POST-TRAUMA REconstruction

Colloquium at ICOMOS Headquarters
Charenton-le-Pont - France
4 March 2016

Volume I

Proceedings

Post-Trauma Reconstruction
Colloquium proceedings
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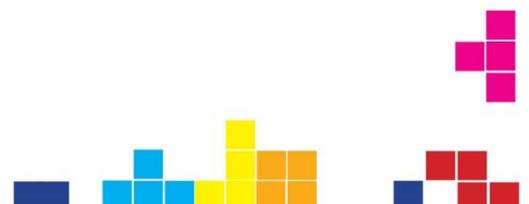
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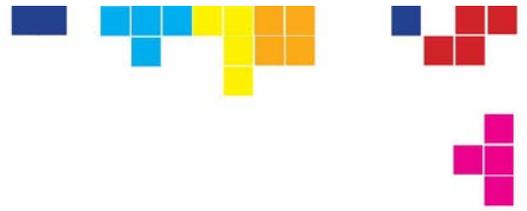
Preface

Gustavo Araoz, President of ICOMOS

Welcome to this symposium on post-trauma reconstruction. Reconstruction has always been at the center of our doctrinal concerns and it continues to be. Ever since the Venice Charter, we are continuously confronted with questions such as "When is reconstruction valid?" and "Is authenticity retrievable once you have lost it?" We've always been concerned about material authenticity, and today we increasingly focus on functional authenticity as well. This pertains not only to the reconstruction of cities but to the reconstruction of societies.

There are parallel studies within ICOMOS going on right now regarding more general reconstruction: our Committee on and Presentation of Cultural Heritage Sites (ICIP) has been conducting a survey, and we hope that the advisory committee will take up the topic at a much broader level as to also include post-trauma reconstruction.

When facing the destruction of a place, a lot of questions need to be answered. What documentation is needed for reconstruction? Who was responsible for the destruction, and for what reasons? When did it happen, and is there a statute of limitation for destruction? Is it possible to reconstruct the functions inherent to the society that brought the place to life?

I hope the outcomes of this symposium will provide answers to all these questions and I thank everyone for being here. I thank you all in advance for the contributions that you will make this afternoon and the speakers who will be addressing us.

Mechtild Rössler, Director of the UNESCO Division for Heritage

It is a great honor for me to say a few words of welcome today for this reflection meeting devoted to post-conflict and post-trauma reconstruction. At the outset, let me express my thanks to ICOMOS for having taken up this challenge.

The topic of post-trauma reconstruction becomes more and more urgent due not only to natural disasters but also to numerous conflict situations in different countries. Cultural heritage in these countries has suffered collateral damage and has also been the target of deliberate destruction. I think it is our shared responsibility to do everything in our power to mitigate the risks of the destruction of cultural heritage, prevent looting and keep alive traditions and practices. When recovery times come, cultural heritage often becomes a strong symbol and tool for the rebuilding of communities, helping them actively to break the cycle of violence. Culture understood in the broadest terms is essential for building peace, dialogue and sustainable development.

For that reason, we need a joint vision for reconstruction, based on theoretical guidance, methodologies and operational frameworks. This requires in-depth research and multidisciplinary cooperation between many different actors. At UNESCO, we have started addressing post-conflict reconstruction by building knowledge through damage assessment and documentation and by identifying the needs and priorities with related expertise. In this regard, we have started in 2014 to collect information on Syrian cultural heritage and organised a specific meeting on the reconstruction of Aleppo in 2015. We are therefore very pleased that ICOMOS is fully taking part in this methodological discussion, so that we can jointly review fundamental issues and nurture our reflections.

Finally, a very special thought goes to Herb Stovel, former Secretary General of ICOMOS, whom we would have liked to be with us today. Thank you very much.

Programme

Keynote Speakers

Prof. Rohit Jigyasu
Institute of Disaster Mitigation for Urban Cultural Heritage, Ritsumeikan University, Japan

Dr Maamoun Abdulkarim
Directorate-General for Antiquities and Museums, Syria

Prof. Toshiyuko Kono / Prof. Misako Ohnuki
Faculty of Law, Kyushu University, Fukuoka, Japan / Deputy Director, International Research Centre for Intangible Cultural Heritage in the Asia Pacific Region, Japan

Prof. Chris Younès
Ecole Spéciale d'Architecture, Paris-La Villette, France

Prof Dominique Franco
CellSpace, Tissue and Organ Bio-engineering, France

Dr Wendy Pullan
Department of Architecture, University of Cambridge, United Kingdom

Schedule

09.30   Welcome and Introduction to the Colloquium

09.40   **Rohit Jigyasu**
           Because culture cannot wait! Post-earthquake recovery of Nepalese cultural heritage

10.00   **Maamoun Abdulkarim**
           Challenges facing cultural institutions in times of conflict: Syrian cultural heritage

10.30   **Toshiyuko Kono / Misako Ohnuki**
           Nara+20 and Reconstruction / Community involvement in the task of reconstruction

11.30   **Chris Younès**
           Heritage and regenerative metamorphoses: the resumption test

11.50   **Dominique Franco**
           Analogous challenges for ethics in human reconstruction

12.10   **Wendy Pullan**
           Changing conflicts, changing cities: the role of heritage and reconstruction

12.30   Discussion/questions

Theme 1
Challenges of transmission in the face of destruction

Group A   Conservation of cultural artefacts in the wider context of urban reconstruction
Group B   Reconstruction of cultural value in the context of social discord/reconciliation

Theme 2
Challenges for understandings of ethics and key conservation texts

Group C   Reciprocity between community-generated actions and the international valorisation of interventions and products
Group D   Evolution in understanding: historical experience of reconstruction from mid-20th century

Theme 3
Challenges for engagement: appropriate operational tools and methods of engagement

Group E   Relationship between indigenous understandings and resources and exogenous understandings and commitments
Group F   The influence/role of knowledge-based institutions, domestic and overseas

14.00   Discussion Groups session 1

15.20   Discussion Groups session 2

17.00   Plenary: reports by rapporteurs of Discussion Groups followed by comments/observations from participants

17.40   Concluding remarks: next steps

18.00   End

Because culture cannot wait! Post-earthquake recovery of Nepalese cultural heritage

Rohit Jigyasu[*]

The massive earthquake in Nepal in 2015 caused major destruction. Cultural heritage in Nepal is very much a part of the life of people, and it is connected to their day-to-day living. The earthquake has not only impacted monuments and buildings, but also the social and the cultural lives of the people.

Emergency response to cultural heritage

The emergency response to cultural heritage is what leads the way towards recovery. So if we really want to understand how recovery takes place and what challenges are being encountered, we should understand the emergency response as well.

We forget that when we deal with heritage in an emergency situation, we are not only dealing with heritage managers or conservation specialists; we are dealing with people who are not specifically connected to heritage, but who have become very important players in the post-disaster emergency phase, such as the civic defense agencies. For us, the challenge was that the army and the police needed to learn how to deal with heritage artefacts. They required special training because they were the ones who would be salvaging the architectural fragments, keeping them somewhere safe, numbering them and documenting them for later reuse.

Beyond monuments, another challenge concerned traditional buildings that were badly damaged. The salvaging of these buildings is important to the residents. For example, they wanted some window frames to be saved to reuse them after the earthquake. But the importance of the rescue of such components was not recognized by the agencies in charge, because they often consider heritage to be at the bottom of the priority list. But actually, for the residents, it was crucial. That brings me to emphasize the importance of community volunteers. They were the ones who were dealing with people's heritage, heritage connected to their everyday life. There were a lot of young people willing to give their time to help and to receive training as well. However, there was a lack of coordination between engineers, community residents, heritage profesionnals and government agencies, and this constituted a big challenge.

