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Strengthening community-driven preparedness and resilience in Philippines and Nepal by leveraging Japanese expertise and experience

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EXECUTIVE SUMMARY

With the simultaneous rise in the numbers of elders and natural disasters, societies worldwide are increasingly facing two critical questions: How can we care for unprecedented numbers of elders in our society, and how can we reduce the vulnerability of older populations during and after catastrophic natural disasters? To respond to these societal challenges, we need both intelligent policy-making and practical solutions that emerge from citizen engagement on the ground.

Marginalized groups such as elders suffer disproportionately from disasters and are typically considered vulnerable and in need of protection (HelpAge, 2014). Elders in particular are often marginalized both socially and physically, cut off from their communities in nursing homes or other elder care institutions. Yet they often have unrecognized capacities and skills that could be very helpful in disaster response and recovery (Kiyota et al., 2015).

Our common perception of the elderly as a vulnerable group in need of assistance, with nothing to offer the rest of us, marginalizes a large and fast-growing part of the world's population. It also deprives younger people of benefiting from the wisdom and talents that elders have to offer. The "caring for elders" model of elder services such as nursing homes, adult day centers and senior centers consigns elders to a dependent role in our society. Our elder-led Ibasho model empowers elders to play an active role in operating a community hub, connecting people of all ages while transferring their knowledge and experiences to younger generations. This self-sustaining model requires minimal support from the government and can be part of the solution to global aging issues.

Getting elders more involved in their communities also strengthens social capital, which is one of the best ways a community can prepare for, and survive, a natural disaster. The Ibasho concept for community development was developed by Ibasho, a nonprofit organization based in Washington, DC. The organization aims to change pervasive narratives about elders as frail, vulnerable, and dependent by drawing on their wisdom and skills. Ibasho empowers elders to co-create and manage programs and built environments that suit their needs and interests and serve their communities, allowing community members of all ages to get to know and learn from one another.

Ibasho offers a low-cost, self-sustaining solution that provides multiple long-term benefits to address three major challenges in post-disaster areas: economic burden, risk and resiliency, and social isolation.

- **Economic burden:** Low-cost, and self-sustaining, Ibasho is a relatively inexpensive service option for elder because the elders who benefit from a project serve as its leaders, managing it on a volunteer basis. Projects are designed to provide roles for everyone who wants to participate, regardless of physical and cognitive ability. The government provides minimal subsidies because the elders are contributors rather than someone to be looked after.
- **Risk & resiliency:** The Ibasho community hub serves as an evacuation center and provides elder-led disaster risk management planning, in which elders contribute wisdom gained from surviving previous disasters. The community hub also strengthens social capital and resiliency: People connect at Ibasho, get to know each other, and make more friends. That enriched social capital helps the community recover faster after a disaster.

- Social isolation: Ibasho empowers older people to leave their homes and engage in meaningful activities, giving them a sense of purpose and self-confidence and the satisfaction of being useful to others rather than just receiving care. Playing a meaningful role shifts other people's perspectives of the elders as well, encouraging young people to see elders as a resource.

The Ibasho model was pioneered in Japan after the Great East Japan Earthquake of 2011. In its first six years of operation, Ibasho House in Japan served more than 40,000 people and hosted over 1,250 events in which elders shared their knowledge with younger generations by cooking traditional foods, organizing traditional festivals, teaching young people how to use old equipment without electricity, and more. That model was then replicated in two other post-disaster areas: Ormoc, Philippines, and Matatirtha, Nepal, with support from the GFDRR through the Inclusive Community Resilience program and the Japan - World Bank Program on Mainstreaming Disaster Risk Management in Developing Countries program, and technical support from the Disaster Risk Management Hub Tokyo and technical assistance from Japanese elders and technical experts who shared the knowledge they had gained in establishing and maintaining Ibasho House.

Elders in both the Philippines and Nepal organized community meetings to share their experiences of natural disasters and discuss how they could better support their communities in case of another disaster. Each group developed an evacuation map and risk management plan and created a signboard to display the map in the center of town. Both groups also worked on income-generating activities to make their programs self-sustaining, as well as on other community improvement projects. The physical hubs they created now serve as gathering places where ideas are generated for new community programs. In addition, the elders in Nepal are collaborating with a group of women and schoolchildren to integrate an old age home into the surrounding community.

In five peer-to-peer knowledge exchange programs, Japanese, Filipino, and Nepali elders visited each other to share their knowledge and skills in order to improve each other's projects, establishing strong friendships and support systems in the process. Some also attended a symposium hosted by the Asian Development Bank, at which elders from the three countries shared their knowledge with one another and with economists, technical experts and NGOs.

Research conducted on all three projects at regular intervals measured their effect on social capital. Participation in the Japanese project was shown to have at least three measurable effects after just one year:

- 1) People who were part of Ibasho believed they had more control over their environment than those who were not
- 2) People who regularly participated in Ibasho programs reported having more friends than similar people who did not participate
- 3) People who regularly attended Ibasho events had a deeper sense of belonging to their neighborhoods than similar individuals who did not participate in Ibasho (Kiyota et al., 2015).

To assess the effect of the Ibasho project on the level of social capital in Nepal and the Philippines, Ibasho partnered with an academic institution in Japan to conduct an impact evaluation before the project started, just before Ibasho hub's construction began, and right after the Ibasho hubs were completed. The first-year findings demonstrated that participation in Ibasho had a measurable positive effect on broadening people's social circles. While no statistically significant improvements were found in other attributes,

several positive impacts were found, including improvements in ADL status and an increased number of people to talk to on daily basis among the elderly participants. These modest findings are not surprising, considering the short time that elapsed since the intervention was introduced and the fact that it takes time for a community-directed project like Ibasho to have observable effects on social capital and physical or mental health.

Both the Ibasho technical team and local elders learned important lessons in the process of replicating the Ibasho concept in the Philippines and Nepal. While both communities benefited from the expertise and technical support of Japanese individuals and organizations, their processes needed to be modified to fit the cultures and capacities of different communities. The key elements of a successful implementation are outlined below:

- Find local elder leaders through collaborating with existing community organizations
- Establish a shared vision with the local community
- Empower elders and help them decide rather than making decisions for them
- Understand the community's needs and allow it to work at its own pace
- Develop income generation programs to make the program self-sustainable for the long term
- Establish clear lines of communication between elders and local government
- Set up multiple milestones to recognize completion of concrete activities that benefit the community
- Facilitate interactions with younger people
- Facilitate careful planning to build a physical space that meets the community's needs

As the research findings indicated, it takes time for a community-led initiative like Ibasho have observable effects on social capital or physical or mental health. And even time will not allow this type of initiative to solve all the problems created by global aging, ageism, or natural disasters. However, Ibasho gives elders an opportunity to demonstrate their capabilities and talents, and thereby to shift society's view of elders from mere burdens in need of care to valuable members of society.

By creating intergenerational interactions and physical spaces that allow community members of all ages to connect through elder-led programs and establishing a support network that connects elders with their peers in other countries, Ibasho projects make communities more resilient and increase social capital. They also empower elders and counter the pervasive negative narrative about aging. To maintain the sense of ownership and pride among the elders, Ibasho is researching how best to collaborate with local and national governments to create a stable, self-sustaining operation without compromising Ibasho's grassroots spirit.

To replicate this initiative in other parts of the world, we need to expand our understanding of what is most and least effective in the existing sites. Further impact evaluation is needed to measure the long-term effect of the projects.

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The report was made possible with the financial support from GFDRR through the Inclusive Community Resilience program and the Japan - World Bank Program on Mainstreaming Disaster Risk Management in Developing Countries program, and technical support from the Disaster Risk Management Hub Tokyo.

As part of its Inclusive Community Resilience program, the World Bank's Global Facility for Disaster Reduction and Recovery (GFDRR), provided support to replicate the Ibasho model with leveraging the Japanese expertise and knowledge, and to evaluate the impact of the Ibasho approach on the recovery of Ormoc, Philippines and Matatirtha, Nepal. Under this initiative, support was also provided to conduct a peer-to-peer exchange among elder community members of Ofunato, Japan, Ormoc, Philippines, and Matatirtha, Nepal. In these three communities, the Ibasho program and its physical spaces are successfully implemented and operated by the community elders in a self-sustainable manner.

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1

BACKGROUND

With the simultaneous rise in the numbers of elders and natural disasters, societies worldwide are increasingly facing two critical questions: How can we care for unprecedented numbers of elders in our society, and how can we reduce the vulnerability of older populations during and after catastrophic natural disasters? To respond to these societal challenges, we need both intelligent policy-making and practical solutions that emerge from citizen engagement on the ground.

Inclusive community resilience emphasizes socially inclusive approaches to disaster risk management (DRM). Marginalized groups like elderly populations suffer disproportionately from disasters and should have equal access to necessary resources and services to manage risk. At the same time, while marginalized groups are typically considered vulnerable and in need of protection, and elders in particular are often marginalized both socially and physically, cut off from their communities in nursing homes or other institutions, they often have unrecognized capacities and skills that could be very helpful in disaster response and recovery.

The Ibasho model has been identified as a promising example of elders leading recovery and resilience building after the Great Eastern Japan Earthquake (GEJE) of 2011. After the city of Ofunato, Japan, was devastated by the event, the leadership of Ibasho, a non-governmental organization, talked to community members and found they wanted to help the community recover. With facilitation by Ibasho, Hokkaido University, Operation USA, and funding support from Honeywell Hometown Solutions, elders and other community leaders planned and built Ibasho House, which now acts as a hub for communal activity that is helping to restore the fabric of a community still badly damaged by the disaster.

For more than six years, Ofunato's Ibasho House has been building social capital and resilience while changing people's mind-sets about aging and the social role of elders. Ibasho House has welcomed over 40,100 people for approximately 1,200 events organized by local elders. By focusing on what people can do rather than what they can't, Ibasho house is also supporting people with physical and cognitive challenges.

Ibasho's main objective of the replications in Nepal and Philippines is to promote community preparedness and resilience by leveraging Japanese expertise and experience to help elders play a leading role in strengthening their community. Ibasho enlisted Japanese citizens, including women, children, youth, academics, representatives of public and private sector entities, and elders who had been affected by natural disasters, to facilitate community-driven resilience building in Ormoc City, Philippines, and Matatirtha, Nepal. The findings from those projects will help us develop strategies, best practices, and methodologies to further replicate the Ibasho model in other contexts and countries. One of the key outcomes identified is that the empowerment and enhanced resilience of elders, women, and PWD has been a catalyst for enhancing social capital and strengthening community-based disaster risk management in the pilot areas.

This report discusses five aspects of the Nepalese and Filipino projects:

1. The process of creating the Ibasho model
2. Technical assistance provided to communities in Ormoc in the Philippines and Matatirtha, Nepal to support construction of an inclusive and resilient physical and social infrastructure
3. Development of community preparedness plans
4. Capacity development for resilience through peer-to-peer knowledge exchange programs and trainings
5. An impact evaluation of Ibasho approach

Ibashi House in Japan



Ibashi Philippines



Ibashi Nepal



2

ORIGIN OF IBASHO

“The time to be happy now, the place to be happy is here, and the way to be happy is to make other people happy”. I found this quote in an elementary school in Bhutan when I was working on a senior housing project for Buddhist monks. This quote resonated with me because it captured the gap between our current approach to elder care and what elders want. Everyone wants to be useful to others, regardless of their age, physical or cognitive capacities. However, the current system treats elders as people for whom we have to care rather than treating them as people who can contribute to their communities. The Ibasho approach recognizes elders as valuable assets to their community, empowering them to be change agents who challenge the prevalent narrative of aging and the social role of elders. How can each one of us be a part of co-designing a shared future for elders across the globe in which aging is not something to fear but to appreciate the potential, within aging, for meaningful growth?” (Personal reflection, Emi Kiyota, founder of Ibasho)

Ibasho is a Japanese term meaning “a place where one feels at home, being oneself.” It is also a place where a person feels a sense of belonging and purpose resulting from the social relationships associated with that place.

The Ibasho concept for community development was developed by Ibasho, a nonprofit organization based in Washington, DC. The organization aims to change pervasive narrative of aging and social role of elders as frail, vulnerable, and dependent by drawing on and highlighting their wisdom, resources, and interdependence. It accomplishes this by working with elders to co-create programs and built environments that suit their needs and interests and provide a way for them to interact with and strengthen their communities. The concept dates back to founder Emi Kiyota’s experience of living and working with elders in a nursing home. While the staff did their best to provide residents with a safe place to live, the residents experienced feelings of loneliness, boredom, helplessness, and desperation. Given that aging is not an option but a natural part of our lives that nobody can avoid (except by dying young), Kiyota wondered, what can we do to improve people’s later years? She was struck by the fact that everyone wants to be useful to others, regardless of their age, socioeconomic level, and physical or cognitive limitations, yet elders are relegated to a wholly dependent role in our society, expected to receive care but not to contribute anything useful to others.

Older adults are being marginalized around the world. Increasingly, aging is viewed simply as a process of decline, with the growth that accompanies aging becoming invisible as society learns to value only those who produce monetized goods or services. As a result, elders are effectively cut off from the flow of daily life, their wisdom and perspectives lost to the children and younger adults in their communities. At the same time, the sheer number of elders is growing rapidly worldwide, creating a steadily increasing percentage of the population that is being effectively warehoused. Ibasho partners with local organizations and communities to design and create socially integrated and sustainable places where elders can contribute to their communities.



NEED AND RATIONALE: GLOBAL CHALLENGES

Our common perception of the elderly as a vulnerable group in need of assistance with nothing to offer the rest of us marginalizes a large and fast-growing part of the world's population. Besides its obvious humanitarian failings, this perception is not sustainable financially. Failing to draw on the resources of older people and treating them solely as a group to be cared for could bankrupt economies around the world. We need to encourage civic engagement by elders in order to create inclusive communities. Not only will this allow people to age without sacrificing a sense of purpose and meaning, but it will also increase the resilience of local communities, helping them withstand the impacts caused both by the global aging phenomenon and by natural and man-made disasters.

The worldwide aging trend is heightening three global challenges: economic burden, risk and resiliency, and social isolation. Ibasho offers low-cost, self-sustaining solutions that address these challenges by empowering elders as change agents to create more inclusive and resilient communities.

1. Economic Burden

Problem

Institutional care may become financially unfeasible because it is expensive and there is a shortage of caregivers. In middle- to lower-income countries, there are limited formal care systems (Custodio et al, 2014). At the household level, providing informal care reduces the earning power of the primary caregivers, who are predominantly women, contributing to gender inequality and financial hardship (UN, 2017).

Solution

Through Ibasho's social venture model, elders can subsidize their household incomes through the work they do. The government provides minimal subsidies for the operation because elders are contributors and tax-paying earners.

How Ibasho combats or strengthens the following

Reduce Economic Burden	Reduce Social Isolation	Improve Resiliency
<ul style="list-style-type: none"> Opportunity for elders to earn extra income Self-sustainable operation by community members Minimal subsidies from government 	<ul style="list-style-type: none"> Elders get to be connected to others Meaningful activities Elders as catalyst for connecting community members 	<ul style="list-style-type: none"> Develop stronger social capital among people of all ages Elders contribute useful knowledge and experience Develop disaster risk management plan

2. Risk and Resiliency

Problem

Disaster response and recovery disproportionately affects seniors. Approximately 65% of the people who die from disasters are over 60 years old, in part because they are more likely to have infirmities that hinder or slow evacuation, to live in poverty, or to be isolated (Cabinet office of Japan, 2013). When rebuilding, seniors often can't access loans or aid and are not allowed or encouraged to help rebuild (Helpage International, 2014).

Solution

The community hub doubles as an evacuation center. It holds disaster preparation trainings, which include elder-led disaster risk management sessions in which elders share their experiences and lessons learned from previous disasters. The community hub also strengthens social capital and resiliency: People connect at Ibasho, know each other's first names, and have more friends.

3. Social Isolation

Problem

Social isolation and loneliness, which have been identified as health risk factors, affect approximately one-third of the elderly population in the United States (Perissinotto, 2012). The number of elder-headed households is projected to grow from one in four to one in three by 2035 in the United States (Joint Center for Housing Studies at Harvard University, 2018). As many other countries experience similar trends, this challenge will become a critical policy issue.

Solution

Ibasho empowers older people to create meaningful activities, a sense of purpose, and relationships with people other than professional caregivers. Having a meaningful role and feeling valued increases confidence levels and decreases depression and feelings of dependency.

3

IBASHO'S EIGHT PRINCIPLES

Ibasho employs a principle-based approach to replicating its concept in different cultural and geographical contexts, rather than a prescriptive method such as a franchising model. Ibasho's eight principles are adapted by each community in its own unique manner. The principles guide elders as they take a leadership role in creating an interdependent support system, finding ways to give back to their community, and becoming change agents who help create a more inclusive and resilient community.

1. Older people are a valuable asset to the community

In modern society, the elderly are often considered to be a burdensome group of people who to be looked after, not an honored source of treasured wisdom. The Ibasho approach allows elders to continue to contribute valuable input and assistance to their communities.

2. Creating informal gathering places

In many modern societies there has been a rapid increase in age-segregated spaces, such as day care for very young and very old people and homes and facilities that house only older people. In those homes, elders must usually abide in accordance with strict rules and schedules that are confining and limiting. The Ibasho approach advocates for places of normalcy, where people of all ages can engage with one another at their leisure.

3. Community members drive development and implementation

The Ibasho approach allows community members to develop a shared sense of ownership and pride. Programs and places are created not just for but by the community.

4. All generations are involved in the community

Connecting within one's own generation may feel comfortable, but that ease can become a limitation if we only talk to people our own age. The Ibasho approach facilitates interactions between younger and older people, making it easy for the generations to learn from each other.

5. All residents participate in normal community life

A thriving community includes people of all ages, abilities, and backgrounds engaged in a variety of roles (building, caregiving, teaching, etc.) The Ibasho approach focuses on what people can do, not what they cannot.

6. Local culture and traditions are respected

Each community has its own history and culture, which may include but is not limited to a national identity. In an Ibasho space, people can discover and reflect on the treasures of a community's cultural identity. In addition, through peer-to-peer knowledge exchanges and Ibasho Ambassadors, local cultures and traditions are shared between Ibasho projects, promoting mutual respect for and understanding of different traditions.

7. Communities are environmentally, economically, and socially sustainable

The Ibasho approach focuses on keeping the local environment, economy and people in harmony. By designing with sustainability explicitly in mind, we create economically self-sufficient communities that respect and protect the local ecosystem and nurture connections between individuals.

8. Growth of the Ibasho community is organic and accepting of imperfection

The Ibasho approach does not strive for perfection but emphasizes adaptability, flexibility, and pragmatism, as life is forever changing. The approach also recognizes that each community has its own goals and its own path to balance. In embracing change and encouraging communities to develop and grow at their own pace, the Ibasho approach accepts imperfection as a path to authenticity.

4

THE IBASHO APPROACH

The Ibasho approach has five key components.

1. Elders' leadership

Ensuring that elders develop their leadership skills is important both to help boost their visibility and self-esteem and to ensure that the project is well managed and sustainable.

2. Process

Providing a way to draw on elders' knowledge and experience makes the community stronger—and more resilient in the event of a natural disaster.

3. Place

Creating a community hub allows for encounters to occur that build social capital both for individuals and for the community as a whole.

4. Activities

Implementing and managing an Ibasho project empowers elders, giving them a way to be useful and relevant members of the community, and the activities they provide enrich the community members who visit the project.

5. Ibasho's Eight principles

Ensuring the Ibasho's core principles are embraced throughout the four components listed above: Elder Leadership, Process, Place, and Activities, so that elders' potential provides a way to improve a community's physical and social infrastructures.

Neighborhood outreach

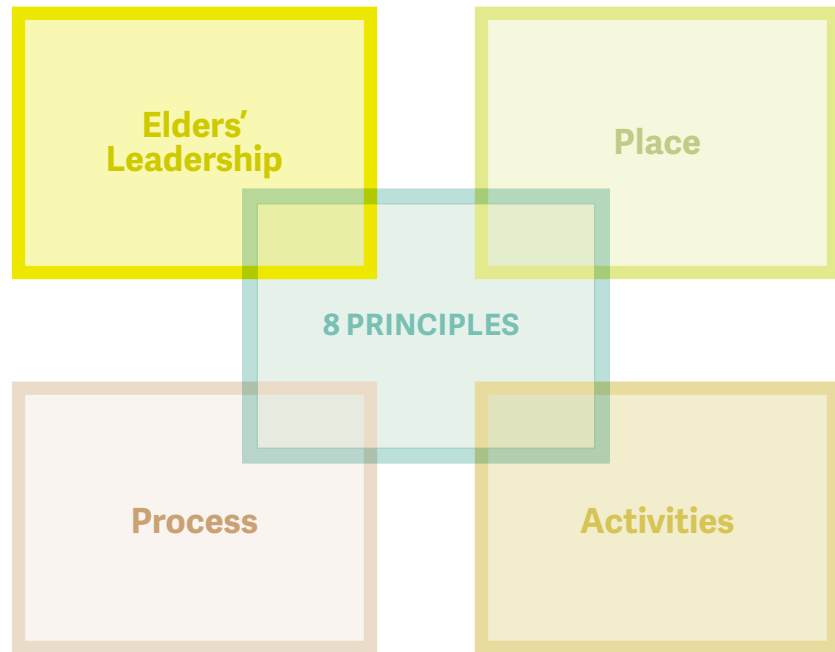
To ensure that each project is truly and elder-led and -owned initiative, elders are in charge of reaching out to other stakeholders and community members in developing the Ibasho project. It is also important that the place designed strengthens the community by serving people of all ages.

