

Research on the Localization of Post-disaster Reconstruction in Southwest Ethnic Areas Under the Concept of "Building Back Better" —— A Case Study of Jiaju Tibetan Village in Garzê Prefecture

Yuhan Gong

Sichuan University, Chengdu 610000, China

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Abstract

Post-disaster reconstruction in ethnic minority areas should not only focus on material recovery but also take into account cultural inheritance, social governance, and the enhancement of community resilience. On this basis, four reconstruction paths are proposed: integrating local disaster prevention wisdom with modern disaster resistance technologies, activating cultural inheritance and community collaboration mechanisms, innovating livelihood models and promoting industrial integration, and strengthening ecological protection and risk prevention and control. These paths are conducive to transforming post-disaster reconstruction from material restoration to social and cultural regeneration, providing a reference for post-disaster reconstruction in ethnic minority areas.

Keywords

Building Back Better; BBB concept; Post-Disaster Reconstruction; Localization

1. Introduction

In the context of urbanization and climate change, frequent natural disasters have become a global problem, especially having a profound impact on ethnic minority areas with fragile ecology and weak economic foundations. [1] Post-disaster reconstruction is not only an important step in restoring the built environment and economic foundation, but also a crucial opportunity to repair social vulnerability and enhance community resilience. [2][3] Many ethnic minority areas in China are located in high-risk disaster zones in the southwest and northwest regions, with relatively weak infrastructure and highly dependent cultural carriers on the local spatial environment. The difficulty of post-disaster recovery is relatively large. The traditional reconstruction model focuses on housing restoration and rapid

resettlement, although it can improve material conditions, it is prone to neglect cultural continuation, social relationship reconstruction and long-term resilience improvement. The international community's "Building Back Better" (BBB) concept emphasizes that post-disaster reconstruction should not merely focus on the physical space restoration, but should promote the overall optimization of the social, economic and cultural systems, breaking the "disaster - vulnerability - poverty" cycle. However, whether this concept can be effectively implemented depends crucially on its local adaptation to local culture, social structure and resource conditions.

2. The connotation and operational framework of the concept of "Building Back Better"

As the final step of the disaster response process, the post-disaster recovery and reconstruction at the local level not only directly affects the short-term livelihood security and stability of the affected areas, but also profoundly influences their long-term development direction. Post-disaster reconstruction is a systematic and long-term process. Various social relationships, resource elements and governance structures will be re-integrated and redistributed during the reconstruction process. Therefore, the research on its impact mechanism and practical path has become an important issue that needs to be continuously deepened in the field of disaster anthropology. [4] Against this backdrop, "reconstructing better" has gradually become an important concept guiding post-disaster recovery and reconstruction. [5]

2.1. The proposal of the concept of "Building Back Better" and its origin

The concept of "Building Back Better" did not come into being suddenly; rather, it is a process of gradual development from an empirical consensus in post-disaster recovery practices into a core principle of the global disaster risk reduction strategy. In the wake of the 2004 Indian Ocean tsunami, the complicated and arduous recovery process prompted the international community to reflect systematically on the traditional reconstruction model, and the concept of "BBB" thus evolved from an implicit consensus to explicit formulation. In 2006, former US President Bill Clinton, in his capacity as UN Special Envoy for Tsunami Recovery, issued the report *Lessons Learned from Tsunami Recovery: Ten Key Propositions for Building Back Better*. For the first time, it systematically interpreted the core principles of "BBB", turning it from a general vision into an action framework with practical operational orientation.[6]

Since then, academia has continued to improve relevant theories. The overall implementation scheme of "BBB" proposed by Mannakkara and Wilkinson has exerted considerable influence and was applied in the post-disaster reconstruction after the 2009 Australian bushfires, promoting the concept from theoretical advocacy to practical testing.[7] Major disaster recovery operations such as the Kashmir earthquake in Pakistan, the Wenchuan earthquake in China, and the Haiti

earthquake have absorbed the concept of "BBB" to varying degrees, with its international influence growing continuously.