We also faced technical issues like the shoring of heritage structures, which required special joint training with both engineers, who design the intervention, and craftsmen, the ones who undertake the intervention on the ground. This was done with ICCROM and ICOMOS: we organised this training for the temporary stabilisation of the structures, and at the same time, we initiated cooperation between engineers and craftsmen, since they are not used to work together.

Challenges of recovery – 9 months later

Just last week, we had joint training between ICOMOS Nepal, ICCROM and the Department of Archaeology. We implemented a workshop to look at the recovery process after the earthquake. Many challenges emerged. First, there was a big debate about whether traditional knowledge or modern knowledge is better for reconstruction. Second, there is the real challenge of reusing salvaged fragments in the reconstruction process. How do we reuse them? And how do we make a distinction between old and new? We also need to ensure the engagement of local craftsmen in the recovery process, and not of contractors or masons who have no real understanding of traditional technology and knowledge.

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[*] Rohit Jigyasu is a conservation architect and risk management professional from India, currently working as UNESCO Chair Professor at the Institute for Disaster Mitigation of Urban Cultural Heritage at Ritsumeikan University, Kyoto, Japan and Senior Advisor at the Indian Institute for Human Settlements (IIHS). He is the elected President of ICOMOS-India since 2014 and ICOMOS International Scientific Committee on Risk Preparedness (ICORP) since 2010. Rohit is also currently serving as the Elected Member of the Executive Committee of ICOMOS. Rohit has been engaged with consultancy, research and training on Disaster Risk Management of Cultural Heritage. He has also been teaching as visiting professor at several national and international academic institutions in India and abroad.

Looking beyond the visible big buildings and heritage structures, the challenge for cultural recovery is to actually rebuild better while maintaining tangible and intangible values. The buildings and spaces that carry social values and functions are holding the community together. Right now, they feel that restoring these community spaces will also help their psychological recovery. It's not just about the recovery of built fabric, it's the psychological recovery that heritage enables you to have through the continuity of living traditions. After the earthquake, the power of culture was very much evident: everything was in rubble, but people were still there practicing, performing rituals and singing, and that was what gave them strength.

Cultural heritage recovery, in order to function, cannot be seen in isolation from the social and economic aspects. We have to ensure that some kind of business continues for damaged heritage sites. It is crucial for their long-term sustainability. One thing we did very recently through the joint training initiative I mentioned earlier was the temporary storage of salvaged objects in the National Museum. In this way, the museum started running again.

Now, there's no proper guidance for the recovery of cultural heritage. We need to establish a systematic methodology, starting from recommendations, to investigation and analysis, to implementation and monitoring. As we are in a period between two earthquakes, we should think in terms of cyclic renewal, as Kai Weise of ICOMOS Nepal suggested. Do we just bring heritage back as it was before? Or do we make some changes to make it better? There was an earthquake in 1934, with a lot of damage, and today, the situation seems to be repeating itself because the damage is somewhat similar to what had happened back then. So do we want this to happen again? This is a crucial question we really have to think about.
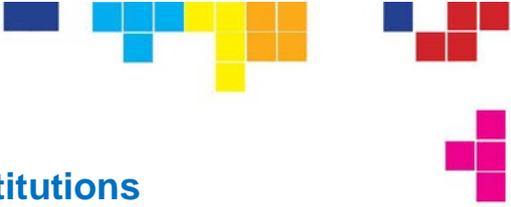
Challenges facing cultural institutions
in times of conflict: Syrian cultural heritage
Maamoun Abdulkarim [*]

It is not easy for me to speak to you about cultural heritage, especially in English, because of the very difficult situation in Syria. But first of all, it is an honor for me to be with you today because I know how important the role of ICOMOS was during this crisis. I remember when, about four years ago, we started a dialogue with the international community and organisations like ICOMOS, UNESCO, ICCROM, ICOM, etc. It brought us a lot of warmth, after being in such cold isolation.

The first challenge for us was to figure out how we could work. We had first to try to keep our staff in Syria, and to convince people to separate politics from heritage. So with our partners, both in the international and national community, we imagined ways to reduce the damage. We started by addressing the damage of actual conflicts, but rapidly we also had to look into the deliberate destruction of archeological sites, especially Mesopotamian sites, by the ISIS terrorist group. They attacked Palmyra and destroyed a lot of the temples and buildings for ideological reasons. And for the first time in my working life, I had to try to keep hold of my work. Because when we received these images of destruction, I thought we had lost control over our work. How could we cope with all this destruction? What would be our strategy? I hope this crisis will be over soon. But for now, the strategy Syrian experts came up with is reconstruction, as a message against terrorism: if you destroy our heritage, we will insist to rebuild it. Now, the next step for us is to hear from the experts of ICOMOS and UNESCO regarding these questions. This is why it is a pleasure for me to come here: to discuss problems like the ones in Palmyra. We would like to know what you think, so we can deal with this destruction and imagine the future.

Aleppo is another example of severe destruction. It is not my task to discuss why it happened, because it is political and we do not want to discuss that. But we refuse to see our heritage sites used as battlefields. We appeal to all the parties to respect our cultural heritage. Do not use ancient cities, ancient citadels, etc., as battlefields. Of course, we have limited powers and we were not able to protect the ancient city of Aleppo. We did, however, salvage museums' collections, which was a big success. We were also able to ask armed groups not to stay in the Krak des Chevaliers, one of the most important citadels in Syria, and they accepted. This enabled us to start a restoration and consolidation project there. I hope that the Krak des Chevaliers can become a model for other sites.

Now, we are facing big challenges with the reconstruction of Aleppo. It is not an archaeological city, but we still want to rebuild it to its previous form, in order to keep the identity of the place. But we are facing strong pressures from developers and business people. They want to build new hotels, new buildings, and we are opposed to that. But they have a lot of power, much more than we do. That is one the reasons why we need international scientific support, from ICOMOS, UNESCO and others. We cannot leave Aleppo in the hands of businessmen and wealthy companies. Which brings me to underline the challenge arising from the poverty of the people. How can we convince communities to restore their cities without funds? We need the support of the government and other agencies in order to help these poor families to rebuild their houses and their heritage, whether it be mosques, temples, souqs, caravanserais, etc. This is a problem we face particularly in Homs or Maaloula, for instance.

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[*] **Maamoun Abdulkarim** is Syria's Director-general of Antiquities and Museums.

With the Directorate-General of Antiquities and Museums of Syria, we have many reconstruction projects across Syria: in the cities of Homs, Maaloula and Aleppo, in the Krak des Chevaliers, in the archeological park of Mari, just to name a few. We face a lot of problems: conflicts, ideological destruction, illicit excavations and pillaging of archaeological sites. We proceed to the reconstruction of these sites with local expertise and funds, and you must know that we have 2500 people working for the Directorate General, 500 of them being architects or engineers. But we also need the support and expertise of the international community in order to secure a future for our heritage.

Palmyra, Temple of Bel remarkable synthesis of ancient Near Eastern and Greco-Roman architecture

The main entrance arch survived

Destroyed by ISIS on 30 August 2015

Ancient City of Aleppo

Nara+20 and Reconstruction
Community involvement in the task of reconstruction
Toshiyuki Kono / Misako Ohnuki [*]

Reconstruction is part of the history of mankind. It became a normative challenge with the World Heritage Convention. Take, for example, the old town of Warsaw, completely destroyed and reconstructed. It was inscribed - people at that time thought this would remain an exception - in 1980. The Venice Charter made that inscription difficult, so the experts drafted a new set of rules in the Nara document - the principle of authenticity evolving from material authenticity to credibility of the information source.

Since then, categories of heritage have expanded and the heritage concept itself has changed. In this context, the involvement of ordinary people is increasingly required in heritage conservation. Also, the concern has shifted from monuments to other types of heritage, which involves practices. A typical example of that is the Ise Shrine, where the building is reconstructed every twenty years. Canals, vernacular settlements and historic towns are all types of heritage where changes are inevitable and continuous adaptation necessary.

