



In terms of how it is reflected in the buildings or the built forms, we think about the temples in Tamil Nadu which we call the kovils.

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But how they are reflected back in a foreign context, so the facades have been manifested in such a way, that they reflect the identity of the religious identity of that particular community and what you can see is so by looking at the facade so obviously, there are certain control regulations of heights and the street fronts in the Paris context but then still considering those how they have tried to fit with this with a setting of their own sense of belonging and similarly, with the temple Ganesh.

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And this is also a cologne mosque you know, there is a cathedral which has been converted as a mosque and how there is a conflict with the local communities because many people have tried to agitate not to get a mosque the Islamization process, they are trying to little afraid of that there is a different community coming and there is a big identities built up in the city in contrast with their existing identities.

So, similarly, there is Jewish squatters and this is a refugee cafe and there is also how a cathedral has been converted into the mosque and how the top part is replaced and a green light which is also the colour of the light is also reflected. So, it reflects the identity of that particular community in the religious system and similarly, the Soviet that time refugees and how they build this kind of mosques.

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Sl.	Community	Scale	Community/Disruption strategy	Government strategy	Planning strategy	Conceived space	Perceived space	Lived space
1	Urban	Urban	The Cologne mosque was planned in a way with a lot of shops, parking, and restaurants serving the local community in the area.	Government strategy: to provide a place for the mosque and to provide a place for the mosque.	Planning strategy: to provide a place for the mosque and to provide a place for the mosque.			
2	Urban	Urban	Designed as a contemporary structure, unlike the traditional mosque, it has a green light on top, which is also the colour of the light of the mosque.	Government strategy: to provide a place for the mosque and to provide a place for the mosque.	Planning strategy: to provide a place for the mosque and to provide a place for the mosque.			
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So, what we can say is you know, from the global scenario, there is, this is the list of the way she have analyzed it, this is a list of the case studies and what scale it has been reflected and what is the economy occupation strategies and what and how the government have dealt with the strategies and how the planning strategies are that is where how the conceived and the perceived, lived space have been analyzed from the European case studies.

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"The ability of homeless and impoverished groups of refugees to build and fund in foreign lands numerous monasteries of a remarkably high architectural standard and their success in developing viable monastic communities similar to those of Tibet is one of the miracles of the 20th century".

-(Haimendorf 1990 as quoted by Norbu 1994)

Source:
<http://www.scmp.com/2015/12/01/tibet-festive-20th-anniversary-of-the-panchen-lama-de-china/>



AIM

The aim of the research is to investigate the production of new hybrid culturally responsive built environment of the Tibetan refugee settlers and native communities, in the Indian suburban and rural

So, from the Tibetan aspect, the ability of homeless and impoverished groups of refugees to build and fund in foreign lands, Tibetan have built a numerous monasteries of a remarkable high architectural standard and their success in developing viable monastic communities similar to those of Tibet, one of the miracles of the 20th century. So, whenever they have been there so they try to reflect, they try to bring their attachments through the places what they already know from Tibet and they try to build as the monastic communities.

And that is very specific compared to any other communities; the Tibetans are very unique on that manner. So, there is a research on this whole research has looked into how this particular hybrid you know, cultural responsive built environment has been produced in case of Tibetan communities and especially, in the Indian suburban and the rural context.

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Research questions

1. How hybrid Tibetan settlements are produced and transformed over time?
2. What is the relationship between cultural and built environments in a hybrid settlement?
3. Theoretical understanding of Production of refugee place over time



And how hybrid settlements are produced and transformed over time, what is the relationship between the cultural and the built environments in a hybrid settlement and how the theoretical understanding of this production of space the handle Lefebvre's space could be relooked in a refugee context and how it could be understood, how it becomes a framework, how it sets a framework to understand the refugee places and how they have been produced in time.

