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कलपा

VOLUME 02 2021



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About Cover Page Tarun | 6th sem

The poster captures the emotion of Bengaluru during the covid crisis, it is encapsulating the transitional phase that has brought about sense of ambiguity and has lingered among migrant community and how the city would loose one of it's character

कलपा

VOLUME 02 2021



**R V College of Architecture
Bengaluru - 560109**

Team Kalpa

E-mail ID :kalparesearch.rvca@rvei.edu.in

Go Change The World

e-mail ID :kalparesearch.rvca@rvei.edu.in

<https://rvca.edu.in/>

VISION

An architecture institute par excellence, nurturing academics, profession and research for a sustainable contemporary society.

MISSION

To produce a class of professionals with creative thinking and questioning attitude towards appropriate architecture.

To be a Centre of excellence for architectural and urban design studies by bringing the best teaching talent, infrastructure and technologies together.

To be a crucible for promoting research activities in thrust areas of architecture and allied disciplines for societal benefits.

To share the benefit of intellectual and professional capabilities with society by establishing institutional consultancy.

To assimilate latest academic developments, pedagogy and learning through international exchange programmes.

PUBLICATIONS

R V College of Architecture

Site CA-1, Banashankari 6th Stage, 4th Block, Near Chikagowdanapalya Village,
Off Vajarahalli Main Road, Bengaluru - 560109

Phone : +91-8035095000, +91-8035095001, +91-8035095002

Mobile : +91-97422 75212

E-mail : kalparesearch.rvca@rvei.edu.in | principal.rvca@rvei.edu.in | rvca@rvei.edu.in

Website : <https://rvca.edu.in/>

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Board of Editors



Foreword - From the Editor-in-Chief

I am extremely delighted to see the release of the 2nd issue of "Kalpa". The issue focuses on a very crucial challenge that contemporary society is facing today. The ugly face of this misery was witnessed during the Covid pandemic and has been termed as the 'reverse migration'. This phenomenon compelled the policymakers to take measures to mitigate the suffering of the migrants. The Affordable Rental Housing Scheme floated by the government of India is one such initiative to deal with the problem. Economic and social policies are being re-examined to ensure the protection of vulnerable societies from the ill impacts of forced migration. This issue of Kalpa also delves into other aspects that are closely related to migration such as gender, culture, poverty, etc.

It is heartening to see the excellent contributions by the students and faculty in form of articles, illustrations and discussions. I compliment the editorial team comprising of Ar. Hiranmayi, Ar, Alisha and Ar. Ramya for their diligent efforts in giving a final shape to this edition of Kalpa presenting it to the readers.

Prof. Dr. Om Prakash Bawane
Editor-in-Chief
Principal and Head
RVCA

Faculty Editors :

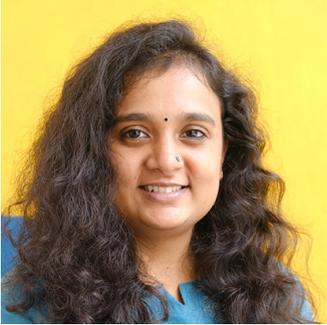
Prof. Alisha Sinha
Assistant Professor, RV College of Architecture
B.Arch (BIT Mesra) | M.Arch by Research
(Sir JJCOA, Mumbai University)
Email : alishasinha.rvca@rvei.edu.in
Phn. No : +91 75491 84225

Prof. Ramya Krishna
Assistant Professor, RV College of Architecture
B.Arch., M.U.D (University of Colorado, USA)
Email : ramyakrishna.rvca@rvei.edu.in
Phn. No : +91 91108 09581

Prof. Hiranmayi Shankavaram
Assistant Professor, RV College of Architecture
B.Arch (VTU) | M.Sc in Urban Management
(IHS, Erasmus University)
Email : hiranmayi.rvca@rvei.edu.in
Phn. No : +91 98868 13205

Ar. Rashmi Pavagada Subbanarasimha
External Editor
B.Arch (VTU) | M.Planning (CEPT)
Research Scholar, IIITB
Email : rashmi.subbanarasimha@iiitb.ac.in
Phn. No : +91 95387 85849

Faculty Editors' note



Prof. Hiranmayi Shankavaram
B.Arch (VTU) | M.Sc in Urban
Management (IHS, Erasmus University)



Prof. Alisha Sinha
B.Arch (BIT Mesra) | M.Arch by Research
(Sir JJCOA, Mumbai University)



Prof. Ramya Krishna
B.Arch., M.U.D (University of Colorado,
USA)

Kalpa, a brainchild of RVCA academicians, engulfs itself on the culture of research to inculcate its ideologies in architecture and related fields. Architecture being a very subjective programme, gives rise to an investigative feature that lets us explore the complex peripheral streams informing design. This feature led to the formation of the research cell to infuse the philosophy of systematic study driven by context.

The inspiration for the word 'Kalpa' lies in its ritualistic approach that endures significant cycles of learning, revolving around the processes of creation, dissolution and recreation. Kalpa evolves with five definitive wings that guide through Chandas (patterns), Shiksha (learning), Vyakarana (grammar of assembly), Nirukta (etymology) and Jyotisha (timeline). When looked closely, these concepts constitute the essence of research.

The research cell was also ideated to include an archive at institution level with an aim to inspire the student folk and drive their attention towards unearthing layers of concepts that get hidden or unnoticed in their design processes. This second edition of the magazine explored the 'Migration and Architectu' through dialogues with the institution's faculty, framing informal yet in-depth perceptions on the complexity it (research) endures. The newsletter was enriched with the contributions of students attempting a structured take on their motivations during the academic year 2019-20. This edition was launched in December 2020.

We now present to you the second edition of Kalpa, through the works of students of Architecture and planning (Undergraduate and Postgraduate) spanning across the nation who contributed to the overarching theme on 'Human Migration' with its sub-themes covering concepts of reverse migration, migration and urban poverty, migration and housing, migration and gender, migration and culture, migration and the pandemic. The edition covers student articles, illustrations and guest interviews with experts (interacting and working with migrants) from various organisations.

We hope to enrich the research cell further along thematic scales that question the nuances of the field and its peripherals. We acknowledge the immense support and encouragement of our principal Dr. O P Bawane, our Dean Prof. Suresh Murthy and the faculty at RVCA. We also applaud the consistent efforts of our students Trisha Amalnerkar, Namrata Dewanjee, Divya Darshini A, M Sai Pavan (editorial team), Sujan S Yadav, Viksha Nayak, Ishika Shrivastava, Alankreeta Bharali (visualisation team), and Sunaina Nayak and Niharika K (marketing team) in the success of this edition.

Hope you have a good read. Cheers!

Prof. Hiranmayi Shankavaram, Prof. Alisha Sinha and Prof. Ramya Krishna

Student Editorial

Kalpa was created by the academicians of RVCA as an effort to explore the peripheral streams and events that influence architecture and design. Kalpa is wrapped in the mythology of cyclic creation, dissolution and re-creation. Kalpa is the time between the creation and dissolution of the cosmos. In keeping with this spirit, the second issue of the magazine focuses on one of the most pertinent topics of today- Migration.

The pandemic has engulfed us all in a frenzy of uncertainty and fear. It has triggered the turbulent and painful process of mass migration in India and many other third world nations. Multitudes of people have been forced to leave the city and move back to their villages. Not just as a result of the pandemic due to COVID-19, but climate change and warfare have also made migrants out of millions of people. In this newsletter we ask, when our cities stop being refuges and centers of hope, what does it mean for the fate of architecture?

The magazine provides a space for discourse and attempts to form a dialogue around the multi-layered issue of migration and its impact on architecture. It also reaches out to professionals who have worked on the frontlines and have been affected by it, while impacting the lives of others during the pandemic through architecture and design.

We hope that the newsletter makes you question the impact of the spaces we create on the people that it shelters and starts discussions about the value of our built environment.

Editorial Team

Trisha Amalnerkar
Namrata Dewanjee
Divya Darshini A

Visualisation Team

Sujan S Yadav
Viksha Nayak
Ishika Shrivastava
Alankreeta Bharali

Marketing Team

Sunaina Nayak
Niharika K

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Section I

Musings on migration

We received a variety of articles written by students studying architecture or its allied fields from institutes all over the country. The following entries are pieces on migration, the various forms it takes and the impacts it can have.

Student Article - 01

Kalpa, Vol.02, 2021, pp. 11-13

A n u s h a K i r a n

RV College of Architecture

Human Migration

Reverse Migration - Understanding reverse migration through the case study of a family of three. Kumar, a restaurant waiter; his wife Padma, domestic help and their 10-year-old son Chetan. The family had moved to Bangalore three years ago and were slowly building a life there only for the pandemic to strike and render them jobless. The couple have painstakingly come to the decision of moving back to their village in North Karnataka, with hopes to return to the city someday.

The house is overcome with a sense of doom as they pack their meager belongings bought with care and extensive planning. They have already bid adieu to their neighbors and friends and are the first family in their vataara to succumb to the adversities of the pandemic. They have booked tickets in the local bus to Gulbarga, the city closest to their village, Shyamanahalli. They are prepared to wait in the platforms of the Gulbarga Station for a minimum of 8-10 hours with snacks in steel dabbas, bedsheets and makeshift bag-pillows.

A Displaced Home Of the family of three, the only person excited to be going back to the comforts of their village was Chetan. To get him prepared for a lifestyle in the city and with big dreams for their child, Kumar and Padma admitted Chetan to a private school irrespective of its exorbitant fees and unending overhead expenses. Having studied in a Kannada medium school previously, Chetan never got along with his English-speaking friends. All of his friends lived in better neighborhoods and larger houses, got dropped to school in cars and had fancy stationery. Chetan was forced to walk to school and used his cousin's hand-me-downs such as bags and stationery. On occasions such as birthdays, his classmates wore new clothes and bought chocolates for the whole class. On the first year of his birthday in the city, Chetan cried and threw tantrums wanting new clothes and chocolates for all of his friends. A tight slap on the face and several hits on his legs washed away his dreams of being the center of attention for once. On the occasion of his birthday, he quietly walked to school in his uniform, with no chocolates but his favorite food, chicken curry and chapatis freshly and lovingly made by his mother for lunch. The

same routine followed for the next three years and he slowly started to detest chicken curry and refused to eat it over time.

He was mediocre at best with studies and was often scolded by his teachers for showing a lack of interest and refusing to put in efforts to learn to the best of his abilities. His friends made fun of his accent and his lack of English-speaking skills. He developed a fear of public-speaking and would shy away from taking initiative. He sat back and simply watched as his friends pulled his hair, threw his books around and snatched his lunchbox. Pre-teen kids can be merciless and Chetan bore the brunt of it.

In contrast, Chetan had fond memories of his early childhood that he often reminisced about. He had been a kite flying champion amongst his friends and would spend hours making kites in different colors and shapes. Suraj, Deepa and Chetan, all about the same age, were joined at the hip all day long and lived on the same street back in the village. Overtime, the memory of his village, as memories often do, had taken a shape and color of its own. On his worst days, Chetan would retreat to these memories and imagine himself flying high on one his own, brightly colored kites. With the expectations of going back to the village of his musings, Chetan was the first to pack his bags all too ready to leave his English-speaking friends behind.

Within the first couple of days of returning, Chetan knew something was amiss. Deepa had dropped out of school and was busy helping her mother in household chores. Deepa's mother always looked at Chetan suspiciously whenever he went by her house. Suraj's family had moved to Mysore and his house was in shambles from disuse, much similar to Chetan's memories of him. Even after a few weeks, Chetan couldn't shake off the feeling that he'd not truly returned. The memories of comfort his village had provided him with were nowhere to be found and over time Chetan began to miss certain aspects of his life in the city unbeknownst to him like the hustle and bustle of the city, their neighbor Irfaz's loud Punjabi music, the lights and surprisingly, the people.

He did not like the school in his village with its dong bell that the peon would sometimes forget to ring. He smirked at his teachers and friends for their weird accent while speaking English, which was worse than his and hated that not all his classmates wore uniforms. Chetan was forced back and forth from the home that was, the home that was meant to be and the home that is, leaving him with an ever-present displaced sense of home.

The home of Aspiration Kumar had dropped out of school in the 7th grade and used to accompany his father to their fields, ploughing land and preparing crops for harvest. He had had no plans of moving to the city until one day, Shiva, his classmate from school, rolled into the village in his brand-new red colored Maruti car. Shiva had moved to the city a couple of years ago and was in the real estate business. He wore sunglasses, perfume and a shiny gold bracelet and spoke so highly of the city, Kumar decided then and there that ploughing in the fields all day was not the life for him.

By the time Shiva was on his way back, Kumar was convinced he was destined to live in the city. He slowly began to convince Padma and his parents and within two months, the couple with their 6-year-old son moved to the city. As soon as they settled in, Kumar contacted Shiva who answered his call and promptly shut him off after. That did not deter the mile-high dreams of a fancy-car and gold bracelet for Kumar and he found himself a job as a waiter in a restaurant close-by. The pay was less and the hours were long but the glitz and glamor of city life kept him occupied. Padma took up a job as a daily maid in an apartment nearby and they gradually se

Initially the couple somehow managed finances, using the money they had saved up over the years. But with Chetan's mounting school fees, rent and innumerable other overhead expenses, money was always short. Kumar was always left with a sense of despair and foreboding but his bright-red four-wheeled dream pushed him forward, refusing to quit. With growing disdain about the increasing gap between his dreams and reality, Kumar became easily irritable and always went about with a scowl on his face.

