

# HERITAGE AND THE SUSTAINABLE DEVELOPMENT GOALS:

## POLICY GUIDANCE FOR HERITAGE AND DEVELOPMENT ACTORS



**ICOMOS**

international council on monuments and sites

supports the Sustainable Development Goals



# HERITAGE AND THE SUSTAINABLE DEVELOPMENT GOALS: POLICY GUIDANCE FOR HERITAGE AND DEVELOPMENT ACTORS

An initiative of the Sustainable Development Goals Working Group of ICOMOS  
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## List of Acronyms

**ADCOM** – Advisory Committee  
**GA** – General Assembly  
**GIAHS** – Globally Important Agricultural Heritage System  
**HLPF** – High-Level Political Forum  
**ICCROM** – International Centre for the Study of the Preservation and Restoration of Cultural Property  
**ICOMOS** – International Council on Monuments and Sites  
**IFLA (1)** – International Federation of Landscape Architects (in context of the ICOMOS-IFLA Principles Concerning Rural Landscapes as Heritage)  
**IFLA (2)** – International Federation of Library Associations and Institutions  
**ISC** – International Scientific Committee  
**IUCN** – International Union for Conservation of Nature  
**OECD** – Organization for Economic Cooperation and Development  
**OUV** – Outstanding Universal Value  
**SDG(s)** – Sustainable Development Goal(s)  
**UCLG** – United Cities and Local Governments  
**UN** – United Nations  
**UN-HABITAT** – UN Human Settlements Programme  
**UNESCO** – United Nations Education, Science and Culture Organization  
**UNFCCC** – UN Framework Convention on Climate Change  
**UNSRCR** – UN Special Rapporteur on Cultural Rights  
**WG** – Working Group

*Full List of ICOMOS ISCs:*  
**CAR** – ISC on Rock Art  
**CIAV** – ISC on Vernacular Architecture  
**CIF** – ISC on Training  
**CIIC** – ISC on Cultural Routes  
**CIPA** – ISC on Heritage Documentation  
**CIVVIH** – ISC on Historic Cities, Towns and Villages  
**ICAHM** – ISC on Archaeological Heritage Management

**ICICH** – ISC on Intangible Cultural Heritage  
**ICIP** – ISC on Interpretation and Presentation of Cultural Heritage Sites  
**ICLAFI** – ISC on Legal, Administrative and Financial Issues  
**IcoFort** – ISC on Fortifications and Military Heritage  
**ICORP** – ISC on Risk Preparedness  
**ICTC** – ISC on Cultural Tourism  
**ICUCH** – ISC on Underwater Cultural Heritage  
**IIBC** – ISC on Wood  
**IPHC** – International Polar Heritage Committee  
**ISC20C** – ISC on 20<sup>th</sup> Century Heritage  
**ISCARSAH** – ISC on Analysis and Restoration of Structures of Architectural Heritage  
**ISCLL** – ISC on Cultural Landscapes ICOMOS-IFLA  
**ISCEAH** – ISC on Earthen Architectural Heritage  
**ISCEC** – ISC on Economics of Conservation  
**ISCES** – ISC on Energy and sustainability  
**ISCIH** – ISC on Industrial Heritage  
**ISCOMP** – ISC on Mural Painting  
**ISCS** – ISC on Stone  
**ISCSBH** – ISC on Shared Built Heritage  
**ISCV** – ISC on Stained Glass  
**PRERICO** – ISC on Places of Religion and Ritual  
**Theophilos** – ISC on Theory and Philosophy of Conservation and Restoration  
**TICCIH** – International Technical Committee for the Conservation of the Industrial Heritage

*Full List of ICOMOS Working Groups:*  
**CCHWG** – Climate Change and Heritage  
**EPWG** – Emerging Professionals  
**OCDI-RBAWG** – Our Common Dignity: Rights-Based Approaches  
**SDTF** – Inter-ISC Task Force on Sustainable Development (former name of SDGWG)  
**SDGWG** – Sustainable Development Goals  
 - Syria/Iraq Working Group  
 - Working Group on Indigenous Heritage

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## Executive Summary

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At the International Council on Monuments and Sites (ICOMOS), we strongly believe that heritage—natural and cultural, tangible and intangible—is fundamental to addressing the United Nations (UN) Sustainable Development Goals (SDGs), but more work is needed to demonstrate these links.

To address this gap, the ICOMOS SDGs Working Group, in cooperation with the wider ICOMOS membership, has prepared this Policy Guidance document to illustrate the many ways in which heritage can address the SDGs. By providing guidance to ICOMOS members, heritage professionals, and development actors, among others, the document aims to demonstrate the potential for harnessing heritage to assist in achieving sustainable development.

The document consists of 17 policy sections. Each section addresses a specific SDG and includes: a ‘Baseline’ of the current context (i.e. threats and potentials); a ‘Policy Statement’ on the contribution of heritage to the targeted SDG; and a ‘Case Study’ illustrating an example of practical implementation strategies and the interplay between different SDGs. While some SDGs may seem more relevant to heritage than others, it has been the approach to treat them all consistently, as heritage-based approaches can contribute to sustainable development in more ways than conventionally assumed.

The Policy Guidance document draws upon the scientific expertise of the ICOMOS SDGs Working Group and ICOMOS scientific committees at the national and international levels. It also builds on the doctrinal texts created by the ICOMOS global membership, which have shaped heritage conservation literature worldwide. An essential principle has been to ensure that there is a balanced representation of experts from all five global regions and all areas of expertise within the practice of cultural heritage conservation.

The policy statements put forward in this document are grounded in the “5 Ps” underlying the 2030 Agenda (People, Planet, Prosperity, Peace and Partnerships) and the interrelated nature of the SDGs. Converging under the main policy directive ‘**to harness the power of heritage to accelerate the achievement of the SDGs**’, they express a call to mobilize:

- the knowledge and resources transmitted through heritage to achieve the well-being of **People** (SDGs 1, 2, 3, 4, 5, 6, 11);
- a ‘Culture-Nature’ approach and landscape-based solutions to achieve the well-being of the **Planet** (SDGs 6, 7, 11, 13, 14, 15);
- the shared resources embodied in heritage to achieve **Prosperity** of communities (SDGs 5, 8, 9, 11, 12, 14);
- the connecting power of heritage for

social cohesion and dialogue to achieve **Peace** within and among societies (SDGs 10, 11, 16); and

- the shared medium of heritage and its connections with all aspects of human life to create **Partnerships** (SDGs 11, 17).

The Policy Guidance document concludes with some recommendations for the Way Forward. These include further refining the document and developing a strategy for its implementation. This is in line with the SDGs Working Group’s strategy for the Decade of Action, which prioritizes engagement of ICOMOS Committees in localizing the SDGs, leveraging strategic partnerships for the dissemination of case studies, and promoting research for the development of indicators. Supplementary information is provided at the end of the document, including a Glossary and a list of references from ICOMOS and other sources.

## Foreword

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We all feel a special attachment to a place, an object, a memory, or a tradition. It is natural to value certain things and to want to preserve them for ourselves and for those who come after us. Heritage conservation presents a wide spectrum of actions: not only keeping and passing on what we value, but also harnessing and enhancing heritage resources to support the goal of sustaining life on Earth.

In 2015, the role of culture and heritage in sustainable development was recognized by the United Nations (UN) in the *2030 Agenda* and its seventeen Sustainable Development Goals (SDGs). Cultural heritage appears most prominently in Goal 11 on Sustainable Cities and Communities as Target 11.4 “to protect the world’s cultural and natural heritage” and more implicitly in other goals such as SDG 4 on Education, SDG 8 on Work and Economic Growth, and SDG 12 on Consumption and Production.

As a leading global organization of heritage professionals, the International Council on Monuments and Sites (ICOMOS) has taken a keen interest in sustainable development over the past decade. The SDGs Working Group was formed in 2015 to coordinate the ICOMOS response to the 2030 Agenda by devising strategies to mainstream heritage in the SDGs and to localize sustainability within heritage practice. With a growing membership of more than 120 members,

the Working Group has undertaken numerous international activities, including participation in the UN High-Level Political Forum (HLPF), developing partnerships with key UN bodies and other organizations, and raising awareness through scientific events and public platforms.

ICOMOS members were instrumental in ensuring that heritage was included in the final 2030 Agenda document, with Target 11.4 representing a milestone in the inclusion of culture in a global policy heading. However, it has now become evident to many experts and practitioners that culture in general, and heritage in particular, have much wider application under the SDGs and affect all aspects of our lives.

The SDGs Working Group has prepared this Policy Guidance document to illustrate the many ways in which heritage addresses the SDGs, and to provide guidance to ICOMOS members, heritage professionals, and development actors, on how these interactions can be harnessed to assist in achieving sustainable development. The multi-faceted emergency caused by the outbreak of COVID-19 in late 2019 has tested our resilience at a global scale and exacerbated existing challenges and inequalities. It has also caused significant negative impacts to the heritage sector. The post-pandemic recovery period provides an incredible opportunity for trans-

formative change, bringing into sharp relief the role that heritage practices can play in the effort to ‘build back better’ and ensure a resilient and sustainable future. This reality makes the SDGs, and the contributions that heritage can make in attaining them, more urgent and relevant than ever.

ICOMOS members and heritage professionals can assist society in learning from the past and applying that knowledge to the present in order to create a viable and sustainable future. Just as importantly, actors in the sustainable development community can embrace the contributions of heritage towards making their work more effective, inclusive, and long lasting. *Heritage and the Sustainable Development Goals: Policy Guidance for Heritage and Development Actors* will assist in both processes, as part of a longer journey to sustain our valued heritage, and in so doing, truly achieve the SDGs.

Peter Phillips,  
Chair of the ICOMOS SDGs Working Group

## Introduction

Heritage<sup>1</sup> is more than just monuments. Heritage—cultural and natural, tangible and intangible—is an evolving resource that supports identity, memory and ‘sense of place’, and has a crucial role in achieving sustainable development. It enables social cohesion, fosters socio-economic regeneration and poverty reduction, strengthens social well-being, improves the appeal and creativity of regions, and enhances long-term tourism benefits. We must take up the challenge of conserving this fragile, non-renewable resource for current and future generations<sup>2</sup>.

The 2030 Agenda for Sustainable Development, adopted by the United Nations in 2015, is a plan of action for ‘People’, ‘Planet’, and ‘Prosperity’, which seeks to strengthen universal ‘Peace’ through the ‘Partnership’ of all countries and stakeholders (the ‘5 Ps’). Founded on the principle of human rights, this holistic plan connects all recent global agendas<sup>3</sup>. It sets out 17 Sustainable Development Goals (SDGs), calling on the world to take the bold and transformative steps that are urgently needed to heal and sustain our

planet, in the face of the interlinked challenges of climate change, biodiversity loss, socio-economic disparities and health crises.

The *2030 Agenda*, however, represents only modest progress in acknowledging the role of culture in development processes. While Target 11.4 explicitly aims to ‘protect the world’s cultural and natural heritage’ under Goal 11 on Sustainable Cities and Communities<sup>4</sup>, and there are several other direct and indirect references to culture and heritage<sup>5</sup> throughout the document (see Text Box 1), the 2030 Agenda fails to acknowledge fully and affirm the importance of heritage as an essential driver and enabler of sustainable development.

At the International Council on Monuments and Sites (ICOMOS), we strongly believe that heritage<sup>6</sup> can play a key role in addressing the SDGs, but more work is needed to understand and address the potentials and challenges that link heritage to each Goal. The Policy Guidance document is the first step in addressing this gap. It illustrates where heritage can make a positive

1. In this Policy Guidance document, key terms and concepts such as ‘heritage’ are used in a specific way, as defined in the Glossary at the end of the document.

2. As expressed in the *Paris Declaration on Heritage as a Driver of Development* (ICOMOS, 2011a).

3. Examples include: the Paris Agreement of the UN Framework Convention on Climate Change (UNFCCC); the New Urban Agenda; the Sendai Framework for Disaster Risk Reduction (UNDRR, 2015); and the Addis Ababa Agenda for Finance for Development.

4. Closely relevant to SDG 11.4, the New Urban Agenda (NUA) adopted by the UN Human Settlements Programme (UN-Habitat) in its summit Habitat III in 2016, lays out how cities should be planned, developed and managed sustainably, and features several references to cultural heritage.

5. At ICOMOS, we have been following developments in the field of culture, of which cultural heritage is a major element, as well as those in natural heritage, due to the principle of culture-nature connectedness. Thus, ‘culture’ and ‘heritage’ are both relevant domains with which cultural heritage intersects.

6. As the ICOMOS mission and area of expertise is defined as cultural heritage, this Policy Guidance document has focused on the cultural aspects of heritage. However, a conscious decision has been made to use just ‘heritage’ to denote our subject matter, implying that cultural and natural heritage need to be addressed together, due to the inherent links between them. Future updates to this Policy Guidance document can elaborate further on the culture-nature connection and interdependency, as well as enhancing the contributions of the nature conservation perspective.

### Text Box 1: References to Culture and Heritage in the 2030 Agenda

Direct references using the word ‘culture/cultural’:

- **Cultural diversity and intercultural understanding:** The Introduction refers to the need to respect cultural diversity (para. 8) and pledges member states to foster intercultural understanding, tolerance, and mutual respect, while acknowledging the natural and cultural diversity of the world, recognizing that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development (para. 36).
- **Education:** Under Goal 4 to ‘ensure inclusive and equitable quality education and promote lifelong learning opportunities for all’, Target 4.7 stresses the need for education to promote ‘a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development’.
- **Creative economy and tourism:** Both under Goal 8 to ‘promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all’, and Goal 12 to ‘ensure sustainable consumption and production patterns’, Targets 8.9 and 12.b refer to the need to devise and implement ‘policies to promote sustainable tourism, including through local culture and products’, and the need to develop suitable monitoring tools in this area.
- **Urbanism:** Under Goal 11 to ‘make cities and human settlements inclusive, safe, resilient and sustainable’, Target 11.4 highlights the need to ‘strengthen efforts to protect and safeguard the world’s cultural and natural heritage’. Target 11.4 distinguishes itself as the only Target dedicated to a cultural theme, thus serving as the anchor of much cultural heritage work, although this does not preclude the relevance of other targets in the full spectrum of the SDGs.

Indirect references using concepts associated with culture and/or heritage:

- **Literacy:** The Introduction refers to a vision of universal literacy (para. 7), which is closely associated with promoting cultural understanding.
- **Creativity:** Target 8.3 suggests that creativity and innovation should be encouraged by development-oriented policies together with productive activities, decent job creation, and entrepreneurship.
- **Food security:** Under Goal 2 to ‘end hunger, achieve food security and improved nutrition and promote sustainable agriculture’, Target 2.5 touches on the need to ensure ‘access to and fair and equitable sharing of benefits arising from the utilization of genetic resources and associated traditional knowledge’.

- **Natural heritage and cultural landscapes:** Under Goal 6 to ‘ensure availability and sustainable management of water and sanitation for all’, Goal 14 to ‘conserve and sustainably use the oceans, seas and marine resources’ and Goal 15 to ‘sustainably manage forests, combat desertification, halt and reverse land degradation, halt biodiversity loss’, several Targets have close associations with the protection of natural heritage and intangible heritage, such as artisanal fishing. These include references to ‘water-related ecosystems’ (6.6), ‘coastal and marine areas’ (14.5), ‘marine resources, including (...) fisheries, aquaculture and tourism’ (14.7), ‘freshwater ecosystems’ (15.1), ‘mountain ecosystems’ (15.4) and ‘genetic resources’ (15.6).
- **Peace and justice:** Under Goal 16 to ‘promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels’, Target 16.4 refers to the need to ‘strengthen the recovery and return of stolen assets’, while Target 16.10 commits to ensuring ‘public access to information and protecting fundamental freedoms’, which should involve recognizing the importance of libraries, archives, and other cultural institutions.

contribution and be leveraged by all actors in the heritage and development fields to improve policy and practice. It also addresses the challenge points where heritage practices might be at odds with sustainable development objectives, with the awareness that more in-depth studies and debates are called for in future outputs of the SDGs Working Group.

‘Both cultural and natural heritage sites, while under immense pressure from the impacts of urbanization, climate change and degradation due to other natural and human factors, play a crucial role supporting local economies, livelihoods and quality of life in human settlements.’

*‘Heritage for Sustainability’, UN High-Level Political Forum Event Booklet, ICOMOS & IUCN, 2018*

The insufficient presence of culture and heritage in sustainable development debates has been well documented by ‘The Future We Want Includes Culture’ (later the ‘Culture 2030 Goal’) campaign of which ICOMOS is a member<sup>7</sup>. Through the analysis of progress reviews of the SDGs, especially SDG 11, in the outcome declarations and national government reports to the United Nations (UN) High-Level Political Forum (HLPF), the campaign reiterates that culture is as essential as the economic, social, and environmental dimensions of sustainable development.

As heritage professionals work to strengthen the application of SDG 11 (Target 11.4), it has become increasingly clear that the contribution of heritage to the whole range of SDGs needs to be recognized by development stakeholders. Simultaneously, explicit attention by heritage professionals

to the role of SDGs in their work remains partial and uneven. This disconnect leads to missed opportunities for synergy building and agenda setting based on scientific evidence, dialogue, and robust arguments for policy and practical change.

Addressing this issue is the shared responsibility, not only of international agencies, such as the United Nations Education, Science and Culture Organization (UNESCO) and the United Nations Human Settlements Programme (UN-Habitat), but also of national and local governments, businesses, civil society, and expert organizations, including actors outside the heritage sector, as well as concerned individuals. While UNESCO, as the UN-mandated agency, has been administering a wide range of long-standing culture programmes<sup>8</sup>, expert networks such as ICOMOS, with their versatile working methods, can engage with society at diverse levels and accelerate the implementation of the SDGs using heritage (see Text Box 2).

The aim of this Policy Guidance document is twofold: on one hand, it seeks to address development actors and raise awareness of the potential contribution of heritage practices to sustainable development processes; on the other hand, it provides guidance to ICOMOS members and heritage professionals at large, in adopting a sustainable development perspective in their heritage practices and aligning them to the SDGs. Therefore, it represents a first attempt to provide a policy framework for all actors, including international organizations, national and local governments,

businesses, civil society, and expert organizations, which is potentially suitable for both high-level policy and grassroots implementation. It aspires to help build synergies and strengthen advocacy. With its constantly evolving doctrines and methodologies, ICOMOS is a learning organization that seeks to mobilize its adaptive capacity for the SDGs to respond to the current needs of the professional and broader society.

World Heritage is a critical theme in this context, as UNESCO’s 1972 *Convention concerning the Protection of the World Cultural and Natural Heritage* has been a standard-setter for all heritage worldwide. The first—and only—UN instrument addressing culture and nature together, and one of the most-ratified UN conventions (with 194 countries), the Convention addresses key topics that link heritage practices to sustainability objectives, such as the notion of intergenerational equity through the transmission of heritage, and its oft-cited Article 5<sup>9</sup>. UNESCO has made many subsequent efforts to extend heritage protection into the sustainable development paradigm, most notably with the 2011 *Recommendation on the Historic Urban Landscape and the 2015 Policy Document for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Conventions*.

Progress in making this shift in World Heritage practice is still piecemeal. As an Advisory Body supporting UNESCO in the implementation of the World Heritage Convention, ICOMOS has a key role to

8. These have recently been enhanced with the addition of the new Culture 2030 Thematic Indicators (UNESCO, 2019d); see: [whc.unesco.org/en/culture2030indicators](http://whc.unesco.org/en/culture2030indicators).

9. Article 5 states that ‘each State Party shall (...) adopt a general policy (...) which aims to give the cultural and natural heritage [situated on its territory] a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes’.

7. For more information, see: [www.culture2030goal.net](http://www.culture2030goal.net).

## HERITAGE: DRIVER & ENABLER OF SUSTAINABILITY



↑ One of the promotional graphics used by ICOMOS, with the slogan 'Heritage: driver and enabler of sustainability' and a special icon for heritage, featuring elements representing culture, nature and people.

↑ The UN's official Target 11.4 icon.

play in ensuring that site management protects Outstanding Universal Value (OUV) while contributing to sustainable development. Strengthening the dimensions of sustainable development is an essential part of the World Heritage cycle. It needs to go hand-in-hand with defining the OUV, from the beginning of the nomination process—where vast amounts of resources are deployed by States Parties—through to conservation, management, and monitoring. We hope that this Policy Guidance document will also help to further the heritage-sustainability relationship in World Heritage processes. However, it must be emphasized that World Heritage is only a small fraction of the heritage that is valued by communities around the world. ICOMOS deals with heritage at large through its broad global network of members and committees working locally on the ground.

The Policy Guidance document draws upon a diverse range of expertise sourced from ICOMOS's SDGs Working Group and representatives of ICOMOS' national and international scientific committees, who have provided inputs through an in-person experts meeting, an online survey, an online Working Group meeting, and two rounds of consultations on drafts of the document. It also builds on the large number of doctrinal texts shaping cultural heritage protection literature worldwide, created by the ICOMOS global membership. An essential principle has been to ensure that there is a balanced representation of experts from all five global regions and all areas within the practice of heritage conservation. While it is an ICOMOS-authored publication, the document is also aligned with guidance from UNESCO and its other Advisory Bodies<sup>10</sup>, as well as other key partner institutions<sup>11</sup>.

