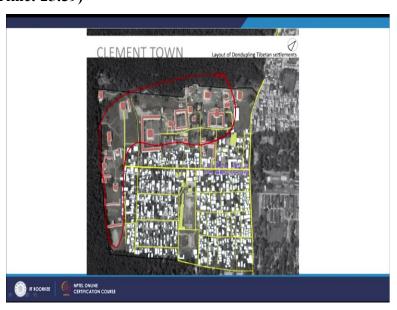


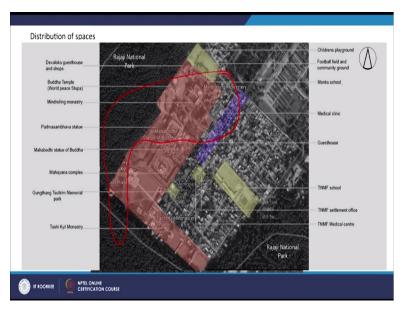
And if you look at the evolution of house forms, initially they were given as a tents, then the government have provide with thatched roofs, mud houses of refugees. Then, over the years they get modified into a kind of brick and concrete houses and mostly with the tile roofing and a single room houses with all the wattle and daub constructions, how they have transformed and the new camp how they have started extending and how two different families and then how they started expanding this houses.

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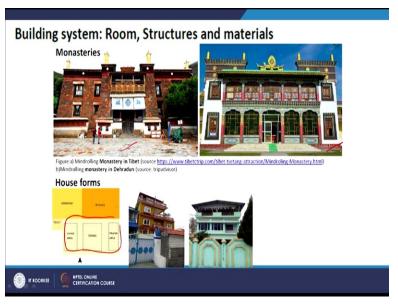
So, the second case study is about the Clement town and this is a kind of an urban scenario, is a Dondupling of Tibetan settlements, so you have all the religious setting here and there are residential setting over here.

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And all these important landmarks including the school, medical clinic and the settlement office becomes one of the major component of their public place as well because that is where most of the records, most of the association with the community is taken care of.

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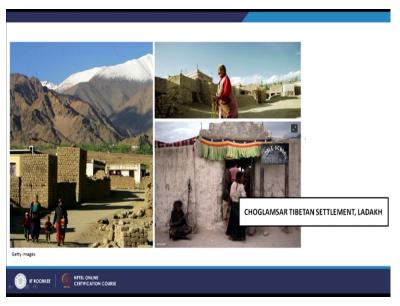
And what you can see in a Tibet, the monasteries and how it is reflected in the Dehradun and they try to carry out the impressions of what already they know and including the scale, the proportions and again how a big room could be divided for a multi-purpose areas and how this is what you see in a multi-storey structures in Dehradun as well.

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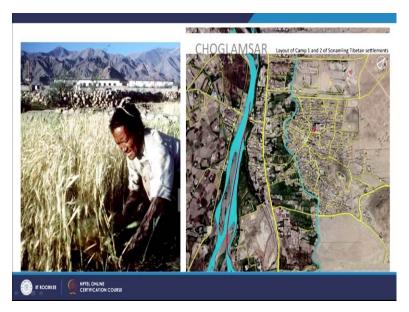
In terms of windows, what you can see is a kind of this is mostly, these are the window models which you can find in the monasteries and the entrance gateways which are reflected to direct someone, to orient themselves into the settlement that, this is a Tibetan orientation and these are the some of the traditional windows in the houses.

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Whereas, in Choglamsar because it is very close to the Tibetan environment and the way of lifestyle and the Ladakhis also they have a similar culture, in that way assimilation was clearly possible here because of its close proximity to its environment.

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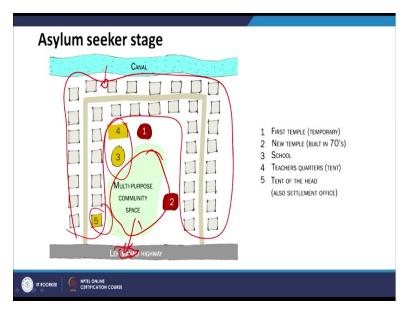
And even here, the whole camp have set up along with the river along with the canal and the rivers.

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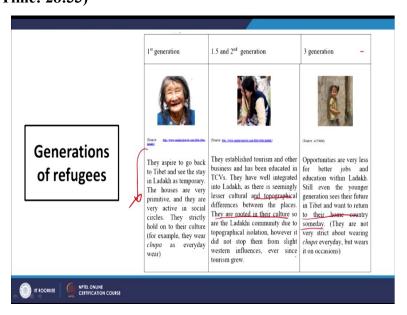
And here also the whole setup of camp 1 and initially, this is from the mental map she could able to procure that, this is how the camps have settled and then later it has expanded and you have the educational spaces and we have the Central Institute of Buddhist Studies and they have the community spaces all around.

