

SHELTER

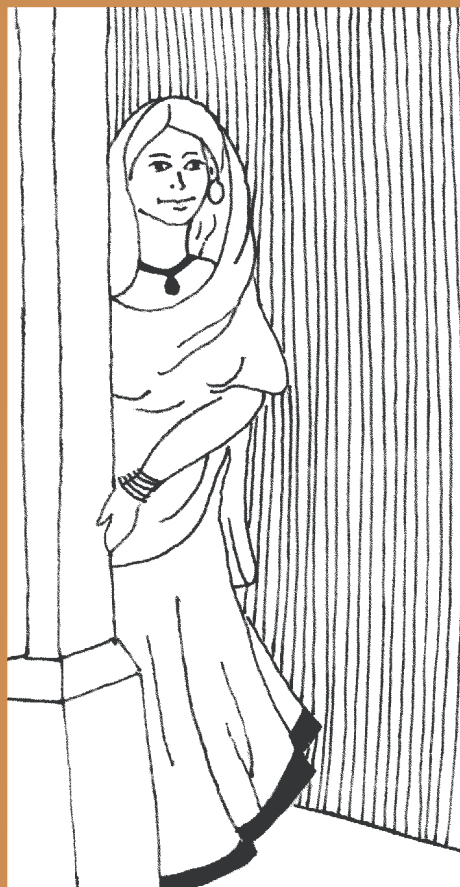
REHABILITATION

Issues to consider

while planning
shelter
construction
as part of post
disaster
rehabilitation



care



Shelter is a primary component of post disaster rehabilitation. Yet, there are no set principles followed in the various shelter rehabilitation programmes across the country. Lessons can be drawn from the experiences across such programmes that have followed major disasters in India over the last two decades.

This short compilation aims at bringing out a few such lessons, learnt from good and not so good practices observed in Maharashtra, Madhya Pradesh, Orissa, Gujarat and Uttaranchal. We hope they will be useful in post-tsunami shelter programmes underway in the region.

April 2005

Developed by SEEDS

About SEEDS

SEEDS is a voluntary organisation working in the area of community based disaster management for the last ten years. It comprises of young development professionals, and stresses on the need to bridge the gap between technical knowledge and field practice in the area of disaster management.

D-11, Panchsheel Enclave, New Delhi-110017
www.seedsindia.org

Shelter rehabilitation concerns spread across the following three aspects:

Socio-economic

Shelter is meant for people. This fact governs the principle that shelter should be designed to meet the requirements of people without any detrimental impacts on their socio-economic status and lifestyles. This in turn requires that planning and implementation processes for shelter programmes should be participatory in nature. Participation does not mean consent; it means consultation. Specific issues that need attention are beneficiary participation, spatial relationships between families, involvement of women, and common activity spaces.

Physical and environmental

Post disaster shelter reconstruction is a particularly sensitive area of work since it is usually carried out under severe time pressures, not giving enough room for organic processes to take shape. It therefore becomes more important to pay extra attention to physical impacts, both on the community as well as on the environment. Issues needing attention are relocation decisions, personal open spaces, infrastructure, and local environment.

Technical and structural

Structural compliance according to local hazards is of paramount importance for ensuring future safety of the rebuilt houses. Though this end is given due importance in most shelter reconstruction programmes, the means are often not sensitive enough to the socio-economic and environmental concerns discussed above. Therefore, technical interpretations, adaptations, and translations gain critical importance. Specific issues of concern are site and services planning, activity space planning, thermal comfort, protection, and socio-cultural compliance.

Contents

- 1. To rebuild here or there :** Relocation issues
- 2. Whose house is it anyway? :** Participation
- 3. You want me to live here? :** Local appropriateness
- 4. Town planning in a village :** Physical planning issues
- 5. I want my open space :** Family open spaces
- 6. My neighbour my friend :** House allocation
- 7. Women-talk :** Gender issues
- 8. Space for `us the people` :** Community spaces
- 9. Green and brown shelter :** Environment and infrastructure
- 10. A taj mahal or a hut :** Equity issues
- 11. One in thousands, yet one in a million :** Human sensitivity

1.

TO REBUILD HERE OR THERE



Reconstruction is best done in-situ as far as possible.

Relocation is a last resort option, when the original location is too vulnerable to rebuild upon.

