

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

7-9 DECEMBER 2018, SENDAI, JAPAN



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

Co-organiser
Tokyo National Research Institute for Cultural Properties

Cooperating Organisation
Center for Northeast Asian Studies, Tohoku University

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

GENERAL INFORMATION

There has been a growing international awareness and attention on the protection and safeguarding of cultural heritage in emergencies. However, discussions concerning intangible cultural heritage (ICH), including the assessment of the impact of a disaster, remains limited, while much efforts and developments are made for tangible cultural heritage. Against this background, IRCI implemented in FY 2016-2017 a project titled 'Preliminary Research on ICH Safeguarding and Disaster Risk Management in the Asia-Pacific Region' to better understand (1) the nature of the impact of natural disasters on ICH, and (2) active roles ICH could play for the community's disaster risk reduction. In cooperation with researchers and research institutes in the Asia-Pacific region, the project explored the situation of ICH in the context of natural hazards and disasters. Reflecting the outcomes of this two-year's preliminary research, and also recognising very recent developments in the area of ICH in relation to natural hazards and disasters in the Asia-Pacific region and elsewhere, this workshop aims to discuss practical measures for safeguarding ICH in disasters and possible strategies for mobilising ICH for disaster risk reduction, while sharing the lessons learnt from various case studies.

People in the Asia-Pacific region have exercised various practices to cope with natural hazards based on knowledge accumulated over a long history and experiences, which is part of their ICH. Some disaster risk reduction programmes try to incorporate such local knowledge; however, much knowledge are disappearing as a whole in the contemporary global context as the global framework for disaster risk reduction (such as the Sendai Framework) is widely adopted. Limited commitment of ICH researchers to the disaster risk management (DRM) at all levels including policies and community practices is also a factor minimising the development of active discussions concerning ICH in relation to natural hazards and disasters. One of the scopes of the workshop is to enhance research and safeguarding programmes that are specifically focused on ICH in the context of natural hazards and disasters, through sharing various case studies from Asia-Pacific region. Recent efforts of post-disaster reconstructions in Japan, including the recovery of traditional folk performances after the tsunami disaster in 2011, are also introduced through a special session and excursion. The workshop also seeks to enhance an interdisciplinary dialogue between the field of ICH and disaster risk management studies, leading to the development of practical strategies for safeguarding and mobilising ICH in disasters.

Language: English and Japanese (with simultaneous translation)

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

Co-organiser: Tokyo National Research Institute for Cultural Properties

Cooperating body: Center for Northeast Asian Studies, Tohoku University

Dates: 7-9 December 2018

Venue: Sendai International Center

Aobayama, Aoba-ku, Sendai 980-0856, Japan

Access: <http://www.aobayama.jp/english/access/>

DAY 1 (7 Dec): Meeting Room 8 (3rd floor, Conference Building)

DAY 2 (8 Dec): Onagawa Town, Miyagi Prefecture (Excursion)

DAY 3 (9 Dec): Conference Room 'Shirakashi' 1 (3rd floor, Conference Building)

Participants: Researchers and experts in the fields of ICH, and DRM from Asia-Pacific countries, Japan, and elsewhere

Observers: Pre-registration is required for participating in the workshop as an observer. Please refer to the attached pre-registration form for the details.

Contact (Secretariat): International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)¹

