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## **Expert Meeting on Intangible Cultural Heritage in Emergencies**

UNESCO Headquarters, Paris, Room IX  
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### **REPORT**

#### **I. Introduction**

1. The Intergovernmental Committee of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (hereafter ‘the 2003 Convention’) has been undertaking a reflection on intangible cultural heritage in emergencies over the past four years. In 2016, the Committee examined a dedicated item on intangible cultural heritage in emergencies for the first time and recognized the dual dimensions of the issue; i.e. intangible cultural heritage has been increasingly affected by situations of emergencies, while also demonstrating the powerful role it can play for communities in recovery, reconciliation and resilience. In 2017, the Committee pointed to a future direction that privileges community-based needs identifications and asked the Secretariat to enhance awareness raising and capacity building on this issue, and strengthen cooperation with relevant UN entities. In 2018, the Committee felt that the time had come to define operational modalities for the safeguarding of intangible cultural heritage in emergencies and requested that ‘the Secretariat organize an individual expert meeting during the course of 2019 to conceptualize and transform the knowledge and experience acquired into methodological guidance for States Parties, or for any other relevant national or international stakeholders’ ([Decision 13.COM 11](#)).
2. Twenty-one experts gathered on 21 and 22 May 2019 at UNESCO Headquarters in Paris to prepare the ground for developing operational guidance for safeguarding intangible cultural heritage in emergencies within the framework of the 2003 Convention. The experts came from all regions of the world, and had specific expertise and experience on the subject ([List of Participants](#))<sup>1</sup>. They included government officials, university academics, museum specialists, lawyers, individual experts on issues related to refugees, indigenous people or World Heritage issues, or those with experience in international organisations in the field of humanitarian interventions.
3. The meeting, which received generous financial contributions from the People’s Republic of China, was convened as a category VI meeting according to UNESCO’s rules and procedure, meaning that the experts participated in their personal capacity and not as representatives of any government or organization. An observer from the NGO Forum also took the floor to underscore the potential role of NGOs in emergencies as they often have relevant knowledge of the field and prior relationships of engagement with the communities.
4. In the opening of the meeting, Mr Tim Curtis, Secretary of the 2003 Convention and Chief of the Living Heritage Entity of UNESCO, presented the background to the expert meeting ([presentation](#)). He pointed out that UNESCO has been progressively called upon to respond to calls for assistance in emergency situations and has made important progress in this regard. Given the specificity of each emergency context, the aim of the meeting was not to define an exhaustive list of actions to be taken, but rather to frame the core principles and actions which

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<sup>1</sup> Two of these experts, Ms Géraldine Chatelard and Mr Chris Ballard, were closely involved in the preparation of the meeting and contributed to its moderation.

can be adapted to the local context. Furthermore, the term ‘emergencies’ was to be understood to include both conflict situations and disasters caused by natural and human-induced hazards (‘natural disasters’). While conflict and natural disasters are often treated separately, the participants were asked to seek broad safeguarding principles and methodologies that might apply to as many emergency situations by focusing on areas of overlapping concern that are important for safeguarding intangible cultural heritage.

5. With this objective in mind, four sessions were scheduled ([programme](#)), supported by the [working document](#) prepared by the Secretariat of the 2003 Convention. Each session was preceded by one or two presentations, followed by discussions.

**Session 1** introduced different frameworks of operation, including UNESCO frameworks and other international instruments and standards. This session was introduced by Ms Fumiko Ohinata, Head of the Programme Management Unit, Living Heritage Entity of UNESCO, who presented UNESCO frameworks, instruments and standards ([presentation](#)). Ms Géraldine Chatelard, UNESCO expert, also presented frameworks outside UNESCO relevant for safeguarding intangible cultural heritage, demonstrating the need to consider intangible cultural heritage in a broader perspective ([presentation](#)).

