



# COMMUNITY-BASED HERITAGE INDICATORS FOR PEACE

*A Tool for Measuring Peace*



RABU    მშვიდობა    PACO    **UBUNTU**    PY'AGUAPY    PAZ    שלום  
 PACE    MIR    MALUHIA    PY'AGUAPY    RAUHA    शांति    PACE  
 KALINAW    平和    PY'AGUAPY    RAUHA    РАУХА    РАУХА  
 PAU FREDE    NUTIFafa    MTENDERE    **RAUHA**    RAHU    РАУХА  
 PAIX    VREDE    BÉKE    СПОКОЙСТВИЕ    SÍOCHÁIN    शांति    KAPAYAPAAN  
 سلام    **HEIWA**    MTENDERE    和平    მშვიდობა    FRIDUR



# COMMUNITY-BASED HERITAGE INDICATORS FOR PEACE

A Tool for Measuring Peace

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Toolkit on Heritage for Peace and Resilience | 2



*Design, monitor and evaluate heritage projects in  
conflict-affected settings*

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Background photo: As-Salt, Jordan. Source: Mohona Chakraburty. 2021.

Expertise comes in multiple forms. Heritage expertise can span a full range, from trained archaeologists and museum professionals, to local populations who might live in or next to historically important sites. As heritage is a living phenomenon, expertise also includes practices – such as fluency in a minority language or being skilled in a craft. These multiple sources of expertise, custodianship and use might express themselves in different ways and offer different opinions on the origins, utility and future of heritage. It is important, therefore, to find ways for the multiplicity of voices to be heard.

Community and local voices can be difficult to hear, and that is why bottom-up and participatory methodologies are important tools for any pro-social or pro-peace initiative. The ICCROM Guide developed here is an excellent example of how local voices can be encouraged and heard. One of the lessons from the [Everyday Peace Indicators](#) – a long-running series of projects that has partly inspired the ICCROM guide – is that community-sourcing of ideas on peace, security or reconciliation rarely brings predictable answers. Often, individuals and communities will surprise us with opinions or interpretations that differ from the assumptions of ‘experts’.

Another lesson from the Everyday Peace Indicators is that people need time and trust in order to discuss contentious issues. Terms like ‘peace’, ‘reconciliation’ or ‘heritage’ might have political (and therefore contentious) connotations, especially in deeply divided or conflict-affected contexts. People might be more comfortable discussing adjacent issues, and only with time might they feel comfortable directly discussing contentious issues. The key to all such research is sensitivity, along with a recognition that sometimes it is best to spend time and attention rather than to pursue quick assessment tools.

Working with communities on heritage issues, especially in highly participatory and hands-on ways, can help forge new forms of heritage and new interpretations of existing heritage. It can help individuals and communities look afresh at the past and understand that we are all just passing through.

**Prof. Roger Mac Ginty,**  
Durham University

**Dr. Pamina Firchow,**  
Brandeis University

Developing the *Community-based Heritage Indicators for Peace* tool was a collective effort.

The first phase of the research process involved 17 professionals from 12 countries, including heritage practitioners, researchers, as well as humanitarian and development aid professionals in a collaborative analysis workshop. The FAR-ICCROM project team extends its gratitude to this cohort for their invaluable contribution in providing the initial set of heritage indicators based on their perceptions of heritage in times of peace and conflict.

We are equally grateful to our expert group for their guidance and feedback in developing the methodology for heritage indicators for peace. In particular, we would like to thank Ms. Alexandra Fiebig, Project Manager, Aliph Foundation; Dr. Amra Hadzimuhamedovic, Director, Center for Cultural Heritage, International Forum Bosnia; Ms. Anna Sidorenko, Head of Unit, Cultural Heritage Protection Treaties Unit, UNESCO; Mr. Vassile Rotaru, Head of Sector, Methodology of the Integrated Approach, Integrated Approach for Security and Peace Directorate, European External Action Service; and Dr. Zeynep Gul Unal, President, ICOMOS-ICORP Turkey.

For providing us with three rich case examples that field-tested the methodology for *Community-based Heritage Indicators for Peace*, we thank Mr. Fares Al-Towaity, YKRB Foundation for Heritage; Ms. Nathalie Paarlberg, Turquoise Mountain Trust and Mr. Sehadin Shok, United Nations Development Program - Kosovo.

**FAR Programme Team**

First Aid and Resilience for Cultural Heritage in Times of Crisis  
(FAR) Programme  
ICCROM



# Preface

Is being able to play music at a social gathering or pose for a selfie in front of a historic monument, an indicator of peace?

For communities that have been systematically marginalized based on race, ethnicity or religion and have experienced identity-based violence, the answer may be a definitive 'yes.'

Incidents involving intentional destruction of heritage in armed conflicts and bans on cultural or religious practices, have led to a wider acknowledgment that heritage can be a powerful tool for those seeking to justify violence or further conflict ideologies, using narrow or segmented versions of the past.

Yet, as high-level peace agreements are signed, metrics defined for measuring peace overlook culture and heritage. In specific cases where heritage has been included in peacebuilding programmes, more often than not, the choices of heritage to be protected are made in a 'top-down' manner, largely focusing on the restoration of physical symbols.

Little effort has been made to analyze the complex relations between heritage, conflict, peace and individual freedom. The lack of heritage-based metrics for peace has also placed professionals on-the-ground in a difficult position.

They bear a heavy responsibility to ensure that their interventions, aimed at heritage safeguard, 'do no harm' and support peace, but they lack tools and guidance on how to do this.

*Community-based Heritage Indicators for Peace* addresses the above-mentioned gaps. It outlines an easy-to-use methodology for developing context-specific heritage indicators for peace that are based on how communities and individuals perceive and use heritage in situations of peace.

Adapted from the Everyday Peace Indicators project ([EPI](#)), led by Dr. Pamina Firchow and Prof. Roger Mac Ginty, this Tool reinforces the idea that access to cultural heritage and its enjoyment are basic human rights.

*Community-based Heritage Indicators for Peace* presents a 'bottom-up' approach to understand different ways in which heritage is used in times of peace and conflict, which can then help to measure changes in peacefulness among different communities.

Two years after multiple field applications of **PATH** – *Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation*, which assists practitioners in developing conflict-sensitive heritage interventions, this Tool will enable users to go a step further.

It will help in the identification and evaluation of how heritage projects can help build peace in a given context. It is the second Tool of the *Heritage for Peace and Resilience Toolkit*.

*Community-based Heritage Indicators for Peace* will help in the pursuit of Sustainable Development Goal 16 (**SDG16**), which focuses on establishing peace, justice and strong institutions.

Government and non-government institutions, as well as practitioners can use it to develop culturally sensitive indicators for peace, which are meaningful to the communities they serve.

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



# Navigation

This book has been divided into four interconnected sections. The first two sections include the introduction to, and the methodology for developing heritage indicators for peace that are community-based.

The third section outlines the foundational concept underpinning the methodology.

The final section consists of case examples that illustrate how the methodology for *Community-based Heritage Indicators for Peace* can be applied to design and evaluate different heritage projects in diverse conflict-affected settings

On the right side of every page, you will find interactive tabs that will help you to jump to the desired section of this Tool.

In the digital version of this publication, you can record your answers directly in the space provided.

The tips given below will help you to navigate this Tool.



## Hyperlinks

- Pink** – Links in between topics
- Blue** – Links to specific websites
- Green** – Links to the glossary



**Tips** - Experience-based advice



**Take note** - Important facts and ideas



**Exercises** - Activities for team-reflection



# Introduction



## Why Heritage Indicators for Peace?

Heritage has become a critical component of **peacebuilding** and development activities in many conflict-affected areas.

From extensive **restoration** of the war-damaged heritage carried out in **Kosovo** (see page 57), to **transitional justice** initiatives that seek to use heritage for rebuilding traditional ties among conflict-affected communities in **Yemen** (see page 77), or the use of heritage to support livelihoods and address economic inequality in **Myanmar** (see page 71), it is evident that heritage can play a significant role in sustaining peace.

The European Union in its recent report on **crisis and conflicts** (see **reference** on page 91), has recognized cultural heritage as an important element in the lives and identities of communities, which has the potential to build lasting **peace** and promote resilience.

Along similar lines, **UNESCO** is advocating for the inclusion of heritage in its efforts to promote **sustainable development** and peace (see **reference** on page 97).

As the interest in using the processes of heritage for peacebuilding is growing, there is a need to support this work with greater resources and specific tools that help to measure and improve the efficacy of heritage-based interventions in conflict-affected contexts.

Protecting and restoring heritage damaged by violent **conflicts** is a laudable aim in itself, but the link between these actions and positive outcomes for building peace is rarely as straightforward as we might hope.



Indeed in some cases, well-meaning interventions can risk producing unintended and negative consequences for peace.

We must tread carefully and ensure heritage and peacebuilding practitioners alike benefit from the resources needed to design and implement heritage interventions that are effective and specific in supporting peace in the communities they seek to support.

Interventions that fail to consider whose heritage is being addressed and how, as well as who defines what 'peace' even feels like in a particular time and place, will struggle to meet their goals.

The approach proposed in this Tool is based on the idea that heritage is a [cultural process](#) (see [reference](#) on page 96) that uses creative expressions and acts of remembrance to engage with the present.

Tangible and intangible elements such as natural sites, artifacts, buildings, traditions, knowledge systems and practices, are some of the instruments of this cultural process, through which a community in a given conflict context can identify what lasting peace looks or feels like.

As noted in [PATH – Peacebuilding Assessment Tool for Heritage Recovery and Rehabilitation](#) (see [reference](#) on page 96), heritage can play a pivotal role in the aftermath of a violent conflict, either laying the foundations for lasting peace or fueling a return to violence.

However, the relationship between heritage and peacebuilding is not a quick fix. Instead, it is a slow and transformative process that, at its best, has the potential to extend beyond immediate outputs and support efforts to build [positive peace](#).

The way people use heritage or talk and think about it, can give us a deeper insight into the levels of peace and conflict in their respective communities.



When social tensions are high, contestations and anger are often channeled through heritage. This can take the form of attacks on heritage sites as seen in the recent [felling of statues](#) of slave traders ([see reference](#) on page 93).

