POST-TRAUMA

REconstruction

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Volume II

Proceedings appendices

Annexes aux actes du colloque
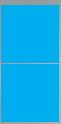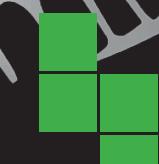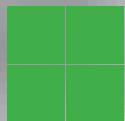
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Colloquium proceedings appendices

Reconstruction Post-Trauma
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Prof. Rohit Jigyasu
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Prof .Dominique Franco
CellSpace, Tissue and Organ Bio-engineering, France

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

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Because culture can not wait! Post Earthquake recovery of Nepalese Cultural Heritage
Rohit Jigyasu[*]

Good morning everyone. First of all, I'm really thankful to ICOMOS organisers for inviting me to speak on this topic. We all know about that big earthquake that struck Nepal and cultural heritage got damaged. We all know how much of destruction happened, not only of monuments but also of many other dimensions of heritage as well. There was not just one earthquake, there were two major earthquakes and also many aftershocks, we still experience aftershocks today. Many World Heritage monuments were affected, but also temples, museums. Many important collections were buried under these buildings which were reduced to rubble. So when we think about heritage, it's the tangible dimension but also the intangible one, because cultural heritage in Nepal is very much part of the life of people and it is connected to their day-to-day living. So it has not only impacted on the built form but also the social and the cultural lives of the people.

Emergency response to cultural heritage
I'm now going to speak about the emergency response to cultural heritage because that emergency response actually led the way towards recovery. So if we have to really understand how recovery is happening and what challenges are being encountered, we should understand the emergency response as well.

What we forget is that when we deal with heritage in an emergency situation, we are not only dealing with heritage managers or conservation specialists. We are actually dealing with people who are not connected to heritage but that have become very important players in the post-disaster phase, like the civic defense agencies. The army, the police, they were the ones who were carrying the pieces of rubble and saving lots of artifacts at that moment, because the extent of destruction was huge and it was out of the limits of heritage managers, who were also very busy with their own problems at that moment. The training of these military and police and other civic defense agencies in how to deal with heritage artifacts was very important at that moment. And nobody had thought of that before, that such a kind of training would be required for these people who have such an important role in the post-disaster emergency phase. So the army and the police were in charge of salvaging these architectural fragments of buildings, which were lying outside for several days, sometimes weeks, to create a safe passage and keep them in the courtyard, where there could be numbered and documented for reuse later. So, this is just to show you how they were trained, and then they started to do the job, but it was not easy because they had not prepared themselves beforehand.

Another important job at that moment was to rescue the collections which were buried under these damaged buildings, notably the National Museum. Again, those who were there to rescue these artifacts were not heritage professionals. They were in fact these army and police officers who took their lives at risk to go there. But the challenge was how to make the building safe enough to enter inside. So the importance of really linking engineers with conservation profesionnals so that people could go in and save the artifacts became very crucial. And this was an aspect that was never taught before.

The other challenge, which was beyond monuments, was about traditional buildings. So many traditional houses, with very important windows which were very important for the residents of those houses, were half-collapsed or very badly damaged. And the residents of these houses were very much worried : they wanted these windows to be saved, because they wanted to use them in the reconstruction that would happen after the earthquake. So the importance was not so much recognized by the rescue or the relief agencies because they thought that heritage is at the bottom of the priority list, but actually, for the residents, it was very important.

Then, there is the whole challenge of these big jigsaw puzzles, with all these little pieces of fragments which have to be taken out, numbered, documented and and kept in a safe place so that they can be reused later, when the reconstruction happens.

The other thing that I would like to emphasize is the importance of the community volunteers. They were the ones who were dealing with this heritage of the people, beyond monuments, the heritage which was common but much more connected to people's life. There were a lot of younger people from these settlements who came forward and were willing to give their time to learn how to do the documentation, how to do this numbering and storage of these fragments, even if at that moment they didn't have a house or a shelter for themselves. However there was a lack of coordination between engineers, community residents, heritage profesionnals and government agencies which constituted a big challenge.

The other issue that we faced at that moment is a very technical issue that was never taught before : how to do shoring for these kind of heritage structures, which is very differerent of the shoring of the contemporary stabilisation that you would do for any modern structures. This is also something that one has to be taught through beforehand, so we had to train craftsmen and engineers to do that kind of job. This is part of the initial work that we did with ICCROM and ICOMOS : we tried to really work on this training on the temporary stabilisation of these structures. But one of the things that we figured out was that engineers and craftsmen don't work together. And in order to make this work, you really need a cooperation between them, because the design of stabilisation of course is the domain of the engineers but the people who really make it happen on the ground are the crafsmen. But we found that there was a complete disjoint between them, so this common training that we did was very fruitful and really helping to design specific kind of shoring and stabilisation and implementing it as well.

Challenges of recovery – 9 months later
Just last week, we had a training done jointly between ICOMOS Nepal, ICCROM and the Department of Archeology. Together we implemented a workshop to look at this aspect of recovery after the earthquake. One of the challenge that we figured out is this big debate that's going on now between whether traditional knowledge is better or whether a modern knowledge is better, or if we should figure out a compromise between the two. There are two extreme views : there is a propagation of traditional technology and traditional materials and, on the other hand, there's this group which is advocating complete change in materials and technology. Now this becomes a real challenge. Take for example this heritage temple which got Kathmandu it's name : nothing is left, the whole structure collapsed. But when we look at this structure from the history, one finds that there were changes done to that structure, which made it vulnerable. Many people are putting the blame on the structure itself, saying the construction technology of this heritage building made it vulnerable to earthquakes and that therefore we should to change the materials and the technology to make it safer for the next earthquake. But people don't realize that, following an archeological survey, we figured out that changes actually happened on the foundations, changes which were responsible for the structure not performing well. So there are many things which we don't know and there is a real pressure sometimes to change the technology because of the belief that traditional technology and materials are not good enough for the next earthquake.

Then, there is the real challenge of reusing salvaged fragments in reconstruction. How do we reuse these stored and documented fragments in the reconstruction process? Many of the structures are deteriorated, so they cannot perform their structural function in some cases. And in some cases their integrity is lost. So should we keep that in storage or should we put them back? And how do we make distinction between what is old and new? This is an issue that one really has to look at.

The other thing which is a big big issue now is the engagement of local craftsmen in the reconstruction and recovery process. First, how do we make sure that these local craftsmen are the the ones who are engaged in this reconstruction process, and not contractors or masons who have no real understanding of traditional technology and knowledge. And second, this also requires updating their skills, because we find that a lot of their skills have degrated over the years. So if you have to bring them back into profession, in order to improve their skills, you also have to bring back a lot of information that has been lost over the last few decades.

Then, beyond big buildings and heritage structures that are very visible, the challenge of cultural recovery is to actually build back better while maintaining tangible and intangible values. Because when you look at these kind of traditional settlements, some houses are destroyed, but if you talk to the community, they would rather like to restore this white little shrine, because it carries social values. For them, the buildings that carry community functions are very important. When you speak to people they really want these to be restored first. Right now when a lot of their family members have either died or they have gone through a lot of trauma, they really think that restoring these community spaces will also bring their psychological recovery. So it's not just the about the recovery of built fabric, it's the psychological recovery that heritage enables you to have.

Another issue I want to quickly highlight is about the reconstruction of traditional housing and how we have to reconstruct without falling into façadism. You need to look at both the traditional technology, materials, as well as the outer façade when you think about the reconstruction process. And maybe you can't keep everything as it was before, maybe you need to bring in some changes, because some of those structures are very vulnerable, but how to enable that kind of change while keeping the values intact is an important issue to be considered. Many of these traditional settlements have certain values that are embedded in their built form, not just as individual buildings but in their morphology. We have to bring that back as a total morphology, not just a individual buildings, and take into account what these spaces reflect.

Because these spaces are the ones where people congregate, where they do festivals, where they do rituals. And many of these spaces cannot be utilised anymore, because either there is a lot of rubble, or either people are using them for temporary housing. But these open spaces are really important for the social life of the community and they need to be recovered in the reconstruction process, maybe more so than the houses. When the temple goes away, you can understand how the whole social life of the community is impacted because the whole magnet for the community is gone. And when you talk to the people of the village, they would really like that social life to be brought back. The point I want to make here is that it is not so much a problem of bringing back built form or buildings. It's much more connected to dealing with the communities and their interlinked tangible and intangible values. So I would rather say that recovery of heritage is not just about restoring built fabric, it's actually a means of psychological recovery through continuity of living traditions, which has to be the goal of the reconstruction process for heritage settlements. The power of culture was very much evident : two weeks after the earthquake, everything was in rubble, but people were still there practicing, doing the rituals, singing, and that was what gave them strength and that is when the culture really came in, and not just in a physical form. Also, one has to think about linking reconstruction with the economic aspect as well. If you don't do that, I don't think recovery will be sustainable. That has to be really ensured and I feel that cultural heritage recovery cannot be seen in isolation of the social and economic recovery in order to function.

And of course how to ensure integrated recovery of movable and immovable heritage. That's another challenge because a lot of movable heritage has been dislocated or has been damaged, and a lot of buildings have been damaged. Now we have to deal with both together. So many collections were in a bad shape and there is this one of the museum that was badly damaged, and what we recently did just last week was to help create temporary storage. Because museums have to run…

Even heritage sites have to run, they need to continue to get revenue. So you have to find solutions in order to ensure that some kind of business continues to happen for these heritage sites. It is very crucial for their longer sustainability. So this is one of the things that we did very recently through this joint training initiative with ICCROM, ICOMOS Nepal, the Department of Archeology and Ritsumeikan University : we tried to do this temporary storage of salvaged objects. This is for the museum to start running again, to create a story so that people start visiting these museums again. Otherwise, they might not have revenue for years.

Another point is we should start developing methodology for the recovery of cultural heritage. Right now, there is no proper decision-making process on how to decide on what kind of intervention you want to for recovery of certain kind of heritage structures. So we need to have a systematic methodoly, starting from recommandation, to investigation and analysis, to implementation and monitoring. This kind of system is missing right now. So, once again through the recent training that we did in Nepal, we tried to develop that system to be followed up.

It is, of course, between two earthquakes and I have borrowed Kai Weise's words here : he uses the words *cyclic renewal*. I think is very important because when we are talking about two disasters, we are really talking about renewal of heritage, so how do we renew this heritage. Do we just bring it back as it was before? Or do we make some changes to make it better? How do you decide these options? There was an earthquake in 1934, with a lot of damage, and again you see that the process is repeated and that the damage today is somewhat similar to what had happened in 1934. So do we want similar damage to happen maybe eight years later? This is a crucial question we really have to think about.
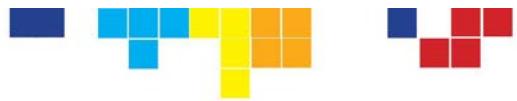
Challenges facing cultural institutions in times of conflict: Syrian Cultural Heritage

Maamoun Abdulkarim[*]

Good morning. It's not easy for me to speak about cultural heritage in Syria, especially in English, because of the many difficulties we have in Syria nowadays. First of all, let me say it's an honor to be with you today because of the very important role ICOMOS is playing in the current crisis. I remember how, 4 years ago, with my colleagues, we felt isolated. It was very cold. ICOMOS, UNESCO, ICCROM and ICOM brought a lot of warmth. I remember the first contact with Dr Samir Abdulac at the end of 2012. I remember also when Anna Paolini, director of the UNESCO office in Amman, invited us to meet the international community for the first time. Imagine how we could work together, this was a challenge for us!

Before talking about the destructions, I must say the first say the first issue for us was to keep the staff inside of Syria, to see how I could separate politics from heritage in order to convince all Syrian people to work together, without the politics. How many times did I repeat to my colleagues, to my staff, that it is an honour to be at the service of heritage and that it has nothing to do with politics? With all our partners, with the international community and national people, with all Syrians, we have to work to reduce the damage. Any kind of damage. We started with excavations but after we had all the attacks on the sites, especially the Mesopotamian sites when ISIS terrorist groups attacked Palmyra and destroyed a lot of the temples and buildings just for ideological reasons.

Now what you see here on this first image is very hard. When we received this image, I thought that we lost the control on our work. How I can continue this work with this image, with all the destruction. How we can rebuild? Do we have the knowledge? What's our strategy? I hope the crisis will finish quickly. But what will our strategy be, what will we do? All the Syrians now, all the experts inside Syria, insist that Temple Bel and Temple Baal-Shamin shall be rebuilt. With some stones in situ and also with new stones from areas around Palmyra. Because it's a message against the terrorism of the ISIS : you destroyed but we insist to rebuild. Perhaps, for the future, it's a good message to deliver them. But what is the opinion of the experts of ICOMOS and UNESCO regarding these questions, what do you think? Therefore, it is a pleasure for me to have come here to discuss these questions with you. These issues like Temple Bel, Temple Baal-Shamin, funerary temples, etc... are very important now for Syrian people, for Syrian experts and we need to discuss them with you NOW. If we wait, it will be too late. I hope that we can start the discussion now and present new models of work. Regarding Temple Baal-Shamin for example, all things have been documented by archeologists but the challenge for us is to define how we can do it. Our experts insist to rebuild but what do you think as an international organisation?

Here is another example of destruction, as all these towers were destroyed by ISIS last summer. Ideological destruction is a kind of destruction, but other destructions may come from clashes. You know what happened in Aleppo. I am not in a position to discuss why. Why is not my problem because it's politics. Of course we have always refused that our sites are used as battlefields. We appealed to all parties asking them to respect our cultural heritage and not to use ancient cities, ancient citadels, etc., as battlefields. Unfortunately, as archeologist Directorate-General, we have some limited powers. I cannot convince all the parties to avoid the ancient city of Aleppo!

