

# *INTERCULTURALITY as an agent of peaceful co-existence, respectful of DIVERSITY, the case of Itapúa in South Eastern Paraguay*

*Prof. Beatriz González de Bosio*

*Second Gathering of Cultural and Environmental Agents  
National University of Itapúa*

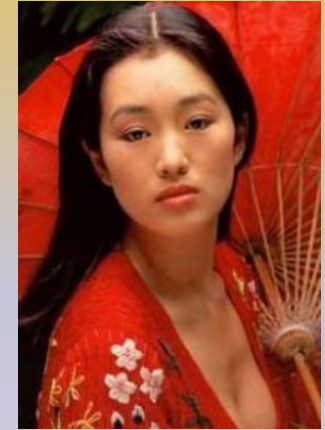
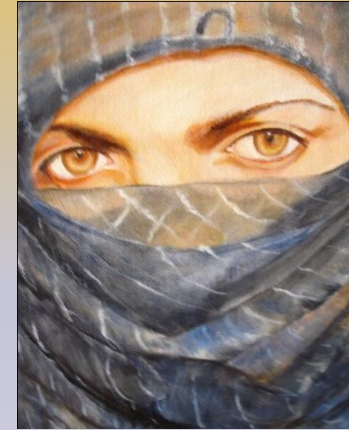
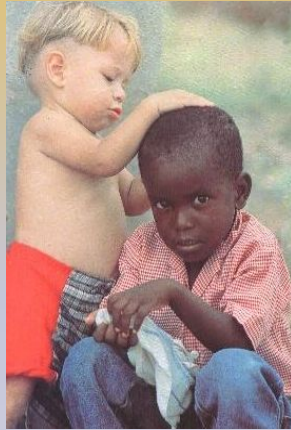
*11 October 2012*

# *Interculturality*

## *Concept*

- Interculturality is the process of communication and interaction among persons and human groups whence no cultural group is above any other, favoring at all times integration and co-existence among cultures.
- The relationship thus established is based upon a **respect of diversity** toward mutual enrichment.

*All human beings have a right to a dignified life within the framework of respect for their cultural identity in this diverse, plural, but still alarmingly unequal world ... .*



*Chapter VII of the Annals  
of the IX Encounter of the  
Corridor of Ideas of the  
Southern Cone develops the  
subject of:*  
**INTERCULTURALITY  
AND IDENTITY.**

**Beatriz G. de Bosio**  
**José Zanardini**  
(Compiladores)

**ENSEÑANZAS DEL BICENTENARIO ANTE  
LOS DESAFÍOS GLOBALES DE HOY:  
Repensando el Cambio para Nuestra América**

**IX ENCUENTRO DEL CORREDOR  
DE LAS IDEAS DEL CONOSUR  
23 - 24 - 25 de julio de 2008  
Asunción, Paraguay**



Centro de Estudios Antropológicos de la  
Universidad Católica (CEADUC)  
Biblioteca de Estudios Paraguayos - Vol. 85



# Cultural Subjectivities

- *Other Cultures*
- *Other Beliefs*
- *Other Ideologies*
- *Other Economies which open horizons of understanding of thoughts and actions.*



# Culture

- Set of distinctive spiritual, material, intellectual and affective features characterizing a society or a social group (UNESCO)
- It is the manner in which people think, eat, dress, arrange the house, engage in politics, speak or remain silent. It is that which makes a people live in a way that gives the group identity and distinguishes it from the rest.



## *Admitting the other and diversity*

- Friary Bartolomé de Las Casas, (1484-1566) dominican monk, appointed *Protector of the Indians* en 1516, became aware of the unfair system of the Spanish Conquest of America.
- His work: ***Briefest relation of the destruction of the Indies***, dedicated to Prince Philip (later, King Philip II), then in charge of affairs in the Indies, with the objective that the future King of Spain take notice of the abuses committed by the Spanish in America.



*Pintura de Fray Bartolomé de las Casas, realizada por Esquivel, Vicente en 1870*



## *Admitting the other and diversity*

- The famous debate in Valladolid **On the human or otherwise condition of the Indian**, (1550 y 1551), between Juan Ginés de Sepúlveda, who held that the Indians were inferior and the convenience that they be subjected to the conquerors, and Friar ***Bartolomé de las Casas***, in defense of the Indians, who, responding to the dangers contained in Sepúlveda's argumentation, impugned and destroyed the basis of such a thesis



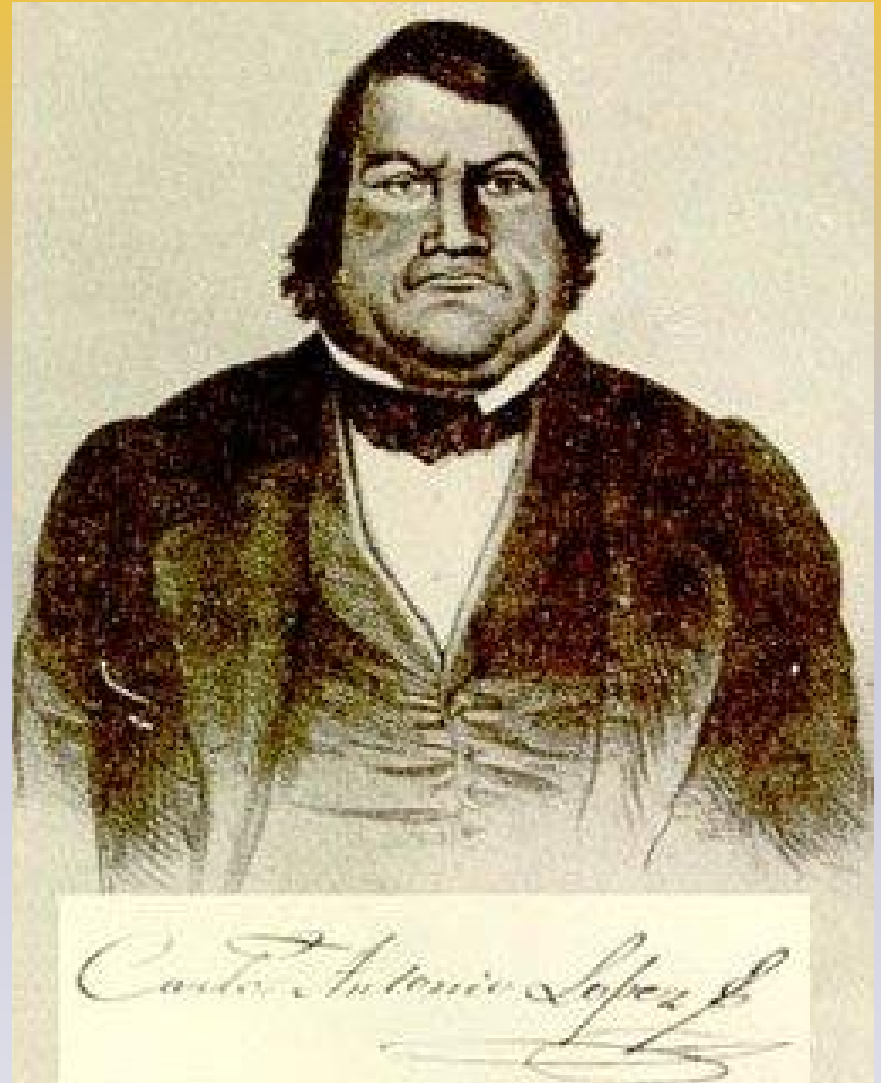
*Grabado del Siglo XVII " Una india simbolizando la madre América, ayudada por su esposo, da de mamar al Padre de las Casas en su lecho de muerte*



## *Rights and Guarantees of the Original Peoples, a problem still unsolved*

- In the 19th Century, with the Independence movements and the rise of republics in our countries, there surfaced a “homogenizing” tradition that excluded the indigenous communities.
- Liberal thinking prevailed, attached to ideas of rationalism and progress as a world view, which gave it a seal of growth and development at the expense of the exploitation of the originary peoples and other minorities.

