

CHAPTER III

UNESCO AND SUSTAINABLE DEVELOPMENT

A. An Introduction to UNESCO

As early as 1942, in wartime, the governments of the European countries, which were confronting Nazi Germany and its allies, met in the United Kingdom for the Conference of Allied Ministers of Education (CAME). The Second World War was far from over, yet those countries were looking for ways and means to reconstruct their systems of education once peace was restored. Very quickly, the project gained momentum and soon took on a universal note. New governments, including that of the United States, decided to join in.

Upon the proposal of CAME, a United Nations Conference for the establishment of an educational and cultural organization (ECO/CONF) was convened in London from 1 to 16 November 1945. Scarcely had the war ended when the conference opened. It gathered together the representatives of forty-four countries who decided to create an organization that would embody a genuine culture of peace. In their eyes, the new organization must establish the “intellectual and moral

solidarity of mankind” and, in so doing, prevent the outbreak of another world war. At the end of the conference, thirty-seven countries founded the United Nations Educational, Scientific and Cultural Organization. The Constitution of UNESCO, signed on 16 November 1945, came into force on 4 November 1946 after ratification by twenty countries: Australia, Brazil, Canada, China, Czechoslovakia, Denmark, Dominican Republic, Egypt, France, Greece, India, Lebanon, Mexico, New Zealand, Norway, Saudi Arabia, South Africa, Turkey, United Kingdom and United States. The first session of the General Conference of UNESCO was held in Paris from 19 November to 10 December 1946 with the participation of representatives from 30 governments entitled to vote.¹

The political divisions of the Second World War marked the composition of the founding Member States of UNESCO. It was not until 1951 that Japan and the Federal Republic of Germany became Members, and Spain was accepted in 1953. Other major historical factors, such as the Cold War, the decolonization process and the dissolution of the USSR, also left their trace on UNESCO. The USSR joined UNESCO in 1954 and was replaced by the Russian Federation in 1992 alongside 12

¹ UNESCO, The Organization's History, <http://www.unesco.org/new/en/unesco/about-us/who-we-are/history/> accessed on 6 December 2016.

former Soviet republics. Nineteen African states became Members in the 1960s.²

As a consequence of its entry into the United Nations, the People's Republic of China has been the only legitimate representative of China at UNESCO since 1971. The German Democratic Republic was a Member from 1972 to 1990, when it joined the Federal Republic of Germany. Some countries withdrew from the Organization for political reasons at various points in time, but they have today all rejoined UNESCO. South Africa was absent from 1957 to 1994, the United States of America between 1985 to 2003, the United Kingdom of Great Britain and Northern Ireland from 1986 to 1997 and Singapore from 1986 to 2007.³

The main predecessors of UNESCO were: the International Committee of Intellectual Co-operation (CICI), Geneva 1922-1946, and its executing agency, the International Institute of Intellectual Co-operation (IICI), Paris, 1925-1946; and the International Bureau of Education (IBE), Geneva, 1925-1968; since 1969 IBE has been part of the UNESCO Secretariat under its own statutes.

² UNESCO, The Organization's History, <http://www.unesco.org/new/en/unesco/about-us/who-we-are/history/> accessed on 6 December 2016.

³ *Ibid.*

In 1945, UNESCO was created in order to respond to the firm belief of nations, forged by two world wars in less than a generation, that political and economic agreements are not enough to build a lasting peace. Peace must be established on the basis of humanity's moral and intellectual solidarity. UNESCO strives to build networks among nations that enable some kinds of solidarity as mentioned above by: mobilizing for education: so that every child, boy or girl, has access to quality education as a fundamental human right and as a prerequisite for human development; building intercultural understanding: through protection of heritage and support for cultural diversity. UNESCO created the idea of World Heritage to protect sites of outstanding universal value; pursuing scientific cooperation: such as early warning systems for tsunamis or trans-boundary water management agreements, to strengthen ties between nations and societies; protecting freedom of expression: an essential condition for democracy, development and human dignity.⁴

Today, UNESCO's create holistic policies that are capable of addressing the social, environmental and economic dimensions of sustainable development. This new thinking on sustainable development reaffirms the founding principles of the Organization and enhances its

⁴ UNESCO, The Organization's History, <http://www.unesco.org/new/en/unesco/about-us/who-we-are/history/> accessed on 6 December 2016.

role: First, in a globalized world with interconnected societies, intercultural dialogue is vital if we are to live together while acknowledging our diversity. Second, in an uncertain world, the future of nations depends not only on their economic capital or natural resources, but on their collective ability to understand and anticipate changes in the environment - through education, scientific research and the sharing of knowledge. Third, in an unstable world - marked by fledgling democratic movements, the emergence of new economic powers and societies weakened by multiple stress factors – the educational, scientific and cultural fabric of societies – along with respect for fundamental rights - guarantees their resilience and stability. Also, in a connected world - with the emergence of the creative economy and knowledge societies, along with the dominance of the Internet, the full participation of everyone in the new global public space is a prerequisite for peace and development.⁵

UNESCO is known as the "intellectual" agency of the United Nations. At a time when the world is looking for new ways to build peace and sustainable development, people must rely on the power of intelligence to innovate, expand their horizons and sustain the hope of a

⁵ UNESCO, Introducing UNESCO, <http://en.unesco.org/about-us/introducing-unesco>, accessed on 6 December 2016.

new humanism. UNESCO exists to bring this creative intelligence to life; for it is in the minds of men and women that the defences of peace and the conditions for sustainable development must be built.

