

**Disaster Recovery and Build Back Better**  
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**Lecture - 33**

**The Production of Refugee Place in Time: Case of Tibetan Refugees**

Welcome to the course disaster recovery and build back better. My name is Ram Sateesh; I am working as an assistant professor in Department of Architecture and Planning, IIT Roorkee. Today, we are going to discuss about the production of refugee place in time in the case of Tibetan refugees. In fact, this work is actually has been supervised a joint supervision with myself and as well as Dr Soren Schobel from Tu Munich.

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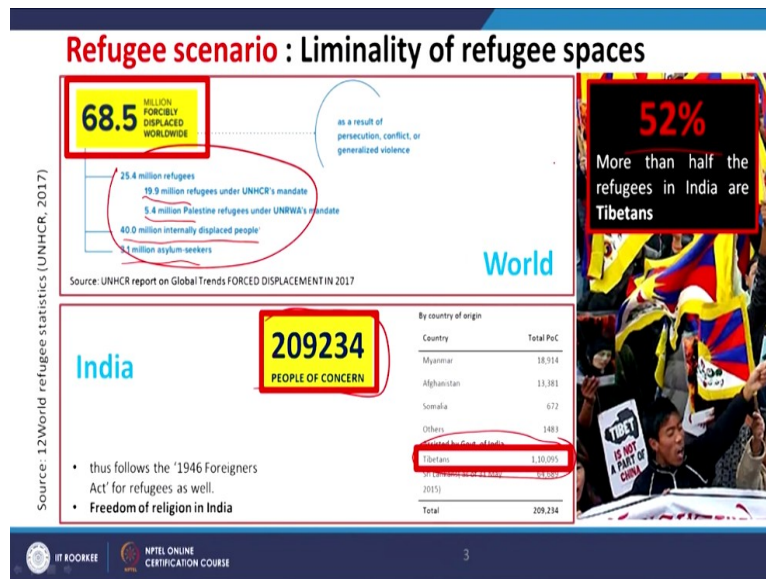
And this has been executed by the student, a postgraduate student and as a part of her master's dissertation and as well as a thesis. So, this is the title production of refugee plays in time the case of Tibetan refugees which has been developed by my student Indu Shaji and this particular piece of work has also been presented at London Center for interdisciplinary research as a paper.

So, today I am going to give you an overview of how Indu's journey has taken up in this particular investigation and also the kind of wide variety of case studies she looked at not only from India as a part of DAAD scholar, she also executed some more case studies in Germany and in European continent and how as a collective understanding, how the refugee



displacements can actually produce, plays and how they eventually get transformed with time and what kind of meanings are developed by the communities in varied context.

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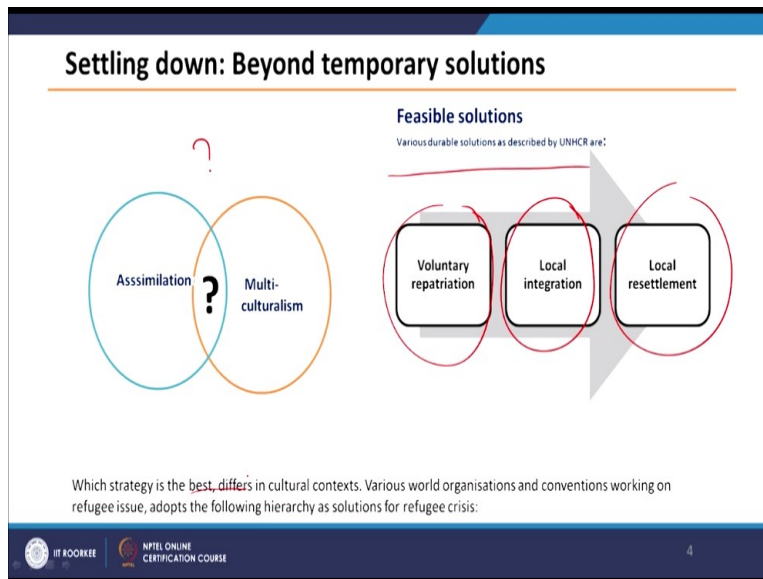


Coming to the refugee scenario, we have about the statistics talk about 68.5 million which have been forcibly displayed worldwide as a result of conflict or as a political turmoil as a result of persecution or any kind of generalized violence and this is all we are having the statistics, as per the UNHCR's mandate 19.9 million refugees and out of which 5.4 million Palestine refugees and UNRWA's mandate and the 40 million internally displaced people and 31 million asylum seekers.