- With the Decree of October 7, 1848, Don Carlos Antonio López effected radical changes in the “status” of the indigenous communities, by which the land and stock of the 21 Indian villages were expropriated, with which the State ended up concentrating all the wealth of the country under its control.



- Among the 21 villages were Ypane, Guarambaré, Ita, Yaguarón, Atyrá, Altos, Tobatí, Itapé, Caazapá, Yuty, Belén, San Estanislao, San Joaquín, Santa María, Santa Rosa, San Ignacio, Santiago, San Cosme, Trinidad, Jesús and Carmen del Paraná.
- These settlements represented the communal property of the Indians which was part of their system of values.

- *The current vía crucis of the Paraguayan Indians, assimilated along with their descendants, began with this decree of 1848 which suddenly deprived them not only of their means of subsistence, but also of their communal values and living system.*
- *This Decree is engraved in the positivist thinking of the dialectics between tradition/modernity, linked to ideas of rationalism and progress as cosmovision.*
- *The ethnic culture of the Indians was doomed as they adopted Spanish surnames whereby they were forced with a degree of violence to forfeit their identity.*



## *Paraguay is multi ethnical and pluricultural*

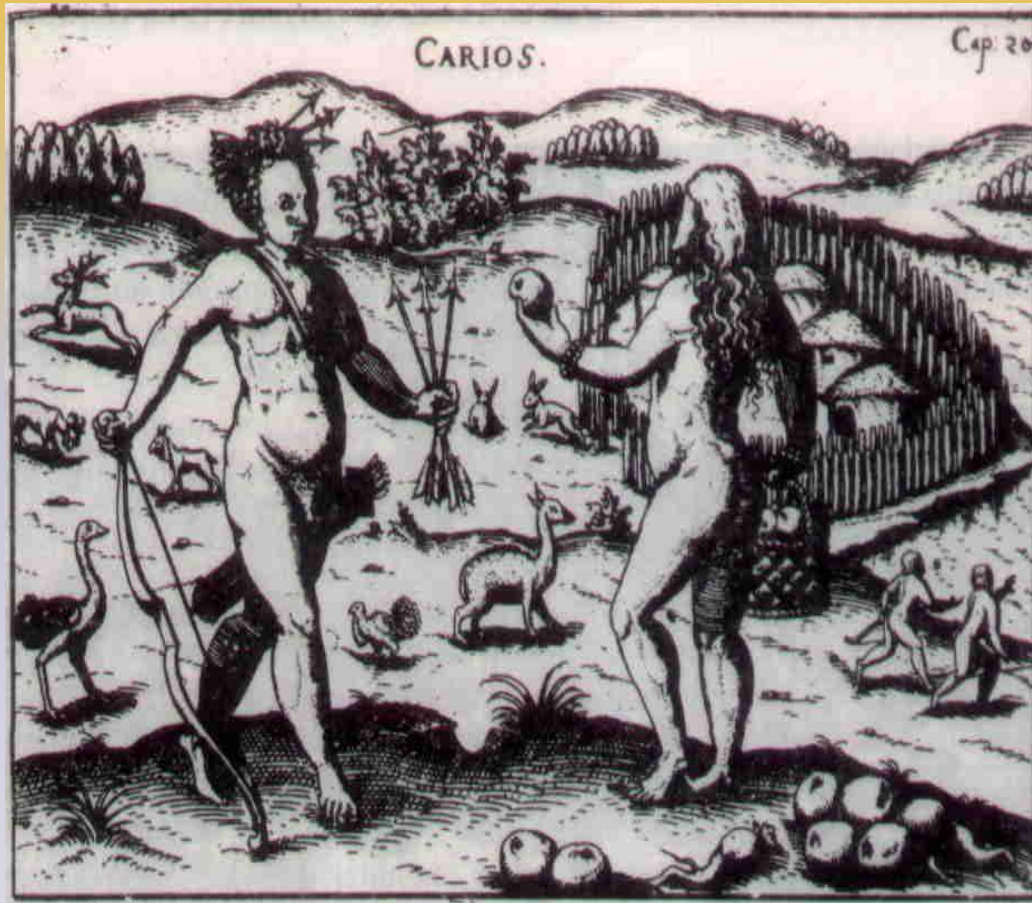
- *In the pre Columbian era, the original inhabitants of this territory, as in the rest of the Americas, were indigenous people of different ethnicities.*
- *With the arrival of the Spanish Conqueror, the biological and cultural miscegenation took place with the Karió of the Guarani family. The Conquest was **fundamentally a military undertaking of imposition of the Spanish power** in América, and therefore, of imposition of cultural, economic, social, political, and religious schemes.*

*The Guaraní were disseminated in an immense territory covering from the Amazonas basin to the surroundings of the Plata River.*



# Paraguay is multi ethnical y pluricultural

- The new society inherited the religion, the language, the institutions of Spain, but it had a peculiar feature because by living a distinct process of miscegenation, the local language was kept alive through the centuries, unique in Latin America.



- Paraguay has 20 ethnic groups registered in 5 linguistical families.
- They are related by ecological horizons.



