Cities and Displacement

Editorial

Cities are at the forefront of responding to forced migration and do so in highly varied ways. Only one third of the world's more than 20 million refugees presently live in camps; the majority settle in urban areas and peri-urban settlements, largely in developing regions in the Global South. An even larger amount of internally displaced people live in cities. Due to a universal trend towards protracted displacement, cities are becoming increasingly important spaces of integration. This is also recognised at the level of global policies. For example, the New Urban Agenda (2016) promulgated at the Habitat III Conference stressed the responsibility of cities to promoting the rights of migrants and refugees, and the UN's Global Compact of Refugees (2018) called for 'out-of-camp' solutions to forced migration.

While the importance of cities and urban areas for people who seek protection, means of livelihood and passage has been highlighted for some time, many questions remain unanswered. This special issue enquires into the degree to which policies at global, national and local level acknowledge the urbanisation of displacement, as well as into the interdependencies between different actors and levels of governance. Moreover, strategies and motivations of local urban stakeholders in a multi-level governance context are of interest. This issue further asks how climate and environmental stress, inter- and intra-state conflict, and digitisation influence people's movement decisions, trajectories, and their experiences in urban arrival areas.

The main focus of this special issue is cities and urbanising areas – including camps – in the Global South. This, however, does not imply that we ignore refugee movements in the Global North. After all, TRIALOG is published in Germany, a country in which the domestic policy discourse of recent years has been heavily shaped by the massive influx of refugees in 2015. Thus, three articles in this issue relate to the German scene.

In the first article of this issue of TRIALOG, **Eva Dick** uses the case of Kalobeyei settlement in the north of Kenya to disentangle how stakeholders of different levels came to embrace local integration as a 'novel' approach to refugee management. From the national and regional governments' perspective, security interests and a rising gap in humanitarian funding were key factors. For the local government it was about promoting economic development.

In contrast to the common alarmist scenarios of millions of refugees that could soon migrate to Europe, **Benjamin Schraven** gives an overview of recent research on the climate-migration nexus that emphasises the complexity of the interplay between ecology and mobility. The conclusion drawn is that climate change is more likely to lead to more internal and intraregional migration and forced displacement in the Global South. Urban areas play an essential role in that regard, both as actors and as hotspots of mobility and climate change.

The third article of this issue juxtaposes three interviews conducted at the local level in different parts of the world. Chairman **Hamidul Hoque Chowdhury** from Cox's Bazar in Bangladesh, **Ullrich Sierau**, the former Lord Mayor of the City of Dortmund in Germany, and **Patrick Lokewan Nabwel**, a GIZ expert posted to Kakuma in Northern Kenya, share first-hand experiences in dealing with the integration of large refugee flows within short and longer periods.

Einhard Schmidt-Kallert's reportage recounts the unlikely story of the squatters of the house at Obere Maschstraße 10 in the city centre of Göttingen. What had started as an emergency project to assist and empower refugees gradually took shape as a housing project, though with special features: autonomous, multi-generational and multi-cultural.

Janina Stürner's article shows that African cities engage in different forms of city diplomacy, among other ways by demanding a seat at migration policy-making tables. The author concludes that African city diplomacy pursues practical, symbolic and jurisgenerative purposes.

The article by **Hasan Sinemillioglu**, **Furat Kuti** and **Salah Hhadeeda** depicts the situation and perspectives of the *Êzîdî* [Yazidis] in Iraq, most of whom are currently living in refugee camps in the Duhok region in Northern Iraq, following the exodus from the Sinjar region in August 2014. The article is mainly composed of authentic voices from the *Êzîdî* themselves, leaving a rather gloomy outlook towards their future.

Salam Alhaj investigates differences in work and education for Syrian refugees in Jordan between the Zaatari camp and the city of Amman. The author discusses the effect of residing in the camp on labour participation, engagement in formal work and having work permits, and the variations between Zaatari and Amman.

Ayham Dalal and **Philipp Misselwitz**'s article draws the attention to the role of shelter and how it is appropriated by refugees in their daily life. The authors compiled and interpreted architectural and ethnographic data from two camps: Zaatari in Jordan, and Tempo-homes in Germany. The authors conclude that no matter how well designed the shelters are, they will always be appropriated for the purpose of dwelling.

