



1. digital illustration by Ieva Karaliute
 [Karaliute, I. (2021) *Refugee* -digital illustration]

CONTENTS

ABSTRACT.....4

INTRODUCTION.....6-7

BORDERS.....8-15

NOMADIC WINGS.....16-23

GENTRIFICATION.....24-29

CONCLUSION.....30-31

BIBLIOGRAPHY.....32-33

LIST OF ILLUSTRATIONS....34-35

ABSTRACT ABSTRACT

In the world of modern crisis, people movement is the biggest since the World Wars. Although this is not new within the historical context, there is an urgent need to rethink and unite, so the new solutions to these unfair displacements, can be found. People's lives are being affected by laws and regulations, the failure of their states and governments. There is a need to question whose responsibility that is and bring awareness to individualistic lifestyles that many of us value so much. Bias and generalized views such as negative outlook towards refugees or nomadic travelling communities, should be challenged by others, but most importantly - ourselves.

In this writing portfolio I will look deeper into the theme of displacements. By starting with the global refugee crisis, I will then explore what being a nomadic traveller might mean, and finally bring attention to gentrification and the scars that it can leave. By giving different points of view, I will question the importance of borders, acceptance within the communities and look into some solutions, that others have already explored. I will also look into the spaces that people inhabit and how that is affected by either choice or life circumstances, starting 3 main chapters with selectively chosen, relative poems from the communities I will be speaking about, and adding my own personal diary entries. The intention is to take the reader on an emotional journey when looking inside into these communities and highlight an importance of understanding issues surrounding those, that are displaced.

DISPLACEMENT - (noun) -
(formal) the act of forcing somebody/something away from their home or position
[Definition from the Oxford Dictionary]

DISPLACE - 1550s, "remove to a different place, put out of the usual place; remove from any position, office, or dignity," from Old French *desplacer* (15c., Modern French *déplacer*), from *des-* (see *dis-*) + *placer* "to place," from *place* "place, spot" (see *place* (n.)). Related: *Displaced*; *displacing*. *Displaced person* "refugee" is from 1944.

DIS - word-forming element of Latin origin meaning 1. "lack of, not" (as in *dishonest*); 2. "opposite of, do the opposite of" (as in *disallow*); 3. "apart, away" (as in *discard*), from Old French *des-* or directly from Latin *dis-* "apart, asunder, in a different direction, between," figuratively "not, un-," also "exceedingly, utterly."

PLACE - c. 1200, "space, dimensional extent, room, area," from Old French *place* "place, spot" (12c.) and directly from Medieval Latin *placea* "place, spot," from Latin *platea* "courtyard, open space;



INTRODUCTION

Many developed countries and their citizens, provide huge funding to UNHCR (The UN Refugee Agency), however, they take in relatively low percentage of the world's refugee population, which is only around 15%. Many of these countries, also spent the last 30-40 years making non-entry policies that are specifically designing to prevent those who seek refuge in their countries.¹ Some question, if this kind of international cooperation, is fair. What is obvious, is that tensions between the political and ethical with humanitarian view of refugees, are divided. Historically, the states and the walls have not always existed. They appeared, so they could control the movement of people. For example, in the medieval ages, the walls created were for the purpose of stopping the attacks and to regulate the tax and the movement of people, similarly to the current days. Different national agreements throughout the history, made new rules of the territories. Another example, in 1994, different countries have signed a document, which restricted 44% movement of the ocean. Countries extended 403 miles off territory from their coasts, to allow the extraction of oil in deep sea wells and factory fishing that are further of their coasts.² These kind of agreements and legislations makes it even more difficult for people to reach other countries for better life.

In the first chapter, I will be looking into the border being the site of appropriation and how contemporary politics affect the movement of people. I will be looking deeper into refugee camp in

1 Owen, D. (2020) What Do We Owe to Refugees? Cambridge: Polity Press. p.10.

2 Jones, R. (2017) Violent Borders. London: Verso.p.7.

Calais, France and how people live in the modern-day slum conditions. There are many complex and personal reasons, why people decide to make difficult journeys that leads to camps like that in Calais. This could be war, dictatorship and oppressive regime, lack of democracy, political repression, corruption, torture... People could be running away in desperation, men can be forced to go into the military, that is corrupted and cruel.³ In some countries, just as recent events in Afghanistan, when Taliban took over the whole of the country, interpretation of Islam plays a big role and the rights of women and education, is taken away from its nationals.

There are also different points of view who should be entitled to a refugee status, but in a contemporary politics, those outside of the state that are threatened by persecution, should be entitled to such status.⁴ From the humanitarian perspective, its underlying obligation is a moral duty for all suffering to be prevented and there is no difference if a person flew persecution, or famine. ⁵Portrayed in the wider media, the people seeking refuge, often are shown in a negative way. National hostility towards them, is manipulated by right-wing populist actors, for their own political advantage and in support of restrictive policies against those who seek asylum. ⁶One man, Babak, from Iran, who lived in the Calais refugee camp in 2015, has shared his frustration

3 Hghooi,A.; Africa; Safia;(.....) (2017) Voices from The 'Jungle' - Stories from the Calais Refugee Camp. London: Pluto Press. p.47.

4 Owen, D. (2020) What Do We Owe to Refugees? Cambridge: Polity Press. p.6.

5 Owen, D. (2020) What Do We Owe to Refugees? Cambridge: Polity Press. p.6,7.

6 Owen, D. (2020) What Do We Owe to Refugees? Cambridge: Polity Press. p.xiv.

with the media: "The media they record people trying to get to the UK and they show people trying to make trouble, people hitting the cars... It is not like this. Some people, they are living here, some people they are studying here, they are going to school. Some people they have nothing to say. For example, like me, I don't go and try to the UK, I am just living here. They show these people in the media. They show this bad image of people fighting with the police. When people are seeing all of these really bad things in the media, they think we are not human beings, they think we are violent. They think a lot of bad things and get a really bad image. When they come to visit the camp, they see that it is not like this, they see they are all just humans."⁷

