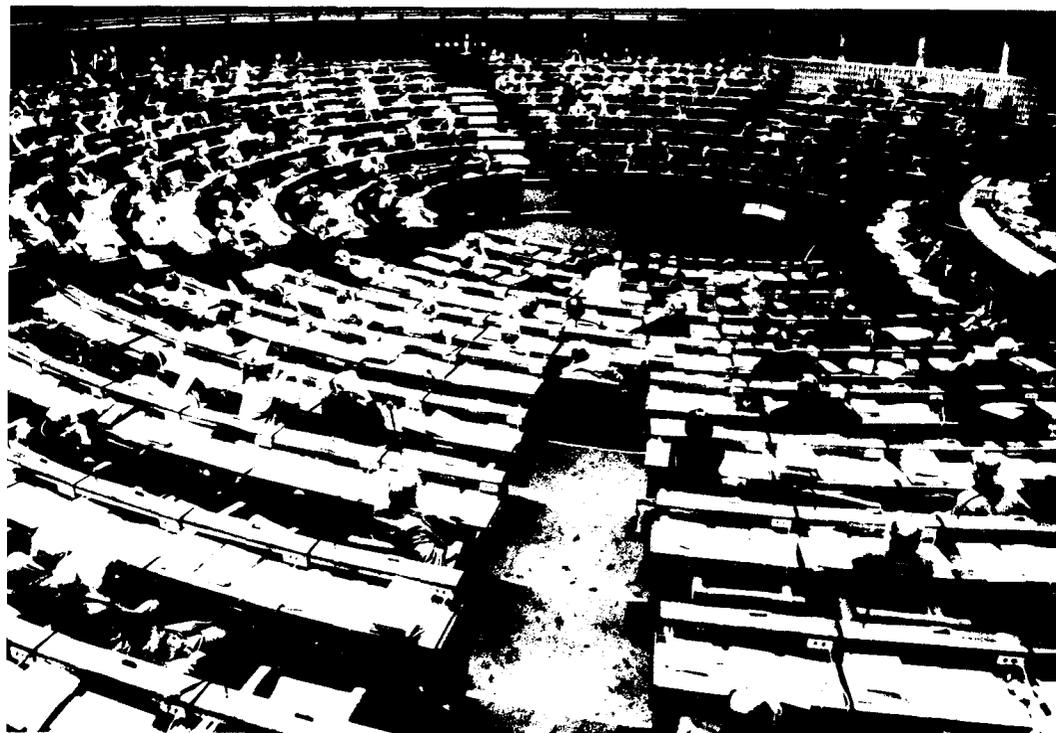


# ACP-EEC CONSULTATIVE ASSEMBLY



*Raymond CHASLE*

## Report

and resolutions on the  
cultural cooperation between the  
ACP States and the  
European Economic Community

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## PREFACE

The problem of ACP-EEC cultural cooperation was raised for the first time at the meeting of the Joint Committee in Lesotho in December 1977. The general rapporteur at the time, Mr Guillabert, representative of Senegal, had advocated the inclusion of cultural aspects in the Lomé Convention so as to improve ACP-EEC cooperation and not to restrict it to material aspects.

Designated in October 1980 by the Consultative Assembly as rapporteur on ACP-EEC cultural cooperation, Ambassador Chasle of Mauritius has drawn up two important reports which have made it possible for all opinions to converge on a concept of culture and cultural cooperation acceptable to everyone. These two reports, which were adopted unanimously by the Consultative Assembly, indicate very clearly not only the fields in which cultural cooperation between the ACP and the Community, both within the framework of the Convention of Lomé II and that of the future Convention, is desirable or necessary, but also specify a new way of approaching future ACP-EEC relations.

The rapporteur is convinced of the need to take account of socio-cultural factors in the conception, elaboration, implementation and evaluation of development programmes and projects. The integration of the cultural dimension within the Convention should be such as to make it possible to restructure and improve cooperation between the ACP and the Community. Moreover, emphasis is placed on the legitimate wish of the ACP countries to strengthen their political sovereignty through economic and cultural independence and on the mutual advantage which the recognition of cultural pluralism represents both for the EEC and for the ACP.

The ACP-EEC Consultative Assembly assigns a key role to cultural cooperation within the framework of the Convention. The last two decades of cooperation have shown the limits of development models imposed on the developing countries. These limits are largely due to neglect of the cultural dimension in development strategies, as was stressed by the World Conference on Cultural Policies held in Mexico City in August 1982.

It is therefore essential that development policy be considered anew. Development cannot be confined to economic growth, but must be seen as a broader process of development involving all human resources and faculties. In this connection, Mr Chasle's first report points out that: 'the cultural aspect is increasingly recognized as an essential element in cooperation and development and the aim of development must be self-fulfilment'.

At the present time our relations are characterized by inadequate knowledge of one another's cultures, a circumstance which prevents the establishment of a true partnership. Existing cultural relations between the Member States and the ACP countries are certainly marked by good will, but they all too often flow in one direction. For this reason, Community development policy must be

directed, through the inclusion of cultural factors, towards greater balance and reciprocity. Within the framework of the ACP-EEC Convention, the economic and cultural independence of the ACP countries should be encouraged by leaving them to choose their own development, while at the same time supporting their efforts towards self-reliance, national and collective autonomy. Moreover, the cultural cooperation project devotes considerable space to intra-ACP cultural cooperation.

The ACP-EEC institutions afford a unique opportunity for a permanent dialogue which will certainly enable a fruitful exchange of views on all problems relating to cultural cooperation. All the partners will have to use the possibilities offered by the Convention to develop concepts, priorities and projects that contribute to the strengthening of the cultural identity of the ACP populations and enable each of the ACP countries to define and carry out a self-centred form of development. The ACP-EEC Consultative Assembly and its Joint Committee constitute the appropriate framework within which ways and means can be devised for the establishment of cultural cooperation between the partner states. The parliamentary institutions of the ACP-EEC Convention are currently drawing up for the negotiations of the future Convention a plan showing how and with what instruments cultural cooperation could, under the future Convention, become a reality in the better of all partners.

The credit for making the need to incorporate the cultural dimension in ACP-EEC cooperation generally felt must mainly go to Mr CHASLE, who, by his competence and personal commitment, has brought this task to a successful conclusion.

Pieter DANKERT

J.T. KOLANE

*President of the European Parliament*    *Speaker of the National Assembly  
of Lesotho*

*Co-Presidents of the ACP-EEC Consultative Assembly*

# EXPLANATORY STATEMENT

## INTRODUCTION

Because of its complexity, cultural cooperation often gives rise to controversy. It is a subject that should be broached with caution, leaving aside, as far as possible, aspects that could lead to conflict and instead trying to find common ground and formulating proposals likely to meet with the approval of ACP representatives and Members of the European Parliament and possibly of ACP and EEC bodies.

Cultural cooperation takes place at both bilateral and multilateral level. It is the concern of governmental and inter-governmental bodies as well as private organizations. Although it is meant to be a factor of mutual understanding and appreciation, it sometimes comes into conflict with ideological beliefs. Cooperation between the European Economic Community and the African, Caribbean and Pacific states has created a zone of solidarity between them based on equality, interdependence and respect for national sovereignty. Any cultural cooperation project must include these basic components if such cooperation is to be strengthened.

There is no past experience from which this report on cultural cooperation between the ACP and the Community can draw inspiration. Nor can it draw on the conclusions or ideas of any working party that might have given mature deliberation to the problem. It is however mainly based on the principles unanimously adopted by the Member States of the United Nations, of UNESCO, unanimous conclusions reached by certain bodies in which the Member States of the Community and the ACP states participated and which are pertinent to a project of cultural cooperation between the Community and the ACP States, a large number of developing countries in Africa, the Caribbean and the Pacific.

The decision to draw up a report on cultural cooperation between the Community and the ACP was taken at the Joint Committee meeting during the round of negotiations that led to the conclusion of the Second Lomé Convention. Lomé II has since been signed and ratified and has now entered into force.

With the entry into force of the Second Convention which is to link the ACP and the EEC for a period of five years, some people may wonder about the need to give consideration to cultural cooperation; others may wonder whether the pressing problems of world hunger that affect some of the poorest peoples in some regions of Africa should not relegate any cultural cooperation project to the background; yet others may say that as far as cooperation is concerned the die is cast and that it is quite inconceivable to extend cooperation to the cultural sphere and to set out on a path that would require the mobilization of additional financial resources that could be better used for other purposes, or even that the time is not ripe.

The appointment of a new rapporteur at the last meeting of the Joint Committee reflects the desire of its European and ACP members to tackle a problem that, although not perceived in the same way by all sides, deserves the special attention of the Joint Committee and the Consultative Assembly.

The importance that the international community now ascribes to international cultural cooperation, to the interaction between culture and development whose ultimate objective is man's fulfilment, should prompt continued and thorough reflection on the subject not only despite but even more because of that very situation. However, for the sake of pragmatism and efficiency, this report has deliberately limited as a first step the scope of additional measures that could form a harmonious part of the Community's policy of cooperation with the ACP. These additional measures should, however, be regarded as measures to be taken jointly in the mutual interest of both parties. The development of the ACP countries could not in fact be fully guaranteed unless cooperation between the two groups of countries, which is recognized as a decisive step towards the establishment of a new international economic order, is based on the cultural dimension, which presupposes recognition by the Community of the cultures of the ACP peoples and their potential contribution to the world's cultural heritage. Given the historic and economic links between the Community and the ACP these measures could take the form first of all of genuine exchanges that would enrich relations between the ACP and the Europe of Ten.

## **I. THE NEED FOR CULTURAL COOPERATION RECOGNIZED BY THE INTERNATIONAL COMMUNITY**

The United Nations Charter affirms the principle of the right to culture and international cooperation in very general terms. The question of cultural rights was brought up in the 1948 Universal Declaration of Human Rights (Articles 26 and 27 on the individual right to education and training and freedom to take part in the cultural life of the community). The positions adopted in the United Nations and UNESCO were prompted by this concept of culture as an individual right. The Declaration on the granting of independence which triggered off the decolonization process based on the principle of self-determination notes that this principle grants people the right to develop in their own way, not only in economic and social but also in cultural spheres.

The right of each people to respect for and development of its own culture is enshrined in the Declaration on the principles of international cultural cooperation adopted by the UNESCO General Conference of 4 November 1966 which proclaims the 'dignity', 'value', and 'originality' of each culture, the right and duty of all peoples and nations to develop their own culture and to respect that of others. All cultures are part of the common human heritage and international cultural cooperation should constantly enrich them.

Neither the Declaration on the establishment of a new international economic order, which is regarded as one of the principal guarantees of improved condi-

tions that will enable all peoples to lead an existence compatible with the dignity of the human being, nor the Action programme on the establishment of this new order, both of which were adopted by the Sixth Special Session of the United Nations General Assembly in 1974 which considered development problems for the first time, make any mention of cultural cooperation.

However, the Charter on the economic rights and duties of states which was based on the Declaration on the establishment of a new international economic order acknowledged the sovereign and inalienable right of each state to choose its own political, economic, social and cultural systems in accordance with the will of its people without interference, pressure or external threat of any kind (Article 1), that each state is responsible first and foremost for promoting the economic, social and cultural progress of its people (Article 7) and that it is the responsibility of all states to cooperate in economic, social, cultural, scientific and technical matters, and to promote economic and social progress throughout the world and in particular in the developing countries.

Whilst it is generally acknowledged by the international bodies that cultural aspects represent an essential element of progress and the principles adopted as regards development are defined more and more precisely, cultural questions are given less attention and treated in general terms in the numerous resolutions and declarations adopted by the General Assembly on the rights of developing countries and peoples.

