

Peacebuilding Assessment Tool
for Heritage Recovery and Rehabilitation

PEACE
PEACE

PATH

CONFLICT
CONFLICT



PATH

Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation

Toolkit on Heritage for Peace and Resilience | 1



Design, monitor and evaluate heritage projects in conflict settings

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Aparna Tandon

Co-authors

Elly Harrowell and Elke Selter

PATH – *Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation* has been conceived within the framework of ICCROM’s flagship programme on First Aid and Resilience for Cultural Heritage in Times of Crisis (FAR). It forms the first publication of the *Toolkit on Heritage for Peace and Resilience*, an initiative that was generously sponsored by the Principality of Monaco.

PATH was field-tested through the international capacity building project, *Culture Cannot Wait: Heritage for Peace and Resilience*, which was supported by the Swedish Postcode Foundation.

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Endorsements

A must-read for all those who are committed to protecting heritage in conflict areas!

PATH is a practical and in-depth toolkit to turn to again and again when designing, implementing and monitoring heritage protection initiatives in vulnerable, conflict and post-conflict settings. It clearly sets out peacebuilding concepts and how to apply them to concrete heritage projects. It contains useful do's and don'ts for planning conflict-sensitive interventions for heritage. As a funder, we highly recommend PATH to our current and future grantees. The publication will be very helpful in demonstrating how heritage recovery contributes to peacebuilding.

Alexandra Fiebig,
Project Manager,
International alliance for the protection of heritage in conflict areas
(ALIPH)

The symbolic acronym PATH stands for a user-friendly and a game-style formatted matrix to assess conflict impact of heritage restoration, and mitigate risks - which it might either face or cause - through a context-tailored set of objectives. It addresses the relationship between heritage, conflict and peace. The authors argue that heritage projects either ferment peacebuilding or lead to conflict relapse, depending on the specific conflict context, as well as on the heritage recovery management. The style of presentation with the combination of smart pictograms and clear wording enables wide and easy use of the tool by both experts and non-experts. The publication is hopefully the initial step of a much-needed set of practical tools for heritage recovery in the peace building processes across the world, which should be adaptable to diverse contexts and based on empirical knowledge.

Dr. Amra Hadzimuhamedovic,
Director | Center for Cultural Heritage,
International Forum Bosnia,
Bosnia and Herzegovina, Sarajevo

Cultural heritage can be a factor of division but also a component for peace, reconciliation and development, helping to build a better and inclusive future. Protecting and enhancing cultural heritage in conflict and crises has become a priority for the European Union External Action.

PATH - The Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation is a unique instrument that can be used to analyse the root causes of a conflict and provide a coherent way of engagement on heritage projects for a lasting peace. It represents a valuable opportunity to reinforce the partnership between ICCROM and the EU, while bringing together the growing community of practice of women and men engaged in the daily protection of cultural heritage across the world.

Guillaume Décot,
Principal Policy Officer for the Protection of Cultural Heritage
Integrated Approach for Security and Peace Directorate
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Foreword	06
Preface	08
Navigation	10
 Understanding PATH	11
Step 1 - Conflict Context	16
Step 2 - Heritage in Conflict	26
Step 3 - Mapping Stakeholders	34
Step 4 - Peacebuilding	44
 Foundational Concepts	57
Heritage Between Peace and Conflict	58
Understanding Conflicts	61
Conflict Analysis	64
Peace and Peacebuilding	65
Risk Management for Heritage Recovery	74
 PATH in Practice	77
Organ Pipe Cactus National Monument, United States of America	80
Old City of Homs, Syria	90
Revolution of Dignity Museum, Ukraine	102
City of Goražde, Bosnia and Herzegovina	112
Planning Heritage Interventions in Timbuktu, Mali	122
Glossary	136
References	142

The Principality of Monaco is a land of rich history and culture.

Human presence in Monaco dates back to prehistoric times, in a period where hunter-gatherers inhabited this region that borders the Mediterranean. The Museum of Prehistoric Anthropology exhibits testimonies and historical remains found in the Observatory Cave. Monaco, today, is also heir to the great Phoenician, Greek and Roman civilisations.

In the 13th century, the Grimaldi Dynasty, of Genoese origin, established itself in Monaco, where it has reigned ever since. The fortifications of The Rock and the Prince's Palace, as we know them today, were designed at the time.

During the Renaissance, following the vast intellectual and creative movement, the Princes of Monaco made their Palace a place to socialise and to assemble, in which the Arts held a key role. This is how their commitment to patronage was born and has continued ever since: Monaco has its Philharmonic Orchestra, its Opera season, its Ballets, a prestigious Literary Award (Prince Pierre Foundation Award), including other artistic and musical awards.

To continue this long-standing tradition of supporting the Arts and Culture, despite the COVID-19 crisis, Prince Albert II decided that theatres should not be closed in Monaco. The schedules and organization of performances have been adapted to respect the restrictions imposed by the pandemic. On its side, the public has responded enthusiastically to these measures.

This strong commitment to culture is reflected in the policy of the Principality of Monaco to benefit underprivileged countries and populations in distress through international cooperation programmes.

Our support to the publication *PATH – Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation*, which aims to understand the role that cultural heritage plays in peacebuilding, is the result of these cross-cutting concerns and our commitment to the Sustainable Development Goal 16 (SDG16). To this end, we hope to contribute to the avoiding of irreparable heritage losses following disasters and conflicts, even though for most people, the safeguarding of cultural heritage does not appear to be a top priority during a humanitarian crisis.

H.E. Mr. Robert Fillon,
Ambassador | Embassy of Monaco in Italy

Access to cultural heritage and its enjoyment are an integral part of human rights. Societies that allow all people, without discrimination, to participate in and contribute to cultural life, have the foundations for becoming peaceful and just societies.

Nonetheless, cultural heritage is too often caught up in violent conflicts that are rooted in long-standing disputes over identity, resources and power. Thus, any intervention to safeguard heritage in such conflicts, which is not carefully thought through, could have unintended outcomes and lead to further discord.

PATH – Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation is meant to inform the planning and implementation of actions to secure, stabilise and recover heritage, while making these efforts more conflict sensitive. It is a self-assessment tool that enables reflection on how heritage interacts with forces that shape a given conflict situation. The results of such an assessment could help develop strategies for mitigating risks to heritage recovery and strengthening peacebuilding.

Conceived in close collaboration with the Principality of Monaco, it is the first publication of the Toolkit on *Heritage for Peace and Resilience*, which aims at building and sharing knowledge on how cultural heritage safeguard could contribute to fulfilling the targets of the Sustainable Development Goal 16 that calls for ‘peaceful and inclusive societies for sustainable development’.

PATH is based on the input and experiences of various cultural institutions, peacebuilding experts and heritage practitioners in ICCROM’s Member States that have joined us in the quest for making heritage an essential element of conflict prevention, peacebuilding and social justice.

This Tool was field-tested with the support of the Swedish Postcode Foundation, as part of a cascading capacity development initiative on *Culture Cannot Wait: Heritage for Peace and Resilience*.

ICCROM is grateful for the support extended by the Principality of Monaco and the Swedish Postcode Foundation for this ground-breaking initiative. The Organization owes its thanks to the Member States, institutions and individuals that participated in this study, helping ICCROM to develop a better understanding of the role that cultural heritage plays in instituting sustainable peace and development.

Webber Ndoro,
Director-General | ICCROM



Why PATH?

With the rise in internationalised **civil wars** and **non-state conflicts**, many of which are recurrent and marred with sectarian violence, the twin challenges of conflict prevention and sustaining peace are now more important than ever.

But what does peace mean to communities living in zones of intense conflict? And what role does **cultural heritage** play in bringing about that peace, especially when conflicts involve violence between communities and long-standing, complex disputes over identity, religion, resources and power?

While much attention has been paid to the destruction of cultural heritage as a consequence of violent conflicts, the underlying causes are easily dismissed as iconoclasm, and the place of heritage destruction in the broader dynamics of conflict is rarely examined.

PATH - *Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation*, addresses this gap. It helps users to analyse the interplay between cultural heritage and the causes of a conflict, as well as the attitudes and behaviours of those caught up in it.

The insights gained through such an assessment provide an understanding of the reasons for heritage destruction or valorisation in the context of a given conflict, and help to develop a **conflict-sensitive** approach for its **recovery** and use.

PATH is therefore a reflective tool that can be used to assess, as well as reduce the conflict risk, at any stage of a heritage project. It is created as an interactive tool that helps to produce a snapshot of the current situation and a macro-level analysis of a given conflict context.

Each of its four steps contain a combination of guiding questions and team-reflection exercises that enable users to draw together a variety of perspectives, and help develop an inclusive approach to heritage recovery.

Produced with the generous support of the Principality of Monaco, PATH was conceived as the first publication of a three-part ICCROM *Toolkit on Heritage for Peace and Resilience*.

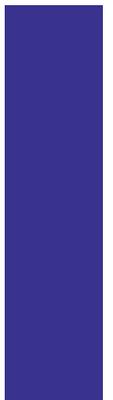
Founded on the premise that cultural heritage is an open-ended concept, which is evenly poised between peace and conflict, PATH aims to assist heritage practitioners and supporting organizations in spreading the philosophy of 'do no harm', while maximising opportunities for peacebuilding through heritage recovery and rehabilitation.

PATH was field-tested through the alumni network of First Aid and Resilience for Cultural Heritage in Times of Crisis (FAR), a flagship capacity development programme of ICCROM. The field-testing was carried out during the international project, *Culture Cannot Wait: Heritage for Peace and Resilience*, aimed at enhancing national and local capacities for safeguarding heritage in risk-prone regions. This multi-partner project was supported by the Swedish Postcode Foundation.

The overall objective is to build a community of practice and gather evidence to support the idea that cultural heritage contributes to the creation of just and inclusive societies – a global priority, as expressed through the Sustainable Goal 16 (SDG16) of the United Nations Sustainable Development Agenda 2030.

To this end, the creators of PATH consider it to be a living document to be further tested in a variety of conflict contexts and updated accordingly. All feedback is welcome and can be sent to: far_programme@iccrom.org

Aparna Tandon,
Senior Programme Leader,
First Aid and Resilience for Cultural Heritage in Times of Crisis,
Programmes Unit | ICCROM



Navigation

This book has been divided into two interconnected parts. The first part includes the *Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation (PATH)* and the second part consists of the Foundational Concepts, which must be referred to, before undertaking a peacebuilding assessment for a heritage recovery project in a conflict setting.

At the footer and on the right side of every page, you will find interactive tabs that will enable you to go to the desired section of the Tool.

In the electronic format of this publication, answers to the questions can be recorded directly in the space provided.

Additionally, please find below a few tips to help you navigate your way through the book.

Hyperlinks

Pink – Links in between topics.

Blue – Links to specific websites.

Green – Links to the glossary.



Tips - Experience-based advice



Take note - Important facts, ideas and examples from the field



Do it yourself - Grab a pen and paper to answer the guiding questions



Exercises - Activities for team-reflection

Part 1

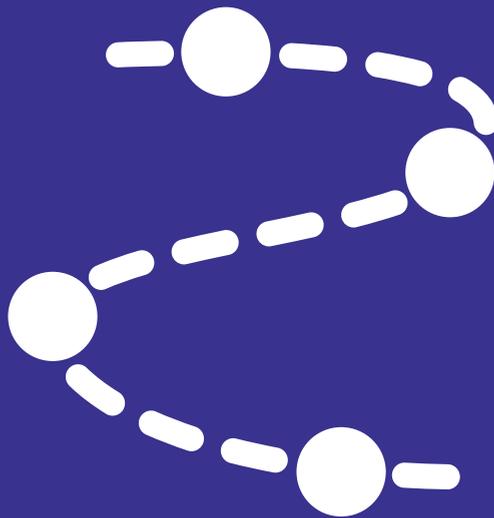


Part 2



PART 1

Understanding PATH





What is PATH?

PATH – *Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation* aims to inform the design, monitoring and evaluation of heritage recovery and rehabilitation projects in conflict contexts.

It draws on concepts and tools such as **Risk Management** (see page 74) and **Conflict Analysis** (see page 64) that are widely used in humanitarian and development aid.

The guiding questions and exercises in this self-assessment Tool help the users to identify the attitudes and behaviours of those involved, as well as the conditions of **vulnerability** in a given conflict context, which may impede heritage recovery and rehabilitation, leading to deeper divides and the backsliding of the conflict.

The Tool consists of four interrelated steps that build an understanding of how the protection and enhancement of cultural heritage can contribute to peacebuilding, and deter conflict escalation. It also helps users to identify the **stakeholders** who may have an interest and necessary influence, as well as capacities to help recover heritage and promote sustainable peace.



Before using the Tool, the readers are advised to refer to **Foundational Concepts** in the second part of this publication, which introduce basic terms and ideas. Additionally, the **Case Examples** that summarise the outcomes of the assessments using PATH in various conflict contexts, explain the ways in which this Tool can be used, in order to inform the planning and implementation of different types of heritage interventions.

The four steps of PATH



Source: Mohona Chakraborty



Who can use PATH?

PATH is designed to assist individuals, institutions, NGOs and community groups interested in the recovery, rehabilitation or enhancement of heritage in areas affected by conflicts.

International aid organizations, which support heritage projects in conflict contexts, may find it useful for the selection, evaluation and monitoring of a project.

When can this assessment be made?

PATH can be used at different stages of a heritage project.



At the inception of the project, to identify a conflict-sensitive approach, as well as to design heritage recovery, rehabilitation and enhancement – refer to the case examples from the [United States of America](#) (see page 80) and [Syria](#) (see page 90).



Midway through the project implementation, to review stated goals, outcomes and to adapt project design to use heritage recovery for strengthening peacebuilding – refer to the case examples from [Ukraine](#) (see page 102) and [Bosnia and Herzegovina](#) (see page 112).



At the end of the project, to evaluate its contribution to peacebuilding and the planning of subsequent interventions. Read the summary of a broad-based assessment for heritage recovery in [Mali](#) (see page 122), which gives orientations for evaluating previous projects, as well as provides strategies to enhance the [conflict sensitivity](#) of future heritage projects.



What information is needed before using PATH?

Before using PATH, please read the **Foundational Concepts** (see page 58). This section provides an introduction to key ideas and tools, such as Conflict Analysis, Peacebuilding and Risk Management for Heritage Recovery.

In addition to the above, some context-specific information is needed to answer the Tool's guiding questions, which includes:

- the history of the conflict, its causes, the stakeholders involved and recent developments;
- the heritage to be protected, and its interaction with the forces that shape the conflict, including the history of events involving the heritage, if any;
- shifts in values, attitudes and behaviours associated with the heritage, as a consequence of the conflict; and
- risks to the heritage from local historical, social, cultural, political, economic and environmental factors.



The different types of information listed above could be sourced from various stakeholders of your heritage project. You could also use recent reports on the social, economic and cultural data; security situation; or reports providing conflict analysis and overall threat perception for your area.

The information sourced should be unbiased and periodically updated during the project cycle to reflect the changing nature of a conflict.

Moreover, it should take into account how the heritage to be protected is affected by national and international elements of the conflict.



Step 1

Conflict Context

While planning a project for the recovery and rehabilitation of cultural heritage in a conflict setting, it is important to see the conflict in its wider socio-cultural, political, economic and environmental context.

Equally important are the underlying causes of conflict, as well as the main stakeholders whose interests, positions or goals may directly or indirectly affect the heritage you want to protect.

This exercise is not calling for an exhaustive analysis of the history and detailed dynamics of the conflict at hand. The aim is to identify the most significant aspects and impacts of the conflict, and to consider how they might affect your project.

We suggest adopting a 'good enough' approach to the analysis. This means undertaking a macro-level analysis, which is time-efficient and pragmatic, as well as provides enough information to design your project that is sensitive to the conflict context.

To know more about this kind of approach, read the [report](#) on rapid context analysis by World Vision (see reference on page 143).





To answer the guiding questions in this section, you could use country-specific conflict analysis, carried out by governments or humanitarian aid and development agencies to gather information on the nature of the conflict, its causes and how it has developed overtime.

Read more and refer to [Understanding Conflicts](#) (see page 61) and [Conflict Analysis](#) (see page 64).



The following questions will help you to develop an understanding of the conflict context in which your project will be implemented.

1 Where is the conflict taking place? Think about the location of your project, but also about the wider area involved in the conflict.

.....

.....

.....

.....

2 Does the conflict involve international, national and local stakeholders, or a combination of these?

.....

.....

.....

.....

3 How is the conflict visible in the society? Check the boxes that are most relevant.

- Large-scale warfare
- Rioting
- Terrorism
- Organized or violent crime
- Discrimination against minority groups
- Contestation over identity
- Intentional destruction of heritage
- Internal displacement
- Major human rights violations
- Others
Please describe:

.....

.....



Understanding the broad dimensions of a conflict, and how they interact, could help in planning an integrated response and recovery.

4 What steps are being taken presently to address the conflict? Consider the list below and check all the relevant boxes. Kindly elaborate your answer, where necessary.



Reflect upon all efforts that relate, even indirectly to your project, whether they include national-level peace talks or community-level peacebuilding projects.

Conflict prevention – steps being taken to prevent a **latent conflict** from developing into overt violence.

.....

Peacemaking – actions being taken to bring violent conflict to an end. For example, negotiations.

.....

Peacekeeping – actions being taken to support a **ceasefire**, peace agreement or other pause in violent conflict.

.....

Peacebuilding – actions to support the development of a sustainable peace following an end to overt violence, including addressing latent conflicts.

.....



The efforts undertaken to address the conflict can vary between affected areas and different levels (international, national and local).

For example, peace talks may be organized internationally, while small-scale peacebuilding efforts are being developed in a number of communities, and at the same time conflict prevention measures may be used in areas not yet affected by major violence.

To learn more about the various phases of peacebuilding, refer to **Peace and Peacebuilding** (see page 65).



5 What are the **root causes** of the conflict in terms of socio-cultural, political, economic or environmental factors?

In most cases, a variety of root causes intersect each other. See the list below to guide your reflection and check the relevant boxes.

- Socio-cultural, religious or historical causes**
Examples: racial, ethnic or religious discrimination, oppression of certain groups or minorities and identity disputes.
- Political causes**
Examples: uneven distribution of power, lack of participation in governance, systemic corruption and poor governance.
- Economic causes**
Examples: unemployment, food insecurity, uneven distribution of resources and the lack of a well-regulated financial system.
- Environmental causes**
Examples: climate change, environmental degradation, frequent disasters, lack of natural resources and access to natural resources.



Root causes are often not the immediate reason of the current conflict, but they can be long-simmering issues or structural inequalities that make a place more prone to conflict.

Addressing the root causes is important when working towards sustainable solutions.

To learn more about the root causes of a conflict refer to [Understanding Conflicts](#) (see page 61).

6 What are the immediate or proximate causes of the conflict?

These may include short-term processes or changes. Consider the list below and check the relevant boxes.

