) the denial of the right to food for indigenous peoples not only denies us our physical survival, but also denies us our social organization, our cultures, traditions, languages, spirituality, sovereignty, and total identity; it is a denial of our collective indigenous existence”.

Other international documents reinforce the link between cultural diversity and food sovereignty, including: the *Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests*, approved by the Committee on World Food Security (2012)⁸⁹; and the *Declaration of the governments of Latin America and the Caribbean*, at the Summit of the Community of Latin American and Caribbean States (2014)⁹⁰. The latter stating that:

“(...) indigenous peoples and local communities play a significant role in economic, social and environmental development and recognize also the

⁸⁸ Declaration of Atitlán. Indigenous Peoples' Consultation on the Right to Food: A Global Consultation. Atitlán, Sololá, Guatemala, 17 – 19 April 2002 ([Online](#))

⁸⁹ FAO (2012). Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests. Rome

⁹⁰ CELAC (2014). Declaration of Havana. Second Summit of the Community of Latin American and Caribbean States. 8 and 29 January 2014 ([Online](#)).

importance of traditional sustainable agricultural practices, associated with biodiversity and the exploitation of their resources, their right to access to suitable water for irrigation, in keeping with the legislation of each country, and their traditional systems of land tenure, seed supply systems and access to financing and markets”.

PROJECT

Food sovereignty. The promotion of indigenous, native, peasant, family and community production, in Bolivia. With the support of AECID ([Online](#))

The project proposes an integrated rural development model and the improvement of food sovereignty amongst the peasant and indigenous population of Bolivia.

The cultural approach is basic to the project. It is based on a context analysis from the perspective of the indigenous cosmovision, identifying possible conflicts in areas such as indigenous justice, the concept of health, community and the land-territory binomial, or the management of natural resources and the environment.

The project approaches the situation of the food, agricultural and livestock sector in Bolivia, which greatly contributes to GDP but has very little effect on the improvement of national food sovereignty. This causes a change in the population structure to the point of an evident exodus of the indigenous peasantry from the countryside.

It proposes the recovery and use of traditional technology, knowledge and forms of work organisation, including the collective appropriation of technical knowledge. The conceptualisation of work is based on reciprocity and redistribution (*Ayni, minka*). Actually, it is the case of reconfiguring the ancestral system of food sovereignty, marked by the cultural cosmovision about the territory, ecosystems and natural resources.

Therefore, the link between culture and identity is one of the strategic lines of the project. Participation and socialisation throughout the process enable us to properly implement the cultural approach.

8.4. RIGHT TO EDUCATION

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.”

Universal Declaration of Human Rights. Art. 26.2

The *Universal Declaration of Human Rights*⁹¹ sets forth the key concepts of the right to education: it is inherent to human beings, to their essence and dignity—like other recognised rights—but stands out for facilitating other rights and freedoms. The Declaration also contributes elements so we can reflect on its link to cultural diversity, to the extent that it promotes understanding among ethnic or religious groups.

Its great potential for promoting understanding among groups makes it a fundamental right for the attainment of peace and thus for sustainable development. This unbreakable link between peace, education, culture and cultural diversity, from a development perspective, is apparent in SDG 4 (education) of the 2030 Agenda and, in particular, in target 7⁹²:

“4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development”.

The wording of this target reinforces the nature of education as a driver of development, not only for the individual, who is the primordial target for the right to education, but also for global development which the agenda aspires to with the contribution of culture and cultural diversity. Education is indeed the main channel for knowledge and dissemination of culture in its broadest sense, including cultural heritage and cultural expressions. At the same time, by including respect for cultural identity in the educational process, we reinforce learning—especially in children and girls—about the values of identity and cultural diversity and the importance of its preservation. “All persons are entitled to quality education and

⁹¹ United Nations (1948). Universal Declaration of Human Rights. ([Online](#))

⁹² UNITED NATIONS. 2030 Agenda. SDG 4 ([Online](#))

training that fully respect their cultural identity”, states the *Universal Declaration on Cultural Diversity*.⁹³

Linked to cultural identity, the concept of “acceptability” has been included as a concept in the legal development of the right to education: affordable, accessible, acceptable and adaptable. Acceptability is a complex and poorly defined concept but it generally refers to the cultural appropriateness of syllabuses and teaching methods, as detailed in *General Comment No. 13* of the International Covenant on Economic, Social and Cultural Rights⁹⁴.

Achieving this acceptability in education requires action in two fields: working with the community and the local environment and incorporating identity, cultural diversity and interculturality into the curriculum.

Work with the community can and should be a way of improving learning in a variety of subjects and broadening horizons by first recognising the cultural and natural environment itself. Experiences and meanings contributed by this environment are the starting point for expanding the frontiers of student knowledge and skills.