## **II. CULTURAL COOPERATION**

### **1. A new concept of culture and cultural cooperation**

Before dealing with the prospects for cultural cooperation between the ACP and the EEC, we must first dispel any ambiguity that could lead to controversy as regards the concept of culture and that of cultural cooperation.

Anthropology, ethnology and sociology have often confused civilization and culture and placed them in an evolutionist or determinist perspective. The equation of culture with civilization and the differentiation of one from the other have led to considerable confusion. Civilization has been defined as a high degree of cultural development; manifestations of collective life have been called phenomena of civilization while the institutions or products of society have been called works of civilization; civilization has sometimes even been described as a collection of peoples or societies with characteristics that give them a separate identity. The hierarchization of values has made urbanization a symbol of technical progress and, in the eyes of some, has marked the beginning of civilization. The different points of view and frames of reference of investigators have resulted in praise of some civilizations and cultures and belittlement of others.

On top of that, civilization and culture have been contrasted with primitiveness, barbarism and savagery. Reference has been made to the cultured or civilized man, culture has been contrasted with the uncultured or sub-cultured. Terms such as leisure civilization and mass culture have been invented.

The term 'culture' has in a sense been restrictive and long applied to the products of aesthetic and artistic activity and the consumption of those products. The view that the exclusive pursuit of economic growth enables man to satisfy his material aspirations and free him from material constraints so that he can enjoy the pleasures of culture and civilization follows directly from this outdated and obsolete definition.

Culture should be regarded today not as the result of the interaction between man and his environment but as the interaction itself and should embrace all the life-styles and standards of a society bound by a common substratum of traditions and knowledge as well as the different forms of expression and achievements of the individual in that society.

At the same time, the concept of heritage limited to the material heritage such as sites, buildings, monuments and works of art has been extended to embrace "the sense a people has of its history, the collective awareness of its identity and continuity based on a knowledge of the past that has shaped man and which forms the context of his daily life."

The development of these two concepts has culminated in notions of cultural democratization or democracy. It is no longer a matter of getting people to accede to a culture of erudition or good taste, reserved hitherto to a 'cultivated élite' — in which culture is seen as an external element — but rather of giving each individual the means of developing his own creative potential in harmony with the community and in support of the development of society.

Cultural relations between industrialized and developing countries often take the form of domination by the industrialized powers. The cultural flow is one-way. Donor countries take no account of the structures of recipient countries and treat them as consumers, belittle their cultural values and tend to equate the cultural situation of the economically less prosperous countries with under-development. Each culture has its own riches and cannot be regarded as under-developed. The cultural pluralism engendered by a diversity of peoples constitutes a cohesive set of resources, values and riches. Industrialized and developing countries cannot cooperate properly unless cultural relations are seen as a means of mutual enrichment. They should not be imposed from above but proposed to a full partner on the basis of dialogue and exchange.

Aware of continuing political, economic and linguistic domination by the industrialized countries, the developing countries have devised a new approach that they refer to as 'authenticity' with a view to breaking that dependence. By authenticity is meant first and foremost the rediscovery of original values of civilization, honouring of the national heritage, the use and promotion of

national languages, the construction of a new system that will enable man to find fulfilment in his natural and cultural environment, putting an end to mimicry, releasing his true creativity and taking up the challenge of modern society without reneging his identity and peculiarity.

## **2. The needs and aspirations of the ACP States regarding cultural cooperation**

In order to better understand the needs and aspirations of the ACP states, it is worthwhile recalling the conclusions of the intergovernmental conference on cultural policies in Africa organized by UNESCO in cooperation with the OAU in Accra from 27 November to 6 December 1975. These conclusions tie up with the concerns expressed by the Caribbean and Pacific states alongside other developing countries in international fora.

The conference acknowledged that assertion of cultural identity, which must deliberately abandon un-African ways of thinking and sentiment, constitutes an act of liberation, and a decisive and effective weapon for independence in the struggle against colonialism, neo-colonialism, imperialism, racism and apartheid. The delegates agreed that culture was not only the privileged instrument for individual fulfilment and the harmonious development of society but also a prerequisite for the advent of a new world order based on the inalienable right of peoples to self-determination and on the recognition of absolute equality and dignity of all cultures. Such assertion of cultural identity, it was felt, stems from the dynamic reserves inherent in each people and their authentic basic cultural values. The quest for authenticity, far from being out of tune with the times, should take due account of the realities of the modern world, which will enable basic values to be updated and renewed so that people can regain control of their own destinies and take up the challenge of technological civilization. "The African would then cease to be a consumer and once again become the creator and producer of civilisation values in the service of all humanity. For assertion of identity in no way implies withdrawal into one's self but a two-way process of cultural enrichment through cooperation between free and equal partners." African cultures must remain open to external influences and the main currents of the modern world so that they become receptive to the world at large. These conclusions echo the concerns expressed by the Caribbean and Pacific States and other developing countries in international fora.

The conference proclaimed the balancing and unifying virtues of cultural pluralism which leads to a fruitful dialogue between cultures, promotes unity not only at national level but also at sub-regional, intra-African and international level and increases mutual understanding and peace at all levels.

The delegates tackled the problems of imported science and technology which transmit cultural elements incompatible with the realities of the recipient countries that may lead to serious social distortions and have an adverse effect

on traditional and spiritual African values. Care must also be taken to ensure that polluting industries that are generally harmful to the natural environment and a danger to the health of the people are not imported. Without rejecting foreign technologies that benefit mankind, the necessary training must be provided and industrial planning must include a more careful selection of foreign technologies that will blend harmoniously with the socio-cultural fabric of the host countries and prevent the deterioration of their cultural heritage, fit in with their national development objectives and create an authentic African industrial society.

The language question is of fundamental importance to the development of Africa. Most of the time, primary, secondary and higher education is given in languages other than the local languages. The delegates therefore stressed the need to promote the African languages, the essential vehicles of social communication supportive of the most authentic forms, of the cultural heritage, protective of its essentially popular nature, and to make a systematic inventory of the cultural heritage particularly in the fields of history, language and art.

The conference recommended that encouragement should be given to research into traditional architecture so that African cultural values could be integrated into modern architecture and greater use made of traditional architecture and local materials more appropriate from a practical and cultural point of view.

The conference acknowledged the need for trained specialists and cultural technicians (qualified museologists and librarians) and specialists in cultural development (research workers, documentalists, educators, organizers and administrators).

The delegates recommended the Member States to preserve their cultural heritage before it was too late by transcribing and recording customs and traditions and listing sites and monuments as well as works of art and handicrafts, oral tradition, music, dance, rituals, ceremonies and festivals. The delegates agreed that it was necessary to preserve traditional music and dancing as live art forms that could be spread throughout Africa and the other continents. The conference therefore recommended that eminent musicians and dancers could give performances in other African countries and other continents.

As there are few works by African authors on the pre-history, history, ethnology or history of art in Africa, which are studied almost exclusively by non-African specialists who analyse and interpret them from an outsider's point of view, the conference recommended the Member States to take urgent measures to facilitate the training of African specialists who could interpret the history of Africa more significantly and more correctly.

The participants at the inter-governmental conference on cultural policies in Africa affirmed that "far from being an intellectual luxury reserved for the privileged or a simple entertainment for the masses, culture is a factor of

national liberation, of African unity and of dignity in international relations. It alone can guarantee endogenous development rather than the mere transfer of external models.”

### III. CULTURAL TRAITS AND SITUATIONS

Any cultural cooperation programme contemplated by the ACP and EEC should take account of the cultural traits of the various national groups.

#### 1. Africa

As Amadou Mahitar M’Bow, Director-General of UNESCO pointed out, “the first festival of negro arts in Dakar in 1965 and the first pan-African cultural festival in Algiers in 1969 revealed the convergence of African cultures and the solidarity that binds the peoples of that continent despite racial, ethnic and language differences. These festivals provided an opportunity to assert African cultural identity and showed how necessary it was at a time when the culture of our continent was coming to the fore to define the concept of ‘culture’ in order to better feature African cultures, in their past, present and future forms.” The festival of negro arts in Lagos provided the peoples of Africa with a further opportunity to assert their cultural identity and display their wealth of cultural values to the whole world.

Black Africa, described as a civilization without “written culture”, possesses thousands of languages and dialects and oral traditions of abundant depth and variety. Despite this multiplicity of languages, there are demographically important linguistic communities whose languages serve as a means of communication with people who use them as their second, third or fourth language as well as bilingualism in African and European languages. Alongside the very ancient African oral literary tradition with its very elaborate mythologies and cosmogonies, there exists a written tradition in Ethiopia as well as in regions marked by the influence of Islam: for instance, Swahili literature, in Arabic script whose most ancient manuscripts date from the 17th century, literary works written in the languages of the colonisers since the 18th century, and a powerful modern literary trend in both African and European languages which, in the latter case, refuses justifiably to be treated as an exotic extension of French, Portuguese or English literature.

Africa’s contact with foreign civilizations has enriched it internally and externally. Africa has contributed to the Aztec, Mayan and Incan civilizations of pre-Columbian America, to the new Afro-American traditions that have developed in Brazil, Surinam, the Caribbean, the West Indies and the North American continent. American Jazz, one of the most original creations of this tradition, has considerably influenced modern western music even in its most classical forms. African art has left its mark on the works of Braque, Modigliani, Zadkine, Picasso, Vlaminck and Derain.

Western criteria of judgement and reference have led to a restrictive, functionalist and determinist interpretation of African art that credits the African artist with none of the aesthetic preoccupations or creative liberty that are nevertheless the component of African art.

Through its association with the phenomenon of civilization of nature since the dawn of the 20th century, Negro art has had a major influence upon the advent of cubism, the most outstanding artistic experiment in the first quarter of the 20th century which has inspired all modern art movements and in turn influenced the architecture and industrial aesthetics of the 20th century.

African dances have also had a marked influence on avant-garde choreographic innovations in the West.

Under the influence of African sculpture, regarded as the greatest of all African arts, Western sculptors have simplified forms and combined space and mass.

In traditional Africa, art and the artist are an integral part of the community, and no distinction is made between art and craft; music and dance are part of daily life. Interpretation of African oral traditions and arts, long the preserve of western anthropologists, ethnologists, musicologists and critics, has now been taken in hand by the Africans themselves. As there is no community in the whole of the African continent that does not have its own music, Africa has a variety of rhythms and instruments that are still being discovered and ought to be recorded. The questioning of the musical score in the west has led to increased study of African forms of musical expression and its polyrhythmic and polyphonic characteristics.

The organization of political and legal life as a phenomenon of civilization has long been underestimated by the West. The kingdoms and empires of pre-colonial Africa had institutions that applied the principles of sovereignty, territorial integrity and non-interference in the affairs of other states. Modern anthropology has revealed that so-called primitive societies had social structures comparable to those of today.

As every culture has its share of knowledge, Africa also possesses scientific and technological knowledge that must be reactivated, updated and developed. Traditional African medicine for instance is beginning to be recognized and the concern for therapy of the body and mind apparent in African artistic expression is in keeping with modern psychiatric thinking.

The African Cultural Charter adopted by the OAU Heads of State and Government at the Port-Louis summit in 1976 was based on the Declaration of the principles of international cultural cooperation adopted by the UNESCO General Conference at its 14th session in 1966, the Algiers Pan-African Cultural Manifesto (1969) and the Inter-governmental Conference on cultural policies in Africa (1975).

Noting that cultural domination had led to the depersonalization of some African peoples, historical falsification and systematic disparagement of African values, the Heads of State and Government reiterated the preoccupations and principles expressed at the Accra Conference in this Charter.

