Participatory Processes and Conflict Resolution in Archaeology and Heritage

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Key Points

- Addressing the reasons to involve civil society and indigenous communities in archaeological practice and heritage. This is a key activity in the 21st century and an opportunity within the growing context of citizen science.
- Introducing methodological strategies and well-known tools for participation as well as methods for potential conflict resolution in archaeology and heritage.
- Underlining the character of archaeology as a social science; as such, considering the involvement of civil society and indigenous communities in a co-responsible way.
- Emphasizing the appropriateness of specialization when intervening in social relationships.
- Highlighting pending challenges for archaeological science from a methodological perspective as well as the opportunities it provides for improving society, as long as its use is framed through specific objectives. These objectives must avoid trivialization or generating frustration among agents and communities involved in archaeological management.

Abstract

This entry addresses methodologies and strategies to connect archaeology, people and current social challenges. It deals with the task of involving people and of analyzing and resolving the conflicts that arise from archaeological heritage management. Archaeology is still in the process of improving the methodologies regarding the channels it uses for communication, creating co-responsibility and empathy with non-expert people. Based on the experience of previous projects, the authors make a methodological proposal for promoting participation and addressing conflicts in a positive way whenever possible.

Introduction

As a humanistic and social science, one of the challenges of Archaeology is to understand human groups. The topics studied by this scientific field range from the organization of past societies to the dissemination of knowledge (e.g. Renfrew and Bahn, 1991). Early concern for social interactions with the archaeological discipline was expressed in the 1960s in subjects such as New Museology (e.g. UNESCO, 2012), heritage interpretation (Tilden, 1957) and Critical Museology (e.g. Shelton, 2013). Yet, it became an issue of vital importance by the end of the 20th and the beginning of the 21st centuries. Protests and critiques from indigenous communities regarding how their past was interpreted and used, ethnographic influence in archaeology, the emergence of post-processual archaeology (Hodder and Hutson, 2003), the rise of Public Archaeology (Williams, 1973; Richardson and Almansa-Sánchez, 2015) and Community Archaeology (Marshall, 2002) from previous decades, and more recently the influence of Critical Heritage Studies (Smith, 2006) have all played a part in the wide recognition of the need to reinforce and reassess the way archaeologists interact with civil society and indigenous communities.
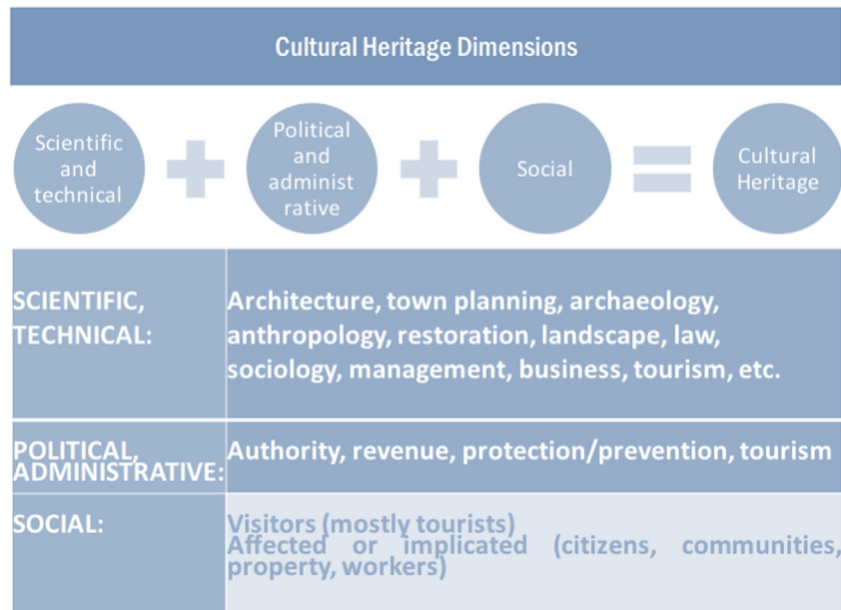
Fig. 1 Dimensions of Cultural Heritage from a management perspective. Nowadays there is an imbalance regarding the social dimension in archaeological heritage management and in heritage management broadly speaking. Source: Castillo and Querol (2014).