Furthermore, including cultural diversity in curriculums helps to revert the processes of acculturation and reinforce the value of local knowledge, even integrating it into specialist knowledge to achieve more significant learning immediately applicable in the different contexts of life.

One example of these processes is the recovery of popular wisdom about native herbs and medicinal plants, a valuable community resource for medicinal use and food that provides students with a privileged source of knowledge about biodiversity, science and the environment, the use of natural resources, one’s own perspective and life values.

Another example is respect for linguistic diversity, recognised by UNESCO as cultural heritage of humanity. Incorporating the students’ own language in their learning is a much more effective instrument in the transfer of knowledge and development of their own learning.

Education should generally be flexible in order to adapt to social realities as well as to the cultural identities and transformations of communities. This is especially important for ethnic and linguistic minorities; the right to education is an essential means of maintaining and reinforcing their cultural identity.

⁹³ UNESCO (2001). Declaration on Cultural Diversity. ([Online](#))

⁹⁴ PIDESC (1999). General Comment No. 13. The right to education. ([Online](#))

The link between cultural diversity and education has been addressed in detail by UNESCO, particularly in relation to the rich cultural diversity of Latin America and the huge potential for converting culture into a factor of understanding and not of exclusion⁹⁵.

PROJECT

Safeguarding traditional trades for building peace in Colombia. Declared Intangible Cultural Heritage Good Practice by UNESCO (2019) ([Online](#))

The Workshop Schools programme in Colombia has been included in the Register of Good Safeguarding Practices of Intangible Cultural Heritage due to its strategy for recovering, enhancing and leveraging the know-how of traditional trades in youth training. It follows a model that prioritises social inclusion, sustainable local development and building peace in the communities.

The Strategy links three Ministry of Culture programmes deployed in the country:

- 1) Workshop Schools of Colombia for training in traditional trades
- 2) National Qualifications Framework for assessing teachers, their knowledge and experience
- 3) Policy for the strengthening of trades in the cultural sector

From the outset, AECID has contributed to implementing the Workshop Schools training model, which now makes up the national programme: “Vocational Schools of Colombia, Instruments of Peace” under the Ministry of Culture of Colombia.

⁹⁵ HIRMAS R., Carolina (2008). Education and Cultural Diversity Lessons from Innovative Practice in Latin America. ([Online](#))

TOOL

Indigenous knowledge for intercultural education ([Online](#))

The Second *International Workshop on Indigenous Knowledge in Latin America* (Bolivia, 2018) presented recommendations for actions aimed at meeting the goals for education and interculturality defined in the 2030 Agenda.

Recommendations focus on the following principles:

1. Respecting and valuing indigenous knowledge in education;
2. Progressing in gender equality and inclusion of indigenous knowledge;
3. Incorporating indigenous knowledge as a premise for interculturality and State policy at all levels of education;
4. Ensuring the binding, central participation of indigenous peoples;
5. Strengthening State commitment to the promotion of policies for the revitalisation and promotion of indigenous languages.

The document emphasises that the educational agenda 2030 is also a call to give value to the diversity and multilingualism of the region's peoples and territories. States must undertake to ensure the full integration of the indigenous peoples' skills, knowledge and languages in educational process, and guarantee quality lifelong education for everyone.

8.5. RIGHT TO HEALTH

There is no universal perception of health. Cultural context determines how the concept and causes of health and disease are viewed and how treatment is accepted. For this reason, the principles of the right to the health⁹⁶ include “acceptability”:

“Acceptability: All health facilities, goods and services must be respectful of medical ethics and culturally appropriate, i.e. respectful of the culture of individuals, minorities, peoples and communities, sensitive to gender and life-cycle requirements, as well as being designed to respect confidentiality and improve health status of those concerned.”⁹⁷

A cross-sectoral approach to applying respect for cultural diversity in relation to the right to health should aim for the sustainable development goals set for this field benefiting, in a just and equalitarian way, all cultural groups in a community, reverting the statistics that report unequal access to public health services in many countries.

Moreover, the right to health is an intrinsic part of the freedom of the individual, which includes being able to make decisions about one’s own body and healthcare through informed choices about diagnoses and available treatments. But this choice is inevitably influenced by the individual’s social and cultural context. Therefore, it is essential to evaluate cultural relevance in the design of public policies and strategies and raise awareness about this issue among healthcare professionals.

The rights and development perspective in health linked to cultural diversity is particularly relevant in the case of women. On the one hand, because of the need to take culturally appropriate preventive and protective measures to deal with traditional practices that violate human rights⁹⁸ and, on the other hand, because of the importance of working particularly on reproductive health by applying the group’s cultural practices in relation to developments and improvements in hygiene and healthcare.

