

KEYNOTE SPEECHES

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Thank you Chair, Nupur and Sheridan

Ladies, Gentlemen, Colleagues and Friends... We are here to continue a journey linking nature and culture at this ICOMOS General Assembly. It is my privilege to be asked to give this keynote for the Culture Nature journey... let me say at the start that I could only accept to do it if I can acknowledge all of those, too many to name them all... who have come here to make the journey happen or have been the roots of it in the last years. All friends in IUCN, ICCROM and UNESCO, and in ICOMOS International and India India, USA, Australia and others, The Wildlife Institute of India, The US National Parks Service. Kristal, Gwenaëlle, Nora, Nupur, Sonali, Antara, Leticia, Andrew, Amund, Peter, Jessica, Gamini, Eugene, Joe, Mechtild, Nicole Franceschini and the team of young reporters, George, Bill, Jane, Diana, Kyra, Ingunn, Siri, Carlo, Gretchen and many more. But especially I want to single out Susan McIntyre Tamwoy who has been the conductor of the orchestra to get us here, and done so much work. Thank you Susan.

When you take a journey it is good to remember where you have come from. Last year, in September, in Hawaii ICOMOS and IUCN brought the Nature Culture Journey to the IUCN World Conservation Congress. It was the special values and the incredible welcome that Hawaii gave enabled this idea to take root. I want to ask Kevin Chang from Hawaii to breathe life with an Oli at the start of my presentation...

E ALU PU

E ala e, e alupu,

Awaken and gather together,

Ke ala li‘u o Hoakalani,

Here on the long path of Hoakalani (ancient name for the Hawaiian archipelago),

Ki‘eikuikahalawai, hu.

Gaze out to the horizon, whoa.

Kau mai i ka ‘auamo,

Place the carrying stick upon the shoulders,

He ‘a‘ali‘ikumakua,

It is made of the ‘a‘ali‘i of the upland forest,

Makaka‘apuni (i) ka ‘umekepohepohe,

The eyes (of the net) surround the round carrying gourd,

Ka‘eo ‘ana!

It's overflowing!

Koko weluwelupahono 'ia,

The old/ tattered net has been mended,

Uapa'a!

It is once again solid,

Aweawepualu, E alupu,

Here come the traces of the pualu in the calm water, Let us gather together,

Ki'ilili?Ku'oloku!

Are you ready? We stand ready!

Thank you Kevin.

So Kuleana emphasises the Hawaiian view of our closeness to nature. Nupur has reminded us that nature and culture are seen in India as one. Gamini Wijesuriya refers to the Vedas when he opens culture-nature courses as another example of the world undivided, and reminder of the ways in which different faiths are another representation of our cultural diversity.

So here is the journey, and where are we coming from. Let me, as this is the first time IUCN has had a keynote, at an ICOMOS General Assembly give you an effort to convey a nature view on the nature-culture connection... but I must say this is a mix of personal and IUCN views.

And as I am speaking here with a personal view, let me show you the place I come from, on the south coast of England, the birthplace of geology which is the science I was first trained in. Dorset and East Devon is a place where nature and culture are connected too, and we will go back there later.

So I want to speak of nature in a world of diversity, and of geodiversity, biodiversity and cultural diversity. And this means also thinking about time.

So here is our Earth, seen from the moon... a place that formed around 4.6 billion years ago. Our known geodiversity dates back almost that long. It's a small finite and fragile place, so far a unique known planet hosting life. And we live on this very thin crust typically only 30-50 km thick. The great British geologist Aubrey Manning, trying to get us to think just how delicate this Earth, says to lean onto your front foot, and you can almost feel the ground give way a tiny bit under your body weight.

So here is the spiral of life on Earth, the wondrous process of Evolution. With the earliest evidence of microbial life about 3.5 billion years ago. About 3 billion years of primordial soup. And the last 600 million years or so where complex life... things with fronds, and eyes and legs evolved in the sea, and emerged onto land, and onto the air, punctuated by extinctions and radiations.