In the face of these social changes, as well as the expansion of the heritage concept, authenticity needs to be revisited. This was the purpose behind the Nara+20 initiative. Five key points were identified by a group of experts, and today I would like to try to apply some of these to the context of post-trauma reconstruction and also to identify what might help us, coming from the perspective of intangible cultural heritage. For example, there are two contrasting World Heritage sites in Chile: one benefits from the participation of the community, the other is almost dead. The one thing that makes them different is the community's participation - the community's involvement is absolutely crucial for certain types of heritage sites.

The world heritage system already confronted post-trauma reconstruction. In some cases, inscription even offered a remedy after destruction. For example, the Bamiyan buddhas, destroyed in 2001, were inscribed as cultural landscape in 2003. The same applies to the destruction of the Mostar bridge: the bridge was destroyed and reconstructed, and not only the bridge but the area was inscribed in 2005, celebrated as a symbol of peace and reconciliation.

The challenge we face now is when World Heritage sites face destruction after inscription. This is where Nara+20 principles become relevant. The first point concerns heritage processes. The post-trauma reconstruction could be interpreted as a heritage process because after reconstruction, heritage takes new forms. What significance will be given to these reconstructions? What kind of threshold should be developed and applied? How then can we reply to the question that will be asked of us: "'What is the difference between post-trauma reconstruction and other types of reconstruction (for example digital reconstruction)?".

My next point is about changes in cultural values. The life of communities in affected places is absolutely crucial for reconstruction. From this point of view, any reconstruction should not just undo the trauma but create something valuable for a specific future. Besides, when this happens in the context of world heritage, we have to eventually re-evaluate what the outstanding universal value should be after the post-trauma reconstruction. In the context of multiple stakeholders, it has been stressed that the involvement of communities is absolutely essential. Not only do the local communities wish for reconstruction, we also have to think of how to reconstruct local communities.

In regard to the community's reactivation as a part of reconstruction, I was interested in some projects developed by Miss Ohnuki and her centre, which organised some community-based projects in Sri Lanka and East Timor, where communities have heavily suffered from conflicts. Their approach is more focused on intangible cultural heritage, but some cases are very interesting for us too.

One interesting case, in relation to built heritage, is found in East Timor. There, the construction of sacred houses is related to rituals and festive events. Without these rituals, the construction would lose its meaning for the community. Here, the construction and the intangible heritage are inseparably combined.

To return to some points relating to Nara+20: the case of East Timor showed us that reconstruction can be a heritage process that concerns not only the buildings, but also the intangible aspects inseparably connected to it. This suggests that if the community's life, after the trauma, is different from before, it will also affect the value of heritage after the reconstruction. So how the life of the community can be brought back in its previous form seems to be important when you evaluate the values. Therefore, the reconstruction of communities seems to be important as a part of the reconstruction debate.

I would like to raise one more concern before I finish my presentation. How could the care of heritage serve the well-being of descendant communities and invested stakeholders as much as material objects and historical places? There are many debates, however. According to one author, "we do not yet have a successful model within which to frame the relationship between heritage and ethics. A case by case consideration seems to be the best working model so far." However, we are expected to create some guidelines. This is the challenge that we face today and maybe this could be food for thought.

"Involvement of Multiple Stakeholders"

Humberstone & Santa Laura Saltpeter Works (Chile)
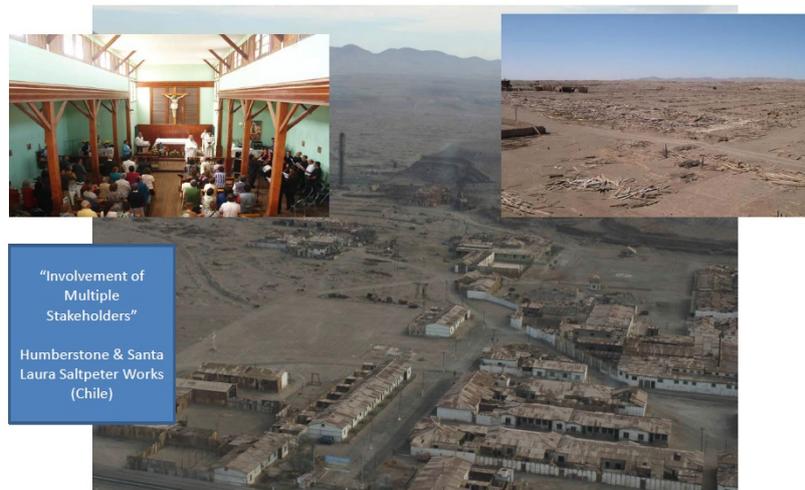
Heritage and regenerative metamorphoses:
the resumption test
Chris Younès [*]

Post-trauma reconstruction is a hugely important issue: it involves the challenges both of resumption and of a new beginning. From what point should one begin to rebuild? In which direction should one go? What kinds of regeneration are needed when faced with catastrophic destructions of inhabited areas and the aching voids to which they give rise? The memorial and symbolic charge of these shocks is reflected in the emotional force attached to them and has the power to bring together those who have felt their impact. But how can a sharing process be introduced into the reconstruction dynamic, as this seems to act as an antidote to disorientation? How is it possible to ensure that reconstruction does not make the annihilation even more devastating? How is it possible to put back into place points of reference and regenerations (or renaissances), when the annihilation of places and links has been escalated to a paroxysm of vast proportions? The path to be explored is neither a disruption nor a repetition, but instead a resumption, while being wary – in the words of Derrida – of "both repetitive memory and the completely other, the absolutely new".[1]

In this context, Søren Kierkegaard's essay "Repetition"[2] is particularly illuminating in that it explores a "paradoxical category" which brings together in concrete form that which has been (the "same") and that which is new (the "other"[3]). This stance or this phenomenon cannot be reduced to a mere redoubling, that would as such be impossible, for resumption contains the idea of a re-creation. Resumption "is reality, the seriousness of life", he explains. Resumption is not a repetition but a test. He makes this more specific: resumption and recollection are "the same movement, just in opposite directions, because what is recollected has already been and is thus repeated backwards", whereas genuine resumption "is recollected forwards".[4]

Metamorphoses are to be reinvented as resilience devices leading to a reassertion of the importance of preservation and transmission, but also of a new start and re-evaluations as a form of resistance against forgetfulness and against identical reproductions. The term "metamorphosis" (the prefix "meta" means "beyond" or "what comes afterwards") designates a succession of forms for a phenomenon, a being, an object or a milieu. Something is re-formed differently but still resumes what existed previously. While transformation indicates a passing through, resilient metamorphosis takes on board the temporal trajectory of what can persist in its being while it is being modified over time.

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[*] **Chris Younès**, psychosociologist, Doctor of philosophy with accreditation to direct research, professor at the ESA (Ecole Spéciale d'Architecture), founder of the Gerphau laboratory (UMR Lavue) and of the thematic research network PhilAU (MCC). Co-founder of ARENA (Architectural Research European Network) and of the journal *L'esprit des villes,* she is also a member of the scientific board of Europan. Her publications and research build an interface between architecture and philosophy around the question of inhabited areas, at the meeting point between ethics and aesthetics, and between nature and artifact. Her published books include: *Henri Maldiney. Philosophie, art et existence*, C. Younès (éd.), éd. du Cerf, 2007; *Le territoire des philosophes. Lieu et espace dans la pensée au XXe siècle*, Th. Paquot & C. Younès (éds.), éd. La Découverte, 2009; "Architecture des milieux", B. Goetz, C. Younès, *Le Portique* n° 25, 2010; *Espace et lieu dans la pensée occidentale. De Platon à Nietzsche,* Th. Paquot & C. Younès (éds.), éd. La Découverte, 2012; R. D'Arienzo & C. Younès (éds.), *Recycler l'urbain*, MétisPresses, 2014; *Sauzet, poétique de l'architecture*, éd. Norma, 2015.