⁹⁶ World Health Organisation (WHO). Human rights and Health . ([Online](#))

⁹⁷ UNITED NATIONS (2000). The right to the highest attainable standard of health. General comment No. 14 ([Online](#))

⁹⁸ Ibidem.

TOOL

Culturally-relevant substitute actions in health ([Online](#)).

During the Ebola crisis in West Africa, WHO analyses drew attention to the need for culturally relevant measures for approaching any traditional practices and beliefs that contributed to the spread of the virus.

In the African cultures affected by Ebola, funeral customs have a fundamental value: the deceased is cared for by the community in a purification ritual that, as in most cultures, is an act of love materialised in their own cultural practices.

WHO recommendations on diagnostic tests, the treatment of the sick at home or contact with the deceased during burial, conflicted with those cultural uses and generated resistance in the communities. Work was required with leading figures in the communities to favour listening, restore trust and reassert cultural dignity. This was the only way to reinforce the group's mechanisms for dealing with the epidemic.

This cross-sectoral consideration of cultural diversity in the right to health has been defined in international law in relation to indigenous peoples:

- *Convention No. 169 of the ILO concerning Indigenous and Tribal Peoples*: asserts the right of indigenous peoples to improve their living conditions (including health) and to promote the conservation of their own customs and institutions⁹⁹.
- The Committee on Economic, Social and Cultural Rights: considers that indigenous peoples are entitled to specific measures to improve their access to health services, “that should be culturally appropriate, taking into account traditional preventive care, healing practices and medicines”¹⁰⁰.
- *United Nations Declaration on the Rights of Indigenous Peoples*¹⁰¹: specifies the right of indigenous people to determine their priorities in relation to development, and define and maintain their traditional health practices.

⁹⁹ ILO (1989). Convention No. 169 of the ILO concerning Indigenous and Tribal Peoples. ([Online](#))

¹⁰⁰ COMMITTEE ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS (2000). General comment No. 14. The right to the highest attainable standard of health ([Online](#))

¹⁰¹ UNITED NATIONS (2007). Declaration on the Rights of Indigenous Peoples. ([Online](#))

From a cultural perspective, two especially interesting issues in relation to indigenous peoples are expressly mentioned by the Committee on Economic, Social and Cultural Rights. One is the importance of preserving knowledge on the use of medicinal plants, animals and minerals these peoples use in their health practices, which forms part of their intangible heritage.

And the second is how these communities consider the collective dimension of health; the health of the individual depends on the wellbeing of the group, which can be seriously affected by a development model that is not their own and does not take their cosmovision into account:

“(...) development-related activities that lead to the displacement of indigenous peoples against their will from their traditional territories and environment, denying them their sources of nutrition and breaking their symbiotic relationship with their lands, has a deleterious effect on their health.”¹⁰²

¹⁰² UNITED NATIONS (2000). Substantive issues arising in the implementation of the International Covenant on Economic, Social and Cultural Rights. General comment No. 14. The right to the highest attainable standard of health (article 12 of the International Covenant on Economic, Social and Cultural Rights) ([Online](#))

PROJECT

The role of cultural rights in sexual and reproductive health in Bolivia.

Interarts and Family Care International. With the support of AECID ([Online](#))

The goal of this project was to defend and promote the right to receive culturally relevant healthcare, particularly important in the area of sexual and reproductive health. The cultural diversity perspective in this sphere means finding a balance between conflict, health interests and cultural relevance.

The following lines of action were defined to incorporate cultural rights into maternal health programmes:

- Identifying cultural aspects related to sexuality and reproduction that generate vulnerability in health among indigenous populations.
- Influencing the design of culturally inclusive health and gender policies together with culturally relevant health services.
- Strengthening the capacity of indigenous organisations to demand their cultural rights in relation to health.

This cultural diversity approach established the need to redirect public sexual and reproductive health policies to properly respond to the specific needs of indigenous women, facilitating an understanding of the cultural factors that influence improving their health.

8.6. WOMEN'S RIGHTS

How we understand gender relations is intimately linked to people's individual identity and is inseparable from the social and cultural context of these. Therefore, in multicultural societies, the exercise of women's rights should start from a careful look into the cultural assumptions of each group, promoting and respecting cultural diversity as a whole, as in any other sphere.

However, in this case, it is crucial to be aware that culture is a process under ongoing evolution, that takes the respect for human rights laid down by the international community in modern societies as its point of departure. We must also be aware that this evolution is nothing other than the ongoing result of the evolution of human life in society, as we have been defending in this Guide. In this process, the growing mobilisation of civil society in its demand for effective women's human rights is resulting in a transformation of cultural models which should lead to the creation of fairer and freer societies that benefit from the contribution of women as equals, considering they represent half the population.

