



ARCHITECTURE IN EMERGENCY:

RE-THINKING THE REFUGEE CRISIS

November 17-19, 2016

Istanbul Kültür University, Faculty of Architecture

www.architectureinemergency.com
Syposium Secretariat: aie2016@arc.iku.edu.tr



ISTANBUL
KÜLTÜR
UNIVERSITY



Bergen Arkitektthøgskole
Bergen School of Architecture

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PROCEEDINGS

ARCHITECTURE IN EMERGENCY:
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ISTANBUL, TURKEY | NOVEMBER 17-19, 2016
Host School | Istanbul Kültür University

EDITORS

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RE-VIEWING ARCHITECTURE IN EMERGENCY

Refugee problems, related with having to flee from the country of origin because of the fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, have been a concern for the whole world for a long time. Displacement is even a wider problem, because this comprises the process of having to flee to different parts of the same country. At present, almost 60 million people are displaced by war and conflict worldwide. Unfortunately, this number has increased sharply because of the war in Syria. Since March 2011, which is the date when the civil war in Syria started, almost 12 million people have fled from their homes in Syria, with 5 million becoming refugees in other countries.

While many countries in the world receive an increasing number of refugees, the spatial practice related with hosting refugees on the move, in transit, and in various forms of habitation has found diverse, new and improvised forms. These forms reflect a vast landscape of negotiating spatial practice along formal regulations, informal initiatives, enforced policies and spatial exploitations.

Turkey is the country which hosts the biggest Syrian refugee population in the world. According to official records, there are approximately 2,800,000 Syrian refugees living in Turkey in 2016. There are 26 camps constructed in various cities in Turkey, where basic services such as education and health are met. However, only 10% of the Syrian refugees live in these camps, and the real problem is with those “urban refugees” who live outside these camps. The biggest difficulty of refugees living outside camps is accommodation, because these people cannot find the necessary money to pay their rent. The second major difficulty is finding employment. The legal status of the refugees is another problematic issue. Turkey has become a party to the Geneva Agreement of 1951 with geographical limitations, as a result of which Turkey can give the refugee status only to those coming from Europe. Turkey has implemented an “open door policy” since the beginning of the Syrian crisis, and has not rejected the Syrians who want to come to Turkey for a long period of time. However, they are not accepted as refugees, but rather as asylum seekers under the heading temporary protection, which does not cover the natural rights of refugees.

As the refugee crisis is affecting the world globally, the spatial maneuvers by refugees, authorities and the public and private stakeholders need to be understood within a broader field of spatial discourse. The diverse reinterpretations of values of belonging and attachment are constantly negotiated, and architecture, planning and other related fields need to challenge both the ongoing praxis and take part in shaping the premises for the future accommodation of attachment within the socio-spatial context for a growing refugee-originated population. Because of the new, urban contextual challenges, the architectural profession has a responsibility to re-think the functions related to shelter, site and settlements in crisis responses.

With this aim in mind, several schools of architecture, related with the EAAE, are in the process of developing proposals for increasing awareness in relation to the refugee crisis, and adapting their capacity to answer the physical needs of the refugees. In this context, proposals have been developed for introducing courses at Graduate and Undergraduate levels in several Schools of Architecture in Europe.

This symposium entitled “**Architecture in Emergency: Re-thinking the Refugee Crisis**”, co-chaired by Prof. Dr. Neslihan Dostoğlu and Dr. Cecilie Andersson, taking place at Istanbul Kültür University in November 17-19, 2016, is another effort for evaluating this humanitarian issue. Thematic sessions will question and reshape research and practice agendas, challenges and strategies for the identification of innovative approaches from various disciplines

to respond to current refugee crisis.

I would like to thank the Organization and Scientific Committees for all their efforts, especially Assoc. Prof. Dr. Evren Enginöz and Asst. Prof. Dr. Serhat Kut, the Secretariat of the Symposium, Dr. Cecilie Andersson, Rector of Bergen School of Architecture and the Co-Chair of this Symposium, Prof. Dr. Mehmet Şener Küçükdođu, the Dean of the Faculty of Architecture, and Prof. Dr. Sıddıka Semahat Demir, the Rector of İstanbul Kültür University, for their continuous support in making this event possible. Last, but not least, my thanks go to all the keynote speakers, and the participants who presented valuable papers, and to everyone who has contributed by their comments in this conference.

Prof. Dr. Neslihan Dostođlu

Head of Department of Architecture İstanbul Kültür University

Co-Chair, Architecture in Emergency Symposium

GET USED TO IT!

In regard to refugees, policy makers and developers have explained their decisions and actions with the unforeseen, the unpredictable, the instable, and the impossible. Considerations have been argued up against numbers displayed as uncontrollable crowds and attacking waves. Rivalry among politicians in charge, to enforce policies that are seen as more hostile and less welcoming than that of their neighbour country, to attract less refugees, have been seen as acceptable behaviour and economically considerate actions in many countries, mine included.

In Norway we counted 31 145 asylum seekers last year according to official numbers, but the vocabulary used to address them were of another reality. A reasonable question within this political discourse became how to cope with a catastrophe, and the means and approaches used, were those of crisis-management. Setting standards aside was suddenly part of acceptable policy measures and providing a basic bed in an ad hoc refugee reception centre could earn a ruthless contractor tenfold of the price of a classy hotel bed, if intended for an arriving refugee.

The main policy question turned from how to cope with the arrivals towards how to cope with it somewhere else? The solution was found through the enforcement of international agreements, resulting in a harsh reality of closed borders. Now we see no refugees. We can return to the thinking that this is not anymore our issue. Creating a seemingly normalized situation has been our response to the biggest refugee challenge of our times.

The landscape of negotiating arrivals has been strongly configured as an on-off mechanism. Unprepared as we have been to face the other mode, unprepared as we have been to manage the unpredictable. In Norway we have lately witnessed another absurdity on print; with newspaper articles claiming there is a new crisis on the countryside in small communities that had prepared to accommodate a large amount of refugees. They are confronted with economical loss due to a standstill in the arrivals. It was not written that it only puts even more pressure on the situations of equally small places in Turkey and elsewhere. Places that have to cater for the many.

As planners and architects, students and researchers we need to address the spatial implications and challenge the discourse with well-argued research and critical questions, nurturing practices of building inclusive communities grounded in socio-spatial considerations on the importance of attachment.

We need to acknowledge that while arrivals can be spatially framed by implications of the temporary, unsettling and insecure, in its mode it is as final and absolute as a borderline crossing. It is a new start that needs to be spatially facilitated.

He who has arrived has a long way to go¹
Act on it. React on it. Get used to it!

Dr. Cecilie Andersson

Rector of Bergen School of Architecture,

Co-Chair, Architecture in Emergency Symposium

¹ (This sentence appear several times throughout a poem by Thomas Tranströmer in his book Klanger och Spår. Original sentence in Swedish; Den som är framme har en lång väg att gå)

RE-THINKING

More than any other country in Europe, Turkey has been affected heavily by the 2015-2016 refugee crisis. However, all European countries and their policies for immigration have been challenged by the situation, and the crisis has caused most Schools of Architecture to somehow involve and discuss how our discipline and practice can be relevant in dealing with the situation.

The challenge is acute and hopefully temporary, due to wars. Actions have to be taken to provide for food, housing and health care for refugees in transition. But the situation may also be conceptualized in relation to effects of economic, cultural and socio-spatial globalization.

Using concepts from the Oslo Architectural Triennial 2016 (OAT): Global circulation of people, information, and goods has destabilized what we understand by residence, questioning spatial permanence, property, and identity—a crisis of belonging. Circulation brings greater accessibility to ever-new commodities and further geographies. But, simultaneously, circulation also promotes growing inequalities for large groups, kept in precarious states of transit.

Probably this is what re-thinking refugees in post-crisis processes is partly about: to gain insight by analyzing the ways of staying in transit and the definition of our contemporary spaces of residence. At the same time, there is a need for developing and testing intervention strategies.

The European Association for Architectural Education is more than satisfied to support this conference on Architecture in Emergency hosted by the Istanbul Kültür University.

Prof. Dr. Karl Otto Ellefsen

President of EAAE,
The Oslo School of Architecture and Design

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SESSION 1

DON'T STAND WHERE YOU SIT!

ARCHITECTURAL EDUCATION FOR INCREASED AWARENESS

Hans Skotte

Faculty of Architecture and Fine Art, Norwegian University of Science and Technology

I was given a slightly different title, "Architectural Design Education for Increasing Awareness". Given the context I assume we refer to 'social awareness', not 'design awareness'. Hence the small difference in the sub-title is in fact quite significant. I see the quest for awareness not a function of the students' "design education", but through their role as citizens. Their design prowess will follow.

The main title refers to the position of architects in society. Where we sit is where we come from, i.e. our architectural (design) education and our position as members of the cultural elite who basically serve our societal brethren. We therefore tend to take a stand and project (and protect) values that support the perspectives we, and our societal brethren, hold as perceived and understood - from where we sit.

How do these new realities, those that generated this very conference affect our understanding of architecture, our professional role – and on architectural education? That is my topic.

Architecture is not a given, it is not defined once and for all, although we often lean on Vitruvius stating 2000 years ago that the constituent parts of architecture are *firmitas* (strength), *utilitas* (functionality), and *venustas* (beauty). This served the functionalist, or modernist, movement well. We all are, by and large, legitimate or illegitimate children of that movement – 'by design' so to speak.

Edvin Schei, a Norwegian professor recently awarded a fat national prize on higher education stated this in his award address, "The university is a social pressure cooker: it changes our youth through 'deep learning' (*dannelse*). What emerges is (professional) identity and a way of understanding the world. Ever so subtly values drift from the professor to the student, so do ideals and prejudices" (my translation from *Aftenposten*, 2015-03-06). My own experience confirms this claim. Architects are primed into interpreting the world in a particular way all according to where our profession (or dare I say 'professor') sits, or think they sit, or like to sit – or used to sit. Because the set of values Schei refers to are inherited values, a sort of professional habitus (to refer to Bourdieu). I belong to a generation that was taught by some of the national pioneers of modernism, people who personally knew and admired LeCorbusier, and, not least, were heavily involved in CIAM (Congres Internationaux d'Architecture Moderne, founded 1928). Not only was CIAM based on a 'positivist ontology' ('a house is a machine for living'), it was a true revolutionary movement that "refuse to transfer their works to the creative

principles of other epochs and the social structures of the past». (c.f. Mazzola 2010 p11). Not going further into the trajectory of architectural modernism, attitudes and theories have changed, yet I claim that the legacy of the 'founding fathers' constitute part of our professional chair, and still influences where we sit.

There are many of us (Churchill and Jane Jacobs among others...) that claim that the built environment, particularly urban environments do impact our lives and influence our social practices, yet it is we, or our profession, that make the plans for these environments. Hence the way we think about the city is of crucial importance ("Everyone is talking; no one is listening. Everyone wants to design. Doesn't anyone want to think?!" (Brillembourg et al 2005 p 102)). And again the architects of CIAM come forth, through the 4th CIAM Congress in 1933 as those shaping the urban frameworks on which we base our professional understanding of the city. It would perhaps be more accurate to say that it was LeCorbusier and his personal vision of the new city as developed in the 1920s, rather than the members of the congress that shaped what came to be known as the 'Athens Charter'. The Charter (because of internal never-resolved disagreements) was actually not published until 1943, and had a profound influence on post-war urban planning and reconstruction throughout Europe and the Soviet Union. (by the way, LeCorbusier was never commissioned to do any post-war reconstruction work). These built environments, built in line with the Charter's 'abstract' visions – devoid of historic or contextual references - are still with us today, and prove problematic, even dysfunctional wherever they were, or still are being built.

The controversy within CIAM pertaining to the Athens Charter is best illustrated by a speech given by the modernist painter Fernand Leger, and a close friend of LeCorbusier, during the very 4th CIAM congress. He states:

"Town planning is social. You have entered a brand new field, where your pure and radical solutions will have to fight [...] The small average man, the "city dweller" in other words, is dizzy [...] you have created an absolutely new architectural concept [...] If you want to do urban planning, I believe you must forget that you are artists. Become "social" [...] there is a schism between your aesthetic conception accepted by a minority and your urban vision [...] you should have looked behind you: you would have seen that you have no followers [...]. Put your maps/plans back in your pockets, walk down the street, listen to them breathe, make contact, lose yourself in the raw

material, and walk in their dirt and dust". (Leger 1933, q.f. Mazzola 2010, p12-13).

It took years for me realize that in order to act professionally onto the needs of the "city dweller", we have to leave our chair, put our plans back into our pockets, walk down the street, listen to the people breathe, make contact, lose ourselves in the raw material, and walk in their dirt and dust. Or 'leave the high ground and wade into the swamps', as the great Indian architect Charles Correa once said, paraphrasing Donald Schön (1983).

This is my recipe for architects being relevant, and for architectural education fostering awareness. In my view 'Leger's approach' is the only way we will be able to contribute in relieving the stress of the refugees – and assisting the host countries in their attempts to deal with challenges that don't fully understand. No-one does. Hence we shall not formulate a new 'charter' or construct ideal frameworks. Because we do not comprehend the complexity of it all.

The gravity of the current crisis, with its abysmal human suffering and institutional instability may in fact pull the rug from under our chair, and leave us scrambling for relevancy. It will not come from our design skills, but from the design that emerges from the 'dirt and the dust'.

So how does architectural education deal with the dirt and the dust?

The way architecture schools are organized, staffed, their history and hence their prevailing 'character' (in loss of a better term) or ideology makes all the difference. We all stem from the Beaux Arts tradition, infused with the avant-garde ideology of Bauhaus and gradually, not least through institutional inertia sit where we do today. On different chairs, so to say, but by and large looking the same way. But there are signs of change, there are rebels among us².

The challenge goes beyond architecture education; it is about how we learn.

In this pursuit we are assisted by scholars and educators beyond our profession, *especially* those beyond our profession.

But first, let me wade into the epistemological swamp where I find two trails. One we could call '*knowing how*' and the other '*knowing that*'; one trails the body, the other the brain. They will eventually come together at a junction with a big sign: "To be a relevant architect we need both". A vibrating contestation between the two signifies a progressive learning environment. By primarily crawling along one of the trails we are – as

architect (and in principle) - either a (theoretical) academic or a skilled production laborer ("shoving on a bar of soap", as Andrew Freear of Rural Studio said)³.

There is no way we can deal constructively with the incoming refugees by *depersonalizing* them, making them into numbers and units. This is what happens in war. This is what soldiers do in order to be able to kill, be it in combat or by guiding drones on bombing missions in Afghanistan. This is also what some architects tend to do when trying to deal with the very refugee issue. The issue tends to become an abstraction full of architectural idioms that do not generate new knowledge or relevant new insights, and thus leaves the profession impotent in helping shape constructive refugee policies⁴. They – we - remain safely on the high ground, far away from Leger's 'dirt and the dust'.

They/we have only seen what is accessible from the 'know-that' trail.

When we do the 'know-how' trail we will be affected by our senses. We will learn and gain knowledge and insights through what is now known and acknowledged as 'embodied cognition': Comprehension emerging from our senses, learning through our bodies (Lakoff & Johnson 1999). Almost three hundred years ago Alexander Baumgarten coined the term 'cognitio sensitiva' describing a similar epistemology, what we today could call 'sensuous knowledge' (c.f. Kjølrup 2013). This is venturing into dangerous, even prohibited academic territory, but even professionally we are reluctant to accept this, in spite of acknowledging that our senses have played a fundamental role in shaping our 'private selves'.

Architects and planners work with people in a physical environment. It is therefore crucial that we – also - generate knowledge and insights through embodied cognition in shaping our structures – and when we shape an architectural learning environment from which 'relevant architects' will graduate.

Here the outsiders will help us. I will call three authors to the stand, Donald Schön, Etienne Wenger and David Kolb. They have all seen how learning emanates from the interaction between the two trails, all in line with John Dewey's claim that *learning* emanates from *reflecting* on what we have done, or what we are doing. Hence reflecting becomes a central, a decisive, issue in generation knowledge from experience⁵. After Donald Schön did his *Reflection in Action; how professionals think in action* (1983) (and '*learn in action*', I would add...), he investigated how we should educate the reflective practitioner (1987). He introduces what he calls a 'reflective practicum' that flips the academic figure-ground relationship. The call for, and understanding of 'theory' would emanate from practice through reflections. This is the opposite of how most university education is structured. Schön

² Al Jazeera's "Rebel Architecture" 6 program series, <http://www.aljazeera.com/programmes/rebelarchitecture/>

³ Private conversation, Trondheim 2015

⁴ «After Belonging» an exhibition for the Oslo Architecture Triennale, Sept.8. – Nov 27. 2016 at the Norwegian Centre for Design and Architecture, Oslo

⁵ The current issue of *Planning Practice and Research* (Vol 31, no 5, Oct 2016) is solely dedicated to these issues

acknowledges that these oscillating processes (*What do I do when I do what I do?*) take time and would engage students way beyond traditional course work. “Students do not so much attend these event as live in them” (p 311)⁶. This is also flipping how course bound university studies are perceived: the years of studies are ‘preparation time’ for real life. I find this blatantly false – not least on the basis of my PhD years: *I did not do a PhD, I lived my PhD*.

In re-conceptualizing the property of time while studying at the university, living and learning merges. New structures and learning opportunities may emerge.

This claim is strengthened through the testimony of Etienne Wenger:

“the school is not the privileged locus of learning. It is not a self-contained, closed world in which students acquire knowledge to be applied outside, but a part of a broader learning system. The class is not a primary learning event. It is life itself that is the main leaning event. Schools, classrooms, and training sessions still have a role to play in this vision, but they have to be in the service of the learning that happens in the world. This is my recipe for architects being relevant, and for architectural education fostering awareness. In my view ‘Leger’s approach’ is the only way we will be able to contribute in relieving the stress of the refugees – and assisting the host countries in their attempts to deal with challenges that don’t fully understand. No-one does. Hence we shall not formulate a new ‘charter’ or construct ideal frameworks. Because we do not comprehend the complexity of it all.

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In this pursuit we are assisted by scholars and educators beyond our profession, especially those beyond our profession.

But first, let me wade into the epistemological swamp where I find two trails. One we could call ‘knowing how’ and the other ‘knowing that’; one trails the body, the other the brain. They will eventually come together at a junction with a big sign: “To be a relevant architect we need both”. A vibrating contestation between the two signifies a progressive learning environment. By primarily crawling along one of the trails we are – as architect (and in principle) - either a (theoretical) academic or a skilled production laborer (“shoving on a bar of soap”, as Andrew Freear of Rural Studio said).

There is no way we can deal constructively with the incoming refugees by depersonalizing them, making them into numbers and units. This is what happens in war. This is what soldiers do in order to be able to kill, be it in combat or by guiding drones on bombing missions in Afghanistan. This is also what some architects tend to do when trying to deal with the very refugee issue. The issue tends to become an abstraction full of architectural idioms that do not generate new knowledge or relevant new insights, and thus leaves the profession impotent in helping shape constructive refugee policies. They – we - remain safely on the high ground, far away from Leger’s ‘dirt and the dust’.

They/we have only seen what is accessible from the ‘know-that’ trail.

When we do the ‘know-how’ trail we will be affected by our senses. We will learn and gain knowledge and insights through what is now known and acknowledged as ‘embodied cognition’: Comprehension emerging from our senses, learning through our bodies (Lakoff & Johnson 1999). Almost three hundred years ago Alexander Baumgarten coined the term ‘cognitio sensitiva’ describing a similar epistemology, what we today could call ‘sensuous knowledge’ (c.f. Kjörup 2013). This is venturing into dangerous, even prohibited academic territory, but even professionally we are reluctant to accept this, in spite of acknowledging that our senses have played a fundamental role in shaping our ‘private selves’.

Architects and planners work with people in a physical environment. It is therefore crucial that we – also - generate knowledge and insights through embodied cognition in shaping our structures – and when we shape an architectural learning environment from which ‘relevant architects’ will graduate.

Here the outsiders will help us. I will call three authors to the stand, Donald Schön, Etienne Wenger and David Kolb. They have all seen how learning emanates from the interaction between the two trails, all in line with John Dewey’s claim that learning emanates from reflecting on what we have done, or what we are doing. Hence reflecting becomes a central, a decisive, issue in generation knowledge from experience. After Donald Schön did his Reflection in Action; how professionals think in action (1983) (and ‘learn in action’, I would add....), he investigated how we should educate the reflective practitioner (1987). He introduces what he calls a ‘reflective practicum’ that flips the academic figure-ground relationship. The call for, and

⁶ Schön was not particularly successful in introducing practicum at MIT, his own university. Formal structures and

academic power play played a role, re (Schön 1987 p305-343)

understanding of 'theory' would emanate from practice through reflections. This is the opposite of how most university education is structured. Schön acknowledges that these oscillating processes (What do I do when I do what I do?) take time and would engage students way beyond traditional course work. "Students do not so much attend these event as live in them" (p 311). This is also flipping how course bound university studies are perceived: the years of studies are 'preparation time' for real life. I find this blatantly false – not least on the basis of my PhD years: I did not do a PhD, I lived my PhD.

In re-conceptualizing the property of time while studying at the university, living and learning merges. New structures and learning opportunities may emerge.

This claim is strengthened through the testimony of Etienne Wenger:

"the school is not the privileged locus of learning. It is not a self-contained, closed world in which students acquire knowledge to be applied outside, but a part of a broader learning system. The class is not a primary learning event. It is life itself that is the main leaning event. Schools, classrooms, and training sessions still have a role to play in this vision, but they have to be in the service of the learning that happens in the world" (Wenger 2006 p5)

Wenger sees learning as a fundamental social phenomenon, reflecting our social nature and our capability of knowing, and not, as we normally think, an individual endeavor. It is, he says, "as much a part of our human nature as eating or sleeping" (Wenger 1999 p210), whereby he neatly knits the threads of know-how and know-that together.

In a rapidly changing world, it is the very conceptualization of learning we need to worry about, not only constantly revising our data. His major contribution is introducing the concept of "community of practice" where learning and practice is intertwined in social practices. 'Peer learning' lies squarely in this basket.

David Kolb and his 'experiential learning theory' (Kolb & Fry 1975) is the last one on the stand. He is brought on because his framework for learning somehow brings it all together. The origin for all applied knowledge is our sensory experience, how we act in the world, physically and socially. This applies, echoing Wenger, as much to 'learning in school' as to 'learning in life'. For this sensory experience to become a conscientious experience, we need to critically reflect on what we have been through. Out of this emerges insights enabling us to do abstract conceptualizations – which again will guide us into new sensory experiences. The trail of know-how and know-that are thus joined into a continuous cycle!

My own teaching experience has in many ways been through this very cycle. It is my reflecting upon these experiences that have drawn me to these writers.

The act of reflecting is at the core of my stand on architectural education. Only by examining your sensory experience – and these are as much social as physical, as much personal as

professional – you understand more of yourself and your social relations and - in the current context – more about architecture and the social responsibilities imbedded in having an architectural education. We have used this, for instance, in turning the tables on grading. A student's reflections are in a way telling us what s/he has learnt, what s/he deems important and how s/he conceptualizes the professional role of the architect. This is a process where the student is simultaneously inside and outside himself. This process helps the students trust their own judgements, make them courageous and inquisitive. So this cycle has many dimensions. It allows us to assess teaching as a function of learning rather than the other way around, which is the traditional perception at universities (Skotte 2014). And in the best of cases transfers the responsibility for learning on to the students. My claim is that learning takes place among students, not merely 'from teacher to student'. It is what students together make out of what the teacher presents that matters, at least within the discipline of architecture.

Let there be no misunderstanding, my placing reflections at the heart of learning is not merely a personal claim stemming from personal experience. A research group from Harvard Business School has through quantitative research found reflection to be a powerful mechanism behind learning (De Stefano et.al. 2014). There are bound to be others concluding likewise.

This leaves me with a quote from a football coach employed by the English Football Association as reported by the Guardian, March 11, 2015 : "My job isn't to tell them how to coach. My job is to help them think about what they're doing". Appropriately - this leads to a quote from Richard Sennett "A good teacher imparts a satisfying explanation; a great teacher (...) unsettles, bequeaths disquiet, invites argument" (Sennett 2008 p6). It is all about transferring agency – help students take on a personal responsibility for their learning; acknowledge that exercising professional insights is a personal responsibility, not something they do 'on behalf of somebody else'. This is what technocrats do – or soldiers!

But there is a backlash looming: our dependency on the Net and social media. There are currently 1,7 billion Facebook users in the world, and they spend in average of 50 minutes a day on Facebook's sites and apps ('Weisberg 2016ii, p 12). According to a UK study we check – on average - our phones 221 times a day, i.e. every 4.3 minutes (Weisberg 2016i, p 6). According to Sherry Turkle there is solid evidence that the new modes of communication seriously degrades the quality of human relations, "young people are losing their ability to empathize", she writes (c.f. Weisberg 2016i, p 6).

I bring this in because our students are at the center of this. It is their reality. An erosion of empathy will leave them blind and tone-deaf on the 'know-how trail', and curb their ability to listen to people breathe, to make contact, to lose themselves in the raw material of others, and to walk in their dirt and dust, as Leger called for, and I personally see as a prerequisite for being a societally relevant architect.

But before I leave you, a confession: When I downgraded 'design education' I did so out of experience, not because I

downgrade its importance. The amazing thing is that in none of the many cases I have encountered, none of the reflections papers I have received, and none of the student building projects I have been involved with, 'design' as such, has been an issue. *Nata*. It has emerged, certainly out of struggling and internal discussions among students, as a consequence of their realizing their project. This is very different from what happens in studio projects where 'design' seems an over-riding issue.

Just take a look at some of the amazing projects our students have built, an activity that has made graduates more socially responsible, more professionally apt, better designers – and much more relevant social actors. *arning that happens in the world*" (Wenger 2006 p5)

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<https://www.theguardian.com/education/2015/mar/11/revolution-changing-way-your-child-taught>

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www.ntnulivestudio.org



Østmarkneset 1 NTNU STUDENTS LEARN a, rebuilding a derelict military barrack into a café by the fjord



Østmarkneset 2 NTNU STUDENTS LEARN b, rebuilding a derelict military barrack into a café by the fjord



Designstemma
Sommernatt i Trondheim
Foto: Øystein Lie

Østmarkneset 3 STUDENTS' WORK COMPLETED, awarded the Trondheim Municipality Architecture Award 2016



Starcube building NTNU STUDENTS LEARNING, building a place for watching stars at night.



Starcube-Final 1 STUDENTS' WORK COMPLETED, ready for local citizens gazing at the stars

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- Trondheim 15.10.2016

LIVING IN TRANSITION: ARCHITECTURE OF RECEPTION IN WELCOME CITIES

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Abstract

Forced migration results from and constitutes itself a violation of basic human rights, such as the right to housing: a large population is on the move, living in transition in uncertain space and time in the search for a dignified place to live. The paper offers an urban and architectural overview on reception systems predisposed by transit and arrival countries to temporarily provide adequate standard of living to needy asylum seekers and refugees. The paper is organized in three main sections: the first part concerns reception as political and multi-actor practice regulated through reception systems, as the ones at European and Italian levels. The second part looks at the spatial dimension of reception as a critical one, focusing on architectural and urban problems related to the use of the built environment by reception systems, and underling the difference between first and second-line reception. Finally, the study individuates architectural and urban issues able to cope with the complexity of the theme. Research methods include a document review on the reception of asylum seekers and refugees, focused on Europe and Italy, and a literature review on related urban and architectural issues.

Keywords: Refugee crisis; Reception systems; Critical Spaces, Social Innovation; Temporary city.

Introduction

The increasing forced mobility of people in search of the right to housing is creating the dramatic phenomenon of emergency transitional living of migrants across states, corresponding - or not, to the practice of reception. Reception depends, besides the political responsibility, on the welcome capability of cities, territories and spaces: this is what we can tackle as planners, architects and designers.

Nowadays, the European widespread perception of refugees' arrival as a crisis is encouraged by the shared difficulty to manage reception policies: their failures, as the improvised reception accommodations, result in the emerging occupations and informal settlements, all appearing as critical spatial practices (Hirsch et al., 2012). Instead, the dimension and stabilization of the phenomenon of forced migration (Betts, 2013), will require even more resilient societies, cities and built environments, able to address the challenge of reception and integration of new citizens (HABITAT, 2015).

The paper focuses on temporary reception facilities arranged by transit and arrival countries to accommodate needy asylum seekers and refugees: starting with an analysis of the actual practices, the objective is to analyze their spatial dimension at urban and building level and how it influences the achievement of dignified standard of living. In the conclusion, the study looks at emergent urban and architectural themes, and proposes possible design directions that appear able to improve the actual reception conditions.

1. Practices of reception

Nowadays, the right of asylum is grounded in the 1951 UN Refugee Convention (UNHCR, 2010), centrepiece of the international refugee protection. Nevertheless, its recognition requires a legal procedure exploited by national securities: every refugee is initially an asylum seeker, but not every asylum seeker will become a refugee.

In the Europe of the "refugee crisis", where the right of asylum is in an open crisis, performing a procedure can require years (FRAME, 2015): for this period reception systems provide to needy asylum seekers a place to live.

However, the very of "reception" is clouded by conceptual uncertainty, exacerbated when states approach the plight of refugees under an emergency-driven mind-set (ECRE, 2016): indeed, the EU legal framework on asylum does not provide a definition of reception, except for the definition of "material conditions".

1.1. European level

The main reference on asylum seekers' reception conditions is the European Directive 2013/33/EU, recast of the 2003/9/EU; its purpose is to guarantee "adequate standard of living", as subsistence and protection of physical and mental health, also meeting the specific needs of vulnerable people. For material reception conditions, the Directive intends housing, food and clothing provided in kind or as financial allowances, and a daily expenses allowance, underling that the treatment may be less favourable compared with nationals, but comparable across EU. In particular, the options for housing provision in kind are:

- premises at borders or in transit zones;

- accommodation centres;
- private houses, flats, hotels or other premises adapted.

Moreover, in duly justified cases and for a reasonable period as short as possible, states may exceptionally set different material conditions.

Despite this, Member States report difficulties to ensure this practice, and conditions vary rather dramatically between and within states. The lengthy asylum procedure and the insufficient reception capacity undermine the provision of dignified standard of living (FRAME, 2015). Furthermore, the continuous and diffuse use of “emergency structures” (EMN, 2014), represents to this date the primary response to the reception crisis.

1.2. Italian level

Due to its geographical and political position in the Mediterranean Sea as “natural door to Europe”, Italy is a more a transit than an arrival country for migrants’ flows from Africa and Middle East. The desperate arrivals by sea achieved in 2015 the number of 150.000 asylum seekers (Ministero dell’Interno 2015). Despite its long experience (Campesi et al., 2014), the Italian reception system is still in an emergency phase, lacking of comprehensive and organic welcome and accommodation policies (Belloni, 2015).

Actually, the system is regulated by the D.Lgs 142/2015, post EU recast, and articulated in three sub-systems:

- First reception governmental centres;
- Territorial reception system (SPRAR);
- Temporary facilities.

However, executive decrees are expected to define rules for the provision and management of such facilities, in particular for the temporary ones.

The first-line reception is guarantee by three typologies of governmental centers: CPSA (first aid at borders) CDA (reception and identification of irregulars), CARA (identification and reception of asylum seekers). They are predisposed for short-term accommodation (from hours to a maximum of one month), and managed at central level by the Minister of Interior; the services supply is entrusted to social-private actors through public contracts.

The second-line reception (SPRAR - System for the Protection of Asylum Seekers and Refugees) is managed at local level by the voluntary participation of municipalities which propose, together with third-sector local associations, projects of “integrated reception” for a period of one year.

The main problem of Italian reception system is the lack of available places in SPRAR system: according to the D.Lgs 142/2015, it may be overcome by the access in governmental centers or in temporary facilities, suddenly provided under exceptional measures, justified by emergency. This is case of

the CAS system (Centres for Extraordinary Reception): provided in 2014 for a duration of 6 months, it hosts to this day more than the 70% of all the asylum seekers in Italy (Ministero dell’Interno, 2015).

