



4TH INTERNATIONAL CONFERENCE ON HERITAGE
CONSERVATION AND SITE MANAGEMENT

CATASTROPHE AND CHALLENGE: CULTURAL HERITAGE IN POST-CONFLICT RECOVERY

5TH - 7TH DECEMBER 2016, COTTBUS

CATASTROPHE AND CHALLENGE: CULTURAL HERITAGE IN POST-CONFLICT RECOVERY

MONDAY, 5TH DECEMBER 2016

VENUE: HALL A, CENTRAL BUILDING, MAIN CAMPUS

17 – 21 **Opening Ceremony**

Welcome Prof Dr Jörg Steinbach, President BTU
Prof Dr Maged Negm, Acting President Helwan University

Greetings Dr Martina Münch, Minister of Culture and Science Brandenburg
Prof Dr Ahmed Ghoneim, Cultural Councillor of the Embassy of the Arab Republic of Egypt
Prof Dr Friederike Fless, President DAI
Dr Renate Dieterich, DAAD

»Joint Master HCSM – The First Three Years«
Prof Dr Hosam Refai, Helwan University
»New perspectives for the HCSM Programme«
Prof Dr Michael Schmidt, BTU

Opening Lecture »In Search of Lost Values: Is Post-Trauma Cultural Heritage Reconstruction Possible?«
Bijan Rouhani, ICOMOS-ICORP

Reception

TUESDAY, 6TH DECEMBER 2016

VENUE: HALL 15V.110, BUILDING 15, CAMPUS SACHSENDORF

10 – 12:30 **Section 1: Cases & Experiences**
(incl. Coffee Break and Discussion)

Moderator **Aly Omar Abdallah (Helwan University)**

Keynote **Nigel Walter (Archangel Ltd., Cambridge)**
Continuity and the British Experience of Reconstruction after World War Two

Ivana Nina Unković (University of Ljubljana)
Post-Conflict Recovery of Diocletian's Palace in Split (Croatia) and Kostanjevica monastery (Slovenia)
Constanze Röhl, Peter I. Schneider (BTU Cottbus-Senftenberg)
Coping with Concrete and Contamination. Lessons to be learned from the archaeological investigation of the missile factory building F1 at Peenemünde
Aisha Darwish (La Sapienza University of Rome)
Suq el-Mdineh in Aleppo. Urban values-based reconstruction

12:30 – 14 **Lunch Break**

14 – 17 **Section 2: Methods & Tools**
(incl. Coffee Break and Discussion)

Moderator **Britta Rudolff (BTU)**

Keynote **Emma Cunliffe (Durham University)**
Heritage Destruction: lessons from the Middle East and North Africa region for Post-Conflict Countries

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Azadeh Vafadari (Durham University)

A Historic Environment Record for Heritage Condition and Risk Assessment in Post-Conflict Syria

Barbara Caranza, Cristina Muradore (Istituto Veneto Per I Beni Culturali)

Cultural properties as tools for building resilience. The psychological reaction toward catastrophes, the victim and the first aider

Abdullah Halawa (ICCROM-ATHAR Regional Conservation Centre, Sharjah)

Deliberate Targeting of Cultural Assets/Historic Towns – How to React?

WEDNESDAY, 7TH DECEMBER 2016

VENUE: HALL 15V.110, BUILDING 15, CAMPUS SACHSENDORF

10 – 12:30 **Section 3: Processes & People**
(incl. Coffee Break and Discussion)

Moderator **Hazim Attiatalla (Helwan University)**

Keynote **Johanne Bouchard (IIEDH-Université de Fribourg)**
Living heritage: cultural rights as tools to apprehend and comprehend cultural heritage from its human perspective

Olukoya Obafemi (BTU)

World Heritage Sites and War - Criteria for Recovery: A Case Study of Sukur Cultural Landscape and Boko Haram Insurgency in Nigeria

Mary Kupelian (Helwan University)

Armenian Cultural Heritage Sites in Syria: A Vision for Post Conflict Recovery and Challenges

Gehane Nabil Zaki (Cairo)

Storytelling as a Tool to Increase Cultural Heritage Awareness in Post-Conflict Countries

Céline Yvon (Geneva)

First Aid to Cultural Heritage affected by conflict and complex emergencies: principles and ethics for an emerging field

12:30 – 14 **Lunch Break**

14 – 16 **Section 4: Memory & Identity**
(incl. Coffee Break and Discussion)

Moderator **Leo Schmidt (BTU)**

Keynote **Ksenia Surikova (St Petersburg State University)**
Memorialisation of the events of the Second World War in Russia and Belarus

Esra Can Akbil, Giorgos Psaltis (Eastern Mediterranean University, Cyprus)

From Conflict to Reconciliation: Heritage Conservation in the Cyprus UN Buffer Zone

Dmitriy Gusev (St Petersburg State University)

Ethics of War Memory: the Crossroads and Conundrums of Valaam Island Heritage

16 – 17 **»The Future of the Past: Archaeological Perspectives on Conflict Heritage and its Cultural Meanings«**
Closing Lecture John Schofield (University of York)

Thanks, Farewell and Drinks

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Living Heritage: cultural rights as tools to apprehend and comprehend cultural heritage from its human perspective

In post conflict recovery, countries frequently need to address the intentional destruction of tangible and intangible cultural heritage suffered during the conflict period, as well as strengthen relevant protective regimes. Such targeted destruction can have devastating consequences on human rights and on people's capacity of resilience and agency to re-establish and maintain peaceful and democratic societies. The aim of such destruction, whether it is declared or not, is often to eradicate parts or the totality of the memory, identity and existence of the "other". Several million people and innumerable communities, particularly minority communities, have been affected over time by this violation of fundamental cultural rights. For many of them, the post-conflict recovery period has focus mainly on other human rights and dedicated too little attention to this aspect, especially their human right to take part in cultural life, understood as including issues of access, engagement and contribution to cultural heritage.