In the second chapter, I will be looking into the nomadic lives of Irish Traveller community and how marginal spaces such as roadsides and seemingly abandoned lands, become their temporary places to call home. I will also be looking into their communal lives, how society sees them and what struggles do they face, when they are forced to settle down and give up their nomadic lifestyles. The 1963 Commission on Itinerary Report, has attempted to enable Travellers to settle and integrate into society, forcing them to move off roadsides and disrespecting their nomadic lifestyles. One traveller expressed their anguish saying: "One of the most racist document to describe and define us. The offensive term 'itinerant' has been used for generations. We are failed settled people..."⁸ The Report explained, that "the best definition of "itinerant" was a person who had no fixed place of adobe and habitually wandered from place to place, but excluding travelling show-people and travelling entertainers,

7 Hghooi,A.; Africa; Safia;(.....) (2017) Voices from The 'Jungle' - Stories from the Calais Refugee Camp. London: Pluto Press. p.173.
8 ACERT: Report of the Commission into Itinerary 1963. Available at: <https://acert.org.uk/download/report-of-the-commission-into-itinerary-1963/#> (Accessed:211122)

who might otherwise be regarded as coming within the terms of reference." It further added that "Their presence is considered to lower the tone of a neighbourhood are seldom satisfied until the itinerants have been moved on..... (...)...The gap between them and the settled community, in both the social and economic spheres, is constantly widening. It is, therefore, a matter of urgency that steps be taken as soon as practicable to bridge this gap and to narrow it."

Lastly, I will be exploring what gentrification truly means for the affected communities, and how case studies such as redevelopment of a housing estate in Bordeaux France, can lead as an example of what is possible with thoughtful and human-centred design. Architecture studio Lacaton & Vassal, have won the competition to find the solution for the housing estate of Grand Parc.⁹ These blocks of flats was an attempted to solve the problem for working class families, those displaced from slum clearances and immigrants in 1960's. The architects proposed, that rather being demolished and rebuild, the apartments were improved by adding an extra layer of floor space and winter gardens, that wrapped the whole house structure.¹⁰

I will explore what displacement means to these communities and how their domestic lives are affected by their displacement.

9 Slessor, C., (2019) Grand Parc, Bordeaux review – a rush of light, air and views Available at:<https://www.theguardian.com/artanddesign/2019/may/12/grand-parc-bordeaux-lacaton-vassal-mies-vander-rohe-award> (Accessed:211122)

10 Slessor, C., (2019) Grand Parc, Bordeaux review – a rush of light, air and views Available at:<https://www.theguardian.com/artanddesign/2019/may/12/grand-parc-bordeaux-lacaton-vassal-mies-vander-rohe-award> (Accessed:211122)

BORDERS BORDERS?



2.digital collage by Ieva Karaliute
[Karaliute, I. (2021) *Refugee* -digital collage]

'Home'
By Warsan Shire (from *Somalia*):

*no one leaves home unless
home is the mouth of a shark
you only run for the border
when you see the whole city running as well*

*your neighbours running faster than you
breath bloody in their throats
the boy you went to school with
who kissed you dizzy behind the old tin
factory
is holding a gun bigger than his body
you only leave home
when home won't let you stay.*

*no one leaves home unless home chases you
fire under feet
hot blood in your belly
it's not something you ever thought of doing
until the blade burnt threats into
your neck
and even then you carried the anthem under
your breath
only tearing up your passport in an airport
toilet
sobbing as each mouthful of paper
made it clear that you wouldn't be going
back.*

*you have to understand,
that no one puts their children in a boat
unless the water is safer than the land
no one burns their palms
under trains
beneath carriages
no one spends days and nights in the stom-
ach of a truck
feeding on newspaper unless the miles
travelled
means something more than journey.
no one crawls under fences
no one wants to be beaten
pitied*

*no one chooses refugee camps
or strip searches where your
body is left aching
or prison,
because prison is safer
than a city of fire
and one prison guard
in the night
is better than a truckload
of men who look like your father
no one could take it
no one could stomach it
no one skin would be tough enough*

*the
go home blacks
refugees
dirty immigrants
asylum seekers
sucking our country dry
niggers with their hands out
they smell strange
savage
messed up their country and now they want
to mess ours up
how do the words
the dirty looks
roll off your backs
maybe because the blow is softer
than a limb torn off*

*or the words are more tender
than fourteen men between
your legs
or the insults are easier
to swallow
than rubble
than bone
than your child body
in pieces.
i want to go home,
but home is the mouth of a shark
home is the barrel of the gun
and no one would leave home
unless home chased you to the shore
unless home told you
to quicken your legs
leave your clothes behind
crawl through the desert
wade through the oceans
drown
save
be hunger
beg
forget pride
your survival is more important*

*no one leaves home until home is a sweaty
voice in your ear
saying-
leave,
run away from me now
i don't know what i've become
but i know that anywhere
is safer than here ¹*

¹ Shire, W. Home. Available at: <https://www.facinghistory.org/standing-up-hatred-intolerance/warsan-shire-home> (Accessed: 211119).

Diary entry - November 3.2021.

Living a free and privileged life, I count myself extremely lucky to be able to live in a country like the UK. Being born in the Soviet Union and growing up in now free Lithuania, I do not remember what war or repression truly means. However, the scars and effects of political and historical events in my home country, has made me feel like I didn't belong. Poverty, corruption and inequality within the government, has pushed me to emigrate overseas and try my luck for a better life. I do not know what illegally crossing violent borders towards safety means, in such despair that it is a life-or-death situation. I do not know scars are left by walking for days or months without food and a warm bed, or when your family members are murdered. I do not know what torture and control of free speech truly does to a human being. I do not know many things that people who become refugee - experience. What I know is how it feels living with an identity that sometimes feels lost in a different country, when lack of close family and opportunity to use your mother tongue, makes you feel like a stranger. I also know what it feels like when someone shouts to you 'go back to your country' and generalize your nationality to what is told in a negative way about a small amount of people who commit crime, by the media. Wanting to understand more about the movement of people and choices they make, is what started the direction of my writing portfolio.

Firstly, I wanted to look deeper and talk about what does it mean to live life with less, either through choice or life circumstances.

In recent years, world events like climate change, have made a lot of people rethink their values and needs, popularizing ideas like the tiny house movement, communal living and minimalism. I decided to investigate an infamous refugee camp in Calais, France, to find out how the setting of the camp and community spirit helped those who ended up there. The camp has earned the name "Jungle", by the media and the inhabitants themselves, many of whom said, humans could not live in such conditions.

