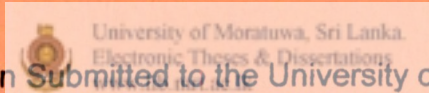


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**Place Attachment and Homelessness**  
An analysis of  
**Environmental Autobiographies**  
of Sri Lankan Internally Displaced People due to North East Conflict.

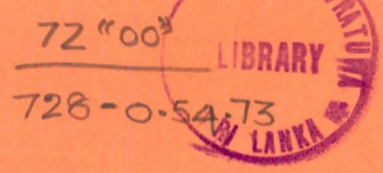


A Dissertation Submitted to the University of Moratuwa, Sri Lanka,  
As a Partial fulfillment of the Requirements for the  
Degree of Master of Science in Architecture

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May 2000.



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## Abstract

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This is an endeavor to surface the outstanding phenomenon of, What is generally recognized as the most tragic era in the contemporary history of Sri Lanka. What was once regarded as simple "ethnic conflict" has now revealed many other more significant facets including displacement and homelessness. About six million Sri Lankans reduced to status as displaced within their own country seek refuge where relative or kinsfolk live and majority residing in the what is known as " Transitional homes" such as welfare centers, relocated villages, resettled villages etc now spending most critical period of their life. Strategies change overtime. Various family members may return to their relatives in flight, depending on level of danger and opportunities for subsistence.

The ultimate dilemma lies on attachment to various places and subjects by means of displaced families with strict earth bounded qualities like any other Asian society must cope with the trauma of separation from their nativelyland and from friends and relatives.

Initial hypothesis of place attachment as incisive criterion to analyze and work out design parameters and guidelines for when resheltering displaced community. A need of a unique tool to stimulate and acquire place attachment qualities as form of environmental memories, environmental autobiography depicts great success.

## Acknowledgement

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This dissertation is a substantially a presentation to the faculty of architecture of the university of the university of Moratuwa, Sri Lanka, submitted for M.Sc (Architecture) final examination.

It has often been difficult for me to acknowledge properly in my intellectual debates because I owe so much to so many.

An even greater problem is that I may well fail to acknowledge people to whom I owe the greatest debt, ideas become my own, inner most thoughts my teachers and my friends.

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## *Introduction*

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**T h i s   i s   a   N e w   f i e l d   o f   R e s e a r c h**

## **Introduction**

### **Background of the Issue**

Many parts of the world people were forced to leave their established settings due to conflicts and persecution. Approximately 17 years old North East civil war has resulted in thousands of displaced people throughout the North East quarter of country. These people caught in the crossfire between military of Sri Lankan government and Tamale Tiger Terrorist of Elam, had lost their native villages and fled from danger to safer areas. Some portion of the villagers was intentionally cleared by military guerrillas as a part of their war schedule. Since these people are displaced with in their own country they can be identified as internally displaced people. According to the statistics given by the UNHCR since 1983 to 1990 nearly 500,000 have been displace and the most crucial factor is that at the moment it continuously happens at a high rate. There fore it is very clear this mass wave of displacement is inevitable and the same time disastrous unless war comes to an end. By means of that thousands of people who packed the road North East to Southwards in a human tide of misery exposing to natural hazards such as sever monsoon rains and storms after facing to manmade war. There was little food and no shelter and proper sanitation: many were forced to sleep under trees and the result is clear, spread of cholera and other waterborne diseases.

### **Issue**

Removed from his beloved native place was the worst misfortune for any person. Therefore they were immersed in a pool of psychological, physiological and financial dilemmas. Out of them psychological impacts quite obviously huge by means of psychological trauma and mental infirmity. Thus mentioned psychological problems are closely associated with their miserable and sorrowful recollections of being chased out from their homes, without any means but only with the clothes they wore at that particular moment of the military battle. Dually their journey of escape also bear considerable portion of that miserable memories, which could have been through thick forests and or by sea under the continuos fear of attack form guerrillas at any moment. Cruelty and inhumanity of military operations, death and disability of their loved ones still haunts their minds.

People belonging to every ethnic group in Sri Lanka are now residing in various intermediate homes with a false hope of an immediate peace. Even though so called

peace will be achieved, it is questionable whether the minds of these war victims cured or not. On the contrary their present place of living, mostly a bare hall of public building or a temporary shed at state or private owned land is no good place for human habitation. In contrast it definitely contribute to heighten and enhance their tragic mental condition by creating kind of dizziness.

On the other hand when once peacefully lived group of people; exposed to such a disastrous situation they should obviously subjected to psychological traumas and infirmities. In addition to that their intermediate residing place recognised as a transitional "home" also added wealth of experience to their life by mingling with the tragedy of displacement and armed battle.

Among the number of mentioned facts one the most critical issue is lack of home or homelessness. Furthermore difficulties of creating sense of home in their present of living or difficulties to adapting to present intermediate "home" such as welfare centre, resettled village, relocated village etc. is mutually apparent. They seems to be rather uncomfortable in their present residing place and yearning for lost homes or seek similar place to settle, where they can create sense of home or less difficult to adapt. Large number of displaced people currently sheltered in comparatively insufficient spaces in schools, community halls, temples etc. with the getting back to their familiar original setting immediately. But there is no sign of end to this war, they are still lodge in the same places years after years. Therefore it is quite significant when large number of people lived in a comparatively small space, considerably longer time period under temporary shelter with little food and poor sanitary conditions should be converted them to somewhat strange situation. By means of that even though earlier they had been absolutely positive towards the community living and social interactions, under this circumstances it is questionable whether they are willing return their previous style of living or not.

### **The Research**

It fundamentally strive to investigate internally displaced persons (IDP) attitudes towards the places they attached in their native setting. Therefore place attachment is employ in research as the key phenomena to extract remembrance related to the past home and village. Further it try to establish the fact that an appropriateness of Environmental Autobiography (EAB) as a unique technique to analyse place attachment qualities of IDP community to surface their unadaptability to intermediate home.





Alterations and additions they had made to the EAB after staying in a intermediate/ transitional "home" for such a long period of time.

It will assertion whether there is any relationship exist between altered version of EAB and variations they had made to their present residing place.

It will also asses acceptability and suitability of recent resettling programmes for IDP in their EAB point of view.

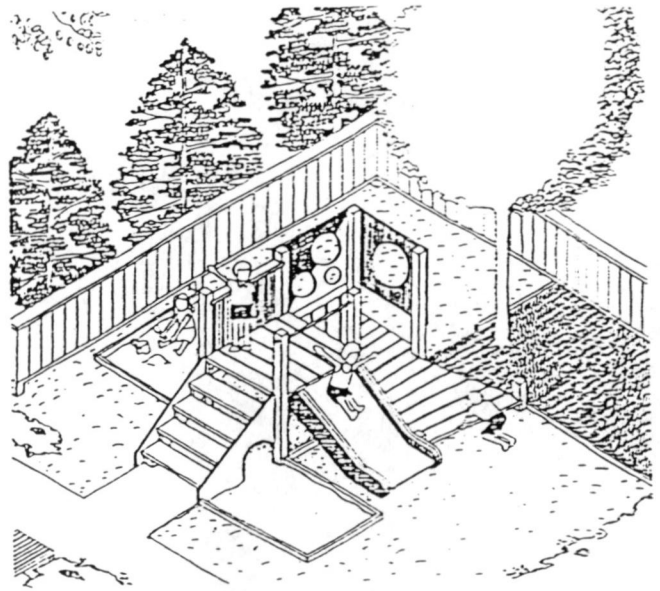


Fig. 1 A lot design based on environment an behaviour relationship research.

### Theoretical Basis for the Research

Throughout the brief history of environmental psychology the importance of understanding relationship between human behaviour and design professions has emphasised. This discipline has been utilised to explain and predict phenomena related to environment and behaviour, which has theoretical side and applied side to implement findings from various research endeavours to specific design schemes.

" It explores such dissimilar issues as common property resource management: way finding complex setting; the effect of environmental stress on human performance: the character of restorative durable conservation behaviour"

De Young, R. (1989), p 345

According to principles applied to this highly philosophical field, there is particular procedure to identify and analyse the recurrent element in the research.

Attention:

How people noticed the using the two kinds of stimuli, which are probably both involuntary and voluntary.

Perception and cognitive mapping

The people image their natural and built environment through the stored information in the brain as spatial networks recognised as cognitive maps. They are extremely helpful to link one's ideas. (See environmental autobiographies)

#### **Preferred Environments**

Places where people feel competent and confident and can make sense of environment while also being engaged in it

#### **Environmental stress and coping**

Regarding this particular research theme, this factor is highly relevant and utilisable, which emphasise the stress as the failure of preferences; cognitive stresses as prolonged uncertainty, lack of predictability and stimulus overload. Previous researches have identified numerous behavioural and cognitive outcomes including physical illness; diminished altruism, helplessness and traditional fatigues. Coping with stresses tends people to change their social setting to create more supportive environments. Therefore it also endures the stressful period including mental costs that they deal with in restorative settings. Furthermore people seek to interpret or make sense of a sharing these interpretations as a part of their culture.

#### **Perception**

This not only promotes citizens' comprehension of environmental issues but also accepts their active participation in the design and the management of environment.

#### **Conservation behaviour**

To develop an ecologically sustainable society, it is absolutely necessary to bring knowledge of psychology such as environmental attitudes, perceptions, and values as device intervention techniques for environmentally appropriate behaviour.

#### **Environmental autobiography**

Each and every person carries fairly strong environmental images about his/her home and related environments from childhood to adolescence. These images of natural, social and built environments can be ascertained in complex forms, in which graphically, literally as well as orally present their perception on various incidents and moments they had experienced.


"Noise, crowding, pollutants as well as natural technological disasters have psychological and cognitive implications. The actual behaviour of people during emergencies has also provided critical insight in



to human behaviour that inform planning policies well as design of places to minimise harm when disaster occur."

Evans, G. (1996), p 3

By means of that no matter how memories and images are matter to one's natural, physical or even to his social environment but the importance is always stored in their EAB, which ultimately lies on the concept of the place. How places are developed, how do they acquire meaning to people and what does the concept mean across cultures, how are they related people peoples plan of action, their preferences, and even to their emotional rations and well being. But it is clearly understood out of above all issues place attachment should be the ultimate factor which extremely necessary to identify, for the benefit of particular person or a society, EAB gives ample provisions to analyse place attachment as a key parameter to environmental design professions.

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"The direct link between environmental psychology and design has been begun to be developed in the form design guidelines or programming documents, particularly design specialised facilities. Major examples include low cost housing, housing for alternative living arrangements (e.g. Housing various medical facilities, facilities for people with special needs [e.g. Alzheimer's disease] the physically disabled, victims of abuse, recovering drug abusers) and environments such a day-care and schools focussed on healthy development among children.

Evans, G. (1996), p 4

### **Research Methodology**

Since the selected issues of IDP problem has to be properly analyse there should be research design that attempt to answer the picked up issue. Here the research aims to arrange the conditions to collect and analyse in such a way, relevant to the purpose of the research.



To achieve this it's very essential to conduct descriptive to portray characteristics of IDP's with initial hypothesis as mentioned before. (Supposition made here is that IDP's are suffering from various psychological traumas and infirmities as a result of being chased out from their true homes.)

Initial step of the research methodology is that utilisation of unobtrusive techniques for observations and in this step researcher does not communicate with interviewee nor IDP even aware that they are being observed or studied. This is extremely essential to ensure the initial part of the research to be non reactive one. Behavioural observations are to be carefully recorded using mapping techniques, which plot out general scenario of various behaviour patterns.

Secondarily obtrusive techniques will be employed to acquire reactive measures and there IDP's will be invited to participate in a small exercise, which consists of dual tasks. In which IDP's to be volunteered to present their EAB as answer to a series of open ended oral questions and respondents are to be encouraged elaborate their presentations through graphics on a supplied sheet of paper. As this is kind of a cognitive mapping survey researcher look in to the facts included in the EAB and then he note order, content, strength, accuracy of mapping and identify it's relevance with the key parameters such as place attachment.



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## *Chapter One*

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**W a r D i s p l a c e m e n t a n d t h e C o m m u n i t y**

# 1. War, Displacement and the Community

## 1.1 Visible Dilemma and Hidden Truth

Sri Lanka whatever she is,

With all her faults,

She's our country still.

This is the story of 600,000 Sri Lankans from all communities both internally and abroad have been reduced to the status of internally displaced persons and refugees since 1983 to mid 1998.

Furthermore it is the story of 15,000 soldiers, 2570 sailors, 9342 police men, 3251 auxiliary forcemen dying (till 1996) 392 Indian soldiers being killed in action, nearly 12,542 civilians dying due to military operations, guerilla bombing, inter-cine wars and lamp post assassinations for those who labeled as " spies and traitors " by unofficial judiciary institutions of Armed guerillas.



Fig 2. July 1983, The displaced, Helpless victims of every race riot.

It is also the story of 5432 children being orphaned 1934 boys and 3783 girls who have lost their mother and 1325 boys and 4326 girls who have lost their father according to the government statistics.

"...Racial prejudice and violence have been relatively low key till 1993. By and large, the multi ethnic people lived in a fair degree of harmony. But politics and communication gap drifted them apart."

Rathnathunge . S ( 1988 ) pp xiii

### 1.1.1 Dark clouds of July 1983

It began the day of both holy to the Sinhala Buddhist and the Tamil Hindus. Esala full moon poya day, in which prince Siddharta Guthama left the all the royal luxuries to find the truth of the life "Nirvana", is also a day of god Skanda went for war with Asuras to protect the Suras, simultaneously celebrate by devotees of each religion.

For Christian of Sri Lanka it was Sabbath Sunday. Therefore this 24<sup>th</sup> Sunday should have been equally happy and peaceful day for the multi religious, multi racial people of the resplendent and tranquil Indian Ocean island republic.

But the situation turned up side down due to the one devilish act happened on the day before - 23rd July 1983 a Sri Lanka government army convoy was blown up killing 13 soldiers, including one teenager. It is not only a 13 deaths but also death struck upon Sinhala pride.

First it appeared within government armed forces, where an army regiment in the North had disbanded for lack of discipline and navy had gone berserk in Trincomalee. Simultaneously in South, places like Kurunegala, Panadura and Minuwangoda had fired first signals of communal fury against Tamil business houses. All party round table conference had collapsed, Which focused to reach a political solution, due to a boycott all opposition parties including Tamil United Liberation Front (TULF). They also took



Fig. 3 The devastating blast, May 1983, A fallen soldier defending democracy.



Fig. 4 Death struck on Sinhala Buddhist pride, Inner shrine of "Naga" temple, Jaffna.



further attempt by boycotting parliament as well. Consequences crystallized Tiger terrorist had only to light fuse to set the country on fire.

### 1.1.2 The Background

“විමෙව මහති ලජ්ජා සදාචාරසා භූමත:  
සදකාලභවෝ මාතූ තසා සංස්ථාගති පුජා :  
පුජා දෙනිපිටියේ සුමන ( 1954), යුතුකම , පි ix

“There is no worse shame for a competent and pious king , than the indecent death of his countrymen. “

“ Only those who refuse to see say that the Tamils in the Sri Lanka were without grievances. But to claim that, they were grievances peculiar only to a singular race in Sri Lanka is as much as absurdity. “

Ratnathunghe . S (1988), PP 388.

Background is such that convert pearl of the Indian Ocean to a teardrop of South Asia. Whole problem is byproduct of political jargon where involved lot of lies and broken promises. There is no exact date to such happenings, but in 1976 when TULF called for a separate state of Tamils, security for Tamils were hardly an issue. That call was popular among Tamil youth because very similar to Sinhala youth in 1971, they too had been pushed around and considered their future to be very bleak. Despite the opening up of

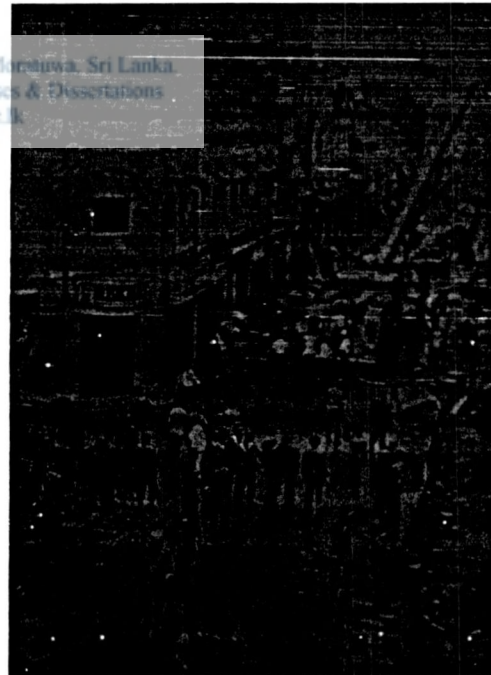


Fig.5 Immediate results, July 1983, Colombo abate during its worst riots.



closed economy during the 1977 and resulted foreign direct investment (FDI) and improved employment opportunities, those in TULF and unilitants kept up the tempo for a separate state both within the parliament and outside the parliament and they also made numerous provocative statements regarding " separate state ". They also took every necessary action to terrorize the North and the East quarter of the country. Gradually those parts of the country started sliding back in to the doldrums and quick getting out of step with the rest of the country.