Ibasho's Project Goals

Ibasho's goal is to create a shared future for elders across the globe, in which aging is something not to fear but to enjoy as a respected and valued member of a community. The four goals Ibasho envisions achieving with elders are:

- Change the narrative about aging through placemaking
- Enable elders to take leadership roles in their communities
- Foster multigenerational interactions
- Create environmentally, socially and economically sustainable communities

Ibasho key components



Ibasho





Change the narrative through placemaking



Enable elders to take leadership roles



Foster multi-generational interactions



Create environmentally, socially and economically sustainable communities

5

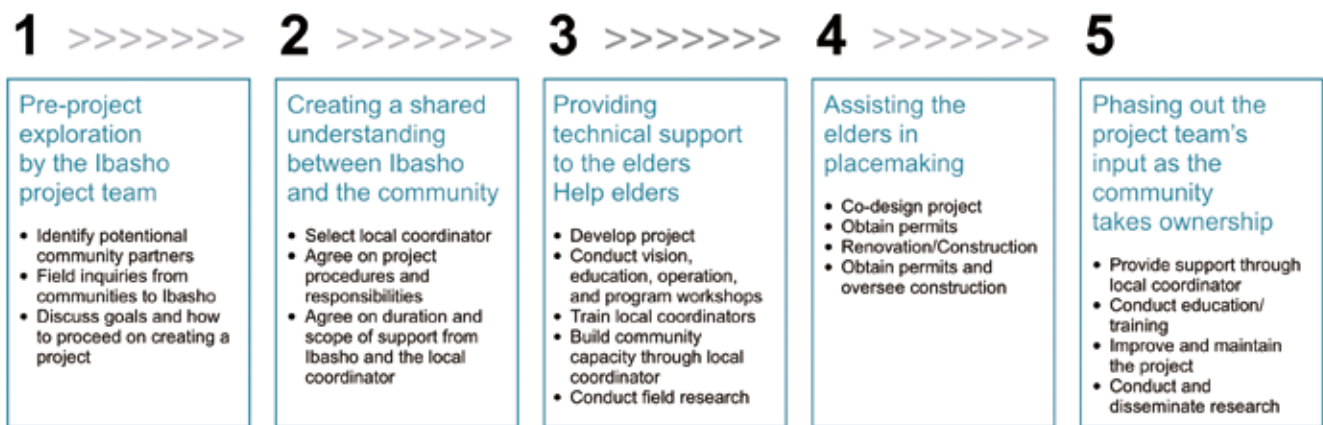
THE IBASHO PROCESS

Community elders lead each Ibasho project. The elders are supported by an Ibasho project team, which provides technical assistance in areas such as capacity-building, elder empowerment, operation, program, and architectural design. Their work together is a collaboration process.

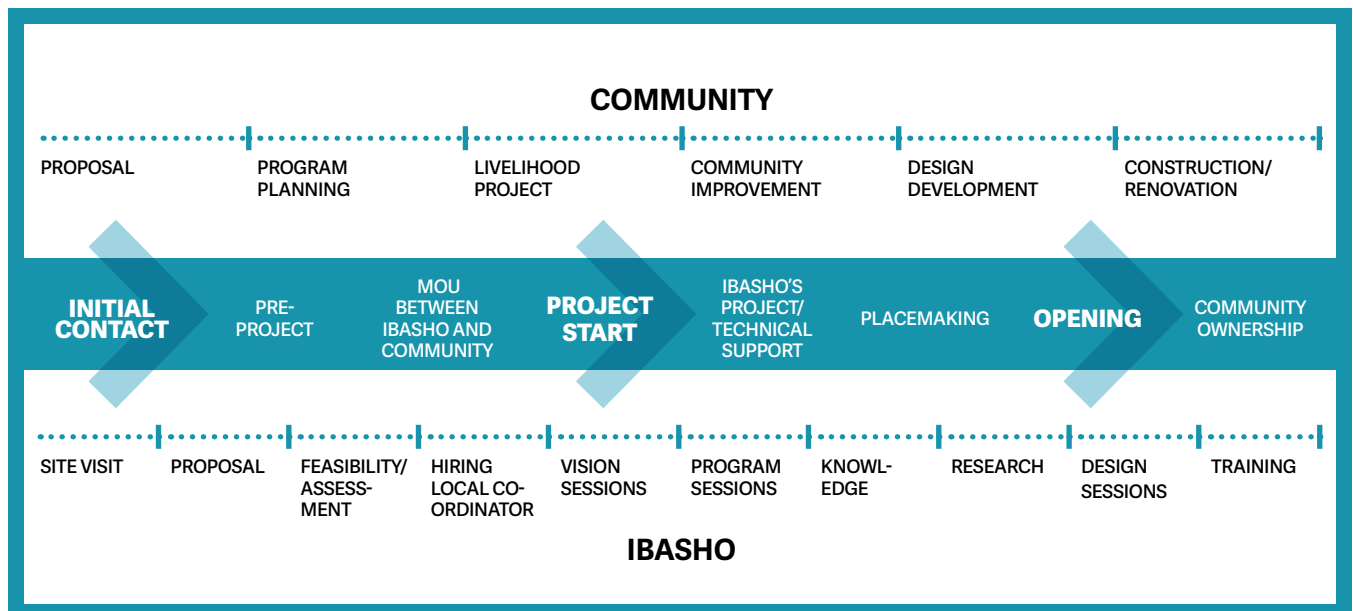
Ibasho’s implementation process, which was developed based on lessons learned from the Ibasho projects in Japan, Philippines and Nepal, consists of five phases:

1. Pre-project exploration by the Ibasho project team
2. Creating a shared understanding between Ibasho and the community
3. Providing technical support to the elders
4. Assisting the elders in placemaking
5. Phasing out the project team’s input as the community takes ownership

Developing an Ibasho project



Flow of the Ibasho Project: Who does what?



PHASE 1: PRE-PROJECT EXPLORATION BY THE IBASHO PROJECT TEAM

The first and main criterion for an Ibasho project is that a group of local elders agrees to take on a leadership role to adapt the Ibasho concept and initiate a project that will be inclusive of all members of their community. Moreover, as Ibasho is a community-based model, the community must have a need that an Ibasho project could help fulfill.

The first people contacted by an Ibasho project team are usually local government officials, organizations, or community leaders. It is important to set up a clear expectation that an Ibasho project require elders from various backgrounds to participate, and to schedule meetings at times and in locations that allow community members of various backgrounds to attend.

These first meetings constitute the needs assessment phase, a mutual assessment between communities and the Ibasho development team. During this phase, the Ibasho team identifies and visits several communities and conducts group meetings with local leadership group. The team visited five communities in the Philippines and three in Nepal.

Each community must decide whether Ibasho is for them, after a presentation from the Ibasho team on core principles, intention, and process. Assuming the community is interested, the project team chooses a project site based on the following criteria:

- The community recognizes the challenge of aging.
- The community has a strong leadership among champions of elders in the community.
- The elders are strongly motivated to take concrete action for improving the life of community members of all ages.
- The elders are able to work together as group.
- Community leadership is committed to supporting their elders through the Ibasho project.
- The community is committed to establishing the local Ibasho chapter as a coop, non-profit organization, or social venture.
- The community is committed to providing property for the Ibasho hub.
- The community members who will work on the project understand the Ibasho process and financial and personal responsibilities that will be required of them.
- The community members understand that Ibasho's role is to provide technical assistance for the community elders who will implement the Ibasho concept, not financial aid for the project.
- People from various backgrounds in the community are committed to participate in the development meetings.
- Community members and elders are committed to raising funds for program and building.
- Community groups and organizations support the project.

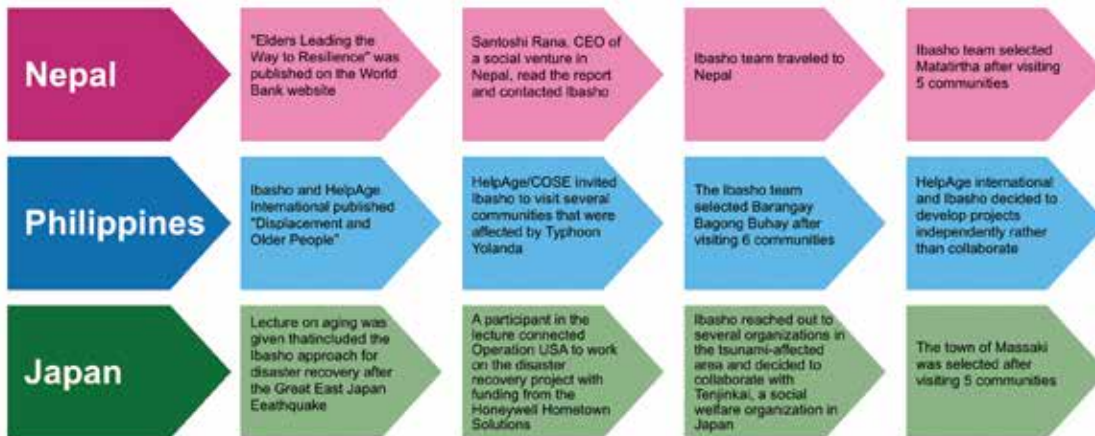
PHASE 2: CREATING A SHARED UNDERSTANDING BETWEEN IBASHO AND THE COMMUNITY

During this phase, Ibasha establishes agreements with key community members and organizations about their legal and financial responsibilities in developing the Ibasha project. This process allows all the stakeholders to establish shared a shared set of expectations and awarenesses—including the critical fact that IBASHO is not a funding agency. The Ibasha technical team also introduces Ibasha principles and case studies, to help elders and other community leaders envision how they can develop a project that incorporates both Ibasha principles and their own cultural values and preferences.

The key aspects of the shared understanding are as follows:

- A local coordinator is selected for the project.
- The role of the local coordinator is understood by all involved in the project.

The pre-project process in the three Ibasha sites



- The project team and the community agree on project procedures and responsibilities, including the duration and scope of the support to be offered the project by Ibasho.

Selecting the local coordinator

The role of local coordinator can be filled by an unaffiliated individual, a community organization, a non-profit or a social venture. First and foremost, local coordinators must possess a passion for Ibasho's mission, which includes working with and learning from elders. They must be able to speak the local language(s) and understand local cultural norms and the local lingo, both verbal and non-verbal. They must understand and committed to implement Ibasho's eight principles with local elders. And, although they should not be from the same community as the project site in order to minimize the effect of internal community politics to the Ibasho project, they must be able to visit their sites regularly.

In order to interact effectively with all the project stakeholders and smooth out conflicts between elders and other stakeholders—or, at times, among the elders themselves—a local coordinator needs the following skills:

- Conflict resolution skills
- Effective communication and interpersonal skills
- Fund-raising skills
- Basic bookkeeping, budgeting and fund-monitoring abilities
- Basic IT knowledge

Understanding the role of local coordinator

Everyone involved in the project should agree on and understand the role of the coordinator, which lasts two years and includes the following:

- Serve as liaison between Ibasho and community members
- Provide regular support to community elders implementing Ibasho principles, serving only as a facilitator and not making decisions
- Document the project daily
- Coordinate the Ibasho project team's onsite work
- Assist in data collection for the impact evaluation
- Represent Ibasho locally

Agreement on project procedures and responsibilities between Ibasho and the community

It is critical to clarify the legal and financial responsibilities of various stakeholders, especially with NGOs and local government. Also, it is very important that all involved understand that the roles of the Ibasho technical team and the local coordinator are time limited. Once the hub has been established and is being operated by local elders, these roles should be phased out.

PHASE 3: PROVIDING TECHNICAL SUPPORT TO THE ELDERS

In this phase, the Ibasho technical team, which includes elders from existing Ibasho projects, works closely with community elders to develop the new project. First, Ibasho facilitates workshops to empower elders to decide what they want to create for their community and how they want to be involved. It is important to note that the Ibasho team assists the elders in making their own decisions, rather than making decisions for them.

Throughout the development phase, elders will identify several income-generating projects and several community improvement projects. During this technical assistance phase, the Ibasho technical team may help the community operate the project in a sustainable manner.

The agreement processes between Ibasho and the three communities



Workshops

Ibasho facilitates workshops on various topics—including the four key ones listed below—to help community elders develop a comprehensive plan for the programming, operation, and design of the Ibasho hub. Experience has taught Ibasho several keys to conducting productive workshops:

- Choose a location that elders can get to easily. A central location with high foot traffic is ideal, as it also enables younger members of the community to stop by and informally join in the project, or simply become more aware of it.
- Ensure that the outside experts brought in to help understand that their role is to learn from the community members and provide the help they need, not to make decisions for them.
- Choose dates and times that are convenient for as many elders as possible (e.g. taking into account the fact that many elders look after their grandchildren in later afternoons to evenings in the Philippines). The duration for the workshop should not be long since elders often need time to rest.
- Make sure each workshop produces clear action steps, rather than simply discussing methods and process.

The four key workshops are as follows:

1. Education

Introduce Ibasho core principles, share ideas from other Ibasho sites, discuss case studies in other countries. Ibasho ambassador elders from existing projects help conduct these workshops.

2. Vision

Develop goals for the project, ensuring that it benefits all members of the community, not just certain ages or other sub-groups.

3. Operation

Develop an operation plan for the project.

4. Design

Develop a design for the physical infrastructure.

- Community capacity building through local coordinator
- Impact evaluation (design, data collection, and analysis)
- Establishing a local organization that operates Ibasho-country project
- Training elders for sustainable operation, such as accounting, legal, and other administrative tasks.

Ibasho ambassador trainings

Ibasho activities

Ibasho approach consists of elder-led programs and placemaking. We start with community development, then design a place based on the programs the elders would like to operate.

There are four main criteria for Ibasho activities, which may provide funding for the project or some extra income for some of the elders involved:

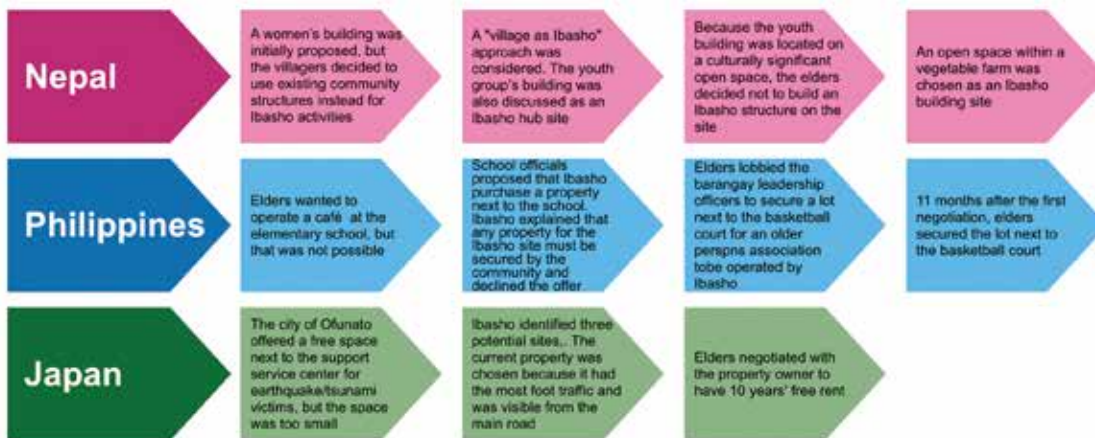
- Ibasho activities should be culturally sensitive and materials should be sourced locally. While experts from outside the community may come in to help, they must be careful to offer assistance rather than leadership.
- Ibasho activities should not simply be entertaining, but should give elders a sense of meaning and purpose.
- Ibasho activities should serve as tools to connect people, not just to generate income.
- The activities should be documented, including their frequency and the number of participants.

PHASE 4: ASSISTING THE ELDERS IN PLACEMAKING

Place is an important part of the Ibasho concept, which revolves around a physical space where elders can gather informally with community members of all ages, sharing traditions and culture and developing relationships across generations. An Ibasho place makes elders' contributions visible to other members of the community. It functions as an incubator, enabling new ideas to be generated and implemented. It elicits a sense of ownership on the part of the local Ibasho initiative and a sense of long-term commitment on the part of the community.

Through workshops on placemaking and design, Ibasho empowers elders and other community members to co-create a place where they can be proud to host friends and family, contributing to their communities according to their capacity. The elders then transform their places as they wish, making changes to

The placemaking process for the three Ibasho sites



meet their own or their community's evolving needs.

The process of community-building and empowering elders starts with the placemaking process. Sharing tasks such as securing property, obtaining permits, designing space, construction, and fundraising helps community members develop a sense of solidarity and allows individuals to develop personal relationships. The need for special skills in areas such as design, construction, or renovation gives people opportunities to become resources to their community, often providing elders with meaningful roles.

An Ibasho hub must be created by elders and other members of the community, but it need not be newly constructed. It can be created by renovating or upgrading an existing community space. If the Ibasho hub will be in an existing place, the placemaking process begins with transforming that place through renovation. If the hub is going to be created from scratch, the process begins with identifying an available property that could house a new hub. Key aspects include:

- Effective negotiation. Outside experts may be helpful during this phase, since securing land or an existing property often requires intricate financial and legal negotiations with various stakeholders.
- Creative funding. The project members must be creative in order to secure the funds needed to cover property, materials, and labor, especially if they are building a hub from the ground up.
- Continuous maintenance. A strong commitment to the project and the organizational structure needed to maintaining it long-term must be established during the process of placemaking.
- Shared vision and responsibilities. A clear understanding needs to be established of the legal, financial and other responsibilities of all parties involved, including the Ibasho project team, local elders, and other stakeholders.

Elders are involved in the entire process of creation, from designing the hub and obtaining needed permits to overseeing construction and fundraising. The Ibasho project team provides assistance and helps ensure that the project aligns with key Ibasho goals, including ensuring that it feels noninstitutional and is accessible for people of all ages, that it allows for a flexible use of the space, and that it is built with local materials and carpentry skills. The team also reminds the elders not to aim for perfection and ensures that the place is designed in such a way that elders can participate in the initial construction or renovation and then maintain the building after completion, adapting it as needed.

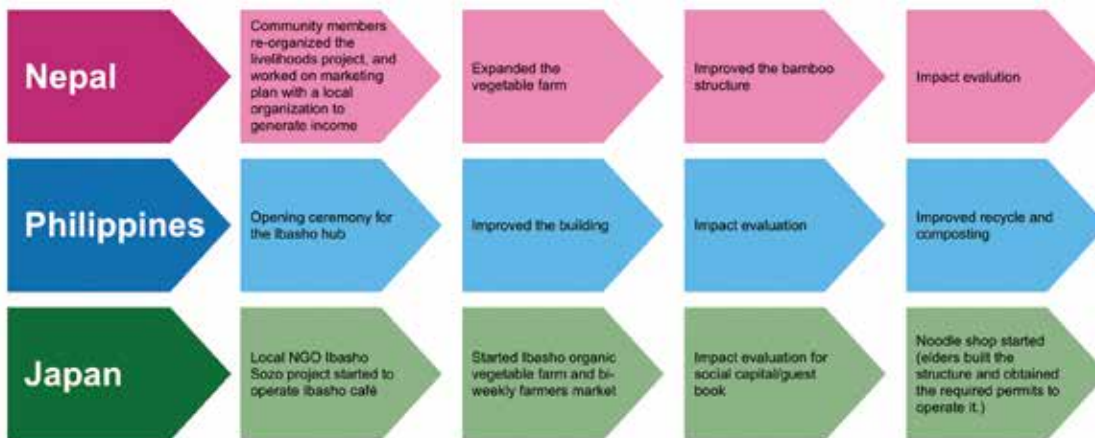
PHASE 5: PHASING OUT THE PROJECT TEAM'S INPUT AS THE COMMUNITY TAKES OWNERSHIP

Once the Ibasho hub is built, community elders are in charge of operation and maintenance. Ideally, elders should be able to operate the hub with the income they generate from their activities there, so they do not need to depend on outside grants.

During this phase, Ibasho provides education, training and other support through its local coordinator. It also conducts research to evaluate the impact of the project. The community's role is as follows:

- Educating community members in Ibasho principles
- Meeting reporting requirements for maintaining NPO or COOP status
- Sharing the annual report, including financial report, with Ibasho

The community-driven, elder-led process in the three sites



- Updating social media and websites
- Coordinating site visits for visitors
- Coordinating the impact evaluation

6

IBASHO PROJECTS IN THREE COUNTRIES

The community-driven, elder-led process in the three sites The first Ibasho project was founded in Japan in 2012, after the tsunami during the Great East Japan Earthquake of 2011. It includes an elder-created and managed community hub, a café, a vegetable garden, a farmers' market, a ramen noodle shop, a day-care, an evacuation center, and a community resource center in which elders teach cultural traditions to younger people. The Ibasho project was replicated in Nepal after the 2015 Gorkha earthquake, and in the Philippines after typhoon Yolanda in 2014. This section introduces the process and outcomes of the Ibasho projects in those two countries.

Ibasho Chronological Table			
Year	Japan	Philippines	Nepal
2011	MAR: Great East Japan Earthquake and tsunami		
2012	FEB: Ibasho's 1st visit MAY: The 1st workshop OCT: Groundbreaking ceremony		
2013	MAR: Ibasho Sozo Project, a nonprofit organization, is established JUN: Opening ceremony of Ibasho House	NOV: Typhoon Yolanda	
2014	JUL: The 1st anniversary ceremony AUG: Vegetable farming starts OCT: The 1st monthly farmer's market	APR: Ibasho's 1st visit	
2015	JAN: Two members visit Philippines JAN: Construction starts on a kitchen for running an outdoor cafeteria	JAN: The 1st workshop, which is conducted by a team including two elders from Ibasho House JAN: Members of the Senior Citizens Association start recycling plastic bottles FEB: The local coordinator arrives at barangay Bagong Buhay	APR: Nepal earthquake
	MAR: A public forum titled "Elders Leading the Way to Inclusive Community Resilience" is held at the 3rd UN World Conference on Disaster Risk Reduction MAY: Cafeteria starts JUN: The 2nd anniversary ceremony	MAR: Two members and the local coordinator visit Ibasho House at Ofunato, and participate in the public forum "Elders Leading the Way to Inclusive Community Resilience" at the WCDRR MAY: Vegetable farming starts	
	OCT: One member visits the project in the Philippines	OCT: During Ibasho's 4th visit, members of Ibasho Philippines learned about farming from an Ibasho House elder OCT: The 1st (baseline) survey starts	
2016	JUN: The 3rd anniversary ceremony	JAN: The 1st trial of the mobile café FEB: The 2nd trial of the mobile café JUN: Members of Ibasho Philippines parade in barangay Bagong Buhay to launch the mobile café	FEB: Ibasho's 1st visit JUN: The 1st workshop
		SEP: Bingo game for fundraising NOV: Non profit organization status is obtained for Ibasho Philippines Elders Incorporated	JUL: The 1st (baseline) survey starts AUG: Flower gardening starts SEP: Vegetable farming starts OCT: Four members and the local coordinator visit Ibasho House at Ofunato
2017	APR: Evening study classes for children start JUN: The 4th anniversary ceremony	MAY: Renovation of the community dining hall starts	JUN: Members start making earrings
		JUL: Painting the community dining hall OCT: The 2nd (midline) survey starts OCT: Bingo game for fundraising	JUL: Members make a signboard to display the evacuation map
2018	JUN: The 5th anniversary ceremony JUN: Four members participate in Asian Development Bank (ADB)'s seminar in Manila and visit Barangay Bagong Buhay	MAY: Members of Ibasho Philippines seed sunflowers in the vegetable garden JUN: Six members participate in ADB's seminar at the Manila groundbreaking ceremony for the Ibasho building	JAN: The signboard is installed JAN: The 2nd (midline) survey starts JAN: Members decide not to build an Ibasho building APR: Renovation of Chautari starts MAY: Construction of the hut starts MAY: Vegetable farming starts JUN: Five members and the local coordinator participate in ADB's seminar at Manila and visit barangay Bagong Buhay
		SEP: Construction start on the Ibasho building NOV: Ibasho Ambassador training	JUL: The president of the Women's Group is selected as the community mobilizer of Ibasho Matatirtha OCT: Construction of the hut is completed DEC: Ibasho Ambassador training DEC: The 3rd (endline) survey starts
2019		JAN: Opening ceremony of the Ibasho's building JAN: The 3rd (endline) survey starts	

- Yellowish green: Period from the Ibasho's 1st visit to the 1st workshop
- Green: Period from the 1st workshop to completion of the Ibasho place

- Red: Skill and knowledge exchange program
- Blue: Social capital survey for impact evaluation

IBASHO HOUSE IN JAPAN

“I am thankful that I have been given clothes to wear, food to eat, and a house to live in. However, it is challenging to be on the receiving end for almost a year. I would like to give something back to others, but I don’t know how.”

