The Hangzhou International Congress
Culture: Key to Sustainable Development

UNESCO
United Nations
Educational, Scientific and
Cultural Organization

ABOUT THE CONGRESS

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The International Congress "Culture: Key to Sustainable Development" was held in Hangzhou (China) from 15 May to 17 May 2013. This was the first International Congress specifically focusing on the linkages between culture and sustainable development organized by UNESCO since the Stockholm Conference in 1998. As such, the Congress provided the very first global forum to discuss the role of culture in sustainable development in view of the post-2015 development framework, with participation of the global community and the major international stakeholders.

PROGRAMME AND SPEAKERS

- Programme (PDF)
- Openings & Plenaries
- Speakers

Culture in the Post-2015 Sustainable Development Agenda
- Background Note (PDF)
- One size does not fit all; Culture is at the centre of context based approaches to sustainable development
- Culture and Governance

Peace and Reconciliation
- Background Note (PDF)
- Preventing and solving conflicts, and fostering dialogue through culture

Culture, Poverty and Well-being
- Background Note (PDF)

Cultural Approaches to addressing Poverty
- Background Note (PDF)
- Empowerment, Creativity, Heritage

Culture: A Driver and an Enabler of Social Cohesion
- Background Note (PDF)
- Culture's Contribution to achieving social inclusion and equity
- Culture's contribution to addressing urban violence

Culture: An enabler for environmental sustainability
- Background Note (PDF)
- Culture and Bio-diversity
- Traditional knowledge in Disaster Risk Management

Introducing Cultural Heritage into the Sustainable Development Agenda
- Background Note (PDF)

The Contribution of Creativity to Sustainable Development
- Background Note (PDF)

Culture's Contribution to Achieving Sustainable Cities
- Background Note (PDF)
- Culture-based social inclusion in cities
- Creative cities and heritage-based urban regeneration
- The economic and social potential of creative cities

Public Private Partnerships in Culture Sector
- Background Note (PDF)
- Partnerships with civil society and private sector

UNESCO

United Nations
Educational, Scientific and
Cultural Organization

联合国教育、
科学及文化组织

杭州
中国

culture: key
to sustainable
development

文化

HANGZHOU
INTERNATIONAL
CONGRESS
CHINA

文化：
可持续发展的关键
国际会议

2013/05/15-17

DEFINITIVE PROGRAMME

14 May 2013

08:30 am – 07:00 pm   `Registration`
                         (South Lobby, Dragon Hotel)
07:00 pm – 09:00 pm   **Welcome Reception and Art Performance**
                         (Crystal Ballroom, Dragon Hotel)

Day 1: 15 May 2013

                         `PLENARY SESSION` `Official Opening Session`
                         (Zhejiang People's Great Hall)

09:30 am – 10:30 am   <u>**Welcoming Speeches by the representatives of the People's Republic of China**</u>
                         •   **Opening of the Congress by the Opening Ceremony Chair, Zhao Shaohua,** Vice-Minister of Culture
                         •   **Remarks by Huang Kunming**, Secretary of the Communist Party of China Hangzhou Committee
                         •   **Remarks by Li Qiang**, Governor of the People's Government of Zhejiang

                         <u>**Introductory Speeches**</u>
                         •   **Irina Bokova,** the Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO)
                         •   **Liu Yandong,** Vice Premier, State Council of the People's Republic of China

                         •   <u>**Closing of the Opening Ceremony**</u>
                             Zhao Shaohua, Vice-Minister of Culture of the People's Republic of China

10:30 am – 10:50 am   *Coffee break*

10:50 am – 11:30 am   `PLENARY SESSION` `Keynote address`
                         Setting the context of the Congress: Can sustainable development be achieved regardless of culture?
                         (Zhejiang People's Great Hall)
                         •   **Zhao Shaohua,** Vice-Minister of Culture of the People's Republic of China
                         •   Video message from **Michael D. Higgins**, President of Ireland
                         •   **His Highness the Aga Khan,** Chairman of the Aga Khan Development Network and 49th hereditary Imam of the Shia Imami Ismaili Muslims

11:30 am – 01:15 pm   `PLENARY SESSION` `High-level discussion segment 1`
                         Culture in the Post-2015 Sustainable Development Agenda
                         (Zhejiang People's Great Hall)
                         •   **Irina Bokova** (*Panel Chair*), the Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO)
                         Panellists
                         •   **Sir Fazle Hasan Abed,** Founder and Chairman of the BRAC Foundation
                         •   **His Highness the Aga Khan,** Chairman of the Aga Khan Development Network and 49th hereditary Imam of the Shia Imami Ismaili Muslims
                         •   **H.R.H. Prince Sultan bin Salman bin Abdulaziz Al-Saud,** President of the Saudi Commission for Tourism and Antiquities (SCTA)
                         •   **Petko Draganov,** Deputy Secretary-General, United Nations Conference on Trade and Development (UNCTAD)
                         •   **Rt. Hon. Michaëlle Jean,** Co-Founder and Co-President of the Michaëlle Jean Foundation (FMJF) and former Governor of Canada
                         •   **Zhang Lin**, Executive President of the Dalian Wanda Culture Industry Group
                         •   **Wiendu Nuryanti,** Vice-Minister of Education and Culture for Cultural Affairs of the Republic of Indonesia

01:15 pm – 02:30 pm   *Lunch*

| 02:30 pm – 04:15 pm | **PLENARY SESSION** **High-level discussion segment 2** |

Peace and reconciliation: how culture makes the difference
 (Crystal Ballroom, Dragon Hotel)

- **Stephen Cole** (*Moderator*), Journalist, Senior Anchor, Al Jazeera International

Panellists
- **Francesco Bandarin,** Assistant Director-General for Culture of the United Nations Educational, Scientific and Cultural Organization (UNESCO)
- **Emmanuel Habuka Bombande,** Executive Director of the West Africa Network for Peacebuilding (WANEP)
- **Jean-Michel Jarre,** Musician and Composer, UNESCO Goodwill Ambassador
- **Olusegun Obasanjo,** Former President of the Federal Republic of Nigeria
- **Jan Pronk,** Professor and President of the Society for International Development

04:15 pm – 04:30 pm   *Coffee break*

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2 sessions will take place in the afternoon: 1A and 1B

Session 1A
Culture, Poverty and Wellbeing
(Crystal Ballroom, Dragon Hotel)

| 04:30 pm – 05:00 pm | **Keynote address 1A** |

Cultural approaches to addressing poverty
- **Clement Mbom,** Professor at City University of New York

| 05:00 pm – 06:45 pm | **Panel discussion 1A** |

Defining Poverty and Measuring Progress: where does culture stand?
- **Helena Norberg-Hodge** (*Moderator*), Director, International Society for Ecology and Culture

Panellists
- **Michele Lamont,** Professor at Harvard University
- **Cristina Ortega Nuere,** President of the European Network Leader in Cultural Management and Policies Education (ENCATC)
- **Katherine Scott,** Vice-President for Research and Policy at the Canadian Council on Social Development

Questions and Answers session with the public

Session 1B
Culture and Local Governance
(Pearlroom, Dragon Hotel)

| 05:00 pm – 05:15 pm | **Keynote address 1B** |

Culture and Local Governance
- **Feng Tianyu**, Senior and Distinguished Professor, Research Institute of Chinese Traditional Culture, Wuhan University

| 05:15 pm – 06:30 pm | **Panel discussion 1B** |

Culture and Local Governance
- **Jordi Pascual** (*Moderator*)**,** Coordinator, Agenda 21 for Culture, United Cities and Local Governments (UCLG)

Panellists
- **Ibone Bengoetxea,** Deputy Mayor and City Councillor for Culture and Education in Bilbao City Council**Fan Zhou,** Dean, Institute of Culture Development, Communication University of China

Additionnal intervention
- **Carlos Javier Vilasenor Anaya,** President of Cultural Interactivity and Development

06:30 pm – 06:45 pm   Questions and Answers session with the public

1 parallel event will take place in the afternoon

02:45 pm – 04:20 pm   **High-level Business Forum**
(Diamond Ballroom, Dragon Hotel)

Welcoming words
- **Hans d'Orville,** Assistant Director-General for Strategic Planning of the United Nations Educational, Scientific and Cultural Organization (UNESCO)

Introduction
- **Hans d'Orville,** Assistant Director-General for Strategic Planning of the United Nations Educational, Scientific and Cultural Organization (UNESCO)

Keynote Speech
- **Sha Zukang**, Former United Nations Under-Secretary-General, Secretary-General of the United Nations Conference on Sustainable Development (Rio+20)

Panel discussion
- **Hans d'Orville,** (*moderator)* Assistant Director-General for Strategic Planning of the United Nations Educational, Scientific and Cultural Organization (UNESCO)

Panellists
- **Nasser D. Khalili,** Founder of The Khalili Collections, Chairman of the Maimonides Foundation, Chairman of the Nour Foundation and UNESCO Goodwill Ambassador*
- **Zhang Lin**, Executive President of the Dalian Wanda Culture Industry Group
- **Simon Campostini,** Senior Member Relation Manager, EU Chamber of Commerce, Shanghai
- **Wayne Wan**, President of the Shenzhen Ruby Group
- **Xie Yong**, Vice President of the Zhongkun Group
- **Han Wangxi,** spokenman of Shenzhen
- **Xu Ning**, Chief of City Communication Department**,** Nanjing Municipality
- **Chen Dongling,** Beijing Municipal Science and Technology Commission
- **She Leming,** Deputy Secretary General of Municipal government of Jingdezhen
- **Juliane Kremer,** Head of Corporate communication, Great China, LANXESS Chemical
- **Master Gu Wenda,** Chinese American painter
- **Jiang Qionger,** Founder and CEO of Shanghxia
- **Chen Yuqian,** Dean of Jingdezhen Ceramic Institute
- **Xiong Chengyu,** National Research Center of Cultural Industries in Tsinghua University
- **Doctor Zhu Dingchen,** practitioner of Yi Zhichan, Chinese medicine and intangible heritage
- **Isabel Wolte,** Austrian culture forum Beijing head
- **Chen Dongliang,** Director of Beijing Industrial Design center

Questions and Answers session with the public

04:20 pm – 04:30 pm   **Business Forum high-level Closing Speech**
- **Irina Bokova,** the Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO)

Day 2: 16 May 2013

3 Parallel sessions will take place in the morning: 2A, 2B, 2C

Session 2A

The Cultural Sector's Contribution to Poverty Alleviation and Economic Growth
(Crystal Ballroom 2, Dragon Hotel)

09:00 am – 09:30 am   **Keynote address 2A**
                             Poverty alleviation: where does culture make a difference?
                    •   **David Throsby**, Professor of Economics, Macquarie University

09:30 am – 09:45 am   **Case study 1** Community Empowerment
                    •   **Tran Tuyet Lan,** General Manager of CRAFT LINK

09:45am – 10:00am   **Case study 2** Participation
                    •   **Carol Lawes,** Cultural Advisor

10.00am – 10.15am   **Case study 3** UNESCO Culture for Development Indicators Suite
                    •   **Anne Lemaistre,** Head of Office and Representative in Cambodia, National Office to
                             Cambodia of UNESCO

10:15 am – 10:30 am   *Coffee break*

10:30 am – 12:00 pm   **Panel discussion 2A**
                             **How does culture contribute to sustainable economic growth and jobs
                             creation?**
                    •   **Gwang-Jo Kim** (*Moderator*), Director of UNESCO Bangkok, UNESCO Asia and Pacific
                             Regional Bureau for Education
                    Panellists
                    •   **Luigi Cabrini,** Director-Advisor of the Secretary-General on Sustainability, the United
                             Nations World Tourism Organization (UNWTO)
                    •   **Trevor C. Clarke,** Assistant Director-General on Culture and Creative Industries
                             Sector of the World Intellectual Property Organization (WIPO)
                    •   **Daniel Etounga-Manguelle,** Associate Professor of Economics at the Ecole
                             Supérieure Internationale de Guerre de Yaoundé
                    •   **Xavier Greffe,** Professor at University Paris I – Sorbonne and President of the French
                             Commission on Artistic Employment
                    •   **Elizabeth Ofosu-Agyare,** Minister for Tourism and Culture for the Republic of Ghana
                    •   **Walter Santagata,** Professor at the University of Turin

12:00 pm – 12:30 pm   Questions and Answers session with the public

12:30 pm – 02:00 pm   *Lunch*

Session 2B

Culture: a driver and an enabler of social cohesion

(Cristal Ballroom 3, Dragon Hotel)

09:00 am – 09:30 am   **Keynote address 2B**

Achieving social inclusion and equity: how does culture make effective change?

- **Cao Jin,** Professor at Fudan University

Aníbal Gaviria Correa, Mayor of Medellin

09:30 am – 09:45 am   **Case study 1** Culture-sensitive and context-based policies in sustainable development

- **Jon Hawkes,** Resident Cultural Analyst, Cultural Development Network (Victoria)

09:45 am – 10:00 am   **Case study 2** Empowerment of women and youth

- **Elba Agusti,** Cultural Development Program Coordinator, Inter-American Development Bank Cultural Center (IDB)

10.00 am – 10.15 am   **Case study 3** Addressing urban violence through investment in culture

- **Martha C. Fajardo,** CEO of Grupo Verde Ltd., Former President of the International Federation of Landscape Architecture (IFLA)

10.15 am – 10.30 am   **Case study 4** Arts education for development

- **Stephen Chifunyise,** Chairman of the CHIPAWO Arts Education for Employment and Development

10:30 am – 10:50 am   *Coffee break*

10:50 am – 12:00 pm   **Panel Discussion 2B**

How does culture drive and enable social cohesion and inclusion?

- **Charles Vallerand** (*Moderator*), General Secretary of the International Federation of Coalitions for Cultural Diversity

Panellists

- **Ibone Bengoetxea**, Deputy Mayor and City Councillor for Culture and Education in Bilbao City Council
- **Luis Fernando Carrera Castro,** Minister of Foreign Affairs for the Republic of Guatemala
- **Frederic Jacquemin,** General Director of Africalia
- **Jin Xiaoyi,** Professor of the Institute for Population and Development
- Studies of Xi'an Jiaotong University
- **Nasser D. Khalili,** Founder of, The Khalili Collections, Chairman of the Maimonides Foundation, Chairman of the Nour Foundation and UNESCO Goodwill Ambassador
- **Tu Weiming,** Director of the Institute for Advanced Humanistic Studies at Peking University
- **Carlos Javier Vilasenor Anaya,** President of Cultural Interactivity and Development

12:00 pm – 12:30 pm   Questions and Answers session with the public

12:30 pm – 02:00 pm   *Lunch*

Session 2C
Culture: An enabler for environmental sustainability
(Pearl Room, Dragon Hotel)

09:00 am – 09:30 am	**Keynote address 2C** **Culture and Nature: two sides of the same coin** • **Jian Liu,** Director, International Ecosystem Management Partnership, United Nations Environment Programme (UNEP-IEMP)
09:30 am – 09:50 am	**Case study 1** Culture and Bio-diversity • **Carlotta Baitone,** East Asia Director of Slow Food
09:50 am – 10:10 am	**Case study 2** Traditional knowledge in Disaster Risk Management • **Rohit Jigyasu,** UNESCO Chair Professor at the Research Center for Disaster Mitigation Urban Cultural Heritage, Ritsumeikan University
10:10 am – 10:30 am	**Case study 3** Conservation and other ecological practices in architecture and urban planning • **Helena Norberg-Hodge,** Director of the International Society for Ecology and Culture
10:30 am – 10:45 am	*Coffee break*
10:45 am – 12:00 pm	**Panel Discussion 2C** **How does culture enable environmental sustainability?** • **Rohit Jigyasu (Moderator),** UNESCO Chair Professor at the Research Center for Disaster Mitigation of Urban Cultural Heritage, Ritsumeikan University *Panellists* • **Sidney Bartley**, Permanent Secretary in the Ministry of Youth and Culture for Jamaica • **Amareswar Galla,** Professor of World Heritage and Sustainable Development at Split University and Executive Director of the International Institute for the Inclusive Museum • **Aroha Te Pareake Mead,** Chair of the IUCN Commission on Environmental, Economic and Social Policy (CEESP) • **Lisa Prosper,** Director of the Willowbank Centre for Cultural Landscape • **Tan Dun,** Musician and Composer, UNESCO Goodwill Ambassador • **Henriette Walter,** Professor of Linguistics, President of the International Society for Functional Linguistics and member of the International Council of French Language • **Yang Guorong**, Professor, Director of Modern Chinese Thought and Culture Institute of East China Normal University
12:00 pm – 12:30 pm	Questions and Answers session with the public
12:30 pm – 02:00 pm	*Lunch*

2 Parallel sessions will take place in the afternoon: 3A, 3B

Session 3A
Sustainable Cities, Heritage and Creativity
(Crystal Ballroom 2, Dragon Hotel)

02:00 pm – 02:45 pm	**Keynote address 3A** **The challenges of sustainable cities: where does culture make a difference?** • **Zhang Jianting**, Deputy Mayor of Hangzhou Municipal Government • **Charles Landry,** Urbanist and Founder of Comedia
02:45 pm – 03:00 pm	**Case study 1** Built Heritage and Sustainable Development • **Jyoti Hosagrahar,** Professor at Columbia University, Srishti School of Art, Design and Technology

03:00 pm – 03:15 pm	**Case study 2** Intangible Heritage and Sustainable Development
	• **Sayantani Raychaudhuri,** Assistant Secretary of Contact Base, India

03:15 pm – 03:45 pm   **UNESCO-UNDP Creative Economy Report Special Edition 2013 (forthcoming)**

- **Danielle Cliche,** Chief, Section of the Diversity of Cultural Expressions, Secretary of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (UNESCO)
- **Francisco Simplicio,** Assistant Director in Programme and Funds Management of the UN Office for South-South Cooperation (UNOSSC)
- **Bonapas Onguglo,** Chief of Cabinet of the Division on International Trade and Commodities, United Nations Conference on Trade and Development (UNCTAD)

03:45 pm – 04:00 pm   *Coffee break*

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3 Parallel panel discussions will take place in the afternoon at the end of Session 3A

04:00 pm – 05:45 pm   **3A-a Introducing Cultural Heritage in the Sustainable Development Debate**
(Crystal Ballroom 2, Dragon Hotel)
Panel Discussion

- **Kishore Rao** (*Moderator*)**,** Director of the UNESCO World Heritage Centre

Panellists

- **Dinu Bumbaru,** Policy Director of the Fondation Héritage Montréal
- **Alissandra Cummins,** Chairperson of the Executive Board of the United Nations Educational, Scientific and Cultural Organization (UNESCO)
- **Michael Houlihan,** Chief Executive of the Museum of New Zealand
- **Eduardo Rojas,** Independent Consultant on urban development
- **Ritu Sethi**, Director of Craft Revival Trust, Indian crafts industry specialist.
- **Wang-Riese Xiaobing,** Professor of the Institute of Chinese Intangible Cultural Heritage Research Center of Sun Yat-Sen University
- **Zhang Xingsheng**, President of IUCN and President of the World Heritage Institute of Training and Research for the Asia and the Pacific Region

05:45 pm – 06:30 pm   Questions and Answers session with the public

04:00 pm – 05:45 pm   **3A-b The Contribution of Creativity to Sustainable Development**
(Cristal Ballroom 3, Dragon Hotel)
Keynote Address (15 minutes)

- **Xiang Yong**, Associate Professor, Vice-Director of the School of Arts of Peking University, Vice-Director of the Institute for Cultural Industries of Peking University

Panel Discussion

- **Michael Paul van Graan** (*Moderator*), Executive Director, African Arts Institute

Panellists

- **Mercedes Giovinazzo,** Director of the Interarts Foundation and Chair of the Executive Committee of Culture Action Europe
- **Yudhishtir Raj Isar,** Professor of The American University of Paris
- **Avril Louise Joffe,** Founding Director of the Specialist Research Consultancy at Culture Arts and Jobs (CAJ)
- **Justin O'Connor,** Professor of Communications and Cultural Economy at Monash University
- **Michel Ouédraogo,** General-Delegate of the Pan African film festival, FESPACO
- **Frans de Ruiter,** Professor of the International Music Council (IMC)
- **Zhou Xiao**, Associate Professor at Fudan University

05:45 pm – 06:30 pm   Questions and Answers session with the public

04:00 pm – 05:45 pm	**3A-c Culture's contribution to achieve sustainable cities**

(Diamond Ballroom 1/2, Dragon Hotel)
Panel Discussion

- **Wang Shu** (*Moderator*)**,** Architect and Professor at the China Academy of Art

Panellists

- **Milica Bajic-Brkovic,** President International Society of City and Regional Planners (ISOCARP)
- **Eui-Sung Yi,** Director of the Now Institute
- **Jyoti Hosagrahar,** Professor at Columbia University, Srishti School of Art, Design and Technology
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- **Gora Mboup,** Chief, Global Urban Observatory, United Nations Human Settlements Programme (UN-HABITAT)
- **Cynthia E. Smith,** Curator of Socially Responsible Design at the Cooper-Hewitt National Design Museum, Smithsonian Institution
- **Yang Jianlong,** Chief Professor of Modern Literature, Shanghai Normal University
- **Minja Yang,** President and Professor of the Raymond Lemaire International Centre for Conservation, Leuven

05:45 pm – 06:30 pm   Questions and Answers session with the public

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Session 3B
Public Private Partnerships in the culture sector
(Pearl Room, Dragon Hotel)

02:00 pm – 02:40 pm   **Keynote address 3B**
Partnering with the private sector in achieving sustainable development

- **Chen Ling,** Professor; Executive Director, Academy of Global Zhejiang Entrepreneurs, ZJU; Director, Institute of Family Business, Zhejiang University
- **Luis Monreal,** General Manager, Aga Khan Trust for Culture, Aga Khan Development Network

02:40 pm – 03:00 pm   **Case study 1** Various types of successful Public Private Partnerships in the area of culture

- **Jane Thompson,** Project Manager, Herculaneum Conservation Project

03:00 pm – 03:20 pm   **Case study 2** Opportunities for Technology transfer, capacity building, jobs, Social and economic impact

- **Richard Hsu,** China TEDx Ambassador 2013-2014 and Lecturer at Tongji University, Shanghai on Multi-Disciplinary Thinking, Brand Development and Urban-Rural Bridging

03:20 pm – 03:40 pm   **Case study 3** Cultural philanthropy

- **Luisa Jorge Grullon,** Executive Director of the Fil-Armonia Foundation

03:40 pm – 04:00 pm   **Case study 4** Corporate Social Responsibility

- **Ronnie C. Chan**, Chairman of Hang Lung Properties

04:00 pm – 04:25pm   *Coffee break*

04:25 pm – 06:10 pm   **Panel Discussion 3B**
Creating win-win situations: How can the Private Sector boost the Culture Sector and vice-versa?

- **Helene George** (*Moderator*)**,** Managing Director, Creative Economy

Panellists

- **Anna Somers Cocks Allemandi**, Founder Editor and CEO of The Art Newspaper
- **Claudio Espector,** Director of "Orchestra and Choir Programme for the Bicentennial, Youth Orchestras, Argentina" (Programa de Orquestas y Coros para el Bicentenario)

- **Richard Hsu,** China TEDx Ambassador 2013-2014 and Lecturer at Tongji University, Shanghai on Multi-Disciplinary Thinking, Brand Development and Urban-Rural Bridging
- **Randal F. Mason,** Associate Professor at the University of Pennsylvania

06:10 pm – 06:40 pm   Questions and Answers session with the public

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Day 3: 17 May 2013 (Morning only + optional ½ Day)

Session 4
Integrating Culture in the Post-2015 Sustainable Development Agenda
(Crystal Ballroom, Dragon Hotel)

09:00 am – 10:30 am   **PLENARY SESSION** **Panel Discussion 4**
Challenges and identified gaps: Opportunities and future perspectives
- Moderators of all sessions

10: 30 am – 11:00 am   *Coffee break*

11:00 am – 11:30 am   **PLENARY SESSION**
Presentation and adoption of the "Hangzhou Proclamation on Culture and Sustainable Development"
(Crystal Ballroom, Dragon Hotel)
- **President of the Congress: Hao Ping**, Vice Minister for Education of the People's Republic of China, Chairman of the National Commission of the People's Republic of China for UNESCO
- **Alissandra Cummins,** Chairperson of the Executive Board of the United Nations Educational, Scientific and Cultural Organization (UNESCO)

11:30 am – 12:00 pm   **PLENARY SESSION** **Keynote address 4**
Closing Speeches
(Crystal Ballroom, Dragon Hotel)
- **Katalin Bogyay,** President of the General Conference to, the United Nations Educational, Scientific and Cultural Organization (UNESCO) and Ambassador of Hungary to UNESCO
- **Aman Wirakartakusumah,** Professor Emeritus at Bogor Agricultural University
- **Francesco Bandarin,** Assistant Director-General for Culture of the United Nations Educational, Scientific and Cultural Organization (UNESCO)
- **Zhang Jianting**, Deputy Mayor of Hangzhou Municipal Government
- **President of the Congress: Hao Ping**, Vice Minister for Education of the People's Republic of China, Chairman of the National Commission of the People's Republic of China for UNESCO

12:30 pm – 02:00 pm   *Lunch*

02:30 pm – 08:15 pm   Cultural Visit of Hangzhou and banquet

ORGANIZERS
- **The United Nations Educational, Scientific and Cultural Organization (UNESCO)**
- **Ministry of Culture of the People's Republic of China**
- **National Commission of the People's Republic of China for UNESCO**
- **Hangzhou Municipal Government**

CO-ORGANIZERS
- **The State Council Information Office of the People's Republic of China**
- **Ministry of Foreign Affairs of the People's Republic of China**
- **Ministry of Education of the People's Republic of China**
- **People's Government of Zhejiang Province**

SUPPORTED BY
- **Shaoxing Municipal Government**
- **Phoenix TV**

Culture: Key to Sustainable Development

Hangzhou International Congress

Hangzhou, China, 14-17 May 2013

SPEAKERS PROFILES– BY SESSION

15 May 2013 **OFFICIAL OPENING SESSION**

Welcoming Speeches

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY
	Ms. Zhao Shaohua	Vice-Minister of Culture of the People's Republic of China	Mme Zhao Shaohua, has been the Vice Minister of Culture since September 2008, Deputy Secretary of CPC Committee of the Ministry of Culture since October 2011. Mme. Zhao has been elected as Member of the 10th Chinese People's Political Consultative Conference (CPPCC), Standing Member of the 11th CPPCC and Deputy Director of Society and Legislation of the 11th CPPCC.
	Mr Huang Kunming	Party Secretary of Hangzhou, member of the Standing Committee of the Communist Party of China (CPC) Zhejiang Committee; Secretary of the CPC Hangzhou Committee	Huang Kunminghas a PhD level of education in public administration.Kunming is currently working as the party secretary of Hangzhou, chair of the Hangzhou Municipal People's Congress and president of the Hangzhou Communist Party Academy. He has worked as the head of the Organization Department of the CPC Zhejiang Committee.

Mr LI Qiang

Deputy Secretary of CPC Zhejiang Committee; Governor of Zhejiang Province

Deputy Secretary CPC Zhejiang Provincial Committee, Governor of Zhejiang Province; Former Secretary of CPC Wenzhou Municipal Committee, Member of the Standing Committee of CPC Zhejiang Provincial Committee, Acting Governor of Zhejiang Province.

Mrs Irina Bokova

Director-General, The United Nations Educational, Scientific and Cultural Organization (UNESCO)

Irina Bokova has been the Director-General of UNESCO since 15 November 2009. She was a member of the Bulgarian Delegation at the United Nations conferences on the equality of women in Copenhagen, Nairobi and Beijing. She was Minister for Foreign Affairs and coordinator of Bulgaria-European Union relations and subsequently Ambassador of Bulgaria at UNESCO.She is Chairperson and founding member of the European Policy Forum.Irina Bokova has received doctor honoris causa from many prestigious universities across the world.

PLENARY SESSION: KEYNOTE ADDRESS

Setting the context of the Congress: Can sustainable development be achieved regardless of culture?

