

Helpdesk Research Report: Intangible Heritage and Post-Disaster Protection

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Query: Please identify literature on the social impact of disasters on intangible cultural heritage; and on international efforts to protect this heritage in disaster rehabilitation and reconstruction – including any available information on participatory processes.

Purpose: Part of a Best Practices Review for the Chinese government to help with reconstruction and rehabilitation planning for the Wenchuan Earthquake.

Enquirer: Beijing Normal University and DFID, China

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1. Overview and Definitions

The protection of intangible cultural heritage (see definition below) has increased in prominence in recent years. Although there is currently a limited amount of literature that discusses the protection of cultural heritage specifically in post-disaster situations, this too is an area that is gaining attention. Natural disasters (such as earthquakes in India, Pakistan and Southeast Asia) and man-made disasters (such as the wars in Afghanistan and the Balkans) have destroyed and threatened much tangible and intangible cultural heritage (e.g. building typologies and skills, handicraft traditions, communal livelihoods and traditions, social relationships and ecological balances). Much of the literature and comments from heritage experts stress the inter-relationship between tangible and intangible culture. However they note that international and national protection efforts in disaster rehabilitation and reconstruction are still largely focused on preserving built culture, for example monuments.

Moreover, oftentimes international interventions have not only failed to protect cultural heritage, but have contributed to their destruction. A common failure is the refusal by international donors to support the repair and reconstruction of traditional vernacular housing (e.g. in Kosovo, India and Indonesia). This housing represents not only built heritage but a 'way of life', encompassing traditional building skills. Instead, generic and standardised housing have been imposed that do not address the needs of local inhabitants. It is also resulting in the disappearance of traditional building skills and knowledge. In addition, the 'modern' urban layouts adopted in new settlements, where villages or historic cities have been destroyed, have often neglected local social, economic, cultural and ecological factors (community identity, social relationships, and inhabitants' connections to the surrounding environment and to traditional livelihoods).

The literature stresses the importance of involving local communities in reconstruction efforts post-disaster: only efforts that incorporate local needs and draw on local values, building technologies and skills will be sustainable. In addition, it is important to involve local actors in inventorying heritage as their definition of heritage items may differ from national and international actors. Donors in some disaster relief situations have actively sought to involve local communities in reconstruction. In Afghanistan for example, the Aga Khan Trust for Culture engaged in public consultations, conducted socioeconomic surveys and focus groups, and had regular contact with

community representatives in order to ensure that their rehabilitation plans were locally informed and supported. UN-HABITAT also developed a system of decentralised Community Forums in Afghanistan and Indonesia, which allowed for the articulation of local needs, quick responses on the ground, and increased social capital.

It is important to recognise that intangible cultural heritage can also be useful in promoting disaster mitigation and recovery. For instance, some traditional forms of housing in Northern Pakistan and Gujarat have survived better than modern structures; however, knowledge of these traditional safe building styles is disappearing and must be preserved. In addition, intangible heritage has been used to address psychosocial needs in areas that suffered from the 2004 tsunami and earthquake in South and South-East Asia. Traditional song and dance and puppet performances have provided an anchor to the past, helped in the healing process and strengthened community relations and identity. By teaching local communities about these art forms, these programmes have also in turn helped to preserve intangible heritage.

This helpdesk research report discusses all of the issues above and provides brief notes and case studies of attempts to protect intangible cultural heritage in post-disaster relief and reconstruction efforts. They include both successful and unsuccessful examples – and involve international, national and local efforts.

Definitions:

Intangible cultural heritage is defined as:

Practices, expressions and representations, as manifested in

- oral traditions and expressions;
- traditional dance, music and theatre;
- social practices, rituals and festive events;
- knowledge and practices regarding nature and the universe;
- traditional craftsmanship; and

Skills and knowledge and objects and spaces that:

- communities and groups recognise as belonging to their cultural heritage;
- are transmitted from generation to generation;
- are constantly recreated;
- provide communities and groups with a sense of identity and continuity; and
- are compatible with international human rights instruments.

(Convention for the Safeguarding of the Intangible Cultural Heritage, Article 2)

Intangible cultural heritage is also referred to as '**living heritage**'.

Tangible Cultural Heritage includes all resources that have some physical embodiment of cultural values such as historic towns, buildings, archaeological sites, cultural landscapes and objects.

2. Key Documents

General

- Cultural Emergency Response, 2006, 'Culture is a Basic Need: Responding to Cultural Emergencies', Conference Report, 25-26 September, Prince Claus Fund, The Hague: http://www.princeclausfund.org/en/what_we_do/cer/documents/ReportCERConference2526September2006.pdf

This conference report includes the address by Jan Pronk, the Special Representative of the Secretary General of the United Nations in Sudan; the outcomes of the conference workshops and their recommendations. Pronk advocates for defining culture in broader terms. In the context of Darfur, he notes that the culture of people in Darfur is not embedded in buildings and monuments, but rather in villages, in cattle, and in tribal relations and traditional customs.

