

Editorial**An Ever-Growing Ruptured World?
Dysfunctional Mobility, Non-sensical identity and
the Unsettled Transnational Communities****Tasleem Shakur and Konstantina Zerva**

Lancashire, UK and Girona, Spain

The world's urban population began to rise steadily with the advancement of industrialization and its linkages to the Southern colonial countries (Knox, P and Marston, S A 2013:36). However, it may be noted, that by the advent of the twentieth century; economic, agricultural and mining bases colonial cities like Calcutta, Madras, Bombay, Durban, Johannesburg and Cape Town became increasingly industrialized, While summarizing the urban segregation of Durban city in colonial south Africa, Freund mentions the forcible removal of its population, particularly those from the Indian origin in the 1950s, 1960s and the creation of new residential neighborhood by race (Freund, B 2001:53). Planning practices in the European industrial towns and cities for factory and mining workers (reinforcing class segregation) were also implemented in Asia, Africa and in the Americas, resulting in the racial segregation and later leading to urban unrests. Along with migration control, zoning (residential segregation) of the natives was also practiced during the colonial period.

Cities like Delhi, Cairo or Salisbury (now Harare) were built with two separate spatial characteristics. For example, the sparsely populated 'European Zone' at the core and the high density 'Residential Zone' for the natives in the periphery (Shakur, T 2008:70), or the great recession of the 1930s and the following Second World War (1940s) caused both the deterioration of urban poor housing and protest movements in Europe and America. The large-scale post war migration and new mobilities further problematized the deprived urban communities, providing contested and segregated spaces.

With the start of the twenty first century, the shockwaves emanating from the New York 9/11 attacks are still reverberating around the ruins of cities like Baghdad, Kabul, Benghazi, Aleppo and many other. Beyond the warzones, elsewhere in Asia and Europe, there had been strings of riots, killing, demonstrations, civil disobedience, beatings and repressions vigils and countless public and private meetings to discuss or voice opinions about implications for the future. Post War migration (including international movement) took place with Jewish community in Europe and south Asia (during the partition of India). Later we have seen the movement and transnational communities of south Africa, Uganda and in the Americas. With more international conflicts, we find Vietnamese boat people in the shores of Europe and America, the de-territorialization of south Asia, continued conflicts in Africa, Israel/Palestinian conflicts are causing large number of migrants/refugees to live in the makeshift camps for long period of time. And then comes the dismantling of the Berlin Wall, the collapse of Soviet Union and ethnic cleansings. All these major events, along with now, the decades of Middle Eastern Wars have caused mass exodus of unsettled communities like the Tootsies, Bosnians, Syrians, Rohingyas etc. altering and changing their identities.

This special issue related to the 'Old City New Lives' Workshop, held in the Faculty of Tourism in the University of Girona, Spain, in May 2018, represents a collection of selected articles that expressed various perspectives of the importance of transnationalism, identity and space in diverse geographical references. The continuous flows of new resident profiles in old spaces, be it refugees, immigrants or even tourists, indicates whether temporary or permanent their stay, local societies are being transformed into fluid ones. The productive co-existence between old and new identities is shown vital for a harmonious continuity and reidentification of cities, while various ways to achieve that are further depicted.

We begin with an insightful commentary by Magda Sibley based on her long-term research, field trips and personal visits to North Africa and in particular to Moroccan heritage cities. While the main stream international migration studies literature provide overwhelming documentation and research on the steady flow of migratory movements from southern Mediterranean countries (mainly poor young unemployed) from the southern Mediterranean countries to Europe), Sibley reports a counter-migration

process of the ‘wealthy Europeans’ seeking ‘dream spaces’ in heritage rich old cities of Essaouira, Marrakech and Fez. This is phenomenon which apparently started as early as in the 1990s. Here the author carefully examines the ‘adaptive transformation of the ‘heritage houses’ into single family units leading to an ‘accelerated degradation’ in the urban fabric of the inner city (Medina). Sibley digs deep into the relevant aspects of ‘gentrification’, ‘cultural tourism’ and the rise of such phenomenon in ‘non-gentrified’ spaces fueled by the ‘globalising forces’ of this millennium.

Beata Labuhn provides an exploratory case study article, based on two unique compassionated/refugee shelters with negotiated space for the refugees, clerical inhabitants and the tourists in Rome, about a decade ago. Couple of years later, following a compassionate call from Pope Francis, a more focused space was created only for the refugees. In this long article, Labuhn examines the progress of these ‘spaces’ with increased refugees, leading to something like a ‘conference centre’ for the city. The author argues that the transformation is ‘gentle’ in relation to the ‘dictates’ from Covent preservation, while negotiating ‘community participation’ and ‘visual inclusivity’.

The paper unfolds a number of interactive issues, ranging from ‘architectural preservation’ to the challenges to ‘spatial change’. It also brings a kind of dialogue between ‘Convent tradition’ and ‘immigrant culture/tradition’. The paper quite legitimately extends beyond the spatial dimension aspects to employability and sustainability. With the project’s implications on integration; the aspects of the values of old city, new lives, mobility, place identity and trans-local communities are reverberated in this article through the extended historical/background context and the examination of subtle transformation of ‘hybrid spaces’ through negotiated settlement.