UNESCO office in Jakarta was established as a field office for South-East Asian Science Cooperation (SEASCO) in 1951. In 1967 it became the Regional Office for Sciences and for South East Asia (ROSTSEA). Since 2001 UNESCO Jakarta became the Science Bureau for Asia and the Pacific and Cluster Office Indonesia, Malaysia and the Philippines. It assumed the role of focal point for Timor-Leste in 2002.

With the words of the UNESCO Director-General, Ms. Irina Bokova, appointed in 2009, UNESCO calls for a “New Humanism for the 21st century”. The Asia-Pacific region counts for almost two thirds of the world’s population and gathers countries of great diversity in economic, religious, political and cultural terms. This diversity, along with globalization and the dynamism and rapid evolution of the region bear great challenges for Governments and societies. Closely with Governments, National Commissions and other governmental and non-governmental partners, UNESCO Jakarta works on making development

sustainable and profitable for everyone in a culture of peace and human rights.⁶

As a cluster office, UNESCO Jakarta covers all UNESCO mandates: education, sciences, culture, communication and information. It is responsible for the implementation of related programmes in Brunei Darussalam, Indonesia, Malaysia, the Philippines, and Timor Leste in all UNESCO fields of competence.

B. UNESCO, Culture and Sustainable Development

UNESCO is the only UN agency with a mandate in the field of culture. Through this mandate, UNESCO is playing a unique role to promote human creativity and to safeguard diverse cultural heritages worldwide. In accordance with the Constitution, UNESCO's Culture Unit is specifically responsible to promote dialogue amongst the Member States and relevant stakeholders in developing cultural policies and action formula that contributes to the global sustainable development.

⁶ UNESCO, About the UNESCO Office in Jakarta, <http://www.unesco.org/new/en/jakarta/about-this-office/>, accessed on 6 December 2016.

In today's interconnected world, culture's power to transform societies is clear. Its diverse manifestations from our cherished historic monuments and museums to traditional practices and contemporary art forms enrich our everyday lives in countless ways. Heritage constitutes a source of identity and cohesion for communities disrupted by bewildering change and economic instability. Creativity contributes to building open, inclusive and pluralistic societies. Both heritage and creativity lay the foundations for vibrant, innovative and prosperous knowledge societies. UNESCO is convinced that no development can be sustainable without a strong culture component. Indeed, only a human-centred approach to development based on mutual respect and open dialogue among cultures can lead to lasting, inclusive and equitable results. Yet until recently, culture has been missing from the development equation. To ensure that culture takes its rightful place in development strategies and processes, UNESCO has adopted a three-pronged approach: it spearheads worldwide advocacy for culture and development, while engaging with the international community to set clear policies and legal frameworks and working on the ground to

support governments and local stakeholders to safeguard heritage, strengthen creative industries and encourage cultural pluralism.⁷

UNESCO renowned cultural conventions provide a unique global platform for international cooperation and establish a holistic cultural governance system based on human rights and shared values. These international treaties endeavour to protect and safeguard the world's cultural and natural heritage including ancient archaeological sites, intangible and underwater heritage, museum collections, oral traditions and other forms of heritage, and to support creativity, innovation and the emergence of dynamic cultural sectors. The cultural conventions are: (1) The Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005); (2) The Convention for the Safeguarding of the Intangible Cultural Heritage (2003); (3) The Universal Declaration on Cultural Diversity (2001); (4) The Convention on the Protection of the Underwater Cultural Heritage (2001); (5) The Convention for the Protection of the World Cultural and Natural Heritage (1972); (6) The Convention on the Protection of Copyright and Neighbouring Rights (1952, 1971); (7) The Convention on the Means of Prohibiting and Preventing the Illicit Traffic of Cultural Property (1970)

⁷ UNESCO, Culture and Development, <http://www.unesco.org/new/en/culture/themes/culture-and-development/>, accessed on 9 December 2016.

; and (8) The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954).

Placing culture at the heart of development policy constitutes an essential investment in the world's future and a pre-condition to successful globalization processes that take into account the principles of cultural diversity. It is UNESCO's mission to remind all States of this major issue.

