

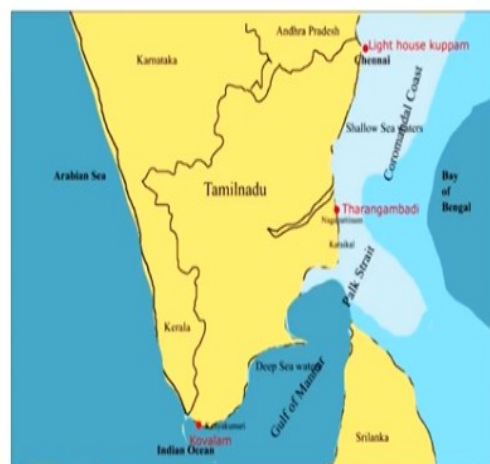
**Disaster Recovery and Build Back Better**  
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**Lecture – 28**  
**Tsunami Reconstruction in Tamilnadu Part – 2 (Findings)**

Welcome to the course disaster recovery and build back better. My name is Ram Sateesh I am assistant professor in Department of Architecture and planning IIT Roorkee. This is a continuation lecture of tsunami reconstruction in Tamil Nadu part two. This is about the findings. In the previous lecture, we talked about the method and approach which I have developed.

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**CRITERIA OF SELCTION OF CASESTUDIES**

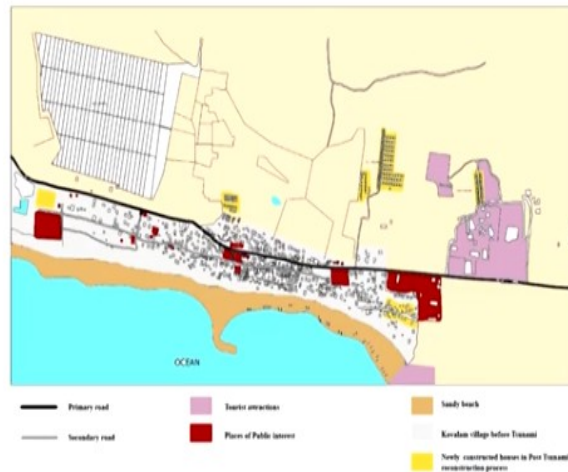


As I said to you in the last lecture, I have selected three case studies which is three villages one is a Kovalam in the South near Kanyakumari, the Tharangambadi which is near Karaikal and Nagapattinam. And the lighthouse Kuppam which is a Dalit village island and this is where I have conducted some kind of ethnographic methods. I used to stay there as a fisherman and I was to interact with various communities

I used to travel to them in the sea for fishing and I used to observe the daily activities so this is how I did.

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## A CASE OF KOVALAM VILLAGE



Characteristics map of Kovalam, Kanyakumari district, Tamilnadu

The first challenge in that time of research we are talking about 2005-2006 where the Google Earth was just in the beginning stages and I was not getting any Maps, so I have to digitize these maps whatever the Google Earth have to give me and some physical observations. So, I have developed these maps especially. If you look at the Kovalam map and this is basically, the sea and then Indian Ocean and you have the salt mines here and this is the main heart of the village.

And this is the main village centre and then 88 houses were damaged during this Tsunami and immediately the government have done the assessment of these 88 houses. And they decided to find alternative position for them because of the CRZ regulations so they have took some land in the DC Nagar phase and SISU Nagar and they have identified this is a government land and have given about 88 houses.

So, after that, the church have realized that why not we take this as an opportunity to build a more special village and to also address the pre-disaster vulnerabilities. That is there the church have gathered the communities and they put some money forward and they bought some more land in different parcels and these two are Praxis Nagar which were later amended when the CRZ regulation has been further amended.

And they bought some more land and this is where communities have put some money in it. But here one thing you have to understand that they people who were having houses earlier but now

they have been given houses through a government support which is completely land is free and the house is free. So now, these people were on a lease for 10 years only then they will get the pattas and these people who bought the land with their own money.

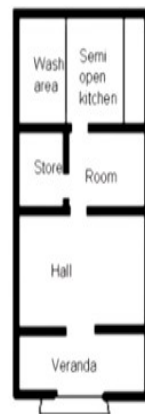
So now, they have got the pattas from the beginning. Like the traditional houses which has a very rich character this is all joint families earlier, it was only a four hundred households village after the tsunami they taken the opportunity to make a spacious village and in the process of making a spacious village 400 have become thousand houses so which means joint families have broken into the nuclear family setups.

So father and mother started living in the whole city old town areas and old village areas and the brothers and sisters they all scattered in whatever the land feasibility and the lottery allotments they got. So, if you look at the traditional housing setups.