### References

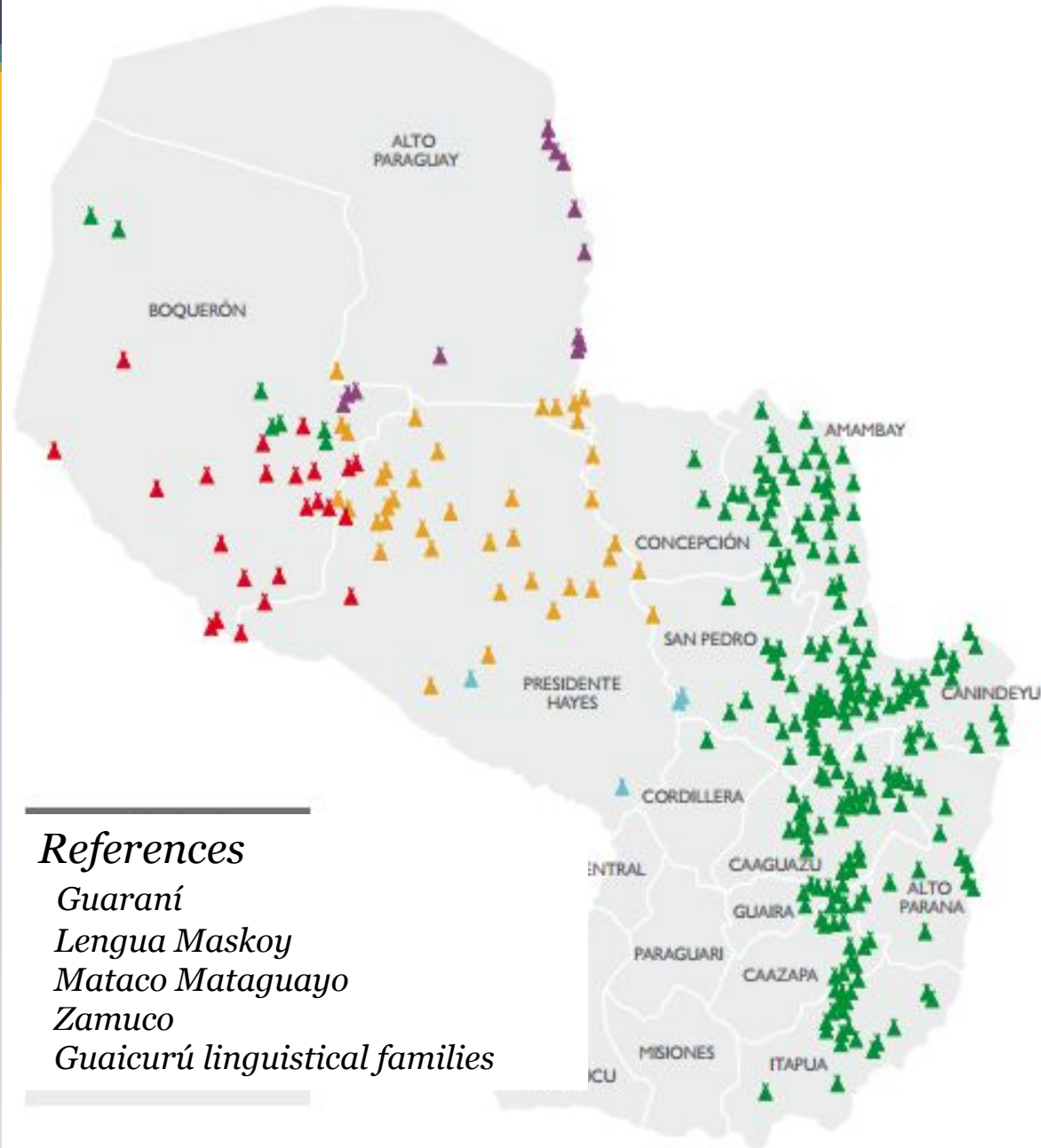
*Guaraní*

*Lengua Maskoy*

*Mataco Mataguayo*

*Zamuco*

*Guaicurú linguistic families*





# *Ethnics groups joined in five linguistical families*

- *Guaraní:*

- Pãi- Tavyterã
- Avá Guaraní
- Mbyá
- Aché Guayakí
- Guaraní Occidentales
- Ñandeva

- *Mataco*

- Nivaculé
- Mankuy
- Maká

- *Lengua:*

- Entleht Norte
- Enxet Sur
- Angaité
- Sanapaná
- Guaná
- Toba-enenlhet
- Maskoy

- *Zamuco*

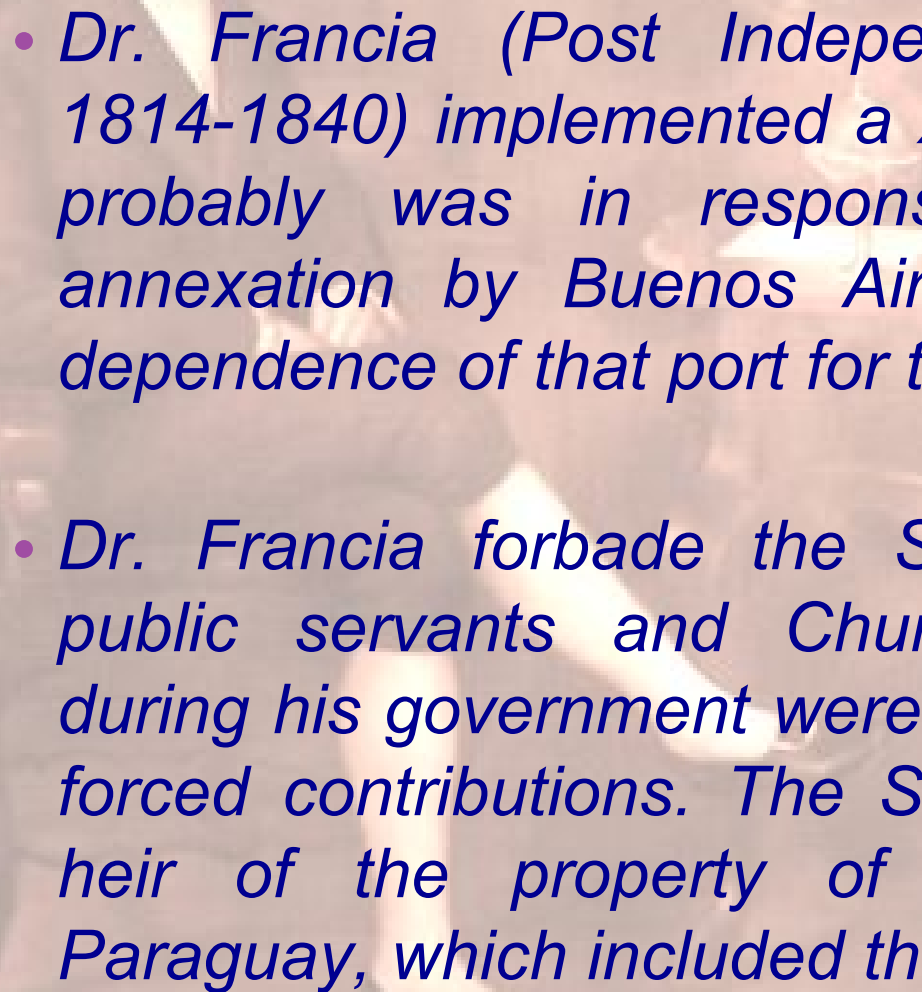
- Ybytoso
- Tomárãho
- Ayoreo

- *Guaicurú*

- Toba Qom

## *History of migratory policies*

- All governments of Paraguay were aware of the vastness of the territory and the scarcity of population and they encouraged immigration, developing colonization policies. Laws were enacted offering advantages and privileges to the immigrant.
- ***In the 18th Century, Asunción receives the migratory flow of a commercial class entering through the port of Buenos Aires***, responding to the policies of opening ports by the Bourbon Kings and the Industrial Revolution.
- The Colonial ruling class, descendent of Conqueros and Comunero leaders, settle in rural areas, engage in cattle raising, leaving their spaces in the Cabildo to the more prominent Spanish merchants.

- 
- A faint, sepia-toned portrait of Dr. Francia, a man with a long white beard and dark hair, wearing a dark coat and a white cravat, is visible in the background on the left side of the slide.
- *Dr. Francia (Post Independence ruler between 1814-1840) implemented a xenophobic policy which probably was in response to the threats of annexation by Buenos Aires and to our eternal dependence of that port for trade.*
  - *Dr. Francia forbade the Spanish from becoming public servants and Church priests. Foreigners during his government were subjected to prison and forced contributions. The State declared itself sole heir of the property of foreigners residing in Paraguay, which included the religious orders.*

- The migratory flux reached larger emphasis beginning with the postwar of the Triple Alliance.
- *In the second half of the 19th Century, the ruler was Don Carlos Antonio López who implemented the first colonization project. In May, 1855 the place was chosen where immigrants would settle, in the Reduction Amancio González y Escobar, today Villa Hayes. The experience was known as the «Nueva Burdeos» Colony with French settlers.*



- It is important to mention that the colonization in the postwar was oriented basically to European migrants. Women took an agricultural role in view of the demographical disaster resulting from the War of the Triple Alliance. She is left alone with her offspring to build the national reconstruction.
- ***Government property is privatized as part of a liberal economic policy and later with the sale of Public Land and Yerba Forests by Laws of 1883 and 1885***, the phenomenon of latifundia is initiated in Paraguay.

*The many CONSORTIA would today occupy a large portion of the national territory....*

- 1. Carlos Casado: 6.000.000 hectares (1 Ha. equals 2.2 acres)*
- 2. La Industrial Paraguaya: 2.800.000 Ha.*
- 3. Domingo Barthe: almost 2.000.000 Ha.*
- 4. The Paraguay Land and Cattle Company: 1.600.000 Ha.*
- 5. Mate Larangeira: 800.000 Ha.*
- 6. Liebig's Extract of Meat: 500.000 Ha.*
- 7. Societe La Fonciere: 500.000 Ha.*
- 8. Sociedad Rural Belga Sudamericana: 300.000 Ha.*