[1] Quoted in *Deconstructing Derrida*, by M. Peters & V. Trifonas, Palgrave-Macmillan, 2005, p.44.
[2] S. Kierkegaard, *La reprise* [1843], translated from Danish by N. Viallaneix, Poche, 2008. Translator's note: The title of the English translation is "Repetition", but scholars have suggested that "Resumption" would be an appropriate translation of the original Danish title "Gejentagelsen".
[3] See also P. Ricœur, *Soi-même comme un autre*, Seuil, 1990 ("Oneself as Another").
[4] S. Kierkegaard, op.cit., p.55-66.

This is how a living milieu, at any scale, is different from an inert milieu. Resilience in fact is concerned with an ecology that is just as much human as it is environmental, as it defines the ability of a milieu or a person to transcend death-inducing or destructive traumatisms. And this is done by mobilising the latent resources of a milieu capable of reactivating multiple lively relationships, which in the case of humans are made up of imprints, desires, remembrances, imaginations, impressions, narratives and practices. [5]

Three axioms of regenerating reliances

In the epoch of the Anthropocene, a hypothetical new age of the Earth characterised by the impact of human activities (which began in the late 18th century with the Industrial Revolution in England), three repositionings of regenerative reliances seem particularly significant, in the sense in which Edgar Morin defines the concept of reliance, that is "the work of linking", "the art of connecting and being connected and its result":[6]

- The abandonment of models but the revalorisation of the ability to adapt to situations that are always singular. The challenge consists of imagining possibilities by starting out from resources and resistances that are specific to a milieu made up of connections and interactions, but also of traces that continue to exist. The traces are particularly precious because works, the "immortal fatherland of mortals" (H. Arendt), have the property of holding in place a common world by recalling the existence of men's words and actions, which otherwise would be volatile. These works thus ensure a form of permanency, because the time of the work is very different from the time of cycles, materials or matter. In a way, this modifies the inexorable workings of universal degradation. In this sense, the heritage of each culture provides an essential piece for the jigsaw puzzle of the culture of mankind.[7]

- The assertion of ethical and political positioning. Reappropriating a heritage is reappropriating a way of being (or *ethos*) and a common good. A good of this type cannot be objectivised, mastered or frozen as such, as it is never at rest but is somewhere between recollection and deployment, *archè* and *telos*.

- The invention of scenarios that can articulate both the art of inheriting and the art of re-creating, opening up fertile intertwinings between desire for a trace and desire for a beginning, between permanency and impermanency. The geographic and historic intertwinings that are manifest in all milieux need to be rethought, and particularly the temporalities that are appropriate for the short, medium and long term in the post-traumatic reconstruction process. The aim is to reinvent possibilities that give back to the milieu a face that it is possible to recognise.[8]

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[5] R.d'Arienzo, C. Younès (ed.), *Ressources urbaines latentes*, Métispresses, 2016.

[6] E. Morin, *La méthode 6, Ethique*, Seuil, 2004 ("Method, Vol.6. Ethics")

[7] F. Jullien, *De l'Être au Vivre. Lexique euro-chinois de la pensée*, Gallimard, 2015.

[8] Between transformation and conservation, there have been constrasting attitudes to the heritage legacy, Certain major paradigmatic attitudes to the heritage legacy, which were asserted in Europe in the second half of the 19th century and in the 20th, guide reflection, and highlight the inherent contradictions in antagonistic visions about resumption. In the approach tentatively suggested by John Ruskin, which is intended to be "non-interventionist", the past is considered to be inaccessible to the present and irreversibly over and done with. Restoration is thus seen as an impossible task, and the trace of a past that moves ever further away can only be prolonged; its disappearance is unavoidable and merely deferred. The ruin is an emblematic figure of this view, through its strong power to evoke and embody time as destructive and inexorable. The task of the present is seen as being to take its place in the continuity of a tradition, while keeping the past in its flow and its degradation, which at most are slowed down.
Conversely, Viollet-le-Duc, who considers that "restoring an edifice is re-establishing it in its complete state which may never have existed at any given moment", advocated a reconstitution of the past going as far as its recreation in what is seen as its essence, or even in something as it has never existed. He thus framed and practised a radical method of "analytical" capture by drawing the morphology and the structure so as to establish and bring into being this vision of things.
Camillo Boito developed another viewpoint, opting for a proactive attitude, driven by a concern for authenticity, and advocating a principle of intervention based on consolidation and repair so as to preserve each stratum of the various periods, while drawing a distinction between the original parts and the restorations carried out using modern techniques.
Aloïs Riegl meanwhile considers the question in terms of shared values. In his seminal work *Der moderne Denkmalkultus,* he analyses the extent to which a monument is first erected by virtue of an intention, that of holding present and living the memory, the recollection of an action, or an event, which he terms a remembrance value. A monument, he explains, does not only have an informative, objective, aesthetic or even spiritual value. Initially an intentional symbolic trace that comes from the past, the monument specifically aims to jog the collective memory about an event that – although in the past – delivers a message that reaches across time. It is destined to touch directly, and as deeply as possible, the hearts of the living. The purpose of the emotional shock caused by it is thus to unify through the same feeling a community, to attach or re-attach a link that is one of the constitutive parts of the identity of a group around common values. Any trace may thus take on the value of a monument provided that it is recognised as testimony to an earlier period that is still present.

Towards an ethics of the future: a responsibility of another type

The historian Françoise Choay places the heritage field in the vectorisation of becoming, stressing that it constitutes the "priceless territory of recalling ourselves to the future".[9] For the philosopher Hans Jonas too, the challenge is that of an "ethics of the future",[10] implying that there is a need for a new type of responsibility, which has no equivalent with that which traditionally forms the basis of moral responsibility, i.e. that people are inseparable from their actions, from what they have done, and can answer for them. This gives rise to several questions: answer to whom? On the basis of which memories? How can a dialogue be established between memories that clash? How does one work with conflicts? How can one take advantage of past experiences while being aware that history does not draw a path?

Responsibility is not only answering for one's actions, for what has come from oneself, in accordance with the Aristotelian definition, but also for what is under one's authority, for what one is in charge of. Heidegger has shown that responsibility as a readiness to "answer for" is guided by that which calls and challenges (a vocation): answering "for" is first of all answering "to". This leads Jonas to argue that it is now time for an ethics of "conservation, preservation, prevention". Because being responsible for heritage is clearly to take care of it, to be careful with it, but first of all to recognise it. Through efforts somewhere between memory and project, a stance is built for man in the world.

The ethics of post-traumatic reconstruction should not be reduced to some kind of "weak positivity". The opening up of an encounter with heritage in its "insignifiable significance" (in the words of Hugo von Hofmannsthal) is a form of resistance against vileness. At the opposite end of the scale from abstract and objectivising thought which tends to de-activate memory, it links up with personal and collective history, with links to ancestors, with the immemorial but also with the reinvention of everyday life. It is easy for us to understand the intense sense of dereliction of a person who has "neither hearth nor home". The pitfalls of fossilisation (i.e. fetichisation and museification), like the risks of erasing and manipulating traces, cover up tracks and create dead-ends.

