

# Disaster Prevention and Reconstruction as Heritage

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## ABSTRACT

This study, with the theme of recovery from the earthquake disaster and regional revitalization, aims to develop a new model for disaster prevention education and to establish a disaster education platform using the meta-cognitive function of "human life remains". First of all, we planned the platform construction by the disaster area investigation and the public workshop (Hachinohe city, Aomori prefecture, Ofunato city, Iwate prefecture, Inawashiro town, Fukushima prefecture). Next, from the analysis of diversity and tolerance based on comparison between Japan and India, the development of the disaster prevention education model simultaneously opened up the new possibility of regional creation where it cooperates with the international community. The task is to develop a new model of disaster education from the repose of souls of victims of the 2011 off the Pacific coast of Tohoku Earthquake. It is an attempt to co-exist memories of former daily life, the maintenance of the current social order, and the inheritance of memories of earthquake disasters for the future, that is, the trial of "Disaster prevention and Reconstruction as Heritage".

**Key Words:** *earthquake disaster reconstruction, human life remains, Multicultural, repose of souls, metacognitive verification*

## 1. Introduction

In the past, Kant was informed of the Lisbon earthquake and gave deep insight into the disaster. One is disaster prevention (crisis awareness). The other is about evil (morality)<sup>1</sup>.

The reason for the theme of reconstruction is that, from the experience of suffering from the Hyogoken-Nanbu Earthquake 24 years ago, although it was extremely important to restore daily life apart from the restoration of infrastructure facilities, it was not considered to have been handled properly.

What I learned during the reconstruction efforts is the formation of public space on the plus side (experience sharing, collaboration of action practices), the inequality inside the disaster area, prejudice and weathering outside on the negative side. I would like to make use of this learning in efforts to reconstruct the 2011 off the Pacific coast of Tohoku Earthquake. From the efforts so far, we have fostered the ability to solve the local problems on a proactive basis and solve the problems in a cooperative manner<sup>2</sup>.

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## 2. Disaster Prevention and Reconstruction

Currently, active learning is undertaking various efforts to bring out the develop student autonomy, but higher education of universities is often based on the “teaching logic” that is thought to be the transfer of specialized knowledge. It has been pointed out that there is an inadequate “intention to education centered on students”. It is important to address realistic challenges of disaster recovery in the efforts of educational reform. Moreover, it is considered to have a creative meaning to superimpose young people’s ability to live and inheriting the knowledge of the survivors of the earthquake disaster.

“Reconstruction” is intended to recover from a disaster and recovery of traditional culture. From the resident’s perspective, it becomes clear that the relationship between them is ambivalent. However, from the relationship between them, it is possible to review the flow of time based on the idea of expansion and reconstruction.

Under such circumstances, disaster survivor’s thoughts on victims who are left behind. According to Kanebishi’s study on Requiem<sup>3</sup>, the message of memory to the victims has a metacognitive function that not only conveys the survivor’s memory that the victim used to live in this world, but also protects the survivor’s themselves. From this role of “requiem”, we can find a new framework for reconstruction. It restores the direction of lost daily life, and opens up a perspective on the possibility of revitalizing the social order that was damaged by the disaster.

Requiem awakens former daily life and gives direction of thought maintain social order. From the perspective of revitalizing everyday life, I focus on the concept of Hannah Arendt’s public activity,

which was designed to restore publicness. In the collapse of the European traditions caused by the past two World Wars, her thoughts clarified the significance of thought and communication in the coexistence of people<sup>4</sup>, and defined the core of human conditions as possibility not to give up the question.

What is reconstruction? The will of the survivor who decides to return is the fundamental problem that is common across the times.

Kitahara said that the reconstruction policy and thinking method of the Great Kanto Earthquake, which is an expansion-oriented disaster recovery =reconstruction, has been revived even after the Great East Japan Earthquake<sup>5</sup>.

However, she asked, whether the current situation is the same as the initial recovery, and call attention to the strong feeling that neither the administration nor the survivors should have been like this. What the Great East Japan Earthquake left behind, and what the reconstruction process that will take place in the future, will remain as a “Heritage of history” unlike previous earthquake.