The article by **M. Suresh Babu** sheds light on the vulnerabilities of migrants, especially due to the COVID-19 pandemic. His study is based on interviews with migrant workers employed in Chennai in Southern India. According to M. Suresh Babu's findings, key challenges all migrant workers are faced with, such as lack of social security and poor access to basic amenities, have been aggravated by the impact of the pandemic.

Point of departure for **Charles Martin-Shields**' article is the transportation disadvantages faced by many refugees. Drawing on fieldwork in Kuala Lumpur, in his article he evaluates the potential of ride sharing for making refugees' daily lives easier.

Kathrin Golda-Pongratz's essay is based on long-term research in self-built neighbourhoods on the urban fringes of the Peruvian capital Lima and describes the impact of the COVID-19 pandemic on the population working in the informal sector. The author posits that displacement and uprooting have become a double condition for migrants who had built their homes decades ago but were forced to return to their places of rural origin during the pandemic.

Eva Dick, Einhard Schmidt-Kallert
and Benjamin Schraven as volume editors

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Cities and Displacement

Eva Dick, Einhard Schmidt-Kallert and Benjamin Schraven

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Ride-sharing Apps for Urban Refugees
Easing or Exacerbating a Digital Transport Disadvantage?

Charles Martin-Shields

For many urban refugees, the legal grey areas that often define their status in host countries mean living with varying levels of exclusion from urban resources. One of the key resources that urban refugees in developing countries acutely need, but are often either excluded from or priced out of, is transportation. This paper uses the concept of transportation disadvantage to understand how urban refugees in Kuala Lumpur lack sufficient transport options, and whether smartphone-based ride-sharing apps can improve refugees' access to timely, fairly priced transportation. Almost all administrative activities that refugees engage in involve visiting an office, often for indeterminate amounts of time, far from where they live. Thus, flexible transportation is central to their daily lives. An innovation in urban transportation that could alleviate refugees' transportation disadvantage are ride-sharing apps, which allow people with mobile phones to 'hail' drivers from their phone, set pick-up and drop-off locations, and have the price of the trip set in advance. While these apps, such as Uber, Grab, and Lyft, have introduced problems of congestion to cities, they also have the potential to serve an inclusive role for groups like urban refugees, who due to their legal status often face price discrimination from taxi drivers and do not live in areas with ready access to affordable public transportation. Drawing on fieldwork in Kuala Lumpur, this article evaluates the potential of ride sharing for making refugees' daily lives easier while highlighting the policies that exclude them from using the ride-sharing app Grab. Based on that, I argue that technological innovation in transportation provision cannot improve urban refugees' lives without corresponding policies that encourage greater social and political inclusion.

Ride-Sharing Apps für urbane Geflüchtete: Reduzieren oder verstärken sie die Benachteiligung im Transportwesen?
Für viele Geflüchtete in der Stadt bedeuten die rechtlichen Grauzonen, die ihren Status in den Aufnahmeländern oft bestimmen, ein Leben mit unterschiedlich starker Ausgrenzung von städtischen Ressourcen. Auch Verkehrsmittel sind für Geflüchtete im städtischen Raum von Entwicklungsländern oft zu teuer bzw. Geflüchtete sind schlicht davon ausgeschlossen. Dieser Beitrag basiert auf dem Konzept des transport disadvantage, *um zu verstehen, a) wie Geflüchtete in Kuala Lumpur keine ausreichenden Transportmöglichkeiten haben; und b) ob Smartphone-basierte Mitfahr-Apps den Zugang von Geflüchteten zu adäquaten Transportmitteln verbessern können. Für wichtige Behördentermine müssen Geflüchtete oft für unbestimmte Zeit zu Orten weit entfernt von ihrem Wohnort. Daher ist ein flexibles Verkehrsmittel für sie von zentraler Bedeutung. Eine Innovation im städtischen Nahverkehr, die den* transport disadvantage *verringern könnte, sind Mitfahr-Apps, die es auch Geflüchteten mit Mobiltelefonen ermöglichen, den Fahrer von ihrem Telefon aus anzurufen, Abhol- und Absetzorte festzulegen oder den Fahrpreis vorab festzulegen. Obwohl diese Apps (Uber, Grab oder Lyft) das Stauproblem in den Städten verschärfen, bieten sie anderseits Randgruppen wie Geflüchteten bessere Teilhabe am Verkehrssystem des Ballungsraums. Anhand von Feldforschungen in Kuala Lumpur evaluiert dieser Artikel das Potenzial dieser Mitfahrgelegenheiten für Geflüchtete. Der Artikel kommt auch zu dem Schluss, dass technologische Innovationen in der städtischen Verkehrsversorgung das Leben von Geflüchtete nur verbessern können, wenn sie von einer auf stärkere soziale und politische Inklusion abzielende Politik begleitet werden.*

