

That is what till now, I was talking about how our design methodology and the teaching has been progressed from a singular vision to a shared vision.

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So, this is where we started about engaging our students you know, like even addressing the diversity of people, when you are planning something it is not just a common man for a common man you are planning how you are going to plan for differently-abled people, whether for a children, whether is a old age people, whether is a blind person, whether is a physically challenged person, so we used to do some kind of workshops where people realize the essence of and the importance of other diversely abled people.

So that one can understand what are their needs you know, that is one important sensitivity we try to do with that process and also in my own study, we did the mental maps and that also some of the techniques we have some of the students have adopted in taking the mental maps and how to analyse the mental maps and what are the different ways one can take the mental map so, this is all some of the learnings which we have passed on through other learnings to the next generation.

So that in fact, when I was a student no one have taught me about what is a mental map but then when in my research, when I learnt it then I obviously, tend to pass it on to my students and then my students have developed in a different innovative manner, in different contexts and they have taken it in a different way so, this is how the knowledge have transformed from one generation to the other generation.

Like for example, he was my Piyush, he was my bachelor student was doing a thesis in earthquake-affected area in Uttarkashi, it's a bound village so, to and it's a small bachelor dissertation, he was looking at the resettlement of a village and then the way he was looking at it is basically, I took him to the village and he developed the community mapping you know, there he asked, he gave them some maps of the village.

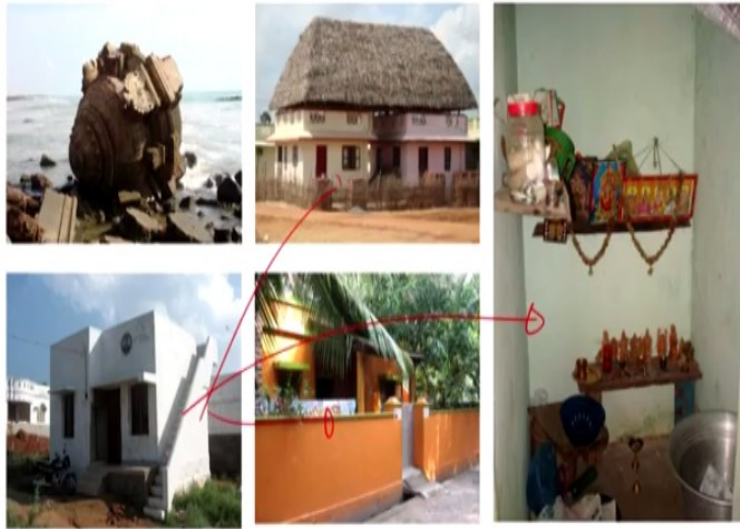
And then they asked him to how do you understand where are the important problems in this village so, people started mapping it yes, this is how we get lot of water drains out in this rainy season, we get the snow accumulated here, we get there is a dial-up pattern buildings in this, so you know, that way communities also do possess some understanding of their own vulnerabilities.

The second aspect, which we also tried to do was in that level he also mapped out for various conditions of the house and the whole settlement, various social hierarchies, like whether it is a Jat community, whether it is a scheduled caste community, you know that is how and how they are segregated and how they are integrated so, all these things we have worked for instance, then in terms of the individual layout, we tried to make some kind of small blocks.

And then try to interact with the community and people say that yes, I want you know a toilet outside of it and I want place for the cattle to rear the cattle and interestingly, it is one of the important finding also was they were not happy to have an another social community in front of their house but they were happy to have the backside of their house but then we can see a possibility from the designer, the moment if you keep them in front obviously, there are possibilities that some disputes might occur.

But when the moment you keep in the backyard at least in that process, long-run interaction can develop maybe in a long run process and also, we have to make them the students aware of the adaptation process because when we talk about a disaster, it's not just only the event, it's not only about the relief, it's not only about the rehabilitation, it is not only about the reconstruction.

(Refer Slide Time: 15:49)



But it is also one has to understand how communities have changed their dwellings to how they have modified according to their cultural needs, this is a toilet converted as a pooja room, this is standardized dwelling converted back to the traditional forms and this is where an architect can understand the whole build back better with a cultural approach.

(Refer Slide Time: 16:09)

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That is what a most reports has said, environments are thought before they are built and designed tries, however imperfectly to reach some ideal embodied in an image schemata or a model.