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY
	His Highness the Aga Khan	Chairman of the Aga Khan Development Network and 49th hereditary Imam of the Shia Imami Ismaili Muslims	His Highness the Aga Khan is the Founder and Chairman of the Aga Khan Development Network (AKDN), a group of private, non-denominational development agencies dedicated to improving the quality of life of impoverished communities in Asia, Africa, and the Middle East. AKDN's cultural agency, the Aga Khan Trust for Culture, improves the socio-economic conditions of communities in the Muslim world, through urban regeneration projects and other cultural initiatives.
	Ms. Zhao Shaohua	Vice Minister of Culture of the People's Republic of China	Mme. Zhao Shaohua, has been the Vice Minister of Culture since September 2008. Mme. Zhao has been elected as Member of the 10th Chinese People's Political Consultative Conference (CPPCC), Standing Member of the 11th CPPCC and Deputy Director of Society and Legislation of the 11th CPPCC.
	H.E. Mr Michael Daniel Higgins	President of Ireland	Michael D. Higgins is the ninth President of Ireland. An academic and statesman, human rights advocate, promoter of inclusive citizenship and champion of creativity within Irish society, Michael D. Higgins previously served as Ireland's first Minister for Arts, Culture and the Gaeltacht.

15 May 2013   **PLENARY SESSION: High-Level discussion – segment 1**

Culture in the Post-2015 Sustainable Development Agenda

Panel-Chair

NAME	TITLE &INSTITUTION	BIOGRAPHY
Mrs Irina Bokova	Director-General, The United Nations Educational, Scientific and Cultural Organization (UNESCO)	Irina Bokova has been the Director-General of UNESCO since 15 November 2009. She was a member of the Bulgarian Delegation at the United Nations conferences on the equality of women in Copenhagen, Nairobi and Beijing. She was Minister for Foreign Affairs and coordinator of Bulgaria-European Union relations and subsequently Ambassador of Bulgaria at UNESCO. She is Chairperson and founding member of the European Policy Forum. Irina Bokova has received doctor honoris causa from many prestigious universities across the world.

Panellists

H.R.H. Prince Sultan bin Salman bin Abdulaziz Al-Saud	President of Saudi Commission for Tourism and Antiquities (SCTA), Saudi Arabia	

His Highness the Aga Khan	Chairman of the Aga Khan Development Network and 49th hereditary Imam of the Shia Imami Ismaili Muslims	His Highness the Aga Khan is the Founder and Chairman of the Aga Khan Development Network (AKDN), a group of private, non-denominational development agencies dedicated to improving the quality of life of impoverished communities in Asia, Africa, and the Middle East. AKDN's cultural agency, the Aga Khan Trust for Culture, improves the socio-economic conditions of communities in the Muslim world, through urban regeneration projects and other cultural initiatives.
Sir Fazle Hasan Abed	Founder and Chairman of the BRAC Foundation	Sir Fazle Hasan Abed set up the Bangladesh Rural Advancement Committee (BRAC) in 1972 to help war refugees, which today is among the world's top development organizations. A recipient of the David Rockefeller Leadership Award, the Clinton Global Citizen Award, the Gates Award for Global Health. He holds honorary degrees from many universities, including Yale and Oxford. He was knighted in 2009.
Rt. Hon. Michaëlle Jean	Co-Founder and Co-President of the Michaëlle Jean Foundation (FMJF) and former Governor of Canada	Michaëlle Jean was born in Haiti and immigrated to Canada in 1968. She was the 27th Governor-General of Canada and was then appointed UNESCO special envoy for Haiti. The Michaëlle Jean Foundation supports citizen action across Canada through the arts and culture as a means of social transformation and youth mobilization. Michaëlle Jean is also Chancellor of the University of Ottawa in Canada.

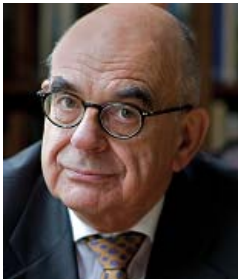|		
Prof Wiendu Nuryanti	Vice Minister of Education and Culture for Cultural Affairs of Indonesia	
Mr Petko Draganov	Deputy Secretary-General, United Nations Conference on Trade and Development (UNCTAD)	Petko Draganov was appointed Deputy Secretary-General of the United Nations Conference on Trade and Development on 1 May 2009. Previously, he served in the Bulgarian foreign service for more than twenty years, including as deputy minister of foreign affairs and as permanent representative to the United Nations in Geneva. Other postings included South Africa, Zimbabwe, and Ghana.
Mr Zhang Lin	President of Dalian Wanda Culture Industry Group	

PLENARY SESSION: High-Level discussion segment 2

Peace and reconciliation: how culture makes the difference

	NAME	TITLE & INSTITUTION	BIOGRAPHY
Moderator			
	Mr Stephen Cole	Journalist, Senior Anchor, Al Jazeera International	Stephen Cole is the Chairman of the Institute of Diplomacy and Business, and senior anchor of Al Jazeera International. He also leads the Cole Productions Corporate Video and Radio Production. He has a longstanding and respected career, which includes many years as the senior anchor of BBC and CNN. An accomplished corporate speaker, he has moderated panels comprised of presidents and prime ministers across the globe.
Panellists			
	Professor Jan Pronk	Professor & President of the Society for International Development	Jan Pronk is President of the Society for International Development (SID) and Chair of the Interchurch Peace Council in the Netherlands. He wasa Member of Parliament for the Social Democratic Party and Minister for Development Cooperation and for the Environment. He has worked for UNCTAD and was special representative of the UN secretary-general in Sudan. He later became a professor at the Institute of Social Studies in The Hague.
	Mr Olusegun Obasanjo (Nigeria)	Former President of Nigeria	

Mr Jean-Michel Jarre	Musician and Composer, UNESCO Goodwill Ambassador	Jean Michel Jarre first came to international fame with his number one hit album, "Oxygène". Having followed formal studies of harmony and counterpoint at the Conservatoire de Paris, he was inspired to reinvent music and its core. Jarre was the first western musician to perform in China. He has a dedicated on-going engagement with the UN via UNESCO, as Ambassador and spokesperson for environment and education.
Mr Emmanuel Habuka Bombande	Executive Director, West Africa Network for Peacebuilding (WANEP)	Emmanuel Habuka Bombande is a Co-founder of the West Africa Network for Peacebuilding (WANEP) and the Executive Director. He served as a Member of the UN Advisory Team in Ghana and advised the Government of Ghana on various conflict prevention strategies including the development of peace architecture for Ghana. He also managed a major project with the FAO-Ghana. He is also an advisor to the Geneva-based Centre for Humanitarian Dialogue on dialogue and mediation efforts in Africa and a fellow of the Society for Peace Studies and Practice (SPSP) of the University of Ibadan-Nigeria.
Mr Francesco Bandarin	Assistant Director-General of Culture, the United Nations Educational, Scientific and Cultural Organization (UNESCO)	Francesco Bandarin served as Director of the UNESCO World Heritage Centre and he was appointed UNESCO Assistant Director-General for Culture in 2010. He trained as an architect and as an urban planner and has pursued an academic career as Professor of Urban Planning at the University of Venice and a professional career as a consultant for international organizations.

15 May 2013

Culture, Poverty and Wellbeing

15 May 2013   KEYNOTE ADDRESS 1A

Cultural approaches to addressing poverty

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY
	Prof. Mr Clément Mbom	Professor, City University of New York	Clément Mbom is the author and co-author of numerous works including "Culture and Development in Africa" (Paris), as well as various articles. He has been the recipient of various awards and currently teaches at the City University of New York.

15 May 2013   PANEL DISCUSSION 1A

Defining Poverty and Measuring Progress: where does culture stand?

Questions and Answers session with the public

9

Moderator

Ms Helena Norberg-Hodge

Director,
International Society for
Ecology and Culture

Helena Norberg-Hodge is Director of the International Society for
Ecology and Culture (ISEC). A pioneer of the new economy
movement, she is the producer of the award-winning film "The
Economics Of Happiness" and a recipient of both the Alternative
Nobel Prize and the 2012 Goi Peace Prize. Her book and film
"Ancient Futures" has been translated into 45 languages.

Panellists

Mr Youssou N'Dour

Minister of Tourism and
Leisure of Senegal

Ms Michèle Lamont

Professor,
Harvard University

Michèle Lamont is the Robert I. Goldman Professor of European
Studies and Professor of Sociology and African-American Studies
at Harvard University. Her recent publications include "Social
Knowledge in the Making" (2011) and "Successful Societies: How
Institutions and Culture affect Health" (2009).

Ms Maria Cristina Ortega Nuere

President,
European Network Leader in Cultural Management and Policies Education (ENCATC)

Maria Cristina Ortega Nuere is President of ENCATC, a European network leader in cultural management and policies in education and associate partner of UNESCO. She is also Director of the Institute of Leisure Studies and principal researcher in the research team for leisure and human development at the University of Deusto in Bilbao.

Ms Katherine Scott

Vice-President for Research and Policy, Canadian Council on Social Development

Katherine Scott has worked in the social development field as a senior researcher and writer over the past 20 years. Her on-going work focuses on issues of social and economic inclusion as they affect children, families and communities. She is currently Vice-President for research and policy at the Canadian Council on Social Development.

Prof.Fung Tianyu

Senior and Distinguished Professor,
Research Institute of Chinese Traditional Culture, Wuhan University

Fung Tianyu is a senior and distinguished professor, head of the Research Institute of Chinese Traditional Culture in Wuhan University and member of the Social Sciences Committee of the Education Ministry. Fung Tianyu published a series of books and articles on the significance of Chinese traditional culture, recently working on the book "A Genetic History of Chinese Culture".

15 May 2013 SESSION 1B

Culture and local governance

15 May 2013 PANEL DISCUSSION 1B

Culture and local governance

Questions and Answers session with the public

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY
Moderator	**Mr Jordi Pascual**	Coordinator, Agenda 21 for culture, United Cities and Local Governments (UCLG)	Jordi Pascual is the coordinator of Committee on Culture of world association United Cities and Local Governments (UCLG). Chaired by Lille Metropole, co-chaired by Buenos Aires, Montréal and México and vice-chaired by Angers, Barcelona and Milano, it fosters the relation between local cultural policies and sustainable development. Work of the Committee is based on Agenda 21for culture (2004) and declaration "Culture, fourth pillar of sustainable development" (2010).
Panellists	**Mrs Ibone Bengoetxea**	Deputy Mayor and City Councillor for Culture and Education, Bilbao City Council	Ibone Bengoetxea holds a degree in psychology and a qualification in music theory and piano. She began her political career in local politics in 2003, and she is currently the DeputyMayor of the City of Bilbao, City Councillor for Culture and Education and coordinator of cultural policies and education. She is the President of EUDEL, the Basque Association of Municipalities.

Ms María del Rosario Escobar	Secretary of Culture, Municipality of Medellín	
Prof. Fan Zhou	Dean, Institute of Culture Development, Communication University of China.	
Prof. Cao Jin	Professor of Fudan University	
Mr Miao Chengchao	District Government under Hangzhou city, representative Hangzhou Shangcheng District government	
Prof.Xiang Yong	Associate Professor, Vice-director of School of Arts of Peking University, Vice-Director of Institute for Cultural Industries of Peking University	

16 May 2013

SESSION 2A

The Cultural Sector's contribution to Poverty Alleviation and Economic Growth

16 May 2013

KEYNOTE ADDRESS 2A

Poverty alleviation: where does culture make a difference?

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY
	Mr David Throsby	Professor of Economics, Macquarie University	Professor of Economics at Macquarie University, David Throsby is internationally known for his research and writing on the economics of art and culture. His research interests include the creative economy, culture and sustainable development. His most recent book is "The Economics of Cultural Policy" (2010).

16 May 2013

CASE STUDY 1

Community Empowerment

| | **Ms Tran Tuyet Lan** | General Manager, CRAFT LINK | Tran Tuyet Lan has been General-Manager of Craft Link since 1997 and is responsible for the NGO's daily management and operations. Craft Link projects help ethnic minority groups and traditional craft producers to revive their cultures and to gain income through handicraft production, enabling them to manage their activities themselves and enhancing sustainable development. |

16 May 2013

CASE STUDY 2

Participation

Ms Carol Lawes   Cultural advisor   Carol Lawes has worked extensively in the area of Culture and Development with special emphasis on policy development and intellectual property strategy. She is currently part of UNESCO's Pool of Experts on Cultural Governance.

16 May 2013   **CASE STUDY 3**

UNESCO Culture for Development Indicator Suite

Ms Anne Lemaistre   Head of Office and Representative in Cambodia, National Office to Cambodia UNESCO

16 May 2013   **PANEL DISCUSSION 2 A**

How does culture contribute to sustainable economic growth and jobs' creation?

Questions and Answers session with the public

Moderator

Mr Gwang-Jo Kim   Director of UNESCO
Bangkok

Panellists

**Mr Daniel Etounga-
Manguelle**   Associate Professor of
Economics,
Ecole Supérieure
Internationale de Guerre
de Yaoundé

A civil engineer holding a PhD in Economics from the University of
Sorbonne, Daniel Etounga-Manguelle is also a graduate of the
Harvard Business School. He is the author of several books on
culture and economic development and has been a visiting
professor of applied economics at the University of Senghor
(Alexandria, Egypt).

Mr Xavier Greffe   Professor,
University Paris I –
Sorbonne and President of
the French Commission on
Artistic Employment

Professor of Economics at the University Paris   I, Xavier Greffe
has also taught in Algiers and Los Angeles (UCLA). He has been
an associate professor at the Graduate Research Institute for Policy
Studies in Tokyo, and for twelve years he worked with the French
government as a director of new technologies and training. Recent
publications include: "*Artistes et marches*"(2008), "CultureWeb" and
"*L'artiste-entreprise*" (2012).

Mr Trevor C. Clarke

Assistant Director-General,
Culture and Creative
Industries Sector,
World Intellectual Property
Organization (WIPO)

Trevor C. Clarke is an engineer by profession. He has served as a director of several private and public companies in Barbados. He was chair of three regular committees at the WTO and has chaired the Provisional Committee on Proposals Related to a WIPO Development Agenda (PCDA). In 2009, he joined the WIPO as Assistant Director-General for the Culture and Creative Industries Sector.
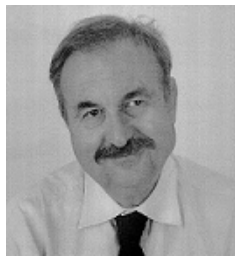
Mr Walter Santagata

Professor,
University of Turin

Mr Luigi Cabrini

Director-Advisor of the
Secretary-General on
Sustainability,
the United Nations World
Tourism Organization
(UNWTO)

Luigi Cabrini is the Director-Advisor of the Secretary-General on sustainability and a member of the senior management team of UNWTO. He is responsible for special projects in line with UNWTO's strategic goal of promoting sustainable development of tourism in line with the Global Code of Ethics for Tourism and with special focus on the Millennium Development Goals.

H.E. Elizabeth Ofuso-Agyare

Minister of Tourism and
Culture for Ghana

	Prof Jin Xiaoyi	Professor of Institute for Population and Development Studies of Xi'an Jiaotong University

16 May 2013

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SESSION 2B

Culture: a driver and an enabler of social cohesion

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16 May 2013

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KEYNOTE ADDRESS 2B

Achieving social inclusion and equity: how does culture make effective change?

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PHOTO	NAME	TITLE& INSTITUTION	BIOGRAPHY
	Mr Aníbal Gaviria Correa	Mayor of the City of Medellin, Municipality of Medellín, Colombia	Aníbal Gaviria Correa was elected governor of the region of Antioquia between 2004 and 2007. Later, in 2009 he was the Liberal Party presidential pre-candidate and then vice presidential formula of his party in the 2010 elections. In 2011, he was elected as Mayor of the City of Medellin, being bolstered by the Liberal Party and independent social movements such as the Indigenous Alliance and the Green Party.
	Ms María del Rosario Escobar	Secretary of Culture, Municipality of Medellín	

16 May 2013

CASE STUDY 1

Culture-sensitive and context-based policies in sustainable development

Mr Jon Hawkes
Resident Cultural Analyst,
Cultural Development Network (Victoria)

Author of "The Fourth Pillar of Sustainability: Culture's Essential Role in Public Planning", Jon Hawkes has been the Director of Community Music Victoria, a fellow of the Community Cultural Development Board, the Director of the Australian Centre of the International Theatre Institute, and the Director of the Australia Council's Community Arts Board. He was a founding member of the Australian Performing Group.

16 May 2013

CASE STUDY 2

Empowerment of women and youth

Ms Elba Agusti
Cultural Development Program Coordinator,
Inter-American Development Bank Cultural Center (IDB)

For over fifteen years, Elba Agusti has been working for the Cultural Center of the Inter-American Development Bank and currently holds the position of cultural development coordinator. She has a master's in liberal arts from Georgetown University. She graduated with a degree in environmental conservation and previously completed a law degree. She worked in environmental NGOs and provided legal counselling in the area of civil law.

16 May 2013   **CASE STUDY 3**

Addressing urban violence through investment in culture

Ms Martha Fajardo   CEO of Grupo Verde Ltd.   A landscape architect and urban-planner, Martha Fajardo is CEO of
                             Former President of the   Grupo Verde Ltd and former president of IFLA. In her capacity as
                             International Federation   president of IFLA, she was responsible for setting up working
                             of Landscape   groups in Africa and expanding membership to China and India.
                             Architecture (IFLA)   She chairs the Latin American Landscape Initiative working group.
                                                            She is a member of the UNESCO/IFLA International Landscape
                                                            Convention Task Force.

16 May 2013   **CASE STUDY 4**

Arts education for development

Mr Stephen Chifunyise   Chairman of the   Stephen Chifunyise is a former secretary for Education, Sport and
                             CHIPAWO   Culture of Zimbabwe.He is currently Chair of the Specialized Standing
                             Arts Education for   Committee on Culture at the Zimbabwe National Commission for
                             Employment and   UNESCO and a UNESCO expert in the implementation of the
                             Development   Intangible Heritage Convention, in addition to an arts and culture
                                                            consultant.

16 May 2013   **PANEL DISCUSSION 2B**

How does culture drive and enable social cohesion and inclusion?

Questions and Answers session with the public

Moderator

Mr Charles Vallerand

General Secretary,
International Federation
of Coalitions for Cultural
Diversity

Charles Vallerand is General Secretary of the International
Federation of Coalitions for Cultural Diversity, which works in 43
countries and plays a leading role in advocating for the
participatory governance of the diversity of cultural expressions. He
has more than 20 years of experience working in the fields of
cultural policies and international cooperation.

Panellists

**H.E. Luis Fernando Carrera
Castro**

Minister of Foreign Affairs
of Guatemala,
Ministry of Foreign Affairs
of Guatemala

Luis Fernando Carrera Castro has collaborated and assisted in
investigations and processes of public policy advocacy searching
for capacity building of government and society human
development for fiscal policy.
In 2012, he was appointed by the President of Guatemala as
Secretary of the Guatemalan Secretariat for Planning and
Programming of the Presidency (SEGEPLAN) and in 2013, as
Minister of Foreign Affairs of Guatemala.

	Prof. Nasser David Khalili	PhD KCSS KCFO, Founder, The Khalili Collections. Chairman, Maimonides Foundation, UNESCO Goodwill Ambassador, Nour Foundation	Professor Nasser D. Khalili is a world-renowned scholar, collector and philanthropist. He is the Chairman of the Maimonides Foundation, a charity which promotes peace and understanding between the three great monotheistic faiths of Judaism, Christianity and Islam. He was honoured by UNESCO as a Goodwill Ambassador in 2012.
	Ms Sangita Gairola	Secretary of Culture, Government of India	
	Mr Frederic Jacquemin	General Director of Africalia	Frederic Jacequemin is currently General Director of Africalia, the Belgian association for cultural cooperation with Africa. He directed the Cultural Observatory of the Secretariat of the African, Caribbean and Pacific Group of States. He produced audio-visual documentaries such as "The Third Paradise" and published essays on the role of contemporary cultural practices in today's society.
	Professor Tu Weiming	Director of Institute for Advanced Humanistic Studies at Peking University	Tu Weiming is the Director of Institute for Advanced Humanistic Studies at Peking University, and Research Professor at Harvard University. He is fellow of the American Academy of Arts and Sciences, and a UNESCO consultant appointed by Kofi Annan to facilitate the Dialogue among Civilizations. He has taught Chinese intellectual history in the USA since 1967. He is the author of numerous publications on Neo-Confucianism.

Mrs Ibone Bengoetxea	Deputy Mayor and City Councillor for Culture and Education, Bilbao City Council	Ibone Bengoetxea is the holder of a degree in psychology and a qualification in music theory and piano. She began her political career in local politics in 2003, and she is currently Deputy Mayor of the City of Bilbao, City Councillor for Culture and Education and coordinator of cultural policies and education. She is the President of EUDEL, the Basque Association of Municipalities.
Prof Bian Yanjie	Professor of Institute for Population and Development Studies of Xi'an Jiaotong University	
Mr Carlos Javier Vilasenor Anaya	President of Cultural Interactivity and Development	

16 May 2013

<p style="text-align:center">**SESSION 2C**</p>

Culture: An enabler for environmental sustainability

16 May 2013

<p style="text-align:center">**KEYNOTE ADDRESS 2C**</p>

Culture and Nature: two sides of the same coin

NAME	TITLE &INSTITUTION	BIOGRAPHY
Mr Jian Liu	Director, International Ecosystem Management Partnership United Nations Environment Programme (UNEP-IEMP)	Jian Liu is the Director of the International Ecosystem Management Partnership of United Nations Environment Program (UNEP-IEMP). Prior to this appointment, he served as the chief of UNEP Climate Change Adaptation Unit and the deputy secretary of the Intergovernmental Panel on Climate Change (IPCC). He held other senior posts including deputy director-general of Chinese Academy of Sciences.

16 May 2013

Culture and Bio-diversity

Ms Carlotta Baitone   East Asia Director,   Carlotta Baitone graduated in foreign languages from the
                           Slow Food   University of Venice.   In 2010, she began working for Slow Food
                                                   International for the Foundation for Biodiversity in the Asia-Pacific
                                                   region. In March 2012, she became East Asia Director for Slow
                                                   Food International and responsible for developing projects for the
                                                   Terra Madre Foundation and the Slow Food Foundation for
                                                   Biodiversity.

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16 May 2013   **CASE STUDY 2**

Traditional knowledge in Disaster Risk Management

Mr Rohit Jigyasu   UNESCO Chair   Rohit Jigyasu is a conservation architect and risk-management
                           Professor,   consultant, currently working as UNESCO Chair Professor at the
                           Research Center for   Research Centre for Disaster Mitigation of Urban Cultural Heritage
                           Disaster Mitigation of at Ritsumeikan University, Japan and Senior Advisor for the Indian
                           Urban Cultural Heritage, Institute of Human Settlements (IIHS). He is the President of the
                           Ritsumeikan University ICOMOS International Scientific Committee on Risk Preparedness
                                                   (ICORP).

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16 May 2013   **CASE STUDY 3**

Conservation and other ecological practices in architecture and urban planning

Ms Helena Norberg-Hodge   Director,
International Society for
Ecology and Culture

Helena Norberg-Hodge is Director of the International Society for Ecology and Culture (ISEC). A pioneer of the new economy movement, she is the producer of the award-winning film "The Economics Of Happiness" and a recipient of both the Alternative Nobel Prize and the 2012 Goi Peace Prize. Her book and film Ancient Futures has been translated into 45 languages.

16 May 2013

PANEL DISCUSSION 2C

How does culture enable environmental sustainability?

Questions and Answers session with the public

Moderator

Mr Rohit Jigyasu   UNESCO Chair
Professor,
Research Center for
Disaster Mitigation of
Urban Cultural Heritage,
Ritsumeikan University

Rohit Jigyasu is a conservation architect and risk-management consultant, currently working as UNESCO Chair Professor at the Research Centre for Disaster Mitigation of Urban Cultural Heritage at Ritsumeikan University, Japan and Senior Advisor for the Indian Institute of Human Settlements (IIHS). He is the President of the ICOMOS International Scientific Committee on Risk Preparedness (ICORP).

Panellists

	Mr Sidney D Bartley	Permanent Secretary in the Ministry of Youth and Culture for Jamaica	Sidney Bartley is currently the Permanent Secretary at the Ministry of Youth and Culture of Jamaica. With a longstanding career and as a recipient of many honours and awards, he is also a member of the UNESCO International Panel of Experts on Cultural Policy, the Chairman of CARICOM Regional Cultural Committee, Principal Director of Culture and Entertainment in the Ministry of Youth and Culture of Jamaica and is a Co-Chair in the CARICOM Task Force on Cultural Industries.
	Ms Aroha Te Pareak Mead	Chair, IUCN Commission on Environmental, Economic and Social Policy (CEESP)	Aroha Te Pareak Mead is the elected global Chair of the IUCN Commission on Environmental, Economic and Social Policy, holding the post since 2009. She is also a scholar at Victoria University in Wellington, where she teaches indigenous development and cultural values in business. She has published widely on cultural and sustainable development issues, including cultural and intellectual property rights.
	Ms Henriette Walter	Professor of Linguistics, International Council of French	Henriette Walter is a retired professor of linguistics at the Université de Haute Bretagne, France. She is currently President of the International Society for Functional Linguistics and a member of the Conseil International de la Langue Française. She has written many books and articles on the French language and the languages of Europe.
	Mr Tan Dun	Musician and composer, UNESCO Goodwill Ambassador	

Mr Amareswar Galla	Professor and Executive Director, International Institute for the Inclusive Museum	Amareswar Galla is Professor of World Heritage and Sustainable Development at Split University and founding Executive Director of the International Institute for the Inclusive Museum based in India and Denmark. His publications include "World Heritage: Benefits Beyond Borders" (2012) and "Heritage Curricula and Cultural Diversity" (1993).
Ms Lisa Prosper	Director, Willowbank Centre for Cultural Landscape	Lisa Prosper is Director of the Centre for Cultural Landscape at Willowbank. She presents nationally and internationally on cultural landscapes and was a contributor to the guidelines for cultural landscapes in the Standards and Guidelines for the Conservation of Historic Places in Canada. She holds a BA Honours degree in Art History and an MA in Heritage Conservation from Carleton University.
Ms María Belén Moncayo	Minister of Heritage Coordination of Ecuador	
Yang Guorong	Professor, Director of Modern Chinese Thought and Culture Institute of East China Normal University	

16 May 2013

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SESSION 3A

Sustainable Cities, Heritage and Creativity

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16 May 2013

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KEYNOTE ADDRESS 3A

The challenges of sustainable cities: where does culture make a difference?

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NAME	TITLE & INSTITUTION	BIOGRAPHY
Mr Charles Landry	Urbanist & Founder of Comedia	Charles Landry developed the concept of the "creative city" and is an international authority on the future of cities and the creative use of resources in urban revitalization. He helps cities transform their thinking so they can plan their future with greater purpose and originality. Charles Landry has written several books, including "The Creative City"and "The Art of City Making".

16 May 2013

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CASE STUDY 1

Built Heritage and Sustainable Development

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Dr. Jyoti Hosagrahar

Professor,
Columbia University;
Srishti School of Art,
Design and Technology

Jyoti Hosagrahar holds academic positions at Columbia University and the Srishti School of Art, Design and Technology in Bangalore. Founder-Director of Sustainable Urbanism International, an NGO in Bangalore, she has extensive experience in issues of world heritage and historic urban landscapes. Since 2010, she has been involved as an expert with UNESCO's efforts in culture and development. She is co-author of the award-winning article "Why Development Needs Culture" (2011).

16 May 2013

CASE STUDY 2

Intangible Heritage and Sustainable Development

Ms Sayantani Raychaudhuri

Assistant Secretary,
Contact Base

Sayantani Raychaudhuri, holds a master's degree in literature, and is Assistant Secretary of Contact Base. She has been involved in designing and implementing "Art for Life", a unique model using the intangible cultural heritage to address the MDGs. She also manages C4D initiatives using culture.

16 May 2013

Presentation of the forthcoming UNESCO/UNDP Creative Economy Report 2013 (special edition)

Ms Danielle Cliche	Chief, Section of the Diversity of Cultural Expressions Secretary of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (UNESCO)	Danielle Cliche joined UNESCO in 2009 as Secretary of the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions and Chief of Section on the Diversity of Cultural Expressions. Previously, she was research manager for the European Institute of Comparative Cultural Research (ERICarts Institute) and founding co-editor of the Compendium of Cultural Policies and Trends in Europe. She earned her PhD from the Vrije Universiteit Amsterdam in 2009.
Mr Trevor C.Clarke	Assistant Director-General on Culture and Creative Industries Sector (WIPO)	Trevor C. Clarke is an engineer by profession. He has served as a director of several private and public companies in Barbados. He was chair of three regular committees at the WTO and has chaired the Provisional Committee on Proposals Related to a WIPO Development Agenda (PCDA). In 2009, he joined the WIPO as Assistant Director-General for the Culture and Creative Industries Sector.
Mr Francisco Simplicio	Assistant Director, Programme and Funds Management, UN Office for South-South Cooperation (UNDP)	Francisco Simplicio is the Assistant Director of Programme and Funds Management at the UN Office for South-South Cooperation (UNDP). He has over 19 years of experience working for UNDP in Latin America. Among other tasks, he manages the UNDP's Creative Economy Programme and is advancing, together with other UN agencies work on the Creative Economy Report Special Edition 2013.

