

Pluralism in Perspective

ANNUAL REPORT 2014



GLOBAL
CENTRE FOR
PLURALISM

CENTRE
MONDIAL DU
PLURALISME



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INTRODUCTION

The Global Centre for Pluralism is an international research and education centre located in Ottawa, Canada. Founded by His Highness the Aga Khan in partnership with the Government of Canada, the Centre is inspired by Canadian pluralism. Our work seeks to demonstrate what governments and citizens can achieve when diversity is valued and recognized as a foundation for shared citizenship.

This annual report is submitted to the Minister of Citizenship and Immigration in fulfillment of reporting requirements under the 2006 Funding Agreement between the Centre and the Government of Canada. The report focusses on the ongoing results of our programming in 2014 and presents an update on the performance of the Centre's endowment fund, along with audited financial statements for the 2014 fiscal year.





MISSION

Working with partners around the world, the Centre advances respect for diversity through knowledge exchange, global outreach and dialogue.

Our programs:

Marshal local experience and global insights about the sources of cohesion and fracture in diverse societies

Convene local and global change leaders to chart the pathways to pluralism in specific places and cases

Identify risk factors for a deterioration of pluralism and monitor emerging situations to raise awareness of the threat of breakdown

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The thesis of pluralism is simple.
When valued, human
diversity can enrich everyone.
Respect for diversity is a
route to peace, prosperity
and security for all.



Pluralism Forum, April 2014

The reality is often very different. Fear of difference traps many societies in cycles of fear. Some countries have no history of diversity and find it difficult to welcome newcomers. Others are historically diverse, but struggle with the colonial legacies of divide-and-rule policies. Although the degree may differ, the result is the same: individuals and groups are prevented from full participation in the life of the nation. Women excluded in this way may be doubly burdened.

The challenge of living peacefully and productively with difference has never been greater. Now more than ever, there is a pressing need to overcome entrenched habits of mind that start with exclusion and end in violent conflict. Working with catalytic change leaders around the world, the Global Centre for Pluralism is working to change the global conversation about diversity one dialogue at a time.

In 2014, the Global Centre for Pluralism continued to develop programs and resources to support leadership for pluralism. Our work in Kyrgyzstan and Kenya has yielded valuable lessons about approaches to pluralism in these two situations and to engagement more generally. Work to develop



a Pluralism Lens continued, as a “tool” for understanding the sources of inclusion and exclusion in diverse and divided societies. Our two Forums – one on Kenya’s 2010 constitution and the other on the building blocks of inclusive citizenship in Canada and India – explored these themes.

Our third Annual Pluralism Lecture featured UN High Commissioner for Refugees, António Guterres. Focussing on the unprecedented number of people forcefully displaced by violence and persecution, he argued that pluralism is a vital antidote to the global refugee crisis.

“Seeking to identify the qualities and experiences that unite rather than divide people, pluralism can be a powerful force that fosters more harmonious, peaceful and prosperous societies,” he said.

Aided by a growing number of partners in Canada and around the world, the Centre’s work to advance this inspiring vision continues.

John McNee
Secretary General

Pluralism Drivers Program

- Work to develop the pluralism drivers framework as a Pluralism Lens “tool” continued in 2014
- The Centre formed an international working group of leading global scholars representing India, Malaysia, Colombia, the United States, Canada, Europe, Turkey, Nigeria and South Africa
- A two-day workshop was held with the group in Ottawa in October
- Follow-up engagement on research design continues

Country Programs

- Our engagement activities have confirmed the usefulness of dialogue as an approach to building leadership for pluralism
- Our partners are using the drivers framework and helping us to develop it further
- Our focus on pluralism through shared citizenship – rather than on ethnic conflict or reconciliation – has helped open new avenues of engagement

KYRGYZSTAN

- Developed and tested research-as-engagement approach locally to positive response
- Broadened network of policymakers, practitioners, academics and civil society leaders
- Undertook comparative study of pluralism and social cohesion as our first contribution to a World Bank-Aga Khan Foundation USA project on social cohesion

KENYA

- Co-hosted a Pluralism Forum on Kenya’s 2010 constitution
- Co-hosted Canadian book launch of *Ethnicity, Nationhood and Pluralism: Kenyan Perspectives*
- Sponsored Kenyan civil society leaders to participate in an international pluralism summer school and facilitated workshops on the pluralism drivers

Event Program

- The Centre hosted four events in 2014, three in Ottawa and one in Paris, with an overall audience of over 2,000 participants
- Partners included the *Globe and Mail*, the International Development Research Centre (Ottawa), the Katiba Institute (Nairobi), the Centre for the Study of Developing Societies (New Delhi), the University of Oxford and the Académie Diplomatique Internationale (Paris)

ANNUAL PLURALISM LECTURE

- António Guterres, the UN High Commissioner for Refugees, delivered the Centre's third Annual Pluralism Lecture in May
- The event attracted a live and online audience of almost 1,900 people with the *Globe and Mail* as our media partner

PLURALISM FORUM

- The spring Forum considered Kenya's constitution as a support to pluralism and served as the Canadian book launch for Centre-Katiba co-publication, *Ethnicity, Nationhood and Pluralism: Kenyan Perspectives*
- The fall Forum featured noted political philosophers Charles Taylor (McGill University, Canada) and Rajeev Bhargava (Centre for the Study of Developing Societies, India) in conversation about the building blocks of inclusive citizenship in Canada and India

PARTNERSHIP EVENT IN FRANCE

- The Centre co-sponsored an event at the Académie Diplomatique Internationale in Paris featuring Edward Mortimer and Kerem Öktem (University of Oxford) in conversation about public policy lessons emerging from Canada, Britain, France, Germany and the United States

Award Development Program

- Research and consultations to clarify the award's aims and design parameters
- A proposal to develop an award to recognize innovative practitioners of pluralism was reviewed by the Board of Directors

Rehabilitation of 330 Sussex Drive

- Design direction endorsed by the National Capital Commission and the Federal Heritage Building Office
- Removal of asbestos commenced in 2014 and concluded in early 2015
- Zoning permission was secured to enable sub-lease of space that is additional to the Centre's initial requirements

☞ Life at its best exists in
cooperative, sharing and
balanced relationships
with other lives.

This is the interdependence
we call belonging. ☞

- THE RIGHT HONOURABLE ADRIENNE CLARKSON, CBC MASSEY LECTURES, 2014



KNOWLEDGE EXCHANGE

Expertise and experience to support the Centre's mission exists in universities, organizations and governments around the world. But many of these conversations take place in isolation.

Specialists in the governance of migrant diversity in developed societies rarely meet and converse with specialists of ethno-nationalist or sectarian conflict in developing societies. The accommodation of indigenous diversity – which spans the histories of both developing and developed societies – is yet another conversation locked in a silo.