Cultural heritage thus goes beyond cultural property and includes traditions, customs, values and methods of ensuring the continuity of a community. He stresses that Cultural Emergency Response must seek first to: “preserve and protect the future: the landscape, the water wells, the habitat, the natural environment, the earth and people’s livelihoods, the basic educational and health care structures. Protect and strengthen the social fabric of the communities, as diversified as they are, their conflict solving capacities, their inherited basic values.” (p. 14). Second, it must seek to preserve and protect the past: libraries, statues, and museums.

The conference workshops included discussions on the importance of protecting cultural heritage in disaster situations and involving local communities in relief and reconstruction efforts. It was emphasised that preservation of collective memory, cultural identity, and intangible forms of cultural expression (song, dance, rituals and festivals) are critical to the restoration of hope, sense of self and sense of community. A ‘bottom-up’ approach to humanitarian emergency relief was recommended, which regards local culture and architecture as the starting point for reconstruction. Local participation in disaster recovery can result not only in a more effective disaster response but also in capacity building and empowerment. Such participation would help to avoid standard procedures and prototypes commonly used in emergency relief.

The workshops also recognised that defining what is cultural heritage is a political process; and that there is often a divergence in the views of government and the local population. Greater attention should be paid to what local communities define as cultural heritage. This could be achieved through the use of questionnaires. Community awareness and involvement throughout the process are essential as once restoration work is completed, the community will be in charge of preserving and maintaining the preserved items. Community awareness can be achieved through inventories of cultural heritage. Such inventories are also essential for disaster preparedness. One workshop demonstrated through case studies of North Pakistan and Yogyakarta (Indonesia) the impact that inventories can have on cultural emergency relief. There was no inventory available of the cultural property in North Pakistan affected by the 2005 earthquake. As such, it was impossible to provide prompt relief. (A large-scale inventory of damaged heritage began a year later, lead by Pakistani archaeologist Yasmin Cheema). In contrast, an inventory was available in Yogyakarta Special Territory (Indonesia), allowing for prompt intervention after the 2006 earthquake [see ‘Additional Case Studies’ section].

- Jigyasu, R., 2005, ‘Towards Developing Methodology for Integrated Risk Management of Cultural Heritage Sites and Their Settings’, Paper prepared for ICOMOS 15th General Assembly and Scientific Symposium, 17-21 October, Xi’an, China:
<http://www.international.icomos.org/xian2005/papers/2-16.pdf>

This paper stresses that cultural heritage is at risk not only from disasters themselves but from the emergency and post disaster recovery and reconstruction phases. It notes that many post earthquake reconstruction measures have ended up destroying significant components of cultural heritage instead of protecting them. It cites examples from India: the earthquakes in Gujarat in 2001 and Marathwada region in 1993. In Gujarat, cultural heritage suffered more damage in post-disaster efforts due to demolition and neglect; and in some cases due to the replacement of historic towns with a ‘modern’ urban layout, without recognition of the local way of life. In the Marathwada region, the use of stone and wood, traditional building materials for vernacular housing, were bypassed. The paper cautions as well that early Tsunami reconstruction efforts in 2005 involving ‘city-like’ plans are a risk to vernacular traditions of traditional fishing settlements.

The paper states that the focus on monuments in the protection of cultural heritage has been gravely insufficient. This neglects the historic areas within which these monuments are located and neglects heritage values, ecological relationships and control over resources. As such, historic areas, cultural landscapes and components of ‘living heritage’ (traditional skills, crafts and cultural practices; performing arts; vernacular building systems; ecological systems characterizing the way of life of local people) are disappearing. This also problematic both for cultural preservation and also because traditional skills, crafts and cultural practices have often contributed to disaster mitigation, coping and recovery. The paper welcomes the more recent

expansion of the definition of cultural heritage, internationally, to encompass these aspects. It stresses though that they do not fall into neat categories, but instead are interrelated and protection measures must recognise this. It advocates for a comprehensive approach to cultural heritage risk management that spans across these various heritage components and across various disciplines: culture resource management; disaster management; livelihood sustainability; community empowerment and equity; local government and management of natural resources, including land.

