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POST-2015 DIALOGUES ON CULTURE AND DEVELOPMENT



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This report is the fruit of a collaborative effort led by UNESCO, UNFPA and UNDP. It presents United Nations system-wide contributions on this topic, as an example of multi-agency cooperation working as “One UN”. It also presents contributions by eminent personalities, academics, experts and leaders.

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EDITORIAL TEAM

Elke Selter, Melissa Garcia, Azza Karam, Dorine Dubois, Marie-Elena John, Lynne Patchett, Luis Mora, Muni Ahlawat, Francisco Gómez Durán and Laura Nonn.

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The National Consultations were held throughout 2014 with the leadership and support of the Governments of Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia; and the UN Resident Coordinator Offices in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia, and the UNESCO and UNFPA Offices in these countries.

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The editorial team is honoured to include in the final report the messages from Mari Pangestu, Minister of Tourism and Creative Economy of Indonesia; Marta Suplicy, State Minister for Culture of Brazil; Farida Shaheed, UN Special Rapporteur in the field of cultural rights; and His Highness the Aga Khan, Chairman of the Aga Khan Development Network.

CONTRIBUTORS TO THE FINAL REPORT

Significant inputs were provided by the following institutions and organizations: Arab League Educational, Cultural and Scientific Organization (ALECSO), Armenia Round Table Foundation, British Council, Center for the Future of Museums (CFM), Community of Latin American and Caribbean States (CELAC), Cultural Citizenship Area of the National Directorate of Culture of the Ministry of Education and Culture of Uruguay, Food and Agricultural Organization of the United Nations (FAO), Government of Zanzibar, Heritage Foundation of Pakistan, International Federation of Library Associations and Institutions (IFLA), International Union for Conservation of Nature (IUCN), Islamic Relief, MASS Design Group, Multidisciplinary Training Laboratory for Research in Technology, Commission for Scientific Research of the Province of Buenos Aires (Argentina), National Directorate of Cultural Policy and International Cooperation, Ministry of Culture of Argentina, National Food Security Program – Families and Nutrition, Ministry of Social Development of Argentina, Network of Women Parliamentarians of Central Africa (RFPAC), Pastoral Women's Council, People United – Canterbury Innovation Centre, Toledo Institute for Development and Environment, UN Women, Under-secretariat of Family Farming of the Ministry of Agriculture, Cattle Raising and Fishery of Argentina, UNESCO Etxea, United Nations Volunteers, US National Committee of ICOMOS, Vivendi, Women in Business Development Incorporation, World Bank.

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Ann-Belinda Preis, Ayda Cristina Garzón Solarte, Begoña Guzmán, Caroline Munier, Christiaan De Beukelaer, Cvetan Cvetkovski, Eduardo Enrique Hernández Herrera, Enrique Eduardo, Enrique Pérez López, Fernando Berríos, Fernando Brugman, Frédéric Vacheron, Gemma Carbó Ribugent, Guiomar Alonso Cano, Herrera Hernández, Isabel Rigol, Jerry Laurence Lemogo, Laleta Davis Mattis, Lazare Eloundou Assomo, Leonardo Montoya, Luis Manuel Almeida Luis, Luisa De Peña Díaz, Marcelo Daniel El Haibe, Maricela de las N. Ramos Díaz, Melika Caucino, Michéle Frisch, Mohamed Ould Khattar, Nancy Duxbury, Nuria Sanz, Pablo Guzmán Laugier, Pablo Guzmán Laugier, Sinisa Sesum, Taína López Cruz, Tania García Lorenzo, Tanya Valette, Tatiana Villegas, Victor Marín.

CULTURE AND POVERTY REDUCTION

Adrian Luncke, Aijaz Shahid, Alfons Martinell Sempere, Ana María Conde, Anabel Álvarez Paz, Ananya Bhattacharya, Andy Pratt, César Moreno-Triana, Elsebeth Krogh, EY, Farhat Gul, Faumuina Felolini, Fredy Adolfo Forero Villa, Isabel Cristina Osorio Buitrago, John Delaney, Katia Cárdenas, Louise Friis-Pedersen, Luis Manuel Almeida Luis, Maria Bierbaum Oehlenschläger, Maria Tafuna'i, Marjorie Wallace, Marta Suplicy, Nneka C. Egbuna, Noah Warkia, Nontando Hadebe, Olga Rufins Machin, Richard Uribe, Rigoberto López, Sachie Hernández, Sajida Haider Vandal, Sali Sasaki, Salman Beg, Victoria Pérez.

CULTURE AND EDUCATION

Anna Pignataro, Arminda Franken-Ruiz, Burçak Şentürk, Carey Oppenheim, Daniela Bouret Vespa, Elizabeth Mora Fontecha, Faith Swords, Faith Ureña, Jamaica Osorio, José Linares, Kate Bellamy, Kepā Maly, Marie J. Aquilino, Matje Mbono, Miguel Jorge Llivina Lavigne, Norma Elena Urena Mo, Norma Moreno, Olga Bialostocka, Patricia Silvana San Martín, Sanghamitra Deobhanj, Tatiana Claire, Trisha Kehaulani Watson.

CULTURE, GENDER EQUALITY AND WOMEN'S EMPOWERMENT

Ananya Bhattacharya, Eckhoff, Esther Muia, Karen Nazaryan, Keiko Nowacka, Leire Fernández, Melissa Ditmore, Nontando Hadebe, Penelope Keenan, Yasmeen Lari.

CULTURE, SUSTAINABLE CITIES AND URBANIZATION

Brian Gambles, Cecilia Hugony, Guido Licciardi, Jason Ramsay, Jordi Pascual, Jyoti Hosagrahar, Nancy Duxbury, Rana Amirtahmasebi, Ron van Oers, Sachiko Haraguchi, Silvia De Los Rios Bernardini, Vesna Vujicic-Lugassy, Zaha Mohammad Hadid.

CULTURE, THE ENVIRONMENT AND CLIMATE CHANGE

Alessandro Bello, Bhubaneswar Dhakal, Caroline Howe, Epeli Hau'ofa, Ernesto Fernández Polcuch, Fernando Michaels, Gabriela Stockli, Howe, Isabel B. Viera Bermúdez, Khalissa Ikhlef, Myrna Cunningham, Yasmeen Lari.

CULTURE, INCLUSION AND RECONCILIATION

Albert Gerard Koenders, Alfons Martinell Sempere, Angela Impey, Asha-Rose Migiro, Catherine Bunting, Christoph Lodemann, Dominic Abrams, Edis Sánchez, Elsebeth Krogh, Enrique Pérez López, Fabian Muñoz, Ib Petersen, Jan Hladik, Jean-Pascal Blanchard, Jesús Guanche, Jo Broadwood, John Martin, Juan Carlos Sardiñas, Julie Van de Vyver, Komi Ati, Louise Friis-Pedersen, Maissan Hassan, Maria Bierbaum Oehlenschläger, Marina Schneider, Megan Allardice, Michelle L. Stefano, Mónica Rojas, Myrna Cunningham, Nuria Sanz, Olga Rufins Machin, Onedys Calvo, Tandon, Tanya Valette, Thierry Gourmelen, Tom Andrews, William Shewbridge, Yainet Rodríguez, Yumey Besú Payo.

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African Design Network, Aga Khan Cultural Service Pakistan (AKCSP), N. Bolomey, British Council, D. Chapon, CRAterre, Danish Center for Culture and Development (CKU), R. Denselow, M. Dormino, F. Durovic, D. Ewalu, B. Figueiroa, F. Habibizad, A. Impey, LanaiCHC/S.Tajiri, Y. Lari, F. Mamea, MASS Design Group, Mede Arts Jordan, S. Moriset, G. Otte, M. Ould Khattar, K. Prinsloo, S. Ravier, E. Selter, Shimizu, A. Stewart-Colvin, A. Takahashi, TIDE, UNDP, United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA), and UN S. Paris.

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1

INTRODUCTION

The elaboration of the **Post-2015 Development Agenda** has been a unique intergovernmental policy process informed by a comprehensive global consultation, reaching large numbers of individuals and policymakers, academics, experts, the private sector and interested citizens. The United Nations Development Group (UNDG) and many UN Country Teams around the world have guided this unprecedented effort, which has already influenced key reports that have contributed to the shaping of the Post-2015 Development Agenda.

While it made sense in the first phase to focus the consultations on the potential issues and areas to be included in a Post-2015 Agenda, questions about 'means of implementation' have surfaced throughout the process and are becoming increasingly central to the debate. Member States are looking for pragmatic proposals about how to make the Agenda work and how to ensure its sustainability. Upon the request of the UN Member States at the 68th session of the General Assembly, the Secretary-General has asked the UN System to build on the outcomes of the consultations already conducted in order to keep informing the elaboration process of the post-2015 development agenda. UNGD therefore launched a second phase of national consultations on six themes, including "**Culture and Development**", held throughout 2014.

UNESCO, UNFPA and UNDP were designated as the co-lead UN agencies for "Culture and Development" at both global and country levels and the following countries have

been selected to lead national consultations: Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia.

Through both national and global consultations, discussions were organized on how exactly culture can contribute to achieving sustainable and equitable development for all, particularly within the framework of six sub-themes: **(1) culture and poverty reduction, (2) culture and education, (3) culture, gender equality and women's empowerment, (4) culture, sustainable cities and urbanization, (5) culture, environment and climate change, and (6) culture, inclusion and reconciliation.**

In order to hear as many voices as possible, national consultations were conducted in **Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia**. These were further expanded by a global consultation led through an international call for papers and a series of e-discussions, which jointly received 211 contributions from a variety of actors, from high schools and NGOs to universities, experts, local authorities, international organizations and the private sector. In addition, a number of events were organized throughout 2014, including a final event that took place within the framework of an international forum that brought together over 400 participants in Florence (Italy) from 2 to 4 October 2014.

The present report presents the findings of these national and global consultations – altogether called the "Post-2015 Dialogues on Culture and Development".



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Following the present introduction (Part 1), Part 2 of the report places the National Consultations in a broader framework of events and work undertaken, which have led to increased recognition of culture in development. It presents an overview of the major UN Resolutions, which have built and strengthened this momentum along with the major findings of the National Consultations, which culminated in the Final Forum held in Florence, Italy. Part 3 presents the linkages between the dialogues on Culture and Development and the six sub-themes of the Post-2015 Dialogues, as well as detailed information on the conclusions and recommendations of the Dialogues relating to each of the cross-cutting sub-theme (poverty reduction, education, gender equality, urbanization, the environment and reconciliation). Part 4 summarizes the key messages resulting from the Dialogues as ways in which culture can contribute to achieving the priorities for the Post-2015 Agenda. Part 5 presents the annexes to the report, namely the Global Concept Note for the Post-2015 Dialogues on Culture and Development, the Florence Declaration adopted at the closing forum in Italy in October 2014, the executive summaries of the Final Reports for the countries that held national consultations, and the list of contributions to the report.

Stone Town, Tanzania



CULTURE: PRIORITIES FOR THE POST-2015 DEVELOPMENT AGENDA

2.1 INCREASED RECOGNITION FOR CULTURE IN DEVELOPMENT

The development of the Post-2015 Development Agenda has followed a consultation process hearing millions of voices around the globe to define the future that people want. One of the key lessons learned from the efforts to achieve the Millennium Development Goals (MDGs) is that one size does not fit all. Different cultural perspectives demand different paths in development. Culture defined as *'the set of distinctive spiritual, material, intellectual and emotional features of a society or a social group'* (UNESCO, 2001)¹ helps to address these global development challenges through its role in human development and economic growth, as well as a force for bringing stability, resilience and meaning to communities.

1. In this report **'culture'** is defined as *'the set of distinctive spiritual, material, intellectual and emotional features of a society or a social group'*, as per the UNESCO Universal Declaration on Cultural Diversity of 2 November 2001.

To ensure a more central role of culture in *sustainable* development, it is important to understand culture as open and evolving and thereby just as much forward looking as a repository of the past through heritage² and traditions. In that forward-looking spirit, the Dialogues on the Post-2015 Development Agenda discussed how culture could contribute to people and communities creating the future they want.

Over recent decades, culture has gained increasing recognition in development discourse. Countries have begun to view culture as an asset in eradicating poverty, inequality and discrimination while seeking innovative development paths with full ownership of communities. Years of experience in designing, implementing and evaluating development programmes in diverse contexts have particularly highlighted that cultural dynamics need to be examined as part of the drive for human rights, and as a critical means of implementation to determine how values, behaviours and assumptions play a role in excluding or discriminating some individuals and/or communities, or in improving people's rights.

2. In this report, **'heritage'** refers to cultural and natural heritage, including archaeological sites, intangible and underwater heritage, museum collections, oral traditions and other forms of heritage.

Building on Resolutions issued in 2010 and 2011, the United Nations General Assembly adopted a third Resolution (A/RES/68/223) in December 2013 as well as a fourth Resolution on culture and sustainable development in 2014 (A/RES/69/230), recognizing the need to give due consideration to the role of culture in the elaboration of the Post-2015 Development Agenda. The report of the UN Secretary-General on the implementation of the 2013 Resolution was presented to the General Assembly in October 2014.

Resolution A/RES/68/223 acknowledges in detail the direct linkages between culture and the three dimensions of sustainable development (economic, social and environmental) while confirming that culture is both an enabler and driver of sustainable development. It also acknowledges the role culture plays in inclusion and reconciliation. Additionally, through the transmission of shared values, knowledge and skills, the Resolution spells out culture's potential for greater sustainable production and consumption patterns, emphasizing that it is an important factor enriching quality education.

As a follow-up to the Resolution, two main mechanisms were established to provide Member States with global forums to crystallize their vision on culture and the Post-2015 Development Agenda. On the one hand, the UN General Assembly requested its President to convene a one-day special General Assembly Thematic Debate at the highest possible level on the role of culture in the elaboration of the Agenda. In parallel, the United Nations Development Group decided, in December 2013, to hold a second round of National Consultations on the Agenda on six themes including 'culture and development'. The present report presents the outcomes of these consultations on culture and development, which have been held throughout 2014. The Dialogues engaged a very broad group of stakeholders at global level, in five countries that organized National Consultations, and through a number of events and activities.

2.2 POST-2015 CONSULTATION PROCESS

Within the Post-2015 Dialogues, culture and its role in development have been examined in support of the intergovernmental negotiations on the future International Development Agenda. A global Concept Note (Annex 5.1.) outlines the process and focus of the debates to be conducted through National Consultations as well as global activities.

As explained in the Concept Note, the debates focused on the relation between culture and six thematic areas: poverty reduction, education, gender equality, sustainable cities and urbanization, environment and climate change, inclusion and reconciliation. The National Consultations, as well as the global activities, addressed these themes to formulate specific messages on how culture contributes to sustainable development.

Reaching out to a wide range of actors was achieved through National Consultations in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia. A global call for papers, literature reviews, and e-discussions complemented these initiatives. At the same time, a number of events were organized around the culture and development theme, and provided inputs for major global reports.

The consultations – at country level and through the online forum –engaged a broad range of stakeholders, including authorities at all levels of governance, the private sector, philanthropic foundations, and civil society organizations including the scientific and academic community, cultural as well as faith-based organizations.

■ NATIONAL CONSULTATIONS

As a first step in the process, five countries were selected to hold National Consultations throughout 2014: **Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia**, which developed national Concept Notes for the implementation of their consultation processes. Interim reports from the National Consultations were submitted in August 2014 and final reports were received in October 2014. A summary report from each National Consultation can be found in the annexes to this report (Part 5).

While discussing the six sub-themes, with highlights for those elements considered most relevant for national development, each of the five countries developed their own approach to involve the highest number of participants, based on the most effective methods locally. These included focus groups, workshops, large-scale thematic events and online consultations.

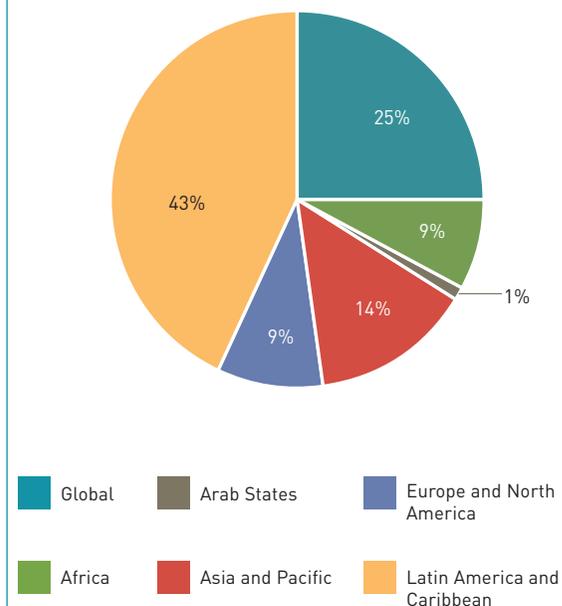
■ CALL FOR PAPERS AND E-DISCUSSIONS

The Global Forum on Culture and Development (<http://www.worldwewant2015.org/culture2015>) launched a call for papers and a series of e-discussions, consulting a global public on their views on how culture relates to each of the six sub-themes. The call for papers received 139 contributions from governments, universities, non-governmental organizations, private sector and culture sector professionals, covering all sub-themes and from all regions. The e-discussions were open from 2 July until 8 August 2014 and received a total of seventy-two contributions distributed over the six sub-themes and one general category.

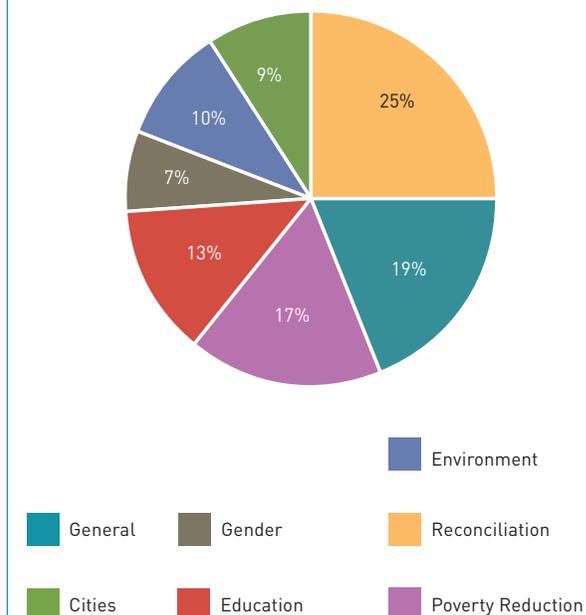
■ GLOBAL THEMATIC EVENTS

As mandated by Resolution A/RES/68/223, a **Special Thematic Debate on 'Culture and Sustainable Development in the Post-2015 Development Agenda'** was convened by the President of the UN General Assembly. The debate took place on 5 May 2014 at UN Headquarters, New York. Eighteen government ministers and high-level representatives of Member

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States, the G-77 plus China and the European Union, as well as the Deputy Secretary-General of the UN, the Director-General of UNESCO, the Executive Director of UNWTO, the President of the General Conference and the Chairperson of the Executive Board of UNESCO, highlighted the paramount importance of integrating culture in the Post-2015 Development Agenda.

In response to UN Resolution A/RES/68/223, the Secretary-General's *Report on Culture and Sustainable Development* was prepared and presented to the General Assembly in October 2014. To this end, a call for contributions was sent to all Member States and the 15 UN Organizations that have been working in the field of culture and development. The report also refers to the position expressed by the then 600 non-governmental organizations gathering 1,700 signatories from some 120 countries. It notes that Member States, UN Organizations and non-governmental organizations have taken important steps to build on culture as an enabler and driver of sustainable development. The report also concludes that "building on the lessons learned from the Millennium Development Goals, the international community should be looking for development strategies that foster effective, transformative change and that rely on culture ... Member States may wish to fully integrate culture, through cultural heritage and the cultural and creative industries, within the framework of the future system of goals, targets and indicators."

The National Consultations have revealed the extent to which culture has the power to draw and mobilize people. It holds the key to more inclusive, and therefore more sustainable, policies.

Mohamed Amine Sbihi, Minister of Culture of Morocco, 2014

2.3 FINAL EVENT IN FLORENCE (ITALY)

To mark the conclusion of the Dialogues on Culture and Development, a final event was organized in Florence from 2 to 4 October 2014, within the context of the Third Edition of the UNESCO World Forum on Culture and Cultural Industries and with the support of the Government of Italy, the Region of Tuscany and the City of Florence. Over 400 participants at the three-day forum had the opportunity to debate on how culture contributes to sustainable development.

'The National Consultations have revealed the extent to which culture has the power to draw and mobilize people. It holds the key to more inclusive, and therefore more sustainable, policies', as the Minister of Culture of Morocco, H.E. Mr Mohamed Amine Sbihi, stated during his final presentation in Florence. The Governments of Bosnia and Herzegovina, Mali and Serbia also presented the key findings of their consultations, followed by a presentation by the Ambassador and Permanent Representative of Peru to the United Nations.

To conclude the forum, the participants adopted the Florence Declaration (Annex 5.2), which calls on governments 'to ensure the integration in the Post-2015 development agenda of explicit targets and indicators dedicated to the contribution of culture, notably within the framework of the goals proposed by the UN Open Working Group on Sustainable Development Goals related to: poverty reduction, sustainable cities and urbanization, quality education, the environment and climate change, gender equality and women's empowerment, social inclusion and reconciliation.' To this end, it appeals to governments, civil society and the private sector to support the enhancement of human and institutional capacities; legal and policy environments; new partnership models and innovative investment strategies; advocacy programmes, benchmarks and impact indicators to monitor and evaluate the contribution of culture to sustainable development.

3

CULTURE FOR
ACHIEVING
SUSTAINABLE
DEVELOPMENT**People are at the centre of sustainable development.**

In June 2012, the outcome document of Rio+20 focused on the need to strive for a world that is just, equitable and inclusive; and committed to promoting sustained and inclusive economic growth, social development and environmental protection. Rio+20 affirmed that the world's natural and cultural diversity contributes to sustainable development for achieving a just balance among the economic, social and environmental needs of present and future generations. Building on the lessons from the MDGs, contributions to the present report further confirmed that the international community should be looking for development strategies that foster effective, transformative change and rely on culture.

The capacity to aspire, to imagine a better and more sustainable future, was central to the post-2015 discussions and is a capability offered through culture – from storytelling to photography – and culture is therefore at the core of a human development approach (De Beukelaer and Duxbury, 2014). Culture is about roots, but it is also never static and as such empowers people with capacities to take ownership of their own development processes. When a people-centred and place-based approach is integrated into development and peace-building initiatives, when field-based interventions take the cultural context into account, transformative and sustainable change can occur.

'To leverage the unique transformative power of culture to improve the socio-economic conditions prevailing in many communities that often have a rich cultural heritage but that live in poverty... We have also seen how such projects can have a positive impact well beyond conservation, promoting good governance, the growth of civil society, a rise in incomes and economic opportunities, greater respect for human rights and better stewardship of the environment.'

His Highness the Aga Khan, 2007



CULTURE MUST BE INTEGRATED IN THE POST-2015 AGENDA, AS AN ENABLER AND A DRIVER OF SUSTAINABLE DEVELOPMENT

As an enabler, because programmes and strategies relying on values, cultural heritage and the cultural and creative industries move away from a 'one size fits all' model by incorporating it into the local context, which significantly enhances aid effectiveness. Culture enables this better way of addressing inequalities, and the promotion of cultural diversity has a positive bearing on dialogue, the preservation of collective memory, mutual understanding, reconciliation and social stability. Contributions emphasized the necessity to acknowledge the cross-cutting nature of culture that interrelates with every sphere of life in a society, building the collective memory and sense of citizenship. As a prerequisite for sustainable development, the role of culture implies living and growing together with differences and equality, and protecting cultural diversity becomes a matter of rejecting homogenization and devising common rules in order to achieve shared goals (Martinell Sempere 2014b).

Culture also plays a role **as a driver**, because it is a sector in its own right. Through tangible and intangible heritage, creative industries and various forms of artistic expression, culture is a powerful contributor to inclusive social and economic development, sustainable urbanization and environmental protection. Culture is thus recognized for its important role in poverty reduction, in particular for its capacity to address both the social and economic dimensions.

■ STRENGTHENING CAPACITIES

The orientation of development efforts towards the reinforcement of capacities has led to an increased focus on people. As strengthened capacities are indispensable for successful development, this implies not only the need for strong institutions but also for local ownership and building on culture, particularly because culture enhances people's capacity to aspire to a better future. In many cases, vulnerable and disadvantaged

communities are marked by a lack of options and a very narrow view of the possibilities that lie ahead, which in turn hinder capacity-building efforts. The Dialogues on Culture and Development have shown how culture – notably fostering cultural expressions, intercultural dialogue and promoting diversity – contributes to increasing people's capabilities to imagine better, which is indispensable for a participatory and sustainable approach to strengthening capacities.

Enhancing cultural capabilities is an essential component of capacity-building for sustainable development. A human rights-based approach to developing people's capacity includes valuing their right to cultural life, the freedom to participate, and freedom of expression. Including these cultural capabilities in the capacity-building approach means allowing for the cultural life and free expression of individuals and communities. As one of the contributions to the Dialogues mentioned: 'Basic human development capabilities... contain what is necessary for physical survival and freedom of individual action, as well as for setting collective environments and regulations that guarantee the fundamental functioning in order to lead a dignified human life... Within a cultural approach to development, basic capabilities are crucial because... they affect the formulation of cultural capabilities.'

Culture contributes to capacity-building because it enables people to exercise the right to participate in cultural life and enjoy their accomplishments, their own culture and language, and therefore it contains crucial elements for the inclusion of peoples and communities in development processes and enables development strategies that promote ownership.

In a multicultural and globalized society, the need for capacity-building should be rooted in peoples' cultures and identities. Development strategies, policies and solutions should fully address the local reality and needs. This means that blanket approaches are no longer considered relevant and requires particular attention to be paid to respecting the cultural diversity that exists among people and communities. Culturally sensitive approaches to capacity-building are therefore essential to ensure that they are developed with local ownership and address local needs.



■ MEASURING RESULTS

A people-centred approach to development requires all target groups to be involved in monitoring development progress. Participatory monitoring supports development processes and results that are owned by the beneficiaries with all parties being held accountable for reaching goals and targets. Since culture determines the way people look at the world, the cultural dimension cannot be overlooked when developing a participatory monitoring approach. The Dialogues on the Post-2015 Development Agenda stressed that a ‘one size fits all’ approach does not work for achieving sustainable and equitable results and that greater ownership is needed at all stages of the development process. Involving all stakeholders also means being aware of their local cultural context and aspirations.

Based on the lessons learned from the MDGs and in view of better monitoring and accountability of the Post-2015 Development Agenda, **better data are needed, including on aspects of development that seem difficult to quantify.** Culture and cultural values are such complex concepts, with no consensus on how best to measure them. At the same time, it is widely agreed that development progress is not just about quantifiable results but also about the quality of the efforts. In the field of culture and development, recent years have seen remarkable progress in developing measurable indicators, including its contribution to a better ‘quality of life’.

The Dialogues on Culture and Development repeatedly raised the **need for reliable data and a good baseline to measure the full impact of culture on**

development. Accurate, comparable data are needed to better measure the impact and relevance of cultural policies and initiatives. The 2009 UNESCO Framework for Cultural Statistics and the UNESCO Culture and Development Indicator Suite (CDIS) address this need by defining culture for statistical measurement. CDIS is a pioneering initiative that aims to establish a set of indicators highlighting how culture contributes to development at national level, fostering economic growth and helping individuals and communities to expand their life choices and adapt to change. CDIS fully subscribes to a human-development approach, aiming to provide quantifiable data on how culture contributes to enhancing people’s choices for building the future they want. The programme is interested in illustrating how culture facilitates and multiplies opportunities for individuals and societies to expand their choices, to foster a sense of well-being and to cope with processes of change and globalization.

■ LOCALIZING DEVELOPMENT APPROACHES

Implementing the Post-2015 Development Agenda should start at the local level and take into account local cultural realities. Increasing the local ownership of development efforts requires a bottom-up approach that involves the beneficiaries as well as all other stakeholders. To ensure the full understanding and ownership of the SDGs and the global agenda at all levels of government and stakeholders, the local context cannot be ignored. An integrated multi-level and multi-stakeholder approach is needed, which fully considers cultural diversity and communities’ different approaches to development.

The Dialogues on Culture and Development highlighted, for example, the importance of involving **traditional governance systems, local leaders and faith-based organizations for successful development and peace-building programmes.** Case studies were provided on how the involvement of such traditional religious and secular leadership systems has a significant impact on the effectiveness of both development and peace-building efforts.

The Dialogues also showed how **local stakeholders play a crucial role in the promotion of cultural values –** heritage, diversity, creativity and the transmission of

knowledge – as drivers and enablers of sustainable and inclusive development. Distinctive cultures, including indigenous peoples, migrants and minorities, as well as traditional institutions and authorities, should be seen as a rich resource from which development policies can draw knowledge, legitimacy, participation and enhanced effectiveness. Localization will help to ensure that diversity is embraced.

■ INCLUSION

Many of the Dialogues on the Post-2015 Development Agenda stressed that **blanket approaches to development are not effective because there is a huge amount of cultural diversity among peoples.** The inclusion of a multitude of stakeholders means paying specific attention to cultural diversity and marginalized groups. Inclusion should be the cornerstone of all capacity-strengthening and institution-building efforts.

The Dialogues on Culture and Development highlighted specifically how **culture is essential to ensure that**

development moves away from a ‘one size fits all’ approach. This is not only in order to include diverse stakeholders, but also to consider the multifaceted approaches that sustainable development requires. All over the world, regions appear to lag behind because of their geographical location, social fabric, etc. It is particularly in these places where generalized models have failed and a stronger need arises to take into account the local cultural realities.

In order to ensure the full representation of the diversity of stakeholders, the Post-2015 Dialogues **highlighted the need to ensure that different parts of society are included and that cultural diversity is embraced.** By adapting to a society’s cultural aspects, development approaches can lead to more successful outcomes. The Dialogues on Culture and Development, for example, demonstrated how culture contributes to more inclusive and sustainable urban development and how traditional knowledge and management practices greatly contribute to enhanced environmental protection and more resilient communities.



3.1 CULTURE AND POVERTY REDUCTION

The section below presents a synthesis of the contributions received on this theme through the Post-2015 Dialogues on Culture and Development that took place at the global level (call for papers, e-discussions, thematic and final events) and at the national level in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia.

KEY MESSAGES

- Culture helps eradicating both the social and economic aspects of poverty
- Culture enhances the effectiveness of local development programmes by ensuring that approaches are adapted to local realities and needs
- Cultural innovation and creativity are essential to ensuring competitiveness, to diversifying and further expanding the economy and to developing innovative business models
- Cultural tourism and related industries play a key role in reducing poverty

Poverty is multidimensional and its eradication requires a multisectoral effort that takes into account the cultural context for lasting results.