Watch the film True Stories, a document of a celebration of specialness in an ordinary Texan town, and the closing music starts "Near where you are standing dinosaurs did a dance". Near where we are, dinosaurs will once have danced, and here is a first return to Dorset... this picture... Duria Antiquior, or ancient Dorset was the first recreation of what a

past world, with marine reptiles of the Jurassic doing unspeakable things to each other, might have looked like – as they await for the meteorite that will arrive 67 million years ago.

This process of geological change and biological evolution endows us today with the geodiversity in our landforms, in the rocks of our planet, in the fossil record, and in the incredible biodiversity of plants, animals, fungi and microorganisms, that is our natural heritage and IUCN's heartland focus.

The fossil record interacts with our deep history as a species. *Homo sapiens*. With our human ancestors stretching back, says Smithsonian, some 6 million years. and our own species a newcomer at some 200, or perhaps 300, thousand years or 0.004% of the history of the planet.

In this time we can see our own life as a species, innovating, industrious, creative, and as disruptors with the very recent industrial revolution, and the advent of the information age. Things are moving fast, and faster.

But nature conservation engages with modern human existence and its coexistence with planet Earth. We see there the diversity of human societies, and diverse relationships with nature... We all have a dependency on a healthy planet, but our direct relationship with nature varies from the inseparable relation of indigenous peoples to the ecosystems they live in and with, to the detached dependency of urban dwellers. But we can all trace our roots to nature, and we can all see that we need nature and natural resources. And we can see that the whole story of every place being a journey of geo and bio and cultural diversity, is a universal reality.

We can see the growing, and disjointed relations of economies and countries to resources and quality environments.

And a crucial part of nature conservation is of course the recognition of the great problems that the explosion of resource use by people puts on the planet. The planetary boundaries work by the Stockholm Resilience Institute gives a view of where we are in a safe operating space, and where we are already moved into high risk situations.

Climate change, and the imperative to act to reduce global warming and fully implement the Paris Agreement, is a further preoccupation and imperative.

And the declining indexes for biodiversity... an extinction crisis compared by some to the mass extinctions of the past geological record. Nature conservation is urgently concerned about the health of the planet, and the need for urgent action to halt its decline, and restore its health.

As a for instance, we launched the IUCN World Heritage Outlook 2, a snapshot of the conservation prospects for the 241 natural World Heritage Sites at the UN Climate Conference a month ago. This is the first comprehensive repeat assessment of the state of natural World Heritage. Only two thirds of natural WHS have a good outlook at present. The impacts of climate change are assessed as the most rapidly growing threat to their

prospects, but threats have increased and management effectiveness declined, in three years.

So we are here. Where are we now? How does IUCN work? The next thing I want to say, as IUCN, to a cultural heritage audience is that – if anyone doubts it – Nature Conservation is about people.

This is where I should introduce IUCN as an organisation... large with 850 staff, 16,000 volunteer experts, and with State, NGO members, and a new category of indigenous peoples organisation members agreed in Hawaii in 2016. If you are part of ICOMOS, or UNESCO, or ICCROM you will think of IUCN as the Advisory Body to the World Heritage Convention... but this is less than 1% of what we do.

Our vision and mission, which I won't read but you see here are about justice, about societies, and about use of nature.

Here is IUCN's current four year programme. You will see it is about valuing and conserving nature, but about effective and equitable governance of natural resources, and it is about seeing how working with nature provides solutions to global challenges. Also as you see around the edge of the programme, we orientate our work firmly to the Sustainable Development Goals – the best blueprint we have for our shared future on our planet.

This work surely includes a strong scientific focus on biodiversity in particular, the most threatened part of nature... setting global standards, identifying and assessing the conservation status of species and ecosystems, and determining the best assessments of the areas that must be conservation priorities if biodiversity is to be protected.

You will find culture in the IUCN Programme- Cultural and spiritual values, and the relevance to linking youth, urban populations, indigenous peoples and rights regimes.