The first question that arises in a shelter reconstruction programme after a disaster is whether to rebuild at the same location or to relocate. This is an issue with not just physical but also social and economic implications. A number of options have been tried in the past, in Maharashtra, Uttaranchal, Orissa and Gujarat, and we need to look at their merits and demerits. The three basic options are:

a. Rebuilding at the same location

This seems to have the greatest advantages. It does not involve issues of land acquisition, or of conflicts between relocated communities and host communities. Much of the rubble can also be recycled and used in the reconstruction work, saving on material costs, transportation costs, and time. This option cannot work when the land or resources at the original location are damaged or contaminated beyond repair, or if the original location has proved to be too vulnerable.

b. Relocating the entire settlement

Relocation of a settlement is usually a time-consuming process involving land acquisition. If the community whose land is acquired is unhappy with the situation, the host community can actually be a hostile community. While relocating, the entire settlement has to be planned from scratch, and various local sensitivities are involved. Relocation is a last resort option, and is best avoided as far as possible. However, if it has to be resorted to, it can provide an opportunity to fill those service gaps that existed in the old settlement.

An additional issue in relocation is about what happens to the original settlement. Many times it has been seen that the community continues to occupy and live in the old settlement. They patch up their damaged houses and live in those, while the new houses are used for storage. This is highly undesirable because it not only leads to a wastage of resources, but also leaves the community still living in vulnerable shelter.

c. Relocating part of the settlement

The worst of the options, it has often been exercised when opinion within the community has been divided on the relocation issue. In one sweep it destroys the social fabric built over generations. If the community is fractured, the issue first needs to be addressed through better engagement rather than breaking apart.

The fisher communities in the tsunami affected areas are faced with the tough decision of balancing between safety and economy. While safety concerns require them to move inland, their livelihoods force them to be at the shoreline.



2.

WHOSE HOUSE IS IT ANYWAY?




A shelter design is successful only if it is good to the families it is meant for.

The way to ensure this is to design it with the community.

For a well established person it is an obvious right that she will get an architect to design her house as per her needs and taste. However, for the poor cousin, particularly in the aftermath of a disaster, this is usually not an option. Since she is being provided for, she must accept whatever is handed out. This is why the rehabilitated arena is dotted with row housing schemes constructed as per a template designed by a far-away urban architect or designer. There are numerous examples where beneficiary communities refused to live in such houses provided to them.

Recent improvements in the process have been that the team does a survey and then designs a few alternate plans, which the community as a group is asked to choose from. This is still not good enough. Consultation has to go beyond consent.



We must appreciate that the families receiving assistance still do have a right to decide what their house should be like, within the given resource constraints. Our job is to ensure that the new houses and settlements are adequately disaster resistant.

True consultation often throws up those very small and basic needs that are often overlooked by remote designers. Though a qualified architect or engineer is surely competent to create a physically compliant shelter, these small local community based aspects of shelter are the ones that make it socially compliant.

The lesson is that a shelter design is good only if it is acceptable to the families it is meant for. The way to ensure its acceptability is to design it with the community. There have been various well documented examples of this the world over. Action planning for housing is an accepted good practice, wherein community groups take part in needs assessments, prioritization, consensus building, design, budget analysis, constraint based design modifications, construction planning, implementation and monitoring.

Participatory design process can be very effective. The role of the qualified designer is one of facilitation, while the community leads the process. It works well even with illiterate groups, using symbols, models and articles, around which group discussions and activities are organised.

We must differentiate between consultation and consent.

A cluster court rehab scheme in Madhya Pradesh was hated by both Muslim and Hindu families occupying it. The Muslims hated it because half the houses had the orientation of the toilet seat unacceptable as per the religious beliefs, and the Hindus hated it because it put the toilet and the kitchen, technically called the wet core of a house, adjacent to each other.

3.

YOU WANT ME TO LIVE HERE?



Shelter should,
besides being
structurally
resistant, be

environmentally
and
socio-culturally
compliant.

A new cement concrete house built as part of earthquake rehabilitation in Gujarat had its inside temperature five degrees higher than a traditional house. When outside temperatures in the desert summer are touching fifty degrees Celsius, this difference is substantial.

The difference is due to the material and construction technologies used. Traditional houses use thick stone walls with mud mortar. These heat slowly. They use tiled roofs, which 'breathe' and help the house cool faster. Cement concrete houses on the other hand heat faster due to their walling and roofing material. They also cool slower because there are not enough openings in the usual designs.

There are numerous instances where beneficiary communities refused to live in new houses constructed by rehabilitation

agencies. These can be seen in Maharashtra, Orissa, Uttaranchal, Gujarat and Madhya Pradesh. Somewhere it is due to thermal comfort, somewhere due to claustrophobia caused by closed designs. There are also instances where the designed spaces for various activities were inadequate or inappropriate and so the houses were later modified by the occupants.