In the 2012 report on cultural rights¹⁰³, the Special Rapporteur very clearly explains this issue, as summarised on the webpage of the High Commissioner for Human Rights:

*"(...) proposes to shift the paradigm from one that views culture as an obstacle to women's rights to one that seeks to ensure equal enjoyment of cultural rights; such an approach also constitutes an important tool for the realization of all their human rights"*¹⁰⁴

This report is particularly important as it includes women's access and use of public space, given that this is where social and cultural life takes place. Women must be able to use public space under safe conditions, without endangering their physical integrity and their dignity.

The 2030 Agenda for Sustainable Development echoes this need for transformation, including: in SDG 5, on gender equality; in target 6.2, on the provision of adequate sanitation and hygiene services; and in SDG 11, on providing safe and accessible transport systems (target 11.2), and universal access to safe, inclusive and accessible green areas and public spaces, in particular for women and children, the elderly and people with disabilities (target 11.7). These goals

¹⁰³ UNITED NATIONS (2012). Cultural rights of women. Report of the Special Rapporteur for cultural rights, Farida Shaheed. ([Online](#))

¹⁰⁴ OFFICE OF THE HIGH COMMISSIONER FOR HUMAN RIGHTS. 2012 Cultural rights of women ([Online](#))

guarantee the enjoyment of many human rights, including individual and collective cultural rights.

As we can see, the Agenda cannot limit the development of women to a single goal, because women's enjoyment of human rights takes place in every sphere of human life. The analysis of the Economic Commission for Latin America and the Caribbean (ECLAC)'s report on social cohesion is interesting:

“To this day, gender, understood as the cultural expression of sexual differences, dictates what is permissible for women and men in a manner which gives rise to beliefs and practices that promote multiple hierarchies that discriminate against women, despite significant achievements in certain areas, such as education.

These phenomena place the tension between multiculturalism and citizenship, and between gender and citizenship, at the centre of the story of inclusion and exclusion. Groups which are discriminated against not only have less access to education, employment and monetary resources, but are also excluded through a lack of political and cultural recognition of their values, aspirations and ways of life.”¹⁰⁵

Understanding that cultural parameters evolve does not mean accepting that the preservation of cultural diversity is undermined. On the contrary, it means enriching the ways in which cultural groups deal with changes. And the transformation of the balance of power should be driven from within cultural groups themselves.

There should be negotiation and consensus with a cultural perspective, to make society aware of the oppressive nature of certain practices done in the name of culture or tradition. For this purpose, it is a good idea to resort to positive elements and other expressions of masculinity that respect women's rights. This transformation must specifically be addressed in the education of girls, so as not to mortgage their future and in order to respect their rights to development, eradicating any prejudices and stereotypes about feminine and masculine, and the duties and rights of men and women.

These issues are expressly covered in article 5 of the *Convention on the Elimination of All Forms of Discrimination against Women*¹⁰⁶.

¹⁰⁵ ECLAC (2007). Social Cohesion: Inclusion and a Sense of Belonging in Latin America and the Caribbean. ([Online](#))

¹⁰⁶ UNITED NATIONS (1979). Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). Art. 5. ([Online](#))

Finally, and in connection with the exercise of rights, we should mention the key role women play in building society and conveying cultural reference points, which implies the express need to work on their education so they have the tools to help them not perpetuate discriminatory customs. Likewise, their undervalued or invisibilised contribution to the creation and preservation of cultural heritage, especially intangible heritage, must be acknowledged. This is a topic that has been dealt with in different work forums on cultural diversity.

PROJECT

Centre for the rescue of women and girls from genital mutilation (Kenya). United Nations Population Fund (UNPFA).

Tasaru ntomonok means “rescuing women” in the Maasai language. This is the name given to the centre, built with the support of UNPFA, for protecting women and girls from practices that harm their physical integrity and their sexual and reproductive rights.

In *Maasai* culture, female genital mutilation forms part of the rite of passage to adult life and is a prerequisite for becoming a wife, which generally happens to girls at a very young age.

This project acknowledges the symbolic importance rites of passage to adulthood for women represent for the community, and points to the need to offer an alternative to these ceremonies, with acts that do not involve the violation of human rights.