-- Elderly woman in a temporary housing community in Ofunato, Japan, after the tsunami

In 2011, over 18,000 people were killed and more than 65,000 people were displaced when a massive earthquake and tsunami hit northern Japan. Entire communities were devastated. Among the survivors, people spoke of elders who saved younger people’s lives by guiding them to higher ground and teaching them how to survive with extremely limited resources. Older people also received vital aid, for which they expressed a great deal of gratitude. However, many people of all ages found it difficult to be displaced from their homes and communities and dependent on aid to survive. They wanted to be useful to others again, but did not know how to get started. The first Ibasho project was developed in Massaki, Ofunato, Japan in response to their dilemma.

Teams from the non-profit organizations Ibasho and Operation USA visited the affected area to conduct interviews with elderly survivors in temporary community housing. They heard tales of extraordinary courage and hardship, and they registered elders’ strong desire to contribute to the rebuilding of their communities. Inspired by this spirit, Ibasho House was created as a partnership between the community of Ofunato and Ibasho, Operation USA, Hokkaido University, and Honeywell.

With elders actively engaged, Ibasho House in Ofunato has currently been operational for more than six years. Throughout that time, it has been building social capital and resilience while changing people’s attitudes about aging and the social role of elders. Ibasho House has welcomed more than 40,000 people through approximately 1,250 events organized by the local elders. The local nonprofit organization, Ibasho Sozo project, has expanded the scope of the operation from a simple café to include a vegetable garden, a ramen noodle shop, a farmer’s market, a children’s day care, and other multi-generational programs. The knowledge and experience developed among the elders in Japan was then leveraged to help launch Ibasho projects in Nepal and the Philippines.

2015 Census Figures for Japan			
	Japan	Ofunato City	Massaki Cho
Population	127,094,745	38,058	4,103
Aging Rate (65years and above)	26.6%	34.1%	37.4
Households	53,448,685	14,807	1,442

6. Ibasho Projects in Three Countries



IBASHO IN THE PHILIPPINES

“I was feeling depressed when Ibasho team came and introduced their concept. I was inspired and happy that I still can do something to help others. I felt relieved that I don’t have to feel helpless as I age.”

-- Elderly woman in Ormoc, Philippines, after the Typhoon Yolanda

Ibasho founder Emi Kiyota was involved in a report on the Great East Japan Earthquake published by the HelpAge in 2013. Through this connection, the Ibasho technical team was invited by HelpAge International to explore the possibility of developing the Ibasho project after the super typhoon Yolanda. HelpAge was already working on the disaster relief projects in partnership with COSE (Coalition of Services and the Elderly) ^{*1)}.

In April 2014, five months after typhoon Yolanda hit the Philippines, the Ibasho development team and HelpAge-COSE team members visited five communities affected by the typhoon, including Barangay Bagong Buhay. They helped assess the communities’ needs and exchanged ideas with local elders about how Ibasho could help elders lead their recovery process, thereby benefitting younger members of the community as well.

The Ibasho technical team chose Barangay Bagong Buhay as the site for an Ibasho project in October 2014 and organized a launch workshop with a group of local elders in January 2015. Since then, elders in Barangay Bagong Buhay have been working to implement the Ibasho concept in their community. Their efforts are slowly changing perceptions about the role of elders in the area.

Barangay Bagong Buhay is located in Ormoc city in the province of Leyte in the region of Eastern Visayas of the Philippines. Barangay, which is the native Filipino term for a village, is the smallest administrative division in the Philippines. The total population of this barangay was 5,935 in 2015. According to a survey conducted by Ibasho in 2019, 68.8% of the respondents reported that their houses were partially damaged and 19.3% that their houses became inhabitable ^{*2)} due to typhoon Yolanda.

Ibasho Philippines’ origin

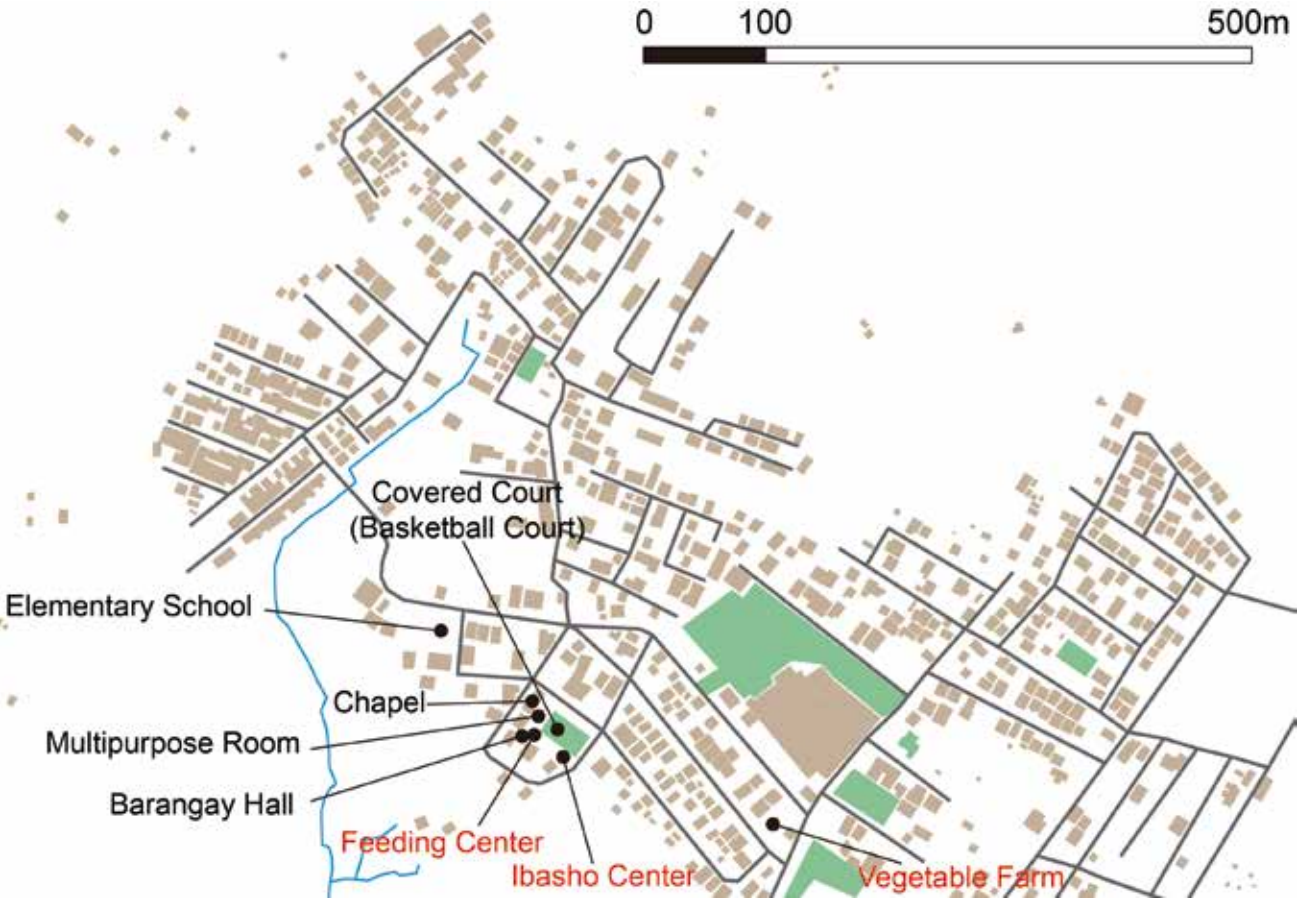
April 2014: HelpAge-COSE coordinates first meeting with each of five communities and Ibasho development team chooses Barangay Bagong Buhay as the collaboration site

1) HelpAge international helps older people claim their rights, challenge discrimination and overcome poverty, so that they can lead dignified, secure and healthy lives. It was founded in 1983 in UK and works with more than 120 partner organizations in more than 75 countries. Coalition of Services of the Elderly, Inc. (COSE) is a non-government organization working with and for older persons, especially the most disadvantaged ones, in urban and rural areas in the Philippines to address issues of poverty, exclusion, and invisibility so they may live in dignity. COSE joined the HelpAge International network in 1991, establishing the HelpAge-COSE partnership to respond to the disaster relief and recovery effort (Clerk, 2014).

*2) As part of Ibasho’s replication project, Ibasho conducted an impact evaluation of the elders 60 years or older in Barangay Bagong Buhay. This data is based on the 3rd data collection, which was conducted between January 5 and 23, 2019, and reached approximately 70% of all the elders.

2015 Census Figures for the Philippines			
	Philippines	Ormoc City	Barangay Bagong Buhay
Population	100,979,303	215,031	5,935
Aging Rate	4.7%	4.6%	3.9%
Households	22,975,630	50,341	N/A

- Notes
- Barangay Bagong Buhay is an administrative division in Ormoc City.
 - Barangay Bagong Buhay consists of 7 poroks
 - Bagong Buhay means "new life" (Bagong means "new"; buhay means "life")



Ibasho Report

October 2014: Ibasho team conducts education and vision workshops

January 2015: Ibasho team conducts operation/program workshop. The elders decide on the first three Ibasho activities: plastics recycling, a nutrition program for children, and vegetable farming

February 2015: Ibasho Philippines project started under the local coordinator's guidance.



Ibasho livelihood projects

Elders in Barangay Bagong Buhay raised their own funds to build the Ibasho building. They then agreed on the following income-generating activities to keep it going:

- Collect plastic bottles and sell them to recycling center
- Operate a mobile Ibasho cafe



- Make and sell crocheted items
- Make and sell soap
- Grow and sell sunflowers
- Operate a vegetable farm*3) and sell the vegetables

To learn how to maintain a sustainable operation, Ibashi technical team and the local coordinator arranged for the team of elders to make a site visit and learn from a local NGO, Naungan San Juan Mangroves Planters Association, that plants mangroves and organizes ecotourism.

Community improvement projects

With permission from the barangay leadership, Ibashi Philippines members renovated the community dining hall (a community space where children come to eat) as an elder-led community improvement, to house Ibashi events until the Ibashi building was completed. They added benches and a kitchen, then painted the entire building.



*3) Elders negotiated with a landowner to rent an unused backyard free of charge. They then coordinated with community members to clean up the property, install the water system, and build a garden shed to be used for growing seedlings. Elders also space for school children to grow vegetables and cooked some of the vegetable to provide healthy meals for children. A Japanese elder visited the vegetable garden and shared ideas with the Filipino elders on how to improve it, based on experiences gained in Ibashi House in Japan.

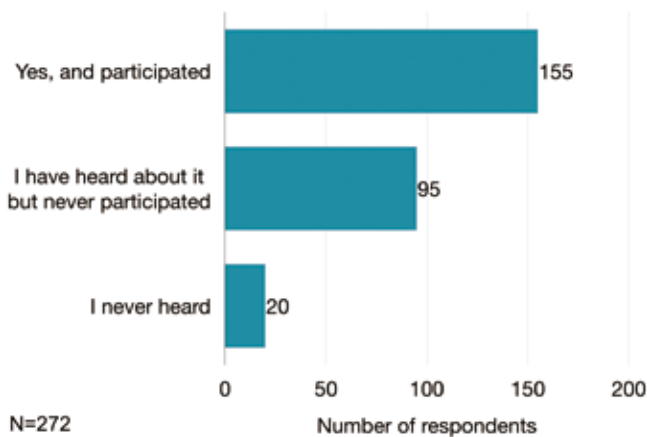
Creating an Ibasho hub

Throughout the community capacity building process, elders voiced their need for a place they could claim as their own. Initially, however, all Ibasho activities had to be organized in existing community spaces or in one of the elders' homes, since they did not have a dedicated space. As a part of the pilot project, elders organized a mobile cafe and tried to sell homemade snacks.

After 12 months, Ibasho Philippines negotiated with the barangay leadership to secure the space next to a basketball court for Ibasho. Elders signed a memorandum of understanding with the barangay, coordinated all necessary permits and paperwork to create the Ibasho hub, and found a local engineer to help to design the space and managing the construction process. The groundbreaking ceremony was held in June 2018.

Ibasho Philippines elders negotiated with the City of Ormoc to obtain the help for the construction

Are you aware of the "Ibasho" activity?



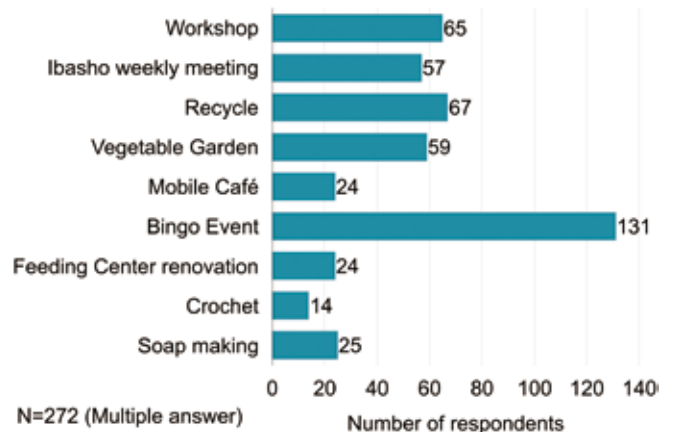
Source: Endline survey

How did you find out about Ibasho?



Source: Endline survey

Which Ibasho activities have you participated?



Source: Endline survey

of the building and its labor cost, and secured the help of a group of army reserves—Philippines Army Reserve Group 802—for construction. During construction, elders fed and housed the soldiers, whose salaries were paid by the Army. In January 2019, the elders held an opening ceremony.

Program participants

According to the results from the 3rd dataset of the Ibasho’s impact evaluation conducted by the Ibasho in 2019, 154 of 296 respondents (57.2%) participated in Ibasho activities. Most elders have heard about the Ibasho, and more than half of the respondents have participated activities related to Ibasho project. The motivation of the participation derived from recommendations of friends and meetings from the senior citizen’s association. The most popular programs were recycling, bingo, and workshops. The core Ibasho Philippines group consists of 20 to 25 people. This group was most involved in the mobile café and community improvement.

Ibasho Philippines activities (2014-2019)		
2014	January	<p>A symposium titled "Displacement and Older People: The case of the Great East Japan Earthquake and Tsunami of 2011" is held at the Japanese Red Cross College of Nursing. HelpAge International publishes a report by the same title. Ibasho President Emi Kiyota cooperates on the writing and editing of this report.</p> <p>HelpAge International inquires as to the possibility of an Ibasho project in the area affected by typhoon Yolanda in the Philippines.</p>
	April	<p>Ibasho's first visit.</p> <p>Members of Ibasho visit communities affected by typhoon Yolanda on Cebu and Leyte islands. The visits are coordinated by HelpAge/COSE. After visiting Barangay Bagong Buhay and meeting members of the Senior Citizens Association on April 18, Ibasho and HelpAge/COSE decide to carry out Ibasho project at the Barangay Bagong Buhay.</p>
	June	<p>Ibasho creates a proposal for the project at Barangay Bagong Buhay, proposing that elders might operate a cafeteria that provides lunch to children or cater lunches. Ibasho, HelpAge/COSE and Architecture for Humanity plan to participate.</p>
	October	<p>Ibasho's second visit.</p> <p>Members of Ibasho and the Senior Citizens Association visit the Bagong Buhay Elementary School. Members of the association propose building a two-story building on the elementary school grounds. The first floor would be a place to serve meals for children, and the second floor would be an office of the Senior Citizens Association.</p>
	November	<p>Members of the Senior Citizens Association meet to talk about next steps on the Ibasho project.</p>
2015	January	<p>Ibasho's third visit.</p> <p>Two members of Ibasho House Japan participate in this visit and teach children how to fold origami. Three activities are proposed: recycling, nutrition for children, and gardening. Ideas are exchanged about next steps, including the possibility of use the elementary school land and of creating a mobile cafe.</p> <p>An initial agreement is made with a Filipino nurse who participated in this visit as a supporter from Cebu City to become the coordinator of the Philippines project. The president of Ibasho and the coordinator were then in constant communication for the rest of the month, in preparation for the official start of the coordinator's work in Barangay Bagong Buhay in February.</p> <p>Also after the visit, HelpAge/COSE and Architecture for Humanity decided that Ibasho will continue the project independently.</p> <p>Members of the Senior Citizens Association start recycling PET (polyethylene terephthalate) bottles recycling.</p>
	February	<p>The local coordinator visits Barangay Bagong Buhay to meet with representatives of the Senior Citizens Association and learns that the members of the Senior Citizens Association have already started recycling PET bottles.</p> <p>The local coordinator participates in a monthly meeting of the Senior Citizens Association and discusses the three activities that were proposed for the Ibasho project in the January workshop.</p> <p>The first meeting is held for the Ibasho project, with members of the project and the local coordinator participating. They agreed to hold project meetings once a week.</p>
	March	<p>Two members of Ibasho Philippines and the local coordinator visit Ibasho House, Japan.</p>
	April	<p>A member of Ibasho Philippines tells the local coordinator that a resident has offered a plot of vacant land for the Ibasho vegetable farm.</p>
	May	<p>The members of Ibasho Philippines clear the leased land for farming and plant seeds for several kinds of vegetables.</p> <p>One member starts construction of a nursery in the vegetable garden.</p>
	June	<p>Two members of Ibasho Philippines and the local coordinator complete the plumbing work to draw water from a member's house near the vegetable farm.</p>
		<p>The construction of the nursery is finished.</p> <p>A picnic is held at the vegetable farm.</p>

Ibasho Philippines activities (2014-2019)		
2015	July	As part of planned monthly nutritional activities, members of Ibasho Philippines invite children to the vegetable farm and cook porridge for them. Members of Ibasho Philippines harvest their first crop of vegetables.
	October	Ibasho's fourth visit. A member of Japan's Ibasho House participates in this visit and teaches members of Ibasho Philippines about farming. Some members of Ibasho Philippines participate in enumerator training for the first (baseline) survey. Meeting between Japanese and Filipino elders to exchange ideas about current activities and plans for the next steps. Local Ibasho members reviewed the PET bottle recycling and the vegetable farm and to exchange ideas about how to promote better nutrition through a mobile cafe. Members of Philippine Nurses Association of America donate clothes for children. The baseline survey is conducted at Bagong Buhay Elementary School. The survey is to be carried out in three stages.
	January	The first trial of the mobile café: elders cooked local snacks and delivered to their community members
2016	February	A procedure is started to obtain status as a non-profit organization The participants in the first trial of the mobile café are awarded certificates of appreciation by Ibasho for their help and cooperation. Other members are requested to cooperate to the mobile cafe. The second trial of the mobile cafe.
	March	The participants in the second trial of the mobile café are awarded certificates of appreciation by Ibasho. Members of Ibasho Philippines attend a three-day training for psychosocial support held by The Israel Forum for International Humanitarian Aid
	June	Members of Ibasho Philippines parade in Barangay Bagong Buhay to launch the mobile cafe. A picnic is held at the vegetable farm on the Feast of St. John the Baptist. Members of Ibasho Philippines resume farming. The local coordinator submits an application for acquiring non-profit status for Ibasho Philippines to the SEC in Cebu City.
	July	PET bottles collected for recycling are sold to a dealer at a monthly meeting of the Senior Citizens Association to raise funds for the Ibasho project.
	September	A bingo game is held for fundraising.
	November	Ibasho's fifth visit. The local coordinator reports that nonprofit status has been obtained for Ibasho Philippines Elders Incorporated. Children paint their ideas about Ibasho's building. Elders and children gathered and reflected on Ibasho's eight principles and the activities that the members of Ibasho Philippines carried out. The members discuss making crafts and lechon. The group measures the planned site of the Ibasho's building and exchanges ideas about the floor plan.
	2017	April
	May	The team begins repairing the bench and adding a kitchen at the community dining hall in front of the barangay town hall, which had been damaged by typhoon Yolanda.
	June	Members of the project make porridge for the children from the town's daycare.

Ibasho Philippines activities (2014-2019)		
2017	July	<p>Ibasho's sixth visit.</p> <p>The Ibasho visitors and the Ibasho Philippines team meet to reflect on the activities that have been carried out, exchange ideas about next steps, introduce activities of Ibasho House and Ibasho Nepal, and reported on the results of the baseline survey.</p> <p>A workshop about earthquake response is conducted.</p> <p>The community dining hall is painted.</p> <p>A workshop is held on making soaps and knitting.</p>
	October	<p>The second survey is begun.</p> <p>A second bingo game is held to raise funds.</p>
2018	February	<p>Ibasho's seventh visit.</p> <p>A meeting is held to exchange ideas about the Ibasho building.</p> <p>The members of Ibasho Philippines visit the mangrove ecotourism park run by the Naungan San Juan Mangroves Planters Association (NSJMPA) in Barangay Naungan to learn about how to create and maintain a livelihood project. A workshop about disaster prevention is conducted.</p> <p>Ibasho President Emi Kiyota and the local coordinator meet with an engineer to go over the initial drawing of the building.</p>
	May	Members of Ibasho Philippines plant sunflower seeds.
	June	<p>Ibasho's 8th visit</p> <p>Members of Ibasho, Ibasho House and Ibasho Matatirtha visit Barangay Bagong Buhay. They make a signboard for the building, cook meals, and do crafts in a skills exchange between the three countries.</p> <p>The group participates in a seminar held by Asian Development Bank (ADB) and the World Bank in Manila.</p> <p>The group visits the NSJMPA mangrove ecotourism park to learn about how to run a livelihood project.</p> <p>A groundbreaking ceremony is held for the Ibasho building.</p>
	July	The signboard is installed at the construction site of the Ibasho building.
	September	Construction begins on the Ibasho building.
	November	<p>Ibasho's ninth visit.</p> <p>Members of Ibasho, the Ibasho Philippines team and the local coordinator meet to exchange ideas about the Ibasho building and to schedule next steps.</p> <p>Training for the Ibasho Ambassador who can reach out to others to share the idea of the Ibasho.</p>
2019	January	<p>An opening ceremony is held for the Ibasho building.</p> <p>The first Ibasho Philippines's meeting at the newly constructed Ibasho building takes place.</p> <p>The third (final) survey is started, with around 250 elders of Barangay Bagong Buhay participating.</p>

“When the earthquake hit Kathmandu, young people were mobilized but elders were not a part of the recovery process. I felt that our elders should be empowered and included as a part of recovery and preparation process.”
—36 year old woman in Kathmandu, Nepal, after the earthquake

The earthquake of April 25, 2015, in Nepal created massive destruction and a loss of lives and livelihoods, affecting more than 8,000 households. The elders were among the most affected, both physically and mentally (HelpAge, 2015). Santoshi, who is now the local coordinator of the Ibasha in Nepal, found a report on Ibasha House in Japan (Kiyota et al., 2015) on the World Bank website and contacted Ibasha’s founder to see if the Ibasha concept could be implemented to empower elders affected by the earthquake in the Nepal. Ibasha started to collaborate with Bihani, a social venture that works with elders, to replicate the Ibasha concept there.