The Centre's approach is more holistic. Our pluralism drivers framework explores the economic, social, political and cultural foundations of pluralism through the lens of inclusive citizenship.

Living together peacefully with diversity is one of the great global challenges of our time.

Pluralism offers a way to value and respect human difference.

PLURALISM DRIVERS PROGRAM

Toward a Pluralism Lens

Based on the pluralism drivers framework, we are developing a tool to support practice called the Pluralism Lens. To help us, in 2014, the Centre convened a dozen leading scholars from different regions of the world – South and Southeast Asia, Europe, North America, Latin America, the Middle East and Sub-Saharan Africa – in Ottawa for a two-day workshop.

The conversation confirmed the importance of pluralism as a lens on diversity, and helped us refine the organization of the pluralism driver categories. The group also challenged us to think about how to measure pluralism and to account for its absence. The Centre will develop and launch a program of global analysis in 2015.



Credit: Jean-Luc Ray

TOWARD A PLURALISM LENS

What did we learn about pluralism?

Will Kymlicka, Queen's University, Canada

What can we learn from the Canadian experience?

"We do quite strongly promote multiculturalism, and the recognition of diversity and the accommodation of diversity, but at the same time we very much encourage immigrants to identify with the country, to feel that they are Canadian."

Jane Jenson, Université de Montréal, Canada

What are some of the challenges to managing diversity?

"That it's possible to construct a political coalition and therefore gain political support and even win elections by dividing rather than by uniting."

Rotimi Suberu, Bennington College, United States; formerly with the University of Ibadan, Nigeria

What are the greatest obstacles to inclusion?

"...when you don't have states, when you don't have the rule of law, when you don't have accountable government – those could be monumental obstacles to peaceful intergroup or intercultural coexistence."

John Bowen, Washington University in St. Louis, United States

What is pluralism?

"Whether differences are respected – whether the diversity is seen as something positive or negative – that's where societies are more or less pluralistic."

César Rodríguez Garavito, University of the Andes, Colombia

What are the greatest challenges to inclusion?

"...institutional frameworks that systematically favour one group over the rest."





• **Patrick Travers**, UN Office of the Special Advisor on Genocide Prevention and the Responsibility to Protect, United States

What are the early warnings of pluralism breakdown?

“State capacity to manage and resolve local tensions and local disputes is particularly important.”

• **Fuat Keyman**, Sabanci University, Turkey

What is the relationship between well-being and inclusion?

“In order for societies to be really pluralistic – in order for societies to be governed by the institutional settings and norms of pluralism – then we have to have a balance between rich and poor.”

• **Niraja Gopal Jayal**, Jawaharlal Nehru University, India

What are the greatest challenges to inclusion?

“You cannot have a plural society in which inequality is built into the law.”

• **Frances Stewart**, University of Oxford, United Kingdom

What is pluralism?

“Pluralism is a way of managing these diverse societies in a way that makes people respect difference and enjoy being different whilst, at the same time, feeling that they’re part of a national project.”

• **Stefan Wolff**, University of Birmingham, United Kingdom

What is the most important driver of inclusion?

“I think for me ‘driver’ has to be a human agent, a leader that buys into the vision of pluralism but, at the same time, has the skill and the determination to actually to make it happen.”

• **Helen Ting**, National University of Malaysia, Malaysia

What is the most important driver of inclusion?

“At times, conflict and dispute is inevitable so that would require institutions of mediation at different levels to arbitrate...On the other hand, I think to maintain a pluralist society, citizens need to be inculcated with pluralist values.”



“ ...we cannot indefinitely continue to have a shared identity fueled by our past. This identity must be redefined to find common ground for a changing people – not just once, but repeatedly. ”

- PROFESSOR CHARLES TAYLOR, PLURALISM FORUM, OCTOBER 2014

COUNTRY PROGRAMS

Living peacefully with diversity is a challenge shared by all societies in the contemporary world. The Centre seeks to understand and illuminate avenues for change. At the outset, we are exploring engagement approaches with Kenya and Kyrgyzstan – two diverse societies ruptured by violence within the last ten years.

KENYA

Opportunities to share and learn from global exchange

Over 16 days in December 2014, 20 participants from India, South Africa, Indonesia, Zimbabwe, the Netherlands, Kenya and Canada gathered in Bloemfontein, South Africa for an International Summer School on *Pluralism, Development and Social Change* organized by the Netherland-based Kosmopolis Platform.

Participation in the Summer School provided the Global Centre for Pluralism with an opportunity to explain the pluralism drivers framework and widen its global impact.

The Centre sponsored the participation of young civil society leaders from Kenya who led a session on Kenyan human rights. Their insights were extremely valuable to all the participants. The Kenyan participants found lessons to apply to their work.

Our programming in Kenya continues to evolve out of the networks forged from this 2014 investment.



Pluralism Summer School participants in Bloemfontein, South Africa.



WORK IN 2014

Forum on constitutional reform

- In April 2014, the Centre co-hosted a Pluralism Forum in Ottawa with the International Development Research Centre and the Nairobi-based Katiba Institute to assess the impact of Kenya's 2010 constitution on pluralism. Panellists agreed that the constitution has the potential to redefine social relations. However, entrenched political interests hamper this potential. The Forum featured constitutional expert Yash Pal Ghai and the University of Nairobi political scientist Karuti Kanyinga in conversation with moderator Patricia Kameri-Mbote, Dean of the School of Law at the University of Nairobi.

Canadian book launch

- The Forum on Kenya also served as the Canadian book launch for *Ethnicity, Nationhood and Pluralism: Kenyan Perspectives* edited by Yash Pal Ghai and Jill Cottrell Ghai. A collection of essays that takes its inspiration from the Centre's pluralism drivers framework, the book is a 2013 co-publication of the Centre and the Katiba Institute. The essays examine Kenya's past and current struggles to define an inclusive and uniquely Kenyan national identity. The response to the book in Nairobi since its publication in 2013 has been very positive.

KYRGYZSTAN

Building a network of change leaders

Our work in Kyrgyzstan in 2014 centered around building the relationships and networks in government, civil society and academia needed to support meaningful engagement.

Our relationship-building approach is proving productive. One of our knowledge partners in Kyrgyzstan, Dr. Morgan Liu – author of *Under Solomon's Throne* – commended the Centre for taking the time to reflect on the country's specific issues and to consult change leaders. Our practice is first to understand from those working in the country what pluralism means for them and then determine how the Centre can be most effective. The Centre's listening posture contrasts with the approach of some organizations that arrive with predetermined ideas about the problems and solutions. Listening and learning from what we hear – and folding these insights into program strategies with partners – is our long-term approach to engagement in the country.