**Session 2** considered case studies highlighting the role of intangible cultural heritage in conflict and natural disaster situations. Mr Hiroki Takakura, Professor at the Center for Northeast Asian Studies, Tohoku University (Japan), focused on the role of intangible cultural heritage in the recovery process following the 2011 Great East Japan Earthquake in Japan ([presentation](#)) (see paragraph 11). Mr Lassana Cissé, Heritage Consultant and former Director of the National Department of Cultural Heritage (Mali), shared his experience safeguarding intangible cultural heritage in conflict situations in northern Sahel, where cultural assets have been deliberately targeted ([presentation](#)) (see paragraph 11). Mr Chris Ballard, UNESCO expert, also presented on areas of overlap between natural disaster and conflict situations, as well as the specificities of these two types of emergencies ([presentation](#)).

**Session 3** explored issues around the use and involvement of intangible cultural heritage in existing operational modalities. Ms Chatelard provided an introduction to the session by highlighting key characteristics of intangible cultural heritage in humanitarian interventions ([presentation](#)), including in the field of disaster risk management and disaster risk reduction, and the use of community-based approaches in existing interventions.

**Session 4** was dedicated to reflecting on operational principles and modalities based on the proposal introduced by Mr Ballard ([presentation](#)). The aim was to reach agreement on a set of underpinning principles that may provide guidance to States Parties and other relevant stakeholders in safeguarding intangible cultural heritage in emergencies. The participants discussed the proposal in two separate working groups before returning in plenary to agree on the main lines to be reflected in the recommended operational principles and modalities for safeguarding intangible cultural heritage in emergencies (see Annex).

## II. Summary of the discussions

### A. Frameworks, instruments and standards

6. **Broader contexts.** The participants considered that any effort to safeguard intangible cultural heritage should respond to and be in line with broader frameworks that exist internationally. Article 2 of the Convention was understood to oblige States Parties to align their safeguarding efforts with existing international human rights instruments. These include core human rights treaties and international law concerning refugees and principles pertaining to internally displaced persons (IDPs), which are relevant with regard to the obligation of State Parties to safeguard intangible cultural heritage present in their territories. Special mention was made of the landmark UN Security Council Resolution 2347<sup>2</sup>, which is exclusively concerned with cultural heritage. The Resolution condemns the destruction, looting and trafficking of cultural property in times of conflict. It also recognizes the fact that damage to cultural heritage

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<sup>2</sup> [https://www.undocs.org/S/RES/2347%20\(2017\)](https://www.undocs.org/S/RES/2347%20(2017))

hampers post-conflict reconciliation and development and that cultural heritage is often a symbol of unity and identity for communities in areas affected by conflict. While the Resolution does not specifically address intangible cultural heritage, it is concerned with a set of values that communities attribute to their heritage and, as such, is particularly relevant for safeguarding intangible cultural heritage in emergencies. Finally, the standards or requirements of donors and funders were understood to shape the cooperation of projects in emergencies, pointing to the importance of identifying entry points for intangible cultural heritage in these frameworks.

7. **UNESCO frameworks.** The work on intangible cultural heritage in emergencies is more specifically enshrined in the global UNESCO framework for the protection of culture in such situations. In particular, UNESCO's Strategy for the protection of culture and the promotion of cultural pluralism in the event of armed conflict<sup>3</sup> (2015) outlines the Organization's approach with a set of priority actions for the protection and safeguarding of culture in emergencies. The Strategy highlights the importance of protecting cultural heritage and diversity during conflict, particularly to break the cycle of violence. One of the conclusions is that the international community must follow a new approach that links the protection of cultural heritage and diversity on the one hand, and humanitarian action, peace-building processes and security policies on the other hand. This strategy was complemented by its Addendum (2017), concerning emergencies associated with disasters caused by natural and human-induced hazards<sup>4</sup>, which advocates for the complementary role of culture in disaster risk management and mitigation. The Strategy and the Addendum must be considered as a package, which together provide a comprehensive approach to the protection of culture during emergencies and guides UNESCO's action in this area. In other words, the approach chosen by the expert meeting is in line with UNESCO's global strategy, which addresses both conflicts and natural disasters.
8. Several participants highlighted the importance of considering, in the context of the meeting, the 1954 Hague Convention<sup>5</sup> for the Protection of Cultural Property in the Event of Armed Conflict and its two (1954 and 1999) Protocols. In emergencies, there are clear links between tangible and intangible cultural heritage, inasmuch as an attack on one is often associated with an attack on the other. For example, the destruction of a religious site may, in turn, challenge the right to religious freedom and worship that may lead to the intimidation or destabilisation of a community concerned. In this regard, it is also important to consider other methodological approaches in the field of culture, such as the Manual for Managing Disaster Risks for World Heritage<sup>6</sup> or the Blue Shield, among others.
9. **Provisions under the 2003 Convention.** The meeting took note of various provisions of the 2003 Convention relevant to emergencies. These include: Article 11 concerning the obligation of States Parties to ensure the safeguarding of the intangible cultural heritage present in their territory; Article 15 concerning the need to ensure the widest possible participation of communities; Article 22.2 and paragraph 50 of the Operational Directives concerning the definition of emergencies under the International Assistance mechanism; and Article 17.3 and paragraph 32 of the Operational Directives regarding the expedite process for inscription in cases of extreme urgency (which have never been applied). Furthermore, Chapter VI of the Operational Directives, adopted in 2015, on safeguarding intangible cultural heritage and sustainable development at the national level includes safeguarding intangible cultural heritage in the context of natural disasters and climate change (Chapter VI.3 on environmental sustainability) and in conflict-related situations (Chapter VI.4 on peace security). Moreover, the fifth Ethical Principle explicitly refers to armed conflict.
10. There was general agreement that any effort to safeguard intangible cultural heritage in emergencies should be in line with the existing frameworks, instruments and standards at the international level and particularly those provided by UNESCO. Questions were raised about the use of the International Assistance mechanism and to what extent UNESCO could take on