Between 2015 and 2016, only 500 meters away from the port of Calais in France, on the soil of the sandy wastelands, the 'infamous' refugee camp called the 'Jungle', was born. The camp was a response to the dramatic movement of people into Europe that started that year. The word 'Jungle' itself, as suggested by French anthropologist Michel Agier, refers to Afghan refugee camp in 1970's Pakistan, that later was picked up and spread by Afghans themselves to "name their places of refuge on the roadsides of their exile, and then became a generic term for precarious migrant settlements."¹ It is also used as a racist term by some of the police and far right French activists: "Go back to your Jungle!"²

At its highest peak, the camp's inhabitation reached 10,000 people, but the history of those trying to reach the UK, started way earlier. The building of the Channel Tunnel in 1994 and the removal of the Schengen Area in 1995, meant that Calais became an important border connecting the UK with the wider continent. The start of the Kosovo war (1998-1999) and people fleeing conflicts such as in the Middle East after 9/11 terror attacks, led to the refusal of third

1 Hicks, D., Mallet, S., (2019) *Lande: The Calais 'Jungle' and Beyond*. Bristol: Bristol University Press. p.5.
 2 Hicks, D., Mallet, S., (2019) *Lande: The Calais 'Jungle' and Beyond*. Bristol: Bristol University Press. p.2.

country³ subjects from entering the UK. Political sanctions and failure to find the right route for an irregular crossing to the UK, these people were not able to make an asylum claims. This have led to different informal settlements appearing in the Calais area.⁴

However hard the authorities have tried to demolish these constantly growing camps, the new 'Jungles' just kept growing and new people kept arriving. The UK government invested at least £315 million between 2010-2016 to 'stop and deter illegal migration', that being spent on things such as physical port security infrastructure, thermo-detection cameras, vehicle-scanning equipment, deportation flights, concrete 'great wall of Calais', and many others...As then in 2012, the UK Home Secretary, Theresa May, has said: 'The aim is to create here in Britain a really hostile environment'.⁵ But as Reece Jones suggests in his book *Violent Borders*, migration isn't primarily driven by smugglers and traffickers as many would think, instead, 'the existence of the border itself produces the violence that surrounds it'. It creates a driving force for the movement of

3 A country that is not a member of the European Union as well as a country or territory whose citizens do not enjoy the European Union right to free movement
 4 Hicks, D., Mallet, S., (2019) *Lande: The Calais 'Jungle' and Beyond*. Bristol: Bristol University Press. p.4.
 5 Hicks, D., Mallet, S., (2019) *Lande: The Calais 'Jungle' and Beyond*. Bristol: Bristol University Press. p.6-8.



3.the wall of Calais [BBC (2016) *Calais migrants: Work to start on UK-funded wall*. Available at: <https://www.bbc.co.uk/news/uk-politics-37294187> Accessed: 27/12/2021]

drugs, weapons, money and people and hardening of the boarder only encourages the source of violence, not response to it.⁶ The other problem with borders, in terms of the refugee crisis, is that it allows individual countries to make decisions over acceptance of too few refugees or any at all.⁷ That leads to some countries making excuses such as lack of demographics, resources, or funds to accommodate those in basic needs. Experiences of movement and marginality do not merely refer to geographical locations – for example, the word "Europe" itself means more than a physical place – it formats culture and emerging cultural capacities.⁸ Transformation in our understanding of movement, marginality and modern life is tied to the idea of the city being the model of the contemporary world. The migrant, who is lost between worlds and is rootless, fits the metaphor of this modern condition.⁹ Iain Chambers calls it a drama of a stranger – "to come from elsewhere, from 'there' and not 'here' and hence to be simultaneously 'inside' and 'outside' the situation at hand, is to live at the intersections of histories and memories".¹⁰ being cut of from the

6 Jones, R. (2017) *Violent Borders*. London: Verso.p.5.
 7 Jones, R. (2017) *Violent Borders*. London: Verso.p.22.
 8 Chambers, I. (1994) *Migrancy, Culture, Identity*. Chesham:T.J.Press LTD. p.27.
 9 Chambers, I. (1994) *Migrancy, Culture, Identity*. Chesham:T.J.Press LTD. p.27.



4.container homes and tent campsite [Platiau, C. (2016) *The Migrant Kids of Calais Refusing to Wait for the World to Act*. Available at: <https://time.com/4499412/calais-jungle-migrant-dubs-amendment-un-summit/>. Accessed: 27/12/2021]

homelands of tradition also challenges identity.¹⁰ The border is not only real, but also imagined deicide.

We have fulfilled our mission; the humanitarian dismantling operation is over," announced Fabienne Buccio, Préfète de Pas-de-Calais, on Thursday 27 October 2016.¹¹ This was a powerful announcement which at the time, was supposed to mean that the shameful camp was over. The Northern side of the camp was demolished and around 9000 people were moved to other places in France, while many others were moved to the south side, into a tight stack of shipping container 'homes'. Ironically, people in Calais were moved to the containers that are usually made for the purpose of transporting the food and goods. For some people that reminded them of their own journeys to safety - horrifying memories of themselves being stuck in the containers of people traffickers, with another 85 people, struggling to share the air for breathing.¹² To incorporate the wider question of what dwelling, house and home means, we can think of a house as a physical space that is animated into the state called 'home' by

10 Chambers, I. (1994) *Migrancy, Culture, Identity*. Chesham:T.J.Press LTD. p.6.
 11 Hicks, D., Mallet, S., (2019) *Lande: The Calais 'Jungle' and Beyond*. Bristol: Bristol University Press. p.1
 12 Hghooi,A.; Africa; Safia;(.....) (2017) *Voices from The 'Jungle' - Stories from the Calais Refugee Camp*. London: Pluto Press. p.79.

the regular activities of its inhabitants.¹³ Home emerges out of social processes in time, that is more than the architectural container of the house itself. Being housed in such conditions as in shipping containers, however, only increases the divide of home and one feeling at home.