Introduction

Refugees living in urban settings face a number of daily challenges stemming from exclusionary policies that make socio-economic integration difficult. Internet-based technologies and greater access to smartphones can help refugees alleviate or circumvent some types of exclusion, including access to urban transportation, but to what degree do urban refugees experience these potential positive benefits? This question is particularly important since cities in developing countries host a greater number of refugees than those in developed countries (UNHCR 2020), and urban transportation in these settings remains a challenge that is magnified by social, economic, and political exclusion. Since urban refugees often face high levels of all three, and are simultaneously dependent on face-to-face meetings to secure protection and social services, transport disadvantages impact them to a higher degree than their local neighbours. To better understand how transport disadvantage manifests in urban refugees' daily lives, and whether technologies like ride-sharing apps can help

mitigate this, I use structured interview data that includes insights on transportation and technology use from refugees in Kuala Lumpur, Malaysia.

For urban refugees, whose daily rhythms are defined by travelling around their host cities to access services, transport disadvantages are acutely felt. To conceptualise the challenges that urban refugees face when navigating and travelling, I start with Denmark's (1998) analysis of transport disadvantage, which outlines how economic, social, and political factors lead to horizontal inequalities in accessing transport. Public transit systems often do not connect to the neighbourhoods urban refugees live in, or do so at only one point that can be a great distance from residences. The problem of access is exacerbated for refugees who live in informal settlements on cities' peripheries, where municipal transit infrastructure may not exist. Finding taxis can also be a challenge, and in many cities taxis do not have fare meters – prices are negotiated on the spot. This exposes urban refugees to exploitive price gouging, since in

many cases refugees live in uncertain legal circumstances and cannot rely on the authorities to adjudicate a dispute with a taxi driver. Ride-sharing apps, which allow someone to hail a car from their smartphone, set pick-up and drop-off points, and see the fixed price prior to riding, can be a solution for mitigating urban refugees' transport disadvantage. Indeed, the UN Refugee Agency (UNHCR) and the civil society organisations it works with in Kuala Lumpur use the ride-sharing app *Grab* to safely transport refugees in need of protection services from home to the UNHCR offices.

However, the transport disadvantages that refugees in Kuala Lumpur face are not just infrastructural or technical. In the case of using an app like *Grab*, refugees face the challenge of not having a recognised national identity document and not being allowed to access formal financial services. Understanding these non-transit factors in urban refugees' daily lives is key to then developing urban transportation strategies that make cities easier for them to navigate. This article draws on interview data collected in Kuala Lumpur in November 2019 to highlight the ways that exclusionary refugee policies influence daily urban behaviours like travel. I close this article by suggesting ways that technologies like ride-sharing apps can be used by organisations to support refugees, and explains what kind of policy changes would make it easier for urban refugees to access a wider range of transportation options.

Transportation disadvantage and social inclusion

Transport disadvantage describes how differentials in transportation access relates to social exclusion, and costs in terms of time and money. Much of the recent research has been done in countries like Australia, the United States, and the United Kingdom, though there is also some research that has been carried out in countries such as Colombia and South Africa.