### Text Box 2: ICOMOS and Sustainable Development

Founded in 1965, ICOMOS is a worldwide network of experts and practitioners working on the conservation and protection of cultural heritage. It is the only global non-governmental organization of this kind dedicated to promoting the application of theory, methodology, and scientific techniques to the conservation, protection, use, and enhancement of tangible and intangible cultural heritage. ICOMOS is an Advisory Body for the implementation of the UNESCO World Heritage Convention, reviewing nominations and the conservation status of properties. Through decades of studies, conferences, and discussions, ICOMOS has built the philosophical and doctrinal framework of cultural heritage on an international level and helps the evolution and dissemination of these ideas through its advocacy.

ICOMOS engages with a great range of heritage issues through 29 International Scientific Committees (ISCs) that specialize in various types and aspects of heritage, seven Working Groups and Initiatives that advance transversality within and outside of heritage communities, and 107 National Committees across five global regions<sup>12</sup>.

The work of ICOMOS has been founded, from the outset, on a principle closely aligned with sustainability: the common responsibility to safeguard the heritage of humanity for future generations. In the past decade, ICOMOS has increased its focus on heritage within the context of sustainable development, issuing documents such as: the *Paris Declaration on Heritage as a Driver of Development* (2011a); the *Concept Note on Cultural Heritage, the UN SDGs and the New Urban Agenda* (2016); the *ICOMOS Action Plan on Cultural Heritage and Localizing the SDGs* (2017a); and the report *The Future of Our Pasts: Engaging Cultural Heritage in Climate Action* (2019a).

In the vision set out in the 2017 *SDGs Action Plan*, ICOMOS committed to using advocacy and knowledge production to support the 'recognition, mainstreaming and localization of cultural heritage as a driver and enabler of sustainable development in the process of implementing the United Nations Agenda 2030 and the SDGs'. Most recently, ICOMOS updated its Triennial Scientific Plan to declare Climate Action as its single most important priority. Moreover, in partnership with the International Union for Conservation of Nature (IUCN) and the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), ICOMOS has been developing the Nature-Culture Thematic Community of the [Panorama Platform](#), which showcases place-based and people-centred case studies to raise awareness and build capacity on the links between nature conservation and the safeguarding of cultural heritage.

10. The International Union for Conservation of Nature (IUCN) and the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM).

11. See 'References and ICOMOS Doctrine' at the end of this Policy Guidance document.

12. For a matrix of how ISCs' work themes dovetail with the SDGs, see the 2017 *SDGs Action Plan*.

The document consists of 17 sections. Each section addresses a specific Goal, and includes a 'Baseline' of the current context (i.e. threats and potentials) and a 'Policy Statement' that supports the harnessing of heritage for sustainable development. These are followed by a set of specific recommendations for the integration of heritage as a positive contributor to development, the protection of heritage from harm during development processes, and the improvement of heritage practice for a better alignment with sustainable development objectives. Each section ends with a 'Case Study' that illustrates the interplay of heritage practices with that Goal and other supporting Goals. While some SDGs may seem more relevant to heritage than others, the approach has been to treat them all consistently, as heritage practices can contribute to sustainable development in more ways than conventionally assumed. The document concludes with some recommendations for the Way Forward, a Glossary, a list of references from ICOMOS, and other sources.

The Policy Statements put forth in this document are grounded in the 5Ps underlying the 2030 Agenda and in the interrelated nature of the SDGs. Converging under the main policy directive to **harness the power of heritage to accelerate the achievement of the SDGs**, they express, in mutually reinforcing ways, a call to mobilize:

- the knowledge and resources transmitted through heritage, to achieve the well-being of **People** (SDGs 1, 2, 3, 4, 5, 6, 11);
- a 'Culture-Nature' approach and landscape-based solutions, to achieve the well-being of the **Planet** (SDGs 6, 7, 11, 13, 14, 15);
- the shared resources embodied in heritage to achieve **Prosperity** within communities (SDGs 5, 8, 9, 11, 12, 14);
- the connecting power of heritage for social cohesion and dialogue, to achieve **Peace** within and among societies (SDGs 10, 11, 16); and
- the shared medium of heritage and its connections with all aspects of human life, to create **Partnerships** (SDGs 11, 17).

## HERITAGE AND THE 17 SDGS: POLICY STATEMENTS AND CASE STUDIES





*End poverty in all  
its forms everywhere*

## Baseline

Poverty is a complex phenomenon that cannot be understood only in terms of income or employment. It is estimated that 10% of the world population lives in extreme poverty, struggling to fulfil the most basic needs including access to water, sanitation, or education. Social protection systems help prevent and reduce poverty and provide a safety net for the vulnerable. However, social protection is not a reality for a large majority of the world's population. Disasters, including climate-related ones, or biological ones like pandemics, as well as wars and conflicts, can exacerbate poverty, especially for the most vulnerable.

Heritage can contribute to eradicating extreme poverty for all. The rehabilitation of historic urban centres, undertaken in full respect of heritage values, can provide access to basic services and infrastructures, as well as access to traditional water and sanitation systems. Access to heritage can support productive activities, decent job creation, entrepreneurship, creativity, and innovation that make use of local resources and skills. Intangible heritage, including Indigenous knowledge and local

skills, can help to reduce exposure and vulnerability to climate-related extreme events and other environmental shocks and disasters. Despite the power of heritage for poverty reduction, many groups suffer from social and economic exclusion because of their culture and heritage.

## Policy Statement

*Harness the potential of heritage  
to eradicate extreme poverty for all.*

- Leverage heritage in all its forms to provide sustainable livelihoods for all.
- Ensure access to affordable services and infrastructures provided by tangible and intangible heritage assets.
- Reduce exposure and vulnerability to climate-related extreme weather events and other economic, social, and environmental shocks and disasters by integrating heritage and Indigenous knowledge in community planning and services.
- Enhance sustainable socio-economic opportunities for all through heritage. Promote capacity building with a focus on helping to develop a diverse local economy and avoiding mono-economies that are dependent on tourism and growth.
- Ensure that any heritage-based sustainable economic opportunity benefits from social protection systems for vulnerable groups.
- Ensure that no one suffers from socio-economic exclusion because of their culture and heritage.

## Case Study

### Rehabilitation of the Medina of Fez

**Author:** Khalid El Harrouni

**Location:** Medina of Fez, Morocco

**Timeframe:** 1981 – 2020

**People/Institutions involved:**

Moroccan Government; World Bank; Arab Fund for Social and Economic Development (FADES); UNESCO; Agency for the De-densification and Rehabilitation of Fez Medina (ADER-Fez); Moroccan ICOMOS Members; Local Authorities; Public Authorities; Civil Society; Private Sector (Private national and international donors).

The financial structure of the conservation programme reflects the intensive participation of the local authority, municipal councils, NGOs, national/international donors, and national/international financial institutions. The different ministries (especially the Ministry of Housing and Urban Planning, the Ministry of Cultural Affairs, and the Ministry of Islamic Affairs and Waqf) have participated financially in different programmes according to their prerogatives.

During the period from 2005 to 2013, the historical place integrated the new territorial development approaches launched by the National Initiative for Human Development (INDH), the Regional Development Programmes of Tourism and Crafts, and the Millennium Challenge Corporation. The second period of development, from 2013 to 2018, focused on implementing restoration and rehabilitation programmes for historical monuments and the treatment of buildings that were threatened with collapse, based on conservation and sustainability strategies.

**Project Description:**

The most serious issues facing the *Medina of Fez UNESCO World Heritage Site* included the deteriorating residential zones, the degradation of the infrastructure, the transformation of traditional handicraft activities into partially mechanized small-scale manufacturing, the significant number of low-income households, the complex property ownership and occupancy patterns, and the environmental pollution. To address the situation, the Moroccan public authorities,

supported by an international movement in solidarity, made the safeguarding of the Medina of Fez a national priority.

The rehabilitation of the Medina of Fez was linked to urban redevelopment and thereby represented a significant component of urban design with respect to sustainable development. Positive and negative experiences gathered over the past thirty-five years on the rehabilitation of the medina were integral to the process. The overall rehabilitation strategy for this historical area was to address its problems by implementing a sustainable conservation programme, focusing especially on its historic housing stock, the social development of the medina, its historic monuments and the urban environment including its architectural heritage. The programme could not be launched without first seeking adequate tools (institutional, social, financial, and technical) for its implementation. ADER-Fez, the Agency for the Densification and Rehabilitation of Fez Medina, placed stakeholder participation at the core of its implementation strategy, including social animation and social participation in housing rehabilitation. It operated a programme of emergency intervention to historic monuments and buildings, to housing units threatening to collapse, and to infrastructure and urban facilities with two priorities: the safety of the human lives; and the safeguarding of cultural heritage and traditional constructions; adapted to the requirements of modern life.

**Contribution to the SDGs:**

The large number of rehabilitation projects implemented in the Medina of Fez have made it a successful case study, particularly in terms of fundraising and financial investment in the heritage and social sector with notable examples including social animation and social participation in housing development.

Government, religious and civic leaders, merchants, artisans, householders, renters, and many other ordinary members of the population contributed ideas for possible development into project components, worked toward consensus on interventions and strategy, and described the social dynamics of the city to assure a match between plans, aspirations, and local capacities.

Participation was high: a number of local NGOs were involved in the project development between ADER-Fez and the population; and many local stakeholders participated in the social assessment. This had a direct impact on project design. The objective of the programme was to directly involve the population in the rehabilitation process in order to improve living conditions and fight against poverty through job creation.

In terms of social, environmental, and integrated sustainability, the process of safeguarding the Medina of Fez has focused on the participation and integration of local

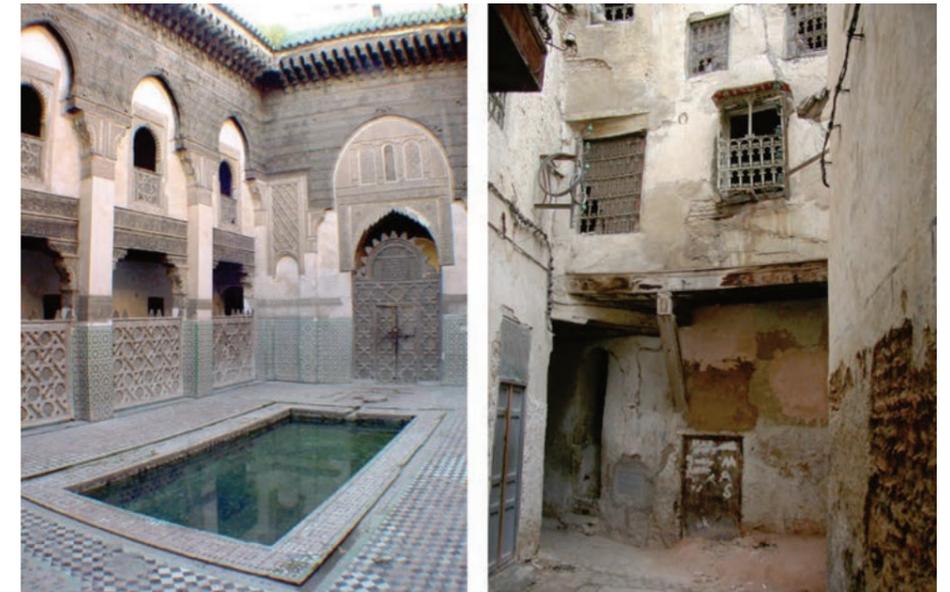
**SDGs addressed:**



society in the sustainability of the rehabilitation and conservation project, which was and remains essentially profitable for the population. The quality of housing and the environment are substantially improved thanks to public investment in solid waste management, sanitation and sewerage networks, infrastructure, and urban facilities.

Other contributions to the SDGs resulted from the stakeholders' participation in developing tools and disseminating best practices for sustainable restoration, rehabilitation, and urban heritage conservation<sup>13</sup>.

↓ Medina of Fez UNESCO World Heritage Site



→ A striking contrast.



→ The population participation and job creation.

13. Acknowledgements: We would like to thank Mr. Fouad Serrhini, the General Director of ADER-Fez, for providing pictures and all information.



*End hunger, achieve food security and improved nutrition, and promote sustainable agriculture*

## Baseline

The number of hungry or malnourished people in the world has increased since 2014. An estimated 821 million people were undernourished in 2017, according to the UN. Some of the causes are: reduced access to food, global warming, climate change and poor governance, as well as wars and insecurity. The global pandemic has further exacerbated the trend of vulnerable people facing food insecurity.

Established systems of food distribution and sharing can address food security effectively. In addition, heritage, particularly agricultural and cultural landscapes, can provide ecosystem services and benefits, food, and livelihood security for millions. The diversity of agricultural, forest, fishery, and natural resources held in cultural landscapes serves as a cornerstone, essential for the sustenance and resilience of global human life. Food security landscapes take multiple forms, including traditional poly-culture farming systems, agroecosystems, Indigenous agricultural and fishing systems, and forest landscapes that provide traditional herbs and medicines. All these sustainable landscapes and waterscapes

support biodiversity, aid in adaptation to climate change and offer the potential for toxin-free environments that thrive through organic means without agrochemicals. These cultural landscapes, associated with practices of farming, fishing and food production, and serving as vessels of local genetic biodiversity, are threatened by modern, intensive, agriculture and animal farming, and unsustainable development infrastructure.

## Policy Statement

*Harness heritage, including rural and agricultural landscapes, waterscapes and associated intangible and biotic heritage, for sustainable food production and consumption.*

- Protect landscapes and associated practices from harmful food production interventions to ensure the continuity of ways of life and food independence for local communities.
- Promote cultural food production practices which are nutrient-rich (e.g. 'super food') and can adapt to climate change.
- Enhance local knowledge for sustainable food production.
- Ensure compensation mechanisms when heritage designation impacts access to food resources, in full consultation with concerned rights-holders, duty-bearers, and other stakeholders.

## Case Study

### Connecting Practice **Phase III: The Cultural Landscape of Honghe Hani Rice Terraces**

**Authors:** Luisa de Marco, Nupur Prothi Khanna, Gwenaëlle Bourdin and Maureen Thibault

**Location:** Southern Yunnan, China

**Time frame:** 2018 – 2020

**People/Institutions involved:**

Gwenaëlle Bourdin, coordinator (ICOMOS International Secretariat); Maureen Thibault, assistant coordinator (ICOMOS International Secretariat); Kristal Buckley and Luisa De Marco, project team members (ICOMOS World Heritage Advisors); Tim Badman and Leticia Leitao, project team members (IUCN); Yoshihide Endo and Aurélie Fernandez, project participants (GIAHS FAO Programme); Marlon Martin, field visit expert (ICOMOS Philippines); Nupur Prothi Khanna, field visit expert

(ICOMOS Board member); Qwingwen Min, field visit expert (GIAHS FAO Programme expert); Haiming Yan (ICOMOS China); Rouran Zhang (ICOMOS China); Yuxin Li (ICOMOS China).

**Project Description:**

The Connecting Practice Project is a joint exploration by the International Committee on Monuments and Sites (ICOMOS) and the International Union for Conservation of Nature (IUCN) (2018), which aims to develop approaches that will build upon the interconnection of natural and cultural values, as well as processes within cultural landscapes. This is a significant approach for achieving more effective protection of our heritage. It contributes to harnessing traditional knowledge for future innovation in order to address climate action and sustainability challenges. Phase III of

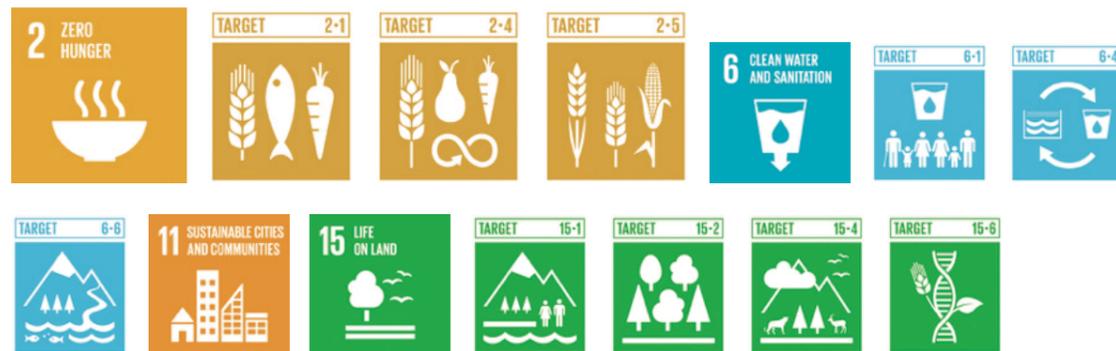
the Connecting Practice Project focused on: promoting bio-cultural approaches to manage evolved cultural landscapes; explored resilience in management responses; and investigated the role and relevance of traditional management practices within the World Heritage framework. To achieve this, ICOMOS and IUCN have focused their attention on selected sites, one of which is the Cultural Landscape of the Honghe Hani Rice Terraces (HHRT), which is designated both as a UNESCO World Heritage site and as a Globally Important Agricultural Heritage System (GIAHS) site. HHRT, located in southern Yunnan, China, encompasses a complex system of forests, rice terraces, natural water supply and traditionally designed irrigation systems, intertwined with rural settlements. A deep understanding of topography and water for over a millennium has led to a system of harnessing rainwater from forested mountain-tops, channelling it through a sensitively arranged irrigation system, and distributing it to a labyrinth of agricultural terraces. Short-term needs versus long-term sustainability are balanced by harvesting construction timber and firewood from village forests, whilst protecting sacred forests and biodiversity through religious practices. For over a thousand years, the Hani people have developed and practised this intricate subsistence system, in which integrated rice farming, forest cultivation, and animal breeding combine to address pest control and soil fertility. The production of native red rice varieties is the outcome of

this elaborate socio-economic and cultural system that has sustained the land and the Hani people for centuries through droughts and challenging circumstances. In 2009-2010, when Southwest China was hit by extreme drought, the HHRT was able to balance local needs with limited impact on the grain yield. Research has demonstrated that the vertical articulation of the Forest-Village-Terrace-River landscape system facilitates water conservation. In particular, the upland, well-preserved, forest zone guarantees a water supply even in the case of drought events. This ingenious agricultural, water, and land management system and the cultural practice of preserving and maintaining this system has proved its resilience to climatic changes, offering a possible solution to food sustainability for our future. The Connecting Practice Project has investigated the socio-ecological resilience of the HHRT and the synergy between World Heritage and GIAHS designations to achieve the SDGs in this Decade of Action (2021-2030).

**Contribution to the SDGs:**

The Connecting Practice Project seeks to improve the management effectiveness of heritage places, integrating both natural and cultural dimensions, by preserving and transmitting knowledge and practice, both scientific and traditional, to future generations. Heritage is a repository of knowledge that can help humans to build a sustainable future for humanity. This project aims at reiterating the importance of heritage

**SDGs addressed:**



preservation and transmission, assuming a critical role in sustainable development strategies.

The Honghe Hani Rice Terraces demonstrate the wise use of natural landscapes through age-old cultural practices to achieve a resilient farming system that is able to effectively address changing climatic conditions, continuing to provide food and water to local communities. The Connecting Practice Project has brought into focus the importance of: preserving and understanding heritage places; working with a holistic understanding of their bio-, agro-bio-, and bio-cultural diversity; and sustaining traditional processes and knowledge systems to inspire and inform current strategies and actions. In doing so, it simultaneously fulfils SDGs 2, 15, and 6<sup>14</sup>.



↑ Views of the *Honghe Hani Rice Terraces UNESCO World Heritage Site*.

← Views of the *Honghe Hani Rice Terraces UNESCO World Heritage Site*.

14. Acknowledgements: We would like to thank Luisa de Marco, Nupur Prothi Khanna, Gwenaëlle Bourdin, and Maureen Thibault for providing pictures and all information.

## 3 GOOD HEALTH AND WELL-BEING



*Ensure healthy lives and promote well-being for all at all ages*

### Baseline

Notable progress has been made in increasing life expectancy around the world, and improving access to decent sanitation and a healthy environment. Further and ongoing efforts are needed to address major diseases such as malaria or tuberculosis, as well as to develop future resilience. Simultaneously, progress made in increasing life expectancy is being threatened by environmental degradation, leading to the emergence of new viruses, epidemics, and degraded and polluted living conditions. Modern lifestyles have also led to an explosion of mental and physical health issues.

Heritage plays a fundamental role in ensuring healthy lives and promoting well-being for all at all ages, including in cultural landscapes, public spaces, and historic urban areas centred on pedestrian movement. Heritage sites and memories act as complex resources for (re)constructing personhood and providing coping strategies. Access to and engagement with heritage have salubrious effects, which can help to address mental health issues, reduce social isolation, provide a sense of place, or create opportunities that enhance the

meaning and value of life. Intangible heritage practices, such as yoga, *buen vivir*, and alternative medicines, can also help to promote alternative holistic paths to health and well-being that are more respectful of the connections between nature and culture and look for the harmonious connections between body and mind.

### Policy Statement

*Harness the power of heritage in ensuring healthy lives and the promotion of well-being for all at all ages.*

- Ensure proper planning and provision of decent housing, taking into account opportunities for conserving/reusing built heritage and associated practices, to create healthy environments.
- Promote and make widely available, alternative holistic paths to health and well-being that engage with intangible heritage practices.
- Consult local communities and ensure that they decide whether specific intangible heritage practices need transforming or enhancement to ensure healthy lives and the promotion of well-being.
- Strengthen the capacity of heritage sites to have risk reduction and management strategies in place to protect against future epidemics and pandemics.