Cultural forms such as songs or dances have been used to [express dissatisfaction](#) ([see reference](#) on page 98), while [blocking the celebrations](#) of culturally important events and festivals for minority groups has given rise to tensions and discontent ([see reference](#) on page 90).

Similarly, when social relationships are good or improving, peoples' feelings about heritage reflect them. Families can freely visit heritage sites and heritage becomes a tangible and intangible space where ideas, histories and identities can be easily shared and explored between different groups, fostering peaceful relationships and mutual learning.

Measuring peace through heritage is both complex and challenging. All too often, approaches to measuring peace and the impacts of such interventions rely on one-size-fits-all methodologies and privilege external priorities, rather than listening to the voices of conflict-affected [communities](#) or cultural bearers and heritage right holders.

By centering the perceptions of communities and how their experiences of heritage reflect broader conflict dynamics, this Tool can be adapted to a variety of conflict-affected settings. These include protracted social conflicts, places recovering from all-out war and long-term peacebuilding initiatives.

## What is the Community-based Heritage Indicators for Peace Tool?

Conceived as a sequel to [PATH](#), the *Community-based Heritage Indicators for Peace* tool provides an introduction and a step-by-step methodology for developing a set of peace [indicators](#) based on how people perceive and use heritage in times of peace.

The Tool has adapted the Everyday Peace Indicators ([EPI](#)) methodology ([see reference](#) on page 94) developed by Dr. Pamina Firchow and Prof. Roger Mac Ginty, facilitating its use in projects that seek peacebuilding outcomes through heritage.



The *Community-based Heritage Indicators for Peace* tool also explains the **Foundational Concept** (see page 45) that underpins this methodology and the way it has been developed by researchers working in the field of peace and conflict studies.

In order to illustrate how this methodology could be used in different conflict settings, this Tool contains some **Case Examples** (see page 55) that are drawn from projects and initiatives currently being implemented. These projects aim to protect, restore and promote engagement with heritage in places that have been affected by conflict.

The Case Examples outline some of the challenges and opportunities in using heritage indicators developed with the help of communities to better understand when and how heritage contributes to sustainable peace.

These examples demonstrate the diversity of indicators that this approach can generate. As seen in the **Myanmar** case (see page 71), these indicators could be surprising or unexpected, providing a new insight into long-standing projects.

The methodology is flexible and can be used to gain insights from previously overlooked or under-represented sectors of the community. This has been demonstrated in the **Kosovo**-based case example (see page 57), which particularly sought to develop peace indicators from the perspectives of women and young people.

A central characteristic of this approach is that the nature of the indicators is implicitly linked to the kinds of people involved in community consultation process. The more voices included in the process, the more representative the indicators are.

However, this may not always be possible due to different reasons, such as time limitations or security concerns. In these cases, as demonstrated in the example from **Yemen** (see page 77), there is still value in using this approach to understand, as well as explore the views of key and locally grounded **stakeholders** in conflict-affected settings.

While this may not produce indicators that fully represent the concerns of all the sections of society, it still contributes to building a more nuanced and contextually-situated basis for designing, adjusting and evaluating heritage projects seeking to promote and support peace.





## Who can use this Tool?

*Community-based Heritage Indicators for Peace* is designed to assist individuals, community groups, non-governmental organizations and inter-governmental organizations working in the fields of cultural heritage, humanitarian and development aid, conflict transformation, transitional justice and peacebuilding.

## When can this Tool be used?

The *Community-based Heritage Indicators for Peace* Tool can be used at different stages of a project that leverages heritage for peacebuilding.



It can be used at the inception of a project to identify a conflict sensitive approach, as well as to design heritage **recovery**, rehabilitation and enhancement that draws on the experiences and expertise of local communities. Refer to the case example from **Yemen** (see page 77).



It can also be used mid-way through a project to review stated goals and adapt the project design to reinforce **peacebuilding** outcomes. Refer to the case example from **Kosovo** (see page 57).

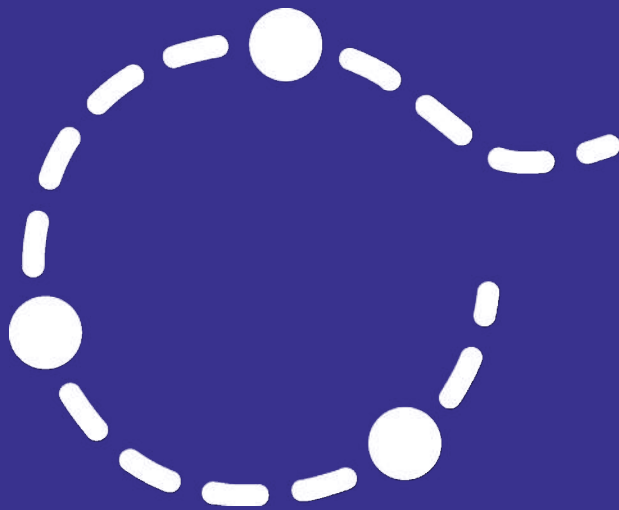


Lastly, the Tool can be used upon conclusion of a project, to evaluate its contribution to peacebuilding and plan subsequent interventions. Refer to the case example from **Myanmar** (see page 71).

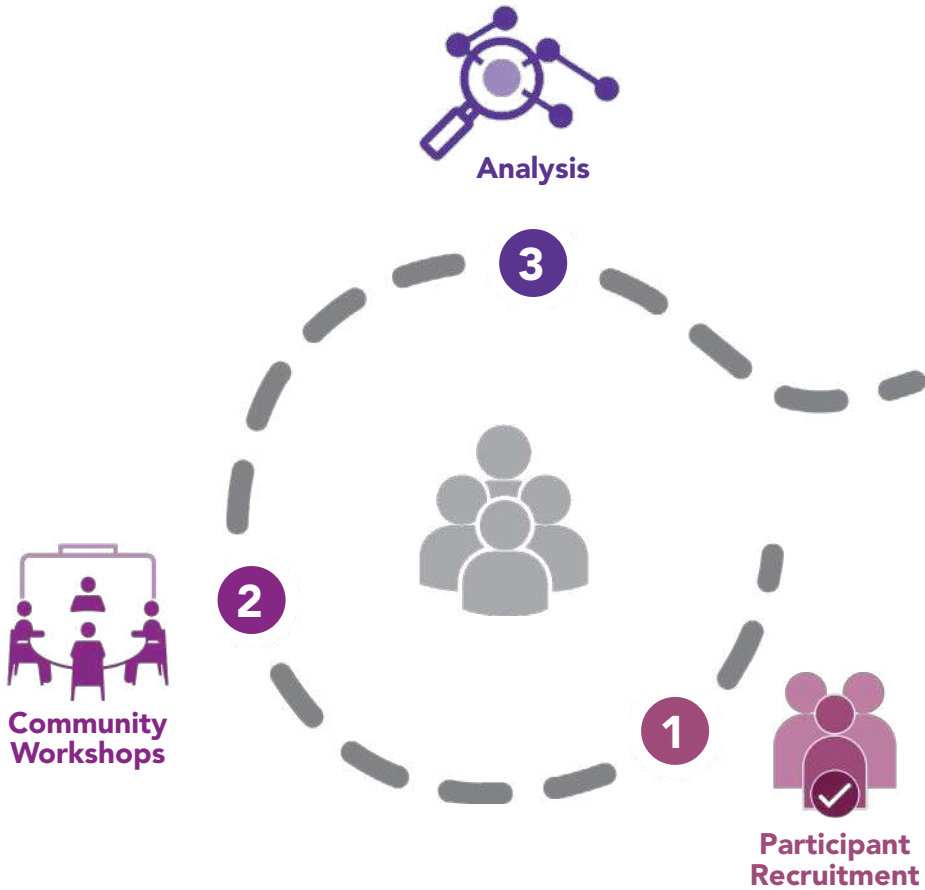




# Methodology



# Community-based Heritage Indicators for Peace Step-by-Step



The methodology of developing *Community-based Heritage Indicators for Peace* can help evaluate the impact of your heritage interventions in conflict-affected settings. It is divided into three steps and can be modified to fit every conflict context.

The methodology explains how you can engage participants from the relevant communities and run a workshop to develop heritage indicators for peace with the help of communities. It also provides guidance on how you can integrate these indicators into your work in the short and medium term, through monitoring and community participation.

## Step 1

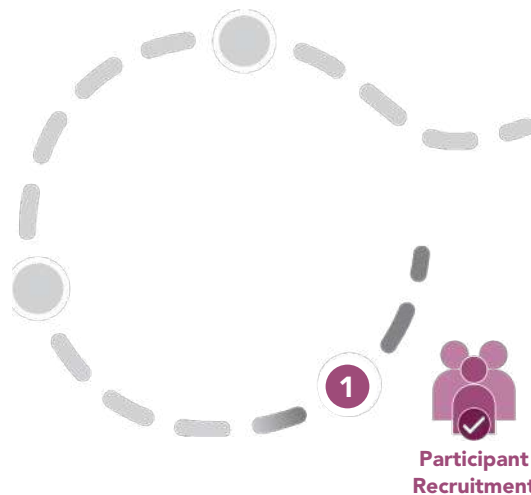
### Participant Recruitment

The first step in developing heritage indicators for peace is to enlist a group of people who represent all possible sections of the **communities** benefiting directly or indirectly from your project.

The term 'community' can mean many things. When talking about heritage, particularly in times of conflict, there can be a **risk** that it is used in an exclusionary way to mark certain types of heritage as belonging to only one community.

This Toolkit supports an inclusive view of the relationships between heritage and communities, adopting the definition proposed in the **Faro Convention** (see **reference** on page 91) that reads as follows –

“A heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations.”





## Exercise 1 | Identifying and Recruiting Participants

The prompt **questions** listed below will help you and your team to recruit a representative group of participants from the communities relevant to your project –

- Which community **stakeholders** would you like to invite for the **indicator** development workshop?
- Who are the people that value the heritage you are working with?
- Who interacts with the heritage of concern, is responsible for its management and everyday care or uses it on a regular basis?
- Who has an interest in sustaining and passing on this heritage to future generations?
- Are any groups of people excluded from the heritage of concern at present? You should consider why they are excluded and how their voices could be included in this process, if appropriate.



You may wish to pay particular attention to how you can include hard-to-reach or marginalized community members, or those whose voices are heard less often in public forums.