## **2. ACP countries in the Caribbean**

The authentic native races, such as the Arawaks and Caribs, were largely wiped out and left only a modest cultural heritage. Those cultures which did emerge were the cultures of the African slaves and hired Indians transported to the region by the homeland governments to work in the sugar and indigo plantations and elsewhere. So the culture of the Caribbean is the result of the confrontation and interpenetration of the cultures of African slaves, Indian indentured labourers and other immigrants (the most important elements being the Chinese, Syrians and Lebanese) and the cultures of the imperialist powers. After centuries of confrontation and interpenetration a cosmopolitan blend is beginning to emerge as the distinct culture of the Caribbean: it embraces all the cultural movements which have shaped it and is based predominantly on African and Indian influences.

Thus, down the years, the dominant cultures have been unable to overcome the fierce resistance of the native and imported populations. This is particularly true with regard to the musical and rhythmic heritage of the black Africans and American Indians. By one of time's revenges, the Caribbean, whose dance expressions and music have been severely repressed, have inspired rhythms that have invaded the rest of the world and given birth to new forms of musical expression such as the calypso, the steel band and reggae, to mention the most well-known examples.

The interaction of neighbouring cultures and racial mixing that produces new social cultural groupings is a permanent source of enrichment for these cultures.

The ACP countries in the Caribbean cooperate among themselves under the Treaty establishing CARICOM (Caribbean common market) on the development of their culture. Under this agreement they organize a festival of arts known as CARIFESTA. They also cooperate with non-ACP countries in the region, in the Committee for Development and Cooperation in the Caribbean (CDCC). In a constituent declaration, the Member States of the CDCC expressed their determination to establish an autonomous Caribbean identity and collaborate at sub-regional level to overcome cultural barriers.

A joint CEPAL/UNESCO project is in train to promote a Caribbean venture to stimulate local production and the dissemination of cultural material (printed and audiovisual) and reduce constraints on the financial resources invested in the servicing of small isolated markets. At multinational level this project will

constitute a viable, economic undertaking that will mobilize the population and increase common appreciation of the region's cultural riches which have so far been neglected.

A network of centres is being set up for cultural promotion and activities to cope on the one hand with the special situation of the Caribbean, i.e. the dichotomy between family units and communities that disseminate and hand down culture and are involved in the process of socialization, and on the other hand with the public institutions. In the medium term the centres will deal with the reinstatement and dissemination of cultural forms of expression and in the long term with appreciation and mutual respect in the quest for cultural integration.

### **3. ACP countries in the Pacific**

There are ACP countries in Melanesia, Polynesia and Micronesia, regions with large populations of different origins. These constitute a cultural area with a large variety of traditions, customs and artistic modes of expression which although not homogeneous have certain similarities and affinities.

The ACP countries in the Pacific region are linked above all by their common and painful experience of colonization which has had adverse effects on their ways of life, oral traditions and traditional arts. Their art forms which bear witness to great creativity, seen by the missionaries as external expressions and dangerous vehicles of paganism or regarded as inconsistent with the development required by the colonial administrations, were repressed or eliminated except in some regions where they were jealously protected, for instance, in Papua-New Guinea whose inhabitants have been able to preserve most of their traditional values.

The music and rhythms of these countries have had less difficulty in surviving. The vestiges of their plastic arts bear witness to great originality.

Their cults, masks, cult objects, sculpture, dances, totemism and oral literature have certain affinities with the rites and traditions in Africa.

The ACP countries in the Pacific that have become independent relatively recently participate alongside other countries of the region in the South Pacific Festival of the Arts aimed at preserving and promoting their intrinsic human values and traditional heritages as well as the cultural qualities that are the essence of the Pacific. In their efforts to consolidate their fragile independence they attach the highest importance to asserting their cultural identity.

### **4. Europe**

Europe offers a great wealth of culture founded not on homogeneity but on the diversity of its facets. It has absorbed elements of the great cultural movements of Judaism, Christianity, Islam, Ancient Greece, Rome and Byzantium.

Many of the ideas which have exerted and still exert an influence on the course of the world have come from Europe. Despite the exacerbation caused by nationalist movements, the excesses of individualism and the splits inherent in superrationalism (itself the product of alienation of the irrational and the reflective consciousness) creative European thought, incorporating both continuity and innovation, is strongly present in the arts and sciences and influences the course of events. Europe's writers and thinkers, a step in front of the politicians, have always been ahead of their time. They have perceived changes and radical alterations and their effects on society. Although European thought has given rise at certain periods of history to certain excesses, inconsistencies and aberrations, it does have the power and resilience to nurture the germ of revival even at times of menace and decline.

Western culture is passing through a crisis — people even talk of a 'post-culture'. Urbanisation, excessive automation, and gigantism have led to a questioning of the concept of progress based in growth and consumption. By destroying the fundamental balances, technological civilisation has created the problem of environmental pollution and degradation, caused generation splits, broken up families and left helpless youth which in the face of military and bureaucratic regimes and utopias of technocratic liberalisation has taken refuge in a standardised pop culture. The uncontrolled and wrongful development of data processing and cybernetics places a great strain on individual liberties.

The triumphalist notion of a superior western culture resting on the domination of other races or continents has now been rejected. We are increasingly witnessing exhibitions of self-derision and self-accusation and at the same time a neo-primitivism which is condemned as an escape from the irreversible process of modernisation and which is ineffectual since it neither liberates nor activates new energy.

On the other hand the usages, rites and myths obliterated by official culture which are akin to customs and rites of other parts of the world are being upgraded and minorities are struggling in defence of their cultural heritage and the assertion of their identity.

In Europe, as in Africa, the Caribbean and the Pacific, there is the problem of tradition and modernism which has led certain intellectuals to recommend 'a transfusion of the vitality and modes of feeling of the Third World' which would inspire Europe with new strength.

At the same time this decline should not be confused with the rejection of elitist and bourgeois values according to which culture and erudition, and culture and participation in intellectual pleasures were considered synonymous.

Europe's great fortune however is to have thinkers, writers and artists who are vigilant and denounce its faults. They are not numerous but their message has far-reaching consequences. While advocating a return to nature, they are not

hostile to advancement, they are only protesting at man's subordination to technology and believe in the reactivation of the true values of civilisation; they recommend a dialogue between cultures which, far from putting a brake on the process of modernisation, would allow Europe to reinstate the integrity of man, recover its sense of true values and take charge once again of its own destiny.

The inter-governmental conference on cultural policies in Europe held in Helsinki from 19 to 28 June 1972, in which all the Member States of the Community participated, acknowledged that (recommendation 21) a positive and thorough study of the content of the cultures of the peoples of Asia, Africa and Latin America, and broad dissemination of these cultures amongst the peoples of Europe are two of the main objectives of international cultural cooperation, and recommended the Member States to:

- (1) step up their efforts in the cultural field through bilateral and multilateral arrangements;
- (2) facilitate the development of cultural relations between the European countries and developing countries and developing countries on the basis of the principles of the respect of national sovereignty and independence, non-interference in international affairs and equality and mutual interest;
- (3) to grant the developing countries the aid required for the flourishing of their national cultures and the execution of the most important pilot projects in the field of culture, taking account of the essential needs of these countries and respecting at all times the original and unique nature of these cultures which represent a large part of the common heritage of humanity;
- (4) to take, together with the developing countries, the measures required to:
  - (a) preserve the cultural heritage and popular traditions of these countries with a view to creating a harmonious balance between traditional culture and modern civilisation;
  - (b) encourage exchanges of works of art with the developing countries, according them special facilities, in order to establish cooperation on a basis of equality;
  - (c) publicise their cultural traditions and the achievements of their modern cultural life;
  - (d) endeavour to promote, together with the developing countries the conditions for a genuine dialogue which would enable them to make available to the developing countries the often enriching assets of their own heritage;
- (5) to grant universities and scientific research institutions the support required for the study of the cultures of developing countries;
- (6) to send the developing countries, via national exchange centres, copies of publications, particularly of a scientific or technical nature.

All the Member States of the Community, having subscribed to these principles and proposals, should consequently give concrete expression to them in a programme of cultural cooperation with the ACP countries, in addition to their efforts in UNESCO where because of the inadequacy of resources for the range of measures to be taken, and because aid is diluted.

In the spirit of the successive European summit meetings of Heads of State and Government since 1969 which have conceded that economic expansion must not be an end in itself and that there is a need for action in the cultural sphere, the Community, recognising that the European cultural sphere is not limited to the territory of the Ten and the applicant States and that it is impossible to establish a European cultural policy, has decided on Community action in the cultural sector, with the aim of making Community citizens more aware of the cultural dimension of Europe not by providing a substitute for the Member States' international cultural relations services or by centralising these services, but by making a contribution to exchanges of cultural activities aimed to help the people of the Community to get to know each other better.

In the light of this development it appears that, quite independently of any legal arguments for or against the Community's competence under the Treaty of Rome as regards a common cultural policy, and in view of the fact that the Community has already engaged into a programme of cultural activity at Community level, it could extend this activity to cultural relations with the ACP without in any way waiving its basic principles or interfering with the independence of its Member States.

#### **IV. ACP/EEC CULTURAL COOPERATION AS A COMPLEMENT TO BILATERAL CULTURAL COOPERATION**

##### **1. Bilateral cultural cooperation**

Bilateral cultural cooperation between the industrialized countries and the developing countries was for a long time seen as an act of paternalism or evangelism: now it is often criticised as neo-imperialism and the nature of such cooperation and the activities involved are increasingly being called into question not only by the recipient countries but also by the donor countries. At the same time it is still marked by self-interest and a desire to exercise cultural influence and maintain a 'presence'. Although projects now take account of the recipient countries' needs, bilateral cooperation agreements are weighted towards the dissemination of western cultures rather than receptiveness to the cultures of the developing countries.

There remains a marked disparity between, on the one hand, activities of a cultural nature such as the consignments of films and books which are vehicles of European thought and, on the other, measures to support the production of films and publishing of books and the setting-up of structures to promote the

indigenous culture of these countries. As regards the dissemination in the donor countries of cultural products emanating from the recipient countries there is very insufficient reciprocity if any at all in relation to the dissemination of products from the donor countries. Of course, the institutes, cultural centres, schools and grammar schools established in the ACP countries are not without interest and recognition is due to the initiatives taken by these institutions in presenting events featuring ACP culture.

Nor should we belittle the contribution made by cultural, scientific and technical activities, especially when they fit in with development cooperation programmes.

The cultural and technical cooperation activities of the Member States generally follow along the lines of activities in the context of economic and commercial relations which developed during the colonial period. Although the cultural activities of Member States encompass other countries which were not under their wing during the colonial era, cultural cooperation is still concentrated on the countries which they colonized or with which they have a special relationship.

Even if the cultural cooperation agreements take account of the need for changes and work in favour of the opening up of their frontiers to manifestations of ACP culture, the effects remain very extremely limited. Moreover exhibitions and festivals in which an ACP country or a group of ACP countries participate are generally directed at a specific, limited public.

ACP culture, even if expressed through the medium of European languages is considered to be marginal. There is no collective national awareness within the Member States and even less a collective European awareness of ACP cultural values. The flow of information between the countries of the Community and the ACP is very one-sided.

In spite of its inadequacies, bilateral cultural cooperation must be continued and intensified as much as possible. It is, also, a matter to be settled between governments and it is for the negotiators of these agreements to reevaluate them jointly and to restructure them on the basis of the needs and the capacity to help of the countries concerned.