This presentation will analyse how a human rights approach that focus on cultural rights can be an operative tools to foster participation of various stakeholders and loci of accountability and interaction in post conflict recovery in the field of cultural heritage. A human rights approach in this context, often including intentional destruction of cultural heritage, has the potential to strengthen a society's legitimacy and stability, as well as advance social justice and peacebuilding.

In order to do so, the presentation will review the state of the human rights discourse at the United Nations and UNESCO concerning cultural heritage in general and threat to cultural heritage in times of conflict in particular. An important aspect of such an approach is the participation of concerned people in pertinent decision-making and processes, taking into consideration the power struggles that may exist between and within each group and the specific needs of vulnerable communities. But a cultural rights approach to heritage has an important impact on the conception of what is considered heritage, reconciling their tangible and intangible dimensions into "living heritage". The presentation will therefore also extend the analysis of post-conflict recovery in the field of cultural heritage to examine the conditions necessary to promote a human rights approach that includes not only reconstruction and rehabilitation of damaged heritage sites and assets but to also address the damages inflicted on living traditions and significations.

From conflict to reconciliation: Heritage Conservation in the Cyprus UN Buffer Zone

In a critical location of the UN Buffer Zone of Cyprus, where crossing is possible since 2003, stands a 'home', dismantling the division, providing space of encounters and dialogue. Promoted by the local civil society, the Home for Cooperation (H4C)¹ was envisioned and implemented by the inter-communal, non-profit and non-governmental Association of Historical Dialogue and Research between 2006 and 2011. A half-abandoned and devastated two-storey building of inter-cultural significance, was acquired, restored and equipped to create a unique civic centre in Cyprus. With its conservation quality, as well as its contribution to the peace-building process and to the revitalisation of the UNBZ, the H4C was awarded in 2014 the Europa Nostra Award in the Conservation category. The remarkable success of the intervention has enhanced the increasing but yet blocked dynamic for socio-economic rehabilitation of the project's adjacent areas.

The building, a unique witness of the island's recent turbulent history, was erected in the early 50s attached to the renaissance fortifications in the Ledra Palace Area. Inter-communal clashes during 1963-1964 and the war in 1974, left traumatic marks on the building, caught in the middle of crossfire at the middle of the Buffer Zone. In 2003, the location of the building became more important as the physical border got more porous with the opening of the Ledra Palace checkpoint. Located at equal walking distances from the two control points, it had the potential to offer alternatives to the daily spatial routines that reinforce division. The Ledra Palace Area was loaded with further symbolical value as the new reconciliation process on the island was raising the urgent need for a space in-between, a 'third space' in the BZ.

This neighbourhood, has also been a living example of coexistence and multiculturalism and was thus classified as Special Character Area in the capital's Masterplan due to its social, historical, architectural, urban or environmental importance. The structure, initially left out due to its location in the UNBZ, was later listed as cultural heritage as a significant example of Nicosia's post WWII architectural and urban legacy and an exceptional contributor to perceiving the transition to Modernism in Cyprus. The papers aims to emphasise through this particularly pioneer project what grassroots can achieve in divided contexts and investigate further the role of active civil society as a considerable stakeholder in the post conflict reconstruction process.

In fact, the H4C is much more than safeguarding the frozen and decaying cultural heritage of the capital's dead zone: it is the creation of an infrastructure to support lasting peace within a highly divisive context, leading the process from conflict to reconciliation and to reconciliation and offering a space where heritage becomes common as official narratives are put into question. The project sets also a unique study case in regards to its process: promoter's management and balancing between the sides, sponsors and all involved stakeholders in relation to the current political context. Moreover, it focuses on crucial issues such as those of funding, legal framework and legitimization of actions. Its whole process contributes significantly to a guide of principles for post-conflict conservation of heritage.

Barbara CARANZA
Eastern CHIEF (Cultural Heritage International Emergency Force) Onlus
Merc srl - Restoration of Cultural Heritage

Cristina MURADORE
Istituto Veneto per i Beni Culturali

Questioning the Impact of the Contemporary Post War Reconstruction Ideas on the World

Working in a place that underwent a catastrophic event it has not to be perceived by the first aiders as an emergency and for this reason the training of the people intervening for the preservation of cultural heritage in areas of crisis is extremely important both for the cultural goods and for the communities affected by tragic events. In this regards the first aiders training has to focus on a wide range of topics: from the material characteristics of the cultural properties, the risks assessment, the site documentation and securing, the stress management, to the evaluation of the resilience potential of the site.