On the other hand, we had a lot of power regarding the collections of the museums. We did an excellent job because we could save 99% of the collections in all museums. All of these collections have been documented, we made about 50 000 new pictures! We documented also all the damage made on cultural heritage. We encouraged people to respect our cultural heritage. We had some success, for example when we asked armed groups to leave the Krak des Chevaliers, one of the most important citadel in Syria, which they did. They accepted. We have now a good project for the Krak des Chevaliers. I hope that Krak des Chevaliers will be a model for other sites.

What you see here, Aleppo, is one the main challenges . What we can do. When we lost the caravanserail, the immediate question was: what is the new model? Shall we rebuild as it was? Of course we will continue the excavations. They will bring new data, new structures dated from the times before the Mamelouks What are our options? Of course, we insist to rebuild the caravanserail, as essential part of the identity of the Aleppo city. But for this, we need international support, scientific support from ICOMOS, UNESCO, etc. It will help us to be stronger with the business in the post-crisis. We refuse to have new hotels, new buildings in this site because, of course, if we do so, the people will ask us : it's finished, you have destroyed everything, why did you rebuild new buildings? It's not an archeological issue, it's an issue of identity of the city. We cannot leave Aleppo to businessmen. It's the most important challenge for the future. I am sure that my Syrian colleagues need your support at ICOMOS and UNESCO etc. to be with us in this period. Of course I don't know if I will be Director General or not, it's not the question, but we will be together to meet this challenge.

For the souq it's not a problem. This image shows a disaster because it's burned. More than thousand markets etc. All burned. We can keep our position to rebuild ancient souqs, in front of the business etc., with all the scientifical criteria of the DGAM. Restoration is not problem for us because we know that it's private property owned by rich people. They are not poor. We have another kind of a problem with the souks in Homs, for example, the souq in Homs, because people there are poor. They are poor families. How we can engage them to restore without the money. It's a problem, it's one of the challenges also. Same situation in Maaloula, one of the most important cities after Damascus: the majority of the damage is done to poor family houses. How we can the Government support the people in Maaloula. Now we have some support coming from some partners. How they can help these families to rebuild, to restore, their houses with all the scientific criteria. If we don't act, because of the water, a lot of the houses will be lost in the future.

This is Aleppo again. What we can to do in the future for this building completely destroyed. This is an image of the Carlton, how we can work the Carlton? It's dated more than one century. New Carlton? New excavations? New buildings? It's one of the most difficult challenges for us because we have already started the discussion now. This is Mosque of Ummayad, of course Mosque Ummayad is damaged, the minaret of the Mosque Ummayad has been destroyed and we have also a lot of problems with the walls etc. Of course we will restore Mosque Ummayad with a lot of the funds coming from the Syrian government, from the local community, and from the international community in general. For the Mosque Ummayad, of course the discussion about the future is not to change the change, etc. but to see how we can restore. We will pay a high price for this, we destroyed our heritage.

This is a new picture from Aleppo here, now. It's similar to Warsaw in 1945. How we can start the project of the restoration in this city is a question for all of us in Syria and I am sure also for the international community. I hope that the peace, which started one week ago, will continue. I really hope.

This is the Krak des Chevaliers before the crisis. It is now in hands of the DGAM, I visited the place two weeks ago. We continue our restoration and consolidation. Our project is good, we presente it to UNESCO in Paris. It was not as badly damaged as Aleppo. When we visited the citadel after the destruction, we discovered that we could realize our restoration project with our national experts, in cooperation with the international community.

This picture shows the damage in Homs. We started recently, in 2015, our project of the restoration. We almost finished the restoration of Mosque Khaled Ibn Waled, it's one of the fantastic mosques in Homs. This picture was taken six months ago, now it looks much better. This is Zahrawi Palace. We finished this project of the restoration of the building in 2015.

Of course, we have another kind of destruction done by illicit excavations. What we can to do for these sites? How we can rebuild, how we can change the situation here?. This is Mari, 70% destroyed by illicit excavations until now. One of the most important sites in Syria, dated about 3000 BC. It used to be one of the most important archeological park, but it was destroyed by the mafia. In Homs we started the project of restoration in 2015, we started in 2014 in Krak des Chevaliers, and Maaloula we started in 2015. We finished 10 buildings in Maaloula and Homs with local expertise and local funds, from our Directorate-General of Antiquities and Governora who also support some projets and mosques, church, etc. I think this is model of we can control. The problem of Homs is now, as I said before, how we can, like in Maaloula, support the poor families for the restoration of their houses.

We cannot force these families to pay the restoration. I think it's one of the most difficult challenges for the future. Because we cannot wait too much. I think we will are in a strong position to keep in our hands the restoration of Aleppo but we need also the international community to support us in this cultural battle. How we can to keep the identity of Aleppo is one of the problems now. We have 2 500 persons working in my Directorate-General of Antiquities. I have more than 500 architects and engineers working in our Directorate-General of Antiquities. We can do it a lot but we need also your expertise, your support. We need you to convince the international community to support Aleppo's rehabilitation and restoration for the future.

Thank you very much, excuse me for my English.

Nara+20 and Reconstruction
Community involvement in the task of reconstruction

Toshiyuki Kono / Misako Ohnuki *

Thank you very much for the introduction. Good morning ladies and gentlemen. Today I'd like to give you food for thought. It not yet completely cooked, but I hope that we can cook together. This presentation was prepared by myself and Misako Ohnuki, the deputy director of the International Research Center for the intangible cultural heritage in Japan. I integrated her slides into my presentation so that I would present on behalf of her as well. So when we look back at history, post-trauma reconstruction existed throughout the centuries. And just a good example : the cathedral in Orleans was destroyed by the Huguenots and reconstructed thirty years later. So the reconstruction is part of the history of mankind.

This became a normative challenge with the World Heritage Convention. It was already mentioned by Gustavo Araoz that's the old town of Warsaw was completely destroyed and then reconstructed and nominated as World Heritage. It was reffered back once, and was exceptionnally inscribed in 1980. At the time, it was thought this would be the only example, but it was not the end. The Venice Charter made the inscription of the Old Town of Warsaw difficult, so the experts drafted a new set of rules in the Nara document. And the Nara document changes the principle of authenticity from the material authenticity to the credibility of the information source.

After the Nara document, many additional things happened. First of all, the categories of heritage have been expanding and the heritage concept itself has changed and expanded. And the relationship between different kinds of values are getting more complex because the heritage value and ordinary value have become more relative. So in this context, more involvment of ordinary people is required in heritage conservation. Cultural heritage and societies are getting closer and closer. And after 1994, when the Nara document was adopted, many things happened in societies, especially in the early 1990's, with the appearance of Internet. Twitter and Facebook didn't exist then, but they are common infrastructures for us now.

When we look at the different heritage practices, we can identity that it's not only the monuments or old classic types of heritage that matter, but that other aspects are part of the heritage concept as well. For example, heritage practice as a system. A typical example of that is the Ise Shrine, where the building is reconstructed every twenty years. That process starts with identifying threes, or even grow the forest, and so there is an extremely long-term perspective behind this reconstruction work. Another example is the canals : canals are used over long periods of time, so the time element is also there. Also, the vernacular heritage or historic towns, where the changes are inevitable and continuous adaptation is necessary. But how we understand these things in the context of authenticity is a challenge.

So looking at these changes in societies, and the expansion of the heritage concept, authenticity needs to be revisited and new dimensions to be added. And this is the purpose behind the Nara+20 initiative. Five key points were identified by group of experts and today I would like to try to apply some of these to the context of post-trauma reconstruction and also try to identify some things which might help us from intangible cultural heritage. This is actually just an example, I will come back to this point later, but this is the Punaka Dzong which was reconstructed in Bhutan, and you can see the change from the left to the right.

This is happening constantly all over the country in Bhutan, and it is based on their religious belief. As Rohit mentioned, this kind of renewal is happening in this country. So when we look at other contexts of post-trauma reconstruction, we can find similar elements. This is the Dubai Shingdagha area, where old houses were demolished for development projets, but they reconstructed the buildings as they were and they are now used as office buildings or museums. From the very traditional point of the Venice Charter, it was absolutely impossible to accept this as heritage. But it still could be viewed as a heritage process. It is not acceptable and we need to say why this is so. Why is post-trauma reconstruction possible but this is not. We have to be ready to answer these questions.

This is the World Heritage Site in Chile. There are two sites which show us a contrast. On the left hand side, it is very reactivated with the participation of the community, on the right hand side, it's almost dead. So one thing that makes this different is the community's participation. The community's involvment is absolutely crucial for certain types of heritage sites. I will come back to this a bit later. And this is the Salt Valley in Añana. This was almost abandoned but the people started to come back for salt making and it is now becoming active and this is a sort of a sustain, in a sense. So if the community wants to come back, it may help as this case shows.

So, [???] the explanation of the Nara+20 process. From now, I would like to pay a little more attention to the post-trauma reconstruction. Well, the world heritage system already experienced some examples of post-trauma reconstruction. And so far, the world heritage system offered a remedy. This is the Bamiyan buddhas, destroyed in 2001, and inscribed as cultural lansdcape in 2003. This was before and the right hand side if after. So with this inscription, the buddha doesn't exist but the inscription as cultural landscape offered a remedy to the state party and related communities. And the same applies to the Mostar bridge. The bridge was destroyed but reconstructed, and not only the bridge but the area were inscribed in 2005. This was also celebrated as a symbol of peace and the reconciliation. And the world heritage system could offer that solution.

The challenge that we face now is the world heritage system itself needs remedies to cope with post-trauma reconstruction. This is a much bigger challenge than the inscription of Bamiyan or Mostar. Let's look back at the five points of the Nara+20. I'd like to cite two points out of five. The first : heritage processes. The post-trauma reconstruction could be interpreted as a heritage process because after reconstruction, heritage takes new forms. And then how do we differenciate or do we handle this : in equal manner as the reconstruction of the Bhutanese buildings, or should this be different? And what kind of threshold should be developed and applied. This must be answered. And if you develop this idea, then you will also be asked to reply to the question : 'What is the difference between post-trauma reconstruction and digital reconstruction?'. So these questions, this is just a few, but these would be asked and we should be ready to answer them.

The next point is about changes in cultural values. Rohit already showed us very clearly that the life of communities in affected place is absolutely crucial for reconstruction. And from this point of view, and also from the cultural values point of view, any reconstruction should not just undo the trauma that destroyed it but create something valuable for a specific future. How should we look at this past, present and future. This stance needs to be clarified. Otherwise, the whole discussion could get very confused. And if it should happen, then of course, in the context of world heritage, we have to eventually re-evaluate what the outstanding universal value should be after the post-trauma reconstruction.

The slides of the Chile case shows that the community's involvment is important, and that was discussed in the context of multiple stakeholders. It has been stressed that the involvment of communities for inscription is absolutely important. If we stress that point then, of course, the logical outcome would be, if the local communities wish to do so, then it should be reconstructed again. But not only do the local communities wish for reconstruction, we also have to think of how to reconstruct local communities. This seems to be very crucial, and this was very clearly explained by Rohit, so maybe I should not repeat much. But this activating of communities, as a part of reconstruction, is a quite important aspect that we might discuss later today.

So in regard to the community's reactivation as a part of reconstruction, I was interested in some projects developed by Miss Ohnuki and her center. Her center organized some community-based projects in Sri Lanka, in Vietnam, in East Timor, where the communities have heavily suffered from conflicts. And their approach is, of course, more focused on intangible cultural heritage, but some cases are very interesting for us too. I would like to look more closely at the Sri Lanka and East Timor case studies.

In Sri Lanka, in the last three decades, the communities suffered in various ways and traditional handicrafts have been severly impacted by prolonged civil war, causing displacement and the loss of artisans. These are the maps showing where the civil war was located and the affected communities. In these communities, the widow-wives inherits the traditional know-hows and skills. For the local people, it is very important to keep these traditional skills for their survival. The poverty rate, however, leads to selling of traditional tools for survival. Ommissions and changes are also made to the original process in order to improve productivity, so the traditional way of creation was partly lost. So the civil war damaged the communities' life.

The community participation approach has been standardized only for conducting short-term investigations, according to the analysis of the center, because this approach did not pay due attention to the following points (three points) : the first one is that there are some development projets led by researchers from outside that tend to make it as a rule to consider the role of women. The investigation, however, just mechanically applies the rule and they do not fully understand the gender relationship established in the community. Very much simplified rules applied to the community. Second, the community's hierarchy and relationship among people in using resources for crafts is not critically examined. And the third is the lack of a proper understanding of the disparity and the balance of power within the community. So this project shows us how sensitive this community-based approach would be and we could learn from this project. These are the points identified based on their research and the workshops, in order to bring the communities back to life. So when an affected site is reconstructed, we should not forget to pay attention to these points in order to bring the communities back.

Next is East Timor. This is more related to architecture. In East Timor, the construction of buildings is related to rituals and festive events. The rituals occur phase by phase during 3 years, 3 months and 3 days. There are five phases in the traditional construction process, followed by appropriate ritual ceremonies. For each phase a specific ritual should take place, otherwise the construction would loose its meaning for the community. These are some pictures of those rituals and ceremonies : this is a performance of traditional dances, and this is the main column put in place, and this is when the roof and walls are built, and the blessing is given to this construction. And now again the ritual dance takes place as well. These pictures show that building a sacred house involves a large community effort, and the detailed ceremonies are part of the construction process. So in this case, the construction and the intangible heritage are inseparably combined.