Actually, the Italian Plan on Reception (Ministero dell’Interno, 2016) looks at SPRAR system as the fix point of an out-of-emergency system, based on qualitative procedures at urban level, which needs to be extended. It also considers the enforcement of governmental centers, mainly adapting the existing ones, for the establishment of Hotspots – first identification, and Regional Hubs – pre-selection for SPRAR systems.

2. Reception as a critical spatial practice

The nature of the spaces of reception can be considered as an embodiment of asylum and immigration policies (Szczepanikova, 2013), which reveals a double nature of assistance and control, between humanitarianism and security (Cairns, 2004): the result is an ambiguous typology between dormitory and total institution (Grønseth et al., 2016).

The general high variety and low quality of spatial solutions where accommodation takes place reveal the social representation (Gasparini, 2000) of reception as a controversial and critical practice, in contrast with its purpose of public protection and its importance as first stage of the integration process. According to Hauge et al. (2016), accommodation standard influences and shapes understandings of asylum seekers, both how they regard themselves and how others see them.

Moreover, the discourse on the spaces of reception cannot consider only accommodation issues: if the house itself can be considered as primary tool of integration (Grønseth et al., 2016), the spatial need of reception regards also collective and public spaces, required to carry out the integration objectives of reception (e.g. learning language, orientation, etc...), which call for urban issues.

Analysing the Italian reception spaces, we notice that also if at European level the distinction between first and second-line reception facilities is not reported, it reveals a strong influence on the real accommodation’s standards.

2.1. First-line reception spaces

The first-line reception looks at collective accommodation centres as the best typology to cope with high numbers, aid supply and identification: housing and collective spaces are provided in the same building, or within the same area. Such centres are characterized by the high capacity (from hundreds to thousands of places), the location in landing or isolated areas and the re-use, by weak re-adaptation, of disparate public and private facilities. The CPSA of Pozzallo in Sicily, for example, is placed in an ex-warehouse in the harbour area: it is a big open space where the spaces’ articulation is ensured only by 1,20 mt walls. The unhealthy sanitary condition of the facility (water infiltration and mould) due to the lack of maintenance, the overcrowding due to the long-time staying (waiting for free places in other facilities for months instead of days) and the

deprivation of furniture and doors after internal riots (as potential weapons) forced the only humanitarian association to leave the centre, denouncing the transmission of diseases and the impossibility of human dignity (MFS, 2015). Nevertheless, the centre has been designated as a future Hotspot. Another example is the CARA of Mineo, still in Sicily, which is the biggest reception centre in Europe: it is placed in a former US military base vast complex, which evokes American suburbia, made of hundreds of two-floors housing buildings. The real capacity of 2000 places has been exceeded reaching the double of guests in 2014. The main problem is linked to the long-staying (years instead of one month) in an isolated area in the countryside (8 km from the nearest city), not served by public transportation. Other problems regard the lack of maintenance and the external service supply (as food), which provokes a “life in queue” (MEDU, 2015). We can summarize the main spatial problems of the first line reception:

- Centres as weak re-adaptation of several building typologies, without any defined spatial and functional programme (i.e. no collective spaces, no genre and vulnerability attention);
- Fixed capacity struggles with the fluctuation of guests' number, originating overcrowding. In this case, all the spaces are simply fill up with beds;
- Permanence periods are longer than the ones prescript by law. It also collides with the location of these facilities in peripheral area, which excludes contacts with local communities, creating isolation;
- Also if considered by law as open facilities, they appear as gated communities;
- Guests do not have the possibility to contribute to the life of the centre;
- Lack of maintenance nourish unhealthy sanitary conditions.

2.2. Second-line reception

The second-line reception facilities result from a dispersal model (Darling, 2016), where housing and collective spaces are placed within a same urban area. The activation of local projects is based on a “Executive Manual” (SPRAR, 2015), which includes also some indications on the quality standards of the facilities, such as the maximum number of guests per room, the number of bathrooms per guests, the presence of common spaces and the possibility to customize internal spaces. The housing provision is based on the rent of the private flats or facilities (standards for regular housing are required), while collective spaces overlap the ordinary social spaces of the city (i.e. churches or associations' premises). According to the annual report (SPRAR, 2015), the 80% of the facilities are rented private flats, with an average of ten flats per project. The model can stimulate interesting results, as the case of Satriano in Calabria, a shirking village which looks at migrant arrivals as an opportunity of repopulation (D'Antonio, 2015). Actually, applicants share a renovated historical building with a daytime centre for elderly people, producing a social innovation fruitful for integration (Manzini, 2015): the intention is to grow the program by retrofitting empty houses, for

reception or for permanent stay. Similar approaches are emerging in various local realities, and best practices are growing; nevertheless, SPRAR system struggles with some fundamental problems:

- Lack of places in comparison to the request;
- Lack of reward policies for municipalities who accept the program;
- Necessity of strong urban integration policies based on participation;
- Use of western houses by no-western users;
- Inadequacy of the model for big cities.

2.3. Other spaces of reception

Under emergency logic the previous two systems are used indifferently, and the massive use of emergency facilities articulates the reception scenario in a large range of solutions (from camps, to prefabricated buildings, to re-use of abandoned ones), corresponding to an embarrassing shortage of information (Iniziativa Civiche, 2016). The planning was scattered and the implementation decentralized, externalized and unregulated (Garelli & Tezzioli, 2013), and subjected to speculation (Martone, 2015), making Italy in official breach of the right to housing (Swiss Refugee Council, 2013). As reported by Belloni (2015), the emergency management undermined any planning intention, originating “a continuous and cyclic proliferation of non-places”.

3. Conclusion: design for reception?

For refugees, as well as for underprivileged people more in general, the alternatives of reception are between two extremes: on one side the inaccessibility, due to the high purchase or rental costs, to the social housing stock available on the market and in compliance to the legal quality standard; on the other side the risk of sliding towards practice of self-organization out of any regulatory framework (informal settlements). Between these two extremes a “grey area” exists that currently is not sufficiently regulated, where a mediation of the alternatives must be found that, according to the re-scaling of quality standards (lower than those of the offered social housing but higher than those resulting from the informality) can guarantee the objectives of environmental, social and economic sustainability.

For this reason, architecture should be brought back to its true, original role of responding to the real basic needs of underprivileged people, trying to get the maximum result (housing supply) with minimal effort (use of material and financial resources), where designer / planner acts as a mediator between all the stakeholders.

Nowadays, no spatial solution of reception in Italy has been designed by professionals: as a critical spatial practice it results only from controversial political, social and emergency dynamics; and yet, some best practices are emerging.

Which should be the role of urban and architectural design for the reception of asylum seekers and refugees?

Before to answer to this question, we need to redefine the potential of design to anticipate future social relationships, in line with Lefebvre's consideration of space as a social and political product (Awan et al., 2011): a critical evaluation of the existing conditions is basic to understand the processes behind this "happened" space production. According to MOM (2008), the role of architects and urban planners should be "the production of interfaces or instruments for helping all actors to realise their own critical actions on space".

In support to innovative political directions, answering not only to economic logics but to effective opportunities of integration (Darling, 2016), systemic mapping of urban and spatial resources (Bologna & Terpolilli, 2005) for reception, attentive of local peculiarities, can overcome the random adoption of homologated urban and building solutions, and maybe discover the regenerative potential of places to be hospitable (Red & Mang, 2012).

The failure of first-line collective centres in providing dignified living conditions require a re-evaluation of architectural models: flexibility, adaptability and autonomy are the keywords to fit migrant flows' complexity. The concept of open building (Kendall & Teicher, 2002) can offer interesting solutions, able to share out the decision making process across time. Moreover, the alienation of an "assisted life" can be overcome by the involvement of guests in the management of the centres: the new models should consider the experiences of informal settlements (Roy, 2005), which show the high capability of self-organization of spaces and everyday life.

Finally, the reception of refugees and asylum seekers has become an urban issue (Darling, 2016), in line with international (HABITAT, 2015) and European (European Union, 2016) urban policies that are addressing the challenge for inclusive and resilient cities. The necessity of "spaces for integration" can be linked with the one of citizens, and in line with the experiences of temporary urban space' re-appropriation. They require more flexible urban visions and regulations, as the concept of temporary city (Bishop & Williams, 2012) and the practice of temporary uses (Oswalt et al., 2013), able to solve the rigidity of traditional planning and to cope with real and evolving needs. These concepts are at the basis of the new "arrival cities" in Germany (Cachola et al., 2016), which are proposing urban experiments of social innovation: the process of reception itself, as a fruitful interaction between the voluntary sector and government agency, is evolving as a process of social innovation (Giunta & Rebaglio, 2014). The temporary regeneration of under-used and public urban infrastructures and facilities, as treasure of the cities, should be considered as the most interesting solution (Friedrich et al. 2015): nevertheless, we can't think to design it in a traditional way. In the light of the strong social impact of such facilities, the bottom-up involvement of the local stakeholders is required, and such participative process will need the presence of the expert designers (Manzini, 2015).

In conclusion, we should consider the "refugee crisis" as an occasion to rethink to the complexity of the spatial agency (Awan et al., 2011): as matter of fact, achieving inclusive and integrated approach to reception will require working in partnerships (European Union, 2016). It represents a challenge and an opportunity to experiment innovative "ways of working", able to deal with the even changing spatial and social needs and to ensure a resilient development of the new welcome cities of tomorrow.

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NEGOTIATING SPACE: TRACES OF SOCIAL INTEGRATION

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Abstract

The aim of the paper is to provide an understanding of real-life negotiations made across various systems (residents, housing board, or municipality) to accommodate the newcomers' cultural needs, its influence on their use of space, and how this impacts the level of attachment to their surroundings. Once newcomers are granted residency in a new society, a challenge for them is adapting the surrounding space according to their cultural needs. For urban practitioners, a problem is including the diverse cultural needs when configuring the use of spaces. This paper examines how different actors partner to negotiate the use of space via a case study approach in Saupstad-Kolstad. This neighborhood is located in the south-western part of Trondheim and houses the highest percentage of immigrant residents in the city, representing the most culturally diverse area. In order to carry out the study, a social constructionist approach has been adopted since it is best used in scenarios where there are no single "realities" but many versions and perceptions of it. To acquire the multiple perspectives, the methods used by the researchers are secondary data review, observations, interviews and triangulation of information.

Keywords: Space, Cultural Adequacy, Social Integration

Introduction

The recent influx of refugees has brought new challenges for countries which seek to grant asylum for displaced families. Urban practitioners realize the challenges that urban systems face in integrating the sudden influx of newcomers. This paper provides an understanding of the role that culturally adequate spaces play in the process of social integration for newcomers, using the context of Saupstad-Kolstad, located in Trondheim, Norway.

Trondheim is the third largest city in Norway with a population of 184,960 (SSB, 2015). The annual growth of population is 2221 people per year. According to the municipality, Trondheim will receive 1100 refugees during 2016. Though not a large number in the overall scheme of displaced people in the world, for Trondheim this represents an additional growth of 50% from its forecast.

Norway's efforts regarding structural integration had helped newcomers become part of the existing systems, yet challenges still exist regarding social integration (Valenta and Bunar, 2010). The purpose of this research is to contribute towards understanding social integration through the lens of spatial features.

Social Integration can be understood as the creation of mutual relationships and expansion of social networks between the host community and newcomers (Heckman and Bosswick, 2005). It can be seen as the interaction and cooperation amongst both actors at individual and community levels. For the purpose of this paper, host community is the Norwegian-born residents of Saupstad-Kolstad.

Newcomers are refugees and migrants; who despite the different reasons to change their place of residence, face similar challenges

once in a new country. Newcomers may deal with challenges such as; marginalization, community disruption, increased morbidity and mortality while the host countries face costs, social and political polarization and resistance (Forum, 2016).

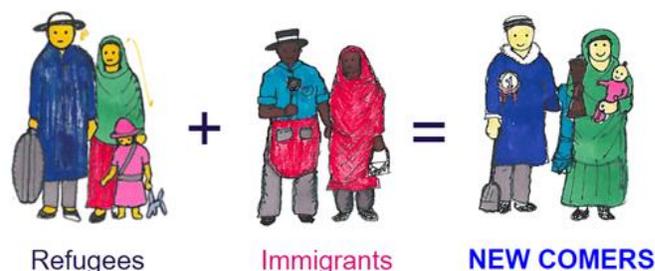


Figure 1, Newcomers Illustration, Source: Authors.

The study identified an area where most newcomers reside in Trondheim. According to Statistics Norway's Information Centre (SSB, 2015) Saupstad-Kolstad houses the highest percentage of migrants (29.4%), in comparison with the whole city of Trondheim (6.8%), representing the most culturally diverse area of Trondheim. Taking Saupstad-Kolstad as a case study, this paper explores the relationship between space and social integration to understand how newcomers manipulate space to suit their cultural needs, and what role does this play on their social integration process.

1. Theory, Social Integration.

When talking about social integration and space, housing as a concept is used beyond shelter. It also signifies services, infrastructure, public spaces and activities. Housing is considered a basic human right. Article 11(1) of the International Covenant on Economic, Social and Cultural (CESCR, 1991) attempts to define what adequate housing is

beyond walls and roof. One of the main characteristics of housing is cultural adequacy (UN-Habitat, 2014). This is the core idea behind this paper, to explore how configuring spaces to suit cultural needs impacts social integration of newcomers.

In order to look at this objectively, we use the theoretical approach of social integration. This theory helps understand the similarities and gaps between newcomers and host communities. Migration affects the size, population composition and existing systems of the receiving society. How newcomers relate to existing systems, culture and people and how open the receiving society is to this relation, is a crucial factor in the integration process.

Heckmann and Bosswick (2005) contend that there are two types of integration; system and social. System integration refers to relations independent of individual actors; relations between parts of the existing system like institutions or the relation between parts of a social system to one another. Social integration is the inclusion of a newcomer to an existing society, the relations of the newcomer to existing actors and at a more personal level; a relation between individuals to one another in an existing system.

The focus of the study is social integration of newcomers to receiving society. A definition of social integration of newcomers is:

“...a generations lasting process of inclusion and acceptance of migrants in the core institutions, relations and statuses of the receiving society. For the migrants integration refers to a process of learning a new culture, an acquisition of rights, access to positions and statuses, a building of personal relations to members of receiving society and a formation of feeling of belonging and identification towards the immigration society. Integration is an interactive process between migrants and the receiving society. The receiving society has to learn new ways of interacting with the newcomers and adapt its institutions to their needs.” (Ibid)

It is important to understand that social integration is not only an end state but also the process. Societies need to be adaptable because they are dynamic in nature and ever-changing. To understand further, we look at an approach to categorize the dimensions of this concept. Esser (2000) proposes four basic dimensions of social integration.

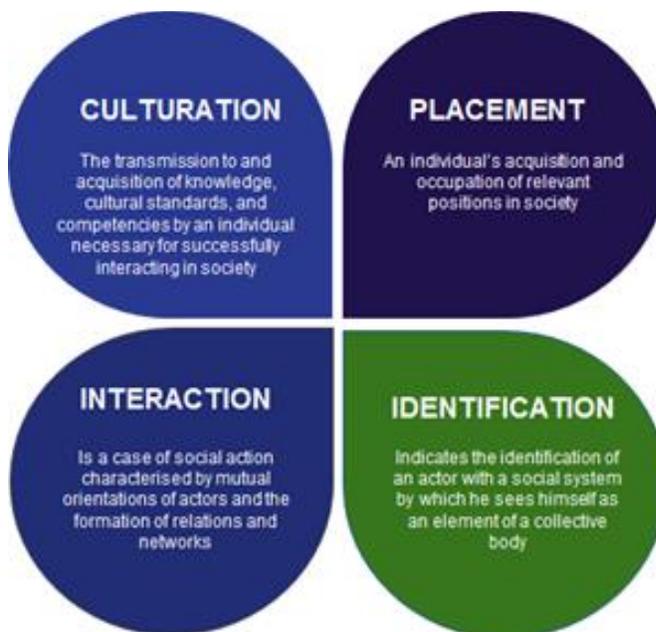


Figure 2 Four Basic Dimensions of Social Integration, Source: Esser 2000, compiled by Authors.

The four dimensions above are the base tools in understanding the findings of the study. This paper focuses on the spatial dimensions of social integration. Space is the central platform in placement integration as housing, in interactive integration as a place or opportunity for interaction, and 'identificational' integration as a spatial reference system to a place an individual belongs or wants to belong.

2. Methodology

Social Integration is subjective and depends on interpretation. Hence, a social constructionist approach has been adopted. Robson (2011) argues that it is best used in scenarios where there are no single "realities" but many versions and perceptions of it. Researchers deal with multiple perspectives; putting together individual realities to construct an overall one. Since observation and what people "feel" forms a prime factor in this research, it is essentially qualitative in nature. As social integration has been explored in a local context, a case study method has been preferred.

Case study has been defined as "a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence." (Ibid)

2.1. Methods

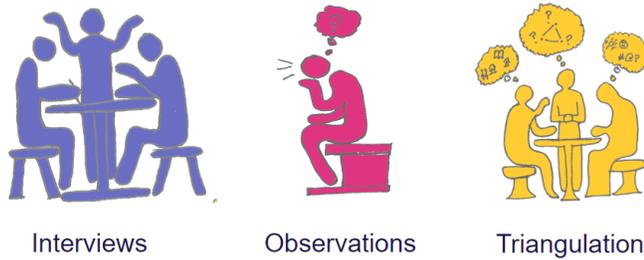


Figure 3, Methods Illustration, Source: Authors.

The research relies on the physical use of space. Observation was used to understand the ways in which spaces are used and modified to suit the needs of residents. It also helped to triangulate claims made by interviewees and reality on ground.

Interviews were an important tool in gathering “realities” of different people and understanding their perceptions. Also it creates an interactive environment.

The subjectivity of the research calls for triangulation; a comparison of the different points of view of actors. Overlapping of observations and interviews had to be carried out to validate the gathered information.

2.2. Limitations

The subjectivity and sensitivity of the topic created boundaries. Creation of trust with residents on site and finding actors open enough to talk about the subject added greater challenge. The lack of networks of the researchers, not only in the area but in the city, represented one of the major limitations for this study.

Another limitation was language barrier; the researchers do not speak Norwegian and It is felt that many more people's' insights and perceptions could have been gained had the language barrier be overcome.

Also, the current political and social situation the “refugee crisis” has brought about has made people hesitant to talk about social integration and culture clashes openly.

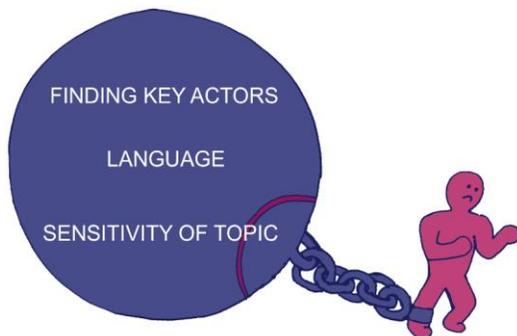


Figure 5, Limitations Illustration, Source: Authors.

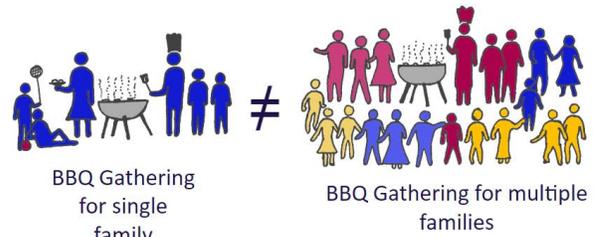
3. Findings

Social integration can be seen as an opportunity to bring two communities together whilst maintaining their cultural

identities. Also appreciating each-other's cultural nuances instead of cultural assimilation. It may have distinct spatial imprints. While the design of certain spaces shows the extent of cultural understanding, the use to which these spaces are put by different people highlights their capacity to adapt.

Kolstad-Saupstad is far from the city center and is considered to have inferior living conditions according to Norwegian standards (Trondheim Municipality, 2013). However, there are certain spatial features which make it an interesting case to understand the efforts to foster social integration and cultural adequacy.

3.1. Barbeque Spaces (Fig 4a)



Barbecuing is popular in Norway. Whilst locals in Kolstad-Saupstad use barbeque spaces for small family affairs, newcomers use these as larger gatherings with multiple families. Newcomers have modified these space into informal

Figure 4, BBQ Space Illustration, Source: Authors

gathering places. This reveals adaptability of space for interactional integration. These informal spaces allow cultural exchanges, and increases connections amongst host community and newcomers.

3.2. Carpet-washing

Carpets are a cultural representation for many newcomers in Kolstad-Saupstad. Instead of washing them in public spaces, a collective decision was taken to utilize a part of the Borettslag premises with a fixed schedule. This showed efforts to understand and accommodate new culture (acculturation), negotiation on part of the Borettslag (finding a middle path to balance interests) and 'identification' whereby such simple decision signalled the tolerance and inclusion of the newcomers within the folds of the host community.

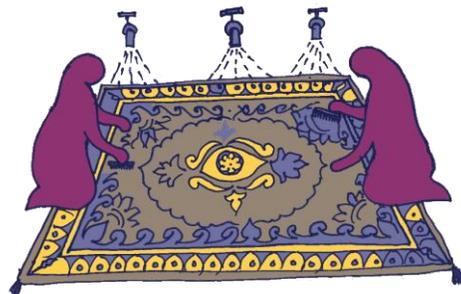


Figure 6, Carpet Illustration, Source: Authors.

3.3. The Mosque (Fig 7a)

The mosque is a place that strengthens bonds within certain newcomer communities. Considering that the host community does not proactively practice religion, the mosque stands as a testimony of tolerance from the host community by providing space to identify themselves with religion, it shows that efforts are being taken to adapt to newer cultures. This represents high levels of adaptability, contributing to the process of social

Figure 8, Borettslag Illustration, Source: Authors



integration. Allows for a place where an exchange of culture is possible. Leads to newcomers feeling more relevant in host society, which helps building placement integration.

3.4. Områdeløft (Fig 7b)

Områdeløft is a project by the Municipality that promotes social integration by upgrading recreational spaces via inclusive participation. This interactive process of adaptation of spaces is a positive step towards sense of ownership and belonging to the residents. Such initiatives give rise to spaces that fuel interaction within community by identifying with their surroundings. The project is in the pipeline but looks promising (Områdeløft Saupstad-Kolstad, 2016).

3.5 Borettslag (Fig 8a)

Borettslag (democratic housing cooperative) is a non-profit, formal, independent body representative of a housing complex,

Figure 7, Mosque Illustration, Source: Authors.

assisted by an external mediator. It functions as the administrator of the monthly fees paid by the residents and determines its investment in consultation with them. It also acts as a mediator between the municipality and residents.

Borettslag is an example of 'placement' integration, the election of members without bias promotes social integration. Being

represented in a system that maintains one's neighbourhood in a foreign land brings about confidence in the system, and

creates a sense of 'identification'. The role of Borettslag in dispute resolution indicates efforts towards improving 'interaction', giving members equal chance to understand and adapt to each other's culture for a mutual benefit.



Borettslag deals with dynamic nature of communities by considering solutions to demands showing high capacity for adaptation and flexibility.

3.6 Adjustable Dwelling Units

Homes are personal spaces and an expression of one's culture. A sense of individual ownership is created when there is freedom to manipulate space to suit personal needs. In consultation with the Borettslag, residents are allowed to manipulate spaces within their dwelling units without the movement of structural features. This simple understanding between the residents and Borettslag solidifies 'identification integration' of resident and fosters positive 'interaction' between them.

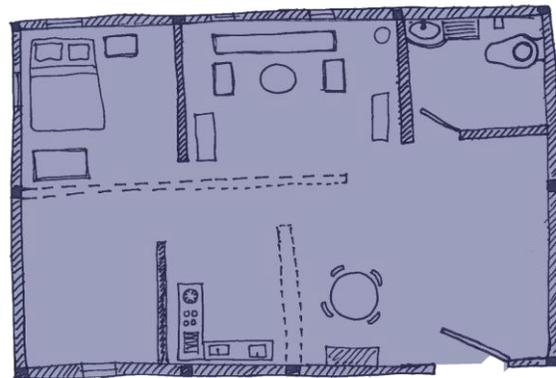


Figure 9, Adjustable, Source: Authors.

3.7. Foyer spaces (Fig 10a)

Conflicts may arise when cultures interact. Foyer spaces in apartment buildings, meant to be kept empty for movement and exit routes at times of emergency, have instead been used for keeping personal items such as bicycles, and shoe racks. This is an ongoing conflict for which the concerns have been raised. Such conflicts have been managed through the Borettslag, which have tried to ease tensions amongst neighbours. Such mediation of conflicts, represent a relief for the residents. To feel supported by the existing systems, increase the sense of placement of the residents, and makes interaction easier amongst neighbours.



Figure 10, Foyer Illustration, Source: Authors.

4. Conclusions

The purpose of looking at Kolstad-Saupstad as a site in particular was to find instances in which space has been determinant of either coexistence or conflict between newcomers and the host community. We can understand from the findings that spaces need to be adaptable, communities need to be tolerant to all cultures, and that mediation is key to adapt spaces to all cultures. Efforts from both in the case of newcomers and of the host community is essential in order to continue the process of social integration in the community.

Adaptability is a key factor in building social integration; the concept acknowledges that change is imminent and that the only way to overcome issues is to adapt to these changes. Tolerance is a highlighted attitude to be incorporated into spaces since this limits issues which may arise between various actors (whether newcomers or that of host community) and leads to better integration of the community. It allows individuals to experience one another's culture and strive towards a more heterogeneous community based on respect for differences.

Spaces have the inherent capacity of being culturally adequate if their uses are flexible. Culturally adequate spaces bring about a sense of place and ownership for newcomers in the host society by allowing them to manipulate spaces according to their own personal needs. The findings show that it is not just the configuration of the physical space that is important, but the

activities that are held in those spaces, that play an integral part in the integration process. Mediation of usage and adaptability of space is key to achieve a tolerant environment in which inhabitants of the community co-exist. It allows equal voice in expression of views of all parties and a compromise on the solution to arising conflicts.

This in turn leads to a greater sense of ownership and sense of belonging of the space which helps build social integration. For urban practitioners, these learnings are essential in decreasing future conflict in an ever increasing multicultural world.

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6. Appendix

4(a)



8(a)



7(a)



7(b)



CAMP: DECOLONIZING ARCHITECTURE

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Abstract

The paper is based on the argument that the notion of “camp” is one of the practices of dwelling that could anchor architects, urbanists and spatial practitioners introducing new forms of infrastructure, public space, relation to existing cities and as well as methodologies. The everyday life practice of a refugee community in a camp is often applied by a normative design approach. Its public space is being understood as tabula rasa, an empty bowl. The refugee camp literature in architecture, which is limited, the basic argumentations are about the urbanization process of refugee camps, spatial practices and understanding the space of camp as state of exception. Through the problematization of public space he claims that the camp has a potentiality as a “anti-city”. Under the frame of this theoretical discussion, this paper will exemplify a comparative local condition of camps in West Bank, Jordan, Lebanon and Southeast Anatolia, which the authors are conducting since the last years.

Keywords: Right, Shelter; Refugee, Architecture, Language, Homelessness

Camps as post-Exceptional spaces

A camp is often described as a spatialization of exception. Space of exception refers to judicial condition of where normal law is suspended by structures of sovereignty. The main argument by Carl Schmitt is that “state of exception” is decided and determined by sovereignty and this argument based on political and judicial power. For Agamben, “The state of exception is not a special kind of law (like the law of war); rather, insofar as it is a suspension of the juridical order itself, it defines law’s threshold or limit concept.” (Agamben, 2005, pp.49). Hence, by analyzing Carl Schmitt’s theory of state of exception Agamben inserts that “being-outside” and “belonging” is the “topological structure of state of exception”, and only because the sovereign, who decides on the exception” (Agamben, 2005, pp.35). Thus, basically in relation to space or topos, “exception” is a practice of hegemony of de-territorialization by territorilizing it. A form of practice of excluding by including it. For Agamben, the original political relation is “the ban (the state of exception) as zone of indistinction between outside and inside, exclusion and inclusion” (Agamben, 1998, pp.181).

If we look at it in perspective spatial practice; it is a formation of demarcation of space. Since the last ten years, the discussion and interpretations of “exception” in terms of topography and urbanism are extended with examples of extra-territorialities of civil war, occupied territories, liquid borderline, islands, buffer zones, curfew cities, state-led urban transformation, eviction and others (Franke, 2003). There is argument from a spatial perspective; for example, defining a space under state of

exception where law is suspended and human rights violation is possible, is creating a determinist approach between the defined space (and the subjectivities who are victimized under it). This argument is not only based on a linear justification of the power of the sovereignty but also assuming that the sovereignty is an unclear body of power and its affiliation is directly often the nation – state. However, such an approach could generalize the existing empirical cases. In most interpretation is likely the other way in which the contemporary experience of “exception” as a form is a multiple constellation that exists in tension between territorial facts, objects, and subjectivities.

Refugee camps are often described as the spatialization of exception—the infrastructures of sustenance such as dwelling, food, health, and emergency issues are the basic forces of zoning for a tabula rasa camp plan. This form of dwelling and its zoning is a production of space whose process reflects the continuous negotiation of public space, based on things like border politics and their juridical justification, the negotiation of humanitarian aid, and political agencies. The design program of a camp aims to supply the needs of a community at the spatial scale of a neighborhood, a village, or a small city in which the community is seen as a homogenous entity (with particularities like kinship, religion, and tribal networks having been disregarded). These camps, as the anthropologist Michel Agier puts it, “gradually become the sites of an enduring organization of space, social life and system of power that exist nowhere else. These are paradoxical devices, hybrids that, for lack of an appropriate term, I shall call city-camps (camps-villes)” (Agier, 2002, p.322). While the link between the

concepts of camp and city paradoxically signifies the problems of normative design—a term that describes an early twentieth-century approach to urban planning based on social normative engineering as well as upending public participation in planning processes—Agier conceptualizes camps as an urban space with a heterogeneous everyday life, as well as a biopolitical space, with its networked practices of the actors and agencies. According to his research on refugee camps in African nations, architect Manuel Herz claims that refugee camps are not “non-places” as has been often described in the social sciences. Rather, in keeping with Agier’s idea of the city-camp, it is a settlement, a territory of political, economical, and judicial relationships that also transforms the relations of the world outside the camp. For Herz, the entirety of this relationship between inside and outside expresses the “spatialization” of the camp-territory. But Herz goes further, claiming that refugee camps are the direct materialization of a dynamic political act against those urban forms that are idealized by the West (Herz, 2008). Seen as a biopolitical space of an anti-colonial city, the camp for Herz becomes a potential spatial practice against Western-oriented modernism and global colonial dwelling forms. The architect Alessandro Petti—whose practice DAAR, with Sandi Hilal, focuses instead on public space and ways of commoning in refugee camps—asks a counter-question:

“If a citizen’s political identity is played out in the public space of the city, what is found in the camp is its inverse: here, a citizen is stripped of his or her political rights. In this sense, the camp represents a sort of anti-city, a constitutive void of a political order. But what effect does this anti-city produce on the public and political space of the city? (Petti, 2008)

Through the problematization of public space, Petti claims that the camp has a potentiality as an “anti-city.” As a biopolitical space, camps cannot be conceptualized through a dichotomy of inside/outside—it is beyond such a dualistic structure. Moving past more Western discussions of public space and nation-state citizenship, Petti and Hilal focus on a new term—a practice called Al-Masha. The meaning of the word is equivalent to the English “common,” and the practice has an Ottoman legacy of cultivating land as a collective. The notion of Al-Masha could help reimagine the notion of the “commons” today: “How to reactivate common uses beyond the interests of public state control? (Petti&Hilal&Weizman, 2014, pp.183) Al-Masha offers Petti and Hilal a potential new formation of citizen and space beyond the usual public/private dualism (Tan, 2015, pp.212).