This paper is an attempt to present a model of intervention, which connects cultural heritage in area of crisis to their communities and those professionals who intervene to manage and coordinate after the disaster. The paper's core objective is to depict the psychological aspects involved in both the phases of first intervention, the very delicate triage phase and stabilization of the different cultural materials. Such approach is vital in finding tools triggering a positive reaction toward the trauma. Promoting an active participation of the local communities it's fundamental since they are the real beneficiaries of any intervention carried out in their territories. Moreover they tend to identify themselves and the tragedies they faced with the destroyed symbols of their land, performing involuntarily the transference phenomenon. In this regard, the victim needs to regain the contact with both his/her body and his/her environment and not being detached from the "trauma scape" is the first important step to consider in order not to increase the victim awkwardness and to raise the feeling of belonging to that particular community. So, the cultural property can become the actual place where people can build resilience and it can also take on new values. When it comes to the protection of the cultural goods, the community has to be involved in the practical works and also in the decision making process, for these actions let people recover positively from the tragedy. This concept is still very underdeveloped by both the institutions and the rescuers themselves because they identify the humanitarian aid mainly in the preparation of makeshift camps, which are, in the short term, good shelters but in the long term can turn into isolation places where the victims loss their bound with their native land.

Therefore, the first aiders to cultural sites will have to develop a deep understanding of ethics and principles of conservation in crisis situations and to be able to be empathic with the victims avoiding the burn out. account and implemented when the time comes. Moreover, we need to be present there and be actively involved in educating, rising awareness and advocating for the importance of heritage for society and each of its individuals.

This work attempts to take a step towards sketching the scope and the depth of the problems of World Heritage Sites and war and criteria for recovery. In addition, through thorough analysis of the legal data, recent reports from the international organizations that are taking care of heritage, political implication of its recommendations and decisions, we will provide insights into approaches to cope with these problems. Is it enough for assuring heritage existence that something is declared as World Heritage Site? What does that mean for the site itself? Is there any guarantee that the monument from the List of heritage in danger is going to have special, additional treatment? Why is it important that heritage becomes one of the priorities of post-conflict reconstruction, as well as how it can contribute to the quality of co-existence and development of intercultural dialogue? These are just some of the questions that we will try to give answers to. As a case study, through the analysis of the current situation and several ideas for overcoming it, we will examine four World Heritage Sites in Kosovo, monuments that have been part of the heritage in danger list for several years.

Heritage Destruction: lessons from the Middle East and North Africa region for Post-Conflict Countries

The current levels of heritage destruction in conflict have caused great concern to both local and international communities. Equally worrying is the realisation that we are ill-prepared in some regions to deal with the aftermath, accompanied by the knowledge that the risks to heritage during this period do not necessarily lessen, only change. However, in many countries, there is no defined 'end' to the conflict period, or even the start of an official (ICRC defined) "armed conflict", but ongoing unrest and the complicated security situation hinders the management and protection of heritage sites.

This paper will present an overview of EAMENA's work in the Middle East and North Africa, showcasing our approach to dealing with heritage in countries that are experiencing significant unrest, in order to highlight the lessons that can be learned and applied to post-conflict countries. Using examples from Libya and Egypt, neither of which are in conflict, but which are both struggling with civil unrest, I will highlight the types of damage that are often overlooked, that occur to the majority of the heritage resource. Civil unrest provides an opportunity for increasing illegal development and unrestricted agriculture, and – as many MENA countries lack comprehensive digitised heritage records – such activity can be hard to monitor and prevent, even on World Heritage sites. All of Libya's World Heritage sites, for example, have just been placed on the World Heritage in Danger list, and Egypt's sites are also suffering. In some countries, entire landscapes devoted to a particular activity are at risk. For example, in Egypt, areas with a long history of mineral exploitation are also witnessing extensive re-exploitation, (both local and international), destroying the largely unrecorded historical mines. In addition, the international media attention on high profile extremist incidents has diverted attention from the more localised – and more widespread – expressions of this phenomenon, which must be understood in a local context in order to comprehend the true extent and full impact of the issue.

In such cases, the EAMENA approach is vital, as without a comprehensive understanding of the full extent of threats to the heritage resource, and the problems created by decreasing security – of exactly the sort seen in post-conflict countries – it is extremely difficult to understand the threats to heritage at this time, and to develop and implement strategies that can counter them.

This paper will finish by highlighting the work of EAMENA in aiding our colleagues in the MENA region in tackling the threats to their heritage. This work includes creation and collation of baseline data, the creation of watch lists for key locations, and training for staff in MENA countries in both satellite imagery interpretation and the creation of digital records for heritage recording. We believe this provides a best-practice approach to heritage management, and offers insight into methods of tackling heritage loss in the post-conflict period. mine four World Heritage Sites in Kosovo, monuments that have been part of the heritage in danger list for several years.

Suq el-Mdineh in Aleppo. Urban values-based reconstruction

The central commercial area in the Old city of Aleppo, called Suq el-Mdineh, has particular urban values inherent in its architecture. These values are dramatically altered by the ongoing armed conflict in Syria. A proper reconstruction process of the suq will have to be based on a right assessment of those values, and of the way they are altered. This paper deals with the possible approach of reconstruction of Suq el-Mdineh.

The main purpose is to draw a kind of guidelines of reconstruction, which would contribute to the recovering of the cultural significance of the suq area, focusing on the urban values, as an urgent need within the mass destruction. A good understanding of the urban values of Suq el-Mdineh will be achieved through the examination of its features as a suq of a major Islamic city, and as specialist architecture related to business activity. Other essential values will be observed through studying the historic development of the urban structure, and the basic role of the waqf (endowment) system in the formation of the suq.