Mr Bonapas Onguglo	Chief of Cabinet of the Division on International Trade and Commodities, UNCTAD	Bonapas Onguglo is a senior economist of UNCTAD with 20 years experience in international trade issues, including on sustainable development and creative economies.

16 May 2013

Introducing Cultural Heritage in the Sustainable development Debate

Moderator

NAME	TITLE &INSTITUTION	BIOGRAPHY
Mr Kishore Rao	Director of UNESCO's World Heritage Centre	Kishore Raohas Master's Degrees in Forestry (from India), and in Natural Resources Policy and Planning (from USA) and has worked with the Government of India since 1976 in various capacities in the Central Government and in different States of the Union. Mr Rao has worked with IUCN – The International Union for Conservation of Nature, from July 1999 to January 2005. He was also the Vice-Chair for IUCN's World Commission on Protected Areas for South Asia from 1994 to 1999 and a member of the IUCN's global World Heritage Panel from 2002 to 2004. Kishore Rao joined UNESCO in2005 as Deputy Director of its World Heritage Centre and was appointed its Director in March 2011. He has been responsible for the implementation of UNESCO's 1972 World Heritage Convention from the perspective of a State Party, the Advisory Body, and the Secretariat (UNESCO) over the past 30.

Panellist

	Mr Michael Houlihan	Chief Executive, Museum of New Zealand	Michael Houlihan started his career at the Imperial War Museum in London and joined Horniman Museum as deputy-directorin 1984 and was appointed Director in 1994. As the first Chief Executive of the National Museums and Galleries of Northern Ireland, he started the merger of Northern Ireland's three government-funded museums. In 2003, he became Director-General of Amgueddfa Cymru – the National Museum of Wales and currently the Chief Executive of the Museum of New Zealand.
	Mr Eduardo Rojas	Independent Consultant on urban development	Eduardo Rojas is an independent consultant on urban development and a visiting lecturer in historic preservation at the University of Pennsylvania. He is a former principal specialist in urban development at the Inter-American Development Bank. He holds an MPhil in Urban and Regional Planning from the University of Edinburgh, UK and a MBA from Johns Hopkins University in the USA.
	Mr Dinu Bumbaru	Policy Director, Fondation Héritage Montréal	A graduate in architecture and conservation, Dinu Bumbaru, C.M., has worked at the Fondation Héritage Montréal since 1982, an NGO supporting the protection and revitalization of metropolitan Montreal's built cityscape and memorial heritage. He advises the authorities and urban and cultural-development organizations and is active in ICOMOS, having been the organization's past secretary-general of ICOMOS Canada.

Mr Zhang Jianting   Vice Mayor of Hangzhou   Zhang Jianting is currently a Member of CPC Hangzhou Municipal Committee and Vice Mayor of Hangzhou Municipal People's Government.
Between 2001 and 2004, he was the deputy party chief and director general of Hangzhou Municipal Administration of Gardens and Cultural Relics. Later he was the deputy party chief and director general of the Administrative Committee of Hangzhou West Lake Scenic Area (originally known as Hangzhou Municipal Administration of Gardens and Cultural Relics).

Ms Alissandra Cummins   Chairperson of the Executive Board, The United Nations Educational, Scientific and Cultural Organization (UNESCO)

Prof Wang-Riese Xiaobing   Professor, Institute of Chinese Intangible Cultural Heritage, Sun Yat-sen University   Xiaobing Wang-Riese is Professor of Folklore at the Sun Yat-sen University since 2010. She holds a PhD from Bonn University and has been research fellow at the Department of Asian Studies of Munich University, Germany. Her research is concentrated on folk beliefs/religion and rituals as well as the social domain of intangible cultural heritage.
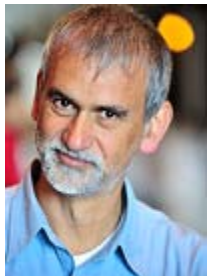
16 May 2013   **PANEL DISCUSSION 3A –b**

The Contribution of Creativity to Sustainable Development

PHOTO	NAME	TITLE &INSTITUTION	BIOGRAPHY
Moderator			
	Mr Michael Paul Van Graan	Executive Director, African Arts Institute	Michael Paul Van Graan manages the African Arts Institute, which builds capacity within the African creative sector, and serves as an advisor to the Arterial Network. He is a UNESCO technical expert on the 2005 Convention and an associate playwright with Artscape, one of South Africa's six nationally-subsidized theatres.
Panellists			
	M. Yudhishthir Raj Isar	Professor, The American University of Paris	Yudhishthir Raj Isar is Professor of Cultural Policy Studies at the American University of Paris and an Eminent Research Visitor at the Institute for Culture and Society, University of Western Sydney. He is the founding co-editor of the Cultures and Globalization Series published by SAGE and is an advisor to international organizations. At UNESCO, he was, inter alia, Executive Secretary of the World Commission on Culture and Development.

	Ms Mercedes Giovinazzo	Director of the Interarts Foundation and Chair of the Executive Committee of Culture Action Europe	Mercedes Giovinazzo holds a degree in Archaeology from the Università degli Studi "La Sapienza" in Rome and a master's degree in Arts Management from the École Supérieure de Commerce de Dijon. Since 2005, she has been Director of Interarts in Barcelona, a non-governmental organization specialising in international cultural cooperation. She is also Chair of the Executive Committee of Culture Action Europe.
	Prof Frans de Ruiter	Professor, International Music Council (IMC)	Frans de Ruiter is Director of the Leiden University Academy of Creative and Performing Arts in the Netherlands, where his main task is the supervision of composers and artists in their trajectory to the PhD. He is a harpsichord player and studied musicology. He is also President of the International Music Council, an NGO having formal associate relations with UNESCO.
	Prof Justin O'Connor	Professor of Communications and Cultural Economy, Monash University	Justin O'Connor is a professor at Monash University and visiting chair of the Department of Humanities at Shanghai Jiaotong University. Until 2012, he was professor in the Creative Industries Faculty at Queensland University of Technology in Brisbane. From 1995 to 2006, he was the director of the Manchester Institute for Popular Culture at Manchester Metropolitan University.

	Ms Avril Louise Joffe	Founding Director of the Specialist Research Consultancy at Culture arts and jobs (CAJ)	Avril Louise Joffe is the founding Director of the specialist research consultancy CAJ and coordinates the postgraduate programme in Arts and Culture Management at the University of the Witwatersrand in South Africa. She is a member of the UNESCO Panel of Experts on Cultural Policy and Governance and is a development economist and trainer in the field of cultural policy and creative economy who has worked extensively throughout Africa.
	Mr Michel Ouédraogo	Delegate- General, FESPACO	Michel Ouédraogo is presently General-Delegate of FESPACO, the most important cinema festival in Africa. While working for FESPACO, he set out his vision for the future of African cinema in a document entitled Vision 21. From 1999 to 2008, he was the head of the Sidwaya publishing company. He has considerable experience in journalism and in 1998-99 was the press attaché at the Burkina-Faso prime minister's office. He holds an MA degree in history from the University of Ouagadougou. He is a Chevalier of the National Order of Burkina-Faso.
	Prof Zhou Xiao	Associate Professor, Fudan University	

PANEL DISCUSSION 3A-c

Culture's contribution to achieve sustainable cities

Moderator

PHOTO	NAME	TITLE &INSTITUTION	BIOGRAPHY
	Mr Wang Shu	Architect, Professor, China Academy of Art	Architect and professor Wang Shu lives and works in Hangzhou, and is the Dean of the School of Architecture at the China Academy of Art. He was awarded the Pritzker Architecture Prize in 2012 and has also been the recipient of many other international architecture prizes. He established the Amateur Architecture Studio with his wife Lu WenYu in 1997 and has been closely involved on contemporary Chinese architecture.

Panellists

| | **Dr. Jyoti Hosagrahar** | Professor, Columbia University; Srishti School of Art, Design and Technology | Jyoti Hosagrahar holds academic positions at Columbia University and the Srishti School of Art, Design and Technology in Bangalore. Founder-Director of Sustainable Urbanism International, an NGO in Bangalore, she has extensive experience in issues of world heritage and historic urban landscapes. Since 2010, she has been involved as an expert with UNESCO's efforts in culture and development. She is co-author of the award-winning article "Why Development Needs Culture" (2011). |

	Ms Minja Yang	President and Professor, Raymond Lemaire International Centre for Conservation, Leuven	After 10 years working for UNHCR, Minja Yang joined UNESCO in 1989, later serving as chief of the Angkor Unit, chief of the World Heritage Centre's Asia-Pacific Unit and concurrently of the Centre's Information and Documentation Unit, deputy-director of the World Heritage Centre. She then served as director of the UNESCO Sub-Regional Office in Delhi. She has coordinated programmes on World Heritage Cities and helped establish associations of heritage cities in China, Turkey and India.
	Ms Milica Bajic-Brkovic	President ISOCARP, International Society of City and Regional Planners	President of ISOCARP, the International Society of City and Regional Planners, and a full professor of urban planning at the University of Belgrade, Milicia Bajic-Brkovic is a former BPTT Chair in planning and development at the University of the West Indies. She has lectured widely in Europe, China and the USA.
	Mr Gora Mboup	Chief, Global Urban Observatory, United Nations Human Settlements Programme (UN-HABITAT)	Gora Mboup is a senior demographic and health expert and the Chief of the Global Urban Observatory of UN-HABITAT. He has a PhD in demography and more than 20 years of experience in the field of population, human settlements and health. Before joining UN-HABITAT, he coordinated the Worldwide Demographic and Health Surveys Programme.

	Ms Cynthia E. Smith	Curator, Socially Responsible Design, Cooper-Cooper National Design Museum, Smithsonian Institution	Cynthia E. Smith trained as an industrial designer. She joined the Cooper-Hewitt National Design Museum in New York City, after a graduate degree at Harvard's Kennedy School and co-authored "The Politics of Genocide: US Rhetoric vs. Inaction in Darfur*"*, and co-organized the Social Impact Design Summit. She serves on international design juries, and lectures widely on socially responsible design.
	Mr Thom Mayne	Design Director, Morphosis Architects and Director, NOW inst.	Thom Mayne founded Morphosis in 1972 as an interdisciplinary practice fore-fronting experimental design. He is the founding Executive Director of the Now Institute, an urban research collective and distinguished professor at UCLA Architecture and Urban Design. Mayne's distinguished honours include the Pritzker Prize (2005) and appointment to the President's Committee on the Arts and Humanities (2009 to present).
	Prof Yang Jianlong	Professor, Shanghai Normal University	Yang Jianlong is a researcher at the Urban Culture Research Centre in Shanghai Normal University, which is a major research base of society culture and science supported by the Chinese Education Council. As chief professor of modern literature, he also works with the e-research institution on city culture, as a special researcher. He is the author of many professional books, such as "*The Contemporary Culture of China*".

16 May 2013   **Public Private Partnerships in the culture sector**

16 May 2013   **KEYNOTE ADDRESS 3B**

Partnering with the private sector in achieving sustainable development

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY
	Mr Luis Monreal	General Manager, Aga Khan Trust for Culture Aga Khan Development Network	Luis Monreal is the General Manager of the Aga Khan Trust for Culture in Geneva and a conservation specialist, art historian and archaeologist. He served as secretary-general of the International Council of Museums (1974–1985); director-general of the La Caixa Foundation (Barcelona, 1990‑2001); and memberships of various archaeological missions. He is the author of numerous works on art and archaeology and a board member of many institutes as the Gala‑Salvador Dalì Foundation and the Gran Cruz de Isabel la Católica.

16 May 2013   **CASE STUDY 1**

Various types of successful Public Private Partnerships in the area of culture

	Ms Jane Thompson	Project Manager, Herculaneum Conservation Project	Jane Thompson is an architect and project manager and has been specializing in cultural heritage management for over fifteen years. Her primary professional activity has been at Herculaneum, part of the World Heritage Site with Pompeii, and more recently in the form of capacity building, research and policy initiatives for ICCROM, in particular for World Heritage.

16 May 2013   **CASE STUDY 2**

Opportunities for technology transfer, capacity building, jobs, social and economic impact

Mr Richard Hsu	China TEDx Ambassador 2013-2014	Richard Hsu works primarily in education, brand consultancy and development, and is currently lecturer at Tongji University Shanghai on Multi-Disciplinary Thinking, Brand Development and Urban-Rural Bridging. He is also collaborator on Desis Network for social innovation and sustainability and advisor to Taipei DOIT and Taipei Future Lab. His work focuses on issues such as art and business and the bridges between the rural and the urban knowledge.

16 May 2013

<p style="text-align:center">**CASE STUDY 3**</p>

<p style="text-align:center">Cultural philanthropy</p>

Ms Luisa Jorge Grullon	Executive Director, Fil-Armonia Foundation	Luisa Jorge Grullon is a strong advocate for the poorest people of Hispaniola, having conducted dozens of initiatives in the areas of healthcare, education, community development and food security. In recent years, she has added music to her efforts, establishing the Fil-Armonia Foundation and producing festivals and educational programmes that touched and helped thousands of families.

16 May 2013

<p style="text-align:center">**CASE STUDY 4**</p>

<p style="text-align:center">Corporate Social Responsibility</p>

| **Mr Ronnie Chan** | Chairman, Hang Lung Group Limited | Ronnie C. Chan is the Chairman of Hang Lung Group Limited and its subsidiary Hang Lung Properties Limited. Following successes in Shanghai, Hang Lung has been investing US$11 billion and building a number of world-class commercial complexes in Tianjin, Shenyang, Jinan, Wuxi, Dalian, Kunming and Wuhan. Mr. Chan also co-founded the Morningside Group. Besides, he founded and chairs the China Heritage Fund, is a co-founding director of The Forbidden City Cultural Heritage Conservation Foundation, Beijing, and is an Advisor and former Vice President of the China Development Research Foundation in Beijing. Internationally, he is Co-Chair of the Board of the Asia Society and Chairman of its Hong Kong Center, a Director of the Board of the Peterson Institute for International Economics, a member of the Council on Foreign Relations, the National Committee on United States-China Relations, and the Committee of 100. He is also the founding Chairman Emeritus of the Asia Business Council. He serves and has served on the governing and advisory bodies of several think tanks and universities, including the World Economic Forum and the University of Southern California. |

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16 May 2013   **PANEL DISCUSSION 3B**

Creating win-win situations: How can the Private Sector boost the Culture Sector and vice-versa?

Questions and Answers session with the public

Moderator

| **Ms Helene George** | Managing Director, Creative Economy | Helene George is the Founder and Managing Director of Creative Economy. She is sought after as an adviser and development consultant by both governments and the private sector. Her many appointments include as a UNESCO expert in Cultural Governance and Sustainable Development and as a member of the Australian Prime Minister's Working Party for Creativity in the Innovation Economy. She developed the first creative industries strategy in Australia for Brisbane City Council in 2001. |

Panellists

| | **Mr Randall Mason** | Associate Professor, University of Pennsylvania | Randall Mason holds a PhD from Columbia University, and is an Associate Professor and Chair of the Graduate Programme in Historic Preservation at the University of Pennsylvania's School of Design. His book "Economics and Historic Preservation: the Past is Not Priceless" is forthcoming. In 2012-13, he is a fellow at the American Academy in Rome. |
| | **Mr Claudio Espector** | Director, "Orchestra and Choir Programme for the Bicentennial, Youth Orchestras – Argentina" (Programa de Orquestas y Coros para el Bicentenario) | Claudio Espector trained as a pianist at the Tchaikovsky Conservatory in Moscow. He has performed in the United States, Latin America, Asia, Europe and Africa, as soloist and member of chamber music groups. Since 1998, he has coordinated the Infantile and Juvenile Orchestras Project of Buenos Aires City, and since 2005 he has worked for the Ministry of Education of Argentina. |

| | **Mr Richard Hsu** | China TEDx Ambassador 2013-2014 | Richard Hsu works primarily in education, brand consultancy and development, and is currently lecturer at Tongji University Shanghai on Multi-Disciplinary Thinking, Brand Development and Urban-Rural Bridging. He is also collaborator on Desis Network for social innovation and sustainability and advisor to Taipei DOIT and Taipei Future Lab. His work focuses on issues such as art and business and the bridges between the rural and the urban knowledge. |

| | **Mrs Anna Somers Cocks Allemandi** | Founder editor and CEO, The Art Newspaper | Educated at Oxford University and the Courtauld Institute, London, Anna Somers Cocks Allemandi was founder editor of The Art Newspaper, of which she is CEO, and from 1999 to 2012 was chair of the Venice in Peril Fund, which restores monuments and funds research into key problems facing the city of Venice. She is a Commendatore della Stella della Solidarieta and an Officer of the Order of the British Empire (OBE). |

| | **Prof Chen Lin** | Professor, Shi Jinchuan University | |

17 May 2013	**SESSION 4**
	Integrating Culture in the Post-2015 Sustainable Development Agenda
17 May 2013	**PANEL DISCUSSION 4**
	Challenges and identified gaps/ Opportunities and future perspectives

Moderator

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY

Panellists

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17 May 2013

<p style="text-align:center">**PLENARY SESSION**</p>

Presentation and adoption of the "Hangzhou Declaration on Culture and Sustainable Development"

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY

PLENARY SESSION

High-level Closing Speeches

PHOTO	NAME	TITLE & INSTITUTION	BIOGRAPHY
	H.E. Katalin Bogyay	President of the General Conference, UNESCO,Ambassador of Hungary to UNESCO,	Katalin Bogyay is a diplomat, writer, television broadcaster, Ambassador of Hungary to UNESCO, and President of the Organization's General Conference. She has been state secretary for International Affairs at the Hungarian Ministry of Education and Culture (2006-2009) and director of the Hungarian Cultural Centre in London's Covent Garden (1999-2006). She has been awarded the Knight's Cross Order of Merit of Hungary and is a fellow of the Royal Society of Arts in London. She is also the co-founder of the Liszt Academy Network.
	Mr Francesco Bandarin	Assistant Director-General of Culture, the United Nations Educational, Scientific and Cultural Organization (UNESCO)	Francesco Bandarin served as Director of the UNESCO World Heritage Centre and he was appointed UNESCO Assistant Director-General for Culture in 2010. He trained as an architect and as an urban planner and has pursued an academic career as Professor of Urban Planning at the University of Venice and a professional career as a consultant for international organizations.

Mr Aman Wirakartakusumah — Professor and Dr, Bogor Agricultural University

Aman Wirakartakusumah is Professor Emeritus at Bogor Agricultural University, former rector of Bogor Agricultural University, former Ambassador of Indonesia to UNESCO and former chairperson of IGC-ICH 2011 6th session in Bali, Executive chairperson of World Cultural Forum, Bali, Indonesia 2013.

Mr Zhang Jianting — Vice Mayor of Hangzhou

Zhang Jiangting is currently a Member of CPC Hangzhou Municipal Committee and Vice Mayor of Hangzhou Municipal People's Government.
Between 2001 and 2004, he was the deputy party chief and director general of Hangzhou Municipal Administration of Gardens and Cultural Relics. Later he was the deputy party chief and director general of the Administrative Committee of Hangzhou West Lake Scenic Area (originally known as Hangzhou Municipal Administration of Gardens and Cultural Relics).

Plenary Session: High Level Discussion Segment 1

Culture in the Post-2015 Sustainable Development Agenda
Why Culture is Key to Sustainable Development

Background Note[1]

The "one size does not fit all" motto places culture at the centre of context-based approaches to sustainable development and improved governance. In what ways does culture act as an enabler and a driver throughout the sustainable development agenda? How does culture contribute to building capabilities and agency and achieving transformative change? How can culture strengthen the Post-2015 agenda and answer the most pressing challenges of the global community? What are the consequences of a Post-2015 agenda without culture?

Culture in the New International Development Paradigm

Two years before the end of the Millennium Development Goals cycle and as the international community takes stock of its achievements in order to agree on the way towards the post-2015 development agenda, it has been widely agreed that the development approach followed thus far has reached its limits despite the undoubted progress made.

As UN Secretary-General Ban Ki-moon has stated, "we cannot continue to burn and consume our way to prosperity"[2] as the world's inequalities continue to increase. Dynamic and unpredictable change has been occurring since 2000, and this requires all of us to renew our commitment to tackling existing and emerging challenges. The Outcome Document of the United Nations Rio+20 Conference on Sustainable Development, "The Future We Want for All," states that transformative change is required and that "business as usual is no longer an option."[3]

The Director-General of UNESCO, Irina Bokova, recently declared that "culture is what makes us who we are. It gives us strength; it is a wellspring of innovation and creativity; and it provides answers to many of the challenges we face today... We must do far more to place culture at the heart of the global sustainability agenda... at the global level and on the ground across the world."[4] She also affirmed that, "all cultures are different, but humanity must stand united around human rights and fundamental freedoms."[5]

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[1] Prepared by Nao Hayashi, Giovanni Boccardi and Nada Al Hassan

[2] Speech at the 2011 Labour Summit in Cannes, France, on 3 November 2011.

[3] "Realizing the Future We Want for All – Report to the Secretary-General," Outcome Document of the Rio+20 Conference, June 2012, accessible online at http://www.un.org/millenniumgoals/pdf/Post_2015_UNTTreport.pdf

[4] The UNESCO Director-General's keynote address at the opening of the Seventh Annual Blouin Creative Leadership Summit, held at the Metropolitan Club in New York on 21 September 2012: http://www.unesco.org/new/en/culture/themes/single-view/news/director_general_meets_the_secretary_general_of_the_united_nations_and_the_president_of_the_general_assembly_prior_the_67th_session_of_the_general_assembly/

[5] Statement made on the award of an honorary doctorate by Durham University in the UK: "Peace and Sustainability in the 21st Century: UNESCO's Contribution" (29 June 2012), p.8.

One way of promoting such change is to redefine what we mean by human development. The UNDP Administrator Helen Clark put this clearly when she stated that, "progress needs to be defined and measured in a way which accounts for the broader picture of human development and its context and which emphasizes equity, dignity, happiness and sustainability."[6]

Culture, "regarded as the set of distinctive spiritual, material, intellectual and emotional features of a society or a social group,"[7] and understood in the broadest sense, is a critical consideration when defining the constitutive elements of well-being, dignity and sustainable human development, rooting these in local realities and capabilities.

The intrinsic linkages between culture and development have been recognized since the 1960s. However, it has only been comparatively recently that the need to integrate a consideration for culture within development efforts has been reflected in international development policy documents.

While culture was not included in the Millennium Development Goals (MDGs) established in the year 2000, the 2005 World Summit Outcome Document adopted by the UN General Assembly[8] acknowledged the world's cultural diversity and recognized that all cultures contribute to the enrichment of humankind. The Outcome Document of the Millennium Development Goals Summit (2010),[9] two Resolutions by the UN General Assembly specifically recognizing the role that culture plays in development (65/166 in 2010[10] and 66/208 in 2011[11]), and numerous regional and international recommendations[12] have called for culture to be mainstreamed into sustainable development policies and have also underlined culture's contribution to the achievement of the MDGs.

A further important milestone was the United Nations Conference on Sustainable Development held in Rio de Janeiro in June 2012 and known as the Rio+20 Conference. The Outcome Document of this Conference, entitled "The Future We Want For All", included a number of significant references to culture.[13]

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http://unesdoc.unesco.org/images/0021/002168/216810e.pdf#xml=http://www.unesco.org/ulis/cgi-bin/ulis.pl?database=&set=508501BE_0_121&hits_rec=5&hits_lng=eng

[6] Speech at a high-level forum held at the UN Conference on Sustainable Development, Rio de Janeiro, Brazil, 20 June 2012.

[7] UNESCO Universal Declaration on Cultural Diversity, 2001.

[8] http://daccess-dds-ny.un.org/doc/UNDOC/GEN/N05/487/60/PDF/N0548760.pdf?OpenElement

[9] http://www.un.org/en/mdg/summit2010/pdf/mdg%20outcome%20document.pdf

[10] http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/65/166

[11] http://www.un.org/ga/search/view_doc.asp?symbol=%20A/RES/66/208

[12] For instance, the "Sao Paolo Declaration on Culture and Sustainability" (April 2012), accessible at http://p2pfoundation.net/S%C3%A3o_Paulo_Declaration_on_Culture_and_Sustainability; "Culture as a Catalyst for Socio-Economic and Political Transformation in Africa: the Kinshasa Declaration of CAMC4" (Fourth Session of the African Union Conference of Ministers of Culture, held from 1 to 2 November 2012), accessible at http://www.awhf.net/?p=818; and "Culture, Societies and Sustainable Development: Framework for Action Adopted by the Third Pan-Africa Cultural Congress (PACC3); the Economic Community of Central African States" (a regional forum recommendation made in November 2012). Many other examples might also be mentioned.

[13] *Op.cit.*, footnote 2 above.

It recognized, for example, that, "many people, especially the poor, depend directly on ecosystems for their livelihoods, their economic, social and physical well-being, and their cultural heritage" (para. 30) and that "all cultures and civilizations can contribute to sustainable development" (para. 41). It also stressed "the need for the conservation as appropriate of the natural and cultural heritage of human settlements, the revitalization of historic districts, and the rehabilitation of city centres" (para. 134) and emphasized the "intrinsic value of biological diversity, as well as its ecological, genetic, social, economic, scientific, educational, cultural, recreational and aesthetic values" (para. 197).

Based on the outcomes of the Rio Conference, the UN issued a report entitled "Realizing the Future We Want for All", which sets out a vision for the post-2015 development agenda[14] based on the three fundamental values of the respect for human rights, equality and sustainability and the four core dimensions of inclusive social development, inclusive economic development, environmental sustainability and peace and security.

The document recognizes culture's importance by stating that "communities and individuals must be able to create and practice their own culture and enjoy that of others free from fear. This will require, *inter alia*, respect for cultural diversity, safeguarding cultural and natural heritage, fostering cultural institutions, strengthening cultural and creative industries, and promoting cultural tourism."[15]

Development policy professionals have also acknowledged the importance of culture in their work on the ground. While culture was mentioned in fewer than 30 per cent of United Nations Development Assistance Frameworks (UNDAFs) at country level just five years ago, its importance is now underlined in more than 70 per cent of them. Moreover, the UN Secretary-General's 2011 "Report on Culture and Development" also underscored the work being undertaken on a daily basis by 18 United Nations organizations and agencies that included a culture-sensitive approach to sustainable development.[16]

However, despite these advances, what is still missing is a globally agreed and shared recognition that development programmes and strategies at the global, regional and local levels should integrate culture within their goals, indicators and targets. Without such actions, and the giving of related guidance on human capacity-building, the potential of culture to contribute to sustainable development risks being largely untapped in many regions of the world.

Indeed, one of the identified gaps in the MDGs has been their focus on outputs rather than on processes, what has been described as a concern for the "what" at the expense of the "how". The failure of well-intentioned projects and initiatives aimed at achieving the MDGs has been attributed to the lack of consideration given to the specific settings in which the projects were to be conceived and implemented, or, in other words, to the ways in which

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[14] Accessible at
http://www.undp.org/content/dam/undp/library/Poverty%20Reduction/Realizing%20the%20future%20we%20want.pdf
[15] Paragraph 71 etc
[16] Accessible at
http://www.unesco.org/new/fileadmin/MULTIMEDIA/FIELD/Brussels/pdf/SG%20Report%20Culture%20and%20Development%20A%2066%20187.pdf

such projects and initiatives were likely to be received within the specific contexts for which they were designed. Arguably, a stronger concern for local cultural perspectives could have made such projects more effective and increased local ownership.

Culture: Enabler and Driver of Sustainable Development

How, then, can culture contribute to the core dimensions of sustainable development as defined in the "Realizing the Future We Want for All" report and ignite transformative change?

