

## ABSTRACTS SELECTED

### HERITAGE, (POST) CONFLICT AND CONFLICT PREVENTION

*Mohand ALI FOUDA*

#### *Violations of Heritage Buildings of Mansoura city Since the Revolution of January 2011*

During the past three years (from January 2011 to January 2014), Egypt has witnessed many protests, demonstrations, violent incidents, and political and economical instability. While the Egyptian protesters often occupied the main squares in the most of Egyptian cities to declare their demands "more democracy, more provisions in their quality of life, and achieving social justice", there were acts of vandalism and destructions targeting heritage buildings in different sites of Egypt under disabled laws, and absence of monitoring by governance.

Mansoura city (an Egyptian city, about 120km northeast of Cairo) has lost many of its heritage assets during this period, the reasons varied among: destructions or vandalism for economical reasons, burning for political reasons (e.g. most of headquarters of president Mubarak's ruling political party were burned all over Egypt during January- February 2011 including those in Mansoura that were regarded as heritage buildings), destruction by violence and terrorism (e.g. both of The national Theater of Mansoura that was built 145 ago, and the mosque of Alsalih Negm Aldeen Ayoub that was built 771 ago were partially destroyed due to car bomb explosion attack on the adjacent building of directorate of security on 24 December 2013).

The paper aims to document the different violations of the heritage buildings of Mansoura city (as a case study) from January 2011 to January 2014, and analysis of violations reasons, trying to stop the exhaustion of the Egypt's heritage assets.

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*Mohamad has awarded a Master degree in July 2011, his master thesis entitled "Urban Heritage Sites' Sustainable as an Approach to the Intermediate Cities Development (Applied study for Mansoura city-Egypt)". He assisted the instruction of many courses in the department of architectural engineering. His research work is mainly concentrated on urban heritage sites, green architecture and sustainable buildings. He currently enrolled to his P.H.D's Degree thesis in architectural engineering from Mansoura University.*

## HERITAGE, (POST) CONFLICT AND CONFLICT PREVENTION

Jihane CHEDOUKI

***An attempt to redefine cultural heritage concepts in the Arab world: the moral as a new paradigm.***

Cultural heritage is not a top priority subject in discussions that preoccupy Arab Societies during this current period of disturbing historical changes in the region. On the contrary, the massive destruction of highly significant places in local or national history, flourishing illicit traffic and vandalism of historical properties in the form of varied invocations in many Arab countries, are matters that necessitate adequate action. However, proposed responses are currently limited to a call for strict application of national or international norms which prove to be inadequate to the gravity of the situation. Our intervention will focus on rethinking this debate, namely by questioning the definitions of cultural property and their relevance to the context of Arab Countries. I realize that the main approach is particularly limited to physical perception. Our analysis of notions qualifying the cultural properties of the Region demonstrate that cultural heritage is intrinsically related to a function of equal importance to historical, scientific or artistic interest. This is what I call the «moral function» of cultural heritage. It is important to note that the dominant legal culture in the West as in many Arab Countries dissociate the “legal” and the “moral”. Hence, the fact of taking this notion in Arab legislation concerning heritage (as well as regional action in international cases) could seem efficient in the resolution of problematic issues, in times of peace as in times of conflict, such as the dilemma of poverty/ protecting archeological heritage against illicit trafficking, conception of an economic model as an alternative to overexploiting cultural resources; adapting awareness campaigns to local culture and prevention of vandalism in the name of religion.

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