Moving on to a different level, Niroshan Ramachandran in his article “Identity Reconstruction of Albanian Migrants in Konitsa, Greece”, explains the issue of ‘identity’ as a public debate in Greece as a result of the influx of legal and illegal immigrant flows from several countries. Focusing in the border areas of Greece such as Konitsa and the presence of first and second generation’ Albanian migrants, this qualitative study describes the challenging adaptation of immigrants in the host community due to social and cultural differences and as well as the host community

members' adaptation to the migrants' presence. Most influential factors in identity formation and preservation of the Albanian migrants were the name, religion, language and public perception by locals, which led to the reconstruction of their identity by changing their name and religion or just their names. Moreover, in terms of languages, the first generation learned and practised the Greek language whereas the second generation developed Greek as their first language and did not learn and/or speak Albanian in public spaces, while some families communicate in Albanian inside their houses. Furthermore, one of the key findings of this study is that the majority of the Albanians maintain a dual identity as a survival technique in Greece. In particular, the power of the immediate environment contributes to unfavorable identity constructions, labelling, discrimination, intellectual disability and stigma. As a result, Albanian migrants in Konitsa are coping up with the identity crisis by reconstructing their identity to navigate through the immediate environment. Through the description of the efforts made by the migrants through generations to adapt and gain social acceptance of the host community, transnationality seems to require more adjustments from those who make mobility decisions than those who reside in spaces which attract foreigners. These old spaces enter in a redefining identity process where a healthy collaboration between the host and the foreigner takes time and may need more than just time for it to be productive.

Stepping away from the controlled context of two counties (the host and the immigrating one), Konstantina Zerva and Najim el Ouardi Ahbouch, present in their article entitled "Me, myself and I: The coexistence of local, immigrant and tourist identity" depict the different identities lifestyle immigrants adopt when they live in a new country. In times of high globalization, mobility has changed the concept of distance and the relation one keeps with the country of origin as well with the host destination. The purpose of this study is to discuss the multi-centred identities that immigrants develop during their stay in the host destination, and the factors that trigger the transformation from one self to another. Email interviews were conducted with 33 lifestyle immigrants with different nationalities that have migrated to different countries, in order to discover a plurality of factors of self-reflection shared by locals, tourists and immigrants. The importance of place attachment and social interaction has been highlighted as indicating factors of when one individual may feel as a local, as an immigrant or as a tourist in the same place. The results of this study show that regardless

of the host country, the separation between the local and the “other” is always present, time consuming and depending upon the conditions that frame social interaction. This makes the creation of fluid societies rather problematic in the same sense for various cultural contexts.

Next, a relationship between the retail environment and the concept of ‘placelessness’ in a space of ongoing internal migration is underpinned by Apurba K. Podder and Nasreen Hossain in their article entitled “The placeless dimension of place-making: a case of Nilkhet area, Dhaka”. Dhaka Nilkhet market serves as a popular place for shopping-cum-gathering, characterized by its marriage with informal traditional market streets developed in and around market areas. These informal markets were developed without any land-ownership occupying the footpath and public land, yet sustained by the everyday conflict and negotiation among the vendors, petty politicians, and authority. A unique spatialisation process and extremely flexible spatial pattern of informal retail activities has been developed over the time at this border of the city, which has offered continued support to the migrants. The paper, through the theoretical consideration of the conceived, perceived, and lived space, argues the informal retail activities/architecture lacking a legal ownership of land is underpinned by a conception of ‘placelessness’, and offers a uniqueness to its retail environment and its process of ‘place-making’. The study points to the fact that the informal sector does not operate in separate economic circuits but is interrelated with the formal sector. It reveals that the very absence of land-ownership and placeless-ness tend to articulate the existing network of pedestrian circulation spaces to form an integrated retail environment with the formal retail developments. The spatial outcome reflects a dependency among various user groups, binding the formal and informal sector of the economy into a benign and contiguous relationship that encourages social interaction. Thus, this article indicates that the dynamic relation between old and new residents and businesses can result in a harmonious environment of retail development, regardless of their formal and informal nature.

Finally, Eamon Reid presents a stimulating Conference Report, based on the 2018 Girona Workshop on this theme. Reid does not just report the summaries of the Workshop presentations (which include a few presentations who could not provide the final articles while misses a couple of the authors of this issue, who could not attend the

event) but provides a tour de force politico/philosophical critiques through dissecting all the presentations.

Our sincere apologies to all the contributors for this very late publication of this issue which as we all know due to the long Covid-19 epidemic which unfortunately does still exist as we compile and upload this issue.

Like all our other volumes, our old small core editorial team worked hard to compile this issue with much help from a new volunteer editorial assistant Yasmin Ara, a doctoral candidate at Geography department of Lancaster University, which needs special mention.

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Tasleem Shakur

tasleemshakut51@gmail.com

Editor, GBER

Lancashire, UK

Konstantina Zerva

konstantina.zerva@udg.edu

Professor in Marketing

University of Girona

Girona, Spain