Refugee camps in Turkey are started to establish in 2013 according to the outcome of the migration of the Syrian civil war. Beside self-organized municipal supported camps, AFAD as a state administrative body designed tent and container camps in which UN is supporting. Since the last few years, refugees in several camps reorganized their spatial organization according to their everyday life and family, gender and relative structures. Therefore, we do witness self-organized structures in several camps. For example, in the self-organized Diyarbakır municipal supported camp in Çınar that hosts around 1100 Ezidi Iraqi refugees, is a tent structured settlement where Ezidis are organizing their own designed spatial structures such as kitchen, bathroom and common

public spaces as well vegetable gardens. Urbanized camps in Palestine or Jordan provides established examples of life forms that we might see the first steps of communing structures and practices in the recent camps in Turkey.

A New Urban Form: Al-Fawar Camp

It seems to be clear that the way of reaction against the occupation has been transformed in the decade as well as camps that have historicity of sixty-six years of exiled in Palestine. This reaction have been produced / experienced through changing morphological structure of camps and sociality. A new form of urbanism could also be interpreted as a major paradox of these transformations. Even if this conceptualization seems to be positive effect of recent alterations, it will be very meaningful to discuss this kind of urbanism through scale formulation. Every scale of urbanism actually reveals many domains, which could not be juxtaposed (Günelç, 2014).

For example, some urban problems, which modern cities do also face, could be found in the West Bank refugee camps only if all camps must be analyzed in the scale of 1/1000. In that scale, there are many dynamic relations based upon politic, social and economic bonds as well. During daily life, many camp-dwellers are significant actors of cities where they are working as a tutor or a taxi driver, where they are socialized, where they are going to school and also where they are shopping. Although, for camp-dwellers, they experience daily transition from the city -where they have integral and active role in routine life- to the camp where they live and produce counter-hermeticness through the idea of the right to return home. Moreover, new generations living in camps experience the space in the scale of 1/1 when they daily get back to the camp. In that scale, however, they conceive the camp through its structural characteristics such as narrow streets, introverted of the camp (enclave), reflection of temporariness of buildings constructed with permanent material, and lack of urban infrastructure controlled by Israel.

Additionally, the scale of 1/1000 is not quite meaningful beyond politically reading place and finding some similar physical features between the camp and the city. Although, physical environment have been dramatically changed in the camp. For example, almost every each wall is converted to “public space” or “objection wall” through cartographies including Palestine flags, martyrs, and many religious symbols such as Kaaba and the Dome of Rock. Furthermore, images of martyrs are of the crucial symbols that enable camp-dwellers to keep the exile alive. Both “the right to return home” and “being camp-dwellers” are handed down from generation to generation through all public images depicted on the wall, and oral history. All interpretations about camps relied on the scale of 1/1000 do not overlap with interpretations based on the scale of 1/1. It is an undeniable fact that there are precise and inevitable incongruities between these scales. Therefore, it could be argued that there is a new form of urbanism through scale formulation. Al-Fawwar refugee camp, located at the outskirts of the city of Hebron, is quite remarkable example to discuss these disparities.

Fawwar refugee camp located eight kilometers far away from the city of Al-Khalil is in-between Israeli settlement (Hajeya) and military base. Due to its location, the camp actually seems to create “uncanny relationship” with the city. Main axis extending in an east-west direction describes the main entrance of the camp, transportation and trade axes. At the entrance of the road, however, the Israeli checkpoint is located, albeit uncompact. Even if daily transportation seems to be flexibly operated, this checkpoint gives Israel unpredictable the right to close the camp as in February 25, 2014. Urban infrastructure, such as water supply system, sewage system, telecommunications and electricity, has been established, however it cannot provide a framework supporting an entire structure of the camp. Despite a growing population, the perpetuation of being camp-dweller is a triggering element for shaping the camp environment beyond the borders. Because of this, immediate vicinity of the camp have recently been turned into a place that is hosting camps’ elites and it relatively reflects more qualified visuality than residential areas in the camp. Nevertheless, social transformation is quite notable as well as spatial changing over the camp. Herein, it can be consequential to argue obviously different perceptions between generations because this tension actually re-describes, re-shapes and re-define the camp in terms of urbanism as well.

Even though the camp is not a structural component of the city of Hebron, it provides the city many social, political and economic urban actors. Particularly, economic and social relation with the city can be conceived as major element threatening the spatial introversion of the camp. Moreover, daily schedule/transportation from the camp to the city re-produces this way of relationship in every minute. In this sense, it is quite outstanding that new generations have produced a new way of “identity” that is “changed” even during “the day”. For example, they are one of the major actors in Hebron during the day and also they are free to experience the city as a “flaneur”. On the other hand, when they get back to home, they become camp-dwellers who are attached to maintain the right to return home, who pass through check points, who experience the “introverted” space and who face images depicted on walls.

Older generations, however, are inclined to construct counter-hermeticness through living in the camp, even if they have sufficient prosperity to satisfy with living standards in Bethlehem or to buy a new house in Hebron. It seems to be clear that leaving the camp is centralized in lives as equivalent to lose their meanings of existence by older generations. In other words, it is equal to justify sixty years of exile, so-called state of Israel and all the sins of Zionism as well. That is why any spatial changes or leaving the camp could “jeopardize” the right to return home. Even so, new generations have recently produced “objections” against this perception. To paraphrase Petti;

“The prolonged exceptional temporality of the refugee camps could paradoxically create the condition for its transformation: from a pure humanitarian space to an active political space, the embodiment and the expression of the right of return” (Petti, 2014)

Therefore, this tension produced by new generations is very significant and meaningful. It can be pointed out as remarkable transformations that have triggered the creation of a new image of refugee worldwide. In the first hand, they are the active participants of the institution that is Decolonizing Architecture Art Residency (DAAR) founded in Dheisheh refugee camp located in the city of Bethlehem, through which they have represented a new model of refugee by politically changing the physicality of camps and constructing a new form of individual. In the second hand, for example, they are very involved urban actor of Hebron mentioned above and also they could be interpreted as major generating subjects who have begun to transform their camp. To illustrate, project designed by young generations was started to construct a public space in the camp. Counter-hermeticness in this sense would be represented through this public space where all camp-dwellers can attend a meeting or an organization in the plaza (public space), whereby they eventually “become” active common actors. In beginning, Al-Fawwar have been re-experienced, re-described, re-produced and re-read on the basis of this phenomenon. Lives are also as flexible and variable as places, despite the fact that worlds of mind and daily practices are moulded by the instinct of being “flaneur” and “absoluteness” of the right to return home. Furthermore, very undeniable contradiction between the scale of 1/1 and 1/1000 re-produces stimulating conceptualization of “urbanism” in every minute. This production, however, limitlessly produces counter-flexibility by its own uncanny and changeable structure.

Conclusion

In conclusion, discussing theoretically the concept of the refugee camps and analyzing empirical examples from different geographies (either urbanized or recent temporary camps) provide us to understand the camps as new spatial form that might stand as a criticism of normative design, urbanism and architecture. Moreover, it could open a new discursive realm of architectural elements and structures of decolonization that could challenge our design methods.

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SESSION 2

THE USE OF PLANNING AND BUILDING LAWS AND REGULATION IN INTEGRATING REFUGEES IN THE NEW COMMUNITIES

CASE STUDY OF PALESTINIAN REFUGEE CAMPS IN PALESTINE, JORDAN, SYRIA, AND LEBANON

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Abstract

The study researches the use of laws and regulations related to organizing and construction, in the process of the refugees' integration in the new communities, to where they had moved, in a way that guarantees the minimum negative site-effects come from this abnormal status, in the urban and cultural environment. In addition, the study highlights the design of refugee camps, since its inception to its predictable future. On the other hand, the study reviews the way that the laws and regulations influence the development of camps in various countries, and the reflection of these laws and regulations on social and economic aspects of the refugees and the surrounding environment. This study highlights camps in Palestine, Syria, and Lebanon. The laws and regulations that influence the growth of these camps in urban, social, and economic aspects are studied. The study suggests the steps that can be followed in the process of organizing refugee camps, in order to secure the basic needs of the refugees, while reducing the negative effects of the existence of the camps. In addition, the study develops legal and legislative mechanisms, which could help in the integration of refugees in the host communities.

Keywords: Refugees integration; regulations and laws; camp

Introduction

It is known that any law or regulation inevitably will affect the community; either directly or indirectly, positively or negatively. Laws and regulations are considered the bases of the change in the community. Therefore, before changing anything in the community, the existence of legal justifications in laws and regulations must be founded. In the result, these legal bases will drive and control that change.

However, in the case that refugees' problem growing continuously with the increase of wars and conflicts, it is necessary to develop laws and regulations to keep pace with this problem, and to reduce the negative effects of the refugees' camps.

1. The Evolution of the Refugee Camps

After the 1948's war, UNRWA established Refugees' camps to accommodate the displaced Palestinians in tents, where the



Figure 1: A camp administered by the U.N. Relief and Works Agency for homeless Palestinian Arab refugees near Damascus. <http://america.aljazeera.com/articles/2013/9/12/a-visual-historyofpalestinianrefugees.html>

characteristics of all camps was shaped as shown Figure (1), in a way that cannot be differentiated from each other.



Figure 2: Converting tents to brick and concrete housing by UNRWA <https://urbancamps.wordpress.com/2014/11/26/palestinian-urban-refugee-camps-amman-jordan/>

In 1951, these tents became inappropriate for long time living; as a result, UNRWA replaced these tents with construction

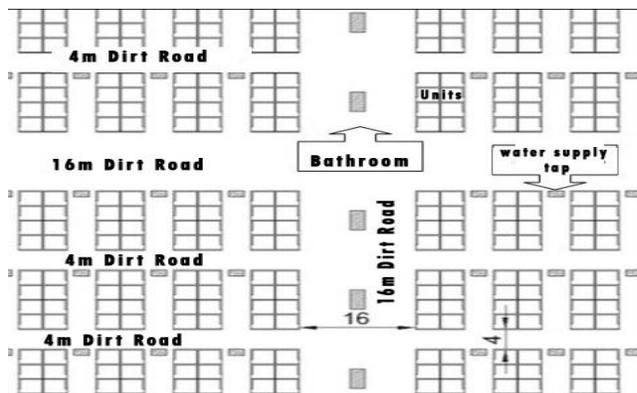


Figure 3: Refugees Shelter plan, information about the scheme took from centenarian's refugee. (El-Farra, 2010)

housing units based on bearing walls and Bishop Zinc or asbestos as seen in Figure (2).

The shelters were established by UNRWA had one or two rooms depending on family size, these shelters had no services such as toilets and water supply, where these services established as common units outside shelters (El-Farra, 2010). Figure (3) shows the plan for these shelters.

In addition, UNRWA did not take the needs of the refugees on its consideration, because it considered this situation as a temporary one, which made refugees uncomfortable on their shelters. This situation forced refugees to work outside the law to improve their housing conditions by the acquisition of public spaces in front of their houses (Tamam, 2003).

“Over the years, these camps have transformed from temporary 'tent cities' into hyper-congested masses of multi-story buildings with narrow alleys, characterized by high concentrations of poverty and extreme overcrowding. The camps are considered to be among the densest urban environments in the world, but because camp structures were built for temporary use, over the decades the buildings have become overcrowded, critically substandard and in many cases life-threatening”. (<http://www.unrwa.org/what-we-do/infrastructure-camp-improvement>).

Figure (4) shows the overcrowd of refugees camps.



Figure 4:Contemporary Palestinian camp Picture's shows the overcrowd.
<https://paltoday.ps/ar/post/236939>

2. Asylum Case's and Refugee Camps Problems

The asylum case and refugees' camps usually arise because of an emergency case due to natural disasters or wars factors. The Palestinian refugees issue is one of the most prominent issues of asylum in modern and contemporary history. It is considered as one of the oldest and largest issues that have not been resolved yet since 1948, were 58% about "804,767" persons of the Palestinian people displaced from their homes in the war of 1948 (Sitta, 1999), (Councils, 2001)

In spite of the deferent ways of dealing with the refugees issues by host governments, the refugees' camps had similar characters, such as overcrowding, randomized, aging infrastructure, decaying of the buildings, and unhealthy environment (Tamam, 2003). This came from several reasons, the main reason is that the hosting governments looks to refugees' camps as a temporary situation, for that there were no planning for these camps, which lead the camps to grow randomly, other reason is the growing of population without increasing of the area of these camps which led to overcrowd.

By the years, the problem of Palestinian refugees increased due to several reasons such as:

- 1- Increasing number of the refugees.
- 2- Lack of planning for the refugees' camps.
- 3- Lack of the governmental solutions regarding laws and regulations that could regulate refugees' affairs.
- 4- Lack of integration of refugees in new communities due to negligence of the government's related policies.

2.1. The increasing number of the refugees

With the passage of time, the increasing of population in urban areas considered as a natural thing. This increasing will be a problem if it does not accompanied by the development of laws and regulations governing people affairs as happened with the Palestinian refugees' camps case.

Table(1) illustrates the size of the problem, while it was at the beginning of the asylum status less than one million increasing rapidly to reach more than five millions, which means that, as more as time goes forward, the problems of the refugees will increase.

Table 1: Population growth in the numbers of refugees, Table shows the evolution in the number of Palestinian refugees since 1950 - 2013 According to statistics records of "UNRWA" (Al Ali, 2014)

No	year	Jordan	Lebanon	Syria	W.B	Gaza	Sum
1	1950	506200	127600	82194	-	198227	914221
2	1955	502135	100820	88330	-	214701	905986
3	1960	613743	136561	115043	-	255542	1120889
4	1965	688089	159810	135971	-	296953	1280823
5	1970	506038	175958	158717	272692	311814	1425219
6	1975	625857	196855	184042	292922	333031	1632707
7	1980	716372	226554	209362	324035	367995	1844318
8	1985	799724	263599	244626	357704	427892	2093545
9	1990	929097	302049	280731	414298	496339	2093514
10	1995	1288197	346164	337308	517412	683560	3172641
11	2000	1570197	376427	383199	583009	824622	3737494
12	2001	1.639.718	382.973	391.651	607.770	852626	3.874.738
13	2013	2.110.114	474.053	528.711	895.703	1.263.312	5.271.893

2.2. Lack of planning for the refugees' camps

Generally, Palestinian refugees' camps administratively follows UNRWA (Bowker, 2003). Hosts' Governments of states ignored the existence of these camps and have not developed laws and regulations for planning these camps, or to regulate refugees' affairs, and in the most cases, government's mission was limited in giving building permits without controlling. (Hanafi, 2010)

Since the refugees camps had inception, almost no planning had done by UNRWA, nor by governments to develop the refugees camps (Zaqout, 2012). After reviewing some related laws dealing with refugees' it could be said that most of laws and regulations concerning refugees comes from political aims, either to resist the resettlement, or to give them some kind of facilities (Al Hanafi, 2012).

2.3. Lack of integration of refugees in new communities due to negligence of the government's related policies

As mentioned before, the fear of the resettlement led governments to deal with refugees' issue in a way that guarantees the determination of their ability to integrate in hosts' communities as Lebanon (ANERA, 2012). In addition, the lack of the laws and regulations that organized the refugees' affairs inside the camps, with lack of planning for integrating those refugees in the communities led to some kind of isolation for the refugees (Samara, 2005). On the other hand, some government such as Jordanian and Syrian, gave the refugees a right of living as same as citizens on these countries, which led to some kind of integration in the communities. However, the problem was in the refugees' camps physical environment, due to the lack of laws, regulations, and governmental solutions' that regulate these camps.

After searching the *Palestinian Regulating Law of Towns and Villages of the Year 1996 and its Amendments in 2005*, for laws and regulations that deals with refugees camps' planning in Palestinian areas West bank & Gaza strip ,it is found that no mention of the camps or refugees in that law. Nevertheless, this law is considered as the basis law for Palestinian area planning law (Tuffaha, 2009).

In Lebanese planning laws and regulations, there is no mention of laws or regulations that regulate refugees' camps' planning. Only political and security laws or Military orders founded, in due to complexity of social fabric and demographical aspects, this leads to spatial case of dealing with refugees and camps. Security subject is the basis in dealing with these camps (Hanafi, 2010). In Syria licenses were given from authorities for building in camps without checking or examination, only Al Yarmouk refugees camp had different ways of dealing (Hanafi, 2010), as it will be mention in section 3.

2.4. Lack of refugees' integration in the new communities due to negligence of the government's policy

The dealing with Palestinian refugees' camps issue split into three ways due to different governments:

- 1- Governments treat refugees as citizens, gave them full rights of the citizenship as Jordan, and in lesser extent as Syria. In these countries, government worked in integrating refugees in the new communities as possible as it can do (Al Hussein, 2010).
- 2- Governments Neglected the presence of refugees and left them without any legislations, and without working to integrate them on the society, as Israel government did with refugees' camps within the Palestinian territories in West Bank and Gaza strip (Samara, 2005).
- 3- Some host governments deliberately restricted refugees and enacted laws that restricting their integration into society, through preventing them from their rights of employment and own property, or reconstruction their camps, as the Lebanese government done (ANERA, 2012).

3. The Impact of Urban Laws and Regulations on Economical and Social Indicators, and Community Integration

In Palestine, where the refugees can be considered in their country, the indicators show that the camps refugees have a feeling of segregation in their society (Sa'di Mbayyed, 2010). This comes from their feeling of Marginalization, obstacles to take their rights, deterioration of the environment in which they live, and overpopulation caused by lack of planning laws and regulations of the refugees' camps. Furthermore, poverty and poorness that they lives with increase those feelings (Ishtawee, 2007),(Bisharat, 1997).

As mentioned before, the Jordanian government enacted laws to integrate the Palestinian refugees in its community, and gave them the right of full citizenship. The Palestinian refugees became Jordanian citizens merging in the society (Plascov, 1981). Nevertheless, inside the camps, with the passage of time and lack of planning laws and regulations, poverty and unemployment have increased within the camp boundaries,

which lead to somewhat Social and cultural isolation from the surrounding environment (Khawaja, 2003).

The same thing was found in Syria; outside camps Palestinian refugees have better income than the residents of refugee camps, except Al Yarmouk refugees' camps due to its specialty (Tiltnes, 2006).

Al Yarmouk refugee camps had different character due to different circumstances that accompanied the establishment of this camp. It was established not by UNWRA, but by the Syrian government in 1957, as not temporary one. It takes the same urban regulations and laws as Damascus, the camp have a municipality that organized and regulated residents' affairs. (Tiltnes, 2006), (Hanafi, 2010). BBC report in 2010 mentioned the shape of Al Yarmouk camps; this report described how this camp have beauty full views, and mentioned that slums, tents and shanty houses cannot be founded at Al Yarmouk camp. (BBC report, 2010).

In Lebanon Palestinian refugees can be considered as the most unfortunate and destitute grouping of Palestinian refugees in any Arab host country. They are forbade of almost all civil rights and subjected to various forms of marginalization - spatial, institutional and economic-. (Suleiman, 2006). A lot of Palestinian workers cannot find jobs: 56% of refugees are jobless, only 37% of the working age population is employed. The Palestinian refugee labor force reaches 120,000, of which 53,000 are working" (Chaaban et al., 2010).

4. Conclusion and Recommendations

According to what mentioned before, it can be said that in spite of host governments had different acts in dealing with the refugees' issue from their political views, they had a same act in the dealing with the refugees' camps in the way of planning and establishing through relinquishing the mission to UNRWA (Peteet, 2005). This lead to similarity of the refugees camps' shapes and properties, such as randomly, overcrowding, and contiguity of buildings, in addition to narrow roads and lack of infrastructure. All of these factors decrees the percentage of the refugees' integration in the host societies.

The dealing with the refugees issue from its inception as a temporary case caused the neglecting of camps design. This cause the lake of infrastructure and all services in the camps, and Create unhealthy environment comes from random construction and overcrowded buildings, in addition of lack of planning and poorness of laws and regulations.

The study concludes that in order to achieve refugees' integration, several factors must be founded through the process, such as political will and sufficient planning. An example for successful integrating refugees' camps was found in the case of Al Yarmouk refugee's camp where both political will and sufficient planning were founded.

The process of integration can be achieved through:

- Political will: The existence of political will to integrate refugees in hosts' communities considered as the basic factor of the integration process.
- The way of dealing with the camps: Instead of neglect or deal with camps as temporary case, hosts' governments must establish camps through building homes or residential compounds with good infrastructure to accommodate the numbers of refugees and its increase in a way that's meet their needs.

- Good planning: The environment in which the refugees will live considered as important factor on the process of refugees' community integration. For that, the planning of refugees' camps must be taken in governments' consideration by formulating laws and regulations to regulate the building process and camps' growing.
- Community awareness: The increasing of Community awareness is an important factor for refugees' community integration, for both "refugees and citizens".
- Rehabilitation of refugees: The rehabilitation of refugees -professionally and psychologically- by giving them the right of work and employment with developing laws and regulations protects their rights contributes the process of integration in the community.
- Civil Integration: Integrating Refugees in the civil institutions such as schools and universities, and giving them the humanity right of treatment and learning will contribute the integration process.

At the end of this paper, it can be said that the integration cannot be achieved without the laws and regulations, either political ones that deals with the rights and responsibilities of the refugees and hosts communities, or planning laws and regulations that's guarantee healthy environment for camps.

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RESILIENCE AND REFUGEE SPACES: LESSONS FROM PALESTINIAN REFUGEE CAMPS

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Abstract

In recent years, social and environmental problems caused by migration have increased, and 65.3 million individuals were forcibly displaced worldwide by the end of 2015 according to UNHCR. In addition, because of economic, political or environmental problems, UNHCR recorded that one in every 113 humans is now either a refugee, internally displaced or seeking asylum. This paper aims to investigate the conditions of refugee camps in terms of livability and to address problems refugees face there. The urban environment of refugee camps has different characteristics as they are meant to be temporary spaces. However, over time most of these spaces are converted from temporary spaces into permanent degraded areas. The paper assumes that if these camps are planned related to not only economic but also environmental and social sustainability, problems refugees face in their spaces would be reduced or eliminated. The paper interrogates the usage of the sustainability term and explores the concept of resilience which might be more applicable in emergency sheltering like refugee camps. Palestinian refugee camps in Palestine, Jordan and Lebanon are taken as a case study, and a questionnaire was conducted in order to reflect the current situation and search for possible ways to overcome the problems. The paper finds out that refugee camps highlight common drivers of conflict such as ethnicity, scarce resources, lack of voice, lack of social interaction, loss of identity, and unemployment. In addition aid agencies' regulation policies create a dependent community which relies on humanitarian aid instead of building an independent resilient community. Moreover, by studying Palestinian refugee camps, there are two different cases that policy makers should benefit from: The first case is the random transformation of the camp over time and its being turned into a permanent degraded area as a result of a lack of advanced planning. The second case is the better situation in some refugee camps in the West Bank and Gaza where refugees have more freedom to express themselves and act. So priorities for refugee spaces are: being secure and safe place, having all normal life conditions with proper infrastructure, having access to employment and work opportunities to have a decent life, providing justice and equality among people inside and outside the camp, and involving refugees in decision making processes.

Keywords: Resilience; Palestinian Refugee Camps; Sustainability; Migration.

Introduction

According to the United Nations High Commissioner for Refugees, UNHCR, 65.3 million individuals were forcibly displaced worldwide by the end of 2015 (UNHCR 2016a). In addition, because of economic, political or environmental problems, UNHCR recorded that one in every 113 humans is now either a refugee, internally displaced or seeking asylum (UNHCR 2016a). The number of refugees increases rapidly every year because more people are displaced as old problems remain unresolved and new problems emerge. This increase in refugee numbers puts more pressure on host countries and humanitarian organizations and of course on resources. Therefore, people escaping conflict zones often find themselves surrounded by conflicts within their new place, refugee camps. These displacement camps reflect major conflicts on a micro level as they highlight common drivers of conflict such as ethnicity, scarce resources and land shortages (Lawson 2012).

Therefore, if not well planned, camps can place great pressure on existing resources. However, the fact that refugee camps are created to be emergency and temporary spaces makes an argument about the efficiency of having sustainable

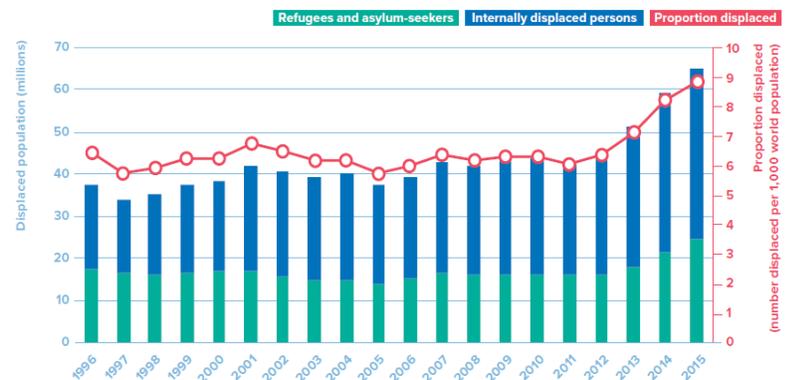


Figure 1: Trend of global displacement and proportion displaced 1996-2015 (UNHCR 2016a)

development in a temporary place. To this point Muggah (2005) stated that protected refugee situations are fast becoming the rule rather than the exception. The transition from temporary to permanent space is always related to political conflict and so cannot be feasible in an earlier stage. This makes it more important to have alternative plans for long term camps rather

than temporary ones. Otherwise camps will transform from being temporary spaces to be permanent degraded areas, slums. So sustainable camp planning from an earlier stage is required to avoid problems that can occur either in refugee camps themselves or in hosting communities. In addition, refugees who fled injustice are in great need to live in a just and safe space. Kate Raworth defines this just space as the area between a social foundation that protects against critical human deprivations and an environmental ceiling that avoids critical natural thresholds (Raworth 2012). This means that refugee camps should be kept in this safe and just space which does not harm the environment and at the same time provides reasonably accepted life conditions for refugees.

The aim of this paper is to investigate the conditions of refugee camps in terms of livability and to address problems refugees face there. The paper assumes that if refugee camps are planned, taking into consideration not only economic but also environmental and social sustainability, problems refugees are facing in camps would be reduced or eliminated. The paper starts with general background about migration, its causes and types, refugee camps, situations and main problems, and then terms such as sustainability and resiliency are discussed in the scope of emergency. Then Palestinian refugee camps are discussed as a case study. Finally a suggested framework for better refugee camps is provided by the paper based on analytical and theoretical studies of previous research as well as analyzing the situation in Palestinian refugee camps.

Methods of the Study

After a literature review about migration, refugee camps resilience and sustainability, a case study is conducted in Palestinian refugee camps in order to outline the lessons that can be learned from existing applications.

Here, a questionnaire was conducted in order to reflect the current situation and search for possible ways to overcome the problems. Thirty-one questionnaires were filled out by Palestinian refugees in Palestine, Jordan and Lebanon in order to understand the current situation inside the camps. The questionnaire includes the following questions: What does a camp mean to a refugee? What are the priorities for refugee spaces? How does the current situation affect refugees? What does a better refugee camp look like? How can policy makers benefit from the experience of Palestinian refugee camps? Responses to the questionnaire were collected from different Palestinian refugee camps: 9 responses from camps in Jordan, 10 from camps in Lebanon and 12 from camps in Palestine. The results are presented in the following sections.

1. Inhabiting the Displaced: Problems, Solutions

1.1. Definitions related to Displacement

There are many reasons that force or encourage people to move and be displaced from their countries. These reasons can be grouped into three main reasons:

- **Political reasons:** such as wars, injustice, armed conflict or attack.
- **Environmental reasons:** such as natural disasters.
- **Social and economic reasons:** when people moved to improve their quality of life and seek better life conditions either socially or economically.

According to the above reasons, people who are displaced or moved from their original place have different categories and can be named differently depending on the reason or the status of their migration. These categories are:

- **Refugees:** A refugee is a person who has fled armed conflict or persecution and who is recognized as being in need of international protection because it is too dangerous for them to return (The Guardian 2015).
- **Migrants:** A migrant is someone who moves from one place to another in order to live in another country for more than a year (The Guardian 2015).
- **Asylum seekers:** An asylum seeker is someone who says he or she is a refugee, but whose claim has not yet been definitively evaluated (UNHCR 2016b).

The focus of this paper is on refugees who are displaced as a result of wars and armed conflict and are living in camps.

1.2. Inhabiting the Displaced: Refugee camps and Social and Environmental Problems

Refugee camps are places created for displaced people who fled their homes and need protection. These camps are generally operated by humanitarian agencies such as UNHCR or UNRWA, the second is only for Palestinian refugees, in addition to host countries. As camps are established because of humanitarian issues, the humanitarian nature of refugee camps is a starting point for many discussions as to what this means and what the effect of this definition, humanitarian space, is on the camps' inhabitants (Feldman 2015). The question of what a camp is so connected to the question of what it is to be a refugee, how a refugee should live and act, and how the camp should look (Feldman 2015). Political reasons are always behind the transformation of refugee camps from contemporary to permanent spaces and how they transform. It is still argued by politicians and policy makers that improving the life quality in refugee camps and any development to them could cause integration between refugees and their new places so that they may not return to their homes. This explains the bad conditions and the lack of planned development in camps (Petti 2013). However, experience shows that given the option, refugees always prefer to return home (Kreuzer 2010) (Petti 2013).

The current status of most refugee camps shows problems in all manners: environmental, social and economic problems. The main reason behind these problems is the absence of wise planning and the unclear responsibilities of actors who have control over the camps. Humanitarian agencies do not think of

themselves as sovereigns over refugee camps and they claim that their role is only to provide humanitarian aid; while host countries, on the other hand, do not think they have the rule over refugee camps since refugees are not their citizens (Feldman 2015). So this makes the situation of refugee camps more difficult with the absence of clear and true representative of refugees themselves.

Social and environmental problems such as missing the identity, exclusion, high-energy consumption, overuse of existing resources, encourage humanitarian agencies like UNHCR to publish an environmental guide based on lessons from the field. The guide addresses sustainability in household, resource and education management. UNHCR admits in its guide that these considerations toward sustainable planning have to be undertaken from the initial stages of planning of each new camp (Kreuzer 2010). The guide includes employment of renewable energies, use of energy efficient stoves, promotion of gardening activities and the reuse of wastewater. In addition, the UNHCR has adopted the concept of durable solutions, sustainable and resilient ones, which means the adoption of appropriate actions for repatriation, reintegration, rehabilitation and reconstruction, the 4 Rs framework (UNHCR 2003). In practice, these guidelines are not followed all the time, mostly because of lack of knowledge. However, there is limited literature about practices of sustainable development in UNHCR activities (Kreuzer 2010). So it can be argued that environmental issues in refugee camps are more likely to be addressed by aid agencies than social ones. This highlights again the need to have a just space for humanity in refugee camps where social and environmental issues can be resolved.

1.3. A Possible Solution: Can Concepts of Sustainability and/or Resilience Help the Conditions of the Displaced?

Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs. From this definition it is clear that migration is in contradiction with the concept of sustainable development as it is on the one hand putting more pressure on existing resources and on the other hand affecting the quality of life for future generations who experience the bad conditions in refugee camps. According to UNHCR, over half of the refugees are children (UNHCR 2016a), therefore the need to improve the life quality in camps becomes more and more critical and requires a good understanding of the special case of emergency spaces. This is why terms like resiliency can be more applicable in such cases. Different definitions of resilience are used across all disciplines, from psychology to ecology, but in the context of community development, resiliency can refer to the ability to spring back or recover from disruptions (Community and Regional Resilience Institute 2013). The difference between sustainability and resiliency is well described in the following quotation:

“If sustainability is about returning a sense of balance to our world so that future generations can meet future needs, resilience is about helping future generations manage in what is assumed will become an increasingly imbalanced world.” (Zimmerman 2012)

On the other hand, other terms like mitigation and adaptation are also important in this context. Mitigation refers to limiting migration by solving its causes, while adaptation is about managing the impacts of migration. The first one, mitigation, is in the hands of politicians and policy makers but the second, adaptation, is in the hands of planners and humanitarian agencies. However, mitigation and adaptation both should be followed at the same time with the understanding of the complex relationship between them. Mitigation and adaptation should be the ways to follow while sustainability and resiliency should be the aims for better refugee camps.