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CULTURAL IDENTITY

According to Oxford, **cultural identity** is the definition of groups or individuals (by themselves or others) in terms of cultural or subcultural categories (including ethnicity, nationality, language, religion, and gender)



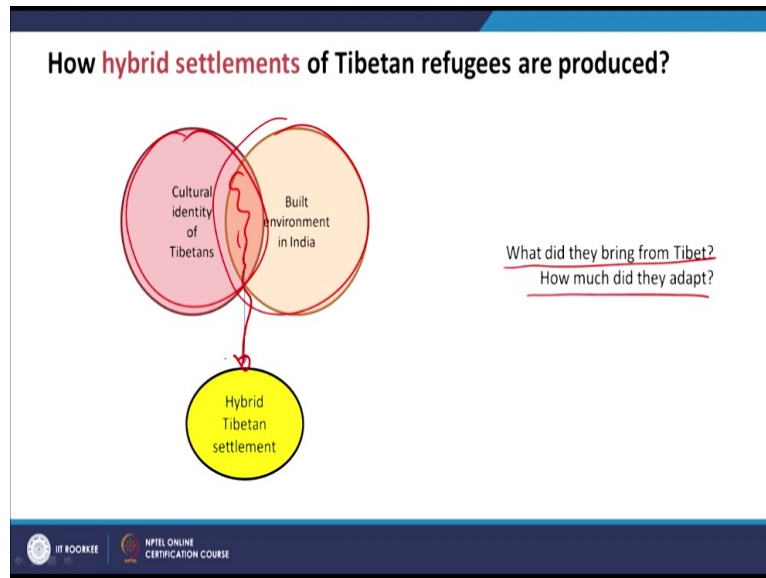
a) A hospital in Leh town b) Mosque in Leh market (source: www.mytravelnama.com)

So, this all when we talk about cultural identity you know there is enough of literature we have from the anthropologist and you know, how from the geographers and various sociologists who talked about building the identity.

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And that is how this whole framework, the first generation, second generation and the third generation, so we looked at the whole sequence of time how people have adapted to it and when we talk about the methods of inquiry as oral testimonies, the visual data, the morphological studies, observation and expert advice. So, like that there is a whole set of larger framework which has been looked at it.

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So, when we say how hybrid settlements are produced, one is wanted to bring from Tibet and how much did they adapt. Here, the cultural identity of Tibetans when it gets mixed with the built environment in India and then and that is where this has produced a hybrid Tibetan settlement because they borrow from each other and that is how a new meanings are produced.

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the Tibetan society and again economy and livelihood; they are basically the farmers, barley, wheat and handicrafts and potters, the skilled labour and in terms of education, they have about the monastery mostly, Tibetan institutions and a few secular schools.

And because they are also very conservative in terms of spreading their language and through their religious guidance and the education systems and the shared customs you know they are basically, you know how their funerals, how the festivals, how the food habits, they try to share that through generation to generation.

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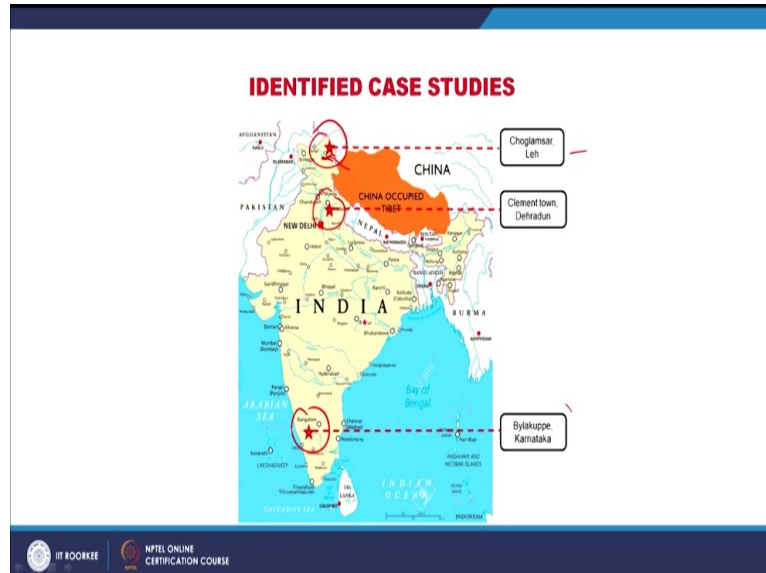
Tibet: Built environment			Tibet: Built environment		
	Components			Components	
Monastery	<p>Most important institution built on high locations difficult to access</p> <p>square or rectangular in plan</p> <p>Space for ordinary believers</p> <p>Space for monk accommodation</p> <p>assembly hall, ambulatory and cells</p> <p>Roof top: symbol of a wheel with two deers on either sides</p> <p>Monastery complex: monastery surrounded by monk schools, administrative office and residence quarters, stupas and fencing walls around it</p>		House forms	<p>T shape, 'L' shape</p> <p>Courtyards</p> <p>livestock rooms, storage spaces, living spaces</p> <p>worship space</p>	
			Materials	<p>Sundried bricks, rammed earth wall, stone</p> <p>Intricately carved interior timber frames following standardized design principles</p> <p>Prayer flags adorn roofs</p>	
Stupa/ Chortens	<p>bell-shaped</p> <p>contains a religiously significant sacred object</p> <p>dome, resting on five-tiered base</p> <p>8 types</p>		Details	<p>Detailed code for the decoration of doors, windows and parapets (including painted black frames around doors and windows and complex wooden overhang decorations)</p> <p>Prayer wheel prayer flag</p> <p>Window eaves are covered with piece of red, white and blue striped cloth</p>	