Regenerative metamorphoses of heritage must on the contrary be founded on a memory that is shared and open to concertation, and on projects that embody an ecology of care and precaution. These resurgences emerge from the solidarity between people that arises in cases of natural disaster, and from the contribution of experts in various fields. By supporting existence between resumption and re-commencement, such resurgences are passages, bearing the imprint of fragility, that provide ways of envisioning oneself in the world and constantly configuring the world. They constitute a powerful antidote to hatred of others and self-hatred, for they take on board differences, the uncontrollable, the dissonances and the process of cautiously feeling one's way forward, which form part of the quest for arrangements capable of not only dealing with cataclysms, but also triggering regenerative potential, and even enabling agreements to be reached.

[9] F. Choay, *Allégorie du patrimoine*, Paris, Seuil, 1992.
[10] Hans Jonas, *Pour une éthique du futur*, Paris, Rivages, 1998.
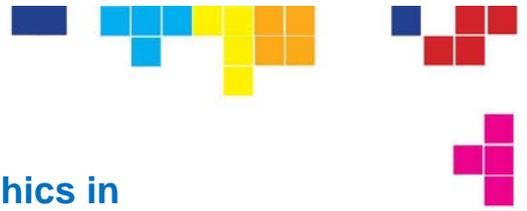
Analogous challenges for ethics in human reconstruction

Dominique Franco[*]

As a liver surgeon, let me first thank ICOMOS for this somewhat unorthodox invitation and give you an overview of the ethical challenges of human reconstruction and the analogies that can be made with the reconstruction of cultural heritage.

Origins and evolution of human reconstruction

Human reconstruction covers a large number of aspects of which the most common is post-trauma surgical reconstruction. The first examples date from Antiquity with the treatment of fractures. Then, with war, came the reconstruction of the *gueules cassées* (facially disfigured soldiers) who no longer had a face. Today, the reconstruction process also applies to specific situations such as plastic surgery or obesity surgery.

In the middle of the twentieth century, this initial step was followed by transplantation: a destroyed organ is replaced by a new organ. We will not have the time to address the third step, which is cell therapy, whose aim is precisely to replace organ transplantation. Today, cell therapy is evolving rapidly towards the reconstruction of organs and tissue through bio-engineering techniques. A final aspect of reconstruction is genetic engineering, which sometimes incites great resistance, but we do not have enough time to address it today.

Ethical challenges of an organ transplant

Let us return to the organ transplant, whose techniques today are extremely well-known and very well-structured. Precise rules have been established, first with the objective of protecting the recipient so that he receives the transplant that he needs. The priority is twofold because of the problem of the lack of organs: to help preserve the maximum number of organs and to distribute them equitably among potential recipients.

Agencies also have an ethical duty to protect the donor by taking samples under well-defined conditions. Thus, the criterion of brain death was gradually extended to patients already in cardiac arrest. Finally, it is possible that certain organs (e.g. kidney, liver or lung) be transplanted from living donors. Although an international agreement maintains that organ donation is free, many unethical situations exist: organ trafficking and organ removal performed on prisoners or just following execution on death row.

In these transplants, refusing the organ is equivalent to refusing medical treatment. For this reason, in general, population and the immense majority of religions accept transplants. During the twenty-first century, transplants of body parts that are not essential for survival (e.g. hand, face, penis or uterus) have developed, but they raise many more ethical considerations that remain unresolved since the risk-benefit ratio has not yet been established.

Moreover, for some of these transplants, there is an important competition with prosthetics and bioengineering, in particular bioprinting. It should be emphasized that, regardless of the material used, there is a very high acceptance by patients and their relations of the possibility of implanting a fully artificial organ.

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From the reconstruction to the improvement of man

We can see that scientific advances have given rise to another concept that is not quite in the order of reconstruction but rather of an improved man, of a man whose performance is bettered by technology such as heightened reality, robotics or prosthetics).

The question becomes how to successfully make a superman or an immortal man. Prosthetics have evolved today to extremely complex exoskeletons. We can also inject stem cells into organs to improve their performance and durability.

We also know now how to implant tiny electrodes in the brain to stimulate a well-defined area. We can imagine improving language skills, such as foreign language skills, hearing or vision. This brings us, as you can see, to transhumanism in which large companies like Apple, Google and Facebook invest heavily.

In conclusion, I hope that this presentation—undoubtedly very distant from your present concerns—will have showed you how, in human reconstruction, we have evolved from replacing defective or missing parts to building an improved man. Together, scientific progress and human desire have moved us from necessity to choice. And the questions, especially ethical ones, instigated by the possibility of an improved, transformed, somewhat hybrid man are innumerable and complex. Thank you very much for your attention.

The augmented man

The many facets of the augmented man

- Prosthesis, Powered exoskeletton
- Artificial organs: Heart (Carmat)
- 3D printing of tissues and organs
- Stem cells to improve organ functionality
- Deep brain simulation to enhance brain function
- Gene selection
- Immortality gene
- Artificial intelligence

FIND YOUR STRENGTH

A lot of fantasies

A lot of unsolved ethical issues

A lot of money: Google Facebook

Transhumanism

ICOMOS 03/04/16

The immortal (Jorge Luis Borges)

Changing conflicts, changing cities: the role of heritage and reconstruction

Wendy Pullan [*]

I will pose a series of questions that arise from the study of conflict and pertain to heritage and conservation practices in cities. I will begin with the example of Lisbon, a city entirely reconstructed and following a new plan after an earthquake in the 18th century. While it could not be considered a conservation practice, it set the basis for heritage thinking: the idea that we are in control after major destruction. Then we can consider the rational reconstruction of Warsaw, undertaken with very clear objectives. These two cities were moving from chaos to order. On the other hand, Aleppo was fully reconstructed in 2006. With the extensive destruction happening there today, can we simply reconstruct it in the way that it was done so very recently? We see a major break from the tradition of Lisbon and Warsaw, from that movement from order to chaos. Aleppo is moving in the opposite direction, because it is subject to the changes in the nature of conflict.

Conflict has changed. We no longer have the kind of conflicts where a war is declared, fought and followed by a peace treaty and a post-conflict period. Conflicts are much longer and follow cycles of more or less violence. This raises a question: does "post-conflict" really exist? At the same time, cities have changed. Built structures are often manipulated as part of the conflicts themselves: they become active players. Thus they also have to be implicated in the reconstruction strategies. Seven important points are part of this broader question of "does post conflict really exist?"

Discourse and image: This has to do with how we talk about heritage that has been subject to destruction and about how we imagine it: "material destruction is cultural production". One East Berliner once said to me about the wall: "It may be bad history, but it's our history. We don't want to forget that." Conflict is becoming a new form of heritage, and with that we get new sites and new artefacts. Culture and violence might be in a form of reciprocity, whether we like that or not.

Where to focus: Are we focusing on local groups or international sites? In Mostar, the international perception of the reconstruction of the Old Bridge after the war was that it was knitting together the divided city, physicially and symbolically. But the river was not the border at all. The borderline between the Bosniac and Croat areas went right through the center of this road. The local people wondered how the bridge actually reunited the city, because in reality it was not about reunification.

Heritage politics: Heritage is increasingly politicised and manipulated. Daniel Herwitz said "The nationalist impulse is deeply connected to the desire to reclaim the past. To reclaim the past is also to invent it." In a lot of areas where conflict has occured, sites are invented and heritage is made along with it.

From memory to identity politics: People are starting to become much more interested in their rights to a place than in their memory of it. Memory, which is flexible and personal, is being replaced by a much more hard-nosed narrative of rights. Single cultural identities are replacing what were previously shared public places. For example, the Hezbollah museum, that has come out of the memorialising of wars, but really has to do with the question of Shia rights in Lebanon.

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Positive segregation? The practice of heritage within conflict areas is exceedingly contradictory. Do we try and resolve these contradictions or do we try and work into them and understand them? I'm talking about "positive segregation": there may be fundamental ethnic divisions in very mixed cities and sometimes they have to be respected, for the protection of minorities and minority cultures. We have to better understand how we get this combination of mixed areas and other areas that have to do with single identities.