2. A Case Study on Palestinian Refugee Camps

2.1. Palestinian Refugee Camps: From Temporary to Permanent Living Environments:

In 1948-1949 about 750,000 Palestinians were displaced from their home towns (Martin 2015). Most of them went to neighboring countries like Syria, Jordan, and Lebanon or to the West Bank and Gaza Strip inside Palestine, which was not occupied at that time. As a response to this situation the United Nations created UNRWA, UN Relief and Works Agency, for Palestinian refugees. UNRWA recognized 58 official camps across the Middle East for Palestinian refugees and these camps are still in operation (Feldman 2015). These camps were established as small villages of tents which were arranged in a grid layout similar to military encampments (Petti 2013). After about ten years of living in tents and as a response to extreme winter conditions in the camps, a group of refugees in Lebanon replaced their tents with rooms. But after they built the four walls, they realized that they were creating a kind of permanent shelter (Alnsour 2014). With the construction of the roof, a debate started as to what material this roof should be in order to keep the temporary nature of these shelters (Hilal 2009). Since then refugee houses have started to be more permanent although roofs were constructed of asbestos sheets. The form of houses was similar to Palestinian village houses, in terms of layout and having internal gardens. That was a way to try to keep the identity and the connection with the refugees' roots. However, even though the percentage of Palestinian refugees who live in camps has shrunk over time, the population has increased enormously. So the form and shape of the camp has changed over a long period of time, more than 65 years, to overcome the high increase in population (Feldman 2015). Spaces were transformed into new rooms, single story asbestos houses were replaced with multi story concrete houses with the same area and on the same land. These transformations took place without any previous planning and with the absence of building regulations. As a

result, camps were transformed into being more like permanent degraded neighborhoods.

the built environment. The engagement or emotional cohesion between people and their houses is highly connected to their pride and hence their willingness to maintain these structures. In addition, lack of ownership also contributes to the worsening of the situation of the built environment in refugee camps. The fact that refugees, as well as other players, consider camps as a temporary place, results in the taking of the responsibility of maintaining or developing the camp much harder (Alnsour 2014).



Figure 2: Palestinian refugees- Area of UNRWA operations 2014 (UNRWA 2014)

Moreover, the nature of the camp and how it is run make great distinctions between the society, like the insider and the outsider, citizens and non-citizens, refugees and non-refugees, even within the camps inside Palestine. This exclusion has long-term effects on social ties and social life in the community. Transformations of Palestinian refugee camps happened randomly without any previous plans. It was unofficial and illegal but the lack of clear regulations encouraged these unplanned acts. As a result, living conditions have become worse and worse. Houses have less lighting, less ventilation, water has become undrinkable and energy consumption increases more and more. Infrastructure such as electricity grids or sewage systems lose the ability of meeting refugee's needs and therefore unofficial and illegal systems have been installed by the refugees themselves (Figure 6). These problems have taken place because of the absence of a sustainable plan that meets refugees' needs.

The conditions of Palestinian camps reflect many issues of a refugee community such as socio-economic status, public health and the spatial environment. For instance, problems such as missing any identity, play essential roles in affecting

However, today Palestinian refugees in camps inside the West Bank and Gaza (Palestine) are re-inventing social and political practices to improve their daily life. With these implementations, camps in these areas have become relatively independent socio-political communities. The reason for this positive transformation in these specific areas is the refugees' freedom to act, decide and take the lead in planning for their lives. The involvement in decision making creates a new common language among refugees that ends up with the comment that the right to a healthy life belongs to the healthy refugee. In other words, if refugees meet their basic needs, they will be able to fight for their rights of return (Hilal 2009). This situation can be connected to resilience.



Figures 3, 4, 5: Transformation of Palestinian Refugee Camps since 1948 till now, from tents to permanent concrete houses. (Consortium News 2016) (FMP RAMA 2016) (Nature Middle East 2013)

2.2. Results of the Case Study in Palestinian Refugee Camps:

As has been stated in the introduction, a questionnaire was conducted in order to reflect the current situation and search for possible ways to overcome the problems. Thirty-one questionnaires were filled out by Palestinian refugees in

while others said it is a place they have been forced to live in. 33% of the responses from Jordan and 10% of responses from Lebanon said that they consider the camp as their homeland. Here it can be said that searching for identity and creating an alternative homeland when in exile is the reason why some refugees in camps outside Palestine have stronger ties to the camp than those in Palestine. Moreover, when asking whether



Figure 6: Recent photo from Shatila Refugee Camp- Lebanon. Photographer: Obeida Zaineddin (personal contact)

Palestine, Jordan and Lebanon in order to assess the current situation inside the camps. The questionnaire included the following questions: What does a camp mean to a refugee? What are the priorities for refugee spaces? How does the current situation affect the refugees? What does a better refugee camp look like? Responses to the questionnaire were collected from different Palestinian refugee camps: 9 responses from camps in Jordan, 10 from camps in Lebanon and 12 from camps in Palestine. The results are presented below.

It can be noticed from the results that permanent concrete houses are dominant in all camps. Changing or modifying refugee houses in the camps is not always possible as nearly half of the respondents from Palestine and Lebanon said they cannot do so. However, the idea of leaving the camp is prevalent among the respondents. But, strangely, responses from Lebanon as to who is not willing to leave the camp are higher than from other countries where the situation is better. That can be due to the regulations which make it difficult for refugees in Lebanon to leave the camp or to start a decent life outside its border. The responses about relationships between refugees and the camp differ between respondents. Most of them consider the camp as a temporary home till they return,

services in camps are enough for a decent life, all responses from Lebanon said they are not enough. This is expected as these camps are considered to be the worst. UNRWA, local municipalities and authorities as well as refugee committees were all mentioned as responsible for managing refugee camps although refugee committees were the least mentioned and UNRWA was the most mentioned. Yet, when asking whether problems inside camps increased or decreased over time, 61% of the total responses and 90% of Lebanon responses claimed that problems have increased. However, when asked about problems between refugees and residents of the host community, 53% said that there were some problems but they were small and could not be generalized while 27% said there were no problems and 20% said there were large problems with the host community. But, again responses from Lebanon showed the highest percentage among those who said there were big problems with the host community.

Table 1: Questionnaire results from current situation section.

	Palestine 12 responses (38.7%)	Jordan 9 responses (29%)	Lebanon 10 responses (32.3%)	Total 31 responses (100%)
1. House Type in the Camp				
Asbestos House	33.3%	11%	30%	26%
Concrete House (One floor)	8.3%	33%	30%	22%
Concrete House (Multi stories)	58.3%	56%	40%	52%
2. Do you have the right to change or modify your house in the Camp?				
Yes	58.3%	67%	50%	58%
No	41.7%	33%	50%	42%
3. Is there any law that prevents you from leaving the Camp?				
Yes	0%	0%	20%	6%
No	100%	100%	80%	94%
4. Are you willing to leave the Camp and live outside its border?				
Yes	91.7%	89%	60%	81%
No	8.3%	11%	40%	19%
5. What is a camp for you?				
A place I am forced to live in and will leave when I can	33.3%	33.3%	30%	32%
A temporary place till I return to my homeland	66.7%	33.3%	60%	55%
A homeland	0%	33.3%	10%	13%
6. Are the existing services in the camp enough for a decent life?				
Yes (enough)	25%	33%	0%	19%
No (not enough)	75%	67%	100%	81%
7. Who are responsible for providing the camp with services (more than one answer can be chosen)				
Local Authorities (host country)	50%	22%	30%	35%
UNRWA	91.7%	78%	90%	87%
Refugee Committee	16.7%	22%	40%	26%
I don't know	0%	11%	10%	6%
8. Problems in camps increased or decreased with time?				
Increased with time	66.6%	22%	90%	61%
Decreased with time	16.7%	33%	0%	16%
Problems still the same but we coexist with them	16.7%	44%	10%	23%
9. Is there any problem with residents of the host country?				
Yes there are big problems	16.7%	0%	40%	20%
No there is no problems	16.7%	44%	20%	27%
Yes there are some problems but cannot be generalized	58.3%	56%	40%	53%

- Bad infrastructure and lack of basic services;
- Reduction of services provided by UNRWA.

The most common problems refugees face in camps according to respondents are:

- Lack of space and congestion of population where houses are close to each other with no proper ventilation nor enough spaces for social activities;
- Unemployment and poor economic situations;

While the main requirements from respondents are:

- Improving infrastructure;
- Re-planning the camp;

- Providing all necessary services such as educational, health, social and even entertainment services;
- Including refugees in the managing of the camp.

Among the requirements several respondents ask for the increasing of UNRWA services and aid which is clear evidence of how aid agencies help in creating a dependent community instead of an independent and sustainable one. Yet, respondents said that they coexist with life conditions in camp by improving themselves with education and by co-operation between camp residents in some activities. In addition, they have formed a body to put pressure on authorities to have some of their rights.

3. Conclusion

According to results of the case study, the need for new methods in planning and operating refugee camps is obvious. A sustainability concept having economic, social and environmental facets might be of use in such environments. Taking these facets as a means of resilience can lead the way to a just social and environmental space. However, it is not that easy to reach a sustainable and resilient community in refugee camps if not planned for wisely well in advance. A major problem in the transformation of short term planning (temporary shelters), to long term planning in refugee camps is that it may not be feasible from an earlier stage. To overcome this issue, a timeline plan is required from decision makers in which previous plans are put into different cases and scenarios, short term or long term. In both scenarios, the transition to a permanent stage has to be managed carefully to ensure that basic standards of living are met for those who reside in the camps. The result of not planning well will put great pressure on existing resources in hosting countries. Therefore sustainable camp planning can be seen as an early stage development aid for both the refugee and the host community (Kreuzer 2010). However, from the experience of long-term refugee camps in Palestine, it can be noticed that the main obstacle in developing refugee camps is the absence of clear representatives. In most cases, refugees themselves are excluded from the decision-making process even though it is about their own lives. And this reinforces the bad conditions of the refugee camps since people will not follow the laws and regulations when responsible authorities are ignoring them. The argument that a more sustainable camp with better life conditions might make repatriation more difficult is denied by the experience of Palestinian refugees. It has shown that given the option, refugees always prefer to return home rather than stay in exile. Therefore, the problem of refugee camps needs more innovative approaches which are based on the inclusion of refugees and on adopting a bottom up decision-making strategy. By doing so, residents of camps can identify their priorities and become a resilient community. In this case refugees will be encouraged to take greater responsibility for their own homes and community and therefore take the initiative in building a healthy society. Also, environmental issues caused by refugee camps should be a concern for decision makers. Although aid agencies like UNHCR have published a guide for durable solutions for refugees and persons of concern, this guide is still more theoretical than practical. To this point it is highly recommended to have more detailed studies of recent refugee camps and to measure to which extent such guidelines are applied.

Sustainable development projects, which are of the interest of many international institutions, must reach those who are in the greatest need, such as refugees. The need of wise planning to move refugee camps from dependency and bad conditions to a sustainable, independent and resilient community is of great importance nowadays because of the accelerating numbers of refugees all over the world. A refugee camp, a place created for displaced people who fled their homes and need protection, can be an alternative or temporary homeland for refugees as they can find basic life needs in it. However, according to field studies, camps will not replace a homeland and given the opportunity refugees will choose to return back to their homeland. The current situation in refugee camps affects refugees in many aspects as these camps reflect major conflicts on a micro level. Those camps highlight common drivers of conflict like ethnicity, scarce resources and land shortages, political divisions, lack of voice, lack of social interaction with a camp's surrounding, losing identity, detachment, lack of ownership and exclusion, and unemployment. In addition, aid agency regulation policies create a dependent community which relies on humanitarian aid instead of building an independent resilient community. So priorities for refugee spaces are: being a secure and safe place, having all normal life conditions with proper infrastructure, having access to employment and work opportunities to establish a decent life, providing justice and equality among people inside and outside the camp, and involving refugees in decision-making processes.

Therefore, a sustainable and resilient refugee camp should be well planned from an earlier stage. A timeline plan with all possibilities should be considered and long term existence of such spaces should be anticipated and considered during the planning process. Keeping ties with a refugee's origin while building ties with the host community is also needed. The involvement of refugees in managing and planning the camp with support of humanitarian agencies and host countries will bring benefits to all participants. This can be done by applying a bottom-up approach rather than top-down one in camps' planning. In other words, refugee camps should be kept in a safe and just space which does not harm the environment and at the same time provides reasonably accepted life conditions for refugees. This is necessary so that both mitigation and adaptation in the context of refugee camps should be followed at the same time with understanding the complex relationship between them. However, if mitigation and adaptation are the ways to follow for a better life, sustainability and resiliency should be the conditions to be created in refugee camps.

The experience of Palestinian refugee camps shows two different cases that policy makers should benefit from. The first case is the random transformation of the camp over time and its turning into a permanent degraded area as a result of a lack of advance planning. The second case is the better conditions in some refugee camps in the West Bank and Gaza where refugees have more freedom to express themselves and act. In this case it is clear that refugees can follow sustainable livelihoods and depend less on humanitarian aid if given the opportunity and appropriate environment. Yet, it is highly recommended to have further on-site research in order to draw a more practical framework for developing and improving refugee camps to be sustainable and resilient spaces.

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THE CASE OF URBAN REFUGEES IN ÖNDER NEIGHBORHOOD, ANKARA IN THE SCOPE OF SOCIAL SUSTAINABILITY

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Abstract

In the recent time, Turkey has been faced with an international migration flow from Syria since 2011. It has received huge number of Syrian assylum seekers because of its close proximity to Syria. While some of the Syrian refugees live in camps, container or tent cities which are offered by Turkish government or NGO's, the rest of them live outside the camps called urban refugees. The number of urban refugees has been increasing rapidly due to the limited capacity of camps. Turkish cities have been affected by the increasing number of urban refugees. Sustaining urban life with refugees socially and economically have been gaining importance. In this sense, this paper addresses the socio-spatial situation of Syrian urban refugees in Turkey within the case of Önder neighborhood, which is considered as an important shelter for a great number of Syrian urban refugees, located in Altındağ, Ankara.

Keywords: *Urban refugee, Social sustainability, Resilient city, Urban social capital*

Introduction

Emerging developments in Syrian territory since March 2011 was recorded as one of the most important worldwide refugee crises. In this ascending international migration flow from Syria has been seen mostly in Turkey. From that time, the number of refugees relocated from Syria to Turkey is exceeding 2.7 million (Erdoğan, 2014, p.4-5).

According to Syrian refugee report of AFAD (Disaster and Emergency Management Authority) (2016) related to refugee camps in Turkey, %13 of the Syrian refugees have been living in 22 camps built in 10 provinces while the rest %87 of them have been spreading the whole country (p.20). It is inferred from this statistical analysis that more than half of the Syrian refugees are regarded as urban refugee.

Ankara, the capital city of Turkey, has been one of the cities that received substantial number of Syrian refugees with Önder neighborhood which is located in Altındağ district of Ankara. According to site observations, interviews and reports written related to the area, Syrian refugees could survive and they could be involved in the area both economically and socially. The notion of the city has been changing through active involvement of refugees. The area has been self sustaining within refugees and existing local residents. It can be said that, the socio-spatial mechanism of the neighborhood is portrayed as self-sustained with newcomers and existing locals.

Measuring and maintaining social sustainability in urban sphere have been challenging and troubling obstacle. Examining the quality of social space is associated with social capital. That is why two terms -social sustainability and urban social capital- should be investigated to measure and analyze the sustainability of neighborhood.

1. Social sustainability

Sustainability is described as a process rather than an end project (Dujon, Dillard & Brennan, 2013, p.4). The perception as being process of this buzzword -sustainability- is the logic behind dynamic urban environment. Urban environment has been always changing through existing and new urban actors together with globalization and modernization. According to clarifications by Berkes, Colding & Folke (2003), ability to adapt to change is needed rather than preserving the stability in dynamic situations (p.2). In this flexible context, building resilient cities to challenging factors and sustaining the life in a city is assumed as a crucial issue.

As it is well known, sustainability comprises three elements which are listed as environmental, ecological and social elements. Social problems mostly have physical and economic dimension (Van den Berg, Van der Meer & Pol, 2003, p.3). From the social point of view, there are 5 key points namely equity, democracy and governance, diversity, social cohesion and quality of life (Hodgson, 2008). Social sustainability assessment framework. In: Presentation in Sustainability Assessment Symposium, 24 September 2008). There is a need for wide range of people taking part in decision making processes to promote sustainable urban development. In that sense, building cities for multicultural societies is crucial to fight with social exclusion and segregation (Reeves, 2005, p.15).

2. Urban social capital

Focusing on cities, urban areas are not only associated with spatial assets but they are also connected with social features. There is a substantial increase in the importance of *urban software* (intangible qualities like safety, ambience, quality of life) shifting from *urban hardware* (tangible facilities like locations, labour, infrastructure) (Van den Berg, Van der Meer & Pol, 2003, p.3). Therefore, scholars and practitioners research areas have been switching to socio-spatial issues in urban environment.

Urban public life has remarkable potential for gathering diverse group of people. It plays vital role in this societal heterogeneity. Public space is regarded as social capital that promotes social cohesion and lubricates social relations. (Navastara, Pradinie and Martha, 2016, p.507).

There are two types of urban social capital which are bridging and bonding social capital. *Bridging social capital* refers to social connections that cut across narrow groups and interests, connecting people in a community and it is akin to *positive social capital* or *the weak social ties* (Putnam, 2000). On the other hand, *bonding social capital* refers to social connections that create and perpetuate in-group cohesion and it is used in sociological literature as akin to *negative social capital* and *strong social ties* (Granowetter, 1973). There are some potential factors to harm bridging social capital. Social and economic inequality can be considered as potential mediators to cause a loss of bridging social capital. (Lewandowski and Streich, 2012, p.23). There is a need of contacting wide array of people especially minorities in the battle of combat despair in urban environment.

In the urban sphere, fighting with socio-spatial exclusion and segregation can be possible by measuring and maintaining urban social capital accompanied by a pile of economic dimensions. That is why inclusion is a primary tenet and community resilience is a prerequisite (Dujon, Dillard and Brennan, 2013, p.3).

In this respect, refugee crisis can be seen as one of the social changes. Subsequently, it can cause inequality in an urban environment. For that matter, building resilient cities against refugee crisis plays a vital role on the purpose of not to damage urban social capital.

3. Socio-spatial outlook to refugee crisis

Turkey is mostly preferred by both permanent and temporary Syrian asylum seekers because of its geographical proximity to Syria. There are two ways to accommodate refugees in Turkey which are living inside and outside of refugee camps which are offered by Turkish government. Refugees may prefer Turkey as transit country to reach western countries or Turkey would be preferred as target country. Even if their existence is considered as temporary, some that could survive and sustain life in Turkey have been inclined to permanently stay as Murat Erdoğan (2014) states (p.5). In this sense, refugee camps would stay as an urgent and transient solution in short term. "We believe that camps should be the exception and only a temporary measure in response to forced displacement." (UNHCR, 2016).

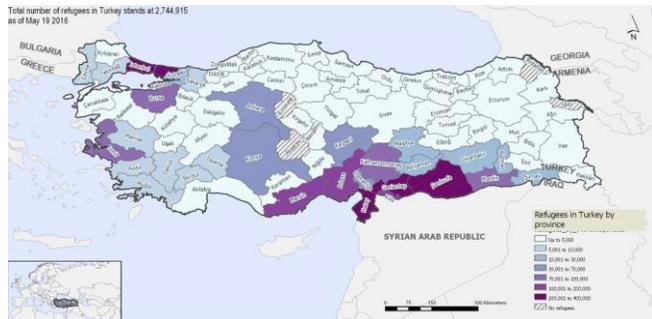


Figure 1: Distribution of Syrian refugees by provinces as mid May 2016. World Health Organization (2016)

Refugee camps as reflecting temporary nature of refugee phenomenon are solution to accommodate new comers in short run (Perouse de Montclos and Kagwanja, 2000, p.205). In other words, they can be considered as 'temporary spaces between war and city' (Stevenson and Sutton, p.1). Container or tent cities are standardized infrastructures with sufficient service provided in Turkey. Even if they have created qualified living spaces for refugees and satisfaction level concerning services and basic needs is high, there is still a wish to live outside the camps.

Table 1: Survey result investigating the number of refugees that wish to live outside of the camps. AFAD Syrian Refugee Report (2014)(p.106)

Do They Want to Live Outside the Camps?	Male		Female		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Yes	607	52.3%	129	53.5%	736	52.5%
No	554	47.7%	112	46.5%	666	47.5%
TOTAL	1,161	100.0%	241	100.0%	1,402	100.0%

1.1. The term of 'Urban Refugee'

Refugees living outside of camps, container or tent cities try to survive both economically and socially. These type of refugees are called as 'urban refugee'. Increasing number of Syrian refugees have been caused that the term of urban refugee gain importance because capacity of refugee camps become insufficient towards new comers. Evermore, the number of refugees relocated from Syria to Turkey is exceeding 2.7 million. According to Syrian refugee report of AFAD (Disaster and Emergency Management Authority) related to refugee camps in Turkey, %13 of the Syrian refugees have been living in 22 camps built in 10 provinces while the rest %87 of them have been spreading the whole country. Therefore, 'urban refugee' is considered as a catch all term for refugees living outside the camps, container or tent cities and ones that are trying to integrate to cities.

There are some reasons cause that urban refugee gains importance in Turkey which are;

- Refugee camps become insufficient towards constantly increasing number of Syrian refugees

- Refugee camps are urgent and transient solution for short run
- Despite the opportunities and services such as shelter, security, health or education that camps offered, most of the refugees are willing to stay outside the camps.

1.2. Önder Neighborhood, Ankara as shelter for urban refugees

Önder neighborhood is located in Altındağ district, which is known with the highest number of Syrian population in comparison with other districts, in northeastern side of Ankara. The neighborhood is one of the 37 other neighborhoods of the district. Syrian refugee population is estimated 4.000 in legal sources. There are other illegal refugees in the neighborhood. It is near to the Sitaler industrial zone where can be considered as potential area of employment for approximately 1.000 Syrian refugees in Altındağ district, Ankara. The neighborhood is also an urban transformation area since July 2015 (Mazlumder, 2015, p.3).

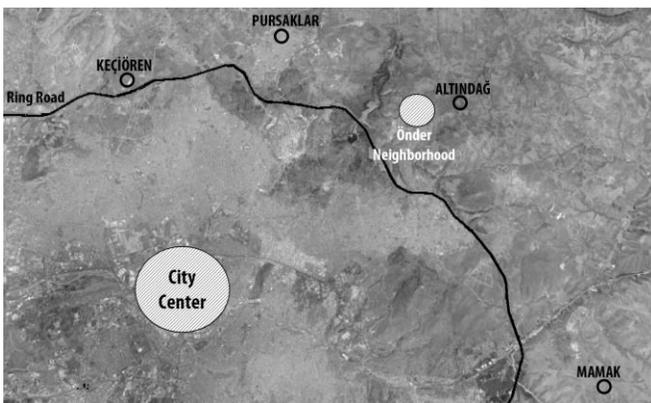


Figure 2: Showing Önder Neighborhood in city of Ankara.

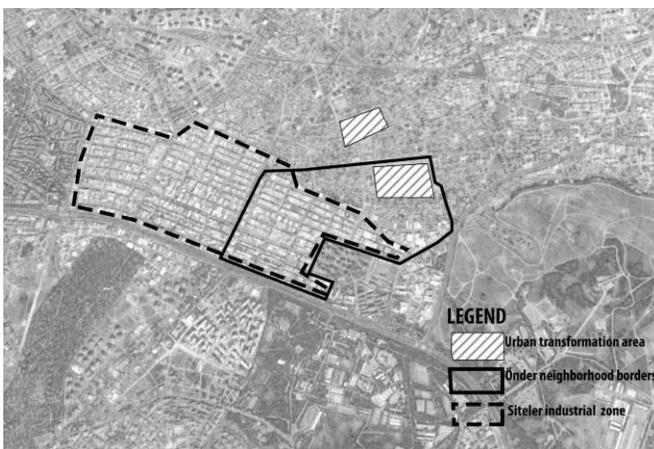


Figure 3: Önder Neighborhood map in detailed.

2.2. Socio-economic analysis of urban refugees in Önder Neighborhood in terms of Social Sustainability

As mentioned before, urban social capital should be analysed to measure social sustainability in any area. There are some

potential factors to harm urban social capital such as economic or social inequality or socio-spatial exclusion. The presence of Syrian refugees in the neighborhood have lead to social and economic changes. As social sustainability is a process and logic behind dynamism in urban environment, socio-economic situation of the neighborhood is analysed to measure social sustainability.

In economical aspect, urban refugee must work for a living to survive. In this sense, the most important reason of why huge number of Syrian refugees settle in Önder neighborhood is the neighborhood being close proximity to Sitaler industrial zone as potential area to employ for refugees (Mazlumder, 2015 p.s6). In Önder neighborhood, locally integrated economy can be seen. Refugees may take on lease enterprises from local people or they may open their enterprises. There are lots of workspaces with Arabic signboards that can be considered as spatial economic praxis of refugees in an area. Although the area has locally integrated economy, there is also a problem of refugee as illegal worker in Sitaler industrial zone. These shows that the neighborhood has economic equality in some ways. Eventhough there are economic inequalities between Syrian refugees and local people, economical integration is mosly seen in the neighborhood.



Figure 5: Arabic signs in Önder Neighborhood. Personal archive (2016).

In addition to economic aspect, refugees are also integrated to neighborhood socially. They mostly settle in existing houses as tenant like other local tenants instead of reusing abandoned places and converting it to living space. This means that there is socio-spatial inclusion towards Syrian refugees with a problem that local people rent houses to refugees with high prices.

Furthermore, the mediatory role of public space between Syrian refugees and local people can be seen in the neighborhood. There are common public spaces in Önder neighborhood which are open to both refugees and local people. Therefore urban refugee have opportunity to socialize and meet local people in the neighborhood.



Figure 4: Refugees and local people in Önder neighborhood. Personal archive (2016).

There is the tension between existing local people and Syrian urban refugees. For instance, Syrian children who know Turkish language can be educated in same school with Turkish children in Önder neighborhood. The rest of Syrian children who do not know Turkish language can be educated in mosques in Arabic language. In another example, there is Selçuk Street which is called as 'Little Aleppo -*Küçük Halep*' used as commercial street that all Syrian refugees from different locations in Ankara gather and shop together. [1]

Notes:

1. These informations are gained through an interviews with local people and site observations in Önder neighborhood in 9th of February 2016.

4. Conclusion

Along with growing interest in the social aspects of sustainability in addition to economic and environmental dimensions of it, social sustainability and urban social capital gain importance over spatial issues of an urban environment. Urban spheres as socio-spatial domain constantly changing. In that sense, social sustainability and urban social capital have been discussed through urban refugees as social change. In the way of sustaining sense of belonging and community resilience, whether social and/or economic inequality be prevented or not have been analysed in the neighborhood. Because inequality is assumed as potential mediators to damage urban social capital. Benefiting from potential of public space for bringing diversity of people is crucial because social heterogeneity is prerequisite in the battle to combat despair.

In the light of these, urban refugee is portrayed as one of the social changes to cause the need of sustained urban social capital. In that sense, there is a socially sustainable urban environment within urban refugees and local people in Önder neighborhood. In the social sphere, both refugees and existing residents have sense of belonging in the area. Additionally, refugees are accepted by existing local people and there are also public spaces for them to socialize with local people in this societal heterogeneity. Economically, refugees are involved in local economic activities. While some of them are employed in Sıteler industrial area with walking distance to the neighborhood, the rest can open their enterprises or workspaces.

As conclusion, the neighborhood can be assumed as socially sustainable in the light of social and economic analysis of Syrian urban refugees in Önder neighborhood in terms of social or economic equality and socio-spatial exclusion. Socio-spatial dynamics are sustained in the neighborhood between refugees and existing local people.

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REVEALING THE PLACE-MAKING FEATURES OF DAMASCUS FOR A SOCIALLY SUSTAINABLE RECONSTRUCTION

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Abstract

The recent Syrian war has caused a major destruction in Damascus especially in the war zones. Prospectively, these destructed areas need to be reconstructed and new residential projects will inevitably appear. It is really important to develop new urban patterns and housing designs that would perform efficiently for both healing local people and upgrading the urban fabric. Damascus has mainly three types of urban fabrics and related housing stock: Old Damascus with traditional courtyard houses, modern Damascus with apartment block buildings, and outskirts of the city with mostly informal houses. In each urban fabric, people have created special kinds of communities and sense of place. This research aims at analyzing diverse urban features and related housing stock of Damascus through a conceptual framework developed to reveal the physical and non-physical aspects of place-making. Thus, learning from the place-making features and potentials of Damascus, the research intends to propose design guidelines for socially sustainable reconstruction of destructed zones in urban and housing scale that can inspire happiness, equality, safety, and confidence to the people who suffered and pave the way for a better quality life.

Keywords: Social Sustainability, Place-Making, Urban Fabric, Housing Design

1. Introduction

In the last two centuries, the world population has increased dramatically from 2 billion people to 7 billion. This high increase has caused many serious problems affecting both the natural and the social environment. The high percent of poverty along with the governments' urban planning failure, mostly in the developing countries, has caused the emergence of informal houses around the world. It is evident that there is an urgent need for developing socially sustainable design approaches. The same applies to major Syrian cities (Damascus, Aleppo, Hama, and Homs), which require more socially sustainable design criteria. In our case, outside the walls of the Old City of Damascus, a lot of residential buildings have emerged for about 50 years, which have also changed the city's identity and caused many environmental, economic, and social problems. Eight years ago Zara Lababedi (2008, p.49) wrote that illegal housing settlements have reached 1/3 of the residences in Damascus, and are "the main reason for the destruction of the green surroundings of the city, Al-Ghouta" (see figure 1). Furthermore, the recent Syrian war caused a major destruction in Damascus especially in the war zones, mainly informal settlements surrounding the core of the city in Al-Ghouta of which according to the Al-Mostaqbal newspaper, more than 90 percent of its infrastructure and 60 percent of its superstructure have been bombed and destroyed (Anon 2013). Syrian cities after all the disregard and destruction they faced, starting from the years of failure of urban planning policies and ending up with the great devastation of the recent Syrian war, desperately need to be reconstructed. The Syrian people have witnessed all sorts of destruction and displacement, in search of respectful and decent life. However, most of them lost their homes and had stripped off their rights and dreams. They will surely need a safe harbor or a "home" to dwell after the war ends, a home which is socially sustainable to heal, live, and prosper. Hence, this research aims at analyzing diverse urban

features and related housing stock of Damascus through a conceptual framework developed to reveal the physical and non-physical aspects

of place-making. Thus, learning from the place-making features and potentials of Damascus, the research intends to propose guidelines for socially sustainable reconstruction of destructed zones in urban and housing scale.

2. Damascus City

The city of Damascus, which is the capital and the cultural and political heart of Syria, is located in the southwest of Syria. Damascus is among the most ancient surviving cities worldwide which provide it with a long urban history. "Al-Ghouta" is an oasis that circles Damascus and was used throughout the ages for farming cereals, fruits, and vegetables.

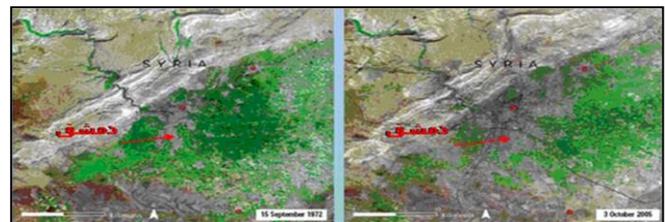


Figure 1: Al-Ghouta Eradication between 1935 and 2005 <https://360th.wordpress.com> (accessed 20 February 2016)

The contemporary city is divided into three zones:

- 1- The historical city composed of courtyard houses.
- 2- The modern city, which was built during and under the norms of urban planning theories mostly consisted of modern apartment blocks.
- 3- Informal settlements at the outskirts with heavy densities of urban middle class, urban poor, and rural migrants, without infrastructure struggling with urban and architectural dysfunction.