Fig. 6 April 1984, The famous shop houses in North attacked.

The security has become a serious problem where separatist Tamil guerillas are active. Miserable ordinary peace loving people ran away either to Southern India or to the South of the country.



Fig. 7 further exteams of complex attachments, Former Indian prime minister H.E Rajiv Gandhi a strike by Sri Lankan sailor.

For revenge separatist guerillas labeled relatives and friends of migrants as collaborators and spies and result was lamp post assassinations and rest were chased out from their territories, Anyone who didn't actively supported and participated in the practice of terrorism suspected by government armed forces and the same time terrorized by Tamil guerrillas for contrasting reasons.

According to Ratnathunge .S (1988) Sri Lanka problem is unique, because it is a conflict in a country with firmly established democracy and unlike that of the other global experiences ethnic disparities are not quiet significant in Sri Lankan issue, though the



Liberation Tigers of Tamil Elam (LTTE) emphasized such theme in their war campaign. Contrasting arguments and interpretations are ongoing issue saying " the Tamils persecuted minority " as well as " the Tamils ; a favoured minority.

**1.2 The New Era of War Culture**

Throughout the remarkable history of 2500 years foreign inventions and internal conflicts are not very strange experience to Sri Lankans. One of the precious moment which Lord Buddha came here to solve conflict between two "naga" chieftains named "chulodara" and "Mahodara". Conflict was regarding the authority of unpriceable jeweled throne. Such historical paradigms depict how old ancestors solved conflict in democratic manner and became followers of great leader and philosophy.

It is not difficult to find number of incidents, which provide evidence to tolerance and patience of Sri Lankans including Sinhala Buddhists and other nationalities in a war situation.



Fig. 8 Victimized in front of their own houses, Village massacres, Namakwatte.



Fig. 9 Living proof of humiliation, Jaffna victims of ariel bombing.

සිංහල මහා විර දැටුණෙහි මහාරජාණෝ මියුගුණවෙහි පටන් හැම සටනින්ම ජය ගත්හ . මා මුත් සෙසු කෙනෙක් එළාර රජ නොමරවයි වෙර ලවා එකලාව සටන් කොට එහිදිදජය ලැබුන . එනුනි

සුදුසු තොරවල කළානු:  
පුජ්‍ය දෙනිට්ටියේ සුමන ( 1954),යුතුකම , පි ivi

For them death of the enemy didn't gave brutal satisfaction, but they took all the necessities to give respect even after a death of brave enemy.

සිංහලයෝ ඔවුනොවුන්ට වෙර නොකරති . ඔවුන් තුළ කෝපයක් හටගත්තේ නමුදු එය වනා සංසිද්ධියි. ඒ සෙලවෙන අඩදඹර ඔවුනහර හට නොගනී. සිංහලයන් අතර අනෙකෙකුට පහරදිලි සිටිනක් නැත”  
පුජ්‍ය දෙනිට්ටියේ සුමන ( 1954),යුතුකම , පි ivi

On the contrary recent history of war is not that pleasant in all aspects of humanity and justice and the same time it is also inappropriate to make comparisons between current conflict with historical paradigms. Magnitude of current problem is enormously vast and boundaries are undefinable, as it is common interest of both global politics and specially neighboring India.

By the time of this research is progressing situation is somewhat different because two major political parties in conformity to discuss and form a basis for solution, considering devolution package which is a product of present government. According to their confirmation that will establish foundation to restart the negotiations with LTTE under supervision of reliable international factor.



Fig.10 Mast wave of displacement, January 1995

Although there is high scope of immediate peace particularly in this millenium year. some common parameter directly associated with the conflict are still in critical condition.





### 1.2.1 Security

In the North, East and several parts in the country where separatist Tamil guerrillas are active; security has become a serious problem. People living in these areas are ordinary peace loving people living in these areas are in a miserable position. Most of the Tamils Living in the South amongst the Sinhalese are safer than those living in the North.



Fig. 11 "Fleeing with the houses", Ethiopian displaced people arrive at Gurar border.

### 1.2.2 Food Supplies

Food supply to the North East has been greatly affected due to guerilla attacks on rail tracks and causeways. Food operation in those areas are frequently disturbed by guerilla activities and there restrictions on some selected items including fuel, their prices are immesently high which entirely unreachable for those people ruined up to the last penny. Most of the items ban due to the utilizable nature for production of explosives. Some instances these items have

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Fig. 12 "Journey of escape through the natural hazards", Somali displaced people arrive in Mombassa harbour.

to be transported under armed escort.

### 1.2.3 Employment

Traditional way of living such as farming and fishing have been greatly affected and one time people who's produced onions and dry chilies for entire country now undergoes immense hardships. Due to the long hours of curfew, restriction on movement and the surveillance zone in the sea have caused tremendous difficulties for the self-employed persons.

### 1.2.4 Abandoning of Law and Order

Breakdown of civil administration in North, East region caused several severe criminals including number of masquerades. Terrorism is quiet visibly in practice and by means of that police give zero priority to investigations of ordinary criminal cases. By experience people also aware of break down of law and order and they very rarely approach police or any other law keeping bodies even in the worst case like illegal conduct to a women.



Fig. 13 "Among the most urgent needs", Ethiopian displaced family at intermediate "Home".

### 1.2.5 Families Separated and Displaced

New set of words introduced to a common vocabulary of Sri Lankans as result of an ongoing battle. Till 1983 there is no particular in our language for events and processes of associated with an internal conflict. Whole new world of new facets of war has been opened up in an unbelievable rapidity. Although displacements are not alien



phenomenon to locals, this kind of a forcible displacement is entirely strange for them.

People subjected to this mass wave of displacement not at command of the process, but they are the victims of process. Due to the accelerated Mahaweli programme and many other government schemes considerable amount of people were displaced. Even they are not completely agreeable with such displacement and resettlements, but at least they were acknowledged and given choice to make in the process.



Fig. 14 Misery of lack of space for their animals in camp, Cattles vanish from starvation as pastures gradually turned in to wasteland.

In contrast for "Ahikuntaka" community displacement is essential and compulsory tradition of their culture and they are volunteered for such displacements.

" The number of people internally displaced by this fighting is difficult to define with any precision and best estimates are that they number around 410,000. Many displaced people are living with relatives or friends, and an estimated 21,000 are living in UNCHR assisted open relief centres. "

RINS (1997), pp 1

In Present frequently using words like displacement, Internally displaced people; Rehabilitation and welfare centers are more familiar and less traumatic for people unlike earlier times.

### 1.3 The Global Perspective

" Since the early 1970,s UNHCR has been involved in numerous operations on the behalf of internally displaced persons (IDP), who today actually outnumber the world's 15 million refugees. 1996 had involved the organization involved in almost 30 such IDP operations on several continents.

UNHCR Refugee magazine (1997), pp 1

This is quiet common scenario length and breath of the world except the North American and European continents. In the aftermath of the Gulf war in 1991, the Iraqi offensive against the Kurdish populations in the North of the country had passed 1 million people towards the Turkish border which was hermetically closed to them. Still the most spectacular and best known operations for displace people has been ex Yugoslavia by UNHCR and the population of IDP is not less than 4 million due to the disastrous war and persecution. Ruwanda, Peru, Colombia, Chechnia, Azerbaijan, Tajikistan, and Afghanistan among the nearly 30 countries which have approximately 6 million of IDP's.

### 1.4 Displacements and Place Attachment

The very word displacement itself conveys that it's something to do with " being away from particular place or collection of places." Edward .S. Casey says " It is the stabilizing, persistence place as container of experiences that contributes so powerfully to its intrinsic memorability. An alert and alive memory connect spontaneously place, finding in it's features that favour parallel it's own



Fig. 15 ' Transitional homes", Schools, gymnasiums and hostels have been turned in to accommodate the displaced.



memory is naturally, place oriented  
or at least place supported."

Therefore vitality of identifying the concept of place and ingredients which make place as well as the what empowers place to become sole object of one's memory of life, is highly emphasized in this part of the study.

#### 1.4.1 The Concept of Place

The basic idea of place has a remarkable resemblance with idea of the space. Space is an abstract term for a complex set of ideas and which constitute of collection of defined and undefined entities identified as places and potential places respectively. Space means ground, volume and sky and it entertain certain kind of openness, emptiness, infinity and freedom etc. Therefore in reality space does not exist, what exist is place.

" Therefore space provides the context for places but derives it's meaning from particular places. Human lives are dialectical movement and venture, attachment and freedom. In open space one can become intensely aware of place.



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www.lib.mrt.lk Tuan Yi Fu(1977), pp19

In that sense place is not primarily an object but is more than that rather experiential. For human being place has psychological, social and physical existence. Social existence has it's certain cultural and religious modifiers and meanings which empowers to have a mythical places such as "thauthisawa" (the heaven) and "Avichiya" (the hell).

#### 1.4.2 Ingredients of a Place

Fields where with cheerful spirits he had breathed,  
The common air, the hills, which he so oft,  
Had climbed with vigorous steps; which had impressed.  
So many incidents upon his mind  
Of hardship, skill or courage joy or fear.

Which like a book preserved the memory,  
Of the dumb animals, who he have saved,  
Had fed or sheltered.....

Of honorable gain, these field these hills.

Which was his living being, even more than his living  
blood.

What could they less? Had laid strong hold in his affections  
were to him.

A pleasurable feeling of blind love..

Famous lines of Wordsworth (1770-1850) reveal the basic components of a place and their harmonious relationship to become a place.

Physical setting is one ingredient of a place. According to experience Wordsworth's shepherd hero Michel fields, hills and shelter he had built for himself and his loved animals make the physical setting of that particular place. Activities another ingredient of place, People's involvement in the physical setting influences the activities of such a place. Interpretations, perceptions and attitudes towards combination of above two ingredients give set of meanings to a place. For Wordsworth particularly the innocence, cheerfulness and dynamism is the meanings of such a place.

Place attachment is also due to meaning and it's a psychological process similar to infant's attachment to parental figures. Place attachment develop social, material and ideological dimensions. Individuals develop ties to kin and community own or rented participation public life as residents of a particular community. Situation is more complex and critical when particular individual or community displaced from their attached places.

It further heightens, in the case of a forcible displacement and the kinds of attachment determine the degree of decisiveness.

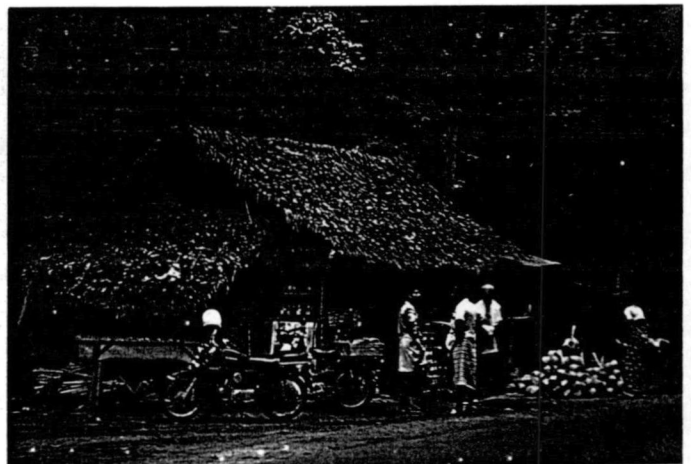


Fig. 16 Activities, meaning and physical setting contribute to form a place.

### 1.4.3 Place Attachment

After the social animal; human settled down to particular place without wandering among the natural environment, place attachment came in to exist. It is purely due to his natural devotion and sense of belongingness towards that particular place where he settled.

According to the Dayaratne (1999) " People are inseparable from the places in which they dwell and thus constant link exist between one's "being" and one's presence in a place. As a result a strong relationship manifested as attachment to place is considered to be rudimentary not only among the humans even the animals." Territoriality, identity and privacy are the disciplines, which further elaborate the place attachment nature of the human being. Therefore variety and the viscosity is very rich and it spread out further from personal spaces such as families and dwellings, communities and neighbourhoods, peasants and villages.

### 1.4.4 Modes of Place Attachment

This fundamental sense of "being" exists either in human or other animal. But humans are uniquely attached to territory in a more intricate and complicated ways. For example when people are displaced from their attached surroundings yearning and nostalgia for previous homes and landscapes are immensely high and they give very high regard to even tiniest piece furniture which remind native places. Generally all of them fall in to two categories under two major principles.

1. Attachments by inheritance
2. Attachments by experience

#### 1.4.4.1 Attachments by

##### Inheritance

Even though in a way attachments by inheritance are experiential, considerably and outstandingly they come from ancestors.

In which most of the attachments gradually develop under the patronage of the parents and other elderies.



Fig. 17 Ethno cultural and religious symbolism, Esala procession.



මගේ ජාතිය, මගේ ආගම,  
මගේ ආත්මය.  
මට ලබාදුන් තනාගයයි  
විශ්ව මාරුතයේ නොදෙල්වෙන,  
විත්තය නිවහල්

සුනිල් ආරියරත්න (1982)

#### 1.4.4.1a Ethno Cultural Attachments

On the basis of have being born, having owned for generations certain areas of the land considered as the homeland for particular ethnic group. Dayaratne (1999) says, " territorial ownership of homeland is a powerful concept that has created many wars including that of Sri Lanka. Indeed these vary form place attachment of nations to countries to smaller tribal groups and geographical regions.

This kind of place attachment constitutes of two basic aspects as follows;

1. A place that is believed to be a storehouse of ethnic culture, history and belonging.
2. Places to which exist a fundamental attachment of a collective " being".

" Human groups every where tend to regard their own homeland as the center of the world. A people who believe they are at the center claim, implicitly the ineluctable worth of their location.

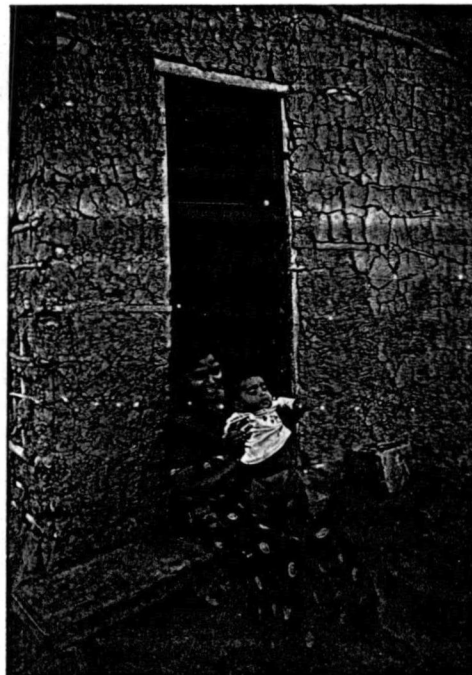
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Tuan Yi Fu (1977), pp123

#### 1.4.4.1b Attachment to Home

Attachment to home is passed down from generation to generation and it can be identified as an ancestral ownership. But it 's independent from whether a person involved

Fig.18 Humble home, A typical village house,  
A women fondly hold her  
baby at the doorway of her humble home.



in such a place or not. This belonging to home is rather than the psychological, so that one has longing to return to at end of every journey.

Bachelrd (1969) mentioned that an individual is not distinct from his place; he is that place.

"Home is the center of an astronomically determined spatial system. A vertical axis linking heaven to the under world passes through it. The stars are perceived to move around one's abode. Home is the focal point of a cosmic structure."

Tuan Yi Fu (1977), pp123

Inability to return to the home person feel sick which is called "home sick" clearly shows the preliminary bondage between man and his home.



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#### 1.4.4.1c Spiritual Attachment

Tuan writes (1977) that religion could either blind people to a place or free them from it. Almost every human being recognizes one's self with a spiritual affinity; a super natural existence that manifest as sacred and superior to one's being. Thus this spiritual relationship brings about an attachment to places where that super natural presence is believed to have a link with.

An attachment to home and homeland spiritual attachment is also a rudimentary one. But it has more strength to evoke emotions of devotees than those of attachment to home or homeland do. For

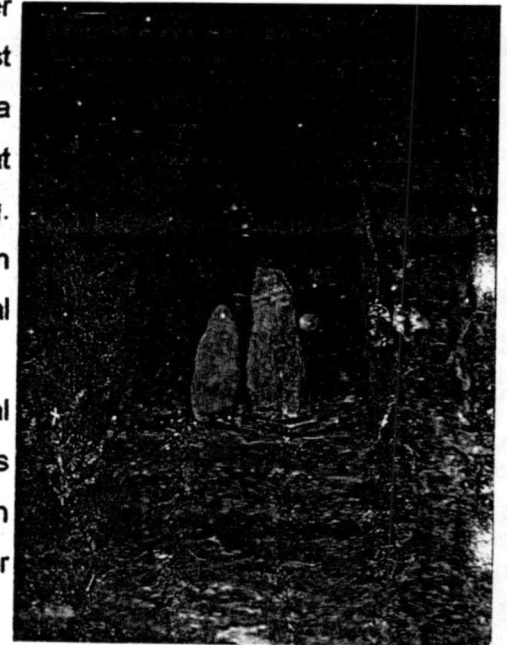


Fig. 19 Spiritual bonds are part and parcel of village living, Wasgamuwa.



instance religious wars such as crusades (wars between Christians and Muslims) embassies further extremes of devotion or attachment to their religion.

#### 1.4.4.2 Attachment by Experience

People tend to appreciate the environment which they have temporary lived or has visited such as places of work and places for recreation.

