



The Tracker



CULTURE & PUBLIC POLICY

A Policy Monitoring Tool

JUNE 2022

This monthly Tracker is produced by UNESCO to monitor culture in public policy with regards to the UN Sustainable Development Agenda. It highlights developments within national and regional contexts, as well as emerging debates on culture's contribution to sustainable development. Drawing on a variety of sources, it provides a broad overview of cultural policy trends worldwide at the national, regional and international level and looks at ways in which countries integrate culture into other policy areas.

COUNTDOWN TO MONDIACULT 2022

Special Issue n°3 | Cultural heritage the lifeblood of social cohesion and the springboard to a sustainable future

In this third part of a special series counting down to the UNESCO World Conference on Cultural Policies and Sustainable Development – MONDIACULT 2022, we take stock of the evolutions in approaches to cultural heritage, and particularly the growing recognition of the role of communities in its preservation and safeguarding, as well as the importance for social inclusion and for future generations. New directions for safeguarding of our past and present will be one of the critical issues to be discussed by Ministers and concerned stakeholders at MONDIACULT 2022, due to take place in Mexico in September.



Mondiacult 2022
México

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Novices at Mingun Pahtodawgyi
Mingun paya, Myanmar
Patrick Foto/Shutterstock.com*



1154
World
Heritage sites



7000
Languages
worldwide



629
UNESCO-listed living
heritage practices

Focus on...



Local & Urban



Indigenous Peoples



Climate Action



Small Island Developing States (SIDS)



Culture & Education



Jobs & Infrastructure



Digital



Gender Equality



Youth



Regulatory Frameworks



Social Inclusion

CULTURAL POLICY HIGHLIGHTS

This section showcases a selection of the latest developments in cultural public policy from UNESCO Member States. Recovery measures in response to the impact of the COVID-19 pandemic on the cultural sector have shown that countries are moving towards more adaptive and longer-term strategies to build resilience in their cultural sectors, and to anchor more deliberately culture across the broad public policy spectrum.



Historic Mosque City of Bagerhat, Bangladesh
Matyas Rehak/Shutterstock.com

Bangladesh has begun work on its first national tourism master plan due to be ready by the end of the year. It focuses on 13 different types of tourism offers – including eco-tourism, archeological and historic, pilgrimage and spiritual – it also aims to strengthen the preservation and safeguarding of Bangladesh' tangible and intangible cultural heritage.



Leaders of pilot arts and health initiatives in Wales, **United Kingdom**, have presented a set of recommendations to the Arts Council of Wales and health care leaders on longer term policies for incorporating cultural activities into the healthcare system for greater well-being. The pilot projects included using theatre and creative writing to support people experiencing addiction.

Germany handed over to **Namibia** several ancient objects taken during colonial times. The 23 items will be studied by local researchers to uncover the origins, uses and meanings of the artefacts.



In **Côte d'Ivoire**, a new law on remuneration for copyrighted works came into force in June. The law applies to private copying and reproduction of works, and aims to protect artists and cultural workers.



In the **United Arab Emirates**, the Dubai Culture and Arts Authority (Dubai Culture) and Dubai Club for People of Determination have signed a strategic partnership to enhance cooperation in cultural, artistic, creative and heritage programmes for people with disabilities.





CULTURAL POLICY HIGHLIGHTS

Chile has announced that it will allocate 1% of the total national budget to culture, tripling the current budget. Furthermore, the government will seek to improve labour and social rights of cultural workers and is considering ways to reinforce inter-cultural dialogue, with the participation of cultural workers.



Creative **New Zealand** has launched a new pilot initiative to support arts for the Pasifika disabled community to explore how Pasifika disabled artists can collaborate and connect through digital technology.



The Ministry of Culture, Tourism and Handicrafts of **Guinea** organized the first edition of the International Exhibition of Culture, Tourism and Handicrafts (SICTA), as part of the government's efforts to make Conakry a central hub for the promotion of culture, tourism, and handicrafts in West Africa.



Sergej Cash/Shutterstock.com

The National History Museum in Mahebourg in **Mauritius** has opened an exhibition entitled "Marine Sculptures - human objects shaped by the sea", showcasing naval artefacts and providing an insight of the maritime history of Mauritius such as sea battles and shipwrecks.



The Ministry of Culture of **El Salvador** and the Association of Salvadoran Librarians held their 33rd annual Cultural Week of the Salvadoran Librarian to discuss the latest tools for libraries and ways to collaborate across the Ibero-American space. Participants also reflected on the graduate work of the first cohort of bachelor students in the Library and Information Management course at the University of El Salvador.



BearFotos/Shutterstock.com

The Arts Council of **Luxembourg** has launched a new scholarship programme aimed supporting managers who work towards the career development of artists. The Artist Management Programme pilot scholarship has been designed to support successful applicants for two years and give them the opportunity to deepen their professional network and skills.



UfaBizPhoto/Shutterstock.com



CULTURAL POLICY HIGHLIGHTS



Pitxiquin/commons.wikimedia.org

Peru has signed into law a new National Policy for the Afro-Peruvian People to reinforce the economic, social, political and cultural rights of more than 800,000 Afro-Peruvians. The policy, promoted by the Ministry of Culture, is the third to have been approved with the creation of the ministry, alongside the National Policy for Culture and the National Policy on Native Languages, Oral Tradition and Interculturality.



Viet Nam has launched the Union of Viet Nam Literature and Art Associations bringing together literary and art associations to better coordinate in order to develop art and culture.



The Arts Councils of **Norway** and **Slovakia** have established an exchange and cooperation initiative, to spend the next year and a half working on, among other issues, green measures in cultural life.



sonnguyen4241960/Shutterstock.com

The Cultural Heritage Agency of the **Netherlands** has launched a major investigation to make sure that there is no looted art in its national art property collection. The 3,500 artworks from the collection were returned after the second world war. The research, expected to take four years, aims to return all pieces to their original owners.

The Ministry of Culture and the Royal Film Commission of **Jordan** have joined forces to extend the "Children's Film Caravan" project. It aims to provide children aged 8-13 years with a rich cultural offer by equipping cultural centres in the governorates with a variety of films of local, Arab or international productions.



Zurijeta/Shutterstock.com



CULTURAL POLICY HIGHLIGHTS



The Ministry of Culture and Communication of **Madagascar** held celebrations in June for Malagasy Language Month. Seeking to promote the language to pass on to future generations, a new government department for the promotion of Malagasy was established, as well as a new programme to be broadcast on the national channel to support writing in the language.



RUBEN M RAMOS/Shutterstock.com



Museo Nacional del Prado (Spain)
Catarina Belova/Shutterstock.com

The Ministry of Culture and Sports of **Spain** and the Ministry of Industry, Commerce and Tourism have announced an initiative consisting of ten projects for the restoration and maintenance of cultural heritage. Financed with European funds, the projects are part of a wider initiative to strengthen both national and international tourism.



The Film Development Council of the **Philippines** has launched UniPhilippines, an incentive programme to reward overseas distributors of Philippines films.