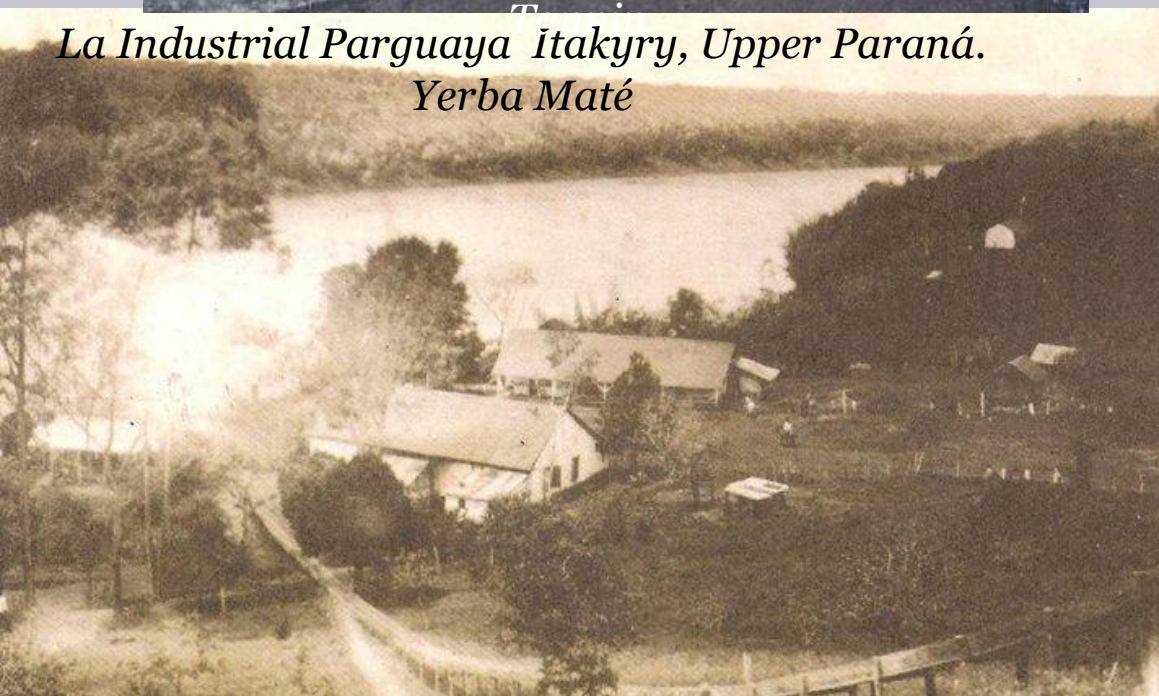


*Carlos Casado Company in Puerto Casado.*



*Lands  
of Domingo  
Barthe*

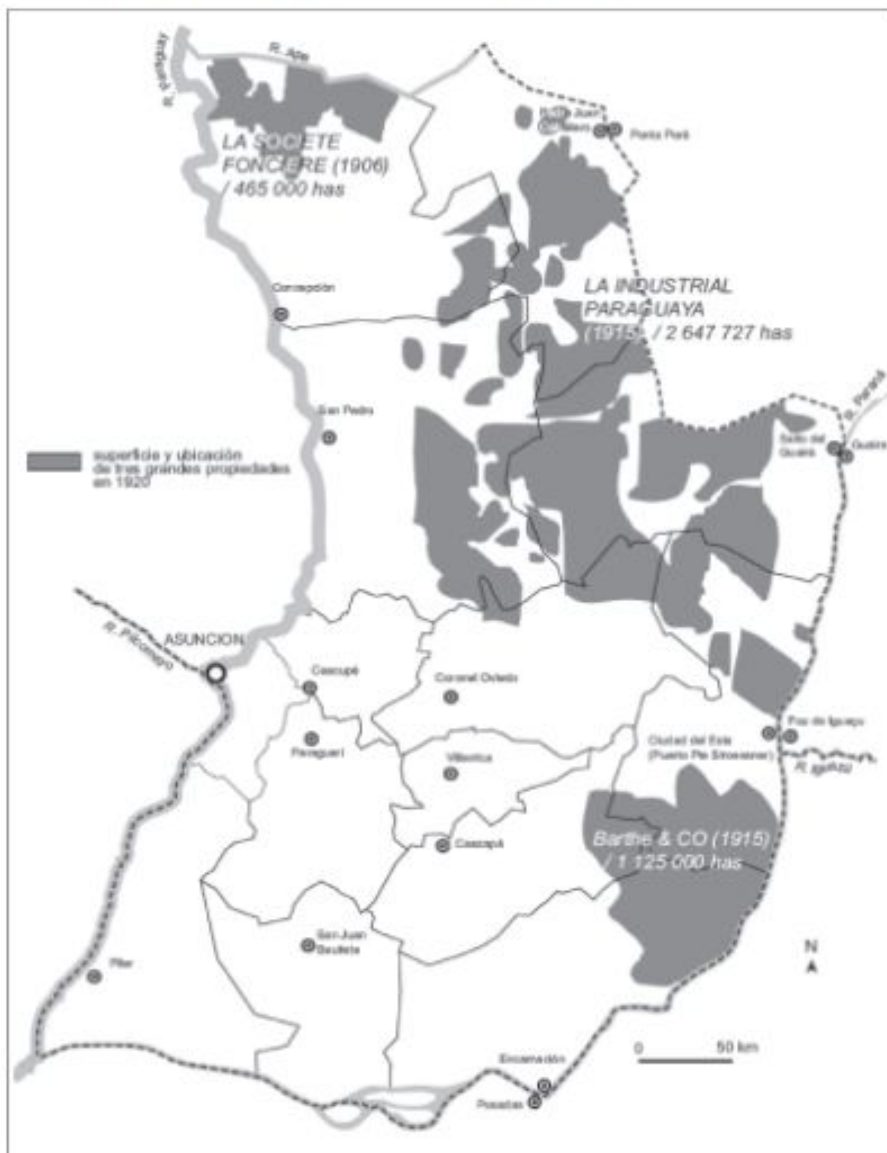
*La Industrial Paraguaya Itakyry, Upper Paraná.  
Yerba Maté*



*Mate Larangeira , Capitán Bado,  
Department of Amambay. Yerba Maté*



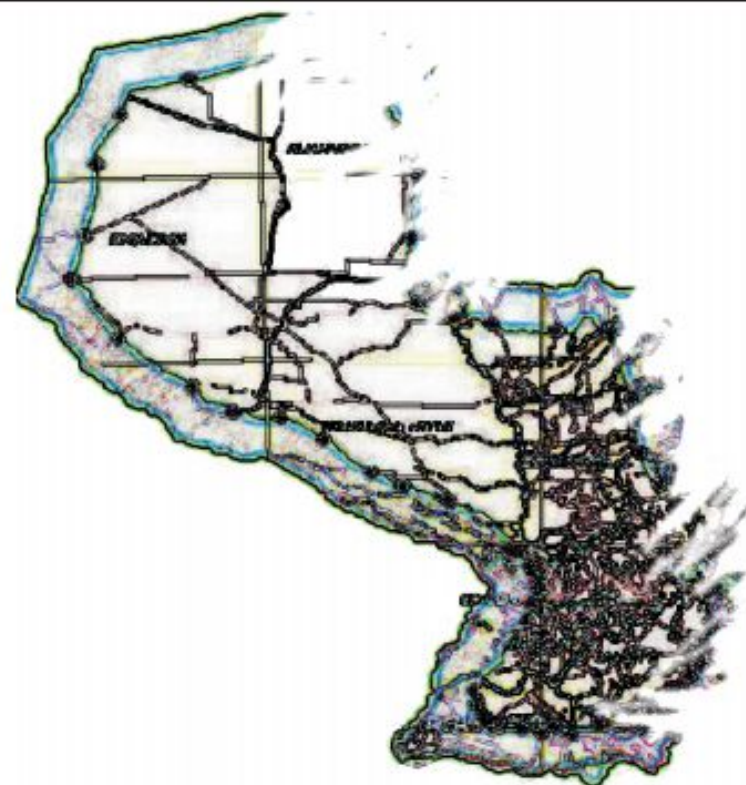
Mapa 3. Los latifundios de las fronteras paraguayas hacia 1920



Fuente: Souchard, Sylvain, 2007, *Geografía de la migración brasileña en Paraguay* (Asunción: ADEPO-UNFPA)