This examination will show the big importance of the suq among others in the major Islamic cities, and its importance at the level of local and international trade. The clear visibility of historic layouts of Aleppo is best present in the urban structure of the suq. The rich diversity of specialist architecture (religious and commercial) in such a business place can be understood by studying the waqf system in the area. Damage assessment will be held with the help of satellite and robot plain imagery in order to imagine the extent of alteration to the urban values of the suq. The proposed approach will keen to recover the urban values of Suq el-Mdineh through retaining the surviving ones, the possible restitution of the lost ones, and through the addition of others which could foster the cultural significance of the place. The study will show the importance of the urban heritage of Suq el-Mdineh in terms of not only the aesthetic value, but more importantly, the essence behind this architecture as an urban whole. Besides, it will underline the importance of the approach followed in the reconstruction, in recovering the cultural significance of the place after such a big disaster.

Ethics of War Memory: the Crossroads and Conundrums of Valaam Island Heritage

The paper addresses the representation conflict of the war memory and historical and cultural heritage. Traditionally the heritage discourse deals with the protection of the cultural heritage from the war actions and is seeking for the reduction of the conflict's effects. However, sometimes there is a need of transformation of war legacy into the cultural and historical heritage, while converting it into the moral and historical lesson. In the paper we scrutinize the case of the Valaam archipelago, which is located at the north part of Lake Ladoga, Karelia region of Russia. Historically the main island of Valaam combines several historical and cultural layers, each of which claims to be of the unique importance and cultural exceptionality.

The main ethical conflict takes place between the deep religious history of Valaam island, and the memory of the Winter War and Continuation War between Finland and USSR. Beginning in the 18th century as part of the Russian Empire, the island of Valaam was a place of a religious purpose: the large orthodox monastery, lots of chapels and cloisters ("skits") and etc. were built there by the monks. However, after the revolution in Russia in 1917, the Soviet authorities transferred the island to the new Finnish government. In preparation for a possible war with Soviet Russia, Finland has established on the island of a network of military facilities included into the so-called „Mannerheim Line“ (Valaam system of fortifications had barracks, battle points, artillery batteries, warehouses and facilities to control artillery fire). After the Winter War (1939-1940) and following Continuation War (1941-1944), Valaam went to the Soviet Union, which sent to the island thousands of disabled war veterans, injured soldiers, hiding the true results of the victory from the Soviet society.

In modern Russia all Valaam possessions were returned to the Russian Orthodox Church, which today is actively pursuing the restoration and construction works on the island to revive its religious heritage.

The current issue is that the Orthodox Church does not recognize other group's historical rights for the collective memory, and also tries to prevent the revival of the military past of the island in the collective memory as a historical heritage. One of the recent conflicting actions by the Valaam monastery is that of the erecting the helicopter station on the old Finnish artillery battery, which was considered as a perfect example of the war architecture of the first part of the 20th century.

The report intends to structure all the stakeholders of this case, as well as to identify and analyze the key moral arguments of the parties. Until now, there was no comprehensive study of the conflict of the island heritage, which could expose and scrutinize the real circumstances, contexts, and views of the involved parties. The report also questions the applicability of one of the widely spread methods of interpretation of cultural and historical heritage proposed by Derek Gillman as opposed to legal and cosmopolitan approach by John Merryman.

Deliberate Targeting of Cultural Assets/Historic Towns – How to React?

This paper addresses the direct targeting of cultural heritage in times of conflict in recent times, specifically since the start of the Lebanese civil war in the middle 70s of the 20th century. It suggests that there are two main reasons to target cultural heritage during conflict, the first is to uproot the other's society from the disputed territory, and the second is to exploit the symbolic values of cultural heritage, especially World Heritage, to amplify political messages to the world.

While there are known examples of the first attitude to cultural heritage destruction in the former Yugoslavia for example, where mosques and churches of cultural significance were destroyed to remove the population and force them to leave out of their villages and towns, the second tendency of deliberate destruction of cultural heritage for their heritage value seems to have started with the destruction of the Bamiyan Buddhas in 2001.

The paper further argues that the media coverage that this event has received was crucial to delivering the intended message to the largest possible audience around the world. In a way, media coverage played an important role in galvanizing an international public opinion towards the event. Media has played a role in ascribing a new Outstanding Universal Value to the Bamiyan Buddhas, which were along with other archaeological remains of the Bamiyan valley inscribed on the World Heritage List after the destruction. The site description on the UNESCO World Heritage Center website reads: "...The site is also testimony to the tragic destruction by the Taliban of the two standing Buddha statues, which shook the world in March 2001"

After this review of case-studies of known intentional cultural heritage destruction, the paper will try to explain the destruction of cultural heritage in ongoing conflicts in Libya, Yemen, and especially in Syria, in light of these two main attitudes towards cultural heritage. The paper will also analyze whether the proliferation of new social media platforms (Facebook, Twitter, Instagram, etc.) since 2001 has contributed in ascribing political values to cultural heritage properties, and thus stimulated further destruction.

There are also other cases where cultural heritage was targeted during conflict situations but not for their heritage value. Fortresses for example were always built in strategic locations, and they will always be important to capture during a conflict. However, this paper does not address destruction as collateral damage, nor the looting of cultural objects and artifacts during conflicts, the paper will focus on the deliberate targeting of the heritage value of built heritage.

Armenian Cultural Heritage Sites in Syria: A Vision for Post-Conflict Recovery and Challenges

The topic of this paper addresses the destructive effects of the Syrian conflict on the Armenian Cultural Heritage and particularly the deliberate targeting of cultural sites found in Aleppo and Deir al-Zor. It examines the nature and complexity of the conflict and argues an exceptional challenge for Heritage Conservation together with the social and economic factors that could affect the reconstruction and recovery phase, once the conflict is over.