Culture's assets for eradicating poverty lie notably in the linkages that culture has to both the economic and social dimensions of poverty. The cultural and creative industries, cultural tourism and the safeguarding of heritage are powerful drivers for poverty reduction, sustainable economic growth and employment. According to the World Bank, culture will help to reduce the percentage of people living on less than US\$1.25 a day to 3% by 2030 (World Bank, 2012). The 2013 Special Edition of the Creative Economy Report (UNESCO/UNDP, 2013) shows that nearly 5% of Ecuador's economy



Contemporary music scene in Cairo (Egypt)

© E.Seltzer

comes from private and formal cultural activities; 5.7% in Bosnia and Herzegovina, 3.4% in Colombia and 1.5% in Cambodia and Ghana. In Mali 5.85% of the population is employed in the cultural and creative sector, with crafts alone providing more than 100,000 jobs. At the core of the creative economy the cultural and creative industries – audio-visual sector, new media, music, performing arts, publishing and visual arts – generate a broad range of employment opportunities. In Argentina, for example, some 300,000 people are employed in creative jobs, representing 3.5% of Gross Domestic Product (GDP). In Morocco, employment in the publishing sector alone represents 1.8% of the labour force, with an annual turnover of more than US\$370 million. In the European Union, the cultural and media sector accounts for 7.06 million jobs and has an annual turnover of €535.9 billion. This makes the creative industries the third-largest provider of employment in Europe, after the construction sector and only narrowly after the hospitality industry (EY, 2014).

■ CULTURE HELPS IN ERADICATING BOTH THE SOCIAL AND ECONOMIC ASPECTS OF POVERTY

The cultural and creative industries are of particular relevance in the contemporary economic sphere and are among the most rapidly expanding sectors in the global economy. The image of the cultural and creative industries is often limited to that of an informal sector, providing income-generating opportunities to vulnerable groups and women. However, the sector ranges from music and film-making to cultural tourism and design, which are all major growth sectors, and sectors that allow the economies of developing countries to diversify. To further develop this sector and foster creativity, the cultural value chain, which is composed of the following stages: creation, production, distribution, and consumption/participation, needs to be strengthened. The cultural cycle is a continuous, interdependent and flexible model whose stages, according to the nature of the cultural expression, may be conflated, more important than others, or even absent. The Dialogues concluded that the full potential of the sector can only be harnessed if formal investment and policies address all aspects of this value chain.

INDONESIA'S POLICY STRENGTHENS THE CONTRIBUTION OF THE CREATIVE INDUSTRIES TO SUSTAINABLE DEVELOPMENT

■ Dr Mari Pangestu, Minister of Tourism and Creative Economy of Indonesia, talked about the importance of the creative economy at the final event on the Culture and Development Dialogues in Florence: 'The creative economy is not just culture-based but also knowledge, innovation and IT-based creative industries and there are links and collaboration between the two... The creative economy is about how added value based on ideas and the creativity of people can be generated building on existing knowledge (including cultural heritage and traditional wisdom) and technology. Creativity goes hand in hand with innovation, which is needed to translate the creative idea into a new process or product. Creative industries are industries that produce outputs from creativity and innovation, and that create an added value, jobs and better quality of life'. As part of its policy to make the creative sector a driver for economic development, the Indonesian Government developed quantifiable data and specific examples on the importance of the creative economy in order to adopt a transversal policy: (1) The creative industries account for 7% of GDP (2010–2013). Further detailed economic figures were gathered, showing its value in terms of jobs and export quality; (2) The creative economy is a green economy that uses traditional, nature-based materials. For example, the revival of batik has promoted the use of natural dyes, which are now considered more valuable than synthetic dyes; (3) Creative industries, such as batik, culinary traditions and dances, promote social interaction and dialogue; (4) Creative industries foster innovation, which brings value to other economic sectors as well; and (5) Supporting creative industries means supporting national branding and soft power (Pangestu, 2014).

'Creative industries are industries that produce outputs from creativity and innovation, and that create an added value, jobs and better quality of life'

Dr Mari Pangestu, Minister of Tourism and Creative Economy of Indonesia, at Forum in Florence, 2014

Besides its economic power, culture has the potential to address the social dimension of poverty, which makes it so valuable for poverty reduction approaches. The cultural and creative industries are powerful agents for social inclusion and for addressing inequalities because they offer income opportunities to the poorest and most vulnerable. At the same time, as concluded by the National Consultations in Ecuador, culturally sensitive approaches can increase the effectiveness of poverty alleviation programmes, by addressing the human and social as well as the economic dimension. For this reason, beyond their economic benefits, cultural and creative industries, heritage-related programmes and the development of equitable cultural tourism strengthen human capabilities and contribute to poverty alleviation.

Culture can generate decent work for a broad range of people and individuals, including the poor and vulnerable. Craft working, for example, is often a main source of income for communities and individuals that would otherwise be at the margins of the economic system. It generates income not only for craft workers and their families, but also for those involved in the transportation and sale of the products or the gathering or production of raw materials. These activities generate decent work as they are often conducted in the framework of family and community, which provides security in the workplace and a sense of belonging. They are also seen as honourable work as they are closely linked to the identity of the community.



Craft worker in Sapa (Viet Nam)

■ CULTURE ENHANCES THE EFFECTIVENESS OF LOCAL DEVELOPMENT PROGRAMMES BY ENSURING THAT APPROACHES ARE ADAPTED TO LOCAL REALITIES AND NEEDS

Adapting national and international development priorities so that they are relevant, applicable and attainable at local level requires the cultural context to be taken into account. Local people know best what does and does not work within their communities and should be actively involved in development efforts. In many countries, there are areas that lag behind because of geographical factors, social composition, conflict or natural disasters. It is precisely in those places that blanket development approaches are

insufficient because they do not address the local specificities that would enable more effective interventions.

The cultural and creative industries represent a wellspring of local revenue-generating activities, owned by the people. According to the National Consultations in Ecuador, heritage, cultural and creative industries and cultural tourism can serve as strategic tools for poverty alleviation, revenue generation and inclusive economic development, as they attract investment and ensure locally based, decent jobs. The consultations in Bosnia and Herzegovina demonstrated that development initiatives should be based on the needs and potential of each local community and, therefore, include culture.

CREATIVITY FOR LOCAL DEVELOPMENT IN ALGERIA'S KSOUR

■ Rather than breaking with the existing socio-economic structure of the Ksour (fortified villages) in Algeria, a project for the preservation of heritage and the development of creative industries targeted the development of responsible tourism as a source of income to complement agriculture and crafts. Innovatively adopting a holistic approach integrating heritage revival, environmental protection and ecotourism development, the project involved the rehabilitation of historic sites and their adaptive reuse as hotels, offices and training centres. Local people were trained in the preservation of heritage and traditional skills, as well as in hospitality and sustainable tourism, the use of clean and renewable energy and the management of oasis ecosystems. The renovation projects and increased availability of unique tourism facilities were the basis of drawing a higher number of visitors, which in turn generated additional activities. A Desert Tourism Festival, for example, now runs annually over six days offering cultural performances and fairs and special New Year's concerts are also organized. The tourism potential and active cultural life in the villages has drawn young people who study in the cities to return to their villages and start businesses. By December 2011, the town of Taghit saw its population increase by 30% and Bechar welcomed over 35,000 tourists. In addition, through the creation of alternative income-generating activities, the project has contributed to combating delinquency and crime in the region (UNDP/UNESCO, 2013).

■ CULTURAL INNOVATION AND CREATIVITY ARE ESSENTIAL TO ENSURING COMPETITIVENESS, DIVERSIFYING AND FURTHER EXPANDING THE ECONOMY AND DEVELOPING INNOVATIVE BUSINESS MODELS

Cultural and creative industries play a vital role in developing innovative business models in a rapidly changing economic environment. Creativity and innovation are essential to the competitiveness of the economy. Brazil, one of the world's fastest-growing economies, considers that 'diverse culture ... is part and parcel ... of an extensive semi-diversity of inestimable economic and social value. Cultural vitality and diversity become decisive development factors in the globalization and knowledge era, when learning,

'Cultural vitality and diversity become decisive development factors in the globalization and knowledge era, when learning, symbols and innovation turn out to be fundamental assets for any country, organization or community'

Marta Suplicy, State Minister for Culture, Brazil, 2013

symbols and innovation turn out to be fundamental assets for any country, organization or community' (Suplicy, 2013). Promoting cultural and creative industries, and the diversity of cultural expressions, allows the transformative power of creativity to be tapped to find innovative and sustainable development outcomes. Developing economies are often challenged by their dependence on primary production, the resource-based sector and a narrow export base, which makes them particularly vulnerable. To address this, creativity and culture offer ways to diversify, innovate and grow. Contributions recognize the importance of combining culture with innovation and opportunity-driven entrepreneurship.

Culture has a strong impact on consumer behaviour and channelling market demands. From book publishing, music and film to design and interactive games development, cultural and creative industries are key to defining what we consume and how we do so. In this way, creative entrepreneurs form a bridge between artists and consumers and play a vital role in the global economy. The private sector, including its contribution through corporate social responsibility programmes, plays an important role in the cultural and creative industries in terms of promoting freedom of expression, cultural diversity and creativity; investing in artistic creation, nurturing talent and fostering intercultural dialogue.

CULTURAL DIVERSITY IN FILM AND MUSIC CONTENT HAS RAISED PROFITS AND INCREASED CONSUMER SATISFACTION IN FRANCE

▪ Examples highlight how activities of the Universal Music Group (UMG) and the Canal+ Group aim to provide original and culturally diverse content, and thereby cater to an increasingly diverse public. UMG's ability to discover and support artists in various genres nourishes its catalogue and satisfies the eclectic tastes of its millions of customers around the world. Over 60% of UMG's sales come from local artists in fifty-nine countries. Canal+ has significantly increased efforts to develop and distribute diverse content in response to customer demand. In 2013, 90% of customers agreed that the films aired are of diverse genres and 77% find the selection original and different from others (Vivendi, 2014).

Cultural policies adapted to contemporary needs and opportunities are a prerequisite for inclusive and vibrant cultural and creative sectors. The development of creative assets is an emerging sector, for which the proper policies and investments are required to foster its full potential and increase the competitiveness of cultural and creative businesses. Digital technologies and the opportunities they offer in terms of access to a diversity of cultural expressions are essential to further ensure the economic relevance of the creative industries. The development of cultural policies should therefore take into account digital technologies within an enabling environment where creators and cultural entrepreneurs can establish the basis for an innovative and competitive culture sector.

IMPROVED COPYRIGHT LEGISLATION INCREASES PROFITABILITY AND MARKET ACCESS IN CHINA

▪ China adopted new copyright legislation in the early 2000s. Under Chinese copyright law, patterns of printed fabrics are eligible for copyright protection as works of fine art. Prior to this, lack of protection for patterns and designs in China resulted in large-scale copying of Nantong designs, eroding profit margins for textile products. Improved copyright protection has effectively helped producers to update and upgrade their products. As a result, Nantong textiles have become very successful in domestic and international markets. The quality of textiles has been dramatically improved. By 2008, more than 80,000 patterns had been registered for protection, and to date, the copyright administration in the two major markets of Zhihao and Dieshiqiao has been able to maintain a steady growth trend. These results demonstrate that the enhancement of copyright protection and improvement of the copyright administration system in the textile sector have protected markets, stimulated creativity and innovation in what was once traditional local textile production and significantly diminished the occurrence of copyright infringement. More than 200,000 people are directly employed in this industry. The Nantong home textile markets have also become important for Chinese textile exports. The two main markets attract international buyers from over 100 countries. Between 1999 and 2008, the export value of all Nantong textiles grew from US\$817.89 million to US\$4,077 billion, with an average annual growth rate of 17.4% (UNDP/UNESCO, 2013).

Local economic development requires rigorous protection of copyright and intellectual property rights. Human inventiveness and creation are global resources for producing distinctive cultural goods, services and activities. Intellectual property rights recognize people and communities for their creations and original ideas, and thereby foster creativity and innovation. The development and application of copyright and intellectual property rights standards is thus essential to ensure that the cultural and creative industries contribute their full potential to the global economy and to the eradication of poverty and empower people and communities through their productions. In addition, well-functioning systems of copyright and intellectual property rights encourage cultural diversity – also within the cultural goods and services sectors.

Copyright and intellectual property policies that promote creative production and diversity are central to ensuring the further growth of the digital economy. Creative works are among the main sources feeding the digital economy. This is why creators should be at the centre of intellectual property and copyright policies. The protection afforded by intellectual property law is crucial to sustaining creativity and ensuring a return on investment for creators. The economic viability of the creative sector is often undermined because internet-related companies and technical intermediaries are taking more and more value at the expense of content creators. Intellectual property and copyright policies that are fully adapted to a digital economic environment can help to foster this important role of the creators and at the same time further ensure the growth of the digital sector (EY, 2014).

Cultural goods and services are among the most rapidly expanding creative sectors. The dialogues in Mali report that the music sector is the country's third-largest service industry. Developing a strong local market, where the prices of cultural goods and services are competitive and attractive for citizens, allows countries to promote diversity by offering access to varied cultural content. In order to harness the full potential of this sector, policies and projects should contribute to helping cultural goods and services to access both local and international markets.

NOLLYWOOD: INFORMAL INDUSTRY BECOMES BIG BUSINESS THANKS TO CULTURALLY RELEVANT CONTENT FOR THE AFRICAN REGION ■

The Nigerian film industry, commonly referred to as Nollywood, operates outside the established channels of screen financing, production and distribution. In 2013, the managing director of Nigerian Export-Import Bank said that Nollywood ranked third globally in gross earnings. According to him, in the last three years the industry has generated between US\$300 million and US\$800 million, while at the time of a previous survey in 1990, Nollywood's contribution to the economy had been negligible. A once informal industry, the Nollywood film industry exploded in the late 1990s with straight to video productions. Since then production and distribution have become increasingly professionalized and low-budget movie production has boomed in Nigeria, creating a vibrant screen culture that attracts a passionate audience across Africa. Hundreds of titles are released annually, making Nollywood productions the most widely distributed African TV and film content and the third-largest movie industry in the world. One of the key strengths of the sector is the way in which it has adapted perfectly to the needs and situation of its target public: instead of targeting cinemas, which are rare in Africa, Nollywood films are distributed on VCD through a network of small stores, markets and itinerant traders. They are watched at home or in makeshift video clubs, markets, bars, etc. This informality means that Nollywood is disengaged from the international festival and sales circuit and its products are difficult to acquire outside Africa. On the other hand, the informal structure makes it possible for films to be made quickly, cheaply and with minimal red tape. Research suggests that the industry's informal financing practices and weak enforcement of intellectual property laws is increasingly a problem for more ambitious producers wishing to attract audiences among the diaspora and internationally. As the status of the industry rises, scrutiny of these films grows (Nneka Egbuna, 2014).

DEVELOPING A STRONG DOMESTIC AUDIO-VISUAL CONTENT SECTOR FOR CHILDREN IN BURKINA FASO ■

Burkina Faso lacks films aimed at children, particularly those that relate to their own culture and experiences. As animation films, like books and stories, play an important role in a child's development, Afro-Games, a programme to create local animations for the West African market, was initiated by Association Burkinabé de Cinema d'Animation (ABCA), in cooperation with the Danish Animation School. Afro-Games includes a series of educational exchanges to further strengthen the local creators' technical and production skills. Next steps include identifying investment opportunities to develop the whole Afro-Games TV-series, which will increase the initiative's job creation and income generation potential for local communities (CKU, 2014b).



Undervisning i Animationsværkstedet ABCA, Bukina Faso

Local, regional and global partnerships, exchanges and networks are essential for accessing broader markets. Such cooperations are important tools for developing infrastructure, human resources, policies and the exchange of cultural goods and services. Partnerships, as well as the coordinated action from the public and private sectors and from civil society based on complementarity and mutual benefit, play a key role in facilitating and encouraging dialogue among stakeholders. The design sector – from fashion and architecture to graphics and craft products – is a specific example of how the establishment of effective partnerships allows traditional skills and knowledge to be combined with innovation, while offering young creators the opportunity to develop their talents and access local markets. However, as concluded in the Dialogues in Bosnia and Herzegovina and Mali, access to international markets, the commercialization and valorization of cultural products and national branding, are still some of the main challenges.

THE AFRICAN MUSIC NETWORK, REACHING ACROSS NATIONAL BORDERS ■

BEMA is a network of music professionals founded by organizations in Senegal, Benin, Burkina Faso and Guinea-Conakry. Together they seek to support the circulation of agents, artists and their works, provide capacity support for professional development and foster the production and distribution of African music. The initiative provides training and professional advice to its members and facilitates the participation of African producers at international meetings. It also produces annual compilations, samplers, which are freely distributed to media and music professionals worldwide. These allow African artists to reach an audience beyond their national borders. The project also organizes music trade fairs in African cities to promote the creation of a strong and sustainable regional market in West Africa. BEMA is an initiative that demonstrates the capacities of a regional network, positioned as an effective intermediary for North-South-South exchanges, in structuring and enlarging the market for music producers (UNDP/ UNESCO, 2013).

'Before I entered the Design Network Africa arena, I had – because of our political and economic circumstances – been cut off, and was going under, drowning. I really think I was about to shut down. It's as if someone threw me a lifeline'

Marjorie Wallace, ceramics designer,
Zimbabwe, 2014

Investment in culture – talent and creativity – is essential for a dynamic economy. Successful states are those that not just reduce risks, but those that dare to innovate, take chances and support change. The Special Edition of the Creative Economy Report (UNESCO/UNDP, 2013) highlights that lack of infrastructure adversely affects the expansion of the creative industries. Investment in culture remains a key necessity and the Dialogues emphasized that in times of economic downturn, the culture sector holds great potential and requires investment from both private and public sectors.

States have traditionally taken it upon themselves to finance culture. In the current economic climate, this has become one of the key challenges for the sector (Pratt, 2014). Mali's consultations raised the question of how public investment in culture can help to materialize the economic potential of the sector. The Dialogues in Ecuador highlighted the need for government support in order to provide funding opportunities for cultural projects, creative industries and access to culture services. Supportive public policies remain an essential need for public support to the sector, but at the same time innovative approaches to financing should be sought to further strengthen the sector's role in poverty alleviation. Public-private partnerships, for example, have yielded increasingly important results. While the Dialogues agreed that private financing cannot be a substitute for public support, it offers a new range of opportunities for the sector that have proven to be beneficial for those investing companies.

Bringing together designers from East, West and Southern Africa, **DESIGN NETWORK AFRICA** encourages collaboration, the exchange of experiences, skills, aesthetics and narratives, as well as the implementation of mentoring initiatives. The network is focused on identifying the specific needs of each company to reposition them in the worldwide retail and media arena (CKU, 2014b).



WORLD HERITAGE PARTNERS WITH CRUISELINE

▪ In 2014, Seabourn Cruiseline Ltd., a high-end cruiseline, established a partnership with the UNESCO World Heritage Centre. Having more than 150 World Heritage sites in its cruise offer, the partnership aims to support their conservation and sustainable use. To do so, part of the fee goes to UNESCO for its World Heritage Sustainable Tourism Programme, while at the same time the visitor experience among the cruiseline's clientele is enhanced through the partnership. For example, Seabourn hosts prominent World Heritage experts and has a special guest entertainment programme, while customers are offered deeper insight and behind-the-scenes information about World Heritage sites and projects. The line has also created special World Heritage Discovery Tours with exclusive enhanced content developed in cooperation with site managers (Delaney, 2014).

■ CULTURAL TOURISM AND RELATED INDUSTRIES PLAY A KEY ROLE IN REDUCING POVERTY

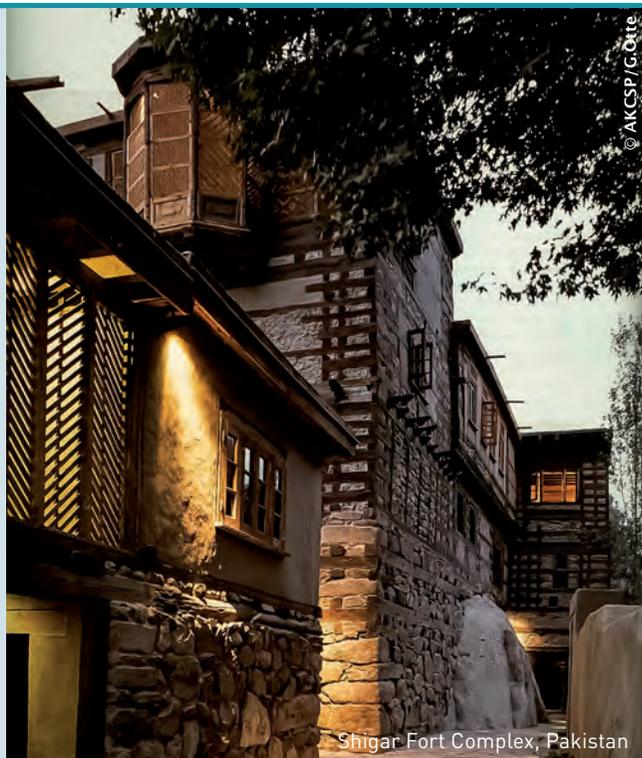
Tourism remains a very strong economic sector with over 1 billion travellers a year globally. In a number of developing countries, where the income share from tourism is often considerably higher than in industrialized economies, tourism represents an important ally in poverty reduction. The consultations in Mali report, for example, that the cultural tourism industry prior to the most recent conflict represented 17% of GDP. These figures have dropped dramatically due to the current instability in the country's most attractive tourist region, leading to great job and income losses for large parts of the northern population. Heritage and cultural products play an important role in furthering the potential of this market, but this will only be possible if done in a sustainable manner. The Dialogues in Morocco likewise concluded that the rich diversity of its cultural heritage is conducive to developing sustainable local tourism and represents an important part of the country's economy.

Boosting growth in the tourism sector requires the promotion of cultural heritage activities and cultural industries, but also the protection and adaptive reuse of historic buildings and urban areas. Serbia, for example, has examined culture as a strategic tool for revenue generation and highlighted the potential of ecotourism and cultural infrastructure as some of the main ways to reduce poverty through culture.

Frequently linked to tourism, the craft sector, as part of the creative industries, offers income-generating opportunities to the poorest and most vulnerable groups. Often an informal sector, crafts present an alternative or added income for families whose revenues depend on seasonal farming, and give opportunities to women for gaining an income. Women, in many parts of the world, face particular challenges in accessing decent work. At the same time their involvement in generating income for the family has generally proven to bring additional benefits such as prioritizing education, managing household budgets, or increasing the families' overall resilience. The Dialogues reported a wide range of projects specifically targeting women's empowerment

ADAPTIVE REUSE OF CULTURAL HERITAGE ADVANCES LOCAL DEVELOPMENT IN PAKISTAN

■ The 400-year-old Shigar Fort-Palace in Pakistan's Balitstan region was restored to serve as a tourism facility. The project involved a major strategic investment that aimed to re-establish community pride, identity, confidence and self-esteem. The project's key objectives were to make the Fort accessible as a public good, to provide income-generating opportunities to the local communities and to reinvest profits in development work in the surrounding villages. It also promoted an environmentally conscious cultural tourism, which was a decisive element in the design of the renovation project, both in terms of providing new opportunities to local residents and of ensuring financial self-sustainability for the restored building. In this way, the Shigar Fort project acts as a catalyst for a comprehensive poverty reduction initiative by generating direct and indirect employment opportunities, raising the quality of life in the villages surrounding the fort and boosting economic enterprises in the town's bazaar area (Aga Khan Cultural Service Pakistan, 2014).



Shigar Fort Complex, Pakistan

through crafts. In Mali, participants mentioned that crafts are a very important economic sector for the local audience, as well as for the tourism market. They looked in particular at the close linkages between heritage, tourism and local development and concluded that crafts act as a stimulus for the local economy, alongside the restoration of architectural heritage. Examples of the medinas of Djenné and Timbuktu were

highlighted, where heritage restoration projects also resulted in a dynamic reactivation of sectors such as pottery, weaving and metal construction, providing much-needed jobs and income. Furthermore, the initial donor-funded restoration efforts have led to a rise in tourism revenues and ultimately increased local interest in safeguarding heritage and a continued demand for these related craft skills.

CULTURE TO ENHANCE THE POTENTIAL OF THE CRAFTS INDUSTRY IN CHIANG MAI (THAILAND)

Crafts, tourism and arts-related industries generate an income of more than 30,000 million Thai baht per year for Thai province, which includes the city of Chiang Mai. This source of income and the employment generated by these sectors are very important to Chiang Mai and the city's inhabitants. Despite its strengths, Chiang Mai's craft industry faces a number of challenges, many of them as a result of a lack of investment in innovation and digital technologies. Faced with increased competition – including those of cheaper, factory-made copies invading the market, changing customer preferences, tougher regulations in target markets and environmental sustainability, the sector realized that in order to continue to grow, refocusing and enhancing the specific contribution of cultural uniqueness and high-quality craft skills is required. To remain relevant in a globalized economy, products and services need to be better marketed, complying with the customers' demands for more differentiation, uniqueness, innovation and a higher added value. When its full potential is harnessed, culture gives a product this distinct identity, which turns a souvenir into a unique memory of a place. The Hand Made in Chiang Mai project supported high-quality crafts and craftspeople and also developed an online platform to showcase the products (British Council, 2014c).



Craft worker in Chiang Mai, Thailand

HOW TO MEASURE CULTURE'S CONTRIBUTION TO POVERTY REDUCTION

- Percentage of the contribution of creative and cultural activities to Gross Domestic Product
- Improved equity in economic outcomes through culture (distribution of income and wealth; poverty alleviation facilitated by creative economy development; economic initiatives to ensure equitable community access to cultural participation and enjoyment).
- Number of creative business start-ups.
- Number of new jobs in the cultural and creative industries.
- Percentage of persons employed in creative and cultural activities within the total population
- Enhanced sustainability of cultural tourism (Percentage of national and local governments which have integrated a specific 'cultural impact assessment' as a prerequisite of all tourism development plans; tourist expenditure on cultural events; ancillary expenditure directly attributable to cultural tourism; attitudinal data – tourists' interest in local culture; cultural interactions with local community, etc.)
- Percentage of national development plans that include culture

3.2 CULTURE AND EDUCATION

The section below presents a synthesis of the contributions received on this theme through the Post-2015 Dialogues on Culture and Development that took place at the global level (call for papers, e-discussions, thematic and final events) and at the national level in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia.

KEY MESSAGES

- **Engaging culture reaches those that are out of school and provides better-quality educational programmes**
- **When mainstreamed in education, culture builds confidence and encourages dialogue, better preparing young people for life in a multicultural society**
- **Cultural expressions are essential for the holistic development of young people, helping them to achieve better educational results**
- **Culture and cultural institutions are essential for informal and lifelong learning**

Culture can contribute greatly to addressing the main outstanding challenges of the education sector. Improved access to education, in particular universal primary education, has seen remarkable progress over the past decades, but more efforts are required to ensure access for those that are still out of school and improve the quality of education programmes. Culture enhances access to education, but also ensures more locally relevant curricula, textbooks and teaching methods. Incorporating culture into education further ensures that the education system is adapted to contemporary needs and prepares people for life in a globalized and multicultural society, through formal, non-formal and informal systems.



Children attending class in Haiti

■ ENGAGING CULTURE REACHES THOSE THAT ARE OUT OF SCHOOL AND PROVIDES BETTER-QUALITY EDUCATIONAL PROGRAMMES

Culturally adapted policies, curricula and textbooks play an important role in addressing unequal access to education and achieving universal education targets. In Morocco, for example, the consultations referred to rapid progress and massive public investment in education, resulting in much improved infrastructure across the country, but emphasized the challenge to enhance the quality of education and to ensure more equal access. Participants discussed the positive role that culture can play for achieving these goals, in particular with regard to the relevance of teaching methods and educational content. The country's Education Charter provides for 30% of the curriculum to address the local or regional dimension – through history, geography, literature or other targeted classes – an ambitious goal that is yet to be put into practice. In Ecuador also, the Dialogues emphasized the importance of implementing intercultural education policies at national and local levels to ensure more inclusive education.

Across the globe, teachers are faced with the challenges of instructing multicultural groups. Often approaching content from their own cultural or religious backgrounds, the availability of qualified teachers forms a major constraint to different forms of multicultural education. The Dialogues in Morocco raised the question of teaching methods and teacher qualifications. Given the country's strong regional identities, teacher capacities can be a major hindrance to implementing an education policy that aims at localized approaches based on more culturally adapted curricula and textbooks.

The adoption of innovative educational practices that involve the wider community can facilitate more diversity in education. The Dialogues mentioned, for example, the intervention of qualified community members, such as parents, elders, artists and storytellers, in education, so that certain topics can be taught in local languages, different religious perspectives can be considered or local cultural traditions can be transferred. A participant from Cameroon referred to a school paper that is being published in three local languages. The creation of the paper also involved inter-generational dialogue to help students with their local language skills and to collect relevant content. The project shows how local languages can be promoted and used as vehicles for learning about one's culture, while at the same time strengthening links between different generations in the community (Matje Mbondo, 2014).

Intangible cultural heritage provides examples of educational content and method. Knowledge, skills and competencies, especially concerning the natural and social environment, have always been systematized and transmitted to future generations. Even where formal education systems are in place, much of this knowledge and many traditional methods of transmission remain in active use. They cut across disciplines: from cosmology and physics to health and the sustainable use of natural resources, from resolving conflict and tensions to creating collective memory; from architecture to science.

A quality education for all should not alienate young generations from this rich resource, connected so strongly to their cultural identity.

'Cultural awareness and experience can transform an ordinary teacher into a resourceful and inspirational teacher'

Ranihat High School (India), 2014

MINORITY TEACHING ASSISTANTS CONTRIBUTE TO INTEGRATION OF THE ROMA MINORITY IN SERBIA

▪ Serbia has for a long time faced the challenges of better integrating its large Roma minority and increasing their access to the benefits of the country's development progress. The introduction of Roma Teaching Assistants has given kindergartens and schools the chance to provide additional support to these minority children in their own language and has allowed parents to become more involved in the education of their children. The Ministry of Education, together with OSCE, has recently completed the second phase of a pilot programme with approximately 180 Roma Teaching Assistants being placed in schools and preschools throughout Serbia. In addition, minorities in Serbia have the constitutional right to education in their mother tongue, from pre-school to university level. In 2011–2012, 203 elementary schools and 52 secondary schools offered classes in minority languages, mostly for Roma. A recent evaluation showed that these programmes had a tremendous impact on the educational achievements of Roma children and their chance of accessing higher education, better jobs and ultimately a more equal social status (National Consultations, Serbia, 2014).



Roma girls attend of additional classes in Serbia



Tibetan language teaching, Upper Mustang, Nepal

INVOLVING THE COMMUNITY FOR EDUCATION IN PALAU

▪ A mother tongue-based education project on the Pacific island of Palau provides a perfect example of how the community itself was involved in the development of the curriculum and learning materials, leading to more relevant education programmes. In response to the country's rich cultural diversity and strong cultural identity, the project aimed to develop more culturally aware education programmes, to better address its people's educational needs. The involvement of different stakeholders at different stages of the project led to the successful development of lesson plans that are culturally relevant to the Palau context and will benefit not only the current but also the future generations of the country. The project was successful because it contributed to the creation of school materials in the Palauan language, integrating elements from its diverse intangible heritage. The project also helped to create a stronger connection between the Palauan culture and language through education, developing the talents of young people (Ministry of Education of Palau/UNESCO Apia, 2014).

