



Telling Live Lessons

International Recovery Platform

METHODS

1. Museums
2. Preservation of Damage
3. Memorials and Monuments
4. Memory Transfer
5. Storytelling
6. Folk Media



Why Tell Live Lessons in Recovery?

- **MESSAGES** concerning DRR, Prevention, and Recovery become **STRONGER** when people connect with storyteller **DIRECTLY**
- The **POWER** of story told by persons who experienced the disaster have **GREATER** impact
- **Live lessons** are also are therapeutic for individuals and whole communities.



1. MUSEUM

Systematic and organized venue to pass on disaster experiences and lessons

- Collect, store, and **display** artifacts that inform **what happened**
- Include **spaces** where people with experience of the disaster can **interact with visitors**
- Provide a format for a variety of activities and opportunities for education, including sharing the memory of the event, the lessons learned, and preparedness and mitigation information



Case 1: The Disaster Reduction and Human Renovatino Institute, (DRI) Kobe Japan

- Japanese National Government and the Hyogo Prefectural Government established DRI in April 2002. DRI's mission is to transfer the live experiences of the Kobe Earthquake, and to apply lessons learned from this disaster toward a better future.
- The main museum exhibits are supplemented by **volunteers** who tell stories, interpret into foreign languages, and explain the exhibits. The museum also includes **theaters**, which make it possible for visitors to have an **experience** similar to that of the Kobe earthquake, and exhibitions of materials and documents from the **recovery process**.
- As 16 years have passed since 1995, now is the time when there are no longer any children who can remember the earthquake, and therefore it is important to create a method to pass on the information. One approach - people who were children at the time of the earthquake (now adults) tell their experiences to today's children.
- Similar museums at Thailand, Aceh, Turkey, Algeria, Hawaii

Artifacts, records, photos, models, and interaction with visitors



Kobe Earthquake Museum



Aceh Tsunami Museum



2. Preservation of Physical Damage

- Preserving the physical conditions of the disaster itself is a method to teach about the disaster that can **bring home** the **reality of the event** and preserve its memory.
- Physical disaster damage includes **artifacts** such as damaged structures or broken objects, but also the preservation of larger areas, such as **fault lines** or landslides, as they were at that time.

+ Technical and scientific explanations



Case 2: Kobe Port Earthquake Memorial Park

Kobe Port Earthquake Memorial Park is an area of the Meriken Pier which was struck by the Great Hanshin-Awaji Earthquake, and has been preserved in its damaged state. It is intended to **convey the impact of the earthquake** and the city's subsequent restoration.



Merikenpark Memorial site, Kobe, Japan



Nojima Fault, Awaji Island, Japan

Case 3: Sichuan Earthquake: Damaged City becomes a Memorial Park

- ❖ In Beichuan County, devastated by the 2008 earthquake, a decision was made to relocate the capital city and preserve the entire area as an earthquake museum.
- ❖ The damaged site was selected to exhibit “the historical moment of the happening of the natural disaster....[it is] significant to preserve the valuable cultural heritage...[including] twisted houses, crashed buildings, broken automobiles in the street, and large rocks which fell down from the mountain.”



Sichuan, China



Sichuan, China



3. Monuments and Memorials

As a physical marker, memorials and monuments are created to preserve and honor the memory of the lives lost in a disaster.

Case 4: Nepal Earthquake Monument

- ❖ A 8.3 Richter scale earthquake in 1934 killed over 5000 people. 5 years later, in 1939, a **stone monument** was erected, which included lessons inscribed on the 6 marble plates around the column. In addition, a **clock with which was stopped** at 2:15 (the time of the earthquake) and a wrenched steel beam have been preserved in the condition that they were in.

Case 5: El Salvador Earthquake Monument and Historical Memory

- ❖ The January 13 2001 Earthquake in Santa Tecla, El Salvador killed 944 people. After this disaster, there have been several initiatives to preserve the historical memory of the event, including creation of a **memorial park**, **commemorative events on the anniversary** of the earthquake, promotion of volunteer work towards **diffusion of testimonials**, and **conferences** about risk management. One significant monument that has been created is the **public cemetery**. There, the remains of over 110 victims who could not be identified were laid to rest.