- Arms infiltration
- Illicit criminal networks
- Emergence of non-state armed stakeholders
- Overspill of conflict from a neighbouring country
- Natural resource discoveries
- Food shortage
- Recovery or destruction of a heritage site
- Others
Please specify:

.....



To learn more about proximate causes, refer to [Understanding Conflicts](#) (see page 61).

7 What was the trigger for the recent outbreak of violent conflict?

Triggers may include, but are not limited to: rigged elections, economic and environmental shocks, an economic crash, an assassination, a coup d'état, hike in food prices, a corruption scandal or an attack on a heritage site.

.....
.....



To know more about triggers, refer to [Understanding Conflicts](#) (see page 61).



8 Is there a history of conflict in this area or elsewhere in the country?

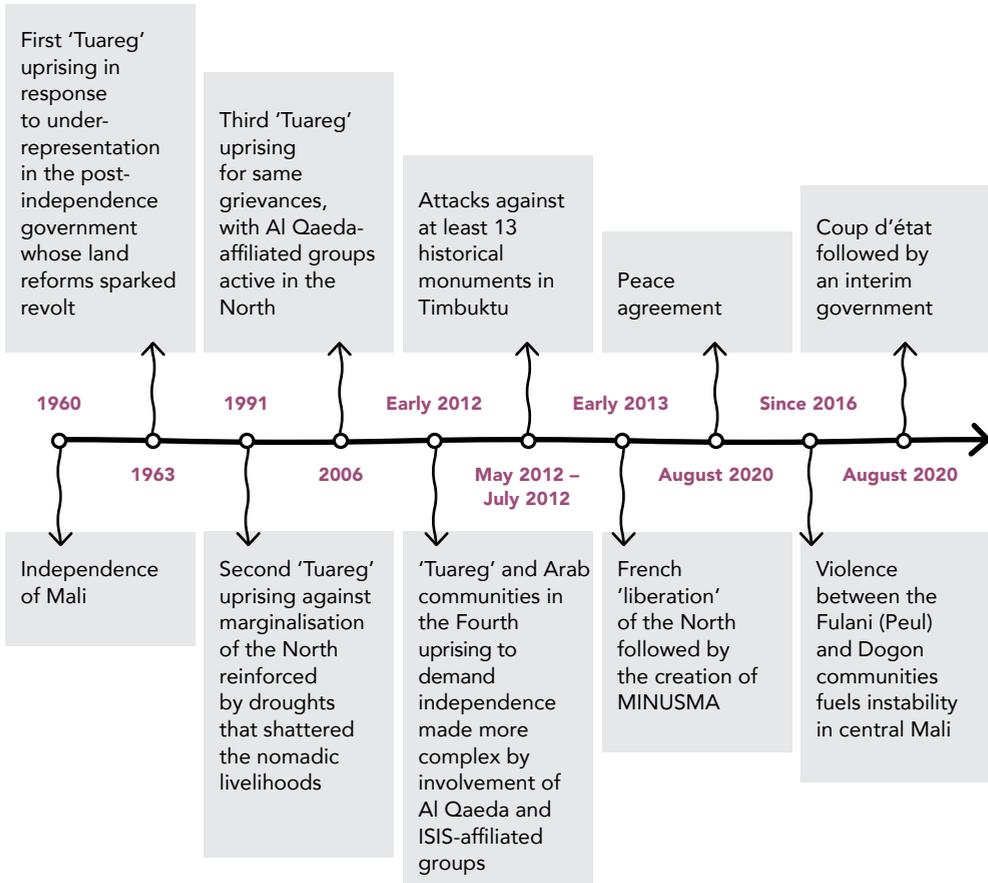
- Yes
- No



If there is a history of conflict, you might find it useful to list the main events and factors that escalated tensions, on a timeline. Do include events or developments that involve heritage.

Remember, the aim is not to produce an exhaustive account, but to identify the key events and phases of the conflict.

See the example below for a timeline of past events that increased tensions in Mali.



[Draw your timeline]



9 Who are the main **stakeholders** in the conflict?

Consider the following list to identify the stakeholders in your case, and check the appropriate boxes.

- Individual states
- International organizations
- NGOs
- Military forces including peacekeepers, foreign armies and regional alliances, such as the North Atlantic Treaty Organization (**NATO**)
- Political parties
- Religious bodies
- Non-state armed groups
- Business/commercial entities
- Others
Please add:

.....

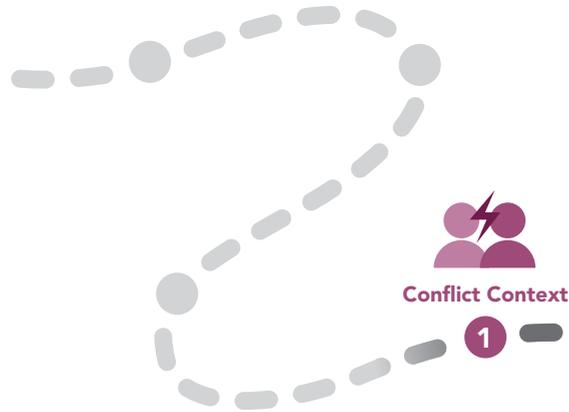
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'Stakeholders' refer to all those involved who have a certain interest in the conflict. This does not mean that they are 'fighting'.

To learn more about stakeholders involved in peacebuilding, refer to **Peace and Peacebuilding** (see page 65).





Now that you have completed this Step, the following should be clear:

- the nature of the conflict;
- its history and causes;
- main stakeholders involved in the conflict; and
- the steps that are being taken to address the conflict.

You can use this as background information to answer the guiding questions of the **Step 2** on Heritage in Conflict.

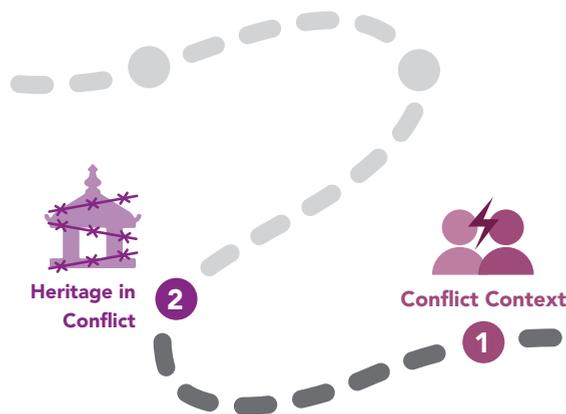
Go to Step 2 ▶

Step 2

Heritage in Conflict

Building on the analysis carried out in the [Step 1](#), the questions and exercises in this Step will help you to examine the connections between conflict dynamics and the heritage to be protected.

Again, this is not meant to be an in-depth study. The aim is to identify vulnerabilities specific to the context of a conflict that could threaten heritage recovery and increase tensions.





To answer the questions listed in this section:

- Refer to **Heritage Between Peace and Conflict** (see page 58).
- Check the appropriate boxes.

Additionally, you may find a flag next to one of the answer options, as shown below.

Yes

No

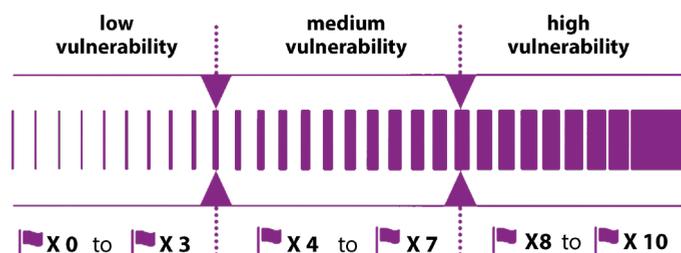
In this case, if your answer is Yes, collect one flag.

If your answer is No, you cannot collect the flag and should move on to the next question.

For some questions, the flag appears next to the answer option No. If this option is your answer, you can collect a flag.

Once you have answered questions 1 to 11 in this Step, count the total number of flags () you collected.

Use the meter below to assess the level of vulnerability of your project, which may stem from the interaction between heritage and conflict dynamics, and may expose the heritage project to conflict **risk**.



- **0 to 3** flags indicate a **low** level of vulnerability for your project.
- **4 to 7** flags indicate a **medium** level of vulnerability for your project.
- **8 to 10** flags indicate a **high** level of vulnerability for your project.



1 What heritage is the project focusing on?

.....
.....

Is this heritage located in the area of conflict?

- Yes 
- No

2 Does the heritage have any special protection? For example, is it officially recognised as a significant heritage site or institution by the local, national or international authorities?

- Yes
- No

3 Is the heritage privately owned, or it is managed by a public trust, a government-run institution or some other entity?

.....
.....

Is this entity actively involved in the conflict?

- Yes 
- No



4 Has the heritage been targeted in the on-going conflict?

Yes 

No



If yes, please consider the questions below, and link this information to your answers in the [Step 1](#).

- What happened when the heritage was targeted?
- How did this become known (through media, social media, local community reports, official statements, etc.)?
- Identify the root causes that made this heritage vulnerable.
- Identify the proximate or immediate causes for the recent attack(s) on the heritage.
- Identify the trigger for the recent attack(s).

To learn more about the various types of conflict causes, refer to [Understanding Conflicts](#) (see page 61).

5 Is the heritage at the risk of being targeted in the future?

Yes 

No



In order to answer this question, consider the following factors.

- Is the heritage associated with the memory of a hurtful past?
- Could the heritage be used to increase tensions between different communities? Examples include using the heritage to claim a certain history or ownership of land and other resources.
- Could it be used to further the political ideologies of certain groups, or harden the positions of the stakeholders in the conflict? Or could it, for example, be used to make sure that a particular version of the conflict dominates the public narrative?



6 Have the bearers of the heritage or the communities directly associated, been displaced and/or killed?

- Yes 
- No



- If the heritage bearers and associated communities have been displaced, try to identify their present location(s). It is important to indicate where the majority of the community can be found, and whether they are near the original site, in a neighbouring country or even further away.
- Another important factor to consider is whether the community was mostly displaced in large groups, or if the community is now scattered?

7 Do the communities directly associated with the heritage have access to it?

- Yes
- No 



If no, explain the reasons why. The reasons for inaccessibility may include displacement, destruction, lack of security or loss of know-how.

8 Is the heritage feeding into the root, immediate or proximate causes of the conflict, or did it act as a trigger in the conflict?

- Yes 
- No



If yes, please identify the cause(s), or examine how the heritage to be protected became a trigger. Also, analyse possible interactions between the heritage and the causes of the conflict.



9 Does the heritage provide income or other incentives to any of the main stakeholders for continuing or intensifying the conflict?

Yes 

No



If yes, identify the ways in which the heritage offers such incentives.



10

Would a focus on the recovery of the affected heritage divert resources (financial, human or logistical) from meeting the basic needs of the affected communities?

Or is there a risk that this will be the perception within the community?

Yes 

No



If yes, how would you mitigate this risk?



Among conflict-affected societies, which are struggling to meet their basic needs, the perception that vital resources are being diverted to heritage projects could itself become a cause for further conflict.

Good communication and high levels of participation by conflict-affected communities are vital in avoiding this risk.

Refer to the case example from [Syria](#) (see page 90).

11 a. Has there been a major shift in the meaning, **significance** or the use of the heritage?

Examples may include changes in the appearance or use of a religious place, valorisation of a site as a memorial, dissociation etc.

Yes

No

b. If yes, would this shift in the significance, meaning or use of the heritage increase or decrease tensions?

Increase 

Decrease



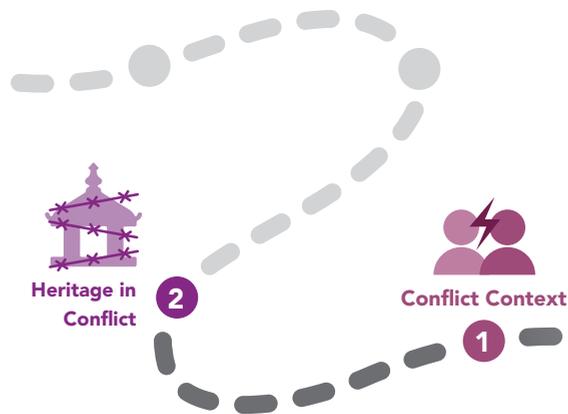
Analyse how the shift in significance, meaning and/or use of the heritage could impact the issues of the conflict at hand, as well as the attitudes and behaviours of those involved in the conflict.



Heritage is often used during conflict to support nationalist, separatist or anti-minority sentiment. A shift in the meaning of heritage can change the way it feeds into future conflicts.

Similarly, shared heritage might become associated with peace and good relations between communities through the conflict period – this could help to mitigate future conflicts.

Refer to the case example from **Ukraine** (see page 102).



Now that you have completed the **Step 2** of PATH, you should be able to clearly identify the vulnerabilities that increase the conflict risk, and at the same time, expose the heritage to simultaneous or secondary risks, such as fire, flooding, looting and deliberate or indiscriminate bombing.

You can use this information to further identify the stakeholders who can help in reducing the identified vulnerabilities by answering the guiding questions in the **Step 3**.

Go to Step 3 ▶

Step 3

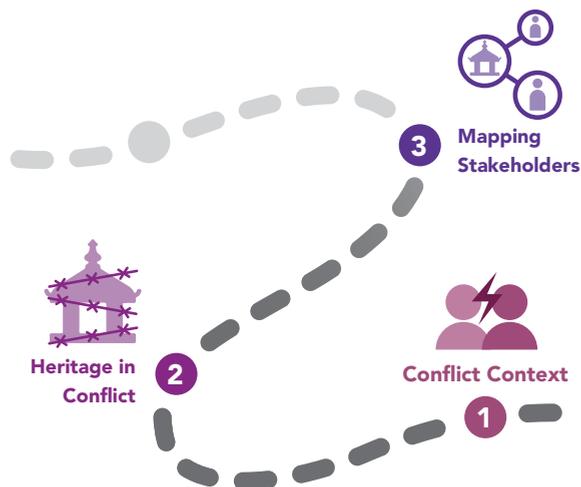
Mapping Stakeholders

This Step includes exercises that will help you find the stakeholders whose attitudes, behaviours or marginalisation may affect the outcomes of your heritage recovery project, and/or lead to heightened tensions.

Through the stakeholder mapping exercise, you will be able to identify the people and organizations who may have the required capacities for peacebuilding and heritage recovery.

Additionally, you will better understand the relations between different stakeholders, enabling you to manage expectations and build trust.

Read more on [Stakeholders involved in peacebuilding](#) (see page 67).





To answer the questions in this Step, check the appropriate boxes.

In some questions, you will find a flag next to one of the answer options, as shown below:

Yes 

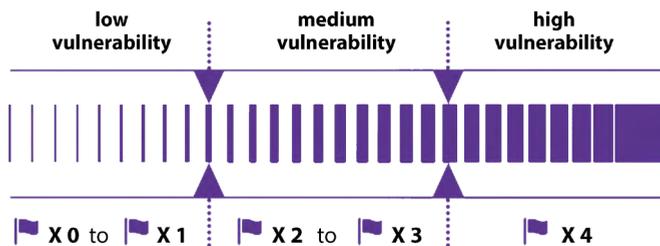
No

In this case if your answer is Yes, collect one flag.

If your answer is No, you cannot collect the flag and should move on to the next question.

For some questions, the flag appears next to the answer option No. If you choose the flagged option as your answer, you can collect a flag.

Once you have answered questions 1 to 4 in this Step, count the total number of flags () you collected. Use the meter below to assess the level of vulnerability that your project faces because of certain stakeholders.



- **0** or **1** flags indicate a **low** level of vulnerability for your project.
- **2** or **3** flags indicate a **medium** level of vulnerability for your project.
- **4** flags indicate a **high** level of vulnerability for your project.





Exercise 1 | Know your stakeholders

Use the table below to list various stakeholders. They may include local communities, custodians and people, who depend on the heritage to be recovered for their livelihoods.

Also, consider the stakeholders identified in the **Step 1**, and analyse how these bigger players may link – even indirectly – to your heritage site or community.



Do not forget to include your own project team and the organization you are representing in the list.

Stakeholder group	Interest in heritage recovery (low, medium, high)	Interest in peacebuilding (low, medium, high)	Specific capacities (how the stakeholder can assist in peacebuilding)	Influence (low, medium, high)
Bearers of the heritage (people with knowledge of the heritage who are responsible for its inter-generational transmission)				
Local communities or groups who associate with and value the heritage				
Communities or groups for whom the heritage is associated with a negative past				



Stakeholder group	Interest in heritage recovery (low, medium, high)	Interest in peacebuilding (low, medium, high)	Specific capacities (how the stakeholder can assist in peacebuilding)	Influence (low, medium, high)
Custodians who own or care for the heritage				
People or entities controlling the heritage site (e.g. military, peacekeepers, armed groups)				
People and entities whose livelihoods are linked with the heritage				
Stakeholders with beliefs or attitudes that could affect heritage recovery				
Stakeholders directly involved in the conflict with an interest in the heritage				
International and national donor organizations				
Your own project team				
Others				



The following questions will help you to identify stakeholders who could facilitate the protection of heritage and peacebuilding, or who may act as **spoilers**.



1 Is there a noticeable security threat that may impact the accessibility of your heritage site and/or pose a risk for your team, as well as the community that directly associates with the heritage?



Yes 



No



How has the conflict impacted the lives of the stakeholders who are directly associated with the heritage?

Impacts may include threat to personal security, displacement, deaths, increased marginalisation, loss of livelihoods and change in social status.



2 Is there any (risk of a) deficit of trust between the different stakeholders that could affect heritage recovery?

For instance, could involving one particular group and not another change perception, thus making certain stakeholders seem privileged by the project?

Yes 

No



Return to the **table** that you prepared above for Question 1 and indicate the stakeholders between whom relations of trust have deteriorated (or improved).

3 Are any of the key project stakeholders associated with the main stakeholder groups (or parties) engaged in the conflict?

Yes 

No



If your answer is yes, analyse how these associations might undermine peace.

Also, assess whether the organization you represent or your own ethnicity, background, etc., are directly or indirectly associated with any of the parties involved in the conflict.

4 Are there any stakeholders who have used or could use the heritage in question to undermine peace?

Yes 

No



If yes, identify those stakeholders.





Exercise 2 | Relations between stakeholders

Based on your answers to questions 1 to 4:

- map the relations between the different stakeholders identified;
- indicate who among them have more influence and who are marginalised; and
- examine the power dynamic between your own organization and other major stakeholders.



