



# The Culture for Climate Agenda

Unleashing the Power of Culture  
as a Pillar of Climate Action

**#CitiesAreListening**

Town Hall Track

**A Policy Paper Prepared for the UCLG World Congress  
and Summit of World Leaders**

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## **#CitiesAreListening**

The 2022 World Summit of Local and Regional Leaders and UCLG Congress will define the priorities for the international municipal movement through the adoption of the Pact for the Future, a pluriennial strategy that will constitute our contribution to the United Nations Common Agenda and the Summit of the Future. The Congress will be a platform for all stakeholders, connecting the local and global agendas, to come and co-create the communities of the future, with the central notion of care permeating all processes.

Special attention will be paid to creating a space of structural dialogue with other constituencies and stakeholders and in particular civil society. The outcome of this dialogue will be a corpus of integrated policy recommendations offering both bottom-up continental and region-specific priorities. The Summit will provide a space to connect the agenda of the global municipal movement and that of sister constituencies.

The Town Hall Track has been set up to this end, with discussions at the highest levels led by organized civil society. The UCLG Town Hall is the space for dialogue and interaction between internationally organized civil society and the political leadership of the local and regional governments constituency to jointly define our global policies building on the Live Learning and #CitiesAreListening Experiences, which informed UCLG's political agenda. Driven by civil society, it allows different international stakeholders to collaborate in the definition of policy priorities and the localization of the global agendas. As we face an unprecedented scenario of interconnected challenges, we need to build upon, strengthen and enhance partnerships to break through as one. The goal is not only to invite partners to join, but to collaborate in the world that we are building. No actor or sphere of government can achieve the transformation that we need on their own.

The 2022 UCLG Town Hall renewed the structured dialogue between the local and regional governments constituency and internationally organized civil society and is strengthened by the presence of international partners and 3 cross-cutting caucuses (youth, feminism and accessibility) and the contribution of UCLG UBUNTU Advisors. The subjects of the Town Hall are directly linked to UCLG's Pact for the Future and its three axes: People, Planet and Government and reflect the priorities and targets included in the UN Secretary General's Common Agenda.

The 2022 UCLG Town Halls focus on: the Global Commons and redefining public services and the notion of what is public and what should be considered as part of the commons; Trust and Government and defining how we will regain trust in the public sector and redefine our institutions; Caring Systems and understanding what we need to renew our social contract to put care at the center of our cities and territories; and Climate and Culture to guarantee that our planet and future generations are protected through culture as the backbone of our societies and as our motor for sustainable development.

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## Executive Summary

Six years after the countries of the world signed the Paris Agreement, world leaders concede that its goal of holding global warming to 1.5 °C is “on life support,” driving a spiraling climate catastrophe that UN Secretary General Antonio Guterres has called a “damning indictment of failed climate leadership.”

Under the banner of the Climate and Culture Town Hall, a diverse group of civil society actors in close consultation with the UCLG caucuses, examined a leading critique of climate planning and policy which attributes this failure, in part, to the scarcity of social imaginaries capable of conceiving plausible low carbon, just, climate resilient futures; a climate policy ecosystem that validates technocratic approaches while marginalizing rights-based, place-based, demand-side, and people-centred strategies; and the need to better include diverse voices and perspectives in climate governance.

Building on the latest climate science, the Climate and Culture Town Hall embraced the idea that culture, from arts to heritage, in all its tangible and intangible dimensions and including Indigenous ways of knowing and diverse knowledge systems, is a missing force in climate action with the power to help address these shortcomings.

The Town Hall felt that Local and Regional Governments (LRGs), many of which are cultural actors themselves, are uniquely positioned to engage with these issues, in partnership with cultural voices and civil society, and that cities, which are both crucibles of creativity and at the same time on the climate change frontlines, are critical venues for elaborating a new approach to climate action the engaging with the missing, cultural dimensions.

Against this backdrop, the Climate and Culture Town Hall set out to design a new Culture for Climate agenda which aims to help address the increasingly complex climate challenges that cities and regions are facing and bolster a system of climate planning struggling to keep 1.5 alive by unlocking the power of culture to drive climate mitigation, adaptation, planning for loss and damage, and action for climate empowerment.

### Key Messages and Policy Recommendations Stemming from the Town Hall

The Climate and Culture Town Hall recommends:

LRGs, in partnership with civil society and diverse actors, commit to a Culture for Climate Agenda that aims to use culture, from arts to heritage, to:

- Inspire in populations new social imaginaries capable of conceiving plausible low carbon, just climate resilient futures;
- Challenge a climate policy ecosystem that validates existing approaches while marginalizing alternatives;
- Supplement technocratic forms of modelling that offer scant representation of demand-side responses and social, political, and ethical issues with rights-based, place-based, demand-side, and people-centred strategies; and
- Achieve inclusion of diverse voices and perspectives in climate governance, including Indigenous Peoples, women, youth, older persons, and persons with disabilities.

LRGs act to reimagine culture and climate governance in order to unlock the power of culture-based climate solutions, including engaging with the cultural dimensions of diverse sectors (agriculture, land use, circular economy, transport) and creating cross-functional teams (for example nature and culture experts working together on landscape scale projects). Involving climate scientists in cultural management and policy is indispensable. Formally embedding climate change planning in the mandates of LRG arts, culture and heritage bodies can help.

LGA emphasise one or more of the following four framings in developing their Culture for Climate Action agenda: (a) Culture as Enabler of Social Imaginaries; (b) Culture Strengthening Resilience; (c) Promoting Inclusive Climate Action Through Culture; and/or (d) Culture as a Motor of Climate Resilient Development. These framings represent vectors by which culture can help bolster climate policy and planning to help deliver climate action at the pace and scale needed to avert climate catastrophe.

Addressing enabling conditions that support unleashing the power of culture-based climate action should be made an aim of both LRG culture and climate policy. Conditions which LRGs are particularly well positioned to support include:

- Climate governance that seeks out synergies (e.g. cultural/social co-benefits); transparently addresses trade-offs between, e.g. heritage safeguarding and climate action, including using culture-based strategies to avoid maladaptation and mal-mitigation.
- An art ecosystem that is nurtured so as to be locally rooted, non-extractive, and joined-up to climate action.
- Cultural actors empowered to engaging with “Complicit Heritage” (e.g., lifestyles deeply entangled with fossil fuels, “petrocultures” and related “carbonscapes”).
- The cultural dimensions of climate risk and vulnerability are explored and acted upon.
- A system that links culture, climate, and Disaster Risk Reduction.
- Planning is undertaken for the cultural dimensions of climate-induced loss and damage, displacement and migration.
- A focus is placed on the cultural dimensions of carbon emissions.
- Use of a culture lens for considering equity and climate justice.
- Role of Cultural Rights in advancing climate action is understood and leveraged.
- Natural and cultural values are integrated at landscape scales in territorial regulations, planning, governance.
- Diverse Knowledge Systems; narration and storytelling are valued as evidence in climate decision making.

In order to make short- and medium-term progress, LRGs should pursue one or more of the following pathways: (a) Culture public bodies aligning on climate science and policy, (b) Culture and climate bodies partnering to integrate culture contributions into LRG climate plans; (c) Commitment to strong and robust targets for culture-based climate action at LRG level; (d) Action, measuring, and reporting embedded in LRG culture-based climate action; (e) Utilisation of cultural strategies to support Inclusive and Rights-based Climate Action.

## **Climate and Culture Town Hall: Acknowledgements and Background**

The 2022 UCLG Town Hall is the space for dialogue and interaction between different internationally organized civil society constituencies and the political leadership of the local and regional governments (LRG) constituency to jointly define our global policies.

The subjects of the Town Hall are directly linked to UCLG's Pact for the Future and its three axes: People, Planet and Government. They also are grounded in the UN's Agenda 2030 and in the New Urban Agenda and reflect the priorities and targets included in the UN Secretary General's Common Agenda which looks at the next 25 years and tries to imagine a more inclusive and networked multilateral system.

The climate emergency, together with the twin crisis of biodiversity loss, are defining issues of our time. It is thus perhaps not surprising that climate change is the subject of one of the 2022 UCLG Town Halls. What may be surprising, however, is that UCLG has chosen to emphasise the social and cultural dimensions of the climate crisis. The decision is a bold one, reflecting a savvy understanding of both the key weaknesses of current climate planning, policy and action, and the key strengths of local cities and local governments. It is an approach which the authors of this Policy Paper have fully embraced.

The Climate and Culture Town Hall has been taken forward by a working group facilitated by the Climate Heritage Network and comprised of a broad range of organizations and networks including Climate Chance, Global Alliance for the Rights of Humanity, International Indigenous Women's Forum, and MCR2030, as well as the UCLG Youth Caucus, Feminist Caucus, and Accessibility Caucus (co-led by GAP Older Persons and Persons With Disabilities Partner Constituent Groups, World Blind Union, World Enabled).

The Town Hall process has allowed these partners and other international stakeholders to collaborate on exploring the often forgotten cultural and social dimensions of the ecological crisis. This Policy Paper, which is the fruit of that collaboration, aims to inform the UCLG's Pact for the Future and to provide foresight to LRGs on a global climate change response that is dangerously off track and offers recommendations for urgently correcting course through a new Culture for Climate Agenda that unleashes the power of culture as a pillar of climate action.

This report builds on the Agenda 21 for Culture. Agenda 21 for Culture was in part a response to Agenda 21, an agenda for sustainable development in the 21st century approved by United Nations members at the Rio de Janeiro Earth Summit in 1992 – the same meeting that also launched the UN Framework Climate Change Convention (the "UNFCCC"). Like the UNFCCC, Agenda 21 did not discuss culture in great depth. Agenda 21 for Culture was designed to address these omissions. This in turn helped spur adoption of the UCLG Policy Statement "Culture is the Fourth Pillar of Sustainable Development." It is fitting that the Agenda 21 for Culture, conceived to help articulate the missing cultural pillar of sustainability, should help bring about this new Culture for Climate Agenda, which aims to help articulate the missing cultural pillar of climate action.

