

## ABSTRACTS SELECTED

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

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***Heritage and Conflict resolution: a Gordian knot for Heritage Ethics.***

Heritage ethics has been dominated by the value of historical significance that is attributed to sites, monuments and objects. Given that the primary value is the historical significance of the past, only those who are well equipped to interpret and understand the past are in a good position to be stewards of the past such as archaeologists and heritage professionals. This understanding of heritage ethics, however, is too exclusive because it does not allow any room for the role of local communities in the preservation of heritage. It conflates the duties of the professional disciplines with the duties of stewardship, and to some extent it sidelines those citizens who lack specialised knowledge of the past. Hence, alienation of local communities from what they consider as their own heritage sometimes leads to heritage *crime* such as looting.

In this paper, I argue that heritage ethics can provide conflict resolution to cases such as looting if we alter the normative framework of stewardship. I propose that the normativity of stewardship is rooted in human well-being. What makes one's life go as well as possible for one involves acknowledging the role of others in one's narrative, and heritage plays a significant role to this by establishing our relations with past, present and future generations. This understanding of stewardship makes room for the rise of the responsibilities of non-specialists towards heritage, gives the right to local communities to take part in protection of their own heritage, and it thus discourages them from heritage crime.

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