## EXTRANJERIZACIÓN DEL TERRITORIO PARAGUAYO

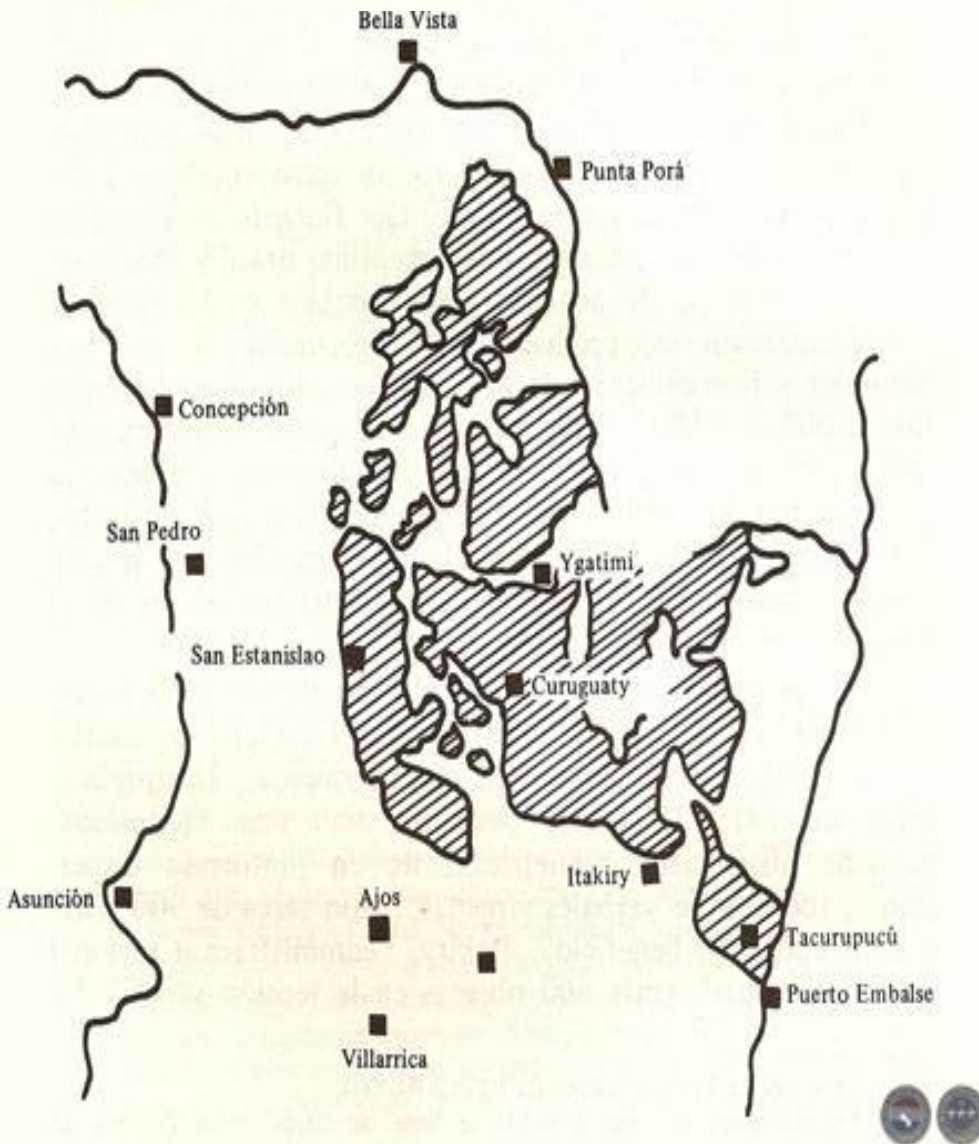
Marcos Glauser





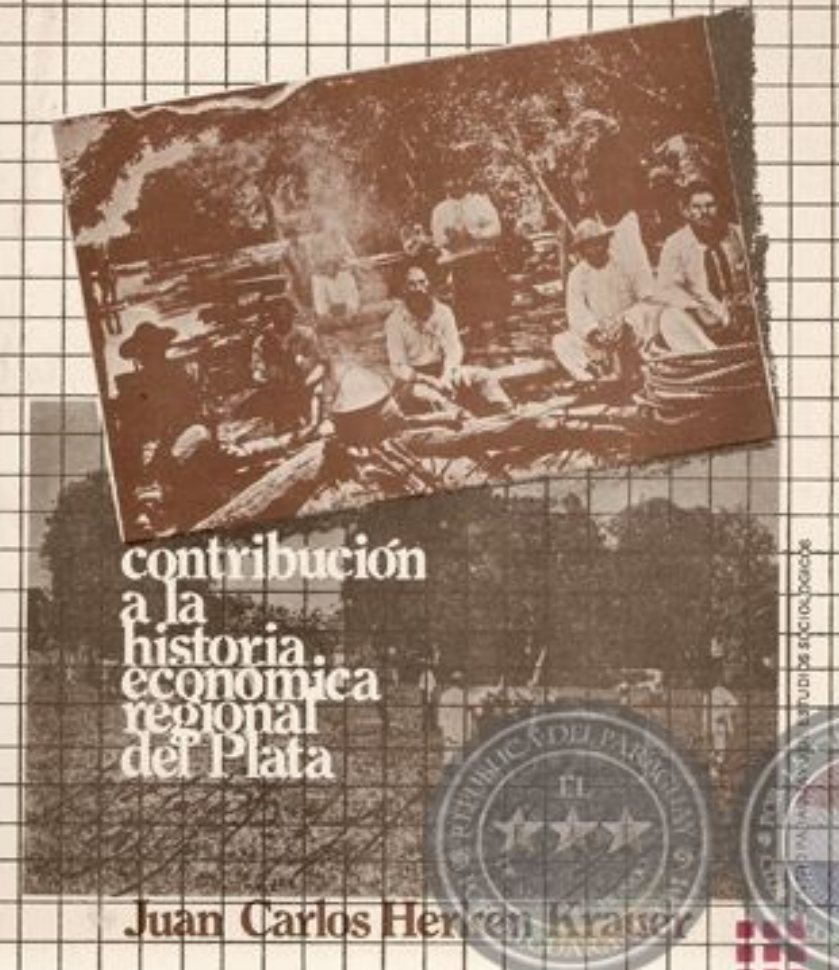
- The economic growth of part of the 20th Century was based upon agricultural export enclaves of Anglo Argentine or Anglo American capitals:
  - *Tannin factories,*
  - *Meat Packing*
  - *Yerba Maté production*
  - *Timber extraction*
- During WWI, the model generated economic success with scarce wealth distribution effects or job creation.

LOS YERBALES EN EXPLOTACION DE LA INDUSTRIAL PARAGUAYA. C. 1915 (6)



Departaments de Amambay, Canindeyú and part of San Pedro

EL PARAGUAY RURAL  
ENTRE  
1869 y 1913



Edition of 1984

Luis A. Campos Dorla

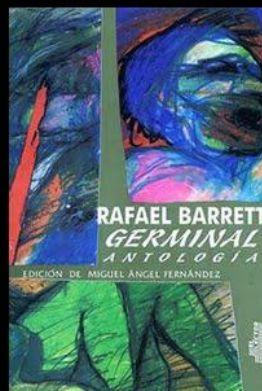
# APUNTES DE HISTORIA ECONÓMICA DEL PARAGUAY

Desarrollo, auge y decadencia  
de una economía de enclaves



INTERCONTINENTAL  
EDITORIAL

# RAFAEL BARRETT



“Lo que son  
los verbales”

Fuente:  
GERMINAL: ANTOLOGÍA  
por RAFAEL BARRETT;  
Edición de MIGUEL FERNÁNDEZ,  
Editorial El Lector,  
Asunción-Paraguay  
Edición digital: BIBLIOTECA  
VIRTUAL CERVANTES



Rafael Barrett

# El Dolor Paraguayo



# Territorio y Población

Nuevas dinámicas  
regionales  
en el Paraguay

Fabrizio Vázquez

Serie  
Investigaciones  
"Población  
y Desarrollo"  
Volumen III



gtz





- **THE MENSÚ**

- **Forest... night... moon... Pain in the yerba groves  
silence vibrated in solitude  
and the heartbeat of the forest breaks the quietness  
with the sad singing of the poor mensú.**

