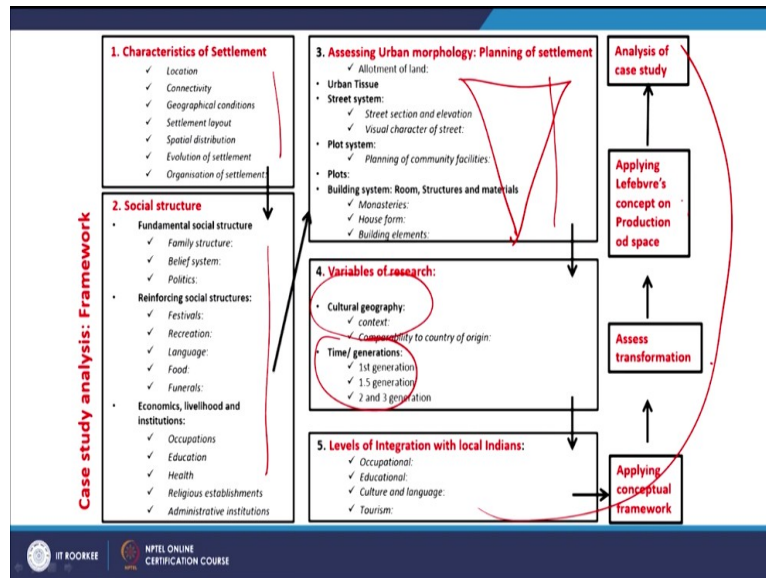


you can see the kind of roofs, the kind of whole settlement looks very different, you know the tiled roofs which is a Mangalore tiles and everything which is close to what Karnataka people you know, the hard dwellings look like.

Whereas in Clement town in Dehradun it is more of a kind of urban setting but still it has a fabric of the Tibetan monasteries and the scale of the buildings is different here.

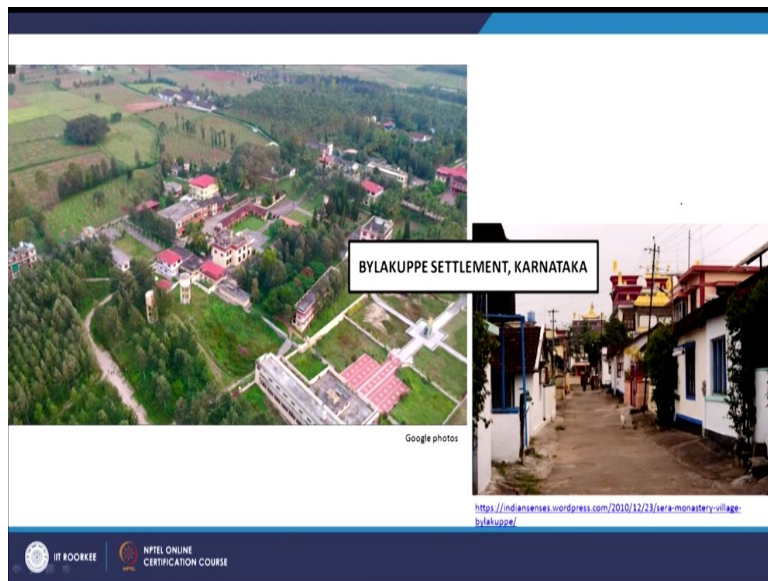
(Refer Slide Time: 19:38)



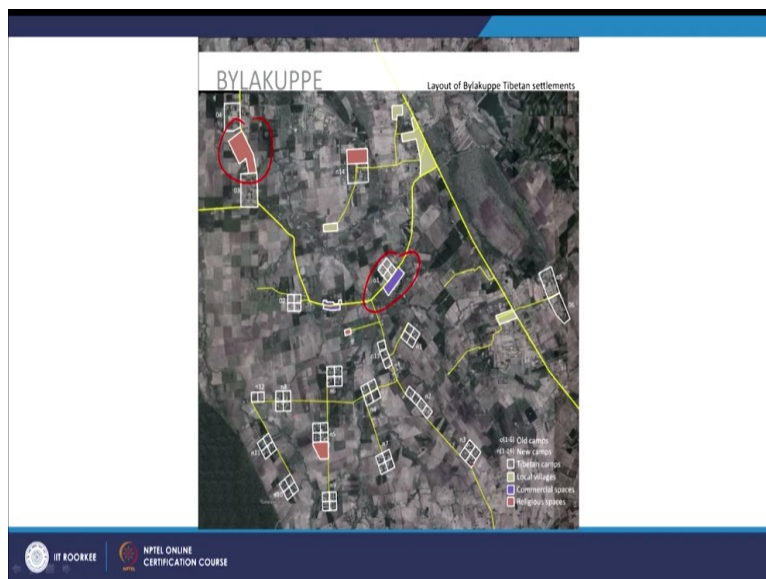
So, as a wide variety of things, one is the characteristics of the settlement, the social structures of the settlement and how one can adopt to them, understand the urban morphology, the street character, the plot systems and how this funnel of from urban tissue, street system, the plot system and you know, the building systems, how from a very macro to the micro-level has been looked into how these things have changed.