For more detailed discussion on disaster risk management, see:

- Jigyasu, R., 2004-2005, 'Sustainable Post Disaster Reconstruction Through Integrated Risk Management – The Case of Rural Communities in South Asia', Journal of NED University, Karachi
- Barakat, S. Z. and Daher, R. F., 2000, 'The Cultural Heritage and the Nature of Disasters in Jordan and Palestine', Cultural Resource Management, vol. 23, no. 6, pp. 39-41:
<http://crm.cr.nps.gov/archive/23-06/23-06-12.pdf>

This short article discusses cultural heritage generally and in the context of Jordan and Palestine. It considers cultural heritage to include religious, residential, and public buildings as well as cultural landscapes encompassing historic cities and villages, streets, alleys, and neighbourhoods. It stresses that countries like Jordan and Palestine, with high probabilities of wars, political conflicts and earthquakes, must engage in disaster mitigation. Further, they must include heritage conservation and management in mitigation policies. To date, there has been little attention to heritage preservation in Jordan and Palestine, especially in a post-disaster situation – during which it is seen as the lowest priority. The article stresses that public awareness and acknowledgement of the significance of cultural heritage (including tangible monuments and buildings as well as intangible elements) can trigger re-evaluation of the importance of preservation and open up options besides demolition and neglect.

This briefing is part of an issue of Cultural Resource Management devoted to Disaster Management: <http://crm.cr.nps.gov/issue.cfm?volume=23&number=06>. The following are other articles that may be of interest:

- Tweedy, A. R., 'Beyond Disaster Response: Public Policy Challenge of the New Millennium', pp. 6-10: <http://crm.cr.nps.gov/archive/23-06/23-06-2.pdf>
- Eck, C. R., 'Earth, Wind, Fire, and Water: Historic Preservation Disaster Planning in Miami-Dade County, Florida', pp. 11-13: <http://crm.cr.nps.gov/archive/23-06/23-06-3.pdf>
- Martin, M. C. and King, L., 'A Lesson Well Learned: New Methods of Disaster Preparation for Atlanta's Fox Theatre', pp. 17-19: <http://crm.cr.nps.gov/archive/23-06/23-06-5.pdf>
- Cultural Emergency Response, 2006, 'Culture is a Basic Need', Prince Clause Fund Journal #14, Prince Clause Fund, The Hague:
http://www.princeclausfund.org/en/what_we_do/cer/documents/PCFJournal14CultureisaBasicNeedwebsiteversion.pdf

This journal, launched by the Prince Claus's Fund's Culture Emergency Response programme (CER), has a collection of articles designed to raise awareness of 'cultural emergency' issues and the significance of culture for the psychological survival of people in disaster situations. The foreword notes: "The objects and places that constitute cultural heritage become valuable references, helping to restore a sense of normality and enabling people to move forward" (p. 4). CER provides 'first aid' to worldwide cultural heritage that has been damaged or destroyed by disasters resulting from conflict, natural causes or climate change. Below are summaries of select articles from the journal. Another article from this journal is included in the section, 'South and South-East Asia'

- Chronis, I. and Box, Louk, 'CER at the Crossroads of Heritage and Humanism', pp. 6-13
This article profiles the work of CER. In the event of a disaster, CER immediately begins researching and identifying cultural needs; and calls upon its worldwide network of cultural and

heritage organisations. Since its inception in 2003, it has worked in Baghdad (Iraq); Bam (Iran), Mestassa (Morocco); Nablus (Palestine); Kingston (Jamaica); Galle (Sri Lanka); Banda Aceh, Nias and Yogyakarta (Indonesia). These have involved the protection of both tangible and intangible culture. After the tsunami in Banda Aceh, for example, CER assisted with the refurbishment of a music studio and the reconstruction of a village for the surviving craftsmen of traditional Acehese musical instruments. In the Yogyakarta area, which suffered from an earthquake in 2006, CER worked with the Jogja Heritage Society and offered immediate support for the reconstruction of batik facilities (batik is a technique using wax and dye to decorate cloth). This allowed for inhabitants in the area to resume batik activities, which in turn, assists with social and economic recovery.

➤ Oliver-Smith, A., 'The Centrality of Culture in Post-Disaster Reconstruction', pp. 20-29.

This paper focuses on the importance of cultural heritage to communities and the importance of cultural and social reconstruction in post-disaster interventions. It considers culture heritage to be: "the historical memory of a community, to that which links people to others and to their environment throughout time. Cultural heritage is constituted in objects, resources and practices that locate a people in the universe, giving them a sense of identity through time. Elements of cultural heritage include places where events of historic or sacred importance have occurred; objects such as shrines, cemeteries or ancient ruins that express local identity; resources such as rivers, springs, lakes and forests, which not only provide material sustenance but also express or nurture the spiritual life of a community; and practices such as speaking one's native tongue and observing one's religion. Such elements play a central role in individual and collective identity formation, in the way that time and history are encoded and contextualised and in interpersonal, community and intra-cultural relations" (pp. 20-21). The paper stresses that the destruction of tangible cultural heritage objects and the interruption of important rituals can undermine a community's sense of itself and the personal relationships of community members. As such, reconstruction must address not only material aspects but also aim to re-establish social linkages and shared cultural values. However, donor efforts often fail to recognise this. Instead, their interventions – for example, their disaster housing and settlement designs – often further "endanger the connection that people have with their built environment, violating cultural norms of space and place, inhibiting the re-weaving of social networks and delaying or stopping the re-emergence of community identity" (p. 23). The paper notes that rituals can help a community recover from disaster. Commemoration of loss, ritual celebration of holidays, and symbols (objects, places or people) can provide anchors to past community identity and help with social reconstruction.