Public spaces: Public space is a good way of dealing with divided cities. What is common to all? And how can it be participative space? In Belfast, which has suffered heavy violence and is still divided, a large glass dome on top of a shopping mall allows people to see the city as a whole. "The view belongs to all of us." That is an important point to make.

No quick fixes: There are no quick fixes. We are looking at long-term situations and the conditions themselves elude traditional peace solutions. There is nothing static about a city, and it raises questions about heritage legislation and the national status of heritage sites.

Conclusions

Clearly the theories and practices of heritage are affected and changed by conflict. Heritage is increasingly used as a weapon. It is actually knitted into the processes of conflict. The changes that we are seeing can be very rapid and at the same time they can extend over a period of many years, and that fact has to be taken into account. Both desirable and undesirable characteristics may emerge from the various heritage practices, and we have to rethink how we deal with that fact. The contradictions are probably one of the most difficult areas and yet we have to work into the contradictions much more than try to reconcile them. And ultimately, the context is critical. The heritage sites are part of wider physical, social, political, economic, philosophical and ethical conditions. I do think public space and the whole question of the common realm probably provides some sort of direction for us in order to think more deeply about that particular problem.
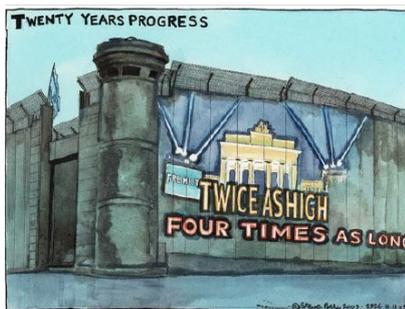
Steve Bell, Anniversary of demolition of Berlin Wall, *Guardian*

Belfast, glass dome above Victoria Mall
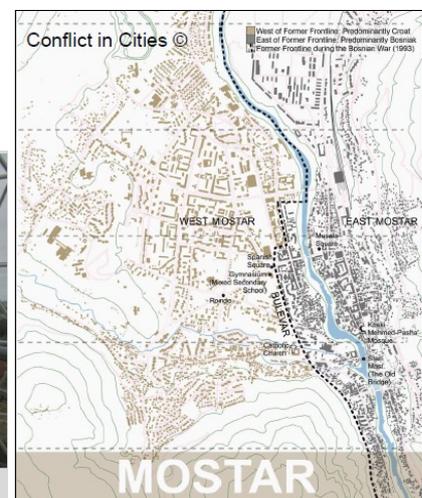
Group Discussions Overview
Loughlin Kealy

Preamble

This section provides a thematic résumé of the outcomes of the group discussions at the March Colloquium, and incorporates subsequent correspondence with group members. The format is adopted to avoid undue repetition, since several topics arose in different groups. The December Concept paper had identified three broad themes to be explored during the Colloquium, and in preparing for the event, six topics were proposed for discussion.

The focus of Theme 1 was "Challenges of transmission in the face of destruction" with two topics: "Conservation of cultural artefacts in the wider context of urban reconstruction" (Group A), and "Reconstruction of cultural value in the context of social discord/reconciliation" (Group B). Theme 2 addressed "Challenges for understandings of ethics and key conservation texts", through the topics: "Reciprocity between community-generated actions and the international valorisation of interventions and products" (Group C) and "Evolution in understanding/historical experience of reconstruction from mid-20th century" (Group D). Theme 3 considered "Challenges for engagement: appropriate operational tools and methods of engagement" through the topics: "Relationship between indigenous understandings and resources and exogenous understandings and commitments" (Group E) and "The influence/role of knowledge-based institutions, domestic and overseas" (Group F).

Each group was led by an animateur and the discussion was noted by a rapporteur. A series of questions/prompts for discussion had been provided for each group, and there was some variation in how these were addressed during discussions, some being used directly while in other cases discussion progressed with little reference to the prompts. A verbal summary report of the discussion was initially presented to the participants at the concluding plenary session. A written record of this report was sent to the members of each group afterwards for comment, with additional requests that members should add issues that they felt fell within the topic of the group, but which had not been discussed, and also that they propose related issues that merited further consideration. The summarised contribution of each of the groups, containing many specific observations of value and interest, is appended to this report (Volume 2).

This text attempts to draw together the principal threads of discussion, and to highlight issues that were seen as the most critical in addressing the challenges of post-trauma reconstruction.

Preliminary observations and distinctions

For some participants, it was important to clarify the terminology and frames of reference, and a wide range of historical and contemporary occurrences was cited in discussion. The term "post-trauma" was considered restrictive by some, in that the trauma occasioned by a disaster was considered likely to last a great deal longer than the event or events that triggered it. Terms such as "post-disaster recovery" and "post-conflict" also came into consideration. Likewise, "reconstruction" was considered to be an imprecise term in need of definition. Events differed in scale and duration. Many participants distinguished between natural disasters and those caused by human agency: natural disasters and conflict destruction had different time implications in that natural disasters often occurred with little or no specific warning, while in conflict situations, which were often prolonged and of varying intensity, there may be time to anticipate impending damage so that some mitigation or other benefit might be achieved through preparedness.

A further distinction was drawn regarding the nature of the inheritance affected: archaeological monuments and sites versus inhabited historic urban fabric incorporating people's dwellings. A view was expressed, although not universally accepted, that the focus of ICOMOS should be the former, seen as being the core remit of the organisation.
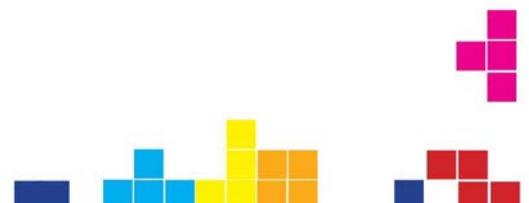
In speaking of "communities", it is necessary to identify the relevant communities, between international and local, and within the local population: there is rarely only one local community and there is often a diaspora to be considered: the term "stakeholders" was proffered.

Issues in post-trauma reconstruction

Preparedness

This heading applies both to the situation "on the ground" and to other parties involved in the aftermath of destructive events. Two important perspectives were ever present: the internal perspective(s) of the local population, and the external so-called international perspective. Neither is complete or comprehensive, and confrontation between them is essential to ensure that cultural heritage is protected and integrated in the recovery process.

Destruction is often partial. In the case of partial destruction, the priority as far as heritage is concerned is to save what survives and to safeguard fragments that remain. This means a premium on the identification of significant elements, collating and disseminating the results of scholarship, documenting and accessing local knowledge, skills and facilities, training, communication and collaborative working. The contribution of knowledge has to be maximised. Knowledge-based collaboration is essential for planning and recovery, holistic policies, strategic decision-making and funding allocation.
- Knowledge-based entities (formal and informal, local and international) and their resources must be identified.
- For important and threatened sites, systematic transmission and sharing of knowledge is essential.
- ICOMOS should devise a code of ethics and good practice in this regard.

Other measures to improve preparedness are more appropriately included in the paragraphs below.

Preparedness is essential in avoiding additional damage to heritage through humanitarian activities, in both conflict and natural disaster situations, thus putting a high premium on collaboration between agencies, and identifying that ICOMOS has a role in this regard.