From 2005 to 2014, mechanisms including the Hyogo Framework for Action, the International Recovery Platform, the Global Platform for Disaster Risk Reduction and the World Reconstruction Conference have continuously advanced the dissemination and institutionalization of "BBB".[8] In 2015, the Sendai Framework for Disaster Risk Reduction 2015 – 2030 officially listed "Building Back Better" as one of the priority actions, stressing the incorporation of disaster risk reduction measures and resilience enhancement into recovery and reconstruction.[9] At this point, "BBB" has officially elevated itself from an academic concept and practical experience to an important guiding principle for international post-disaster recovery and reconstruction.

2.2. The key proposition of the concept of "Building Back Better"

The most authoritative and systematic expression of the main propositions of the "BBB" concept originated in 2006 when former US President Clinton, in his capacity as the UN Secretary-General's Special Ambassador for Post-tsunami Recovery, released the report "Lessons Learned from Post-tsunami Recovery: Ten Propositions for Building Back Better", in which the key propositions of the "BBB" were formally put forward.

Table 1. The ten propositions of the "BBB" concept.

Proposition	Core Concept	Guideline
Proposition 1	People-oriented Principle	Governments, donors and aid agencies must recognize that families and communities drive their own post-disaster recovery.
Proposition 2	Promote Fairness and Justice	Recovery must advance equity and justice.
Proposition 3	Improve Early Warning Capacity	Governments must strengthen preparedness against future disasters.
Proposition 4	Promote Management and Institutional Innovation	Local governments must be empowered to manage post-disaster recovery efforts, and donors should allocate more resources to strengthen governmental recovery agencies and institutional development, especially at the local level.
Proposition 5	Planning and Coordination	Sound recovery planning and effective coordination rely on reliable information.
Proposition 6	Multi-stakeholder Collaboration and Strengthen External Assistance	The United Nations, the World Bank and other multilateral agencies must clarify their roles and relationships, especially in the early stage of economic recovery.
Proposition 7		Expanding roles of non-governmental organizations and the Red Cross Movement entail greater responsibility for advancing equity in recovery efforts.
Proposition 8	Create a Business-friendly Environment	From the outset of recovery operations, governments and aid agencies should create conditions for entrepreneurial development.
Proposition 9	Promote Community Recovery	Beneficiaries should be served through inter-agency cooperation beyond confrontation and unhealthy competition.
Proposition 10		Recovery must make communities safer by reducing risks and enhancing resilience.

As a pioneering concept, its implementation requires more concrete actions as support. However, after the proposition was proposed, "BBB" did not achieve widespread promotion and in-depth application in practice. To understand the reasons, the realization of the grand goals of "BBB" was limited by the social and economic foundation and resource endowment of the country or region. In some

underdeveloped and resource-poor areas, even the pre-disaster baseline level could not be restored. [11] At the same time, as a guideline for post-disaster reconstruction, "BBB" paid insufficient attention to the needs and preferences of the people in the disaster-stricken areas. [12] This led to some reconstruction projects suffering losses and even generating new risks due to deviating from local will and cultural characteristics. [13] With the accumulation of global post-disaster reconstruction practices, researchers and practitioners have continued to explore the core logic of the ten propositions. How to implement and promote the sustainable development goals (SDGs) set by the United Nations' 2030 Agenda has become a common concern of human society in recent years. Researchers have also begun to attach importance to the role of "BBB" in implementing sustainable development. [15] Finally, a systematic guidance plan covering policy guarantees, implementation plans, and resilience enhancement was refined. This plan not only continues the human-centered core, fairness logic, and risk awareness of the ten propositions, but also, through detailed division of responsibilities and authorities, standardization of implementation processes, and expansion of resilience dimensions, transforms the concept from a principle advocacy into an operational practice system, completing the deep expansion from the theoretical framework to the action plan.

2.3. The overall operational framework of the "BBB" concept

The core of the post-disaster recovery and reconstruction mechanism is to address issues such as who to build for, who will build, where to build, how to build, and the effectiveness of the construction. It is necessary to establish and improve a systematic operational framework for post-disaster recovery. [16] Manakara and Wilkinson from the University of Auckland developed the overall operational framework of the "BBB" concept and put it into practice in the post-reconstruction of the Australian forest fires in 2009. The operational framework divides post-disaster recovery and reconstruction into three parts (Figure 1), including: reducing disaster risks, community recovery, and supervision of post-reconstruction implementation. Reducing disaster risks is the foundation of reconstruction, mainly including enhancing building resilience, land use planning, and disaster warning, combining soft and hard measures to lower disaster risks; community recovery starts from psychological and economic industry recovery, providing impetus for reconstruction; the implementation supervision aspect includes system establishment, regulation formulation, and post-reconstruction monitoring and evaluation, providing institutional guarantees for reconstruction. Currently, this framework has become a tool for post-reconstruction assessment and determining the best practices for post-reconstruction. [17]

