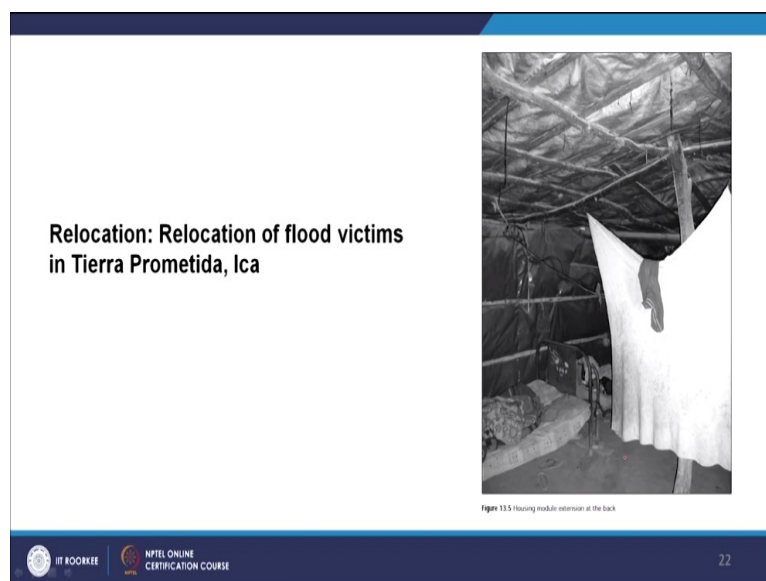


moment land titles are not defined that gives a little insecurity for them and that is where their insecurity of tenure, people spend no time or effort in developing their settlement.

When you know, that the tenure is not with you, how will you dedicate some amount and effort to make that place better and similarly the streets have not been paved and the main squares has also been neglected and but the houses which here also they use this quincha technique and they are still in a good conditions and there also extension of the homes which you see in the other cases as well.

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The last one is the relocation, in relocation of flood victims in Tierra Prometida, Ica. So, here, the church was involved, the missionary is also involved in the relocation process. So, what they did was they initially have been supported the kind of temporary shelters and the transition shelters.

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Present situation

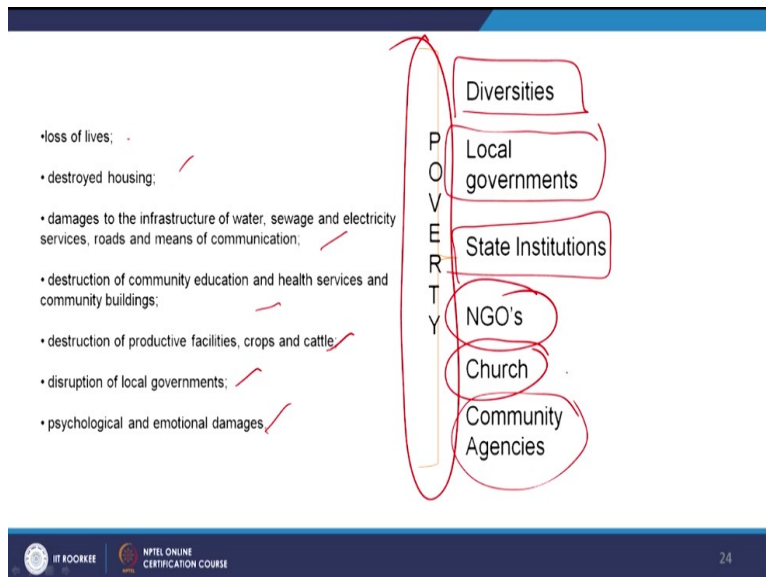
Community problems are solved by the parish priest rather than by the people's efforts, to the extent that they insist on and receive payment for the work they do for their own benefit. The population does participate in this settlement, but they are paid for it. This paternalism reveals a mistaken concept of charity, which has created an absolute dependence on donations, affecting the population's dignity and self-esteem. People have become accustomed to begging.

And then later on, the church play an important role in negotiating and providing certain helping hand to make their houses you know, in a better way but then here, if you look at it, it is not the community who have not solved it, it is the priest or the church who have solved their problems by receiving a payment for the work, they do for their own benefit. So, which means the population does participate in the settlement but they are paid for it.

So, it becomes a paid process and this paternalism reveals a mistaken concept of charity, which has created an absolute dependence on donations, affecting the population's dignity and self-esteem. So, here, instead of making them involved and realize the self-esteem character of it, here, they have become dependent because they are getting paid for that own work.

And in that process, what happens is they almost accustomed to kind of begging, tomorrow any problem comes they are expecting someone will support them. So, this is one lesson which we need to learn from this last case study.

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But summarizing, putting altogether is when we have these all the disaster context, we have the loss of lives which is a common context, destroyed housing, damages to services, damages to community education and health infrastructure, destruction of productive facilities, crops and cattle, disruption of local governments because in all the cases there are groups which are migrant groups which have migrated because of terror aspects, psychological and emotional damages.

But the underlying aspect, common aspect is the poverty but now in the last cases here woman played an important role in the recovery process. They have been, being a participant in different activities and they have been working leading certain groups. So, that is also one of the important aspects. So, that is where, here there is diversities, local governments role you know, how they negotiate and how they bring the people together.

State institutions, so of course, we learnt in a different way that that is also creating a dependency, NGOs, who is supporting them in the church, again, who is paying for their own work and the community agencies, who are being part of this course. So, this is all different actors working in this recovery process.

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Participation vs Better Economic status

Individual x Collective efforts = Self esteem by improving urban image

In Chuschi and Quispillacta, participation was very active initially, but at present people in general are not making any effort to improve their homes or their surroundings, except for a few specific actions promoted by the local government for specific works, such as the church (carved stone) or the main square, which proves that the potential energy for developing the community does exist.

State Institutions x dependency = Impact on the self esteem

Participation of women is significant.

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So, what are the brief lessons we have learned. One is, in the first case of Alto Mayo, we see the despite of huge participation process but related in a long run, the better economic status have dominated this whole participation aspect whereas the individual and the collective, the second case which is a more of a positive aspect and the individual and collective efforts of making their houses more beautiful and making the places more hygiene.

So, that is talking about the self-esteem by improving an urban image whereas in Chuschi and Quispillacta, participation was very active initially but the people, in general, are not making any effort to improve their homes or their surroundings. It could be because of tenure issues except, for a few promoted by the local government such as church a carved stone, example we see.

They have invested time and effort for their self-esteem of that particular project but they were not able to do it further. So, this is where the dependency aspect is seen more. Although, which proves that the potential energy for developing the community does exist. These are some evidences, which we can see that they have some energy but we need to channel them in a right way so that they can understand and they can realize and they work towards it.

Whereas the state institutions provide certain dependency aspect and this definitely have an impact on the self-esteem which in the last two cases, which we have seen and participation of women is very significant in this process, you know the change is happening, the leadership qualities are changing, the role of women is very different in this process. I hope this has given you a brief understanding of what happens in Peru in different context and

what are the long-term impacts for the short-term recovery process. I think that will help you.
Thank you.