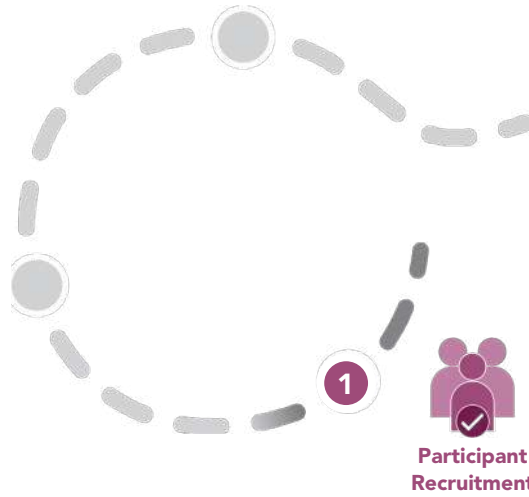
This could include people who are discriminated against on the basis of their age, gender, sexual orientation, ethnicity, disability or displacement.



Use the space below to list the potential workshop participants that you have identified using the prompt questions. Also, list the organizations that can help you to recruit and engage participants.



Potential Participants	Organizations



At the end of this exercise, you should have a list of participants who can help you develop community-based heritage indicators for peace, either through one or multiple workshops as outlined in [Step 2](#).

**Go to Step 2** ▶



## Step 2

### Community Workshops

Once you have enlisted the most important stakeholders for your project in **Step 1, Exercise 1** (see page 20), it is time to organize the community workshops.

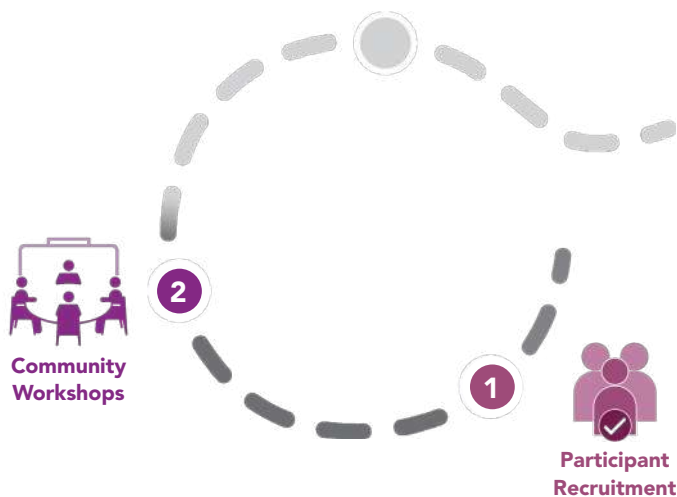
Step 2 involves two group exercises. The size of the group in the workshop is an important factor in ensuring that the perspectives of all the participants present are included.

If you have more than ten participants, you could try and divide them into smaller groups.

Every group can identify a facilitator and occupy a table. At each table, the facilitator will ask or write down a **prompt question** (see page 25), assigned in **Exercise 2**.

In order to get multiple views for each question, the facilitators can give the same question to more than one group.

You could also use a **World Café** style approach to allow larger groups to interact and develop more comprehensive answers.





Be aware that in deeply divided contexts or in places where heritage has previously been a flashpoint for conflict, it may prove to be difficult to bring all community members together in one workshop.

Indeed, this may prove to be a painful or controversial experience for some people, particularly if discussions within the workshops reopen old wounds. It is important to review the list of participants and consider how best to engage with all community members in a productive and safe manner.

For example, sometimes, holding separate workshops for different groups such as women or young people, can help participants to feel comfortable and speak freely.

Alternatively, working with a trusted facilitator who has the experience of managing workshops in deeply divided communities may be necessary.

Talking about heritage, particularly if it has been affected by a violent conflict, can be an emotive and a sensitive subject. It is worth taking the time to think about the best way to bring people together within the workshops, in a way that promotes discussion and does not risk inflaming tensions.





## Exercise 2 | Generating Community-based Heritage Indicators for Peace

In this exercise, participants sitting in separate groups will be asked to reflect on the qualities and role of the heritage of concern in times of **peace**.

During this reflection, it may be helpful to cite examples of the ways in which heritage could be an **indicator** of peace.

For example, for certain communities, the celebration of festivals of minority groups could be an indicator of peaceful co-existence after a violent conflict.

Likewise, the ability of people to freely access and enjoy their heritage without the fear of persecution could be another indicator of the level of peace in a given context.

The kind of **questions** you could ask to understand how the community perceives peace through heritage are –

- What kind of heritage promotes peace and good relations where you live? How does it do this?
- What does heritage look and feel like at a time of peace?
- How do people use heritage in peaceful times? How is this different from the use of heritage in times of conflict?
- How do you know that heritage is playing a positive role in promoting peaceful relations between people within your community or with other communities?

To complete this exercise, you can fill in the table on the next page.



Use the space below to record the indicators listed by the participants, making sure that the indicators are specific and measurable.



Indicator	How will you measure it?
<i>Example – Shops in the old city are in a good condition and are being used by local businesses</i>	<i>Example – Number of shops in the old city are in a good condition and are being used by local businesses</i>



At the end of this exercise, you should have a set of indicators identifying how the heritage of concern looks or feels like in times of peace.



In developing this Tool, certain issues and themes were raised repeatedly by community members, as well as heritage and development professionals, who felt that these were the areas where the relationship between peace and heritage was most apparent.

These issues and **themes** (see page 34) may prove helpful as prompts when discussing the questions listed above. More information on these themes and categories is available in the **PATH** tool (see reference page 96).

Often, people find it difficult to describe and imagine **peace**, particularly when they have been living in a **conflict**-affected context for a long time. Many people find it easier to describe the impacts of conflict on heritage, which can seem more tangible and urgent.

This can be the case, for example, when violence is ongoing or recent, as well as the damage to heritage and the communities that use it is so severe that people struggle to imagine a return to peace time.

In these cases, it can be difficult to envisage indicators of peace rooted in heritage and you may find that conversations repeatedly return to the damage done to heritage and by extension, to communities.

The third exercise demonstrates how a change in perspective can help to generate indicators. If you need to develop a diverse set of indicators that reflect different activities and outcomes relevant to your project, you can use a **counterfactual** approach (see reference on page 95) as outlined in **Exercise 3** (see page 28), to kick-start people's deliberations.





### Exercise 3 | Using a counterfactual approach to fill in the gaps

In this exercise, participants sitting in groups will be asked to reflect on the effects of conflict on the heritage of concern.

The **question** you could ask about the impacts of conflict on heritage is –

- How has the heritage of concern been affected by conflict in your project?

You can gather responses to this question either in one big group or multiple smaller groups, writing them somewhere everyone can easily see.

Listed below are some statements, gathered from the field, identifying the impacts of conflict on heritage as stated by the communities –

“There are no local experts to care for, and maintain the heritage, since the conflict has forced our local heritage professionals to leave.”

“It is unsafe for me to visit and enjoy heritage sites with my family, since there are unexploded ordnances in the park around the monument.”

“Since my community is not allowed to build new buildings, we cannot keep traditional crafts and techniques alive.”



Once you have a list of impacts, write them down in a place visible to everyone. Bring all the groups together and collectively identify the counterfactuals that could be relevant to each impact listed.



Use the space below to record the impacts of conflict on heritage, respective counterfactual peace indicators and measurements identified by your workshop participants. For writing counterfactuals refer to the [table](#) at the end of this exercise (see page 31).

Impact of conflict	Indicator drawn from a counterfactual	How will you measure it?





At the end of this exercise, you should have a list of conflict impacts on heritage and the peace indicators associated with each one of them.

While writing counterfactuals, you may realize that some of the common negative impacts of conflict on heritage, which restrict its use and enjoyment, are not unique to violent conflict situations.

For example, the lack of maintenance of heritage sites, migration of heritage professionals or a decline in traditional arts and crafts production can also be associated with other social contexts, which suffer from systemic inequalities, governance failures and/or unplanned development. For similar examples [see page 31](#).

Over time, if unaddressed, these socioeconomic, cultural, political, institutional and environmental factors can reinforce each other and transform into **root causes** of a conflict.

If any of the above-mentioned factors come up in your discussions, encourage your participants to explore how such factors could interact with the heritage of concern and influence the conflict dynamics.



Some examples of conflict impacts on heritage and their counterfactuals are provided below.

Impact of conflict	Indicator drawn from a counterfactual	How will you measure it?
The war has forced local archaeologists and conservators to leave or find other jobs	Local archaeologists and conservators are present and available to care for, and maintain heritage	Number of archaeologists and conservators have resumed work
There are unexploded ordnances at the monument and the park that surrounds it	It is safe for people to visit the monument and the park	Number of people visit the monument and the park every month
My community isn't allowed to build new buildings in the traditional style	Traditional crafts and techniques are being used to construct new buildings in the community	Number of new buildings are constructed using traditional crafts and techniques
The current government has used traditional songs in ways that are highly politicized and divisive	People in power use traditional songs to promote good relationships between groups	Number of audio and video recordings of traditional songs are used to promote good relationships
People from my family have been displaced by the conflict, and so we no longer share stories between generations	Families can spend time together and share stories and knowledge	Number of intergenerational gatherings take place in the community every year
The market where local artisans sold their goods has been damaged and shut	Artisans have a safe place to sell their goods and people to sell them to	Number of shops in the market are functional and selling goods produced by local artisans







## Exercise 4 | Refining, Categorizing and Ranking

After completing the Exercises 1, 2 and 3 to identify heritage indicators for peace, the fourth exercise of the workshop is to refine, categorize and rank these indicators using the **matrix** (see page 34) given at the end of this exercise.

Carrying out this exercise will enable you to identify the most meaningful indicators to the community and put them in a format that is easy to monitor and communicate, as well as to compare with other contexts.

### Refining

Consider all the indicators generated in Exercises 2 and 3 with the participants. It may be useful to present each potential indicator on a post-it note or a piece of paper. Start by identifying and merging indicators that are similar in meaning and intent.

### Categorizing

As the next step, ask the participants to start sorting the indicators out by placing them under relevant themes and categories in the matrix.

These themes and categories link directly to the peacebuilding themes set out on [page 68](#) in the PATH tool ([see reference](#) on page 96) and have been further refined, as well as field-tested during the development of this Tool. They aim to ensure that contextually specific indicators can also be compared with the indicators developed in other places.