## What is Culture?

Key to understanding the potential of culture as a pillar of responding to climate change is an appreciation of the breadth of cultural in its many dimensions. The United Nations Educational Scientific and Cultural Organisation (UNESCO) defines culture as a “set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.”<sup>i</sup>

Culture is made up of the values, beliefs, languages, knowledge, art, and wisdom, with which a person or people, individually or collectively, expresses both their humanity and the meaning they give to their life and its course.

Cultural expressions include artistic expressions communicated through words (literature), sound (music, radio), images (photos, TV, films), movement (performing arts such as dance, theatre) or objects (sculpture, painting, design) and cultural goods, services and activities produced and distributed by the cultural and creative industries.

Culture is a common good that broadens everyone’s capacity to shape his or her own future. All individuals are vehicles of culture, as well as participants in its development. Culture itself is a process that allows us to understand, interpret, and transform reality. People modify the ecosystems around them through cultural practices, values, and visions of the world. Both cultures and the environment are often place-based. “Culture influences our understanding of the environment and our relationship with it on a deep level. Concern for the welfare of future generations is already explicitly environmental; it should also be cultural.”<sup>ii</sup>

Cultural rights are an integral part of human rights. The cultural freedoms of individuals and communities are both the result of, and an essential condition for, real democracy. Cultural rights guarantee that everyone can access the resources they need to freely pursue their process of cultural identification throughout their life, as well as to actively participate in, and reshape, existing cultures. Cultural citizenship implies rights, freedoms, and responsibilities. Lifelong access to, and participation in, cultural and symbolic universes are essential factors for the development of the capacities of sensitivity, expression, choice, and critical thinking, which allow the construction of citizenship and peace in our societies.

Heritage is understood as a dimension of culture. In international practice, heritage in turn embraces both natural and cultural heritage. Natural heritage has been defined as referring to natural features, geological and physiographical formations and delineated areas that constitute the habitat of threatened species of animals and plants and natural sites of value from the point of view of science, conservation, or natural beauty. Natural heritage supports biodiversity and human systems.

Cultural heritage includes the knowledge derived from human experience and the human past, including evidence of paleoclimatic change, social evolution and past human responses to environmental change. This knowledge is dynamic and is constantly recreated by communities and groups in response to their environment and their history. It reflects and embodies contemporary knowledge of environments, land use, and resource stewardship developed over generations of indigenous and local communities; patterns and events in the development of the modern world, including histories of



colonialism, capitalism, and industrialization. Cultural heritage is the record of human creativity through time and all forms of heritage are bases for creativity in the present.

The notion of intergenerational transmission of cultural heritage is key. This connection can be seen clearly in instruments like the **Universal Declaration of Humankind Rights** which seeks to ensure the transmission of humankind’s common heritage to future generations in the context of human rights and the responsibility of humans to protect the environment for future generations.

Many heritage methodologies draw a distinction between tangible and intangible cultural heritage, although these distinctions are complex if not problematic.<sup>iii</sup> Tangible cultural heritage includes archaeological sites, buildings, structures, and monuments, landscapes, museum collections and documentary heritage such as those found in libraries and archives.

Intangible cultural heritage includes the practices, representations, expressions, knowledge and skills and ways of knowing – as well as the instruments, objects, artefacts, and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. Intangible cultural heritage is sometimes referred to as “living heritage,” in that it is transmitted yet constantly recreated. Some elements of heritage have been landmarked, listed or otherwise inventoried by governmental or professional actors while others are recognised as such by associated groups and communities.

Indigenous Peoples and local communities are vital contemporary communities. Their knowledge systems are embraced as cultural heritage, but these elements are not co-defined. However, given the generations of experience held by Indigenous Peoples and their knowledge systems, and the close relationship of Indigenous Peoples and many local communities and their knowledge systems to their surrounding environments, it may be difficult to describe, engage, and address these relationships and their vulnerabilities and responses to climate change, without attention to the heritage they reflect.

## What is Climate Action?

There are numerous ways to categorize the key elements of climate action. The starting point for the preparation of this Policy Paper was an earlier global report entitled “The Future of Our Pasts: Engaging Cultural Heritage in Climate Action”<sup>iv</sup> released in 2019 by the International Council on Monuments and Sites (“ICOMOS”). Part I of that report outlines the need for a positive, policy-based vision of the role of cultural heritage in responding to climate change and achieving the ambitions of the Paris Agreement. The intention was to discuss the heritage field using the logic and vocabulary of climate action and climate science.

The Future of Our Pasts report clusters climate action and response into four categories, derived from the 2015 Paris Agreement: Mitigation, Adaptation, Loss and Damage and High Ambition. This Paper generally uses those categories.

**Mitigation:** Climate change is largely a result of the release of heat-trapping Greenhouse Gases (GHGs) like carbon dioxide (“CO<sub>2</sub>”) into the atmosphere, mostly due to burning fossil fuels such as coal, oil, and natural gas. Mitigation refers to human interventions to

reduce GHG emissions, or to enhance the sinks of GHGs. The Paris Agreement established the goal of pursuing efforts to limit the increase in global temperatures to 1.5 degrees Celsius (C) over pre-industrial levels (Article 2); reaching net zero GHG emissions in the second half of the 21<sup>st</sup> century; and conserving and enhancing sinks and reservoirs of GHGs, including forests (Article 5).

**Adaptation:** Human activities have already warmed the planet approximately 1.1°C as a result of GHG emitted since 1850. And so, humans must adapt to the climate change that we have already caused. Adaptation in human systems refers to the process of adjustment to actual or expected climate and its effects, in order to moderate harm and maximise opportunities. It correlates to Article 7 of the Paris Agreement which established a global goal of enhancing adaptive capacity, strengthening resilience, and reducing vulnerability to climate change. Article 7.5 acknowledges that adaptation action should be “based on and guided by the best available science and, as appropriate, traditional knowledge, knowledge of Indigenous peoples and local knowledge systems.”

**Loss and Damage:** There are limits to the capacity for human and natural systems to adapt to the impacts of climate change. When the adaptive limits of systems are reached, loss and damage can result. These can be economic or noneconomic (so-called “NELs”). The phrase “Loss and Damage” (capitalised letters) generally refers to the political debate (including issues of responsibility and compensation) while “losses and damages” (lowercase letters) have been taken to refer broadly to harm from (observed) impacts and (projected) risks. See Paris Agreement Article 8.

**High Ambition:** “Ambition” in the climate action context refers to the collective will and means to tackle climate change and achieve the objectives of the Paris Agreement. This requires education, training, awareness, public participation, and access to information. Many of these elements are captured under the UNFCCC initiative known as Action for Climate Empowerment (ACE). Key aspects of these concepts correlate to Articles 9, 10, 11 and 12 of the Paris Agreement.

The ICOMOS report recognises **Climate Justice** as a transversal dimension of climate action. Climate justice links development and human rights to achieve a human-centred approach to addressing climate change, safeguarding the rights of the most vulnerable people, and sharing the burdens and benefits of climate change and its impacts equitable and fairly. This includes recognizing that a root cause of the climate crisis is the extractive and exploitative values that have powered ideologies of colonialism and globalism.

Climate change has been demonstrated to have both a direct and indirect impact on the effective enjoyment of a wide range of internationally guaranteed **Human Rights**, including right to life, self-determination, development, food, water and sanitation, health, housing, education, meaningful and informed participation. Climate justice requires that climate action is consistent with existing human rights agreements, obligations, standards, and principles. Those who have contributed the least to climate change unjustly and disproportionately suffer its harms. They must be meaningful participants in, and primary beneficiaries, of climate action, and they must be provided with access to effective remedies. Accessibility barriers are either created or reinforced as a result of climate change.<sup>v</sup>

All climate action depends on **Enabling Conditions**. Enabling conditions are the conditions that can accelerate and scale- up systemic transitions that would limit temperature increase to 1.5°C, while achieving sustainable development. Enabling

conditions include social-cultural dimensions as well as finance, technological innovation, institutional capacity, and multilevel governance.

## The Challenge We are Facing

Both science and peoples' lived experiences reveal not only that the planet is in crisis but also that current efforts to tackle the unfolding biodiversity and climate crises are failing. How to correct course and muster the ambition need to achieve transformative action are defining challenges of our time.

### A Planet in Crisis

We stand warned by scientist, Indigenous Peoples, civil society – even our own children – about the increasingly catastrophic consequences of biodiversity loss and climate change. Earlier in 2022, UN Secretary-General Antonio Guterres said the world was on a “fast track” to disaster and that we risk rendering planet Earth “uninhabitable.”<sup>vi</sup> Climate scientists say that the 2020s will be critical and that it is “now or never” to avoid the worst impacts of climate change, including major cities under water, unprecedented heatwaves, terrifying storms, and the extinction of a million species of plants and animals. And yet today, the world’s collective climate action is dangerously off course.

The landmark Paris Agreement signed in 2015 created an internationally agreed goal of holding global warming to 1.5°C over pre-industrial levels. Every increment of warming is of consequence and while 1.5°C of global warming will cause severe damage, the impacts of higher rates of warming will be significantly worse. For example, while coral reefs would decline significantly with global warming of 1.5°C, virtually all (> 99 percent) would be lost with a 2°C rise. Despite these looming consequences, holding global warming to even 2°C, let alone 1.5°C, today feels more like fantasy than fact. The 2021 UN Emissions Programme Emissions Gap Report<sup>vii</sup> concludes that the world is currently on track for a catastrophic global temperature rise of 2.7°C by the end of the century – and that is after taking account of new national climate pledges in the run up to the 2021 UN Climate Conference (COP26) combined with other mitigation measures.

