


But what we can see similar is both the Cretto and Gibellina Nuova has one common thing which is silence, the first is a city forever captured under a shroud of cement. The Cretto is captured which is archaeology of archaeology as a reminder of the past; and the second is a cemetery of houses, squares, monuments, and unfinished infrastructure. So that is one example.

When we talk about the philosophical aspect of place, where especially we talk about the perceived space, and the lived space where certain sense of emotional attachments place on the daily where the habitat and habits interact with each other. So the habit and habitat that is where Kim Dovey also talks about habitats.

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**Second birth /**  
Bourdieu (1990:68) states that when we are forced (or may choose) enter another field than the one in which we are 'at home'. This involves learning a new set of rules, a process that is slow and painful and which we experience...(cited in John Friedmann 2005).




Ikea refugee shelters being put to use.  
Photograph: Courtesy of Ikea  
Image Source: <https://www.theguardian.com/sustainable-business/2014/jul/30/refugee-shelters-new-designs-ikea-lema-military-haiti-jordan-syria-iraq>  
John Friedmann (2005) *Placemaking as project: Habitus and Migration in Transnational cities*, in Hillier and Rookaby (2005) *Habitus: A Sense of Place*, published in Ashgate, UK, USA


He reflects about second birth Bourdieu talks about second birth these are some of the refugee homes which were created by the Ikea. People from Syria or Afghanistan they were forcibly given these kinds of prefab elements to use, it could be a tent cities, it could be camps, it could be many other forms where because they are forced to enter into a different field, so that is where they have to learn a different practice, different set of rules, different process.

How they were living in Africa and how they were living in Syria how they were living in Afghanistan is very much different in what they have set up in Turkey or what they have set up in Belgium. So that is where it takes time to adapt to the way they have to accustom with the new field and new game rules.

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Inherent Complexity as practice and discipline

Another aspect, inherent complexity as practice and discipline. **(Refer Slide Time: 24:08)**

There is never just one cultural context for the providing of shelter following a disaster -there are always at least two.

They are just distinct:

- the haves and have-nots,
- the powerful and the powerless,
- the relief organizations and the victims of disaster.

There was never just one cultural context for providing shelter following a disaster. It is always 2 they are just distinct one is the haves and the other one have-nots, the powerful and the powerless, the relief organizations and the victims, so there is the 2 dialects of the process, one is a giver one is a taker, one is a intender one is the victim.

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Allen Barton's (1969) perceives disasters as part of the larger category of 'collective stress situations' which occur when many members of a social system fail to receive expected conditions of life from that system'.

During the relief operation, the traditional, local systems of organization are likely to be rejected in favour of the systems familiar to and exercised by the relief culture.

A victim culture is made aware of the failure of local, traditional, indigenous systems to either anticipate the disaster or be able to cope with it when it happens.

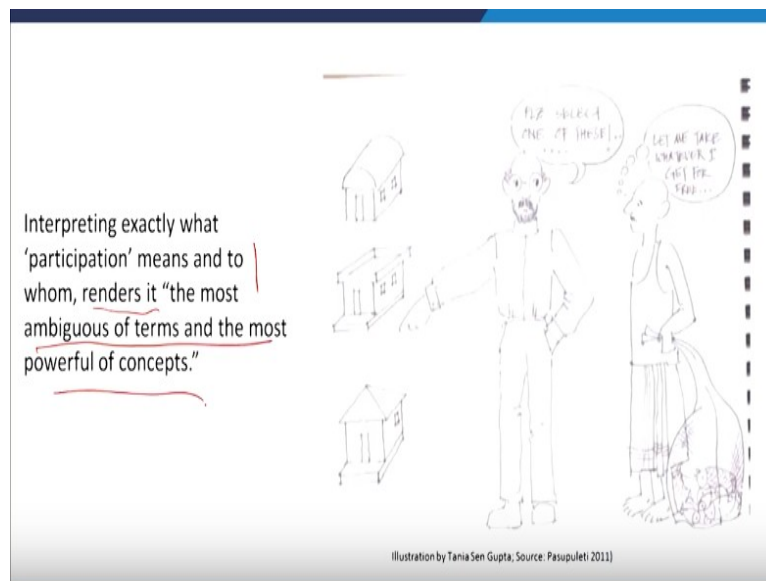
Allen Barton's perceived disaster as a part of larger category of collective stress situations which occur when many members of a social system failed to receive expected conditions of life from that system. And more importantly especially the relief operation, the traditional and local systems of organization are likely to be rejected in favour of systems familiar to and exercised by the relief culture.

So whenever the relief organizations whether it is a world vision whether it is Oxfam whether it is any other Christian aid or red cross any other organization coming to these affected areas, they do not even consider what is a local system. So they simply believe that it is traditional in the local systems are does not work. A victim culture is made aware of the failure of local, traditional, indigenous system to either anticipate the disaster.

Or be able to cope up when it happens. So many attempts were made to make the victims realize that their traditional models are the reasons for these failures that is one thing one has to seriously think about it. You are coming from some other place, but then without understanding a lack of understanding we actually educate them that their system is not is absolutely a failure.

And we talk about the participatory methods. In many of the cases we can see that we did the models and we can say please select one of that we are giving you a choice.

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And then the poor man thinks about let me take whatever I get for free. His situation is different before disaster and after disaster. The dynamics of the situation, the situational aspect changes from time to time. When they talk about participation, one has to interpret exactly what participation means and to whom it renders and the most ambiguous terms and the most powerful of concepts. So we need to be clear on that participation aspect.

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In such instance, it is often driven by the top-down "implementation push of result-driven solutions and is characterized by limited variety of interventions, a fragmentation of donors and agencies and the political imperatives of managing forcibly displaced populations.

These models often driven by the top-down implementation push of a result given solutions they often expect a result whether it is a dwelling, whether it is a habitat, whether it is a cluster, and is characterized by limited a variety of interventions so because the project mode. So they are try to look at a limited variety of interventions and a fragmentation of donors and agencies and political imperatives managing forcibly disabled populations.

It is not just one agency dealing with everything it is one agency dealing with shelter another dealing with surveys another dealing with their livelihood so different fragmented agencies come forward to help one beneficiary community in different angles. So there is always a dialogue there is a gap which occurs within this.

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## The Control Paradigm

Another aspect is a control paradigm,

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The aid industry culture where organizations struggle against the resistance of conservative supporters unwilling to invest in anything different from what they have funded before, where regulators are reluctant to approve anything they may lose control over.

The aid industry culture where organizations struggle against the resistance of conservative supporters unwilling to invest in anything different from what they have funded before where regulators are reluctant to approve anything they may lose control over. So even the aid agencies they might have develop certain trial and error process they might have tested certain models, and they want to implement these things whether it is Japan, whether it is China, whether it is India, whether it is Sri Lanka, whether it is Bangladesh. You are doing with a paper waste structure I mean if the structure is made of paper waste if it is worked out there then they might try to impose this here as well. So they mostly think of invest in what they have already tested