



TECHNICAL NOTES

Peacebuilding and Recovery in the CURE Framework





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Technical Note

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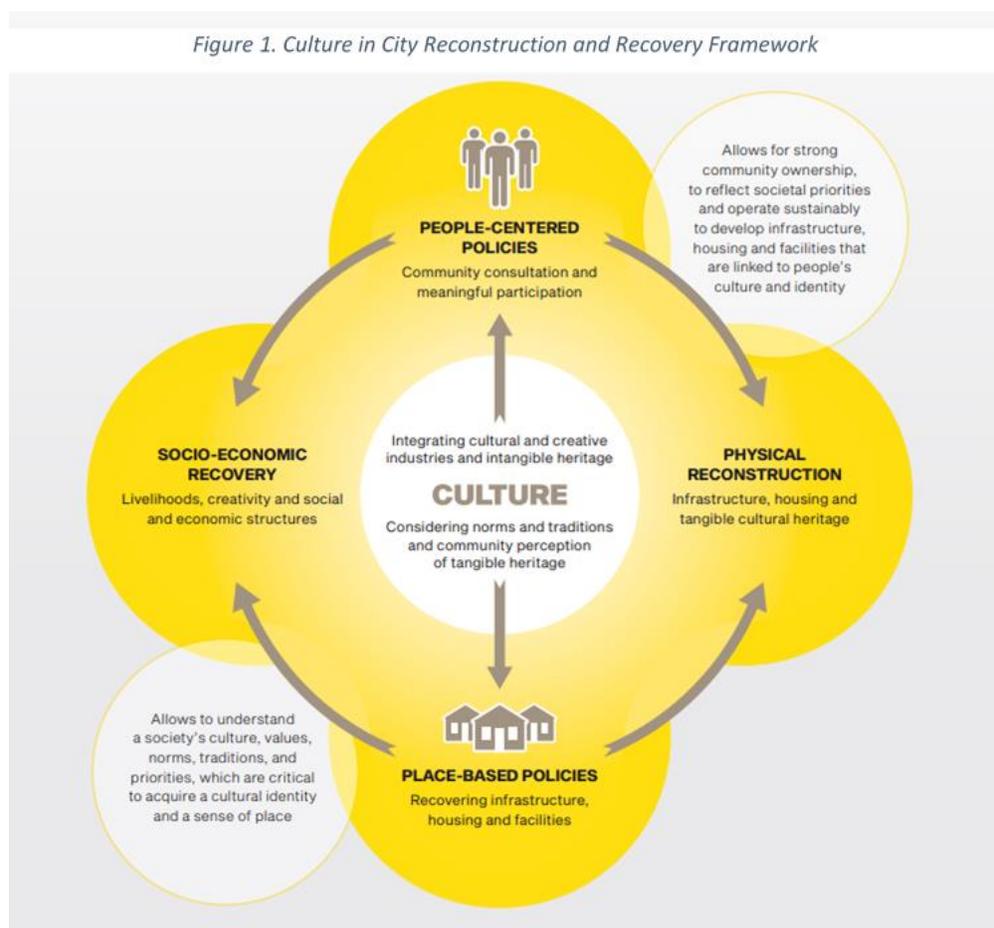
INTRODUCTION

Background: The CURE Framework

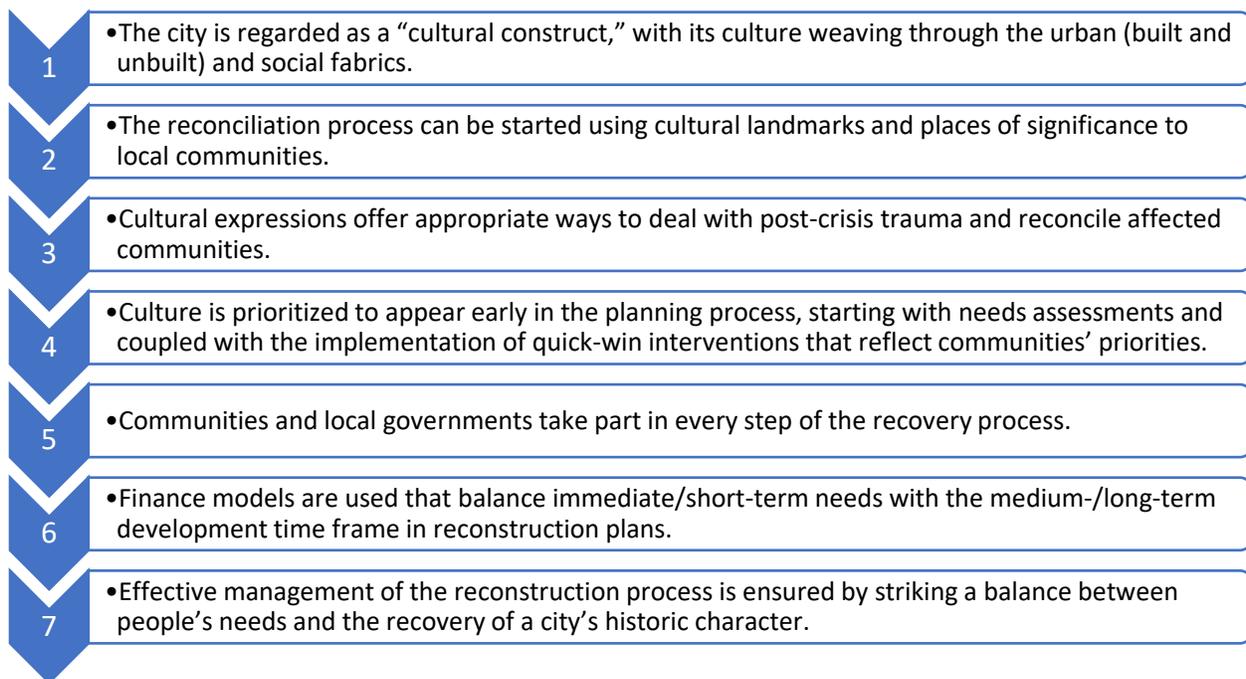
In 2018, the World Bank and the United Nations Educational, Scientific and Cultural Organization (UNESCO) jointly issued a position paper on Culture in City Reconstruction and Recovery (CURE), reflecting the shared commitment of these two organizations to place culture at the forefront of the reconstruction and recovery of cities in post-conflict, post-disaster, and urban distress situations. The paper presented a new approach, the CURE Framework, intended to help practitioners integrate culture and cultural heritage into post-crisis recovery processes. The CURE Framework draws from existing frameworks and tools for reconstruction and recovery in urban settings. It seeks to knit together people-centered and place-based approaches to produce integrated policies that share a common cultural thread (see figure 1). By integrating culture into sustainable urban development policies that address the impact of crises

on urban communities, the CURE Framework will help make cities more inclusive, safe, resilient, and sustainable.