Additional Case Studies

Yogyakarta Special Territory (Indonesia) – Jogja

- Adishakti, L. T., 2007, 'Quick Emergency Response and Long Term Recovery Agenda: *Pusaka Jogja Bangkit!* – Jogja Heritage Revival!: Save Heritage and Build a Better Local Economy', Paper presented in the International Seminar on the Recovery Management of Arts and Cultural Heritage, 19 January, Yogyakarta: http://ucrc-yogya.or.id/download/Laretna_Paper_2007.pdf

This paper outlines the actions taken to protect cultural heritage in Yogyakarta Special Territory, known as Jogja, after the 2006 earthquake. The earthquake damaged the World Heritage Prambanan Temple, Palace area and area inside the Baluwerti Fortress. In addition, it disrupted core local traditional craft industries: sterling silver, batik craft, pottery and wood craft; and the production of *wayang* puppets and *keris* (daggers). The paper notes the rapid action by local heritage organisations: two days after the earthquake, Jogja Heritage Society and Centre for Heritage Conservation, Department of Architecture of Planning, Gadjah Mada University along with others institutions (Indonesian Heritage Trust, International Council on Monuments and Sites - Indonesia etc.) decided to set up a special Heritage Post Unit to protect the heritage of Jogja. The Post develops comprehensive activity programmes to mobilise local and international

heritage workers, including people directly affected by the earthquake, to jointly rebuild the affected areas. The paper details these activity programmes (see pp. 3-4). They include:

- Immediate response for humanity: fund raising, networking, and distribution of food and other materials
- Rapid assessment of heritage assets (tangible and intangible as well as cultural landscape); and dissemination of the results to relevant local, national and international parties
- Detailed assessment of the damaged heritage; cultural mapping and creation of a database on this heritage
- Elaboration of necessary guidelines for conservation planning and design; selection of heritage priorities; discussion with local communities in selected areas and dissemination of information
- Establishment and maintenance of a special web-site to promote and communicate all programmes and to provide detailed information on the damaged heritage
- Promotion of investment in heritage and fund raising in local, national and international communities
- Elaboration of plans for recovery of local economy taking local characteristics into account: selection of priority sites and crafts; development of a national and international marketing strategy; establishment of studio workshops to be managed temporarily by a mediator and later by the community
- Advocacy, training and implementation of actions for conservation planning, design and other works.

The Heritage Post Team identified the tangible and intangible folk heritage and traditional wooden and brick constructions as the highest priorities for protection. It also prioritised and established a presence at three heritage sites: the Kotagede Heritage District, well-known for traditional houses and sterling silver crafters; Imogiri District, an important cultural heritage well known for traditional houses and the batik industry (batik skills are passed down through generations); and the complex of Yogyakarta Palace (Kraton). The model of conservation and revitalisation adopted is community-based and long-term oriented. Its six-part approach includes:

- Management: establishing an organisation that directly manages revitalisation efforts
- Inventory presentation: cultural mapping and assessment of assets/potentials for the entire district
- Promotion and awareness: involving local communities, local and national governments, private investors, tourists, new business owners, and other stakeholders
- Planning of Activities
- Design: incorporating historic resources and constructing new buildings which have similar character
- Plan of Economic Reconstruction: enhancing local economy and safeguarding local traditions and values.

For further information on the programmes in Kotagede Heritage District, see the author's powerpoint presentation:

- 'Community Empowerment Programme/CEP on the Revitalisation of Kotagede Heritage District Indonesia Post-Earthquake': http://csur.t.u-tokyo.ac.jp/vus/vus07/ppt/3-2_sita.pdf

Afghanistan

- Manhart, C., 2004, 'UNESCO's Mandate and Recent Activities for the Rehabilitation of Afghanistan's Cultural Heritage', RICR/IRRC, vol. 86, no. 854, pp. 401-414: [http://www.icrc.org/web/eng/siteeng0.nsf/htmlall/634jk5/\\$file/irrc_854_manhart.pdf](http://www.icrc.org/web/eng/siteeng0.nsf/htmlall/634jk5/$file/irrc_854_manhart.pdf)

