

## *BACKGROUND*

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The First Diversity Matters Forum was held in Brisbane, October 2001. It was a bi-partisan approach between the Commonwealth Institute and the Australian Multicultural Foundation. The forum successfully concluded with a number of resolutions and a Statement of Principles, which was forwarded to the CHOGM meeting in March 2002.

More than 80 participants from Commonwealth countries took part in the three-day forum designed to promote dialogue and encourage practical solutions fostering and celebrating cultural diversity. The forum focused on issues relevant to members of the Commonwealth.

The Second Diversity Matters forum is designed to follow up and further develop themes and ideas that were initiated by participants in the first forum. In addition, the forthcoming forum is designed to develop and implement pragmatic approaches that Commonwealth countries can take on board as they work towards promoting social cohesion through acceptance and understanding between community and religious groups.

### *Statement of Principles Brisbane Diversity Matters Conference 3-5 October 2001*

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- 1. The obligation of all citizens to have a unifying commitment to their country of citizenship, to its interest and future first and foremost;*
- 2. The obligation of all to respect the basic structures and principles of their society: the rule of law, tolerance and equality, parliamentary democracy, freedom of speech and religion, and the common language/s;*
- 3. The right to equality of treatment and opportunity, and the removal of barriers of race, ethnicity, cultural, religion, language, gender or place of birth;*
- 4. The right of all to express, share and celebrate their individual cultural heritage, including their language and religion;*
- 5. The obligation to accept that the right to express one's own cultural and beliefs involves a reciprocal responsibility to accept the rights of others to express theirs; and*
- 6. The need to maintain, develop and use effectively the skills and talents of all, regardless of their background.*

## Celebrating Cultural Diversity

During the 2<sup>nd</sup> Diversity Matters Conference there will be three Exhibitions celebrating Cultural Diversity for the delegates to enjoy.

The *My Place Asia Australia* exhibition will be on display in the foyer at the Senate House. It presents an innovative approach towards cross-cultural communication.

Partnerships were formed between schools as young people from Australia, India, Japan, Korea, China and Vietnam created art works and wrote stories, exchanging and sharing significant places in their lives.

*Ms Margaret Stephens, the Exhibition Manager & Curator* will be available during the Conference to discuss the Exhibition with delegates.

### *Short Film Exhibition*

During the period of the Conference the *Commonwealth Broadcasting Association* will be screening a short film festival during the lunch breaks. Developed on the theme of *Diversity*, these short films were the winners of the *Commonwealth Vision Awards*.

*There will also be an exhibition by the London Development Agency.*

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## Index

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<b><u>DAY ONE: MAKING MULTICULTURAL COMMUNITIES WORK: POTENTIAL GUIDELINES AND REAL BARRIERS</u></b>	<b>6</b>
<b><u>PLENARY ADDRESS A: BEST PRACTICE IN MANAGING CULTURAL DIVERSITY: THE AUSTRALIAN EXAMPLE</u></b>	<b>6</b>
<b><u>PLENARY ADDRESS B: MULTICULTURAL AND RELIGIOUS COMMUNITIES IN A GLOBAL ORDER:</u></b>	<b>10</b>
<b><u>GROUP DISCUSSION AND QUESTIONS FROM THE FLOOR: TO PROFESSOR DESMOND CAHILL AND SIR JAMES GOBBO:</u></b>	<b>14</b>
<b><u>PLENARY ADDRESS C: CULTURAL AND LINGUISTIC PLURALISM AS A SOCIAL AND ECONOMIC BENEFIT:</u></b>	<b>16</b>
<b><u>PLENARY ADDRESS D: PRACTICAL WAYS FOR BUILDING SOCIAL HARMONY THROUGH PUBLIC POLICY INITIATIVES:</u></b>	<b>18</b>
<b><u>DAY TWO — SHOWCASING CASE STUDIES AND PREPARING A DIVERSITY ACTION PLAN</u></b>	<b>20</b>
<b><u>KEYNOTE ADDRESS: EDUCATION: PRACTICAL WAYS FOR BUILDING SOCIAL COHESION THROUGH EDUCATION</u></b>	<b>20</b>
<b><u>GROUP DISCUSSION AND QUESTIONS FROM THE FLOOR TO PROFESSOR TIM BRIGHOUSE</u></b>	<b>22</b>
<b><u>CASE STUDY 2: A MAURITIUS EXAMPLE:</u></b>	<b>23</b>
<b><u>CASE STUDY 2: A MALAYSIAN EXAMPLE:</u></b>	<b>25</b>
<b><u>GROUP DISCUSSION AND QUESTIONS FROM THE FLOOR TO MR BIN HITAM AND MRS S.N. GAYAN:</u></b>	<b>27</b>
<b><u>CASE STUDY 3: AN AUSTRALIAN AND U.K. EXAMPLE —JOINT PRESENTATION:</u></b>	<b>29</b>
<b><u>CASE STUDY 4: A TRINIDAD &amp; TOBAGO EXAMPLE:</u></b>	<b>32</b>
<b><u>GROUP DISCUSSION AND QUESTIONS FROM THE FLOOR TO MR LLOYD BEST AND MR DUNCAN BOYLE:</u></b>	<b>34</b>
<b><u>APPENDIX 1: STATEMENT OF PRINCIPLES</u></b>	<b>36</b>
<b><u>APPENDIX 2: RECOMMENDATIONS</u></b>	<b>37</b>
<b><u>WORKSHOP ONE</u></b>	<b>37</b>
<b><u>APPENDIX 3: RECOMMENDATIONS TO BE ACTIONED</u></b>	<b>41</b>
<b><u>APPENDIX 4: PROGRAMME OF THE CONFERENCE</u></b>	<b>43</b>
<b><u>APPENDIX 5: LIST OF PARTICIPANTS</u></b>	<b>48</b>

## **Second Diversity Matters Forum**

**Report by: Prune de Montvalon**

Conference held on 17<sup>th</sup> & 18<sup>th</sup> March 2003

In London

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*Organised by the Commonwealth Policy Studies Unit, the Australian Multicultural Foundation and the Commonwealth Foundation, with financial support also from the Foreign & Commonwealth Office, UK and the London Development Agency. This event was a sequel and follow-up to a Diversity Matters Forum held in Brisbane in October 2001, organised by the Commonwealth Institute and the Australian Multicultural Foundation. The different themes approached in the conference were debated in four workshops who convened at the end of the conference to propose different areas of recommendations to the Commonwealth. Recommendations will be put to the Commonwealth summit scheduled for Abuja, Nigeria in December 2003*

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*Day one: Making Multicultural Communities Work: Potential Guidelines and Real Barriers*

### **Plenary address A: Best Practice in Managing Cultural Diversity: the Australian example**

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*Sir James Gobbo  
Chairman,  
Australian Multicultural Foundation*

#### **Outline:**

*Sir James Gobbo drew on his experience, as an Italian migrant and as a highly committed Australian citizen, to give guidelines for a best practice in Commonwealth countries in managing diversity in their countries. He gave a brief account of multiculturalism in Australia, and outlined a dynamic educational and legal approach to diversity.*

#### **Speech Summary:**

As I begin my task you might be asking yourselves — what does this speaker know of cultural diversity? You might be thinking, he was educated at Oxford, became a Judge of the Supreme Court, was knighted and then became Governor of one of Australia's six States. These are hardly the typical backgrounds of a migrant from a minority culture? Well, let me put your minds at rest. When my Italian parents migrated to Australia from Italy, I had just turned seven and did not know a word of English. My first day at school, in a working part of Melbourne was rather traumatic: I was dressed in the cultural garb of Italian school children at that time — a large smock and a large blue bow under my chin. The reception I got as I entered the schoolyard was predictable and traumatic. With that short personal explanation, may I turn to my topic.

May I say at the outset that this topic is especially challenging. This is because there is no agreed best practice in managing cultural diversity — much less is there some carefully worded, detailed Declaration or manual to which we can easily resort.

If any international forum should be addressing this topic, it surely has to be one sponsored by the Commonwealth of Nations. No group of nations in the world has a greater experience of diversity of race, culture and religion. How then should we address this cultural diversity agenda? One way to do so is to share our experience — rather than our theories — and seek out of this experience to arrive at an outline of desirable best practice, founded on practical approaches which have been tried and have worked. It is inevitable that my discussion of practical programs and experience will be founded on my experience in Australia, being the system I know best, but also a successful example of managing diversity.

Put briefly, for over three decades Australia has had a substantial and non-discriminatory immigration policy which has drawn in over 180 different nationalities or ethnic groups. At this point nearly one in four Australians were born overseas and about half of all settler arrivals are from Asia, the Middle East and Africa. However, until the late 1960s Australia had a rigid discriminatory immigration policy known as the White Australia Policy and which had an official policy of assimilation, it actively discouraged cultural diversity. Yet, it was not before 1989 that a body, formed by the Prime Minister, called the Council for Multicultural Affairs, was to meet the need for a new philosophy and agenda regarding diversity matters. I was invited to chair the council.

Mr. Bob Hawke, the then Prime Minister, opened the discussion by defining an Australian:

*What makes a person Australian in this country today is quite simply a clear commitment to Australia which overrides every other consideration .*

### **The guiding principles of Australian Multiculturalism:**

In a descriptive sense, multicultural is simply a term which describes the cultural and ethnic diversity of contemporary Australia. As a public policy, multiculturalism encompasses government measures designed to respond to that diversity. It plays no part in migrant selection. It is a policy for managing the consequences of cultural diversity in the interests of the individual and society as a whole.

The Australian Government has identified three dimensions of multicultural policy.

Cultural identity - the right of all Australians, within carefully defined limits, to express and share their individual cultural heritage, including their language and religion;

Social justice - the right of all Australians to equality of treatment and opportunity and the removal of barriers of race, ethnicity, culture, religion, language, gender or place of birth;

Economic efficiency - the need to maintain, develop and utilise effectively the skills and talents of all Australians, regardless of background.

There were also limits to Australian multiculturalism. These were summarised as follows:

Multicultural policies are based upon the premise that all Australians should have an overriding and unifying commitment to Australia, first and foremost;

Multicultural policies require all Australians to accept the basic structures and principles of Australian society - the constitution and the rule of law, tolerance and equality, parliamentary democracy, freedom of speech and religion, English as the national language and equality of the sexes;

Multicultural policies impose obligations as well as conferring rights: the right to express one's own culture and beliefs involves a reciprocal responsibility to accept the right of others to express their views and values.

It is interesting to note that there has not been any real move to rewrite the definition of multiculturalism.