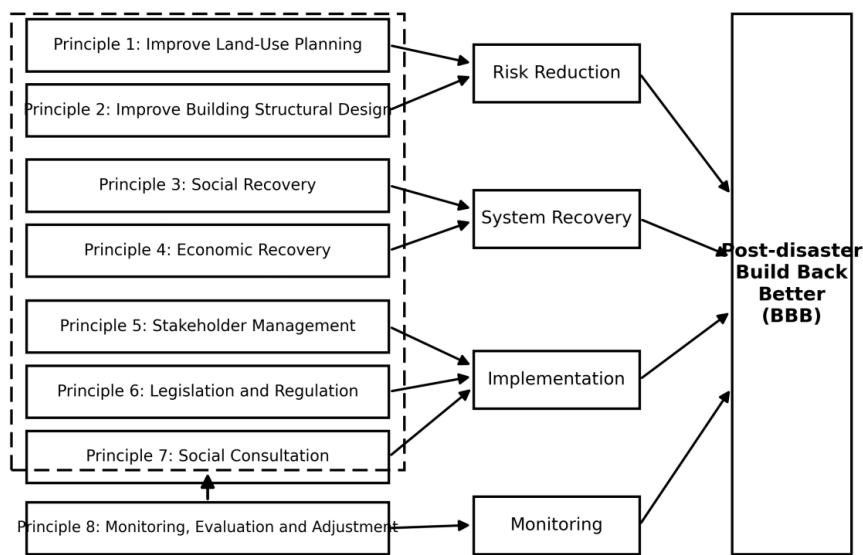


Figure 1. The overall operational framework of the "BBB" concept.

3. A New Model and Localization Analysis Framework for Post-disaster Reconstruction in Ethnic Minority Areas of Southwest China

3.1. A New Model for post-disaster Reconstruction: The Adaptation of the "BBB" Concept to the disaster Culture of Ethnic Regions

For thousands of years, ethnic minorities have coexisted with natural disasters and sought survival in this process, gradually accumulating and passing down a special type of cultural heritage - ethnic disaster culture. This kind of culture has practical utility in disaster prevention, mitigation and avoidance. The geographical location, geological structure, landform, climate characteristics and ecological environment of the areas where various ethnic groups live vary significantly. Moreover, each ethnic culture has a long history, is rich and splendid, and presents rich diversity in traditional ways of coexisting with nature and the utilization of natural resources. This has led to the corresponding complex and diverse characteristics of the triggering factors for disasters in these regions. The southwestern region has a large number of ethnic minorities and diverse cultural types. The disaster prevention and mitigation culture in this region has preserved the experiences and lessons of most ethnic minorities in specific disaster prevention, mitigation and avoidance, and thus has great typicality and representativeness. Since the Ming and Qing dynasties, the agricultural development and industrial growth in the ethnic minority settlements in the southwest have gradually unfolded [17]. This process has caused severe impacts and damages to the local ecological environment, resulting in changes in the disaster-bearing capacity of the natural environment and the natural restoration

