

WORKSHOP PROGRAM/BOOK OF ABSTRACTS

OLD CITY NEW LIVES

MOBILITY, PLACE IDENTITIES &
TRANSNATIONAL COMMUNITIES



25/05/2018

VENUE: REFETOR 1,
FACULTY OF TOURISM

IN COLLABORATION WITH LMRT & GBER

OLD CITY NEW LIVES

MOBILITY, PLACE IDENTITIES & TRANSNATIONAL COMMUNITIES

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Aleppo, Syria, Source: Dailymail



Delhi, India Source: BBC

OLD CITY NEW LIVES

The undeniable importance of population mobility as well as its socio-cultural and economic capital through space and time allows a deeper view of the global human condition. People, objects, cultures and images travel, as Urry explains, through tourism as well as through migration, not only for need but also for pleasure. Cultural globalization has a strong influence on urban identities and consequently on place meaning, as Nijman points out. Cosmopolitan locals as well as labour and even lifestyle immigrants represent a combination of mobility and fixity that in time changes the identity of a place, since the latter depends on the identity of its residents and their social relations.

The social anchoring of non-locals especially to urban spaces, fights for adaptation or coexistence with the local tradition and way of life and contributes to the constant formation of fluid societies. New roles of power and inequality are developed within spaces and between those that do not move away and those who chose otherwise, be it tourists, immigrants, or even refugees.

Yet this power is not a matter of cultural superiority - if there is such term - but of social magnitude. Locals who support fixity feel forced to abandon their neighbourhoods when social groups of the 'other' seem to outnumber them, while the 'other' makes new uses of existing spaces, whether that is in the city centre or the periphery. These new global communities are disrupting continuity and reidentify old cities, creating dichotomies of spatial versus cultural entities. This is not a reality only in inner-city ghettos or its backstage, meaning out of public sight, but also in the very frontside of a highly transited area such as Raval in the centre of Barcelona or Omonoia in the centre of Athens.

Old places pass hands from locals to new residents and social diversity and transnationality becomes an unsurprising part of the city view. The 'urban jungle' through its manic rhythms transforms this socio-cultural amalgam in time into part of the local culture.



Sydney, Australia Source: Arch2O



Lesvos, Greece Source: Reuters

WORKSHOP OBJECTIVES

The purpose of this multi-disciplinary workshop is to create a space for discussion and idea exchange regarding the use of inner-city spaces by the sociocultural diversity that resides in it, taking under consideration the nostalgic claims of the locals and the new opportunities of the new residents. Cases of similar contradictions and their implications to place identity and space use will be discussed and analysed so as to project the new dynamics of cities' frontstage.

This call for abstracts is open to academics from different disciplines, professionals and postgraduate students who investigate and are interested in any of the following themes:

- Mobility, urban re-construction and new politics of visibility.
- Roles, perceptions and performances of the multicultural resident.
- Re-identification of central urban spaces and community transformation.
- New place meaning at the city periphery due to migrant international refugees and asylum seekers
- Place identity and newer urban generations.
- Space use in touristic frontstage areas.
- Cause-effect relationship in community and space development based on the type of the migration and the type of tourism the destination invites
- New vernacular cityscapes created by global communities.



La Boquería, Barcelona, Spain Source: Ara



Athens, Greece Source: Reuters

VENUE: FACULTY OF TOURISM REFETOR 1

WORKSHOP PROGRAM

9.30 - 10.00: Registration to Workshop

10.00 - 11.00: Exploratory Introduction by **Tasleem Shakur**, "*An ever growing ruptured world? Dysfunctional mobility, nonsensical identities and ill settled transnational communities of the old cities*"

11.00 - 11.30: Coffee break

11.30 - 12.00: **Niroshan Ramachandran**, "*Identity Reconstruction of Albanian Migrants in Konitsa, Greece*"

12.00 - 12.30: **Beata Labuhn**, "*Preservation of the Genius and Transformation into Inclusive Communities. Case(s) of Refugees in Roman Convents*"

12.30 - 13.00: **Magda Sibley**, "*European Diaspora in Moroccan Medinas: Riads & Spas and the formation of New Hybrid Heritage*"