Besides those points, there was determined effort made to recognise the special position of Aborigines, and particular attention given to emphasise obligations as well as rights

More significant and not really ever noted by any commentators was the fact that the council did not propose any form of affirmative action, or negative discrimination in favour of migrants. The ethos of migration rested essentially on opportunity and it was undermined by any process whereby the benefits of employment or office were provided in advance of, or at the expense of, other Australians. As a result, though the national agenda detailed areas of unequal representation and participation such as the political system and the public service, it did not propose corrective process by way of affirmative action or otherwise. However two important departures from the earlier definitions were put in place. The troublesome mention of social cohesion, more often source of conformity than social good was finally removed; and emphasis was put on developing the potential of the human resource brought through diversity

These are the foundations for a possible best practice. But more is required before one can claim a code or best practice. If affirmative action was expressly rejected, there still had to be processes which provided meaningful access to services and to life chances.

### **The structural policy of access and equity, at public and private level:**

There was to be a structural policy of access and equity. This began by looking at government services. All the main ministries of government were obliged to examine their own practices to see whether, and how, services were available to diverse cultural groups. Each department was to provide a three-year access and equity plan to show what action was being taken.

Best practice contemplates not only managing cultural diversity in the provision of government services - it is vital that it should be encouraged and implemented in the private sector as well. One need only refer to the health, education and justice sectors to realise how much private, non-government activity there is in each of those large areas.

In health, it is obvious that cultural sensitivity is essential if there is to be proper communication, diagnosis and treatment. This has to be recognised and reflected in the training of medical, nursing and other health personnel. It goes well beyond mere provision of interpreters<sup>1</sup>, and should concern all the health staff, even if not strictly medical.

Another obvious area is education. The pressure for acceptance - or conformity — in schools is immense and we need wherever feasible to accommodate this. Language, particularly community languages, when introduced in the regular school hours can be an effective medium to insure recognition of diversity. This occurred in Australia with Italian, the largest non-English speaking background group. In Melbourne in the early 1980s, Italian became part of the ordinary

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<sup>1</sup> The Australian Multicultural Foundation, in conjunction with the Royal Melbourne Institute of Technology, created a new body which provided 20 hour courses which addressed many important day to day issues of cultural diversity in the health sector

curriculum. Within a few years the number of student learning Italian rose from 4,000 to 75,000, 70% of whom were not of Italian background. Unlike the time when I was jeered for my Italian gear and my Italian name, it became quite cool to be Italian.

The third and last example of best practice I will provide is in my own area, namely, justice. There should of course be a component for cultural diversity in the law of course, but the most effective intervention is at a training level during the early careers of barristers and solicitors. In the State of Victoria, Australia, barristers wishing to go to the Bar must undergo a brief-free period of three months during which they follow courses related to cultural diversity. The core of this segment was a mock trial involving culturally diverse issues, trial that was conducted in a language foreign to the future barristers. This was a dramatic and valuable way to bring home to new barristers the difficulties faced by clients who could only understand limited portions of what was going on.

There is one special and indeed critical aspect which I have thus far not mentioned, namely religion<sup>2</sup>. Best Practice can only be achieved on the basis of recognising the religious element in culture and the particular role to be played by religious organisations. I am glad to see that this conference has included this topic in its agenda.

May I conclude this speech by stressing these principles:

The obligation of all to have an overriding and unifying commitment to their host country, to its interests and future first and foremost;

The obligation of all to respect the basic structures and principles of their society — the constitution and the rule of law, tolerance, and equality, parliamentary democracy, freedom of speech and religion (English as the national language) and equality of the sexes;

The right of all to equality of treatment and opportunity, and the removal of barriers of race, ethnicity, culture, religion, language, gender or place of birth;

The right of all to express and share their individual cultural heritage, including their language and religion, coupled with the obligation to accept the right of others to express their views and values; and

The need to maintain, develop and utilise effectively the skills and talents of all, regardless of their background.

If really recognised and applied, these principles will achieve two major goals — first, they will lead to more culturally sensitive services through such programmes as those for access which I have described and secondly, they should lead to communities which are more enlightened and more obviously valuing their cultural diversity.

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<sup>2</sup> It is an aspect to which the Australian Multicultural Foundation has given particular attention by sponsoring, both in Australia and in Europe, conferences on the topic of religion and culture.

## **Plenary Address B: Multicultural and Religious communities in a Global Order:**

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*Desmond Cahill*  
*Professor of Intercultural Studies*  
*RMIT University, Melbourne*

### **Title:**

Paradise lost? Religion, cultural diversity and creating social cohesion — a Commonwealth Responsibility

### **Outline:**

#### Religion at the core of globalisation processes

#### Global-local faith agenda:

- the poor reflection of global faith in international organisations
- the need for a Commonwealth Covenant on Individuals and Collective Religious rights
- the call for a repositioning of the faith-state relationship
- the responsibility of business in creating social capital
- the interrogation of faith communities on their traditions

#### The strength of faith communities:

- Religion as a constructive force
- The multi-faceted role of religion as cultural, counter-cultural and cross-cultural
- The interface between the formation of religious and linguistic diaspora and the new technologies.

#### Particular issues to put on the table of Commonwealth social and educational policies:

- National Multi-Faith Advisory Councils
- Inter-faith preparation for all religious personnel
- Education in and for a multi-faith society
- Inter-faith cooperation at local level

### **Speech Summary**

After September 11<sup>th</sup> 2001, never again can we, as citizens of the world and of the Commonwealth of 54 nations, look at skyscrapers in quite the same way; they are now symbols of the risk and unpredictability of the future. After October 12<sup>th</sup> 2002 in Bali when 202 people, almost half Australians, were massacred at the Sari nightclub, we can no longer wander about rich tourist resorts in thongs and shorts with quite the same relaxed, carefree spirit. Speaking through the Al-Jazeera TV network in November 2002, Osama bin Laden, the international warlord, approved, citing six countries to be wary. Two Commonwealth nations, the United Kingdom and Australia, were cited. Was paradise lost on S11 and O12?

Religious tolerance and acceptance have been hallmarks of multicultural civil societies but, in rapidly changing circumstances, we need to have co-operative and imaginative leadership of



our ethnic and religious communities as more nation states become multi-faith societies. Imagination is at the core of globalisation, and we must have the imagination and courage to implement new solutions as new issues are addressed. Religious leadership is now under greater scrutiny and accountability.

## **THE GLOBAL AND COMMONWEALTH CONTEXT**

We live in a world where it is less possible to speak of Christendom or the Islamic world as religious diasporas continue to be extended across the world. Religion could well be replacing ideology in a world without boundaries as more people in a less predictable world seek stability in faith in God or the Great Beyond, and citizens in functioning democracies such as India and Turkey place their future in faith-based political parties. The future is not one of increasing secularism, and there will be increasing competition and conflict between the major religions.

I want to reflect, in the light of September 11<sup>th</sup> and October 12<sup>th</sup>, on the formation of multi-faith societies across the Commonwealth and beyond, and the interconnection with certain key features of globalization. As we work our way through this present world crisis, I would like to suggest that governance bodies, whether at the local, national or international levels, including within the Commonwealth, need to renegotiate their relationships with faith communities, and faith communities need to reflect on themselves and draw upon their rich traditions to participate into the well being of the Nations.

## **ASPECTS OF THE PLACE OF RELIGION IN THE GLOBALISATION PROCESS**

The triumph of global capitalism has been associated to secularisation, and yet has excited a wide range of religious responses, often resistances.

The formation of global ethnic and religious diasporas, reinforced by intermarriage, is at the core of the reconfiguration of national and religious profiles. Pluralism cannot be wished away or reduced to a syncretised amalgam.

Localised wars and the politics of identity, memory and retribution have assisted the emergence of non-state actors who can have dramatic effect on the world's order.

The Contemporary currency of religion is its great human potential. Religion offers an antidote to cultural homogenisation; it can build a sense of belonging and help in constructing a multifaceted identity in a global world where the sense of home has become more problematic.

## **THE GLOBAL-LOCAL FAITHS AGENDA**

In thinking both globally and locally, there are five steps that I would like to place on the religion and diversity agenda in the global ecumene, including within the Commonwealth of 54 Nations:

### **1. International governance organizations and the global faiths agenda**

The construction of a realistic global governance agenda beyond what we presently have has become critical. While there are over one billion people, one sixth of humanity, who belong to the Islam faith they are not permanently represented on the Security Council.

However a positive sign of the attention given to managing diversity is that religion is seen more as part of the solution than part of the problem. The World Bank is funding the World Faiths Development dialogue with its centre in Oxford. World religious leaders were invited to increase their participation in Davos 2003.

## **2. The articulation of a Commonwealth Covenant on Individual and Collective Religious Rights and Responsibilities**

It needs to be a document that addresses the contexts of diasporic communities and inter-faith contexts. It seems appropriate that the articulation process should be fostered and choreographed by the United Nations, but involving local faith communities across the world. The opportunity exists for the Commonwealth to take the lead by articulating a Commonwealth Covenant of Religious Rights and Responsibilities.

### **3. The repositioning of the Faith-State relationship**

Until now faith-state relationship has been either one of strict separation, or close configuration in theocratic state. Neither extreme is helpful. If articulating politics and religion is a delicate art, there should be increased effort to work together. In this process of repositioning, it seems to me that the notion of secular is not helpful, but overburdened with too much historical baggage and needs to be replaced with the notion of a civil society .

### **4. The harnessing of international business in the creation of global and national social capital**

International and local business after the collapse of the World Trade Centre now have a vested interest in furthering the interrelationship between human rights observance, the democratisation of nations and the social responsibility of business to build up social and spiritual capital.

### **5. The interrogation by faiths of their own traditions**

There are extremes in each religious tradition that become locked into their enclosed world-view. Every religion has its cancers and potential cancers.

In making a response to our current predicament, I think we need to keep in mind three things:

- Religion as a positive, constructive force for social harmony
- The multi-faceted role of religion in a multi-faith society
- The interface between the formation of religious diaspora and the new technologies

#### **Religion as a constructive force**

Faith traditions with their focus on the ultimate and the absolute as well as the local and the universal have been key elements in the formation of all pluralist societies. With their localised presence, their community ethic and their universalist outlook, most religious groups have made positive contributions to the construction of civil societies.

#### **The Multi-Faceted Role of Religion as Cultural, Counter-cultural and Cross-cultural**

At their best, faith communities should be

- cultural: participating in creating social capital for their nation
- counter-cultural: in pointing to the wrong doing of a nation or of individuals
- cross-cultural: in developing their own understanding of the other, and questioning their traditions.