As demonstrated by the failure of certain projects underway since the 1970s, development is not synonymous with economic growth alone. It is a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence. As such, development is inseparable from culture. Strengthening the contribution of culture to sustainable development is a goal that was launched in connection with the World Decade for Cultural Development (1988-1998). Ever since, progress has been made thanks to a corpus of standard-setting instruments and demonstration tools such as cultural statistics, inventories, regional and national mapping of cultural resources. In this regard, the major challenge is to convince political decision-makers and local, national and international social actors to integrating the principles of cultural diversity and the values of cultural pluralism into all public policies, mechanisms and practices, particularly through

public/private partnerships. This strategy will aim, on the one hand, at incorporating culture into all development policies, be they related to education, science, communication, health, environment or cultural tourism and, on the other hand, at supporting the development of the cultural sector through creative industries. By contributing in this way to poverty alleviation, culture offers important benefits in terms of social cohesion.⁸

UNESCO commitment towards sustainable development can be seen from some conventions, congress and action as follows:

1. Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

The UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions is a binding international legal instrument adopted by the UNESCO General Conference on 20 October 2005, during the 33rd session of the UNESCO General Conference held in Paris, France on 3–21 October 2005. The Convention compliments the previously established provisions of UNESCO including the Universal Declaration on Cultural Diversity of 2001. The Convention recognises

⁸ UNESCO, Culture and Development, <http://www.unesco.org/new/en/culture/themes/culture-and-development/>, accessed on 9 December 2016.

the rights of Parties to take measures to protect and promote the diversity of cultural expressions, and impose obligations at both domestic and international levels on Parties.⁹

2. Hangzhou International Congress “Culture: Key to Sustainable Development”

The Hangzhou International Congress’s participant recognize that in the face of mounting challenges such as population growth, urbanization, environmental degradation, disasters, climate change, increasing inequalities and persisting poverty, there is an urgent need for new approaches, to be defined and measured in a way which accounts for the broader picture of human progress and which emphasize harmony among peoples and between humans and nature, equity, dignity, well-being and sustainability. These new approaches should fully acknowledge the role of culture as a system of values and a resource and framework to build truly sustainable development, the need to draw from the experiences of past generations, and the recognition of culture as part of the global and local commons as well as a wellspring for creativity

⁹ UNESCO, The Convention on the Protection and Promotion of the Diversity of Cultural Expressions <http://en.unesco.org/creativity/convention>, accessed on 9 December 2016.

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

3. Achieving the Millennium Development Goals

Established in December 2006 with an overall contribution of €528 million (US \$710 million) from the Spanish Government to the United Nations (UN) system, the Millennium Development Goals Achievement Fund (MDG-F) is an innovative international cooperation mechanism seeking to accelerate progress towards the achievement of the MDGs worldwide. Building on the comparative advantage of United Nations organizations and their joint efforts in the context of the United Nations Reform, the MDG-F supports national governments, local authorities and civil society organizations in their efforts to tackle poverty and inequality in eight thematic areas referred to as “Thematic Windows”.

Culture and Development (C&D) is one such Thematic Window. The overall purpose of the Thematic Window on Culture and

Development is to demonstrate that, even though culture is not explicitly mentioned in the MDGs, cultural assets are an essential component of national development, notably in terms of poverty alleviation and social inclusion. 18 large-scale development programmes (referred to as Joint Programmes) have been conceived in this framework to be implemented over a period of 3 to 4 years. As a new international cooperation modality, the MDG-F has generated considerable innovation and knowledge. Conscious of the need to capitalize on the experience of the 18 development programmes, UNESCO is working in partnership with the MDG-F Secretariat in the area of Knowledge Management (KM) in order to offer spaces for sharing experiences and expertise, showcasing success stories, improving practices based on lessons learned, and building a corpus of knowledge on Culture and Development.¹⁰

4. Rio +20: Culture contributes to development

The outcome document of the UN's Rio+20 Conference demonstrates many positive developments in the international community's understanding of and approach to development. In

¹⁰ UNESCO, MDG-F Culture and Development: a closer look. <http://www.unesco.org/new/en/culture/achieving-the-millennium-development-goals/mdg-f-culture-and-development/mdg-f-culture-and-development-a-closer-look/>, accessed on November 2016.

recognising that “people are at the centre of sustainable development” (article 6) and that there is a need for “holistic and integrated approaches to sustainable development” (40), focus is put on human development. The very recognition “that there are different approaches, visions, models and tools available to each country” (56) represents positive steps being taken towards a more humanistic, flexible approach to development and helps to pave the way for the recognition of culture as an important factor in creating appropriate, and therefore effective, development programmes.

The outcome document itself mentions culture in a number of paragraphs. The most significant reference to culture is in support of the importance of cultural diversity; “We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to sustainable development” (41). But there is also recognition of the relationship between people, their ecosystems and their cultural heritage (30); the importance of investing in cultural tourism (130 and 131); “the need for conservation as appropriate of the natural and cultural heritage of human settlements, the revitalization of historic districts, and the rehabilitation of city centers” (134); and the important relationship between culture and biodiversity was also affirmed (197).

In addition Rio+20 recognized that “indigenous peoples and local communities,...have developed sustainable uses of...resources” (211,109,197), as well as the importance of “avoiding endangering their [Indigenous Peoples’] cultural heritage” (58j). Although there is still much work to be done on fully integrating culture into the international development policies, Rio+20 has been an important step in mainstreaming the role of culture. We now need to build on this progress to ensure culture’s ability to support truly sustainable development is fully harnessed by all and that culture is a key part of the post-2015 development framework.¹¹

5. Culture: a Bridge to Development

UNESCO’s new global initiative “Culture: a Bridge to Development” was proposed by Irina Bokova, Director-General of UNESCO, and included in the Biennial Programme and Budget for 2012-2013 of UNESCO (36 C/5), as approved by the General Conference of UNESCO at its 36th session (October-November 2011).