And the cultural geography and the time, that the first generation, 1.5 generation and the second generation also have been investigated. So, how, what level of integration with the local Indian context and that is how this whole process is looked at you know, assessing the transformation and looking back into the theories reflecting how it is reflected with the theory and you know, that is how it has been formulated.

(Refer Slide Time: 20:30)

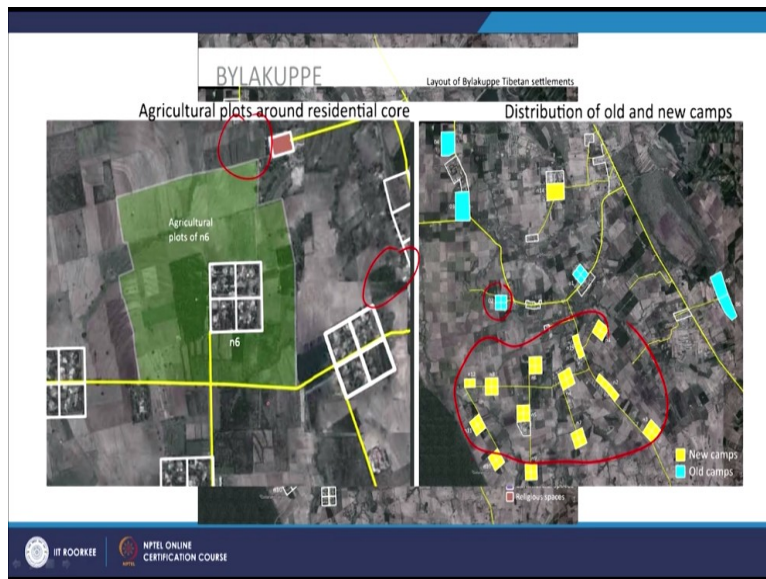


So, let's go to the case studies. This is a Bylakuppe settlement in Southern Karnataka.
(Refer Slide Time: 20:39)



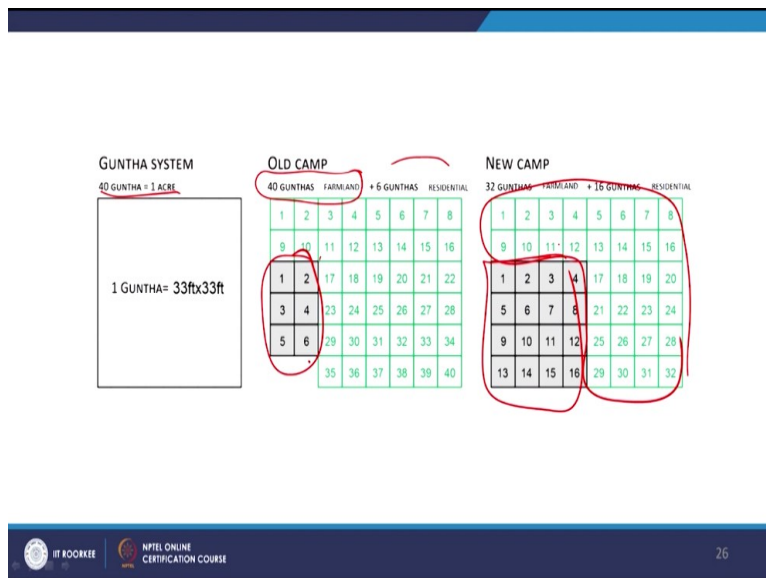
There are two camps; one is a old camp and the new camp. So what you can see is the religious buildings and when you have the commercial spaces here and you have the Tibetan camps and the local villages. So, you can see this is a very clustered setup; each of them has a very unique layout.

(Refer Slide Time: 21:02)



So, now, one is you have the new camps and the old camps and each cluster has been oriented because they are basically, the farmers in that time when they came to 1960s.