In some cases, an indicator may seem relevant to more than one theme or category. If so, try to reach a consensus within the group about where it fits best. You may want to leave a note or draw a line indicating its links to another theme.

For example, the indicator “women can freely participate in performing arts” could fit well under the theme *Inclusive heritage*. It could also be relevant under the theme *Safety and security*.



Continue until all the indicators have been grouped under relevant themes. At this point, you may notice that some themes or categories contain a greater number of indicators than others.

It may be useful to reflect on this as a group – what can this tell you about the sources of conflict and potential resources for peace in the context you are working in?

## Ranking

Once the indicators have been grouped under relevant themes and categories, you can rank the indicators in each theme in the order of their importance to the community respectively.

Participants should be asked to assign an appropriate rank to each indicator. The ranking of indicators should be made visible to everyone by writing them in the order of preference on a wall, a whiteboard or even on the floor.

Continue the ranking exercise until there is an agreement in the group about the final order. Finally, once the ranking exercise has been completed, enter the indicators into the **matrix** (see page 34) given on the next page.

You can rank the significance of an indicator by selecting the appropriate boxes in the matrix.

- If your indicator is of a high significance, you could check box (1)
- If your indicator is of a medium significance, you could check box (2)
- If your indicator is of a low significance, you could check box (3)

To complete this exercise, you can fill in the matrix on the next page.



Theme: Heritage is cared for					
Category	Indicator	How will you measure it?	(1)	(2)	(3)
Protected heritage	<i>Damage is promptly and carefully repaired</i>	<i>Condition assessment of heritage is carried out periodically</i>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theme: Governance reforms					
Category	Indicator	How will you measure it?	(1)	(2)	(3)
Good governance	<i>Effective policies exist to prevent illicit trade of antiquities</i>	<i>Number of sites that have security measures in place</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



### Theme: Livelihood rejuvenation and diversification

Category	Indicator	How will you measure it?	(1)	(2)	(3)
Sustainable and equitable livelihoods	<i>Local artisans can generate income by selling their crafts</i>	<i>Number of avenues available to artisans for selling local crafts</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Theme: Inclusive heritage

Category	Indicator	How will you measure it?	(1)	(2)	(3)
Inclusive participation	<i>People of different faiths and ethnicities come together to celebrate festivals</i>	<i>No conflict is created around heritage</i>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



### Theme: Transitional justice and reparations

Category	Indicator	How will you measure it?	(1)	(2)	(3)
Heritage as a symbol of peace	<i>Difficult heritage is acknowledged publicly</i>	<i>Number of exhibitions acknowledging difficult heritage</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Theme: Safety and security

Category	Indicator	How will you measure it?	(1)	(2)	(3)
Accessible heritage	<i>Traditional poems can be recited freely</i>	<i>Number of traditional poetry gatherings taking place</i>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



**Theme: Environmental and social**

Category	Indicator	How will you measure it?	(1)	(2)	(3)
Continued knowledge transfer across generations	<i>Young fisher folk learn traditional methods to read tide patterns</i>	<i>Young people responding to floods in a timely manner</i>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Theme: Environmental and social**

Category	Indicator	How will you measure it?	(1)	(2)	(3)
Peaceful intergroup relations	<i>People participate in festivals of all communities</i>	<i>No festive celebrations are politicised</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



### Theme: Environmental and social

Category	Indicator	How will you measure it?	(1)	(2)	(3)
Use of traditional knowledge systems	<i>Indigenous communities can maintain their practices</i>	<i>Number of development policies integrating community practices</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Theme: Enhanced government – community relations

Category	Indicator	How will you measure it?	(1)	(2)	(3)
Community participation in decision-making	<i>Funds are allocated for the maintenance of minority heritage sites</i>	<i>Amount allocated for conserving minority heritage sites</i>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



You could carry out this exercise based on consensus or through a process of voting, depending on what is most appropriate in the given context.

You can access useful guidance on carrying out participatory ranking exercises from the document [Participatory Ranking Methodology](#) (see [reference](#) on page 90).

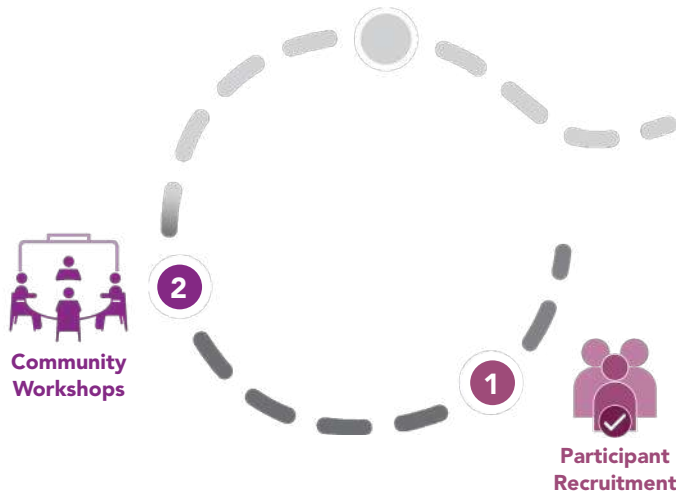
This matrix will become a reference point for measuring and tracking your community-based heritage indicators for peace. If as a group you have identified a large number of indicators, you may use this moment to highlight the most significant areas of focus.

Ranking the indicators will help you to identify the ones most significant to the community, as well as the indicators that may be interesting, but ultimately less important to focus on during the monitoring and analysis phase.



You may wish to make a note of the indicators that come up repeatedly in the discussions, as this could denote their significance to the community.





By the end of the Exercises 1, 2, 3 and 4 you will have a comprehensive list of community-generated heritage indicators for peace, tailored to your project and context.

You will have a clear hierarchy of which indicators are most significant to your community partners.

It will be valuable to make copies of the final matrix available to the community members, so that they also have access to the co-created indicators for peace.

This concludes Step 2 (see page 23) of the methodology.

**Go to Step 3 ▶**

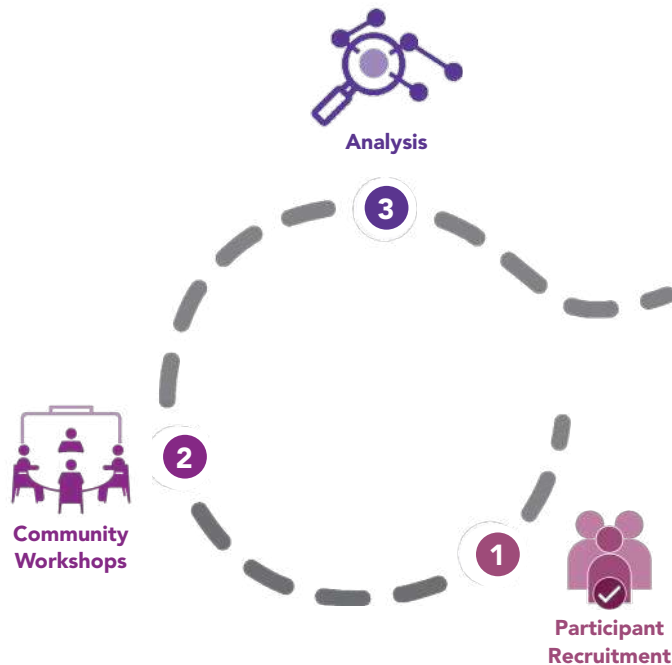


## Step 3

### Analysis

After listing and ranking the heritage indicators for peace, in **Step 2** (see page 23), gather your project team and examine this list in order to design, modify or evaluate your project.

It will help you to plan and implement conflict-sensitive projects that enhance the peacebuilding potential of heritage, as well as the outcomes of which are easier to monitor and communicate.





## Exercise 5 | Reflection

When carrying out your analysis of the indicators generated in **Step 2** (see page 23), use the following prompt **questions** to guide and develop your reflections –

- What are the **communities'** priorities? How do these compare to the project's priorities?
- Who are the people that value the heritage you are working with?
- If you held multiple workshops with different groups, were there differences in the **indicators** they generated? What can these differences tell you?
- What are the **risks** to the heritage and people?
- Where are you already gathering data related to the indicators generated? Where do you need to gather more data (what kind, how)?
- How can this be communicated to funders, policy makers and to the relevant community members?
- How and when will you check back to see if the communities' priorities have changed?
- How can you continue to engage the relevant communities with the project?



As you move along the project cycle, one of the ways you can ensure that your project remains focused on the communities' notion of peace is by undertaking regular **Monitoring and Evaluation** (see page 43).

You may wish to build these indicators into your existing monitoring and evaluation systems or set up a separate mechanism, depending on the needs and resources of your organization.



## Monitoring and Evaluation

Monitoring and evaluation is a part of the analysis process, which builds on the potential strength of a community-based approach.

As overt war recedes, some indicators may change. For example, in case of improving inter-communal relationships, the measure for the indicator of greater security will evolve from the ability of a minority group to publicly celebrate an important festival, to record the participation of other communities in this festival.

Conversely, as conflict in a society worsens, an indicator that concerned equitable governance structures and representative exhibits in a museum may no longer seem meaningful to the community. In this case, it might be replaced with the one that speaks to the presence or absence of armed groups at heritage site.

Monitoring includes revisiting indicators and asking if they are still relevant. It will allow you to acknowledge how the communities' expectations change within a dynamic conflict context.

It will also help you to revise the project objectives, ensuring that they contribute to peacebuilding meaningfully. In this way, there is a built-in flexibility to the community-based indicators, which can be updated when necessary and used to track conflict impacts over the long-term.

This concludes the methodology for developing heritage indicators for peace as outlined in this Tool.

Refer to the [Case Examples](#) (see page 55) to know how the [methodology](#) (see page 18) for developing *Community-based Heritage Indicators for Peace* was applied to different projects undertaken by organizations of varying types and scales.

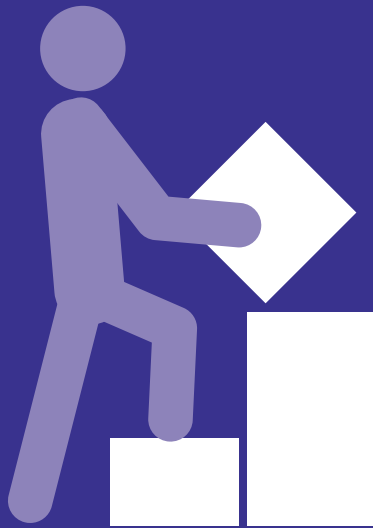




Background photo: Basuna village, Suhag, Egypt. Source: Alia Nassar. 2021.