Drawing on an archaeological and heritage management perspective, we identify significant imbalances among what we have named the scientific-technical, political-administrative and social dimensions (see Fig. 1). The challenge of the 21st century for cultural heritage management is to balance those three dimensions. In order to do so, participatory processes and conflict resolution are fundamental as applied methodologies.

Social participation and conflict resolution are opportunities for the scientific growth of the archaeological discipline. They have a significant role to play in reviewing the archaeological work, the way archaeology creates and interprets the archaeological record, and the way the knowledge obtained is communicated to society. They logically affect the possibilities of adopting a more sustainable model of heritage management from the perspective of diverse communities.

Overview

Participatory Processes in Archaeology and Archaeological Heritage

Generally speaking, in the context of archaeology, participation entails multiple aspects. Firstly, any scientific activity carried out nowadays at the service of and with society, must count on the backing of the communities involved directly or indirectly in it (Bonney et al., 2014). Furthermore, people participating in archaeology and archaeological heritage may or may not have previous or specialized knowledge in these disciplines. A participatory process, nonetheless, has scientific goals and methods. There is a need for goals to be set and particular questions to be addressed as well as for constant assessments to evaluate to what extent these goals and questions are attained and responded to.

Participation may take place at different degrees or scales: from being merely informed to being co-responsible in decision-making. Indeed, passive participation is also an option, that is, attending to the process but avoiding expressing any opinion or acting. Not everybody has the time and resources to participate to the same degree. Two tools are essential in the participatory process: social perception studies and stakeholder maps. Social perception studies should be carried out not just for starting participatory processes, but also to assess them. Stakeholder maps then classify stakeholders in order to help with communication and attaining goals. To participate in a one-time activity is part of a process, yet to institute participation as an exercise of co-responsibility requires different stages and forms, regardless of the scale.

Communication and education are based on dialogue. To foster active participation, previous knowledge and pedagogy of the topics under discussion are important. Similarly, it is essential to count on multivocal discourses for communication and education, depending on who is involved, what stage of the process we are in, and what goals are set for participation. Finally, knowledge and specialized methodologies from the social sciences, particularly ethnography, anthropology, sociology and psychology, are very important toward promoting participation.

Conflicts and Resolution in the Context of Archaeology

Understanding conflicts and being able to handle them is essential in the advancement toward more sustainable models of social organization. Different disciplines research the topic of conflict, resulting in different definitions of this phenomenon (see Table 1). Roughly speaking and for the sake of understanding, two broad theory groups can be distinguished (Schellenberg, 1996).

The first relates to social, economic and political structure, in other words, covering social structure theories. Conflicts are the product of the way society is organized. In the field of cultural heritage, the main theories dealing with conflict are related to this group of theories. They focus on how the interpretation of cultural heritage may legitimize the exclusion of particular groups from the social system. This type of political use of cultural and archaeological heritage has been the subject of multiple studies, including those focused on conflicts that have escalated into war (Tunbridge and Ashworth, 1996; Viejo-Rose, 2007).

The second group of theories understands conflicts as a process of social interaction among groups and individuals. Although there is a growing body of works on managing conflicts in archaeological and cultural heritage (Fouseki, 2015; Myers et al., 2009) based on the perspective of addressing such interactions, this perspective has not been systematically adopted. However, methods of conflict resolution have been developed significantly through this group of social process theories. We consider that these methods should be applied more reflectively and regularly in the field of archaeological heritage management than what has been done so far (for an international perspective, see Corpas 2020), always after an analysis of their appropriateness.