Our members are calling for a policy on cultural diversity and nature conservation. But the work is about ensuring that nature is valued, and so we see cultural connections in our scientific programme, and our leading scientists see the relevance. The bullet points from our chief scientist, a serious biodiversity expert, are his instant off the cuff view on five key connections. As a specific example, a recent paper looking at linguistic diversity shows that 445 indigenous languages shared at least part of their geographic range with a natural WHS, about 6.3% of the world's linguistic diversity occurring on roughly 1.0% of the planet's terrestrial area. This is part of what is has been termed biocultural diversity. This is not new. Culture is recognised in IUCN's definition of what a protected area - an area designated to protect nature- should be since 2008.

And this recognition of culture and the connection of conserving areas to people can be seen in the so called paradigm shift in protected areas that was recognised by IUCN in 2003-04. Here is my favourite IUCN misprint... protected areas in the old paradigm were managed by scientists and experts, but now are “managed by multi skilled individuals, some with social skills”.

Since 2008 as well we recognise governance as key in places managed to be protected areas, with state, community, indigenous peoples and the private sector as actors.

This is a concern for governance diversity, for governance quality and for governance vitality.

We are centrally motivated about whether this conservation action works, and we can show that protected areas are successful in slowing the loss of biodiversity compared to unprotected areas, even if they are not so far giving all the long term results we need to prevent human driven extinctions.

And our new standard – the IUCN Green List - on how protected areas should be managed is going further to emphasise that every area should demonstrate equitable governance, sound design, effective management and good outcomes for natural and cultural value... even in its slogan, Nature, Culture, Future.

More broadly IUCN's concerns are about sustainable development, so the relationship with people is fundamental to relevance across the challenges we see ahead.

BUT WAIT A MINUTE. How have we been working with the culture sector all of that time?

Well here is where IUCN and ICOMOS have been going for most of the last forty years. Sat together in the World Heritage Committee, driving separate expert juggernauts towards UNESCO with our separate culture and nature assessments of World Heritage and with a few of us trying to bridge the gap.

If I come back to my home in Dorset, listed as a World Heritage Site in 2001, the only thing that the listing does in relation to the ten World Heritage criteria is recognise the globally exceptional geology.

But my place is about nature and culture, lived in for thousands of years existing from the land and sea, with a chequered seafaring past, hosting the landing of an attempted royal rebellion, and inspiring major authors like Jane Austen and John Fowles and more. So we manage the place locally like this, with many values at many levels.

And if we go elsewhere we see the relationship of the tangible and intangible - of protected areas to food... so called intangible, but there is nothing much more tangible than the taste of delicious French cheese.

We see the sacred values in natural heritage listings, as in this mountain venerated in Yunnan.

And, back to Dorset, modern cultural expression gives us the way to connect, interpret and inspire, in this case the local poor woman, Mary Anning, who found the fossils that lie at the heart of early Jurassic geoscience.

But the last years have seen positive and accelerating change, to be unpacked further on the journey here, with the IUCN ICOMOS work on Connecting Practice – first catalysed at the

IUCN World Conservation Congress in 2012 when ICOMOS attended for the first time, led by Kristal Buckley, growing through the ICOMOS GA in Florence, and the IUCN World Parks Congress.

The Connecting Practice project that grew from there is about exploring new World Heritage working methods, and inspiring new collaborations. And the new report is just out and will be discussed tomorrow morning.

Connecting Practice has been the seedbed for the Nature Culture Journey, planted and watered in Hawaii last year that we build on here in Delhi.

It produced the Malama Honua declaration with its commitments going forward that we aim to build on. And here we have already responded to the request to continue the journey in Delhi, so thank you ICOMOS for that.

WCC in Hawaii also was where the new IUCN, ICCROM capacity building programme, World Heritage Leadership, was launched with the support of Norway, another major step forward. In World Heritage Leadership the ambition is to use World Heritage to inspire wider practice, focused on effective management, resilience, impact assessment and learning sites and networks. As an emblem of what we hope it will achieve, the goal is to abandon the current separate manuals on managing natural and cultural heritage, for a new integrated approach.

And this slide in Roros, Norway, reminds us that the richness of the programme relies on the partnership being achieved not only between IUCN and ICCROM, but with ICOMOS and UNESCO, and fundamentally with sites and the managers at the sharp end.