## **The Interface between the Formation of Religious and Linguistic Diaspora and the New Technologies.**

Airline transport and the internet now allow religious communities to establish and reinforce their global linkages. There is, however, a downside, namely, that extremists and zealots can use cellular phones and the world-wide web to assist the planning and execution of their deeds. The pogroms in Gujarat early in 2002 have been called the first cellular phone killings. Commonwealth countries are part of the global web, and religious websites need to be monitored more rigorously for their content.

### **PARTICULAR ISSUES TO PUT ON THE TABLE OF Commonwealth SOCIAL AND EDUCATIONAL POLICIES:**

- **National Multi-Faith Advisory Councils**

1. *All Commonwealth countries should institute a special multi-faith advisory council to the government, supported by an appropriately well-funded secretariat*

- **Inter-Faith preparation for all religious personnel**

2. *All local faith leaders and religious counsellors should be educated to act interculturally, and to be attuned to the sensitivities of a multi-faith society*

Particular attention should be given to newly arrived faith leaders, who might not be attuned with the local language and context, and thus might be inflammatory in their discourse.

- **Education in and for a multi-faith society**

- *the curricula within all schools should include knowledge about religion, generally and about the major faith traditions represented in the country*

To start with there should be more dialogue between faith schools and state schools.

- **Inter-Faith cooperation at local level**

3. *Mechanisms for co-operation and dialogue at local grassroots level between ethnic and religious communities should be created, with genuine multi-faith principles in order to achieve local community well-being*

This is not primarily to have a theological or spiritual dialogue, but to create a multilogue (to use the phrase of Prince Hassan of Jordan) focussed on group community action.

In conclusion, in the creation of civil societies, religion cannot be left to one side. There cannot be peace and harmony unless there is peace and harmony between the religions. In the face of immense provocation, we must retain our nerve and retain our hope and be rigorous in our thinking and be imaginative in our solutions. No one is without sin and, as Archbishop Tutu has said, there can be no future without forgiveness. Moreover, through our networks and via the Internet, we can make a difference. What is needed is a new religious cosmopolitanism. All the great religious figures of history have been teachers - and education is at the core of the global faiths agenda. Extremists are highly selective in drawing from the faith tradition they embrace.

In Amman late in 1999, the Grand Mufti of Bosnia-Herzegovina concluded at an important religious meeting, and it is also my conclusion: It is not a sin to go back into history but it is a sin to stay in history .

## **Group discussion and questions from the floor: to Professor Desmond Cahill and Sir James Gobbo:**

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### **Themes debated:**

- Description of the Three-Faith Forum in the U.K. as a potential model for the Commonwealth
- Questions of equality of opportunity and equality of outcomes
- Is religion an issue in itself, or is rather the expression of struggles for identity?
- The silence of the Commonwealth on religious matters since September 11<sup>th</sup>
- How to characterise ideas of the other in terms of religion

### **Discussion:**

Mr Sidney L. Shipton: said that what was described by Professor Desmond Cahill regarding Australia finds its echo in the U.K. Mr??? described the functioning of the Three Faiths Forums, as it could be a model elsewhere. Initially the Three Faiths Forum was composed of only two faiths: it was: the Council for the Christians and the Jews. With the growth of the Muslim community, the Council decided to enlarge its scope and thus became the Three Faiths Forum. It works at both local and national level. It belongs to the Interfaith Network, and organises conferences, in which it has been successful in reuniting business, political and religious leaderships. The Three Faiths Forum appears increasingly like a model for others

Desmond Cahill: answered that it has to be born in mind that the issue of representativity both at national and local level can be a real problem. Besides, religion needs to come together to build social capitalism. There is a great need to talk to each other, to create more dialogue between faiths.

Mr Sydney L Shipton: asked Sir James Gobbo what practical solutions could he envisage to come to terms with the question of equality of opportunity versus equality of outcomes. To translate equality of opportunity into an equality of outcome is indeed a very difficult task, he added, particularly when it comes to Indigenous populations. There have been several attempts to solve this problem through quotas, but so far, this method has not proved to be so effective.

Sir James Gobbo appeared quite dubious whether the quota system could really be effective. There would be more to do in terms of putting pressure on governments and/or the private sector to level up their policies.

Kayode Fayemi: then asked Professor Cahill: how come religion posed problems in some society and not in others? Does it come down to asking whether a society is secular or religious? In the Nigerian context, religion is just a vehicle for all the challenges faced by society.

Desmond Cahill: answered: it is inappropriate to talk about secular society . There is no such thing as secular society . Instead, one has to use the concept of civil society . In order to understand what the role of religion is, how it impacts and can get involved with larger scale politics, it is very important to have mechanisms at grassroots level to drain old ideas and stereotypes. The fundamental question comes down to what is it to be Nigerian, Indian or Australian? There is no unique answer to the question, and religion is not in itself a total answer, nor can it be in itself the cause of the world s conflicts. Rather they have to do with identity, which can only be multiple. There is a great need to reinforce a possible enlargement of identity meaning to include minority identities, and to spread better knowledge and respect for local perception of identity.

Musa Bin Hitam: the danger when we talk about understanding religion, or identity, is that at the end of the day we offer models, or characterisations. If we look at our assembly today: we are talking of what the Commonwealth can do in terms of multifaith identity. Yet, the Commonwealth has been disturbingly silent on matters of religion since the September, 11<sup>th</sup>. One of today's biggest problems is that Islam attracts more and more attention for the wrong reasons. Nowadays religion has taken over ideology. Communism preached for equal pay for all, and resulted only in empty stomachs. There is a parallel to be drawn with Islam as an ideology. Here we are talking about the Islam that has been hijacked by ideology. Communism offered material achievement, Islam offers spiritual achievement: shurba, paradise. No one came back to see if it is true or not. Hence the strength of religion as an ideology: it is not possible to prove that it is wrong. What Muslims have to understand is that their cause is becoming a political one, and not a religious or spiritual one. The arduous exercise is to create and nurture dialogue. Muslims need to expose themselves more. Only moderate Muslims were sent to the Davos conference. The Commonwealth needs to find a way of getting dialogue going, and get the worse Muslims, more extremist Muslims into the dialogue.

Amarjeet Kaur: we have to be very careful when we talk about religion. It touches at the very heart of people and can be a very thorny issue. Take India for example, The Indian Constitution is supposed to lay out the landmarks for a secular democracy, and yet the present government explicitly promotes one religion (Hinduism). However the initiative of the people to get a dialogue going is growing, and this is something on which we have to build.

No one disagrees.

## **Plenary Address C: Cultural and Linguistic Pluralism as a social and Economic Benefit:**

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*Ms Yvonne Thompson*

*London Development Agency Board Member*

*Chair of the Department of Trade and Industry's Ethnic Minority Business Forum*

### **Outline:**

The LDA recognises diversity as one of London's distinctive strengths:

London has become a world city

The rich contribution of Black and Minority Ethnic owned businesses to London's development

London's unrealised potential: the barriers of discrimination

Strategies and key principles to achieve this potential

### **Speech Summary**

**The LDA recognises diversity as one of London's distinctive strengths:**

At the core of our strategy, we privilege four key principles, which are:

- economic growth,
- knowledge and learning,
- diversity, inclusion and renewal,
- and finally sustainable development.

In order to pursue these principles, the LDA has identified three sectors where different strategies of delivery will be implemented: area interventions, sector strategies, and regional priorities. In all our work equality comes as a cross cutting theme.

### **London is one of the world's most cosmopolitan cities:**

Indeed London presents an intricate map of linguistic and cultural diversity. Hence, 45% of Britain's Black Minority Ethnic (BME) population live in London; and the BME individuals account for 33% of London's population. More than 300 languages are spoken each day in London, from which GLA recognises 10 major languages for document translation. Besides there are over 220,000 refugees and asylum seekers in London. Finally, in 2001 27% of London's population was born outside the UK.

### **Diversity is one of London's distinctive strengths:**

The BME is today more than ever, contributing greatly to the economic and social development of London. In 2001, BME owned business account for approximately 20% of London's businesses and 23% of the London workforce. In this same year, the BME businesses generated over £40 billion of sales revenue. An increasing number of BME entrepreneurs are managing successful multinational companies in mainstream and international growth sectors. Last but not least, this rich diversity of cultural talent supports London's international appeal as a tourist destination and global arts and entertainment centre.

### **London s unrealised potential:**

Embracing the potential for London s diversity means tackling all forms of discrimination and widening opportunities. Indeed unemployment rates for BME communities are twice as high as those for white communities. Inequalities of income and opportunity have a strong dimension in London. Nationally, over 45% of ethnic minority graduates can be considered over educated for their current employment compared to 34% for white counterparts. Disparities can also emerge of discriminatory behaviour, which needs to be seriously tackled for London to benefit its full diverse potential, and conversely for individuals to benefit from an open and stimulating environment. There is thus some effort to be made towards capacity building and improving access to economic opportunities.

### **In order to achieve this full potential, the LDA has identified key initiatives:**

- The need to redefine London s BME — owned businesses:

New research commissioned by the LDA aims to determine the current position and contribution of BME — owned businesses. It also highlights the barriers faced by those businesses, such as access to finance, access to mainstream contracts and markets, access to business support services, and shortage of suitable business premises. This research is providing outline recommendations to work on, for the LDA and its key partners.

- The need to develop the skills, employment and business opportunities of disadvantaged groups.

The LDA set up a programme called FRESA — Framework for Regional Employment and Skills Action designed to achieve a healthier labour market. The LDA also focus on enhancing London s offer to refugees and asylum seekers, particularly in supporting these groups to gain employment. Besides, we have undergone a series of engagement sessions with BME and community groups to inform the work of the LDA and identify key development issues. Finally, there has been special attention given to building capacity amongst BME groups, to deliver LDA economic development programmes.

In conclusion, I wish to recall that London s diversity is a clear economic competitive advantage, yet the discrimination the diverse communities face makes barriers to economic opportunities, both for them and the welfare of the whole city population. The LDA believes it can contribute to realising the full economic potential of London s diverse communities. It is committed to promoting equality and diversity in collaboration with a range of partners and stakeholders.

## **Plenary Address D: Practical ways for building social Harmony through Public Policy Initiatives:**

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*Ms Ayo Obe*

*President of the Civil Liberties Organisation, Nigeria*

*Human Rights Lawyer and Member of the Police Service Commission, Nigeria*

### **Outline:**

At its independence Nigeria was conceived of as a federal state, consisting of three autonomous regions. However years of military rule and waves of ethnic conflict have shattered the nation into a myriad of states, thus reinforcing the struggle for power, and at the same time forcing the idea of Nation upon the individual. What sense of identity can be built where diversity has been made a weakness rather than a strength?