##### 1.4.4.2a Lived in Attachments

Dyaratne (1999) writes "attachments to place that arises from living in could be recognized as being similar to attachment to home, although it may not be as rudimentary and powerful as that. This kind of faithful gratitude that arises in the human mind to a place that is not necessarily one's home. Indeed these do not necessarily have to be places where good part of life may be spent.



Fig. 20 Lived in attachment to work place, Village 'Kamhala'

"People attached to places where they work and sometimes where they involved in a recreation. It can be a very short duration of time but when the time duration increases sense of attachment also increases simultaneously.

##### 1.4.4.2b Attachment to Exotic Places

In addition to fundamental forms of attachments, somewhat different type of attachment develops in accordance with one's experience of the every day world, on an every day basis. This usually occurs



specially with the places where people frequently visited and places where memorable events happened, to which they absolutely want to visit again.

Dayaratne (1999) writes, "Most often however such experience related place attachments manifest from actual physical presence and immersion of one's being in such places in journey away from home".

### **1.5 Concluding Remarks**

Sri Lankans are an ancient people with a great sense of identity in an independent country. They are yearning to develop in to a modern state, while taking bold steps to give substance to their freedom. But even before the decade of their life as a free nation ended the divisive forces of sub nationalism began to undermine their national unity and their common purpose. Resulted unavoidable North East war still continues rapidly, causing unfathomable harms to pride and prejudice of unique Sri Lankan authenticity. Among number of facts displacement is remarkable issue, especially people with strictly earth bounded disciplines. To add further such fact can be revealed through the experience of Sri Lankans distinct habit of annual visit to their native places during the April new year festive season (gamme Yanava). Therefore Sri Lankans hate the idea of being away from native home even for a short duration, by means of various attachment concepts and beliefs such as ethnicity, culture, home or motherland, religion etc. Typical of most Asians Sri Lankans also entertain attachments to places vividly fashioned by culture with urban rural dichotomy different to as they manifest in the western world.



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## *Chapter Two*

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## **Homelessness and Displacement**

## 2. Displacement and Homelessness

### 2.1 Displacement in the context of political and social violence

“ Family structure undergoes changes, as the traditional role take strange twists. Wives continue to prepare food, gather wood and care for children, but as de facto heads of households. Husbands, when they are present, cannot fulfil their role as providers. This can lead to family tension, domestic violence or abandonment. “ The women have a lot to do, but the men feel helpless looking at their wives and children, and not being able to help them’ . “

UNDPI, 1993, p 3

The issue of displacement arises when a person or groups of people are forced to leave their native places, due to unavoidable circumstances. Even though the circumstances are unavoidable prior causes for such circumstances are absolutely avoidable. When it comes to displacements due to various internal conflicts of a country such as ethno cultural, religious, political etc. situation is more disastrous.



Fig. 22 Mass Exodus from Jaffna, October 1995.

In addition to the collapsing of Place attachments of the victims various physical injuries also came in to exist. Having to flight totally disrupts the lives of the internally displaced, exactly as it does to refugees on the contrary unlike many refugees, the millions of internally displaced people in the north east quarter often have no where

to turn. They remain trapped in very close proximity to the same unsafe environment so called "boundary villages" from which they tried to flee. The crystallized factor is that, situations of internal strifes, by definition the civilian government functions partially or not at all and the civilian population, victimized by a conflict which has nothing to do with it is ignored or treated with hostility by both parties.

## 2.1 Internally Displaced People and Refugees

This unsympathetic and uncivilized criteria is heightened in the definition submitted to UN commission on human rights defines the internally displaced person (IDP) as "the person or group of persons who have been forced to flee their homes or places of natural residence suddenly or unexpectedly as a result of armed conflict, internal strife, systematic violations of human rights or natural or man made disasters, and who have not crossed an internationally recognized state border."

Almost similar to other displaced communities all over the world local IDP's (Internally displaced people) often lead a precarious existence, and on the other hand they are extremely appreciative of any one who pays attention to their plight. In such instances they express their burning sorrows and miseries regarding how they lost every possessions with in a matter of hours home medicine and traditional food sources, their loved family members, relatives and neighbours suddenly disappeared and never heard from them again. Humiliation and torture in front of their very eyes were indescribable.

## 2.2 Characteristics of Internal Displacement

Now homeless and helpless and depend on the goodwill and charity of their remote relatives and of the occasional non-governmental organizations. It has been a struggle for them whose have tried to obtain better facilities for their children and to promote some employments.



FIG. 23 Half a million people become internally displaced



It is noticed that the women have been the driving force in an effort to maintain some semblance of normal life in the welfare camps of the North East region.

Most of the IDP's continuously move from one place to another seeking reliable safety and shelter inside their own country. Some times even they find degree of safety and security but the price they had to pay of being completely uprooted of loosing their houses, their jobs and their livelihoods cannot be compared to the price they had to pay. More often than not for these people interior exiles leads only to more suffering, insecurity, harassment and persecution. Increasingly, the displacement of north east quarter under the guise of "Ethnic Cleansing" or some other pretext is no longer a by product of war; but the very goal of thereof.

Apart from being uprooted from their native surroundings and settings displaced persons are suspected of allegiance to an enemy clan or political group by means of that almost always they are caught in the crossfire and become pawns in a sordid bargaining game. Very often they are forced by one party to give military service, and accused by the other of treason.

Generally it is virtually difficult and impossible for them to maintain any sort of "neutrality" and displaced people are always caught in no win situation.

### 2.3.1 Displacement: The Issue

The fundamental factors regarding displacement all over the world combination of political and socio economic factors, such as excessively unequal income distribution and most parts of world it is drug trafficking and heavy involvement of the army in the political scene. This has in a resulted in high levels of violence and human right ever the world.

It's evident the displacements are inevitable dilemmas in the context of political and social / religious violence. However these factors are stimulated by ethno cultural differences. Visible forms of displacement caused from various



Fig. 24 Poorest among poor had only the roadside or shelter under trees, in old bus stands and railway stations.

conflicts, struggles, battles  
and persecution due to

hostility on various grounds of political and religious belief. General understanding is that unlike war displacements, displacements due to persecution is not that outstanding.

On the contrary war displacement is not simple direct phenomenon, it's repercussions constitute of direct victims as well as war related victims. Psychological and physical suffering among the direct war victims are comparatively huge and quiet visible.

War displacements can be categorised as refugees who cross international boundaries, and interregional displacement with in the country which is vital factor.



Fig. 25 Shortage of food supply and essential items for life resulted in a tremendous hardship.

Because of their quiet significance and powerful attraction towards the national and international attention, internally displaced people due to conflicts are most probably take care of.

### 2.3.1.1 Direct victims

Higher reverberations in the global politics direct victims are at least treated with simplest form of shelter dry food ration and some clothes from various charities. Instead of resettling or encouraging to return to their original settings, rehabilitation at welfare centers are considered to be most important an urgent task. Since they were directly subjected to crossfire between two armed forces, without a glimpse of firm peace it's not recommended and inappropriate to turn them towards their homes.

On the other hand direct victims are witnesses of collapsing of their homes which are result of lifetime endeavor and flesh and blood of their dying and wounded relatives and neighbours. Therefore the recent memories associated with their homes and villages are not very pleasant and peaceful.



### 2.3.1.2 War Related Victims

To avoid the harmful sources( people and the built fabric) against the ongoing battle as well as part of their war schedule, involved party or parties intentionally clear up people from particular areas by distributing handbills, posters, mails, through electronic media and even sometimes they personally convey the messages door to door. Even without such notification people tend to leave their native places to protect from war disasters.



Fig. 26 Children the most vulnerable of all, Direct victim of Afghan war.



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### 2.3.2.3 Persecuted Victims

Very similar to war related victims persons who are ill-treated on grounds of political and religious belief willing to migrate to areas where they have suitable environment to practice. Problem of most of the persecuted persons attracts both local and international attention because of it's appealing towards the human rights violation.



Fig. 27. Immediately after being displaced from Rwandan war.

This criterion is quite obvious, especially among media personals by means of their professional practice. If they are not agreeable and unacceptable to the current policy system, rulers tend to impose and exercise various inhuman torture on them. Irrespective of true situation practice, international human rights organizations represent against such ill treatment and provides refuge in member countries to these persecuted victims.

### **2.3.2 Duration of Displacement**

Time duration of displacement vitally contributes to alter peoples perception regarding political, social and cultural preferences. By means of that it is absolutely necessary to establish reasonable relationship between duration of displacement & varying of attitudes and perceptions among the IDP's. Long term displacement.

#### **2.3.2.1 Long Term Displacement**

Unlike any other mammals human have the ability to adapt to any worse situation. But in these circumstances psychological trauma and humiliation does apply to this theory. When living displaced without knowing whether possible to return unsafe native places or resettle somewhere unfamiliar or remain in so called rehabilitation / welfare centres. When the duration of displacement increases generation of "no where" gradually develop and that particular generation of people entirely lack of meanings and values inheriting from parental native places. Living in a false hope of a peace is common feature among those people whose haven't any hope to hang on.

#### **2.3.2.2 Temporary Displacement**

No such impact on the perceptions and attitudes of people identified, although there is some kind of psychological trauma exists. Assurance of immediate return to their original settings keep people in less stress by means of need for most difficult task of adapting to a totally alien setting.

#### **2.3.2.3 Time to Time Displacement**

Life of an IDP is comparatively more disastrous in this kind of a situation. Continuous displacements and resettlements only resulted in loss of their belongings, to quote one IDP they have loss their up to their "Lunu Polkatta".. Irregular visits to their native places provide misery of witnessing deterioration and

collapsing of their homes and beloved surroundings, which they had glorified throughout their whole life.

#### 2.4 Homelessness

Among the number of reasons affecting and causing numerous psychological and physical undulations in human mind and habitation, being uprooted from one's own home and resulted in homelessness is one of the most ardent factors. Even though people are temporary away from their homes they experience a kind of



Fig. 27 Displaced community at the very foot of prosperous city, Bolivia.

displacement and keep struggling to survive in some unfamiliar place or set of places, which may be couple of yards away from home.

Irrespective of the duration of being displaced or away from home, returning to home recreate and flourish a sense of security, authority, identity, defensibility, territoriality as well as heighten one's self image as unique separate personality.

"Then I saw the high iron fence of the old house. Stretching back the side street. I saw garden growing wild as ever against the screen, porches and the white Corinthian columns. I saw the old rose of Montana. Vine lacing it self around the high shuttered windows. I felt an extra – ordinary sense of peace. Even smell of the warm air was working on me, after fitting air of refuge camp. Home."

Anne Rice, 1991, p 173.

It is not the home itself that create a sense of belongingness but the very elements associated with home such as surrounding landscape, physical, social and

behavioral fabric. Strictly interwoven rural community in a traditional or contemporary village is an exactly compatible example for such description. Such home is not only a physical presence of home in itself but have boundaries over individual limits and occupy and enjoy the length and breadth of a whole community cum village.

At fifteen I went with army,  
 At four I came home,  
 On the way I met a man from the village  
 I asked him who there was at home,  
 That over there is your house  
 All covered over with trees and bushes.  
 Rabbits had run in at the dog hole.  
 Pheasants flew down from the beams of the roof,  
 In the courtyard was growing some wild mallows.  
 I'll boil the grain and make porridge  
 I'll pluck mallows and make soup.  
 Soup and porridge are both cooked.  
 But there is no one to eat them with,  
 I went and looked towards the east,  
 While tears fell and wetted my clothes.

- An old poem, Arther Waley.

Meaning of the home is somewhat different from the idea of house. House mean shelter, but home everything including mere drop of dew on the grass of near by meadow.

"Behind her stood the ugly but familiar gray house,  
 she alone know how she hated the idea of going  
 away, of leaving not only the house which had been  
 home ever since she was born but also country  
 side, the soft glowing beauty of the Cornish coast  
 with it's dark cliffs and golden sands and the great  
 vistas of sea and sky and roar of working



fishermen, her friends which she had loved ever since she could remember.”

Autobiography B. Cartland W.L.E R. Cartland (63) P. 321

Under the circumstances of armed battle the true meaning of Home has fallen heavily among displaced people. There the part or complete idea of home, Which constitutes of both physical presence of home and other attributes which make home meaningful collapse in front of the very eyes of occupant. On the contrary if it had not been destroyed, living away from a native place or home gives a sense of a deterioration to the mental image of home they eventually suffered from. But it's merely due to abandoning of home without justifiable habitation after occupying ever since one's birth.

Being away from home or homelessness deeply affected one's pride and self-confidence by means of abandoning home centered programmes, schedules, future plans etc. Relationships within family and beyond family limits up to community level totally disrupted in the case of homelessness. Well established and appreciated public relationships and highly praised and possessed cultural values have been disoriented simply because lacking nucleus for such intricate phenomena.

Time orientation and it's relationship between experiential space greatly deal with domestic or home based ideas of movements, effort, freedom and accessibility. Therefore time experience also have some deepest acknowledgement towards the home.

“People differ in their awareness of space and time in the way they elaborate a spatio – temporal world.



Fig. 28 A "Camp" for the homeless in Los Angeles, USA

If people lack a sense of early articulated space will they have a sense of clearly articulated time?"...

Tuan Yi Fu (1972) pp119



Fig. 23 Displacement as a tradition, Camp of a "Ahikuntika" People



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## *Chapter Three*

**Environmental Memory as the Basis**



### 3.Environmental Memory as the Basis

#### 3.1 Remembered places

“ The rain drove us in to the church-our refuge,  
our strength, our only dry place.

At mass, Benediction, novenas, we huddled in  
great damp clumps, dozing through priest  
done, while steam rose again from our clothes  
to mingle with the sweetness of incense,  
flowers and candles.”

McCourt Frank, 1997, p 2

Irrespective of whether it is community or individual most of strong and emotional memories centered upon places which are the houses they grew up; Community spaces shared with, secret places of childhood and adolescence, the landmarks where they first fell in love the neighborhood where they built up their first home; the dwelling where they brought up their children, the “Kamatha” they spent nights and night harvesting the garden they first nurtured.

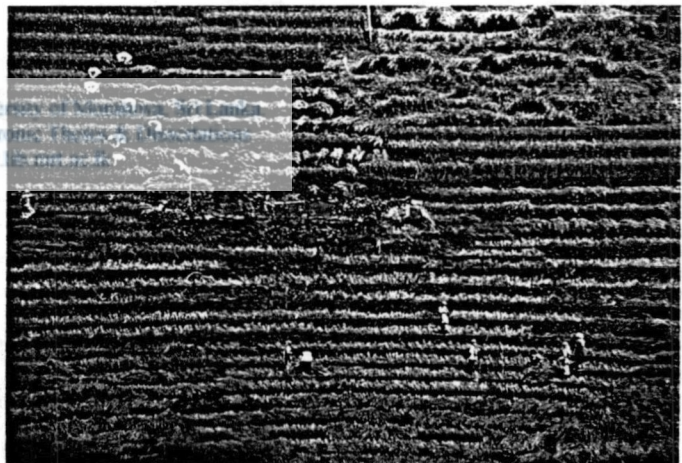


Fig 30 “ Kamatha”, Loved and remembered community space.

Above numerous memories, inspired by poets, novelists’ designers, painters’ etc flourished as poems, paintings, novels and various forms of designs. Such memories do not always carry happiness and fulfillment, but often sadness and dissatisfaction. Memories of places are of vital importance because professionals who are doing process of making environments for people such as architects, landscape and interior designers, physical and social planners obviously having their own memories which may influence inappropriately, the designs of other people.



When it comes to unique authentic community or particular group of people who living in a village setting rather than individual remembered places have great connectedness towards the places where they shared such as community places like "ambalama" and community hall, service facilities like village common well and village tank religious places like temple, Mosque, church employment related places like "Kamatha" "Malu wadiya", "Lellama" "Chena" etc. Such places have powers beyond their individual limits and often entertain remarkable memories. When such community is displaced.

### 3.2 Environmental Memories

Memories of remembered places affect us in countless subtle ways from the colours we choose for furnishings to the locations we choose to live in. Therefore it is evident that these environmental memories affect peoples current environmental preferences and values in numerous ways.

A series of themes reverberate throughout the issue of gaining control over space in order to feel a positive sense of identity the issue of manipulating, moulding, or decorating that space in order to create a setting of psychological comfort, which interconnects with the identity or personal well being; and the issue of continuity with significant places of the past, so that a sense of control and identity experienced at an earlier age is supported by reproducing the essence of a significant past environment.

Most of the vivid environmental memories are fundamentally and thoroughly revolved around house and it is established for childbearing for most people a powerful communicator of identity. By means of that its loss with the onset of old age or divorce may be as large a threat to self-identity as the loss of human relationship.



Fig. 31 childhood play space, Secret den or sand castle

### 3.2.1 Adult Memories of Childhood

Here the major emphasis is given to adult memories of the places of childhood, when one begins to be conscious of self as a unique separate entity. This sacred period of life, even though it is difficult for child minds to firmly hold time, period in abstract, people do it through the memories of the place they inhabited.

Since children have a special bond with nature receptively absorbing it's inspirational. Patterns; become a major theme of romantic philosophy.