Despite having a pejorative sense, conflict is considered as an opportunity for change in the field of conflict resolution. In this sense, it is an opportunity to change the existing social relations that, in their current form, are not satisfactory for at least one of the parties involved in the conflict. Several classifications have been created to shed light on conflicts involving archaeological or cultural heritage (e.g. Endere, 2007). The one presented here is based on the topics frequently involved in a dispute. These topics can be classified into several categories (Corpas, 2021: Fig. 13):

o Land, in other words, conflicts related to issues such as the ownership of land where archaeological sites are located and the associated rights over it, such as the uses of that land; the processes of land planning (granting license for construction works, previous assessments, etc.), and the distribution of economic or social benefits and damages resulting from the proposed construction works.

o Archaeological heritage, in other words, conflicts related to the ownership of archaeological heritage materials and the associated legal rights over it, such as determining their uses (e.g. public exhibition and enjoyment over other goals), and the options of access to this heritage.

o Treatment of archaeological heritage can also be a topic of dispute when the parties have different perspectives on whether to intervene in the physical materiality of its components, the economic means to do so or whether physical intervention is a priority or not over other interests.

o Interpretation of the archaeological heritage is also a potential topic in conflicts, as it usually is mobilized to support different identity claims among groups, and subsequent rights, entitlements or capacities.

o The issue of governance refers to how decisions are made and implemented (or not). Therefore, it entails issues of coordination (i.e. who has legal responsibility over the archaeological heritage; what is the relationship among institutions directly or indirectly involved in archaeological heritage) as well as of decision-making processes (who makes decisions affecting this heritage; how should those decisions be made - e.g. bottom-up, top-down, based on scientific or economic criteria, etc.).

Concerning the classification of conflicts, Myers and colleagues' (2016) broad classification in cultural heritage management shares some points with the one proposed above. Yet, it singles out as a potential topic for conflict in cultural heritage the one that may

Table 1   Summary of some reference works on conflict

Author	Definition
Galtung	Conflicts are the result of A + B + C Attitudes (A) Behavior (B) Content (C)
Burton	Conflicts occur because human needs are not covered (mentioning some of them as identity, social recognition, security, justice)
Bartos and Wehr	Conflicts are situations where the parties use a conflictive behavior to attain incompatible objectives and/or express hostility Those incompatible goals can be disputed resources (wealth, power, prestige); incompatible roles or values (cultural differences)
Rubin, Pruitt and Hee Kim	Conflicts are a perceived divergences of interests or a belief that the current aspirations of the parties cannot be attained simultaneously
Deutsch	Conflicts happens when incompatible actions occur, an incompatible action with other one prevents, obstructs, interferes or turns the second action less probable or effective
Coser	Conflicts are a fight over values and demands on status, power and scarce resources

Source: Corpas (2021): Fig. 2

arise when interacting with traditional communities, due to differences in interpretation or treatment of heritage sites or different value perceptions between government and traditional communities. It also singles out the topic of dealing with heritage sites of controversy, e.g. such as those valued by different religions.

Regarding Alternative (Appropriate) Dispute Resolution (ADR) methods (see Glossary), some of them are based on collaboration among conflicting parties to address their dispute. Mediation and facilitation are considered particularly useful for conflicts in archaeological heritage management. Mediation entails the involvement of a mutually accepted party, who is not invested in the conflict and with no capacity to make decisions on it, to help with the communication and relationship among conflicting parties, who enter the process of mediation on a voluntary basis (Moore, 2014). This approach helps with creating a space for constructive dialogue to explore mutually beneficial solutions for all those involved, who become responsible for finding these solutions. As a voluntary process for all those partaking in it, including the mediator/s, the conflicting parties may walk away from the process if they do not agree on the solutions under consideration or if they perceive bad faith among those involved. Facilitation is sometimes referred to as the mere assistance with communication, with no intention of helping in problem-solving, yet it is usually taken as part of the mediation process. It should be noted that mediation, as used in this text, differs from its usual definition in museum contexts where cultural mediators help the public to interpret the exhibitions. The "mediator" then, in that context, helps with the relationship object-public, not with communication and conflict resolution among individuals and groups.