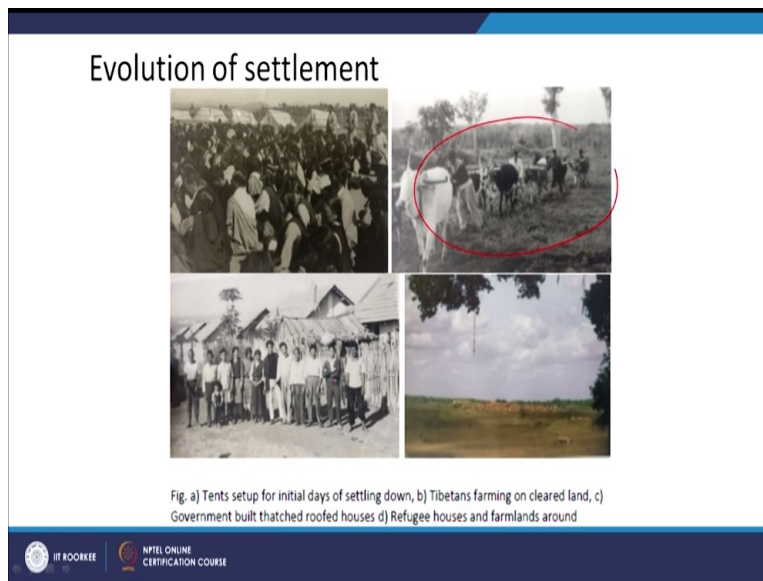
(Refer Slide Time: 21:21)



The old camp they have given about each in a 40 Gunthas is about 1 acre and 1 Guntha is about 33 by 33 feet. So, what they did was they divided the land distribution in 40 Gunthas as a farmland and 6 Gunthas. So, there were 6 Gunthas of residential and 40 Gunthas of farmland so that they can do the farming and whereas, in 1969 when the new camps have been formed, so where they talked about 32 Gunthas in a farmland and the 16 Gunthas as a residential land.

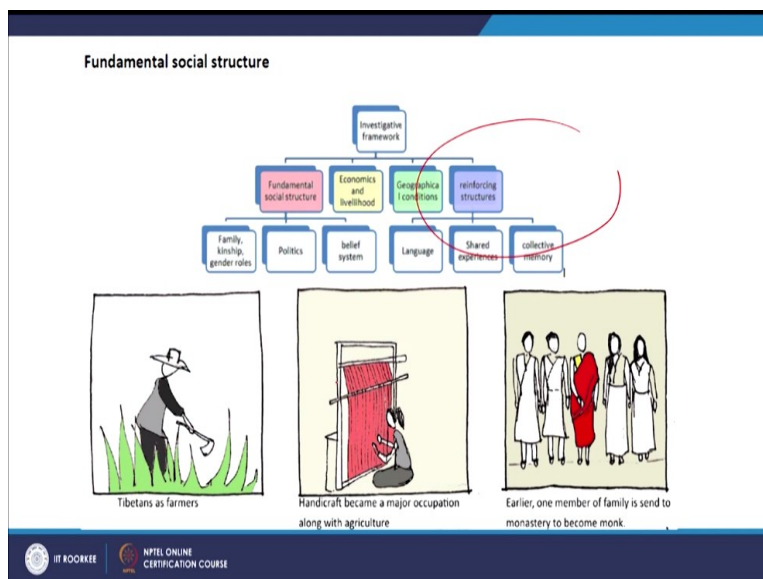
You know because now they reflect that they need more space for this residential aspect as well and as well as the farming.

(Refer Slide Time: 22:03)



So, this is how the very old photographs of how they set up the initial days of the settling down and how they started clearing the land and how the government have built them thatched housing.

(Refer Slide Time: 22:19)