"There was a time when meadow grove and stream  
The earth and every common sight,  
To me did seem  
Appareled in celestial light,  
The glory and the freshness of a dream...  
At length the man perceives it die away  
And fade in to the light of common day."

Words Worth (1947) pp. 279

The common highly emotional experience is the return in later life to a built or landscape where we enjoyed or spent of your childhood years. Those places flourish people with reminding of where they came from, of what we once were kind of self-exploration. It's really a kind of psychic anchor, which regenerate ample clues regarding how those beloved places nurtured them when family dynamics were strained and people were emotionally charged. This nostalgia is very outstanding among children and they clearly display happiness when they return to places having fond memories and regret or distress at leaving them. Although it doesn't always come to the surface adults carry a bundle of environmental memories of



Fig. 32 Pictures and furniture, Remembered elements of childhood bed room.

fond places even at very late years of life.

The complexity of those environmental memories generally falls into three recognizable themes, which are more, or less merges with the remembered places of childhood.

First theme is that since sort of control over some portion of the physical environment is a critical component of positive self identify which we have recognized as an immerging sense of self-identity separate from parents/adults.

Second theme has great association with place attachment where people personalizing particular places in their own particular style displaying and expressing who they are".

A third theme that became apparent oftenly during indepth dialogues on people's emotional attachment, which is entirely a rudimentary one to home. Further more it is the importance of continuity with important and memorable environment and people of the past.

### 3.2.2 Environmental Memories in the Context of Displacement

Clare cooper Marcus (in 1978 & 1992), Louise Chawla (1992) and several others have found, in the case of any ordinary person living in an uninterrupted physical, social and behavioral environments except that of any violence which cause of forcible uprootment from native surroundings; have numerous amount of environmental memories; which were significantly; gained between the years of 6 and 12 age limits.

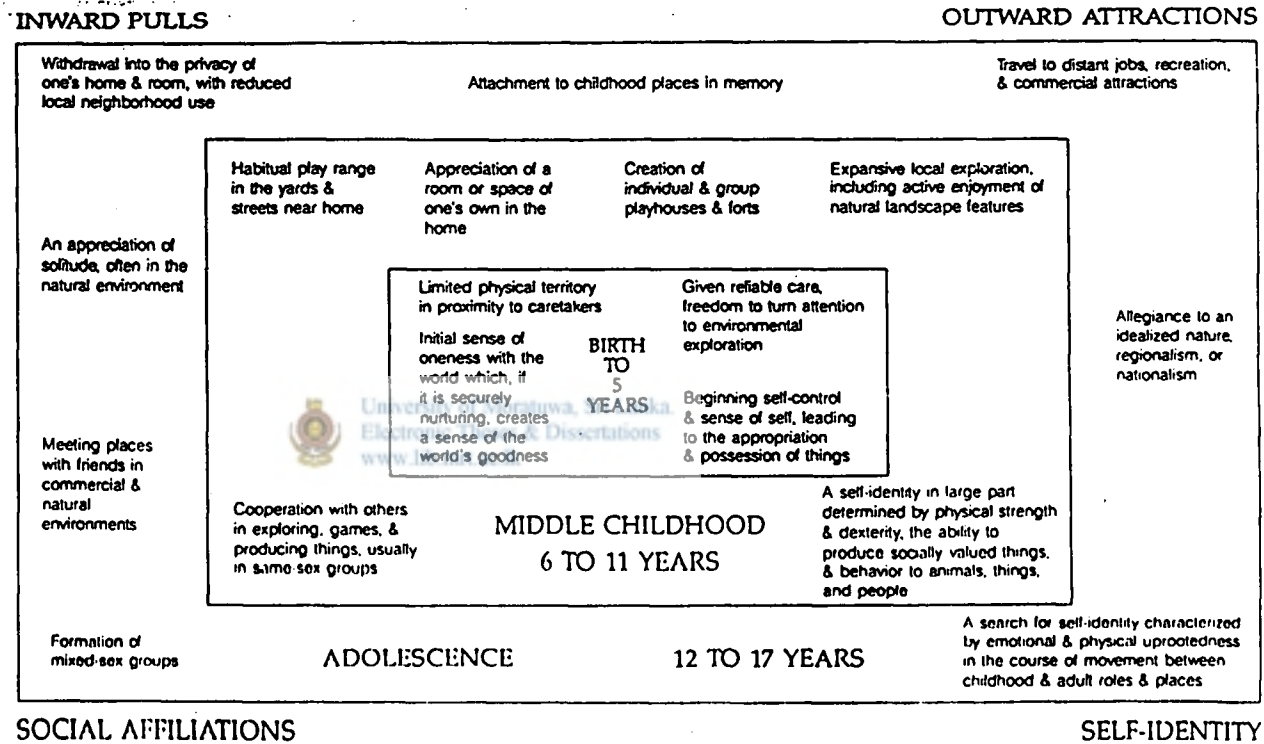
But in the context of displacement due to various conflicts or persecution situation is slightly altered and here in this research make an effort with view to establish the fact that age limits for this particular phenomenon is not something that of the ordinary situation. Simultaneously displacement process itself has such a powerful impact



Fig. 33 Most remembered place, Pat Anderson.



Fig. 34 Sources of developing place attachment in early and middle childhood and adolescence.



on earlier well-established memories of environment.



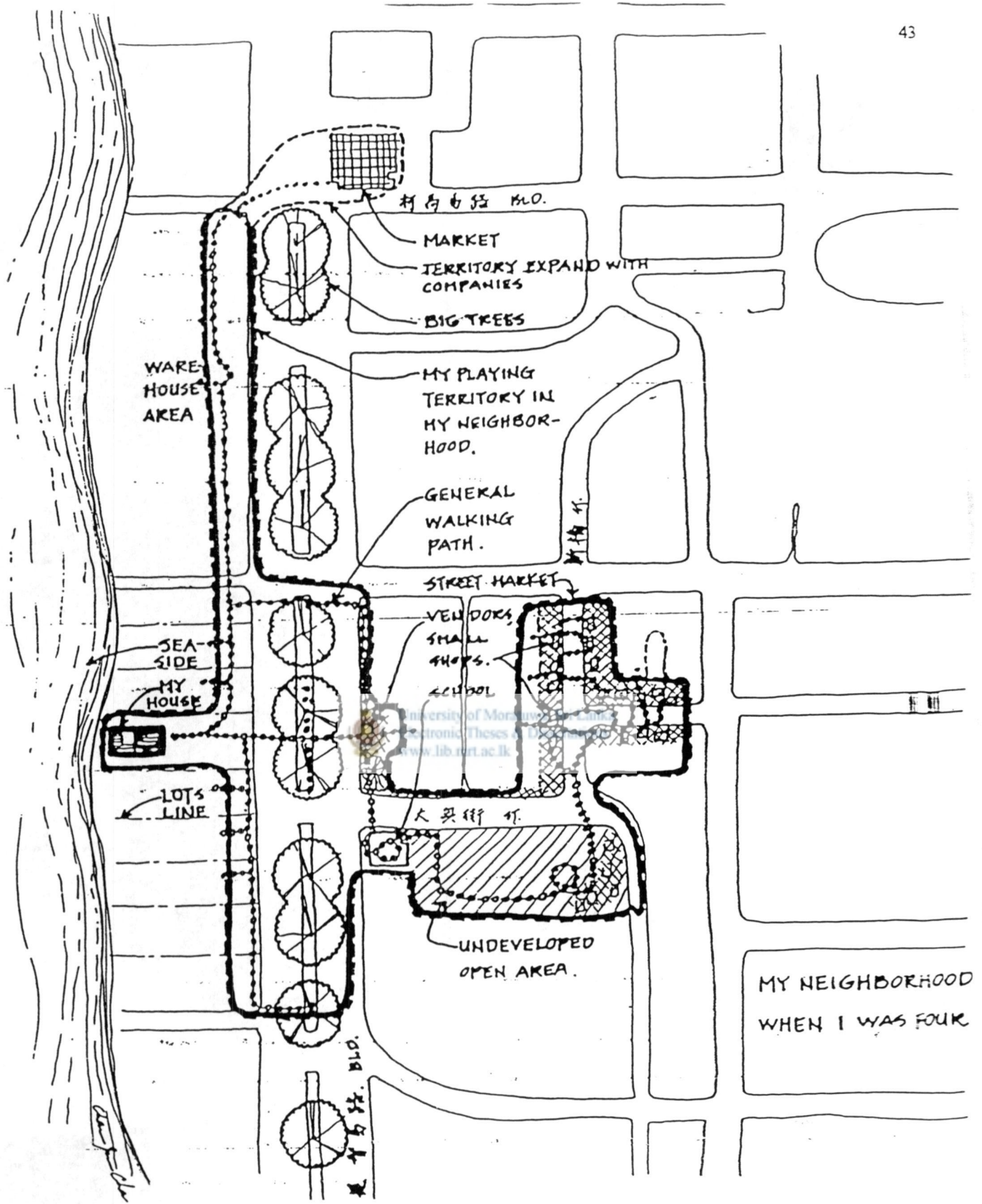


Fig. 35 Environmental Autobiography of landscape architecture student.

### 3.3 Environmental Value Analysis

Reliable kind of value analyzing is absolutely necessary to intensify ones own environmental histories and the same way to vigilant them to how the settings of the past affect their current environmental preferences and values. On the contrary it is a must and obligation of design professionals to recognize their biases before they unknowingly impose on the unsuspecting clients. This will prevent unnecessary biases when designing for a people with traumatic psychological situation such as people with psychological disorders, people suffering from unrecoverable diseases such for instance HIV and specially displaced people due to any kind of a violence.

To achieve such holly target interplay of previously discussed themes in four diverse literatures can be done and they will furnish suitable ground for environmental value analysis. The psychoanalytic theory, Which has considered the role of places and things within their social context; behaviour mapping, which has observed, where children and adolescents congregate; favourite place analysis which have explored the reasons for their preferences and finally environmental autobiography, which has evaluated places saved through the sieve of memory.

#### 3.3.1 Psychoanalytic Theory

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In this theory the subject of attachment comes under the heading of object relations. This particular object relation constitutes of the developing child's external and internal imagined relations with significant people and things. Psychoanalytic theory is distinguishable because it emphasized sexual attachments with opposite sex neglecting same sex relationships, while having puberty and pre oedipal and oedipal relations with parents. Therefore these distinguished relationships considerably contribute to chance middle childhood place experience. Moore (1986, pp. 57-58) has suggested that just as friendships spur environmental exploration at this age, exploration may intensity friendships. In that sense it's essential to discover and differentiate social relationships that deflect or draw attention to environmental encounters. According to the Freud the primary subjects that satisfy the sexual drive are human and non human objects that gain secondary importance through association, for instance house as a paradigm subconsciously represent the body and particularly woman's body, woods and gardens; female sexual organs; towers and engines male sexual organs. Among them it is very significant that home is particularly associated with maternal figure.

### 3.3.2 Behaviour Mapping

In contrast to psychoanalytic theory Behaviour mapping, present the most extensive neighborhood use during the latency years. When signs of social attachment diminish physical environment seems to predominantly occupy in children's experience. Since there is no reasonable parameter to measure relationship between the place use, place preference and attachment, behaviour mapping show glimpse of attachments occur over time and it's extent of use during ones life time. But the question remains open because no one has simultaneously measured above mentioned three aspects.

### 3.3.3 Place Analysis

Similar to Behaviour mapping childhood favourite place analysis also provides record of children's spontaneous evaluations. Those records simply rely on interviews essays or child – led expeditions. On the contrary method also shape results of such evaluations. Hout (1979) found that when he interviewed children in school regarding their 10 favourite places they reported a high proportion of social centers, such as friends houses, where as child led walk produced a much higher proportion of location valued for exploration and physical action.

Typical of other methods, when children were invited to draw and write either graphically or literally, their responses are obviously restricted by their own skills and talents at these tasks. Place analysis play vital role when it is needed to find out whether the attachments will stronger for places, where we feel happy, satisfied and secure rather than uncomfortable bored or frightened. On the contrary it's reliability towards environmental analysis of people with traunamic psychological situation is doubtful.

In general terms in evaluating both favourite place analysis and behaviour mapping, it is important to keep in mind that results reflect available sources, net ideal opportunities.

## 3.4 Environmental Autobiography

"Whole sections of the city had grown rather poisonous, but invariably I found a moment of other peace in riding south. Central Park at dark towards where the facade of 59<sup>th</sup> street thrusts it's lights



through the trees. There again was my lost city belly. So I was compelled to live in its disordered mind".

Scott Fitzgerald, Autobiographical pieces, pp. 29

Describing and presenting life of an individual person by himself evaluating and predicting events specific objects and different meanings saved through the sieve of memory can be identified as an autobiography.

Under certain controlled circumstances on guided trip fantasy tour back to places where one has spent memorable moments of his / her life and documented them form of a autobiography named as environmental autobiography. Even without such a labeling it is mostly known that popular autobiographies are very much similar to that of environmental autobiographies simply because one cannot present him self without referring to environmental preferences of childhood and adolescence. Therefore there is no noticeable outstanding difference between ordinary autobiographic and environmental autobiographies, but lot of commonalties.

In a way study autobiographies are most frequent sources of attachment to a remembered home was it's association with love family members and neighbours. As Rivlin (1978 P. 2) has cautioned, autobiographic "form, arrangement, and qualities cannot be taken as the direct" experiences of the person as child or any of children. But in contrast autobiographical memory carries some advantages of it's own and it acts as a medium of insight in to the personal meaning of the past. It also gives life a consistent pattern by presenting whom one essentially and encourages the careful description of palaces and feelings that are central to self-identity.

"It was a quiet place where I could retreat from everything. A few of my friends knew about the place or knew that I visited it (it was exactly hidden from view), but it was my" place. Over a short span of years, I grew with this place. I conquered the spiders eventually and traveled great distances through the tunnels.

Marcus Clare Cooper, 1978, p 3



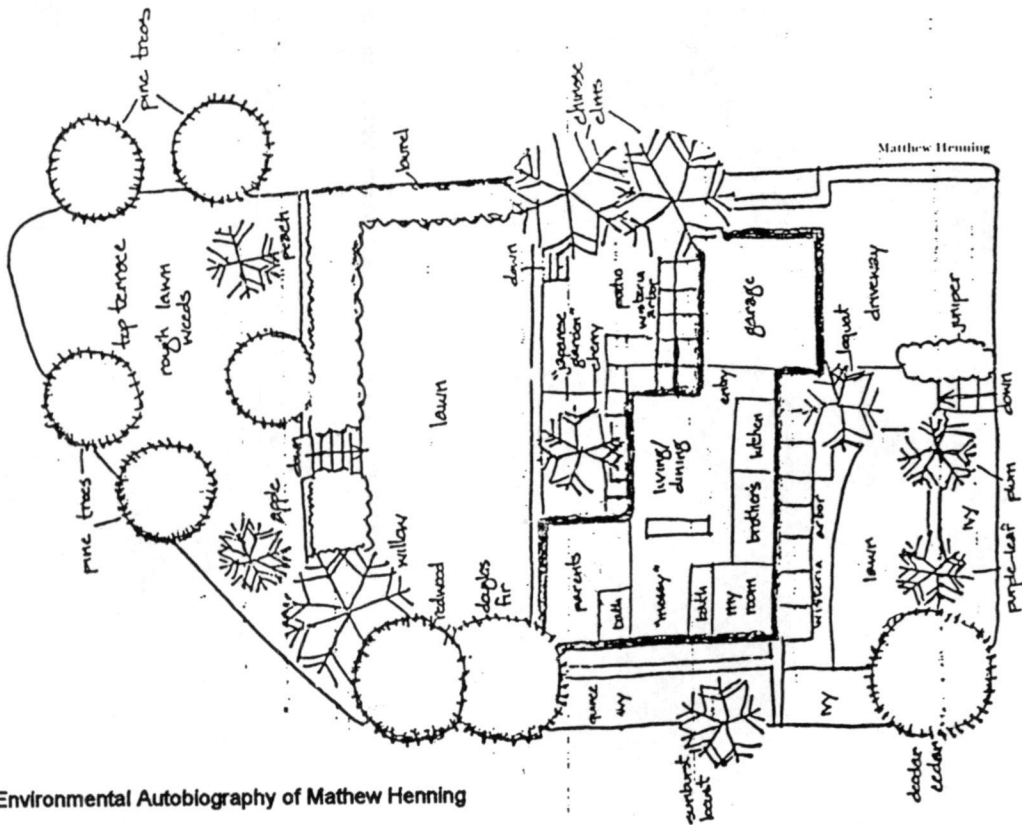


Fig. 36 Environmental Autobiography of Matthew Henning

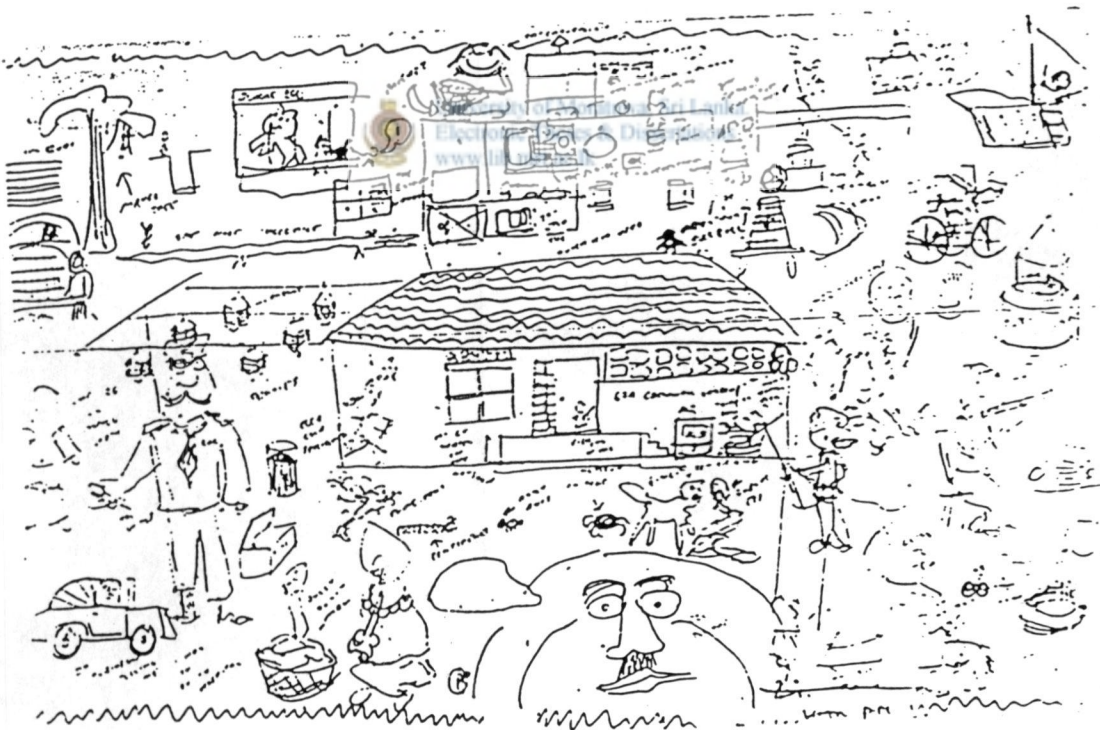


Fig. 37 Environmental Autobiography of Jhon Paraman.

