



‘HERITAGE IS HUMANITY’

Israel’s Deliberate Targeting of Palestinian Cultural Heritage

By Tamira Gibbs Chumillas / GICJ

Geneva International Centre for Justice

April 2026

Executive Summary

Since October 2023, 145 cultural heritage sites in Gaza have registered damage as a result of attacks by Israeli forces. These include sites such as the largest and oldest mosque in Gaza, the Great Omari Mosque, and the ancient harbour of Anthedon. The destruction of these sites of historical and cultural importance prompted the UN Independent International Commission of Inquiry on the Occupied Palestinian Territory, including East Jerusalem and Israel, to launch an investigation.

The deliberate targeting of cultural heritage is a violation of international law as outlined, for example, in The Convention for The Protection of Cultural Property in the Event of Armed Conflict (1954). The Commission's investigation revealed a systematic destruction of culturally important property by the Israeli army through a variety of means, including air strikes, bulldozers, vandalism and arson.

This report examines the ways in which cultural heritage is protected under international law and aims to demonstrate how the deliberate destruction of heritage in Gaza forms part of a wider campaign by Israel to deny the Palestinians their fundamental right to self-determination.

Geneva International Centre for Justice (GICJ) condemns the destruction of cultural heritage and recognizes the importance of culture in reinforcing and perpetuating the identity of a community. GICJ calls on the international community to accord the appropriate importance to the protection of cultural heritage in safeguarding Palestinian rights to self-determination and to condemn any attempt to destroy their ability to engage in their protected cultural rights.

Table of Content

Background..... 3

Defining Cultural Heritage..... 4

Cultural Heritage and International Law..... 4

Targeting Cultural Heritage..... 6

A Brief Look at Gaza’s Cultural Heritage..... 6

Israel’s Deliberate Targeting of Palestinian Cultural Heritage..... 8

Analysis 13

GICJ Position..... 15

Bibliography 17

Background

As of 4 November 2025, UNESCO has registered damage to 145 sites deemed as culturally important to Palestinian heritage since 7 October 2023. This includes 12 religious sites, 110 buildings of historical or artistic interest, 9 monuments, 1 museum and 8 archaeological sites.¹ The majority of this destruction has taken place within the Gaza Strip in parallel to the series of brutal and inhuman attacks carried out against the civilian population by Israeli forces. These acts ultimately led the UN Independent International Commission of Inquiry on the Occupied Palestinian Territory, including East Jerusalem and Israel, to conclude that Israel is responsible for carrying out a genocide against the Palestinian people. It is worth noting that although the deliberate destruction of cultural heritage sites does not in itself constitute a genocidal act, under resolution A/HRC/17/38 the destruction of cultural property can be charged as a crime against humanity and may infer “genocidal intent to destroy a protected group.”²

In the face of such suffering and severe loss of life, it may seem dispensable to focus on the importance of material culture. The priority in any armed conflict is the well-being and safety of civilians. However, it is also essential to salvage the heritage that has shaped a people’s sense of identity, culture and history, especially when that culture is being subjected to a deliberate campaign of extermination. Previous mandate holder of Special Rapporteur in the field of cultural rights, Karina Bennoune (2015 – 2021), recalled the words of Haitian Sculptor Patrick Vilaire: “... if you don’t have the memory of the past, the rest of us can’t continue living.” The goal is not to prioritise the preservation of cultural heritage over human life, but to recognise and salvage the ways in which heritage gives shape to the human experience by allowing for “freedom of thought, conscience, and religion,” thereby playing a vital role in the creation of collective identity and belonging.³ In the words of Gita Sahgal, “heritage is humanity,” and that heritage, alongside our humanity, must be protected.

¹ UNESCO, 2026.

² OHCHR, 2025.

³ 51 A/HRC/31/59

Defining Cultural Heritage

Cultural heritage is defined as the “legacy of physical artifacts, traditions, and practices that are passed down through generations within a community.”⁴ It includes tangible heritage, such as sites with archaeological, historical, religious, cultural or artistic value, and intangible heritage, which consists of traditions, customs, spiritual beliefs, languages, folklore, religious rituals and artistic expressions.⁵ The importance of engaging with one’s own cultural heritage, whether tangible or intangible, has been emphasized by the Committee on Economic, Social and Cultural Rights in general comment No.21 on the right of everyone to partake in cultural life.