Ethiopia hosted the first East African Art and Culture Festival in June, aiming to strengthen the ties between the countries in the region and promote diplomacy. The festival is to be hosted in rotation among countries in the sub regions annually.

The Ministry of the Environment and National Beautification of **Barbados** hosted a virtual art exhibition to mark the International Day for Biological Diversity on May 22. Featuring the work of some 30 artists, it is part of the Ministry's efforts to highlight artists' work, which reflects an appreciation of Barbados, its environment, biodiversity, and people and their interactions.



In **Algeria**, the Antiquities Coalition and the Ministry of Culture have developed Turathi, a digital database to help identify Algeria's stolen cultural property, as part of their ongoing partnership to preserve and protect the country's cultural heritage.



The Ministry of Culture of **Colombia** and private company Proimágenes Colombia have launched a joint training initiative aimed at community and independent cultural managers, as well as managers from ethnic minorities, to strengthen skill in communication processes of the cultural, audiovisual, sound and digital sector.



Julian Sarmiento/Shutterstock.com



Evolutions in cultural heritage: forging stronger alliances between heritage and communities



Novices at Mingun Pahtodawgyi Mingun paya, Myanmar
Patrick Foto/Shutterstock.com

Cultural heritage has long been recognized as a dynamic process that connects the past, the present and looks towards the future. Cultural heritage crosses time and space. It is the fruit of human genius while at the same time the intrinsic invisible link that connects humans to nature and to the planet. The last 70 years have borne testimony on the one hand to the multidimensional components of cultural heritage broadening its definition towards greater equity; while highlighting the intrinsic link between humankind and cultural heritage and the common responsibility towards its protection, preservation, safeguarding and promotion.

Cultural heritage is not simply an inheritance handed down from the past but a compass for the future. Whether tangible - such as historical buildings, archaeological sites and cultural and natural landscapes - or intangible encompassing rituals and practices - cultural heritage imbues the attitudes, behaviours and activities of the present. As such, it is no surprise that cultural heritage is at the forefront of many contemporary debates, including in the political arena. What we can - and should - learn from the past is a huge inspiration for public discussion on issues of today, including issues of representation and ownership of heritage, shared responsibility towards its protection at the national and local levels, as well as protecting it from intentional destruction for divisive purposes. Cultural heritage can spur visionary urban planning, local economic development, intercultural dialogue, reform of education systems and, especially, social inclusion.



Many tools already exist, in the form of UNESCO normative instruments, but require a novel approach and thinking, and the effective implementation to use them to combat the challenges facing cultural heritage. The deliberate targeting of culture and cultural heritage in armed conflict situations for divisive purposes is a clear and growing phenomenon. The intentional destruction of cultural heritage goes hand in hand with the curtailing of human rights and fundamental freedoms, running counter to the fundamental requirement that cultural heritage should be made accessible to all. Equally, illicit trafficking in cultural property is an increasingly universal issue, sometimes fuelling illegal activities such as money laundering and the financing of terrorism, and fomenting instability and conflict, while depriving communities of their past. Climate change is heightening the pressure on cultural heritage sites and disrupting intangible cultural heritage practices. The future of our past and present is a key issue for the UNESCO World Conference on Culture and Sustainable Policies, MONDIACULT 2022, due to take place in Mexico in September and particularly how heritage can be used as a tool for inclusion, social justice and peace.

Cultural heritage & the quest for universality: from a leisure approach to a people-centred approach

Since its foundation in 1945, UNESCO has been advocating for the safeguarding of cultural heritage, recognising its central importance for individuals, communities and humanity, and guiding international debate to ensure that such tools are in line with the evolving global landscape. At the heart of these UNESCO normative instruments for heritage lies the core principles of respect for human rights and pluralism. The right to access culture and participate in cultural life are extremely pertinent in today's context for ensuring peaceful, harmonious societies and heritage is a key element for fostering a sense of social inclusion. Recognising the essential importance of heritage for communities, for over 75 years, the international community has developed several pillars of international law in the form of the UNESCO Culture Conventions. This process of gaining international recognition for the need to protect heritage, particularly in conflict situations, began at the end of the 19th century but was accelerated due to the devastating effects of two World Wars. The notion of the universal need to protect and safeguard heritage gained increasing traction as newly independent states reasserted their cultures. The launch of UNESCO's International Safeguarding Campaigns in the 1960s, particularly through the relocation of the Abu Simbel monuments of the ancient civilization of Nubia to save them from the rising waters of the Nile, gave birth to unprecedented global solidarity and a recognition of the universal value of heritage for humankind.

The adoption of the UNESCO 1954 Convention for the Protection of Cultural Property in the Event of Armed Conflict marked a new global consciousness of the role that culture plays for the memory of humanity and security. Indeed, culture and heritage were esteemed to be so vital in ensuring global stability, following two devastating World Wars, that the 1954 Convention was the second important UN-brokered agreement in the field of international humanitarian law, after the 1948 Genocide Convention. Whether in peacetime or at war, it sets out minimum standards to protect immovable cultural property - such as monuments of architecture, art or history, archaeological sites - or moveable cultural property, works of art, manuscripts, books and other objects of artistic, historical or archaeological interest, as well as scientific collections regardless of their origin or ownership. In accordance with the Convention, parties must prosecute and impose penal or



disciplinary sanctions upon those persons, of whatever nationality, who commit or order a breach of the Convention. The Second Protocol to the Convention strengthens this provision by requiring the codification of a criminal offence, including extension of responsibility to higher command.

It is in a large part due to this instrument and to the escalating intentional destruction of cultural heritage in such countries as Afghanistan, Iraq and Syria, that UNESCO stepped up its international advocacy for the recognition of such intentional destruction as a crime against humanity. This led to the decision in 2004 of the UN International Criminal Tribunal for the former Yugoslavia to hand down the first-ever conviction for the deliberate destruction of cultural heritage to former Yugoslav naval officer, Miodrag Jokić, for his role in commanding hundreds of mortars to be fired on the old town of Dubrovnik in 1991, which was inscribed that year on the List of World Heritage in Danger. More recently, in 2016, the International Criminal Court found Ahmad Al Faqi Al Mahdi, guilty of war crimes for the destruction in 2012 of ten religious sites in Timbuktu: the judgement that considered the deliberate destruction of cultural heritage as a war crime.

1954 HAGUE CONVENTION



Any damage to cultural property, irrespective of the people it belongs to, is a damage to the cultural heritage of all humanity, because every people contributes to the world's culture...