Autobiographical sources are capable of exploring and furnishing length and breadth of emotional depths of one's devotion to "places" which they possessed irrespective of their actual ownership. Furthermore autobiographies are not necessarily about places and events attached, but also about places where they bored and felt unhappy. For some recollections are difficult family relations or an unpleasant physical environment, the adult or some aspect of its arrangement and use – may represent a conscious contrast to that experienced in childhood.

"It's such an old score. It never was allowed to like anything that my mother didn't like. I can remember when I went through my phase of mint green and she hated it. I felt guilty for liking it. And when we did my room over, it was always pretty much the colours she wanted. I hate gold, by God if my room isn't done in gold grasscloth. That just isn't me and when she comes here, I know that she loves this place, and she talks about how terrific I am The Crazy Man and how well I do everything."

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Clare cooper Marcus, 1978, p 6

But in the case of attached places people try to incorporate some of the environmental memories of that period into their adult homes. In such instances home became symbolic of stability and continuity. Therefore allowing most adults to bring their own furniture or creating even a small element of remembered landscape in impersonal housing scheme is critically important for establishing a sense of personal continuity. Apart having and enjoying such objects may be cutting off a part of the self.

As this study is focused to touch the depth of the minds of people with traumatic mental condition such as internally displaced people perspective of environmental autobiography can be visualized under a new light.



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Fig. 37a Environmental Autobiography of an internally displaced person



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## *Chapter Four*

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**T h e   S r i   L a n k a   E x p e r i e n c e**



## 4.The Sri Lanka Experience

### 4.1 The Sri Lankan IDP and His Life

“ Curse all the men who come in to the world upset with wars, he shouted, ‘and cursed them for spoiling our homes and fouling our women and making our life a thing of fear and emptiness, curse such childish men that cannot have done with fights and quarrels in childhood but must still be children when they grown and by their fights and quarrels ruin the life of decent people such as we are, curse all the women who give birth to men who make war, and curse their grand mothers and all who are their kin.”

Pearl S. Buck, 1965,1965, p 176.

There about 34.000 total population in the Anuradhapura district alone, according to the statistics issued by the commissioner general of essential services till date of 31.12.1997.

Similar to any other IDP in the World State of mind of Sri Lankan IDP's are also immensely confused and aggressive. Explanation is simple for the reason that they are chased out from their native places and the possessions earned throughout their entire life lost due to such displacement. It is not only the misery of being chased out from homes but also the misery of injustice, hopelessness and helplessness.



Fig. 38 Description panel directed to resettled village, Kuvlekada, Horowpothana.

The journey they carried out from their villages to present place of living, owning only the clothes they wore through thick jungles, exposed to various natural hazards heightened the degree of misery. Wounded family members and relatives were also carried with them through out the restless journey. Some had lost their loved ones, and some were physically as well as mentally handicapped.

People belong to every ethnicity's Sinhala, Tamil and Muslim with the haunting memories of disastrous war concentrated to the peripheral areas of Anuradhapura district from the Jaffna, Kilinochchi, Mulativu and Vaunia seeking shelter and safety.

#### 4.2 The Largest District; the Largest IDP Population

It has great history of being capital city of Sri Lanka nearly centuries. Glory of Anuradhapura was at it's peak during the time of king Gamini (161-137 B.C), king Mahasen (273-301 A.D), and king Tissa (307-267B.C). In this particular historical era Anuradhapura flourished in every aspect of Socio-cultural and economic prosperity. The city was well organized with all the necessary components of classical Asian city similar to that of India, Burma, China etc.

According to the " Mahawansa" even

before the time of prince "vijaya"s arrival it was a wealthy city occupied

by various tribal groups, such as " Yakkahas" and "Nagas" who had considerably developed as a civilized society, which was capable of producing their own clothes. Most interesting and important factor is that the person who believed to be the founder of Sinhalese nation which is undoubtedly prince "Vijaya" was a displaced person from " Lata rata" of North India.



Fig. 39 Approach way to resettled village, Keviekada, Horowpothana.



Since it is the largest district of the Sri Lanka, Presently it hosts large number of IDP from every part of North and East provinces.



Fig. 39a Location map of the welfare schemes at Anuradhapura district.

In addition to that geographical location of the Anuradhapura also demarcates central position among the surrounding North, East, Northwest and Northeast provinces. Greater extent of land also provides higher length of boundaries defined by the so-called "boundary Villages". These boundary villages are the target of military struggle between government armed forces and LTTE separatists, where villagers flee from danger to safer areas such as Anuradhapura and Puttlam, which have sufficient infrastructure and other amenities to accommodate large amount of IDP's.



Fig. 40 House of wattle and daub thatched with coconut palm leaves, Resettled village, kulekada.

From the government point of view they have a firm hold on both political and administrative power in this particular region even though it was severely disturbed from time to time. Incidents like historically marked bomb attack on sacred Sri Haha Boghi and massacre of Buddhist monks and other worshippers.

For IDP's it is the nearest place where they can breathe fearlessly and think about feeding of their starved children and elders. Number of NGO, s like ICRC, UNHCR, CARE, MERGE and Action Against Hunger collectively work with the central government and north central provincial council to provide minimum requirements to IDP's by establishing government assisted welfare centres through out the district, specially close to the boundaries such as Horowpothana, Morawewa, Kabilithigollewa, Kallumillegahawewa etc.

According to the statistics issued by the Ministry of Rehabilitation and Welfare up to the date of 1997.12.30 there are 38 welfare centres, 12 resettled villages and 19 relocated villages in the district of Anuradhapura.





#### 4.2.1 Transitional "Home"

IDP's were temporarily sheltered in public buildings such as schools, community halls and some buildings owned by the religious organizations, soon after being displaced. Further steps were taken by the government with help of several local and international NGO's and shifted IDP's to the available land identified as welfare centres,



Fig. 41 Unplanned resettled village houses at either side of the Access way, Resettled village, Morawewa.

because most of the such public buildings are only available for short use. Basic targeted aim of the welfare center was to temporary accommodate IDP's till their expected immediate return to original places, with in few months. As there is no sign of immediate peace Ministry of Rehabilitation and Reconstruction assisted them in the provision of dry ration and for the making of initial shelter with in the camp premises.

##### 4.2.1.1 Relocated Villages

The meaning of relocated village is denoted by it's name, which formed by relocating a group of IDP's at a particular land which is either government land or a land acquired by government in a more systematic way than the that of resettlement villages. In addition to the government intervention international organizations help to built some kind of planned and habitable dwelling units with all the relevant infrastructure strictly under government supervision

The time came when private landowners demanded their land back, where IDP's were temporary sheltered. Alternative was relocating them on some suitable land available which ownership belongs either to State or willing donor. MSPR (Ministry of Shipping, Rehabilitation and Reconstruction) with the help of other government institutions and NGO's, temporary IDP settlements were moved to relocate part of these people in to settings named " relocated villages".

#### 4.2.2.2 Resettled Villages

Resettled villages are formed when group people get together and buy a land from near by village and divided it among themselves. Some instances religious or social organizations donate piece of land and distribute it among the IDP's. In very rear instances some particular ethnic group consist of only the close relatives of one big family, especially Muslims, where they have land in safer areas, settle down by building number of compactly arranged separate dwellings in single land without any demarcation of boundaries. When people buy a piece of land collectively and settle down, they are identified as a resettlement village.

People with broken hopes of getting back to their original villages, had to find a piece of land where they can settled permanently or for a reasonable time period till they programme their future living, specially schooling of children instead of sharing common amenities and shelter of relocated villages.

Since their desire is to settle some where reliable without going back unsafe homes, purchased

Piece of land constructed their own shelter with the financial assistance from government, NGO's, some charities and sympathizers. In return monthly dry ration named as "World Aids" were deducted from them vice versa to provide facilities needed for recently displaced people concentrating in to safer areas due to current attacks. In addition to above mentioned welfare schemes, there are IDP's staying with their relatives and friends who also receive benefits issued by government and NGO's.



Fig. 42 Few remaining piece of luxuries, resettled village, Morawewa.



### 4.3 Approaches to Housing

Basically three types of sheltering systems can be identified after studying the general hierarchy of IDP housing within the Anuradhapura district.

1. Welfare/Rehabilitation centres
2. Relocated villages
3. Resettled villages

#### 4.3.1 Welfare Centres

These are established to accommodate IDP's soon after the disaster has stricken them. Among them there are two distinctive types,

1. Rehabilitation centre under one roof of permanently constructed public building
2. Rehabilitation centre situated in state or private land with several separate shelters.

In common in both cases ownership of land with shelter erected belong to either to private individuals or to state.

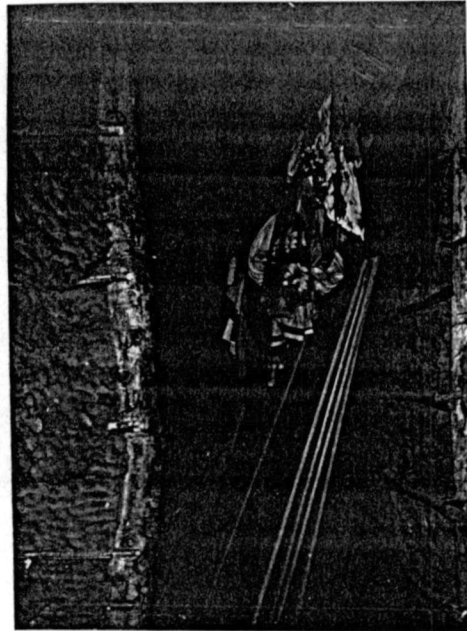


Fig. 43 Only source of light and ventilation, Resettled village, Kvekada.



Fig. 44 Attempt to create sense of home, Murals on wall, Relocated village, Kvekada.

##### 4.3.1.1 Location and Condition of the Selected Land

Majority of the welfare centres (WC) have no proper access way and at the same time located considerably away from reasonably constructed road with Public transportation available.

Most instances WC's were built on abandoned lands due to their distant, inaccessible location as well as most of the government land used were frozen for particular developments.

There aren't proper vegetation unlike most of the other lands belongs to locals, which full of valuable shady trees inherited to dry zone and those lands consist plenty of thorny bushes which are entirely unprofitable except for fire woods and on the other hand very difficult to remove.



Fig. 45 Temporary hut out of coconut palm leaved panels. Resettled village, Morawewa.

#### 4.3.1.2 Plot Size and Method of Subdivisioning

This applies only to second category, in which IDP's received a piece of land extent between 10 to 15 perches. Under assistance of AGA and GS, surveyors subdivided the land giving priority to number of people to be accommodated within available extent. Therefore there wasn't any proper pattern or system exercised for such subdivisioning.



Fig. 46 Socializing with neighbours, Relatives of two adjoining houses, Relocated village, Kvikada.



#### 4.3.1.3 Infrastructure and Other Amenities

Initially there wasn't adequate infrastructure, but later on when there seemed no end to this war WC were provided with all amenities required for a typical village. As far as the accessibility is concerned, most of the WC's have sufficient road grid wide enough for vehicular movement. But during the Northeast monsoon, as roads are not properly tarred and levelled, as a result of heavy erosions large pits can be seen.

#### 4.3.1.4 Typology of Houses

At a glance they exactly look like a group of temporary huts, which " Ahikunttaka" people used to build in their camps. Houses are very simple in form and plan. Majority of them are with thatched roofs and timber planked or cocunt palm leaves paneled walls. Almost every house has floor rendered with mixture of clay and cow dung and very rarely house with cement rendered floor can be found.



Fig. 47 Common room accommodates only bed of the household, Resettled village, Morawewa.

There is no particular demarcation of traditional concept of "pilla" or similar element, which was the major attraction of their old homes. No compartmentalisation is visible in some houses sleeping area for women are partitioned with cloth rack, couple of mats or such other partitioning alternative. It is noticed that the kitchen is most oftenly built separately due to high risk of fire and heat build ups. If there is a separately partitioned room, it opens out to the out side verandah.

#### 4.3.1.5 Household Items

House is a bare hall with couple of tiny windows, which accommodate few remaining piece of dilapidated and broken furniture due to continuous shifting from one place to the other, and often with a set of radio. Only very few families possessed good sets of furniture and expensive electric items. Some families have employed member in abroad

or most of families have a employed member in government forces have considerable assets.

Inner private space act as a family space while accommodating few remaining pieces of valuables packed in a suitcase. The fact that IDP's live on a somebody's land, they are prohibited to built permanent structures. By means of that they are unable to organize and plan the houses to compatible with their needs and desires.

#### 4.3.1.6 Private Garden and Community Spaces

No such demarcation among the boundaries of plots to be identified even each and every family entitled to enjoy particular amount of land. This is very significant among the extended families who are sharing common toilet, well, kitchen etc. People used to do home based employments hardly manage with the small space available both interior and the exterior of the house.

Garden space for cultivation and chicken coop is almost impossible; therefore they use nearby vacant land and catchment areas of the village tank to rear the animals.

### 4.3.2 Resettlement Villages

#### 4.3.2.1 Location and Condition of the Selected Land

Since the land I donated by either charities or some religious groups,



Fig. 49 Barren unutilizable lands are the commonest location for sheltering IDP, Resettled village, Morawewa.



Fig. 50 Tiny gap between two resettled houses, relocated Village, Kviekada.



location is not a very prestigious one. On the contrary when people get together and buy land, eventhough the extent of the land is comparatively restricted, location is their prime consideration. It is noticed that the generally lands are poor and unprofitable in condition.

#### **4.3.2.2 Settlement Patterns and Processes**

Majority of the resettlement villages are that it consists of a large number of families, generally starting from 170. Among them fundamentally three major types of settlement patterns can be identified.

1. Settlement villages with people originated from various different areas/ villages
2. Settlement villages with people originated from one area/ village.
3. Settlement villages with people of one big extended family.
4. Settlement villages with people distantly or closely related to each other, originated from neighboring villages.

#### **4.3.2.2 Method of land Sub Divisioning**

It is evident that the new settlement basically depends on the capability of the people in the settlement. As the government intervention is minimal, committee formed on behalf of the village plays an important role in the whole process including the sub divisioning of land. Subdivisioning criteria is handled by the single qualified land surveyor, who's major consideration is often laid on circulation grid and the accessibility to settlement. As there is no proper planning criteria is exercised, few remaining spacious massive trees were cut down and by means of that community spaces that can be created incorporating such vegetation neglected.

Scattered commercial activities can be seen among the unplanned dwelling patterns as well as relative location of the public amenities are also not properly incorporated to the dwellings.

Thus there is no hierarchical order to physical fabric of the settlement, unlike their earlier settlement of spontaneously grown spacious physical fabric. Furthermore totality of these settlements are lack of sense and essence of village habitability.



### 4.3.2.3 Typology of Housing

The fact that these people are penniless, they have to start the zero to build up the houses including raising of extensive capital needed for such exercise. Except for the government workers and who received regular returns from bank deposits, others have been provided with a sum of Rs. 39,000 to assist in the building. Various construction stages of the houses are visible in the settlement villages categorized as follows;

1. Temporary hut with clay and cow dung rendered floor.
2. Temporary hut with cement rendered floor.
3. Temporary hut with a foundation laid for the new house adjoined.
4. Temporary hut with walls put up in the new house.
5. Part of the new house is completed without finishes.
6. Part of the new house is completed with finishes.
7. New house completed without finishes
8. New house completed with finishes.



