

So for instance scale mismatches and if you look at any particular settlement like this is Banda Aceh before tsunami and after tsunami, and it is being focused in that particular spatial level where it has an impact with the disaster with a little tsunami or an earthquake. But when you look at the weather impacts like this is from the Swedish methodological agency and where we can see the snow cover have started gradually reduced from year after year.

So earlier it was 8 months snow cover, now it is six months, now it is gradually reducing. So they have both positive and negative impacts. For instance, the farmers say yes, snow coverage less so we may get an extra crop but there will also other impacts; the temperature is increasing on it, and it has impacts on the health and as well as the communities the way they live.

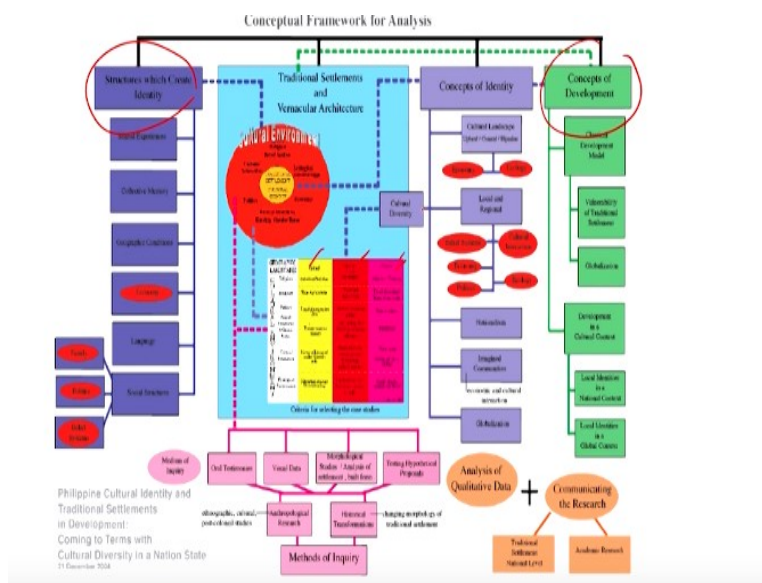
So and similarly the climate change like what you can see is the coral reefs, which has a negative and positive impacts and no effect on the global level. So one data is talking about a global level impact on the coral reefs, and the other data talks about the snow cover impacts, and the other data talks about very limited to a spatial scale maybe the affected area. So this is where the DRR and climate change have a the data itself talks in a 2 different scales.

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Like for instance, we are also I want to bring you that when we talk about culture you know how this culture is related to climate change and disaster risk reduction. So I would like to bring one of the important contribution of Regina Mapua Lim where she talks about the Philippines cultural identity on traditional settlements in development, and she uses a framework of cultural environment for analysing these indigenous traditional settlements and their cultural identity, and their understanding towards the impacts of the climate change and as well as the day-to-day routine vulnerable situations.

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Like if you see the Philippines, you have the mountaineers culture on the top, and you have the mainstream culture The Tagalog mainstream culture, and you have the sea culture which is the

Coran islands. So about 7,000 islands that compromise the Philippines there are over 120 ethnolinguistic groups that continue to inhabit traditional settlements spread out over the Archipelago.

So these vernacular settlements are located in different terrains within ecosystems creating economies, or ways of living particular to culture place and people. So they have their own language, they have their own dialect, they have their own culture, they have food habits, they have their dressing senses, they have their communal understanding.

So what she did was she developed a kind of conceptual framework of analysis. So she actually looked at how what kind of structures that create the cultural identity, and that concepts of development and she worked in this cultural environment framework of how the mainstream cultures, alpine cultures, and the coastal cultures how they respond, what kind of systems they do have, and that is what she derives some very participatory approaches.

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Like for instance, and some of these rice harvesting culture, where these mountain people like they have these rice harvesting as one of the important livelihood source. And here even the pig is also one of the important food which they consume, and you can see that they also conduct lot of feast of with these pigs and also big jaws and you know they put the rice bundles and which are actually a symbolic representation of the ritual feasting.

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The tradition of ritual feasting by wealthy members of the community is a practice which reinforces the egalitarian qualities needed by Sadanga society to maintain their rice producing culture.

The butchering of so many animals for a family wedding is a way of redistributing accumulated wealth. It is a family's privilege to work diligently accumulating animals to be butchered for the community to share. One cannot accumulate wealth and not share it for the task of rice production requires the sharing of labour and community cooperation in order to bring in the harvest.

So, in fact, there are different hierarchies within the community, and that is where the tradition of the ritual feasting by wealthy members of the community which is a practice reinforces the egalitarian qualities needed by Sadanga society to maintain the rice production culture. Because the butchering of so many animals for a family wedding is a way of redistributing the accumulated wealth to the poor.

It is a family's privilege to work diligently accumulating animals to be butchered for the community to share and one cannot accumulate wealth and not share it for the task of rice production requires the sharing of labour and community cooperation in order to bring in the harvest. So here even the traditional feast it is talking about how it actually one is sharing his wealth, and that is how brings the labour and the community's cooperation. So that they have to come together for the harvest.

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The rituals are performed and the local gods appealed to for the protection of the rice crop. The Sadanga language is used to conduct these rituals and to negotiate the numerous peace pacts, which define the territorial boundaries and rights relative to their neighbours.

Water rights understandably have been the cause of tribal wars because it is a resource essential to the cultivation of rice, without which an entire settlement could be starved



*Tribal wars have been fought because of water, how it is channelled and distributed.
(Babacan 2001 in Lim 2002)*

Now they also use the Sadanga language to conduct these rituals and to negotiate a numerous peace pacts which define the territorial boundaries and rights related to the neighbours. So these feasts also brings the neighbours together they also discuss various stocks, and they also talks about the water rights understandably have been the cause of tribal wars. Because it is a resource essential to the cultivation of rice, without an entire settlement could be starved.

So they also discuss about these water rights; how to share the water because when agriculture has become the main occupation, one has to look at water resourcing and distribution is an important task among the communities. So even these traditional patterns also formulate certain negotiations within the distribution of natural resources accumulate I mean sharing of the accumulated wealth, and bringing the community together like I will show you a small video of Regina's work watch it.

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Video Source: <https://www.youtube.com/watch?v=3pDCYSX99fQ>

So you can see that you know even the kind of grainers how they store and how the whole ritual process have been organized within the community and again across communities.

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Also talks about the common shared systems and how they shared land the elders plays an important role. **(Video End Time: 18:56).**

And here it becomes you know the rice culture with all the rituals believes the inheritance patterns and all these associations with the land and territory continue to be part of their identity providing means in their lives. So each and every system how the community lived they are all becoming a kind of structures that have created an identity for this community and how they can sustain.

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The sacred Kayangan Lake located in the centre of Coron Island is hidden from view on sea level. The waters of this lake provide drinking water for the swiftlets (Leprozo, 2001 cited in Lim 2008)