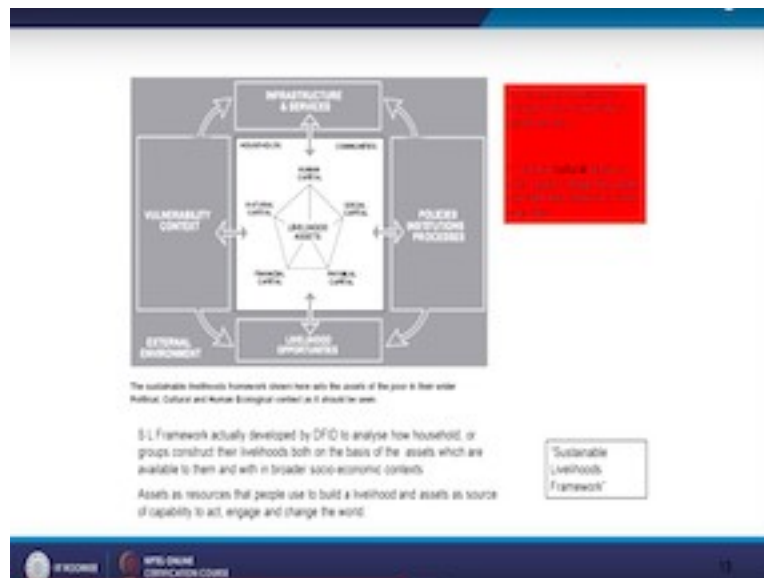


is also the underlying factors and how they actually the dynamic pressures which are actually creating with the natural hazard phenomenon.

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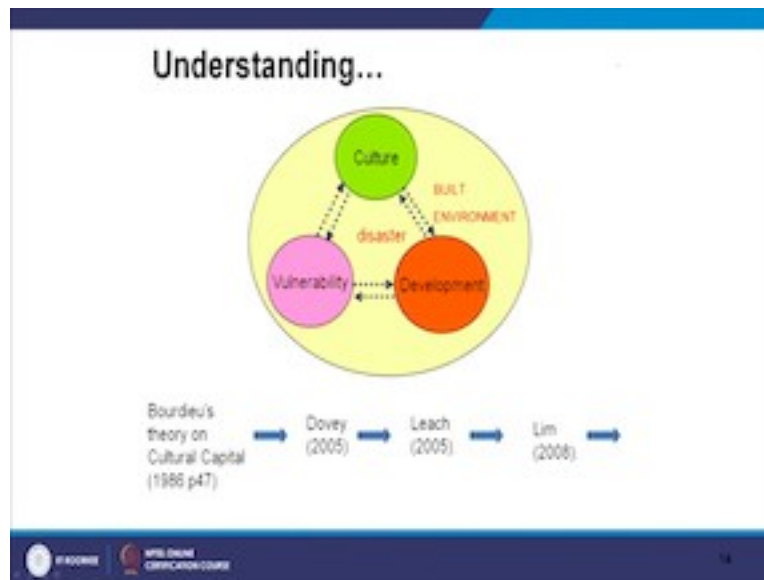


There is also sustainable livelihoods framework which talks about the asset framework where it is a different model in 1997, which they have developed how the individuals or a groups access the resources which are basically an assets to organize their livelihoods and how the capacities make them able to act engage and change the world. Apart from this, Tony Lloyd Jones and Carole Rakodi.

Also propose that there is also the futures like how the infrastructure and development has an impact in those access to these assets and the vulnerability context. As well as the livelihood opportunities and also the policies and the institutions, how these actually make the individual or the groups to act upon. But here, the thing is it is not just for the economic necessity where households or groups act upon.

But it is with the cultural factors which people manage the results and make their livelihood choices to act upon. That is where my argument started building up. So till now, there are main lot of research works on cultural and the relation between built environment and there is also a lot of literature vulnerability and the development.

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There is also work, literature from Frederick Cuny onwards like you consider disasters and the development but I try to look all these components that relation with culture vulnerability and development. I am looking from my ontological perspective, the built environment perspective and especially, in a disaster context, so that is where I started reviewing a variety of literature starting from Bourdieu's cultural capital.

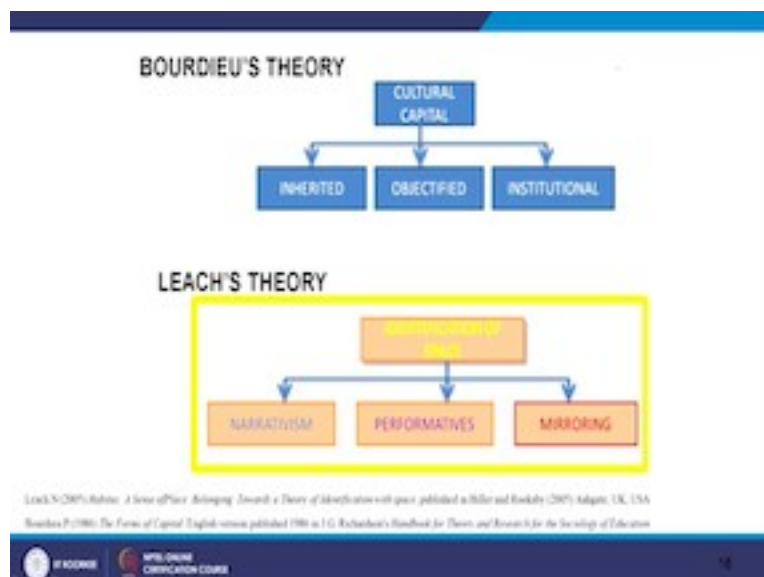
Kim Dovey's work on framing places, Neil Leach work and Regina Lim's work. So, this is where when I started revealing a lot of literature on what is culture and that is where I try to adopt certain literatures and made a framework in my research, in order to understand the role of culture, in the disaster development process. So, I have adopted Lim's model of cultural environment.