Providing access to multilingual education and education in the mother tongue are crucial to ensure inclusive education for all. In many communities, mother tongue-based education has been highlighted as a key requirement for enhancing access to education as well as improving learning opportunities. The Dialogues assembled a great number of case studies introducing mother tongue-based education in different regions of

the world and reported on the benefits for students and communities. The National Consultations in Morocco discussed a nationwide survey, which concluded that over 64% of people believe their local language is not sufficiently used in education. Often programmes in the mother tongue contribute to improved access and quality of education, but also to safeguarding heritage, traditions and languages.

■ **WHEN MAINSTREAMED IN EDUCATION, CULTURE BUILDS CONFIDENCE AND ENCOURAGES DIALOGUE, BETTER PREPARING YOUNG PEOPLE FOR LIFE IN A MULTICULTURAL SOCIETY**

To fully address today's global challenges, educational strategies should aim to develop cultural literacy and equip young people with the skills to live in a multicultural society, in both economic and social terms. As an integral component of civic life, education should foster respect for cultural differences, raise awareness of the importance of eliminating stereotypes, especially in the media, and promote a spirit of tolerance and peace.

When an educational policy is to contribute to peaceful and sustainable societies, the cultural

context in which it will eventually function needs to be considered. In societies characterized by ethnic, linguistic and religious diversity, multicultural and interfaith approaches to education are fundamental. In Bosnia and Herzegovina, for example, the National Consultations cited intercultural and inclusive education as a main priority for the education system, which is currently articulated around separate, mono-ethnic schools with multiple curricula. Participants agreed that only if the education system takes into account the cultural realities of the country, would it equip young people with the skills required to thrive in their society. Therefore, the consultations concluded that the country needs programmes and initiatives that fully integrate cultural diversity into the curricula to promote intercultural understanding (see also Part 3.6, Culture, inclusion and reconciliation).

LOCALLY ROOTED EDUCATION PROGRAMMES CONTRIBUTING TO SUSTAINABLE DEVELOPMENT IN HAWAII

■ A case study from Hawaii talks about an educational programme to acknowledge and overcome many of the environmental and cultural issues faced by the island's community. The curriculum was founded in local traditions and the local language. It was developed because a lack of tolerance was negatively affecting education and development opportunities, and because sustainable development is only possible if based on understanding between cultures. 'Lāna'i culture, beliefs and practices mirrored the strengths and weaknesses of the natural environment. Residents learned to live within the wealth and limitations of their surroundings ... Because of the rapid and drastic changes to Lāna'i's population and environment over the last 150 years, there is a meaningful need for Lāna'i's current residents to fully understand their history and the challenges they are faced with in regard to sustainability and protecting and restoring biocultural sites.' The summer programme equipped young people with the technical skills required for a number of professions, while at the same time making them more aware of environmental and cultural issues in their community (Lāna'i Culture & Heritage Center/IUCN, 2014a).



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Hawaii

CONTEMPORARY CULTURAL MEDIA FOR TEACHING DIVIDED HISTORIES IN NORTHERN IRELAND

▪ The Teaching Divided Histories project aims to transfer knowledge and expertise between Northern Ireland and other conflict-affected societies on how the delivery of education and learning can be developed to promote shared societies. Harnessing the potential of moving image and digital media, the project brings together post-primary teachers to develop and pilot innovative educational programmes using modern cultural media: film, digital imagery, animation, comic books and webcasting. This way, the project envisages enabling young people to explore common experiences of conflict and peace-building. Teachers and educators are trained in a range of creative and critical-thinking skills to use moving image and digital technologies within the classroom to empower young people to engage practically with issues of conflict and division. By drawing on best practice in the international field of conflict education through the networks of the British Council, the project is giving teachers the confidence, skills and specific resources and support to explore contentious history and identity in the classroom. Based on the positive experience developed in Northern Ireland, the project has been expanded to other conflict-affected areas, aiming to use cultural media and creativity to include peace-building into the education system. *Teaching Divided Histories* is now working with teachers in India, Lebanon, Sierra Leone and South Africa, establishing partnerships with schools and encouraging the digital sharing of creative responses to conflict education (British Council, 2014a).

'Contrary to other subjects ... if you work through the arts, you develop critical thinking, attitudes, you develop sensibility and work on a completely different level.'

National Consultations, Serbia, 2014

CULTURAL EXPRESSIONS ARE ESSENTIAL FOR THE HOLISTIC DEVELOPMENT OF YOUNG PEOPLE, HELPING THEM TO ACHIEVE BETTER EDUCATIONAL RESULTS

A quality education system targets the child's full potential, which requires culture and creativity. Art, music, dance and drama, just like sports, are essential for the all-round development of a child. An education system that pays attention to creativity and self-expression is thus much more likely to educate and prepare young people for the challenges of the very demanding current economic reality. The National Consultations in Ecuador highlighted that it is crucial to ensure the creation and promotion of spaces for the development of young people's creativity and that it is therefore important to ensure that arts education is available and that creativity and other culture-related themes are integrated in the education system.

Cultural expressions can break barriers in terms of access to education, and thus contribute to greater social inclusion. The Dialogues provided examples of how cultural expressions lead to greater inclusion within school settings. Creative expressions can open up dialogue between students and their families, and creative projects allow for more participation of family members and the wider community in schools – for example by visiting school plays, exhibitions, etc. Arts and creativity have repeatedly been called upon to involve parents more actively in education and to communicate with them about the skills of their child. This has been particularly relevant for advancing girls' education. Studies in Morocco emphasized the importance of developing the artistic and creative spirit of young people for their personal development and inclusion within their community.

'I need to go to school. Song and dance teaches us school is our right and our way forward.'

Noondoye Sung, 12-year-old student (Tanzania)



ENHANCING GIRLS' ACCESS TO EDUCATION THROUGH MUSIC AND DANCE IN TANZANIA

A project with Maasai communities in Tanzania's Ngorongoro Conservation Area aimed to increase enrolment, retention and performance of girls in primary school. The project used cultural expressions and traditional forms of communication – song, dance and drama – to raise awareness of girls' education and promote attitudinal changes across communities. It had a powerful effect at Village Government meetings, Village Council meetings, School Committee meetings, School Graduation Ceremonies and School Parents Days – and as a result there is significantly more interest in supporting girls to go to school, stay in school and perform better in school. The project offers a good example of how education strategies that are most responsive to local cultures, contexts and needs are the most likely to effectively foster more cohesive societies. The lessons from this case study call for the integration of cultural expressions as a tool to stimulate dialogue within participatory governance involving parents, school committees and village governments (Pastoral Women's Council, 2014).

Cultural values determine the way people live and act, and are therefore at the core of education for sustainable development. The United Nations Decade of Education for Sustainable Development (2005–2014) has proven that integrating cultural diversity and intercultural dialogue in education systems enables talent development, and encourages critical and creative thinking. They also have an impact on values and behavioural patterns. When mainstreamed within educational strategies, cultural initiatives that recognize diversity within a human rights-based approach play an important role in building confidence and mutual understanding among multicultural communities.

The National Consultations in Ecuador concluded that the way people learn and transmit knowledge varies according to their backgrounds and cultural environments, and that these contexts should be taken into account. Education strategies that are most responsive to local cultures are the most likely to be effective and significantly improve the quality of education.

Cultural-awareness offers manifold ways to enhance the offer of alternative education models, in particular for children and communities that have difficulties in accessing formal education systems. The National Consultations in Morocco discussed how a system of informal education was developed, particularly in rural or remote areas where formal education structures should be reconciled with the daily efforts of families to sustain their lifestyles and where poverty often prevents children from going to school. This is for example the case for nomadic communities, where children are not able to attend regular schools throughout the year because of their families' lifestyle. In these particular cases, innovative learning mechanisms that are specifically adapted to a particular community should be considered. These could include, for example, intergenerational transmission of knowledge, which according to the participants has been deprecated over the years.

EDUCATION FOR SUSTAINABLE DEVELOPMENT IN VANUATU

■ In Vanuatu, traditional systems of land and sea tenure and the knowledge and practices that sustain these social institutions have been recognized as central to the country's strategies for environmental conservation. While traditional knowledge has come to play a central role in the environment sector, recognition in the education system has lagged behind. Children in Vanuatu continued to attend schools where they learn from books written in distant countries and foreign languages. Implicitly, they learned that the knowledge of their parents and grandparents was something of the past, and was irrelevant to their future. Yet when their school years are over, the majority would return to their villages with little prospect of a job and without much of the invaluable knowledge needed to live in such an environment. This is why a pilot project was launched to assist Vanuatu in redesigning science curricula to incorporate key indigenous knowledge for better preparing the young people of the archipelago for life on the islands. By presenting indigenous and scientific knowledge systems side-by-side, it is hoped that the youth of Vanuatu will regain pride in their indigenous cultural heritage, creating the space for them to grasp the complexity and sophistication of their own traditional understanding of the environment, as well as empowering them to make their own choices for a sustainable future using both local and scientific knowledge as they see fit. At the same time, by having a better understanding of how their local environment functions, the new educational approach also allows them to develop more relevant skills (UNESCO LINKS, 2014).

■ CULTURE AND CULTURAL INSTITUTIONS ARE ESSENTIAL FOR INFORMAL AND LIFELONG LEARNING



Mobile libraries for IDP camps in Port-au-Prince (Haiti)

Across the globe, libraries, archives, museums, cultural centres and similar institutions provide informal and lifelong learning opportunities. The Dialogues concluded, for example, that 'libraries provide a safe place for everyone to further him- or herself, get adequate help and expand their education,' but also that the museum sector plays an increasingly important role in education. In the United States, museums spend over US\$2 billion a year on educational activities, 75% of which aim at the under-12 age group (CFM, 2014). Museums create educational programmes ranging from sciences, geography and economics to art, history and social studies that are often tailored to the needs of the local curriculum. With educational approaches struggling to adapt to rapid globalization, multiculturalism and technological progress, the role of cultural institutions as an integral part of a more innovative education system becomes ever more essential.

Museum collections offer invaluable and original resources for learning. Collections ranging from the space shuttle and dinosaur skeletons to 17th-century paintings and ancient Asian textiles, in combination with the expertise that has been used to study and present these collections, can play an important role in all aspects of the curriculum. However, if museums are to contribute their full potential to lifelong

learning, they should make learning a core priority and do this in a way that reaches out and has an impact for everyone, including children and young people living in poverty, and those who have been excluded from school or otherwise marginalized (Bellamy and Oppenheim, 2009). Museums have long been seen as places for the privileged, and for developed countries. Innovative approaches to museums, which move away from a traditional focus on art and history and use interactive presentation methods, have not only made these institutions more relevant for education, but also adapted them to the needs of developing countries, in particular to reach vulnerable groups. Mobile

museums allow remote communities to be reached and ensure that museum collections are accessible beyond capital cities. Interactive museums and the use of ICTs allow for more participatory models and greater inclusion by opening access to an illiterate public or in multiple languages, and for presenting non-tangible heritage.

Archives and libraries provide access to primary sources for educators, students and the public and thereby foster critical thinking skills. Having access to primary sources of historic information is a crucial aspect of education because it gives students a connection with the past, bridging the gap between a seemingly distant historical event and the present. By using archival records in education students learn to read critically, recognize historiographical bias and interpret evidence. Primary sources present students with the materials from which to shape their own informed opinions (Şentürk, 2013). This way, culture can contribute to enhanced critical thinking and equip young people with the skills and knowledge to approach history in a balanced manner. This is particularly important in conflict and post-conflict situations where different historical narratives prevail that can form a barrier to lasting peace (see also the case study on teaching divided histories above, and in Part 3.6, Culture, inclusion and reconciliation).

LIBRARIES CONTRIBUTE TO POST-TSUNAMI RECOVERY IN SRI LANKA

■ The tsunami, which hit the coastal regions around the Indian Ocean in December 2004, killed some 150,000 people and forced the displacement of over a million individuals. Libraries were equally affected by this tragedy. Enabling readers to return to their libraries can help them, both psychologically and practically, to cope with uncertainty and get back to normality. This is even more so for displaced communities. With this as a primary motivation, a project was developed to help build a sustainable future for children and communities affected by the tsunami through the reconstruction of the Andaragasyaya School Library. The project initially focused on basic infrastructural renovations. Later on, the collection was developed with colourful reading materials, which included children's literature, dictionaries, atlases and other informative material. Librarians were trained and after the

infrastructural renovations were completed, art, music and storytelling sessions were conducted. This marked the first step of the operational phase of the project during which the library really started functioning as an educational institution, particularly focusing on helping young people overcome the trauma of the recent disaster that affected their community. The project, in particular through its cultural activities, also contributed to raising awareness on the importance of education and brought more children to school. As the principal of the school said: 'As a result of the various workshops conducted for students, parents also began to show a keen interest on their children's education. Those activities were a novel experience for all of us. We never had these programmes at school previously. When there were activities at school, parents would come to school and stand behind the classroom walls to watch their children's activities and creations. They couldn't imagine the talents of their children' (IFLA, 2014j).

HOW TO MEASURE CULTURE'S CONTRIBUTION TO EDUCATION

- **Percentage of children with access to education in their mother tongue.**
- **Number of national curricula and textbooks building on traditional knowledge and including cultural diversity and other local elements.**
- **Number of policies adopted to strengthen arts and cultural education.**
- **Percentage of curricular hours dedicated to culture in relation to the total number of curricular hours.**
- **Percentage of technical and vocational education and training (TVET) and tertiary education systems in the field of culture.**
- **Number of children studying arts/cultural subjects in school.**
- **Percentage of instructional hours dedicated to arts education in relation to the total number of instructional hours.**
- **Percentage of countries where arts education is a fundamental component of education policies.**
- **Percentage of budget of cultural institutions spent on educational activities.**

3.3 CULTURE, GENDER EQUALITY AND WOMEN'S EMPOWERMENT

The section below presents a synthesis of the contributions received on this theme through the Post-2015 Dialogues on Culture and Development that took place at the global level (call for papers, e-discussions, thematic and final events) and at the national level in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia.

KEY MESSAGES

- **Considering the cultural context and fostering cultural participation helps to advance gender equality and women's empowerment**
- **By offering economic opportunities, culture helps to address a key challenge for achieving gender equality and women's empowerment**
- **Culture increases resilience, reduces vulnerabilities and addresses gender-based violence**

Culture, in its capacity as both driver and enabler of sustainable development, can greatly contribute to furthering women's empowerment and achieving gender equality. The most vulnerable sectors of the population, especially women and girls, experience the widest inequalities and often the fewest opportunities. Achieving gender equality and promoting sexual and reproductive health (SRH) and reproductive rights (RR) are central to ending extreme poverty and ensuring inclusive and equitable development. Discriminatory attitudes manifest in many forms, and the costs of these are immense and are borne by their entire communities, yet the opposite is also true: everybody in the wider community benefits from the achievement of gender equality, men and boys included.



Craft workers in Sapa, Vietnam

■ **CONSIDERING THE CULTURAL CONTEXT AND FOSTERING CULTURAL PARTICIPATION HELPS TO ADVANCE GENDER EQUALITY AND WOMEN'S EMPOWERMENT**

Because cultures are critical enablers and drivers of social change, they should be at the core of efforts to achieve gender equality and the fight against all forms of discrimination. This way, culture contributes, directly or indirectly, to the empowerment of women and the achievement of gender equality. The media, films and music also play a vital role in enabling and driving gender equality, through their use of language and depiction of gender relations and dynamics.

Culture and gender have to be considered jointly because culture is a part of gendered dynamics and gender is a part of the socio-cultural experience.

In order for greater gender equality to be achieved, all stakeholders must address and work within a given socio-cultural context, which determines the experience of gender-related vulnerabilities (Eckhoff, e-discussion, 2014). Hence the importance of involving, for example, opinion leaders, religious and community leaders, and using various forms of cultural expression – music, dance, theatre, arts, etc.

The added value of integrating knowledge of cultural dynamics and sensitivity enables an appreciation of the ways in which people function in their social contexts. As such, culturally sensitive approaches to gender equality can improve social inclusion and the provision of basic services. These approaches

cannot actually ensure access to basic services, but they can guarantee that the multi-level vulnerabilities experienced by women and girls are recognized and addressed. For example, when considering appropriate intervention modalities for increasing access to and use of contraception within a rights-based framework, the socio-cultural barriers that women may face are to be considered and addressed appropriately. Cultural approaches to gender equality have proven to lead to more successful awareness campaigns and enable behaviour change without this being a factor of tension. Similarly, cultural initiatives that engage men and boys for the objective of women's empowerment are particularly effective (Eckhoff, e-discussion, 2014). The added value of integrating knowledge of cultural dynamics enables an appreciation of the ways in which people function in their social contexts.

Equal access and participation in cultural life for men and women is essential to building equitable societies.

As active citizens participating in cultural life, women play a key role in fostering community development and social inclusion. As such, women continue to make important contributions to combating gender-based violence (GBV) through cultural activities as well as through pioneering culturally appropriate interventions in all development areas. The Dialogues recommended that targeted policies should be developed to further enable women's participation in cultural life. This can, for example, be done by ensuring that development strategies increasingly integrate a cultural dimension to challenge and transform gender norms that slow progress towards gender equality.

'It is time for a paradigm shift: from viewing culture as an obstacle to women's rights to one ensuring women's equal enjoyment of cultural rights'

Farida Shaheed, UN Special Rapporteur in the field of Cultural Rights (UNESCO, 2014)

ECUADOR'S PUBLIC POLICY INCORPORATES CULTURAL DIVERSITY WITH GENDER EQUALITY

Established under the Constitution in February 2007, Ecuador's Heritage Ministry is responsible for coordinating policies and activities conducted by institutions such as the Ministry of Culture, the Ministry of Sport, the Ministry of the Environment, the Department of Peoples and Civic Participation and the National Cultural Heritage Institute. Owing to the Heritage Ministry, the public sector is adapting structurally to a new form of institutional management that incorporates ethnic and cultural diversity with gender equality. This is the context in which the gender and intercultural policy was formulated in order to halt the racism, ethnic and gender exclusion and social inequality that deprive minorities of opportunities (including indigenous peoples, Afro-Ecuadorians and peasants). A large number of government entities participated in the formulation of this public policy, a trailblazer in Latin America that also takes into

account the demands set out in the agenda of Ecuador's indigenous women's associations. Drawing on a wide variety of bibliographical documents on the stark inequalities that mainly affect indigenous and Afro-Ecuadorian women, and the women working in small farms and pursuant to the 2009–2013 National Plan for a Good Life, which calls for the construction of a pluralist, inclusive, fair, cooperative society, the implementation of the sectoral gender and intercultural policy was analysed, debated and agreed upon by the national authorities. The key achievements of the policy were the integration of gender and interculturality, as well as the acknowledgement of the need for commitment to improving the living conditions of people belonging to the country's most disadvantaged ethnic groups. Programmes and activities devised under this policy will be required to address these interlinked considerations and to prioritize Ecuador's minority and marginalized population groups (MDG-F Ecuador, 2013).



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Plurinational State of Bolivia

CULTURAL APPROACHES TO FAMILY PLANNING IN LAOS ■

In Laos, culturally sensitive, participatory approaches to providing family planning services help to empower women and realize equitable family relations between men and women. In a country of forty-nine diverse cultural and ethnic groups, where most families live in rural and remote mountainous regions, one-third of Lao married women want to avoid pregnancy but have no access to modern methods of contraception. There was an urgent need for community-based service delivery with culturally appropriate family-planning programming. A participatory approach allowed for the training of low-skilled villagers to become community-based family-planning workers. Crucially, these distributors are members of local communities, conversant in local cultural dynamics and

native speakers of the various ethnic minority languages, with respect for local culture, values, beliefs and practices. They often walk for hours between villages to meet with adolescents, youth and couples to discuss their needs and wishes for contraception and for family sizes in the course of home visits, in individual and group sessions, with follow-up visits. The culturally sensitive provision of modern contraception and family-planning services enhances the empowerment of more women and brings benefits to more families. One woman expresses relief that she is not so tired caring for more infants, and can focus on her five children. The culturally appropriate basis also allows for the sustainability of family-planning programmes, and longer-term women's empowerment and equitable gender relations (UNFPA Laos, 2012).



© UNFPA Laos

In Laos, a community-based, culturally sensitive distribution of family planning services

RECOGNITION OF WOMEN'S ROLES IN THE MANAGEMENT AND CONSERVATION OF HERITAGE IN UGANDA

As the burial site of the previous four Kabakas (kings) of the Buganda kingdom, the Kasubi Tombs are a renowned spiritual centre for the Baganda people, recognized as a World Heritage property. Rituals related are frequently carried out at the tombs, which are visited by numerous medicine men and women who consult the Kabaka's spirits for blessings in their trade. As the traditional custodians and guardians of this site, women have been recognized for their vital role in the spiritual significance, conservation and management of the site. The Kasubi Tombs are under the overall guardianship of the Nalinya, the titular sister of the king of the Baganda people and the spiritual guardian of the site. The management of the heritage site has remained under the responsibility of the Buganda kingdom, the Kabaka's widows, the guards and the thatchers. The women are responsible for the transmission of stories and spiritual values of the tombs by practising the rituals and ensuring

that traditions are respected. Most of the year, women live within their communities, but from time to time they assume their roles on-site as the Kabaka widows. The women are appointed to these special spiritual and management roles, which are considered of important social and cultural value, but they receive no financial remuneration for the task. At the same time, taking up this responsibility means that they need to live close by the site and generate a very limited income from agricultural or craft activities. Planned projects for the site's management fully recognize the important role of these women in the safeguarding of the heritage of the Kasubi tombs, both tangible and intangible, and therefore envisage enhancing their livelihood opportunities and living conditions on the site. By doing so, the women could maintain their special social status provided by their roles as guardians of the tombs, while also being able to develop livelihood opportunities. This in turn should enable future generations of girls to take up the traditional roles (UNESCO, 2014).



Kasubi Tombs, Uganda

As hubs for informal and lifelong learning, cultural institutions play an important role in addressing gender dynamics. In 2011, Viet Nam conducted a gender analysis of museums, including exhibition content, staff and personnel policies and visitors (UNESCO, 2014). The analysis of exhibition content revealed dichotomous representations of men and women. Women were commonly depicted as war victims, in traditional contexts, wearing traditional clothing and involved in agricultural activities, as well as mothers in the household and rural areas. Men, on the other hand, were predominantly featured in urban spaces, wearing modern clothing as active contributors to modern society, and as the heroic soldier. This tendency to underrepresent and sometimes exclude women from heritage interpretation counters pluralism in historical narratives, and undermines women's contribution to, and recognition in history and heritage. This is why it is essential for institutions such as museums, cultural centres, cinemas and theatres, which all reach large sections of the community, to present a more balanced approach to gender. Exactly because of their role in informal learning, appropriate content offered through such institutions can greatly contribute to addressing unequal gender dynamics and advancing women's empowerment.

The equal right of women and men to culture and to take part in heritage allows them to have a voice and gives a choice as to which forms of heritage hold significance for the community and why. The extent to which individuals and communities can make decisions about their heritage, its safeguarding and management is often marked along gender lines. This includes an individual's right to choose his or her heritage. Ensuring women's participation and decision-making in heritage through a multistakeholder and contextual approach has shown beneficial results for gender-responsive action. The gaps between women and men with regard to choices and voices in heritage affect the role of heritage within the community, as well as its management and representation. In the report *Gender Equality, Heritage and Creativity*, Farida Shaheed, UN Special Rapporteur in the field of Cultural Rights, says: 'Cultural rights must be understood as also relating to who in the community holds the power to define its collective identity ... There can be multiple views within a community as to the elements that constitute the essentials of one's culture. It is imperative to ensure

that all voices within a community, representing the interests, desires and perspectives of diverse groups, are heard without discrimination' (UNESCO, 2014).

■ BY OFFERING ECONOMIC OPPORTUNITIES, CULTURE HELPS TO ADDRESS A KEY CHALLENGE FOR ACHIEVING GENDER EQUALITY AND WOMEN'S EMPOWERMENT

While the gap in economic empowerment between men and women remains very high in developed as in developing countries, in urban as in rural settings, culture offers many income-generating opportunities to women. This leads to greater independence, with important effects on gender relations in households and communities. According to UN Women (2014), only four out of ten workers globally are women, and they are greatly affected by income inequality, receiving a global average of wages between 70% and 90% of men's. Ethnicity and gender interact to create especially large pay gaps for minority women. In the United States, during the first quarter of 2012, Hispanic women earned on average 90% of the wages of Hispanic men, but only 60% of the wages of white men. Yet, in 2010, women made up 43% of the agricultural labour force in developing countries. As of 2011, 50.5% of the world's working women were in vulnerable employment, and contributors note that their vulnerabilities and marginalization are exacerbated when faced with crop failure or environmental disasters. Building on positive examples from the culture sector and from culturally sensitive approaches, the Dialogues concluded that the financial and economic empowerment of women is a huge asset in building dynamic and resilient societies (Heritage Foundation of Pakistan, 2014b).

Increased linkages between cultural activities and practices and the economy offer women improved employment and entrepreneurial opportunities, which empowers them and helps to enhance their living conditions. Economic empowerment, which is often offered through culture, enables women to improve their homes, manage the household budget, ward off the pressures of early marriage, delay pregnancy, strengthen their autonomy, and invest in health and education — their own and that of their children.

WOMEN'S CRAFT ASSOCIATION IN CHINA PROVIDES ECONOMIC OPPORTUNITIES TO MINORITY WOMEN AND GIRLS ■

The largely female-dominated arts and crafts sector in China is rapidly expanding, boosted by mass tourism development that facilitates the invasion of the market with cheaply produced replicas. At the same time, the sector is generally not organized in associations, leaving craftworkers without the support to enhance their business development skills and reducing their potential for income generation. A project aimed to address some of these issues was implemented to carry out training and raise the profile of skilled crafts production. In cooperation with national actors, craftworkers were empowered through exposure to national exhibitions, participation in trade fairs and coverage in international fashion magazines. In addition, participants' outreach possibilities were strengthened through the creation of associations and small and medium-sized enterprises (SMEs). The success of the initiative can be illustrated by the story of Ms Yang A'ni, an entrepreneur of the Miao ethnic minority. She began selling embroidery in 2005 and formally established her small business in 2008. She applied her newly learned skills to improve her local business and to help other women from her region. With the support of the project, she founded an Embroidery Association consisting of 103 women from small villages in her area. Ms A'ni's associates benefited from her business and marketing skills and, as a group, they had a stronger position to access markets and take on larger orders while maintaining the high quality of handcrafted embroidery, which was one of the best ways to compete with the invasion of factory-made products. Products from the association were showcased at the 2010 Shanghai Expo and around twenty women, who are members of the association, produced costumes for the 2010 Miao New Year (MDG-F China, 2013).

Economic opportunities provided through the culture sector allow women to also advance in other areas, such as education. The Dialogues in Morocco highlighted the remarkable progress made in achieving gender equality and women's empowerment. From 89% attendance in primary education to 90% attending higher education, girls' education is scoring very well. At the same time, however, the effective role of women in the workplace remains insufficient and further increasing interest in education is hampered by low economic opportunities. With only a quarter of the assets, and a participation rate three times lower than that of men, women are still very much underrepresented in the economic sphere. Also, in Bosnia and Herzegovina, participants discussed that traditional gender roles remain evident in today's society and adversely affect women. However, all Dialogues provided successful examples on how the cultural and creative industries sector has provided opportunities for girls to further their academic and professional careers. Participants referred to a number of economic initiatives, in particular the creation of cooperatives that were particularly successful in empowering women and enhancing their economic and social status.

'As a result of the consistent income generated from the weaving, the weavers and their families have been able to make improvements to their houses, buy livestock, pay school fees and buy [school] uniforms, and even send their children to university.'

Women in Business Development Incorporation/UNESCO Apia, 2014

**WOMEN'S EMPOWERMENT THROUGH CRAFTS
IN SAMOA** ■ Women in Business Development

Incorporation in Samoa started working with weavers in 1997 to revive the tradition of weaving fine mats, the ie sae. At first, the success of the project led to the realization that providing opportunities for women to earn an income can change the roles within their families, which might halt their economic activity. Therefore, the project sought solutions to link increased economic opportunities with the local cultural context, aiming to advance women's economic empowerment. One solution was to allow for flexible working hours during the weaving period to permit weavers to also have time

for their families. Furthermore, the organization started to include the husbands of weavers in the training programme to raise their awareness of the importance of the fine mats and the need to plant and maintain the pandanus tree, which is a traditional men's task. This way, the men got more involved in the craft as an income-generating activity, while at the same time increasing their comprehension of the changes it brought within the household. The weaving livelihood became a family business. The whole community benefited, as women's earnings were invested in their family and households. (Women in Business Development Incorporation/ UNESCO Apia, 2014).



Craft workers making fine mats in Samoa

© UNESCO/A. Takahashi

ARGAN OIL PRODUCTION AND WEAVING PROJECTS IN MOROCCO ENHANCE THE SOCIAL STATUS OF RURAL WOMEN

▪ In Morocco, skills relating to the production of argan oil has enabled the women of Essaouira and Agadir region, including those organized under cooperatives, to financially contribute to the support of the family unit thanks to the income they earn. The president of a women's cooperative for traditional weaving in the rural town of Tighmert, in the south of Morocco, provided another example of a project that won the 2014 prize for the best national cooperative. The president expressed that the key to the success of his project was to create a cooperative using traditional culture and skills in a rural environment that lacks livelihood opportunities, and at the same time sees a large number of well-educated girls returning to the area after having pursued higher education (National Consultations, Morocco, 2014).



Traditional weaving in Morocco

In the cultural and creative sector, business models designed in consideration of the social, cultural and gender contexts are particularly effective in providing women with great opportunities to increase their capabilities in employment and entrepreneurship. Contributors have noted that some development initiatives, such as marketplaces or craft centres, include payment schemes developed to assure craftswomen a regular salary during more extended production periods, which is also in consideration of their family and household responsibilities. In some cases, these centres include the training of women as trainers, recognizing their roles in perpetuating community traditions and innovation, and include a range of empowerment projects and classes for women on financial literacy, quality control, and other topics. Furthermore, craftswomen are not only served by these centres, but also hold them accountable to their needs, as a community of culture and crafts producers.

WOMEN'S EMPOWERMENT THROUGH CRAFTS IN ZIMBABWE

▪ The Binga Craft Centre was created in Zimbabwe's Binga region. The Tonga are a minority group in the region, whose women are known for their unique basket crafting skills and the men for their woodcraft skills. The intricate patterns of the baskets are inspired by the spirituality of the people and their natural surroundings. Prior to the project, the Tonga women faced a number of major challenges, including lack of direct access to local markets. This is why the Binga Craft Centre serves as a marketing centre for women weavers, even for those living in remote areas. Having a central sale and distribution place freed women from the task of marketing and selling their own baskets. The project allowed women to be agents of their development and to become more independent (Hadebe, 2014).