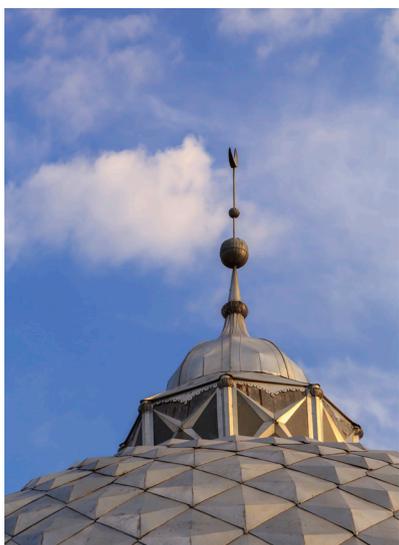


WORK IN 2014

Our work in Kyrgyzstan focusses not on ethnic reconciliation – as many other international organizations in Kyrgyzstan have done with mixed results – but on contributing to the creation of a new and inclusive civic identity. Relationships, networks and opportunities were cultivated in 2014 that are proving critical to ongoing program development.

Research-as-engagement:

- Our approach in Kyrgyzstan of using research as an engagement tool has proven effective, re-enforcing the Centre's value as an applied knowledge organization. Although it requires an initial investment of time, the process has generated an invaluable foundation of knowledge and networks.
- Sharing our findings with local and global practitioners has helped the Centre define its niche and highlighted important opportunities to change the conversation about diversity.



Building networks:

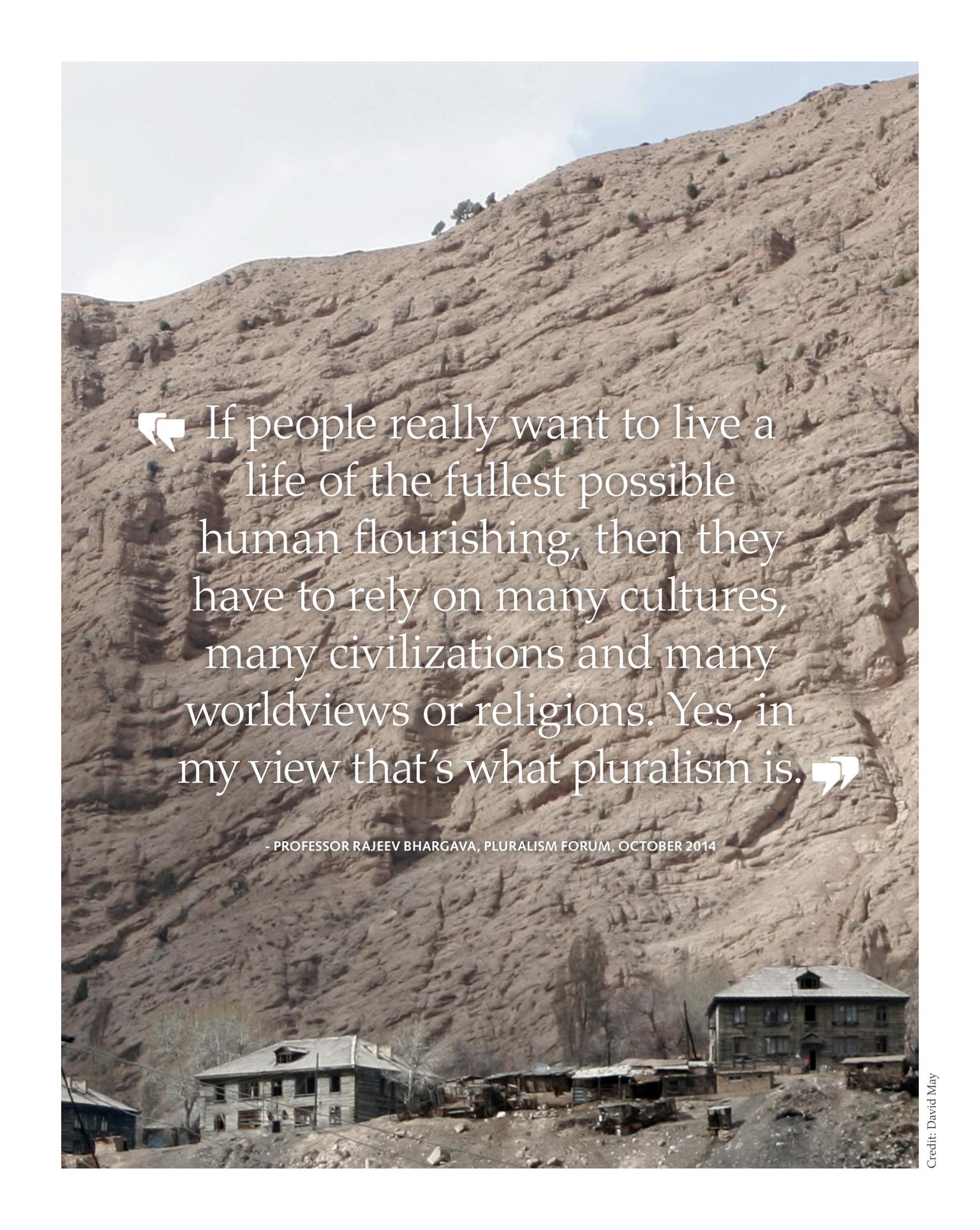
- The Centre is building a well-positioned and potentially catalytic network of policymakers, practitioners, academics and civil society leaders in Bishkek and Osh to advance pluralism through a range of institutions and fields of practice.
- Through these networks, the Centre began to generate demand for a uniquely Kyrgyzstani dialogue about the foundations of inclusive identity.

History and memory:

- The Centre's investigation of history and memory in Kyrgyzstan was identified by our networks as the basis for developing an alternative to the dominant exclusionary historical narrative. In 2014, the Centre found significant demand for thoughtful dialogue about the importance of history and memory – in politics, textbooks and the nation-building process.

Knowledge partnership:

- In its first multi-partner collaboration, the Centre is participating as a knowledge partner in a World Bank-Aga Khan Foundation USA project on social cohesion in Kyrgyzstan. Our initial contribution – a comparative analysis of pluralism and social cohesion – will be published by the Centre in 2015.



☞ If people really want to live a life of the fullest possible human flourishing, then they have to rely on many cultures, many civilizations and many worldviews or religions. Yes, in my view that's what pluralism is. ☞

- PROFESSOR RAJEEV BHARGAVA, PLURALISM FORUM, OCTOBER 2014

GLOBAL OUTREACH

The global outreach programming engages Canadians and a worldwide audience in the institution's mandate to advance respect for diversity. Connecting key audiences with the central issues and leading authorities on pluralism was a major part of our work in 2014.



PLURALISM AWARD PROGRAM

Celebrating pluralism in action

The Centre is developing a global pluralism award for launch in 2016, to be awarded for the first time in 2017. It will celebrate pluralism in action in different societies, complementing the Annual Pluralism Lecture which provides a platform for reflection on the dynamics and challenges of pluralism. To support this work the Centre commissioned research from an international working group to identify the award's niche, clarify its aims and narrow the design parameters. A formal design proposal to establish the award was reviewed by the Board of Directors in November 2014. Work to develop the program continues in 2015.