### **Speech:**

Nigeria is a country with enormous potential for social division along the lines of religion, ethnicity/tribe, region, language, not to mention gender and social class. Nigeria is not a country, merely a geographical expression. This inevitably brings up challenges in maintaining unity and order, which have not been resolved since independence.

In Nigeria no ethnic group has a majority. There are bigger and smaller minorities, but no predominant group. At independence, three regions were established in a federal framework, with a certain degree of autonomy

Following the Biafra war of 1967-1970, and the waves of ethnic violence which preceded it, the military government embarked on a policy of trying to build national unity both by breaking down some inter-personal barriers and by raising some political ones. The military undertook numerous actions to break the individual, break his will, and force the idea of the nation upon him. They created a Military Youth Group and National Youth Service. It became mandatory for educated youths to do a year's national service in a part of the country different from their ethnic group, or from where they had been schooled or had grown up. These arrangements are still in force as I speak. Such institutions are very difficult to remove in the Nigerian context. However this is not a Nation-building effort: youths join the army thinking that at least they will have a job for the following year. The economic situation is so bad, that the Army is a way of keeping our youths busy.

At the same time, convinced that the powerful regions of the pre-civil war era were the

reasons for the civil war, successive military governments have sought to whittle down regional power by the creation of more and more states. They abolished the autonomy of the regions, partly in response to their fear of the Ibos. Iboland is one of the smallest areas in terms of geographical superficie, yet, with many Ibos outside its borders, it benefits from important social, symbolic and economic achievements. In the aftermath of the conflict there were continuous calls for reconciliation, reconstruction, and rehabilitation coming from the international community, and from inside the country. But how do you actually achieve reconciliation when you, together with the entire population, actually killed your neighbour? There is this idea still embedded in people's mind, that Nigerians should be forced to live together.



Nigeria has thus moved from three regions — each with their own constitution — at independence in 1960, to 36 states and a Federal Capital Territory (FCT) today. There has been similar increase in the number of local governments in the country. With this balkanisation has come a vast increase in the power of the central government. There is great emphasis on thinking less in terms of ethnic identity, thus breaking down separate identities. This process has nurtured the existing ethnic conflicts, increasingly threatening the country's unity and scarce sense of order. The question then is to know if the efforts put into nation-building are successful or not. Democracy-building is made even more difficult after decades of military dictatorship. Issues that were suppressed under the military boot, are now free to emerge. Issues related to the ethnic diversity of the country were bound to come up now, and threaten any attempt of democratic nation-building.

The civilian constitution which finally emerged in 1979 made the maintenance of federal character — verbal code for the regional and ethnic balancing — a constitutional imperative. And although the same constitution encouraged inter-ethnic marriage, the expression state of origin was elevated to a point where the basis of citizenship within Nigeria came into question. Indeed chapter 2 of the constitution encourages intermarriages, and chapter 4 states that the loyalty to the nation should overpass the loyalty to one's ethnic group. It recalls the Australian notion of identity, described previously, where citizenship is defined by one's degree of commitment to the nation. However there is a very strong sense of belonging to where you are from. This is a practical principle common to most human beings, who are tied to their state of origin. In Nigeria people's ethnical backgrounds are very easily identifiable, or simply known by all. Surnames are the first indicators of one's background. Wherever you have moved to, your name will recall your state of origin, a label that will stick to you in everyday life. Besides ethnical rivalry, religion is a rising problem in society. There are emerging groups of (dangerous) young men without any occupation, turning to politics instead of jobs, brandishing religion as a political ideology. At the end of the day people are poor and ready to do anything for their part of the cake, no matter if it means using religion or ethnic identity.

To what extent have these attempts to force Nigeria's many peoples to live together, and to make it politically difficult for them to live apart, worked? On all sides there are cries of marginalisation. The creation of new local governments has often led to tension and bloodshed. There are also counter-movements: the emergence of ethnic/regional organisations, and indeed, of ethnic militias, the de facto collapse of the 36 states and the Federal Capital Territory into six geo-political regions, and the increasing calls for a Sovereign National Conference.

Do the frequent breakdowns of social harmony and eruptions of violence show that the methods discussed have failed, or are there new dangers on the horizon: religion as an increasing cause of division, the vast army of unemployed youth and the prospect of class and social strife? Are there any policies to counteract these new sources of disharmony?

Day Two — Showcasing Case Studies and preparing a Diversity Action Plan

**Keynote Address: Education: Practical ways for building social cohesion through education**

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*Professor Tim Brighouse*

*Commissioner for London Schools, UK*

**Outline**

- Diversity: a stimulating process for both students and teachers
- Increase cultural appetite and understanding
- Create participation and education environment
- Encourage multi-faceted intelligence

**Speech Summary**

London has experimented with the beginning of a new model, where multiculturalism and diversity have taken a much wider importance at school, but also where technologies have revolutionised the format and content of teaching methods.

London used to be *the* economic and financial centre, it is now *a* centre in the world's economy. London is also allegedly known to foster the greatest gap in the country between poor and rich people. This inevitably affects the composition of the schools, and the way teaching is delivered to students. A history class might be even more subject to attention in such a multi-faceted environment. If London wants to be one of the world's greater creative cities, as it has the potential to be, schools should be the main focus point as learning and creative centres for the future generations. In order to achieve such inspiring places, schools should be made wonderful. Many schools in London are already being incredibly stimulating. To increase this ability, we teachers, we schools and departments should work together rather than as individuals or individual institutions. This means more communication between faith schools and state-run schools, but also more communication between schools in general. Each and every teacher or school staff have experienced different strategies to get the children more interested in the general curriculum, and put together, this constitute a wide knowledge in terms of education skills.

One of the first lessons I learnt as a young teacher, was to get interested in the children environment before thinking of getting them interested in the subject I was teaching, which was history. My first job after I graduated at Oxford, was in Buxton. In the summer, before I started teaching I learnt everything I could on the villages of the area. I needed to find a hook to get the students interested in my teaching. The best hook I could find as a history teacher was to give them tools to understand where they came from, understand more about the place in which they were leaving, and constituted a part of their identity. This example is just to highlight the importance of the relation between teachers and pupils or students, the role teachers and school in general has to play, and already plays in building identities. Teachers must have high cultural appetite for cultural apprehension and comprehension, in order to unlock both students' minds to knowledge, and their own minds to their students' environment.

If we focus on global cities, we need to ask ourselves: what teachers do we want? One should not forget that teachers are the ones interpreting diversity, they are the ones shaping other peoples minds. Therefore we need to make sure those teachers understand what diversity means, how does it reflect in everyday life, and particularly in the youths lives. If we want to get the best out of our schools, we need to focus on different aspects of its composition. Teachers are a fundamental ground for successful schools. However, the whole teaching environment should be at stake, starting with the school building itself. Teachers need to foster a real appetite for understanding the environment of their students, yet it is important to consider all aspects of what creates a stimulating environment. The aim is here to make sure the children feel special, and cared for. The housing of central London says a lot about its imperial past. Yet estate schools, whether in London or in Birmingham have never invested in that historical potential, and there is no estate schools in the centre of those cities.

Another aspect of this environment in global cities such as London is the access to and the use of technologies. Technology is more then ever essential and primordial in people s lives. However, internet, computers, if a widely enjoyed technology, has yet to reach the whole population. When it comes to education, one cannot forget to think of this smaller percentage of the population who do not have access to those technologies. Those should not be left over for the sole benefit of the computer literate ones. There should thus be adapted, fitted teachings. Education has to be diverse, as a response to the diversity of backgrounds and needs. In this regard, there should be more effort to introduce an international curriculum: to integrate the interconnectedness of the world into the teachings at local level.

The next question is inevitably how to implement those shifts at national or local level. One fist possible answer is to ask the working staff to draw on their individual experience to enrich the whole system. Educational staff should thus be compelled to write an essay on education values, describing what are the values they would promote and how would they teach them. Teaching values can be more problematic, at first glance, when the children come from different faith and cultural backgrounds. In this regard, differentiating between faith schools and secular schools could be a response to the question. On the other hand, all the main religion shelter a similar set core of values, such as truth or honesty, common to all. Those key values, when inclusive of all regardless of religion, are a ground for successful teachings. Here I refer not to a normative, single sided success, rather to a comprehensive teaching, which aims at outlining and developing multifaceted intelligence.

I have met a young women teaching primary classes who made a point of learning a 100 word of Urdu each year. Learning then becomes an exchange process, and children are made more confident about their identity and the exchange of cultural knowledge.

Diversity should be an essential component of learning and teachings, in terms of cultural and linguistic promotion, as well as in giving the chance to children to have access to a diverse technologies and means of communication. In this regard, international baccalaureat and e-learning are two example of teaching methods that should be encouraged, together with communication and stimulation of cultural appetite on both teachers and student s sides.

## **Group discussion and questions from the floor to Professor Tim Brighouse**

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### **Themes debated:**

Multifaceted education in India and Australia

The teaching of history: from personal history to world history

### **Discussion:**

Mr Richard Bourne open the discussion session by thanking Professor Tim Brighouse for stimulating and enriching our imagination and calling for more creativity in our thinking of the education system.

Mrs Amarjeet Kaur raised the question of education in a multifaith and multilingual India. She said the particular characteristics of India raised a number of questions on how to take into account such a huge diversity. Efforts have been made to teach one language other than the mother tongue of the child, and yet still provide basic education in vernacular languages. Using the environment and encouraging multi-faceted intelligence appears like two key principles that should feed in the general thinking on the Indian education system. The Indian government is far from implementing a multifaceted mode of learning, and we hope to feed in the re-evaluation process thanks to ideas received during this conference. The point raised on access to technologies, is of important concern in India, where very few students have access to computers. The curriculum should be adapted to reflect the multicultural composition of the Indian population, and make sure teachings are adapted to all different parts of the student population.

Mrs Ledum Mittee: commented on the teaching of world history. He noted that it is an essential part of the curriculum and yet very tricky to teach in objective terms. Who should thus decide of the content of such a curriculum?

Professor Desmond Cahill: stressed that more than race, linguistic diversity is a real issue when it comes to education systems in multicultural societies. In Australia for example, Deutsch immigrants, as well as immigrants from Malta, have had far more difficulties at school than populations from Italy or Crete. The problem is that those populations spoke a pigeon English that schools did not improve.