## Case Study

### The Culture 2030 Goal Campaign *COVID-19* Response

**Author:** Ege Yildirim

**Location:** Global

**Time frame:** March 2020 – ongoing

**People/Institutions involved:**

United Cities and Local Governments (UCLG) Committee on Culture; International Federation of Library Associations (IFLA); ICOMOS; Arterial Network; Culture Action Europe; International Music Council (IMC); Office of the President of the UN General Assembly (UNPGA); Office of the Assistant Director General for Culture, UNESCO; UNESCO New York Liaison Office; World Health Organization (WHO); Permanent Mission of Italy to the United Nations; the Minister for Culture of Mexico City; the Inter-Parliamentary Union; University College London (UCL); Brooklyn Museum; ICOMOS members: Andrew Potts, Ege Yildirim, Gaia Jungeblodt, Hervé Barré, Marie-Laure Lavenir, Nils Ahlberg, Peter Phillips.

**Project Description:**

In 2013, several international cultural networks united to launch a global campaign, the Culture 2015 Goal (2015), calling for culture to be included in the 2030 Agenda for Sustainable Development. The campaign later evolved into the *Culture 2030 Goal*, issuing the report *Culture in the Implementation of the 2030 Agenda* (Culture2030Goal, 2019). The outbreak of the COVID-19 pandemic prompted the campaign to respond with a statement entitled *Ensuring Culture Fulfils its Potential in Responding to the COVID-19 Pandemic* (Culture2030Goal, 2020).

The #CultureCOVID19 Statement was released in April 2020, emphasizing that culture (in all its manifestations, from heritage sites, museums, libraries and archives to traditional practices and contemporary cultural expressions) brings inspiration, comfort and hope into people's lives, and calling on all stakeholders to act to harness this potential in both short-term and long-term policy making. The statement has

since been endorsed by 280 individual and institutional supporters around the world, including the UNPGA.

In July 2020, the campaign organized the virtual side event 'Culture – An Accelerator Under-Used?' at the 2020 UN High-Level Political Forum (HLPF), bringing together a diverse set of speakers to discuss the role of culture in supporting resilience and building back better after COVID-19. Speakers included the UNESCO Assistant Director General for Culture; representatives of the Inter-Parliamentary Union, the UNPGA and the Italian mission to the UN; the Minister for Culture of Mexico City; and experts from the World Health Organization, UCL, UCLG, IFLA, ICOMOS, Culture Action Europe, IMC, Arterial Network, and Brooklyn Museum.

**Contribution to the SDGs:**

The 2030 Goal Campaign, through its long-term engagement and the specific response to the COVID-19 health crisis, contributes to localizing the SDGs as it operates on a global scale of advocacy but also works with national and local actors working in the cultural and other relevant sectors.

The engagement with COVID-19 response has addressed SDG 3 (Good Health and

Well-being) directly, providing an inclusive and diverse platform for policy discussions. The HLPF event was an occasion to showcase the 2019 report *What is the evidence on the role of the arts in improving health and well-being? A scoping review* by Fancourt & Finn (2019) of UCL, which was the first such study commissioned by the WHO linking health and the arts.

Major findings of the report demonstrated that the arts can impact physical and mental health, both within prevention and promotion, and within management and treatment. The report's policy considerations, for both the cultural and the health and social care sectors, include acknowledging the growing evidence base for the role of the arts in improving health and well-being and the cross-sectoral nature of the arts and health field. The campaign's informative function for a broad base of stakeholders contributes to SDG 4 (Quality Education, specifically Target 4.7); its advocacy for local governments and cultural heritage as a core element of cultural manifestations contributes to SDG 11 (Sustainable Cities and Communities, specifically Target 11.4); and its communications and events connecting a diverse set of actors contributes to SDG 17 (Partnerships for the Goals)<sup>15</sup>.

**SDGs addressed:**



15. The case study text was written by Ege Yildirim. Acknowledgements: We would like to thank Jordi Pascual and Stephen Wyber for their contributions in the creation of the content used in this section.



↑ Still of the video showing highlights of the UN HLPF Side Event on July 13, 2020, created by the UCLG Culture Committee.



↑ Poster of the UN HLPF Side Event on July 13, 2020.



↑ Poster of the UN HLPF Side Event on July 13, 2020.

## 4 QUALITY EDUCATION



*Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*

### Baseline

Despite considerable progress on access to and participation in education, millions of children and youth around the world are still out of school. Equal access to education and skills is an integral and necessary requirement for the promotion and achievement of sustainable development. It supports human rights, gender equality, peace, global citizenship, the appreciation of cultural diversity, and the recognition of culture's contribution to sustainable development. Access to quality education can also be severely affected by disasters, as witnessed by the COVID-19 pandemic that led to massive disruptions in schooling systems.

Heritage—tangible and intangible—provides enriched learning opportunities through objects, places, and experiences that engage the intellect, emotions, and senses, providing vivid, experiential opportunities to discover the past, understand the world around us and strengthen a sense of identity. Heritage experiences can make learning more memorable by facilitating access to things that may not be encountered on a daily basis. It also supports

essential transferable skills, such as creative thinking, and the personal and interpersonal skills that are necessary for today's knowledge-based society. Additionally, it provides opportunities for specialised competencies and traditional-crafts training, required for the sustainability of cultures. These include skills and crafts associated with tangible heritage such as weaving and pottery, or the repair, management, and adaptation of heritage buildings, but also skills associated with intangible heritage such as those associated with the performing arts and rituals, thus widening the range of educational prospects and employment opportunities.

### Policy Statement

*Harness the potential of heritage in supporting quality of and access to education for all.*

- Use heritage sites and practices to enhance the variety of learning environments, content, and curricula.
- Where appropriate, use heritage sites to facilitate intercultural discussions and exchange, to reduce racism and bullying.
- Connect cultural practices and Indigenous and/or traditional knowledge with the sciences to improve classroom performance and support holistic human development.
- Utilize heritage as a source of creativity and innovation to shrink achievement gaps by making learning meaningful and relatable with cultural contexts.
- Engage heritage as a platform for intergenerational knowledge exchange and capacity-building for specialised skills, traditional crafts, and lifelong learning.
- Integrate heritage philosophies and practices across disciplines that study the built and natural environments, and in social and political sciences.
- Support collaborative initiatives between the heritage sector and educational institutions.

## Case Study

### US/ICOMOS International Exchange Program (IEP)

**Author:** Brian Michael Lione

**Location:** Various locations in over 35 countries; Sustainable Development Goal (SDG)-related internships recently held in Istanbul, Turkey, and San Antonio, Texas, USA.

**Time frame:** Annual, twelve-week internship opportunities for a small group of emerging heritage professionals; programme active since 1984.

**People/Institutions involved:**

US/ICOMOS leads the IEP and annually involves several organizations around the world who host internships. Over 140 organizations have participated in the programme.

**Project description:**

Since 1984, the US/ICOMOS International Exchange Program (IEP) has engaged partners across the world in hands-on training of emerging heritage professionals. To date, more than 700 interns and 70 nationalities have participated. US/ICOMOS annually seeks graduate students and emerging professionals specializing in historic preservation and heritage conservation to participate in the IEP. Internship participants are selected on a competitive basis for participation in the twelve-week programme, typically from June until August. US/ICOMOS hosts all interns for a programme orientation in Washington, DC at the beginning of the programme. Interns

then disperse to their various host locations where they complete a heritage-related project designed by the host organization. At the end of the summer, all interns reconvene in Washington, DC for a final debriefing and farewell programme.

Projects are varied and correspond to the needs and requirements of IEP host organizations. The host office defines the project to be completed; an internship is not an independent research opportunity. Applicants may indicate a preference for the type of project they wish to be assigned, but must be willing to accept any position, which may be located anywhere in the world. Assignments are made based on the best match between the proposed project and the individual's background and skills, and in consideration of the entire pool of applicants.

This programme is an excellent opportunity to learn about another country's cultural heritage system. It is also an opportunity to make personal and professional contacts with new colleagues while living in a foreign country for a summer.

**Contribution to the SDGs:**

The IEP is most closely aligned with SDG 4, ensuring equal and fair access to quality learning opportunities to all participants. The programme shares the best cultural heritage preservation practices from around the world with young and emerging professionals, promoting mutual respect and global citizenship. The IEP reinforces the importance of the personal and communal benefits of international cultural engagement, strengthens skills, and establishes lifelong professional and personal contacts. These connections are the basis of

**SDGs addressed:**



so many positive relationships that improve the quality of the international heritage profession, and the lives of practitioners across the globe. The IEP also generally supports SDGs 5, 10, and 17 in addressing gender, racial, and fiscal equality; and equal access to capacity-building efforts in support of knowledge and technology transfer to developing nations.

Specific internships, particularly in the past five years, have more directly focused on the SDGs. Since 2017, San Antonio, Texas (USA) has hosted several interns to work on harmonizing all SDGs with heritage management plans and procedures in the *San*

*Antonio Missions UNESCO World Heritage Site*. A 2019 intern supported the ICOMOS SDGs Working Group on data management and analysis to help produce reports such as this one.

Other internships are not necessarily labelled as SDG-related but support the goals. Interns have worked in the US on SDGs 11 and 13, where climate-related hazards, heritage properties, and resiliency intersect. Many other internships have focused on the connection between heritage and sustainable, liveable cities, such as sustainable tourism efforts in India, Lithuania, and the United States<sup>16</sup>.



↑ The 2018 cohort of IEP interns (shown here with US/ICOMOS President Doug Comer) included representatives from Australia, Chile, India, Italy, Lithuania, Peru, and the United States. International interns worked at US locations in Louisiana, Massachusetts, Texas, and Washington, DC while US interns abroad worked in Trinidad & Tobago, France, and Lithuania. Two internships in 2018 were directly related to SDG 4, while others had connections to SDGs 11 and 13, specifically related to climate change and resiliency.

16. We would like to thank Brian Michael Lione, Trustee, US/ICOMOS, and Chair, International Exchange Program Committee, for providing pictures and all information.

## 5 GENDER EQUALITY



*Achieve gender equality and empower all women and girls*

### Baseline

Significant progress has been made in recent years in ensuring gender equality and in empowering minorities all over the world. However, there are still major issues preventing gender equality from being achieved, including widespread discrimination, violence based on gender and sexual orientation, lack of full and effective enjoyment of human rights, and lack of participation and decision-making in political, economic, cultural, and public life.

Heritage plays an important role in the creation, dissemination, and transformation of gender-related norms and values. Through heritage, the fundamental and public roles played by women and other genders in different periods of history can be highlighted to support the eradication of recurrent negative stereotypes of women and members of the LGBTQ+ community, and to empower all genders. Heritage organisations can ensure the full and effective participation of all genders and equal opportunities for leadership at all levels of decision-making. Conversely, many aspects of heritage (including access to and management of heritage, as well as

traditions and practices) can be considered as stereotyping and discriminating among genders. These forms of heritage should be transformed if considered locally as perpetuating discriminatory practices.

### Policy Statement

*Harness the potential of heritage to achieve gender equality, eradicate bias and violence based on sexual orientation, and empower all genders, recognising that heritage is constantly changing and evolving.*

- Highlight the many public and non-stereotyped roles of women and other genders in different periods of history, to address discrimination.
- Ensure that all genders are able to access and enjoy heritage equally.
- Involve all genders equally in all aspects of heritage: identifying, interpreting, conserving, managing, and transmitting to future generations.
- Modify or discard those gender-rooted cultural traditions, values, and practices, which are considered locally as discriminatory, through transparent consultation processes led by rights holders.

## Case Study

### ACOR& USAID Sustainable Cultural Heritage through Engagement of Local Communities Project (SCHEP)

**Author:** Nizar Al Adarbeh

**Location:** Jordan (Amman, Bayt Ras [Irbid], Umm al Jimal [Mafrq], Madaba, Ghawr as Safi [Karak], Busayra [at-Tafileh], Bir Madhkur [Wadi Araba], Temple of the Winged Lions [Petra], Wadi Rum, and Ayla [Aqaba])

**Time frame:** 2014 – 2022

**People/Institutions involved:**

The American Center of Research (ACOR); Nizar al Adarbeh, USAID SCHEP Chief of Party (ICOMOS-Jordan); Jehad Haron, Deputy Chief of Party and CHR Development Lead (ICOMOS-Jordan); Hussein Khirfan, Tourism Development Lead (ICOMOS-Jordan); Hanadi Al-Taher, Institutional Development Lead (ICOMOS-Jordan); Hisham Al-Majali, CHR Field Manager (ICOMOS-Jordan); Starling Carter, Communications Specialist; Shatha Abu Aballi, Communications Manager; Zaid Kashour, Monitoring and Evaluation

Specialist; Balqees Al Mohaisen, Capacity Building Manager; Farah Abu Naser, Institutional Development Coordinator; Ala' Al Badareen, Architecture and Design Officer; Abed Al Fatah Ghareeb, Creative Producer and Editor; Dina Al Majali, Marketing and Promotion Officer.

**Project Description:**

Implemented by ACOR, USAID's Sustainable Cultural Heritage through Engagement of Local Communities Project (SCHEP) works to enable communities to preserve their cultural heritage resources and market these to both domestic and international visitors. Established in 2014, SCHEP has played a significant role in engaging communities in the preservation, management, and promotion of heritage sites in ways that ensure their viability as long-term resources.

SCHEP enhances the self-reliance of Jordan's cultural heritage sector by implementing a capacity-building programme

that equips cultural heritage workers and institutions with key skills. It brings together governmental, non-governmental, academic, and private-sector stakeholders in order to develop strategies and policies that will guide the management of Jordan's cultural heritage resources as part of institutional development. By supporting a robust tourism sector in Jordan, SCHEP helps to improve the country's ability to sustainably preserve, protect, and promote vital cultural heritage resources. Among the many means by which SCHEP accomplishes this are:

- providing small-scale grants to specific projects that will bolster development of a strong Jordanian heritage community of practice by increasing best practices in site preservation, conservation, management, and tourism promotion;
- creating relationships between relevant governmental departments, institutions, and professional associations as part of devolvement; and
- involving community members in site development through training, awareness, and job creation related to cultural heritage.

**Contribution to the SDGs:**

USAID SCHEP actively engages women from Cultural Heritage Resources (CHR) mandated entities; Micro and Small Enterprises (MSEs); and local heritage institutions in high-level capacity-building programmes and on-the-job training opportunities. Focusing on a wide variety of topics related to the management, conservation, presentation and marketing of cultural heritage resources, the project ensures that women gain the valuable skills and experience integral for transforming their role in this strategic sector. With SCHEP's support, women-led cooperatives and companies have been set up in Busayra and Umm al-Jimal to care for neighbouring heritage sites and provide products and services to tourists, generating income and employment opportunities.

SCHEP aims to create sustainable jobs and better employment opportunities for local community members and youth, specifically in low-income and poverty-pocket areas. In addition to engaging men and youth throughout Jordan, SCHEP has so far succeeded in engaging over 200 women by creating new employment and better work

**SDGs addressed:**



opportunities. The project has facilitated the transfer of knowledge, career development, participation in international and national conferences, leadership in developing sector-based strategies, policies and procedures, and more active participation by women in high-level management of World Heritage sites. By actively encouraging the participation of women from different backgrounds in all levels of its programming, SCHEP continuously works to further women's engagement in the cultural heritage sector at every level, to enable women's participation and advancement in the workforce, and to enhance their leadership in the sector<sup>17</sup>.



↑ Ageleh Jmeidi and Wajd Nawar, two local USAID SCHEP participants at the Temple of the Winged Lions, Petra (Credit: American Center of Research [ACOR] 2018, photo taken by Saleem Fakhoury).

17. Acknowledgements: We would like to thank Mr. Nizar Al Adarbeh, USAID SCHEP Chief of Party (COP), for providing pictures and all information.

## 6 CLEAN WATER AND SANITATION



*Ensure availability and sustainable management of water and sanitation for all*

### Baseline

The availability of fresh water and sanitation is essential for all aspects of life and sustainable development. However, unsustainable development trends in agriculture, industrial production and consumption, urbanization, and exponential population growth, have led to alarming increases in pollution and the depletion of water resources. This is further exacerbated by global climate change. UN reports suggest that if current trends continue, more than half of the world's population will suffer from water shortages by 2050. In this scenario, poor and marginalized populations will be disproportionately affected.

Water-related ecosystems and environments have always provided sites for human settlements and civilizations. Over millennia, people have created varied and often interconnected systems to manage water and support sanitation. Some of these resilient systems and strategies — today recognized as heritage for their historic and technological significance — are still vital, functional, and closely linked with the traditions, rituals, and narratives of everyday life. Many natural water sys-

tems, which have been subject to little or no human alteration, also have this cultural significance. The continued viable use of these systems and strategies offer valuable lessons for water managers, environmental engineers, architects, landscape architects, and urban planners, by demonstrating how water systems worked in the past and providing opportunities for adoption/adaptation of strategies to support or design sustainable practices for the future.

### Policy Statement

*Harness the potential of heritage in providing viable strategies for the sustainable management of water resources that supports the availability of fresh water and sanitation for all.*

- Incorporate Indigenous and/or traditional knowledge with appropriate innovative and sustainable strategies to access, use, and manipulate water for sanitation and consumption (in all its forms), to address current shortfalls.
- Utilize heritage, and water heritage in particular, to provide opportunities for local and public participation and input to establish the multi-stakeholder partnerships that are necessary for the sustained availability of water and sanitation resources.
- Proactively cooperate with industry to utilize heritage, and water heritage in particular, to explore opportunities to upgrade and adapt existing systems and programmes to support more sustainable water delivery and consumption.

## Case Study

### World Heritage Volunteer Camp at the Pahlavan-Pour World Heritage Site

**Author:** Ameneh Karimian

**Location:** Mehriz, Yazd Province, Iran

**Time frame:** 29 August–9 September, 2017, repeated in 20 August–1 September 2019

**People/Institutions involved:**

Sarvsaan Cultural Heritage Group; Nassim Zand Dizari, Sarvsaan Co-founder & World Heritage Volunteer Project Manager; Ameneh Karimian, Camp Leader & World Heritage Volunteer Project Scientific Coordinator (ICOMOS Iran); UNESCO-ICQHS, Pahlavan-Pour Garden World Heritage Site Management; Hasan-Abad-Moshir and Zarch Qanat World Heritage Site Management; Tamadon Karizi Consulting Engineers; Barzigardi Non-profit Institution, Permaculture Eco-Farm Tourism; Cultural Heritage, Handicrafts and Tourism Organization (CHHTO) of Yazd Province; Puppet Museum of Kashan; Nartiti Eco-lodge; Semsar Public Library

of Mehriz; Koochar Nature School; Yazd Regional Water Authority.

**Project Description:**

The camp is part of an initiative led by the UNESCO World Heritage Centre (WHC) in collaboration with the Coordinating Committee for International Voluntary Service (CCIVS), European Heritage Volunteers, and Better World.

The site of the camp was the intersection of two World Heritage sites: Pahlavan-Pour Garden and Hasan-Abad-Moshir Qanat. The garden is one of the nine gardens listed in *The Persian Garden* dossier, and the Qanat is one of eleven qanats in *The Persian Qanat* dossier.

The aim of the camp was to raise awareness among volunteers, local communities, and authorities on the protection and maintenance of qanats and associated gardens. It aimed to: foster cooperation between local youth organisations, communities,

site management, and authorities; engage in qanat preservation work; provide opportunities to learn basic preservation and conservation techniques; and understand the heritage values of the sites.

The Hasan-Abad-Moshir Qanat is about 50 km long, starting from Mehriz and ending in Hassan-Abad in Yazd City. With a discharge between 110 litres/second and 200 litres/second (based on the season and amount of rainfall), the Qanat crosses several historical gardens, including the Pahlavan-Pour Garden, and watermills and cisterns that are no longer in use. While the owners of the gardens through which the Qanat flows have no share of the water, they maintain trees along the water canals to provide shadow and prevent evaporation. The water flows on the ground surface in Mehriz, creating a green belt around Mehriz and improving the quality of its climate, before finally entering the canal that flows to the city of Yazd. The water is used for irrigation in the city of Mehriz and the Maryam-Abad and Hasan-Abad areas of Yazd, as well as for potable water and domestic use.

One of the objectives of the project was to educate volunteers on Persian Qanats and gardens. A scientific panel was organized, with expert talks on the current condition of qanats in Iran and the world, highlighting the significance of Indigenous knowledge in developing and maintaining qanats. Volunteers were encouraged to participate

in qanat preservation activities and were taken on site visits and walks with experts. In addition to qanat preservation work sessions, various events were organized to introduce Intangible Cultural Heritage (IHC), such as Pahlavani and zoorkhaneh rituals, as well as basket weaving and Zoroastrian cultural practices. Patrimonio sessions promoted intercultural exchanges among national and international volunteers.

**Contribution to the SDGs:**

Sections of the Qanat were cleaned and repaired using traditional methods and local traditional materials. The restoration and rehabilitation activities support the availability of water for city regions located in an arid climate through an Indigenous hydraulic system (SDG 6).