Similarly, a year before that, Germany was brought to the attention when the government assigned housing for Middle Eastern refugees, in a housing of a former Nazi concentration camps at Buchenwald and Dachau. This led to a scandal which made people question the architecture for displaced being unsuitable. Reflecting on a camps' history, these accommodations represented the infliction of suffering on the vulnerable. Identical in form architectural buildings of the past, also were a relief to the suffering. Symbolically, these examples of camps were spaces where protection and oppression are inextricably enmeshed with one another.¹⁴

In Calais, the usually uninhabitable space has also become a place of creation and new mini-city of unregulated buildings. That generated a sense of community and temporary home for many. They also constructed from whatever was available in materials,

13 Cairns, S. (2004) *Drifting: Architecture and Migrancy*. London: Routledge. p. 166.

14 Herscher, A. (2017) *Displacements*. Berlin: Sternberg Press. p. 77-78.



5. informal restaurants in Calais refugee camp [Daily Mail (2016) *Calais Jungle shops and restaurants serving 9,000 migrants*. Available at: <https://www.dailymail.co.uk/news/article-3736130/Open-business-Judge-says-SEVENTY-TWO-filthy-Calais-Jungle-shops-restaurants-serving-9-000-migrants-not-closed-calm-place-meet.html>. Accessed: 27/12/2021]

dwellings like churches, shops and restaurants. Some people spent their time studying at the informal schools. This city was functioning in its own terms and abilities. Through daily battles of mental health issues, such as trauma and depression, there were moments of love and kindness, and new friendships and instant communal families were born. Irish architect Gráinne Hasset, has visited the camp in 2015, to find only 4 cold water pipes and 30 toilets, for thousands of people. Since then, she worked with volunteers to build a series of civic structures around the camp. She has brought her knowledge and created vaccination unit, youth center and women and children's center. The materials used were cleverly assembled structures, from what was available on site. The use of cardboard tubes, that connected prefabricated plywood nodes, held with ropes and thickly insulated duvets.¹⁵ These temporary dwellings brought some humanity to the inhabitants of the camp.

The government's denial to the creation of the shameful and illegal refugee city on their land, did not solve the problem, it made it worse, with those that left, coming back later to the same place. Many who are displaced are aware, that some countries are more

15 The Guardian. Available at: <https://www.theguardian.com/artand-design/2016/jun/08/refugees-calais-jungle-camp-architecture-festival-barbican>. (Accessed: 04/12/21)

refugee-friendly than others and that some are economically wealthier, that making the UK an attractive destination to seek an asylum. To avoid being stuck and settle in in the countries that were not so desirable, some people were burning their fingers, or covering them with glue and plastic, so they could avoid providing their fingertips to the authorities of those countries were they didn't want to stay.¹⁶ In many situations, police were brutal to people, but the sense of community have helped many to survive these conditions. People not only played sports, made art, and read books by the charities who provided such activities. Habibi, from Afghanistan, remembers: "I was shown where I could get some blankets and now I have a tent close to the library. I started living. People in the 'Jungle' have different stories about their journeys and their lives in here, but I train myself in here, in how to face difficulties. Now, if you take me anywhere in the world, if you put me

16 Jones, R. (2017) *Violent Borders*. London: Verso. p. 21.



6. the church that is built by inhabitants of the camp [Hasset, G. (2016) *We built this city: how the refugees of Calais became the camp's architects*. Available at: <https://www.theguardian.com/artand-design/2016/jun/08/refugees-calais-jungle-camp-architecture-festival-barbican>. Accessed: 27/12/2021]

in the jungle, I will be able to live in there. Everywhere. Because I trained myself in here. Three months' training is a lot. I only had a pair of pants and one pair of shoes when I arrived. Now I work, I collect things and I have a good tent I can sleep in. I have three blankets in my tent, two blankets beneath me and one above me. It is very good, I am warm and sleep without problems."¹⁷ Africa from Sudan also shared her positive view of the camp: "Someone sees someone who is cold. Maybe he will give you his blanket: 'Take this, you are colder than me.' You can find the real kind of human being in here. That is making all these people real people."¹⁸

17 Hghooi, A.; Africa; Safia; (.....) (2017) *Voices from The 'Jungle'* - Stories from the Calais Refugee Camp. London: Pluto Press. p. 153-154.

18 Hghooi, A.; Africa; Safia; (.....) (2017) *Voices from The 'Jungle'* - Stories from the Calais Refugee Camp. London: Pluto Press. p. 155-156.



7. women and childrens centre [Hasset, G. (2016) *We built this city: how the refugees of Calais became the camp's architects*. Available at: <https://www.theguardian.com/artand-design/2016/jun/08/refugees-calais-jungle-camp-architecture-festival-barbican>. Accessed: 27/12/2021]

NOMADIC WINGS NOMADIC WINGS



DISPLACEMENTS - NOMADIC WINGS

8. digital collage by Ieva Karaliute
[Karaliute, I. (2021) *Irish Travellers* -digital collage]

'Traveller' By Pat Galvin:

The signs we know you by;
a multicoloured wall or bush the scrapyard
sculpture round the back of vans,
a smouldering fire:
all are present on this hot day as you go
about your business as if the disused site
was your carpeted floor,
the shining sun your bulb
as though life was one long mobile holiday
home
for at least today.
Surrounded by glinting pots and pans,
clothes wrung into
fat ropes your bare-armed thrusts throw
not only the doors open but the walls and
ceilings also;
now I can see why it might be worth those
bitter winter nights as a barefoot toddler
makes
the hot dust her private beach, her father
dines on the caravan steps and a hundred
identical silent lives pass by the wrought iron
railings of this council site.
And although a desert sun
is relentless on my creased suit I could delay
here
among women up to their elbows in suds,
rows of washed utensils gleaming in the mid-
day sun, basins, buckets and tin-cans
the turned-out caravans.
But I am a traveller from a different world
where fixed plumbing and electric light
give me bearings so that I cannot see your
bright churns are cool wells holding
a still sky and won't del-y . among all this
unfolded mtlmacy
where talk is of great
horse-fairs and fierce
prices for tin. ¹

BEAUTY OF THE STATELESS MIND

¹ Galvin, P. Traveller. Available at: <https://www.poetryireland.ie/publications/poetry-ireland-review/online-archive/view/traveller1>
(Accessed: 211122)

Diary entry – November 4.2021

I am interested in the current day crisis of displaced people, because I feel the urgency of us all having these conversations. I feel like people are being very insensitive towards those in crisis and countries making it almost impossible to be reached, with their new laws specifically targeting human migration. I want to understand the reasons, why communities are fearful and even hateful towards others and even their own people in their countries and communities and what are both sides of the story. We live in a world, where climate crisis is already affecting our lives, and statistics predict that by 2050, there will be 1.2 billion people forced to migrate too. The affected people have barely even contributed to climate change, but where will they go and who is responsible for their futures? I have watched a few documentaries about the refugee crisis and Traveller families on YouTube not long ago and decided to scroll through the comments of the viewers. I have found that, around 80% of those were racist, far right politically driven comments, fueled by fascism. This has shocked me and left me thinking of how much of those behind the screens that are commenting, represent bigger face of modern world society. A few years ago, I lived in a housing estate in Clapham South. Living on the fifth floor, my window was facing an old police station building, that has been abandoned for a few years. One day, the back yard of the building was suddenly occupied with caravans and people from Irish Traveller's community. I was so intrigued of their lifestyle, that every evening I watched them through my window, so I could get a secret glimpse into their lives. It was like watching a movie set unfolding in front of your eyes. My neighbors were really upset about the situation, they were angered by them staying directly in front of their windows. What I personally learned while they stayed there, is that their sense of family and community is extremely tightly bond and interesting.