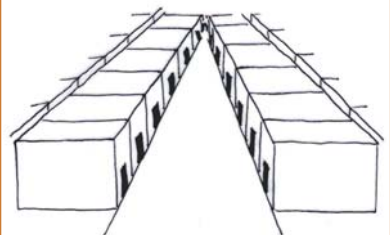
Another aspect that needs attention is of livelihood activity spaces. The Rabbari community in Gujarat live closely with their cattle, and need cattle sheds as part of their houses. Where house designs did not provide for this, they tried to add it on by themselves. If the settlement plan did not allow this, they did not occupy the houses at all.

Finally there is an issue of construction quality. Contractor driven construction programmes are at times not able to maintain a check on quality of materials and processes, leading to houses that crack even before occupation, roofs that leak, floors that subside or get water logged, and timber that warp in the first year itself.

Use of local materials and technologies is always the best option wherever possible. Traditional wisdom has withstood the test of the times, and deserves respect. Such adherence ensures environmental compliance besides physical or structural surety.

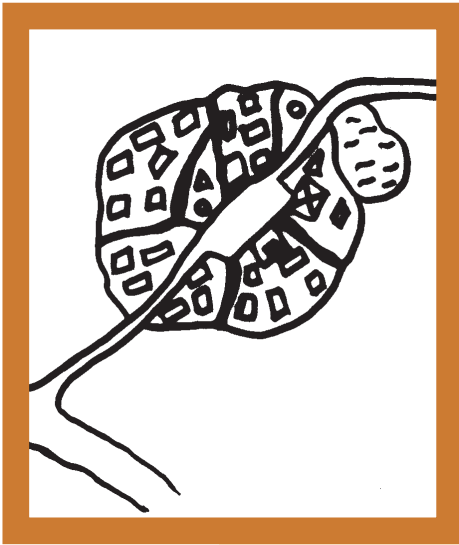
Similarly, involvement of communities in construction work ensures in-built quality control mechanisms. Physical compliance protects from future disasters, but socio-cultural and environmental compliance makes them more liveable for the families they are built for.

In a rehabilitation scheme in Madhya Pradesh it was observed that the people took off usable material from the houses constructed by the government, and built new ones as per their requirements elsewhere.



4.

TOWN PLANNING IN A VILLAGE



The organic layout of villages follows nature's path.

Cut-paste of urban neighbourhood layouts in rural reconstruction schemes spells another disaster.

A rehabilitation team in Gujarat spent days trying to convince a community that they need to abandon their organic village layout and opt for a new plan resembling a modern city neighbourhood. After much persuasion, the villagers agreed. The houses and facilities were being provided to them for free. A large part of their heritage was taken away in the bargain. The Delhi based architect believed that he will rid them of their rural misery by putting them in a row-housing scheme. The people did occupy the houses out of lack of choice, but their lives were far more miserable than before.

Village layouts evolve over generations. Mostly they follow the natural best courses, avoiding conflict with hazards and capitalising on local assets. Recent expansions due to population growth and proliferation of economic activities have led to a degeneration of living spaces, but this hardly is basis enough for dismantling the traditional planning principles.

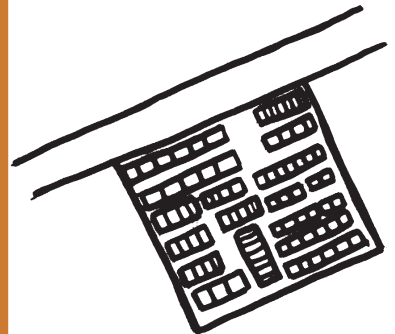
A traditional village plan provides for a number of things:

- Appropriate shading from one building to another
- Shaded walkways
- Semi-private spaces for household activity spill-over
- Community activity spaces that encourage social interaction
- Resource conservation features such as village ponds
- Buffer interfaces between natural and built environment

Village designs are driven by environmental sustenance. City designs, by their basic purpose and definition, are driven by economic considerations. They disregard the environment and the human being for the sake of the economy. Natural disasters should not get compounded due to an imposition of the economic scheme of planning at the cost of the environmental and social ones. An ideal rehabilitation plan has to balance the two considerations - of sustainable development and economic growth.

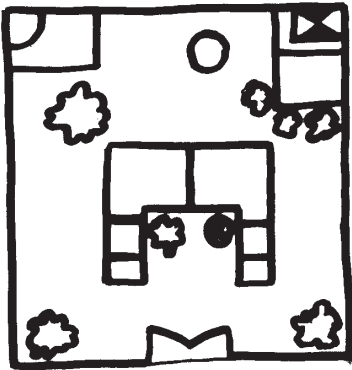
A suggested process is to adhere to the organic layout of the disaster affected settlement to the extent possible. This will cause least disruption in the functionality of the settlement, and maintain a higher sense of belonging for the inhabitants. Since they are already dislocated and traumatised, a friendly and old home-like resettlement will have the mildest impact on them. Within this framework, addition and improvement of facilities wherever required can and must be done.

