PROCEEDINGS OF
THE ASIA-PACIFIC REGIONAL WORKSHOP ON INTANGIBLE CULTURAL HERITAGE AND NATURAL DISASTERS

7-9 December 2018, Sendai, Japan

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Intangible Cultural Heritage
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PREFACE

The International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) was established in 2011 within the National Institutes for Cultural Heritage (NICH), Japan, as a Category 2 Centre under the auspices of UNESCO. Since its establishment, IRCI has undertaken extensive work to enhance research to safeguard intangible cultural heritage (ICH) in the Asia-Pacific region through implementing research projects in cooperation with research institutes, museums, NGOs, and government sectors within and outside the region.

For its Medium-Term Programme 2016–2020, IRCI has set a new activity focus on 'Research on ICH Safeguarding and Disaster Risk Management' in consideration of UNESCO's focus on dealing with post-conflict and post disaster situations, and has begun exploring the situation of ICH in relation to natural hazards and in conflict-affected countries through two research projects. This proceedings is the final outcome of one of these projects: Preliminary Research on ICH Safeguarding and the Disaster-Risk Management in the Asia-Pacific Region and the major activity that was conducted in FY 2018, the Asia-Pacific Regional Workshop on Intangible Cultural Heritage and Natural Disasters, which served as a conclusion of the current 'preliminary' phase of research on this theme by allowing researchers to further share and discuss various issues of the region and present recommendations for further activities.

The workshop was held from 7–9 December 2018 in Sendai, with an excursion in Onagawa, Miyagi Prefecture. It was a great honour and pleasure for me as the Director-General of IRCI to welcome all the researchers and specialists who came from Australia, Bangladesh, Fiji, Myanmar, New Zealand, the Philippines, Vanuatu, and Vietnam in the Asia-Pacific Region, as well as UNESCO and its category centres in China, the Republic of Korea, and also Peru in Latin America, and to engage in discussions with all of them over the course of the workshop.

From the early stage of the workshop planning, the Tokyo National Research Institute for Cultural Properties, another research institution under NICH, and IRCI's collaborator on this project since 2016, assisted IRCI as the co-organiser. Its expertise and professional commitment in the post-disaster recovery process of ICH in Japan was crucial in developing the contents of the workshop, particularly the session on Japan and the excursion to Onagawa. The Center for Northeast Asian Studies at the Tohoku University also supported the workshop as the cooperating body and contributed substantially to discussions. I would like to take this opportunity to express my gratitude for their professional support for convening the workshop successfully.

My personal experience of working at the Tohoku University in Sendai at the time of the Great East Japan Earthquake and Tsunami in 2011 taught me the important role culture plays in the process of the recovery of human lives and the region. In this sense, being able to hold this workshop in Sendai and Onagawa, areas that were severely damaged by the 2011 earthquake and tsunami and the communities of which are still in the process of

recovery, was also of great significance for us. In this regard, I would like to extend my appreciation to Mr Eiichi Hiratsuka, Mr Tadashi Abe, and Mr Shigeo Suzuki for staging unforgettable experiences during the excursion in Onagawa and the community of Takenoura, demonstrating the vital role of ICH for community recovery. The workshop was made possible by the fund donated to NICH for the protection of cultural heritage that has also supported this project since 2016. Given that the workshop was elaborated on the basis of our preliminary activities during 2016–2017, all the researchers and organisations that interacted with IRCI in the past years are also acknowledged for their valuable inputs in the course of the development of the project.

In recent years, the Asia-Pacific region has experienced an increasing number of extreme hazards, some of which have resulted in disasters. Therefore, it is extremely important to safeguard ICH from various disasters and to mobilise the community's ICH in risk reduction and recovery. Practical efforts and the concrete framework for this purpose are yet to be undertaken and strengthened. In my view, linking ICH and disaster risk reduction is a key issue for the realisation of sustainable development globally. I am convinced that this workshop was able to provide a valuable opportunity for researchers to exchange case studies and ideas for enhancing research on safeguarding ICH in the context of natural disasters. It would be a great pleasure to see this publication as well as the recommendations adopted at the workshop become widely used, and various research programmes jointly initiated by researchers in the field of ICH and disaster risk reduction to be implemented in respective countries and regions.

Thank you all for your generous cooperation and contribution in this project, and I hope you continue to support forthcoming IRCI projects.

Wataru Iwamoto
Director-General
International Research Centre for Intangible
Cultural Heritage in the Asia-Pacific Region (IRCI)

TABLE OF CONTENTS

ANNEXES

INTRODUCTION TO THE ASIA-PACIFIC REGIONAL WORKSHOP ON INTANGIBLE CULTURAL HERITAGE AND NATURAL DISASTERS

Yoko Nojima
International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)

Background and Objectives

The Asia-Pacific region is one of the most disaster-prone regions in the world, and various hazards such as typhoons/cyclones, storms, floods, droughts, volcanic eruptions, earthquakes, and tsunamis sometimes trigger disasters that affect people living in the region. Although various knowledge and practices for dealing with hazardous events and situations have been accumulated in the region over time, the more pronounced influence of climate change in recent years is making such event more extreme and unpredictable. The rapid acceleration of globalisation, urbanisation and associated development, and social and cultural changes prominent in many places in the region contribute to increased vulnerability and disaster risks, and they are also major factors threatening the viability of intangible cultural heritage (ICH) alone.

Against this background, the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) launched the project 'Preliminary Research on Intangible Cultural Heritage and Disaster Risk Management in the Asia-Pacific Region' in 2016 as a new initiative to understand ICH in relation to natural hazards and disaster risk management (DRM).

The project captured the momentum of the increasing international awareness on disaster risk reduction (DRR) and sustainability, and by extension, disaster risk management and responses for cultural heritage. The Sendai Framework for Disaster Risk Reduction 2015–2030 adopted at the Third UN World Conference on Disaster Risk Reduction in 2015 emphasises the importance of protecting cultural heritage (article 30(d)), and lists culture as one of the measures to reduce vulnerability to disaster, increase preparedness, and strengthen resilience (article 17). Also in 2015, the 2030 Agenda for Sustainable Development was adopted by UN member states with 17 Global Goals for Sustainable Development (SDGs); Goal 11 (Sustainable cities and communities) stipulates that actors should 'strengthen efforts to protect and safeguard the world's cultural and natural heritage' (11.4), and '… substantially increase the number of cities and human settlements adopting and implementing integrated policies and plans towards inclusion, resource efficiency, mitigation and adaptation to climate change, resilience to disasters, …' in line with the Sandai Framework (11.B). However, major efforts taken for protecting and safeguarding cultural heritage are still largely centred on 'tangible' cultural heritage, and practical strategies and frameworks for ICH are yet to be explored.

Concerning culture and heritage in this context, UNESCO's medium-term strategy (37C/4) emphasises the importance of post-conflict and post-disaster responses. This assertion was further strengthened in the latest biannual Programme and Budget 2018–2019 (39C/5). Concurrently with IRCI's project, UNESCO also started to strengthen activities in the area of ICH; 'Intangible cultural heritage in emergencies' has been discussed in the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage since 2016, in which the need to foster links between disaster risk reduction and ICH has been stressed. In addition, a desk study was carried out by Wilson and Ballard (2017) upon UNESCO's request. As a category 2 centre under the auspices of UNESCO, IRCI aims to contribute to this international development through the implementation of this project.

This project began by assessing the state of affairs in various countries in the Asia-Pacific region, examining how ICH, culture, and communities are considered in the context of DRM and how ICH safeguarding and management deals with the risk and impacts of disasters. The activities also focused on cultivating cooperative relationships and networks of researchers within the region. We then took steps to deepen our understanding of this issue through the implementation of field surveys to assess the situation of ICH in relation to natural hazards and disasters (see Iwamoto, Ohnuki, and Nojima eds. 2018). This Asia-Pacific Regional Workshop on Intangible Cultural Heritage and Natural Disasters (7–9 December 2018) culminated IRCI's achievements over these three years.

This project has two major areas of interests: 1) how natural hazards and disasters impact ICH and its transmission, and 2) how ICH could be mobilised for DRR. These points were further explored in the workshop sessions as they provide a foundation for the further development of discussions and practical programmes for the safeguarding and mobilisation of ICH for DRR.

While the project attracted considerable interest from researchers and specialists in culture and heritage including museum personnel and government officials, it has become clear in the course of the project that ICH researchers' interest and commitment to the subject of 'ICH and natural hazards and disasters' remain limited. Therefore, one of the most important aims of the workshop was to encourage the active involvement of ICH researchers and specialists in work on the subject to enhance research and safeguarding programmes that are specifically focused on ICH in the context of natural hazards and disasters. In this respect, recent efforts in Japan of post-disaster recovery of ICH after the Great East Japan Earthquake and Tsunami in 2011 that involved a considerable number of researchers on ICH and culture are highly effective in showcasing how ICH contributes to the reconstruction of disaster-affected communities and how researchers can contribute to this process. The workshop aimed to share these cases from Japan through a special session and excursion to enhance participants' understanding of the subject.

Workshop Structure

The workshop was programmed over three days to discuss issues related to intangible cultural heritage (ICH) in the context of natural hazards and disasters in the Asia-Pacific Region. Recognising that the commitment of ICH researchers and specialists in the process of disaster risk management (DRM) has been extremely limited through IRCI's preliminary research activities in 2016–2017, this workshop aimed to encourage the active involvement of ICH researchers and culture sectors in this process, while instigating further research on ICH in relation to natural hazards and disasters.

Accordingly, DAY 1 (7 December 2019) of the workshop was devoted to a series of presentations by participants from the Asia-Pacific region (Bangladesh, Fiji, Indonesia, Myanmar, Nepal, the Philippines, Vanuatu, and Vietnam) in three interrelated sessions of: Natural hazards/disasters and the transmission of ICH (Session 1); Challenges and lessons learnt from disaster experiences, and the potentials of local knowledge (Session 2); and Enhancing dialogue between ICH and disaster risk management (Session 3).

While exploring diverse cases and issues from various countries in the region, the workshop also aimed to share cases of ICH revitalization and the recent development of related research activities in Japan, notably after the Great East Japan Earthquake and Tsunami in 2011. For this purpose, an excursion to Takenoura community in Onagawa, Miyagi Prefecture was scheduled on DAY 2. On this excursion, participants engaged in field observations, lectures, and interactions with people in the communities to learn about how the revitalisation of ICH contributed to the community's recovery after the 2011 tsunami disaster. Following this field experience, a special session, 'Efforts of post-disaster revitalisation of ICH in Japan', was scheduled in the morning of DAY 3. Furthermore, owing to the participation of the Regional Centre for the Safeguarding of Intangible Cultural Heritage of Latin America (CRESPIAL), who was also very keen to work on this subject, participants had an opportunity to learn about the situations of ICH and disasters in Latin America and the Caribbean.

All the points addressed at the workshop were integrated in the outcome document 'Statements and Recommendations for Safeguarding ICH in Disasters and Mobilising ICH for Disaster Risk Reduction' (see Annex 1), while individual papers and reports presented at the workshop by participants are published in this volume.

Workshop at the Intersection

This workshop was organized at the intersection of ICH safeguarding and DRM/DRR, and also at the intersection of the risk management of tangible and intangible cultural heritage. There has been considerable interest in incorporating traditional local knowledge or indigenous knowledge in DRR (e.g. Dekens 2007; Mercer et al. 2010; Shaw et al. 2009). Defined as 'the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings' (UNESCO 2017), such knowledge and practices could be effective tools for reducing

risk, and they constitute a part of ICH. Therefore, the cultural and historical contexts in which they are put into practice and through which they are transmitted have to be better understood, especially by DRR practitioners who are actively working in the field. In addition, bringing in ICH perspectives and mobilising ICH for DRR will be more effective and meaningful by collaborating with researchers and practitioners in DRR. Inviting a number of researchers in the field of DRR along with ICH researchers and specialists, this workshop intended to create a space for productive dialogues that are positive and mutually respectful.

As previously mentioned, disaster risk management for cultural heritage has progressed with a strong emphasis on tangible, built heritage, the damage and destruction of which is evident. For the most part, ICH has been left behind in this growing trend, in part because of its intangible nature, the damage of which is often left unrecognised, but also because no tools or strategies have been available to assess such damage. However, ICH is gaining more recognition in recent years in the context of protecting and safeguarding 'tangible' cultural heritage, as heritage values and landscape are managed and maintained by intangible cultural practices. ICH required for the reconstruction of heritage in Nepal is a good example (Government of Nepal 2015). Although this workshop did not directly address the relationship between tangible and intangible heritage, this is certainly an area that should be further discussed. The 'People, Place, and Story' model proposed by Wilson (see this volume) as well as the concept of 'living heritage' coined by UNESCO during the workshop could encourage the development of discussions on integrated approaches for safeguarding tangible and intangible cultural heritage from disasters, and the safeguarding of heritage as a whole.

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EXECUTIVE SUMMARY

'The Asia-Pacific Regional Workshop on Intangible Cultural Heritage and Natural Disasters' was convened from 7–9 December 2018 in Sendai, Miyagi Prefecture, Japan. Workshop sessions were held on DAY 1 and DAY 3 at the Sendai International Centre, while DAY 2 had an excursion scheduled to visit the coastal town of Onagawa (Miyagi Prefecture) (see Annex 2 for the detailed programme of the workshop). The workshop was organised by IRCI in cooperation with Tokyo National Research Institute for Cultural Properties (as co-organiser) and the Center for Northeast Asian Studies, Tohoku University (as cooperating body).

Participants were invited by IRCI from various countries in the Asia-Pacific region including Australia, Bangladesh, Fiji, Indonesia, Japan, Myanmar, New Zealand, Nepal, the Philippines, Vanuatu, and Vietnam. The workshop also welcomed the representative of UNESCO and the UNESCO Category 2 Centres in the Asia-Pacific region, namely CRIHAP (China) and ICHCAP (the Republic of Korea). Another UNESCO Category 2 Centre in Latin America (CRESPIAL) also contributed to the workshop. The workshop was not open to the public; however, a certain number of observers were accepted through pre-registration. Accordingly, a total of 45 researchers and specialists in the fields of culture, heritage, and DRM attended the workshop (Figure 1) (see Annex 3 for the list of participants). The discussions over the three days concluded with the adoption of 'Statements and Recommendations for Safeguarding ICH in Disasters and Mobilising ICH for Disaster Risk Reduction' (Annex 1).

A summary of the three days of the workshop is presented below. Details of presentations and reports by participants are included in this volume[1].

DAY 1 7 December 2018
Meeting Room 8, 3rd floor, Conference Bldg., Sendai International Center

Opening remarks

The workshop started with opening remarks by Wataru Iwamoto, Director-General of IRCI, who welcomed the participants and expressed his expectations that the workshop would become a valuable opportunity to exchange various case studies and ideas among researchers, contributing to the enhancement of further research for safeguarding ICH in the context of natural hazards and disasters. He also noted the significance of holding the workshop in Sendai, which was devastated by the Great East Japan Earthquake and Tsunami in 2011, and where the ongoing international

1 All papers were submitted by participants based on presentations made at the workshop. The title of the paper may be different from the presentation title on the workshop programme (Annex 2). The editors of this volume engaged in minimum editing of these papers, and each author is responsible for the contents of his/her paper.

framework for DRR, 'Sendai Framework for Disaster Risk Reduction 2015-2030' has been adopted.

Then, Emiko Yamanashi, Acting Director-General of Tokyo National Research Institute for Cultural Properties, which co-organised the workshop, took her turn to deliver her opening remarks. Referring to the Institute's commitment to the heritage rescue and heritage doctor programmes that commenced about a month after the 2011 earthquake and tsunami disaster, which were largely focused on tangible cultural heritage, she noted that there were also many intangible elements such as rituals and festivals that were affected by the disaster and that the revitalisation of such intangibles actually encouraged the recovery of the affected people and communities. She stated that she hoped that the workshop would enhance our understanding of the importance of ICH in DRR.

Finally, on behalf of UNESCO, Himalchuli Gurung (Programme Specialist for Culture, UNESCO Office in Beijing) explained UNESCO's perspectives on the theme of ICH in emergency situations with reference to the sustainable development goals (SDGs) and the Sendai Framework. Using the term 'living heritage' to enable a better understanding of the nature of ICH, she explained the importance of ICH in crisis management: while ICH is subjected to protection by the DRR framework, the richness and diversity of living heritage provide community-based, culturally sensitive, and sustainable resources for preventive, preparedness, and response measures. Being in the process of conceptualising and transforming the knowledge and experiences acquired into methodological guidance for the state parties, she expressed that UNESCO welcomes efforts of the international communities such as this workshop to explore and understand creative ways of maintaining ICH through dialogues, and that the outcome of the workshop would provide valuable insights.

Figure 1 Workshop participants.

Introduction to the workshop

Before the workshop sessions began, Yoko Nojima (IRCI) briefly explained the project background and objectives (as summarised in the introductory paper in this volume), and programmes scheduled over the three days (Annex 2). She also introduced the definitions of key terms that would be frequently used during the workshop: 'intangible cultural heritage (ICH)', 'local (or indigenous) knowledge', and '(natural) disaster'. While referring to the definitions by UNESCO and UNISDR as examples, she stated that these concepts are considered as broadly and flexibly as possible in the workshop to accommodate various viewpoints and opinions.

She noted criticism concerning the term 'natural disaster' especially in the field of DRR, stating that a disaster occurs when a natural hazard disrupts people in some ways and that there are always human factors in disasters. She remarked that although the term is still commonly used internationally and was also used in the title of the workshop, it refers to 'a disaster caused by natural hazards'. Similar statements regarding avoiding the term 'natural disaster' were also made in the course of the workshop by other participants such as Fadjar I. Thufail (Research Center for Regional Resources, Indonesian Institute of Sciences) and JC Gaillard (The University of Auckland), and this was also noted by Meredith Wilson (Stepwise Heritage and Tourism Pty Ltd) (this volume).

She also distributed the first draft of the recommendation to the participants to seek their input. This draft was revised by organisers after DAY 2 to reflect findings of the workshop, and was again distributed to the participants on the morning of DAY 3 to be used in the final discussion.

Session 1: Natural hazards/disasters and the transmission of ICH

In the first session facilitated by Hiroki Takakura (Center for Northeast Asian Studies, Tohoku University), three papers were presented by anthropologists from Myanmar, Vietnam, and the Philippines.

Mya Mya Khin (University of Yangon) introduced three case studies she had conducted in Myanmar: agricultural practices of Anaul Phwa Saw near Bagan; pottery traditions in Twentay (southwest Yangon); and ICH, including religious beliefs in Thidar village in the Ayeyarwady region. While reporting on the impact of climate change on soil productivity and agricultural practices near Bagan, investments in the area led the villages to abandon their agricultural land. Similarly, Khin pointed out the high impact of 'manmade' factors on the transmission of ICH, such as the construction of Twantay canal that blocked the potters' access to clay sources, as well as theft, violence, and corruption by the government.

Introducing current ICH policies in Vietnam, Phan Phuong Anh (Vietnam National University) pointed out limitations of existing ICH management as a top-down, product-oriented approach without sufficient consideration of the drivers of viability, sustainability, or the decline of ICH, as well as the tendency to capture ICH as a fixed object regardless of its changing socio-cultural and environmental contexts, drawing on the case of *Bá Trạo,* a ritual opera that is essentially a part of whale worship. She

also pointed out the limited linkages between ICH and DRM in Vietnam, such as a lack of capacity and interest from the culture sector in DRM, and a lack of recognition among the DRM sector of the role of ICH, and called for the development of new tools and frameworks to support the integration of ICH in DRR policies and practices and vice versa.

Soledad N. Dalisay (University of the Philippines-Diliman) approached the transmission of ICH from a different angle: 'remembering disasters'. Introducing a series of practices in response to disastrous typhoons in the Philippines such as Yolanda (Haiyan) in 2013 and Reming (Durian) in 2006, she demonstrated the vital role of both material culture and certain domains of ICH as tools for remembering and commemorating. She noted that disaster events sometimes add new narratives to old legends (i.e. the stories of Sam Ryan in Guiuan), or even create new heritage conveying the memory of disaster, such as the crosses in Albay, the astrodome and beached ship in Tacloban, and community-wide commemorative events like the candle-lighting ritual.

Discussion:
Several points were discussed during the session.

Concerning the story introduced by Phan that related that more than 100 villagers survived a landslide that buried the village because one man who identified a crack in the surroundings urged the villagers to evacuate, Wilson questioned whether this story had been formalised in some way for disaster knowledge, or whether it could be considered ICH, as it reflects that person's understanding of that particular place. Phan responded that this could be considered a new form of ICH – knowledge of a disaster and memory of a disaster – but more research is required to confirm this point. Vu Canh Toan (ISET-International) expressed his view that knowledge and experiences of disasters are very important, as they can contribute to resilience; however, he cautioned that relying on past experience could become problematic in the context of changing climate as well as changing socio-economic conditions and urbanisation, which change the nature of disasters. Dalisay added the point the culture is adaptive and cultural knowledge and practices are also changing as presented in her case study; therefore, it is necessary to document changes in both landscape and culture.

Takakura asked Khin and Phan the role of communities in ICH safeguarding in Myanmar and Vietnam, as their presentations emphasised the role of the government. In the same vein, he asked Dalisay, who discussed the role of communities, the role of the government and international agencies. Khin answered that in Myanmar, where the military government dominates, the abilities of local communities are limited. Phan noted that there are some good practices, but in principle, ICH safeguarding in Vietnam takes place in a top-down manner, and the elements that have been inscribed in UNESCO lists become state assets and properties, often without communities being aware of these consequences. Dalisay said that many programmes are implemented by international organisations, especially in relation to SDGs. Wilson expressed her viewpoint that ICH safeguarding plans are essentially meant to be defined in association with the community; we as researchers

may be able to play a role in getting people to think about disasters and their impacts, but ultimately, the plan needs to protect the integrity and viability of ICH according to the community.

From the DRR point of view, Gaillard questioned how we manage to incorporate culture and ICH, which are so fluid and flexible, into DRR frameworks that are more rigid. This was a question that could be further explored in Session 3. Phan and Dalisay both emphasised the importance of cooperation and multidisciplinary dialogue, saying that all, not just those in natural sciences and technology, should come together to draft DRR plans. Dalisay further asserted that a good plan should have flexibility to incorporate local perspectives and other elements that occur in the process of implementation. Phan added that ICH safeguarding also has problems with many frameworks and policies, but it is a part of management and is thus operational. Referring to the flood managing system in Bangladesh, Amanullah Bin Mahmood (former staff of FAO Office in Dhaka) added that there are some cases in which local traditional knowledge and engineering is very effective and that this should be considered as an option.

Session 2: Challenges and lessons learnt from disaster experiences, and the potentials of local knowledge

In session 2 facilitated by Tomo Ishimura (Tokyo National Research Institute for Cultural Properties), participants from Nepal, Vanuatu, Fiji, and Indonesia presented papers, drawing on certain disaster events and experiences in their respective countries, some of them highlighting the recent re-evaluation of traditional, local knowledge.

Yamuna Maharjan (National Museum of Nepal) reported the impact of the Gorkha Earthquake in 2015. While the earthquake destroyed or damaged a wide range of tangible heritage properties such as temples, stupas, monasteries, and historical buildings, she noted that intangible elements such as religious practices and cultural festivals were thriving in the post-disaster context. However, it should be noted that the earthquake brought about drastic changes in tangible and intangible cultures in Barpak, a tiny settlement near the epicentre of the earthquake, such as the loss of traditional architecture and building materials, which also reflects changing lifestyles and cultural consciousnesses.

Richard Shing (Vanuatu Cultural Centre) emphasised the importance of traditional knowledge in the Vanuatu context and introduced the recent efforts of the Vanuatu Cultural Centre to promote ICH knowledge and practices in the country, which focused on traditional architecture, subsistence systems, and food preservation. Lastly, he reported the ongoing volcanic eruption on Ambae, which relocated the island's entire population to the neighbouring islands of Santo and Maewo, noting that the Vanuatu Cultural Centre has just conducted an assessment of their ICH, and that there is a strong will among the evacuated people to return to the island, which includes the expectation that the ash fall will contribute to increasing the fertility of the soil.

Melaia Tikoitoga (iTaukei Institute of Language and Culture, Fiji) presented ways in

which iTaukei (=indigenous people in Fiji) knowledge and practices could assist and contribute to existing DRR in Fiji. Pointing out the limitations of current DRR systems, such as the dissemination of warnings and the distribution of food supplies to remote areas, she highlighted the role of the traditional chiefly system of governance, traditional architecture, and traditional system of early warning, with particular attention to the impact of tropical cyclones. She concluded that these ideas should be re-examined in the context of DRR, and those that are beneficial in the contemporary context should be promoted.

Fadjar I. Thufail focused his presentation on the story of Mbah Maridjan, who was the local leader and a 'caretaker' of Mt Merapi, and whose death in the 2010 eruption provoked a controversy between the scientists and the local people, and gave rise to the discussion on how the early warning system was shaped in Javanese cosmology. He emphasised that the recognition of ICH should take into account the human-nonhuman relationship, such as the ability to talk to the mountain, and that certain spaces should be guaranteed for local people to continue this communication when there is an intervention by scientists or the government.

Discussion:
Questions were raised concerning the specific situations in each presentation.

Concerning Nepal, Gaillard asked whether wildlife is considered a part of heritage and hazards, recognising that DRR is currently trying to incorporate wildlife. Maharjan responded that in Nepal, wildlife is important in rituals as sacrifices to the gods, while at the same time they are considered vehicles of gods. Takakura asked if the country had any legal policy to safeguard traditional practices before ratifying the 2003 Convention for ICH, given that the term 'folklore' had been used. Maharjan commented that there was no national policy, but there were community-level systems to safeguard ICH practices.

For Vanuatu, ongoing volcanic eruption events on Ambae was highlighted. After being requested by Wilson, Shing explained the process of relocation, stating that the government designated the island of Maewo as the major destination given the strong connections between the two islands; however, many locals preferred to go to Santo, the second-biggest urban centre in Vanuatu, as they had relatives or family members there.

Responding to Ishimura's comment that Vanuatu showcases the resilience of local communities, Shing emphasised that all casualties at the time of Cyclone Pam were due to imported, non-traditional materials such as corrugated iron, which is commonly and improperly used for roofing. He also added some information about the earthquake that occurred near Vanuatu just a few days before the workshop, saying that the island of Aneityum was hit by a 4–5 m tsunami but there were no casualties, as everyone had been evacuated, although houses and properties were damaged.

Yu Fukuda (Center for Northeast Asian Studies, Tohoku University) asked about

programmes for passing down ICH other than school education. Shing responded that traditional methods for learning ICH are through spending time with elders in local communities via conversations, actions, and practices. However, children are becoming dissociated from local culture as they attend schools around provincial centres; thus, the Cultural Centre has been attempting to maintain their interest.

Concerning the traditional indicators for early warning systems in Fiji, Abner O. Lawangen (Disaster Risk Reduction and Management Office of Tublay, Philippines) asked if there are indicators with specific yearly patterns that have changed or are no longer applicable in the context of changing climate patterns in recent years. Tikoitoga responded that they remain accurate in Fiji at the moment especially in rural areas. She also noted that certain indicators such as particular varieties of bananas or breadfruit are no longer available in urbanised areas.

Finally, Iwamoto questioned about the value of local knowledge, how it could be differentiated from superstition, and if there is any evidence to confirm its value. Thurail, referring to his study on the story of Mbah Maridjan, responded that for scientists, it would be considered a superstition without any evidence, but emphasised that the important part is not the evidence but the actors who take part in this process, and to understand the local context.

Session 3: Enhancing dialogue between ICH and disaster risk management

Session 3, facilitated by Yoko Nojima, consisted of three presentations by researchers in the field of DRM and environmental science in Bangladesh, Vietnam, and the Philippines, to understand their viewpoints on ICH for enhancing positive dialogue and future cooperation.

Amanullah Bin Mahmood reported the recent DRM policy development in Bangladesh. It is noteworthy that new policies and programmes started to address the safeguarding of ICH more directly, including the new National Disaster Management Policy (2015) and the 7th Five Year Plan (2016-2020). However, he pointed out that there are no policies or strategies that are dedicated to safeguarding ICH from disaster risks, and thus more effort in the field of ICH is required, including inventories, educational programmes, and campaigns for raising awareness.

Outlining the current DRR policies and organisational structures in Vietnam, Vu Canh Toan explained challenges in mainstreaming ICH into DRR practices and policies in Vietnam. He pointed out that DRR in Vietnam is still dominated by top-down and technocratic approaches, which limits the involvement of communities and ICH holders in decision-making, and sometimes results in adding risks and disasters instead of reducing risks. Also noting different perceptions of risk – typically, floods are beneficial and are a source of livelihood for the people in the Mekong Delta rather than a hazard – he stressed the need of DRR that is socially and culturally constructed and accepts different forms of knowledge.

Abner O. Lawangen introduced a community project integrating indigenous resiliency culture into the community's DRR through 'participatory three dimensional mapping

(P3DM)', which was implemented in the municipality of Tublay in Benguet, Northern Philippines. He demonstrated that P3DM is an interactive and inclusive tool that encourages the participation of various stakeholders. Interestingly, the mapping included cultural landmarks and places, which enabled the local people to discuss their risks and capacities, including local knowledge and ICH, and to integrate these aspects in resiliency efforts.

Discussion:
A major discussion centred on metrics – how we measure ICH or local knowledge, or whether we should measure it. Noting that the Sendai Framework acknowledges local culture and local knowledge and that governments need to submit reports, Gaillard first questioned how we could include culture and ICH, for instance, to the loss database. Vu suggested the possibility of breaking down the concept of ICH into knowledge, people, and space/location, and then examining each component. Mahmood noted that some elements could be valued in terms of economic activities or ecosystems. Lawangen stressed the importance of defining specific values to allow people to regard ICH as something valuable for them and stated that we would need some methodology or tool to do this; however, he added that considering the 'living' nature of ICH, deeper analysis would be required. Agreeing with this point, Vu also called for the need for organisations that could play a facilitator/knowledge-broker role between culture and DRM sectors between local people and at the higher level, referring to the limited effectiveness of international programmes in Vietnam that are generally implemented with limited knowledge of local contexts.

Citing the case of the Cyclone Pam in Vanuatu that killed only a few people, Wilson questioned how we could measure the extent to which local knowledge prevented the loss of life, and wondered whether metrics are required for that or whether we need increased collaboration and understanding on both sides. Responding to her question, Vu stated that having some sort of documentation demonstrating the contribution and role of local knowledge and ICH for reducing risks would be beneficial for convincing people in the DRM sector. Gaillard stated that metrics can be used to get attention, after which we can move to emphasise intangibles over figures and numbers.

In relation to community-based disaster risk reduction, Wilson raised a question about community consultation – who you would need to speak to in order to talk about DRR in communities, while in ICH we need to identify the right practitioners. Vu responded that they would speak first with local leaders who are influential to gain a better understanding of other community members. Gaillard commented that this issue is related to power relations at the local level and that would be applied for ICH, as ICH holders may not be willing to disclose everything.

Concerning the P3DM presented by Lawangen, Shing noted its visual effectiveness in helping local people to understand and exchange information about disasters, reflecting on his observations of a similar model in Vanuatu. Lawangen further explained its purpose, emphasising that it was meant to be an interactive, living tool for the community that would be constantly updated by the community. Wilson asked if there is any way to include historical dimensions in the map. Lawangen agreed that

a history of disasters would be a good component of P3DM, as it is necessary for capturing resilience.

DAY 2 8 December 2018
Onagawa Town Government Building, and Takenoura Community Center

On DAY 2, an excursion, 'Revitalisation of *shishifuri* folk performance in Takenoura Community, Onagawa Town (Miyagi Prefecture)', was programmed, and participants took a trip to Onagawa. The excursion was divided into two major programmes: 1) introductory lectures at the Onagawa Town Government Building (in the morning), and 2) the visit to the Takenoura community to learn about local people's efforts to revitalise their *shishifuri* performance.

Upon arrival at the Onagawa Town Government Building, participants observed the town centre of Onagawa that was still under reconstruction and heard stories about the destruction of the entire town by the massive tsunami triggered by the Great East

Figure 2 Participants walk up the slope to the shrine in Takenoura. The signboard on the wall indicates the height the tsunami reached on 11 March 2011. (Source: IRCI)

Figure 3 The precinct of the shrine, where people were evacuated during the tsunami. (Source: IRCI)

Figure 4 Scenes from the *shishifuri* experience at the Takenoura Community Center. On the right, Shigeo Suzuki shows a lion head that was made with a cushion and slippers just a few months after the disaster while evacuation was still in place. (Source: IRCI)

Japan Earthquake on 11 March 2011.

In the lecture room, Hiromichi Kubota (Tokyo National Research Institute for Cultural Properties) first explained the background of *shishifuri*/*shishimai*, or lion dance performances in the region, including their history and variations, noting that similar performances are widespread and can be found in other countries in Asia.

Subsequently, Eiichi Hiratsuka (Secretariat of the Onagawa Town Committee for the Reconstruction of *shishifuri* Performance) talked about the revitalisation of *shishifuri* performances in the communities in Onagawa after the 2011 earthquake and tsunami disaster, including the damage caused by the tsunami, how the community received support to restore necessary tools, and the footage of the recovery. He emphasised that *shishifuri* performances that were upheld in each community in Onagawa have an important role in forming strong solidarity among the community members, and thus, the recovery of the performance is closely linked to the recovery of the community.

In the afternoon, participants moved to Takenoura, which is located approximately 5.5 km east of the town centre, to observe its *shishifuri* performance. Led by Shigeo Suzuki (Leader of the Takenoura community) and Tadashi Abe (member of the community and leader of the Takenoura Committee for the Preservation of *shishifuri* performance), participants had an opportunity to walk to the local shrine where the majority of the community members found refuge when the tsunami hit (Figures 2 & 3). Photographs taken by Abe at the time of the disaster were posted at the site, which visually recounted the devastation at that time.

At the Takenoura Community Center, participants were welcomed with a performance of *shishifuri* by community members including the elderly, youth, and children. The day in fact coincided with the occasion on which the community members and the children practised their performances, and they took turns practising on drums and flutes (Figure 4). Participants also joined the performance and had the precious opportunity to communicate with community members. Suzuki explained that Takenoura's *shishifuri* had been open to girls even before the 2011 tsunami disaster and children have been practising it every month, demonstrating the viability of the practice in this community. 'No festival, no reconstruction', said the members of the community.