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And like this is another discussion, I did also explain in one of my lecture on the Kiruna, the moving Kiruna, where there is a mining town and people are relocated the whole town is getting relocated.

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Anyone can become urban planners

An even more exciting challenge will perhaps be when ordinary people can sit at the kitchen table and create advanced 3D simulations showing their cities and towns with new added bridges and buildings, and then share this material via social media. That vision is actually not far away, it is already here. This will of course put a little extra pressure on the companies working professionally with these issues.

- Hopefully we will get a dynamic creative development of all these opportunities, says Tim Johansson who beside the work on the new Kiruna also is working on an alternative solution for another construction site - off the record

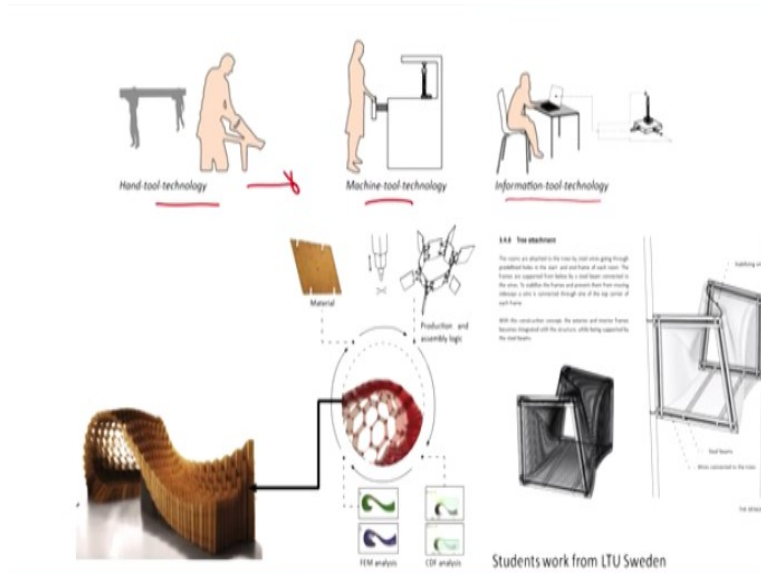
Contact

Tim Johansson

But now, looking at the digital tools now, with the VR; the virtual reality so, one can see that now people are making the planning even by sitting at a desk, you know by the tools have been operational and how this particular city could be planned, the high way program could be planned, so that is where people are getting a different notion, anyone can become urban planners, how is it possible?

You know this is; see, one has to understand the ground realities, the demographics of it, the sociology of it, the economics part of it, the infrastructural aspect, the procurement aspect so many other things, it is not just only from the virtual reality which one can look at it.

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There is many because the technology is moving. Earlier, it was all made with the hand tool technologies now, after some time they moved on to the machine tool technology and now, the condition have moved to the information tool technology so, it is focused more on the form generation.

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And today, what we are dealing with the houses with the housing with the city development or whatever we are urban design, we are all doing with the same softwares, whether it is a peasant house, whether it is an industrialist house or it is only with the templates which we are getting

from these software's we are trying to apply it but there is also how much a student is learning with these template, it is a big question.

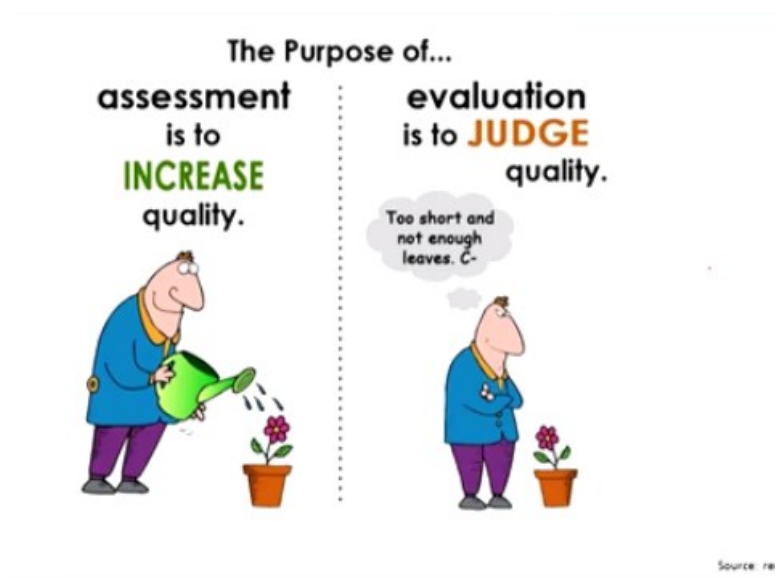
Because when he was interacting earlier in the physical form, he was able to see what kind of trees, what kind of flora, what kind of fauna even a smell of flower makes a big difference.