**Yerba.. green... yerba... In your immensity  
I'd like to be lost in order to rest  
and in your fresh leaves find the honey  
that would soothe the wound of the cruel whip**

**Neike...neike (moving..)... The scream of the foreman resonates  
neike...neike... Ghosts of the night that never ends  
Nasty night that walks toward the dawn of hope,  
better day that will be forged by good hearted men.**

**River...old man...river... Coming down steady,  
I wish I went with you in search of brotherhood,  
peace for my land, every day redder with the blood of the poor mensú.**

- **Lirics: RAMÓN AYALA**
- **Music: JOSÉ VICENTE CIDADE**



*Monument to the Mensú. Central Square of Capitán Bado.  
Departament of Amambay*

## *Public Policies of Immigration and Colonization*

- ***Law of Immigration*** of 6 October 1903 of the government of Col. Juan Antonio Escurra, *considered an immigrant “that foreigner, apt for work, not older than 50 who has a trade and good behavior”*. It was established as a requisite the possession of a minimum capital of *50 gold pesos*. (Pidoux p. 845). From 1870 to 1903 were given large privileges to immigration and colonization.
- In 1918 was sanctioned the ***Homestead Law***, which meant the concession by the State of plots of land apt for agriculture. Ten Hectares in the Oriental Region and 20 Ha. in the Western Region.



# Paraguayans today



- The ***mennonite*** was basically a migration Canadian, Russian or German in origin. Some settled in the Chaco and others in the Oriental Region. They had their own model of organization and development. From December, 1926 to 1948 the seven existing colonies were founded.
- ***President Higinio Morinigo enacted a Decree in June***, extending the solidarity of the Paraguayan Government to the large contingents of humans forced to leave their homeland by WWII.

- Among the groups established in the country after enactment of the migratory policies firstly must be mentioned those of European origin.
- The agricultural colonies founded by them were later made into districts and today are prosperous villages like ***Hohenau, Bella Vista, Nueva Italia, Nueva Australia, Nueva Germania, General Aquino, Nueva Colombia, Natalicio Talavera, Monte Sociedad, (now Benjamín Aceval) Independencia and the Mennonite colonies such as Filadelfia and many others.***



*Primeros colonos de Nueva Germania*





- Because of the ***Bolcheviq Revolution*** a small contingent of White Russians come to Paraguay. They left an important inprint. Their knowledge allowed for the founding of the School of Engineering in the country and they contributed in the Chaco War effort. Some were high ranking military officers.
- The Jewish community coming to Paraguay early in the century running away from Nazi policies in Europe contributed relevant figures to the country.
- ***Australian Socialists*** in 1893 leave their country and seek refuge in Paraguay founding the New Australia Colony in Caaguazu, Utopian locality that did not develop fully.
- ***Korean immigration*** initiates in 1965. They cover Asunción, Ciudad del Este, Encarnación, Pedro Juan Caballero and Cnel. Oviedo.
- ***China-Taiwán Community***, migrated to Paraguay beginning in 1961. Relations cover culture, trade and cooperation in the Economy, as well as technical aid for tourism, investment, etc.

## *German settlements in the framework of interculturality, Department of Itapúa*

- German colonies in Paraguay total 19 settlements along the Paraguayan Chaco, the western zone of the country, and the humid Eastern zone.
- In the Department of Itapúa they are in Captain Meza from 1907, Obligado from 1912 and in Jesús & Trinidad from 1920.



## Japanese Migration

- Part of the Japanese migration establishes in 1936 in La Colmena and in 1952, in Colony Federico Chávez located 9 Km from Jesús, in Itapúa.
- In 1956, survivors of the Holocaust of Hiroshima and Nagasaki were established in Fram, a year earlier in Yatyty and in 1957 they extended the colonization as far as La Paz, and in 1960 in Pirapó.



*Fotograph Emi Kasamatsu*

# Localizing the Japanese Colonies



*Fram*  
*Arg. Fabio*  
*La Paz*



## *Localización de las colonias japonesas*



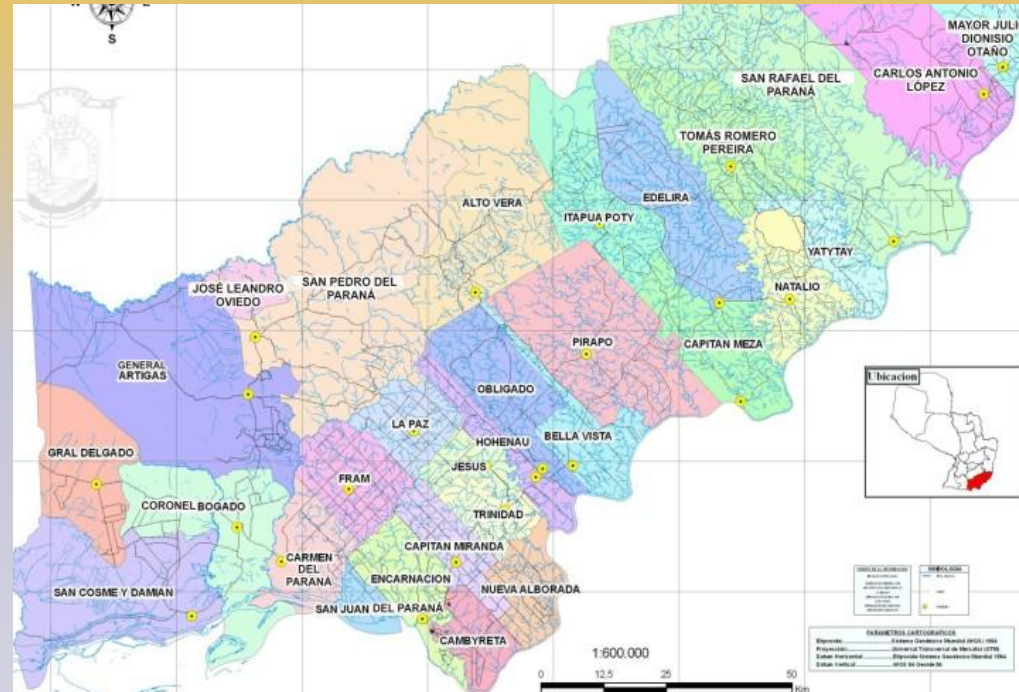
## *Department of Itapúa*

- The Department of Itapúa is a melting pot of cultures possessing their world view, norms, languages, religion, traditions.
- Each culture represents a set of values unique and irreplaceable. All cultures are part of the common heritage of humanity. The cultural identity of a people is renewed and enriched in contact with traditions and values of the rest. Culture is dialogue, exchange of ideas and experiences, appreciation of other values and traditions.



# Department of Itapúa

- In this Department may be heard spoken the following languages: guaraní, Spanish, German, Japanese, French, Russian, Arabic, Chinese, Polish, and so forth.
- It is an important pole of national development. Its economy is among the most productive of the country, and it is based upon the organization in cooperatives which gives impulse to the development of the region.





- ***Encarnación:*** founded by Father Roque González de Santa Cruz en 1615, transferred in 1703 to its definitive location on the Paraná River.