# Foundational Concept



# Heritage and Peace

“Peace will prevail when life returns to the city.”

– ICCROM workshop on heritage-based peace indicators

Peace is more than the absence of war. **Peace** researchers often qualify the absence of direct violence, such as outright warfare, terrorism and physical harm, as ‘**negative peace**’. This is to say that the threat of immediate physical harm has been lessened, but the **root causes** that underpinned this violence have not been addressed.

A ‘**positive peace**’ addresses the underlying tensions and inequalities to build a society where everyone is free to reach their full potential. Through attitudes, institutions and structures, positive peace helps to create conditions in which **communities** can coexist, flourish and have equitable access to resources.

This does not mean that there is no conflict or disagreement; quite the opposite. In a situation of positive peace, the mechanisms and space exist to address disagreements without violence or coercion.

Far away from the world of high-level peace negotiations, positive peace is lived and continually renewed locally. Whether in South Sudan, Syria or Kosovo, communities and families build, as well as sustain peace through everyday activities in which specific places, buildings, objects, cultural traditions, practices and memories of the past play a prominent role.

Many cultures have developed their own nuanced understanding of what lasting peace on-the-ground looks and feels like. In India, **Shanti** or peace is associated with a state of tranquility, which remains undisturbed even in situations of conflict or acute suffering ([see reference](#) on page 93).

**Heiwa**, the word for peace in Japanese, refers to a state in which no one is threatened and in which all beings align themselves to a social order for common good ([see reference](#) on page 93).

Similarly, in many southern African cultures peace is associated with the concept of **Ubuntu**, which emphasizes the recognition of relationships between people and our shared humanity, often summed up through the proverb “I am because you are” ([see reference](#) on page 93).



“in peace I imagine religious buildings going beyond the practices of worship and functioning as urban spaces to include social, maybe recreational or festive activities, which are not limited to the custodian community.”

– ICCROM workshop on heritage-based peace indicators

The differences in cultural interpretations of the idea of peace underscore the fact that like conflict, peace too is culturally situated. That is why attitudes regarding cultural heritage often reflect wider social conflicts or opportunities for **reconciliation**, especially, as values and meanings associated with heritage change according to the cultural, social and political needs of the present.

As social tensions increase, access to heritage might be restricted, monuments vandalized or types of cultural expression such as traditional clothing banned or politicized. Heritage can be a flashpoint for conflict, instrumentalized by those seeking to inflame tensions or used as a rallying cry in times of worsening violence.

Similarly, improvements in community relations can be reflected in the way people and governments treat cultural heritage. Exclusionary narratives may give way to more inclusive ways of caring for heritage, resulting in cultural sites linked to minority groups receiving better funding or greater care.

“Tolerance and acceptability of other faiths and celebration of different cultures is something I imagine in a peace situation.”

– ICCROM workshop on heritage-based peace indicators

Peace **indicators** that are linked to **cultural heritage** can therefore tell us a lot about how communities on-the-ground feel about prospects for peace and how heritage interventions are being experienced.

For example, in the Houthi-controlled areas of Yemen, signs of everyday peace may include being able to sing traditional poems and **play music at weddings** and other social functions (**see reference** on page 90). While for a family in Palestine, lasting peace could mean being able to picnic at a heritage site without the restriction of security checkpoints.





## A Community-based Approach to Heritage Indicators for Peace

Measuring and predicting peace and conflict are some of the biggest challenges for anyone working in conflict-affected settings. How can you tell if your intervention is helping to enhance peace? How can you get an advance warning if a situation is sliding towards violence?

These kinds of questions are key to safely and effectively implement projects in places affected by, or recovering from violent conflict, particularly if your project aims to make a positive impact in building peaceful communities.

Many metrics aimed at answering these questions have focused on the indicators of violence that are easier to 'see' or measure – casualty rates, arms expenditure, numbers of displaced people and so on.

Existing **indicators** often tend to prioritize measures related to violence rather than thinking more deeply about what a peaceful society looks like and how this could be qualified.

The idea of peace has been more difficult to quantify, resulting in generalized and 'top-down' metrics, which have often been used to measure peace, such as the **Human Development Index** (see reference on page 97) or **Global Peace Index** (see reference on page 93).

In more localized cases, indicators have been linked to the evaluation of a particular project or initiative, but they fall short of measuring peace in its own right.

These top-down measures generally reflect the priorities and world views of international actors rather than the experiences and knowledge of the communities concerned.

They **miss the subtleties** (see reference on page 91) and specificities of locally grounded knowledge, as well as the different things 'peace' can mean in practice to different communities.

As a result, there is often a pronounced **disconnect** (see reference on page 98) between the picture painted by these top-down measures and the lived experiences of communities on-the-ground.

This disconnect is **widened further** (see reference on page 91) by the exclusion of local knowledge in a technocratic language and the frameworks developed to measure peace.



Thus, there is a need for indicators that are meaningful to the affected communities and capture their ideas of everyday peace.

Using heritage to measure peace in a given context enables us to better understand the local culture(s), as well as the associated social structures and traditions that can support and sustain peace. This helps to guard against over-generalization and ensure that these conversations remain meaningful and accessible to people on-the-ground.

Current metrics widely used for measuring peace do not engage strongly with indicators related to heritage and consequently, peace initiatives often fail to capitalize on the potential of culture and heritage to foster everyday peace.

In the aftermath of violence, there are many choices to be made about what heritage might be valuable in rebuilding peaceful futures for the communities affected by violence, as well as which heritage should be protected or restored.

In these cases, decisions about the heritage that should be prioritized or the heritage that matters are made overwhelmingly by people in positions of power. Their choices are usually expert-driven and may undermine locally significant meanings and uses of heritage.

These power imbalances, which underpin the identification of heritage to be protected and used for building peace, worsen in times of conflict. This is why it is so important to find ways of integrating community perspectives into decisions about heritage, in order to maximize the peace potential of these processes.

A direct example is that of the repeated appeals made by the now largely displaced community of Hazaras, who would like to rebuild the Bamiyan Buddhas in Afghanistan, destroyed by the Taliban in 2001.

Among the Hazaras, the two Buddha statues are known as *Salsal* and *Shahmama*, representing a pair of mythic lovers, who bear testimony to the Hazaras living in the Bamiyan Valley since time immemorial.

Concerned about the loss of authenticity, international heritage experts have been dismissive in their reaction to the Hazaras' request for reconstruction.



**Arguments** (see reference on page 95) made in support of the Hazaras ask whether the focus of the reconstruction should be shifted to repairing the physical remains of the Buddhas and recovering their meaning for the locals, even if this means compromising the technical authenticity due to the reconstruction.

A bottom-up or community-centered approach to thinking about heritage-based **peacebuilding** can help to address the disconnect between decision-making authorities and communities on-the-ground.

This approach highlights the types and expressions of heritage that matter most to conflict-affected people and by extension, those that might have a role to play in restoring dignity, hope and peace for the communities suffering from the impacts of violence.

## Adapting the Everyday Peace Indicators Approach for Heritage

In response to the kind of criticisms discussed above, researchers and practitioners in the fields of heritage, peace and development are increasingly concerned with the question of how local expertise and experiences can be more prominently involved in the development and implementation of policies and projects.

Increasingly, the focus is shifting towards greater participation, co-creation and local ownership of interventions. As part of this, some researchers have posed the question of how to build indicators of peace and conflict that are informed by and meaningful to local communities, while maintaining a level of comparability and reproducibility.

An attempt to solve this puzzle has been the Everyday Peace Indicators project by academics Dr. Pamina Firchow and Prof. Roger Mac Ginty.

“The Everyday Peace Indicator research approach is a new means of understanding and tracking changes in difficult-to-measure concepts like peace, reconciliation, governance and violent extremism. Instead of outside experts and scholars developing indicators of success, communities themselves are asked to establish their own everyday indicators.”

– **Everyday Peace Indicators** (see reference on page 94)



In order to develop community-based heritage indicators for peace, an adapted version of the methodology is presented through this Tool.

Shifting the focus away from restoring physical cultural symbols, this methodology enables the users to identify broader cultural, social and political processes that heritage can facilitate to provide agency, as well as promote justice and peace.

This methodology privileges two questions –

- How can changes in the way heritage is used and perceived by communities help us evaluate the impact of our interventions for building peace?
- How can concerned practitioners build this knowledge into their work to enhance the peacebuilding capacities of their interventions and identify potential instances of worsening conflict?

The **methodology** (see page 18) explained through this Tool sets out a number of steps to develop a set of heritage indicators for peace from the bottom-up. This means facilitating community members through a series of focus groups and surveys to generate, refine and test these indicators.

The indicators can then be used both, as a basis for measuring the changes in people's perceptions of heritage and peace at the local level, as well as for communicating this information clearly to national and international actors.

These heritage indicators are intended to enrich and complement already existing top-down resources. This approach systematically captures and includes local people's knowledge of what peace looks and feels like to them.

It provides new ways of measuring the notoriously difficult-to-measure notion of peace, which can be missed out on when measurements focus on indicators related to violence such as military spending or deaths.



## What Peace Feels and Looks like – Voices from the ICCROM workshop on heritage-based peace indicators



Representatives of different communities are included in the committee that manages the heritage site

Number of school visits are being organised to the museum

Women can publicly participate in performing arts

Armed groups are no longer occupying the heritage sites and restricting access to it

Our community knows who to contact among the local authorities to discuss maintenance of the heritage

What Peace Feels and Looks like – Voices from the ICCROM workshop on heritage-based peace indicators



Muharram processions can take place freely and openly in the city

Artisans have adapted the designs of their textiles to meet the tastes of new markets and tourist buyers

Festivals and celebrations by all communities can take place freely and openly

People from diverse backgrounds feel comfortable joining our photo tours

Young people have access to structured training for learning traditional crafts



Background photo: Mazār, Afghanistan. Source: Nadia Hashimi. 2022.

# Community-based Heritage Indicators for Peace in Practice

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Case Examples from Diverse  
Conflict Settings





This section outlines three case examples contributed by diverse organizations in different parts of the world. These organizations field-tested the *Community-based Heritage Indicators for Peace methodology* (see page 18), as outlined in this Tool.