To keep the 1.5°C limit agreed in Paris within reach, the Intergovernmental Panel on Climate Change (IPCC) says we need to cut global emissions by 45 per cent from 2019 levels by 2030 (and achieve net zero emissions by 2050). This in turn requires immediate and deep GHG emissions reductions across all sectors, include cities, buildings, energy, food, and mobility. Instead, the opposite is happening.

The International Energy Agency reports that global energy-related CO<sub>2</sub> emissions rose by 6% in 2021 as the world economy rebounded strongly from the Covid-19 crisis and relied heavily on energy created by burning coal to do so.<sup>viii</sup> This increase in global CO<sub>2</sub> emissions was the largest in history in absolute terms, more than offsetting the previous year’s pandemic-induced decline. The world it seems did not “build back better” from Covid-19.

A key IPCC report released in 2021 indicated that in almost all emissions scenarios reviewed, global warming is now expected to hit 1.5°C “in the early 2030s.”<sup>ix</sup> This raises the dark prospect of “overshoot.” Overshoot is the period in which warming increases above the 1.5°C mark before the earth then cools back down to below 1.5 degrees as a result of the ultimate achievement of net zero GHG emissions.

Many climate models now show years, if not decades of overshoot, before stabilizing at 1.5°C. Worse still, the “reverse warming” in these models is often projected to be achieved through speculative and unproven carbon removal and geoengineering technologies. During overshoot, risks to human systems will increase, including those to infrastructure, low-lying coastal settlements, some ecosystem-based adaptation measures, and associated livelihoods, and cultural and spiritual values. Some impacts are essentially irreversible, even if temperatures decline again later.<sup>x</sup>

Global climate change will disproportionately affect vulnerable groups, with the threat of poverty and migration threatening to pull millions more into poverty by 2030, particularly in coastal cities. These and other projected climate impacts pose a “severe threat” to future sustainable development.

It is important to recognize that by 2050, over 2 billion persons with disabilities and older persons will be living in urban communities thus increasing the need for sustainable and green infrastructures and services which are inclusive and accessible to all including adequate housing, employment, health and education (UCLG Policy Paper on Inclusive and Accessible Cities, 2019). 1 billion people, or 15% of the world’s population, experience some form of disability and 80% of persons with disabilities live in developing countries. In 2050, 80% of older people will be living in low and middle -income countries where

### Climate Change Risk, Vulnerability and Trends for Cities<sup>xi</sup>

- Human health, livelihoods and critical infrastructure are being damaged and disrupted by the impacts of climate change. Cascading impacts reach down the supply chain, affecting even in cities not most directly exposed to climate hazards.
- Cities and settlements by the sea are on the frontline of climate change— Sea level rise and increases in tropical cyclone storm surge and rainfall intensity will increase the probability of coastal city flooding, even as these areas experience rapid urbanisation.<sup>xii</sup>
- Globally up to 16 times as many people may be exposed to extreme heat in the future, with the majority living in urban centres.

- 410 million people living in urban areas may be exposed to water scarcity from severe droughts at warming of 2°C.
- Informal settlements are the most vulnerable, disproportionately affecting economically and socially marginalised urban.
- Tens of millions of people may not be able to stay where they are, leading to climate migration (mostly inside countries but also across borders) that can disrupt economic and political stability and fuel conflict.

cities face increasing risks and exposure to hazards and disasters, putting persons with disabilities and older persons at risk of the adverse impacts of climate change – including threats to their health, food security, water, sanitation, and livelihoods.



The cumulative nature of CO2 emissions has only accelerated the rate and depth at which fundamental, system-level change has become necessary if societal development pathways are to be reconciled with the political commitments in the Paris Agreement.

### Current Climate Policy, Planning and Action Are Failing

30 years since the United Nations Framework Convention on Climate Change (UNFCCC) was signed at the Earth Summit in Rio de Janeiro in 1992, establishing an international environmental treaty to combat "dangerous human interference with the climate system," and six years after the countries of the world signed the Paris Agreement, world leaders concede that the Paris Agreement goal 1.5 °C is "on life support."<sup>xiii</sup> UN Secretary General Guterres called this spiralling climate catastrophe a "damning indictment of failed climate leadership."<sup>xiv</sup> How did we get here? Precisely how has climate leadership failed? After three decades of climate planning, policy, and action, why haven't we bent the global GHG emissions curve?

In an influential article<sup>xv</sup> released just before COP26, over 20 scientists including a former Vice Chair of the IPCC lay the blame for the failure to bend the emissions curve, in part, on what they call a "pervasive failure in industrial, modern societies to imagine desirable ways of living that are neither wedded to the carbon economy nor dependent on narratives of progress reliant on perpetual economic growth."

The scarcity of social imaginaries<sup>xvi</sup> capable of conceiving plausible forms of living without dependence on fossil fuels, they write, is not just a climate change problem. Rather, it is intimately tied to an "epistemological monoculture" that has impoverished the collective global capacity to imagine and realize forms of living not dependent upon exploitation of people and natural "resources." These factors have created a "convenient discourse validating existing climate policy approaches, while marginalizing a range of proposed alternatives."

This marginalisation is enacted in climate planning, in part, through widespread use of modelling and cost-benefit analyses that tend to emphasize a narrow suite of technological and market-based solutions and fall short at capturing demand-side measures and systemic, uncertain, or contested factors that are less easy to model or quantify. These latter factors include the social, political, and ethical issues<sup>xvii</sup> that are at the heart of people-centred climate action, including attention to the historical and socio-economic systems (e.g., colonialism) that have helped cause climate change and the ongoing consequences of these systems on lives and livelihoods (both past and present).

Even where people *are* centred in climate policy (as in demand-side energy conservation plans), they are often depicted as purely autonomous actors unfettered in enacting their personal preferences (albeit with institutional incentives and constraints operating as background conditions).<sup>xviii</sup> These approaches miss that people are embedded in culture and that the cultural systems of societies (and related spiritual, religious, and ethical dimensions) influence the values of individuals in ways that are relevant to understanding human behaviour. As a result, they underestimate the complex structures in which people operate and the conditions needed for prolific, collective climate action.

A related critique has been made of climate science, which tends to be dominated by the natural sciences and other disciplines where quantitative approaches are prevalent, to the exclusion of other knowledge systems and even the social science of studying culture, which tend to be qualitative.<sup>xix</sup>

Exclusion from climate planning and modelling is matched by exclusion in person. Many climate planning processes are not inclusive, re-enacting existing stigma and marginalisation and failing to engage Indigenous Peoples, women, youth, older persons, and persons with disabilities.

These sets of exclusions, it is increasingly argued,<sup>xx</sup> perpetuate an incrementalist approach to climate action that helps explain why climate planning is falling far short of the rapid and transformative change needed to hold global warming to 1.5°C and avoid climatic tipping points that can result in irreversible losses and damages.

## Culture: A Missing Force in Climate Action

Current climate policy and planning is failing to deliver climate action at the pace and scale needed to avert climate catastrophe. After 30 years of climate action, what hasn't been tried? Who is still missing from the climate action table? The answer, quite frankly, could not be clearer: Culture. Culture remains the great missing force in climate action; an omission the world cannot afford.

Calls to acknowledge the immense potential of cultural heritage to drive climate action and to support just transitions by communities towards low carbon, climate resilient futures have grown louder in recent years.<sup>xxi</sup> Culture is already recognised by climate science as an enabling condition for both 1.5°C pathways and climate resilient sustainable development<sup>xxii</sup> (although it receives scant attention when compared to other enablers like finance or technology).

The UN Sustainable Development Goals (SDGs) and other key global frameworks already recognise the role of culture and heritage as an enabler and motor of sustainable development,<sup>xxiii</sup> sustainable urbanism,<sup>xxiv</sup> and disaster risk reduction.<sup>xxv</sup> A notable example is SDG Target 11.4, which provides that strengthened efforts to protect and safeguard the world's cultural and natural heritage make for more inclusive, safe, resilient, and sustainable cities and human settlements.<sup>xxvi</sup>

The domain of culture is supported by an extensive, existing cultural infrastructure, which includes the communities (including Indigenous Peoples) associated with elements of culture and heritage, as well as individual operators such as archaeologists, architects, landscape architects, administrators, archivists, artists, crafts persons, conservators, curators, engineers, geographers, historians, librarians, musicians, museum professionals, performers, site managers, urban planners, and writers. There is also a vast formal networks of arts organisations, Indigenous Peoples' organisations, cultural institutions, archives, libraries, museums, and heritage sites, as well as supporting governance, research, and funding mechanisms at multiple levels.

The omission of culture from climate action, science and policy is increasingly recognised, documented,<sup>xxvii</sup> and challenged.<sup>xxviii</sup> Indeed, the Climate Heritage Network was launched in 2019 by arts, culture and heritage organisations and public bodies from around the world (including UCLG and LRGs) to flip what it called the “paradigm” of failing to recognise the cultural dimensions of climate action.<sup>xxix</sup> The paradigm does indeed seem to be shifting but slowly and incommensurately with the urgency and scale of the climate emergency.

To bolster a system of climate planning and policy that is struggling to keep 1.5 alive and to capture hearts and minds for achieving rapid and far-reaching system transitions on a nearly unprecedented scale, this Policy Paper proposes a new **Culture for Climate Agenda** to unleash the power of culture as a pillar of climate action.

Both culture and climate change are transversal, multi-faceted, multi-scalar phenomena. The contributions of specific types of culture (e.g., music, archaeology) to various dimensions of climate action (e.g., adaptation, mitigation) in disparate sectors (e.g., transport, food) are increasingly well documented.<sup>xxx</sup> What follows is not an attempt to summarise that impressive catalogue, but rather to synthesise from it four key building blocks of the cultural pillar of climate action.