When we talk about the built environment, the most important things we have to talk is the monasteries which are almost located in the higher altitudes and they are difficult to access. There is certain spaces for monks and the spaces for assembly halls. In a Tibetan culture, if you have 3 children, almost the third child becomes a monk and that is how this whole religious pattern is continued.

And the Stupas, the Chortens which is a bell-shaped which contains a religiously significant sacred objects and there is a house forms either in I shape or an L shape courtyards, materials which could be a sundried bricks or a rammed earth walls and with all the timber frames with the standardized design and also the prayer flags on the top of the roofs and the details what you can see is a kind of a code for the decoration of doors and windows.

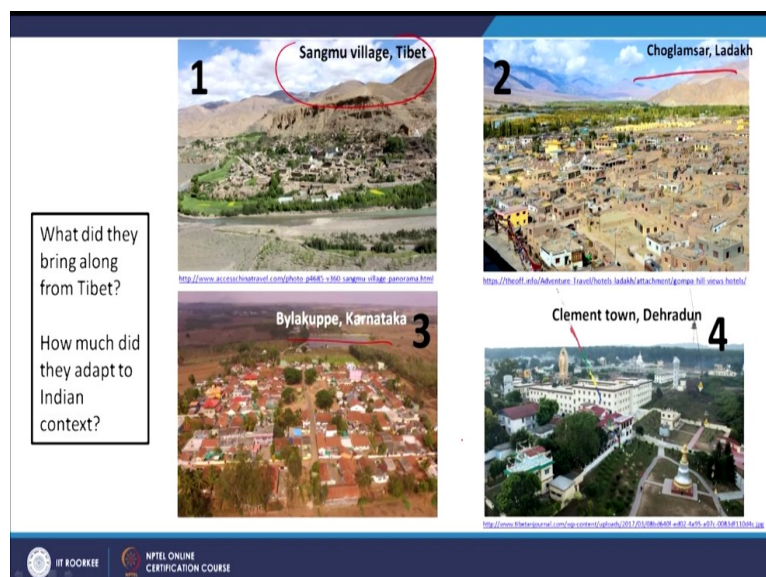
So, there is the monasteries which have a very typical standard and even the dwellings have a typical standard of how they are reused or decorated, how their factious have been put forward.

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So, in order to understand different adaptation process Indu have selected about 3 different culturally diverse settlements, one is in Ladakh area, it is a Choglamsar which is close to the Tibet, the second one is a Clement town which is in a kind of urban locality near Dehradun and the third one is a kind of rural setup which is a Bylakuppe where it is near Karnataka.

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So, if you look at these diverse settings; one is Sangmu village which is in Tibet which is in the cold desert area which is close to the Tibetan landscape Choglamsar as well that very much close to what they belong to and in Bylakuppe which is very much different from what