



Soutenu par



**9<sup>e</sup> colloque international de l'ethnopôle  
Centre français du patrimoine culturel immatériel (CFPCI)**

**9th International Conference of the French Center for Intangible Cultural Heritage  
Ethnopole**

**LE PATRIMOINE VIVANT EN SITUATION D'URGENCE :  
PRÉVENIR, RÉSISTER, RÉPARER ET RÉCONCILIER**

**INTANGIBLE CULTURAL HERITAGE AND EMERGENCIES: PREVENT,  
RESIST, REPAIR AND RECONCILE**

Traduction simultanée en anglais et en français – French-English simultaneous translation  
service

Format hybride – hybrid event

Vitré, Centre culturel Jacques Duhamel, auditorium Mozart  
2, rue de Strasbourg  
Thursday 17th and Friday 18th November 2022

**In partnership with the “Intangible cultural heritage and sustainable development”  
UNESCO Chair, with support from the Ministry of Culture’s Directorate-General for  
Heritage and Architecture and the city of Vitré, and in collaboration with Rennes 2  
University and the University of Western Brittany.**

## **Presentation**

At the turn of the 21<sup>st</sup> century, the international community has been reawakened to the risks posed to world heritage, either by climate change, which threatens to submerge Venice for instance, or because of armed conflicts causing looting and destruction of cultural property, such as that which occurred with the Bamiyan Buddhas in 2001, or the mausoleums of Timbuktu in 2012. Despite this, the issue of living heritage in emergency situations has only recently been raised in the international arena<sup>1</sup>. However, this heritage is just as vulnerable to emergency situations as the built heritage.

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<sup>1</sup> See especially « Operational principles and modalities for safeguarding intangible cultural heritage in emergencies » adopted at the fourteenth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, held in Bogota (Colombia) from 9 to 14 December 2019.

The upheavals of our time, such as war, erosion of biodiversity or mega-fires and storms, affect the preservation and conservation of what is termed material and natural heritage as well as the viability of living heritage. However, because it is carried by communities, and in many cases linked to natural resources or cultural spaces, intangible cultural heritage is exposed not only to the risks that affect tangible heritage, but also to distinct threats. As an example, while the Covid-19 pandemic had a rather beneficial effect on natural and cultural heritage (protecting it, notably, from the deleterious effects of tourism), it was a heavy burden to living heritage. Carnivals and festivals had to be canceled, training and education processes were interrupted. Transmission of cultural expressions and traditional knowledge becomes all the more uncertain as the community carrying them ages. Some communities have appropriately identified this new danger to intangible cultural heritage. For example, in January 2021, the Cherokee Nation of Oklahoma gave fluent Cherokee speakers priority access to the first doses of Covid-19 vaccine to ensure and protect their language and cultural transmission and practices<sup>2</sup>. Similarly, forced population displacement, whether due to floods, droughts, persecution or armed conflict, weakens the processes of transmission of living heritage. Indeed, the forced displacement of a community from its ancestral lands alters its way of life and deprives it of access to religious and cultural sites associated with its living heritage<sup>3</sup>. Safeguarding intangible cultural heritage in emergency situations therefore requires new approaches.

Moreover, one of the specificities of living heritage is that it is not only a passive victim of emergency situations: it constitutes a precious resource that can be called upon by communities before emergency situations arise. Some bodies of knowledge and practice are intended to prevent, avoid or reduce risks<sup>4</sup>. Other elements of living heritage are powerful means of recovery and reconciliation for “affected populations”<sup>5</sup>. Living heritage, as a lever for sustainable development, is also one of the resources that communities use in order to recover after an emergency or a disaster. It can ease the reconstitution of a shared cultural identity, revive a sense of belonging, or help maintain peace. It is also of great help in restoring damaged or destroyed material heritage. For example, the reconstruction of the mausoleums in Timbuktu led to the use of knowledge systems carried by traditional masons. All these singular aspects of living heritage are at the heart of the colloquium jointly organized by the “Intangible cultural heritage and sustainable development” UNESCO Chair and the French Center for Intangible Cultural Heritage (CFPCI) Ethnopolé.

During these two days, the aim is to examine, through practical examples, on the one hand, the way in which living heritage is invested by communities faced with risks and emergency situations and, on the other hand, the resistance and evolution of cultural practices during and after crises and disasters.

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<sup>2</sup> Gregory Alice, « How Did a Self-Taught Linguist Come to Own an Indigenous Language ? », *New Yorker*, 19 April 2021: 15.

<sup>3</sup> Commission on Human and Peoples' Rights, Center for Minority Rights Development (Kenya) and Minority Rights Group (on behalf of Endorois Welfare Council) v. Kenya, Communication N°276/03, 25 November 2009.