Cultural Heritage and International Law

The preservation of cultural heritage is protected under international law, notably in situations of armed conflict. The Convention For The Protection of Cultural Property in the Event of Armed Conflict (adopted 14 May 1954 and enforced in 7 August 1956) stipulates that cultural property (which forms part of cultural heritage) is a great importance for “all peoples of the world” and that damage to cultural property means “damage to the cultural heritage of all [human]kind.”⁶ It stipulates that the protection of cultural property during armed conflicts should be an international effort and calls on High Contracting Parties to take all necessary steps to prosecute or impose sanctions on the individuals who breach the Convention.

In 2016, A/HRC/RES/33/20 on cultural rights and the protection of cultural heritage was adopted by the Human Rights Council during its thirty-third session. In this resolution, the HRC states that damage to cultural heritage - both tangible and intangible - does not only violate the cultural rights of a

⁴ UNESCO

⁵ 49 A/HRC/31/59

⁶ UNESCO, 1956

people, but it “constitutes damage to the cultural heritage of humanity as a whole.”⁷ The resolution also outlines the importance of holding both States and non-State actors accountable for damage to cultural property, both in conflict and non-conflict situations.

Furthermore, the Rome Statute of 1998 enables the deliberate targeting of cultural heritage to be tried as a war crime and a crime against humanity by the International Criminal Court (ICC). Articles 8(2)(b)(ix) and 8(2)(e)(iv) specifically prohibit the targeting of monuments and sites dedicated to religion, art, science or which have historical significance. The Office of the Prosecutor (OTP) seeks to examine, investigate and prosecute damage to cultural heritage by gathering evidence and submitting a request to the ICC judges. The prosecution for charges related to cultural property was put into practice for the first time in the Al Mahdi Case in 2015. Mr. Ahmad al-Faqi al Mahi was convicted of the war crime of intentionally directing attacks against significant religious and historic buildings in Timbuktu, Mali as a member of a militia associated with Al Qaeda. This case was hugely symbolic in that it set a precedent for how cases of cultural heritage destruction can be successfully prosecuted.

Since the June 1967 Six-Day War, the Palestinian territories (including the West Bank, East Jerusalem, and the Gaza Strip) have been considered occupied by Israel under international law. As the occupying power, Israel is obligated to protect the cultural and natural heritage of the land according to conventions and treaties it has ratified. This includes Article 56 of the 1954 Hague Convention that prohibits any damage done to places of worship and to historical sites. Likewise, Article 5 of the Hague Conventions obliges all parties which are occupying a land to take all necessary measures to protect cultural property.

One of the previous mandate holders of Special Rapporteur on Cultural Rights, Farida Shaheed (2009 - 2015), established how the enjoyment of cultural heritage forms part of international human rights law and anchors its legal basis in the right to take part in cultural life and the right of indigenous people to self-determination by controlling, protecting and developing their cultural heritage. The right to participate in cultural life obliges States to respect and protect heritage in all its different forms.

⁷ A/HRC/RES/33/20

There are several other mechanisms in place to protect cultural heritage, including the Convention concerning the Protection of the World Cultural and Natural Heritage (1972), the Convention on the Protection of Underwater Cultural Heritage (2001); and the Convention for the Safeguarding of Intangible Cultural Heritage (2003).

Targeting Cultural Heritage

The targeting of cultural heritage is partially measured by whether an attack was carried out with the “intent and knowledge” to destroy, which can sometimes be challenging to prove in a legal context.⁸

The UN Independent Commission of Inquiry on the Occupied Palestinian Territory, including East Jerusalem and Israel, defines the destruction of cultural heritage as: (1) directing attacks against buildings dedicated to religion and historic monuments; (2) launching attacks knowing that such attacks would cause damage to sites or objects which would be excessive in relation to the direct overall military gain and (3) extensive destruction of property which was not justified by military necessity.⁹ It is worth noting that concerns about the scope of “military necessity” have been raised in the past as it has been excessively used to justify wanton destruction of cultural property.