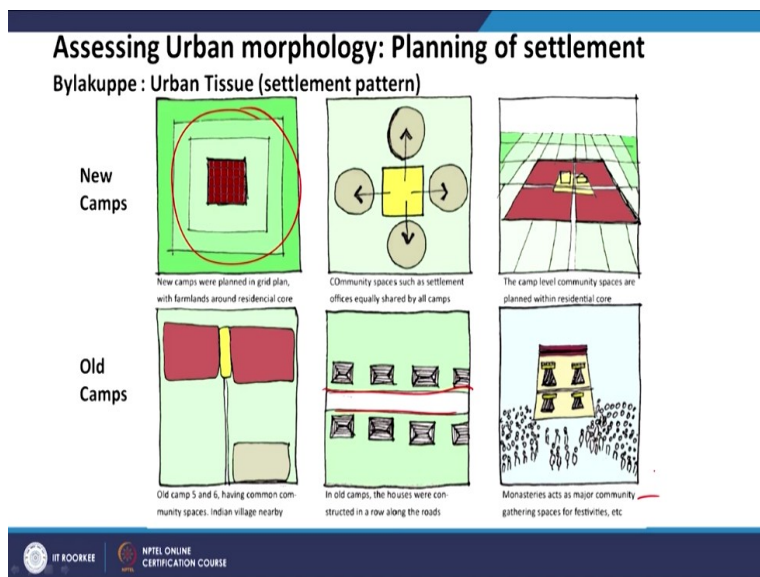


And you know, if you look at this whole process and then you know, Tibetans as a farmers and they are also the handicrafts, their craftsmanship and earlier, as I said to you one member of the family sent to the monastery to become a monk.

(Refer Slide Time: 22:35)



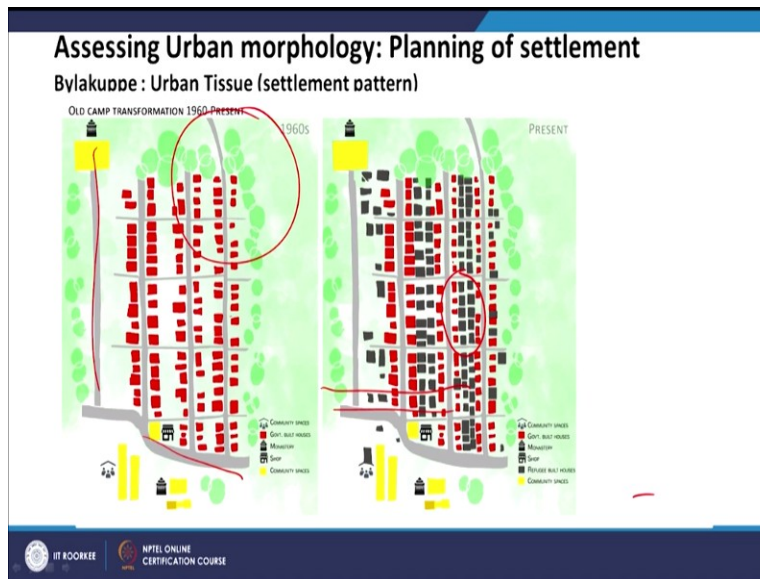
(Refer Slide Time: 22:36)



And if you look at the transformation and how it is reflected in different patterns, one is the new camps, you have planned in a gridiron pattern with farmlands around the residential core and whereas, an old camp they planned along with the streets and you can see that the houses are led along the streets and also the community spaces in the new camps they are equally shared you know, they are equally accessible.

And so that, there is a monastery as a major community gathering, so this is how the settlement pattern has been organized.

(Refer Slide Time: 23:13)



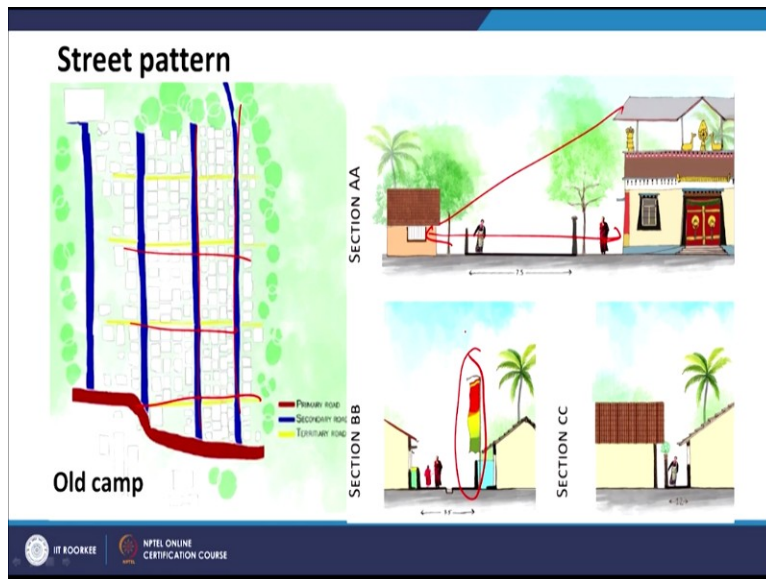
In an old camp transformations in 1960s, you have the primary road and you have the secondary road and from the monastery and this is how the dwellings were but then today people start building up and then it becomes crowded. So, they started occupying next to that places and then that is how it becomes a kind of crowded space.