Each one of them has its urban texture and housing typologies that need to be studied to reveal their place-making features in the scope of social sustainability.

desperate need for a new socially sustainable place making so that they could provide a “home” to dwell in and to self-heal.

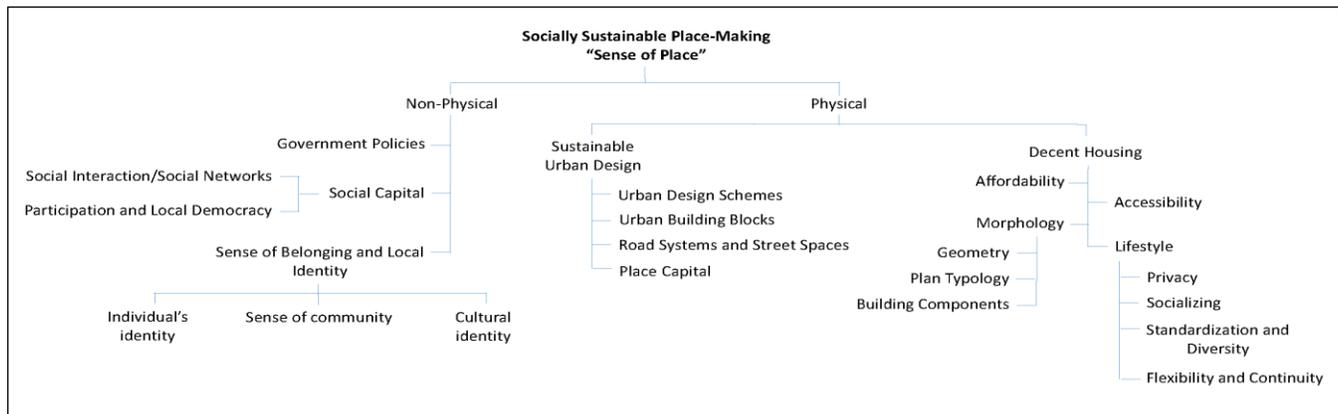


Figure 2: The Final Abbreviated Conceptual Framework for the Analysis of Socially Sustainable Place-Making. Sources include Dempsey, Bramley, Power and Brown 2009; Burton and Mitchell, 2006; Bramley and Power, 2009; Berecly Group, 2012; Forrest and Kearns, 2001; Heller and Adams, 2009; House of Commons, 2010; Lawson, 2012; Le Blanc, 2006; Schenk, 2013

3. Social Sustainability and Place-Making

It has been evident recently that the sustainability debate “has moved on from the ecological and environmental to the social and economic, such that social sustainability has emerged as a theme in its own right” (Turkington and Sangster 2006). According to the Berkeley Group (2012, p.9), social sustainability is about individuals’ “quality of life”, now and in the future. It shows the range to which a neighborhood assists both individuals and “collective well-being”. Social sustainability gives the right framework to bolster a good social and cultural life; it paves the way for participatory design and aims at improvement of that place and the surrounding community (Berkeley Group 2012). In other words, socially sustainable architecture encourages “1) balance between the individual and the collective and between the present and the future; and 2) connections between individuals within the building and between occupants and the surrounding community.” Housing Center magazine illustrates the important role of social sustainability in reconstructing fragile housing environments, as such: “In addition to helping the vulnerable to solve their housing situation, it contributes to the development of an inclusive society by creating an environment which assists different vulnerable groups to improve their living conditions” (2014, p.33).

Place-Making (sense of place) is a key element of social sustainability. Heller and Adams (2009, p18) define it as “a genuinely holistic approach which seeks to give equal recognition to economic, environmental and social characteristics in the planning, development, and renewal of our towns and cities.” Place-making is not only about the relationship of people to their places, but also encourages relationships between people within places (Schneekloth & Shibley 2000, p.133). Moreover, in the article titled Back to Phenomenological Place-making, Iris Aravot (2002, p.202) considers the sense of place achieved by place-making as a human need. This place might not be unique or even supportive, but you still love it because it is yours. “It is intimate and known, cared for and argued about” (Schneekloth & Shibley 2000, p.132). Places, unlike spaces, have meaning; they are essential and sensible by all our senses. They have physical, spiritual and social dimensions. The same applies to Syrian cities, which most of them are not qualified for living anymore, but for a lot of people they still have meaning. They are now in

4. Place-Making Features Analysis of Damascus

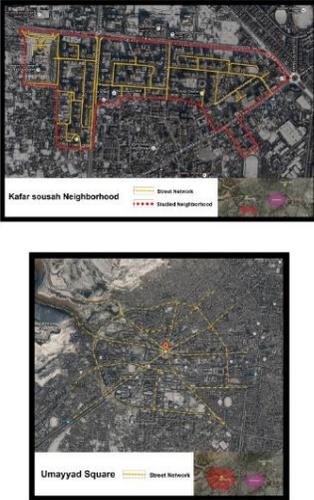
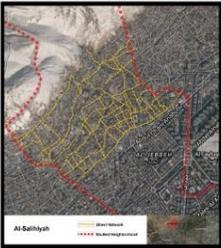
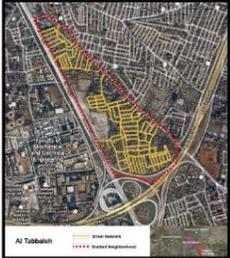
Place-making features that support socially sustainable life in general can be categorized as physical (urban pattern and housing design) and non-physical. We aimed at developing a conceptual framework to analyze the place-making features of Damascus in urban and housing scale (see figure 2).

4.1. Methodology

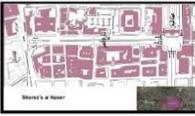
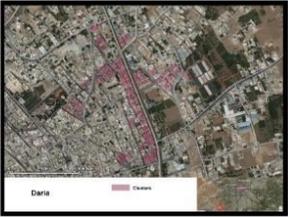
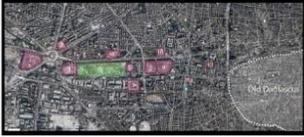
To reveal the physical features of place-making, we carried out a morphological analysis for each zone: Old Damascus with Damascene courtyard houses and their relation to surroundings (urban pattern), the urban texture of the modern city and the apartment blocks and informal settlements at the outskirts with informal housing stock. The urban pattern features subjected to analysis are: urban design schemes (visual and geometrical principles), urban building blocks, road systems and street pattern, and place capital; the housing design features are: affordability, accessibility, morphology, and lifestyle.

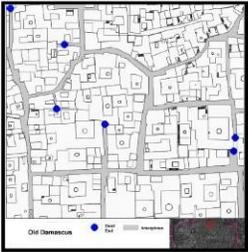
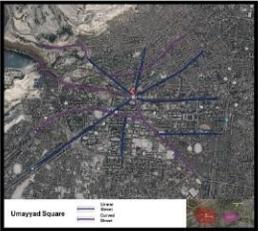
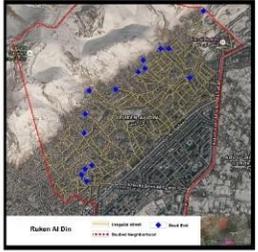
Furthermore, the non-physical features include government policies, social capital (social interaction and participation), sense of belonging and local identity. Underneath sense of belonging lays; individual’s identity, sense of community, and cultural identity. A questionnaire is prepared to support the analysis of the non-physical part. The questionnaire has been shared via Google Forms, and 165 people have responded to the questionnaire. The quantitative data gathered from the questionnaire have also been analyzed and visualized by graphics. Then, a comparative chart (table 1) is prepared that would enable to discuss the similarities and diversities, and to present the huge amount of visual data in a more comprehensible way.

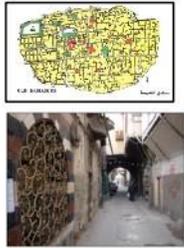
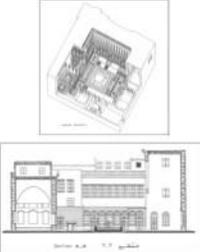
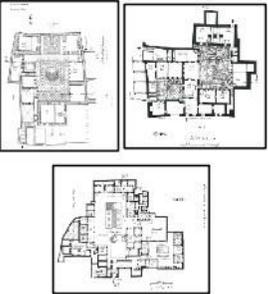
Table 1: Comparison chart between the three zones of Damascus

Urban Features	Old Damascus	Modern Damascus	Informal Settlements
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Urban Design Schemes</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Analysis of Geometric Principles</p>			
	<ul style="list-style-type: none"> - Organic grid - Used to be regular in the Romanian/ Byzantine era - Some parts are regular like in Al-Hariqah neighborhood 	<ul style="list-style-type: none"> - Mostly orthogonal grid - Also circular shapes 	
			
<ul style="list-style-type: none"> - Deformed grid in the slopes of Mount Qasioun 	<ul style="list-style-type: none"> - Deformed grid in the slopes of Mount Qasioun 	<ul style="list-style-type: none"> - Irregular grid 	

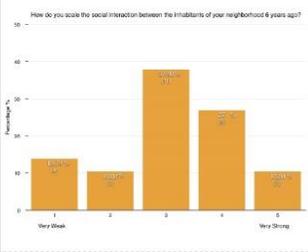
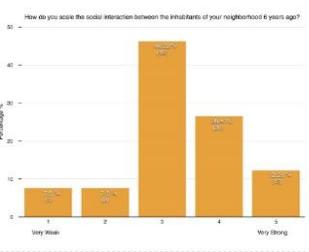
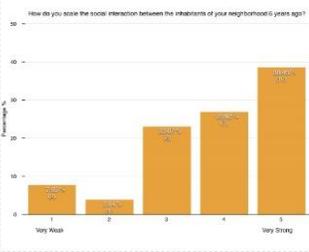
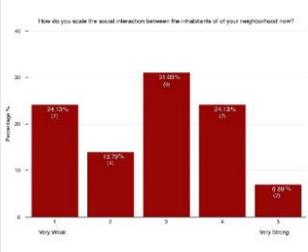
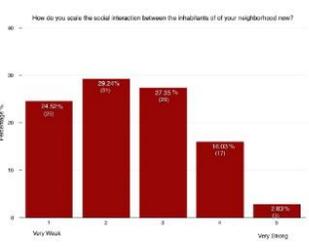
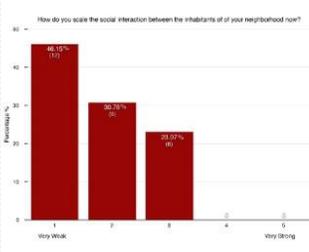
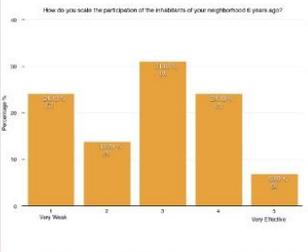
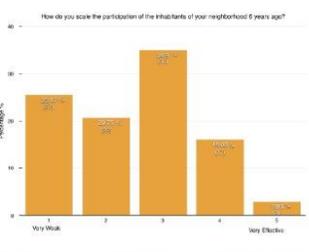
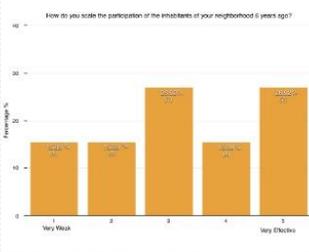
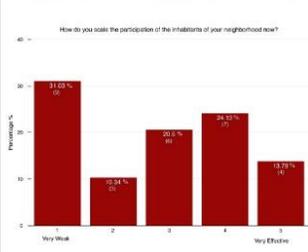
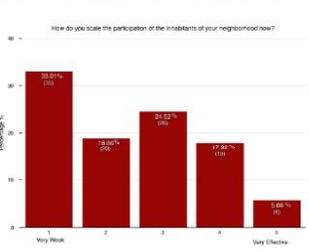
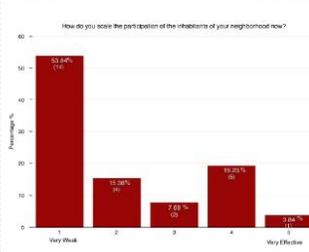
Urban Features		Old Damascus	Modern Damascus	Informal Settlements		
Urban Design Schemes	Visual Principles	The Law of Proximity	   	<ul style="list-style-type: none"> - Buildings are attached - Distributed by groups which are defined by roads 	<ul style="list-style-type: none"> - Some buildings do not form clear patterned groups and some do 	<ul style="list-style-type: none"> - Similar to old Damascus - Attached buildings - Random groups defined by roads
		The Law of Similarity and Symmetry	   	<ul style="list-style-type: none"> - Streets are similar in appearance in general - Clear symmetry in linear street shops 	<ul style="list-style-type: none"> - Buildings' shape are similar - In some areas there is symmetry and in some there is not 	<ul style="list-style-type: none"> - Similar forms
		The Principle of Contrast (Uniqueness)	  	<ul style="list-style-type: none"> - Special architectural elements - Decoration - Doors... etc. 	<ul style="list-style-type: none"> - Expressed only by buildings' finishing or height 	<ul style="list-style-type: none"> - Lack of identity

Urban Features		Old Damascus	Modern Damascus	Informal Settlements
Urban Design Schemes	Standard Building Blocks	 <p>Al-Hariga</p> 	     	 <p>Al Tabbleh and Dweir's</p>  <p>Daria</p>
	Large Building Blocks	  	  <p>Kafar soussah Neighborhood</p>	
		<ul style="list-style-type: none"> - Carpet development blocks - Inner-city urban blocks 	<ul style="list-style-type: none"> - Inner-city urban blocks - Opened-up city blocks - Rows - High-rise buildings - Points - Clusters 	<ul style="list-style-type: none"> - Carpet development blocks - Clusters
		<ul style="list-style-type: none"> - A lot of landmarks - Mosques, churches, khans, hammams... etc. - Umayyad Mosque is the most dominant large building 	<ul style="list-style-type: none"> - Mosques mostly - Governmental buildings - Malls, Hotels, stadiums... etc. 	<ul style="list-style-type: none"> - Mostly mosques and governmental buildings

Urban Features	Old Damascus	Modern Damascus	Informal Settlements
Urban Design Schemes Road Systems and Street Spaces	 	  	
	<ul style="list-style-type: none"> - Mostly amorphous streets with a lot of dead ends - Complete road networks - Linear and curved streets - Circulation loops 	<ul style="list-style-type: none"> - Complete road networks - Linear and curved streets - Circulation loops 	<ul style="list-style-type: none"> - Mostly amorphous streets with a lot of dead ends
Place Capital		 	
	<ul style="list-style-type: none"> - Private open spaces (courtyards) - Public open spaces (large courtyards) - No public large parks 	<ul style="list-style-type: none"> - One city-wide park (Teshreen) - District parks - Community parks - Shopping areas - Few public squares 	<ul style="list-style-type: none"> - District parks - Community parks

Urban Features		Old Damascus	Modern Damascus	Informal Settlements	
Housing	Accessibility				
		<ul style="list-style-type: none"> - Houses are accessed directly from streets - Courtyards are reached by long narrow passageway mostly 	<ul style="list-style-type: none"> - Buildings are connected directly to the street (clusters) - Hallway between the building and the street (points) - Buildings are surrounded by closed garden (high-rise) 	<ul style="list-style-type: none"> - Houses are accessed directly from streets - Rooms are reached from courtyard or hallway 	
	Morphology	Geometry			
		Plan Typology	<ul style="list-style-type: none"> - No standard common form - No standard proportion - Maximum height 10m 	<ul style="list-style-type: none"> - 4-6 stories boxes - 7-14 stories boxes 	<ul style="list-style-type: none"> - No particular form
					
		<ul style="list-style-type: none"> - One entrance or more - One Courtyard or more - One Iwan or more in every courtyard - Qaas along side the Iwan - Kitchen mostly in corners - Standard toilet design in every house - Bedrooms in the upper floor mostly 	<ul style="list-style-type: none"> - Day part: Living room, guest room, kitchen - Night part: bedrooms, bathroom - Guest room close to the entrance 	<ul style="list-style-type: none"> - Informal courtyard houses - Informal villa houses - Speculative houses - Clusters 	

Urban Features		Old Damascus	Modern Damascus	Informal Settlements
Housing	Building Components	 <ul style="list-style-type: none"> - Small exterior covered openings/ Mashrabiya - Large interior openings - Iron blusters on the interior lower windows 	 <ul style="list-style-type: none"> - Large fixed frame windows 	<ul style="list-style-type: none"> - Large fixed frame windows
	Lifestyle	 <ul style="list-style-type: none"> - Privacy is very important - Courtyard as a space for socializing - The high importance of having guests reflected on Qaas and Liwans' decoration - Standardization in plan typology - Diversity in houses' scale and interior decoration - Used to be flexible - Facing a lot of neglecting 	<ul style="list-style-type: none"> - Privacy is still important - Social life is still essential - Guest rooms are the most decorated rooms in the house - Standardization in design - Lack of diversity - inflexible 	<ul style="list-style-type: none"> - Privacy is still important - Socializing is also essential - Informality is the most dominant character - There is some kind of standardization in plan typologies - Continuity is weak - Flexible

Non-Physical Features		Old Damascus	Modern Damascus	Informal Settlements	
Social Capital	Social Interaction	6 Years Ago	 <p>How do you scale the social interaction between the inhabitants of your neighborhood 6 years ago?</p>	 <p>How do you scale the social interaction between the inhabitants of your neighborhood 6 years ago?</p>	 <p>How do you scale the social interaction between the inhabitants of your neighborhood 6 years ago?</p>
		Now	 <p>How do you scale the social interaction between the inhabitants of your neighborhood now?</p>	 <p>How do you scale the social interaction between the inhabitants of your neighborhood now?</p>	 <p>How do you scale the social interaction between the inhabitants of your neighborhood now?</p>
		<ul style="list-style-type: none"> - The most stable - More strong connections - Regular visits - Greeting/respect - Good relation with neighbors - Mosques as a regular meeting places 	<ul style="list-style-type: none"> - Ordinary interaction - Visits/ Friendship - Greeting - Social media has weaken the interaction - Immigration has increased the social isolation 	<ul style="list-style-type: none"> - Most affected by war - Used to be very strong - Not safe anymore to move freely - Immigration - Trapped and isolated 	
	Participation	6 Years Ago	 <p>How do you scale the participation of the inhabitants of your neighborhood 6 years ago?</p>	 <p>How do you scale the participation of the inhabitants of your neighborhood 6 years ago?</p>	 <p>How do you scale the participation of the inhabitants of your neighborhood 6 years ago?</p>
		Now	 <p>How do you scale the participation of the inhabitants of your neighborhood now?</p>	 <p>How do you scale the participation of the inhabitants of your neighborhood now?</p>	 <p>How do you scale the participation of the inhabitants of your neighborhood now?</p>
		<ul style="list-style-type: none"> - Not very effective - Lack of organized associations - Charity - Participation in neighborhood service 	<ul style="list-style-type: none"> - Not very effective - Lack of organized associations - Charity/ volunteering - Participation in building service 	<ul style="list-style-type: none"> - Most affected by war - Used to be effective - Helping strangers/ charity - There used to be social cohesion - Now focusing in surviving the harsh living conditions 	

Non-Physical Features		Old Damascus	Modern Damascus	Informal Settlements																																					
Sense of Belonging and Local Identity	Individual's Identity	6 Years Ago	<table border="1"> <tr><th>Scale</th><th>Percentage %</th></tr> <tr><td>1</td><td>4.00% (1)</td></tr> <tr><td>2</td><td>10.00% (2)</td></tr> <tr><td>3</td><td>22.00% (3)</td></tr> <tr><td>4</td><td>20.00% (4)</td></tr> <tr><td>5</td><td>24.00% (5)</td></tr> </table>	Scale	Percentage %	1	4.00% (1)	2	10.00% (2)	3	22.00% (3)	4	20.00% (4)	5	24.00% (5)	<table border="1"> <tr><th>Scale</th><th>Percentage %</th></tr> <tr><td>1</td><td>1.00% (1)</td></tr> <tr><td>2</td><td>20.00% (2)</td></tr> <tr><td>3</td><td>22.00% (3)</td></tr> <tr><td>4</td><td>38.00% (4)</td></tr> <tr><td>5</td><td>19.00% (5)</td></tr> </table>	Scale	Percentage %	1	1.00% (1)	2	20.00% (2)	3	22.00% (3)	4	38.00% (4)	5	19.00% (5)	<table border="1"> <tr><th>Scale</th><th>Percentage %</th></tr> <tr><td>1</td><td>10.00% (1)</td></tr> <tr><td>2</td><td>10.00% (2)</td></tr> <tr><td>3</td><td>15.00% (3)</td></tr> <tr><td>4</td><td>40.00% (4)</td></tr> <tr><td>5</td><td>15.00% (5)</td></tr> </table>	Scale	Percentage %	1	10.00% (1)	2	10.00% (2)	3	15.00% (3)	4	40.00% (4)	5	15.00% (5)
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<ul style="list-style-type: none"> - Mostly distinct - Achieved by the society's perception - The support of friends and family 		<ul style="list-style-type: none"> - Normal - Achieved by financial or educational achievement - Also affected by the society's perception 		<ul style="list-style-type: none"> - Used to be more distinct - Achieved by the society's perception - Affected by the great frustration caused by war 																																					
Sense of Community	6 Years Ago	<table border="1"> <tr><th>Scale</th><th>Percentage %</th></tr> <tr><td>1</td><td>0.00% (1)</td></tr> <tr><td>2</td><td>20.00% (2)</td></tr> <tr><td>3</td><td>12.00% (3)</td></tr> <tr><td>4</td><td>10.00% (4)</td></tr> <tr><td>5</td><td>38.00% (5)</td></tr> </table>	Scale	Percentage %	1	0.00% (1)	2	20.00% (2)	3	12.00% (3)	4	10.00% (4)	5	38.00% (5)	<table border="1"> <tr><th>Scale</th><th>Percentage %</th></tr> <tr><td>1</td><td>2.00% (1)</td></tr> <tr><td>2</td><td>12.00% (2)</td></tr> <tr><td>3</td><td>15.00% (3)</td></tr> <tr><td>4</td><td>28.00% (4)</td></tr> <tr><td>5</td><td>43.00% (5)</td></tr> </table>	Scale	Percentage %	1	2.00% (1)	2	12.00% (2)	3	15.00% (3)	4	28.00% (4)	5	43.00% (5)	<table border="1"> <tr><th>Scale</th><th>Percentage %</th></tr> <tr><td>1</td><td>5.00% (1)</td></tr> <tr><td>2</td><td>8.00% (2)</td></tr> <tr><td>3</td><td>18.00% (3)</td></tr> <tr><td>4</td><td>30.00% (4)</td></tr> <tr><td>5</td><td>39.00% (5)</td></tr> </table>	Scale	Percentage %	1	5.00% (1)	2	8.00% (2)	3	18.00% (3)	4	30.00% (4)	5	39.00% (5)	
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<ul style="list-style-type: none"> - The strongest and the most stable - Sense of respect and cordiality - Sense of belonging - Strong relationships 		<ul style="list-style-type: none"> - Used to be very strong - Sense of belonging - good relationships 		<ul style="list-style-type: none"> - Used to be very strong - Used to be respect and cordiality - Used to be strong relationships - Most affected by war - The immigration of beloved people 																																					



4.2. Findings

The findings of both morphological analysis and survey results reveal that there is a strong connection between social sustainability and urban planning. Hence, depending on the analysis of Damascus's zones, a guideline is proposed for the future regeneration of Damascus, especially the outskirts.

5. Guideline for Socially Sustainable Reconstruction of Damaged Parts of Damascus

The guideline is organized into two parts including policy oriented clauses and design oriented ones. Given the limited length for this paper, we prefer presenting principal design oriented clauses here:

- Taking advantage of high urban density texture.

High urban density has many disadvantages, and strong measures have to be done in order to control and reduce it. However, the questionnaire results have indicated that high urban density in old city and outskirts enhance social relations and sense of belonging. Hence, innovative approaches should be studied to provide new housing projects that are socially sustainable, compatible with the local social lifestyle, and take into consideration the high urban density. Contemporary interpretations of traditional courtyard housing typology of the old city might be useful to enrich the social sustainability in the new developments.

- Open spaces should be utilized and reused well.

In the physical analysis of the urban design schemes of the three zones of Damascus, we noticed that open spaces in the old city are clear, specific, and represented by mostly courtyards. They used to operate well in terms of social sustainability, but now lots of public open spaces are deserted or not utilized efficiently.

In the modern city, even though it has high urban density, a lot of unused open spaces are spread through it. The same applies to the outskirts, which used to be large green groves in Al-Ghouta. It might be reasonable and beneficial to utilize these spaces to be replanted again and employ them as a place capital.

- Producing well-designed approaches for new urban projects which are compatible with social texture of Damascus city

In the Old City and the outskirts, the street pattern in the residential areas has mostly amorphous shapes with some dead ends. Such pattern has some advantages regarding social sustainability such as: encouraging interaction and communication amongst residents, empowering relation ties between neighbors, and provide feeling of safety and trust. In case of Old Damascus, houses' facades present a better example in dealing with privacy issues, which are highly valued by the Damascene people. Although the buildings and the architectural elements surrounding pathways in the old city are much alike, the pathways are diverse and create a renewable experience since there is no routine. Every pathway has its own identity and every part of old Damascus has its own point mark to guide people (solitary buildings). In addition, in a dry climate, like in Damascus, these amorphous streets have proven to be environmentally sustainable, providing shade and better air ventilation for passing people. Therefore, it is important to come up with new approaches that

understand the social texture and the environment of Damascus city, meet the requirements of modern life demands, and empower the place identity.

- Producing climate oriented design would create more humane living environments.

In the old city, main rooms like living rooms, guest rooms, and bedrooms are mostly located in the northern and southern sides of the courtyard. The southern side's rooms are mostly used in summer because they are under shade most of the day while the northern side's rooms are used in winter because the sun rays always reach them through the courtyard. This arrangement proved to be durable and sustainably successful in terms of residential place-making. Since it is not practical to reproduce typical traditional courtyard houses in new residential projects due to the lack of land and the change of social structure, it is essential to produce new design approaches that are climate-oriented and practical.

- To generate place capital which can be defined as “the shared wealth (built and natural) of the public realm” and enrich sense of place (Kent, 2016).

Place capital whether it is open public space, or semi-public space, or street, is essential to encourage a sense of community, reduce violence, and increase individuals' satisfaction. Hence, the following points should be considered:

- a. The feelings of safety in place capital enrich the trust and relationship amongst the inhabitants and participate to the sense of place and community.
- b. District level open spaces which are well designed and well accessible have proven to be favored by a lot of mixed age groups than neighborhood-level public spaces.
- c. Well-designed parks might be a safe harbor for the people to breathe and relax, especially the ones who are living in dense urban areas like Damascus.
- d. Well-designed squares make people feel better attached to their urban cultural fabric and communicate, besides increase their sense of pride.
- e. All the public spaces should be easily accessed and visible. People should be able to walk easily to them, and they should be well-prepared for people with special needs.
- f. Public spaces should be safe, clean, and comfortable by providing available places to sit. They should also present themselves well with various landscape features and innovative children playgrounds.
- g. Mosques, or churches for Christians, represent a significant part of Damascene people life. Hence, they should be well-served by

surrounding them with public spaces or parks, and providing them with different social facilities that serve all people.

- h. Streets, as a place capital, should be planned and designed to meet the social needs of people and not only for traffic demands. This can be achieved by finding innovative traffic management methods and increasing open space and landscape in socially sustainable ways.
- i. In the physical analysis of the urban design schemes of old Damascus, roads generate a renewable walking experience by their polymorphous intersections. This road pattern should be studied to produce new urban approaches which could improve the urban texture and enhance the sense of belonging of the residents.

6. Conclusion

In conclusion, we assert that these guidelines may contribute to the reconstruction of residential districts in the outskirts of Damascus and other damaged Syrian cities. Given the limited time and length available for this paper, many issues of urban development are not covered.

7. Acknowledgments

This paper is based on a thesis conducted by Kinan Hatahet entitled ‘Urban Pattern and Housing Typology of Damascus: Post-war Projections for Social Sustainability and Residential Place-making’ under the supervision of Assist. Prof. Dr. Nilay Ünsal Gülmez and submitted to Bahçeşehir University, Graduate School of Natural and Applied Sciences.

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SESSION 3

HOUSING A NEGLECT

Cecilie Andersson

Bergen School of Architecture

How Xian cun, an urban village and a migrant community, were forced into decline and how migrants and local villagers through this found new arenas for negotiating space.

Here I will build on a long term research where I visited, registered and did interviews in the migrant⁸ community Xian Cun. This *urban village*⁹ faced extreme growth during the first decade of this century, but have since 2010 been in a harsh process of forced demolition. Throughout this process living conditions were put on trial with purpose made hindrances used with increasing force by the local authorities to provoke a rapid decline. Deliberate removal of vital public services, demolitions and a standstill in the garbage handling was means used to transform an urban block with a population of 50 000 residents into a pile of brick fragments. When this tactic did not result in a quick relocation of the population, it ended up being a harsh environment negotiating the premises of a neighborhood existence. I will in this paper elaborate on the spatial practices that emerged among the population in adapting a situation of habitation to a society in vanish. Through this example migrants' subjective modes of positioning temporality are discussed with relevance to the ongoing refugee situation.

I followed the transformation process in the village closely between 2007 and 2011 as part of my PhD (Andersson, 2012), and I visited the village again in 2012 and 2013. I have interviewed local villagers, authorities on various levels and migrant residents during all states of growth and decline and focused on documenting responses to change of ambience by the migrant residents depending on specific spatial relations to places in the city. The last photo update I have of the village is from March 2016, where the total demolition is still not completed.

⁸ Migrants in China have many names. The authorities use amongst others *nongmingong*, 'peasant worker' to define the group of rural-urban migrants who come to work in the cities, not being entitled an urban HUKOU/ urban household registration and therefore are hindered from receiving a citizenship that will allow them social security in the city. The official number of *nongmingong* by 2013 (State of China city report 2014/2015) was 269 million people, trapped in the liminal state of not being accepted as citizens in the city they live.

⁹ When I use the term 'urban village', I refer to the same condition as Chinese scholars when they use the term

Socio-spatial transformation in the urban village

Xian Cun was an ancient rural village with a housing area of about 430 times 450 meters. After the expropriation process where the authorities turned fields into new development areas this housing area constituted one big block within the urban grid of the new central business district in the city of Guangzhou, China.

In 1990 the village had a population of 2240 persons; nearly all of them local villagers. Population wise, this was the end of an era, both in this specific village and in the entire Pearl River Delta, where the Special Economic Zones and Open Coastal Cities attracted labour intensive production. The urban villagers 'stopped growing crops and started growing houses', as the saying goes¹⁰.

During the 90-ies and first decade of 2000's the population in the village increased heavily with an influx of rural-urban migrants. In 2003 the village had 33 890 residents¹¹ and in 2005 the village had 51 868 registered residents¹². One can speculate how the actual number is higher both due to illegal rented spaces resulting in unregistered dwellers and the many quick handovers not accounted for in the statistics. The increased population counted rural-urban migrants coming from nearly all provinces of China to work in the service industries and building sites. They brought with them different languages and customs to a neighbourhood t



urning from paddy fields to a central business district, with high-rises eventually surrounding the village on all sides.

'chengzhongcun' or 'village in the city': A condition characterized by the villages' dual rural-urban structure, emerging when the agrarian village loses its farmland to urban expansion and is left with the residential areas and thus starts an approach to gaining an income from housing (Lin et al. 2011).

¹⁰ The main income for many local villagers became the rent out to migrant residents (Song et al. 2008: 313-30).

¹¹ Tianhe district document department, annual book 2003.