13.00 - 14.00: Lunch break

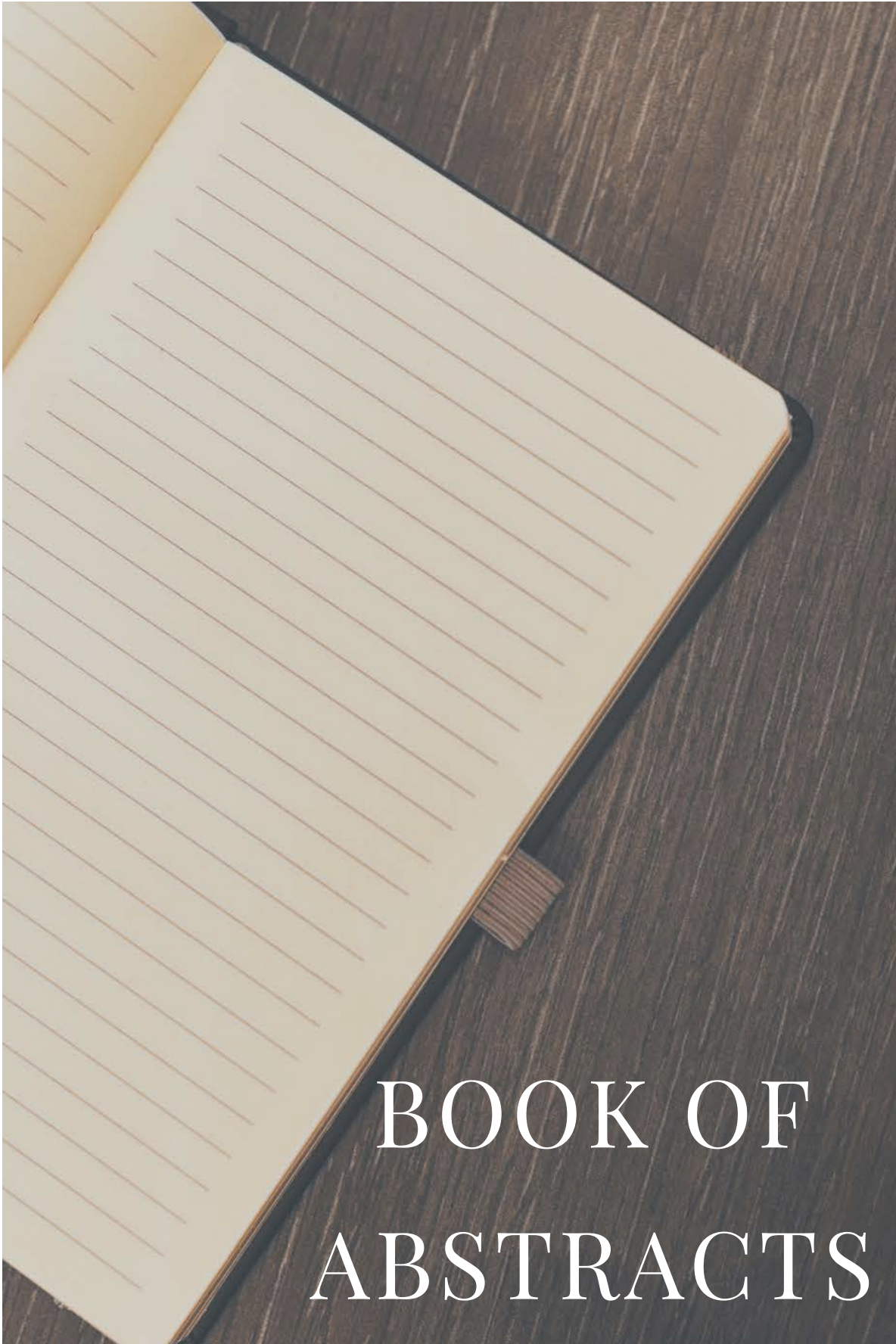
14.00 - 14.30: **Laura Plana**, "*Transnational community mobility and sustainable tourism. A perspective for the Province of Girona*"

14.30 - 15.00: **Lina Enderica Izquierdo**, "*Resident's Perceptions of Tourism in the Barri Vell Neighborhood of Girona*"

15.00 - 15.30: **Francés Fusté Forné**, "*Food in the City: Local Markets, Place Identity and Culinary Tourism Practices*"

15.30 - 16.00: **Konstantina Zerva**, "*Me, myself and I: The co-existence of local, immigrant and local identity*"