<sup>3</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000235186>

<sup>4</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000259805>

<sup>5</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000187580>

<sup>6</sup> <https://whc.unesco.org/document/104522>

a more active role in preparing for emergencies. Among the 60% of the Intangible Cultural Heritage Fund reserved for this mechanism, emergency assistance can be facilitated on a fast track, albeit not with the same speed as humanitarian aid. A 'regular' International Assistance mechanism is particularly suitable to support preventive interventions or activities during the recovery phase. While adequate mechanisms for financial assistance exist under the 2003 Convention, requests must ultimately be presented by States Parties; a considerable difficulty thus lies in enabling the requests to provide meaningful interventions at the right time. In this sense, efforts to establish clear principles and operational modalities for safeguarding intangible cultural heritage in emergencies must be made to respond specifically to the needs of States Parties.

## **B. Intangible cultural heritage in emergencies**

11. Two case studies were presented to explore the role of intangible cultural heritage in both natural disaster and conflict situations (see paragraph 5).
  - (a) **Case study on disasters by Mr Hiroki Takakura:** In the first case study, 30 researchers conducted some 250 interviews with 23 communities affected by the 2011 Great East Japan Earthquake. The interviews focused on local memories and intangible cultural heritage before, just after and in the years following the tsunami. Security and medical care were critical in such situations, but livelihood and spiritual practices were found to be equally important, as illustrated by an example of the Shishimai dance at Iwaki City. The main methodological challenges included how to access the communities concerned without prior engagement or relationships of trust. The study concluded on the crucial role played by local authorities in supporting communities affected by natural disasters, and the importance of establishing agreed methodologies for safeguarding measures with key stakeholders.
  - (b) **Case study on conflict by Mr Lassana Cissé:** The second case study described how the conflicts experienced in northern Sahel had significantly affected several domains of intangible cultural heritage, including traditional rites and clothing, pastoral festivals, traditional knowledge, craftsmanship, among others. In the north of Mali, for instance, musical instruments were destroyed and the diffusion of traditional music prohibited, whereas, pastoral traditions and festivals had been a source of social integration for communities prior to the conflict. The study concluded that intangible cultural heritage played an important role in the rehabilitation and recovery stage, giving the example of Timbuktu where traditional ceremonies accompanied the rebuilding of the mausoleums.
12. **Overlap between conflicts and natural disasters.** In their discussions on the areas of overlap between conflicts and natural disasters, the participants emphasised the dual role of intangible cultural heritage in emergencies (see paragraph 1). At the same time, the participants took note that there is a lack of knowledge about how intangible cultural heritage evolves over the longer term of an emergency and how emergencies can affect the transmission and viability of intangible cultural heritage. Caution was expressed around the tendency to understand intangible cultural heritage in static terms, as isolated elements to be tabulated and addressed. Humanitarian agencies have often extracted intangible cultural heritage for instrumental purposes, which risks decontextualizing the element from the contexts that make it meaningful to communities. In addition, the discussion emphasised how emergencies could be seen as a creative context to open up space for reflection, where new forms of intangible cultural heritage emerge and old forms are transformed and remade. Moreover, climate change will play a role in transforming the frequency, severity and duration of both conflicts and natural disasters, and exacerbating their effects on intangible cultural heritage.
13. In terms of operations, the experts agreed that conflicts and natural disasters both represent 'out of the ordinary' situations, which can affect intangible cultural heritage in often unpredictable ways, requiring quick reactions. Involvement in rapid emergency response efforts can furthermore challenge usual working methods, based on long-term engagement and relationships with communities. As emergencies concern human beings, and often the most vulnerable in society, human relations of power at play cannot be overlooked. Moreover, it should be noted that relationships within and between communities can become extremely