EVENT PROGRAM

Growing our audiences

The Centre's Ottawa and online audiences are growing. In 2014, the Centre's three public events reached approximately 2100 participants – 1600 online (up from 400 in 2013) and over 500 in Ottawa. We also co-hosted an event with the University of Oxford and the Académie Diplomatique Internationale in Paris, thereby widening our international reach. The events included a spring Forum on the prospects for pluralism of Kenya's 2010 constitution, a fall Forum on the building blocks of pluralism in India and Canada, and the Centre's third annual Pluralism Lecture, featuring UN High Commissioner for Refugees, António Guterres, speaking on the theme of forced displacement and the prospects for pluralism. As before, the Lecture was presented in partnership with the *Globe and Mail* and web-cast online. Video and resources for the event program are available at pluralism.ca.

Annual Pluralism Lecture

FORCED DISPLACEMENT AND THE PROSPECTS FOR PLURALISM

On May 29, 2014, United Nations High Commissioner for Refugees António Guterres delivered the Centre's third annual lecture in Ottawa. Speaking to an audience of 275 in Ottawa and an online audience of over 1,600, he said, "Today, all societies are – or are on their way to become – multi-cultural, multi-ethnic and multi-religious. For some, this is a source of discomfort and unease."

Mr. Guterres argued that intolerance exists at both ends of the asylum-migration nexus. Against this reality, voices of tolerance and the values of pluralism need to rise.

"Diversity is not a threat," he said. "Diversity represents the richness of our communities. We must stand together against all forms of irrationality and manipulation that lead to hatred, be it political populism, radical nationalism or religious fundamentalism."

Although asylum – the idea of giving protection, of sheltering a stranger in need – is a common value found in all cultures, asylum-seekers often face a hostile reception.

Mr. Guterres identified several actions to stem the refugee tide:

- international cooperation to identify more opportunities for legal migration;
- policies and practices to transform international trade and globalization into true agents of development;
- targeted development programs to improve the lives of people where they live; and,
- renewed efforts to promote conflict prevention, resolution and peace building.

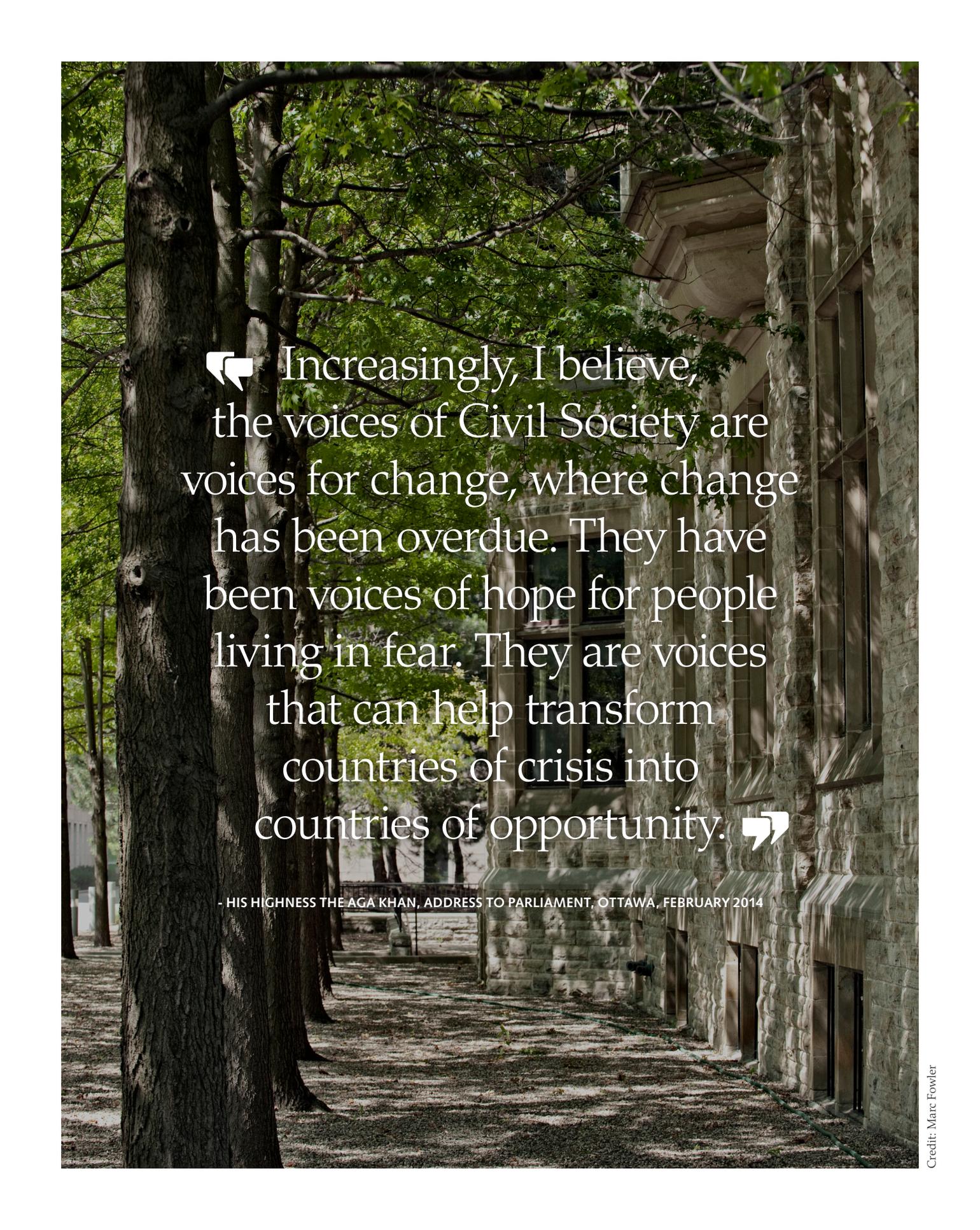
He stressed that the aim is to ensure "that when people move, they do so out of choice, not necessity." Recognizing and respecting diversity leads to the creation of "strong, cohesive and peaceful societies."

This result, he said, is the promise of pluralism.

Mr. Guterres was welcomed to the stage by the Global Centre for Pluralism's founder and Chairman, His Highness the Aga Khan, and thanked by member of the Board of Directors, Huguette Labelle.

The full text of the Lecture is included in Appendix A. A video of the lecture can be viewed at pluralism.ca





Increasingly, I believe, the voices of Civil Society are voices for change, where change has been overdue. They have been voices of hope for people living in fear. They are voices that can help transform countries of crisis into countries of opportunity.