Ibasha worked with elders, women, persons with disabilities, and children in the village of Matatirtha in Kathmandu valley. The word Matatirtha comes from two Sanskrit words: mata, meaning “mother,” and tirtha, meaning “a sacred place.” The VDC (Village Development Committee) derived its name from a sacred pond in the VDC dedicated to mother. To Nepalis, Matatirtha is a sacred place. Every year on Mother's Day, thousands of people gather together there to celebrate.

In a survey of villagers conducted by Ibasha in 2018 about the aftermath of the earthquake of 2015, 39.1% of the respondents (n=299) reported partial damage to their homes and 7.4% reported complete damage.

Ibasha Nepal’s origin

February 2016: Ibasha visited three communities chosen by Bihani and selected Matatirtha as the Ibasha Nepal site. During site visits, the Ibasha team visited an old age home and interviewed a women’s group.

June 2016: The Ibasha project launched in Matatirtha, as requested by villagers. Vision and operation workshops were conducted. Villagers decided on the livelihood projects they wanted to start.

July 2016: Bihani was appointed as local coordinator.

Ibasha livelihood projects

In order to fund the Ibasha project and generate some extra income to help support themselves and their families, the villagers began a vegetable farm, bio-dynamic composting, handicrafts, and a nursery for flowers. Project leaders for each activity were assigned from three groups: elders, women, and lower secondary school children.

In August 2016, the flower nursery was launched in an open space next to an old age home. That month, 30 villagers of all ages visited the site to learn about biodynamic farming and composting methods.

In September, villagers rented an open space and started biodynamic farming and composting. Because

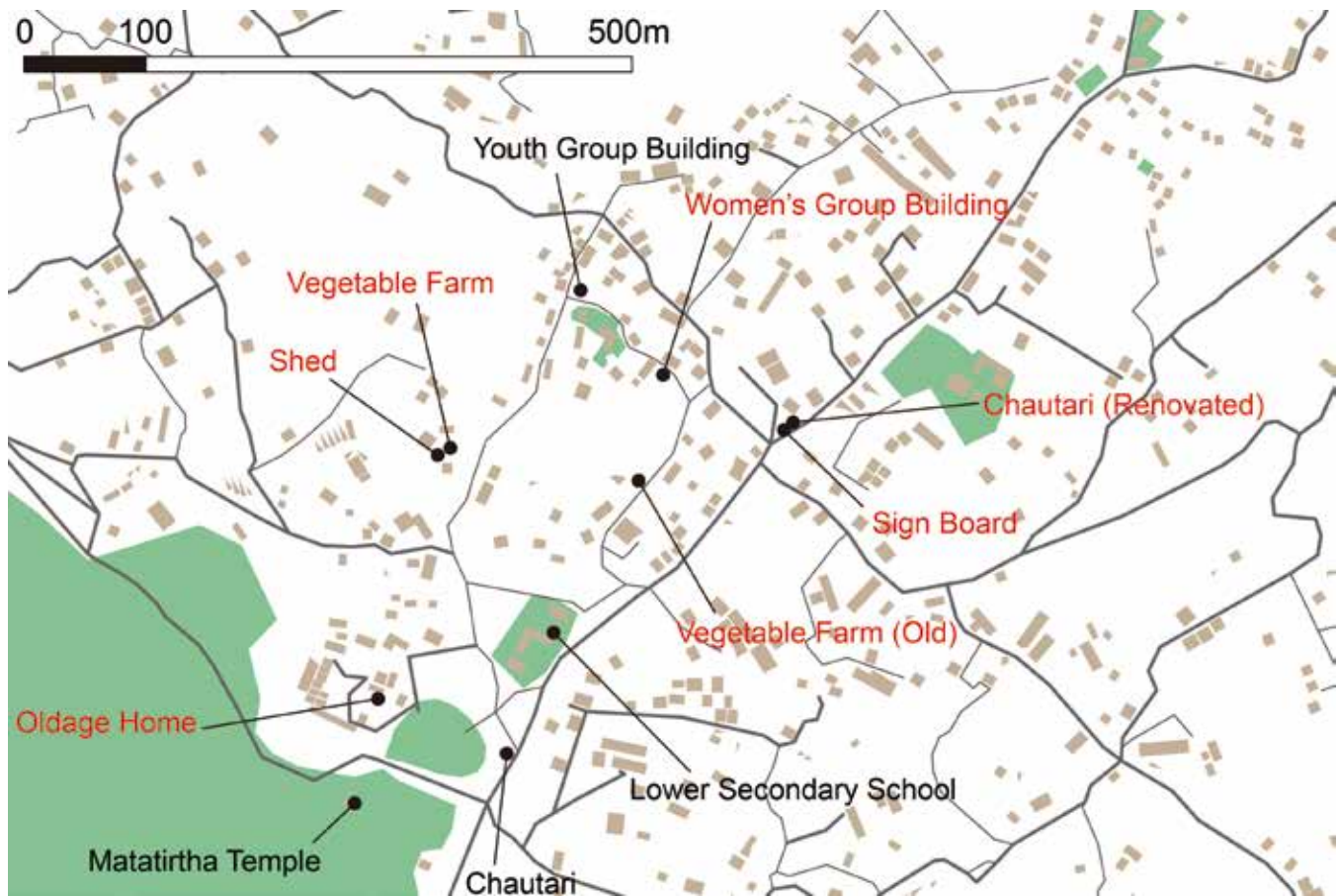
2011 Census Figures for the Nepal			
	Nepal	Chandragiri Municipality	Ward 6
Population	26,494,504	85,198	5,259
Aging Rate	5.2%	4.5%	N/A
Households	5,427,302	20,532	1,282

Notes

Ibasho’s project site, Matatirtha Kunda (Balagaon), is part of Ward 6. This is different than the Matatirtha Village Development Committee, which is in Ward 8. Ward 6 is of 15 wards in Chandragiri Municipality.

Chandragiri Municipality was started in 2014, so it did not exist when the 2011 census was conducted. The data in the table is based on the 11 village development communities that became Chandragiri Municipality.

The aging rate for Nepal was obtained from IndexMundi 2017 at <https://www.indexmundi.com/nepal/>.



the space had limited access to water, the villagers had to maintain their farm in another location.

Jewelry making and knitting project were launched by both women and elders and they meet once a week to create earrings and knitted hats, and sell them at public markets. Volunteer designers visited to trained the villagers to improve their skills for more marketable crafts. These handicrafts are generating small incomes to the group.

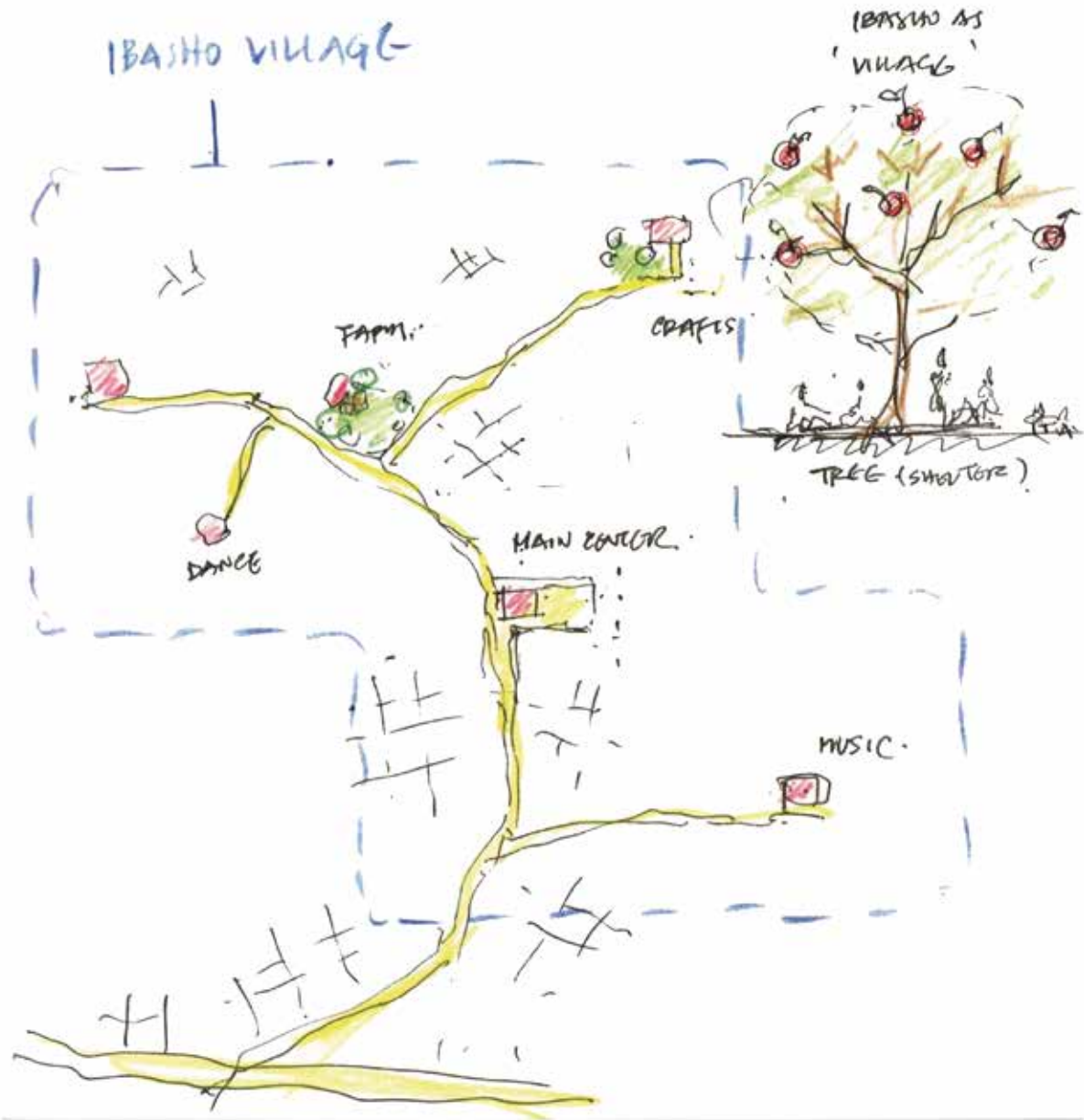
Village as Ibasho

Originally, villagers were planning to create an Ibasho hub by reconstructing a youth group building that was damaged by the earthquake in 2015. Then they attended operation workshops in March 2017, where they decided to instituted several community capacity-building projects, including music, dance, a restaurant, an internet cafe, a library, crafts, and a playground. They quickly realized that all of these activities would not fit into one building, so they proposed adopting the “village as Ibasho” idea. This idea is to implement the Ibasho’s core principles throughout the village, such as women’s building, chaurati, old age home, elementary school and temple, rather than creating one community hub.

Community improvement projects

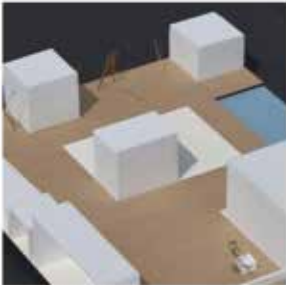
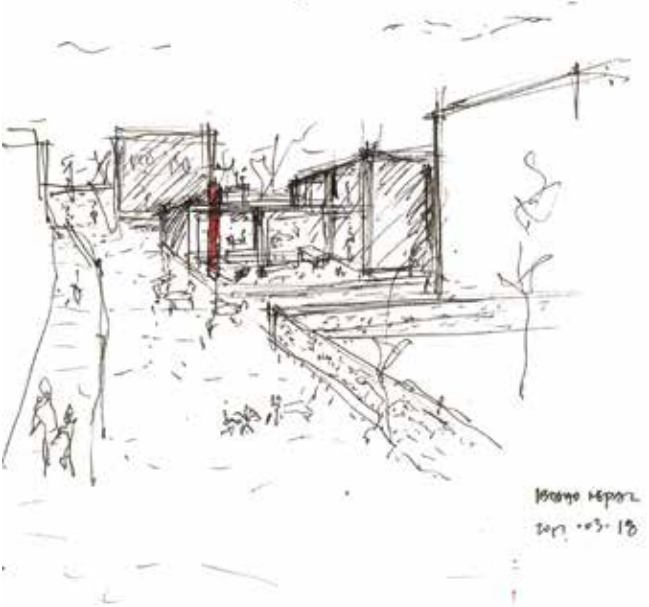
- Based on villagers’ skills and resources, the elders chose three projects to start with:
- Renovate the Chautari, a culturally significant tree in the village







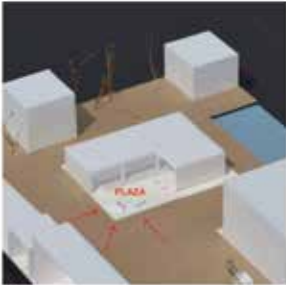
6. Ibasho Projects in Three Countries



MODEL: EXISTING STRUCTURE



MODEL: PHASE 1



MODEL: PHASE 2 (HORIZONTAL GROWTH INCLUDING PLAZA)



MODEL: PHASE 2 (VERTICAL GROWTH)



- Create signboard to hold an Ibasho location map and an area evacuation map
- Build bookshelves at the old age home

Creating a gathering place for Ibasho

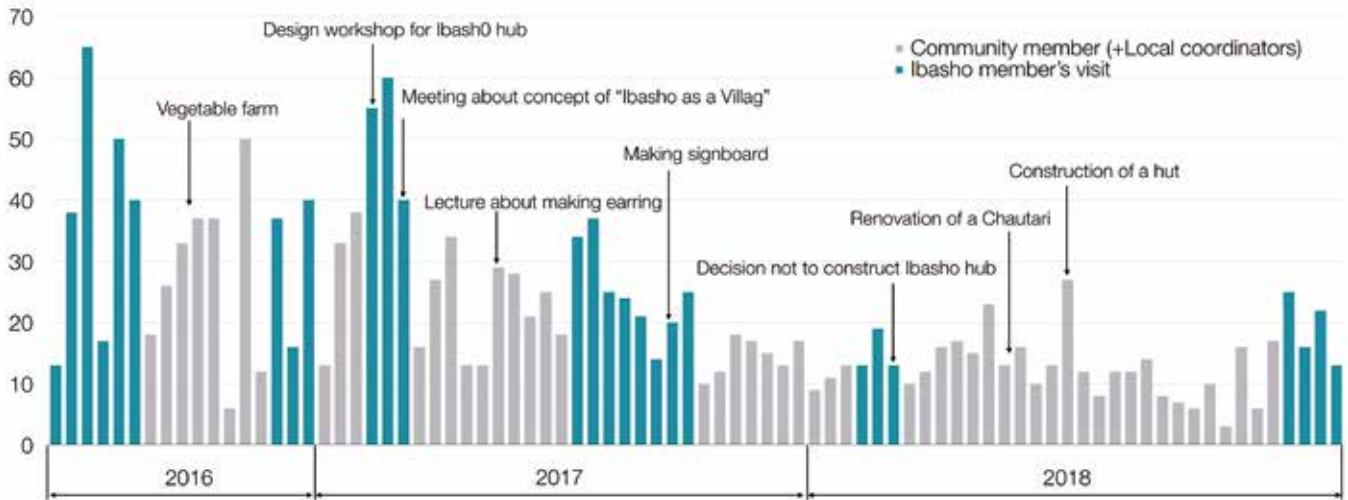
In January 2018, Ibasho team brought a proposal for an Ibasho hub, based on input from villagers at multiple design meetings. However, since the space that was being considered for the hub had traditionally been used for ritual ceremonies, the elders decided not to build a new building there in order to protect the open space.

Several months later, the elders decided to build an Ibasho hub in the vegetable farm. The structure was made of bamboo, allowing elders both to build within a small budget and to create a structure that would be relatively safe in the event of an earthquake. Villagers use the space to hold meetings and store farm equipment.

Participants in Ibasho Nepal

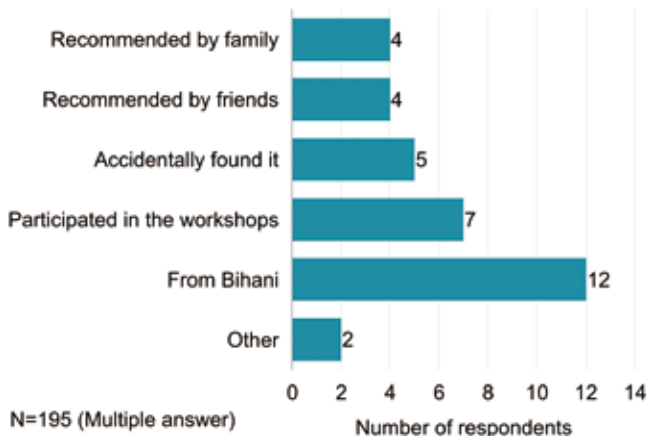
The main participants in the project are elders and women, but schoolchildren have also participated in various workshops. Many villagers mentioned that there had been no opportunity for people of different generations or genders to meet, so the Ibasho project was designed to facilitate discussions between people of various ages and backgrounds. In the beginning, 70-80 people attended workshops. Over time, that number decreased as around 20 core members emerged.

Number of participants



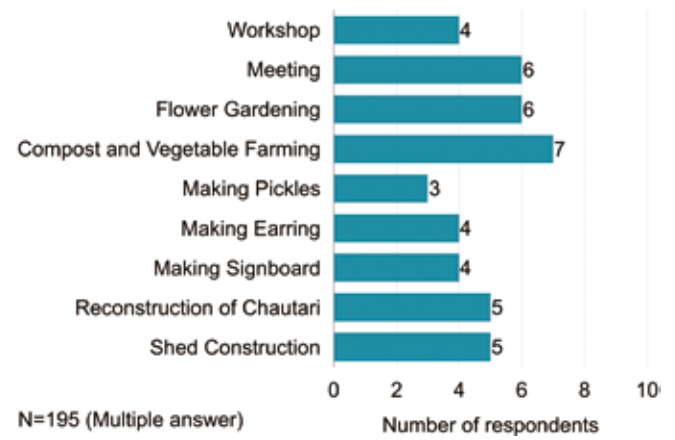
Source: Fieldnotes of local coordinator

How did you find out about Ibasho?



Source: Endline survey

Which Ibasho activities have you participated?



Source: Endline survey

Ibasho Nepal activities (2015-2019)		
2015	March	<p>A public forum titled "Elders Leading the Way to Inclusive Community Resilience" is held at the 3rd UN World Conference on Disaster Risk Reduction at Tohoku University. A report titled "Elders Leading the Way to Resilience (Conference Version)" is published by the World Bank.</p> <p>The president of Bihani, a social venture in Nepal, reads the report and asks the president of Ibasho about the possibility of an Ibasho project in a part of Nepal affected by the earthquake.</p>
2016	February	<p>Ibasho's first visit. Bihani coordinates visits by members of Ibasho to three communities affected by the Nepal earthquake.</p> <p>After visiting Matatirtha Old Age Home with the president of Bihani and exchanging ideas with members of the Women's Group and the old age home, the Ibasho members select Matatirtha as the site.</p>
	June	<p>Ibasho's second visit</p> <p>A workshop is held to introduce Ibasho's eight principles and Ibasho's activities in Japan and Philippines. The group discusses Matatirtha's problems, which include alcohol abuse, lack of education, lack of opportunities for elders and gender. They pointed the needed of cleaning up their community. Participants—who included schoolchildren—are asked to choose five activities they want to do as an Ibasho project by the following week.</p> <p>The participants inform the president of Bihani that they want to do crafts making, compost, vegetable farming and flower gardening.</p>
	July	<p>Ibasho's third visit</p> <p>The enumerators for the first (baseline) survey are trained. The survey is to be carried out in three phases in Matatirtha and the surrounding area.</p> <p>A workshop is conducted to exchange ideas about the activities proposed by the participants in the previous workshop and the next steps needed, especially in making compost.</p> <p>A meeting is held to discuss who should be the local coordinator of the project. Members of Ibasho Matatirtha select leaders for three of the activities: making compost, farming, and flower gardening.</p> <p>Ibasho Matatirtha acquires land for vegetable farming. They also secured the space for flower gardening in the Matatirtha Old Age Home.</p>
	August	<p>Members of Ibasho Matatirtha plant several kind of flowers.</p> <p>About 30 residents of Matatirtha visit the Kevin Rohan Memorial Eco Foundation to learn about biodynamic farming.</p>
	September	<p>A meeting is held to review the biodynamic farming methods learned at the Kevin Rohan Memorial Eco Foundation, and to exchange ideas about the next steps.</p> <p>Vegetable farming starts on about 290 square meters of land that was offered to the project by a resident of Matatirtha.</p> <p>A meeting is held to exchange ideas on how to use collected PET bottles for potted flowers.</p>
	October	<p>Four members of Ibasho Matatirtha, the president of Bihani and the president of Ibasho visited Ibasho House, the office of fishery coop, a disaster recovery public housing, and a temporary housing site with Nepalese government officials and World Bank staff in Ofunato.</p>
	December	<p>Ibasho's 4th visit.</p> <p>At a meeting to confirm Ibasho's eight principles, and exchange ideas about Ibasho Matatirtha. four members who visited Japan share their experiences. Participants then visit the vegetable farm and the Ibasho building's three potential construction sites.</p> <p>After a meeting to exchange ideas about where to locate the Ibasho's building, participants visit the three potential construction sites.</p> <p>Members of Ibasho Matatirtha decide to locate the Ibasho building in the workshop of the Women's Group building.</p>

Ibasho Nepal activities (2015-2019)	
February	Members of the Women's Group bring radish pickles to a meeting about fundraising and more. The pickles are to be sold at a farmer's market held by Bihani, as a way to raise funds for the building. Participants also discuss making and selling jewelry to raise funds, more details about the Ibasho building, and whether to establish an Ibasho coop as an operational entity for this program. After the meeting above, approximately 50 residents of Matatirtha gathered discussed the establishment of an Ibasho Matatirtha coop.
March	Ibasho's fifth visit.
	A workshop was held to introduce the "village as Ibasho" concept and exchange ideas about where to do the activities proposed by villagers. After a workshop to exchange ideas about the Ibasho building, participants measure the construction site.
April	Two members of Ibasho Matatirtha visit the Kevin Rohan Memorial Eco Foundation, a nearby eco village, and learn about composting and biodynamic farming.
	A member of Ibasho Matatirtha who participated in a jewelry-making class shares samples of beaded earrings in a meeting with the group.
June	Members of Ibasho Matatirtha learn from members of Bihani about making earrings.
July	A member of Ibasho Matatirtha proposes relocating the vegetable farm because of the difficulty of supplying it with water.
2017	Ibasho's sixth visit.
	Meeting to share the activities of Ibasho House and Ibasho Philippines, and to reflect the activities of Ibasho Matatirtha in the meeting.
	Visited the construction site of the vegetable farm, the construction site of the Ibasho's building, the Women's Group building and chautari. Meeting to exchange the ideas about the activities to be planned while the members of Ibasho stayed in Nepal.
	Workshop to draw a map of Matatirtha to confirm places for the activities which were proposed at the March workshop. Participants propose 3 activities, renovation of chautari, making signboard and making bookshelves for library, and exchange ideas about design of these. After workshop, some member visit chautari to measure and meeting of Ibasho Nepal is held. Ibasho Nepal is planned to be established as NGO separately from the coop of Ibasho Matatirtha.
	Meeting to exchange the ideas about the materials and the design of chautari, the signboard and the bookshelves. After the meeting, some members of Ibasho Matatirtha visited the timber shop and bought the materials for the signboard.
	The workshop to share the result for the 1st (base-line) survey, to exchange the experiences of the Nepal earthquake, and to draw a map of Matatirtha. Some members visited the timber shop to buy the materials for the signboard.
	A workshop is held to make a disaster prevention map of Matatirtha, which will be installed on the signboard.
	Some members of Ibasho Matatirtha learn how to use an electric drill, and some learn to make earrings.
	Members of Ibasho Matatirtha exchange ideas with and learn from members of Ibasho Philippines on Skype.
	Members of the group make the signboard at the Women's Group building.
August	Members of the group make earrings and repair furniture that the member who was a former carpenter made in the past for teaching carpentry to younger generation.
September	Members exchange ideas about repairing three chairs at the Matatirtha Old Age Home as a part of Ibasho's community improvement project.
	Members paint the undercoat of the signboard and measure the furniture to be repaired at the old age home.