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### Traditional House forms in Old Location



You can see the traditional elements of the architecture where they have some certain storages of net and they perform the net weaving practices. They are drying of the fish and also the traditional elements which have the more privacy symbols it could act both as a window and door and it is climatically on the coastal side it is very efficient to give comfortable stay in the house and even the clusters.

Were very narrow, very organic development happened in that particular villages and of course there was also some problems before the disaster issues, with some neighbours issues, with some water issues or the service issues. There are also some issues at the same time there is a very close-knit families. In the recovery process, in the reconstruction stage when they identified this new land.

So, including the government and the NGOs who have worked on it, they actually proposed a kind of grid iron patterns.

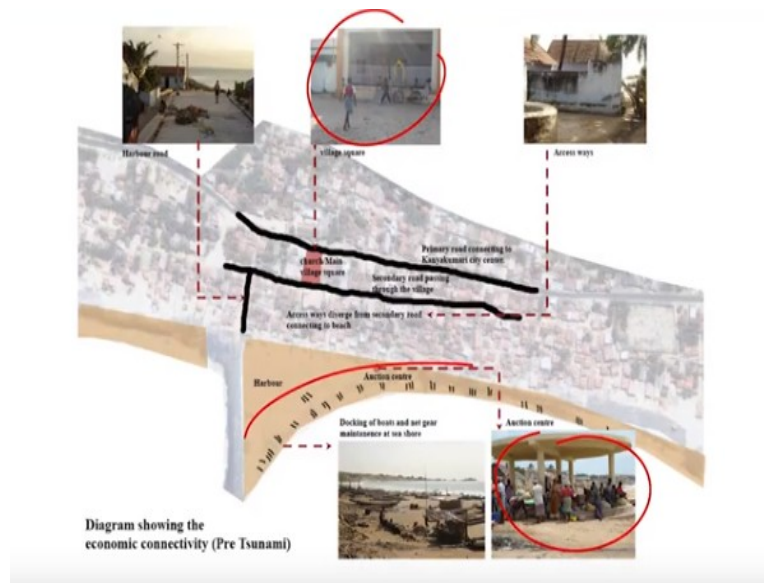
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And a very linear networks and here they have taken a lottery approaches. Here, when they have taken a lottery approaches no one knows who is your neighbour and where you are going. So that has actually broken certain neighbourhood you know linkages and gradually people started in making the compound walls and initially in the first two stages, two years they were not having proper water supply and gradually things have developed.

And some people they started expanding the kitchens in the backyard because you know, fishermans they cook fish and they want the kitchen to be outside. So, in despite of having a kitchen inside but still, they prefer to have it outside as well. So, these patterns have what kind of created some impacts in the society like for instance first thing is before the tsunami everything was near MDR.

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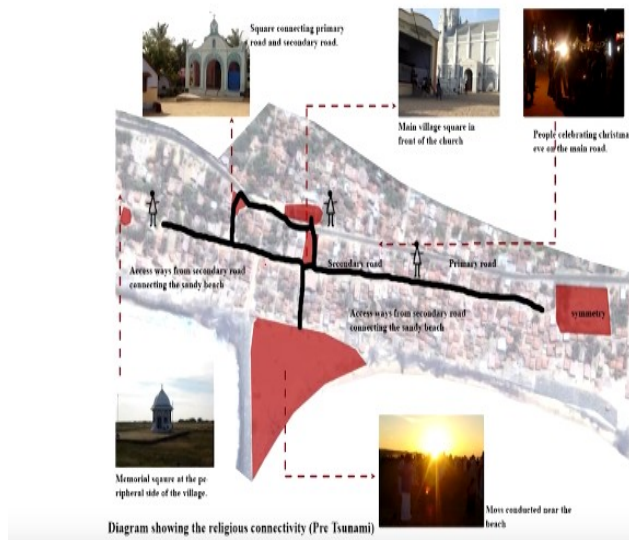


We have the harbour here, you have the auction place here, you have the village square here everything is near to the city. But now, after the tsunami they have to relocate to two kilometres which is almost taking a person has to walk almost 2 kilometres and you say you and me are walking with a laptop or a small with one kilometre or two kilometres but they are walking with a fish gear, net, diesel, the collected fish, any other equipments.

And it is not like they are going morning 9:00 to 5:00 is an office. Sometimes, depending on the fish catch, they travel at morning four o'clock they come at morning eight again they might go at 11:00 and they might come back at 2:00 they might go to evening 5:00. So, it depends completely on the kind of fish catch they get. So, every time walking two kilometres and coming back is a very difficult task for them.