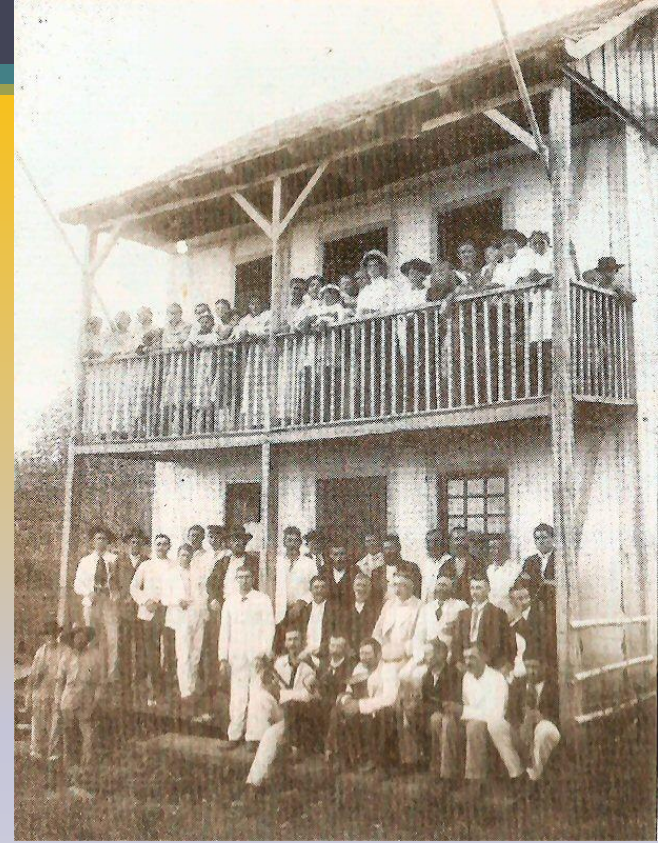
*No trace remains of the Jesuit Mission of Itapúa.*

*It has the most cosmopolitan ethnography of the country with many a minority group, among them, the German, Ukrainian, Arab, and Japanese.*





- **Hohenau**: founded on 14 March 1900 by German colonists.
- In the decade of 1930 to 1940 there was a massive arrival of Polish, Ukrainian, Russian and to a lesser extent French and Belgian immigrants who settled in Encarnación, Hohenau, Bella Vista and Obligado.
- The district of **Hohenau** has **Japanese and German** colonies, maintaining their architecture, cuisines and customs.



- ***Cambyreta:*** Established in 1911 by the Gassner family arriving directly from Germany. Later on, German-Brazilians came to this site.
- *It was a center of Nazi migration at the end of WWII.*





- ***Bella Vista:*** This village was founded circa 1860 by Don Carlos Antonio López under the name of Villa Hermosa.
- Since 1902 it has been known as *Bella Vista* (Ramón Gutiérrez)
- ***Colony of Brazilian origin, known as Bella Vista of the Upper Paraná.*** (Alberto del Valle).



- **Captain Meza:** Mayntzhusen, founded it in 1907, with a group of people from Hohenau along with German-Brazilian families. This settlement carried his name until 1928. In 1914, Mayntzhusen returned to Germany and its development was stopped. It has a large population of people of German descent.





- **Captain Miranda** (formerly Nueva Wolin) Alberto del Valle states that in 1917, during WWI, the Noviski Sabon, from Wolin, Poland, arrived to till the land acquired from the Herrera y Vegas company.
- It has a population descendant of Flemish Belgians. Some came from the former Belgian Congo (Zaire) when Patrice Lumumba led the revolution of independence.



*Hotel El Tirol*

- **Coronel Bogado:** Founded on 2 May 1914. Its name honors Col. José Félix Bogado, a Paraguayan officer in the Grenadier Cavalry Regiment of the Libertarian Army led by José de San Martín who after liberating Chile and Perú returned to Buenos Aires with seven survivors.
- Colonel Bogado was favored by a migratory current arriving from Europe who engaged in agriculture, trade and industrial development.



- ***Carmen del Paraná:*** Founded on 24 April 1843 by Carlos Antonio López and Mariano Roque Alonso. In the Report for the year 1844, Don Carlos remarked, “with the naturals exempted from the community of Itapúa the Government ordered the formation of a new village, named El Carmen on the coast of the Paraná”. Most of the population of Carmen del Paraná were arriving immigrants, foreigners, Czeck and Ucranians who came to Itapua after WWI.
- In the decade between 1920 and 1930, Russian, Polish, Czeck and Slovak settled there. The infuence is notorious, not only in physical features, but also in traditions and customs that remain.





- **General Artigas:** Founded in 1789 by Governor Joaquín Alós y Brú. Its ancient name was Bobí including the prairie where the chapel is located, named Cangó.
- The name Artigas was granted in 1942 to honor the place where the Uruguayan hero took a rest in his journey from Candelaria to Asunción





- **Colony Carlos Antonio López:** Founded in 1923 by Ukrainian colonists.
- Alberto Del Valle states that this Colony was founded during the government of Higinio Morínigo in 1946, to settle locals and German nationals escaping from WWII.
- The largest fruit processor in the country, **Frutika**, is located in this district.



- ***Edelira:*** It owes its name to Edelira Barthe. Domingo Barthe at one time owned 1.600.000 Ha. in the region (a million sex hundred thousand hectares).



- ***Nueva Alborada:*** The firm Herrera Vegas Zona Grande, in 1912, sold the land for the formation of immigrant colonies with Brazilians of a German origin. They named the place "Alborada" (Daybreak). In 1926 the Finnish, Ucranians, Germans, Swiss and French arrived.





- ***Fram:*** Conformed by a variety of European and Asian immigrants. Founded on 20 March 1927 by Norwegian *Pedro Cristohensen*. Earlier, it was known as ***Apere - á.***
- *Population of different origins, Slavic, White Russian, Ucranian, German and Japanese. Part of the settlers escaped from the Bolcheviq Revolution.*
- *It is considered the granary of the country.*



***Ortodox Church, Fram***



- **Obligado:** Founded on 26 May 1912, by Dr. Pastor Obligado, an Argentine writer.
- The first German colonist in this place was Christian Dickel, a Brazilian-German who was established himself on 1 February 1912.
- This Colony with Hohenau and Bella Vista constitute an important cultural and economic unit. They are known as the "United Colonies". Beginning in 1953, they established a cooperative..
- It was promoted to district in 1955.



- **Jesús:** Jesuit village. Separated 12 kilometers from Trinidad. Founded in 1685, by Father Jerónimo Delfín, on the Monday River- It suffered three displacements until it reached its present location under the name of Jesús of Tavarangué.



- **Trinidad:** Jesuit village. Founded by Father Juan Anaya in 1712, under the name of Trinidad upon the Paraná. The temple of Trinidad was the largest of all the Jesuit Reductions. Trinidad as well as Jesús were declared historical heritage of humanity by UNESCO.





- ***San Cosme & Damián:*** Founded by the Jesuit Priest Adriano Formoso on 25 Enero 1634 on the Tapé Hills in a place known as Ybyty-mirí.
- One league east of Candelaria is located the astronomical observatory “Buenaventura Suarez”, it possessed the only sun dial of the Jesuit Missions.





- **Pirapó:** In 1959, Herbert Becker, Arbillo Lautenschlager, Erwin Hütther, Jacob Rausher and their sons and daughters labored the land without knowing that Japan had acquired some 84.000 hectares in the zone for a private colonization and settlement site of a group of immigrants who were to arrive in Paraguay. Beginning in 1960, work began to open roads and for the building of basic infrastructure for what would be known as Colonia Pirapó.
- In 1990 it was elevated to the category of District.



- ***San Juan upon the Paraná:*** This hamlet was property of the Jesuit priests and later on, it became one of the Ranches of the Fatherland, organized to feed the Army garrisons after Independence. The State loses control of the land after the War of the Triple Alliance. *The land is then sold to Domingo Barthe who exploited its forests and afterwards sold the cleared land in parcels.*
- *San Juan upon the Paraná obtained a train station. It used to be known as San Juan í, but when it was elevated to district in December 1988 it became San Juan upon the Paraná.*





- ***San Rafael upon the Paraná:*** In 1978, the Municipality was created seeded in San Rafael and with the Colonies Alborada and Apeaime they became a district. The colonies are German.
- The large American corporations Gulf and Western of Paraguay, the Florida Peach Corporation of America and The South America Company, acquired large extensions of border lands to engage in foodstuff production. Currently, CAICISA is exploiting the forest within its property and the timber is transported toward Encarnación in the old jangada system, the floating wood becoming a makeshift primitive boat.
- Its population include Paraguayan, Japanese, German and Brazilian settlers.