– Preamble of the 1954 Hague Convention

133
States Parties

2 protocols relating to both



and



Since the adoption of the UN Charter in 1946

250+
armed conflicts...
sometimes leading to the destruction of cultural property

(UN)



2 cases of intentional destruction of cultural property successfully tried in international tribunals*

*Miodrag Jokić in ICTY in 2004
Ahmad Al Faqi Al Mahdi in ICC in 2012

These international rulings also contributed to a better understanding by the international community of the human responsibility in protecting and preserving cultural heritage. The notion of responsibility alongside to that of universality helped strengthen the global narrative on the significance of cultural heritage worldwide. The deliberate targeting of heritage in conflict gained increased attention in 2017 through the formal recognition by the UN Security Council as an imperative for peace and security. The number of armed conflicts has been escalating since the 1980s leading to an increase in the destruction of historic sites by terrorist groups and a proliferation in the trafficking of cultural artefacts. UN Security Council Resolution 2347 covers the full range of threats to cultural heritage, without any geographical limitations and regardless of whether the perpetrators of the crimes are terrorist groups already on UN lists or belong to other armed groups. It also envisages the possibility of employing UN peacekeeping operations to provide assistance, in collaboration with UNESCO, in the protection of cultural heritage in conflict situations.



UNESCO is also the custodian of the world's first international tool to fight the illicit trafficking of cultural property; the UNESCO 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. By the 1950s, as more States were gaining independence, they sought to create an international treaty to stop their cultural property from entering the black market. The 1970 Convention also provides clauses for the return and restitution of cultural property, although it does not apply to the displacement of cultural property prior to its adoption, which, in part, led to the establishment of the UNESCO Intergovernmental Committee for Promoting the Return of Cultural Property to its Countries of Origin or its Restitution in case of Illicit Appropriation (ICPRCP) in 1978 to facilitate dialogue and negotiations, and more recently with the integration of a mediation mechanism. International cooperation is also key to regulate the international trade of cultural property. In order to be more effective in the fight against the illicit trafficking of cultural property, UNESCO asked the International Institute for the Unification of Private Law (UNIDROIT) to study private law questions that are not directly dealt with by the 1970 Convention. The Convention on Stolen or Illegally Exported Cultural Objects (1995), supplements the provisions of the 1970 Convention.



1970 ILLICIT TRAFFICKING CONVENTION

3 main objectives:

141
States Parties



PREVENTION
of illicit trafficking
of cultural property



RESTITUTION
and return of
cultural property



COOPERATION
between States
Parties

The art and antiques market is a **GREY MARKET** of licit and illicit trade

\$65.1 bn
estimated worth
of **licit sales** in 2021

(Global Art Market Report, 2022)



The scale of the **illicit trade**
is hard to calculate but in 2020

854,742 cultural property objects
were seized globally...

... **DEPRIVING COMMUNITIES OF THEIR HERITAGE**

more than
50% were seized in Europe, partly thanks to
international cooperation mechanisms.

(INTERPOL)

In restitution claims,
the 1970 Convention is not retroactive...



... but it sets a standard
for bilateral or
multilateral negotiations



1972 WORLD HERITAGE CONVENTION

194
States Parties

Recognizing the “Outstanding Universal Value”



Beginning in the 1990's, there was a shift to a **BROADER DEFINITION of World Heritage** to become more representative.

1154 World Heritage Properties



The 1972 World Heritage Convention embodies the sense of universality through its guiding principle of the “Outstanding Universal Value” of a site due to its cultural and/or natural significance for present and future generations, which is not simply a matter for individual Member States but for the international community. It remains one of the most ratified of all international conventions (with 194 States Parties) and contributes to cultural diplomacy, particularly through the transboundary sites that foster cooperation. Over 50 years, the conceptualisation of World Heritage has expanded to include not only the physical attributes of a site but also its social functions and values, leading to new criteria such as authenticity. The approach to cultural heritage conservation has also evolved, from a monument-focused approach to a broader perspective leading to the emergence of new site categories such as cultural landscapes or urban landscapes. The 1972 Convention also contains a mechanism for alerting the international community of conditions which threaten World Heritage. The List of World Heritage in Danger is a way of encouraging corrective action for properties at risk due to armed conflict and war, earthquakes and other natural disasters, pollution, poaching, uncontrolled urbanization or unchecked tourist development.

52 World Heritage properties are in danger

DUE TO...



pollution



uncontrolled urbanization

earthquakes or other catastrophes

armed conflict



From the protection and preservation of cultural heritage to the full recognition of the diversity of its dimensions

MONDIACULT 1982 marked a shift in cultural policies, placing the needs of people at the heart, breathing life into a 'second generation' of UNESCO Culture Conventions. The Conference, besides redefining the concept of culture (by including in its definition not only arts and letters, as well as tangible heritage, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs), approved a new definition of cultural heritage which included both tangible and intangible works through which the creativity of people finds expression: languages, rites, beliefs, historic places and monuments, literature, works of art, archives and libraries. The Mexico Declaration furthermore stated that every culture represents a unique and irreplaceable body of values since each people's traditions and forms of expression are its most effective means of demonstrating its presence in the world. In this sense, it also remarked that cultural identity and cultural diversity are inseparable and that the recognition of the presence of a variety of cultural identities wherever various traditions exist side by side constitutes the very essence of cultural pluralism. The transition placed people firmly at the centre of safeguarding cultural heritage.

The first of this new generation of UNESCO Culture Conventions, the 2001 Underwater Cultural Heritage Convention, recognises in its first line how underwater heritage is a "particularly important element in the history of peoples, nations, and their relations with each other concerning their common heritage." It urges States to take all appropriate measures to protect underwater heritage as historical relics to allow for a better knowledge and appreciation of past culture, history and science. Understanding and conserving underwater cultural heritage, a particularly vulnerable heritage, also helps us understand phenomena such as climate change and rising sea levels.



2001 UNDERWATER HERITAGE CONVENTION

71
States Parties

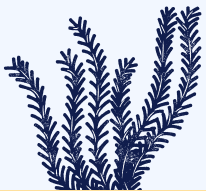
DEFINED AS:

all traces of human existence of a cultural, historical or archaeological nature which, for at least **100** years, have been partially or totally immersed,



of the world's surface is **WATER,**
HOME TO THOUSANDS OF ARCHEOLOGICAL SITES

that provides invaluable information on **ancient civilizations, maritime practices, human use of land and marine environments and climate change**



For local communities, underwater cultural heritage provides...

- deeper understanding of their past
- sustainable tourism opportunities



80% of the seabed to be mapped by 2030 compared to just 20% today

as part on UN Ocean Science Decade 2021-2030, led by UNESCO



A people-centred approach to heritage is in the DNA of the UNESCO 2003 Convention for the Safeguarding of Intangible Cultural Heritage, also referred to as living heritage. Developed in the context of a resurgence of interest in protecting cultural diversity and the traditional knowledge of minority groups and Indigenous peoples in the face of globalising forces, it focuses on bearers and practitioners of living heritage, whether they be communities, groups or individuals. Its adoption signalled a recognition that cultural heritage does not end at monuments and collections of objects but also includes traditions or living expressions inherited from our ancestors and passed on to our descendants. Living heritage contributes to social cohesion, encouraging a sense of identity and responsibility which helps individuals to feel part of one or several communities and to feel part of society at large. The 2003 Convention explicitly calls for the participation of communities, groups and non-governmental organizations in the identification and safeguarding of intangible cultural heritage. Education and the inter-generational transmission of living heritage is of intrinsic importance in the 2003 Convention to safeguard this type of heritage, whilst allowing for its evolution. As one of the most rapidly ratified international conventions (with 179 States Parties in under 20 years), it attests to the interest of governments around the world, in harnessing these rich cultural resources.