Fig. 52 Common sanitary facilities by local government, Mahakvekada, Kabithigollewa.

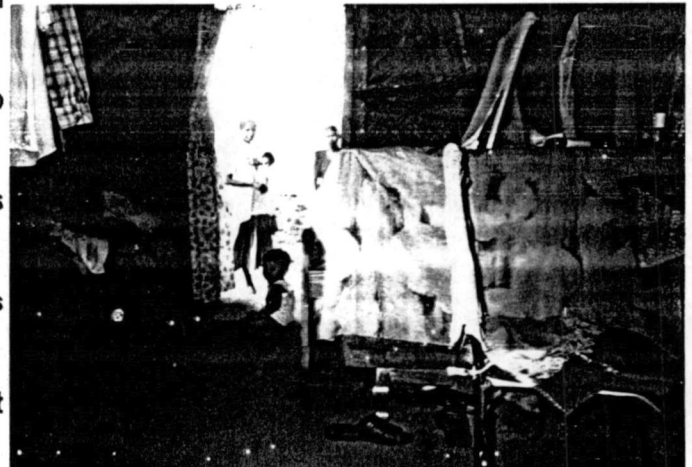


Fig. 53 Gloomy interior of the house at welfare centre, Mahakvekada, Kabithigollewa.

This high variety crystallized the confusion these people met with in the situation, as well they still believe in going back to the homes and lands belong to them, so that they continuously lodge in temporary shelter though they can afford to build a new house.

#### **4.4 Method of Work**

It was a great benefit to establish intricate and comprehensive Knowledge understanding, as explained earlier in this chapter to acquire and analyze EAB's of IDP. Analysis of EAB's are done in next chapter, in accordance with the received cognitive maps and recorded interview. Hereunder the methodology employed to acquire EAB's preliminary research (pilot research) criteria utilized to form kind of an agreement and understanding with IDP described in detail. The pilot and final researches were conducted in the rehabilitation centres at the selected Horowpothana and Kabithigollewa electorates as a base.

##### **4.4.1 The Pilot Research**

The criterion utilized to ensure the reliability of pilot research as follows

1. Meeting and confirmation with relevant authorities of both central government and provincial council, AGA, Local council (Pradeshiya Saba) and finally with GS.
2. Visits to several randomly selected displaced settlement communities irrespective of their date of establishment, origin, size etc.
3. With help of a co-ordinator who is familiar personality to the IDP community founded kind of an understanding convincing importance of particular research.
4. Randomly select person from each household to have informal discussion.
5. Interview was conducted basis of day to day chat by providing mutual informations.
6. Developed friendly atmosphere to carry detail research and received informations carefully recorded in an unobtrusive manner.
7. Acknowledge IDP's regarding the further research stages by mentioning interest to meet them under different circumstances and light. ( possibility of returning to early homes, finding suitable employment, much needed facilities to the settlement)

#### 4.4.2 The final research

Final research was done after 1 1/2 months from the date of pilot research conducted. As mentioned earlier considerable changes of circumstances visualized, but still IDP's are positive to respond interviews. Environmental autobiographies were taken from two different modes, which consist with recorded oral interview and cognitive map voluntarily drawn by IDP's. Steps as follows;

1. Through the understanding developed during the pilot research randomly selected number of people (30) were interviewed. Among them 82% of IDP volunteered to be interviewed and the rest were joined according to the invitation made by author,
2. Among them 56% of the interviewees of final research are also participated to the pilot research and part of their EAB, which is recorded verbal presentation also available during the time of final research for the further confirmation.
3. Method of interview was, just asking simple questions that stimulate and arouse their, remembrance of home past and perceptions and valuation of present place of living.
4. Political criticisms continuously flows from the interviewee was patiently tolerated and without any interruptions while making necessary precautions to avoid biases towards their political interests.
5. Responses carefully recorded, with out exposing recording equipment's, by means of avoiding any embarrassments and confusions tend to cause to their EAB's.
6. Meanwhile interview was in progress; piece of paper and drawing material passed them to use if necessary. Majority of IDP's utilized that medium to emphasize and heighten their emotional responses. Those who unwilling or negative to such literal presentation, allowed to proceed with their oral responses without reminding about supplied paper and drawing equipment.





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## *Chapter Five*

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**S r i L a n k a n I D P a n d E A b**

## **5.Sri Lankan IDP and Environmental Autobiography**

### **5.1 An Analysis of EAB and IDP's in Sri Lanka**

Categorization of internally displaced person's (IDP) are extremely vital parameter, because when analyzing their environmental autobiographies (EAB) there can be lot of confusions due to variations of period of displacement, present place of living, current security condition etc. As mentioned in the 2<sup>nd</sup> chapter attitudes, perceptions and interpretations of short term IDP's distinctively vary from the long term IDP's. People who's displaced time to time shows slightly different attitudes towards the environmental images, than the above two's although there is no big difference between long term IDP's and time to time displacements.

It is noticed that a high percentage (76%) of temporary IDP's volunteered to present their EAB's and in contrast majority of the long term IDP's were rather confused and embarrassed while they were presenting their EAB's. Furthermore they were not much certain about anything specially regarding their past as well as present place of living. In addition to the above mentioned two categories.

### **5.2 General Characteristics**

There is considerable amount of IDP's who were displaced once and who have now returned to their homes, which were partially or completely destroyed. Even though the security condition is poor, people with partially destroyed houses some how manage to live in their houses with little improvements. Completely destroyed house owners are either staying with their relatives and friends or living in some odd places like nearby forests, under large shady trees and partially destroyed public buildings.

According to the above mentioned criteria three major types of IDP's can be identified, considering the period of displacement and other relevant factors as follows;

1. long term displaced people ( Duration considered for this research is more than 10 years from date of last displacement)
2. Temporary / short term displaced people ( displacement is less than 10 years from the date of last displacement)
3. Short term displaced people returned to their original settings/villages with the risk of losing their homes again.

It is evident that there is a generation of people, most of them are under 10-12 years. who are born with in the period of displacement and they totally unaware of their

parental homes. For them their home is the present place of living and doesn't carry a strong sense of belonging to original homes simply because they had moved to a series of places with in a very short period of time. Among them very few have a vague idea of their parental home and strong feeling about something lost and never been able to return.

### 5.2.1 An Analysis of EAB's of Long Term IDP

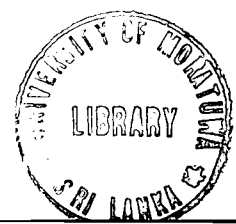
The people of this category are the extremely victimized by North East conflict. They have been displaced for a minimum of 10-12 years and still staying in a false hope of eternal peace and returning to their native places. Considerable portion of this category are still living in either welfare or rehabilitation centres that they settled immediately after fleeing from their homes or another similar welfare centre that they found more comfortable than the pervious one.

Rest of the long term IDP's live in either resettled villages or at relocated villages.

Resettled villages are formed when group people get together and buy a land from near by village and divided it among themselves. Some instances religious or social organizations donate piece of land and distribute it among the IDP's. In very rear instances some particular ethnic group consist of only the close relatives of one big family, especially Muslims, where they have land in safer areas, settle down by building number of compactly arranged separate dwellings in single land without any demarcation of boundaries. When people buy a piece of land collectively and settle down, they are identified as a resettlement village.

The meaning of relocated village is denoted by it's name, which formed by relocating a group of IDP's at a particular land which is either government land or a land acquired by government in a more systematic way than the that of resettlement villages. In addition to the government intervention international organizations help to built some kind of planned and habitable dwelling units with all the relevant infrastructure strictly under government supervision.

Among above three category it's obvious that merely catered with just a shelter, which lack understanding of their previous homes, social and behavioral relationships and specially about the disastrous incident they have been faced. By means of that IDP's seems to be an uncomfortable and unfitted to their new place of living. This phenomenon is quiet significant when going through their EAB's.





Long term IDP's bear rather an unagreeable and unsatisfied attitudes towards their new houses and thoroughly complain of loss of their native home. Those viewpoints are extremely helpful to establish parameter regarding their general perception about the remembrance of the home past.

a. Majority of the long term IDP's are totally unhappy about their present home which can be house in a resettled village or a relocated village or simply a mere corner of a welfare centre. Therefore they ache for their past homes and always remind memorable events and occasions they had there. For them those vivid memories are unforgettable. Suffering is huge due to loss of territoriality, privacy, identity as well as other community relationship that entertain community bondage among them. Surrounding landscape of their home also bear considerable portion of memory, since it was the place where they spent their leisure time with their friends and relatives. They desperately desire to return to their native places because they thoroughly bonded to one of the followings themes or combination of several themes.

1. Home it self
2. Home based employment
3. Home and surrounding landscape
4. Home and surrounding builtscap
5. Home and community life



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Therefore it is evident that, even there are visible variations, home always keep it's supreme position as a center above all other related issues. If it become a secondary issue under rear circumstances, the link is always exist between home and that particular issue. For an example person who ran a small boutique in a village also used to stay there and mostly it's just a place for sleeping. But during the Sinhalese new season it's home dominate above the retail shop.

It is noticed that they always describe any object or an incident giving some kind of a reference to their homes. By means of that it is very clear, how they long to their home even after such a huge psychological stress from both conflict it self and after living in intermediate " home" which is most probably a welfare or rehabilitation centre.

### 5.2.1a Autobiographical Example

"I lost my beloved house. I made it along my life just like a "kubala" making its nets. It's very hands away to Nikkawewa and the village temple. We were around with friends all the time. We plastered our houses from the last harvest before tigers attacked. We decided to put "Rata Ulu" in next "Maha" season. Father of this children comes to kitchen only for his meals, then goes to the "pila" again to relax, but I'm the one who wandering all over the house with great aware. We got very handy kitchen and it was the place where we dried the fishes from the lake, by sitting the adjoining verandah. Apart from going to the temple and the tank T spent all the time inside my home. I did my all day to day activities near the tiny window, which was the only opening of the inner house. I fed my children, suckled my infants, sew and darned clothes etc sitting closer to that window. I could see very far of the village from the window, just as women going to the bathing and to the temple. In side the hose there wasn't much light so I guessed the time of the day by seeing the sun moving up and down. Father of this children bath in the tank after doing his work in the field and comes to the home and I could see when approaching towards the house very well through this window.....

That was the place where our all ancestors lived. After demolishing the dilapidated walls we made up this house on the same foundation.....

Here we don't have a land or a paddy field of our own. We are labeled as "Kdadawure Evun" (inhabitants of the camp). When we hired to do work in the paddy fields of locals they say that we don't know those work and procedure properly. It is us who did "Yala" and "Maha" very successfully; they are passing those sarcastic remarks and insultations." (Fig.62)

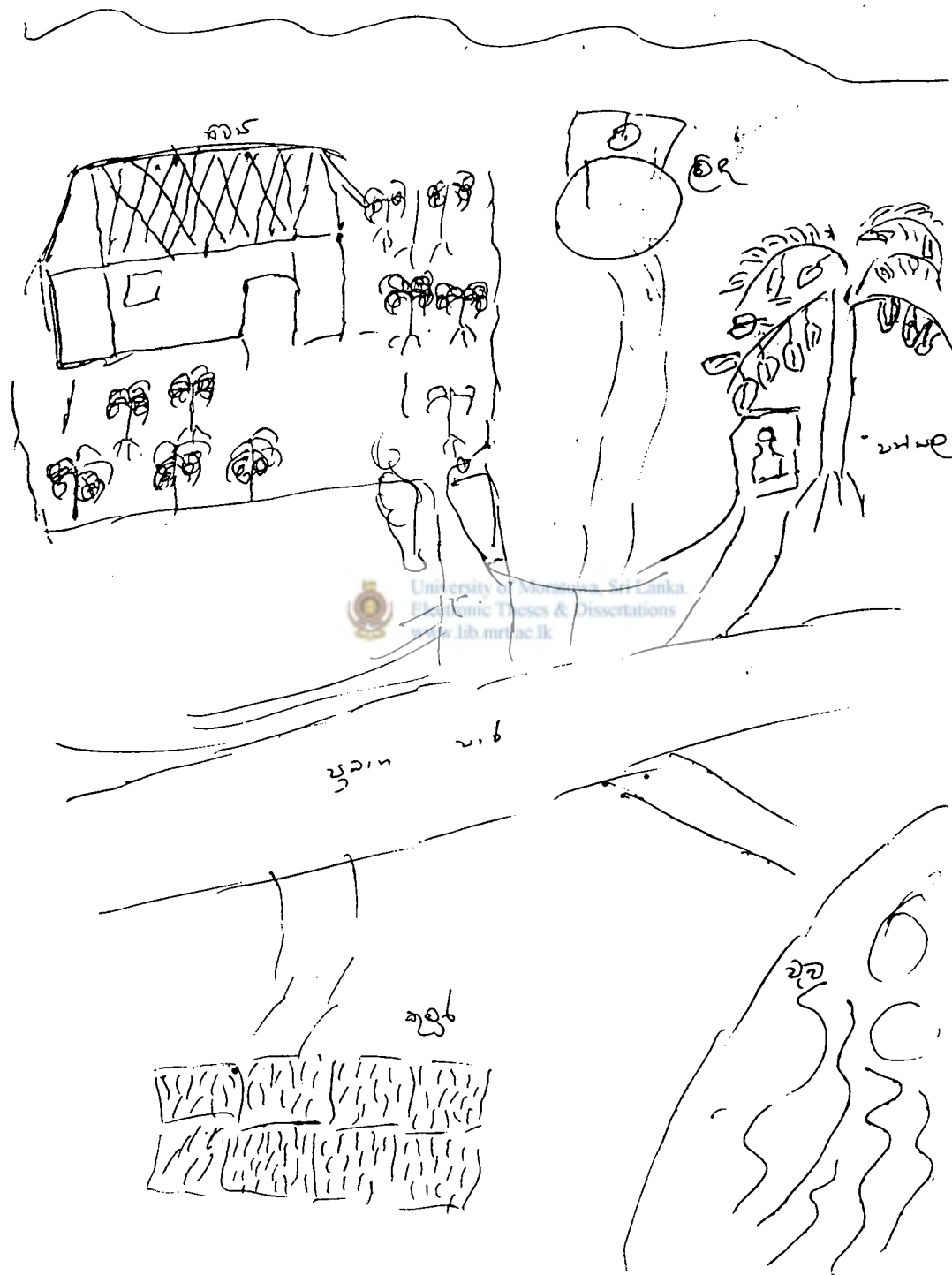


Fig. 62 Environmental Autobiography of a long term IDP

b. Second category of IDP's also has great sense of belonging to dual impact. But living in experience at intermediate home in some way altered their perception about home and related issues. It is entirely due to dual impacts of long-term displacement and the other hand great adaptation nature of human being. Such long period of time being displaced contribute to lessen the bondage to the original home. The fact that those intermediate homes are properly look after by government and NGO and they are enjoying the facilities some are which they hadn't in their previous homes.

But surprisingly with all those comforts and luxuries still they believe, that the most suitable place for upbringing of their children as their home. According to them ideal surrounding for their children to have an insight on ancestral values such as customs traditions and beliefs. There it's clear they completely appreciate the things happenings in and around the intermediate home. According to the slight differences among this group can be categorized as follows;

1. "Home" it self-satisfactory in condition but the surrounding social structure is not acceptable.
2. "Home" it self very comfortable but the surrounding built or natural environment is not very pleasing.
3. Home itself is very comfortable but the available infrastructures are not sufficient.
4. "Home" is unsatisfactory in condition but the surrounding social structure / landscape and built environment is acceptable
5. "Home" is unsatisfactory in condition but the employment opportunities are highly acceptable.
6. "Home" is unsatisfactory in condition but the other necessary living conditions including infrastructure around is excellent.

### 5.2.1b Autobiographical Example

' From our ancestors our villages were Norochcholle. Our houses were wattle and daub and hay roofed. My two elder daughters, who were married, also lived there with me. Anyway space inside the house is not sufficient. So we planned to take an extension, but it didn't happen, as we didn't have much income. Rainwater collected is not enough even to cultivate our fields once a year. So we caught fish from the tank at the rest of the year. There was verandah, which accompanied to the house to store fishing equipments and to relax. Even though house is very small we could find places to sleep, when our friends visited us from other villages. Almost all the people



around us are our relations. In the evening all the women gathered and put salt in fish by means of kerosene lamps. We didn't want to die even we didn't have rain because we had the tank and fields. Very rarely the tank got dried. We didn't put any fences round our territories so that the children could run and play every where. Some neighboring villages got electricity but we even didn't see glimpse of such a facility. Only to sign board there was a post office and a school to our village. When we were collecting our harvest we were entangled with the smell of newly cooked rice. There the friendship got widened among all who participated and made kind of a harmony, that's why they put up one large " Goyam kolaya" instead of number of separate "kola"s." (Fig.63)

c. Some of the IDP's are almost adapted to their present way of living. The significant feature among this category is that they hadn't considerable assets at their native places and some instances steady income or employment. They had done odd jobs elsewhere and resided in some shelter either rented or built on state owned land. Few of them migrated from another part of the country simply because to find employment or to find a land, since they haven't place at their native places. Anyhow these people are great help for locals by means of cheap labour for cultivation and for other small industries run by villagers.