Irish Travellers are an ethnic minority group with a nomadic background. They have different national or cultural traditions from the main population. They are often called gypsies, but current scientific studies have proven that comparison not being correct. The Irish Traveller population has an Irish ancestry and this comes at a time where the ethnicity of Travellers is being considered by the Irish state.¹ Although previously it has been thought that Travellers had become displaced between 1845 -1852 as a result of a Great Famine, DNA studies have found that this happened in the 1600's and that they are genetically very close to settled people of Ireland. The only genetic imbalances between Travellers and settled people of Ireland are largely due to them staying isolated for several centuries and their numbers decreasing.² Travellers, are also called Minceir and Pavee. Their unique language

1 BBC. Irish Travellers split in 1600s - study. Available at: <https://www.bbc.co.uk/news/world-europe-38926138>. (Accessed:211122)
 2 BBC. Irish Travellers split in 1600s - study. Available at: <https://www.bbc.co.uk/news/world-europe-38926138>. (Accessed:211122)



9.life in the caravan
 [Kaufman, B. (2016) *Life With the Irish Travellers*. Available at: <https://www.nationalgeographic.com/photography/article/irish-travellers-uphold-the-traditions-of-a-bygone-world>. Accessed: 03/12/2021]

linguistically is called Shelta, but it is also commonly known along Travellers as Cant and Gammon. Originally, their language was predominantly Irish, but widespread bilingualism through the travelling communities, resulted in a language heavily based on Hiberno - English.³

Many people within the community don't have any education, however this is changing in the current days but some of the factors why children do not attend the school are the constant travelling, bullying at school and experiences of racism. Schools play a big part if they fail to provide the respect and protection to those affected. When children are bullied and abused, this discourages them to want to learn and their parents to allow them to go to school. Schools represent a place where conflict, when it occurs, may be an indicator of fundamental differences between a minority and majority culture.⁴ Buckinghamshire New University, in collaboration of charities

3 Shelta. Available at: <https://english.fandom.com/wiki/Shelta>. (Accessed:211122)
 4 Ryder, A. (2017) Sites of Resistance: Gypsies, Roma and Travellers in School, Community and the Academy. London: UCL Institute of Education Press. p.45.



10.a man resting in his caravan
 [Kaufman, B. (2016) *Life With the Irish Travellers*. Available at: <https://www.nationalgeographic.com/photography/article/irish-travellers-uphold-the-traditions-of-a-bygone-world>. Accessed: 03/12/2021]

that support Travellers, did a study on education and integration, where one member of the community have stated: "I think for me having someone... who is knowledgeable in the area, has experience, has the network to draw on, it would be helpful to have that kind of presence on campus for consultation when you are designing syllabuses and so on. I mean it's all very well having written materials and videos and things but actually having a person who can actually have a discussion with would be I think the most beneficial."⁵ There is not enough historical documentation into the past of the Travellers. However, some people have successfully done research into the individual communities, who have allowed them to stay with them, document through photography and observe their lives. In response to that, they felt like their own empathy towards the communities have not only grown, but it has changed them and even led them to campaign work that

5 Buckinghamshire New University: Inclusion, Celebration and Commemoration. Available at: <https://www.bucks.ac.uk/about-us/what-we-stand-for/trsb-higher-education-pledge/inclusion> (Accessed:211122)

helped Traveller communities.⁶ One of them, is Birte Kaufmann, who managed to document a series of domestic life moments. Life in a caravan can be very overcrowded, with large families sharing a small space. This makes it more difficult to hold many belongings, but only keep what's most needed. Adapting outside spaces around parked caravans for activities such as drying clothes or community gatherings, is a common thing to do. Movable home becomes a spatial experience that can be extended to its needs.

High rents, rules and restrictions to where people can park their caravans to stay and sleep, have been putting pressure on their nomadic lifestyles. In 2000, Equal Status Act made it against the law to discriminate against unequal treatment of Travellers, but soon after, in 2002, Housing Miscellaneous Provisions Act, made it a crime to park on trespassed lands, unless it's with the landowner's consent.⁷ Travellers once

6 Ryder, A. (2017) Sites of Resistance: Gypsies, Roma and Travellers in School, Community and the Academy. London: UCL Institute of Education Press. p.27.
 7 The Irish Times: Law to stop Travellers occupying land without



11.adaptation of outside space for Traveller's needs
 [Kaufman, B. (2016) *Life With the Irish Travellers*. Available at: <https://www.nationalgeographic.com/photography/article/irish-travellers-uphold-the-traditions-of-a-bygone-world>. Accessed: 03/12/2021]

again had no choice but rent private lands while adopting settled lifestyles which disrespected their identity and culture, or break the law.