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So, at an asylum seeker stage what they do was they try to settle down in a kind of U-shaped pattern in the canal because first of all canal is one of the important water resource and here, they also have talk about the tent of the head which is also referred as the settlement office and you have the teachers quarters and the school which are more important but why do they make this is a Leh Manali Highway.

And how they programmed it in a U-shape was because all these people who were settled as refugees they were taken as labourers to the army camps and that is how they used to gather in place and then that is how the trucks come and this becomes a kind of public place as well. (Refer Slide Time: 28:33)



So, in the first and second, 1.5 and third generation, we can see a very good important response that how they still aspire to go back the first generation because they still believes

within those memories of what they have when they have come from, back from Tibet and in the first and the 1.5 and second-generation they are very much integrated with the system with the topographical differences.

And they could able to better integrate with the Ladakhi community and understand, so including the language similarities and the cultural similarities they were able to integrate better. Where in the third generation, obviously, they also have could have a kind of mixed response where they also want to go back to Tibet and you know, someday that they hope that they go back.

And also it is reflected in terms of their wearing a traditional dress and their living patterns. So, there is a wide variety of responses.

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So, today this is how the traditional patterns look like and you have the Dalai Lama's residence and where they have the open space, they celebrate Dalai Lama's birthday and they gather in different tents what you can see here is this is how the Dalai Lama's residence and then, these tents they come in a clusters to spend 2, 3 days there and they celebrate different activities.

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So, this is how there has been a transition of Bylakuppe, Clement town and Choglamsar, so what you can see in the moment the context is different and here, the whole it is reflected from its built form as well.

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And then there are 2 aspects; one is taking the structures that create cultural identity and one is the cultural continuity, what they have continued, what they have brought back from Tibet and what they have adapted here. So, like that, like for example the polyandry which has been a tradition for them but that has been discontinued in these 2 cases but whereas, in Choglamsar which is close to the Tibetan in some cases they have partially continued.

So, again an important practice of monk practice with the family you know, sending a person from the family to become a monk has been discontinued and the monks have been migrated

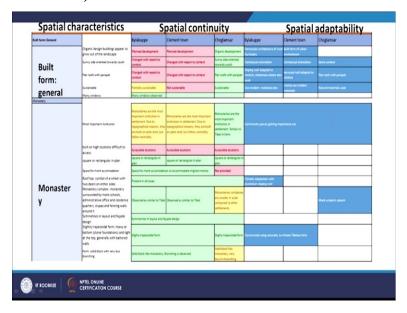
from other places, you know, it is not just from the same place. So, like that, there has been a variety of changes from different categories. Of course, I am not going through each and everything but I am just flipping through that this is a kind of framework to set up, to get an understanding of what they have continued and what they have adapted here.

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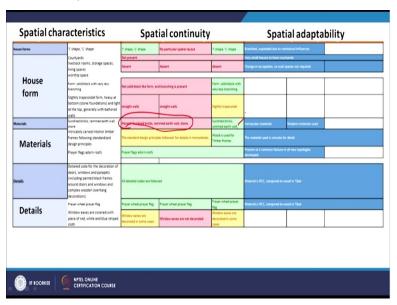
And similarly, the education you know, how the monasteries have reestablished from Tibet and then the religious education have been continued and in the education of schools given importance for cultural continuity, you know and the language and discontinued hierarchy in social class and equality in the social class, how the plot distribution is also reflected through bringing the equality in the social classes.

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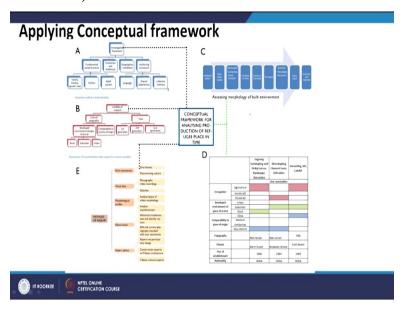
And similarly, they have the monasteries, they have the built form in general and how they have changed you know, what I mean, this is a kind of framework how she put the data in different pockets of explanation.

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And there is a house form, materials, how they have changed, now today in sundried bricks and rammed earth walls they are completely absent in both the cases but whereas, here it was present because it was locally available and the local climatic conditions.

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