capacity of the disaster-affected areas, and the frequency of regional natural disasters has gradually increased. Common types of disasters include earthquakes, mudslides, landslides, water and drought disasters, frost and snow disasters, epidemics, wind and hail, and forest fires. In the process of resisting and responding to various natural disasters, ethnic minorities have gradually accumulated cultural contents related to them. Through new research paths to explore the disaster-related connotations contained in ethnic traditional culture, and to explore the close relationship between the origin of the well-known ethnic traditional culture and disaster prevention, mitigation and avoidance, is not only a new demand for disaster history research to shift and expand, but also a new requirement for building a disaster prevention and mitigation system in the new era. [18] Under this background, the international concept of "Building Back Better" advocated by the international community, is deeply adapted to the unique social and cultural background, ecological foundation and governance environment of ethnic areas. Specifically, the disaster culture of ethnic minorities can be divided into two levels: On the one hand, the spiritual level, covering the concept of respecting nature, the metaphor of disaster prevention in religious beliefs, disaster taboo customs and the rituals for driving away epidemics, providing a spiritual bond to unite the community in resisting disasters; On the other hand, the material life and action level, including traditional buildings with earthquake and moisture-proof properties, dietary culture adapted to the local environment, traditional medical knowledge for preventing local diseases, village regulations and folk conventions for rational resource use, as well as flood control embankments and fire prevention forests around the villages, which are all tested local governance solutions. This local knowledge system has a natural affinity with the BBB concept, especially showing high compatibility in the dimensions of "community-driven", "ecological compatibility", "economic inclusiveness" and "diversified collaboration". The four principles advocated by the BBB concept, namely "people-centered", "risk reduction", "fairness and inclusiveness", and "enhanced resilience", are particularly crucial for ethnic regions with deep cultural heritage, fragile ecosystems and relatively lagging economies. This concept can not only conform to the actual situation of ethnic regions, such as rich cultural heritage, fragile ecosystems and relatively lagging economic development, but also provide systematic guidance for achieving "sustainable, high identification, and strong resilience" localized reconstruction.

3.2. The Evolution of Post-disaster Reconstruction Models in Ethnic Minority Areas of China: From the "Wenchuan Model" to the "Lushan Model"

The evolution of the post-disaster reconstruction model in ethnic minority areas of our country has been marked by the two major earthquakes in 2008 (Wenchuan earthquake) and 2013 (Lushan earthquake), showing a trend of shifting from

"national leadership and speed priority" to "local initiative, diversified collaboration, and resilient development". The research on post-disaster reconstruction in China began in the 1990s and often unfolded in response to major disaster events. [19] After the Lijiang earthquake in Yunnan in 1996, the affected areas formed three reconstruction models based on their actual conditions: on-site pilot planning reconstruction, overall restoration reconstruction, and relocation reconstruction. After the Wenchuan earthquake in 2008, China developed a post-disaster reconstruction model that was strongly led by the government, involved the mobilization of national resources, and included targeted assistance. [20] After the earthquake, the state quickly established a post-disaster recovery and reconstruction planning group to be responsible for planning, organization, and compilation. [21] Through measures such as special regulations, reconstruction funds, "one province assisting one severely affected county", and "unified planning and unified construction", the recovery and reconstruction were efficiently advanced. The main tasks originally scheduled to be completed within three years were actually largely completed within about two years, demonstrating the mobilization advantages of the national system in responding to major disasters. As the post-disaster reconstruction system continued to improve, a reconstruction model of "local dominance and hierarchical responsibility" gradually emerged after the Lushan earthquake. [22] Compared with the national aid model during the Wenchuan earthquake period, the prominent changes in the Lushan model lie in: first, the shift from direct allocation by the central government to local responsibility; second, the transition from the leadership of the national system to the organization and implementation by local entities as the main body, marking an important innovation in the post-disaster recovery and reconstruction model of our country. [24] Since then, post-disaster reconstruction in our country has placed greater emphasis on "combining soft and hard measures", risk prevention, and long-term development. It has stressed the participation of social organizations, the intervention of psychological services, assistance for vulnerable groups, and the enhancement of community resilience. After the Ministry of Emergency Management was established in 2018, the relationship between central and local authorities was further clarified, and a modern emergency management system covering all disasters, the entire process, and the entire society was gradually formed. Overall, the capacity for post-disaster reconstruction in our country has significantly improved. However, in ethnic minority areas with fragile ecosystems, special cultures, and weak governance foundations, further improvements are still needed in the reconstruction mechanisms that are localized, refined, and oriented towards resilience. [25]

3.3. From "Building Back Better" to "Rebuilding More Localized" : The "BBB" Localization Analysis Framework

The localized analysis framework for ethnic regions is based on the original "BBB"

holistic operational framework and has been translated and localized by taking into account the particularities of the ethnic regions in Southwest China. Although it has global applicability, when directly applied to ethnic regions, it is necessary to break through the limitations of "universalism" and make targeted adjustments based on the unique cultural background, social structure, and geographical environment of the local area to avoid "incompatibility with the local conditions". Considering the unique geographical, cultural, and social background of the ethnic regions in Southwest China, the framework has added elements such as local wisdom, cultural revitalization, and multi-party governance to ensure that the concept can truly be implemented. The original framework emphasized the restoration of social structure and economic recovery, while the localized framework strengthened the restoration of cultural identity, focusing on the revitalization and inheritance of local culture, not only ensuring material restoration but also strengthening social and spiritual restoration. Finally, the implementation and supervision parts of the original framework have been adaptively adjusted. Considering that ethnic regions usually have traditional autonomous models, the localized framework incorporates these elements into the governance structure to promote the combination of local self-management and external government support.