## Culture as Enabler of Social Imaginaries

*“If the climate is changing, we also need to change our culture and daily activities, by being more conscious of the environment. The current reality on climate change is one that speaks of urgency and seeks creative ways to solve the mess we have found ourselves in. ... I believe cultural heritage and creativity can contribute to addressing the root causes of climate change.”*

- Daniel Akinjise, UCLG Youth Caucus representative and African Youth Leader

Sweeping cultural change will be necessary to alter the trajectory of catastrophic climate change. The status quo in many localities is unsustainable. More attention must be given to fostering the transformational, paradigm-shifting change that experts have stressed is needed to address climate change, to changing rapidly the way we live, produce, and consume, and to doing so in a rights-respecting way.

Culture is not static but dynamic, subjected to many influences and internal debates and internal contestations, changing over time.<sup>xxxix</sup> A fundamental capacity of culture is to enable alternative social imaginaries, revealing and guiding new and old-but-new again pathways. In this way, culture can help illuminate a new social contract supporting the reframing of urban and natural systems. Central to this approach is the imperative of addressing both those elements of culture that can help solve the climate crisis and those that have helped cause it.

Many traditions, cultural practices, and lifeways – especially in industrialised places -- are deeply entangled with fossil fuels and the extractive and colonial systems that attends them. These cultural elements are sometimes referred to as “petrocultures”<sup>xxxix</sup> and the sprawling urban, suburban and peri-urban landscapes they have spawned as “carbonscapes.”<sup>xxxix</sup> The heritage of the Anthropocene. Culture-based approaches help to identify, interpret, and challenge this “conflicted heritage,” the tangible and intangible artefacts of industrial modernity and the knowledge infrastructures that support them.

Culture also enables climate action by helping people to imagine and realise plausible and desirable low carbon, just, climate resilient alternatives to petrocultures and carbonscapes. Elements of culture central to this work include:

- Traditional knowledge and heritage buildings and landscapes that pre-date (or works independently of) the fossil fuel era point that point the way to post-carbon living.
- The cosmovisions and values held by Indigenous Peoples and local communities never co-opted by modern take-make-waste approaches offer counterpoints to unsustainable paradigms of “progress.”
- Artistic, creative, and imaginative tools hold transformative potential by challenging the values that condition life choices, including economic and consumption models and by supporting transformative reinterpretation of today’s carbonscapes and their accompanying mindsets. Narratives and storytelling create space for agency, deliberation, co-constructing meaning, imagination, and desirable and dignified pathways. Cultural and creative processes make it possible for individuals and communities to explore their histories and sense of identity, and promote dialogue about needs, aspirations, and rights.

## Culture Strengthening Resilience

The term “Resilience” has emerged in recent years as another important framing for how to meet the challenge of climate change. Resilience has been defined as the capacity of interconnected social, economic, and ecological systems to cope with a hazardous event, trend, or disturbance, responding or reorganising in ways that maintain their essential function and identity.

The orientation of resilience discourse towards social systems has allowed for a greater recognition of the role of culture. An example is the inclusion of the Climate Heritage



Network as a formal partner in the UNFCCC High-Level Climate Champion's new Race to Resilience global campaign<sup>xxxiv</sup> which aims to catalyse action by non-state actors that builds the resilience of 4 billion people by 2030. This represents the first-time culture has been included as a sectoral partner in a UNFCCC climate campaign.

Resilience science outlines characteristics of resilient systems. The Race to Resilience Culture campaign summarises key ways that culture-based strategies support these characteristics this way:

- Culture and heritage support a multiplicity of social network, helping construct the identities of people and communities in ways that can strengthen social fabric and place attachment and reduce precarity.
- Resilient systems are characterised by diversity, which includes diversity of knowledge systems and technologies (e.g., local, traditional, and indigenous knowledge); livelihoods; languages; and worldviews, spiritualities, and values.
- Culture provides the capacity for inter-cultural exchange and addressing prejudice, which fosters interconnectedness, but also embodies endogenous capacities that promote local self-sufficiency, such as use of local materials and know-how (i.e., "modularity").
- Equity and justice intersect with resilience, including how widely capabilities are distributed within a society. Drawing on cultural rights approaches,<sup>xxxv</sup> culture can address the social dimensions of marginalisation and exclusion, including climate governance.
- Adaptive learning and the ability to navigate diversity, are nurtured by creativity and inspiration in adaptation and innovation.

## Promoting Inclusive Climate Action Through Culture

Pathways compatible with 1.5°C warming entail processes of deliberation and implementation that address societal values, local priorities, and inevitable trade-offs, making inclusive governance critical. Supporting the design and implementation of *climate policy and action* at all levels as an inclusive model for environmental and sustainable development governance must be an aim of *cultural policy*.

There is an urgent need to increase the diversity of people at the climate table – promoting in turn a greater involvement (and empowerment) of knowledge bearers, including Indigenous Peoples, persons with disabilities, older persons, and traditional knowledge holders. Such voices should be given the opportunity and the support (including funding) to lead the formulation of sustainable development and climate actions plans, reflecting the proactive rather than reactive substitution of such approaches for models rooted in systems that have proved unsustainable.

The integration of cultural practice and heritage methodologies across governance processes can illuminate diverse stakeholders and their values and support their iterative engagement. Supporting meaningful, active participation in cultural life enhances the possibility of increased civic participation, lends cultural visibility to marginalised groups, and fosters cooperation between different generations and cultures. Cultural institutions can also serve as platforms for listening to communities and providing open opportunities to inspire collective climate action. These processes can further support inclusive governance by providing opportunities to blend Indigenous, local, and “scientific” knowledge.

Cultural biases and stigma enforce marginalisation of women, sexual minorities, persons with disabilities, and older persons. Dismantling the cultural elements that marginalise people is thus also key to responding to climate change. Culture and heritage should also be used to build capacity of women, persons with disabilities, and older persons in climate governance.

It is important to recognize that older persons and persons with disabilities face a wide range of barriers which limit their effective and meaningful participation and inclusion in their communities - and in climate action-related decision-making (e.g., public policy development, planning, adaptation, and resilience-building and disaster risk reduction initiatives). Barriers can be structural such as lack of accessibility but can also be structural in how the society is organizing itself, and most importantly attitudinal barriers which include negative perceptions and stereotyping of older persons and persons with disabilities.

Failure to include persons with disabilities and older persons in climate action has severe consequences for members of people in the community that experience intersecting forms of discrimination, including women, children, Indigenous peoples, persons with disabilities, older persons, displaced populations and other marginalized groups; for those experiencing poverty; and for underrepresented groups of persons with disabilities, such as persons with intellectual disabilities, persons with psychosocial disabilities and persons with deaf blindness.

Climate change is the most significant intergenerational equity issue of our time. Children and future generations are bearing, or will come to bear, the brunt of its impact on a polluted, degraded planet.<sup>xxxvi</sup> Active inclusion and participation of youth in climate governance, including culture-climate decision-making, is needed at all levels. In the Town Hall process, Daniel Akinjise, UCLG Youth Caucus representative and African Youth Leader shared that:

*Youth should also be considered as important stakeholders in the implementation and execution of these policies, not just onlookers, because these youth are the ones .... who probably will be around in the next 40 years. There is a need to channel more resources to reach more young people in underserved communities in our various countries. Most times when we develop advocacy strategies, we leave out people without access to technology or social media ... people in remote communities are mostly the custodians of our culture, and we need to empower them too.*

## Culture as a Motor of Climate Resilient Development

The concept of **Climate Resilient Development Pathways (CRDPs)** has emerged as a framework for integrating sustainable development (including its focus on eradicating poverty and reducing inequality) and the deep reductions in GHG emissions and transformative climate adaptation also needed to tackle the climate emergency. It recognises that climate change is a potent threat to sustainable development but also that reducing inequality and poverty is a precondition to transformative climate action.<sup>xxxvii</sup>

According to a recent IPCC report, “identifying and negotiating socially acceptable, inclusive and equitable pathways towards climate- resilient futures is a challenging, yet important, endeavour, fraught with complex moral, practical and political difficulties and inevitable trade-offs.” Efforts so far have proved partially successful yet, not surprisingly, demonstrate “notable obstacles.” The critical role of culture as the Fourth Pillar of Sustainable Development is well established.<sup>xxxviii</sup> Many of the dimensions of culture that support sustainable development have been shown to be well suited to integrating climate action and sustainable development and driving CRDP as well.

Examples from around the world reflect<sup>xxxix</sup> the power of culture-based strategies for advancing diverse permutation of sustainable development and climate action, including for example Life on land (SDG15) and planning for loss and damage, Ending Poverty (SDG1) and Climate Adaptation; Gender Equality (SDG5) and Climate Empowerment; and Decent Work (SDG8) and Mitigation.<sup>xl</sup> The world cannot afford divergent “sustainable development” and “climate action” agendas; and power of culture to drive the CRDP agenda forward cannot be missed.

## Local and Regional Governments are Uniquely Positioned to Lead on the Culture for Climate Agenda with Civil Society

With the window of opportunity closing to keep 1.5C alive, there is an urgent need, but also a growing opportunity, to make a place for culture at the tables of climate policy, action, and science. This new Culture for Climate agenda needs to be locally grounded and led from local places and spaces. LRGs, in partnership with civil society, are uniquely positioned to drive this new agenda, using the power of peoples’ own culture and heritage to break path dependencies and avert environmental crisis.

Most of the world’s population now lives in cities<sup>xli</sup> and that number expected to grow, meaning that climate adaptation and mitigation at the city level is crucial to tackling climate change. Cities can be the stage where new ideas and cultural change can evolve, testing ways in which climate action can evolve. The urban context also presents steep challenges as cities are on the frontlines of issues such as inequality and the need for transparent institutions. As cultural expressions themselves, cities are arguably one of humanity’s greatest inventions for crafting solutions for the future. From historical times to the present, they bring creative people together to solve problems.