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Which she calls it is a kind of matrix of religion, ecological environment, economy, family structure, kinship, gender roles, politics, cultural interaction. So, all these makes how they gives shape certain structure that create an identity.

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And similarly, I spoke about the Bourdieu's theory which talks about the cultural capital which is the inherited capital, the objectified capital and the institutional capital inherited which is basically, an inbuilt with what the qualities you achieve from your family and through your socialization process, but in objectified how you objectify in the form of art and how you can objectify through the architecture.

And its places and institutional is more to do with the academic credential that is where the difference of the popular cultures comes up. And Leach Theory talks about the identification of the space how one can narrate the space the performative which define the space and the repetitive performances which talks about the mirroring of the place. In the context of culture and in the modernization and the globalization.

One has to look at you know, it is not necessarily that we go back to the situation where it was, because people as developed and talks about people. Now cannot simply rely on local knowledge as tradition, religious precepts, habit observation of other practices to conduct their everyday lives. Because there are certain other factors also people tend to make their choices. So this is where a contradicting aspects one has to observe from the tradition.

And the contested aspects of traditional model. So in my research, we started looking at the culture how we can start defining the cultural research.

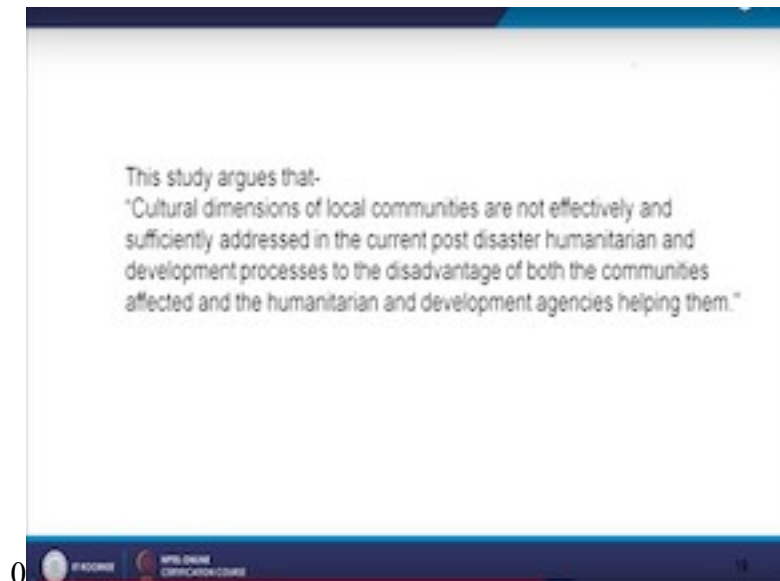
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Here, the culture is defined as the sum of total human experiences and accumulated indigenous knowledge within the space because, I am looking from the built environment perspective that communities rely on giving meanings to their lives and places delivered through which people habitually develop an approach to survive their everyday life, whether it is in a pre-disaster situation or a post disaster situation.

So, mainly my argument lies on how the cultural dimensions of the local communities are not effectively and sufficiently addressed in the current post-disaster for humanitarian and development process.

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To the disadvantage of both the communities affected and the humanitarian and development agencies helping them. So, that's where my research question talks about.

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How to understand the role of culture in the post disaster recovery process and its relation to the vulnerability, especially, in particular to the built environment of affected traditional settlements.

So, my methods have started understanding from two subject domains, one is talking about the change which is about this morphology which how the spatial character has changed before disaster and after disaster.

The second aspect when I am looking at the cultural dimension of it that is where I have to draw the methods from the cultural anthropology.

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So that is where it's synthesis from two different domains of work that is the cultural anthropology and the morphology especially in the disaster and development set up. So I have adopted Ian Bentley's work on the theory of responsive environments where he talks about certain qualitative indices how to measure a space. You know, when we talk about the morphology and when we talk about the spatial character.

One has to understand that how one can measure that change. What are the qualities we can so that is where the permeability, legibility, vitality, variety, robustness?