Now that we've looked at these case studies, I would like to go back to some points of Nara+20. The case of East Timor showed us that there, construction is a heritage process that concerns not only the buildings, but also the intagible aspects that are inseparably connected to it. And if the community forgot how to organise these rituals, then the meaning of construction would be lost. This suggests us that time matters. If we lose the intagible aspects, then the reconstruction won't mean as much for the community. If the community's life, after the trauma, is different from before, then it will also affect the value of heritage after the reconstruction. So how the life of the community can be brought back in it's former form seems to be important when you evaluate the values. Therefore, in the context of changing values, the reconstruction of communities seems to be important as a part of the reconstruction debate. And voices of the communities are one thing but as I explained, how to identify this community is a challenge. The state party has it's own voice, and the experts as well. So how to coordinate these voices is also an issue for the post-trauma reconstruction.

I would like to show two more slides before I finish my presentation. According to one of the most recent publications on cultural heritage studies, a series of questions are rising. And one question seems to be quite important for our topic : How could the care of the 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 an author, 'we do not yet have a successful model within which to frame the relationship between heritage and ethics.' Well, ethics is related to the communities as well. 'A case by case consideration seems to be the best working model so far.' However, 'the lack of agreement about whether heritage profesionnals are talking about the present, past or future.' So now this is the most recent analysis of the scholarly work on the current situation, especially when we look at the communities and the challenge that we face with that. Despite that reality, we are expected to create some guidelines. So this is the challenge that we face today and maybe this could be food for thought for this afternoon. Thank you very much indeed.

Héritages et métamorphoses régénératrices : à l'épreuve de la reprise

Chris Younès[*]

La reconstruction post-traumatique est une question d'envergure : elle indique à la fois l'enjeu d'une reprise et celui d'un nouveau commencement. De quoi re-partir ? Vers où aller ? Quelles régénérations face aux destructions catastrophiques de milieux habités et à la béance qu'elles entraînent ? La charge mémorielle et symbolique de ces chocs s'apprécie par la puissance émotionnelle qui s'y rattache et a le pouvoir de rassembler ceux qui se trouvent touchés. Mais en quoi peut-il y avoir partage dans la dynamique de reconstruction qui semble jouer le rôle d'antidote à la désorientation ? Comment éviter que la re-construction ajoute encore à l'anéantissement ? Comment réinstaurer des repères et des régénérations, à savoir des re-naissances, alors qu'a été porté à un paroxysme vertigineux l'effacement des lieux et des liens ? Il s'agit de l'exploration d'une voie qui ne soit ni rupture ni répétition mais reprise, en se méfiant, comme le dit Derrida, « et de la mémoire répétitive et du tout autre, de l'absolument nouveau ».[1]

En ce sens, l'essai de Søren Kierkegaard, « La reprise »,[2] est particulièrement éclairant dans la mesure où il explore une « catégorie paradoxale » qui allie concrètement ce qui a été (le « même ») à ce qui est nouveau (l'« autre »[3]). Cette posture ou ce phénomène ne se réduit pas à un redoublement impossible en tant que tel, la reprise comporte une re-création. « La reprise est la réalité, le sérieux de l'existence » explique-t-il. La reprise n'est pas une répétition mais elle est une épreuve. Il précise : « Reprise et ressouvenir sont un même mouvement mais en direction opposée car ce dont on a ressouvenir a été, c'est une reprise en arrière, alors que la reprise proprement dite est un ressouvenir en avant. ».[4]

Des métamorphoses sont à réinventer en tant que dispositifs de résilience conduisant à réaffirmer à la fois l'importance de la préservation, de la transmission mais aussi d'un nouveau départ et des ré-évaluations comme résistance à l'oubli ou à des reproductions à l'identique. Le terme de métamorphose, dont le préfixe « méta » signifie « au-delà » ou « ce qui vient après », désigne une succession de formes pour un phénomène, un être, un objet ou un milieu. Quelque chose se re-forme autrement mais à la suite de ce qui a été auparavant. Tandis que la transformation indique une traversée, la métamorphose résiliente renvoie à la trajectoire temporelle de ce qui peut persister dans son être tout en se modifiant au fil du temps. C'est ainsi qu'un milieu vivant, quelle que soit son échelle, diffère d'un milieu inerte. En fait, la résilience concerne une écologie aussi bien humaine qu'environnementale puisqu'elle définit la capacité d'un milieu ou d'une personne à dépasser les chocs ou les traumatismes mortifères ou destructeurs. Et ce par la mobilisation de ressources latentes d'un milieu[5] à même de réactiver les multiples et vivaces relations, qui dans le cas des humains sont faites d'empreintes, de désirs, de remémorations, d'imaginaires, d'impressions, de récits, de pratiques.

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Ses publications et recherches développent une interface architecture et philosophie sur la question des lieux de l'habiter, au point de rencontre entre éthique et esthétique, ainsi qu'entre nature et artefact. Parmi ses ouvrages : *Henri Maldiney. Philosophie, art et existence*, C. Younès (dir.), éd. du Cerf, 2007 ; *Le territoire des philosophes. Lieu et espace dans la pensée au XXe siècle*, Th. Paquot et C. Younès (codir), 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 et C. Younès (codir.), éd. La Découverte, 2012 ; R. D'Arienzo et C. Younès (codir.), *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], trad. N. Viallaneix, Poche, 2008.
[3] Cf. également Ricœur, *Soi-même comme un autre*, Seuil, 1990.
[4] *Ibid.* p.55-66.
[5] R.d'Arienzo, C. Younès (dir.), *Ressources urbaines latentes*, Métispresses, 2016.

Trois axiomes de reliances régénératrices

A l'ère de l'anthropocène, qui désigne l'hypothèse d'un nouvel âge de la Terre caractérisé par l'impact des activités humaines et amorcé à la fin du XVIIIe siècle avec la révolution industrielle anglaise, trois repositionnements de reliances régénératrices semblent particulièrement significatifs, au sens où Edgar Morin définit le concept de reliance, à savoir « le travail des liens », « l'art de relier et de se relier et son résultat » :[6]

- L'abandon de modèle mais la revalorisation de la capacité à s'adapter à des situations toujours singulières. Le défi consiste à imaginer des possibles à partir des ressources et des résistances propres à un milieu en termes de connexions et d'interactions mais aussi des traces qui perdurent. Les traces sont particulièrement précieuses car les œuvres, « patrie immortelle des mortels » (H. Arendt), ont la propriété de faire tenir un monde commun en rappelant l'existence des paroles et des actions des hommes, qui sans cela seraient volatiles. Ce sont ces œuvres qui assurent de la sorte une forme de permanence puisque le temps de l'œuvre est très différent de celui des cycles et des matériaux ou de la matière. En quelque sorte, le travail inexorable de l'universelle dégradation s'en trouve modifié. En ceci, l'héritage de chaque culture et de ses multiples manifestations apporte une pièce essentielle au puzzle de la culture de l'humanité.[7]

- L'affirmation d'un positionnement éthique et politique. En effet, se réapproprier un héritage, c'est se réapproprier une manière d'être (ou ethos), et un bien commun. Un tel Bien ne peut être ni objectivé ni maîtrisé, ni figé en tant que tel, car il n'est jamais arrêté mais mis en débat ; il se situe entre recueil et déploiement, archè et telos.

- L'invention de scénarios pouvant articuler l'art d'hériter et de re-créer à la fois, ouvrant des entrelacs féconds entre désir de trace et désir de commencement, entre permanence et impermanence. Les entrelacements géographiques et historiques qui sont manifestes dans tout milieu sont à repenser et tout particulièrement les temporalités appropriées au court, au moyen et au long terme dans le processus de reconstruction post-traumatique. En fait, réinventer des possibles qui redonnent un visage à un milieu qu'il est possible de reconnaître.[8]

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[6] E. Morin, *La méthode 6, Ethique*, Seuil, 2004.

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

[8] Entre transformation et conservation, des attitudes contrastées par rapport à l'héritage patrimonial, Quelques attitudes paradigmatiques majeures par rapport à l'héritage patrimonial, qui se sont affirmées en Europe dans la deuxième moitié du XIXe siècle et au cours du XXe, orientent la réflexion et mettent en évidence les contradictions inhérentes à des visions antagonistes quant à la reprise. Dans l'orientation qui se veut non interventionniste amorcée par John Ruskin[8], le passé est considéré comme inaccessible au présent et irréversiblement dépassé. La restauration apparaît donc être une mission impossible et la trace d'un passé qui s'éloigne de plus en plus ne peut être que prolongée ; sa disparition, inéluctable, est seulement différée. La ruine en est une figure idoine par son fort pouvoir d'évoquer et d'incarner le temps destructeur et inexorable. Il incomberait au présent de se situer dans la continuité d'une tradition, tout en gardant le passé dans son écoulement, sa dégradation tout au plus ralentis.

A l'inverse, Viollet-le-Duc, considérant que « restaurer un édifice, c'est le rétablir dans son état complet qui peut n'avoir jamais existé à un moment donné », a prôné une reconstitution du passé jusqu'à sa recréation dans ce qui fait son essence, voire même comme il n'a jamais existé. Il a ainsi défini et pratiqué une méthode radicale de saisie « analytique » par le dessin de la morphologie et de la structure afin d'établir et de mettre en œuvre cette vision des choses.

Camillo Boito a développé un autre point de vue, optant pour une attitude active, mue par un souci d'authenticité, et préconisant un principe d'intervention basé sur la consolidation et la réparation dans le but de préserver chaque strate des différentes époques tout en distinguant les parties originelles des restaurations menées avec des techniques modernes.

Aloïs Riegl quant à lui a situé particulièrement la question en termes de valeurs partagées. Dans son ouvrage fondateur *Le culte moderne des monuments,* est analysé dans quelle mesure un monument est édifié d'abord en vertu d'une intention, celle de garder présente et vivante la mémoire, le souvenir d'une action, d'un événement, ce qu'il nomme une valeur de remémoration. Un monument, explique-t-il, n'a pas seulement une valeur informative, objective, esthétique ou même spirituelle. D'abord trace symbolique intentionnelle qui vient du passé, le monument vise explicitement à interpeller la mémoire collective sur un événement qui, bien que passé, délivre un message traversant les temps. Il est destiné à toucher directement, et le plus profondément possible, le cœur des vivants. Le choc émotionnel provoqué à partir de lui, a alors pour but d'unir dans le même sentiment une communauté, de souder ou ressouder un lien constitutif de l'identité d'un groupe autour de valeurs communes. Toute trace peut ainsi acquérir la valeur de monument à partir du moment où elle est reconnue comme témoin d'une époque précédente toujours présente.

Vers une éthique du futur : une responsabilité d'un autre type

L'historienne Françoise Choay situe l'enclos patrimonial dans la vectorisation du devenir en soulignant qu'il constitue le « terrain sans prix d'un rappel de nous-mêmes à l'avenir ».[9] Pour le philosophe Hans Jonas également, l'enjeu est celui d'une « éthique du futur »,[10] impliquant de reconsidérer une responsabilité d'un autre type qui n'a pas d'équivalent avec ce qui fonde traditionnellement la responsabilité morale suivant laquelle les hommes sont solidaires de leurs actes, de ce qu'ils ont fait et peuvent en répondre. Plusieurs questions y sont associées : répondre devant qui ? A partir de quelles mémoires ? Comment faire dialoguer des mémoires qui s'affrontent ? Comment travailler avec les conflits ? Comment tirer parti des expériences du passé tout en ayant conscience que l'histoire ne trace pas de chemin ?

La responsabilité, ce n'est pas seulement répondre de ses actes, de ce qui est issu de soi, comme l'a défini Aristote, mais de ce qui est sous son autorité, de ce dont on est en charge. Heidegger a montré que la responsabilité comme aptitude à « répondre de » est orientée par ce qui appelle et interpelle (une vocation) : répondre « de » c'est d'abord répondre « à ». Ceci conduit Jonas à penser que l'heure est désormais à une éthique « de la conservation, de la préservation, de l'empêchement ». Car être responsable de l'héritage, c'est bien sûr en prendre soin, le ménager, mais d'abord le reconnaître. En œuvrant entre mémoire et projet, se bâtit de la sorte une tenue de l'homme au monde.

L'éthique de la reconstruction post-traumatique ne saurait être ramenée à une « maigre positivité ». L'ouverture de la rencontre avec l'héritage dans sa « signifiance insignifiable » dont parle Hugo von Hofmannsthal, est résistance à l'immonde. Aux antipodes d'une pensée abstraite et objectivante qui tend à désactiver la mémoire, elle rattache à l'histoire personnelle et collective, au lien avec les ancêtres, à l'immémorial mais aussi à la réinvention de la vie quotidienne. On entend bien la déréliction dans laquelle est plongé celui qui se trouve « sans feu ni lieu ». Les pièges de la fossilisation que représentent la fétichisation et la muséification, comme les risques d'effacement et de manipulation des traces, brouillent les pistes et fabriquent des impasses.

Les métamorphoses régénératrices de l'héritage requièrent au contraire de s'appuyer sur une mémoire en partage, ouverte à la concertation, et sur des projets qui engagent une écologie de l'attention et de la précaution. Ces rebonds sont ceux de la solidarité entre les hommes qui se manifestent dans les catastrophes naturelles, ainsi que ceux de la contribution des experts de différents domaines. En se portant à l'existence entre reprise et re-commencement, de tels rebonds sont des passages empreints de fragilité pour s'envisager au monde et le configurer encore et encore. Ils constituent un puissant antidote contre la haine de l'autre et de soi, en acceptant de considérer l'écart, le non-maîtrisable, les dissonances et les tâtonnements, qui participent de la quête de dispositifs d'agencements à même non seulement d'affronter les cataclysmes mais de susciter des potentialités régénératrices jusqu'à être capables d'établir des accords.