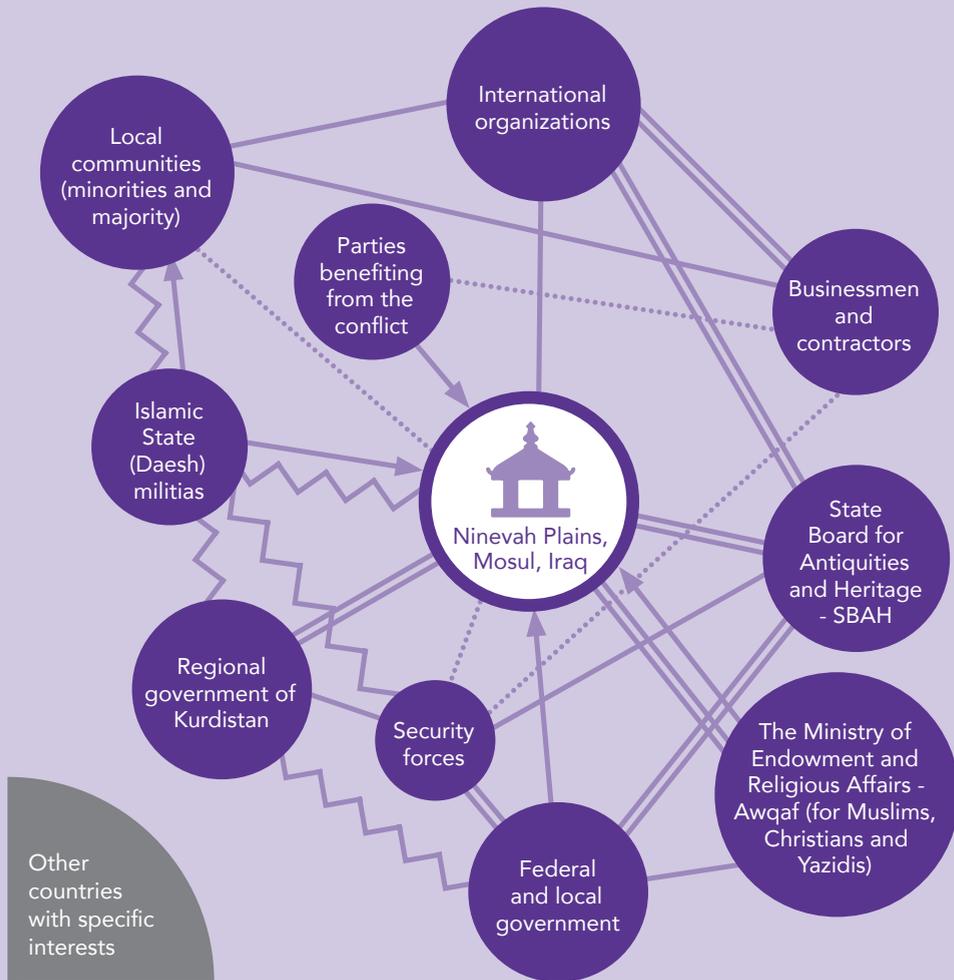
The information collected through the exercise mentioned above, will help you to reflect on whether the involvement of certain groups or combinations of those groups, would be particularly difficult or beneficial for your project.

Most importantly, it will help you to identify marginalised or alienated groups that should be consulted.

Throughout the timeline of a conflict, relations between stakeholders tend to change in accordance with the shifting interests and positions. Therefore, the stakeholder mapping exercise should be periodically reviewed during the project cycle.



See the example below of an analysis of the relations between stakeholders, as part of the PATH assessment, for a heritage project in the Nineveh Plains, Iraq.



Drawn in 2021 by Layla Salih.

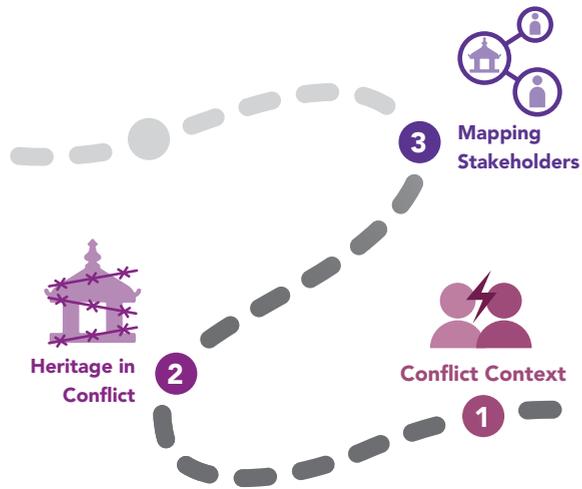
In order to learn how to draw a stakeholder map and identify interrelations, refer to [Working with Conflict: Skills and Strategies for Action](#) (see full reference on page 143).

Key

-  Stakeholders involved in the conflict or on the issue under analysis. Size = power to influence the issue under analysis
-  An alliance
-  Informal or intermittent links
-  Predominant direction of influence or activity
-  Discord/Conflict
-  Broken connection
-  External stakeholders who have influence, but are not directly involved
-  Links/Fairly close relationships

[Use the shapes and symbols given below
to draw your own stakeholder map]





Now that you have completed the **Step 3**, you should be able to identify the stakeholders who can ensure that your project does not have a negative impact on the conflict dynamics, while enhancing its peacebuilding potential.

[Go to Step 4 ▶](#)

Step 4

Peacebuilding

Step 4 is the final part of the assessment and will help you to review the vulnerabilities identified in the [Step 2](#) and [Step 3](#), as well as establish the risk level of your heritage project.

Through the exercises in this Step, use your project activities to reduce vulnerabilities and enhance peacebuilding capacities.



I. Evaluate the level of risk involved in your project



Exercise 3 | Estimate the conflict risk

In the **Step 2** and **Step 3** of PATH, you have identified the vulnerabilities of your heritage project, which increase the exposure of your project to the conflict risk and other risks stemming from the wider context.

Use the outcomes of the Step 2 and Step 3 to determine the level of risk that the heritage project is exposed to.

If the risk is high, there is a greater chance that the heritage recovery would be impeded, and your heritage project would negatively impact the conflict dynamics, leading to increased tensions.

The aim should be to at least, neutralise the potential negative impacts, and ideally, to maximise the positive impacts.



	Step 2 Vulnerability level		Step 3 Vulnerability level		Risk score Quantification of the conflict risk the heritage project is exposed to	
<input type="checkbox"/>	low	+	low	=	1	low risk
<input type="checkbox"/>	low	+	medium	=	2	low risk
<input type="checkbox"/>	medium	+	low	=	2	low risk
<input type="checkbox"/>	low	+	high	=	3	moderate risk
<input type="checkbox"/>	high	+	low	=	3	moderate risk
<input type="checkbox"/>	medium	+	medium	=	4	high risk
<input type="checkbox"/>	medium	+	high	=	5	high risk
<input type="checkbox"/>	high	+	medium	=	5	high risk
<input type="checkbox"/>	high	+	high	=	6	extremely high risk



Read more on [Risk Management for Heritage Recovery](#) (see page 74).

Furthermore, in order to answer the guiding questions listed in the next section, refer to [Peace and Peacebuilding](#) (see page 65).

II. Assessing the peacebuilding potential of your project

Now that you have estimated the risk level of your project, the following questions and exercises will help you to mitigate the conflict risk.



After completing the [Step 1](#), [Step 2](#) and [Step 3](#), please review the goals and expected outcomes of your project.

1 Use the list below to identify the types of activities that were foreseen as part of your project. Check the relevant boxes.

- Physical **restoration**
 - Memorialisation
 - Revival of traditional crafts or livelihoods
 - Transmission of intangible practices, knowledge etc.
 - Documentation
 - Adaptive reuse
 - Skill building
 - Creating new heritage
 - Tourism development
 - Others
Please add:
-



To learn more about how your heritage can contribute to peacebuilding activities, refer to [Heritage in peacebuilding](#) (see page 71).



2 Using the answers to the **Question 1** of this Step, find out if your planned project activities would directly contribute to peacebuilding outcomes listed below, by checking the appropriate boxes.

- Assist with the rehabilitation of displaced communities
- Help with income generation and support livelihoods
- Improve living conditions
- Reach out to those sections of society that might view the heritage negatively
- Bring together different groups within the community
- Engage marginalised communities or alienated groups
- Promote good relations between communities
- Heal trauma and enable memorialisation
- Provide justice through **reparations**
- Develop an inclusive narrative for the heritage
- Address the trust deficit between various stakeholders
- Manage stakeholders who are directly associated with parties involved in conflict
- Promote the reintegration of former combatants
- Others
Please add:

.....

.....



3 Based on the analysis conducted in the previous Steps, are additional activities needed for a more positive impact on the conflict context, or to mitigate any negative impact?

- Yes
- No



If yes, please list the additional activities.

4 Based on the stakeholder analysis carried out in the Step 3, identify which stakeholders you would involve to:

- Rebuild trust
- Reduce tensions
- Promote peace
- Achieve the desired project outcomes



While identifying stakeholder groups for specific peacebuilding activities, using the answer of Question 1 in this section, also consider sub-groups such as women, youth, artisans, etc.

For example, in order to build trust and reduce tensions, it might be more effective to target the youth among the alienated local communities and engage them in heritage recovery.

To learn more about the different types of peacebuilding activities, refer to [Peace and Peacebuilding](#) (see page 65).





Are there any windows of opportunity (recent developments, and broader initiatives) that could help you achieve the desired project outcomes and assist in building peace?

For example, the planned deployment of a peacekeeping mission may make it easier for the community to safely access your project site.

Use the information gathered in the **Step 1** to answer this question.





Exercise 4 | Reduce vulnerabilities

Review the vulnerabilities you listed in the **Step 2** and **Step 3**, and identify the ones that can be reduced through your project activities or ongoing broader initiatives by checking the relevant boxes.

Legends

- Project activity
- Through broader steps taken to address the conflict



Vulnerabilities identified in the **Step 2** | Heritage in Conflict

- Vulnerability 1** – Your heritage is located in the area(s) of overt conflict.
- Vulnerability 2** – Your heritage has been targeted in the conflict.
- Vulnerability 3** – Your heritage is at risk of being targeted again.



It is important to reflect on the reasons why heritage is a target.

- Vulnerability 4** – The key stakeholders of your heritage project are involved in the conflict.
- Vulnerability 5** – Communities associated with the heritage are displaced and/or scattered.
- Vulnerability 6** – The heritage is inaccessible due to displacement, destruction, lack of security or loss of know-how.
- Vulnerability 4** – The key stakeholders of your heritage project are involved in the conflict.
- Vulnerability 7** – The heritage is officially recognised as a significant heritage site or institution by the local, national or international authorities and thereby could be a target.
- Vulnerability 8** – The heritage is feeding into the root or proximate causes of the conflict.
- Vulnerability 9** – The heritage provides stakeholders with income or other incentives for continuing or intensifying the conflict.
- Vulnerability 10** – The heritage intervention appears to be/is diverting resources from meeting the basic needs of affected communities.
- Vulnerability 11** – There has been a major shift in the meaning, significance or the use of the heritage, which may have an adverse impact on tensions.



Vulnerabilities identified in the **Step 3** | Mapping Stakeholders

- Vulnerability 1** – There is a noticeable threat to security, which may impact the accessibility of your heritage site, and/or pose a risk for your team and the community linked to the heritage.
- Vulnerability 2** – There is risk of a deficit of trust between different stakeholder groups, which could affect the heritage recovery. Alternatively, there is a risk that some stakeholders may seem privileged by the project.
- Vulnerability 3** – The stakeholders of the heritage project are associated with the main stakeholder groups (or parties) engaged in the conflict.
- Vulnerability 4** – Some of the identified stakeholders have used or could use the heritage to undermine peace.



You can continue the exercise for any additional vulnerabilities that you may have identified during the **Step 2** and **Step 3**.



Exercise 5 | Bringing it all together

Based on the information collected through the previous questions and exercises of this Step, you should be able to review the scope of your project, identify the key vulnerabilities and assess the peacebuilding opportunities associated with the heritage you wish to protect.

Next, using the table below, identify ways to make each phase of your project as conflict-sensitive as possible while minimising risks to the heritage.

The first row of the table shows steps that could be added to amplify conflict sensitivity at the design and planning stage. Each row thereafter, features a different phase of a heritage project. These phases may vary depending on the nature and context of your heritage project.



Project Phase	Phase I Design & planning	Phase II Recruitment	Phase III Capacity building
Initial planned project activities	Example: heritage needs assessment		
Vulnerabilities that can increase conflict risk	Example: disputed ownership of heritage to be recovered		
Action(s) to reduce the vulnerabilities	Example: involve all principal custodians and caretakers		
Windows of opportunity at a wider level	Example: government is offering grants for the projects that unite communities		
Stakeholders to involve	Example: involve elders from different communities		
Indicator of success	Example: comprehensive and unbiased information, is available for prioritising the needs of heritage		
Peacebuilding outcomes	Example: reduce tensions, facilitate dialogue		



Phase IV Budgeting	Phase V Communications	Phase VI Implementation	Phase VII Monitoring & evaluation



Background photo: Mosul, Iraq. Source: Layla Salih.

PART 2

Foundational Concepts



Heritage Between Peace and Conflict

At the peak of its activity in 2014-15, Daesh (ISIL – Islamic State of Iraq and the Levant) released a series of images and video clips depicting in vivid detail, the deliberate smashing of antiquities and the blasting of **significant** historic and religious sites in [Iraq and Syria](#) (see reference on page 143).

Widely publicised through social and mass media, these images captured international attention, while strengthening calls for the protection of **cultural heritage** in the on-going **armed conflicts**.

Largely regarded as pre-meditated actions to destroy opposing cultures and belief systems, these destructive events and those that occurred previously in Mali, marked a turning point for public policy on heritage protection. Two landmark resolutions were adopted:

- The **first** was a resolution passed by the United Nations Human Rights Council (UNHRC) in 2016. The UNHRC resolution, while condemning the intentional destruction of cultural heritage, emphasised how such acts violate the cultural rights of the associated communities and have a ‘detrimental and irreversible impact’ on their ability to enjoy their own culture.
- The **second** was approved by the United Nations Security Council (UNSC) in 2017. The UNSC resolution stressed the need for a concerted action to stop the deliberate destruction of heritage and prevent the looting of antiquities. It highlighted the links between illicit trafficking of the looted antiquities and the financing of the terror networks that are threatening global peace and security.

The intentional targeting of cultural heritage, however, is not limited to active war zones or extremist groups. What heritage represents, has the potential to fuel unrest in an otherwise **latent conflict** and revive issues deep-rooted in a hurtful past.





A direct example is the [Black Lives Matter movement](#), in which protestors in the United States of America and Europe have made attempts to bring down colonial statues in public places (see reference on page 144).

For the protestors, those statues symbolise the continuation of systemic racial discrimination and public veneration of individuals who benefited from the transatlantic slave trade or colonial domination.

Just as a coin has two sides, cultural heritage as a concept is dichotomous. Its intergenerational and collective nature makes it an instrument for healing trauma and building peace, but it can just as well be used to divide people along ethnic or religious lines.

The [recovery](#) of heritage after a conflict can be a rallying point for national resurgence or economic revival. An example is the [restoration](#) of the World Heritage site at [Angkor Wat](#) in Cambodia, which became the symbol of the country's rejuvenation after decades of war (see reference on page 144).

In most post-conflict settings, decisions over which heritage gets preserved or rebuilt, where, when and by whom, play a decisive role in shaping post-crisis narratives.

Projects aimed at restoring heritage after conflicts have the potential to promote [reconciliation](#). It is often overlooked in practice, but reconciliation in identity-based wars is culturally situated, and thus requires an approach that incorporates cultural drivers.



A remarkable example of reconciliation is the post-war [reconstruction](#) of [Stolac](#), Bosnia and Herzegovina, where repatriated Bosniaks and Serbs, supported by UN peace forces, used the recovery of heritage to seek reconciliation with Croats. The Croat military groups had instigated the destruction of heritage and forced non-Croats to flee the town of Stolac.

Jointly rebuilding heritage was seen as an important move towards normalising relations, as well as an indicator that everyone was welcome in the town (see reference on page 144).



Brutalities in an armed conflict are often justified by dehumanisation, with the persecuted regarded as lesser beings. Heritage in form of performing arts or inter-religious ceremonies, has helped to re-humanise communities torn apart by violence. Significant examples can be seen in many [South Asian](#) countries, such as Bangladesh and Myanmar (see reference on page 144).

In the aftermath of social upheavals, shifts in social and cultural values are inevitable. As a consequence, 'new heritage' emerges that helps to commemorate the loss and displacement.



Several Palestinian families have kept the [keys to their homes](#) following their exile in 1948. The keys have become 'heritage' items, as the wait to return continues (see reference on page 144).

In a similar vein, the churches in [Rwanda](#), which housed people fleeing genocide, have been turned into memorial sites (see reference on page 144).

Read more on [Heritage in peacebuilding](#) (see page 71).

Initiatives that involve the creation of memorials and 'new heritage', however, carry a [risk](#) of politicisation. It is therefore crucial to balance the dominant narratives with the need to heal, as well as commemorate.

In conclusion, the way we deal with heritage in the aftermath of a conflict can have powerful consequences in terms of social, political and economic capital; identity and social cohesion; coming to terms with the past, and building viable, peaceful, as well as prosperous societies for the future.



Understanding Conflicts

Conflict or disagreement is not necessarily a bad thing. It can drive innovation, progress and creativity. However, if conflict becomes violent, it has devastating impacts. When attempts to address disagreement rely on armed forces, the violence that is unleashed tears communities, even whole countries apart.

Serious conflict relates to deep-rooted issues that seem non-negotiable to the groups involved. These issues could be linked to fundamental human needs such as security, identity and culture, or the marginalisation of one group by another (see reference on page 145).

Conflicts often arise as a combination of incompatible goals and behaviours.

For example, a separatist conflict could be understood as a combination of incompatible goals (independence versus territorial integrity) and behaviours (such as violent or repressive acts between the groups involved, or the denial of access of one group to the territory).



Conflict can occur at a local level (for example, through rioting), national level (such as civil warfare), regional level and international level.

Some parts of a country can be more peaceful, while others experience extreme violence, and some people, such as displaced communities, can remain highly vulnerable to conflict dynamics, long after the danger appears to have passed for others.

When a source of serious tension has yet to tip over into open violence, the conflict is often referred to as latent. A triggering event or significant change in circumstances, typically, prompts the transition to open violence and overt conflict.

The path from latent to overt conflict – and from overt conflict to peace, is rarely smooth, and backsliding is common.



Types of conflict causes

Shown below are the different types of conflict causes and how they come together. Identifying different types of causes is an important part of **conflict analysis**.