Reasons for Citizen Participation and Collaborative Resolution of Conflicts

There are multiple important reasons why citizen participation and collaborative conflict resolution are essential. First of all, by improving communication and helping people develop more satisfactory ways of dealing with their conflicts ensures that people may attain more fulfilling lives. Second, such practices improve heritage management. Participatory techniques and conflict analysis and resolution may increase the applicability of legal normative apparatuses that have been shown to be hardly realistic or directly inoperative; therefore, producing malfunctions between planning and implementation of measures to manage archaeological heritage. Recent global challenges, such as the climate crisis, have underlined the need for holistic perspectives to deal with the complexity and interrelatedness of different social spheres. In this context, dialogue is crucial. Third, the perceived image of cultural heritage is directly related to the multidimensional model of cultural heritage (see Fig. 1). Some perspectives and understandings have been imposed on how to manage cultural heritage without considering the social dimension of these elements. To get more balanced narratives and understandings of archaeological heritage, it is necessary to develop participatory processes and ways of adopting consensus, whenever possible. These necessarily help with the use, maintenance and enjoyment of cultural heritage. Fourth, citizen participation and collaborative conflict resolution optimize the use of human and economic resources. From a management perspective, there are multiple situations of overlapping legal powers and a lack of coordination among acting stakeholders in archaeological heritage. There have been significant imbalances among different aspects, and this has led to poor use of already limited resources of governmental agencies legally responsible for culture and heritage. Increasing dialogue and understanding among stakeholders would improve this situation. Finally, citizen participation and collaboration would lead to more democratic forms of decision-making in management. Involvement of civil society and indigenous communities in decision-making processes about the past that is going to be passed on to the next generations is a human right considered in the Universal Declaration of Human Rights. As the Declaration states, "Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits" (art. 27.1). This right to access to culture is an active one beyond passive contemplation.

A Proposal for a Shared Methodology for Participatory Processes and Conflict Resolution

There are multiple books detailing methods and styles for conflict resolution as well as techniques for carrying out participation. Participatory processes should be addressed from the following two points of view:

Analytic and Descriptive Work

Analytic and descriptive work entails carrying out studies on social perception and dispute. It also entails making assessments at different time spans (short/medium/long term). Analysis and description is a reiterative work because the perception and attitudes of stakeholders or parties will change over time.

Stakeholder maps are a crucial and effective tool based on communication and action because they are the basis for sharing and constructing new information to define strategies for capacity building or dissemination, while being fundamental for all logistical issues. Mapping and identifying the different parties actually or potentially involved in a dispute is also a key step in order to consider whether these would be willing to take part in a collaborative process of conflict resolution.

Regarding stakeholder maps for participatory processes, they include not only contact information but are also adapted to the interests and goals set. As a result of this, stakeholders in these maps should be classified according to areas or topics, allowing tagging, and organized hierarchically. These maps also include negative stakeholders, in other words, those who do not have a receptive attitude toward the actions that managers of archaeological heritage want to carry out. These negative stakeholders are also those who may challenge these actions if they clash with their interests or motivations. Finally, individuals, beyond the entities they may represent, are fundamental in several contexts to enable participation as key stakeholders.

AGENTS	SECTOR		IMPLICATE INVOLVE		AREAS	ACTION OR POTENTIAL ACTION 1, 2, 3 …	
	Public	Private	Direct	Indirect		Periodicity	Achievement
Museum							
Building Enterprise							
Bank							
Person							
….							

Fig. 2 Example of a basic classification for stakeholder maps used by a public management center of cultural heritage. Source: adapted from Castillo et al. (2015).

Fig. 2 acts as an example of a stakeholder map used by a public management center for archaeological heritage. The fields used in this example are:

- AGENTS: one row for each stakeholder and associated contact data. Perception studies help in collecting this information (see below). This information will be required depending on the POTENTIAL ACTION to identify who the adequate stakeholders are to activate it. This map should also list potential stakeholders, that is, those who are not currently active but could intervene at some point in the future. As already mentioned, not all of them will have a positive attitude toward cultural heritage, its conservation or management.
- SECTOR: This field gives information on the sphere where the stakeholder works. It is important because cultural heritage, in many countries, is legally considered of public or collective interest. The stakeholder can be classified into three categories: public, private, or mixed.
- IMPLICATE/INVOLVE: This field is defined according to the agent's interest, not the heritage managers' opinion. These two might coincide or not. It can be classified as direct/or indirect.
- AREAS: There can be as many areas as the writer decides. Yet, it is necessary to standardize these areas to make it easier to identify the agents to be involved according to the actions proposed (see POTENTIAL ACTION). These areas refer to the services or functions that could be offered.
- POTENTIAL ACTION: There should be a column for each activity. It is necessary to clearly define the goals for the action and select the appropriate agents according to the AREAS, i.e. building restoration, exhibition, documentary, pedagogical book, etc.
   a. Periodicity: yearly, monthly, weekly, daily - depending on the action.
   b. Achievement: Agreements, specific activities, sponsors, etc.