Denmark (1998) outlines how transport disadvantage manifests across different communities, arguing that the term goes beyond just functional aspects of access and cost and reflects the idea of someone not being able to travel where they need to go without undue difficulty. The empirical relationships between transport disadvantage, social exclusion, and well-being are difficult to causally identify, but studies have shown there are correlations between these factors. Delbosc and Currie (2011) find that as transport disadvantage increases, there are negative effects on well-being, and these effects are magnified for people who are reliant on others for help with transportation. Another tangible empirical finding is on the effect of transport disadvantage on time poverty. Time poverty describes the condition in which a person cannot reduce work hours to create time for leisure activities without being unable to meet basic household expenses (Bardasi & Wodon 2009). Currie and Delbosc (2010) find that there is a strong positive correlation between transport disadvantage and increased time poverty. While these studies point to negative impacts on social outcomes due to difficulty in moving about a city or region, they are based on analysis from wealthy countries. So how do transport disadvantage and transport solutions manifest in cities in

developing countries, which host the majority of urban refugees?

There is a standing recognition that transit planning in developing countries requires more than just a formal planning approach, and that participatory processes for improving transit access are necessary. Fouracre, Sohail and Cavill (2005) show that across contexts in West and Southern Africa and South Asia, there is a need to not only improve affordability and variety of transport services for the urban poor, but to also improve the citizenry's knowledge of their rights as customers and to regulate services. To achieve these suggested outcomes requires reckoning with historical issues in transportation development. Lucas's (2011) analysis of transportation disadvantage and social exclusion among poor South Africans highlights the following issues: a lack of long-term investment in public transit infrastructure, informal vans and taxis filling the gap, and a lack of safety or consumer regulations to ensure these services are not financially exploitative or dangerous. She found that these conditions added burdens to poor residents getting where they needed to go, exacerbating existing social and economic exclusion.

With many urban refugees being hosted in developing countries, the combined risks of being socially and economically excluded, and living in legal limbo, create the potential for significant transport disadvantage. Refugees are likely to feel this acutely since so much of their daily activity requires going to places in their host cities outside their residential areas. The following section highlights what is included in these activities, and how ride-sharing technology can potentially ease urban refugees' transport disadvantage.

Urban transport in refugees' daily lives: the potential of ride-sharing technology

Urban refugees face many of the same challenges accessing work, school, and shopping that local poor residents of suburban and exurban neighbourhoods face. However, refugees also face a number of other administrative burdens that their neighbours, who are likely to be national citizens, do not have to manage. One of the biggest issues is the requirement for doing asylum applications, updating family data, and accessing protection services in-person. Examples of in-person requirements to access services are seen in many regions. In Colombia, internally displaced people register in-person at *Centros Dignificar* ('Dignity Centres') to receive aid and protection; in Nairobi, UNHCR provides in-person services at their offices and through NGOs located throughout the city; in the case study featured in the following section, UNHCR Malaysia handles registration and protection at their headquarters in the Istan Negara area of the city. In many cases, going to meetings or updating information is not optional for refugees or displaced people. Indeed, it is often critical to their safety and protection of their rights as asylum seekers.

As the previous section highlighted, though, for socially excluded populations access to reliable transportation is often a problem. In developing-country contexts, public transportation is often underdeveloped and, due to legacy planning issues, integrating rail and express bus

Figure 1: Parking area in Ampang Jaya where many refugee communities live. Located on the eastern side of Kuala Lumpur, there is limited public transportation access. (Credit: Author)

transit into urban centres is logistically difficult. Without public transportation options where prices are transparently set, refugees end up relying heavily on taxis, rickshaws, and minibuses that are at best loosely regulated and for which pricing is not standardised. Access to these services may also be limited, depending on the neighbourhood or suburb that urban refugees live in – there may be no commercial reason, and potentially safety-related disincentives, for private transportation providers to travel to their areas, making hailing a taxi or rickshaw impossible in the first place. Thus, urban refugees who have a high administrative burden that often must be managed in-person risk spending a great deal of time merely finding a ride to a meeting or appointment. Once they do so, they run the risk of being exploited by drivers who over-charge them knowing that many refugees cannot or will not turn to the authorities for help. This dynamic often came up in interviews we did in Malaysia with refugees living in neighbourhoods on the opposite side of the city from UNHCR and NGO offices (Martin-Shields & Munir-Asen 2020).