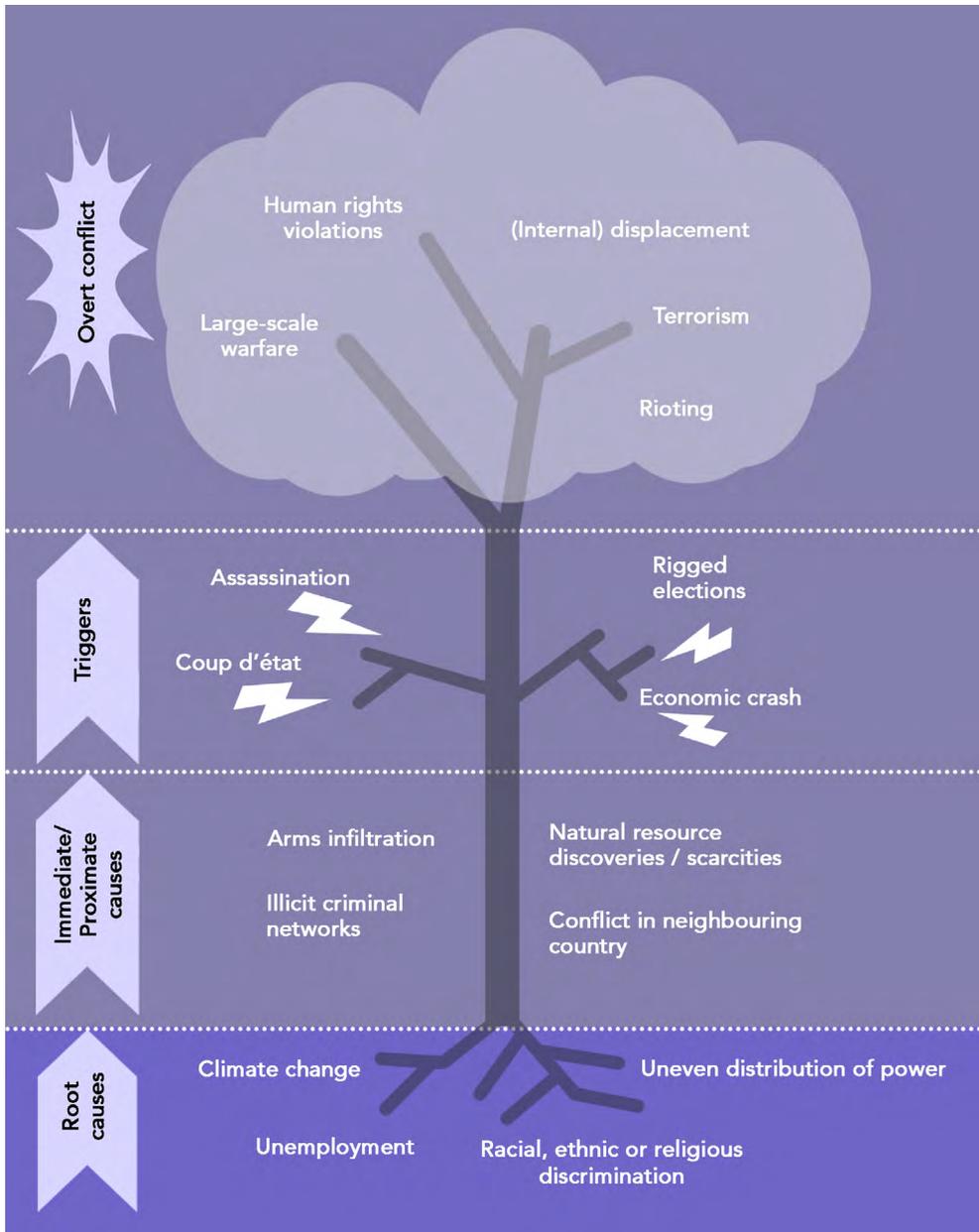


Diagram adapted from: Fisher, S. et al. 2000. *Working with Conflict: Skills and Strategies for Action* (see full reference on page 143).





Although precise figures vary between studies, it is estimated that roughly half of all peace agreements signed since the second half of the 20th century, have resulted in a return to war (see reference on page 145).

There is no 'one-size-fits-all' approach to interventions in conflicts.

Anyone seeking to improve prospects for peace in a conflict-affected setting, or at the very least avoid causing further harm, will need to tailor their intervention according to the history, **root causes**, stakeholders and dynamics of that specific case. That is why researchers and practitioners use a variety of conflict analysis tools to:

- try and understand why violence breaks out and decide on the best responses to the conflict;
- develop early warning **indicators** that can help prevent future conflicts;
- identify the long-term structural or root causes of the conflict, which might include underlying trends, such as poverty and economic inequality, environmental degradation or poor governance.



Conflict Analysis

A wide variety of organizations, from policy makers to practitioners, use conflict analysis to better understand the history, **stakeholders** and dynamics of a conflict, as well as plan activities for an effective response, which does not inadvertently make the conflict worse.

This is often called conflict-sensitive programming and is used as a first step in a variety of contexts, including crisis response and peacebuilding interventions. Conflict analysis can be highly detailed, or it can adopt a macro-level or **'good enough' approach** (see reference on page 145), in order to help design and implement a project without unduly delaying it.

Conflict analysis typically uses one or more tools in a structured approach to understanding a conflict. Effective conflict analysis generally adopts a number of basic principles:



Multilevel – taking into account the local, national and international elements of conflict.



Dynamic – regularly updated to reflect the changing nature of the conflict.



Wide ranging – incorporating different perspectives and approaches to try and eliminate bias.

Some organizations have developed toolkits, as well as metrics to try and standardise their use of conflict analysis and build this into their programme design. The Governance and Social Development Resource Centre (**GSDRC**) has a helpful overview of **conflict analysis toolkits** (see reference on page 145) that have been developed by different institutions.



It is important to remember that these kinds of toolkits are not neutral. The questions they ask and issues they prioritise reflect the values of the organizations that have developed them. This is why some projects propose developing ways of measuring and analysing conflict that come from within affected communities (see reference on page 145).



Peace and Peacebuilding

The question of how to respond to the scourge of war is an enduring one. The challenge of building peace goes beyond laying down weapons or negotiating a **ceasefire**, although this alone is often hard enough.

Peacebuilding aims to create a sustainably peaceful society, in which all members of a community can reach their potential, and where less direct forms of violence, such as discrimination and inequality have also been eradicated. This is often referred to as 'warm' or **positive peace**.

'Cold' or **negative peace**, by contrast, means that the underlying causes of the conflict have been unresolved even in the absence of open violence. In a situation of negative peace, the risk of a return to violent conflict remains high.

Today the United Nations defines peacebuilding as:

“...a range of measures targeted to reduce the risk of lapsing or relapsing into conflict, to strengthen national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development.”

– Secretary General's Policy Committee, 2007, United Nations.

[See reference](#) on page 147.

The emphasis on building a long-term and sustainable peace is what distinguishes **peacebuilding** from the other activities of peacekeeping and peacemaking, which typically precede it.

Peacekeeping might involve the use of a third force, such as a United Nations-mandated peacekeeping operation to keep warring parties separate.

Peacemaking efforts are mainly concerned with the imposition of a negative peace. These are important first steps to save lives and halt the damage wrought by violent conflict.

For example, diplomatic interventions in support of a peace agreement could be seen as peacemaking.



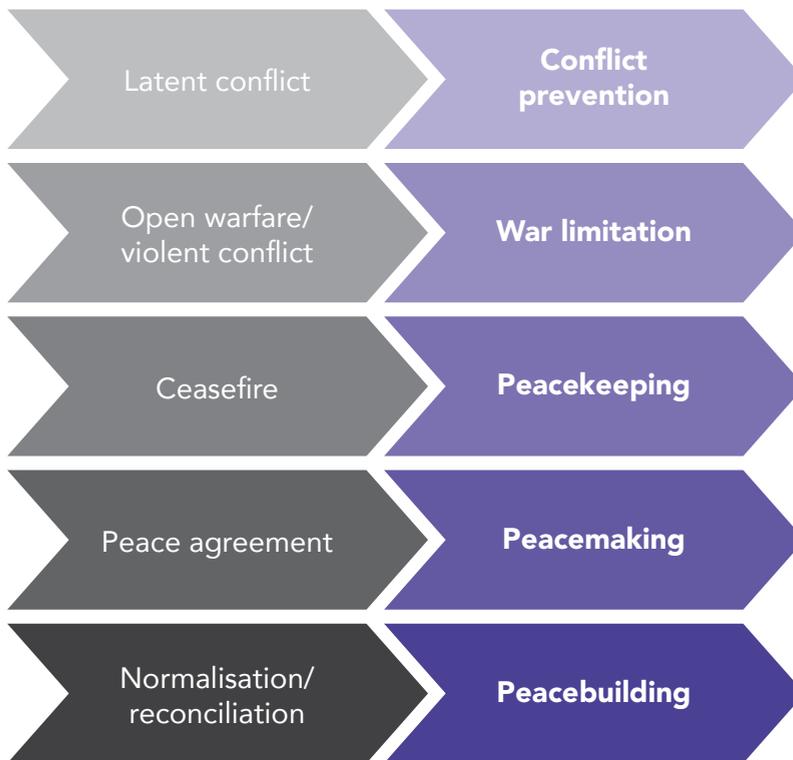


The aim of peacebuilding is to go deeper, in order to address the root causes of conflict, and to build a positive peace that is sustainable and includes all members of a society.



Stages in conflict and peacebuilding

The following diagram shows the different stages of a conflict and how they correspond to the various phases of peacebuilding.



Source: Elly Harrowell, 2021

Stakeholders involved in peacebuilding

Stakeholders interested in peacebuilding can include international organizations, such as the United Nations, national governments and their dedicated agencies, as well as international and national non-governmental organizations. For example, NGOs like International Alert and Conciliation Resources are known for their engagement in peacebuilding.

Additionally, local or grassroots organizations, such as community groups or municipal bodies, could play an important role in promoting peacebuilding activities.

Given the range of organizations involved, it is important that the peacebuilding process is inclusive. It should involve high-level activities, as well as engagement with communities at a local level.

Non-inclusive peacebuilding will not be able to address the root causes underpinning the violence that has taken place.

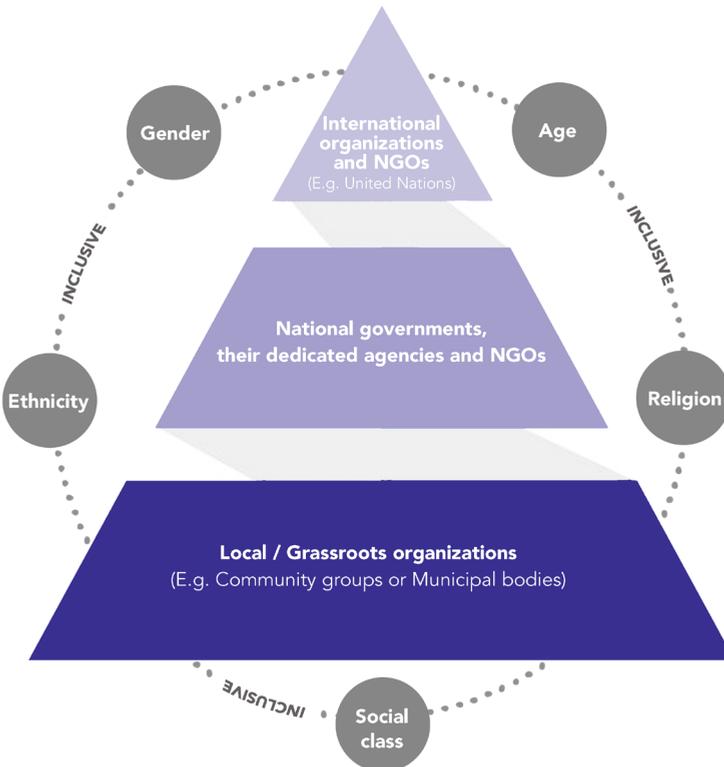


Diagram adapted from: Lederach, J.P. 1997. [Building Peace: Sustainable Reconciliation in Divided Societies](#) (see full reference on page 146).





Peacebuilding activities must embrace the needs of people from all areas of society, regardless of gender, ethnicity, age, religion or social class, and not just those of the conflict's perceived 'victors'.



Types of activities involved in peacebuilding

The types of activities involved in peacebuilding initiatives can be quite varied, but largely fall under six broad categories, as described below.

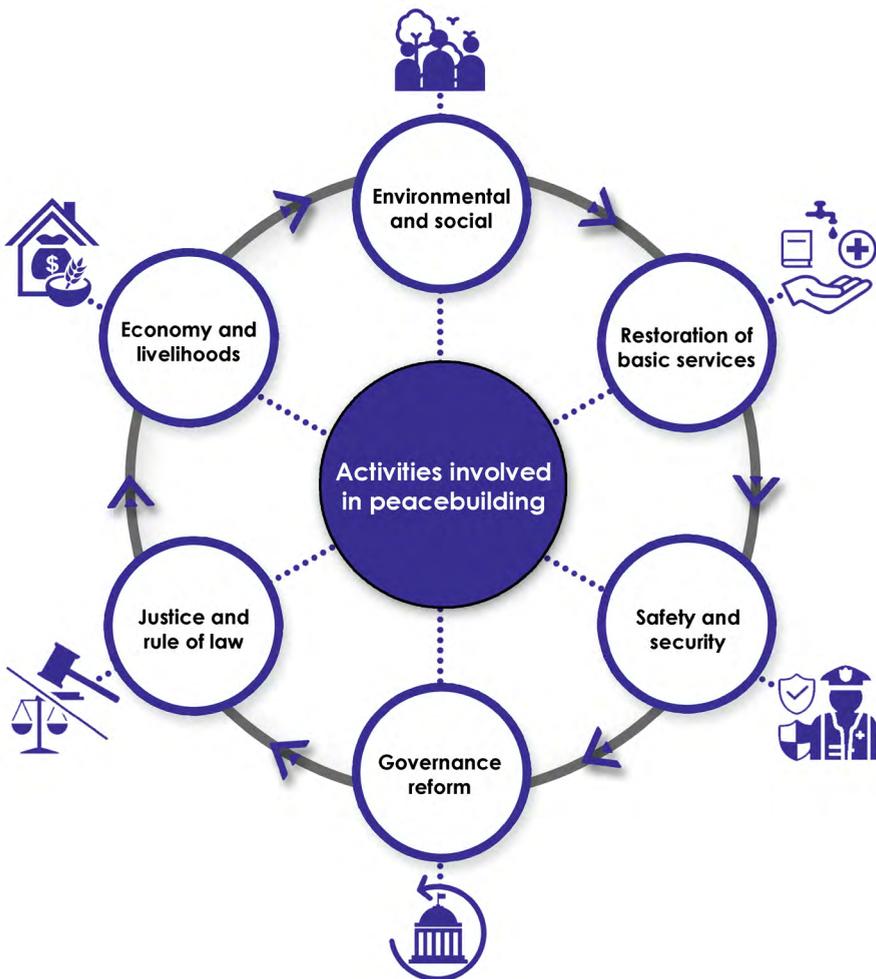


Diagram showing the six broad types of activities involved in peacebuilding. 2021.
Source: Mohona Chakraborty.

■ Restoration of basic services

This includes restoring the broken infrastructure for sanitation, education and health. This is a pressing humanitarian concern in the aftermath of a serious armed conflict, and is important in peacebuilding, particularly where unequal access to services is an underlying cause of conflict.

■ Safety and security

Activities to support safety and security can include the disarmament, demobilisation and reintegration (DDR) of armed groups, security sector reform, and the disposal of unexploded ordinances and mine clearing.

■ Governance reform

These activities can include support for political transitions, whether through holding elections, establishing a transitional government or supporting the restoration of public administration and services at national and local levels.

■ Justice and the rule of law

Work to counter corruption and discrimination in the police and judiciary is highly characteristic of peacebuilding, along with measures to support **transitional justice**, from truth and reconciliation commissions to war crimes tribunals.

■ Economic and livelihoods recovery

Poverty and economic inequality are significant causes of conflict. Peacebuilding projects often target these issues through large-scale restoration of key infrastructures, such as roads and markets, or smaller-scale support to get specific groups, such as women, young people and former combatants into work.



■ Environmental and social provisions

The provision of support and shelter to returning refugees and internally displaced persons (IDPs) falls under this category. Psychosocial support for traumatised communities is also included in such efforts. (see [reference](#) on page 146).

A peacebuilding programme might include activities in all or some of these areas, depending on the nature of the conflict it seeks to address.

■ The sooner peacebuilding activities can begin, the more effective they are likely to be.

However, it is also important to remember that effective peacebuilding takes place over the long-term and should be expected to carry on for a significant period of time after the overt conflict has come to an end.



The content and sequencing of peacebuilding activities is highly important, and is decided according to the root causes, impacts and stakeholders in each conflict. This is why conflict analysis is such an important step in laying the groundwork for building peace.



Heritage in peacebuilding

Following wide-ranging critiques, peacebuilding initiatives in recent years have given increasing emphasis to local ownerships and participatory approaches.

Acknowledging the agency of conflict-affected communities, while embracing more diverse and context-specific forms of peacebuilding, has been an important step forward. This is where heritage practitioners can play an exciting role in contributing to peace.

Heritage can guard against generic models for building peace by anchoring initiatives in local contexts and cultures.

Heritage could represent a valuable resource for ways of living together peacefully and building prosperous, as well as sustainable futures, but is caught up in serious conflicts all too often. As such, the role of heritage in the pursuit of peace requires careful consideration.

Carefully managed heritage projects have the potential to contribute to peacebuilding in a number of core areas.



Justice and the rule of law

Heritage sites have an important role to play in promoting reconciliation and supporting transitional justice, providing vital spaces for acknowledgment and memorialisation, particularly sites marked in some way by conflict. In places, where conflict dynamics arose out of the marginalisation or repression of certain communities, acknowledgment in formal heritage spaces can help to address the issues.

Efforts to restore heritage can play a vital role in making symbolic and actual **reparations** between conflicting parties, and this is an integral part of some transitional justice initiatives.



In August 2017, the International Criminal Court (ICC) ordered a Malian Islamist, who was a leading member of the Ansar Dine to pay EUR 2 700 000 in reparations for the destruction of nine historic buildings and the door to a mosque in Timbuktu in 2012.

Similarly, following World War II, labour exchanges took place between the heavily bombed cities of Coventry, United Kingdom and Dresden, Germany, to restore symbolic heritage buildings and promote reconciliation between the previously warring countries.

The reconstructed [Coventry Cathedral](#) houses numerous examples of symbolic reparations. For example, the German government made a contribution to construct the windows of the Chapel of Unity in 1958. Nonetheless, the donation was criticised by some at the time, showing how controversial these kinds of gestures can be (see reference on page 148).



Economic and livelihoods recovery

Heritage rehabilitation can play a significant role in economic development by attracting revenue and investment and by generating jobs. It has been pivotal in driving post-conflict economies in places as diverse as Cambodia and Northern Ireland, although this must be done with care.



In the post-conflict city of [Nicosia](#), Cyprus, one of the first positive contacts between the two communities centred on the preservation of their shared cultural heritage within the Old Walled City of Nicosia. This brought businesses back into neighbourhoods that had been devastated and abandoned in the conflict (see reference on page 147).



Safety and security

The process of restoring or protecting heritage also provides an opportunity to contribute to safety and security initiatives. In recent years, interest in heritage by UN peacekeeping was reflected in the mandate of the United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA), as well as by the increase in heritage awareness training organized for peacekeeping forces. These initiatives recognise that caring for local heritage increases the buy-in of resident communities and facilitates the work of peacekeeping forces.



Environmental and social provisions

Heritage can also be an important element of work in providing psychosocial support to traumatised communities, as part of environmental and social provisions. This might take place through traditional heritage practices that enable individual and community healing.



Heritage in its intangible form has proven to be important in maintaining a sense of community in situations of displacement, as research has shown in the [Democratic Republic of the Congo](#) (see reference on page 147) and with [Syrian refugees](#) in Jordan and Lebanon (see reference on page 147).



