State and Issues of Relocation Reconstruction after Morakot Typhoon: In a Case of Changchi-Lily Community

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ABSTRACT

In this study, Changchi-Lily Community, one of the relocated communities in Pingtung County, is chosen as research object based on the residents from different tribes and regions. Literature review, field survey and interview to stakeholders were processed to grasp the relationship and conflict of stakeholders in stages of relocation as well as reconstruction. Through this study, there are several findings addressed as follows: 1. Communication and open information would affect implementation of relocation reconstruction program. 2. Aboriginal people stay in original site and those who live in new community would exchange information. 3. The residents in new location focused on cultural and continuity human resource maintaining, environmental empowerment and revitalizing industry; however, the people in original site emphasize on safer and more convenient public infrastructure. 4. It is important to consider that how to make residents living in relocated community help themselves rather than rely on others through accompanying with private sectors.

Introduction

The Morakot typhoon damaged the south part of Taiwan during the 6th to 8th in August of 2009. The Executive Yuan issued the Morakot Post-disaster Reconstruction Special Act and announced short-term and long-term resettlement program including rental, housing-purchasing and fixing and public-sector-built one. Due to the aboriginal tribes were damaged and most of indigenous people were low income to affording the housing loan, the permanent housing resettlement program were applied as relocation countermeasure. Up to 40 relocation permanent-housing communities were built in 40 sites until 2014. However, the communication mechanism for the public sector, private sector and sufferers, participating system in permanent-housing planning, maintainability of aboriginal culture, adaption to occupation and aboriginal industry, and how to recognize the new community by different tribes would become necessary issued to be discussed after relocation. Thus, to understand what the residents think, how to communicate the relocating reconstruction with residents including design, location of site, qualification and procedure of application and so on would be key to succeed the relocation. Through this research, we want to grasp the difference and issues from residents who moved to permanent-housing community and those who remain staying at original site in the mountains; besides, the communication among the public sectors, NGOs and residents was discussed in addition. The objective of research is to

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discuss issues discovered from the state of relocation to suggest countermeasure of reconstruction.

**Methodology**

We make use of literature review and case study to deal with the study, and collect the data related to Typhoon Morakot, post-disaster reconstruction act, contents of countermeasures, and status of implementation. We regard the case studies in Taiwan and other countries as the basis of the study. Besides, the interview was given to stakeholders who processed the reconstruction in locations regarded as research objects. Through the arrangement of interview, different perspectives from people and faced problems in reconstruction process were understood and can help us know the important issues. People chosen as participants in the interview are 10 persons who are 2 people from Pingtung Government and Morakot Typhoon Post-disaster Reconstruction Council, 2 volunteers from private NGOs, 3 people from permanent-housing community, and 3 people from original villages in the mountains.

**Procedure of Post-disaster Relocating Reconstruction**

After Morakot typhoon, the central government started to negotiate with NGOs including Tzu-chi Buddhistic Foundation, Taiwan Red Cross, World Vision, Chang Yu-fa Foundation, DDM social welfare and charity Foundation and Presbyterian Church to the construction of permanent-housing community.

According to Morakot special law, it pointed out three stages for implementing relocation which are: 1. Stage of assessment: to judge the site safe or not 2. Stage of consult: to communicate with residents for agreement of relocation if the site is judged dangerous 3. Stage of settlement: to live in permanent housing. Until July 14th in 2011, 160 sites were drawn including 98 dangerous areas and 62 potential dangerous areas (Morakot Post-disaster reconstruction council, 2012). Three measures of settlement were provided to residents for choosing only one, it included rental housing with family, reconstruction for purchasing housing, and settlement by official reconstruction. When aboriginal villages are judged as dangerous areas or potential dangerous ones, and eighty percent of householders apply permanent housing, then they could adopt group relocation. Until February 2012, eight tribes which are 237 households have made consensus on group relocation including Adili and kinulane tribes in Changchi-lily permanent housing.