16.00 - 17.00: Round table discussion



BOOK OF ABSTRACTS

AN EVER-GROWING RUPTURED WORLD? DYSFUNCTIONAL MOBILITY, NONSENSICAL IDENTITIES AND UNSETTLED TRANSNATIONAL COMMUNITIES OF THE OLD CITIES

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The world's urban population began to rise steadily with the advancement of industrialization and its linkages to southern colonial countries from the nineteenth century (Knox, P and Marston, S.A 2013:361). However, it may be noted, that by the advent of the twentieth century; economic, agricultural and mining based colonial cities like Calcutta, Madras, Bombay, Durban, Johannesburg and Cape town became increasingly industrialised. While summarising the urban segregation of Durban city in colonial south Africa, Freund mentions the forcible removal of its population (particularly those from Indian origin) in the 1950s and 1960s and the creation of new residential neighbourhoods by race (Freund, B 2001:531). 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 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 characters. The sparsely populated 'European Zone' at the core and the high density residential zone for the natives in the periphery (Shakur,T: 2008:270). The Great recession of the 1930s and the following Second World War (1940s) caused both the deterioration of poor urban housing and the protest movements in Europe and America. Large-scale post war migration and new mobilities further problematised the deprived urban communities, producing 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 historic cities like Baghdad, Kabul, Benghazi, Aleppo and many others. Beyond the warzones, elsewhere in Asia and Europe, there had been strings of riots,

killings, 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 communities in Europe and south Asians during the partition of India. Later, we have seen the movement of 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 deterritorialization of south Asia, continued conflicts in south Africa and the Israel/Palestinian conflicts are causing large numbers of migrants/refugees to live in make shift camps for long periods 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 decades of Middle Eastern wars have caused the mass exodus of unsettled communities like Tootsies, Bosnians, Syrians, Rohingyas etc, altering and changing their identities.

This exploratory introduction seeks to explore the dysfunctional mobility and the (somewhat) nonsensical identities of the unsettled international communities both in the developing world and in Europe. It is expected that this talk, sprinkled with some personal research, would shed light to the understanding of new kinds of mobility, including that of changing tourist behaviour post 9/11 and post 2008 Western recession.

Freund, B (2001). 'Contrast in Urban Segregation: A tale of two African Cities, Durban (South Africa) and Adibjan (Cote d'Ivoire)', *Journal of Southern African Studies*, Volume 27, Number 3, September 2001.

Knox, L. K and Marston, S.A (2013). 'Human Geography: Places and regions in global context', Pearson

Shakur, T (2008). 'Squatters of No Hope? An Analysis of spontaneous settlements of Dhaka, Bangladesh, The Horizon Publication.

PRESERVATION OF THE GENIUS AND TRANSFORMATION INTO INCLUSIVE COMMUNITIES. CASE(S) OF REFUGEES IN ROMAN CONVENTS

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This paper is about preservation/gentle transformation of place meaning at the center – not the periphery – of the city due to an integrative collaboration with migrant international refugees and asylum seekers. The collaborating parties consist of the refugees themselves, the city council, secular charity organizations, religious organizations, heritage care, independent spatial planners and artists and tourist organizations and mediators. The integrative approach aims at providing places for the refugees in the city center, while preserving – and even enforcing – the character of the city center. The paper focusses the specific case(s) of providing shelter and community space for refugees in the convents of Rome. Its first part covers the story of the winning architectural proposal from the international competition Re-call. The proposal is about creating a place for meeting and integration between immigrants, local inhabitants and tourists in the garden of the convent on Via dei Genovesi in Trastevere in Rome. The place is created through three interconnected acts of urban and architectonic intervention.

The first act is the unfolding of the convent's wall, which facilitates public experience of one of the gardens of the convent. The second act is the meeting between the neighborhood, the immigrants and the tourists from all over the world in a 'Syrian' tea garden called "Santuario", one of the gardens of the convent that becomes public due to the unfolding of the wall. The third act is the telling of the rich, and still unfinished, (hi)story about the long tradition of helping people in the specific place of the convent on Via dei Genovesi on a mural on the inside of the wall, a joint art project of both the immigrant- as the local and 'global' artists.