This paper outlines some of the recent activities to rehabilitate Afghanistan's cultural heritage. Efforts by UNESCO and other heritage organisations and donors increased after a request by the Afghan government for assistance in preserving the country's endangered heritage. This includes both tangible and intangible aspects: museums, monuments, archaeological sites, music, art and traditional crafts. This heritage, the paper notes, is significant to cultural identity and national integrity – and its preservation is linked to the national-building process in Afghanistan. Several

international conferences were held with specialists on Afghan culture and representatives of donor countries and institutions. Priority areas were identified and money pledged. Projects that have received funding and are underway include rehabilitating traditional housing in Kabul; restoring the Kabul Museum building; and safeguarding the sites of Jam and Herat. In Herat, UNESCO and the Society for the Preservation of Afghanistan's Cultural Heritage (SPACH) jointly financed a workshop to make traditional tiles. This workshop is to produce the tiles for the retiling of the Gowhar Shad Mausoleum, another UNESCO preservation project (providing an example of the close link between intangible and intangible culture).

- Mumtaz, B. and Noschis, K., eds., 2004, 'Development of Kabul: Reconstruction and Planning Issues', Papers from 10th Architecture and Behaviour colloquium, 4-7 April, Ticino, Switzerland:
<http://www.archnet.org/library/pubdownloader/pdf/9201/doc/DPC1402.pdf>

This publication comprises a collection of papers from the 2004 Architecture and Behaviour colloquium on the development of Kabul. Below are summaries of selected articles.

- Breshna, Z., 'A Programme for the Rehabilitation and Development of Kabul's Historic Centre', pp, 23-49

This paper outlines the strategies and processes for the rehabilitation and development of Kabul's historic centre. It discusses the devastation of the city after years of war, destruction, demolition and neglect – not only in terms of physical structures, but also in terms of social relationships: Indigenous traditional values, building typologies, ornament and handwork traditions have all disappeared. The paper advocates for the restoration of partially forgotten local and traditional aspects of culture alongside the development of modern social, ecological and economic institutions. For example, it states that the old town should be newly defined and strengthened, within and along historically important paths and bazaars: new traffic and transportation infrastructure should connect the bazaars, the commerce centre and culturally relevant sites. The paper outlines the strategic process to achieve this, which could be applied not only in Kabul but in the rest of the country:

1st Step

- "Initial survey to identify problems and development opportunities
- Technical infrastructure and physical characteristics
- Social, economical and environmental conditions and problems
- Collect data and information on land ownership and cultural sites
- Update maps
- Digitise maps and develop computer models

2nd Step

- Create workshops
- Liaise with NGO's agencies and authorities.
- Develop planning guidelines, zoning and a flexible infrastructure system
- Develop effective rehabilitation and conservation laws, building codes
- Imperative to find a common consensus regarding the course of action as there are markedly divergent planning cultures and social conceptions

3rd Step

- Develop a phasing implementation programs
- Contribute to communities and private investment" (p. 41).

The paper stresses the need for a strong administrative and coordinating centre alongside a decentralised participatory framework. It notes that reconstruction efforts will only be sustainable if they reflect local identity, tradition and culture. As such local communities must be involved. Mechanisms for their involvement are already in place: the paper outlines the historic participatory and self-organisational processes and structures that have survived in the old town. In order for this system to function effectively, the paper stresses that a strong communicative framework, bringing together all local, national and international stakeholders, is essential.

- Soave, A., 'The Historical Neighbourhoods of Kabul: Planning Efforts and Negotiation Processes', pp. 85-92

This paper focuses on the Aga Khan Trust for Culture (AKTC)'s Timur Shah Rehabilitation Programme in Kabul. It is part of an attempt in recent years to address the ongoing loss of the Old City of Kabul's heritage. The programme aims to conserve the Mausoleum and to rehabilitate surrounding spaces and neighbourhoods of historic, social and economic significance. A key problem that had to be addressed was the emergence of a bazaar in these areas, the need for its relocation and the need to provide viable alternatives for these traders. The AKTC adopted a very participatory approach in trying to resolve these issues, similar to its approach in other projects. The programme "has been guided by a series of public consultation, consultative meetings, socio-economic surveys, focus groups and regular contact with community representatives. This has ensured reciprocal support and occasions for building awareness at all levels. The participatory component certainly makes it a lengthy and frustrating process, engaging a variety of very different stakeholders; and no pre-established outcome" (p. 90). The article notes as well that this approach requires planning teams that are able to lead negotiation processes, on different levels and occasions, form alliances and find compromise solutions. It also stresses that affected communities, which often comprise poor residents and informal traders, may not have skilful representatives for negotiations. However, it is essential to ensure that their voices are heard and that they be included in the consultation process.