Risk Management for Heritage Recovery

When cultural heritage recovery is carried out in areas affected by conflicts, it is exposed to multiple risks that can slow down or block efforts, causing more damage to heritage and/or escalate tensions.

These risks stem from complex interactions between **hazards**, the **exposure** of people and assets to these hazards, as well as context-specific and heritage related **vulnerabilities**, which intersect overtime. Additionally, such risks are further amplified by the negative impacts of a conflict.

For example, weak security conditions, coupled with extreme poverty and lawlessness, might lead to sporadic or systematic looting of heritage of concern. This in turn, may help finance terror networks and increase the risk of conflict.

Such risks, if realised, can also be termed as the unintended 'side effects' of heritage recovery, rehabilitation or commemoration in conflict settings.

Moreover, long-drawn-out or cyclic conflicts erode capacities for coping with extreme natural hazard events, such as heavy rains, storms or earthquakes, resulting in extensive damage to life and property including, heritage. Therefore, conflict afflicted areas are more vulnerable to disaster risk.



Risks that typically arise from conflict contexts are listed in the diagram below. This is not an exhaustive list, as conditions of vulnerability and the exposure of heritage tend to vary according to a conflict's local context.

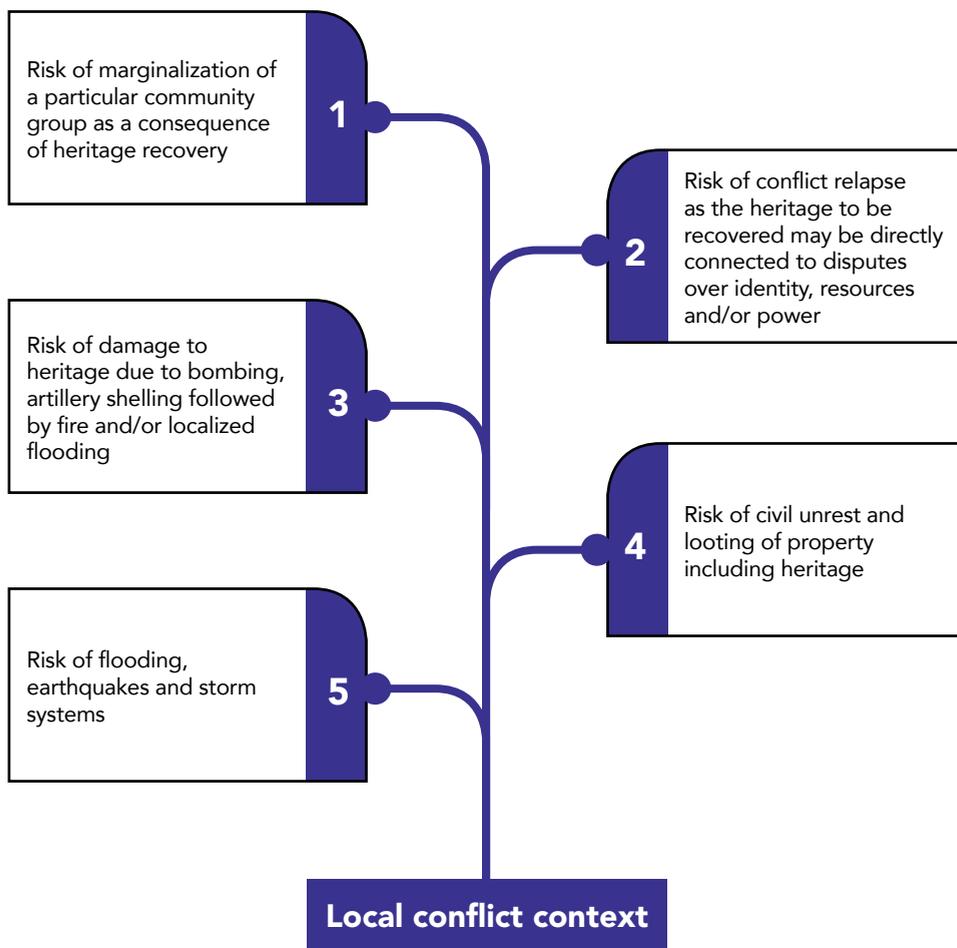


Diagram showing the risks that typically arise from conflict contexts. 2021.
Source: Mohona Chakraburty.

Risk management for heritage recovery and rehabilitation in conflict contexts is a process that involves:



identification of all possible risks and the underlying vulnerabilities that may contribute to risks being realised;



risk prioritisation by understanding the likelihood of occurrence and impacts of the identified risks;



effective communication of the risks to all stakeholders involved in the planning and implementation of the heritage recovery project;



incorporation of risk mitigation strategies in project design and implementation, in order to address the underlying vulnerabilities and reduce the potential negative impacts; and

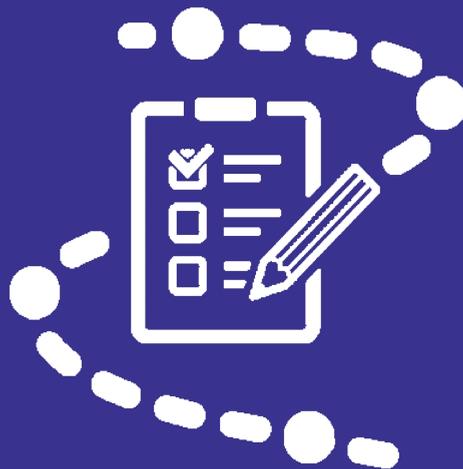


periodic monitoring of risks and the mitigation measures in place.



PATH in Practice

Case Examples from Diverse
Conflict Settings





Background photo: Kyiv, Ukraine. Source: Ihor Poshyvailo.

PATH – *Peacebuilding Assessment Tool for the Recovery and Rehabilitation of Heritage* was field-tested by an international network of cultural first aiders in various conflict settings. This network spans 83 countries and was created through First Aid and Resilience for Cultural Heritage in Times of Crisis (FAR) – a flagship capacity development programme of ICCROM. Below are the summaries of the cases in which PATH was used to inform the design, implementation and evaluation of heritage recovery and enhancement.



The ideas and opinions expressed in the case examples are those of the contributors, who are mainly heritage practitioners; they are not necessarily those of ICCROM and the other publishers of PATH, and do not commit the organizations.



Location:

Arizona, United States of America

Contributor:

Kristin Parker

Recovery and Rehabilitation of Organ Pipe Cactus National Monument

The heritage project*

The [Organ Pipe Cactus National Monument](#) lies in southwestern Arizona, near the border between the United States of America and the Mexican state of Sonora. The Man and the Biosphere (MAB) Programme of UNESCO recognises the site as a globally important biosphere reserve that is representative of the natural Sonoran Desert ecosystem. The area encompasses several indigenous burial grounds, as well as other rare, essential and sacred natural resources.

For more than 10 000 years, the area between the southern part of Arizona, United States of America and the northern part of Sonora, Mexico, has been home to the Tohono O’odham (desert people), now governed by the Tohono O’odham Nation. Since 1993, the United States Department of Homeland Security (including Customs and Border Patrol - CBP) occupies the Nation’s land to conduct immigration prevention operations.

After the 2017 elections in the United States of America, the Federal Government took a decision to build a border wall in order to monitor and restrict illegal immigration. As a consequence, many natural resources, such as the Quitobaquito spring and the ancient Saguaros (a form of a cactus), were inadvertently damaged at the site of the border wall.

* This project is at a conceptual stage. Any further developments would first be made in careful consultation with Tohono O’odham Nation’s Government as well as its members, and will be led by them.



The Tohono O’odham and its cultural practices, including age-old migratory traditions, were disrupted in the process. A conflict started between the government authorities and locals employed by construction companies. As the wall construction began, protests broke out on the border, which caused further turmoil and placed the Tohono O’odham at the centre of a contentious local and national issue.

Stated goals

The goals of the project are to:

- protect the lives and livelihood of the Tohono O’odham community, as well as its ancient cultural heritage, such as burial grounds and traditional migration that were threatened due to the construction of a border wall;
- restore peace and pride within the community, as well as build stronger partnerships between various stakeholders; and
- protect the significant natural resources of the area and find a solution that causes minimal destruction for border control with the help of the local community.





Step 1 | Conflict Context

The project is targeted towards the Tohono O’odham people who reside in the UNESCO recognised biosphere reserve at the border between the United States of America and Mexico.

The current administration of the community of the Tohono O’odham is a collective government body of executive, judicial and legislative representatives, known as the Tohono O’odham Nation.

Despite its on-going participation in negotiations to prevent further destruction of heritage and cultural practices, the Tohono O’odham Nation is still marginalised in terms of power sharing.

Communities living near the site are not completely uprooted, but restricted movement across the border has separated several families and temporarily halted the community’s long-standing migratory traditions.





Step 2 | Heritage in Conflict

On February 27, 2020, military forces blew up sacred sites on the Nation's land to make room for the Government's border wall. Soon after, the groundwater – a vital source of water revered by the community – was drained out, ancient saguaros (a form of cactus) and burials were bulldozed, and the mountain area of the protected biosphere was exploded.

Not only did this hurt the sentiments of the locals and sow seeds of anger within the community, but it also disturbed the equilibrium of the biosphere reserve.

Several other sites of high cultural value were sealed off and made accessible only to the construction companies or government entities.

The community is at a high risk due to the unsolicited construction of the wall, making it vulnerable as its traditions, customs and its heritage objects, as well as places, are being put at risk.

Fortunately, heritage identified by the project does not feed into the root causes of the conflict or provide any financial gain to the stakeholders involved, which could have intensified the brutality of the situation.

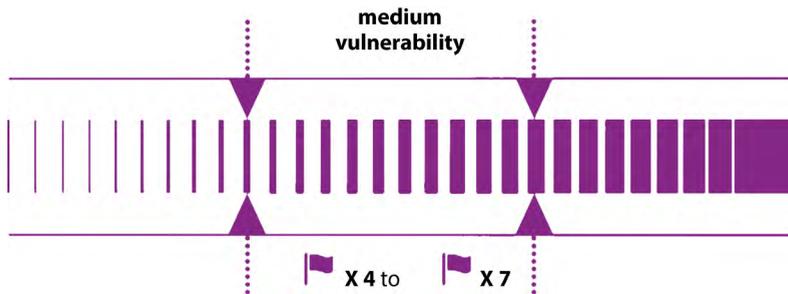
The Tohono O'odham Nation is eager to restore peace and prosperity within its people. They recently built a cultural centre and a language school to promote local tourism, encourage local businesses and foster traditional crafts, as well as raise awareness around the community.





Based on the guiding questions in the **Step 2** of PATH, the level of vulnerability stemming from heritage and its interaction with the conflict dynamics was found to be medium.

Step 2 Vulnerabilities related to heritage and conflict context	Vulnerability level
	medium





Step 3 | Mapping Stakeholders

Various stakeholders with different interests were identified through the stakeholder mapping exercise in the **Step 3** of the assessment. They include political parties, environmentalists and the Tohono O’odham community.

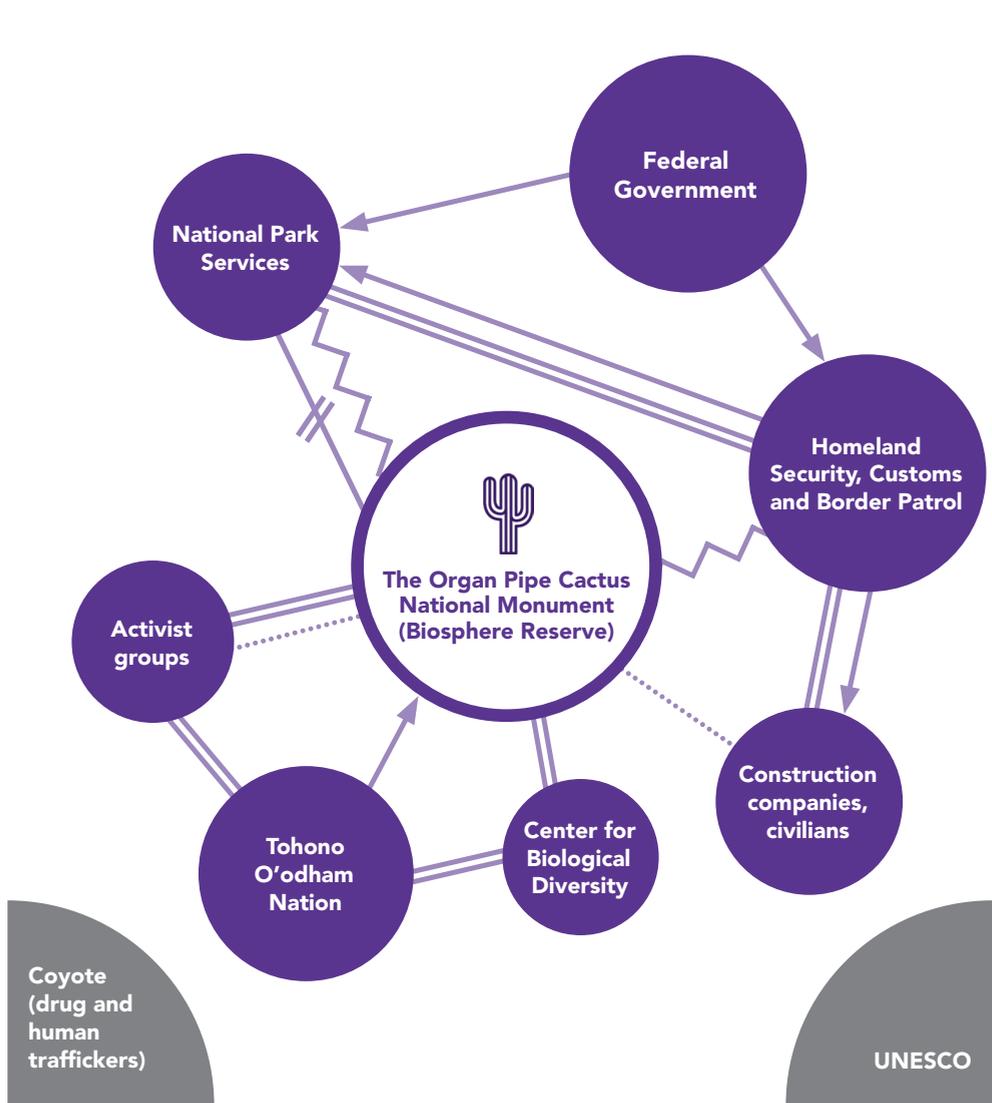
The Tohono O’odham community was identified as the stakeholder group, which could play a key role in rebuilding trust and promoting peace through effective negotiations. However, its weak relationship with the Customs and Border Patrol (CBP), along with a lack of awareness among the bureaucratic institutions, were cited as the main reasons for the recurring failed negotiations.

The Center for Biological Diversity was identified as having knowledge of – and partial responsibility for – the care of the land and sensitivity to local cultural practices. The Center might be able to play a key role in restoring and conserving the environmental resources, as well as assist in peacebuilding.

There are other government bodies, such as the National Park Services that are concerned about the local heritage and environmental resources. They have the resource capacity and a strong interest in the conservation of the heritage of concern, which would help in peacebuilding.

Finally, international stakeholders such as UNESCO were identified to play a possible role in heritage recovery and peacebuilding, due to the recognition of the site by UNESCO’s Man and the Biosphere (MAB) Programme, for its exceptional environmental value.





Drawn in 2021 by Kristin Parker.

Map showing relations between stakeholders who could have influence, as well as interest, in heritage recovery.

Key

-  Stakeholders involved in the conflict or on the issue under analysis. Size = power to influence the issue under analysis

 An alliance

 Informal or intermittent links

 Predominant direction of influence or activity

 Discord/Conflict

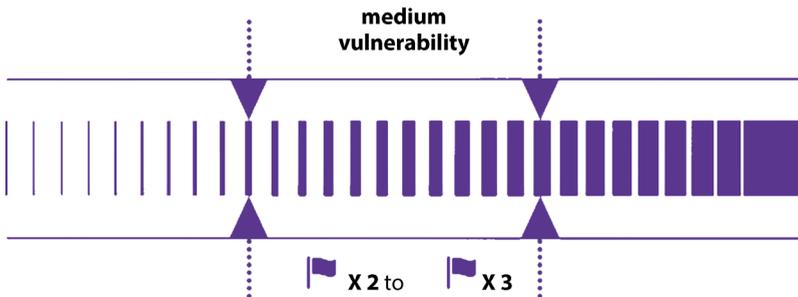
 Broken connection

 External stakeholders who have influence, but are not directly involved



Based on the guiding questions in the **Step 3** of PATH, the level of vulnerability originating from stakeholders was found to be medium.

Step 3 Vulnerabilities related to stakeholders	Vulnerability level
	medium





Step 4 | Peacebuilding

Using the outcomes of the **Step 2** and **Step 3**, the project's level of conflict risk is determined below.

Step 2 Vulnerability level		Step 3 Vulnerability level		Level of conflict risk	Risk score
medium	+	medium	=	The outcome indicates that the risk of escalating tensions is high , if the heritage project excludes proactive peacebuilding	4

Factors contributing to the conflict risk

- The illicit criminal networks led by human traffickers called 'Coyotes' who are known to smuggle people across the border area.
- Violence against protestors by angry construction employees or local authorities concerning the border wall.
- Protest gatherings at the wall-building site, as an attempt to disrupt construction, organized by activist groups such as the O'odham Anti Border Collective and Defend O'odham Jewed (a mix of tribal members and activists). This tactic may undermine the efforts of the community to negotiate.

The protest gatherings may lead to dangerous outcomes, as drug and human traffickers who use this border area, are likely to take advantage of the disruption. Nonetheless, the U.S. authorities have the resources to control such illegal activities.



Strategies for risk mitigation and peacebuilding

- Physical restoration of the demolished sacred sites and cultural objects.
- Revalorising, memorialising and documenting the lost heritage.
- Helping with income generation and safeguarding of cultural assets.
- Engaging the marginalised communities and overcoming discriminatory barriers to promote social inclusion.
- Healing the trauma of separation and loss within the community by reviving and preserving the lost customs and traditions, as well as by addressing the trust deficit between various stakeholders.
- Facilitating conflict transformation by taking advantage of the change in the Federal Government's policy as of January 2021, due to the election held in 2020, and enabling the recovery of the endangered cultural and natural heritage.





Location:

Old City of Homs,
Syria

Contributor:

Lama Abboud

Recovery and Rehabilitation of the Old City of Homs

The heritage project

The project site is a neighbourhood in the southeast part of the Old City of Homs, Syria. The area is known for its historic architecture and landmarks, which represent a traditional style that is unique to Homs. This project is focused on the restoration, rehabilitation and adaptive reuse of the historic houses in the Old City of Homs, which are lying unused as the owners have left the country due to the civil war in Syria.



Dawami palace, previously known as Idris house in the Old City of Homs, Syria. 2016. Source: Lama Abboud.