At the time of the presentation of the project, the newspapers around the world published the call-out from Pope Francis (September 10, 2013) in which he appealed to the Catholic religious orders to open their convents to European refugees rather than to wealthy tourists. Since then, multiple convents in Rome have embraced refugees within their walls. In its second part, the paper reflects on how the practices of placing refugees in Roman convents are currently turning out in terms of preservation/gentle transformation of place meaning, (wanted/unwanted) urban renewal, policies of visibility and inclusion, and community transformation. The case for this evaluation forms Casa Scalabrini 234 in Rome. Considering the preservation/gentle transformation of place meaning we can say two important things. Firstly, the project's aims – to thrive on the existing structures that were in place before as much as possible without many adaptations and minimum funds – have been achieved. For example, the convents that used to be seminaries for theology students from all over the world, are now occupied by male refugees from all over the world, so there is a certain spatial-socio-cultural continuation. The gentle transformation is only the fact that their occupations are civilian and not clerical. Secondly, the typology of convents is a paradoxical one: although convents are located centrally in the city or neighborhood, they have always stayed closed off from the city's public life. Now, since more social functions are included in the refugee-convents (except the church, now there are also tailor shops, intercultural dinners, mosques, etc. within the walls of the convent), the convents become stronger community centers, although their spatial accessibility is still like entering a 'secret garden.' In this case, one can speak of a gentle transformation.

PRESERVATION OF THE GENIUS AND TRANSFORMATION INTO INCLUSIVE COMMUNITIES. CASE(S) OF REFUGEES IN ROMAN CONVENTS

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In terms of politics of visibility and inclusion, the refugee-convents form a crucial - until now missing link in the refugees' development - between the 'emergency' and 'normality.' The refugees are still to a great extent sheltered and protected, but enjoy a more normal and stimulating environment. They also have more interaction with the local community, where they can prove their quality in interpersonal interactions. Concerning community t

ransformation it must be stressed that implementation of refugee-convents always brings about initial protests from the neighborhood and is a very delicate issue that needs to be handled with great care. Only after a couple of years, where the refugee-community proves itself to the neighborhood as 'good neighbors' will they be accepted. This requires daily work and alertness. Examples of these subtilities will be provided.

EUROPEAN DIASPORA IN MOROCCAN MEDINAS: RIADS & SPAS AND THE FORMATION OF NEW HYBRID HERITAGE

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This paper sheds light on the phenomenon of waves of Europeans moving to Morocco in search of new lifestyles and the realisation of orientalist dreams through their appropriation of Moroccan built heritage. Such phenomenon started in the 1990's as documented by the German geographer Anton Escher (Escher, 2001, 2014) and has been taking place for the last three decades. This has resulted in the formation of new hybrid spatial architectural and urban practices that have created new identities for the centuries old Moroccan built heritage. The proliferation of low cost airlines, increasing accessibility of Morocco from different European cities and a ruthless real estate activity in the historic cores of cities such as Essaouira, Marrakech and Fez have facilitated the expansion of this phenomenon. The European ageing population, in search of a better quality of life in the warm sunny and affordable Moroccan medinas has led to the appropriation of the centuries old courtyard houses and their transformation into small palaces called Riads. Fuelled by an orientalist dream, these transformations have created new dynamics for the regeneration of the old Moroccan medinas after a long process of gentrification.

They have also created new identities and the formation of a new hybrid heritage. This paper aims to shed light on these new hybrid architectural and urban and practices with a particular focus on the courtyard house/ riad and the hammam/ spa transformations in the medina of Marrakech. The paper is based on field work carried out by the author in the city of Marrakech in the last three years, investigating plural identities and processes of cultural hybridisation in heritage buildings.

Escher, A, and Peterman, S. (2014) Marrakech Medina. Neo-colonial paradise for lifestyle migrants? In Michale Janoschka, Heiko Haas *Contested Spatialities, Lifestyle Migration and Residential Tourism Contemporary Geographies of Leisure, Tourism and Mobility* Editions. Routledge
Escher, A and Peterman, S. (2001) Gentrification in der Medina von Marrakech. *Geographische Rundschau* 53 (6): 24-31.