These rites have to be culturally relevant and accepted not only for the girl’s parents and direct relatives but also for the community. With the *Tasaru* Centre, the girls go through a period of retreat at home, where they are taught about sexual and reproductive matters. The centre also works with the women who perform the mutilation, who see their source of income disappear when these ceremonies disappear from the community; they are offered alternative means of earning a living such as becoming guides for these cultural alternatives. At the same time, they try to involve men, particularly fathers, by making them aware of the value of these processes for the future of their daughters. If for any reason the community does not accept the alternative ritual, refuge is given to any girls who ask for it.

This project was preceded by the approval of the *Children Act* in Kenya (2001), which prohibits female genital mutilation.

United Nations Population Fund (UNPFA) (2007). *Programming to Address Violence Against Women. 10 Case Studies.* ([Online](#))

8.7. RIGHT TO ACCESS TO JUSTICE

“Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law”¹⁰⁷.

Access to justice is a basic principle of the rule of law. It is the mechanism that enables people “to have their voice heard, exercise their rights, challenge discrimination or hold decision-makers accountable.”¹⁰⁸

Its importance lies in its function as a “gateway” to the judicial protection and conflict resolution system. Without its effective application, the option of demanding the fulfilment of all other rights is lost, as is their viability. It is therefore a significant right throughout the democratic justice system.

Applying the approach of cultural diversity requires considering a variety of contexts:

- how recognised cultural group conflict resolution measures are considered in multicultural states;
- the cultural perspective for ensuring all cultural groups have access to positive justice;
- the reparation of the harm to those whose cultural rights have been violated.

INDIGENOUS JUSTICE

Regarding the first item, the right to justice is an important challenge for multicultural societies. The history of the legal treatment of indigenous peoples shows the difficulties involved in the search for a legal system that permits everyone access on an equal footing in societies that acknowledge the singularity of certain cultural groups.

Respect for human rights should always be the point of departure, but a broad conception of the right of access to justice can consider alternative customary and not state formulas for conflict resolution, such as indigenous justice or justice for peace. Access to justice not only includes the effective protection of the court and process guarantees in different international human rights instruments, but rather covers every mechanism that is effective for resolving conflicts within a specific

¹⁰⁷ Universal Declaration of Human Rights. Op. Cit. Art. 8.

¹⁰⁸ UNITED NATIONS. Access to Justice. ([Online](#))

cultural framework (negotiation, mediation, reconciliation, arbitration, neutral evaluation).

*Convention 169 of the International Labour Organization on Indigenous and Tribal Peoples*¹⁰⁹ and the *2007 United Nations Declaration on the Rights of Indigenous Peoples*¹¹⁰ confirm the acceptance of customary law in positive law. Among other matters, it affirms the right of indigenous peoples to conserve and reinforce their political, legal, economic, social and cultural institutions, and upholds their right to participate fully, if they so choose, in all spheres of State life. It also lays down their right to promote and maintain their institutional structures, including “their legal customs or systems, in compliance with international human rights laws”.

The Special Rapporteur for the Human Rights Council analyses this situation in her report *Indigenous justice systems and harmonisation with the ordinary justice system* (2019)¹¹¹. The Rapporteur analyses the main concerns expressed by indigenous peoples: the existence of discrimination and prejudices, the absence of coordination between their justice systems and ordinary State justice system authorities, etc. She also includes the observations and recommendations of international human rights bodies. The Office of the High Commissioner for Human Rights website gives the questions asked by the Rapporteur as a basis for her analysis; they are an interesting framework for reflection in the context of this Guide.

CULTURAL DIVERSITY AND ACCESS TO JUSTICE

Apart from these specific provisions for indigenous peoples, the right to access to justice entails the State's obligations to make it possible for every individual not only to be brought before the legal system, but also to achieve quality services, know their rights and the means for exercising these rights and having them recognised. It also means promoting awareness of the fact that this access to justice is a right that the State must protect and enforce.

Considering these obligations, in multicultural societies, the State should eliminate the discriminatory barriers faced by minority cultural groups¹¹². An

¹⁰⁹ Op. Cit. arts. 8-11

¹¹⁰ Op. Cit. arts. 5, 34, 40 ([Online](#))

¹¹¹ UNITED NATIONS. “Indigenous justice systems and harmonisation with the ordinary justice system” - Special Rapporteur's 2019 Report for the Human Rights Council. ([Online](#))

¹¹² COMMITTEE ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS. General Comment No. 32. “Subparagraph 3 (f) provides that if the accused cannot understand or speak the language used in court, he is entitled to the assistance of an interpreter free of any charge. This right is independent of the outcome of the proceedings and applies to aliens as well as to nationals. It is of basic importance in cases in which ignorance of the language used by a court or difficulty in understanding may constitute a major obstacle to the right of defence.”

analysis of the vulnerability of certain sectors of society will be the basis for states implementing specific protection measures:

Ensuring the right to access to justice for people from different cultural groups will entail a series of measures taken in the various steps of the judicial process:

Ensuring access to justice with a cultural perspective

- Full culturally-adjusted information. The need for comprehensive protection of victims in an especially vulnerable situation must be stressed.
- Ethnic group and language. This means the need to have interpreters for the language used in court.
- Gender perspective¹¹³.
- People with disabilities. This means the implementation of universal accessibility measures.
- Boys, girls and adolescents. This implies decent treatment for the boys, girls and adolescents who are in conflict with the law, in keeping with their age, avoiding all manner of technical formalisms at hearings, such as the toga or the physical distance of the court, among other aspects. Moreover, all the aspects that guarantee the protection of the minor should be taken into account, especially avoiding double victimisation.

Education and raising awareness on rights with a cultural perspective

- Introduction of specific training programmes on rights in educational policies.
- Specific modules on women's rights in ethnic groups, people with disabilities, the elderly, childhood and adolescence, etc.
- Establishment and promotion of conflict prevention and management programmes in schools and extracurricular activities.
- Implementation of training programmes for workers in the public administration and judicial operators.
- Institutional communication policies referencing access to justice, in accordance with the specific needs of cultural groups.
- Role of Civil Society Organisations. Training /consultancy to the community /citizens so they understand the formalities and procedures of the legal process.

¹¹³ UN WOMEN (2015). Indigenous Women, Human Rights and Access to Justice. ([Online](#))

Inter-institutional coordination

- Establishment of national councils or committees for access to justice with the incorporation of multicultural criteria and mutual agreement on their composition, focal points or delegates in terms of gender and ethnic group.
- Creation of regional alliances involving decentralised local governments.
- Establishment of centralised information systems with disaggregation criteria according to gender, age and ethnic identity.
- Proper conflict resolution and harmonisation of justice systems.
- Regulatory development of ILO Convention 169.
- Harmonisation with traditional rural justice systems.
- Harmonisation with traditional systems.
- Implementation of mechanisms for the prevention and management of collective disputes.
- Raise awareness among community leaders and heads of institutions about the specificities of the defence of the rights of indigenous women and women of African descent.
- Discuss in depth the harmonisation of justice specialising in violence against women and traditional and community justice systems.

PROJECT

Access to justice for communities of Indigenous Peoples and People of African Descent (Honduras).

With the support of AECID: Programme of Cooperation with Indigenous Peoples and Programme of Cooperation with People of African Descent. ([Link to webpage](#))

The Public Prosecutor's Office of Honduras plans to create a Special Public Prosecutor Office for Ethnic Groups and Cultural Heritage, in the city of Tela. This is the first Public Prosecutor office created outside Tegucigalpa, thus improving access from places that are more geographically distant from the administrative and judicial hub.

This office is especially aimed at indigenous people and people of African descent living in the area. It will directly benefit Garífuna, Misquito, Pech, Tawaka, Tolupan and Afro-Honduran communities.

One key component of the project is the participation of civil society and the development of actions to promote the recognition, respect, representation and defence of the rights of Indigenous Peoples and People of African Descent.

Reparation for the violation of fundamental rights:

It is worth revisiting article 8 of the *Declaration of Human Rights* on access to justice, as it expressly contains the protection for people from acts that violate fundamental rights. Intrinsically, it includes the promise and obligation of reparation¹¹⁴.

Justice does not merely consist of imposing a punishment for criminal acts, it also includes the search for an answer for the victims. These answers must start with a fair judicial process, and include mechanisms to remedy and compensate—whether economically or not—any damage caused. This reparation can often only be an acknowledgement by society of the damage inflicted.

In the case of cultural rights violations, there is no up-to-date legal development in this area and social mobilisation has proven to be the main route for bringing about the changes that more fair and cohesive societies need. Many individuals and communities are demanding actions such as the giving visibility to damage to cultural identity in the collective memory, the reaffirmation of their stolen or damaged cultural identities, or the symbolic restitution of that identity by society as a whole. It is also important to mention crimes against cultural heritage, basically the destruction, plunder, theft and illegal trafficking of cultural property. All these damages must find a response in the legal systems in order to build sustainable development in line with SDG 16: Peace, justice and strong institutions¹¹⁵.