Professor Tim Brighouse thanked Mrs Amarjeet Kaur and Professor Desmond Cahill for feeding in the call for a multifaceted education. Both Australia and India need to integrate more the particular history and backgrounds of the populations at stake. He answered Mr Ledum Mittee saying that World History had to be carefully taught. However what he wanted to emphasize in his speech was the need to give students tools for reflecting and understanding the material that was taught to them. In order to do so, it is important for teachers themselves to understand where the children come from and try to create a stimulating thinking on both their personal history, and how it relates to a wider history.

## **Case Study 2: a Mauritius Example:**

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*Mrs S.N. Gayan*  
*Director*  
*Mahatma Gandhi Institute, Mauritius*

**Theme:** *Making Multicultural communities work: a focus on strengthening multicultural communities and building alliances between community and religious groups.*

### **Outline:**

- Unity through diversity: a national anthem
- Education at the core of multicultural policies
- Language as a crucial issue in a multicultural society

### **Speech:**

In Mauritius there is a great diversity of religious and ethnic backgrounds. There are population of Chinese, Indian, French and English origins; there are Christians, Muslims, Buddhists and Hindus. The question is how to bring religious groups together to enhance and maintain diversity?

#### **Unity through diversity: symbolism of a national anthem:**

Government policies have tried to achieve unity through diversity, and give a sense to a local identity. Hence, the national anthem is one people, one nation. These efforts are supported by a true and real belief in human rights and constitutional rights. If ethnic identity is a component of people's identity, the real problem when it comes to social harmony is the economic and social conditions of the population. The riots that took place in Mauritius were thus the expression of a tragic employment situation rather than of ethnic conflict.

#### **Education at the core of multicultural policies**

To achieve social harmony and the national welfare of all, the new government now focuses on education, and particularly on better access to quality education. Considerable efforts are being made to encourage social and economic mobility. Hence, efforts are being made to democratise the education system, particularly the Catholic system. The government is trying to provide the necessary capital to reform and improve both the private and public schools.

The multicultural composition of the Mauritius society, whether religious, social or ethnic, poses important questions of representation and equality in the education system. The Catholic schools have this specificity: the majority of their students are from a Catholic background. This has raised number of critics. The debate runs around state funded schools, where no such discrimination in recruitment can happen. The case has been taken to court. The judges asked for this problem to be solved outside the court. Here multiculturalism emerges as a private/public debate, thus highlighting the state's responsibility in securing equal opportunity for all.

The private sphere is trying to encroach upon the public domain. Our political and constitutional system has been modelled after Westminster. However there are increasing attempts to secularise the entire system. In this context there is a great need for a better intercultural understanding, which could start at schools with particular attention given to equality of opportunities and teachings reflecting the multicultural and multireligious background of the students. This responsibility should not only be falling upon the state. Young people particularly should connect with one another. Progress could be monitored and encouraged by either the state or the civil society.

**Language as a crucial issue in a multicultural society:**

Language is a crucial issue when it comes to coherent diversity. At school children are encouraged to study, besides English, one other language amongst Mandarin, Chinese, Hindi, Urdu, Tamil, Telugu, and Marathi. However parents from other backgrounds, whose children did not have the chance to learn their mother tongue, were discontented. They have launched a lead action against the state schools. The case is still in the hands of the court and has not yet been settled.

## **Case Study 2: a Malaysian Example:**

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*Tan Sri Musa Bin Hitam*  
*Former Deputy Prime Minister of Malaysia*

### **Theme:**

How governments can accept, understand and manage cultural diversity, and how the Commonwealth can support them and spread the practice.

### **Outline:**

For decades after its independence, the Malaysian political scene was dominated by the politics of fear, thus nurturing the perception of otherness and difference between the different cultural and religious communities. However since the 1970s considerable efforts has been made in education and economic development, promoting diversity as a strength rather than a barrier. Stereotyping of the different communities has faded, giving way to higher achievements in education, and a population celebrating multiculturalism in its public spaces. Yet there is still much to be done in terms of security, language skills and human rights education, issues in which cooperation with the Commonwealth could be highly productive.

### **Speech:**

Malaysia has acquired its independence in 1957, and very early on recognised its multi-cultural composition. Yet, beyond the formal acceptance the real question that remained unanswered lay in the implementation of social harmony. Malaysia was and is diverse in its cultural, social and religious composition. Education policy was used as a strategy to achieve national unity and overall development. Specific policies targeting racism accompanied those efforts. However, up to today there are still quite widespread racial prejudices prevalent in the society. Education is a key priority for eliminating racial friction, and helping individuals to mingle and live together.

The ethnic and religious composition of the Malaysian society has traditionally influenced the economy. Hence, the Indian community has been strong in telecommunications, and the Chinese have been strong in the prosperous commerce sector. Ideologically bankrupt, politicians with a lack of other issues to brandish, have nurtured these stereotypes to obtain votes out of fear of the other. Two political parties, one of which was Chinese-orientated, and the other being pro-Malay, and explicitly Muslim, have long dominated Malaysia. Their strategy lingered on eternal quarrels over the mischievous spirit of the other, thus leading electoral campaigns across a widely rural country, each spreading rumours about the other. The Malays would go through villages claiming that the Chinese were about to steal all the country's resources for their own benefit, a threat from which they would protect them. As for the Chinese, they would campaign arguing that they had the money to implement better employment, education and health structures, etc. For years, the Malaysian political scene was dominated by the politics of fear.

In 1969, the parliament was suspended, and restored two years later. Affirmative actions towards the eradication of discrimination was then initiated, together with strong economic policies in favour of rural development. Indigenous (Malay) people had been deprived of

education: considerable effort was put into getting them into the mainstream education and employment system. As a result of the 1970-1971 policies, both administration and education became dynamic and successful sectors. The integration of women in the education system has been particularly successful: today over 75% of the students attending universities are women. In the bureaucracy, there is a leadership well prepared to run an efficient administration. In addition, Malaysia has important natural gift such as gas and petroleum resources, which enable the country to concentrate on diversifying its economical base.

Initially the middle class was essentially composed of Malaysia's Chinese and Indian populations. Today they have contributed to a general stability of the whole country's population, and constitute the best bastion against extremism. From an official policy of cultural integration, promoting assimilation, the country has moved towards a celebration of diversity. Numerous cultural and faith celebrations are occasions of national festivities. On those days, people open their houses, and the Malaysian multiculturalism becomes a collective reality and enjoyed by all. The Prime Minister also holds annual open days, attended by thousands of people, from all the cultural and religious backgrounds.

Hence Malaysia has a positive record in terms of development and multicultural policies. It still emphasises these principles as a core set of values to insure the social and economic welfare of all. The next challenge for the Malaysian government to ensure social harmony, regards issues of security in the country.

In conclusion, Mr bin Hitam outlined a role for the Commonwealth to contribute towards country's development. Such help could be beneficial to other Commonwealth members. Once again the emphasis should be put on education, particularly on the teaching of English and the development of comprehensive curricula. Finally, the Commonwealth could promote a joint programme of human rights education, adapted to each country specificities.



## Group discussion and questions from the floor to Mr bin Hitam and Mrs S.N. Gayan:

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### **Debated themes:**

- Teaching history and world s current affairs in a multicultural society
- Questions of intermarriage

### **Discussion:**

#### **Teaching history and world s current affairs in a multicultural society**

Ravindra Kumar: History often comes down to a question of perspective. Hence, one should ask how can we be more accurate in our analysis of our times? To begin with, shouldn t we talk about world current affairs rather than world history? For example: how are the Iraqi children in British schools now going to apprehend their history?

Mrs Gayan: History is a matter of great sensibility, slavery being one of the most striking examples. Changing the title to current affairs will not change the problem. There should not be any rigidity of approach, rather there should be humility in the study and analysis of our past.

Mr bin Hitam: remarked that children are often overloaded with information, thus creating confusion instead of any better understanding.

Ms Patricia Lamour reacted to this remark by highlighting the fact that children were already overloaded with worry about the current state of the world. How could they not be? The question is then how to give them the tools to understand it, to gain knowledge, and make use of it. They have access to information, not always to understanding. Approaches to understanding should be the priority, for both student and teachers.

When we talk about diversity, one should be aware that not only the society is multicultural, but individuals themselves can be. Patricia Lamour explained that she is half Jamaican half Chinese, born in the UK, and living in Germany. From her experience, she would put an emphasis on the need for people to go look at history from their own perspective. Children should thus be encouraged to think about history, and not merely absorb the material they are given. There is a need for an overall structure that encourages one to inquire into one s identity, and provides a healing and understanding

- *Note 1: the European school: is it a model to export?*

Regarding the teaching in multicultural societies, the European schools (e.g.: the European School in Brussels) have a successful formula in which pupils have to follow classes in a minimum of two languages. This could be an interesting model to export to multilingual countries.

- *Note 2: Faith schools open to diversity*

Mr Sidney L Shipton: made a remark on faith schools: More and more people put their children in Catholic schools because of their secular curriculum is better. Faith schools do not only provide religious education. In Liverpool today more than 70% of students at , for they the Jewish schools are non-Jewish, because the education is of high standard. Same is true at the Jewish school in London.

Sir James Gobbo: stressed the difficulty in teaching different cultures and giving a diverse set of perspectives to children or students. One remedy would perhaps be to have Indigenous or local teachers coming to teach or intervene in classes, on a more regular basis, such teachers would represent the ethnic and religious diversity of classes.

Mrs S.N. Gayan: answered that this could be one solution, though it raised numerous practical questions. However, in terms of education, one should draw more on the diverse composition and thus potential of society as a whole.

Mr bin Hitam: highlighted the disastrous effect of September 11<sup>th</sup> in terms of the international characterisation of Islam. Language, communication and knowledge are being undermined by the highly stereotyping and fear that followed those events. Understanding diversity calls for more attention to avoid simplification, stereotyping and fear.

### **Questions of intermarriage**

Ms Rita Goyit: Could you tell us more about intercommunity marriages?

Mrs Gayan: intermarriage belong to the private sphere. There is no regulation, or official discourse. In practice, it is not an obvious and easy path to take, but eventually such marriages are accepted. If a priest talks about it, it will raise a lot of reaction. The Franco Mauritians are the closest community, where very rarely does intermarriage occur with other communities.

Mrs Amarjeet Kaur: in India there are affirmative laws regarding intermarriage. However, the Supreme Court makes pronouncements based on the constitution There is no provision in the constitution regarding intermarriage.