To complement the previous work, three technical notes were developed to provide additional guidance on the nexus of culture, peacebuilding, and disaster risk management. The *Technical Note on Overall Operational Guidance* provides further



elaboration on the guidance and tools introduced in chapter 3 of the CURE position paper, “Implementing the CURE Framework.” The *Technical Note on Peacebuilding and Recovery* adapts the CURE Framework for implementation in fragile and conflict areas, and the *Technical Note on Disaster Risk Management* reviews the role of culture, cultural heritage, and the CURE principles in the context of the disaster risk management (DRM) discipline. The technical notes are meant to be used concomitantly by practitioners working in post-crisis settings. They provide background information, checklists, and entry points based on the relevant CURE guiding principles, of which the framework provides seven:



These principles are applied through the implementation of four phases:

1. **Damage and Needs Assessment and Scoping.** The first phase includes assessment of damage and impacts to tangible and intangible cultural heritage, cultural and creative industries, housing stock and land resources, services and infrastructure, and the tourism sector, as well as the economic losses to the affected population resulting from the interruption of services and use of assets. Building on these damage and needs assessments, the scoping process includes data collection, asset mapping, stakeholder mapping, and the development of a vision for city reconstruction and recovery.
2. **Policy and Strategy.** The second phase covers the design of policies, strategies, and planning processes that translate the damage and needs assessments and the vision into plans and planning regulations, through participatory approaches in which stakeholders and communities are fully engaged.
3. **Financing.** Modalities to finance the reconstruction and recovery process are identified that combine public and private financing, as well as other funding sources, the management of land resources, and the development of financing tools and incentives. Identifying specific sources of funding for cultural heritage aspects of DRM is usually very challenging, and establishing the necessary financing measures to develop and maintain the DRM plans for cultural heritage, including budgeting for emergency situations, is fundamental to this process. Investment in the protection and promotion of cultural heritage has proved profitable. The regeneration of historic centers and cities, including measures to increase resilience, significantly improves living conditions for both inhabitants and visitors. At the same time, it makes cities more appealing and competitive, which enhances prospects for attracting private investments and fostering job creation.

4. **Implementation.** Essential to implementation are setting up effective institutional and governance structures, a risk management strategy, and a communication and engagement strategy.

Why Culture Matters in Situations of Fragility, Conflict, and Violence (FCV)

Armed conflicts are becoming increasingly complex, involving intrastate actors and causing widespread destruction in cities. The fragility of institutions, formal and informal, undermines the effective and transparent delivery of services and exacerbates deficits of confidence and trust between communities and state actors. Intractable and enduring violent crime undermines socioeconomic growth and creates predatory enclaves where human capital is destroyed. Many of these dynamics of fragility, conflict, or violence (FCV) play out in cities, either during periods of conflict and violence or in their aftermath.

Armed conflicts have always had a devastating effect on culture. They include high-profile acts that use the intentional destruction of people’s collective memories and the tarnishing of symbols representing their cultural identities to disempower and degrade communities. In recent decades, culture increasingly has been targeted as a means of erasing people’s ties to their communities, cities, and nations. Similar targeted acts of destruction are undertaken to erase cultural diversity and pluralism and deny victims their cultural rights and fundamental freedoms.¹ Conflict-induced displacement can, moreover, create destructive dynamics, especially in contexts where the ethnic/religious profile of urban neighborhoods has changed as a result of the conflict. Often, these dynamics are manifest in access to housing or land.

The main contribution of CURE is to offer a framework that puts people and their culture at the center of the recovery process, connecting them with the places that strengthen their identity and facilitating policies to implement the resilient recovery measures using culture as a tool for social recovery. Disasters and conflicts put additional pressure on cities already struggling with rapid and uncontrolled urbanization, and in cities challenged by fragility or violence, other priorities mean that cities lack appropriate policies and governance. Thus, as a framework that re-centers culture as a critical building block for recovery and peace, CURE has important linkages to previous frameworks for post-crisis recovery. With particular relevance to FCV situations, the CURE framework has important links to:

- **Joint Declaration on Post-Crisis Assessments and Recovery Planning** – signed in 2008² by the European Commission, the United Nations, and the World Bank, to foster better synergies and to provide more coordinated support to national counterparts, and to develop a common approach for post-crisis assessments and recovery planning. This Joint Declaration built upon previous separate global experience with two main instruments, and the three institutions are updating it to reflect the benefits of a decade of practical experience gained since the original Joint Declaration.³

¹ United Nations Educational, Scientific and Cultural Organization and World Bank, *Culture in City Reconstruction and Recovery* (Paris: UNESCO, 2018).

² The 2008 Joint Declaration brought under one common commitment two sets of processes that had existed since before 2000: first, damage and loss assessments, or DaLAs, which grew into a set of instruments that include PDNAs, recovery frameworks, and DNAs, and, second, post-conflict needs assessments (PCNAs, also sometimes referred to as joint assessment missions), which eventually were refined and renamed RPBAAs. The 2008 declaration did not create new instruments; rather, it provided a unifying structure for post-disaster and post-conflict assessments and brought the largest regional investor, the European Union, into the preexisting UN-World Bank frameworks.

³ The updated Joint Declaration will emphasize a number of important elements relevant to the consideration of culture in recovery contexts, including the importance of a flexible and modular approach, the dynamic nature of FCV situations (beyond