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In its larger anthropological sense, culture is clearly connected to the fundamental question of how to ensure development that is compatible with the physical limits of the environment. If achieving sustainability is first and foremost about making appropriate use of the planet's resources, then culture must be at the centre of development strategies, since cultures frame relationships among people in society and towards the earth and cosmos, express attitudes to and beliefs in other forms of life, whether animal or vegetable, and condition human behaviour. Indeed, many societies and belief systems regard nature as being in some sense an extension of society, making the culture-sensitive stewardship of the natural environment an integral part of sustainable development.

At a fundamental level, biological and cultural diversity are interdependent. Both cultural diversity and biological diversity have developed over time through a process of mutual adaptation between humans and the environment, and, rather than existing in separate and parallel realms, both interact with and affect one another in complex ways in a sort of co-evolutionary process.

Giving due consideration to culture is also key when it comes to designing and implementing effective development initiatives, regardless of the sector in which these take place. When such initiatives take local conditions and cultures into account, experience shows that they are more likely to result in context-sensitive and equitable outcomes, while at the same time enhancing ownership among target beneficiaries. Integrating a concern for culture into development policies and programmes can thus fundamentally contribute to their effectiveness and sustainability.

The conclusion to be drawn is that a culture-sensitive approach is an essential *enabler* of sustainable development and for this reason should be added to human rights, equality and sustainability [17] as an overarching principle underpinning development policies or programmes.
At the same time, culture, when considered as an economic activity that includes heritage, the arts, the creative industries and equitable cultural tourism, has an extraordinary and yet largely untapped role to play in contributing to the various dimensions of sustainable development.

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[17] Human rights, equality and sustainability are the three overarching principles for sustainable development that are identified in the UN report "Realizing the Future We Want for All".

The cultural resources of a community can stimulate or be converted into **inclusive economic development** by promoting that community's unique identity, traditions, and cultural products, generating jobs, revenue and market opportunities and contributing to the reduction of poverty. Indeed, the statistics show that this is one of the fastest-growing sectors of many economies, using materials and resources that are locally available and that by their very nature are accessible to all groups within society,[18] including women and girls, marginalized groups and young people in general. Such opportunities are particularly available for the world's developing regions, which are rich in cultural resources and have large labour forces.

4 **Inclusive social development** is an area where the intrinsic value of culture is often acknowledged, with culture being recognized as providing a sense of belonging and of being part of a cohesive community, while at the same time helping people to maintain close links to their roots and to the land, with which many identify, especially indigenous peoples. In addition, safeguarding and respecting cultural diversity helps foster an environment that is conducive to tolerance and mutual understanding and one where minorities are acknowledged and society as a whole is more inclusive, stable and resilient. Culture and heritage are also major sources of learning and inspiration, and they can act as a spring for creativity, which strengthens innovation and entrepreneurship.

Culture also contributes to **environmental sustainability**. Traditional cultural activities, particularly those associated with the care of the land, can help promote more sustainable consumption and production patterns. The World Bank, for example, has identified the conservation of historic cities as an effective strategy in reducing CO_2 emissions when compared to their replacement by new buildings, both because of the energy embedded in their construction and their intrinsically efficient environmental behaviour. Indeed, local and indigenous knowledge systems and environmental management practices can provide valuable insights that are complementary to state-of-the art scientific knowledge in tackling ecological challenges, preventing the loss of biodiversity, reducing land degradation, mitigating the effects of climate change and supporting resilient communities that are better able to cope with disasters.

With regard to **peace, conflict prevention and reconciliation**, culture-sensitive development that acknowledges diversity and promotes the ability of individuals to participate freely in cultural life and access cultural assets can contribute considerably to the building of a culture of "living together," thus helping to prevent tensions and confrontation. In post-conflict areas or areas that have been hit by disasters, rehabilitating the cultural heritage and encouraging cultural activities can help enable the communities concerned to rebuild their identities and regain a sense of normality, helping them to heal the scars of wars or catastrophes.

One major example of this has been the rehabilitation of the site of Angkor in Cambodia, in which the international community has worked for over twenty years to help reunite a nation torn by the internal and regional conflicts. Cultural programmes can also help foster the appreciation of cultural diversity and the appreciation of the universal element that

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[18] Data on the contribution of culture to economic development are available at http://www.unesco.org/new/en/culture/themes/culture-and-development/

exists in all cultures, or help people to rediscover the historical interconnections between civilizations, humanizing the other and paving the way towards mutual understanding. Sometimes, culture can also highlight shared values, for example by emphasizing the common links that may exist in conflicting communities with a specific form of heritage, promoting its joint stewardship. This was the case in the rebuilding of the Mostar Bridge in Bosnia Herzegovina, for example.

In these ways and others, culture can be seen as acting as a *driver* of sustainable development. The direct impact of culture-related initiatives in achieving sustainable development, and particularly the MDGs, has been demonstrated by various projects, notably those jointly implemented by different UN agencies and funded under the Thematic Window on Culture and Development of the MDG Achievement Fund (MDG-F).[19]

Culture, Diversity and Fundamental Rights

One possible reason why culture has thus far sometimes been excluded from international policies for sustainable development has been the persistence of certain recurrent myths regarding the relationship between culture and development.

It has been suggested that an emphasis on cultural difference and the continuity of traditions could lead to social and political conflicts, be incompatible with human rights, or perpetuate inefficient governance and thus hamper development. It has also been suggested that some cultures may be inherently less likely than others to foster developmental progress, for instance in terms of democracy and economic development.

However, in fact there is no evidence that culture or cultural diversity results in fragmentation or conflict, or that some cultures are incompatible with sustainable development, human rights or good governance. Culture is not synonymous with static traditions that are frozen in time. Instead, the very dynamic nature of culture and cultures, constantly evolving in relation to the environment and changing societies, can act as a driving force that enables people to adapt their values and practices and overcome obstacles and limitations. Indeed, there is no such thing as a fixed or homogeneous culture in abstract terms. There is only "someone's culture," or "some people's culture," which in addition can also be a composite of multiple and diverse influences.

Moreover, it should be noted that the possibility of participating in cultural life, of being free to pursue creative activities, and of being able to benefit from the protection of literary or artistic production are fundamental human rights and among those enshrined as such within the International Covenant on Economic, Social and Cultural Rights.[20]

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[19] With a budget of US$95 million and UNESCO acting as convener, eighteen joint programmes have been supported worldwide through an inter-agency initiative. A description of these projects and how they have contributed to the various MDGs is available at http://www.unesco.org/new/en/culture/achieving-the-millennium-development-goals/mdg-f-culture-and-development/

[20] http://www.ohchr.org/EN/ProfessionalInterest/Pages/CESCR.aspx

From a rights-based perspective, the integration of culture into the post-2015 development agenda is also a means of enabling people to "choose the lives that they value."[21] UNESCO has embedded these principles in its cultural Conventions, adding in its 2001 Universal Declaration on Cultural Diversity, that "no one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor limit their scope."[22]

The need to incorporate a culture-sensitive and rights-based approach to development has also often been advocated by the UN Permanent Forum on Indigenous Issues (UNPFII),[23] which stresses that the right of indigenous peoples to shape their own courses of development should be respected along with their diversity and uniqueness.[24] Such concepts of development should not only be understood as being concerned with natural-resource management and the use of land and territory, but instead should embrace a holistic approach that includes sustainable economic growth and the affirmation of social, economic and cultural rights. The lands and resources of the world's indigenous peoples should not be reduced merely to economic assets,[25] as these also form the basis of their social and cultural integrity.[26] On the other hand, the lack of reliable statistics on the economies of many indigenous communities, thus failing to recognize the contribution made by the informal economy in many countries, can lead to the side-lining of their livelihoods and their possible threat by the development process.[27]

With respect to **gender equality**, the dynamic and transformative nature of culture should also be promoted, in order to enable women "to find paths through which [they] may view tradition with new eyes, in such a way that it will not violate [their] rights, and restore dignity to… women… [and] change those traditions which diminish [their] dignity."[28] The inclusion of a gender perspective in analyses of the intersections of culture, conflict, communication and technology can also help to accelerate the achievement of sustainable development.

Acknowledging cultural diversity should thus not be understood to imply raising barriers between communities or genders, but on the contrary it should mean promoting the capabilities of individuals, both women and men, to address poverty. The latter should also be thought of not only in terms of material conditions and incomes, but also in terms of capabilities and opportunities, notably with respect to access to culture. Diversity of this sort should aim to allow human beings to live and to be what they choose within an increasingly complex world by guaranteeing access to a wide range of cultural assets and expressions.

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[21] UNDP Human Development Report (2004), "Cultural Liberty in Today's Diverse World," p. 6. Accessible online at http://hdr.undp.org/en/media/hdr04_complete.pdf

[22] Accessible at
http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html

[23] See desk reviews of national MDGs, Common Country Assessments and UN Development Assistance Framework reports at http://www.un.org/esa/socdev/unpfii/en/mdgs.html

[24] The UN Declaration on the Rights of Indigenous Peoples (Articles 3 and 32), accessible online at http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

[25] The International Labour Organization's (ILO) Convention 169 urges governments to acknowledge indigenous peoples' right of ownership over their traditional lands and the natural resources obtained from them in order to protect their economic, political and spiritual interests.

[26] *Ibid.*

[27] UN doc. E/C.19/2004/2

[28] Report of the Special Rapporteur, Farida Shaheed, in the Note by the Secretary-General on cultural rights (A/67/287), August 2012.

How to Integrate Culture into the Post-2015 Sustainable Development Agenda

What are the implications of this for the post-2015 development agenda? How can culture be integrated within its goals, targets or indicators? The following notes are meant as initial suggestions to trigger discussion.

Fundamental: At a fundamental level, because culture is inherently a cross-cutting issue a culture-sensitive approach could be considered to be an overarching concern for all development initiatives, on a par with human rights, equality and sustainability. References to culture should thus be included in appropriate places within the future architecture of the post-2015 sustainable development agenda and clear guidance and monitoring mechanisms established to ensure the implementation of related principles.

Transversal: Moving from the principles to the core dimensions of sustainable development, one possibility would be to incorporate culture within goals relating to social and economic inclusion, environmental sustainability, peace and reconciliation. The realization of these goals should be measured using appropriate targets and indicators, including those relating to:

- Building capabilities and reducing poverty, by generating jobs within the cultural sector (the heritage and creative industries), especially for women, girls, young people and disadvantaged groups in developing counties;
- increasing participation in cultural life and access to culture for all, while at the same time promoting rights-based approaches to cultural diversity;
- contributing to environmental sustainability by conserving the historic environment, promoting creative design and the eco-arts, and safeguarding the traditional knowledge associated with the care of the environment;
- promoting intercultural dialogue in order to harness social cohesion by creating an environment conducive to sustainable development;
- strengthening local resilience and adaptation to climate change;
- integrating culture into policy and governance frameworks for sustainable development;
- fostering innovative funding and cooperation mechanisms in support of cultural initiatives.

A self-standing pillar of sustainable development: It would also be useful to envisage an independent sustainable development goal focusing on culture as a sector of activity, particularly with regard to inclusive social development. This would aim to enlarge people's capabilities to "lead the lives they have reason to value" through participation in cultural life and access to culture in all its diversity. It would highlight in particular culture's contributions to inclusive social development and human well-being, which could be articulated as follows:

- Guaranteeing people's freedom "to be and to live what they choose," in other words, to define themselves as members of society and more fully realize their aspirations;

- Providing a sense of belonging and connectedness and of being part of a community and maintaining close links to their roots and their land, these being things with which many people identify, especially indigenous peoples;
- Fostering an environment conducive to tolerance and mutual understanding in which there is an atmosphere of trust, diversity is acknowledged and respected, minorities and special groups are included, and society as a whole is stable and resilient;
- Offering the possibility of living in a beautiful place and natural environment on a human scale that can be understood and controlled;
- Providing an opportunity to build a cohesive society in which people contribute their time and resources to the general interest. As a common good, cultural assets and activities for their safeguarding, creation and sharing can provide an ideal entry point for social engagement and cooperation, these bringing people together around common interests, strengthening bonds and increasing the social capital of communities;
- Ensuring connections with sources of learning, inspiration and springs for creativity that strengthen innovation, entrepreneurship and the development of appropriate solutions to global and local challenges, including through science and technology.

The achievement of this sustainable development goal focusing in culture would require respect for cultural diversity, the safeguarding of heritage, both tangible and intangible and cultural and natural, the fostering of cultural institutions, the building of a dynamic creative sector and the strengthening of the cultural and creative industries on the basis of proper intellectual property protection, and the promotion of equitable cultural tourism.

In designing activities to realize this goal the fundamental principles referred to on the "Realizing the Future We Want for All" report should be incorporated, these including the respect for human rights, and notably for cultural rights, the reduction of inequalities and the promotion of sustainability, while at the same time addressing issues of human security by fostering dialogue and mutual understanding and reinforcing commitments to international cooperation.

Measuring culture's qualitative and quantitative benefits: When advocating for the inclusion of culture into future development goals, it should be remembered that one of the reasons for the previous absence of culture from the core goals and methods used to effect sustainable development has been explained by difficulties in measuring its concrete contribution to development.

However, recent years have seen multidimensional measures of human well-being, among them the Gross National Happiness (GNH) Index promoted by Bhutan and the Equitable and Sustainable Well-Being (BES) Index developed by Italy. These initiatives echo the need to address development in ways that go beyond mere references to GDP and instead aim to pursue a more equitable and sustainable world as well as a more fulfilled existence. These two indices include the human and social dimensions of development, as well as measurements of the quality of life, in the evaluation of sustainable development goals.

Particular attention should be paid to measuring the quantitative and qualitative contributions of culture to sustainable development by establishing clear indicators and

accessible data at national, regional and international levels. These could be based on the growing wealth of data, statistics and methodologies that have resulted from scholarly research as well as from operational activities, notably through the implementation of UNESCO's cultural Conventions and the use of culture-specific indicators.[29] Such data, statistics and methodologies are crucially important in designing government policies on trade, industry practices, systems of incentives and the rights of creators.

Finally, common United Nations policies and practices should also be shaped in relation to culture and its importance for sustainable development through joint programming and the continuing exchange of experiences.

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[29] The UNESCO Culture for Development Indicator Suite is a pioneering research and advocacy initiative that aims to establish a set of indicators highlighting how culture contributes to development at national level by fostering economic growth and helping individuals and communities to expand their life-choices and adapt to change.

High-level Discussion 2

Peace and Reconciliation: How Culture Makes the Difference

Culture-aware approaches contribute to understanding, preventing, mitigating and recovering from conflicts. How can peace be built as an integral part of the sustainable development agenda? How can development actors effectively build shared universal values to foster dialogue and prevent conflicts? What lessons can we draw from the successes and failures of cultural diplomacy in preventing conflicts and fostering reconciliation?

Background Note[1]

The Role of Culture in Peace and Reconciliation

Peace cannot be achieved through violence;
it can only be attained through understanding.
Ralph Waldo Emerson

If asked what the greatest challenges the world faces today are, people may be inclined to refer to globalization, the economic crisis, the rapid pace of change that is setting back countries, societies and communities, as well as the rising level of the oceans, all of which remind us of the threats of unsustainable development, the persistence of poverty, the widening inequalities and the lack of future perspectives for entire social categories, especially youth. However, at the heart of these challenges lies the unabated aspiration for peace, which implies the necessity of finding a way of living together better in this world of growing complexity and uncertainty that all too often is now witnessing the outbreak of new forms of violence.

The most important challenge is thus how best to approach this "unity-in-diversity" by fully taking into consideration the infinite wealth of the cultures of the world and by averting the "fear reflex" when confronted with "otherness".

Peace has been and remains a permanent ideal and aspiration, as well as a right and a duty. However, in our fast-paced, interconnected world, peace is at risk. While world wars are becoming, it may be hoped, a thing of the past, violence, civil strife and conflict continue to define the lives of millions. Internal conflicts and terrorist attacks demonstrate that the presence of peace can never be taken for granted. As an ongoing process of political, economic and cultural negotiation, peace requires constant engineering, vigilance and active participation. It implies commitment and a long-term vision, and this entails a blend of traditional and contemporary ways of understanding the roots of conflicts, ways of mitigating violence, and paths towards reconciliation and healing.

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[1] Prepared by Ann-Belinda Preis and Christina Stanca Mustea.

Today, all conflicts are and must be a concern of all, since in our globalized world a conflict anywhere can generate conflict everywhere. In times of unprecedented communication, opportunities, interconnectedness and migration, the risks to peace also lie in the inequalities, fanaticism, and marginalization of vulnerable groups, as well as the rejection and ignorance of other cultures, together with their traditions, beliefs and histories.

The revolution in communication has had an added effect on conflicts in that they often "brew" virtually in social media and the blogosphere before their full impacts can be felt. The unprecedented amount of data generated over the past few years through the use of the Internet and cell phones points to an impressive sense of interconnectivity but also vulnerability.[2] New technologies construct virtual frames of reference, which have a direct impact in reality and thus play a potentially major role in different types of conflict. However, they escape accurate description due to the permanent shifts and changes in the landscape in which they evolve.

 "At least one fifth of humanity lives in countries experiencing significant violence, political conflict, insecurity and societal fragility. Such conditions form a major obstacle to development, with lasting implications for societal well-being. No country affected by violence or fragility has achieved a single MDG target. Countries with major violence have poverty rates more than 20 percentage points higher than the average."[3]

Evidently, to be genuinely sustainable peace must uphold the dignity of every man and woman; it must be nurtured by observing their rights and fulfilling their aspirations. At the same time, however, development is not sustainable if societies are not at peace with themselves and with their neighbours and living in environmental balance with the planet and its resources. Thus, peace and sustainable development complement and mutually reinforce each other.

Culture: Intrinsic to Development

In this context, culture emerges as an essential factor for both sustainable development and lasting peace. In fact, neither equitable progress nor social cohesion is truly possible if culture is left to one side. On the contrary, the road to inclusive social and economic development, environmental sustainability, peace and security is firmly *grounded in* culture, understood in its spiritual, material, intellectual, and emotional dimensions and encompassing diverse value systems, traditions and beliefs. Culture informs and influences people's relation to sustainable development, conflicts, and reconciliation in a distinct, but direct manner. It determines and creates paths for lasting conflict-resolution and healing. Thus, as "a repository of knowledge, meaning and values that permeate all aspects of our

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[2] According to the International Telecommunications Union Database, in 2012 alone more data were generated than over the course of human history thus far. See also, Francesco Mancini, ed., *New Technology and the Prevention of Violence and Conflict* (New York: International Peace Institute, April 2013).
[3] "The Future We Want for All", para.44. (accessible at
http://www.un.org/en/development/desa/policy/untaskteam_undf/untt_report.pdf)

lives, culture also defines the way human beings live and interact with each other and their environment."[4]

The Cultural Workings of Conflict and Peace

Defined as the "absence of violence" or the "absence of the fear of violence," peace can be associated with a multitude of factors and phenomena that reinforce one another, including gender equality, justice, relevant education and employment opportunities, the sound management of natural resources, human rights protection, political inclusion, and low levels of corruption.[5] However, most of these factors are culturally coded and hence are only definable contextually. Understanding the central role played by culture in identifying the roots of a given conflict and the related specific path towards reconciliation is thus an essential, if not determining, step in achieving lasting peace and security.

Yet, recent research has convincingly pinpointed the fact that the cultural dimension is often at the heart of peace-building processes by being at once part of the problem and part of the solution. As Michelle LeBaron has put it:

"Culture is an essential part of conflict and conflict resolution. Cultures are like underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgements and ideas of self and the other."[6]

As a source of identity, meaning and belonging, culture can both facilitate social cohesion and justify social exclusion and xenophobia. Amartya Sen has aptly captured this paradox:

"A sense of identity can be a source not merely of pride and joy, but also of strength and confidence. And yet, identity can also kill – and kill with abandon. […] A sense of identity can make an important contribution to our relations with others. At the same time, it is important to recognize the fact that a sense of identity can firmly exclude many people as it warmly embraces others. The adversity of exclusion can be made to go hand in hand with the gifts of inclusion. Identity can be a source of richness and warmth as well as of violence and terror."[7]

A new type of conflict has emerged, "identity-based, ethno-political conflict,"[8] which has escaped the traditional resource and interest-based resolution methods. The overt focus on resources or power politics in dealing with identity-based conflicts have merely tended to exacerbate or prolong the struggle, independent of whether or not the conflicts in question involved issues of resources and other tangible interests. This points to the fact that:

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[4] *From Green Economies to Green Societies – UNESCO's Commitment to Sustainable Development*, 65.
[5] "The Future We Want for All", op. cit., para. 45.
[6] Michelle LeBaron , http://www.beyondintractability.org/bi-essay/culture-conflict
[7] Amartya Sen, *Identity and Violence* (Penguin, 2006), 2-3.
[8] Defined in detail in Jay Rothman and Marie L. Olsen, "From Interests to Identities: Towards a New Emphasis in Interactive Conflict Resolution," *Journal of Peace Research*, (289-305), 2001, Vol. 38, No. 3.

"Traditional methods of conflict resolution, which worked well in interstate conflicts where identity issues were not central, are not the best, or at least not the initial, tools to use in the types of challenging wars seen today, wars which are so centrally rooted in relatively non-negotiable issues of identity."[9]

Consequently, the changing nature of present-day conflicts, which occur less between states and more often within them, and which are led not by organized armies but by paramilitary groups and with civilians increasingly in the crossfire, call for new considerations about conflict-resolution and methods of reconciliation. "In these new wars, culture stands at the frontline."[10] The nature and evolution of present conflicts lend support to this argument:

"Identity, self, and personhood, as well as physical bodies, are strategic targets of war. In its more grotesque form, warfare is about destroying, not people, but what military strategists conceive of as humanity. This form of terror is not directed at the destruction of life and limb, but against all sense of a reasonable and humane world. A culture of violence, far more complex, multifaceted, and enduring than the formal boundaries of war demarcated in military culture, takes root in the quotidian life of a country at war. Self and identity constitute the hidden casualties of war."[11]

Heritage: Towards Shared Identities

It is clear that no one actor at whatever level can face these challenges alone. There is an urgent need for cooperation and multilateralism and for globally agreed, shared policies that integrate culture into peace-building strategies and programmes. Important actions here include the prevention of conflicts through education for peace, intercultural dialogue, the promotion and support of cultural diversity, and the fostering of international cooperation in science and technology, as well as the advancement of media programmes and the use of ICTs to combat violence. These are inclusive policies that place the emphasis on human rights, the freedom of expression, equity and equality, and dignity and dialogue.

In times of conflict, the protection of cultural heritage in all its forms is paramount. "Culture and heritage are not about stones and buildings – they are about identities and belongings. They carry values from the past that are important for the societies today and tomorrow. […] We must safeguard the heritage because it is what brings us together as a community; it is what binds us within a shared destiny."[12] Three legally binding international treaties reinforce the idea of heritage as a reservoir of identity and meaning: the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict; the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property; and the 1972 World Heritage Convention. These conventions also highlight the fact that attacks on cultural heritage translate directly

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[9] Jay Rothman and Marie L. Olsen, "From Interests to Identities: Towards a New Emphasis in Interactive Conflict Resolution," *Journal of Peace Research*, (289-305), 2001, Vol. 38, No. 3, 289-292.

[10] Address by Irina Bokova on "Protecting Culture in Times of War," Académie Diplomatique Internationale, Paris, 3 December 2012.

[11] Carolyn Nordstrom, "Terror Warfare and the Medicine of Peace," *Medical Anthropology Quarterly*, (103-121), Vol. 12, No. 1, 1998, 105-108.

[12] Address by Irina Bokova on the occasion of the ICOMOS Gala to Commemorate the 40th Anniversary of the World Heritage Convention, 2 December 2012.

into attacks on shared identity. Heritage is not targeted by chance: by destroying bridges, temples, mosques, churches and shrines, and manuscripts and libraries, the attackers aim to break both the connections to the past and the projections into the future of the attacked communities. This is one of the reasons why UNESCO has called for "seeing cultural heritage as an international security issue."[13]

At the same time, cultural heritage plays a key role in reconciliation. In post-conflict situations, cultural heritage often becomes a strong symbol and tool for the rebuilding of communities, helping them actively to break the cycle of violence. The rebuilding of the Old Mostar Bridge, as well as the reconstruction of the Old Town of Warsaw, and the inscription of these two properties on the World Heritage List are symbolic creative acts of reconciliation and a way to come to terms with collective trauma.

Initiatives to raise awareness and to act in order to safeguard and protect Mali's cultural heritage represent just one of the recent instances where culture's major role in conflict is evident, both as a source of tension and as a voiceless victim. Protecting the ancient manuscripts and rebuilding the mausoleums of Timbuktu, the Tomb of Askia in Gao, and the three major mosques of Djingareyber, Sankore and Sidi Yahia, as well as preventing the illicit trafficking of cultural objects in the region, constitute priorities not only for the country concerned, but also for the world as a whole. Cultural artifacts, while strongly embedded in tradition, send a humanistic message about the important of dialogue and tolerance, about refashioning cultural identities broken by the war, and about offering inspiration for posterity.

Although at times of war the protection of cultural sites, monuments and artifacts may seem to be a luxury in the middle of destruction and the loss of human lives, one should not forget that "protecting culture is also protecting people."[14] Culture represents an anchor of stability, and it is the foundation on which countries and people can hope to rebuild their lives. Cultural heritage is a core term in the reconciliation dialogue for many communities, and it can provide them with important resources to restore the links and lives broken by war.

Policy Strands

Unique and outstanding examples of the cultural heritage, forged over the passage of centuries, cannot be allowed to disappear in a matter of hours. It is for this reason that stronger "coalitions for culture" must be built in order to integrate culture and respect for cultural heritage into all international peace-building processes. The two UN Security Council Resolutions adopted in 2012 (2056 and 2071) represent but one step in this direction.

Protecting and safeguarding heritage alone is not sufficient to build peace. Without it, however, peace cannot be lasting. Cultural heritage not only offers a shared sense of identity and belonging to the greater story of humanity and paths to reconciliation, it also builds

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[13] Address by Irina Bokova on "Protecting Culture in Times of War," Académie Diplomatique Internationale, Paris, 3 December 2012.

[14] Address by Irina Bokova on "Protecting Culture in Times of War," Académie Diplomatique Internationale, Paris, 3 December 2012

genuine respect for uniqueness and "otherness" by dismantling stereotypes and fears of the unknown.

While culture can be found at the heart of many of today's conflicts, it is through cultural diplomacy that the root causes of violence, the prevention of crises, and the exploration of conflict-resolution and reconciliation strategies must be explored. Reflexive dialogue can be used as a method of reframing the terms of the conflict and transforming exclusive and adversarial positions into opportunities for articulation and reinvention.[15] Conflicts, if addressed in cultural-sensitive terms, can be a source of identity formation and inclusion.

Particularly when mainstreamed within educational strategies at the early stage, cultural initiatives that recognize diversity within a human rights-based approach may play a particularly important role in building confidence and tolerance among multicultural communities and in providing a common space for dialogue.

Culture-driven development, which acknowledges diversity and promotes the ability of individuals to freely participate in cultural life and access cultural assets, will considerably contribute to the building of a culture of "living together" and thus to peace and human security.

Encouraging cultural activities and creativity in conflict areas or areas affected by disasters will enable the affected communities to reconnect with their identities and regain a sense of normality, enjoying art and beginning to heal the scars of wars. Cultural programmes may also help foster appreciation of cultural diversity and appreciation of the "universal element" in all cultures, helping to "humanize" the other and paving the way towards mutual understanding.

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[15] A definition of "reflexive dialogue" has been proposed by Jay Rothman and Marie L. Olson in "From Interests to Identities: Towards a New Emphasis in Interactive Conflict Resolution," *op. cit.*, 296.

Session 1A

Culture, Poverty and Well-Being

Stemming from the Stiglitz-Sen-Fitoussi Report on rethinking GDP and the Rio+20 request to the United Nations system to address the measurement of progress beyond GDP, can well-being be defined and achieved regardless of individual and collective aspirations, identities, rootedness, creativity, freedom of expression, the free-flow and exchange of ideas, diversity, access to culture and knowledge, and participation? How can the cultural dimensions of well-being be integrated into measuring progress beyond GDP?