Stated goals

The goals of the project are to:

- propose a set of strategies to resolve unaddressed disputes, rehabilitate and assist displaced communities, as well as initiate recovery plans to overcome poverty through restoration and adaptive reuse of historically significant houses and heritage buildings;
- involve the local communities in identifying appropriate strategies for peacebuilding and recovery; and
- strengthen trust between different stakeholders and the community.



Bab Al-Drieb neighborhood in the Old City of Homs, Syria. 2016. Source: Lama Abboud.



Step 1 | Conflict Context

The Old City of Homs has been a victim of war for over four years. Peaceful riots and protests to end government corruption, unemployment and financial crisis, soon turned into a civil war fueled by ethno-religious conflicts, terrorism, intentional destruction of heritage and ethnic cleansing.

The Government established a National Reconciliation Committee in 2012 that became a beacon for peacemaking. In 2013, the Government offered amnesty to rebel fighters. However, this failed to produce any meaningful outcomes.

In 2014, under the appointed minister of the National Reconciliation Committee, ceasefire agreements were made, which included the relocation of opposition parties to another city in Syria. However, the uncertainties of the agreement and the lack of legislation, as well as of a clear mandate of the committee, dissuaded the opposition groups from pursuing a deal with the regime. The committee was eventually abolished in October 2020.

In the absence of a broad-based peace agreement, thousands of Syrians were displaced. Many of them fled the country, leaving behind their homes, families, livelihoods and heritage.





Step 2 | Heritage in Conflict

Along with the incalculable human suffering and loss, Homs' rich tapestry of cultural heritage was ripped to shreds. The destruction of such precious heritage continues to gravely affect the identity and history of the civilians, damaging the foundations of the society for many years to come.

In the case of Homs, Syria, the destruction of cultural heritage is linked to sectarian violence, leaving communities with no home to return to, and with no access to their cultural heritage. The city of Homs has a rich tableau of built heritage, including prominent World Heritage Sites. However, as the war progressed, opposition parties started targeting these sites to affirm their position and political ideologies, as well as to demonstrate dominance and power.

Because of the ethno-religious war and the religious significance of certain historic buildings, heritage played a major role in feeding into the root causes of the conflict. Recovery of the affected heritage thus requires a conflict-sensitive approach.

The conflict has led to a market crash that in-turn, has resulted in the scarcity of resources for humanitarian assistance. Therefore, any financial or logistical investment in heritage could further ignite conflicts. The best way to mitigate this risk is by selecting specific sites for recovery, which could financially benefit the affected local community, as well as help them build capacities for personal recovery.



Syrians feel a keen sense of pride in the national and local heritage that contributes to their identity. However, there was a major shift in the meaning, significance and use of that heritage during the course of the conflict.

Many heritage buildings and sites were used for military purposes, which led to its intentional and indiscriminate damage. The conflict also led to the massive displacement of people and the abandonment of entire villages.

Desperate for shelter, groups of civilians reoccupied ancient sites along with underground tombs, adapting them to meet basic needs.

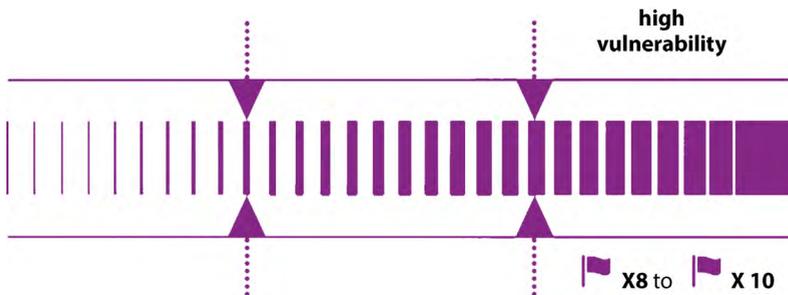
Heritage authorities lacked adequate resources to protect the endangered heritage, due to the massive scale of the damage. As a result, the heritage was also exposed to secondary risks, such as fire, looting, illegal excavations and the illicit trade of antiquities.



Mhaish palace in the Old City of Homs, Syria. 2016. Source: Lama Abboud.

Based on the guiding questions in the **Step 2** of PATH, the level of vulnerability stemming from heritage and its interaction with the conflict dynamics was found to be high.

<p>Step 2</p> <p>Vulnerabilities related to heritage and conflict context</p>	<p>Vulnerability level</p>
	<p>high</p>





Step 3 | Mapping Stakeholders

Since the beginning of the crisis in Homs, local NGOs have actively provided humanitarian assistance, and conducted emergency stabilisation and documentation of demolished heritage structures. They have contributed extensively to the process of gathering funds for the recovery, and in negotiating with higher authorities to rebuild trust among local communities.

Due to their on-going support for heritage, local NGOs and community groups must be involved in the project to help reduce frictions, promote peace and further rebuild trust.

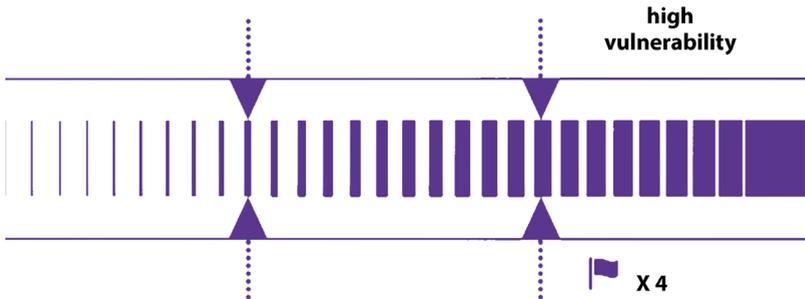
The Syrian Directorate General of Antiquities and Museums (DGAM) controls access to the heritage to be recovered and is in charge of regulating conservation works. Therefore, the prior permission of DGAM and its active involvement are crucial for successful implementation of the project. This will also help to address the trust deficit between the local communities and government agencies.

Moreover, international aid agencies and peacebuilding NGOs have organized many conferences abroad in order to mediate and broker peace. Encouraging their further participation would be essential to recover the heritage and bring justice.



Based on the guiding questions in the **Step 3** of PATH, the level of vulnerability originating from stakeholders was found to be high.

Step 3 Vulnerabilities related to stakeholders	Vulnerability level
	high





Step 4 | Peacebuilding

Through the **Step 4** of PATH, the level of conflict risk was found to be extremely high.

Step 2 Vulnerability level		Step 3 Vulnerability level		Level of conflict risk	Risk score
high	+	high	=	The conflict risk level of the heritage project in Homs is extremely high	6

Factors contributing to the conflict risk

- Uprooted and displaced communities are in grave need of funding for basic amenities such as food and housing. Therefore, any investment in heritage recovery could hurt sentiments, and add to the lack of trust between the local communities and their government.
- Poor recognition of heritage as a contributor to economic growth and social cohesion.
- Continuing divisions between sects contribute to the conflict risk.



Strategies for risk mitigation and peacebuilding

- Recovery strategies will primarily include physical restoration and rehabilitation of significant historic houses, as well as buildings in the Old City of Homs.
- Through adaptive reuse and memorialisation, the project will reach out to displaced communities, with the ultimate goal of healing their trauma.
- Revival of traditional crafts will open ways to support livelihoods and contribute to peacebuilding.
- Through active participation of the local communities and government, the project will seek to restore trust between different stakeholder groups.





Al Ghassania street in the Old City of Homs after the withdrawal of armed groups, Syria, 2014.
Source: Lama Abboud.



Location:
Kyiv, Ukraine

Contributor:
Ihor Poshyvailo

Revolution of Dignity Museum

The heritage project

This project aims to build a national memorial complex honouring the memory of the historic Euromaidan and Revolution of Dignity protests held in 2013 and 2014, in Kyiv, Ukraine.

The mission of the National Memorial Complex for the Heavenly Hundred Heroes and [Revolution of Dignity Museum](#) is to preserve, present and spread, in Ukraine and abroad, the history of Ukrainians' struggle for national and personal freedom, dignity, human and civil rights, as well as the revitalisation of the public initiatives for establishing a more democratic society in Ukraine.



Photo showing clashes between protesters and government that not only killed, but also put significant heritage at risk in Ukraine's capital, Kyiv, 2014. Source: Oleksiy Furman, Maidan Museum.

Stated goals

The goals of the project are to:

- commemorate and preserve the memory of those affected by the clashes, as well as of the activists and participants;
- collect, study and popularise testimonies about the events that took place during the Revolution of Dignity;
- conceptualise the phenomenon of Maidan and its resultant civil and political transformations, as well as social innovations;
- present and promote the story of the struggle of Ukrainian people for their rights and dignity, in the context of the world movement for freedom and democracy;
- stimulate the rethinking and awareness of universal and national values and identity, as well as the moral and spiritual challenges that were made relevant by the Revolution of Dignity; and
- support the establishment of civil society in Ukraine, and the creation of democratic platforms aimed at identifying ways to develop and support the civil practices initiated by Maidan.





Step 1 | Conflict Context

The crisis in Ukraine began in 2013, with widespread protests against systemic corruption and weak governance. The traces of the unresolved conflict can be still seen in sporadic uprisings and endangered cultural heritage in Crimea and the occupied eastern regions of Ukraine. The epicentre of the conflict is located at Independence Square (Maidan) in the downtown area of Ukraine's capital city of Kyiv, as well as at key locations in other districts and regions of the country.

The peaceful mass protests were the first visible signs of the conflict, some of which, led to the destruction of Soviet heritage. The chain of interconnected events that led to this destruction were, the Government's decision to reject a deal for a greater economic integration with the European Union; the influence from the Russian Federation; and the use of force against peaceful protestors. The clashes between the protestors and riot police resulted in hundreds of deaths and left thousands wounded.

The conflict endangered many cultural institutions and heritage sites, along with multiple Soviet-era monuments – that for some represented a hurtful communist past and a colonial identity – were attacked, escalating tensions among the pro-Russian groups, which closely associated to the threatened monuments and statues.





Step 2 | Heritage in Conflict

The heritage sites of Kyiv are an integral part of Ukraine's cultural identity. They are recognised by international organizations, such as UNESCO, and are protected by police forces, public activists, as well as the administration of heritage institutions.

The 2013 protests against government corruption and human rights violations, caused widespread destruction of the Soviet-era monuments and sculptures. Prior to that, the existence of these structures was the subject of debate regarding the country's communist past and colonial identity. The heritage however, continued to be easily accessible to its people, with no community displacement.

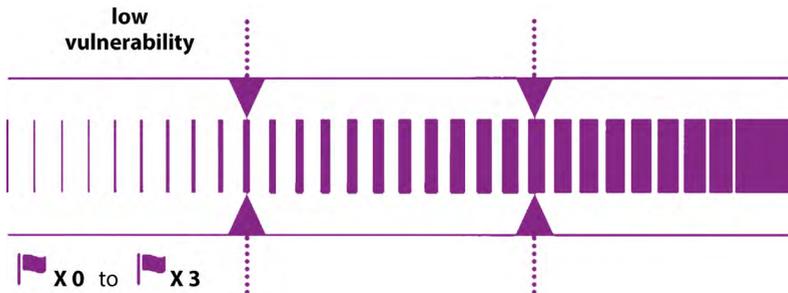
For many people, the destruction of these monuments and figures, symbolised the setting of a new course for the country, rediscovering their collective identity and getting rid of the Russian and Soviet colonial legacies. On the other hand, pro-Russian groups, which associated positively with these structures, were deeply hurt and distressed by the events. Many protestors protected other heritage sites endangered by riot police and clashes.

Overall, the country witnessed a major shift in the meaning and significance of its heritage. The heritage sites are now becoming places of commemoration, platforms for social dialogue and reconciliation.



Based on the guiding questions in the **Step 2** of PATH, the level of vulnerability stemming from heritage and its interaction with the conflict dynamics was found to be low.

Step 2 Vulnerabilities related to heritage in the conflict context	Vulnerability level
	low





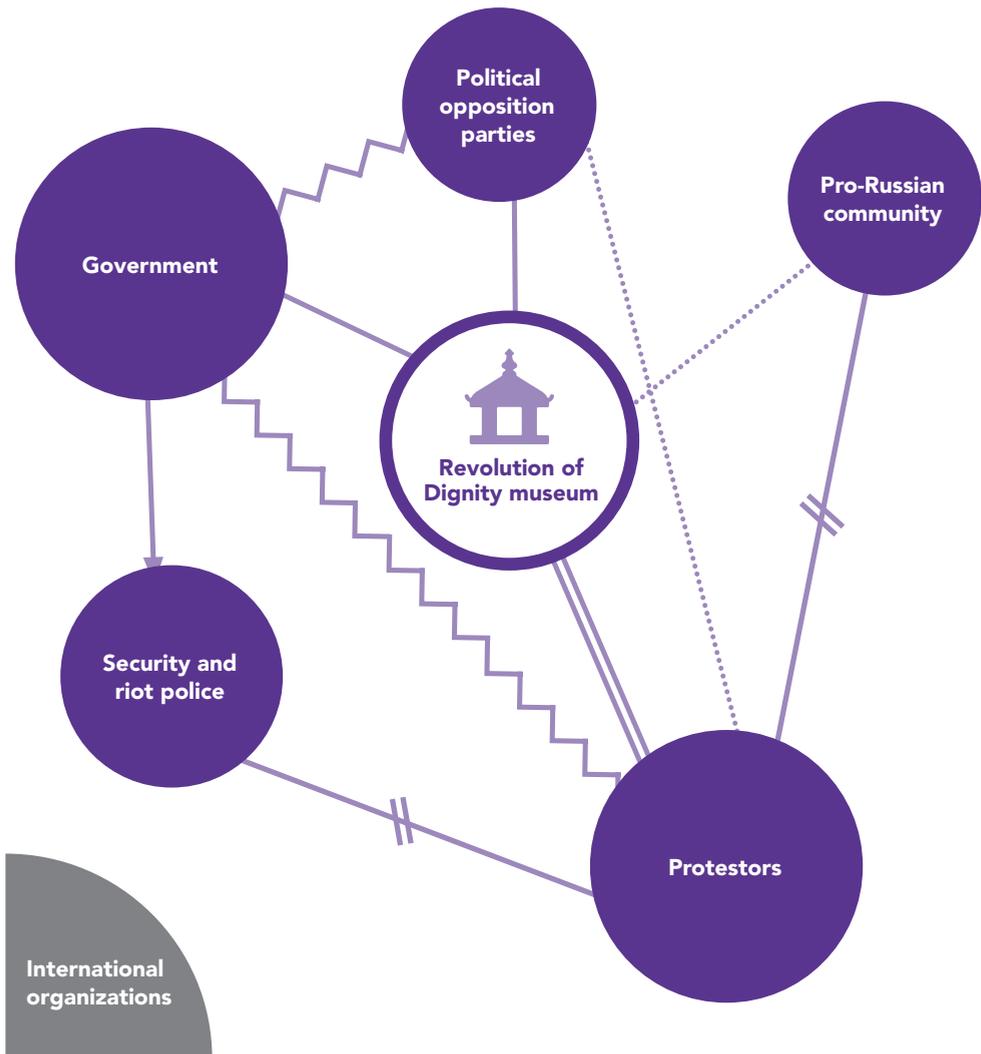
Step 3 | Mapping Stakeholders

As per the mapping of the stakeholders and their identified capacities, as well as roles in the conflict, an effective negotiation between the Government and the distressed communities would help rebuild trust. Participation of stakeholders interested in promoting peace, such as international organizations (UNESCO, ICOM and Blue Shield) and local NGOs would help to reduce tensions.

Lastly, in order to achieve the desired outcomes, the Government must address the community's needs to acknowledge its past and work with opposition parties, in order to develop a common understanding of the meaning and significance of heritage.



Artists painted helmets to protect the protesters, creating 'protest art'.
Kyiv, 2014. Source: Maidan Museum.



Drawn in 2021 by Ihor Poshyvailo.

Diagram showing relations between stakeholders who could have influence, as well as interest in heritage recovery.

Key

- Stakeholders involved in the conflict or on the issue under analysis. Size = power to influence the issue under analysis

An alliance

Informal or intermittent links

Predominant direction of influence or activity

Discord/Conflict

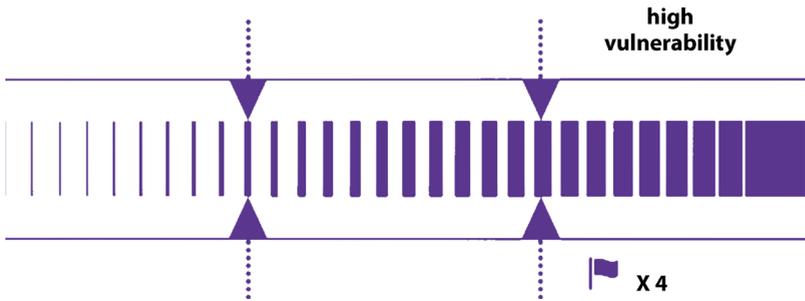
Broken connection

External stakeholders who have influence, but are not directly involved

Links / Fairly close relationships

Based on the guiding questions in the **Step 3** of PATH, the level of vulnerability originating from stakeholders was found to be high.

Step 3 Vulnerabilities related to stakeholders	Vulnerability level
	high





Step 4 | Peacebuilding

Using the outcomes of the **Step 2** and **Step 3**, the project's level of conflict risk is determined below.

Step 2 Vulnerability level		Step 3 Vulnerability level		Level of conflict risk	Risk score
low	+	high	=	The moderate conflict risk stems from certain stakeholders and from identity politics	3

Factors contributing to the conflict risk

- Opposition parties are interested in the history of conflict, as they hope to exploit it for political gains.
- Elections could induce riots.
- Pro-Russian revolutionaries and other communist leaders might disrupt the peacebuilding attempts of the Maidan Museum project, as they consider it to be a memorialisation of 'Euromaidan' movement, during which the toppling of statues took place. These acts were seen as a forceful attempt to erase the Russian-era history and related heritage.



Strategies for risk mitigation and peacebuilding

- After assessing the various aspects of the conflict, including the concerned stakeholders and the role of heritage, it was understood that toppling communist-era statues is not a solution for overcoming the negative impacts of communist ideology.
- The strategies must, therefore, involve the physical restoration of heritage structures that hold a high value within certain communities, along with the establishment of memorial sites to display and discuss their past, irrespective of the nature and impact of heritage in those times.
- Promoting tourism and platforms for dialogue, as well as peaceful social activism will also enhance the outcomes, helping to heal past trauma, deliver justice and promote harmony.
- Overall, the project must prioritise and address the actions and involvement of certain stakeholders in the conflict, while repeatedly reviewing the project strategies to mitigate the risk of conflict.



Site for creating the Euromaidan commemoration space in Kyiv's historical area, Kyiv, Ukraine. 2020. Source: Maidan Museum.

**Location:**

Goražde, Bosnia
and Herzegovina

Contributor:

Marija Kamber,
Adisa Džino Šuta
and Ivana Roso

Post-war Recovery and Peacekeeping of Goražde in Bosnia and Herzegovina

The heritage project

The project focuses on the post-war recovery and rehabilitation of Goražde - a city that was repeatedly attacked in the Bosnian Civil War of 1992. The city and its surroundings once belonged to the same municipality before the war. In 1995, the warring parties settled on a peace agreement, known as the [Dayton Peace Accord](#), which finally ended the war after three years. The agreement created a multi-ethnic and democratic government, charged with conducting foreign and fiscal policies.