- Sharif, M., 'Community-based Urban Development Programme for Kabul: Building on Rural Experience', pp. 93-100

This paper focuses on community involvement in the urban development of Kabul. It notes that community consultation is a strong tradition in Afghan culture. UN HABITAT drew on these traditions with the creation of Community Forums (CFs) for women and men covering an urban settlement or a District. The inclusion of women in these community structures was a new development. As the CFs became more organised and came to be representative bodies of the communities, many donors and international NGOs utilised them to implement relief and development projects; and to identify the real needs of the people. This method of community participation became part of a nation-wide programme.

The paper discusses the needs for reconstruction and rehabilitation of housing and infrastructure in Afghanistan after decades of war. It advocates a community-based strategy for urban development. This strategy relies on several principles, including: recognition that the people of Afghanistan have built their own housing over the years and will continue to do so; government support for people's own efforts; an enabling environment for people, as groups and communities, NGOs and the private sector to participate; and the organisation of local level institutions to integrate communities and promote reconstruction and peacebuilding.

South and South-East Asia

- Boen, T. and Jigyasu, R., 2005, 'Cultural Considerations for Post Disaster Reconstruction Post-Tsunami Challenges', Asian Disaster Management News, vol. 11, no. 2

This paper stresses the importance of cultural considerations in ensuring the sustainability of post-disaster reconstruction efforts. It highlights lessons from interventions in two villages in Flores, Indonesia, following the 1992 earthquake, and in the Marathwada region, India, following the 1993 earthquake – in order to inform 2004 tsunami/earthquake reconstruction efforts. In the case of Indonesia, tsunami stricken areas such as Wuring village and a village on Babi Island were declared dangerous for habitation. The paper states that it was decided by 'international experts' to relocate the villages to new areas in Nangahure and Nangahale. These new settlements were located away from the shoreline and the types of houses built were similar to those in a military barrack, instead of the traditional fishermen houses built on poles. In addition, in the case of Nangahure, the relocation resulted in the settlement of two culturally and socially distinct groups in one village. Several years after this resettlement, the vast majority of those relocated moved back to their original villages that had been established by their ancestors hundreds of years before. International interventions had failed to take into account social,

cultural and economic factors, and the villagers' relationship with their environment, in their plans to move villages away from the shore.

In the case of India, traditional rural settlements in Marathwada region, characterised by vernacular housing, suffered tremendous damage. A quick assessment after the earthquake declared this type of housing dangerous. Reconstruction projects funded by the World Bank relocated villages using new designs and technology. The paper notes that this relocation did not take into consideration rural ecology and the delicate relationship of people and villages to the natural resources (agricultural lands) that surround them. In addition the spatial plans for relocated villages were incompatible with the traditional way of life of villagers (see p. 5 for details of this and a comparative layout). The new layout did not provide spaces for artisan activities. Further the house designs were very urban, without any link to villager's traditional lifestyle. Consequently, as in the case of Indonesia, many villagers left the new settlements and returned to their old villages.

The paper stresses that lack of cultural continuity and compatibility has exacerbated disaster vulnerability. It acknowledges though that such continuity must at the same time take into consideration the transfer of 'earthquake safe' technology during post earthquake reconstruction. Relocation, if deemed a necessity, must be carefully planned: it does not entail the mere movement of families and houses but rather the movement of communities and a 'way of life'. As such, the characteristics of the population targeted for relocation must be analysed and their needs assessed. In addition, locally suited designs and materials should be used. The paper cautions that post 2004 tsunami/earthquake reconstruction efforts run the risk of following in the path of the two case studies provided: donors are designing rushed 'match box type' housing and 'city-like' plans for new settlements. The paper urges that to be sustainable, the 'way of life' of people and their traditional livelihoods and ecological relationships must be considered.

For more information about the impact of interventions in Marathwada, India after the 1993 earthquake, see:

- Jigyasu, R., 2001, 'From Natural to Cultural Disaster: Consequences of the Post-earthquake Rehabilitation Process on the Cultural Heritage in Marathwada Region, India', Bulletin of the New Zealand Society for Earthquake Engineering, Vol. 33, No. 3
- Cheema, Y. and Bajwa, K. W., 'Listing Lasting Legacies', in Cultural Emergency Response, 2006, 'Culture is a Basic Need', Prince Clause Fund Journal #14, Prince Clause Fund, The Hague, pp. 54-65:
http://www.princeclausfund.org/en/what_we_do/cer/documents/PCFJournal14CultureisaBasicNeedwebsiteversion.pdf