As time went by, Kumar could not recognize the person that he was becoming. He was getting worse at his job, was often forgetful and impatient. Having had enough of Kumar's taciturn behavior, the manager of the staff in the hotel dismissed him just as the pandemic struck and the world came to a standstill. Kumar tried his best not to give in to the sink hole that was pulling him down day by day and applied for other jobs over the next couple of weeks but in vain. Their savings quickly dwindled and the dreamy-eyed, city-entranced villager in Kumar fought to come to terms with the reality of going back to his kaccha house and the stench of cow dung.

On the day of leaving, Kumar vowed to himself to come back and refused to bid adieu to his long-held dreams. Back in the village, he begrudgingly settled to help his father in the fields and look after their sizable cattle. The first couple of days were the hardest but he gradually began to accept his fate and toiled on day after day. Once he could see past his city-crazed perception of his village, Kumar realized he had terribly missed the quaint streets and a certain inexplicable togetherness that was exclusive to the rural populace. His breezy and fun countenance slowly resurfaced



Source: Dipon Bose | Shreeja

and Kumar felt truly at home in the confines of his familiar village and its simple life.

One evening, two months after they had returned, sipping tea in the verandah of his house and waving at the passers-by, Kumar couldn't think of a reason good enough for him to return to the city.

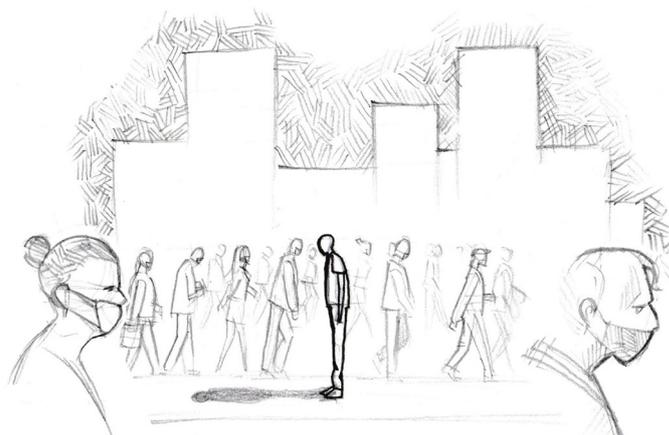
Of Adventures and Identity

Padma's childhood was spent being an inadvertent mother to all her siblings while her mother ploughed fields and reared cattle. She dropped out of school after fourth grade and was completely engulfed into the world of cooking and cleaning and looking after her four younger siblings. Padma was shy by nature and mostly kept to herself. The few friends she'd made at school had moved on with their lives leaving her behind in her own little cocoon. She never realized how the years went by until she was married at the age of 16 to Kumar. Her lifestyle did not take much of a turn post marriage, her responsibilities had just shifted from one house to another. She quietly went about her daily chores and did not have much of a social life. The people of the village saw her as a reserved, well-mannered and obedient girl and she was all too happy to fit into that role, away from gossiping mouths and peering eyes.

When Kumar decided to move to the city, Padma was reluctant and scared about adjusting to life in the city. She had little practice making friends and couldn't imagine leaving the comforts of her village. Upon Kumar's insistence, she hesitantly packed her things and put on a brave face for her husband's sake.

A few weeks of sitting idly at home with no-one to talk to and not much to do, Padma slowly built up the courage to step out of the house. Knowing nothing much beyond housework, Padma asked her neighbor, Geeta if there were some odd jobs for her to do. Geeta worked as a house maid in a fancy high-rise apartment close to their home. She pulled a few strings and got Padma a job in the same apartment that she worked in. Padma, surprising herself, quickly became good friends with Geeta who introduced her to a couple of more friends. This small group of women in the pretext of working would often slip away from home and went about exploring the city that lay before them. They would giggle all the way and buy small plastic packets of popcorn and glass bottles of Coke in the Talkies, eat bhel puri on the street side and gaze at women of the city who so confidently wore jeans and fancy tops.

This one day after watching a block-buster Kannada movie, the group felt especially adventurous and went to a local shop and bought fitted jeans and short, western tops for themselves. They sneaked it into their respective homes and hid it away from their husbands, afraid of their reaction. That was their last outing before the pandemic wreaked havoc in their



Nowhere everywhere: A tale of misery that capitalism needs to whitewash Nowhere to go, but everywhere it is

Eashwar Minimudi Suresh
2nd sem | RVCA

lives and the apartment association forbade maids from entering into the premises. Padma lost her job and eventually moved back to the village.

Padma understood early on that she was no more the shy-and-reserved-Padma the villagers were accustomed to but they would in no way accept the curious-and-fun-Padma. She learned to hide behind her pallu again and go about her everyday chores. She terribly missed Geeta and often reminisced about her rickshaw rides and her packets of popcorn but would sooner or later get pulled back to the tasks at hand. The only thing remaining of city-girl Padma was her single pair of jeans and her shimmering pink top. It was hidden away at the bottom of her trunk, to remain untouched for the months to come.

Nandini Prajapati

Balwant Seth School of Architecture

“Chauta Bazaar: A stimulation towards generating cultural exchange.”

The article reflects the relationship between migration and exchange among the society and how they are interdependent to generate processes and patterns of any city. The author has included certain everyday instances of a “local market” specifically the one which is located in Surat, Gujarat. And her key idea is to map the story of that bazaar in respect to migration and understand how it leads to different configurations of communal interaction as a whole.

Exchange and Exploration due to relocation

Migration and culture are the two factors that co-exist together. The interdependency has remained unchanged for a very long time which makes these two determinants completely co-related to one another.

As discerned; some people migrate in search of stability, some in quest of education, some as to achieve freedom from social plus religious norms, some due to overpopulation or a situation of disaster and others migrate due to their curiosity regarding different cultures. And sometimes even because of influence. But all these factors act as a trigger point to accelerate “exchange and explorations.”

By exchange it means, social, cultural as well as political. And by exploration, it means; exploration of their career. Social and political exchange happens when disparate people with unlike perspectives gather around and cultural exchange happens when people get familiarized with various languages, the history of various people and most importantly the lifestyle of different human beings.

Communication leading to Integration

Since industrialization, it has been observed that migrants have adopted different cultures not only to glorify their businesses but also the built environment around them. And all these things occur solely because of communication.

Communication is a key to integration. It is a source of unification and a factor that controls human perceptions.

Human cognition revolves around the “idea of interaction”. And interaction among divergent cultures is a single parameter which fascinates

and occupies a human mind in one way or another. It increases the willpower to explore and to know things along with incorporating seeds of knowledge. Through interaction; they seek information and through information, they understand what is “necessary” and what is “unnecessary.”

Well, that’s because humans tend to search for what’s vital. Not only that but they try to store maximum information possible. Their cognitive power combined with memories allows them to relate and choose their surroundings. Because that’s what they have been taught since the day they are born; from storing information related to the reorganization of people around them to learning things as they evolve.

Not only that, but they also allow themselves to find different ways to implement that knowledge in one or the other form.

From cultural implementation to social aspects, communication plays a very important part. From daily “necessity” to looking for employment; history has witnessed that communication and exchange have played a major role in the implementation and sharing of poles apart details in its best way possible. But both the elements stimulate on a large scale on one common ground; which is “migration”.

One of the major examples of this stimulation is a street market in Surat which is a result of “a shift in movement” accompanied by the “confluence of cultures.” The place is known as “chauta bazaar” and often called “chauta pul” where, pul in Gujarati means a bridge and chauta being the name of the street. It is a place that is an amalgamation of interaction, emotions and exchange at the same time. This exchange is mainly initiated due to migration. So Quite evidently, it has held a very significant “social as well as cultural value” in the heart of the city since its past.

1. exchange: the act of interchanging ideas, information and goods.

Trading as a part and parcel

321 years ago, that is the early 1700’s, Vaishnav traders started selling goods under the bridge

known as chauta pul and later on when people realized that the second factory of India was established by the Dutch East India Company in Surat, more people migrated for trade and employment. Not only that; but also, due to the influence of Surat as a flourishing "Textile and a diamond hub."

Trading of grocery, utensils and everyday requirements commenced with these small vendors, plus migrants selling the favorable goods from their peculiar cities and movement of pop-ups or temporary stalls/ cycles which are known as laari's.

They are now very prominent in the city of Surat. In addition to that, since the 1600's it has remained an exchange hub allowing more immigrants to pursue trading as their business. So, the inflow of immigrants just kept on increasing till the '80s which later led to shortages of shops and houses as well.

But after the late '80s when people from Surat migrated to Mumbai to expand their linkages the existing migrants also utilized their abandoned shops for "storage and manufacturing." Some of them remained abandoned but most of them got occupied as time passed.

For instance; local food vendors re-used them for storage of raw vegetables; some of them used those shops to store utensils and cook food while others used them to collect and dump the overused "laari's". It is a street with its commuters organizing themselves to create an example of a multifunctional market that dated back to the '70s.

A single street created multiple functions and the nature of usage ended up becoming quite diverse. At the end of the day, they adapted to the scenario and made the utilization of space as coherent as possible.

Being a bazaar that is full of diverse commuters, people of different cultures and languages, the inhabitants started negotiating and combining their businesses as time passed.

The place itself became an exemplar of multicultural environment exhibiting multiplicity². It became an intersection where Vaishnav traders made peace with Muslim people to create a balance in their market and even the consumers increased due to the coalesce. Besides, all these fluctuations acting together, it made the space very structured at the same time bustling in the old street of Surat. Altogether, the migration

MIGRATION LEADING TO TRADE AND ARCHITECTURE OF "BAZAAR"



Source: Author

of people made it very composite and intangible by nature.

Multiplicity of Liminal Networks

One glaring example of this synthesis or multiplicity and complex nature are the "Multiple networks" of the street incorporating numerous pockets within itself.

For instance, while walking towards the inner pockets, it is observed that the experience of each space as fragmented parts; kept on changing from one point to another; In the end, it felt like a never-ending maze.

Additionally, a lot of active and inactive pockets became a major part of the scenario as the street bifurcated itself into secondary and tertiary ones.

It seemed like a convergence and divergence of different zones, or what it is referred to as expansion and contraction of spaces in architectural terms.

It occurred in the sense that the most active shop and oldest one became a major part of the larger pocket; increasing the emotional value for the commuters whereas the least occupied zone with minimal exchange became the smaller pocket and the least utilized by the commuters.

2. Multiplicity: diversity/ a range of different entities or migrants belonging to varied cultures

While all of these happenings directly affected the amount of cultural exchange, it also made the space an intersection point of information; that is knowledge about different goods, social values and services with ideas; which are cultural as well as financial met exchange and emotions. There were times when there was a breakthrough; when all of the four factors met; that is when the utilization became most efficient and the whole market acted like a liminal space 3. A liminal space where there is a cultural exchange between the old and new generation and each shop is unique and organized in its particular way: A space that adopted several methods and techniques of innovations due to migration; A space that is full of clustered, as well as dispersed shops, where every shop on the street has its own story; A street where the visual movement of people speaks for itself and there is no definite boundary between old and new. There is no clear line that divides the people. There is no sense of clarity as to where which node ends. It is a space where every alternate pocket becomes a transitional space for the next street itself. A space where you don't realize which shop to go to because everything looks alike. And in the end, the multiplicity in form of these patches makes you feel that there is only one culture that regulates every minor one in the bazaar; that is the "Culture of trade."

This "Culture of trade" is a very extensive result of migration. Moreover, it has grown through a mixture of so many different types of traders. The youngest one being an eighteen-year-old Muslim boy, known as Aamir Bhai, and the oldest one, being Prakash Bhai dana Chana Wala, a Hindu vendor who experienced

how the "bazaar" expanded and developed. Talking to both, created a perspective that migration can conflux people at the same time generate income.

Another interesting aspect was, both of their fathers used to trade here together but as time passed, they grew into a different business. Ancestors of Aamir Bhai ended up selling bangles and Prakash Bhai got interested in food. Since the 1800's the space has undergone a major transformation not only increasing the cultural bond between Muslims and Vaishnav but also between Gujarati Jains who migrated after the late '80s. Muslims started speaking Gujarati and Vaishnav's expanded their trade from clothing to groceries. One significant change that happened by the inflow of these "Gujarati Jains" was the establishment of confectionaries and greater intermingling of culture.

The first-ever confectionary store was "Shah Jamnadas C Ghariwala" which was established by an immigrant Gujarati family in 1899. The architecture of the space changed such that due to sudden migration selling was initially done on laari's and as it developed, they got a permanent shop encompassing chiefs and small manufacturing units. Including all this, the confectionaries bought people of varied cultures together and people started adopting "Gujarati" as their first language. The boundary between Muslim, Vaishnav and Jains became blurred and the shops expanded from 100 in numbers to 250s and more.

More people started migrating intercity and interstate as well. Apart from groceries, utensils and food, vendors also incorporated "textile" as a part of their exchange. Low budget clothing which could be afforded by people became the main attraction source. Apart from low-cost vegetables and daily requirements, local jewellery came into the picture.

3. A liminal space: a crossing over space that allows formation of various interesting nodes

The whole street became an architecture of "Cultural exchange." Previously they used to sell around their residence. But in the 1890s they could afford two to three floors in a building where the ground floor was used as a trading center and other floors for their families to stay.

Most of the vendors started feeling that there is a shortage of space for storage but as they combined their business, they also combined their housing rents and housing space which in a way unified different cultures too. For instance, many Muslims and Gujaratis started negotiating together, plus at times they also encouraged "inter-caste- marriage". This consequently made expansion a lot easier and created ethics to work together as a community. The migration of immigrants made this street from a bazaar to a community and created an architecture of communal exchange.