## **2. Cultural cooperation on a multilateral basis between the ACP and EEC**

Cultural cooperation already exists between the Member States of the Community and the ACP countries under the umbrella of such organizations as UNESCO, UNICEF and other cultural institutions. Direct cultural cooperation between the ACP and EEC could complement existing multilateral cooperation, in which aid is diluted, and bilateral cooperation, which is useful but inadequate, both as regards its scope and as regards the number of ACP countries to which it is addressed; it would make it possible to provide better

coordination of cooperation activities and to integrate them into planning and the development process. This would be a more neutral form of cooperation than bilateral cultural cooperation. It would help to create a more effective and dynamic network of exchanges. It would also enable all the ACP countries to benefit from Community assistance and support, and bring about wider dissemination of certain manifestations of culture and facilitate certain cultural activities which at present cannot be envisaged under bilateral cooperation because of the large amount of resources required.

If it was conceived and implemented with respect for cultural identity and national sovereignty, with the aim of increasing the ambit and intensity of exchanges while taking account of the needs and aspirations of the ACP countries, ACP/EEC cultural cooperation would considerably strengthen the ties of friendship and solidarity which exist between the partners in the Second Lomé Convention.

## **V. CULTURAL ASPECTS OF THE SECOND LOME CONVENTION**

To define the spheres which lend themselves to cultural cooperation between the ACP States and the EEC, it is quite logical to look first of all at the text of the Lomé Convention and to examine what possibilities it offers.

The preamble of the Lomé II Convention states the resolve of the Contracting Parties to 'reinforce, on the basis of complete equality between partners and in their mutual interest, close and continuing cooperation in a spirit of international solidarity'. The preamble records the determination of the signatories to 'intensify their efforts together for the economic development and social progress of the ACP States, and to ensure the well-being of their populations' and to 'demonstrate their common desire to maintain and develop the friendly relations existing between their countries, in accordance with the principles of the United Nations Charter' and to 'continue and intensify their efforts to establish a model for relations between developed and developing states which is compatible with the aspirations of the international community towards the establishment of a new, more just and more balanced international economic order'. The concepts conveyed in these clauses are very close to cultural cooperation without actually mentioning it. The provisions of the Convention itself have no direct bearing on cultural relations.

One of the provisions of Title V — Industrial Cooperation — is the aim (set out in Article 66(e)) of helping the ACP States to identify, evaluate and select technologies required for their development and to develop their efforts to increase their capacity in applied research for adaption of technology to their specific needs and for training in industrial skills at all levels. Here the taking into account of their specific conditions necessarily includes their cultural identities and socio-cultural environments.

To attain the objective stated in Article 66(e), Article 71 stipulates that the Community is prepared to contribute to (a) the establishment and strengthening of industry-related scientific and technical infrastructures in the ACP States; (b) the definition and implementation of research and development programmes; and (c) the identification and creation of possibilities of collaboration among research institutes, institutions of higher learning and undertakings of ACP States.

The Community and the ACP States have extended the promotion of research to the adaptation and dissemination of appropriate technology as well as training and cooperation in the energy sector (Article 76(f)) and have taken account of the need to implement measures to minimize the negative effect of energy production on the environment as well as to promote environmentally positive projects.

Title VI – Agricultural Cooperation – also has a bearing on cultural relations since its provisions refer mainly to rural development and provide *inter alia* for the transfer of appropriate technology and the protection of the environment (Article 83(2) (c)), greater control, for populations over their technical and economic environment, the social and cultural development of the rural community, in particular through integrated health and educational schemes (Article 83(2) (e)), projects involving in particular peasant family holdings and cooperatives (Article 84(a)), environmental protection through the development of forestry resources, applied agronomic and livestock research projects (Article 84(i)) and training (Article 84(j)).

Article 88 provides for the dissemination by a Technical Centre for Agricultural and Rural Cooperation of scientific and technical information (Article 83(2) (a)), the organisation of meetings between research workers and access for training and extension personnel to the information they need.

Under Regional Cooperation (Chapter 8 of Title VII – Financial and Technical cooperation) – Article 133 has as one of its objectives (para 1(g)) the strengthening of organizations set up by the ACP States to promote regional cooperation and integration. The scope of regional and interregional cooperation shall include in particular (Article 135) research and technology applied to such cooperation (para 1(d)), education and training, the establishment of joint institutions of advanced technology and cooperation in tourism, including the establishment or strengthening of tourist promotion centres on a regional basis.

The general provisions (Chapter I) of the section on Financial and Technical Cooperation include in the priorities for programming and regional cooperation, support for, *inter alia*, tourism, environmental protection, craft development, training, applied scientific research and applied technology, technological adaptation or innovation and the transfer of technology (Article 93). Article 94(2) stipulates that for training purposes, award holders and trainees shall be eligible for financial and technical cooperation.

The technical cooperation provided for in Article 93 includes studies of a general nature, particularly in the field of training. Training is given specific mention in Article 141 which states that training activities may be based on multilateral programmes. These programmes shall take account of the educational and vocational training priorities formulated by the ACP States and the training of staff, notably middle management and technical staff, associated with the different development projects being financed by the Community. In this respect reference is made to the meeting of ACP/EEC Council of Ministers held in Nairobi on 8 and 9 May 1980 which invited the ACP States to take all the necessary measures for the training of local staff to take over from technical assistance as provided in Article 141(3). Technical cooperation in the field of training (Article 141(4)) is to be achieved through:

- (a) awards to nationals of the ACP States for studies and training courses;
- (b) the provision in the ACP States of experts and instructors who are nationals of the Member States or the ACP States, for specific assignments and for limited periods;
- (c) the organization of seminars, training and advanced training courses for nationals of the ACP States;
- (d) the supply of teaching, instructional, experimentation, demonstration and research equipment;
- (e) collaboration between training or research establishments and universities in the Member States and corresponding bodies in the ACP States. (This provision, which was not contained in Lomé I, will make it possible to raise the level of teaching and research and to carry out programmes in support of development).

Another major innovation is the possibility of establishing triangular cooperation between ACP States, the Community and non-ACP developing countries, under which ACP nationals could be sent to other developing countries for special training particularly adapted to the needs of the ACP States.

Chapter 12 of the section on Financial and Technical Cooperation provides for the financing of micro-projects making (Article 146(2)) an economic and social impact on the life of the people and activities in the ACP States such as: primary schools, training colleges, craft industries, social assistance centres and community centres.

The provisions of the Lomé Convention are closely or distantly related to the question of cultural cooperation although this cooperation was not uppermost in the minds of the ACP negotiators. The actual effects of the Lomé II Convention on cultural cooperation questions fall far short of the aspirations of the ACP States as a whole. The bulk of the aid will have to go to rural development and the establishment or strengthening of infrastructures which is an essential priority of the ACP States.

The conclusion must be that a rational and coordinated programme of cultural cooperation which can give a new impulse to the development of the ACP States has not been written into any of the various parts of the Convention.

However, in the context of the implementation of the provisions of the Lomé II Convention, the ACP States should give maximum attention to the cultural dimension of development in the formulation of their requests, as should the Community in replying to these requests. This question merits the particular attention of the parties concerned and should be considered in detail in the appropriate bodies.

## **1. Cultural tourism**

Tourism is recognised as one of the essential factors in the production of goods and services, the creation of employment and the earning of foreign currency — but in the disorganised and irrational form it assumes in practice, at least, it has tended to become a purely commercial undertaking to the exclusion of socio-cultural aspects, and has increasingly become the object of reservations, doubts, rethinking and condemnation by the international community.

Indeed the confinement of tourists in ghettos of ostentatious luxury, which contrast scandalously with the living conditions of the local populations, and the distortion, social havoc, cultural despoliation and ecological devastation of the host country cancels out the benefits of this important line of development. Historical, religious and cultural sites and the architectural heritage attract attention more for their external physical attributes than for what they represent as the expression of foreign culture.

The idea of 'cultural tourism' which would not overlook the reality of other ways of life and which would be guided by the sincere wish to understand other peoples and the way they live is increasingly gaining ground. The world tourism conference held in Manila from 27 September to 10 October 1980 had as its prime aim the clarification of the true nature of tourism in the context of the contemporary human, social, educational cultural and political life of national and international communities and had on its agenda items such as 'the new objectives', 'man as the protagonist on vacation' and 'the development of human resources'. The conference agreed that non-material elements should predominate over technical and material elements. These non-material elements include:

- (a) the full development of the individual human being;
- (b) an even greater contribution to education;
- (c) the equality of the destiny of peoples;
- (d) the liberation of man, and respect for the identity and dignity;
- (e) the affirmation of the originality of cultures and respect for the moral patrimony of peoples.

The following points included in the declaration on world tourism adopted by the conference are relevant to deliberations on the cultural cooperation between the ACP and the EEC: the development of human resources through training and information; the use of local resources and construction techniques which are less expensive and harmonise more readily with the local environment; the conservation and development of artistic and natural resources; the promotion of the idea of the educative value of tourism; the protection of species of flora and fauna in the interests of future generations; communication between visitors, residents of the host country and tourist personnel.

Initiatives in these fields come under the policies of the host countries themselves, but the Member States of the Community could help, in the context of their activities in response to ACP requests, to publicize the tourist attractions and potential of the ACP States, and the cultural wealth of their populations, and encourage the flow of investments and tourists into the ACP, thus making an increased contribution which would have a positive effect on socio-economic development. Events devoted to ACP culture could be held in EEC countries, and the exploitation of the possibilities offered by the media would help to attain these objectives.

## **2. Cultural industry**

Cultural cooperation activities can often have beneficial commercial effects for the donor countries.

The ACP countries, with a total population of more than 250 million, play a negligible role in industrial production related to cultural development. They still import and consume a considerable quantity of foreign cultural products which they cannot produce themselves. This imbalance in trade between the EEC and the ACP is illustrated by the table at the end of this chapter.

Most of the books used in the ACP come from other countries and are ill-adapted to African life. Lack of capital, plant and the necessary raw materials make them very dependent on imports. These countries have a great need of books adapted to their own living conditions, for elementary, primary, secondary and higher education and for out-of-school teaching. They also need teaching materials such as maps, charts, slides and films and autochthonous equipment for radio and television. All these are essential tools for the development of the human resources necessary for their countries' future.

Some of the aid granted by the Member States and the Community should be devoted to the installation of production centres to make cultural, teaching and scientific materials (on a regional basis to ensure their profitability). Encouragement should be given to the establishment of factories for assembling and producing radio and television receivers. Greater support should also be given to the dissemination in the Community countries of ACP literary and artistic works and films.

**Trade in products of a cultural nature between the EEC and ACP States  
(in 1979)**

in 1.000 EUA

	CCT heading No	Community imports	EEC exports
Cinematograph films	3704	105	306
	3707	214	3302
Books	4901	327	71583
Newspapers	4902	—	16907
Children's picture books and painting books, etc.	4903	—	137
Music, printed or in manuscript	4904	—	—
Maps and printed globes	4905	—	1145
Other printed matter, including printed pictures and photographs	4911	—	12012
Tapestries (of the type Gobelin, Aubusson, etc.)	5803	—	—
Musical instruments, including gramophone re- cords	92	707	26554
Works of art, collectors' pieces and antiqui- ties:			
— Paintings, drawings and pastels	9901	170	1003
— Original engravings, prints and lithographs	9902	—	—
— Original sculptures and statuary	9903	259	320
— Postage stamps (philately)	9904	802	494
— Collections	9905	231	225
— Antiquities	9906	—	664
<b>Total</b>		<b>2815</b>	<b>134652</b>

Trade in products of a cultural nature, as shown by statistics for 1979, is clearly dominated by the Community. While imports from EEC amounted to about 135 m EUA, exports of such products amounted to 2,815,000 EUA.