This article discusses the inadequate attention to cultural heritage in Pakistan's reconstruction efforts after the 2005 earthquake. The government's Earthquake Reconstruction and Rehabilitation Authority (ERRA) identified the priorities for national and international reconstruction efforts: health, education, infrastructure, housing and livelihood. Much of the emergency relief focused on housing reconstruction. Housing efforts followed principles designed to promote continuity. They included: ensuring that rebuilding is owner-driven; rebuilding with familiar methods and easily accessible materials; ensuring urban replanning is limited and strategic; linking housing to livelihoods and infrastructure rehabilitation (see p. 55). The article notes that adherence to the principles would promote the revival of villages and historical cities as they were and as people have been used to them. Still, the authors argue that these efforts are insufficient for the protection of cultural heritage, which is under the domain of the Department of Archaeology and Museums (DOAM). DOAM has followed the legacy of the Archaeology Survey India (ASI) established during colonial times. DOAM has focused on high profile monuments and has not recognised historical cores, small historical cities and villages as cultural assets. Many cities, towns and villages that were devastated by the earthquake have historical cores, significant monuments, cultural landscapes and archaeological sites. However, because they are on the DOAM's list for preservation, they risk being demolished or subject to inappropriate

rehabilitations. Moreover, the authors note that there is no record of heritage assets that have been destroyed by the earthquake. Creating such an inventory is essential.

The article highlights the work of the Conservation and Rehabilitation Centre in Pakistan, which has sought to draw attention to neglected heritage assets of Pakistan. It works with the Karachi Orangi Pilot Project Research and Training Institute, which has a team of local professionals who research the cultural needs of their communities and of other citizens. The researchers emphasise the importance of historic events and ongoing social, cultural and spiritual values and behaviour to small historical cities. The article stresses that intangible culture must be included in any heritage inventory: the way of life, traditions, festivals and folklore of certain heritage towns and villages. This information would be useful in designing conservation and pre-disaster mitigation activities; and in raising awareness. The inventory should adopt a locally informed approach and involve the local population as key actors. It outlines the following criteria for selecting what intangible culture should be included in the inventory:

- “That it has undergone minimum alteration;
- That the community’s way of life, traditions and folklore have survived;
- That the community shows a keen interest in having it saved;
- That it is important in the course, or pattern, of Earthquake-Hit Areas Pakistan (EHAP) or local cultural or natural history;
- That it has a strong or special association with the life or works of a person or group of persons of importance in EHAP, or local cultural or natural history, or that it evokes memories of them before the devastation;
- That it is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in EHAP;
- That it has a strong or special association with a particular community or cultural group in EHAP, or the local area, for social, cultural or spiritual reasons;
- That it has the potential to yield information that will contribute to an understanding of EHAP or local cultural or natural history;
- That it has uncommon, rare or endangered aspects;
- That it is important in demonstrating the principal characteristics of a social group in EHAP” (p. 64).

- Jigyasu, R, ‘Using Traditional Knowledge Systems for Disaster Mitigation’

This paper advocates for preserving and learning from traditional knowledge systems for earthquake mitigation. It looks at the 2005 earthquake in Northern Kashmir, Pakistan, in which both ‘modern’ and ‘traditional’ structures were severely damaged causing much loss of life. However, the paper stresses that several examples of traditional constructions survived the earthquake due to their earthquake-safe construction systems/ features. These include, for example, vernacular structures built using local Kashmiri building techniques of Taq (timber laced masonry bearing wall) and Dhajji Dewari (Timber Frame with Masonry Infill). These structures fared better than ‘modern’ structures. Other examples have been found in Gujarat, where the *bhunga* – traditional dwellings of circular form – have survived earthquakes. The paper warns that much of these traditional knowledge systems for earthquake mitigation have disappeared or degenerated. It is important to try and preserve any remaining knowledge and to recover its ‘scientific’ aspects. Drawing on such knowledge would help not only with disaster mitigation but also to preserve cultural heritage and local identity.

- UNESCO, 2006, ‘Post-Tsunami Rehabilitation Programme Using Traditional Performing Arts and Musical Expressions in the South and South-East Asian Sub-Region’, Office of the UNESCO Regional Advisor for Culture in Asia and the Pacific:
http://www.unescobkk.org/fileadmin/user_upload/culture/Performing_Arts/Post-Tsunami_Rehabilitation_Programme_-_Final_Report.pdf

This report presents findings from the post-Tsunami rehabilitation through performing arts project, implemented in India, Indonesia and Thailand. It draws on traditional performing arts in Asia, such as puppet performances, to help with psychosocial healing - a commonly neglected area in disaster relief and reconstruction efforts. In addition, it helps to safeguard intangible culture

heritage by teaching participants about the use of such art forms in community life. In addition to learning about these art forms, participants in Auroville, India learned how to manufacture their own puppets. This helped to generate income for the community as well. The project was funded by the City of Hiroshima and coordinated by UNESCO and Asia-Pacific Performing Arts Network. The two coordinating organisations first conducted assessment missions in eight communities and identified and secured cooperating schools, teachers, activists and community leaders to assist with the project. In the next stage, workshops were implemented, in which participants learned about and helped develop art performances based on existing local art forms. The final performance was shared and discussed with the entire community.