IDENTITY RECONSTRUCTION OF ALBANIAN MIGRANTS IN KONITSA, GREECE

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Greece is rapidly facing challenges due to the increased culturally diverse people. As a result of the influx of legal and illegal immigrant flows from several countries, the issue of 'identity' became a public debate in Greece. Especially, in the border areas of Greece such as Konitsa, there are a lot of first and second generation of Albanian migrants. Consequently, the rapid movement of migration challenged the adaptation of immigrants themselves in their host community due to social and cultural differences and as well as the host community members' adaptation to the migrants (Gidarakou et al., 2011). Therefore, this study analysed 'how does the migration influence the identity reconstruction of Albanians in Konitsa, Greece?' by applying the 'interpretative theory'. This is a qualitative study based on the border village of Konitsa in Greece. The Albanian migrants were selected as informants through purposive and snow balling approach. This study identified name, religion, language and public perception as the most influential actors in determining and maintaining the identity (crisis) of Albanian migrants in Konitsa. The Albanians reconstructed their identity by changing their name and religion or maintaining their religious identity while changing their names.

Though some of them decided to maintain their names and religion, most of the times they mostly avoided the situations of sharing information about their original identity. Moreover, in terms of languages, the first generation learned and practiced Greek language whereas the second generation developed Greek as their first language and did not learn and/or speak Albanian in public spaces. However, some of the families communicate in Albanian inside their houses to maintain their origin language. 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. This study also found that the process of identity crisis associates with the power of the immediate environment in shaping the identity. In particular, the power of the immediate environment contributes to unfavourable 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.

TRANSNATIONAL COMMUNITY MOBILITY AND SUSTAINABLE TOURISM. A PERSPECTIVE FOR THE PROVINCE OF GIRONA

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Literature on mobility points out that it encompasses different meaning which embraces flows of peoples, from refugees to tourists, information and data, merchandises. In this perspective mobility generates social relations, ways of living, new ties to space, new places, new forms of consumption and leisure (Franklin and Mike Crang, 2001). It opens a debate about how mobility could contribute in the interplay between the touristic transnational community and the host community for improving a new territorial model based on sustainability.

The World Tourism Organization (2011) defines sustainable tourism as that which meets the needs of present tourists and the host regions who must manage the territorial, societal and economic model. Researchers have highlighted that 'sustainable tourism' requires sustainable growth for both the host society and the transnational community, and this growth must be managed in an integrative manner to preserve the rural and city landscapes in order to mitigate the territory inequalities or negative effects such as those car mobility can have on society and environment. While most studies on mobility and tourism focus on accessibility to the destination, our study will focus on the "permeabilization" of the touristic area by (1) sewing the wide network of rural and local infrastructural support, (2) improving the public transportation network and (3) reconsidering the car mobility space inside and outside the urban areas favoring the slow tourism in the territory through different kinds of slow leisure activities such as slow tourism, slow food, slow cities and hospitality etc.; all of which appeal to the need to reconnect with the socio-cultural aspects and identity of the territory.

Our 2017 studies on "Railway, territory and city" and on the municipality of Torroella de Montgrí - l'Estartit, both in the Province of Girona, imagines a territory without fossil fuel contamination and looks into the challenges of the regional transportation systems would face to permeabilize the rural-urban territory and make it more penetrable for visitors, stable or not, and locals alike.

Our objective is threefold: (1) to investigate the possibilities of reclaiming the space currently dedicated to cars, (e.g. streets, highways and car parks), for public and tourist activities which could contribute to placemaking construction initiatives and improve the attractiveness of the area, (2) to analyze a possible new leisure offer for the transnational community that does not require moving by car in accordance with sustainable principles and a political, economic and social degrowth movement and (3) in keeping with circular economy principals, to assess the possible impact improving creative enterprise to boost the local and regional economy would be. The Province of Girona, characterized by a polycentric and low-density model of settlements, reveals opportunities and strategies when urban and peripheral spaces are recycled and reinvented in favor of sustainable mobility. The conceptualization of a slow mobility network and the re-naturalization of some large and peripheral spaces can contribute to the coexistence among of transnational communities, sustainable tourism and local development.

RESIDENT'S PERCEPTIONS OF TOURISM IN THE BARRI VELL NEIGHBORHOOD OF GIRONA

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Tourism has always been an agent of change within the social, economic and cultural aspects, which has imposed a change in the social interactions and traditional lifestyle of the residents directly or indirectly. Also, in the initial stages of tourism development, the first groups of tourists demand services causing uncertainty in the economic sphere, generating large speculation and fluctuation in prices. This problem finally reflects in the residents and at the end generate inconvenience for the local population.