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[9] F. Choay, *Allégorie du patrimoine*, Paris, Seuil, 1992.
[10] Hans Jonas, *Pour une éthique du futur*, Paris, Rivages, 1998.

Analogies : défis éthiques posés par la reconstruction humaine

Dominique Franco[*]

Bonjour, permettez-moi d'abord de remercier ICOMOS pour cette invitation un peu iconoclaste. Je suis en effet principalement un chirurgien du foie, et d'ailleurs, ça m'intéresse de parler après Madame Younès parce que souvent, on oppose les philosophes et les chirurgiens. Les chirurgiens sont réputés être matérialistes individualistes et arrogants, la plus jolie définition du chirurgien que j'ai trouvée étant celle de Vassili Grossman qui écrit «Son âme est son couteau». Je trouve que c'est une définition extrêmement directe du chirurgien. Si je suis là, c'est aussi parce que depuis quelques années, j'ai créé une association dont le but est la promotion de la construction de tissus et d'organes par bio-ingénierie. Elle s'appelle CellSpace. Je voudrais aussi faire un dernier petit coucou à l'Institut Pasteur dont je suis maintenant un conseiller spécial de l'éducation, parce que vous savez que l'Institut Pasteur à travers son énorme réseau dans le monde, avec des instituts répartis de très nombreux pays d'Afrique et du Sud- Est asiatique, participe aussi à la reconstruction de pays très touchés.

La reconstruction chez l'homme recouvre un grand nombre de facettes que je vais essayer de vous présenter. La plus classique, c'est la reconstruction chirurgicale après traumatisme, traumatisme de guerre, sportif, ou encore lié à une intervention chirurgicale. Le traitement des fractures en a offert, dans l'Antiquité, les premiers exemples. Ensuite, avec les guerres, il y a eu par exemple la reconstruction des gueules cassées, ces gens qui n'avaient plus de visage. Actuellement, ce processus de reconstruction s'applique aussi à des indications bien particulières qui sont la chirurgie plastique (on n'est pas cassé mais on ne se plaît pas et on veut être autrement), et également la chirurgie des obèses. Quand des obèses perdent 40 kilos, ils ont besoin d'une reconstruction importante pour retrouver un vécu corporel normal.

Après la reconstruction classique chez l'homme, commence, au milieu du XXème siècle l'étape suivante qui est celle de la transplantation: un organe détruit va être remplacé par un organe neuf. Par la suite, cette possibilité de transplantation d'organe s'est étendue à des situations dans lesquelles il ne s'agit plus de besoin vital mais de signes extérieurs comme le visage, les mains, par exemple. On n'est plus là dans la survie mais dans l'amélioration de soi. Je ne parlerai pas beaucoup plus de l'étape suivante, qui est la thérapie cellulaire, dont le but est de remplacer la transplantation d'organes, mais je crois que nous n'aurons pas le temps de l'évoquer beaucoup. Une étape supplémentaire de cette thérapie cellulaire est la reconstruction des organes et des tissus par des techniques de bio-ingénierie, qui est vraiment en train de prendre beaucoup de place dans la médecine.

Une autre facette de la reconstruction est l'ingénierie génétique. Je voudrais simplement évoquer avec vous trois aspects de cette ingénierie génétique, le premier étant, pour les femmes ayant une fécondation in vitro, la possibilité d'éliminer des gènes éventuellement délétères, donc changer le patrimoine génétique. Deuxièmement, les organes génétiquement modifiés : vous en entendez parler tous les jours avec la lutte actuellement très forte contre ces organes génétiquement modifiés. Enfin, les généticiens ont trouvé le moyen de supprimer cette étape de l'organe génétiquement modifié avec des techniques dont vous avez tous entendu parler récemment, comme la technique CRISP, qui permet de couper où on veut un gène et réinsérer dans ce gène un autre morceau. Je n'en parlerai pas plus puisque ce serait trop long.

Au cours de ce processus de reconstruction est apparue l'idée que on pouvait améliorer l'homme et qu'on pouvait même arriver à ce concept d'homme augmenté, qui alimente aujourd'hui beaucoup de fantasmes autour de cela. J'y reviendrai à la fin de cette présentation. Il y a un point qui est important par rapport à tout ce que vous avez dit sur la reconstruction des monuments, des sites, pour lesquelles les sociétés et l'homme interviennent dans les choix. Pour la reconstruction humaine, c'est le sujet lui-même qui décide et choisit si et comment il va être reconstruit. Donc c'est certainement quelque chose d'un peu différent de ce dont vous avez l'habitude.

Revenons sur la greffe d'organe. Elle consiste à implanter chez un receveur un organe en général allogénique, -c'est à dire qui n'a pas les mêmes composants immunitaires- provenant de donneurs soit décédés (en état de mort cérébrale), soit également, pour certains organes, de donneurs vivants, lorsqu'on est capable de prélever cet organe sans, bien entendu, faire du mal au donneur. Les premières transplantation (rein) ont été réalisées en 52, à la fois en France et aux États-Unis, puis le foie en 63, le cœur en 67, le poumon en 68, cœur-poumon en 83, pancréas en 76. Ce sont donc des techniques qu'on peut considérer maintenant comme anciennes et qui sont extrêmement bien reconnues et très bien encadrées.

Il y a des règles précises en ce qui concerne la transplantation, en général gérées par des agences dans les différents pays (en France c'est l'Agence de la Bio-médecine, l'ABM), ces agences ayant d'abord pour objectif de protéger le receveur, c'est à dire non pas de le protéger contre la greffe mais de faire en sorte qu'il puisse avoir la transplantation qu'il mérite. Pour l'instant, le problème -mondial-, est le manque d'organes pour transplanter. Par conséquent, un des buts des agences, comme l'ABM, est de faire en sorte qu'on puisse préserver le maximum d'organes dans de bonnes conditions et que ces organes soient répartis de façon équitable entre les receveurs potentiels.

Ces agences ont aussi le devoir éthique de protéger le donneur, c'est à dire de faire des prélèvements dans des conditions qui sont extrêmement bien définies. On a commencé à faire des prélèvements dits dans des états de mort cérébrale avec un cœur battant, c'est-à-dire avec un cerveau définitivement altéré mais un cœur battant encore, ce qui permet d'avoir des organes dans un bon état de conservation. Il est intéressant de noter qu'en Asie, il a été beaucoup plus difficile de faire ces prélèvements sur donneurs en état de mort cérébrale et particulièrement au Japon, en raison de quelques problèmes survenus au début de l'aire de la transplantation. Ce critère de mort cérébrale a ensuite été étendu, parce qu'il ne permettait pas de disposer de suffisamment de donneurs, aux patients décédés et déjà en état d'arrêt cardiaque. Ce sont donc des prélèvements réalisés dans de moins bonnes conditions, et vous voyez ainsi que le receveur doit accepter le principe qu'il n'aura pas forcément l'organe le meilleur puisque l'organe le meilleur est difficile à trouver. Enfin, il est possible pour certains organes, comme le rein puisque nous en avons deux, le foie parce qu'on peut le couper en deux, le poumon parce qu'il y en a deux aussi et qu'on peut enlever un morceau, de réaliser les transplantations à partir de donneurs vivants, en général de la famille, avec un appareillement immunitaire. Il faut souligner qu'il y a un accord international pour que ce don d'organe soit un don gratuit, bien qu'il existe beaucoup de situations qui ne sont pas éthiques : premièrement, le trafic d'organes dans les contrées sous-développées, où un des moyens de gagner de l'argent est de donner son rein ou un bout de foie, ce qui est tout à fait illégal. C'est malheureusement une pratique encore assez répandue. Deuxièmement vous savez que dans certains pays, des organes ont pu être prélevés chez les prisonniers ou juste après l'exécution des condamnés à mort, ce qui est une pratique contre laquelle le monde essaie de réagir.

Dans la transplantation, pour le sujet, refuser l'organe, ça veut dire refuser le traitement. Il n'y a pas d'autre choix. Le traitement de sa maladie est la transplantation et s'il ne la reçoit pas, il meurt. C'est donc la raison pour laquelle, en général, les gens acceptent la transplantation, sauf s'ils estiment que le coût du traitement, je veux dire le coût physique du traitement est supérieur à son intérêt. Et il est intéressant de constater que la transplantation est acceptée dans l'immense majorité des religions. Il n'y a aucune religion dans laquelle ce soit vraiment interdit, sauf chez quelques shintoïstes je crois, et chez les hassidim aussi, mais vous voyez que c'est vraiment exceptionnel.

Il y a d'ailleurs un point amusant à considérer, c'est celui des témoins de Jéhovah qui refusent le don du sang mais qui accepte le don d'organe. Or, la transplantation à partir de donneurs vivants est venue un peu contrecarrer leurs vues parce que chez un donneur vivant, l'organe est moins bien lavé que chez un donneur décédé et peut donc contenir un petit peu de sang. C'est un problème que nous devons encore résoudre avec les témoins de Jéhovah.

Jusque là, nous avons parlé de transplantation d'organes vitaux, de transplantations nécessaires pour rester en vie. Au cours du XXIe siècle, le territoire de la transplantation s'est agrandi vers la transplantation de parties de corps qui ne sont pas indispensables pour la survie, mais qui permettent d'améliorer son état. Par exemple, la transplantation de main, qu'on a commencé à effectuer à la toute fin du siècle dernier chez des patients souvent amputés suite à des accidents de travail. Et puis, beaucoup plus récemment encore, la transplantation de la face, réalisée pour la première fois en 2005. Il y a actuellement une quinzaine de cas au monde de transplantations de la face, qui est une intervention extrêmement complexe. On peut la rapprocher de la transplantation de pénis, -voilà un organe qui en général compte beaucoup chez les hommes, parfois plus que la main-, dont il y a eu deux essais à ce jour. Le premier a été réalisé en 2006 mais le receveur a demandé 15 jours après qu'on lui enlève. L'histoire ne dit pas pourquoi. Et puis le deuxième en 2014, qui semble avoir abouti a une bonne fonction sans qu'on ait beaucoup de détails sur la façon dont l'organe a été utilisé.

Et puis, on peut transplanter la tête, pourquoi pas? Ou plutôt d'ailleurs, ce n'est pas la tête qu'on transplante sur un corps, mais c'est un corps complet qu'on transplante sur une tête, parce que c'est la quand même la tête qui reste le chef, le leader! Il y a actuellement un chirurgien italien, je ne dirais pas qu'il est un peu fou, qui a un patient russe dont le corps est paralysé complètement. Ils ont émis l'hypothèse de faire cette transplantation d'un corps sur la tête en 2016. Actuellement toutes les expérimentations sur les gros animaux ont été un échec. Cette tête est donc quand même assez courageuse de vouloir se faire greffer un corps.

Il est bien évident que contrairement aux transplantations d'organes dont on comprend la nécessité absolument vitale, il y a autour des transplantations de mains, de visage, de pénis, de tête, bien davantage de considérations éthiques pour l'instant non résolues. Je vous rappelle que John Irving a écrit il y a quelques années un livre où quelqu'un, après avoir reçu une double greffe de main, finit par décider, parce que vraiment il ne sent plus que c'est sa personnalité, qu'on lui enlève cette greffe de main. Vous voyez que greffer un visage pose problème à la fois pour la famille du donneur et pour le receveur. Pour l'instant, le bénéfique/risque de ces interventions n'est pas encore démontré et va faire l'objet encore de beaucoup de réflexions. D'ailleurs, pour certaines de ces transplantations comme celle de main, il y a une compétition importante avec la bio-ingénierie et les prothèses.

S'est développée à côté de la transplantation, pour palier aux déficits d'organes, la bio-construction de tissus et d'organes par les techniques de bio-ingénierie. Ces techniques de bio-ingénierie se développent beaucoup et utilisent souvent comme matière des cellules souches et des substances synthétiques : des hydrogènes, des matrices, un certain nombre de bio-matériaux. Parmi les techniques en train d'être mises au point, il y en a une qui est particulièrement intéressante, la bio-impression. C'est l'impression 3D, avec laquelle on construit aussi des voitures, des buildings, des ponts, appliquée à du tissu vivant. Ces bio-imprimantes utilisent un logiciel qui permet de reconstruire complètement in silico un organe et à partir de là, avec différentes têtes d'impressions, d'imprimer des cellules, des matrices extra-cellulaires etc... Ce sont des procédés extrêmement complexes, qui ne permettent pas encore de faire des organes complexes comme le cœur, le foie, le rein, mais on commence à construire par ce procédé de bio-impression des organes simples : la peau, c'est pas trop compliqué, les vaisseaux, ce sont des tubes pas très complexes, la paroi vésicale aussi, et puis, on a fait des choses un peu plus complexes comme une oreille. Vous voyez donc qu'on fait des choses assez importantes avec cette technique de bio-impression. Ce qu'il faut bien dire, c'est que quel que soit le matériel utilisé au départ, il y a en général une acceptation très grande par les patients et par leurs relations de la possibilité d'implanter un organe qui a été complètement synthétisé. Actuellement, vous voyez bien que nous en sommes encore à un stade précoce, il commence à y avoir quelques essais cliniques initiaux qui sont réalisés, et de façon assez amusante d'ailleurs, ces tissus et organes conçus par

bio-ingénierie sont pour l'instant assimilés à des médicaments et donc gérés par des agences de sécurité du médicament, comme la NSM ou l'EMA en Europe.