Cultural heritage is also acknowledged as a “well-spring for creativity” and, as such, is a living, evolving resource, as enshrined in the UNESCO 2001 Universal Declaration on Cultural Diversity. Intangible cultural heritage in particular contributes to the objectives of the UNESCO 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, the last of the “second generation” of UNESCO Cultural Conventions. Whilst the 2003 Convention focuses on living practices, the 2005 Convention focuses on the products of human creativity. For the 2003 Convention, communities are the bearers of intangible cultural heritage, who are at the heart of safeguarding processes. In the 2005 Convention, civil society plays a prominent role in the promotion of a diversity of expressions, drawing on individual creativity and cultural diversity.

2003 LIVING HERITAGE CONVENTION

180
States Parties

629 elements on the Representative List of Intangible Cultural Heritage in 139 countries



Knowledge and practices on nature and the universe

Oral traditions and expressions

5
DOMAINS
of the 2003
Convention

Social practices, rituals and festive events



Performing arts



Traditional craftsmanship



This type of cultural heritage is fragile...

71 elements are inscribed on the Convention's Urgent Safeguarding List

Human knowledge preservation



Intercultural dialogue



Sense of identity and social inclusion



Sustainable livelihoods



Setting the compass: cultural heritage as a source of identity, resilience, and engagement



Cultural heritage is a fundamental resource for sustainable development in its three dimensions – economic, social, and environmental. Cultural heritage has potential to enhance social capital, boost economic growth and secure environmental sustainability.



HE. Ms. Louise Oscarsson
Permanent Delegation to UNESCO
Sweden

Fully unleashing the potential of cultural heritage for communities and the planet - across the public policy spectrum - was a major theme during the MONDIACULT 2022 Regional Consultations, with Member States and other stakeholders. It was repeatedly highlighted that the COVID-19 health crisis had put a spotlight on the often taken for granted value of cultural heritage – tangible and intangible -, as well as the creative sector, in economic, social and environmental terms. Participants in the consultations underscored the need for a more deliberate commitment to advancing rights-based approach to culture in public policy. They called for the full recognition of local knowledge systems, notably to strengthen adaptation, mitigation and resilience in the face of challenges to cultural heritage brought about by natural hazards. The right to benefit from access to and enjoyment of one's cultural heritage for individuals and communities - including practices and linguistic diversity - was highlighted as essential to live together thus fostering peace, stability, and sustainable development. The underlying principles reiterated over again were the vital importance of socially inclusive policy-making, based on a commitment to pluralism and the inclusion of communities in the sustainable management of cultural heritage for future generations.

During the Regional Consultations, three major themes emerged :

- 1. Cultural heritage in conflict situations:** the need for international cooperation in the face of intentional destruction and illicit trafficking;
- 2. Cultural heritage in the face of climate change:** valuing local knowledge systems and response;
- 3. Supporting communities' claims for human rights and social justice** through access and benefits from their cultural heritage



1. Cultural heritage in conflict situations: the need for international cooperation in the face intentional destruction and illicit trafficking

Participants in the Regional Consultations acknowledged that the targeting of culture and cultural heritage in armed conflict situations led to the destruction of cultural heritage, as well as amplifying illicit trafficking of cultural property. They particularly raised concerns at this violation of human rights and cultural rights, the disruption of living cultural practices and the enhanced vulnerability of cultural institutions and sites, testifying to an increasing instrumentalization of culture for divisive purposes conducive to isolation, discrimination, and the curtailing of fundamental rights, running counter to culture's intrinsic and foundational value as a unifier while also undermining the foundations of cultural diversity worldwide. However, some participants underscored that cultural heritage was a resource in rebuilding communities in the wake of conflict and other catastrophes. As such, international dialogue and coordination efforts needed to be stepped up.



If heritage is sometimes a target of war, even a weapon, it can also be a vector of peace. Indeed, the protection of heritage contributes to local activity, sustainable development, intercultural and inter-religious dialogue, reconciliation, and, in so doing, peace.



Valéry Freland
Executive Director
International Alliance for the Protection
of Heritage in Conflict Areas (ALIPH)



PERSPECTIVE: Current state of illicit trafficking

International Institute for the Unification of Private Law (UNIDROIT)

"Illicit traffic in works of art is by no means a new phenomenon, nor is it confined to any particular part of the world. As a form of crime it is, however, expanding rapidly worldwide... While the urgency of the situation is universally acknowledged, the response in terms of human and financial input and legal protection has fallen far short of what is needed. National laws in the matter differ widely and this diversity is put to good use by traffickers... Most nations today regard the protection of their cultural heritage as the prime focus of their cultural policies – protection, that is, of their own cultural heritage but implying, also, respect for that of other States. In strictly legal terms, however, international co-operation to protect the national cultural heritage against illicit trafficking has tended to be rather a one-sided exercise, since it has in effect involved only the so-called "exporting" States. Most of the "importing" nations have held aloof from such international co-operation schemes where they existed."

UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects : Explanatory Report (2001)



PERSPECTIVE: Future of cultural property protection

**Professor Peter G Stone,
UNESCO Chair in Cultural Property Protection and Peace,
Newcastle University, UK & President, The Blue Shield**

The **1954 Convention, and its Protocols of 1954 and 1999, remain the primary relevant internal humanitarian law underlining the importance of cultural heritage for peacebuilding**, community cohesion, dignity and well-being but have subsequently been reinforced. The framework for protecting cultural property in the event of armed conflict therefore exists. This must not be regarded as a 'nice-to-have' or an unnecessary additional burden on governments and their armed forces, both of which have specific responsibilities under the framework, but as an indivisibly and fully intertwined aspect of the protection of individuals and communities.

Unfortunately - as evident from several recent and current conflicts - cultural property is not only damaged and destroyed unintentionally but can be deliberately targeted in conflict. In some cases, perceived misinterpretation of the past is used as a cause of conflict. What is required is for all nations to properly implement the protection framework before armed conflict breaks out and to fulfil their responsibilities to safeguard and respect all cultural property during armed conflict. Cultural property can provide individuals and communities with a sense of place, identity, belonging, dignity, and wellbeing. It can be as a mechanism for peacebuilding and reconciliation, creating healthy, peaceful, stable, and sustainable communities. Lack of safeguarding and respect can provide an environment where looting of cultural property becomes the norm, providing, in some cases, funding for terrorist organisations and the extension of conflict.