Consequently, the Second Protocol (1999) to the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict narrows the definition of “military necessity” to when there is “no feasible alternative available to obtain a similar military advantage.”¹⁰

A Brief Look at Gaza’s Cultural Heritage

There is often-times a deliberate narrative spun that reduces the history of Gaza and its people to the oppressive and inhuman conditions imposed upon the city since its occupation by Israel in 1967. This is in part to bolster the myth that forms a crucial part of Zionist ideology which stipulates that Gaza and Palestine more generally was an empty land. In the eyes of the world, Gaza has come to symbolise tragedy and suffering; so much so that several scholars have ventured to describe the tightly packed

⁸ Article 30, Rome Statute, 1998

⁹ 89 A/HRC/59/26

¹⁰ 57 A/HRC/31/59

strip as an “open-air prison”.¹¹ This report does not intend to deviate the attention away from the reality of the human rights violations inflicted daily on the Palestinian people. Rather, by reflecting on the richness of Gaza’s history as one of the world’s oldest continuously inhabited cities, it aims to strip back the dehumanisation that comes with not allowing a people to be recognised for their heritage, history and culture which extends from antiquity to the present day.

The first mention of Gaza in the historical record can be traced back to the reign of Pharaoh Thutmose III in the 15th century BCE, where it appears by the name “Ghazzati” in a series of military records. Before coming under the control of the Egyptians, Gaza was home to the Canaanites, an ancient Semitic-speaking civilization which had been present in the Southern Levant from the 2nd millennium BCE (2000 BCE to 1001 BCE).

Gaza has been described as “one of the oldest urban centres on the planet,” a hub of trade that opened up intellectual and cross-cultural exchanges between Africa, Asia and the Mediterranean.¹² Its strategic location on two crucial ancient trade routes - the Via Maris and the Perfume route - made it a highly sought-after city, leading a myriad of ancient cultures - including Philistines, Assyrians, Romans, Byzantines, Persians, Mamluks and the Ottomans - to stake a claim on this bountiful and vibrant strip of land. Gaza even features in the long exploits of the Macedonian conqueror Alexander the Great, who famously laid siege to the city in 332 BCE to secure access to the Egyptian mainland. Following Alexander’s assault on the city, Gaza became a centre for Hellenistic learning and philosophy due in part to the influx of neighbouring inhabitants who resettled the territory.

Gaza, which up until the 5th century CE had been adamantly pagan, underwent a major conversion to Christianity under Saint Porphyrius, although the religion had been introduced to the region as early as the 1st century CE. Not too long after, in 637 CE, general Amr ibn al-’As conquered the city, bringing with him the Islamic faith. Over the next 1,300 years, Islam would come to be adopted by the majority of citizens, although Christians and Jewish peoples continued to live convivially in the same land.

¹¹ Norman Finkelstein, Baruch Kimmerling 2003

¹² The Guardian, 2025

Following the dissolution of the Ottoman Empire in 1922, the League of Nations granted Great Britain authority over Gaza, whereby the city became part of the British Mandate of Palestine. In 1947, civil war broke out in Mandatory Palestine between Palestine’s Jewish and Arab communities, with British forces occasionally intervening. The conflict was in part triggered by the 1947 Partition plan devised by the United Nations for the Palestinian territories (Resolution 181) to divide the British Mandate of Palestine into separate Jewish and Arab states. The conflict escalated into the 1948 Arab Israeli War with the declaration of the establishment of the State of Israel on 14 May 1948. Approximately 700,000 Palestinians were forcibly displaced as a result in what was to be known as the “Nakba” (the catastrophe), with many Palestinian refugees ending up in what came to be known as the Gaza Strip. Today, Gaza is home to approximately 2.1 to 2.4 million people, and is characterised by a very young demographic, with 50% of the population under the age of 18.

Israel’s Deliberate Targeting of Palestinian Cultural Heritage

In June 2025, an investigation carried out by the UN Independent Commission of Inquiry on the Occupied Palestinian Territory concluded that Israeli attacks on educational, religious and cultural sites in the Occupied Palestinian Territory (particularly the Gaza Strip) amounted to war crimes and the crime against humanity of extermination.¹³ Since the 7th of October 2023, Israel has destroyed over half of all religious and cultural sites of Gaza Strip in what has been understood to be a genocidal campaign to cleanse Gaza from its people and its history. These attacks violate the principle of self-determination enshrined in various documents, including the Charter of the United Nations, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights.