Relationships "on the ground"

Issues surrounding local involvement post-disaster were a primary focus across groups. Some considerations were seen as broadly applicable: the need for an effective understanding of the social and cultural characteristics of the population, of how relations were expressed in terms of hierarchies, both overt and tacit. The heterogeneous nature of local populations has implications for the approaches to be adopted: the term "stakeholders" was preferred by some rather than "community" or "communities". To be effective, intervention has to be tailored to the specific circumstances of the case in question. The premium on genuine communication was expressed in a number of ways, of which the most salient are given below:
- In the aftermath of a disaster (natural or man-made), the most immediate requirement is to establish priorities and the purpose of the recovery actions. Decisions in that regard have to be taken where most appropriate, for example, by the local people themselves, or with guidance by professional advice. Affected communities are not always the decision-makers when it comes to reconstruction: involvement of the "global" community at this level, methods of engagement, relationships between actors, and challenges in communication were not elaborated in discussion.
- Measures to rebuild must draw on local traditional skills and knowledge; the relevant people may have left the area and need to return to assist in reconstruction.
- Returning residents need to quickly rebuild their homes, often with whatever material and financial resources are available to them; they cannot wait for experts or authorities to do the necessary work to conservation standards.

Particularly after a natural disaster, local people can lose faith in traditional methods of construction because they have become associated with destruction. They may misunderstand how traditional construction works when it comes to rebuilding.

- Re-establishing confidence in traditional construction may require providing information to the local people, including the authorities, to communicate its advantages as well as minimally invasive methods of supplementing its capacities.
- Those on the ground may need to be presented with scientific proof of how the traditional construction worked and its resilience.

Local engagement evokes the issue of values ascribed to heritage, both of indigenous populations and those that are brought to the intervention from outside, and the danger of presuppositions. This issue was explored in several dimensions. The process of reconstruction can mean the creation of a new identity for a community or the retrieval of identity: the community that occupied an area may be broken up or removed, particularly in the case of conflict zones. If absence is prolonged, connection to the place may be lost, reducing the possibility that former occupants return and reoccupy. The role and value systems of intervening parties (including those of the international "community") come into focus:

- For reconstruction to be an effective part of reconciliation processes, contradictions at different levels, whether religious, ethnic, political or racial, have to be taken into account in the design of intervention, as have discordances in the theory and doctrine of heritage transmission.
- Reconciliation processes may be lengthy, unpredictable and undefinable in advance. New discordances often arise as part of these processes, so that reconstruction cannot be seen as a single, linear intervention.
- Formerly shared values can become contested when conflict begins, and contestation may have been fostered in order to fuel conflict. While conflicts often exacerbate differences, it should not be presumed that no contestation existed before the conflict began.
- In a post-trauma search for identity, objects or buildings that were previously undervalued can become symbolic: the identification of what people want and what they value is critical.
- Heritage sites are used extensively and in many contexts for political ends. The role of multiple or conflicting narratives must be considered in designing interventions: physical, functional, social and psychological aspects are pertinent.
- Other interest groups often become involved in post-conflict reconstruction as reconstruction may be used to extend influence or to make money.

Public space and common domains are critical in any form of settlement, as can be seen in many of today's crises that threaten heritage and identity. While urgent, it can sometimes be difficult to re-establish public space. Dynamic and realistic approaches need to be developed for each case, taking into consideration the circumstances as well as the social and cultural context.

- Case studies are crucial in order to address the issues behind reconstruction (see below).

Special challenges of affected World Heritage sites: extended implications

It was considered that the threats to historic and World Heritage sites were escalating, particularly in relation to historic areas or cities with long-standing communities that have been displaced following natural or man-made disasters. Some general observations were made in relation to the ascription of value.

It is becoming progressively more difficult to ascribe values as being universal, in a world that tends toward relativism and the championing of difference. The concept of Outstanding Universal Value is not immune. The concept ascribes a universal responsibility in relation to such values and the degradation of designated sites.

It was noted that the World Heritage Convention did not anticipate the circumstance of destruction of World Heritage sites. Instruments deriving from the Convention, such as de-listing, are ineffective. Relevant matters raised included:

- The World Heritage Convention and Operational guidelines need to be addressed from the perspective of the loss of attributes through systematic destruction.
- The relationship between Outstanding Universal Value and local values is critical. The World Heritage Committee should consider these values as well, through the addition of an appropriate section and questions in the World Heritage Periodic Reporting process.
- The Advisory Bodies should recommend to the World Heritage Committee that World Heritage nomination files should have, in addition to the Statement of Outstanding Universal Value, a Statement of Significance to describe all the significant attributes of a property.

Concerning the issue of post trauma reconstruction, the view was expressed that further debate was essential to establish acceptable ways of reconstruction for properties (including World Heritage sites) which were destroyed. It would be a task for ICOMOS to establish guidelines on how to handle such debates.

- In addressing the question, "If a World Heritage property is destroyed and later reconstructed, could it still be recognised as World Heritage?", opinions differed. The specific Outstanding Universal Value, including reasons for inscription and attributes, was mentioned, as well as the process of reconstruction and the possible need to modify the justification for inscription.
- In considering the possibility that a reconstructed property could still be considered as heritage but not as World Heritage, it was commented that "it is not possible to punish the State Party if a disaster or a war occurred". Following the comment, there was no further exchange on this aspect in the group concerned.

The question also emerged as to what extent cultural diversity explains or supports diverging approaches to conservation and reconstruction. A series of observations stemmed from the perception that prevailing orthodoxies fail to encompass contemporary realities:

- A review of current international laws is needed to consider the emergency and immediate needs of those living in historic areas and how displaced people can be assisted in returning to their homes. New guidelines are needed to allow each case to be judged or classified according to its social as well as cultural needs and priorities.
- Theoretical frameworks for safeguarding cultural heritage need to be reviewed, and current cultural heritage protection laws and standards should be revisited to determine if their application is realistic or practical for the continuing deteriorating conditions in historic areas under threat, or that have been subject to serious damage or loss.
- Such a review should consider requiring additions or modifications of the existing conventions to differentiate between "living historic cities or quarters" and "historic monuments and sites standing on their own" that have no community or users.

It was seen as important in principle that conservation laws should continue to follow and respect the charters and conventions in normal circumstances. However, ICOMOS and UNESCO should make conscious efforts to avoid imposing standardised procedures and laws that do not meet local cultural and social needs.

- Demonstrating an understanding of the human tragedy and needs will help build confidence and encourage the community to participate in rebuilding their lives while protecting their heritage. The participation of stakeholders and community representatives in the process of restoration and reconstruction is essential to establish a sense of ownership of the project and its objectives.
- In the aftermath of disaster and while damage is being assessed, local and international conservation experts should take quick and concrete steps to engage the community and various stakeholders from formal and informal sectors to build cooperation with a focus on their respective role in the reconstruction and restoration process, including the preparation of an action plan and the sharing of responsibilities.
- A dynamic and flexible approach is immediately required while new or revised prescriptions, more relevant to the fluid and deteriorating conditions on the ground, are established.

As resources are limited, it was broadly accepted that the balance between actions on different issues is ethically and practically critical: issues relating to the conservation of monuments and archaeology versus issues relating to living heritage and to the right to shelter of those made homeless by the disaster.

ICOMOS action

In response to the invitation to consider how ICOMOS should address the issue, a range of proposals emerged. These are set out below without prioritization, since this was not requested or discussed.

Strengthening the knowledge base and developing strategies

It was observed that the knowledge base available needed to be strengthened. Several groups called for a systematic examination of crisis-generated interventions. ICOMOS should compile a series of case studies, historical and contemporary, and study these to understand which post-trauma interventions were most effective and which were not; their goals, methods and real outcomes; and the application of principles. The study of different experiences of reconstruction should focus on processes and in particular, on the criterion of local participation or involvement. Such studies should address the social and scholarly reception of the reconstructed objects.

In addition, the local knowledge base must be appropriately constructed and comprehensive. For damaged historic urban areas, appropriate priorities and methods of intervention require advance documentation of social structures, morphology and architectural elements as well as an assessment of their post-disaster condition to avoid simplified responses and to ensure the recovery of surviving elements. Both domestic and overseas bodies can contribute to developing knowledge bases for threatened sites.

