

what they have already funded before and similarly the approving authorities they also have a challenge in approving some new things.

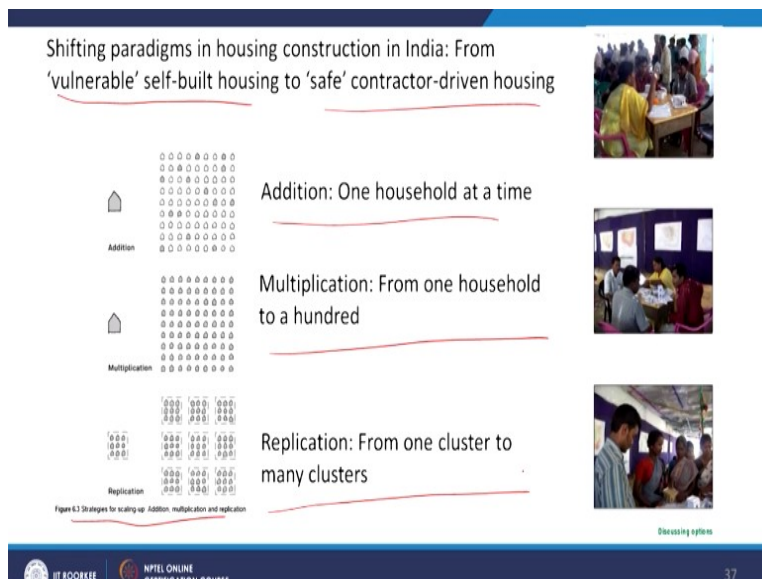
Because, how this could be tested how this has to be validated.

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Technocracy and participatory rhetoric;

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We are living in a generation where the architecture profession in the disaster context has moved from a singular vision to a shared vision. In the first version of build back better where Michael Lyons and other authors have demonstrated the various participatory approaches have been

successful and obviously they also bought the pros and cons of each approaches and bringing various case examples.

Like, most of them they are talking about putting people in the centre, like we can see in some of the examples where the south Indian fishermen federation societies, Benny Kuriakose. Where he have implemented a bottom-up approach of completion from the documentation to the design to the erection process and the one to one consultation process has been its a time taking process.

Where you know Bernstein and Sushma Iyengar, they talked about how the paradigms from the housing construction India have shifted from the vulnerable self-built housing to the safe contractor-driven and they also emphasize on the owner-driven prologue approaches. And also there are other aspects where that particular monograph discussed about the scaling up the owner-driven process in various addition.

How one household at a time the multiplication from one household to a 100 and the replication from one cluster to many clusters. So this is where the different owner-driven and contractor-driven processes work. Especially in terms of the advancements of its built forms, and how they develop a schemata, or a model, and then how they can replicate it whether in a scale of a cluster whether in a scale of a settlement in that whole model. So that is how they are both pros and cons of each model.

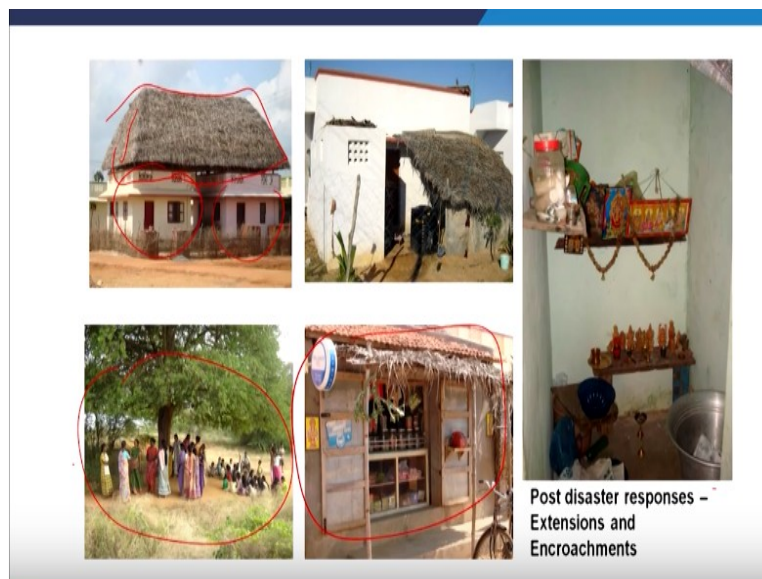
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Land Tenure / Ownership