As of November 2025, UNESCO has verified damage to 75 sites in Gaza since October 8, 2023. These include 10 religious sites, 48 buildings of historical and/or artistic interest, three depositories of movable cultural property, six monuments, one museum and seven archaeological sites. In February 2025, the World Bank assessed that damage of \$120 million had been caused to cultural heritage sites in Gaza, with 53% of all heritage sites destroyed or damaged.¹⁴ This represents a 100-fold increase in

¹³ A/HRC/59/26

¹⁴ World Bank, 2025

the estimated cost of damage caused by the 2014 Gaza War, demonstrating the unparalleled rise in attacks on Gazan cultural heritage.

The following specific cultural and religious sites were attacked:

The Church of Saint Porphyrius (Greek Orthodox Church).

- This Greek Orthodox church is the oldest active church in Gaza. It was named in honour of the 5th-century bishop of Gaza, Saint Porphyrius. The current form of the Church was built by Crusaders in the 1150s or the 1160s. At the time of the attack on the church on 19 October 2023, 450 displaced Palestinians from the Christian community were sheltering at the Church. 19 people were killed. The targeting of civilians constitutes a grave violation of the Geneva Convention. Israel security forces claimed to have targeted a Hamas command centre close to the Church. The impact crater of the air strike suggests that the IDF may have used an imprecise bomb, with a wide margin of error.



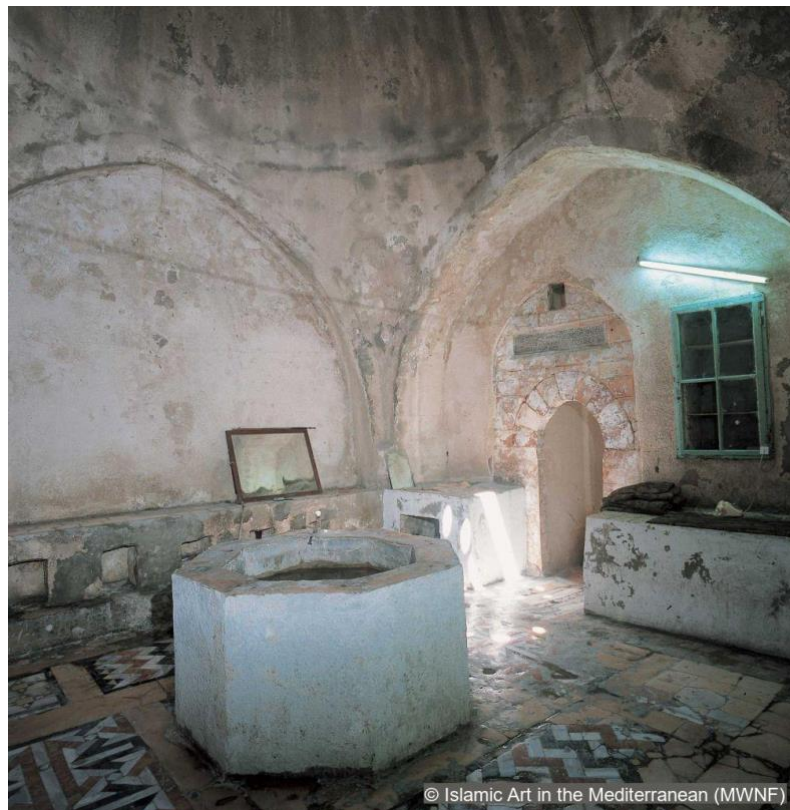
The Church of Saint Porphyrius in 2022 (Panoramio, 2016)

The Central Archives of Gaza City

- On 29 November 2023, the Central Archives sustained damage from fire and documents containing historical information from the past 130 years were reportedly lost. Based on available evidence, the Commission assessed that the interior of the building was likely set ablaze by Israel security forces who were present in the area during the accident.