■ CULTURE INCREASES RESILIENCE, REDUCES VULNERABILITIES AND ADDRESSES GENDER-BASED VIOLENCE

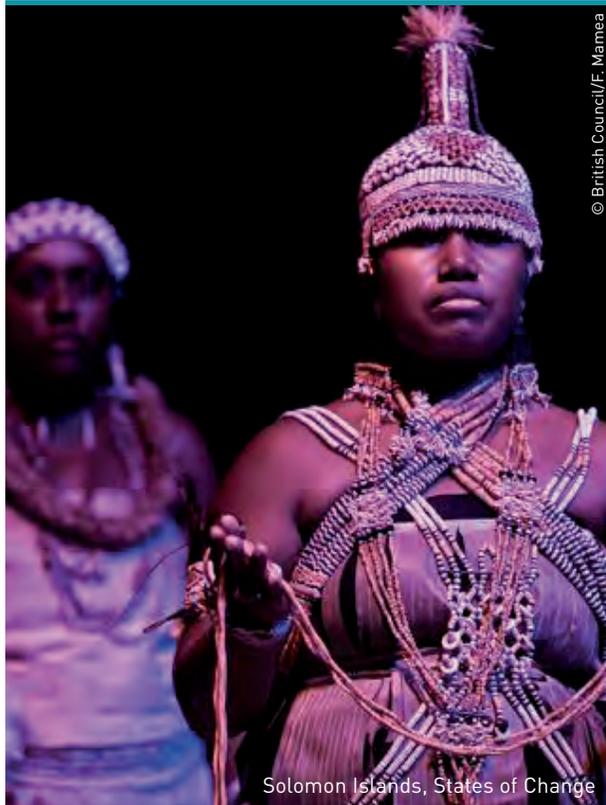
Culture, including cultural expressions, is among the main vehicles for addressing and preventing gender-based violence (GBV) and as an accessible way of seeking relief from traumatizing experiences. Particularly in the context of emergencies, conflict and disasters, the vulnerabilities and marginalization of women and girls are exacerbated. According to a 2013 global review, GBV is affecting up to 35% of women worldwide, with some national studies showing figures as high as 70%. In many areas suffering from violent conflict, GBV and rape have been much-used tactics. Conservative estimates suggest that 20,000 to 50,000 women were raped during the 1992–1995 war in Bosnia and Herzegovina, while approximately 250,000 to 500,000 women and girls were targeted in the 1994 Rwandan genocide (UN Women, n.d.). The Dialogues have shown that culture offers particularly relevant and effective approaches to increase resilience and address and prevent GBV, and to help women, girls and their communities overcome the trauma.

Women’s participation in culture and culturally sensitive approaches enhance gender equitable relations, reduce vulnerabilities and effectively counter GBV. Development initiatives that target and enhance women’s participation in culture increase their resilience, as well as that of their households and communities. Contributors have noted, for example, that men recognize and support women’s cultural and creative activities and the income they generate, which in turn results in a reorganization of the household division of labour to accommodate the women’s productive work. Their wives’ achievements also encourage men to participate in complementary crafts activities or in other productive activities. Women’s prestige and respect in their communities have increased as a result, with reports of related reduction in incidences of GBV.

Cultural expressions serve important social needs both for individuals and the wider community. Cultural expressions may be used by women and girls to express themselves in ways they cannot do otherwise, or these expressions can provide them a certain social status. This is particularly important in contexts in which women are denied a public voice or otherwise discriminated against. In these situations culture and traditional cultural forms are often the only accepted vehicles for expression, which thereby offer opportunities to gradually engage cultural norms to change behaviours and advance gender equality (UNESCO Etxea, e-discussion, 2014).

Cultural sensitivity can reveal gender dynamics and other inequalities that are embedded within cultural life itself, which can then be mobilized to sensitize and engage communities for full participation and social change. Cultural life includes activities such as song and dance, theatre, visual arts, heritage and poetry. Contributors noted that these activities help to sensitize local audiences to GBV and harmful practices and to other forms of discrimination. In addition, participation in cultural life and activities teaches women and girls valuable skills, increasing their participation in civil society and peacemaking. This allows for communities to engage in broader dialogue about the issues raised, with positive outcomes such as increased community awareness of prevalent GBV.

Culture also offers appropriate and innovative ways to engage men and boys for gender equality and women’s empowerment. Contributors have noted that the engagement of all cultural gatekeepers and their cultural values, including religion, faith and beliefs, must be engaged in an open and participatory dialogue to identify the most appropriate, culturally sensitive and gender-transformative approaches. This leads to initiatives with enhanced and intergenerational community ownership, which effectively target youth in particular. The training of religious and community leaders for the reinterpretation of religious texts and for awareness-raising among future husbands and fathers – young men and boys – and their parents is a noted strategy to combat violence in Armenia (Armenia Round Table Foundation, 2014).



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Solomon Islands, States of Change

THEATRE TO RAISE AWARENESS AND REDUCE VIOLENCE AGAINST WOMEN IN THE SOLOMON ISLANDS

Studies indicate that the prevalence of violence against women in the Solomon Islands is high. According to the Solomon Islands Government, 64% of women between 15 and 49 years old reported some form of physical and/or sexual violence by an intimate partner. It has traditionally been very difficult for women affected by domestic violence to speak up. The Stages of Change project uses cultural expressions to make it easier for women to communicate their experiences. The project is the first of its kind in the Solomon Islands, using community theatre as a vehicle for reducing violence against women and increasing women's participation in civil society and peacemaking. The aim of the theatre project is to provide women with training in performance techniques and to create a platform for creative expression that empowers communities and raises awareness with the ultimate aim of reducing violence against women. The project includes theatre workshops, radio scriptwriting programmes and a celebration of female leadership. Using a mix of contemporary and traditional theatre, storytelling and creative writing, the costume and dance performances remind the audience of the power and importance of women in society (British Council, 2014e).

EMPOWERMENT THROUGH STORIES IN EGYPT, AFGHANISTAN, AND IRAN

Storytelling in many Arab countries has provided women with a public voice otherwise denied to them. An interesting take on this is the work of the Women and Memory Forum in Egypt. The forum produces and disseminates gender-sensitive fairy tales, which seek to challenge prevalent representations of women and empower women through positive and active role models presented in stories and fairy tales. In Afghanistan, landays (a form of oral poetry of Pushtun women) is an example of a traditional cultural performance that provides its mostly illiterate female practitioners with a much-needed outlet for expression, as well as other social benefits. In Iran, a form of storytelling in verse or prose, accompanied by special gestures and movements, called Naqqali, is a particularly important form of expression in contemporary society. This traditionally female performance has gained great importance in modern Iran as female singers or dancers cannot normally perform publicly. Naqqali gives women, who are frequently unable to enter into the public sphere, a social status as bearers of Persian literature and culture (UNESCO, 2014).



© F. Habibzad

Fateme Habibzad (Gord Afarid) and Morshed Torabi in Torabi's house during a training session

HOW TO MEASURE CULTURE'S CONTRIBUTION TO GENDER EQUALITY AND WOMEN'S EMPOWERMENT

- Percentage of girls and women with access to cultural activities.
- Number of women and girls participating in art and cultural activities.
- Percentage of women gaining income from cultural and creative employment.
- Percentage of heritage sites, exhibitions or other cultural and educational events that feature a positive, active and prominent portrayal of the role of women in society.
- Number of initiatives promoting women and girls' access to information, media, internet and social media.
- Number of countries collecting and disseminating gender-disaggregated data on the cultural sector.
- Number of countries ensuring equal access to cultural life through full implementation of internationally agreed human rights instruments and introduction of capacity-building activities to broaden the creative horizons of women and girls.
- Number of countries developing and applying gender-responsive cultural policies and strategies.

3.4 CULTURE, SUSTAINABLE CITIES AND URBANIZATION

The section below presents a synthesis of the contributions received on this theme through the Post-2015 Dialogues on Culture and Development that took place at the global level (call for papers, e-discussions, thematic and final events) and at the national level in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia.

KEY MESSAGES

- **Culture and the safeguarding of urban heritage define the identity of a place and foster a sense of belonging**
- **Planning and development that integrate culture increase economic opportunities and enhance the quality of life in urbanizing areas**
- **Culture transforms public spaces into places of dialogue and contributes to reducing inequalities and fostering social inclusion**

More than half of the world population lives in cities. Cities exert a particular attraction as dynamic centres of economic growth, but also as places of aspiration for a better future. By 2050, up to 70% of the world population is projected to live in urban areas, which will gain as many as 3 billion new dwellers. Over 90% of this forecasted urban growth is occurring in the developing world. Ensuring the sustainability of this rapid urbanization is already posing significant challenges across the globe, for low-income and middle-income countries in particular.



A street in Calcutta, India

■ **CULTURE AND THE SAFEGUARDING OF URBAN HERITAGE DEFINE THE IDENTITY OF A PLACE AND FOSTER A SENSE OF BELONGING**

A city's historic centre differentiates that city from other locations, brands it, and helps to attract investment and talented people. Cities generally have grown over time, leaving each place with a unique identity and heritage. At the same time cities struggle to modernize without completely losing this distinctive character and historic references.

Many cities face the challenge of offering contemporary infrastructure to their residents, while preserving their heritage. As cities expand more rapidly, the old cores and heritage assets compete with new(er) neighbourhoods in terms of access to services and living conditions. At the same time, these heritage areas offer manifold opportunities for cities to value their unique identities, define themselves and generate much-needed revenues. In many cases, policies that guide these changes are non-existent, leading cities to slide into a mix of demolition, new construction and building upgrading.

Conservation and the adaptive reuse of heritage provide continuity and stability because it generates a sense of ownership and cohesion, identity and pride. The Dialogues mention heritage as an essential tool in combating today's urban challenges. They present examples on historic urban environments as the key to achieving sustainable, liveable and inclusive cities. While demolishing heritage cores leads to losing a much-needed sense of identity, reusing built assets and land in central locations has proven to be essential to sustainable growth in particular because it preserves identity of a place and can be used to generate a stronger sense of belonging, and thus of cohesion.

'When creating new cities, we should make sure that we are not giving birth to soulless and colourless environments creating social unrest'

Urban planner, Casablanca, National Consultation, Morocco, 2014

Heritage forms a crucial aspect of the development process in general and urbanization in particular. Ultimately, policies for the historic urban landscape consider the immediate physical environment as part of the broader human environment and experience. This highlights the importance of engaging more widely with the city's user, the citizen (ALECSO, 2014). The challenge of integrating heritage and ensuring that it has a role in the context of sustainable urbanization is to demonstrate that heritage plays a part in social cohesion, well-being, creativity and economic appeal, and is a factor in promoting understanding between communities (US National Committee of ICOMOS, e-discussion, 2014).

Urban development policies sensitive to cultural dimensions contribute effectively to sustainability. Sustainable urbanization that links to local development requires integrating heritage conservation strategies and management in the process of local development and urban planning, together with contemporary architecture and infrastructure development in order to maintain an urban identity. Through mapping and integrated planning, civic participation and the development of regulations, cities can grow without having to consider cultural heritage as an obstacle, and instead leverage it as an asset.

'This connection between every community and its culture is critical... designers can now work together to resolve the urgent challenges that are the defining questions of our era. There are no simple formulae and no global solutions, but with real collaboration at the local and international level, architects and designers are able to acquire the skills and tools to address these critical issues in their communities'

Zaha Mohammad Hadid, DBE, 2013

Urban planners should explore new and more innovative methodologies that drive sustainable transformation based on how different components of the city inter-relate, placing people, their lives and their cultures at the core of the planning process. Rapid urbanization results in governments having to manage the inflow of a broad diversity of people and in often-uncontrolled urbanization. At the same time, society as a whole faces great challenges linked to rapidly growing numbers of people from diverse backgrounds living together in a small area, and the resulting competition for access to services, jobs and quality of life. All who live and work in the city and its surroundings are part of shaping the city. This is why it is important to reshape the strategic role of culture, which should

be integrated into every aspect of sustainable urban development planning. Participants in the Dialogues agreed on the importance of culture as an intrinsic part of local urbanization processes such as slum upgrading, regeneration of city centres and urban peripheries and the creation of new districts (Duxbury et al., 2014). In Bosnia and Herzegovina better coordination is required at all levels of decision-making and all interested institutions to insert cultural heritage in the physical planning documentation. There is also a need for setting strict priorities regarding the assets with larger ambient value and for informing all decision-making levels accordingly. The Dialogues in Morocco echoed a similar need for including heritage assessments in urban planning and permit processes.



INTEGRATING URBANIZATION AND HERITAGE CONSERVATION IN KATHMANDU VALLEY (NEPAL)

▪ The Kathmandu Valley, consisting of seven monument zones, was inscribed on the List of World Heritage in Danger in 2004 because of what was referred to as ‘uncontrolled urban development’. This was the result of rapid population growth together with development needs that disregarded the historic buildings that existed in the old towns of the valley. To tackle the challenge of sustainable development within the Kathmandu Valley, conservation of cultural and natural heritage that took into account the needs of future generations had to go hand-in-hand with social and economic development. This implied the adoption of the Integrated Management Plan, a comprehensive approach to urban planning and heritage conservation that was jointly developed by local authorities following a bottom-up approach that respected the value of its heritage while acknowledging the needs for development. By doing so, cultural and natural heritage was being preserved and the transmission of knowledge that had been passed on through generations was encouraged. Addressing the risk of living in a valley prone to earthquakes and allowing for safer living environments were the main challenges of the plan: while traditional building techniques and urban patterns were adapted to that risk to the extent possible, new development of high-rise apartments on small plots with low-quality standards of building materials were significantly increasing the risk of major damage. Greater focus on the preservation of the valuable aspects of the historic heritage contributed to increasing the risk preparedness and reducing the potential impact of natural disasters on the communities (UNESCO Kathmandu, 2013).

Bhaktapur, Kathmandu Valley (Nepal)

The connection between communities and their living environment is crucial, and cannot be neglected when talking about sustainable urbanization. Contributions to the Dialogues also highlighted this importance of architecture and design. A particular case study concluded that a new development agenda must recognize the critical place of dignity in the development sector by offering good quality infrastructure and design.

'Great architecture highlights local culture, makes beautiful buildings which assimilate into a community's identity, and creates design solutions which [respond] to each community's individual and particular needs and contexts.'

MASS Design Group, 2014

THE IMPORTANCE OF ARCHITECTURE AND QUALITY INFRASTRUCTURE FOR THE DIGNITY AND SUSTAINABILITY OF DEVELOPMENT IN RWANDA

In developing economies, construction tends to be driven by cost and efficiency, often at the expense of quality and design. The idea that designed spaces are more expensive prevails, while in the long term the lack of planning, designing adapted spaces and quality construction end up costing more.

In rapidly changing regions such as Africa, there are many pressures on the built environment. To meet the demands of this rapid growth, design and construction are frequently outsourced, and labour and materials imported. Communities, however, deserve built environment that reflects their identity. On a continent working to balance its global emergence as an economic engine with the preservation of its unique cultures and heritage, aesthetics matter. This involves protecting communities from an invasive architecture that would subsume the vernacular to externally manufactured prototypes. Only by doing so, the future will recognize Africa's unique geographic, historical and cultural character in its expanding commercial centres. To safeguard this cultural identity, high-quality infrastructure needs to be a priority on the development agenda. In rapidly developing countries, land and space management are pressing issues. There are tremendous consequences of these allocations, in terms of peace and of equity: architects must be involved in the process of development, for example, to ensure that space is allocated not just for the wealthy, and that certain land resources are protected for the common good.

In Rwanda many buildings constructed only a short time ago are already deteriorating or failing to meet current spatial needs as a result of poor planning and construction. In response, the Rwandan Government is encouraging

the use of local architects, because it understands both the importance of local knowledge in making successful projects, and the critical opportunity those projects present to further develop local skills. For example, the Butaro Hospital, Rwanda, was built on a former military site in the northern Burera District, home to around 400,000 people, but lacking a single hospital. Its design and construction drew heavily on local cultural knowledge and talent among the 12,000 workers and architects employed. The locally inspired complex was built using volcanic stone and other local materials appropriate to and in harmony with the site. The project activated a cultural and knowledge exchange among local and international workers and artisans, and it united people of different ethnicities and socio-economic status. Ultimately, high-quality infrastructure, drawing from local cultural resources, and designed with local inputs, strengthens the bonds within the community and enhances a strong sense of ownership and identity. Community members, for example, volunteer their time and efforts to maintain this building and its gardens, ensuring its long-term viability and sustainability (MASS Design Group, 2014).



Butaro Hospital, Rwanda

■ PLANNING AND DEVELOPMENT THAT INTEGRATE CULTURE INCREASE ECONOMIC OPPORTUNITIES AND ENHANCE THE QUALITY OF LIFE IN URBANIZING AREAS

Cities that lever all their resources, including heritage and cultural diversity, succeed most in meeting the needs and the aspirations of their inhabitants, in terms of opportunities for employment and alleviating poverty. Globalization has brought cities to the centre of the debate on equitable sustainable development, economic progress, and the fight against poverty. Harnessing the potential of architectural heritage results in improved incomes, jobs, and physical upgrading of living environments. When preserving historic centres, it is essential to take into account these direct effects, tourism benefits, and the leverage of heritage to enhance

the appeal and creativity of cities and regions. The economic returns of heritage should in the first place benefit its maintenance and enhancement, as well as the local communities.

Investing in historic city cores has proven to attract investments and create jobs. A World Bank (2012) study shows that the cities most successful at attracting investment and businesses are those that use all their resources, including their heritage. The link between a liveable historic core and a city's ability to attract business is not confined to businesses that are located in or near the historic core: proximity to a liveable centre is also important for companies located in the periphery, especially for innovative, knowledge-intensive firms whose employees look for vibrant and unique places to live.

COST-BENEFIT ANALYSIS CONFIRMS THE VALUE OF CONSERVATION IN STONE TOWN OF ZANZIBAR

■ A project in the Stone Town of Zanzibar aimed to improve access to urban services and help conserve Stone Town's traditional seafront, thereby safeguarding its World Heritage status. A World Bank loan supports the rehabilitation of Stone Town's sea wall and refurbishment of the adjacent Mizingani Road, which are both in danger of collapse. Investments also include improving key infrastructure below the roadbed and creating a pedestrian promenade with landscaping, street lighting and street furniture along the seafront. The preservation of the value of the historic area and avoiding replacement costs by preventing collapse of the sea wall, the road and other key infrastructure are some of the direct benefits. Indirect benefits were calculated based on the continued growth in revenue from Zanzibar's tourism. The cost-benefit analysis conducted for the Zanzibar project estimates that investing US\$8.3 million brought a net present value of US\$15 million. The 47% internal rate of return indicates the benefits generated through investing in heritage – in this case in the rehabilitation of the sea wall and road. In addition, the project had a number of non-quantifiable benefits, including enhanced urban aesthetics and quality of life thanks to the improvements along the sea wall and promenade (World Bank, 2012).

While the Stone Town area of Zanzibar Town attracts plenty of tourists, other parts of the town are lagging behind in terms of living standards and tourism income.

This is why a project was set up to achieve sustainable development through heritage in more neglected neighbourhoods. The project's initial phase included the formulation of a comprehensive development plan for the Ng'ambo neighbourhood. Unknown to many, Ng'ambo, also known as the 'other side' of Zanzibar Town, has been largely ignored in the past despite an equally rich heritage. Stone Town and Ng'ambo share the tradition of a sophisticated network of public, semi-public and private open spaces that are key to the sociability of neighbourhoods. Following successful rehabilitation projects in Stone Town, the inhabitants of Ng'ambo showed their concern about public spaces – including spaces for children, community exchange, barazas and movement corridors – often neglected in the midst of new development projects. The project applied a fully participatory model. During public consultations, the community expressed its vision for maintaining the area's heritage and the need for more open spaces as opposed to the infringement by new developments. In response, the Zanzibar Government, with the support of a wide range of partners, started a number of initiatives, including the implementation of the *Hifadi Zanzibar* model, which aims to promote heritage-based urban regeneration through the renewal of buildings and urban spaces, and a series of projects to restore the area that respects the traditional use of public spaces and heritage buildings in order to enhance the quality of life of its inhabitants and to potentially increase tourism revenues (Government of Zanzibar/ UNESCO, 2014).



The overall urban densification of historic areas, without considering the cultural context in planning, is often accompanied by the displacement of the original population, resulting in adverse social impacts in the medium and long term. While definitely having economic benefits, these economic approaches to preserving historic centres have frequently led to gentrification of neighbourhoods. Gentrification is one of the negative impacts of urban regeneration, as poorer local communities are driven out and replaced by wealthier exterior groups due to a change of socio-economic environment, which generally involves rapid changes in the real estate market. One key challenge is to enable socio-economic mixes and avoid segregation. Safeguarding historic cities should

not be approached only as a means for capital accumulation or be limited to the commodification of historic environments. Rather, heritage can be an asset that, when approached in an equitable manner, can foster cultural continuity and genuine community development and participation. The Dialogues highlighted a number of best practices where such approaches have been applied in historic cities around the world, aiming to provide better-quality living conditions and access to decent work and basic services for local populations, while at the same time allowing cities to provide facilities and living areas for the increasing young and middle-class populations, without them being restricted to new suburbs.



© N. Bolomey

Stone Town, Tanzania

SOCIAL AND ECONOMIC DEVELOPMENT THROUGH HERITAGE IN OLD CAIRO (EGYPT)

▪ In 1984, His Highness the Aga Khan decided to finance the creation of a park for the citizens of Cairo. The only suitable central location was the dilapidated Darassa site, a 30 hectare (74 acre) mound of rubble adjacent to the historic centre. Today, the project has evolved to include the rehabilitation of important monuments and buildings in the historic city, as well as socio-economic initiatives, such as housing rehabilitation, microfinance and the creation of apprenticeships and healthcare facilities in the adjoining low-income Darb al-Ahmar district. The park, where jobs were created for young men and women in horticulture and restoration of monuments, attracts over 1 million visitors a year. A housing credit scheme is aiding inhabitants in the rehabilitation of their own houses, so that housing remains affordable and of good quality for the local residents. The

project intended to provide an alternative to the decline of historic neighbourhoods and encroachment by commercial developers. This is why it aimed in the first place to stimulate rehabilitation without displacing residents, by ensuring that they have a stake in the future of their community and by helping to create viable businesses through the provision of micro-credit and assisting owners to restore their crumbling houses. Community priorities, including restoration of houses, health, education, solid waste disposal, job training and jobs, are now being addressed. The construction of the park and the restoration of monuments were catalysts for socio-economic development and the overall improvement of the quality of life in the district. In addition, the park's spectacular views over historic Cairo's countless architectural treasures draw tourists and people from other areas of the city alike to the once-neglected area (UNDP/ UNESCO, 2013).



Historic centre of Cairo (Egypt)

© E.Selter



Promenade linking the new town with the medina in Rabat (Morocco).

Rapid urbanization, combined with the concentration of the world's extreme poverty in urban spaces, results in fast-growing slum areas, which require human rights-based, culturally aware, and inclusive policies and approaches. All stakeholders, including local governments and citizens, face the urgent need to create economic opportunities, provide accessible services and infrastructure, and manage space and resources in consideration of the natural environment and historic areas. Especially in an impoverished context, there are tremendous consequences of urban planning in terms of peace and equity: the local cultural context must be considered and architects must be involved in the process of development, for example, to ensure that space is allocated not just for the wealthy, and that certain land resources are protected for the common good (MASS Design Group, 2014). These challenges represent at the same time vital opportunities to advance sustainable development with a stronger role for culture. In Morocco, the

consultations referred to the report Communal Areas and Cultural Action, published in 2013, which noted that urban spaces have suffered from a cultural vacuum resulting from an absence of a policy rewarding creativity and the safeguarding of heritage. Traditional places of economic and social life such as medinas, ksars and kasbahs are threatened as a result of poor access to basic services (such as water supply, waste management, transport, energy). Taking into account cultural heritage and dynamics can be a way to focus on the local needs and thus lead to cross-cutting projects, which can enable urban regeneration, foster local economic empowerment, promote a better quality of life and mitigate social segregation. The participants agreed that a vibrant cultural life, enhanced living environments and a good connection between different parts of the city – historic city, medina, modern city, parks, cultural facilities, etc. – are essential to sustainability, as well as tools for improving competitiveness and attracting tourists.

■ CULTURE TRANSFORMS PUBLIC SPACES INTO PLACES OF DIALOGUE AND CONTRIBUTES TO REDUCING INEQUALITIES AND FOSTERING SOCIAL INCLUSION

Culture – through creative expressions – offers ways to enable all stakeholders to define what kind of city they aspire to live in. Active participation in cultural activities improves the quality of life, enhances opportunities, and enables individuals to live and be what they choose (Duxbury et al., 2014). The consultations in Morocco said that culture ‘can reconcile the citizen with his city’, and provide essential directions, opportunities and solutions. The Dialogues also highlighted that, in cities, culture activates new audiences and stakeholders, and motivates creative relationships and innovative exchanges among them. Such interactions propose sustainable solutions for the city, enriching the urban experience, preserving the historical linkages and enhancing local ownership.

Culture-aware urban policies promote respect for diversity, the transmission and continuity of values, and inclusiveness, by enhancing the participation of individuals and communities in public life and improving the conditions of disadvantaged groups. As they continue to expand, cities are increasingly challenged to address the diversity of their inhabitants and growing inequalities. Contributors noted that engaging with cultures can help to address these challenges and present solutions that concern citizens (Duxbury et al., 2014). Morocco, for example, discussed inequalities, relative poverty and environmental degradation as key issues resulting from rapid urbanization. Approximately 68% of its population will live in urban areas by 2050, against 56.8% in 2008, and policies at all levels should consider this. The country’s cities can benefit from culture being an integral part of policies relating to growth and inclusion because it helps to address their main challenges and improve social cohesion.

CONNECTING A DIVERSE POPULATION WITH ITS CITY’S HISTORY IN RECIFE (BRAZIL)

■ A key challenge for Brazil is making cities more liveable and equitable. To contribute to this, an exchange programme between the United Kingdom and Brazil was developed for artists, creative producers and digital experts to develop new ideas encouraging urban participation in Recife’s historic centre. A partnership was established with the UK town of Bristol, which is known for its playful approach to public spaces and its drive to get residents and visitors engaged with the city and its creative and cultural future. Recife has high social polarization and a serious issue of urban inequality. While some regeneration projects have occurred in the city centre, the challenge in Recife is to engage across socio-economic groups while also revitalizing the city. The goal of the project was to use media, culture and heritage to generate a social dialogue and to increase the sense of belonging to the city among its new citizens. This way, the project aimed to involve culture and technology in urban development issues, combating gentrification approaches through a bottom-up approach. One participant said: ‘We unite two continents and, as a result, we are creating work that is not completely biased by the Western thought processes and has already faced the challenge of adapting to a completely different set of physical and cultural differences ... Our differences led to important discussions, which strengthened our ideas during the process.’ The individual projects that resulted from the exchange programme had a strong impact. For example, the work *Woman in the Wall* merged storytelling, technology and local history so as to engage its residents to look at their city in a new way. The audience approached the initiative armed with a map, headphones and a mobile phone. One resident, at the end of the experience, stated that he had ‘seen the city through new eyes’. As a result of these creative technology projects, the sense of belonging to the historic town significantly increased, allowing for better community integration (British Council, 2014d).



© Recife Playable City

British Council/Beto Figueiroa/Trago Boa Noticia

Critical investments to face the challenge of modernization should be informed by culture-aware policies and approaches. These include the valorization of unique heritage assets, cultural and religious practices, and data on population dynamics. Such approaches are essential to tailor development initiatives to local realities and contexts in order to foster inclusion, participation, belonging and ownership among cities' increasingly diverse populations, and particularly among disadvantaged groups, to counter the sense of anonymity and isolation.

The quality and availability of public spaces in cities are at the core of quality of life in urban areas. Culture is essential to what makes public spaces work, and vice versa. Public spaces are where life happens in cities. They are where people meet and interact and are thus at the core of sustainable urbanization. Squares, gardens and parks, but also promenades, public buildings and other urban areas bring people together and allow for events to take place ranging from markets and protests to festivals and performances. Works of art, fountains, but also institutions that border these public spaces significantly contribute to the quality and experience of the space. An often-cited example is how Frank Gehry's Guggenheim museum in Bilbao (Spain) regenerated the city's old industrial port area, although this project came at the end of a range of public efforts to enhance the public spaces in the city. Public art makes spaces more enjoyable and makes a statement that enhances citizens' sense of belonging to their town. Public art and other forms of cultural infrastructure in public areas also allow spaces to be interpreted and the history of a place to be highlighted. The story of a city is built on its unique physical environment and

contributions of past and diverse generations, history and cultures. Making this past accessible in creative ways is an important part of enhancing the sense of belonging to a city and at the same time increases its tourism potential.

Cities are the forefront of providing cultural services to their residents, and access to and participation in cultural life is an avenue of inclusive sustainable development. Cultural infrastructure can be used as civic space 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 and give impetus to cultural diversity, as well as creative expression. The Dialogues in Morocco discussed the importance of culture and cultural facilities infrastructure, such as theatres and museums, as civic spaces for dialogue and inclusion. Cultural redevelopment of urban areas, and public spaces in particular, was seen to help preserve the social fabric, and boost the cultural and creative expressions of its citizens. Furthermore, recognizing their evolving roles at the crossroads of community and development, cultural institutions such as libraries are pursuing innovate collaborations with non-traditional partners such as urban health clinics for greater inclusion and participation of all populations. For example, in Brazil elderly people's digital literacy is improved through a state digital inclusion programme, and in the United States pregnant women are encouraged towards greater health information-seeking behaviour. In this way, cultural institutions activate new stakeholders and enhance social inclusion for optimal health and civic participation (IFLA, 2014).

'We are not building a library for the city. We are building the city.'

Brian Gambles, Birmingham Library, 2013

CULTURE FOR SOCIAL STABILITY IN MEDELLIN'S ABANDONED NEIGHBOURHOODS (COLOMBIA)

Like many other cities in the world, the Colombian city of Medellin was challenged by growing marginalized and violent neighbourhoods. How can one assure that people living in violent neighbourhoods can meet, share experiences and ideas, get to know each other, recognize each other and understand each other? Faced with the challenge to convert urban ghettos marked by fear into references for a whole city and into places that citizens are proud of, culture was placed at the core of a project that successfully transformed some of the most vulnerable neighbourhoods. The formula was simple: access to culture – in the form of *library-parks* – provided opportunities for inclusion, equality and access to the world. But more than anything, it provided people with the capacity to aspire to a better future. These library-parks illustrate the importance of generating public

areas in marginalized neighbourhoods, where people of different walks of life, age and gender meet, interact and share. They also break free from the idea that beauty and design are a privilege of the wealthy. The library-parks are more than just libraries, as they combine a traditional library with other public facilities like a park, a meeting place, a playground for children, and an auditorium. The library itself offers opportunities to discover another world, but this is even more effective when combined with film screenings, art performances, music and sports programmes, as well as with internet access. Eventually, the library-parks attracted on a weekly basis more people than would fit in a soccer stadium, provided access to 23,000 books and hosted 220 computer terminals. Based on the principle that culture is a right and not a privilege, access to everything was free. Over time, the nine library-parks have become islands of stability amidst challenging urban realities (UNDP/UNESCO, 2013).