This paper will first demonstrate an introduction on two Armenian unique churches in Syria; the Armenian Genocide Memorial Complex at Deir al-Zor and the Church of the Forty Martyrs in Aleppo. Deir al-Zor is situated to the northwest of the archaeological remains of Dura-Europos and northwest of the remains of the ancient city of Mari.

In 1867, the modern town was expanded by the Ottoman Empire around the pre-existing town. In 1915, the city became a major destination point for Armenians during the genocide where they were killed. A memorial complex commemorating this tragedy was opened in the city. It was officially inaugurated in 1990 with the presence of the Armenian Catholicos of the Great House of Cilicia. The complex - which served as church, museum, monument, unique archive center and exhibition - has become a pilgrim destination for many Armenians in remembrance of their dead. On the 21st September 2014, the Armenian Memorial Complex which commemorates the memory of Genocide victims was blown up and is in complete ruin state.

The second selected heritage site is the Forty Martyrs Armenian Cathedral of Aleppo. It is a 15th century Armenian Apostolic church located in an old Christian quarter. It is significant among the Armenian churches for being one of the oldest active churches in the Armenian diaspora and the city of Aleppo and frequently became a temporary seat for many Armenian Catholicos of the Holy See of Cilicia. On the 26th April 2015, this church with its neighborhood was subjected to bombing and it suffered massive damage.

Finally, the paper will illustrate the impact of the present conflict and its huge destructive effect on these two irreplaceable cultural heritage sites. It will give insights into approaches to the problem and a clear vision for Post-Conflict recovery, reconstruction, difficulties and provide future prospects by giving comparative studies to similar sites in Armenia.

Storytelling as a Tool to Increase Cultural Heritage Awareness in Post-Conflict Countries

Despite the fact that Egypt is one of the countries that has been least affected by drastic political changes and transformations which occurred in the region in the past five years, the political and ideological diversity among individuals—which sprang up and cast a shadow over post-revolution Egypt—calls for the need to re-establish the values of citizenship and unify identity. In this regard, heritage plays a key role in deepening the sense of belonging and adherence to identity. The technique of storytelling is one of the most important tools that can be used to introduce tangible and intangible heritage to the community in order to connect the people of one nation to their heritage, and hence to their identity.

This paper aims to shed light on storytelling as an effective tool that can be used to raise awareness in communities—particularly those affected by war and political tension—about their heritage, in order to up bring a new generation of young people perceiving the importance of their heritage as an integral part of their identity.

The researcher will begin by defining the idea of storytelling as one of the oldest arts of human social communication. Then, she will address the importance of storytelling and its social, educational and psychological effect on the audience, as well as its effective role in alleviating political tension between the audiences.

Then she will talk about the strong link between storytelling and heritage, seeing as heritage is essentially a series of tales from previous peoples which have been immortalized in the form of monuments, known as tangible heritage, or a variety of ancestral legacies which have been passed down through stories from one generation to another, known as intangible heritage.

The researcher will then review some international experiences of museums and heritage sites which used storytelling as a means to lay the noble values such as sense of belonging and citizenship.

Being a professional storyteller, the researcher will present her own experience in telling stories about heritage in the framework of initiatives undertaken by the researcher, as well as other initiatives she actively participated in. In using the art of storytelling and other interactive activities emanating from storytelling, the researcher aims to convey heritage to interesting stories that attract Egyptian children and connect them to their own legacy. Throughout her experience, the researcher dealt with children from different age groups and various social and educational levels.

Finally, the researcher will present an initiative that she recently participated in, where she used her previous experience in storytelling of heritage with a new sample of audiences made up of Egyptian children from the local community of Al Khalifa district in conjunction with a group of Syrian refugees from Terres des Hommes Foundation, an international organization concerned with refugees.

In conclusion, the researcher will emphasize on the necessity of using the storytelling technique in the field of heritage on a wider scale especially in the countries that are trying to recover from the effects of war and violence.

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World Heritage Sites and War - Criteria for Recovery: A Case Study of Sukur Cultural Landscape and Boko Haram Insurgency in Nigeria

War, both from its simple and conceptual perspective has been a context of rigorous inquiry in research for several decades. However, it witnessed an avalanche of important ideas in research over the last 30 years or so. Over this period, anthropologists were been able to posit three theoretical perspectives from which war as a concept can be approached. These are materialist, culturalist and biological approaches. But till today, despite the fact that the list is not exhaustive, it has been unable to necessarily provide answers the multiparadigmatic dimensions of war. What is the origin of war?

Why do people go to war? Why do countries engage in waring activities? These questions still provoke enormous debate in the contemporary scientific debate. Moreover, relative to the context at hand, which is destruction of world heritage sites during war, the questions become more multidimensional and the inquiry for answers becomes incumbent and imperatively infinite. Why are world heritage sites prime and deliberate targets during war? Are there specific heritage sites that attract warlords or just every heritage site on the list of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) as world heritage site? Despite the anecdotes of evidences from several cases, the answers to these questions still seem far-fetched. Cases from of deliberate pulverization of archaeological site of Cyrene Archaeological Site of Cyrene Libya, the destruction of Aleppo heritage sites and site of Palmyra in Syria, inundation of numerous sites in Iraq or the succession of attacks on Sukur cultural landscape in Nigeria by Boko Haram – to mention just a few –further makes scientific inquiries incumbent and therefore gives research a significant role in the discourse of war and heritage sites.