Mr Musa bin Hitam: Regarding the characterisation of the Malaysian society, the traditional perception of the different ethnic communities has faded, just as the usual and typical Chinese characterisation has faded. There are many intermarriages in Malaysia. Problems can arise when it comes to religion, but conversion is also quite usual. If Muslims can be rather reluctant and Indians quite conservative, Buddhists when it comes to conversion, are very open.

### **Case Study 3: an Australian and U.K. example — joint presentation:**

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*Mr Duncan Boyle*  
*General Manager,*  
*General Insurance*  
*Royal & Sun Alliance*

*Mr David Stewart*  
*Principal*  
*David Stewart Corporation*

**Title:** Building team diversity in the workplace: From Compliance to Commitment -  
*A case study: Royal and Sun Alliance*

#### **Outline:**

The purpose of this case study is to demonstrate how a merged global organisation creates a new set of core values, localises these, and embraces the vision, mission and value. It aims for productive diversity in the workplace, and turns principles into behaviours, actions and attitudes which can be witnessed and demonstrated at all levels of the organization. From complying with a set of prescribed human resource policies the company commits to them at the front line. This case study proposes clear strategies for a culturally diverse team culture, motivating staff to adopt necessary policies and procedures.

At the time Duncan Boyle was Group Managing Director of Royal & SunAlliance Australia, and David Stewart was the external facilitator engaged to help fast track a process that would galvanise a Diverse team in Australia

#### **Speech Summary**

Royal & Sun Alliance (RSA) is the result of the merger of Royal Insurance & Sun Alliance Insurance in the mid 1990s. Currently the organisation has over 35,000 employees operating in over 30 countries across the world, structured around three different time zones (Europe / Asia Pacific / Americas), which represents a truly diverse range of market operations in any language.

Diversity is something the organisation is consistently grappling with at both the macro and micro levels. RSA looks at diversity from several perspectives including: diversity of markets, risks, products, staff, customers, and communities.

The key challenge of any insurer is to have a consistent and aligned set of core vision, mission and values, which are locally implemented, interpreted, embraced and pursued.

When two traditional, British based, global insurers actually merge and come together the task of achieving the above is even more complicated and difficult. Merging the organisation is easy compared to merging the people and building a united diverse harmonious team culture.

The Global Vision Mission Values of RSA is: to be the market leader, in our chosen segments, in insurance and financial services . Its mission is: to fulfil the needs of our stakeholders (customers, employees, business partners & shareholders), ensuring their satisfaction and our success , and its core values have been identified as truth, trust and teamwork.

The key to the sustained long-term success of the business is for each market of the business to take these global vision, mission, values, and business principles and implement them locally.

## The Issues of Diversity

### Policies and procedures:

Royal & Sun Alliance Australia attempts to incorporate diversity in everything it does, not making it a bolt on extra or afterthought, but a core approach to everything it does. However, the key issue was getting local commitment and understanding to the core values and building up performance standards. Localising two cultures into one became the key focus for the organisation, once the merger was complete.

### The issues of diversity in Australian operations:

When the two organisations merged there were many issues surrounding diversity, including, how to capture the essential understanding of the worldwide strategies, aims, objectives, vision, mission, core values, and localise these into ones of commitment; or how to get the existing staff from both organisations actually to get to know and familiarise each others true attributes and skills. In the end, workplace diversity is behavioural. It comes down to the disciplined practices and learned behaviours of individuals and groups to ensure a harmonious and diverse workplace team culture

### What is culture?

Culture is *the way we do things around here* — the habits and practices that have become known and accepted by particular groups at particular points in time. Culture is also *what our work means to us* — the assumptions and beliefs, often un-stated, that underpin how people relate to their work, the organisation and each other, in *this* way rather than *that* way. If diversity is a core value, it has to become part of the *way we do things around here*.

## Case Study: Royal & Sun Alliance Australia

What follows is by no means a perfect process, but it actually has created a strong positive diverse team culture quicker and better than most of the RSA Business Divisions over the past five years. Diversity became one of the common good approaches to the business.

The process commenced ten months after the merger took place, and went through the following five phases:

**Phase 1: Top Down:** Create a common vision for the future and engage staff in the process:

A national taskforce was created representing volunteers from a diverse background and position in the organisation to consult, research, and recommend what the National Core Values of the Business should be.

**Phase 2: Bottom Up:** Create a local compelling commitment to team values and engaging the people

In order to achieve this, concrete programmes were set up: each business was to design and define what their *winning team* would look and feel like, in 18 months time. This provided a tangible light on the hill for each business unit to define, articulate and achieve. To strengthen the commitment, team retreats were organised, with four or five teams of five persons, identified by the local managing team. Each retreat was seen in a positive light, as people actually were able to demonstrate their skills, attributes, strengths and personalities, and were not typecast as representing a particular title, job function or work team. This helped really reinforce the notion of diversity, with people hired for their strengths, and not what they are not!

**Phase 3: A Campaign of Noticeable Change** in the first 100 days

Two weeks after each retreat, a formal debrief took place back in the workplace, where all participants from each team retreat were asked to come up with a taskforce on an issue that they would champion locally. The issue focused on team performance. Each taskforce was given the time, responsibility and empowerment to implement in full what was initially scoped at the debrief.

**Phase 4: Institutionalise the way we do things around here**

This phase took place after the first 100 days, and involved three key activities: business planning, or setting up common objectives with each individual team and making sure this process was transparent; to drive a new appraisal format and process, on both formal and informal grounds, yet more regularly; and to ensure the traditional team culture survey fed back into individual work. Things like diversity, communication, recognition, achievement, enthusiasm, feedback, direction and teamwork were explored in depth at a local level, and rated for national purposes. This process really helped local teams to sharpen their focus, to reinforce what they were doing well, and to address what they needed to improve.

**Phase 5: Anchor new approaches and maintain new agreed approaches**

Twelve months into the culture change process, a second team retreat was structured for all staff, more focused on individuals, how they team, and how teams actually think and make decisions, and resolve disputes and disagreements. This time participants were encouraged to both work in their work teams, but also to work in cross functional teams, continuously driving the notion of individual familiarity, business focus, team disciplines and workplace diversity. As a consequence of each second team retreat, local business plans were reviewed, individual aims and objectives were re-scoped, and local team virtues further enhanced and articulated. This reinvigorated the process, and helped remove any lingering scepticism that this process was just a flash in the pan.

**Phase 6: Eighteen-month milestone celebration**

Each state business unit at the end of 18 months had some form of local celebration to reward and recognise the achievements of the previous 18 months. These were also done on a national basis, and were carefully managed to ensure that both business and team cultural achievements were recognised, supported and promoted.

**Conclusion:**

Today this process is still very much in the memories of staff who participated, and very much part of the culture of staff who have been inducted into the new work culture. Today Royal & SunAlliance is a vastly different organisation from what it was, back at the time of the merger.

Continuous change and a platform of diversity is the law of the jungle in the world of insurance in 2003. As the world continues to shrink, and risk becomes more and more a crucial part of business risk management, a general insurers survival depends on the good judgements its people make together in their marketplace. This requires a thorough understanding of team practices, and a total and utter commitment to the notion of internal and external diversity. Staff are no longer characterised by their job function, who they used to be employed by, or what their title is. They are now characterised by their attributes, skills, competencies, interests and achievements. Staff is employed for its strengths, and diversity is encouraged at all levels.

To thrive in this cut throat immediate commercial world all businesses find themselves in today, staff need to be flexible and adaptive to their work environment in a global and local manner never seen before in the history of the world. History continues to repeat itself, demonstrating that those that do well, manage their horizons of diversity in a manner that fosters teamwork and performance excellence.

Hopefully this case study has not dictated how you do it. But it has given an insight into how a globally organisation went about building a strong team culture, embracing the value of diversity, and created a united approach in Australia that worked.

## **Case Study 4: a Trinidad & Tobago example:**

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*Lloyd Best*

*Director*

*Trinidad & Tobago Institute of the West Indies*

### **Outline:**

Everyone talks about global knowledge and best practice, yet there needs to be more attention and care given to develop theory at local level. The example of the Caribbean is striking in that no one belongs there, and there is no common understanding on where people come from. Diversity can thus be strength if there is an appropriate theory developed to enhance a plural yet common identity.

### **Speech Summary:**

The most practical thing to do in matters of social phenomenon is to develop theory. Development is, for example, a concept that is widely used, but greatly misused. In order to use concepts and implement policies you need to know how the country in which you wish to apply it works, what history it carries, what trends are animating its society, what future is it turning to. It is important to make strategic moves, and to achieve this we need to know where we come from.

In the Caribbean, no one is native, no one belongs and every one belongs. You cannot talk about immigration either, as peoples were moved there by others will to work. All belong to a proletarian history, and suddenly independence happened. There is then no sense of responsibility, for the core problem is that no one has a sense of the whole though everyone was brought up here. There is no concept of where people come from, no knowledge about the place they are said to belong to. There is an absence of knowledge alongside a lack of competence.

One can thus question what the union of the Caribbean means, and especially what does union stand for. There is an urgent and great need to develop a specific knowledge of the place. South America and North America have undergone very different population settlements. In South America, conquistadors fiercely invaded the continent, whereas in North America, waves of population increasingly settled down. None of this happened in the Caribbean, but no specific knowledge, accessible to all, was developed to give an understanding of what happened in the Caribbean.

We are Afrisaxons, Africans influenced by Anglo-Saxons, which has raised more confusion than anything else. Multiculturalism implies that many cultures are living next to each other. But nobody belongs in the Caribbean, unlike in Australia, New Zealand, or Toronto.

Oxford and Cambridge have influenced the economy and culture of the world. But really their institutions are representative of the economy of England. It is difficult to talk about global knowledge, where local particularism constitutes the reality of one's identity. In the Caribbean there are Hindus and Muslims living next to each other, yet they do not fight as they could elsewhere. There is more to understand a principle of religious antagonism. India is different from the Caribbean, and you need theory to appreciate their particularities, develop a sense of the place, and explore the depth of each identity.

In the Caribbean the ethos lies in the fact that no one belongs, yet no leaders have so far tried to articulate this paradigm. We might have no communal conflict lingering in troubled waters, but we have other problems, which will not be solved without more understanding of their root-cause.

Approaching diversity calls for greater attention given the need to build theory, to develop knowledge, to explore the particularities of different places.