HOW TO MEASURE CULTURE'S CONTRIBUTION TO SUSTAINABLE CITIES AND URBANIZATION

- **Index of public efforts to protect and promote heritage sustainability.**
- **Percentage of urban area and percentage of historical/cultural sites accorded protected status.**
- **Percentage of natural and cultural heritage assets under threat in national inventories.**
- **Percentage of the contribution of private and formal cultural activities to Gross Domestic Product.**
- **Percentage of budget provided for safeguarding cultural and natural heritage.**
- **Visitor expenditure/number of annual visitors to cultural and natural heritage sites ; investment in touristic infrastructure.**
- **Percentage of persons engaged in cultural employments within the total employed population in urban areas.**
- **Number of safeguarding plans developed with and by communities to ensure the continued transmission and regeneration of their intangible cultural heritage.**
- **Number of countries/cities with integrated urban policies, including social, cultural and environmental dimensions/Number of cities that include culture and heritage in the urban planning process.**
- **Number of cities including the safeguarding of cultural and natural heritage and the promotion of creativity and cultural diversity, in plans, programmes and policies, for sustainable development.**
- **Public and private investment in cultural institutions (museums, libraries, cultural centres, etc.)**

3.5 CULTURE, THE ENVIRONMENT AND CLIMATE CHANGE

The section below presents a synthesis of the contributions received on this theme through the Post-2015 Dialogues on Culture and Development that took place at the global level (call for papers, e-discussions, thematic and final events) and at the national level in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia.

KEY MESSAGES

- Promoting the intrinsic link between cultural diversity and biodiversity ensures greater environmental sustainability
- Traditional knowledge and skills build resilience to counter the effects of natural disasters and climate change
- Culture is an important resource for promoting sustainable consumption patterns and agricultural practices, contributing to increased food security

*'The indigenous societies' ...
contribution to biodiversity
conservation is huge ...
[The indigenous societies] have
a distinct way of life which
contributed to the environmental
conservation'*

Dhakal, e-discussion, 2014



© Y. Shimizu, 2014

Plurinational State of Bolivia

While development efforts have made remarkable strides in reducing poverty, improving living standards and expanding opportunities, the distribution of economic and social gains has been unequal, and has come at a significant cost to the environment. Humans are bound to environmental as well as cultural contexts, and the links between these are inextricable and essential. Culture helps us to make sense of our place in the world, so it is fundamental to environmental protection and sustainability. Locally inspired, culturally appropriate and effective solutions to environmental protection and climate change require strategic and considered investments in culture, analysis, research and strategies.

■ PROMOTING THE INTRINSIC LINK BETWEEN CULTURAL DIVERSITY AND BIODIVERSITY ENSURES GREATER ENVIRONMENTAL SUSTAINABILITY

Culture is a bridge connecting development and environmental protection. Access to essential environmental goods and services should be secured through the stronger protection of biological and cultural diversity and their significant interrelationship. The outcome document of the 3rd UN Conference on Small Island Developing States, held in September 2014, recognized that traditional knowledge and cultural expressions underscore the deep connections between people and the environment. Cultures exist within their ecological and geographical context, and aspects of the natural environment feature in beliefs, folktales and rituals all over the world. Development initiatives that consider these cultural contexts enhance local ownership and capacities and can result in a reduction in adverse environmental activities. According to the National Consultations in Ecuador, cultural diversity and biodiversity are intrinsically linked, based on the conceptual importance placed by some communities on their natural environment, from cyclical rhythms of nature, food, medicine to environmental management systems and festivals. Protecting cultural diversity and biodiversity has become a key concern.

Indigenous and local communities play a central role in the conservation and sustainable use of biological diversity. Emphasis was placed on the importance of traditional skills, materials and knowledge for sustainable living environments. Communities are important resources of traditional knowledge on how to live within their local environment and adapt to their specific challenges. In particular, local knowledge-holders such as farmers, herders, fishers and traditional healers are the custodians of biodiversity. Such local knowledge can range from medicinal properties of plants or products derived from animals, to the articulation of world-views that reflect the place people occupy within their environment. Similarly, indigenous languages and cultural expressions such as songs and stories often contain valuable information about the environment in which they were developed.

Cultural approaches to the management of environmental resources have achieved increasing recognition in international forums. This is in particular thanks to the continued activism of indigenous representatives who see their lifestyles and their habitats threatened by climate change and refuse to remain passive victims of the current situation.

Traditional practices concerning the management and use of natural resources also facilitate access to clean water. Throughout history communities have shaped sustainable resource management practices, guided by beliefs and traditions, and thereby for example achieved equitable access to clean water. In certain areas, water is considered a communal resource rather than a commodity and the management of the water supply is a responsibility of the whole community. For example in San Cristobal de las Casas, Chiapas (Mexico), accessing water is linked to ancient Mayan beliefs. Elsewhere, traditional systems remain essential as they reduce communities' dependency on external water suppliers and remain more affordable for vulnerable families. Recognition of, and respect for, the diversity of water resource management systems and values and their continued transmission are key to the development of sustainable solutions to pressing water resource challenges.

TRADITIONAL KNOWLEDGE FOR PRESERVING BIODIVERSITY IN ECUADOR ■

Over time and as the effects of globalization grew, many customs of Ecuador's Shuar people have been dying out, including their native conservation-species seedbeds, called *aja*. Traditionally, men tilled the land - clearing, ploughing, burning vegetation and felling trees - while women and children planted and harvested the crops. Tinned foods have now displaced traditional plants and products. While the Shuar people used to grow up to 120 different plant species on a single hectare, a typical Shuar *aja* today contains no more than five species of edible and medicinal plants. An agricultural biodiversity revitalization project was therefore implemented. The project first worked to preserve traditions linked to this practice and turned to the communities' elders, who have thorough knowledge of species-cultivation rituals and traditions, seeding technology and the combination of both factors to produce a successful harvest. The Shuar

people were actively involved through *mingas*, or communal work parties, and traditional chonta ceremonies, which further strengthened the process. More specifically, the methodology used consisted in transmitting knowledge through talks with the elders. Once such information had been collected through unstructured qualitative interviews, a group of young people interested in sustainable farming systems was given training in topics relating to business management and product marketing. By recognizing the value of local practices and traditional knowledge, one of the project's main achievements was the generation of manuals on the region's biodiversity and the use of different species of plants. In addition, beneficiary families were empowered and young people provided with skills to safeguard this biodiversity. The project also revitalized the traditional gardens by planting 65 species of edible and medicinal plants in each *aja*. Other Ecuadorian communities are now replicating the project (MDG-F Ecuador, 2013).

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Plurinational State of Bolivia

COMMUNITIES MANAGE THEIR NATURAL HERITAGE IN NGORONGORO CONSERVATION AREA (TANZANIA)

■ Ngorongoro Conservation Area was created in 1959 as a unique protected area based on the principle of multiple land-use to promote wildlife conservation while safeguarding the interests of mainly Maasai pastoralist communities and promoting tourism as the key economic driver of the site. Over the past fifty-five years, emphasis was placed on conservation and tourism. The values of the indigenous cultures, including traditional knowledge of wildlife and ecology, customary institutions on use of land and natural resources and spiritual practices, were neglected and marginalized. Local communities were hardly involved in the site's management and governance, while their livelihood options, including pastoralism and the carefully managed mobility of livestock and people, were restricted. They were trapped in a state of poverty with little opportunity to meet their basic needs. The People and Wildlife project aimed to develop a renewed approach to multiple land-use, balancing the sustainable livelihoods of communities with the goals of wildlife protection, ecosystem management and a thriving tourism sector. It was based on the understanding that indigenous cultures have in the past, and should in the future, contribute through their knowledge systems and traditional ways of living with nature to the sustainable conservation and management of this unique landscape and its ecological assets. The project focused on a process of dialogue, which built a joint understanding of the site and its problems and developed cooperation between the diverse stakeholder groups, to jointly develop solutions for the site, including new methods for community participation, joint management and benefit sharing. The results of the project include foremost an increased understanding and trust among stakeholders and a general capacity to communicate and cooperate, which forms the sound basis for enhanced local development. It also resulted in a strategy for the governance, management and socio-economic development of the protected area with a focus on a revised framework of the pastoral system to provide sustainable livelihoods for Maasai and Datoga communities; a revision of the framework on benefits provided by tourism; and the development of a diversified set of livelihood activities adding to the income of local communities (UNESCO/Dar-es-Salaam, 2014).





Ngorongoro, Tanzania

■ TRADITIONAL KNOWLEDGE AND SKILLS BUILD RESILIENCE TO COUNTER THE EFFECTS OF NATURAL DISASTERS AND CLIMATE CHANGE

Culture helps to enhance the resilience of communities in terms of sustainable farming and contributes to disaster risk reduction. As expressed during the UN Climate Summit held in New York on 23 September 2014, eradicating poverty and working to hold global temperature rise below 2 degrees Celsius are goals that can ensure prosperity and security for future generations. Climate change, one of the greatest challenges for sustainable development globally, is also increasing the incidence, frequency and impact of natural disasters, and climate-related hazards. Hence it is essential to enhance their capacity to adapt and be resilient to a changing climate. The Dialogues presented a wide range of positive examples on the value of cultural and traditional knowledge and practices for building more resilient communities.

TRADITIONAL KNOWLEDGE COULD HAVE CONTRIBUTED TO GREATER FLOOD RESILIENCE IN THE BALKANS

■ In the aftermath of the worst floods the Balkans have seen in decades, the Dialogues in Bosnia and Herzegovina, as well as in Serbia, referred to the linkages between culture and disaster resilience. Both the rapid urbanization and the loss of traditional knowledge in planning and housing development contributed to the devastating impact of the recent floods. The Dialogues referred to the uncontrolled urbanization and unrestrained construction of roads and other infrastructure, diverting water flows for the construction of hydropower facilities, combined with poor water management, as some of the most pressing issues. Nature and the environment being the main livelihood resources for the poorest people, this disproportionately increases their vulnerability. The recent floods proved that the loss of traditional knowledge regarding the landscape and ecosystems has significantly increased their negative impact. For this reason, the Dialogues called for greater cultural awareness in urban planning and development policies (National Consultations, Bosnia-Herzegovina and Serbia, 2014).

CULTURAL TRADITIONS AT THE CORE OF INCREASING CONSERVATION EFFICACY IN THE PACIFIC

■ With increasing and devastating impacts from climate change and overfishing, Pacific Island communities will be among the hardest hit by these ecological disasters. The peoples of the Pacific are well aware of the environmental crises building up around them, as well as the importance of linking traditional knowledge with more contemporary methodologies to tackle the many climate-related challenges. Faced with the potentially devastating impacts from all kinds of environmentally degrading practices, from pollution to over-fishing in traditional fishing areas, culture plays a vital role in successfully implementing conservation agendas. This is especially so because indigenous and local communities, who rely on the health and sustainability of their environments, are natural allies of conservation. Traditional ecological knowledge systems include local knowledge of species, the environment, the way people carry out their activities and beliefs on how people fit into or relate to ecosystems. The Pacific is home to a high proportion of endemic and threatened flora and fauna. This biodiversity is under intense natural and human-induced pressure. At the same time, climate change is predicted to have a range of impacts on island ecosystems and natural resources that are critical to current and future development, and some of these are anticipated to be extremely severe. Ecosystem services have become increasingly recognized as a fundamental approach to combat or mitigate these threats to the Pacific environment and its communities. It is also understood that local knowledge and cultural traditions are effective in reducing the impact, improving resilience and contributing to adaptation strategies. As global economies wane, governments will have to identify methods for managing an increasing number of threatened resources with less funding. Traditional ecological knowledge systems across the world lie embedded within unique and diverse indigenous communities. Protecting these communities benefits both communities and conservation programmes alike (IUCN, 2014).



Upolu Island (Samoa)

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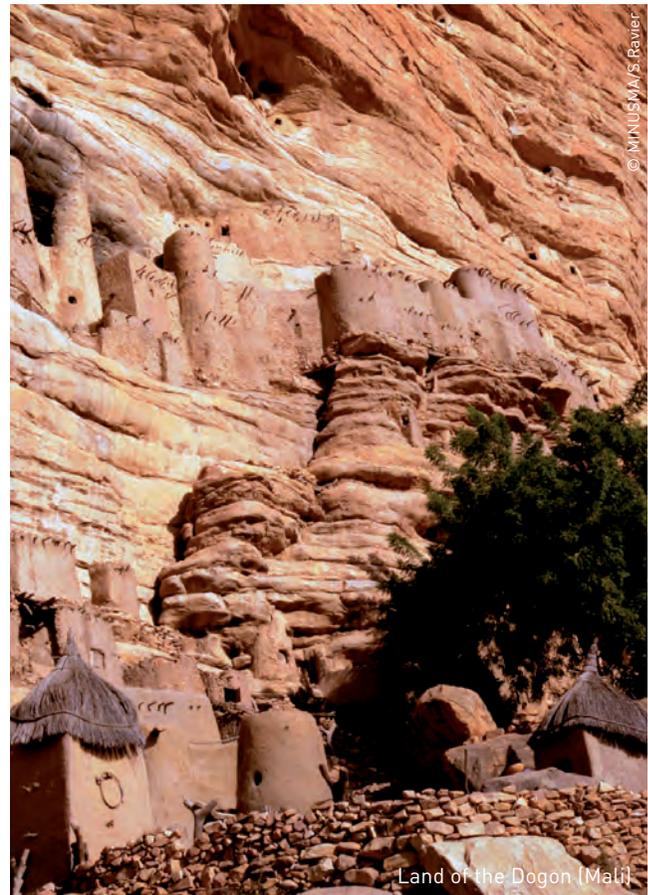
Traditional knowledge contributes to early detection of signs of natural disasters such as droughts, earthquakes or tsunamis. Valorizing traditional knowledge and skills, in synergy with other scientific knowledge, enhances the resilience of communities to environmental threats and to tackling environmental determinants of health. In many parts of the world, relevant traditional knowledge and skills in sectors particularly affected by climate change, such as agriculture and forestry, are slowly disappearing and being replaced by new ways of land-use, which bring more profit in the short term. As a result, the resilience of communities is compromised, with severe consequences.

Knowledge and coping strategies can provide a crucial foundation for community-based resilience to natural disasters and climate change. Local communities living in vulnerable and harsh surroundings are among the first to suffer from climate change and natural hazards. Their knowledge and practices concerning nature, including their ecological understanding, conservation skills, natural resource management systems, weather forecasting and management of biodiversity, constitute a rich repository of strategies to cope with these natural disasters. Elaborated and adapted constantly to changing circumstances, they are time-tested tools that actively help local communities to adapt to climate change.

Traditional building techniques and materials are essential for fostering sustainable development and adapting to climate change. One example that was put forth is earthen architecture as one of the most original and powerful expressions of our human ability to create a built environment with locally available resources, which is adapted to local climates. Earth has been used to construct shelter in a wide array of techniques and shapes all over the world. It can be shaped into blocks, rammed or used to cover other materials such as timber or grass. Earthen construction remains one of the least polluting and among the best-adapted building techniques, taking into consideration available natural resources, cost-effectiveness of such buildings and suitability of the materials to their natural environment (e.g. heat). At the same time, these constructions are increasingly threatened by natural and human impacts including floods and earthquakes, industrialization, urbanization, modern building technologies, and the disappearance of traditional conservation skills.

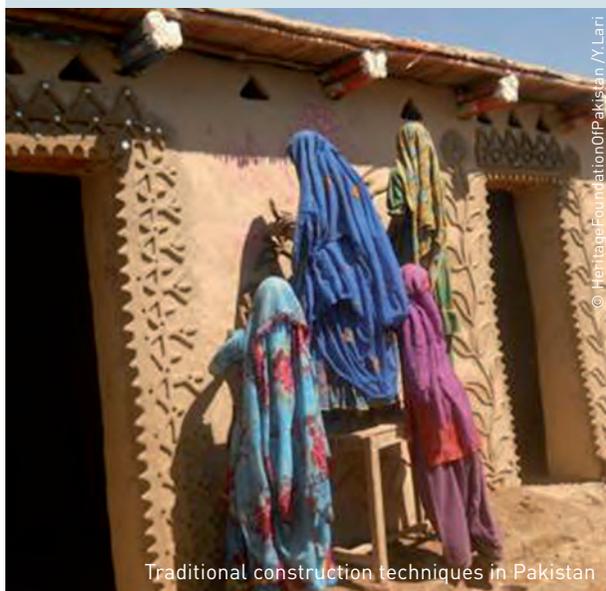
'To remove a people from their ancestral, natural surroundings or vice versa – to destroy their lands with mining, deforestation, bombing, large-scale industrial and urban developments, and the like – is to sever them not only from their traditional sources of livelihood but also, and much more importantly, from their ancestry, their history, their identity, and their ultimate claim for the legitimacy of their existence. It is the destruction of age-old rhythms of cyclical dramas that lock together familiar time, motion and space.'

Epeli Hau'ofa, *We Are the Ocean*, 2008



TRADITIONAL CONSTRUCTION TECHNIQUES TO 'BUILD BACK SAFER' IN PAKISTAN

Recurring disasters have underscored the destructive impact of climate change on cultural heritage in Pakistan. Over centuries, vernacular, non-engineered construction was developed as economical and climatically highly suitable shelter options, warding off heat and cold. At the same time, the use of sustainable materials prevented depletion of the planet's resources. The Build Back Safer with Vernacular Methodologies programme, which is based on technically improved vernacular methods, was applied after the devastating floods that hit Pakistan in 2011. The rural cultural landscape in many parts of the country still harks back to traditional living modes. The use of clay has been a lifesaver for centuries among rural communities. Traditional ways of creating a microclimate through the use of courtyards, thatched roofs that allow air circulation, small windows shaded from the sun, are some of the ways that have obviated the necessity of mechanical cooling systems. The use of local materials unleashes the creative forces of the community. Familiarity with the material and the inherent diversity of unfired clay have released a burst of creativity not witnessed in previous post-disaster development activities in the country. Bereft of any assets or expensive materials, affected communities relied on their own creativity and resourcefulness, fashioning hand-crafted structures that are unparalleled in their execution. Built with stabilized unfired clay, the shelters built under the programme are flood resistant and have been tested over three years of floods and relentless rain (Heritage Foundation of Pakistan, 2014).



Traditional construction techniques in Pakistan

The National Consultations discussed the linkages between heritage preservation, cultural practices and adaptation to environmental resource management. The Dialogues in Serbia highlighted the conservation of heritage buildings as opposed to their replacement by new structures as an instrument for reducing overall CO2 emissions. In Morocco, examples were provided on how very complex water distribution systems, such as *khtarat* and *seguias*, were engineered in the earliest centres of habitation. This heritage had gradually been neglected, leading to the deterioration and collapse of the systems and even silting of the date-palm groves that were depending on them. Restoration and rehabilitation could revive an endangered ecosystem and provide a sustainable irrigation system. Similarly, the rehabilitation of traditional building techniques such as adobe, which has thermal properties well suited to the warm climate of southern Morocco, was highlighted as a best practice to help build better shelter through reducing the need for electromechanical cooling systems. Adobe is also frequently used for construction in Mali, and the Land of the Dogon was shown as a living example of the way in which communities live within their natural environment, contributing to its protection. The history of the people of Dogon country can be seen as a perpetually renewed adaptation to climate change. The local communities have also applied a systematic policy of natural resource management and a constant vigilance for the preservation of local medicinal plants for centuries.

CULTURE IS AN IMPORTANT RESOURCE FOR PROMOTING SUSTAINABLE CONSUMPTION PATTERNS AND AGRICULTURAL PRACTICES, CONTRIBUTING TO INCREASED FOOD SECURITY

Cultural diversity and traditional knowledge are required for food security and sustainable farming. The world has the capacity to produce enough food to feed everyone adequately. Despite the number of people suffering from hunger having been reduced by 20,6% in the past twenty-five years, globally one person in nine suffers from hunger on a daily basis. Food production and consumption have changed considerably in recent years and the challenges are particularly high for small farmers – often women, who produce 40% to 70% of food. Food security requires a multidimensional and

intersectoral action, including considering culture, traditional nutrition and agricultural patterns (FAO 2014, UNFPA 2014). Communities hold a wealth of knowledge, founded on their specific lifestyles and living environments. Their techniques are based on the use of diverse crops, plants and animals as well as fine-grained knowledge of their land's specificities, and they have developed locally adapted production systems. A large number of families worldwide depend on agricultural systems that increase soil fertility, provide a varied diet and deliver adequate nutrition and greater health. The continuous viability of these systems is crucial to ensuring food sufficiency and security as well as quality nutrition for many communities.

Conscious and unconscious cultural directives define what and how we consume. Factors including population size, spatial distribution, age composition and income levels mediate the complex relations between culture, economic growth and population dynamics for environmental sustainability. Patterns of production, consumption and disposal are intimately

tied to the cultures and communities, which anchor them. And so culture, including values, beliefs and practices, must be leveraged as a key asset for sustainable development and behaviour change.

Knowledge systems in smallholder agriculture represent the capacity to adapt to the specificities of local ecosystems and societal patterns. They are also able to turn agriculture into a highly productive system that is essentially based on local resources. Smallholders are able to produce in the harshest conditions, confronting the high *altiplanos* of the Andes, the steep hills of the Philippine *cordilleras* and the flooded mangroves of West Africa. The Dialogues in Bosnia and Herzegovina highlighted that special attention should be given to the role of traditional skills and practices for sustainable agriculture. Dialogues in Ecuador discussed the role of intangible culture heritage and traditional knowledge to improve cultivation techniques, adapted to the local nutrition patterns and environmental capabilities, in order to guarantee food security and respect the environment.



REVIVING TRADITIONAL APICULTURE IN

MEXICO ■ Mexico is the sixth-largest producer and the third-largest exporter of honey in the world, a tradition dating back to the ancient Maya culture. In Campeche State, beekeeping is one of the most important activities with nearly 6,500 families depending on it. In recent years, a variety of climate and biodiversity-related problems led to a decrease in beekeeping. At the same time, an increasing global awareness and interest in quality food products increased the demand for honey from the traditional Mayan melipona bees. Scaling up production to respond to market demands required specialized training and the application of traditional skills and knowledge to protect the natural habitat of the bees. Calakmul, where the project was carried out, is home to the largest and best-preserved tropical forest in the region. A good example of the revival of traditional production is the women's cooperative of Ich Ek, in Calakmul. The cooperative, whose members are seven indigenous women from a small rural community, has turned the traditional melipona honey production into their main economic activity. By accessing and preserving traditional knowledge, the project promoted environmental sustainability. Knowledge of diverse plants and ecosystems, as well as the need to preserve this biodiversity in order to maintain the livelihood opportunities and the quality of production, were at the basis of the revival and upscaling of traditional honey production. The project also elaborated criteria and guidelines to improve cooperative practices for production and distribution and enhance awareness of the added value of culture within apiculture. The cooperative model brought local producers together to share knowledge and experiences for improving melipona honey production. The project is an example of a sustainable strategy based on traditional knowledge and culture to generate income and create sustainable jobs in communities where it takes place (UNESCO Mexico, 2014a).

The economic benefits of promoting good quality and diverse food products based on traditional knowledge is one of many ways in which culture contributes to food security and nutrition. During the closing event in Florence (Italy), Ambassador Meza-Cuadra, Special Representative of Peru to the UN, made specific reference to how the Peruvian knowledge of quinoa had been harnessed to revive and promote the consumption of the traditional grain. As a result, the local grain has become popular worldwide, which in turn has greatly contributed to helping many small farmers to sustain their livelihoods. A contribution from Argentina discussed how food and cuisines make up a system which encompasses production, preparation, commercialization and consumption in a given cultural context and territory. Regional cuisines constitute a language and a means of interaction intertwined with other cultural expressions. The Dialogues referred to the importance of understanding cultural motivations behind consumption patterns. The rehabilitation of agricultural practices through the increased promotion of local products was pointed out as an example. Within the principles of the slow food movement, the *Green Morocco Plan*, for example, promotes the consumption of local products and highlights traditional cultural practices that contribute to the production of quality products that can be distributed in high-end markets. This way, in addition to supporting income-generating activities, low-emission practices are encouraged.

'The promotion and support to small producers and ... traditional foods promote the reduction of poverty and social inclusion, thus highlighting the role of [cultural] diversity as an engine for development.'

Gabriela Stockli, National Direction for Cultural Policies and International Cooperation, Argentina, 2014

LOCAL KNOWLEDGE HELPS TO REVIVE TRADITIONAL FOODS AND MORE HEALTHY CONSUMPTION IN COSTA RICA

▪ The consumption of many of Costa Rica's native foods is falling because of the decline of agriculture, the loss of traditional planting and harvesting areas and the rise of deforestation, monoculture and urbanization. Local plants are rated well below foreign plants that competitively attract consumers' attention on the national market. In addition to the loss of native foods, the associated traditions and their contributions to culture, the economy, nutrition and sustainability are also being lost. A project was developed to promote under-used foods and traditional diets. To counter previously failed projects, which had focused on exhibiting traditional food, the participation of women in this activity was considered crucial. Not only because food preparation has historically been a woman's task, but also women are very knowledgeable about traditional crops, dishes and consumption patterns but had usually been excluded. The male population also became involved in the various phases of securing their community's food. The project was implemented in cooperation with local stakeholders to revitalize agro-food knowledge through training community members. Furthermore, as a result of these activities, awareness of the benefits of revitalizing food traditions was raised among the population throughout Costa Rica (MDG-F Costa Rica, 2013).

The possibilities for raising environmental awareness and identifying innovative strategies are as diverse as cultures themselves. Contributors noted that cultural norms and values lie at the heart of patterns of consumption, production and disposal. Rather than being fixed, culture in its many forms is learned and malleable, highly dynamic and variable. Indeed, it is telling that consumption patterns run a wide range: some cultural values and traditions which prize mindfulness, presence and a sense of self-fulfilment minimize the pressures for external consumption; others promote a culture of material innovation and related consumption, tied to prevailing economic growth models. Thus, the possibilities for raising awareness of sustainable consumption, production and disposal and environmental challenges are as numerous and diverse as culture(s), activities, practices and beliefs themselves. Contributors noted the growth in cultures

of environmental protection, tailored in consideration of local realities. For example, in a country such as Japan, with a high population density and related waste production but constituted of islands with limited space for disposal, environmentally aware practices have become normalized as part of the culture. As such, it is common practice to separate waste into eight or more categories of recyclables, with neighbours encouraging one another to do so (Howe, e-discussion, 2014).

CULTURE FOR ENVIRONMENTAL EDUCATION IN BELIZE

▪ In southern Belize, an area of small but growing population, land-derived pollution is increasing due to agricultural runoff, soil erosion due to clearance of riverside forests, detergents collecting in rivers, plastic trash and solid waste accumulating from improper disposal. The yearly carnival created by the Toledo Institute for Development and Environment, the Freshwater Cup, capitalizes on the local culture and the national passion for football to also bring environmental education to primary-school children. The project organizes a football tournament, and the criteria for participation tap into local culture and environmental needs. Each team must plan and execute an environmental project protecting freshwater resources or reducing the effects of climate change on communities. Past projects have included starting recycling programmes; creating green spaces, ecoparks and environmental clubs in schools and communities; planting trees to protect riverbanks; organizing group clean-ups of rivers and streams; the management of solid waste; and even giving presentations to their parents, most of whom are farmers, about the harmful effects of pesticides and herbicides on aquatic life. In return, children get to participate in the prestigious Freshwater Cup, an event that brings together communities, young and old alike. The project has been remarkably successful. Although living close to the water, for the most part the children, their teachers and their parents had never heard of climate change or were unaware of its impacts. The Freshwater Cup has altered the situation for the better, mobilizing entire schools and communities for greater awareness of freshwater ecosystems and their protection. Equal in prestige to winning the football cup is the victory of the team whose waste management, water or energy project wins the environmental challenge (Toledo Institute for Development and Environment, 2013).



HOW TO MEASURE CULTURE'S CONTRIBUTION TO A SUSTAINABLE ENVIRONMENT

- Number of countries that have integrated traditional knowledge and practices into environmental development policies and plans.
- Percentage of policies and plans for disaster risk reduction and climate-change adaptation that integrate traditional knowledge and practices.
- Number of species safeguarded through traditional knowledge.
- Number of policies specifically targeting the inclusion and advancement of indigenous communities.
- Percentage of natural and cultural heritage assets under threat in national inventories
- Percentage of budget provided for safeguarding cultural and natural heritage

3.6 CULTURE, INCLUSION AND RECONCILIATION

The section below presents a synthesis of the contributions received on this theme through the Post-2015 Dialogues on Culture and Development that took place at the global level (call for papers, e-discussions, thematic and final events) and at the national level in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia.

KEY MESSAGES

- Artists and cultural institutions play an important role in ensuring freedom of expression and fostering inclusive dialogue
- Cultural expressions offer appropriate ways to deal with trauma and reconcile communities that come out of conflict
- Cultural heritage is an essential component of a community's identity and of building lasting peace
- Respect for cultural diversity is indispensable for generating positive dialogue and inclusion

Culture has the potential to build bridges and to shape more effective and inclusive reconciliation processes with full ownership of the communities. Cultural rights, heritage, cultural identity and cultural life are foundational realities, which provide the legitimacy for collective and participatory local governance and lie at the basis of sustainable peace and inclusive societies.



© MINUSMA/M. Derrino

Timbuktu, Mali

■ ARTISTS AND CULTURAL INSTITUTIONS PLAY AN IMPORTANT ROLE IN ENSURING FREEDOM OF EXPRESSION AND FOSTERING INCLUSIVE DIALOGUE

Artists often stand among the most vibrant, engaged and outspoken individuals in society. Their roles as critics are often under pressure, due to the fact that they often derive their inspiration from social issues and draw attention to challenges and inadequacies. This is why the Dialogues considered artists and cultural institutions to play an important role in claiming rights, freedom of expression and fostering governance. The Dialogues referred to the support these artists need in their roles as catalysts of social change, contributing to the fight against exclusion and inequality, imagining new ways into the future and restoring hope. Cultural institutions, which are key platforms for artists, should be used as civic spaces for dialogue and social inclusion, helping to reduce violence and increase cohesion.

'When the voice and creative expressions of marginalized groups are strengthened, they become active contributors to social and economic development'

Danish Ambassador to the UN
UN Special Debate on Culture on Development,
5 May 2014

Cultural rights and the right to freely participate in cultural life are fundamental human rights and are indispensable to people's dignity and freedom. The full and equal participation of men and women, boys and girls, in cultural life is an important contributor to sustainable social development. At the same time, social stability creates enabling conditions for young generations to build a sense of citizenship and of belonging to a community, which is closely linked to the experience of respect and guarantee of cultural rights. The right to take part in cultural life assumes that there is an environment of freedom for people to choose their cultural needs (Martinell Sempere, 2014b).