The Hammam al-Sammara

- The “Bath of the Samaritans” was the second-oldest building located in the Old City in Gaza. It dates to circa 1320 and is thought to have been restored by the Mamluk governor of the time, Sanjar al-Jawli. The hammam was the only remaining active bathhouse in Gaza up until its destruction. In December 2023, Israeli forces bombed and bulldozed the bathhouse, claiming that they were targeting a Hamas squad and a network of tunnels inside the bathhouse. Investigations carried out by the Commission could not verify this claim and did not identify a military need to destroy the bathhouse.



The reception hall of the Hammam-al Sammara before its destruction (Photographer: Issa Freij & Garo Nelbendian, Jerusalem | © Museum With No Frontiers (MWNF))

The Great Omari Mosque

- Also known as the Great Mosque of Gaza, this mosque was the largest and oldest mosque in the Gaza Strip. It is thought to have stood on the site of an ancient Philistine temple and was later repurposed by the Byzantines as a church in the 5th century. After the Rashidun conquest in the 7th century, it was converted into a mosque. The mosque was bombarded by Israel forces in December 2023 who claimed to be targeting a Hamas run tunnel under the mosque. Despite being subjected to relentless air strikes and gun fire, Palestinians managed to recover and protect some of the manuscripts that had been housed in the mosque. The Commission is not aware of any evidence that supports Israel’s claims, and Palestinian residents affirm that “there [was] no sign of a tunnel there.”¹⁵



The Great Omari Mosque after Israeli bombardment (Photograph: Ali Jadallah/ Andalou/ Getty Images)

¹⁵ Reuters, 2025

Qasr al-Basha

- Qasr al-Basha, also known as The Pasha Palace Museum, was built in the 13th century by the Mamluk sultan Zahir Baibars. It served as a seat of power during the Mamluk and Ottoman ruling periods and had been turned into a museum in its recent history. The museum was attacked twice by Israeli forces in December 2023 by bombardment and bulldozers. Many invaluable artefacts were destroyed while others were looted. Israeli forces reportedly stated that they had no information about this attack.

Anthedon Harbour

- Anthedon is an ancient harbour that dates to 800 BCE. It is the first known seaport of Gaza and was used by a series of different cultures including Neo-Assyrians, Babylonians, Persians, Greeks, Romans, Byzantines and early Islamic rulers. Anthedon Harbour was determined to have outstanding universal value by UNESCO for representing a hub of “important interchange of human values” between Europe and the Levant during the Phoenician, Roman and Hellenistic period. It was included in UNESCO’s Tentative List of World Heritage Sites. Anthedon was bombed by Israeli forces in November 2023.

In addition to the destruction of many cultural heritage sites, the Commission also documents many instances in which Israeli officials seized cultural artefacts and sites. This is a particularly nefarious practice in the West Bank, where archaeological sites are seized, excavated and developed for tourism purposes while actively excluding non-Jewish history and restricting Palestinians from accessing the sites.

It is worth noting that this report has focused on the destruction of tangible cultural heritage by Israeli forces rather than intangible culture. It is easier to quantify the destruction of material culture by resorting to statistics and the number of damaged sites caused by aerial bombardments or arson. However, it is almost impossible to measure the incalculable loss of intangible cultural elements, such as customs and oral tradition, that are housed in the minds of the people perpetuated down generations. As of 26 January 2026, 2700 entire extended families in Gaza have been completely erased from the

ancestral fabric of the city. Whole layers of generational knowledge and customs have been eradicated and replaced with a void.

Guidelines issued by the archaeology experts had been presented to Israeli soldiers operating in Gaza, informing them of Gaza's rich 3,500-year history and heritage sites. Furthermore, areas which were particularly sensitive in term of heritage value were known to have been integrated into mapping systems used by the IDF in order to avoid the area or minimise the damage. These guidelines were not heeded, as evidenced by the subsequent destruction of some of the most important historical and cultural sites in Gaza.

All the aforementioned cultural sites investigated by the Commission are protected under international law under the Convention for the Protection of Cultural Property in the Event of Armed Conflict. For several of the attacks, Israel forces stated that they had targeted a military objective within or near the heritage sites; however, they provided no evidence to support these claims. Notwithstanding the lack of evidence to justify the attacks out of "military necessity", the Commission concluded that none of the resulting damage and destruction on the listed cultural heritage sites would have been legitimate, thus rendering the Israeli attacks "indiscriminate", which constitutes a war crime under international law.