Village designs are driven by environmental sustenance. City designs, by their basic purpose and definition, are driven by economic considerations.



5.

I WANT MY OPEN SPACE



Traditional lifestyles revolve around personal open spaces.

Taking these away disturbs daily activity patterns, particularly of women and children.

Private and semi-private open spaces are the biggest casualties in shelter rehabilitation programmes.

Row-housing and cluster-court housing designs are most popular with rehabilitation and reconstruction agencies. They typically bring together two, four or six families into one construction block. These are easy to design as they follow a template format. They also use less space by cutting out on the open spaces around individual houses as seen in traditional designs. By joining houses together, common walls can be created, cutting down on material requirements. Such designs are usually hated by the beneficiary families.

The impact of such designs goes beyond personal activity patterns. The forced proximities create social tensions between families now living too close to each other and with too little personal space.

Traditionally the rural family functions in four kinds of spaces:

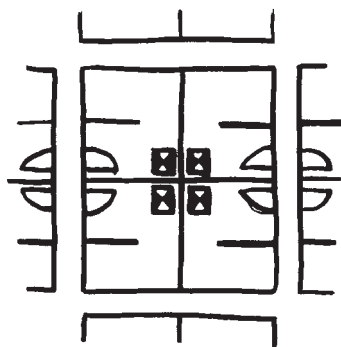
1. Private closed space - within the one or two rooms in the house. These are used for storage, and for sleeping, usually by women.
2. Private semi-open space - within the house, in the form of a veranda. These are used for day-time activities and sometimes for sleeping.
3. Semi private open space - open space surrounding the house. These are used for activities such as washing and drying etc. Sometimes also used by the men for sleeping at night.
4. Public spaces - within the settlement, covered or open. These are places where group activities take place and socialising also happens.

While the men go out to work during the day, the women and children mostly spend their time in the private semi-open space or the semi-private open space just outside their living quarters. The women carry out their daily chores and the children study and play here. Since one family's space spill out into another's, there is social interaction between neighbours as they live and work.

When these spaces are taken away, it gives rise to disruption in activity patterns within families and across neighbours. The acute shortage of workspace and semi-private living spaces creates social conflicts.

It is recommended that open space usage by families be studied and retained as it existed in their old houses. Activities that have traditionally been carried out in semi-open or open spaces adjacent to the houses are best planned with provision for similar spaces in the new houses.

It has been seen that many families in Kutch repaired their old houses themselves and continue to live in them, while they use the new ones for storage.



8.

MY NEIGHBOUR MY FRIEND



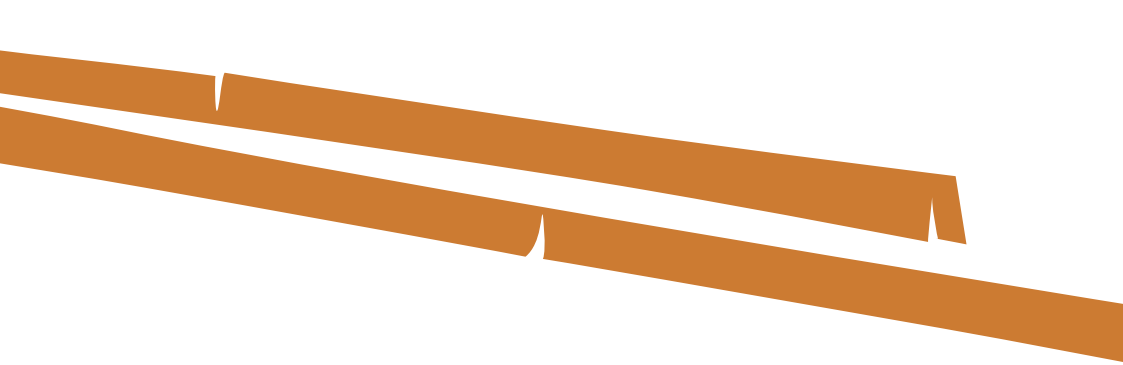
Neighbours are extended family.

Random reconfiguration of spatial relationships between families disrupts the social fabric of a community overnight.

In a village or an urban slum, a neighbour is extended family. Neighbours are assets, who help out in daily lives and are people you fall back upon in times of need. Even in the case of a disaster, the neighbour can be the first responder. In villages, neighbours have a history of living together that spans generations.