It is unrealistic to envisage a time in the near future when there will be no armed conflict. Consequently, mitigation measures to protect cultural property, and thereby protect individuals and communities, must become the norm and be fully integrated into political and military planning for conflict and in the response from the rest of the uniformed, heritage, and humanitarian sectors to conflict. The Blue Shield - an advisory body to UNESCO's Committee for the Protection of Cultural Property - identifies eight threats to cultural property in armed conflict (applicable also for both peacekeeping deployments and following disaster): 1.) lack of planning; 2.) lack of military & humanitarian awareness; 3.) collateral and accidental damage; 4.) development; 5.) looting, pillage & spoils of war; 6.) deliberate reuse of sites; 7.) specific (or deliberate) targeting; 8.) enforced neglect (staff unable to access sites). Over the next 20 years these will be joined by additional specific threats of: 9.) increased cyber-attacks on cultural institutions; and 10.) conflict and natural/human-made disaster as result of climate change.

These ten threats must be acknowledged and addressed and should serve as the basis for the future of protecting and safeguarding heritage in conflict.

KEY TAKEAWAY

MONDIACULT 2022 Regional Consultation participants signaled the need to pursue an open and inclusive dialogue on the curbing the illicit trafficking of cultural property, and strengthen the implementation of the UNESCO 1970 Convention and 1954 Convention, along with their related mechanisms, in particular during armed conflicts.



2. Cultural heritage in the face of climate change: valuing local knowledge systems and response

Several participants of the Regional Consultations pointed to the fact that cultural heritage has been affected by climate change for a number of decades already, including threats to World Heritage sites and the disruption of living cultural heritage practices. Some of the threats are long-term risks, such as rising sea levels and ocean acidification, others are due to events, such as fires and cyclones. Extreme temperatures and rainfall can also undermine built heritage. Least Developed Countries (LDCs) and Small Island Developing States (SIDS) are among the most vulnerable and often the most directly exposed to the consequences of climate change, including the extreme weather events such as cyclones and hurricanes that threaten the traditional way of life of communities and threaten the cultural diversity of humanity. Furthermore, more than 1 million species are threatened with extinction. Biodiversity and nature contribute not only to our common heritage but are also humanity's most important life-supporting safety net.

Whilst there have been some important steps taken in recent years to better align cultural heritage and climate action, Member States are requesting more support. For example, the historic declaration of the Ministers of Culture of the G20 signals greater political will by explicitly acknowledging that “culture, including intangible and tangible cultural heritage, creativity, Indigenous peoples' and local communities' languages, wisdom and knowledge systems and traditional crafts and materials, especially those used by Indigenous and local women, offer great potential to drive climate action and sustainable development and contribute meaningfully to climate solutions”. UNESCO's updating of its 2007 Policy Document on the Impacts of Climate Change on World Heritage Properties is another step to strengthen policy frameworks, as is the Flexible Mechanism for Addressing Climate Change Impact on Cultural and Natural Heritage, established at the initiative of Greece, with UNESCO and the United Nations Framework Convention on Climate Change (UNFCCC).



The intangible cultural heritage... has a strong connection with the community's rules and individuals together with the local environment. Owing to each living nature inseparable with human activities, it plays an important role in the promotion of sustainable development of our communities.


International Research Centre for Intangible Cultural
Heritage in the Asia-Pacific Region, Indonesia

Mr Iwamoto Wataru
Director-General,





33%



of natural World Heritage sites are

THREATENED BY CLIMATE CHANGE

making it the largest threat to such sites

(IUCN)

Yet the role that cultural heritage can play in tackling climate change is often undervalued, and was identified as an avenue for UNESCO to further deepen engagement and accompany Member States in adapting cultural policies in the coming years. Firstly, many sites of natural heritage, on land or at sea, are rich ecosystems that act as carbon sinks. UNESCO-designated sites, including UNESCO Biosphere Reserves, Global Geoparks and World Heritage properties, protect approximately 10 million square kilometres of cultural heritage and biodiversity around the world – the equivalent of the size of China. Secondly, World Heritage sites can also act as learning laboratories for the study and mitigation of climate impacts, being places to test resilient management strategies, whether at natural World Heritage sites, marine World Heritage sites or World Heritage Cities. Thirdly, the iconic status of World Heritage sites can raise the attention of the issue of climate change, particularly those whose experience of the adverse effects are already well-publicised.

Intangible cultural heritage, in the form of traditional knowledge, is a particularly vital source of solutions for resilience, as many participants of the Regional Consultations underscored. This can be in the form of vernacular building techniques adapted to climatic conditions, ancestral meteorological and astronomical knowledge to predict weather patterns, traditional food security strategies, or water and land management strategies. Local and Indigenous knowledge is increasingly being valued to tackle environmental degradation, for example being explicitly recognised in the 2015 Paris Agreement and the 1992 Convention on Biological Diversity. Much of this knowledge for resilience in the face of climate change and biodiversity loss is embedded in the estimated 7,000 languages - well over half of which are Indigenous languages. Yet many of these languages are at risk of vanishing, meaning the eradication of a whole worldview, and system of knowledge. The UN-led International Decade for Indigenous Languages is a vital opportunity to preserve this knowledge and reinforce the linkages between biological diversity and cultural diversity.



We invite everyone here to help us safeguard culture, cultural expressions and heritage from adverse climate change impacts, foster climate resilient sustainable development; and recognise equity and justice as part of cultural policies in the future.



HRH Princess Dana Firas
Invited Expert to the Board
International Council on Monuments and Sites (ICOMOS)



KEY TAKEAWAY

The valuing of local and Indigenous knowledge systems on an equal par is vital in the fight against climate change, as identified by the MONDIACULT 2022 Regional Consultations



3. Supporting communities' claims for human rights and social justice through access and benefits from their cultural heritage

During the Regional Consultations, several stakeholders reiterated the urgent importance of the respect for cultural identity and pluralism, rooted in tangible and intangible cultural heritage, and nurtured through the protection and promotion of cultural diversity, the safeguarding of knowledge systems, practices, objects and sites – is an ethical imperative, inseparable from the respect for human dignity. Several participants called for a renewed commitment to the full exercise of human rights and cultural rights, entailing respect for cultural and linguistic diversity, the participation in and enjoyment of culture, enabling the fulfillment, well-being and emancipation of all individuals, groups and communities, including Indigenous people and persons belonging to minorities. The role of communities as essential stakeholders in long-term strategies for the protection and safeguarding of cultural heritage was also strongly emphasised.



We must support the concept that cultural minorities seek more than just the right of their members to equality and participation, as they seek the very survival of their group and require protection for their distinct cultural attributes, language, heritage and custom



Ms. Rose Fleming
Department of Education
Sint Maarten



PERSPECTIVE: socio-economic benefits for communities **Arab Regional Centre for World Heritage, UNESCO Category II Centre**

Unprecedented challenges for cultural heritage in the Arab region have arisen over the past 10 years, which has led all stakeholders to reassess current policies to ensure that we are well equipped to face the future with more resilient and sustainable mechanisms in place. One of the two transversal thematic priorities in the region's World Heritage Action Plan for 2021-2027 is "enhancing the participation and engagement of all stakeholders, particularly local communities, fostering education and awareness building."