## **Group discussion and questions from the floor to Mr Lloyd Best and Mr Duncan Boyle:**

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### **Opening remark: The great potential of diversity in the business field:**

Mr Duncan Boyle open the session by a comment on Lloyd Best s speech, insisting that the variety of backgrounds, in geographic, religious or social terms should be more explored in terms of opportunity for the business field. This conference was a great opportunity for him and his company to take on board diversity issues.

He also stressed the two following points:

- Australia, his country of adoption, is very similar to the Caribbean: the vast majority do not have long lineage belonging to the continent.
- The U.K., his country of origin, was once Norman French, and is indeed now very multicultural. Yet great care is taken here to promote diversity as a natural phenomenon and reality, rather than artificially. This also means, particularly in the business field, integrating people because of their merits and not their ethnic origin.

### **Debated Themes:**

- How in practice is it viable for businesses to think in terms of diversity?
- The need to emphasise the combination of practice and theory
- How can theories be translated in policies, and what is the role that the Commonwealth can play?
- To develop theory calls for increased access to it

### **Discussion:**

- **How in practice is it viable for businesses to think in terms of diversity?**

Kayode Fayemi: How can business think in terms of diversity without thinking in terms of the market? Is it compatible? Lloyd Best was talking about enhancing and deepening understanding about one s origin, about identity and history, how is it possible to take into account such knowledge in the business field?

Duncan Boyle: Whatever our intentions are, humility should be the ground and leading principle of any enterprise including others. And it is with such humility that business can slowly integrate more questions of diversity and exploit its potential

Lloyd Best: Where humility is concerned, one should be aware that there is fake and real humility. There are different ways to define humility, one of them being that humility consists in telling the truth. However, there is no such a thing as one truth. Being humble is also to recognise one s truth, knowing the superficiality or relativity of such a truth.



- **The need to emphasise the combination of practice and theory:**

Kayode Fayemi: The problem with theory is that if it is not based on case study it becomes pure abstraction, and thus irrelevant to the people concerned. Theory is surely an important component of effective policies, yet it must be combined with practice in order to make sense.

David Stewart: Reminded of the main importance of knowledge. The world has evolved, but people's understanding does not obviously follow the increase of knowledge.

- **How can theories be translated in policies, and what is the role that the Commonwealth can play?**

Rita Goyit reacted by saying that if there are deliberate policies dealing with diversity and relevant global knowledge. How can these be translated into strategies for implementation at local and domestic scale?

Amarjeet Kaur pointed out that there is a global knowledge circulating amongst the world's leadership. Theories and ideas flowing like financial fluxes or populations movements. Yet leaders often introduce other's models without understanding how they can work, particularly when applied to their countries.

Ms A. O. Ohohe: then asked: whether the Commonwealth still had a role to play in developing theories, and if so how could it disseminate and implement them throughout its web of 54 countries.

Lloyd Best answered: that the Commonwealth could have a role, if only it drew more on existing and potential coalitions. He added that the importance of alliances was forgotten, or not used to full capacity.

- **Develop diversity theory calls for increased access to it**

Ayo Obe carried on asking where could one find the information? Access to knowledge is still reserved to certain categories of the population, there is yet to be demonstrated a theory that is accessible and useful to all. The question remains how to be competitive in the world, and who has access and use of this theory that needs to be developed.

*Appendix 1: Statement of Principles*

## *Statement of Principles*

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1. The obligation of all to have an overriding and unifying commitment to their host country, to its interests and future first and foremost;
  2. The obligation of all to respect the basic structures and principles of their society — the Constitution and the rule of law, tolerance and equality, parliamentary democracy, freedom of speech and religion, English as a national language, and equality of the sexes;
  3. The right of all to equality of treatment and opportunity, and the removal of barriers of race, ethnicity, culture, religion, language, gender or place of birth;
  4. The right of all to express and share their individual cultural heritage, including their language and religion, coupled with the obligation to accept the right of others to express their views and values; and
  5. The need to maintain, develop and utilise effectively the skills and talents of all, regardless of their background.
- \* It is recognised that the Statement of Principles will have to take into account the special position of Indigenous Peoples.

*Appendix 2: Recommendations*

## Recommendations

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### Workshop One

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Theme: Making multicultural communities work: a focus on strengthening multicultural communities and building alliances between community and religious groups

Recommendation 1: Within the Commonwealth we need to have a more inclusive definition of a state. Within a state we have a diversity of peoples, faith, languages, cultures and ethnicities. Commonwealth nations should recognise that all peoples need to have input into the definition of a nation.

Recommendation 2: Encourage the Commonwealth to encourage religious leaders to spread tolerance based on core values.

Recommendation 3: Encourage the Commonwealth Education Ministers to use comparative analysis of faith in curricula. Study all faiths to develop understanding and tolerance.

Recommendation 4: Encourage the Commonwealth to initiate a study to identify multi-faith initiatives with the overall view of setting up a Commonwealth Multi-faith Advisory. The Commonwealth can use existing NGOs, international conferences and other resources to study this issue.

### **Workshop Two**

Theme: Policy: how the Commonwealth can support and spread best practice.

Recommendation 1: The Commonwealth is the perfect platform/forum for discussion/development of policy/programs/projects related to diversity. Therefore recommend that the Commonwealth should celebrate/disseminate successful programs among its members and focus attention on failures.

Recommendation 2: Recommend that the CPSU research typology of communal conflict in different areas, varied responses and success and failures of measures. Needs to be definition of ethnicity and other key terms.

- Recommendation 3: Evaluation of Millennium Development Goals and Poverty Reduction Strategies in terms of ethnic variables/diversity.
- Recommendation 4: Process respect for diversity requires genuine commitment to Broader participation/systemic consultation and collective ownership. Recommend that the Commonwealth should encourage member states to ensure above occurs and should itself engage with civil society in its own processes.
- Recommendation 5: It was recommended that the Statement of Principles from the Brisbane *Diversity Matters Conference* be endorsed by Commonwealth Ministers.
- Recommendation 6: The Commonwealth commitment to diversity has to be supported by adequate funding to Commonwealth Institutions if diversity goals are to be achieved.
- Recommendation 7: Recommend that there be initial study and preparation for Commonwealth declaration on religious and interfaith relationship.

### **Workshop Three**

Theme: Cultural and linguistic pluralism as a social and economic benefit.

- Recommendation 1: Recommend that the Commonwealth conduct a Commonwealth Business Summit for the express purpose of building a framework upon which a common platform of productive diversity can be defined, applied and indeed measured.
- Recommendation 2: Recommend that the Commonwealth initiate a campaign which highlights the economic benefits (by showcasing) of productive diversity to Commonwealth trade and business networks.
- Recommendation 3: Recommend that the Commonwealth create a Commonwealth business network to help learn, showcase, share and access knowledge of cultural business issues.
- Recommendation 4: Recommend that the Commonwealth create a working party of a cross section of representatives to come up with and coordinate practical strategies to access, mature and share knowledge on trade diversities and cultural specifications.
- Recommendation 5: Recommend that the Commonwealth research what cities of the Commonwealth are practically doing to foster the development of culturally diverse businesses, and provide feedback on what does and does not work.

## **Workshop Four**

Theme: Practical Ways for building social harmony through public policy initiatives.

Recommendation 1: Language:

- a) Promote multilingualism as a core value to multiculturalism. Multilingual is fundamental to keep up with globalisation trends, and to promote multicultural society. This should be put forward at the political and policy level, as well at more individual and creative level.
- b) There should a real effort to promote bilingualism, or more if possible. But this should in the same time allow children to learn in their native language in order to have proper understanding of basic learning.
- c) Providing multilingual curriculums, and creating multicultural environment. It implies working with children/students as well as with parents, providing access to education in your local/mother-tongue language.
- d) Primary school should thus be in one s first language in order to promote other understandings.
- e) Exchange of study trips:  
Promote exchange projects at children/student/ teacher level. This should be based on simple model of exchanges, not only academic, but individual based. There should be special care given to universality of such programmes, in which no countries should be privileged.
- f) There should be studies developed as to how to develop networks at the educational level, to exchange data, models, and create interaction in order to de-mystify the other and undo or prevent stereotypes of different cultures.
- g) Positive environment:  
There should be effort made to provide multilingual environment in general. For example if this is not promoted at professional level, there will be no will from the parents to push forward multilingual education. This concerns health and cultural manifestations as well.

Recommendation 2: Networking is an essential tool to develop diversity, understanding and representation of diversity:

- a) Establish a database/mapping, of all existing organizations, movements, cultural groups, etc. who want to participate in creating and developing diversity and interaction. This will enhance dialogue and exchanges, but also enable people in some countries to find solution to problems encountered in other countries (cf discussion on language and possibility of drawing on the Indian model to come to terms with problems in other multicultural countries such as Nigeria or Ghana).
- b) The networks have to be accessible to all, which means it has to be correctly advertised as well. Network and access are her two key words.

Recommendation 3: Health:

Diversity of health systems should be explored.

*Appendix 3: Recommendations to be actioned*

**From all the workshops the following Recommendations  
were agreed to be actioned as priorities:**

1. Recommendation

The Statement of Principles from the Brisbane *Diversity Matters Conference* be endorsed by Commonwealth Ministers.

Action

The Commonwealth Policy Studies Unit, Australian Multicultural Foundation and the Commonwealth Foundation to action this.

2. Recommendation

The *Second Diversity Matters Conference* Report and Recommendations to be presented to the Commonwealth Summit, Nigeria 2003, and to the Commonwealth Education Ministers Conference.

Action

The Commonwealth Policy Studies Unit, Australian Multicultural Foundation and the Commonwealth Foundation to action this.

3. Recommendation

That the Commonwealth Policy Studies Unit research typology of communal conflict in different areas, varied responses and success and failures of measures. Needs to be definition of ethnicity and other key terms.

Action

The Commonwealth Policy Studies Unit offered to undertake such research, subject to funding being made available.

4. Recommendation

Encourage the Commonwealth to initiate a study to identify multi-faith initiatives with the overall view of setting up a Commonwealth Multi-faith

Advisory. The Commonwealth to use existing NGOs with previous experience and knowledge in the area.

Action

The Australian Multicultural Foundation (subject to funding being made available) agreed to coordinate a gathering of all relevant institutions and NGOs within the Commonwealth to further the Recommendations.

5. Recommendation

That the Commonwealth support a Commonwealth Business Summit for the express purpose of building a framework upon which a common platform of productive diversity can be defined, applied and indeed measured.

Action

David Stewart Corporate and the Australian Multicultural Foundation to action this recommendation by approaching the Commonwealth Business Council.