- The history of conducting post-conflict needs assessments (PCNAs), supported by a methodology and body of practice extending from the late 1990s and codified in 2006 in a UN-World Bank joint methodology and toolkit
- The development and use of PDNAs and recovery frameworks that grew from damage and loss assessments (DaLAs) in post-disaster settings
- **RPBA and PCNA methodologies.** The recovery and peacebuilding assessment (RPBA) comprises an instrument and set of methodologies developed to consolidate information on the physical and human impacts of a conflict, trauma experienced by affected populations, the high-priority needs for reconstruction and peacebuilding, and the criteria and processes for establishing priorities. The RPBA approach incorporates refinements based on close to two decades of experience with post-conflict PCNAs undertaken in a wide range of FCV settings around the world. As the RPBA methodology has been refined, significant investment has been made in analyzing and responding to the drivers and dynamics of conflict and violence—and real-world manifestations of conflict and violence help us understand these situations better. No longer is the emphasis on “event-centric” frameworks that assume a peace event “ends” a conflict; the reality is a spectrum of situations of fragility, conflict, or violence that ebb and flow, with cycles that can be virtuous or vicious. The evolving practice and adaptation in real-world situations continue to produce innovations that demonstrate how to prioritize culture in situations where disaster risk and FCV collide.⁴
- **World Development Report (WDR) 2011: Conflict, Security, and Development.** Culturally informed approaches can be catalysts for processes of change that result in positive outcomes to development, while policies and interventions that neglect the underlying cultural context can fail and, in some cases, even cause harm. This realization is crucial, as policy and operational failures in situations of fragility and conflict can inadvertently contribute to violence and increase human and economic costs, as well as lay the groundwork for repeated cycles of violence. The WDR 2011 lays out a framework in which security, economic, and political stresses—both internal and external—interact with weak institutions to create vicious cycles of conflict. These stresses include legacies of violence and trauma, ethnic, religious, or regional competition, and real or perceived discrimination, and many have cultural dimensions. Conflict and violence in many national and subnational contexts are often motivated or sustained by culturally derived factors, including identity and ideological differences.⁵
- **Pathways for Peace.** Paying attention to culture provides opportunities to prevent violent conflict because culture is foundational to development. *Pathways for Peace* notes the proliferation of armed nonstate groups that “coalesce around a grievance, an identity, an ideology.”⁶ Belligerent actors, both

linear “post-” conflict models), and the particular challenges of disasters that strike in FCV settings; see https://s3-eu-west-1.amazonaws.com/upload.teamup.com/908040/RhLze7XHsV0o5cBaKjpA_180928pm-eu-undp-concept.pdf.

⁴ In 2015, a new approach based on the collaborative experience of the World Bank, the EU, and the UN was applied to cultural heritage in the *Nepal Earthquake: Post Disaster Recovery Framework 2015*, where restoration and retrofitting of historical structures was prioritized for this post-disaster recovery to support reconciliation after violent internal conflict. See Government of Nepal, National Reconstruction Authority, *Nepal Earthquake: Post-Disaster Recovery Framework 2015* (Kathmandu: Government of Nepal, 2016),

https://www.recoveryplatform.org/assets/publication/PDNA/RecoveryFrameworks/Nepal_Earthquake_2016_PDRF.pdf.

⁵ World Bank, *World Development Report 2011: Conflict, Security, and Development* (Washington, DC: World Bank, 2011), <https://openknowledge.worldbank.org/handle/10986/4389>.

⁶ United Nations and World Bank, *Pathways for Peace: Inclusive Approaches to Preventing Violent Conflict* (Washington, DC: World Bank, 2018), <https://openknowledge.worldbank.org/handle/10986/28337>.

state and nonstate, actively employ culture to weaken opponents, sometimes seeking to eliminate the cultural symbols of rival groups. While culture can thus be an effective weapon for waging war, it can also calm tensions and be the source of an alternative, unifying identity. Culture affects power relations, and when ethnic, religious, or regional competition drive conflict, cultural expression can be a unifying force for building shared national identities that cut across ethnic, religious, regional, or class divisions. By placing culture at the center of peacebuilding and recovery narratives, recovery programs and interventions can enhance the ability of individuals, groups, and institutions to cope with social change, make decisions, and coordinate effectively among various stakeholders. This, in turn, can lead to outcomes perceived to be fair and inclusive. Ultimately, culture can provide a shared vocabulary and a shared set of experiences that bring warring parties together, restore their humanity, and act as a bulwark against political entrepreneurs who have much to gain from promoting and instigating division and violence.⁷

Culture is fundamental to effective peacebuilding and prevention work. As will be seen in the case studies presented below, governments, civil society, development institutions, and other stakeholders have, for decades, incorporated culture into recovery policies and programs, albeit largely in informal ways that have “flown under the radar.” Three areas in particular have received attention because of the risk that a culturally “blind” approach could undermine peacebuilding: education, local service delivery and governance, and urban revitalization and reconstruction.

CURE focuses on urban revitalization and reconstruction, and this technical note connects those experiences and the operational elements that emerge from them with the key principles of the CURE framework. By exploring how CURE is most relevant in situations of fragility, conflict, and violence, and by providing examples through case studies, this note will help teams embed culture into projects that focus on recovery, peacebuilding, and prevention.

GUIDELINES

[Integrating the CURE Framework into an FCV context](#)

This technical note proposes an approach to applying the CURE Framework in situations of fragility, conflict, and violence, aiming to provide specific suggestions focused on FCV-sensitive and socially resilient recovery of cultural heritage. It intends to adapt and apply the key messages and principles developed in the CURE position paper to provide guidance to WBG staff and other practitioners working on recovery and peacebuilding operations, to integrate the CURE Framework principles into the strategies for reconstruction and recovery they create together with national stakeholders.

It is important to emphasize that while this note focuses on culture in FCV situations, a particularly complex set of situations presents even more dramatic challenges when disasters or climate events occur in FCV settings. Teams must be aware not only of the approach and options explained in this note, but also the specific concerns arising in situations of natural disaster. It is therefore important for teams to familiarize themselves with the companion *Technical Note on DRM in the CURE Framework*⁸ to understand how both disasters and conflicts put additional pressure on cultural heritage and assets and how to best address these intersectional risks and impacts in recovery processes.

⁷ Ibid.

⁸ Newman, J. and Minguez Garcia, B. forthcoming. Disaster Risk Management in the CURE Framework. World Bank, Washington, DC. © World Bank.

A critical element of the CURE framework is that it moves beyond the idea of a simplistic linear sequence of in-crisis and post-crisis processes. Crises caused and characterized by fragility, conflict, or violence may emerge over decades, build to a peak, and then subside temporarily, or they may morph into new confrontations or move to different geographical areas. This is a crucial distinction to how the CURE framework is applied in post-disaster reconstruction: the linear model of violent conflict ended by a peace agreement or political settlement and followed by a period of uninterrupted peace and socioeconomic recovery is an abstraction; therefore, the reliance in the post-disaster setting on embedding culture in the assessment as the primary (or sole) anchor is not appropriate. Countries often suffer from repeated cycles of violence, even where a peace agreement has seemingly ended large-scale violent conflict, and intergroup violence often flares during the fluid and sometimes unstable transitions out of conflict or authoritarian rule toward more inclusive governance. Approaches to post-disaster city reconstruction and recovery that prioritize brick-and-mortar interventions and the speed and scale of reconstruction have paid insufficient attention to the social, political, and cultural dimensions and complexity of FCV settings. Similarly, an assessment-centric approach misses opportunities to embed culture as an element of conflict prevention or a mode for engagement between communities and their state that would build trust and strengthen fragile institutions. Finally, those working on culture in FCV settings must acknowledge the primacy of security considerations and the political complexity and volatility of engagements in such environments, as well as the importance of understanding power and the dynamics of political economy.

