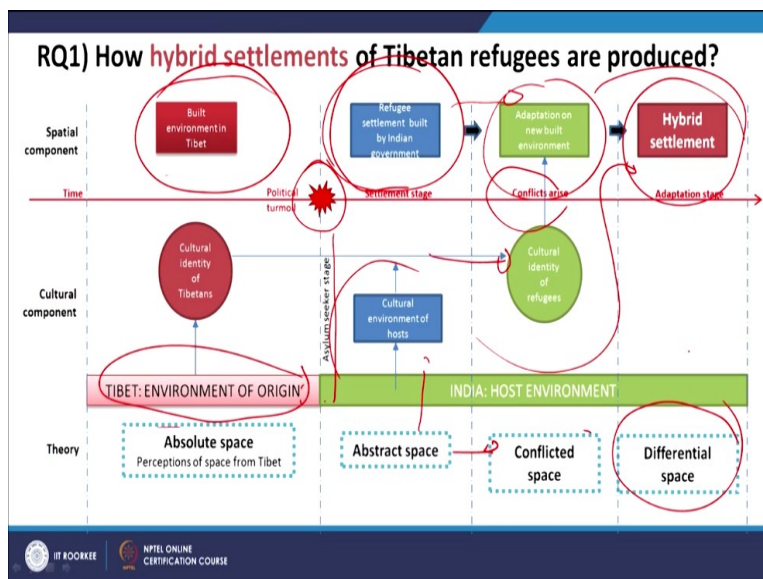


So, this is a kind of summary of applying the whole framework in one big sheet. Of course, it's not legible now. But at least it will get an idea of how, on one side we have the structures that create the cultural identity, on the other side, we have how it is reflected in the spatial structures.

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



And to summarize the whole findings, this is how hybrid settlements of Tibetan refugees are produced. One is a spatial component, what they know, what they have inbuilt environment in Tibet and when the political turmoil existed, then that is where the refugee settlement built by the Indian government and gradually, how they adapt the new built environment that is where the conflicts arrives.

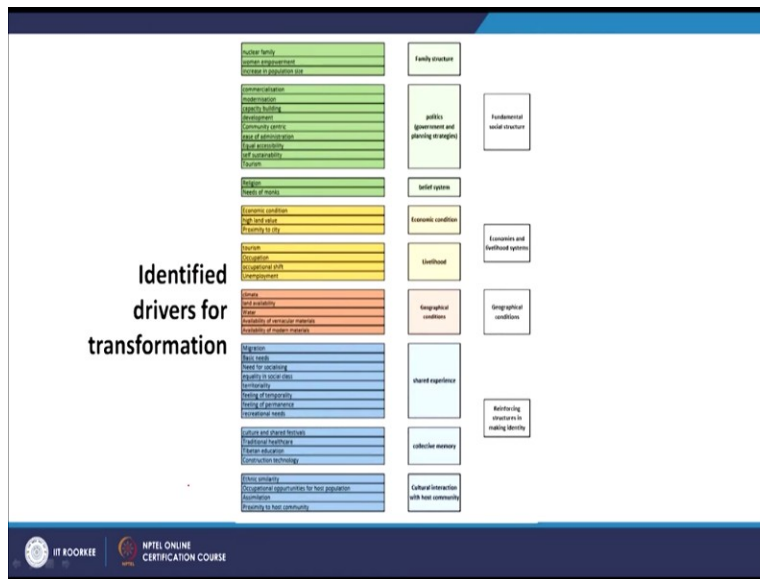
And with that people started adjusting with this and that is where they come interacted with the host community and that is where conflicts arise, this is where we talk about the conflicted space and gradually, when things get adapted, when generation moved on and how they accustom, how they adapted and how they continue their practices that is where a differential space comes.

## BYLAKUPPE

### APPLYING LEEFBRE'S CONCEPTS ON PRODUCTION OF PLACES

	Conceived space	Perceived space	Lived space
<b>Impact on built environment</b> <ul style="list-style-type: none"> <li> <b>street system</b> <ul style="list-style-type: none"> <li>Formed close hierarchy of streets, character of settlement with emerging street community building among schools, families, street character is that of Marolboro.</li> </ul> </li> <li> <b>plot system</b> <ul style="list-style-type: none"> <li>Adjacent plots are not separated by walls. Two houses shared common wall in between, large plots were given residential for future expansion. Today built inside plot.</li> </ul> </li> </ul>	 	<p>As the housing industry grew around the settlement, infrastructure developments led to better accessibility to nearby cities, based on the character of Marolboro, culture, especially in culture and rituals.</p>  	 
<b>Impact on built environment</b> <ul style="list-style-type: none"> <li> <b>Building</b> <ul style="list-style-type: none"> <li>Commonness built houses were basic residential houses, of single storey, and having pitched roofs. With the increase and community building were concrete structures, through built houses.</li> </ul> </li> <li> <b>Street and landscape</b> <ul style="list-style-type: none"> <li>During the time of settlement when the village had only few houses, meeting the basic requirements were the priority. Therefore structures and materials were used, later priority and resources to decorative features and religion.</li> </ul> </li> </ul>	     	<p>Marolboro defined the houses by changing the houses and the way that people live their strength. The houses were given to different colours in wall, stained with Thangka style.</p>    	<p>As the economic prosperity of villages increased as well as their hope about returning back to their permanent houses, they built and reconstructed built houses, including Thangka style, but not significantly. This has boosted the various forms of a different cultural character, as the place has a different cultural character.</p>    