**Experience of Changchi-Lily Permanent-housing Community**

Changchi-lily Community is located in Pingtung County and areas are 29.6 hectares. The government held the coordination committee on 2nd, February, 2010. After three coordination committees, the permanent housings started to be built under the consensus made by residents. The first step started on 26th, April, 2010, and 164 units were completed in 6th, August, 2010. The second step began on 17th, April, 2011 and 106 units were finished on 17th, October, 2011. There were 270 units finished in total at those two steps. There are three sizes of housing: 46.28m², 92.56m², and 112.4m². Residents started moving to houses on 6th, August in 2010. Until June of 2011, 152 households settled down but with no public facilities, such as meeting
halls and churches which will be considered in the second term of construction. The government distributed the permanent housings to residents based on geographic conditions, culture, and distance. After discussion with residents for many times, collaborative houses in Changchi-lily Community were provided to aboriginal people in Adili, kinulane, Karamemdisane, labuwan, Kudrengere, Dawadawan, and Tukuvulj Villag. Except of permanent housings, there are some public facilities in the community including decoration of entrance, center for agricultural products, community center, church, elementary school, basketball court, living service center and library (shown as Figure 1). Besides, three private organizations support the living and industry reconstruction continuously which are life-reconstruction center supported by World Vision, Center for Culture and Education in Pingtung County and Lily Tribal Cultural Studio.

![Figure 1. Public facilities in Changchi-lily permanent housing community.](image)

<table>
<thead>
<tr>
<th>Organization</th>
<th>Member</th>
<th>Tasks</th>
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<tbody>
<tr>
<td>Life-reconstruction center</td>
<td>1</td>
<td>To support the service including emotional health, obtaining employment, school attendance and referral</td>
</tr>
<tr>
<td>Lily tribal cultural studio</td>
<td>3</td>
<td>To support community to restore culture, cultural inheritance, to heal the mind, emotional reconstruction, to empower community, industry consultant</td>
</tr>
<tr>
<td>Center for aboriginal culture and education of Pingtung County</td>
<td>6</td>
<td>To support cultural inheritance, to undertake human and tribal research, to develop human resource, to publish book, to support social welfare</td>
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Table 1. Private organizations supporting in Changchi-lily permanent-housing community.

Through the interviews from the stakeholders of Morakot post-disaster reconstruction council, local government, local private groups including Lily tribal culture studio and life-reconstruction center, residents of permanent housing and residents remain staying in mountains, we found the common viewpoints from stakeholders which are:

1. The residents usually express their needs through tribe meeting to NGO group and local government.
2. Local private organization plays a role of bridge to support residents and the public sector.
3. The local government and NGO groups should respect and communicate amply with the residents to grasp what they need and to provide resource or to loosen restrictions timely.
4. Residents from different tribes could live in the same community and this would not affect their living willing.

However, to compare to the resources distributed to the residents who stay in permanent housing, the people remain staying in the mountain do not get more subsidies. They only have the funds for ecological maintaining work. Most of them stay in the mountains due to their agricultural industry and out of qualification for permanent housing. They hope that the infrastructure could be rigid to against the heavy rain. Moreover, the private organizations only support people who live in the permanent-housing community, to empower human resource for industry development, and the residents who stay in the mountains could not get more industry development knowledge from the private organizations. Besides, people remain staying in the mountain usually contact friends or relatives stay in the new community by participating festival.

Conclusions

Through this study, some facts are discovered which are:
1. The public sector leading the relocation reconstruction policy and the private cooperate with the public one. The residents participate in the program passively. Trust, communication and open information would affect implementation of relocation reconstruction program.
2. Willing to relocation of residents would depends on the leader of tribe. Most sufferers who have low willing to be relocated are due to no ownership of permanent housing, bad environment of relocation site, out of application qualify and too big family to live in narrow permanent housing.
3. Residents separated into original site and relocation one would have interchange of culture and life by tribe meeting and festivals now.
4. To sustainable living, the residents who live in permanent housing in relocation focus on cultural mountainous and human education, environmental empowerment and revitalizing industry. However, the people in original site emphasize on safer and more convenient public infrastructure.
5. How to make residents living in relocating community from relieving to self- independence through accompanying with private sectors would be considered.

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