This history has been wiped out in a number of instances by shelter rehabilitation schemes following disasters. In order to avoid controversies in allocation of houses, rehab agencies often resort to a lottery system. Houses are allotted to families through a draw of lots. The community's social fabric is ripped apart overnight.

Things get worse when handpicked sections of the community are given shelter assistance. This often happens when agencies support only 'their own' members or followers. For them it may be a marketing strategy, but for the community it is an instant divide.



It also needs to be kept in mind that the village layout also determines its governance structures. Particularly in larger villages, pockets constitute social, religious and political groupings. These have implications on the constitution of the village councils and developmental groups. Their sudden fragmentation is unhealthy not only for the social system but also for local governance and development programmes.

Social structures are paramount in a rehabilitation site planning process. Physical structures need to follow social ones, and not the other way around. A workable sequence of actions could be:

1. Social mapping
2. Vulnerability assessment of site
3. Best fit of social structures with appropriate land parcels
4. Trade-off analysis
5. Viable location of physical and social infrastructure

As in other processes of rehabilitation, it is most effective if all these actions are carried out in a participatory manner. Resolution of all possible conflicts is best done before a site has been built upon and houses allotted. Often, the answers to conflicts of interest can be found by the community groups themselves within the design process. Good facilitation by qualified designers or planners can help drive this process smoothly and ensure that the output is technically sound.

Social mapping should remain the central driving force in the site planning process. Families, neighbours and communities should be maintained in their original inter-dependent settings.

New houses are allotted to families through a draw of lots. The community's social fabric is ripped apart overnight.

Added to the trauma of the disaster, the loss of property, spaces, and traditional houses, this loss of social dynamics compounds the disaster impact for ever.

7.

WOMEN-TALK



Women are primary users of shelter.

They spend maximum time in houses and carry out most activities here.

Their inputs for design, materials and facilities are vital.

Getting the women to talk is the key to efficient shelter design. They are the primary users and managers of the buildings and facilities in question.

Women's inputs are usually most detailed and relevant, from the point of view of functionality, internal comfort, and aesthetics. They spend the maximum time at home and their needs and aspirations must be met.

One useful way of catering to women's needs is to prepare activity clocks using PRA processes. These give a fair idea of the kinds of activities that need to be accommodated. A discussion on the way these activities are carried out and their suitable space allocations can lead to useful inputs for shelter design.

In general, activity patterns emerge on the following lines:

- daily chores - kitchen, washing area
- periodic work - semi open or open space
- household management work - private closed and open spaces
- outside trips - market, temple, etc.
- income generation work - household based/group space
- hygiene - latrines, bathrooms, drainage, solid waste disposal, light and ventilation
- sleeping, storage, private work - inside rooms

A check must be done to find out special needs of any groups or individuals. Sometimes these are concerned with physical condition, and sometimes with social beliefs. In many rural communities women are made to stay outside the core house unit during their menstrual period. They mostly stay in the cowsheds attached to the houses during those days. This is a discriminatory and unhygienic social practice and needs social interventions for its abolition. However, since social processes are taking time to address it, shelter design can also contribute by creating buffer spaces for women with special needs in such communities.

Women are also a good source of information on the needs of children, particularly small children. Their inputs can help design spaces suitable for children.

Women are also seen as custodians of their family's morality. To avoid misuse of the rehabilitation package by errant husbands, a system of joint 'pattas,' or property registration, has been tried in some places and proved effective.

During a participatory planning exercise for a rehabilitation site in Patan, Gujarat, women argued and contributed most effectively for water and sanitation facilities.

Their understanding and appreciation of these needs was better than that of men, since they suffered the most on account of these.

Unfortunately, women are not as vocal in all communities. Special attention is needed to ensure their inputs.

8.


SPACE FOR "US THE PEOPLE"



Social spaces and community level services are important while planning for shelter.

The single largest difference between high income urban living and low income urban or rural living is that of community cohesion. Higher income group families tend to live within themselves and depend on their personal assets to address their needs. Lower income group families, on the other hand, live a life overlapping with their neighbours, and depend more on community assets and relationships to address their needs, particularly of meeting difficulties.

The community cohesion in lower income communities is in consonance with their typical spatial patterns. Smaller personal spaces and larger semi-personal semi-public spaces promote closer interaction. Social spaces and community level services are more important while planning shelter for these communities.



Certain community level services also act as social mobilizers. Water collection has traditionally been as much a social activity as a daily chore for women. The same goes for fodder and fuel wood collection, and even long walks to the fields for calls of nature. As more and more of these activities are becoming redundant due to provision of personal household level facilities, the spaces and time for community interaction are going down. This is further aided by the advent of television in homes, reducing dependence on social acquaintances for recreation.