¹¹ The Future We Want: The Role of Culture in Sustainable Development, <http://www.unesco.org/new/en/culture/themes/culture-and-development/the-future-we-want-the-role-of-culture/>, accessed on 7 December 2016.

This initiative aims at promoting innovative and creative approaches which enhance culture as a bridge to sustainable social, economic and human development, and at better enhancing creativity, cultural industries and cultural heritage in all its forms as a powerful and unique tool for sustainable social, economic and human development, job-creation opportunities social cohesion, education and mutual understanding, thus bringing forth new opportunities for international cooperation

6. Culture and Development Indicators

The Culture for Development Indicators (CDIS) assesses 7 key policy dimensions, offering a global overview of the cross-cutting interrelations between culture and development as follows: (1.) Economy - Measures the contribution of culture to economic development; (2.) Education - Analyses the priority given to culture within the educational system, notably as an enabler for inclusion and diversity; (3.) Governance - Examines the system of national cultural governance; (4.) Social Participation - Illustrates the impact of culture practices, values and attitudes on social progress; (5.) Gender Equality - Examines culture's role in the reality and the perceptions of gender equality; (6.) Communication - Analyses the conditions in place for

diffusing and accessing diverse cultural content; and (7.) Heritage - Assesses public frameworks to protect and promote heritage sustainability.¹²

7. Funding culture, Managing the Risk

The International Fund for Cultural Diversity (IFCD) is a multi-donor fund established under Article 18 of the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Its purpose is to promote sustainable development and poverty reduction in developing countries that are Parties to the 2005 Convention. It does this through support to projects that aim to foster the emergence of a dynamic cultural sector, primarily through activities facilitating the introduction and/or elaboration of policies and strategies that protect and promote the diversity of cultural expressions as well as the reinforcement of institutional infrastructures supporting viable cultural industries. The IFCD is notably used to promote South-South and North-South-South cooperation, while contributing to achieving concrete and sustainable results as well as structural impacts, where appropriate, in the cultural field. Since 2010, the IFCD has provided around US\$ 5,8 million in

¹² Development Indicator, <http://en.unesco.org/creativity/cdis>, accessed on 7 December 2016.

funding for 84 projects in 49 developing countries, covering a wide range of areas, from the development and implementation of cultural policies, to capacity-building of cultural entrepreneurs, mapping of cultural industries and the creation of new cultural industry business models.¹³

8. Action in favour of indigenous peoples

Indigenous peoples currently number some 350 million individuals in more than 70 countries in the world and represent more than 5000 languages and cultures. Despite their important contribution to the world cultural diversity and to the sustainable development of our planet, many of them live on the fringes of society and are deprived of basic human rights. Through its partnership with indigenous peoples, UNESCO seeks to support them in addressing the multiple challenges they face, while acknowledging their significant role in the world's cultural landscape.

UNESCO's activities with indigenous peoples are framed by its missions to protect and promote cultural diversity, encourage

¹³ What is the IFCD?, <http://en.unesco.org/creativity/ifcd/discover-projects/what-ifcd> on 7 December 2016, accessed on 9 December 2016.

intercultural dialogue and enhance linkages between culture and development. The organization is thus actively involved in implementing the Second International Decade of the World's Indigenous People (2005-2014) which is intended to strengthen international cooperation for the solution of problems faced by indigenous peoples in such areas as human rights, the environment, development, education and health, building on efforts initiated during the First Decade (1995-2004).

The adoption of the Second Decade reflects increasing awareness of the precarious condition of indigenous peoples and strengthened collaboration between indigenous organizations, governments, NGOs and UN agencies. This international mobilization has entailed significant advances such as the adoption in September 2007 of the UN Declaration on the rights of indigenous peoples by the UN General Assembly, which the UNESCO Director General welcomed as a "milestone for indigenous peoples and all those who are committed to the protection and promotion of cultural diversity and intercultural dialogue".

Despite these advances, indigenous peoples remain particularly vulnerable to the impacts of globalisation and climate change. Often victims of displacements, dispossession of their lands, or lack of access to basic social services, it has become increasingly difficult for them to

transmit their distinctive knowledge, values and ways of life from one generation to the next.

Through their spiritual relationship to the land and their holistic worldviews, indigenous peoples offer a valuable pathway in the search for global visions of sustainable development. UNESCO's Medium-Term Strategy (2008-13), while mentioning indigenous peoples amongst the most vulnerable segments of society whose needs are to be prioritized, is also committed to enhance awareness about the important cultural contribution of indigenous peoples to sustainable development.¹⁴

9. Conference on Cultural Policies for Development; Stockholm; 1998

The Power of Culture – The Intergovernmental Conference on Cultural Policies for Development, held in Stockholm, March – April 1998, was designed by UNESCO to transform the ideas from the report *Our Creative Diversity* into policy and practice. This report was

¹⁴ UNESCO and Indigenous Peoples: Partnership for Cultural Diversity, http://portal.unesco.org/culture/en/ev.php-URL_ID=35393&URL_DO=DO_TOPIC&URL_SECTION=201.html accessed on 7 December 2016.

presented in 1995 by the World Commission on Culture and Development, established by the United Nations and UNESCO and led by Javier Pérez de Cuéllar.