It also triggered different types of trading and initiated social values in everyone as to integrate people

“Being a bazaar that is full of diverse commuters, people of different cultures and languages, the inhabitants started negotiating and combining their businesses as time passed.”

through language, food, clothes, buying, selling and most importantly communication. It created a sense of unity in diversity, and it promoted a balance between migration and financial income by creating a lot of employment opportunities.

So, although the architecture depends on the history of vendors converting their laari's into permanent shops or them getting familiar with the construction technology as their knowledge increased, the unorganized chaos and melding of culture because of migration is what makes this place “chauta bazaar.” Thus, today it has become the most well-known public space of Surat and its public (user group) is making it more alive with a different experience for each consumer as well as a seller, including the public who may just use this place as a transitional space. The way people circulate, the way migrants utilize the shops unfolding on the streets, the idea of exchange plus the emotional attachment because of a strong history are the things that govern the experience of this space.

Subash M

Karpagam Academy of Higher Education, Coimbatore.

Stuck in transit: Migrants trapped by the pandemic

Abstract

Migration is a human strategy to improve life and it is a natural behavior of human beings and is a phenomenon that shifts space and time. There was a temporary full stop for this migration due to a disease caused by a strain of coronavirus which led to one of the most immediate actions of shutting down the international borders, which had a serious impact on migration and in many cases even brought it to a halt. There was a huge economic crisis in the first wave of the Covid-19 pandemic. Social distancing, lockdowns, travel bans, have brought world economic activities to face many other challenges in many sectors, such as health and agriculture that depend on the availability of migrant workers. The impacts due to the pandemic are most troubling for the migrant people of low-income households. In India, millions of migrant workers are losing their jobs due to lock down without any choice, trying to return to their respected place where they come from to fight against the pandemic. In this paper, an introduction to migration and the impact of the pandemic on the migrant workers' health and economy in India are discussed.

Keywords: Migration, COVID-19, lockdown, Migration crisis

Introduction

Nomadism is a way of life in which a community does not live continually in the same place, has no permanent settlement and moves from place to place, usually seasonally and within a defined territory. So, the movement of humans from the Pre Pre-historic period to the modern age is very much common. People migrate temporarily or permanently for work, education, and so on. Employment is one of the most common reasons due to which people migrate. Apart from this reason, better education, globalization, economic distress, natural disasters like flood, drought and sometimes crop failure drives the villagers to migrate to cities.

Pandemic in history

Throughout human history, there have been a number of worst pandemics such as Spanish flu,

plague, Cholera, Ebola virus, Swine flu and many more. Pandemic is an epidemic of an infectious disease that spreads across multiple continents or worldwide affecting a massive number of people. Around 70 million people have died worldwide and in India, 20 million people died within a few months of 1918, and that is a huge number when compared to the number of people who died in world war I across the world. All that we are talking about today, whether it is lockdowns, curfews, quarantines including migration was talked about even then. Even the law we are using right now to handle the pandemic is called the epidemic diseases act of 1897. Some of the deadly pandemics in history are Cholera (1817-1920) with a death rate of 27 million, Plague (1894-1920) with a death rate of 25 million, Influenza (1918-1920) with a death rate of 60 million worldwide. Presently we have one such horrible infectious disease called Corona virus discovered in the year 2019.

COVID – 19 The pandemic

In the city of Wuhan, Hubei province in China, on 31 December 2019, a cluster of cases of pneumonia of unknown cause was reported to the World Health Organization. A previously unknown new virus was identified in January 2020, subsequently named the 2019 novel coronavirus, and samples obtained from cases and analysis of the virus, genetics indicated that this was the cause for the outbreak. The novel coronavirus was named Coronavirus Disease 2019 (COVID19) by WHO in February 2020. The international borders were closed and there was a huge economic crisis and the people faced many challenges worldwide. By the end of December 2020, there have been 67 million confirmed cases, including 1.5 million deaths worldwide reported to WHO. The Covid 19 is having extreme, widespread impacts on migrants, refugees and displaced persons, as well as on migration design at local and global level. In India, the impact due to this pandemic both on health and economy was huge. Economically, the most affected people in India are the migrant workers.

Migration crisis 2020 - India

Last year, that is in the year 2020 we did not have one crisis but two crises, we had the pandemic crisis and the other was the migration crisis. India was the only country which faced such a big crisis. The migration crisis of 2020 unleashed by the lockdown to contain the Covid-19 crisis in India raised some important questions about migration and health. Looking back to March or April 2020, a few horrifying scenes we all must have noticed on news channels, social media, newspapers, is a scene where the migrant workers carrying their children and a few belongings which they had in the city are going back home.

Lockdowns due to pandemics are a threat to the economy for every country. In India, lockdown majorly resulted in people losing their jobs. The migrant crisis essentially happened because the Indian railways were shut down. One thing we could observe of all the pandemics in the past is that, people have the tendency to leave what they are doing and go back home at the time of pandemic, which is a natural thing to do. All Indian based families who had temporarily migrated wanted to get back home but because of the lockdown it was not possible to have happened. But some people had the opportunity to stay back where they were as long as they could, given that they had the ability to stay in the city for a certain

period of time without any government support, unless they were of lower income group. There were different classes of migrants, there were some migrants who were not able to survive in the city for more than a few days. Higher income group and medium income group people will have financial support but that is not the case with the lower income group migrant workers. The prime minister had expressed his concern for the millions of workers who are dependent on the daily wages. He stated that he requested the business world and high-income group societies to look after the economic interests of all the people who provide them services, at the time of such crisis. There were few provisions given by the government for the people during lockdown. However, despite these measures by the government, not everyone was likely to be benefitted.

Effects on migrant workers – 2020 Lockdown

Most important point is that, for most of the migrant workers in India, 'city' is the source of economic security and the village is a site of social security, which is not only their family but the state's provisioning, which denotes, they have the access to ration, subsidized education, health and most importantly access to the welfare state in the source region typically tied to their birth place. The moment they are in different city or state, the access to the welfare state is tremendously reduced. There was no communication in the national lockdown speech for migrant workers. In particular,



Migrant worker carrying his child
mumbaimirror.indiatimes.com

the communication was all about “Please don’t go anywhere, stay at home”. But the fact is that for most of the workers in India home is not the city but village. That is the reason when the lockdown was announced they started leaving the city and there were many other reasons too. One of the major reasons is the lack of credibility of how long the lockdown would proceed. We all know, initially it was three weeks lockdown and it kept extending for other few weeks. There were migrants who could live in the city for two or three weeks, but then realized after a point of time that the lockdown didn’t seem to be getting over at any time soon and then the holding capacity of these migrants were definitely not more than one month. All the welfare services began late, the state governments started food camps. There were around twenty thousand migrant camps set up in India, along with several other services which were actually unnecessary. For the benefit of the migrants, the government could have actually worked out a plan similar to the one followed with international travelers around the world, who got one week notice period prior and with the students in the United Kingdom who also got one week notice period to get back home before announcing the lockdown. Railways being the lifeline of India’s migrant workers, it shutting down, also had a massive psychological impact because people really did not know what to do without them. As per the statistics from the year 2011-2012, in India’s labor market there were around 400 million people out of which more than half were self-employed and 121 million were casual workers which means they had irregular work and were only paid as per the number of days they worked. As soon as the lockdown was announced surveys like the CMIE (Centre of monitoring Indian Economy) unemployment surveys track that one in four Indians were out of their job and India’s unemployment rate rises to 27.1% in the peak month of April, May of 2020 and so on. Definitely the rise had fallen down later, but not back to the pre-pandemic levels. This clearly shows how important that particular lockdown spike in the year 2020 due to the pandemic was for an employee.

Lockdown 2021

Even before we could bounce back from the initial hit of the pandemic, the second wave of corona virus had already hit India. Had the situation improved for the migrant workers in the COVID-19 second wave? The answer would definitely be a clear no. People from many states were worried about the week-long lock down. During the first lockdown, migrant workers and their families were in a more vulnerable situation and they faced difficulties regarding health and economy. Same situation is taking place even in this year’s lockdown. Memories of last March 2020 lockdown

are still raw in the minds of migrant workers when the sudden lockdown left them with no jobs, no food and no means to go home.

As the country was on the edge of a humanitarian crisis and increase in the number of covid cases and thousands of death rate each day, lockdowns and curfews again came back to picture. Cities like Bangalore, started registering a sudden increase in the number of cases and social media sites began filling with requests for medication, oxygen cylinders and queries regarding hospital beds. Now there are strict lockdowns imposed in 17 states in India. Before the lockdown was announced this year, migrant workers across Indian cities were in a fear because of the rising covid cases and increasing restrictions such as partial lockdowns and night curfews. More than the fear of virus, it is the fear of economic uncertainty that worries them. Images of returning migrants, crowding transport terminals in large cities like Delhi and Mumbai have returned to our television screens. This 2021 lockdown will be worse than the lockdown in 2019. For several reasons, it is worse in many senses for the working class.

How do we protect migrant workers in case of another lockdown ?

It is difficult to judge how long and to what extent the impact of the COVID-19 pandemic will be on the lives of migrant labors and economy of the country. In time of such pandemics, some of the ways India could avoid the mass migration of workers is by giving a 5-to-7-day prior notice to a lockdown just like other countries such as Singapore, UK and New Zealand, so that they would make some arrangements to reach homes, like they do on major Indian festivals every year. Also like the other countries, if India announces a guarantee for minimum sum of money, say 5000 rupees or so, most workers would be free from the fear of economic uncertainty and avoid going back home, as they would at least have some money for their daily needs, till the lockdown ends. There could be an arrangement of transport facility for the stranded migrants, before shutting down of transport system by the government. All these steps could relieve the migrant crisis which India is facing due to the pandemic and could help reduce the panic faced by migrant laborers across the country.

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Aishwarya Varsha P

Karpagam Academy of Higher Education, Coimbatore.

Climate migration and legal status of climate migrants in India.

Abstract: Global climate change has already had observable outcomes in the environment. Glaciers have shrunk, ice on rivers and lakes are breaking apart earlier than anticipated, plants and trees are flowering sooner. Effects that scientists had anticipated in the past might result from worldwide climate change such as: depletion of sea-ice, increased sea level, and longer, severe heat waves. The quantity of climate change's impact on animals and humans will range over the years, along with the characteristics of various societal and environmental structures to mitigate or adapt the alternative. This creates tensions and if the assets aren't enough to cowl human needs, they generally tend to migrate. Climate change is turning into a difficulty of paramount importance, as an underlying or distinguished component for migration. This article reviews the available grounds on the subject of migration caused due to climate change and their legal aspects based on the Indian context that covers the rights of the migrants.

Keywords: Global climate change, legal aspects, migrants, migration.

1.Introduction

Climate change refers to significant, long-time period adjustments in the worldwide weather. Global weather is the related device of sun, earth and oceans, wind, rain and snow, forests, deserts and savannas, and the entirety of what human beings do, too. Effects of climate change which include desertification and growing sea tiers regularly erode livelihood and pressure people groups to desert conventional homelands for additional, more accommodating environments. Deteriorating environments with the aid of climate change also can result in more dispute over natural and provided resources which causes the displacement of human beings and wildlife. Climate change is the simplest element that could contribute to a household's choice to migrate. Different elements might also additionally encompass poverty, population boom, or employment options. For this reason, it is hard to categorise environmental migrants as actual "refugees".

Migration in geography usually refers to the movement of living beings from one place to another. People and wildlife undergo migration for different needs, Push and pull elements in initial and destination regions produce migration streams and counter-streams; intervening barriers consisting of expenses of the journey and border controls inhibit migration. Human motion has a tendency to boom over time, and migrants are much more likely to relocate to different places in which households have preceded them. Migration is selective, which means that based on the context, individuals who are more youthful or are males are much more likely to migrate than others. Finally, financial reasons generally tend to take precedence. Environmental factors can affect a lot of these elements., Here migration is targeted as one of the many results of climate change and mentioned in detail. The query of ways of how climate elements affect migration is fraught with such a lot of contextual specificities as well as some general observations of the legal aspects.

2.Migration of people due to climate change

2.1 General

In terms of the way that climate factors affect migration, threat frameworks including the one added through the IPCC are useful for understanding how weather dangers intersect with social vulnerability. Climate risks may be labeled based on the location, timing, duration, and depth of events. Social vulnerability is a feature of the population's socio-demographic traits including age, sex, ethnicity, race, education, and fundamental livelihoods, in addition to its availability to economic and other capitals and its adaptive ability. In general, increased frequency and depth of climate hazards are much more likely to set off humans to migrate whilst the population is more vulnerable and has a decreased ability to adapt. Climate activities may be divided into fast- and slow-onset activities. Fast-onset activities encompass climate extremes along with floods, storms, heatwaves, and drought. Slow-onset activities are slow adjustments to weather



regimes—along with accelerated temperatures increase or longer-term rainfall variation. Other slow-onset activities consist of sea-level rise, ocean acidification, glacial retreat and associated impacts, soil salinization, land and forest degradation, lack of biodiversity, and desertification. Each of them is almost directly proportional to climate change. Evidence shows that fast-onset activities are much more likely to bring about short-term displacement observed with the aid of using a go back to supply areas, while slow-onset activities are much more likely to power everlasting migration. However, successive fast-onset activities can lessen family assets in methods that could inspire long-term migration. The environmental (which includes climatic) elements can also sometimes, once in a while have direct influences on migration, however, they are much more likely to perform through intermediate drivers, specifically economic, social, demographic, and political ones. Household characteristics and intervening barriers also can affect the commitment to migrate. A foremost contribution of the Foresight mission emphasizes that environmental elements often do not act in isolation, but exist as part of a broader constellation of macro-, meso-, and micro-stage drivers.