Cited below are some reflections made by the participants:

- *Shishifuri* ICH played a vital role in revitalising Onagawa and uniting people after the disaster. There is a symbolic dimension of ICH restoration: the revitalisation of ICH reflects the actual rehabilitation of life in a post-disaster context.
- The restoration of ICH itself gathers the community on a common journey, including fundraising, performance, and training activities.
- In Onagawa and Takenoura, community members did not wait for others to help; the revitalisation of ICH was started proactively by the community. ICH restoration needs to come from the community, as they know what is best for

them.

- As a researcher, I asked myself how I could introduce community members' necessities to local/state governments to protect their ICH.
- ICH need to be safeguarded for people, not for itself.
- This is a good example of how ICH contributes to increasing social capital, which is important for DRR. This can be a good lesson for other communities in responding to DRR and in preserving and revitalising their ICH.
- Rehabilitation has always been portrayed as physical, but it is important to consider the mental stability of the victims.

DAY 3 9 December 2018
Conference Room 'Shirakashi' 1, 3rd floor, Conference Bldg., Sendai International Center

Special session: Efforts of post-disaster revitalisation of ICH in Japan

This session was composed of a series of papers on case studies by Japanese researchers who have been committed to research on ICH in the Tohoku region. The majority of presentations focused on cases of folk performing arts after the Great East Japan Earthquake and Tsunami in 2011 (Figure 5). The session was facilitated by Hiromichi Kubota, who also presented a paper.

As the first presenter in the session, Kubota referred to the case of the *shishifuri* performances in Onagawa that were observed in the excursion on DAY 2 and pointed out that the revival of the performance provided emotional support and also contributed significantly to community cohesion. In this respect, safeguarding ICH, especially those maintained by the community, is analogous with safeguarding the community for sustainable development. He also proposed a framework for categorising ICH in terms of contributing to post-disaster restoration, in which he hypothesised the following three categories: 1) those maintained by the community (often related to religion/spirituality); 2) those requiring specialised skills or techniques performed by certain individuals or dedicated associations (often related to occupation and livelihood); and 3) those upheld unconsciously as part of everyday life, including local knowledge.

Drawing on the case of *Ogatsu-hoin-kagura* in the Ogatsu area of Ishinomaki (Miyagi Prefecture) that has been designated as a national intangible folk cultural property, Ryusuke Kodani (Tohoku History Museum) advocated the 'heritagisation of local culture', through which certain ICH elements are disconnected from the local cultural context while the heritage recognition/designation gives greater opportunities for preservation and protection. He also cited cases in which tiny shrines for *Myojin-sama* (the god that protects homes) were rebuilt on the destroyed house compounds in tsunami-affected areas. Such local traditions and beliefs are considered trivial, but have been an essential part of the lives of the people there; therefore, it is important to look into and recover such modest local cultural elements along with heritagised elements, as they are also part of local communities and are indispensable for the transmission of ICH into the future.

Tomoko Ichiyanagi (Koriyama Women's College) presented two cases of *Taueodori* performances in the areas of Hamadori (Fukushima Prefecture): the Murakami *Taueodori* Society and the Murohara Folk Performing-Arts Society, noting the psychological effect of performing arts that evoke the desire to come together. Parts of Hamadori were severely affected by the nuclear accident that followed the tsunami in 2011 in addition to the damage caused by the tsunami itself. In these cases, post-disaster recovery is still an ongoing process and people are unable to return; therefore, the continuation and transmission of *Taueodori* remains a challenge. Interestingly, the society in Murakami loosened its membership requirements to continue its performance; whereas the Murohara society has held its performance every seven years without accepting any outsiders.

Shuichi Kawashima (International Research Institute of Disaster Sciences, Tohoku University) introduced the case of the revival of fishery techniques in Shinchi-machi (Fukushima Prefecture), which was affected by both the 2011 tsunami and the nuclear accident, through the strictly controlled implementation of a 'trial fishing' system by the government to monitor radioactive contamination, while providing opportunities for fishermen to maintain their livelihoods. While the fishermen endure many restrictions, he noted that the traditional system of mutual cooperation among them contributed significantly to restarting fishing operations, and that more attention should be paid to intangible factors such as the customary practices of the fishing communities.

The final presenter, Hiroki Takakura, questioned why disaster-affected people perform rituals in the post-disaster context and examined the role of ritual-related ICH in post-disaster contexts using the cases of *shishimai* of Shimoniida village (Iwaki city) and Nagareyama dance in Futaba town in Fukushima Prefecture, introducing Evans-Pritchard's concepts of 'ecological time' and 'structural time'. Agreeing with other studies that point out ritual performances' role of evoking a sense of daily life and for social integration, he added that the historical-geographical depth of rituals contributes to the renewal of social relations.

Discussion:
Dalisay questioned whether there has been any case of revitalisation or resurgence of ICH in resettlement areas, as diaspora studies note many instances in which cultural activities are programmed among immigrant communities. Kubota responded that there are many such instances and noted that young people who have moved to a larger city return to their hometowns to participate in ICH performances. Kodani added the case of *toramai* being practised among the immigrants from Miyagi prefecture in Mexico, which is also a case of 'heritagisaion', in which *toramai* has been transmitted in a new context.

Issues concerning the use of the term 'cultural properties' were raised by Thufail, who stated that its standardised use is generally associated with the state, and that the concept should be decentralised to acknowledge communities. Explaining the background that the concept has been used in the Japanese government's cultural policy for many decades, Kodani noted that owing to the introduction of the concept

Figure 5
Session on DAY 3.
(Source: IRCI)

of ICH, the notion of 'cultural properties' has been shifting to include the community-centred view, and in this new context they have been able to conduct emergency research of intangible folk cultural properties in the tsunami-affected communities in Tohoku.

Takakura noted that the categorisation of ICH as posed by Kubota is a very important point and further argued. Unfortunately, the time was too short to discuss this issue; however, recognising its importance, this point was included in the Recommendations (see 4.1 of Annex 1).

While our discussions on DAY 1 centred on ICH for disaster prevention and risk reduction, this session was more on the role of ICH in recovery. Reiterating this point, Kubota expressed his hope that these cases in Japan could add another angle to further discussions.

Report on ICH Safeguarding and Disasters in Latin America and the Caribbean

The workshop welcomed two participants from the Regional Centre for the Safeguarding of Intangible Cultural Heritage of Latin America (CRESPIAL), Adriana Molano and Lucas Roque Dos Santos, who shared the situation of ICH safeguarding and disasters in Latin America and the Caribbean, noting that this was the first approach by CRESPIAL to understand the ICH-disaster situations in the region. Reviewing the ICH-disaster situations for Ecuador, in which PDNA was applied for ICH after the earthquake in 2016; Peru, in which the influence of El Niño is pronounced; the Uru people and water management in Bolivia; the initiatives in the Caribbean region that take ICH into account in disasters; and identifying major challenges, CRESPIAL proposed to develop a consultancy in Latin America to diagnose ICH in disasters and multinational projects on this subject.

Final Discussion

The final discussion was divided into two parts: (1) a summary of the workshop by the rapporteur and general comments by the resource person, and (2) a discussion based

on the draft recommendation to be adopted at the end of the workshop.

(1) Workshop summary and general comments
First, as the resource person and rapporteur of the workshop, Meredith Wilson summarised a wide range of ideas and viewpoints presented at the workshop while referring to the findings from her desk study prepared for UNESCO ICH Headquarters in 2017 as well as her collaboration with IRCI since 2016. She summarised major issues limiting our ability to embed ICH in a DRR context, such as the greater emphasis given on tangible heritage; ICH being defined and understood in terms of DRR, disregarding its local context; and the absence of national DRR policy relating to community-led DRR and ICH. She also mentioned the heritagisation of culture, the point raised by Kodani, stating that we need to be mindful about what we privilege, and respect living culture. Re-presenting the model of 'People, Place, and Story (PPS)', she lastly proposed a framework through which ICH and DRR fields may work together.

Subsequently, JC Gaillard as resource person provided comments from the perspective of disaster studies. First, he noted the importance of local researchers and practitioners talking about their own localities and experiences in the workshop, contrasting disaster studies and DRR fields that are dominated and biased by Western researchers and epistemologies. He then specified current challenges in the field of disaster studies, which are also challenges in the ICH field, as well as challenges for bringing both fields together. These include the issues surrounding listing or labelling things and people, and the tension between moral imperative and respecting local culture that might further marginalise certain people. He also noted that to incorporate ICH in DRR, we need to look at ICH as a form of capacities and ground this in the regular social fabric to strengthen people's livelihood.

Some discussions followed concerning Western bias on DRR. Thufail, acknowledging Gaillard for raising this issue, expressed that we need to move forward beyond the hegemony to reach some sort of practical understanding, saying that local knowledge is also problematic in some ways. He agreed regarding the issue of listing, and requested that the participants not take the lists that UNESCO has created for granted, but try to work in between the lists to find alternative lists that address the problems they find on the ground.

Agreeing on the important role of local researchers and understanding the reflective view of Western science, Takakura continued that we should cooperate internationally in implementing DRR, given that the purpose of disaster studies is to contribute to local people's recovery and risk reduction. Gaillard, in response, added that current DRR practices are too often driven by outside researchers without local partners, which in the end limits their contribution and impact, despite their goodwill.

(2) Recommendations for safeguarding ICH in disasters and mobilising ICH for DRM
To encourage active participation in the discussion, all participants, including observers, broke up into four groups to discuss the points listed on the draft recommendations (Figure 6). Group discussions proceeded section by section, taking

10–15 minutes each; each group was provided with a magnified copy of the sections of the draft, blank papers, and a marker. After discussing a section, each group briefly reported some points to be added or deleted, then moved on to discuss the next section.

Beginning with Section 1) understand the nature of disaster impacts on ICH, the group discussion examined Section 2) understand and further explore the active roles of ICH in community-based disaster risk management and post-disaster recovery; Section 3) further promote community-based safeguarding and mobilisation of ICH in disaster context; and Section 4) further enhance ICH-DRM dialogue to ensure that ICH and other cultural factors are incorporated into DRM planning at local and national levels. During the group discussion, Wilson and Nojima examined the revisions made by participants and displayed them on the screen.

After the group discussions were completed and the proposed revisions were displayed as a draft on the screen, Iwamoto, as the Director-General of IRCI, took the floor to ask whether the recommendations discussed above could be adopted as the outcome document of the workshop. Given that there were no substantial changes to the draft, he sought the participants' authorisation to the secretariat in consultation with Wilson and Gaillard to finalise the document after adding cosmetic changes on wording and expressions without changing the substance, and to be sent to the participants within a week. The floor agreed to his proposal, and thus, 'Statements and Recommendations for Safeguarding ICH in Disasters and Mobilising ICH for Disaster Risk Reduction' was adopted (see Annex 1 for the final version of the document).

Takakura then questioned how IRCI would distribute the document. Iwamoto said that

Figure 6 Group discussion examining the recommendations (right). (Source: IRCI)

it would be made accessible on IRCI's website and also included in the proceedings to be published by the end of March 2019, which will be widely distributed to UNESCO and its member states, national commissions, and related researchers. Gaillard suggested that the document could also be shared through the PreventionWeb by UNISDR, which is the major portal and repository for DRR that are widely accessed by academics, practitioners, and policymakers. Gurung also added that in addition to the IRCI secretariat, each participant is responsible for disseminating the document once they receive it.

Closing

To conclude the workshop, Hiroki Takakura, on behalf of the Center for Northeast Asian Studies of Tohoku University, thanked the participants for their active discussions over the three days of the workshop. As he and his research centre joined this workshop as a cooperating body, he proposed further collaboration and discussions on this theme of ICH and disasters, with extended geographical focuses, including Northeast Asia, the Northern Pacific-rim, and indigenous communities in North America, which should enable us to devise stronger and more universal statements, theories, and policy suggestions.

Finally, Iwamoto took his turn to express his gratitude to all the participants for their active discussions. Citing an episode in *The Legends of Tono* (*Tono monogatari*) published in 1910 by the Japanese folklorist Kunio Yanagida, in which a man who lost his wife in the 1891 tsunami in the Tohoku region meets her ghost with her former lover, he suggested that, if ICH is a vehicle of memory contributing to the sustainability of communities, it is our task to consider how we can transmit this memory to future generations. Before ending his closing remarks, he extended his gratitude to the Tokyo National Research Institute for Cultural Properties, the Center for Northeast Asian Studies of Tohoku University, simultaneous interpreters, logistic supporters from the Inter Group Cooperation Sendai Office, and the members of the IRCI secretariat for organising the workshop.

WORKSHOP PAPERS

SESSION 1:

NATURAL HAZARDS/DISASTERS AND THE TRANSMISSION OF ICH

THE IMPACTS OF DISASTER ON INTANGIBLE CULTURAL HERITAGE (ICH): LONG TERM TRANSFORMATION CASE STUDY OF ICH IN MYANMAR

Mya Mya Khin (University of Yangon)

ICH MANAGEMENT AND DRR IN VIETNAM

Phan Phương Anh (Vietnam National University, Hanoi)

REMEMBERING DISASTERS: THE ROLE OF ICH IN DISASTER MEMORY

Soledad Natalia M. Dalisay (University of the Philippines–Diliman)

Facilitator:

Hiroki Takakura (Center for Northeast Asian Studies, Tohoku University)

THE IMPACTS OF DISASTER ON INTANGIBLE CULTURAL HERITAGE (ICH): LONG TERM TRANSFORMATION CASE STUDY OF ICH IN MYANMAR

Mya Mya Khin
University of Yangon

Introduction

Myanmar has many experiences of disasters, such as those influenced by climate change, natural environmental change, deforestation, flood and droughts. This paper, focusing on human factors, highlights the relationship between local people and their environmental resources; particularly, how cultural development influences their intangible cultural heritage (ICH). The aim of this research is to describe the impacts of disasters on ICH in Myanmar. Specific objectives are: 1) to examine how the native people maintain, transmit and transform their ICH, 2) to explore how they tried to cope and adapt for their survivals and transform their tangible and intangible cultural heritage as their properties when they met disaster – natural disaster and manmade disaster – in their life and 3) to analyze local people's performativity for safeguarding strategies on their ICH.

Three cases were selected to discuss local people's performativity for safeguarding strategies on their ICH: Anauk Phwa Saw Village, located near Bagan in the Mandalay Region; Twentay, located in the Yangon Region; and Thidar Village, near Thidakonepyin in the Ayeyarwady Region of Myanmar.

Anauk Phwa Saw and its Residents' Knowledge about Cultivation

Background history of Anauk Phwa Saw

The research in Anauk Phwa Saw Village took place in 2007, 2016 and 2017. Bagan is a famous place in Myanmar. Queen Phwa Saw is also well known from this area. She donated buildings such as the Sutaungpyae Pagoda, stone inscriptions, monasteries and Buddhist ordination halls, which are seen in the Sutaungpyae Pagoda's compound even today. She established the village of Phwa Saw and lived there with her followers, supporting the various needs of the pagoda, the Buddhist monks, and others. Later the village was divided during the period from 1970 to 1980 and became Ashae (East) Phwa Saw village and Anauk (West) Phwa Saw village. Anauk Phwa Saw is 3 miles from Nyaung-U and 1 mile east of New Bagan. Lying to its east is Ashae Phwa Saw and lying to its west is the Pagan-Nyaung-U road. Phayani, the Sutaungpyae Pagoda, the Shitmyathnar Pagoda, the Thamahtee monastery, the Thantithukha Dhamma house, a lacquer ware training school and a middle school can be found.

Big earthquakes damaged Anauk Phwa Saw in 1975 and again in 2016. There were no

catastrophic effects to the religious buildings except to the Phayani pagoda, which was restored by the Archaeology Department, Ministry of Culture. But local people suffer from the impact of climate change, affecting the productivity of soils for agriculture. They had to abandon their plots because they could not profit from cultivation. Some businessmen and wealthy persons bought the empty plots and fenced these lands. These are investments because some people saved their money by buying land or house or gold. People living in Anauk Phwa Saw village sold their cultivating lands and changed their livelihood. This change of livelihood and land-ownership is one of the main reasons to choose it as a study area.

There are 120 houses with a total population of 592 (male 272 and female 320) in 2017. Among them, 20 males and 30 females were selected as key respondents. Most of the informants were over 60 years-old since they are the ones who can explain the history of their village and the changes in their society.

Natural hazards and ICH in the area

One of the key informants explained that the soil became dry and lost its fertility year by year. The cultivators are not able to grow any plants on that kind of land. Thanks to the tourism campaign of Visit Myanmar Year (1996), business people started to come to invest their money for hotels and tourism. The ruling military government (from 1990 to 2010) also planned Anauk Phwa Saw village to be designated as a model village and managed to maintain Bamar's traditional living styles such as housing style, people's costume style and so on to act as a showcase or tourist attraction. The villagers had to keep their housing style as Bamar's traditional housing style. While one or two storied houses were allowed to be built in that village, they did not get a chance to construct modern concrete buildings in those days. When they wanted to repair or rebuild their houses, they had to get permission from the Ministry of Culture, and most villagers had to follow the government's instruction, although they did not like that program.

According to a key informant, General Khin Nyunt also directed them to wear Bamar's traditional dresses and hair style. Most mothers did not want their children to wear traditional hair style and clothing style, because when they went to school, other children from other villages made jokes about their children as being old-fashioned. Besides, Bamar's traditional hair style is not suited to modern clothing. They wanted their children to wear beautiful and modern fashions like the other children. They also wanted to build their houses with modern styles by using concrete and decorated with colors.

There were 590 acres for cultivation in 2007: 46 acres for peanut, 150 acres for sesame, 15 acres for cotton, 45 acres for mung bean (*pe:naù/pe:di:sein:*), 10 acres for pigeon seed (*pe:zin:ngoun*) and 314 acres for millet. These represent the main crops of that village. Their main livestock animals were cows, goats, and chickens. However, their cultivated areas totaled only 60 acres in 2016. Some had sold their cultivated lands and began other businesses. Some people saved their money in the banks, three persons bought cars to be rented for tourists, 15 persons invested in lacquer ware workshops and four persons bought oil machines to produce peanut oil (Khin 2017).

In 2017, their main crops were beans, pigeon seed (*pe:zin:ngoun*), cow pea (*pe:lun:*), horse gram (*pe:bi zá*), mung bean (*pe:naù*), *hsu:bou* (a kind of vegetable with a strong odor), groundnut, sesame, corn and millet. There are also cultivated tamarind trees, cotton plants, a medium-sized tree providing edible leaves and flower buds (*me:za li*), jujube trees (*zi:bin*), thorny trees with whitish bark growing in dry regions (*hta nau:*), lead trees (*aweija*) and Gandara trees. Their main livestock animals are cows, goats, and pigs. Dogs are also raised to work as guard dogs.

According to the laws governing the protection and preservation of the cultural heritage region (1998), Bagan is a cultural heritage zone, in which Phwa Saw village also lies within. If Bagan is designated as a world heritage site, then we should consider the basic economic situation of the residents of that area. The primary economy of residents is based on cultivation, which is also regarded as ICH for these people. If they turned their farm lands into modern hotels, motels, inns and restaurants, questions would arise on how to maintain and transmit their agricultural ICH, and how to maintain and produce their staple foods and their related traditional beliefs, customs and practices. In particular, there are questions about who has responsibility to control, maintain and preserve their local economy based on cultivation and what kinds of research are necessary to preserve the cultivation technology as part of their cultural heritage.

Most people have now sold their farm lands and changed their livelihoods. With the changes in infrastructure, they also accepted the changes of their lifestyle and livelihood. Policies of the central government affected their livelihoods and lifestyles or their socio-economic and socio-cultural changes.

Twentay and its Pottery

Background history of Twentay

Twentay is a town 20 miles from the southwest edge of Yangon. The Hlaing River is on its west. It includes the Twentay canal, which is the longest manmade canal in Myanmar (22 miles), connecting the Yangon River and the Ayeyarwady River. There are 220 Villages, 65 Village Tracts and 8 urban wards in the Twentay Township of the Yangon Region. Twentay is famous in Myanmar for its pottery, especially in the south. Twentay and Twentay-ware cannot be separated from each other. The local people's economy is based on fishing, farming and pottery production.

The oldest pottery in Myanmar was found in the Padah-lin Caves, a late Hoabinhian site, in the area between Nyaunggyat and Yebok villages in Ywa-Ngan township, Taunggyi district, Southern Shan State that date to 11,000 years ago. The corded earthenware culture of the Neolithic age (6000–4000 years ago) has been found in various places within the great basin of the Chindwin and Ayeyarwady Rivers (Myo 2003). Myo and his group discovered the oldest kiln at Kangyikone, a village beside a creek named the Kyaukphyasan, which is about 2 miles southeast of Twentay. After reporting their findings to the Department of Archaeology, they started to excavate the site in 1999 and 2002 and concluded that the Twentay pottery existed as early as the 7th century AD.

Hazards and ICH in the Area

According to recent interviews conducted in 2018, some owners of pottery factories continue their business with the aid of INGOs and NGOs. One of their main products is water jars, which are in need in the Ayeyarwady region and in Rakhine State after Cyclone Nargis (2008). They produce water jars by putting filters to purify water and sent them to their customers after the disaster. There are some pottery shops in Twentay that buy pots from Kyaukmyaung, Shwebo and other places. They sell both products of Twentay and other regions.

Leslie White said that technology creates cultural development (Moore 2004). Some scholars have discussed culture's influence on the environment and also how the environment influences culture. Some emphasize the dialogic interplay of environment and human culture. In this case study, the technology has changed the environmental situation. The government constructed the Twentay canal to connect Yangon city and the Ayeyarwady delta. Because of this canal, some parts of the Ayeyarwady landscape and local people's economy or livelihood were changed. The effects of this canal on Twentay pottery have been observed.

During my visit in August 2018, the factory owners told me that their big difficulty is to get the raw material (clay) for making pottery, which is dug near the Twentay canal. After the canal was completed, the potters had to stop digging clay because of the decision by the Ministry of Agriculture and Irrigation. This decision affected the owners' ability to maintain, preserve and distribute traditional Twentay pottery. They need land for their pottery. They preferred the clay near the Twentay canal, but illegally obtaining it is dangerous as they might be arrested by the authorities from the Ministry of Agriculture and Irrigation.

Some scholars, archaeologists, and historians value the local and national culture as something that should be protected, maintained and transmitted for future generations. The state and regional governments also pay attention to their own cultural heritage and now have started to conduct research concerned with natural and cultural heritage of their local areas. In particular, the Yangon regional government has organized scholars, keepers of traditional knowledge, and skilled practitioners to collaborate in this research.

Thidar Konepyin and Its ICH

Background history of Thidar village

The village is located in Yeykyi Township and the Ngathaingchaung Sub Township of the Ayeyarwady Region. On its east is the Pathein – Monywar Road and the Thidar Creek. On its west is the Ngawun River, the Pathein River and the Rakhing Mountain ranges. Its north is bounded by the Thidar creek, forest and mountains. The Ngathaichaung – Gwa Road marks its south. There are 95 villages and 14 village tracts. Its total area is 75.25 square miles. Transportation here is based on waterways and roads. The population is 2,205 (1,015 males and 1,190 females) in 650 households (Survey, 2018). Key respondents for the study included 10 pagoda trustees, three shamans, one researcher and one leader of a local social organization, having rich knowledge of

the study area, its history, and local strategies for continuing their livelihood.

Thida Konepyin was built by King Wahthudatta in AD 174. It can be regarded as an ancient city or even possibly as a small state. It was renamed in 1623 Kyaityathi during the reigns of King Nandabaya and Queen Thupabar Deiwi. They were regarded by their people as a good ruler with clean governance. After they passed away in 1637, people continued to believe that they still protect and look after their people, and called them Thidar Maunghnyitma (Maunghnyitma means brother and sister). They built three pagodas: Myatheintan in 1627, Shwedanu and Shwekuni during the 14 years from 1623 to 1637 (Nyo 2016).

This village area was under the control of the colonial government in 1852. Its color code changed from black (1962 to 1973) to brown area (1973 to 1975) and finally white after 1975[1]. The village has a long history and a variety of tangible and intangible cultural heritage. The local residents explained that there are ruins of city walls, pagodas, monasteries, shrines and historical documents there. However, the area is not particularly famous in Myanmar history.

Hazards and ICH in the area

There were very few effects of Cyclone Nargis in 2008 because the local residents believe that they are under the protection of the Buddha, his Dhamma law, and his Sangha community. They also believe their early king and queen of the 1600s still protect them.

The Myatheintan pagoda had been overgrown with bushes when U Lwin Pyay, who was living in Letpanpin Village, cleared the overgrowth and restored the pagoda in 1869. The religious specialist Daw Thidar (*natkadaw* in Myanmar, shaman in English) told the villagers that the King and Queen existed in their village and pointed out their places, and said that even though the royals had passed away, their spirits are still alive and continue to protect the villagers. Since 1871 when the villagers went to seek the king and queen, they found them and started to pay respect to the Thidar Maunghnyitma (king and queen). The shrines were constructed near the Myatheintan pagoda and their statues were placed there. People believe that *Natkadaw* Daw Thidar also became a spirit for this village after she passed away. A shrine for her was built by the U Sarnan and Daw Kyam family in 1916, and her statue was sent to her shrine by Ye Aung in 1962.

The Thidatkonepyin daytha (region in English) is a 393 years old city and the old walls and gates to the city and the palace can still be seen today. The Myatheintan pagoda festival is the most famous one in this area and it is celebrated three times a year: in *Tapaung* (March), then in *Kason* (May), and finally in *Tawthalinn* (September). The pagoda festivals in *Tapaung* (March) and *Kason* (May) are called *Kone Pwe* (Kone is land and Pwe is festival), and the one in *Thawthalinn* (September) is called *Yey Pwe*

1 Black means that the area was under the control of anti-government leaders. Brown means that the area was under the control of both the government and the anti-government. White means that that area was under the control of Government forces.

(Yey is water).

When they conduct the pagoda festivals, they also celebrate traditional entertainment such as *Zat Pwe*, cane ball matches, *Piekyawchin*, volleyball, soccer, rowing and *Nat Pwe* (spirit worshipping) and others. There is no conflict, fighting, or quarrelling during festivals because of the protection of the Thidar Maunghnyitma and the Amay Thidar. Most villagers are also strong believers in Buddha, Dhamma and Sangha. So in the Myatheintan Pagoda compound, the villagers have donated 162 bronze inscriptions for a Dhamma Zayti (pagoda) since 1914. These are the Buddha teachings known as the three Vinaya (Buddhist ethics) reproduced on the bronze tablets. These inscriptions were stored in a building Bidakataik, but they were stolen by a thief. They had been buried under the Thidar creek and one day discovered by children who were playing in the water. Eventually the villagers restored them to the same building.

After finding the bronze tablets, they secured them against thievery by mounting them into the foundations within the concrete walls. The upper parts were secured by iron bars. They needed a knowledgeable person of Buddhist teaching, especially for to arrange the three Vinaya tablets in sequence. One of the tablets is stored in the pagoda trustee office to show a sample to the scholars. One was brought by a representative of military to inform the government about the treasured words and then this one was stored in Military History Museum in Yangon. But now the villagers want this tablet to be returned, to restore it in their pagoda with other tablets.

Thidakonepyin has long history that has been influenced by political situations in those days. People living in this area also have interesting worldviews. Why the residents rely on the Thidar Maunghnyitma former king and queen for their socio-economic situation; or why they celebrate pagoda festival three times in a year; or why they value the bronze Buddhist tablets are derived from the local people's perception of their cultural heritage (tangible and intangible). Climate change and natural hazards can crush their lives and property in a short time, but they can restore their lives again and again. However, the manmade disasters of violence or corruption are more dangerous for them.

Conclusion

This paper explored impacts of disaster on ICH by looking at case studies in order to understand the long term transformation of ICH in Myanmar.

At Anauk Phwa Saw, the local people are faced with climate change and cannot continue their cultivation in the same way as before. Almost everybody has abandoned their farming and sold their lands in order to adjust their livelihoods. Is this the right response for them? Who will take responsibility for worsening the quality of life? And how can local residents protect their village which is rich in tradition? How best can they promote their traditional village way of life while raising their living standard? These questions will require further research in this area.

In the case of Twentay pottery, we learned several things that are necessary for

managing the protection and preservation of traditional ICH in Myanmar, including access to the raw material for pottery, marketing, and sustainable forms of development by the owners and the potters. Organizations like the Myanmar Ceramic Society, the Myanmar Pottery Society, the regional government, the national government and its Ministry of Religious Affairs and Culture, INGOS, NGOs and international experts are also important to protect against the effects of both natural and manmade disasters.

In Thidar village, manmade disaster is the main threat for maintaining, preserving and transmitting villagers' ICH: in particular, their need for good, transparent government free from corruption, cooperation between residents and government officials, the belief system and habits of behavior that raise their socio-economic conditions.

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ICH MANAGEMENT AND DRR IN VIETNAM

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Introduction

During the last two decades, the Vietnamese government has made a significant effort to the preservation and promotion of Intangible Culture Heritage (ICH). A large number of projects and programs have been implemented to conduct inventories to classify and restore lost and endangered ICH. The country has also prepared and submitted ICH related files to UNESCO for inscription on the Representative List of ICH of Humanity. The promotion of ICH elements aims at raising awareness of the local communities about their own heritage as an important part of cultural identity and the need to preserve this heritage. In addition, the dissemination of ICH as cultural assets is used as a strategy to strengthen the local economy through tourist development. In doing so, some local authorities separate ICH from its context and cultural environment. This approach is criticized because ICH, as living culture, needs to be nurtured within the communities that have created and/or held the heritage and should be regarded and managed as a total social phenomenon. The role of disaster risk reduction (DRR) in ICH management and preservation and vice versa is a pertinent example. Recent studies have shown that ICH has a close relationship with DRR. On the one hand, past experience and local knowledge about the universe, living environment play an important role in the community's resilience to disasters. Specifically, social-cultural norms and religious beliefs influence the perception of risks and thus the way communities respond to natural hazards. Furthermore, cultural practices such as rituals, lineage and religious institutions contribute to strengthening social capital that is an important element of the community's resilience. On the other hand, natural hazards have posed significant threats to ICH elements such as ICH holders (e.g. local communities, artisans, etc.) and cultural buildings where cultural practices take place and thus part of ICH.

Despite the close relationship between ICH and DRR, DRR has been poorly considered in ICH preservation, protection and promotion policies and practices in Vietnam and vice versa. This paper examines current ICH management policies and practices and its implication for DRR, and propose some recommendations on how the synergy between ICH and DRR in Vietnam can be improved.

The Concept of ICH in Vietnamese Legal Documents and the Role of State

In the 2001 Vietnamese Law on Cultural Heritage, ICH is defined as 'spiritual products of historical, cultural or scientific value, being saved in memory or in scripts, handed

down orally and through professional teaching, performance and other forms of saving and handing down, including speech, scripts, literary, art or scientific works, oral philology, folk oratorio, life style, way of life, rites, traditional craft know-how, knowledge about traditional medicine and pharmacy, about gastronomic culture, about traditional costumes, and other folk knowledge' (Art. 4, Law# 28/2001/QH10). This law highlights the role of the State (articles 17 to 26) and allows very limited room for community involvement in ICH's protection and promotion activities.

The 2001 Law was amended in 2009 in which ICH is redefined as 'spiritual products associated with related communities, individuals, objects and cultural spaces, which are of historical, cultural or scientific value, express the identity of communities, are constantly recreated and transmitted from generation to generation orally, through craft teaching, performing arts or in other forms' (Law#32/2001/QH12, underlines added by the author). This new definition was influenced by the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (2003 Convention), ratified by Vietnam in 2005 (as the 22nd country). It is observable that, for the first time, the notions of community, individuals, community identity, and culture spaces are introduced. This adjustment makes the concept of ICH less abstract and has important implication for the management of ICH.

ICH Management in Vietnam

Key policies, focus and achievement

The Vietnamese Government has been paying a lot of attention to ICH management. A decade after the introduction of reform policy *Đổi mới* in 1986, the 1st Program on the 'Protection and Promotion of Intangible Cultural Values' focusing on the endangered ICH elements and ICH of small ethnic groups (under 10,000 people) was approved under the National Target Program for Culture (NTPFC) in 1997 (Nguyễn Chí Bền 2005). The NTPFC is renewed every five years and always has one section on ICH safeguarding and promotion. In 2016, this NTPFC has the new name National Target Program for Culture Development.

In addition to the NTP for culture sector and the Law on Cultural Heritage, a number of policies and programs have been developed and implemented. These policies cover a range of activities, which can be grouped into the following areas: (i) investigate, collect, research and analyze the value of ICH; (ii) develop a data bank of Vietnamese cultural heritage including texts, photos, audio, and video; (iii) disseminate and promote the collected data; and (iv) disseminate ICH internationally.

To date, Vietnam has made significant achievements. A systematic inventory of ICH elements throughout the country has been conducted. Hundreds of projects for restoration, protection and promotion have been implemented (with 500 projects per five years program as an objective). Ten years after the 2003 Convention, two data banks were established at the national level and 15 satellites in provinces (Nguyễn Thế Hùng and Nguyễn Kim Dung 2014). In addition, being known as one of the most active UNESCO member states, Vietnam has 12 ICH elements inscribed in the UNESCO Representative List of ICH of Humanity up to 2018 (Figure 1).


Figure 1 Bài Chòi Performance by artists from Bình Định Province in Hanoi. The art of Bài Chòi in Central Viet Nam was inscribed in 2017 on the Representative List of the Intangible Cultural Heritage of Humanity. (Source: Phan Phương Anh 2012)

Besides the policies that are directly linked to ICH, the Culture sector also develops annual plans for DRM for the sector at the national and provincial level.

Approaches and Gaps

1) Top-down approach and product oriented instead of process driven

Although Vietnam has made significant efforts in ICH preservation and promotion, there are still some big gaps. ICH policies are developed and implemented based on the top-down and sector-oriented approach. There has been limited room for an active and meaningful engagement of the community and other stakeholders/sectors. For example, while ICH has been strongly affected by natural hazards, the collaboration between agencies in charge of ICH and those responsible for DRM/DRR is very limited.

In addition, ICH management is often driven by product-oriented approach. Limited attention has been paid to relevant processes. For instance, the national government set the objective to conduct the inventory of ICH for the whole country (Cục Di sản Văn hoá 2019) and the implementing agency only focuses on having the physical list of ICH (there are 288 ICH elements classified on the national list up to January 2019) (Hoàng Phúc 2019). Questions such as how this list should be established, how ICH has been changed and what are the drivers of the viability/sustainability or decline of ICH are often not considered.