■ CULTURAL EXPRESSIONS OFFER APPROPRIATE WAYS TO DEAL WITH TRAUMA AND RECONCILE COMMUNITIES THAT COME OUT OF CONFLICT

In post-conflict societies, cultural activities and artistic expression make it possible to start healing the scars of the past and to restore a sense of normality and identity. Across the globe, societies trying to work through difficult and divisive pasts are turning to the power of creative expressions such as theatre, music, film and literature to allow victims to share their stories, to open difficult topics for discussion, and to rekindle the ability to imagine better again. While the main scope of such cultural activities is for participants to have a common experience as a group where they learn from each other and are comfortable with sharing their thoughts and feelings, many also report important individual therapeutic effects of participation in cultural activities. The combined effects of confronting trauma as a group and the individual therapeutic healing make cultural expressions particularly effective for working with communities that come out of conflict or other emergencies (CKU, 2014a). Similar approaches have also proven very effective in situations of gender-based violence, as presented in Part 3.3 of this report.

Active participation in cultural activities is a powerful resource in processes of social change and dialogue. The Dialogues discussed how the inclusion of participants from different social and cultural groups in cultural activities further strengthens peaceful co-existence and reconciliation. Many examples were provided of best practices where cultural expressions have a central role in leading to positive outcomes in post-conflict societies, such as in Kashmir, Palestine and Pakistan. This type of activity has been used within communities that come out of conflict, or still experience conflict, but they have also repeatedly been applied when working with internally displaced (IDP) and refugee groups. Displaced communities often lose their traditional communal ties and living contexts, and also the host communities tend to experience challenges of a vast new group of people arriving in their area. Cultural activities have frequently been tapped to foster dialogue and express experiences, but also to allow communities – that come out of conflict, or communities with IDP/refugee influx – to become familiar with 'the other'.

HIP-HOP HELPS YOUTH IN NORTHERN UGANDA TO EXPRESS THEMSELVES

▪ An example was provided of a hip-hop project in northern Uganda, which had the overall aim of improving and bridging the socio-cultural and economic gap between youths in Uganda. It did so by supporting young people in acquiring artistic and entrepreneurial skills. Activities were carried out in five different regions and succeeded by inviting local groups to participate in rehearsals and performances. Groups from different regions of the country participated in a boot camp, where they collaborated on hip-hop projects. Following the training provided through the project, some of the participants also took part in regional festivals and an international festival in the capital, Kampala.

The project used a popular form of cultural expression to reach groups of youth, who are otherwise difficult to target. Through the workshops and performances, participants changed their attitude towards their own local culture in a positive way and integrated local languages and traditional music in their hip-hop performances. The participants learned how hip-hop and song-writing allows them to express themselves and reach an audience. Participants also mentioned self-confidence as a positive outcome of the project, insofar as they were confident in raising their voice (CKU, 2014a).



FILM, DANCE AND THEATRE FOR MUTUAL UNDERSTANDING AMONG REFUGEE COMMUNITIES FROM IRAQ, JORDAN AND PALESTINE

▪ Young Iraqi refugees in Jordan and in the Balata refugee camp on the West Bank participated in a project initiated by Danish Betty Nansen Teatret's international department for education and integration, C:NTACT. In cooperation with local partners, the project trained young people in telling their own stories through dance, theatre and film. They contributed to creating a space in which the young people from refugee communities could express their feelings and thoughts with total freedom. The project aimed directly at providing a voice to young people, whose lives are very much affected by conflict, but who are hardly ever heard in formal peace-building processes. In Palestine, young people from outside the refugee camp also participated in the activities and discovered both their own and the other participants' talents. The common experience paved the way for tolerance, mutual understanding and respect between the young participants, which was shared on stage with a broader audience. The play was also taken on a tour to remote villages in the northern West Bank. The tour demonstrated how performing for an audience empowers the refugee youth, while at the same time the village audiences were presented with a new image of people from the refugee camp (CKU, 2014a).



'If we want to help the survivors it is not enough to give them food. Mental health is just as important as physical health. We have to help these people and try to revive their hopes. A positive experience and a good laugh can nourish a person for months!'

Asha-Rose Migiro, Deputy Secretary-General of the UN, during visit to Haiti, February 2010

Cultural practices that integrate members of different communities contribute to dialogue and decrease psychological distances. The consultations offered many successful examples of using culture for dialogue, in particular in places where there have been recurrent inter-ethnic tensions or marginalization of minorities. Culture stimulates the senses, presents a variety of visions, and allows a different perspective on reality. This way, it becomes a driver of inclusion because it sparks dialogue between individuals and communities. Culture enables people to be united and instils in them a sense of belonging to the same group, therefore is a powerful factor of integration, self-esteem and relationships between communities (RFPAC, 2014).

THEATRE OPENS CHANNELS FOR COMMUNAL CONFLICT RESOLUTION IN PAKISTAN AND SRI LANKA

▪ Forum Theatre is a project carried out by Pan Intercultural Arts and the British Council that developed an interactive form of performances for participants from Pakistan and Sri Lanka. The plays depict a social issue that is relevant for the audience. After a first performance, the story is played for a second time and the audience, supported by a facilitator, is given the opportunity to take the role of the protagonist and act out alternative behaviours that could lead to a different, more positive, outcome. By using this formula, Forum Theatre empowers the audience to think about possible alternative solutions to behaviours that are often dictated by social and cultural oppression and to challenge them realistically. It also provides a platform for dialogue and debate amongst the community where an issue can be unpacked and analysed. The greatest achievement of the project was that participants recognized that the method really promotes a problem solving-approach and behavioural change. (Pan Intercultural Arts, 2014).

Participants also looked at different ways in which communities across the globe have traditionally used culture and cultural expressions for dialogue and for addressing conflict. The Dialogues in Mali discussed traditional mechanisms for conflict resolution and how these can play an important role in bringing lasting solutions to the present conflict, while at the same time recognizing the new challenges imposed by globalization and the international nature of conflicts. The example of the modernized *Gacaca* in Rwanda was also mentioned in the global discussions. These traditional judicial structures were adapted after the conflict of the 1990s

to become the basis of a community-based truth and reconciliation effort, and are often highlighted as one of the main mechanisms behind the country's rapid recovery as they involved people in their own recovery and in developing their own story.

SONGS PROVIDE INSIGHT INTO COMMUNITIES' VIEWS ON CONFLICT AND PEACE IN SOUTH SUDAN

▪ A case study examined the large repertoire of South Sudan's Dinka songs and highlighted the high prevalence of content relating to social justice, conflict resolution and civic engagement. Oral tradition plays an important role for the pastoralist Dinka communities as a source of law, a basis for claims and a guarantee of action in indigenous societies. Traditionally, songs are used as a vehicle for social and political regulation and are a culturally licensed way of disclosing strong feelings and opinions, which otherwise would be considered offensive. Songs carry moral authority in Dinka customary law and are recognized as testimonies in the context of village-based public hearings. In addition, they provide a space for negotiation with power, and thus shed light on how power and the state are experienced or imagined more generally. Songs offer a communication register that is neither bound by imposed spatial or institutional strictures, not regulated by the obligatory restrictive narrative form of the courtroom. While their capacity to create peace and reconciliation in a society marked by extreme violence and political exclusion may be limited, insofar as songs are given force within a culturally sanctioned framework, they offer important direction on how to shape a more culturally appropriate transitional justice from below (Impey, 2014).



The Dinka project in South Sudan

**TRADITIONAL CONFLICT RESOLUTION
MECHANISMS REINVENT THEMSELVES
TO CONTRIBUTE TO PEACEBUILDING IN**

MALI ■ The Dialogues in Mali raised the example of the griots, also referred to as ‘heroes of peace’. Authorities at all levels of government recognize the importance of involving these traditional voices in reconciliation in the ongoing peace process. In particular the speech of the *griot*, which challenges and calms down, is considered a valuable contribution for reconciliation. However, the current conflict is a very new context for these traditional community systems. Usually the griots work within contexts

that are very close to them, communities where they live and where they know the members and families. While the conflict is still very much affecting the local communities, its nature also goes beyond the local, which poses new challenges. The griots and their networks have been involved in the current reconciliation process and are seeking to find ways of adapting tradition to new realities. The current reconciliation process, because of its complexity, can thus be seen as an important testing ground for *griot* mediation. The ability of the age-old system to redefine itself will be essential to ensure its validity and contribution to present and future challenges (National Consultations, Mali, 2014).



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Gao (Mali)

INVOLVING LOCAL RELIGIOUS LEADERS FOR DISPUTE RESOLUTION IN DARFUR (SUDAN)

▪ A project carried out in Darfur worked with community committees that had been part of traditional dispute resolution mechanisms. This led to an increase in the number of conflicts that were resolved through traditional mechanisms rather than processed at the local police station. The project also used religious perspectives and partnerships with faith communities. In Darfur, religious leaders are highly respected within communities and play a crucial role in preventing conflicts. Many are involved directly with local customary processes, and where they are not directly involved, local leaders will often ask imams to give independent guidance relating to the dispute (Islamic Relief, 2014).

■ CULTURAL HERITAGE IS AN ESSENTIAL ELEMENT OF A COMMUNITY'S IDENTITY IN BUILDING LASTING PEACE AND RECONCILIATION

Symbolizing a community or society, heritage is frequently attacked and many sites are also used for military purposes. Heritage sites continue to suffer considerable damage in times of conflict and their destruction and illicit trafficking has been shown to affect communities over the long term, attacking a collective sense of identity and social cohesion, weakening efforts for reconciliation and peace. Numerous commemorations that took place in Western Europe in 2014 to remember the First World War show the long-lasting impact of conflict and the way in which physical destruction of heritage, as well as commemorative heritage, bears witness to that.

'Protecting civilians also implies safeguarding their history and their identity. Today's start of the reconstruction of Timbuktu's mausoleums is important as they constitute an inalienable feature of the city's identity whose very purpose is to protect its inhabitants.'

Special Representative of the UN Secretary-General in Mali, 2014

SAFEGUARDING TIMBUKTU'S MANUSCRIPTS AS AN INTEGRAL PART OF BUILDING SUSTAINABLE PEACE IN MALI

▪ Heritage and cultural expressions in northern Mali were deliberately attacked during the recent conflict. Mausoleums and tombs were destroyed and damaged and more than 4,200 manuscripts were burned. Nevertheless, an estimated 90% of over 300,000 manuscripts in the Timbuktu region were saved by urgent moves to other locations, but concerns of illicit trafficking remain high. Throughout the initial months of the conflict, local communities, which have been responsible for the safeguarding of the manuscripts for generations, risked their lives moving the valuable records to safe places in the capital, Bamako. The stories of the efforts to save the Timbuktu manuscripts bear witness to the importance that the community attaches to its heritage. The efforts under way to restore the libraries and mausoleums so that one day they can return to Timbuktu are an integral part of rebuilding the community. At the launch of the restoration campaign, the Special Representative of the Secretary-General of the United Nations and Head of MINUSMA, declared that: 'Protecting civilians also implies safeguarding their history and their identity. Today's start of the reconstruction of Timbuktu's mausoleums is important as they constitute an inalienable feature of the city's identity whose very purpose is to protect its inhabitants.' The manuscripts themselves can also play an important role in building sustainable peace. To achieve this, it is imperative to translate the manuscripts to be used in contemporary education, for example. The Timbuktu manuscripts witness scientific, political, diplomatic and economic advancements, including environmental issues, good governance, the rights of women and children, conflict resolution, etc. Throughout the region's history, these written words have been used to settle trade transactions, legitimate authority and avoid war. They were a means of political and social influence; and the most profitable trade item in Timbuktu. To ensure the greatest possible impact on rebuilding the community, the project has from the beginning involved the religious authorities and the local communities, which are the drivers of reconstruction efforts. The aim is not to rebuild the stones, but to keep the cultural significance and the role that the heritage played in structuring the life of the community (National Consultations, Mali, 2014).



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Manuscripts in Timbuktu, Mali

Positive experiences have shown the importance of building a narrative together among conflicting communities in order to ensure sustainable peace processes. The e-discussions provided the example of how Rwanda created an online archive that contributed to building a sense of justice by piecing together the story of how the war crimes unfolded. This joint effort of coming to terms with the past is widely considered as a crucial step in a reconciliation process (Tandon, 2014, e-discussion).

For communities coming out of conflict, dealing with the past requires access to heritage. Cultural heritage, as the collective memory of a community, is essential for building inclusive societies and should be further enhanced. Cultural sites and objects are closely linked to the history and culture of the community that produced them, and the loss of such heritage, through destruction or illicit trafficking, can be detrimental to the cultural identity of a community. Participants in the Dialogues mentioned that heritage has an

important role in building peace, but also noted the need to be mindful of heritage always representing an interpretation of the past. In conflict situations, wrong or selective interpretation of the past is often used to further divisive agendas, and conflict ideologies and heritage can be used to that purpose. This is why a more inclusive dialogue around heritage that goes beyond stereotypes, considers the heritage of a nation as a whole, and includes marginalized communities in the overall discussion on defining national heritage, is crucial for peace-building processes. (Tandon, 2014, e-discussion) The Dialogues also emphasized that contact between the contemporary world and the past is a fundamental factor for the healthy development of society. The systematic protection and accessibility of cultural heritage is as important as its innovative presentation. Ensuring that heritage is presented by modern means allows culture to fully contribute to sustainable social development and contemporary repository institutions for cultural heritage are an integral part of these efforts.

REBUILDING THE MOSTAR BRIDGE EXPRESSES THE HOPE FOR PEACE IN BOSNIA AND HERZEGOVINA

▪ The destruction of the Old Bridge, Stari Most, in Mostar in 1993 was not only the loss of a priceless Ottoman structure, but also a serious spiritual blow to the multi-ethnic town of Bosnia and Herzegovina. When the bridge collapsed under shelling from a Croatian tank, Mostar's people felt a sense of irreparable estrangement after their town had lost its main symbol. During the war in the former Yugoslavia from 1991 to 1999, cultural emblems were deliberately targeted to eliminate the traces of a common past between diverse communities. This is why the project to rebuild the bridge was so symbolically important: rebuilding was not to restore transport links – a utilitarian metal structure already fulfilled that function – it was to restore the soul of the town and give back its sense of identity. The rebuilding of the bridge has been surrounded with aesthetic and historical as well as practical questions. For example, should it have been refashioned as it was when it was first built, or as it became with all the accretions of four centuries? It was not merely a question of reassembling the old elements, rebuilding the Old Bridge of Mostar was a deeply human undertaking. If the bridge accomplishes its purpose, it will become, says the writer Predrag Matvejević, 'a work of human solidarity *par excellence*, an opponent of violence, intolerance and hatred. A bridge, which is a true bridge.' (UNESCO)



Tuol Sleng Memorial Museum, Phnom Penh (Cambodia)

Rebuilding and reconciling communities also demands commemoration and the development of places of memory. Research suggests that there is a relationship between the ability to address the legacy of a conflict in a comprehensive and inclusive manner and the potential to develop sustainable peace. Successful peace processes require the affected communities to come to terms with the past. Beyond transitional justice, dealing with the past encompasses attention for people's stories and ways of commemorating, which, if developed in a participatory manner, contribute greatly to lasting reconciliation. Heritage, cultural expressions and cultural institutions can play an important role in this, as commemoration can take many forms ranging from monuments and museums to memorial day celebrations. Successful examples have been shown of (human-rights) archives, oral history projects and exhibitions, but also of the creation of memorial sites or memorial centres and museums. In addition, other forms of cultural expression – film and theatre for example – can be used to commemorate the past and move to sustainable peace.



Starý Most, Mostar, Bosnia and Herzegovina

■ RESPECT FOR CULTURAL DIVERSITY IS INDISPENSABLE FOR GENERATING POSITIVE DIALOGUE AND INCLUSION

As a bridge-builder, culture plays a strong role in diplomacy and strengthening international relations. In a globalized world, intercultural exchanges contribute to better understanding among communities and nations. Promoting cultural pluralism through cultural exchanges with other countries helps in the enhancement of mutual understanding among countries and in the promotion of and respect for cultural diversity and universal human rights.

Cultural diversity and intercultural dialogue are a prerequisite for the eradication of discrimination and for creating respect and tolerance among people. Cultural diversity is a social issue linked to the growing variety of social codes that operate inside societies and between them. Concepts such as lifestyles, social representations, value systems, codes of conduct, social relations, notions of public and private space and communication cannot be reduced to a single model. The National Consultations in Mali referred to the importance of going beyond reconciliation and respecting diversity, allowing talk about tolerance. When diversity is not part of dialogue and is not promoted as a positive force, tolerance for 'the other' no longer exists and this vision of a restrictive cultural identity has in many places become a threat to stability. This is why it is necessary to include culture and diversity in order to achieve a lasting peace. Also in Bosnia and Herzegovina respecting cultural diversity is seen as a key requirement for achieving peace and security and for inclusive social development. It is believed that an improvement in intercultural understanding is an absolute necessity and should be part of a reconciliation approach.

Cultural diversity recognizes the multicultural nature of societies and fosters inclusion. In Ecuador, awareness-raising campaigns were organized to eradicate stereotypes and xenophobia towards historically excluded groups. The promotion and recognition of the intangible cultural heritage, as well as the traditional knowledge of excluded groups, was mentioned as particularly important in generating more inclusive societies. Traditional knowledge makes it possible for new generations to respect and enjoy diversity, while contributing to making our societies truly multi-ethnic and capable of overcoming discrimination and racism which, one way or another, still pose a threat to our coexistence, sustainable development and well-being (Cunningham, 2013a).

PLACES OF MEMORY OF THE SLAVE ROUTE TO ADVANCE INCLUSION IN THE CARIBBEAN

▪ The Places of Memory of the Slave Route in the Latin Caribbean project was launched in May 2006 in Havana (Cuba). The initiative made it possible for a group of experts from Aruba, Cuba, Haiti, the Dominican Republic, Jamaica and Curacao to contribute experiences for the identification and inventory of places of memory relating to the history of slavery in the Caribbean. Interdisciplinary in character, the project integrates concepts of cultural diversity, dialogue, development and heritage in their broadest sense. It focuses on organizing events such as carnivals, festivals, religious and academic meetings, cultural promotion and community work, along with the development of places of memory. An equally important role is played by museums and other cultural institutions, as they do not only exhibit collections but also organize attractive activities for a wide range of audiences. These include live performances by traditional and contemporary groups, as well as visits to other places of memory relating to their areas of interest. The overall aim of the project is to use culture, heritage and artistic expressions to commemorate the history of slavery and its people within Caribbean society and to foster greater inclusion (International Scientific Committee of the UNESCO Slave Route Project, 2014).



'I wish that the stories we collect would be as inspiring for young girls and women as the stories of my mother have been to me ... Listening to these stories is humbling and inspiring. While the stories highlight the uniqueness of each individual's experiences, they show how structural social, cultural and economic causes of gender inequality affect us all.'

Maissan Hassan, Women and Memory Forum Egypt, 2014



© E. Seltzer

Citadelle, Cap-Haïtien, Haiti

WOMEN'S ORAL HISTORY PROJECTS ENHANCE

INCLUSION IN EGYPT ■ The Women and Memory Forum (WMF) has been collecting and documenting women's history in Egypt for almost twenty years, for example through the acquisition of women's private collections, oral history projects, re-publishing of books by pioneer feminists and establishing the Women and Memory Library and Documentation Centre. Recently, WMF has launched the *Documentation as Empowerment Project* that sheds light on the experiences of women who are engaged in the political and public sphere in Egypt. The production and dissemination of alternative cultural knowledge on gender roles in Egypt and the Arab region is important to overcome the dominant negative stereotypes. Creative approaches to feminist documentation and gender education are the key to help disseminate this knowledge among researchers, students, activists, media and the general public. The collection of different types of knowledge and heritage has also allowed more targeted projects to start up, such as the 2014 project on women's rights and the state (UN Women/Women and Memory Forum, 2014).

HOW CAN CULTURE CONTRIBUTE TO SOCIAL INCLUSION AND RECONCILIATION

- Number of conflict resolution efforts that include traditional mechanisms.
- Number of measures to strengthen the access of conflict-affected and displaced populations to cultural activities as a means of re-establishing a normal life.
- Percentage of displaced and refugee communities with access to culture.
- Number of regulations that hinder artistic freedom of expression and creation.

4

CULTURE: PRIORITIES FOR THE POST-2015 DEVELOPMENT AGENDA

The key messages of the Post-2015 Dialogues on Culture and Development are summarized below.

Culture must be an integral part of poverty alleviation efforts as a strong, innovative and resilient economic sector and as a force for ensuring greater inclusion

- Culture helps in eradicating both the social and economic aspects of poverty
- Culture enhances the effectiveness of local development programmes by ensuring that approaches are adapted to local realities and needs
- Cultural innovation and creativity are essential to ensure competitiveness, to diversify and further expand the economy and to develop innovative business models
- Cultural tourism and related industries play a key role in reducing poverty

Education programmes must include culture to ensure access for all and to provide better quality content, adapted to a contemporary, multicultural environment

- Engaging culture reaches those that are out of school and provides better-quality educational programmes
- When mainstreamed in education, culture builds confidence and encourages dialogue, better preparing young people for life in a multicultural society
- Cultural expressions are essential for the holistic development of young people, helping them to achieve better educational results
- Culture and cultural institutions are essential for informal and lifelong learning

Gender equality and women's empowerment cannot be achieved without incorporating culturally-sensitive approaches, fostering cultural participation and promoting the cultural economy

- Considering the cultural context and fostering cultural participation helps to advance gender equality and women's empowerment
- By offering economic opportunities, culture helps to address a key challenge for achieving gender equality and women's empowerment
- Culture increases resilience, reduces vulnerabilities and addresses gender-based violence

Sustainable urbanization requires cultural resources to be integrated and operationalized for creating more, sustainable, economically viable and inclusive living environments

- Culture and the safeguarding of urban heritage define the identity of a place and foster a sense of belonging
- Planning and development that integrate culture increase economic opportunities and enhance the quality of life in urbanizing areas
- Culture transforms public spaces into places of dialogue and contributes to reducing inequalities and fostering social inclusion

Traditional knowledge and cultural diversity must be part of sustainable environmental policies and programmes, strengthening communities' resilience and reducing their vulnerability to climate-related impacts

- Promoting the intrinsic link between cultural diversity and biodiversity ensures greater environmental sustainability
- Traditional knowledge and skills build resilience to counter the effects of natural disasters and climate change
- Culture is an important resource for promoting sustainable consumption patterns and agricultural practices, contributing to increased food security

Access to and participation in culture and heritage of all individuals and communities will contribute to improving social cohesion and help to build peaceful societies.

- Artists and cultural institutions play an important role in ensuring freedom of expression and fostering inclusive dialogue
- Cultural expressions offer appropriate ways to deal with trauma and reconcile communities that come out of conflict
- Cultural heritage is an essential component of a community's identity and of building lasting peace
- Respect for cultural diversity is indispensable for generating positive dialogue and inclusion



ANNEXES



© E. Selter

Istanbul, Turkey

5.1 CONCEPT NOTE OF THE POST-2015 DIALOGUES ON CULTURE AND DEVELOPMENT



■ BACKGROUND

In recent decades, there has been an increasingly explicit recognition of the role of culture for sustainable development and poverty alleviation. Countries have begun to view culture as an asset in eradicating poverty, inequality and discrimination while seeking innovative development paths with full ownership of communities. At a time when leaders are looking for new strategies to foster transformative change, culture and cultural diversity are seen as catalysts for creativity, innovation, renewal of ideas and societies. Culture precisely enables sustainability – as a source of identity, social cohesion, helping people making sense of the future. Development policies responsive to cultural contexts yield stronger and more sustainable development outcomes. The cultural sector is also a driver of sustainable development which generates income, create decent jobs and improve livelihoods. Globally, a new creative economy is emerging as a powerful engine of sustainable and inclusive growth. In 2011, world trade of creative goods and services totalled a record US\$ 624 billion, at an average annual growth rate of the sector of 9% since 2002. That trend is even stronger in developing countries where exports of creative goods have increased by an average 12% annually during that period (Creative Economy Report 2013). In its capacity to address both the economic and social aspects of poverty, culture can help better integrate the social, economic and environmental aspects of development, which is a precondition for sustainability.

Culture and Development: decades of reflection and action

The link between culture and development has been the focus of high-level debates and official declarations at the national, regional and global level for the last 30 years. More recently, major international reports have called for a better integration of culture in the sustainable development agenda¹.

The many aspects of culture's role and linkages with sustainable development have been captured in a set of 7 cultural conventions by UNESCO which provides a solid foundation for the promotion of culture for sustainable development, and have been translated at the national level in a number of strategies, policies and programmes to implement this vision on the ground. The 18 Joint United Nations Programmes funded under the MDG Fund's thematic window on Culture and Development stand as a substantial contribution here. These programmes underlined the power of cultural programmes and culture-based approaches to provide innovative and effective solutions to cross cutting issues, such as gender equality, social inclusion, quality education, job creation. Even more importantly, culture is today included in 70% of UNDAFs, as compared to less than 30% of UNDAFs in 2006.

1; Including the 2004 edition of UNDP's Human Development Report, the two UNCTAD / UNDP Creative Economy Reports published in 2008 and 2010, the UNESCO/UNDP Creative Economy report in 2013 and UNFPA's State of World Population Report on Culture and Human Rights),

Culture is associated with all thematic areas of the UNDAFs, which reflects once again the broad scope of the sector's actions to respond to needs and priorities at the country level.

A recognition and a request of the UN General Assembly

The need to better integrate culture in sustainable development strategies was recognized in two consecutive culture and development UN General Assembly Resolutions respectively in 2010 (A/RES/65/166) and 2011 (A/RES/66/208). In the same vein, and with a specific focus to the post-2015 development agenda, the Ministerial Declaration of the 2013 high-level segment of the ECOSOC stated that "culture is an essential component of sustainable development; represents a source of identity, innovation and creativity for the individual and community; and is an important factor in building social inclusion and eradicating poverty, providing for economic growth and ownership of development processes. We therefore commit to pursuing a more visible and effective integration and mainstreaming of culture into social, environmental and economic development policies and strategies at all levels." (E/2013/L.28)

On 5 December 2013, the United Nations General Assembly adopted Resolution A/Res/68/223 on Culture and Sustainable Development, which "requests the Secretary-General [...] in consultation with Member States, relevant United Nations funds and programmes and the specialized agencies of the United Nations, in particular the United Nations Education, Scientific and Cultural Organization, to present options for a United Nations consolidated approach on culture and sustainable development". This resolution represents an important breakthrough for the development agenda, acknowledging in detail the direct linkages between culture and the three pillars of sustainable development as well as with peace and security. It also explicitly states that culture is both an enabler and driver of sustainable development and emphasizes its role for the achievement of the Millennium Development Goals.

Following a first set of consultations on post-2015 in 2012-2013, the UN Development Group has recently decided to continue an inclusive dialogue with a second round of consultations at the national level. These consultations will focus on six themes, among which "culture and development".

■ OBJECTIVE OF THE GLOBAL AND NATIONAL CONSULTATIONS

The objective of the consultations is to allow a diversity of stakeholders to articulate their vision of culture, and its integration into the post-2015 development agenda, including its role as a critical element of the human rights based approach, and to make recommendations in that regard.

Beyond the focus on culture and the creative industries ("WHAT"), there is also an expectation from Member States for pragmatic proposals on how to make the emerging agenda pertaining to work ("HOW"). The so-called 'means of implementation' (MoI) have been identified as an important component of the debate about the way forward.

Decades of experience in designing, implementing and evaluating development programmes in diverse contexts, have especially highlighted that cultural dynamics need to be examined as part of the drive for human rights, and as a critical mean of implementation to determine how values, behaviours, assumptions play a role in excluding or discriminating some individuals and/or communities, or in improving people's rights and health, including reproductive health.

The consolidated recommendations resulting from the global and national and consultations will feed into the report by UNDG on the outcome of A/Res/68/223 on the consultations on all 6 themes, including "culture and development", which will in turn inform the Open Working Group on Sustainable Development Goals as well as the report of the UN Secretary-General on the Post-2015 Development Agenda to be issued in the fall of 2014.

Building on the framework of the UN General Assembly resolution on culture and development, the national and global consultations on culture and development which will be co-led by UNESCO, UNFPA and UNDP should examine the contribution of culture to the sub-themes proposed below.

Culture and Poverty Reduction

Cultural and creative industries represent one of the most rapidly expanding sectors in the global economy. They also represent a wellspring of local revenue-generating activities, owned by the people and embedded in a local fabric. Amongst others, cultural heritage, cultural and creative industries, arts and crafts, sustainable cultural tourism, culture-led urban revitalization and cultural infrastructure can serve as strategic tools for poverty alleviation, revenue generation and inclusive economic development, since it attracts investment and ensures green, locally-based, stable and decent jobs.

Support to creativity is also critical, through creative assets, including cultural and creative industries, diversity of cultural and artistic expressions. Tapping into the transformative power of creativity, can effectively contribute to making globalisation a more positive force for present and future generations and finding imaginative and sustainable development outcomes.

Moreover, culturally-sensitive approaches to development programmes can increase effectiveness of poverty alleviation programmes, by effectively addressing its human, social and economic dimensions. Beyond their economic benefits, creative sector activities, notably cultural and creative industries, heritage-related programmes and the development of equitable cultural tourism, also create and broaden human capabilities empowering and involving women, indigenous groups and youth at a local scale.

Culture and Education

The way people learn and transmit knowledge varies according to their different backgrounds and cultural environments. Education strategies that are most responsive to local cultures, contexts and needs are the most likely to be effective in fostering more cohesive societies.

In addition, culturally-adapted educational programmes can help support and improve quality education. The United Nations Decade of Education for Sustainable Development (DESD, 2005-2014) has proven that integrating cultural diversity and intercultural dialogue perspectives in learning and education systems enables talent development, encourages critical and creative thinking and impact on values and behavioural patterns. When mainstreamed within educational strategies, cultural initiatives that recognize diversity within a human rights-based approach play an important role in building confidence and mutual understanding among multicultural communities.

Culture, gender equality and women's empowerment

Culture-related projects contribute to the empowerment of women and directly or indirectly contribute to the achievement of gender equality. As creators and entrepreneurs, women have contributed greatly to strengthening creative sectors, especially in developing countries. In addition, the cultural and creative industries have helped to strengthen their economic opportunities. As active citizens participating in cultural life, women play a key role in fostering community development and social inclusion. As such, women continue to make important contributions to combatting gender based violence through targeted cultural activities as well as through pioneering culturally appropriate interventions in all development areas.

Cultures are critical enablers and drivers for social change and should be at the core of efforts to achieve human rights, gender equality and the fight against all forms of discrimination due to sex, age, ethnicity, disability, location, marital status, gender identity, social condition or any other status. The added value of integrating knowledge of cultural dynamics and sensitivity enables an appreciation of the ways in which people function in their social contexts and have access to sexual and reproductive health services and rights.

In this context, it must be recalled, in accordance with article 4 of the UNESCO Universal Declaration on Cultural Diversity (2001), that “The defence of cultural diversity is inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope.”