Given the lack of public transportation infrastructure and the transport disadvantages that accompany relying on private taxi and minibus services, how can digital technology potentially help refugees access reliable, transparently priced transportation? One solution is ride-sharing apps, which use smartphones to link passengers with drivers digitally. Examples of ride-sharing apps include *Uber*, *Lyft*, which both originated in the United States and operate globally, and *Grab*, which was developed in Singapore and is used widely in Southeast Asia. There are a number of valid critiques of both the business practices of ride-sharing technology firms and the negative effects of increased car volume in urban centres. For the purposes of this article, I will not go deeply into those, but instead focus on how the hailing and payment mechanisms of the smartphone applications

can affect transportation reliability and costs for refugees. There are two mechanisms to focus on:

1. Hailing: For urban refugees who may not be able to walk outside and easily find a taxi or minibus, but who have a smartphone, digitally hailing a car is an attractive option. The car they hail may only be minutes away, but would not have been otherwise possible to find by just walking along the street. An app can also be used by a refugee-services provider to hail a car for someone remotely. During an interview with an NGO that provided domestic abuse prevention services in Kuala Lumpur, the case worker explained that she could hail a car using *Grab* to pick up a refugee and bring them to the NGO's offices (Martin-Shields & Munir-Asen 2020). Another example of ride-sharing apps being used to support service provision comes from research by Vais et al (2020), who demonstrated that using ride-sharing apps significantly decreased the number of missed medical appointments among female refugees in Boston.

2. Pricing: Refugees in urban settings in developing countries often must pay cash for rides in taxis, minibuses, and rickshaws. Since pricing is not regulated, refugees are at particular risk for price gouging and exploitive practices by drivers. Ride-hailing apps help mitigate this by showing the price of a ride before the passenger accepts it. Once the price is set, the driver cannot manually change it, and if there is a credit card saved in the passenger's ride-sharing profile, no cash is required. Payment is automatic, once the passenger leaves the car and ride completion is confirmed by the driver.

While ride sharing is not as sustainable a solution for refugees' transport disadvantage as a robust public

transportation system, it offers an improvement on unregulated cash-based taxi and minibus options. An example of a sustainable solution that relies on existing capacity instead of adding new traffic was developed and piloted by students at Rutgers University for refugees in Pakistan (Kavilanz 2017). They developed a payment system using pre-loaded cards similar to a public transit ticket that allowed refugees to pay a fixed fare to a number of locations they routinely had to go for services. Their model allows rickshaw drivers to make a profit on routes they would not normally drive, and fixes prices so that refugees do not face price gouging. This is a custom solution for a specific context, though; many refugees have to rely on commercial ride-sharing services like *Uber*, and *Grab*. While these offer potential solutions to refugees' transport disadvantage, there are a number of policy issues that can prevent refugees benefiting from these services.

Exclusionary limitations: refugees' access to urban transport in Kuala Lumpur

Solving urban transport disadvantages is not just a process of providing more options, better infrastructure, or new technology; there are social and political aspects that also must be addressed. Kuala Lumpur provides an example of how policies unrelated to transportation affect refugees' access to transportation. When an app like *Grab* is introduced commercially, there are a number of regulatory rules that come with using it, ranging from identity and privacy rules to financial standards. For a citizen, legal resident, or tourist these regulations do not pose a problem. These people will have all the documentation and legal status necessary to use the *Grab* app. But refugees face a set of legal factors that entrench their exclusion from accessing the full capabilities of the app.

Data was gathered using semi-structured interviews with 48 refugees living in different areas of Kuala Lumpur in November 2019. The interviews focused broadly on digital-technology use in daily life, and refugees shared insights about issues related to transportation and navigating the city. The data was analysed using a framework that categorised responses by demographic, labour/workplace, education, and administrative activities. Over the course of the interviews, we learned that while many refugees had access to either a personal or household smartphone, the biggest challenges many faced when using different transit modes were legal ones.