So this is where we've been, and where we are... where does the journey go next here in Delhi.

The journey builds on WCC Hawaii, and is about the next steps with ideas and action. Practically speaking you will find the details in the book of abstracts, which looks like this, and you can pick up outside.

It is about recognising the need to build on the growing evidence that natural and cultural heritage are closely interconnected in most landscapes and seascapes, and that effective and lasting conservation of such places depends on better integration of philosophies and procedures regarding their management.

And it amounts to over 30 events of different kinds, and the ambition for a declaration to take further steps.

The point of this keynote is not to tell you what the sessions will cover, you need to come to them to find that out! But as a few headlines I hope we will unpack we will focus on- Paradigms, and the chance to shift them. Here's the elegant way that Gamini Wijesuriya, with Jane, Eugene and others has conceived the change in paradigm that heritage practice could be undergoing, to focus not only on the health of heritage, but also its function in the health of society.

Diversity, and how to respect it, starting from language... as an English Anglophone I see the problems with not practicing in a way that really learns from diverse concepts and practice. Part of the reason we have the nature/ culture issue to solve is that concepts, notably those informing the WH Convention were written in languages that separate nature from culture. Notably English. So here are some of the words I've found in the last year that are so rich they need a paragraph to explain them in English, and are about making this nature, culture, communities' connection. We have to see that delivery entails diversity... only 1 in 5 WHS communicate in the 2 working languages of the Convention.

We have a central focus on landscapes, and seascapes, to be unpacked in many sessions including cultural landscapes, and how the innovation of the World Heritage Convention needs to now be broadened, what is needed in urban settings. We think we can learn in particular from each other regarding what we value and why, a strength of cultural practice, but how we plan, deliver and monitor outcomes and sharp end results – a nature conservation strength.

There will be a strong and essential focus on governance and rights, centrally concerned about the rights of indigenous peoples where we see peoples wanting support for conserving tradition through the combined recognition of culture/ nature relationships, and the concerns to not infringe rights from listings that do not have consent. Our Common Dignity initiative being discussed here provides an essential view of how World Heritage contributes to this discussion, and links to our work in IUCN with our indigenous people's organisation members on a self-determined approach to conservation practice.

But rights and governance is a wider and all-encompassing concern, and so people centred approaches also thread through the programme. Here is the last slide from the most recent World Heritage Leadership course, not mine, but borrowed, where practitioners conveyed the sense of a “Changing Wind” in practice, from one blowing top-down and expert driven approaches, to one bringing rain to nourish local and community led conservation of nature and culture.

Lastly, the journey has a practical focus looking at different work on tools and methods, how we can exchange on doing things better, being more effective, across many different domains, as you see on the slide here.

So from the dawn of time to Hawaii, and now to Delhi, here we are as IUCN, and with the support of my Director General, I want to close by expressing our commitment to culture, in all of its diversity as fundamental to nature conservation. And to deepening further our partnership with UNESCO, ICCROM and here in Delhi, especially with ICOMOS as we navigate the path ahead.

Nature Culture Future.

Culture Nature Future.

Thank you Chair.

EGE YILDIRIM

ICOMOS Turkey

It's a wonderful honour, pleasure to be here and address the ICOMOS community. Our subject being community let me start with the closest feeling of community I have in this moment. Let me also thank my co-chairs, Sheridan and Nupur, also Rohit and the organizing community. It is really a privilege to be here exchanging new information, new insights, support, plotting for new tasks and initiatives to save the world.

I believe my role as keynote speaker for communities is linked to the role of coordinating the sustainable development goals of ICOMOS. This is a hot topic for all platforms going around the world at this moment as communities really are at the heart of the SDGs.