Culture, sustainable cities and urbanization

Rapid urbanization globally – by 2050, around 70% of the world population will live in urban areas – is already posing significant challenges, particularly for low-income and middle-income countries. A vibrant cultural life and the quality of urban historic environments are key to sustainable cities. Local governments are challenged to 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 participation of individuals and communities in public life and improving the conditions of the most disadvantaged groups. Cultural infrastructure and cultural facilities can 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, increase competitiveness, and give impetus to cultural diversity as well as creative expressions. At the same time, cultural heritage is being lost at an alarming rate as a result of urbanization, development pressures, globalization and phenomena associated with climate change.

Culture, the environment and climate change

Access to essential environmental goods and services should be secured through the stronger protection and more sustainable use of biological and cultural diversity. The safeguarding of relevant traditional knowledge and skills is critical to influence more responsible consumption and to strengthen environmental sustainability. It also bears witness to the significant interrelationship between cultural diversity and biological diversity.

The preservation and revitalization of cultural and natural heritage have greatly contributed to preventing the loss of biodiversity and of outstanding cultural and natural sites and landscapes. The conservation of historic cities and districts as opposed to their replacement by new buildings has long been recognised as an important strategy to reduce CO2 emissions. 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 use of local ingredients also contributes to reinforcing more sustainable consumption patterns and to the preservation of biodiversity. Some creative projects and educational programmes successfully use arts and culture-related activities to enhance effective communication about environmental issues.

Culture, inclusion and reconciliation

In the context of globalization, and in the face of the identity challenges and tensions it can create, respect for cultural diversity and the promotion of intercultural and interreligious dialogue is critical to forge more inclusive, stable and resilient societies. The rehabilitation of cultural heritage and cultural industries can also help communities affected by conflict to regain a sense of dignity and normalcy.

Consideration of cultural contexts, including religious dynamics, should also be integrated into conflict-resolution initiatives and peace-building processes. Recent United Nations Security Council resolutions (including UNSCRs 2122, 1780 NS 2095) have recognized the role and potential of women and young people as peace-builders and agents of positive change.

Guaranteeing cultural rights, access to cultural goods and services, free participation in cultural life, freedom of artistic expression, and non-discrimination in access to all developmental services, are critical to forging inclusive and

equitable societies. Fostering cultural participation contributes to promoting active citizenship. Steps are needed to foster equal access to cultural resources and enhance opportunities for recognizing one's own and others' heritage and to learn from it to build lasting peace.

Moreover, beyond its economic benefits, cultural heritage is a critical asset to build social cohesion and national identity. In post-conflict situations in particular, the acknowledgment and safeguarding of the cultural heritage help foster mutual recognition and understanding and tolerance and respect among different communities.

■ THE CONSULTATION PROCESS

The consultations on culture as a driver and an enabler of sustainable development will be co-led by UNESCO, UNFPA and UNDP. At the country level, close cooperation will be established with the UN Country Teams, drawing, where existing, on working groups on culture and development within UNCTs. The consultations will seek to engage a broad range of key stakeholders (incl. authorities at all levels of governance, private sector, philanthropic foundations, civil society organizations including the scientific and academic community, cultural as well as faith-based organisations).

At the global level, coordination with other UN agencies will be ensured by UNESCO, UNFPA and UNDP in their role as co-lead agencies for the theme, also relating to the UNDG Task Team on Culture and Development.

All of the consultations will address the cross-cutting elements of gender, human rights, young people and inequalities. Key messages and lessons learned shall be documented and delivered with a robust dissemination strategy to inform the intergovernmental negotiations. The following activities are envisioned for the consultation process:

Gathering evidence (April -July 2014)

- Virtual discussion/consultation facilitated through the www.worldwewant2015.org platform
- Host e-discussions around the six subthemes on the worldwewant2015.org platform. E-discussion would take place April-May so that it could be summarized in time for first reporting period and potentially feed into OWG report.
- Literature review on culture and development: Looking at existing research for each of the six sub-themes as well as country and thematic reports from first round of UNDG-led Post-2015 Consultations
- Call for papers
- A public call for case studies (can be existing research or new) summarized as (maximum) 1500 word proposals. The case studies should be based on concrete methodologies and/or examples of good practices within the six subthemes or a combination of them. Authors of selected proposals would be invited to submit full papers (published on worldwewant2015.org and potentially in a compendium) and participate in a final meeting. Papers published on www2015 website and used for reporting into Post-2015 reports and processes.

Creating momentum at the country level (April to August 2014)

As set out in the overall Concept Note on the second round of the UNDG national consultations, a number of countries will be selected to conduct national consultations on culture and development with financial support to be allocated by the Post-2015 One Secretariat.

Countries will take stock of and document existing experience on participatory monitoring through national-level/ sub-national consultation workshops. So far, the following countries have volunteered to take part in this exercise: Ecuador, Mali, Morocco and Serbia. Bosnia Herzegovina and India have also expressed interest in participating in some form. All countries are welcome and encouraged to participate in virtual discussions and submission of papers/case studies. Reporting on the findings from these exercises will be fed into Post-2015 discussions/ processes at the Global-level. UN Country teams should develop national concept notes for these activities, in partnership with Governments and Civil Society in-country. Government or government-appointed experts

should be identified for participation in the process as well. Countries should include some specific provisions on contributing to www.worldwewant2015.org engagement space in their concept notes. The UNDG guidelines from “Round 1” consultations may also be of use in further developing concept notes and planned activities: www.undg.org/docs/12532/POST%202015%20-%20ENGLISH%20-%20July%2008.pdf

Reporting into UN/Intergovernmental Reports and Other Global Events and Processes (June 2014-September 2015)

Even though country-led consultations would be ongoing, results from these, as well as the e-consultation, the literature review and accepted case studies will be synthesized progressively, and submitted as inputs for major reports including the Open Working Group on Sustainable Development Goals Report, the forthcoming Secretary-General’s Report on the Post-2015 Development Agenda, etc. Major UN events, side event(s) and/or briefings for Member States will also be pursued.

- Special Thematic Debate of the UN General Assembly on Culture and Sustainable Development in the Post-2015 Development Agenda (5 May, UN Headquarters)
- Appropriate inputs (e.g. for Member State co-hosts) to the President of the General Assembly (PGA) High-level events/thematic debates (April-July 2014) (April-July 2014)
- Member State Briefing in New York on Interim Results (mid-June July 2014)
- Briefing for Member States and other interested parties to highlight findings and examples of good practice and innovations. To be convened by Member State co-hosts with UNDG agencies’ support.
- World Heritage Committee (Qatar, Doha, June 2014)
- Forum on Culture and Development (Italy, Florence, October 2014)
- Thirteenth Session of the United Nations Permanent Forum on Indigenous Issues -12-23 May 2014
- Inter-Agency Consultation on “Faith and Development Post 2015” (May 12 and 13, New York) – UNFPA co-sponsoring with George Mason University and City University of London
- UNFPA-UNAIDS-UNWOMEN South-South Consultation – “Faith, Reproductive Health and Gender Equality” – June 2-4, 2014, Istanbul.
- UNFPA-UNAIDS-UNWOMEN Global Consultation – September, 2014 – “Engaging Civil Society Actors to Advance Reproductive Health, Women’s Empowerment and Gender Equality Beyond 2015”.

Meeting of practitioners and policy-makers (end of 2014/early 2015)

Key country focal points from the country consultations, lead authors of accepted case studies and key UN, Civil Society, Government and other stakeholders to share country experiences and discuss findings as well as formulate recommendations for a way forward. The meeting will include technical leaders from each of the countries participating in the Culture and Development consultations. By showcasing examples of good practice, we can foster Member State Champions for given approaches and results can be used for pursuing culture and development approaches at local and national levels, and explore avenues for including such approaches in the forthcoming global post-2015 framework.

Disseminating results at the global level

As the international community is heading towards the final phase of defining the post-2015 development agenda, it is important to maximize the visibility of the national consultation as much as possible. The global coordination to be ensured by the co-lead agencies, UNESCO, UNFPA and UNDP will thus aim at ensuring impact, visibility and dissemination of the results of the national consultations, in order to contribute to the post-2015 process in close cooperation with the Post-2015 One Secretariat.

Preliminary information and outcomes can be shared with the Co-Chairs of the Open Working Group (OWG) on Sustainable Development Goals (SDGs), during the OWG's negotiations phase from April to September, with the aim of being reflected in the OWG report.

Subsequently, the report of the Secretary-General tentatively scheduled for November is the primary avenue for feeding into the intergovernmental process, as this report will inform the negotiations on the Post-2015 agenda that will begin in late 2014 or early 2015. By October, the Culture and Development Consultation should have preliminary outcomes/inputs ready to be shared with the team writing the SG's report.

A Final Report for the theme, "culture and development", will be drafted and issued as an e-publication based on the consolidated outcomes of the national consultations, the e-discussion final report, the literature review and the call for papers. Conclusions and recommendations will thus be expected for each of the sub-themes.

■ ROADMAP AND TIMELINE (MARCH – OCTOBER 2014)

- Finalization of global concept notes by co-leading agencies and sponsoring countries, in consultation with Post-2015 One Secretariat
- Interim reporting by co-leading agencies (national and global inputs as determined by co-leads & UNCTs)
- September 2014: global synthesis presentation prepared by the Post-2015 One Secretariat to raise profile in framework of GA
- October 2014: draft thematic reports by co-leading agencies (national inputs as determined by co-leads & UNCTs) to inform the preparation of the SG Report to Member States
- November 2014 – January 2015: finalization and dissemination of the Final Report for the theme

5.2 FLORENCE DECLARATION, ADOPTED AT THE THIRD UNESCO WORLD FORUM ON CULTURE AND CULTURAL INDUSTRIES, “CULTURE, CREATIVITY AND SUSTAINABLE DEVELOPMENT. RESEARCH, INNOVATION, OPPORTUNITIES” (FLORENCE, ITALY, 4 OCTOBER 2014)



We, the participants gathered in Florence on the occasion of the Third UNESCO World Forum on Culture and Cultural Industries “Culture, Creativity and Sustainable Development” (2-4 October 2014) express our gratitude and acknowledge the generous hospitality of the Italian authorities, the Tuscany Region and the City of Florence in providing an international forum to reflect on effective strategies for transformative change that place culture at the heart of future policies for sustainable development.

We recognize our responsibility to pursue an agenda for inclusive social and economic development and environmental sustainability. We believe that this can be achieved through international cooperation demonstrating the value that culture and the cultural industries bring as sources of creativity and innovation for sustainable development and the opportunities they provide for future generations. We recognize the importance of measuring the impact of culture and creativity for sustainable development to maintain it high in the political agenda, and therefore we welcome the will expressed by the City of Florence to host an institution active internationally in this field.

At the present time, when the international community is crafting a new international development agenda, we trust that the United Nations and all governments will fully implement the third Resolution on Culture and Sustainable Development adopted by the UN General Assembly in December 2013 (A/RES/68/223) which acknowledged the role of culture as an enabler and a driver of sustainable development and which requested that culture be given due consideration in the post-2015 development agenda.

We recognize the numerous voices of civil society and of public and private sector stakeholders that have been expressed in the framework of the Post-2015 Dialogues on Culture and Development, led in 2014 by UNESCO, UNFPA and UNDP, together with national authorities at the highest level in Bosnia and Herzegovina, Ecuador, Mali, Morocco and Serbia, and which re-emphasized the need for explicit acknowledgement of the role of culture in the post-2015 development agenda.

We recall international standard-setting instruments in the field of culture, including the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions and the UNESCO cultural heritage conventions as well as recent international high-level meetings and declarations, such as the Hangzhou Declaration “*Placing Culture at the Heart of Sustainable Development Policies*” adopted in May 2013, the 2013

Ministerial Declaration of the high-level segment of the ECOSOC, and the two thematic debates on culture and sustainable development in the post-2015 agenda held at the UN General Assembly in New York in June 2013 and May 2014 respectively, and take good note of the global campaign “The Future We Want Includes Culture” led by non-governmental organizations from some 120 countries (#culture2015goal).

We also acknowledge the substantial evidence gathered in the *UN Creative Economy Report, Special Edition 2013: Widening Local Development Pathways*, which identifies the key role of cities and regions as actors of change and those areas of sustainable development to which culture brings added value, in both monetary and non-monetary terms, through cultural expressions, safeguarding tangible and intangible heritage, the promotion of cultural diversity, urban planning and architecture.

To fully integrate culture as an overarching principle of all development policies, we call on governments to ensure the integration in the post-2015 development agenda of explicit targets and indicators dedicated to the contribution of culture, notably within the framework of the goals proposed by the UN Open Working Group on Sustainable Development Goals related to: poverty reduction, sustainable cities and urbanization, quality education, the environment and climate change, gender equality and women’s empowerment, social inclusion, and reconciliation.

Accordingly, and based on our discussions during the Third UNESCO World Forum on Culture and Cultural Industries, we participants recommit to the above-mentioned resolutions and policy documents and put forth the following core principles and priorities to be included in the elaboration process of the post-2015 development agenda.

1. **Full integration of culture into sustainable development policies and strategies** at the international, regional, national and local levels is to be based on international standard-setting instruments that recognize fundamental principles of human rights and freedom of expression, cultural diversity, gender equality, environmental sustainability, and the openness to other cultures and expressions of the world.
2. **Inclusive economic and social development requires systems of governance for culture and creativity that meet people’s demands and needs.** Transparent, participatory and informed systems of governance for culture involve a diversity of voices, including civil society and the private sector, in policy-making processes that address the rights and interests of all members of society. They also involve cooperation among all relevant public authorities in all sectors – economic, social, and environmental – and at all levels of government.
3. **Urban and rural areas are living laboratories of sustainable development.** Placing creativity and well-being at the heart of sustainable urban and rural planning and renewal, balanced with the respect for heritage protection principles, leads to more secure, productive and smart cities. In meeting the challenges of urban and rural development and sustainable tourism, this requires culturally aware policies and respect for diversity. Moreover, safeguarding the intangible cultural heritage (for example, promoting traditional and environmental-friendly farming techniques) leads to more sustainable and quality food production processes, which are essential to deal with population growth with the least possible impact on the environment.
4. **Creative potential is evenly distributed throughout the world, but cannot always be fully realized by everyone.** Similarly, not everyone has access to cultural life, the capacity for creative expression and the possibility to enjoy diverse cultural goods and services, including his or her own. For instance, creative voices from the global South are largely absent. This situation can be improved through support for local production of cultural goods and services, their regional/international distribution and the unhindered mobility of artists and cultural professionals.
5. **Achieving inclusive and equitable quality education and life-long learning opportunities requires a dual commitment to investing in culture and creativity for all.** Local learning, innovation and development processes are strengthened when new talents and new forms of creativity are nurtured. This can lead to

the empowerment of women and girls as creators and producers of cultural expressions and as citizens participating in cultural life.

6. **The full potential of the cultural industries at the core of the creative economy must be harnessed to stimulate innovation for economic growth, full and productive employment and decent work for all.** When cultural and creative industries become part of overall growth and development strategies, they have proven to contribute to the revitalization of national economies, generate green employment, stimulate local development and foster creativity. Evidence shows that they provide new local development pathways that build on existing skills and knowledge.
7. **Ensuring sustainable consumption and production patterns requires fully taking into account culture when addressing the use of assets and scarce resources.** Human creativity, which involves cultural expressions and the transformative power of innovation, is a unique renewable resource that not only leads to new products but also to new ways of life and of organizing and perceiving our societies and environment. Tapping into creative assets, traditional know-how and skills can effectively contribute to finding imaginative and more effective development outcomes and addressing global challenges, such as the adverse impacts of climate change and unsustainable tourism.
8. **Creativity contributes to building open, socially inclusive and pluralistic societies when diverse sources of inspiration and innovation are released and nurtured.** This leads to increased quality of life, and individual and collective well-being. When based on fundamental human rights and principles of freedom of expression, creativity can also enlarge people's capacities to lead the lives they have reason to value through access to cultural assets and resources in all their diversity. It can free individuals from tensions and conflicts, exclusion and discrimination, ultimately contributing to stability, peace and security.

In accordance with the above-mentioned principles and priorities, we call upon governments, civil society and private sector actors to **take action in global partnership to promote creative environments, processes and products** by supporting:

1. the enhancement of **human and institutional capacities** at the regional, national, and local levels, paying special attention to empowering young people, so as to enable a holistic vision of culture and sustainable development for both effective systems of governance of culture and the flourishing of vibrant creative sectors;
2. strengthened **legal and policy environments** to promote culture, support the emergence of dynamic cultural and creative industries and recognize cities as laboratories of creativity and innovation, heritage safeguarding and environmental sustainability;
3. **new partnership models and innovative investment strategies** to support **research, innovation**, local production of cultural goods and services, the development of domestic and regional markets and access to platforms for their distribution/exchange worldwide;
4. **advocacy** programmes, projects and activities designed by governments and/or civil society to promote the economic, social and environmental dimensions of culture for development, including through the implementation of UNESCO's culture conventions;
5. the continued production and implementation of **benchmarks and impact indicators** to monitor and evaluate the contribution of culture to sustainable development, including through the collection, analysis and dissemination of information and statistics as well as best policy practices.

5.3 DIALOGUES IN BOSNIA AND HERZEGOVINA

The text below presents a summary of the National Consultations organized throughout 2014, as presented by Bosnia and Herzegovina



Culture for Development Post-2015 National Consultations in Bosnia and Herzegovina



Lead agencies: UNESCO, UNFPA and UNDP with support from the UN Resident Coordinator Office	Consultation period: July–October 2014
Institutional partner: Ministry of Civil Affairs of Bosnia and Herzegovina	Consultations held with: 454 individuals – 263 female (58%) and 191 male (48%)
Consultations methods used: workshops, workshop questionnaires, citizens online questionnaire and focus groups with youth	Locations of consultations: online survey – countrywide; workshops and focus groups in Sarajevo, Banja Luka, Mostar, Tuzla, Zenica, Prijedor, Dobo, Bijeljina and Brčko

■ BACKGROUND

Bosnia and Herzegovina (BiH) conducted Post-2015 National Consultations on the theme Culture for Development in the period July–October 2014. The consultation methods applied were workshops, workshop participants questionnaires, online citizen survey (both questionnaires with many open ended questions) and focus groups with youth. A total of 454 individuals were consulted and provided UN team with a wealth of data to further inform both national and global discussions on the role of culture and its impact on development.

■ CULTURE AND POVERTY REDUCTION

In BiH the perception of the culture sector as an 'expense' rather than 'value-adding' is deeply ingrained. According to UNESCO CDIS, contribution of culture sector is 5.72% of total GDP (above global average of 3%–4%), a fact not widely known in the country (only 16% of citizens surveyed confirmed they were aware of such contribution of culture sector in BiH). Further findings of the online survey are the following: 92% of respondents disagree with the statement that the economic potentials of culture, cultural industries and

cultural tourism are fully exploited in the country; 90% disagree that BiH invests sufficiently in the sector of culture and cultural industries; 89% disagree that the cultural and natural heritage is adequately managed in the country; 86% of respondents disagree that BiH provides good business environment for entrepreneurial and cultural industries development. Further 92% agree that culture sector and cultural industries can contribute to youth entrepreneurship and employment and 78% to women's entrepreneurship; 89% agree that culture can be catalyst for development; 83% agree that public-private partnerships are requirement for greater sustainability and better management of cultural heritage. From all consultation methods applied, similar themes surfaced in terms of *what* needs to be tackled and *how*: improvement of management cadre; inclusion of experts and quality managers in management of culture institutions/projects; further education, cooperation with leading global institutions for preservation of culture and tradition; increase of youth participation, increase of budgets for culture and finances for cultural industries; better promotion of cultural heritage in BiH; increase of awareness of local communities on the value of their cultural

heritage; new laws and adequate implementation of existing ones; education in culture management; securing funding for interdisciplinary and cross-sector research; increase awareness of society at all levels on value and role of culture; increase role of the CSOs in culture; greater valorization and commercialization of culture in BiH; increase culture participation of BiH citizens; greater protection of authorship rights, greater media promotion of cultural events and artists; greater promotion of IT, design and fashion industries; development of innovation zones; prevention of deterioration of cultural and historical monuments; mapping of culture heritage in BiH; lower taxes and other incentives for cultural industries; increased use of public-private partnerships in culture; better exchange in the region, the EU and globally; promotion of entrepreneurship.

■ CULTURE AND EDUCATION

The education system in BiH has been faced for twenty years with critical issues of structural fragmentation, politicization, and drop in quality provision. There are pronounced differences in policy in the country between entities, cantons and municipalities relating to all key issues regarding education. Divided and mono-ethnic schools, multiple curricula and lack of respect for legal safeguards are all evident. Intercultural and inclusive education as concepts are not comprehended and implemented in satisfactory manner. Only 6.45% of instructional hours are dedicated to arts and this is quite low by international standards. Cultural norms also play part how ready the institutions are to introduce life-skills education that includes sexual and reproductive health topic. The situation in the education sector is reflected in the responses collected via online citizen's survey. Only 9% of respondents find that the current education system in BiH produces educated and 'cultured' young people; only 11% find education systems in BiH based on concepts of inclusivity and appreciation of cultural diversity; only 20% of respondents believe that the education system in BiH sufficiently contributes to promotion of gender equality in the society; 79% of respondents believe that the education system in BiH does not encourage creativity, independent thinking and development of own ideas among pupils; 76% believe that not enough is done to expose pupils to greater contact and communication with children from other cultural and

religious backgrounds; 69% find that pupils through the education system are not sufficiently educated in life skills, including responsible sexual behaviour and reproductive health; and 87% of respondents find that socio-political situation has a great influence on creation of education plans and programmes in BiH. In terms of *what* needs to be tackled and *how* in relation to education, the following key themes surfaced through all consultation methods: further education of parents/ the role of parents and family units; further education of media professionals; active participation of youth; more extracurricular activities for pupils; greater engagement of teachers to influence and improve pupils' motivation to excel; regular revision and control of the quality of work of teachers and professors; increase of role of non-formal education; increase of interactive work with children and their engagement in interactive games, plays; complete change of the current education plan/ thorough revision of the same at all levels; increase standards of textbook content; improve status of teachers, fight the stereotypes in the education system; set the minimum culture content in all education plans; develop a 3-step model: quality, competition and competence. A particular set of problems in education system highlighted by youth through focus group discussions are nepotism, corruption and bribery, unfair enrollment system, flawed examination processes/ privileges for bribes, lack of quality education in comparison to EU standards, outdated textbooks, lack of connection between education content provided and the needs of job market, thus questioning the overall purpose of education given the current issues.

■ CULTURE, THE ENVIRONMENT AND CLIMATE CHANGE

BiH is renowned for its natural beauty, biodiversity and ecology, which are being damaged through a lack of environmental management and effective delivery of environmental services. Preservation of cultural sites and landscapes have not been given special protection from potential environmental damages; resilience of communities to disasters and climate change is at a very low level, which was unfortunately proven during the May 2014 floods. Less than 1% of BiH territory is designated as protected areas while threats to biological diversity are numerous: development of the energy sector, based on hydropower plants, uncontrolled game hunting and trade, uncontrolled logging, pollution etc.

The main pressures on all types of landscapes and in all ecosystems numerous; from uncontrolled urbanization, construction of infrastructure that leads to habitat degradation, diverting water flows for construction of hydro accumulation facilities. poor water management; forest fires caused by inattention and negligence; uncontrolled waste disposal due to unregulated landfills etc. Opinions collected through the online citizens survey confirm above: only 2% of respondents agree that the citizens of BiH adequately care for and treat the existing natural heritage and natural potential; only 5% of respondents agree that the natural heritage in BiH enjoys proper and satisfactory protection; only 10% agree that BiH has sufficient number of national parks and protected areas in relation to its overall territory; 72% agree that preservation of traditional knowledge and skills in agriculture production can contribute to more responsible use and environmental sustainability; 80% disagree that sufficient funding is allocated for required natural heritage management and environmental protection; 92% respondents find that climate change effects are evident in BiH while 90% disagree that BiH is sufficiently prepared for dealing with consequences resulting from climate change. In terms of *what* needs to be tackled and *how* in relation to the environment and climate change, the following key themes surfaced through all consultation methods: greater focus on preventive action/measures; increase awareness about environment and climate change through education and media campaigns; strengthen regional cooperation; introduce the subject Ecology in schools; introduce greater system of penalties; support relevant projects and increase citizen participation; revise existing laws and ensure their full adherence; increase energy efficiency; introduce compulsory use of energy saving bulbs; reduce use of motor vehicles; increase capacities of decision-makers responsible for environment; compulsory recycling, greater control of air pollution; promote and stimulate use of clean energy (electricity) heating; advocate for more responsible and sensible lifestyles; regulate waste disposal sites; address huge water system losses; enhance river protection and improve riverbeds maintenance; build flood defense walls; purchase fire-fighting fleet of airplanes; consider planned flooding of designated uninhabited areas to increase control of flood damage; complete demining of the country; remove illegally built objects from protected areas and areas prone to landslides and floods; 'green' the energy sector.

■ CULTURE, SUSTAINABLE CITIES AND URBANIZATION

The size of population in cities throughout the history of BiH was dependent on economic wellbeing, transportation links and military/strategic importance of cities, which changed according to the changing organization of the state. The strongest impact on the urban transformation in the transition period in BiH had factors relating to social processes resulting from a shift of national systems in the Balkan region – changes in the social relationships could not be followed through the legal system solution in the beginning of transition, which was reflected directly in the urban space in the form of illegal construction. The online citizens survey reveals the following findings: only 3% of respondents find that institutions in BiH take into account potential and importance of culture during urban planning; only 4% consider cities in BiH as modern urban spaces; only 10% find that development of cities takes into account protection of cultural and historical heritage; 16% believe that larger cities in BiH are welcoming to the new settlers; 73% disagree that city centres and urban areas in BiH take into account needs of people with disabilities and the elderly; 75% agree that multiculturalism of cities contributes to their development, sustainability and economic prosperity; 75% also agree that well planned urbanization (where applied) improves quality of life; 76% agrees that development of culture tourism brings about sustainability of cities; and 89% agree that in the process of urban planning the opinions, needs of women and men need to be taken equally into account. In terms of *what* needs to be tackled and *how*, the following key themes surfaced through all consultation methods: more parks and green areas; more sports' facilities, adjustment of urban spaces for people with disabilities, greater preservation of cultural and historical monuments; tourism development, more pedestrian areas and cycling lanes; development of new residential complexes and modernization of already existing urban environments; better roads and more parking space; establishment of public creative spaces, more opera, theatre and multimedia spaces; more and better children playgrounds and child-friendly areas; use of renewable energy for lighting and public spaces; reduction of pollution in towns, improvement of urban planning cadre; educating employees in urban planning on importance of protection of cultural heritage; more

architects, archeologists and history of art experts are required in planning; application of existing set of laws and sanctioning all that construct without all required permissions; find a balance between the public, private and general well-being needs/requirements; denationalization of property; think global act local; improve dialogue with citizens on all urban matters.

■ CULTURE, GENDER EQUALITY AND WOMEN'S EMPOWERMENT

Traditionally set gender roles are evident in modern and democratic BiH society that affects women adversely. Although this adversity may not be easily visible in educational attainment statistics of women and men (on par for primary and secondary education completion), gender gaps persist, most notably in pay and remuneration, political participation and decision making. While development of capacities might not be a key burning issue in Bosnia and Herzegovina in terms of gender equality, realization of potential certainly is. The online citizens survey reveals the following: only 9% of respondents find that there is sufficient number of women in the leading positions in BiH society; only 11% agree with the statement that the problems of gender violence are adequately presented in media and 11% agree that media adequately reports on gender equality; 19% find that the content of films, music and literature adequately presents and promotes gender equality; a third of all respondents agrees that culture content in the country promotes gender stereotypes; 60% agree that there is division of the typically male and female professions and 71% agree that traditional values and religious practices in the country to a large degree influence gender dynamics. From all consultation methods applied, similar themes surfaced in terms of *what* needs to be tackled and *how*: education on gender equality of all generations; role of the media; adaptation of curricula in primary and secondary schools, fighting stereotypes; creation of more choices for women to elevate them from unfavourable situations; changes in the family nucleus; application of international standards and greater adherence with the law on gender equality; prohibition of all kinds of discrimination; increase of quotas for women in politics; improvement of support services for women so that they may have more time for their

development; encourage ambition in women of all generations; improve maternity conditions; conduct more awareness campaigns on gender equality and gender violence; improve prevention measures against gender and family violence and greater sanctioning of the same; greater application and use of gender statistics and analysis of data through gender equality lenses; greater use of gender sensitive language in media, textbooks and similar; change of culture content and how it presents the role of women in the society; greater participation of women in civic life; change of traditional family upbringing of boys and girls and favouring academic and professional development of boys and men over girls and women; abide by the principle equal pay for equal work.

■ CULTURE, INCLUSION AND RECONCILIATION

Social fibre and trust among people living in BiH were severely damaged during the 1992-1995 war. Reconciliation process was never addressed comprehensively and limited actions were taken by different actors in this respect. Culture and intercultural dialogue are recognized in BiH as a key for peace and security and inclusive social development. The complexity of issues at hand are revealed through the online citizens survey: only 2% of respondents agree that institutions in BiH sufficiently promote inclusive society and contribute to the process of reconciliation; only 4% find that minority groups and elderly are adequately involved in processes in BiH; 5% find that there is sufficient culture content in BiH dedicated to promotion of peacebuilding and inclusive society; only 5% believe that the BiH society is close to completion of the process of facing the past and that the BiH society is tolerant and inclusive; 6% agree that media in BiH contribute to the reconciliation process in the country; 28% feel safe and welcome in all parts of BiH; 83% agree that the hate speech is frequent in BiH and 90% agree that the hate speech is not sanctioned sufficiently; 82% agree that culture has very important role in creation of inclusive and tolerant society in BiH. From all consultation methods applied, similar themes surfaced in terms of *what* needs to be tackled and *how*: process of reconciliation for some participants is belated and passé; there is a

requirement to create adequate 'spaces' for increase of cooperation of citizens from different backgrounds and their exchange of experiences through common programmes and activities; increase use of culture as an instrument for peacebuilding and development of trust; tolerant cultural values need to be reaffirmed in families and introduced even in pre-school settings; culture needs to be used for affirmation of common values in BiH; better use of media and engagement of public figures for promotion of culture values and breaking stereotypes is needed; media needs to focus more on positives than negatives in the society and take the leadership role for peacebuilding from the CSO; education system needs to be adjusted, as well as curricula which will promote interculturalism and tolerance; through cultural content issues associated with disability needs to be brought closer to citizens in order to decrease discrimination and increase participation of children and people with disabilities and help out their carers; mechanisms for elderly generation to be more involved in civic life and decision making need to be developed; implementation of existing laws is crucial; increased participation of youth in dialogue and peacebuilding.

■ BRIEF OVERALL CONCLUSION

The findings of the consultations in BiH indicate that citizens and professionals in the culture domain clearly recognize culture as a potential catalyst for comprehensive societal change at many levels – from sustainable economic development, income generation and jobs creation to environmental protection and preparedness for climate change; gender equality, change of gender stereotypes and women empowerment, improved urban and rural living; and peace, security and social inclusion. The change implies transformational role of formal and informal education, transformational role of media including continuous awareness-raising of general population, greater participation of youth and effective implementation of fairly well developed legislative framework in respective sectors but without comprehensive application of the same or appropriate enforcement mechanisms in place (e.g. penalty system for breach of the legislation). Inadequate capacities of public servants, teachers, local leaders, media professionals and citizens were recognized as a key issue that needs to be addressed in order for a transformational process to start and gain momentum

5.4 DIALOGUES IN ECUADOR

“Post-2015 Dialogues on Culture and Development National Consultations in Ecuador”

The text below presents a summary of the National Consultations organized throughout 2014, as presented by Ecuador.