Background Note[1]

Introduction

The UN General Assembly in its Resolution 65/309 entitled "Happiness: Towards a Holistic Approach to Development" was conscious that the pursuit of happiness was a fundamental human goal and recognized that the indicator of gross domestic product (GDP) was not designed to and did not adequately reflect people's happiness and well-being. Consequently, the Assembly invited Member States to draft additional measures that could better capture the importance of the pursuit of happiness and well-being in development, with a view to guiding their public policies. Main Member State initiatives to develop new indicators were brought together in the aforementioned Resolution. Another initiative that has led to significant progress in this regard is the Stiglitz-Sen-Fitoussi Report on rethinking GDP produced by the Commission on the Measurement of Economic Performance and Social Progress, where the shift in emphasis from measuring economic production to measuring people's well-being is remarked upon.

http://www.stiglitz-sen-fitoussi.fr/documents/rapport_anglais.pdf

Working within the framework of the Culture, Well-Being and Human Development Panel of the Hangzhou International Congress on Culture: Key to Sustainable Development, the objective of this background note is to contribute to the discussion on the role of culture when rethinking gross domestic product, achieving well-being and human development. This paper is intended to express the state-of-the-art when thinking about culture as an indicator of well-being and development. After a review of the background to this topic, different programmes proposed by different institutions are briefly analyzed, in order to highlight their most outstanding contributions and also any underlying deficiencies in them. As will be shown in this paper, the debate is still underway, and the improvements proposed by the different programmes are introduced into its proposals. This is a work in progress. Needless to say, the debate not only applies to which indicators are the most appropriate, but also to the methodology used to design those indicators themselves.

The Millennium Development Goals

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[1] Prepared by Dr Cristina Ortega, Dr Fernando Bayón, Dr María Jesús Monteagudo and Aitor Abaroa, Official Research Team into Leisure and Human Development, University of Deusto, Spain.

1- Eradicate extreme poverty and hunger;
2- Achieve universal primary education;
3- Promote gender equality and empower women;
4- Reduce child mortality;
5- Improve maternal health;
6- Combat HIV/AIDS, malaria and other diseases;
7- Ensure environmental sustainability;
8- Develop a global partnership for development.

We realize that the Millennium Development Goals (MDGs) are such essential objectives, the minimum base for well-being to be achieved, that the debate about cultural indicators goes beyond the focus of the MDGs. However, it is important to take into account the fact that a solid foundation and certain minimum vital conditions are needed when talking about well-being and development, and as a result the sixty indicators gathered in the Millennium Development Goals are an appropriate starting point for debate. These indicators are quantitative and objectively collectable, which raises the first question to be introduced into the debate. Can well-being and development be measured without the data necessarily reflecting individual perceptions?

http://mdgs.un.org/unsd/mdg/Host.aspx?Content=Indicators%2fOfficialList.htm

Two Major Milestones

Bhutan
The Declaration of Independence of the United States of America (1776) says that "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the *pursuit of Happiness*" (our emphasis). Happiness is a term that the pioneer of well-being measurement, the Government of Bhutan, used to measure the quality of life or social progress in the country in 1972 in its well-known Gross National Happiness index.

http://www.gnhc.gov.bt/

This is not just an exotic indicator, since it predicted an approach that many other countries also later developed, being the need to combine quantitative and objective data with qualitative and subjective data by introducing personal questionnaires into the methodology used to gather statistics on well-being and development. This served as a catalyst for debate, as the PhD thesis by Eric Ezechieli and Andrew C. Revkin's newspaper article listed below explains, and it is a topic that is still being discussed today. It is interesting to note that in that same 65/309 Resolution, the General Assembly of the United Nations welcomed Bhutan's offer to convene during its Sixty-Sixth Session a panel discussion on the theme of happiness and well-being.

http://www.emissionizero.net/tesi_eric_ezechieli.pdf
http://www.nytimes.com/2005/10/04/science/04happ.html?pagewanted=all

Cultural Liberty
What about culture? What has been the space that the arts and culture have occupied in this debate? An essential document related to this is the report entitled "Cultural Liberty in Today's

Diverse World", a Human Development Report (2004) published for the United Nations Development Programme. This report focused on multicultural policies, paying special attention to minorities. The policies proposed dealt with agreements on the distribution of powers among cultural minorities and the reassessment of the lost rights of these communities.

The main conclusions of the report were:
- Cultural liberty is a vital part of human development because being able to choose one's identity is important in leading a full life;
- Cultural liberty allows people to live the lives they value without being excluded from other choices important to them, such as education, healthcare or job opportunities;
- Several emerging models of multicultural democracy provide effective mechanisms for power-sharing between culturally diverse groups;
- Power-sharing arrangements have broadly proven to be critical in resolving tensions;
- Multicultural policies that recognize differences between groups are needed to address injustices that are historically rooted and socially entrenched.

http://hdrnet.org/32/1/hdr04_complete.pdf

Terms such as "multicultural democracy" have been widely used, and cultural liberty was introduced as a new indicator of human development, but without determining an index or indicators chart to measure it. It was a topic of discussion in subsequent debates. However, since the idea is that minorities must have access to culture and that their cultural needs must be satisfied while respecting the context to which they belong and the values that cultural liberty defends, a lack of a subjective perception of the role of culture in well-being and development can be identified.

Contemporary Debates

Latin America
Linked to the previous point and in examining contemporary programmes, a significant difference between Latin American measurement policies and North American and European ones can be seen. Latin American countries have been working on well-being and development indicators that are explicitly related to the cultural dimension. Notably, many of the cases studied have been located in rural areas and have aimed to determine the well-being and development level of indigenous communities, with the result that once again the term culture has been taken into account solely in relation to minorities.

http://www.fao.org/sard/en/init/964/2687/2453/index.html

Quality of Life in Europe
In 2003, the European Foundation for the Improvement of Living and Working Conditions launched the first pan-European quality of life survey (EQLS) called the Quality of Life in Europe. This reported that subjective and attitudinal perceptions were of particular relevance when identifying individual goals and orientations, and that individual perceptions and evaluations were most valuable when such subjective evaluations were linked to objective living conditions. The report stated that combining both ways of measuring quality of life gave a more complete picture. The six indicators used in the report were:

- Employment;
- Economic Resources;
- Family and Households;
- Community Life and Social Participation;
- Health and Healthcare;
- Knowledge, Education and Training.

http://www.eurofound.europa.eu/pubdocs/2004/105/en/1/ef04105en.pdf

France

The Chilean proposal (see below) was inspired by the Stiglitz-Sen-Fitoussi Report (2009). This report, commissioned by former president of France Nicolas Sarkozy, aimed to identify the limitations of using GDP as an indicator of economic performance and social progress, including problems in its measurement. The report was written by a team of economists and social scientists, and it drew on a broad range of specialists. It proposed eight indicators that would take into account the objective and subjective dimensions of well-being:

- Material Living Standards (Income, Consumption and Wealth);
- Health;
- Education;
- Personal Activities including Work;
- Political Voice and Governance;
- Social Connections and Relationships;
- Environment (Present and Future Conditions);
- Insecurity, of an Economic as well as a Physical Nature.

http://www.stiglitz-sen-fitoussi.fr/documents/rapport_anglais.pdf

United Kingdom

The definition of suitable indicators gave way to a new dimension in the debate. How were such indicators chosen and who chose them? Over recent years, the United Kingdom has highlighted the importance of social participation in designing such indicators. At the end of 2010, the UK's Office for National Statistics launched a programme to design an index and a chart of indicators that could be used to measure national well-being and development in consultation with ordinary citizens and sectorial experts. The consultation, carried out online or at nationwide events, took place between November 2010 and January 2011, and a first draft of its results was then published. The consultation once again focused on subjective perceptions: "individual well-being is central to an understanding of national well-being. It includes objective circumstances, for example an individual's employment status, and subjective well-being, which includes the individual's experiences and feelings." The proposed domains for the indicators were as follows:

- Our Relationships;
- Health;
- What We Do;
- Where We Live;
- Personal Finance;

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- Education and Skills;
- The Economy;
- Governance;
- The Natural Environment.

One particularly interesting development was that after the first draft of the findings of the consultation was published in November 2011, many experts in the cultural sector, such as John Holden (an associate at the independent think-tank Demos and a visiting professor at City University in London), and Hilary Jennings (an associate at The Happy Museum), raised their voices in different media to proclaim that the arts and culture had not been considered as main indicators. In the wake of these comments, the first revision of the draft was published in February 2012, saying that "there was broad overall support for the domains proposed, with many suggesting that more domains are needed in order to provide a complete picture of well-being. The most often cited areas for additions covered the arts, culture, sport, spirituality, religion, faith and access to green spaces."

http://www.ons.gov.uk/ons/dcp171766_287415.pdf

Another interesting point came out of the consultation. While social participation was introduced into the design of well-being and development programmes and indicators, it was also shown that ordinary citizens may not always identify culture as an important issue in relation to well-being and development and that the experts responsible for filtering the data collected did not always give great importance to culture. For our part, we think that access to culture, as well as cultural training and education, should be emphasized.

Canada
It has already been noted, with the UK being the best example and the aforementioned indicators verifying it, that culture has not always been taken into consideration as an indicator for measuring well-being and development. Culture has been thought of as important, but always as a way to improve other sectors, for example as being related to education, or as a tool for inclusion. However, cultural practices in themselves have not always been seen as having a significant impact on an individual's well-being in the indexes considered thus far. Nevertheless, some countries, such as Canada, have moved in this direction by introducing leisure as a main indicator (2011 & 2012), as follows:

- Living Standards;
- Healthy Populations;
- Community Vitality;
- Democratic Engagement;
- Time Use;
- Leisure and Culture;
- Environment.

https://uwaterloo.ca/canadian-index-wellbeing/about-canadian-index-wellbeing/history

The OECD
Apart from the Office for National Statistics in the UK, the institution that has probably most enlightened the present debate has been the OECD. In 2011, a new programme for measuring

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well-being and development was carried out, in which the subjectivity of individuals was further taken into account. Eleven main indicators were proposed, and the individuals asked to answer the OECD questionnaire were asked to determine how significant each of these was in their lives. This methodology further highlighted the subjectivity and perception of each individual. The indicators proposed were:

- Housing;
- Income and Wealth;
- Jobs and Earning;
- Social Connections;
- Educational Skills;
- Environmental Quality;
- Civic Engagement and Governance;
- Health Status;
- Subjective Well-Being;
- Personal Security;
- Work and Life.

Chile

Following the debate about subjective well-being, some countries, such as Chile, decided to go one step further. In 2012, Chile presented a programme that would rethink indicators measuring development and look at it from a new perspective based on the subjectivity of individuals and adopting a holistic approach. Six main goals were proposed:

- To extend the perspective from happiness to subjective well-being;
- To adopt a holistic concept of subjective well-being;
- To guide public policies towards the competences for subjective well-being;
- To work on the complexity and real dynamics of subjective well-being and malaise;
- To innovate in public policies in order to build the competences for subjective well-being;
- To update policies in Chile to represent the new dynamics of subjectivity.

http://www.desarrollohumano.cl/

Australia

In Australia, culture has been considered to be a main indicator for measuring well-being. However, it was not a national institution that made this proposal, but a regional one, the Community Indicators Victoria (CIV). This institution aims to support the development and use of local community well-being indicators in Victoria, with the purpose of improving citizen engagement, community-planning and policy-making. It should be emphasized that the indicators proposed by CIV were designed to measure community well-being and not individual well-being. However, we think that the latter should also be taken into account. The five main indicators proposed were:

- Healthy, Safe and Inclusive Communities;
- Dynamic, Resilient Local Economies;
- Culturally Rich and Vibrant Communities;
- Sustainable Built and Natural Environments;
- Democratic and Engaged Communities.

http://www.communityindicators.net.au/files/docs/CIV_Data_Framework_March_2013.pdf

United Nations

The United Nations General Assembly Resolution 65/309 (Happiness: Towards a Holistic Approach to Development), adopted on 25 August 2011, invited Member States to pursue the elaboration of additional measures that better captured the importance of the pursuit of happiness and well-being in development with a view to guiding their public policies.

http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/65/309

Article 38 of the Outcome Document of the United Nations Conference on Sustainable Development (Rio +20, 20-22 June 2012), states: "We recognize the need for broader measures of progress to complement gross domestic product in order to better inform policy decisions, and in this regard we request the United Nations Statistical Commission, in consultation with relevant United Nations system entities and other relevant organizations, to launch a programme of work in this area building on existing initiatives."

http://daccess-dds-ny.un.org/doc/UNDOC/GEN/N11/476/10/PDF/N1147610.pdf?OpenElement

The United Nations General Assembly Resolution A/67/697, adopted on 16 January 2013, encouraged governments as part of its recommendations to:

- Consider using a broader concept of well-being, going beyond GDP and economic growth, and adopting a new economic paradigm that encapsulates the social, economic and environmental aspects of sustainable development;
- Use carefully constructed, regular and large-scale data on happiness and well-being to inform a more appropriate indicator for improving macroeconomic policy-making and informing service delivery;
- Initiate broad consultations, involving all stakeholders, to identify and prioritize the well-being indicators that have the potential for arriving at a shared view of the ways that social progress can be achieved and sustained over time;
- Instruct national statistical offices to consider expanding the well-being content of their national statistical systems. A system of evaluation could take shape over time in which policies might be judged by the changes in happiness that they produce per unit of net public expenditure.

http://www.un.org/ga/search/view_doc.asp?symbol=A/67/697

Consequently, the development of well-being indicators to date, show that culture is increasingly being taken into account as a critical factor. As noted in the "Measuring Cultural Participation" report, released by the UNESCO Institute of Statistics last year, there is "a growing body of studies that demonstrate the importance of participation in cultural activities and sport to *emotional and physical health, to social capital, cohesion and neighbourhood*". The report states that the positive impact of participation in cultural activities on the perception of one's own psycho-physic well-

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being has been acknowledged for around 40 years by a scientific measurement scale, the *psycological general well-being index*.

http://www.uis.unesco.org/culture/Documents/fcs-handbook-2-cultural-participation-en.pdf
http://www.fondazionebracco.com/archivio/pdf/The_interaction_between_Culture_health_and_psychological_wellbeing.pdf

Final Reflections

In conclusion, we would like to look again at the cultural indicators proposed for measuring well-being. The aforementioned programmes aspired to measure well-being and development, and they designed their indicators with that in mind. The present paper has tried to analyze what the current debates are and to identify the role that culture plays within them. However, why not pose the question the other way around? New lines of research could be opened up in this debate if indicators to measure cultural activity were looked at through the lens of well-being. Many indicators have already been used and have proved to be appropriate for measuring cultural activity, and it could be useful to analyze which of these could also be used to measure well-being and development. The following paper by Derek Simons and Steven R. Dang, "International Perspectives on Cultural Indicators: A Review and Compilation of Cultural Indicators used in Selected Projects", contains interesting material in this regard:

http://www.cultureandcommunities.ca/downloads/indicators-2006/Simons-Dang.pdf

We would like to highlight the fact that culture should be a general objective, and not just a tool to achieve other goals, as Simons and Dang argue in their paper. That is to say that not only can culture be an indicator of the well-being and development of an individual or community, but that high scores in well-being surveys can indicate a good status of culture. The survey "The Arts and Individual Well-Being in Canada" released last January shows that there is a strong connection between cultural activities and eight indicators of health and well-being. The survey details that "the statistical models (…) examine whether cultural participants simply fit the demographic profile of healthy, socially-active citizens, or whether cultural participation might help explain aspects of health and well-being that are beyond demographic analysis". Therefore, as in the case of wealth and cultural indicators where mutual influence is acknowledged, if cultural participants show themselves to be healthy and socially-active citizens, well-being can also be assumed as an indicator of the cultural status of a community.

http://www.hillstrategies.com/content/arts-and-individual-well-being-canada

List of Indicators

INDICATOR	AUTHOR(S)	REGION/COUNTRY	YEAR
Employment	Richard Rose	Europe	2003
Economic Resources	Richard Rose	Europe	2003
Family and Households	Richard Rose	Europe	2003
Community Life and Social Participation	Richard Rose	Europe	2003
Health and Healthcare	Richard Rose	Europe	2003
Knowledge, Education and Training	Richard Rose	Europe	2003
Material Living Standards (Income, Consumption and Wealth)	Joseph E. Stiglitz, Amartya Sen and Jean-Paul Fitoussi	France	2008
Health	Joseph E. Stiglitz, Amartya Sen and Jean-Paul Fitoussi	France	2008
Education	Joseph E. Stiglitz, Amartya Sen and Jean-Paul Fitoussi	France	2008
Personal Activities, including Work	Joseph E. Stiglitz, Amartya Sen and Jean-Paul Fitoussi	France	2008
Political Voice and Governance	Joseph E. Stiglitz, Amartya Sen and Jean-Paul Fitoussi	France	2008
Social Connections and Relationships	Joseph E. Stiglitz, Amartya Sen and Jean-Paul Fitoussi	France	2008
Environment (Present and Future Conditions)	Joseph E. Stiglitz, Amartya Sen and Jean-Paul Fitoussi	France	2008
Insecurity, of an Economic as well as a Physical Nature	Joseph E. Stiglitz, Amartya Sen and Jean-Paul Fitoussi	France	2008
Living Standards	Various authors	Canada	2009-2011
Healthy Populations	Various authors	Canada	2009-2011
Community Vitality	Various authors	Canada	2009-2011
Time Use	Various authors	Canada	2009-2011
Leisure and Culture	Various authors	Canada	2009-2011
Democratic Engagement	Various authors	Canada	2009-2011
Environment	Various authors	Canada	2009-2011
Our Relationships	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
Health	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
What We Do	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
Where We Live	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
Personal Finance	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
Education and Skills	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
The Economy	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
Governance	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
The Natural Environment	Abigail Self, Jennifer Thomas and Chris Randall	United Kingdom	2012
Housing	OECD	Europe	2012
Income and Wealth	OECD	Europe	2012
Jobs and Earning	OECD	Europe	2012
Social Connections	OECD	Europe	2012
Educational Skills	OECD	Europe	2012
Environmental Quality	OECD	Europe	2012
Civic Engagement and Governance	OECD	Europe	2012
Health Status	OECD	Europe	2012
Subjective Well-Being	OECD	Europe	2012
Personal Security	OECD	Europe	2012
Work and Life	OECD	Europe	2012
Healthy, Safe and Inclusive Communities	Community Indicators Victoria	Australia	2013
Dynamic, Resilient Local Economies	Community Indicators Victoria	Australia	2013
Culturally Rich and Vibrant Communities	Community Indicators Victoria	Australia	2013

INDICATOR	AUTHOR(S)	REGION/COUNTRY	YEAR
Sustainable Built and Natural Environments	Community Indicators Victoria	Australia	2013
Democratic and Engaged Communities	Community Indicators Victoria	Australia	2013

Session 2A

Cultural Approaches to addressing Poverty

From poor to emerging and developed contexts, the cultural sector encompassing cultural and creative industries, cultural tourism and culture-led urban revitalization, has demonstrated that it can effectively drive economic development and create jobs. The session will examine the state of the art in the area of culture-induced economic growth and cultural employment at the global level and future related avenues for sustainable and inclusive economic growth in the cultural sector.

<div style="text-align:center">Background Note[1]</div>

Global poverty remains a massive, urgent, and pressing challenge despite the enormous leaps in economic development over the last few decades. Despite unprecedented technological advances and the global increase in aggregated wealth, many forms of deprivation are observed in developed and developing countries alike. While sustained economic growth as well as the investments and entrepreneurship that urban areas attract are critical to poverty reduction, an increase in a country's GDP does not automatically trickle down to the poor and reduce poverty. The UN Millennium Development Goals (UN MDGs) recognized that eradicating extreme poverty, hunger, and disease required the concerted and consistent efforts of the international community. Although the UN MDGs were established as an action plan with time-bound targets to be achieved by 2015, the review summit in 2010 showed that not enough advances had been made in several of the goals.

The Challenges of Poverty

Urbanization and Migration

Today, for the first time in history, more than half of the world's population lives in cities. 70 million people are added to the world's cities each year. More than 90 percent of this growth is in the cities of the Global South. Over the next two decades, the world's two poorest regions of South Asia and Sub-Saharan African will double the population of their cities. While some of this growth is due to the natural increase in population, much of it is also due to migration. Many low-skilled workers migrate from rural areas to the cities in search of employment and income. A World Bank report estimates that one-third of all urban residents are poor and that the incidence of poverty in small and medium-sized towns is greater than in big cities.

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[1] Prepared by Prof. Jyoti Hosagrahar and Nao Hayashi.

Recent scholarship has pointed out the complex ways in which poverty is experienced, making it a more multi-dimensional concept. Deprivation and exclusion exists not only in the lack of material wealth, but also in a variety of other dimensions as well.

Limited Access to Income and Employment

Many of the poor have low skills and education and work in insecure jobs as daily wage labourers in agriculture, construction, or for contractors on a piece-work basis. The absence of an adequate, steady, and reliable source of income is a major source of deprivation. Illiteracy, as well as limited access to mobility and transport, further reduces such people's opportunities to find suitable employment. Those in small towns and rural areas are often unable to find alternative employment opportunities.

Poor Housing and Slums

The majority of the poor lives in sub-standard housing conditions that are unsafe, temporary, overcrowded, inadequate, and poorly serviced with little access to infrastructure, and they have little or no security of tenure. Very often, such housing is constructed using materials that are cheap and lightweight, making it quick to assemble and disassemble, and it is in locations vulnerable to natural hazards and risks, such as areas prone to earthquakes, floods, and landslides. The invisibility of poor housing in small towns and rural areas allows these unsafe and unhealthy conditions to persist.

Limited Access to Food, Nutrition, and Healthcare

In urban areas, dependence on income to buy food rather than growing, breeding, or collecting it forces many of the urban poor to battle against food insecurity and poor nutrition. Inadequate sanitation and an inadequate supply of clean water put them at risk of diseases and epidemics. In rural areas and small towns, those in traditional built environments may have better access to food that they are able to grow themselves, along with the food that comes from the animals they maintain or from collecting food from forests in the vicinity. However, those without access to these resources face hunger even in rural areas.

Social Conflicts and Biases

Crippling social problems such as crime and violence are greatly exacerbated in overcrowded and poorly serviced housing environments, where negotiations over scarce resources can easily lead to conflicts. Systemic biases and exclusionary practices may exclude certain groups from the benefits of development in other places.

Vulnerability to Environmental Risks, Including Climate-Related Disasters

The poor are most often located on the least desirable land and in parts of cities designated not for habitation. Locations such as seismic fault-lines, low-lying and marshy lands, the annual flood plains of rivers, and unstable hillocks leave the poor vulnerable to natural disasters. Furthermore, their houses, made of cheap and temporary materials, are easily destroyed and damaged. Floods, landslides, and earthquakes have often caused major destruction to the poor, who do not have the resilience to recover easily from disasters.

Culture as an Economic Driver for Poverty Alleviation

Investing in the dynamic cultural and creative sectors can help to revitalize local economies in areas that are rich in cultural heritage and the creative industries. Besides heritage tourism, cities may have thriving art and cultural institutions such as museums, the performing arts, and cultural festivals that tap directly into local resources and employ a variety of creative professionals. They can provide opportunities for employment and entrepreneurship in areas that build on existing skills and knowledge. In particular, the cultural and creative industries can offer greater opportunities for livelihood generation among women and marginalized groups, including in crafts or the performing arts.

The creative and cultural industries are one of the most dynamic and rapidly expanding sectors in the global economy, with a growth rate of 17.6 percent in the Middle East, 13.9 percent in Africa, 11.9 percent in Latin America, 9.7 percent in Asia, 6.9 percent in Oceania, and 4.3 percent in North and Central America.[2] In 2007, the cultural industries accounted for more than 3.4 percent of global GDP, with a global market share of approximately US$1.6 trillion.[3] In Tunisia, 300,000 craft workers produce 3.8 percent of the country's annual GDP.[4] In Ecuador in 2010, private and formal cultural activities represented 4.76 percent of GDP, being only the tip of the iceberg of what could be a much larger contribution of the culture sector to the national economy if all informal and non-commercial activities related to culture were accounted for.[5] In Indonesia, US$54.72 billion, the equivalent of 7.08 percent of GDP and 10 percent of exports, was represented by the creative industries in 2010. In Thailand in the same year, US$36.4

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[2] PricewaterhouseCoopers, 2008. The major fields of the cultural and creative economy relate to the diversity of cultural expressions and heritage preservation, the development of creative cities, citizenships and cultural rights, as well as to all related capacity-building activities.
[3] PricewaterhouseCoopers, 2008.
[4] *UNESCO World Culture Report: Investing in Cultural Diversity and Intercultural Dialogue*, 2009.
[5] Censo Economico de Ecuador de 2010, El Instituto Nacional de Estadística y Censos (INEC), following the methodology of the UNESCO Culture for Development Indicator Suite.

billion, the equivalent of 10.33 percent of GDP, was represented by the creative industries.[6]

Culture as an Enabler of Poverty Alleviation and Social Inclusion

Non-Monetary Goals and Assets

Redefining development goals in terms of human well-being to include health and education rather than economic growth alone helps place the emphasis on human development. Sustainable approaches to development demand that economic growth, environmental considerations, and human development be made mutually reinforcing. Beyond the economic dimensions, recent scholarship on development has broadened the understanding of development to mean the achievement of a more fulfilled existence in the material, social, and spiritual senses. Recognizing human dignity and creating enabling environments at community and societal levels are objectives of human development. A vibrant and meaningful cultural life is an important dimension of human well-being and an end goal of development.

Participation and Agency

Cultural considerations engage with the processes through which poverty is addressed. Sustainable transformative change comes only when people are recognized as having the agency to act and direct their own destinies, thus ensuring that development efforts operate within the given cultural framework of society. Valuing cultural sensibilities and shaping locally appropriate development projects and interventions would enable the empowerment of those who are intended to benefit most from development efforts: the poor, the marginalized, and the disadvantaged. Broader and more genuine participation among stakeholders is also realized when development practitioners accept heterodoxies, diversities, and multiple systems by espousing a plurality of strategies, institutional organizations, modes, and scales responsive to local cultures, communities, and contexts with the intention of achieving grander visions of progress.[7]

In contrast to previous efforts at top-down development programmes and policies that international agencies and national governments have devised and implemented, in recent years scholars like John Friedmann and Marshall Sahlins have proposed alternative approaches to development that restore the agency for change to those whom development efforts are most intended to impact, such as the poor. From such a perspective, giving members of the community an active role in directing their own destinies is crucial to sustainable and long-term progress, as well as being a way of accomplishing development within the cultural framework of a given society. The loss of

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[6] WIPO, 2012.

[7] Cf. Jyoti Hosagrahar, *Integrating Culture and Development: Framing UNESCO's Engagement with Culture and Development,* 2012.

indigenous and local culture also leads to a loss of agency, where modernization and development become external forces driving change from the outside.[8] The application of universal recipes for development can assume that local people are passive consumers with no role in managing their own resources.

Inclusion and Diversity

A dynamic creative and cultural sector is key to building sustainable cities and settlements and ensuring social inclusion. Social cohesion creates conditions for development interventions, while cultural approaches promote inclusiveness, equity, and diversity by recognizing and protecting cultural assets as valuable resources.

Promoting Gender Equality and Women's Empowerment

Culture is at the heart of gender and development in that cultures frame and define gender relations. The roles, responsibilities, access to resources, and opportunities for women and men to participate in or benefit from mainstream development efforts vary greatly across place and cultural groups. Also, women in many societies are often the producers, transmitters, and caretakers of heritage, traditional knowledge, and creative expressions. The human rights of women are also a cultural issue, as they can pit universal values and ethics against local particularities. The issue of the human rights of women is particularly important in the development context, as it empowers vulnerable and disadvantaged women such as the poor and marginalized to assert their rights and become the agents of their own development.

Effectiveness

Culture's role in development includes facilitating more effective development interventions and the better fit between goals and processes and local conditions in development projects from healthcare to education and infrastructure. Culturally informed approaches recognize the role and agency of the poor, as well as the direct and indirect impacts on them of development projects, whether these are targeted to benefit them or to exclude them from considerations of their benefit. Hence, development projects would be more effective in reducing urban poverty if they were made more responsive to locality and culture by their integration into a cultural framework. Culturally informed development interventions would facilitate a better fit with local values, conditions, resources, skills, and limitations.

Culturally informed development efforts could also enhance effectiveness and sustainability by creating the pre-conditions for development through efforts aimed at building peace and social cohesiveness. Although the results of supporting cultural

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[8] Cf. Jyoti Hosagrahar, *Integrating Culture and Development: Framing UNESCO's Engagement with Culture and Development*, 2012

interventions are not easily monetized, such actions can contribute to the effectiveness of achieving human-development and well-being goals.