¹² Tianhe district document department, annual book 2005

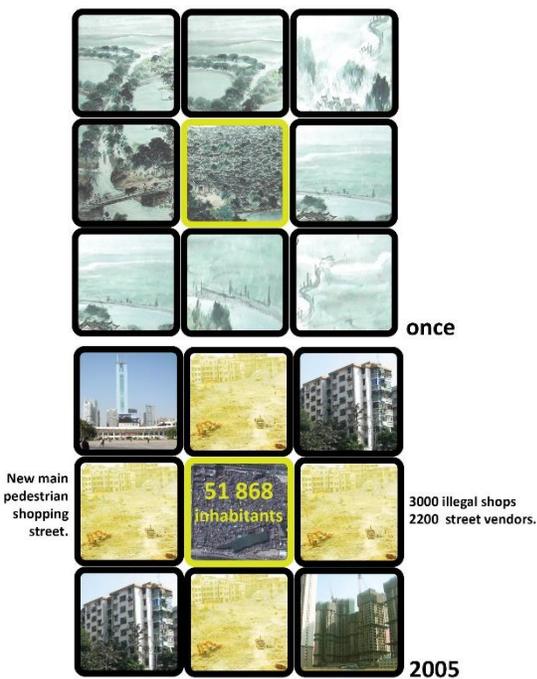


Figure 1. Ancient painting of Xian Cun.
Illustration of Xian Cun transformation by author.

Consolidating change

The development inside the village was characterized by keeping the narrow lanes while replacing the low brick buildings with tall housing units with cantilevers stretching towards the middle of the lane from both sides leaving little space for light and air.

During the period of densification the village transformed into an urban block with paved streets and a closed sewage system. Funds from the expropriation of farmland was invested in social services for the local villagers such as a school, a sports field, a kindergarten and upgrading the parks. These services were not intended for the migrant population, who had to limit their grounding in the village to the rented room and the door sill. The pavements outside the village was used as their recreational space.

While the densification resulted in difficult living conditions inside the narrow lanes, the physical changes became indications of optimism towards growth, renewal and urbanization in an ambience where the village was seen by its residents to bridge the urban gap. (Still, some local villagers were growing vegetables in their backyards while the tallest building in the world¹³ was being erected two blocks away.)

¹³ Citic Plaza, 80 floors, built 1997 in Tianhe district, Guangzhou

¹⁴ The village can be understood as a corporation that manage shared interests for the common good of its local residents. All local villagers are shareholders in this company

Most people I asked, both local villagers and migrant residents between 2007 and 2010 said the village was becoming a better place to live; it felt safer, more hygienic, ordered and part of the modern shift.

Temporality and attachment

The average length of a stay for a migrant resident in Xian Cun before the demolition process was about 6 months according to the village authorities. The village made up a dense migrant settlement with influx and out-fluxes on a large scale, on a daily basis. For many migrants the village provided work, networks, a social scene and everyday services within the city. Small and medium size workshops were plentiful, and many start up enterprises found a central location in the city through villages like this one. The core city urban villages thus provide most of the physical characteristics of a successful arrival city, that could function as an upward mobility path, as conceptualized by Dough Saunders (2010). These characteristics are among others proximity to infrastructural links to city centres and work places, abilities to establish small businesses on the ground floor and to extend houses. But, with their lack of social services and neutral public spaces accessible for the migrant population they still can't avoid becoming a poverty trap for many. The urban village become a segregated neighbourhood where local residents become a favoured minority with special rights to social services like the elderly centre, the ancestral temples, the school, kindergarten and hospital¹⁴.

The enterprises within the village was to a large extent involving the migrant population, either as clients or as workers. Several migrant driven workshops were serving the construction industry with components, and others were serving the migrants with their daily needs like telephone shops for calling home (7 shops found in the old shopping street alone in 2007, before this activity declined as the use of cell phones rose among the migrant population) or specialized shops for work clothes and tools.

50 % of the clients to food markets, clothes shops and restaurants within the village were living outside the village. These were both migrant workers attracted by the cheap prices of food and services in the village and neighbouring residents in the new development areas, looking for the best prices for their everyday grocery.

In the interviews I did, the migrant residents would often emphasize the temporality in their presence and an urban aspiration reaching beyond the village where they resided. They would emphasize an attachment to the city rather than a belonging to a specific urban village. In talks on urban development and modernization they would even stress how the city would be a better place if the village where they resided was demolished to allow for the overall urban development to take its place. This can be interpreted in various ways, as the

and will be provided the available social services. The newcomers, the migrant residents, have to pay extra to tend the village school and kindergarten, but few can afford, and most migrant residents thus keep their children in their hometowns.

migrant population as such definitely depend on the villages to sustain a life in the city, as exemplified in this text.

Home and belonging

In my interviews with migrants I have found how the role of temporality was embedded in their definition of home. While the word for home in Chinese; *dja*, literally means both *house*, *home* and *family* many of my migrant informants had come to redefine this, as family bonds across borders rather than a place to call home. With this mental change, they handle the uncertainty and instability of life in the city by abolishing the traditional conception of 'home'. Perceived as a multi-scalar belonging¹⁵ that capture broader both regarding time and space, this mean in some situations they can relate to a more dynamic and flexible structure of 'home' while for other situations this creates a new type of vulnerability as a more 'subjective home' makes more individual demands without providing the security of a hometown. The village provides an attachment to the city for the migrants, but it does not equal a traditional conception of home.

This relation to the urban village does not seem to change in a large degree, whether or not the village is in decline. For the local villagers, however, they seemed occupied building extensions to grow compensation values during the consolidating phase. During those years they expressed being quite unsentimental regarding future prospects of losing their ancestors' heritage, while they ended up fighting once their existence as a community was at stake. They developed a strong sense of belonging to the village, and they came to acknowledge how important the migrant residents had been for their prosperity, but also how the development into a dense migrant ghetto had created the grounding that eventually deemed for a complete eradication of the village from the urban neighbourhood by the urban authorities¹⁶.

The fence

I heard rumours that the village had been discussed for demolition since I came to the village in 2007, but that did not prevent a continuous upgrading. For every measure it was as if the village was assimilating the surrounding city or taking on a city camouflage. Still, as part of the preparations to the Asian Games in 2010 the village got beautified with unison pale yellow painting, plantings and a tall fence encircling the village. The fence was lined with big posters urging people to behave civilized and depicting idealized images of the modern city. This treatment happened with villages visible from major streets all over the city. The makeover was not a process of improving the living conditions or facilities for the residents of the villages, but rather a way to hide off the unwanted image of an urban category. Xian Cun was located in the vicinity of the new Central Business district where the opening ceremony was to be held. The urban village did not fit into the narrative of prosperity and progress that was to be on display, while the large migrant population facilitating this event depended on the

village and not the urban neighbourhood for their presence in the city.

This first fencing was the visible start of an eradication process and a halt in the process of assimilating the village to the surrounding urban development. At first the limited numbers of openings did not link all the inner streets of the village with the surrounding city, and this quickly altered the shop and market activity. The informal shopkeepers working on the street proved to be more flexible and robust in this change than the more stationary and ordered shops. This suddenly favoured the poorer migrant enterprises. The fences and the control regime were however quickly subverted with improvised openings establishing new connections and improving existing connections with the surrounding city. The fences were eventually used in numerous ways as a new potential infrastructure facilitating the residents various needs within the village.

Before the demolition, the fence functioned to hide the decay and during the demolition the fence functioned to hide the destruction and seal off the demolition site. The fenced village is both an example of a site and a population within being "put in place" and being "out of place" within the urban realm as described by Tamara Jacka (2006) in her notion of emplacement through social control, where she emphasize how people get placed in particular relationships with other people and with their physical environment. When renting an apartment inside a confined urban village, they find themselves in neglected migrant enclaves, not representing the wanted image of the modern Chinese city. If the village is visible from the outside, it is a thorn in the eye of the wanted 'harmonious image' of the city. If the village is hidden behind fences depicting the idealized city, it is an image that shows a modernization that does not include villages in the city.

recreational areas for the surrounding urban development areas.

¹⁵ As conceptualized by Brickell and Datta (2011).

¹⁶ Unlike other less dense villages with nice canals and ancient buildings being saved and upgraded to constitute



Figure 2. Fenced village and stripped houses.
Authors photograph, 2011

Processing a decline

In Xian Cun the fence indicated a shift into a period of enforced replacement, ending in expulsions and aiming for total demolition. Throughout this process living conditions were put on trial with purpose made hinders used with increasing force by the local authorities to provoke a rapid decline.

The first functions that were demolished were the new food market built in the 2000s, the kindergarten, the school and the hospital, all from around 1990. These were all common village facilities and removing them was like officially closing down the village, management wise. The local villagers who refused to move set up shuttle busses to get their children to school, and

a new informal food market was established in the reminiscent of the school yard by migrant residents. While the village was hidden behind a fence, the demolition process within the village was very visible for the residents living on the inside. Piles of brick were left to block the lanes, and the stand still in garbage collection resulted in garbage stored in emptied buildings and on the street.

After each new enforcement targeting the normality of the community, the village managed to regain its population however. After the first wave of white collar migrants had been encouraged to move by semi-official patrols knocking doors and the garbage handling eruption, equally many new migrants moved in with pick axes and shuffles to live in the village they were hired to demolish.

At first the activity on street level was unaffected by the demolition and decomposing of the upper levels. One could hear the sounds of drills working to dismantle window frames and taking apart walls, while the streets were still busy. In January 2011 a request came to shut down all shops and workshops in the village. I witnessed how many shop owners found new temporary ways of operating, behind closed gates or with activities less visible from the street and how this was responded with unpredictable electricity and water supply. This enforced a practice by the workshops being more and more off grid. They were located in the village but operating in contradiction to the expected by the authorities. The formal enterprises had to turn informal to sustain their presence in the village.



Figure 3. Old main street. Authors photograph, 2013

Spatial resistance by the local villagers

As a response to this planned impediment informal initiatives were established, new paths were found around the gravel and the local villagers set up a system of volunteers cleaning the streets. For the local villagers it became important to unite and

stage the continuous spatial engagement to the common village facilities, also when they had been physically removed. I witnessed for instance a banquet hosted inside the confines of the former Confucius school. It had for a decade been rented out by the village authorities as a bicycle shed, but was torn down in the demolition process. Through this manoeuvre the plot was seen again to be open for villager initiatives that regained the site as a common place.

Drying clothes on racks hanging out of their window openings from houses partly demolished with doors and windows removed provided a sign of fresh presence within a landscape of decomposition. These practices were different spatial manifestations than the daily demonstrations that happened in front of the village hall and can be understood as a demonstration of resistance through acting everyday normality.



Figure 5. Local villagers host a banquet in the reminiscent of a former common building, Courtesy by Malte Lech. December 2011

Migrants' temporary spatial negotiation

During spring 2011 semi-official patrols were sent in to knock on doors of migrant residents urging them to move out, but the migrant residents working in the central business district and construction sites were quickly replaced by new residents working on the demolition of the village. In the initial phase of the demolition, gatekeeping and restrictions to enter the village without a residence permit meant the migrant share of residents sunk quickly. Still many of the migrant residents kept a relation to the village in decline.



Figure 4. Signs of habitation behind the fence. Authors photograph, 2013

Another way the local villagers stated their presence and spatial positioning was by putting up red flags on all buildings where residents neglected to sign off their property rights. This constituted a counter message to the official posters stating how many villagers had signed the handover agreement for their houses.



Figure 6. Dismantling former food market, Xian Cun. Author's photograph, 2010.

I talked to a vegetable seller who formerly had a stand at the newly built food market and lived in the village. After the demolition of the food market they returned to their hometown but moved back to the city once the new informal food market was established in the remains of the village school yard. The apartment rent had gone drastically down in Xian Cun due to

the unordered conditions, but because the competition among the vegetable sellers had been altered in the demolition process, they had regained a better position in the informal market, where all stands were jointly organized by the sellers, and no rent had to be paid for a stand. Thus, they could afford to pay higher rent expenses and moved into the neighbouring urban village, one that was not effected by demolition. They came walking to Xian Cun on a daily basis to sell vegetables, to the village population and to an increasing amount of neighbours moving into the new apartment houses surrounding Xian Cun.

New main shopping street looking ahead

In 2003 the village authorities started to build Lan Qing, the new main pedestrian shopping street in collaboration with the city authorities, facing the new main axis of the business district. It brought together the existing row of shops from the village with a new long building, housing shops, restaurants and parking. The new street was wide and with sufficient daylight unlike the old main street of the village. The facades of the new shopping street became the ideal put forward by the village authorities, with its' row of commercial signs all being equal in size and in a strict line. The street was tidy and with no street vendors or illegal activity. In the new building the village authorities hired out the commercial spaces directly. Many shops and restaurants in the street represented big Chinese brands seen all over the city. It was almost as if this part of the village was creating a new type of symbiosis between the city and the village.

In late 2008 the village authorities payed for the new shopping street to get new paving. It became the preferred street to buy formal suits and trendy clothes. In summer 2010 both the paving from 2008 and the low buildings built in 2005 were demolished and replaced by a fence and plantings. The low building was demolished leaving the street with shops on only one side. Most of the former shops were gone and replaced by shops facilitating the needs of the demolition workers needing pickaxes, helmets and work shoes.

In 2013, after all these various urban states and rapid shifts I saw emerging informal vegetable fields in soil pockets on the brick-piles in the former street along a holey fence and buildings being emptied out.

This manoeuvre does not need to be interpreted as a sign of a completed circle, from farming to urban growth, decline and back to farming. I will argue how this agency was just another temporary response on a spatial opportunity emerging in a transforming urban landscape and a visible manifest of how a subjective positioning by a migrant resident depending on these spatial opportunities, find a space of negotiation in the midst of the central business district. This is one among many signs of urban ambitions and a challenging of the massive temporality of the urban ambience enacted through a multi-local positioning, relating to both the urban village, the city and beyond.

The urban village is an arena where the residents, through their everyday practice and attitudes subvert diverse boundaries, not only that of the urban-rural divide, but equally important that of their own subjective experience of connecting to multi-scalar urban spheres, through local-local relations, within and beyond the urban village.

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ECO-COLLECTIVES AS A SOLUTION FOR FORCED DISPLACEMENT

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Abstract

According to the official records of United Nations High Commissioner for Refugees (UNHCR), the number of people that forced displacement and became refugees, asylum-seekers and migrants exceeded 60 million and reached its highest level in the history in 2015. Globally, an average of 4600 people daily, one person in every 122 people on earth in total, had to leave their homes. The return rates have regressed to the lowest level in the last 30 years. Besides Syria, instability and battles in Burundi, Central African Republic, South Sudan, Somali, Afghanistan, Congo and Iraq have a considerable role in the increase in the forced displacement. This number is announced to go even higher in 2016, which makes the refugee problem the most significant agenda of the 21st century. Within this context, people easily question whether eco communities and collectives can be considered as alternative solutions to create sustainable settlements for the refugees.

According to Robert J. Rosenthal, "ecovillages are the most promising and significant movement throughout the history". Correspondingly, many ecovillages have been founded globally. Amongst the successful ones are the Damanhur Federation in Italy, Trees for Life and Findhorn Foundation in Scotland, Auroville in India, Crystal Waters in Australia, CAT (Center for Alternative Technology) in England, Tinkers' Bubble – Somerset and Brithdir Mawr in Wales, Solheimer in Iceland, Lebensgarten, Kommune Niderekaufungen and ZEGG in Germany, The Ladakh Project, Twin Oaks, Earthaven and The Farm in USA, and Camphill in Norway. However, for most of the people, the most sustainable communities of all are the Kibbutz in Israel. Nevertheless, a considerable number of ecovillage ventures that are started with great expectations end up with inefficacy and failure. The rate of failure goes up to 80 % in some of the countries. At that junction, it is necessary to designate the most appropriate model. Is it ecovillage, is it eco-community or should it be a new model comprising a balanced and a more sustainable structure by means of economic and ecological elements? This new model, which is supposed to be constructed for the refugees, asylum-seekers and migrants, as well as the survivors after a disaster, can be defined as "eco-collectives" that embrace an economic model depending on ecological intelligence. Yet the refugee problem may cause serious threats to civilizations such as instability as a result of failure in social, economic, cultural and physical adaptation of people in their new locations. Instable environments is directly related to unbalanced income share, wars, and energy, water and food problems globally. Within this context, self-sufficient and sustainable settlement models supported with employment, health, education, shelter, infrastructure, etc. solutions must be developed in order to control the refugee crisis. As a result, in this paper, eco-collective formations will be evaluated as a new settlement model for the refugees, asylum-seekers and migrants.

Keywords: *Eco-community, Eco-village, Employment, Income equality*

Introduction

As journalist author Dr. Robert J. Rosenthal stated: *"Ecovillages are new and promising conscious communities that unite with a certain purpose. Their structure is characterized with two important aspects: first one is that the most qualified life originates in small healthy communities in which people support each other. The second one is that sustainable way of life for the sake of humanity depends on the revival of traditional community life".*

for ever-increasing refugee and insufficient accommodation problem are investigated and within this context, a fundamental model for an eco-collective structure dedicated to the refugees is suggested. In order to make the subject more understandable, the paper starts with showing successful examples of ecovillages in the world. Afterwards, the model embracing our suggestions as a solution for insufficient accommodation issue as a result of refugee problem is explained.

In this paper, eco-collective settlements which brought forward as an idea based on ecovillage approach and could be solution

1. The current problems of the refugees

As the battles in various regions in the world become more severe, new migrant movements start to take place resulting in the “refugee problem” that is mostly referred with its critical economic, social and cultural consequences. In most cases, it is not wrong to define the overall experience as a kind of disaster. The predictions show that as a result of the natural disasters due to the direct and indirect effects of the global climate change such as floods, hurricanes, tornados and tsunamis, drought and water famine will become a major problem in the near future and many people will become global migrants, refugees and asylum-seekers to reach their basic needs. From this point, considering the current situation and the future predictions, it is necessary to find proper solutions to the refugee problem within a perspective that aims to minimize the negative aspects for all the parties related.

Refugees face a wide range of severe problems such as shelter, health, education and economy. Researches demonstrate that refugees kept in satellite towns until their placements in the third countries, encounter various problems parallel to their waiting period such as economy, education, language, health, legal regulations, adaptation, social and psychosocial communication.

Finding shelter is one of the top priority needs and is necessary for survival. It is also the first major problems that refugees face in their destinations. Refugee camps are generally insufficient in terms of capacity. Refugees who fail to find vacancies in the camps face problems to find any other shelter as a result of their insufficient economic status. Most of them reside in groups in small, unhealthy and dilapidated rooms in the slums. Such conditions affect their health, especially the children's. The remaining become homeless and try to survive in the streets.

Most of the refugee children do not have access to basic education opportunities. The ones who can continue their education mostly suffer from social exclusion, inability to express themselves and make friends. This prevents refugee children to experience a qualified education process and adapt to a new culture.

One of the other significant problems of the refugees is health. Improper shelters, insufficient nourishment and economic

problems result in health problems. As they are unemployed in the migrated countries, they fail to find money for medicine and treatment. Moreover, they have difficulties in determining the process to reach health services as they are not used to the health system and regulations in the country. Besides, most of the refugees are not able to speak the native language in the migrated destination and fail to express their health problems properly.

Due to legal regulations of the country, most of the refugees remain unemployed during their stay. Employment regulations for the foreigners puts severe limitations forward, resulting in economic problems for the refugees. Besides, this situation give rise to various negative results such as informal employment, low incomes and disclosure from social rights. Poverty and hunger problems push families to make their children either to work illegally or to beg.

Most of the refugees encounter multiple traumas that affect their mental health negatively which occur before, during and after the migration. Anxiety, depression, psychosomatic symptoms, sleeping disorders, attention deficit, suicide, agoraphobia and post trauma stress are amongst the mostly recorded problems.

Besides the problems that refugees and asylum-seekers face, there are also some influences on the social and economic status in the host countries. Differences in the language, culture and life style make the adaptation process difficult. Changes in the demographic structure provoke ethnical and religious conflicts. Rental rates increase and finding rental properties gets difficult. Unplanned constructions start to occur. The number of informal employees, especially in small scale enterprises, increase. Wage levels decrease considerably. Refugees' desperate consent to low amount of payments influences the local employment negatively. Moreover, unable to access education, health services, equal social rights and fair income, socially excluded; some of the refugees face identity crisis which may end up with tendency to get involved in illegal activities and crime in the future. This situation is evaluated as a potential problem threatening the security and welfare of the local communities.

As sustainable development is a transformation and an improvement act that is directly related with human and environment, this paper aims to develop a model proposal which comprises physical, social and ecological components and aims to encourage different types of disadvantaged groups including refugees adapt to and participate in the social and economic life.

2. Ecovillage Examples in the World

The leading ecovillages in the world are listed below;

- Damanhur Federation (Italy)
- Findhorn Foundation (Scotland)
- Auroville (India)
- Crystal Waters (Australia)
- Mondragon Cooperative (Spain)
- Tinkers' Bubble - Somerset, England
- Brithdir Mawr - Wales, England
- Sólheimur - Iceland
- Lebensgarten – Germany
- The Ladakh Project, Twin Oaks – Virginia, USA
- Kommune Niderekaufungen – Germany
- Camphill communities - Norway
- Svanholm – Denmark
- Earthaven – North Carolina, ABD
- Trees For Life – Scotland
- Gaviotas – Colombia
- The Farm – Tennessee – USA
- ZEGG – Germany
- Huehucocoyotl – Mexico
- Kitezh – Russia
- Tamera – Portugal
- Sarvodaya – Sri Lanka
- CAT (Center for Alternative Technology) – England

2.1. Damanhur Federation

Federation founded in Italy is one of the most famous alternative settlement models. Damanhur established in 1977 as a small commune with spiritual intentions under the leadership of Oberto Airaudi has largely increased its capacity and popularity. The commune founded its first settlements in 1979s by initially constructing five small houses in the Valley of Valchiusella which is located in the foothills of Alps and since its foundation, general aims of Damanhur is to reduce

dependency on global corporate economy, build a more complex and local-based social economy network and create a model which is economically, socially and partly ecologically sustainable. Today, the settlement hosts one thousand people who live with a co-housing system and there is a serious growth and diversification potential as the result of establishing new centers (stores, post office etc.) and new job opportunities. Constitution uniting the society is based on the principles such as trust, acceptance, respect and solidarity. Community's Housing Cooperative operates as a bank in order to keep the savings of the Commune's members inside the community. 80% of the residents work in Damanhur and in addition to their cheese and textile factories they have factories producing ecological construction materials in different cities. Damanhur has a school that provides education starting from kindergarten to the 8th grade. Legally, children have to take the annual placement test organized by the state therefore whether children catch up with the level of other students in other schools is investigated. For the lighting in the houses, photovoltaic (solar cells) are used. However, the large scale energy need is provided by solar panels. Wastewater is used for irrigation after a process of biological treatment or it is simply discharged to the nature. Domestic wastes are separated as glass, plastic, paper, aluminum, organic and the others. Ecological detergents are used and some families have vegetable gardens and poultry houses in which they are farming.



Figure 1. Damanhur's settlement (www.lifeinitaly.com

www.damanhur.org)

2.2. Findhorn Foundation

Findhorn Foundation in Scotland is one of the most renowned and successful ecovillages in the world. This ecovillage was established in 1962 by six people in a caravan in the southern shores of Moray Firth in Northern Scotland.



Figure 2. Images from the construction site of the first settlement (<http://www.slideshare.net/ROHITDABAS2/findhorn-ecovillage-sustainable-ecovillage>)

Today, Findhorn Foundation community hosting approximately 450 people together with international families including friends and partners has an industrial economic community which aims to reuse the savings of its members on a local level. New buildings are constructed by companies owned by the community members or in which the members work. There are bakeries, theatres, shops and cafes that attract visitors in residential areas. The numbers of schools and education centers suited for children and adults and commercial enterprises such as printing houses, consulting companies, wastewater system designers, typewriter and solar panel producers etc. located in residential area have been increasing day by day. According to a research conducted in 2007, Findhorn Ecovillage has the lowest ecological footprint among all other communities in industrializing world until that year.

2.3. The Auroville Foundation

Auroville Foundation was established on February 28, 1968 with the participation of 5000 attendants from 124 nations as a structure based on the "Commune" rules supported by UNESCO and the Parliament of India and it has a public property in India. Today, there are approximately 2400 people living in the settlement. %30 of this population is Indians. Their ultimate aim is to become a city with a population of 50.000 inhabitants. Auroville is designed as a self-sufficient commune. Therefore, the principle "self-sufficiency" is practiced but the commune still has to buy products from outside in order to meet their needs. The community has its own law. According to this law, the rules can be listed as;

- Private property is not allowed. All immovable properties belong to Auroville Foundation. This foundation is founded and governed by the Parliament of India.
- Everyone living in Auroville contributes to the community life as much as they can. There isn't any authority that residents depend on or give an account to. The only authority that the residents give account to is their consciousness and conscience.
- Working residents are not paid but still they meet all the needs of the community.
- In Auroville, use of money while shopping is not desired. Since the foundation is still at the start-up phase, there is a certain amount of money circulation.
- The structure has a self-governed system. There are certain instructions and regulations.
- There are units designed to increase the population and reach Auroville's targets.
- Commercial activities are conducted through the enterprises.
- Service units are indispensable parts of the foundation.
- Units responsible for conducting the operations that need to be done in the campus are private enterprises independent from the government or the state.
- Foundation's income is exempted from the income tax.
- A special visa policy is implemented.
- Foundation's accounts are inspected by ombudsmen.

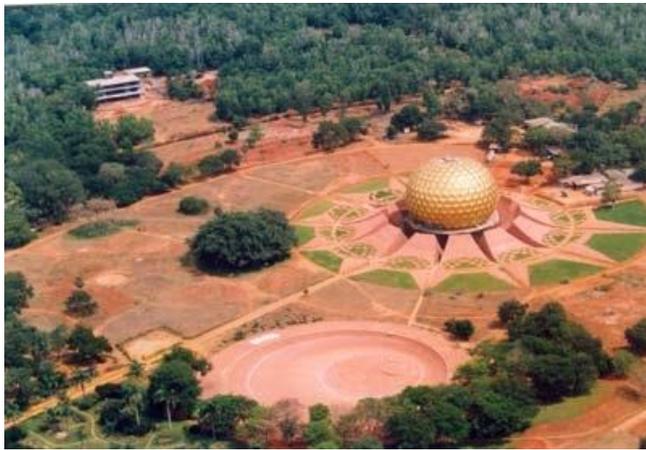


Figure 3. Auroville Foundation (<http://www.aurovillefoundation.org.in/>)

2.4. Crystal Waters

Crystal Waters which is one of the most important ecovillages in the world and at the forefront with its permaculture principle was founded in 1987s with an aim to create an economical living space by raising social and environmental awareness in Australia. Every house in the residential area has a biological treatment system. Water accumulated in tanks on the roofs is used as drinking water after the treatment and solar energy is frequently used in the house construction. Electricity generated by the wind turbines is directly sold to the city grid and as a state policy; electricity is consumed in an economic way. Crystal Water is at 160-200 meters above sea level and has a land of 2590 decares where the majority is forests. 14% of the land is private property and there are 83 houses on this land.

While 6% of the land is owned by established cooperative, 80% of the land incorporating artificial lakes, forest, wild lands, roads and agricultural lands is common property. Design phase of the community started with an aerial photograph. On this photograph, firstly buildings and roads were drawn and detailed maps were prepared afterwards. Management of Crystal

Waters consists of two official organs and these are cooperative and legal entities responsible for enterprising activities. Both of these organs make contribution to the central money box and each year a board of directors consisting of seven members is elected. Annual amount of contribution per parcel equals to 1000 dollars. This money is used for the maintenance of roads, water systems and natural environment. Legal entity employs part-time managers who do not work full-time. There is also an inspector controlling the practices of internal regulations. Moreover, there are other managers such as the land use manager, water manager, roads and embankments manager and cemetery manager. Managers are paid and even though the fees are not comparable with the sector a certain amount of money is paid for every job done in the community.



Figure 4. Crystal Waters
(http://au.geoview.info/crystal_waters_eco_village_views_sod_roof_rammed_earth_house,71847664p)

2.5. Kibbutz Model

Kibbutz is a general definition used for a community based settlement model in Israel. The word “kibbutz” means assembly, gathering and grouping. These structures are collective farms based on collective property and agriculture. All their needs are provided by kibbutz management and monetary charge is not used. This structure is based on the idea of founding an agricultural school named “Cemiyet-i Umumiye-i İsrailiyye Mektebi” to give agricultural education to the Jews living in Palestine and the first example of this school emerged in 1911.



Figure 5. Well-ordered Kibbutz settlements and gardens on the shore (www.tourplanisrael.com)

As of 2016, 67% of all economic activities in kibbutzim are industrial while 15% of them are agricultural and the rest is composed of touristic and other activities. They are founded as collective enterprises based on agriculture. Everything is mutual from tractors to draft animals. Lands of the community are state-owned properties hired to kibbutzim for 49 years. Every kibbutz has its own agricultural land of 685 hectares on average. On the other hand, industrial production in kibbutzim has come to the forefront recently and 9.2% of all Israel's industrial production is provided by these collective structures. Everybody in kibbutzim works by turns consistently with their abilities without sexual discrimination (recently some professions are preferred) and students involve in this working life (18-24 hours on average per week) as well. Assignments are determined and announced weekly by elected commissions. Registered members of kibbutzim initially work in a cafeteria. Entrance and exit times, working hours and completed assignments are controlled with computers.

2.6. Mondragon Cooperative

A structure inspired by collective approach in ecovillages but run with a cooperative system has emerged in Spain. This structure is a collective organization operating under the name of Mondragon cooperative consisting of 250 companies and organizations. Within this structure, most of the employees have a share in the company and they have the right to vote in executive board taking important decisions. However, other

decisions must be approved by an administrative council elected by executive board. Salaries of top managers in the company cannot be more than six times of an average worker's salary.

Basic principles of Mondragon Cooperative Movement are as follows:

- **Open and Voluntary Membership:** All men and women with related professional skills can be a member for the positions determined. Also, a potential is created for people to join the movement by providing them a profession.
- **Democratic Organization:** It is essential that each member worker has equal participation and right-to-vote in decision-making process.
- **Instrumental and subordinate nature of capital:** Capital is an instrument subordinate to labor and a necessary element for the development of the cooperation.
- **Participation in management:** Self-management is gradually developed through the participation of members in business management.
- **Payment Solidarity:** Payment is determined according to the available resource of each cooperative business in solidarity with social environment and other departments of the company.
- **Inter-cooperation:** A profit repository is created and transfer of worker members is carried out.
- **Social transformation:** By transforming the profit into a new investment, primary support is provided to social development and new fields of cooperative work.
- **Universal structure:** Working, sharing peace, justice and development goals are supported for social democracy.
- **Education:** Necessary amount of human and financial resources are allocated for cooperative and vocational education.



Figure 6. Mondragon Cooperative (www.cooperationjackson.org)

Mondragon Cooperative Movement has a specific role in making the region in which the level of per capita income is the highest whereas unemployment is the lowest throughout Spain. This model is started to be used in many other countries starting with England and the U.S.A.

3. Developing a Proposal for a Refugee Settlement Model

In his article entitled “A Cluster of Eco-Village” Atkisson (1991), declares that eco-village is a key word for the development of international sustainable human settlements. In fact, eco-villages constructed in different regions in the world such as Damanhur, Findhorn, Auroville, Crystal Waters, Kibbutz and Mondragon have accomplished significant successes in encouraging the disadvantaged groups to participate in the economic and social life. Settlement models developed for the solutions of the problems of the disadvantaged groups in the society including the refugees, should focus on the social, cultural, ecological, legislative, administrative and economic characteristics of the successful eco-villages.

The essential purpose is to create an ecologically and financially sustainable model for fulfilling all kinds of needs from agriculture, energy, waste management, water management, superstructure, infrastructure, urban design, engineering

solutions and other daily needs and also to build an economical system which makes people more productive and self-sufficient. Necessary items to be carried out especially for refugees as a start are listed below:

- Educating people about living and working together and building related educational facilities
- Building healthy relationships and developing members' cooperative decision-making skills
- Creating a core group with a vision and a goal. Choosing the most suitable administrative body for this goal and starting the necessary legal process.
- Finding a decent land and executing required tasks
 - Analyzing the features of the land thoroughly
 - Creating a planning, designing, engineering process by considering the geographical features of the land
 - Developing the land, settling and building
- Creating a healthy financial structure for the community
 - Introducing and planning public and international financial support and opportunities at the beginning
 - Making a steady budget, financial planning and providing information and consultancy about real estate property.
 - Introducing employment opportunities, determining opportunities, promoting entrepreneurship activities, creating start-up opportunities with individual support such as micro-loan with the purpose of making the entity more financially sustainable.