Stone Monument says:
 “Never build houses below this point”
 Villagers who remembered ancestors’ warning survived the tsunami in East Japan



Aneyoshi District, Miyako City,
Iwate Prefecture



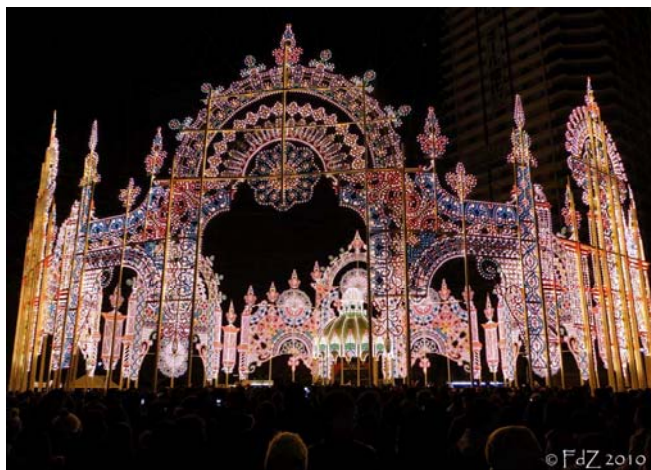


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Onagawa Town, Tohoku Region

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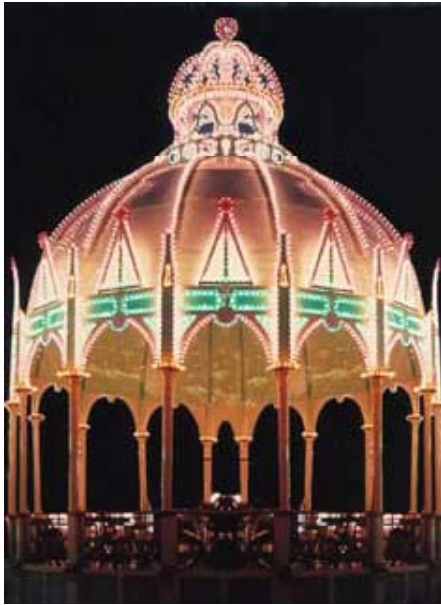


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4. Memory Transfer

One of the most powerful ways to pass on the experience from a disaster is for visitors to have **direct contact** with disaster **survivors**.

Case 6: Village memory passed down after the Mt. Asama Volcano of 1783

The village of Kambara was buried by the mud flow of the eruption of Mt. Asama volcano in 1783, which killed 477 people. The 93 people who survived rebuilt a new village, and continued to pass on the story of the volcano, and events remembering the victims, for more than 200 years.

Original documents that describe the damages have been preserved, along with **artifacts** of the volcano itself, such as a large rock which is now a monument. **Stone markers/monuments** were erected in the disaster affected area on the 3rd, 33rd, 100th, 150th, and 200th anniversary of the volcano, along

with **memorial ceremonies**. The memory of the disaster is kept alive by the community through activities such as **religious memorial ceremonies** and events.





Mt. Asama, Nagano, Japan

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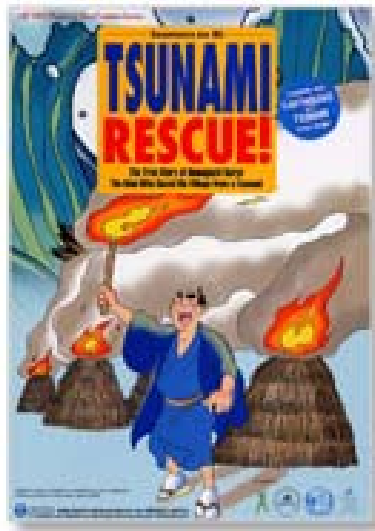


5. Narration

- This is especially important from an **intergenerational** point of view—older storytellers may have unique experiences, and younger listeners have no personal experience with the events in the story. In DRI in Kobe students who were **6th and 7th graders** at the time of the earthquake (now adults) tell their stories to students who are now 6th or 7th graders.