Another effect is observed in the cultural sphere where the customs and behavior of the local population is influenced by the nature of the visitors. (Monterrubio, Mendoza, Fernández, & Gullete, 2011). As we simultaneously evaluate the aforementioned changes, we see that tourism is increasingly becoming woven into the old city centers causing physical changes in the urban layout (Richards, 2016); which ranges from the changes in the physical spaces and their use by locals and also increased mobility problems. Therefore, within the academic community, it is important to study the populations in question, in order to identify their perceptions regarding the growth of tourist activities in their cities.

The present investigation is developed in the old town, of the city of Girona referred to as Barri Vell, which has undergone some alterations due to the increase of tourists in certain seasons in recent years. These mainly refer to festivities of regional significance and peak summer months which has generated discomfort and thereby some disagreements within the residents. Within this framework, this study seeks to understand and analyze the tourist perceptions of the residents of this town. Further, it also aims to identify the alterations generated in the old town due to the influence of the tourist city.

The methodology proposed is qualitative in accordance with the discursive analysis method. Thirty-five interviews were conducted between residents and local business owners specifically catering to tourists located in the old town, who were part of the sample of this study. With the

information obtained, the local perceptions towards change in intensity of the usage of spaces in the old town as well as visible physical changes to the old town in the public spaces were focused on and analyzed. This analysis was identified as an element that influences the host's perception of tourism within the public spaces of their local sphere.

After conducting an in-depth analysis of the information provided by the residents of the old town, it clearly distinguishes those spaces within the old town that are used for public and private purposes. It can be identified that the residents who have lived for many years in the Barri Vell neighborhood of Girona, find that the managers of the tourist activity have caused a change in the use of the present available spaces.

The empowerment of the vast majority of spaces only for the private use has given rise to an inflation in the purchase-sale and rental prices. It can be seen that private spaces dedicated to trade are easy prey to business turnover, which has led to the creation of businesses with tourist purposes but not thought of residents who still live in the historic center of the city. In addition, public spaces are increasingly being renovated, turning the streets, squares and small rest areas into touristic places that increasingly lose their authenticity. The local residents fear that the old town will soon become an artificial touristic center. Considering this, the city will be filled with high number of visitors which will reach a saturation limit at certain seasons of the year. This is predicted to generate a reduced mobility leading to discomfort among the resident locals in the near future.

Monterrubio, J. C., Mendoza, M. M., Fernández, M. J., & Gullete, G. (2011). Turismo y cambios sociales. estudio cualitativo sobre percepciones comunitarias en Bahías de Huatulco, México. Cuadernos de Turismo, 28(1139-7861), 171-189. Recuperado a partir de file:///C:/Users/u1937906/Downloads/147291-552471-1-SM (1).pdf

Richards, G.(2016). El turismo y la ciudad: ¿hacia nuevos modelos?/Tourism and city: towards new models?. Revista CIDOB d'afers internacional, 71-87

FOOD IN THE CITY: LOCAL MARKETS, PLACE IDENTITY AND CULINARY TOURISM PRACTICES

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Food tourism means the exploration of cultural and natural idiosyncrasies of a place through its gastronomy and culinary heritages. Visits to food markets are among the different possibilities offered by culinary tourism practices in urban environments. This research analyzes the transmission of place identity through the provision of local produce. Particularly, it focuses on the attractiveness of local food markets from the study of the proximity of their products. In order to achieve this, three different markets in the region of Costa Daurada are studied. A total of 938 food products were classified. Data analysis shows that a third of the products have a local origin. Also, while regional and national products also highlight an important weight, produce from international markets presents a lower weight. In this sense, products' provenance is a key marker of cultural identities, whose place meaning is showcased in urban markets.

Within the linkages between food and tourism, this research argues that foods travel through tourism as people and cultures do; thus the attachments to gastronomy as a foundational cultural aspect can be experienced in markets. The diversity of products shows evidence on the influence that global food processes have on urban food identities – traditional and modern, old and new – and how culinary cosmopolitanism shapes both resident and tourist ways of life. From this study it is possible to determine to what extent local markets as an amalgam of foods are conveying place identity – and how –, and to further explore their potential as spaces of authenticity, socio-cultural diversity and multicultural communication in the context of urban food tourism.