The issue of retaining or encouraging the community spirit goes beyond just shelter and site design. It can be made a long term asset by introducing community managed services. 'Jalkarmis' are the local water managers in a hill community in Uttaranchal, who have been trained to maintain the water supply network.

Common open spaces are particularly important for children. The need to spend their energy playing, yet be in safe spaces. Designs need to provide for spaces in an integrated manner.

Rehabilitation programmes are a window of opportunity to introduce such community managed services. Group discussions on management services, complaint redressals and future planning are great ways of resisting the decline in community spirit in the face of individual oriented technological and spatial development.

Rehabilitation projects in Gujarat that have adhered to the traditional systems are dotted with 'Chowras', the community meeting places. This is where elders meet, group activities are carried out, and marriages or other ceremonies performed. Some projects have kept specific spaces for women to meet and carry out group activities. Spaces close to water points and religious places are particularly suited for this kind of use.

GREEN AND BROWN SHELTER



Natural elements and sensitively planned infrastructure are key to a sustainable habitat.

Mitigation of future disasters also stems from these.

Sustainable development talks of the green agenda and the brown agenda. Green agenda deals with environmental issues related to clean air and water, a healthy and natural environment. Brown agenda deals with provision of services including water supply, sanitation, drainage and solid waste disposal.

Rehabilitation shelter needs to be green and brown too. While browning apparently happens well, with most construction programmes ensuring taps and toilets and drains, many rehabilitated villages look like models made of concrete blocks, with not a single tree or green patch in sight. Clean looking paved surfaces replace the earthy ground with grassy patches and the shade giving trees. The dying village pond finally gives way to the overpowering overhead water tank. Ambient temperature rises, and cool breezes turn hot. Things are definitely not green.

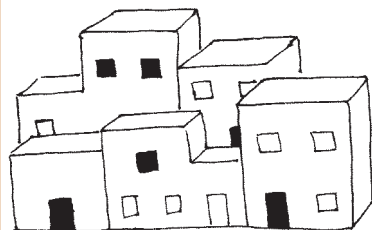
Greening is the least expensive of the shelter construction components. Usually it requires almost no expenditure.

That said, the brown agenda also needs careful adaptation. Many times it is seen that utilities and services are cut and paste from an urban setting. In such cases, users may not take to the technologies offered, or pour flush systems may be too water intensive and unviable, or drainage systems may have too less water for self-cleansing velocity. While planning for utilities and services, it is important to use technologies appropriate to local environmental conditions. It is equally important to do a reality check with socio-cultural practices and acceptability. Sometimes technical interventions may require a long run-up of social mobilization and education.

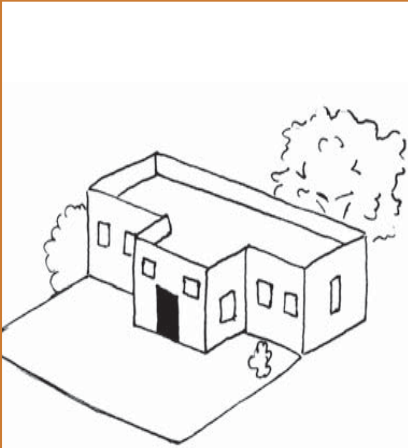
The initiation of this entire process can happen from some laid down universal principles. The SPHERE standards for humanitarian assistance give minimum standards for basic infrastructural provisions, including those needed under shelter programmes. Other factors can be taken from similar sources, or derived empirically.

One more consideration that can be kept in mind while doing this is of incorporating disaster mitigation and preparedness aspects. Shelter and site planning components in themselves should be based on sound principles of structural mitigation. From this can emerge non-structural mitigation elements such as selection and placement of infrastructure and fixtures. The green agenda can incorporate elements of nature in ways that ensure sustainable and safe habitat.

Chinakotaimedu, a village in Tamil Nadu, was protected from the tsunami to some extent by its casurina plantations.



A TAJ MAHAL AND A HUT



Shelter programmes are most visible symbols of equity.

It must be ensured that assistance is not skewed. Need should be the only basis.

A village in Kutch stood out as an example of skewed assistance when every visitor noted and asked about a particular row of houses that looked very new and good while the rest of houses in the village all around were of much smaller size and lower class construction. It emerged that this row was selectively assisted by one particular aid organisation while the rest of the village was rehabilitated by another.

Worse was the case of numerous villages lying in rubble and a rehabilitated one shining bright in the middle like an oasis in a desert. This was a village `adopted' by an international aid agency while the rest were to be rehabilitated by the government.