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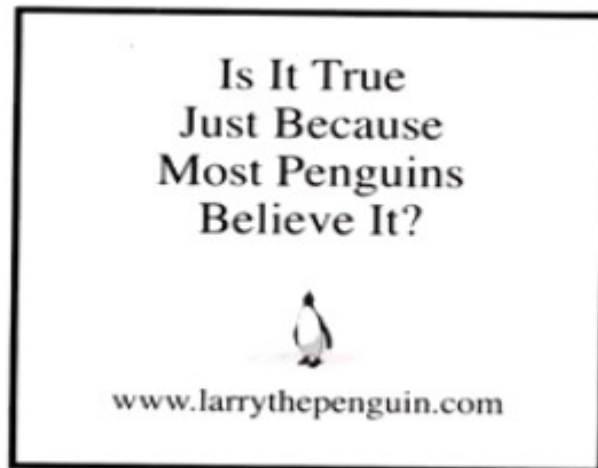
When we talk about the curriculum part of it; Ashraf Salama talks about 2 sets of pedagogy approaches; mechanist pedagogy and the systemic pedagogy. Here, we talk about the schools, curriculum, grade, subjects, courses, lessons but then here also the same thing but here, what it is very important, how are they relevant to the society.

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And in terms of assessment, you know, we talk about the assessment to increase the quality not just only grading them like C plus or C minus, it's not about the judging but it is assessing to increase the quality, how we can enhance their skills further, this is where a teacher has to look at even when teaching the disaster risk reduction, how we can bring certain thought process, so that he can understand the disaster context and the build back better context.

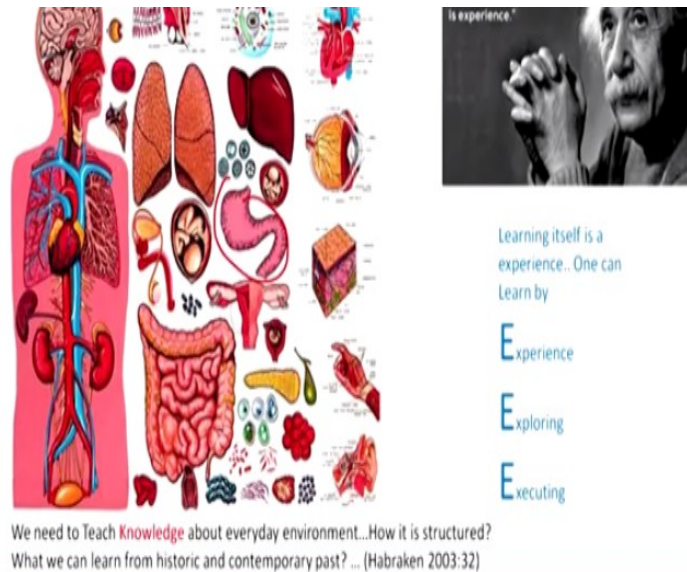
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There is also another problem in many of the developing countries of course, it is common; is it true just most penguins believe it so, students tend to believe that some master have developed in the trend to believe that it is true so, I think we need to also develop certain critical approaches of questioning each and everything and that makes a thought process. If there is a river and there is a settlement you are designing.