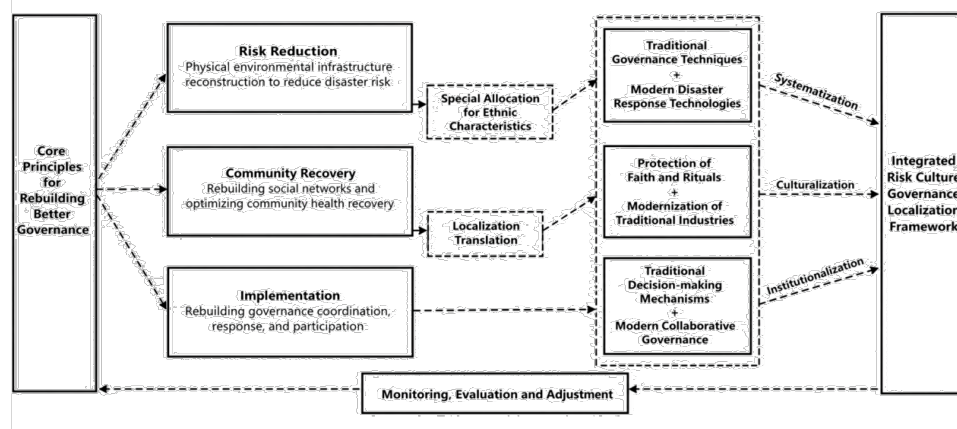


Figure 2. "BBB" localized analysis framework.

4. Local Elements and Realization Paths of Localized Post-Disaster Reconstruction in Jiaju Tibetan Village

4.1. Jiaju Tibetan Village and Its Disaster Impact

Some scholars have pointed out that the southwestern region might be the cradle of human evolution. [26] Due to geographical isolation, these mountainous areas have preserved many primitive villages, maintaining a unique cultural landscape and folk customs, which makes them of great value in the study of ancient architecture and the history of human society, and are precious cultural resources. The unique Tibetan-style architecture and rural scenery here have earned it the title of "One of

the Six Most Beautiful Rural Towns in China". In addition, secondary disasters such as flash floods and landslides further exacerbated the vulnerability of the region, making the post-disaster recovery and reconstruction face the dual challenges of natural environment constraints and cultural inheritance protection.

4.2. Analysis on the Core Local Elements of Jiaju Tibetan Village Based on the Localization Framework

The localization of post-disaster reconstruction emphasizes the need to fully respect local culture, ecological environment, and social structure while absorbing modern reconstruction concepts. Therefore, systematically reviewing its traditional construction techniques, industrial transformation foundation, cultural belief system, and community mutual assistance mechanism is the prerequisite for constructing a localized reconstruction path.

4.2.1. Traditional construction techniques with high adaptability to nature

The area experiences frequent geological activities and has a complex mountainous and canyon environment. Its traditional architectural form has evolved over a long period of adaptation to nature. Tibetan-style dwellings are built in accordance with the terrain, with a scattered layout. They mostly adopt stone and wood structures and the form of watchtowers, serving both as residences, defenses, and places of worship. The building walls are thick and the space is compact, presenting a feature of decreasing size from bottom to top. This design enhances the structural stability to a certain extent. Traditional techniques such as stone masonry, wooden frame structures, and rammed earth walls not only have insulation and heat preservation functions but also embody local earthquake-resistance experience. The Jiarong watchtowers have been preserved even after multiple earthquakes, indicating that their "wall collapses but the house does not fall" structural feature has certain disaster prevention value. At the same time, the white, red, and black color scheme on the exterior of the buildings also carry the Buddhist cosmology and ethnic cultural symbols.