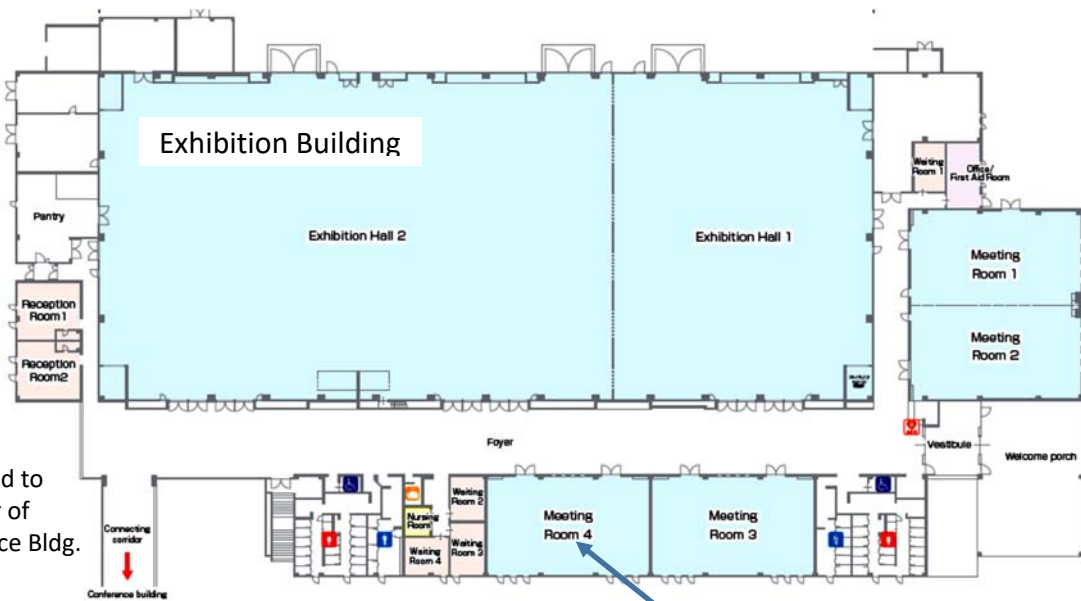
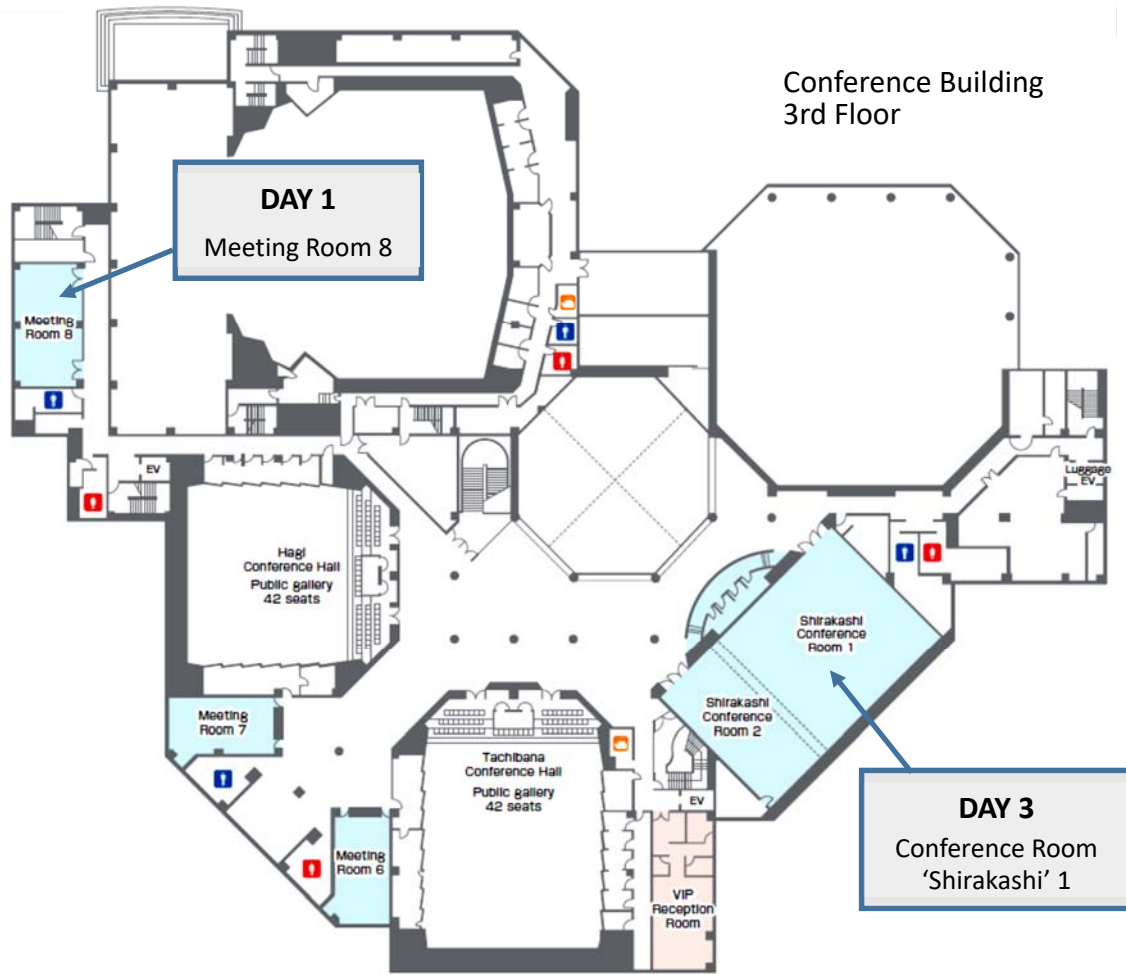
2 cho, Mozusekiun-cho, Sakai-ku, Sakai City, Osaka 590-0802, Japan