*Culture in RPBA*s

As noted here, post-crisis assessments like recovery and peacebuilding assessments (RPBA)s; previously post-conflict needs assessment, or PCNAs) and now the evolving hybrid assessments in insecure situations of active conflict (remote Damage Needs Assessments, or rDNAs) should not be the sole entry point for using the CURE framework in FCV settings, but they have historically been an important one. RPBA)s are a high-profile platform for culture-focused action for two reasons: their jointness (they are often undertaken by a combination of the World Bank, the United Nations, the European Union, and the national government) and the significant financing from donors that follows (and is shaped by) the assessment.

A checklist of key factors can help teams avoid omitting culture from their initial assessments, which would result in lost opportunities or, worse, could exacerbate underlying stresses. A culturally informed assessment should include a search for opportunities to redress damage and support the use of culture as a tool of reconciliation, as well as consider the impact of the conflict on the following socioeconomic dynamics:⁹

- **Cultural-historical changes.** Impacts on shared customs, traditions, and value systems; changes to language; impacts on religious beliefs and rituals; changes to places of worship and sites or structures of cultural significance; impacts on archeological, historical, and cultural artifacts
- **Community relations and social institutions.** Changes in social structures and organizations (including those with religious or ritualistic significance); impacts on social relations within and between community members and social groups; changes in the institutional landscape and

⁹ For background and more detail, see Wrobel, Robert. 2019. *Culture in Post-Crisis Situations : Opportunities for Peacebuilding and Sustainable Recovery (English)*. Washington, D.C. : World Bank Group.
<http://documents.worldbank.org/curated/en/910351569914286207/Culture-in-Post-Crisis-Situations-Opportunities-for-Peacebuilding-and-Sustainable-Recovery>

community leadership; accompanying effects on cohesion, stability, identity, and the provision of services

- **Gender roles and rights.** Modification of gender roles in conflict contexts (such as women’s participation in labor markets, women-headed households, and so on); pressure to revert to a prior discriminatory and disempowering status quo ante in the name of restoring “culture”
- **Sociopsychological experience.** Effects of trauma (or post-traumatic stress); changes to quality of life and well-being and to sense of security and belonging, perceptions of risk and hazard, and aspirations for the future
- **Human rights.** Changes to personal freedoms and civil liberties; impacts on the use of or title to property; democratic and political entitlements
- **Socioeconomic impacts.** Changes in livelihoods and coping strategies; impacts on employment for women, men, and youth, especially among displaced populations; business opportunities for culture-based industries; demand for skill training
- **Access to housing and land.** Resuscitated conflicts expressed through land conflicts; changes in ethnic/religious profiles of neighborhoods, especially in access to housing or land; heightened importance of built culture to disadvantaged or minority communities
- **Valuation of cultural goods.** Divergent valuation of cultural goods by different social classes, and related risk that priority will be on cultural goods primarily consumed by elite, which in turn may reproduce inequality by reinforcing economic hierarchies with cultural distinctions; role of specific monument or sacred site as both a symbol of great importance for political or economic elites and a representation of oppression for subjugated groups

*Culture beyond RPBA*s

The same factors are also relevant in situations with no large assessment or similarly cross-cutting platform for engagement. Operational teams can use these factors, and the other operational suggestions in this note, to adapt their designs of individual projects in FCV settings, either reactively (in response to risks already manifesting in violence) or proactively (so that culture is used as a source of resilience to build social bridges and support the prevention of violent conflict). Independent of this checklist (see below), teams can draw upon experience and existing multidisciplinary perspectives and knowledge to apply a “culture lens” to any potential intervention in an FCV situation. For a team to identify and exploit successfully entry points for culture in FCV settings, three building blocks are essential:

- **Expertise.** While some large-scale assessments may have the luxury of time and access to dedicated culture expertise, this will not always—and perhaps not even often—be the case. A dedicated culture “team” including high-profile international expertise is not, however, required for exploring and identifying possibilities.¹⁰ An assessment should begin by assembling existing information on culture by using local experts, complemented by research and writing from

¹⁰ An important point for teams to consider when wrestling with the challenge of obtaining and getting resources for international niche expertise in culture is that when the country or city affected includes UNESCO-listed World Heritage Sites, it is essential to reach out to UNESCO for assistance, even if doing so needs to be financed through a supportive bilateral partner or international foundation. Losing World Heritage status because of damage from a conflict, or from a poorly designed reconstruction effort, is not only a blow to national identity and pride but often undermines tourism and associated upstream and downstream local economic linkages, and it should be avoided. UNESCO is also a valuable ally that can help network for specific expertise even when Heritage sites are not endangered, and some bilateral partners and foundations are often keen to finance that niche expertise if the World Bank reaches out in a collaborative manner.

disciplines like sociology, history, and archeology. Local and regional World Bank staff and their contacts can be used to network for local expertise, and their assistance can be complemented by time from a junior staff member to search for existing work and assemble an annotated bibliography. Once the detailed stage of project design is underway, dedicated niche expertise will be vital, but early brainstorming can be more inclusive and flexible. The use of local expertise is particularly important in FCV settings; it gives voice to important perspectives that will go overlooked by international experts, and it avoids the conflict and resentment generated when local knowledge is ignored.

- **Interdisciplinary conversations.** Even more than the average FCV intervention, the shaping of an appropriate project, component, or even just an activity related to culture will need to draw on the experience and traditions of multiple disciplines. Sociologists, historians, anthropologists, archeologists, architects, and geographers may all have important pieces of the “best fit” solution to contribute for a particular country and city when interventions are being designed, and it is important they be able to talk to each other and to the economists and transport engineers and urban planners on the team, to nudge the orthodox “solutions” towards adaptation with a culture lens in mind.
- **A network of allies.** The “scarcity mindset” that dominates in FCV settings, especially in an assessment in which sectoral teams are positioned to fight for their “pieces of the pie,” will often lead to an assumption that culture is a luxury add-on—something that might be nice to include later, or if there is extra money, but not deserving of upfront attention. As the CURE position paper and all of the background analytics demonstrate, this is a mistake. Culture is foundational to development, and, precisely because it is sometimes “weaponized” in FCV settings, it needs to be a primary channel for the pursuit of peace and reconciliation. One way to make it one is to build two interconnected networks of allies, appealing to the interdisciplinary expertise referenced above for suggestions and support to enrich interventions being considered by traditional sectoral teams (transport, water, urban, and so on). The culture team thus enlists them in the culture cause rather than competing with them and can network with external partners and foundations whose special interest in aspects of culture or historical connection to the country make them potential funders and allies.