2.2 Mobility framework

The three dimensions of migration are space, (in terms of the distance of the migrants' journey or the borders they cross), the period of stay, and volition of their movement, on a spectrum from absolutely voluntary to compelled. In terms of volition, environmental migration is typically understood to fall at the compelled end of the spectrum. For this reason, terms frequently related to climate migration consist of climate displacement, mass migration, distress migration, and climate refugees. 'Refugee'—a famous but complicated term, since it refers to a criminal class restrained to human beings fleeing persecution owing to different elements of their race, ethnicity, creed, or political beliefs. Even considering the least of the spectrum, a migrant's volition is worth considering. The theory of migration acknowledges that humans circulate due to the fact they aspire to have a better existence than the one that they currently have. Based on their origin and their capacity to act on that aspiration, migration is especially contingent on their various individual and household capitals, which include social, human, physical, natural, and economic ones, in addition to legal and various other barriers. Thus, some of the options that are probable are: one may desire to migrate, however, they lack the capacity;

1) one may choose to live in location but be compelled to go away because of a disaster, conflict, or authorities intervention

2) or one's desire to either migrate or not and be volunteered or required to do so by the government

for "planned relocation" or resettlement. Beyond voluntary and forced, there are quite several different mobility types, making it difficult to talk of migration in popular terms. Domestic or internal migration needs different resources—which include economic assets in addition to human and social capital—and has fewer limitations than international migration. For this reason, the quantity of normal internal migration is anticipated to be at least 3 times larger than global migration. The charge of internal migration might be even higher, but fact deficiencies make it tough to recognize for sure. Even in domestic migration, there are differences in characteristics for migrants going from rural to city areas/ from one rural location to another/ from a city center to the rural periphery, and among city centers. Permanent or long-term migration can be the most famous display of migration, however in lots of areas short-term, circular, or seasonal forms of mobility are predominant, particularly for people along with migrant workers and nomadic pastoralists. Lastly, there are regular variations in migratory styles evolving in growing countries.

2.3 Effects of migration

Even though there are various reasons behind migration occurring, they incur both positive and negative outcomes. On the brighter side, unemployment reduces and other people recover job opportunities within the migrating places that Migration helps in improving the standard of life of people. It helps to enhance the social life of individuals as they study new cultures, customs, and languages which helps to enhance brotherhood among people. The migration of skilled workers results in a greater economic process in the region. Children recover education opportunities. The population density reduces and therefore the birth rate decreases.

Intercultural bonding helps to break the genetic tree which is useful for humanity. The darker side of it incorporates effects like loss of an individual from rural areas, impact on the extent of output, and development of rural areas. The influx of workers in urban areas increases competition for work, houses, school facilities, etc. An increase in population puts an excessive amount of pressure on natural resources, amenities, and services. It is very difficult for a villager to survive in urban areas because in urban areas there is no natural environment and pure air. They are forced to buy everything. Migration changes the population of an area, therefore the distribution of the population is uneven in India. Many migrants are completely illiterate and uneducated, therefore, they are unfit for many jobs as well as lack basic knowledge and life skills.

3. Legal aspects of climate migrants in India

The current law governing migration, citizenship,

national identity determination, deportation, and internment of foreigners in India is that of the Foreigners Amendment Bill of 2000. This law was preceded by the Passport Act of 1920, the Registration of Foreigners Act of 1939, the Foreigners Act of 1946, the Immigrants (expulsion from Assam) Act of 1950, and therefore the Illegal Migrants (Determination by Tribunals) Act of 1983—all enacted specifically to regulate the unabated influx of illegal migrants to the North-Eastern region. The report revealed the foremost accurate migration statistics available from 2000 to the present migrant populations; which reflected the cultural perception of migrants from various neighboring countries (specifically Pakistan and Bangladesh), and codified into law, policies, practices, and procedures now enforced regarding foreign immigration, detainment, internment, and deportation.

The Central Government of India has attempted to prevent illegal immigration (primarily from Bangladesh) through laws like the Assam Accord, which intended to drive Bangladeshis out of the border-states of Assam, Nagaland, Mizoram, Tripura, Meghalaya, and West Bengal. The present law, the Foreigners Amendment Bill, recommended the utilization of “border fencing, modernized surveillance systems also as an efficient legislation to affect the menace.” However, these administrative measures were found to be ineffective and price prohibitive. The Central Government has provided economic support to the state governments (specifically Assam) to support the identification and deportation of Bangladeshis and has taken measures to strengthen the Border private security force through the development of border roads, fencing, and mechanized patrolling. However, migration levels remain unchanged and deportation efforts are largely unsuccessful.

4. How do we incorporate change in law ?

The need for canopy and conservation of the environment and sustainable use of natural resources is reflected within the constitutional framework of India and also within the international commitments of India. Article 51A and Article 48A of The Constitution of India do give importance to protecting and improving the natural environment including forests, lakes, rivers, and wildlife, and to possess compassion for living creatures.

While the laws are silent on climate refugees and their proper recognition and rehabilitation, they are providing opportunities to affect the situations which can harm the environment. However, at the departmental level, these aren't taken seriously and thus cause much destruction to the environment. The strict observance of laws may be a greater requirement at this stage so that climate events won't create a huge number of individuals displaced



Flee back home: Tale of uncertainty Parting the city, now moving aimlessly, towards anywhere, that shows us the light

Eashwar Minimudi Suresh
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from their original habitat.

India doesn't have any specific domestic law for handling refugees. Although Article 21(Right to life) and 14(Right to equality) of the Indian Constitution does in fact, state that right to life and right to equality should be ensured to non-citizens, which suggests that they might apply to climate refugees. Even though the Passports Act, 1967 and the Foreigners Act of 1946, mentions refugees inside its branches that define an individual of non-Indian national identity as a “foreigner, independent of his/her specific legal status”, there aren't any laws to protect the refugees. Within the absence of international, national, or regional-level legal and policy frameworks to manage migration, India is probably going to experience a considerable increase in the unplanned immigration of climate migrants. Hence it is time to take some serious steps in this direction.

“ [...] most climate migration and displacement are internal, though even the relatively small international fraction can be sizable given growing populations, and the potential scale of climate impacts ”

5. Conclusion

To conclude, global climate change and variability are already affecting mobility of all kinds, including long-term migration. Like all migration, most climate migration and displacement are internal, though even the relatively small international fraction can be sizable given growing populations and the potential scale of climate impacts. People migrate for a range of reasons, with economic factors most predominant. But in cases of large-scale migration, concerns about local safety and security alongside prevailing hopelessness seem to be driving increasingly dangerous journeys. Even though India is understood for its large democracy and multi-party system, with its varied cultures and traditions, it is averse to any outside interference in its internal matters because it sees itself as already handling issues within the country. Refugees affect the political stability of the country and politicians are motivated by concerns over how decisions regarding refugees are going to be viewed by the electorate. Its unwillingness to tolerate any outside interference in its internal matters doesn't seem to be wrong as every country has the proper to take care of its sovereignty. Recognizing climate refugees through the refugee convention may be a possible solution but it has its limitations. Similarly, the response to the issues faced by climate refugees is by making temporary laws and policies at the regional level. India and its neighboring countries have the prospect to think differently and make policy changes to accommodate climate refugees without expecting the international community to reply.

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Student Article - 05

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Alagu Aishwarya Ramanathan

Karpagam Academy of Higher Education, Coimbatore.

Urban Adaptation (Migration and Urban Poverty)

Man's physical world evolved through uncounted millennia of close contact with nature. As mobility increased, nature lost its intimate reality. Locomotion by machine brought in a restless age. The old allegiances and restraints have largely disappeared; the community living which was the pattern of old societies no longer exists, at least in the same form.

Humans are often identified with their place of habitat. Regional Identity is the tell-tale which is a part of a person's identity not only rooted in his country but all over. It is a smaller version of one's national identity. It is often represented by accent, dialect, and custom. With diverse cultures and celebrations, we failed to inherit our own identities in the run for a better lifestyle.

Tracing the eras, it is evident that it started in the 19th century – The industrial revolution. "THE SEED OF REVOLUTION IS REPRESSION". The industrial revolution had a great impact on art, architecture, and every aspect of life. Many inventions took place which paved its way to the new manufacturing process- consequently opening jobs in towns. Mass migration happened from countries to towns, which was addressed by Sir Ebenezer Howard in his book – "Garden cities of Tomorrow" as well as sociologist Karl Marx – the conflict theory later.

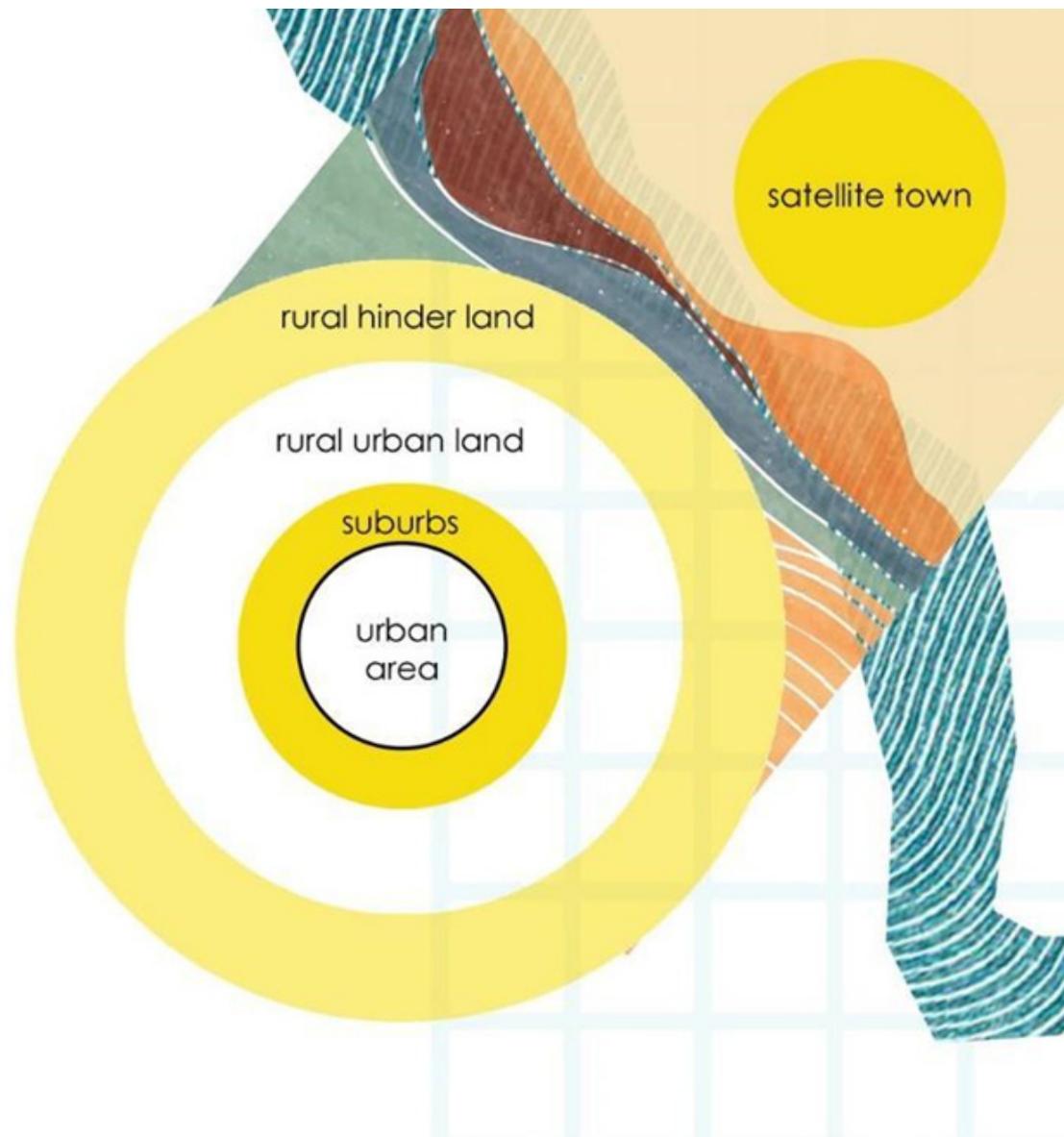
In short, the city has got two sides – the rich and the poor. Though we have been constantly battling to bridge the gap between the extreme classes over decades, and still by attempting to establish a common platform where its results are yet to be in our favor. The major add-on to the Urban poor is the informal sector that is migrating from rural areas to urban cores in search of a job for a better lifestyle, who then eventually end up expanding the urban sprawl. The trend from the 19th century hasn't faded yet in the 21st century. Though we have got various affordable housing schemes we are not able to accommodate at the same time neglect the chunk of people as they play a vital role in building the city. The major add-on to the social imbalance between the extreme classes

also accounts for ecological imbalance.

The urban sprawls are sectors with improper sanitation and hygiene where the basic standards of housing are not achieved. These sectors do rule out the point of hygiene and also drag the growth of the city on the note of per capita and the aesthetics of the city. On the other hand, these migrant workers form the most important community – healthcare workers, home helps, and every small part that plays a major role in our daily routine without our knowledge.