complex in emergencies as lines of tension may be deepened and social structures disrupted. The participants shared several cases highlighting these points (see summary records for further details), in addition to the two presentations in session 2 (see paragraph 5).

14. **Differences between conflicts and natural disasters.** Beyond these commonalities, the participants discussed several differences in the nature of conflicts and natural disasters. For instance:
  - (a) conflicts and natural disasters are addressed by different legal frameworks, which pose a challenge when attempting to formulate actionable guidelines;
  - (b) while many cultures have adapted over time to recurrent natural hazards, such as droughts, conflicts are often less predictable, although they can also span generations;
  - (c) in conflicts, situations of long-term or extreme crises may result in the absolute destruction of knowledge and bearers, while the same cannot be said, in general, for natural disasters;
  - (d) compared to conflicts, there is enhanced scope for intangible cultural heritage to be used in mitigation efforts in natural disasters, where many societies have developed a substantial body of environmental knowledge and oral traditions on ways to mitigate disasters;
  - (e) the capacity of intangible cultural heritage to be scaled up to mitigate conflict above the local level remains uncertain, whereas in the field of disaster risk management, there are several examples of interventions where intangible cultural heritage has been effective beyond the local level.
  - (f) there has so far been limited engagement of humanitarian interventions with intangible cultural heritage, whereas the disaster risk management sector has shown interest in intangible cultural heritage mitigation measures.
15. **Inventories.** Substantial discussions took place on specific challenges related to inventorying intangible cultural heritage in emergency contexts, with several key points emerging. For instance, while inventories should remain community based in all phases, humanitarian actors also have a role to play and require further awareness raising and capacity building on the topic. Another point concerns how to define what should be inventoried in different contexts. Keeping in mind the evolving nature of intangible cultural heritage, it was highlighted that inventories are not about traditions from the past, but should address what constitutes intangible cultural heritage for the communities in the present. The participants further emphasized the importance of inventorying processes themselves and of recognizing the values communities associate with their living heritage. Inventorying can be an opportunity to rethink the meaning and place of their own heritage, as the extraordinary character of conflicts and natural disasters inevitably introduces an additional degree or quality of transformation in intangible cultural heritage.
16. The participants also discussed the standardization of inventories. While some believed that it could be beneficial to identify some standard approaches in emergencies, particularly to gain time, others stressed the need to place communities at the centre of the inventory and hence for the inventory to be context-specific. The experts also discussed the links between livelihoods and the modes of intervention in emergencies. They stressed that intangible cultural heritage can promote local initiatives, such as handicrafts, and that the economic potential of intangible cultural heritage is indeed a positive aspect for communities in cases of crisis.
17. **Identifying communities.** The experts stressed that while community leadership is fundamental, challenges remain in identifying who the community is in emergencies. In this regard, emphasis was placed on the need to recognize the multiple components that constitute a community, especially in emergency contexts where communities can be dispersed. Beyond those who cross borders, there are those who choose to remain or who may leave only temporarily. The dynamics within a community are often not straightforward as conflicts can also exacerbate internal divisions. The participants stressed the need to be attentive to the diverging voices that make up a community. An important first step when responding to an emergency is thus to identify the different community members affected, and to understand how they are variably affected.