The report states that the project has been effective in contributing to both post-disaster healing and to the strengthening of local cultural traditions and cultural identity. It did however encounter several problems, including a general lack of interest in traditional performing arts among community members; the non-existence of local artists to be involved in the project; and reluctance of participants to attend workshops without being paid for it. Below is a summary of the implementation report from Indonesia.

- Isvaran, S., 'UNESCO Post-Tsunami Rehabilitation Programme Using Traditional Performing Arts and Musical Expressions in the South and South-East Asian Sub-Region: Implementation Report Indonesia'

This report discusses the implementation of the project in the city of Gunung Sitoli in Nias, which suffered the most damage during the earthquake. Many of the traditional dances and music of Nias and surrounding areas are no longer practiced and are disappearing from memory. The project designers preferred the traditional song and dance Maina for the workshops because it is an inclusive dance involving all groups; it still forms part of the collective consciousness and thus could bring comfort; and it allows for creative expression. The creative expression of various feelings triggered by the tsunami earthquake through Maina could then be used to share with the rest of the community and to pass on memories to future generations. While the project was initially designed to preserve intangible culture and to create outlets for stress, it also appeared to be helpful in strengthening community bonds. The report notes as well that in order to ensure that such traditional art forms continue beyond the project, they must be incorporated into regular life – for example, into religion, which plays a central role in the lives of community members.

Additional information about post-Tsunami cultural and psychosocial assistance provided by UNESCO is available on the following sites:

- UNESCO Jakarta Office, 2005, 'Culture Unit Activities Relating Indian Ocean Tsunami': <http://www.unesco.or.id/activities/culture/completed/230.php>
- UNESCO Jakarta Office, 2006, 'Rising Above the Tsunami' – DVD and informational booklet: <http://www.unesco.or.id/activities/culture/publications.php>

"'Rising above the Tsunami' was a cultural and psychotherapeutic healing programme for the surviving children in Aceh carried out during 2005-2006. The objective for the programme was to draw on the strength of the rich Acehnese culture, to help Aceh's young generation express their grief, cope with the stresses of temporary living shelters/ barracks' life, and ensure that a unique culture, under threat from a wave of outside influences, not only lives and breaths, but grows".

- Dercon, B. and Kusumawijaya, M., 'Two Year of Settlement Recovery in Aceh and Nias: What Should the Planners Have Learned', UN-HABITAT

This paper discusses UN-HABITAT's programme of housing reconstruction in Aceh and Nias, which involved community participation and helped to restore social capital. It notes that post-disaster programmes have often been supply-driven, which disenfranchises affected people. This stems in part from a lack of understanding by professionals of the behavioural drivers of affected communities. Moreover, there is lack of knowledge of how communities can be organised and shortage of professionals who are well-trained in community-based development (CBD). Still, "there is a consensus that community-based housing reconstruction can respond quickly to urgent needs and thus can achieve relief at an early stage; furthermore it mobilises solidarity among the members of a community and therefore creates social capital; moreover it

allows women to be a part of the reconstruction work; in addition it strengthens local institutions; it achieves good planning which leads to high quality results; it can limit disaster vulnerability; and last but not least it can be done with good monitoring and thus achieve transparent accountability. Mr. Parwoto of the WB stressed that the experience from Aceh has shown against all prejudices and misconceptions that CBD can be done on a large scale. CBD helps building social capital. Community-based reconstruction experiences also show the least miss-targeting of beneficiaries” (p. 3). Given these benefits, there is an urgent need to train more community facilitators. The paper provides a case study of UN-Joint Programming (UNJP) activities in Meuraxa, Banda Aceh, and in Teluk Dalam, South Nias. The purpose of UNJP was to promote a well planned and coordinated recovery at the local level through joint UN programmes for communities and local authorities. UN-HABITAT adopted a very participatory approach – entering into partnerships with local government institutions and NGOs and facilitating an Urban Forum in both locations. In addition, information was disseminated through newsletters, through a community radio programme in Meuraxa and through a community centre.

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Websites visited

Asia Pacific Cultural Centre for UNESCO, Department of Intangible Cultural Heritage, Getty Conservation Institute, Google, Google Scholar, GSDRC, Heritage Watch, Ingenta journals, International Council on Monuments and Sites, Prince Clause Fund, UNESCO, World Monuments Fund

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