Phone: +81-72-275-8050 Fax: +81-72-275-8151 E-mail: irci@irci.jp

Website: <https://www.irci.jp/>

¹ International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) was established in 2011 as an organisation under the National Institutes for Cultural Heritage (NICH), Japan. As a category 2 centre under the auspices of UNESCO, IRCI has been implementing research programmes contributing to the safeguarding of ICH in the Asia-Pacific region.

Sendai International Centre: Floor Guide



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:
Revitalisation 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

1600- 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

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

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

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
Alyne Delaney	Associate Professor, Division of Japanese and Korean Studies

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

ABSTRACTS

ABSTRACT

**The Impacts of Disaster on ICH:
The Case Study on a Long Term Transformation of ICH in Myanmar**

Mya Mya Khin

Department of Anthropology, University of Yangon

This research focused on the impacts of disaster on the intangible cultural heritage (ICH). Particularly, how the native people maintain, transmit and transform their intangible cultural heritage such as their traditional knowledge concerned with agriculture, religious document and handicraft. When they met disaster – natural disaster and manmade disaster – in their life, how they tried to cope and adapt for their survivals and transform their tangible and intangible cultural heritage as their properties? As the case studies, (1) how disaster influenced on the agriculture and their coping strategies conducted in Anauk Phwa Saw Village, Bagan, Mandalay Region, (2) how to maintain and transmit their traditional knowledge on pottery conducted in Twenty, Yangon Region and (3) the villagers' strategies to maintain and preserve their ICH, bronze inscription found in Thida village, Thida Konepyin region, Nagthaichaung, Ayeyarwady Region will be described to analyze how the native people maintain, transmit and transform their ICH after facing with disasters. These cases will represent the impacts of disasters on ICH in Myanmar in general. As the research outcomes, their performativity for safeguarding strategies on their ICH after disaster will be explored.

ABSTRACT

**ICH management and DRR in Vietnam:
Current Situation, Gap and Recommendation**

Phan Phương Anh

Department of Anthropology, Vietnam National University, Hanoi

During the last two decades, the Vietnamese government has made a significant effort to the preservation and promotion of ICH. A large number of project and program has been implemented to conduct inventories of, 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 expected to attract outsiders/tourists and thus to strengthen local socio-economic conditions. However, the promotion of ICH for the tourist purpose driven by economic objective has sometimes separated a heritage from its context and cultural environment. This approach is criticized as ICH as living culture needs to be nurtured within the communities that have created and/or hold the heritage and should be regarded and managed as a total social phenomenon. The role of DRR in ICH management and preservation and vice versa is a pertinent example. Recent studies have shown that ICH has a close relationship with disaster risk reduction (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 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. On the other hand, natural hazards have posed significant threats to ICH's elements such as ICH's holders (e.g. local communities, artisans, etc.) and cultural buildings where cultural practices take place and thus 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 presentation examines current ICH management policies and practices and its implication for DRR. This talk will be concluded by some recommendations on how the synergy between ICH and DRR in Vietnam can be improved.

ABSTRACT

**Disaster memory:
Intangible Cultural Heritage as Tools for Remembering and
Commemorating for Disaster Resilience**

Soledad Natalia M. Dalisay
Department of Anthropology, University of the Philippines, Diliman

Remembering previously experiences with disasters does not only entail memories of the pain and suffering encountered. It also entails memories of lessons learned about coping and rising above the dire circumstances of the disaster. It is this aspect of disaster memory that can be harnessed for disaster risk reduction. This presentation looks into this phenomenon. It is likewise, important to point out the value of commemoration aside from remembering disaster events because the former is collective and has the potential to inspire collective action among community members. This presentation also delves into the roles of certain domains of intangible cultural heritage as tools for remembering and commemorating. Examples are drawn from data collected through field work done documenting community practices in response to various disaster events in the Philippines, namely, super typhoons and volcanic eruptions. These cover religious rites, new narratives in old legends as well as community wide activities that commemorate hazard events, among others. Issues in disaster social memory are also discussed such as the politics of collective remembering and unevenness in disaster memories.