MoHUPA gives us the survey that most of the Indian cities account for 2% of informal settlements in the urban population, who have migrated for work, orphans, and various reasons which could be put together as – for a better lifestyle eventually ending up in squatter settlements. On the other hand, the United Nations have predicted that, by 2050, 64% of the population in developing nations and 86% population in developed nations would live in urban areas. Though we had and have various schemes to tackle the demand for housing for these sectors such as SJSRY, VAMBAY, JNNURM, NUHHP, RAY, and RRY their results were not as we expected. The key factor for housing development is the community. These informal sectors refuse to move from the space to the allotted developments. The survey shows that it is the feasibility to work sectors. Enhancing and adapting certain modules that we have already cracked will help us to address the problem of unemployment, housing demand, better infrastructure, etc. To put it simply, it's the balance in the social and ecological aspects of the society or minimizing the urban sprawl. Enhancement of In-suite slum development would be a win-win situation for the entire flock involved. The government gets additional infrastructure without spending where slums get their housing in the same space and the private developer gets 30% land area in the core city. Or even adapting to the concept of a satellite development would minimize migration from these informal sectors.

Satellite towns are a concept of establishing an



Source: Author
Illustration of satellite town – concept.

urban development away from the city with basic facilities where the development is initially dependent on the mother development (urban core). This opens up the job opportunity at the satellite development which thereby splits the working-class, by providing infrastructure and minimizing the urban sprawl. It addresses the migrants' need for jobs and shelter. Adaptation of participatory design options and involvement of communities in creating a sustainable development as Brighton, Copenhagen, and Santiago where the community is the key as communities influence communities. The documentary "Urbanized" depicts it at its best. Promoting Institutional housing, working hostels with the help of PPP modules is also a realistic win.



MIGRATION

Section II

From the horse's mouth

In order to delve further into the impacts of migration, and more so those associated with the pandemic, it was essential to cover stories of the various parties involved in the crisis. The following interviews feature conversations with eminent personalities in their respective fields.



Mr. P Lakshapathy

Founder and executive director of APSA.

Interviewer: Sunaina Nayak

IX Sem | RVCA

Women and Migration

People around the world are leaving their homelands, many in search of better opportunities and for the security of their families and their livelihoods. Migration has become a means of escape from poverty or conflicts.

The causes, needs and risks involved vary drastically based on one's gender and are essential in understanding the issues involved and responding to them.

The following interview with Mr.P Lakshapathy, founder and executive director of APSA delves into the role of gender in migration.

APSA, also referred to as the Association for Promoting Social Action works towards preventing the exploitation of the underprivileged as well as the migrant community.

Tell us a little about APSA and the nature of the work that the organization does?

APSA is a Grassroot organisation that focuses on child centred community development.

The organization works in both the cities of Secunderabad and Bangalore in about one hundred slums. We also work with the migrant population alongside builders who employ migrant construction workers in their labour colonies. We work towards improving their living conditions such as availability of clean water, sanitation and housing.

Apart from these we also have institutions for child care and protection, a residential facility for about 200 children who require medical care, shelter and protection. We also have an exclusive home called Suraksha for girls who are trafficked/ abused. These are some activities APSA has been doing for the past 40 years.

What are the migrant communities that APSA interacts with and where are they migrating from?

Earlier most of the migrants arrived from neighbouring states of Tamil Nadu , Andhra Pradesh and Orissa. In the past 10 years of Bangalore's rapid growth we have witnessed an influx from communities from all the states. UP, Bihar, Orissa, WB, Jharkhand, Bangladesh. Many of them are moving in search of livelihood.

Do you believe that gender plays a role in migration? What are the percentages of women that migrate compared to that of men?

In our experiences, the majority of the migrant community is male, with a very less percentage of women migrants.

The whole family usually migrates in cases of bonded labour which

is prevalent in the brick industry. We have rescued hundreds of people from factories where they are exploited and suffer in inhuman living conditions. In such industries, we've seen families including children working. But in the construction sector, the majority of the migrant population is male, accompanied sometimes by the family.

What do you think are the main factors that cause women to migrate? How are they different from those of the male migrants?

One reason is the lack of employment opportunities in their own hometowns. They are forced to migrate, usually with the male partner in order to survive.

Another reason is that there is nothing left for them back home, without land, shelter, and a means of sustaining a livelihood the only option left is to move. Back in the village there is no guarantee that they'll be paid fairly for the work that they do. Usually working in the fields earn them some meagre part of the yield at the end of harvest season. This makes it hard for them to sustain their families.

What are the risks faced by these women?

Women migrants face a lot of insecurities. They face abuse and violence mainly due to the nature of their living situations, usually lacking civic amenities such as toilets, drinking water and lack of street lighting.

These vulnerabilities are usually taken advantage of and the women often live under constant fear.

What are the Constraints faced by the women migrants? Such as Restrictive social norms, stigma etc

They do feel a sense of inferiority against the local people, a feeling that stems from being considered an outsider. Not being able to speak the local language, having no connection to the local environment they feel threatened by the others that live around.

A single woman who migrates in search of work will find survival more difficult if not surrounded by people she can identify with. With no one to provide a sense of security she might face criticism and comments about the nature of her work. Oftentimes we receive complaints where such women are faced with verbal and physical abuse.

How are such issues regarding society dealt with?

It is only when such incidents are notified, or the victim speaks about the abuse that any action can be done regarding it. But what we witness is that the victim feels helpless in these situations. They feel taking action against the abuse would create a threat against their lives.

As our system currently functions, it takes time for a complaint to be registered and even more for the accused to be brought to justice, this entire time the victim lives in fear.

There are organizations that provide support and take action against the abuse legally. But it takes time

during which the victim will have stopped working and lose out on earnings.

How do living conditions affect the migrants?

When migrants come to the city from their homes they are financially broke, so much that they lack the means to stay even in notified slums. Without local contacts or vacancies in such slums, they occupy spaces outside the city limits where they stay in improvised shelters.

This too does not come easy, in our work we've seen instances where they pay rent (upto 400-500 rs a month) for these tents made of bamboo and plastic, sometimes with advances of 2000 rs.

How helpful is the government in helping women migrants with their economical problems?

Usually they are treated as a population that will eventually return to their homes and so there aren't many privileges that the community is provided.

The construction welfare board provides benefits to construction workers. But in order to get identified as a construction worker they need certification from a builder, contractor or a union.

This process again is not easy. These days the process has been moved online as well, but without access to a smart phone or internet and no knowledge on the registration process it only makes it more inaccessible to the workers.

How do the women migrants adapt to the city? Do they arrive with the thought of leaving soon?

It does take time considering how different the living is in a city. But what we also see is that they limit themselves to the pocket in which they live and work. It takes time until they are more familiar with the language and the city for them to leave these boundaries and to explore the city and other living situations.

It is only after living in the city for a while that they learn the ropes of living here, to be able to communicate and bargain allows them to earn enough to save up. It is a long term decision when they decide to move to the city and unless there are very difficult circumstances forcing them to move back.

What are the effects of the pandemic on the initiatives taken by the organization?

When we work with a community it takes a lot of time for us to establish a connection with them, to understand their situations and get accepted by them.

The pandemic has affected progress in which we need to start anew each time.

How do you help the migrants avail benefits that they are due?

The welfare board provides various schemes for the benefit of construction workers. And almost 90% of

“ They face abuse and violence mainly due to the nature of their living situations, usually lacking civic amenities such as toilets, drinking water and lack of street lighting. These vulnerabilities are usually taken advantage of and the women often live under constant fear ”

the migrant workers are engaged in construction and related activities.

The process of getting registered is difficult for the workers on their own, this is where organisations such as ours can provide help. To establish an identity, we get them in touch with the workers union where they receive certification. The next steps would be to open up a bank account.

Each step has a hurdle to be overcome, to open a bank account one needs proof of address. Fortunately the ID issued by the board contains an address, so even if the door number or the exact location is missing, it mentions the street or the closest landmark. This allows them to open bank accounts, making them eligible to receive financial benefits.

Finally, what changes do you see happening in the future? What reforms do you wish to witness and what are the challenges that are expected in the future?

We've been talking about the issues in various platforms of the state government and interacting with the labour department. With the kind of construction happening in cities like Bangalore, including government projects such as roads and flyovers, there is undoubtedly an accumulation of funds. This is because any project that costs more than 10 lakhs pays 1% of it towards workers welfare.

The government can take up initiative to reduce the difficulties of the migrant workers by renting affordable living spaces, they can be granted safe living conditions for almost the same price that they are currently paying to pitch tents on private land.

Another problem is regarding social security, there must be measures that must be taken to protect against such insecurities. These are policy decisions that are political in nature and hence bring certain challenges within them.



Mr. Piyush Rastogi

Founder and Executive director RSP Infrastructure

Interviewer: Trisha Amalnerkar

IX Sem | RVCA

The Construction industry in the face of the pandemic

RSP United Infra constructions are a real estate and construction company based in Bangalore. The following interview is with the Executive Director of the company, Mr. Piyush Rastogi.

Good evening sir! Thank you for taking the time out to be here today. Our college, RV college of Architecture produces its own newsletter called KALPA biannually and the topic we're covering this semester is a topic that you have first hand knowledge of which is why I thought we could perhaps have a discussion on this topic this evening.

The topic of our newsletter is migration, due to various factors, however since you work in the construction industry we will limit our discussion to the effects migration has on the construction industry, more specifically, the pandemic that hit us in March 2020.

When the first wave hit us, we were all under prepared. How did you as a director of RSP enterprises handle the situation?

We were quite shocked by how the situation worsened. We did have enough accommodation on site for all hundred of our workers, that wasn't much of an issue. What created problems was the uncertainty and fear in all our minds, us as well as the migrant workers.

I'm assuming once lockdown was declared, project work on site reached a standstill. How did the workers react?

The workers understood that the disease was fatal and that the situation was quite bad. While their accommodation was provided for by us, the food was taken care of by the company. Of course, this was not food that they were really used to, but they tried to make do with what was received.

A large population of the workers in Bangalore are migrant workers from other parts of the country. Did they not try to return to their hometowns?

None of the workers anticipated transport being shut down as well. A few of them who could manage their own transportation via trucks or lorries did try to get out. All their relatives would call them concerned on a daily basis asking them to come home whichever way possible.

What precautions were taken on site, in the pandemic times to make sure that the workers of the project were safe?

Our company ensured that we followed strict protocol when it came to ensuring safety of the workers. Our primary motive was to make sure that our site did not become a hotspot for covid cases and hence put the health of the remaining workers as well as ourselves at risk.

The security guard was made to conduct daily temperature checks of each worker on site on a daily basis. We also ensured that we cordoned off a certain number of rooms for isolation, in the event of someone showing symptoms. No worker was allowed to leave the premises for whatsoever reason since all the essentials were brought to them. We even had an ambulance on site as stand by for emergencies.

How well received were your efforts by the staff? Was there any sort of resistance to the restrictions imposed on them?

There was no resistance as such, mainly a lot of fear. When people are in fear, they do tend to obey rules if they feel like it will help them. But as I had mentioned earlier, the kind of food they received was not the kind they were used to which they were unhappy with. But apart from those who tried to run back to their hometowns, those who were left on site with us did follow our protocol.

Once the second wave of covid hit us, around April, how was the situation at site as compared to the previous wave?

This time round, everyone knew what they were getting into. A couple of days before lockdown, rumours had already begun to float. This time more than fifty percent of our workers left our site and went back to their hometowns. We were left with very few workers on our site, but in a way lesser people to look after too. Ultimately it all comes down to this, if one of them falls ill, it is our responsibility, and if they feel that they are safer in their respective homes, we are nobody to stop them from going back.

What percentage of the labourers on site, are women migrants?

Our company does not employ any women workers. Since we have accommodation on site as well, it can be deemed unsafe for quite a few women. Further, most women migrants bring along their children to site as well which can be quite dangerous. Hence, most big companies try to avoid hiring women labourers, they are generally employed for smaller scale projects.

In the case of our workers, the women are situated back in their hometowns, with the rest of the family, none of them are in the same city.

What percentage of these migrants are first generation migrants?

Around twenty years ago practices such as construction was an occupation that was passed down from generation to generation. Such families were very skilled at what they did too. Now, it is no longer the same. With the introduction of technology, such a prefabricated systems, one no longer needs to be extremely skill. Construction has become a skill that is fairly easy to pick up. A huge portion of the labourers on site are first generation migrants, mostly

“ We were quite shocked by how the situation worsened. We did have enough accommodation on site for all hundreds of our workers, that wasn't much of an issue. What created problems was the uncertainty and fear in all our minds, us as well as the migrant workers. ”

from states such as Andhra Pradesh, Telangana, Orissa and Rajasthan.

Lastly, what do you think was the biggest challenge you have faced during the course of the pandemic as a director of a company that is in the business of construction?

Our main concern, as well as aim throughout has been to make sure that none of our workers on site contracted the virus. And in the unfortunate event that they did, we had to make sure they received medical aid at the earliest and did not spread the virus on site. To ensure health safety of our workers, security personnel as well as myself and my colleagues has been our biggest challenge.



Vishal P J

Junior Architect

Interviewer: Namrata Dewanjee

VII Sem | RVCA

Redefining Rural and Urbanscape through Design

What was Nivasa's original idea? How did it all start?

Nivasa started to help migration workers who migrated from other states. When a large construction project is coming up, they bring construction workers from outside the city like North Eastern parts of Karnataka, Bihar and Uttar Pradesh, that is, migrants from poorer parts of the country looking for jobs. When agriculture fails in their parts of the country, they start migrating to the city to work in the construction industry.

According to BOCW, the government mandates it that the construction companies have to provide accommodation. So, all the workers stay on site or somewhere close by. The construction companies or the builders who have to provide housing do not want to spend a lot of money on the housing projects of the construction workers- they end up building accommodation with less than humane living conditions. The shelters lack sanitary facilities and do not have access to safe drinking water. The shelters are overcrowded, sometimes up to twenty people from different parts of the country under one roof. These living conditions affect the workers mentally and physically. One lacks privacy and frequent quarrels break out due to conflict of interests. Workers deal with substance addictions and violence.