In order to set the app up and gain the advantage of hailing car from a remote location in the city, a customer needs to demonstrate their legal identity. The current regulations in Malaysia require that new *Grab* customers provide a 'selfie' photo that shows their face along with a photograph of their passport or national ID card. The app confirms that these match, and allows the customer to activate their *Grab* account and start hailing rides. For a refugee who has not yet registered, though, they may not have a photo ID. For example, Rohingya refugees are not considered citizens of Myanmar, so when they arrive in Malaysia to seek asylum they have no ID. Without some kind of official ID, they cannot confirm their identity and cannot use the app. Thus, they must use cash-based taxis for trips to UNHCR headquarters to register as asylum seekers; once they have done this, they are issued a UNHCR ID card, which has a photo. This allows them to take the first step in setting up an account and start hailing rides. Prices are then displayed prior to the journey, but many refugees cannot take advantage of the pricing mechanism due to further legal issues.

The benefit of having a pre-set price only works when someone can use a credit card or digital money system

to pay for rides automatically. While it is possible to pay for a ride in cash, this raises the risk that drivers can demand a higher price in cash than the app quotes for the ride. For refugees, the issue of financial inclusion and access to formal banking and credit card services has a direct effect on transportation disadvantage. Since many do not have a passport or national ID card, they cannot open financial account, and in the case of Malaysia, a UNHCR registration card is not considered official identification by banks. Public policies that govern access to financial services that are unrelated to transportation or refugee status end up having a significant impact on refugees' access to digital transportation solutions.

Conclusions

Transportation disadvantage can have a significant effect on the ability of urban refugees to meet their daily needs, and to manage the administrative burden that comes with registering for asylum. In large cities in developing countries where public transportation options are limited, digital technologies like ride-sharing apps have the potential to ease some of the burden of accessing safe, fairly priced transportation for refugees. The interview data supports this – 47 out of 48 respondents had access to either a personal or household smartphone. Below are a set of recommendations for donors and development policy makers for making ride-sharing technologies more useful for urban refugees:

- Using technology to support refugees is only effective in supportive policy environments; a ride-sharing app that requires photo ID and a formal bank account will not be useful to refugees who have access to neither of those things.

- One solution is to work with refugee communities and UNHCR to identify non-commercial solutions for ride sharing. The example highlighted by Kavilanz (2017) shows how using existing capacity and payment systems that are transparent but do not require formal ID can reduce urban refugees' transportation disadvantage.

- Part of achieving equitable, safe transportation for populations like urban refugees is recognising that transportation planning must take into account the ways that social exclusion and public policies meant to prevent refugees from settling impact access to urban transportation (Jaramillo, Lizárraga & Grindlay 2012). Where refugees need to go relative to where they live is often very different from regular citizens' transportation needs, so special planning is required when thinking about integrating digital transportation solutions into urban refugee support programmes.

- Coordination is key: large organisations like UNHCR have the bargaining power to create public-private partnerships with commercial ride-sharing technology services. By covering the costs and negotiating registration requirements, refugee agencies and NGOs can leverage digital ride-sharing technologies on behalf of refugees. Once such an arrangement is established, refugees can have a ride-sharing account set up as part of their asylum registration process, for example.

Future research on urbanisation and urban refugees should more explicitly take transportation into account. Especially as public transportation and tools like ride-sharing apps becomes more common, the intersection of ID and financial inclusion will have an increasing effect on urban refugees' potential transport disadvantage:

- Transport disadvantage has been studied in developing countries; expanding the geographic range of research could lead to greater inclusion of populations like urban refugees.

- Multidisciplinary research will be increasingly important in the digital era. As noted, ID and financial inclusion will be determinates of who can access services like public transportation and ride-sharing apps. Researchers should collaborate to develop greater empirical understanding of how these different aspects of urban refugees' lives fit together.

Digital applications like ride-sharing services have the potential to provide short- and medium-term solutions to urban refugees' transport disadvantages. However, they are not permanent solutions; municipal authorities serve refugees' and their local citizens' needs best when they invest in robust public transportation infrastructure that accounts for the needs of socially excluded residents.