Traditional Knowledge about Smong in Aceh

- Simeulue Island offers lessons on surviving a near-source tsunami without technological warnings. Waves reached the island's shores a few tens of minutes after the shaking began. The islanders received **no advance notice** from radios, sirens, cell phones, or tsunami warning centers. Yet just seven people died. What saved thousands of lives was a combination of natural and traditional defenses: the island's coastal hills and the **islanders' knowledge of when to run** to them.
- Islanders had passed along this knowledge, from **grandparent to grandchild**, by telling of smong—a local term that covers this three-part sequence: **earthquake shaking, withdrawal of the sea beyond the usual low tide, and rising water that runs inland**. The teller often concluded with this kind of lesson: "If a strong tremor occurs, and if the sea withdraws soon after, run to the hills, for the sea will soon rush ashore." Smong can be traced to a tsunami in 1907 that may have taken thousands of Simeulue lives.



Inamura no hi children story

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6. Folk Media

When stories about disaster and lessons about preparedness are incorporated into traditional folk media, such as **songs, dances, or theater**, *the lessons become stronger and people can connect* with them more directly.

Case 8: Traditional Theater for Community Education of Girls

3 June 2005 - The drums pound away in the fishing settlement. A lively **street play** is in progress. Borrowing from mythology and folklore, the troupe seeks to entertain as well as to dwell on issues that have come to the forefront since the December 2004. More women and children died in the worst affected areas - 2,406 women died compared with 1,883 men.

One explanation for women dying in larger numbers is that many men were out fishing at sea, where the waves passed over the waters relatively calmly, while the women were on the shores. Besides, many women died because of their caring role in society - trying to protect children and the elderly. Also, many women simply do not know how to swim!

Today, the message the troupe gives is: "**Little girls, you must learn how to swim if you live by the sea.**"



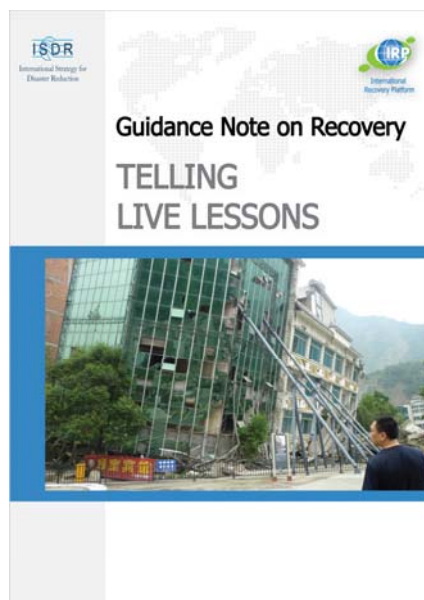
Case 9: Folk Troupe to spread lessons on DRR, UP India

- The purpose of **communication** is to simplify information and make people understand. The challenge comes when you are dealing with the **rural population** with a very **high level of illiteracy**. In the rural areas of Uttar Pradesh (UP) the literacy level is only 42% as against the national average of 65%.
 - The Disaster Management Authority decided to turn to local media to inform, educate and entertain people. A training programme of **local troupes** was organized and **puppet shows, magic shows, and street plays**, were performed by these troupes, using traditional folk forms and local dialect to bring awareness of various issues related to disaster risk reduction.
 - In addition, **folk songs** were used to convey new, crucial messages of safety. These songs were composed in local languages such as Hindi, Bhojpuri, Bundelkhandi.
 - The songs and skits of the troupes are **compiled** into a **manual** for wider **dissemination**.
- **puppet shows, magic shows, street plays – to convey message**
 - **songs and skits compiled into manuals**



“Disaster occurs when people start to forget the last one”

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