ME, MYSELF AND I: THE CO-EXISTENCE OF LOCAL, IMMIGRANT AND LOCAL IDENTITY

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In times of high globalization, mobility has changed the concept of distance, and thus altered the formation of the identity of people who choose to practise tourism or migrate. The transition from migration-led-tourism (MLT) to tourism-led-migration (TLM) has been widely studied, although such emphasis on mobility has limited interest in the role of the local, and thus static, subject. Even through research investigation has been largely focused on widely centered to the relationship between tourism and immigration, and to a lesser degree, between the local and the cosmopolitan, it has failed to study the appearance of these identities within the same individual who chooses a transnational lifestyle. The purpose of this study is to discuss the multi-centred identities that immigrants develop during their stay, and the factors that trigger the transformation from one self to another.

To meet this aim, email interviews were conducted with 33 lifestyle immigrants, of different nationalities and to different countries, in order to discover a plurality of factors of self-reflection shared by locals, tourists and immigrants. Through theoretical thematic analysis, the importance of place attachment and social interaction has been highlighted as the generator of micro-moments when selves are transformed, explaining the cosmopolitan profile of immigrants. Our results indicate that transnationalism leads to distance from and co-existence among five different identities that have emerged from our data. Micro-moments of place attachments switch from one identity to the other through the context of imaginative mobilities and the remembering of various place attachments that the individual has developed through his/her corporal mobilities.

THE OBJECT(S) OF TRANSFORMATION: PLACE TRANSFORMATION AND PLACE IDENTITY THROUGH MIGRANT OBJECTS

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Most recent theories of mobilities, especially Nail's (2015; 2016) Deleuzian inspired work (the 'figure of the migrant'), could be described as subject-oriented. How the influx of bodies (flows) can transform and mutate territorialities: the 'de-territorialisation' and 're-territorialisation' of identity and culture. Following object-oriented political geographers and social theorists however, could we not shift our attention towards the objects that both transform the city? This paper attempts to begin such questioning in relation to migrant commodities within the township of Scunthorpe in North Lincolnshire, England. When studying individual cities and built environments, the composition of shops and stores is an important factor to consider. Specifically, how the composition of stores is culturally differentiated. 'Ethnic' supermarkets are not new, even in 'Brexit' towns 'left behind' by cosmopolitan (post)modernisation. The significance however is the intensification of such stores. Put another way, the increase in quantity of such stores over time. It can be argued that such ethnic supermarkets are indicative of a change in the demographic composition: the increase in migrants. Also, these stores are also indicative of a transitional built environment. Objects (i.e. cities) do not change overnight, and as Graham Harman

emphasises, change usually occurs within the early stages of an objects life (2016). Long term migrant settlement however can change the qualities of a city (object). The composition of shops and stores (objects) and the differentiated commodities they sell (also objects), can be interpreted as an indicative factor of transformation. The 'diffusion' of ethnic commodities and stores should be contextualized within a wider transitional and transformative matrix (free-movement of trade and commodities under neoliberal governmentalities). This paper aims to engage this question through an empirical examination of the commercial composition of Scunthorpe. It could be argued that the 'Eastern European' diaspora has transformed the township of Scunthorpe physically through both the introduction of new 'ethnic food stores' and culturally through the dispersal of new 'ethnic commodities', namely food products. These new ethnic stores sit alongside South Asian stores and restaurants, a previous generation of migrants that transformed British towns and communities. This study of commercial composition will be substantiated through an engagement with the identity and place perceptions of migrants and the figure of the 'migrant entrepreneur'.

THE PLACELESS DIMENSION OF PLACE-MAKING: A CASE OF DHAKA NILKHET-NEWMARKET AREA, DHAKA

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Dhaka New-market area, established in 1953, bears the legacy of colonial 'introvert shopping mall'. It is located at the border of the old and new part of Dhaka city, known as Nilkhet - Newmarket area and serves as a popular place for shopping-cum-gathering. While the original marketplace was designed to function independently and being segregated from the surrounding built environment, its exclusiveness has been transformed by the marriage of traditional market streets developed in and around Newmarket area. These street markets 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 retail activities has been developed over the time at this border of the city, which has earned its life-blood from the ephemeral character of this old urban tissue, and has offered continued support to the migrants, pursuing the metropolitan city for livelihood opportunities securing job in informal sector.