Regarding social perception studies, it is important to consider both quantitative and qualitative methods. Indexes to monitor and assess such studies should be similarly developed. The quantitative methods include, for example, surveys, different techniques of quantifiable observation, and counting quantifiable units such as visitors, products sold, etc. Qualitative methods include interviews, observation (participatory/non-participatory), focus groups and mental maps (Fig. 3).

Conflict analysis has its own peculiarities, although it may use similar qualitative methods. The assessment has to focus on the parties as well as the issues under dispute and the process of the conflict itself. Interviewing the parties separately is fundamental in order to understand their interests, values and perspectives toward each other and how they define the dispute itself. These interviews should also assess whether a collaborative process of conflict resolution is possible or adequate from each party's view. At least in conflicts involving archaeological heritage, it is also important to analyze the published press on the dispute as it provides information on past events relating to the disputes, the actions undertaken by each party throughout the process, and their stated demands. Critical content analysis of this source of information can be helpful to also identify how the different parties, at least publicly, have framed the dispute. The parties may have also vented their anger through social media, so analyzing these will be necessary.

Proactive Work

Proactive work entails setting in motion participatory processes and appropriate dispute resolution methods, when possible. Participation is a dynamic exercise and it is very important to take into account its different scales. These scales range from giving information to a process of co-responsibility in decision making; the latter scale is rather idealistic nowadays in the context of archaeological practice but it must be contemplated as a desirable or ideal objective. In the middle of the scale there are several intermediate states, such as phases of consult and assessment of opinions and partial acceptance of proposals; the possibility of decision making in some particular topics on an agreed basis or by demand, etc. A case in point is when an enquiry is carried out among residents or the council of an indigenous community about the past that archaeologists should address or on how

Fig. 3   Focus group and surveys in the island of El Hierro (Spain) in 2022. This project aimed at understanding islanders' perception of the local archaeological heritage and tourism in order to make proposals to improve the engagement of these communities. As one of the first stages of the project, these images will be soon replaced by others of participatory actions to test previous knowledge acquired. Source: Diego García. 2022.

to intervene in an archaeological site and respect zones or areas regarded as sacred by particular communities (e.g. Johnston, 2014). From a heritage management perspective, participatory processes can be significant to designate or protect an archaeological site, as well as to interpret it and develop and agree on touristic approaches that benefit all parties (Fig. 4).

As to conflicts, setting in motion collaborative methods of dispute resolution requires not only the voluntary participation of opposing parties to try to solve their conflict, but also that decisions have not already been taken and that criminal offences have not been committed. In other words, the mediation or the consensus building process, for example, should not be used for cosmetic purposes or to suffocate dissent, but has to start early.

Key Issues: Current Debates Regarding Participatory Processes and Conflict Resolution

There are two fundamental debates on participation and conflict resolution, namely those focused on the critical analysis of these processes and methods, and those centered on questioning the methods employed in the pursuit of satisfactory results for all parties. Both types of debates coincide in warning against frivolous or unthinking use of participation, or conflict resolution that is used as "advertising campaign", purportedly aiming at transparency, collaboration and consensus reaching.