¹¹⁴ UNITED NATIONS. UN News. "Article 8: the right to reparation". 30 articles on 30 articles. ([Webpage](#))

¹¹⁵ UNITED NATIONS. *Sustainable Development Goals. Goal 16: Promote just, peaceful and inclusive societies.* ([Webpage](#))

TOOL

First International Criminal Court ruling against the destruction of cultural heritage of humanity ([Webpage](#))

In 2016, the International Criminal Court (ICC) passed judgment on Al Mahdi, member of a terrorist group, for the deliberate destruction of tombs of ancient saints in Timbuktu (Mali), considered to be protected cultural heritage. This act caused not only the material destruction of the tombs but also the loss of a common heritage of humanity and, above all, harm to the cultural and religious freedom of the local population, denying their identity, their beliefs and their dignity.

The ICC has also ordered measures of economic restitution and the reconstruction of the mausoleums; but the significance of these measures is that they are mechanisms of moral and cultural compensation. The goal is expressly indicated as being:

“to relieve the suffering caused by the serious crime committed and enable victims to recover their dignity and deter future violations. Reparations may assist in promoting reconciliation between the victims of the crime, the affected communities and the convicted person.

The Chamber highlighted the importance of cultural heritage and stressed that, because of their purpose and symbolism, most cultural property and cultural heritage are unique and of sentimental value. “Their destruction thus carries a message of terror and helplessness; destroys part of humanity's shared memory and collective consciousness and renders humanity unable to transmit its values and knowledge to future generations.”

GLOSSARY OF TERMS

Circular economy: defines an economic and production model seeking materials that can be reintegrated into value chains once their useful life is over. This model seeks to establish an economic system with industrialisation under the umbrella of sustainability and the reduction of the carbon footprint.

Collective rights: the human rights of cultural groups, namely: the right to development, peace, cultural identity, artistic and cultural heritage, a healthy environment, indigenous peoples' and consumers' rights.

Community: in relation to a cultural expression, this refers to the association or group of people that share a language, values, beliefs, taboos, country, territory, city, neighbourhood, vicinity and an interpretation of the environment with common interests, properties and goals. They have a high sense of belonging and develop a feeling of identity, achieving an influence on the group to carry out joint actions and the commitment of its members is reaffirmed to the point of creating strong emotional ties.

Cultural diversity: the multiple ways in which the cultures of groups and societies are expressed. These expressions are passed on within and between groups and societies. Cultural diversity can be seen not only in the different ways in which the cultural heritage of humanity is expressed, enriched and transmitted by the variety of cultural expressions, but also through distinct modes of artistic creation, production, dissemination, distribution and enjoyment of cultural expressions, regardless of the media and technologies used. This is an essential characteristic of humanity and forms a common heritage of humanity, it should be cherished and preserved for the benefit of all; it creates a rich and varied world, which increases the range of choices and nurtures human capacities and values, and therefore is a mainspring for sustainable development for communities, peoples and nations. ([Source](#))

Cultural group: group of people united by common cultural features that constitute the individual and collective cultural identity of group.

Cultural identity: a fundamental feature of people in communities, groups, peoples and nations. The right to cultural identity being the right of an individual— or of a group—to define and express themselves, and participate in collective life in accordance with a particular set of cultural references, is thus starting to be

defined as a new cultural right, mainly in the case of indigenous peoples and minorities. ([Source](#))

Cultural industries: sectors of organised activity whose main purpose is the production or reproduction, promotion, dissemination and/or marketing of cultural, artistic or heritage goods, services and activities. ([Source](#))

Cultural pluralism: its purpose is to preserve the identity of culturally-different groups, enabling the use of their own administrative forms in a way that is reconciled with national integration. It pursues the union of different cultural forms in a relationship of interdependence, equality and mutual respect, while each one develops its own ways of life and culture.

Cultural relevance: the adequacy, based on respect and diversity, of the actions implemented in a particular country or context to the people's individual and collective cultural identity.

Cultural rights: human rights that recognise everyone's entitlement to enjoy culture and all its expressions under conditions of equality, human dignity and not-discrimination. These are rights connected with cultural identity, language, education, freedom of thought, expression and information; the freedom and the protection of scientific, cultural and artistic production; intellectual property of creators over their works and contributions; access to culture and participation in culture; the safeguarding of cultural heritage and the recognition of minorities, etc. ([Source](#))

Cultural sensitivity: awareness and sensitivity towards other cultures and practices. Knowing that there are differences between cultures, but without placing a value on the differences.

Culturally sustainable development: this means considering and driving actions forward that enable respect for the economic, political, cultural rights and equality of the sexes among the people who inhabit the different regions of the planet. It implies a development model that is respectful of identity and cultural diversity.

Culture: UNESCO (1982). "Culture may now be said to be whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs". ([Source](#))

Differential approach: seeks to identify, understand and explain the system of historic domination and exclusion that negatively affects certain social groups as a result of their gender, ethnic group or class, among other factors. Once the differences and inequalities in a country between people or groups have been identified, this means designing a series of measures to put an end to the unequal balance of power that prevents these groups from exercising their human rights. ([Source](#))

Ethnic group: a human community that shares cultural forms and physical affinities, its members have a common origin, share a history, a language and ancestral knowledge; they recognise symbols and signs and have continuously occupied a territory, which is why they are considered to be the legitimate owners.