I want to start by going through the sub-theme conceptual framework, a really good source for food for thought and which should frame our thinking. It talks about community equity rights. How cultural rights and the rights to the city sense of belonging and participation from the cultural economy- there are multiple layers of tangible and intangible heritage relationships and dynamics in cities which is very well captured in the Historical Urban Landscapes recommendation. How the authors of change in cities or habitats or communities encounter change or encounter conflicts with other stakeholders to find who is responsible in the occurrence of these processes. How Neoliberal Capitalism, the system we currently live in, impacts us with its imposed images. How citizens are caricaturized as consumers or just locals, ignoring heterogeneous groups and social dynamic relationships that are alive in many places. Faced with all these realities, how do we facilitate the multiplicity of perceptions vs. dominant discourse? How do we identify, acknowledge and collaborate with other stakeholders and custodians of heritage from within our diversity and negotiating these challenges to collectively safeguard our past. Do global doctrines with sweeping narratives translate onto the ground?

Without analyzing the framework too much, I would like to make an exception to explore the concept of community. What does it really mean? We sometimes have assumptions on the meanings of the words that we really use. Sometimes the words go from the singular to the plural. I've observed this in a UNESCO conference in 2015 about Arab Modernities. They don't use the word modernity anymore because there are so many facets to modernity in the Arab world so now we use 'Modernities'. Similarly, we now have communities instead of community. Merriam Webster is a nice reference to go back to, when you look up the word 'community' there are already a lot of different versions and maybe they represent the assumptions or subconscious leanings people have. I believe in the heritage world we have certain assumptions about this as well; when we say community we imagine a group of local, lay people that the expert is facing to help out or work together with because their rights are being impeded. These are very strong archetypes, which are very valid, but I don't think community stops there and we should shape ourselves to revisit this concept philosophically. Community has been expanding in its definition since the beginning really. We are part of the community, and not some other position. We are a community in each other, other people see us as community. When I say 'us' I mean the ICOMOS community of heritage experts but I suppose all of us wear so many different hats and are part of overlapping communities. Sometimes Sustainable Development is cited as Sustainable Human Development but this issue is beyond humans, it is all living things. This is not just me saying it; the emerging literature of the world is also reflecting this. When you look at the definition of ethical agent, it has come a long way since its origin in Rome; it now includes different racial, ethnic indigenous groups, gender groups, youth and children of all age groups, the elderly and disabled etc. We also need to include

other living beings, the animal and plant ecosystems- everything is encompassed in the Biocentric view and this constitutes the global community perhaps. One could also look at the way definitions expand in the geographical scale and the temporal scale. In the geographical scale we know about the local vs. global debate, there are more interesting categories I believe of the displaced, the distanced, the diaspora. Another aspect is the physical vs. the virtual community and I believe that the virtual communities of Facebook, twitter and email are more powerful now than any others. In terms of time-past, present, future; there are past communities, change in communities over time and intergenerational equity between generations. This is the core of sustainable development if you think about it.

Once we start thinking about communities in a more flexible way it starts to look like stakeholders rather than diversity. This is another way to see how diversity of communities and stakeholders are both a sense of tension as well as inspiration in terms of our attitudes, perceptions, values and priorities. Stakeholders are also diversifying in cultural ethnic religious identities, ideological political and interests and sometimes these actually affect how interventions are done in heritage projects. Do you do more research or do you start interventions immediately? We see this in my home country at the moment. I can cite the case of archaeologists who want to keep researching and the cultural ministry which would like to showcase more visual beauties to tourists for example. You have historic vs. modern perceptions of what buildings should look like; ideologies play a big part in this debate. If you look at timelines, some things are requested more urgently, politicians sometimes need to show tangible results to their electors but most project and sustainable development strategies are more long term. Should you be more executive or more academic? I am personally feeling the tension between the two, trying to think and trying to do both of them. How does our education affect what kind of communities we are part of- are we experts or laymen? The other day I took a friend of mine who is a scholar of media to an exhibition in Istanbul and I used the term laymen for her, she was almost offended but then she laughed at it. We are all laymen in some fields.

Today, Sadhguru talked about he was amongst so many educated people while he didn't have much formal education. But he spoke so wisely, that kind of knowledge isn't found readily made in any school. There are different kinds of knowledge and different kinds of training to be found in communities and stakeholders.