The Action Plan is highly relevant to children and young people, as it states in its preamble, among other things, that cultural policies should promote creativity in all its forms, facilitating access to cultural practices and experiences for all citizens regardless of nationality, race, sex, age, physical or mental disability, enrich the sense of cultural identity and belonging of every individual and community and sustain them in their search for a dignified and safe future. Below, we have cited those policy objectives from the Action Plan recommended to Member States which explicitly mention children and young people, or media violence:

- 2.9. Review all cultural policies, programmes and institutions in order to ensure in particular respect for the rights of the child, as well as those of vulnerable groups with special educational and cultural needs; take into account the needs and aspirations of the young – whose new cultural practices in particular should be supported – as well as the elderly who are all too often left out of cultural life.

- 4.2. Consider providing public radio and television and promote space for community, linguistic and minority services, particularly at the local level and with a view to promoting non-violence.
- 4.4. Take measures to promote the education and training of children in the use of new media technologies and to combat violence and intolerance, by contributing in particular to the activities of centres or institutions specializing in exchanges of information on children and violence on the screen.¹⁵
- 4.6. Promote in addition education conducive to the mastery and creative use of new information technologies among the younger generations as users and producers of messages and content, and give priority to education in civic values and the training of teachers in new technologies.

10. Sustainable Development Goals (SDGs)

Heads of State, Government leaders, UN High Level Representatives and civil society met in September 2015, at the 70th Session of the United Nations General Assembly, and adopted the Sustainable Development Goals (SDGs). These represent a universal,

¹⁵ The UNESCO Action Plan on Cultural Policies for Development. Cited from <http://www.nordicom.gu.se/en/clearinghouse/unesco-action-plan-cultural-policies-development> on 7 December 2016.

ambitious, sustainable development agenda, an agenda “of the people, by the people and for the people,” crafted with UNESCO’s active involvement.

UNESCO will contribute to the implementation of the SDGs through its work on: (a) Education: UNESCO actively helped to frame the Education 2030 agenda which is encapsulated in SDG 4. The Incheon Declaration, adopted at the World Education Forum in Korea in May 2015, entrusted UNESCO to lead and coordinate Education 2030 through guidance and technical support within the overall SDG agenda; (b) Natural Sciences: The new 2030 Agenda for Sustainable Development represents a significant step forward in the recognition of the contribution of Science, Technology and Innovation (STI) to sustainable development; (c) Social and Human Sciences: UNESCO’s Social and Human Sciences Programme aims to firmly entrench universal values and principles, such as global solidarity, inclusion, anti-discrimination, gender equality and accountability, in the implementation of the SDGs; (d) Culture: Placing culture at the heart of development policies constitutes an essential investment in the world's future and a pre-condition to successful globalization processes that take into account the principle of cultural diversity; (e) Communication and Information: UNESCO advocates the recognition of the vital role that

freedom of expression and access to information and knowledge play in sustainable societies; and (f) Sustainable Development Goals for Ocean: The Intergovernmental Oceanographic Commission (IOC) of UNESCO holds a universal mandate and global convening power for ocean science and capacity development in support of the 2030 Agenda and its sustainable goals.

The key dates on Culture and Development can be seen as follows:

- 1982: World Conference on Cultural Policies in Mexico City, known as MONDIACULT, whose main achievements consist in the broadening of the notion of culture as ‘the set of distinctive spiritual, material, intellectual and emotional features of society or a social group. It includes not only the arts and literature, lifestyles, fundamental rights of human beings, value systems, traditions and beliefs’.
- 1988: UNESCO, the United Nations agency with a cultural mandate, launches the World Decade for Cultural Development which advocates the contribution of culture to national and international development policies. This led to the establishment of international standard-setting instruments and demonstration tools.

- 1996: The Report of the United Nations/UNESCO World Commission on Culture and Development ('Our Creative Diversity'), a landmark in setting new goals for international cooperation and bringing in culture from the margins. It advances the view that development embraces not only access to goods and services, but also the opportunities given to people everywhere to choose a full, satisfying valuable and valued life. Its International Agenda was set up to transform conventional development strategies.
- 1998: Intergovernmental Conference on Cultural Policies for Development, Stockholm: establishes a new global cultural policy agenda for development to be established through international cooperation mechanisms as well as national policy initiatives in partnership with civil society as key actors to implement this new agenda.
- 1999: UNESCO-World Bank Intergovernmental conference 'Culture Counts: Financing, Resources and the Economics of Culture in Sustainable Development', held in Florence, acknowledges the cultural capital as being crucial to progress in achieving sustainable development and economic growth.