In a historic first, the Paris Agreement recognized the importance of engaging all levels

of government in its preamble. To build on this understanding — that cities, towns and regions are essential actors for meeting national climate goals—global climate action efforts are increasingly centring **multilevel climate action**. This trend recognises the unique capabilities of LRGs to drive climate action and to be centres of innovation.

LRGs are often cultural actors themselves, as operators and funders of schools, the arts, libraries, museums, and heritage sites. Local governments are on the front line in the defence and promotion of cultural rights as fundamental human rights.<sup>xliii</sup> Local governments are also highly accustomed to collaborating with civil society and private actors on cultural matters, including artists, creative industries, design firms, cultural organisations, and universities and research organisations.

At the same time, climate risks in cities are becoming increasingly intense, complex, and difficult to manage, while an increasing share of GHG emissions can be attributed to towns and cities. As these challenges mount, there is increased pressure on LRGs to deliver responses, demanding levels of action that many times go beyond their capacities, resources, and competencies. In this sense, strengthened collaboration with civil society to drive forward the Culture for Climate Agenda can allow for to improve their ability to act by widening the available strategies to act effectively and collaboratively to and to respond to increasingly complex challenges.

## Enabling Environments – Conditions for Unleashing the Power of Culture-based Climate Action

This Policy Paper has proposed four overlapping frames for understanding, organising, and advancing a new Culture for Climate agenda: culture as an enabler of social imaginaries, strengthener of resilience; promoter of inclusive climate action; and motor of climate resilient development. These framings represent vectors by which culture can help bolster climate policy and planning to deliver climate action at the pace and scale needed to avert climate catastrophe.

Local and regional governments have a key role to play in creating the enabling conditions for unleashing the power of culture-based climate action, both as cultural operators themselves and through engagement with civil society and other stakeholders via cultural and climate policy. In fact, there may be no other force in society capable of doing so.

What follows is a description of some of the conditions that LRGs are particularly well positioned to support. While all these conditions relate to culture, they are not addressed exclusively to cultural policy or cultural operators. Climate change must be addressed in cultural policies and culture must be addressed in climate change and other relevant sectoral policies.

## Seeking out Synergies; Preparing for Trade-Offs

Reconciling trade-offs across sectors and spatial scales is one of the key challenges to climate action and climate resilient development. Among these are real and perceived tensions between climate mitigation and adaptation on the one hand and the promotion of culture and the conservation of heritage values on the other. Maladaptation and mal-mitigation that damage cultural rights, resources, and values can also ultimately undermine environmental objectives.<sup>xliii</sup>

Reconciling these trade-offs requires a dynamic view of the interlinkages between climate action and culture. It also requires sensitivity to human rights approaches, a willingness to dialogue with all stakeholders, support for just transition, and deployment of new methodologies to memorialise cultural heritage losses. These processes must, for example, consider the rights, perspectives, and requirements of the disability or ageing community, and the differential costs and burdens that these may impose on individuals with disabilities or older persons. Ableist climate mitigation policies create barriers for persons with disabilities older persons and reinforce social inequities.

Although culture can be a casualty of maladaptation, importantly, in 2022 the IPCC confirmed that inclusive planning initiatives informed by cultural values can also help *prevent* maladaptation. Ultimately, advocates on all sides must seek to maximise co-benefits and “win-win” outcomes whilst minimising conflicts. This benefits from a commitment effective climate action by cultural operators and an appreciation of the co-benefits of culture by those from other sectors.

## Nurturing the Arts Ecosystem

Cultural policy must unlock artistic and imaginative tools to support transformative reinterpretation of today’s carbonscapes and make-take-waste mindsets. This means nourishing an arts ecosystem that is locally rooted, non-extractive, and joined-up to climate action. Approaches that embed culture in GHG-intensive, business-as-usual models (e.g., some “creative industries” and “cultural tourism” models) must be dismantled. Cultural policy should create safe spaces for dialogue with grass roots cultural activists and encompass hyper-local responses as well as national climate action priorities.

## Engaging with Complicit Heritage

Many lifestyles and values (in industrial societies) are deeply entangled with fossil fuels and extractive/colonial systems. Cultural policies must support transformation of these “petrocultures” and related “carbonscapes.” Framing this heritage as “complicit”<sup>xliv</sup> offers counter-narratives, helping people see connections with environment harm, and systemic inequalities. Cultural institutions/heritage sites managed by trusted organizations with interpretation already framed in place-based, local narratives offer ready spaces for these conversations. Certain objections to climate action in the name of cultural heritage, for example peat cutting or coal mining traditions, may have to be overridden to protect the rights of humanity in the face of the climate emergency, but methodologies are needed to take these decisions in accordance with human and

cultural rights norms. Methodologies developed to address other types of “dissonant” heritage, for example to document the “heritage” of human slavery (e.g., customs, sites) may hold analogies for addressing petrocultures.<sup>xiv</sup>

## Understanding the Cultural Dimensions of Climate Risk and Vulnerability

Management of both territories and cultural resources and institutions will increasingly be tied to understanding climate vulnerability. How is a locality’s climate expected to change over the next 20 years? What is the relevant adaptive capacity? Cultural operators and managers oblivious to the considerations are not well positioned to contribute to climate resilient futures. A basic ability to engage with climate change risk profiles and vulnerability scenarios is needed by cultural managers including those charged with the management of heritages sites, the care of collections, and the stewardship of community traditions. Downscaled climate models that allow for the identification of possible climate hazards as a function of different global GHG emission scenarios can be run by cultural bodies or accessed from partners. Science-based, locally led vulnerability assessments should be performed for cultural resources but so too should cultural and heritage values help guide territorial assessments and local and regional adaptation planning.

## Connect Culture, Climate, and Disaster Risk Reduction

Climate change has helped cause a surge in disasters over the past 50 years with spiralling economic losses and disproportionately impacting poorer countries.<sup>xvi</sup> The Sendai Framework for Disaster Risk Reduction 2015-2030 is a global agreement to reduce, prevent and respond to disaster risks. It aims to strengthen social and economic resilience to disasters caused by natural, biological, and technological hazards, and which are further exacerbated by climate extremes and slow onset events. The Sendai Framework broke new ground in recognizing the role of culture and cultural heritage as components of disaster risk management. Among other things, it calls for a focus on understand how disaster risk is created, strengthening disaster risk governance, and meaningful participation of relevant stakeholders at appropriate levels. Realising the promise of Sendai requires localising its provisions, including those on culture and disaster risk reduction. This can include learning from past disasters through both data analysis and storytelling and then using those lessons for both disaster risk reduction and planning for recovery. Both synergies and differences exist between adaptation and disaster risk reduction policies. This suggesting the need for more integration of existing mechanisms as part of the Climate Culture Agenda, yet careful consideration is advised for slow-onset events and potentially irreversible impacts and risk.<sup>xvii</sup>

## Plan for Loss and Damage

Culture and heritage along with Indigenous and local knowledge systems area already experiencing loss from both slow and rapid onset hazards (and also sometimes maladaptation and mal-mitigation). The risk of climate harms is especially high for people and communities in vulnerable situations, the poor, and those who have been historically marginalized, such as women, children, Indigenous Peoples, peoples with disabilities, and people living in rural areas. Loss and damage also results in violations of a wide

range of human rights including cultural rights. Moreover, as Karima Bennouna, UN Special Rapporteur in the field of Cultural Rights, has written: “those most affected by climate change – who have often done the least to contribute to it – have fewer resources to protect their cultures from its effects.” By contrast, most GHGs released into the atmosphere since the start of the industrial era have been from a few wealthy countries.

The obvious climate justice issues raised by this discrepancy have given rise to demands that big historic emitters must pay for the climate-related damages their GHGs are largely responsible for causing. International policy distinguishes between economic and non-economic loss. Non-economic losses and damages (“NELs”) as defined by the UN includes losses of cultural heritage, indigenous/local knowledge, biodiversity and ecosystem services. But whether and how to put a monetary value on culture and heritage remains contested. The choices made on these questions will have profound consequences on how culture is addressed in future loss and damage finance schemes and other compensatory, distributive and procedural equity and climate justice measures.

Millions will face another dimension of loss: the multi-faceted challenges associated with climate change-related migration and displacement. It is estimated there will be at least 200 million people displaced by climatic events by 2050 (UN University, 2015), of whom at least 30 million are likely to be persons with disabilities seeking refuge and livelihood opportunities in cities. Human migration can be understood as an adaptation strategy, but one which can be profoundly culturally disruptive, thus implicating loss and damage. The systemic nature of the problem points to the need to supplement individual resettlement with planned relocation of entire communities. Cultural strategies can help conserve the knowledge and heritage values of displaced communities; play a role in planning effective resettlement strategies, including helping displaced communities maintaining familiar practices and social relationships; and aid with inclusion and integration with receiving communities.

## Engaging with Carbon and Culture

To aid communities in achieving a net zero future in line with the Paris Agreement, LRGs and other stakeholders need to be able to measure both the GHG emissions associated with culture-based activities (e.g., cultural tourism, touring shows, or festivals) as well as the GHGs reduced by culture-based strategies (like reuse of older and historic buildings). Emissions accounting and reporting practices for the culture sector, if credible, strengthen opportunities for cultural operators to partner with other sectors and actors, influence policy, and compete for climate finance. For organisations new to the topic, measuring and managing one’s own carbon footprint can be an entry point. Ultimately, however, driving transformative change requires cultural actors to engage with the broader emissions of their cities and regions and understand how culture-based strategies can help decarbonise sectors like mobility, buildings, transport, and energy. The use of GHG accounting protocols that exclude embodied carbon has obscured the full emissions reduction benefits associated with many culture and heritage-based climate strategies. LRGs should support Corporate Value Chain (Scope 3) GHG accounting and reporting standards and seek to quantify construction material and consumer goods value chain emissions avoided by circular economy and building reuse strategies.