Appendix 4: Programme of the Conference

**Second Diversity Matters Forum**

17<sup>th</sup> & 18<sup>th</sup> March 2003

Rooms 329/330, Senate House, University of London, Malet Street,  
London WC1

**Programme**

Day One

Monday 17<sup>th</sup> March 2003

9:00am      Registration

9:30am      Welcome and Introduction

Mr Richard Bourne  
Head of Commonwealth Policy Studies Unit  
Institute of Commonwealth Studies  
University of London

Mr B. (Hass) Dellal OAM  
Executive Director  
Australian Multicultural Foundation

9:45am      Plenary Address A

*Policy: how the Commonwealth can support and spread best practice*

Speaker:

The Hon Sir James Gobbo AC CVO  
Chairman of the Australian Multicultural Foundation

10:30am      Morning Tea

- 11:00am Plenary Address B:  
*Multicultural and Religious communities in a Global Order:*
- Speaker:  
Desmond Cahill  
Professor of Intercultural Studies  
RMIT University, Melbourne
- 11:30am Group Discussion and Questions from the floor
- 12:00pm Lunch
- 1:00pm Plenary Address C  
*Cultural and linguistic pluralism as a social and economic benefit*
- Speaker:  
Ms Yvonne Thompson  
Board Member — London Development Agency  
Chair of the Department of Trade and Industry's Ethnic Minority Business Forum
- 1:30pm Plenary Address D  
*Practical ways for building social harmony through public policy initiatives*
- Speaker:  
Ms Ayo Obe  
Human Rights Lawyer and member of Police Service, Commission, Nigeria
- 2:00pm Group Discussion and Questions from the floor
- 2:30pm Workshops  
Four **concurrent** workshops each addressing the themes raised in each of the Plenary Addresses to develop Resolutions
- Workshop 1  
Chair: Professor Jagdish Gundara  
UNESCO Professor of Intercultural Studies  
London Institute of Education  
Covers issues that would be raised in Plenary Address A, such as: post 9/11/2001; nation building; human rights; refugee issues; Indigenous peoples and their rights in a diversity strategy; citizenship and its responsibilities; religious diversity

Workshop 2

Chair: Dr Christopher Kolade  
Nigerian High Commissioner to the UK

Covers issues that would be raised in Plenary Address B, such as: inclusivity in Commonwealth policies; implementation of diversity policies; how diversity can be inclusive and non-hierarchical; how Commonwealth countries have sought to emerge from communal conflict; access to and equity in services

Workshop 3

Chair: Professor Tim Shaw  
Professor of Commonwealth Governance and Development,  
Director of the Institute of Commonwealth Studies,  
School of Advanced Study, University of London

Covers issues that would be raised in Plenary Address C, such as: productive diversity; trade; economic benefits; sharing knowledge and resources; business and networks

Workshop 4

Chair: Ms Amarjeet Kaur  
All-India Trade Union Congress

Covers issues that would be raised in Plenary Address D, such as: access and equity issues; health; employment; culture; curriculum and multicultural education; schools; language

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3:30pm	<u>Afternoon Tea</u>
4:00pm	<u>Workshops</u> (to continue discussion and to draft preliminary outcomes and resolutions from the workshops for presentation on Day 2)
5:00pm	<u>Summary of Day One</u>
5:30pm	<u>Close of Day One</u>
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6:00pm	<u>Evening Reception</u> Marlborough House, London SW1 <i>Courtesy of the Commonwealth Foundation</i>

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Day Two — Showcasing Case Studies and preparing a Diversity Action Plan

Tuesday 18<sup>th</sup> March 2003

This day is designed to showcase programmes and projects that relate to each of the themes discussed on the previous day (one case study per theme).

- 9:00am            Introduction to Day Two
- 9:10am            Keynote Address  
*Education: Practical ways for building social cohesion through education*
- Speaker:  
Professor Tim Brighouse  
Commissioner for London Schools, UK
- 9:40am            Group Discussion and Questions from the floor
- 10:00am           Morning Tea
- 10:30am           Case Study 1: a Mauritian example  
Mrs S N Gayan  
Director  
Mahatma Gandhi Institute, Mauritius  
Related to theme A:  
*Making multicultural communities work: a focus on strengthening multicultural communities and Building Alliances between community and religious groups*
- 11:00am           Case Study 2: a Malaysian example  
Tan Sri Musa bin Hitam  
Former Deputy Prime Minister of Malaysia
- Related to theme B:  
*Policy: how governments can accept, understand and manage cultural diversity and how the Commonwealth can support them and spread the practice*
- 11:30am           Group Discussion and Questions from the floor
- 12:30pm           Lunch

- 1:30pm      Case Study 3: an Australian and UK example — joint presentation  
                 Mr Duncan Boyle (UK)  
                 General Manager  
                 General Insurance  
                 Royal & Sun Alliance  
  
                 Mr David Stewart (Australia)  
                 Principal  
                 David Stewart Corporate Pty Ltd  
  
                 Related to theme C:  
                 *Cultural and linguistic pluralism as a social and economic benefit*
- 2:00pm      Case Study 4: a Trinidad & Tobago example  
                 Mr Lloyd Best  
                 Director  
                 Trinidad and Tobago Institute of the West Indies  
  
                 Related to theme D:  
                 *Practical ways for building social harmony through public policy initiatives*
- 2:30pm      Group Discussion and Questions from the floor
- 3:00pm      Afternoon Tea
- 3:30pm      Workshops and Report-back  
(Workshop groups to reconvene briefly to summarise and report back the resolutions and outcomes)
- 4:30pm      Preparation of the Commonwealth Action Plan for Diversity  
                 Mr Richard Bourne  
                 Head of Commonwealth Policy Studies Unit  
                 Institute of Commonwealth Studies  
                 University of London
- 5:30pm      Close of Conference

*Appendix 5: List of Participants*

Mr Asif Ahmad	Commonwealth Coordination Dept., Foreign and Commonwealth Office, London
Mr James Akampumza	Postgraduate student, Institute of Commonwealth Studies, London, UK
Mrs Bunmi Akata-Ohohe	Africa Today Magazine, London, UK
Ms Michelle Baldeosingh	Consultant, London, UK
Mr Colin Ball	Director, Commonwealth foundation, London, UK
Mr Lloyd Best,	Trinidad and Tobago Institute of the West Indies, Trinidad
Mr Paul Bishop	Fullemploy, London, UK
Professor Gary Bouma	Monash University, Australia
Mr Richard Bourne	Head of the Commonwealth Policy Study Unit, London
Mr Duncan Boyle	Royal & Sun Alliance, Australia
Professor Tim Brighthouse	Chief Education Officer, Birmingham
Professor Desmond Cahill	Professor of Intercultural Studies, RMIT University, Melbourne, Australia
Ms Dems Cotgrave	London Development Agency, London, UK
Mr Gerard Daniells	Executive Director, Australian Police, Multicultural Advisory Bureau
Mr Hass Dellal	Director, Australian Multicultural Foundation, Australia
Mr Matt Deushter	Third Political Secretary, Canadian High Commission, London, UK

Mr Alistair Duncan	Altajir World of Islam Trust, London, UK
Dr Kayode Fayemi,	Dir., Centre for Democracy and Development, Nigeria
Mr A. Fortuna	High Commissioner for Mozambique, London, UK
Mr David French	Director, Westminster Foundation for Democracy, London
Mrs S.N. Gayan,	Director, Mahatma Gandhi Institute, Mauritius
Mr Ram Gidoomal CBE	Chairman, Boost Steering Committee, Citylife Ltd, London
Ms Rita Goyit	Gender Desk Officer, Nigeria Labour Congress, Nigeria
Hon Sir James Gobbo	Chairman Australian Multicultural Foundation, Australia
Professor Jagdish Gundara	UNESCO Pr. Of Intercultural Studies, Institute of Education, London
Mr Sam Gundimeda	PhD student, SOAS, London, UK
Tan Sri Musa bin Hitam	Former Malaysian Deputy Prime Ministers, Malaysia
Mr Tony Humphries	Commonwealth Coordination Dept., Foreign and Commonwealth Office
Ms Amarjeet Kaur,	National Secretary of All Indian trade Union Congress, New Delhi, India
Dr Christophe Kolade	Nigerian High Commissioner to the UK, London, UK
Mr Ravindra Kumar,	Chair Person, Asia News Network and Director & Editor, The Statesman, London, UK
Ms Patricia Lamour	Education Consultant, Germany
Mr John Larose	George Padmore Institute, UK

Mr Dare Lasisi	The Montitor Newspaper of Nigeria, Nigeria
Ms Sandra Massiah,	Public Service international, Barbados
Mrs Sandra McIntyre-Trotman	Acting High Commissioner, Trinidad and Tobago High Commission, London
Ms Laksmi Menon	Policy Officer, DFID, London, UK
Mr Ledum Mitee,	President of MOSOP (Movement for the Survival of the Ogoni People), Nigeria
Mr Stuart Mole	Director-General, Royal Commonwealth Society, London, UK
Mr Chaz Morse	Postgraduate student, Institute of Commonwealth Studies
Mr Tara Kumar Mukherjee	President, European Multicultural Foundation, London, UK
Professor John Nieuwenhuysen,	Institute for the study of global movements, Monash University, Victoria, Australia
Mrs Ayo Obe	President, Civil Liberties Organisation, Nigeria
Ms A. O. Ohohe	Africa Today, Nigeria
Mr B. Persaud	Economic Consultant, London, UK
Dr. Beko Ransome-Kuti,	Director, Centre for Constitutional Governance, Lagos, Nigeria
Ms Rebecca Reynolds	Commonwealth Human Rights Initiative, London, UK
Mrs Bernice Sam-Baiden	Commonwealth Human Rights Initiative, Accra, Ghana
Ms Amanda Shah	Project Officer, Commonwealth Policy Study Unit, London, UK
Professor Tim Shaw	Director, Institute of Commonwealth Studies, London



Mr Sidney L Shipton	Co-ordinator, The Three Faiths Forum
Ms Margareth Stephens	Project Manager- My Place, Asia Education Foundation, Melbourne University, Australia
Mr David Stewart	David Stewart Corporate, Australia
Ms Yvonne Thompson	London Development Agency Board Member, and Chair of the Department of Trade and Industry s Ethnic Minority Business Forum
Ms Gina Trotz	Project Manager, Diversity, equality and Minority Business, London Development Agency
Ms Kerrie Tucker	ACT Greens MLA for Molonglo-Legislative Assembly, Australia
Dr Helena Whall	Project Officer, Commonwealth Policy Study Unit, London UK