Ibasho Nepal activities (2015-2019)		
2017	October	Twenty-five members are selected to establish the coop of Ibasho Matatirtha.
		The topcoat of the signboard is painted.
2017	November	A member proposes a new site for the vegetable farm, which is about 510 square meters.
		At a meeting to share ideas about new craft projects, members propose making bags, socks, sweaters, hair clips and combs.
2018	January	Members of Ibasho Matatirtha visit and measure the construction site for the Ibasho building with the architect.
		Ibasho's seventh visit.
		A meeting is held to discuss possible new crafts and establishing the Ibasho Matatirtha coop.
		The signboard is installed in the center of town.
		A meeting is held to reflect on the activities accomplished so far, and to discuss next steps.
		A training is held for the enumerator of the second survey.
		The second survey started at Matatirtha and the surrounding area.
		Meeting to exchange the ideas about the Ibasho building. The participants decided not to construct a building.
		A new evacuation map is completed for the signboard, based on input from the members
		The members of Ibasho Matatirtha visit the plot proposed for the vegetable farm and confirm that the size of the site.
		They determine the material and the design of a garden shed that is used for a temporary Ibasho's gathering space.
		The group begins renovating the chautari. A one-year lease with the landowner is signed for the vegetable farm.
		Construction is started on a hut to store seeds at the farm. The map on the signboard is replaced.
		Members of Ibasho Matatirtha start planting the new vegetable farm.
2018	June	Construction of the hut is almost completed.
		The painting of chautari is finished.
2018	July	Five members of Ibasho Matatirtha and the local coordinator visit the Philippines, attending an Asia Development Bank (ADB) seminar in Manila and visiting the ibasho at Barangay Bagong Buhay.
		A meeting is held to select a community mobilizer. The mobilizer's role is to monitor and to support existing activities, inform and to coordinate members, ensuring the participation of all relevant members in meetings and activities, and keep minutes of all the meetings. The president of the Women's Group is chosen.
2018	October	Construction is finished on the Ibasho's gathering space at the vegetable farm.
		The building of Iasho's gathering space is painted.
		Members of Ibasho Matatirtha visit the Gurkha Organic Farm and the Research Center to exchange for developing sustainable livelihood projects.
		Ibasho's 8th visit.
2018	December	Training for the enumerators for the 3rd (end-line) survey.
		Ibasho Ambassador trainng.

7

DISASTER RISK MANAGEMENT PLAN

The Ibasho replication program in both the Philippines and Nepal held a disaster risk management plan workshop. Since there was no official evacuation map in either community, the Ibasho technical team facilitated a process in which elders discussed their experiences of disasters, came up with a disaster risk management plan, and created a map together. In both countries, the evacuation maps created by the elders were displayed on signboards that were placed in the centers of their communities.

The purpose of this workshop was to improve the community's ability to survive a natural disaster by tapping the experience and wisdom of its elders. This was done in three stages: developing an understanding of the current status of community's disaster risk preparedness; assisting the elders in developing evacuation maps for the community; and developing a shared understanding throughout the community of the disaster risk management plan developed by the elders.

The methodology for developing an evacuation map was based on the process used at Ibasho House in Japan, which was modified as need to adjust to cultural differences and differences in the availability of resources. In all three countries, Ibasho facilitated the workshops and elders led the process, but community members of all ages were invited to participate. The focus was on preparing for earthquakes in Nepal and for both typhoons and earthquakes in the Philippines.

Lessons learned from the disaster risk management workshop

The two countries had some important basics in common. In both, there was a lack of public knowledge about evacuation in the event of a natural disasters—especially earthquakes, in the Philippines. Both lacked formal evacuation and post-disaster plans. Elders on both countries were eager to develop evacuation and post-disaster plans, but no experts were available to help them develop those plans.

There were also significant differences. There were no reliable locations where community members could be safe during a typhoon in the Philippines, so elders preferred to stay in their homes and hope for the best, whereas there were many open spaces villagers could safely evacuate to in Nepal. A lack of supports and resources was a problem in both places, but it manifested in different ways. In Nepal, there were no supplies to help evacuees in the initial aftermath of the earthquake, and the village did not receive much outside help after the disaster. Villagers were able to build temporary structures after the disaster, but they were unable to finance sturdy, more permanent structures. The Philippines initially received support from international NGOs after typhoon Yolanda, but those supports were discontinued or no longer functioning long before the community had fully recovered.

Further improvements

- Come up with simple training and education modules elders can use to teach other community members
- Develop an evacuation map that outlines how to assist elders with physical and cognitive impairment (e.g. dementia)
- Develop a communication structure for the community to use in times of disaster
- Bring together villagers and outside experts to share their knowledge on how to build safe structures
- Work with elders to revise evacuation and post-disaster planning in the city level

Disaster Risk Management plan in the Ibasho Philippines

Reactions	Evacuation	Preparation
<p>Typhoon</p> <p>What did you feel during the typhoon?</p> <ul style="list-style-type: none"> • Frightened, afraid for children and grandchildren's lives • Shocked about the damage at home and all around <p>What happened to you during it?</p> <ul style="list-style-type: none"> • Stayed at home. House/roofing was damaged • Prayed hard, asking for the children's safety • Forced to evacuate to neighbor's house • Everything got wet • Feared for the lives of family members because of the lack of communication • Tried hard to keep water from coming into my house • Cried out of fear <p>What did you do after?</p> <ul style="list-style-type: none"> • Attended to those who were injured 	<p>Typhoon</p> <p>Did you evacuate? If so where?</p> <ul style="list-style-type: none"> • Two coconut trees fell onto my house, damaging it. Luckily, we had evacuated already. • Forced to evacuate to the school • Stayed in one room with family, then transferred to the bathroom and used a door as cover after the roofing was blown away • Did not want to evacuate to the designated evacuation center (the school) after the typhoon • Felt more safe and comfortable at home 	<p>Typhoon</p> <p>What did you do to prepare for the typhoon after learning that it was approaching?</p> <ul style="list-style-type: none"> • The same as for previous typhoons, since we were expecting it to be the same strength as before • Prepared enough food, lighting, and water for a week • Prepared clothing • Called family members to transfer to a sturdier house • Reinforced weak areas of the house such as windows, secured furniture and appliances, and covered them with tarp • Cut down trees near their house • Evacuated to a hotel for the duration of the typhoon
<p>Earthquake</p> <p>What did you do during the earthquake?</p> <ul style="list-style-type: none"> • Stayed inside and sat down • Stayed in bed • Sat down and covered head • Ran outside and sat down in front of my house • Stood still initially, then ran during the aftershock • Ran outside to kneel and pray Encouraged others to pray • Tried to protect my furniture 	<p>Earthquake</p> <p>What did you do after the earthquake?</p> <ul style="list-style-type: none"> • Checked on children or grandchildren, in person or by phone • Started to attend an earthquake training drill • Called family to check on them • Made sure other elders were fine 	<p>Earthquake</p> <p>Where was your evacuation center or meeting place with family members after the earthquake?</p> <ul style="list-style-type: none"> • My house • A neighbor's house • Barangay Hall in the center of the barangay • A covered court in the center of the barangay • The health center in the center of the barangay • A chapel in the center of the barangay • The Superdome or the city gymnasium in downtown Ormoc



Disaster Risk Management plan in the Ibasho Philippines		
Strengths	Weaknesses	Disaster Risk Management Plan
<ul style="list-style-type: none"> Community members helped each other because they knew each other. Open spaces were available 	<ul style="list-style-type: none"> Limited training on how to prepare Wrong information about evacuation at the time of emergency Not knowing where to evacuate to outside of their community The government provided some food after the storm, but it was not enough. Lack of understanding of the magnitude of the typhoon Insufficient and poorly coordinated preparations 	<p>Action plan:</p> <ol style="list-style-type: none"> Develop a concrete and feasible evacuation and post-disaster planning system with elders. Provide training and education by a local disaster risk management team in Ormoc Develop evacuation maps with elders <p>Elders identified the following evacuation sites for those whose homes were damaged by a typhoon or earthquake:</p> <ul style="list-style-type: none"> The basketball courts of Poroks 1, 4, and 7 The chapels of Poroks 4, 5, 6, and 7 An open space at the rice mill in Porok 2 The school in Porok 4 The day-care center in Porok 3 <p>They also did the following:</p> <ul style="list-style-type: none"> Develop an emergency communication network among elders Urge everyone to identify a meeting point with family and close friends during times of emergency Request education from the city of Ormoc on emergency preparedness for natural disasters Reach out to other elders Identify elders who are bedridden and discuss how Ibasho elders can help them in times of emergency Ask the city for tents for emergency shelter Ask the city for emergency cooking facilities and equipment



Disaster Risk Management plan in the Ibasho Nepal		
Reactions	Evacuation	Preparation
<p>What did you do during the earthquake? How should people stay safe in an earthquake?</p> <ul style="list-style-type: none"> • I was having a lunch on the second floor, so I went downstairs, carefully holding onto the handrail. • I was watching a TV after lunch and the TV fell down and broke. • I stayed on the ground floor • I was washing dishes, and children were inside the house. • Go outside, if possible. If not, stay under the door, hide under the bed or find another safe place inside the house. • Many died because they were under tables and beds, which were crushed at the time of earthquake. • I will not go outside. I will find a safe place in the house. 	<p>Where did you live afterward?</p> <ul style="list-style-type: none"> • My house was destroyed, so I evacuated to my son's house. Then I built my own place with bamboo in my son's property. • Since my house was old, I did not want to be in my house during aftershocks. I built a temporary house by myself (it took for a week), and lived there for two months. • I built a temporary structure with a tent. • My house was totally destroyed. I have been renting a house ever since. • Most of the male elders rebuild their own houses or temporary structures. 	<p>Community members agreed that they had not been adequately prepared for an earthquake. They identified open spaces in the village as the safest places to make into evacuation areas. These included:</p> <ul style="list-style-type: none"> • An open space between the old age home and the school • An open space around a large tree (Chautari) • The soccer court • A forest behind the old age home • Open space on the main street • Open space close to the temple
Strengths	Weakness	DRM plan
<ul style="list-style-type: none"> • Unlike urban areas, the village has access to plenty of open space and water supplies in case of disaster. • Community members want to prepare for the future disasters • Villagers are capable of rebuilding temporary structures after the disaster 	<ul style="list-style-type: none"> • Lack of knowledge on evacuation at the time of earthquake • Lack of plan for the future natural disasters (evacuation and post disaster) • No supplies to help evacuees survive after a disaster • Lack of resources to assist in rebuilding 	<ul style="list-style-type: none"> • Develop an evacuation map for the village of Matatirtha, including the open spaces identified by the elders as evacuation sites, and display it in the center of the village • Develop a community support system and evacuation drills • Learn about available resources • Discuss how to acquire and store the necessary emergency supplies



Evacuation map of Barangay Bagong Buhay



Evacuation map of Matatirtha Village



8

PEER-TO-PEER KNOWLEDGE EXCHANGE PROGRAM

Because we strongly believe that elders are valuable and underutilized assets to our society, Ibasho has created several opportunities for Ibasho elders to share their knowledge with their fellow elders and to serve as technical experts in disaster risk management, international development and more. These peer-to-peer cross-site learning exchanges were designed to help spread Ibasho organizations across the world, develop a greater global awareness of the power of positive aging, and create a global community of elders.

The exchanges began when elders involved in Ibasho House in Japan expressed interest in sharing their experience and knowledge with elders from different communities and settings who are developing Ibasho projects of their own. Over the last four years, elders and other community members traveled five times among the three Ibasho sites, learning from one another to implement the Ibasho concept more effectively in their communities.

Japan to Philippines

In January 2015, two members of Ibasho House Japan paid a visit to the Ibasho project in Ormoc, Philippines. Elders from Japan helped facilitate the workshop and shared their experiences in developing and operating their Ibasho project. Their input helped the Ibasho Philippines elders decided to take on recycling, nutrition for children, and gardening as three of their activities to raise funds and contribute to the community.



Philippines to Japan

A public forum titled “Elders Leading the Way to Inclusive Community Resilience” was held at the 3rd UN World Conference on Disaster Risk Reduction at Tohoku University in March 2015, and a report titled “Elders Leading the Way to Resilience (Conference Version)” was published by the World Bank. Two members of Ibasho Philippines and the local coordinator attended the conference. Afterward, the three visited Ibasho House in Japan, along with other conference participants, to learn how Japanese elders were operating their Ibasho project in a self-sustainable manner.

Japan to Philippines

In October 2015, a Japanese elder joined the Ibasho technical team in a visit to the Ibasho project in the Philippines. At an Ibasho operations workshop, the Japanese elder talked about challenges and opportunities he had encountered as part of the Ibasho project in Japan.

Nepal to Japan

Also in October 2015, four members of Ibasho Matatirtha and their local coordinator visited the Ibasho House in Japan, the office of fishery coop, a disaster recovery public housing venue, and a temporary housing site in Ofunato, along with Nepalese government officials and representatives of the World Bank. The



visitors and Japanese elders exchanged ideas on how to start and maintain an Ibasho project effectively.

Japan and Nepal to Philippines

Twelve community members from Ibasho Nepal and Japan joined the elders in Ormoc in June 2018, after a two-day symposium at the Asian Development Bank in Manila, Philippines. The program was organized mainly by the elders from Barangay Bagong Buhay, Ormoc, with the support of the World Bank Global Facility for Disaster Reduction and Recovery. The elders exchanged their knowledge at the Ibasho Philippines site, visited a mangrove ecotourism park in Barangay Naungan to learn about running a successful livelihood project, made a signboard and cooked each other meals using recipes from all three of their countries. They all attended a groundbreaking ceremony organized by Ibasho Philippines.

Lessons learned from peer-to-peer knowledge exchange

Directly learning from elders from other projects about their successes and challenges in implementing and maintaining an Ibasho program is an excellent way to motivate elders who are creating an Ibasho project. Learning that the challenges and difficulties they face have been faced in other countries can make the elders feel less alone, while hearing how their peers in other countries overcame those problems can help them solve their own. Establishing continuous peer-to-peer support among the elders from different locations facilitates that process. It is also important to capture and record the knowledge gained in these experiences, so future Ibasho team members can learn from them as well.



9

SYMPOSIUM AND CONFERENCE

“This exchange program made me realize that we have so much to learn and improve. I want to bring back the concepts learned in Philippines and share them with the people in Ofunato.”

--72-year-old Japanese man

In March 2015, a public forum titled “Elders Leading the Way to Inclusive Community Resilience” was held at the third UN World Conference on Disaster Risk Reduction (WCDRR). Three elders from Ibasho Japan and two from Ibasho Philippines made a presentation, along with the mayor of Ofunato, about their experiences during natural disasters and the implementation of their Ibasho project. A report and documentary film titled “Elders Leading the Way to Resilience” were published to document their experiences.

In June 2018, the Asian Development Bank (ADB) and the World Bank hosted a symposium titled “Creating Ibasho: Physical and social infrastructure that empowers elders and strengthens communities.” The symposium’s aim was to build on knowledge gained by Ibasho participants. Community elder leaders from the three pilot Ibasho sites in Japan, Nepal, and Philippines discussed how they might better collaborate and shared their knowledge and skills (See Appendix A).

At both events, participants including elders were presented compelling evidence of the strength of elders, the importance of their role in their communities and the importance of the external supports that helped them take a leadership role to help develop more resilient communities. The symposium and forum brought together elder leaders with economists, technical experts and NGOs to demonstrate how solutions to the great challenges of global aging and climate change stand little chance of success unless we empower and include elders as change agents. The conversation started across countries and generations will likely inspire more elder-led initiatives in the future. It also helped empower the elders who took part in the events, as illustrated by these comments from participants:

“As elders and women, we should do something for the community and not just sit down and watch. We are empowered after meeting people from Philippines and Japan. We learned best practices that we can bring back to Nepal and implement.”

-- Participant from Nepal

“The typhoon was a sad and emotional memory, but it also showed the resilience and contribution of the elders in the community. We have to continue and move forward. Respect for elders, especially from the younger generations



in the Philippines, is fading. Through Ibasho, we are able to be a role model for them and be useful members of the society through Ibasho projects like the recycling of plastics.”

--Participant from the Philippines

“We are happy that we are able to meet other elders from the Philippines and Nepal. It was difficult to rise up and recover our life again. We lost properties, friends, family members. Ibasho played a huge part in helping them stand again and live a normal life.”

--Participant from Japan

Peer-to-Peer Exchanges and Public Presentations				
		Site	Participants	
			Ibasho	Other organizations
Jan 2015	Japan to Philippines	Ormoc Kananga	<ul style="list-style-type: none"> • Ibasho team • Two members of Ibasho House • The local coordinator of Ibasho House 	<ul style="list-style-type: none"> • Staff of HelpAge/COSE
Mar 2015	Philippines to Japan	Ofunato	<ul style="list-style-type: none"> • Ibasho team • Two members of Ibasho Philippines • The local coordinator of Ibasho Philippines 	<ul style="list-style-type: none"> • Staff of GFDRR • Members of HelpAge International
	The third UN World Conference on Disaster Risk Reduction	Sendai	<ul style="list-style-type: none"> • Ibasho team • Four members of Ibasho House • The local coordinator of Ibasho House • Two members of Ibasho Philippines • The local coordinator of Ibasho Philippines 	<ul style="list-style-type: none"> • Staff of GFDRR
Oct 2015	Japan to Philippines	Ormoc	<ul style="list-style-type: none"> • Ibasho team • One member of Ibasho House • The local coordinator of Ibasho House 	
Oct 2016	Nepal to Japan	Ofunato	<ul style="list-style-type: none"> • Ibasho team • Four members of Ibasho Nepal • The local coordinator of Ibasho Nepal 	<ul style="list-style-type: none"> • Staff of GFDRR • Nepali government officials
Jun 2018	ADB Seminar	Manila	<ul style="list-style-type: none"> • Ibasho team • Three members of Ibasho House • The local coordinator of Ibasho House • Six members of Ibasho Philippines • The local coordinator of Ibasho Philippines • Five members of Ibasho Nepal • The local coordinator of Ibasho Nepal 	<ul style="list-style-type: none"> • Staff of the GFDRR • Staff of the ADB
	Japan and Nepal to Philippines	Ormoc	<ul style="list-style-type: none"> • Ibasho team • 2 members of Ibasho House • The local coordinator of Ibasho House • Five members of Ibasho Nepal • The local coordinator of Ibasho Nepal 	

10

IBASHO AMBASSADOR
TRAINING

To help replicate the Ibasho model, Ibasho developed the Ibasho Ambassador program. Ambassadors are elders involved in Ibasho projects who want to help explain the Ibasho concept and approach to community members and local leaders who are implementing Ibasho projects elsewhere. A two-day training prepared a group of elders to be part of the technical assistance teams that help set up new Ibasho projects. Thirteen elders from Ibasho Philippines and 20 from Ibasho Nepal participated in the training, which included modules on Ibasho's eight core principles, doing outreach, making presentations, facilitating meetings, and more.

Training and Facilitation

The trainer introduced the ground rules of Ibasho's training, which include the following:

- Safe place. All participants should feel safe to share their thoughts. People should agree to disagree.
- Constructive criticism. Participants should critique others' opinions and ideas only when they have alternative suggestions. Avoid criticism for the sake of criticism.
- Accountability. Everyone must participate in the entire program, and contribute on discussions.

Ibasho's Eight Principles

The trainer demonstrated ways in which the eight principles can be introduced, so participants learn how to present the concept. The scenario presented was that visitors from a few communities in the Philippines



Format:

Lecture and group activities

Learning objectives

- Participants learn the objective and process of the training.
- Participants help create a welcoming atmosphere for the training session.
- Participants help create a safe space where participants are able to freely share their opinions with others.
- Participants develop meaningful relationships with their neighbors. We think we know our friends in the community, but there is so much we do not know about one another outside of our work lives or what we see in public gatherings. It is important to get to know your neighbors in personal level to work on the Ibasho project.

were visiting the Ibasho Philippines project in the Barangay Bagong Buhay. Each group of trainees gave the “visitors” a tour and explained the Ibasho principles to them.

Participants worked in groups of five or six to translate the Ibasho principles into their own language. They then presented their final translations, to practice presenting the concepts in their own language to community leaders, friends and family, children, local groups, visitors, and local government officials. They also get practice in answering questions about the concepts.

Explaining the Ibasho process

The trainer guided the elders in reviewing all the Ibasho activities they had coordinated and recording them in chronological order. After a group discussion of the work they had done, each participant wrote a sticky note for each of the activities they had participated in and placed it on a timeline. Participants then chose their favorite and least favorite activity and discussed what they did or didn't like about them.