Coming to this is a global scenario and in India, we have about nearly 209234 people of the concern out of which we have about 52% more than half of the refugees in India are Tibetans which is about 1,10,000, I am sorry this is 209234. Now, when we talk about the refugee, the context of a refugee and his or her settlement process, so we have two questions.

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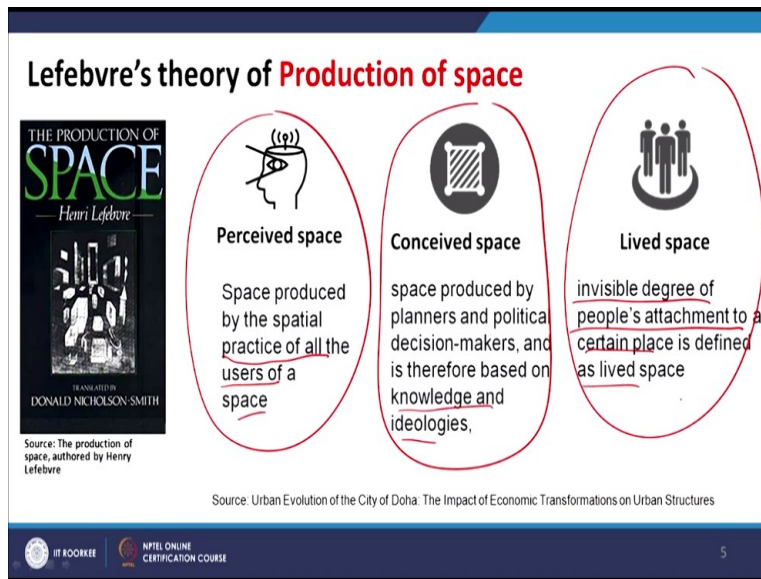
One is an assimilation process and with the multiculturalism, you know, whether it is a segregation or an integration part of it because a refugee or an asylum who is coming from a different cultural context, different political context, different development context and different social context and he tried to get accommodation in a different context. It is completely different from the host aspect of it.

And how one can, in that process how one gets segregated and also how gets one integrated is the biggest question. So, as per the UNHCR, it talks about the voluntary repatriation, the local integration and the local resettlement. So, you know, out of all these segregation and integration models which strategy is the best.

And how it differs in different cultural context and a lot of organizations working with the refugees are working on this option of how we can better integrate and reduce the conflicts in the host and as well as from the humanitarian point of it.

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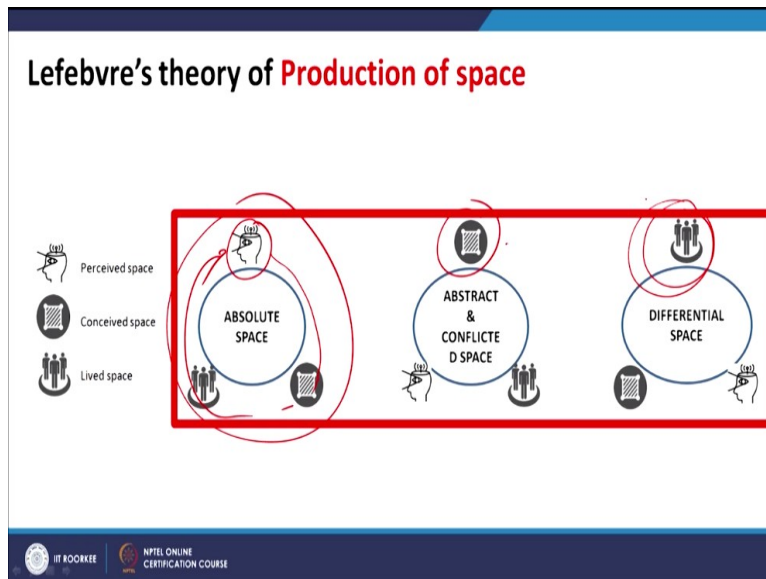
So, in this work, Indu have adopted Lefebvre's theory of production of space because this is one of the sociological component where Lefebvre, Henri Lefebvre talked about 3 different ontological positions of place, how it gets transformed. So, the first aspect, when he talks about the perceived space, which is the space which has been produced by the spatial practice of all the users of a space.