Building Place-Based Capabilities towards Reducing Poverty

The emphasis on placed-based solutions and local resources also promotes sustainable development. Amartya Sen's important work on underdevelopment and inequalities has emphasized local causes and inherent patterns as the backdrop to development efforts. Arjun Appadurai has asserted the importance of expanding the opportunities of the poor to exercise their choices, to have their voices heard and to build the capacities to which they aspire. People turn to culture as a means of self-definition and mobilization, while asserting that their cultural values are often the sole assets they have a claim to.

As an extension of Amartya Sen's idea of "substantial freedom" [9] and Martha Nussbaum's conception of "central capabilities" [10] , "place-based capabilities approaches" can be proposed[11]. Such approaches aim for individuals, households, communities, institutions, and governments to achieve culturally informed sustainable human development by building on existing local assets and overcoming obstacles and limitations.

A place-based capabilities approach would empower people to actively pursue the benefits of human development using their cultural resources. For the marginalized, cultural and creative expressions can be an empowering and enabling force that recognizes their inherited knowledge and skills. Building on existing local assets and analyzing enabling and hindering elements, such approaches can enable communities and institutions to engage with development processes in order to overcome obstacles and limitations.

In addition to the identification of local assets for development, it is equally important to identify cultural obstacles that perpetuate practices that may be socially divisive or detrimental to people's health or the environment. Cultural approaches to development also enable the specific causes of poverty in a given place and community to be identified by applying the principles of human rights and gender equality to the identification of systemic imbalances between different groups and exclusionary cultural practices. The need to incorporate a human rights-based approach into sustainable development has been repeatedly advocated, notably in relation to promoting the self-determination of indigenous people, the empowerment of women, and in helping other marginalized groups to take part in shaping their own course of development.

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[9] Amartya Sen, *Development as Freedom*, 2000.
[10] Martha Nussbaum, *Creating Capabilities: The Human Development Approach*, 2011

Session 2B

Culture: a Driver and Enabler of Social Cohesion

Promoting cultural diversity in national and international policies fosters social inclusion and equity. Culture-aware and culture-sensitive policies and activities are likely to yield equitable outcomes and inclusiveness. Culture-led projects have proven their effectiveness in addressing violence, especially among young people. How can we build on culture in shaping inclusive and equitable policies and actions?

Background Note[1]

Culture and Inclusive Social Development

The issue of socially inclusive development is an area where the need for culture-aware policies is widely acknowledged. People are able to define themselves in society and more fully realize their aspirations when respect for cultural diversity is guaranteed. Of particular significance in this regard is the role that culture plays in enlarging people's capabilities to "lead the lives they have reason to value" through full participation in cultural life and access to cultural assets and resources in all their diversity.

Among the most important ways in which culture contributes to socially inclusive development are the following:

- Guaranteeing the freedom of people to be and to live what they choose, i.e. to define themselves in society and more fully realize their aspirations;
- Providing a sense of belonging, of being part of a community, and of maintaining close links to the roots and land with which many people identify;
- Fostering an environment that is conducive to tolerance and mutual understanding and where there is mutual trust, diversity is acknowledged and respected, and minorities are included, leading to more stable and resilient societies;
- Acting as a common good to be shared and protected and providing an ideal "entry point" for social engagement and cooperation, helping to develop initiatives that bring people together around shared interests, strengthening bonds and increasing the social capital of a community;
- Ensuring a deep connection with a major source of learning, inspiration and accomplishment;

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[1] Prepared by UNESCO with the contribution of Sophia Labadi.

- Offering the pleasure of living in a pleasant environment and on a human scale.

Respecting Cultural Diversity Fosters Social Inclusion

"An inclusive society is defined as a society for all, in which every individual has an active role to play. Such a society is based on fundamental values of equity, equality, social justice, and human rights and freedoms, as well as on the principles of tolerance and embracing diversity. An inclusive society should also be equipped with appropriate mechanisms that enable all its citizens to participate in the decision-making processes that affect their lives, and ultimately shape their common future."[2] As highlighted in this definition, the recognition of and respect for cultural diversity is fundamental to fostering social inclusion, ensuring peace and preventing tensions and conflicts between communities emerging from situations of exclusion and discrimination, and ultimately to fostering stability. It cannot be invoked to infringe upon human rights or to limit their scope.

Yet, cultural diversity is still too often viewed as leading to the exclusion of minorities. It is therefore important for projects in this area to follow culturally sensitive approaches from their inception. A number of UN organizations, including UNESCO and UNFPA, have adopted a cultural diversity lens in this regard, using it as a tool to understand better how the cultural practices, knowledge and know-how such as local skills and methods of knowledge-transmission of local populations can be drawn upon in programme activities and used to fulfil their goals. This can further facilitate the access and participation of those concerned, identifying the cultural factors that might limit their access to specific programmes, as well as culturally appropriate participation and decision-making mechanisms.[3]

Culture Drives and Enables Social Cohesion and Inclusion

According to the UN definition, a "cohesive society is one where all groups have a sense of belonging, participation, recognition and legitimacy."[4] Culture, and cultural heritage in particular, is fundamental to ensuring inclusive and cohesive societies, as it strengthens identities and creates a sense of rootedness and belonging, in particular for minorities.

Museums for Social Cohesion and Inclusion

In today's increasingly diverse societies that are the result of complex phenomena of migration and globalization, culture can play a fundamental role in bringing about inclusion and cohesion through representing diversity and giving it official space within national narratives. Museums around the world are focusing on the cultural representation of

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[2] Report of the World Summit for Social Development (1995), held in Copenhagen. Available at http://www.un.org/esa/socdev/wssd/text-version/agreements/index
[3] *The Cultural Diversity Lens: A Practical Tool to Integrate Culture into Development: A Pedagogical Guide.* http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/CLT/pdf/The%20Cultural%20Diversity%20Lens_Pedagogical%20guide.pdf; http://www.unfpa.org/culture/culture.htm
[4] http://social.un.org/index/SocialIntegration/Definition.aspx

minorities and their cultural heritage, for example, as a way of providing them with representation, recognition, and belonging.

The Canadian Museum of Immigration at Pier 21 in Halifax, Canada, is but one example of how museums can play this role. Pier 21 was used as a passenger terminal for trans-Atlantic ocean liners from 1928 until 1971. Turned into a museum in 1999, it now celebrates the contribution of migrants to Canada. The Museum's "Welcome Home to Canada" programme provides newcomers with six-monthly work at the Museum, helping them to acquire and understand the values shared by all Canadians while at the same time cherishing their own cultural differences. This Museum thus contributes to the creation of a cohesive and inclusive society, based on the celebration of difference, and it is only one example of this growing emphasis in other museums worldwide.[5]

Many museums around the world have also been concerned to represent multicultural society, giving minorities an official space within national narratives. The Viet Nam Museum of Ethnology in Hanoi, for example, presents the cultures of the more than 50 ethnic groups of Viet Nam, including their traditional architecture which is on display in the Museum's large gardens. The Museum thus works to symbolize the belonging of these diverse minority populations to the Vietnamese nation. It is one of the most successful museums in Viet Nam, having 450,000 visitors in 2009.

Culture and Education

It is important to stress how integrating culture into educational policies and curricula can enhance their effectiveness. The way people learn and transmit knowledge is very different depending on their geographical and historical backgrounds. As a result, educational strategies that are responsive to local cultures, contexts and needs and that take into account mother tongue and local languages and are designed in cooperation with the communities concerned have been found to achieve the most effective results.

Moreover, education is fundamentally a matter of transmitting knowledge, skills and values. It is thus a major vehicle for the safeguarding and sharing of culture, in the larger anthropological sense of the word. There is great potential for educational curricula to promote understanding, tolerance, diversity, human rights and democracy, in order to foster socially cohesive societies. Activities such as arts education conceived in the broadest sense can also heighten learning and make it more enjoyable, as well as develop freedom of expression.

Creativity

The creative sector fosters human creativity and context-based development approaches that can deliver benefits well beyond a narrow economic dimension. It contributes to an increase in capabilities and well-being, especially in urban environments, these being of the

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[5] For information, see: http://www.pier21.ca/about/welcome-home-to-canada

utmost importance in meeting future development challenges, notably by means of poverty reduction and the inclusion of women, ethnic minorities, youth and other marginalized groups. In the face of urban growth resulting from exponential migration flows and the development of multicultural societies, a dynamic creative sector can be key to building sustainable cities and ensuring social inclusion.

The design of youth programmes introducing ideas of cultural diversity and a culture of peace into these environments has also demonstrated successful results. Different forms of creativity deliver cultural and social values in addition to economic value, and they thereby increase human resilience in social and ecological terms as well as in economic ones. Apart from its social and economic contribution to sustainable development, innovative architectural and urban development using materials and techniques that respect cultural diversity and the environment also enables the building of sustainable infrastructure and energy saving.

Creativity fosters resilience and builds the capacity to aspire. It can foster democracy building, freedom of expression, and the capacity of people to live in peace together. Today, communities all over the world have increasingly unequal access to services and resources, notably in urban contexts. Fostering creativity can help in this regard by connecting communities together and fostering their capacity to live together both within the urban environment and at individual and community levels.

At city level, creative design has been a widely used strategy to upgrade urban space, to foster democracy through participatory approaches enabling citizens to make choices about their living environments, and to facilitate the capacity of living together through innovative approaches to access and movement. The revitalization of downtown Cape Town in South Africa, for example, which will be World Design Capital in 2014, is one example of how a city divided by the legacy of Apartheid has seen democracy, freedom and the capacity of living together restored through creative design and the arts.

In this example, various associations have been using the creative industries to provide underprivileged communities from Cape Town with essential skills in order to bring about social and economic development at grassroots level, an essential step in building the foundations of a diverse yet cohesive national identity. The Harlequin Foundation, for example, supported by UNESCO's International Fund for Cultural Diversity, has trained people from underprivileged communities in the Cape Town area in working in the recycled arts, giving them the skills required to set up micro-businesses related to carnivals, festivals and other creative endeavours.

Culture, Diversity and Human Rights-Based Approaches

The need to incorporate a human rights-based approach into sustainable development has often been advocated, notably in relation to promoting the self-determination of indigenous peoples, the empowerment of women, and helping marginalized groups take part in and

shape the course of development. Fostering human rights and the participation of women in development are major cultural issues, as roles, responsibilities, access to resources and opportunities to develop capabilities vary greatly from place to place and across cultural groups.

It has sometimes been suggested that an emphasis on cultural difference and the continuity of traditions could lead to social and political conflicts, be incompatible with the exercise of human rights, or perpetuate inefficient governance and thus hamper development. It has sometimes also been thought that some cultures may be inherently less likely than others to foster developmental progress, for instance in terms of democracy and economic development.

However, the acknowledgement of cultural diversity should not be understood to imply the raising of barriers between communities or genders. On the contrary, it should mean promoting the capabilities of individuals, both women and men, to address the issues of poverty and inclusion in terms of material conditions and incomes as well as capabilities and opportunities. With regard to gender equality in particular, the dynamic and transformative nature of culture, constantly evolving in relation to the environment and societal needs, can act as an enabler to allow women "to find paths through which we may view tradition with new eyes, in such a way that it will not violate our rights and [will] restore dignity… [and] change those traditions which diminish our dignity."[6]

Promoting human rights involves working on attitudes and perceptions that are often deeply rooted in cultures. UNESCO promotes human rights as guarantees of cultural diversity. The 2001 Universal Declaration on Cultural Diversity, for example, states that "no one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope."

Cultural Programmes to Empower Women

Culture and creativity can be powerful tools in addressing harmful practices and in empowering girls and women to live fully the lives they chose for themselves. This is because cultural programmes involve stakeholders directly, and they engage fully with the daily challenges women face. Such programmes have been important in addressing child marriage in India, for example, where, despite the passage of legislation outlawing child marriage, effective implementation remains a challenge.

The voluntary organization Tharuni, for example, works for the empowerment of girls and women using a cultural approach, producing a puppet show entitled "Bommala Pelli" (The Marriage of Dolls) which carries a strong message against child marriage. The show has been

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[6] Report of the Special Rapporteur in Note by the Secretary-General on Cultural Rights (A/67/287), August 2012.

staged in 40 Indian villages, and it has been highly successful in raising awareness of issues relating to this practice.

Culture-Led Projects in Violence or Disasters

Creative and cultural activities also have a major role to play in helping individuals and communities to cope with wars or disaster situations, though this is a role that is sometimes overlooked. Such practices can often be an entry point for individuals and in particular for children and young people to address and to start to overcome the trauma of situations of political or urban violence or wars. As a result, creative and artistic activities are widely used in UNHCR refugee camps across the world as a way for children and young people to start addressing the traumatic experiences they have lived through.

Cultural centres can also help structure the lives of young people affected by violence. Children and adolescents can express themselves freely in such safe settings, and the activities that these cultural centres provide can help to build the self-esteem of the children and young people participating, helping to empower them.

Aware of the importance of such centres, UNESCO participated in the creation of DREAM Centres, the first inaugurated in April 2004 in Kabul, Afghanistan, in cooperation with the Polish Humanitarian Organization and a local partner, the Afghan Street Working Children and New Approach (ASCHIANA). The Centre provides cultural and sports activities to underprivileged children who do not have other opportunities, helping them to develop their talents and also simply to have fun. Decisions concerning the activities of the Centre are taken after consultation with the children and their teachers. This participatory approach helps to give the children control over their lives and a stake in the Centre, while also giving them essential leadership skills and self-empowerment.

Session 2C

Culture: An Enabler of Environmental Sustainability

Culture enables environmental sustainability at various levels: through the intrinsic links between cultural diversity and biodiversity, through its influence on consumption patterns, and through its contribution to sustainable environmental management practices as a result of local and traditional knowledge. How does culture foster environmental sustainability?

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Background Note[1]

The human-nature dichotomy has now become an obsolete notion as development debates increasingly acknowledge the vital importance of a healthy and functional environment for human life and well-being. A "culture of sustainability" has become a global trend and central element in education, stressing the need to preserve the planet's limited resources and the intergenerational responsibility to preserve them.

Culture is a key element in the "holistic approach" advocated by the concept of sustainable development as it frames people's relationships with and attitudes towards the earth and natural environment. Indeed, over the course of history, many cultures and belief systems have regarded nature as an extension or as a part of society and have embraced cultural approaches as key ideas and modalities for environmental sustainability.

While the growth objectives of rich countries were substantially achieved in the 20th century, the drive for economic growth at the cost of the environment has left critical challenges for global society. New policies and approaches have emerged while environmental debates at all levels have been initiated since the 1970s, leading to a fundamental shift in society's values. There is now a search for ways in which better results will be achieved for human welfare in developed and developing countries alike, while helping to ensure that these have a smaller impact on the environment and natural resources. Greater creativity and innovation are required to change the ways that people work with and value nature, instead of taking its services for granted.

Today, as in ancient times, human life depends on the capacity of ecosystem services and on human capabilities to manage risks, mitigate impacts, and be resilient in the face of unpredictable events such as earthquakes, tsunamis, devastating storms, and volcanoes. Human consumption and production patterns should be reviewed in the light of the global goal to sustain the environment. New technologies and scientific knowledge have increasingly enabled the recognition of the non-linear, dynamic and complex systems of the environment and the interdependence between social, cultural, economic and environmental systems. Addressing global challenges such as climate change or the loss of biodiversity will require more globally concerted actions, as well as smaller-scale

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[1] Prepared by Nao Hayashi, Ana Persic and Marc Patry

interventions for mitigation and recovery measures privileging more locally based approaches.

Culture and Nature

Understandings and perceptions of the environment condition human life patterns and influence cultural expressions, a large part of which are rooted in specific times and places. Species, ecosystems, landscapes and seascapes continuously interact with human communities, as well as with their livelihood and management practices and social structures.

Landscapes and the components of them have always strongly influenced local cultural practices, values and beliefs. In turn, daily human decisions and actions increasingly impact on the capacity of ecosystems to provide for human life and well-being.

Biodiversity is crucial to the ecosystem and to its resilience, renewal and reorganization in response to disturbances and changes. The richness of biodiversity can be reinforced and maintained by the diversity of human communities as the quality of biodiversity often depends on the presence of culturally diverse communities whose knowledge and practices depend upon specific elements of biodiversity for their subsistence, beliefs and expressions. The convergence between cultural and biological diversity extends far beyond so-called "diversity hotspots" as a result.[2]

In this context, the current and simultaneous trends of the degradation of biodiversity and the weakening of cultural diversity have raised interest in further exploring the linkages between them and the ways and means that could be used to address them together. [3]

Beyond the essential subsistence and services provided by nature (e.g. water, food, fibres, medicines, sinks of CO_2 and shelter), the world's plants and animals, as well as forests, deserts, rivers and oceans, provide continuous sources of spiritual fulfilment, aesthetic enjoyment, artistic inspiration and intellectual development. Yet, the capability of ecosystems to provide such benefits has significantly diminished over the past century, either through changes to the ecosystems themselves, as has been demonstrated by the recent rapid decrease in the number of sacred groves and other similar sacred sites,[4] or through cultural changes such as the loss of languages or of traditional knowledge.

Traditional ecological wisdom, indigenous knowledge, knowledge of local fauna and flora, traditional healing systems, rituals, beliefs, initiatory rites, cosmologies, shamanism, possession rites, and social organizations are often presupposed by local

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[2] *Nature and Culture*, edited by Sarah Pilgrim & Jules Pretty (Earthscan, 2010); *The Cultural & Spiritual Values of Biodiversity*, edited by Darrell Posey (UNEP, 1999).

[3] *Links between Biological and Cultural Diversity: Concepts, Methods and Experiences,* edited by A. Persic & G. Martin (UNESCO, Paris, 2008).

[4] Some natural sites are not only important as sources of biodiversity, but are also sources of knowledge and practices concerning nature and the universe and thus are an important form of the intangible heritage of humanity: http://www.unesco.org/culture/ich/doc/src/01857-EN.pdf See also the 2005 Millennium Ecosystem Assessment, accessible at www.maweb.org

and indigenous languages and environmental-related vocabularies. They are the key vehicles of traditional knowledge about the environment and sustainable management of its components, yet today they are in great danger of disappearance, leading not only to the loss of cultural identities, but also to the degradation of local ecological integrity.

This degradation of culturally valued biodiversity, and decrease in associated cultural services and features, not only triggers ecological decline and cultural erosion, but also leads to social disruption and the weakening of social networks and ties within society.

Traditional Knowledge in Natural Resource Management and Disaster Risk Reduction

Some of the ideas expressed in ancient writings, such as the Vedic texts (written before 800 BCE) and those of Aristotle, Al-Karaji, or Old Norse mythology, bear witness to the understanding of natural processes, especially the hydrological cycle. Ecosystem-like concepts exist in several Amerindian, Asian and Pacific, European, and African cultures. Ecologists and anthropologists have long discovered ecosystem-like concepts in traditional knowledge, with the two key characteristics of these systems being crucial for the sustainable management of natural resources.

First, the unit of nature is often defined in terms of a geographical boundary, such as a watershed, and second, abiotic components, such as the plants, animals and humans within this unit, are considered to be interlinked. Numerous traditional ecological knowledge systems are similar to contemporary view of ecosystems as unpredictable and uncontrollable, and they see ecosystem processes as nonlinear, multi-equilibrium, and full of surprises.[5]

Traditional knowledge provides valuable insights into the biological and ecological processes that underpin environmental sustainability on the local level. Community-based strategies for conservation and the sustainable use of biodiversity enable economic, social and cultural values to connect with conservation values. These strategies have been proven to be far more effective than utilitarian or top-down conservation initiatives alone. Community-based and small-scale local management is particularly interesting for biodiversity conservation, as it usually favours multiple-use principles that distribute resource-use pressures in space and time. Long-term observation and interaction with the local environment deepens local environmental knowledge and understanding of trends over time.[6]

Sustainable development can thus benefit from locally available and time-tested resources in order to effectively reduce and prevent biodiversity loss and competition and conflict over access to natural and cultural resources.[7] Among such resources, the

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[5] F. Berkes, Kislalioglu, M., Folke, C., and Gadgil, M., "Exploring the Basic Ecological Unit: Ecosystem-Like Concepts in Traditional Societies", *Ecosystems*, 1, 1998, pp. 409-415.

[6] Cf. F. Berkes, Colding, J., Folke, C., "Rediscovery of Traditional Knowledge as Adaptive Management", *Ecological Applications*, 10 (5), 2000.

[7] Some local mechanisms, such as courts of natural resource management, reduce or prevent competition and conflict over access to natural and cultural resources. The Council of Wise Men of the Plain of Mulcia and the Water Tribunal of the Plain of Valencia in Spain, for example, provide cohesion among traditional communities and synergy between occupations (wardens, inspectors, pruners, etc.), contributing to the

traditional knowledge held by indigenous peoples[8] and local communities has an essential value in the effective and sustainable management of local natural resources, including local plants and animals, land, forests, and freshwater and marine resources. Respect for the environmental knowledge and management practices that are embedded within indigenous cultures is a cornerstone of environmental and cultural sustainability and the basis for sustainable development. However, such critical knowledge is still rarely recognized in decision-making processes related to the management of ecosystems at different scales.

Other Ecological Benefits from Culture-Related Approaches and Initiatives

Cultural heritage, particularly cultural landscapes and historic cities, can make a significant contribution to environmental sustainability. Replacing a historic building with a new one involves the higher consumption of energy. Demolishing a historic building means wasting the energy incorporated into that building, and it requires further energy to take the materials to a landfill and even more to reconstruct a new building. The energy embodied in the construction of a building is 15 to 30 times its annual energy use. A recent study from the United Kingdom found that it takes 35 to 50 years for an energy-efficient new home to recover the carbon expended in its construction.[9] Historic houses are built from brick, plaster, concrete and timber, or even from mud-brick, which are among the least energy-consuming materials. The major components of new buildings, on the other hand, are plastic, steel, vinyl and aluminium, among the most energy-consuming materials.

Well-maintained heritage is also important in addressing risks related to natural and human-made disasters. The impact of the tsunami along the coast of the Gulf of Bengal in 2005 was worsened by the progressive loss of the original mangrove vegetation. The traditional knowledge and skills of the Moken people in the Andaman Sea enabled them to survive the same tsunami. A large number of traditional buildings managed to withstand the terrible earthquake of October 2009 in Kashmir, saving the lives of their inhabitants. Conversely, badly constructed reinforced concrete buildings in the same area collapsed completely, killing everyone inside.

Revitalizing culinary traditions and promoting the cultivation and consumption of native ingredients is also a useful approach to valorizing locally-adapted species, ecosystems and biodiversity richness. Agro-ecology, as a holistic approach to agriculture and its development, promotes the linkages between culture, ecology and socio-economics by

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oral transmission of knowledge derived from centuries-old cultural exchanges. They have their own specialist vocabulary that is peppered with Arabic borrowings.

[8] Indigenous peoples currently number some 350 million individuals in more than 70 countries and represent more than 5,000 languages and cultures. The United Nations Declaration on the Rights of Indigenous Peoples advocates for the importance of indigenous peoples' knowledge systems as the basis for development initiatives that incorporate culture and identity in ongoing international processes. Its claim is that the crucial role and relevance of indigenous knowledge systems should be recognized and integrated including and especially within the process of the Post-2015 Development Agenda and the elaboration of Sustainable Development Goals.
http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

[9] J. Owen Lewis, "Renovate or Demolish/Rebuild: What are the Drivers?" (2012), available at: http://www.renovate-europe.eu/uploads/REDay2012%20ppts/REDay2012_Workshop_Owen_Lewis.pdf

incorporating traditional, alternative and local small-scale agriculture, thereby helping to sustain production, farming, communities and environmental health.[10]

In urban areas, initiatives such as sustainable architecture, ecological design, and eco-arts can stimulate creativity and innovation by linking ecological concerns, well-being and aesthetics. [11]

International Frameworks

Although considerable progress has been made in raising awareness of the importance of treating culture and the environment as parts of a unique and complex system, much more needs to be done to integrate cultural and environmental management and policy agendas systematically.

Some positive developments include the significant increase in practical expertise in the development and application of integrated approaches to landscape management practices. The concept of cultural landscapes, recognized within the framework of the World Heritage Convention,[12] builds on the links between biological and cultural diversity. Similar concepts, such as the UNESCO biosphere reserves,[13] the FAO's Globally Important Agricultural Heritage Systems,[14] and Satoyama systems,[15] as well as the considerable work done in the area of sacred natural sites, also underline the significance of the dynamic interplay between culture and the environment on the ground. In addition, the concepts of "bio-cultural diversity" and "bio-cultural heritage" have emerged in recent decades as part of efforts to narrow the widening nature-culture divide.[16]

Recent discussions on the integration of traditional and indigenous knowledge in global scientific assessments, such as in the Intergovernmental Panel on Climate Change (IPCC)[17] and the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES),[18] are positive steps towards a better understanding of the environment and the effects of changes in it on human life and well-being.

On the policy side, several intergovernmental processes, policy instruments and

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[10] The FAO's Globally Important Agricultural Heritage Systems (http://www.giahs.org/) calls for "dynamic conservation" and emphasizes the balance between conservation, adaptation and socio-economic development. It aims to empower smallholder family farming communities, indigenous peoples and minority/tribal groups, helping them to conserve their traditional agricultural systems and create an economic stake in the conservation of (agricultural) biodiversity such that nature and people can prosper together.

[11] See UNESCO Recommendation on Historic Urban Landscapes: http://portal.unesco.org/en/ev.php-URL_ID=48857&URL_DO=DO_TOPIC&URL_SECTION=201.html

[12] http://whc.unesco.org/en/convention

[13] http://www.unesco.org/new/en/natural-sciences/environment/ecological-sciences/biosphere-reserves

[14] *Op.cit.*

[15] http://satoyama-initiative.org/en

[16] *On Biocultural Diversity - Linking Language, Knowledge, and the Environment*, edited by Luisa Maffi (Washington, DC, Smithsonian Institution Press, 2001).

[17] http://www.ipcc.ch

[18] http://www.ipbes.net

international scientific assessments (e.g. the Convention on Biological Diversity,[19] the Ramsar Convention on Wetlands,[20] the World Heritage Convention,[21] the Convention on Migratory Species,[22] the Convention on International Trade in Endangered Species,[23] the International Convention on the Regulation of Whaling,[24] the United Nations Forum on Forests,[25] the Convention for the Safeguarding of the Intangible Cultural Heritage,[26] the European Landscape Convention,[27] and the Millennium Ecosystem Assessment[28]) have made explicit reference to cultural drivers when dealing with biological diversity and vice-versa. They have corroborated the importance of the complex interface between cultures and ecosystems, where sustainability and resilience depend on the maintenance of such interconnectedness.

Ways Forward – Rethinking Connections and Holistic Approaches to Sustainability

Today, global environmental challenges, including climate change, the accelerated rate of species extinctions, water pollution and freshwater scarcity, biodiversity loss, land degradation and urban population growth, are closely related to global demographic, economic, social and cultural changes. Responding to these interconnected challenges is at the centre of society's concerns for its future, and as a result there has been growing recognition that culture and the environment function as parts of a single system and that they cannot be understood separately.

The knowledge, beliefs and practices of human communities in relation to nature can be considered as an important part of their cultural identity and as forming part of humanity's common heritage. They represent important tools for the adaptation to a changing environment. They provide new ways to adapt to change and to deal with the challenges, opportunities and threats posed by such change. Within this huge collection of practices, perspectives and approaches lie rich resources, which, when effectively applied, have been shown to contribute to finding sustainable solutions to increasingly complex development challenges at the local and global levels.

Integrating cultural aspects into research, decision-making and policy frameworks for environmental sustainability is an important challenge when addressing the cultural and social consequences of ecosystem change. Yet, current decision and policy-making processes rarely take into account such fundamental links between biological and cultural diversity and insist on treating them as separate entities, resulting in diverging and even conflicting agendas. This dual approach has led to varying interests, disjointed competencies and clashing domains of authority, thus leading to sub-optimal policy instruments, tools and legal frameworks.