The Dayton Accord created the current political set-up of Bosnia and Herzegovina by recognising a government structure comprising of three entities:

- the Federation of Bosnia and Herzegovina (FBiH), with mainly Bosniaks and Croats;
- the Republika Srpska (RS), with mainly Serbs; and
- Brčko District.

The Federation of Bosnia and Herzegovina (FBiH) and the Republika Srpska (RS) Governments are responsible for overseeing most functions.



Stated goals

The goal of the project is to revive the destroyed cultural heritage of the city, in order to stimulate the post-war recovery and healing of the community. The project also aims to address possible disputes that might trigger another conflict in the future.



Ratna izložba - War Exhibition, Goražde, Bosnia and Herzegovina. 2020. Source: Marija Kamber.





Step 1 | Conflict Context

The city of Goražde, which boasts a rich cultural heritage with its ethno-religious diversity of Muslims, Roman Catholics and Orthodox Christians, was devastated during the war. When an independence referendum was held in 1991, soon after its independence from former Yugoslavia, the country saw a wave of ethno-national exclusivism that eventually led to the systematic and intentional destruction of mosques and churches.

The war was orchestrated with the intent of causing human suffering through the eradication of cultural, social and religious traces of the minority ethnic and religious groups. As a consequence, thousands of people were killed, abused and displaced.

With backing from the North Atlantic Treaty Organization ([NATO](#)), a final ceasefire agreement – the Dayton Peace Accord – was negotiated in 1995 by international peacekeepers. Though the war came to an end in 1995, the aftermath of the war continues to linger in the city of Goražde.

Skyscrapers and shopping malls may have replaced the crumbling devastation of the city, but civilians and former soldiers are still suffering from the horrors they lived through.





Step 2 | Heritage in Conflict

During the war, heritage belonging to minority communities was directly targeted as an act of ethnic cleansing. As a result, these communities were displaced and scattered during and after the war. Many of them fled the country in search of a better life.

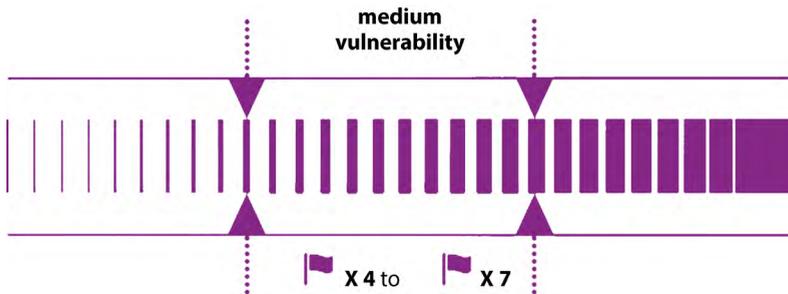
As the country recovered, several cultural heritage buildings were reconstructed in the hope of encouraging the return, as well as secular reintegration of the displaced. Some of these significant structures are part of the Cultural Centre and are financed by the local municipal government. However, due to the scale of destruction, many other heritage sites and buildings remain neglected.

Since Goražde lies near the border, the partition in 1995 separated people of the city from their heritage, and restricted access, challenging the identity of these communities. The claiming of heritage by different communities changed the way in which people perceived and valued heritage. As a result, its universal character was refuted and its local ownership and associations assumed more importance.



Based on the guiding questions in the **Step 2** of PATH, the level of vulnerability stemming from heritage and its interaction with the conflict dynamics was found to be medium.

Step 2 Vulnerabilities related to heritage in the conflict context	Vulnerability level
	medium



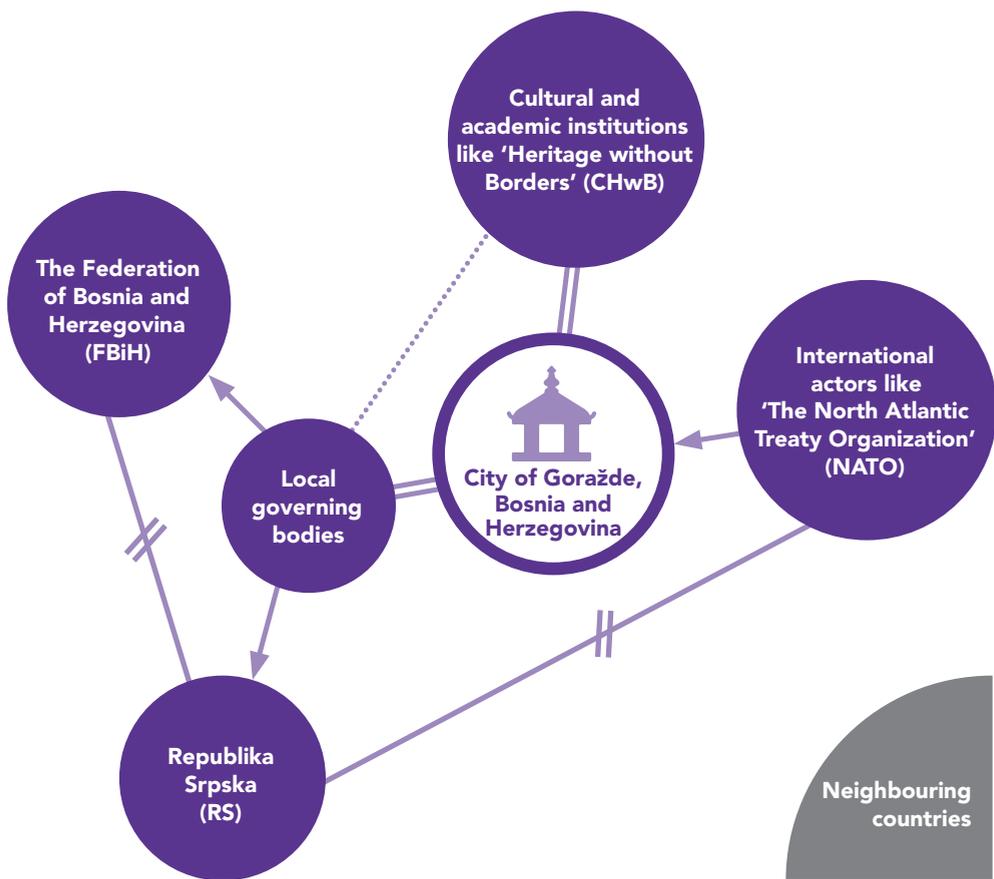


Step 3 | Mapping Stakeholders

The following stakeholders can make a positive contribution in peacebuilding, restoration of trust and the recovery of heritage:

- the people of Goražde, including those who were displaced and may want to return;
- the Cultural Centre of Goražde;
- the local government and municipalities;
- primary and secondary schools; and
- the project teams of Cultural Heritage without Borders ([CHwB](#)).





Drawn in 2021 by Marija Kamber, Adisa Džino Šuta and Ivana Roso.

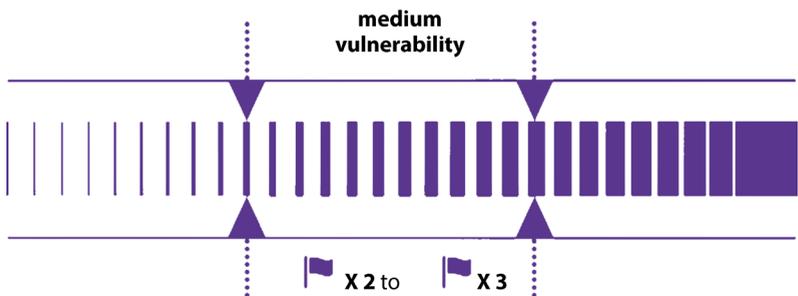
Diagram showing relations between stakeholders who could have influence, as well as interest in heritage recovery.

Key

-  Stakeholders involved in the conflict or on the issue under analysis. Size = power to influence the issue under analysis
-  An alliance
-  Informal or intermittent links
-  Predominant direction of influence or activity
-  Broken connection
-  External stakeholders who have influence, but are not directly involved

Based on the guiding questions in the **Step 3** of PATH, the level of vulnerability originating from stakeholders was found to be medium.

Step 3 Vulnerabilities related to stakeholders	Vulnerability level
	medium





Step 4 | Peacebuilding

Using the outcomes of the **Step 2** and **Step 3**, the project's level of conflict risk is determined below.

Step 3 Vulnerability level		Step 3 Vulnerability level		Level of conflict risk	Risk score
medium	+	medium	=	The heritage project faces high conflict risk	4

Although the war ended 25 years ago, there are still certain factors that can trigger conflict in the future.

- Religious resentments still prevail in many parts of the country. A clear observation of this resentment was made during the **reconstruction** of the destroyed mosques that faced resistance from the opposition parties.
- An additional risk factor might be the self-centeredness of the communities regarding their cultural heritage, prompted by post-war trauma and discrimination. This hinders unity within the society and diminishes the universal value of heritage.



Strategies for risk mitigation and peacebuilding

The situation is relatively stable, as efforts aimed at reconciliation involving different stakeholders have continued for the past 25 years. However, the situation in Goražde is volatile, as the community is still recovering from what is known as one of Europe's biggest genocides. Therefore, the project aims to enhance the recovery of the community and its heritage through a list of strategies, which include:

- focusing on the physical restoration and reconstruction of the damaged heritage structures;
- the revival of traditional crafts and safeguarding livelihoods to generate revenue, as well as the transmission of intangible practices and knowledge to future generations, in order to restore the sense of cultural pride and identity; and
- repatriations and reaching out to the sections of society that view the heritage negatively due to their past experiences.





Location:
Timbuktu, Mali

Contributor:
Elke Selter

Planning Heritage Interventions in Timbuktu

The heritage project

This broad assessment using the PATH tool is intended to inform decisions on future projects relating to heritage recovery and rehabilitation in Timbuktu, after the attacks on heritage in 2012, taking into consideration previous such initiatives.



Since the attacks, the region's World Heritage listed mausoleums and a number of other heritage sites have been rebuilt or restored by UNESCO, in collaboration with other donors. The manuscripts that were evacuated are maintained in Bamako, where they are being treated and digitised.

This assessment reveals the causes of heritage destruction in 2012, and identifies the risk factors that could increase tensions. The outcomes of the assessment include a list of peacebuilding strategies that can be used to evaluate the long-term impact of past initiatives, and plan future interventions for heritage protection.





Step 1 | Conflict Context

The current war in Northern Mali started in 2012, when the National Movement for the Liberation of Azawad – MNLA, a secular, separatist movement – started fighting against the Malian Army, for the independence of Northern Mali. This is generally seen as a ‘Tuareg’ uprising against the Central Government.

The conflict had two immediate causes:

- After the death of the Libyan leader Muammar Muhammad Abu Minyar al-Gaddafi (2011), a large number of ‘Tuareg’ fighters moved back to Northern Mali. They had been recruited by Gaddafi as part of his effort to control the Sahel. After his death, the Libyan financing of these militias fell through, and large numbers of ‘Tuareg’ moved to Northern Mali, bringing with them heavy weaponry.
- A military coup in Bamako (spring 2012) resulted in a power vacuum, which was exploited by those fighting in the North.

Gradually, other armed groups, including Al Qaeda-affiliated groups, such as the Ansar Dine and the Movement for Unity and Jihad in West Africa (MUJAO), took over control from MNLA, with the Ansar Dine being the main group in charge of major northern towns by late June 2012.



For a complete overview of all non-state stakeholders involved and the relations between them, read [Mapping Militant Organizations](#) (see reference on page 151).



In response, the French army intervened in early 2013, in support of the Malian army. They are still present.

However, the conflict goes back, at least as far as Mali's independence in 1960. Since then, the North has been systematically discriminated against. Politically, people from the North have had little access to the Central Government in Bamako.

Economically, this unequal interest has meant significantly less state investment in the basic infrastructure in the North. This was exacerbated by the donors mostly abiding by general government policies and priorities.

Socially, the creation of such divisions, between the northern populations, has reinforced biases among Malians from the Centre and South of the country, who consider those of the North to be violent.



See conflict [timeline](#) on page 22.





Step 2 | Heritage in Conflict

Until the recent war, heritage was not attacked. When the Ansar Dine took control over the North in 2012, it imposed Shari'a Law, which restricted a lot of intangible cultural practices including music and worshipping at Sufi shrines. Built heritage became the target of a series of deliberate attacks by the Ansar Dine. This was mainly the case in Timbuktu, one of the three major northern towns, although sites were also attacked in other parts of the North. The attacks took place over several days.

In 2017, one of the leaders of the attacks was convicted by the International Criminal Court (ICC). In Timbuktu, the attacks affected not only the mausoleums, but also the mosques, traditional buildings and libraries with manuscripts. Many of these shrines and buildings are listed as World Heritage Sites. The manuscript libraries were evacuated and a large number of records are now in Bamako, while others remain in Timbuktu. A small number were burnt or looted.

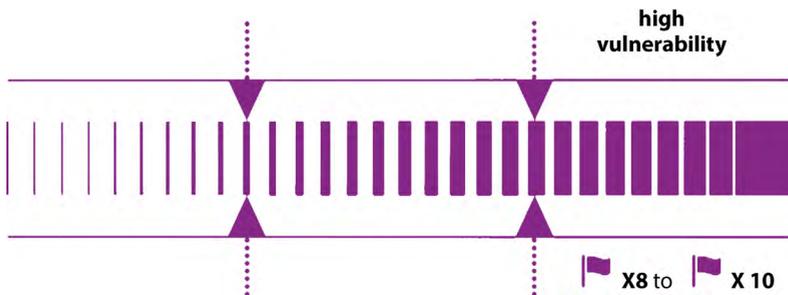
Immediate triggers for the attacks

- The Ansar Dine had defeated the MNLA in the days immediately preceding the attacks on heritage, and they were fully in control of Timbuktu and other major northern towns.
- The annual session of the World Heritage Committee was ongoing, and had just put the sites in Timbuktu and Gao on the 'Danger List', in order to indicate an imminent threat. This meant that the Ansar Dine may have realised that attacking at that very moment would mean the whole world was watching.



Based on the guiding questions in the **Step 2** of PATH, the level of vulnerability stemming from heritage and its interaction with the conflict dynamics was found to be high.

Step 2 Vulnerabilities related to heritage and conflict context	Vulnerability level
	high





Step 3 | Mapping Stakeholders

Government

Since these sites are listed as World Heritage and national heritage, they are managed by the [Mission Culturelle in Timbuktu](#), which is part of the Ministry of Culture. Traditional management remains very important, which includes the religious leaders of the mosques and families of descendants of the Saints of the mausoleums. Religious leadership is, therefore, crucial for peacebuilding.

Local residents

The rest of the community of Timbuktu is hardly involved, but a significant number care about the heritage. They have not always been pleased when past projects have not involved them or focused too much on the families of the Saints, who are an elite group in the area. Within these families, it is mainly the men who are involved. This has led to an unease within the community, especially in cases where money was involved.

The same applies to the traditional masons, who have been involved in past projects. The masons that worked on past projects received money through international projects, and this has, at times, led to difficulties within the community. For the manuscripts, similar critiques arose, as local NGOs like Savama, which led the evacuation, were funded through international donors.

Then there are ruptures within the community because the MNLA and the fundamentalist groups had local support. 'Tuareg' and Arab groups are readily seen to support the insurgency, while the youth are freely seen as supporting armed groups. Among these groups, the MNLA, which is a secular movement that wants independence for the North, is generally more in favour of heritage protection. This is motivated both by local identity associated with this heritage, as well as by the economic opportunities that the heritage offers.



International organizations

Since World Heritage sites were attacked, UNESCO has been heavily involved. As an international organization, it works through the Government, but its experts also work directly with the religious leadership and caretaker families. Logistically, for flights, transportation and security, it relied on the United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA), but it is unclear whether such support can continue to the same extent in the future, since MINUSMA's heritage mandate was reduced in 2018.

Heritage NGOs

Because the North is difficult to access, international heritage NGOs, such as CRAterre have worked mainly through UNESCO and MINUSMA. Local heritage NGOs, like Savama, have mainly been involved with the libraries. They also work closely together with UNESCO.

The divisions within the community make the situation fragile. People are also increasingly critical of international interventions, which is something to consider when designing new projects. Critiques often relate to who is involved, who receives money etc.



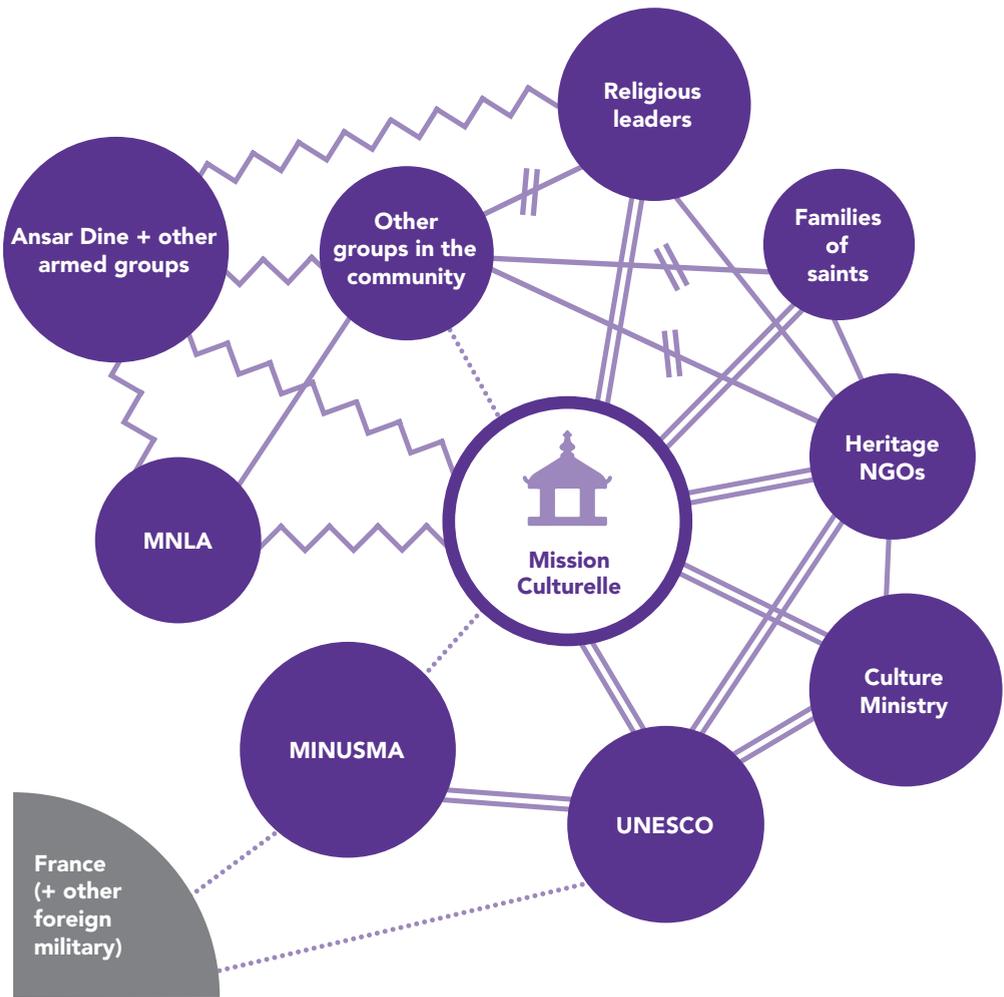


Diagram showing relations between stakeholders who could have influence, as well as interest in heritage recovery.