2) ICH managed separately from its socio-cultural environment and (changing) context, and also from the people

In Vietnam, ICH is often considered as fixed object even though it is continuously recreated and transformed. The support for the process of archiving ICH into books, audios and videos is useful for keeping the memory of endangered ICH elements and for research. However, this approach may also pose the risk of freezing ICH that is a living culture and need to be nurtured in its living context (Lê Thị Minh Lý 2010). In addition, the inventory and archiving process may separate ICH from the changing context and environment that contributes to the evolution/transformation of ICH. The case of *Bá Trạo*, a ritual opera taking part of the whale worship practice is a pertinent example. This worship includes multiple aspects related to the perception of risk and

Figure 2 Cá Ông (Whale) temple and altar in Sông Đốc, Cà Mau. (Source: Phan Phương Anh 2012)

the recovery process after disasters of the fishermen community (Figure 2). However, only the Bá Trạo opera (instead of the whole whale worship) was inscribed separately to the national list of ICH in 2016. The promotion of such classified ICH is driven mainly by economic and tourism development purposes (See also Lê Thị Minh Lý 2010; Lê Hồng Lý et al. 2014). As a result, ICH elements are decontextualized from its environment and broader sociocultural contexts.

3) Limited linkages between DRM and ICH management

Past experience and local knowledge about the universe and living environment play an important role in the community's resilience to natural disasters. Specifically, social-cultural norms and religious beliefs influence the perception of risks and thus the way communities respond to natural hazards. Furthermore, cultural practices such as rituals, lineage and religious institutions contribute to strengthening social capital that is an important element of the community's resilience. At the same time, natural hazards have posed significant threats to ICH elements such as ICH holders (e.g. local communities, artisans, etc.), and cultural buildings and spaces where cultural practices take place. Despite the close relationship between ICH and DRR, DRR has been poorly considered in ICH preservation, protection and promotion policies and practices in Vietnam and vice versa.

As a legal requirement, the Ministry of Culture, Sports and Tourism has to establish an annual DRM action plan for the culture sector. However, this action plan is often poorly implemented especially with regards to ICH. The term 'intangible cultural heritage' is even not mentioned in the DRM action plan of the culture sector. In addition, DRR is often not considered in any legal documents related to ICH safeguarding and promotion. Our report on case study in Lào Cai province, reviewing policy documents from 2010 to 2016, also shows evidence of this gap (Phan Phuong Anh and Vu Canh Toan 2018). To date, there has been no work conducted by the sector to assess the impact of natural hazards on ICH. As a result, there is no plan and action to protect ICH holders and cultural spaces from natural hazards.

On the other side, the role of ICH is also underconsidered in DRR policy and practice. Most DRM/DRR policies, projects and programs only consider tangible heritages. In the list of the inventory of damages caused by major disasters, ICH is not even mentioned. From research perspectives, few studies have examined the impacts of

natural hazards on ICH, although there are some studies looking at the role of local knowledge in DRR and climate change adaptation activities.

The limited linkages between the ICH and DRM sectors can be explained by several reasons as following:

- the intangible nature of ICH makes the integration of ICH into DRM policies and practices challenges
- a framework to support the integration of ICH and DRR is not in place yet
- lack of capacity and also interest of government officials working in the culture sector in relation to DRM/DRR
- lack of recognition of the role of ICH in DRM by DRM officials/sector

Conclusion and Recommendations

By examining the current state of ICH management in Vietnam, this paper points out the key limitation of the existing ICH management policies as being top-down, sector based and product driven approaches that limit the participation and engagement of other sectors and stakeholders especially the communities who hold ICH, and that consider ICH as fixed objects that can be managed independently from its changing context and environment. This limitation can be a major cause of the lack of consideration of natural hazards and its impacts on ICH management policies and practices. To fill this gap, it is recommended that:

1) ICH should be developed and implemented based on a holistic and process driven approach that: manages ICH with close consideration of its context and environment as well as of the changing conditions that influence the existence, transformation and recreation of ICH; and that engages other relevant sectors and takes into account the voice of ICH holders and practitioners in a meaningful manner;
2) the role of ICH in DRM should be better recognized and the impact of natural hazards on ICH should be better understood;
3) new tools and framework to support the integration of ICH into DRR policies/ practices and vice versa need to be developed;
4) the evolution and the drivers of changes/losses of ICH should be investigated during the process of ICH inventory.

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REMEMBERING DISASTERS: THE ROLE OF ICH IN DISASTER MEMORY

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Good morning everyone. I am going to present some case studies that I have gathered as part of other research work on intangible cultural heritage (ICH) and disasters in the Philippines.

Why the Need to Remember Disasters

Why is there the need to remember disasters? First of all, remembering and commemorating can be cathartic, especially for those who have gone through a very traumatic experience with disasters. Memories of disasters may contain valuable lessons which can be lifesaving. Memories become a shared past that can fortify group identity and can lead to the development of strong social capital that may spur collective action in a positive sense in the future. Memory has the potential for increasing risk awareness and it builds on resilience towards future encounters with disasters.

I would like to explain further the individual memory and collective memory nexus. Memories are framed within the owner's personality and life experiences, and they contribute to collective memory. An individual also acts within a group, thus is able to evoke and maintain memories that are of interest to the group. Memories of other people evoke an individual's own memories as well; and collective remembrances are hinged on individual memories. Otherwise, it would be difficult for one to find content or meaning in his or her own memories. They are also attached to feelings or emotions. That is why it is important to remember not only events but associated feelings and emotions as well.

It is important to move from remembering to commemoration, because commemoration entails shared meaning and affect. It incorporates rituals enacted as a group, and the recognition of material objects as remembrances of their shared experiences. Commemoration entails shared experiences, thus shared memories and collective action. Moreover, commemoration is formalized and characterized by memorialization and recurrence. That is why there are calendrical events associated with commemoration and these are repeatedly done usually on a yearly basis or even more often.

Cultural Memory

I would like to introduce you to the concept of cultural memory, which of course draws from my own discipline in anthropology. I will be going into discussions of material culture and ICH in disaster context as framed by cultural memory, highlighting culture as shared and adoptive and transmitted.

It has been argued that memories formed in the mind can be transferred to tangible objects, particularly through material culture which precipitate in remembrances. Objects serve as indexes or reminders of the past. They help instigate the act of remembrance. They act as mnemonic devices, and are promoted by social practice; hence, the need for collective commemorative practices. Meaning is created through social discourse, as represented in material culture, and it is critical for the remembrance, performance and maintenance of the tradition.

Let me go into some of the examples of material culture that have been formed, developed, or constructed, in relation to some of the disasters that occurred – natural hazards that have resulted in disasters in the Philippines.

One of the examples of disaster memorials is the crosses in Albay that commemorate Typhoon Reming which devastated the province in the latter months of 2006. Several memorials were likewise constructed in Typhoon Yolanda (2013) hit areas, such as the marker in the Astrodome and the beached ship which was made into a marker. Both can be found in Tacloban City. There is an article that lists several other ways in which Typhoon Yolanda is being commemorated. Both material culture and ICH are vital in remembering and commemorating disasters.

The Role of Intangible Cultural Heritage in Remembering and Disaster Resilience

Now I will go to some of the examples in ICH and disaster memory. What I have here are by no means complete. There are many more examples that can be drawn from the literature and from studies that have been done in the Philippines. But I would like to focus on some that I have worked on in my research in the past.

Religious rites and rituals

The first example is the festival of the Nuestra Senora de Salvacion (the Lady of Salvation) in Albay, a province in the Philippines. Every third Saturday in August in one of the towns in Tiwi Albay, the image of the Nuestra Senora de Salvacion is paraded around the town. It crosses a river and the path that the image passes through is considered to be sacred during the procession. It crosses a body of water, a river, and the water in the river is also considered as sacred at that time. It is a very popular festival. It can last for a week or more, depending on the different activities that have been lined up by the local government and other private groups during the festival. It also draws pilgrims not only from within the province but also from other parts of the Philippines and even from abroad. So, there was even a time when because there were several hazards that passed through the province and the festival was held twice

in that year.

Another example is the *Pagluluwa*, or prayer, for the Lady of Caysasay in Batangas Province. Unlike the Neustra Senora de Salvacion, the festival for our Lady of Caysasay is limited to a smaller group of devotees. But what is interesting about the festival is that it involves artisans of prayer called the *nagluluwa* – I consider them as 'weavers of words' because they are considered as experts in prayer-making, specifically for the Lady of Caysasay. People pray to her, to save them against natural hazards and other disasters. So, the devotion to the Lady of Caysasay encompasses both natural hazards and personal problems.

Local knowledge

And also, there is local knowledge; and the sharing of memories of experiences with local knowledge, especially when successful, can reinforce belief in the local knowledge.

Local knowledge can encompass animal behavior, signs from the constellations, and signs from the physical environment. I am sure you can contribute a lot more. There are many examples in the literature on local knowledge and how they could stem the occurrence of disasters.

New narratives in old legends

There are also evidences of the incorporation of new narratives in old legends. We have the story, for instance, of Sam Ryan on Homonhon Island, and in Guiuan, Eastern Samar.

Sam Ryan is an old legend that has been transferred from generation to generation, but after typhoon Yolanda, new stories or narratives emerged.

There are lessons imparted through the legends. At that time there was a pouring of aid from many different sources not only from within the country but also from outside, and there was a need to organize the delivery of this aid that is coming from everywhere. The story of Sam Ryan cautions people from accepting aid from just any donor or entity.

Community commemorative events

Here I am introducing two of several commemorative events listed for Typhoon Yolanda. For instance, the candle-lighting ritual which was done every year after the typhoon; and the commemorative walk in the areas that have been affected by the typhoon.

Issues in Remembering and Commemoration for DRR

I would like to point out some of the issues in remembering and commemoration for disaster risk reduction (DRR). First of all, there is great variance in memory and meaning among individuals. Disasters will have different meanings for different individuals depending on how you have been affected by the disaster. Meanings and

memories may vary within a person's lifetime as well; they may transform and fade away. And of course, there is also the politics of remembering and commemoration, because memories have been used for political ends like elections, for instance, and the commercialization of memory for personal gain. There is also the pain of remembering. Some individuals take time to get over the pain of remembering. That is why the DRR programme have to be holistic. There is value in remembering but also there has to be other programmes like, for instance, psycho-social intervention.

So, what needs to be done? These are just some of the recommendations:

- The need to find out ways through which ICH can sustain memories of disaster for DRR and to document this in various cultural contexts
- The need to document how memories of disaster contribute to sustaining ICH in various cultural contexts

SESSION 2:

CHALLENGES AND LESSONS LEARNT FROM DISASTER EXPERIENCES, AND THE POTENTIALS OF LOCAL KNOWLEDGE

INTANGIBLE CULTURAL HERITAGE AND DISASTER IN NEPAL

Yamuna Maharjan (National Museum, Nepal)

VANUATU CULTURAL CENTRE, INTANGIBLE CULTURAL HERITAGE AND DISASTER RISK REDUCTION IN VANUATU

Richard Shing (Vanuatu Cultural Centre)

TU NA INIMA, LUVU NA WAQA: AN ITAUKEI PERSPECTIVE ON DISASTER RISK REDUCTION

Melaia Tikoitoga (iTaukei Institute of Language and Culture, Fiji)

BETWEEN THE KING AND THE SCIENTIST: MOUNT MERAPI ERUPTION, EARLY WARNING SYSTEM, AND THE POLITICS OF LOCAL KNOWLEDGE

Fadjar I. Thufail (Research Center for Regional Resources, Indonesian Institute of Sciences)

Facilitator:

Tomo Ishimura (Tokyo National Research Institute for Cultural Properties)

INTANGIBLE CULTURAL HERITAGE AND DISASTER IN NEPAL

Yamuna Maharjan
National Museum, Nepal

Nepal is a small country having an area of 147,181 sq. km. The country is sandwiched between two big Asian countries: China in the north and India in three sides. It is almost rectangular in shape stretching 800 km in east-west direction and from 140 to 210 km north-south. Nature has divided the country geographically into three parts: alpine region of Himalayan Mountains in the north, hilly region in the middle, followed by the flat lands in the south. The highest point of the country is Mt Everest, also the highest on Earth (8,848 m – Everest) and lowest point reaches merely 58 m above sea level. The country has no sea-shore at all and is thus a landlocked country.

Nearly 29 million people live in the country that is divided into diverse ethnic groups of more than 100. The people speak 123 local languages and dialects. Nepali is the *lingua franka* within the country and English is spoken by educated people.

Every country has its own history and culture. Cultural heritage is divided into two parts: tangible and intangible. Nepal is best known by both. Despite the damages made by deadly Nepal earthquake of 2015 on tangible heritages, intangible heritages are still intact and thriving.

Intangible Cultural Heritage (ICH) is a relatively new term and concept in Nepalese academic field. Previously the domains of ICH were discussed under the general term 'folklore'. In 2003, UNESCO adopted the Convention for the Safeguarding of the Intangible Cultural Heritage to be ratified by UNESCO member states, which focused on the significant role of ICH, and highlighted the need to safeguard ICH. Nepal became a State Party to this Convention by ratifying it in the year 2010. The Convention defines ICH as 'practices, representations, expressions, knowledge, skills … that communities … recognize as part of their cultural heritage'. UNESCO specifies that there are five domains of ICH: oral traditions, performing arts, social practices, knowledge and practices concerning nature and the universe, and traditional craftsmanship.

Nepal is prone to different natural hazards, especially earthquakes, landslides, annual flooding, and avalanche, and is highly susceptible to climate change that is likely to exacerbate in particular the risks of annual droughts and floods. Furthermore, being located in the most at-risk seismic zone, Nepal is the 11th most earthquake prone country in the world.

On 25 April and 12 May 2015, Nepal was hit by two devastating earthquakes (Gorkha

earthquake) with magnitudes of 7.8 and 7.3 Richter scale, respectively. These earthquakes and their aftershocks have killed nearly 9,000 people and injured nearly 22,000. It led the immense damages of cultural heritages, buildings and infrastructures all around the country. Much of the historic fabrics in the city center is lost. The epicenter of the earthquake was at Barpak, Gorkha district. The hypocenter was at the depth of approximately 8.2 km. The earthquake damaged a large number of heritage properties like temples, stupas, monasteries, palaces, museums historical houses, rest houses and so on. Small shrines, statues and community temples were buried under the debris of collapsed buildings. Barpak is a tiny, vibrant settlement of about 1,200 homes of Gorkha district. The place is mostly home of the Ghale people, an ethnic group known for their martial prowess; many of its members join the British Gurkha regiment. Today, Barpak is almost entirely destroyed; 90 percent of 1,000 homes and huts reduced to rubble.

After the 2015 Earthquake, one can see the drastic changes in Barpak, changes in tangible and intangible cultures, no more traditional architecture and building materials are use (Figures 1 and 2). The fear of shakes results in this. The forces of

Figure 1
Barpak before 2015 Earthquake (top); and drastic change after the earthquake (bottom). No more traditional architecture and building materials. (Source: Udesh Lal Shrestha)

globalization are uprooting local cultures. The cultural consciousness of Nepal has always been evolving and will continue to do so. Their priorities have been shifting, and their preferences for lifestyles, value systems, educational systems, work environments and working styles have been changing. Of course, cultural erosion is a very slow process.

Although the 2015 earthquake might have caused widespread damage to the tangible heritage of Nepal, the intangible heritage elements are still intact and thriving. For instance, people still observe and celebrate religious and cultural festivals as they used to. When intangible culture is endangered or totally lost, it is preserved in the museums. The museum is a non-profit, informal education center. The museum is the mirror of one´s country, so it collects, preserves, conserves, and exhibits the whole nation´s art, culture, and history.

The government of Nepal has taken an active role in initiating several activities to safeguard and promote ICH. Many surveys and research have been carried out by the Ministry of Culture, Tourism and Civil Aviation, all over Nepal. The ministry and institutions such as the Nepal Academy have launched documentation programmes to motivate the new generation, academic and the general people, in understanding the country´s history including tangible as well as intangible culture, and there is a need to facilitate their study and involvement in the practice, preservation and promotion of culture.

Figure 2 Barpak kitchen before (left) and after (right) 2015 Earthquake. (Source: Udesh Lal Shrestha)

VANUATU CULTURAL CENTRE, INTANGIBLE CULTURAL HERITAGE AND DISASTER RISK REDUCTION IN VANUATU

Richard Shing
Vanuatu Cultural Centre

ICH – Relevance and Importance

Intangible Cultural Heritage (ICH), or traditional knowledge is the information, intelligence, ideas, wisdom, skills, awareness, understanding, manners, beliefs and practices that are developed, sustained and passed on from generation to generation within a society, often forming part of its cultural and spiritual identity.

Traditional knowledge in Vanuatu includes types of knowledge about technologies of subsistence (tools and techniques for agriculture and hunting), ethnobotany, food preparation (Figure 1), ecological knowledge, traditional medicine, celestial navigation, weather and climate. These types of knowledge are crucial for subsistence and survival, and are generally based on the accumulation of empirical information and long-term interaction with the environment. In traditional Vanuatu societies, knowledge is passed orally for generations from person to person, and find expression in the form of stories, legends, folklore, rituals, songs and customary laws.

Our traditional way of life is an accumulation of thousands of years of adapting with and in their respective environments, and through trial and error, our traditional cultures have been formulated and refined to achieve perfection in our lifeways in our respective environments and sustainability of the resources that provide these

Figure 1 ICH in food preparation. Cooking fish and shellfish in coconut shells. (Source: Vanuatu Cultural Centre)

Figure 2 ICH in food production. Planting water taro in swamp. (Source: Vanuatu Cultural Centre)

livelihoods. It is embedded in culture and is unique to a given location or society. Traditional knowledge is an important part of the lives of the poor. It is the basis for decision-making of communities in food security (Figure 2), human and animal health, education and natural resource management.

Figure 3 ICH in traditional architecture. (Source: Vanuatu Cultural Centre)

Traditional Knowledge is still significant, in this time and age, in that it is still used to provide livelihood for many of our people residing in rural areas and not employed in the formal economic sector. It is still being used in the agricultural sector in the different traditional crops patterns (or how to plant different crops in different areas at different times), cultivation (how to grow different crops), food preservation and food preparation. It is still being used in infrastructural constructions in the sourcing of material and the techniques of traditional architecture (Figure 3). There is a type of traditional architecture in Vanuatu that is cyclone resistant, which is built in the shape of an upturned canoe, with the roof low to the ground, and is very much resistant to strong winds and earthquakes. It is still used in health, in the sourcing and utilisation of traditional medicines, and in rural areas where access to medical facilities are difficult, traditional medicines and traditional healing practices and still significant. It is still used in land, water and marine and terrestrial resource management. It has a significant role in our social structures, social relationships and social interaction in our indigenous societies. It is still used in mitigation of risk before, during and after disasters, such as cyclones, floods, droughts and famine, and all the benefits of traditional knowledge mentioned previously, can be utilised to mitigate risk, before, during and after natural disasters.

Living in island nations where not everyone is fully part of the formal economic system, in that most of our people do not make enough money to sustain themselves and to provide for their daily needs and wants, our traditional knowledge acts as a 'safety net' for our people to live sustainably within their natural and social environment, and in times of disasters.

Knowledge management is increasingly being recognized as the key to reduce impacts of climate change and disasters. Effective knowledge management requires policy and implementation guidelines. We have seen significant advancements in science and technology in recent years, and disaster related technology development is no exception.

Though we rely much on Western scientific technology and knowledge, to live our lives and survive sustainably in our island environment (i.e. in the mitigation of disaster risk) there is a limitation to what can be achieved. Our traditional knowledge acts as a means of 'the last mile' to ensure that livelihood is sustained. There is, therefore, a need to combine both scientific and traditional knowledge to mitigate social and environmental concerns.

Though traditional knowledge is still very much part of our everyday lives, we are seeing a decrease in interest, practice and usage of TK in our societies. When we compare the traditional knowledge apparent in our societies today to what was practiced and available 50 or 100 years ago, we can see that much has been lost.

In 2006, the UK-based New Economics Foundation published 'The Happy Planet Index: An index of human well-being and environmental impact' in which countries were ranked in relation to three indicators of well-being: life satisfaction, life expectancy, and ecological footprint. These three indicators were chosen by the Foundation to represent the ecological efficiency of delivering human well-being within the constraints of equitable and responsible resource consumption. The report declared Vanuatu to be the 'happiest country in the world'.

Vanuatu was and still is worthy of such a title. However, Vanuatu is currently classified by the United Nations as one of the world's most impoverished countries and is labelled by the organization as 'economically handicapped'. The Happy Planet Index brought forth awareness in the region of the need for new indicators to be developed that take into account the income-neutral factors contributing to Melanesian well-being, rather than continuing to rely solely on GDP growth to measure success or progress.

In 2012 Vanuatu embarked on a project called the Alternative Indicators of Wellbeing where we measured other qualities which we believe constitutes better well-being or quality of life, based upon the respondent's perception. The project measured:

Subjective Wellbeing: how people understand the quality of their own lives – measured happiness, satisfaction, stress

Resource Access: measured access to customary land, land tenure structure, land size, land use, supporting capacity of land, leasing of customary land, access to forest resource, access to marine resources, resource access and happiness

Cultural Practice: assessed the strength and significance of various aspects of culture in Vanuatu through the perceptions of respondents towards basic cultural elements – measured language, traditional knowledge and wisdom, traditional skills, traditional wealth access, ceremonial practice, cultural practice and happiness

Community Vitality: examined interactions and relationships within communities in order to capture social capital contributions to well-being – measured

community meeting, community support, trust, leadership, safety, family vitality, values

Community Wellbeing: measured outlook of traditional leaders, outlook of women leaders, outlook of church leaders, ceremonial activities

Overall, TORBA Province, the furthest to the north of the country and the province with the least economic activities and income, measured highest on the scale for alternative indicators of wellbeing, and this is attributed mainly to their continuous utilisation of their traditional knowledge for sustenance.

ICH and Disaster Risk Reduction

ICH or traditional knowledge, has an important role in the mitigation of risk, in times of extreme natural hazards and I will be presenting a few examples of the use of traditional knowledge on food and architecture in disaster risk reduction before and after a cyclone. Food and architecture are used as examples in this presentation since these are two essential components of human survival which the Vanuatu Cultural Centre (VKS) has identified that affect most populations in times of disaster, especially cyclones, since they are more frequent and destructive than other natural hazards.

ICH before natural disaster

Vanuatu is situated in a cyclone prone part of the world, as we all know, and traditionally people would prepare months in advance before the cyclone season at the end and beginning of the year. Food can be dried, smoked (dried breadfruits in the Banks/Torres islands and dried *putongi* (fish) on Futuna) or fermented (banana and breadfruit in south Vanuatu) (Figure 4) and this can provide ongoing sustenance or can be kept for times when there is a drought or after a cyclone.

To dry breadfruit and fish, they are first baked on ground ovens with hot stones until all the moisture has been removed, then they are hung up over a fireplace where the smoke and heat keeps them dry. To ferment banana or breadfruit, they are peeled, pitted, soaked in water and placed in half a metre deep pits near rivers of the sea, in a covering of banana leaves. This can be left for years but the water has to be changed every three to four months. To prepare, it is normally wrapped in banana leaves and baked or boiled. It smells awful but has a soft cheese-like texture. Just prior to the cyclone, people will also cut down banana trees

Figure 4 ICH in food preservation. Fermenting banana.
(Source: Vanuatu Cultural Centre)

and manioc tops so that they can survive the strong winds and will still provide food after the cyclone.

Prior to European arrival, all forms of traditional architecture had low stooping roofs or roofs imbedded into the ground. With the appropriate materials and construction techniques, these houses were highly cyclone resistant. Today many people build local houses with higher walls to provide more space. A survey carried out by the VKS and UNESCO after Cyclone Pam showed that in many villages on Tanna and in the Shepherds Islands, many of these traditional houses with low roofs survived whereas much of the traditional houses with higher walls collapsed. On Tanna there are accounts of whole communities finding shelter in these cyclone resistant traditional houses.

A recent project completed on the island of Tanna involving Kyoto University, the Ministry of Education and Training and RTCs, came up with an assessment of the strengths and weaknesses of the *nimalatan* (Tannese name for these cyclone resistant houses), and collaborated with the locals to come up with further ideas on how to advance the *nimalatan* with respects to strength, durability and comfortability.

ICH after natural disaster

What kinds of ICH are still being used after cyclones? After a cyclone, most food crops can last for a few days, but otherwise crops like banana and breadfruit have to be fermented so they can last longer. In addition to the normal traditional food crops we eat, there are numerous edible plants that people can eat during times of scarcity, such as black palm (Figure 5), giant taro, and edible ferns.

In March 2019, VKS in collaboration with other government stakeholders, such as the Ministry of Agriculture, Lifestock, Forestry, Fisheries and Biodiversity, and the Ministry of Health, will be hosting the second Slow Food Festival on the island of Maewo, to showcase different traditional edible produce and different food preparation techniques in Vanuatu. In addition, the Festival aims to promote traditional food as a means of reducing dependency on imported food after disasters. This Festival will be bringing together traditional practitioners from all over Vanuatu who will be demonstrating their various traditional knowledge on food.

Figure 5 Disaster food. Black palm trunk. (Source: Vanuatu Cultural Centre)

ICH and Less Dependence

The more people living in their traditional environments rely on their traditional knowledge for food and appropriate traditional shelters, gradually, the more rural Vanuatu will become less dependent on food and shelter and the less the government will have to spend on these two necessities.

On the other hand, as we continue to develop, there is a great danger that much of traditional knowledge will eventually become marginalised and overlooked. There is a great need for investment in programs aimed at encouraging Ni-Vanuatu to retain, utilise and pass on important aspects of our ICH, especially regarding DRR. It is in the continual practice and sharing of ICH that important parts of our ICH regarding DRR can be retained and developed to ensure better resistance to natural disasters.

ICH and Education – A Way Forward

As we continue to develop more and more as Pacific Nations, there is a great danger that much of traditional knowledge will eventually become disregarded. The majority of our children today are exposed to so much external influences and it is possible that in the next few generations, traditional knowledge will be something we read about only in books.

Most of our rural societies still rely on the resources within their environmental surroundings and there is risk that our education system does not provide adequate teaching to assist those students that do not end up working in the formal economy but teaches them to yearn for a kind of livelihood that they aspire towards but do not have the financial means to afford.

In recent years, the VKS has embarked on some initiatives to assist the Ministry of Education by the creation of a set of curriculum on traditional knowledge for grades 2, 4 and 6 (Figure 6). The aim was to assist teachers to teach traditional knowledge in schools. Due to the diversity of cultures in Vanuatu, there was no way to write about a specific culture, and so the curriculum set comprises of guidelines on how to teach traditional knowledge, and examples from parts of Vanuatu where teachers could use as a guide to teach their students in the local cultures and traditions in their respective areas. The teaching materials produced by the Vanuatu Cultural Centre has already been provided to the education but it is not yet compulsory for the schools to use.

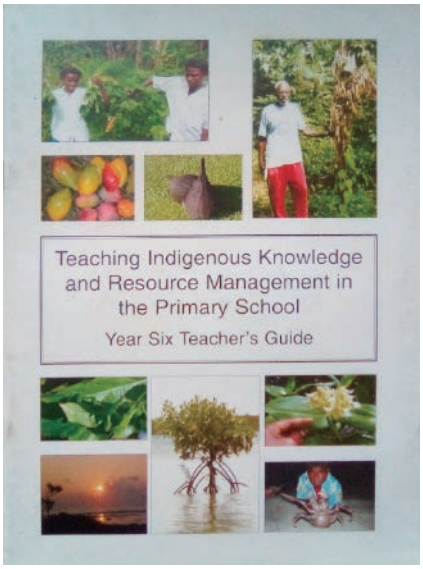

Figure 6 Year 6 Teachers Guide to teaching ICH. (Source: Vanuatu Cultural Centre)

In addition, as the repository for cultural

heritage in Vanuatu, VKS has a wide range of literature, videos, artefacts and photographic resources, available to the general public which is used by students, teachers, researchers and the general public to access cultural, historical, anthropological, archaeological and ethnographical information.

Figure 7 Lycee students constructing traditional house.
(Source: Vanuatu Cultural Centre)

Many rural primary schools have one or two hours each week dedicated to cultural activities. Some secondary schools are already including cultural activities into their curriculum and the Lycee Louis Antoine de Bougainville is a good example of a school that has introduced cultural activities as an optional part of the school curricular, and has grown in student participation, interest and variation of cultural activities (Figure 7).

It is imperative that traditional knowledge and cultural heritage is continually taught in schools in that they provide a means of adapting to the natural and social environment, sustainability to the resources available and to provide resilience to population during and after disasters.

Thank you for your patience and I hope that what I have presented has assisted in our understanding of the importance of traditional knowledge.

TU NA INIMA, LUVU NA WAQA: AN ITAUKEI PERSPECTIVE ON DISASTER RISK REDUCTION

Melaia Tikoitoga
iTaukei Institute of Language and Culture, Fiji

The Potentials of Local Knowledge

Although classified as non-scientific, local knowledge have accumulated after centuries of extensive trial and error experiences from which people have learned. The knowledge system often passed by word of mouth is a broad knowledge of indigenous people on how to live sustainably.

iTaukei Measures in Disaster Risk Reduction

Traditional governance system

Governance in the indigenous Fijian landscape can best be described as consisting of several autochthonous chiefdoms. Habitually, no overall chief holds total dominion over the indigenous traditional governance, even though there have been claims in the past by one or two. This is where the role of the traditional herald comes into play. The herald's position is as mediator between the chief and the people and vice versa. However, in some remote islands where accessibility to such an information is limited, the Provincial Office upon hearing the alerts/warnings contact the *turaganikoro*[1] of neighbouring islands to relay the news. This is at times difficult especially given the remoteness of some islands and the ignorance of villagers to adhere to alerts/warnings of impending cyclones. Hence, the need to include the traditional social structure into cyclone policies. The inclusion of *matanivanua* or herald as means of information dissemination is vital. This position is not taken lightly by the members of the tribe. And yet through the words of Opetaia Dreketirua, we can see how beneficial the idea of the *matanivanua* would be to contemporary society: The *matanivanua*] are the chords of the land (*wa ni vanua*) binding together the people and their leaders. They press down (*bika*) and hide within their own hearts the angry words of the chiefs about the people, and they hide also in their hearts the angry words of the people about the chiefs; and for this reason they are called the 'Stomach of Evil' (*kete ni ka ca*) for their first responsibility is to preserve the land. As spokesperson, he is skilled in the art of persuasion and can sway the villagers to take heed of precautionary measures. In collaboration with the *turaganikoro*, he can inform the chief together with other clan leaders and in turn they inform the members of their clan. Clan leaders are respected by its members and hence will quickly mobilize reducing vulnerability.

1 *Turaganikoro*: The village headmen also known as a government administrator and representative in the village.

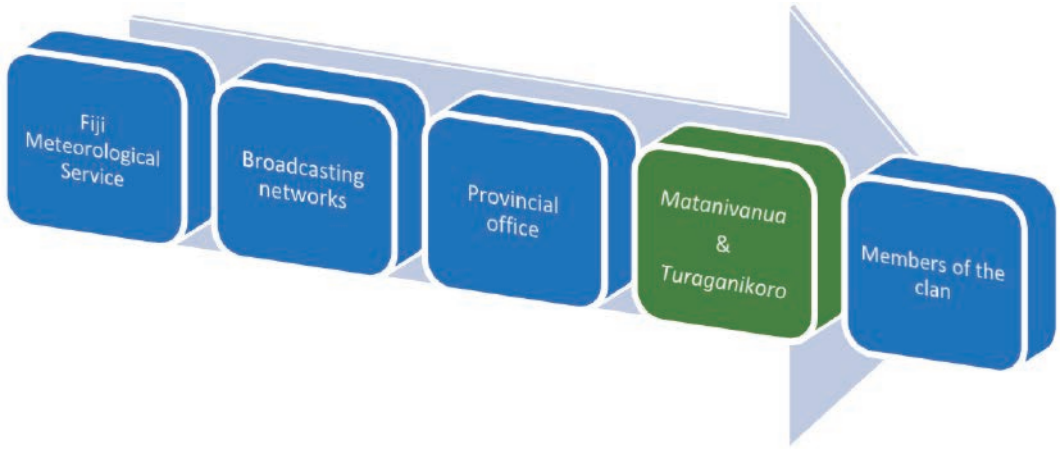

Figure 1 Proposed structure of information dissemination.

Traditional architecture

The overriding problem in withstanding the high winds of a tropical cyclone is that the connections between different elements of the building get damaged. Because of that the structural integrity or coherence of the building diminishes and the parts of it are destroyed. According to an article prepared by Vrolijks (1998), it is difficult to make sharp separation between a 'traditional' construction and a disaster resistant 'modern' housing as many of the principles for safe construction have been learnt from traditional construction methods. As earlier mentioned, bure normally have a thatched roof which are high and use a hipped configuration. This is held together with strong vines that tighten by smoldering over the years. The corner posts, according to Vrolijks, are fairly strong and buried sufficiently to resist uplift. If in case the roof collapse, there is ample room for occupants to crawl under it for the remainder of the cyclone.

According to Tuiteci (2018), the fixings in a traditional house is built for tropical cyclones. Compared with solid structures of modern housing, traditional houses are fixed to move. This is the result of organic materials used. He further elaborated that the soft raw materials absorb the wind pressure, allowing it to move into the house and then gets dissipated inside, this nullifies the pressure. In addition to this, tying still maintains the strength of the wood whereas hammering it has the opposite effect. This ductility or the ability to bend and sway without collapse is why the traditional method of house construction can cope with cyclone hazards and also earthquake (Vrolijks 1998).