An appropriately constructed knowledge base will help to establish the required tools, and could inform post-trauma activities. It might also be useful in preparing a classification of intervention types and levels that can be applied to each case according to the context and guidelines for anticipated interventions.

In the short term, there is a clear and urgent need to develop new strategies to allow for the differentiation of emergency interventions that meet requirements for social as well as cultural protection. It is essential to address the function and use of historic sites, and their relevance and importance to the user. A functional understanding of "authenticity", with heritage understood as representing many values, is required.

- ICOMOS should work towards developing different approaches to finding new functions for monuments without users. These should be essential ingredients of actions directed towards integrating cultural heritage into the post-trauma recovery processes and helping to mitigate the consequences of destruction.
- ICOMOS should encourage a wider interdisciplinary professional approach in its endeavours.
- Any guidelines that are developed need to address the technical issues of reconstruction and their theoretical and philosophical implications.

Provision of supporting tools and clarifications

ICOMOS's primary task should be to provide tools to support inclusive and collaborative decision-making processes on a case-by-case basis, showing approaches, options and possible priorities according to the given conditions of: time, financial power, cultural identification, politics, technology, availability of documentation and evidence about the former condition of a place, availability of original fabric and social needs of communities.

Addressing the issue of decision-making and noting that ICOMOS can provide an external perspective of international experts:

- ICOMOS tools should serve to prevent hasty and premature decisions taken under time and economic pressure. These tools should be practical and accessible online.
- ICOMOS is expected to contribute external expertise to fact-based discussions of the use of traditional materials with local stakeholders.

There are numerous existing ICOMOS charters referencing reconstruction and community co-existence. While these documents and the ICOMOS Ethical Principles provided clear guidelines, they require constant testing against experience.

Harnessing capacities

As a global voice on reconstruction principles, ICOMOS needs to use its capacities and networks to address the current tensions regarding post-trauma reconstruction, both in their theoretical and practical dimensions. A range of proposals for specific ICOMOS institutional actions emerged:
- Harness the ICOMOS International Scientific Committee structure
- Work closely with UNESCO and the Task Forces addressing conflicts and disasters, and make use of the UNESCO World Heritage Convention processes in the production of guidelines and best practice recommendations.

In summary

The specific value of the international conservation perspective lies in its being based on the study of and reflection on experiences across countries and cultures. The Colloquium provided the opportunity to discuss divergent views on heritage transmission and reconstruction, the traditional centrality of material inheritance and the implications of the more recently recognised value of intangible heritage, especially within certain cultures. The need to further develop these points was acknowledged, rendered more urgent by contemporary circumstances and the imperative for post-trauma reconstruction.
- ICOMOS needs to be recognised as part of the dialogue on reconstruction, communicating with those who have political and economic power. As part of its advocacy for heritage, it has to fight for all of those affected by traumatic events, local inhabitants and those displaced by events.
- ICOMOS should organise and lead regional activities and discussions with international and national authorities and heritage agencies to establish the specific and immediate needs of the recently impacted areas and regions.

Conclusion
Next steps
Marie-Laure Lavenir
Director General, ICOMOS International Secretariat

While some may still have considered, at the time the decision was made to organise this conference, that the reconstruction of cultural heritage is solely a matter for conservation experts, it is now clear, as we publish these proceedings just months later, that reconstruction – particularly of Palmyra – has become a global news topic appearing on the front pages of all major newspapers.

This situation compels us to take action. It strongly reminds conservation scientists and professionals that the re-evaluation, or even the revision, of reconstruction-related tools, principles and practices cannot be postponed any longer.

However, the dramatic and complex realities which surround our discussions on reconstruction also place us in a situation where the pressures of emergency conditions and media interest are an obstacle to calm or thorough reflection. We must be aware of this difficulty.

In rereading these proceedings, I am struck by the quality of the presentations and discussions and by the diversity of points of view and shared experiences. As Loughlin Kealy emphasised in his conclusion of the summary of discussions, it is the very nature and the richness of an international conservation approach to take on board the diverse analyses, reflections and experiences across countries and cultures.

This conference therefore provided an opportunity to share different approaches to the transmission of heritage and reconstruction, whether characterised by the "traditional" concentration on materiality or instead by the more recently acknowledged importance of intangible values. As such, I would like to especially thank those participants who travelled great distances to join us for the day. Because of their involvement, we were able to fulfil our initial wish to make this a multicultural conference.

I would also like to give special thanks to Professor Chris Younès, philosopher, and to Professor Dominique Franco, surgeon and liver transplant specialist, for having accepted our somewhat unorthodox invitation. Their remarks enabled us to broaden the scope of reflection, confirming that a much broader interdisciplinarity than the one ICOMOS has used in the past proves to be not only a valuable tool but also a necessary one to advance and to deepen the debate.

The summary of our exchanges demonstrates that our roadmap is ambitious and demanding. There is much to do, and confronted by the immense difficulties of communities affected by the destruction of their heritage and the places where they live, the responses in terms of strategies, tools, capacity-building and reconstruction practices have to be conceived without much further delay.

ICOMOS is fully aware of its responsibilities and wishes to provide a significant contribution to these current challenges through its network, its National Committees and International Scientific Committees.

As a start, a number of initiatives have been completed or are already underway, including:

- A members survey on the attitudes towards reconstruction conducted in 2014 by the ICOMOS International Scientific Committee on Interpretation and Presentation of Cultural Sites
- The Nara+20 series of expert meetings in Japan organized in 2014 by ICOMOS Japan, the University of Kyushu and Bunkacho (Japan's Agency for Cultural Affairs) that identified new important research topics for ICOMOS to pursue, including those related to the reconstruction of heritage places.

- The organisation of a seminar in September 2016, aimed at making concrete proposals for the revision of the Guidelines for the reconstruction of sites inscribed on the World Heritage List.

- The symposium organised by our Advisory Committee at the next ICOMOS Annual General Assembly in Istanbul in October 2016. The event, which will be widely-attended, will be also devoted to the issue of reconstruction.

- An international conference, in connection with ICOMOS's recent initiative of the "Forum for Universities", to be held in March 2017, on the technical and theoretical aspects of the notion of authenticity in the context of the reconstruction of cultural heritage.

- A global discussion over the Internet for the next two or three years that will include the participation of all members of ICOMOS on the various philosophical and practical aspects of reconstruction.

Before concluding, I would like to thank once more the Norwegian Ministry for Climate and Environment, the French Ministry of Culture and Communication, the Foreign Office of the Federal Republic of Germany, ICCROM and IUCN for their financial support, without which, the ICOMOS International Secretariat could not have organised this day. And finally, I would like to thank Professor Loughlin Kealy for his essential contribution to the preparation of this conference and to the publication of these proceedings.

April 2016
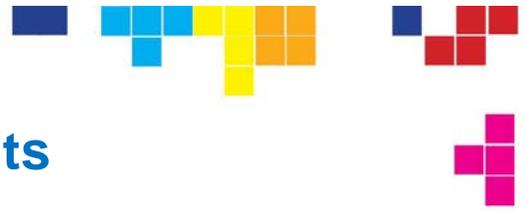
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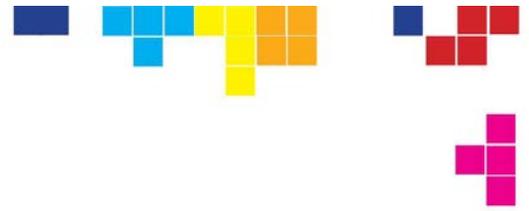
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1990	ICOMOS. Charter for the Protection and Management of the Archaeological Heritage
1994	ICOMOS. Nara Document on Authenticity
2000	ICCROM/Latvian National Commission for UNESCO/State Inspection for Heritage Protection of Latvia. Riga Charter on authenticity and historical reconstruction in relationship to cultural heritage
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