As an addendum to the inquiries in the contemporary research therefore, this paper poses the following questions; what are the criteria for recovery of heritage sites from the obliterations of war?

How can these heritage sites be valorised in the post war situations? Does war hold any opportunity of rethinking?

In light of these questions, this paper makes a case of the Boko Haram insurgency and the succession of attack on the world heritage site – Sukur cultural landscapes in Nigeria. Firstly, the paper begin by framing the concept of insurgency in Nigeria by adopting the culturalist and materialist approach to understanding the activities of the insurgents and why they attacked the world heritage site. Next, the paper discusses the approach used by the Nigeria government in coalition with the community in protecting the world heritage site during the campaign of the Boko Haram insurgents who were bent on the destruction of the world heritage site.

Conclusively, the paper reiterates that such methodologies as used by the Nigeria federal government in synergy with the local community can be adopted by countries under such scale of insurgency. It can be adopted, in similarity, coherence and fullness of phenomena where recovery is also a necessity.

In Search of Lost Values: Is Post Trauma Cultural Heritage Reconstruction Possible?

The post-conflict reconstruction and recovery of cultural properties and historic city centres is not a new theme for the international community of cultural heritage. Since the end of the World War II, the question of heritage reconstruction and authenticity, especially when it comes to the reconstruction of a World Heritage site, has been raised several times. In each case, the main concern has been the impact of the reconstruction on the values for which the property was inscribed or nominated as a World Heritage. This is while the existing guidelines and policies do not offer a clear and comprehensive guidance for the reconstruction of a destroyed cultural property. There are also serious deficiencies in the policies and practises for post-conflict recovery of cultural heritage, ranging from the lack of shared vision, political and financial support, institutional and human capacity, and local community participation, to the issues that are directly connected to what should be recovered and how, the pace of recovery, codes and legislations, and different approaches for conservation or replacement of a destroyed cultural property or city centre. The ongoing conflict situations in the Middle East and North Africa and the large scale destruction of the cultural heritage sites and historic cities of this region has necessitated a holistic strategy that could address the different conceptual, programming, and infrastructural challenges for post-conflict reconstruction and recovery.

The evolution of the concept of authenticity and the broader definition of values attributed to cultural heritage after the Nara Document should be also considered for developing such an international document that can suggest a process for decision making.

To respond to this need, the International Council on Monuments and Sites (ICOMOS) has initiated to develop a specific Guidance on Post Trauma Reconstruction in Cultural World Heritage Properties to assist State Parties to prepare recovery framework and plans.

Coping with Concrete and Contamination. Lessons to be learned from the archaeological investigation of the missile factory building F1 at Peenemünde

“F1” is the name of an industrial building of the Army Research Center at Peenemünde dedicated to the serial production of missiles during WWII, now in ruins. Profound evaluation of the place can only be achieved via the application of archaeological methodology. It was investigated in summer 2016 in the course of an educational project of the BTU aiming at training reconnaissance and interpretation of an object of conflictual heritage. On several layers the object as a whole and its multifaceted context provides a sophisticated challenge to the methodological repertoire of archaeology and conservation alike.

The paper wants to present two aspects relevant in general to the investigation and documentation of modern heritage buildings destroyed or damaged in armed conflict: one aspect is connected to the material quality of debris of a massive concrete building. The other aspect is concerned with the problem of munition removal. Both challenge traditional archaeological approaches very practically.

The pre-requisite for further investigation is therefore the establishment of a suitable methodology. Therefore we finally plea for the continuation of the engagement at Peenemünde as an excellent laboratory site for the advancement of methodological and conceptual approaches connected to the treatment of post conflict heritage objects.

The Future of the Past: Archaeological Perspectives on Conflict Heritage and its Cultural Meanings

In many situations around the world, conflict heritage is a present concern. It forms an important part of a wider concern for the state of the world and its people, and how they will exist and thrive in the future. This closing presentation will take a longer-term view on conflict heritage, both taking soundings from the deeper past which is now largely beyond memory (the First and Second World Wars, for example), and looking forwards to longer-term futures.

In this talk I will examine the places and things that recall past conflict in the contemporary landscape, but also how archaeology and cultural heritage agenda can benefit both survivors and combatants. I will argue that this longer term view (looking both forwards and back) can help us to make informed and appropriate decisions in the present.

Memorialisation of the events of the Second World War in Russia and Belarus

Culture of remembrance about events associated with the Second World War in Russia and Belarus has its specific features. Already in the Soviet period, this war was a national trauma is so strong as any country in the world.

The process of creating other culture of remembrance actively going in Europe, which will be base not only on a national model of self-glorification and will include self-criticism addressed to the past, in Russia and Belarus do not even begun.

Formed there a way to talk about the traumatic past, characterized by the following features:

1. Winning is the main motive

Despite the memory of the war is full of tragic stories they remain unexamined and are not involved in the process of constructing national memory about the Great Patriotic War, it focuses on the triumph, while the trauma is most excluded from public debate.

Result of the war is given more importance than the war. Victory in this is more important than all the negative aspects associated with the war: significant losses (military and civilian), collaboration, occupation, repression in the army, the Soviet war crimes (Katyn, for examples), etc.

2. Homogeneity

In Russia and Belarus culture of remembrance is static, sacred. Its main theme - patriotism and militarization. Individual fate in the Soviet Union and modern Russia play a subordinate role.