Figure 2
Traditional house proposed as evacuation centres

Traditional early warning system

Traditional Knowledge system on early warning system is vast and below is but a portion on how the ancestors of the 4 villages in Udu predict of incoming cyclone. (It

Table 1 Traditional Knowledge indicators of cyclone as according to elders in the Nagasauva, Yasawa, Nabouono and Vunikodi

Indicator			Anomaly
iTaukei name	**Common name**	**Scientific name**	
a) *waitui* (sea)			
Vai	manta rays	*Manta birostris*	Sign of impending cyclone: jumping manta rays on a clear day with calm seas
Balagi	yellow surgeonfish	*Acanthurus xanthopterus*	schools found near the shallow end
Salala	chub mackerel	*Rastrelliger spp.*	a lot of mackerelle swim near the shallow
cakau	the coral reefs		waves crashing onto the reef can be heard from the village – 'like a thunderous noise at night'
ua	waves	-	difference in the wave pattern i.e. Small waves between bigger waves
sici	univalves	*Trochus nilotucus*	The univalves are harder to pull as they are firmly stuck to the rocks when women try to remove it with a knife during low tides
babale	dolphins	Delphinidae *stenella*	frequent sighting – 'as if they are playing'
b) *lomalagi* (stratosphere/air)			
Manumanu ni cagi mvk 1. *qiqi* 2. *kasaqa*	'birds of the wind' e.g. 1. Fiji white eye 2. Frigate bird	1. *Zosterops explorator* 2. *Fregata aerial*	These birds are usually found out at sea but when they're low-flying and near land, this change in behaviour is an indication of cyclone
katakata na draki	weather too hot	-	Unexplainable hot weather for more than a week
vula	moon	-	A ring around the moon
o	clouds	-	No longer going in the same direction
matanicagi	wind direction	-	always changing
beka	Tongan fruit bat Samoan fruit bat	*Pteropus tonganus, Pteropus samoaensis*	The bats mysteriously disappear from frequent resting spot
manumanu vuka	(any) high flying birds	-	Birds fly lower than normal
gogo	Black noddy	*Anous minutus*	This bird is usually found at sea but nearing a cyclone it is found flying towards land (like 'birds of the wind')
c) *vanua* (land)			
Gasau	reeds	*Eulalia japonica*	sprouts at the wrong time
Pi	yellow-jacket hornet	*Polistes olivaceus*	Yeloow-jacket hornets usually build their nest on to branches (away from predators) however if it builds its nest near the ground, this is a sign of cyclone
Draunivudi	plantain	*Musa spp*	In normal condition, plaintain shoots flower before it bends if the young shoot bents before it flowers, this is a sign of cyclone
Uto mvk buco, Asalea, ocoiRabe	breadfruit	*Artocarpus altilis*	The breadfruit bears more than three fruits in a branch (this is abnormal)
Tikau	Pacific yam, hard/ strong yam	*Dioscorea nummularia*	the shoots deviate back (i.e. it grows upwards but halfway through it, it does a 'U-turn' and goes back towards the earth)

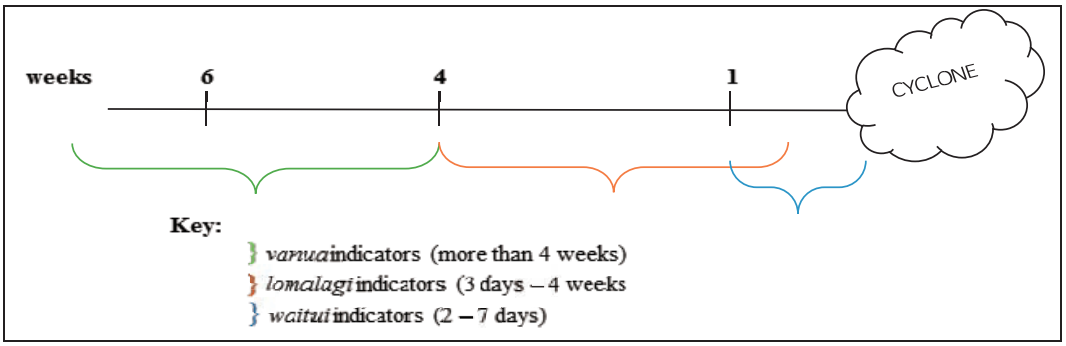

Figure 3 Timeline of cyclone according to traditional indicators supplied by the informants in Udu

is important to note that the indicators cannot foretell the wind speed). From the data collected, iTaukei traditional can be classified under three categories; *waitui* (sea), *lomalagi* (stratosphere/air), and *vanua* (land). The categories are determined by the environment in which the indicators are located (Table 1). This is best understood by Figure 3.

Apart from this, the iTaukei people for centuries know that there is a calendar used by the elders. This is taught in primary vernacular classes and shows how our elders navigate themselves as according to the time of the month it is. Hence, cyclone period is believed to be from November – April and often referred to as *Vula/ Cagilaba* or Cyclone month. Hence, the need to recognize and identify traditional early warning systems in Fiji as a means for preparation for impending bad weather is vital. Traditional Knowledge from land, air and sea indicators (in this order) occur a month/ week/days before a cyclone, this help prepare the community and in turns utilizes the Fiji Meteorological Service to validate local knowledge indicators.

Conclusion

To conclude, not all Pacific ideals or ways of being are appealing or beneficial to contemporary society, but they must be allowed to be brought to the fore, discussed, and understood. Those that fit in with Pacific peoples' contemporary notions of well-being, health, and security should be promoted, if only for the practical purposes of avoiding civil conflict and its associated costs. It is wasteful for international and regional organizations, bilateral and multilateral funding sources, nongovernmental organizations, and national governments (and taxpayers) to spend millions of dollars trying to 'clean up' devastated societies after the fact, when common sense dictates allowing those societies the time and opportunity to articulate their own approaches to the world and its multitude of developments. Many will argue that this is a luxury for which the modern world does not allow time. But if we in the Pacific do not take time, we will continue to suffer from the 'maldevelopment' that is presently affecting the region, as highlighted in the many reports issued by UN agencies, the Asian Development Bank, the World Bank, and regional organizations. We need to take stock now and to listen to the voices that have remained silent for so many years.

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BETWEEN THE KING AND THE SCIENTIST: MOUNT MERAPI ERUPTION, EARLY WARNING SYSTEM, AND THE POLITICS OF LOCAL KNOWLEDGE

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October 26, 2010. For several days, Mt Merapi had been active, thick smoke had been billowing to the sky and lava flowing along the slope. Volcanic tremors were frequent, indicating an upcoming eruption. People had been evacuating their villages on the mountain slope, moving to goverment-built shelters a few kilometers down. But in Kinahrejo village, the village closest to the volcanic crater, a man decided to stay and refused to leave despite request from his fellow villagers and instruction from the rescue team. This man was *Mbah* Maridjan,[1] a respected traditional leader, a man called the 'guardian' of Mt Merapi. At 17:35, the mighty Mt Merapi erupted, sending pyroclastic ashes and cloud to the sky, followed by pyroclastic cloud running down the slope with lightning speed, destroying anything in its path, including Mbah Maridjan's house and a small mosque near the house where his body was later found. When the rescue team reached the site, they found him in a kneeling position, facing the south direction as though he was praying when the heat wave struck him.

Mt Merapi lies in Central Java province, about 40 km north of college town Yogyakarta. Archaeological remains show the oldest recorded eruption dated back to the 9th century A.D. The 2010 eruption was among the biggest events, it produced pyroclastic cloud that wiped out anything 20 km south of the volcano. Volcanic ash covered areas within the radius of 30 km from the mountain. 275 people died and 287,699 took refuge at temporary shelters. The estimated damages cost USD 2,500,000 of rice fields, gardens, and community forests, and USD 647,000,000 of protected forest and natural parks.

In addition to the scale of destruction, the 2010 eruption left a deep cultural resonance for people living in Yogyakarta area and a dilemma among national scientists. When Mbah Maridjan surrendered to the power of the mountain after successfully 'guarded' the mountain for many years, his sacrifice provoked an emotional controversy. Scientists and government officials blamed Mbah Maridjan for giving a bad example by refusing to evacuate despite the emergency warning. On the other hand, families of Mbah Maridjan, local villagers, and cultural activists defended his decision to stay as he was simply performing his sacred duty as the guardian of the volcano. The public controversy stems from a more critical debate over the authority of knowledge in shaping disaster early warning system.

1 *Mbah* is a Javanese honorific title assigned to a respected and wise person. It literally means elder or grandfather.

Research on local knowledge as intangible cultural heritage often neglects how knowledge reflects a complex assemblage and negotiation between 'traditional' and 'scientific' forms of knowledge. On the one hand, government scientists and policy makers devise a tool to rationalize early warning knowledge regardless where it is applied. On the other hand, for local people, early warning knowledge means a set of skills to 'read' the signs of nature, how the volcanos, the animals, the trees, or the waves 'behave'. I will argue in this presentation that any recognition of intangible cultural heritage should take into account this human-nonhuman relationship and should not overlook the role of the nonhuman as an agent that may influence local practical knowledge on threats and hazards. The example of Mt Merapi eruption shows that the existence of intangible cultural heritage as knowledge in dealing with Mt Merapi would depend on a guaranteed space given to local people to continue 'talking' with the mountain. When scientists, government officials, or activists intervene to stop the 'conversation', not only will they eradicate the cultural heritage, but they will alienate local people from their familiar method of coping with disaster risks.

Mt Merapi and Javanese Cosmology

Mt Merapi holds a special place in local Javanese cosmology. The Javanese believe that the mountain possesses supernatural power that could influence human affairs to a significant degree, even changing political regime. In the 16th century, attack on Yogyakarta's Mataram Kingdom by the vassal sultan from Demak (coastal north Java) had been thwarted with the help of what the legend says Merapi spirit. The enemy troops set up a military camp near the Mataram territorial border, but when they were about to ambush the Mataram palace, Mt Merapi erupted and threw volcanic rocks that destroyed the campground. The Sultan of Demak and his troop had no other choice than retreating and returning to Demak, and the Mataram Kingdom was, once again, safe. Many other important historical events are said to happen around the time when the volcano is active.

Mt Merapi is one of three sacred sites (Mt Merapi, the Yogyakarta Palace, and the South Sea) connected by a mythical imaginary line that runs across the former Mataram territory. The line maintains a symbolic balance among the three sites, a disturbance in one of the sites would throw the imaginary line off balance and disturb the other sites. Therefore, the task of the Sultan of Yogyakarta is to maintain the sacred equilibrium, he has to make sure that the symbolic connection is not severed to the degree that can disturb the equilibrium. In so doing, he must maintain a close relationship with Ratu Kidul (Queen of the South), the ruler of the South Sea, and the spirits residing on Mt Merapi. Legend has it that in order to maintain a good relation with the Ratu Kidul, the sultan must have regular sexual encounters with the mythical figure in addition to presenting offerings in annual ceremony held on the south coast. To look after and communicate with Mt Merapi spirits, the sultan has appointed a respected, wise, and knowledgeable *abdi dalem* (court retainer). Mbah Maridjan was assigned by the Sultan Hamengkubuwono IX to take the role as the guardian of Mt Merapi, a crucial symbolic post to watch over and restore the balance of the imaginary line. If Mt Merapi behaves 'out of control', the cosmological equilibrium

could be disturbed.

Mbah Maridjan acted as a mediator of the human and the nonhuman worlds. He delivered messages from Mt Merapi spirit to the people (including to the sultan) and from the human to the Merapi spirit. He was a mediator and, at the same time, a translator of divine and mundane messages. This supernatural role of Mbah Maridjan was the focus of controversy and conflict between Mbah Maridjan's circle against geologists and disaster scientists, who disregarded Mbah Maridjan's cultural role and blamed him for propagating 'unscientific' knowledge.

Local cosmology depicts Mt Merapi and its surrounding areas as an invincible town, the mountain's crater is the inner palace. A wall surrounds the 'town' with gates located in east, west, north, and south sides. Spirits live inside the wall, create a 'society', and have normal activities such as going to a market, playing music, or having marriage ceremony. When the spirit holds an event, people notice the volcano would 'behave' differently and Mbah Maridjan would interpret the 'behavior' for the people. What is more important in this local cosmology is not the volcano but what the spirits do as reflected on the volcano, and Mbah Maridjan's job is to make sure that what the spirits do stays within the limit of human capacity to bear. If the spirits are preparing a big event, such as a wedding ceremony, it might affect the living world, then Mbah Maridjan's task is to warn the people to move away.

Cosmology and Early Warning

> *Redi Merapi, menawi bade mbangun, sampun damel margi piyambak*
> When (the spirits of) Mt Merapi is building, it will create its own path

Just like what happens in the living world, the palace on Mt Merapi also needs regular repair or maintenance, and sometimes it requires new buildings to be built. When the spirits of Merapi are at work, the volcano shows signs people can observe. From time to time, Mbah Maridjan had to find out what was going on inside the 'palace', then he would give instruction to local villagers whether or not they need to evacuate the villages. In performing the duty, the guardian of Merapi closely monitored the 'gates' (*regol*) especially those located in the south side of the volcano. If the *regol* opens a little, the situation remains safe, no big work taking place inside the palace, maybe small constructions here and there. But if the *regol* has been widely opened, people living on the mountain slope should be cautious and ready to leave. It means Merapi is preparing a major construction work or a big wedding ceremony. In the situation when the *regol* has been widely opened, Mbah Maridjan had only two options. He could hold a ritual to appeal the spirits to lessen the scale of the work or should tell the villagers to evacuate their villages as soon as possible.

Prior to the 2010 eruption, Mbah Maridjan had successfully carried his duty to guard the mountain and the people. During previous eruptions, he communicated with the spirits and managed to ask them to minimize their work, or he had been able to inform people to leave affected areas right on time. However, in the 2010 eruption he was unable to do both. His ritual failed to appease the spirits, therefore he failed to

warn villagers to save their properties in time. Pyroclastic cloud descended rapidly and burn livestock and people's belongings, including Mbah Maridjan's house (Figure 1). The guardian was killed inside the small mosque next to the house.

Mbah Maridjan's decision to stay despite the impending danger incites conflicting interpretations on the reason why he chose such a deadly option. Scientists point out Mbah Maridjan's 'traditional' approach has in fact been ineffective to mitigate the disaster. His death adds to strengthen the scientists' claim that it is very risky to depend on illogical knowledge or mythical belief in responding to the risk. On the contrary, people in Kinahrejo village (Mbah Maridjan's village), his family, and cultural activists interpret his decision to reflect a guilty feeling for failing to perform his most important and sacred duty to maintain the balance between the human world and the nonhuman world. In other words, Mbah Maridjan was not a victim of the disaster as the scientists assert, he could escape if he wanted. Instead, he has deliberately sacrificed his life to redeem the failure.

Figure 1 Kinahrejo village. (Source: F. I. Thufail)

The Ontology of Intangible Heritage

The Javanese cosmology of Mt Merapi is an ontological world constituting human and nonhuman beings. The ontology links the past, the present, and the future of Javanese aristocratic cultural heritage and blurs nature-culture boundary. When someone like Mbah Maridjan or the Sultan of Yogyakarta is capable to maintain a harmonious relationship between the human and the nonhuman worlds, the ontological knowledge continues to exist and it becomes heritage knowledge. The cosmology locates hazard within the ontological proper, embedded in communicative, semiotic exchanges between the human and the nonhuman beings. Mbah Maridjan's continuous interactions with Merapi spirits turn the categories of culture and nature into events. In the moment when the communicative exchange fails, the event would turn hazard into disaster.

Scientists relate to nature from an asymmetrical position, they want to dominate and control the nature. Science always talks about human-nature, or culture-nature difference and the scientists exercise a mission to rationalize the difference by applying scientific rule and standard to set the human apart from the nature. This is how geologists and seismologists learn the knowledge on how the nature behaves and, whenever possible, find ways on how to control it. On the contrary, Javanese cosmological knowledge stresses the importance of maintaining an equal position of human and nonhuman – animals, spirit, earthly materials. Many Javanese rituals are communicative practices between the human and the nonhuman, but these are nonverbal communications based on the ability and promise of sharing and decoding signs. If scientists with their scientific tools and formulas impose their interpretation on the nature, Javanese actors (such as Mbah Maridjan) are mediators and translators of signs of nature/nonhuman. The Javanese actors use different sets of tool to interpret the signs without privileging their interpretation. The open-ended, some will say precarious, mode of interpreting stands in stark contrast with scientific certainty required by the scientists.

In this brief writing, I suggest that intangible heritage goes beyond cultural form. It is a cultural practice and in the context of disaster and hazard mitigation, it is a practice to talk to nature, learning how it communicates signs of danger. As the controversy over Mbah Maridjan's death shows, communicating with Mt Merapi means getting deeper into the Javanese ontological cosmology. Intangible heritage as practical knowledge teaches one to listen to what the nature says about impending danger to the living world. As Mt Merapi says:

> '*Aku ora ngalahan, tur yo ora pengen dikalahke. Nanging mesti tekan janjine, mung nyuwun pangapuro nek ono sing ketabrak, keseret, lan kegowo kintir, kebanjiran, lan kleleb mergo ngalang-ngalangi dalan sing bakal tak liwati*
>
> I don't want to dominate, but don't want to be dominated either. When the time arrives, I apologize if someone got hit, dragged, flooded, and drowned, should they stand on my way.

SESSION 3 :

ENHANCING DIALOGUE BETWEEN ICH AND DISASTER RISK MANAGEMENT

INTANGIBLE CULTURAL HERITAGE (ICH) AND NATURAL DISASTER IN BANGLADESH: EXISTING POLICIES AND STRATEGIES FOR SAFEGUARDING

Md. Amanullah Bin Mahmood (Former staff of FAO Office in Dhaka)

CHALLENGES IN MAINSTREAMING ICH INTO DISASTER RISK REDUCTION IN VIETNAM

Vu Canh Toan (ISET-International)

PARTICIPATORY 3D MAPPING IN BRIDGING THE INTEGRATION OF INDIGENOUS RESILIENCY CULTURE INTO COMMUNITY-LED DISASTER RISK REDUCTION: THE CASE OF TUBLAY, PHILIPPINES

Abner O. Lawangen (Disaster Risk Reduction and Management Office of Tublay, Philippines)

Facilitator:

Yoko Nojima (IRCI)

INTANGIBLE CULTURAL HERITAGE (ICH) AND NATURAL DISASTER IN BANGLADESH: EXISTING POLICIES AND STRATEGIES FOR SAFEGUARDING

Md. Amanullah Bin Mahmood[1]

Introduction

Bangladesh is a country with rich cultural diversity. It has a great deal of Intangible Cultural Heritage (ICH), which contributes to strengthening social beliefs, building resilience and recreation as well as economic development. Of the ICH of Bangladesh, four elements have already been added to UNESCO's Lists. Bangladesh, however, is one of the world's most vulnerable countries in terms of the adverse effects of disaster and climate change. Among other disasters, Bangladesh is the country most vulnerable to tropical cyclones and the sixth most vulnerable to flooding (BCCSAP 2009). Its unique geographical location makes the country more vulnerable to different natural disasters and climate change.

The country has a rich variety of ICH, but a number of ICH properties are under threat due to the effects of disaster and climate change. Presently, Bangladesh is implementing two important related conventions, the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) and the Sendai Framework for Disaster Risk Reduction 2015–2030. Moreover, a newly prepared disaster-related plan, the National Plan for Disaster Management 2016–2020, is also at the implementation stage. Although disaster management is one of the most pressing issues in the country, few drawbacks exist at the policy level for safeguarding ICH against disaster and climate risk. Where the issues of safeguarding ICH from the effects of disaster and climate change are addressed, this is done so indiscriminately and indirectly in different related policies. For the effective management of disaster and safeguarding of ICH, it is essential to align these on a single platform.

Against this backdrop, this presentation mainly discusses the existing policies related to the safeguarding of ICH from disaster and climate risk and identifies gaps. In addition, the presentation emphasizes the scope of effective policy in this regard.

Intangible Cultural Heritage (ICH) of Bangladesh

Bangladesh is a South Asian country with a rich thousand-year history of cultural diversity. The country has a distinguished history of protecting its culture against different aggressors, notably the Language Movement in 1952 and the Liberation War

1 Formerly, Investment Planning and Monitoring Specialist, Food and Agriculture Organization of the United Nations, Dhaka, Bangladesh (October 2017–October 2018).

in 1971. Although there are numerous significant ICH properties in the country, the term 'intangible cultural heritage' is comparatively new and mostly used in the academic sphere (Khalid and Chowdhury 2016).

There are four eminent ICH elements of the country that are inscribed in UNESCO's Representative List: the Baul Songs, an oral tradition which was inscribed in 2008; the Traditional Art of Jamdani Weaving, traditional craftsmanship inscribed in 2013; the Mangal Shovajatra on Pahela Baishakh (Rally for Hope held on the Bengali New Year's Day), a festive event inscribed in 2016; and the Traditional Art of Shital Pati Weaving of Sylhet, traditional craftsmanship as well as knowledge and practice concerning nature and the universe inscribed in 2017. Other traditional knowledge, skills, craftsmanship and performing arts that are considered ICH also exist in the country, such as handloom weaving, traditional jewelry, pottery, bamboo and cane crafts, *nakshi katha* (stitching art), Jatra (local opera), etc.

Disaster Profile of Bangladesh

According to OCHA (the United Nations Office for the Coordination of Humanitarian Assistance), Bangladesh is the second most disaster-prone country in Asia and the Pacific. In 2012, 5.6 million people were affected by different disasters caused by natural hazards. As per the Disaster Risk Index (2017), which uses scores from 1 to 10 (1 being the lowest and 10 the highest), Bangladesh gets a score of 8.5 for earthquake risk, 10 for flood, 8.5 for tsunami, 7 for tropical cyclones, and 5.1 for drought. In 10 years from 2005 to 2015, a total of 46 million people were affected by disaster, and around 6,900 died due to floods, droughts, landslides and storms (OCHA 2015). Among the top 10 global disasters in terms of human fatalities, two occurred in Bangladesh: around 500,000 people died in two cyclones that occurred in 1970 and 1991 (Duryog Nivaran 2016).

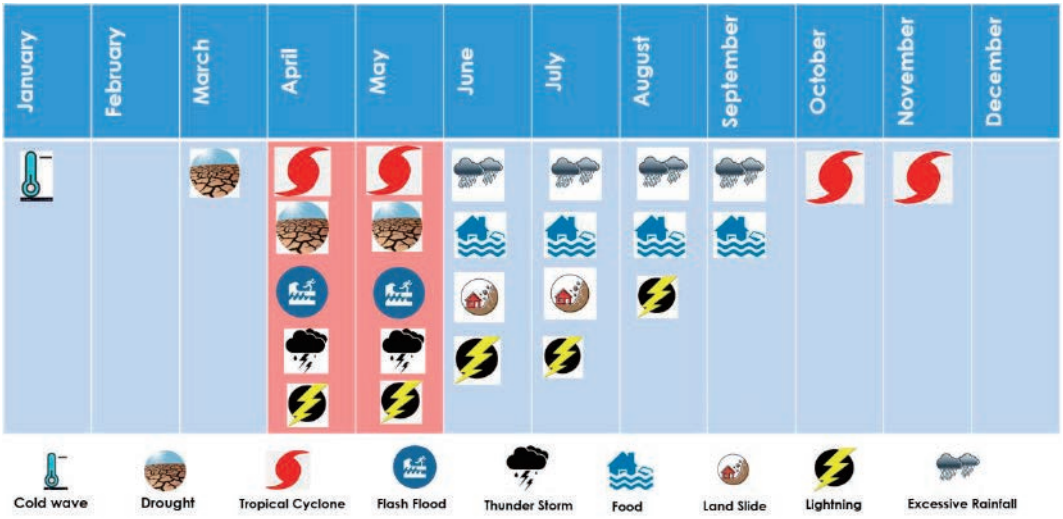

Figure 1 Disaster Calendar of Bangladesh.

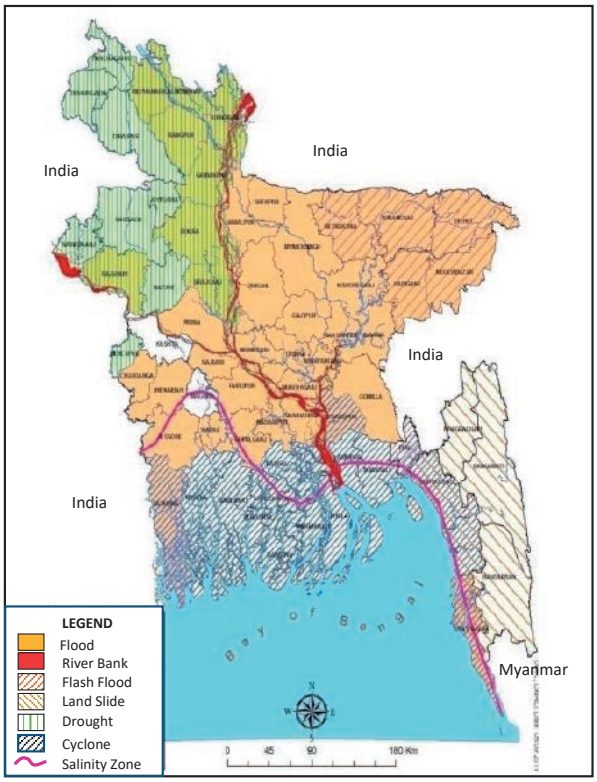

Figure 2 Multi-hazard map of Bangladesh. (Source: MoDMR 2015)

The main disasters affecting the country are floods (flash flooding and riverine flooding), tropical cyclones, droughts, landslides, riverbank erosion, storms, lightning, excessive rainfall and cold waves. As seen in Figure 1, which shows the disaster calendar of the country, the most vulnerable months are April and May in terms of the risks of different types of disasters. However, the vulnerable months are April–May and October–November for tropical cyclone threat and June–September due to the risk of flood. In the multi-hazard map (Figure 2), the south, southeast and southwest areas of Bangladesh are frequently affected by tropical cyclones. The southeast hilly areas are usually affected by landslides, northeastern areas are affected by flash flooding, the central area and main river basins are affected by regular flooding, the north and north-central areas are affected by drought and both sides of the main rivers (shown in red) are affected by riverbank erosion.

In 1988 and 1998, there were severe riverine flooding events, and almost 60% of the land area of the country was flooded. In 1970 and 1991, two catastrophic cyclones with tidal surges devastated the coast and around 500,000 died. In 1973 and 1996, 681 and 700 people died due to tornadoes and northwesterly high winds. Due to riverbank erosion, 5% of the land area of the country has been damaged every year.

Major Risk to ICH Due to Disaster

Displacement is one of the major risks for ICH in Bangladesh, and the main causes of displacement are the direct and indirect effects of disasters, notably, tropical cyclones, tidal surges and riverbank erosion. ICH is strongly linked to the community or society in a specific geographic area or natural environment. When a community of people is displaced from its familiar environmental settings, its ICH is also lost or disappears. A recent study found that 236 upazilas (sub-districts) are affected by tidal floods and cyclones, and among the affected population, 64% are displaced locally and 27% are displaced to other areas of the country including the city of Dhaka. Moreover, 179 upazilas are affected by riverbank erosion, and 26% of the affected population is displaced to different areas of the country including Dhaka (Displacement Solution, 2012).

Policy Issues

The three government ministries and their agencies that are most concerned with ICH and disaster-related policies and strategy issues are the Ministry of Cultural Affairs (MoCA), the Ministry of Disaster Management and Relief (MoDMR) and the Ministry of Environment, Forests and Climate Change (MoEFCC). Presently, a number of policies, plans and strategies exist to protect ICH against the risk of disaster; however, the majority of policies, plans and strategies only broadly address the issue, noting that ICH should be protected from disasters.

The National Culture Policy 2006 emphasizes the need to take actions for safeguarding culture, and to take necessary steps to promote it. Moreover, the policy also stresses the need to take necessary steps to properly disseminate the national culture as part of national development, while preserving tribal culture.

The National Disaster Management Policy 2015 has been developed based on the Disaster Management Act of 2012 (Section 19), aligned with the National Disaster Management Plan 2011–2015 and Standing Order on Disaster 2010 (Revised). In the objectives of this policy, the issue of safeguarding ICH has been addressed, encouraging readiness and mitigation-related programs aligned with local-level knowledge, culture and values. The Bangladesh Climate Change Strategies and Action Plan 2009 (BCCASP) also indirectly address ICH. Among the six pillars of this strategy, pillar 1 (Food Security, Social Protection and Health) mentions the protection of livelihoods in ecologically fragile areas and pillar 4 (Research and Knowledge Management) encourages the monitoring of internal and external migrations of adversely impacted populations as well as providing support to them for capacity building in the new environment. The Country Investment Plan for Environment, Forestry and Climate Change 2016–2021 (EFCC-CIP) also emphasizes community-based co-management and eco-system-based adaptation.

The 7th Five Year Plan (2016–2020) directly mentions the issue of safeguarding ICH. The plan emphasizes that many ICH elements like literature, language, arts, performing arts, music and other domains of ICH are at risk and careful attention is needed for their restoration, preservation and digitalization.

Gaps, Requirements and Recommendations

Although there are a number of policies addressing the safeguarding and promotion of ICH at different levels (directly or indirectly), there are no dedicated policies or strategies to safeguard ICH from disaster risk. A complete inventory of ICH at the national level is a primary requirement for such safeguarding, but such an inventory has not even been completed. It is also required to take necessary steps for the proper implementation of the Sendai Framework for Disaster Risk Reduction 2015–2030 (SFDRR) and the Convention for the Safeguarding of the Intangible Cultural Heritage (2003).

A detailed, national-level policy and planning analysis has to be conducted to identify

the policy gaps and requirements as well as to prepare an action plan for safeguarding ICH, especially from disaster risk. Harmonizing among related ministries and departments (MoCA, MoDMR and MoEFCC) would be also helpful in developing plans for safeguarding ICH from disasters. A certain gap also exists at the awareness level of ICH, especially in terms of disaster risk and safeguarding issues. For this reason, more efforts in the field of ICH, including ICH-related education programs and campaigns for awareness would be required.

In this respect, it should be noted that the UNESCO Dhaka Office, Bangladesh Shilpokala Academy and the Ministry of Cultural Affairs (MoCA) are currently implementing a three-year project titled 'Strengthening National Capacities for Safeguarding Intangible Cultural Heritage for Sustainable Development in Bangladesh (2016–2019)'. Several training sessions on 'Community-based intangible cultural heritage inventorying' and the 'Capacity building training workshop on ICH nomination' have been completed.

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CHALLENGES IN MAINSTREAMING ICH INTO DISASTER RISK REDUCTION IN VIETNAM

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Natural Hazards in Vietnam

Vietnam is a disaster-prone country that is suffered from multiple hazards such as typhoon, flooding, flash flood, landslides, drought, coastal/river erosion, saline intrusion, forest fire, and earthquake, etc. (Figure 1). These hazards have caused significant human and material losses for the country. According to the Central Committee for Natural Disaster Prevention and Control of Vietnam, more than 2,000 people lost their lives and 2,200 people were missing due to natural hazards during the period from 1997 to 2007. In the same period, Vietnam lost nearly 1 Billion dollars per year in term of economic damages. This situation will likely worsen as natural hazards are becoming more and more severe and unpredictable (MoNRE 2016).

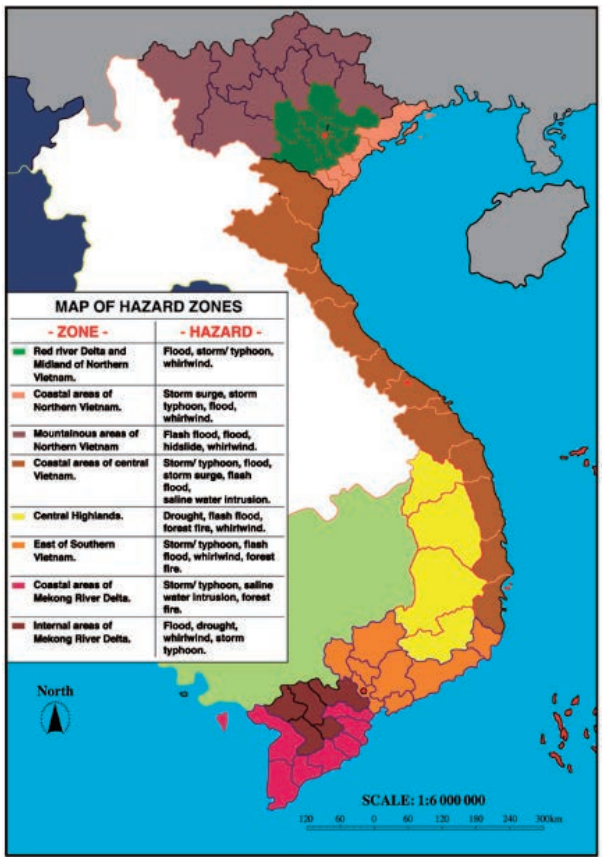

Figure 1 Map of hazard zone in Vietnam. (Source: SRV 2004)

Disaster Risk Management (DRM) in Vietnam – Organizational Structure

Vietnam has a long tradition of responding to natural hazards. The country has set up a comprehensive government system on disaster risk management (Figure 2). At the national level, the Central Steering Committee for natural disaster prevention and control (NDPC) led by the Minister of the Ministry of Agriculture and Rural Development (MARD) with members coming from all national ministries including the Ministry of Culture, Tourism and Sport (MCTS) and other organizations such as the Vietnam Fatherland Front, Vietnam Red Cross, Vietnam Television and Radio provides directions for and make important decision on disaster risk reduction activities. MARD is the standing agency of the Central Steering Committee for NDPC. A similar structure is applied at the provincial, district and commune levels. The only difference is that, at the local level, the chairman of People's Committee takes the lead of the NDPC committee. A committee for NDPC is also established in each ministry.

While the NDPC committee's responsibility covers all aspect of DRR, the Central Committee for Incidents and Disaster Response, and Search and Rescue is mainly in charge of emergency activities.

Although MCTS is also a member of the NDPC national Steering Committee, their role is rather small. In addition, the ministry has been not very active in DRM/DRR activities especially in relation to ICH.

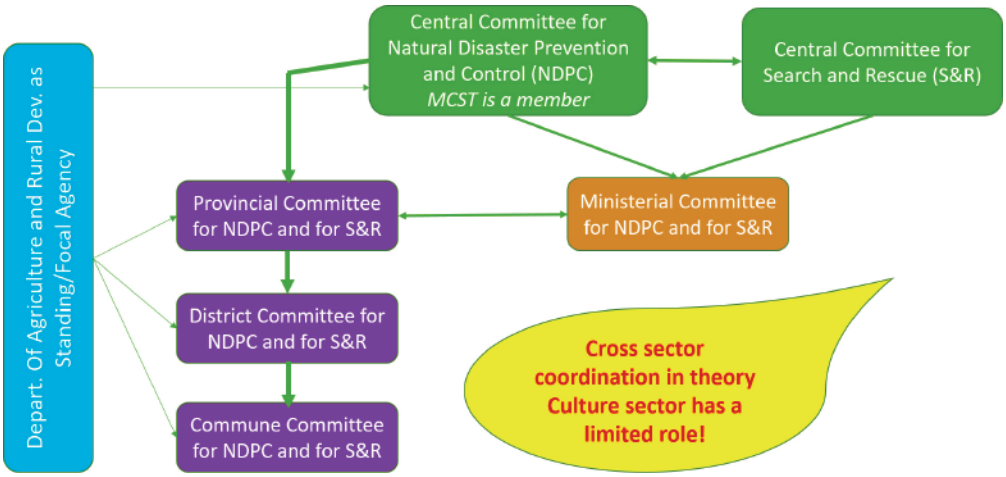

Figure 2 Organizational structure of DRM in Vietnam. (Source: Vu Canh Toan)

DRM Policies in Vietnam

In addition to a comprehensive organizational structure, Vietnam has approved and implemented a number of policies and programs related to DRM/DRR. The key DRM/DRR policies include:

- Law on natural disaster prevention and control approved in 2013
- National strategy on natural disaster prevention, response and control to 2020 approved in 2007
- 5 year and annual plans for natural disaster prevention and control are developed both at the national and provincial levels. These plans are also developed by each ministry for their own sector.
- Decision No. 1002 on community awareness raising and community-based disaster risk management (CBDRM) approved in 2009
- Circular No. 43/2015/TTLT-BNNPTNT-BKHĐT guiding the inventory and assessment of losses caused by natural disaster. Human losses in general and damages related to tangible heritage are considered in the inventory list. However, damages related to ICH, ICH's holders/practitioners are not counted in the official inventory.