The facts that, this people have very strong and friendly relationship with the locals are merely due to the business of employment.

After having displaced they are delighted receiving free dry ration from the government and numerous supports from NGO's and also from locals living close to settlement for IDP's. Furthermore this ideal opportunity for them to find employments which they used to do in their previous place of living. But when the time went, the positive attitude of locals towards the IDP's rapidly changed irrespective of their cheap labour supply. It, s evident that the locals felt uncomfortable in the presence and the association with the IDP's, because they are not up to their " standard".

Among them there are three types of people can be identified according to their varying attitudes towards the native places.

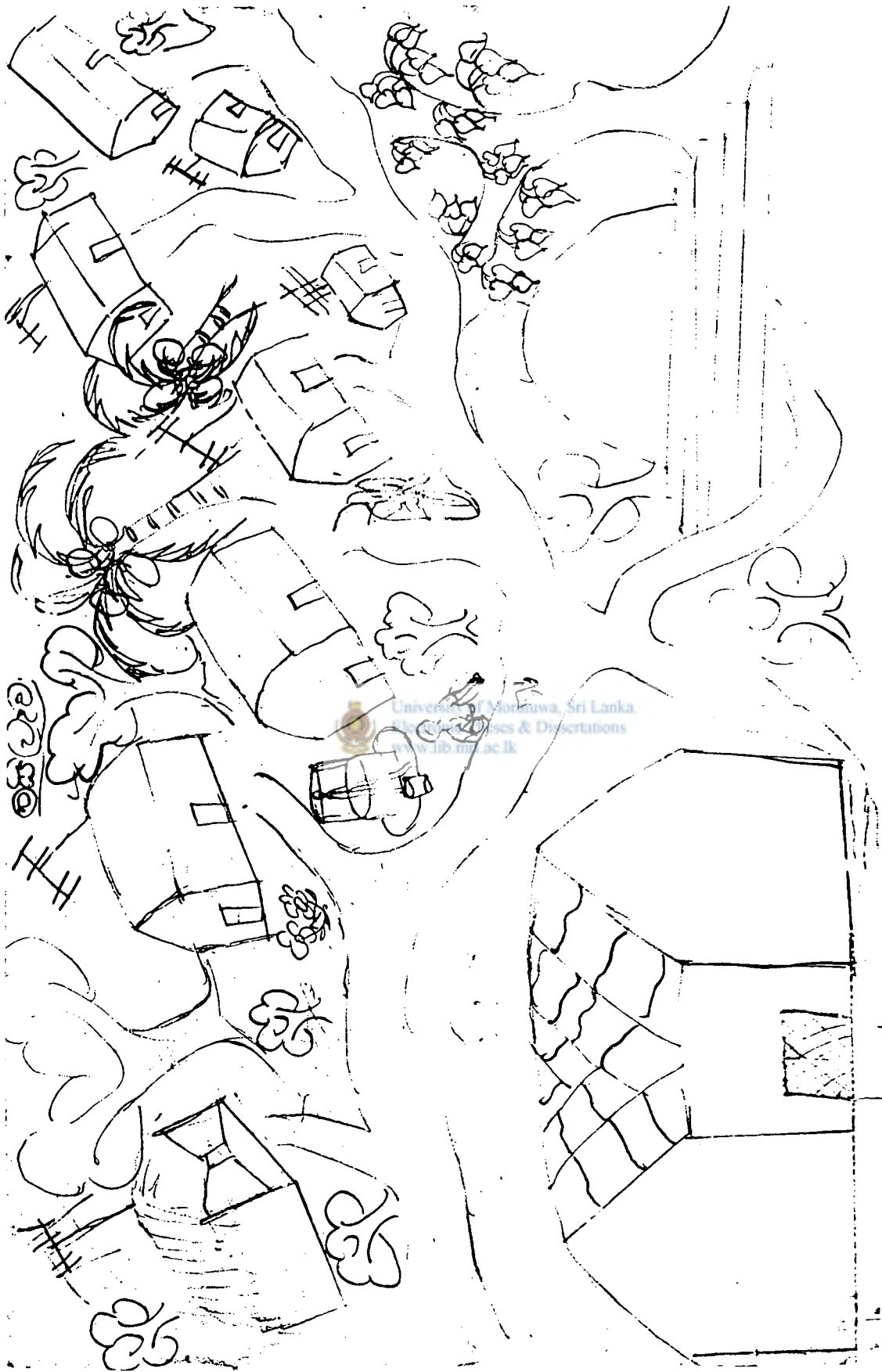


Fig. 63 Environmental Autobiography of a long term IDP

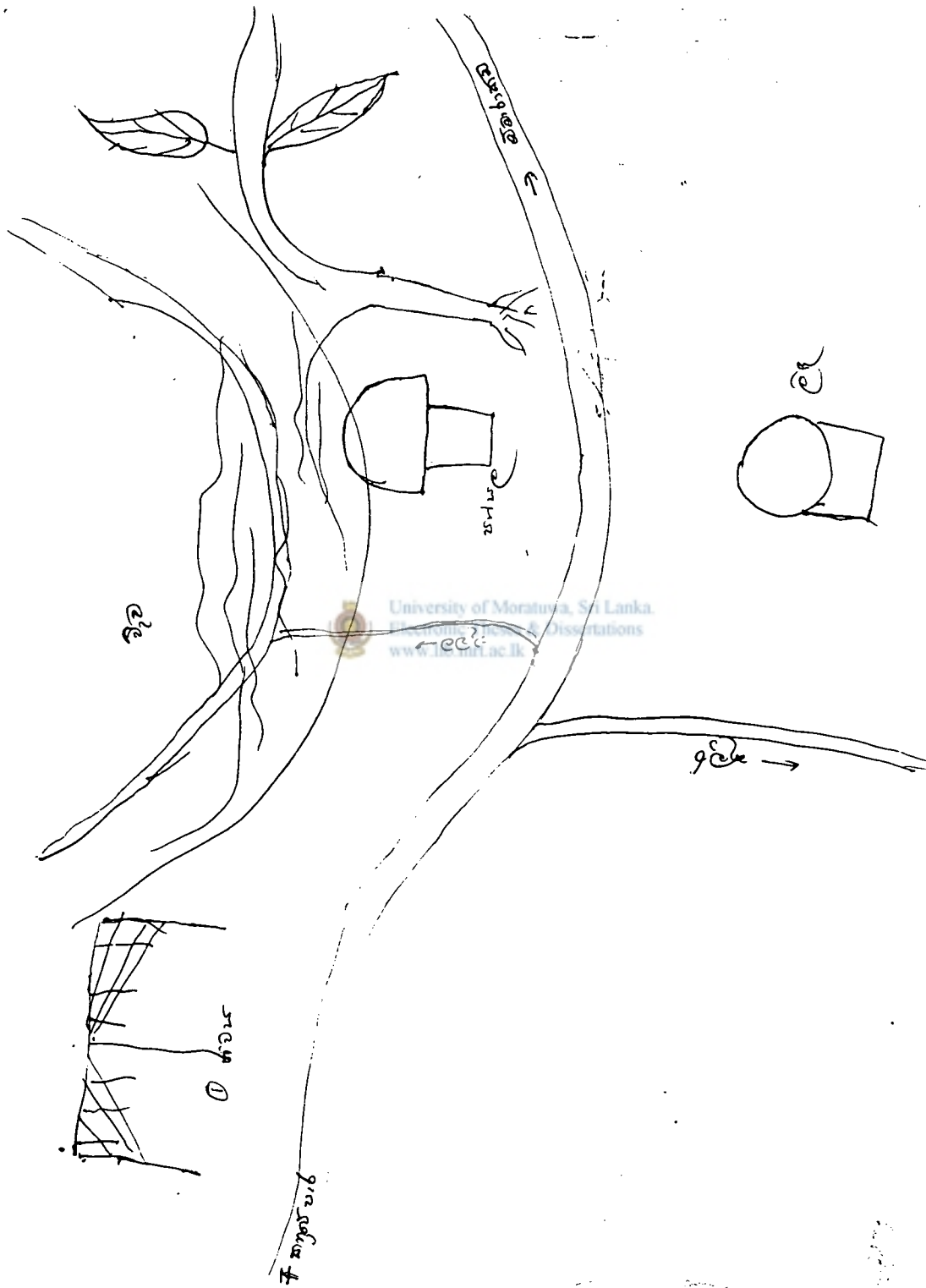


Fig. 64 Environmental Autobiography of a long term IDP

1. People who think their home as a less profitable than that of present "Home", in the employment point of view.
2. Rest think, the government and other aiding agencies will provide better shelters and employment from their present place of living which absolutely have.
3. Very few thinks they should be return to their earlier settlements, with a legally owned piece of land with much security, which is dual tasks, should achieved by the central government.

### 5.2.1c Autobiographical Example

"As usually I was making a mat and my three months old infant was in a cloth cradle. Tigers came and killed my dearest by foot. At that moment my husband and his younger brother came running and tigers shot them and they died near the small shrine ("Mal Pela") where I used to light oil lamp to lord Buddha. My husband and his brother used to play "Dam" sitting on the bench near that "Mal Pela" too as there is a comfortable and cool environment around there even in the heavy drought. That is the house and land where my great, great ancestors lived and also become my beloved's cemetery too. All the walls, which were painted in "Samara" a week before, are covered with blood of my loved ones. When they were shooting me I ran away to the jungle. They had pulled out my next door neighbours and shot them too. I knocked down two dead bodies they shot me again, I remained still as a dead one. Ever since this is haunting my mind and my blood turns to water at the very thought of that incident. What I want is a place with out that fear even with nothing to eat." (Fig. 64)

d, This particular group has very strong, vivid and fond memories of their past homes. Although their past homes bear considerable portion of remembrance of the past, the fact that unpleasant crossfire also mingled with the their home and surrounding builtscapes and landscape and it always haunts their minds. The houses were burned and relatives and friends were attacked in front of their very eyes. Places they used to play, interact and made love became their own tombs. Unpleasant memories of firing, fighting and attacking and all sort of blood spreading were directly or indirectly link to their familiar and loved surroundings which were their homes, homes of neighbours, community spaces, recreation areas, agricultural lands etc. Psychological trauma among them are huge and in the same way familiar way of earlier settings of home and village always remind them that tragedy.





Fig. 65 Environmental Autobiography of a long term IDP

### 5.2.1d Autobiographical Example

"Even though all our forefathers lived in those villages no one has taken care of us either we are happy or not. We made up those to our own courage. They were made only to shelter from the rain and sun. Time to time renovation prevents them falling down to the earth. Those small lands are not even big enough to accommodate our married children. We don't use to do any work apart from doing chena and paddy fields. Very few are used to sell their labour, but now we get used to it since there is no land to cultivate here of our own. Acres of unoccupied lands here are not available for us. When it is harvesting period there is no problem of employment.

As I want to observed New Year customs and traditions, at least in a very simplest manner, I worked over sixty hours continuously with out a reasonable break. As we get World food aids most of the time our bellies are full. Although we receive priority when our children attened the schools, village children insult our children by saying "Kandawure Evun" (Inhabitants of the Camp). We would prefer to return to our villages again if we get enough land to cultivate than living in these areas. Nothing has happened even though we were given 15 perch blocks of land and lons to build up houses. There is no big difference; we internally displaced people again displaced among an unknown and unfriendly setting. (Fig.65)



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## *Conclusion*

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**T H I S S H O U L D T H O R O U G H L Y C O N S I D E R . . .**

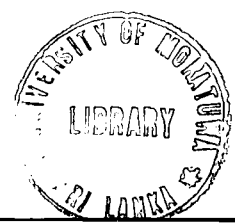
## Conclusion

Recently introduced and much talked field of environmental psychology examines the interrelationship between the environments and human behaviour. In the broadest sense it examine each and every aspect of environment including all that natural on the planet as well as social setting, built environments and informational environments. It is also has particular interest on importance of culture in understanding human behaviour relationships. Issues related to the housing, environmental attitudes, mental health and the environment, privacy and place are among those relationships, which reflect cultural paradigms. Furthermore interest in life in space has spawned a host of efforts to develop programmes for housing travelers and worker in outer space. The current emergence of desk top simulation capabilities as well as more exotic venues such as virtual reality, continue to fascinate researchers and practitioners alike desirous of studying human reactions to various places and objects prior to their actual development. Utilization of simulation as a basic research tool has lagged behind its more practical applications with some interesting exceptions in the areas of environmental cognitions and restorative environments.

Another significant theme of research and discussion within this subject continues to be criminal behaviour and design. Since the initial interest in defensible space, researchers and designers have continued to be fascinated by the role of the physical environment in affecting crime directly as well as it's influence on fear of crime. The interplay of these two processes is well illustrated by the incivilities theory, use of landscape aesthetic principles, and criminals perspective on crime.

The subject draws heavily from topics such as place theory, territoriality and environmental cognition continues to underscore the positive and negative role the physical environment plays in such settings. Special situation like internal displacement have not still attracted considerable attention within the field of environmental psychology, even though it has great potential to redefine the design parameters, when designing for people with traunamic mentalities and strong place attachment qualities. Thus the provocative theme behind this whole scenario is the concept of place. The process of becoming places, potential places, how places consolidate in one's mind some of the key issues associated with such sophisticated concept.

The concept of a place is very subtle and strong and powerful discipline regarding the IDP community.





Findings of this particular research reveal the fact that mostly affected people are being detached from their devoted places and other place associated notions.

Though discussed examples depict the kind of repugnance towards the lost native settings. In-depth exploration have great potential to establish that they are merely due to either embarrassment of being displaced quite a long period of time or suffering of having lower social status and wealth among other villagers at their original setting.

One of the fundamental intention of the research is making an awareness about most favoured place or place utterly missed, when



Fig. 58 Village folk, Their home and the symbol of prosperity, "Bissa" in front of house, Ehetuwewa.

considering the IDP community, conclusion is mutually beneficial to both policy makers and design professionals, since it emphasizes three most fond places, which are the home, land of paddy cultivation, and supreme to all village tank.

From the very beginning of this research endeavored factor is that problem of IDP cannot be addressed by providing a 15 perch block and housing alone. Their breath, passion and possession fundamentally lie on agricultural lands fed by the village tank.

Mere view of a granary in front of their homes and smell of the rice prepared by the newly harvested paddy deliver indescribable satisfaction to them. Therefore among the innumerable issues place attachment is monotheism considering the people suffocating from homelessness.

Properly advocated and rationalized technique of environmental autobiography attempt understanding of the age duration of the one's life which perceives and stores major portion of environmental images. In the case of the ordinary person it is absolutely between the age of 6 and 12, but the IDP it is reasonably different. Upper limit of the age is extending up to the point of displacement process. Events and objects mingled with the war displacement superimposed beyond the childhood

memories of environment. Ultimate truth is not very favorable towards the present procedure of IDP's resettling at new localities or returning them to original villages. Interpretations and necessary elaborations of findings of this particular research such that if these schemes are proceed without proper feedback. The problem of IDP will become bad to worse. Since 48% of IDP's are totally against the idea of returning to original settings and 37% are stressed and continuously complained about the resettlement programmes, there should be a systematic execution of coordination schema to incorporate this discoveries with necessary monitoring to a realistic design exercise.



Fig. 59 The breath of rural living, Balawewa

On the other hand the seriousness of IDP problem have to be thoroughly executed by means of barricade future civil struggle that can be arise from the IDP, since they are people mostly affected form this conflict, even without being responsible for it. Displacement in homelessness itself is undoubtedly the major issue, but there are innumerable other repercussions visible and urge for thorough attention. On the contrary various difficulties on local population cannot be neglected and they should seriously be taken in to account to harmonize the magnitude of the problem. Local population finds difficulties at the face of IDP settlement by means of;

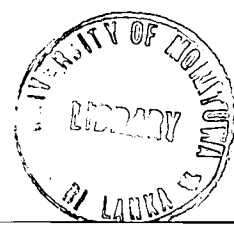
- a. Competition for few available employment opportunities is more favourable towards the IDP's, since their labour factor is cheaper than that of locals.
- b. The persons who owned the lands where IDP have been settled and sheltered are in continuous fear of loss of income from those properties.

- c. Locals always tend to suspect IDP's a cause for various robberies and thefts, according to the locals IDP's are ill mannered and lack traditional values and roots.
- d. Displeasure arouse among the locals due to sharing of limited infrastructure and other amentias with IDP's.
- e. Cultural incompatibilities are visible between the locals and IDP's because they belong to various ethnicities and cultures, so locals hardly tolerate and are impatient towards the cultural practices by IDP's.
- f. Since the center of attention is Victimized IDP and government with other NGO's take constant care of them while locals struggling to survive themselves lacking concern of the above sectors.
- g. Jealousy and misunderstanding arouse among locals, because of the number of well educated and employed persons included in the IDP population are comparatively higher than that of locals.

" A change in the attitudes and understanding is required of designers. This involve an enhanced understanding and celebration of the experiences of home and the process of becoming at home, that exists in every place and every community. The goal here is not only to create a sense of a home but also rather to recognize and preserve it in its myriad forms. Its processes are seldom visible and its forms are not always beautiful. Yet beneath them lie the seeds of a deeper sense of home struggling to flower."