Such cases abound in Uttarkashi, Latur, Kutch, and elsewhere.

One assumes that all families in any one given rehabilitation programme get similar scale of assistance. It is shocking to see on the ground that this is not so. Even within a small cohesive village, there could be various kinds of houses coming up in the name of rehabilitation. Needless to say, the phenomenon gets far more severe across settlements.

A large part of the problem is to do with the fact that various agencies come together for responding to a disaster of a large magnitude, and they come from different backgrounds and with different sets of principles. Shelter aid agencies include religious groups, trader groups, industrial houses, political parties, social groups, governments and technical agencies.

While it is impossible for all groups to design and implement programmes with very similar parameters, care needs to be , and can be, taken to follow basic common norms.

This can be achieved through two means. One is that the government concerned lays down basic principles for ensuring equitable distribution of resources and assistance across families and settlements. Of course these need to be drawn up in consultation with the community and the assistance agencies involved.

The second is a process within the voluntary sector of internally agreeing to follow certain basic principles while implementing such assistance programmes. The most established of such principles are the Principles of Conduct for The International Red Cross and Red Crescent Movement and NGOs in Disaster Response Programmes.

While it is impossible for all groups to design and implement programmes with very similar parameters, care needs to be taken to follow basic common norms.



11.

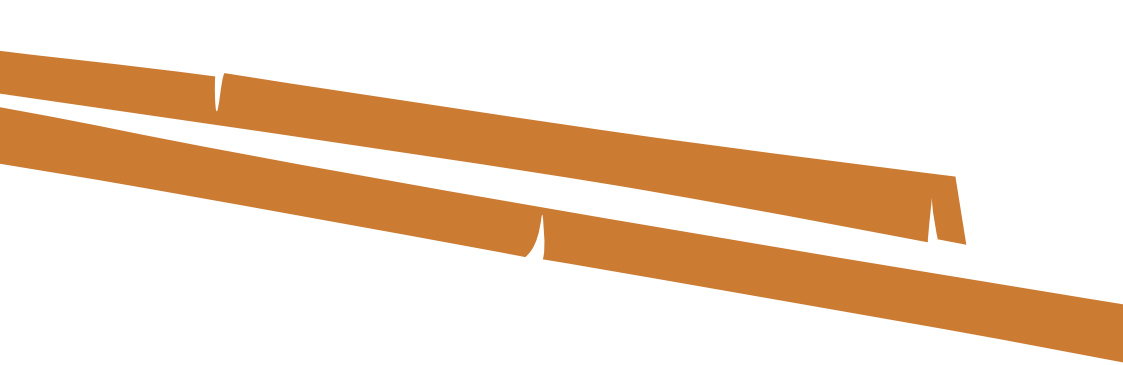
ONE IN THOUSANDS,
YET ONE IN A MILLION



It is important to treat each individual with dignity and care.

That is what creates humane shelter programmes.

A shelter construction programme in post earthquake Gujarat started with a single trial house. This house was going to cost a maximum to the implementing agency, but was needed to test the materials and technology, and also for demonstration to the people. It was decided to offer this house free of cost to a beneficiary, while under the rehab scheme each beneficiary family was supposed to contribute labour and part material for its house. The community was asked to identify the beneficiary for this first house, and they picked the name of a widow with no-one in her family. The house was built and she occupied it. She was largely happy, but also gave a number of suggestions for improvement. The most important achievement of this process was the building of trust. The village wholeheartedly welcomed and partnered with the implementation agency then on. The programme went on to rebuild and retrofit hundreds of houses, each with customised features as per its owners needs and desires.



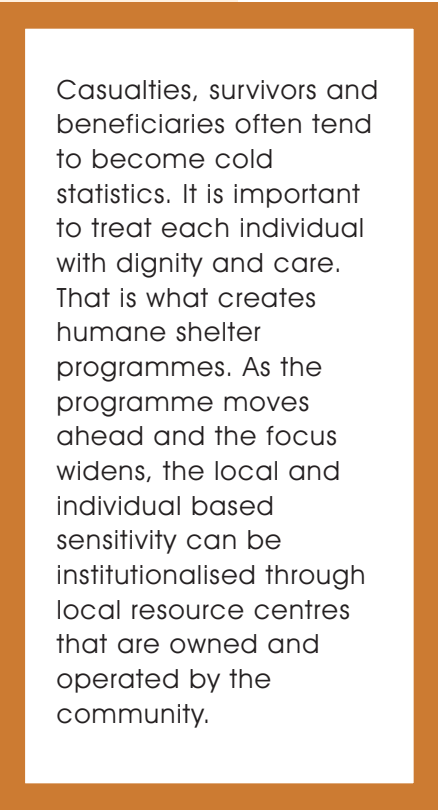
Casualties, survivors and beneficiaries often tend to become cold statistics. It is important to treat each individual with dignity and care. That is what creates humane shelter programmes.