- HIS HIGHNESS THE AGA KHAN, ADDRESS TO PARLIAMENT, OTTAWA, FEBRUARY 2014

A GLOBAL DESTINATION FOR DIALOGUE

330 Sussex Drive in Ottawa is being refurbished as the international headquarters of the Global Centre for Pluralism, with occupancy by 2017.

Our aim is to bring the building back to life as a dynamic centre for learning and exchange – within a responsible financial framework that provides for the sustainability of this heritage structure. At the same time, planning is underway to ensure the building serves a major programmatic platform for the Centre.



Credit: Marc Fowler

Creating a global destination for learning and exchange

The Centre’s move to 330 Sussex Drive by 2017 is a major planning horizon. What core capacities and staff will the Centre need? What critical mass of work must the Centre produce? How can the building be used to communicate our mission to Canadians and to the broader world? What do we mean by “global”?

In March 2014, the Board of Directors convened for a one-day “think tank” to discuss these questions and more, challenging staff to think creatively and strategically. Based on this encounter, a revised Strategic Program for 2015-2017 was approved by the Board in May.

Planning for 2017 continues, as we prepare to open the doors of 330 Sussex Drive, in concert with Canada’s sesquicentennial celebrations.

Refurbishing 330 Sussex Drive as the Centre's headquarters

PLANNING AND DESIGN WORK CONTINUED TO GOOD EFFECT IN 2014:

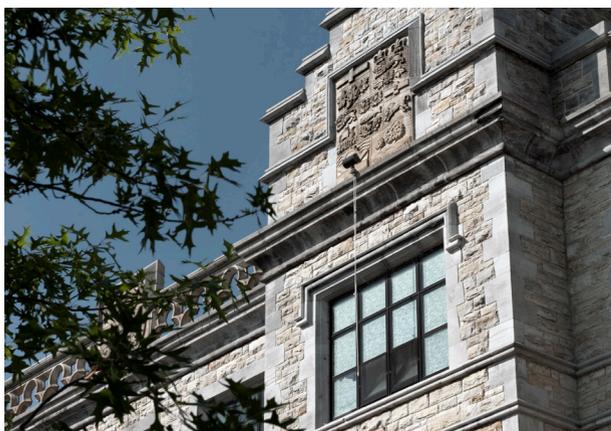
- The National Capital Commission (NCC) and the Federal Heritage Building Office (FHBRO) have each endorsed the design direction for the building proposed by KPMB, the project architects, with final approvals expected in 2015. Detailed designs were prepared in close consultations with the Centre.
- The removal of asbestos from the building commenced in 2014 and concluded in early 2015. In places where removal would have damaged heritage features or structural elements, the asbestos was contained rather than removed in accordance with applicable regulations.
- Zoning permission was secured from the City of Ottawa to enable the Centre to sub-lease space that is additional to its initial requirements. The Centre will occupy the building's original 1905 wing facing

Sussex Drive. This arrangement will allow the Centre to grow at a measured pace.

- The refurbishment of the Centre's building has served as a catalyst for developing a master plan for transforming the area bounded by Sussex Drive and the Ottawa River between the Alexandria and Macdonald-Cartier bridges. Developed collaboratively with the Royal Canadian Mint, the National Gallery of Canada and the NCC, the plan will inform the future development of this area of Ottawa.

Bringing the building back to life – as a global destination for dialogue – will pay dividends to the National Capital Region and the Centre's surrounding neighbourhoods and to the world for decades to come.

Credit: Marc Fowler





↩ Diversity and pluralism
enrich societies and
should be cherished ... ↪

- UN HIGH COMMISSIONER FOR REFUGEES ANTÓNIO GUTERRES,
ANNUAL PLURALISM LECTURE, MAY 2014

FUND MANAGEMENT

The 2006 Funding Agreement between the Government of Canada and the Global Centre for Pluralism created a \$40 million endowment fund. Guided by the Investment Management Committee of the Board of Directors and assisted by its professional investment advisor, Proteus Performance, in November 2011 the Board adopted a Statement of Investment Policy (SIP) and a Statement of Spending Policy. In 2012, the Centre appointed a professional portfolio manager and custodian.

With these requisite conditions in place, in September 2012 the Fund was fully invested in the market in accordance with the principles articulated in the Funding Agreement of 2006 and affirmed by the Centre's SIP. Overall the Fund has performed well. In its first full year of market investment 2013, the Fund gained \$6.8 million. In 2014, the Fund's upward trend continued, with a further gain of \$4.5 million.

FINANCIAL STATEMENTS 2014

The Centre uses the calendar year as its fiscal year. In 2014, the Centre received another clean audit from Ernst & Young – the auditors appointed by the Members of the Corporation and supervised by the Audit Committee of the Board of Directors. These statements have been approved by the Board of Directors and duly received by the Members of the Corporation. The audited financial statements for 2014 are included in this report as Appendix B.

ANNUAL PLURALISM LECTURE 2014

Forced Displacement and the Promise of Pluralism

António Guterres

United Nations High Commissioner for Refugees

Son Altesse l'Aga Khan, Excellences, Mesdames et Messieurs, je voudrais tout d'abord vous remercier pour l'opportunité de prononcer cette conférence annuelle au Centre mondial du pluralisme. C'est un véritable plaisir et un privilège. Je tiens également à remercier la Délégation de l'imamat ismaili pour accueillir cet événement.

Today, all societies are - or are on their way to become - multi-cultural, multi-ethnic and multi-religious. For some this is a source of discomfort and unease. In many societies, populist politicians, playing upon fears to obtain mindless votes and irresponsible media, only interested in market shares and infotainment, manipulate feelings of anxiety and insecurity, creating artificial divisions, disrupting social cohesion and, in extreme cases, provoking persecution and conflict.

We can see this in my part of the world, in Europe, where, fuelled by the economic crisis and high levels of unemployment, anti-immigration and xenophobic parties are gaining influence. Mainstream parties are unable, or sometimes even unwilling to oppose this effectively.

Xenophobia, racism, islamophobia or the invocation of false identities diminish us all. Not only are they unable to ease the fears of what is new and unfamiliar, they tend to exacerbate them.

The reality is that with an average fertility rate of 1.5 children per woman, Europe needs immigration to sustain its economy and pay the pensions of its aging population. But this is largely an unrecognized truth.

Recently, I saw the results of an opinion poll, where people were asked 3 questions: Do you want to have more children? The answer was: no. Are you willing to do menial work? The response was: no. Would you favour more immigration? And again, people said: no!

This is an impossible discourse; an equation without solution. Immigration is not part of the problem of modern societies; it is part of the solution. Without immigration many of our communities would become completely unsustainable.

In other parts of the world where state structures are weak or non-existent and where respect for diversity is destroyed by ambition or corruption, the incapacity to identify common qualities, the lack of empathy with “the other” and the manipulation of fears by unscrupulous politicians can have tragic consequences.