Teaching the Ibasho program to others

The trainer taught effective communications and presentation techniques for teaching other people how to implement an Ibasho project. After a group training on how to explain the Ibasho concept and process,



Format:
Group activities, presentation, lecture, discussion

- Learning objectives
- Participants learn how to introduce Ibasho concept and initiate conversation on creating a support network for elders.
 - Participants develop a culturally appropriate interpretation of Ibasho principles.
 - Participants learn effective ways of presenting their ideas to others

Format:
Group work

- Learning objectives
- Participants learn how to introduce the Ibasho process to other community members.
 - Participants share ideas for improve their project.
 - Participants learn how to effectively present the Ibasho process they have implemented.

participants split into two groups, each of which discussed how to introduce the Ibasho principles to a community in the Philippines. Each group then delivered a 15-minute presentation to the other group and responded to questions.

Explaining the role of the Ibasho hub

The trainer demonstrated how to facilitate group discussions on how to answer a critical question: “Is building a physical infrastructure a necessary part of an Ibasho project?” Participants learn that it is not necessary that there be a single hub for all Ibasho activities, which may be spread throughout a community in the “village as Ibasho” model. However, it is crucial that someplace, whether it be a single location or an entire community, be transformed into an ibasho: a place where elders and other community members can be truly themselves and feel at home. The session included discussions about the difference between a building and a place, the purpose and function of an Ibasho building, and the pros and cons of new construction, renovation and using existing spaces and buildings. Ultimately, the trainer stressed, the goal is not to create a new place; it is to incorporate the eight Ibasho principles into the community.

Accountability and outreach

The trainer facilitated a group discussion on how to foster accountability among Ibasho members to help them maintain their motivation. Participants shared their experiences with and thoughts about Ibasho activities, developing a shared understanding of what they need to do as the elders leading the Ibasho project to ensure each elder’s accountability and recruit more community members of all ages to make the operation sustainable for the long term. Each group presented ideas and suggestions and answered questions.

What can I contribute?

Trainees learned how to build a stronger collaboration with other elders by getting clear commitments

Format:
Group activities

Learning objectives

- Participants learn how to present their project by telling a story, not just listing activities.
- Participants learn to focus on the activities and programs that Ibasho elders organized rather than the technical help that they received.
- Participants learn about things that are critical to include, like explaining why the group of elders wanted to adapt Ibasho and talking about Ibasho’s peer-to-peer network and how it affected their work
- Participants learn how to handle challenging questions, including those regarding funding
- Participants learn to avoid political conversations.



about what each will contribute. For this group exercise, everyone wrote “What I can contribute to the Ibasho project?” on a sticky note and placed it on piece of chart paper. Each then presented his or her idea to the participants and committed to at least one action.

Commencement ceremony

Everyone who participated in the full two-day training was given an Ibasho Ambassador certificate.

Lessons learned from Ibasho Ambassador training

When it comes to the format for the Ibasho Ambassador training, elders preferred group discussions to lectures. When working in smaller groups, five to six people was found to be an effective size. Most participants needed a microphone when speaking to the whole group, since most have soft voices. Trainers should be prepared with large sheets of paper to be used when compiling elder contributions made on sticky notes. And finally, trainers should schedule frequent short breaks and a long lunch hour to allow the elders to rest.

The trainers should take care not to rush the process, giving the elders tasks they can complete without anxiety, waiting until they have answers to share with others before inviting them to speak, giving them time to come up with solutions themselves, and encouraging them to dig deeper during group discussions rather than hurrying to wrap up conversations. They should also ensure that all participants have a chance to speak.

The training should cover the following basics:

- Make sure the elders understand the Ibasho concept, in part by having them translate the eight Ibasho principles into their words and explain them to the rest of the group
- Clarify the importance of building/place making in the Ibasho development process
- Explain how to teach others about Ibasho’s goal, mission, approach and eight principles, providing a



- standardized format for doing so
- Why it is important to create a pictorial booklet and how to use it
- Set up clear ground rules for meetings in the beginning and repeat them throughout
- While the initial training did not do so, the trainers decided that future trainings should integrate a session devoted to the question “What is the ideal Ibasho project?” In that session, each group can develop their ideal Ibasho project, outlining all six key elements:
 1. Personnel
 2. Program
 3. Infrastructure
 4. Working relationship with local and central government
 5. Ibasho technical team
 6. Community and elders

11

IMPACT EVALUATION

To evaluate the impact of the Ibasho projects in Nepal and the Philippines, the Ibasho research team conducted three rounds of a survey on the socioeconomic conditions of elders in the community before and during the project. We found that elders who participated in the project on both sites experienced an increase in the number of people they regularly talked to, but not necessarily in the number of friends or people they can ask for help. We also found that participation in the Ibasho project was high in the Philippines, while both participation rates and awareness of the project were very limited in Nepal.

In the Philippines, the main channel to participation was through senior citizens' meetings, whose participants tended to be women in their 60s and 70s. These findings suggest that the Ibasho project helped active elders expand their social circles but did little for elders who were more isolated or disabled.

Considering the short time that elapsed from the time the intervention was introduced until the survey was conducted, the limited social impacts found are not surprising. It will be informative to see whether and how these new networks deepen and affect the level of social capital in the community in the long run.

Objective

The objective of the impact evaluation is to assess the effect of the Ibasho project on participants and the community as a whole.

Sampling Strategy

The Ibasho research team conducted three rounds of surveys in each project site to understand the socioeconomic conditions of elders in the community and the impact of the project on them. Our target communities in both places—Barangay Bagong Buhay in the Philippines and Ward 6^{*4)} in Nepal—are very similar in size, making it easier to compare the results between the two communities.

Philippines

The first survey round in the Philippines was conducted from October to December 2015. Our original sampling target was everyone in the Senior Citizens Association, which included all barangay residents above age 60. The baseline survey was done at Bagong Buhay Elementary School, and a follow-up was conducted for those who could not attend the survey. Between the two, we covered 85.8% of the people on the list. The second round of the survey was conducted door-to-door from October 2017 to May 2018. We attempted to contact all the respondents from the previous survey except those who had died or moved away, and covered 69% of those who were in the first round. In addition, we included those who had reached the age of 60 since the last survey. The third round of the survey was done in January 2019 with the same sampling strategy as the second round, covering 75% of those who were in the second round.

Before we conducted the first-round survey, we had done the first workshop and some participants had started the vegetable gardening. Between the first and the second rounds, they had started the mobile café and were repairing the community dining hall. Just before the third round survey, the Ibasho building had opened.

Nepal

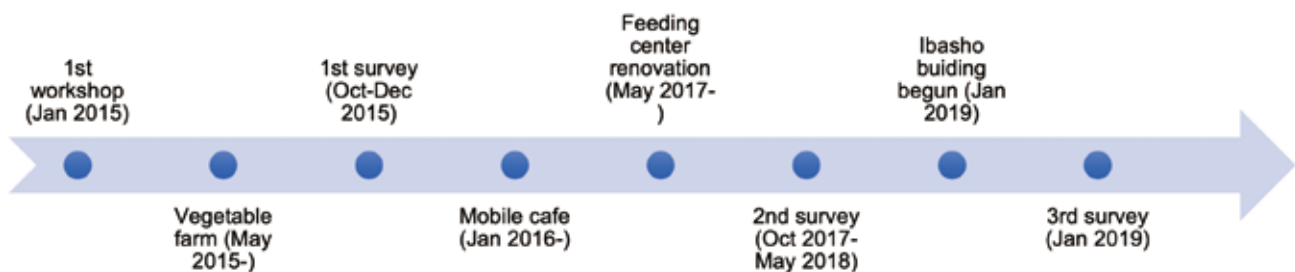
The first round of the survey in Nepal was conducted from July to September 2016. The sampling target

*4) Matatirtha, our target village in Nepal, belonged to Ward 9 at the time of our first survey, but is now in Ward 6 due to a change in the administrative boundary.

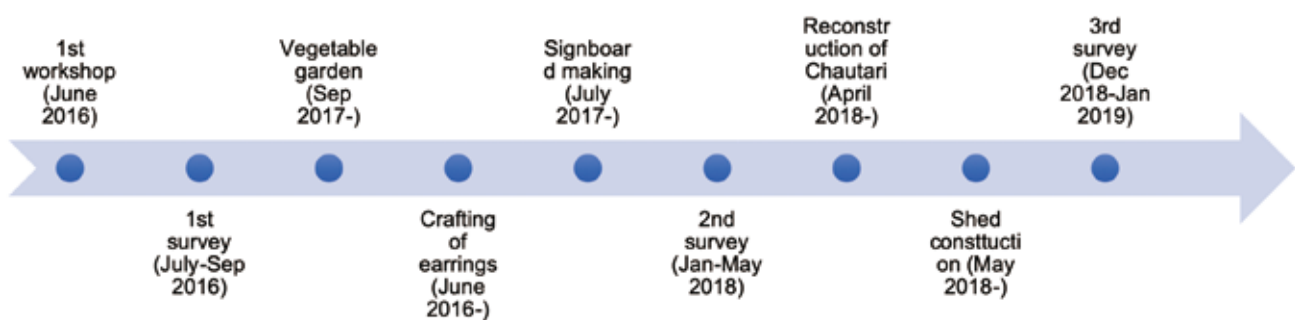
was people over 60 years old who lived in the project site, Ward 9, and its neighboring wards (8, 10, and 11). Since there was no formal list of the elders, we created one with the assistance of our local coordinator. As a result, we were able to collect data for 307 people. The second round of the survey was conducted from January to May 2018. We tried to track the respondents in the first round, with the exception of those who had died or moved away. The third round of the survey was conducted from December 2018 to January 2019. For this round, we reduced the sample size by omitting respondents living outside of Ward 9, due to logistic reasons.

Before the first round of the survey was conducted, we launched the first workshop. Between the first and the second rounds, the participants started gardening vegetables, crafting earrings, and making a signboard to display the community's evacuation map. Between the second and the third round, they had begun the reconstruction of the Chautari, a roadside rest spot beside a tree, and an Ibasho hub by the vegetable garden.

Timeline for Philippines



Timeline for Nepal



RESULTS: DESCRIPTIVE STATISTICS

Recognition and participation rates

Our first interest is in rates of recognition and participation in the Ibasho project. In the Philippines, both recognition and participation were already high in the first round of the survey and remained stable in the second. In the third round, the participation rate reached as high as 57% and the share of the people who had never heard of the project declined from 22% to 7.5, indicating that the project had been accepted by the community.

In contrast, the recognition of Ibasho in Nepal was very limited. In the first round of the survey, only 6% of people participated in the project, and the rate is 10% even if we include the people who had heard about Ibasho. In the third round of the survey, the participation rate decreased, falling to 4%. However, that decline may be explained by the change in the survey process, since the third round covered only Ward 9, whereas earlier rounds also covered other wards, where some of the participants may live.

How did elders find out about the project?

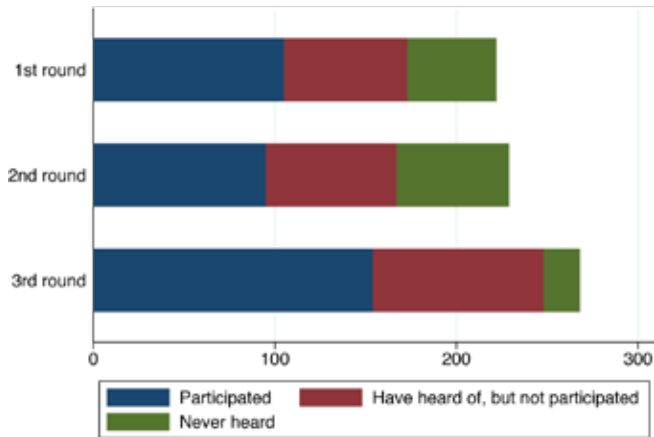
In the Philippines, most people learned about the project in a meeting of the Senior Citizens Association. Other important channels included friends and people who had participated in events or workshops. These channels suggest that news of the Ibasho project was disseminated through preexisting social networks. In Nepal, the recommendation from Bihani, who is the Ibasho's local coordinator, was the most notable channel, but no pattern of communication was clear, as the number of the people who had heard about Ibasho was very small.

Which Ibasho projects were most popular?

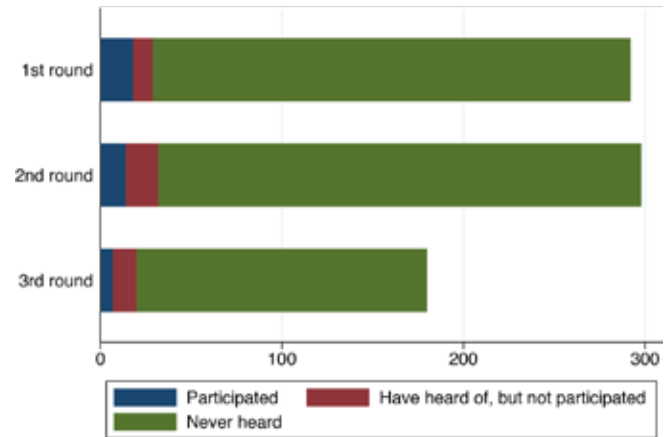
In the Philippines, the activities that attracted the most people were workshops, meetings, recycling, the vegetable garden, and bingo. The bingo game was especially popular, particularly in the third round of the survey, probably because it attracted many occasional participants, while the other activities were done mostly by regular members. Participation rates were lowest for crochet because it did not appeal to male participants.

In Nepal there is no clear pattern across the type of activities because the number of participants is so small.

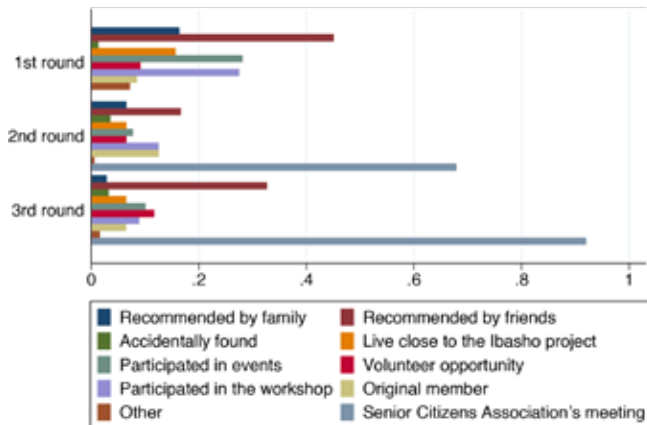
Recognition and Participation Rates (Philippines)



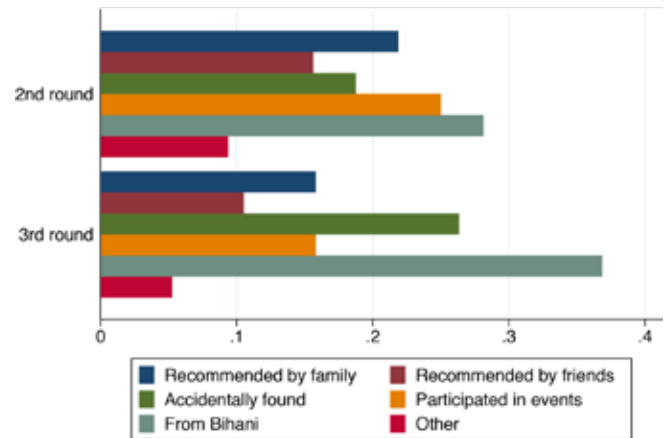
Recognition and Participation Rates (Nepal)



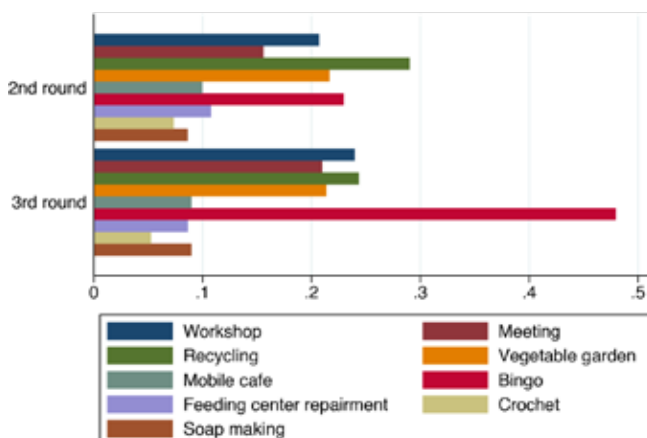
How did elders find out about the project? (Philippines)



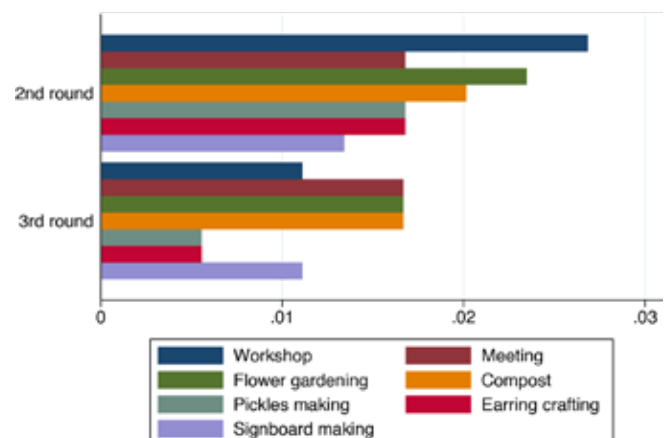
How did elders find out about the project? (Nepal)



Participation rate by activity (Philippines)



Participation rate by activity (Nepal)



RESULTS: REGRESSION ANALYSIS

The most important question our survey was designed to answer is: What kind of people participated in the Ibasho project, and what impact did it have on their health and social conditions? To answer that question, we used a linear regression model, both with and without individual fixed effects^{*5)}. The model without fixed effects shows a correlation between outcomes and observable individual characteristics. The model with fixed effects shows the relationship between changes in outcomes and changes in the characteristics within the same individual. Therefore, we regard the results from the model with fixed effects as the impact of the project on each outcome, on the assumption that no unobservable characteristics that vary over time affect program participation.

Who participated in the project?

In the Philippines, participants were generally younger (in their 60s and 70s) and female. People who were cohabitating with a partner and those who had a master or doctoral degree were more likely to participate than those who were married living with a spouse or had no post-college degree. However, since the number of people in these two categories are small, the result may reflect the effect of some specific people and it should be interpreted with caution. Interestingly, the distance participants had to travel to the project headquarters was not significantly correlated to their participation rates. In terms of changes within an individual, no attributes were significantly associated with project participation, suggesting that the individual characteristics we included do not affect participation.

In the case of Nepal, people whose spouse was living elsewhere or who were single were also less likely to participate in the project than those who were married. Furthermore, people who became widow/widower during the sample period were less likely to get involved. People living in the same community as the project site were more likely to participate, suggesting that geographical distance is an important factor in Nepal.

Impact of Ibasho: Mental and physical health

As stated in the principles of Ibasho, the project aims to change the view that the elders are a burden—people who need to be looked after rather than people with something of value to contribute. Therefore, an important goal of each project is to change elders' self-image and improve their mental and physical health. As a measure of mental health, we employed K6, a tool developed by Dr. Ronald C. Kessler for the screening of depression and anxiety disorder (Kessler et al., 2002) that is widely used to measure psychological problems in surveys. The index comprises six questions, asking subjects whether they felt 1) nervous, 2) hopeless, 3) restless or fidgety, 4) so depressed that nothing could cheer them up, 5) that everything was an effort, or 6) worthless in the past month. The answers were categorized into five scales: none of the time (0 points), a little (1 point), some of the time (2 points), most of the time (3 points), and all the time (4 points). The results do not indicate a clear association between the participation in Ibasho and K6 score. There was actually a negative correlation between K6 score and project participation in the Philippines,

*5) Although most of the outcomes are binary or ordinal responses, we use linear regression models because the coefficients are easy to interpret and we can incorporate individual fixed effects to control unobserved heterogeneities, avoiding the classical incidental parameter problem.

but the numbers were too small to be statistically significant. In Nepal, there is no clear pattern in the sign of the coefficient. This indicates that participation in Ibasho has no clear impact on psychological condition—at least in the short run.

We employed Activity of Daily Living (ADL) measures, which are commonly used in elder care, as a measure of physical health. The ADL scale measures levels of autonomy or dependency in nine daily activities: bathing, dressing, grooming, mouth care, toileting, transferring in and out of beds and chairs, walking, climbing stairs, and eating. The respondents answered by choosing one of four categories for each: “independent,” “need help,” “dependent,” or “cannot do.” We calculated their scores as the number of questions to which they answered that they could function independently.

Participation in Ibasho activity is not significantly correlated with ADL score in the Philippines. However, the correlation is significantly positive in Nepal. Interestingly, the significantly positive correlation holds for the within-individual change: Those who participated in Ibasho improved their ADL scores by about 0.09 point, which is a 10% increase in the average ADL score. Since it is difficult to imagine that participation improves physical function, the result might imply that some self-efficacy was enhanced among the project participants, which resulted in the improvement in ADL score.

Impact of Ibasho: Social connection within a community

Another important Ibasho goal is to widen and deepen social relationships within a community by providing opportunities for people to get together. To assess this impact, we surveyed people about (1) the number of the people they regularly talk with, (2) how many friends they have, and (3) whether they have friends or neighbors whom they can ask for help.

We asked the respondents how many people they regularly talked to, within both their porok (district) and their barangay (village) in the Philippines and within their gaon and their tole in Nepal. The answers were divided into seven categories: 1) none, 2) 1-9, 3) 10-19, 4) 20-29, 5) 30-39, 6) 40-49, and 7) 50 or more. Interestingly, in both countries participation in Ibasho was positively associated with the number of people regularly talked to. This implies that people with better relationships with their neighbors tended to participate more in Ibasho, and that those people tended to develop better relationships if they participated in the project.

The same seven categories were used to survey the number of friends that respondents had within each of two communities—a porok and a barangay in the Philippines and a gaon and a tole in Nepal. Participation in Ibasho was positively associated with number of friends within both a barangay and porok in the Philippines, but the relationship was not statistically significant. This may reflect the fact that social connections were already dense within a porok, due to high population density. In the case of Nepal, none of the relationships were statistically significant, though the signs of correlation were positive. Therefore, participating in the Ibasho project did not increase the number of friends within a community, at least in the short run.

We also asked whether the respondent had friends or neighbors besides their family in the barangay/gaon whom they could ask for help. Participation to Ibasho is negatively associated with the probability of having such people in the Philippines and positively associated in Nepal, but for both cases the relationship is not statistically significant, suggesting that Ibasho has no impact on this outcome at this point in the project.

These findings suggest that the Ibasho project connected people who previously had no relationship, but the effect was not strong enough to allow people to make new friends or find new people they felt they could rely on in case of need.

