

$$F = G \frac{m_1 m_2}{d^2}$$

$$\phi(x) = \frac{1}{\sqrt{2\pi\sigma}} e^{-\frac{(x-\mu)^2}{2\sigma^2}}$$

$$i\hbar \frac{\partial}{\partial t} \psi = \hat{H} \psi$$

Follow the Science?

TOWARDS RECIPROCAL KNOWLEDGE TRANSFER AND AGENTIVE RELATIONS WITH HAZARDS

J. FAAS
SAN JOSÉ STATE UNIVERSITY

$$\frac{df}{dt} = \lim_{h \rightarrow 0} \frac{f(t+h) - f(t)}{h}$$

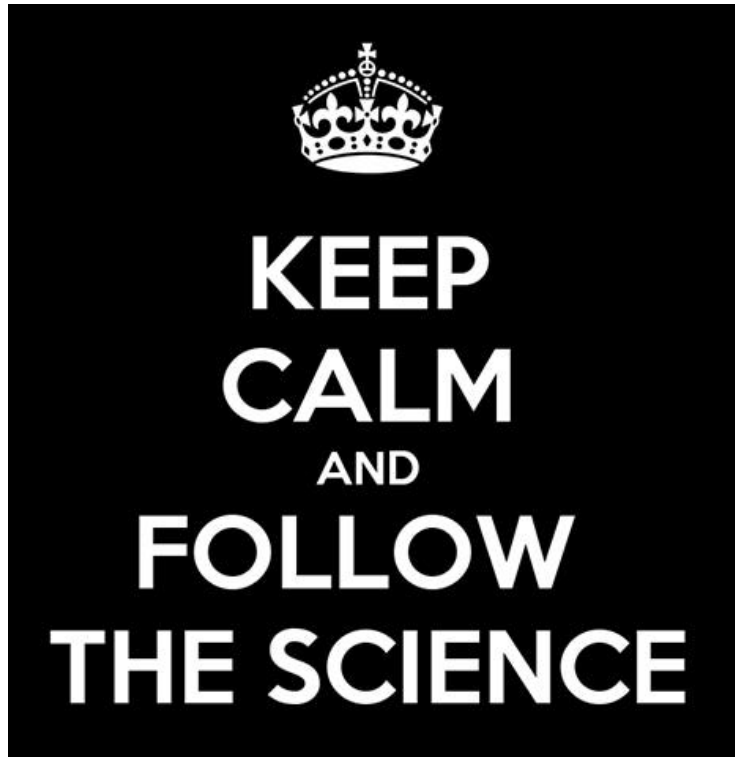
$$\frac{\partial^2 u}{\partial t^2} = c^2 \frac{\partial^2 u}{\partial x^2}$$



Conclusion

I wonder to what extent these aspirations to develop otherwise relationalities with an active volcano can help unsettle the generally technocratic thinking of disaster risk reduction

Follow the Science! What does that mean?



No science of governing translates epidemiological protocols directly into governance of a city, county, or state

Assuming science is objective, universal knowledge and that all other claims must have psychological or sociocultural explanations, misses opportunities for cooperative learning

We frequently fail to make meaningful interventions in risk, hazard, and disaster because we're only social marketing

Social Network and Social Support on Popocatepetl

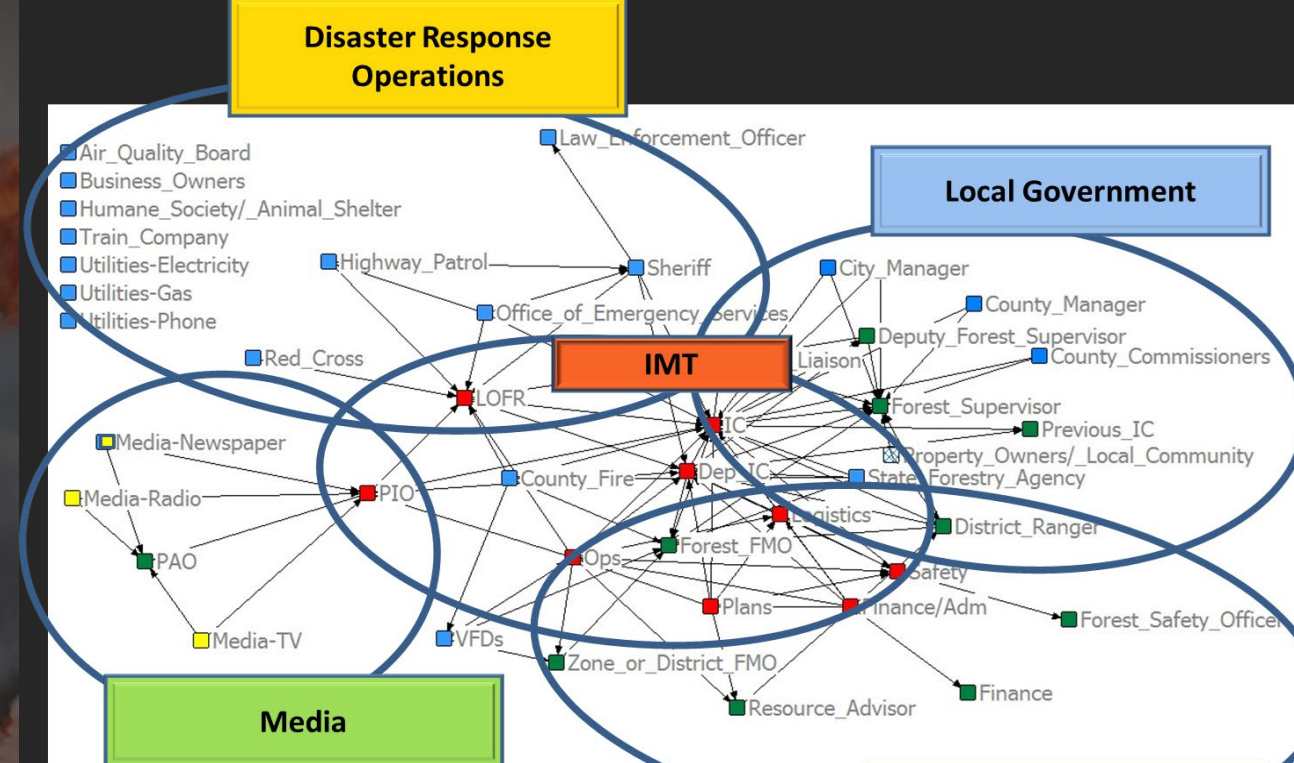
Studied social networks (who people know) and their association with social support (material, informational, emotional) and wellbeing