Finding Entry Points for CURE in the FCV Process

The central consideration in integrating culture into assessments in FCV areas is that these situations are highly dynamic. The reality at the time of the assessment may be radically different six months later. Teams are thus encouraged to put into place programs that are flexible and can respond to evolving local needs, as well as acknowledge and support diverse local cultures. Historically, three areas have dominated the use of culture as a vehicle for recovery and peacebuilding: education, local service delivery and governance, and urban revitalization and reconstruction. Community-based and community-driven approaches demonstrate a particular flexibility that allows for the nimble adaptation fast-changing FCV settings can demand, but numerous other examples exist of larger-scale, more centrally planned projects with flexibility built in to use culture as a touchpoint for positive change. The Cultural Heritage and Urban Development project in Lebanon, discussed in some detail in a case study below, is one such example.

To operationalize the CURE Framework in situations of fragility, conflict, or violence, it is important to examine a particular country context through an FCV lens that distinguishes between the dynamics that are most important and salient in that situation and the many secondary cultural issues or dynamics that are historically relevant but not encountered on the path toward recovery and reconciliation. Not all

cultural heritage elements in a country are equally salient for the purposes of peacebuilding and reconciliation.

The nexus with cultural heritage offers a great opportunity to assessment teams and operational teams alike to strengthen their engagement with local communities. The sources of local expertise and information used for culturally informed analysis (such as socioeconomic assessments, ethnographic investigation, and participatory engagement) offer inclusive and conflict-sensitive ways of discovering the true views and preferences of marginalized or traumatized groups, and the focus on listening to and hearing what matters to communities about culture is a means of restoring a sense of respect and dignity.

A key question at the intersection of culture and peacebuilding relates to perceptions and practices related to justice and reconciliation. While some aspects of this are well beyond the mandate of the World Bank or UNESCO (and thus require partnership with other international and local organizations that have those competencies), there are “soft” or symbolic measures that can be very effective if carried out appropriately. They should be explored carefully in RPBA or similar recovery planning processes.

It should be noted that consultation and participation are both sensitive and important for success in the FCV settings. Cultural intelligence is essential to the design of consultative, participatory, and information processes. While the temptation to minimize consultative processes in FCV settings may arise—often presented as issues of either timeliness or security—only in the case of immediate and acute danger would the “bare minimum” of communication protocols, “simply to inform,” be appropriate. In most situations, no matter how hard hit by conflict, the best practice is to err on the side of empowering communities and elevating their voices about their cultures to the very top of the agenda. Treating community members as passive recipients of an “informing” effort reinforces the violation of their own self-determination and agency caused by the conflict itself. *Genuine interaction in which community views are actively sought and their input taken into account should be the norm, once immediate safety has been secured.* This becomes challenging when national authorities, often unelected transitional leaders, want to claim a mandate to define recovery priorities, which is why community consultations must be as robust as possible to set into place new patterns of trust. Cultural modes (like those highlighted in the case study on Aceh, Indonesia, presented below) are important options to consider amid this balancing of speed, security, and engagement.

To apply the CURE Framework in FCV settings, the matrix in table 1 provides an overview of the primary operational rationale and entry points for culture in the FCV process, aligned with the seven CURE principles. Detailed examples of how some of these entry points have been effectively exploited over the years are described in the section on case studies that follows the matrix.

Table 1: Matrix of Entry Points for CURE for Peacebuilding and Recovery

CURE Principles	CURE support and contributions	Entry Points in FCV Settings
1. Acknowledging the city as a “cultural construct,” where built structures and open spaces are closely linked to the social fabric.	Demonstrate reconciliation/prevention “value-added” by showing how attention to tangible and intangible cultural heritage assets can repair FCV-driven fractures.	<ul style="list-style-type: none"> – Leverage diverse local cultural inputs anchored in the city history and built environment to inform reconstruction and peace processes, solicit citizen feedback, and engage vulnerable or at-risk groups for improved resilience.
2. Starting reconciliation with the (re)construction of cultural landmarks and places of significance to local communities.	Create new conversations and linkages among local communities to demonstrate how joint investments in shared culture can benefit all.	<ul style="list-style-type: none"> – Support restoration/reconstruction of symbolic and religious buildings or specific urban neighborhoods that reflect the identities of local communities. – Use public art, exhibitions, movies, and other cultural expressions that engage the community in unifying activities.
3. Fostering cultural expressions to offer appropriate ways to deal with post-crisis trauma and reconcile affected communities.	Flag ineffective or divisive elements of recovery/reconstruction interventions that might undermine progress through culturally inappropriate expressions or choices.	<ul style="list-style-type: none"> – Engage experts on sociocultural dynamics, sourced from the fields of sociology, anthropology, and history, to identify local concerns, preferences, and norms that may undermine program delivery.
4. Prioritizing culture early in the planning process, starting with needs assessments and the implementation of emergency interventions that reflect community priorities.	Use community inputs in RPBA, Environmental and Social Framework social assessments, and Risk and Resilience Assessments to identify key cultural heritage assets to be prioritized for both risk management and conflict prevention purposes.	<ul style="list-style-type: none"> – Combine sociocultural expertise with political economic understanding of FCV drivers to highlight risks in program design that could exacerbate conflict. – Tap into local traditional knowledge systems (intangible heritage) and built cultural assets (tangible heritage) for elements that address potential risks and build or rebuild community resilience.
5. Engaging communities and local governments in every step of the recovery process.	Build an iterative 360-degree local engagement to discuss key cultural assets or expressions and periodically check in with communities on progress or change.	<ul style="list-style-type: none"> – Transparently engage with communities in the reconstruction and recovery planning and monitoring to counter sources of misinformation that could inflame tensions.
6. Using finance models that balance immediate/short-term needs with a medium-/long-term development time frame of reconstruction plans.	Avoid presenting culture as a “sector” in financing strategies; embed cultural elements in critical investments; and creatively source co-financing for high-profile standalone interventions.	<ul style="list-style-type: none"> – Include local representatives of the culture sector in assessments, and embed their recommendations in investment plans.