Volunteers engaged in conservation work under the supervision of experts, using traditional methods and local traditional materials. The negative consequences of current harmful practices (i.e. washing clothes and carpets at the appearance and access points of the Qanat) on the quality of Qanat water, ecology, and human health were described to locals. Volunteers also explained conservation activities to tourists and local people, encouraging them to participate in preservation. The project increased local and international awareness on the importance of the Qanat as an exceptional hydraulic system in the arid regions of Iran. Participants were informed of the communal management system that has been passed down from

**SDGs addressed:**

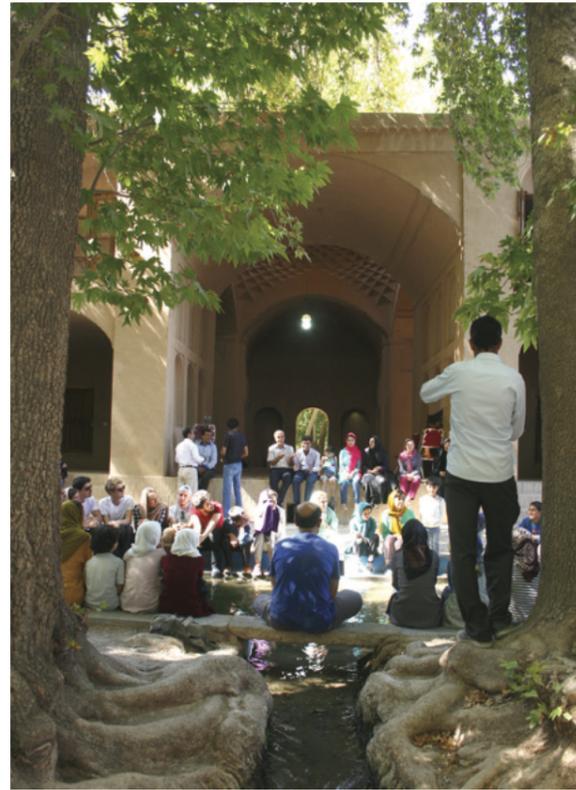


the past to the present through interactive activities (SDG 4, lifelong learning).

The camp was managed and coordinated by an all-female team of professionals from various disciplines, all engaged in heritage activities. Their leadership and management empowers women and girls to engage in meaningful activities within and beyond the heritage sector (SDG 5).

During the camp, traditional techniques and permaculture solutions were reintroduced to the local community to control the pests that were causing the gradual loss of fruit trees in the town (SDG 15).

Various sectors including NGOs, local stakeholders, young people, multicultural and international participants, children, academia, experts, and the government engaged in participatory problem-solving activities on contemporary issues related to the Qanat (SDG 16)<sup>18</sup>.



↑ Local children and volunteers gathered around a pond fed with the water of Hassanabad Moshir Qanat, while listening to stories about qanats that were aimed at raising their awareness about the necessity of safeguarding the heritage properties during the 2017 World Heritage Volunteers camp.



↑ A muqani (well digger), explaining the current condition of Hassanabad Moshir Qanat, part of the Persian Qanats UNESCO World Heritage Site, at its division point during the 2019 World Heritage Volunteers camp.

→ Volunteers preparing cob (kahgel), a vernacular material used to restore the surrounding walls of the historic garden, under the supervision of local masters during the 2017 World Heritage Volunteers camp.



18. Acknowledgements: We would like to thank Ms. Ameneh Karimian, ICOMOS Iran, for providing pictures and all information.

# 7 AFFORDABLE AND CLEAN ENERGY



*Ensure access to affordable, reliable, sustainable, and modern energy for all*

## Baseline

Up until very recently, most of the world's energy was produced using fossil fuels, one of the biggest contributors to CO<sub>2</sub> emissions. Although progress has been made in producing energy from renewable sources, on a global scale it still represents a fraction of what is needed. While access to electricity in the poorest countries has improved, energy continues to be unaffordable, unsustainable, and unreliable in regions across the world. To that end, more ambitious and innovative steps should be taken with regard to renewable energy, heating, transportation, and energy efficiency solutions.

Improving energy efficiency in existing buildings can alleviate a substantial part of the current energy delivery pressure. Proper maintenance, management, and careful adaptation of existing buildings leads to greater energy efficiency, while partially reducing the need for new buildings that consume energy at all phases of construction and require construction waste management strategies. However, in retrofitting older or traditional buildings, a thorough understanding of the materials,

performance, and operation of the building is required to avoid the use of inappropriate modern materials that could lead to problems for the historic fabric and ultimately the health of the occupiers. Furthermore, adopting sustainable Indigenous/traditional building methods, materials and techniques to design and build structures sensitive to local climate and lifestyle choices, using locally sourced and/or renewable materials, can also reduce energy consumption. Working with heritage and environmental specialists can help to provide affordable and clean energy solutions in cultural landscapes, rural, and urban settlements. When traditional approaches are not sustainable, alternative and environmentally-friendly energy solutions should be considered.

## Policy Statement

*Harness the potential of heritage for energy-efficient development models.*

- Promote the maintenance, rehabilitation, suitable energy efficiency improvement, and sensitive adaptive reuse of existing buildings as a sustainable construction approach.
- Investigate and take advantage of Indigenous and traditional building designs and techniques, where proven to be better adapted to local climates and environmentally sound.
- Utilize Indigenous and/or traditional energy production methods (i.e. wind and water mills), where proven to be better adapted to local climates and environmentally sound, to provide localized models for sustainable energy production.
- Respect, encourage, and support cultural norms that promote the sustainable use of resources and clean energy in settlements, domestic practices, and economic and agricultural activities.
- Proactively cooperate with the renewable energy industry in designing solutions and deploying energy infrastructures that do not negatively impact heritage places.

## Case Study

### 19<sup>th</sup> century Tenements in Use by a Housing Association at Lauriston Place in Edinburgh

**Authors:** James Ritson, Franziska Haas Koch, and Peter Cox

**Location:** Lauriston Place, Edinburgh, United Kingdom

**Time frame:** 2012 – 2016

**People/Institutions involved:**

Adam Wilkinson, Director (2008-2020), Edinburgh World Heritage; Changeworks; Lister Housing Cooperative; Roger Curtis, Technical Research Manager, Historic Environment Scotland (ICOMOS International Scientific Committee (ISC) on Energy and Sustainability); Carsten Hermann, Senior Technical Officer, Historic Environment Scotland (HES) (ICOMOS International Scientific Committee (ISC) on Risk Preparedness).

**Project description:**

ICOMOS follows the holistic building approach to improving the energy efficiency of historic buildings and sites. Along

with improving the building fabric and the environmental performance of building systems, renewable energy systems can successfully be added to historic buildings to provide cheaper and cleaner energy for use within the building.

At the *Edinburgh UNESCO World Heritage Site*, solar panels have been added to historic buildings in a way that continues to respect the site’s heritage. Solar thermal panels have been fitted to the inner, south-facing slopes of the valley roofs to provide 50% of all the occupants’ hot water requirements in the Category B-listed, early-19<sup>th</sup>-century tenements used by a housing association. The solar thermal-panel installation was part of a wider Renewable Heritage Project, led by Changeworks in partnership with the Lister Housing co-operative. The panels cause little damage to the fabric of the historic building, and their installation can be seen as reversible, meaning that the panels can be removed without further damage to the historic

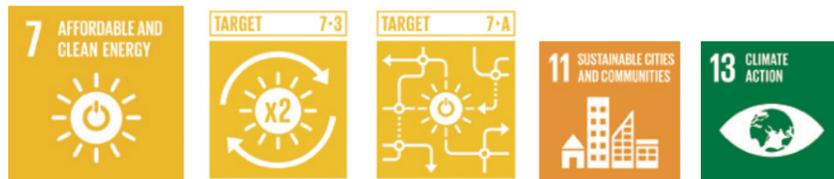
property. Simultaneously, the solar thermal panels are carefully positioned so that they are not visible from key historic viewpoints such as Edinburgh Castle or from the nearby streets. Along with the installation of renewable power, the energy efficiency of the tenement flats was improved by the whole building approach, such as the installation of secondary glazing.

**Contribution to the SDGs:**

Improving the energy performance of historic buildings meets SDG 7 (Target 7.3), by reducing the amount of energy needed to heat the hot water supply by 50% in the Category B-listed block of tenement flats within the World Heritage site. Providing this saving using a renewable energy system meets the SDG indicator 7.2.1 by increasing the share of renewable energy. Part of a collaborative approach between the Renewable Heritage Project led by Changeworks, in partnership with the Lister

Housing Cooperative, the project contributes to Target 7.a by not only providing cheap usable energy but publishing the findings and guidance for the scheme in freely accessible formats. Along with meeting SDG 7, the project also contributes to SDG 11 on sustainable cities and communities. The project meets the triple bottom line definition of sustainability: being culturally sensitive to the valued historic building within a World Heritage site. The installation of the solar thermal panels brings affordable clean energy, reduces pollution, and minimizes the running cost to the flats’ occupants. The project successfully shows that historic buildings can reduce their environmental impact and contribute to the fight against climate change (SDG 13) while still maintaining their cultural significance. The project ultimately shows that historic buildings are not a problem, but part of the solution, in our collective sustainable future<sup>19</sup>.

**SDGs addressed:**



→ Solar thermal panels installed in a WorldHeritagesite.(HistoricEnvironment Scotland)

19. Acknowledgements: We would like to thank Mr. James Ritson FRGS, UCEM Programme Leader, Ms. Franziska Haas Koch, Senior Researcher at the Institute for Renewable Energy, and Mr. Peter Cox FRSA, Managing Director Carrig Conservation, all expert members of ISCES, for providing the case study text.

## 8 DECENT WORK AND ECONOMIC GROWTH



*Promote sustained, inclusive, and sustainable economic growth, full and productive employment and decent work for all*

### Baseline

Sustained and inclusive economic growth can create decent jobs for all and improve living standards. However, sluggish growth overall and increasing inequalities have prompted a rethinking of economic and social policies, calling for the adoption of supplementary models which go beyond financial growth figures and Gross Domestic Product (GDP) to capture the full spectrum of social capital and impact. Such models would increase formal employment opportunities, especially for young people, reduce inequalities across regions, age groups, and genders, and promote safe and secure working environments for all workers. The COVID-19 pandemic has caused massive economic setbacks in most countries, indicating the need for more resilient economic protection systems and implementation of the 'building back better' approach.

Heritage sites embody a wide range of values that can be valorised by and for local communities. The social, cultural, and natural capital of heritage places play an important role in attracting creative industries, businesses, inhabitants, and visitors, fostering economic growth and prosperity.

When managed carefully, they can be a source of activities that provide employment and support sustainable local economies, resources that are not often fully recognized in formal economic models. These include, but are not limited to: hospitality and tourism-related industries (which are major drivers of many countries' economies); site management, urban regeneration, and building maintenance/adaptation (which enhances real estate and land values); crafts, cultural production, and creative industries; food & retail; archaeology; museums; interpretation, and education. However, these economic activities do not always provide decent employment or inclusive economic development, and often lead to gentrification and relocation. Heritage is often threatened by tourism and other forms of development that favour rapid economic returns or prioritize growth, at the expense of safeguarding heritage resources, their long-term resilience, and their contribution to the well-being of local communities.

Additionally, heritage sites and associated practices can be sources of conflict,

inequality, or oppression. This potential is often exploited for political ends or exacerbated by predatory economic business

models that exclude local beneficiaries, therefore requiring careful consideration, management, and risk reduction strategies.

### Policy Statement

*Harness heritage as a resource for inclusive and sustainable local and regional economic development.*

- Value and sustain traditional knowledge and ways of production as a source of social capital and an economic base for the local community.
- Promote innovative and inclusive heritage-based investments and decent job creation in, but not limited to: urban development, tourism and creative industries, and skills development and training.
- Protect the tangible and intangible heritage of communities from threats posed by unsustainable economic growth, through appropriate preventive, regulative, and educational policies.
- Promote and manage tourism in ways that respect and enhance the integrity of heritage and living cultures of host communities and their environments, encouraging a dialogue between conservation and the tourism industry interests.
- Encourage and incentivize communities' engagement as stakeholders in heritage (including in but not limited to the tourism sector), to foster creativity, personal development, entrepreneurial spirit, and economic empowerment.
- Integrate considerations of inclusive economic development in heritage protection and management plans, projects, and practices including, in particular, employment and livelihood opportunities for local communities and sustainable financing for preservation and maintenance.

## Case Study

### Augtraveler *Use of Interpretation Technology to Build a Sustainable Tourism Model*

**Author:** Pankaj Manchanda

**Location:** Jaipur, India: Amer/Amber Fort as part of the *Hill Forts of Rajasthan UNESCO World Heritage Site* and Chowkri Modikhana, within *Jaipur City UNESCO World Heritage Site*.

**Time frame:** November - December 2019

**People/Institutions involved:**

Pankaj Manchanda, Augtraveler (ICOMOS India, ICOMOS SDGWG); Shikha Jain, Development and Research Organisation for Nature, Arts and Heritage (DRONAH) (ICOMOS India, ICOMOS ISCCL, ICOMOS ICOFORT, ICOMOS SDGWG); Fergus Maclaren, MAC-DUFF Tourism Heritage Planning (ICOMOS Canada, ICOMOS ICTC, ICOMOS SDGWG); Ege Yildirim (ICOMOS Turkey, ICOMOS CIAV, ICOMOS

SDGWG); Global Heritage Fund; DRONAH Foundation; Jaipur Municipal Corporation (Heritage); City of Crafts and Folk Art; Aayojan School of Architecture, Jaipur.

**Project Description:**

The broad goal of the project was to use digital technologies to create awareness of the heritage values in and around Jaipur, in the context of current threats and the city’s current relevance. Featuring augmented reality, audio-visual and textual information and interaction, the *Augtraveler* mobile application was evolved to curate content layers that provide accurate interpretations of the built heritage of Jaipur, as well as highlighting: the unique traditions and rituals, culinary habits, environmental dependence, cathartic practices, iconographic accounts of the communities and their thought processes, and nuances of ecology,

flora and fauna and their impact on living heritage. The proposed heritage walk of the Chowkri Modikhana on Augtraveler is the first of a series of planned ‘extended self-exploratory experiences’ beyond the built heritage of Jaipur. The heritage walk showcases a selection of the historic, cultural, and architectural heritage of the walled city, which might otherwise remain unnoticed. The augmented reality experience of Amer Fort, developed in the context of the site management plan created by the Global Heritage Fund, offers an accurate and highly engaging interpretation for its myriad visitor segments. The lack of skilled guides and the absence of scalable infrastructure (traditional audio guides) means that such high-quality narration would otherwise be unavailable. The Chowkri Modikhana Walk has been documented in the Creative City of Crafts & Folk Art Network Monitoring Report (UNESCO, 2019a) as a technology-based use case to promote the tangible and intangible heritage of Jaipur City.

place in the minds of its residents, including students and youth. It also connects visitors directly with the host communities and helps promote their traditional crafts, arts, and cuisines, thus kick-starting a micro-level economic model for local communities.

To create the heritage walk of Chowkri Modikhana, students of the Aayojan School of Architecture in Jaipur documented the traditional intangible cultural heritage and on-boarded the traditional brass- and copper-smiths of the ‘Thateras’ region. This helped the students build a sensitization and appreciation of the diversity of the local culture. The Augtraveler platform gives the host communities of Thateras a curated ‘online marketplace’, which they can use to highlight the products and services that are unique to their region. The online marketplace will be available to a larger global customer base via Augtraveler’s outreach in the heritage tourism space. A post-pandemic project goal is to additionally on-board the community of traditional lac bangle makers, as well as some local eating places serving traditional culinary delights of the region<sup>20</sup>.

**Contribution to the SDGs:**

The experience provides a holistic interpretation for the city’s international and domestic visitors and rejuvenates a pride of

**SDGs addressed:**



20. Acknowledgements: We would like to thank Mr. Pankaj Manchanda for providing pictures and all information.

Multimedia and Augmented Reality enriched visitor experience of Amer Fort, Jaipur

Content accuracy authenticated by Global Knowledge Partners

### Augtraveler Case Study

1 NO POVERTY	4 QUALITY EDUCATION	8 DECENT WORK AND ECONOMIC GROWTH	10 REDUCED INEQUALITIES	11 SUSTAINABLE CITIES AND COMMUNITIES	12 RESPONSIBLE CONSUMPTION AND PRODUCTION
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AUGTRAVELER

Augmented Reality and Video based Content enhance narration of the heritage walk at Chokri Modikhana

Connecting travelers directly to 'Host Communities'

1. Visitors get a highly immersive experience
2. Host communities bring forth their authentic products and services
3. Augtraveler Platform facilitates sustainable livelihood model for 'Host Communities'
4. Platform aims to 'Promote' & therefore 'Preserve' the intangible cultural heritage

ICOMOSSDGWG

↑ Selected images of the Augtraveler mobile application in use.

## 9 INDUSTRY, INNOVATION AND INFRASTRUCTURE



*Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation*

### Baseline

Inclusive and sustainable industrialization, together with innovation and infrastructure, can unleash dynamic economic forces that generate employment and income. They play a key role in developing new technologies, enabling the efficient use of resources and lowering the carbon intensity of manufacturing industries. The 'green economy' model, adopted by the UN in 2012 and embraced by numerous governments and businesses, continues to present an opportunity for sustainable economic transformation, through investing in clean technologies while creating jobs and markets. Also worth noting is the emerging call to adopt supplementary models for measuring prosperity, beyond Gross Domestic Product (GDP); this implies the increasing importance of intangible social assets and creative commons in industrialization policies.

Heritage embodies centuries of experience and experimentation, expressing innovation and creativity as a constant throughout human history. Both tangible assets (such as traditional built vernacular architecture, urban fabric, and landscape that provide

infrastructure in the physical domain) and intangible assets (such as traditional knowledge and social support systems) enhance the adaptability and resilience of communities, particularly in times of crisis. In this way, heritage already contributes to the high quality of the built environment and quality of life, but it also presents a source of inspiration for modern and innovative architecture and lifestyles. Traditional arts and crafts can provide inspiration and new ideas to designers, who may creatively adapt traditional systems for contemporary design and technologies. Building resilient infrastructures to facilitate sustainable industrialization should not pose threats to heritage but integrate it in creative and innovative ways.

### Policy Statement

*Harness heritage for inclusive and sustainable industry and infrastructure, through creativity and innovation.*

- Promote the research and development of heritage-based models to achieve human-centred technologies and resilient, equitable physical and social infrastructure.
- Protect tangible and intangible heritage resources from threats posed by infrastructure construction, industrialization, inappropriate regulation, and commercial exploitation.
- Balance and integrate the use of traditional and modern techniques and technologies in development programmes, for a holistic, non-invasive, and sustainable approach to communities and their environment.
- Promote the integration of creative, innovative solutions in heritage conservation and management processes, along the principles of respecting the integrity of heritage, safeguarding continuity and memory, and ensuring quality in contemporary design.

## Case Study

### Documenting Spate Irrigation

**Author:** Frank van Steenberg

**Location:** Pakistan, Yemen, North Africa, East Africa

**Time frame:** 2004 – ongoing

People/Institutions involved: MetaMeta; Frank van Steenberg, Director, MetaMeta (proposed ICOMOS International Scientific Committee on Water and Heritage); Flood-Based Livelihoods Network (FBLN).

**Project Description:**

Spate irrigation is an ancient method of water management whereby short-term floods are diverted from normally dry riverbeds. It is probably one of the earliest methods of irrigation—in a dry river it is possible to use local resources to construct a bund, or embankment, to divert flood waters onto adjacent lands. This would not be possible if the river were perennially flowing. The method remains relevant to this day and in many areas its use is expanding. In semi-arid areas, short-term floods are often the only source of water. Climate change and

land degradation have changed the flow regime of many streams, making them more and more intermittent. The art of spate irrigation lies in the organization of communities that must cooperate around an uncertain resource and deal with the challenges of managing flood flows and high sediment loads.

Since 2004, FBLN has documented good practices in governance, water management, and agriculture as the input for policy, training, and support to programmes on the ground. The network has six country chapters and brings together close to 1,000 dedicated practitioners.

**Contribution to the SDGs:**

Spate irrigation, as a type of traditional irrigation technology, contributes to SDG 9 (Industry, Innovation and Infrastructure), by presenting a legacy of human ingenuity and innovation that has stood the test of time and maintains its validity today. It is a clear example of how the water provision sector, particularly in developing countries, can ‘rediscover’ possibilities for using existing,

→ Spate irrigation systems in Baluchistan, Pakistan. (FBLN)



← Spate irrigation systems in Baluchistan, Pakistan. (FBLN)

low-technology methods for cost-efficient infrastructure development policies.

This element of tangible and intangible heritage (practice, knowledge, and landscape) also contributes to SDG 1 (No Poverty), as those areas dependent on flood-based systems are without exception among the poorest areas in their countries. Over the years, FBLN has demonstrated the vast opportunities in improving water control and moisture management, access to domestic water, production of major and minor crops, drudgery reduction, livestock production and reducing conflicts. Spate

irrigation systems are often neglected but can be a major contributor to the production of coarse grains, legumes, and oil seeds—essential elements of national food systems—contributing to SDG 2 (Zero Hunger). Using water resources that are often forgotten and underutilized contributes to SDG 6 (Clean Water and Sanitation). Spate irrigation is the quintessential adjustment to climate variability and vagaries—hence the relevance of this system of water management in a world marked by increasing numbers of floods and droughts—and’ contributes to SDG 13 (Climate Action)<sup>21</sup>.

**SDGs addressed:**



21. Acknowledgements: We would like to thank Mr. Frank van Steenberg for providing pictures and all information.



*Reduce inequality within and among countries*

## Baseline

Inequalities are rooted in and exacerbated by deep systemic and structural factors among regions, countries, communities, groups, and individuals. They are based on ethnicity, gender, religion, sexual orientation, cultural background, economic status, age, and disability—among other factors—and compromise equal access to basic services and development opportunities as well as the equal enjoyment of human rights. Uncontrolled land use, massive urbanization, exponential population growth, globalization, and over-tourism accentuate rapid development in cities and rural areas, which can result in exacerbation of structural, social, cultural, and economic inequalities, as well as in the unequal distribution of services and power.