These features form a special discourse of trauma, which may use only one visual language, generating a number of similar memorial sites (monuments, museums, memorials). This type of monument, which appeared in the USSR, continues to reproduce in modern Russia and Belarus: Museum of the Great Patriotic War (Minsk, Belarus), Memorial Trostenets (Minsk, Belarus), Museum of the Great Patriotic War on Poklonnaya Gora (Moscow, Russia) and etc.

Post-Conflict Recovery of Diocletian's Palace in Split (Croatia) and Kostanjevica monastery (Slovenia)

It is difficult to compare the ways in which modern wars are fought with traditional warfare. When the destructive power of weaponry surpassed by far the protective capacity of buildings, international war-time codes were devised to prevent or minimize human sufferings and cultural loss.

During the Second World War two main art historians-conservators in ex Yugoslavian territory France Stele in Slovenia (1886-1972) and Ljubo Karaman (1886-1971) in Croatia with his successor Cvito Fisković (1908.-1996.) tried to save the affected areas with minimum human and financial resources.

The goal of the presentation is to shortly make the analysis of the reconstruction and conservation implemented during and shortly after the Second World War on two examples: Diocletian's Palace (Split, Croatia) and Kostanjevica monastery (Konstanjevica on river Krka, Slovenia) emphasizing the impact on today's function of the monuments.

On a larger scale after the destruction in the Second World War the opportunity was taken for clearing buildings of minor importance to expose greater monuments. A good example is Diocletian's Palace (295-305) in Split in the immediate surroundings of which the remains of a monastery of the lazaretto and of other lesser buildings were removed to give better views of the Palace's massive facades a procedure that would not be regarded as acceptable today.

Although official conservation policy still followed the general principle of "conservation not restoration" and declared that any purification should be ruled out some undertakings during the Post-War period actually followed that course. This approach had a significant impact on today's presentation of the Palace which was also later damaged during the War in 1991.

How the reconstruction of a monument destroyed by fire was solved by the Slovenian conservator and architects in 1942 - 1944 will be discussed on the example of the Kostanjevica monastery.

Monastery was initially built as a three-nave church with a transversal nave and a flat-ended choir area. After the abolition of the monasteries in 1786 by the Emperor Joseph II, the altars and other church fittings were taken away or sold. Thereafter the monastery buildings fell into decay, and were finally burnt down in 1942 for the strategic purposes by the Partisans.

The situation was reviewed and photographed by the conservator and art historian France Stele due the captivation (and then later tragic death) of the head Conservator France Mesesnel. Stele temporarily took over leadership and suggested the first measures of protection. As a professor of art history he has been involved in organizing working groups of students in the first years after the War helping to renovate the most endangered cultural monuments.

In this example it is important to underline that the reconstruction was mostly made upon photographic material. During the following decades, and with considerable support from the local community, the interior was renovated and redecorated. Many restoration and reconstruction works have since been carried out. Today is one of the most beautiful restored monument complexes in Slovenia, serving as a model of its kind and offering a rich cultural experience.

Azadeh VAFADARI
Durham University

Graham PHILIP
Durham University

Richard JENNINGS
Liverpool John Moores University

A Historic Environment Record for Heritage Condition and Risk Assessment in Post-Conflict Syria

Over the past decade, cultural heritage in the Middle East and North Africa has been at risk of irreparable damage through conflict and neglect. In Syria since 2011, thousands of heritage places have suffered significant damage from conflict, looting, and the cessation of official monitoring and development controls. While various organizations are seeking to monitor and record the extent of damage through satellite imagery and media reports, it is also essential to have tools and methods in place for on-the-ground condition assessment and systematic recording of data. These tools will be essential in meeting post-war challenges including initial assessment, prioritization of efforts and resources, and deciding on appropriate levels of intervention and methods of treatment.

For effective working the authorities must have access to a dataset which will inform on the number, location, type, period, nature, and importance (in multiple senses) of heritage places, as well as the level of associated damage and risk. This talk presents the approaches used in the development of a Historic Environment Record (HER) for Syria¹. It describes the methodologies used for emergency recording, assessing, and measuring of damage and risk as well as overall condition and level and category of heritage place significance. The HER for Syria is being developed in association with the Shirin initiative² with the collaboration of Dr Frank Braemer (CNRS), and incorporates data from archaeological surveys undertaken in Syria by research projects in recent decades.

The HER is being customized for use as a tool for monitoring, assessment, and decision making. A key objective is to provide a systematic way to undertake and record rapid (on the ground) condition and risk assessments of sites and monuments. Given the large number of heritage places damaged by conflict, the implementation of rapid assessment methods to quickly identify and record level of damage and condition is essential as it will provide the evidence to support effective prioritization of efforts, and direction of resources. The predefined data entry categories, use of a data standard, and systematic methods of assessment will ensure that different users choose from the same "prefixed" data entry and measurement inputs in order to allow for consistent and comparable assessments across different sites and regions. Given the general lack of appropriate emergency response and assessment databases, this system could also be applied in other locations facing similar threats and damage from conflict or natural disasters.

Continuity and the British Experience of Reconstruction after World War Two

This paper is concerned with the British experience of reconstruction following the destruction of World War 2, and the way in which so much historic fabric was destroyed in the process of reconstruction. It attempts to go beyond typical heritage concerns, for example with the development of conservation, to take a wider view of the cultural landscape including, crucially, the debates within and adjacent to the architectural profession. Central to these debates was the question of cultural continuity at a time of radical reinvention of Britain's towns and cities.