### 3. Intra-ACP cultural cooperation

The Georgetown Agreement formally establishing the Group of ACP States defines as one of the objectives of the Group 'to contribute to the development of greater and closer trade, economic and cultural relations amongst developing countries in general ...'.

The Declaration adopted by the ACP Council of Ministers in April 1977 in Fiji and known as the Suva Declaration defined a Programme of Action comprising six major sectors of cooperation one of which was cultural, scientific and educational cooperation.

The programme contemplated the establishment of educational, scientific and cultural exchanges, the initial steps in the realization of these measures being taken at regional cooperation level.

The Intra-ACP Work Programme and Budget for 1981 approved in December 1980 by the ACP Council of Ministers on the basis of the Montego Bay Plan of action adopted by the Council earlier in 1980 comprises the following in respect of Intra-ACP cultural cooperation:

- (a) a Seminar on Cooperation in Education, Research and Training to identify specific areas for cooperation efforts in those sectors,
- (b) an ACP University Directory covering information on all ACP institutions of higher learning,
- (c) the launching of an ACP newsletter, and
- (d) an Intra-ACP Scholarship Exchange Programme started in 1978, the objective of which is to enhance understanding and training opportunities for ACP nationals by providing reciprocal exchange programmes.

The ACP and the Community could jointly examine ways and means of providing within the framework of the Lomé II Convention assistance to the Intra-ACP programme of action in respect of cultural cooperation.

#### **4. Education and training**

##### *(a) The role of education in the context of development*

One of the principle tasks facing the ACP countries, together with all the other developing countries that have inherited a colonial system of education, is that of erecting a bridge between the re-rooting of young people in their cultural environment and making them receptive to the modern technology which is necessary for development.

Although the national authorities accept that education must be a basic element in development, in the way it transforms mentalities and behaviour, and although culture is increasingly recognised as a pivot of development, international development strategy concentrates on the economic aspects to the detriment of cultural characteristics. This phenomenon is probably due to the fragmentation of international negotiations on development. Social and cultural imperatives do not link up well with the demands of economic development which is seen as the sole objective.

The population explosion prevailing in pre-industrial societies means that a growing proportion of the national revenue has to be spent on food, housing and clothing, leaving less for the health, education and also cultural sectors.

The absence or inadequacy of education leads in turn to undernourishment, which is the most serious problem facing the developing countries. More importance should be attached, in school and other education, to the production of food commodities and the nutritional science.

Thought should be given to the need, in the education sector, to adapt imported institutions and systems which are the vehicles of modern scientific knowledge

or other modes of feeling, thinking and existing, to take account of the socio-cultural and institutional realities of the education system, situation and traditional values of the host country. The imposition of external models causes extroversion, distortion and alienation, the root of which is to be sought not in the incompatibility or lack of communication between cultures but rather in the lack of comprehension of the interaction between man and his environment, the stifling of traditional knowledge and contempt for indigenous technologies although they have stood the test of time.

Cultural values play a central role in the sphere of education which itself should be integrated into development, with the full material and spiritual fulfilment of man as its final objective. A fragmentary policy which failed to assign to culture its due role in this process would cripple the realization of the human personality.

The education system which has been established in the ACP countries, moulded as it is on western models and transmitting cultural messages of consumer societies, presents problems with regard to the enormous cost of its extension, its lack of adaptation to national resources and labour requirements and its dissonance with the expression of national cultures. Major teaching reforms are required: there is an urgent need for education and training initiatives integrated into development activities and better geared to employment prospects (since the mismatch between training and employment possibilities often leads to social tensions) and for closer and more sustained integration between education and training activities and activities in support of information and the dissemination of national cultures. A remedy must be found to the discrepancy between economic and cultural elements by way of an increased effort in the cultural sphere, collective measures to make people aware of the problems of national development and the encouragement of a sense of civic responsibility and greater and more judicious use of communication media (radio, press, television and cinema).

### *(b) Training*

As part of the implementation of the first Lomé Convention, 11% of EDF resources were allocated to education and training. Some 5% went on training. 10,000 scholarships for studies and training courses were awarded to ACP nationals, two thirds of these being for studies and training courses in the home country and one third in Europe and other ACP countries (thus favouring horizontal cooperation). At any one time during the term of Lomé I there were, generally speaking, between 1,000 and 1,500 ACP students and trainees in Europe, a very small number in relation to the real needs of the ACP countries.

For EDF scholarship-holders, private students and holders of awards granted for studies and training courses under bilateral cooperation agreements

between the Member States and the ACP, the Commission organizes information seminars in Brussels designed to acquaint them with the problems of the Community's relations with the third world. In future the programmes for these seminars should preferably be worked out jointly by the ACP and the EEC, and ACP representatives and experts should take an active part in the seminars to allow the ACP countries to put their points of view on the themes discussed.

Training courses should be arranged in the ACP countries for European academics, to give them the opportunity to acquaint themselves with the situation in these countries. Such courses should also be organized for European experts to prepare them for their work in connection with development aid projects.

Education and training being the most profitable kind of investment, the ACP should put aside more of the EDF aid for this purpose. In view of the inadequacy of the resources available and the priorities in the sphere of rural development and the development of infrastructure, the ACP and EEC should jointly draw up education and training programmes encompassing several ACP States which could be financed in the context of regional cooperation. With regard to cultural cooperation, special attention should be given to the needs of the ACP as identified by the ACP countries themselves.

The transfer and adaptation of technology present serious problems. Those in Europe who are involved in the transfer of technology may have the best intentions but they are not always capable of defining the real situation in the recipient countries and adopting technology to the socio-cultural environment of these countries.

On the other hand the ACP countries do not have the necessary capability to develop indigenous technologies or to assess, select and adapt western technologies. Training and information activities could be undertaken jointly by the parties concerned in order to provide a solution to this problem.

Joint research on the impact of development programmes on the environment and on socio-cultural conditions of the recipient countries and joint research on the impact of certain local cultures on development programmes could be very useful. It could enable planners to avoid certain mistakes which have disastrous consequences, both material and cultural.

Training should be stepped up to enable the ACP to derive the greatest possible benefit from the possibilities offered by the Lomé Convention.

### *(c) The situation of ACP students in the Community's Member States*

This report on cultural cooperation would not be complete without a reference to the situation of ACP students in the Member States of the Community.

In France the Imbert decree imposes on students from countries outside the Community, with the exception of scholarship holders, new entrance require-

ments for universities (prior enrolment, from which even those students who have obtained a 'baccalauréat' from a French 'lycée' outside France are not exempt, preselection by a French national commission and selection at university level after candidates have taken a French test): this is a hard blow for ACP students who wish to pursue their university studies in France.

Students are also required to prove adequate means not only when they enrol but also at the beginning of each academic year.

According to the French authorities, these measures are designed to impose stricter controls on enrolments, admission of students and their situation in France. However, their effect is to discourage able and serious students from studying in France.

In Belgium students from developing countries (108 countries are designated as such on the basis of per capita GNP of \$600 or less) were entitled to grants on the same footing as Belgian students. The total earmarked for such grants was limited in the 1980 budget to Bfrs 800 million although the sum needed to cover all the students from developing countries at Belgian universities is Bfrs 950 million. This ceiling of Bfrs 800 million will not be increased in 1981 and in 1982 grants will only be payable to students from 41 countries with a per capita GNP less than \$200 and students at the third stage of university education. 65% of the students enrolled in 1977, 1978 and 1979 will be kept on the list, but from 1983 this section will be discontinued. These measures have been taken to limit the influx of foreign students into Belgium.

In the United Kingdom the progressive increase in university fees payable by foreign students has reached a ceiling because of the withdrawal from the budget — as a result of restrictions on public spending — of the 'subsidies' for overseas students of the order of £100 million per annum. As a result of this measure students have to pay their fees in full from the start of the 1980/81 academic year. This amount is much higher than the university fees charged by similar institutions anywhere else in the world.

The annual fees for overseas graduates and undergraduates in arts subjects, who require no workshop or laboratory facilities, have gone up by £2000 and the fees for studies requiring laboratory or workshop facilities, for all science courses and the two first years of pre-clinical medical courses have gone up by £3000, and fees for the third and further years have reached £5000. At the same time students already on courses and new 'resident' students who started their studies before 1980 will pay around £1200 for undergraduate courses and £1550 for postgraduate courses.

In this connection a student who has resided for at least three years in the United Kingdom will be classified as a resident, but if he has been following a post-A-level course during these three years the period will be regarded as a period of study and not as a period of residence and he will consequently be treated as an overseas student.

The increase has had a very damaging effect on ACP students studying at universities in the United Kingdom and has prevented a very large number of students from developing countries, including ACP students, from being able to attend UK universities. This has jeopardized the training programmes for cadres and the development efforts of the ACP countries from which these students come.

The above facts clearly show that these measures are counter to what the Member States have themselves agreed to do, in bilateral and multilateral arrangements, to support aid for the education, culture and progress of the developing countries in general and to the ACP States in particular, with which they are linked by a convention whose objective is to promote the social and economic development of the ACP States.

The adoption by Member States of measures which incur increases in education fees is a matter for which they alone are responsible, but the consequences of recent measures are so far-reaching that they merit the attention of the ACP/EEC authorities so that these policies can be realigned with the interests of the parties concerned as soon as possible.

## **VI. OTHER POSSIBLE AREAS OF COOPERATION BETWEEN THE ACP AND THE EEC**

### **1. The return of cultural works to their country of origin or their restitution in case of illegal appropriation**

Many of the ACP countries are among the countries which have been dispossessed, in the course of their history, of their works of art. Despite the efforts undertaken since its inception by UNESCO, the recovery of these works of art presents many complex problems of a technical and legal nature.

A convention designed to prohibit the illicit importation, exportation or transfer of ownership of cultural works was adopted on 14 November 1970 at the sixteenth session of the General Conference. In 1973 the United Nations General Assembly recognised the special obligations incumbent on countries which have only had access to these works by virtue of colonial or foreign occupation.

The nineteenth session of the UNESCO General Conference held in Nairobi in 1976 decided, in the light of the work of a Committee of experts which had met in Venice from 29 March to 2 April 1976, to set up an Intergovernmental Committee to facilitate bilateral negotiations for the restitution or return of cultural works to countries from which they had been removed.

The statutes of the Committee were approved by the UNESCO General Conference held in Nairobi in 1979.

The Intergovernmental Committee to facilitate bilateral negotiations for the return of cultural works to their country of origin or their restitution in the event of illegal appropriation met at UNESCO headquarters from 5 to 9 May 1980. The task entrusted to the Committee is to constitute particularly representative collections of this heritage by the return of some at least of the works lost. The Committee going beyond its statutes attempted to define a code of ethics and to place the objective of the return of cultural works in the perspective of the maintenance, reconstitution and development of the cultural identity of all peoples. The Committee formulated various principles which can be summed up as follows:

- (a) each country wishing to constitute representative collections of its cultural heritage should draw up in collaboration with ICOM and UNESCO an inventory of the works on its own territory and an inventory of the works in other countries;
- (b) to put an end to illicit traffic in cultural works which continues to impoverish the cultural heritage of all peoples, each State should take appropriate administrative and legislative measures and ratify in particular the 1970 Convention on the prohibition of the illicit importation, exportation or transfer of cultural works;
- (c) a form should be drawn up by the secretariat to standardize information concerning requests for return or restitution and the observations of the Member States to whom these requests are addressed, and be distributed to all the UNESCO Member and Associate Member States after approval by the Committee;
- (d) States involved in bilateral contacts should inform the Committee and all the other Member States about progress made;
- (e) interested Member States should coordinate all forms of cooperation such as the sending-out of experts, the training of specialized staff and provision of equipment;
- (f) in order to create a climate of mutual comprehension and solidarity which is indispensable for the realization of these objectives, information campaigns should be run both in countries seeking the return or restitution of cultural works and in the countries to which their requests are addressed in order to make the people concerned aware of the importance of the protection and conservation of their historical and artistic heritage and in order to make public opinion in the countries holding works of art aware of the situation so that the reasons behind these requests may be understood.