## Focusing on Equity and Climate Justice

Principles of equity and climate justice are fundamental to understanding and addressing the challenges of climate change. Ethical considerations must guide climate action alongside environmental and natural science drivers. Participatory democracy and citizens' assemblies hold some potential for negotiating and developing post-carbon imaginaries across social divides.<sup>xlviii</sup> Cultural strategies can help by supporting flexible and inclusive governance structures and broad participation. Such inclusive processes can also help to overcome weak institutional arrangements and power structures that may further exacerbate inequalities. In the political sphere, the building of common causes by cultural institutions, bodies, and operators across social movements and intersectional interests, linking culture to gender justice, disability justice, age and racial justice, and learning from the experiences and knowledge of indigenous communities, in the context of climate justice builds on long traditions of imagining alternative futures.<sup>xlix</sup>

## Centring Cultural Rights

Cultural rights are an integral element of human rights, guaranteeing the ability to identify with one or several cultural communities, active participation in cultural life, and access to the knowledge necessary to exercise other rights, freedoms, and responsibilities, as well as to design and take climate action. Climate change and cultural rights share a clear nexus. While most human rights are affected by climate change, cultural rights are particularly drastically affected, as in the case of the risk of cultural extinction.<sup>i</sup> The work of cultural rights defenders is a sine qua non for protecting cultural rights and cultures from climate change, and often intersects with the work of indigenous human rights defenders and environmental human rights defenders.<sup>ii</sup> Adopting a cultural rights policy lens supports expression of views and worldviews of Indigenous Peoples' and local communities, enriching social imaginaries.

## Integrating Nature and Culture at Landscape Scales

The cultural and social values carried by the planet's land and seascapes are closely interlinked with its natural values (and affiliated bio-cultural practices). It has been argued that the heuristic and practical division of the two is itself a symptom of larger processes that have put the Earth on an unsustainable path. Tackling climate change puts a premium on breaking down silos between public agencies and staff with nature and culture expertise and in governance (e.g., regulatory and policy processes). Such integrated nature-culture approaches can advance sustainability objectives by improving conservation outcomes, fostering bio- and cultural diversity, and supporting the well-being of contemporary societies and future generations in both urban and rural areas. A recurring theme across the Journey was the potential for the adoption of landscape-, biocultural landscape-, and ecosystem-based approaches to drive better integration of natural and cultural values and practitioners. New working methods and practices that bring together nature and culture to achieve conservation outcomes on a landscape scale, while promoting the leadership, participation, resilience, and well-being of associated communities.



## Valorising Diverse Knowledge Systems

Diverse knowledge systems offer different ways of understanding the world that can enable alternative social imaginaries. Communities supported by a diversity of knowledge systems, livelihoods, and functions tend to be more resilient. Culture and heritage public bodies should be champions for ethical engagement across diverse knowledge systems in support of the co-production, synthesise and dissemination of knowledge, including in areas relevant to climate action. Culture and heritage bodies can also advocate for the inclusion of narration and storytelling as evidence in climate decision making. Public bodies should work to guard against problematic approaches, such as those that treat traditional and Indigenous knowledge systems as monolithic, static, or instrumental, and avoid extractive approaches to traditional and Indigenous knowledge that divorce such systems from their environmental, cultural, and historic contexts. It is critical that the representatives of Indigenous Peoples and local communities' partner in these processes, assuring that relevant communities manage the creation and maintenance of collaborative frameworks.

Women, including Indigenous women and older women, play a special role in carrying values and knowledge that point the way to regenerative ways of living but are also disproportionately affected by climate change, tend to have lower access to resources. During the 2022 Town Hall process, Sri Husnaini Sofjan of the Huairou Commission representing the Feminist Caucus described it this way:

*Then there is the non-material culture, the intangible things produced by society. That is as important as the material culture. ... When we talk about feminism, it's about gender equality, women empowerment, and how we make sure this is part of the development process and part of how we work together and how we make sure that we preserve, and we have the world that we want to leave behind for our future generations. Part of the cultural heritage, the way people used to build their buildings, and the knowledge that women have that may have been belittled by development processes need to be brought back and accepted and relearned.*

The report “Analytical study on the promotion and protection of the rights of older persons in the context of climate change” published by the Office of the High Commissioner for Human Rights observes that older persons possess vast reserves of knowledge, experience and resilience, making their participation, inclusion and leadership key to human rights-based global efforts to adapt to and mitigate the adverse effects of climate change.<sup>lii</sup>

## Joint way forward

The Culture for Climate Agenda aims to inspire in populations new social imaginaries capable of conceiving plausible low carbon, just climate resilient futures; to challenge a climate policy ecosystem that validates existing approaches while marginalizing alternatives; to supplement technocratic forms of modelling that offer scant

representation of demand-side responses and social, political, and ethical issues with rights-based, place-based, demand-side, and people-centred strategies; and to achieve inclusion of diverse voices and perspectives in climate governance, including Indigenous Peoples, women, youth, older persons, and persons with disabilities.

The foregoing section describes some of the conditions that support implementing a Culture for Climate Agenda. Ultimately, however, the organisation and delivery of both climate and culture policies and services must be transformed in order to achieve results at scale. This will require new partnerships between LRG, civil society, and other stakeholders to design new models of governance, management, capacity building, information sharing, data and metrics, and access to finance

A recurring theme from case studies where culture-based climate action has been pursued at scale is the need for diverse, even eclectic, sets of partners. This includes diverse sectors (agriculture, energy, transport); diverse knowledge systems (traditional, local, experimental); diverse stakeholders, and types of expertise. Successful models involve cross-functional teams of practitioners, experts, and stakeholders (for example nature and culture experts working together on landscape scale projects along with diverse sets of stakeholders). Involving climate scientists in cultural management and policy is indispensable. Formally embedding climate change planning in the mandates of LRG arts, culture and heritage bodies can help.

The following five pathways reflect institutional structures able to support the types of collaborations needed. Combined with the various Enabling Environments previously discussed, these approaches put LRGs on the path to implementing the Climate for Culture Agenda and delivering improved resilience, development, culture, adaptation, and mitigation outcomes for their populations. Because of the urgency of the climate crisis, these pathways include actions that can and should be taken immediately by LRGs, as well as others that will require more time for implementation.

### Pathway #1:

#### **Culture bodies aligning on climate science and policy**

Align local and regional culture plans with the latest climate science, the Paris Agreement, and the city or region's overall climate planning while emphasising the four key Culture for Climate vectors.

*Take policy-targeted inspiration from resources like the UCLG report "The Role of Culture in Climate Resilient Development" and the ICOMOS Report "The Future of Our Pasts: Engaging Cultural Heritage in Climate Action."*

- Get to know the Paris Agreement, your country's NDC, and how they match up.
- Listen to your constituents and find out what concerns they have and what solution that they may offer.
- Align your cultural policies and plans with your city's and region's climate adaptation and climate action plans – and find ways to increase ambition together.
- Link local culture operators, institutions, and officials, best practices, and

emerging insights – and weave them into culture and climate plans.

- Acknowledge how deeply held cultural values might inhibit support of climate action and discuss how best to deal with this challenge.
- Leave being mindsets that compartmentalise sustainable development and climate action and demand every project support climate resilient development.
- Improve education, communication, and training for culture professionals and decision makers about climate change and the various categories of climate action.

## Pathway #2:

### **Culture and climate bodies partnering to integrate culture contributions into LRG climate plans**

LRG culture ministries, commissions, and task forces partner with LGA bodies focused on climate, nature and environment, or other sectors to secure integration of culture perspectives into local/regional climate plans, sectoral climate plans (buildings, mobility, transport, food), and management plans for both natural and cultural resources.

*Study reports like “Cultural Heritage in Climate Planning; The HiCLIP Pilot Project for Understanding the Integration of Culture into Climate Action” and the joint ICOMOS-Europa Nostra “European Cultural Heritage Green Paper.”*

- Culture bodies and government bodies tasked with crafting your city/region’s climate plans should connect, highlighting the opportunity to strengthen local climate commitments through collaboration and introduction of culture-based strategies and working together to help involve residents in those plans.
- Emphasise substantive contributions of culture-based strategies to sectoral and territorial plans but also the ability of culture to support inclusive processes and attention to climate justice and equity.
- Improve education, communication, and training for climate and environment professionals and decision makers about the cultural dimensions of climate action.
- Include representation of cultural public bodies and cultural voices in LRG climate planning boards, commissions, and advisory/working groups.
- As discussed further in Pathway 5, Include indigenous peoples particularly Indigenous Women’s cultural knowledge on the negotiation tables in your local and national policies for a sustainable climate action.
- Identify workers, industries and communities facing serious socio-economic challenges from transition towards a climate neutral economy and establish culture and heritage based-Just Transition strategies for alleviating the economic and social costs.

### Pathway #3:

#### **Commit to strong and robust targets**

Take stock of the carbon footprint of the culture sector and of cultural activities (including cultural tourism) by developing a community-scale greenhouse gas (GHG) emissions inventory; assessing the climate risks and vulnerabilities you face.