18. **Role of expert.** From the perspective of a community-based approach, the role of external support should be to help communities realise their safeguarding needs and aspirations, as a facilitator. Furthermore, it was pointed out that experts can sometimes also come from within the community. The group discussed what level of engagement external 'experts' should have and at what stage they should intervene. At the same time, the importance of continuing to undertake scientific research was also emphasised several times.
19. **Role of humanitarian organizations.** In terms of operations on the ground, the humanitarian actors are often the same in both conflicts and natural disasters. It is thus important to target these actors to build awareness and capacities for safeguarding intangible cultural heritage, while also engaging with their existing frameworks and language. For instance, military forces already undertake training on cultural sensitivity, but a code of conduct or rules of engagement could also be useful. The experts also noted that humanitarian organizations had so far insufficiently taken into account the importance of intangible cultural heritage for the recovery, wellbeing and survival of communities, particularly when dealing with refugees and internally displaced persons. In this regard, it would be important to develop an integrated management approach for the safeguarding of intangible cultural heritage in emergencies in collaboration with humanitarian organizations. There are several recent cases where initiatives for safeguarding intangible cultural heritage in conflicts contributed to improved livelihoods for the community, such as an EU-funded project in Agadez focused on revitalizing traditional crafts.
20. **Other actors.** The experts underlined the need to map and give consideration to other actors, such as NGOs, academics, UNESCO and other relevant international organizations. Reference was made to the UN Security Council Resolution 2347 which refers to various stakeholders in view of the protection of culture in emergencies. It was deemed essential to strengthen synergies and coordination with sister UN agencies and other relevant humanitarian organizations.

### **C. Defining methodological guidance**

21. The participants discussed a set of principles and operational modalities on the basis of the draft proposed by the Secretariat which was presented as part of the working document for the meeting. They were based on recent experiences of activities and projects on intangible cultural heritage. The draft principles were organized around six issues, while the draft operational modalities were organised around five issues.
22. The experts split into two working groups to discuss the proposed operational principles and modalities in more detail. The two groups took different approaches. One focused on the content of each proposed line of action, whereas the second group examined the overall structure of the document and proposed to reorganize the text to make it more operational for a wider range of stakeholders. A preliminary attempt to merge the work from both groups was made in plenary, with the aim to agree on the overall structure and content.
23. Regarding the overall structure, the group agreed on the proposed breakdown into operational principles and modalities. They stressed that it was important to consider each principle in the context of the other principles, as crosscutting and interlinked. The overall aim was to establish broad safeguarding principles that might apply to all or most emergency situations. The modalities, which are more action-oriented in nature, draw attention to particular actions and issues to be considered in emergencies. The modalities remain reasonably broad so as to be applicable in a diversity of emergency and sociocultural contexts. They provide a map of different actions to consider in planning for humanitarian interventions.
24. The experts emphasised that, above all, it was important for the document to be operational and useful for humanitarian actors in the field. Where possible, they explained, it was important to articulate with existing humanitarian frameworks and modes of operation, while respecting the core principles of the 2003 Convention. As a result, they suggested that the modalities could be structured according to the three main phases in an emergency management cycle; namely, preparedness, response and recovery, in line with the approach of UNESCO's Strategy for the protection of culture and the promotion of cultural pluralism in the event of armed conflict.

25. An introduction or preamble was considered necessary to provide the overall context and framework for the guidelines. The introduction, they suggested, could recall the main standards in which interventions on intangible cultural heritage in emergencies shall be enshrined, such as the 2003 Convention, UNESCO's Strategy and its Addendum, as well as the UN Security Council Resolution 2347.
26. Moreover, the experts stressed the importance of reflecting the dual dimension of intangible cultural heritage at all levels and throughout the document. The experts stressed that it was not just about safeguarding intangible cultural heritage at risk, but also about building on intangible cultural heritage that people already use to facilitate recovery and develop different kinds of humanitarian interventions in emergencies. The operational modalities consequently concern not only the safeguarding of intangible cultural heritage, but also how it can be engaged to support preparedness, response and recovery phases.