<sup>4</sup> See in particular the management of avalanche danger, an element inscribed by Switzerland in 2018 on the Representative List of the Intangible Cultural Heritage of Humanity.

<sup>5</sup> Decision 11.COM 15 adopted at the Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage's eleventh session, which took place in Addis Ababa (Ethiopia), from 28 November to 2 December 2016.

## PROGRAM (provisional)

THURSDAY, 17 NOVEMBER 2022

9.00-10.00 **Opening and greeting of participants**

10.00-10.30 **Welcome**

**Cédric Taurisson**, Director of the World Cultures Institute – CFPCI

**Isabelle Le Callennec**, The Mayor of Vitré

10.30-12.30 **Opening presentations**

**Juliette Hopkins**, Point focal pour les situations d'urgence, Secrétariat de la Convention de 2003

*Safeguarding living heritage in emergencies : Institutional approaches in the framework of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage / La sauvegarde du patrimoine vivant dans les situations d'urgence : Approches institutionnelles dans le cadre de la Convention de 2003 pour la sauvegarde du patrimoine culturel immatériel*

**Martín Andrade-Pérez**, Chercheur, Fundación Erigaie, Colombia

*Les conflits armés dans les listes du patrimoine culturel immatériel de l'UNESCO. Des impacts de la violence aux possibilités du post-conflit / Armed conflicts in UNESCO's intangible cultural heritage lists. From the impacts of violence to post-conflict possibilities*

Lunch time

14.00-15.30 **Reinventing and managing risks**

**Léa Marie d'Avigneau**, Conseillère patrimoine culturel, État du Valais (Suisse)

*La gestion du danger d'avalanches en Suisse, une tradition inscrite sur la liste du patrimoine immatériel de l'UNESCO / Avalanche risk management in Switzerland, a tradition inscribed on the UNESCO list of intangible heritage*

**Maëlle Calandra**, Anthropologue, Chargée de recherche à l'Institut de Recherche pour le Développement (IRD)

*Patrimoine immatériel et catastrophe : le cas des maisons locales de l'île de Tongoa (Vanuatu) après l'ouragan Pam / Intangible cultural heritage and disaster : the case of Tongoa's local houses in Vanuatu after Tropical Cyclone Pam*

Break

16.00-17.30 **Adaptation and resilience of practices in times of crisis**

**Julie Léonard**, Responsable des inventaires du PCI, Bretagne Culture Diversité

*Le fest-noz au risque de la covid-19 : entre adaptation et résistance / The fest-noz at the risk of covid-19: between adaptation and resistance*

**Valdis Muktupāvels**, PhD, Professor, University of Latvia

*Adaptation of a tradition to a changing socio-cultural environment: the case of Latvian Song and Dance Celebration / Adaptation d'une tradition à l'évolution de l'environnement socioculturel : le cas de la célébration du chant et de la danse lettons*

FRIDAY, 18 NOVEMBER 2022

9.00 **Welcome**

9.15-10.45 **Repairing and rebuilding**

**Ricarson Dorcé**, Ministre-Conseiller, Délégation permanente d'Haïti auprès de l'UNESCO

*La mobilisation de la soupe au giraumon en situation d'urgence / The mobilisation of giraumon soup in emergency situations*

**Reme Sakr**, Cultural Heritage Advisor, Syria Trust for Development

*Intangible cultural heritage in the recovery of post-war communities - The Damascene Rose / Le patrimoine culturel immatériel dans le rétablissement des communautés après la guerre - La Rose de Damas*

Break

11.00-12.30 **Repairing and reconciling**

**Émilie Aussems**, Doctorante - Assistante au cadre, UCLouvain - Institut des Sciences Politiques Louvain-Europe (ISPOLE) - Centre d'étude des crises et des conflits (CECRI)

*Paix et réconciliation en Bosnie-Herzégovine : quelle portée pour la musique traditionnelle ? / Peace and reconciliation in Bosnia and Herzegovina: what scope for traditional music ?*

**Dacia Viejo Rose**, Associate Professor, Department of Archaeology, University of Cambridge (Director, Cambridge Heritage Research Center)

**Stanley Onyemechalu**, PhD student in Archaeology, University of Cambridge

*Invisible yet perceptible: the impact of civil war on intangible heritage / Invisible mais perceptible : l'impact de la guerre civile sur le patrimoine immatériel*

12.30 **Closing - General discussion**

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## Practical information

Free admission upon registration, subject to availability : [\[https://bit.ly/3BnFI22\]](https://bit.ly/3BnFI22)

A connection link will be sent to remote participants by email before the conference.

Simultaneous translation into French and English will be provided throughout the conference.

## Further information

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