Do the workers migrate back to where they are from originally?

When the workers come to the city, they come as unskilled labors. During their time working on the projects, they gain experiences and go on to set up their own shops based on their specialization. Once, they are established they bring in their families, migrating from rural to an urban setting. If they choose not to migrate their entire families, they visit their families for a week or two during festivals. After the project is complete, the shelter is either discarded or derigged.

Could you describe some of Nivasa's projects?

Project Suitcase is for landless like the construction workers. It is completely dismantlable and portable. There are people in rural areas cannot afford to build on the land which they own, and end up living in shacks. Nivasa helps them by providing them a "suitcase" unit which can later be used for bike parking and cowsheds- the unit becoming a part of the house that gets built there eventually.

Project Griha, on the other hand focuses on redevelopment of villages- we research on the ecology and culture and develop a prototype. Any new technology is met with reluctance in rural settings. Prototypes help educate people and demonstrate the use of new construction techniques and materials.

Where does Nivasa get its funding from?

Nivasa gets its funding from grants from CSR funds from corporate firms. They also benefit from Government schemes like MGNREGA which fund public projects and housing.

Do you think migration is increasing or is it reaching a plateau?

It can never reach a plateau. Our cities are constantly growing entities and the growth is constantly happening due to influx. Capitalistic nature of the society increases the gap between the rich and poor. Striving for more is human nature.

Do you think it is a good model?

No, after a certain extent migration is a reflection of the short coming of the government and its regimes. Migration happens because the farmer cannot farm in their own land. This is a product of the government policies, climate change, etc. The government should empower the people in the rural areas with proper facilities like job opportunities, suitable living habitats and proper drinking water. That is when the pressure on cities will alleviate.

If people do not migrate, won't we have a shortage of workers in the city?

I am not against migration. I am against overburdening the cities. There is a sweet spot that there is enough workspace in the cities to build the houses but people are happy in their villages. Beyond all of this, the city should treat the workers like human beings. Cities are extremely exclusionary- the development happens in and around places that serve a higher economic class. We need people to build our houses but we need to treat them right as well.

What backlash did you face when building in villages?

People are unwilling to accept new technology in the villages. There are thoughts like "it will wash away in the rain" or "it won't be stable" but they can be changed by creating prototypes and live demonstrations.

Do you think architecture has more of a part to play than be a roof over someone's head?

You can never see architecture in isolation. Government policies and various other factors influence architecture heavily. It also has a social responsibility.

How has COVID-19 affected Nivasa? Has it stalled your efforts?

"It has, we were doing two anganwadis and we lost our contractor. The building projects have been delayed by 6 months. Communication with contractors have moved online and regular programs like alcohol deaddiction and drug deaddiction and interactive sessions have stopped.

"It can never reach a plateau. Our cities are constantly growing entities and the growth is constantly happening due to influx. Capitalistic nature of the society increases the gap between the rich and poor. Striving for more is human nature"

What are your plans for the future?

I want to undo the effects of Green Revolution on the farmer and work towards farms which help the farmers practice ecologically sensitive farming methods, who are used to tractors and pesticides. "The idea is to build a prototype farm" to demonstrate the new sustainable techniques and practices.

Nivasa also takes volunteers and to contribute or find more details visit their website and social media channels.



Sneha Gokhale
Program manager at SELCO FOUNDATION

Interviewer: Divya Darshini A
VII Sem | RVCA

The trial of migration : Living Norms

The ten-year-old, non-profitable organisation – “SELCO “, stemmed out from the social enterprise that looked at energy access for the last mile rural initiative in Karnataka, is currently dealing with the aspects of climate change, energy efficiency and poverty elevation. The following is based on the conversation with Sneha Gokhale, program manager at SELCO foundation.

Sneha Gokhale, pursued Bachelor of Architecture from Bombay academy of Architecture in 2001 and master’s in urban planning from IHS Erasmus University, Rotterdam. Initially working in a firm where the major client was the developer and dealing with multi-storeyed building, she found the work to be monotonous and less creative. ‘I was keener to look at energy efficiency and basic concepts like daylighting, cross – ventilation which were not seen in the developer driven design at commercial set up, so I took up the risk to explore something new. It wasn’t new per say but something not everybody takes up, and that’s how my journey to work for migrated and marginalized/vulnerable community started’said Sneha.

Having an architect in an energy driven set up makes people realise that the need for energy during daytime (for instance most of the houses require lighting during daytime) seems bizarre because it connects to designing the space where the basic concepts such as natural lighting and ventilation if implemented properly, significantly reduces the energy requirement.

When working for a project in rural Karnataka, Sneha had to introduce herself as an engineer rather than an architect as those people were not aware of what her profession meant, but she found the whole process extremely thrilling - to understand the lives of people in that context which would not normally be in architect’s clientele. She also termed the whole procedure to be exceptionally humbling. She had to work with the local masons, who probably knew things much better than she did on site, and all she held over him was just her degree. It was that participatory approach of taking people’s opinion that made her realise that sometimes we as designers are really not practical and don’t look at user inputs or actual usage of the built.

“ The moment you involve others and stop being the designer on pedestal, and start doing things on ground is when everything fits in.”

Migration – the universal concept

Migration not being a new phenomenon, there were Indian labourers being taken to Maldives, Singapore, Suriname and other places in

the past. Recently there are rural-to-rural as well as rural-to-urban migration happening, either because people want to move forward in life or due to better work opportunities. Communities move within rural areas in certain seasons, which boils down to agriculture. The migrant communities that the organisation primarily focuses on are the ones that shift to urban areas and are classified at various degrees. The first category are the people who consider the home back at the rural area as primary and shift to urban areas only to gather savings and provide better facilities back in rural home. The second category people are the ones who want to make primary living in urban area. The way these people navigate are extremely different from the first. While their issues differ, solutions offered to the first are temporary whereas the second seems to be more permanent. Next at third category comes the seasonal migrants which is immense in our country and mainly deals with the agricultural people who does farming for one quarter period and migrate to work in cities for the other quarter. There are some who also migrate for additional income only during the times of extra need (say marriage of daughter/son) in the family.

But then all these happen with a very strong social network as people don't migrate to places where they don't have any connection. They always have someone who is already working in some place with whose help they are able to get a connect to work there may it be their relative or friends whose thread is what one holds out to migrate. Working with these people is always difficult and comes in with a lot of trust because they don't accept it when randomly you tell them to change their roof to get better comfort. Pilot and demonstrations go a long way in breaking the stereotypical methods they always follow and trust is the basic key.

Gender and Migration

While labour colonies are provided for men in large development and commercial programmes, women are prone to harassment. Hence in terms of migration, women are far more vulnerable and discriminated where they can't access livelihoods as easily as men do. This also deeply comes from a cultural setting where women choose to be a support system back at home while men migrate to work in cities. It is quite integral where Sneha personally feels that families are broken, but it is their own preference and this doesn't happen only in lower sections but also middle and upper-middle class where men migrate abroad leaving their families. 'This is something not what it should be but then it is what it is', said Sneha.

Climate and Migration

The issue of climate change and migration in most cases is connected to agriculture. The recent case SELCO had to deal with was a site in Puri, year after

the cyclone Fani happened. All the coconut farms had been destroyed and the labourers didn't have any work. At that level, it was just a question of what other employment opportunities these people had. With frequent cyclones happening, this question remains unsolved.

Water table, rains, contamination, cyclones –with no proper solutions, these aspects more or less feature into any kind of programme or development the government also takes up. Odisha government looks at it very strongly because they have natural disasters hitting more frequently than any other state. One example to give from Odisha is that a couple of months back there was cyclone Yaas which was not very damaging, but one stretch around Balasore region had sea water entering into the agricultural field which means that there was an issue of saline water. After it evaporated, the fields remained full of salinity hence the whole produce of one season was completely gone. In these cases, these people don't have much savings and limited the alternative livelihood option. So, what next? What happens? This is what leads to migration.

"Since the issues to be solved are quite large, the biggest challenge that we face is to identify the issue, for which we will be able to provide solution. It is good to focus on what you can do to resolve rather than having to address everything. The other challenge would be convincing people that the solution offered is good for them. Gaining their trust is a big process and there is no one shot solution. This is where trust, conversation and demonstration to people is more favourable and simplifies the process" said Sneha.

"Being more sensitive towards the climate is the need of the hour - if not right now, don't know when we will be"

Due to covid crisis, the issue of migrated workers came to the forefront on the newspapers which made people realize that they don't even have an Aadhar or ration card with which they would be able to access all the government aids. In March 2020, there was an entire image of urban marginalized workers walking back to their villages. It was a good thing that the issue came up, but then as the year passed, people have forgotten about it and the issue has taken a back seat.

Our work is well received, mainly because people have their hearts in the right places be it the government or other NGO's. They are all working towards equality in some sense, only the tool varies. There is an effort for collaboration and to resolve the issue. In the Indian scenario, it's quite nice to see the government being active along with NGO's, working on immediate issues.

Sneha feels that it was very interesting to see lives that she otherwise wouldn't have seen and is glad that she can use her skillset as a designer and somebody who can understand construction



Before



After

Source: SELCO

to better people's life. It is the opportunity that she got to understand so many different lifestyles and culture, rather than being cocooned in the office, that made her work more enjoyable and made her better human.

"Working in this sector and understanding a lot of problems from the grass roots, looking at various aspects of projects and programmes, and facing the challenges head on is what we are focusing on now. We in SELCO are trying to reach the goal of 10,000 livelihoods which are energy efficient and can use renewable energy for their progress. Achievement for us is when large number of people are living a better life in terms of using renewable energy for energy efficiency and having the passive techniques sorted to make people's lives better" said Sneha. Everyone can make a difference and reach out to these people. One can always start within their homes where in most cases, their domestic help or cooks wouldn't hail from that city - they would have migrated from other parts of the state or other states. Understanding and being sensitive to these people would be a good start.

"While labour colonies are provided for men in large development and commercial programmes, women are prone to harassment. Hence in terms of migration, women are far more vulnerable and discriminated where they can't access livelihoods as easily as men do"

Another way is to do internships or other projects that do not directly work into the field but with the setups which are off beat like the fellowships which give exposure of what it means to work with migrants or marginalized communities.

It also depends on how one can use their skill sets to make things better. It is not only about us making things better, but also about us learning many things in the process and growing as a human.

"I personally feel this kind of work to be more of an eye opener for me rather than it being like I am going to change their life for the better. I am too small for that" said Sneha.

Anyone interested to take up a small internship is always more than welcome in SELCO. They can either apply on the website or write to her directly. Lot of people are coming across to understand their work and what the energy sector has to offer. Any interested and curious person can always join to make a change.



Section III

Tracing Migration

Architects are often sensitized to designing by problem solving. This involves knowing the user, their needs, wants etc., as defined by the designers. However, what gets often subdued is the problem discovery and identification.

The purpose of design then shifts to creating what we call as 'better' environments that suit the settings and their furnishings to factor in the user (human characteristics) along with activities. What is better? For whom is it better? Why is it better and how does one know? To answer these it is imperative to disentangle the quandaries arising out of the complex relationships between culture, behavior and the built (in other words: the cultural, the social and the physical). A minor tweak in this relationship may carry long standing consequences which indicates that an evaluation post intervention is also essential.

Culture and Built Environment

Studio Elective, VI semester 2021

Faculty: Hiranmayi S and Alisha S

The studio elective explores the complexities of a society, its social arrangement and mechanisms, lifestyles, values, norms, ideals, traditions, etc. The acceptability of a better environment depends on understanding the volatility of the aforementioned criteria.