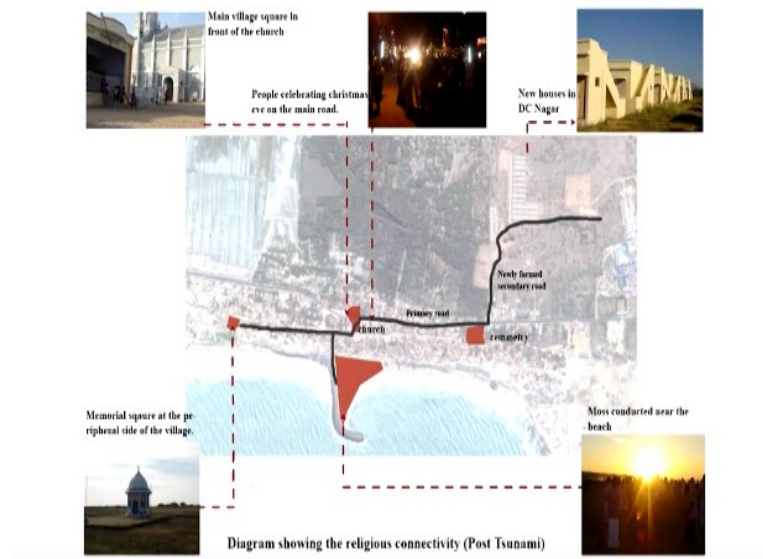
For every, the church is in the centre, the village church, the parish church and even for the elder people to go and conduct their prayers in the church it has become a very difficult thing or to attend any village councils meeting it has become very difficult thing. Even to celebrate any festivals.

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Like, you can see the Christmas was one of the important festival live in every street it is becoming a celebration and in the new clusters you can see that not much is happening and in fact, the church is also making its efforts how we can conduct the open masses in the sea-shore and things like that.

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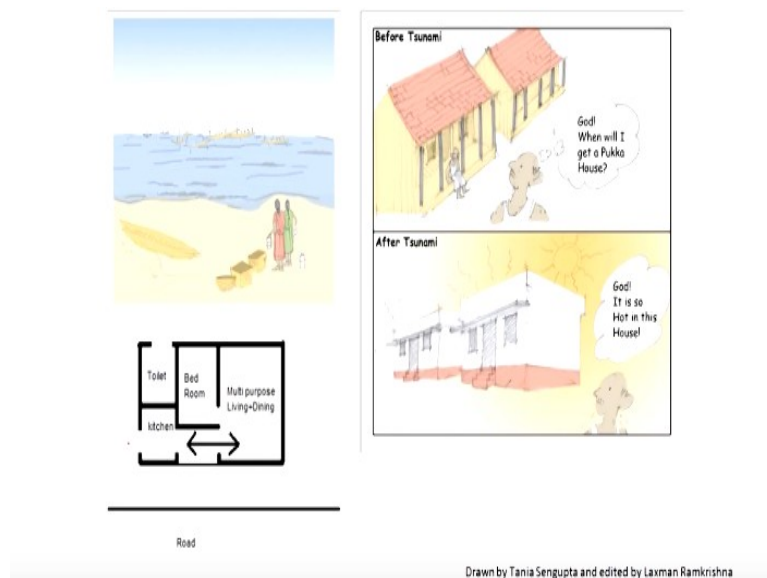
So, now in the new situation, not particular celebrations have gradually diminished. Because the access to the religious places and the political meetings not only that in our personal level. Earlier, husband when he goes for fishing the woman used to see the boat, oh! my husband is coming and wait for the husband with food. Because he will be starving but now he can only, she cannot see whether the husband is coming at what time is coming.



So obviously, when the person comes back he will not say that no one is there with him you know, to give him food. So obviously, when a person returns as I you know, comes back from the shore and to the shore and he is hungry and obviously, it has created certain impacts in the family relationships. Maybe when he goes house he says that you know, my bonds got weakened the family network and bonds gradually got diminished.

When the NGOs have started consulting what type of house do you want they said yes we want a brick and concrete house.

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Because most of the influence happens from the nearby urban areas. That is what exactly the NGOs have given but now, they are realizing that a community it is better have a old house because it is much more you know, thermally it is more comfortable and here, sun is very hot. Also the orientation of the kitchens now, they have to carry the food from the kitchen to the outside and in their cultures, they don't want the food to be seen.

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## Land Tenure / Ownership



As I said to you that the people who had a house, earlier and which was damaged during tsunami and now, these people which who got in the government land and built by the government for the next ten years they don't get any Patta. But now, the other people who were not having a house but now they could able to put some money and they got a new house so they got the patta. So, it means it created little differences between the having the tenure.

And the ownership part of the land and the house because if they want to sell this house now these people cannot sell but these people can sell. So, that means that has created some sense of ownness also talks about the maintenance aspect. So, the dynamics of the family networks have very dependent on family to family for some small families of where husband died and he is the only support but despite of having a new house but there is no livelihood facility.

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