- Coordinate across government and with universities and civil society to understand the GHG emissions generated in your city/region by the culture sector.
- Identify key culture-based climate mitigation strategies (e.g., land use, circular economy, building reuse, slow tourism, agroecology) and investigate methodologies for measuring GHGs reduced/avoided. Include a wide-ranging group of diverse stakeholders in this conversation.
- Managers and stewards of monuments, cultural and natural heritage sites, museums, archives, and sacred sites trained/taking action to safeguard these places from the current and projected climate impacts, both rapid and slow onset, by undertaking science-based, community led, values-driven vulnerability and risk assessments; monitoring, and by implementing appropriate, climate change adaptation strategies and risk-informed, disaster mitigation, preparedness, and response strategies. Mainstream results into resource management/territorial planning.
- Encourage culture or heritage civil society organisations; design firms, artists, and SMEs; and other cultural institutions to pursue a Climate for Culture agenda.
- Assure harm to culture, cultural heritage and cultural rights is included in any LRG inventory of harms resulting from or likely to result from climate change, or from mitigation and adaptation actions, as well as in all environmental impact and climate vulnerability assessments. Plan for loss and damage.
- Set strong and robust targets for GHG culture-based GHG mitigation and adaptation.
- Engage elected local officials and/or city council to evaluate, agree, and implement ambitious fair-share, science-based targets for LRG culture-based climate action.

### Pathway #4:

#### **Act, measure, and report**

Transparency and accountability are key elements of credible climate commitments. Measuring and reporting climate action in credible ways places LRG culture-based climate action contributions in a strong position for further integration into policy developments. Reports include GHG inventories, various assessments, targets, and plans in initial phases followed later by actions, evaluations, and increasingly robust periodic assessments.

To help bolster visibility and accelerate integration of culture-based strategies, culture bodies should seek to have their activities included in LRG reports via globally accepted frameworks, protocols, and reporting mechanisms (GCoM, ICLEI, Marrakech Partnership, UNFCCC's Global Climate Action Portal, etc.

- Join the Race to Resilience Culture campaign, which asks agencies, organisations, and institutions to commit to systematically catalysing climate change adaptation and strengthening resilience by continuing, expanding, or adding “culture-based strategies for making people more resilient” in cities or regions and tracking and reporting the results.
- Report GHG inventories, risk & vulnerability assessments, targets, plans, actions and finance needs on a regular basis (as capacity permits).
- Use a standardized, global framework and/or protocol to structure your climate data; Use an established, publicly accessible platform for reporting your climate data.
- Mainstream climate into core culture sector financial processes to inform budgeting and strategic decision-making.
  - Secure official buy in at all levels of government
  - Support an extensive outreach campaign in accessible formats to explain the purpose of these actions to residents,

### Pathway #5:

## Support Inclusive and Rights-based Climate Action

- Integrate cultural mapping and heritage inventorying methodologies across governance processes to illuminate diverse stakeholders and their values and support more inclusive climate governance. These efforts can be taken forward in line with the ideas set out in the 2019 UCLG Policy Paper on Inclusive and Accessible Cities; considering how it aligns with, and addresses the following six core principles: non-discrimination, participation, accessibility, inclusive urban policies and programs, capacity building, inclusive disaggregated data.
- Incorporate into climate and cultural policy measurers to respect and ensure the rights of cultural rights defenders, indigenous human rights defenders working on issues related to climate change; and support and promote their work.
- Guarantee that cultural rights defenders and experts, cultural heritage defenders and experts, and cultural practitioners, including representatives of Indigenous Peoples, women, youth, older persons, and persons with disabilities and those most affected by climate change, are involved in all climate-related policy processes at all levels; and ensure the accessibility of meetings consultations.
- Assure gender mainstreaming throughout climate targets and climate actions, prioritizing the education of all women and girls, improving gender, age and disability disaggregated data (including with regard to culture-related climate impacts), and equalizing care burdens and recognizing gender and age differences in adaptation needs, opportunities, and capacities in the cultural area.
- Strengthen capacities of older persons and persons with disabilities and their representative organizations to address climate change, ensuring their full and effective participation in decision making related to climate governance, mitigation efforts and resilience building; and ensure accessibility to meetings spaces, information and communication for persons with disabilities and older persons, as well as to the application of accessibility standards in planning and reconstruction activities following an emergency or natural disaster and in decisions related to climate change. Accessibility should be part of the



development of the circular economy and LRGs must adopt universal design and design for all strategies that support realization of inclusive, accessible and green communities and infrastructures.

- Open lines of communication between Indigenous Peoples and local communities on the one hand and research organisations, public bodies, and institutions responsible for climate decision-making on the other to promote co-production of knowledge and valorisation of different forms of evidence in climate decision making.
- Engage diverse knowledge systems and support co-production of knowledge by building organisational capacity in public bodies for working with Indigenous and local knowledge and building the capacity of Indigenous People's organisations and local communities to support co-production activities – for example, to operate collective ways of defining what knowledge should be shared.
- Solidarity: support Indigenous Peoples, workers, and communities on the frontlines of climate impacts via culture-based climate action.

- <sup>i</sup> UNESCO (2001). Declaration on Cultural Diversity. Paris: UNESCO.  
<https://digitalibrary.un.org/record/495412?ln=en>.
- <sup>ii</sup> United Cities and Local Governments, "Culture 21: Actions", p. 24.
- <sup>iii</sup> See, e.g. Andrew Potts, 'An Urgent Journey: Realizing the Potential of Integrated Nature–Culture Approaches to Create a Sustainable World,' *The George Wright Forum*, vol. 34, no. 2, pp. 229–237 (2017). [www.georgewright.org/342potts.pdf](http://www.georgewright.org/342potts.pdf); Mālama Honua—To Care for Our Island Earth: A Statement of Commitments from the Nature–Culture Journey Participants at the IUCN World Conservation Congress, Hawai'i 2016. Online at [www.iucn.org/files/m%C4%81lamahonua-%E2%80%93statement-commitments-nature-culture-journey](http://www.iucn.org/files/m%C4%81lamahonua-%E2%80%93statement-commitments-nature-culture-journey) ("Recognize our deep concern that cultural and natural diversity and heritage are seriously threatened around the world by a number of challenges including climate change, and that the construction of the culture/nature divide is a symptom of larger processes that have put us on an unsustainable path").
- <sup>iv</sup> ICOMOS Climate Change and Cultural Heritage Working Group. 2019. *The Future of Our Pasts: Engaging Cultural Heritage in Climate Action*, July 1, 2019. Paris: ICOMOS. [Hereinafter, 'Future of Our Pasts'].
- <sup>v</sup> The International Disability Alliance has published an advocacy paper before COP26 on disability-inclusive climate action. It includes several recommendations (p.3) from the UNHRC OHCHR and the UN Special Rapporteur on the obligations of states to adopt disability-inclusive, human rights-based approach to climate governance."  
[https://www.internationaldisabilityalliance.org/sites/default/files/cop26\\_advocacy\\_paper\\_0.pdf](https://www.internationaldisabilityalliance.org/sites/default/files/cop26_advocacy_paper_0.pdf)
- <sup>vi</sup> <https://press.un.org/en/2022/sgsm21228.doc.htm>
- <sup>vii</sup> United Nations Environment Programme (2021). *Emissions Gap Report 2021: The Heat Is On – A World of Climate Promises Not Yet Delivered – Executive Summary*. Nairobi,
- <sup>viii</sup> <https://www.iea.org/reports/global-energy-review-co2-emissions-in-2021-2>
- <sup>ix</sup> IPCC, 2021: Summary for Policymakers. In: *Climate Change 2021: The Physical Science Basis. Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change* [Masson-Delmotte et al. (eds.)]. Cambridge University Press, Cambridge, United Kingdom and New York, NY, USA, pp. 3–32, doi:10.1017/9781009157896.001.
- <sup>x</sup> IPCC, 2022: Summary for Policymakers [H.-O. Pörtner, D.C. Roberts, E.S. Poloczanska, K. Mintenbeck, M. Tignor, et al. (eds.)]. In: *Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change* [H.-O. Pörtner, et al. (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 3–33, doi:10.1017/9781009325844.001.
- <sup>xi</sup> See generally, Dodman, D., et al., 2022: Cities, Settlements and Key Infrastructure. In: *Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change* [H.-O. Pörtner, D.C. Roberts, M. Tignor, et al. (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 907–1040, doi:10.1017/9781009325844.008. [Hereinafter, "IPCC Cities, Settlements and Key Infrastructure"].
- <sup>xii</sup> Glavovic, B.C., R. Dawson, W. Chow, M. Garschagen, M. Haasnoot, C. Singh, and A. Thomas, 2022: Cross-Chapter Paper 2: Cities and Settlements by the Sea. In: *Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change* [H.-O. Pörtner, D.C. Roberts, M. Tignor, et al. (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 2163–2194, doi:10.1017/9781009325844.019.
- <sup>xiii</sup> <https://www.washingtonpost.com/climate-environment/2022/03/21/15c-climate-guterres-life-support/>
- <sup>xiv</sup> <https://news.un.org/en/story/2022/02/1112852>.
- <sup>xv</sup> Isak Stoddard, Kevin Anderson, et al., "Three Decades of Climate Mitigation: Why Haven't We Bent the Global Emissions Curve?," *Annual Review of Environment and Resources* 46:1 (2021): 653–689. <https://www.annualreviews.org/doi/full/10.1146/annurev-environ-012220-011104>. [Hereinafter, "Three Decades of Climate Mitigation"].
- <sup>xvi</sup> The authors define social imaginaries as "collective images of how we might live." Id.
- <sup>xvii</sup> Id.
- <sup>xviii</sup> See, e.g., the Urban Systems and Other Settlements chapter of the IPCC's latest flagship report on mitigation of climate change, whose treatment of "Socio-behavioural aspects" in cities makes no mention of culture or heritage, and overwhelmingly stresses consumer options and individual behaviour, appending at the end only a single sentence which reads: "Social influences and availability of funding for household energy measures also support behaviour change." Lwasa, S., et al, 2022: Urban systems and other settlements. In IPCC, 2022: *Climate Change 2022: Mitigation of Climate Change. Contribution of Working Group III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change* [P.R. Shukla, et al., (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA. doi: 10.1017/9781009157926.
- <sup>xix</sup> Adger, W. & Barnett, Jon & Brown, Katrina & Marshall, Nadine & O'Brien, Karen. (2013). Cultural Dimensions of Climate Change Impacts and Adaptation. *Nature Climate Change*. 3. 112-117. 10.1038/nclimate1666. These critiques are getting noticed. A groundbreaking scientific meeting co-sponsored by the IPCC, UNESCO and ICOMOS which aimed to strengthen synergies between culture and climate science was held in December 2021.
- <sup>xx</sup> See, e.g., "Report on the Event 'Cultural infrastructures as Drivers of people-centred climate action,'" (Climate Heritage Network and Culture2030Goal Campaign 2022) ([https://climateheritage.org/wp-content/uploads/Report\\_-\\_ResiliArt-Mondiacult\\_.en.pdf](https://climateheritage.org/wp-content/uploads/Report_-_ResiliArt-Mondiacult_.en.pdf)) (Hereinafter "Climate Change and Culture Policy Mondiacult Report").
- <sup>xxi</sup> "IPCC Cities, Settlements and Key Infrastructure," supra note \_\_ ("The integration of culture into urban policy and planning is increasingly recognised as critical to developing sustainable and resilient cities"); Rome Declaration of the G20 Ministers of Culture ("Acknowledging that culture ... offer great potential to drive climate action and sustainable development and contribute meaningfully to climate solutions"); The Future of Our Pasts, supra note \_\_ ("ICOMOS believes that cultural heritage contributes both qualitatively and quantitatively to Transformative Change. This view is supported by analysis from a range of disciplines, including environmental history, anthropology,

geography, human ecology, and sociology.”).