We intend to broadly understand:

1. The process of habitat selection (the pushes and the pulls - how people choose or reject environments) - this answers the effects of environment (direct and indirect) on people.
2. Understand how the environment facilitates or inhibits human behavior (action, thoughts, feelings). Can new behaviors arise? Can they work as catalysts to a better relationship? If the cues from the environment are noticed, understood and culturally appropriate. The social contexts can be easily judged and the behaviors can be adjusted.
3. Understand mechanisms - the physiological (climate, nature, topography etc), anatomical (ergonomic, anthropological and ethnographical comfort that caters to universal design), perception (how one reacts to his/her environment, aesthetics and emotions provoked by the environment), cognition (how you perceive and react)

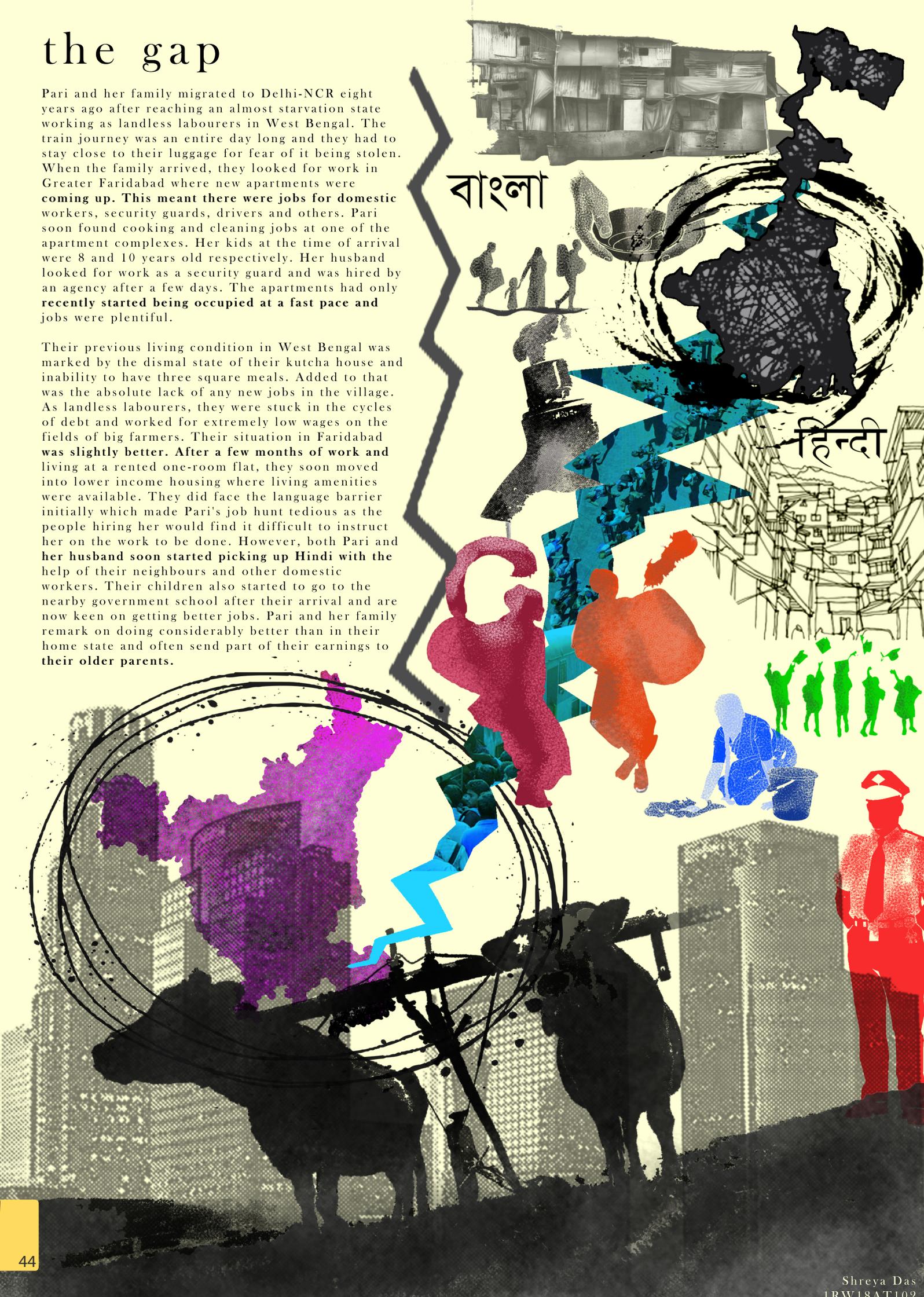
the gap

Pari and her family migrated to Delhi-NCR eight years ago after reaching an almost starvation state working as landless labourers in West Bengal. The train journey was an entire day long and they had to stay close to their luggage for fear of it being stolen. When the family arrived, they looked for work in Greater Faridabad where new apartments were coming up. This meant there were jobs for domestic workers, security guards, drivers and others. Pari soon found cooking and cleaning jobs at one of the apartment complexes. Her kids at the time of arrival were 8 and 10 years old respectively. Her husband looked for work as a security guard and was hired by an agency after a few days. The apartments had only recently started being occupied at a fast pace and jobs were plentiful.

Their previous living condition in West Bengal was marked by the dismal state of their kutchha house and inability to have three square meals. Added to that was the absolute lack of any new jobs in the village. As landless labourers, they were stuck in the cycles of debt and worked for extremely low wages on the fields of big farmers. Their situation in Faridabad was slightly better. After a few months of work and living at a rented one-room flat, they soon moved into lower income housing where living amenities were available. They did face the language barrier initially which made Pari's job hunt tedious as the people hiring her would find it difficult to instruct her on the work to be done. However, both Pari and her husband soon started picking up Hindi with the help of their neighbours and other domestic workers. Their children also started to go to the nearby government school after their arrival and are now keen on getting better jobs. Pari and her family remark on doing considerably better than in their home state and often send part of their earnings to their older parents.

বাংলা

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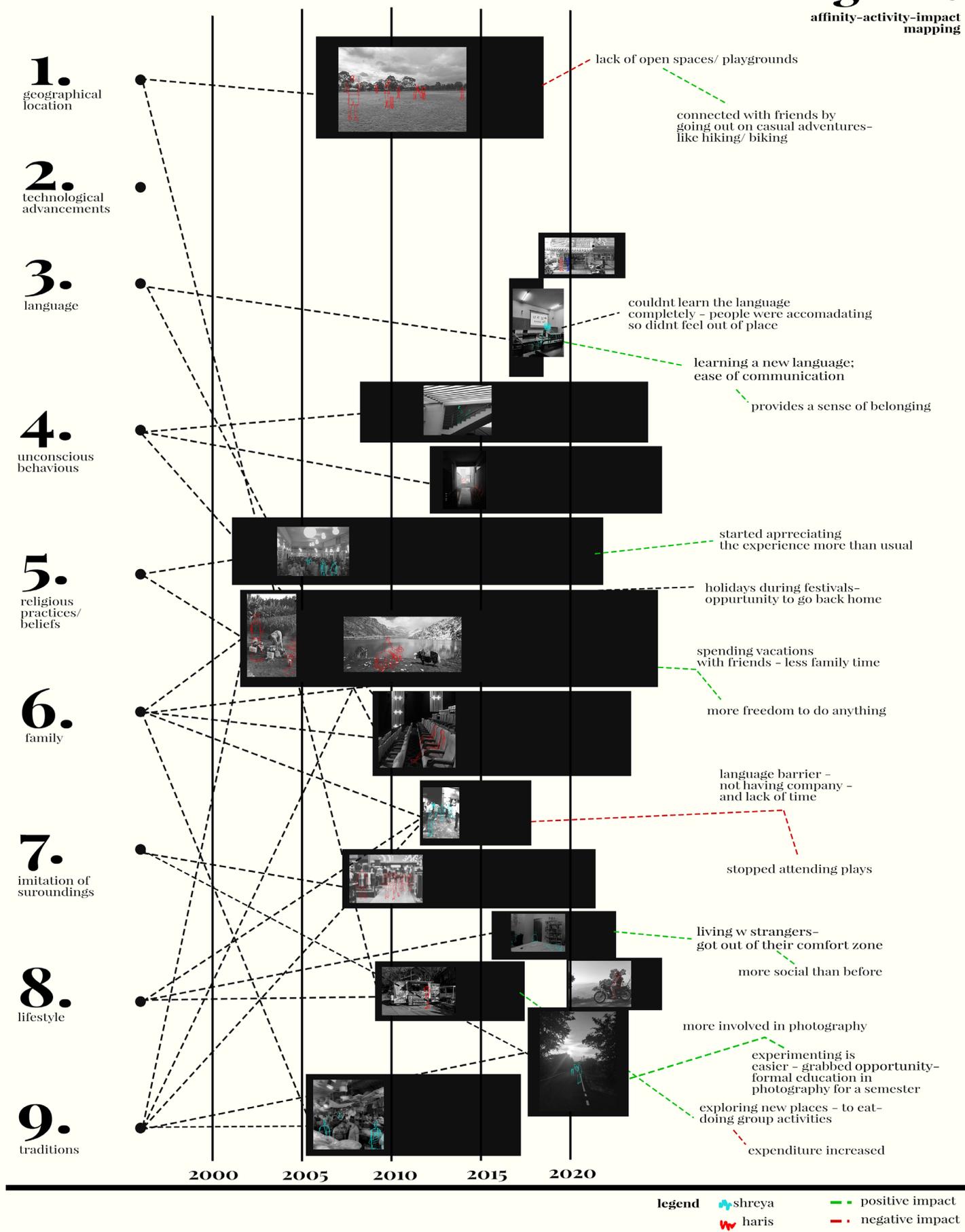


Niharika K
6th sem | RVCA

'The memory of her' is a story of a migrant, that started in 2006. It tries to capture the "then and now" of her life, her memories and her fifteen-year long journey. This journey has brought in a new sense of belonging, and new opportunities. She misses the people and the landscape of her hometown but only enough to accommodate them in her new home. The city is now as much a part of her as her hometown and the 'tangibles' now carry the stories of her family and her memory of home.

The journey of a migrant

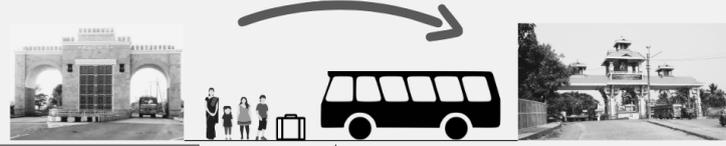
affinity-activity-impact mapping



BIO

NAME : LAKSHMI
AGE : 35
GENDER : F
MARITAL STATUS : DIVORCED

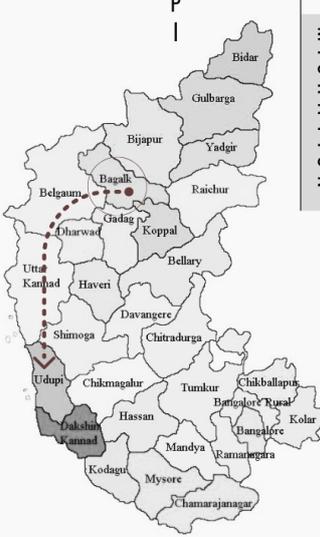
TRAVEL



NEW HOME

16

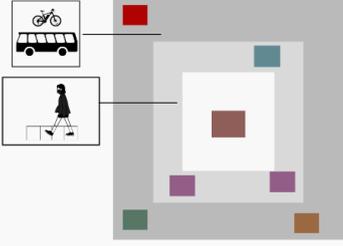
BAGALKOT TO UDUPI



MIGRATION

ಬಾಗಲಕೋಟೆ

DEPARTURE AREA



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COMMON FESTIVITIES

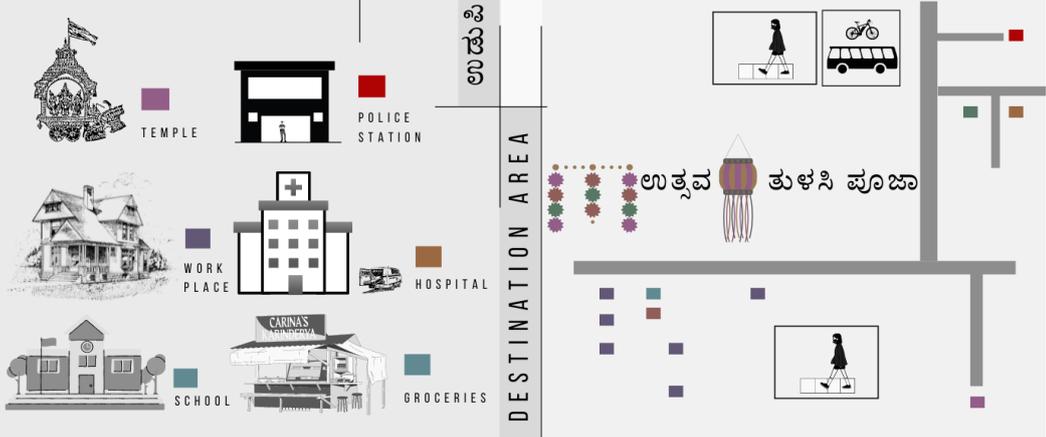




LEGENDS

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DESTINATION AREA



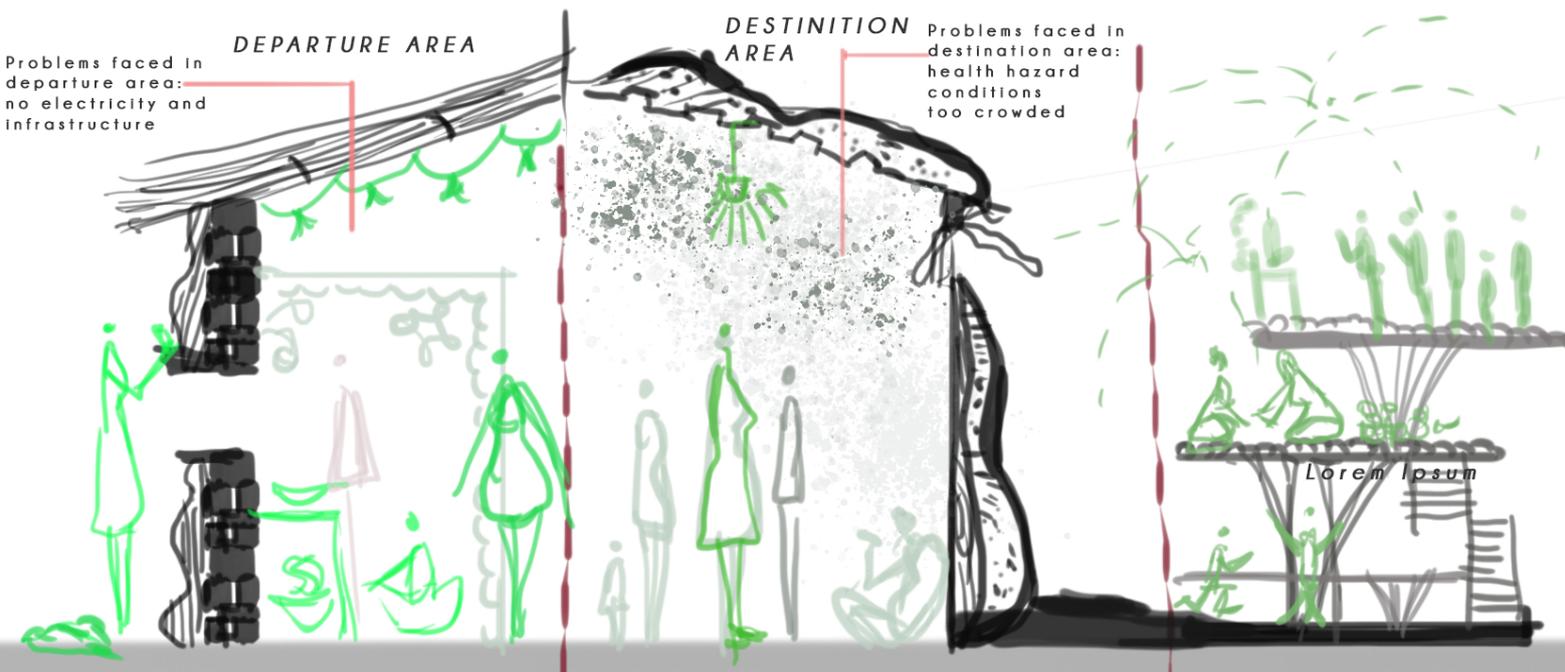
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MIGRANT STUDY

- HIMANI T | 1RW18AT041 | SEMVI 'B'

After the demise of her husband she moved from Bagalkot to Udupi, with her 3 children, through contacts of her relatives who already lived there. The new place, was very welcoming with ease of finding home, work and school, with all basic amenities available without any issues. She's very hard-working, who works even during the weekends to manage budgets and she wishes to continue doing her work and become more stable and better than the current situation.