- ***Leandro Oviedo:*** After the expulsion of the Company of Jesus, the Spaniards residing in neighboring Yuty (Department of Caazapá) began creating their cattle ranches in this place, known during Colonial times as "*Valle Tebicuary*". Located on the left margin of such a river, this region had abundance of natural saltpeter (salitre), useful during the War of the Triple Alliance. Hence the place was known as *Salitre Cué*.
- *It was elevated to Municipal District with this name by decree in December, 1974.*





- **Natalio:** Formerly Domingo Robledo Colony. Named Natalio in memory of latifundia owner Barthe who had a fondness for someone named "Natalio." a loyal henchman who enjoyed oppressing his peers in the mill. Alberto del Valle states that the name remains in the forest as “the echo of terror”.



## Historic Sites

- ***The meaning of the Paraná River***, for Itapuans it is significant as the Paraguay River is for those from Asuncion (Paraná: word derived from *pará*: stream of water, sea, and *aná*: relative, union, linked or connected; or from *ná*: to mix, join, meaning thus ***united or linked to the sea***, stream of water like a sea. River mixed to the sea. Para rehé onava. (Anselmo Jover Peralta)
- The Yacyretá Dam implied a great environmental impact with the filling of the main pool of water.
- There are remains of the Jesuit Reductions from the 17th and 18th Centuries. San Cosme & Damián, ***Jesús & Trinidad. The latter two declared historic world heritage sites of humanity by UNESCO.***

## Historic Sites

- In Itapúa, in between a public road that crosses the Tacuarí River and the Ahory Brook, we can find the place where the battle of **9 March 1811**, fought by Paraguayan forces commanded by Cabañas against the troops of Gen. Belgrano, sent by the Buenos Aires Junta to Paraguay. With the building of the Yacyretá dam, the battlefield of Tacuarí was immersed in water.
- In **Campichuelo**, district of **Cambyretá** the Paraguayan Army defended our Independence.



## Historic Sites

- ***Salitre Cué: (now Leandro Oviedo) Located by the railroad on the Pirapó River.*** During the War of the Triple Alliance, it was instrumental for the exploitation of saltpeter, raw material for the manufacturing of gunpowder in the State Navy works.
- The arrival of the railroad to these communities should be remembered as significant in the different enclaves of Itapúa, such as ***Encarnación - Carmen del Paraná - Coronel Bogado and Artigas.***



*Old railway station in Encarnación*



- Silently, for over four decades, UNESCO has been fostering ***an intercultural dialogue, the acceptance of diversity in the identity of any group and society composing humanity***
- One of the latest declarations by UNESCO on cultural diversity, already in the 21st Century, states clearly that: “***Cultural diversity as a source of exchange, innovation and creativity, is for humanity as necessary as biological diversity is needed for living organisms***”.

# *Returning to the subject of interculturality, we skip some years to go to 11 September 2001*

- The attack on the Twin Towers constituted the crowning of a process of hatred, cultural rejection and a will to impose one world vision by violent means. The thesis of ***Samuel Huntington***, “The Clash of Civilizations” made itself manifest in a explicit manner as this would later cause the War in Irak as a Western response in 2003.



- ***“Policies favoring inclusion and the participation of all citizens guarantee social cohesion, vitality in civil society and peace”.*** Hence, cultural pluralism is the **political response** to cultural diversity and as such, it is inseparable from a democratic context.

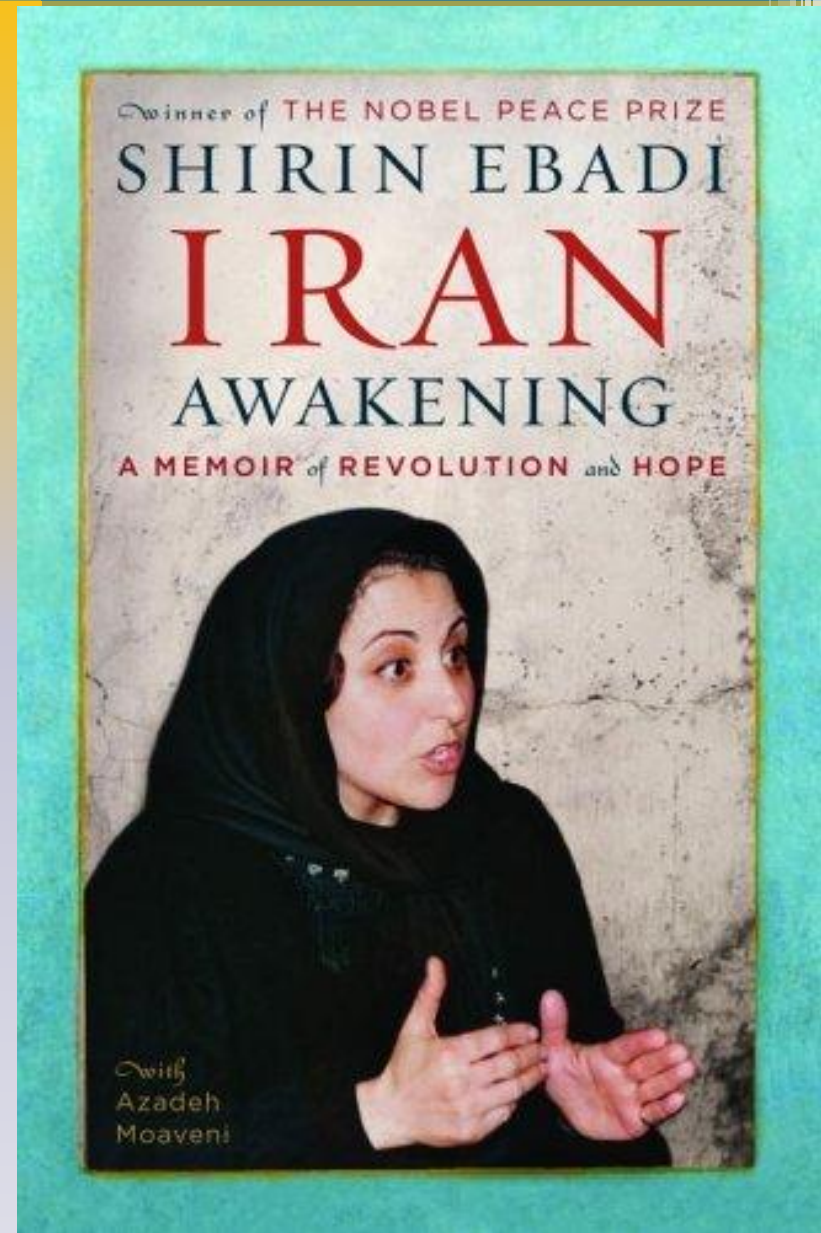


- For example, the Islamic Revolution of the Ajatollah Khomeini, beginning in 1979, was an attempt to return to medieval theocratic practices. One of the groups that suffered the most the clash of this return to an Islamic past were the Iranian women, forced to adopt anachronistic dress codes, to abandon their higher studies and to shy away from professional careers.





- The Nobel Peace Prize Commission granted the award in 2003 to the Iranian Moslem lawyer Shirin Ebadi, first woman judge in the Judiciary of her country, who had to resign her post at the arrival of the Ajatollahs to power. ***Since that time, she has become a powerful activist advocating for an Islam universal and inclusive.***



***Culture is a vital element, latent in all human groups.*** Identity becomes a resistant element against all forms of oppression. Large attempts to maintain hidden cultural patterns were only occasionally successful and today it has become a practice that goes against the humanity of people themselves. UNESCO has been manifesting this belief in different documents beginning with the very UN Universal Declaration of Human Rights of 1948.



*“The real challenge lies in driving the world toward a new era of peace and humanism and to create societies that are more integrating, fair and just thanks to a sustainable social and economic development, based upon science and innovation which should be at the service of humanity while contributing at the same time to preserve the environment”.*



*Speech by the General Director of UNESCO, Irina Bokova,  
upon taking the post in November, 2009*

***Thank you very much for your  
attention***