In addition to policies directly linked to DRM/DRR, some important climate change related policies have been endorsed and implemented including:

- The national strategy on climate change
- The national target program to respond to climate change
- The national action plan on climate change
- Sectoral and provincial level action plan to respond to climate change.

Although climate change adaptation/resilience and DRM/DRR are closely linked, these two areas are under the responsibility of two different ministries (i.e. MARD and Ministry of Natural Resources and Environment). To date, the collaboration between these ministries seems to be limited (AIT-UNEP-RRC.AP 2010).

Challenges in Mainstreaming ICH into DRM/DRR practices/policies in Vietnam

Although the Community Based Disaster Risk Management practices has been promoted in Vietnam, the dominant approach for DRM/DRR in Vietnam is still very much top-down and technocratic. This approach presents major challenges for integrating intangible cultural heritage (ICH) (local and traditional knowledge and experience) into DRM/DRR activities because:

- It favors scientist and technical experts and top leaders' views that consider natural hazards and risk as a single dimension concept. It means that problems, risks and solutions are often defined by these groups. Other actors such as communities and ICH holders who may have other views/knowledge about disaster risks have limited room to be involved.
- It often focuses on the 'nature' driver of disaster and thus relies mainly on technology and inflexible concrete infrastructures such as dykes and dams. According to a recent plan, around 91% of the budget for DRR during the period 2018–2020 is allocated for building and upgrading hard infrastructure

(MARD 2017). These solutions are often decided and designed by technical staff and experts with limited consideration of knowledge/understanding about human and social drivers of risk/vulnerability and of other options to respond to disasters (such as strengthening social capital, improving knowledge about the weather). As a result, a number of DRR interventions have transferred another disaster risk instead of reducing it.

Other challenges for the lack of integration of ICH into DRM/DRR practices and policies may also include:

- lack of collaboration between scientists and practitioners in the two fields of ICH and DRR
- ICH is an intangible concept while there has not been any appropriate tool to support its integration into DRM/DRR processes and practices
- limited understanding and capacity of ICH-related government staff and practitioner about DRR and vice versa

Need of Framework/Tools to Facilitate the Dialogue and Integration between ICH and DRM/DRR

To better facilitate the integration between ICH and DRM/DRR, the following recommendations are suggested:

- The approach for DRM/DRR should move away from top-down and technocracy-oriented ones to better engage all relevant stakeholders in all stages of DRM/DRR processes where their views, experience and local and traditional knowledge are accepted.
- Disaster risk reduction need to be seen as socially and culturally constructed concept/approach in which different forms of knowledge are accepted.
- DRM/DRR efforts need to focus on reducing damages and vulnerability and building resilience
- Problems should be defined by all relevant groups, especially the affected people, and solutions developed with consideration of their experience as well as local and traditional knowledge

A framework that takes into account the recommendations above is needed to support the integration between ICH and DRM/DRR.

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PARTICIPATORY 3D MAPPING IN BRIDGING THE INTEGRATION OF INDIGENOUS RESILIENCY CULTURE INTO COMMUNITY-LED DISASTER RISK REDUCTION: THE CASE OF TUBLAY, PHILIPPINES

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Disaster Risk Reduction and Management Office of Tublay, Philippines

A very good day to everyone! I will be presenting our local project in our municipality on bridging the integration of indigenous resiliency culture into community-led disaster risk reduction through participatory three dimensional (3D) mapping. Tublay is an indigenous town in the province of Benguet in Northern Philippines, with about 18,000 inhabitants belonging to three ethnic tribes. It is the most economically deprived town among the thirteen municipalities of the province, highly depending on agriculture. In our municipality, we believed that disasters caused degradation of intangible cultural heritage (ICH) either by damaging ICH physical assets or by displacing the community, which further lead to degradation as people find themselves in new environment and societies (Figure 1). The new environment is totally different from their way of living, thereby restricting them from practicing their usual day to day activities and leading to the incremental loss of ICH.

This situation is not new to the Philippines. Being a country frequented by different types of disasters, significant efforts have been made to protect the people and the properties. Unfortunately, there is a huge dichotomy of approaches between significant players – local communities, technical and policy sectors (Figure 2). If you zoom in, there are various potentials and opportunities offered by these sectors, yet left unutilized due to fragmentation of programmes. The local communities are repositories of rich indigenous resiliency efforts, tested overtime, flexible, locally appropriate and more importantly connected to the people. These are practical

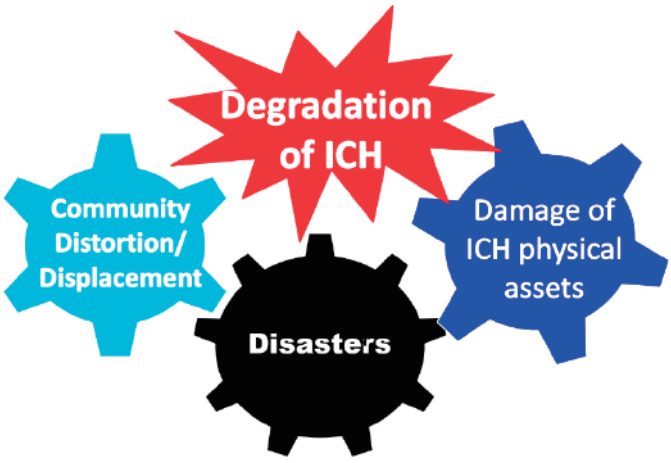

Figure 1 ICH-disaster operational framework of the project.

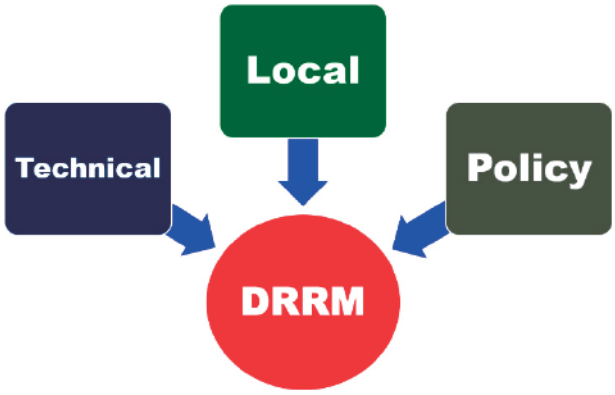

Figure 2 Local-technical-policy integrated nexus in DRRM of Tublay.

adaptations normally transmitted orally and non-written knowledge. Due to the increasing and intensifying impacts of disasters and climate change, these local adaptations are overwhelmed. These local practices and knowledge are promising approaches in resiliency building but are significantly threatened by disasters. Yet, they are often neglected by disaster risk reduction and management (DRRM) efforts. On the one hand, the technical sector offers promising futuristic state of the art, sophisticated, high technologies generated from researches. Yet, the system of development, transmittal and dissemination often is locally non-friendly. They are academically structured and often engaged few specialists in the development. Most of these technical innovations embed technical data and form that are hard to be interpreted by lay people. Moreover, the local communities are not familiar with the technologies. These instances result to poor support from the locals as they felt alienated and no sense of ownership on the programs. On the contrary, the policies are often copied or based on external contexts, most are top-down in approach, non-flexible and are untested if its relevant to the local communities. Policies are often prepared by technical people and local inputs are rarely considered. These limitations in the current policy development resulted in legislations that are less responsive, less engaging and are less accepted and supported by the public.

It is now one of the objectives of the municipality of Tublay to strengthen local DRRM and promote safeguarding and nurturance of this intangible cultural heritage or local knowledge and practices by integrating them on local programs and policies. Within this framework, the local government initiated a local project in partnership with researchers from the University of Auckland, New Zealand and the University of the Philippines-Diliman.

This project dubbed 'Participatory 3 Dimensional Mapping (P3DM) in resiliency building' showcases the integration of local sectors in DRRM programs particularly on hazard and risk assessment, vulnerability and capacity identification and intervention development (Figure 3). It has four components: a) 3D map development; b) participatory hazard and risk assessment; c) local resiliency profiling; and d) integration of indigenous knowledge, system and practices (IKSP) and ICH in DRRM.

Figure 3 Local stakeholders brainstorming during the P3DM. (Source: Lawangen 2016)

Figure 4 Children (left) and women (right) participating during the P3DM. (Source: Lawangen 2016)

This tool is very interactive and inclusive and encourages the participation of different sectors including young people, women and other minorities and more importantly, it breaks the dichotomy of technical and local efforts (Figure 4). This P3DM commenced with the development of the 3D scale model of the municipality which was prepared using scaled map prepared by the mapping unit of the municipality and an elevation map from the online digital elevation model (DEM). The 3D map was prepared by the stakeholders using local materials like bamboo sticks, common nails, push pins, yarns, paper and Styrofoam.

The different geophysical features of the municipality were reflected on the 3D map starting from rivers, forests, roads, public spaces and infrastructures, farms, houses, schools and others (Figure 5). Disaster prone areas were also identified by the community based on actual experiences. The places where disasters occurred were plotted and the assets, families and resources affected were identified. Technical

Figure 5 The 3D scale model of the municipality (left); the legend for the features (center); and the disaster historical profile (right). (Source: Lawangen 2016)

people based on their assessment also indicated risky areas. This now leads to the identification of local hazards, which include typhoons, monsoon rains, drought, earthquakes, infrastructural fires and pest and diseases. These hazards then were ranked according to their significance based on agreed criteria, which are 1) frequency of occurrence and 2) impacts. The risks of the individual hazards were also identified and consolidated making it available for the community and to local government offices. Most serious risks of the different hazards include:

1) Damage of crops
2) Low production/income and bankruptcy
3) Damage of properties and farms/facilities
4) Decrease in the local food supply and food shortage (at home)
5) Reduce capacity to buy/access sufficient and nutritious foods and malnutrition
6) Increase in diseases
7) Landslides, loss of vegetation
8) Scarcity of water and injuries and deaths
9) Socio-cultural disruption

After plotting the different land uses and houses, and the high risk areas, the community started to profile assets and resources at risk. Families on these areas were tagged as priorities. With the 3D map providing a visual reference, it is now easier and convincing for the communities to determine elements at risk. Information and data from this activity were recorded by the participants and copy furnished to the local government for use.

Interestingly, the community were asked on the specific impacts of these disasters to ICH. They mentioned the following observable impacts:

1) Accelerated loss of ICH and indigenous practices
2) Disconnection of people to the land/space where these ICH and practices are linked (i.e. farms, rivers, forests, etc.)
3) Pressure among local people to move to new communities with different culture
4) Stoppage of oral transmittal to generations
5) Assimilation of the practices and cultural heritage

After risk assessment, the participants were asked how the different land uses and resources stayed intact despite the numerous disasters that occurred in the community. This leads to the identification of local adaptation and resiliency efforts.

The following are some of these ICH identified that are contributory to local resiliency.

1) The '*Ampasit* and the forest'

This is an example of indigenous world view and belief linked on their natural resources. *Ampasit*(s) is/are supernatural being living in the pristine forest. They are the overseer of this natural landscape. They have the power to make someone who harms their home ill. The high respect to these supernatural beings that live in this natural ecosystem and the belief that something bad will happen to anyone who harms these forests contributed to the preservation and protection of these ecological resources. The outcome of this belief contributes to the minimization of landslides and erosions at the same time improve local hydrology and availability of water, which are among the primary risks of disasters identified. Ecologically speaking, the more intact the forest, the more resilient it is (Figure 6).

Figure 6
Protected forest.
(Source: Feliciano 2017)

2) *Daw-es* and *Am-am*

These are cultural rituals related to disasters. *Daw-es* is a cleansing ritual after calamities or accidents while *Am-am* is generically a thanksgiving and offering ritual for good fortune, good health or a good harvest. These are usually celebrated by the families affected (on their own homes) and in extreme occasions (say after a severe disaster or mass casualty accident) participated by the whole community. Usually, a *Mambunong* (shaman priest) presides these rituals. Animals (usually chicken or pig) are butchered and shared by the people

who attended. These rituals provide avenues for community and family socialization and opportunity for family members and acquaintances to see each other.

3) *Aduyon/alluyon/kamal*

These are innate social practices among indigenous communities. These are voluntary participations of community members in civic activities strongly observed during difficult times like disasters and emergencies and other activities for public welfare such as sourcing and installation of water system and road clearing.

4) *Uma* and *payew* (indigenous upland farm and rice ecosystems)

Indigenous farming system has been scientifically recognized as sustainable and resilient. In Tublay, indigenous rice farming (*payew*) and upland farming (*uma*) still exist. These two farming systems are integrated local technologies carefully designed to optimize biophysical and socioeconomic resources and opportunities of the farm (Figure 7). It showcases sustenance of ecological balance and economic viability of the farm, conservation of agrobiodiversity and continuation of social-cultural farming traditions, which are fundamentals in the sustainability and resiliency of the farm. The sound co-existence of these different farm components creates compensating and supplementing interactions among them to withstand environmental perturbations. This farming system addresses some of the primary issues during disasters including economic loss, food shortage, landslides on farms, soil and fertility loss and other.

5) *Tufing* (indigenous slope protection)

Tufing is skilful slope protection and engineering technology of the indigenous people in the Cordillera region in the Philippines including the *ITublays*. It is a preventive and conservation technology adapted in the high elevation and steep upland farms to prevent erosion and landslides at the same time conserve water,

Figure 7
Indigenous vegetable and rice farm in Tublay.
(Source: Cangsan 2018)

Figure 8
Tufing along farm slopes in Benguet.
(Source: Benguet Tourism Office 2015)

soil nutrients and soil particles. Indigenous farmers skilfully stacked stones along slopes of terraces creating resilient and picturesque farms (Figure 8).

6) *Kuwelo* (indigenous low cost water impoundment and water conservation)

This is a local water conservation adaptation along high elevation farms where water supply is scarce. This is a very simple strategy where farmers dig earthen impoundment and provide plastic linings on the side to prevent water from sepage. The capacity of the impoundment depends on the avaiability of space in the farms and the preference of the farmer. Often, these impoundments were prepared before the onset of the rainy season, which coincides with land preparation of most farms. This local innovation adresses the problem of the farmers on water scarcity, especially during drought (Figure 9).

Figure 9 *Kuwelo* (water impoundment).
(Source: Balinggan 2018)

7) Food preservation

Indigenous communities have rich technologies and practices on food preservation. These technologies and practices enabled them to cope with the worse environmental and climatic conditions. Unfortunately, these practices are deteriorating hastily due to convenience brought by modern technologies. In the locality of Tublay, there are few remaining practices but on the verge of degradation. These include *kini-ing/kinuday* and *bekol/bu'ko* (Figure 10).

The *kinuday/kini-ing* is an ancient way of preserving meat (usually pork, beef or carabeef) by smoking and drying while the *bu'ko* is a local system of preserving sweet potato by sun drying it in chips. These are indigenous ways of food stockpiling. Historically, these were practiced to ensure food availability during the lean season, which usually during extreme hydro meteorological or social conditions. Sweet potatoes cannot be produced throughout the year; hence, drying some of it during abundance is the most adapted way of preserving for the lean period. These local food preservations and stockpiling strategies can address food shortage and inaccessibility to food supplies during disasters, which were identified by the people as among the common concern during disasters.

After understanding the local hazards, risks and the local resiliency efforts, we now have a better understanding of the interconnectivity of these interests. The local government strategized on how to ensure the integration of these local knowledge and ICH to DRRM policies and programs and had come up with four activities. These are through:

1) Local ordinances and policies – the output of this activity and related innovations were shared with local legislative bodies for consideration in the development of policies.

2) Integrated program (Seal of good barangay governance) – under this program,

Figure 10 *Kini-ing/kinuday* (indigenous meat preservation) (left); and *bu'ko* (right). (Source: Maddela 2010; The Cordillera Connection 2013)

the use of local innovations and knowledge in local development is one of the criteria

3) Recognition of best practices on local government – incentives were provided to local barangays with innovative programs showcasing local resiliency

4) Community based program (*Brigada sa barangay*) – is a municipal wide program aimed at furthering local knowledge in risk warning and preparedness

Thank you very much.

SPECIAL SESSION :

EFFORTS OF POST-DISASTER REVITALISATION OF ICH IN JAPAN

ICH CONTRIBUTING TO POST-DISASTER REHABILITATION

Hiromichi Kubota (Tokyo National Research Institute for Cultural Properties)

THE SIGNIFICANCE OF RESCUING INTANGIBLE CULTURAL HERITAGE

Ryusuke Kodani (Tohoku History Museum)

COMING TO TERMS WITH DISASTER RECOVERY THROUGH FOLK PERFORMING ARTS: THE CASE OF FUKUSHIMA PREFECTURE

Tomoko Ichiyanagi (Koriyama Women's College)

REVIVING FISHERY TECHNIQUES: THE FISHING INDUSTRY IN POST-DISASTER SHINCHI-MACHI, FUKUSHIMA PREFECTURE

Shuichi Kawashima (International Research Institute of Disaster Sciences, Tohoku University)

THE ROLE OF INTANGIBLE CULTURAL HERITAGE IN THE DISASTER RECOVERY IN FUKUSHIMA

Hiroki Takakura (Center for Northeast Asian Studies, Tohoku University)

Facilitator:

Hiromichi Kubota (Tokyo National Research Institute for Cultural Properties)

ICH CONTRIBUTING TO POST-DISASTER REHABILITATION

Hiromichi Kubota
Tokyo National Research Institute for Cultural Properties

(*Translation by Helga Janse*)

Introduction

The discussions during the first day of the workshop were largely focused on the role of intangible cultural heritage (ICH) in disaster risk management (DRM). Many participants seemed to agree in emphasizing the need to incorporate ICH in DRM, and notably the need to re-evaluate local knowledge. This perspective is undoubtedly very important.

However, looking at the reconstruction after the Great East Japan Earthquake, there were no examples of ICH playing a part in that reconstruction. As seen through the excursion to Onagawa in Miyagi prefecture, earthquake disaster restoration work consisted of large scale public works restorations. ICH had no part to play in that. In Japan, it is hard to include traditional ICH into DRM.

Does that mean that ICH has no value in disaster contexts? In this paper, I would like to look at this issue from the opposite perspective; instead of thinking of 'the role of ICH in DRM', I would like to focus on 'the role of DRM in ICH'. As an example, let us look at the lion dance (*shishimai* or *shishifuri*) of Onagawa that we visited during the excursion. In terms of disaster prevention, the lion dance had no part to play. However, for the disaster-stricken local community, it played an important role in the revival of the community. From an emotional aspect, ICH clearly has a role to play. For example, ICH can play a role in reducing the risk of young people moving away from the local community after a disaster. In other words, under normal circumstances, local communities are developed in a sustainable way, in conformity with the locality; however, when a disaster strikes, this sustainable development is disrupted. ICH can reduce such risk on local communities. In the case of Onagawa, the lion dance played that part. There are multitudes of ICH worldwide that can fulfil such a part. It is also possible that things other than ICH play such a part. By focusing on cases from Japan, I would like to initiate a discussion on what kind of ICH exists in different countries that can contribute to the post-disaster restoration.

Categories of ICH

Before starting the discussion it should be pointed out that there exists many different types of practices and traditions within the concept of ICH. Categorizing ICH is difficult, and within UNESCO the following five categories are used: (a) oral traditions and expressions; (b) performing arts; (c) social practices, rituals and festive events; (d)

knowledge and practices concerning nature and the universe; and (e) traditional craftsmanship.

However, while this categorization takes into account the typological characteristics of ICH traditions and is based on an ethnological perspective, it cannot depict the full picture of ICH. For instance, performing arts that are constantly changing physical expressions, and traditional craftsmanship that is manifested in the creation of tangible objects, are quite different in their nature of practices. Furthermore, considering the cases of oral expressions and knowledge without any physical expression or a resulting tangible object, it is difficult to discuss all categories from the same point of view. Also, for example, an oral tradition performed in front of an audience can be recognized as performing arts. Such discrepancies may also depend on the domains of ICH, of which an element is a part – whether it is performing arts, religious traditions or customary practices. The concept of ICH covers many types of practices that differ greatly.

Given that the concept of ICH covers a wide range of practices and knowledge, it is necessary to build a framework where the categories are developed based on the topic of the discussion at hand. In this paper, where the topic is to contribute to disaster restoration, the following three categories are hypothesized:

1. Practices/traditions maintained by the local community; often related to religion and/or the spiritual world.

2. Practices/traditions requiring specialized skills or craft techniques, performed by certain individuals or dedicated associations; often related to occupation and livelihood.

3. Practices/traditions/knowledge upheld unconsciously as part of everyday life

Category 1 applies primarily to festivals and folk performing arts. During the Great East Japan Earthquake, this was the type of practice that demonstrated the largest effect in supporting the revival of the communities. In Japan, there is a large number of festivals and folk performing arts maintained by the local communities. I would like to raise the question of what kind of similar ICH practices, maintained by the local communities, exist in other countries.

Category 2 concerns ICH practiced not by the local communities, but by professionals. Primarily craft productions are applicable for this category. Performing arts practiced by professionals are also included in this category, while craft techniques upheld by local communities should be regarded as Category 1. In the context of natural disaster, the primary challenge in this category is how to revive these crafts and arts in case their practice is damaged, rather than these practices contributing to the restoration.

Category 3 concerns practices which are part of everyday life, and are not usually performed in front of strangers, such as annual events, day-to-day events, and

practices concerned with the basic necessities of everyday life such as clothing, food habits and housing. So-called local and traditional knowledge (*zairaichi*) also belong to this category. Especially from the perspective of ICH supporting disaster restoration, traditional knowledge (*senjin no chie*) useful for disaster prevention and mitigation has been highlighted.

For example, in the areas struck by the Great East Japan Earthquake, a traditional saying called '*Tsunami tendenko*' exists. It is a teaching telling people to think about their own safety first and flee, and not to get caught by the waves by looking for their family and loved ones. This is a local and traditional knowledge; on the other hand, it is also a tradition resulting in an action or behaviour.

Local knowledge such as disaster resilient lifestyles and traditional architectural techniques exist in various countries. While it is possible to think of them in terms of local knowledge, it is also possible to place traditional architectural techniques in Category 2. Furthermore, there is also local knowledge pertaining to natural phenomenon, such as reading signs indicating that an earthquake or tsunami will occur. Rather than being something performed, practiced or used to produce something, this type of ICH can be said to be pure knowledge. Local knowledge pertaining to disaster may be difficult to be recognized as ICH from the outside. Rather, it should be identified through the perspectives of disaster studies in the region.

To sum up the categories 1, 2, and 3, Category 1 involves, rather than the disaster itself, ICH that can support the revival of the disaster-stricken community. Category 2 concerns ICH that in itself can be damaged by disaster, and the point in question is how to revive or transmit its practice in the post-disaster context. Category 3 concerns ICH that should be identified from the point of view of DRM research. In the following section I examine examples of Category 1 from Japan.

The Revival of Performing Arts and Festivals after the Great East Japan Earthquake

In Japan there is a large number of performing arts and festivals practiced throughout the country. There are approximately 9,000 ICH practices that are designated by national and local government as 'intangible folk cultural properties', according to Japanese heritage legislation, and most of them are performing arts and festivals. Furthermore, although the actual number of ICH practices that are not designated as heritage properties is unknown, the number of such performing arts alone surely counts in tens of thousands. In fact, in the area struck by tsunamis in the Great East Japan Earthquake, there were approximately 1,000 elements of performing arts, of which only 10% were designated heritage properties.

However, it should be noted that the designation as an intangible folk cultural property does not guarantee financial support. In the Japanese system of intangible folk cultural properties, the civil societies/organizations preserving the practice do not receive any regular financial support. There are rare cases of monetary support for

example for the repairs of tools, but there is no regular funding. So how are the practices maintained? It is the practitioners and the local communities themselves that take care of upholding the practices.

For example, in the case of the lion dance in Onagawa, the lion dance procession goes around the district during the New Year, visiting house by house, performing the lion dance, and receiving money as reward. The money received is used as funding for the continued activity of the lion dance group. For example, if each household pays 10,000 yen (approximately 90 USD), a village of 100 households would gather 1 million yen (approximately 9,000 USD). However, that money is also used for other local festivals and assigned for costs related to the activities of the local children's organizations and senior citizens' assemblies. In other words, ICH is incorporated into the system of local economy.

Needless to say, not all performing arts gather money in this way. That being said, both festivals and performing arts are usually upheld and maintained by the local communities themselves, who pay for the expenses. Why is that? One answer could be religious reasons. Because of the religious (Shinto and Buddhist) context/ background of the practices, there is an urge/willingness to perform the events even if it involves paying for the expenses. However, that is surely not the only reason. The practices are perhaps primarily upheld because they are considered fun and because of a sense of societal duty, rather than religious reasons.

It is necessary to understand this background to explain why this ICH can play a role in post-disaster revival. In Onagawa, lost and damaged equipment and tools were finally replaced and restored two years after the earthquake disaster. After the lion dance had been revived, the following information was posted on the town's website: 'This year, the lion dance was performed in the remaining houses and in the assembly halls of the temporary housings, bringing such great joy that some people were moved to tears. Tradition is, for the people living in a local community, an undetachable part of their everyday life'.

The revival of the lion dance of Takenoura, a coastal village we visited during the excursion, is a symbolic example. Immediately following the earthquake disaster, when masses of people were taking refuge at a hotel, a lion dance was performed with a lion head made of a floor cushion and a pair of slippers, bringing comfort to the people seeking shelter. This episode shows how ICH can provide emotional support to people in times of disaster. Furthermore, the residents of Takenoura were living scattered in temporary housings for six to seven years before the town was restored. During those years, there were two occasions per year when the residents of the community could gather – the lion dance and the local festival (also featuring the lion dance). It was the lion dance that kept the hearts of the scattered villagers connected. It is hard to evaluate this type of emotional effect objectively, as it cannot easily be measured quantitatively. However, this is an important example demonstrating how ICH could contribute to disaster revival.

However, this example is not necessarily applicable to all countries. Local festivals and

folk performing arts are commonly occurring events throughout the regions of Japan, and it is against this cultural background that this example should be understood. The matter of identifying what ICH can contribute to community revival in the event of disaster must be considered carefully for each country or locality, with consideration to the concerned local communities.

There are also examples from Japan where regional post-disaster restoration has not been well linked with ICH. The people of Namie town in Fukushima prefecture were forced to evacuate due to the accident at the Fukushima Daiichi Nuclear Power Plant following the Great East Japan Earthquake. Many folk performing arts used to exist in this area. However, the entire town was forced to evacuate, and the community was dispersed as some members of the community were relocated to regions all over the country, while most of them sought their new home within the prefecture. Even now after eight years have passed since the accident, there are many people who cannot return, and some areas still remain restricted because of the risk of radiation.

In the Kariyado district, for example, there existed a deer dance (*shikamai*), a folk performing art similar to the lion dance. Now it is on the brink of disappearing. The primary reason for that is that the practitioners were separated by evacuating over a wide region. After the radioactivity decontamination work was finished, the district become liveable again in 2017. However, many former residents are anxious about radioactive contamination and are hesitant to return. That means that even for the people who want to practice the deer dance, it is difficult to gather since people are living spread out over a wide area, separated from each other. Then their motivation to perform the deer dance decreases, and it has become difficult to pass on this tradition. Furthermore, since there are few opportunities to train children and young people, the transmission of the tradition to the future is at risk. As a result, the deer dance has been performed only three times since the accident.

These types of problems do not only occur after nuclear accidents. All over the country, a great number of rural villages are being depopulated because people are moving to urban areas. The same problems are occurring in such depopulated rural areas. In other words, the disruption of local communities could be caused by various reasons, such as disasters, accidents, depopulation, as well as decreasing birth rates combined with an ageing population. The part that ICH can play in dealing with disasters is therefore also connected to the role that ICH can play to cope with various problems threatening the continuity of the local community.

The Value and Role of ICH

So far, I have focused on the perspective of ICH contributing to the revival of the local community. This type of ICH is easily linked to local identity, increasing the sense of belonging for the residents of the region. In a town such as Onagawa, where each district has its own lion dance, everyone thinks that their own lion dance is the best. When this type of local identity is heightened, quarrels sometimes break out between the districts. If such disputes are amplified, they can develop into political disputes and ethnic conflicts. We must not forget that ICH is potentially associated with this

type of risk.

However, as have been exemplified in this paper, ICH can also play a role of strengthening the bonds of a local community. Because of the Great East Japan Earthquake, such important roles of ICH started receiving recognition in Japan, and now there is a growing recognition that ICH should be included in the disaster rescue framework of cultural properties. However, for that purpose, it is important to first thoroughly inventory what ICH exists where. Then, the second task is to create networks to share information promptly when disaster strikes, on what has been damaged and what support exists. However, a methodology for doing this has not yet been established. Furthermore, even if the necessary tools are restored or recreated, it is not certain whether the tradition can be revived, and even if the tradition is revived, it is not certain whether it can be upheld. This means that it is also important to have a long-term perspective to fully understand matters relating to the continuation of the practice in question.

In this process, supporters who are able to have a long-term commitment and get familiar with the locality are necessary. This type of support can be carried out not only by national and local government bodies, but also by people in various positions, such as researchers, teachers and education specialists, journalists, as well as those in religious institutions. ICH enthusiasts could be involved as well. Ties among the practitioners who share the common challenges are also important. A sustainable network connecting these various actors and stakeholders would be necessary. This can become a countermeasure not just for safeguarding ICH from disasters, but also for safeguarding ICH that is disappearing for other reasons, such as globalization and urbanization, as well as depopulation and decreasing birth rates combined with an ageing population, issues that are pronounced in Japan.

Furthermore, in addition to safeguarding ICH, this should also become a means of protecting the local communities. Recently, opinions are emerging that having ICH makes communities more viable. ICH is receiving increased recognition not only from the perspective of supporting disaster recovery, but also from the point of view of social welfare. What can be said for certain, as mentioned earlier, is that ICH can become a means of reviving sustainable development of local communities after being damaged by disaster. Furthermore, ICH can also become a measure in coping with risks threatening a local community's sustainable development caused by other reasons than disaster. Therefore, safeguarding ICH is to safeguard the community.

THE SIGNIFICANCE OF RESCUING INTANGIBLE CULTURAL HERITAGE

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Introduction – The Impact of Disasters on Culture and Cultural Properties/ Heritage

The tsunami disaster, which occurred on 11 March 2011 as a result of the Great East Japan Earthquake, destroyed people's everyday lives and swept their properties out to sea. Besides sweeping away their cultural properties, the tsunami erased many things people in the region needed for their lives.

'Cultural property' mainly refers to properties that are designated as such under the Law for the Protection of Cultural Properties in Japan. Rescue work was undertaken for these cultural properties, and many of them were rescued in areas affected by the disaster. A characteristic of the concept of cultural properties in Japan is that they not only include art and craft products with high aesthetic and historical value, but they also include folk cultural properties. 'Folk cultural properties' are defined in the Law for the Protection of Cultural Properties as cultural assets 'essential for the understanding of developments in the everyday lives of the Japanese people', including tools used in daily life, and tools and equipment used for traditional customs and festivals. Furthermore, these folk cultural properties are not just tangible assets such as tools, but include intangible assets such as festivals and rituals.

The cultural properties damaged in the Great East Japan Earthquake and Tsunami Disaster were targeted for rescue work. It can be understood that rescue measures were taken for the tangible cultural properties that had been physically damaged. However, what sorts of measures were taken for intangible cultural properties? I would like to introduce the situation in the areas affected by the Great East Japan Earthquake and Tsunami Disaster.

Measures for Rescuing Intangible Cultural Heritage

To understand intangible cultural heritage in relation to natural hazards, first, it is necessary to consider how 'intangible' cultural heritage is damaged by disaster.

First, let us consider the destruction of the tools and other items used. This can be understood as an extension of the cases of damage to 'tangible' cultural heritage. Simultaneously, the seriousness of the damage to intangible cultural heritage can be seen in the loss or cessation of traditional performances and festivals as a consequence of the destruction of local communities.

The areas that were inundated by the tsunami in the Great East Japan Earthquake and Tsunami Disaster maintain an extremely large number of traditional folk performing arts, called '*minzoku geino*', that are held and transmitted among local communities, and many of them were affected. Therefore, in coordination with the work of rescuing tangible cultural properties, various types of support were also extended to rescue intangible cultural properties. For example:

- A wide range of support was made to restore/renew tools and equipment.
- Cultural events inviting affected performers/practitioners were held in many places.
- Events substituting traditional festivals/ritual events were programmed.
- Increased visit to learn cases of the revitalization of traditional rituals and festivals
- Increased number of volunteers to support festive events

The Case of *Ogatsu-Hoin-Kagura*

So, what is the significance of these kinds of activities? I would like to address this using the example of *Ogatsu-hoin-kagura*, which is a folk performing art tradition that has been handed down in the Ogatsu region, in Ishinomaki, Miyagi Prefecture, and has been designated as an Important Intangible Folk Cultural Property by the government of Japan. *Kagura* is a stage performance that re-enacts mythological stories. The dancers perform while speaking lines, in synchronization with the music of drums and a flute. *Kagura* is generally performed at festivals and rituals in local communities. You might think that many people enjoy *Ogatsu-hoin-kagura* because it has been designated as a national cultural property. However, the community people treat this *kagura* as an essential part of a festival ritual on a special day set apart from everyday life, calling it '*okagura*'.

The Ogatsu region suffered huge losses in the Great East Japan Earthquake and Tsunami Disaster, and most of the items used to stage *kagura* were swept away in the tsunami. Despite such difficult situation, the *kagura* performers (*kagurashi*) decided to resume their *kagura* as early as April 2011, and to restore tools and equipment that are necessary for the performance.

Inspired by the will of the *kagura* performers, many people supported them and provided funds so that the restoration of the equipment progressed smoothly. What is crucial to this series of actions is that the performers succeeded in reviving the *kagura* through their own will and efforts. They did not take orders from the Agency for Cultural Affairs as a nationally designated cultural property. The significance of their actions is that they did this entirely on their initiative.

Figure 1 shows the festival before the Great East Japan Earthquake and Tsunami Disaster. You can see that all ages from children to the elderly are watching, but it is a pretty thin crowd for a nationally-designated cultural property. In other words,

Figure 1 *Ogatsu-hoin-kagura* before the Great East Japan Earthquake and Tsunami Disaster (left); and the festival in the same community that was resumed in 2012 (right). Note that the latter is more crowded with visitors outside the local community.
(Source: R. Kodani)

Ogatsu-hoin-kagura was embedded within everyday life. It was not something that you sat and watched with full attention.