ABSTRACT

Intangible Cultural Heritage and Disaster in Nepal

Yamuna Maharjan
National Museum, Nepal

Intangible Cultural Heritage is a relatively new term and concept in the Nepalese academic field. It was initially referred to as folklore in Nepal. This presentation brings forth different domains of intangible cultural heritage in Nepal including oral traditions, performing arts, social practices, rituals, festive events, traditional knowledge and skills.

It also presents the effects of disaster, particularly the 2015 Nepal Earthquake. The earthquake took the lives of nearly 9000 Nepali people and destroyed many tangible heritages. The epicenter of the earthquake was Barpak, a village in Gorkha district of Nepal, also saw much destruction of tangible heritages and ancient architecture. However, the intangible heritage continued to thrive amidst disaster in Barpak as well as other parts of Nepal.

Nepali people continued to observe festivals and regular cultural practices despite the damages made to tangible heritages by the earthquake. The intangibles that are endangered or lost are preserved in museums.

Furthermore, the presentation also shows intangible cultural heritage safeguarding at museums, and different approaches to safeguard them.

ABSTRACT

**Vanuatu Cultural Centre, Intangible Cultural Heritage and Disaster Risk
Reduction in Vanuatu**

Richard Shing
Vanuatu Cultural Centre

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. Many communities in rural Vanuatu still rely on various traditional knowledge, not only to provide sustenance and meet everyday needs, but also to mitigate risk before, during and after natural disasters, thus ICH plays an important role in these communities. In societies like Vanuatu where the majority of people are not engaged in the formal economic sector, traditional knowledge acts as a means of 'the last mile' to ensure livelihood is sustained where other means have not.

Recent studies by the Alternative Indicators of Wellbeing Project indicated that communities that relied more on their traditional lifeways measured high on their perception of their quality of life.

The Vanuatu Cultural Centre, as the institution that is mandated to preserve, protect and promote Vanuatu's cultural heritage, has embarked on a program to promote traditional food and traditional architecture, as means of mitigating risk during times of natural disaster. Vanuatu is situated in a part of the world that is prone to natural disaster, such as cyclones, earthquakes, floods, landslides, drought, volcanic eruptions and sea level rise, and nearly all these natural disasters affect both housing and food production. Housing and food are two of our basic necessities, therefore, the Vanuatu Cultural Centre has opted to embark on the promotion of traditional housing and traditional food production and preservation in order to mitigate risks, before, during and after natural disasters, in order to ensure that lives are not lost and livelihood is sustained. From the wide array of traditional knowledge collected and stored in the Vanuatu Cultural Centre, we have been producing education materials aimed at promoting the importance of traditional knowledge in these two areas and have assembled a set of education curriculum to ensure that children in schools are taught the importance of their traditional knowledge so that future generations can continue to practice their traditional knowledge.

ABSTRACT

**Between the King and the Scientist:
Mount Merapi Eruption, Early Warning System, and the Politics of Local
Knowledge**

Fadjar I. Thufail
Indonesian Institute of Sciences

Mt. Merapi sits in Central Java and is one of the most active volcanoes in Indonesia. Archaeological data indicates the oldest recorded eruption happened in the 9th century. The last big eruption took place in 2010. 275 people died of the eruption and many more had to evacuate their villages. Debates ensued following the eruption over the role of scientists and traditional leaders as responsible actors in disaster early warning system. The scientists accuse Mbah (elder) Maridjan, a local leader and a “caretaker” of the mountain, to have obstructed early warning procedure to evacuate. Mbah Maridjan was eventually killed by pyroclastic ashes but the debate lingers.

This presentation discusses the controversy over knowledge of the 2006 eruption and will argue that claims made by scientists and local villagers mediate different knowledge on relation to the mountain. Both scientists and traditional leaders interpret how Mt. Merapi “behaves”, but they read different signs and materials of the behavior. In this presentation I follow how the traditional knowledge on Mt. Merapi’s behavior reproduces mythical power of the Sultan of Yogyakarta but in so doing works against scientific knowledge that has underlined principles of early warning system.