As the programme moves ahead and the focus widens, the local and individual based sensitivity can be institutionalised through local resource centres that are owned and operated by the community. They can reside there even after completion of the shelter programme and withdrawal of the external support agencies.

Such a resource centre will be the local information and interaction hub within the community. It will collect and provide individual level information on victims, survivors, beneficiaries, rehabilitation packages, application procedures, application status, and activity progress. As it grows, it can add on information related to other components of rehabilitation such as livelihood, education, training, and health programmes.

On the mitigation and preparedness front it can provide information on family or individual level risks and vulnerabilities, and contact details for emergencies. It can also provide orientation and training programmes. Such programmes may be specifically targeted at individuals, be they school children, local development workers, construction workers, or ordinary citizens.

The advantages of such a locally housed and technically advanced system will be that it will be able to cater to individual needs and sensitivities, yet be able to deliver at a large scale in keeping with the extent of the disaster impact.



Casualties, survivors and beneficiaries often tend to become cold statistics. It is important to treat each individual with dignity and care. That is what creates humane shelter programmes. As the programme moves ahead and the focus widens, the local and individual based sensitivity can be institutionalised through local resource centres that are owned and operated by the community.

Suggested Checklist for Action

Establish Principles	Need Assessment	Capacity Building and Implementation	Local Institutional strengthening
Rehabilitation linked to Development	<input type="checkbox"/> Dialogue	<input type="checkbox"/> Training of masons, Labor	<input type="checkbox"/> Integration with government development schemes
Rehabilitation to be participatory	<input type="checkbox"/> Training & Demonstration	<input type="checkbox"/> Building Community Confidence on disaster resistant practices	<input type="checkbox"/> Creating assets for security
To follow minimum established standards	<input type="checkbox"/> Community Feedback	<input type="checkbox"/> Strengthening institutional Structures at Community Level	<input type="checkbox"/> Ensuring means for continuous capacity building process.
Rehabilitation aimed at reducing vulnerability	<input type="checkbox"/> Damage Assessments	<input type="checkbox"/> Social Mobilization	<input type="checkbox"/> Providing new opportunities for growth
Promote empowerment	<input type="checkbox"/> Identifying suitable options	<input type="checkbox"/> Social Calendar	
To Be Flexible	<input type="checkbox"/> Preparation of Local Plans	<input type="checkbox"/> Joint Action	
Cooperation Between stakeholders	<input type="checkbox"/> Community Preferences	<input type="checkbox"/> Prepare Sector specific Action Plans	
Improve Quality of Life	<input type="checkbox"/> Mechanism for joint action with the community	<input type="checkbox"/> One to one dialogue	
Strategic Planning	<input type="checkbox"/> Identifying areas of Capacity Building	<input type="checkbox"/> Flexible Approach	
Mission	<input type="checkbox"/> Meeting with Community Involving government	<input type="checkbox"/> Guidance & Supervision of ongoing construction	
Aims & Objectives	<input type="checkbox"/> Adapting Government Guidelines	<input type="checkbox"/> Role Clarification & Transparency	
Establish Team	<input type="checkbox"/> Identifying Confidence Building Measures	<input type="checkbox"/> Establishing Infrastructure for local storage of raw materials	
	<input type="checkbox"/> Making the first move to forge trust with the Community	<input type="checkbox"/> Establishing systems for monitoring and evaluation of construction work.	



About the Handbook

This handbook has been compiled in view of the large scale shelter reconstruction that is being taken up in communities hit by the recent tsunami. It tries to draw out some basic lessons from past experiences of post disaster shelter reconstruction programmes. It is an attempt to flag issues that should be given thought to when taking up a shelter rehabilitation activity. The underlying principle highlighted herein is that of community based planning and implementation.

This Handbook has been produced by Advocacy Unit, CARE India

About CARE India

CARE's mission in India is to facilitate lasting change in the well being and social position of vulnerable groups, specially women and girls, through confronting unequal power relations and discrimination; increasing representation and participation in local governance; and influencing critical policies, programmes and services. CARE started work in India 55 years ago and currently works in 14 of India's 29 states. In 2003 CARE partnered with over 200 non-government organizations to reach over ten million poor and vulnerable people through its programmes.

CARE-India

27, Hauz Khas Village, New Delhi 110 016
Tel: 91-11-26564101, 26969770 Fax: 91-11-26529671, 26564081
www.careindia.org