One of the areas of main concern for critical perspectives is the relationship of archaeology with tourism. It is undeniable that the exercise of archaeology, archaeological heritage management and the processes of heritagization that may emerge have an effect on the presence of visitors and on the dissemination of the values of a site. World Heritage designation is an example. Not counting on local populations when nominating these sites as world heritage has produced imbalances and social conflicts, as well as difficulties in maintaining archaeological sites (Castillo, 2012, 2015, 2018). However, the trend for sustainable tourism is proposing new ways

Fig. 4 Participatory workshop developed in the World Heritage site of Alcalá de Henares (Spain) in 2017. The goal of this project was to reclaim alternative discourses on the city's heritage based on local perspectives in a marginalized neighborhood. These discourses ranged from the archaeological past to contemporary times. Next to this neighborhood there is a Roman archaeological site included within the buffer zone of the designated area. This World Heritage city was included in the List because of its Modern heritage, particularly its character as a university city but also because it is taken to be the birthplace of the writer Miguel de Cervantes. Source: Alicia Castillo (2017). For more information see Corpas et al. (2018).

to incorporate citizen views; see, for example, UNESCO's program on sustainable tourism. From a theoretical perspective, the main challenge is to ensure the shared use of touristic archaeological sites, particularly where there is a clear division between the use and understanding of local populations of these sites, and that of visitors and managers.

The important role that indigenous communities and civil society play has led UNESCO, under the auspices of the United Nations, to use the theoretical framework of the Rights Based Approach to assess the respect paid toward the Human Rights Declaration. Since 2022, ICOMOS, as the advisory body of UNESCO to the World Heritage Convention, has launched a pilot scheme so that sites to be designated as world heritage take into account this Rights Based Approach and take measures to recognize the people involved in the topics under designation.

It is then clear that archaeology can no longer occur without communities. Yet, the biggest enemy to participation is when it does not produce satisfactory results for the different people involved and, as a result, the process gets standardized and becomes a product or image deepening existing inequalities and frustrations among human beings. Equally problematic is improvisation or archaeologists carrying out instinctive actions with people with no archaeological knowledge, however inevitable or necessary this may have been in particular contexts. These actions have not always been beneficial for the discipline or the communities involved, leading instead to manipulation or distortion of the reasons to justify archaeological activity from a scientific perspective. In other words, these unreflective actions and those where communities are not even involved in archaeology can be damaging. They may lead to legitimizing the widespread view of archaeological science as dogma or exclusivist by promising changes and benefits through participatory actions; changes that never become a reality or are not as extensive as promised. Self-critical attitudes, awareness of social and power imbalances, and training in techniques for participation are necessary as well as education and practice in conflict resolution and analysis when addressing disputes in the field of archaeology.

Summary and Future Directions

In summary, we have only just started to explore the possibilities of participation through theoretical approaches, such as those from social archaeology or more practical ones coming out from public and community archaeology. Given its infant status, more is to be done to research the possibilities and limits of advancing conflict resolution methods in the field of archaeology. Undoubtedly, participatory action research, a methodology developed in the 1960s, is still a challenge and, therefore, an opportunity, as particular examples in the field of community archaeology show (Pyburn, 2009).

Participation has also been paradigmatic regarding the questions that archaeology has to raise. Yet a vague line has emerged between knowledge construction and instrumentalism or populism when adopting these processes. This epistemological conflict is not restricted to archaeology, but stems from the general crisis of how societies build content and satisfactory relationships in complex contexts. It is clear that political uses and abuses of power are the most identifiable conflicts, yet all disputes occurring on a daily basis are also forms of social fight, windows of opportunity for changing the organization of society if participation and conflict resolution methods are adopted and adapted, as the culture of peace points out. Through this perspective, participation and conflict resolution may help in turning archaeology into a positive force for communities in the 21st century.

In a similar vein, the relevance of ecosystemic theories has been reinforced by the environmental crisis and the COVID-19 pandemic. These theories put the emphasis on generating more inclusive models of governance, more democratic through participation. Archaeology can definitely play a role by exploring the governance models of past societies and putting ours in context, highlighting the potential for change over time. Archaeology needs to be inserted into the network of care and processes of fighting for environmental quality and overcoming the negative impacts of humans in our Anthropocene age.

Additionally, taking into account the *glocal* context of contemporary societies, it is unavoidable that technology and the possibilities of public resources are important to retrieve common values and define shared social goals. Analyzing networks and virtual platforms built by all kinds of people and stakeholders in order to understand social perception can shed light on alternative models of creating archaeological interpretation and more sustainable participatory strategies, where knowledge and interests are exchanged.