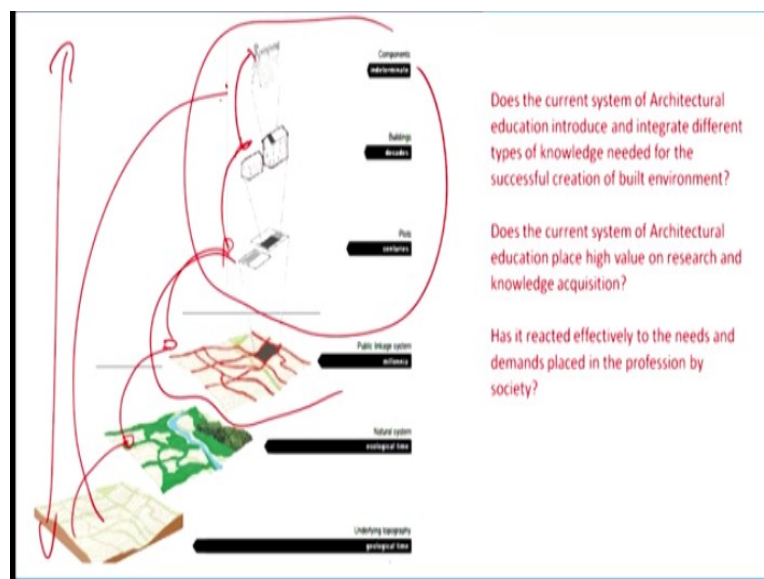
Then a student can start thinking about, can I construct here, what happens when a flood comes, what happens to what level the flood comes, then what way should I move, do I get any land from this so, these are like the brainstorming questions you know so, it is not just only let's say you say a rule says you have to do this, then you have to critically question it, this attitude has to be developed further.

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As I said to you, in the education process, we learn by part by part but it is very important that how a system works together when it is all connected and interconnected, they are dependent and interdependent with each other.

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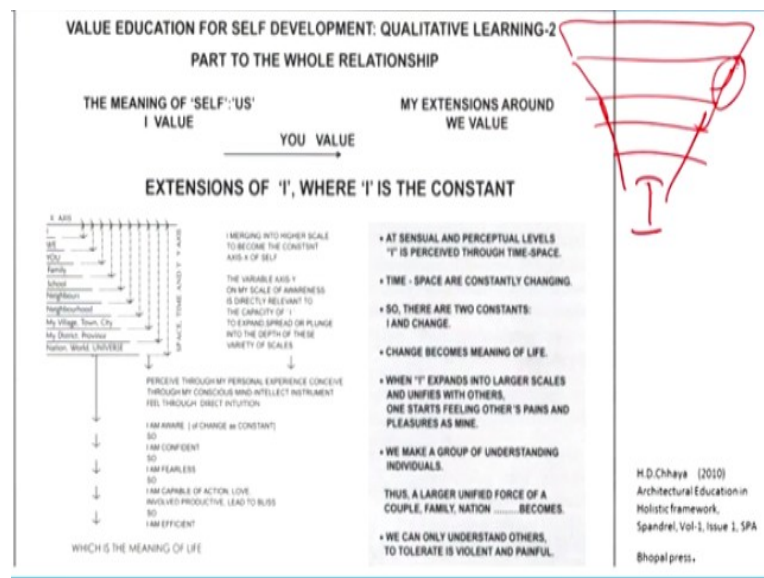


This what I talk, a settlement is not just a thing, it is a system of things, whether it is an underlying topography which has created the flora and ecological dimension of the flora and fauna and then you got the public space network which might change in a millennium, you have the plots and the centuries and then blocks and then you have the buildings and then the intermediate levels.

Unfortunately, many of the architects, they try to orient only this level or maybe it a planners level, we also need to in a disaster context, we need to see how this vertical understanding goes

and inform the macro-level understanding to the micro-level understanding and the micro level to the macro level so, we need to have that kind of interface.

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Here, I want to also bring some theory of H.D. Chhaya, how he talks about the self-development aspect from a part to whole relationship. In an education, we teach about subjects but we also teaches very important to teach about the self-responsibility, how they realize themselves, how and I is interacting with the whole world you know so, the moment he is born, he is related to his family, he is related to his gender, he is related to his caste, he is related to his neighbourhood okay.

So, in that way, he is related to his town, he is related to the state, he is related to the much more macro level nation and as well as the universe so, if something happens here will he should not be bothered, if something happens in China, right or in Nepal, don't you think he will not; he will just ignore it so, this is where the sensitivity has to understand that you know everything starts with I, it is not just only I have to be happy.

But if we, you, they, that attachment process also has to be part of the integral education because I is always perceived through time and space and time and space are constantly changing, the moment he is travelling a different places, the moment he is growing up but then it says there is only I and change which are constants.

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