<sup>xxii</sup> Roy, J., et al., 2018: Sustainable Development, Poverty Eradication and Reducing Inequalities. In: Special Report on 1.5°C. In Press. [Hereinafter “IPCC Sustainable Development Chapter”], 451. See also Allen, M.R., et al., 2018: Framing and Context. In: Special Report on 1.5°, 56 (“The feasibility of staying within 1.5°C depends upon a range of enabling conditions with geophysical, environmental–ecological, technological, economic, socio-cultural, and institutional dimensions.”).

<sup>xxiii</sup> See, e.g., United Nations, General Assembly, “Transforming our world: the 2030 Agenda for Sustainable Development,” A/RES/70/1 (25 September 2015), available from [https://www.un.org/ga/search/view\\_doc.asp?symbol=A/RES/70/1&Lang=E](https://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E), SDG Targets 8.9 and 11.4).

<sup>xxiv</sup> 164 See, e.g., New Urban Agenda (2016), Sections 38, 45, 60, 97, 124 and 125. <https://habitat3.org/the-new-urban-agenda/>.

<sup>xxv</sup> 165 See, e.g., Sendai Framework for Disaster Risk Reduction 2015-2030, Sections 16. 19(c), 19(d), 24, 29 and 30. <https://www.undrr.org/publication/sendai-framework-disaster-risk-reduction-2015-2030>.

<sup>xxvi</sup> UN SDGs, supra note \_\_, page 22/35. As a transversal theme, culture plays a role in every SDG. In addition to SDG 11 and 13, cultural dimensions are especially pronounced with targets like inclusive and equitable quality education (SDG4); sustained, inclusive and sustainable economic growth (SDG8); lifestyles in harmony with nature (SDG12); conservation and sustainable use of ecosystems and their services (SDG15) and peaceful and inclusive societies (SDG16). See generally, Culture2030Goal campaign, Culture in the Implementation of the 2030 Agenda (Barcelona, Paris, Harare, Sydney, Montreal, The Hague and Brussels, September 2019). [http://agenda21culture.net/sites/default/files/culture2030goal\\_high.pdf](http://agenda21culture.net/sites/default/files/culture2030goal_high.pdf).

<sup>xxvii</sup> Guzman, P. and Daly, C. (2021) Cultural Heritage in Climate Planning; The HiCLIP Pilot Project for Understanding the Integration of Culture into Climate Action. A report on the Climate Heritage Network WG4 HiCLIP project. ICOMOS; Fatorić S, Egberts L. Realising the potential of cultural heritage to achieve climate change actions in the Netherlands. *J Environ Manage.* 2020 Nov 15;274:111107. doi: 10.1016/j.jenvman.2020.111107. Epub 2020 Aug 10.

PMID: 32791326.

<sup>xxviii</sup> Potts, A (Lead Author). 2021. European Cultural Heritage Green Paper. Europa Nostra, The Hague & Brussels; Julie’s Bicycle. 2021. Culture: The Missing Link to Climate Action, Summary Report, October 2021. <sup>xxvi</sup> See Climate Heritage Network. 2022. 2021 Annual Report, Mobilising Culture for Climate Action.

<sup>xxix</sup> [https://issuu.com/climateheritage/docs/climate\\_heritage\\_annual\\_report\\_draft](https://issuu.com/climateheritage/docs/climate_heritage_annual_report_draft).

<sup>xxx</sup> See Culture in Climate Resilient Development Report, supra note \_\_\_\_ (documenting culture-based strategies that contribute to achieving each of the 17 UN SDGs while also advancing climate action).

<sup>xxxi</sup> United Nations, General Assembly, “Climate Change, Culture and Cultural Rights: report of the Special Rapporteur in the field of cultural rights,” A/75/298 (10 August 2020), available from <https://www.undocs.org/en/A/75/298>. [Hereinafter, “Cultural Rights Report”], §15 and sources cited therein.

<sup>xxxii</sup> Petrocultures: Oil, politics, culture, Sheena Wilson, Adam Carlson, and Imre Szeman, eds (McGill-Queen’s Press-MQP, 2017).

<sup>xxxiii</sup> H. Haarstad and Tl. Wanvik, “Carbonscapes and beyond: Conceptualizing the instability of oil landscapes,” *Progress in Human Geography*, 41(4) (2017): 432-450, doi:10.1177/0309132516648007 (“Cities and their suburban spaces of car-based lifestyles are the paradigmatic image of oil dependence and inertia (Huber, 2013). However, urban forms can also be subject to rapid change; seemingly inert urban forms can be retrofitted, converted and undermined”).

<sup>xxxiv</sup> <https://racetozero.unfccc.int/race-to-resilience-welcomes-new-partners-to-global-climate-campaign/>.

<sup>xxxv</sup> Culture Rights Report, supra note \_\_\_\_.

<sup>xxxvi</sup> Id. at §9.

<sup>xxxvii</sup> Climate scientists have largely been unable to model pathways characterized by inequality and poverty that were still able to limit global warming to 1.5°C.

<sup>xxxviii</sup> See Culture: Fourth Pillar of Sustainable Development (UCLG).

[https://www.uclg.org/sites/default/files/9890675406\\_%28EN%29\\_culture\\_fourth\\_pillar\\_sustainable\\_development\\_eng.pdf](https://www.uclg.org/sites/default/files/9890675406_%28EN%29_culture_fourth_pillar_sustainable_development_eng.pdf)

<sup>xxxix</sup> Culture in Climate Resilient Development Report, supra note \_\_\_\_.

<sup>xl</sup> For a survey of the topic, see Potts, Andrew (2021) “The Role of Culture in Climate Resilient Development”, UCLG Committee on Culture Reports, n°10, and Climate Heritage Network (Working Group 5), Barcelona, 5 November 2021. (Hereinafter, “Culture in Climate Resilient Development Report”).

<sup>xli</sup> <https://hbs.unctad.org/total-and-urban-population/>.

<sup>xlii</sup> See generally Culture 21: Actions Commitments on the role of culture in sustainable cities chrome-extension://efaidnbmninnbpcjpcglclefindmkaj/https://www.agenda21culture.net/sites/default/files/files/documents/multi/c21\_015\_en\_2.pdf.

<sup>xliii</sup> Although can be a casualty of maladaptation, it can also help prevent it. In an important new development, the IPCC found in 2022 that across sectors, inclusive planning initiatives informed by cultural values, Indigenous knowledge, local knowledge, and scientific knowledge can help prevent maladaptation.”

<sup>xliv</sup> The term “complicit heritage” was introduced by the Climate Heritage Network in its 2022-24 Action Plan. The concept draws on work addressing other forms of contest heritage including attention to “toxic heritage (see Toxic Heritage Collaborative Research Network. <http://toxicheritage.com/about/>) and “dissonant heritage” (<https://www.bbsr.bund.de/BBSR/EN/research/programs/ExWoSt/FieldsOfResearch/dissonant-heritage/01-start.html>).

<sup>xlv</sup> See Potts, A., “ResiliArt x Mondiacult Event: Can cultural infrastructures be drivers of people-centred climate



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action? A Provocation (Climate Heritage Network and Culture2030Goal Campaign 2022)

(<https://climateheritage.org/wp-content/uploads/ResiliArt-Event-Provocation-21-Feb-2022-rev-a21c.pdf>)

<sup>xlvi</sup> WMO. 2021. Atlas of Mortality and Economic Losses from Weather, Climate and Water Extremes (1970–2019) (WMO-No. 1267). [https://library.wmo.int/index.php?lvl=notice\\_display&id=21930#.Yw6Nf3bMKM8](https://library.wmo.int/index.php?lvl=notice_display&id=21930#.Yw6Nf3bMKM8).

<sup>xlvii</sup> See Key Concepts of Risk, Adaptation, Resilience and Transformation, Authors: Garschagen, M. et al., In: Abram, N., et al., 2019: Framing and Context of the Report. In: IPCC Special Report on the Ocean and Cryosphere, Cross-Chapter Box 12.

<sup>xlviii</sup> Three Decades of Climate Mitigation, supra note \_\_\_.

<sup>xlix</sup> Id.

<sup>i</sup> Cultural Rights Report], §2.

<sup>ii</sup> Id. at §19.

<sup>iii</sup> <https://www.ohchr.org/en/documents/reports/ahrc4746-analytical-study-promotion-and-protection-rights-older-persons-context>. &