Recently, the government undertook a number of key initiatives to 'develop' the area by leasing the land and by removing the street-markets to modernize the architecture of new-market. The paper argues that the (government's) initiatives are underpinned by a conception of land-ownership, which lacks an understanding of the uniqueness of this retail environment and, thereby, will cause irreparable damage to this place and its process of place-making. It reveals that the absence of land-ownership and placeless-ness in the spatialisation of informal retail activities 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. The paper contributes in the critical debate on the role of placelessness in architecture, through an enhanced social interaction and overlapping retail activities, as the old (formal) marketplace still sustains by the addition of a questionable and non-static physical form.

722 TMX ENGINEER BATTALION: STORIES FROM A REFUGEE CAMP

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In March 2016 governments within the European Union closed their borders, leaving almost 60,000 refugees stranded in Greece, with no way to make the journey to their destination countries further north. Faced with hosting the refugees, the Greek Government decided to reopen a number of closed-down army camps as temporary residences and called on the army to set up and manage the camps: duties that they had neither trained for or experienced before.

The documentary film 722TMX, Engineer Battalion provides an exclusive look behind the walls of this Greek army-run refugee camp, which offers humanitarian support to Syrian families. Since its opening, the camp has grown into a community, with everyone making the best of a bad situation. Sharing their insights into this life - refugees, volunteers, the army and Alexandria's locals offer their opinions on some of the most difficult moral and ethical questions that have filled the news over the past year.

Alexandria is a new city. The composition of a mosaic of different races. Locals, Pontus, Asia Minor, Grevena, Kozani, Kolindrinoi, Roma. The strength and weakness of this city depends on the harmonious coexistence of different people and cultures. Its growth in recent years and its transformation from a village to a town, third in Imathia, due to this blending of these different people. Initially the arrival of the refugees found the local cautious society. Mainly because they did not know what to expect. Nor how many refugees will

come to know, nor where to put them. Along the way were created and other questions regarding safety, health as well as how to operate a camp within the urban fabric and next to a Roma settlement.

Eventually Alexandria accepted most refugees in the prefecture. Currently the camp there are about 800 refugees, while in Veria - double in size and population - hosted about 300. In Naoussa now become talk of transferring 250 refugees.

Despite the many doubts and reservations initially existed, the local community greeted the refugees with no incidents of racist violence, as it was in Veria or other Greek towns. Instead, many citizens and institutions of the City organized to help those people who left an embattled country and spent the thousand waves to be found in the Alexandria city without anything. Large quantities of clothes, food, medicine, toys and other emergency items gathered from the local community and given to refugees.

The paper will discuss the changes and the challenges that the local community of Alexandria faces and it will focus at the relationships that have been developed among the local people, the refugees and international aid workers as has been portrayed on the films 722TMX, Engineer Battalion (2016) and 722TMX, Stories from a Refugee Camp (2018) directed by the local filmmaker Yiannis Koufonikos

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ABOUT LMRT

The Laboratory of Multidisciplinary Research in Tourism (Laboratori Multidisciplinari de Recerca en Turisme - LMRT) is a tourism research center of a group of professors, doctoral students and various collaborators from the University of Girona.

What does LMRT stand for?

Laboratory because it is born with the will to be an area of empirical work, of experimentation, of finding new formulas in the tourist field and of establishing diagnoses of certain scenarios.

Multidisciplinary because it integrates a vision from different perspectives (economics, law, heritage, geography, technology, sociology ...), both conceptually and, above all, methodological.

Research because the exclusive function of the Laboratory is scientific research in the field of tourism. The Laboratory attempts to cover a significant gap in scientific analysis, fundamental and applied research, and the transfer of knowledge in the field of national and international tourism.

Tourism because the Laboratory has as a working environment the tourism phenomenon, from a modern perspective, that also addresses the frontier spaces between tourism and other areas of contemporary society.

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ABOUT GBER

GBER was launched in 2001 as a refereed quarterly electronic journal with printed editions. It aims to have a wide international readership comprising of architects, planners, developmentalists, environmentalists and students from both the western and the developing world.

Although the focus of GBER is the 'Built Environment' it also intends to include debates from the perspectives of the related macro socio economic, political and developmental issues. Its editorial policy particularly welcomes the views expressed through the socio-cultural determinants of the present day 'multicultural' society which influences the contemporary 'Global Built Environment'.

The journal is genuinely interested in debates on the built environment of both the developing and the developed world. The idea is to foster an effective north south solidarity and provide a forum to encourage a better understanding and communication on a wide variety of built environment issues including the emerging 'globalization' and its impact on both Eastern and Western multicultural built environments'.

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