Heritagization of Local Culture

Cultural heritage (cultural properties) are defined as elements the government has decided to preserve and to be transmitted to future generations. On the other hand, culture is something that is shaped by constant changes. These changes occur in everyday life, gradually with the flow of time. In other words, changes are not noticed as they occur. Therefore, one of the challenges in Japanese cultural property protection administration is how to relate cultural change to the preservation and safeguarding of heritage.

After the Great East Japan Earthquake and Tsunami Disaster, a movement to save cultural properties was evident, regardless of whether they were tangible or intangible, to be transmitted to future generations. The projects of rescuing cultural properties was not just for tangible cultural properties, but also included intangible cultural properties. It was a movement in which cultural elements that should be protected from disasters and transmitted to future generations were discovered and preserved as cultural heritage. I call this 'the heritagization of local culture'.

An important point here is that cultural heritage (or cultural properties) is to be preserved and transmitted to future generations, whereas local culture is something that changes over time. In the very concept of intangible cultural heritage, there is no elements of intangible cultural heritage that does not change. However, for a certain cultural element to be defined as a cultural heritage it becomes necessary to specify what exactly is to be preserved, and in this respect culture takes on the nuance of ossification. The movement has grown in this context, in which elements that were not recognized as cultural properties have become recognized as cultural heritage and targeted for preservation.

Figure 2
Ogatsu-hoin-kagura being performed on stage.
(Source: R. Kodani)

Figure 2 shows *Ogatsu-hoin-kagura* being performed on stage. You can see that the atmosphere in which it is performed differs greatly from the community festival we saw on Figure 1. For a folk performing art that has been held and transmitted in local communities, in particular, becoming cultural heritage means that it is separated from the local community to be performed on a stage, as seen here. This is because this particular component of the event is what has been defined as cultural heritage. Therefore, 'heritagization of culture' also means that the element could be preserved independently of the local community.

From a viewpoint emphasizing its link to the local community, it is not preferable for an element to be separated from the local community by heritagization. Conversely, becoming an independent cultural heritage could be an advantage when settlements were lost, as was the case for the Great East Japan Earthquake and Tsunami Disaster. In other words, protecting culture as cultural heritage enables to preserve at least a part of the local culture even if the local community physically disappears. However, protecting cultural heritage actually enables to preserve the local culture, leading to the reestablishment of new local communities? This is the final point I would like to discuss.

Figure 3 shows a scene of Ogatsu-hoin-kagura being performed before the disaster. An old man who had too much to drink got on the stage and started to dance, telling the *kagura* performer, 'hey you, you're a terrible performer, let me take your place'. A person would be really brave if he could do that on the fancy stage we saw on Figure 2. That kind of happenings are quite common at the *okagura* in the Ogatsu region; even the *kagur*a performers say that these are the most thrilling and enjoyable part of the *okagura.*

Such relationship between the performers and the community members is the biggest difference between the *okagura* that is part of daily life in the community and the *Ogatsu-hoin-kagura* as intangible cultural heritage. Protecting only the heritage aspect

Figure 3
A scene of *Ogatsu-hoin-kagura* before the Great East Japan Earthquake and Tsunami Disaster.
(Source: R. Kodani)

of *Ogatsu-hoin-kagura* would lead to the loss of its connectedness with the people of the local community. For protecting and safeguarding intangible cultural heritage after the disaster, it is very important to consider how such community-linked aspects of *kagura* could be maintained and transmitted.

Importance of Qualitative Survey in Disaster-Affected Areas

Values of some cultural elements was recognized in the post-disaster context by being or becoming cultural properties; however not all cultural elements became cultural properties. From an anthropological standpoint, what is called for is to grasp as much as possible a diversity of cultural phenomena in the local communities, and to identify based on that knowledge what must be preserved and what is better to be preserved after a disaster. While rescuing cultural elements such as performances and festivals that are more recognizable as cultural heritage or cultural properties, how do we deal with other elements that are rather unnoticeable? Therefore, it would be desirable to perform a qualitative survey, not just to target existing cultural properties, to gain a holistic view of a diversity of culture that grounds the society and the people's daily life in a given community. Based on that, elements that should be continued in the recovered community, that are beneficial for revitalizing the community, and that are too close to the people's daily lives and their importance is not recognized, are identified for safeguarding.

Figure 4 shows scenes that can be found here and there when you walk around the areas affected by the tsunami. Photo on the left shows the remains of a house that was about 100 m from the coast, and you can see a small shrine stands alone in the corner. This is *Myojin-sama*, the god that protects the house and the compound. This scene suggests that the god has to be re-enshrined even when people are devastated by tsunami and evacuated far away from their ground. The image on the right side is the *Myojin-sama* I came across at Minamisanriku-cho. The god appears to have been properly enshrined by tying tree branches together in the shape of a *torii* gate. It


Figure 4 A small shrine for *Myojin-sama* inside the remnant of a house (left); and the one seen in Minamisanriku-cho. (Source: R. Kodani)

looks like the members of the household that worshiped this shrine were all killed in the tsunami, and the neighbors have re-enshrined this god, even though the people who had once looked after it are gone.

Since the Great East Japan Earthquake and Tsunami Disaster, no one is permitted to live in these housing areas, and the people have been required to move elsewhere. However, in the meantime, they continue to make these temporary shrines for the gods. You can see the depth of the local tradition regarding the protective gods of their home and land. The culture surrounding the Shinto and Buddhist beliefs as described here is too trivial to be incorporated into the official plan for disaster recovery. However, it is an essential part of their lives for the people who used to live there.

Pre-Disaster Local Culture in A Context of New Post-Disaster Communities

It would be necessary, along with transmitting cultural heritage, to create a mechanism to transmit this kind of local cultural elements that are not recognized by the community people as their own unique culture. Given that such cultures are fostered spontaneously, it is of course possible to think that local culture would gradually take shape in a different form in the new community. However, I believe that including those elements in the process of recovery would be highly beneficial for building a new community and local society more smoothly.

Figure 5 shows a diagram of this process. Cultural properties are one part of the local culture, and by rescuing cultural properties, some prominent part of local culture could be transmitted (Figure 5, left). As a matter of course, it is not possible to rescue everything, but if only a small part is preserved, the amount of culture that are transmitted becomes smaller. Conversely, it would be necessary to preserve as much culture as possible for transmitting local culture in the process of forming a new community.

Preserving local culture as cultural heritage makes it possible to transmit large areas of

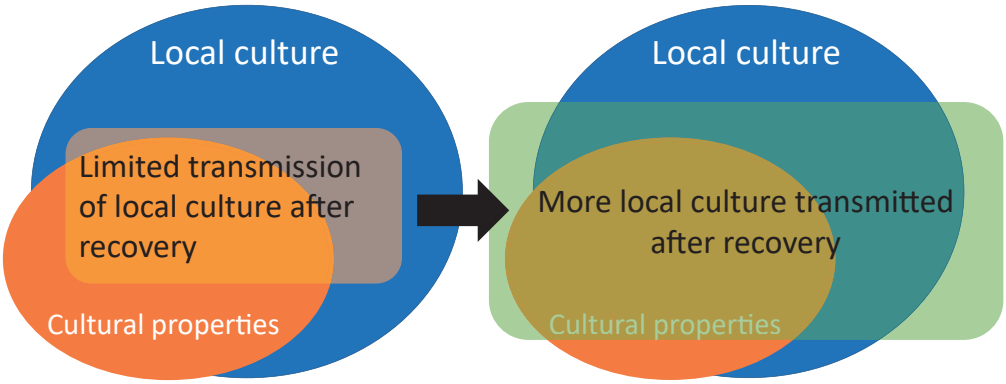

Figure 5 Diagram showing the range of local cultural elements that could be transmitted after recovery.

culture after a disaster. On the other hand, modest elements of local culture are also an important part composing local communities, and we could say that an accumulation of these modest elements creates local communities. They are indispensable for the transmission of cultural properties to the future generations.

Those of us who are working in the academic fields such as Japanese folklore studies and anthropology that study local communities should clarify the relationship between the two aspects of culture, and communicate the importance of both to the people of the local communities recovering from disasters.

COMING TO TERMS WITH DISASTER RECOVERY THROUGH FOLK PERFORMING ARTS: THE CASE OF FUKUSHIMA PREFECTURE

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Fukushima Prefecture is a region in which numerous folk performing arts have been passed down through the generations. In the Great East Japan Earthquake of 2011, the Hamadōri area was stricken by multiple disasters, both natural and manmade, which affected many folk performing arts. From the perspective of disaster mitigation, I will report on disaster victims' use of folk performing arts as a means of psychological support for coming to terms with the realities of the middle phase of disaster recovery and on their efforts to pass these folk arts down to the next generation.

This report focuses specifically on case studies of two *Taueodori* societies in areas of Hamadōri affected in distinct ways by disasters – the Murakami *Taueodori* Society and the Murohara Folk Performing-Arts Society – and discusses their conditions before and after the earthquake as well as the restoration process undertaken thus far. The '*taue*' of *Taueodori* (*taue* dance) refers to the work of cultivating rice. *Taueodori* has been passed down exclusively in the Tohoku region; however, there are geographic variations even within this region, and it is a highly entertaining dance.

Both forms of *Taueodori* passed down by the two societies belonged to the cultural sphere of the Souma Nakamura fiefdom in the early modern period and have numerous similarities, including dance styles, costumes, songs, and the fact that both are performing arts (see Figures 1 and 2). However, there are also many differences between Murakami and Murohara *Taueodori*, such as their means of transmission through generations, their dancers, their methods of administration, and their relationships to religious rites.

Figure 1 Murakami *Taueodori* (2012). (Source: T. Ichiyanagi)

Figure 2 Murohara *Taueodori* (2017). (Source: T. Ichiyanagi)

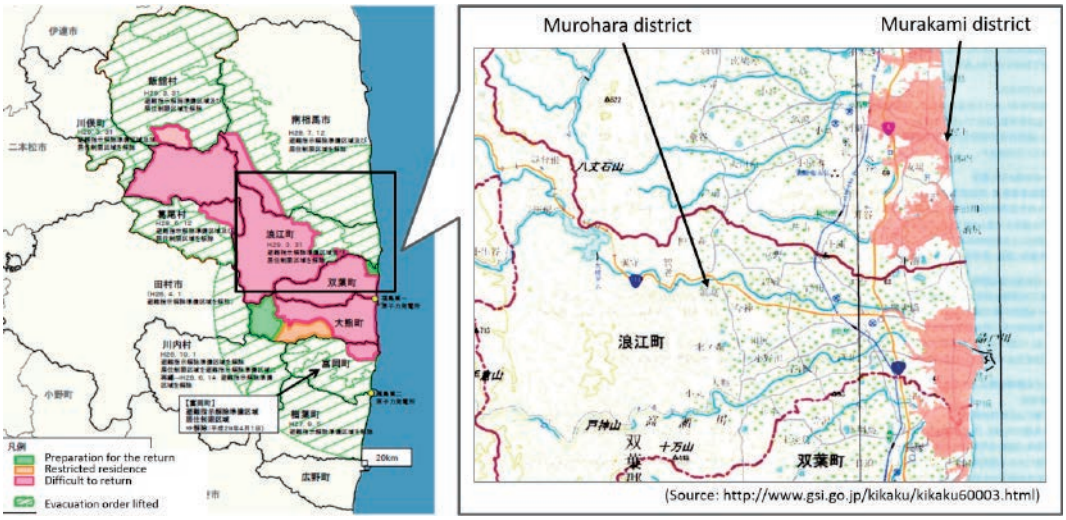

Figure 3 Conceptual diagrams of areas with evacuation orders (as of 1 April 2017) (left); and areas flooded by tsunami (right).

To get a sense of the geographic challenges faced by these societies, we must examine the areas of Hamadōri of Fukushima Prefecture, where evacuation orders remain in effect due to the nuclear power plant disaster (Figure 3, left). The red areas currently remain as difficult-to-return zones due to nuclear disaster damage. The areas shaded with green diagonal lines are those wherein evacuation orders have been lifted. The map on the right cross-references the area in the rectangle in the left, with areas of tsunami damage (indicated in orange).

The Murakami region, where the Murakami *Taueodori* Society is located, is part of the area shaded with green diagonal lines in Figure 3 (left) and part of the orange area in Figure 3 (right). Although evacuation orders have been lifted, the area has been designated a disaster risk area due to tsunami damage, and residents are unable to build their dwellings there. On the other hand, the Murohara region, where the Murohara Folk Performing-Arts Society is located, avoided tsunami damage due to its inland location (see Figure 3, right); however, due to the nuclear disaster damage, it also remains as a 'difficult-to-return zone' (see Figure 3, left).

Thus, both societies are facing the challenge in attempting to pass down their *Taueodori* dancing traditions while their members being unable to return to their homelands. In order to perform their folk dances, the members of the societies must leave their disparate evacuation points and gather together. Outside their homelands, they maintain the relationships that existed within their original communities and continue passing down their dances to the next generation.

Before the earthquake, the Murakami *Taueodori* Society was already admitting a few society members and dancers from neighboring districts; since the earthquake, they have continued passing down their art form by loosening the membership requirements. The Murohara Folk Performing-Arts Society, on the other hand, has never admitted a single person from outside the society, neither before nor after the

earthquake, and continues to hold events just once every seven years. However, both societies have managed to preserve their folk performing arts in forms similar to those preceding the Great East Japan Earthquake.

The Great East Japan Earthquake was an unprecedented catastrophe, but the people of these societies have made it through the period immediately following the earthquake. Now, thanks to their efforts at gaining a sense of recovery by resuming the forms of cultural transmission they practiced before the disaster and by continuing to operate the societies, as well as their efforts at reassembling the same communities from disparate evacuation points for the purpose of performing folk dances, the people of Murakami and Murohara seem to have come to terms with the current instability of the middle phase of disaster recovery and to have gained a sense of psychological 'disaster mitigation' through folk performing arts, because folk performing arts evoke among the disaster victims the desire to come together and to do their best.

REVIVING FISHERY TECHNIQUES: THE FISHING INDUSTRY IN POST-DISASTER SHINCHI-MACHI, FUKUSHIMA PREFECTURE

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The coastal area of Fukushima Prefecture suffered a 'double' disaster in the Great East Japan Earthquake, first in the form of a disaster caused by the massive tsunami, and subsequently by the nuclear accident of Tokyo Electric Power Company's Fukushima Daiichi Nuclear Power Plant, which was a man-made disaster. From June 2012, a year after the earthquake, a 'trial fishing' system was implemented along with a system of inspection, including the selection of fish species and fishing ground, and controlled management of the shipping system. The purpose of this 'trial fishing' is to monitor whether fish are contaminated by radioactive materials, throughout the processes from catching to marketing, and at the same time to increase the opportunities for fishers to maintain their livelihood.

Although they are mechanized, fishery operations still require skills such as selecting fishing grounds and understanding water conditions, and trial fishing is also essential for maintaining and passing down these skills and techniques. However, trail fishing operations are far more restricted than normal operations in that any bycatch of non-target species is banned, and individual fishing boats are not allowed to decide on their own to operate or not under certain weather conditions. There are fewer fish markets where fishermen can unload their catch, and they must transport their catches to the markets by themselves. In fact, such inconvenience imposed by this system is far from the original fishing practice.

At Shinchi-machi in Fukushima Prefecture, for example, there were many fishing boats sized around 6 tons doing net fishing, and of the 44 fishing boats at the time of the earthquake, 32 survived the tsunami by escaping offshore. Some boats were subsequently retired, while six were built after the earthquake. Currently, 32 boats are participating in the trial fishing.

Changes after the earthquake in the size and the quantity of the catch are as a matter of course related to the changes in fishing techniques. For instance, the overall size of fish off the coast of Fukushima Prefecture is getting bigger. As trial fishing is undertaken only once or twice a week, not only the number of fish but also their size is increasing. In the case of gillnets for fishing *karei* (righteyed-flounder) before the New Year, their mesh size has been changed to 6 *sun* 3 *bu* (using traditional measurements, approximately 19 cm), compared to their pre-tsunami size of 5 *sun* (approximately 15 cm) wide. Improvement of fishing net as such has happened recently in the fishing communities in southern Miyagi prefecture, which is neighboring Shinchi-machi. It is the fishermen near the border of Fukushima

Figure 1
A fishing boat cooperating in the 'sampling survey'. (Source: S. Kawashima, 31 October 2018)

Prefecture such as Shinchi-machi who are most frustrated because, despite the fish are growing bigger and in quantities, the restriction set by trial fishing that only permits fishing once or twice a week, and the fish population that grew bigger off the coast of Fukushima Prefecture migrate to Miyagi Prefecture.

In addition, bycatch of certain fish varieties such as *kounago* (young Pacific sand lance) and *shirauo* (whitebat) are prohibited under trail fishing to begin with, although such bycatch is not so common due to differentiated fishing methods. Regulation of the Soma Harakama Fisheries Cooperative stipulates orders to release non-target fish species, such as: 'the owner of the operating boat must release the fish and shellfish that were caught as bycatch, except for the target fish species, and never take them home' (on trial fishing of *kounago* 2018), and 'never land bycatches other than the target species; the captain should take responsibility to release the bycatch from the boat' (on *shirauo* trial gillnet fishing 2018).

In fact, fishermen are generally satisfied with their catches of the day that are given by God, and it is hard for them to think about discarding some fish just because they are non-target species. To the contrary, there is also a saying that 'it is always the sample survey when catches are less' (Figure 1). This is a sort of precept among the fishermen that is widespread across Japan, that if you have a strong desire to catch fish, you will not gain many, which is similar to a common jinx that says 'the requested fish will not be caught'. A captain of a fishing boat in Shinchi-machi says 'if you load an empty tank (to store the catches) on your truck, you would not be able to catch any fish'. Another fisherman says 'if you bring a lot of ice (to keep the catch) on the boat, you will not catch many fish'. It seems that, if you express your intention to catch a lot of fish, God will not bless you with fish. Considering these ways of thinking, the ban on bycatch in 'trial fishing' and 'resource management' are both people-centered ways of dealing with the sea, although there is a slight difference of catching a lot or less.

Figure 2
Fishermen returning to the bank after tying up their boats away from the quay at right angle, to avoid damage from a storm.
(Source: S. Kawashima, 10 June 2018)

While fishermen endure restrictions such as not being able to decide on their own the days to fish, fishermen communities of Tsurushihama and Odohama in Shinchi-machi still maintain traditional practices of mutual assistance called *yuiko*, in which members join forces when, for instance, a boat is taking longer to unload takings, or when repairing a member's fishing net. Some customary practices led by the boat-owners' associations such as *tsunakake* and 'setting boats on a right angle (*fune-wo tate-ni suru*)' (Figure 2) are also carried out within the same cooperative system. Boats at the harbor are generally anchored alongside the quay, either on the starboard or the port side. However, as a low pressure or a typhoon approaches, ropes are stretched in a matrix in the middle of the harbor, within which boats are aligned to avoid them hitting the quay and getting damaged. This cooperative work is the *tsunakake* and '*fune-wo tate-ni suru*'. By hanging dubs (port fenders) on both sides of the boat, they will not hit each other.

As described above, 'a fishery technique become successful only when a series of operations of people, boats and fishing gears are united as a whole and activated organically' (Shibusawa 1962), which in a broad sense includes the fishery organization and management. In other words, as was the case in Shinchi-machi, such time-honored work practice has most significantly contributed to the prompt recovery of local fishing operations after the 2011 earthquake. It demonstrates that post-disaster rehabilitation is not the sole preserve of NPOs and urban engineering specialists, who suddenly appeared in affected localities in the wake of the tsunami disaster.

Also, most of the fishermen in Shinchi-machi lost their homes to the tsunami and had to be relocated collectively, mostly to Jingokita (Odohama) (approximately 70 households) and Gangoya (approximately 30 households). At these newly-adopted home, community members maintain their traditional customary practices such as *mukaebi* (welcoming fire) for the *Bon* festival. As a result, the *mukaebi* ritual, which is no longer common in central parts of Shinchi-machi, is practiced simultaneously at two separate locations: Jingokita, and Gangoya to the west of the central area of Shinchi Town, closer to the mountain side.

On the monument of *Nagare-sen kuyō* (a memorial for wrecked boats), which was relocated from Tsurushihama to Odohama after the tsunami in 2011, the names are engraved of 30 individuals who lost their lives in nine disastrous events at sea, ranging from the massive tsunami in 1902 to the recent one in 2011.

Coastal communities such as Tsurushihama and Odohama have always been exposed to sea accidents and disasters, which could have contributed to maintaining strong ties between the living and the dead. This explains why *Bon* rituals including the *mukaebi* have been so important and carefully practiced in these communities. What sociologists call the 'disintegration of community' cannot be applied here.

For fishery to revive as a livelihood, not only do practical fishing techniques need to be transmitted but attention must be paid to intangible factors that supported fishing techniques, such as the fishermen's attitude towards fish and the customary practices of the fishing communities.

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THE ROLE OF INTANGIBLE CULTURAL HERITAGE IN THE DISASTER RECOVERY IN FUKUSHIMA

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Introduction

Does culture contribute to disaster recovery, and if it does, how would this occur? This is a core question of the present paper. As reported in both domestic and international mass-media after the 3.11 Great East Japan Disaster (March 11, 2011), society in post-disaster Japan regards intangible cultural heritage (ICH) such as local performing arts and rituals as a key element of disaster recovery. The survivors have an opportunity to commemorate the victims and to reflect on the future through these heritage activities in local settings. Correspondingly, in the context of disaster recovery the government and private companies also financially support these events. The sudden increase in focus on the role of ICH in the post-disaster recovery is a distinguished feature of the 3.11 Japan Disaster (Kimura 2016; Hashimoto 2015; Lahournat 2016; Takakura 2016, 2018; Takizawa 2019).

On a related note, the sociologist Kyoko Ueda posed an insightful question. 'Why do those affected by the Great Earthquake conduct traditional events under the emergent conditions?' She argues the reason for this is that the ritual provides a concept of repetitive time to people who have to deal with practicalities in an irreversible timeline provided by the reconstruction policy. These rituals encourage the people to return their everyday lives (Ueda 2013). In addition, I would like to point out the integrative function of ritual, which serves to bond individuals to society (Michell 1996). The rituals that are part of ICH have two functions: the evocation of a sense of routine and the function of social integration, both of which contribute to the recovery of post-disaster society.

The present paper starts to rephrase this issue in the context of Fukushima disaster and to examine the role of rituals or ICH in the post-disaster context. The type of ICH focused on here is more or less the local religious rituals of Shintoism, which include the local performing arts like *kagura* or *shishimai* and some related festivals. My argument focuses on the role of ritual in cultural heritage in the post disaster setting, and to this end I ask the following questions. How does ritual serve the disaster reconstruction following the Fukushima nuclear accident? Why do people conduct local performing arts and festivals? From this standpoint how do anthropologists contribute the cultural policy of the disaster reconstruction? And, can we propose to policy makers the idea of better management for this type of ICH?

The Difficulties in Fukushima Disaster

There has been much anthropological research on the effects of the disaster following the explosions at the Fukushima Daiichi Nuclear Power Plant after the Great East Japan Earthquake in 2011. These studies argue there is a social influence of radioactivity and examine how it damages social reliance and local identity (Gill 2013; Ikeda 2013; Iwagaki et al 2017; McNeil 2013; Uchiyamada 2017; Yamaguchi 2016). One distinct feature of this research is the study of mother-children evacuation (Horikawa 2018; Morioka 2013; Oikawa 2018; Tatsumi 2014). This is the issue of distrust of government and science, which in turn damages the cohesion of family, kin, and local community. While the government decides levels of safety in terms of radiation based on what they consider 'scientific' knowledge, members of a family often cannot agree to accept this information in the same manner. Mothers who have infants or young children in particular would be sensitive to the effect of nuclear radiation on their children.

Yoriko Tatsumi (2014) described how mother-child evacuees risk isolation from their families and local communities. Due to the differentiated risk evaluation of radiation among husbands and wives and the conditions of employment among family members, mothers and children often are evacuated separately from their husbands in areas further from the Fukushima Daiichi nuclear power plant. This behavior sometimes provokes the criticism of the evacuated mother from those who already accept (believes) the governmental judgements on safety. The explosion at the Fukushima Daiichi nuclear power plant therefore has injured the social reliance in family and local community.

How can we explain this phenomenon theoretically? The main reason is the health risk perception of nuclear radiation: this could be called biological citizenship, which is a key idea of Adriana Petryna as related to Chernobyl anthropological studies. The biological citizenship is 'a massive demand for, but selective access to, a form of social welfare based on scientific and legal criteria that both acknowledges injury and compensates for it' (Petryna 2002). While Petryna describes the predicament of those affected by the Chernobyl disaster, she also argues that biological citizenship is a key for building process of civil society in opposition to the socialist regime (Petryna 1995). On the other hand, in the Fukushima disaster we can identify that biological citizenship rather brings the destruction of social tie for family and kin through disabling social consent in anticipation of future events. Sociologist Ulrich Beck states that 'poverty is hierarchic, while smog is democratic' in the contemporary risk society (Beck 1998: 50). The poverty has been distributed to/formed social classes and therefore class struggle would be an important element of the solution. Democratic smog or radiation nullifies the 'traditional' type of solidarity against risk.

Let us combine the predicaments of Fukushima disaster with the role of ritual in disaster recovery. The question to be addressed is how ritual, with its evocation of sense of routine, and the function of social integration work to restore the damaged social ties and community reliance in Fukushima. In other words, should anthropologists propose policy recommendations for disaster recovery emphasizing

the role of rituals that are part of ICH, and detail how these activities work to restore damaged solidarity in the affected communities? My concern is whether my research on ritual activities in ICH may discourage mothers seeking to evacuate from areas affected by Fukushima Disaster, because the emphasis of these ICH rituals in disaster recovery may act as pressure for social integration for those who may be hesitant to evacuate. In the following, I will ethnographically describe two types of ICH ritual activities and examine their effects in the disaster recovery process. Lastly, I also consider the possibility of policy recommendations in terms of ICH ritual activities in post disaster condition.

Two Cases of Intangible Cultural Heritage

Case 1: The first case involves local performing arts, the *shishimai* dance in the mid of August. It is a part of a ritual, which is conducted every four years at Suwajinja Shinto Shrine at Shimoniida village in Iwaki city (Figure 1). The origin of this ritual backs to 17th century (1634). Dancers in three different types of deer-styled masks perform the dance for the local Shinto gods on behalf of rich harvest and off-spring prosperity. It is impressive that approximately twenty men perform the opening dance with wooden miniature phalluses before the deer mask dance. The dance groups and a band with Japanese flute first dedicate the dances to the Shinto shrine and parade through the village streets during the daytime[1].

The youth-men association (*seinenkai*), and the executive member of the *ujiko* – parishioner of the local shrine undertake the leading roles in organization and

Figure 1 Group picture of the Shimoniida *shishimai* dance (August 2015). (Source: Takakura Photo Studio)

1 The ethnographic film of this *shishimai* edited by the author is available at the following website: http://hbdl.handle.net/10097/63692

management. The *ujiko* is deeply related to the village history. The officers are elected from each street association (*tonarigumi*) every four years. The street association is a neighborhood organization for mutual collaboration of funeral and landscaping which dates back to the era of the Tokugawa Shogunate. The members of the youth-men association come from these street associations. Two weeks before the ritual, they begin to prepare the necessary prepare tools and training. These men gather for preparation at the youth-men association house every evening after the work even in weekdays.

Shimoniida village, where this ritual is held, is located 35 km from Fukushima Daiichi nuclear power plant; here the condition for residence is categorized as 'safe zone' by the Japanese government. Therefore, there are some people who have evacuated to Iwaki city from regions close to Fukushima Daiichi, which are now classified as 'restricted residence zones' or 'difficult to return to zones'. On the other hand, some people might even evacuate from Iwaki city and relocate to further regions. The year 2011 is an event year. Despite the disaster that occurred in March the local communities decided to organize their festivals, because they wanted to conduct them as usual, although there was some disagreement on this point. Most of the local residents believe that the implementation of the festival somehow contributes to commemoration and recovery.

During my fieldwork I was very surprised at the level of activity of the local social organizations. The youth-men association has an extraordinary role in the integration of community members. The association also implemented a well-organized collaboration with the senior citizen executives who were Shinto parishioners. Above all, the phallus representation or the extraordinary open expression of sexual behavior was quite notable. I believe that this *shishimai* dance is a typical of ritual – providing to people the sense of *communitas* or the liminal phase in the rites of passage. It certainly innovates life and activates/renews the way of communication inside local community.

Case 2: The second case concerns the Nagareyama dance in the town of Futaba (Figure 2). This is dance where women wear samurai costumes and sing local ballads in the annual summer festival in Futaba, which is organized by the Futaba women's association. According to local history, the dance was originally male performance; however, women participated in the performance even in 1960s (Fukushima ken 1964: 1001–1005). The community is located at 5 km from the nuclear power plant. The territory of Futaba is categorized as a 'difficult to return to zone'; thus, even now in 2018 the level of danger is high. The residents of Futaba are now spread across different locations in Japan.

When the nuclear accident happened, Futaba residents evacuated from their homes; one of the places residents went was Tsukuba city, 160 km south from Fukushima Daiichi. Here, Tomiko Nakamura, a leader of the local women's association initiated the ballad dance activity because the association wanted to give a show of thanks for the hospitality of Tsukuba's citizens. The community members had settled in various places, so Ms Nakamura needed to reorganize the dance group. First she needed to

Figure 2
Snap shot of Nagareyama dance (January 2016). (Source: H. Takakura)

organize a class to teach the dance and to prepare the special costumes. Due to a shortage of participants some men also joined the dance group after the disaster. Ms Nakamura's activity functions as a node of meeting for those living in different places.

Did this activity help members of the dance group restore the ordinary sense of everyday life they had before the nuclear accident? When the dance was performed, former residents must have imagined life before the disaster and associated this with the tragedy of evacuation and the fact that it is almost impossible to return home. On the other hand, when I continued the interview with Ms Nakamura, I discovered some interesting historical background. According to her, this ballad dance is originally a special program of the annual summer festival of *Soma-Nomaoi*, which is a nationally well-known Shinto festival which includes samurai costume horse racing and the competition of flag-scramble. The main organizer of the festival is the *ujiko* – the parishioner of the local shrine for the citizens of the Soma city. The members of Futaba women's association participated in performing the Nagareyama dance at *Soma-Nomaoi* festival as well as in six other neighboring local communities. The approximate 80 women from Futaba town participated to the *Soma-Nomaoi* festival. The dance group in each community has a chance to participate in *Soma-Nomaoi* every six years due to the rotation of these six locations. Besides the six years opportunity, the local group performs their dance in the annual summer festival in each community. The reason for this participation of six local communities in the *Soma-Nomaoi* festival lies in regional history. These rural communities administratively belonged to Soma city during the Tokugawa Shogunate period (17–19th centuries). The maintenance of the Nagareyama dance affords the recognition of the regional historical legacy from the samurai period and the structured space division once governed by the Soma clan domain (Figure 3).

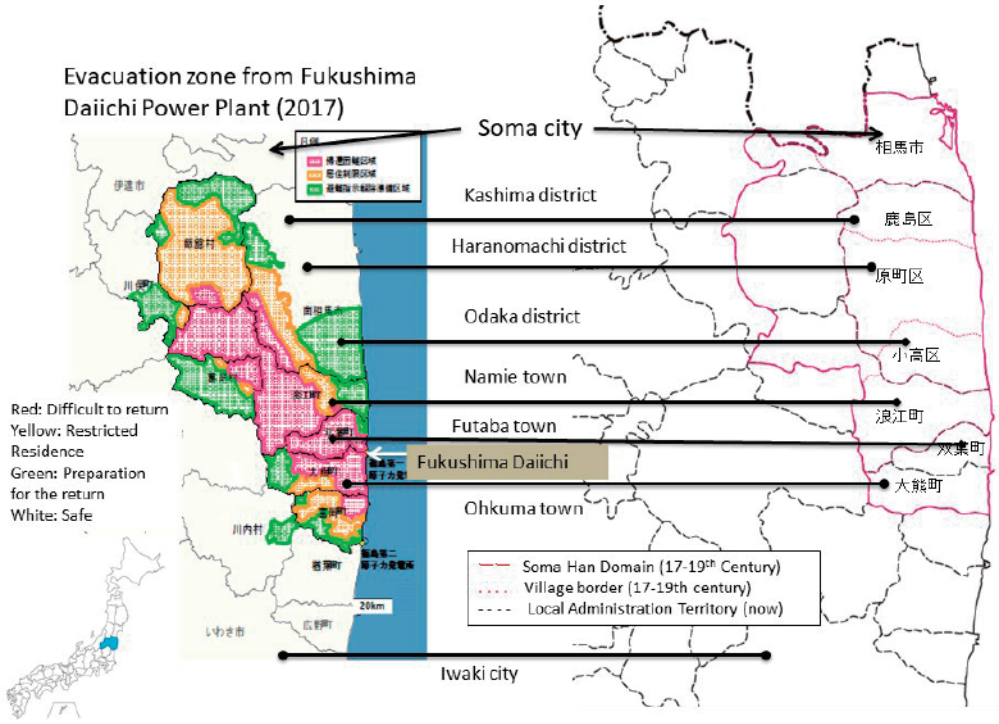

Figure 3 Historical-Cultural Legacy of Social Organization in Fukushima Coast

The Nuer and Fukushima: Two Time Concepts in Intangible Cultural Heritage

I would like to consider the role of ritual in disaster recovery and to further explore the interpretation of the cases to pose the familiar anthropological concept of time stated in the canonical African ethnography of the Nuer by E. E. Evans-Prichard. He describes two different time concepts. The first is ecological time – a reflection of the Nuer's relations to their environment: 'it appears to be, and is, cyclical … the daily timepiece is based on the round of pastoral tasks … such as milking, driving of the adult herd to pasture'. The second one is structural time – a reflection of the interaction of social groups: '(t)he Nuer has another way to stating roughly when events took place … by reference to the age-set system. Distance between events is reckoned in terms of structural distance, being the relation between groups of peoples. It is therefore entirely relative to the social structure' (Evans-Pritchard 1969: 95, 105).