Research on local knowledge as intangible cultural heritage often neglects that the knowledge reflects a complex negotiation between “traditional” and “scientific” forms of knowledge. Government scientists craft a tool to rationalize the early warning knowledge regardless where it is applied. On the other hand, for local people, early warning means an ability to “talk” to the mountain. This paper seeks to argue that recognition of any intangible cultural heritage should take into account this human-non human relationship and should not overlook the role of the non-human as an agent that may influence local practical knowledge. The example of the Mt. Merapi eruption shows that the existence of intangible cultural heritage dealing with Mt. Merapi disaster would depend on a guaranteed space given to local people so they can continue “talking” to the mountain. When scientists or government agents intervene to cut the “conversation”, not only will it eradicate the cultural heritage, but it will alienate local people from their familiar method of coping with disaster risks.

ABSTRACT

Intangible Cultural Heritage and Natural Disaster in Bangladesh: Existing Policies and Strategies for Safeguarding

Md. Amanullah Bin Mahmood

Former personnel, Food and Agriculture Organization of the United Nations, Dhaka Office

Bangladesh is rich in cultural diversity, there are numbers of Intangible Cultural Heritage (ICH) are exists in the country, and these are contributing in strengthen the social believes, resilience building, recreations as well as economic development. Among the ICHs of Bangladesh, four have already added in UNESCO's "Elements on the Lists".

Contrarily, Bangladesh is one of the most vulnerable countries due to the adverse effect of disaster and climate change. Along with different disasters, Bangladesh to be the most vulnerable country to the tropical cyclone and sixth most vulnerable country to flood (BCCSAP, 2009). The unique geographical location actually makes the country most vulnerable to different disaster and climate change.

The country is rich in different ICHs but numbers of ICHs are in the threatening situation 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 "National Plan for Disaster Management 2016 – 2020" also is in implementation level. Although the disaster management is one of the most considering issues in the country but few drawbacks are still exist in the policy level to the safeguarding of ICHs concerning the disaster and climate risk. The safeguarding issues of ICHs from the effect of disaster and climate change are indiscriminately and indirectly addressed in different related policies. For the effective management of disaster and safeguarding of ICH, it is essential to align these in a single platform.

Against this backdrop, the proposed presentation mainly discuss the existing policies relate to safeguarding of ICHs from the disaster and climate risk and identify the existing gaps. Along with this, the presentation also emphasizes the scope of an effective policy in this regards.

ABSTRACT

**Role of and Challenges in Mainstreaming Intangible Cultural Heritage
into Disaster Risk Reduction Processes in Vietnam**

Vu Canh Toan

Institute for Social and Environmental Transition – Vietnam Office

Vietnamese people, especially those living in low lying delta, coastal and mountainous areas have been suffered from natural hazards such as typhoon, flooding, and landslides for thousand years. They have gain, therefore intensive experience in dealing with these hazards. This past experience together with the knowledge about local cultural and environmental context has an important influence in shaping the perception of disaster risk and thus of the way local communities respond to these hazards. Thus, this knowledge needs to be integrated into the process of disaster risk reduction and knowledge holders (i.e. often local community) should be involved in these processes in a meaningful manner. However, this integration remains a challenging task due to multiple reasons. For instance, the disaster risk management processes in Vietnam have been dominated by the conventional top-down and technocratic approach in which government agencies, especially at the national and provincial levels, hold most of the decision-making power. Such approach has constrained the integration of local traditional knowledge and experience because it emphasizes the role of technical expertise and thus ignores the view of other groups and other forms of knowledge. The other implication of the reliance on technology is that current policies on disaster management strongly focus on controlling disaster instead of reducing damages. As a result, disaster risk reduction efforts rely mainly on hard/grey protection infrastructures such as concrete dike and river embankment. Other soft measures based on local knowledge that helps to avoid, prevent disaster events and to reduce damages are received much less attention. Furthermore, the role of local past experience and knowledge is also challenged by the climate change as extreme weather events have become more and more unpredictable.

Such challenges will be elaborated in this presentation. In addition, the author will also give an overview of the disaster risk reduction processes in Vietnam and provide examples of the role of ICH in responding to natural hazards.