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**RQ2) What is the relationship between cultural and built environments in a hybrid Tibetan refugee settlement?**

**SETTLEMENT LAYOUT:**

- **Change in livelihood system** is a major impact on settlement layout, agriculture based/ handicraft based settlement.
- The settlement pattern has been influenced by the **geography** and the way **host community is living**. Eg: Organic development in Ladakh same as Tibetan settlements in Choglamsar.
- **Equality in social class system**: equal plot distribution.

The slide includes three maps illustrating settlement layouts. The first is a schematic diagram showing a grid of plots with a red line indicating a boundary or road. The second is an aerial photograph of a densely packed settlement with many small buildings. The third is a map of a settlement area with different colored zones (green, yellow, red) and labels for 'Camp 1' and 'Camp 2'.

And what are the drivers of these transformations and what is the relationship between the cultural and the built environments in a hybrid Tibetan settlement? One is the change in the livelihood settlement and how it is influenced by the geography and the way host community is lived. So, that is where, in Ladakh, it is very much close to what they used to live in Tibet, equality in social class system because it has been attained for equal plot distribution.

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So, that is how you can see the 3 different and visual character of places, how the festivals are celebrated, how it have changed, how they have integrated and the active community life and the bonding how these places are providing.

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**RQ2) What is the relationship between cultural and built environments in a hybrid Tibetan refugee settlement?**

**PLOT LAYOUT:**

- Cattle sheds now discontinued/ reduced as occupational shift happened.

**COMMUNITY FACILITIES:**

- Handicrafts are now factory manufactured. All lead to Tourism Boom.
- Restaurant typology developed, due to tourism and continuity of food habits.
- Funeral: now started cremating, therefore need crematorium spaces.

**ADMINISTRATIVE/ SETTLEMENT OFFICE SPACES:**

- Theocratic government has been changed to democratically elected CTA, no elaborate palaces built, only residence for Dalai Lama (absent in Dehradun).
- Settlement offices became a major space in the settlement: mostly occupying central location.

And what is the relationship between the cultural and built environments in a hybrid Tibetan refugee settlement, so cattle sheds now discontinued or reduced as an occupational shift. Handicrafts are now factory manufactured because of the tourism industry coming into the picture and restaurant typologies have developed because tourism has a major influence in terms of food habits and then funerals, earlier, they were having a different process and now they are doing a cremating, this is where they require a crematorium spaces.

And similarly, the theocratic government has been changed. democratically elected, you know so there is no, at least in Dalai Lama there is no residence of this Dalai Lama and things like that.

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**RQ2) What is the relationship between cultural and built environments in a hybrid Tibetan refugee settlement?**



**MONASTERY:**

- Large monasteries, highly decorated, match with scale and grandeur of that of Tibet. Monastery scale determines the **economic** status; and this is reflected in each of the cases study.
- Example: Smaller monastery complexes in Ladakh due to poor **economy**.
- Monk population within the settlement reduced, most of the monks are migrants from other places (**discontinuity of the practice** of sending family member to become **monks** from each family).
- Monasteries for **religious** education (continuity)
- Timber production affected **timber** as a construction material availability.

**HOUSE FORM:**










- The smaller house form and smaller plot distribution is mainly due to the **economic** constraints as well as the change from Joint family system to **nuclear family system** has decreased household size.
- Room for **livestock** absent.



**Even though the house form changed drastically, monastery has been retained in 3 cases due to dominance of religion**

So, like that, it has also reflected in the economic status, monastery, house forms. So, what we observe here is the house forms have changed drastically but monasteries has retained because the religious significance played an important role in the Tibetans.

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<b>BYLAKUPPE</b>			
<b>CLEMENT TOWN</b>			
<b>CHOGLAMSAR</b>			

So, this is how what we can see is the settings of the settlement setting, how it is at a monastral setting, at a dwelling setting, how it has varied from a different context and how it is reflected.

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### 3 case studies: cross comparison

Scale of adaptation to host environment

**DEHRADUN:**

- Dehradun settlement is the most widely adapted settlement due to its **contrast in host environment**: urban + occupational difference, lack of land availability. (more adaptation). In Dehradun shift to indoor spaces, less active community spaces, as they are urban society now.