The dynamics of growing inequality endanger the sustainability of heritage sites and the inclusive, sustainable development of their communities. Heritage sites and practices can offer platforms for shared identities, experiences, and exchange, which help alleviate social inequalities and support the social cohesion and dignity of communities. On the other hand, in these

fast-changing environments, culture-based discrimination needs to be addressed and transformed, fostering inclusive heritage practices that can play a fundamental role in the respect of human rights and the preservation and promotion of cultural diversity.

## Policy Statement

*Harness the role of heritage in reducing inequalities and fostering inclusiveness and cultural diversity.*

- Harness the capacity of heritage practices to generate opportunities for employment and income growth across society, fostering economic inclusion.
- Promote heritage, to foster the sense of pride and dignity of all communities, groups, and individuals, acknowledging different narratives and facilitating intercultural dialogue.
- Provide access to heritage properties and practices for all, respecting everyone's cultural identity and freedom.
- Implement human rights-based and people-centred approaches to heritage management.
- Engage with and empower local communities, groups, and individuals in caring for and conserving heritage, as well as in planning, management, and tourism processes, acquiring free, prior, informed consent and respecting the rights of Indigenous people, minorities, and disadvantaged groups at large.
- Ensure diversity, gender and intergenerational balance among heritage professionals at all governmental levels to establish more inclusive and equitable heritage governance processes.
- Inclusively develop, adopt, and implement policies at all levels to fight inequality and discrimination in heritage practices, fostering participatory governance and political inclusion.

## Case Study

### Our Common Dignity Initiative Rights-Based Approaches to Heritage

**Author:** Amund Sinding-Larsen and Bente Mathisen (Ingunn Kvisterøy).

**Location:** Global

Time frame: 2008–2017 (Our Common Dignity Initiative working group), and from 2017–ongoing (Our Common Dignity Initiative – Rights-Based Approaches working group)

**People/Institutions involved:**

The Our Common Dignity Initiative (OCDI) was started by Amund Sinding-Larsen (ICOMOS Norway); Tim Badman, (IUCN); Peter B. Larsen and Joseph King (ICCROM); Kristal Buckley (ICOMOS Australia); and Benedicte Selfslagh (ICOMOS Belgium). The first partner institutions were ICOMOS Norway; the Norwegian Commission for UNESCO; The Norwegian Centre for Human Rights, University of Oslo (Stener Ekern); the Norwegian Helsinki Committee (Gunnar Ekeløve-Slydal); and The Royal Norwegian Ministry of Climate and Environment

In embracing Rights-Based Approaches (RBA), the working group’s membership has successfully grown: in 2020 the more-than-50 participants of the group cover 35 National Committees and reflect and represent the diversity of ICOMOS.

The 20GA/19 Resolution on People-Centred Approaches to Cultural Heritage (ICOMOS, 2020b) was a milestone contributing to the shared objectives of sustainable development, climate change action, cultural diversity, human rights-based approaches, and the diverse forms of Indigenous Cultural Heritage. The resolution was submitted with the support of five ICOMOS working groups, eight National Committees, two International Scientific Committees and 88 ICOMOS members.

**Project description:**

Advancing human rights is an integral dimension of the mission of the United

Nations Education, Science and Culture Organization (UNESCO). Only lately, however, has the link to World Heritage become evident. With the inclusion of a 5<sup>th</sup> Strategic Objective in 2007, the ‘5<sup>th</sup> C’ for Community—‘to enhance the role of communities in the implementation of the World Heritage Convention’—the need to respect the rights of communities subject to World Heritage processes has gradually become a clearer objective.

Following a national seminar initiated by Amund Sinding-Larsen on ‘World Heritage and Human Rights: Conflicts or Cooperation?’ (Oslo, Norway, 2008), an international process and collaboration between the Advisory Bodies for the World Heritage Convention was launched through invited international expert meetings (Oslo, 2011 and 2014). A special issue of the *International Journal of Heritage Studies* (IJHS, Vol 18 No 3, May 2012) was published as a result of the 2011 meeting.

The Our Common Dignity Initiative (OCDI) facilitates an Advisory Bodies dialogue, bringing together international heritage thinkers and practitioners to share perspectives and lessons learned through case-study investigations. Complementary to advocacy for achieving explicit recognition of human rights in the *Operational Guidelines for the Implementation of the World Heritage Convention* (UNESCO, 2019b), the emphasis is on learning from practices.

The OCDI has expanded to become a permanent international working group promoting Human Rights-Based Approaches (RBA) in all aspects of heritage conservation and management, including identification of, access to, and enjoyment of heritage. Through a flexible and adaptive approach, the OCDI-RBA working group offers a shared platform to venture into new territories of rights issues, giving a voice to rights holders.

**Contribution to the SDGs:**

Particularly important was the invitation to take part in the expert group drafting the ‘World Heritage and Sustainable Development Policy’ adopted by the General Assembly of States Parties to the World Heritage Convention in November 2015. Here, human rights were identified as a cross-cutting component of the emerging policy. This new policy, calling for a comprehensive human rights-based approach, marks an important milestone, shifting the dynamic from one of absence towards one of explicit attention. Before the adoption of the policy, the OCDI served as an informal forum and a channel through which to ‘flag’ rights issues. The opportunity to organise OCDI side events at World Heritage Committee meetings from 2014 until 2017 allowed informal country-level dialogue with States Party delegates, civil society, and experts, who would have been otherwise largely absent in the formal set-up of Committee procedures.

**SDGs addressed:**



The OCDI has been able to shift the perspective from individual sites experiencing rights challenges towards a systemic challenge approach.

The *raison d'être* for a human rights-based approach has ranged from reiterating statutory UNESCO commitments to raising ethical concerns, launching a call for more downwards accountability by States Parties—not merely to international peers, but to populations inhabiting the heritage resource areas.

Capacity-building efforts that were previously mainly addressed towards duty-bearers (States Parties, heritage managers, and researchers) and the Advisory Bodies, are now increasingly focusing on the role of rights holders, addressing their needs and empowering them in the broader local, national, and World Heritage context. The efforts of the OCDI-RBA led to the adoption of the Buenos Aires Declaration marking the 70<sup>th</sup> anniversary of the UDHR (2018), and the inclusion of concerns for rights in the *Operational Guidelines for the Implementation of the World Heritage Convention* (UNESCO, 2019b), providing a sound framework to continue to reduce inequalities<sup>22</sup>.



← Ilha de Moçambique. (Momade Osumane)  
 ↓ Delhi, India. Resolution 19GA, 2017. (Bente Mathisen)



↓ Founding OCDI workshop, Oslo, Norway, 2011. (Bente Mathisen)



22. Acknowledgements: We would like to thank Amund Sinding-Larsen and Bente Mathisen for providing pictures and all information.

# 11 SUSTAINABLE CITIES AND COMMUNITIES



*Make cities and human settlements inclusive, safe, resilient and sustainable*

## Baseline

The world is urbanizing at a rapid rate, especially in the Global South, and more than 50% of the global population now lives in urban areas. This process has substantially transformed our cities and their surrounding landscapes and territories. The exponential population growth and the unregulated migration trend toward metropolitan agglomerations has generated huge informal settlements and modified physical, territorial, and social structures. It has contributed to inadequate water supply, sanitation, waste and traffic management, and a vast increase in poverty and inequalities, among other issues. Climate change, environmental hazards, wars and conflicts, pandemics and other human-made disasters have also generated many socio-economic transformations in urban environments and adverse impacts on their urban heritage, often causing its irreversible damage or destruction. In addition, worldwide urban tourism has resulted in increasing homogenization and standardization across the globe, raising conflicts between globalized patterns and local identities, eroding social cohesion and sense of place, and amplifying gentrification, and social and spatial fragmentation.

Heritage and its associated practices can contribute to the distinctive character and uniqueness of cities by helping to preserve and enhance local identities and shared values, as well as pride and a sense of belonging. Heritage can provide basic infrastructure services, attract tourism and investments, and nurture the growth of cultural and creative industries, creating employment opportunities. Moreover, with their human scale, walkability, vibrancy, variety of functions and public spaces, many historic urban areas improve livability and foster social inclusion, cohesion, and well-being. The shared use of streets, open and green spaces, and the entire historic urban landscape, as well as the intrinsic relationship between public and private spheres, can stimulate interaction, exchange, and integration between different communities and between existing and new residents. This social interaction, proximity, and solidarity can increase awareness of the devastating effects that climate change and other disasters have on both human-made and natural environments and can stimulate action that contributes to social adaptation, disaster risk manage-

ment, and resilience, among other things. However, different stakeholders can attribute diverse—and occasionally conflicting—values and uses to urban heritage, and if

not sensitively and adequately managed, their diverging interests may lead to frictions and tensions in heritage conservation, management, and development processes.

## Policy Statement

*Harness the potential of heritage to make cities and human settlements inclusive, safe, resilient, and sustainable for current and future generations.*

- Consider the protection, conservation, and management of heritage as a priority component of town planning and urban and territorial development plans, and a valuable resource to rethink and implement sustainable urban development models.
- Harness the potential of heritage to enhance the cultures, identities, and sense of belonging of local communities, create job opportunities and sustainable livelihoods, stimulate dialogue across different communities, and encourage social inclusion, especially of the most vulnerable and marginalised.
- Protect heritage from inappropriate urbanization and development processes, disasters, climate change, and other human-generated factors. Incentivize the use of heritage, social, economic, and environmental impact assessments to reflect on the possible effects and consequences of development processes.
- Understand and acknowledge the existence of different values attributed to heritage by different categories of stakeholders and promote participatory and inclusive urban management strategies.

- Encourage the implementation of integrated and participatory urban and territorial development plans with a holistic and cross-sectoral approach, to support the participation of all stakeholders in the conservation and management of the historic urban landscape (including urban, peri-urban, and rural areas).
- Implement the principles and the recommendations of *The UNESCO Recommendation on the Historic Urban Landscape (UNESCO, 2019c)* and the *Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Villages (ICOMOS, 2011b)*.
- Promote and facilitate the reuse, rehabilitation, restoration, and regeneration of existing buildings, green and public spaces, and neighbourhoods, as well as the use of traditional typologies, technologies, and local materials in historic urban landscapes, in order to encourage circular economy, resource efficiency, and affordable housing.
- Utilise heritage that can support community resilience and social adaptation to disasters, climate change, conflicts, pandemics, and other human-made hazards. Employ heritage sites and structures as areas of refuge.
- Encourage the development of risk assessments in historic urban landscapes; identify heritage-based solutions for risk preparedness; and enhance the use of heritage and Indigenous practices, methods, materials, and knowledge in developing disaster risk management plans at all levels, response and recovery strategies, and long-term prevention/mitigation measures.

## Case Study

### Pre-Disaster Recovery Planning Workshop for Historic Districts

**Authors:** Claudia Isabelle Violeta Montero and Tina Paterno

**Location:** Intramuros, Manila, Philippines; includes San Agustin Church, part of the *Baroque Churches of the Philippines UNESCO World Heritage Site*, among several nationally designated sites and monuments.

**Time frame:** October 2018 - November 2018

**People/Institutions involved:**

The project was a tripartite agreement between ICOMOS Philippines, the University of Tokyo, and the Intramuros Administration, Manila, Philippines. The people involved were: Kevin Florentin, graduate student, University of Tokyo, prin-

cipal investigator and workshop designer; Prof. Miguel Esteban and Associate Professor Motoharu Onuki, University of Tokyo, project supervisors; Tina Paterno, President, ICOMOS Philippines, project lead for ICOMOS; and Atty. Guiller Asido, Administrator, Intramuros Administration, Manila, Philippines.

**Project description:**

At the time the seminar was conducted, Pre-disaster Recovery Planning had been implemented at only one heritage site, the *Historic City of Vigan UNESCO World Heritage Site*. Intramuros would be the second. It is threatened by two major sources of natural hazard risk: as it is located a few meters from Manila Bay, Intramuros faces the risk of being battered by tsunamis during earthquakes that affect

**SDGs addressed:**



the Manila Trench fault; it also risks damages from liquefaction and earthquakes from the West Valley fault system.

The reason Intramuros was selected for this study is: a) its national importance as the birthplace of the modern nation state over 450 years ago, first as the seat of the Spanish Colonial government for over 300 years, and then as the focus of rebellion against colonial rule. Intramuros was the undisputed religious, political, and educational centre of the colony; b) the vulnerability of its historic, unreinforced-masonry structures and other monuments and sites to earthquakes and tsunamis; and c) the multiplicity of overlapping local and national jurisdictions on this independently administered site, in the event of disasters.

This workshop was designed to bring in key stakeholders to collaborate on the identification of gaps, develop contingency plans, prioritise sites to save, and create a framework for reconstruction. The University of Tokyo led a heritage values assessment and a seismic risk vulnerability assessment, and carried on community consultations to create the workshop. In the workshop, members of academia, government, private sector, local community, and non-profit organizations co-created several

strategies to address the hazard risks that threaten Intramuros.

**Contribution to the SDGs:**

The heart of the programme lies in the protection of built heritage (including the informal settler communities) by reducing the site's vulnerability to natural disasters and climate-change-related hazards. Inspired by the *Sendai Framework for Disaster Risk Reduction 2015-2030* (UNDRR, 2015), the programme plans for recovery outcomes before disaster occurs.

The programme provides a trans-disciplinary platform for exchange among engineers, architects, heritage professionals, social scientists, and many stakeholders from varied backgrounds, including local and national governments. The groups collaborate to address a sustainability issue by co-framing the problems, and then co-creating and co-implementing solutions. The output is an inclusive and collaborative strategy to inform sustainable disaster mitigation policies and recovery strategies prior to a disaster event.

The University of Tokyo has provided valuable expertise in leading this short-term private-public partnership towards capacity building in the developing country of the Philippines<sup>23</sup>.



← ↓ Pre-Disaster Recovery Planning for Intramuros: residents and local government officials identify open spaces for evacuation centres and prioritise building significance. (Tina Paterno; Kevin Florentin)



23. Acknowledgements: We would like to thank Claudia Isabelle Violeta Montero and Tina Paterno for providing pictures and all information.

## 12 RESPONSIBLE CONSUMPTION AND PRODUCTION



### *Ensure sustainable consumption and production patterns*

#### Baseline

Economic and social progress over the last century has been accompanied by environmental degradation that is endangering the very systems on which our future development and survival depend. Globally, we continue to use ever-increasing amounts of natural resources to support our economic activity. The efficiency with which such resources are used remains unchanged at the global level, thus we have not yet seen a decoupling of economic growth and unsustainable natural resource use. Around the world, the generation of waste is mounting. About one-third of the food produced for human consumption each year is lost or wasted, most of it in the Global North. Urgent action is needed to ensure that current material needs do not lead to over-extraction of resources and further degradation of the environment. Policies must be embraced to improve resource efficiency practices across all sectors of the economy.

Heritage sites and practices embody many sustainable consumption and production patterns, based on an understanding of reasonably using and re-using natural

resources and relying on local materials. Many community heritage practices respect the carrying capacity and regenerative cycles of their natural environment, in which the commons were managed to serve needs in a just and equitable manner. Practices grounded in this wisdom can help render sustainable development programmes more culturally appropriate and effective, as well as safeguard bio-cultural diversity. Conserving and adaptively reusing, restoring and rehabilitating buildings is by nature an act of sustainable consumption and production, through embodied energy and avoided carbon, reduced need for materials and avoided demolition costs. Traditional customs and lifestyles may also help to create the behavioural change needed to mitigate modern wasteful practices. Some practices associated with tangible and intangible heritage, however, may be at odds with contemporary notions of responsible consumption and production, such as when historically used raw materials are no longer as abundant, or when cultural practices are incompatible with animal welfare standards. As a large driver of consumption, the tourism sector needs

to become more responsible and develop innovative approaches that manage heritage resources, empower host communities and Indigenous custodians, influence

the aspirations of both visitors and hosts, and ensure an equitable balance between the needs of tourists and the needs of local communities.

#### Policy Statement

*Integrate heritage as a starting point and source of inspiration for sustainable production and consumption.*

- Recognize heritage conservation as part of a strategy for using and reusing existing resources and contributing to 'zero waste' and circular economy policies.
- Identify and promote the use of traditional techniques and knowledge to achieve energy efficiency and culturally appropriate, sustainable, consumption and production practices.
- Make the adaptive reuse, continued use and maintenance of older buildings an essential policy in the construction sector as a means of avoiding/reducing consumption of new building materials, and conserving and recycling the embodied energy of existing buildings, while respecting the structural integrity of buildings that were not designed to be dismantled.
- Adapt and foster traditional systems of agricultural production to improve sustainable food production and livelihoods, reduce soil and groundwater pollution, and protect human health.
- Promote and manage tourism in ways that preserve heritage resources as a fundamental asset of long-term tourism development.
- Address and reconcile potentially harmful traditional consumption and production practices with contemporary standards of resource efficiency and respect for all life.

## Case Study

### Global Sustainable Tourism Council (GSTC) Criteria

**Author:** Randy Durband

**Location:** Global

**Time frame:** 2008 – ongoing

**People/Institutions involved:** GSTC (created by the UN World Tourism Organization (UNWTO), the UN Environment Programme (UNEP), the Rainforest Alliance and the UN Foundation); and entities involved in consultation including the ICOMOS International Cultural Tourism Committee (ICTC).

**Project Description:**

This is an ongoing initiative involving the development and maintenance of two sets of global standards for sustainable tourism: one for the private sector and one for the public sector, including tourism destination management. Drawing from the UN definition of sustainable tourism, the standards are based on four pillars: sustainable management, socio-economic sustainability, cultural and environmental elements. The cultural elements include cultural her-

itage preservation mandates and respect for intangible culture and living culture. The GSTC Criteria are widely accepted by industry and governments as the leading standards based on their UN-based inception and orientation, a highly inclusive development process, and their goal of compliance to the Standards Setting Code of the ISEAL Alliance.

That inclusiveness involves public consultations for development and revisions to thousands of tourism entities in all corners of the globe, as well as formal expert engagement by international expert NGOs and agencies including the International Labour Organization (ILO), the International Union for Conservation of Nature (IUCN), the World Wildlife Fund (WWF), and for Section C of both standards on Cultural elements, the ICOMOS ICTC.

GSTC plays a unique and vital role in support of SDG 12 on Responsible Consumption and Production. Based on an approach developed by WWF in the 1990s, GSTC

works with major producers and distributors of travel services to practise preferential contracting for service providers that are certified to the GSTC Criteria. Examples include: TUI Group, which has certified 85% of their hundreds of owned/operated hotels; and Royal Caribbean cruise line, which offered 2,014 shore excursions in 2019 that were operated by local land tour operators certified to the GSTC Criteria.

**Contribution to the SDGs:**

The GSTC Criteria were created using UNEP and UNWTO guidance from their inception, and have been formally mapped to the SDGs, with meaningful, in-depth connections. Both standards—the GSTC Industry Criteria and the GSTC Destination Criteria—provide detailed guidance to support all 17 SDGs as described on the GSTC website. As part of the 2019 revision of the GSTC Destination Criteria, the standard was formally mapped to the SDGs, which can be found on the GSTC website. GSTC’s internal International Standards Committee plans in 2021 to formally map the Industry Criteria to the SDGs in the same manner.

Tourism is mentioned specifically in SDGs 8, 12, and 14. The GSTC Criteria speak directly to those specific issues but provide guidance for tourism entities to comply with each of the 17 SDGs.

SDG 12 is particularly challenging for tourism because the production and consumption of tourism products is mostly about services and experiences. ‘Commodity travel’ such as aviation, rental cars, and other land travel vehicles, and hotels involve tangible machines and facilities, but much of what the traveller consumes relates to the packaging of multiple components of vehicles of conveyance, plus experiences. The GSTC Criteria package the experiences and the cultural interactions into ways that can be measured, monitored, and identified for the purposes of SDG 12.

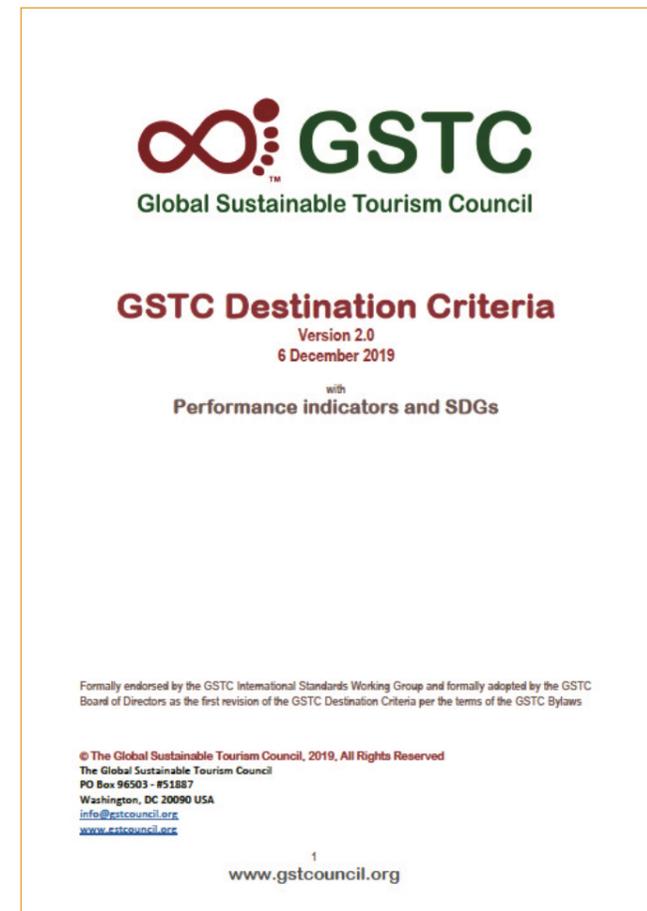
Typically, sustainable tourism and responsible travel/tourism projects and initiatives focus on environmental initiatives, but the GSTC Criteria’s inclusion of Culture provides a powerful driver for tourism businesses and public policy to comply

**SDGs addressed:**



with the values expressed and guided by ICOMOS.