- 2001: UNESCO Universal Declaration on Cultural Diversity takes forward the policy agenda set by the Stockholm Action Plan and secures global consensus through the unanimous adoption of a Declaration and concrete strategies to integrate culture into development policies and programmes.
- 2003: Convention for the Safeguarding of the Intangible Cultural Heritage, promotes international cooperation to safeguard intangible cultural heritage, constantly recreated by communities in response to their environment, and recognized as a mainspring of cultural diversity and a guarantee of sustainable development (Preamble); its scope is limited only to such heritage as is compatible with the requirements of sustainable development (Art. 2).
- 2004: UNDP's 'Human Development Report Cultural Liberty in Today's Diverse World' underscores how diverse and unequal the world has become. It offers the view that poverty, in its many forms, is often linked with issues of access to opportunities and knowledge that have particular impact on minority social, ethnic and religious groups. It makes the case for adopting multicultural policies respecting diversity and building more inclusive societies.

- 2005: Convention on the Protection and Promotion of the Diversity of Cultural Expressions, recognizes culture as a pillar of sustainable development (Art. 13) and creates the legal framework and operational mechanisms to foster the emergence of dynamic cultural sectors in developing countries through international cooperation for development (Art. 14, 18). The 2005 World Summit Outcome, adopted by the UN General Assembly, acknowledges the diversity of the world and recognizes that all cultures contribute to the enrichment of humankind (para. 14).
- 2006: The 'Culture and Development' Thematic Window of the MDG Achievement Fund (MDG-F) is a ground breaking experimental investment in large scale culture and development projects supporting country-based culture and development programmes for a total amount of 95 million USD.
- 2011: The UN General Assembly adopts Resolution 66/208 on Culture and Development thus reaffirming that culture is an important factor of social inclusion and poverty eradication, providing for economic growth and ownership of development processes.

Culture Unit within UNESCO Office, Jakarta works toward the protection of immovable cultural heritages, the safeguarding of living cultural heritages, and the promotion of intercultural dialogue, social cohesion and diversity in its five cluster countries, Brunei Darussalam, Indonesia, Malaysia, the Philippines, and Timor Leste. To achieve these main line goals, Culture Unit within UNESCO Office Jakarta works within the following areas of actions: Cultural Diversity; Cultural Tourism; Intangible Heritage; Movable Heritage & Museums; Regional Programme; and World Heritage. The brief information of those actions as follow:

a. Cultural Diversity

Culture is a set of distinctive spiritual, material, intellectual and emotional features of society or a social group. It encompasses, in addition to art and literature, lifestyles, ways of living together, values systems, traditions and beliefs. Respecting and safeguarding culture is a matter of Human Rights. Cultural Diversity presupposes respect of fundamental freedoms, namely freedom of thought, conscience and religion, freedom of opinion and expression, and freedom to participate in the cultural life of one's choice.

The adoption of the 2005 UNESCO Universal Declaration on Cultural Diversity by the General Conference in 2001 confirmed the Organization's commitment to ensure the preservation and promotion of the fruitful diversity of cultures. Placing culture at the heart of development policy constitutes an essential investment in the world's future and a pre-condition to successful globalization processes.¹⁶

b. Cultural Tourism

Sustainable tourism must contribute, at one and the same time, to economic development and social progress, and environmental protection and enhancement, while minimizing its negative impacts. In relation to this, UNESCO Office, Jakarta endeavours to assist its cluster countries in preparing their policies while reconsidering the relationship between tourism and cultural diversity and the importance of cultural tourism for sustainable development, whilst protecting the tangible and intangible cultural heritage.¹⁷

¹⁶ UNESCO, Cultural Diversity, <http://www.unesco.org/new/en/jakarta/culture/cultural-diversity/>, accessed on 10 November 2016.

¹⁷ UNESCO, Cultural Tourism, <http://www.unesco.org/new/en/jakarta/culture/cultural-tourism/>, accessed on 10 November 2016.

c. Intangible Heritage

In this world of mass communication and global cultural flows, many forms of living heritage are thriving, other forms and elements are more fragile, and some even endangered. This living heritage, known as intangible, provides people with a sense of identity and continuity. Its safeguarding promotes, sustains, and develops cultural diversity and human creativity. Intangible Cultural Heritage, as defined by the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, consists of non-physical characteristics, practices, representations, expressions as well as knowledge and skills that identify and define a group or civilization. The concept of intangible heritage extends particularly in the following cultural manifestations: (a) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; (b) Music, dance, drama and other performing arts; (c) Social practices, rituals and festive events; (d) Knowledge and practices concerning nature and the universe; and (e) Traditional craftsmanship.¹⁸

¹⁸ UNESCO, Intangible Heritage, <http://www.unesco.org/new/en/jakarta/culture/intangible-heritage/>, accessed on 10 November 2016.

d. Movable Heritage & Museums

Movable cultural heritage constitutes one of the basic elements of civilization and national culture, and that its true value can be appreciated only in relation to the fullest possible information regarding its origin, history and traditional setting. Rare collections and specimens of fauna, flora, minerals and anatomy, objects found in archaeological excavations or of archaeological discoveries, elements of artistic or historical monuments, antiquities more than one hundred years old, such as inscriptions, coins and engraved seals, rare manuscripts, and old musical instruments. This entire heritage – which is sometimes exhibited in museums – deserves our attention because it is an integral part of the cultural heritage of humanity and a particularly important element in the history of peoples, nations, and their relations with each other concerning their common heritage. Special efforts must be made to preserve movable heritage, including underwater heritage which means all traces of human existence having a cultural, historical or archaeological character which have been partially or totally under water, periodically or continuously, for at least 100 years.¹⁹