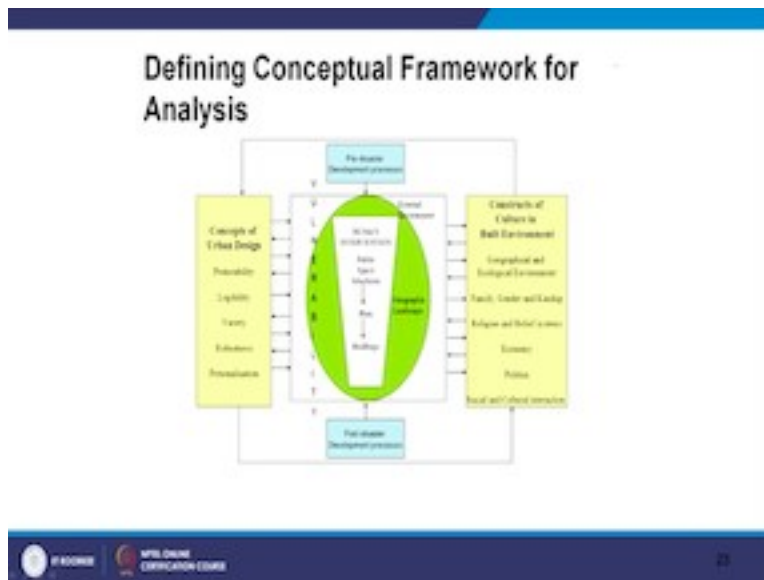
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Visual appropriateness, personalization but then as we consider the space-time framework. We are not just looking at a settlement, we are also looking at the different layers of the built environment the mostly the underlying topography, the natural system which is an ecological landscape of it the public linkage system, the plots, the buildings, the components. Because these intermediate spaces you know, these are the various layers of the built environment.

Which changes in different time aspects like the geological, the underlying topography changes in a geological time, whereas, the natural system changes in an ecological time as the public space the changes in the millennia or the plots may be in a centuries like that we have looked at the change aspect in different layers of the built environment.

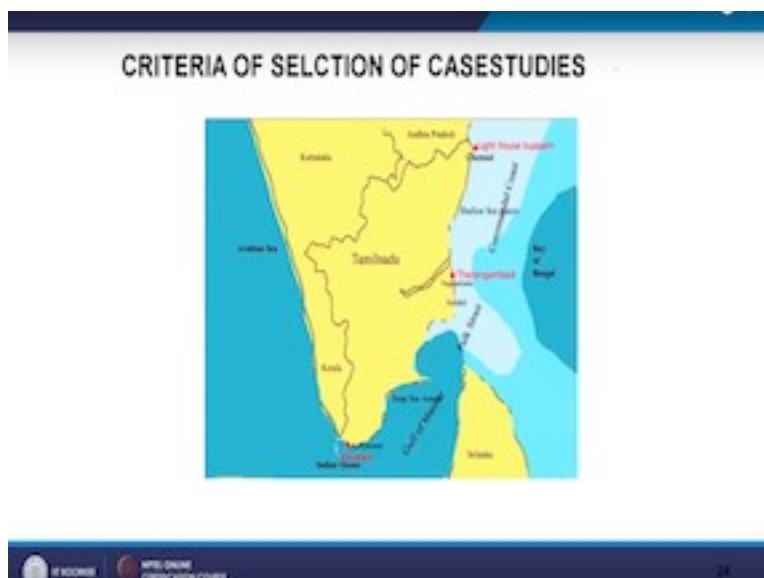
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So, I developed this kind of framework of oneness, how the ecological environment and the geographical landscape is framing the built environment aspect especially, in the pre-disaster development and the post-disaster development and then you have the concepts of urban design especially, the theory of respond how we can check this spaces how it is changing in both the pre and post.

And then on one side the constructs of culture in the built environment like you have the Lim's model of geography and ecological environment, family, gender, religion, economy and how these actually interact with the space.

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My next question was how many case studies? One, two, three? So, what I did was I travelled around Tamilnadu, I have taken a lot of statistical information of the damage statistics what districts have been affected, what are the villages, what are the NGOs working on, what approaches they are doing whether they are doing Institute or a relocation and accordingly have visited about 17 villages along the stretch of Tamilnadu coast.

And then, while I was travelling one of the important finding in my pilot study was the geography is very different not only in land. But the sea also, until your path straight you have the shallow sea waters further down the Gulf of Mannar, you find the deep sea waters also the geography is more plain from the northern side and it's more hilly towards the southern side. Apart from geography, we also notice that community is also very different.

And especially, in the fishing communities. In the northern side of the fishing villages which I have visited they are mostly Hindu oriented. The Nagapattinam area, we can see a mix of Muslim, Hindu and also some of the Danish communities live there. In further South, you see more of the Roman Catholic communities live there. So in that way, I have selected three villages.

Lighthouse kuppam, Tharangambadi, Kovalam in all the three villages Kovalam is a Roman Catholic village, Tharangambadi is a mix like which is a Hindu, Muslim and Christian community lives there. Lighthouse Kuppam is a Dalit village, its a small island. Here, apart from these social-cultural settings, there is also development settings which makes a difference. In Lighthouse Kuppam, Tamil Nadu Government is involved in it in the recovery process.

In Tharangambadi the fishermen NGOs, South Indian fishermen federation societies they were involved in it, in Kovalam the traditional church the local Panchayat is involved. So, I am looking at how different development inputs also vary and how the outcome will be.

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