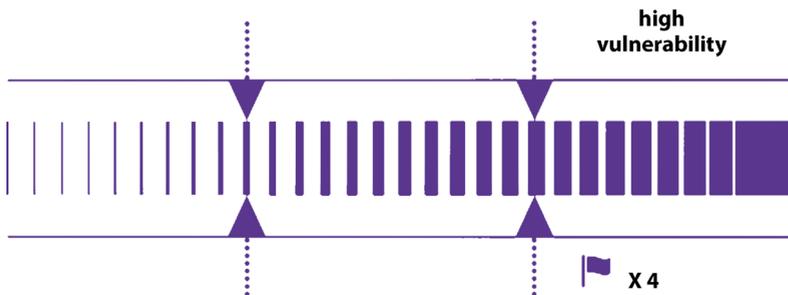
Key

-  Stakeholders involved in the conflict or on the issue under analysis. Size = power to influence the issue under analysis
 -  An alliance
 -  Informal or intermittent links
 -  Predominant direction of influence or activity
-  Discord/Conflict
 -  Broken connection
 -  External stakeholders who have influence, but are not directly involved
 -  Links / Fairly close relationships



Based on the guiding questions in the **Step 3** of PATH, the level of vulnerability originating from stakeholders was found to be high.

Step 3 Vulnerabilities related to stakeholders	Vulnerability level
	high





Step 4 | Peacebuilding

Using the outcomes of the [Step 2](#) and [Step 3](#), the project's level of conflict risk is determined below.

Step 2 Vulnerability level		Step 3 Vulnerability level		Level of conflict risk	Risk score
high	+	high	=	The conflict risk of future heritage interventions is extremely high	6



Factors contributing to the conflict risk

Radicalism

For certain groups or individuals who hold extreme ideological views on Islam, the worshipping of Sufi Saints and their mausoleums, is frowned upon, and in numerous places this resulted in direct attacks on such shrines.

Association with World Heritage

Groups such as the Ansar Dine have been acting against international institutions like UNESCO and the United Nations, which are seen as representing the West.

Globalisation and media

Since these mausoleums and mosques are recognised as World Heritage, it was certain that attacking them would bring international visibility to the destroyers.

Post-war visibility

During the conflict of 2012, the Ansar Dine did not pay much attention to the manuscripts, however, the evacuation of these manuscripts has gained enough international visibility for the collections to be at a higher risk of being targeted.

A similar situation concerns the built heritage. While the Ansar Dine already acted against the sites, the attention that the reconstruction has received may make this heritage an even bigger target.

Domination

Destroying the mausoleums that were valuable to a part of the local community, was a way for the Ansar Dine to exercise control over the population, as well as to show them that they were in charge and that their rules were going to be applied.

Military protection

Foreign military presence and regular patrols by MINUSMA, ensure that Timbuktu is relatively safe at the moment, however this presence could make the heritage a target in the future.

Reconstruction and ownership

Though rebuilding is desired by many in the local community, it could also be seen as a provocation by the supporters of radical Islamic beliefs .

An indirect risk is that certain groups within the population may feel left out by the reconstruction project, and as a result become detached from their heritage.



Money

There is a risk that the direct beneficiaries of the project, such as the masons or the people who evacuated the manuscripts, are seen as benefiting disproportionately, in financial terms, from the international heritage projects.

Social roles

All heritage maintenance is related to specific families. For example, the mausoleums have traditionally been taken care of by families that are believed to be descendants of the Saints, and mainly by the men of those families.

The regular maintenance of mausoleums and mosques is carried out by traditional masons. While there may be an interest in keeping these systems in place, the project should be careful that it does not exclude groups such as women or young people.

Balancing with other crimes

There could be a perception that investing in the reconstruction of mausoleums is the wrong focus, especially among those who have suffered through other atrocities, or who experienced losses such as jobs and homes in the fighting.



Strategies for risk mitigation and peacebuilding

Local engagement

- Emphasis should be placed on the relations between different groups in the community, considering where a project could improve relations.
- Youth are often seen as favouring the insurgency, for instance by attending more radical mosques. On average, they are also associating less with the mausoleums.
- Women have been excluded from most traditional heritage systems and peace efforts that involve heritage, giving men a stronger voice in society.

Selection of project team and implementation

- International organizations are more heavily criticised among certain parts of the community. It is important to consider this, in case they might become a partner, or if your project may depend on their logistical support.
- The conflict dynamics should be considered when hiring local project staff and subcontractors.
- Past experiences indicate a need to communicate frequently and widely and to ensure a high level of transparency.



Selection of activities

- Root causes such as regional imbalances and negative perceptions of locals from the North could be addressed in part, through culture projects. Hence, the impact and influence of actions should be considered at a local level and beyond.
- While heritage-specific actions like restoration or reconstruction are needed, it may also be important to think about additional activities that relate more directly to peacebuilding, such as how to address memorialisation.
- Many of the projects have focused on the recovery of tangible heritage, but it may be crucial to also consider intangible heritage and creative industries, which directly relate to the people's lives and livelihoods.



Glossary

Armed conflict – A dispute involving the use of armed force between two or more parties. It is divided into international and non-international armed conflicts. (The Geneva Conventions, 1949)

Read more: <https://perma.cc/3A9C-ZNAJ>

Ceasefire – Agreement, facilitated by a third party, that define the rules and modalities for conflicting parties to stop fighting. (GSDRC, 2016)

Read more: <https://perma.cc/QCA7-VUHD>

Civil war – Consists of one or several simultaneous disputes over generally incompatible positions that: concern government and/or territory in a state; are causally linked to the use of armed force, resulting in at least 500 battle-related deaths during any given year during the conflict; and involve two or more parties, of which the primary warring parties are the government of the state where armed force is used, and one or several non-state opposition organizations. (International Peace Institute, 2010)

Read more: <https://perma.cc/9YRH-P7T8>

Conflict analysis – A tool or process aimed at developing a multi-dimensional understanding of a conflict, its root causes, dynamics, stakeholders and potential entry points for building peace.

Read more: <https://perma.cc/ALA9-J6AZ>

Conflict prevention – Actions taken to prevent conflict and tensions spilling over into overt violence, including at the local, national and international level.

Read more: <https://perma.cc/L3ZW-Z9EQ>

Conflict sensitivity – Conflict sensitivity is the ability of an organization to understand the context in which it is operating, and to assess the inter-group tensions and divisive issues that are likely to induce a conflict. It is also the understanding of the connecting issues, which might help to mitigate conflict and strengthen social cohesion and peace. Conflict sensitivity involves an understanding of the interaction between the proposed intervention and the context, and acting upon it to avoid unintentionally feeding into further divisions. It is an approach that minimises the risks and maximises the positive potential of working in conflict-affected situations. (KOFF)

Read more: <https://perma.cc/5SR3-D6PD>

Cultural heritage – Cultural heritage may be defined as the expression of ways of living as developed by a community that are passed on from generation to generation. It is characterised as either tangible (monuments, underwater ruins, sculptures, etc.) or intangible (oral traditions, rituals etc.).

Read more:

ICCRUM, 2005: <https://perma.cc/6BCY-JKW9>

UNESCO, 2003: <https://perma.cc/4ZLY-MJDA>

Do No Harm (DNH) – Beginning in the early 1990s, a number of international and local NGOs collaborated through the “DO NO HARM” project (DNH) to learn more about how assistance that is given in conflict contexts interacts with the conflicts. To “Do No Harm” is to avoid exposing people to additional risks through our action. It means taking a step back from an intervention to look at the broader context and mitigate potential negative effects on the social fabric, the economy and the environment. (Collaborative for Development Action, Inc. – CDA, 2004)

Read more: <https://perma.cc/CZ2E-RAJS>

Exposure – The situation of people, infrastructure, housing, production capacities and other tangible human assets located in hazard-prone areas. (UNISDR, 2017)

Read more: <https://perma.cc/L88V-8EBA>

Hazard – A process, phenomenon or human activity that may cause loss of life, injury or other health impacts, property damage, social and economic disruption or environmental degradation. Hazards may be natural, anthropogenic or socio-natural in origin. (UNISDR, 2020)

Read more: <https://perma.cc/A6V4-RRBG>

Indicator – Measurable value that represents progress towards a desired impact of a project. Indicators can be used to measure progress in conflict, stability, security, justice and peacebuilding. (GSDRC, 2015)

Read more: <https://perma.cc/KSL2-6P4G>

Latent conflict – Tensions and conflict that are not open (anymore), but have the potential to erupt into overt conflict given the right trigger.

Read more: <https://perma.cc/3CVW-PXYB>

Negative peace – The absence of war or collective forms of direct violence.

Read more: <https://perma.cc/28F5-UYAR>

Non-state conflict – May be defined as the conflict between two organized armed groups, neither of which is the government of a state. (UCDP, 2015)

Read more: <https://perma.cc/DL8T-KHKG>

Peacebuilding – A wide ranging, long-term and multi-level set of activities aimed at building sustainably peaceful relations between groups, particularly by addressing the root causes of the conflict.

Read more: <https://perma.cc/L3ZW-Z9EQ>

Peacekeeping – Actions taken to support a pause in hostilities, such as a ceasefire or peace agreement, including by keeping warring parties apart.

Read more: <https://perma.cc/L3ZW-Z9EQ>

Peacemaking – Actions taken to bring a violent conflict to an end or reduce its destructiveness and duration.

Read more: <https://perma.cc/L3ZW-Z9EQ>

Positive peace – The removal of injustice and inequality, allowing people to live without the threat of direct, structural and cultural violence.

Read more: <https://perma.cc/28F5-UYAR>

Proximate (immediate) causes of conflict – The *proximate causes* of conflict (also called *immediate causes*) are more recent causes that change more quickly and can accentuate structural causes, and lead to an escalation of violent conflict. (GSDRC, 2017)

Read more: <https://perma.cc/348N-PHCP>

Reparations – Compensation or other forms of amends made for wrongs perpetrated during a conflict, often as part of a transitional justice process. This can, for instance, include restitution, rehabilitation or compensation. (OHCHR, 2011)

Read more: <https://perma.cc/QY8H-MXXJ>

Root causes of conflict – Long-term structural factors that have created the pre-conditions for conflict, such as poverty, exclusion or poor governance. (GSDRC, 2017)

Read more: <https://perma.cc/348N-PHCP>

Recovery – The restoring or improving of economic, physical, social, cultural and environmental assets, systems and activities of an affected community or society, aligning with the principles of sustainable development and ‘build back better’, to avoid or reduce future risk. (UNISDR, 2017)

Read more: <https://perma.cc/EUP5-DDEC>

Restoration – The act or process of accurately depicting the form, features and character of a property as it appeared at a particular period of time, by means of the removal of features from other periods in its history and reconstruction of missing features from the restoration period. The limited and sensitive upgrading of mechanical, electrical and plumbing systems and other code-required work to make properties functional is appropriate within a restoration project. (The Getty Conservation Institute, 2002)

Read more: <https://perma.cc/6TCW-WUPX>

Reconciliation – The restoration of relationships between (groups of) people following conflict. This can include large-scale intercommunal processes such as national truth and reconciliation committees, and interpersonal or small-scale initiatives to rebuild trust.

Read more: <https://perma.cc/28F5-UYAR>

Reconstruction – A technical process for the restitution of destroyed or severely damaged physical assets and infrastructure following an armed conflict or a disaster. Such reconstruction of physical assets must give due consideration to their associated intangible practices, beliefs and traditional knowledge, which are essential for sustaining cultural values among local communities. (Warsaw Recommendation, UNESCO)

Read more: <https://perma.cc/J8H3-2Y4K>

Risk – The combination of the probability of an event and its consequence. Consequences can range from positive to negative. (ISO/IEC Guide 73)

Read more: <https://perma.cc/XGR4-WJ8W>

Significance – The meaning and values of an item, collection or tradition and what makes it important. Significance is the historic, aesthetic, scientific and social values that a cultural heritage asset holds for past, present and future generations. (Russell & Winkworth, 2009)

Read more: <https://perma.cc/GJ8G-ERAN>

Spoilers – Stakeholders or parties who actively seek to hinder, delay or undermine conflict settlements.

Read more: <https://perma.cc/LX2Z-HT34>

Stakeholder – Stakeholders are the people who have a direct or indirect interest in, or who affect or are affected by, the implementation and outcome of intervention activities. Typically, they include individuals and representatives of communities, institutions and/or organizations and agencies invested in the project area. (IFRC, 2010)

Read more: <https://perma.cc/6USH-AYYB>

Sustainable Development Goal 16 (SDG 16) – Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. At the core of the 2030 Agenda, the SDG 16 renders a clear understanding that human rights, peace and security, and development are deeply interlinked and mutually reinforcing. Through its entirety, the importance of enhancing access to justice, ensuring safety and security, and promoting human rights for sustainable development are reflected, while Sustainable Development Goal 16 marks the intersection between sustaining peace and the 2030 Agenda. (United Nations, 2015)

Read more: <https://perma.cc/8QYK-7JYK>

Transitional justice – A range of processes used by countries trying to address violence and human rights violations experienced in times of conflict or violent transition. These can include retributive mechanisms such as courts and tribunals, and restorative measures such as formal apologies.

Read more: <https://perma.cc/78SB-9ZFP>

Trigger – Triggers are single events, or the anticipation of an event, that can change the intensity or direction of violent conflict (e.g. elections, economic crisis, a natural disaster etc.). (GSDRC, 2017)

Read more: <https://perma.cc/348N-PHCP>

Vulnerability – The characteristics determined by physical, social, economic and environmental factors or processes that increase the susceptibility of an individual, a community, assets or systems to the impacts of hazards. It produces a range of immediate unsafe conditions such as living in dangerous locations or in poor housing, ill health, political tensions or a lack of local institutions or preparedness measures.

Read more:

UNIDSR, 2017: <https://perma.cc/6B6B-W3B3>

DFID, 2004: <https://perma.cc/2HXZ-LRNE>

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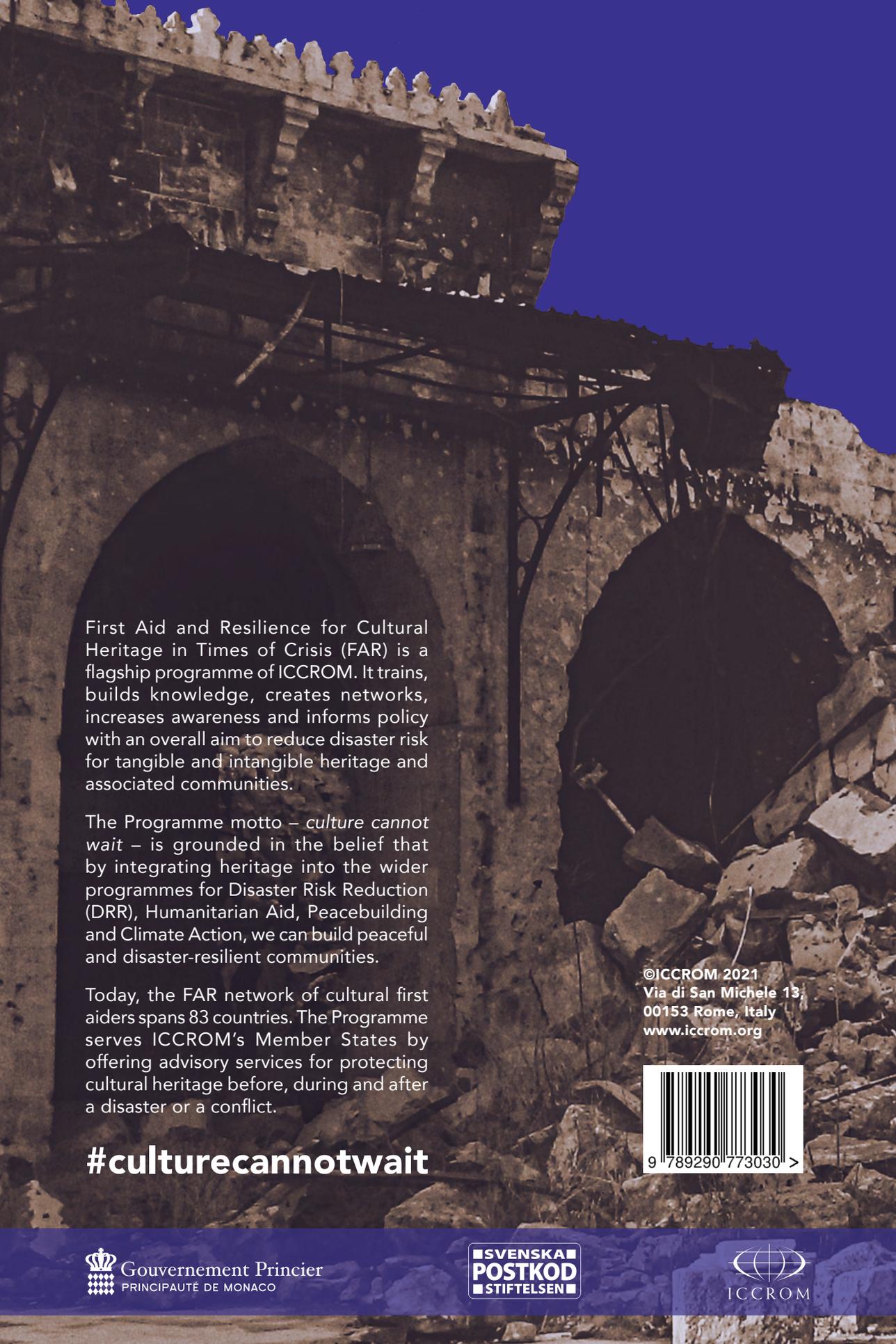
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First Aid and Resilience for Cultural Heritage in Times of Crisis (FAR) is a flagship programme of ICCROM. It trains, builds knowledge, creates networks, increases awareness and informs policy with an overall aim to reduce disaster risk for tangible and intangible heritage and associated communities.

The Programme motto – *culture cannot wait* – is grounded in the belief that by integrating heritage into the wider programmes for Disaster Risk Reduction (DRR), Humanitarian Aid, Peacebuilding and Climate Action, we can build peaceful and disaster-resilient communities.

Today, the FAR network of cultural first aiders spans 83 countries. The Programme serves ICCROM's Member States by offering advisory services for protecting cultural heritage before, during and after a disaster or a conflict.

#culturecannotwait

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