ABSTRACT

Participatory 3D Mapping 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 Tublay, Philippines
MSc Crisis and Disaster Management, University of Portsmouth, UK

Disaster is now a forefront concern of scientific and humanitarian discourses globally due to their complex unfavorable impacts to societies. Extreme events like typhoons, droughts and earthquakes caused tremendous losses in physical and economic resources and significant disruption in socio-cultural system. Greater impacts however, are felt significantly by marginalized sectors including indigenous communities. These communities have unique capacities to cope with and adapt to environmental perturbations and disasters over the years but these capacities are seriously being neglected on contemporary disaster risk management efforts. On another note, impacts of disasters in the physical and economic context are well understood but little is made on intangible and cultural aspect. Disasters derailed socio-cultural stability of societies either by displacing people and weakening the intangible cultural heritages and practices in a society or by eradicating, damaging or distorting tangible materials and assets that are instrumental in the existence of these intangible values, belief and practices such as monuments, farms, forests, water bodies, traditional infrastructures, etc.

Huge advancement has been achieved in disaster risk reduction and management including forecast and warning system, risk assessment, mapping, organizational and technological interventions, and is growing assertively in all parts of the globe. Advance technologies and state of the art interventions are being introduced even in the most remote indigenous communities in good faith to improve their disaster resiliency. Regrettably, these interventions overlooked the integration of local knowledge and practices that often end to unsatisfactory outcomes and more seriously, furthering degradation of intangible cultural heritage and community socio-cultural identity.

A participatory 3 dimensional mapping (P3DM) was adopted in Tublay, Benguet, a small indigenous village in Northern Philippines to bridge integration of local resiliency knowledge and intangible heritage in disaster management efforts. It involves the development of a 3D scale model of the community bearing all features including cultural landmarks and land uses, social facilities, houses and others, and it offers avenue for a participative and in-depth discussion among local people, risk managers and local authorities on their local risks and capacities including local knowledge and cultural intangible heritage, and how can they be best fitted on modern risk interventions. The integration of these local systems in resiliency efforts ensures active engagement of local stakeholders, which is often the bottleneck of most community resiliency programs, at the same time preserving their socio-cultural identity. Moreover, this P3DM serves as a tool to refresh community stakeholders of the strategies, skills, practices and knowledge that helped them and the previous generations cope and adapt to catastrophes along the different sectors of the community and a tool to bridge institutionalization of these intangible resources in risk management.

ABSTRACT

ICH contributing to Post-Disaster Restoration

Hiromichi Kubota

Tokyo National Research Institute for Cultural Properties

After the Great East Japan earthquake in 2011, several voices emerged giving account to how ICH such as local festivals and folk performing arts had helped in the regional restoration. Especially the emotional and spiritual effects ICH had in providing relief for the disaster victims were emphasized. Aside from emotional aspects, economic effects of ICH were also anticipated in some cases. Accounts of such examples from Japan were spread internationally as well, and nowadays the matter of “ICH in emergency” is being discussed also at UNESCO’s intergovernmental meetings. Looking at this development, it is clear that a lot of people already recognize that ICH can contribute to disaster restoration.

However, what this means in practice is not yet commonly recognized. One factor in this is the too wide scope of ICH, and the difficulties in sharing a common understanding of even the definition of ICH in a multinational setting where cultural contexts differ. To that end, I want to present examples of actual cases of where ‘intangible folk cultural properties’ contributed to the restoration after disaster in Japan. By doing this, I am also hoping to raise a discussion about similar examples from the various countries of the participants of this workshop.

Furthermore, when thinking about ICH in terms of the categories conventionally applied, it might be difficult to grasp the relationship between ICH and disaster restoration. To that end, I will here hypothesize the following three categories.

1. Practices/traditions maintained by the local community. Often related to religion and/or the spiritual world.
2. Practices/traditions requiring particular skills or craft techniques, performed by private persons or dedicated associations. Often related to occupation and livelihood.
3. Practices/traditions upheld unconsciously as part of everyday life

What kind of practices/traditions prove indispensable following a disaster? What is required to safeguard such ICH? These are some of the questions I would like to bring up for discussion.

ABSTRACT

Significance of Rescuing Intangible Cultural Heritage

Ryusuke Kodani

Tohoku History Museum / Tohoku University

In response to the Great East Japan Earthquake, projects were implemented to rescue cultural properties that were damaged by the disaster. While the project primarily focused on the rescue of tangible folk cultural properties (*yukei minzoku bunkazai*), it also included intangible folk cultural properties (*mukei minzoku bunkazai*) and assistance was given to resume various folk cultural events.