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Editorial (Deutsch)

Städte spielen im Kontext von Flucht und Vertreibung eine Schlüsselrolle. Nur etwa ein Drittel der derzeit weltweit mehr als 20 Millionen Geflüchteten, die ihr Herkunftsland verlassen mussten, lebt in Lagern; die große Mehrheit wohnt in städtischen oder peri-urbanen Gebieten - hauptsächlich in Ländern des globalen Südens. Bei den Binnenvertriebenen ist dieser Anteil sogar noch größer. Aufgrund des weltweit zu beobachtenden Trends zu langanhaltenden Vertreibungssituationen gewinnen Städte somit auch als Integrationsräume eine immer größere Bedeutung. Auch globale Politikagenden erkennen dies an. So betont die Neue Urbane Agenda der VN-Städtekonferenz Habitat III von 2016 die Verantwortung von Städten, sich für die Rechte von Geflüchteten und Migrant*innen einzusetzen. Der Globale Flüchtlingspakt der Vereinten Nationen von 2018 ruft dazu auf, Geflüchtete in Zukunft nicht mehr in Lagern unterzubringen.

Obwohl die herausragende Rolle von Städten und Ballungsräumen für Schutzsuchende seit einiger Zeit hervorgehoben wird, bleiben viele Fragen offen. Diesen widmet sich der vorliegende Trialog-Ausgabe. So wird beispielsweise untersucht, inwieweit Politiken auf globaler, nationaler und lokaler Ebene die urbane Dimension von Flucht und Vertreibung angemessen berücksichtigen und wie sie sich aufeinander auswirken. Außerdem stehen Strategien und Herausforderungen lokaler urbaner Akteure im Fokus des Themenheftes. Dabei wird auch untersucht, wie Klima- und Umweltveränderungen, zwischen- und innerstaatliche Konflikte oder auch die Digitalisierung Fluchtentscheidungen und die Erfahrungen geflüchteter Menschen in urbanen Räumen beeinflussen.

Der Schwerpunkt dieser Ausgabe liegt auf Städten – einschließlich Flüchtlingscamps - im globalen Süden. Dies bedeutet jedoch nicht, dass wir die Relevanz des Themas im globalen Norden nicht in den Blick nehmen. Immerhin erscheint TRIALOG in Deutschland, wo der innenpolitische Diskurs in den letzten Jahren stark durch den massiven Flüchtlingszustrom 2015 geprägt war. Daher beschäftigen sich drei Beiträge in dieser Ausgabe auch mit Fallbeispielen aus Deutschland.

Im ersten Artikel dieser Ausgabe untersucht **Eva Dick** am Fallbeispiel der Kalobeyei-Siedlung im Norden Kenias die Rolle einflussreicher Akteure für die Umsetzung von lokaler Integration als ‚neuen' fluchtpolitischen Ansatz. Sicherheitsinteressen und der Mangel an humanitären Mitteln waren zentrale Treiber auf Seiten der nationalen Regierung und im regionalen Kontext. Für die lokale Regierung ging es darum, die wirtschaftliche Entwicklung voranzutreiben.

Im Gegensatz zu gängigen alarmistischen Szenarien von zig Millionen „Klimaflüchtlingen", die schon bald in Richtung Europa ziehen könnten, kommt **Benjamin Schraven** in seinem Überblick über die Forschung zum Klima-Migrations-Nexus zum Schluss, dass die Wechselwirkungen von Ökologie auf menschliche Mobilität sehr komplex sind und dass der Klimawandel wahrscheinlich in erster Linie zu mehr innerstaatlicher und intraregionaler (Zwangs-)Migration im globalen Süden führen wird. Städten kommt in diesem Zusammenhang sowohl als politischen Akteuren aber auch als Mobilitätsschauplätzen und Hotspots des Klimawandels eine ganz besondere Rolle zu.

Der dritte Artikel dieser Ausgabe besteht aus drei Interviews mit lokalen Akteuren aus unterschiedlichen Teilen der Welt: **Hamidul Hoque Chowdhury**, der gewählte Bezirkschef von Cox's Bazar in Bangladesch, **Ullrich Sierau**, ehemaliger Oberbürgermeister der Stadt Dortmund in Deutschland, und **Patrick Lokewan Nabwel**, Experte der Deutschen Gesellschaft für Internationale Zusammenarbeit (GIZ) der im kenianischen Kakuma arbeitet. Gemeinsam tauschen sie Erfahrungen aus erster Hand über kurz- und langfristige Integrationsherausforderungen aus.