De tout ceci est né un autre concept qui n'est plus tout à fait de l'ordre de la reconstruction mais de l'amélioration de l'homme par la construction. Il appel à d'assez nombreuses techniques. Je vais en décrire simplement un petit nombre pour essayer de bien illustrer ce propos. Vous me pardonnerez d'avoir choisi des exemples qui sont très chirurgicaux pour deux d'entre eux, mais ce sont des exemples que j'ai testés personnellement.

Le premier est la réalité augmentée. La réalité augmentée, qui doit servir aussi beaucoup en archéologie, permet à partir de la reconstruction 3D, de voir ce qui est à l'intérieur du corps, d'en faire une reconstruction 3D sur écran, in silico, et ensuite, à travers un écran spécial ou à travers des lunettes connectées, d'avoir pour le chirurgien une vision où ce qu'il voit lui, se surimpose avec la reconstruction 3D. Par conséquent, quand le chirurgien voit un corps, il peut maintenant savoir exactement où est le foie, où est le pylore, où est la vésicule biliaire, où est la rate. Il le voit à travers ses lunettes connectées. Et quand il voit un organe, il peut voir ce qu'il y a à l'intérieur de cet organe. C'est extrêmement utile pour les chirurgiens.

Deuxième exemple, l'assistance de la chirurgie par robot. La chirurgie, tout le monde croit que c'est technologiquement extrêmement complexe, c'est faux : je dis toujours que jouer du violon est plus compliqué que de faire une intervention chirurgicale. En particulier parce qu'on a des mouvements, des poignets et des doigts qui sont assez limités. Donc actuellement on est en train de construire des robots dont les libertés de mouvements pseudo-articulaires sont beaucoup plus importantes que celles de la main et qui permettent au chirurgien d'opérer en étant assis à une console, éventuellement avec un joystick qui guide le robot chirurgical.

Ce sont deux exemples de l'homme amélioré, de l'homme dont on améliore les performances par de la technologie. Il existe encore d'autres moyens d'amélioration, par exemple, les prothèses. Vous savez qu'actuellement on est capable de fabriquer des prothèses de jambe qui donnent au receveur de la prothèse une agilité particulière et la possibilité de courir de façon importante. On a tous entendu parler d'Oscar Pistorius par exemple, dont un des objectifs était de courir avec des athlètes normaux, non pourvus de prothèses. Et bien on a actuellement des prothèses qui permettent effectivement d'améliorer considérablement la course, par exemple. Et puis, en allant plus loin, on a des prothèses qui sont beaucoup plus élaborées car reliées au système nerveux du patient, à travers des bio-capteurs et des bio-puces. Dans ce cas, la prothèse peut envoyer des informations au patient et le patient peut envoyer des informations à la prothèse. Il y a eu très récemment un très joli cas d'un batteur qui a été amputé au niveau de l'avant-bras et à qui on a pu mettre une prothèse qui lui permet de battre de façon même plus élaborée qu'autrefois, car dans cet avant-bras, on a mis un petit dispositif qui permet d'avoir des rythmes particuliers spécifiques qui augmentent considérablement ses performances de batteur. Donc vous voyez comment on peut effectivement améliorer l'homme.

Ce concept a abouti à un concept encore plus élaboré, qui est celui de l'homme augmenté. La question est au fond de savoir comment réussir à faire un surhomme. Ces prothèses dont je vous parlais évoluent actuellement vers des exosquelettes extrêmement complexes. Un exemple simple est celui du frère à quatre bras. On lui met deux bras prothétiques qui permettent de soulever quelque chose, je pense d'ailleurs que ça peut être très important dans la reconstruction du patrimoine. Ça permet de soulever quelque chose et avec les deux bras propres de travailler dessus. L'exemple le plus évolué est celui de l'exosquelette de l'infanterie américaine que vous voyez ici en haut à droite, qui est un exosquelette permettant de développer considérablement les performances physiques du fantassin, de courir plus vite, de se cacher, de devenir invisible, avec une durabilité de l'effort qui est extrêmement importante.

On a la même chose dans les organes : il y a certains organes simples comme le cœur qui peuvent être remplacés par une pièce complètement fabriquée, on n'est plus vraiment dans la bio-ingénierie mais dans l'ingénierie des pièces et, vous savez qu'en France actuellement, il y a un cœur artificiel qui s'appelle Carmat et qui est en cours d'expérimentation. Il n'a pas encore donné toute sa capacité mais il permet probablement de remplacer le cœur normal avec une durabilité aussi plus importante. On peut aussi, comme je vous disais, injecter des cellules souches dans les organes pour améliorer leurs performances et améliorer leur durabilité. Et puis il a y encore des choses plus importantes qui ont été développées, par exemple la stimulation cérébrale profonde : on peut maintenant implanter dans le cerveau de toutes petites électrodes qui permettent de stimuler une zone très bien définie.

On peut imaginer comme ça améliorer ses capacités de langage, de langues étrangères par exemple ou d'audition ou de vision. Donc ça fait partie aussi de l'homme augmenté. Et puis à côté de cela, il a toute l'ingénierie génétique, d'abord la sélection des gènes, et puis surtout, comme je vous disais, les techniques qui permettent de découper les molécules d'ADN, d'insérer un gène, et éventuellement, quand on l'aura enfin découvert, d'insérer le gène de l'immortalité. Vous savez que chez la souris déjà, on a trouvé des façons de prolonger très notablement la vie et donc certaines personnes s'imaginent qu'on pourra enfin découvrir le gène de l'immortalité. On aboutit ainsi à ce principe philosophique, je n'ose pas dire ça devant Madame Younès, du transhumanisme, qui est l'homme augmenté au point qu'il va devenir immortel et qu'il aura toutes les capacités. Et tout ceci nourrit bien sûr beaucoup de fantasmes, et donne lieu aussi à beaucoup de dépenses d'argent. De grandes compagnies comme Apple, Google, Facebook, investissent massivement dans le transhumanisme. Bien sûr, ça soulève des problèmes éthiques innombrables. Je voudrais juste dire que l'immortalité ne me tente pas trop, je ne sais pas si vous avez lu dans l'Aleph de Jorge Luis Borges, une petite nouvelle qui s'appelle les Immortels et dans le fond ça ne donne pas envie que le transhumanisme réussisse.

Dernière diapositive, je voudrais d'abord remercier Loughlin Kealy qui m'a permis de conceptualiser la conclusion, ce qui illustre bien l'importance de la transdisciplinarité, c'est-à-dire montre comment un architecte et un chirurgien peuvent arriver à une conclusion intéressante. D'ailleurs je pense que les architectes devraient beaucoup plus travailler avec les chirurgiens, en particulier pour faire des salles d'opérations qui soient des jolies œuvres d'art.

Et donc je crois que dans ce discours qui est très différent de celui que vous avez entendu auparavant, il y a quelques points qui sont importants. C'est d'abord l'évolution du concept: en ce qui concerne la construction de l'homme, on est au fond passé de la reconstruction de pièces défaillantes ou manquantes à l'amélioration de l'homme et même à la création d'un homme éternel et pourvu de tous les dons.

Je vous remercie beaucoup pour votre attention, je suis désolé d'avoir fait quelque chose qui est très très loin de vos préoccupations habituelles.

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

Hello everybody. Thank you very much Loughlin and the organisers. As Loughlin said, I'm an architect. I'm not a heritage expert or a conservationist. I work in the area of urban conflict and I focus particularly on international and religious conflict. It's a field that I started working on about fifteen years ago and unfortunately, it's definitely become vindicated over the past fifteen years or so. What I want to do today is pose a series of questions that come out of the study of conflict and pertain to heritage and the conservation practices in cities.

I'll start with this image here, which is an image I took in Mostar, in Bosnia, a few years ago. We look at these two buildings and we see that one has been restored and the other is full of bullet holes and certainly looks like it needs restoration. Superficially, it looks like a very simple and straightforward process. However, if we look a little bit more carefully, we see that actually, rather strangely, there is one flat that's been restored whereas the rest of the building has all of these gaping holes and we start to get a bit uneasy about this situation. For me, the photograph has become symbolic of all of the problems from going to this state of being, to that state of being, and that even with the vision and the skill of architects, conservators and archeologists, it's not a very easy transition, even when there is support from governments or international bodies. I would say a lot of really has to do with the nature of the conflict. It's not the state before or after the conflict, it has more to do with how the conflict is played out and its legacy. So, in a way, what I'm interested in is that kind of seam between these two buildings. Now that may not sound terribly promising for a lecture but I'll continue and you can see what you think.

Just very briefly, the research comes out of a center that I run in Cambridge, called the Center for Urban Conflicts Research. What's interesting perhaps for this audience here is that we didn't originaly start with the idea that we would focus on heritage, but heritage became very quickly part of the study of conflict. It was something that we almost fell into and realised how critical this is in a variety of different ways. It's certainly not the only thing we look at but it is one of the most important.

I want to begin with three images of three different cities at three different times to pose the first question. The Lisbon earthquake which took place in the middle of the 18th century and destroyed the whole city as it was know then, there were four plans proposed. The king decided to take the most radical plan and had his prime minister, the Marquès de Pombal, oversee the planning and the work. And here he is, as a man completely in control of the situation. The plan that was chosen was the most radical plan and, in a lot of ways, the most rational plan. Pombal had the idea that you bury the dead and heal the living and you simply move on from the bad situation. I think the dominating aspect of this is that belief by humans beings that they can be in control of their own destination after major destruction. And of course this is something that, from Voltaire to Adorno, many people have written about and is part of modern thinking. So it's not exactly a conservation practice but certainly I would say it becomes the basis of heritage thinking and practice : this idea that we are reasonably in control of what we do, and that we move from chaos to order.

Now the next one I surely don't need to go into any description of what was done here, because this is an example that of course will be well known to this audience. But I would like to say that the reconstruction of the historic quarter of Warsaw is, again, a rational process of reconstruction with very clear objectives. I was looking on the UNESCO's site quite recently and it's interesting that it is described as the symbolising process to show that the city is invincible. So again, we have these two cities, Lisbon and Warsaw, that are moving from chaos to order. And I think the thinking is very much tied into post-enlightenment thought, modernity and the idea that we can really be in control of what we're doing.

My third example is Aleppo. Here we have a city that was very recently fully reconstructed to become the Islamic City of Culture in 2006. With this very extensive destruction of Aleppo, there is really the questions of what sort of future does it have and can we simply go back to it and reconstruct it in the way that it was done so very recently? And so the question I'm posing at this point is : do we see a major break from the tradition of Lisbon and Warsaw? I think there's probably more in common with Lisbon and Warsaw, even though one represents a complete rebuilding of the city in a new form and the other is a complete reconstruction of the city in the form that it was in.

There's probably more similarity in the rational thought behind it and the movement from order to chaos. What we seem to be looking at here, today, is exactly the opposite direction : it's not moving from chaos to order but the other way around. Once again, what we see is a city that is very subject to the changes in the nature of conflict.

First of all, I think we need to look at how conflict has changed. A lot of the people who work on war and conflict have come up with the term « new wars », like Mary Kaldor. Certainly wars have changed : we don't have wars so much anymore where war is declared and fought and then there's a peace treaty and a post-conflict period. What we seem to be looking at are much longer conflicts, some of them are within states, some of them are between states, a lot of them now increasingly are transnational and have to do with individuals and groups who actually don't have a state identity anymore, or are not part of the original state identity that they had. I'm thinking about migrants, minorities and regional ethnicities. The conflicts tend to be long term and we get what I would call cycles of violence : there are periods of more violence and of less violence, and populations tend to cope. Certainly this raises the question of post-conflict. Does that really exist? Is this a useful way of looking at the world today, if the conflicts are going to go on for such a long period of time, and do we have to ajust our thinking?

At the same time, cities have changed. Cities are increasingly the place where conflicts are played out. The new wars go with the new cities and so the sort of destruction that we see in cities today has to do very much with the urban condition. And the fragmentations that you get with different ethnic and religious groups within the cities have a very strong ramification for how the cities change over time, sometimes over a very short period of time. We get, in some cases, very radical and extreme situations and I have a quote here from a general from the Israeli army who says that 'We are dealing with the use of urban areas as weapons. The building is a weapon.' Very often the built structures are being used and very much manipulated as part of the conflicts themselves : they're not simply subject to it but they become almost active players in the situation. So when whole cities become implicated in the battles, they also have to be implicated in the reconstruction strategies.

The sort of leadership that we're seeing is also changing. And sometimes it is national but of course, sometimes it can be international or a leadership by different political and religious factions, paramilitary groups. Also, the rule of global privatisation has become a very serious player in these wars, and sometimes you find out that there's private interests behind the fighting, not simply the reconstruction.

All of these factors play a role in urban heritage and conservation. Now I want to use the second half of my lecture to go through seven important points. These are part of this broader question of 'Do we have a new paradigm of thinking at this point? Does post conflict really exist?'.

Discourse and image
The first point has to do with how we talk about heritage that has been subject to violent destruction and how we image it. Very often we find that the imaging starts to orient around the conflict itself. Andrew Herscher has told us that material destruction is cultural production and we're finding that more and more in a lot of the cities that we look at today. One of the most memorable interviews I did was with an East-Berliner who was very unhappy about the destruction of all traces of the wall. This was before they put the mile of cobble stones to mark that route. She said to me 'It may be bad history, but it's our history. We don't want to forget that.' Jerusalem is also very interesting at this point because it's a major historical and religious center, holy to three of the monotheistic religions in the world, but when you talk to people today, many of them know it for the separation wall that we see in this cartoon over here, rather than those historic sites. And so the whole orientation of the city is changing. Conflict is becoming a new form of heritage itself. And with that we get new sites and new artifacts that, like my East-Berlin interviewee said, actually become important as part of the new heritage of people today. So I think we have to ask : are culture and violence really always in opposition to each other or are they, in some ways, in a form of reciprocity, whether we like that or not.