Dovey. K, 1986, p31

Therefore it is evident that architecture as a practice has not embraced the behavioural sciences to the extent hoped for, the current practice of architects typically includes some exposure to human behaviour. The idea that design affects specially to users with traunamic mentalities and difference in their lives is central to every major design profession. This seems particularly true for internally displaced



community, who give sound feedback to each and every attempt to solve their much suffered homelessness.





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## Appendix

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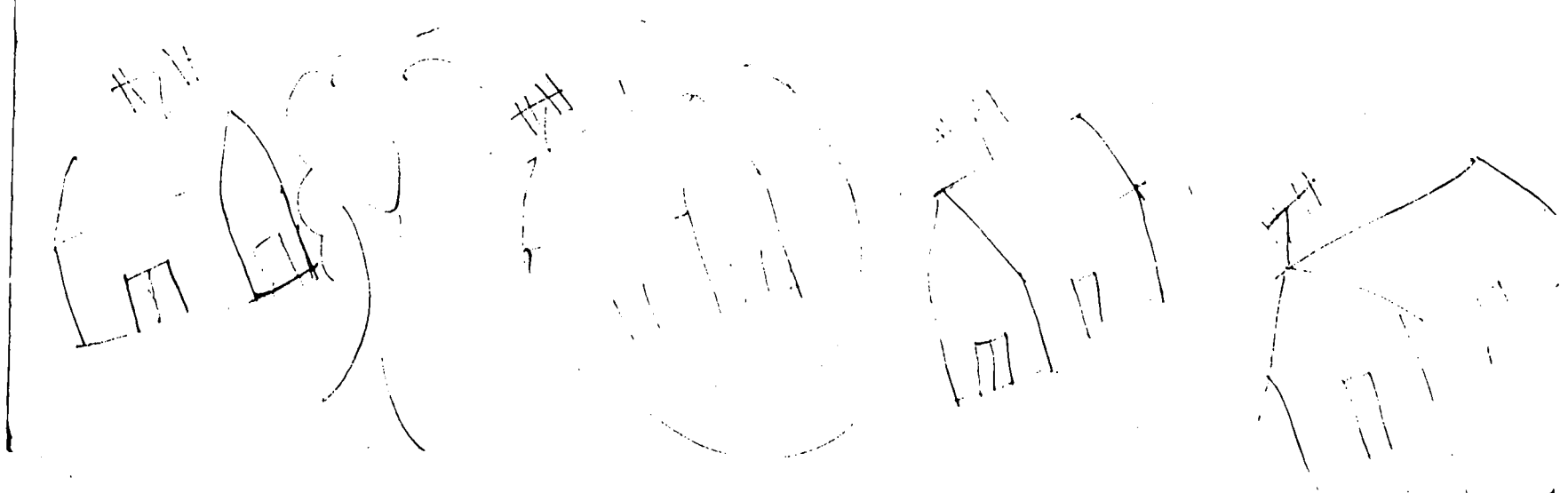
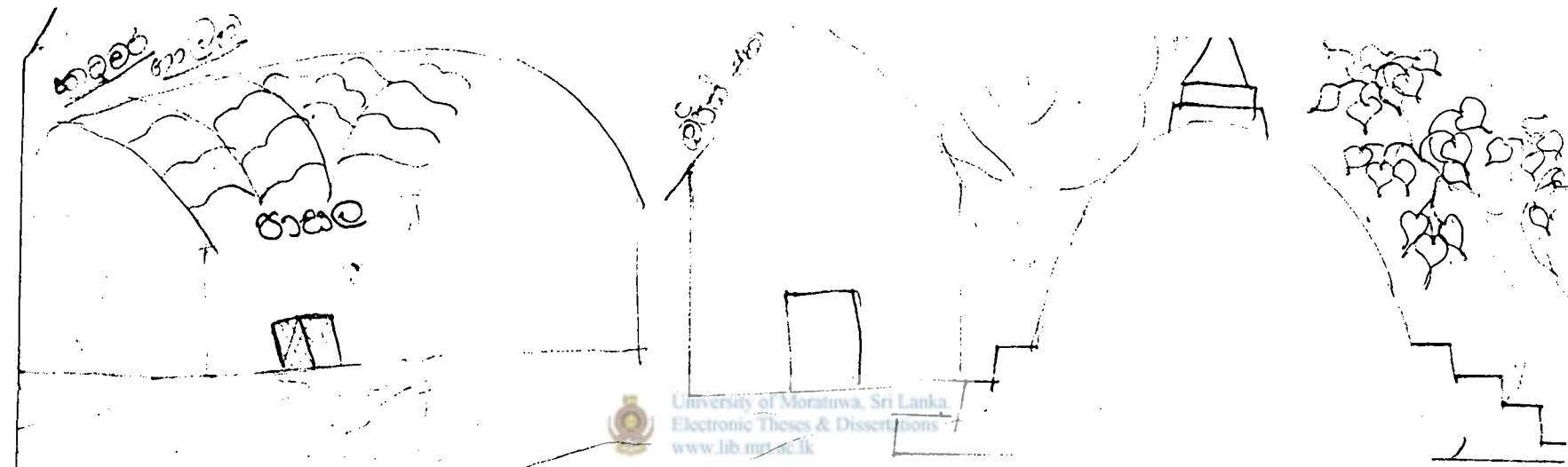


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1. Environmental Autobiographies of IDP at rehabilitation centres out side the selected area of the study. ( Horowpothana and Kabithigollewa)
2. Food and Housing schemes provided for IDP's at Horowpothana and Kabithigollewa electorates.





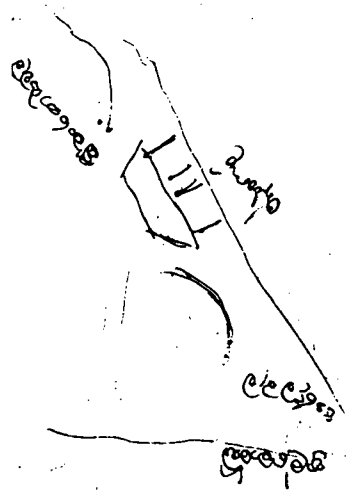


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පිටුව 1

2000 වසර තැවත පදිංචි කිරීමේ සැලසුම් 0  
 සෞඛ්‍යවේද පාඨපාලන ප්‍රාදේශීය ලේකම් කොට්ඨාශය

සබ වීසිත් මාසවනලද අද දින දුරකථන අමතුව හ මැදේ -

02. ඒ අනුව 2000 වර්ෂය තුළ සෞඛ්‍යවේදපාඨපාලන ප්‍රාදේශීය ලේකම් කොට්ඨාශයේ පහත සඳහන් ගම්මානවල තැවත පදිංචි කිරීමේ පවුල් සංඛ්‍යාව දැක්වන බව කාරුණිකව දැනවිම්.

ගම නිලධාරී කොට්ඨාශය	ගම	පවුල් සංඛ්‍යාව
01. 118 රජිතතවුව	රජිතතවුව	01
02. 134 පුහුලවුව	කවුට්ටරහැලේව	20
03. 141 පහල දිවුලවුව	පුහුදිවුල	26
04. ,,	අලුපතවුව	15
04. 142 අඹගස්වුව	අඹගස්වුව	32
05. 149 පරණියාවාසිය	බංඩාර තුඩුතවුව	10
06. 153 දැකැතිපොතාන	දැකැතිපොතාන	02
07. 154 දෙමට්ටුව	දෙමට්ටුව	25
,,	උළුපතවුව	15
,,	නිඹුලපැවියව	04
,,	ලිඳිවුව	07
,,	සිලුවුව	13
,,	වස්සලොඟම	09

එතනුව 259



එකාබද්ධ විවෘත අධ්‍යාපන වැඩ සටහන පිළිබඳ  
ප්‍රගති වාර්තා ලබාගැනීම.

උක්ත කරුණ සිටිබැඳියෙන් ඔවේ සමාභ භා 2000.03.06 දිනැපි  
ලිපිය භා බැඳේ.

02. ඒ අනුව භෞරොවිපොභාන ප්‍රාදේශිය ලේකම් කොව්ඩාභය භූල ප්‍රියානමන  
කරනු ලැබූ කැමත පදිංචි කිරිවේ වැඩ සටහන යවභේ 1994 වර්ෂයේ ටිව 1999  
වර්ෂය දක්වා වර්ෂය භූල වල කැවත පදිංචි කල පවුල් සංඛ්‍යාව පිළිබඳ විශේෂ  
පහත සඳහන් පරිදිවේ.

වර්ෂය	භෞමි තම	කැවත පදිංචිකල පවුල් ගණන
1994 වර්ෂය	ඉභල භම්මිලේ කඩවල	08
	දෙමවැව	01
	සේරැකඩ	07
1995 වර්ෂය	-	-
1996 වර්ෂය	-	-
1997 වර්ෂය	-	-
1978 වර්ෂය	දැකැතිපොභාන අභිකලම	12
	මොරවැව	14
1999 වර්ෂය	වැලිචුචපොභාන	01
	මැදවිට්ටිය භාදිය	01
	පරභියාවාඩිය	01
	දුටුවැව	96


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**WORLD FOOD PROGRAMME**  
**විප්ලවයට ලක්වූ ප්‍රදේශවලදී සහන සැපයීම. I.S.2. ASSISTANCE FOR DISPLACED PERSONS IN SRI LANKA**

**MONTHLY SUMMARY OF BENEFICIARIES IN WELFARE CENTRES**

District :- **අනුරාධපුරය.**

Divisional Secretariat :- **සොරොවිලියොන.**

**2000 ජනවාරි, පෙබරවාරි.**

Serial No.	Name of the Welfare centre	Total No. of Families	No. of Members			No. of Women Headed Families	No. of Children under 5 Years		
			Male	Female	Total		Male	Female	Total
1	කටුවරාමාව	18	29	37	65	03	01	-	01
2	වීරප්පේකඩවල	06	13	11	24	01	01	01	01
3	කිවිලේකඩ	07	21	22	43	-	03	03	06
4	ලුණිකරමාව	02	05	06	11	-	-	-	-
5	පව්වමාව	08	13	15	33	-	02	02	04
6	ආනන්දප්‍රෝව්දාව	20	45	47	92	04	03	03	06
7	මොරකමාව	17	40	40	80	03	03	03	06
8	වීරසේලේ	24	54	59	113	05	04	03	12
	<b>එකතුව</b>	<b>102</b>	<b>224</b>	<b>237</b>	<b>461</b>	<b>16</b>	<b>21</b>	<b>23</b>	<b>43</b>

සහන සැපයීමේ කමිටුව  
 සොරොවිලියොන  
 අනුරාධපුරය

පුනරුත්ථාපන නිවාසාධාර ලබාදීම - 1999

ප්‍රාදේශීය ලේකම් කොට්ඨාශය: ...සෞඛ්‍යවිද්‍යාංශය.....

සියලුම නිවාසාධාර සඳහා වෛ. ශීර්ෂ 500-3-107-2709(3) යටතේ 1999 ව ලැබුණු මුළු ප්‍රතිපාදන ප්‍රමාණය රු.	නිවාසාධාර ලබාදුන් ශ්‍රාම නිලධාරී වසමේ නම	ගමේ නම	නිවාසාධාර 1 වාරිකය ගෙවූ පවුල් සංඛ්‍යාව	නිවාසාධාර 2 වාරිකය ගෙවූ පවුල් සංඛ්‍යාව	නිවාසාධාර 3 වාරිකය ගෙවූ පවුල් සංඛ්‍යාව	ගෙවූ මුදල	අවිච්ඡේද වැඩ (සහ දීමනා ගෙවීමට නිමෙන සංඛ්‍යාව)	අවිච්ඡේද වැඩ සඳහා අවශ්‍ය ප්‍රතිපාදන රු.	නිවාසාධාර අලුතින් ඉක්මව නිමෙන සංඛ්‍යාව
රු. 2300000.00	120 වැලිමුටුවපොහො	වැලිමුටුවපොහො	University of Moratuwa, Sri Lanka Electronic Theses & Dissertations www.lib.mrt.ac.lk	01	01	5000.00			
	130 මැදවව්වියහඳිය	මැදවව්විය හඳිය	-	01	01	15000.00			
	127 මොරවැව	මොරවැව	-	-	05	25000.00			
	149 පරණියාවාඩිය	පරණියාවාඩිය	01	01	01	25000.00			
	142 දුටුවැව	දුටුවැව	94	86	83	2215000.00	18	265000/=	239
						2285000/=			



විකෘතීන් සහතික කරනු ලබන සහ මහජන දේපල වත්කම් ක්‍රමය යටතේ  
 ප්‍රකාශයට පත් කරන සහතික පත්‍ර - 1999

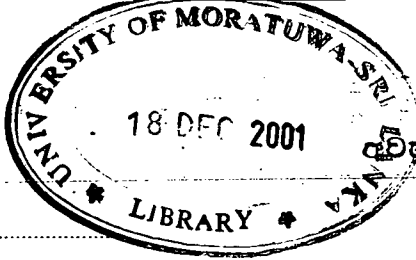
ප්‍රාදේශීය ලේකම් කොට්ඨාශය: ..... කොරෝට්ටේ

වි.සං. අංකය	ආධාර දීමකට	1999 ව. ලැබුණු ප්‍රතිපාදන රු.	ගෙවන ලද පවුල් සංඛ්‍යාව	ගෙවූ මුදල රු.	ගෙවීමට ඉතිරි පවුල් සංඛ්‍යාව
500-3-107-2709(1)	තැවත පදිංචිවීමේ දීමකට	40000.00	.. 20 .....	40000.00	.. 88 .....
500-3-107-2709(2)	නිසාදන ව්‍යාපෘති දීමකට	580000.00	.....	392000.00	.. 10 .....
500-3-107-2709(3)	නිවාසාධාර දීමකට (සේවා නිවාස)	2300000.00	1 2 3 වාරිකය වාරිකය වාරිකය 850000/-880000/-455000/-	..... 2285000.00	..... මෙහි දීමනා ගෙවීමට අලුතින් 395000/-
500-3-107-2709(6)පී	සාමාන්‍ය මහජන දේපල - වත්කම් ගෙවීම	83950.00	ගෙවූ සංඛ්‍යාව ... 02 .....	ගෙවූ මුදල .. 83950.00	ගෙවීමට ඉතිරි සංඛ්‍යාව ..... .....

පා.ප්‍ර.: ඉහත 1, 2, 3 හි සඳහන් ආධාර, සහ කොට්ඨාශයේ පදිංචියට  
 උතුරු කැමැත්තක් සිටි පැවැත් පවුල්වලට ලබාදීමේ කමි එම  
 පවුල් සංඛ්‍යාව සහ කලින් පදිංචි සිටි ප්‍රාදේශීය ලේකම් කොට්ඨාශයට  
 මෙහි සඳහන් කරන්න.







මධ්‍යම පුද්ගලයන් පිළිබඳ සහනාධාර වැඩ පිළිවෙල (ලෝක ආහාර)  
 ටී.ආර්.ඔ. ශ්‍රී 5346.05

සත්‍යතා : අනුරාධපුර

2000 ..... මාර්තු ..... මාසය සඳහා වන උපරිමය වාර්තාව

ප්‍රාදේශීය ලේකම් කොට්ඨාසය	විවිධ සේවා සමුපකාර සමිතිය	සහනාධාර ලබන පුද්ගලයන් සංඛ්‍යාව	සාල් හි.ගු.	සි.හි. හි.ගු.	පරිපූර්ණ හි.ගු.	අයවත් සහිත ලුණු	විදින 'ම' සහිත පොල් තේල්	අවුරුදු 05 ට අඩු ලැබීයේ සඳහා විකේප සහනාධාර			
								ලැබීයේ සංඛ්‍යාව	සි.හි.හි.ගු.	සි.හි.ගු.	විදින 'ම' සහිත පොල් තේල්
වරප්පේ	වරප්පේ	111	1431.900	66.600	166.500	16.650	111	13	39	3.900	5.200
පුව	වරප්පේ	107	1380.300	64.200	160.500	16.050	107	11	33	3.300	4.400
වරප්පේ	වරප්පේ	478	6166.200	286.800	717.000	71.700	478	60	180	18.000	24.000
කැසිරාව	කැසිරාව	744	9597.600	446.400	1116.000	111.600	744	83	249	24.900	33.200
උපලෝභම	කැසිරාව	1653	21323.700	991.800	2479.500	247.950	1653	250	750	75.000	100.000
විකට්ටුව	විකට්ටුව - වේලු	156	2012.400	93.600	234.000	23.400	156	28	84	8.400	11.200
විකට්ටුව	අනුරාධපුර	119	1535.100	71.400	178.500	17.850	119	08	24	2.400	3.200
රඹුව	රඹුව	1548	19969.200	928.800	2322.000	232.200	1548	191	573	57.300	76.400
කෙරුවියකොත්	කෙරුවියකොත්	406	5237.400	243.600	609.000	60.900	406	32	96	9.600	12.800
කැබිනියෙල්ලාව	කැබිනියෙල්ලාව	1676	21620.400	1005.600	2514.000	251.400	1676	209	627	62.700	83.600
පලාභල	පලාභල	474	6114.600	284.400	711.000	71.100	474	56	168	16.800	22.400
එකතුව		7472	96388.800	4483.200	11208.000	1120.800	7472	938	2823	282.300	376.400