Destination management by the public sector has been insufficient at most sites throughout the world. GSTC is gaining traction in providing guidance to public policy-makers and destination managers on more sustainable site management. An example is the *Historic Town of Sukhothai UNESCO World Heritage Site* in Thailand, where a project conducted by ICOMOS' ICTC in 2013 lives on through its sponsor—the Designated Areas for Sustainable Tourism Administration (DASTA), a public agency of the Thailand Ministry of Sports and Tourism—working since then with GSTC to formally assess the entire management structure and approach, and to conduct extensive training of the destination management groups<sup>24</sup>.



↑ Minister of Tourism and Sports, displaying traditional food containers and bag made out of recycled materials (<https://www.gstccouncil.org/>)  
 ← Cover of the GSTC Destination Criteria document; H.E. Mr. Weerasak Kowsurat, Thailand.

24. Acknowledgements: We would like to thank Randy Durband for providing all information.



### *Take urgent action to combat climate change and its impacts*

#### Baseline

Climate change has become the greatest challenge to sustainable development, as its compounding effects are speeding up its advance. As Greenhouse Gas (GHG) levels continue to climb, climate change is occurring much faster than anticipated, and its effects are evident worldwide. The global mean temperature for 2018 was approximately 1°C above the pre-industrial baseline, and the last four years have been the warmest on record, as reported by the UN in 2019. Sea levels continue to rise at an accelerating rate. Limiting global warming to 1.5°C is necessary to avoid catastrophic consequences and irreversible changes, particularly among small island states. That will require rapid and far-reaching transitions in energy, land and urban infrastructure and industrial systems, meaning ambitious and unprecedented changes in all aspects of society.

In the current crisis of accelerated climate change, many risk factors are causing negative impacts to heritage assets. These include increased temperatures, drought, desertification, and more frequent and extreme weather events causing damage

to structures; air pollution leading to erosion and degradation of materials; rising sea levels leading to flooding, coastal erosion and the destruction of landscapes, loss of access to traditional resources and cultural keystone species; and changing patterns of precipitation and humidity leading to landslides and disruption of agricultural cycles. While the risks are daunting, heritage sites and practices, as reservoirs of past experience and knowledge, are little-tapped assets in developing adaptation pathways and mitigation strategies. Through centuries and millennia, climate and environmental conditions have fluctuated, and human communities have adapted their ways of life and material assets to nature, with valuable lessons for today. Archaeological data are a source of information for climate change research and discourse as they can provide climate change evidence dated long before written climate records and observations. Over time, people and communities have developed place-based knowledge and traditions to develop responsive strategies that can adapt to local conditions and landscape change, including architectural and agricultural adaptations. Many of these

endogenous ways of knowing support contemporary mitigation options, from locally adapted approaches, to decarbonising buildings, to providing low-carbon models for developing peri-urban areas. Reusing existing buildings and retrofitting older buildings supports GHG mitigation. In

addition, the characteristics of some historic urban landscapes—dense, mixed use and walkable, using local materials and architecture, balancing built and open or green space at human scale—provide development models that are adaptable and compatible with climate action.

#### Policy Statement

### *Harness heritage to enhance the adaptive and transformative capacity of communities and build resilience against climate change.*

- Include heritage, particularly landscape-based and community-wide solutions, in climate change mitigation and adaptation planning and strategies.
- Recognise and use appropriate heritage-based techniques, knowledge and social organization to strengthen resilience and reduce the effects of natural hazards and disasters.
- Promote the active participation of Indigenous peoples in combating climate change and preserving biodiversity, by exercising their rights to sovereignty and to free, prior, and informed consent, to support a just transition to low-carbon futures.
- Support the study and understanding of the role heritage places play in climate change adaptation and mitigation.
- Identify and promote the use of local resources and resilient heritage-based techniques and knowledge to achieve energy efficiency and reduce CO<sub>2</sub> and GHG emissions, acknowledging the adaptability of many heritage typologies for current climate action responses.

- Prevent and mitigate climate change-related damage to heritage, ensuring that risk preparedness and adaptation efforts take into consideration vulnerable communities and ecosystems and promote solidarity with those nations most impacted by climate change, to enable them to safeguard their heritage.
- Include climate vulnerability assessment, adaptation, and mitigation measures in heritage management policies, plans and projects at all levels.

## Case Study

### Heritage on the Edge Communicating Climate Urgency through Cultural Heritage

**Author:** Will Megarry

**Location:** Bangladesh, Peru, Rapa Nui (Chile), Scotland (United Kingdom), and Tanzania

**Time frame:** November 2018 – January 2020

**People/Institutions involved:** ICOMOS Working Group on Climate

Change and Cultural Heritage: Jane Downes, University of Highlands and Islands, ICOMOS UK; Will Megarry, Queen’s University Belfast, ICOMOS Ireland, ICAHM); Ishanlosen Odiaua, ICOMOS Nigeria; Andrew Potts, US/ICOMOS); Milagros Flores Roman, US/ICOMOS Puerto Rico, ICOFORT). ICOMOS Secretariat: Marie-Laure Lavenir, Director General; Maureen Thibault, Communications and Projects Assistant. Google Arts and Culture. CyArk;

**SDGs addressed:**



National partners and site management (including Merahi Atam, Technical Secretariat for Rapa Nui Heritage; Blanca Sanchez Camones, Pan American Center for the Conservation of Earthen Heritage; Ewan Hyslop, Historic Scotland; Afroza Khan Mita, Regional Director (Khulna), Department of Archaeology, Bangladesh; Mercy Mbogelah and Revocatus Bugumba, Tanzanian Wildlife Management Authority).

**Project Description:**

The Heritage on the Edge Project stresses urgency and encourages action by focusing on the impacts of climate change and the local response, at five very different World Heritage sites in Bangladesh, Peru, Rapa Nui, Scotland and Tanzania. Launched on the Google Arts and Culture portal in January 2020, the project includes over 700 exhibits, which have been viewed over half a million times from 217 countries (as of the end of 2020). Using innovative 3D data capture techniques, engaging infographics, stakeholder interviews and narratives written by ICOMOS and climate change experts, it explores the many ways in which our changing climates threaten our cultural heritage, from rising sea levels and coastal erosion to increased storminess and salinization due to saltwater intrusion.

While the project includes many digital components, it is fundamentally people-centred, using local voices to present and contextualize climate impacts and

responses. In doing this, it also explores many crosscutting themes, including the need for new tools and methodologies, climate change as an existing-threat multiplier in complex landscapes, issues of climate justice, and the ongoing impact of these changes on local communities. Working closely with local stakeholders and custodians, examples have emphasised the need for place-based solutions, knowledge exchange between sites and the role of both human and natural adaptation strategies. Fundamentally, the Heritage on the Edge project is a call for global climate action, using iconic and emotive heritage places to encourage meaningful global change.

**Contribution to the SDGs:**

The project has contributed to SDG 13 (Target 13.3): ‘Improve education, awareness-raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction and early warning’. By focusing on place-based examples in adaptation and mitigation, it has promoted good practice and the importance of capacity building. It has also increased awareness globally on the impacts of climate change. It has contributed to SDG 13 (Target 13.b): ‘Promote mechanisms for raising capacity for effective climate change-related planning and management in least developed countries and Small Island Developing States’. Project sites were global and included two from the OECD Development Assistance Committee

(DAC) list of least-developed countries: Bangladesh and Tanzania. Training at sites focused on increasing capacity and knowledge exchange. It also explored climate issues central to Small Island Developing States, including building resilience to rising sea levels and increased storminess.

The project has contributed to SDG 4 (Target 4.7): ‘ensure that all learners acquire the knowledge and skills needed to promote sustainable development’. The project included training workshops at each site focused on climate impact assessments and how digital technologies can be used to record and monitor the effects of climate change. These techniques are now actively being used at many of these sites.

The project has contributed to SDG 11 (Target 11.4): ‘strengthen efforts to protect and safeguard the world’s cultural and natural heritage’. By highlighting the impact of climate change on these sites, and on cultural heritage in general, the project has raised awareness globally about the impacts and need to protect and safeguard cultural heritage<sup>25</sup>.



↑ 3D scanning the Gerez Fort at the Ruins of Kilwa Kisiwani UNESCO World Heritage Site, Tanzania. (CyArk and the Heritage on the Edge Project, 2018)

← Team picture at the Ruins of Kilwa Kisiwani UNESCO World Heritage Site, Tanzania. (CyArk and the Heritage on the Edge Project, 2018)

25. Acknowledgements: We would like to thank Mr. Will Megarry for providing pictures and all information.



*Conserve and sustainably use the oceans, seas and marine resources for sustainable development*

## Baseline

More than two-thirds of the Earth's surface is covered by water and more than three billion people rely on marine resources and the wealth of marine biodiversity for their livelihoods. Nevertheless, marine and coastal ecosystems and landscapes are increasingly threatened, damaged and destroyed by human activities. Many marine activities, including those related to servicing the needs and commodities of unsustainable tourism and cruises, result in: overfishing; marine pollution; insensitive exploitation, extraction, and destruction of living and non-living resources and physical alterations. In their turn, these environmental changes to marine ecosystems are negatively and disproportionately impacting human well-being and prosperity worldwide, especially disadvantaged and vulnerable communities, individuals and groups.

Marine and coastal areas, seascapes, underwater archaeology and water ecosystems represent our shared heritage, and constitute a resource for life forms of all types. This heritage is reflected in long-standing and Indigenous knowledge and practices and other heritage-based

systems related to aquaculture, fishing, marine subsistence practices and resource management, as well as the protection, sustainable management and use of marine resources. As an important tool for life below water, these knowledge systems and practices, when they sustainably use the oceans and its resources, can be effectively employed for the conservation and management of water resources that underpin the livelihood of concerned communities, individuals and groups. They can also be used for advancing clean water for all life forms, ensuring food security, reducing poverty, and providing water for human and ecosystem health, while mitigating the effects of climate change and other hazards.

## Policy Statement

*Harness the potential of heritage to protect biocultural diversity and ensure the sustainable use of the oceans, seas and marine resources.*

- Recognize the importance of heritage—and in particular the knowledge and practices valued by Indigenous Peoples and Local Communities (IPLCs)—in preserving biodiversity and ensuring the sustainable use of the oceans, seas and marine resources.
- Protect and encourage the diffusion of heritage-based knowledge and practices, particularly regarding aquaculture and fishing, marine subsistence and resource management that can help to protect, use, and manage marine resources sustainably.
- Adopt integrated, multi-sectoral, multi-scalar and participatory approaches to the management of marine resources, utilizing ecosystem and seascape-based solutions.
- Harness the potential of heritage to increase the adaptation and resilience of coastal communities to natural hazards, climate change and anthropogenic activities.
- Use heritage-related activities: to raise public awareness and concerns; to minimize and address the impacts of ocean acidification, illegal, unregulated and destructive fishing practices, and marine pollution; and to promote sustainable coastal and marine practices.
- Support and encourage the contributions of IPLCs to biodiversity preservation and the sustainable use of oceans, seas, and marine resources, through exercising their rights to sovereignty and to free, prior, and informed consent.
- As part of underwater heritage and polar heritage management, regularly monitor the impact of anthropogenic production and consumption patterns, in particular those related to tourism and biogeochemical and physical degradation processes.

## Case Study

### Research on the Underwater Cultural Heritage of Stone Tidal Weirs on the Earth

**Author: Akifumi Iwabuchi**

**Location:** Southern Korea, Western Japan, the Ryukyu Islands, Formosa, Mainland China, the Southern Pacific, the Philippines, Indonesia, Timor-Leste, the Persian Gulf, the Atlantic Coast of Europe

**Time frame:** September 2015 – ongoing

**People/Institutions involved:**

Akifumi Iwabuchi, Tokyo University of Marine Science and Technology (ICOMOS International Committee on the Underwater Cultural Heritage (ICUCH); UNESCO UNITWIN Network for Underwater Archaeology); Bill Jeffery, University of Guam (UNESCO UNITWIN Network for Underwater Archaeology); Masahito Kamimura, Chikushi Jogakuen University;

Hye-Yeon Yi, Mokpo National University; Magdalena Nowakowska, University of Warsaw (UNESCO UNITWIN Network for Underwater Archaeology); Cynthia Neri Zayas, University of the Philippines; Paul Montgomery, University of Dublin.

**Project Description:**

The underwater cultural heritage of stone tidal weirs is an eco-friendly fishing trap, made of numerous rocks, which is located along shorelines on a colossal scale; it is not just a relic of the past, but a guide to future, balanced, marine ecological conservation and living cultural heritage preservation. According to the 'Convention on the Protection of the Underwater Cultural Heritage' (UNESCO, 2001a), this is a typical element of underwater cultural heritage. Because many countries are interested only

in shipwrecks as underwater cultural heritage, however, stone tidal weirs, as well as shellfish middens around intertidal zones, are frequently discarded or destroyed, with factors such as rapid coastal development putting them on the verge of disappearance.

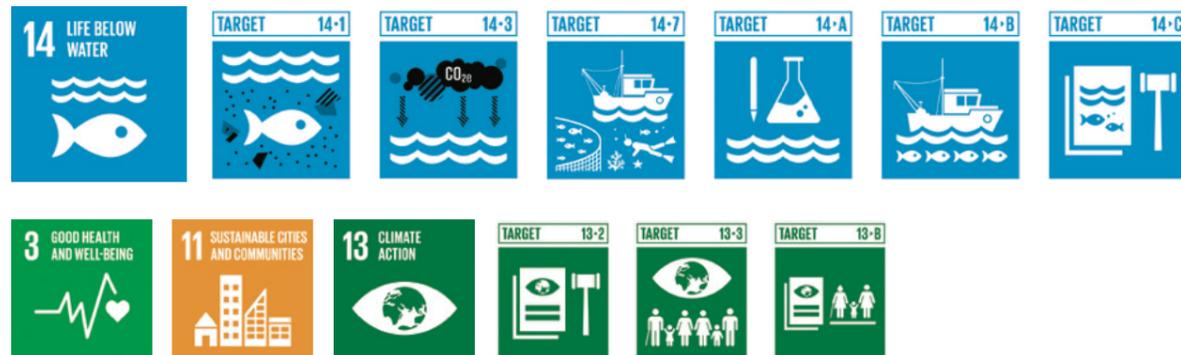
Our main project activities are to develop an international database of stone tidal weirs using a common framework to describe them and their environments, to record and document their physical structures both anthropologically and archaeologically, to understand and evaluate the traditional cultural practices and ecological knowledge in using them, to interpret and analyse the marine ecology and ecological changes surrounding them through collaboration with marine biologists, and to place stone tidal weirs in the context of the geography and oceanography of the surrounding areas. This serves to acknowledge that modern science and traditional ecological knowledge are not mutually exclusive and, by using both sciences, a considerable benefit can be gained in ultimate marine conservation. Projects can thus be developed to incorporate the revitalization of stone tidal weirs with the active engagement of local communities.

**Contribution to the SDGs:**

The underwater cultural heritage of stone tidal weirs has supplied fresh marine resources to Indigenous people for thou-

sands of years in a sustainable manner. Catches from stone weirs have improved community health, since higher-nutrient fish has contributed to decreased child mortality, improved cognitive performance, and strengthened immune function. Stone tidal weirs are becoming extinct all over the world, partly because of regional acculturation and partly because of global climate change. They function only with tidal amplitude; the rise in global sea level rise means they are constantly submerged. Ocean acidification and plastic debris flowing into the weirs deprives them of the important function of producing marine biodiversity. In some places, the underwater cultural heritage of stone tidal weirs is located within seascapes formed and maintained by prolonged harmonious interaction between human beings and maritime ecosystems. In other words, it has served as an artificial 'womb' for marine creatures, which may serve as the root of aquaculture. Using this underwater cultural heritage as an icon for global, ocean cultural and environmental issues, we can shift modern values to articulate the economic, cultural, or security values of sustainable and healthy oceans, integrating natural, social, and engineering sciences and giving value to the traditional ecological knowledge of local people. In this context, we can work together with the many coastal communities that use the weir as a site of environmental experiential education for younger generations<sup>26</sup>.

**SDGs addressed:**

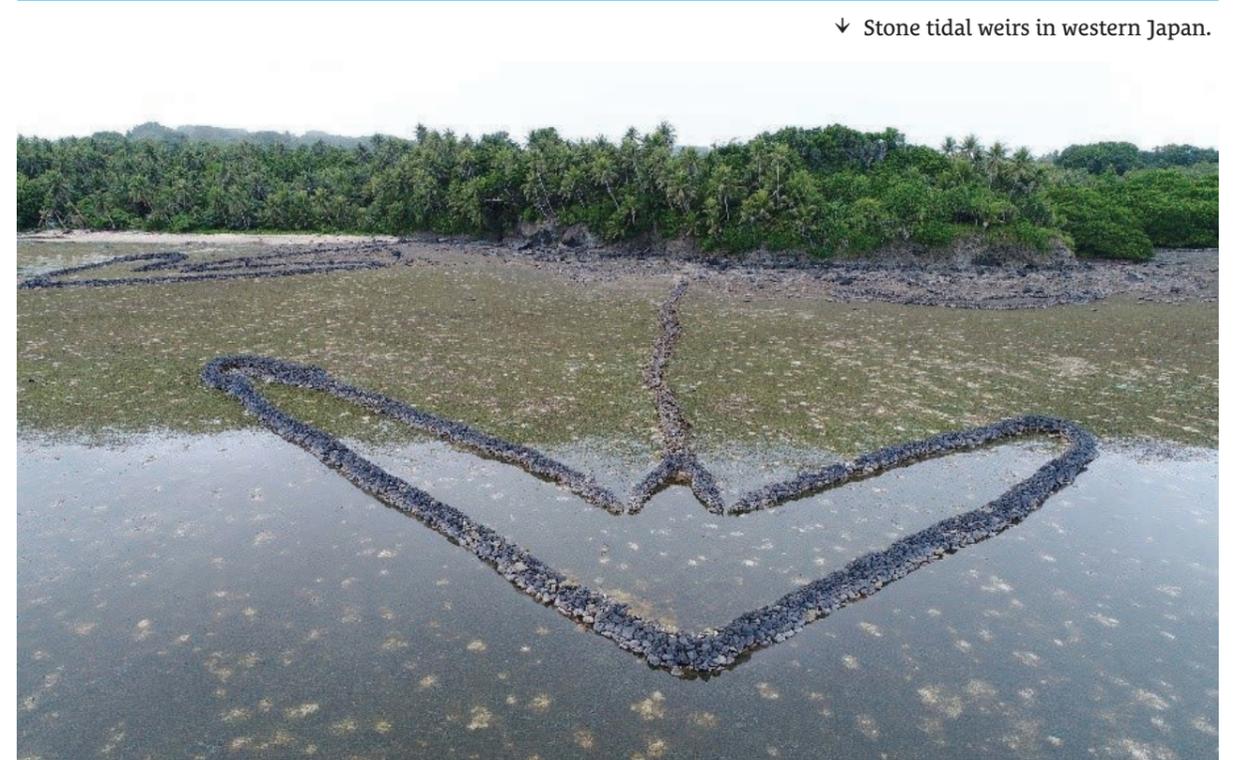


26. Acknowledgements: We would like to thank Mr. Akifumi Iwabuchi for providing pictures and all information.



↑ Stone tidal weirs in Yap, Federated States of Micronesia.

↓ Stone tidal weirs in western Japan.



↑ Stone tidal weir in Fujian Province, China.



↑ Stone tidal weir in Re Island, France.



*Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss*

## Baseline

Healthy terrestrial ecosystems of all types and the natural or human-shaped biodiversity they safeguard, are indispensable to humans and other living beings. However, they are declining globally at rates unparalleled in millions of years. They are challenged by irreversible human impact as a result of unsustainable ways of consumption and production, land degradation, urbanization, chemical-based agriculture and intensive farming, desertification and climate change, invasive species proliferation, and illicit hunting and wildlife trafficking, among other threats.

Heritage, biodiversity, health and well-being are inseparable, entangled and interrelated. The significance and character of heritage sites are interconnected with their physical, aesthetic, and intangible qualities, as well as their natural environment and bio-cultural diversity. Cultural landscapes, in particular, constitute a living heritage, closely connecting culture, nature and communities. The safeguarding, conservation, management and enhancement of heritage is inseparable from the long-term protection and sustainable use of its territorial eco-

systems, forests and biodiversity. However, this fundamental interrelationship is often ignored or misunderstood by the predominant Western view, which tends to separate the cultural and natural domains. This faulty notion of separation must be overcome and a more holistic concept of heritage—inclusive of its natural and cultural components which are inseparable and mutually constituted—should be embraced to sustain life on land, and to achieve long-term inclusive and sustainable development. Moreover, worldwide communities must be empowered to foster the regeneration, adaptation and resilience of the biodiverse places where they live.