(Refer Slide Time: 23:34)



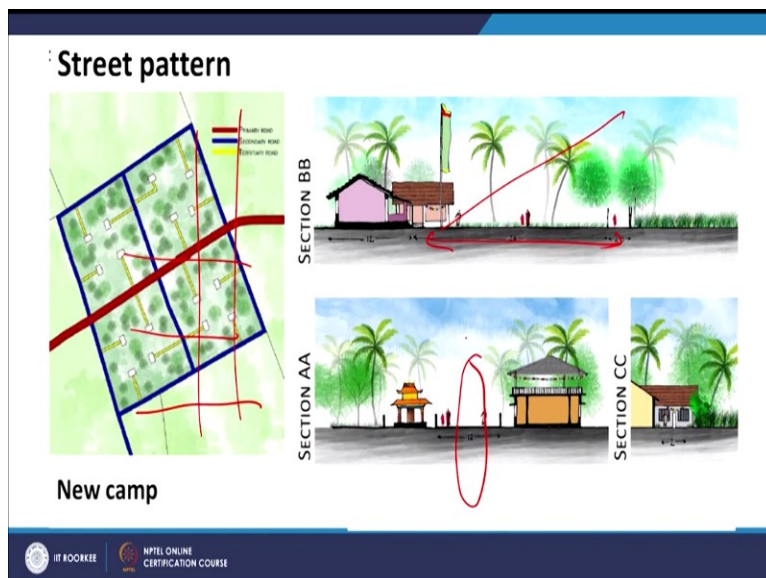
Even in the new camp, you can see this is how the original part of it and then now today what you can see is a black, the whole expansions have taken place even in the new camp.

(Refer Slide Time: 23:44)

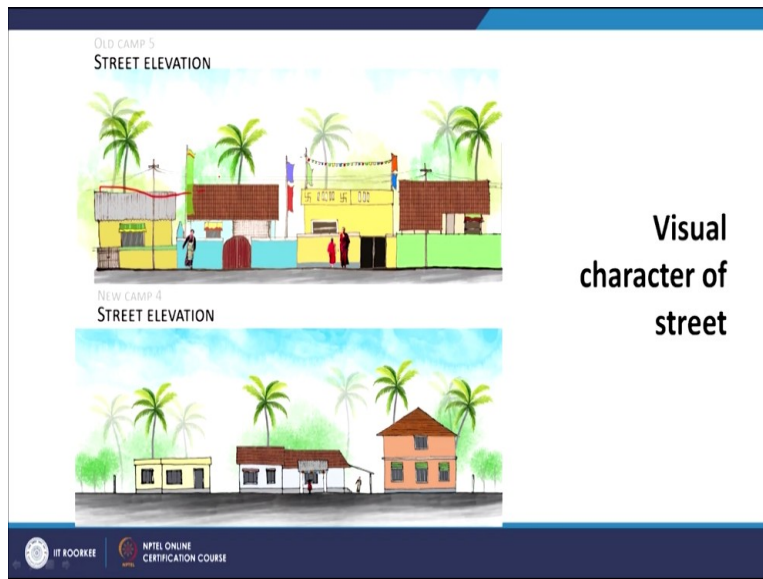


And the street patterns, you know, how in the old camp, how the primary road and you have the monastery and you have the secondary roads and you have the territory roads on to this direction and then within that it becomes a small neighborhood block and that is how there is a sense of scale, there is a sense of you know visual axis, there is a sense of identity which has been reflected in their street patterns, the friends the street friends and their monastrial buildings.