Table 1: Matrix of Entry Points for CURE for Peacebuilding and Recovery

CURE Principles	CURE support and contributions	Entry Points in FCV Settings
7. Ensuring effective management of reconstruction by striking a balance between people’s needs and recovery of a city’s historic character.	Explicitly bring to the surface and discuss tradeoffs between needs for basic services and infrastructure and needs for dignity and shared identity supported by the cultural character of the community.	<ul style="list-style-type: none"> – Embed elements of cultural identity in infrastructure and public space investments as contributors to reconciliation. – For high-profile or iconic standalone cultural heritage interventions, seek co-financing and niche expertise through global networks.

Checklist for Operational Teams

To support teams either as they incorporate culture as a preventive element to mitigate the risk of conflict and violence or when they are formulating a reconstruction and peacebuilding investment program that includes cultural elements, the following checklist can serve as a guide:

1. Identify local sources of cultural expertise and historical information about tangible and intangible heritage, to be used as
 - a. a sounding board for project design teams, whether prevention or response focused;
 - b. potential members of assessment teams; and/or
 - c. leaders of community consultations.
2. Establish a roster of international expertise (internal to the World Bank and external consultants) that can be activated if need to support and complement the local expertise.
3. Determine the extent of information assets that can be called upon when needed, including
 - a. a list of the heritage sites/assets of the country;
 - b. an inventory of any tangible or intangible cultural heritage items on the UNESCO lists, including those that may have been delisted as a result of conflict; and/or
 - c. maps and analysis of the predicted incidence and/or actual impact of violence and/or displacement, overlain on the map of heritage sites.
4. Identify the most salient cultural assets or practices for consideration and incorporation in high-priority actions for either prevention or reconstruction interventions, including
 - a. iconic monuments, heritage buildings, or cultural practices that underpin peaceful mutually respectful communities, and
 - b. damaged assets or prohibited practices whose repair and revitalization would support the building (or rebuilding) of trust and mutual respect.
5. Develop communication protocols and illustrative campaigns about the history and shared value of cultural heritage assets and practices, to be adapted either for proactive deployment as part of prevention efforts or for inclusion in reconstruction and recovery programs.
6. Develop templates for estimating the cost of different types of cultural interventions, including specific estimates for the more extensive and costly interventions associated with UNESCO-listed sites.
7. Include mechanisms to monitor the “political economy” of proposed culturally oriented investments, nurturing a pragmatic perspective on who stands to gain or lose from certain investments (for example, considering who owns the port tourists will use to gain access to the city, who owns the hotels and the cafes, and so on).

Case Studies Connecting CURE with FCV

The range of approaches to incorporating culture in contexts of recovery and reconciliation in FCV settings is quite diverse. While the first step is to apply the principles, questions, and operational guidance offered above, teams may also find useful examples of cases in which this work has been undertaken in the past.

This section illustrates the diversity of approaches, first, through detailed case studies. Each begins with a list of the underlying stresses driving conflict and fragility and then presents the culturally informed

interventions that were implemented. The detailed studies are followed by thumbnail case studies, which are shorter synopses of interventions chosen to illustrate different thematic aspects of culture.

Urban Heritage Revitalization in a Situation of Ongoing FCV: Lebanon

Underlying Stresses Driving Conflict and Fragility

Vicious cycle of fragility and violence. Civil war in 1975–90 and sectarian violence wrought widespread destruction of infrastructure and a climate of instability in Lebanon.¹¹ City infrastructure fell into disrepair, and local populations struggled to make decent livings.

Poverty and unemployment. Years of conflict harmed growth in gross domestic product (GDP), pushing tens of thousands of Lebanese into poverty and doubling the unemployment rate, mostly affecting unskilled youth (FCV 2016:79).

Weak institutional capacity for providing public services. Long-term violence and conflict also depressed government revenue collection, while at the same time a surge in demand for public services increased expenditure. Access to and the quality of services declined, requiring additional spending for stabilization, and exclusion, corruption, and sectarian competition caused communities to have little confidence in the state and its institutions to deliver basic services.

Pressure from external political shocks. Lebanon hosts millions of Syrian refugees, who are driven into the country by cross-border conflict spillovers and regional politics, further stressing national systems and public finances.

Culturally Informed Interventions

In 2003, the World Bank Group, the government of Italy, and the government of France began supporting the Cultural Heritage and Urban Development Project (CHUD), promoted by the government of Lebanon. The project contributed to the country's economic growth and community cohesion by regenerating five historic cities—Baalbek, Byblos, Saida, Tyre and Tripoli,—dotted with historic cultural heritage assets. This strategic intervention included structural restoration of historic buildings, as well as restoration of archeological sites and monuments.

In the coastal town of Tyre, for instance, the project revitalized a centuries-old historic harbor by widening and extending the old docks, repairing the fuel station, and building a new dock, warehouse, and fish market. The project prompted local community members to talk about their needs and restored life to the port and its surrounding historic neighborhoods, and particularly to the fishing trade. Historic streets were rehabilitated, and a new square and large formal marketplace for vegetable, clothing, and meat vendors offered renovated venues for community gatherings and exchanges. Reviving the dynamic among the city, the port, and the community, the project created public spaces for residents to meet in and enjoy. Cafes and boutique hotels built overlooking the port created new jobs and economic opportunities for the local community; perhaps more important, these business initiatives engendered a renewed confidence and trust in the community's future viability.

The CHUD project also financed the conservation of the Roman temple of Bacchus in the town of Baalbeck. In the summer of 2016, the temple hosted the 60th International Festival of Baalbeck, attracting large numbers of visitors from throughout the country and beyond. Conservation work provided much-needed employment to local inhabitants, with 70 percent of the workforce comprising Syrian refugees. In Byblos, the municipality and Byblos Bank created a Christmas village featuring local nongovernmental organizations (NGOs) in the center of Via Romana, another historic site rehabilitated by the project. The

¹¹ World Bank, *World Development Report 2011*.

market sold local products and provided information about the NGOs and allowed visitors to donate to humanitarian causes by text message.