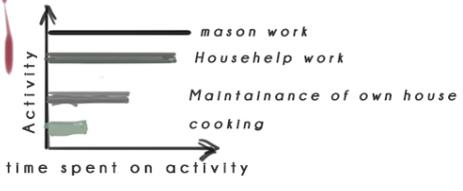
Himani T
6th sem | RVCA



LALITHA



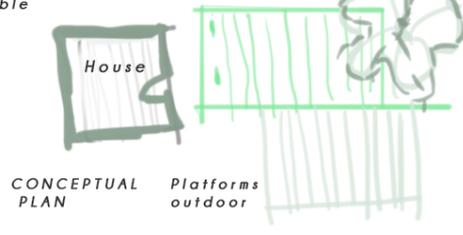
Lalitha is from a village near bagalkote, north karnataka and moved from there in hope of better living conditions in terms of work, electricity and education for the family. Lalitha used to help her husband with the farm work but mainly was a house wife and was very attached to her home.



Destination area being banglore, Lalitha lives amongst a community of Mason workers all migrants from the neighbouring villages. Though infrastructure and the education criteria were met, she has lost her passion for being a homemaker, and misses the feel of a community in the empty site.



DESIGN INTERVENTION
A series of platforms that help bring the community together and let activities spill out to the open for better living conditions. made out of bamboo



This poster explores the differences between the Departure Area, a village in North Karnataka and the Destination Area, Bangalore.

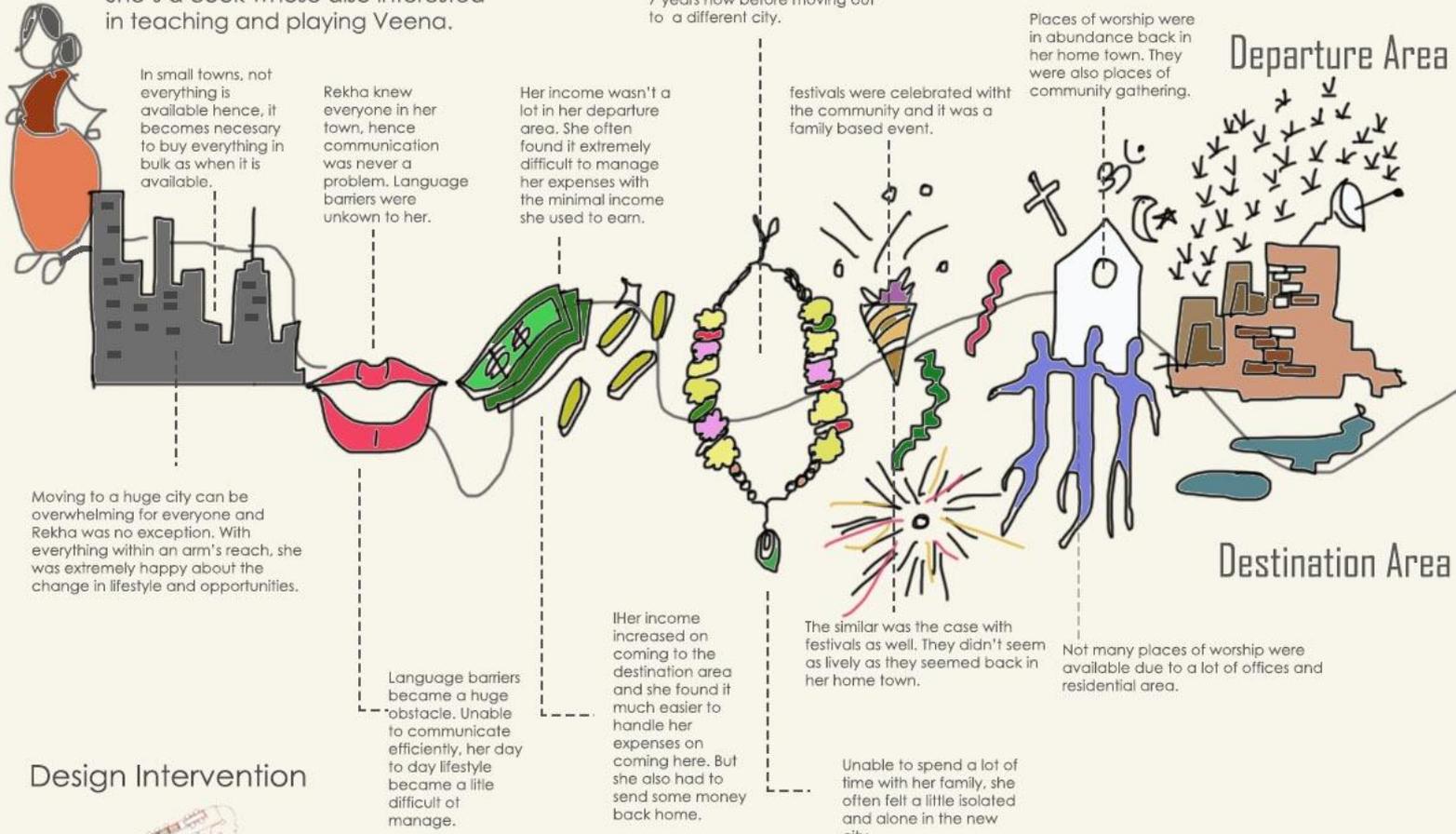
Lalitha is a migrant woman moving to the city with her husband who is a construction worker.

Where she lives in the village has no electricity or proper infrastructure. Her living quarters in the city on the other hand has its own set of problems. It is too crowded and is riddled with health hazards. This goes to show the poor standard of accomodation for the construction workers in the city.

Adithi Garood
6th sem | RVCA

Rekha

She's a cook whose also interested in teaching and playing Veena.



In small towns, not everything is available hence, it becomes necessary to buy everything in bulk as when it is available.

Rekha knew everyone in her town, hence communication was never a problem. Language barriers were unknown to her.

Her income wasn't a lot in her departure area. She often found it extremely difficult to manage her expenses with the minimal income she used to earn.

Rekha used to live with her family and had been married for 7 years now before moving out to a different city.

Festivals were celebrated with the community and it was a family based event.

Places of worship were in abundance back in her home town. They were also places of community gathering.

Departure Area

Moving to a huge city can be overwhelming for everyone and Rekha was no exception. With everything within an arm's reach, she was extremely happy about the change in lifestyle and opportunities.

Language barriers became a huge obstacle. Unable to communicate efficiently, her day to day lifestyle became a little difficult to manage.

Her income increased on coming to the destination area and she found it much easier to handle her expenses on coming here. But she also had to send some money back home.

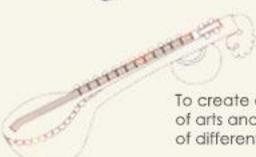
The similar was the case with festivals as well. They didn't seem as lively as they seemed back in her home town.

Not many places of worship were available due to a lot of offices and residential area.

Destination Area

Unable to spend a lot of time with her family, she often felt a little isolated and alone in the new city.

Design Intervention



To create a space for collaborative learning of arts and culture indigenous to the migrants of different villages who come into the city.

NAYANA BHUJANG
1RW18AT071

Life in a big city is radically different to the one in a small town. Moving to the city comes with its pros and cons.

Loneliness and the lack of community are common woes of a migrant.

The language and the lack of familiarity exists alongside the convenience and economic stability. The migrant feels disconnected from their culture.

The design intervention proposed is to create a space to explore the arts and culture of the different migrants.

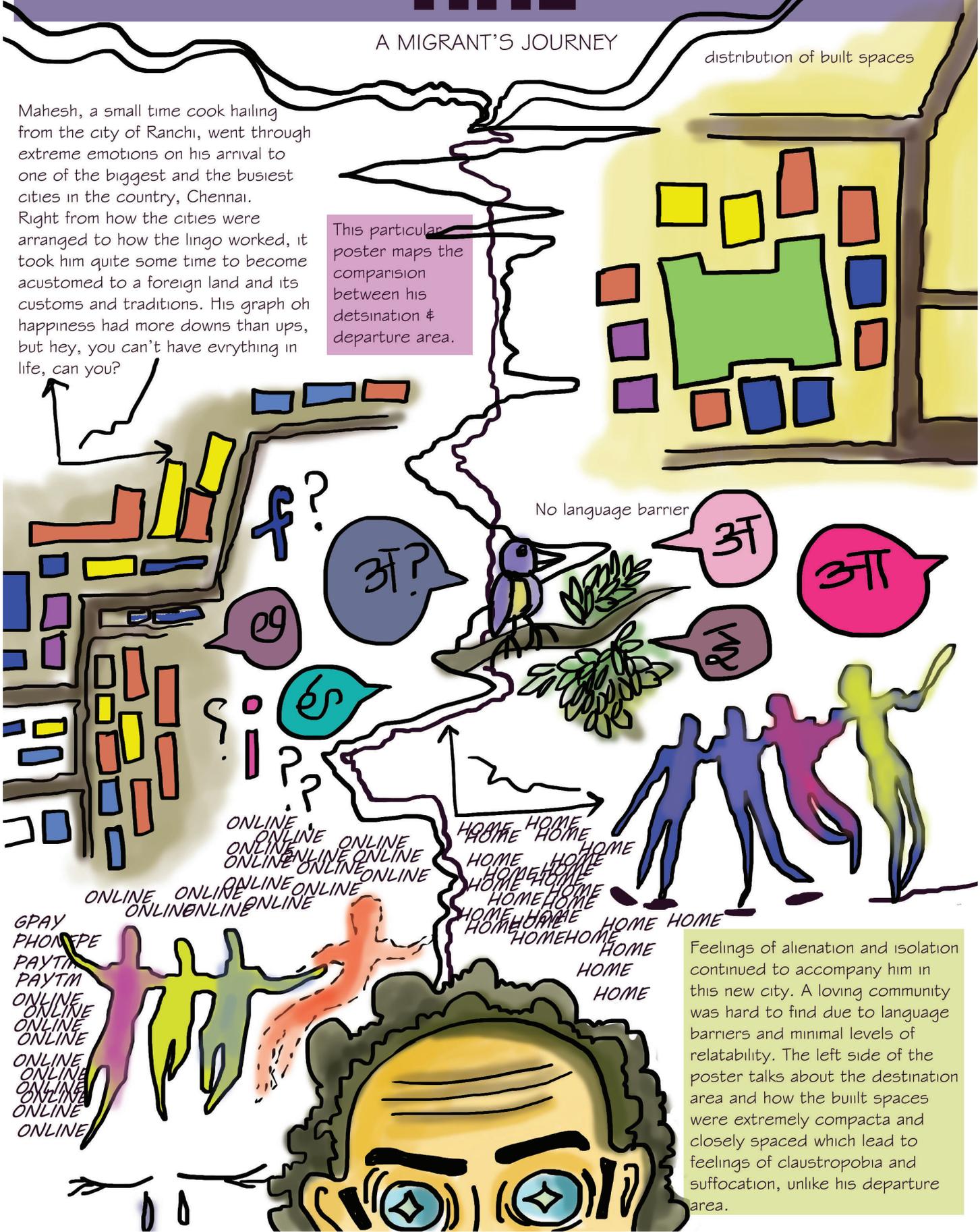
IT WAS JUST A MATTER OF TIME

A MIGRANT'S JOURNEY

Mahesh, a small time cook hailing from the city of Ranchi, went through extreme emotions on his arrival to one of the biggest and the busiest cities in the country, Chennai. Right from how the cities were arranged to how the lingo worked, it took him quite some time to become accustomed to a foreign land and its customs and traditions. His graph of happiness had more downs than ups, but hey, you can't have everything in life, can you?

This particular poster maps the comparison between his destination & departure area.

distribution of built spaces



No language barrier

Feelings of alienation and isolation continued to accompany him in this new city. A loving community was hard to find due to language barriers and minimal levels of reliability. The left side of the poster talks about the destination area and how the built spaces were extremely compacta and closely spaced which lead to feelings of claustropobia and suffocation, unlike his departure area.

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RV College of Architecture

Site CA-1, Banashankari 6th Stage, 4th Block Near
Chikkegowdanapalya Village, Off, Vajarahalli Main Road,
Bengaluru, Karnataka 560109

Team Kalpa

e-mail ID :kalparesearch.rvca@rvei.edu.in

Go Change The World