When I returned from a visit from the Central African Republic earlier this year, I told the Security Council that I did not remember a field trip in my 9-year tenure as High Commissioner for Refugees that had caused me so much anguish as this one. I was shocked by the brutality and inhumanity of the violence, targeting women, men and even children only because they were Muslims. But my subsequent mission to South Sudan was equally distressing. In Gambella, Ethiopia, I saw tens of thousands of women and children seeking refuge from atrocity. Many of the children were severely malnourished and their mothers told me the horrors of the violence unleashed in their communities.

Until last year, the Central African Republic was largely a stranger to religious violence, which is why it is wrong to characterize the current situation as a religious conflict. Despite the widespread corruption and poverty, banditry and violence, Christians and Muslims had always lived side by side. Religious hatred was one of the few problems the Central African Republic did not have.

State structures had largely disintegrated and banditry was rife when the Séléka seized power in late 2012. The Séléka was an alliance of Central African rebel groups and foreign fighters and was indeed predominantly Muslim, although creating an Islamic State was not part of their agenda. But the widespread looting and killings committed by the Séléka and ex-Séléka members led to the emergence of the so-called Anti-Balaka, a combination of vigilante groups and bandits. While they called themselves Christian self-defence militias, they soon turned into an uncontrollable monster. This gave rise to a sectarian divide, mostly along religious lines, that is now tearing apart the social fabric of the country.

In South Sudan, the rift is not along religious, but ethnic lines. At its independence, the leaders of South Sudan were faced with daunting challenges. This was one of the most underdeveloped places in the world as a result of decades of war and neglect. As aid and money poured in, corruption, ethnic nepotism and competition over power and resources grew. Old disputes re-emerged and the country's leaders, all former rebels, were quick to come up with a military answer to political problems. A political squabble turned into an ethnic conflict when antagonistic leaders rallied support along ethnic lines. Soon Nuers were fighting Dinka on a larger scale than ever before, deliberately targeting civilians and turning against moderate voices within their own communities.

While a religious or ethnic conflict usually starts out with faith or ethnicity being instrumentalized for political purposes, the real danger is that these tensions then gain a dynamic of their own – a genie, that once it is out of the bottle becomes exceedingly difficult to control, let alone put back.

It is against these realities that the voice of tolerance and reason and the values of pluralism need to rise. Diversity is not a threat. Diversity represents the richness of our communities. We must stand together against all forms of irrationality and manipulation that lead to hatred, be it political populism, radical nationalism or religious fundamentalism.

Ladies and gentlemen,

Globalization has been unfair, its benefits have been distributed unequally and many have been left out. The paradox of today's world is that money moves freely; goods and services also tend to move relatively freely; but people cannot. People are stopped by physical and legal barriers.

One of the things I have learned in my years of public life is that markets work. Supply and demand tend to meet. In the global labour market supply and demand will also meet, legally if possible, irregularly if necessary.

Despite barriers, millions of people move from one country to another in the hope of a better future, millions of others to save their lives. They often travel alongside each other, creating the so-called asylum-migration nexus. When international migration is managed by border controls only, in an effort “to keep people out”, human traffickers and smugglers are bound to prosper. There is something fundamentally wrong in a world where people have to risk their lives to seek safety and where at the end of a dangerous journey, they are not welcome or even turned away. It breaks my heart to see Syrian refugees being pushed back at the Bulgarian border, one of the European Union’s external borders, or drown in the Mediterranean, as they have no other ways to find asylum.

We need more international cooperation between countries of origin, transit and destination and concerted efforts to identify opportunities for legal migration. We also need international trade and globalization to become true agents of development. And we need more targeted development programmes, focused on poverty reduction, job creation and the strengthening of governance, rule of law and public services. Greater efforts should be made to address the challenges of conflict prevention, conflict resolution and peace building, so that when people move, they do so out of choice, not necessity.

~

Irrespective of cultural, religious or ethnic differences, men and women around the world share a common humanity. Aristotle was among the first to deny that division was the necessary outcome of diversity and this concept has been followed through by many illustrious thinkers, up to today. Seeking to identify the qualities and experiences that unite rather than divide people, pluralism can be a powerful force that fosters more harmonious, peaceful and prosperous societies.

A common value that can be found in all cultures is the idea of giving protection, of sheltering a stranger in need.

The word asylum is derived from the Greek word “asylon”, or sanctuary, a designated space in each city, often a temple, where people could find safety.

Flight from persecution and the search for a protected space are central themes in all the three Abrahamic faiths, and can also be found in Hindu mythology and Buddhist teachings. The Exodus of the people of Israel from slavery in Egypt is a central story in the Jewish faith. In Christianity, the flight of the Holy Family from Bethlehem is studied by all children. And for Muslims, the Islamic calendar starts with the year the Prophet (PBUH) travelled to Medina to seek protection as he and his followers had come under threat. When some of the first Muslims suffered persecution in Mecca, they were given asylum by the Christian Emperor of Abyssinia, who withstood great pressure and declined precious gifts, refusing to return the refugees to their persecutors. Similarly, in the early Middle Ages, Jews from many parts of Europe found sanctuary in Al Andalus, where they were allowed to practice their religion and had opportunities to work and trade. In particular, there is nothing in modern refugee law that was not already explicitly contained in Islamic law and traditions, since the very beginning.

It was only after the horrors of World War II that the protection of refugees became an obligation under international law. The 1951 Refugee Convention establishes who is a refugee and what their rights and responsibilities are. It also spells out the obligations that States have towards people seeking safety on their soil. Non-refoulement, or no-return of people in need of asylum is the cornerstone of the refugee regime. Building on this, the African Refugee Convention was adopted in 1969 and the Declaration of Cartagena about Refugees in 1984 to respond to specific regional dimensions of forced displacement in Africa and Latin America.

UNHCR was created by the UN General Assembly to lead and coordinate international action for the worldwide protection of refugees and to find solutions for them. To fulfil this mandate, my Office works together with a wide range of partners, including the Aga Khan Development Network. We have an excellent partnership with many of the Network's agencies, including in Central Asia, the Middle East and East Africa.

While initially focusing on Europe, by the time Prince Sadruddin Aga Khan was elected High Commissioner in 1965, UNHCR had become operational in much of the developing world. Prince Sadruddin Aga Khan is still remembered with admiration as the man who steered the organization through some of the most challenging humanitarian crises of that time. He also played a key role in finding new homes, including here in Canada, for tens of thousands of South Asians who had been expelled overnight from Uganda in 1972.