There was some housing and specifically designated camps allocated for people, but that was not suitable for many. Andrew Ryder, in his book about the Travelling communities, speaks about a displaced family which was moved on to the housing estate when council reduced pitches after creating a local authority site. They felt 'strange and isolated' in the housing and for number of years they slept in a small trailer caravan which was parked near the tower block where they lived. They were unable to sleep in the flat and desperate to return on site.⁸ Home for these people mean to conceive a dwelling as a mobile habitat, as a mode of inhabiting time and space not as though they were fixed and closed structures, but more as a place of belonging. Movement that is neither the

point of departure nor arrival, calls for a consent is enacted. (2002). Available at: <https://www.irishtimes.com/news/law-to-stop-travellers-occupying-land-without-consent-is-enacted-1.1087107> (Accessed:21/11/2021)

⁸ Ryder, A. (2017) Sites of Resistance: Gypsies, Roma and Travellers in School, Community and the Academy. London: UCL Institute of Education Press. p.34.

dwelling to promise a homecoming – to complete the story and give sense of belonging and identity.⁹

A sense of difference is at the core of many of Traveller's cultural identity and this perception is at its clearest when standing at the boundary of that culture.¹⁰ Implementation of different policies throughout the history, has affected nomadic lifestyles and their culture that these communities choose. On a global scale, they represent the most extreme example how contemporary politics and society discriminates them and excludes.¹¹ For most of the society is hard to accept and understand their differences, for example how hard-working families must pay for land and property, but Travellers refuse to do that, occupying the places they pass, that are owned by others. Does that kind of outlook towards them, only displaces those

⁹ Chambers, I. (1994) Migrancy, Culture, Identity. Chesham:T.J.Press LTD. p.5.

¹⁰ Ryder, A. (2017) Sites of Resistance: Gypsies, Roma and Travellers in School, Community and the Academy. London: UCL Institute of Education Press. p.32.

¹¹ Greenfields, M., Smith, D. (2013) Gypsies and Travellers in Housing: The Decline in Nomadism. Bristol: Policy Press. p. 199.



¹²large family gathering inside a caravan [Ward, E. (2015) Residents say Traveller housing scheme unfit for habitation. Available at: <https://www.irishtimes.com/news/social-affairs/residents-say-traveller-housing-scheme-unfit-for-habitation-1.2456421>. Accessed: 28/11/ 2021]

that are already displaced, even more? Institutional racism and tolerance of negative stereotypes, forced settlement and suppression of nomadism, is what many experience in these communities.¹² In 2017, Irish Travellers were recognized as an Ethnic Minority Community, with their own unique identity, language and culture. The future will show, if that will be enough for more recognition, respect and rights for their communities and identities. As Iain Chamber suggests, "the awareness of the complex and constructed nature of our identities offers an opportunity to recognize our story in other's stories, to discover in the apparent completeness of the

¹² Greenfields, M., Smith, D. (2013) Gypsies and Travellers in Housing: The Decline in Nomadism. Bristol: Policy Press. p. 203.

modern individual the incoherence, the estrangement, the gap opened up by the stranger, that subverts it and forces us to acknowledge the question: the stranger in ourselves."¹³

¹³ Chambers, I. (1994) Migrancy, Culture, Identity. Chesham:T.J.Press LTD. p.25.



¹³. toddler having a bath in a tub [Johnson, J. (2018) A Rare and Intimate Look at the Lives of Irish Traveller Children. Available at: <https://www.featureshoot.com/2018/03/rare-intimate-look-lives-irish-traveller-children/> Accessed: 01/12/2021]

GENTRIFICATION GENTRIFICATION



DISPLACEMENTS - GENTRIFICATION

BEAUTY OF THE STATELESS MIND

'Our Father, Who art in Hendon'

By Momtaza Mehri:

In the car park, there are old men crying.
They are holding onto one another like
poplars.
You tumble like them, like freshwater,
from the coach station. Leave the greens of
Golders
behind you. You are back where it begins.
Temple Fortune. Gospel Oak.
The names are holy but the streets are far
from that.
Towns with prayers in their pockets, a hum at
the back
of their throats. A hand span between North
and West,
the stretch of a limb, the arch of hills, to bring
forth
an ache from calves, weigh upon our paths.
From Mills to Primroses, we wear geography
on our skins.
A tally of belonging.
The dreamers forget but the North
remembers.
Its nightshade kiss. Lips Brent-blue as the
base of a flame. The spiced scent of black
beans rising
like incense from the market. Amy's statue
looming over, unimpressed as ever. Hand on
hip, a rose the colour
of a wound nestled in her beehive.
Her stone smirk a shared secret.

The Beast of Barnet. They said we were lying.
An escaped big cat roaming Cricklewood
streets.
Round here, we deal in myths & half-truths.
Sometimes the best place for a myth is
London Zoo.

Your football is a procession of history.
Trace the familiar womb of 98 to Russell
Square.

This is what forgiveness smells like. Roll the
names

of new shops & faces under your tongue.
Change stings the buds. A kind of
back-handed love.
It's a test with no correct answer.
We are always one priority seat away from
disappearing.

We will lose it all to Foxtons & foxes,
these amber-tailed warnings of what's come.
Where mods once stalked, the moss now
grows.
Edgware Road's Grape & Mint layali will
dissolve
into the granulated loss of coffee grains.
We leave or we are left behind.

But what is ours will always be ours.
The river's heart line across your palms.
An artery awash with stories.

I wish for you nothing but this.
The kind of inheritance you deserve.
The beauty of impermanence.
The quiet love of men in internet cafes.
The murmur of laundrettes.
Schoolchildren staking their claims over the
top decks
of buses, their diamanté earrings glinting
like a conquistador's helmet.

Make your slow diasporas through Neasden
narrow lanes,
steal the night's milk & drag yourself
northwards
sure as a needle's compass.
These parts aren't what they used to be.
But neither are you. ¹

14. digital collage by Ieva Karaliute
[Karaliute, I. (2021) *Gentrification* -digital collage]

¹ Mehri, M. Our Father, Who art in Hendon. Available at: <https://nationalpoetryday.co.uk/poem/our-father-who-art-in-hendon/>
(Accesse:211122)

In Oxford dictionary, the word gentrification is explained as “the process whereby the character of a poor urban area is changed by wealthier people moving in, improving housing, and attracting new businesses, often displacing current inhabitants in the process.” It is a rent-gap and the difference between the value of inner city land and its potential value. Behind this short explanation, the reality of what happens when gentrification affect communities and vulnerable individuals, is very serious. In London in particular, the last decade has been in a frontline of the housing crisis, with new rich developments around the city, pushing the poorer citizens out, even those that are born in those areas. People have no other choice, but to move away of the city, or become homeless due to unmanageable rent increases. Many social housing estates have been sold for a market price for profit, leaving those that once called these places home, behind. One by one, large Victorian houses that been downgraded in the past, being upgraded into expensive warehouses and costly flats.¹

1 Atkinson, R., Bridge, G. (2005) Gentrification in a Global Context. - The New Urban Colonialism. New York: Routledge. p.4.