## Policy Statement

*Harness the potential of heritage to promote integrated landscape-based, values-based, and human rights-based approaches for the protection, restoration and sustainable use of ecosystems.*

- Recognize the importance of heritage—and in particular the knowledge and practices valued by Indigenous Peoples and Local Communities (IPLCs)—in preserving biodiversity and ensuring the protection, restoration and sustainable use of natural terrestrial ecosystems.
- Protect and encourage heritage-based practices that can foster bio-cultural diversity and new adaptations that support biodiversity and ecosystem management, toward sustainable life on land in all forms.
- Encourage the use of land-based management aids in disaster risk reduction and heritage safeguarding.
- Harness the potential of heritage to stimulate local empowerment and cooperation through shared responsibility for ensuring healthy terrestrial ecosystems.
- Reinforce the role of communities, groups, and individuals as custodians of their heritage, using their long-lasting knowledge, practices and relationships with the land, to support their resilience and adaptation to climate change, anthropogenic activities and other hazards.
- Implement inclusive and human rights-based approaches to encompass terrestrial and freshwater ecosystem management through the active participation of, and respecting the cultural rights of, Indigenous peoples and other communities, groups, and individuals.
- Support and encourage the contribution of IPLCs to the preservation of biodiversity and the protection, restoration, and sustainable use of natural terrestrial ecosystems, through their active involvement in environmental negotiations and by exercising their right to sovereignty and to free, prior, and informed consent.

## Case Study

### CultureNature Journey

**Authors:** Nicole Franceschini and Susan McIntyre-Tamwoy

**Location:** Global

**Time frame:** 2016 – ongoing

**People/Institutions involved:**

ICOMOS CultureNature Working Group; ICOMOS International Secretariat; International Union for Conservation of Nature (IUCN); International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM); US/ICOMOS; ICOMOS India.

**Project description:**

The CultureNature Journey is a response to persistent issues arising from the systemic separation of cultural and natural values that is entrenched in many conservation systems and practices. It emerged in response to the ICOMOS and IUCN Connecting Practice Project, which focused on identifying, developing and communicating

shared, localized methodologies for providing sustainable conservation outcomes. The Connecting Practice Project was the first joint project between ICOMOS and IUCN and focused on World Heritage properties; the Journey was a vehicle for engaging the broader membership of ICOMOS and IUCN in the lessons learned, applying them to a range of other heritage contexts.

The Journey began in 2016 at the IUCN World Conservation Congress in Honolulu, Hawai'i organized by US ICOMOS in cooperation with IUCN, ICCROM and the World Heritage Centre. The ensuing statement *Mālama Honua – to care for our island Earth*, called for enhanced cooperation between natural and cultural heritage actors (IUCN & ICOMOS, 2016). In 2017 the CultureNature Journey took place at the Triennial General Assembly of ICOMOS in New Delhi, India and was organized by ICOMOS India in cooperation with IUCN, ICCROM, the World Heritage Centre and the Wildlife Institute of India. *Yatra aur Tammanah*, the

statement of participant learning and commitments highlighted the importance of the nature/culture approach. Other Journey events held across the world have brought together committed practitioners in natural and cultural heritage fields, who have shared the outcomes of projects involving improved cooperation between the two sectors.

In May 2020, ICOMOS and IUCN signed a Memorandum of Understanding (MOU) and agreed upon a joint CultureNature work programme to advance international conservation policy and practice in the context of sustainable development through the integration of natural and cultural heritage.

**Contribution to the SDGs:**

The CultureNature Journey is a shared space where heritage practitioners are encouraged to explore and recognize the interconnectedness of nature and culture, including the exploration of the role played by culture in the conservation of natural heritage and biodiversity as well as the role nature plays in shaping and conserving our cultural identity and traditions. The Journey promotes an approach to heritage that is based on the understanding that the relationships between people, their traditions

and the natural environment have shaped and sustained our natural and cultural environments. The Journey calls on practitioners to identify and embrace the complex interconnectedness of heritage places, which includes biological resources, landscapes, bio-cultural diversity, practices and traditional knowledge systems. The various Journey events have showcased case studies that intersect with many of the SDGs, including those noted below.

Over the years and through the inclusion of a diverse range of interested natural and cultural heritage practitioners, the Journey has collected, initiated and fostered multi- and interdisciplinary conversations on improving the protection of natural and cultural heritage across protected areas landscapes (SDG 15) and seascoapes (SDG 14). It has included projects that demonstrate the importance of nature and culture to the mental and physical wellbeing of people (SDG 3), and the importance of cultural and natural values to the effective design of urban environments such as the Historic Urban Landscape (SDG 11). CultureNature Journey approaches are also integral to developing sustainable initiatives for addressing climate change impacts (SDG 13)<sup>27</sup>.

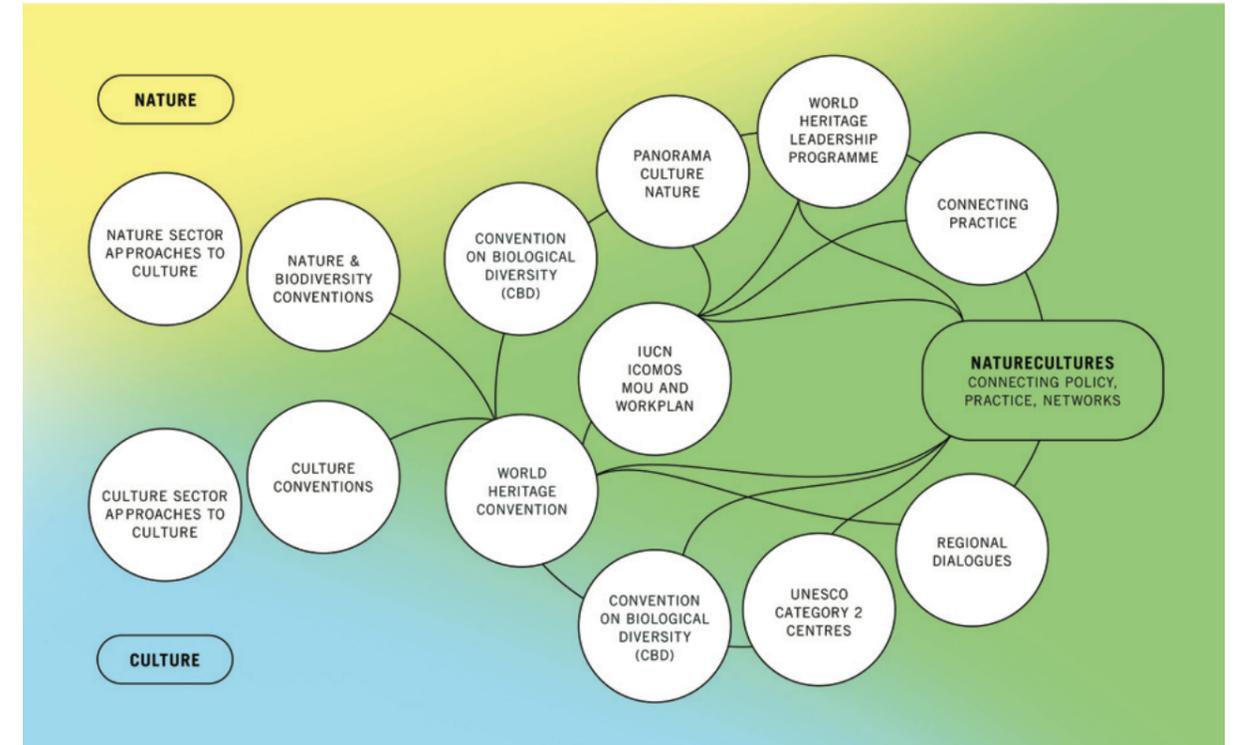
**SDGs addressed:**



27. Acknowledgements: We would like to thank Nicole Franceschini and Susan McIntyre-Tamwoy for providing pictures and all information.



↑ The CultureNature team in Delhi, India 2017. (Susan McIntyre & Tamwoy)



↑ A schematic representation of the partnerships and connections of the CultureNature Journey. (Tim Badman and Susan McIntyre & Tamwoy)

# 16 PEACE, JUSTICE AND STRONG INSTITUTIONS



*Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels*

## Baseline

Unjust societies, conflicts and other forms of violence are still a reality for many countries worldwide. Despite efforts by governmental and non-governmental organizations, unaccountable and non-inclusive institutions and systems at large still threaten the freedom, security and rights of communities, groups and individuals, while wars displace millions of people from their homes every year. All of these threats have made migration one of the biggest challenges of our times.

In the pursuit of more just, inclusive, and peaceful societies, heritage assets and processes can offer opportunities, through accessible, participatory and transparent governance and practices, which respect cultural diversities. On the other hand, heritage can become a tool to serve political purposes that are misaligned with sustainability goals, with implications for power imbalance, persecution, escalation of conflicts and war. Heritage governance systems can facilitate or complicate inter-sectoral and intercultural communication and collaboration in heritage practices at different scales. In the past two decades,

the emergence of grassroots initiatives has stimulated wider inclusion and representation in heritage processes, although top-down practices are still the reality in many cases. Conflicts and wars exacerbate looting activities and illicit trafficking, causing the intentional destruction of heritage properties and practices around the world, violating human rights, threatening the annihilation of cultures, undermining the cultural identities of fleeing populations, and generating cultural clashes in host countries. While these situations create opportunities for diplomatic agreements between States by raising questions of restitution and repatriation, they can also fuel further violence and conflict. On the other hand, increased global mobility—e.g. for tourism and business collaborations—can offer opportunities for cultural rapprochement between people, fostering mutual understanding, tolerance and peace.

## Policy Statement

*Harness the role of heritage in the development of just, inclusive and peaceful societies.*

- Stimulate intercultural dialogue using heritage resources for the rapprochement of cultures, encouraging mutual understanding and tolerance.
- Create spaces and opportunities for intercultural encounters and communication among conflicting narratives, through cultural heritage sites and practices, by engaging all communities, groups and individuals, with attention to racial, ethnic, gender, intergenerational and disability barriers.
- Strengthen transparent, accountable, and participatory heritage institutions, governance systems and legal frameworks.
- Regulate and implement participatory heritage management, conservation, safeguarding and valorisation, to ensure the representation of different values and respect all people's rights to participate in, and benefit from, cultural and social life.
- Offer training, capacity building and educational programmes to ensure the sustainability and quality of inclusive and non-discriminatory decision-making processes in heritage management and policy making.
- Provide assistance to war-torn places to empower communities in preventing violence, destruction and the illegal trade of stolen assets and artefacts.

## Case Study

### ICORP on the Road

**Author: Zeynep Ece Atabay**

**Location:** Kathmandu, Nepal; Diyarbakır, Zerzevan, Turkey; Bamako, Timbuctu, Mali; Swat, Swabi, Pakistan; Bento Rodrigues, Resplendor Krenak's Land, Brazil; Gurdaspur, Punjab, India

**Time frame:** 2018 – to date

**People/Institutions involved:**

Zeynep Gül Ünal (Yıldız Technical University, ICOMOS International, ICORP); Rohit Jigyasu (ICOMOS International, ICORP); Chris Marrion (ICORP, US/ICOMOS); Nevra Ertük (Yıldız Technical University, ICORP); Mehmet Ünal (ICOMOS Turkey, ICORP Turkey); Zeynep Ece Atabay (Yıldız Technical University, ICORP Turkey); Tuğçe Darendeli (Yıldız Technical University); Eda Ateş Behar, volunteer; Ali Kemal Ceylan (ICORP Turkey); Alessandra Macedonio de Carvalho (ICORP Turkey).

**Project description:**

ICORP-On The Road is an initiative launched in 2018 by the International Committee on Monuments and Sites (ICOMOS) and the ICOMOS International Scientific Committee on Risk Preparedness (ICORP), in partnership with TAMIR, the Research Centre for Preservation of Historical Heritage at Yıldız Technical University (Istanbul, Turkey). It brings to life untold stories of the post-disaster response and recovery of cultural heritage sites, told in the voices of affected local community members and conservation experts — the heroes of these stories — around the world. Through various media such as a documentary series, exhibitions, conferences, and 'Campfire Talks', the project brings stories of survival to international audiences: stories of people protecting their heritage and cultural identity even while endangering their own lives and rebuilding their lives by saving the physical remnants of their past and their collective memories.

To date, six documentary episodes have been completed, conveying the inspiring stories of resilience and unity from heritage sites and communities that were affected by armed conflicts and nature-induced disasters: 'Reconnecting the Sacred Valley Kathmandu' (Nepal); 'Mithras Meeting Back With Daylight' (Turkey); 'They Didn't Just Come for the Lands' (Pakistan); 'It's Too Late for Sirene' (Brazil); 'Collective Memories, Connected [Hi]Stories: Kartarpur Corridor' (India) and 'Guardians of Timbuktu' (Mali).

By engaging with affected communities, documenting their efforts, and transmitting it to a wide audience, the project further aims to highlight the importance of the post-disaster recovery of cultural and natural heritage, and the role that cultural heritage can play as a significant element in securing peace in the world.

The documentary episodes are available online through the official project web site, and YouTube channel. An online exhibition is also available on the Google Arts & Culture Platform where further information

about the project and behind the scenes visuals can be found.

**Contribution to the SDGs:**

Millions of civilians in different parts of the world suffer from the devastation caused by disasters and conflicts every year. Apart from the enormous loss of lives, the destructive effects are evident not only in physical aspects but also in the minds and souls of those affected. However, what gives them the strength to overcome the intense trauma of losing their loved ones, their homes, and their livelihoods?

ICORP-On The Road gives voice to stories of the tremendous efforts of local experts and community members to ensure that cultural heritage is safeguarded from serious threats, ranging from destruction to illicit trafficking, in the most challenging of times. By saving their tangible and intangible heritage, affected communities can build a stepping stone to move forward and face their new lives and futures with strength and resilience. By conveying these stories to international audiences, the pro-

**SDGs addressed:**



ject aims to share the experiences and first-hand knowledge, thereby giving inspiration to other affected communities in similar circumstances, and to experts focusing on the protection of cultural heritage in times of disaster and armed conflict.

In addition to the documentary series, the project team members participate in scientific organizations, training, and gatherings with young professionals to contribute to the strengthening of international cooperation and local capacity building.

Alongside nature-induced disasters, the project gives wide coverage to cultural heritage sites and communities that are affected by conflict, in order to combat violence and terrorism, and contribute to the protection of cultural heritage and well-being of its users<sup>28</sup>.



↑ ↓ Documentation of untold stories of cultural heritage post-disaster response and recovery in Mali.



28. Acknowledgements: We would like to thank Zeynep Ece Atabay for providing pictures and all information.

# 17 PARTNERSHIPS FOR THE GOALS



*Strengthen the means of implementation and revitalize the global partnership for sustainable development*

## Baseline

International, interdisciplinary, and inter-sectoral dialogues, collaborations and partnerships are crucial to the achievement of sustainable development. Trade tensions and political instability still challenge effective cooperation towards common goals, while unequal access to the Internet and digital technologies prevents the participation of many in development processes and opportunities.

Heritage sites, in their complexity and their benefits to multiple stakeholders, are important media for the establishment of international development standards and approaches that are human rights-based, diversity-conscious, environmentally respectful, and sustainable. Adoption and implementation of those standards can be achieved through participatory processes, capacity building, awareness raising and education. However, not all existing heritage regulations and processes have yet aligned to sustainable development principles. In many cases, human, technological, and financial resources are still insufficient or lacking for international, inter-sectoral and intergenerational partnerships aimed

at the development and implementation of sustainability-oriented heritage practices, education and capacity building.

## Policy Statement

*Harness the potential of strategic partnerships in heritage processes to foster sustainability-oriented heritage and development policies and practices.*

- Promote partnerships at all levels between actors within and outside of the heritage sectors, including those with both shared and competing interests in heritage protection.
- Collaborate with relevant stakeholders to prepare strategic management plans, activate and grow inclusive networks, to enhance advocacy, knowledge sharing, capacity building, education, project development and mobilization of resources for the implementation of sustainability-oriented heritage practices at local, national, regional and global levels.
- Ensure interdisciplinary, intergenerational and inter-sectoral collaborations and representation for heritage-based development, by empowering and encouraging:
  - governments at multiple scales to protect and integrate heritage with sustainable development, through effective communication, allocation of resources, development and implementation of adequate regulatory frameworks;
  - heritage communities and groups to engage in timely and informed participation;
  - organizations and institutions to set standards for professionals and practitioners in the heritage and development fields; and
  - different heritage organizations, institutions and professionals to communicate and cooperate throughout heritage conservation and management processes.

## Case Study

### Climate Heritage Network

**Authors:** Julianne Polanco, Andrew Potts and Ewan Hyslop

**Location:** Global

**Time frame:** 2018 – ongoing

**People/Institutions involved:**

Elizabeth Erasito, National Trust of Fiji (Climate Heritage Network (CHN) Co-chair for Asia-Pacific region); Ewan Hyslop, Historic Environment Scotland/Arainneachd Eachdraidheil Alba (CHN Co-chair for Europe & CIS region); Albino Jopela, African World Heritage Fund (CHN Co-chair for Africa and the Arab States region); Pedro Palacios, Mayor of Cuenca, Ecuador (CHN Co-chair for Latin America and the Caribbean region); Julianne Polanco, California Office of Historic Preservation (Co-chair for North American region); Andrew Potts, CHN Secretariat (ICOMOS).

**Project description:**

Conceived in 2018 and instituted in 2019, the Climate Heritage Network is a voluntary,

self-sustaining, and mutual support network for arts, culture, and heritage organizations committed to aiding their communities in tackling climate change and achieving the ambitions of the Paris Agreement.

The focus of the network is to provide support, learn from, and engage colleagues from jurisdictions that have made concrete climate action pledges, such as those in the Under 2 Coalition and the Global Covenant of Mayors for Climate & Energy. Demonstrating a clear commitment to support the mobilization of the cultural heritage sector for climate action, the approximately 200 members are from:

- Arts, culture, and heritage units of governments at all levels
- Indigenous Peoples' governments, representative bodies and organizations
- Site management agencies
- NGOs and other organizations
- Universities and research organizations
- Design firms, artists, and other businesses
- Museums and Collections

Despite profound connections between climate change and culture, there are thousands of arts, culture and heritage actors and advocates whose skills have not yet been mobilized on climate change issues. The Climate Heritage Network aims to flip that paradigm, to find new connections to accelerate climate action goals as well as helping bring communities to the global climate change conversation—all for greater ambition.

**Contribution to the SDGs:**

From concept at the Global Climate Action Summit, San Francisco, 2018, to the Network Launch, Edinburgh 2019, and the Culture X Climate month plus events in the space of the United Nations Framework Convention on Climate Change Race to Zero in 2020, the Climate Heritage Network has grown to approximately 200 members globally. It has provided intersectional content for more than a hundred in-person and virtual conferences, webinars, and symposiums—all in the service of better engaging climate action partners in new, synergistic ways. Cultural heritage brings to the climate action table traditional cultural knowledge,

community, and history, adding value to natural resources goals while also utilizing culture as a tool to help with human behavioural changes necessary for success. After all, to solve anthropogenic issues we need human solutions.

By mobilizing on a global scale while providing a framework that reaches local levels, culture, heritage, and the arts are transforming climate action for greater achievements. The connectivity between non-traditional partners to help accelerate climate wins is key to ensuring that targets are met with the urgency that is upon us. Without new ways, increased collaboration, and multi-solutions efforts, the race to zero will not be realized. The Climate Heritage Network continues to engage valued partners, working in unison, and provide the untapped knowledge so that the goals of the Paris agreement are met and sustaining goals are continued. The success achieved in two short years in elevating the role of arts, culture and heritage within the broader climate change community, shows the strength of partnerships at all levels of civil society<sup>29</sup>.

**SDGs addressed:**



29. Acknowledgements: We would like to thank Julianne Polanco, Andrew Potts and Ewan Hyslop for providing pictures and all information.

↓ Climate Heritage Network event at the World Urban Forum, 2020.



↓ Working groups of the Climate Heritage Network



## The Way Forward



This Policy Guidance document is designed to raise awareness on the issues and potentials of the heritage-sustainability relationship, and to provide guidance for all on ways to unlock that potential. However, more remains to be done in terms of implementation on the ground, providing inter-sectoral and integrated approaches, and transforming policy recommendations into effective and measurable actions. We also recognize that some heritage and heritage practices may be at odds with sustainable development objectives, and this needs to be addressed in order to find potential avenues for reconciliation. This document, therefore, is a ‘first phase’ of developing a comprehensive policy and implementation framework for heritage and the Sustainable Development Goals (SDGs), with the flexibility to integrate evolving perspectives on sustainable development in its future iterations.

One of the principles laid out in the ICOMOS *Action Plan on Cultural Heritage and Localizing the SDGs* (2017a) is for ‘Concrete actions and local diversity: Adapting the Goals to the regional and local contexts, making ‘localizing’ graspable by active interaction with localities at the level of the citizen and local decision-making’. Practitioners who focus on specific knowledge streams within heritage can develop their own responses to this document, in order to make it more relevant and grounded to their own priorities

and experiences both outside and within ICOMOS, through the active engagement with National Committees, International Scientific Committees and Working Groups.