Where to focus
The second point has to do with where we should be focusing : are we looking at local groups or are we looking at international sites? Certainly the case of Mostar is a very interesting one. You're probably all very familiar with the reconstruction of the old bridge after the Yougoslavian civil war. That was very prominent internationally. A lot of the press and general discussion about it, was that this was a way of knitting together the divided city, of re-establishing both physically and symbolically a bridge between the different factions. But if we look at the map here, we find that the river was not the border at all. The Bosniac area is here, the Croat area is there and the borderline actually went right through the center of that road. So the whole question for local people is how is the bridge actually reuniting the city? Because it really wasn't. And unfortunately, that road, twenty years later, is still filled with destruction, there have been some restored buildings in it, but it still very much reminds one of the war and probably, even more than that, it is quite a broad busy street and we know that there's nothing that divides a city like a good wide road. It's probably the most serious kind of division that you can put into a city.

Heritage politics
My third point may be fairly obvious, but it does need to be mentioned : heritage itself is political. It is becoming increasingly politicised and manipulated. The practices, of course, are never neutral. Heritage is used politically, it's used to convince the inhabitants within the city and the tourists, and it's used to make international statements. Daniel Herwitz says 'The nationalist impulse is deeply connected to the desire to reclaim the past. To reclaim the past is also to invent it.' And this is one of the things that we're seeing in a lot of conflict areas where there has been destruction and rebuilding : there is as much invention as anything else. And so along with this sort of destruction, we're getting rebuilding. Like in Jerusalem, this tunnel area which happens to have been created by quite radical right-wing jewish settlers, very close to the Dome of the rock. And as much as anyone can tell, it has no particular historical interest but has become a very major tourist site. So in these cities that experience high levels of conflict, we're getting three different types of heritage practice that are quite different from each other. The first one being the simple destruction of sites and their memory, and that becomes a form of legitimisation to whoever is doing the destruction. The second one is the destruction of the environment of the sites and the destruction of everyday life. The third one is this idea of the invention of sites and this making of heritage and with it, making a new everyday life and there may be major population shifts in that.

From memory to identity politics
The next point has to do with what I'm calling, from memory to identity politics. We're finding that the narratives of memory are being transfered, in a lot of cases, to what I would call narratives of rights. What I mean by that is that people are starting to become much more interested in their rights to a place than their memory of that. The memory, which is flexible and very personal, is being remplaced by a much more hard-nose narrative of rights – 'that this is my place because I have the right to it all of the time'. That is something we see in a variety of manifestations, one of them being the development of this new genre of museum that I would call 'musueums of national struggle', or even 'conflict museums'.

A lot of places seem to be replacing or augmenting museums that have to do with memories of trauma. For example, the Hezbollah museum, in southern Lebanon, is quite a fascinating case that has come out of the memorializing of at least one war and probably more, but really has to do with the question of shia rights in Lebanon. In fact, single cultural identities are remplacing what were previously public places. I mean, not in this particular museum which is in a remote place but certainly when we find this happening in cities.

Positive segregation?
My next point is goint to contradict the point before that. This is rather important too, because the practice of heritage within conflict areas is exceedingly contradictory. And so one of my questions is what do we do with the contradictions. Do we try and resolve them or do we actually try and work into the contradictions and understand them? What I'm talking about here is what I would call positive segregation. And I put a question mark there because I'm a little bit nervous about positing that to you, but I'll do it in any case. I think in some cases, there are areas in conflict cities that need and deserve to be segregated in various ways : there may be fundamental ethnic divisions in the cities and to some extent, they simply have to be respected. It may have to do with the protection of minorities and minority cultures. And so that changes the heritage narrative we've all grown up with since the end of World War II, that heritage is something that needs to be available to all people at all times. Certainly that is enshrined in the various legal documents that have built our understanding of heritage today, and I do question that in certain circumstances. The example that I have here is in Nicosia, a divided city with the Turkish north and the Greek south and the border right through the center of the old city. One of my PhD students did a lot of work on that border as it was before it was divided, and found that it was the center of the town, the commercial center, the most vibrant part of town and also the most mixed part. The marchants - who are now very elderly, but she was able to interview a lot of them - who were based there were the people in the city who were really bilingual. That was important, but what she also found interesting is that within that very mixed area, there were lots of clubs and associations that were only for Greeks or only for Turks, or only for Muslims, or only for Christians, I mean there were various sorts of identities. And what was fascinating about it is that the combination of the mixing within the city, and yet at the same time these very clear areas of particular identities were – anyone else wasn't really welcome within that. And so I think we have to better understand how we get this combination of mixed areas and other areas that really are very much to do with single identities. And yes, that simply contradicts the point that I've just made before but I think it's probably something that we're going to have to live with.

Public spaces
Public space is extraordinarily important. Certainly in all of the research that we've done in the cities in Europe and the Middle-East, one of the things that keeps coming out more and more strongly all the time is that public space is one way of dealing with a lot of the problems of these cities and how it has to be reinforced. And so we come back to one of the most basic questions : what is common to all? And how can it be participative space? A difficult question.

The example I have here is in Belfast, it's a shopping mall right in the downtown area that has a large glass dome on the top, and it allows people to see the whole city in 360 degrees. And that takes a city that has suffered heavy violence and is still, in many ways, very divided, but allows people to see the city as a whole. I spent the better part of a day there, eavesdropping and just listening to what people were saying about it, not doing formal interviews so much. Some of the comments were fascinating. One person said 'Seeing the whole city from this point of view makes me see it differently.' And the other one which, I mean, I could have kissed this person, 'The view belongs to all of us.' I think that was an extraordinarly important point to make.

No quick fixes
My last point is that there are no quick fixes. I don't think there's any silver bullets in this area and the situations are getting worse rather than better. We're looking at long-term situations and the conditions themselves elude traditional peace solutions. Again, I ask the question 'Does post conflict really exist?'. And if not, then what does exist? The points that I've raised here I think have to do with varying periods of time. There's nothing static about a city, even if it's a city that's under siege for a very long time. When we look at Sarajevo, we find that there was actually changes over the period of the siege. And it certainly does raise 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 and we have to recognize that, especially as it becomes a more common condition today. The heritage is increasingly used as a weapon, and it's not simply a symptom, an incidental phenomenon, or a simple result of conflict. The heritage is actually knitted right into the processes of conflict. The changes that we're seeing can be very rapid and at the same time they can extend of a period of many years, and that has to be taken into account. Both desirable and undesirable caracteristics may emerge from the various heritage practices and we have to rethink how do we deal with that. The contradictions are probably one of the most difficult areas and yet I think one of the most important things because they are simply not easily reconcilied. In my opinion, we have to work into the contradictions much more than really try to reconcile them. And then ultimately, that context is absolutely critical. The heritage sites are of course part of wider conditions, and I don't just mean physical conditions. I mean, as you sure all are very aware, they're part of social, political, economic conditions as much as of philosophical, ethical conditions as well. 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. Thank you very much.

Proceedings of Group Discussions

Preamble

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, and with an additional request that members should add issues that they felt fell within the topic of the group, but which had not been discussed. Responses have been integrated with edited versions of the reports, and additional comments are appended to the report of the group in question.

Group A
Conservation of cultural artefacts in the wider context of urban reconstruction

Jacqueline Donnelly (rapporteur)
Pamela Jerome (animateur)
Gorun Arun, Gwenaëlle Bourdin, Pierre-Antoine Gatier, Alaa El-Habashi, Rohit Jigyasu, Christina Menegazzi, Stefano F. Musso, Anna Paolini, Alessandra Vittorini.

The following were the principal matters identified:

• In the aftermath of a disaster (whether natural or manmade) the most immediate requirement is to decide on priorities – what we want to recover and ultimately what we are trying to achieve.
• It is essential to determine that these decisions are taken where most appropriate – for example by the communities themselves, or by communities guided by professionals - communities may not always be the final decision-makers when it comes to reconstruction.
• It is necessary to identify the relevant communities: there is rarely only one local community - there may be several, and perhaps also a global one that has an interest in the outcome; there is often a diaspora that needs to be considered. The community that has left the area should be mapped to record where they go as they will have traditional skills, knowledge, and even tools, with them that may need to be retrieved to assist reconstruction.
• Destruction is most often partial rather than complete: in the case of partial destruction, the priority is always to save the surviving cultural heritage, safeguarding the fragments that remain.
• Dismantling what is damaged is a serious issue as it turns immovable heritage into movable items which may then be vulnerable to looting and to further damage if not properly stored; this situation must be addressed to establish what kinds of decisions are required to safeguard this heritage.
• Natural disasters and conflict destruction work to different time schedules: natural disasters generally occur unexpectedly; in conflict situations, on the other hand, there may be time to anticipate impending destruction; advantage of this time must be taken to achieve some positive outcomes - for example, staff can be redeployed to develop new skills in recording, salvaging, carrying out historical research and identifying what will need to be saved and how this will be achieved.
• Resources are most often limited, so that a balance is needed between actions on different issues, such as those issues relating to the conservation of monuments and archaeology versus issues relating to the idea of living heritage and those issues relating to the right to shelter of those made homeless by the disaster.

- After a disaster, the local community can lose faith in traditional building methods and show fear with regard to traditional construction, as it has become associated with destruction: they may misunderstand how traditional construction works when it comes to rebuilding. Rebuilding confidence in traditional construction is important. The community may need to be presented with scientific proof of how the traditional construction worked and how it survived. The principle of "Build Back Better" should be seen as an opportunity even for historic buildings but may require education of the local community to enable them to understand the advantages of traditional construction methods.
- Reconstruction sometimes means the creation of a new identity for a community or the retrieval of identity. Often the community that occupied an area is broken up or taken away - this is particularly the case in conflict zones. If populations stay away for a long period of time, they may lose their connection to the place and it may be difficult to bring them back to the location to occupy the buildings.
- After a trauma, in the search for identity, objects or buildings that were previously undervalued can become symbolic. It is important to understand what people want and what they value.
- Case studies are crucial in order to address the issues behind reconstruction. ICOMOS could look to compile a series of historical case studies as well as more modern ones and interrogate these to understand which responses were most effective and which were not; what should one look to recover and how will this be done; what is the purpose of the exercise and what is the ultimate goal. The responses could be used to inform post-trauma activities in the future.

Group B
Reconstruction of cultural value in the context
of social discord/reconciliation

Amra Hadzimuhamedovic (rapporteur)
Mustapha Khanoussi (animateur)
Stefan Belishki, Regina Durighello, Donatella Fiorani, Karim Hendilli, Kirsti Kovanen, Christoph Machat, Wendy Pullan, Guo Zhan.

The group distinguished between destruction caused by natural disasters and by armed conflicts/terrorism : the focus of its attention was the latter. The following were the principal issues identified :

- The issue of value, and especially that of Outstanding Universal Value of World Heritage sites: there is a universal responsibility in relation to such values and the destruction of such sites; there is an increasing difficulty in assigning universal values in a world that tends toward relativism and the championing of difference- while there may be responsibility, universality is increasingly questioned.
- The World Heritage Convention does not anticipate the circumstance of destruction of the World Heritage sites: delisting is problematic in such instances - for example is Palmyra to be delisted?
- The World Heritage Convention and Operational guidelines need to be addressed from the perspective of the loss of attributes through systematic destruction.
- On the question of shared values: one perspective was that these values become contested once conflict starts, for the purpose of facilitating the conflict. For example, at first, there were no contested value in the sites of Kosovo, Bosnia or Syria, but these contested values were constructed or invented through the conflict in order to divide the community, gain supporters and then justify the destruction of monuments.
- Also on the question of shared values : an alternative interpretation is that heavy conflicts do create some contestations ; but in that some cases it is very difficult to identify the beginning of conflict – while often sites are contested and violent conflict exacerbates these differences, it is difficult to say that no contestation existed before conflict.