Today, an unprecedented number of people are uprooted by violence and persecution. One of most dramatic situations is Syria, which saw 3 million of its citizens flee the country in little more than three years. Only five years ago, Syria was the world's second largest refugee hosting country, now Syrians are the largest group of refugees worldwide, followed by Afghans and Somalis. The overwhelming majority of Syrian refugees found safety in the neighbouring countries, where communities are showing a generosity that is well beyond their means.

UNHCR recently registered the millionth Syrian refugee arriving in Lebanon. With 244 registered Syrian refugees for every 1,000 Lebanese, Lebanon already has the highest concentration of refugees than any other country. This is 295 times as many refugees per capita as in the United States and nearly 52 times as many as in Canada.

In Lebanon, as in most refugee hosting countries around the world, the strain that the large presence of refugees places on services and resources has become unbearable. The world needs to do much more to support Syria's neighbours, recognizing that this conflict has become a major threat to regional stability.

And let's not forget that contrary to the populist mantra that all asylum-seekers are on their way to the industrialized world, 86% of the world's refugees live in developing countries, compared to 70% a decade ago. Rather than seeing refugees as competitors and a burden, their presence can be an incentive to advance poor areas. We need to promote the development of refugee hosting areas, involving refugees and local communities, rather than just handing out assistance to the refugees, year after year. Stimulating self-reliance, education and livelihood opportunities for refugees and host communities are key to fostering more harmonious relations and a better protection environment. Instead of competing over scarce resources, both communities work together to improve their future. I am convinced that this will, ultimately, help stem the flow of desperate people who move on out of necessity.

Ladies and gentlemen,

Canada has a proud history of welcoming refugees. Loyalists - freemen and slaves - fleeing the American Revolution in the 18th century; Europeans leaving behind oppression, persecution and authoritarian states in the 19th and 20th centuries; Latin Americans escaping military regimes and

growing numbers of refugees from other parts of the world found sanctuary in Canada.

Canada's resettlement programme is one of the largest in the world. It offers refugees who can no longer stay in their first country of asylum an opportunity to rebuild their lives. Resettlement is also a practical way of sharing the burden of developing countries that host large refugee populations. I welcome all efforts to maintain and strengthen a global and flexible resettlement programme and encourage Canada to resettle a large number of Syrian refugees.

My country, Portugal, has seen many of its people leave. Some because of oppression during 48 years of dictatorship that ended with the Carnation Revolution of 1974, others because of economic hardship. When I was in government, we commissioned a study to find out how well these people had integrated and how they perceived their new countries. The study found that the Portuguese community in Canada felt more integrated and better accepted than any of the others.

Ladies and Gentlemen,

Canada is a clear demonstration that multi-cultural, multi-ethnic and multi-religious societies are not only inevitable, they are a good thing. Diversity and pluralism enrich societies and should be cherished by good governance, strong civic institutions and policies that promote respect for diversity. The recognition of our common humanity, inclusion and solidarity, tolerance and compromise are key elements of strong, cohesive and peaceful societies.

The mission of the Global Centre for Pluralism is to advance global understanding of pluralism as an ethic of respect that values diversity and to enable each and every person to realize his or her full potential as a citizen. I wish you every success in this important undertaking.

Thank you.

Financial Statements

Global Centre for Pluralism

December 31, 2014



INDEPENDENT AUDITORS' REPORT

To the Board of Directors of the
Global Centre for Pluralism

We have audited the accompanying financial statements of the **Global Centre for Pluralism**, which comprise the balance sheet as at December 31, 2014, and the statements of operations, changes in net assets and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

Management's responsibility for the financial statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditors' responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditors' judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditors consider internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained in our audit is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements present fairly, in all material respects, the financial position of the **Global Centre for Pluralism** as at December 31, 2014 and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

Ernst & Young LLP

Ottawa, Canada
May 29, 2015

Chartered Professional Accountants
Licensed Public Accountants

Global Centre for Pluralism

BALANCE SHEET

As at December 31

	2014	2013
	\$	\$
ASSETS		
Current		
Cash and cash equivalents	107,667	176,835
Other receivables and prepaid expenses	114,017	139,904
Investments <i>[note 3]</i>	53,337,794	50,291,110
Furniture and equipment, net	83,914	4,396
	53,643,392	50,612,245
LIABILITIES AND NET ASSETS		
Current		
Accounts payable and accrued liabilities	236,806	134,396
Net assets		
Endowment Fund <i>[note 2]</i>	40,000,000	40,000,000
Unrestricted Fund	13,406,586	10,477,849
Total net assets	53,406,586	50,477,849
	53,643,392	50,612,245

See accompanying notes

On behalf of the Board:

Director

Global Centre for Pluralism

STATEMENT OF OPERATIONS

Year ended December 31

	2014	2013
	\$	\$
REVENUE		
Investment income	4,535,411	6,799,079
Donations	32,104	5,110
	4,567,515	6,804,189
EXPENSES [note 5]		
Programs and projects	1,348,622	1,184,477
Administration and other expenses	290,156	241,472
	1,638,778	1,425,949
Excess of revenue over expenses for the year	2,928,737	5,378,240

See accompanying notes

Global Centre for Pluralism

STATEMENT OF CHANGES IN NET ASSETS

Year ended December 31

	2014		2013	
	Endowment Fund \$	Unrestricted Fund \$	Total Total \$	
Balance, beginning of year	40,000,000	10,477,849	50,477,849	45,099,609
Excess of revenue over expenses for the year	—	2,928,737	2,928,737	5,378,240
Balance, end of year	40,000,000	13,406,586	53,406,586	50,477,849

See accompanying notes

Global Centre for Pluralism

STATEMENT OF CASH FLOWS

Year ended December 31

	2014	2013
	\$	\$
OPERATING ACTIVITIES		
Excess of revenue over expenses for the year	2,928,737	5,378,240
Items not involving cash		
Amortization of equipment	18,828	2,069
Unrealized gain in investment	(1,494,344)	(3,254,182)
Net change in non-cash working capital balances related to operations <i>[note 4]</i>	128,297	(4,810)
Cash provided by operating activities	1,581,518	2,121,317
INVESTING ACTIVITIES		
Net increase in investments	(1,552,340)	(2,387,357)
Additions to furniture and equipment	(98,346)	(2,215)
Cash used in investing activities	(1,650,686)	(2,389,572)
Net decrease in cash and cash equivalents during the year	(69,168)	(268,255)
Cash and cash equivalents, beginning of year	176,835	445,090
Cash and cash equivalent, end of year	107,667	176,835

See accompanying notes

Global Centre for Pluralism

NOTES TO FINANCIAL STATEMENTS

December 31, 2014

1. THE CENTRE

The Global Centre for Pluralism [the “Centre”], located in Ottawa, Canada, was created by letters patent on March 8, 2004. The Centre is an international initiative of His Highness the Aga Khan, 49th hereditary Imam of Ismaili Muslims, and the Aga Khan Development Network. Conceived as an international centre for the study, practice and teaching of pluralism, its core functions will include research, education, professional development, dialogue, governance reform and cultural exchange.