Dem folgt ein Beitrag von **Einhard Schmidt-Kallert**, der die unglaubliche Geschichte der Hausbesetzer*innen des Hauses in der Oberen Maschstraße 10 in der Göttinger Innenstadt erzählt. Was als Nothilfeprojekt zur Unterstützung von Geflüchteten begann, entwickelte sich nach und nach zu einem Wohnprojekt, das einige Besonderheiten aufweist: es ist autonom, generationenübergreifend und multikulturell.

Der Artikel von **Janina Stürner** unterstreicht, wie afrikanische Städte unterschiedliche Formen der Städtediplomatie betreiben, etwa indem sie ein Mitspracherecht in internationalen migrationspolitischen Foren einfordern. Die Autorin kommt zu dem Schluss, dass die afrikanische Städtediplomatie nicht nur symbolische, sondern auch pragmatische und rechtsstiftende Zwecke verfolgt.

Hasan Sinemillioglu, **Furat Kuti** und **Salah Hhadeeda** schildern in ihrem Beitrag die Situation und Perspektiven der Jesiden im Irak, die seit ihrer Vertreibung aus der Region Sindschar im August 2014 vor allem in Flüchtlingslagern in der Region Duhok im Nordirak leben. Der Artikel stützt sich hauptsächlich auf die Stimmen der Jesiden selbst und schließt mit einem eher pessimistischen Blick auf die Zukunft der jesidischen Gemeinschaft im Nordirak.

Salam Alhaj untersucht Unterschiede im Zugang zu Arbeit und Bildung bei syrischen Geflüchteten im jordanischen Lager Zaatari und Jordaniens Hauptstadt Amman und vergleicht diese beiden Aufenthalts- und Integrationskontexte miteinander. Die Autorin analysiert dabei vor allem die Unterschiede in Bezug auf Teilnahme am (formellen) Erwerbsleben.

Der Artikel von **Ayham Dalal** und **Philipp Misselwitz** setzt sich mit der Rolle von Unterkünften und, wie Geflüchtete sie in ihrem Alltag aneignen, auseinander. Dafür sammelten und analysierten die Autoren architektonische und ethnographische Daten aus den beiden Lagern Zaatari in Jordanien und Tempohomes in der deutschen Hauptstadt Berlin. Die Autoren kommen zu dem Schluss, dass alle Unterkünfte, egal wie gut sie architektonisch gestaltet sind, von ihren Bewohnern an die eigenen Bedürfnisse angepasst werden.

Suresh Babu beleuchtet in seinem Beitrag die Vulnerabilität von Migrant*innen, insbesondere aufgrund der COVID-19-Pandemie. Seine Studie basiert auf Interviews mit Wanderarbeiter*innen, die im südindischen Chennai arbeiten und leben. Er kommt zu dem Schluss, dass die zentralen Herausforderungen der Wanderarbeiter*innen fehlende soziale Sicherheit und ein unzureichender Zugang zur Grundversorgung sind, was durch die die Auswirkungen der Pandemie noch weiter verschärft wurde.

Der Artikel von **Charles Martin-Shields** dreht sich um die Benachteiligung im Bereich des urbanen Verkehrs, der viele Geflüchtete ausgesetzt sind. Anhand von Forschungsergebnissen aus Kuala Lumpur bewertet der Artikel das Potenzial von Konzepten wie digital organisierten Mitfahrgelegenheiten, um den Alltag von Geflüchteten beim Zugang zu Verkehrsmitteln zu erleichtern

Der Essay von **Kathrin Golda-Pongratz** stützt sich auf langjährige Recherchen zu informellen bzw. selbsterrichteten Quartieren am Stadtrand der peruanischen Hauptstadt Lima mit einem besonderen Fokus auf die Auswirkungen der COVID-19-Pandemie. Die Autorin betont, dass die Pandemie nicht nur zu einer wirtschaftlichen, sondern auch einer mobilitätsbezogenen Belastung für viele der Bewohner*innen geworden ist, die ihre Häuser am Stadtrand Limas zum Teil bereits vor Jahrzehnten gebaut hatten, während der Pandemie aber gezwungen waren, in ihre ländlichen Herkunftsorte zurückzukehren.

Eva Dick, Einhard Schmidt-Kallert und Benjamin Schraven (verantwortliche Herausgeber*innen dieses Themenheftes)