How can we consider the theoretical implication of the Nuer's conception of time to understand the Fukushima case? First we can easily identify the concept of ecological time in both cases. In the case of Fukushima, the cyclical nature that is a feature of ecological time can be seen in the way it may afford people a rhythm of life similar to that before the nuclear disaster, the same argument as in the previous studies on the role of ritual in post disaster setting. On the other hand, I would like to emphasize the elements of structural time seen in the two cases in Fukushima. The collaboration among the young men's association and the street association, and *ujiko*-Shinto parishioners in *shishimai* dance every four years and that the collaboration of six local

communities participating in Nagareyama dance groups in six-year rotation should be noted. Both rituals are considered in terms of structural distance, being the relation between the groups participating in the events on different years. The participants are able realize the historical-geographical relations between communities, which have now become difficult to discern. The ritual provides the participants with a sense of structured historical-cultural depth embedded in everyday life. It establishes a sense of 'here and now' among people and, on the other hand, awakens the possibility of alternative multifaceted relationships between people.

The structural time in ritual provides a new way of social integration that goes beyond 'here and now', which may be critical in repairing damaged solidarity or supporting mothers and children who have evacuated due to radiation risk. I would like to consider the political implication of the ritual type of ICH for the evacuees. Both the *shishimai* and Nagareyama dances provide a perception of routine livelihood and social relationships yet also simultaneously demonstrate alternative time-space concepts and potential for new ways of communication. The ritual does not always force people to affirm the context of a given community. Rather it can renew the social structure with some degree of time and space for future. In particular, the practice of Nagareyama dance is a trial both for recovering the once existing historical structure represented by the livelihood of the residents of Futaba and for renewing the social relations of the evacuees from homes in the radioactive areas.

In a post-disaster society, rituals highlight the structured legacy of human life, which are a historical-geographical basis of current everyday life. If one considers the power of rituals that are part of ICH in terms of their contribution to innovations in social structure, it is important to place them at the forefront of future development in a revised form of social organization.

Conclusion

The core question of this paper is how do cultural traditions afford the people a sense of recovery? While I describe the features of the disaster surrounding the Fukushima nuclear accident, I examine a way that rituals as part of ICH work in the post-disaster society. One of my conclusions is that there is a new role of culture or ICH rituals in disaster recovery. Previous studies point to the evocation of sense of routine and social integration as a key for recovery, a phenomenon that is almost identical to the ecological time concept of the Nuer. This paper uncovers the structural time concept in the Nuer and the historical-geographical depth in ritual which may renew previous ways of social integration.

Another conclusion of this study relates to the policy recommendation from anthropologists concerning the advantage of structural time in rituals that are part of ICH. If we consider the role of culture in post-disaster settings, culture should contain not only traditional activities but also modern festival such as pop concerts. I don't deny the effects of the latter. However, anthropologists could advocate for the rituals in ICH because the structural time concept changes ways of social integration. In addition, voluntary leadership based on traditions in rituals is a key for local initiatives

in disaster recovery. The rituals in ICH may be an unparalleled social instrument in certain conditions.

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REPORT ON ICH SAFEGUARDING AND DISASTERS IN LATIN AMERICA AND THE CARIBBEAN

THINKING ABOUT ICH AND NATURAL DISASTERS: PERSPECTIVES AND CHALLENGES IN LATIN AMERICA AND THE CARIBBEAN REGION

Regional Centre for the Safeguarding of Intangible Cultural Heritage of Latin America (CRESPIAL)

THINKING ABOUT ICH AND NATURAL DISASTERS: PERSPECTIVES AND CHALLENGES IN LATIN AMERICA AND THE CARIBBEAN REGION

Regional Centre for the Safeguarding of Intangible Cultural Heritage of Latin America (CRESPIAL)

Introduction

This text is the result of the first effort by the Regional Centre for the Safeguarding of Intangible Cultural Heritage of Latin America (CRESPIAL) to organize secondary data and primary information regarding intangible cultural heritage (ICH) and natural disasters in Latin America and the Caribbean region.

Figure 1 CRESPIAL.

A brief presentation of CRESPIAL helps to understand how this work was developed. Created in February 2006, CRESPIAL aims to support the regional integration towards the safeguarding and the protection of ICH in Latin America. Its creation results from the subscription of the Constitution Agreement of CRESPIAL, signed between UNESCO and the Peruvian Government, a Category 2 Center, under the auspices of UNESCO. Currently, 15 countries are members and take part on activities: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Ecuador, El Salvador, Guatemala, Mexico, Paraguay, Peru, Uruguay, and Venezuela (Figure 1).

The CRESPIAL has five Programs:

- Multinational Projects – Almost ten years of implementation, and three large projects: Aymara Indigenous People, Afro-descendent Communities and Guarani Indigenous People. In 2019, two new projects of CRESPIAL will focus on Natural Disasters and on Armed Conflict.
- Program of Incentives for the ICH Safeguarding – Almost seven years, offers two calls per year to finance civil society projects in the region.
- Community Management – It is considered a priority; it aims to encourage countries to value traditional knowledge and to include the community

management process into the public policies implementation. Among other activities, CRESPIAL elaborates material to help countries to promote effective community participation in the ICH safeguarding process.

- Capacity-Building Program – Articulated with the UNESCO's Global Strategy to Capacity Building. It consists of systematization and elaboration of capacity building material with different subjects, for a diverse audience. In 2019, CRESPIAL will promote training of trainers' workshop to improve regional capacities in the ICH management.
- Knowledge Management – Implies in the systematization of knowledge about ICH in the region, encompassing the State of the Art elaboration, which is an overview about ICH policies, actions, instruments to ICH safeguarding in the 15 Countries.

Considering the importance of natural disasters in Latin America and the Caribbean region, CRESPIAL intends to start a consultancy for the construction of a diagnosis in the region about this theme and the different experiences in Latin American countries. Subsequently, this consultancy will generate inputs to elaborate the bases of a multinational project in which the 15 member countries of CRESPIAL will take part.

The General Context of the Theme of 'ICH and Natural Disasters' in the Region

The information presented in this document is based on the 'Impact of disasters in Latin America and the Caribbean, 1990-2013' report, elaborated by United Nations Office for Disaster Risk Reduction (UNISDR), Regional Office for the Americas, and OSSO Corporation. This report encompasses 22 countries. Other documents and reports were offered by the affiliated countries as per contribution to amplify the regional knowledge on ICH and natural disasters in the region.

According to the UNISDR report, between 1990 and 2013:

- From the total of more than 100,000 records of disasters, less than 1% (562 records) corresponds to intensive manifestations of the risk.
- On average, there are 23 intensive disasters per year.
- Each intensive disaster has an average of 37 human lives lost, 21,000 people affected, 1,064 homes destroyed and 1,302 homes damaged.
- For each intensive record, there are 177 extensive. This is equivalent to 4,100 extensive records per year.
- From the general total, Mexico and Colombia had the highest occurrence of records (43%), people killed (44%) and affected (65%), homes destroyed (44%) and damaged (73%), which in turn account for 52% of the population of the 16 countries analysed. However, Guatemala and Ecuador, countries with smaller populations, also recorded high losses and damages during 2012 and 2013.

Despite these impressive numbers, improvements in risk management are observed, although they are not evenly distributed in the countries. This justifies the urgency in

organizing efforts to improve our capacity to prevent and minimize the impacts of these events in the region and to offer methods of inventorying and safeguarding ICH manifestations affected by disasters.

There are few analyses and systematized experiences on ICH and natural disasters in the region, since the studies are often focused on material, tangible, and archaeological heritage. This fact makes it difficult to accurately understand the impact of these natural phenomena on ICH of the 15 member countries of CRESPIAL.

Information on Bolivia, Ecuador, Peru and the Caribbean region is presented below.

Bolivia

The Lake Poopó is located more than 3,600 meters above sea level, in a desert and salted region of the Oruro Province, between Bolivia and Peru. This lake was once considered Bolivia's second-largest lake and an important fishing resource for local communities, the Uru. The Uru people inhabited extensive territory in northeastern Bolivia and the southern highlands of Peru around lakes Titicaca and Coipasa, and also along the Desaguadero River (Figure 2).

Throughout the 20th century, Poopó was completely dry between 1939 and 1944 and between 1994 and 1997, while between 1969 and 1973 it was reduced to a few salty puddles. Events such as El Niño and La Niña, climate change, the low fluvial rainfall, and river contamination by mining activities have aggravated the situation, and, in 2015, the lake dried up.

On top of that, the access to the Uru territory is limited because it is surrounded by other communities, which prevent the Uru people from accessing their traditional territory and therefore their natural resources. The identity of this population is deeply rooted in the water use and management they carry out, which means canalization, management of small, water distribution, strategies to provide drinking water to the animals, among other key elements for their economy.

The water management system is organized and planned by communities in advance, and it is sustained by ceremonial acts. In recent times, this system has shown its

Figure 2 Lake Poopó (left); and Urus indigenous people (right).
(Source: Ministry of Culture, Bolivia)

limits, due to the prolonged drought and the change in other factors. The Ministry of Culture of Bolivia is working on the declaration as ICH of the Plurinational State of Bolivia of the knowledge and ways of life linked to the water of the original nation Uru (Qhas´- qot ´Zoñi). This effort seeks to make visible the relationship between climate change, vulnerability and ICH, through the strengthening of the role of traditional knowledge of indigenous communities for the resilience of the ecosystems where they live.

Ecuador

On 16 April 2016, the Ecuadorian coast was shaken by a 7.8 magnitude earthquake, whose epicenter was in Pedernales province of Manabí. This epicenter zone includes a large concentration of heritage places in different cities and also has two manifestations inscribed on UNESCO's Representative List of Intangible Cultural Heritage: marimba music and traditional songs and dances from the Colombian region of the South Pacific and the Ecuadorian province of Esmeraldas (2015) and traditional weaving of the Ecuadorian toquilla straw hat (2012).

In this occasion, the post disaster needs assessment methodology was applied to the tangible, intangible, archeological heritage, and cultural industries. The Ministry of Culture and Heritage (MCyP) and the National Institute of Cultural Heritage implemented a mechanism of inter-institutional coordination, the Ecuadorian Action Strategy, in order to collect, consolidate and report periodically the information about the impacts in the field of culture and cultural heritage at the national level. Some relevant outcomes of this work are:

- First response actions (emergency)
- The policy of post-disaster reconstruction and recovery for cultural heritage
- Diagnosis of effects on the intangible cultural heritage

The intangible cultural heritage diagnosis showed that with more than 200,000 people

Figure 3 Traditional weaving of the Ecuadorian toquilla straw hat (left); and Marimba music and traditional songs and dances from the Ecuadorian province of Esmeraldas. (Source: Ministry of Culture, Ecuador)

affected, including artisans, entrepreneurs of traditional cuisine, popular artists and cultural managers, 40% of the ICH inventoried in the region was affected. One of the most affected sectors was handicrafts, especially those related to the weaving of straw hats from toquilla. About 500 families of weavers in the region would have been affected in the value chain, especially in the distribution and marketing of their products. The earthquake also influenced recreation, and the processes of intergenerational transmission of the intangible cultural heritage came to a standstill, which caused a major rupture in the social fabric of these territories. The heritage festivals were interrupted, negatively impacting the economy.

The Plan for the Reconstruction and Recovery of the Culture and Heritage Sector proposes short, medium and long term actions on three fronts of action:

- Intervention and protection of cultural heritage and repositories of social memory
- Strengthening of cultural enterprises for the socio-economical activation of the territory
- Brigades and cultural accompaniment points for community emotional containment through art and culture

The Plan strategies for the mitigation and recovery included:

- Offering technical support to the ICH practitioners and to the local governments to facilitate processes of community participation in the transmission of knowledge and the execution of the festive calendar
- Promoting workshops to the development of local traditional dance and music such as marimba, and oral expressions
- Creating space for a meeting of traditional games in the affected communities
- Promoting meeting for local narrators for the oral transmission of heritage in the shelters
- Formulation of plans to safeguard manifestations at risk, especially those related to crafts, traditional building techniques, and cuisine heritage

Peru

The Peruvian territory is frequently affected by torrential rains, severe landslides, and floods, associated with the phenomenon known as El Niño. In February 2017 the northern Peruvian coast, regions of Piura, Lambayeque and La Libertad suffered the consequences of one of these events. The regions are rich in heritage sites – especially archaeological heritage – and intangible expressions, and host some of the country's most important museums and many of their inhabitants live from the traditional crafts sector.

The Culture Sector of the Lima UNESCO Office, the UNESCO Emergency Preparedness and Response Unit at the headquarters in Paris, and the Ministry of Culture conducted post-disaster needs assessment (PDNA) for the Culture Sector in the

region. To prevent the extensive damage often caused by El Niño, Peruvian Ministry of Culture launched a disaster risk prevention program known as ENSO 2014. The prevention program was developed in 63 sites of the affected region and through the application of a set of management measures. Certain sectors also received the direct intervention.

The assessment encompasses: a) the creative industries and handicrafts, and b) intangible traditions and practices, since for the Peruvian State they are part of the same system of recognition and protection. Manifestations both recognized and not recognized at the National level were assessed. The most affected manifestations were those not recognized at the National level, in all the three regions.

The assessment showed that the natural disaster mostly affected cultural manifestations through:

- The difficulty of access to raw material
- Damages of housing or offices
- Damages or loss of furniture and tools
- Reduced accessibility
- Difficulty to access market and points of sale
- Shrinking of tourism

Caribbean region initiatives

There are some initiatives being taken in the region, among them:

- The Dutch Caribbean (composed of the six islands of Aruba, Bonaire, Curaçao, Saba, Saint Eustatius, and Saint Maarten) and Suriname held a consultative meeting having 'intangible cultural heritage and natural disasters' as one of its themes. Short pilot inventories were made in these territories.
- CARBICA (the Caribbean regional section of the International Council of Archives) establishes a Caribbean disaster heritage network. This initiative encompasses intangible heritage in the region.
- MOWLAC, the Regional Committee for Latin America and the Caribbean for the Memory of the World Program, in its annual meeting, organized a workshop on strategies for young people on human rights, memory, resilience, and natural disasters.
- Cuba mapped ICH as a heritage management tool with application in disaster preparedness.

General Impacts

General aspects of the impacts of natural disasters on ICH identified across Latin America and the Caribbean region are here presented. Importantly, this is the first institutional approach to the theme in the region, and does not have the intention to

trace generalizations.

The most relevant impacts of natural disasters on the ICH of the communities in the region were on **livelihoods of artisans, with an increase of poverty levels**. The impacts on sites of historical value and the loss of resources also affect a range of practices and have the potential to cause **the loss of cultural value and diversity in the communities**. These losses lead artisans to look for cheaper alternatives to produce more and at lower prices, considering that their economy is weak. They may also choose to abandon the activity, and **traditional crafts lose value**.

Many cultural manifestations that are closely related to economic income, such as artisans' practices and knowledge and the development of festivals and carnivals, are seriously affected by the breakdown of value chains and the decrease in tourism.

The increased frequency of El Niño episodes has meant a greater risk of young people abandoning the cultural traditions of their communities. This situation provokes, for instance, **the loss of spaces where traditional activities are developed and the interruption of educational activities that encourage young people to practice their traditions**. Adding to that is **the lack of diffusion of places to practice music and dance** contributes to decrease the young people's connection to their culture.

All these aspects put **community sustainability at risk** as well. The loss or low accessibility to adequate inputs for artisans to maintain traditional practices is aggravated in cases of uprooting, when severe impacts on the territories impose displacement which affects the social fabric of communities.

Challenges

The effort endured by CRESPIAL and presented here allowed the identification of the challenges to preserving ICH in the face of natural disaster in Latin America and the Caribbean region. They are:

- **Articulate ICH and risk management.** Priorities in emergency contexts focus on providing basic needs to the affected population. Achieve inter-sectoral actions to seek comprehensive attention to the ICH in emergencies is a need.
- **Measure the damage.** In many cases, the evaluation is based on material aspects of ICH, disregarding the intangible aspects that consequently are not included in the planning of emergency actions. ICH tools such as Safeguard Plans or inventories could be used.
- **Generate clear protocols and procedures** for care in the prevention, emergency and post-disaster contexts are essential.
- **Generate strategies of memory and transmission of knowledge associated with ICH in an emergency situation.**
- **Strengthen networks for the exchange of experiences** that help the systems of anticipation, emergency, and post-disaster in the cultural sector.

- **Consider traditional knowledge as input in resettlement process**, including worldviews, access to natural resources, traditional organizations and community's relation with the environment.
- **Demonstrate that ICH can contribute to the prevention of natural disasters.** To make visible the fundamental role of communities' traditional knowledge in the prevention and anticipation of the impacts that natural disasters can generate.
- **Demonstrate that ICH can contribute in post-disaster scenarios.** Not only must safeguarding actions be carried out to recover practices, manifestations and cultural expressions of the communities, these practices can also help in turn to generate processes of adaptation and easier resilience of the populations in their territories.

CRESPIAL Proposals

In a context of Multinational Program, CRESPIAL makes the following proposals:

- **To develop a consultancy for the construction of a diagnosis in the region about ICH and natural disasters and the different experiences in Latin American countries.**
- **To develop multinational projects on the subject of ICH and natural disasters in the 15 states members of CRESPIAL.**

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COMMENTS BY RAPPORTEUR AND RESOURCE PERSON

PEOPLE, PLACE AND STORY: CONTEXTS FOR ICH IN DISASTER MITIGATION

Meredith Wilson (Stepwise Heritage and Tourism Pty Ltd)

INTANGIBLE CULTURAL HERITAGE AND DISASTER: PERSPECTIVES FROM DISASTER STUDIES

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PEOPLE, PLACE AND STORY: CONTEXTS FOR ICH IN DISASTER MITIGATION

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Introduction

Presented on the final day of the Asia-Pacific Regional Workshop on Intangible Cultural Heritage and Natural Disasters, this paper was designed to summarise and reflect on the diversity of ideas presented by intangible cultural heritage (ICH) and disaster scholars, practitioners and policy makers who presented at this forum. It is increasingly acknowledged within disaster studies that culture (including ICH) has an important role to play in disaster risk reduction (DRR), and that it is necessary to consider how individuals and communities produce risk and respond to disasters (Bankoff et al. 2015). Recognising that risk and disaster responses are culturally embedded, this paper proposes both a theoretical and a practical framework for enabling the culture and disaster fields to work together to support the use of ICH in reduce disaster risk reduction, and to strengthen and safeguard ICH or 'living heritage' exposed to disasters.

Intangible Cultural Heritage (ICH) is a relatively new concept both in the public domain and in the disaster risk reduction (DRR) field, where it is seldom explicitly identified as 'ICH'. In the literature on disasters, the concepts of 'local knowledge', 'indigenous knowledge', 'traditional knowledge' and 'traditional ecological knowledge' are more widely used and understood, and serve as a synonym or proxy for ICH. There is a growing body of literature, and numerous examples and case studies, that demonstrate how local knowledge and, by extension, ICH can play a crucial role in mitigation at every step of the disaster management cycle, from preparedness through to response and recovery.

The processes whereby disasters *impact* ICH are less well understood. Currently, Post-Disaster Needs Assessments (PDNAs) provide the only formal mechanism by which impacts to ICH are measured (Selter 2017). However, PDNA impacts are largely calculated in economic terms, in the context of overall 'damage and loss' to a country's cultural sector. Such calculations might give us insight into the effect of the disaster on, for instance, the ability of a practitioner to continue practicing his or her ICH in the immediate aftermath of disaster, but generally cannot tell us whether the overall viability of an ICH element – the ability for it to continue being practiced – has been compromised.

Previous investigations of the relationship between ICH and DRR have concerned the role of ICH in disasters and the impact on ICH of disasters. The IRCI workshop

provided a forum for expanding this bipartite view, recognising that disasters have the capacity to transform landscapes and lives to the extent that ICH is created or re-created through the disaster process, reflecting the fluidity of the cultural process and its relationship to individual and communal identity formation.

In this paper I re-present the People, Place, Story (PPS) model outlined in Wilson and Ballard (2017) as one possible mechanism for understanding how disaster knowledge is culturally constituted over the long-term, and for determining how disasters impact ICH. The paper concludes with a proposal for a pilot study, bringing together communities, ICH and disaster researchers, practitioners and policy makers to generate the baseline information required for embedding ICH within DRR frameworks, and for safeguarding ICH in the context of disasters.

The Role of ICH in Disaster Risk Reduction

Over the course of the workshop and during the fieldtrip to Onagawa Town (Miyagi Prefecture), participants were exposed to numerous examples of the specific and general roles that ICH plays in disaster mitigation and the building of disaster resilience in the Asia-Pacific region. Emphasis was placed on disasters that are associated with or triggered by natural hazards. There is increasing doubt about the validity of the term 'natural disaster' as it implies an absence of human agency (Cannon 2016: 26). A disaster associated with natural hazards is often caused by risks and vulnerabilities that exist within the impacted community and the local environment.

Numerous examples of the ways in which ICH is mobilized in disaster contexts are now available (Dekens 2007; Shaw et al. 2009; Wilson and Ballard 2017). Local disaster knowledge is commonly developed, modified and refined over long periods of time, in response to the experience of successive disasters. In this volume, Soledad Dalisay discusses how places of commemoration have played a significant role in defining individual and collective responses to disasters in the Philippines. Several contributors from Japan, including Hiromichi Kubota, Ryusuke Kodani, Tomoko Ichiyanagi, and Hiroki Takakura, describe the critical role of performance and ritual in disaster recovery after the 2011 tsunami. Melaia Tikoitaga illustrates how the *iTaukei* governance system in Fiji is crucial for maintaining resilience in disaster contexts and concomitantly reducing dependence on external aid.

ICH is never static, with both subtle shifts and major transformations in ICH practices occurring following or as a result of disasters. The 2011 tsunami in Japan led to the decimation of key individuals and ICH practitioners involved in local rituals, as well as key performance locations, forcing communities to rethink how best to proceed with their ICH practices in the face of such loss. The recording and analysis of these communal decision-making processes in the post-disaster context is fundamental to learning about both the impact of disasters on ICH and how ICH figures in post-disaster recovery. In Japan's tsunami-affected regions communities gravitated towards their rituals, viewed by many as having played a substantive role in restoring a sense of daily rhythm to people's lives (see Hiroki Takakura this volume).

Understanding the processes involved in rebuilding, reconfiguring and transmitting ICH in post-disaster contexts is fundamental to supporting disaster recovery and requires interdisciplinary collaboration. It is crucial that the culture and disaster fields work collaboratively in post-disaster environments to understand how ICH, 'living heritage', contributes to the ongoing health and wellbeing of disaster affected communities.

In the same vein, we must be mindful that resilience is unevenly distributed across societies. Certain individuals or sectors of society may not be privy to ICH disaster knowledge for political, cultural, economic or other reasons. As noted by Julie Dekens (2007: 32), '[w]e are not equal regarding access to, and benefits from, knowledge and information'.

Disasters and the Emergence of ICH

In addition to highlighting the role of ICH, the Sendai workshop shone a light on instances in which new ICH emerges or is created in the context of disasters. As former cultural landscapes are physically reconfigured by disasters, human relationships to their environment are likewise transformed. Former landscapes are relegated to memories while disaster landscapes become the new reality; a tangible signature of the disaster event. While communities proactively restore or rebuild their environments as part of the recovery processes, certain disaster-made features can be purposefully retained. Following the 2004 tsunami in Banda Aceh, Indonesia, some of the boats washed inland were memorialized and converted to tourist destinations. One boat perched on the top of a house in Lampulo village is revered for having saved the lives of 59 individuals (Beverage 2014).

Trinidad Rico (2014) regards heritage that emerges through and beyond disaster events as shifting the emphasis away from a 'heritage at risk' framework, which preferences the preservation and management of pre-tsunami landscapes and heritage, to the recognition of new or emerging ICH which is mobilized by communities to support their recovery and long-term resilience. As the 2003 ICH Convention recognizes and valorises heritage creation and re-creation over time, it is particularly well suited to examining the ways in which disasters and ICH reflect one other through time and reveal the human capacity for resilience in emergency situations.

Notably, however, 'disaster heritage' does not always serve the victims of disaster. The case of the 2008 Wenchuan earthquake in China is a cautionary tale of what happens when heritage is hijacked for political or economic gain. In Beichuan County, destroyed landscapes were turned into state-led tourism relics to support economic recovery, failing to take account of the impact of the heritagization of former homes and townships on local victims struggling to recover from the pain and trauma of this disaster (Mentec and Zhang 2017). Post-disaster contexts thus provide insights into the difference between 'disaster as opportunity', whereby communities use their new circumstances to reflect on and strengthen their capacity to deal with new disasters, and 'opportunistic' uses of disasters, involving the appropriation and decontextualization of heritage for political or other purposes (see Meskell 2018 for an in-depth discussion of the politics of heritage).

In this volume, Phan Phuong Anh emphasizes how certain ICH elements from Vietnam inscribed on the Representative List of the Intangible Cultural Heritage of Humanity have been appropriated for performance, stripped of their context and function and made immutable. Phan described this in her presentation as the 'theatricalization of ICH practices'. While ICH can emerge or be harnessed as a disaster recovery or risk reduction measure for custodial communities (as demonstrated by Aceh's tsunami boats), it can also be repackaged and repurposed as disaster tourism, or as theatre, primarily for the gaze of outsiders. However, as Ryusuke Kodani observes in this volume, there is also a danger implicit in not listing ICH practices: listed heritage elements that have been thoroughly documented tend to be afforded greater protection in disaster contexts than those not formally recognized or registered in some way.

ICH Impacted by Disasters

As well as playing a role in disaster mitigation, the Sendai workshop provided further cases of how ICH is negatively impacted by disasters. For instance, Md. Amanullah Bin Mahmood (this volume), describes the impact of regular flooding on the richly diverse ICH of Bangladesh, exacerbated by the amplifying effects of climate change and the widescale displacement of populations. However, in other parts of the Asia-Pacific there are examples of disasters having positively impacted ICH, through the promotion and renewal of ICH practices. After the 2015 Ghorka earthquake in Nepal, and despite devastating loss to human life and extensive damage to built structures, ICH practices persisted, in some cases supporting the recovery and reconstruction process (see Yamuna Maharjan this volume; Government of Nepal 2015).

We need to be mindful that the vulnerability of ICH in disaster contexts varies depending on the type and scale of the disaster and its impact on the different components of ICH. While a disaster might destroy the tangible aspects of an ICH element, such as the location in which a ritual performance takes place, knowledge of that performance can survive a disaster unscathed. Such knowledge might be held by bearers and practitioners, or by knowledge repositories such as museums, archives, and databases. Disaster risk is not uniform for ICH, impacting its different components (people, places, and stories) in variable ways.

It is also important to be clear about what we refer to as impact, and what is claimed to be a 'disaster'. As noted by Bankoff et al. (2015: 3), '[r]isk is a result of societal perceptions, decisions and actions and, therefore, a social construct'. Vu Canh Toan illustrated this point in his presentation with respect to flooding in Vietnam. In some parts of the country seasonal flooding plays an important role in supporting local agricultural systems, and people have adapted their houses and lifestyle to accommodate flood conditions. In such cases a flood is not perceived as a 'disaster' but a vital component of the agricultural cycle.

Similarly, the director of the Vanuatu Cultural Centre, Richard Shing, spoke during the workshop about the potential benefits of ash fall on the fertility of soil and productivity of crops on the island of Ambae, recently evacuated by the Vanuatu

government due to the eruption of the Manaro Voui volcano. While the scale of the eruption has caused widespread damage to villages and gardens, many of the 11,000 evacuees from Ambae would view this as a temporary relocation until it is safe to return.

It is also important that natural hazards are considered in their broader historical context and not just as destructive events (Bankoff et al. 2015: 6). Cyclone Pam, which struck Vanuatu in 2015, provided the catalyst for the community to reflect on its own responses to the cyclone and how it might improve their outcomes next time (Ballard et al. 2019). In the Lelepa region on Efate, in the vicinity of the World Heritage area of Chief Roi Mata's Domain, the role of chiefs in recent disaster-related governance was deemed to have been extremely weak. The post-disaster period compelled the community to examine vulnerabilities in their governance systems that have escalated over time. In this instance, the effect of the disaster was to expose flaws in ICH practices, such as community governance, and to provoke reflection on possible remedies.

Current Roadblocks to the Regulated Use of ICH for DRR

While the previous discussion canvasses the inextricable and important relationship between ICH and DRR, how might this relationship be harnessed to reduce the vulnerability of communities and contribute to local, regional or national DRR programs? There are several interrelated issues, raised during the workshop and elsewhere, that have been shown to limit our ability to embed ICH within national conversations on DRR.

Preferencing the tangible

One issue is that the heritage field has directed most of its attention to the impact of disasters on tangible heritage, which is relatively easy to quantify and cost. Assessments of disaster impact on ICH are also undertaken rapidly, usually within one month after a disaster (such as during a PDNA). However, to be able to gauge whether an ICH element has been affected by disaster requires a deep knowledge of the history of the element, including how the element has been sustained, safeguarded and transmitted through time (Selter 2017).

Equally, national DRR frameworks often privilege the 'tangible' (infrastructure) and technological interventions that mitigate the impacts of disaster (Vu Canh Toan and Abner Lawangen, this volume). Such interventions provide assurance that efforts are being made to control the impact of hazards but are often invoked via top-down approaches and government-based decision-making processes. While acknowledging that technical interventions play a fundamental role in DRR, intangible community-based knowledge and decision-making processes are often ignored. However, as Howell (2003: 4) states,

> despite various systems (national warning systems, red crescent cyclone preparedness programme), household preparedness and survival potential appear to be very much dictated by economic and social circumstances.

The example of the participatory three-dimensional mapping (P3DM) project in the town of Tublay (Northern Philippines) demonstrates that there are tools at the disposal of both heritage and disaster practitioners that might allow them to harness the strengths of both tangible and intangible approaches to disaster (Lawangen this volume). If carefully applied, such approaches have the capacity to build bridges between local community and government DRR policies and practices.

DRR-defined ICH

Another limiting issue is that the disaster field tends to conceive of ICH or local knowledge in DRR terms only; specifically, the technical role that ICH plays in disaster mitigation (see for instance the breakdown of Indigenous Knowledge (IK) for DRR in Shaw et al. [2009], such as 'IK for river management, or 'IK for coastal ecosystems'). Conceived in this way, ICH runs the risk of being removed from its broader cultural context and thus potentially misunderstood.

An example is the Pacific meeting house (the Vanuatu *nakamal*, the Fijian *bure* and the Tongan *fale*) which, alongside its many other social and cultural functions often serves as an effective cyclone shelter. Yet it is becoming increasingly difficult to find these structures in the Pacific because their broader role in society is diminishing. Specialists in both the cultural heritage and disaster fields have become more aware of these structures in recent years; the cultural heritage field because they are becoming an increasingly rare feature of Pacific cultural landscapes, and the disaster field because of their role in cyclone protection. This growing awareness has kickstarted international conversations about whether vernacular architecture should be revived, particularly as a disaster mitigation measure. The materials used to build these structures tend to be local, replaceable, and sustainable, so reviving them would seem to make both practical and economic sense.

However, if we are to engage in conversations about reviving the Pacific meeting house for disaster mitigation purposes it is important to understand how these structures are embedded within broader social and political contexts. The disaster mitigation function of these structures is secondary to their role as locales for chiefly decision making and the transfer of cultural knowledge to young members of society. Moreover, the social, cultural, political and economic conditions of Pacific countries have changed in recent decades. The traditional meeting house has largely been replaced by the church – which tends not to be built using customary methods or materials – and community governance arrangements have also transformed. It is not possible to revive these structures without understanding these contexts, nor safeguard them appropriately. The revitalization of ICH for disaster mitigation purposes needs to be approached thoughtfully, recognizing that disaster knowledge is deeply embedded within broader systems of knowledge.

Likewise, if there is to be a conversation about the role of science in DRR, such as early-warning systems in the case of Mt Merapi in Central Java (see Fadjar Thufail this volume), a respect for traditional early-warning systems is essential, as these systems are often positioned within a much broader system of knowledge, connections to land and relationships to other forms of ICH. It is important that communities are central

to decision-making with respect to the introduction and adoption of new ideas, and that external organisations are aware of the impact of introduced technologies on local ICH and culture more broadly, and the cultural appropriateness of their interventions.

An absence of DRR policy relating to ICH

A further issue concerns DRR policy, particularly at the State Party level. National policies frequently acknowledge the important role that culture plays in DRR, but rarely is there a clear articulation of the functional relationship between community-led DRR, the contribution of NGOs, and national-level DRR frameworks. A frequently cited example of poor integration between these groups is when a well-meaning aid organisation provides shelter to communities that have lost housing, unwittingly replacing local vernacular architecture and, in the longer term, the underlying building knowledge. A similar point is made in Shuichi Kawashimi's paper (this volume), in which he describes how 'trial fishing' and testing by disaster agencies in Shinchi Town (Fukushima Prefecture) after the Great East Japan Earthquake failed to take account of the communal fishing knowledge of local fishermen, undermining their fishing practices and their potential to contribute to the recovery process.

As noted by Md. Amanullah Bin Mahmood (this volume), we need an alignment of procedures that integrate ICH and DRR-related policies. This integration needs to be meaningful rather than perfunctory, and ground-up rather than top-down.

ICH and globalization

Finally, global issues such as climate change pose a dilemma for ICH as a DRR measure. Some communities have discovered that their ICH toolkit is insufficient to cope with unseen climatic events (see the example of climate change impacts on cultural productivity in Anauk Phwa Saw, Myanmar [Khin this volume]). On the island of Gaua, in Vanuatu, people are perplexed by the speed at which environmental change is occurring. Along with experiencing unprecedented periods of drought, garden pests unfamiliar to the local community are destroying staple crops and there are no known local strategies for mitigating their effects (Wilson and Nojima 2018). The absence of specific ICH to deal with global climate change has been raised several times in this volume, and underscores a need to collaborate with outsiders to find global solutions to unprecedented disaster scenarios.

Finding an ICH-DRR Dialogue through *People, Place,* and *Story*

Today, the Asia-Pacific region is described as 'disaster alley' (Dunlop and Spratt 2017). It is predicted that climate-related disasters in this region will become increasingly dangerous and lead to migration on a mass scale. For ICH this is critical. As demonstrated in the case of both Vanuatu and Bangladesh, when people are extricated from their land they inevitably lose ICH, particularly that which is connected to place. However, as Hiromichi Kubota (this volume) mentions, continued practice of ICH (such as the lion dance) can play a crucial and reassuring role amongst displaced or diasporic populations as they settle away from their homelands, either temporarily or permanently. ICH has the capacity to support social integration and cultural

cohesion in the context of population displacement, and is therefore an essential DRR measure. However, if ICH is to be integrated within DRR frameworks at the national level, the ICH and DRR fields must find a shared platform for dialogue, and ways of understanding the linkages between disaster and culture.