The second meeting of the Committee is to take place in Paris in September 1981. The UNESCO General Conference meeting in Belgrade in August 1980 adopted the Committee's recommendations and expressed the wish that the genuine dialogue which has been opened between all the parties concerned

should be continued and intensified and asked its Director-General to implement as soon as possible the operational measures worked out by the Committee. It is therefore desirable that this question should be pursued in the institutional framework of UNESCO which has set up the necessary concertation machinery and that activities which have already been carried out successfully by certain ACP States, vis-à-vis certain Member States of the Community should be continued. At all events the Member States should undertake to do everything they can to give a favourable response to new requests addressed to them by ACP States which meet the UNESCO criteria. At the same time those ACP States and Member States which have not already ratified the Convention adopted by UNESCO on 14 November 1970 should do so.

In view of the very large number of works from the ACP countries which are scattered around the museums, libraries and other institutions of the Member States, the Community should undertake a complete inventory of all these objects to enable the ACP to gain a full picture of their cultural works in Europe.

The legitimate efforts of the ACP States to construct museums or similar establishments, to build up representative collections and to give local populations access to vestiges of their past should be energetically supported as far as possible. At the same time the ACP States should be given the necessary technical assistance for the scientific conservation of their works of art and particular attention should be devoted to the training of museologists and other technical staff required for this purpose in the ACP States.

In this effort to reconstitute the national heritage of the ACP States a very special place should be given to the upgrading of traditional arts, and particularly crafts which for a long time formed one of the main occupations of local populations.

The Community could effectively aid the conservation of the cultural heritage of the ACP by financing the sending of works of art affected by insects, larvae or micro-organisms in wood, to the nuclear study centre in Grenoble for gamma ray treatment. This solidification process which is carried out at a very reasonable charge is particularly interesting for the salvaging of objects from underwater excavations.

The Community could also grant a number of scholarships to ACP students for specialized courses at the Centre for European Studies on the conservation of the urban and architectural heritage at the College of Europe in Bruges, the International Centre for studies on the conservation and restoration of cultural works of the University of Rome and the European Centre for the training of craftsmen to preserve the architectural heritage, in Venice. Some courses could be reorientated to take account of the specific needs of the ACP countries.

## **2. Cultural data bank**

In a world marked by the dissemination of research and information it is becoming a matter of increasing importance to assemble all the information of interest to the development of cultures. A desirable development would be the creation of a bank of cultural data comprising all the archives on the ACP countries which are scattered around the Member States and particularly those which are of interest in connection with the reconstitution of the history of the people of Africa, the Caribbean and the Pacific. Some of the Community's Member States do not seem to want to return to their country of origin archives which were taken away during the colonial era. However, these States always give a ready response to precise requests addressed to them by the countries for which they were once responsible. Apart from any action which the Member States might be led to make at bilateral level or in the framework of UNESCO they could accept the idea of making available to the ACP copies of documents of interest to groups of countries or sub-regions.

In a number of European universities major research relating to the ACP countries has been carried out in recent years in the various disciplines and numerous theses have been written on the arts and literature of the ACP countries. It would be very interesting to make a full inventory of all these researches and studies, to classify them and make available to the ACP the fruits of these studies undertaken by research workers and students from Europe or the ACP.

The cultural data bank could also collate all relevant information in the cultural field, such as dates and conditions of participation for cultural events open to ACP artists and lists of associations or institutions interested in cultural exchanges between the countries of the Community and the ACP.

## **3. Information**

### *(a) General considerations*

Information is recognized today as one of the essential elements of culture and development. At international level, the information media are still in the hands of monopolies which fail to stress the real problems and aspirations of the developing countries, or even go as far as to manipulate and confiscate information.

Cooperation between the ACP and the Community should encompass cooperation in the field of information. Although the Member States and the Community have no power to influence the media directly, they can take some measures which would help to redress the balance in the flow of information between the ACP and the EEC. Ways and means should be sought for fostering or increasing exchanges of information, films, and radio and television produc-

tions between the ACP and the countries of the Community. The Community's audio-visual services could expand their activities by devoting to the ACP a series of their productions for the European public. The services of the Commission's development aid division could be strengthened. The 'Courier' is a publication which has made an appreciable contribution to providing its readers with knowledge about the ACP States should receive increased financial and intellectual support which would enable it to improve its presentation, extend its field of activities and increase its circulation. In this respect, increased participation by the ACP in the editing and management of the 'Courier' would be desirable. It could give a greater place to the ACP's points of view on problems facing their countries and reduce the space given to coverage of achievements of the EDF, which are undoubtedly important but which is weighed down with technical details which interest only a minority of readers. In the past the 'Courier' has taken laudable initiatives as regards publicizing ACP culture. This policy should be supported with regular contributions from the ACP which would fill out the section devoted to cultural questions. In view of the importance of providing European, and particularly the general public, with information about the culture and development of the ACP, it would be desirable for the 'Courier' to appear not only in French and English, but also in all the other Community languages.

*(b) Scientific and technical information*

It is becoming increasingly evident that the exchange of scientific and technical information is a priority in, and a main vehicle of, international cooperation and offers rich prospects for the future.

The countries of the Community possess a wealth of scientific and technical knowledge, both published and unpublished. The organisation and dissemination of scientific and technical information offers a field of action which can help to improve the living conditions of the peoples of the developing countries by making available to them recent scientific findings and making it possible to improve the utilisation of resources in the development of technologies and their industrial applications.

The United States, for example, possesses communication networks and offers access to them even to applicants in geographically distant regions: it is prepared to grant access to the developing countries.

The Europe of Nine has organized a Community data network known as EURONET. France has its TRANSPAC network. The MACRONET project supported by UNESCO would enable developing countries to have access to data bases established by the industrialized countries.

The British Library, the country's national library, is one of the United Kingdom's major sources of information and offers facilities to library users with a

rapid and exhaustive service covering more than 90% of the requests received. This service is used not only by the industrialized countries but also by some seventy developing countries who use the limited issue of order forms put at their disposal by the British Council.

The Community and the Member States could considerably contribute to the development of the ACP by placing findings in the scientific fields and techniques relating to the life sciences at the disposal of research workers, economists and politicians in the ACP in the form not only of bibliographic data providing lists of references but also factual data bases providing answers to specific questions. This aid could provide a substantial contribution to the development of national resources and the growth of productivity in the ACP countries.

The fragile structure of the documentary systems of the ACP hampers their access to the knowledge available in the outside world which could be of interest to them. There is a lack of staff for assembling, synthesizing and programming the scientific and technical information received. The Community and the Member States could provide effective aid by contributing to the training of engineers and technicians specialized in information science and communication technology, and to the establishment of documentation systems, the allocation and consolidation of installations and technical material and finally the creation of national organizations capable of implementing national scientific and technical information policies.

#### **4. Cultural exchanges between the ACP and the Community**

After centuries of exportation by Europe of its cultural values to the developing countries, it should be the Community's concern today to give Europeans a better idea of the cultures of the ACP countries. Although one cannot deny the diversity and originality of the peoples and regions of Europe, it would be extremely useful for the Community to foster in its Member States a more open attitude to the cultural values of the ACP and thus to redress the balance in the flow which has so far been virtually one-way. It is only fair that the ACP cultures which have been the object of denigration and discredit in the past should now be given greater importance.

Some European universities already offer very interesting courses of study in African civilization and languages. There are also programmes such as the Programme of African Studies offered by the London University Institute of African and Oriental Studies, and the INALCO course in languages in France. Some Member States already support the study of languages and culture of certain ACP countries in establishments which already exist or are being created such as the Centre for African Studies and Research in Kenya and the Centre for African and Arab Civilizations in Zanzibar and the University of the South Pacific in Suva which has annexes in the other Pacific islands. Such

activities should be extended to include all the ACP States and should be supported by the Community.

The Community could give assistance to universities and institutes in Europe and the ACP countries which would be interested in devoting specialized programmes of studies to the ACP countries. It is also essential that the history, geography and culture of the ACP States should be taught in schools. Apart from some exceptions, the burning issues of development are not touched on at all except in university economic science courses.

The Community should also do everything in its power to improve the social and cultural situation of students and workers from ACP countries residing in the Community. There are many practical ways in which intensive cultural cooperation could be achieved between the ACP countries and the EEC. It would be possible jointly to produce and finance radio and television programmes to be broadcast in the various continents concerned. It should also be possible to be broadcast in the various continents concerned. It should also be possible to show more films produced in the ACP — many of which are of a high artistic value — in cinemas, cultural and youth institutes in Europe. Active encouragement should be given to exhibitions and, more generally, to all cultural events which could increase European knowledge of ACP cultures. One successful example of this was the 32nd Book Fair held in Frankfurt/Main from 8 to 13 October 1980. This Book Fair was devoted to literature and publications from and about Africa; under the motto 'Africa — a blossoming continent' African publishers were able to present their works and seminars and talks were organized between African publishers and writers and their counterparts from other continents. It was a particularly great success because the principal meetings were regularly reported great success because the principal meetings were regularly reported on in the cultural programmes of European television services.

The Community could also take measures to ensure that free movement is accorded to cultural works — where they are being moved legitimately — and that administrative and fiscal restraints are relaxed. The rights of ACP artists and technicians whose works are disseminated or performed in Member States should be given the same protection as that accorded to cultural workers in the Member States.

A large number of national and international non-governmental organizations based in the Member States of the Community play quite an important role in the development sector. In the context of cultural cooperation these organizations could play a positive role if they were endowed with the necessary financial resources. There are also a number of non-governmental cultural organizations which could be given increased support to enable them to make a more effective contribution in the framework of cultural cooperation between the ACP countries and the Community.

## **5. Foundation for the promotion and dissemination of ACP culture.**

A foundation should be set up with the aim of promoting and disseminating ACP culture. It could be funded by contributions from the Member States of the Community, voluntary contributions from the ACP States, para-state or private institutions and individuals. European firms with major trading links with the ACP could also be asked to contribute as could European industrial undertakings with branches in the ACP.

This foundation could be administered by ACP and European nationals on an equal footing. Its activities within the framework of the main objective would be defined by common agreement between the Community and the ACP. In order to guarantee the autonomy required for its proper operation, ACP or Community citizens called upon to manage the foundation should be free of any political affiliation.

The foundation could organize cultural events and promote the dissemination of works by ACP artists and writers and publish books and documents devoted to the history, arts and literature of the ACP. Any revenue from such events and activities would be reinvested in similar enterprises.

The foundation could establish various forms of collaboration with universities, institutions concerned with culture and study and research centres concerned with ACP cultures, organize meetings and seminars and promote contacts and meetings between artists, writers, researchers, journalists and scientists from the ACP and EEC. It could organize cultural voyages intended to make people more familiar with the ACP countries, their values, problems and aspirations.

It could also constitute a powerful lobby in the press, radio and television world to encourage the media to do more to increase knowledge of the ACP peoples. The foundation could also organize cultural competitions with prizes to encourage the activities of institutions or individuals who make a significant contribution to the promotion of ACP cultures.

## **VII. CONCLUSION**

It is for the ACP and the Community to determine whether they wish to include cultural cooperation in the relations under the Lomé Convention.