So, you can talk about whether it is a vernacular process of it, whether it is a habitable process of how you know, perceived space because there is some kind of attachment to it whereas, the conceived space, it a space produced by the visionaries. Whether it is a planners or the political decision-makers or it is based on the knowledge on ideologies of the visionaries. How they want to perceive this place, how they want to conceive this place.

The third aspect, which is talking about the lived space as the people tend to live at a particular place that is where an invisible degree of people's attachment to a certain place. So, they develop certain emotional attachment to a place, they develop a sense of belonging to it so where, you know, the habit in the habitat how it is reflected in the form of their belief systems, how their daily behaviours, their understanding of the place, their eligible concerns. All will put together in a form of a lived space.

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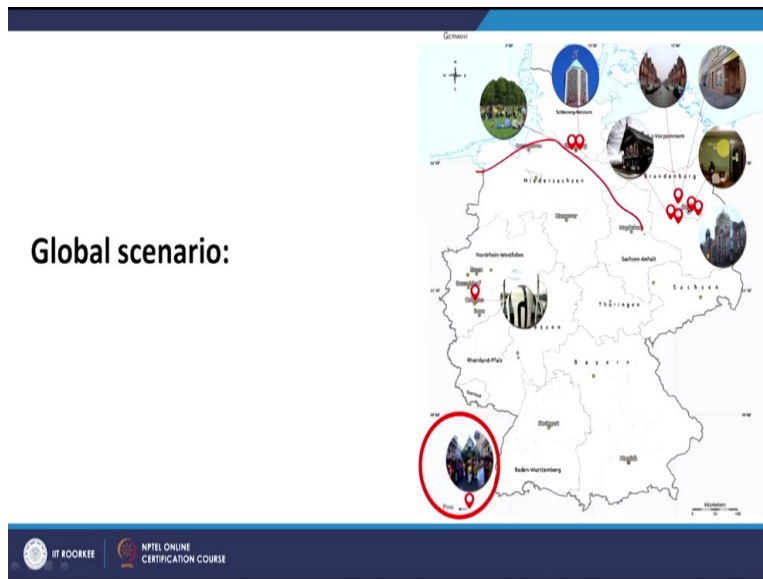
And this particular theory of production of space has been widely used from different researchers varying from sociologists, planners, urban designers and even the people working in the housing segment so they have adopted this particular theory. So, here because we are talking about the refugee context under displacement where the whole context has been reversed out and how it is programmed in time and how it has been manifested, how it has been shaped and reshaped.

So, that is where we thought this theory is most useful to understand this. Where, we have the actual theory about he talks about the absolute space which is where, the perceived space, where there is a vernacular context and then which is followed up with the conceived and the living processes which makes as an absolute space. In the abstract space, you know, that is where the conceived space takes over it.

And the visionaries and their ideologies you know, direct the whole program out of it and that is where but whereas, in the differential space when the time moves on and then how different priorities and different conflict setups are adapted and how a differential space is produced that along with background of your home attachments and as well as the present context, the lived space responds to it.

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So, as a part of the DAAD scholarship, she also got an exchange program in Tu Munich and she have visited some of the cases of the displacement cases in the Germany as well and Paris and where she visited all these in Hamburg, Paris, Jaffna.

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So, I will briefly go through each of these scales very quickly. The little Jaffna in Paris, so the moment we talk about the Paris, we think of a very planned development and our expectation of a place identity if it looks like this.

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But the little Jaffna where the reality is this, it is looking like any other supermarket, bazaar or a bazaar in an Indian context where you have the hoardings, where you have the localized products, which is suitable for that particular community needs.

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And even the festivals, the rituals, you know the religious belonging is also brought in a foreign place.

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