We gained an insight from the field survey and active learning practice in the disaster area. “Awareness of change and the courage to take a step” is the shared experience with the survivor of the Tohoku-Pacific Ocean Earthquake and me who survived the Hyogoken-Nanbu Earthquake.

The significance of surveys in areas affected by the earthquake is to obtain preventive knowledge to prevent the impact of future severe disasters from expanding and to develop model cases for reconstruction (disaster prevention education model development).

The potential (exists in human life remains) for disaster prevention and reconstruction that should be noted as a new possibility of regional revitalization that develops into international

collaboration. Our study clarifies its significance and prospect by using a conceptual device which makes human life remains Heritage.

### 3. Community Reconstruction

Human life remains are media that engrave the way people live and convey them to the present age. It used to be a bustling area, but now it refers to Hachinohe City Mutsuminato neighborhood which is in a midst of decline.

#### Hypothesis 1

Considering the sustainability of human life remains, it has a role as a link between human resource development and industrial revitalization.

#### Hypothesis 2

Based on the knowledge gained through fieldwork, coexistence and sympathy based on human life remains is a powerful clue for disaster prevention and our coexistence.

#### Consideration 1

What is the value to be inherited?

#### Consideration 2

What are the needs of the remains?

As a result of public seminars, this study reveals that human life remains as a link between human resource development and industrial revitalization can be continuously developed without losing the disaster prevention awareness of Hachinohe citizens who construct social collaborations and establish each participant's initiative.

What R & D aims to connect human resource development and industrial revitalization?

The connection between human resource development and industrial revitalization has a message that coexists the memory of daily life (past), the maintenance of social order (present),

and the lesson of the memory of the earthquake (future).

Focusing on this metacognitive function, the morality was rediscovered with appreciation for the predecessors from the coexistence (Orality).

The significance of the rare experience of suffering from the Great East Japan Earthquake is the extremely intense event of human life of surviving from a critical situation of disaster, however, on the other hand, it has the same intense experience of losing someone special, and the inner part cannot be grasped by the conventional literacy-oriented reconstruction thought. This research is a unique approach that links regional revitalization and disaster prevention education that goes beyond the framework of a university. Therefore, the process itself can be expected to produce meaningful results.

As the message of requiem given through the memory that the victim was alive, awakened every day human life and gave us directions to maintain order, the survivor's remaining memories of living with the victims once reminded us of the lost daily life and gave us the direction to maintain social order, the message of the human life remains given through the Hachinohe City's Orality rediscovers that human life is moral. It is an expression of the effort of learning, and bring about a conceptual device consisting of messages of metacognition, Orality, and a legacy inherent in human life. I would like to call this the legacy of the human life remains.

Humans have the vulnerability that no one can live alone, and the expression of hard learning efforts from this vulnerability is the morality that has built up human life. The history of human life remains is packed with the universal heritage process of disaster prevention and reconstruction in Japan.

### Consideration 1)

Referring to Habermas's analysis of public sphere to rebuild the community to address the challenges we face (population decline and earthquake recovery), the public sphere is a basic social phenomenon that relies on the general comprehension of daily communicative practice, but its core is "discussion design"<sup>6</sup>. It is a meta-system related to solidarity that institutionalizes problem-solving discussions within the framework of the public sphere. This design is shaped around communication and gives continuity to communication (reflective and recursive).

In the elucidation of the significance of communication practice by citizens, civil society actors can play an active and rich role in perceived critical situations. By addressing the question of the legal power cycle in the modern Western complex society, Habermas is moving toward the concept of discussion design. What is the outcome of discussion design? The answer is "Higher subjectivity of the understanding process". This process implemented democratic procedures, that is, the formation of public opinion, the institutionalized judgment, the decision of the legislator.

Habermas expressed this intersubjective language ties as independent communication, and in today's decentralized and highly complex society, try to get the potential. He said that this potential includes not only the meaning and way of life that creates a new common understanding, but also many misunderstandings and disputes based on it. However, this handling of disputes in a communicative manner is a "solidarity among others that recognizes the right of others to abandon violence and to share with each other the

common discipline of living together".