Impact of Ibasho: Social capital

One of the main Ibasho concepts is the importance of bolstering social capital within communities. Social norms, trust, and social networks are generally recognized as important components of social capital (Coleman, 1988; Putnam, 1993), so we focused on trust in two types of questions aimed at measuring social capital. The first set of questions asked if, generally speaking, the respondent trusted various types of people. The second set were behavioral measures that asked whether the respondent often left the door unlocked (Glaeser et al., 2000).

Answers to the first set of the questions were categorized into 1) they cannot be trusted, 2) you can't be too careful, and 3) they can be trusted. Thus, a higher point indicates a higher degree of trust. The results suggest that there is no clear association between project participation and the degree of trust toward the people in a community. Participants in the Philippines tended to have a higher level of trust toward people in the same barangay, but that difference became insignificant when we looked at within-individual changes.

Responses to the question about leaving the door unlocked also are not significantly correlated with participation in the project in the Philippines. In Nepal, the participation is positively associated with the index, implying that people who participated in Ibasho had a higher level of social capital. However, that association is not statistically significant when we look at changes within an individual.

These results indicate that people who participated in the projects tended to have a higher level of trust toward other people, but there is no evidence that the participation enhanced their level of trust. This may imply that lower trust of other people may be a barrier to participation in an unfamiliar project such as Ibasho.

Impact of Ibasho: A sense of community

Development and implementation are community-led processes in an Ibasho project, so it is expected that participants will feel an increased sense of community or belonging. We asked a question to test this premise and found no clear association between Ibasho participation and a sense of community. Participants in the Philippines were slightly less likely to feel a sense of community, but that difference became insignificant when we looked at within-individual changes.

Impact of Ibasho: A feeling of contribution

Respondents were asked how much they felt that they were contributing to their families and communities. Ibasho participants tended to feel a higher level of contribution to their barangay in the Philippines and to their family in Nepal. However, these correlations were not statistically significant when we looked at the changes within an individual.

IMPACT EVALUATION SUMMARY

As we have seen, each Ibasho project faces its own set of issues. The project is already well accepted in Ormoc, where the main challenges involve keeping participants motivated and making the project sustainable. In contrast, very few people in Nepal knew about or participated in the project. Thus, the first task for the Ibasho technical team to address was to help local community members recruit and include more people. The experience in the Philippines suggests that collaborating with local community groups can be key to successfully developing a community-led project like Ibasho. That means both identifying influential community activities and collaborating with the organizers to achieve a higher participation rate.

Participation in Ibasho was not shown to be associated with improvements in health or social conditions at either site. Considering that the concept of Ibasho was still very new to both communities, these results are not surprising. It is possible that the project will have a positive impact on those indicators in the long run. Meanwhile, Ibasho participants did talk to more people on a daily basis, suggesting that both projects had a positive impact on connecting people even in a short period of time. Finding ways to strengthen these new relationships and thereby enhance social capital will be key to the sustainability, and thus the success, of both projects. It will be necessary to continue the surveys in order to assess the long-term impact of the Ibasho projects.

The empirical results reported here in should be considered in the light of some limitations. First, the survey was conducted only among people aged 60 and over, so we have no data on participants who were younger than 60, such as women's group members and youth. Second, the final data set was collected only a few months after the Ibasho hub was built, and the impacts of the project on health and social capital may take longer to develop.

CASE STUDIES OF ELDERS

Name: Nanu Balami

- Age: 51
- City/ Country: Balagaon, Nepal
- Past Occupation: Farming/ Homemaker
- Current role in Ibasho: Vegetable Farming Leader. Nanu Balami is responsible for the activities in the vegetable farm by mobilising the community members.

How does she/he contribute to community through Ibasho?

Nanu Balami has played a significant role in the growth of the farm and was instrumental in shifting the farm to a bigger space. She has been an active participant in all Ibasho activities and programmes inspiring and ensuring that everyone in the community benefits through participation.

Why did you decided to involve in the Ibasho?

I decided to get involved in Ibasho as I felt that it is beneficial for me. I have also been interested and involved in Farming and since Vegetable Farm is part of Ibasho's livelihood project, I was eager to get involved and improve the learning and skills I already had. I decided to take on the leadership role because I want to create opportunities in the village, especially for women. Most of the women and men in the community work as daily wage laborers on other's farm so, I wanted to involve them in Ibasho Projects so that they have opportunities within the community. I also want to involve the entire community and make people aware about the Ibasho principles which utilizes skills and experiences which can be implemented for local development instead of staying idle at any age.

How do you would like to see the Ibasho grow in your community?

I want Ibasho to be known to every single person in the village and especially the fact that you can work independently through Ibasho. I would like to continue with the work that we have been doing but in a larger scale with community participation. Providing them training for capacity building such as jewelry making so that they can make the products on a daily basis to earn. The other program that we can do is



free health camp for everyone and program to honor the elderly population who have contributed to the village can be organized.

Which cultural traditions and values you would like younger generation to carry on?

We have so far maintained the culture and traditions that have been existing in our community. The tradition of playing flute by unmarried girls has lessened in the recent years and I would like to see that increasing again. A traditional instrument “dhime”- (drum of double-headed cylindrical membranophone) needs to be learnt by the new generation. The tradition that I can pass on is farming. In the village, the farmland has been diminishing in the past few years. I can transfer the knowledge of seasonal farming and techniques of farming. It is important to learn the traditional method for farming. Since, the use of chemical fertilizers is increasing which degrades the fertility of the soil. So, I want to transfer the farming techniques in organic and traditional ways which can be more sustainable in the long run.

Which Ibasho activity are you most interested in participating?

I am interested in what I have been doing since childhood, i.e. vegetable farming. I know quite a lot about the methods of farming and techniques to grow vegetables. I think farming is what I am passionate about. My role in Ibasho project totally focuses on vegetable farming as I am keen to work in the land and it is the only field where I can give my quality time along with leading others.

Did Ibasho project have impact on you and your life? How?

Ibasho project has surely had an impact on me and my life. I can work independently with the motivation I never had before, thanks to the Ibasho team who have made me recognize my strength, experiences and knowledge. I even work alone in the land which I never used to do without being accompanied. I have gained a lot of knowledge regarding elderly activities. I have come to realize that elderly citizens are not supposed to stay at home but can also work and contribute according to their capabilities. I have felt the changes in my thinking and how I perceive things or situations as well.

Did Ibasho project have impact on your community? How?

Ibasho has also had an impact in the community through the workshops and training conducted such as jewelry making, composting, etc. and field trip to Kevin Rohan Memorial Eco Foundation and Gurkha Organic Farm and Research Center. These experiences have widened our exposure and vision for our projects and community.

Did Ibasho project influence on your friendship?

Yes, I did make new friends through Ibasho project. My friend circle got bigger in the community since the initial years of the project. I have made new friends or relations with the younger generations who are also involved in the projects.

Do you have any idea on what programs you would like to work on through Ibasho?

As said earlier, the project we can take forward is the health camp. We can collaborate with local clubs in the community and move ahead.

What was your most memorable event/moment through Ibasho?

I got a chance to go to places that I had never been such as Japan and Kavre. I have a lot of fond memories from the day of selection to go to Japan till the end of the trip. I experienced many new things like travelling in an aero plane and even having the entire room to myself and I used to be scared of sleeping

alone especially after the earthquake. Meeting elders who have been inspirational while we visited Ofunato was also very memorable.

What do you suggest Ibasho to do to make the project more successful?

Without investment, (monetary and time investment should be done for the success of projects.) it is difficult to get more people involved in the activities that we have been trying to sustain. So more training on how to sustain the projects will be useful along with how to involve or motivate more people.

Comments from the local coordinator: Any changes over time?

Yes, she has undertaken the role of a leader in one of the major livelihood projects. Moreover, she has increased her leadership skills to lead and guide other. She has developed the feeling to do something for herself and others in the community. From a shy introvert, it is very heartwarming to see Nanu Balami being one of the most instrumental mobilisers in the community. She is willing to learn, work hard and has always given time for meetings, sessions and on the farm trying her best to overcome challenges.

Name: Mangal Lal Shrestha

- Age: 73
- City/ Country: Balagaon, Matatirtha, Nepal
- Past Occupation: Carpentry, construction and building.
- Current role in Ibasho: Construction/ Carpentry Leader. Mangal Lal Shrestha is responsible for activities related to construction and carpentry by mobilising the community members and teaching them.

How does she/he contribute to community through Ibasho?

Mangal Lal Shrestha has set an example for the community by being actively involved in all Ibasho projects at the age of 73. He has played a pivotal role in the construction of Chautari, making signboard along with the shed in the vegetable farm. By creating these spaces he has contributed to make sure that the community members have access to them where they can follow, learn or contribute using skills, knowledge or expertise.

Why did you decided to involve in the Ibasho?

I decided to get involved in Ibasho for personal growth and also for my family's benefit. After understanding the meaning of Ibasho I realized that it would be beneficial for me to live my present and also to create a sustainable future for everyone. I took on the leadership role because construction and carpentry is what I have been doing throughout my life and being able to continue contributing, makes me happy.

How would you like to see the Ibasho grow in your community?

I would like to see Ibasho giving platform to people who are unemployed and help to sustain their living. "Garera Khane" – Being self-reliant and working hard to earn one's livelihood is what I believe in and that is how I see Ibasho grow in our community as well, where everyone contributes for everyone's wellbeing.

I do not have any specific program that I want to initiate in mind but I would want the entire community to support the Ibasho projects. Though my body does not support me due to ill health, I can assure you that I will continue moving ahead and being involved with the Ibasho projects in a positive way.

Which cultural traditions and values you would like younger generation to carry on?

I would like to contribute towards teaching carpentry and construction work to the younger generation as that is where my expertise lies. Apart from that, I would also like to see the traditional musical instruments like Dha (a Newari musical instrument of cylindrical hollow wooden base with leather), Khin (classical membranophone used in Newar music) Flute and Madal (Traditional Drum) getting popular again



among all generations in the community.

Which Ibasho activity are you most interested in participating?

As my interest lies in construction and carpentry, I am interested to participate in any activity related to it.

My role in Ibasho project has been totally focused on construction and carpentry. I have been involved in building the shed in the vegetable farm, renovating Chautari and making a path that connects the farm to the road, making signboard and also contributing by working in the vegetable farm. Overall, my role as a leader and community member is to contribute in whatever way I can.

Did Ibasho project have impact on you and your life?

Yes, Ibasho has had an impact on me and my life. Earlier, I never used to interact much with people, talking to new people was difficult to me. But now, I am able to interact and talk without hesitation to new people as well.

Did Ibasho project have impact on your community?

Till now, I have not felt or noticed any huge impact in the community through Ibasho. Those of us involved are doing whatever we can but we need to work on getting more people involved for visible results within the community

Did Ibasho project influence on your friendship?

Yes, Ibasho project did influence on my friendship in the community. Though I live a bit far from where the majority of the Ibasho community members live, there has been increase in my interaction with others along with building relations with those I work with.

Do you have any idea on what programs you would like to work on through Ibasho?

Since our village has enough land for farming the program focusing on vegetable farming should be good to the community through Ibasho.

What was your most memorable event/moment through Ibasho?

I have a few memorable moments through Ibasho but my favorite is meeting with Hiro, Emi, Kai and Sam. The event that I will never forget is travelling to Philippines in an aeroplane as I had never travelled in one. It was very exciting and scary.

What do you suggest Ibasho to do to make the project more successful?

I would like to see more community members engaging in Ibasho project. For that, we need to develop a feeling of ownership by giving them more responsibilities

Comments from the local coordinator: Any changes over time?

Mangal Lal has changed from a quiet person to one of the most active members of Ibasho. There is a visible sense of ownership within him for the projects he is a part of along with a willingness to learn and share. He was reserved and used to speak less but after being involved in different meetings, programs and trainings, he has become more open and vocal about his thoughts. His involvement in the projects and activities has made him more mobile, energetic and active as compared to before, when he used to spend most of his days at home.

LESSONS LEARNED FROM RESEARCH

The following changes in methodology could improve data collection and storage:

- Shorten or reword survey questions as needed to make it easier to collect data.
- Develop a database to store all data from new projects
- Develop a better understanding of the cultural differences that result in different definitions of terms in different countries (e.g., “community,” “friend,” “neighbor” and “family” meant different things in the two countries) and reword surveys as needed
- Include broader age groups when conducting the survey
- Take local dialects and level of literacy into account when planning for data collection and crafting questions

Results

- Measure outcomes that can help local elders improve their programs
- Measure outcomes that help other communities learn from each other
- Disseminate outcomes to all Ibasho community members, so they can learn from them
- Produce a video and a picture-heavy booklet based on the research findings in the local language, to make it easier for community members to understand the results

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LESSONS LEARNED FROM REPLICATING IBASHO

Both our Ibasho technical team and local elders learned important lessons in the process of replicating the Ibasho concept in post-disaster areas of the Philippines and Nepal. While both communities benefited from facilitation and technical support provided by individuals and organizations in Japan, Japanese expertise and methods needed to be modified in order to fit the culture and capacities of communities in different countries.

Lesson 1: Find local elder leaders through collaborating with existing community organizations

Ibasho's mission is to create inclusive communities led by a group of elders. To find those elders when starting a new program, we learned that it is most effective to collaborate with local organizations to identify champions for Ibasho activities.

Lesson 2: Establish a shared vision with local community

Because Ibasho empowers local elders to create community hubs where they take on a leadership role, establishing and maintaining a self-sustainable operation that is not dependent on grants or other outside support, it is critical to establish shared values and expectations with local community members from the start. It is especially crucial that the commitments and responsibilities of local elders be discussed and agreed upon, both among the elders themselves and between the elders and the Ibasho technical team.

Lesson 3: Empower elders and help them decide rather than making decisions for them

To ensure that elders are both seen as assets to their community and empowered to maintain the Ibasho project, the Ibasho team must often educate both elders and the local coordinator, to shift their mindset from the traditional dependency model to the interdependency approach that is a core part of Ibasho's eight principles. We must carefully assess the capacity of community members, patiently facilitate discussions among them, and help them make their own decisions about programs, processes, and operation, rather than deciding what they should do.

Lesson 4: Understand the community's needs and allow it work at its own pace

As part of its respect for community traditions and rituals, Ibasho teams must adjust program development and planning to fit in with local events and proceed at a pace that is comfortable for the elders.

Lesson 5: Develop income generation programs to make the program self-sustainable for the long term

Ibasho is a self-sustainable operation model, not grant dependent. Therefore, it is critical to set up the right expectation from the start about the need to find ways to generate enough income to grow and sustain the project for a long time. The Ibasho team can help by exposing elders to a variety of possible livelihood projects they can choose from and integrate into their group effort. We have also learned that it is important to integrate the development of business and financial plans into group discussions from early on.

Lesson 6: Establish clear lines of communication between elders and local government

No Ibasho project can be created without collaborating with local government, so the local elders should have a clear line of communication with a person or people in government who can provide the help they need both in national and local levels.

Lesson 7: Prepare elders for the need to hire outside help

Through our development processes, we have learned that much of the information we needed about

regulations, newly introduced programs, or other resources were not available either online or at the city hall, requiring a great deal of time and energy to fill out required paperwork or arrange for the necessary inspections. Much of the required paperwork was complex, so elders needed to hire an accountant and/or lawyer to prepare them properly.

Lesson 8: Set up multiple milestones which are concrete collaboration activities directly benefit community members of all ages

The process of integrating Ibasho's core principles into one's community and contributing to community members of all ages is not always easy or straightforward, and elders may feel discouraged at times. Therefore, it is critical to help them plan concrete community upgrading projects that include several steps to be accomplished and celebrated. These activities also make it easier for other community members to see and appreciate the contributions the elders are making.

Lesson 9: Facilitate interactions with younger people

The opportunity to interact with and help young members of the community is attractive to elders, often motivating them to be involved in Ibasho projects. However, intergenerational interactions should not be open just to elders and small children. People of all ages should be welcome and encouraged to participate, strengthening social ties throughout the community. Intergenerational activities also provide an opportunity for elders to reach out to their family members and younger friends and neighbors about the Ibasho project.

Lesson 10: Careful planning for building a physical space with community

Building a community hub is an effective way for elders to contribute to their communities. At the same time, it is costly in terms of time, effort and money, so it is important to plan carefully to ensure that the purpose, accessibility, and scale of the physical infrastructure fits their needs and capacity. The Ibasho technical team should talk to community elders about to what extent they can manage a construction project, and the community should consider improving or renovating an already existing place as the Ibasho hub rather than building from scratch. It is also important to understand the cultural significance of the place where the Ibasho hub is built in order to maintain the integrity of the place and the community. We learned, for instance, that a prospective Ibasho hub in Nepal was being planned on a culturally significant place where a festival had traditionally been held. After discussions with the local elders, we collectively decided not to build there.

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CONCLUSION

The Ibasho concept that was pioneered in Japan after the Great East Japan Earthquake of 2011 was recently replicated in two post-disaster areas: Barangay Bagong Buhay, Philippines, and Matatirtha, Nepal, which had recently experienced a typhoon and an earthquake, respectively. The goal was to promote community preparedness and resilience in future natural disasters, and to help adapt to the growing age wave by empowering elders to contribute to their communities rather than succumbing to a form of learned helplessness. Leveraging the knowledge and experience of Japanese elders who had participated in Japan's Ibasho House, the elders in Nepal and the Philippines established and are maintaining community hubs whose aim is strengthening ties between community members of all ages. Our replication experiences and research in these three different cultures has allowed the Ibasho technical team to develop strategies, best practices, and methodologies for replicating the Ibasho model in other contexts and countries (See the Ibasho toolkit).

Due to the different needs, family structures and community resources in the two sites, the Filipino and Nepalese Ibashos developed unique community programs and built environments: a brick and concrete structure in the center of the community in the Philippines, and a bamboo structure in a vegetable garden in Nepal. In these spaces, elders who do not have friends or family to talk to come for conversation, children come to play games or learn traditional music, and young mothers seek advice for raising children. Each Ibasho is also generating income through various projects, in order to be financially self-sustaining.

The capacities of older people to contribute to their communities were proven by the elders in the three countries. In its first six years of operation, the Ibasho House in Japan served more than 40,000 people and hosted over 1,250 events in which elders shared their knowledge with younger generations by cooking traditional foods, organizing traditional festivals, teaching young people how to use old equipment without electricity, and more. Elders in both the Philippines and Nepal organized group meetings to share their experiences and lessons learned from the disasters, discussed how they could better support their community members, and developed an evacuation map and risk management plan. They also built a signboard to display the map in the center of town, for the benefit of the whole community. The core groups formed during the Ibasho development phase continue to expand while working on income-generating activities and community improvement projects. The hubs developed by each community have been modified to fit the needs of their communities and are serving as a gathering place where ideas are generated for new community programs.

Ibasho Philippines celebrated the opening of a new Ibasho hub run by elders, who obtained all the necessary paperwork to complete the building and negotiated with the city of Ormoc to arrange for members of the Philippines Army Reserve to do the construction. Ibasho Nepal's community improvement projects including renovating the chautari and adding seating spaces, and improving the women's group building. They are also implementing the "village as a Ibasho" which means that existing community spaces can be improved with Ibasho's eight principles and host all the activities in those spaces.

In replicating the Ibasho projects in these two countries, important lessons were learned about how to engage and empower community members. While both communities benefited from expertise and knowledge of individuals and organizations in Japan, the project team had to learn to be more sensitive about fitting those resources to each community's needs and capacities. The technical team also learned the importance of helping community elders make their own decisions rather than making decisions for them, providing a supportive and non-prescriptive framework in which they feel safe to lead new initiatives and manage their project in a self-sustainable manner.

We also learned that it is critical not to simply give elders a blank sheet of paper and ask them to come up with brand new ideas, because that prospect is too confusing and scary for many. It is also important to understand that elder-led projects must develop on their own timetable, giving their leaders time to learn, grow and adjust within their physical and cognitive capacities. We have found that elders tend to be careful about committing to taking on new responsibilities and conservative in their spending on materials, programs, and construction costs. We also learned that the elders delivered on every commitment they made, except in some cases when circumstances outside their control interfered.

The leadership provided by elders and women helped challenge pervasive negative narratives about the capabilities of those two groups. Both elders and women in Nepal mentioned one of the benefits Ibasho project brought to their community as “natural integration of various groups.” As a 56-year-old man in Nepal put it: “We never had an occasion to sit down with a group of women or children to discuss about community’s issues in the same room. I am glad the Ibasho project gave us a chance to talk about our community together.” Learning how they can actively participate in community life empowered many elders and women, whose contributions will help strengthen their community’s resiliency in coping with future natural disasters and the challenges of an unprecedentedly aging society. A 50-year-old women said: “Ibasho helped me to speak up about what we need to do together as community. I have never had a chance to sit with other groups and discuss what we can do. I am glad to have a space for it now.”

As research findings indicate, it takes time for a community-directed project like Ibasho to have observable effects on social capital or physical or mental health. And even time is not enough to allow this type of initiative to solve all the problems created by global aging, ageism, or natural disasters. However, Ibasho gives elders an opportunity to demonstrate their capabilities and talents, and thereby to shift society’s view of elders from mere burdens in need of care and resources to contributing members of society with something of value to offer.

By creating intergenerational programs and a physical space to allow community members of all ages to connect through elder-led programs, Ibasho projects let participants broaden their social circles and make communities more inclusive for people of all ages and backgrounds. The Ibasho approach has the potential to empower elders in other parts of the world through a peer-to-peer sustainable support network, helping to change the pervasive negative narrative about aging and the social role of elders and making our society more inclusive and resilient.

To replicate this initiative in other parts of the world, we need to expand our understand of what is most and least effective in the existing sites. Therefore, further impact evaluation should be conducted to measure the long-term effects of the projects.

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APPENDIX

APPENDIX A: CREATING IBASHO: PHYSICAL AND SOCIAL INFRASTRUCTURE THAT EMPOWERS ELDERLY AND STRENGTHENS COMMUNITIES

On June 20-21, 2018, the Asian Development Bank (ADB) and the World Bank hosted a symposium titled “Creating Ibasho: Physical and social infrastructure that empowers elders and strengthens communities.” The symposium’s aim was to build on knowledge gained by participants in a project called Ibasho, which empowers elders to become active and relevant members of their communities by developing and managing a physical infrastructure that becomes a community gathering place. Community elder leaders from the three pilot Ibasho sites (Japan, Nepal, and Philippines) discussed how they might better collaborate and shared their knowledge and experiences, both with each other and with technical expert and development partners. Participants explored topics such as effective community capacity building options, elder-led program planning strategies, and long-term sustainability in operations and management. They also discussed how elders could take a leadership role in strengthening community resilience and identifying next steps to better prepare for climate change and global aging.