- The difference between post-conflict treatment or reconstruction of living places and of archeological sites: for example, archeological sites in Syria are especially complex cases and their preservation, restoration, reconstruction and protection in future is difficult to envisage in the light of current events.
- In dealing with destruction during trauma it is essential first to understand the contradictions at different levels (religious, ethic, political, racial contradictions but also discordance in theory and doctrine of heritage transmission) before establishing the reconciliation process: such a process may be long, unpredictable and undefinable in advance - new discordances often arise as part of it, so that reconstruction cannot be seen as a linear process.
- The threat that more heritage may be destroyed during post-war reconstruction than during the war – citing the experiences of various places including China and Germany.
- Two ever-present and most important perspectives: the internal perspective of the local community, and the external so-called international perspective. There is always a dynamic relationship between them; neither is complete or comprehensive in itself, so confrontation between them is of crucial importance in ensuring that cultural heritage is protected as much as possible and integrated in the post-war recovery process.
- Other interests that extend beyond these two categories become involved in post-war reconstruction - for example, radical religious groups using reconstruction to exert influence or privatised corporate interests seeing heritage sites as a way of making money.
- Activities during conflict and after conflict must be addressed : it was noted that vernacular and traditional architecture can be damaged through humanitarian activities aimed at providing shelter for homeless and displaced persons – referencing experiences in Kosovo, Bosnia and Croatia and elsewhere ; as a preventative measure a relationship between agencies like UNHCR and ICOMOS should be established.
- Since the outcomes of conflict cannot be known, it is important to prepare guidelines for different strategies and different scenarios of reconstruction : depending on outcomes, for example in Syria, the approach to cultural heritage preservation will vary and what will emerge from long conflicts cannot be known in advance ; the usefulness of guidelines is uncertain but one can consider possible scenarios and to think more broadly about what urban conditions might be ; in which ways might the societies be configured ; how extensive will privatisation be ; what will be the effect of large numbers of migrants and refugees ?
- It may be possible to develop different strategies through collaboration with researchers: supporting the work of PhD thesis and providing the students with all the materials to which ICOMOS has access.
- Advance knowledge of urban and architectural structures and the monitoring of their condition after disaster will allow priorities to be addressed and methods developed starting from the real status of the sites. The reduction of the problems to the dichotomy "demolition/reconstruction" over-simplifies reality and erases the possibility of recovering at least the remaining parts of the pre-existing sites; even if fragmentary, the presence of evidence of the place before the trauma can help the population to recognise the roots of its past.
- The focus of plans for restoration of destroyed sites and cities would be the protection of urban structure and morphology and with that in mind, priorities and methods for particular sites should be defined.
- Regarding monuments without users, ICOMOS should work towards developing different approaches to finding a new use for such buildings: these approaches should be an essential ingredient of activities directed towards integrating cultural heritage into the post-war recovery processes and helping to mitigate the consequences of its destruction.

Further concerns identified:

- 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: the gravitation of large numbers of people to city squares; the construction of a rudimentary "high street" in the Jungle migrant camp in Calais - the difficulty of re-establishing public space must not be under-estimated; in Christchurch, a first world city, the city centre has still not been rebuilt since the 2011 earthquake.
- Heritage sites are being used extensively and in many contexts for political ends: the question of how multi- and conflicting narratives play a role must be considered.
- Conflicts are often long with periods of more and of less violence; heritage attitudes should reflect this.

Group C
Evolution in understanding/historical experience of reconstruction from mid-20th century

Samir Abdulac (rapporteur)
Shadia Touqan (animateur)
Gustavo Araoz, Alpha Diop, Dominique Franco, Natalia Dushkina, Andre Pane, Mechtild Rössler, Kai Weise.

The Group discussed a wide range of disaster experiences from places such as Nablus, Jerusalem, Warsaw, Naples, Florence, l'Abruzzo, London, New York, Timbuktu, Kathmandu, Bamiyan and of course, Palmyra, Maaloula, Homs and Aleppo. Discussion began with a general review of the escalating threats to historic and World Heritage sites, particularly historic areas and cities with long-standing communities that have been displaced following natural or manmade disasters.

The following considerations emerged:

- The examples discussed reflected categories of natural disasters and also of conflict situations.
- In relation to events and impacts, scales were very different and the discussion also referred to different historical periods – and also to contemporary events.
- The objects of concern were either monuments and sites (such as Palmira in Syria and Bamiyan Temple in Afghanistan), or urban fabric including ordinary houses of living historic cities and neighbourhoods such as Aleppo, Homs, Sanaa, Nablus and Jerusalem.
- Physical, functional, social and psychological aspects need to be considered and dynamic and realistic approaches need to be developed, taking into consideration the different circumstances and the social and cultural context for each case.
- Displaced residents returning to their destroyed houses want/need to quickly fix/repair their homes, often with whatever material and financial resources are available to them: 'time is of the essence' - they cannot wait for experts or conservation authorities to do the necessary work according to conservation standards.
- The notion of community was also challenged and the idea of acknowledging many stakeholders seemed appropriate: the notion of stakeholders is inclusive, covering for example, owners, tenants, craftsmen, but also public authorities.
- There was a concern about large scale projects such as Beirut, with their ownership, strategy, policy and procedures; there was also concern regarding situations when there is a depletion of the community.
- Notions relating to strategy were discussed, the need for policy processes to be guided by charters - the particular contribution of Kathmandu was noted.
- The group discussed some notions like authenticity, inclusiveness and exclusiveness of heritage, the mixed intervention of community, craftsmen and professionals, the importance of psychological and symbolic dimensions.
- In conclusion, the suggested steps that ICOMOS can undertake to improve some shortcomings would be to better document and analyse existing case studies; also to prepare "foreseeable" interventions for cases such as the Syrian cities; to provide guidelines (perhaps following the organisation of the colloquium) and finally, ICOMOS should encourage a wider interdisciplinary professional approach in its endeavours.

Additional issues and elaborations

- 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/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 review should consider required 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.
- Demonstrating an understanding of the human tragedy and needs will help build confidence and encourage the community to participate in rebuilding their lives and protecting their heritage in the future (the cases of Kathmandu and Timbuktu are good examples).
- Conservation and preservation laws should continue to follow and respect the cultural heritage laws and conventions in normal circumstances. However, ICOMOS and UNESCO should make conscious efforts to avoid imposing standardised procedures and laws that does not satisfy local cultural and social needs.
- 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 (formal and informal sectors) to build and encourage cooperation between the international organisations for culture and a multi-disciplinary group with focus on the role of the community and stakeholders in the reconstruction and restoration process including their participation in the preparation of an Action Plan and sharing the responsibilities.
- A dynamic and flexible approach is immediately required while new (or revised) laws more relevant to the fluid and deteriorating conditions on the ground are developed. Such laws should preferably be in place before communities of historic cities return.

Response to Questions/prompts suggested was as follows

- *Where restoration/reconstruction work is initiated locally as emergency intervention (not necessarily by experts), how and by whom is the work valued*? It was agreed that this will depend on different phases and type of intervention (whether it will provide immediate shelter or protect an historic property from further damage).
- *Are community expectations concerning the valorization of such work aligned with internationally promoted ethical standards – are there divergent approaches*? These tend to be more practical and realistic in terms of social and community immediate needs, while in other cases, such as Kathmandu, the community and stakeholders were encouraged to participate with official bodies and follow traditional construction methods and use traditional materials according to conservation standards. There was no social pressure in terms of immediate community need for shelter. However, the damaged site and temples represented significant spiritual and national importance to the community.
- *How best to provide supports towards ensuring that emergency interventions do not negatively affect the significance of, particularly, "everyday" artefacts of cultural value?* It is important to encourage participation of stakeholders and community representatives in the process of restoration and reconstruction to give them a sense of ownership of the project and its objectives,
- *How are changes in significance/meaning acknowledged/valorized in the context of post-trauma reconstruction?* There is an obvious need to develop new strategy to allow differentiation of emergency intervention required which meets social as well as cultural protection. New laws must address the function and use of the historic site, its relevance and importance to the user, new approach should consider a functional notion of 'authenticity' with heritage to represent many values. It is recommended that ICOMOS develop guidelines and some kind of classification of intervention types/levels which would be relevant to each case according to the context.
- *What steps should/can ICOMOS take to address short-comings?* See above.

**Evolution in understanding/ historical experience
of reconstruction from mid-20th century**

Hans Löffler (rapporteur)
Luisa De Marco (animateur)
Nils Ahlberg, Zeynep Ahunbay, Sheridan Burke, Nicolas Detry, Feng Jing, Toshiyuki Kono, Michael Petzet, Ruxandra-Iulia Stoica, Chris Younes

This report starts with a response to the last question on the list prepared in advance of the Colloquium: *what should ICOMOS do….?* ICOMOS should provide tools to support inclusive and collaborative decision making processes on a case by case basis, showing approaches, options and possible priorities according to 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:

• The decision making process has to include a clarification of the significance and real meaning of destroyed properties to communities : concerns may be felt by those displaced as well as local communities;
• ICOMOS can provide an external perspective of international experts to the decision making process.
• ICOMOS should keep established principles for conservation as clear and permanent guidelines. Reference was made to numerous existing ICOMOS charters referencing reconstruction and community co-existence, to ICOMOS Ethical Principles and to Cesare Brandi's theory of restoration.
• ICOMOS should also study previous cases of post-trauma recovery in order to verify if and how reconstruction principles had been applied, and if not, for what reasons. This could help to establish the required tools.
• ICOMOS tools should serve to prevent hasty and premature decisions taken under time and economic pressure. The tools should be of practical use and readily accessible via the ICOMOS website.
• In case of natural disasters the use of traditional materials was often questioned because new technologies seemed to promise a higher degree of resilience against future disasters. ICOMOS was expected to contribute external expertise to a fact-based discussion of such problems by local stakeholders. The work of ICOMOS International Scientific Committee ICORP in the Nepalese earthquake recovery was mentioned as a case study of gathering international expertise via internet communications.
• The notion of heritage was more difficult for the group as a whole than keeping the focus on "monuments" and "sites"(cited as the "core business" of ICOMOS). With monuments and sites the methodological tools were already there.

In discussion of the aftermath of catastrophic destruction the following points were considered:

• The term "post- trauma", while introducing a shift in focus, may be imprecise because the trauma may last longer than the event/s that caused it - the concept of "post-conflict" should be reconsidered since in many cases conflicts continue for decades.
• Dangers for properties can be of different nature. Not only wars or natural disasters, but – especially in Asia – economic development is a challenge, including the hesitation to keep living in old structures or the lack of money to explore sensitive improvements of old structures. The results can be equal in their effects to destruction by war or natural disaster.

- The words "reconstruction" and "resilience" should be clearly defined. During the discussions they were used in different meanings.
- The circumstances of the destruction and the technical implications (possibilities of reconstruction in terms of technological skills, materials, etc.) as well as the issue of resources (financial, human...) have to be considered

The group examined different cases from the 20th century, such as Warsaw, Vilnius, Speyer, Trier, the Old Pinakothek in Munich and the Humboldt-Forum in Berlin. It was found that every conservation or reconstruction was the result of a prioritization process, and a new creation had to serve the needs at the given time but needs to be evidence-based. Even ruins were considered meaningful as such (Hiroshima, Kaiser-Wilhelm-Gedächtniskirche in Berlin). The moral dimension plays a great role. In cases, reconstruction of properties even hundreds of years after their destruction could be important for the community (e.g. Royal Palace at Vilnius) or it could be the imposition of a dominant culture or economic force.

- Three phrases from the post- conflict Italian debate "where it was as it was"; "where it was but not as it was" and "where it was but not exactly as it was" summarised challenges already addressed.
- Regarding the case of the Frauen Kirche reconstruction in Dresden, most discussion focused on issues of the reconstruction of church building itself, without reference to wider issues.
- There must be further debate about acceptable ways of reconstruction for properties which were completely destroyed, even for World Heritage Sites. It would be a task for ICOMOS to establish guidelines on how to handle such debates.
- 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 (reasons for inscription and attributes) was mentioned, the process of reconstruction, 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 this comment there was no further exchange on this aspect.

Additional matters for further discussion

- The question as to what extent cultural diversity justifies/explains diverging approaches to conservation and reconstruction: which contradictions let the purported diversity emerge within the 'western' approaches to conservation and crystallised in charters?
- Each protection system has its own rationale and the conservation and management systems associated are generally consistent with this rationale: understanding this point is crucial as it allows to understand what is considered heritage and why in different realities (and explains also different approaches).
- The technical issues of reconstruction vis-à-vis theoretical/philosophical implications.
- Postponed reconstructions.
- The reception of the reconstructed object by individuals and groups.
  These matters could possibly to be most usefully explored through the study of real cases. There are in addition some urgent questions that demand a response:
- When can a destroyed World Heritage site be reconstructed and still retain its Outstanding Universal Value or at least aspects of it/ when a destroyed World Heritage site, if reconstructed, cannot any longer be considered a World Heritage, that it is to say its Outstanding Universal Value is definitively lost?
  These questions should be adapted also to properties on the tentative lists of the State Parties and the response couched in professional rather than political terms.

**Relationship between indigenous understandings and
resources and exogenous understandings and commitments**

Bijan Rouhani (rapporteur)
Leo Schmidt (animateur)
Noura Alsaleh, Kamal Bitar, Joseph King, Shigeaki Kodama, Jane Lu, Deirdre McDermott, Misako Ohnuki, Birgitta Ringbeck, Mauro Rosi

The group started by analysing how the term "indigenous" is to be understood; it was agreed that in this context it corresponded to the term "local community or communities", as opposed to international community.

- There is a need to define what is indigenous: there are different types of values, different understandings of heritage and there are also contested values.
- A community should not be understood as a homogenous group - there are diverse groups so that there is no such thing as "the community" but rather groups with differing opinions - visions are always plural.
- Local community visions generally relate to specific and often urgent conditions: the vision of the international community tends to be "academic" in that it is based on studies, somewhat divorced from concrete needs – its added value resides in this independence from necessity.
- Negotiation is a meeting point between immediate and urgent needs and academic and theoretical approaches for reconstruction.
- Negotiation has not always been successful on the ground. There is a need for a study of different cases of community involvement in decision-making process and we need to train people to identify their priorities.
- The discussion on reconstruction is about the process and not just the product. For reconstruction we need a practical approach.
- We are dealing with different types of heritage; hence typology of heritage in reconstruction discussion is an important factor. For example, we might treat archaeological sites somewhat different then living heritage sites. Vernacular heritage and public places may also be treated differently.
- There is also an issue related to the level of the values involved. Some places may be significant only for local communities rather than for international society.
- There was need for strong dialogue between local and global; in this context, reconstruction should not be based only on Outstanding Universal Value, but also on other elements and values expressed by the local communities. Scientific maps are essential, but the mental map (associated with intangible values) of the inhabitants is also important. Different groups, even in one city, have different mental maps of their heritage. Feeling and spirit are important as emotional values.
- The issue of mass displacement of people was discussed together with its effects on values, changing of values, its impacts on recovery and reconstruction.
- Decision making should be case by case. For example, Aleppo and Palmyra represent two different cases. We know that values change in time and because of the trauma.
- We need to differentiate between natural disasters and armed conflicts.
- The relationship between Outstanding Universal Value and local values is important. The World Heritage Committee should consider these values as well, through the addition of an appropriate section /questions in the World Heritage Periodic Reporting process.
- Concerning what ICOMOS can do, it could communicate with those who have political and economic powers. We need to be part of the dialogue on reconstruction. We also have to fight for all voices of local community, including displaced people, and this should be part of advocating for heritage.