We can also touch on governance sectors. Civil society is sometimes referred to as the community sector; I think it's interesting to remember how you can have organized community groups- NGOs, citizen groups and even individual citizens. There is an important distinction there sometimes. I believe the way we perceive communities in the way I've described before is due to an evolution of the Heritage Preservation Conservation movements because the governance sector, the public sector was the one that had the most power and mandate over ownership and operation which evolved over into the other sectors with more sharing of responsibility and rights that go along with it together over time. But still, government has a very important role to play which we cannot deny; now we see it in a different way. How do these interact together in an ecosystem rather than what a government does for us?

Now we talk about how different stakeholders coexist and the multiplicity is a source of creativity and wealth, but this is often not how it happens. The way the stakeholders interact and the outcomes that happen in real life often depend on politics and power balance. The power balance can easily shift in countries in terms of how elections turn out. The way that really plays out at the end is how executive and how regulative these actors in power are. Some case studies have found that at the micro level government, it is possible to balance the executive and the regulative, to have all actors on board in a process of healthy regeneration. There are all kinds of positive and negative stakeholder interactions,

constant negotiations and collaborations. This is such an atomic fact of life, for instance if you look at your family members where we fight and make up all the time. There are different relations that go on between stakeholders all the time. You can be suing as the Chamber of Architects against the Municipality and you can be signing a MoU with them for a project at the same time. It is important to differentiate between the small ego and the big ego. It is important to not dismiss any stakeholders and to sit at the negotiating table no matter what conflicts may arise. Communication is key here- familiarity, trust building, balancing different views together produces mutual knowledge building, both expert and traditional knowledge. With capacity building and better knowledge building we can understand and produce better synergies.

Democracy is always a sensitive subject to talk about. It has become an interesting subject to talk about in the past years. It makes one think about what kind of democracy we really want. Maybe one can summarize what we want as an informed, responsible democracy. Voting citizens hold power in their hands and need to use their power responsibly. This is an example of the need to have rights and responsibilities. Majoritarianism is not the same thing as Pluralism. This is easily confused. We need to overcome polarization or attempts at polarization and be comfortable with untidy narratives and be open to change. India is a wonderful place to see untidy narratives accommodated in a peaceful way. India's unity in diversity is very inspiring.

One way to drive governance processes for heritage or heritage management is really about stakeholder management- how to deal with people using tools of communication and coordination. We do live in one place together and we have to share and make decisions with difficult stakeholders. The duality of legislation and the realities of implementation are something to keep in mind. It's not enough to just legislate something, we need to keep in mind the underlying strategies, mindsets and practices. There are doers, institutions with different jurisdictions and complexities and adoption of plans may not be as effective as informal management processes. At the end of the day you need visionary community governments and leaders who drive the processes forward.

Coming to the Agenda 2030 and the SDGs or the global goals for sustainable development, the theme of community is embedded in all of them. The anchoring goal and target for us is 11.4 because of sustainable cities and community goal having the target for cultural and natural protection under it but when you look very closely you see other strong goals such as SDG 16 for Peace and strong Institutions. If you think about it, we can link community to each of the SDGs. There are certain 'baby agendas' that come out of the Sustainable Development Goals- the new urban agenda for cities, the disaster risk management framework, the COP process and financing for development.

How do we try to make this a reality? Localisation is the methodology that has been defined by the UN to take the SDGs to the ground and make it real for people. That means engaging and actively ensuring participation of all stakeholders in planning, implementation and monitoring processes; leadership of administration at all levels i.e. national, regional and local; mainstreaming of the local ones into national policies and efficient coordination between them. ICOMOS has not been sitting and watching on the sidelines, ever since 2011 GA themes have been revolving around this idea and now we have a new sustainable development work stream that's picking up speed with clear vision based on heritage as a driver of development. A lot of the principles here refer to communities such as inclusivity, consistency, language for communication, concrete action for benefit to society, the universality of heritage, importance of partnerships, and sensitivity to regional and local diversity, the culture nature connection.

I conclude with a short comment on the excellent range and number of papers in this subtheme. There are very thoughtful working themes and keywords. I would like to wish you a wonderful symposium on subtheme one. Thank you very much for your attention.