¹⁹ UNESCO, Movable Heritage and Museum, <http://www.unesco.org/new/en/jakarta/culture/movable-heritage-museums/>, accessed on 10 November 2016.

e. World Heritage

The cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction. The Convention concerning the Protection of the World Cultural and Natural Heritage adopted by UNESCO in 1972 was the first official international instrument stipulating the urgent need to identify and protect cultural and natural heritage of outstanding universal value which is irreplaceable. What makes the concept of World Heritage exceptional is its universal application. World Heritage sites belong to all the peoples of the world, irrespective of the territory on which they are located.²⁰

Indonesia's natural and cultural diversity has resulted in a rich cultural heritage, tangible and intangible, which needs to be safeguarded for future generations. The long and intense interaction between man and nature over the centuries has created in Indonesia a cultural landscape of both striking natural beauty and fascinating cultural complexity, making it an excellent tourist destination. However, Indonesia also faces a

²⁰ UNESCO, World Heritage, <http://www.unesco.org/new/en/jakarta/culture/world-heritage/>, accessed on 10 November 2016.

number of challenges to ensure that this rich cultural heritage is preserved and continuously provides benefit to its people. Some of these challenges include ensuring community groups benefit from cultural heritage sites, strengthening national, regional and local capacity in safeguarding and managing tangible and intangible cultural heritage, managing risk to cultural heritage from natural disasters, and harnessing Indonesia's rich culture for sustainable development.²¹

Unfortunately, many heritage sites in Indonesia are under threat from development, either from unregulated, predatory commercialization or from uncontrolled mining development and unplanned tourism infrastructure, i.e. Muarajambi Temple Complex and Nias traditional settlements. At most cultural destinations there is little involvement of the local community in hosting visitors, apart from those involved in direct sales at the heritage sites. Protecting the integrity of the cultural landscape, the authenticity of the historic monuments and continuing cultural practices of communities situated within this landscape is of fundamental importance to the success and long-term sustainability of heritage management in Indonesia.²²To improve the situation in Indonesia, an overall project should be implemented.

²¹ Indonesia, UNESCO, Country Programming Document, 2014-2017.

²² Ibid.

Natural disasters are becoming increasingly frequent, leading to serious negative impacts on both local and national communities and Indonesia's outstanding cultural properties. Such events are stark reminders of the vulnerability of our world's cultural heritage sites. Two of Indonesia's cultural World Heritage sites have recently been affected by natural disasters. In 2010 the Borobudur temple was covered with ash from the Mount Merapi volcanic eruption, while the Prambanan temple was damaged by the 2006 Yogyakarta earthquake in 2006, causing severe cracks and fissures in the temple's structure. It is therefore of vital importance that an integrated risk management framework is established in order to help protect cultural properties from natural disasters. This framework should also include policy and operational guidelines as at present important factors – such as the assignment of responsibilities and accountability – are still to be developed. Indonesia has developed as a leader in recognising the power of Culture for Development. This has been proven with the successful event of the World Culture Forum (WCF), organised in Bali, 24-27 November 2013 under the patronage of UNESCO. Launched by the President of Indonesia during the tenth anniversary of the Universal Declaration on Cultural Diversity, the Forum has given opportunity to the international community to discuss strategies and to recommend policies for sustainable cultural

development. Under the theme of “The Power of Culture in Sustainable Development,” the WCF overall aim is to explore the role of culture as a means to achieve sustainable development.²³

Six-themed symposia have been the key element of the Forum bringing together experts to discuss relevant topics included “Holistic Approaches to Culture in Development,” “Civil Society and Cultural Democracy,” “Creativity and Cultural Economics,” “Culture in Environmental Sustainability,” “Sustainable Urban Development,” and “Inter-Faith Dialogue and Community Building.” In the end, the Forum has defined key results through the “Bali Promise” which seeks to position and emphasise the importance of culture for development, particularly in the formation of the Post-2015 agenda.

The threat to Indonesia’s rich cultural heritage extends to its movable cultural objects, which have increasingly been the target of looting, theft and illicit exportation. Although not yet a State Party to either the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property or to the 1995 International Institute for the Unification of Private Law (UNIDROIT) Convention on Stolen or Illegally Exported

²³ Indonesia, UNESCO, Country Programming Document, 2014-2017.