Analysis

The sheer number of cultural heritage sites destroyed post-October 7, 2023, suggests a deliberate targeting of Palestinian cultural heritage. Historical and religious sites in the Gaza Strip were subject to aerial bombardment, to arson and to bulldozing by Israeli forces. When asked to address the destruction of these sites, Israeli authorities offered insubstantial arguments citing military targets, such as networks of tunnels run by Hamas, that the Commission was not able to verify nor find any evidence to corroborate. Israeli forces were also known to have looted or removed valuable historical artefacts from historical institutions in Gaza. The World Bank has estimated that the damage to cultural heritage in Palestine amounts to US \$120 million.¹⁶ Furthermore, a loss of \$55 million was also calculated based on the loss of revenue streams within the cultural and creative industries.

¹⁶ World Bank, 2025

The destruction of Palestinian cultural heritage can be seen as a deliberate attempt to erase traces of a Palestinian history and culture with the land that Israeli authorities have repeatedly sought to occupy and re-settle. This impedes the Palestinians from their right to self-determination, a foundational principle of international law enshrined in the UN Charter and Article 1 of the International Covenant on Civil and Political Rights. The prioritisation of preserving Jewish history while destroying the physical evidence of other cultures' presence points to an attempt to justify Israeli hegemony over a territory that has known a wide variety of different historical narratives. In effect, it is an attempt to sever Palestinians' ancestral ties to their homeland by fabricating a new historical narrative which establishes Israel and its people as the "rightful" inheritors of this territory. Palestinians are forbidden from nurturing and developing their culture and are instead forced to fight for the basic right to simply survive.

Previous Special Rapporteur in the Field of Cultural Rights, Karima Bennoune, writes of the impossibility of separating a people's cultural heritage from the people itself and their rights.¹⁷ Cultural heritage can be seen as an extension of a people in that it manifests a collective memory and identity which in turn creates the building blocks towards self-determination. Ancient sites such as the Omari Mosque stand as testament to the longevity of the Palestinian people and their presence on the land. The protection of cultural heritage is firmly embedded in the rights of the individual to partake in their cultural rights. Bennoune writes, how cultural rights:

*"protects for each person, individually and in community with others, [...] to develop and express their humanity, their world view and the meanings they give to their existence and their development through inter alia, values, beliefs, convictions, languages, knowledge and the arts, institutions and ways of life."*¹⁸

Bennoune considers that protecting cultural rights goes hand-in-hand with protecting access to cultural heritage, as it is through heritage that people can feel identified with their past and their community.¹⁹

¹⁷ 71. A/HRC/31/59

¹⁸ 7. A/HRC/31/59

¹⁹ Ibid.

She insists that it is not only the protection of culture or cultural heritage that matters, but “rather the conditions allowing all people, without discrimination, to access, participate in and contribute to cultural life in a continuously developing manner.”²⁰ Article 27 of the Universal Declaration of Human Rights upholds this sentiment, stating that “everyone has the right freely to participate in the cultural life of the community.”²¹ Upholding the importance of cultural heritage under international law also entails upholding other fundamental human rights, including the rights to freedom of opinion and expression, freedom of thought, conscience and religion, and also the economic rights of people whose income relies on sectors related to heritage, such as tourism and education. When cultural heritage is not given the importance it deserves, a whole series of fundamental rights gets trampled.

The Special Rapporteur explains how, in order to prevent the destruction of cultural heritage, it is crucial to understand why it happens. Israel’s deliberate attempt to destroy the cultural heritage in Gaza demonstrates the desire to strip people of their right to engage with their past, participate in their present, and to construct their future as a community. The destruction of the cultural life of Gaza forms part of the systematic, genocidal campaign unleashed by Israeli forces to impede any element needed to sustain life and culture, not only in Gaza, but also in the West Bank. Ending this deliberate destruction requires “tackling the fundamentality ideology motivating them itself, [...] in particular through education about cultural rights, cultural diversity and heritage.” In this case, the ideology that must be tackled and dismantled is that of Zionism, a movement which has been described as “settler-colonial” and responsible for establishing an apartheid state where Israeli citizens have more rights than their Palestinian counterparts.²²

GICJ Position

Geneva International Centre for Justice (GICJ) firmly condemns the deliberate destruction of Palestinian cultural heritage, both tangible and intangible. Through unlawful negligence (at best) and intentional targeting (at worst), Israeli forces have systematically destroyed ancient monuments and religious sites that have stood as testaments to the richness and longevity of Gaza for centuries. GICJ

²⁰ 9. A/HRC/31/59

²¹ UDHR, 1948

²² Jewish Voices for Peace, 2024

concurr with The Convention For The Protection of Cultural Property in the Event of Armed Conflict in that the destruction of any manifestation of cultural heritage is not only a loss for the specific community affected, but a loss for all of humanity.