(Refer Slide Time: 24:16)

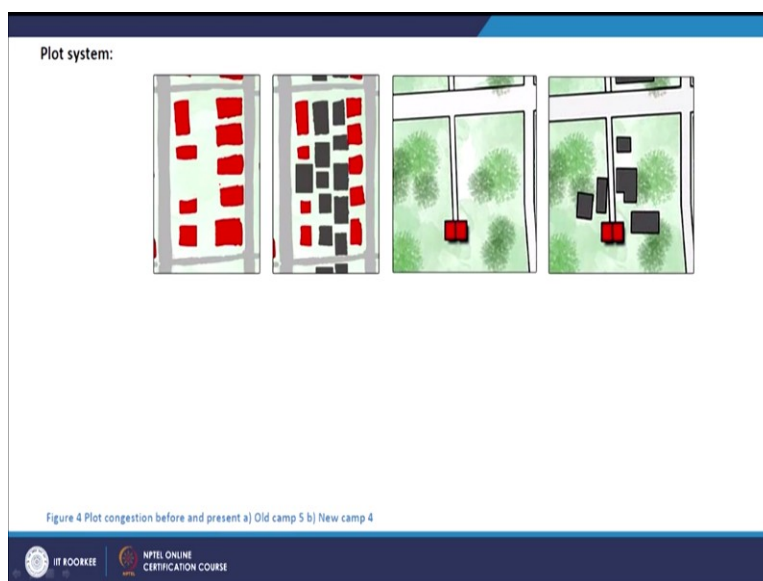


(Refer Slide Time: 24:17)

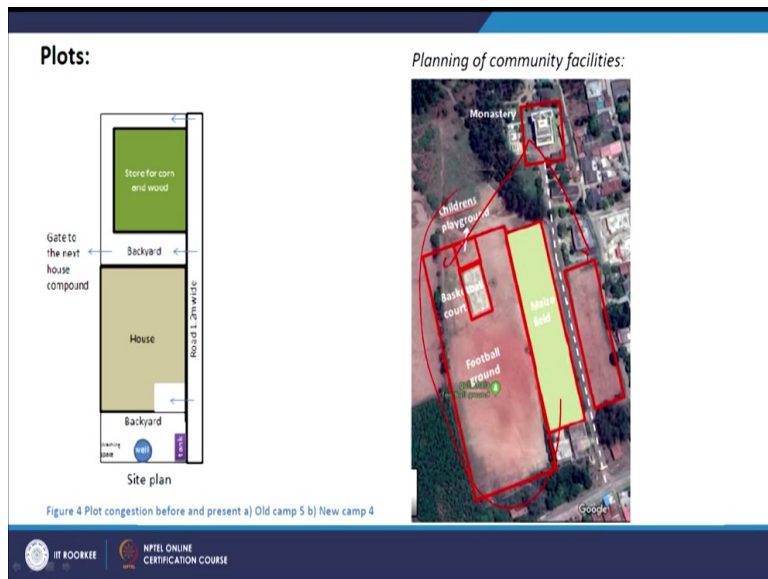


And this is how what you can see is the kind of the new camps, how you can see a more or less a kind of uniform heights with the dwellings and a similar artistic representations of their facades and the compound walls and the flags over the top of the terraces.

(Refer Slide Time: 24:36)

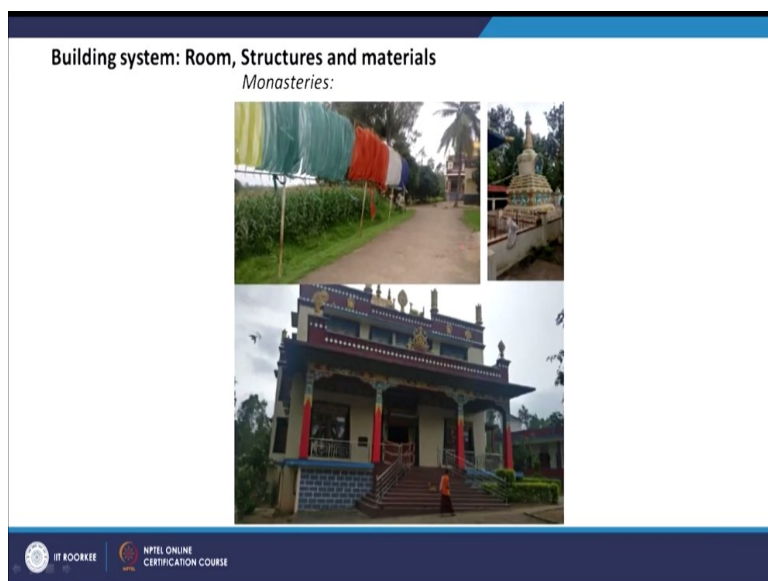


(Refer Slide Time: 24:41)



And is the plot system which has been subdivided into equal composition and we have the store for, they built a store and corn for storing the wood and they also have the monastery and they built some kind of public spaces where there has a football ground and the maize field and you know, there is all the public space access near to the monastery.

(Refer Slide Time: 25:04)



(Refer Slide Time: 25:05)