The contributors voluntarily conducted workshops with the key stakeholders of their projects, which are being carried out in diverse conflict-affected settings. Their goal was to evaluate the peacebuilding potential of their respective interventions.

The organizations that field-tested the methodology reflect the different types of actors who operate in conflict-affected settings. These include inter-governmental organizations, as well as international and local non-governmental organizations. They represent the fields of heritage conservation, as well as humanitarian and development aid.

The three field-tests have been conducted at different stages of a project cycle, including the design phase, the mid-project implementation phase and after the conclusion of the project.

The cases included in this section reflect the ways in which the methodology for developing community-based heritage indicators for peace can be adapted to respond to different conflict contexts and projects.



The ideas and opinions expressed in the case examples are those of the contributors, who work in the field of heritage, as well as humanitarian and development assistance. They do not necessarily reflect the ideas and opinions of ICCROM and its partners who are involved in the development of the *Community-based Heritage Indicators for Peace Tool*, and do not commit the organizations.

# Cultural Heritage as a Driver for Intercommunity Dialogue and Social Cohesion Project

## Background

Kosovo was an autonomous province within the former Socialist Federal Republic of Yugoslavia until the outbreak of the Kosovo conflict in 1998-99.

The United Nations (UN) began to administer the region in 1999. Kosovo declared independence from Serbia in 2008, whereafter the UN transferred most of its powers of oversight to the European Union.

The **armed conflict** ended in June 1999, and the current security situation in Kosovo can be described as generally stable. Yet, there are unresolved disputes, which underpin a frozen conflict situation.

Today, Kosovo has approximately 1.7 million inhabitants of which more than 90 percent are Kosovo Albanians.

The remaining 10 percent of the population is comprised of the constitutionally recognized communities of Serbs, Roma, Ashkali, Egyptians, Turks, Bosniaks and Gorani.

Kosovo has a solid legal framework related to human rights, minorities and religious communities. The implementation of this framework remains a challenge and any gains made, remain fragile.

Therefore, there is a need to make the reconciliation process more inclusive.

Location  
Pristina, Kosovo

Project status  
Ongoing

Contributor  
Sehadin Shok,  
United Nations  
Development  
Programme



In such conflict contexts, religious **cultural heritage** can be a consistent source of dispute. At the core of this dispute is the issue of identity, which remains highly politicized. This has led to religious cultural heritage being used as a tool to further different conflict narratives, hindering the chances of reconciliation and trust-building.

## The Project

The *Cultural Heritage as a Driver for Intercommunity Dialogue and Social Cohesion* project is undertaken by the United Nations Development Programme (UNDP) in Kosovo and is financed by the European Union Service for Foreign Policy Instrument (FPI).

The two-year project is multifaceted in nature and includes a combination of activities that range from physical interventions on cultural and religious sites to the provision of support to NGOs for institutional development. The project considers such multi-level programming as the best approach to ensure the buy-in and coming together of different ethnic groups.

The project is designed to promote participation through an intercultural exchange by using heritage and educational activities. The overall aim is to enhance trust, mutual respect and social cohesion.

This project contributes to building trust between the people and public authorities by providing opportunities to engage with central, regional and local level institutions.

By engaging all interested parties in the planning, implementing and decision-making processes related to cultural heritage policies and programmes, the project aims to improve participatory governance of cultural heritage.



## Expected Outcomes

1. Improve inter-ethnic acceptance through protection of cultural and religious sites.
  - Restoration, rehabilitation and beautification of cultural and religious sites enhancing the visibility of local monuments while encouraging tourism.
2. Promote intangible cultural heritage as a bond for social cohesion, focusing on the inclusion of women and youth.
  - Skills development of women and youth contributing to their improved employability, while safeguarding of intangible cultural heritage through traditional arts and crafts.
  - Learning and awareness raising sessions promoting social cohesion and cultural heritage.
3. Strengthen capacities to protect and preserve cultural heritage through institutional mechanisms.
  - Enhance participatory governance of cultural heritage, involving all interested parties in decision-making, planning, implementing, monitoring and evaluating cultural heritage policies and programmes.
  - Create opportunities to engage with central, regional and local-level institutions, contributing to building trust between the people and public authorities.

The project experience so far, has made it clear that while religious cultural heritage may appear as contentious, heritage held by citizens could open ways for strengthening inter-communal bonds.



## Developing Project-specific Community-based Heritage Indicators for Peace

In order to evaluate the peacebuilding outcomes of the project, the UNDP team consulted two key **stakeholder** groups in separate workshops for developing heritage indicators for peace.

### Workshop 1 for Generating Indicators

The first workshop was conducted with stakeholders associated with Outcome 1 – Improving inter-ethnic acceptance through protection of cultural and religious sites.



#### Step 1 | Participant Recruitment

For this workshop, the UNDP Kosovo project team identified a group of UN Community Volunteers between the ages of 20 and 30.

The UN Community Volunteers act as a bridge between the citizens and municipal institutions. They are aware of the issues surrounding cultural heritage in their respective municipalities and are involved in helping the communities through cultural heritage activities.



#### Step 2 | Community Workshops

The project team organized the first workshop with the UN Community Volunteers at the local UNDP premises.

The table given on the next page outlines the heritage indicators for peace that were identified at the end of the workshop following the themes and categories mentioned in the **methodology** (see page 18) of this Tool.



Theme: Heritage is cared for		
Category	Indicator	How will you measure it?
Protected heritage	Damaged heritage is restored	Number of restored objects, collections, buildings and sites disaggregated by ethnicity, religion and municipality
Theme: Governance reforms		
Category	Indicator	How will you measure it?
Good governance	Municipalities are equipped with information materials such as leaflets, brochures, etc. about cultural heritage of all communities in relevant languages - Albanian, Serbian, Turkish, Romani	Number of information materials disaggregated by the languages used
Theme: Livelihood rejuvenation and diversification		
Category	Indicator	How will you measure it?
Sustainable and equitable livelihoods	Heritage through traditional food, clothing and festivals is helping to attract tourists	Number of people visiting
	Municipalities promote cultural heritage by providing avenues for marketing and heritage-based tourism with a focus on preserving and promoting the tangible and intangible cultural heritage of the minorities	Number of regulations, policies or procedures improved, or adopted for preserving and promoting the tangible and intangible cultural heritage  Number of marketing campaigns
	Communities are earning by cultivating and promoting the tangible and intangible cultural heritage	Number of shops opened  Number of people visiting



<b>Theme: Inclusive heritage</b>		
Category	Indicator	How will you measure it?
Inclusive participation	Communities of different religious and ethnic backgrounds participate in joint activities to remove prejudices about each other's tangible and intangible heritage	Number of events and cultural festivals organized
		Number of people participating, disaggregated by ethnicity, gender, age and municipality
<b>Theme: Environmental and social</b>		
Category	Indicator	How will you measure it?
Peaceful intergroup relations	Municipalities promote traditional food as a push factor for building social cohesion between different nationalities	<p>Number of events organized</p> <p>Number of people promoting traditional food of different communities, disaggregated by ethnicity, gender, age and municipality</p>





### Step 3 | Analysis

UN Community Volunteers are young people of Kosovo, who are lacking representation in, and opportunities for employment, education and participation in a range of civic and economic spheres.

During this workshop, it was noticed that the participants had limited knowledge about cultural heritage of other communities. It was observed that the information they had was obtained from the media, without an in-depth analysis of the overall situation.

A case in point was the monastery of *Decani*, which has recently been portrayed negatively in the media due to a land dispute. During the conversation with the Kosovo Albanian participants about the monastery of *Decani*, it was observed that there was a need to enhance religious tolerance. This negative perception was also fueled by the non-resolution of issues between Kosovo and Serbia.

Alternatively, when it came to intangible heritage such as food, clothing, music, customs and habits, the participants identified many ways in which this heritage can be cultivated and promoted.

The participants shared the positive experiences they had during these cultural events. Additionally, they appreciated the opportunities to socialize with other ethnic communities and learn about their cultures.

In the opinion of the workshop participants, intangible cultural heritage can have a significant impact on peacebuilding and social cohesion. They recognized that the improvement of inter-ethnic and inter-religious relations will boost the process of eliminating superstitions and taboos around religious objects.

The *Cultural Heritage as a Driver for Intercommunity Dialogue and Social Cohesion* project is using a community-centered approach in its daily activities.

Applying the methodology outlined in this Tool has shown that this approach can prevent conflict risks and is more efficient at mitigating challenges. Furthermore, it can enable the process of changing attitudes and behaviors.





## Workshop 2 for Generating Indicators

The second workshop was conducted with stakeholders associated with Outcome 2 – Promoting intangible cultural heritage as a bond for social cohesion, focusing on the inclusion of women and youth.



### Step 1 | Participant Recruitment

The workshop was attended by 14 women from the Prizren region, who are significant stakeholders in the *Cultural Heritage as a Driver for Intercommunity Dialogue and Social Cohesion* project.

Women are Kosovo's largest vulnerable group. Institutions in Kosovo have policies in place that are favorable for women, but the situation on-the-ground is characterized by slow changes.

Kosovan women are trapped in a cycle of vulnerability, largely due to domestic or gender-based violence on one hand, and economic dependence on the other.

Women are also excluded from inheriting properties or are not listed as co-owners of properties with their husbands, limiting their economic and decision-making capacities. This further exacerbates their economic dependence.

The workshop participants included young and middle-aged women belonging to all communities living in this region – Albanians, Turks, Bosniaks, Gorani, Roma, Ashkali and Egyptians.

The participants came from six municipalities of the Prizren region and are beneficiaries of the capacity building activity of the project. These activities include training of traditional bridal wear (*dollama*) that is used in weddings and other ceremonies organized by all communities in this region.

Through skills development programmes, women were able to gain employment or start their own businesses, boosting their economic empowerment.





## Step 2 | Community Workshops

The project team organized the second workshop with the women beneficiaries from Prizren municipality.

The table given below outlines the heritage indicators for peace that were identified at the end of the workshop following the themes and categories outlined in the [methodology](#) (see page 18).