Finally, as previously stated, all the methodologies referenced in this entry for the field of archaeology or any other discipline require a previous and publicly stated definition of goals pursued. The key to success is to be capable of using the appropriate techniques to ensure their attainment and to avoid improvisation or the situation of pursuing participation for participation's sake. The aim should be to reach a balance among the different dimensions making up cultural heritage (Castillo and Querol, 2014).

Glossary

- **Alternative (Appropriate) Dispute Resolution (ADR)**: Methods to deal with conflicts that were developed as an alternative to the traditional means of handling disputes used in many countries: judicial processes (Rubenstein, 2003, pp. 169–172). In some cases, the term "Appropriate" is preferred over "Alternative" in order to reclaim their value beyond being just the opposite of something. These methods include negotiation, mediation, arbitration or consensus building.
- **Archaeological discourses**: Socially built narratives to inform about archaeology by professional and expert groups or by those sympathetic to the knowledge of the human past obtained through material remains.
- **Assessment of participatory processes**: A set of techniques used to quantify the degree of achievement of the goals of the particular process under review. The assessment should be carried out on a continuous basis in order to correct activities, monitor risks and adjust strategies and actions. It is also important to define scales of participation (e.g. Tully et al., 2022). Assessment is also vital for the parties in a dispute if they have collaborated and agreed on a solution, so they can modify the agreements adopted if the context changes.
- **Conflict**: This social phenomenon has received very different definitions, but most of them underline the existence of some sort of incompatibility (see Table 1). It can be understood as a situation where two or more parties (i.e. individuals, groups) have the perception that they have incompatible interests or aspirations. As such, the situation may be characterized by an actual incompatibility (e.g. an archaeologist wants to use part of an archaeological remain for research while an indigenous community claims ownership over the find to bury it intact as it considers itself the legatee of the makers) or a perception of it. The social context where the situation occurs is important for it to be defined as a conflict (e.g. 70 years ago no demonstrations were organized protesting the destruction of archaeological remains). It is a dynamic process that can go through different phases and be analyzed regardless of the context where the dispute manifests (family, school/university, international, etc.).
- **Conflict resolution**: Field of study and practice that focuses on the phenomenon of conflict from different disciplines and perspectives, such as Psychology, Law or Sociology. Social conflicts may manifest in many different contexts at the international level, in commercial or intercultural relationships etc. What resolution means is subject to debate and analysis from the different perspectives interested in conflicts. The field has researched and implemented several methods to handle conflicts. Some of them entail a strong involvement of the parties in the conflict. They constitute a process where certain people and/or groups participate according to some particular objectives, forms and logic.
- **Collaborative dialogue**: Communication characterized by the inexistence of artificial rules about what can be discussed or changed, by the possibilities to challenge the existing status quo and assumptions, the existence of different interests among the parties and a shared perception of the interdependence existing among the parties and their dispute (Innes and Booher, 2008).