Recent initiatives have underlined the importance of using a participative people-centred approach to form a broader global strategy for the protection, reconstruction and recovery of sites. By incorporating peace-building approaches to ensure sustainability and stability in post-conflict situations, the memories and values associated with heritage can be harnessed as a foundation for peace and fostering reconciliation.

At its 10th anniversary, ARC-WH looks forward to the next decade and is prioritizing support for the socio-economic development and conservation of World Heritage sites. The integration of sustainable tourism will be an important catalyst, with co-management approaches to ensure the successful implementation, protection and sustainability of future plans encourages the emergence of local initiatives through direct involvement and benefit sharing of local communities to further assist in the protection of their heritage.



PERSPECTIVE: Restitution of cultural heritage

Professor Ana Filipa Vrdoljak,

UNESCO Chair in International Law and Cultural Heritage

Removal and return of cultural objects have informed human relations since antiquity. From the foundation of the United Nations, newly independent states have consistently called for restitution of cultural heritage removed during foreign occupation. Restitution was viewed as integral to decolonization, the New International Economic Order and the right to development. Indigenous peoples' claims for restitution of culture (land and sites, ancestral remains, cultural objects, and knowledge and language) infuse every aspect of the 2007 UN Declaration on the Rights of Indigenous Peoples. The Declaration draws on the civil rights movement and human rights informing Indigenous responses to ongoing foreign occupation. More recently, UN Security Council Resolution 2347 of 2017 - the first dedicated to cultural heritage - recognises the threat that cultural loss and dislocation poses to international peace and security, and the centrality of effective international cooperation to facilitate restitution to address its effects. The "fil rouge" of these restitution claims is that the right of peoples to self-determination and economic, social and cultural development must encompass culture and cultural heritage.

Calls to address restitution claims and stem ongoing cultural losses has elicited manifold responses. The UNESCO 1970 Convention seeks to encourage international cooperation among states in regulating the trade in cultural objects and facilitating restitution claims, whilst the 1995 UNIDROIT Convention aims to harmonise private international law rules addressing restitution claims by States and non-state actors. Like-minded initiatives by regional organisations also exist, while multilateral efforts through the Security Council's sanction regime, UN Office of Drugs and Crime, and International Criminal Court emphasise international cooperation on criminal accountability for cultural losses due to the illicit trade in cultural objects. Yet these treaties do not have retroactive effect. Following the call of then UNESCO Secretary-General in 1978, the ICPRCP was established to facilitate so-called 'historic' claims for restitution of cultural objects. In response to Indigenous peoples' advocacy, the General Assembly have sanctioned the establishment of 'fair, transparent and effective mechanisms for access to and repatriation' of ceremonial objects and ancestral remains. Over the last half century, multilateral responses to the ongoing, adverse impact of cultural loss on peoples has moved beyond market regulation of trade in cultural goods to a human rights-based approach to restitution claims as effective remedies related to living cultures.

Claims for restitution of cultural heritage, from newly independent states to Indigenous peoples, to victims of armed conflict, belligerent occupation or disasters, emphasise that it is not simply an act of returning a cultural object but a process of redefining relations between peoples, within and across countries and generations. This shift is reflected in the contentious debate within the International Council of Museums about the definition and function of museums and collecting institutions; constitutional reform being negotiated in several states; and the growing momentum at the regional and multilateral level for mechanisms to facilitate international restitution of cultural objects removed during colonisation and Indigenous ancestral remains and sacred objects. It is important to recall that these responses and mechanisms must accord with the right of self-determination and be developed and operate with the effective participation and free prior and informed consent of the victims of serious cultural losses, past and present.



Our cultural heritage is scattered all over the world, most of it stolen from our continent during the dark period of colonialism. It is upon us as this collective to work together for the repatriation back to the continent of our cultural resources.



**HE. Nkosinathi Emmanuel Mthethwa
Minister of Sport, Arts and Culture
South Africa**



Other participants called for the development and implementation of policy and legal frameworks that enhance the rights of peoples and communities to their cultural identity – notably through informed consultation and participation – while respecting cultural pluralism. Enhancing and reinforcing these rights, whilst sustaining their historical continuity across time, was underscored as allowing communities to draw on the memory and legacy of the past, as a record of human experience and aspirations, to tackle contemporary challenges and shape a sustainable future, leaving no one behind. Access to cultural heritage resources is a cornerstone of some countries' development plans, not only in reaffirming identity but also as an economic basis for decent jobs of burgeoning youth populations.



PERSPECTIVE: Cultural heritage and human rights **Office of the High Commissioner for Human Rights (OHCHR)**

"To speak of cultural heritage in the context of human rights entails taking into consideration the multiple heritages through which individuals and communities express their humanity, give meaning to their existence, build their worldviews and represent their encounter with the external forces affecting their lives. Cultural heritage is to be understood as resources enabling the cultural identification and development processes of individuals and communities which they, implicitly or explicitly, wish to transmit to future generations...The right of access to and enjoyment of cultural heritage includes the right of individuals and communities to, inter alia, know, understand, enter, visit, make use of, maintain, exchange and develop cultural heritage, as well as to benefit from the cultural heritage and the creation of others. It also includes the right to participate in the identification, interpretation and development of cultural heritage, as well as to the design and implementation of preservation/safeguard policies and programmes."

[The right to access and enjoy cultural heritage \(2011\)](#)

KEY TAKEAWAY

Participants identified the need to promote the role of culture for implementing a human rights-based approach across public policy that upholds culture as a public good, across all cultural domains, to address social inequalities, support inclusive access to culture and participation in cultural life.



Cultural heritage: towards a global public good

The UNESCO normative architecture in the field of culture composed of its international Conventions, Recommendations and Declarations – together with other relevant normative instruments of UN sister agencies and regional organizations – represent a formidable toolkit for developing more sustainable and inclusive public policies for social justice, peace, prosperity and environmental sustainability. For almost 70 years these instruments have been evolving, notably through a movement that began to emerge following MONDIACULT 1982 to place greater emphasis on people not just monuments, functions not just objects and not only the preservation of heritage but also its sustainable use and development while better informing the relationship between humankind and the planet. At the same time, we have witnessed the evolution towards greater awareness and mobilization of individuals and communities around cultural heritage as the testimony of cultural identity, also testifying to the growing role of a multiplicity of stakeholders – from intergovernmental organizations, NGOs, and civil society – in contributing their knowledge and efforts to advance protection, preservation, and safeguarding. Equally, because cultural heritage is such a major source of human, social, economic and environmental resilience for communities,

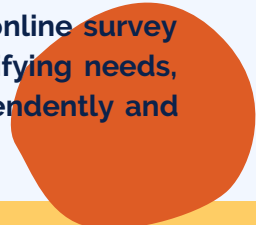
Member States already report more systemic linkages between cultural heritage and other policy areas – including education, climate action, disaster risk reduction, tourism, employment, urban planning, conflict prevention and peace-building – even if these linkages require greater consolidation. As such, culture should be fully considered a global public good and cultural heritage should be an integral part of the global commons as a resource and positive force for transformation in the spirit of the UN Secretary-General's Report "Our Common Agenda". The Culture Conventions directly touch upon questions intrinsically linked to fundamental human rights, whether it is the right of ancestral communities to live in World Heritage sites and practices their traditions; the rights of communities to access their past and transmit it to future generations; the illicit appropriation of the intangible cultural heritage of communities – particularly of Indigenous peoples – or the return of cultural objects to their country of origin. All of the latter constitute claims of peoples and individuals for greater social justice at the local and global level.