### **III. A way forward**

27. Based on the indications from the participants during the expert meeting, the Secretariat revised the operational principles and modalities and circulated the draft to participants electronically for comment. The consolidated final version is hereby attached in Annex to this report.
28. Given that each emergency context is specific and unique, the aim was, once again, not to define an exhaustive list of actions, but rather to frame the core principles and actions that can then be adapted to specific local contexts. In other words, the aim was to seek broad safeguarding principles and methodologies that could be applied to almost all emergency situations. At a later stage, it will no doubt be important to identify specific methodologies for the different emergency situations concerned.
29. The conclusions of the meeting will be transmitted to the fourteenth session of the Committee (Bogota, Colombia, 9-14 December 2019) to inform its discussions on the item dedicated to intangible cultural heritage in emergencies. The Committee may wish, in turn, to transmit the principles and operational modalities for safeguarding intangible cultural heritage in emergencies to the eighth session of the General Assembly of States Parties in June 2020 for its approval.



## ANNEX

### **Operational principles and modalities for safeguarding intangible cultural heritage in emergencies**

Cultural heritage throughout the world is increasingly affected by emergency situations, including conflicts and disasters caused by natural and human-induced hazards ('natural disasters'). These situations include threats to the transmission and viability of intangible cultural heritage, which provide a foundation for the identity and well-being of communities, groups and individuals [hereafter 'communities']. The safeguarding of intangible cultural heritage has a dual role to play in the context of emergencies: on the one hand, intangible cultural heritage can be directly threatened by emergencies, and on the other hand, it can effectively help communities to prepare for, respond to and recover from emergencies.

Emergencies present a complex field of operation due to the variety in nature and scale of armed conflicts and natural disasters, and the range of stakeholders involved. The following operational principles and modalities offer guidance to States Parties and other relevant national or international stakeholders on how best to ensure that intangible cultural heritage is most effectively engaged and safeguarded in the context of various types of emergencies.

The operational principles and modalities below are in line with the Strategy for the reinforcement of UNESCO's action for the protection of culture and the promotion of cultural pluralism in the event of armed conflict<sup>7</sup> and its Addendum concerning emergencies associated with disasters caused by natural and human-induced hazards<sup>8</sup>, as well as United Nations Security Council Resolution 2347 (2017). They should also be considered in tandem with the relevant provisions of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and its Operational Directives, notably Chapter VI<sup>9</sup> on safeguarding intangible cultural heritage and sustainable development at the national level, as well as the Ethical Principles for Safeguarding Intangible Cultural Heritage.

#### **Principles**

The following principles shall underpin all interventions aimed at safeguarding and/or engaging intangible cultural heritage in emergencies.

1. Intangible cultural heritage exists only in its enactment by the communities who practise and transmit it, and is inseparable from their social, cultural and economic life. Its safeguarding is therefore indivisible from the protection of the lives and well-being of its bearers.
2. Communities whose intangible cultural heritage may be affected by an emergency include people in the natural disaster or armed conflict area, displaced persons and their host communities, as well as other people and groups connected with this intangible cultural heritage.
3. In all phases of emergency, the communities shall play a primary role in identifying their intangible cultural heritage. This requires the direct inclusion of the communities in identifying how their intangible cultural heritage might have been affected by the emergency and what measures are needed to safeguard it, as well as how they might draw on it as a resource for enhancing their resilience, facilitating recovery and re-establishing trust and peaceful coexistence within and between communities.
4. With reference to Article 11 of the Convention, States Parties shall take the necessary measures to ensure the safeguarding of the intangible cultural heritage present in their territory. This provision applies in all contexts, including when intangible cultural heritage is

<sup>7</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000235186>

<sup>8</sup> <https://unesdoc.unesco.org/ark:/48223/pf0000259805>

<sup>9</sup> [https://ich.unesco.org/doc/src/ICH-Operational\\_Directives-7.GA-PDF-EN.pdf](https://ich.unesco.org/doc/src/ICH-Operational_Directives-7.GA-PDF-EN.pdf)



affected by an emergency. In so doing, States Parties shall endeavour to ensure the widest possible participation of communities in safeguarding actions, including refugees, internally displaced persons and migrants present in their territories.