Challenges of global aging

The work centered around some of the biggest public policy challenges of our aging society: the high cost of healthcare and elder care, the growing caregiver shortage, the social isolation of elders and their additional vulnerability during and after the natural disasters that are becoming more frequent and more destructive, thanks to climate change. Elders from all three countries have recently experienced catastrophic disasters caused by climate change. They discussed how they and other elders could help strengthen community resilience, making their communities better able to prepare for and survive both natural and man-made disasters. In addition to developing a sense of solidarity and shared vision amongst themselves, the elders talked to technical experts, economists, and representatives of NGOs, discussing those public policy issues and other challenges that may be solved if community members, local government, and policymakers can work together.



Preparing for the impact of aging in Asia: Overview

ADB Chief Economist Yasuyuki Sawada welcomed the participants and delivered opening remarks on trends and challenges related to aging in Asia. He emphasized the critical need of innovative ways to prepare for the societal changes that will result from a rapidly aging population, encouraging participants to continue empowering elders to build age-appropriate physical and social infrastructure that work for community members of all ages. He also suggested rethinking how we design and construct physical infrastructures, noting that they could better strengthen community ties if they integrate more civic engagement, thus heightening the community's sense of ownership.

Disaster risk management and inclusive community resilience

World Bank Senior Social Development Specialist Margaret Arnold discussed the Global Facility for Disaster Reduction and Recovery (GFDRR)'s disaster risk management efforts and how the work of elders through Ibasho connects with inclusive community resilience program that the World Bank has been implementing. She emphasized three lessons learned by the Ibasho participants:

1. Everyone has to share the risk and responsibility in bridging the gap between local and national government.
2. Communities need to be recognized as equal partners with expertise in building resilience.
3. We must emphasize socially inclusive approaches to disaster risk management, since disasters discriminate: Poor people suffer more. If we don't take care to include these people, she concluded, we miss out on expertise and insights they can bring to the table.

Emi Kiyota, founder of Ibasho, then briefly introduced the foundation and principles of Ibasho concept and how this concept has been implemented in three countries with support from the GFDRR in the World Bank Group.

Preparing for the impact of aging in Asia: workforce and long-term care

ADB's Aiko Kikkawa Takenaka, ERCI, spoke about issues raised by the aging workforce in Asia. She pointed out the importance of developing technologies to improve and maintain health and longevity, transform types of work and workplaces for older people, and help create a supportive labor market infrastructure.

ADB Technical Advisor for Social Development Wendy Walker shared demographical changes in Asia



and discussed how Asian countries are adapting to this change, outlining health reform policies some countries have implemented. She observed that family and community care are the best vehicle for delivering the right level of elder care support, and that systems development and a strong emphasis on community-level actors are also needed.

Measuring the impact of Ibasho on health and social capital among elders

Takeshi Aida, Yasuyuki Sawada, and Yasuhiro Tanaka shared the initial results of the impact evaluation of the Ibasho project on health and social capital. The two main positive findings were that elders who participate in the Ibasho projects in Nepal and Philippines are in better health and have more friends in the community. Participants discussed the importance of hard data to mobilize various stakeholders, especially policymakers. The impact evaluation revealed the challenges of community-based research design, such as maintaining the integrity and accuracy of the data and cross-cultural and generational translation of the survey contents and outcome.

Role of elders in the recovery process

Throughout the workshop, elders from the three countries were asked to think critically about the obstacles to implementation and self-sustainable operation in their communities. In particular, the discussion focused on two topics 1) community capacity building, and 2) long term self-sustainable operation through livelihood projects, such as farming, farmer's market, or jewelry making. They also discussed the steps elders can take to maintain Ibasho principles when projects scale up. Below are some comments from the community members.

“As elders and women, we should do something for the community and not just sit down and watch. We are empowered after meeting people from Philippines and Japan. We learned best practices that we can bring back to Nepal and implement.” (participant from Nepal)

“The typhoon was a sad and emotional memory but also showed the resilience and contribution of the elders in the community. We have to continue and move forward. We are grateful to the World Bank and Ibasho for helping us to not get left behind, transforming elders to become productive members of the society. Respect toward elders, especially from the younger generations in the Philippines, is fading. Through Ibasho, we are able to be a role model for them and be useful members of the society through Ibasho projects like the recycling of plastics.” (Participant from the Philippines)



“We are thankful to the World Bank, ADB, and Ibasho for bringing people together towards a common purpose and happy that we are able to meet other elders in The Philippines and Nepal. It was difficult to rise up and recover our life again. We lost properties, friends, family members. Ibasho played a huge part in helping them stand again and live a normal life.” (Participant from Japan)

Learning from Ibasho coordinators

Ibasho coordinators shared their experience working with elders. “It is very impressive that elders are actively volunteering for this and to see the elderly lead a community. Natural disaster caused hardships to many. However, it also created opportunities for people from different parts of world to form friendship and solidarity,” said Ian Parrucho, an Ibasho Philippines local coordinator.

Santoshi Rana, a local coordinator in Nepal, said: “Working closely with elders taught me why Ibasho is truly needed in our communities. The beauty of Ibasho is that disaster may have brought us together but it also unleashes our potential and built the community that we are now.”

The coordinators also shared some concerns and challenges that they have explained through working with the elders to develop and implement Ibasho projects locally. For instance, the Ibasho model and governance is flexible, adapting as needed to the circumstances. In the Philippines, it must be tailored fit to each situation, as no model can be applicable in all barangay. They also agreed that it was challenging at times for elders to adjust to taking the lead and for “experts” to adjust to taking a back seat, as Ibasho facilitates rather than deciding what elders can or should do. However, that is an important part of Ibasho’s philosophy, and community elders must always lead the process.



APPENDIX B: TABLES OF RESEARCH FINDINGS

Table 1: Ibasha Participation and Socio-Economic Conditions

VARIABLES	(1)	(2)	(3)	(4)
	OLS	Philippines Individual FE	OLS	Nepal Individual FE
Age	-0.00766* (0.00394)		7.30E-05 (0.000139)	
Female	0.121** (0.0555)		1.22E-05 (0.0163)	
# of years living in the community	0.00229 (0.00178)		8.07E-05 (0.000287)	
Marital Status (Base category is married)				
Married but spouse is in abroad or living elsewhere	0.00168 (0.245)		-0.0551*** (0.0175)	
Never married/Single	0.0198 (0.075)		-0.145*** (0.0408)	
Widow/widower	0.0477 (0.0605)	0.109 (0.127)	0.00236 (0.0168)	-0.0444* (0.0266)
Livein	0.497*** (0.0701)			
Separated	0.00197 (0.116)		0.262 (0.185)	
Currently working	-0.0158 (0.0712)	-0.0865 (0.111)	-0.00959 (0.0219)	0.0339 (0.0243)
Academic degree				
Middle school	0.0139 (0.105)			
High school	-0.068 (0.0638)			
Lower Secondary			-0.033 (0.0253)	
Secondary			0.0136 (0.048)	
Higher secondary			0.0433 (0.0751)	
Bachelor	0.0306 (0.072)		-0.0186 (0.0291)	
Vocational/Technical	0.0807 (0.111)		-0.0468* (0.0263)	
Master/Doctoral	0.393*** (0.0682)		-0.0231 (0.029)	
No education			-0.0127 (0.0259)	
Monthly household expenditure	0.0252 (0.0156)	0.0296 (0.0218)	-0.00655 (0.00456)	-0.00361 (0.00398)
Distance to Ibasha headquarter	-0.158 (0.133)			
Living in the same Ward as the project site			0.144*** (0.0324)	
round = 2	-0.0207 (0.0571)	-0.0657 (0.0474)	-0.00331 (0.0175)	-0.0111 (0.0169)
round = 3	0.178*** (0.0604)	0.130** (0.0548)	-0.0138 (0.0219)	-0.0339 (0.0214)
Constant	0.833*** (0.308)	0.378*** (0.0857)	0.0623 (0.0465)	0.0896*** (0.0218)
Observations	444	674	703	735
R-squared	0.109	0.065	0.11	0.028

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

Table 2: K6 and ADL scores

	Philippines				Nepal			
	K6 score		ADL score		K6 score		ADL score	
ibasho	-0.651 (0.432)	-0.576 (0.74)	0.00626 (0.0171)	-0.0298 (0.0282)	-0.88 (1.055)	1.401 (2.037)	0.0691** (0.0324)	0.0927* (0.0496)
Control variables	YES	YES	YES	YES	YES	YES	YES	YES
Individual fixed effects	NO	YES	NO	YES	NO	YES	NO	YES
Observations	580	609	615	645	695	720	701	728
R-squared	0.064	0.017	0.053	0.04	0.174	0.163	0.082	0.022

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

Table 3: The number of people to talk with in daily basis

	Philippines				Nepal			
	Within Barangay		Within Porok		Within Gaon		Within Tole	
ibasho	0.528*** (0.114)	0.321* (0.18)	0.373*** (0.113)	0.199 (0.175)	0.635*** (0.242)	0.919*** (0.32)	0.636** (0.249)	0.910** (0.372)
Control variables	YES	YES	YES	YES	YES	YES	YES	YES
Individual fixed effects	NO	YES	NO	YES	NO	YES	NO	YES
Observations	625	655	631	662	706	733	703	730
R-squared	0.095	0.077	0.081	0.055	0.153	0.16	0.182	0.164

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

Table 4: The number of friends

	Philippines				Nepal			
	Within Barangay		Within Porok		Within Gaon		Within Tole	
ibasho	0.539*** (0.16)	0.375 (0.245)	0.453*** (0.158)	-0.0708 (0.212)	0.356 (0.238)	0.198 (0.267)	0.291 (0.205)	0.0973 (0.172)
Control variables	YES	YES	YES	YES	YES	YES	YES	YES
Individual fixed effects	NO	YES	NO	YES	NO	YES	NO	YES
Observations	632	661	630	660	705	732	706	733
R-squared	0.088	0.024	0.073	0.017	0.091	0.063	0.068	0.038

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

Table 5: Whether the respondent has someone to ask for help

	Philippines		Nepal	
	ibasho	-0.0313** (0.0143)	-0.016 (0.022)	0.192** (0.0854)
Control variables	YES	YES	YES	YES
Individual fixed effects	NO	YES	NO	YES
Observations	619	648	695	721
R-squared	0.04	0.021	0.193	0.226

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

Table 6: The level of trust toward the people in the same community

	Philippines				Nepal			
	Porok	Barangay	Porok	Barangay	Tole	Gaon	Tole	Gaon
ibasho	0.0433 (0.05)	0.073 (0.084)	0.0956* (0.0487)	0.0414 (0.0863)	-0.125 (0.112)	-0.114 (0.191)	-0.152 (0.0979)	-0.167 (0.139)
Control variables	YES	YES	YES	YES	YES	YES	YES	YES
Individual fixed effects	NO	YES	NO	YES	NO	YES	NO	YES
Observations	579	608	560	589	606	625	585	602
R-squared	0.089	0.085	0.12	0.107	0.149	0.209	0.178	0.256

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

Table 7: Whether the respondent often leaves door unlocked

	Philippines		Nepal	
	Barangay	Porok	Tole	Gaon
ibasho	-0.0173 (0.0396)	0.0255 (0.0654)	0.220** (0.0893)	0.242 (0.164)
Control variables	YES	YES	YES	YES
Individual fixed effects	NO	YES	NO	YES
Observations	611	641	687	713
R-squared	0.053	0.038	0.111	0.093

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

Table 8: Whether the respondent feels sense of community or a feeling of belonging to the community

	Philippines				Nepal			
	Barangay	Porok	Barangay	Porok	Gaon	Tole	Gaon	Tole
ibasho	-0.123* (0.0654)	-0.0741 (0.119)	-0.0993 (0.0656)	-0.0859 (0.115)	-0.0568 (0.155)	0.0364 (0.194)	-0.0854 (0.145)	0.0382 (0.212)
Control variables	YES	YES	YES	YES	YES	YES	YES	YES
Individual fixed effects	NO	YES	NO	YES	NO	YES	NO	YES
Observations	629	658	622	652	704	731	703	730
R-squared	0.093	0.09	0.118	0.112	0.12	0.131	0.117	0.102

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

Table 9: Whether the respondent feels that he/she are contributing to the family/community

	Philippines				Nepal			
	Family	Barangay	Family	Barangay	Family	Gaon	Family	Gaon
ibasho	0.0452 (0.0683)	-0.0061 (0.119)	0.205*** (0.0538)	0.136 (0.0965)	0.286* (0.161)	0.412 (0.258)	0.121 (0.124)	0.194 (0.263)
Control variables	YES	YES	YES	YES	YES	YES	YES	YES
Individual fixed effects	NO	YES	NO	YES	NO	YES	NO	YES
Observations	621	651	628	659	700	727	700	727
R-squared	0.119	0.063	0.108	0.032	0.44	0.49	0.228	0.24

Robust standard errors in parentheses. *** p<0.01, ** p<0.05, * p<0.1

APPENDIX C: SURVEY QUESTIONS IN THE PHILIPPINES

Date: Day _____ / Month _____

General Information

[Q1] Age _____; Gender: Male _____, Female _____;

[Q1a] Contact mobile phone # _____; Porok in the Barangay _____ (Number)

[Q2] How long have you been living in this barangay? _____ Years

[Q3] Reasons why you have moved here:

1=I was born here _____; 2=Yolanda _____; 3=Work _____; 4=Family's work _____; 5=Marriage _____; 6=Flash flood of 1991 _____; 7=Relocated from squatting _____; 8=My family lives here _____; 9=Others _____

[Q4] What is your marital status? (Please select one)

1= Married living with spouse; 2= Married but spouse is in abroad or living elsewhere; 3=Never married/Single; 4=Widow/widower; 5= Livein; 6= Separated

[Q5] Do you currently work? Yes _____; No _____

If Yes, what is your primary and secondary occupation?

Primary _____; Secondary _____

If No, are you Retired _____; Unemployed since _____; Never worked _____

[Q6] Last academic degree (Please select one)

1= Elementary School; 2= Middle school; 3= High school; 4= Bachelor; 5=Vocational/ Technical; 6= Master/ Doctoral

Household information

[Q7] Do you have immediate or extended family members living with you? (Please select one)

1=Immediate family; 2=Extended family; 3=Single

[Q8] How many people (including you) live in your household at present?

Please answer the number of people who eat and sleep in the same house regularly.

Above 60 years old: _____persons; Between 16 and 59 years old: _____persons; Below 15 years old: _____persons

[Q9] Please select the type of your current housing. (Please select one)

1=Owned property; 2=Temporary housing unit; 3=Rental, 4=Living at relative's house

[Q10] Please select your projection for the housing situation. (Please select one)

1=Continue to live in the current house; 2=Building a new house; 3=Fixing my own house

Health related information

[Q11] The following questions ask about how you have been feeling during the past 30 days. For each question, please check one that best describes how often you had this feeling.

(Please check one)	1=All of the time	2=Most of the time	3=Some of the time	4=A little of the time	5=None of the time
Nervous?					
Hopeless?					
Restless or fidgety?					
So depressed that nothing Could cheer you up?					
That everything was an effort?					
Worthless?					

[Q12] Activities of Daily Living (ADL): In each item, please check one in each category.

(Please check one)	1=Independent	2=Needs help	3=Dependent	4=Cannot Do
Bathing				
Dressing				
Grooming				
Mouth care				
Toileting				
Transferring bed/chair				
Walking				
Climbing stairs				
Eating				

[Q13] Instrumental Activities of Daily Living (IADL) In each item, please check one in each category.

(Please check one)	1=Independent	2=Needs help	3=Dependent	4=Cannot Do
Shopping				
Cooking				
Managing medications				
Using the phone and looking up numbers				
Doing housework				
Doing laundry				
Driving				
Using public transportation				
Managing finances				

Livelihood related information

[Q14] What is your main income source? (Please select one)

1=Salary; 2=Pension; 3=Self-employment; 4=Remittance/ Allotment; 5=None

[Q15] What is monthly total expenditure on non-durables and services of your household? (Please select one)

1=Less than 3,000 PHP; 2=Between 3,000-5,000 PHP; 3=5,000-7,000 PHP; 4=7,000-9,000 PHP; 5=9,000-10,000 PHP; 6=10,000 PHP and above

[Q16] How many meals do you usually eat per day? _____/day

[Q17] Does your household have the following items? (Please select all that apply to your household)

1=TV set; 2=VCR/VCD; 3=Refrigerator/Freezer; 4=Radio cassette/Radio; 5=Karaoke; 6=Sewing machine; 7=Washing machine; 8=Cooking range w/ oven; 9=Fan; 10=Air conditioner; 11=Computer; 12=Cellular phone

[Q18] What was the level of damage on your house by Typhoon Yolanda prior to repair? (Please select one)

1=Completely destroyed/no longer livable; 2=Partially damaged; 3=No damage

Ibasha projet related information

[Q19] Are you aware of the “Ibasha” activity in Barangay Bagong Buhay? (Please select one)

1=Yes, and participated; 2=I have heard about it but never participated; 3=I never heard

If your answer was “I have heard about it”, can you tell us about what they do? _____

[Q20] How often do you participate in the Ibasha? (Please select one)

1=Everyday; 2=3-4/week; 3=1-2/week; 4=Several times/month; 5=Once/month; 6=Never, 7 =Other

[Q21] How did you find out about Ibasha? (Please select all that apply to you)

1=Recommended by family; 2=Recommended by friends; 3=Accidentally found it; 4=Live close to the Ibasha project;

5=Participating in events; 6=Volunteer opportunity; 7=Participated in the workshops; 8=Original Member

9= Other (specify) _____; 10=Senior Citizens Association’s meeting

[Q22] Which Ibasha activities have you participated? When was the first time you have participated?

	1) Have you participated?	2) If you answered “yes”, when was the first time you have participated?
Workshop	Yes _____ No _____	Year _____ Month _____ *e.g. Ibasha’s first visit (April, 2014), Meeting with elders from Ibasha Japan (January, 2015), Mobile café workshop (Oct. 2015), Program meeting: crochet and Lechon (Nov., 2016), Ibasha’s design meeting (Nov., 2016), Evacuation mapping workshop (July 2017)
Ibasha weekly meeting	Yes _____ No _____	Year _____ Month _____ *e.g. First weekly meeting (January, 2015), Start to prepare the application for Ibasha Philippines (June 2016), Approval of the Ibasha Philippines (Nov., 2016)
Recycle	Yes _____ No _____	Year _____ Month _____ *e.g. Starting the recycle project (February, 2015), Selling plastic bottles (July, 2016)
Vegetable Garden	Yes _____ No _____	Year _____ Month _____ *e.g. Starting vegetable garden (May, 2015), completed nursery (June, 2015), Invited school children (July 2015), Mr. Kimuro’s visit (Oct. 2015), Picnic and the vegetable garden (June, 2016)
Mobile Cafe	Yes _____ No _____	Year _____ Month _____ *e.g. Mobile café trial (February, 2016), Mobile café launch event (June, 2016)
Bingo event	Yes _____ No _____	Year _____ Month _____ *e.g. Bingo event (Sep., 2016)
Feeding Center renovation	Yes _____ No _____	Year _____ Month _____ *e.g. Renovation for bench and kitchen (May, 2017), Painting (July 2017)
Crochet	Yes _____ No _____	Year _____ Month _____ *e.g. Crochet workshop (July, 2017)
Soap making	Yes _____ No _____	Year _____ Month _____ *e.g. Soap making workshop (July, 2017)

[Q23] How many people you newly formed friendship in the Ibasha activities? (Please select one)

1=None; 2=1 person; 3= 2-9 people; 4=10-19 people; 5=20-29 people; 6=30-39 people; 7=40-49 people; 8=50 people or more

[Q24] Did Ibasha have impact on your daily life? Yes _____; No _____

If your answer was “yes”, please describe how it impacted _____

[Q25] Please share your suggestions for Ibasha. _____

[Q26] What age do you consider being in the “elderly”? (Years Old) _____

[Q27] What is your image about “elderly people”? How would you describe them? _____

Relationships in the barangay

[Q28] If you are a member of any organization at present, how often regularly do you participate in activities with these groups?

(Please check one)	Daily	Weekly	Monthly	Yearly	Infrequently	Not a member
Barangay senior citizen association						
Religious organization						
Barangay Leadership						

[Q29] CURRENTLY, how many people in your Barangay do you regularly talk in a daily basis? (Please select one)

1=None; 2=1 person; 3= 2-9 people; 4=10-19people; 5=20-29 people; 6=30-39 people; 7=40-49 people; 8=50 or more

[Q30] CURRENTLY, how many people in your Porok do you regularly talk in a daily basis? (Please select one)

1=None; 2=1 person; 3= 2-9 people; 4=10-19people; 5=20-29 people; 6=30-39 people; 7=40-49 people; 8=50 or more

[Q31] CURRENTLY, how many friends do you have in your Barangay? (Please select one)

1=None; 2=1 person; 3= 2-9 people; 4=10-19people; 5=20-29 people; 6=30-39 people; 7=40-49 people; 8=50 or more

[Q32] CURRENTLY, how many friends do you have in your Porok? (Please select one)

1=None; 2=1 person; 3= 2-9 people; 4=10-19people; 5=20-29 people; 6=30-39 people; 7=40-49 people; 8=50 or more

[Q33] Do you have friends or neighbors in Barangay besides your family whom you can ask for help Yes____; No____

Who? (Please select all that applies)

1=Friends; 2=Neighbors; 3=Relatives; 4=Priest; 5=Pastor; 6=Teacher; 7=Barangay official; 8=City official

[Q34] Does living in Barangay Bagong Buhay give you a sense of community or a feeling of belonging? How strong is that feeling?

(Please select one) 1=Very strong; 2=Strong; 3=Moderate; 4=Weak; 5=Very weak

[Q35] Does living in City of Ormoc give you a sense of community or feeling of belonging? How strong is that feeling?

(Please select one) 1=Very strong; 2=Strong; 3=Moderate; 4=Weak; 5=Very weak

[Q36] Generally speaking, would you say that you can trust the following people?

(Please check in each category)	1=They can be trusted	2=You can't be too careful	3= They cannot be trusted	4=No idea
People in your family				
People in your porok				
The people in Barangay Bagong Buhay				
The people in Ormoc				
The Barangay Bagong Buhay governance				
The Ormoc local government				
The central government				

[Q37] I am trustworthy Yes____; No____

[Q38] Do you often leave door unlocked? Yes____; No____; I don't have locks on doors____

[Q39] Do you feel that you are contributing to your family member? (Please select one)

1=No; 2=Small contribution; 3=Moderate; 4=Significant contribution

[Q40] Do you feel that you are contributing to your barangay? (Please select one)

1=No; 2=Small contribution; 3=Moderate; 4=Significant contribution

[Q41] Do you have a place outside of your house where you feel belong to within your barangay? Yes____; No____

If Yes, please tell me where the place is? _____