In 2006, the Government of Canada and His Highness the Aga Khan entered into a Funding Agreement to support the Centre. Pursuant to that agreement, the Centre took receipt of two major grants in 2007: a grant of \$30 million received from the Government of Canada and a donation of \$10 million received from His Highness the Aga Khan. His Highness the Aga Khan has also committed no less than \$20 million toward the rehabilitation of 330 Sussex Drive, Ottawa, a federal heritage structure which the Government of Canada has made available as the Centre’s global headquarters.

The Centre is mandated to undertake activities which will fulfill its role as a global repository and source for knowledge and know-how about fostering pluralistic values, policies and practices in a variety of settings.

2. SIGNIFICANT ACCOUNTING POLICIES

Basis of Presentation

These financial statements have been prepared by the Centre in Canadian dollars and in accordance with Part III of the Chartered Professional Accountants Canada [“CPA Canada”] Accounting *Handbook* – Accounting Standards for Not-For-Profit Organizations, which sets out generally accepted accounting principles for non-publicly accountable enterprises in Canada [“GAAP”] and includes the significant accounting policies hereafter.

Donations and contributions

The Centre follows the deferral method of accounting for contributions. Restricted contributions are recognized as revenue in the year during which the related expenses are incurred. Unrestricted contributions are recognized as revenue when received or receivable if the amount to be received can be reasonably estimated and collection is reasonably assured. Donations are recorded when received.

Cash and cash equivalents

Cash and cash equivalents consist of cash on deposit and short-term investments with a short maturity of approximately three months or less from the date of purchase unless they are held for investment rather than liquidity purposes, in which case they are classified as investments.

Global Centre for Pluralism

NOTES TO FINANCIAL STATEMENTS

December 31, 2014

Investments and investment income

Investments are recorded at fair value. Transactions are recorded on a trade date basis and transaction costs are expensed as incurred.

Investment income, which consists of interest, dividends, income distributions from pooled funds, and realized and unrealized gains and losses, is recorded in the statement of operations.

Program and project expenses

The Centre's expenses on programs and projects are recognized as incurred.

Amortization

Amortization of furniture and equipment is calculated using the straight-line method over a period of three years.

Endowment Fund

The Endowment Fund [the "Fund"] has been established in accordance with the guidelines set out in the Funding Agreement with the Government of Canada. The agreement acknowledges that the contributions of both the Government of Canada and His Highness the Aga Khan must be capitalized in perpetuity, and only the revenue of the Fund is to be disbursed and used for the purposes of the Fund. Contributions to the Fund are recognized as a direct increase to net assets. Investment income related to the Fund is unrestricted and is recognized as revenue when earned.

Global Centre for Pluralism

NOTES TO FINANCIAL STATEMENTS

December 31, 2014

3. INVESTMENTS

As required by the Funding Agreement, the Board approved a Statement of Investment Policy and the appointment of an investment advisor in November 2011. The Board approved the appointment of a portfolio manager and a custodian in May 2012. The Fund was transferred to the custodian in July 2012 and the Fund was invested by the portfolio manager in accordance with the Statement of Investment Policy by September 2012.

Investments consist of the following:

	2014	2013
	\$	\$
Cash and cash equivalents	4,306,840	2,981,002
Other fixed income		
Investment in pooled fund	23,709,159	22,453,612
	28,015,999	25,434,614
Equities		
Canadian	13,560,434	13,051,503
US	7,260,310	6,810,071
Other international	4,501,051	4,994,922
	25,321,795	24,856,496
	53,337,794	50,291,110

Investment income earned on the Centre's assets consists of the following:

	2014	2013
	\$	\$
Interest	704,680	654,081
Dividends	1,036,420	830,576
Realized gains	1,299,967	2,060,240
Unrealized gains	1,494,344	3,254,182
	4,535,411	6,799,079

Global Centre for Pluralism

NOTES TO FINANCIAL STATEMENTS

December 31, 2014

4. NET CHANGE IN NON-CASH WORKING CAPITAL BALANCES RELATED TO OPERATIONS

The net change in non-cash working capital balances related to operations is comprised of the following:

	2014	2013
	\$	\$
Other receivables and prepaid expenses	25,887	(17,490)
Accounts payable and accrued liabilities	102,410	12,680
	<u>128,297</u>	<u>(4,810)</u>

5. CONTRIBUTED PROPERTY

In 2007, the Centre and the National Capital Commission entered into a 99-year lease agreement for 330 Sussex Drive, Ottawa, for a nominal amount of \$1. The lease specifies that all costs related to the building, including renovation costs, operating costs and taxes, are to be borne by the lessee. Given the unique nature of the property and the consequent difficulties in assessing its fair market value, the lease has been valued at a nominal amount of \$1.

Pursuant to a Funding Agreement signed between His Highness the Aga Khan and the Minister for Canadian Heritage in October 2006, His Highness the Aga Khan has committed to providing permanent institutional facilities for the Centre, and has agreed for that commitment to be realized through his support for the rehabilitation of the leased premises. The following table outlines the operating and maintenance, precinct master plan and other related expenses incurred for the property at 330 Sussex Drive for the years ended December 31, 2014 and 2013, which have been funded separately through the Aga Khan Development Network.

	2014	2013
	\$	\$
Building operating and maintenance, precinct master plan and other related expenses	3,464,893	880,158
Amount funded by the Aga Khan Development Network	<u>(3,464,893)</u>	<u>(880,158)</u>
	<u>—</u>	<u>—</u>

NOTES TO FINANCIAL STATEMENTS

December 31, 2014

6. FINANCIAL INSTRUMENTS

The Centre is exposed to various financial risks through transactions in financial instruments. The Centre manages these risks through compliance with the Statement of Investment Policy approved by the Board. The Centre also monitors and mitigates its financial risks by reviewing periodically various financial and investment metrics.

Foreign currency risk

The Centre is exposed to foreign currency risk with respect to its investments denominated in foreign currencies, including the underlying investments of its pooled funds denominated in foreign currencies, because of fluctuations in the relative value of foreign currencies against the Canadian dollar.

Credit risk

The Centre is exposed to credit risk in connection with its short-term and fixed income investments because of the risk that one party to the financial instrument will cause a financial loss for the other party by failing to discharge an obligation.

Interest rate risk

The Centre is exposed to interest rate risk with respect to its investments in fixed income investments and a pooled fund which holds fixed income securities, the values of which will fluctuate with changes in market interest rates.

Other price risk

The Centre is exposed to other price risk through changes in market prices [other than changes arising from interest rate or currency risks] in connection with its investments in equity securities and pooled funds.

7. COMPARATIVE FIGURES

Certain comparative figures have been reclassified to conform to the current year's presentation.