- **Culture of peace**: A set of values, attitudes and behaviors in a society based on the respect of life, of human rights and a commitment toward a peaceful resolution of conflicts through education, dialogue and cooperation, enabling people at all levels to develop skills of dialogue, negotiation, consensus building and peaceful resolution of differences (UN, 1999). All of it may lead to changes in how societies, at a structural level, understand and address their conflicts, moving from competition to collaboration (Alzate et al., 2013).
- **Education and archaeological interpretation**: A set of techniques and methods to help in acquiring knowledge about archaeology by both those who offer it and those who receive it. On the one hand, it can be carried out by professionals in the field, who elaborate/disseminate knowledge agreed by archaeological science. On the other, groups of people who teach knowledge related to archaeology and the study of the past but are not subject to scientific standards or requirements by the professional collective of archaeologists can also carry it out. Education and interpretation are important to address participation and may help in conflict resolution. They have to be analyzed in order to be improved to fulfill the goals of capacity-building, dissemination, interaction and co-responsibility intended.
- **Interests**: These are the motives driving people to get involved in conflicts. The parties in dispute tend to make public claims that generally do not directly reflect or address their real goals. In a conflict involving archaeological heritage, the interests of parties do not have to be heritage- or archaeology-related.
- **Participatory processes**: Those started with the goal of involving stakeholders, civil society or indigenous communities in decision-making in archaeological heritage management (aiming at attaining co-responsibility, regardless of succeeding in it or not) while also methodologically assessing their perspectives. It should be warned that these processes are different from social or community participation, which is not the sole realm of professionals.
- **Participatory activities in archaeological heritage**: From a methodological perspective, these take the form of interaction among one or more people with archaeology; all these people or at least one of them must not work in the field of archaeology. The activity or action may be part of a participatory process, but it is not a process in itself. Such activities cannot always respond to archaeological and heritage goals, and they do not have to entail or pursue a particular participatory process. They are usually employed as part of participatory processes, or they can evolve out of them.
- **Political and administrative dimension of cultural heritage**: From a management position, this is understood as the perspective of the government, as the legally responsible body for cultural heritage due to their public interest, in decision-making processes in heritage management.
- **Public interest in archaeological heritage**: Heritage assets are considered as subject to social interest, and those materials analyzed during archaeological research are also included in this perspective. This shared interest is taken as justifying the existence of cultural heritage but also justifying that communities benefit from and decide on the maintenance, conservation, use and enjoyment of these elements.
- **Scales of participation/stages of conflict**: These can be defined according to the level of implication of stakeholders, as well as to the state of co-responsibility acquired at each stage of the participatory process or in any activity. Scales should be adapted based on the goals set for each process or particular stage within it. As to conflict, this phenomenon may go through different stages (escalation, stalemate and de-escalation), and any intervention will have to take it into account (Rubin et al., 1994).
- **Scientific-technical dimension of cultural heritage**: From a management position, this is understood as a specialized perspective on heritage. It is addressed by the different areas of knowledge constituting the system of science and technology, including disciplines such as Philology, Business Studies, Ecology, Engineering and Architecture, among many others. One of those scientific-technical dimensions is the archaeological dimension of cultural heritage. It is a way to handle and define cultural heritage characterized by using archaeological science.
- **Social or community participation**: This covers every context in which a group of people, at least two individuals, take part in an activity, act or process in which archaeological knowledge is involved (e.g. a demonstration by a civil society organization against a construction project affecting archaeological heritage). It does not have to be scientifically assessed or/and aimed at co-responsibility in heritage management.
- **Social dimension of cultural heritage**: From a management position, this is understood as the inclusion of the perspective of civil society or indigenous communities in the way archaeological and cultural heritage is managed.
- **Social perception**: This refers to how groups and communities create understandings about the surrounding reality or other groups, and of particular interest, archaeological heritage and archaeology.
- **Stakeholders and parties**: In participatory processes or conflicts, these are the people or/and groups involved in archaeological heritage. They tend to be multiple. The literature of the fields of social participation and conflict resolution uses those two different terms: stakeholders and parties. They can be analyzed according to different and multifaceted classifications based on the objectives or methodologies followed. As a minimum, we can distinguish between two main stakeholders: those trained in or specialized in archaeology and lay people, who can be affected by or interested (both directly and indirectly) in archaeological science and heritage.
- **Stakeholder mapping/analysis of parties**: Maps of stakeholders are a dynamic tool expressly created to know the people and/or groups involved or potentially so in a participatory process. They have to be systematically adapted according to the goals pursued. Analysis of the conflicting parties is one first step in understanding a dispute: Who are they? How is/has their relationship been? What alliances exist or will exist? As conflicts are evolving processes, the analysis of parties is also dynamic.
- **Human Rights-Based Approach**: This "is a conceptual framework for the process of human development that is normatively based on international human rights standards and operationally directed to promoting and protecting human rights" (ONU, 2022). As

a result of this framework, other approaches to rights have been developed going beyond those included in the Universal Declaration of Human Rights (1945) that can be useful for owners or direct legatees of archaeological heritage. More specifically, since 2003, the UN has considered the possibility of using this human rights-based approach for all projects, plans and programs it implements in the area of development.

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