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[19] http://www.cbd.int
[20] http://www.ramsar.org/cda/en/ramsar-home/main/ramsar/1_4000_0__
[21] http://whc.unesco.org/en/convention
[22] http://www.cms.int
[23] http://www.cites.org
[24] http://iwc.int
[25] http://www.un.org/esa/forests
[26] http://www.unesco.org/culture/ich/index.php?lg=en&pg=home
[27] http://www.coe.int/t/dg4/cultureheritage/heritage/Landscape/default_en.asp
[28] http://www.unep.org/maweb/en/index.aspx

Reversing current trends of ecosystem degradation and the unsustainable use of natural resources will benefit from the promotion and protection of traditional knowledge and local languages relating to environmental management, along with empowering groups that are particularly dependent on ecosystem services or affected by their degradation.

In order effectively to integrate culture and the environment in policy and action from the local to the international levels, interdisciplinary advances in research management and policy-development processes will be needed. The extensive use of participatory approaches and the incorporation of community values and local knowledge will be essential aspects of this work.

Finally, education for sustainable development can be harnessed by taking into account and underlining the cultural dimensions of given societies, these determining the values, attitudes, skills, forms of knowledge, languages, lifestyles and worldviews associated with specific contexts.

Sessions 3A and 3A-a

Introducing Cultural Heritage into the Sustainable Development Agenda

The cultural heritage has been absent from the sustainable development debate despite its crucial importance to societies and the wide acknowledgment of its importance at national level. It has also been absent despite the wide ratification of the UNESCO Culture Conventions by the Organization's Member States.
Globalization, urbanization and climate change can threaten the cultural heritage and weaken cultural diversity.
What measures are needed to promote the safeguarding of the cultural heritage in the global development agenda?
What are the concrete actions that need to be taken in order to integrate cultural heritage conservation and promotion into the sustainable development debate?

Background Note[1]

Cultural Heritage and Sustainable Development: A Rationale for Engagement

Over recent years, and as a result of major phenomena such as climate change, globalization, the world financial crisis, growing inequalities and globally increasing urban populations, the linkages between cultural heritage and sustainable development have taken centre stage within the development sector and beyond.

While the unique role fulfilled by the cultural heritage in providing for people's spiritual needs and quality of life remains undisputed in the face of the above challenges, some are beginning to ask how the imperative of safeguarding the cultural heritage can be balanced with other equally legitimate – and often more pressing – needs, especially in developing regions. The question that is being posed is not so much how to ensure the sustainability of the cultural heritage, but rather how to justify its relevance to sustainable development in the larger sense and in a rapidly changing environment, or, in other words, how to justify its relevance to the protection of environmental resources and human wellbeing across all dimensions and from an inter-generational perspective.

An examination of the linkages between sustainable development and the cultural heritage should start by recognizing the important role that the latter plays in society.

Today, as in the past, the cultural heritage continues to perform its irreplaceable role as a vector of meaning and identity for communities and individuals. However, it is striking how far the very definition of what constitutes the cultural heritage, in both its tangible and intangible forms, has evolved within the scientific community over recent decades to include an increasingly large section of the environment and human forms of expression.

The tangible cultural heritage today is no longer limited to great monuments and iconic archaeological sites, but also encompasses a much larger array of culturally significant places, such as historic cities, living rural areas and seascapes,

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[1] Prepared by Giovanni Boccardi and Cécile Duvelle

gardens or sacred forests and mountains, industrial areas, and even sites associated with painful memories and war. Collections of movable items within sites, museums, cultural properties and archives have also increased significantly in scope, testifying not only to the lifestyles of kings and the achievements of great artists, but also to the everyday lives of peoples. Similarly, the intangible cultural heritage, which gained greater recognition and a more formal status following the adoption by UNESCO of a Convention for its safeguarding in 2003, includes oral traditions, the performing arts, social practices, rituals, festive events, and knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

Also connected to the social transformations that have taken place in recent years is the fact that the identification of the cultural heritage and decisions on how to use it are no longer considered as technical questions to be decided exclusively by a few 'experts' but instead have become an integral part of the public debate and subjects of concern for various groups of interests within the communities concerned. Hence, its role as an active agent of social transformation needs to be increasingly underscored.

At a more fundamental level, the cultural heritage is inherently relevant to the debate on sustainable development because it reflects and symbolizes the mutual adaptation over time between humans and their environments and how people relate to the earth and to the cosmos. It also reflects and symbolizes people's attitudes to and beliefs in other forms of life, their relationships to other human communities and within their own, and what they value in order to sustain and improve their quality of life. Seen from this angle, the cultural heritage demonstrates the inextricable link between cultural and biological diversity, which, rather than existing in separate and parallel realms, interacts with and affect each other in complex ways in a co-evolutionary process.

The cultural heritage is linked to the lives of communities and is fully integrated into social, economic and environmental processes, making it an integral part of people's daily experience. As a result, any effort aimed at protecting the environment and improving the social and economic wellbeing of communities needs to consider the cultural heritage and the opportunities it may offer when its potential is harnessed and the challenges associated with its inappropriate use. This fundamental principle was recognized in the outcome document of Rio + 20, 'The Future We Want',[2] in particular by stressing how 'many people, especially the poor, depend directly on ecosystems for their livelihoods, their economic, social and physical well-being, and their *cultural heritage*' (emphasis added), or by calling for the 'conservation as appropriate of the natural and cultural heritage of human settlements, the revitalization of historic districts, and the rehabilitation of city centres.'

The Contribution of Cultural Heritage to Sustainable Development

But how exactly can the cultural heritage contribute to sustainable development? How can the relationship between the cultural heritage and the various dimensions of sustainable development be articulated?

The safeguarding of cherished cultural heritage sites and of the ensemble of the intangible cultural expressions, knowledge and skills that collectively define a community can be considered in itself to be a contribution to human

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[2] Accessible online at:
http://www.uncsd2012.org/content/documents/727The%20Future%20We%20Want%2019%20June%201230pm.pdf , paragraphs 30 and 134.

wellbeing. Without the cultural heritage – the familiar landmarks of our cities and landscapes, the traditions and particular ways of life inherited from our ancestors – our very existence as individuals would be hard to imagine.

This consideration, self-evident though it may be, has not, however, been enough to secure the cultural heritage, and culture in general, a place within the international framework of sustainable development and the Millennium Development Goals (MDGs). As a result, in addition to its intrinsic value for present and future generations, it is important to elaborate how the cultural heritage can make a critical and *instrumental* contribution to sustainable development in all its core dimensions, as defined, for example, in the United Nations report 'Realizing the Future We Want for All'[3] – in other words, to environmental sustainability, inclusive social and economic development, and peace and security.

Through the provision of a variety of associated goods and services, a well-protected historic environment (including cultural landscapes and protected areas that are rich in biodiversity) and the nurturing of the traditional knowledge and practices associated with its care may contribute directly to alleviating poverty and inequalities by providing security and promoting health, as well as by contributing to the provision of shelter, clean air, fresh water, land, food, and other key resources that provide the livelihood of communities. This is particularly true in developing regions, where the cultural heritage tends to be less 'monumental' and more connected to the living practices of communities.

Maintaining the cultural heritage is also important in addressing risks relating to natural and human-made disasters. Experience has shown that the degradation of natural resources, neglected rural areas, urban sprawl and poorly engineered new constructions increase the vulnerability of communities to the risk of disasters, especially in poorer countries. On the other hand, a well-conserved natural and historic environment based on traditional knowledge and skills and combined with a cohesive society rooted in strong cultural capital can considerably reduce underlying disaster-risk factors, strengthen the resilience of communities, and save lives. Entire indigenous communities in the Andaman and Nicobar Islands survived the Indian Ocean tsunami in 2005 that killed more than 200,000 people in the region, for example, as a result of the preservation of mangroves which provided an effective shield to soften the impact of the tsunami and the preservation of oral traditions relating to the experience of previous earthquakes. Stories of a 'huge shaking of the ground followed by a high wall of water' that had been transmitted across generations reflected the collective memory of the earthquakes and tsunamis of the past, causing these communities to move to higher ground and allowing them to escape before the tsunami struck.[4]

Activities associated with the stewardship of the cultural heritage are green 'by design' in that they embody an intrinsically more sustainable pattern of land use, consumption and production that has been developed over centuries if not millennia of constant adaptation between communities and their environments. For this reason, investment in the safeguarding of the cultural heritage has been recognized by major players such as the World Bank as a good way to mitigate CO_2 emissions and address climate change.

The cultural heritage is a powerful asset for inclusive economic development, since it attracts investment and ensures green, locally-based, stable and decent jobs relating to a wide range of sustainable activities in areas such as conservation, construction, food production, traditional healing and pharmacopoeia, crafts of all kinds and the arts in

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[3] Accessible at:
http://www.undp.org/content/dam/undp/library/Poverty%20Reduction/Realizing%20the%20future%20we%20want.pdf
[4] http://academic.evergreen.edu/g/grossmaz/LEEPERFY/

general, not to mention tourism. These jobs rely on human and other resources that cannot be moved out of the communities concerned, and when compared with other sectors of activity they offer economic opportunities to all groups within society, including women and young people.

Most of all, however, the cultural heritage is closely connected to the fundamental components of inclusive social development. As a vehicle that expresses values and identity and organizes communities and their relationships through its powerful symbolic and aesthetic dimensions, the cultural heritage is essential to people's spiritual wellbeing in the most profound sense. The acknowledgment and conservation of the diversity of the cultural heritage, along with fair access to it and the equitable sharing of the benefits deriving from its use, enhance the feeling of place and belonging, and the respect for others and the sense of collective purpose and ability to maintain the common good, that contribute to the cohesion of communities while reducing inequalities.

Strengthening the traditional modes of transmission of knowledge and integrating the cultural heritage into formal and non-formal education allows people to take full advantage of the educational potential of the intangible cultural heritage. Families, clans, tribes, elders, peer groups and traditional structures all play major roles in this collective effort. The transmission and practice of the intangible cultural heritage among these communities brings a wealth of knowledge and skills to the younger generations, including key concepts of science and technology, forms of participatory governance and socio-economic activities. It is for this reason that the ability to access, enjoy and care for heritage is an essential cultural right and a fundamental component of what the economist Amartya Sen has called the 'capability of individuals to live and to be what they choose,' which is an essential part of the very definition of human development.

The fundamental roles played by the cultural heritage are threatened today by a number of factors, including the massive urbanization that is now underway in many parts of the world, leading to the destruction of the built cultural heritage and to new challenges for the intangible cultural heritage. These newly expanding cities host increasing numbers of migrants and heterogeneous communities, and they are marked by a growing number of conflicts and political tensions.

At such times of crisis, access to and care for the cultural heritage may help vulnerable people recover a sense of continuity, dignity and empowerment. In post-conflict situations in particular, the acknowledgment and safeguarding of the cultural heritage, when based on shared values and interests, may help foster mutual recognition and understanding and tolerance and respect among different communities, which are preconditions for a society's peaceful development.

Sometimes, and possibly for these very reasons, the cultural heritage has been the target of deliberate destruction, with the intention of obliterating the very identity of individuals and groups, severing their links to the land and breaking the bonds that keep them together as a community. This happened in 2001 in Afghanistan when the giant statues of the Buddha at Bamiyan were destroyed, and similar destruction is being witnessed today in northern Mali.

In addition to causing the loss of the benefits associated with the enjoyment and stewardship of the cultural heritage, such acts of willful destruction or persecution make reconciliation between the conflicting parties much more difficult in the future, and they hold societies back from turning the page towards peace. Protecting the cultural heritage from the risks associated with conflict situations, including when lives are at risk and humanitarian concerns are a priority, is therefore not a luxury, but a fundamental security issue. Conversely, in the post-conflict phase the rehabilitation of the cultural heritage may help to contribute to healing the scars of war.

Implications for the Post-2015 Development Agenda

What, then, are the implications for the post-2015 development agenda? Where and how should the cultural heritage feature within future sustainable development goals?

The opportunities are numerous across a broad spectrum of sustainable development concerns, from stable employment to human rights, and from resilient cities to environmental protection.

The time is ripe for deepening the understanding of such relationships and identifying and promoting evidence-based arguments to make the case for positioning the cultural heritage as a crucial contributor to sustainable development. This will mean identifying, as far as this is possible, quantitative and qualitative targets and indicators that express the contribution of the cultural heritage to sustainable development. Such targets and indicators could draw from the successful programmes being implemented by UNESCO[5] and FAO[6], as well as from the COMPACT Programme[7], the Satoyama Initiative,[8] the conservation-related programmes of the World Bank[9] and regional development banks, the Convention on Biological Diversity,[10] the European Landscape Convention,[11] the Council of Europe Framework Convention on the Value of Cultural Heritage for Society (Faro Convention),[12] and other relevant examples.

Any agenda for the integration of the cultural heritage into the post-2015 sustainable development paradigm will need to consider how this will relate to the overarching principles identified as priorities by the international community, among them promoting sustainability and reducing inequalities while addressing human security and human rights.

Finally, it will be important to place the emphasis on the potential offered by the cultural heritage as a way of reinforcing international commitments to cooperation and on the major role played in this regard by the relevant UNESCO Culture Conventions.[13]

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[5] The UNESCO *Convention Concerning the Protection of the World Cultural and Natural Heritage* (1972) with its 190 State Parties (as at September 2012).

[6] Globally Important Agricultural Heritage System (GIAHS) http://www.giahs.org/giahs/en/

[7] http://sgp.undp.org/index.php?option=com_content&view=article&id=103&Itemid=165#.UXWUN8r7DMo

[8] A joint initiative by the Ministry of the Environment of Japan and the United Nations University Institute of Advanced Studies (UNU-IAS), the Satoyama Initiative aims to conserve sustainable human-influenced natural environments (Socio-Ecological Production Landscapes and Seascapes, or SEPLS) through broader global recognition of their value. See: http://satoyama-initiative.org/en/

[9] For instance, on cultural heritage and sustainable tourism: http://web.worldbank.org/WBSITE/EXTERNAL/TOPICS/EXTURBANDEVELOPMENT/EXTCHD/0,,menuPK:430436~pagePK:149018~piPK:149093~theSitePK:430430,00.html

[10] http://www.cbd.int/convention/text/

[11] http://www.coe.int/t/dg4/cultureheritage/heritage/Landscape/default_en.asp

[12] http://conventions.coe.int/Treaty/Commun/QueVoulezVous.asp?NT=199&CM=8&CL=ENG

[13] See http://www.unesco.org/new/en/culture/ for the texts of the UNESCO Conventions.

Sessions 3A and 3A-a

Introducing Cultural Heritage into the Sustainable Development Agenda

The cultural heritage has been absent from the sustainable development debate despite its crucial importance to societies and the wide acknowledgment of its importance at national level. It has also been absent despite the wide ratification of the UNESCO Culture Conventions by the Organization's Member States.
Globalization, urbanization and climate change can threaten the cultural heritage and weaken cultural diversity.
What measures are needed to promote the safeguarding of the cultural heritage in the global development agenda?
What are the concrete actions that need to be taken in order to integrate cultural heritage conservation and promotion into the sustainable development debate?

Background Note[1]

Cultural Heritage and Sustainable Development: A Rationale for Engagement

Over recent years, and as a result of major phenomena such as climate change, globalization, the world financial crisis, growing inequalities and globally increasing urban populations, the linkages between cultural heritage and sustainable development have taken centre stage within the development sector and beyond.

While the unique role fulfilled by the cultural heritage in providing for people's spiritual needs and quality of life remains undisputed in the face of the above challenges, some are beginning to ask how the imperative of safeguarding the cultural heritage can be balanced with other equally legitimate – and often more pressing – needs, especially in developing regions. The question that is being posed is not so much how to ensure the sustainability of the cultural heritage, but rather how to justify its relevance to sustainable development in the larger sense and in a rapidly changing environment, or, in other words, how to justify its relevance to the protection of environmental resources and human wellbeing across all dimensions and from an inter-generational perspective.

An examination of the linkages between sustainable development and the cultural heritage should start by recognizing the important role that the latter plays in society.

Today, as in the past, the cultural heritage continues to perform its irreplaceable role as a vector of meaning and identity for communities and individuals. However, it is striking how far the very definition of what constitutes the cultural heritage, in both its tangible and intangible forms, has evolved within the scientific community over recent decades to include an increasingly large section of the environment and human forms of expression.

The tangible cultural heritage today is no longer limited to great monuments and iconic archaeological sites, but also encompasses a much larger array of culturally significant places, such as historic cities, living rural areas and seascapes,

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[1] Prepared by Giovanni Boccardi and Cécile Duvelle

gardens or sacred forests and mountains, industrial areas, and even sites associated with painful memories and war. Collections of movable items within sites, museums, cultural properties and archives have also increased significantly in scope, testifying not only to the lifestyles of kings and the achievements of great artists, but also to the everyday lives of peoples. Similarly, the intangible cultural heritage, which gained greater recognition and a more formal status following the adoption by UNESCO of a Convention for its safeguarding in 2003, includes oral traditions, the performing arts, social practices, rituals, festive events, and knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

Also connected to the social transformations that have taken place in recent years is the fact that the identification of the cultural heritage and decisions on how to use it are no longer considered as technical questions to be decided exclusively by a few 'experts' but instead have become an integral part of the public debate and subjects of concern for various groups of interests within the communities concerned. Hence, its role as an active agent of social transformation needs to be increasingly underscored.

At a more fundamental level, the cultural heritage is inherently relevant to the debate on sustainable development because it reflects and symbolizes the mutual adaptation over time between humans and their environments and how people relate to the earth and to the cosmos. It also reflects and symbolizes people's attitudes to and beliefs in other forms of life, their relationships to other human communities and within their own, and what they value in order to sustain and improve their quality of life. Seen from this angle, the cultural heritage demonstrates the inextricable link between cultural and biological diversity, which, rather than existing in separate and parallel realms, interacts with and affect each other in complex ways in a co-evolutionary process.

The cultural heritage is linked to the lives of communities and is fully integrated into social, economic and environmental processes, making it an integral part of people's daily experience. As a result, any effort aimed at protecting the environment and improving the social and economic wellbeing of communities needs to consider the cultural heritage and the opportunities it may offer when its potential is harnessed and the challenges associated with its inappropriate use. This fundamental principle was recognized in the outcome document of Rio + 20, 'The Future We Want',[2] in particular by stressing how 'many people, especially the poor, depend directly on ecosystems for their livelihoods, their economic, social and physical well-being, and their *cultural heritage*' (emphasis added), or by calling for the 'conservation as appropriate of the natural and cultural heritage of human settlements, the revitalization of historic districts, and the rehabilitation of city centres.'

The Contribution of Cultural Heritage to Sustainable Development

But how exactly can the cultural heritage contribute to sustainable development? How can the relationship between the cultural heritage and the various dimensions of sustainable development be articulated?

The safeguarding of cherished cultural heritage sites and of the ensemble of the intangible cultural expressions, knowledge and skills that collectively define a community can be considered in itself to be a contribution to human

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[2] Accessible online at:
http://www.uncsd2012.org/content/documents/727The%20Future%20We%20Want%2019%20June%201230pm.pdf , paragraphs 30 and 134.

wellbeing. Without the cultural heritage – the familiar landmarks of our cities and landscapes, the traditions and particular ways of life inherited from our ancestors – our very existence as individuals would be hard to imagine.

This consideration, self-evident though it may be, has not, however, been enough to secure the cultural heritage, and culture in general, a place within the international framework of sustainable development and the Millennium Development Goals (MDGs). As a result, in addition to its intrinsic value for present and future generations, it is important to elaborate how the cultural heritage can make a critical and *instrumental* contribution to sustainable development in all its core dimensions, as defined, for example, in the United Nations report 'Realizing the Future We Want for All'[3] – in other words, to environmental sustainability, inclusive social and economic development, and peace and security.

Through the provision of a variety of associated goods and services, a well-protected historic environment (including cultural landscapes and protected areas that are rich in biodiversity) and the nurturing of the traditional knowledge and practices associated with its care may contribute directly to alleviating poverty and inequalities by providing security and promoting health, as well as by contributing to the provision of shelter, clean air, fresh water, land, food, and other key resources that provide the livelihood of communities. This is particularly true in developing regions, where the cultural heritage tends to be less 'monumental' and more connected to the living practices of communities.

Maintaining the cultural heritage is also important in addressing risks relating to natural and human-made disasters. Experience has shown that the degradation of natural resources, neglected rural areas, urban sprawl and poorly engineered new constructions increase the vulnerability of communities to the risk of disasters, especially in poorer countries. On the other hand, a well-conserved natural and historic environment based on traditional knowledge and skills and combined with a cohesive society rooted in strong cultural capital can considerably reduce underlying disaster-risk factors, strengthen the resilience of communities, and save lives. Entire indigenous communities in the Andaman and Nicobar Islands survived the Indian Ocean tsunami in 2005 that killed more than 200,000 people in the region, for example, as a result of the preservation of mangroves which provided an effective shield to soften the impact of the tsunami and the preservation of oral traditions relating to the experience of previous earthquakes. Stories of a 'huge shaking of the ground followed by a high wall of water' that had been transmitted across generations reflected the collective memory of the earthquakes and tsunamis of the past, causing these communities to move to higher ground and allowing them to escape before the tsunami struck.[4]

Activities associated with the stewardship of the cultural heritage are green 'by design' in that they embody an intrinsically more sustainable pattern of land use, consumption and production that has been developed over centuries if not millennia of constant adaptation between communities and their environments. For this reason, investment in the safeguarding of the cultural heritage has been recognized by major players such as the World Bank as a good way to mitigate CO_2 emissions and address climate change.

The cultural heritage is a powerful asset for inclusive economic development, since it attracts investment and ensures green, locally-based, stable and decent jobs relating to a wide range of sustainable activities in areas such as conservation, construction, food production, traditional healing and pharmacopoeia, crafts of all kinds and the arts in

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[3] Accessible at:
http://www.undp.org/content/dam/undp/library/Poverty%20Reduction/Realizing%20the%20future%20we%20want.pdf
[4] http://academic.evergreen.edu/g/grossmaz/LEEPERFY/

general, not to mention tourism. These jobs rely on human and other resources that cannot be moved out of the communities concerned, and when compared with other sectors of activity they offer economic opportunities to all groups within society, including women and young people.

Most of all, however, the cultural heritage is closely connected to the fundamental components of inclusive social development. As a vehicle that expresses values and identity and organizes communities and their relationships through its powerful symbolic and aesthetic dimensions, the cultural heritage is essential to people's spiritual wellbeing in the most profound sense. The acknowledgment and conservation of the diversity of the cultural heritage, along with fair access to it and the equitable sharing of the benefits deriving from its use, enhance the feeling of place and belonging, and the respect for others and the sense of collective purpose and ability to maintain the common good, that contribute to the cohesion of communities while reducing inequalities.

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[7] http://sgp.undp.org/index.php?option=com_content&view=article&id=103&Itemid=165#.UXWUN8r7DMo

[8] A joint initiative by the Ministry of the Environment of Japan and the United Nations University Institute of Advanced Studies (UNU-IAS), the Satoyama Initiative aims to conserve sustainable human-influenced natural environments (Socio-Ecological Production Landscapes and Seascapes, or SEPLS) through broader global recognition of their value. See: http://satoyama-initiative.org/en/

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[10] http://www.cbd.int/convention/text/

[11] http://www.coe.int/t/dg4/cultureheritage/heritage/Landscape/default_en.asp

[12] http://conventions.coe.int/Treaty/Commun/QueVoulezVous.asp?NT=199&CM=8&CL=ENG

[13] See http://www.unesco.org/new/en/culture/ for the texts of the UNESCO Conventions.

Culture's Contribution to Achieving Sustainable Cities

Current urbanization policies often ignore the importance of cultural heritage preservation and promotion and the great potential of creativity in addressing social, environmental and economic urbanization challenges. How does culture weigh in addressing urbanization challenges today? As a major challenge of our era, can sustainable urbanization be achieved on a cultural "tabula rasa"?

Background Note[1]

The Challenge of Urban Areas Today

Today, for the first time in human history, more than half of the world's population lives in cities. According to UN-Habitat, within two decades, five billion people will live in cities, a majority of them in the Global South. Widespread poverty, a gross lack of sanitation and infrastructure, deteriorating urban environments and growing greenhouse gas emissions provide a grim view of the urban future. With increasing urbanization, uneven economic development, and depleting resources, cities in the 21st century demand serious consideration in order to manage them appropriately. The greatest challenge in places with a rich heritage is balancing the often-conflicting pressures of conservation of heritage elements with sustainability and local economic development.

In recent years, urbanization in many emerging economies has been rapid, incessant, excessive, and often uncontrolled. The rampant growth of cities has resulted in deteriorating urban environments, inadequate water supply and sanitation, and a vast increase in poverty among those living in slums without access to many of the social amenities and infrastructure of the surrounding city. Such modes of urbanization have also been destructive of local ecologies, natural resources, including land and water bodies, and cultural resources including built heritage, building crafts, traditional knowledge and creative industries.

Pressures for economic development and for the prioritizing of engagement with the global economy have accompanied rapid urbanization. In many societies, pressures for economic development have privileged modernization efforts. However, a variety of modernization projects based on universal models and global technological capabilities have in the past led to the failure of such projects or have had negative consequences

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on the communities they were intended to benefit due to their insensitivity to the specificities of local resources and cultural frameworks.

Such failures have ranged from large-scale projects, such as new town developments, satellite cities, innumerable housing projects, the construction of metro-rail and road fly-overs, to smaller-scale but still significant efforts to increase sanitation through the provision of community toilets. Aspirations to being global have often been at odds with local potentials and resources, leading communities and development efforts to reject, neglect, or destroy local resources, both cultural and natural. In other urban areas, the real estate value of property has overwhelmed the identity and character of heritage areas as a result of high-rise towers or destroyed heritage structures.

The pressures of rapid urban growth have also made cities places of great inequality. In addition to debilitating social inequalities that define the identities of rural, ethnic, and transnational migrants, inadequate infrastructure and lack of employment options have created inequalities in access to minimal housing, water, power, sanitation, schooling, health, and employment opportunities. Many people have migrated from rural areas to cities, pushed out of their homes by famine, drought and natural disasters, wars, and persistent conflicts. Unable to continue in their ancestral villages or on their ancestral land, they have moved to urban areas in search of employment and education for their children. Despite the seemingly significant steps in economic growth of many countries, a major urban challenge remains how to create inclusive cities. Faced with competing demands, many governments have pitted development against the management of natural and cultural resources in the allocation of scarce funding. Hence, the conservation and management of cultural heritage and creative practices have often received negligible funding in comparison to, for instance, infrastructure development for urban areas.

Large-scale infrastructure projects have not succeeded in bridging the employment gap in urban areas. UN MDG programmes and evaluations in different countries have consistently pointed to the need to address poverty alleviation through livelihood generation and skills development. Ameliorating gender inequality by providing women with opportunities and support for employment is also an important aspect of making cities more inclusive.

One of the biggest challenges facing urban areas today is managing the risks associated with climate change and climate-related natural disasters. While the impacts of climate change on fragile ecologies are now widely recognized, cities are the biggest emitters of greenhouse gases. With the expected increase in climate extremes and variability, the frequency and severity of climate-related disasters is also likely to increase. Increasing and excessive urbanization leaves residents, especially the poor, vulnerable to the impacts of both climate change and natural disasters. Earthquakes and floods have also severely affected the cultural heritage in recent years.

Although natural disasters are not new, the frequency of climate-related natural disasters is increasing. Cultural knowledge in dealing with the risks of floods, mudslides, droughts, as well as earthquakes, is valuable in helping to make communities resilient. Furthermore, local building technologies and the use of local materials in heritage structures and the knowledge of ecosystem management that is inherent in their responsiveness to climate, topography, and available natural resources are all significant as sources of knowledge and offer a diversity of solutions for particular conditions.

UNESCO Recommendation on Historic Urban Landscapes

In November 2011, UNESCO's General Conference passed a resolution for a UNESCO Recommendation on Historic Urban Landscapes (HUL). This important Recommendation recognized the challenges of urbanization today, as well as the importance of cities as engines of growth and centres of innovation and creativity that provide opportunities for employment and education. The Recommendation identified urban heritage, including its tangible and intangible components in their natural context, as a key resource in enhancing the livability of urban areas and fostering economic development as well as social cohesion.

The HUL Recommendation integrates the goals of urban heritage conservation with social and economic development. The approach aims to preserve and enhance the quality of urban environments while fostering the productive and sustainable use of urban spaces. The concept is rooted in a balanced symbiotic and nurturing relationship between urban and natural environments as well as cultural and creative ones. From the perspective that cultural diversity and creativity are valuable assets for human development, the HUL Recommendation provides tools to manage urban change in order to integrate it positively with cultural heritage.