4.2.2. Livelihood Restoration and Industrial Transformation: Integration of Agriculture, Forestry, Culture, and Tourism Industries

Before 1998, the economy of Dandab County mainly relied on forestry and the mining of mica. The industrial structure was relatively simple. With the depletion of mineral resources and the implementation of the Natural Forest Protection Project, traditional industries were restricted, and Dandab County began to explore the path of cultural empowerment of tourism, and tourism-driven agricultural and cultural synergy development. The improvement of transportation conditions further promoted the standardized development of its tourism industry. After the Jiuzhi Road was completed in 2016, the accessibility of the scenic area significantly improved, and it successfully received the title of a National AAAA-level Scenic Area.

At the same time, the local area relied on red cultural resources to build educational bases, expanding the "education + culture + tourism" business model. Tourism-related derivative industries such as operation, handicraft production, and cultural experiences provided financial resources and livelihood support for post-disaster reconstruction and also enhanced residents' re-understanding of local culture.

4.2.3. Abundant cultural symbols and the belief system of Bon's natural worship

The cultural symbols of the Zang nationality are widely present in architecture, clothing, customs, religion and art, serving as an important carrier of ethnic identity. The Guozhu dance, as one of the traditional dances of the Zang nationality, combines singing, dancing, ritual and historical narrative functions and has been included in the first batch of national intangible cultural heritage. [30] In the Zang nationality village of Jiaguzhai, the Guozhu dance is not only a form of festival entertainment but also an expression of ethnic memory and cultural identity, playing an important role in emotional connection, psychological adjustment and social integration. [31] Religious belief is also an important spiritual resource in post-disaster recovery. The villagers of Jiaguzhai mainly believe in Bon religion, and activities such as burning incense, pilgrimage, temple fairs and mountain-walking constitute an important part of their daily life. After the disaster, villagers seek psychological comfort through chanting and worship, demonstrating the special role of religion in post-disaster psychological recovery. The natural worship of Bon religion also profoundly influences the spatial order of the settlement and ecological taboos. For example, the entrances of residential buildings mostly face Mount Murdo, which is regarded as a sacred mountain, and the prohibition of cutting down trees in the forest of the sacred mountain is an objective regulation that objectively maintains soil and water conservation and geological stability. These beliefs are not merely spiritual concepts but local knowledge linked to ecological protection, spatial layout and risk prevention. Therefore, if post-disaster reconstruction ignores this belief order, it is likely to weaken residents' identity and even trigger new cultural conflicts. [32]

4.2.4. Democratic Decision-Making and Mutual Aid Customs

The "discussion" system provides a platform for residents to jointly discuss public affairs, express demands, and resolve disputes, and it is an important social capital in post-disaster reconstruction. Through the discussion mechanism, the reconstruction planning can more fully incorporate residents' opinions, making the housing layout, public facility restoration, religious space arrangement, and tourism development plans more in line with local living habits and cultural needs, avoiding the disconnection between external assistance and local reality. The "mutual work" is a mutual labor assistance method formed under limited resources, often used for

building houses, farming, weddings, funerals, and other important matters. Through labor exchange, residents can jointly complete tasks that a single family cannot undertake, reducing economic costs and strengthening neighborhood relations and community cohesion. [33] Under the influence of tourism development and the market economy, the traditional mutual work customs have been somewhat impacted, but the Gaizhu community resumed mutual work during the off-season of tourism, indicating that this mechanism still has practical adaptability. For post-disaster reconstruction, "discussion" provides a participatory governance foundation, and "mutual work" provides social mutual assistance resources, jointly constituting an important support for community self-repair. Only by respecting and activating these local organizational resources can the external reconstruction model truly achieve effective implementation.

4.3. Localized Implementation Path of "Building Back Better" in Jiaju Tibetan Village

Based on the local elements of Jiaju Tibetan Village, the localized practice of "Building Back Better" should start from four dimensions: risk prevention and control, cultural inheritance, livelihood restoration and ecological protection, so as to form a reconstruction path that integrates safety, cultural connotation, sustainability and public participation.