Disaster knowledge is not easily extracted from its cultural context. Likewise, there is no discrete domain of disaster knowledge. A Pacific meeting house plays a role in disaster mitigation but has multiple other functions. One model for understanding the relationship between ICH and disaster is the People, Place and Story (PPS) framework, which emerged through conversations with the community at the World Heritage site of Chief Roi Mata's Domain in Vanuatu (Wilson and Ballard 2017).

People, place and story are three essential modes of ICH that come together in the performance and expression of an ICH element. If any one of these modes – each of which can take a different form (see Table 1) – are missing, the performance or expression of the ICH element can be substantially curtailed or compromised. The health and vitality of people, place and story are equally essential to the articulation, transmission and safeguarding of ICH, and must be factored into our understanding of the impact of disasters on ICH, as well as the role of ICH in DRR.

Figure 1 is an example of ICH-related disaster knowledge being transmitted by a knowledge-bearer, at a specific vantage point in the cultural landscape of Chief Roi Mata's Domain World Heritage property, and a potent illustration of the binding relationship between people, place and story. *Napsinfor* is a casuarina tree located on the sacred off-shore island of Artok where Chief Roi Mata was buried around 400 years ago (Republic of Vanuatu 2006). In the photograph to the left, Richard Matanik is explaining through sand drawing how cyclone events are predicted by measuring

Table 1 People, Place, Story: a framework for knowledge transmission and safeguarding

Modality	Form →	Articulation →	Transmission →	Safeguarding
People	Individuals, communities, agents, transmitters, transactors, institutions, states	Performance, expression, language, practice, mobilisation, production	**Space:** Intra-group, external, exchange, trade, theft, conquest **Time:** Inter-generational, monumental, archival, memory	Local, national, regional and international strategies to safeguard the forms, articulation and transmission of ICH
Place	Material or tangible settings, sites, environments, resources, settlements, objects, artefacts			
Story	Immaterial or intangible, knowledge, narrative, tradition			

Figure 1 Richard Matanik, Chair of the local World Heritage Management Committee, demonstrating the path of the setting sun in relation to *napsinfor*. (Source: M. Wilson)

the distance between *napsinfor* and the setting sun in November and December each year, viewed from a particular location on neighbouring Lelepa Island. It is not possible to relay information about this traditional weather prediction method at an alternative location, or by individuals not versed in this knowledge.

This is not to say that relationships between the people, places and stories of ICH remain fixed. We have seen from the various case-studies in this volume that disasters trigger substantial changes to ICH. These changes are usually negotiated, rationalized, and sanctioned by the practicing community, which has an intimate understanding of the flexibility of its own traditions – see for instance the discussion by Florence Lahournat (2017: 329) on the post-disaster 'bricolage' of the Japanese shrine festival known as *kagura*. Takakura (this volume) also describes how elastic the boundaries of ICH practices can be in his paper on structural time. However, while the viability of ICH remains healthy if its elasticity is defined and expressed by practitioners and communities, once vital links between people, place and story are broken – through processes of heritagization or decontextualization for instance – ICH is effectively removed from meaningful, community-defined contexts and its viability becomes compromised (see the discussion by Ryusuke Kodani on the 'ossification' of culture, this volume).

Change, Transmission and the ICH-Disaster Biography

A historical frame is essential for appreciating the way that the PPS components of ICH evolve and change over time, particularly in cases where traditional practices have already been impacted under the conditions of colonialism or environmental transformation (see, for instance, John Campbell [2015] who describes changes to food security over successive disaster events). Longer-term changes that impact upon and shape ICH are critical to determining the health of an ICH element entering into and emerging from a disaster event. Likewise, understanding processes of ICH transmission – how and why particular forms of ICH are passed on – is fundamental to knowing whether ICH remains viable. What are the social, economic and political conditions for

transmission and are these fundamentally threatened or enhanced by a natural hazard or other disaster?

Biographies of ICH that situate elements historically by defining their relationship to cultural and environmental change through time, and that understand the shifting mechanisms by which elements are transmitted through time and across space, are essential to developing plans or models for safeguarding ICH (Wilson and Ballard 2017). ICH and disaster discourse cannot be understood in terms of a single disaster event, separate from these broader temporal and spatial contexts.

Practical Steps for Engagement across the Disaster and ICH Fields

The set of recommendations that have emerged from the IRCI project (this volume) offer key areas of research and practice that are essential if we are to: improve safeguarding of ICH exposed to disaster; recognize the role of ICH in DRR contexts; and integrate ICH within DRR policy frameworks. A number of these recommendations could be usefully explored through a series of pilot studies that explore the relationship between categories of ICH and types and scales of disasters experienced throughout the world.

The following table outlines a possible process for undertaking pilot studies that integrate DRR and ICH with the intent of improving outcomes in the research and practice of both fields. Currently, our approach to disaster monitoring for ICH is highly reactive, occurring in the post-disaster phase and in the absence of baseline ICH inventories and safeguarding plans.

The pilot study approach outlined here proposes a pre-emptive methodology in which the baseline data is established, post-disaster assessments of ICH (people, place, story, enactment, and transmission) can be more accurately ascertained, and communities are central actors in the safeguarding of their ICH.

	Steps for a combined ICH-DRR pilot study
Pre-disaster steps	
1	Identify the criteria for the pilot studies, including a mix of disciplinary perspectives and expertise; engaged communities; hazard types (type, scale, duration, recurrence); high likelihood of imminent threat; existing historical data for ICH and disasters.
2	Select the pilot study areas and identify culture and disaster specialists based on criteria.
3	Communities prepare detailed and comprehensive ICH inventories with the support of culture and disaster specialists.
4	Communities model threats or risks (cultural and environmental) to ICH elements. Threats to the three modalities of ICH (people, place and story) are considered, as well as to the enactment/performance of elements, and their transmission.
5	Communities map appropriate methods for safeguarding ICH elements threatened by disasters based on historical, local and global safeguarding approaches.

6	ICH that plays a role in DRR is identified. ICH and DRR specialists work together to identify cross-overs between ICH and DRR categories (e.g. governance). Some ICH elements may already have been identified at Step 3.
7	Determine whether ICH elements used for DRR are still active; how they are constituted (people, place, story); when they're enacted; and the processes of transmission involved.
8	Establish safeguarding strategies for ICH elements used for DRR purposes. This might involve the inclusion of provisions in national or regional DRR and cultural policy frameworks.
Post-disaster steps	
9	At an appropriate moment post-disaster, culture and disaster specialists support communities to review and update the inventories and safeguarding plans for ICH elements based on the impacts of the disaster event.
10	Communities take ownership of the ongoing assessment of disaster impacts on their ICH and the role of ICH for DRR purposes, as reinforced through the previous steps.

Conclusion

This overview paper reflects on key points that have emerged over the course of the Asia-Pacific Regional Workshop on Intangible Cultural Heritage and Natural Disasters and throughout this volume. These points are mirrored in the workshop recommendations (see Annex 1 this volume) which propose domains of future cultural and DRR research and practice that might inform our understanding of the interconnections between these two broad fields, and improve the long-term outcomes of communities exposed to disasters.

The People, Place, Story (PPS) model offers a framework for understanding the complex biographies of ICH elements over time, and across a range of hazards and disaster cycle. Given the complexity of the lives or 'biographies' of ICH elements, understanding how they are impacted by disasters, or mobilized during disasters, requires a detailed record and appreciation of how they are embedded within socio-historical contexts and governed by processes of transmission.

The establishment of baseline inventories and safeguarding plans for ICH, particularly in places frequently exposed to disasters, is essential for ensuring that culturally informed and appropriate ICH safeguarding practices are implemented. Pilot studies that involve the integration of ICH and DRR approaches for safeguarding ICH in disaster contexts would generate sorely needed data, for assessing the health of ICH elements and for supporting targeted allocation of funding for ICH revitalization or renewal.

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INTANGIBLE CULTURAL HERITAGE AND DISASTER: PERSPECTIVES FROM DISASTER STUDIES

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Good day everyone! I have been tasked to provide some reflections on our discussions from the perspective of disaster studies and disaster risk reduction.

First and foremost, it has been very useful and insightful for me to attend this meeting. I did not really know where I was going because I am beyond my comfort zone here. I have no background whatsoever in heritage nor folklore studies. I am a geographer with a background in disaster and development studies and have realized that our field has a lot to learn from living heritage, ICH and heritage studies at large. I think it is not so much about the contents, that are ICH and living heritage, because disaster studies and disaster risk reduction consider most of what we have been talking about over the past few days. Many things that are relevant to our discussions here have indeed been in the disaster literature since the 1950s.

I think it is more about the process and how you do things in your field, both in terms of research and policy/practice, that we may learn a lot from you. This was reflected in our discussions and seeing local researchers, local practitioners, talking about their own experiences, talking about their own localities, wherever it is in the world, was very refreshing because we seldom have that kind of setting in disaster studies and disaster risk reduction. Disaster studies and disaster risk reduction are the playground of Western researchers and Western ideas. Our field is skewed and biased by Western epistemologies. I am going to give you just a couple of figures to illustrate that.

Over the past 40 years, 93% of people who died in disasters were living in countries that are not members of the OECD. I am using the OECD as a proxy for the West. I know it does not really work for Japan, Chile and Mexico, but this is the closest I can think of. So, 93% of those who died in disasters over the past 40 years were living in non-OECD countries. At the same time, you look at the authorship of papers published in the leading journal in our field, which is titled *Disasters*, and you realize that 84% of the lead authors are affiliated with institutions located in OECD countries.

There is a huge discrepancy to the point that with some colleagues we have been talking about a 'gold rush' of researchers flocking to places affected by disasters in less wealthy countries, doing research there with so many biases and skewed assumptions about what is happening. This is problematic. I think seeing local researchers, local people, talking about their own experiences is something that has been very refreshing during this meeting, especially because we, in our field, claim to be radical. We claim to do things differently but we are not as radical as we claim we are. We

have changed for the better, I promise, over the past 40 years. We have moved from a hazard-focused and technological approach to an approach which is more people-focused, everyday life-focused. But we are still reproducing a neocolonial, or sort of orientalist approach to studying disasters and doing disaster risk reduction.

Just look at the concepts we use. The very concept of disaster is a very Western concept. It was challenged 40 years ago as something which is very hard to translate in most languages of the world. In the Philippines, for example, we do not have an exact translation in many local languages. The same is valid for vulnerability. Vulnerability was suggested 40 years ago, in the mid-1970s, as a prompt to change the way we look at disasters, to move from the hazard perspective to a more people-centered perspective. But in no way we were meant to roll out the concept elsewhere in the world because it does not work; it does not translate. But this is what we are still doing 40 years afterwards.

So, we claim to be radical – but we are not, especially in terms of the process, how we research and how we do disaster risk reduction. You are showing us the way, I think, in how you do things in your field of heritage studies. I think there are a lot of things to learn on our side.

I have been personally encouraging people in our field to engage in some sort of subaltern disaster studies. I am not sure if you are familiar with subaltern studies. It was suggested in the 1980s by a number of South Asian, mostly Indian, historians who wanted to study South Asian history away from colonial sources, colonial records, and away from colonial epistemologies. The likes of Guha and Spivak who conducted fantastic studies in the 1980s and 1990s. I think we should encourage people to do that in disaster studies. Local researchers, local practitioners, studying their own locations, their own disasters from their own perspectives and trying to design policies and practices from their own perspectives.

I think you are going in this direction by encouraging local researchers. This is something we have seen over the past three days and there have been many examples of this kind of approach. I am going to use Fadjar (Thufail)'s study of Merapi as a sort of highlight, because we have a lot of studies of Mt Merapi in disaster studies. Most of these studies have however been conducted by American, French, German, Belgian and British researchers while very few have been carried out by local Indonesian researchers. Fadjar's study was so refreshing, pitching the whole topic from a very different perspective, a very sophisticated theoretical approach. It shows that it is possible. I mean, our ideas in the West are not the only way. I include myself in those people who need to be challenged here because I have been using the concepts of vulnerability and disaster and I am a culprit as much as others. But it was so refreshing to see such a study of Mt Merapi. I think we should go in this direction and there is a lot to learn from you.

So, a lot of opportunities, but as well, I think, some challenges ahead if we want to bring our fields together. The challenges I see in terms of pulling things together or learning from you are actually challenges we are both facing at the moment in our

respective fields. I am just going to focus on three of these challenges. There could be more, but three will be enough for the little time I have.

The first one is the kind of imperative we feel to list or label things and people. You have your UNESCO lists. We have our lists of vulnerable people. Section V of the Sendai Framework for Disaster Risk Reduction, for example, lists a number of people deemed vulnerable in disasters. People with disabilities, women, children, older people, migrants and indigenous people. Should we actually label these people as vulnerable? Should we actually list them? The upside is that is we steer attention, and obviously NGOs get traction. They can get funding because the governments need to report on what they have done to foster let's say women's participation in disaster risk reduction. But at the same time what about those who are left out? I work with prisoners at the moment. I also work with homeless people. They are not in any lists. There is therefore a threshold of attention. They get further marginalized.

At some point it is good to label people, to list things, and I guess it is the same for your heritage lists. However, what about the places, the practices, the cooking recipes and everything that is not on the list? Do they get noticed? Or do they get further marginalized because we think that we have captured everything? There is a real challenge here. So, we have to be careful if we think of importing your list of ICH and list of whatever into disaster risk reduction or into disaster risk assessment or post-disaster needs assessment. We have to be careful of being exhaustive. That leads me to my second challenge which is somehow related.

It is a tension that I have felt very strongly about as both an academic and a practitioner over the past three years. It is the tension between the moral imperative we feel to care for the most vulnerable but at the same time an obligation to respect local culture. My question to you is what if, by safeguarding ICH we, in the end, further marginalize and make some people more vulnerable than they already are?

I could use many examples of such dilemma. However, I am going to use just one from Australia. We are currently doing some work on a very remote island in the Northern Territory. It is an Aboriginal community located one hour and a half east of Darwin by plane. We are doing some participatory mapping, exactly what Abner (Lawangen) showed us on Friday, for water management. In that particular place, we need to work with the traditional owners of the land, the TOs, and it is a completely fair requirement to respect Aboriginal culture. I fully believe in this. But, by doing so, it means that we do not get any women's input on the map. If women in this particular place have to fly over the island, they have to cover their eyes because they are not entitled to look at some particular places that are sacred places. So, we respect local culture, we respect ICH, we maximize ICH by building on the TOs knowledge of the land but we further marginalize women. How do we deal with such a situation?

It is a classic humanitarian dilemma. Think of people working in a famine-type setting, in a patriarchal society, for example, where you have a very strong leadership of the elders, male elders. If you want to respect local culture and ICH then you have to go

through the male elders but in the end you may starve those who are most in need and who are possibly the women and the kids. If you want to feed the most in need then you have to bypass local culture. This is a challenge in terms of ICH. If we want to emphasize ICH, we may further marginalize some people. I do not have any definite solution but we need to think about such dilemma across our fields.

The third challenge is the balance we need to strike between what we talked about on Friday, which was safeguarding ICH (which is definitely very important) and what we talked about this morning, which is more about fostering ICH, or building on ICH, to actually foster disaster risk reduction or foster recovery. ICH, I would say, is part of what we call people's capacities. I have not heard the word capacities during this meeting. It is a Western concept again; biased, skewed. But we use this concept to capture the skills, knowledge, resources that people use to deal with hazards and to overcome disasters. This concept is important because capacities are endogenous (not indigenous). You are made vulnerable by how power and resources are shared within society but you hold your own capacities. So, it is much easier, from a practitioner's perspective, to enhance capacities than to reduce vulnerability.

These capacities are the extension of people's everyday life. Every one of you this morning referred to the concept of, or the idea of everyday life, especially Ryusuke (Kodani). You emphasized the importance of everyday life and how we should ground people's experience in everyday life. This is what capacities are about. It is the extension of people's everyday life.

We know that disasters are the extension of everyday life too. Disasters are in no way extreme and rare events dissociated from the regular social fabric. They are just the extension of this social fabric. That is why all these festivals, rituals, we heard about this morning are so important in terms of getting ICH into disaster risk reduction. Not as one more vulnerable thing to consider because if we go down that road of safeguarding only ICH, then it is going to be one more box to tick in our proposals and reports. A few years ago, we had gender. Gender, ticked. Then now we have ICH. ICH, ticked. We have to go beyond that. We have to look at ICH as a form of capacities and ground this in everyday life, ground this in the regular social fabric and build towards strengthening people's livelihoods and lives on an everyday basis. I think this is something that you have shown very strongly over the past few days.

In conclusion, I think that it has been a very useful experience for me to attend this meeting. I did not really know, as I said, where I was going. But it has been very useful. So, thank you very much.

ANNEXES

United Nations Educational, Scientific and Cultural Organization | Intangible Cultural Heritage | International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region

Asia-Pacific Regional Workshop on Intangible Cultural Heritage and Natural Disasters (7-9 December 2018, Sendai, Japan)

International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)

Statements and Recommendations for Safeguarding ICH in Disasters and Mobilising ICH for Disaster Risk Reduction

Preamble

The Asia-Pacific Regional Workshop on Intangible Cultural Heritage and Natural Disasters was convened in Sendai, Japan, 7-9 December 2018. The workshop was organised by the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) as its research project in FY 2018, in cooperation with the Tokyo National Research Institute for Cultural Properties (co-organiser), and the Center for Northeast Asian Studies, Tohoku University (cooperating body). The workshop was attended by more than forty Intangible Cultural Heritage (ICH) and Disaster Risk Reduction (DRR) researchers, policy makers, and observers from Australia, Bangladesh, China, Fiji, Indonesia, Japan, Myanmar, Nepal, New Zealand, Philippines, Republic of Korea, Vanuatu, and Vietnam within the Asia-Pacific region, Peru in Latin America, the UNESCO Office in Beijing and three UNESCO Category 2 Centres in the field of ICH (ICHCAP, CRIHAP, and CRESPIAL).

Statements

Reflecting on the discussions held at this three-day workshop, the workshop participants made a series of statements and recommendations. While these are specifically intended for ICH and DRR researchers they are relevant to all sectors working at the intersection of culture and DRR. Workshop participants noted the following features of the relationship between ICH and DRR:

- ICH-related DRR strategies have been developed, refined, and transmitted over centuries, reflecting long-term relationships between people and their environments.
- ICH practices, such as religious rites, ceremonies, stories and legends, and other community-based activities, are an effective tool for DRR, including post-disaster recovery.
- Certain ICH elements have been identified as playing a highly specialized role in DRR and community resilience, such as traditional weather and hazard indicators, and traditional food preservation.
- Traditional forms of building, engineering and agricultural knowledge that rely on the use of locally-sourced raw materials can be effective in both reducing disaster risk and supporting and strengthening community resilience.
- ICH embodied in museums, monuments and other commemorative institutions and objects, sustains and transmits a collective memory of disasters.
- The effectiveness and applicability of ICH in support of DRR depends on a range of factors, including the nature of the hazard, the scale of disaster, and the social context in which they occur.

- In a context of changing environmental conditions, the efficacy of certain ICH practices and knowledge is being questioned. It is unclear how traditional indicators of impending disaster, or DRR practices, operate under these new conditions.

Recommendations

1. Understand the nature of disaster impacts on `ICH` or living heritage.

1.1. Due to the 'intangible' nature of ICH, it is not always easy to identify how it is impacted by disasters associated with natural hazards. In many instances, impacts are assessed in terms of damage to the tangible features of ICH, such as the places where ICH is practiced or performed, or the equipment and raw materials used.

Further studies are required to determine ways of assessing the positive and negative impacts of disasters on the intangible aspects of ICH elements.

1.2. ICH inventories are not always available as baseline data for assessments by cultural or disaster specialists. Moreover, there are many elements that are not recognized by local communities as ICH. These may play a role in DRR.

There is an urgent need to develop and regularly update ICH inventories, covering all categories of ICH, that provide baseline information on ICH in vulnerable localities, including elements that are important to communities and contribute to DRR.

1.3. Standardized measures for determining the impact of disasters on ICH are essential for post-disaster assessments. However proposed measures, such as the ICCROM/Prince Claus Fund handbook First Aid to Cultural Heritage in Times of Crisis (2018), have yet to be tested and widely adopted. Determining the impact of disasters on ICH provides a solid foundation for developing ICH safeguarding strategies.

Once baseline inventories are developed, further studies are required to test proposed frameworks for assessment and monitor changes to ICH following disasters.

1.4. Given that ICH is held and transmitted by people, the importance of protecting individuals who practice ICH is paramount.

Safeguarding strategies should make provisions for the protection of the individuals and communities who possess and practice ICH and its transmission.

1.5. In cases where community-based ICH knowledge is being lost, museums, archives and other repositories of knowledge can play a crucial role in its storage and transmission.

Safeguarding strategies should make provisions for the protection of knowledge repositories and their role in transmission.

1.6. ICH elements can be negatively affected during post-disaster recovery, particularly through the interventions of humanitarian agencies: the replacement of traditional local materials with foreign products, the re-organization of local economic activities,

and the bypassing of local governance structures, are some of the ways in which post-disaster interventions can negatively impact on ICH.

The impacts on ICH of externally-driven disaster relief and recovery interventions should be further investigated and understood.

1.7. ICH has always been exposed to pressures exerted by globalization, urbanization, and lifestyle shifts. Disasters often accelerate or enhance these impacts, leading to the reconfiguration, transformation, or abandonment of ICH practices.

Recognising that ICH is subject to a diverse range of impacts over time and space, further research should examine the contexts and processes that shape the long-term transformations of ICH, in which disasters are treated as one amongst several causative factors.

2. Understand and further explore the active roles of ICH in community-based DRR and post-disaster recovery.

2.1. ICH can be highly effective in contributing to DRR, post-disaster recovery, and sustainable development.

Further studies are required that examine how local communities participate in using, transmitting, maintaining, resuming, reviving, reconfiguring and transforming ICH in the context of disaster, across all dimensions of DRR.

2.2. ICH can be generated as a direct result of disasters, such as the development of new forms of memorialization or new DRR practices.

Studies are required that identify examples of ICH generated as a result of disasters, and that understand their role in community-based DRR initiatives.

2.3. The revitalization of local performing arts by communities and multi-sector social actors can greatly assist in post-disaster recovery, uniting people displaced by disasters, and exerting positive psychological effect on human and societal well-being.

Opportunities for communities to practice and revitalise their ICH following disasters need to be maximised.

3. Further promote community-based safeguarding and mobilization of ICH in DRR, including post-disaster recovery.

3.1. Cultural knowledge and practices that are used in disasters often form part of day-to-day lives and are difficult to perceive as ICH. Given that ICH is still a relatively new concept, it is often challenging for people working in fields outside cultural heritage, such as DRR professionals, government officials, and community members, to fully grasp the role of ICH in disasters.

DRR and ICH stakeholders are strongly encouraged to continue learning about and promoting the importance of ICH safeguarding and the potential role of ICH in DRR, including post-recovery.

3.2. Insufficient understanding of ICH limits the extent to which impact assessments take account of cultural loss and damage, and the extent to which ICH contributes to DRR, including post-disaster recovery.

Review and regularly update existing ICH inventories and safeguarding plans to reflect what has been learned through the experience of disasters.

4. Enhance ICH-DRR dialogue to ensure that ICH and other cultural factors are further incorporated into DRR planning at regional, national and international levels.

4.1. Major DRR programmes intended to increase community resilience have often overlooked the integration of local DRR knowledge and practices, sometimes replacing them with introduced ideas and technologies.

Community-based inventorying of disaster-related ICH knowledge and practices should involve a diverse array of stakeholders, including local and external experts in both ICH and disaster. These stakeholders should work together, in a relationship of mutual respect, to define domains of cultural knowledge and practice that will assist in identifying ICH that is relevant to DRR, and to understand this living heritage within its socio-cultural context.

4.2. ICH research in DRR contexts remains limited. Likewise, disaster is not always addressed in ICH safeguarding. Recognizing that disasters can affect the viability of ICH is essential. ICH and disaster specialists are encouraged to work together to find ways of integrating and supporting both fields to improve the resilience of communities and to reduce the risk of disaster on ICH.

Research and practice should emphasize a ground-up approach to optimize ICH safeguarding, acknowledging the importance of the Convention for the Safeguarding of the Intangible Cultural Heritage, the Sendai Framework for Disaster Risk Reduction, and the Sustainable Development Goals, as well as the development of DRR policies at regional, national and international levels.

(Adopted on 9 December 2018, Sendai, Japan)

Asia-Pacific Regional workshop on Intangible Cultural Heritage and Natural Disasters
7-9 December 2018, Sendai, Japan
International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)

PROGRAMME

DAY 1 (7 December 2018) Workshop Session
Venue: Meeting Room 8 (3rd floor, Conference Bldg., Sendai International Center)

9:00-10:00 Registration

10:00-10:15 **Opening remarks**
Wataru Iwamoto, Director-General of IRCI
Emiko Yamanashi, Acting Director-General of Tokyo National Research Institute for Cultural Properties
Himalchuli Gurung, Programme Specialist for Culture, UNESCO Beijing Office

10:15-10:30 **Introduction to the workshop**
Yoko Nojima (IRCI)

10:30-12:00 **Session 1 (Asia-Pacific focus): Natural hazards/disasters and the transmission of ICH**
Facilitator: Hitoki Takakura (Center for Northeast Asian Studies, Tohoku University)

The impacts of Disaster on ICH: The case study on a long term transformation of ICH in Myanmar
Mya Mya Khin (University of Yangon)

ICH management and DRR in Vietnam: current situation, gap and recommendation
Phan Phuong Anh (Vietnam National University)

Disaster memory: Intangible cultural heritage as tools for remembering and commemorating for disaster resilience
Soledad N. Dalisay (University of the Philippines-Diliman)

12:00-13:00 Lunch break

13:00-15:00 **Session 2 (Asia-Pacific focus): Challenges and lessons learnt from disaster experiences, and the potentials of local knowledge**
Facilitator: Tomo Ishimura (Tokyo National Research Institute for Cultural Properties)

Intangible Cultural Heritage & Disaster in Nepal
Jayaram Shrestha/Yamuna Maharjan (National Museum of Nepal)

Intangible Cultural Heritage and Natural Disasters in Vanuatu
Richard Shing (Vanuatu Cultural Centre)

***Tu na inima, luvu na waqa*: An iTaukei perspective on Disaster Risk Reduction in the events of a Tropical Cyclone**
Melaia Tikoitoga (iTaukei Institute of Language and Culture, Fiji)

Between the King and the Scientist: Mount Merapi Eruption, Early Warning System, and the Politics of Local Knowledge
Fadjar I. Thufail (Research Center for Regional Resources, Indonesian Institute of Sciences)

15:00-15:15 Coffee break

15:15-16:55 **Session 3 (Asia-Pacific focus): Enhancing dialogue between ICH and disaster risk management**
Facilitator: Yoko Nojima (IRCI)

Intangible Cultural Heritage and Natural Disaster in Bangladesh: Existing Policies and Strategies for Safeguarding
Md. Amanullah Bin Mahmood (Former staff of FAO Office in Dhaka)

Roles of and challenges in mainstreaming Intangible Cultural Heritage in Disaster Risk Reduction processes in Vietnam
Vu Canh Toan (ISET-Vietnam)

Participatory 3D mapping in enhancing community–led disaster resiliency: The case of Tublay, Philippines
Abner O. Lawangen (Disaster Risk Reduction and Management Office of Tublay, Philippines/University of Portsmouth)

16:55-17:00 Closing of DAY 1

17:30-19:30 Reception (Venue: Meeting Room 4, Exhibition Bldg., Sendai International Center)

DAY 2 (8 December 2018) Excursion:
Revaitalisation of *shishifuri* folk performance in Takenoura Community, Onagawa Town (Miyagi Prefecture)

9:00- Departing Sendai to Onagawa (by hired bus)

11:00-12:00 **Lectures** (Venue: Meeting room, Onagawa Town Government Building)
Introduction to the folk culture in Onagawa Town (Hiromichi Kubota, Tokyo National Research Institute for Cultural Properties)
Revitalisation of *shishifuri* performances in Onagawa Town (Eiichi Hiratsuka, Secretariat of the Onagawa Town Committee for the Reconstruction of *shishifuri* Performance)

12:00-13:00 Lunch

13:30-15:30 **Visit to Takenoura Community for talks and *shishifuri* experience**
(Venue: Takenoura Community Center)
Talk on Takenoura community's recovery and *shishifuri* performance by Shigeo Suzuki (Leader of Takenoura Community) and Tadashi Abe (Takenoura committee for the preservation of *shishifuri* performance)
Shishifuri performance and lessons by community members

16:00- Departing Takenoura to Sendai

DAY 3 (9 December 2018) Workshop Session
Venue: Conference Room 'Shirakashi' 1 (3rd floor, Conference Bldg., Sendai International Center)

9:00-10:00 Registration

10:00-12:00 **Special session: Efforts of post-disaster revitalisation of ICH in Japan**
Facilitator: Hiromichi Kubota (Tokyo National Research Institute for Cultural Properties)

ICH contributing to Post-disaster Rehabilitation
Hiromichi Kubota (Tokyo National Research Institute for Cultural Properties)

Significance of Rescuing Intangible Cultural Heritage
Ryusuke Kodani (Tohoku History Museum)

Coming to Terms with Disaster Recovery through Folk Performing Arts: The Case of Fukushima Prefecture
Tomoko Ichiyanagi (Koriyama Women's College)

Reviving Fishery Techniques: The Fishing Industry in Post-disaster Shinchi-machi, Fukushima Prefecture
Shuichi Kawashima (International Research Institute of Disaster Sciences, Tohoku University)

The Role of Intangible Cultural Heritage in the Disaster Recovery in Fukushima
Hiroki Takakura (Center for Northeast Asian Studies, Tohoku University)

12:00-13:00 Lunch break

13:00-13:30 **Thinking about ICH and Natural Disasters: Perspectives and Challenges in Latin America and the Caribbean Region**
Adriana Molano and Lucas Roque Dos Santos (Regional Center for the Safeguarding of Intangible Cultural Heritage of Latin America (CRESPIAL))

13:30-15:20 **Final discussion (1): Workshop summary and General comments**
Rapporteur's summary report and comments
Meredith Wilson (Stepwise Heritage and Tourism, Australia)
Resource person's comments
JC Gaillard (University of Auckland)
General discussion

15:20-15:40 Coffee break

15:40-16:50 **Final discussion (2): Recommendations for safeguarding ICH in disasters and mobilising ICH for DRM**

16:50-17:00 **Closing remarks**
Hiroki Takakura, Director of Center for Northeast Asian Studies, Tohoku University
Wataru Iwamoto, Director-General of IRCI

ANNEX 3

LIST OF PARTICIPANTS

Name	Affiliation
Presenters	
DAY 1	
Mya Mya Khin	Department of Anthropology, University of Yangon, Myanmar
Phan Phuong Anh	Department of Anthropology, University of Social Sciences and Humanities, Vietnam National University of Hanoi
Soledad N. Dalisay	Department of Anthropology, University of the Philippines-Diliman
Jayaram Shrestha	National Museum of Nepal
Yamuna Maharjan	National Museum of Nepal
Richard Shing	Vanuatu Cultural Centre
Melaia Tikoitoga	iTaukei Institute of Language and Culture, Fiji
Fadjar I. Thufail	Research Center for Regional Resources, Indonesian Institute of Sciences (LIPI)
Md. Amanullah Bin Mahmood	Former personnel of Food and Agriculture Organization of the United Nations (FAO), Dhaka Office, Bangladesh
Vu Canh Toan	Institute for Social and Environmental Transition-International, Vietnam Office (ISET-Vietnam)
Abner O. Lawangen	Disaster Risk Reduction and Management Center Tublay, Philippines / University of Portsmouth, UK
DAY 3	
Ryusuke Kodani	Tohoku History Museum, Japan
Tomoko Ichiyanagi	Koriyama Women's College, Japan
Shuichi Kawashima	International Research Institute of Disaster Sciences, Tohoku University, Japan
Adriana Molano	Regional Center for the Safeguarding of Intangible Cultural Heritage of Latin America (CRESPIAL), Peru
Lucas Roque Dos Santos	Regional Center for the Safeguarding of Intangible Cultural Heritage of Latin America (CRESPIAL), Peru
Resource Person	
Meredith Wilson (Rapporteur)	Stepwise Heritage and Tourism, Pty, Ltd., Australia
JC Gaillard	School of Environment, The University of Auckland, New Zealand
UNESCO	
Himalchuli Gurung	Programme Specialist for Culture, UNESCO Beijing Office, China
Observers	
Yuichi EBINA (DAY 1 only)	International Research Institute of Disaster Sciences, Tohoku University, Japan
Masami Iwasaki	Hokkai-Gakuen University, Japan
Setsuko Sato (DAY 3 only)	Miyagi University of Education, Japan
Masayuki Imai (DAY 1 only)	Cultural Properties Division, Miyagi Prefectural Educational Bureau, Japan

Aiko Yoneoka	Cultural Resources Utilization Division, Agency for Cultural Affairs, Japan
Aoi Sugiura (DAY 1 only)	Cultural Resources Utilization Division, Agency for Cultural Affairs, Japan
Chen Xiaoxi	International Training Center for Intangible Cultural Heritage in the Asia-Pacific Region (CRIHAP), China
Xu Mingji	International Training Center for Intangible Cultural Heritage in the Asia-Pacific Region (CRIHAP), China
Boyoung Cha	International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP)
Yunsuk Jang	International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP)
Co-organiser: Tokyo National Research Institute for Cultural Properties	
Emiko Yamanashi	Acting Director-General, Deputy Director-General
Mitsuru Iijima (DAY 1 only)	Director, Department of Intangible Cultural Heritage
Hiromichi Kubota	Head, Intangible Folk Cultural Properties Section, Department of Intangible Cultural Heritage
Tomo Ishimura	Head, Audio-Visual Documentation Section, Department of Intangible Cultural Heritage
Megumi Maehara	Head, Intangible Cultural Properties Section, Department of Intangible Cultural Heritage
Masaki Sano	Research Fellow, Department of Intangible Cultural Heritage
Janse Helga Sara Katarina	Assistant, Intangible Folk Cultural Properties Section
Cooperating organisation: Center for Northeast Asian Studies, Tohoku University	
Hiroki Takakura	Director, Center for Northeast Asian Studies; Graduate School of Environmental Studies, Tohoku University
Yu Fukuda	Assistant Professor, Disaster Humanities Unit
Sakura Koretsune	Research Fellow, Disaster Humanities Unit
Organiser/Secretariat: International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)	
Wataru Iwamoto	Director-General
Misako Ohnuki	Deputy Director-General
Yohei Hayashi	Chief Officer
Yoko Nojima	Associate Fellow
Tomoko Kato	Associate Fellow
Yasushi Tezuka	(Inter Group Corporation, Sendai)
Hiroko Kuroi	(Support Staff, Inter Group Corporation)