Working-class people are seen as surplus to the post-industrial economy and in need of regeneration and modernization. Gentrification has a distinct role as a hegemonic project because it supports flexible forms of accumulation by switching capital to the build environment and it also promotes neoliberalism via consumerism and individualism.² Gentrification policies have been one of the main urban strategies that help cities to drive their success in the global market. Policies like privatization of council housing and the right to buy schemes, have led to more home owners, but 40% of those that are sold under that scheme are rented only privately and with much higher rents than many can afford. This also led to the reality of right to buy becoming right to buy to let.³ With so many people homeless, the real human right should be to have the roof over their head, not to struggle paying unaffordable rents. In London alone, last year there were more than 11,000 people sleeping rough, shockingly that being an

2 Paton, K. (2014) Gentrification: A Working-class Perspective. Farnham: Ashgate Publishing Limited. p. 7

3 Foster, D. Guardian. Just look at housing to see the true cost of privatisation. Available at: <https://www.theguardian.com/commentisfree/2018/jun/12/housing-true-cost-privatisation-right-to-buy-landlords> (Accessed: 21/11/22)



15. newly adapted housing complex in Bordeaux, France [Hutin, C. (2016) *TRANSFORMATION OF 530 DWELLINGS, BLOCK G, H, I, BY LACATON & VASSAL* Available at: <https://www.metalocus.es/en/news/transformation-530-dwellings-block-g-h-i-lacaton-vassal-frederic-druot-and-christophe-hutin> Accessed: 03/12/2021]

increase of 94% in the last decade.⁴

Governments and people who run them, always want to succeed in economic gains. Pushing people out of the city and demolishing their houses to build new expensive towers that later are sold for the wealthy ones, isn't sustainable. A great example of redevelopment of council house estate, without the demolition and relocation of people, is in Bordeaux, France. French architects Lacaton & Vassal improved inhabitants' lives, without the need to resettle them to the outskirts of the city and created

4 Geraghty, L. Homelessness facts and statistics: The numbers you need to know in 2021. Available at: <https://www.bigissue.com/news/housing/britains-homelessness-shame-cold-hard-facts/> (Accessed: 21/11/22)

spaces for the neighbors to engage and collaborate. This case study isn't the solution to the problem of gentrification, but a great example of what happens if the government puts people before profits, not affecting their lives with the need to move out. Both architects are known for their sensitivity towards understanding existing structures. They know how to make radical changes with minimal interventions. Majority of the buildings in Europe are being demolished, so it was a successful winning of the EU Mies van der Rohe 2019 Award for the best contemporary architecture in Europe.⁵ The project existed of 3 modernist social housing's

5 Hernandez, D. Archdaily (2021). Available at: <https://www.archdaily.com/958572/lacaton-and-vassals-transformation-of-530-dwellings-through-the-lens-of-laurian-ghinitoiu> (Accessed: 05/12/21)



16. natural light in a newly adapted flat [Hutin, C. (2016) *TRANSFORMATION OF 530 DWELLINGS, BLOCK G, H, I, BY LACATON & VASSAL* Available at: <https://www.metalocus.es/en/news/transformation-530-dwellings-block-g-h-i-lacaton-vassal-frederic-druot-and-christophe-hutin> Accessed: 03/12/2021]



17. the woman enjoying her new space [Hutin, C. (2016) *TRANSFORMATION OF 530 DWELLINGS, BLOCK G, H, I, BY LACATON & VASSAL* Available at: <https://www.metalocus.es/en/news/transformation-530-dwellings-block-g-h-i-lacaton-vassal-frederic-druot-and-christophe-hutin> Accessed: 03/12/2021]

buildings that were fully occupied. To give new qualities to the dwellings, they transformed the interiors by adding winter gardens and balconies in the extension of the existing structure. That provided more mobility, natural light and way more space for each apartment. From the inside, the buildings have unique panoramic views. High-rise buildings for high-class residences are being defined as examples of responsible housing of the future, but this case study offered these qualities immediately, without doing many interventions on the existing and in a sustainable and economic way.⁶ Each apartment suddenly had an opportunity for extra space and private outdoor area, large enough for inhabitants to enjoy - that was 3,80m deep. The existing windows were replaced by large sliding doors, which connect every room of the dwelling to the winter garden. Projects like this one helps with conditions of living, comfort and pleasure of inhabiting, while improving the image and attractiveness of urban housing.

Is gentrification creating modern-day slums? And those that move into the better areas, do they become gentrifiers and part of the problem? Or due to

6 Pintos, P. Archdaily (2017) Available at: <https://www.archdaily.com/915431/transformation-of-530-dwellings-lacaton-and-vassal-plus-frederic-druot-plus-christophe-hutin-architecture> (Accessed:051221)

voluntary relocation, they have all the rights to be there? In Zed Nelson's documentary *The Streets*, he looks into the lives of Hoxton residents - one of the poorer London boroughs, with a great central location. Traditionally a working-class area, it is fast becoming a desired place to live by many. One bedroom average flats costs from £1600 per month in rent and once advertised, usually can be rented out within the same day.⁷ When interviewed, some residents showed their frustration towards gentrification and many thought that the problem was also caused by foreigners moving to the UK and settling in their areas. Many businesses from places like Shoreditch are pushed out and move their business to Hoxton. Some locals see them as a threat taking their premises and space, while those who move in are quite disappointed that due to gentrification in their own area, they have to come to the place like Hoxton, but also happy that it is cheaper and so close to the center.⁸ One estate agent tells Nelson in the film: "Who controls gentrification? How do we control it? There's got to be a social policy. I mean, with gentrification

7 Nelson, Z. (2019) *The Street* - documentary. Available at: https://www.amazon.co.uk/gp/video/detail/B084KTKF4V/ref=atv_d_l_rdr?autoplay=1

8 Nelson, Z. (2019) *The Street* - documentary. Available at: https://www.amazon.co.uk/gp/video/detail/B084KTKF4V/ref=atv_d_l_rdr?autoplay=1



18. before and after pictures of the interior of the flat [Hutin, C. (2016) *TRANSFORMATION OF 530 DWELLINGS, BLOCK G, H, I, BY LACATON & VASSAL* Available at: <https://www.metalocus.es/en/news/transformation-530-dwellings-block-g-h-i-lacaton-vassal-frederic-druot-and-christophe-hutin> Accessed: 03/12/2021]

really, as a business, of course it's going to amplify and increase my business, there's no doubt about it, but I think this is really an issue which should be looked at by government, otherwise market forces will gentrify everything."⁹