Because folk cultural properties are essentially a part of the livelihood, local community people are often unaware that their day-to-day life is in fact a cultural property. Therefore, when a certain element is designated as a cultural property (regardless of a national or a local level) before a disaster, it becomes a subject of rescue. However, for the elements that have not received any cultural property designation, it is difficult for those who own and transmit such cultural properties to be aware that they could be also the subject to be rescued and revitalized.

The cultural property rescue activities after the Great East Japan Earthquake is characterized by the fact that they included such undesignated cultural property elements in addition to the designated cultural properties. Yet, there were challenges in rescuing folk cultural properties because, unlike art objects or historical accounts that are easily located regardless of their cultural property designation, their whereabouts are very difficult to be identified. As the rescue activities progress, various folk cultural property elements were discovered. This movement could be understood as a process of 'heritagization' in which local culture was recontextualized as cultural property/heritage. In other words, it was in this process that many folk cultural elements were re-discovered as cultural properties and thus recognized as the subject of rescue and revitalization.

Such processes of heritagization, to a certain degree, have positive effects for the reconstruction of local communities that were devastated by a disaster, and demonstrate the significance of cultural properties for the society. However, an issue arises whether it is sufficient when only the elements of local culture that became cultural properties (or 'heritagized') were protected and/or safeguarded.

When investigating the post-disaster reconstruction and formation of local communities, importance of looking into local cultural elements are not heritagized are noticed, in addition to rescuing heritagized elements. That is exactly the viewpoint and contribution of folklorists and anthropologists who are constantly working in the communities and have deeper understandings of local cultures. Based on my own experiences as an anthropologist, this presentation discusses the efficacy of heritagized local culture and the significance of local cultural elements that are not heritagized.

ABSTRACT

**Coming to Terms with Disaster Recovery through Folk Performing Arts:
The Case of Fukushima Prefecture**

Tomoko Ichiyanagi
Koriyama Women's College

Fukushima Prefecture, in an integrated manner, is working its way back from the natural and nuclear disasters that originated with the Great East Japan Earthquake; however, the road to recovery is expected to be long. Herein is considered, from the perspective of disaster relief, how folk performing arts performed by the disaster-zone inhabitants is helpful as they come to terms with the situation to ensure the region's present and, further, establish a foundation for its long-term outlook.

In this study, two cases of Taue Odori preservation societies are examined: Taueodori Society and Murahara Folk Performing Arts Society – before and after the earthquake and in the recovery process to date.

The Murakami Taueodori Society was located in Murakami, Odaka, Minamisoma city, a region affected both by the tsunami and the nuclear power plant accident. Despite the lifting of evacuation orders related to the accident in 2016, the area was designated a disaster precaution zone in 2013, and legal restrictions are still in place today on housing construction for residential purposes. The Murahara Folk Performing-Arts Society was located inland in Murahara, Namie Town, and therefore was spared by the tsunami damage, although it is still designated a difficult-to-return zone due to the nuclear accident. The two societies have yet to return to their respective locations under the wide-ranging evacuation conditions but carry on with Taue Odori nonetheless.

Prior to the earthquake, the Murakami Society had already opened the region's doors, and following the disaster, opened its own doors. The Murahara Society, on the other hand, has participated in festive events every seven years with this system from the start, spacing the time intervals between events. This method of waiting for the next event was not limited to the time after the earthquake; it was a custom followed from the past. The policy describes that because there is a gap of seven years between each event, the society can be serious about it, or it may not be possible to do it now, but it will take place when the time comes. Both societies accept the present and preserve what inherently needs to be preserved.

Now amid an uncertain long-term view, the act of coming to terms with post-disaster circumstances based on people's consciousness and desire for a return to normalcy centered on collaborative folk performing arts might ameliorate psychological trauma. Regional folk performing arts thus appear useful in reducing the sense of suffering induced by a disaster.