■ BACKGROUND

The Post-2015 Development Agenda is the first major intergovernmental process for policy development in the United Nations (UN), which is based on a worldwide consultation, which reaches out in a pluralistic, diverse and inclusive manner and, as a matter of priority, towards a large number of people in vulnerable situations, as well as politicians, academics, experts, entrepreneurs and interested citizens.

During the first consultation, valuable information has been obtained on the most critical issues on development arising worldwide. Messages of interest to large groups of the population were collected for further participation in the preparation of the agenda and its implementation.

The United Nations have asked Member States for their support for an inclusive dialogue in the Post-2015 Development Agenda.

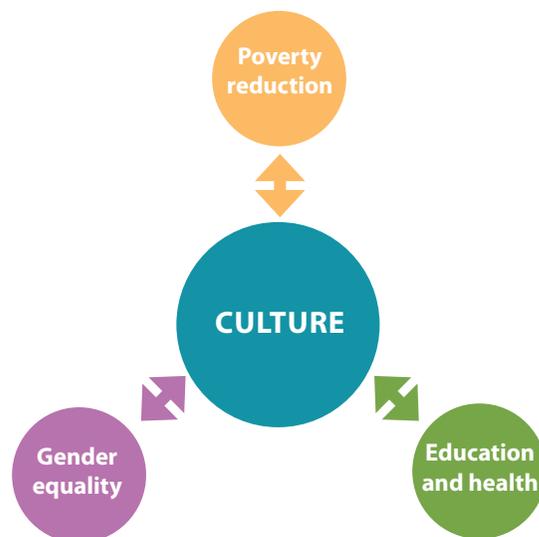
The first phase of the consultation focused on identifying issues and areas that should be included in the Post-2015 Development Agenda. In addition to this topic of the consultation, a further objective was finding a universal paradigm shift and a deepening of the Millennium Development Goals accompanied by an improvement in governance, environmental sustainability, safety and the fight against inequalities. The so-called ‘means of implementation’ to achieve these priorities is an increasingly important issue in the debate, which was emphasized in the second round of the consultation that has been developed worldwide.

In Ecuador, two National Consultations have been held: Localizing the Post-2015 Development Agenda together with Italy and Ghana; and Culture and Development together with Bosnia and Herzegovina, Mali, Morocco and Serbia.

Culture and Development was led by UNESCO, UNFPA and UNDP. The focus of the work was to allow different stakeholders to contribute substantially to the definition of policies relating to Culture and Development for the implementation of the Post-2015 Development Agenda.

Culture and Development.

■ THEMATIC LINES OF THE CONSULTATION



‘Dialogue is important, it encourages considering culture, respect towards diversity of opinions. It allows listening to others, and respecting the contradiction as a living reality. The dialogue allows for getting to know the characteristics of the culture and the country.’

(Artist, cultural manager, Ecuador, 2014)

■ HOW WAS THE NATIONAL CONSULTATION CARRIED OUT?

The National Consultation was a process of dialogue and open discussions that sought to recover the voices of citizens in the shaping of the Post-2015 Development Agenda.

The process took place between May and September 2014 by interviewing with experts, holding focus groups in different regions, filling in quantitative questionnaires, filling in qualitative questionnaires, researching secondary sources.

- 9 experts on issues of culture were interviewed in depth.
- With a focus on geographical equity, 5 working groups took place in three different regions of the country: Highland, coast and Amazonia regions (Sierra, Costa and Amazonía)
- More than 1,440 completed quantitative questionnaires.
- More than 380 qualitative questionnaires have been received.
- In terms of gender, 56% of participants were women and 44% men.

■ WHO PARTICIPATED?

- People from different geographical areas, different socio-economic levels, indigenous peoples and nationalities of the whole country participated in the process.
- More than 1,800 people contributed.
- More than 40 national and local institutions, universities and stakeholders of the civil society were involved.

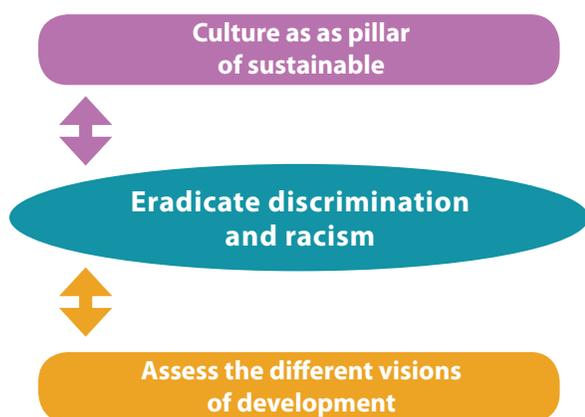
■ RESULTS

It is utterly important to include culture as a crucial development axis, with a comprehensive view of the individual and society. Thus inclusive and sustainable development, taken as an integral process, can only be addressed through diversity whose essence lies in the world's cultures.

LINES OF ACTION	STRATEGIES
<p>1. Formal and informal education, capacity-building and knowledge transfer.</p> <p>Achieving an inclusive, equitable and quality education, generating a contextualized education that ensures respect for diversity, promotion of human creativity, preservation of cultural heritage, safeguarding diverse identities and cultural heritage.</p>	<p>Build plans and programmes to develop creative skills, habits of cultural consumption and impact on social behaviours, including early childhood.</p> <p>Include culture and arts education in the curriculum of schools and colleges.</p> <p>Redraft and implement programmes of intercultural and bilingual education.</p> <p>Create capacity-building and training programmes for artists and creators.</p>
<p>2. Support to artists and creators, fostering entrepreneurship and cultural industries.</p> <p>Assessing the contribution of culture to development, assessing the role of artists, managers and creators in society, countering their conditions of vulnerability.</p>	<p>Build plans and programmes to strengthen supply chains and sustainable cultural production.</p> <p>Encourage artistic creation, entrepreneurship and cultural industries through the generation of credit systems for artists and creators.</p> <p>Generate scholarships and programmes of cultural exchange for artists and cultural managers.</p> <p>Promote association schemes.</p> <p>Develop programmes to promote social and solidarity-based economy.</p>
<p>3. Awareness-building</p> <p>Promote public awareness processes that encourage respect for diversity, the safeguarding of various identities, the exercise of human rights and the elimination of discrimination and violence.</p>	<p>Generate awareness-raising campaigns on the value of culture for inclusive and sustainable development.</p> <p>Encourage through arts and media campaigns the elimination of stereotypes, discrimination and racism.</p> <p>Promote peaceful coexistence without violence.</p> <p>Foster creative cultural quality content that includes multiculturalism and gender equity in the development of cultural and creative industries.</p>

LINES OF ACTION	STRATEGIES
<p>4. Cultural policies</p> <p>Consolidate culture as a driver of inclusive and sustainable development through the implementation of public policies for the promotion of artistic creation, the development of cultural and creative industries, the conservation and safeguarding of cultural heritage.</p>	<p>Make culture a transverse axis in the different sectorial policies, strengthening cultural institutionalism.</p> <p>Encourage public and private investment in culture.</p> <p>Generate a system of cultural indicators that enable the quantification of its economic weight.</p> <p>Promote reading and publishing of quality content.</p> <p>Research culture and traditional knowledge for inclusion in the national systems of education and health.</p> <p>Ensure implementation of policies and affirmative action measures to close the gaps of inequality, and promote women's participation in creation and cultural management.</p>
<p>5. Sovereignty in production and consumption ('changing the production model')</p> <p>Enhancing the role of culture in development, through processes that recognize and guarantee sovereignty in cultural production and consumption.</p>	<p>Generate plans and programmes that promote fair competition in the production of cultural goods and services relating to imports and exports.</p> <p>Develop plans and programmes to influence consumer behaviour and generate public consumers of cultural goods and services.</p>
<p>6. Safeguarding of traditional knowledge</p> <p>Promote cultural diversity, encourage creativity, social cohesion, peaceful coexistence without violence and maintenance of different identities through the safeguarding of traditional knowledge and expressions.</p>	<p>Elaborate plans to safeguard intangible cultural heritage of historically excluded people.</p> <p>Generate policies, plans and programmes for the recovery of traditional knowledge to be applied in agriculture, medicine, including sexual and reproductive health, construction techniques, environmental protection, food sovereignty and others.</p> <p>Carry out plans and programmes to strengthen traditional mechanisms of transmission of knowledge.</p>

■ GENERAL ASPECTS



Culture as a pillar of sustainable development: Culture must be incorporated into the economic, environmental and social dimensions as a pillar of inclusive and sustainable development. It is not enough to incorporate it as a transversal axis, it needs to be made

visible as a key component of development to achieve the full enjoyment and exercise of human rights.

Eradicate discrimination and racism: Culture is binding to advance in the respect and recognition of difference through multiculturalism, ensuring human rights and the promotion of cultural diversity. It requires the recognition and enhancement of historically excluded and vulnerable people to ensure equality of opportunity.

Culture contributes to the empowerment of women and generates opportunities for the achievement of gender equality, combating gender-based violence and fighting all forms of discrimination based on sex, age, ethnicity, disability, location, marital status, gender identity, language, social status or other social and cultural status.

Assess the different visions of development: Culture is a factor of meeting and communication to develop proposals to find new alternatives to a conception of development that favours capital over human beings.

5.5 DIALOGUES IN MALI

The text below presents a summary of the National Consultations organized throughout 2014, as presented by Mali.



National Consultation 'Culture and Development' in Mali

■ CONTEXT

The second cycle of thematic consultations initiated by the United Nations on the Post-2015 Development Agenda focused on six themes, one of which was 'Culture and Development'. Along with Bosnia and Herzegovina, Ecuador, Morocco and Serbia, Mali is one of the five countries whose candidacy was chosen to organize National Consultations on this theme. This good news, however, is placed in a particular context: the country has just gone through a serious crisis, with significant political, socio-economic and humanitarian consequences, as well as those of security and human rights. It is under these circumstances that a participatory process to determine the country's vision on culture and development was conducted by the Ministry of Culture of Mali, with the support of three United Nations agencies, namely UNESCO, UNFPA and UNDP.

The first step of the process constituted the collection of data, not only from experts in the cultural sector, but also from those in other sectors of development. In accordance with the terms of reference of the National Consultation, the three sub-themes around which the Malian consultations focused: Culture, Environment and Climate Change, Culture and Poverty Eradication and Culture, Inclusion and Reconciliation, were the topics of the interviews conducted with the cultural experts involved. Following this step, various workshops were organized, bringing together approximately fifteen participants per sub-theme. The culminating event of the consultations, attended by 150 participants, ensured the validation of the final report from all stages of the process.

This conclusive forum was sponsored by the Ministry of Culture of Mali, supported by the participation of other ministries whose activities relate to culture. The different participating stakeholders were representative of the cultural, geographical and gender diversity to be found within the country. Participants in the consultation include people with a variety of social and professional backgrounds, as well as valuable experiences and sensibilities.

Through contributions made by the government, civil society, and all other involved stakeholders, the conference has allowed for the development of a shared vision on the mechanisms by which cultural industries, intercultural dialogue, cultural diversity, gender, etc. are means to eradicate poverty and social exclusion, as well as to contribute to social reconciliation.

■ RESULTS OF THE NATIONAL CONSULTATION

Conclusive remarks on each of the three sub-themes were put forth during the culminating event:

Culture, environment and climate change: environmental sustainability is one requirement for the vitality of cultural heritage, which today is exposed to climatic and weather hazards. As a corollary, the sustainability of cultural practices and traditions contribute to the protection of the environment, safeguarding biodiversity and ensuring the responsible management of ecosystems (i.e. forests, lakes, hills, trees, vegetation, etc.). The example of cultural

landscape management of the Cliffs of Bandiagara, recently inscribed on the World Heritage List, is indicative of the importance of the cultural system for environmental preservation.

Culture and poverty eradication: from cultural tourism brought in by World Heritage sites to arts and crafts and the cultural industries such as music and film, all activities saw continuous growth up until the political and security crisis. The cultural sector generated economic gains that have contributed to the reduction of poverty and can be considered as major assets to the ongoing efforts to revive the national economy.

Culture, social cohesion and inclusion: the culture of peace in Mali remains strong despite the gradual erosion of the country's social frameworks. Its constituent institutions helped to contain violence, preventing the widespread collapse of the country through troubled times, in particular during the most dangerous moments of the recent political and security crises. This is the case for several of the oldest and most prestigious institutions, such as the *griots*, *korédouga* and *kondey*. The current process of reconciliation gives these cultural practices the opportunity for redefinition and redeployment on new bases, which can both strengthen them and encourage them to be more proactive.

The annual replastering of the mosques in Timbuktu was and remains an opportunity to revitalize social ties, as the entire population is mobilized around a variety of tasks. One such reunifying task is the organization of banquets by both the imams and the chief masons of the restored mosques to thank and honour the work of participants – an occasion that both celebrates and regenerates social ties.

These social practices have endured the times and have been integral to making Timbuktu a community-based city. Islam has also certainly made a contribution to

the development of this shared identity of conviviality, tolerance and peace, reflected in a language that evokes teachings through its greetings and proverbs. Beyond Timbuktu, community traditions and practices relating to cultural events, such as the maintenance and conservation of religious monuments, enable the organization of large gatherings for the population.

The diversity of cultural expressions, mutual tolerance and intercultural dialogue should be the lasting objectives of cultural policy in a country aiming at national integration while respecting the diversity of 'identity narratives' rooted in distinct ecosystems.

Through music, visual art, choreographic creations and artistic groups, the search for peace and reconciliation has mobilized contemporary artistic creation throughout the country. Scores of artists have actively participated in the production of these works of art.

The National Consultations finally enabled the formulation of strong recommendations. In particular, one such recommendation comes on behalf of various actors within the cultural sector, as well as other developmental sectors, who believe they have **amply proven the central position of culture within development**. Their constant mobilization and the achievement of visible results are a convincing illustration. It is for these reasons that they **expect in return an immediate commitment in favour of culture from both the national and international communities**.

The price for such a commitment would be making the devices, initiatives and achievements in this field fully operational, as well as their full efficiency in the context of sustainable development. Culture is thus found at a crossroads: either it fulfils its role as an enabler and driver of sustainable development through the vigorous support of public authorities; or as a consequence of the persisting difficulties it faces, it results in a regression particularly detrimental to social cohesion.

5.6 DIALOGUES IN MOROCCO

The text below presents a summary of the National Consultations organized throughout 2014, as presented by Morocco.

Moroccan National Consultation on ‘Culture and Sustainable Development in Post-2015 Development Agenda’

In the framework of the UN Post-2015 Dialogues on ‘Culture and Development’, aiming at contributing to the international reflection on the Post-2015 Development Agenda, a National Consultation was organized in Morocco in summer 2014 on the role of culture for the realization of six proposed sustainable development goals (see details below).

The objectives of this National Consultation were:

- to summarize the Moroccan experience in terms of leveraging the power of culture for the realization of sustainable development goals;
- to collect visions, ambitions and recommendations from multiple players (institutional actors, civil society and the private sector);
- based on this experience, to pave further and innovative pathways to be explored by the international community in the framework of the Post-2015 Development Agenda.

Between 9 September and 15 October 2014, over 600 people took part in this consultation, which consisted of two national seminars in Rabat, six thematic workshops (in Tangiers, Fes, Casablanca, Marrakech, Agadir and Guelmim), additional face-to-face consultations as well as an online survey.

Under the umbrella of the UNCT’s Thematic Group on Culture and Development, co-chaired by the Ministry of Culture and UNESCO, this exercise has demonstrated the strong involvement of civil society, private sector and public institutions stakeholders concerned by the subject, and illustrated a very positive inter-agency cooperation among the UN system components in Morocco.

Culture can be instrumental for achieving the sustainable development goals, but culture is also a fragile resource, which needs to be preserved for itself.

Mohamed Amine Sbihi, Minister of Culture
of Morocco

What is at stake in interrogating the role of culture for sustainable development, it is the very idea of a development that would be respectful of the identity of the society where it occurs.

Bruno Pouezat, UN Resident Coordinator
in Morocco

Culture has a power to create mobilization and appropriation among stakeholders.

Michael Millward, Director of the UNESCO Office
for Maghreb

■ THEMATIC KEY MESSAGES

Culture and poverty reduction

The Moroccan experience in fighting extreme poverty shows to what extent poverty, as a multidimensional phenomenon, needs to be addressed through multisectoral and innovative solutions, within which the cultural capital of individuals and groups plays an important role.

In a country where an important part of GDP is ensured by tourism driven by cultural interests, creating an incentive for investing in heritage sites, cultural festivals and traditional crafts, practices and know-how, many stakeholders to the consultation advocated for greater investments to be made in culture so as to empower poor people.

A very positive experience conducted in recent years was the National Initiative for Human Development (INDH), which allowed hundreds of communities to create or consolidate revenue-generating activities in the sectors of craftworking, guest houses, commercialization of local food products, etc.

Among the challenges that need to be addressed in order to go further, an important issue is the structuration of stronger markets allowing better merchandization and commercialization of the corresponding products, e.g. for a stronger cultural industry or creative sector.

Through collaboration with designers, traditional female weavers could develop new products responding to their customers' expectations.

(Laureate for the 2014 best cooperative prize, originating from Souss region)

Culture and education

In a country that invested much in educational infrastructures but still faces important challenges in terms of literacy rates, educational outcomes and school dropouts, a greater cultural orientation in school curricula has been identified as a possible lever for achieving quality education and better results.

As regards multilingual education, in recent years, important progress has been achieved, especially thanks to the work accomplished by the Royal Institute for the Amazigh Culture (IRCAM), which allowed a cultural renaissance of the Amazigh language in schools in rural areas. But challenges remain, especially when it comes to accommodating space for Arabic dialects such as Darija or Hassaniya in school activities.

Investment in arts education is not sufficient, especially in consideration of the role it could play in the promotion of creativity, greater mutual understanding and respect among different cultures. The development of arts education could capitalize on a greater opening of schools to the cultural environment they are embedded in, e.g. through accommodating space for local storytellers, local artists or crafts persons.

Traditional Koranic education (*msid*) at pre-primary level can contribute positively to an early development of basic skills for reading and writing.

In rural areas, we need to create better understanding between teachers, who graduated from the towns, and learners originating from a local culture.

(Civil society worker)

Culture, gender equality and women's empowerment

Even though, in recent years, Morocco has gone through important political reforms leading to acknowledgement, in the July 2011 Constitution, of the formal equality between men and women, there remains sometimes, especially in rural areas, strong opposition to furthering the recognition of gender equality.

This situation needs to be addressed through cultural approaches, involving opinion-makers, leading artists, religious leaders, etc., and aiming at better sensitizing the general public to this question and changing some misconceptions and biased behaviours, while preserving the identity of groups.

The cultural and economic empowerment of women, through education and revenue-generating activities, can constitute an important lever of human development and gender equality in rural areas.

This implies greater emphasis to be put on training and the transmission of cultural capital among women, as well as the inclusion, within the national strategies for social development, of a gendered approach focusing on women. The recent creation of the 'House of Female Crafts Person' (Dar Sanâa) illustrates a positive move in that direction.

If cultural heritage is often understood as 'patrimony', we should realize that, most of time, it is above all 'matrimony'.

(Feminist from Rabat)

Culture, sustainable cities and urbanization

Following decades of rural exodus and urbanization, with the dismantlement of slums and the building of new neighbourhoods in cities such as Casablanca or Tangiers, the way Moroccans live together has dramatically changed, and a new demand for the provision of cultural offer in big cities all over the kingdom has emerged.

Faced with the challenge of growing incivilities, social and cultural boredom due to the lack of cultural infrastructures, as well as growing urban pressures on historical landscape and cultural heritage sites, Moroccan cities have had to reinvent themselves, to preserve their attractiveness and the sustainability of their urbanistic expansion. This is notably the case of cities such as Asilah or Essaouira, which have created internationally renowned cultural festivals that are spaces for social mixing and cultural exchange, as did the city of Fes with its festival of sacred music of the world.

The challenge now in Morocco is to create a stronger 'economy of cultural heritage', with cultural heritage sites in urban settings contributing to local development, territorial competitiveness and to the sense of belonging of local communities living together.

Through participatory initiatives, all individuals are invited to contribute to the flourishing of the cultural life in their city, and to adopt not only consumerist attitudes, but also responsible and active ones.

When creating new cities, we should make sure that we are not giving birth to soulless and colourless environments creating social unrest.

(Urban planner from Casablanca)

Culture, the environment and climate change

At the forefront of the challenges created by climate change and global warming, and facing key issues relating to the management of natural resources, water, solar and wind energies, desertification, etc., Morocco is a very good example of the interconnectedness between natural challenges and cultural solutions adopted by local communities for creating sustainable ways of living.

As illustrated by the *seguias* and *khtarrat* used in the southern part of the kingdom for water adduction, some of which have become cultural heritage, through better safeguarding of tangible and intangible heritage relating to resources management and knowledge of biodiversity, it should be possible to better mitigate the risks and adopt more sustainable attitudes and behaviours. For example, in the building industry, while concrete appears to be quite inadequate for the hot climate of the south, the use of traditional materials such as rammed earth, even for modern housing programmes, can prove to be very efficient.

Moreover, when environmental consciousness could be far better developed in Morocco, the arts and culture should contribute to sensitizing the general public, and younger generations in particular, through cultural festivals, concerts or initiatives hosted by schools.

We should hurry in inventorying intangible cultural practices conducive to sustainability, because every day a piece of this knowledge is disappearing.

[Academic from Marrakech]

Culture, inclusion and reconciliation

In a country whose latest Constitution acknowledged in very strong words the diversity of the cultural components constituting its identity, positive steps have been accomplished in order to ensure the cultural and linguistic rights for some of these components, while promoting a spirit of tolerance and openness to cultural differences.

This 'Moroccan model' is illustrated by the ongoing efforts to preserve, not only the Arabo-Muslim heritage, the Amazigh or Saharo-Hassan cultures (and cultural sites), but also the Jewish and Andalusian heritage, as well as the European architectures from the 20th century, which are all part of the Moroccan memories and should all be acknowledged as such.

In a world faced with growing intolerance, fundamentalism and identity withdrawals, and to avoid communitarianism, this should also involve making an effort for greater mutual understanding among cultural groups, through education, the media and the cultural offer available in national festivals and Moroccan cultural life generally speaking.

In recent years, the growing immigration of sub-Saharan Africans to the kingdom has created new challenges, which might advocate for further actions.

If younger generations were better educated, and if Moroccans and sub-Saharan immigrants knew more about each other, there would be less ordinary racism in our society.

[Young musician living in Tangiers, originating from Equatorial Guinea]

5.7 DIALOGUES IN SERBIA

The text below presents a summary of the National Consultations organized throughout 2014, as presented by Serbia

“Post-2015 Dialogues on Culture and Development National Consultations in Serbia”

In June 2014 the UN Country Team in Serbia, led by the Office of the UN Resident Coordinator in Serbia, UNESCO and UNFPA, initiated a new round of National Consultations on culture for development. This Phase 2 of the Post-2015 consultations has been implemented in close cooperation with the Government of Serbia, through a working group led by the Ministry of Foreign Affairs. Also, a structured dialogue with NGOs was held during the process.

The general objective of the second phase of the Post-2015 Consultations was to integrate culture into the Development Agenda, including its role as a critical element of a human rights-based approach.

Serbia is characterized by ethnic and cultural diversity, as almost 18% of its population belong to ethnic minorities (Hungarian, Bosnjak and Roma being the largest three) and migration flows are very intensive (internally displaced persons from Kosovo,² Serbian refugees from Croatia and BiH, immigrants from Asia and Africa). For this reason, identity formation in Serbia is complex and often contradictory. Understanding of these identities, and consequently the practices framed by them, is inherently linked to the understanding of cultural heritage, normative frameworks and value orientations.

Serbia is a country with an institutionalized cultural policy and diversified cultural production. However, the relation between culture and (sustainable) development has not yet been widely recognized and institutionalized. As stated in the National Report on implementation

of the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions in Serbia, the integration of cultural development into socio-economic and the political long-term development of democratic society, as well as the incitement of sustainable development of culture as an integral part of the living environment are found among the principles of cultural development defined by the Law on Culture (Article 3, item 5 and Article 3, item 10, respectively). According to the database of the Standing Conference of Towns and Municipalities of Serbia, 85 out of 145 local self-governments have their strategies of local sustainable development, but culture in these documents is not represented in an appropriate way. On the other hand, only a few towns have long-term plans of local cultural development, in which culture is perceived as a developing area (Pančevo, Užice, Valjevo and Niš).

The methodology of consultations was designed to allow the gathering of opinion and recommendations from a wide range of stakeholders. Besides ‘traditional’ methods, such as surveys and focus group discussions, more innovative ways of opinion polling were used, including World Café discussions and debates on social networks. Consultations tackled many important issues relevant to the relationship between culture and development, including the relevant actors, resources, policies, creativity and use of technologies, but focus was sharpened on six specific sub-themes: culture and poverty reduction; culture and education; culture; gender equality and women’s empowerment; culture, sustainable cities and urbanization; culture, environment and climate change; culture, inclusion and reconciliation. The consultation methodology comprised the following sub-components:

² Reference to Kosovo shall be understood to be in the context of Security Council Resolution 1244 (1999).

(a) opinion poll on a representative population of Serbia, age 15 and over; (b) web survey; (c) social media consultations (Facebook and Twitter); (d) face-to-face consultations (focus group discussions, workshops, World Café sessions, in-depth interviews).

The impact of the consultations was highly positive. As in the previous round (2013) the number of responses to various consultation events and tools was very high, reaching over 300,000 contacted individuals by the end of October. Besides that, a significant number of other important actors were mobilized: dozens of CSOs (NGOs, trades unions), several artists, entrepreneurs, representatives of academia and, last but not least, representatives of different governmental institutions and bodies. Concerning the latter, it should be emphasized that the issue of 'culture and development' was brought to the attention of not only people from institutions dealing with culture, but also of those who primarily deal with education, social inclusion, urban planning, health and economic development. The level of readiness of various actors, and in particular the citizens of Serbia, to participate in the process and provide their voice was amazing. Finally, the issue of culture and development was widely promoted through media, social networks and on several other occasions including the celebration of international days such as United Nations Day celebration, International Day of Eradication of Poverty, etc.).

In summarizing all the information, opinions and comments gathered during consultations several key messages were revealed.

In 10 weeks we had more than 295,000 visits of 18 posts set on Facebook and Twitter, 1,377 citizens older than 15 interviewed during the opinion survey, 100 people filling out an on-line questionnaire, 5 focus group discussions gathering more than 40 people, 7 workshops gathering more than 50 organizations and individuals, 5 World Cafe sessions with more than 50 participants and 17 in-depth interviews.

1. Concerning culture and development in general, it is necessary to mainstream culture in strategies of sustainable development and to complete strategies of cultural development. It is especially important to support these processes at local level, where most of the interaction between different actors occurs.

Next, it is important to increase financing of cultural policy at both national and local levels, but also to diversify sources of financial support through access to European Union funds and strengthening public-private partnerships. Basic cultural infrastructure should be improved and maintained if culture is to have an increasing role in employment and income generation. Finally, it is necessary to have a cross-sectoral approach in order to build fruitful synergies as a basis for sustainable growth and increased visibility of cultural determinants of development. The people of Serbia suggested that the media should play a huge role in creating and spreading values that provide social cohesion. With this in mind, more efforts should be initiated in the media sphere, since this important tool of cultural reproduction is perceived by citizens of Serbia as primitive, submissive and having a negative impact on cultural patterns.

2. Concerning the relation between culture and poverty reduction, the key message is that cultural industries in Serbia are growing, but they need adequate promotion and support in order to make positive change in terms of employment and income generation. The citizens are not really sure how to engage in the industries or which cultural industry sector in Serbia would provide a solid basis for entrepreneurship. Programmes which would emphasize locally tailored cultural industries advantages and provide guidance for business creation in this field should be introduced. The same applies to cultural tourism, but here even more should be done in building a proper infrastructure, maintaining cultural heritage and new production, and setting accountable planning and management, tasks primarily for local administrations.

3. As for the relation between culture and education, all the consulted actors perceive the crucial role of education in forming and nurturing productive and creative culture. More in-depth discussions reveal that tolerance and anti-discrimination are values that need constant attention and support within the education system. The problem is much larger in the area of entrepreneurial values and skills – these are very poorly developed in Serbia. The education system in Serbia is a crucial institutional framework for the development of a culture of entrepreneurship and individual achievements. A systematic approach to the development of education in entrepreneurship should be designed.

4. When considering the relation between culture and women's empowerment, the consultation process revealed that gender inequalities still persist and that more should be done to improve the position of women in Serbia. In this regard, culture is the key component for profiling the image of women in society and the media play an important role in promoting that image. Another important role of culture in empowering women is that cultural industries attract many women and make space for their improved social and economic inclusion.

5. Consultations about the relation between culture and sustainable cities showed that most of the actors were not familiar with the concept of 'sustainable cities and urbanization'. They are aware of the content of the concept, though. Most accept that cities should be built and managed in a 'citizen tailored' manner, that cultural heritage and cultural production should be preserved and maintained, that careful urban planning should preserve equal access to cultural events, access to open spaces and provide for healthy urban living. Much of this is the responsibility of local authorities, especially when it comes to investment in basic infrastructure and in improving the cultural offer. Another important issue is raising awareness of the city image and urban living.

6. Concerning the relation between culture and environment and climate change, the basic finding is that citizens and other actors show a high awareness of the need to protect the environment, but low effort in practice. For improvement in this regard, on the one hand the basic infrastructure for waste recycling should be improved, while on the other the awareness of individual responsibility for daily environmentally friendly practices should be built. As for the latter, culture appears both through promoting norms and values of the rule of law (improved laws and more frequently applied punitive measures) and through providing efficient tools for raising the level of environmental awareness.

7. When it comes to the relation between culture and inclusion and reconciliation, in Serbia there are mechanisms for the protection of cultural diversity and inclusion of minorities, but more could be done to improve practices of inclusion and decrease discrimination. One of the important aspects of improving tolerance and solidarity in society is building cross-generational understanding and solidarity. It is favourable that both youth and the elderly hold values important for development, but these are somewhat distinct values (traditional versus modern) and both groups could learn from each other.

5.8 LIST OF CONTRIBUTIONS

■ PAPERS PREPARED FOR THE DIALOGUES ON CULTURE AND DEVELOPMENT, JULY–AUGUST 2014:

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- Global e-discussions were held on 7 themes. The report refers to the e-discussions, and where possible to the contributors. For a full overview: <http://www.worldwewant2015.org/culture2015>
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- UNESCO World Forum on Culture and Cultural Industries: The Forum was organized in Florence, Italy, from 2 to 4 October 2014. The present report refers to speeches and presentations delivered during the Forum. In particular:
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