The concept of "discussion design" presented by Habermas is one possibility for the revival of social contract that once existed in Europe and the United States, and now it is less believed.

### Consideration 2)

#### ① Educational reform

Problem) what motivates social activation?

The challenge in education is the development of educational methods for social collaboration.

Example) Teaching practice in a teaching course  
 First grade, Introduction to teaching. Basics of active learning, evaluation standard rubric creation method. Second grade, Curriculum theory. Curriculum management "What is academic ability".

In the the first year subjects, the goal of task is to research and develop methods for improving education that are interactive and deeply effective for teacher and students. Specifically, it covers practice in the teaching profession, the actual situation of the students, and the transformation process. The results of this research are as follows:

- (1) "Analytical methods" of students (portfolio, rubric, value rubric),
- (2) "Process-focused" perspective (common view of "what is academic ability") and
- (3) "Awareness" that there is a chance discovery.

Sharing these results across the faculties and grades, students rediscovered that society is necessary for the growth and evaluation of individuality and creativity, and that morality is necessary to acquire sociality. Therefore, this study analyzes the process of rediscovering "morality" as academic ability while considering together with students "what is academic ability for social cooperation".

② Regional revitalization activity report of Hachinohe City consignment project “TATEHANA Park Workshop”

Hachinohe citizens are losing their collective wisdom quietly due to population declines and the region declines, while having the keen sense of crisis and public spirit gained through many earthquakes.

The connection between Hachinohe City's human resource development and industrial revitalization has the following characteristics.

(1) Repeated earthquake experiences,

Not only bring fear of the earthquake disaster, but also connect and maintain past life experiences that no longer exist.

(2) Maintaining social order in preparation for the next earthquake.

(3) Lessons from memory of earthquake for future generations.

It not only conveys memories but also protects those who communicate as disaster prevention education. Paying attention to this metacognitive function, the presence of coexistence that protects the lives those who convey the memory of the disaster creates a sense of crisis and appreciation for seniors. This is the mechanism of rediscovery of morality through disaster prevention education.

③ International community cooperation

The connection between human resource development (education) and industrial revitalization (regional cooperation) based on the “human life remains” has a message that reveals the past (memory), present (maintenance), and future of human life (lessons). The morality embedded in this joint was surely dwelled with a sense of crisis and public spirit shared by local residents. However, there are limits to “reconstruction” alone in areas that face regional

decline issues in addition to the earthquake disaster. In order to rebuild the community, we investigated the current state of multicultural coexistence and the transition of urban planning in India.

From An analysis of Delhi (from religious confrontation to tolerance) and Chandigarh (from Western repression to democratic community), Mumbai (from a negative heritage to a world heritage), India has many world heritages due to in a long historical tradition, strengthened ethnic awareness with the Western rule and exploitation, and found the possibility of dialogue and coexistence from multi-ethnic and multi-religious conflicts.

The biggest feature of India's multicultural society is democratization, which is based on pluralism and tolerance, gained by recognizing the differences.

#### 4. Conclusion

The legacy of the former British rule of humiliation is now obsolete and restoring and preserving those facilities was a challenge beyond the ambivalent feeling of the Indians. The tremendous effort spent on the construction of this monumental building is by the Indians themselves.

Therefore, they tried to change the value of the negative legacy as a legacy they should be proud of.

With such efforts, CTS was registered as a UNESCO World Heritage Site in 2004.

As a challenge, we will integrate the above and blossom religious tolerance and multicultural coexistence from the comparative analysis of Japan and India, and rebuild a community that can respond to population problems, economic disparities, and environment problems.

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## Survey in India (Mumbai) 2019



Photo 1

## Gateway of India



Photo 2

## Indian Independence day on August 15



Photo 3

CTS(Chhatrappti Shivaji Terminus Station)



Photo 4



Photo 6

Kankeri Buddhism Cave Temples in Sanjay Gandhi National Park



Photo 5

IIT Bombay campus



Photo 7



Photo 8





Photo 9

Invited by Brahmin family, the highest priest class people on the Indian.



Photo 10



Photo 11

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