- The Advisory Bodies should recommend to the World Heritage Committee that World Heritage nomination files should have a Statement of Significance to describe all the values of a property and not just the Outstanding Universal Value. (This should be in addition to the Statement of Outstanding Universal Value that is already required.) In evaluating the result of the cooperation between local communities and international community, we should be looking at the process and not only at the product.
- A study of different experiences of reconstruction in terms of processes and in particular on the basis of the criterion of local participation/involvement is required. This can be led by ICOMOS.

Additional suggestions

To focus on the specific and immediate needs of the recently impacted areas and regions, including but not limited to Syria and Iraq, ICOMOS should organise and lead regional activities and discussions with the concerned international and national authorities and heritage agencies.

An additional topic is that subsumable under the "democracy and communities": communities are not necessarily democratic in their internal participation mechanisms. They may function by internal hierarchies and/or by forms of exclusions vis-à-vis other communities that can represent a challenge for duly inclusive processes. Is there a typology of the diverse "kinds" of communities (for instance from highly hierarchical to egalitarian) and is here a way (a methodology) to regulate their participation without being intrusive but always assuring effective participation?

Group F
The influence/role of knowledge-based institutions, domestic and overseas

Nada Al Hassan (rapporteur)
Susan Denyer (animateur)
Maamoun Abdulkarim, Dinu Bumbaru, Stephen Kelley, Edmond Moukala, Anne Nyhamar, Laura Robinson, Grellan Rourke, Mario Santana

The Group considered that there are different categories of knowledge-based institutions/entities: to the traditional knowledge-based institutions such as museums, universities, and research institutes, should be added NGOs, international organisations, international cooperation or funding agencies, individual experts, and community-based knowledge entities.

Mapping of knowledge-based entities

- The first step is to map knowledge-based entities, past, present and future initiatives, bearing in mind that the sources of knowledge are both formal and informal (traditional and communal knowledge). Mapping is crucial for planning, coordination, and identification of priorities, and for avoiding duplication. It is essential for planning the recovery phase.
- A code of ethics for the systematic transmission and sharing of knowledge to the beneficiaries should underlie all initiatives.

The potential contribution of knowledge-based entities to reconstruction processes

- To provide tools and scientific arguments to inform reconstruction restoration processes.
- To support national heritage institutions in the face of political and/or business-driven pressures, and to help separate politics from cultural-heritage-related decisions.
- To help balance funding-related decisions; divert funding from attractive sites such as Palmyra to other pressing needs, such as urban conservation (which implies providing shelter to the local communities).
- To offer knowledge: data, documents, surveys, research, methodological approaches, and proposed procedures.
- To integrate their work within the broad humanitarian response to a trauma (eg. UN-led processes), and feeing into holistic policies and strategies, with the assumption that cultural heritage considerations are intrinsic to holistic humanitarian approaches. However, it is noted that during and after traumas, the national entities who define the vision and the actors involved may change along the process, and that post-trauma policies and governance systems are complex and lengthy, and they constantly change/evolve.
- To mobilize the "public" in taking part in, and embracing policies and choices.
- To address priorities and pressing needs, such as shelter.
- To provide a platform for exchange, and bringing different groups together.
- To contribute to risk-preparedness initiatives.

The contribution of ICOMOS to the work of knowledge-based entities in reconstruction processes

- Provide a global voice on reconstruction principles.
- Work towards a creative, dynamic and credible process, one that builds confidence.
- Capitalize on the ICOMOS International Scientific Committees.
- Create a grouping to facilitate interaction between the concerned parties and public entities.
- Discuss the post-trauma reconstruction theme at the forthcoming Istanbul Scientific Council in the sessions dedicated to national strategies.
- Provide theoretical input at the forthcoming Philosophical Committee that will take place in China.

The contribution of ICOMOS in conjunction with UNESCO

- Work closely with UNESCO to integrate technical and policy-related input into UN documents and decisions (UNESCO General Conference, UN general Assembly, UN Security Council, etc.).
- Harness the UNESCO World Heritage Convention's processes to provide guidelines, recommendations and best practices.
- Contribute to the newly -created UNESCO Task Forces (2015 General Conference) to be established in the case of conflicts and disasters.
- Capitalise on the UNESCO Bonn-based training institute for training initiatives.

Questions/prompts for discussion proposed by the organisers

1 In what respect can knowledge-based institutions (museums, universities, etc.) be most effective in the context of post-trauma reconstruction;
2 What are the barriers to effective deployment of expert knowledge, domestic and overseas;
3 To what extent can knowledge-based institutions affect strategic reconstruction decisions;
4 In what ways can domestic and overseas knowledge institutions most effectively collaborate in post-trauma situations;
5 Can knowledge and expertise gaps be effectively addressed by overseas institutions.
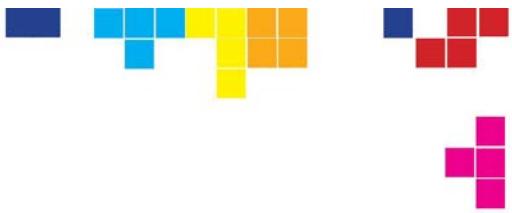
Concept Paper
Post-trauma Reconstruction
Loughlin Kealy

Preamble

The effects of catastrophic events on environments of cultural value are widely and rapidly disseminated in the contemporary world. Along with the impact of natural disasters, the familiar continuing degradation of areas of historic settlement through deliberate destruction of material culture has acquired new potency as a propaganda weapon through the power of digital media. The destruction of buildings of symbolic value has long been a device of war: societies and civilizations overturned and their artifacts dissipated and destroyed. In our times events present themselves as they happen. No longer remote in space or time, the human consequences play themselves out with rapidity and at a scale that challenges resolve, imagination and the frameworks for thought and action. Some themes suggest themselves.

The first theme concerns transmission in the face of destruction. Within that apparent contradiction lies a question of meaning and a question of ethics. Analagous confrontations between ethical considerations and potentials for intervention arise in other fields. Where a place of cultural value is destroyed or damaged, the perception from outside is often of irretrievable loss. And yet: in the face of destruction the human instinct is to re-build, to ensure continuity as far as possible, to re-establish the conditions for personal and social life, including a physical environment that can support the activities that lend purpose and dignity to existence. In the face of destruction, physical environments acquire additional meanings and symbolic value. They represent, not just a lost communal identity, but also the hope of somehow regaining or restoring it. The reconstruction of what has been destroyed can be either a social and cultural imperative or an effort to portray a pyrrhic victory as a real one. It brings with it changes in the uses of historic fabric, corrections of perceived imperfections, introduction of new technologies and services. These are classic challenges for conservation even where deeper imperatives are absent.

In our contemporary circumstances conservators (and by extension the organizations related to their purposes) face the deeper imperative and a consequent question: whether erasing the scars of war is the forgery of the historic record, whether the transmission of heritage can find itself on the side of new life, whether it can balance action based on inherited value with action that supports a different state of being. The degraded sites will endure in some way. To embrace that fact will raise issues of design and interpretation as well as conservation, if theme park and pastiche and forgeries are to be avoided.

The second theme derives from the first and concerns intellectual tools. If the question is a legitimate one, it suggests a fresh appraisal of the tools at our disposal and a creation of new ones. On a number of well-documented instances, ICOMOS has reported on the reconstruction of sites destroyed by war. These reports have informed the debate on the question of reconstruction in general, but have their origins in actions that addressed the impact of traumatic and widespread destruction. Their focus was to establish whether the reconstructed sites met the test of authenticity required for inscription on the World Heritage list. Where inscription followed it was accompanied by the qualification of exceptional circumstances - a phrase whose meaning comes into focus again today. One can anticipate also issues of meaning and representation, where residual oppositions persist.

In those debates, a key factor was the progressive exploration of what constituted authenticity in such circumstances, and the discussion has accommodated a shift from a perspective rooted in the material artifact towards a perspective that also embraces immaterial, spiritual, historical and cultural considerations. One could say that the need to take account of the specificities of the cultural context has allowed an accommodation rather than a resolution, one that has enabled the interweaving of parallel understandings, enabling them to coexist.

Can this precarious accommodation endure as contemporary events provoke action-oriented reflection? Are there implications for key texts and methods of post trauma engagement?

The next theme concerns engagement and appropriate operational tools. Doctrinal texts relating to conservation cite the need to engage local communities in the process as it unfolds. The primary tenet has been that the fundamental responsibility for care and transmission lies with the culture that has created/inherited the artifacts in question. One notes that the Nara +20 statement has questioned whether this is valid in all circumstances. In many cases the ability to do so is lacking, and not just in cases of trauma; inter alia the "state parties" may have limited capacity/authority, communities may be displaced and replaced by populations without specific cultural links to the place. In the globalized world the wider international community may assert a primary interest. Methods and established processes of intervention to salvage and transmit cultural inheritance come into focus.

In the aftermath of conflict, relationships will remain fluid, with implications for intervention strategies. This kind of situation is familiar to a range of other intervention agencies, and dialogue with them would be helpful.

ICOMOS as an organization devoted to the transmission of cultural inheritance as a global concern, may need to addresses how its mission can be advanced in the specific circumstances in question. Early engagement, while problematic, will enable the organization to participate in shaping the problem formulation perhaps as has been suggested, through the development of criteria to establish the validity of certain reconstructions. It will help clarify the potential scope for action, where to act and how, and to engage in dialogue regarding choices that will be made.

We can refer to the 2001 UN General Declaration on Cities, with its reference to "a special moment" in human history, where the references are to human disasters, conflicts and the refugee phenomenon, and the need for contemporary action, and to the recent proceedings of the Nara + 20 process.

What might a meeting do?

The themes outlined are inter-related. They are broad, and may seem to present a somewhat "outside the box" perspective. If as a whole they comprise a thematic framework, then they need further discussion with ICOMOS to focus ideas further and to identify contributors who can distil experiences and open up discussion.

Suggested structure of the March meeting:
09.00   Registration, welcome, introductory remarks, etc
10.00   Presentations:
- post trauma reconstruction: impacts on the understanding of authenticity; reflections on post trauma reconstruction actions;
- articulation of material/immaterial values in degraded sites; material expression of cultural identities; hybridization
- meeting the future: intervention and choice; institutional and "on the ground" experiences in post trauma intervention; articulation of strategies; potential alliances and actors

12.30   Lunch break
14.00   Discussion groups/ chairs/rapporteurs
16.00   Colloquium: rapporteurs
17.00   Concluding summation: next steps

The structure of the event is intended to allow for open yet focused discussion and an opportunity for reflection on contemporary experiences that have worldwide resonance. It can also be seen as a preparatory event for the ICOMOS scientific symposium in October 2016.

Some thoughts regarding outcomes

1   The immediate short-term outcome will be a report on the seminar, comprising the presentations, summary of discussions and a conclusion setting out the next steps.
2   An appropriate longer-term outcome would be the articulation of principles regarding the transmission of values and valorization of sites degraded by catastrophic events within the larger context of reconstruction.
3   A programme geared towards this longer-term outcome might include establishing either a single international working party or a small number of regional working parties, coordinated perhaps from the centre in Paris.
4   The process of developing this outcome should also be published in a way that encourages feedback from the international community, and particularly from those places whose circumstances come particularly into focus. The "project" will need careful articulation.
5   In time one can foresee the production of Operational Guidelines for the Management of Post-trauma cultural sites.

Some initial documentary reference points

1976   UNESCO. Recommendations Concerning the Safeguarding and Contemporary Role of Historic Areas (Warsaw-Nairobi)
1987   ICOMOS. Charter for the Conservation of Historic Towns and Urban Areas (Washington Charter)
1990   Charter for the Protection and Management of the Archaeological Heritage
1994   ICOMOS. Nara Document on Authenticity
2001   UN General Declaration of Cities and Other Human Settlements in the New Millennium
2014   Nara + 20. Statement adopted at the Meeting on the 20th Anniversary of the Nara Document on Authenticity, held at Nara at the invitation of the Agency for Cultural Affairs (Government of Japan), Nara Prefecture and Nara City, 22-24 October 2014.

Cameron, C., 2008. "From Warsaw to Mostar: the World Heritage Committee and Authenticity". APT Bulletin, Vol.39, No. 2/3, pp. 19-24

Younes, C., 2011. "Expectations. Between Conservation and Transformation of inherited milieu: inheriting and transmitting" in Kealy, L. and Musso, S.F. eds. Conservation/ Transformation. EAAE Transactions on Architectural Education 52, pp 27-29.

Jokilehto, J., 2015. "Reconstruction in the World Heritage Context" in Crisan, R., Fiorani, D., Kealy, L., Musso, S.F., eds. Conservation/ Reconstruction. Small Historic Centres: conservation in the midst of change. EAAE Transactions on Architectural Education 64, pp 513-524

Stanley-Price, N., 2005. ed. Cultural Heritage in Postwar Recovery. ICCROM Conservation Studies 6. Rome

8 December 2015