In Britain, Coventry was the first regional city to be targeted by aerial bombardment, and the extent and suddenness of the destruction there made it a symbol for the nation's experience of the war. A city with a historic core and a medieval cathedral, Coventry had grown rapidly from the mid-nineteenth century as a centre of manufacturing. This growth had been largely unplanned, resulting in industry liberally intermixed with housing and other uses; the conversion of its factories to arms manufacture made Coventry a target of industrial and military worth. The city was attacked on the night of 14 November 1940, destroying or irreparably damaging the great majority of the central core, including the cathedral.

Coventry was also one of the first cities to progress with rebuilding, and succeeded in implementing a relatively radical redevelopment of its central core, broadly along Corbusian principles of the 'Functional City'. In part this 'success' was due to the city's symbolic importance, and in part because of its consistently left wing City Council which had appointed Donald Gibson to the new post of City Architect before the war expressly to address the city's long-standing planning issues. In this context, it was easy to see the destruction as an opportunity; within three weeks of the attack, Gibson was already suggesting that '...like a forest fire the present evil may bring forth greater riches and beauty'.

The success of the 'Functional City' model of radical redevelopment, with its promise of a new start, was not a foregone conclusion, and the post-war architectural and planning debate produced other ideas that laid the foundation for current British conservation processes, for example the designation of conservation areas. One principal form of resistance to the 'Functional City' orthodoxy, was the 'Townscape' movement, an alternative approach which was developed by the Architectural Review, the foremost English-language journal of its kind and a barometer of the concerns of the profession as a whole. The 'Townscape' campaign, launched by the Review in 1949 and sustained through the following decades, grew out of a distinctive theoretical framework, including Nikolaus Pevsner's work on the English Picturesque. This earlier thinking can make a substantial contribution to the creation of a contemporary framework, as once again we consider how the historic environment should be reconstructed in the aftermath of conflict, and the place of new design within that.

Céline YVON
Geneva

Kristin Parker
Rose Art Museum, Brandeis University

Aparna TANDON
ICCROM, Collections Unit

First Aid to Cultural Heritage affected by conflict and complex emergencies: principles and ethics for an emerging field

Some people think of cultural heritage as “stones and bones” from the past – others, of culture as a luxury. To both, salvaging artefacts or monuments in times of crisis may not be seen as a priority. Yet, initial actions taken to assess, stabilise and secure endangered cultural heritage may be key for a successful post-conflict recovery process: they may bring elements of trauma-management and community-building to the people affected by war and disaster; they may offer opportunities for peace-building or reconciliation; and they may be central for economic recovery. The sheer number of people – professionals and simple citizen – who every day, on every continent, put their lives at risk in order to protect cultural heritage during or in the aftermath of a crisis speaks for the value of cultural heritage to humankind.

This paper will explore the scope and definition of what ICCROM has termed “First Aid to Cultural Heritage in Crisis” and put forward a framework of actions linked to this emerging field of practice: What are the central elements of First Aid and in what way do they differ (or not) from standard cultural heritage management? How is Cultural First Aid linked to recovery and risk reduction? What constitutes a people-centred approach to Cultural First Aid? Who is best placed to provide for it? What are the limits of First Aid?

The paper will describe some of the ethical dilemmas and moral challenges that come with Cultural First Aid – such as: whether it is right to devote time, energy and resources to anything else than ensuring security and providing humanitarian relief in a context where needs are immense and resources limited; whether to go ahead with a given salvaging action when the said action is explicitly contested by a given group of stakeholders; how to set priorities in a context where heritage is particularly disputed and where the directives given by official counterparts may further fuel a conflict – to name a few of such challenges. Finally and most importantly, the paper will share guidelines of behaviour that may both help Cultural First Aiders in addressing the complex challenges mentioned ahead and support the crystallisation and further development of the broader profession. We will be interested in gathering the feedbacks of the Conference’s participants in order to further strengthen these ethical guidelines.

CATASTROPHE AND CHALLENGE: CULTURAL HERITAGE IN POST-CONFLICT RECOVERY

NOTES

CATASTROPHE AND CHALLENGE: CULTURAL HERITAGE IN POST-CONFLICT RECOVERY



Picture Credit: Munich, Alte Pinakothek, Rufus46 (Wikipedia)

The destructive effects of war, and particularly the deliberate targeting of cultural sites, constitute an exceptional challenge for Heritage Conservation. The general principles of retaining cultural significance by continuous care and by minimal intervention may seem of little use when one is faced with catastrophic and wide-spread damage to culturally significant places – be they individual monuments, urban structures or archaeological sites.

Post-conflict recovery encompasses a wide range of topics, many of which have not yet been studied in depth.

In this fourth conference in the series linked to their Joint Master Programme »Heritage Conservation and Site Management«, BTU Cottbus-Senftenberg and Helwan University Cairo are taking a first step towards sketching the scope and the depth of the problems of Heritage and War. Speakers from many countries are providing insights into approaches to cope with these problems.

updated information at:
www.heritage-post-conflict.com

CONTACTS

BTU Cottbus - Senftenberg
Cultural Heritage Centre

Prof. Dr. Leo Schmidt
Conference Coordinator
T +49 (0)355 69 3083
E leo.schmidt@b-tu.de

Susann Harder
Conference Coordinator
T +49 (0)355 69 2461
E susann.harder@b-tu.de

Nicole Franceschini
Conference Assistant
E nicole.franceschini@b-tu.de

www.b-tu.de/en

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