5. National and international stakeholders involved in emergency management – including disaster preparedness and relief specialists, humanitarian actors, non-governmental organizations and armed forces – have an important role to play in safeguarding affected intangible cultural heritage and supporting concerned communities to draw on this heritage in preparing for and responding to emergencies.
6. Intangible cultural heritage is dynamic and adaptive in nature, constantly being recreated by communities in response to their environment, their interaction with nature and their history, including emergencies. In all situations, efforts to safeguard or engage intangible cultural heritage should take into account and respect this dynamic and adaptive nature.

### **Modalities**

The following modalities integrate the above principles and identify actions appropriate to the three main phases in an emergency management cycle of preparedness, response and recovery, acknowledging that each phase can vary in duration, and may overlap with other phases. Local circumstances and conditions will determine which of these actions would be most relevant and appropriate to a particular intangible cultural heritage element or situation.

### **PREPAREDNESS**

1. Raise the awareness and build capacities of relevant stakeholders regarding the dual nature of intangible cultural heritage in emergencies, and the present principles and modalities.
2. Provide resources and support for the capacity of communities to engage in all aspects of emergency preparedness in consultation with other stakeholders, especially in regions and countries prone to emergencies.
3. Integrate into inventories of intangible cultural heritage, as provided for in the 2003 Convention, information on the vulnerability of elements to potential emergencies. This should include the mitigation capacity of these elements, as well as details of the concerned locations and communities to facilitate identification and access during emergency response.
4. Include emergency preparedness in the safeguarding plans of specific elements. This can include preventive measures to address their potential vulnerability during an emergency, preparatory measures to enhance and engage their mitigation capacity, and a methodology to evaluate the situation of the element during the emergency response phase.
5. Incorporate relevant intangible cultural heritage in local, national, sub-regional and regional emergency preparedness plans.
6. Establish links between bodies safeguarding the intangible cultural heritage and those in charge of emergency preparedness.

### **RESPONSE**

1. Identify, locate and reach out to communities whose intangible cultural heritage is known or likely to have been affected by the emergency, as early as possible.
2. Prioritize resourcing and supporting the capacity of concerned communities to identify and address, through a community-based approach, their immediate safeguarding needs and to draw upon their intangible cultural heritage in mitigating the immediate effects of the emergency (community-based needs identification). In some contexts, it will only be possible to implement this set of actions during the recovery phase.
3. Share information within and between affected States Parties and other stakeholders, particularly humanitarian actors, relevant non-governmental organizations and/or armed

forces, to determine the nature and extent of the disruption to intangible cultural heritage and the scope for engaging it in mitigation. This is also to ensure that relief operations take full account of the existing intangible cultural heritage and contribute to its safeguarding.

4. Whenever a post-disaster or post-conflict needs assessment is undertaken, notably in the framework of multi-party international crisis response mechanisms, ensure that intangible cultural heritage is incorporated. Involve communities in the assessment of the effects of the natural disaster and/or armed conflict on their intangible cultural heritage as well as of related economic damage and losses, and human development impacts.

## RECOVERY

1. Carry out the community-based needs identification if this could not be performed earlier.
2. Based on the outcomes of the needs identification process, provide resources and support for communities to develop and undertake safeguarding measures or plans to enhance the mitigation capacity of their intangible cultural heritage. This engagement should be sustained throughout the recovery phase and into the following preparedness phase, as well as in the transition from dependence on humanitarian assistance towards development.
3. Engage intangible cultural heritage in fostering dialogue, mutual understanding and reconciliation between and within communities, including between displaced populations and host communities.

**Note:** Resources and financial support shall be sought under the various emergency-related funds, including the UNESCO Heritage Emergency Fund and the Intangible Cultural Heritage Fund (emergency International Assistance). The listing mechanisms under the 2003 Convention may provide an opportunity for promoting and enhancing the visibility of elements that contribute to preparing for, responding to and recovering from the effects of natural disasters and/or armed conflicts (Representative List of the Intangible Cultural Heritage of Humanity, List of Intangible Cultural Heritage in Need of Urgent Safeguarding, as well as the Register of Good Safeguarding Practices), and/or to call the attention of the international community to elements particularly threatened by a natural disaster and/or armed conflict (for the possibility for the accelerated procedure for a nomination to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding see criterion U.6 under Chapter I.1 of the Operational Directives of the 2003 Convention).