GICJ urges the international community to accord the necessary importance to the domain of cultural rights and heritage in order for grave violations to be appropriately punished as required by human rights law. Furthermore, GICJ calls for the unalienable right to self-determination of the Palestinians to be respected and for the international community to do everything within its power to condemn and to stop the systematic attempt to erase the existence and culture of a whole people. There can be no justice and freedom for the Palestinians until the brutal occupation of their land is over.

Bibliography

Bennoune, Karima. 2016. "Report of the Special Rapporteur in the field of cultural rights." *Human Rights Council*. United Nations. <https://docs.un.org/en/A/HRC/31/59>.

Dalrymple, William. 2025. "'One of the Oldest Urban Centres on the Planet': Gaza's Rich History in Ruins." *The Guardian*, October 20, 2025. <https://www.theguardian.com/world/2025/oct/17/one-of-the-oldest-urban-centres-on-the-planet-gazas-rich-history-in-ruins#:~:text=Gaza%20was%20first%20referenced%20as,route%20from%20Arabia%20via%20Petra>.

Elkas, Dawoud Abu, and Ramadan Abed. 2025. "Gazans race to preserve cultural heritage damaged in war." Reuters. December 3, 2025. <https://www.reuters.com/world/middle-east/gazans-race-preserve-cultural-heritage-damaged-war-2025-12-03/>.

Jewish Voice for Peace, 2024. "Our Approach to Zionism." JVP. May 14, 2024.

<https://www.jewishvoiceforpeace.org/resource/zionism/>.

Taha, Hamdan. 2024. "Destruction of Cultural Heritage in Gaza." *Institute for Palestine Studies*, January 30, 2024. <https://www.palestine-studies.org/en/node/1655123>.

UNESCO. n.d. "Cultural Heritage." <https://www.unesco.org/en/query-list/c/421034>.

United Nations. 2016. *Cultural Rights and the protection of cultural heritage*. Resolution 33/20 adopted by Human Rights Council. <https://docs.un.org/en/A/HRC/RES/33/20>

UN General Assembly, Resolution 28, Universal Declaration of Human Rights, A/RES/217(III) (December 10, 1948), <https://www.un.org/en/about-us/universal-declaration-of-human-rights>.

UNESCO (1954). *Convention for the Protection of Cultural Property in the Event of Armed Conflict with Regulations for the Execution of the Convention*. The Hague: UNESCO. <https://www.unesco.org/en/legal-affairs/convention-protection-cultural-property-event-armed-conflict-regulations-execution-convention>

World Bank Group, European Union, and United Nations. 2025. "Gaza and West Bank: Interim Rapid Damage and Needs Assessment." Partnership for Infrastructure Development. <https://thedocs.worldbank.org/en/doc/133c3304e29086819c1119fe8e85366b-0280012025/original/Gaza-RDNA-final-med.pdf>.

United Nations. 2025. “Israeli attacks on educational, religious and cultural sites in the Occupied Palestinian Territory amount to war crimes and the crime against humanity of extermination, UN Commission says.” Office of the High Commissioner for Human Rights. June 10, 2025. <https://www.ohchr.org/en/press-releases/2025/06/israeli-attacks-educational-religious-and-cultural-sites-occupied>.

United Nations, 2025. Report of the Independent International Commission of Inquiry on the Occupied Palestinian Territory, including East Jerusalem, and Israel. 59th Human Rights Council Session. A/HRC/59/26. <https://docs.un.org/en/A/HRC/59/26>.



+41 227881971

info@gicj.org

<https://www.facebook.com/GIC4J>

@Geneva4Justice

Chemin des Mines 2, CH1202 Geneva, Switzerland