ABSTRACT

Reviving Fishery Techniques: The Fishing Industry in Post-disaster Shinchi-machi, Fukushima Prefecture

Shuichi Kawashima

International Research Institute of Disaster Sciences, Tohoku University

In March 2011, coastal parts of Fukushima Prefecture were hit first by a natural disaster, and then by a manmade nuclear disaster when massive tsunami waves triggered by the Great East Japan Earthquake disabled Tokyo Electric Power Company's Fukushima Daiichi Nuclear Power Plant. In June 2012, fishing in Fukushima resumed on a trial basis for selected fish species within selected fishing grounds, and under controlled handling and inspection regimes. The purpose of this 'trial fishing' is to monitor, throughout the processes from catching to marketing, whether fish are affected by radioactive materials. It is also an attempt to increase the chances of maintaining the livelihood as fishers. Although they are mechanized, fishery operations still involve skills such as selecting fishing grounds and understanding water conditions. Trial fishing is also essential for preserving such know-how. Trial fishing operations, however, are far more limited than normal operations in that bycatch of non-target species is banned, and fishing boats are not allowed to decide independently whether operations go ahead under certain weather conditions. There are also fewer markets where catches can be unloaded.

At Shinchi-machi in Fukushima Prefecture, for example, there used to be 44 boats sized around 6t to practice net fishing, of which 32 survived the tsunami by escaping offshore. Some boats were subsequently retired, while six were built after the earthquake. 32 fishing boats are currently participating in the trial fishing. Although members endure restrictions such as not being able to decide fishing days on their own, communities of Tsurushihama and Odohama in Shinchi-machi still maintain a traditional cooperative known as *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. This time-honored work practice has most significantly contributed to the prompt recovery of local fishing operations, and has shown 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.

A large part of the fishers in Shinchi-machi lost their homes to the tsunami and had to be relocated to Jingokita (Odohama) and Gangoya (in the western, more inland part of Shinchi-machi). At their newly-adopted home, community members maintain their traditional customs such as *mukaebi* (welcoming fire) for the Bon festival. As a result, the *mukaebi* ritual, which is not common in central parts of Shinchi-machi, is practiced simultaneously at two separate locations—Jingokita and Gangoya. Bon festival rituals, of which the *mukaebi* is but a part, have been an important preoccupation of the communities of Tsurushihama and Odohama, where frequent accidents at sea had strengthened the ties between the dead and the living. 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 the intangible customs and traditions of the community.

ABSTRACT

The Role of Intangible Cultural Heritage in the Disaster Recovery in Fukushima

Hiroki Takakura

Center for Northeast Asian Studies, Tohoku University

How culture contributes the disaster recovery, and if it were, why it would be achieved? This is a research question of this paper while the author uncovers the ethnographical process of the local intangible cultural heritages and identifies the unique role in the disaster recovery of the local communities in Fukushima. The giant Tsunami in Tohoku Disaster in 2011 affected multiple aspects of livelihood in Northern Tohoku coastal communities, although, the nuclear power plant explosion differently attacked/affects the local communities among them. Introducing group activities in the Soma Nagareyama dance in Futaba town and traditional performing art in Iwaki city, the ways of reflecting on the past for the afflicted communities and their social effects are examined. Most serious damage of the radioactive pollution gives the distrust and social reliance among family, community, society and deprives a chance of community solidarity. The Japanese government administratively demarcates the safety zone; however, the evaluation of risk is still controversial. Home is at the edge of existence physically and/or emotionally. Under even this condition, the local people started the intangible cultural heritage activities in various places either at home or at evacuation, which is one of common features in disaster recovery process in Japan from 2011. What social significance has these intangible cultural heritage activities in the disaster reconstruction? Why the cultural tradition affords the people as a sense of recovery? The key seems to be a structural time imbedded in the intangible cultural heritage. The author identifies the concept borrowed from the canonical work of the Nuer by Evans Prichard and argues the possibility in the disaster risk reduction policy.

ABSTRACT

**Thinking about ICH and Natural Disasters:
Perspectives and Challenges in Latin America and the Caribbean Region**

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

Adriana Molano Arenas (General Director)

Lucas Dos Santos Roque (Capacity Building Programme Coordinator)

CRESPIAL will present an overview of how the relationship between intangible cultural heritage and natural disasters in Latin America and the Caribbean has been addressed so far. Within the presentation, several cases will be taken from countries (institutions and communities) in the region that are developing strategies and actions to show the impact of natural disasters on the sustainability of the ICH and the value of traditional knowledge in their mitigation.

From the presentation of these initiatives concentrated in these countries, CRESPIAL will show some of the common challenges and considerations that the region has to address the relationship between ICH and natural disasters in terms of the implementation of public policies and highlight the collective management of communities in this issue.

Finally, CRESPIAL will highlight the role played by this UNESCO Category 2 Regional Centre in promoting this issue in Latin America and the Caribbean region.