Also there are issues of land tenure and ownership, the people who are having houses before and but who have lost their houses in the disaster maybe when the aid agency support they may not give the tenure full tenure. But the people who are not having houses who have a little money but now they could able to afford the land and then they have a tenure so there is always the discrepancies occur in the tenure and the ownership aspect.

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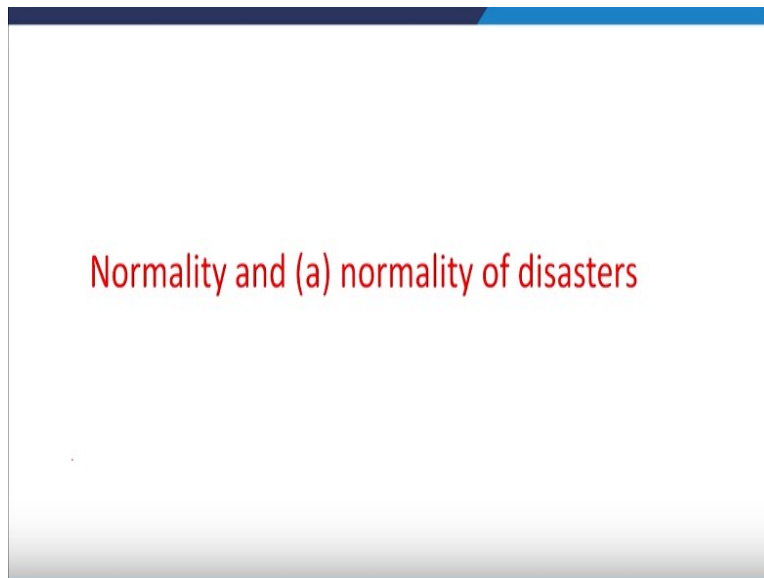


You can see the responses what the aid agencies have given, and what people have developed. There is always a personalization is a natural response to the cultural deficiencies whether it is a kitchen, whether it is a religious, what you can see is a toilet has been converted as a worship

place. So which means it is more to do with the religious aspects, two brothers have extended one single roof to represent a family belonging, so there is a family.

A lady who lost her husband in the tsunami, she actually does not have any livelihood support. So then she developed a house, there were no place for people to play around so they have started encroaching the public places nearby. So there are many dimensions of how this place is conquered and how this place is modified.

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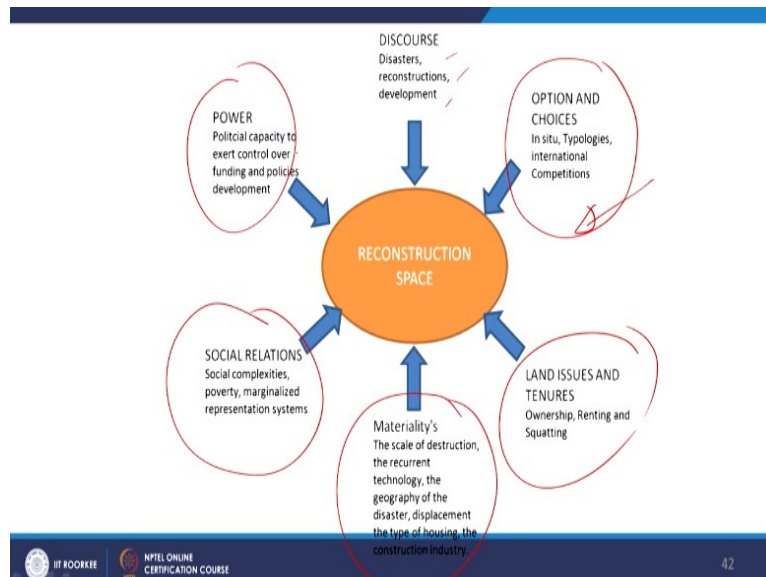
Normality and a normality of disasters: relief agencies normally they rarely pay attention to the way in which housing is delivered.