Culture as a Source of Reconciliation in Post-Conflict Recovery: Timor-Leste

Underlying Stresses Driving Conflict and Fragility

Vicious cycle of conflict and fragility. In the wake of Portuguese withdrawal from Timor-Leste in 1974, conflict broke out between the Revolutionary Front for Liberation of East Timor (FRETILIN) and the pro-Portugal, more conservative União Democrática Timorese (UDT). The 24-year occupation by Indonesia from 1975 to 1999 was characterized by a range of human rights violations and forced population movements. Following the UN-supervised act of self-determination in August 1999, Timor-Leste suffered widespread violence and destruction of its infrastructure and collapse of state services. In 2005–6, another wave of political and communal conflict and gang-based violence took place.

Uneven and inequitable economic development and asset distribution. This pattern exacerbated latent tensions between communities (“easterners” and “westerners”) regarding access to land and property.

Weak institutions and damaged infrastructure. The withdrawal of Indonesia in 1999 was accompanied by widespread violence, which destroyed an estimated 70 percent of the country’s buildings and infrastructure. Timor-Leste faced serious public health problems, a shattered infrastructure, and virtually no trained personnel. Post-ballot violence resulted in limited delivery of social services and severe capacity constraints.

Displacement and poverty. Conflict and violence in Timor-Leste internally displaced many people, which also exacerbated poverty issues.

Culturally Informed Interventions

A \$22.5 million Community Empowerment and Local Governance Project was implemented in Timor-Leste from 2000 to 2003. The project, which developed a strong cultural heritage program that encouraged reconciliation and nation building, was composed of three parts: (1) \$19.5 million in block grants to carry out community building of communal assets (such as a community market and buildings); (2) \$1 million for a civil society support fund; and (3) \$2 million for cultural heritage restoration with input from villagers, including women and vulnerable groups.

The cultural program encompassed core activities, including (1) a small grants program managed by a nonprofit Timorese cultural heritage trust, drawn from civil society, which financed community-based cultural development programs in weaving, theater, music, and sports; and (2) the development in the former national museum of a national heritage and performance center that is managed by UNESCO. The center contains a vocational school, rotating displays, and a series of gallery and performance spaces, which will prominently feature traditional women’s crafts. Since the original site housed Indonesian secret police interrogations, the restoration project was a highly symbolic act that supported collective reconciliation with past injustices.

Villagers also participated in an NGO-led oral history program and the production of a community archives. In addition, stories about past and present females of notable import were researched and recorded in stories, plays, and songs.

Culturally Informed Reconstruction and Recovery in a Post-Disaster FCV Setting: Aceh, Indonesia

Armed conflict between the Free Aceh Movement (GAM) and the government of Indonesia raged from roughly 1977 to 2005, killing more than 15,000 and displacing hundreds of thousands of civilians. The 2004 Indian Ocean tsunami led to an influx of \$6 billion for humanitarian relief and reconstruction, and the 2005 Helsinki Memorandum of Understanding ended the violent conflict. Post-conflict and post-disaster reconstruction and recovery efforts thus unfolded in parallel.

Underlying Stresses Driving Conflict and Fragility

Subnational conflicts with a regional or ethnic identity marker. According to a 2005 study by Aspinall, identity was an important driver of the conflict between the Free Aceh Movement (GAM), which fought for self-determination of an Acehnese “nation,” and the government of Indonesia. Like Indonesia, however, Aceh is multiethnic, with ethnic Acehnese constituting around 70 percent of the population. As Indonesian national identity is, at its core, multiethnic and inclusive, the Indonesian state was willing to incorporate Aceh while respecting local culture.

Disputes between the center and the periphery over the use of oil and gas revenues. Most of the revenues from the province’s large oil and gas sector were accrued by the central government rather than the local populace. This, coupled with negative impacts on the local environment, made inhabitants feel they were being financially and environmentally exploited.

Inequities in the use of reconstruction funds that could spur divisions and tensions. A 2009 multistakeholder review of post-conflict programming in Aceh found that former combatant reintegration and peacebuilding programs had been largely divorced from the tsunami reconstruction and general development efforts. Funds to support post-tsunami reconstruction were over 20 times those for peacebuilding, and some highly conflict-affected districts in the province missed out, leading to regional inequities.

Culturally Informed Interventions

The government of Indonesia, with international support, implemented the \$6 billion post-disaster and post-conflict reconstruction in a highly sensitive context. Transparency and community engagement in the reconstruction process were critical to mitigating tensions and ensuring the success of the overall effort. Aceh’s diverse and vibrant local cultures provided ample channels through which to engage the population and transmit information about the post-conflict and post-disaster reconstruction processes. Given that these channels were embedded in their respective local contexts, they represented credible voices that could counteract rumors or disinformation aimed at stirring up conflict.

A culturally informed approach had broad support from the government of Indonesia, which valued “unity in diversity” as a core component of Indonesian national identity. Communication and outreach efforts included a range of culturally informed interventions. The following are examples:

1. **A biweekly newspaper.** The *Ceureumen* was established to inform local community members about aid and reconstruction policies and programs, as well as their rights and entitlements, and run by local journalists and communication students. The newspaper monitored the progress of reconstruction and peacebuilding and promoted accountability in the use of aid money, while ensuring harmonization and coordination among the different development actors and government agencies in an effort to avoid duplication.
2. **Community theater.** The government and local theater groups collaborated to develop and perform new plays intended to facilitate the discussion of issues related to Aceh’s reconstruction and peacebuilding. The plays were performed at refugee shelters, as well as the Banda Aceh Cultural Park.

Many dialogues were rendered in native languages to trigger interactions between actors and audience during the play; local audiences enthusiastically commented and conversed with the actors.

3. **Creation of peace diaries.** Former combatants participated in weekly creative writing and photography workshops to create peace diaries and exhibit their work. Public displays of photography and creative writing by ex-combatants generated productive discussion between the formerly antagonistic groups and added more nuanced informal channels through which ex-combatants and the receiving communities could voice their needs and communicate their concerns so potential conflicts could be identified and prevented.
4. **Youth radio network.** A radio network launched in 2008 in support of a large network of people from different communities and backgrounds throughout Aceh engaged youth in creating their own programming and discussion forums. It served as an innovative platform for expressing youth views and issues, which helped overcome cultural stereotypes and fostered greater collaboration among the youth, their communities, and other relevant stakeholders.
5. **Culturally informed performance initiatives.** These initiatives included
 - a series of radio dramas performed by an Acehnese comedy group, with each episode featuring a theme related to the memorandum of understanding and the peace process;
 - performances across the province by an Acehnese storyteller of plays related to the peace process; and
 - a series of “Peace Concerts” to publicize and build optimism around the peace agreement.