4.3.1. Integrating local disaster prevention wisdom with modern disaster prevention technologies

It faces prominent risks of earthquakes, landslides and flash floods. Enhancing safety is the primary goal. Traditional stone and wood structures are usually selected for their location to avoid high-risk areas, which offer a certain degree of stability. However, the Wenchuan earthquake demonstrated that traditional experience has limitations in extreme disasters. Specific measures include: preserving traditional colors and the layout of the settlement, strengthening the earthquake-resistant framework inside the village; establishing a monitoring network and emergency warning mechanism for landslides and flash floods at the village level. Through the combination of local wisdom and modern technology, both living safety and cultural identity can be guaranteed.

4.3.2. Activate the mechanisms for cultural inheritance and community collaboration

Post-disaster reconstruction is not only about physical restoration, but also about the restoration of social relationships and cultural order. Although national regulations can ensure rapid reconstruction, if local traditional systems are ignored, it is easy to lead to a mismatch between policies and demands. [35] Therefore, the long-term development should be promoted by relying on the local self-governance mechanism. On one hand, integrate customary laws, village regulations and modern

governance systems, and transform reasonable informal rules into community public rules; on the other hand, build a governance network involving the government, local celebrities, village heads, villagers and social organizations. Through the "discussion" mechanism, let residents participate in planning, construction and supervision, and through the "exchange of labor" mechanism, organize house repairs and public facility construction, reducing reconstruction costs and enhancing cohesion. At the same time, restore festivals, religious ceremonies and folk performances to repair the psychological trauma after the disaster and rebuild collective memory through cultural reproduction.

4.3.3. Developing New Livelihood Models and Promoting Industrial Integration

Post-disaster reconstruction is an important opportunity for livelihood recovery and economic transformation. In recent years, tourism has become the main source of income. However, a single tourism industry carries higher risks. During the reconstruction process, efforts should be made to promote the integration of multiple industries and enhance the resilience of livelihoods. Specific approaches include: developing ecological agriculture and organic agricultural products, combining local characteristic products with tourism experiences; developing tourism centered on culture, transforming homestays, handicrafts, dance performances, and religious rituals into sustainable experience projects [Feng Xiaoyi, 2023]; [36] leveraging digital channels to expand the market and breaking geographical limitations through "Internet + agricultural tourism". Industrial development must safeguard the principal position of residents. Through skills training, business guidance, and benefit distribution mechanisms, residents should become participants and beneficiaries of the industrial integration process, rather than passive display objects, thereby achieving simultaneous economic recovery, cultural protection, and community resilience enhancement.

4.3.4. Strengthening Ecological Protection and Risk Prevention

Frequent disasters and tourism expansion have put pressure on the ecosystem. During the reconstruction process, ecological protection and risk prevention must be regarded as the bottom line. Measures such as vegetation restoration, soil and water conservation, and slope management should be strengthened. The use of local materials and low-carbon technologies should be prioritized to maintain the coordination between traditional architecture and the natural landscape [Mi Yang, 2019]. [37] At the same time, integrating ecological beliefs such as "the sacred mountains and holy waters cannot be violated" with modern ecological governance can transform traditional taboos into community-wide ecological rules that are adhered to. In terms of risk prevention, conducting systematic disaster risk assessment and spatial zoning, clearly defining the development boundaries to prevent expansion into high-risk areas; establishing a community-centered early

warning and emergency response mechanism, incorporating disaster prevention training and emergency drills into daily governance, transforming residents from passive victims to risk governance participants.

Through the above four paths, the reconstruction moves from material restoration to the overall regeneration of society, culture, and ecology, responding to the requirements of the "better reconstruction" concept and also embodying the practical value of "more localized reconstruction", which can provide a reference for post-disaster reconstruction in southwestern ethnic regions.

5. Conclusion

Taking the "Building Back Better" (BBB) concept as the core, this paper constructs a localized analytical framework of "risk-culture-governance" tailored to the characteristics of ethnic areas in Southwest China. Taking Jiaju Tibetan Village as a case study, it sorts out local endowments such as traditional architectural wisdom and cultural inheritance, and proposes four reconstruction paths including integrating indigenous disaster prevention experience with modern technologies and revitalizing cultural inheritance and community collaboration. Beyond the traditional focus on physical restoration, the study advances post-disaster reconstruction toward socio-cultural regeneration, providing theoretical reference and practical implications for localized post-disaster reconstruction in ethnic regions of Southwest China.

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