Varied by context, but dense networks tended to have more informal support, whereas more diverse networks had more institutional support



Firechasers @NCSU

Idaho, Montana, Oregon, & Washington



How do interagency networks form in response to large wildfires that crosscut multiple jurisdictions?

What are the different types of communication and coordination problems that arise in these contexts and how are they resolved?

These are politically charged, sociocultural worlds

UN Global Platform: Culture in Disasters

How do government and NGO personnel and organizations imagine the culture concept and how do they operationalize it in their work?

Unsettling the notion that it is the “culture” of the other that produces disaster

**GLOBAL PLATFORM FOR
DISASTER RISK REDUCTION**

22-26 May 2017



FROM SENDAI TO CANCUN • FROM COMMITMENT TO ACTION

#MEXICOGP2017



In support of the Sendai Framework
for Disaster Risk Reduction





Memory & Memorialization: China and NYC

Narrative constructions of the state in disaster memorials:

- Cloak chaos of disaster and tragedy
- Channel powerful public emotions with imaginaries of a robust and paternalistic state
- Chinese state embodied by conventional faces of an ostensibly unitary state apparatus
- September 11 Memorial focuses on first responders in devolved, affective encounters with frontline state actors





IN THE **SHADOW** OF **TUNGURAHUA**

Disaster Politics in Highland Ecuador

A.J. Faas

Disaster Recovery and Resettlement in Ecuador: 2009 - Present

Studied historical production of disaster and villagers learning to co-live with an active volcano while adapting to disasters largely produced by a protean state's attempts to settle and govern its rural margins.

It's about people responding creatively to cooperate, confront hardships, and craft new futures and locally derived disaster recovery projects and politics.

Manzano, Penipe, Ecuador

Campeños (smallholding agriculturalists) pressed to their lands through resettlement and forced labor tribute for centuries

Uprooted by eruptions of Tungurahua in 1999 and 2006

Then resettled more permanently into new, landless resettlements

Resettlements lacked productive resources and all economic opportunities

Campeños migrated daily to their lands on the volcano to cultivate and care for animals or into the city for wage labor

Random visits from government agents threatening eviction for non-occupancy



Thinking (the Anthropology of) Disaster (with Friends)

No “natural” disasters!

Hazards are physical agents of harm

Disaster the collision of hazard and society

Risk, the probability of harm

Vulnerability, systemic inequalities that give
disaster form and magnitude

But whose “nature”? “Culture” and “society”
by whose reckoning?





Natureculture: An Assemblage

Humans and nonhumans can be nature or culture depending on context

Domains “society,” “nature,” and “supernatural” are unfamiliar to many people

To insist on this is an elitist maneuver that would silence the poor and marginal

I examine what sociocultural phenomena *are*, not what I think they *ought* to be

The Politics of Agency, Place, and Risk

Appealing to the government to lift designation of village as “high risk”

For credit, aid, and infrastructure

An end to the threat of eviction in the resettlements





Convivir

Reconfiguring Agency around
“Hazards”

JAMÁS FUERA DE NUESTRA TIERRA
PORQUE CONVIVIMOS CON EL VOLCÁN



GADBAS

Convivir and El Retorno

Convivir – co-living w/
volcano, neighbors, kin,
community, animals, water,
landscape

Retorno – “return” to rebuild
villages and community

Tungurahua ages with her kin,
now *abuela* to her
grandchildren





In one way or another, he said, we've been able to organize ourselves because organization is important for anyone's progress. As you have seen, we help each other in weeding, for example, we help one another with the sole interest that we reciprocate. You've also spent time in our community, and you have seen, you have felt the reality of how we work as a community. And for that reason, thanks to Father God, I continue leading this community because we are always there for the neediest, lending a hand one way or another. Convivir has been an experience of living with abuela, who is mamá Tungurahua, as we say. And it has given us an opportunity. He explained how Tungurahua spewed white ash that hurt crops, animals, and humans, but beyond that, the rest of the ash is more like organic fertilizer for our crops and even our animals... We love where we have lived all our youth, our childhood, our adolescence. We care for all that has happened in the process of our lives because we have everything in our lands, which are very bountiful.



Convivir is Practical

Vigias monitor and communicate volcanic activities via radio, in villages all around the volcano

- Trained, equipped, and periodically debriefed by the Geophysics Institute

Evacuation drills and capacity building exercises w/ Geophysics Institute & Secretariat of Risk Management

Worked with Ministry of Agriculture & NGO extension programs for ash-resistant crops

Working together across difference to operate on more-than-human assemblages while disrupting inequality

Thank You, Questions?

Thanks to all study participants

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