Theme: Heritage is cared for		
Category	Indicator	How will you measure it?
Protected heritage	Municipalities have policies/regulations in place on preserving and promoting the tangible and intangible cultural heritage of all communities living in Kosovo	Number of regulations, policies or procedures developed, improved or adopted to preserve and promote tangible and intangible cultural heritage  Number of marketing campaigns
	Tangible heritage damaged during the conflict are restored and open to visitors	Number of restored heritage sites and objects, disaggregated by ethnicity, religion and municipality
Theme: Governance reforms		
Category	Indicator	How will you measure it?
Good governance	Municipalities are equipped with information materials including leaflets, brochures, etc. about cultural heritage of all communities in relevant languages, such as Albanian, Serbian, Turkish, and Romani,	Number of information materials, disaggregated by the languages used



### Theme: Livelihood rejuvenation and diversification

Category	Indicator	How will you measure it?
Sustainable and equitable livelihoods	Women are empowered by participating in capacity-building programmes for producing handicrafts, food and clothing used in rituals	Number of women employed and businesses initiated, disaggregated by ethnicity, age and municipality

### Theme: Inclusive heritage

Category	Indicator	How will you measure it?
Inclusive participation	Civil Society Organizations and individuals from all communities implement projects to work with diverse communities in preserving and promoting cultural heritage	Amount of funds awarded by municipalities to the Civil Society Organisations and individuals, disaggregated by ethnicity

### Theme: Safety and security

Category	Indicator	How will you measure it?
Accessible heritage	Citizens from different ethnicities and religions visit heritage sites	Number of people participating, disaggregated by ethnicity, gender and municipality



## Theme: Environmental and social

Category	Indicator	How will you measure it?
Continued knowledge transfer across generations	Schools have syllabi in place that promote tangible and intangible cultural heritage of all communities from different ethnicities and religions living in Kosovo	Number of school books talking about preserving and promoting the tangible and intangible cultural heritage of all ethnicities and religions
	Study visits for children to cultural sites of diverse ethnicities are organized by the schools	Number of events organized Number of children participating, disaggregated by ethnicity, gender and municipality
Peaceful intergroup relations	Women of all communities feel comfortable joining diverse groups, enhancing their capacities for producing handicrafts or for the transmission of oral traditions, beliefs and practices.	Number of trainings/workshops organized Number of women participating, disaggregated by ethnicity, age and municipality
	Communities of different religious and ethnic backgrounds participate in joint activities to reduce prejudices about each other's tangible and intangible cultural heritage	Number of events organized Number of people participating, disaggregated by ethnicity, gender, age and municipality





### Step 3 | Analysis

During the community consultation workshop, conversations among women from different ethnicities were held in a comfortable atmosphere.

There was a respectful exchange of opinions about cultural values of all communities, emphasizing the importance of protecting cultural heritage of the minorities in the region.

Overall, the participation of women in the workforce is low. Only 20 percent of women participate in the labor force and only 13 percent of those participating in the labor force are employed.

Another element of the conversation included advantages gained during the *dollama* handicraft training and how this training helped them to discover their talents, as well as prepared them for entering the workforce.

Through this project, they also created new memories with their grandmothers who worked with *dollamas*, as well as built lasting friendships with each other.

The primary concern raised by the group of women participating in the workshop was that their children had no knowledge of cultural heritage or the values it represented. Their message was to organize educational and awareness raising activities on this subject for children of all ethnicities.

This workshop highlighted the fact that cultural heritage can contribute to achieving peace through appropriate strategies, constructive discussions and debate about the mutual values of society, regardless of ethnicity or religion.

While the women who participated in the consultation workshop were from different ethnicities, they all followed Islam and expressed limited interest in Orthodox Christian heritage.



## Monitoring and Evaluation

At the end of both the workshops, the project team identified some monitoring and evaluation approaches relevant to the overall project, as listed below.

All activities will be linked to the project results and in most cases, will directly align with the indicators.

The *Cultural Heritage as a Driver for Intercommunity Dialogue and Social Cohesion* project will monitor activity implementation on a regular basis through direct participation in the activities, including regular formal and informal meetings, as well as through written reports.

Site visits will be conducted to monitor project implementation and verify that the indicator data is valid, consistent and of high quality, as well as to ensure the objectives of the project are completed in a timely manner.

Verification methods include, but are not limited to, documentation from workshops, training attendance records, photo journals documenting the project implementation period and staff attendance in activities and other ceremonies.

Furthermore, to maximize opportunities, the project, together with its partners, will define roles and responsibilities for meeting the indicators.

Lastly, the *Cultural Heritage as a Driver for Intercommunity Dialogue and Social Cohesion* project will work closely with other partners to present the importance of developing community-based heritage indicators for peace, which can contribute towards reconciliation and peacebuilding through formal and informal meetings.





Background photo: Bagan, Myanmar. Source: Aparna Tandon. 2016.

# Renovation of a Historic Building on the Seikkantha Street in Yangon, Myanmar

## Background

During the years of military rule between 1962 and 2011, Myanmar was largely cut off from international communities and markets.

In this period, even though heritage sites in the country suffered from neglect they faced fewer threats of demolition and replacement.

This changed in 1988 when limited awareness of the potential value of heritage buildings and cityscapes, paired with a desire to disassociate with the country's colonial past, as well as the start of foreign investment, resulted in the demolition of many heritage structures in the favor of high-rise buildings.

Myanmar started to open up in 2011 and elected its first democratic government in 2015.

The country began to receive Asian and foreign investments, as well as expertise towards development. Tourism also received a boost.

While this led to unbridled urban development with few planning controls in place, it also increased the perceived value of Myanmar's heritage. Local and foreign organizations were set up to preserve and promote this cultural heritage.

In 2019, the archaeological site of Bagan was inscribed to the UNESCO World Heritage List.

On 1 February 2021, the democratically elected government was overthrown during a military *coup d'état*. Protests were met with violence and more than 1000 civilians were killed.

Location  
Yangon, Myanmar

Project status  
Completed

Contributor  
Nathalie Paarlberg,  
Turquoise Mountain  
Trust





The existing conflicts between ethnic minority groups flared up across the country. Other areas fell victim to the conflict for the first time as local communities organized themselves in resistance to the coup.

The coup and its aftermath have plunged the country into a **civil war**, paralyzing the education, public health and banking sectors, while leading to mass displacement.

Many foreign organizations and staff have left the country and sanctions have been put in place for certain Myanmar individuals and entities.

## The Project

At the beginning of 2022, **Turquoise Mountain** worked with the residents of a historic building on the Seikkantha Street to lead the building's renovation over six months.

The heritage of concern is a colonial era-building in downtown Yangon. While the owner of the building is the Waqf board, the Yangon City Development Council is responsible for giving permits for its renovation works and urban planning.

The historic building is a typical reinforced concrete structure with a lime wash exterior, designed in a neo-classical style. It has four stories and eight apartments.

It has a central staircase that can be entered from the street level with apartments on either side. Home to six households and two restaurants on the ground floor, the historic building houses eight families on the upper floor.

Reflecting the typical demography of downtown Yangon, the residents of the building are from diverse backgrounds including families with Indian, Chinese and Burmese heritage.

At the end of 2021, one of the residents of the building approached Turquoise Mountain seeking help for rallying the other tenants to agree to, and fund the renovation, as well as lead the renovation works in line with international conservation best practices.

By highlighting the significance of the urban heritage of Yangon and presenting the work of Turquoise Mountain, the tenants were persuaded to undertake the renovation works and fund it.



Turquoise Mountain acted as a contract administrator and heritage advisor in the project. The residents worked closely with the organization over six months, during which, they were actively involved in the design and planning stages.



## Expected Outcome

The key expected outcome of the project was to ensure that the renovation works carried out were in line with the international conservation best practices in the context of the urban heritage of Yangon.

## Developing Project-specific Community-based Heritage Indicators for Peace

The project was not designed as a peacebuilding initiative. It was only through field-testing the **methodology** (see page 18) for developing heritage indicators for peace that Turquoise Mountain inadvertently, identified the positive impacts of the project on community interaction and cohesion.



### Step 1 | Participant Recruitment

Two households from the heritage building were represented at the workshop. They were some of the key stakeholders in the project and the end beneficiaries too.



### Step 2 | Community Workshops

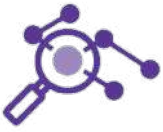
The table given on the next page outlines the heritage indicators for peace that were identified at the end of the workshop following the themes and categories outlined in the **methodology** (see page 18).

Theme: Heritage is cared for		
Category	Indicator	How will you measure it?
Protected heritage	There is sufficient cash to fund ongoing maintenance (not just a budget allocation but physical cash) of recognized sites	Total budget and cash availability for maintenance
Theme: Livelihood rejuvenation and diversification		
Category	Indicator	How will you measure it?
Sustainable and equitable livelihoods	Residents of the historic buildings are pursued by investors, contractors and property developers, who want to build high-rise buildings to maximize profits	Number of historic buildings demolished in the favour of new development  Number of self-reported enquiries from developers/investors
	Residents and shop owners invest in the maintenance and beautification of historic buildings (not necessarily in line with international standards)	Number of renovation projects undertaken by the residents and shop owners in historic buildings
	Historic residences are valuable (monetary sense)	Property value of historic buildings (vs. non-historic buildings in the same area)
Theme: Inclusive heritage		
Category	Indicator	How will you measure it?
Inclusive participation	Colonial or historic buildings are not considered to be an embarrassment, but embraced as part of the local and national history	Existence of historic building codes or other protective legislative measures



Theme: Safety and security		
Category	Indicator	How will you measure it?
Accessible heritage	Owners of historic buildings can rent their properties to foreigners, who wish to live there (also applicable to 'Livelihood rejuvenation and diversification')	Number of historic buildings rented out to expatriates Number of residents/landowners who can rent their historic properties
Theme: Environmental and social		
Category	Indicator	How will you measure it?
Use of traditional knowledge systems	Heritage is valued in the broadest sense (monetary, social, historical, etc.) and there is public awareness of this	Number of local heritage groups or Civil Society Organizations Number of public events related to heritage
	There is a lively and broad group of heritage practitioners in the country, including associations of architects, engineers, etc.	Number of professional associations related to heritage work Number of graduates in heritage-related fields Number of professionals active in heritage-related fields
Peaceful intergroup relations	People from different ethnic and religious backgrounds communally rally around and take pride in their shared heritage	Number of ethnic and religious groups supporting the idea of shared heritage





### Step 3 | Analysis

The project was designed as a heritage restoration project with no intentional links to peacebuilding. However, during the workshop, the residents reported that the project had brought them closer together.