Looking ahead, the trajectory of people-centred models of cultural heritage policies points towards a future of greater expansion of cultural rights, particularly to marginalised communities. To this end, a global reflection on cultural rights – both individual and collective – is needed to re-examine the UNESCO Culture Conventions, devising new mechanisms where necessary and forging greater synergies for the protection and safeguarding of both tangible and intangible cultural heritage from unprecedented threats, from insecurity to disasters, and biased algorithms to a lack of inter-generational transmission. This reflection should lead to stronger alliances towards governance models and public policies, through strengthening the engagement of civil society, intergovernmental organizations, development banks, private sector stakeholders and – crucially – the communities themselves, based on an unerring commitment to human rights and fundamental freedoms.





ResiliArt was launched by UNESCO in April 2020 as a global movement to highlight the resilience and concerns of artists and culture professionals in the face of COVID-19 crisis through virtual debates. In the run-up to MONDIACULT 2022, the ResiliArt movement has evolved, inviting the cultural and creative communities, leaders and thinkers to reflect deeply on the current state of culture. The recommendations, data and results of the ResiliArt x MONDIACULT 2022 debates are gathered through an online survey and analysed by UNESCO to inform the high-level discussions by identifying needs, gaps and opportunities on the ground. All debates are organised independently and views reflected are those of the organisers and participants.



“ It is necessary to **reformulate participatory tools for heritage protection**, as well as to compile the experiences of recent years, in order to analyze and develop more pertinent tools for the future as a result of the **social changes** resulting from the pandemic.

Instituto Nacional de Antropología e Historia, Mexico

“ There is a global need to ensure the **right to culture to all citizens**. Allowing access to **cultural heritage** materials will enable citizens and creators to create new works and circle back creativity in **new economic opportunities**.



Creative Commons

“ **Integrating culture, heritage and economic policy** for sustainable development uses the lessons of the past to inform the decisions of our future. Heritage and culture can - and should - work in harmony with economic development. If efforts are made to link the two sectors, **opportunities for social recovery** will be magnitudes greater.

ICOMOS Global

“ Formalising a safe space for equal policy dialogue between senior cultural policy-makers, experts in the field, and community members/grassroots activists who have been working at the intersection of climate, heritage, culture and the arts will **facilitate 'bottom-up' solutions** and invert traditional top-down models.



Climate Heritage Network and the CultureGoal2030

“ The study and conservation of heritage concerns social structures, identity and culture. **Collaboration between citizens and universities** is therefore important in ensuring heritage protection and conservation.

University of Pavia, Italy

“ Recognize the work already done by **communities** and give them priority as **experts in their heritage**.

Creatividad y Cultura Glocal





AFRICA



BearFotos/Shutterstock.com

Promoting a pan-African community that is more aware of its history, culture and heritage was highlighted as a key issue during the African regional consultation, with the return of African cultural property as a top emerging priority. It was underscored that it is through restitution that their African identity can be revived, and their common heritage reaffirmed. Participants called for the development of tools, legal frameworks and guidelines to engage in this movement to recover their heritage, with an appeal for support from UNESCO and other international organizations to African countries to ratify the UNESCO 1970 Convention and the UNIDROIT 1995 Convention. Other necessary steps needed include the development of inventories to identify cultural property held outside the African continent and the creation of the conditions for the conservation and management of these objects in anticipation of restitutions. Other major issues raised included the low representation of African properties on the World Heritage List and how this must be rectified, as well as the increasing importance of better promoting national languages, as well as strengthen the safeguarding of intangible cultural heritage for future generations.



EXISTING REGIONAL POLICY FRAMEWORKS ON CULTURAL HERITAGE

AFRICAN UNION

The African Union has completed the preparation of a Common African Position on the restitution of cultural property and heritage and a Framework for Action on the Negotiations for the Return/Restitution of Illicitly Trafficked Cultural Property from the Continent, as part of the AU Year "Arts, Culture and Heritage: Levers for Building the Africa We Want 2021". The Economic Community of West African States (ECOWAS) has also asserted its readiness to engage in this project alongside its Member States.



ARAB STATES



Cultural heritage is a key focus of cultural policies in the Arab States and the MONDIACULT 2022 Regional Consultation highlighted the growing importance of heritage for social inclusion, peace and cultural diplomacy. The countries of the region share the Arabic language and it was remarked that this is a powerful tool for fostering cooperation on cultural policies, particularly as regards documentary and museum heritage. The safeguarding of intangible cultural heritage has already proven to be successful in terms of fostering cooperation between Arab States, as attested by a notable increase in the number of multinational nominations to the UNESCO Representative List of Intangible Cultural Heritage. Participants noted that the rehabilitation of heritage was a key economic driver, particularly through tourism, but that there was a need to ensure qualified professionals to not only develop strong training curricula but also to attract young people to this field by including cultural heritage preservation. However, as the region remains touched by military and social crises, strengthening the legal framework as regards the deliberate destruction of cultural heritage and the illicit trafficking of cultural property is a key priority going forwards, as is the restitution of cultural property. As such, the continued ratification by Member States of UNESCO Culture Conventions is vital.

HIGHLIGHTS FROM THE REGIONAL CONSULTATION

PAST
FUTURE

ALECSO

“ALECSO calls for thinking about developing the functions of culture including in peacekeeping operations. We believe that the UN-led international peacekeeping operations that the United Nations have become a part of the daily reality of societies, especially in some Arab countries and African countries and that culture can play a key role in peace. Currently, peacekeeping operations, mainly focus on security issues only, but they need a cultural factor that takes into account the diversity and specificities of the societies involved, one that respects their cultural values and thus enables the protection of the social and cultural fabric in the face of armed conflicts”



ASIA AND THE PACIFIC



Sergey Nivens/Shutterstock.com

A feature of many development policies in Asia is the promotion of happiness and well-being as the ultimate goal, as opposed to material wealth, with cultural heritage playing a key role in the emotional, intellectual and spiritual welfare, as well as sense of identity. Several participants in the MONDIACULT 2022 Regional Consultation underscored this trend as the basis of efforts within the region to protect heritage and linguistic diversity. Furthermore, culture is an entry point to mutual respect that leads to peace and harmony at the regional level. Looking forward, several countries highlighted the fundamental importance of cultural heritage for promoting cultural and indigenous rights, in the context of enhancing well-being. The safeguarding of traditional knowledge for ecological resilience, protection of the ocean and combatting climate change was also highlighted as a strong priority. Indeed, stakeholders called for the strengthening of a culture-centered approach to climate change and response to natural disasters, and use culture to mobilize and drive climate action. The linkages between culture and nature are a major priority for the G20 Ministers of Culture who are due to meet in Indonesia 12-13 September.