Within this framework, potential problems may be struggling to create a cohabitation culture and conflict of individual interests. The following items can be listed to avoid these potential problems;

- Determining and documenting the community vision: Each community member should be on the same side, share and support a common vision.
- Fair and participatory decision-making and management: With fair and equal decision-making, each member has the right to speak about the decisions affecting their cohabitation.

- Making clear and written agreements: Making clear and written agreements on every aspect ranging in the most common issues and daily life from legal or financial issues according to the legal and administrative frame of the country.
- Information and Education about cohabitation rules and mechanism: Providing information and education not just about cohabitation rules but also basic skills to be able to maintain cohabitation in short, medium and long term.
- Communication skills and conflict resolution: Developing both individual and mutual communication skills.
- Member Selection: Selecting the required number of people from different areas of profession which can be needed and creating a career planning mechanism.
- Developing Skills: Learning how to make fair and participatory decisions, face problems and create constructive solutions. Moreover, learning how to make use of optimum conditions to make a decent budgeting, timing and strategic planning or to acquire a property, start a business and carry out educational activities.
- Participatory and community-scale management:
 - Social Participation and Diversity
 - Integrated and Multi-dimensional education
 - Written policies and procedures

Within this framework, activities required for the settlement model for refugees should be examined in social, cultural, ecological, legal, financial structure frame. In addition, outline of the movement should include humanitarian dimension, employment policies, true planning of economic development tools, life-long education and sustainability of an ideal life. These facts will be decisive in creating such structures and achievement of goals. Within this scope, a structure having similarities with cooperative status but also differences in financial structure can be established in order to create an economical added-value with the aim of making the movement sustainable and producing together.

The main principles that should be determined are listed below;

- Common use and property of agricultural lands, houses, means of production, vehicles, and healthcare and education organizations
- Mutual production and consumption

- Cohabitation in communal areas
- Developing sustainable agriculture and agro-industries
- Creating a socially strong model which can eliminate social marginalization
- Fair income distribution and guaranteeing the basic needs such as nutrition and sheltering
- Producing unique products pertaining to the entity
- Researching and performing activities which makes refugees integrate into the society they live in.

In ecological basis, it is important to realize major activities such as land arrangement, ecological structures, renewable energy management, recycle, local organic food production and distribution, sustainable agriculture, water management, waste management in an efficient way.

Socially, it is necessary to develop strategies encouraging children, youngsters and adults to participate in the meetings and entertainments, behave in harmony with the social structure and requirements, to plan activities revealing and improving creativity, and to work for the adaptation of all disadvantaged groups (children, elderly, disabled, women etc.) in terms of social policy.

The economical components of the model on the other side can be listed as follows:

- Long term credit supports from organizations such as public sector, private sector and international institutions,
- Long term public land use (operation) rights,
- Expert support for activities such as agriculture, construction, education etc.,
- Long term public leasing support for production assets
- Tax incitement,
- Financial and project supports provided from international carbon tax market,
- Micro credit supports.

Economic activities from agriculture to industry should be designed in according with the geographical characteristics of the land where the settlement model is planned to be developed and the applicable legislation. Some of the income earned from the activities within the settlement area should be

spared for the repayments of the credits borrowed from public and private sectors. Some of the money should be kept for as a source for future investments and repayment of the credits taken out during the establishment period.

Administrative structure of the model is likely to have differences depending on the characteristics of the settlement. However, in general, it will be made up of Administrative Council, National Advisory Council and Residents Assembly.

Administrative Council may be made up of members such as officers, professionals and community representatives assigned by the governmental authorities in the first place. This council should have the responsibility to provide continuous development of the settlement in harmony with the predetermined targets and goals.

Advisory Council should have expert members from various fields (health, environment, education, agriculture, finance etc.) and advise Administrative Council on the management and development of the constitution.

Residents Assembly is an assembly represented by the residents aged 18 and above in the settlement. Assembly should elect the members of a Working Committee, which should be responsible for the monitoring and execution of all the activities for the development of the constitution under the advisory of the Administrative Council.

The followings are important for the successful implementation of the model:

- A shared vision and a common interest for the society
- A community made up of individuals which is sustainable and self-sufficient in terms of the number of the members to create an economy that has sufficient purchasing power and organizational diversity
- Integration with local investments, local property, local production and local recruitments
- Canalizing the income created by the community economy to new investments in the community as much as possible

The successes of existing eco-village constitutions, which are taken as the basis of this model, can be evaluated as an important indicator for the future success of the model. For

example, a study conducted in 2002 on the determination of the influences of the Findhorn community economy on the northern Scotland economy, presents that the community created 400 work opportunities and more than 5-million-pound work annually. Damanhur economy gets stronger consistently. Its latest extension was the purchase of a former Olivetti firm. Kibbutzs make 9.2% of the total industrial production in the country. Moreover, both stockbreeding and agricultural productivity is above the global averages. Mondragon Cooperative firms are the leading economic and social actors in the region, as well as being driving forces for the Spanish economy, with their 85.000 employees and over 9000 students in their schools and educational institutes.

4. Acknowledgments

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THEME: ARCHITECTURAL DESIGN EDUCATION FOR INCREASING AWARENESS

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Abstract

Architectural profession has a responsibility to re-think its position to address the emergent urban contextual challenges. This need also brings up questions regarding the urban design and architecture education in our schools; specifically, on how to give future architects and urban designers the competences and skills to tackle these emergent matters in an intelligent way. Reflecting on these challenges, this research aims to rethink the design studio setup to facilitate learning from emergent practices and bottom-up social knowledge building through bottom-up design actions. After an in-depth background review, the potentials of these processes will be scrutinized through two interactive tracks. In conclusion, distilling the conclusions from the discussion above, it will discuss the relevance of Participatory Action Research (PAR) as a potential learning framework. As a result, it will propose alternative methods for enabling bottom-up practices in the design studio; including a series of socially engaged tactical micro-tasks, thematic design studio assignments, and design learning-in-action.

Keywords: *Design Studio, Bottom-up, Occupy Urbanism, Tactical Urbanism, Participatory Action Research*

Introduction

Today design studio is perceived as central to design learning as a platform to enable the students to learn-by-designing. The studio coordinators and external jury members convey this implicit knowledge through reflective reviews by triggering “knowing-in-action” (Schön, 1987). The students are expected to consider their design alternatives together with the existing social, spatial and political urban context and build relationships between these while redefining them. Unfortunately, these processes rarely include learning from the locals and potential users; especially in the later stages of the design process (Newton and Pak, 2015).

On the other hand, recent developments following the financial crisis of the 2007-2008 and the refugee crisis have moved alternative approaches for making urban spaces to the center stage. Since then, there has been a resurgence in the number of do-it-yourself (DIY) cooperatives initiated by citizens, activists, artists, and designers. Everyday people all around the world have started to claim a shaping power over the processes of urbanization; over the ways in which our cities are made and remade (Harvey, 2013, p.5). In literature, these have been given a variety of names such as: “DIY urbanism”, “make-shift urbanism”, “austerity urbanism” (Tonkiss, 2013). These novel bottom-up urban practices produce inspiring methods for social engagement and empowerment which the design schools can learn from and experiment with (Ferguson, 2015), especially for addressing the emergent concerns in an agile manner. However, these are challenging tasks. Reflecting on these challenges, this research aims to rethink the design studio setup to facilitate learning from emergent practices and

bottom-up social knowledge building through bottom-up design actions. After an in-depth background review, the potentials of these processes will be scrutinized through two interactive tracks:

- Learning from the design approaches behind the bottom-up projects by engaging in real-world practices with real users
- Learning from the emergent spatial making processes and the changing role of the architects and urban designers

Distilling the conclusions from the discussion above, it will discuss the relevance of Participatory Action Research (PAR) as a potential learning framework. As a result, it will propose alternative methods for enabling bottom-up practices in the design studio; including a series of socially engaged tactical micro-tasks, thematic design studio assignments, and design learning-in-action.

2. Learning from the Emergent Bottom-up Urban Practices

Novel urban practices are emerging all around the world (Ferguson, 2014). Frequently initiated by grassroots collective action groups and/or urban design offices, these aim to integrate the emerging needs of the people from the ground-up, in a responsive and informal manner. In different ways, these practices bring actors together to empower ordinary citizens through the design and implementation of catalytic urban interventions. They point out to tactics that range across different directions which are essential for developing a better understanding of these emergent practices. In the following part of the paper we will discuss

them by means of three unique themes. We will use *Occupy Urbanism* to describe DIY practices where ordinary people reclaim and make urban spaces through various acts of *commoning*. *Tactical Urbanism* involves short-term, affordable and scalable interventions aiming at enabling ordinary people to take part in the shaping of their environment (Lydon and Garcia, 2015). The last mode, *Hybrid Urbanism* is a blurry mixture of the two practices introduced above.

2.1 Learning from Occupy Urbanism

Rooted in the protests against globalization, such as in Seattle (1999) and Genoa (2001), fueled by the Great Recession of the 2007-2008 and inspired by Tahrir Square protests, Occupy Movements around the world developed novel ways to challenge neoliberal policies. An obvious case was the Occupy Gezi Movement in Istanbul (2013) which emerged bottom-up as an event-space for protest, enabling the representation of a multitude of approaches.

In a nutshell, Occupy Gezi was 1) a large-scale gathering of people from different backgrounds 2) at a strategic location with a politically loaded history 3) with activist motivations to stand against neoliberal urban policies 4) employing horizontal decision-making mechanisms and 5) creative spatial practices. These characteristics and modes of operation were significant because it accommodated preliminary forms of a "*multitude*"; a concept coined by Hardt and Negri (2005, p. xiii).

In order to accomplish this, the protestors challenged the framework of existing socio-spatial relations and established new ones. A way of doing this was to reclaim the public space through the creation of novel and temporary urban *commons*. The occupiers self-organized the park and the square through horizontal mechanisms and extensively re-appropriated them as "*urban commons*" to serve to and sustain niches of a *living alternative*, the *multitude*.

2.2 Learning from Tactical Urbanism

Tactical Urbanism extensively relies on decentralized practices, combines top-down and bottom-up processes, uses temporary and networked modes of operation, and produces low-cost and low-tech products. Lydon and Garcia (2015) stress that do-it-yourself and make-shift urban interventions cannot be categorically considered as "tactical" because they don't necessarily follow these principles. At this point the difference between Occupy Urbanism and Tactical Urbanism becomes evident. The latter is rather *emancipatory* than *bottom-up*: it recognizes the power imbalance and aims to empower citizens through the use of specific tactics in urban design practices.

Urban projects such as R-Urban by Atelier d'Architecture Autogérée (Paris) are deeply rooted in Tactical Urbanism. Initiated in 2008, the R-Urban project aimed to develop and

implement an alternative and ecological approach to urbanism on the outskirts of the large city. This project was designed to be sustained through self-management (*autogestion*, Petcou and Petrescu, 2014). Referring to the short-lived Paris Commune government in 1871, it is a type of collective self-management that allows a re-appropriation of a form of collective organization. The critical tactics in the R-urban case to enable *autogestion* were to empower people by establishing *commons* in the form of community gardens and providing the ecological and productive infrastructure necessary for the development socio-economical capital for the initiated projects to thrive autonomously.

2.3 Learning from Hybrid Urbanism Practices: Tactical Occupation

Some of the emergent urban practices are significant in the way they employ divergent tactics that range across different vectors during their lifetime. Incorporating elements of Occupy Urbanism and Tactical Urbanism, they provide interesting cases to learn from. An obvious example is "Commons Josaphat" based in Schaerbeek, Brussels, Belgium. Brussels-Capital Region Government is the official owner of a large area of twenty-four hectares in the Josaphat terrain. For many years the terrain has been waiting for a new use. A master plan has been prepared for this site without the participation of the citizens.

As a reaction to this project, in 2012 a group of academics, urbanists, activists and locals came together to think about the potential of commons for this area and founded Commons Josaphat. The main aim of the group is to create an alternative for this wasteland, inspired by practices of the commons and motivated by contemporary ecological issues (Commons Josaphat, 2015). They intend to propose to the government a concrete way to build the common good, to give decision-making power to the assembly composed of all people who have a stake in the future of this neighborhood.

The hybrid mode of operation of Commons Josaphat covers various novel tactics. Firstly, while the site is being reframed and designed as *commons*, the citizens learn from the active occupation going on in the field. This leads to an incredibly dynamic and agile process where the design is informed by incremental occupations. Secondly, although three years have passed since its formation, the group has not produced a formal visual plan yet. This allows the process to be open. A counter-project is being prepared slowly in the form of an "open-source text" shared on the web which contains interesting suggestions and ideas-incorporating the feedback from the relevant parties.

3. New Design Learning Settings for Increasing Awareness

The analysis of the three modes of emergent bottom-up practices of urbanism revealed various tactics which can be appropriated for design as well as design learning. These can be grouped under the themes of *temporality*, *ad-*

hocism, open-endedness, looseness and novel approaches to aesthetics.

To start with, the most prominent strategy was **temporality**, the enabling ways in which the spatial production related to time. All of the novel modes of urbanism introduced in Section 2 involved making *ephemeral* spaces which are implemented only for a relatively short amount of time. This quality facilitated the establishment of a less dominant power relation between the intervention and the users without weakening the impact of the reviewed practices.

In addition, the temporality of the novel forms of urbanism enabled making small *incremental* changes through **ad-hoc** processes. This strategy was characterized by the avoidance of pre-planning and tendency to respond only to the urgent as opposed to the important (Pak and Scheerlinck, 2015). Ad-hocism brought *improvisation* and *spontaneity* into spatial production performing as **open-ended** systems which enabled user organization, feedback, and intervention in a self-regulatory, indeterminate manner and without a limited end-state until they are disturbed by the authorities. This incompleteness and the refusal of a single static desired final state created **new forms of openness** (Peters and Jandrić, 2015) shared practices which *reconstitute* the social through collective intelligence.

Another generative quality of the spaces created through emergent bottom-up urbanism practices was **looseness**. Loose spaces are characterized by the triad of *diversity, possibility, and disorder* (Franck and Stevens, 2013). These three elements were prominent in all cases reviewed in the previous section. In addition to the novel perspectives above, bottom-up practices brought a **novel approach to spatial aesthetics**. The extensive use of recycled materials (most commonly wood and shipping pallets), re-appropriation of ordinary found-objects and the ways in which they are combined with the natural elements to create furniture, decks, walls and load-bearing structures illustrate alternatives to top-down aesthetics (Pak and Scheerlinck 2015).



Figure 1. KU Leuven Faculty of Architecture International Master's Studio in Ghent: Reimagining a refugee detention

center as an inclusive floating pontoon, a place for shared living (Tutors: Burak Pak and Hannes Van Damme, Student: Nakanishi H. George).

It is possible to integrate the tactics and approaches introduced above into design learning in several different ways (including but not limited to):

Thematic Design Studio assignments: The design studios are frequently organized along *themes* and *places*. In this context, these can be carefully re-framed to facilitate integrative bottom-up processes. For instance, a studio with the theme of "Making Collective Spaces for Super-diversity" (Pak, 2015) in a socially, spatially and politically super-diverse urban neighborhood with limited resources may help to motivate the students to explore novel bottom-up tactics and approaches. Another example theme is the reimagining of a refugee detention center (Figure 1).

Tactical Micro-Tasks: This method involves designing cycles of small weekly tactical tasks for the students to promote bottom-up learning. For instance, through making ad-hoc artistic installations or making temporary occupations with the local users, it is possible to learn about the needs and dreams of the ordinary people and gain a better understanding of critical problems surrounding a specific urban context (Figure 2).



Figure 2. A Tactical Micro-Task organized in the framework of the Urban Design Studio in KU Leuven Faculty of Architecture Brussels. Workshop tutor: Koen de Wandelaar; Studio Coordinators: Livia de Bethune, Chotima Ag-Ukrikul, Roeland Dudal, Burak Pak.

Learning-in-action: This method suggests the founding of real-world action research laboratories for learning. In a nutshell, these are learning environments (living labs) that facilitate continuous interactions with the local communities, non-governmental and activist organizations. The main aim of this practice is to engage students in the bottom-up making and remaking of urban spaces as active agents and develop the skills for learning-in-action.

3.1 Reframing Urban-Architectural Design Learning as Participatory Action Research

In the last and the conclusive section of this paper, learning from the emergent making processes and the changing role of architects, urban planners and designers we would like to suggest rethinking design learning in the studio as a Participatory Action Research practice. With a long history in emancipatory social practices, Participatory Action Research is distinguished by three characteristics: shared ownership of research projects, community-based analysis of social problems, and community action (Kemmis, 2006). In research contexts in which the action involves community engagement, it can be considered well-suited as a research method for enabling bottom-up practices.

In brief, the process of Participatory Action Research involves a series of self-reflective cycles with the essential steps of: 1) planning, 2) acting and observing the process and consequences of the change, 3) reflecting on these processes and consequences, 4) re-planning and 5) acting and observing again. These steps can help to implement integrative suggestions in the former section in a structured manner using this framework.

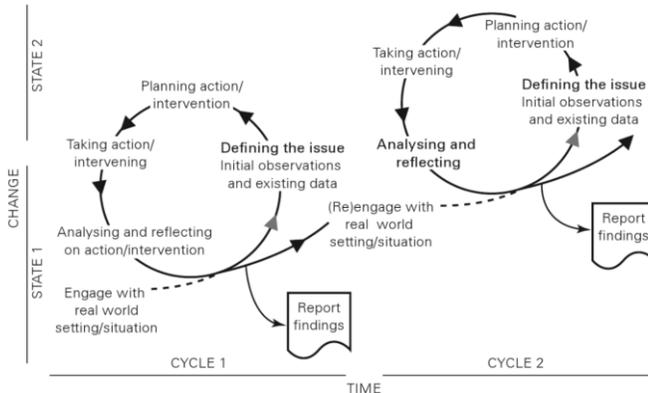


Figure 3. Reframing Action Research as Urban-Architectural Design Learning. Figure: (Muir, 2007).

In line with the emergent urbanism practices, participatory action research method enables breaking the learning tasks into small increments (Figure 3) with minimal planning and does not necessarily involve long-term planning. Cyclic iterations of research can be configured as short or long time frames that last from one to several weeks depending on the context (Muir, 2007).

Employing Participatory Action Research (PAR) in the design studio helps us reposition design learning as a social and political practice in various ways. First, it provides a structured framework for addressing **temporality**. Second, it contributes to promote engagement with the real-world issues and users, identifying issues and diagnosing problems as a clear starting point. Third, as the following steps, it motivates self-planning, and re-alignment of the research processes in parallel to the emergent practices reviewed in Section 2. The innovation that emerges out of the reframing of PAR to design learning is that it creates an

expectation from the student to take action and intervene. In the design studio context, the nature of this action is scalable. It can change depending on the progress of the research study. For instance, in the first week, the action of the student can be to do interviews with the locals and make personal observations whereas in the later stages it can involve creating experimental urban spaces with the potential users in real-world (Figure 2). As a conclusive step, reporting findings in this framework refers to making a reflection on action and interventions together with the peers and studio coordinators. This step enables the coordinators and fellow students to give feedback on the previous action as well as on the planning of the next action.

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RETHINKING REFUGEE CAMP DESIGN: FROM 'TEMPORARY' CAMPS TO SUSTAINABLE SETTLEMENTS

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Abstract

Refugee camps today are envisaged as "temporary emergency settlements"; yet according to UNHCR the average life-span of a refugee camp is seventeen years. Therefore, the term 'temporary' in reality often means a number of years or even decades, particularly in the case of refugee settlements caused by conflicts. During this extended "temporary" arrangement, refugees suffer hard living conditions due to camp designs not taking into consideration the long-term perspective or refugees' needs, culture and background. This paper argues that refugee camps must be seen as forms of urbanization incorporating sustainable parameters at the planning and design stage in order to provide refugees with a good quality of life and better living conditions. Through the analysis and comparison of two existing Syrian refugee camps in Jordan; Al-Zaatari and Al-Azraq, we highlight the inadequacies of current official refugee camp planning and guidelines and assess their capacity to ensure or not, the fundamental factors for sustainable living conditions, particularly their growth over time. We also sustain that an alternative perspective needs to be adopted in camp planning, one which ensures that refugees continue their lives as they were before being refugees, without suffering and offering them a brighter future in the hosting communities.

Keywords: *Refugee camp design; Growth and transformation; Shelter design; Livelihood; Urbanization.*

Introduction

Wars and conflicts continue to force tens of millions of people around the world to flee their homes and live as internally displaced persons (IDPs) or as refugees in asylum countries (Turner, 2016, p. 140). Over the past century, more than 263 wars have broken out, many of which are still ongoing (Brunberg, 2014). This has led to the creation of hundreds of refugee camps, the majority located in the Middle East and Sub-Saharan Africa (UNHCR, 2016).

The Syrian conflict, ongoing since 2011, has caused one of the largest refugee crises in history. The civil war in Syria has resulted, to date, in the displacement of 7.6 million people within Syria, 4.8 million Syrian refugees to neighboring countries and a further 0.63 million Syrian refugees to Jordan. Of these refugees, 80% have been living in existing urban settlements and 20% in refugee camps (UNHCR, 2016).

The largest of the camps is Zaatari opened on the 28th July 2012 by UNHCR in northern Jordan with an initial hosting capacity of up to 100,000 refugees (Howayek, 2014, p. 47). This first camp was later followed by two other formal refugee camps, Emirati Jordanian and Azraq.

When a conflict occurs and a refugee situation initially arises, it is impossible to predict accurately the life-span of a camp (Etyemezian, 2015). According to UNHCR the current average is seventeen years. However, some camps exist for much

longer than this, for example the Palestinian camps in Lebanon which were established 67 years ago.

This paper analyses the process of refugee camp design and argues that it is crucial to improve the current planning standards and guidelines so that camps are established using a sustainable and self-sufficient model and approach in order to ensure that fundamental factors such as: camp growth, the culture(s) of the population, the location, climate, environment and the social and economic fabric of a camp are sufficiently considered and managed. From this perspective, this paper analyzes the existing standards and guidelines of refugee camp design and their implementation on the ground through a comparison of two of the Syrian refugee camps in Jordan; Zaatari and Azraq. The assessment is developed through physical observations in both camps to indicate the transformations undertaken by refugees to improve their quality of life and living conditions, and supported with a qualitative analysis and interviews on-site (April 2015) with the camp inhabitants and UNHCR staff from different sectors.

1. Zaatari Refugee Camp

Zaatari camp has around 80,000 people (UNHCR). It began as a spontaneous emergency camp to host the first waves of Syrian refugees in northern Jordan. During 2013 the camp grew at a frenetic pace, due to the high number of refugees arriving each month, as shown in Fig.1. During this period, the number of shelter units increased by 450%, resulting in the informal structure of the camp. In addition, the total area of the

camp increased by 146% (Reliefweb, 2013), in order to provide shelter and a humanitarian response to the continued waves of refugee arrivals (Jertila, 2015). As of the 6th July 2013 (Fig.1-Image6), the camp space of 5.4km² was fully occupied and comprised of 12 districts. Six of these districts are the original areas of the camp and also the most densely populated. The space allotted for each district is meant to ensure that the population is a maximum of around 10,000, a half camp module according to UNHCR guidelines.



Figure 11: Evolution of Zaatari Camp. Source: (Reliefweb, 2013)

The guidelines state that a camp should not host more than 20,000 refugees (UNHCR-Handbook, 2007); Zaatari has four times this number (July 2016) and had 156,000 inhabitants by the end of 2013, leading to the opening of Azraq camp. (Oddone & Reznick, 2015)

1.1. Forms of transformation at Zaatari

The culture and social background of refugees is one of the main factors in determining the process of transformation which all refugee camps tend to undergo over time (Jertila, 2015). At each phase of the growth of Zaatari camp, as more refugees arrived, additional shelters were provided according to available resources. Some existing shelters were also replaced and upgraded by UNHCR over time. Every family of up to 7 members was provided with one shelter unit.

At Zaatari, there are three types of shelter units; *tents* which were provided in the emergency phase followed by *caravans* and then *pre-fabricated units* in the post-emergency phase when more funds were received (Abed-Al, 2015). None of the three types satisfy the refugees' needs leading to mobilization and mixing of all typologies (Fig.2) to improve their living conditions. (Jertila, 2015)



Figure 12: Transformation of housing units. Photographed by author (April 2015).

Another form of transformation in the camp was with regards to public WASH facilities. Different humanitarian organizations such as OXFAM and UNICEF worked together with UNHCR to provide WASH services in the camp. These services were largely left abandoned and then dismantled by the Syrian refugees who preferred to take the useful parts (sinks, latrines, pipes etc.) to create private bathrooms and kitchens inside their shelter units (Jertila, 2015). This caused a lot of drainage and sewage problems due to the lack of suitable infrastructure. (Fig. 3-left)



Figure 3: The abandoned WASH facilities at Zaatari camp. Photographed by author (April 2015).

A third form of refugee intervention which completely transformed the identity and dynamics of the camp was the creation of the public market. Fig.3 shows the two main axial streets of the market, 'Al-Sooq' and 'Al-Yasmine', also the first two roads to be constructed. They are the most active passageways and serve as souks, with all commercial activity created and generated by the camp inhabitants. This informal market is made up of over 3,000 different shops, offers thousands of job opportunities and generates over two million dollars each month, providing the main source of income for many refugee families in the camp (Al-Husban & Adams, 2016, p. 5). This economic collaboration and activity has empowered refugees to rediscover the sense of ownership and leadership of their lives and provided livelihoods and social interaction in the camp. (Jertila, 2015)



Figure 4: The two main streets at Zaatari. (McLaren, 2015)

2. Azraq Refugee Camp

Azraq is a pre-planned camp which took one year to be designed and built. It has an area of 6.85 km² and is located in the desert, 100 kilometers east of Amman, the capital of Jordan. The camp was opened on the 30th April 2014 and currently provides around 10,000 shelters, capable of housing up to 40,000 refugees (UNHCR). Ultimately the camp could be expanded to take in 130,000 refugees which would make it the biggest refugee camp in the region, equal to a compound of 6 camps, according to UNHCR guidelines (20,000/camp).



Figure 5: Satellite image Azraq Refugee Camp. (Data.UNHCR, 2015)

The design and management of Azraq camp applies lessons learnt from Zaatari Camp (Knell, 2014). Unlike Zaatari, the design of Azraq is highly decentralized. The camp is currently divided into four districts or "villages", each with a clinic, playground and other facilities (Data.UNHCR, 2015). However, the majority of refugees at Azraq complain about the hard living conditions and difficulties related to the quality and location of service buildings (Ahmad, 2015). In some cases refugees have to walk for over an hour to access vital services. While interviewing refugees, the common complaints included the lack of electricity, leisure facilities, working opportunities and the isolation of the camp from urban areas.

The shelter typology used at Azraq is a "cabin" unit with a floor space of 24 sqm designed to house a maximum of 6 refugees.

Many families extended their shelters by adding private bathrooms, kitchens and storage areas between the shelter units (Fig. 5). These new private WASH facilities also lack formal sewage and drainage networks, as at Zaatari camp (Ahmad, 2015). The families also worked on enclosing their communities by using plastic sheeting to surround shelters and create entrance ways. (Abu-Marwan, 2015)

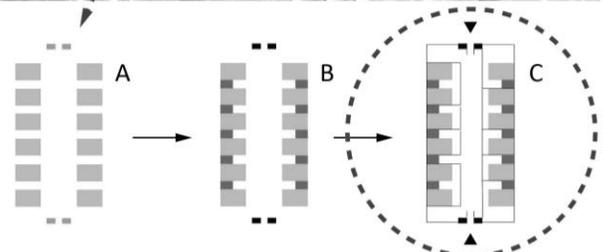


Figure 6: Extension of shelter units by refugees at Azraq. Source: Top image (Data.UNHCR, 2015). Illustration and bottom photo are developed and photographed by author.

Quality of Life at Zaatari and Azraq

The analysis of Zaatari and Azraq camps and the interviews undertaken with inhabitants there highlights the ongoing suffering and hardship faced by the Syrian refugees due to the current approach to refugee camp planning, design and management.

Many of the lessons from Zaatari were implemented at Azraq, due to the latter being a pre-planned camp. Azraq consequently has better living conditions, better distribution of refugees, good quality of shelters, asphalted roads and services; however it lacks job opportunities, economic activities and provision for livelihoods for refugees. The life of refugees at Azraq is very standardized, structured and limited. Despite the informality of Zaatari and all of its problems, it is nevertheless better than Azraq in terms of livelihoods and economic activity for

refugees. This is mainly due to the less formal regime allowing refugees at Zaatari to create their own economic opportunities.

3.1. Socio-cultural issues

Refugees stay in the camps for years. It is very different from their previous way of life, particularly in relation to issues of freedom of movement and personal and social dignity. Camps are often dependent on humanitarian organizations, whilst the lack of job opportunities (especially for women) is also a major issue. The food distribution systems and the voucher of 28\$/month per refugee are insufficient to satisfy refugees' needs. Families often lack male members, resulting in increased child labor and consequent increased absence from formal education, with education systems in the camps already weak and inadequate. Moreover, the lack of leisure facilities and activities, for women, elders and men in the camp, including the lack of recreational features is a key failure of the camps. Neither camp has a single tree nor shaded or paved areas, except for few private gardens inside some shelter units created by the refugees.

Lastly and most importantly, being categorized as a "refugee" and living in a refugee camp is very difficult for Syrian people accustomed to work and independence; they nevertheless maintain their dignity, despite the suffering and hardships.

3.2. Physical-spatial issues

Both camps are located in the desert yet in both cases the camp planning and shelter design do not meet the requirements of the context of extreme climatic conditions. Furthermore, the shelter unit design fails to consider key factors of the cultural background of the refugees, the factor of organic family growth and the need for privacy and personal space. There is a lack of infrastructure networks for private use, such as electricity, drainage and sewage. Refugees have to walk long distances through the camp to reach public use buildings such as schools, health buildings and distributions centers, an issue compounded by a lack of transportation networks. And lastly, in regards to the status of public use buildings, the capacity of schools in Zaatari Camp is limited and hospitals also inefficient and able to provide only a very basic level of care.

4. Conclusion

This summary of findings illustrates the inadequacies of the camp design and planning at Zaatari and Azraq. The suffering and hardships the refugees face each day as they crash against the limits and rigid structures of the camps only exacerbate the existing psychological trauma and distress caused by the war and having had to flee their own homes and land. The research argues that a new perspective on refugee camp design needs to be shaped and adopted so that a win-win situation is created for everyone, even if the intervention is in response to a post-conflict situation. The idea of 'emergency temporary settlements' is fallacious since these settlements are never actually temporary in any ordinary sense of the word.

Even where refugee camps start with a lot of space for each household this tends to reduce over time as the number of refugees grows and new households eat up the available space, as the case of Zaatari evidenced. When the camp offers

no space to expand horizontally it starts to grow vertically, transforming into informal dense settlements with no clear identity, formal infrastructure or housing topology.

5. Discussion

This research was based on many visits to both camps to undertake assessments and interviews with refugee families and humanitarian workers. Whilst interviewing inhabitants in Zaatari and Azraq Camps, the last question of every interview was; "What aims, ambitions and future plans do you have?". All inhabitants responded in the same way, "We want the conflict to end today and we want to return home". A further question was "What if the camp were a five star settlement with all the services and facilities of a normal city?". Again they all responded that they wanted to return home.

Every conflict eventually has an end point at which refugees are able to return to their homeland, leaving behind the refugee camps and the host country. So if the Syrian conflict were to end tomorrow and all Syrian refugees began the repatriation process to Syria, we ask ourselves what will be the future of Zaatari and Azraq camps and their service buildings, shelter units, public infrastructure and other physical materials? And what will happen to the site itself?