The pressure to follow a global mode of development has resulted in increasing homogenization. The HUL Recommendation approach offers opportunities for more plural, gentler, and more contextually responsive modes of development. By emphasizing locality, context, historical continuities, and identity, a heritage-sensitive approach to development promises greater opportunities for achieving the goals of equity and social justice.

Potential of Cultural Heritage and Creativity to Address Challenges of Urbanization

The cultural heritage and creativity are valuable cultural resources for sustainable development in urban areas. The built heritage, both monumental and ordinary, as well as cultural forms, expressions, practices, elements, values, and forms of knowledge, are all cultural resources that can contribute to development. Cities may benefit from these assets in three ways:

(1) Cultural heritage and creativity as a driver for economic development in urban areas:

- o Historic towns and the historic parts of cities are valuable for their uniqueness and identity. In a globalized world that is becoming increasingly homogenized, the cultural and historic identity of a city can differentiate it from competing locations. Uniqueness and character command attention, and cities with heritage have what some scholars call "designer quality." Urban areas rich in cultural heritage and with a vibrant creative sector are more attractive for investments and businesses.

- o Cultural heritage and uniqueness of identity also attract tourism and investment. Global tourism to heritage sites and cities has at times been excessive, insensitive, and even destructive. In some cases, it has exacerbated the conflicts between global cultures and local beliefs and practices. However, when tourism is accompanied by small local investments and controlled numbers of visitors, along with employment and training for local people in a variety of jobs from guides and waiters to business-owners, and carefully managed to bring maximum benefits to local people, then cultural tourism can be a valuable resource that brings income and improvements to urban areas that may not be attractive or appropriate for other types of industries. Cultural heritage that is carefully managed attracts tourism investment in areas that are in the proximity of heritage areas without damaging it.

- o Creativity in urban areas has increasingly become part of the culture-led redevelopment of urban areas in order to bring about improved economic returns and increased competitiveness between cities. Museums, art galleries, performance theatres, and a variety of cultural festivals have become hallmarks of creative and cultural cities. Many cities seek to give impetus to a diversity of contemporary and innovative creative expressions.

- o Other cities have revitalized their economies by carefully promoting intangible heritage elements, such as crafts, music, dance, the visual arts, cuisine, and dramatic plays that are often an integral aspect of historic urban areas. Such activities also provide employment for local people, building on skills that they may already have or may easily acquire in the region.

- o In many urban areas, local livelihoods, hereditary or traditional occupations, and local economies are dependent on various inherited forms and practices or may be integral to a city's cultural landscape and heritage. Many traditional occupations and crafts draw on local knowledge of ecosystem management, natural resource extraction, and local materials. As many of them require lower levels of technology, energy, and investment, while enabling and encouraging the intangible

heritage and traditional occupations, the creative sector can generate sustainable livelihoods and contribute to green economies.

o Examples of how the cultural and creative economy can contribute to economic development include: Columbia's craft production, which brings in an annual income of US$400 million (including US$40 million in exports), while tourism brings in US$800 million; Morocco's craft production, which forms 19 percent of the country's GDP, while tourism contributes to 6.5 percent of GDP; India's handicrafts, which employ over nine million people and bring in revenues of US$3.5 billion; and the UK's creative and cultural sector, which employ 88,250 people, adding some 3 billion GBP to the national economy.[2]

(2) Cultural heritage and creativity as a resource for improving the livability and sustainability of urban areas:

o Many historic quarters and towns already have a strong urban logic and order, so encouraging the continuation of that order can deter haphazard new development.

o The adaptive re-use of the existing built fabric is resource-efficient, as well as ecologically sustainable.

o Traditional building technologies and materials may still be available and relevant. They can also provide opportunities for green jobs that are locally based or training that can be provided within the community or region.

o Historic urban areas established prior to the advent of the automobile are often densely built for walking. They require little motorized transportation and form a positive model for ecological cities today. As many of these cities were built to be responsive to the local climate, the buildings were designed using principles of passive heating or cooling so that their orientation, thick walls, sloping roofs, and shady courtyards all contributed to making the structure comfortable for local conditions as well as compatible culturally.

o The cultural heritage of cities contributes a strong and unique identity to the communities that live in them. Identity is an expression of a group of people or a community and builds a sense of belonging and of cohesion.

o Livelihoods based on local knowledge, skills, labour, materials, and technologies promote green economies. Such a cultural environment nurtures creativity of all types that is rooted in local knowledge and materials and is responsive to local geography, climate, and natural resources. Livelihood options based on traditional occupations and intangible heritage provide opportunities for more inclusive cities that

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[2] Estimates based on National Sample Survey Organization, Survey of Unorganized Manufacturing, New Delhi, 2001; Creative and Cultural Skills, (London, 2006); See also the UNESCO brochure, *Power of Culture for Development* (UNESCO Culture Sector, 2010).

recognize and value a diversity of knowledge, practices, and training, and cultural expressions.

o Local traditional knowledge and practices for ecosystem management, including those for disaster risk reduction and response, have contributed to environmental sustainability in many places. In many flood-prone cities like Dhaka and Bangkok, the older parts are often the driest as they were built on higher ground. Architects and engineers recognize the value of traditional construction techniques in contributing to seismic resilience in many parts of the world, as, for instance, in Iran.

o The consumption patterns of communities rich in cultural wealth are often premised on low levels of energy and local materials and foods, and they integrate recycling and reuse.

o Multi-use strategies of appropriation and small-scale production with little surplus and low energy needs, as well as a custodial approach to land and natural resources, avoid waste and resource depletion.

o Localized solutions to the provision of infrastructure such as water, waste, and fuel (including animal waste) and local solutions to building materials and technologies also contribute to environmental aspects of sustainability. Local knowledge and traditional practices for the provision of infrastructure offer creative alternatives to universal capital-intensive technologies as the only solution.

o The mixed land uses of cultural industries reduce the need for roads, vehicles, and transportation.

o Cultural heritage and creativity together can help inform more effective strategies for adaptation to and mitigation of the increasing risks of the impacts of climate change, including climate-related disasters.

(3) Cultural heritage and creativity as an enabler for increasing the effectiveness of development interventions in urban areas:

o In recent years, the lack of success of well-intentioned development projects have been a reminder that universal goals of sustainable development have to be reconciled with the particularities of place and its history, culture, and social institutions. Culturally embedded processes in diverse settings play a significant role in sustainable improvement efforts. While balancing the sensibilities of a globalized and interconnected world, culture-forward development interventions emphasize local context and the historicized cultural particularities of place in achieving sustainability. Cultural heritage and creativity play a supporting role in achieving urban sustainability and facilitate a better fit between goals and processes and local conditions in development projects from health to education and infrastructure. The emphasis on place-based solutions and local resources also promotes sustainable development. Social cohesion creates the conditions for development

interventions, while cultural approaches promote inclusiveness, equity, and diversity.

- o Culture-forward solutions that build on heritage and creativity assets also promote a diversity of solutions and approaches to pressing urban problems from infrastructure and housing to employment and food security. Current modes of urban development expect to have a single approach or solution to urban problems, for instance centralized systems of providing water supply or sewage. However, instead a variety of decentralized solutions that fit the needs and resources of different communities within the city are likely to reach more people, while also enabling them to provide for themselves.

Multi-Stakeholder Financing

- o Recognizing and building upon cultural resources cannot be in exclusion of other drivers, but requires careful planning to make them compatible. A diversity of solutions demands a diversity of financing options.
- o Large-scale infrastructure planning has required large capital investments that have generally come from governments through government bonds, or from international agencies. Decentralized and small and medium scale enterprises and urban development options provide opportunities for small and medium investors. Further, supporting and enabling market links to micro-enterprises and micro-credits nurtures livelihoods rooted in cultural heritage and creativity. In turn, this allows such enterprises to invest in their own environments in order to improve and sustain urban areas.

Governance and Institutions

- o An integrated approach to managing urban areas requires a variety of legal instruments as well as administrative coordination in order to manage a range of heritage and development issues and nurture and promote the cultural vitality of urban areas.
- o Institutional capacities may need to be strengthened and innovative mechanisms established for multi-sectoral approaches to managing and building upon cultural heritage and creativity as resources for better, more sustainable cities.
- o How cognizant governance structures at national and local levels are of cultural particularities when addressing globalization and migration (both rural-urban and transnational) has implications for stability and social cohesion in cities and nations. Culturally informed decision-making,

adequate representation, and participation in local governance are also central for ensuring social inclusion.

Finally, culturally informed modes of development and urbanization are not against or in contradiction with necessary modern infrastructure, innovation, or economic growth. Rather, urbanization that builds on cultural resources and creativity is more sustainable, more diverse, and more inclusive.

A focus on cultural heritage and creativity can help build peace and social cohesion as foundations for urban growth and development, and help create green economies that enhance sustainability, provide opportunities for employment that helps in poverty alleviation. Culturally compatible development projects in urban areas have been shown to enhance the goals of equity and human development, and building on cultural heritage and creativity enables and empowers individuals, communities, and cities to contribute to urbanization and become active agents of a city's development.[1]

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[1] For further discussion see, Jyoti Hosagrahar, *Integrating Culture and Development: Framing UNESCO's Engagement with Culture and Development* (UNESCO Culture Sector, 2012).

Session 3B

Public Private Partnerships in the Culture Sector

The cultural sector offers a great and unexplored potential for partnerships. Partnerships in the area of culture can bridge the funding gap of public entities, provide interesting investment opportunities for the private sector, but require environmentally and socially sound approaches that respect and benefit local communities.

Such partnerships require the development of national legal, institutional, policy and administrative enabling environments, and offer opportunities to develop capacities, transfer of knowledge and excellence, and foster entrepreneurship.

In which ways can we create win-win innovative, sustainable and equitable partnerships between private and public actors?

Background Note[1]

Introduction:

The session's objective is to raise awareness about the nature, scope, challenges and opportunities of public-private partnerships (PPPs) in the area of culture through three models of partnerships:

- Public-private ventures;
- Philanthropy;
- Social and environmental corporate responsibility.

The session is intended to showcase to policy-makers the potential of PPPs towards achieving their objectives in the area of culture (e.g. preservation and promotion) and contributing to local development, while advocating to philanthropists and private investors the added value and opportunities that culture, as a sector of activity, offers them for successful partnerships at the financial, social and environmental corporate responsibility levels.

To this end, the session examines win-win partnership models, assesses the institutional and operational challenges in implementing joint public-private ventures in the culture sector, discusses policy and legal frameworks for conducive private-sector investments, provides a platform for drawing on best practices and lessons learned, and presents practical tools for enhancing these frameworks.

Culture as an Asset

Culture is a source of personal pride. It has the power to inspire and unify, and it can reveal a nation at its best to the outside world. The unique, transformative power of culture can be leveraged to improve socio-economic conditions in communities that often have a rich cultural heritage but in

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[1] Prepared by Luis Monreal and Nada Al Hassan

which people nevertheless sometimes live in poverty. "Culture isn't a world apart; it lies within an all-too-real economic context."[2]

The notion of culture as an asset rather than a drain on resources is still new in many parts of the world, where culture is considered a luxury in an era of unmet social and economic needs. This attitude has resulted in the decay or decline of both the tangible and the intangible cultural heritage and in drastically reduced public investment in favour of culture. However, it has been clearly demonstrated that support for communities living in historic districts, the conservation and revitalization of their cultural heritage, and the promotion of creative cities through culture-led urban revitalization can provide springboards for social and economic development. Such projects can promote a sense of identity, good governance, the strengthening of civil society, a rise in incomes and economic opportunities, greater respect for human rights and better stewardship of the environment.

Models of Partnership

From international banks to microcredit agencies, philanthropists to Internet-based social enterprises or even those of residents themselves, a variety of innovative funding efforts have emerged in recent years, with an equally great variety in models of partnership between the state and private investors or funders.

The following provides background information on such innovative funding mechanisms and outlines factors to be considered when assessing public-private investment in the culture sector.

Considerations on Public-Private Partnerships

Innovative funding mechanisms including PPPs can have the following benefits:

- Increased recognition of the potential contribution of the private sector;
- Easing the financial burden on governments and donors in an environment of tight budgetary restrictions;
- Least-developed countries stand to benefit from such alliances because of their immensely rich cultural heritage and prevalent public resource constraints;
- Other potential benefits of public-private investments such as PPPs include speedy implementation, flexibility, improved quality of services, efficient operations, availability of modern technology, market access/networks, market knowledge, optimal risk allocation, visibility, commercial incentives, and other public goals and commercial attributes;
- PPPs and other public-private investment models aim to optimize the comparative advantage of each partner and pool resources, while maintaining a balance between public and private interests, ensuring transparency and mitigating high transaction costs;
- Extensive planning and sustained facilitation is required, notably in relation to:

  - The Specificities of the Culture Sector

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[2] His Highness the Aga Khan at the Avignon Forum on 16 November 2008.

There is a need to address public responsibility for cultural assets, property rights, and intellectual property rights in relation to the creative industries, etc.

- Governance System and Policy Frameworks
  The governance system in question (e.g. whether centralized or decentralized) and the economic context and competing demands for resources should be borne in mind.
- Legal/Administrative Frameworks
  Attention should be paid to the enabling environment to accommodate private investment and encourage investment.
- Institutional and Operational Capacity and Mechanisms
  Public-sector capacity (availability of skilled staff with technical, financial and managerial skills), capacity-building through technical assistance and training, etc., should also be borne in mind.

Philanthropic Considerations

Private foundations are playing an increasingly prominent role both in the scale of their giving and in their ability to set the agenda in international development.

While major private foundations have for many years supported charitable causes at home, their philanthropy is increasingly crossing borders, with the developing world receiving a larger share of total giving. For non-governmental organizations, social enterprises and aid organizations seeking alternatives to multilateral and bilateral donors, private foundation grants are becoming more and more important and often instrumental in supporting the sustainable development agenda, with sometimes avant-garde and innovative approaches that are often results-oriented and have strong visible impacts.

Social and Environmental Corporate Responsibility Considerations

Social and environmental corporate responsibility can create added value in terms of:

Creating win-win situations for the benefit of local communities and sustainable development at large through:

- Community participation and consultation;
- Ethically and environmentally responsible actions;
- Equitable practices;
- Creation of local jobs;
- Local capacity-building;
- Developing local entrepreneurship;
- Promoting the role of the civil society.

Expanding social and environmental corporate responsibility actions to the cultural sector: opportunities, potential, benefits, and challenges.

Highlighting Cultural Heritage

Cultural heritage can be harnessed to develop sustainable models of public-private partnerships. "I hope that more public-private partnerships can be evolved to maintain and restore the monuments of our ancestors, which often lie in a neglected condition in our cities and towns."[3]

A number of approaches and procedures can be used to set up efficient public-private ventures. For many years, PPP agreements have been used for the development of large infrastructure or industrial projects in developed countries and as means to privatize large service companies in the search for increased efficiency and reduced costs to the taxpayer. The notion that PPPs could also be a useful instrument in the non-profit area, in particular for the conservation, refurbishment and economic use of cultural heritage, is still, however, not widely appreciated in many countries.

Cultural assets are often in public ownership, and while they are given some public funding they are generally accorded low levels of priority. However, this situation is changing, and today in a number of countries the private sector, civil society institutions and government have started to work in partnership to help conserve the cultural heritage and develop it as a socio-economic asset.

In this context, PPPs can be a useful tool to foster collaboration between stakeholders. They allow for the coordination of various competencies and inputs into a project and help to structure the post-implementation management and operation of the restored/rehabilitated cultural assets. In such scenarios, the public sector is in a position to provide regulatory oversight, administrative support and investment infrastructure. The private sector can offer project management, coordination and the multiple stakeholders involved, as well as mechanisms to bring in third-party funding through grant-making bodies or loans that can be amortized through the income-generating capacities of the rehabilitated cultural assets.

The experience of organizations like the Aga Khan Trust for Culture has shown that establishing PPPs with national and local governments in different countries in order to implement conservation and socio-economic development projects can be beneficial for all the actors involved in achieving their stated goals, while helping to overcome serious challenges in the setting up and efficient management of a public-private partnership in the realm of cultural heritage.

Major challenges that have been encountered include:

- The lack of legal precedent in national legislation for the establishment of PPPs in the non-profit cultural sector;
- Lack of precedents in transferring the management of important cultural heritage assets to the private sector;
- Difficulty in understanding and accepting the notion that the appropriate use of cultural assets could include producing income to ensure the long-term sustainability of the activity

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[3] Indian prime minister Manmohan Singh at the Aga Khan Award for Architecture ceremony at Humayun's Tomb in Delhi, India, in 2004.

in question and that the development of commercial activities is legitimate within a non-profit project;

- The need to efficiently coordinate the legal, administrative, technical and financial capacities of the public and private partners acting together in a given area;
- Differences in managerial culture between key actors from the public and private sectors;
- The need to nurture on a constant basis relationships with the public partner, which in most cases will experience frequent changes in key players due to changes in the political context.

Public-private partnerships in the cultural heritage area need not be limited to cooperation between governments and the private philanthropic sector, however. There is also a need for cooperative institutional arrangements between the public sector and the other actors of a pluralistic civil society in order to create diversified partnerships among governments, businesses, NGOs, universities, and faith communities as stakeholders in public values and for the public good and providing not only financial resources, but also human resources and intellectual capital.

There is much to be gained from such cooperation between governments and private institutions. Governments can help provide a strong enabling environment in which the capacities of the public sector together with the entrepreneurship of the private sector can result in significant benefits for a given community through the conservation and appropriate use of cultural assets.

Experience in developed and developing countries around the world suggests that partnerships involving the government, the business sector and a wide variety of institutions from civil society have enormous potential in finding innovative solutions for the delivery of social services, the development of human resources and the promotion and protection of cultural heritage. Such public-private partnerships are based on shared risk, shared finances and shared credit, and as they include a buffer from market forces they also have the opportunity to develop a long-term horizon.

If we want to see a sustainable future for the historic cities of the developing world, we must prioritize the strategy of making the cultural heritage an asset for economic development that can contribute to fostering community opportunities, improving standards of living, and breaking away from the constraints of poverty. The gradual development of a middle class in these countries that is able to play a role in collective efforts to maintain such cities' assets, including their domestic and monumental architecture, infrastructure and public services, is key to this strategy.

Traditional approaches to the conservation of such cities' cultural heritage that do not address the social and economic dimensions of the problem are insufficient in ensuring the survival of historic settlements that are irreplaceable witnesses to the development of human civilization. For such a monumental task to be a success, the resources of the state alone are not sufficient, and instead they require partnerships with the technical, financial and entrepreneurial resources of the private sector.

The Hangzhou Declaration

Placing Culture at the Heart of Sustainable Development Policies

Adopted in Hangzhou, People's Republic of China, on 17 May 2013

We, the participants gathered in Hangzhou on the occasion of the International Congress "Culture: Key to Sustainable Development" (15-17 May 2013), wish to express our gratitude and acknowledge the generous hospitality and intellectual leadership of the Chinese authorities and the City of Hangzhou in providing a forum to reflect on the place that should be given to culture within the international sustainable development agenda. We especially recognize the efforts and achievements made by the City of Hangzhou to conserve its heritage and promote its vibrant culture for sustainable development.

We recognize the important advances that have been made over the past decade by the international community at all levels in achieving the Millennium Development Goals (MDGs) and other internationally agreed development goals.

We consider that in the face of mounting challenges such as population growth, urbanization, environmental degradation, disasters, climate change, increasing inequalities and persisting poverty, there is an urgent need for new approaches, to be defined and measured in a way which accounts for the broader picture of human progress and which emphasize harmony among peoples and between humans and nature, equity, dignity, well-being and sustainability.

These new approaches should fully acknowledge the role of culture as a system of values and a resource and framework to build truly sustainable development, the need to draw from the experiences of past generations, and the recognition of culture as part of the global and local commons as well as a wellspring for creativity and renewal.

We recall, in this regard, some of the most important policy documents that have underscored the importance of culture for sustainable development in recent years, including the UN General Assembly Resolutions N. 65/1 ("Keeping the Promise: United to Achieve the Millennium Development Goals", 2010), N. 65/166 (2011) and N. 66/208 (2012) on "Culture and Development", as well as a number of other relevant declarations, statements and normative instruments adopted at international, regional and national levels.

We recall in particular the outcome document of the UN Conference on Sustainable Development, "The Future We Want" (Rio de Janeiro, June 2012), which highlighted the importance of cultural diversity and the need for a more holistic and integrated approach to sustainable development.

We reaffirm that culture should be considered to be a fundamental enabler of sustainability, being a source of meaning and energy, a wellspring of creativity and innovation, and a resource to address challenges and find appropriate solutions. The extraordinary power of culture to foster and enable truly sustainable development is especially evident when a people-centred and place-based approach is integrated into development programmes and peace-building initiatives.

We also reaffirm the potential of culture as a driver for sustainable development, through the specific contributions that it can make – as knowledge capital and a sector of activity – to inclusive social, cultural and economic development, harmony, environmental sustainability, peace and security. This has been confirmed by a wealth of studies and demonstrated by numerous concrete initiatives.

We recognize that one size does not fit all and that different cultural perspectives will result in different paths to development. At the same time, we embrace an understanding of culture that is open, evolving and strongly framed within a rights-based approach and the respect for diversity, the free access to which enables individuals "to live and be what they choose", thus enhancing their opportunities and human capabilities while promoting mutual understanding and exchange among peoples.

We believe that the time has come, building on these important statements of principle and lessons learnt, for the full integration of culture – through clear goals, targets and indicators – into agreed development strategies, programmes and practices at global, regional, national and local levels, to be defined in the post-2015 UN development agenda. Only such a concrete political and operational framework can ensure that all development initiatives lead to truly sustainable benefits for all, while securing the right of future generations to benefit from the wealth of cultural assets built up by previous generations.

We therefore call on governments and policy-makers, who will play a role in defining the post-2015 UN global development framework and sustainable development goals, to seize this unique opportunity and give consideration to the following actions to place culture at the heart of future policies for sustainable development:

- ### Integrate culture within all development policies and programmes

Development is shaped by culture and local context, which ultimately also determine its outcomes. Consideration of culture should therefore be included as the fourth fundamental principle of the post-2015 UN development agenda, in equal measure with human rights, equality and sustainability. The cultural dimension should be systematically integrated in definitions of sustainable development and well-being, as well as in the conception, measurement and actual practice of development policies and programmes. This will require the establishment of effective institutional coordination mechanisms at global and national levels, the development of comprehensive statistical frameworks with appropriate targets and indicators, the carrying out of evidence-based analyses and the building of capacities at all levels.

- ### Mobilize culture and mutual understanding to foster peace and reconciliation

In the context of globalization, and in the face of the identity challenges and tensions it can create, intercultural dialogue and the recognition of and respect for cultural diversity can forge more inclusive, stable and resilient societies. They should be promoted notably through educational, communication and artistic programmes, as well as through dedicated national councils, to foster an environment conducive to tolerance and mutual understanding. In areas that have experienced violent conflicts, the rehabilitation of cultural heritage and cultural activities should be promoted to enable affected communities to renew their identity, regain a sense of dignity and normalcy, enjoy the universal language of art and begin to heal the scars of wars. Consideration of cultural contexts should also be integrated into conflict-resolution initiatives and peace-building processes.

- **Ensure cultural rights for all to promote inclusive social development**

Guaranteeing cultural rights, access to cultural goods and services, free participation in cultural life, and freedom of artistic expression are critical to forging inclusive and equitable societies. A rights-based approach to culture and respect for cultural and linguistic diversity should be promoted within national and regional policies and legal frameworks, including consideration for minorities, gender balance, and youth and specific indigenous peoples' concerns. Cultural values, assets and practices, including those of minorities and indigenous peoples, should be integrated into educational and communication programmes, and they should be safeguarded and given adequate recognition. Cultural literacy in schools is an integral part of quality education, and it should play an important role in the promotion of inclusive and equitable societies. Special support should be provided to cultural programmes that foster creativity and artistic expression, learn from the experiences of the past, and promote democracy and the freedom of expression, as well as address gender issues, discrimination, and the traumas resulting from violence.

- **Leverage culture for poverty reduction and inclusive economic development**

Culture, as knowledge capital and as a resource, provides for the needs of individuals and communities and reduces poverty. The capabilities of culture to provide opportunities for jobs and incomes should be enhanced, targeting in particular women, girls, minorities and youth. The full potential of creative industries and cultural diversity for innovation and creativity should be harnessed, especially by promoting small and medium-sized enterprises, and trade and investments that are based on materials and resources that are renewable, environmentally sustainable, locally available, and accessible to all groups within society, as well as by respecting intellectual property rights. Inclusive economic development should also be achieved through activities focused on sustainably protecting, safeguarding and promoting heritage. Special attention should be given to supporting responsible, culturally-aware, inclusive and sustainable tourism and leisure industries that contribute to the socio-economic development of host communities, promote cross-cultural exchanges, and generate resources for the safeguarding of tangible and intangible heritage.

- **Build on culture to promote environmental sustainability**

The safeguarding of historic urban and rural areas and of their associated traditional knowledge and practices reduces the environmental footprints of societies, promoting more ecologically sustainable patterns of production and consumption and sustainable urban and architectural design solutions. Access to essential environmental goods and services for the livelihood of communities should be secured through the stronger protection and more sustainable use of biological and cultural diversity, as well as by the safeguarding of relevant traditional knowledge and skills, paying particular attention to those of indigenous peoples, in synergy with other forms of scientific knowledge.

- **Strengthen resilience to disasters and combat climate change through culture**

The appropriate conservation of the historic environment, including cultural landscapes, and the safeguarding of relevant traditional knowledge, values and practices, in synergy with other scientific knowledge, enhances the resilience of communities to disasters and climate change. The feeling of normalcy, self-esteem, sense of place and confidence in the future among people and communities affected by disasters should be restored and strengthened through cultural programmes and the rehabilitation of their cultural heritage and institutions. Consideration for culture should be integrated into disaster-risk reduction and climate-change mitigation and adaptation policies and plans in general.

- **Value, safeguard and transmit culture to future generations**

Heritage is a critical asset for our well-being and that of future generations, and it is being lost at an alarming rate as a result of the combined effects of urbanization, development pressures, globalization, conflicts and phenomena associated with climate change. National policies and programmes should be strengthened in order to secure the protection and promotion of this heritage and of its inherited systems of values and cultural expressions as part of the shared commons, while giving it a central role in the life of societies. This should be achieved by its full integration in the development sector as well as in educational programmes.

- **Harness culture as a resource for achieving sustainable urban development and management**

A vibrant cultural life and the quality of urban historic environments are key for achieving sustainable cities. Local governments should preserve and enhance these environments in harmony with their natural settings. Culture-aware policies in cities should promote respect for diversity, the transmission and continuity of values, and inclusiveness by enhancing the representation and participation of individuals and communities in public life and improving the conditions of the most disadvantaged groups. Cultural infrastructure, such as museums and other cultural facilities, should be used as civic spaces for dialogue and social inclusion, helping to reduce violence and foster cohesion. Culture-led redevelopment of urban areas, and public spaces in particular, should be promoted to preserve the social fabric, improve economic returns and increase competitiveness, by giving impetus to a diversity of intangible cultural heritage practices as well as contemporary creative expressions. The cultural and creative industries should be promoted, as well as heritage-based urban revitalization and sustainable tourism, as powerful economic sub-sectors that generate green employment, stimulate local development, and foster creativity.

- **Capitalize on culture to foster innovative and sustainable models of cooperation**

The great and unexplored potential of public-private partnerships can provide alternative and sustainable models for cooperation in support of culture. This will require the development, at national level, of appropriate legal, fiscal, institutional, policy and administrative enabling environments, to foster global and innovative funding and cooperation mechanisms at both

the national and international levels, including grass-roots initiatives and culture-driven partnerships already promoted by civil society. In this context, consideration should be given to the specific needs of different cultural sub-sectors, while opportunities should be provided to develop capacities, transfer knowledge, and foster entrepreneurship, notably through the sharing of best practices.

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We, the participants, share in the ideals of "Diversity in Harmony" and "Harnessing the Past to Create the Future" expressed by our Congress;

We commit ourselves to developing action plans based on this Declaration and to working together for their implementation towards 2015 and beyond;

We believe that the integration of culture into development policies and programmes will set the stage for a new era of global development;

We recommend, therefore, that a specific Goal focused on culture be included as part of the post-2015 UN development agenda, to be based on heritage, diversity, creativity and the transmission of knowledge and including clear targets and indicators that relate culture to all dimensions of sustainable development.