CAREC

EXISTING REGIONAL POLICY FRAMEWORKS ON CULTURAL HERITAGE

The Central Asia Regional Economic Cooperation Tourism Strategy 2030 cites the "rich in history and culture and arresting natural endowments in the region" pointing to The Silk Road as its most important tourism asset. The strategy proposes that cultural links among CAREC countries should be further promoted to reinforce the region's cultural image and stimulate visits across various countries, particularly intangible cultural heritage.

CAREC Tourism Strategy 2030

“ Through our connections between culture, traditional and indigenous knowledge, and the land and sea of the region, to the Pacific people, their rights and aspirations, we give meaning to our key focus areas.”

SPC

Pacific Community's Strategic Plan 2022 to 2031

The ASEAN Socio-Cultural Community Blueprint 2025, adopted in 2015, highlights the need to capitalise on the intangible cultural heritage of the region by harnessing local wisdom and traditional knowledge to foster a culture of disaster resilience.

ASEAN Socio-Cultural Community Blueprint 2025

ASEAN



Changing of the guard ceremony in Athens
Albert Nowicki/Shutterstock.com*

Whilst cultural heritage has long been a subject of State-level cultural policies in the region, the MONDIACULT 2022 Regional Consultation revealed the increased desire for a more people-oriented approach contributing to social inclusion, dialogue, peace and quality of life. Participants particularly underscored the need to harness the power of culture and heritage in promoting local territories' cultural identity. Access to and participation in cultural life – particularly of minorities and Indigenous people – is a primary concern raised during the consultation, including the contribution of culture to the Human Development Index. How to promote synergies between cultural heritage and contemporary culture, including the creative industries, was a concern for some stakeholders, as well as approaches to consolidating more coherent approaches to cultural heritage including public authorities, the private sector and civil society, as well as local communities themselves. The vulnerability of cultural heritage to climate change was also highlighted, as well as the need to capitalise on the potential of culture to contribute to climate change resilience and adaptation.

EXISTING REGIONAL POLICY FRAMEWORKS ON CULTURAL HERITAGE

Whilst cultural heritage policy in the European Union is primarily the responsibility of its Member States, the European Framework for Action on Cultural Heritage of 2018, guides heritage-related activities at European level. Building on the efforts of the European Year of Cultural Heritage 2018, it sets out a framework in which Europe's cultural heritage policies are holistic, mainstreamed, multi-stakeholder and evidence-based. It proposes five areas of continued action:

- an inclusive Europe: participation and access for all
- a sustainable Europe: smart solutions for a cohesive and sustainable future
- a resilient Europe: safeguarding endangered heritage
- an innovative Europe: mobilising knowledge and research
- a stronger global partnership: reinforcing international cooperation

[European Framework for Action on Cultural Heritage \(2018\)](#)



LATIN AMERICA AND THE CARIBBEAN



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Cultural rights - historically important in cultural policies within the region - were reiterated during the MONDIACULT 2022 Regional Consultation, with renewed emphasis on the cultural heritage of Indigenous and Afro-descendant populations, as well as the increasingly important concept of “buen vivir” or “good living”. Several participants pointed to the multilingual and multi-ethnic characteristics of the region and the central place of recognising the diverse cultural heritage of the region - particularly the intangible cultural heritage of Indigenous and Afro-descendant populations- for ensuring collective memory and tackling discrimination. Tackling the illicit trafficking of cultural property, particularly of these communities, was also strongly underscored. “Buen vivir” is increasingly the basis of cultural policies in the region for new models of inclusive development and heritage that safeguard ancestral wisdom, crafts and languages; promote sustainable cultural and gastronomic tourism, food security and the conservation of biodiversity (including genetic biodiversity); and tackling the effects of climate change. One of the major policy gaps identified by participants was the role of culture in climate change and disaster resiliency policies. In other recent developments, Ministers of Culture of The Southern Common Market (Mercosur) met on 10th June to reaffirm their commitment to MONDIACULT 2022 and align their sub-regional priorities, as did the CECC-SICA Ministers of Culture in the central American sub-region also met on 28 April.



EXISTING REGIONAL POLICY FRAMEWORKS ON CULTURAL HERITAGE

The Ibero-American Plan for the Recognition, Protection and Safeguarding of Cultural Heritage was adopted by the Ibero-American General Secretariat (SEGIB) in 2016 in the framework of the Ibero-American Cultural Charter, which itself seeks to “promote the protection and dissemination of Ibero-American cultural and natural, tangible and intangible heritage through cooperation between countries”. Based on two axes – The Protection and Recognition of Cultural Heritage, and the Conservation, Safeguarding and Social Appropriation of Cultural Heritage – it covers issues such as disaster risk planning, illicit trafficking of cultural goods and community participation in cultural heritage management.

[Ibero-American Plan for the Recognition, Protection and Safeguarding of Cultural Heritage \(2016\)](#)

SEGIB



LATEST NEWS FROM UNESCO



UNESCO LAUNCHES PROGRAMME TO SUPPORT UKRAINIAN ARTISTS

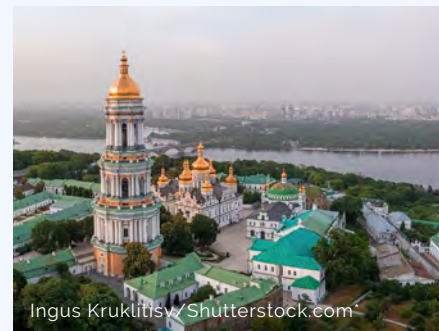
UNESCO will provide financial support to Ukrainian artists to support the continuation of artistic creation and access to cultural life, under a pilot programme launched by the Organization in partnership with the Ukrainian NGO Museum of Contemporary Art (MOCA).

[PRESS RELEASE](#)

OVER 150 CULTURAL SITES PARTIALLY OR TOTALLY DESTROYED

According to a new count, 152 cultural sites in Ukraine have been partially or totally destroyed since the beginning of the war. UNESCO reiterates its call to respect international law, and continues its actions in support of cultural professionals in the field.

[PRESS RELEASE](#)



NEW REPORT ON THE ECONOMIC IMPACT OF COVID-19

UNESCO and the Department of Culture and Tourism of Abu Dhabi have launched the Culture in Times of COVID-19: Resilience, Recovery and Revival, giving a global overview of the impact of the pandemic on the culture sector since March 2020, and outlining directions for its revival. The report highlights that culture was one of the most seriously impacted sectors globally, with more than 10 million jobs lost in 2020 alone and a 20-40% drop in revenues across the sector.

[PRESS RELEASE](#)

This Tracker is produced by UNESCO's Cultural Policies and Development entity, in English and French. We are counting on partners to support its production in other UNESCO official languages, to expand the global discussion on culture and public policy.



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