**BYLAKUPPE**

- Bylakuppe is the most self-sustainable settlement among the three as they have adapted as well as retained. Hybrid case

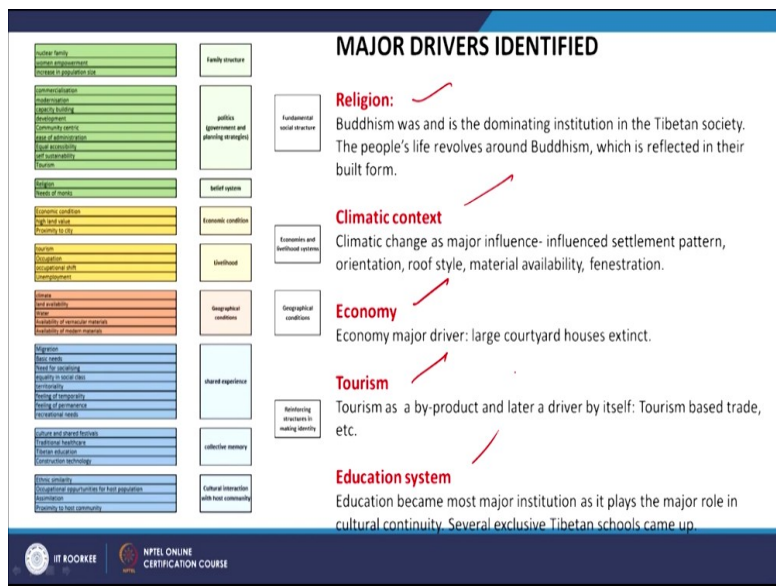
**CHOGLAMSAR:**

- Choglamсар, mostly follow similar way of built environment mostly because of **ethnic similarity** and contextual similarity, therefore adaptation process is much easier compared to other cases.

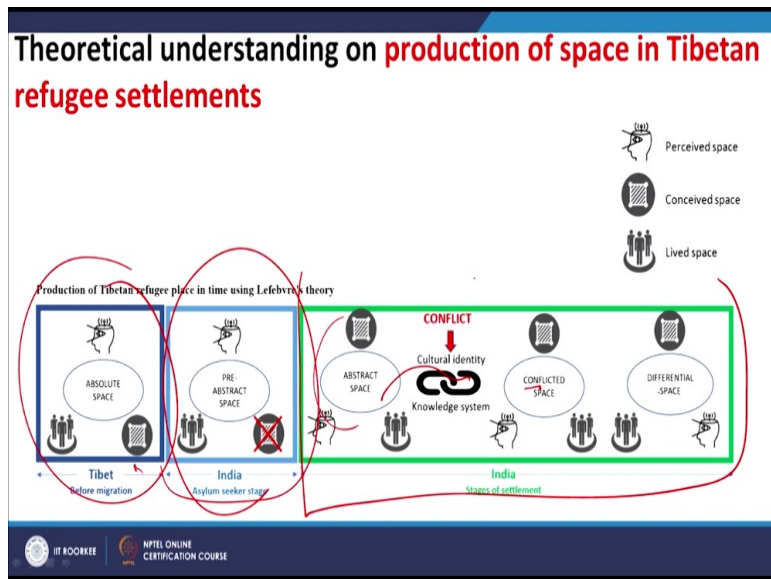
III ROOTREE

NPTEL ONLINE  
CERTIFICATION COURSE

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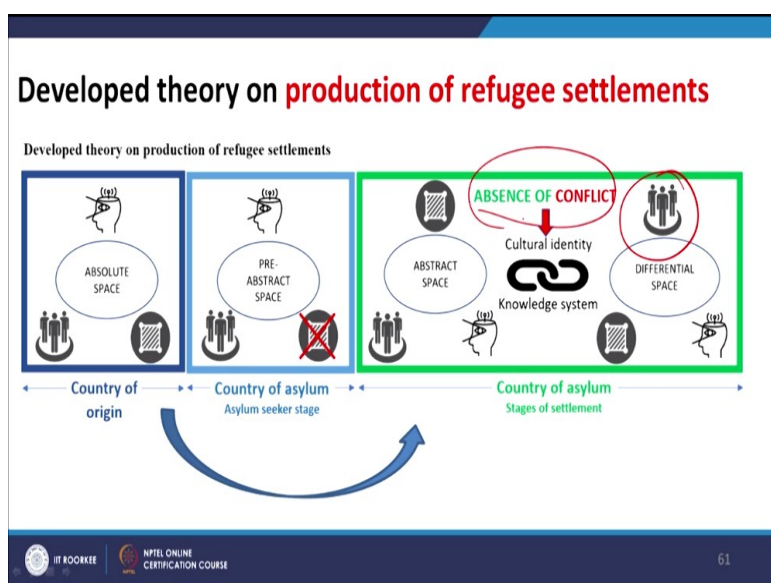
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So, originally the Lefebvre's work is like this but in here it has been conceptualized from the absolute space which the Tibet before migration and the pre-abstract space which is an asylum seeker stage and then this is where the permanent settlement process from the abstract and the conflicted and a differential space.

When we know properly, that in order to avoid this conflicted space if you actually understand this better, you know, that can actually you know bring the lived space more carefully.

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So that we can reduce the conflict stage so that they can easily adapt and they can easily continue certain things and at the same time it is a benefit for both the communities. I hope

this helps you a better understanding of the displacement of refugees in a Tibetan context.  
Thank you very much.