Thumbnail Case Studies

Culture as a Source of Resilience in a Setting of Violent Crime: Medellin, Colombia

For many years, Medellin, Colombia, was characterized by an enduring and seemingly intractable epidemic of crime and violence, exacerbated by natural stresses, such as landslides and flooding. In the 1990s, a nurturing of the concept of *cultura ciudadana*, or citizenship culture, was seen as a counterbalance to the extreme level of violence in the city. The four main objectives of citizenship culture were to (1) increase compliance with norms of civic interaction; (2) expand the support from citizens, encouraging compliance with norms of civic interaction; (3) build the use of peaceful means of dispute resolution based on a shared vision of the city; and (4) deepen the ability of citizens to communicate through art, culture, recreation, and sport. The concept of citizenship culture sought to harmonize the three vehicles of “social regulation” affecting human behavior: law, morality, and culture. This harmonization included working with government institutions and communities to reduce the moral and cultural justifications for illegal behavior and increase moral and cultural support for the rule of law. The reshaping of social norms and culture promoted a fragile growth in accountability that reinforced civic rights and responsibilities, bolstered by physical investments under mayoral leadership in the early 2000s in restoring parks, opening libraries, establishing community centers, sponsoring free public concerts, and building gondola connections, all in the most violent and crime-affected slum neighborhoods. These investments provided concrete proof of an effort to renew the social contract and reestablish trust.

Cultural Monument as a Bellwether of Recovery: Mostar, Bosnia

For the citizens of Mostar, Bosnia, the Mostar Bridge was a cultural icon that defined the city’s identity. When the bridge was destroyed in 1993 during the Bosnian War, local inhabitants prioritized its reconstruction over housing, indicating its true value to the community. The people of Mostar demanded “a full rebuilding of the bridge **on the spot** where it stood, **in the form** it had, and **from the same materials** as originally used.” For them, this form of reconstruction symbolized the rehabilitation of desecrated values. The community’s message —“A person killed is one of us; the Bridge is all of us”—was clear, and

it articulated the fundamental role of culture as identity in the recovery process as experienced by the people of Mostar.

Restoring Heritage Buildings amid Ongoing Social Division: Nicosia, Cyprus

In the divided city of Nicosia, Cyprus, a strategy evolved to promote reconciliation through the preservation of immovable cultural heritage. After the conflict of two communities in 1974, one of the first positive contacts between them revolved around the preservation of their shared cultural heritage within the Old Walled City of Nicosia. Decades of experience in implementing projects, which initially sought only to safeguard heritage, fed into a strategy that actively preserves the shared collective memory of the city and seeks social recovery within the urban fabric. Rehabilitation of heritage buildings adjacent to the UN-protected buffer zone brought families and businesses back into neighborhoods that were devastated and abandoned because of the conflict. The historic buildings along Ledra Street, the main commercial avenue that physically linked the two sides of Nicosia, were rehabilitated, resurrecting it as a bustling business area, albeit still separated by checkpoints. This effort supported the first steps in reestablishing social networks in what was once a warzone and maintaining tentative linkages between the divided communities.

Restoring Faith Heritage and Saving History and Memory: Timbuktu, Mali

In Timbuktu, Mali, after the 2012 conflict, development partners supported local communities as they undertook concerted actions to safeguard cultural heritage assets. This process gave special voice and authority to cultural site managers and Timbuktu's local communities; reconstruction work undertaken on thirteen destroyed mausoleums, as well as the restoration of a damaged minaret and reinforcement of the surrounding wall of the Djingareyber Mosque, were assigned to local masons rather than construction companies. The collective plastering works, which had been discontinued in 2012 because of the conflict, had pride of place as a sign of social cohesion and unity and constituted a strong symbol of regained peace. A reconsecration ceremony allowed families to repossess their mausoleums; calling on divine mercy to maintain peace, cohesion, and tranquility, this ceremony constituted the last step of Timbuktu's cultural rebirth after the mausoleums' destruction. Local communities also helped transfer most of the precious old manuscripts to Bamako, another collective effort across tribal lines that contributed to their safekeeping. The reconstruction approach, targeting both tangible and intangible cultural heritage, laid the foundations for sustainability. Training courses and cultural awareness-raising activities were organized for local communities to engage them as "owners" and ensure resilience and sustainability. The focus on traditional knowledge and skills in the rehabilitation work and the revitalization of cultural practices, along with a participatory approach to gathering local communities and experts, allowed affected communities to recover cultural identity and restore pride and dignity.

CONCLUSION

Culture is a source of dignity and, through its role in forming identity and shaping interactions between individuals and groups, is foundational to development. As conflicts increasingly are driven by culturally determined elements of ideology and identity, an emphasis on prevention requires attention to early signs culture is being "weaponized" and the undertaking of proactive interventions to mitigate against that driver of conflict and violence. An emphasis on culture can also help a heterogenous community build bridges through mutual appreciation and create space for a community to build (or rebuild) a tolerant, pluralistic shared identity.

As the CURE Position Paper reminds us: from cultural heritage to cultural and creative industries, from sustainable tourism to cultural institutions, culture enables and drives the social, environmental, and economic dimensions of sustainable development. It is a crucial factor for social cohesion and poverty alleviation and supports transversal issues such as education, urban development and gender equality to enable the full achievement of development outcomes. It has become clear that culture can no longer be a dividend of development, but is rather a prerequisite to its achievement.

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RESOURCES

Culture in City Reconstruction and Recovery (CURE Framework):

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Learning with Intangible Cultural Heritage for a Sustainable Future:

http://www.unescobkk.org/fileadmin/user_upload/culture/ICH_ESD/Integration_of_ICH_UNEDOC.pdf

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http://www.iccrom.org/ifrcdn/pdf/ICCROM_18_ProtectingHeritageConflict_en.pdf

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About the Global Facility for Disaster Reduction and Recovery

The Global Facility for Disaster Reduction and Recovery (GFDRR) is a global partnership established in 2006 to support developing countries in understanding, managing, and ultimately reducing risks stemming from natural hazards and climate change. GFDRR's mission is to facilitate implementation of the Sendai Framework for Disaster Risk Reduction and to contribute to the achievement of the Sustainable Development Goals and the Paris Agreement by ensuring that development policies, plans, and investments—including post-disaster reconstruction—are designed to minimize disaster risks and build the resilience of people and economies to climate change. GFDRR provides grant financing, technical assistance, training and knowledge sharing activities to mainstream disaster and climate risk management in policies and strategies. For more information, please visit <http://www.gfdr.org/>.