With this understanding, a possible way forward is to develop a practical Implementation Strategy for the Policy Guidance document as a ‘second phase’, while continuing to develop the Guidance document itself through further review and updated editions. The second phase would be aligned with the SDGs Working Group’s strategy for the Decade of Action, which prioritizes engagement of ICOMOS Committees in operationalising the SDGs and leveraging strategic partnerships for the dissemination of case studies. This will promote greater local and global collaboration and representation, as well as stronger transparency in showcasing the contribution of heritage to the wider range of SDGs. Furthermore, with the support of various partners from within and outside the heritage sector, the ICOMOS SDGs Working Group would like to build on the Policy Guidance document to develop indicators to measure the impact of heritage practices as drivers of sustainable development. Eventually, we hope that this Policy Guidance document will encourage further useful research and studies on heritage and the SDGs, both within and outside ICOMOS, in academia, non-academic research institutes, and the industry.

## Glossary of Terms

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**The definitions in this glossary are drawn from a variety of sources, for which in-text citations are given below. Full citations can be found in the References section.**

**Adaptive reuse** — The conversion of outmoded or unused structures, such as buildings and objects of historic value, to new uses or application in new contexts (The Getty Research Institute, 2017).

**Adaptation** — Changing a place to suit the existing or proposed use, which respects the cultural significance of a place. Such a use involves no, or minimal, impact on cultural significance (adapted from ICOMOS, 2013). In the context of climate change, adaptation is the process of adjustment to the actual or expected climate and its effects, in order to moderate harm or exploit beneficial opportunities (ICOMOS, 2019a).

**Biodiversity** — The variability among living organisms from all sources including, *inter alia*, terrestrial, marine and other aquatic ecosystems and the ecological complexes of which they are part; this includes diversity within species, between species and of ecosystems (UNDP Finance Platform, n.d.).

**‘Building Back Better’** — A movement that advocates for the restoration of communities and assets in a manner that makes them less vulnerable to disasters and strengthens their resilience, by preventing the creation of, and reducing existing, disaster risk (UNESCO, 2015b).

**Built Environment** — Human-made (versus natural) resources and infrastructure designed to support human activity, such as buildings, roads, parks, and other amenities (UNESCO, 2011a).

**Character-defining element or feature** — The materials, forms, location, spatial configurations, uses and cultural associations or meanings that contribute to the heritage value of a historic place, and which must be retained in order to preserve its heritage value (Parks Canada Agency, 2010). A prominent or distinctive aspect, quality, or characteristic of a cultural resource that contributes significantly to its physical character (US Department of Defense, 2008).

**Climate change** — A change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods (UN, 1992).

**Community** — Any group sharing cultural or social characteristics, interests, and perceived continuity through time, and which distinguishes itself in some respect from other groups. Some of the characteristics, interests, needs and perceptions that define the distinctiveness of communities are directly linked to heritage (Nara + 20, 2015). The concept is complex and it is important to consider it in the wider framework of communities, groups and individuals, as defined in the UNESCO Intangible Heritage Convention (UNESCO, 2003).

**Conservation** — All of the processes of looking after a heritage place so as to retain its cultural or natural heritage significance. In some English-speaking countries, the term preservation is used as an alternative

to conservation for this general activity (ICOMOS, 2002). All actions designed to understand a heritage property or element, know, reflect upon and communicate its history and meaning, facilitate its safeguarding, and manage change in ways that will best sustain its heritage values for present and future generations (NARA + 20, 2015).

**Culture** — The whole complex of distinctive spiritual, material, intellectual and emotional features that characterise a community, society or social group. It includes not only arts and literature, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs. Culture encompasses the living or contemporary characteristics and values of a community as well as those that have survived from the past (ICOMOS, 2002).

**Cultural diversity** — [C]ulture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. [Cultural diversity] is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations’ (UNESCO, 2001c). Cultural diversity is a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence. (UNESCO, n.d.b)

**Cultural heritage** — [Disclaimer: The term ‘heritage’ is used in a holistic sense in this document, covering cultural, natural, tangible and intangible aspects, and used in place of either ‘cultural heritage’ or ‘natural heritage’ to emphasize their inherently

connected, inseparable character.] Cultural heritage is defined in ICOMOS doctrine as ‘all the tangible and intangible expressions of ways of living, developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expression and values’ (ICOMOS, 2002) and furthermore as ‘the entire capital of knowledge derived from the development and experience of human practices, and from the spatial, social and cultural constructions linked to it, which may be encapsulated in the word, ‘memory’ (ICOMOS, 2016). See *heritage*, *intangible cultural heritage*, *natural heritage* and *tangible cultural heritage*.

**Cultural landscapes** — The combined works of nature and of humankind, illustrative of the evolution of human society and settlement over time, in response to physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal. There are three categories of cultural landscapes, designed (such as a historic garden), evolving (such as an agrarian landscape or townscape) and associative (where the natural landscape is associated with spiritual or artistic or social values) (ICOMOS, 2017e).

**Cultural rights** — Cultural rights protect the rights for each person, individually and in community with others, as well as groups of people, to develop and express their humanity, their world view and the meanings they give to their existence and their development through, *inter alia*, values, beliefs, convictions, languages, knowledge and the arts, institutions and ways of life. They also protect access to cultural heritage and the resources that allow such identification and development processes to take place (UNIECR, 2010).

**Cultural significance** — Aesthetic, historical, archaeological, architectural, economic, scientific, technological, environmental, social, linguistic and/or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its attributes, its setting, fabric, use, associations, meanings, records, related places and related objects. Heritage places may have a range of significance for different individuals or groups (adapted from ICOMOS 2013a, ICOMOS 2017e). Cultural significance may change over time and with use. Our understanding of cultural significance may change as a result of new information (HES, 2015).

**Development** — Improvements to the well-being of people, in terms of their income and their capabilities and freedoms, in the distribution of these improvements within society, and in the capacity of economic, political, and social systems to provide the circumstances for that well-being on a sustainable, long-term basis (Barder, 2012).

**Disaster risk reduction** — The concept and practice of reducing disaster risks through systematic efforts to analyse and manage the causal factors of disasters, including through reduced exposure to hazards, lessened vulnerability of people and property, wise management of land and the environment, and improved preparedness for adverse events (UNESCO, 2015b).

**Ecosystem** — A functional unit consisting of living organisms, their non-living environment and the interactions within and between them. The components included in a given ecosystem and its spatial boundaries depend on the purpose for which the ecosystem is defined: in some cases they

are relatively sharp, while in others they are diffuse. Ecosystem boundaries can change over time. Ecosystems are nested within other ecosystems and their scale can range from very small to the entire biosphere. In the current era, most ecosystems either contain people as key organisms, or are influenced by the effects of human activities in their environment (ICOMOS, 2019a).

**Ecosystem services and benefits** — The benefits people obtain from ecosystems. These include provisioning services such as food and water; regulating services such as flood and disease control; cultural services such as spiritual, recreational, and cultural benefits; and supporting services, such as nutrient cycling, that maintain the conditions for life on Earth (UNESCO, 2015b).

**Embodied energy** — The total expenditure of energy involved in the creation of both the building and its constituent materials. Note: the energy expended to build the structure is 15 to 40 times its annual energy use. Current ratings systems, in measuring annual energy/operating costs, do not account for this embodied energy (MTBA & Associates Inc., 2016).

**Fabric** — ‘All the physical material of the place including elements, fixtures, contents and objects, natural elements. Fabric includes building interiors and sub-surface remains, as well as excavated material. Natural elements of a place may also constitute fabric. For example the rocks that signify a Dreaming place. Fabric may define spaces and views and these may be part of the significance of the place’ (ICOMOS, 2013a).

**Gender** — Socially constructed roles, behaviours, activities and attributes that

a given society considers appropriate for women and men (Council of Europe, 2011), as well as for individuals whose gender is outside of the male/female binary. The social meaning and characteristics—not biological differences—used to define a woman, man or individual outside of the male/female binary, including the boundaries of what they can and should be and do. It shapes and determines behaviour, roles, expectations, and entitlements. It provides rules, norms, customs, and practices.

**Gender equality** — means that the interests, needs and priorities of women, men and individuals whose gender is outside of the male/female binary are taken into consideration. It is a human rights principle, a precondition for sustainable, people-centred development, and a goal in and of itself (UNESCO, 2015b). Gender influences how people perceive themselves and each other, how they act and interact, and the distribution of power and resources in society.

**Greenhouse Gas (GHG)** — Those gaseous constituents of the atmosphere, both natural and anthropogenic, that absorb and emit radiation at specific wavelengths within the spectrum of infrared radiation emitted by the Earth’s surface, the atmosphere, and clouds. This property causes the greenhouse effect (UNDP Finance Platform, n.d.).

**Gross Domestic Product (GDP)** — An aggregate measure of production equal to the sum of the gross values added of all resident and institutional units engaged in production (plus any taxes, and minus any subsidies, on products not included in the value of their outputs) (UNDP Finance Platform, n.d.).

**Hazard** — Any phenomenon, substance or situation, which has the potential to cause disruption or damage to infrastructure and services, people, their property and their environment (Abarquez and Murshed, 2004).

**Heritage** — The term ‘heritage’ is used in a holistic sense in this document, covering cultural, natural, tangible and intangible aspects. It is used in place of either ‘cultural heritage’ or ‘natural heritage’ to emphasize their inherently connected, inseparable character. However, definitions for both cultural heritage and natural heritage are also provided in the Glossary to assist the reader in understanding the full range and diversity of elements covered by heritage. The definition adapted from the Government of Quebec (2006) reflects the approach of this document: Heritage, made up of sites, landscapes, traditions and knowledge, reflects the identity and values of a society and passes them on from generation to generation; the preservation of this heritage fosters the sustainability of development.

**Heritage Place** — Heritage Place describes a site or area of heritage significance that contains: a number of buildings and structures; a cultural landscape; a monument, building or other structure; or an historic human settlement, together with the associated contents and surroundings or curtilage. Heritage places include those which may be buried or underwater (ICOMOS, 2002), and can evolve to include other spaces, as the definition for heritage evolves and changes.

**Historic Urban Landscape (HUL)** — The urban area understood as the result of a historic layering of cultural and natural

values and attributes, extending beyond the notion of “historic centre” or “ensemble” to include the broader urban context and its geographical setting. This wider context includes notably the site’s topography, geomorphology, hydrology and natural features, its built environment, both historic and contemporary, its infrastructures above and below ground, its open spaces and gardens, its land use patterns and spatial organization, perceptions and visual relationships, as well as all other elements of the urban structure. It also includes social and cultural practices and values, economic processes and the intangible dimensions of heritage as related to diversity and identity (UNESCO, 2011a).

**Human Rights** — Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible. Universal human rights are often expressed and guaranteed by law, in the form of treaties, customary international law, general principles and other sources of international law. International human rights law lays down obligations of governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups (UNESCO, 2015b).

**Identity** — Those characteristics or conditions of a thing, person, or group that remain the same amid change or that distinguish a thing, person, or group from another (The Getty Research Institute, 2017).

**Inclusive economic development** — Development that favours a people-centred economy. It makes macroeconomic growth and equity compatible, as measured in terms of employment, income, and welfare. It also relies on the local use of resources and fair competition in a global market (UNESCO, 2015b).

**Indigenous Cultural Heritage** — Tangible and intangible expressions of culture that link generations of Indigenous people over time. Indigenous people often express their cultural heritage through ‘the person’, their relationships with country, people, beliefs, knowledge, law, language, symbols, ways of living, sea, land and objects all of which arise from Indigenous spirituality. Indigenous Cultural Heritage is essentially defined and expressed by the Traditional Custodians of that heritage and is dynamic (ICOMOS, 2002).

**Indigenous Knowledge** — The understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For many Indigenous peoples, Indigenous Knowledge informs decision-making about fundamental aspects of life, from day-to-day activities to longer-term actions. This knowledge is integral to cultural complexes, which also encompass language, systems of classification, resource use practices, social interactions, values, ritual and spirituality. These distinctive ways of knowing are important facets of the world’s cultural diversity. This definition builds on UNESCO (2018) and ICOMOS (2019a).

**Indigenous Peoples** — Spread across the world from the Arctic to the South Pacific, they are the descendants—according to a common definition—of those who inhab-

ited a country or a geographical region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement or other means. Practising unique traditions, they retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live (UNPFII, n.d.).

**Indigenous Peoples and Local Communities (IPLCs)** — Term used internationally by representatives, organizations, and conventions to refer to individuals and communities who on the one hand are self-identified as Indigenous, and on the other hand are members of local communities that maintain intergenerational connection to place and nature through livelihood, cultural identity and worldviews, institutions and ecological knowledge. The term is not intended to ignore differences and diversity within and among Indigenous Peoples and between them and local communities (IPBES, 2019).

**Intangible cultural heritage** — Intangible cultural heritage means the practices, representations, expressions, knowledge, skills—as well as the instruments, objects, artefacts and cultural spaces associated therewith—that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. Transmitted from generation to generation, it is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity (UNESCO, 2003).

**Interpretation** — The full range of potential activities intended to heighten public awareness and enhance understanding of heritage places and sites. These can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programmes, community activities, and ongoing research, training, and evaluation of the interpretation process itself (adapted from ICOMOS, 2008b).

**Intervention** — Any action, other than demolition or destruction, that results in a physical change to an element of a historic place (Parks Canada Agency, 2010).

**Maintenance** — The continuous protective care of a place and its setting. Maintenance is to be distinguished from repair, which involves restoration or reconstruction (ICOMOS, 2013a).

**Mitigation** — Taking action in the time-frame before a disaster to lessen post-event damage to lives and property. In risk management, many hazards such as earthquakes cannot be reduced, but the risk from that hazard can be reduced or mitigated, for example by constructing earthquake-resistant buildings, or shelves that prevent objects from sliding. The former is structural mitigation, the latter is non-structural (UNESCO et al., 2010). In the case of climate change, mitigation measures can include those that reduce emissions or enhance the sinks of greenhouse gases (ICOMOS, 2019a).

**Natural heritage** — [Disclaimer: The term ‘heritage’ is used in a holistic sense in this document, covering cultural, natural, tangible and intangible aspects, and is used in

place of either ‘cultural heritage’ or ‘natural heritage’ to emphasize their inherently connected, inseparable character.] Natural heritage consists of land, water, landscapes, geological and physio-geographical formations, biological diversity, biological processes, and ecosystem-provided environmental services that are valued and have significance. (UNESCO 1972, 2011b). *See also Heritage.*

**Preservation** — See ‘Conservation’.

**Prevention** — Measures taken to reduce the likelihood of loss. Ideally, these measures will seek to reduce loss to zero, but this is often not possible (UNESCO et al., 2010).

**Protection** — The adoption of measures aimed at the preservation, safeguarding and enhancement of the diversity of all forms of cultural expressions (UNESCO, 2005).

**Quality of Life** — The notion of human welfare (well-being) measured by social indicators (such as the possibility to vote, demonstrate, or participate in political parties) rather than by ‘quantitative’ measures of income and production (UN, 1997).

**Reconstruction** — Returning a place to a known earlier state. It is distinguished from restoration by the introduction of new material (ICOMOS, 2013a).

**Recovery** — The process of returning the institution to normal operations, which may also involve the repair and restoration of a building or site (UNESCO et al., 2010).

**Regeneration** — Actions intended to bring something or someone into renewed existence; rebirth or restoration of a person,

thing, or geographical area (The Getty Research Institute, 2017).

**Rehabilitation** — The act or process of making possible a compatible use for a property through repair, alterations, and additions while preserving those portions or features which convey its historical, cultural, or architectural values. Refers also to the activity of returning to good condition deteriorated objects, structures, neighbourhoods, or public facilities; and may involve repair, renovation, conversion, expansion, remodelling, or reconstruction (The Getty Research Institute, 2017).

**Resilience** — The capacity of social, economic, and environmental systems to cope with a hazardous event, trend or disturbance, responding or reorganizing in ways that maintain their essential function, identity and structure while also maintaining the capacity of those systems for adaptation, learning and transformation (ICOMOS, 2019a). Within the prevailing interest in climate change and disaster risk reduction, it is used to refer to ‘the ability of a system, community or society exposed to hazards to resist, absorb, accommodate to and recover from the effects of a hazard in a timely and efficient manner’ (UNESCO, 2015b).

**Restoration** — The process of making changes to an object or structure so that it will closely approximate its original state or other state at a specific time in its history (The Getty Research Institute, 2017). The process of restoration is a highly specialized operation. Its aim is to preserve and reveal the aesthetic and historic value of the monument and is based on the respect for original material. It must stop at the point where conjecture begins; any extra

work which is indispensable must be distinct from the architectural composition and must bear a contemporary stamp (ICOMOS, 1964).

**Retrofit** — Adding something new to the original building or structure to improve functionality, structural stability, and/or energy efficiency. These can be new technology, building systems, or equipment. The process of furnishing a building or other object with new parts or equipment not available at the time of its manufacture (The Getty Research Institute, 2017).

**Rights-based (or human rights-based) approaches** — For the UN system, the mainstreaming of human rights implies that: 1. All programmes of development co-operation, policies and technical assistance should further the realisation of human rights as laid down in the Universal Declaration of Human Rights and other international human rights instruments. 2. Human rights standards contained in, and principles derived from, the Universal Declaration of Human Rights and other international human rights instruments, guide all development cooperation and programming in all sectors and in all phases of the programming process. 3. Development cooperation contributes to the development of the capacities of ‘duty-bearers’ to meet their obligations and/or of ‘rights-holders’ to claim their rights (UNESCO, 2015b).

**Setting** — ‘The immediate and extended environment of a place that is part of, or contributes to, its significance and distinctive character’ (ICOMOS, 2005).

**Significance** — Significance of heritage recognizes both the Natural and Cultural Significance or important values and char-

acteristics of places and people (ICOMOS, 2002).

**Social Inclusion** — The processes and outcomes that improve the terms on which people participate in society. People may be excluded from a range of development processes, opportunities, and benefits due to their gender, ethnicity, migrant or refugee status, religion. Social Inclusion recognizes and addresses these disadvantaged positions with the aim of fostering well-being and shared prosperity (UNESCO, 2015b). *See ‘Inclusive economic development’.*

**Stakeholder** — A person, group, or organization who has a particular interest in heritage on the basis of special associations, meanings, and/or legal and economic interests, and who can affect, or be affected, by decisions regarding heritage (Nara + 20, 2015).

**Sustainability** — A dynamic process that guarantees the persistence of natural and human systems in an equitable manner (ICOMOS, 2019a). In its adjective form (sustainable), the concept is used in diverse ways in the heritage sector and beyond. It goes beyond the concept of viability and living within the limits to also embrace the idea of interconnections among economy, society, and environment and the equitable distribution of resources and opportunities (UNESCO, 2015b).

**Sustainable development** — Development that meets the needs of the present without compromising the ability of future generations to meet their own needs (WCED, 1987) and balances social, economic, and environmental concerns (ICOMOS, 2019a).

**Sustainable tourism** — Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the long-term needs of visitors, the industry, the environment, and host communities (UNESCO, 2015b).

**Tangible cultural heritage** — Encompasses the vast created works of humankind, including places of human habitation, villages, towns and cities, buildings, structures, art works, documents, handicrafts, musical instruments, furniture, clothing and items of personal decoration, religious, ritual, and funerary objects, tools, machinery and equipment, and industrial systems (ICOMOS, 2002).

**Traditional** — Following or belonging to customs, beliefs or approaches that have been established for a long time, transmitted through generations, evolving and constantly recreated (adapted from the Cambridge Dictionary).

**Traditional knowledge** — is knowledge, know-how, skills and practices that are developed, sustained, and passed on from generation to generation within a community, often forming part of its cultural or spiritual identity (World Intellectual Property Organization, n.d.).

**Use** — Means the functions of a place, including the activities and traditional and customary practices that may occur at the place or are dependent on the place (ICOMOS, 2013a).

**Value** — The positive characteristics attributed to heritage places and objects by legislation, governing authorities, and/or other stakeholders. These characteristics are what make a site significant, and they are often the reason why society and authorities are interested in a specific cultural site or object. In general, groups within society expect benefits from the value they attribute to the resource (The Getty Conservation Institute, 2004, cited in Leblanc, 2019).

**Vulnerability** — The susceptibility and resilience of the community and environment to hazards. (UNESCO et al., 2010).

**Water heritage** — Water in many forms is of cultural heritage significance, and so are a wide variety of entities, tangible and intangible, relating to water. In itself, water as cultural heritage can be of historical, aesthetic and social significance. Entities directly relating to it can also be of technological significance (ICOMOS, 2019b).

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ICOMOS, the International Council on Monuments and Sites, is a global non-governmental organization associated with UNESCO. Its mission is to promote the conservation, protection, use and enhancement of monuments, building complexes and sites. It participates in the development of doctrine and the evolution and distribution of ideas, and conducts advocacy. ICOMOS is an Advisory Body of the World Heritage Committee for the implementation of the World Heritage Convention of UNESCO. As such, it reviews the nominations of cultural world heritage and ensures the conservation status of properties.

Its creation in 1965 is the logical outcome of initial conversations between architects, historians and international experts that began in the early twentieth century and that materialized in the adoption of the Venice Charter in 1964. In light of numerous studies, conferences, symposia and discussions led by its National Committees and International Scientific Committees, ICOMOS has gradually built the philosophical and doctrinal framework of heritage on an international level.

For more information:

[www.icomos.org](http://www.icomos.org)