The considerations prompted by the subjects mentioned in this report could at first lead to the short-term realisation of a number of concrete activities and provide the basis for an experience which would enrich the successor agreements to Lomé II.

Global cultural cooperation by the Community with the ACP as a complement to the bilateral efforts of Member States and freely defined by the ACP accord-

ing to their aspirations and specific needs would have beneficial economic effects, contribute to social progress in the ACP, and stimulate a flow of exchange of benefits both to the ACP and to the Community and its Member States.

This new philosophy of integral cooperation based on a real sense of reciprocity would consolidate rather than run counter to intra-ACP cooperation, and would be a turning-point in the history of development; it would help to bring the peoples of the Community and the peoples of the ACP nearer to each other and would thus constitute a new decisive step towards the institution of a new world order.

As the members of parliament are the intermediaries between on the one hand the public opinion which they represent and on which they exert a determining influence and on the other the governments who have to take account of their points of view, they have a special position and should therefore be able to give the necessary impetus to this plan.

It is significant that it was within the Joint Committee, which has always been open to innovation and whose initiatives have marked the various forms of ACP-EEC partnership, that the idea of enlarging ACP/EEC cooperation by including a cultural dimension was put forward. By the action which they can take in the European Parliament and within the national parliaments, the members of the Consultative Assembly can and must play a decisive role in generating the necessary efforts and creating a climate of opinion which would favour the acceptance of any plans for cultural cooperation which would have the backing of the ACP.

Cultural cooperation is a project which needs collective awareness of what is involved and the mobilisation of all the active forces of society. Running in parallel with bilateral and multilateral government agreements which provide the framework for certain precisely defined activities, cultural cooperation should not only be carried out via official organizations but should be a permanent living contact between peoples, institutions and individuals maintained by contacts between universities, schools, radio and television stations and private associations and by meetings between writers, artists and scientists.



## RESOLUTION

### on cultural cooperation between the ACP States and the European Economic Community

#### *The ACP-EEC Consultative Assembly*

- meeting in Luxembourg from 28 to 30 September 1981,
- having regard to the report of its Joint Committee (Doc. ACP-EEC 27/81),
- having regard to the various speeches and the contributions made by the European parliamentarians and the ACP parliamentarians and other representatives in the discussion on the report,
- whereas the cultural aspect is increasingly recognized as essential in cooperation and development and whereas the aim of development must be human self-fulfilment,
- recalling the Declaration on the principles of international cultural cooperation adopted by the UNESCO General Conference at its fourteenth session, which proclaims the 'value', the 'dignity', and the 'originality' of all cultures,
- whereas the right to culture, knowledge and scientific information constitutes a recognized inalienable right of all peoples,
- recalling the intergovernmental conference on cultural policy held in Accra in 1975 and organized by UNESCO in cooperation with the OAU,
- recalling the intergovernmental conference on cultural policy held in Helsinki in 1972, which recommends to the European States, including the Member States of the Community, which took part to take measures jointly with the developing countries to preserve and promote the cultural heritage and popular traditions of these countries,
- aware of the efforts which the ACP countries are making to assert their cultural identity both at national and regional levels and at international level and to restore their national cultural heritage, and desirous of supporting the action they are taking towards intra-ACP cultural cooperation,
- noting that cultural exchanges between the Member States of the Community and the ACP States are too one-sided and that it is necessary to redress the balance in the interests of equality and reciprocity,

1. Stresses the considerable importance that cultural exchanges have both for the ACP States and for the Member States of the Community and therefore

welcomes the fact that cultural cooperation is being given close attention for the first time within the framework of ACP-EEC cooperation;

2. Feels that the development of the ACP countries cannot be fully realized unless cooperation between them and the EEC, which is recognized as a positive step towards the setting up of a new international economic order, takes in the cultural aspect, which presupposes the recognition by the Community of the contribution made by the cultures of the ACP countries and their peoples to the cultural heritage of all mankind;

3. Recognizes the legitimate view of the developing countries which, while acknowledging the existence of interdependence at international level, maintains that political independence must be consolidated by economic and cultural independence;

4. Is convinced that the industrialized countries and the developing countries can only cooperate effectively if cultural relations are regarded as a source of mutual enrichment and are not imposed from a position of domination but proposed to a full partner with a view to dialogue and exchange;

5. Considers that cultural cooperation between the ACP and the EEC based on mutual respect for each other's identity and on the principles of respect for national sovereignty and independence, non-interference in internal affairs, equality and mutual interest would promote and accelerate the development of the ACP countries and the socio-economic progress of their peoples;

6. Considers that increased cultural cooperation between the ACP States, the Community and its Member States, in addition to existing multilateral and bilateral cooperation:

- would enable cooperation schemes to be better coordinated and integrated into planning and the development process;
- would be more neutral than bilateral cultural cooperation;
- would encourage a more efficient and dynamic system of exchanges;
- would enable the ACP countries as a whole to take advantage of the Community's aid and support;
- would enable certain cultural events and arrangements to reach a wider public;

7. Notes that certain provisions of the Lomé Convention are directly or indirectly concerned with the question of cultural cooperation, particularly in the sectors of industrial cooperation, agricultural cooperation, financial and technical cooperation and regional cooperation;

8. Notes that a rational and coordinated programme of cultural cooperation capable of boosting the development of the ACP was not incorporated into the various sections of the present Convention;

9. Requests that as part of the implementation of the provisions of Lomé II greater attention should be paid to the cultural aspect of development and that, in particular, in carrying out financial projects under the EDF, the cultural identities and socio-cultural environment of the ACP countries should be taken into consideration;

## **I. Socio-cultural sphere**

### *Immediate objectives*

10. Feels that joint research on the impact of development programmes on the physical as well as the socio-cultural environment of the recipient countries might be very useful, as might joint research into the impact of local cultures on certain development programmes;

11. Calls to this end for the joint work of assessment to be strengthened and stepped up, especially in the fields of health, water and rural development;

12. Calls on the Community to respond to the needs of the ACP States in the field of education and research and thereby help them to step up their efforts to devise development models in keeping with their own genius which meet the aspirations of their peoples;

13. Stresses that if the ACP countries are to be helped to strike a balance between tradition and modernism, it is essential that training and information schemes be jointly undertaken with the aim of encouraging innovation and facilitating the development of native technologies, the assessment, selection and adaptation of technologies imported from the industrialized countries and their harmonious integration into the socio-economic pattern of the ACP countries;

14. Stresses the important role of NGOs in the field of development and takes the view that these organizations could play a more effective role in cultural cooperation if they were endowed with increased funds in the next Community budget;

## **II. Training**

### *Immediate objectives*

15. Recommends that the ACP States and the EEC step up their training efforts to enable the ACP to take maximum advantage of the opportunities afforded by the Lomé Convention, and accordingly requests that a larger share of the aid granted under the EDF be devoted to training;

16. Recommends that the Community and the Member States grant aid to universities and institutes in Europe or in the ACP countries which are interested in providing specialized study courses on the ACP and other developing countries, to enable the history, geography and culture of the ACP and other developing countries to be taught in schools;

17. Recommends that the Member States and the national institutions responsible reorientate their teaching programmes so as to encourage a better understanding of the ACP and other developing countries;

18. Recommends that the Community;

- provide appropriate orientation and better training suitable to conditions obtaining in ACP States for assistants and experts sent to ACP countries;
- involve ACP representatives and experts in the planning and running of seminars and introductory courses for ACP officials and students;
- arrange European university study periods in the ACP countries to enable students to familiarize themselves with realities in those countries;
- encourage and make arrangements for inter-university student exchange programmes between the Community and the ACP States;

19. Appeals to the Member States of the Community to review their policies on the granting of subsidies to universities and comparable institutions and continue financial support to students from ACP countries so that students from the ACP countries can attend them, and to readjust study grants to a reasonable level;

20. Asks the EEC and the Member States to take appropriate measures to support the ACP States' efforts to encourage students and trainees to return to their country of origin once they have finished their training;

21. Draws the attention of the Community and the Member States to the social and cultural situation of ACP immigrant workers and students and calls on them to do their utmost to provide them with appropriate personal and cultural support; recalls in this connection the study by the Commission of the European Communities on the situation of ACP students in the Community and trust that it will rapidly lead to practical results, particularly as regards the recognition of diplomas and the material situation of those concerned;

22. Calls on the Community to help finance literacy programmes in the ACP countries;

### **III. Information**

#### *(a) Immediate objectives*

23. Hopes that cultural cooperation between the ACP and the Community will include cooperation in the area of information, which is a vital aspect of

culture and development, with the primary aim of correcting the imbalance in the flow of information between the ACP and the EEC;

24. Appeals to the press and the other media and to all institutions concerned with culture, to universities and government organizations to help with the realization of the ACP-EEC cultural cooperation project;

*(b) Medium-term objectives*

25. Feels that exchanges in the field of scientific and technical information are of great importance and that the Community could make a substantial contribution to the development of the ACP by placing scientific and technical knowledge at the disposal of the research workers and the economic and political leaders of the ACP;

26. Calls in this regard for the EURONET system to be extended to ACP countries which so desire, and for ACP access to the data bank networks of the Member States to be considered by the institutions of the Community and ACP States;

**IV. Cultural exchanges**

*Medium and long-term objectives*

27. Deplores the imbalance in the trade in products of a cultural nature and calls on the Community to help the ACP States to develop their cultural industry;

28. Recommends the creation of a cultural data bank establishing in one place the archives on the ACP countries, which are at present scattered throughout the Member States, and particularly those of value for the reconstruction of the history of the ACP peoples;

29. Calls on the Community to encourage mutual cultural enrichment through better knowledge and appreciation of the cultures of the ACP peoples, to make the cultures of the ACP countries more widely known to Europeans and to develop in the Member States a more open attitude towards ACP cultural values in order to improve the balance of cultural exchanges which have so far taken place almost entirely in one direction;

30. Proposes the setting up of a foundation for the promotion and popularization of ACP cultures on the basis of contributions by Member States of the Community and of voluntary contributions by the ACP States, to be administered on a joint basis by ACP and EEC citizens free from any political influences;

## **V. Cultural works**

### *Medium-term objectives*

31. Calls the attention of the Member States and of the Community to Resolution No 529, adopted on 18 October 1979 at the 34th UN General Assembly, and to Resolution No 4/7/6.4, adopted by UNESCO at its 20th General Assembly, concerning the return of cultural works to the countries of origin;

32. Invites in this connection the Member States of the Community to consider favourably, in a spirit of solidarity and mutual understanding, the requests by the ACP States concerned for the return or restitution of cultural works which, under the criteria defined by UNESCO, are of fundamental spiritual and cultural value and enable representative collections of their cultural heritage to be established;

33. Recommends to concerned international organizations the establishment of a fund or funds to recover and return indigenous artefacts of spiritual and cultural value to their countries of origin;

34. Further recommends that in the interim the UN should consider declaring such cultural artefacts universal property or the common heritage of man;

35. Also invites the Community:

- to draw up a complete inventory of all items in museums, libraries and other institutions of the Member States, thus providing the ACP countries with information on all their cultural works which are in Europe;
- to participate in the setting up of museums and similar institutions in the ACP States;
- to give effective assistance with the conservation or restoration of the cultural heritage of the ACP;
- to award a certain number of grants to ACP students and to redesign certain courses to take account of the specific needs of the ACP countries;
- to make every effort to provide ACP citizens at the earliest juncture with the widest possible opportunities for access to works of art originating in the ACP States and held in the EEC;

## **VI. Tourism**

### *Immediate and medium-term objectives*

36. Stresses the importance of the tourist trade in the economy, culture and social evolution of the ACP, referring in this connection to the conclusions of

the World Conference on Tourism held in Manila in 1980, and therefore requests:

- greater support for the efforts by the ACP countries to develop their human and material resources and the training of ACP experts in the tourist trade,
- the development of a cultural and human tourism based on a sincere desire to understand others and their way of life so as to avoid 'ghetto tourism',
- the setting-up of a permanent discussion body to study ways and means of attaining these objectives and of promoting greater European awareness of the cultural riches and the tourist potential of the ACP countries,
- the incorporation of these considerations in the present studies on the development of tourism in the ACP countries,
- consideration by the appropriate committee of the European Parliament of the relevant problems of the tourist trade in the ACP countries;

## **VII. Intra-ACP action**

### *Immediate objectives*

37. Recommends the ACP States and the Community jointly to examine ways and means of providing assistance under Lomé II for the intra-ACP action programme in the area of cultural cooperation;
38. Stresses that ACP-EEC cultural cooperation should in no way hamper intra-ACP cooperation, but should enhance it;
39. Recommends the provision of funds to encourage the development of cultural skills and local technical skills;

## **VIII. Continuation of activities**

40. Considers that cultural cooperation will be unlikely to success unless the ACP States and the EEC first carry out preparatory work, before joining forces in a second phase for the implementation of ACP-EEC cultural cooperation;
41. Recommends that the ACP and the Community set up a joint high-level working party to undertake this task;
42. Requests that this group of experts be given the task of examining in depth the report on ACP-EEC cultural cooperation which would be considered jointly by the ACP and the EEC during negotiations on any agreement to succeed the present Lomé Convention;

43. Stresses that this new philosophy of cultural cooperation, based on a genuine sense of reciprocity, would represent a turning point in the process development, encourage a rapprochement between the peoples of the Community and those of the ACP States, and thus mark a new and decisive step towards the introduction of a new international order;

44. Requests that this resolution and the report on ACP-EEC cultural cooperation be given careful and thorough consideration by the other ACP-EEC institutions with the immediate aim of translating the objectives and principles of this resolution and its explanatory statement into concrete, binding criteria *inter alia* for the programming, commitment and utilization of the funds of the Fifth EDF in the context of Lomé II;

45. Requests that this report be widely distributed in the Member States and the ACP States;

46. Recommends that the working group of the Joint Committee should be entrusted with the mandate permanently to monitor the realization by the joint institutions of the ACP and the EEC and other bodies and institutions of these proposals and to bring forward some concrete measures for the next meeting of the Joint Committee in Zimbabwe;

47. Instruct its Presidents to forward this resolution and the relevant report to the ACP-EEC Council of Ministers, to the ACP-EEC Committee of Ambassadors and to the Council and Commission of the European Communities.

## RESOLUTION

### on the implementation of the resolution of the Consultative Assembly on cultural cooperation between ACP States and the European Economic Community

*The ACP-EEC Consultative Assembly,*

- meeting in Rome from 3 to 5 November 1982,
- having regard to the resolutions on cultural cooperation between the ACP States and the European Economic Community adopted by the ACP-EEC Consultative Assembly on 30 September 1981 in Luxembourg <sup>(1)</sup> and by the ACP-EEC Joint Committee on 3 February 1982 in Harare <sup>(2)</sup>,
- whereas negotiations between the ACP States and the European Economic Community with a view to establishing a new Convention to succeed Lomé II will begin on 1 September 1983,
- whereas the next ACP-EEC Consultative Assembly is not due to meet until after this date,
- having regard to the report of the Joint Committee (Doc. ACP-EEC 37/82),

1. Notes with satisfaction the interest shown by the various institutions and individuals in the report and the resolution adopted by the ACP-EEC Consultative Assembly on 30 September 1981 in Luxembourg and stresses in this connection that, if widely distributed, the report would undoubtedly attract more support from active groups in society and greatly increase public awareness of the issues involved; urgently reiterates, therefore, its demand for wide distribution;

2. Notes with equal satisfaction the specific activities undertaken or about to be undertaken by the Commission of the European Communities and urges the Commission, to the extent of its powers, to step up its activities, taking the fullest account of the socio-cultural identities of the peoples of the ACP countries;

3. Calls, in particular, on the Community to give its full support to the efforts of the ACP countries to embark on mutual cooperation in the fields of education, research and training;

4. Notes with the greatest interest the new positive assessment of the cultural aspects of development in the memorandum of the Commission of the European Communities on the Community's development policy;

<sup>(1)</sup> OJ No C 15, 20.1.1982, p. 22

<sup>(2)</sup> CA/CP/279/fin.

5. Notes, however, that the report and the resolution adopted by the ACP-EEC Consultative Assembly on 30 September 1981 in Luxembourg have not yet been considered by the ACP-EEC Council of Ministers and urgently requests that they be examined in depth at its next meeting;
6. Regrets also that its recommendation that the ACP States and the Community set up a joint high-level group of experts has still not been implemented;
7. Emphatically reaffirms the conclusions of last year's ACP-EEC Consultative Assembly meeting in Luxembourg, regarding the importance of the cultural dimension in cooperation and development, the aspirations and endeavours of the ACP States and the obstacles they face and the fundamental importance both of intra-ACP cooperation in this field and of broader cooperation between the ACP States and the European Economic Community;
8. Invites all those concerned to implement promptly and realistically the short-term measures recommended in the Luxembourg resolution and specified in this report;
9. Calls more particularly on the ACP States and the European Economic Community, when implementing the present Lomé Convention, to consider all proposals which could help to ensure wider and more effective utilization of the instruments provided for in the Convention;
10. Regrets that the appeals made to the Member States of the Community concerning the increasingly difficult situation of ACP students have gone unanswered; emphasizes most strongly that the discriminatory measures taken against these students run counter to the aims of the present Lomé Convention, calls for the appropriate measures specified in the Luxembourg resolution to be taken as a matter of urgency and insists on the abolition of the discriminatory measures affecting ACP students and their children, particularly as regards enrolment fees for primary, secondary, technical and university education;
11. Calls also on the ACP-EEC institutions, the ACP States and the Member States of the Community to examine carefully the proposals in this report designed to assist the social and cultural integration of ACP students and migrant workers in their places of study and work in the Community;
12. Endorses the opinion, expressed by the ACP-EEC Joint Committee meeting in Harare, that the Convention to succeed Lomé II must take account of the cultural aspect of development, in accordance with the Luxembourg resolution, by including, where appropriate, specific provisions in the various chapters of the Convention and by providing a separate chapter dealing with cultural cooperation;
13. Recommends, to this end, that the parties negotiating the third Convention jointly examine in detail the report adopted by the ACP-EEC Consultative

Assembly meeting in Luxembourg and the present report and take into consideration the practical proposals contained in them on various specific cultural sectors, especially the socio-cultural sphere, in particular the role of women in development, education, training, research, the acquisition of technological skills, the promotion of craft industries, information and communication, cultural exchanges, cultural industries, the development of tourism, the social and cultural position of ACP students and migrant workers in the Member States of the EEC and intra-ACP cooperation;

14. Instructs the working party of the Joint Committee to continue to ensure that the institutions implement these proposals;

15. Instructs its Presidents to forward this resolution and the report to the ACP-EEC institutions, the Community institutions and the governments and parliaments of the ACP States and the Member States of the European Community.



## RESOLUTION

### on cultural cooperation between the ACP States and the EEC (Rapporteur: H.E. Mr Raymond CHASLE)

— adopted unanimously by the Joint Committee on 24 February 1983

The Joint Committee of the Consultative Assembly, meeting in Kingston, (Jamaica) from 21 to 24 February 1983,

- A. Having regard to the resolutions on cultural cooperation adopted in Luxembourg (30 September 1981), Harare (4 June 1982) and Rome (3 November 1982),
- B. Emphasizing that these resolutions were adopted unanimously,
- C. Having regard to the resolution on the Sixth Annual Report of the ACP-EEC Council of Ministers, and particularly to points i, n, o and paragraph 119,
- D. Having regard to the fact that the right to culture is a fundamental individual human right,

1. Notes with satisfaction that a decision in principle has at last been reached on the wide dissemination of the report on cultural cooperation, and urges that this decision be put in hand as soon as possible and at the latest by the next meeting of the Consultative Assembly;

2. Welcomes the fact that increased importance is attached both to the cultural dimension as an essential part of cooperation and development, and particularly to the socio-cultural sector, and notes with satisfaction the initiatives taken by the Commission in respect of the reorganization of internal structures in the Directorate-General for Development, which will ensure that the value of human resources is enhanced in future, and action taken by the Commission in UNESCO and certain institutions in the Member States;

3. Draws attention in this regard to the recent report of the Court of Auditors<sup>(1)</sup> which, with regard to projects financed by the European Development Fund, stressed the inadequate nature of preliminary studies, the failure to adapt designs and techniques to local conditions, the unsatisfactory comparison of tenders and a lack of coherence of physical and human resources used in the projects;

4. Calls in this connection for current and future projects financed by the European Development Fund under the present ACP-EEC Convention to

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(1) OJ No C 344, 31.12.1982, Annual report concerning the financial year 1981 accompanied by the replies of the Institutions.

reflect the Commission's expressed willingness to attach greater importance to the specific social and cultural characteristics of the peoples of the ACP;

5. Welcomes the fact that the ACP Council of Ministers has unanimously adopted the report on cultural cooperation and has set up a specialist working party, and urges the EEC Council of Ministers likewise to deliver an opinion on this subject without further delay so that the question may be considered in depth at the next meeting of the ACP-EEC Council of Ministers;

6. Emphasizes strongly that real ACP-EEC cultural cooperation will be lacking in credibility unless the situation of ACP migrant workers, their families and students in the Member States of the Community, which is extremely serious, is the subject of a detailed and urgent inquiry, followed by appropriate measures;

7. Asks that the next report of the ACP-EEC Council of Ministers to the Consultative Assembly review progress on the implementation of its recommendations, in order to ensure that wider and more effective use is made of the relevant instruments provided for in the Lomé Convention, particularly in the field of intra-ACP cultural cooperation;

8. Emphasizes that the Luxembourg resolution is not confined to the socio-cultural sector but contains a large number of recommendations touching on the various other fields of cultural cooperation, which should receive equal attention;

9. Reiterates in the circumstances its request that a joint working party of leading experts finally be established by the ACP-EEC Council to facilitate the integration of the cultural factor into ACP-EEC cooperation;

10. Stresses, with a view to integrating the cultural dimension into future ACP-EEC relations in an effective manner, that it is important to ensure that such relations should be:

- (a) founded on national and collective autonomy, which is a cultural process requiring the cultural identity of the ACP countries to be taken into account, and
- (b) centred upon a strategy of Community support for independent self-development initiatives by the ACP States;

11. Urges the ACP-EEC authorities to consider closely and without delay the ways and means of integrating the cultural dimension into the context of the future ACP-EEC Convention;

12. Considers that, in order for the negotiators of the forthcoming ACP-EEC Convention to take into account not only the recommendations drawn up by the Consultative Assembly for the inclusion of a chapter dealing specifically with cultural cooperation, but also, where necessary, express provisions in the various other chapters of the Convention, there is a need for:

- (a) the appropriate points contained in the two reports on cultural cooperation to be closely interwoven in each section of the forthcoming Convention, and
  - (b) the various instruments and activities of cultural cooperation to be defined in the specific chapter, to ensure that its practical implications are properly coordinated with the other sections;
13. Notes the oral report presented by the rapporteur and asks its working party to draw up for the next Joint Committee, on the basis of these proposals, a suitable outline to assist the work of the negotiators in drafting the forthcoming Convention