Ethnocentrism: refers to the idea that some societies and cultures are superior to others, establishing a hierarchy that becomes the basis for discriminatory attitudes.

Ethno-cultural group: group of people who share a culture and have a shared history.

Intangible cultural heritage: the practices, representations, expressions, knowledge and techniques—together with the cultural instruments, objects, artefacts and spaces inherent to them—that communities, groups and, in some cases, individuals recognise as being an integral part of their cultural heritage. This intangible cultural heritage, passed down through the generations, is constantly recreated by communities and groups depending on their environment, their interaction with nature and their history, arousing a feeling of identity and continuity in them and thus contributing to the promotion of respect for cultural diversity and human creativity. ([Source](#))

Intercultural approach: analytical tool that proposes the recognition of cultural differences, without discrimination or exclusion, seeking to create a reciprocal relationship between the different ethnic-cultural groups living side by side in a particular space. ([Source](#))

Intercultural approach in public administration: process of adapting State public institutions, for creating processes so the needs of the different ethnic-cultural groups of a country can be properly attended.

Intercultural city: a concept adopted by the Council of Europe and the European Commission (2008) by launching a pilot initiative to help 11 European cities work with diversity as a factor in their development. ([Source](#))

Intercultural citizenry: citizens who assume interculturality positively, respecting and assessing all cultures, ethnic groups and cultural collectives living side by side in a territory as also being valuable, developing horizontal dialogues and harmonious relations. ([Source](#))

Intercultural dialogue: the process of open and respectful communication and exchange among people and groups with different cultural, religious and linguistic traditions and ethnic origins. Its purpose is to facilitate an understanding of different practices and visions of the world, reinforcing cooperation and participation, allowing people to develop and transform, as well as promoting and practicing tolerance and respect for others.

Intercultural state: defends intercultural citizenry and pluricultural public policies.

Interculturality: refers to the equitable presence and interaction of different cultures and the possibility of creating shared cultural expressions, acquired through dialogue and an attitude of mutual respect. It refers to the dynamics of inter-ethnic, inter-religious, inter-linguistic relations, etc. established in the context of diversity.

Tangible cultural heritage: this encompasses the property and movable objects of artistic, historic, paleontological, archaeological, ethnographic, scientific or technical interest; documentary and bibliographical assets; archaeological sites and areas, as well as sites (places, land, landscapes, gardens, parks, buildings, natural, urban or industrial areas, archaeological areas or spiritual places) with cultural, artistic, historic, scientific, social or spiritual significance.

Multiculturalism: refers to recognising the coexistence of different cultural groups in the same national state, which must include immigration. Multiculturalism seeks to promote the equality and diversity of cultures. This is a way of treating cultural diversity and a political challenge for a democratic administration.

Pluricultural public policies: policies that acknowledge the existence of different ethnic groups within the State and incorporate them for their development. They promote the transformation of political and economic

structures that create situations of injustice and discrimination between cultural groups, and encourage dialogue and inclusion.

Racial/ethnic discrimination: exclusive or restrictive differentiated treatment based on ethnic origin (habits, customs, clothing, symbols, ways of life, sense of belonging, language and beliefs of a particular social group) and/or on the physical characteristics of people (skin colour, features, height, colour of hair, etc.) whose goal or result is to nullify or undermine the acknowledgement, enjoyment or exercise of the fundamental rights and freedoms of people in the political, economic, social and cultural sphere. ([Source](#))

Right to cultural diversity: understood, from a dynamic perspective, to be the defence of the freedom of groups to define their own identity in the context of a changing reality that is continually redefined in view of the evolution of society and the exchange of ideas between people and groups. This diversity can bring immense wealth to society. ([Source](#))

Right to the city: the individual and collective right of every inhabitant, where the territory of cities and their surroundings (in a balanced relationship with the rural world) are considered spaces for the exercise and guarantee of rights, in order to ensure the equitable, universal, fair, democratic and sustainable distribution of and benefit from the resources, richness, services, assets and opportunities offered by cities. ([Source](#))

Social cohesion: this refers to the nature of social ties that let individuals experience a feeling of social belonging (on different scales), trusting in others (horizontal trust), recognising the legality of society and trusting in its institutions. Social cohesion therefore refers to the different principles that enable social integration and, in metaphorical terms, it could be said that social cohesion is another word for social integration. ([Source](#))

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