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Relief agencies rarely pay attention to the way in which housing is delivered, often assuming that developing countries have no experience in low-cost social housing schemes, no finance mechanisms, nor do they sometimes possess a profoundly rich and established informal sector.

Often assuming that developing countries have no experience in low-cost social housing schemes, no finance mechanisms, nor they do sometimes possess a profoundly rich and established informal sector. So this is a kind of belief system that when the relief agencies, aid agencies come to the developing countries, they think that these people does not have an experience how the self-built programs work how their participatory mechanisms work that is the blind belief.

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So if you look at the schematic understanding of what we have discussed that Boano and William Hunter have come framed in a nice conceptual diagram where there is a reconstruction

phase, how it is programmed with different forces. One is a discourse, where the disasters the reconstructions and the usual development process work on.

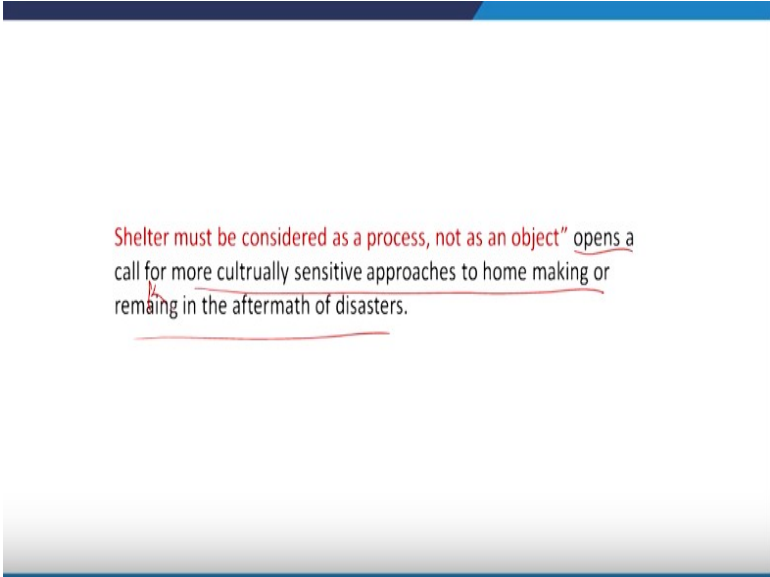
We have the option and choices; we have the relocation options, we have the in situ. we have the building typologies, we have the international competitions, so there is options and choices come forward which is a set of force. Land issues and tenures that is what I just discussed with you the ownership, the renting, and the squatting.

The materiality; the scale of destruction, the recurrent technology, the geography of the disaster, the displacement, the type of housing and the construction industry.

The social relationships; the social complexities, the poverty, poverty has a direct equation with the disaster risk and the vulnerability. The marginalized representation systems who often get affected by the disaster.

Power; whether it is a local government, whether it is an agency, whether it is a feudal system, so that is where the ideologies how they frame how they conceive the development. The political capacity to exert control over funding and policies, the development.

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Shelter must be considered as a process, not as an object" opens a call for more culturally sensitive approaches to home making or remaining in the aftermath of disasters.

So that is where in short summary Ian Davis reflects. Shelter must be considered as a process but not as an object, and this whole set of cases and examples which we are facing in our daily

observations it opens a call for more culturally sensitive approaches to home making or remaking in the aftermath of disasters.

So the culture is very important, and understanding of the philosophical understanding of place and space and the process of making a place is very important that an architect has to understand and this particular subject needs even further more debate to actually look at a reflective learning you know how we learn from the practice is very important. I hope you understand.

Thank you very much.