Prior to the renovation, they had limited interactions but the project gave them a chance to rally behind a common cause – doors were opened, apartments inspected, interventions discussed and bonds of friendship were created.

Hearing the residents speak about how the project improved communication and solidarity among them was a surprise.

Multiple households contributing to the renovation costs of a building can also result in tensions, disagreements or even fights. It was relevant to contemplate if it was the 'heritage' element of the building that played a part in the residents 'coming together' and induced a sense of pride.

Conducting the workshop with key stakeholders allowed the project team to identify some of the links between heritage, peace and conflict that had not been at the forefront of the project.

For example, during peacetime, residents invest in heritage building preservation, which is often not in line with best practices and can do more damage than good.

We can use this methodology and approach to distill additional indicators for the projects we work on. Running a workshop like this during the design and consultation phase of a project could help identify the possible indicators relating to peace, which otherwise could have been overlooked.



# Heritage Preservation and Peacebuilding in the Historic City of Jibla, Yemen

Location  
Jibla, Yemen

Project status  
Design phase

Contributor  
Fares Al-Towaity,  
YKRB Foundation  
for Heritage,  
Culture, and  
Development

## Background

The city of Jibla is located in the south-western region of Yemen in the Ibb Governorate. Established in 1074 AD, during the era of the Sulayhid state, the city witnessed fame when Queen Arwa bint Ahmed Al-Sulayhi made it her state's capital.

In 2002, the city of Jibla and its suburbs were included on Yemen's tentative list of World Heritage as a cultural landscape.

Yemen has witnessed an intractable **civil war** since 2014. Following the outbreak of violence, there are conflicts taking place at multiple levels in the society.

It is primarily a politically and religiously motivated conflict between rebel forces and the UN-backed government. This has not only led to a large-scale humanitarian crisis, but also ruptured the social fabric of the country.

The structural conflicts that are less visible, but affect heritage in the city of Jibla include conflicts of interests between rival government authorities in issues related to the management of the historical city.

There are also conflicts between government authorities and members of civil society, who attack historical and archaeological sites or people who demolish and deface historical buildings.

The historic city of Jibla is also affected by disputes between different groups of people and government authorities over the ownership of some historical buildings.



Historically, Jibla has been a harmonious society. It was at the crossroads of trade routes and hence remained open to visitors. Despite the ongoing conflict, majority of the people of Jibla remain motivated to rehabilitate the city and reunite the war torn society.



## The Project

The [YKRB Foundation for Heritage, Culture and Development](#) has developed a project to revive the heritage of Jibla. The overarching aim of this project is to preserve the heritage of the city and link this process to the promotion of peace and coexistence, while engaging the local community, especially youth and women.

## Expected Outcomes

The project is expected to create a positive social and economic impact on the lives of the local community by enhancing the values of cooperation amongst the different stakeholders. It will raise awareness locally and internationally, as well as engage with different organizations to preserve the heritage of the city of Jibla.

The project aims to undertake heritage preservation, while connecting it to peacebuilding through multiple engagements with the community throughout the project.

The key project activities for achieving these outcomes are listed below.

- Regular capacity development activities for heritage practitioners throughout the year
- Setting up of the Jibla Cultural Centre in the historic Samsarat Al-Afif Building
- Emergency stabilization of the historic residential building belonging to Al-Asbah family using the [First Aid to Cultural Heritage in Times of Crisis - Handbook](#) (see reference on page 96)

# Developing Project-specific Community-based Heritage Indicators for Peace

The project is designed to use heritage activities as a tool for peacebuilding. With this outcome in mind, the heritage indicators for peace were developed to guide the project design. The aim was to better understand the communities' perspective towards positive peace. The heritage indicators for peace generated through this process will ensure that the project is meaningful for the local communities.



## Step 1 | Participant Recruitment

The institutions and bodies that manage the affairs of the city are controlled by the Houthis, who are generally supportive of the efforts undertaken to preserve the heritage of the city of Jibla.

A total of 11 participants were identified for the workshop from a mix of heritage and non-heritage institutions. These participants have been involved in the management and upkeep of the heritage.

The group of participants also included members from the General Authority for the Preservation of Historic Cities, Jibla and the General Authority for Antiquities, Museums, and Manuscripts, Ibb Ministry of Education, Jibla.



## Step 2 | Community Workshops

The table given on the next page outlines the heritage indicators for peace that were identified at the end of the workshop following the themes and categories outlined in the [methodology](#) (see page 18).







## Theme: Heritage is cared for

Category	Indicator	How will you measure it?
Protected heritage	Restoration of important landmarks in the city, historic Samsarat Al-Afif Building and Al-Asbah family residence building	Steps are taken to address the imminent danger of collapse and the structure is stable
	The return of organizations working in the field of heritage to work in the city	Re-establishment of five organizations working on heritage and allied activities in the city

## Theme: Governance reform

Category	Indicator	How will you measure it?
<b>Good governance</b>  These indicators are beyond the scope of the project. The project can create awareness of the need for good governance.	The city is clean and the walls are free of violent slogans	Evidence of a regular cleaning and maintenance schedule for the city
	Ownership of historical buildings is clear and fairly agreed upon	Number of cases in the courts regarding the ownership of historical buildings are resolved

## Theme: Livelihood rejuvenation and diversification

Category	Indicator	How will you measure it?
<b>Sustainable and equitable livelihoods</b>  These indicators are beyond the scope of the project. The project can contribute to livelihood and income generation. Nonetheless, broader programmes and policies will be needed to support livelihood rejuvenation	Re-opening Jibla to local and international tourists	Jibla is accessible to visitors again
	Converting some historical buildings into hotels to accommodate visitors in the city	Number of hotels re-opened for visitors in Jibla
	The resumption of activities in the old market and shops that sell traditional textiles	Number of shops that sell traditional textiles, including those housed in the project building



<b>Theme: Inclusive heritage</b>		
Category	Indicator	How will you measure it?
Inclusive participation	The resumption of religious and social activities	Number of religious and social activities at cultural places including the Jibla Cultural Centre
	The participation of women in social and cultural activities, as well as training in traditional crafts	Number of women engaged in traditional craft practices through project activities
<b>Theme: Safety and security</b>		
Category	Indicator	How will you measure it?
Accessible heritage	The return of the Takar fortress as a tourist attraction for all citizens	Number of tourists visiting the Takar fortress annually
<b>Theme: Environmental and social</b>		
Category	Indicator	How will you measure it?
Continued knowledge transfer across generations	Increased youth engagement in heritage preservation	Number of young people engaged in heritage





### Step 3 | Analysis

One of the expected outcomes of this project is enhanced communal harmony among the residents of Jibla. Hence, it is critical to integrate the indicators for peace identified by the community into the project design.

The workshop has established that socio-economic development is considered to be an important element for sustaining peace.

During the rehabilitation phase of the building conservation, the project will aim to develop activities that support livelihoods, enable economic recovery and strengthen social harmony.

The discussions held during the workshop highlight that in order to restore the heritage of concern and promote its sustainable use, it is important to engage all stakeholders.

The participation of women and youth was considered to be crucial for working towards building positive peace. The engagement of these stakeholders in the process of restoration will ensure intergenerational knowledge transfer.

Furthermore, the workshop participants felt the need to focus on improving the overall governance of the city of Jibla, which has been affected by a protracted conflict, resulting in weakened state institutions.

With an aim to build trust, the heritage restoration project will create opportunities for dialogue between government-run institutions and the community groups involved.

Overall, the workshop helped the project team to better understand how the heritage of Jibla, as seen by the community, can be used as an instrument of peace.

The team also identified that involving the local community in the monitoring of the project outcomes and systematic evaluation of the project objectives, could be a critical element in the success of the overall process.



# Glossary

**Armed conflict** – A dispute involving the use of armed force between two or more parties. International humanitarian law distinguishes two types of armed conflicts, namely, international and non-international armed conflicts (The Geneva Conventions, 1949).

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

**Civil war** – Consists of one or several simultaneous disputes over generally incompatible positions that (1) concern government and/or territory in a state; (2) 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 (3) 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>

**Community** – A group of people who live together or share interests. More specifically, a heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations (Faro Convention, 2005).

**Read more:** <https://perma.cc/D6GD-AN79>

**Conflict** – Conflict occurs when two or more parties believe that their interests are incompatible, express hostile attitudes or take action that damages other parties' ability to pursue their interests. Conflict in itself is not necessarily negative, but when expressed through violence can be devastating for the people affected.

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

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

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

**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:**

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

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

**Everyday peace** – The ways in which people resist violence and build peace in their day-to-day lives, particularly in conflict-affected contexts.

**Read more:** <https://perma.cc/BXG4-3ZZJ>

**Everyday peace indicators** – A way of measuring peace from the perspective of communities and their daily experiences.

**Read more:** <https://perma.cc/9B8R-UJVU>

**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 conflicts 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** – Negative peace is known as the absence of violence or the fear of violence.

**Read more:** <https://perma.cc/SDP3-YE3J>

**Non-state conflict** – 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>

**Participatory ranking** – A methodology used to identify priorities by engaging a group of relevant and knowledgeable participants.

**Read more:** <https://perma.cc/38KT-D9NT>

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

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

**Peacebuilding** – Peacebuilding aims to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundation for sustainable peace and development.

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

**Peacekeeping** – Actions taken to support a pause in hostilities, such as a ceasefire or peace agreement, including 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>

**Reparations** – Compensation or other forms of amends made for the 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** – 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 livelihoods and health, as well as economic, physical, social, cultural and environmental assets, systems and activities, of a disaster-affected community or society, aligning with the principles of sustainable development and “build back better”, to avoid or reduce future disaster 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 Getty Conservation Institute, 2002).

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

**Reconciliation** – The restoration of relationships between (groups of) people following a 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>

**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 the 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/4XBV-RBYA>

**World Café style approach** – A methodology for facilitating large group discussions by breaking into small groups that move around different tables in a room, at which, participants discuss a series of different questions or themes.

**Read more:** <https://perma.cc/72VS-VYSS>





Background photo: Jibla, Yemen. Source: YKRB Foundation for Heritage, Culture, and Development. 2022.

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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 global network of cultural first aiders spans 113 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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