Modern London is for fast moving

9 Hackney Citizen (2019) Available at: <https://www.hackneycitizen.co.uk/2019/11/26/new-documentary-dissects-anatomy-gentrification-hoxton-street/> (Accessed: 21/11/22)

people. However, gentrifiers need the perspective and the tools to intelligently and respectfully participate and integrate into the new communities.¹⁰

10 Schlichtman, J., Patch, J., Hill, M.L., Marcuse, P. (2018) *Gentrifier*. Toronto: University of Toronto Press.



19. Hoxton residents near shiny new advert of a luxurious housing development in their street [Nelson, Z. (2019) *London is Broken*. Available at: <https://www.vice.com/en/article/zmjpy9/hoxton-street-zed-nelson-documentary> Accessed: 01/12/2021]



20. Hoxton early in the morning [Nelson, Z. (2019) *London is Broken*. Available at: <https://www.vice.com/en/article/zmjpy9/hoxton-street-zed-nelson-documentary> Accessed: 01/12/2021]

CONCLUSION CONCLUSION

There are many reasons why people can live displaced lives, not only physically in terms of geographical land, but also feel that way mentally. Identified examples in the subject matter have their own difficulties of what displaced means to each of them. It also humanizes the people and shows that wherever you are from, we all have same needs in common - acceptance, belonging, identity and safety. Travel, migration and movement bring us up against the limits of our inheritance. We can choose to only have our initial views about it and leave the rest in the shadows or undo the ties that once held us to a particular mindset.¹ To choose the second, is to disturb one's sense of place with questions and intentions to limit our rationalism and understanding of truth and reality. As Iain Chambers beautifully says, "differences are not always and inevitably instances of division and barriers. They can also act as hinges that serve both to close and to open doors in an increasing global traffic."²

Only recently, the UK government had approved a new law which quietly gives powers to remove British citizenship without notice.³ This sends the message

1 Chambers, I. (1994) *Migrancy, Culture, Identity*. Chesham:T.J.Press LTD. p.115.

2 Chambers, I. (1994) *Migrancy, Culture, Identity*. Chesham:T.J.Press LTD. p.2.

3 Siddique, H. (2021) New bill quietly gives powers to remove British citizenship without notice. Available at: <https://www.theguardian.com/politics/2021/nov/17/new-bill-quietly-gives-powers-to-remove-british-citizenship-without-notice>. (Accessed:211122)

to the public, that 'despite being born and brought up in the UK and having no other home, people with dual nationalities remain migrants in this country. Their citizenship, and therefore all their rights, are precarious and contingent.' The Home Office responded to this saying that "British citizenship is a privilege, not a right"⁴ and it gives them extra powers to make decisions who they want in their country and who they don't. Does that mean, as an example, if the person went to a peaceful protest against something they didn't agree and the government didn't like that, they should be scared of removal, even though being British that's all they know? Do these kinds of laws discriminate people or protect the country and its citizens?

What if the governments, instead of spending millions on strengthening the borders, invested that money in a displaced people reintegration of society or providing shelter for the most vulnerable? What would happen if we let them help themselves and we only provide them the tools to do so? Maybe there would be no drownings and extreme losses of lives in dangerous

4 Siddique, H. (2021) New bill quietly gives powers to remove British citizenship without notice. Available at: <https://www.theguardian.com/politics/2021/nov/17/new-bill-quietly-gives-powers-to-remove-british-citizenship-without-notice>. (Accessed:211122)

5 Betts,A.,Collier,P. (2017) *Refuge - Transforming a Broken Refugee System*. Milton Keynes:Penguin Random House UK. p. 160.

6 Betts,A.,Collier,P. (2017) *Refuge - Transforming a Broken Refugee System*. Milton Keynes:Penguin Random House UK. p. 123.

7 Betts,A.,Collier,P. (2017) *Refuge - Transforming a Broken Refugee System*. Milton Keynes:Penguin Random House UK. p. 97.

8 Paton,K. (2014) *Gentrification:A Working-class Perspective*. Farnham:Ashgate Publishing Limited. p.10.

9 Cairns, S. (2004) *Drifting:Architecture and Migrancy*. London:Routledge. p.167.

conditions could be reduced. There are examples of successful refugee integrations within societies. Uganda is one of the minority countries who took a different approach to refugee crisis handling. It allows refugees the right to work and freedom of movement. In rural open settlements, it gives refugees plots for agriculture and even allows market activity.⁵ Critical to integration is employment. Germany as an example, chose to invest in training and to re-skill the 70% of arrivals who are under the age of 30, in the hope that they can make a long term contribution to the society.⁶ The authors of 'Refuge - transforming a Broken Refugee System' discuss that due to the enormous engagement of internet and media, we know more about the suffering in the world, that previous generations did. However, even in the times of war, when they barely had anything themselves, they managed accommodate waves of refugees.⁷

Gentrification simultaneously excludes and includes working-class residents, as Kirsteen Paton has once said - it is becoming a "bulimic society".⁸

5 Betts,A.,Collier,P. (2017) *Refuge - Transforming a Broken Refugee System*. Milton Keynes:Penguin Random House UK. p. 160.

6 Betts,A.,Collier,P. (2017) *Refuge - Transforming a Broken Refugee System*. Milton Keynes:Penguin Random House UK. p. 123.

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8 Paton,K. (2014) *Gentrification:A Working-class Perspective*. Farnham:Ashgate Publishing Limited. p.10.

9 Cairns, S. (2004) *Drifting:Architecture and Migrancy*. London:Routledge. p.167.

Increased financial and cultural inequalities put working-class residents at greater risk of displacement through gentrification. That creates new typologies of displacement where renters who are not materially or socially productive, become most at risk of being unfixed to a place. There is a need for successful regeneration projects, but that should prioritize local communities and its residents and also ensure affordability. Living in a time where the world is not only going through refugee crisis but also climate change, choosing to adapt buildings rather than demolish, is crucial. To create less waste in terms of materials and precious lives of people, is a moral responsibility of the powerful governments and policy makers. The home is a basic need and when a person comes to a point in his life where the settling begins – be it reluctantly, precariously, temporary or even dispersedly – the architecture of the house/ dwelling is specifically implicated in one's efforts to reinstate a sense of being at home.⁹

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