Cultural Objects, Indonesia has been involved in several cases of restitution and return in recent years. This includes the return of the famous Sanggurah Stone from the United Kingdom. In August 2012 UNESCO's Secretariat advised the Indonesian Government regarding the legal status of the remains of Japanese soldiers who died in Papua during the Second World War, following pressure from the Japanese Government to be allowed to repatriate them. In 2011 the Sixty-sixth session of the UN General Assembly endorsed the idea of 'Culture and Development', urging UNESCO to assist its Member States in using culture to maintain sustainable and economic development, social stability and environmental protection. With this in mind, the Culture Unit of UNESCO Office, Jakarta focuses its activities to continue assisting the Government of Indonesia in strengthening the protection, conservation and promotion of heritage in all its forms – tangible and intangible, cultural and natural, and movable and immovable.²⁴

A key area of focus of the UNESCO Jakarta Office has been on the rehabilitation and preservation of the cultural heritage sites in post-disaster areas. The eruption of Mount Merapi on 26 October 2010 left 322 people dead, 776 people injured and over 100,000 people displaced in the region. The eruption also seriously impacted the World Heritage

²⁴ UNESCO, 2014. Country Programming Document 2014-2017.

site of Borobudur, which was located 25 kilometres away covering the temple in volcanic ash. Immediately after the eruptions UNESCO, in close collaboration with the former Ministry of Culture and Tourism, local government, NGO's and partners, and a number of donors of the project, mobilised 600 workers from the local communities to undertake the large task of cleaning the volcanic ash from the temple. The team worked five days per week for over a year cleaning the temple and completed the work in November 2011. This significant achievement was marked by a commemorative event, which was attended by the Director General of UNESCO, Ms Irina Bokova, and the Indonesian Minister of Education and Culture, Mr Muhammad Nuh.²⁵

UNESCO also achieved a number of significant results in the post-disaster recovery especially in the preservation of the Borobudur temple itself. The Culture Unit worked with the Indonesian Ministry of Education and Culture and other partners to conduct scientific research for the restoration of the Borobudur Temple Compounds and intensive in-situ stone conservation training. This research and training ensured that threats to the preservation of the temple caused by the eruption were

²⁵ UNESCO, 2014. Country Programming Document 2014-2017.

thoroughly analysed, as well as ensuring the Indonesian authorities had the capacity to respond to future preservation threats to the temple.²⁶

The eruption also caused great damage to people's livelihoods in the Borobudur area, disrupting traditional cultural and economic activities as well as heavily impacting tourism in the region. In 2010-2011, UNESCO also responded to this challenge by initiating small-scale training in hospitality, sanitation and in the production of local cuisines in order to support sustainable development for community groups living around Borobudur. Furthermore, tourism and cultural industry became the next objective in relation to livelihood and income generation of the local community. From 2012-2014, Culture Unit UNESCO Jakarta Office together with the Indonesian Government, NGO, local community and other partners collaborate to develop creative local industries to support sustainable tourism around Borobudur. This on-going project included cultural mapping and artisan baseline survey²⁷ to identify the creative cultural industry exists around Borobudur area.

In cooperation with other partners, community-based participatory resource mapping workshops were also held in order to

²⁶ UNESCO, 2014. Country Programming Document 2014-2017.

²⁷ Ibid.

encourage local community to develop culture-base creative industry using traditional resources. As a follow up to these workshops, a series of training to strengthen the capacity of local community have been organised. Two ceramic workshops and one jam workshops for local producers were successfully conducted as part of the training in 2013. These activities had a special focus on women and youth of the area.

A further key result of UNESCO's work was in the promotion and support of the Government of Indonesia in the protection of Intangible Cultural Heritage (ICH) within the country. UNESCO's assistance was evident through the dissemination of the co-published Practical Handbook for inventory of ICH in Indonesia, which provided a guideline for the relevant involved stakeholders.

In November 2011, UNESCO (Jakarta Office and Headquarters) also supported the Indonesian Government in hosting the 'Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage' in Bali as an event to examine reports of State Parties on the implementation of the Convention. In 2013, UNESCO supported the Ministry of Education and Culture to organize a sub-regional Training Workshop for the Implementation of UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. It aimed to strengthen the capacity of countries in the Southeast Asian

region to safeguard ICH and brought participants as well as international experts. UNESCO has also worked with key stakeholders to strengthen the management of movable cultural heritage in Indonesia through a series of capacity building workshops for museum managers. In 2010 a ‘Strategic Document for the Revitalisation of Museums in Indonesia’ was made by the former Ministry for Culture and Tourism in close cooperation with UNESCO Jakarta, to articulate a clear structure and process for museum revitalisation in Indonesia. This document was followed up with the publication of a ‘Practical Guide for Museum Revitalisation in Indonesia’ in 2011, which was distributed to museums throughout Indonesia to offer practical guidance about how to increase each museum’s potential. A series of capacity building workshops were organised in 2009, 2010, 2011 and 2012 that focused on the storage management, conservation of museum objects, and display techniques. The workshops were co-organised by the Ministry of Education and Culture and UNESCO, invited experts from the British Museum, UK, to teach some 200 participants in total from various museum throughout the country about how best to store cultural objects and to showcase the collections.²⁸

²⁸ UNESCO, 2014. Country Programming Document 2014-2017.

In the field of promotion and ratification of normative instruments, UNESCO promotes seven Cultural Conventions dealing with tangible and intangible heritage, the diversity of cultural expressions and creative industries, and illicit trafficking of cultural goods (e.g. the World Heritage Convention, the Intangible Cultural Heritage Convention, Underwater Cultural Heritage Convention, and the Convention for the Protection and Promotion of the Diversity of Cultural Expressions). The Government of Indonesia ratified in 2005 the Convention for the Protection and Promotion of the Diversity of Cultural Expressions in October 2011, making it the third cultural convention ratified by the Government of Indonesia.