When a country decides to open its borders to accept refugees it knows that the refugees may need to stay for several years. According to Mohamed Abed-Al the former Senior Shelter and Settlement Officer at UNHCR-Amman, there should be no transitional compromises when it comes to shelters; it is a waste of time and money and generates unpleasant situations for refugees. Concurring with Mohamed Abed-Al's analysis, we believe it is important to reflect on the idea that instead of the current transitional process from tents, to caravans to pre-fabricated shelters, we rather should be constructing low cost buildings with tents only used initially where necessary to provide emergency temporary shelters.

These permanent low-cost buildings would provide proper dignified homes and a decent quality of life for refugees. Furthermore, when refugees return to their home country, host governments could then use these low cost buildings to provide decent housing and accommodation for people from the local community, thereby ensuring the value of the investment for the host country. This would be particularly beneficial in the case of developing countries like Jordan, which has many citizens on low incomes, unable to afford to buy apartments. With this perspective in mind, even the location of the camps might be reconsidered, to be closer to existing urban areas. This could also help to facilitate refugees' integration in the host countries.

Refugees have the same rights as all human beings, to live with freedom and dignity, to pursue a livelihood and to enjoy a good quality of life. Exactly as they had prior to the conflict, living in formal cities and villages where they worked, studied and enjoyed life. Rethinking refugee camps with this perspective in mind might contribute to creating a brighter future for refugees and the hosting communities.

6. Acknowledgments

We would like to thank all of the interviewees in Zaatari Camp, Azraq Camp and in Amman, Jordan, for their time and interest in the topic, especially UNHCR staff members and Syrian refugees themselves. We also appreciate the assistance from UNHCR and the Director of Jordanian Government Media & Press Office in facilitating the visits to the camps and for sharing data and information.

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SESSION 4

ARCHITECTURE OF EMERGENCY: REIMAGINING RENO PONTOON AS A HETEROTOPIC COUNTER-PROJECT

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Abstract

This paper involves an in-depth study of the story of the Reno prison boat for the asylum seekers and presents a re-imagination of this boat as a Heterotopic Space in the framework of an international architectural design studio. Inspired by Foucault's "Of Other Spaces", this proposal attempts to rethink the Reno Pontoon as a counter-site, a kind of effectively enacted utopia covering alternative urban practices and sites which can be found within the city of Ghent. Instead of isolating refugees in a segregated space, it aims to achieve a social hyper-mix and accommodate interactions between the different groups of the society. The affordances and challenges of the proposal are discussed in relation to the introduced background; leading to the distillation of a set of design strategies for addressing the refugee crisis. In addition, the educational benefits and difficulties of the studio task are scrutinized from the perspectives of the coordinators and students.

Keywords: Architectural Design Studio, Asylum Center, Counter-project, Collective space, Heterotopia.

Introduction

Reno Pontoon is a boat which was used as a prison until 2007 in Rotterdam, the Netherlands. In a nutshell, it is a barge with a stack of containers with low ceilings. It has recently been renovated to offer a set of basic facilities including kitchens, recreation rooms, rooms for visitors, consultation room for doctor and nurse, pharmacy, childcare, and laundry. It is designated by the Belgian authorities as an affordable alternative to host refugees.

Reno Pontoon has raised several questions in the media on the architecture in emergency, the treatment of the refugees and the role of the architects to respond to these matters. Reflecting on this discussion, this paper will start with an in-depth study of the story of this prison boat in relation to a background review of inspiring cases from Europe. Following this section, it will present an alternative re-imagination of this boat as a Heterotopic Space in the framework of an international architectural design studio. In conclusion, the affordances (Gibson, 1977) of this heterotopic proposal will be discussed in relation to the introduced cases; leading to a distillation of a specific set of design strategies. In addition to these, educational benefits and challenges of the design studio task will be scrutinized from the perspectives of the studio coordinators and the students.

2. Reno Pontoon: From Prison to Housing for Asylum Seekers

Prison boat Reno was put into operation in Rotterdam in 2004. That boat has three floors and a size of 12 by 100 meters, designed to accommodate 288 prisoners. The entrance was surrounded by security fences on the shore (Figure 1). Reno held "irregular" migrants and rejected asylum seekers detained under Article 59, Aliens Act 2000

(Amnesty International, 2008). The prisoners slept in bunk beds and shared a shower, toilet, TV and coffee maker and every two days, food was delivered ([AFVN, 2016](#)).



Figure 1. Detention Boat Reno anchored in Rotterdam ca. 2006. Source: ([AFVN, 2016](#))

In 2005 the Council for the Administration of Criminal Justice made an examination and criticized for their lack of space in Reno Prison and it was deemed unsuitable for a long stay (Amnesty International, 2008). As a result of this negative advice, Reno in Rotterdam was closed for detention purposes in January 2007 and anchored in Dordrecht.

In 2016, Reno has been “renovated” and rented to the Belgium Government. Up to 250 refugees are planned to be accommodated in this floating private prison in the port of Rigakaai, Ghent, Belgium.



Figure 2. The entrance of the “renovated” Reno Pontoon for asylum seekers in Rigakaai Gent ([Gent Municipality](#), 2016).

The management of this boat has been outsourced to Corsendonk Hotels and G4S Care security company. From the beginning of March 2016, 60 refugees have already been placed in the Reno Prison boat. Its entrance has been sealed on the port with tall fences creating a sizeable open space covered with artificial turf with a small playground on it (Figures 2 and 4). In this “design” the refugees will be waiting for the evaluation of the status of their asylum application. This timeframe is expected to be less than twelve months. By dropping the total number of individual units, a limited space has been created for collective uses such as kitchen and play room for children. 20 people are employed to organize the daily life on the boat.



Figure 3. Photo from a room of the Reno Pontoon after the renovation during the “open house” taken with a fish eye lens([Dumarey](#), 2016). The ceiling height remains as 230 cm.

In the rooms the following changes have been noted (Figure 3): the bars on the windows have been removed, the table has been replaced with a slightly larger one, a new fridge installed but the TV, coffee maker, and the microwave have been taken away (these are shared in the new collective kitchen).

The arrival of the Reno Prison boat to Gent sparked a small scale debate in the Belgian media. The OCMW (Public social welfare center) chairman Rudy Coddens defended the project on the media claiming that the conditions in Ghent is different than in the Netherlands. According to Coddens, after the renovations, Reno became an open asylum center with free access, and not a prison as in the Netherlands and it serves mainly as a sleeping place ([HLN](#), 2016). There was also strong negative coverage of the arrival of Reno by the side-stream nationalist media, exaggerating the quality of the living conditions on the boat and likening former prison to a “floating vacation center” ([Nieuws.be](#), 2016).

In the end, several months after the opening of the boat, Belgian federal government took the decision not to renew the contract with G4S care. Reno will remain operational until March 2017 (Ghent Municipality, 2016). The cost of the pontoon stays unknown to the general public.



Figure 4. The open space in front of the Reno Pontoon, 2016. Photos: ([Schamper Gent](#), 2016).

In conclusion, Reno Prison boat represents a particular case of poor and unsustainable practice, a makeshift solution for handling the problem of hosting asylum seekers. It is quite problematic that this bad practice has been handed over from one EU country to another, from the Netherlands to Belgium despite the former negative experiences. Reno is also interesting because it is a neoliberal attempt by the federal government at privatizing the refugee reception task by creating a privately managed center for asylum seekers.

Overall, the oppressive design of the Reno pontoon is hardly suitable for any human to live in and feel welcome. Its anchoring location and the wooden fences around it isolate and hide the asylum seekers from the rest of the world. Reno boat and the implementation of the open space

around it is quite problematic. The resulting configuration is a defensible space nowhere close to promoting social interactions that are not otherwise possible, which is an essential quality for the creation of inclusive spaces.

Furthermore, inheriting the idea of a separated detention center, Reno is unsuccessful in performing as a shared living project, encouraging mutual learning between different parts of the society, achieve a social mix and accommodate diversity.

3. Reimagining the Reno Pontoon as a Heterotopic Counter-project

The Reno case study presented in the former section is a clear illustration of the rising conflicts due to the diversification of the diversified needs of the European society. This challenge makes it difficult for the urban design and planning practices to find common ground to build upon. Existing architecture, urban design and planning frameworks lack adequate methods to handle the complexity of the challenge of hosting asylum seekers and refugees. As a result, tensions between the newcomers and the established population increase and give birth to new problems of co-existence. It is clear that we need novel practices to address the rapidly transforming of our cities.

In parallel to these developments, the ways in which our cities are envisioned and built are rapidly changing. Novel urban practices are emerging all around Europe (Ferguson, 2014). Frequently initiated by grassroots collective action groups, these aim to integrate the emerging super-diverse needs of the people from the ground-up, in a responsive and informal manner. An essential quality of these spaces is the occurrence of diverse and novel forms of everyday life. They are an elemental source of social transformation and empowerment that provide opportunities for encounters between the different social groups that are not otherwise possible (Lefebvre, 2003[1970]). In specific interesting cases, the resulting spaces function as mechanisms that mediate between the diverse social groups and the society.



Figure 5. KU Leuven Faculty of Architecture International Master's Studio in Ghent: Reimagining a refugee detention center as an inclusive floating pontoon, a place for shared living (Tutors: Burak Pak and Hannes Van Damme, Student: Nakanishi H. George).

Motivated by the case of the Reno Pontoon and the discussion above, the authors explored alternatives to hosting asylum seekers at the same location in the framework of a Master's design studio at KU Leuven Faculty of Architecture (Figure 5).



Figure 6. Reimagining the Reno pontoon as a dynamic space which can be reconfigured according to user needs in time and adapt to different future conditions. (Tutors: Burak Pak and Hannes Van Damme, Student: Nakanishi H. George).

Inspired by the Michel Foucault's (1984) "Of Other Spaces", this alternative proposal attempts to rethink Reno Pontoon as a counter-site, a kind of effectively enacted utopia covering various alternative urban practices and sites that can be found within the city of Ghent. Instead of isolating

refugees in a segregated space, it aims to achieve a social hyper-mix allowing interactions between different groups of the society including refugees, asylum seekers, artists, students and their simultaneous representation and contestation on the basis of shared living.

This counter-project (de Solà-Morales, 2008) aims to enable these complex tasks by providing design solutions integrating the principles of infrastructuring, self-organization, temporality and collective action. The project proposes a more sustainable way of addressing the need at Rigakaai in Gent. It is a design for a dynamic space which can be reconfigured according to user needs in time and adapt to different future conditions. The critical *affordances* of the proposal stem from the potential that it can be moved and anchored to different locations where it can activate spaces and promote interactions with diverse users. On the pontoon, there is a “host” structure that accommodates a crane which is capable of moving and reorganizing the individual container modules (Figures 6 and 7). This design element is an intentional “infrastructuring” gesture, a practice recently discussed in participatory design (PD) spheres (Antilla et.al, 2013). The idea of infrastructuring through design is concerned primarily with design-for-future-use, establishing a common ground to sustain and empower an open community of participants to self-organize. It is an alternative approach because it entails “a shift from treating designs as fixed products to treating them as ongoing infrastructure, socio-technical processes that relate different contexts” (Karasti, 2014, p.144). In this context, the re-imagining of the Reno pontoon proposal focuses on the design of socio-spatial solutions that enable adaptive reuse, adoption and appropriation beyond the preliminary scope of the architectural design. It is the design of a process to include participants present and not present during the initial design (Le Dantec and DiSalvo, 2013).

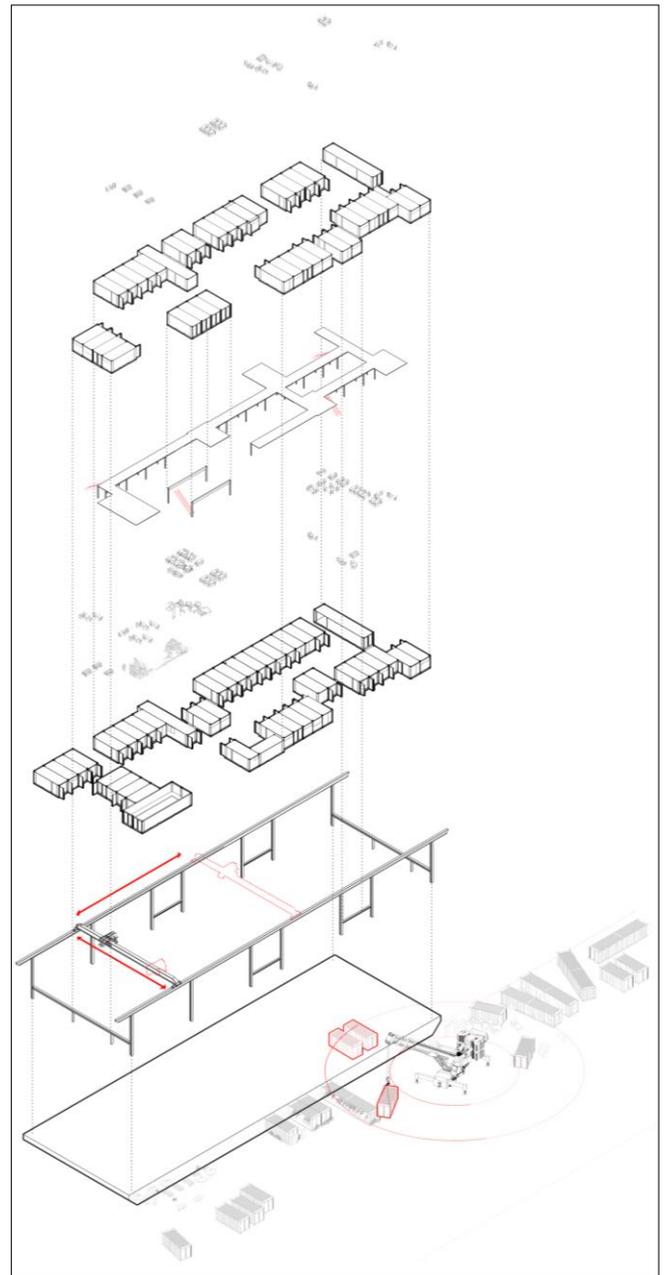


Figure 7. Infrastructuring through design and design-for-future-use: facilitating a common ground to sustain and empower an open community of participants to self-organize (Tutors: Burak Pak and Hannes Van Damme, Student: Nakanishi H. George).

From the perspective of design learning, re-imagining the Reno Pontoon as a design studio theme provided an intriguing and controversial topic to explore for the student. The task was also quite challenging for the student and the tutors since it required intense research into the technicalities and limitations as well as understanding asylum centers and the concept of shared living to support the idea of infrastructure. Designing for open-endedness and future use is not an easy undertaking. Specifically, in

this case, Nakanishi struggled with designing a flexible socio-technical infrastructure as a process while ensuring a quality space as a product; synthesizing a resulting combination of the both. Before achieving this goal, he ran out of time. Many spatial aspects could have been researched better and improved. In this sense, this proposal should be considered and evaluated as an incomplete and imperfect product; a part of a long-term open-ended learning process for the tutors and the students through which further research will be conducted in the design studios at KU Leuven Faculty of Architecture International Master's Program and the Urban Projects, Collective Spaces and Local Identities Research Group.

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LEARNING FROM DESIGNING FOR REFUGEES

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Abstract

In the last five years, Turkey experienced huge migration flux of refugees running from the Syrian Conflict. This flux created a problem of urgent inhabitation that Turkey had suffered many times before because of being on a problematic geography, not only politically but also seismically. In both cases, victims are under not only the pressure of physical problems such as having lost their homes but also moral ones like death of beloved ones. Moreover, refugee crisis has a dimension of identity problem, due to differences with host communities. In addition to other dramatic movements of population since the second half of 19th century, Anatolia also experienced many agonizing destructions of powerful earthquakes that left hundred thousands of people homeless in seconds. Whether because of an armed conflict or a natural disaster, urgent inhabitation of mass amount of people is a multifaceted problem one of which is absolutely architecture. Therefore architecture students in Turkey have to learn how to deal with this issue more than their colleagues.

Under these circumstances, the aim of this study is to convey the social and professional awareness level of students of architecture on humanitarian crises by questionnaires, especially in relation to the refugee crisis, in three different universities; and detect the pros and cons of undergrad education. The results are hoped to be helpful in order to get lessons to educate future generations of architects with social responsibility.

Keywords: *Architectural Education; Social Responsibility; Professional Awareness; Design for Society*

Introduction

Vitruvius stated the three principles of architecture as *firmitas*, *utilitas*, *venustas*, which can be translated as durability, utility and beauty of architectural design. This triad also had been serving a clear objective for design education for centuries. While the profession is often problematized between aesthetical and technical issues in architecture schools; the student projects in studios mostly vacillate between plan and mass. Hence, students focusing on a stabilized structure and functional space organization in a fancy shell or mass, often miss the main concern: the empathy with the user which is important in terms of user satisfaction.

Although students prepare detailed architectural programming about space requirements, they often cannot understand the user needs. There's a difference between knowing something and understanding it. Knowing is comprehension; understanding is deeper because it comes from empathy (Pinola: 2014). Empathy is vital for architecture but not easy for students, especially with people who live far different lives than their selves such as disadvantaged groups like disabled, displaced or underprivileged. Therefore Schmid (2001) defines empathy as "a social bridge [...] as an expression of personal quality of solidarity".

1. Towards an Education for a Socially-Driven profession

In the past five years, Turkey has welcomed—or has tried to welcome—millions of refugees, which is not the first time for the country. Anatolia has been bearing witness large movements of people especially after Balkan Wars. In addition to dramatic movements of population, Anatolia also had to cope with agonizing destructions of powerful earthquakes that left hundred thousands of people homeless in seconds. Only in the 20th century eleven seismic movements more than magnitude 7.0 destroyed rural and urban areas, one of which was 1999 İzmit earthquake, destroyed three cities and killed more than 17.000 people.

Whether because of an armed conflict or a natural disaster, Turkey had to cope with planning and building problem of temporary and permanent inhabitation areas several times for people-in-need. Since the 19th century, many projects, from temporary settlements with social services such as food banks, schools, baths etc. to permanent single immigrant houses and model villages, were designed for inhabitation. Most of these projects were realized, but some remained as unbuilt (Örmecioğlu: 2003).

In spite of the huge practice of the country, every time a crisis occurs, architects act as if they face the problem for the first time. As these experiences have not been analyzed systematically and theorized that a professional sensitivity had not developed on the issue adequately. In fact, architecture has to become a socially driven profession in a world of inequalities, since space is a tool for changing everyday life. Empowering education for social change is important for future generations of architects. Nevertheless, it is believed that the ability of architecture students empathizing with disadvantaged people can be improved in studios with relevant social responsibilities, and more courses on the topic.

2. Method

The aim of this study is to make a comparison on the professional awareness and knowledge of students on refugee crises among architectural students in Turkey. A comparison will be made on the issue between the students who studied refugee crisis-related projects in design studios and courses with the ones who did not.

2.1. Participants

The questionnaires were applied online to enable students to respond freely and truthfully to each question. The assurance of anonymity was provided. Although the questionnaire was prepared for online answering for various students, limitation of the study was about advertising it. Hence, we had 132 valid participants, from seven different universities.

The rate of females among the participants is 60.9%, and, almost half of the participants (48.1%) are from families earning less than 3000 TL for a month. 60.9% of students are in their 4th or more term in architecture school. A quarter of the students (24.8%) declared that they studied refugee crisis in their courses while only 16.5% of them declared that they studied refugee crisis in design studio.

2.2. Questions

The questionnaire comprised twenty-nine questions, aimed at collecting the data on the examinees' socio-demographic characteristics, their knowledge and ideas on refugee crisis as individuals and as prospective professionals.

There are five groups of questions. In the first group, the following personal data was collected pertaining to each student: name of the university, sex, age, school term, place of residence, monthly income, hometown and parents' education level. The students were also asked if they studied the refugee problem at school and/or in studio in 2015-2016 fall and spring terms.

The first group of questions were followed with ones on the participant's knowledge on the problem. The questions evaluated the acquaintance about the concepts of refugee and immigrant. The third and fourth groups of questions were asked to understand the personal point of view of the participants on the refugee crisis whether they have a positive or negative attitude towards the issue. This part also had an open-ended question asking about the opinion of the participant on what the most important problem of refugees is. The last group of

questions was asked to understand the participants' knowledge about architectural projects on the problem and their ideas on refugee crisis as a professional.

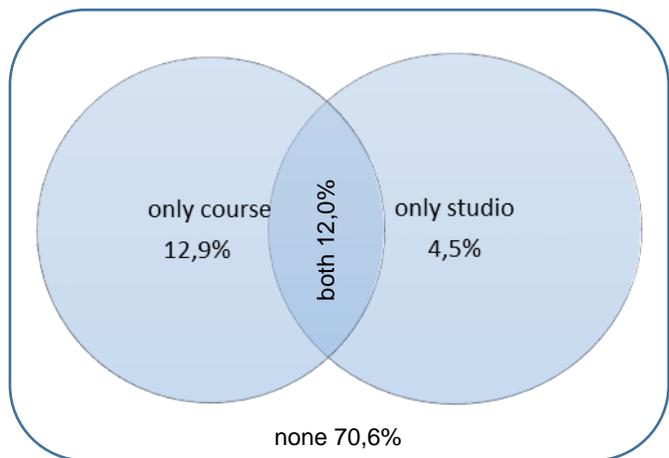
Except for the first part of multiple choice questions, the questionnaire was designed based on five-point likert-scale and the third group had an optional open-ended question to collect more detail about participants' ideas.

3. The Results

As this is a comparative study on the professional awareness and knowledge on refugee crises between the students who studied refugee crisis-related projects in design studios and/or courses with the ones who did not, these two groups were compared on a number of factors hypothesized to contribute to architectural education.

According to our study nearly a quarter of the participants (24,85%) declared that they took courses on refugee crisis while 16,5% of participants declared they studied refugee crisis in the studio. 12% of these students confirmed that they took both; however majority of them (70,6%) took none.

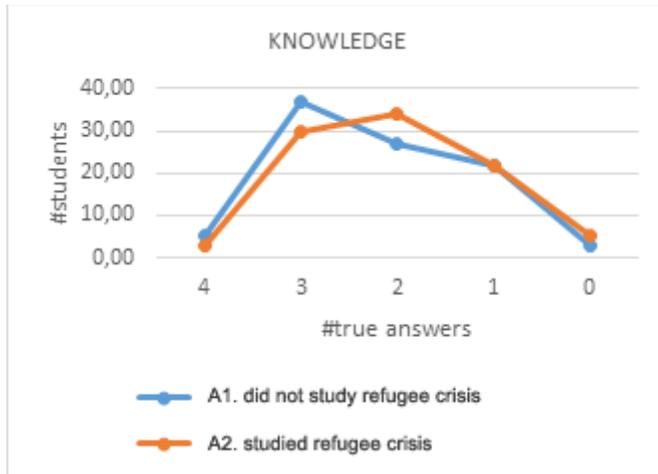
Table 1: Graph showing the Venn diagram of students who took courses related with refugee crises at school, students who studied refugee crisis in architectural design studio, who took both and who studied none. (Total 132 students)



In the second group of questions, we tried to find out the effects of taking courses/studios on the general and professional knowledge of participants about the refugee problem. The first four questions were for evaluating their general knowledge on reasons of being refugee and finding out whether there is a significant difference between the students who studied the topic in the studio and those who did not. At the end, it was observed that students of both groups were not sure about what the refugee is.

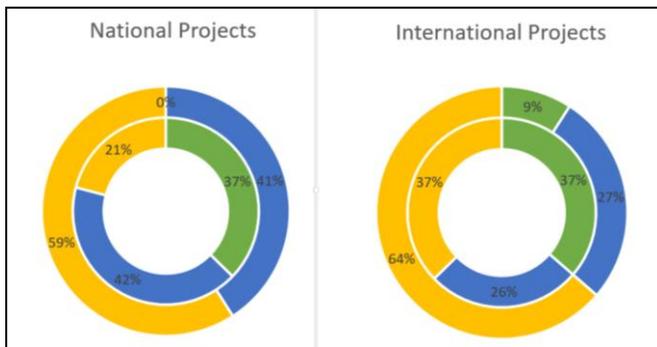
According to United Nations High Commissioner for Refugees (UNHCR)¹⁷ “a refugee is someone who has been forced to flee his or her country because of persecution, war, or violence... Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries”. However only 7,7 % of the students who took course or studio about refugee crisis answered correctly that refugee is not a person who left his or her country for economic reasons. These results conveyed that students have confusion on international definitions of refugee and immigrant.

Table 2: Graph showing the rate of true answers given by students about what a refugee is.



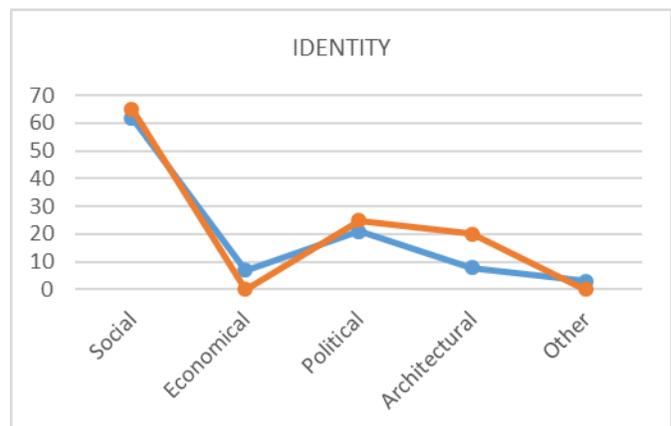
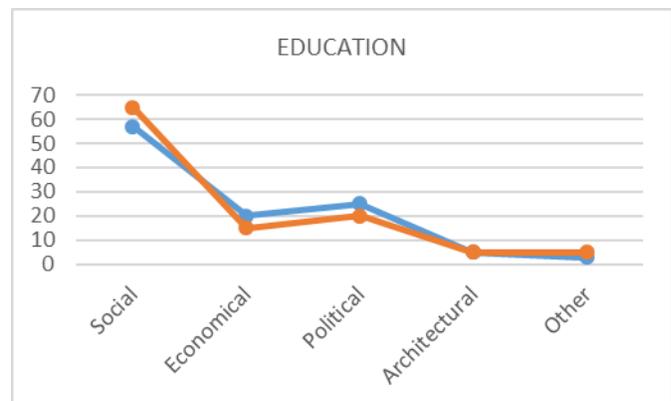
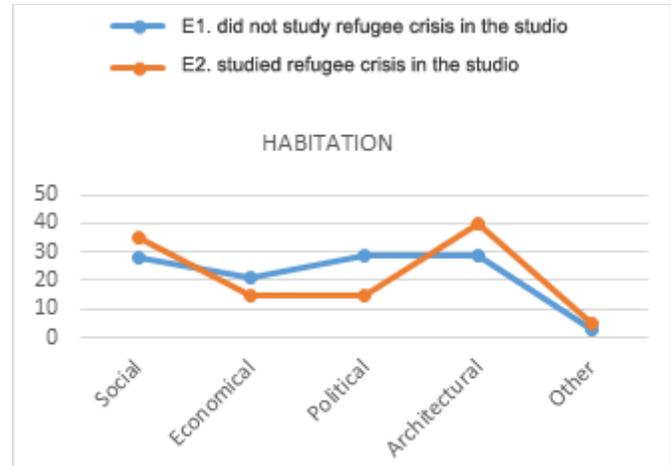
Unlike their general knowledge, students who studied the topic at school are better at professional knowledge. When we asked about their information on existing projects for the refugee problem, it was observed that students who studied the topic at the school are well up on the existing literature both on national and international projects (table 3).

Table 3: The graphs are showing knowledge of students on national and international architectural projects about refugee settlements. Outer ring shows students who studied refugee crisis at school and inner ring shows those who did not. (Yellow: I know, blue: not decided, green: I don't know)



The third and fourth group of questions tried to evaluate the effect of taking courses/studios about refugee problem on the personal point of views of the students.

Table 4a-b-c: The graphs show the rates students assign for the role of architecture in the solution of various problems. Yellow indicates students who studied refugee crisis in the studio and blue those who did not.



As we see in the table 4 a-b-c, the prevalence of the belief in architecture as a solution for the refugee problem differs

¹⁷ the United Nations High Commissioner for Refugees (UNHCR) <http://www.unrefugees.org/what-is-a-refugee/>
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according to whether a course and/or studio is taken by the participant. The ones who took a course or a design studio on refugee problems tended to rely on architecture as a solution more than the ones who did not. When we consider different aspects of the refugee problem, architecture is believed as a key solution to habitation problem for both groups. On the other hand, when we closely examine the results, we discovered that the ones who take a course or a design studio on the topic tend to rely on social solutions more than the ones who did not.

4. Conclusions

19th and 20th century industrialism and development ideals created a planet which is on the edge of its limited sources and natural balance. The climatic change, end of resources, and related global economic instability have caused hazardous results on humanity. Natural disasters and multinational wars have caused immense destructions on urban and rural areas; hence the world after the millennium, presents new challenges for every profession.

Under these new conditions, architects of the 21st century should know how to function at different extremes of the social spectrum from the top to the bottom of post-industrial society. Therefore architecture schools should be much more related with social design and its related challenges.

The results of our study have conveyed that courses and studios did not effectively help improvement of general knowledge about refugee crisis; but visibly created a difference in professional knowledge. On the other hand, the study showed that the architecture students who experienced socially-motivated projects in studio, developed higher level of professional sensitivity and empathy for this humanitarian crisis.

Nevertheless, social design is a broad concept covering universal design, low-cost design, activist architecture, refugee settlements, participatory design, post-disaster housing etc; however the fact is that a studio can only address one of the problematic situations while the rest remains inexperienced. For this reason, social-minded architectural studios can stimulate change and make a difference on students' professional approach; however the whole curriculum needs to be reevaluated in order to create social-minded future for the profession.

5. Acknowledgments

We would like to thank the architecture students who contributed to the study and filled the questionnaires with

patience, and their instructors who helped us to reach them. We would like to name especially the architecture schools of three universities in Turkey, Osman Gazi University, Atatürk University and Akdeniz University for their huge participation.

We also thank Cennet Terzi for her help in the preparation of the questionnaire.

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ASSESSING THE ADAPTIVE RE-USE POTENTIAL OF BUILDINGS IN EMERGENCIES

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Abstract

Displacement of masses after disasters causes large scale sheltering/housing problems. The accommodation solutions for disaster victims can take various forms such as rapidly-deployable solutions (e.g. tents) or temporary housing in appropriate places (e.g. post-disaster camps or multi-storey interim houses). Among the available solution patterns, adaptive re-use, the act of finding a new use for a site or structure can be a relatively low-cost and quick option for the governmental and non-governmental decision makers. In the relevant literature, the adaptive re-use of existing structures is classified under the 'collective centers' category as one transitional settlement option or typology. Also referred to as 'mass shelters,' pre-existing structures such as public buildings and community facilities including schools, barracks, community centers, town halls, gymnasiums, hotels, warehouses, disused factories and unfinished buildings can be used to accommodate disaster victims in case of emergencies. When the assessment of the Adaptive Re-use Potential (ARP) of these buildings/structures is formulated as a multi-criteria decision making (MCDM) problem, an interdisciplinary evaluation effort is needed according to a set of decision criteria related to site selection, architectural, technical and financial aspects. However since a large number of evaluation criteria is to be considered, a refinement is needed to reduce the number of criteria to be inputs for a MCDM model. After a review of the literature on transitional settlements, this theoretical paper focuses on architectural design criteria and synthesizes knowledge to discuss how these criteria can be filtered through a disaster management perspective. Decision makers who are required to take quick decisions to accommodate displaced masses following disasters are likely to benefit from the implementation of such an ARP model not only after disasters, but also before disasters within the disaster preparedness phase.

Keywords: *Disaster management; Architectural design solutions; Adaptive re-use.*

analysis, which can be appropriately formulated as a multi-criteria decision making (MCDM) problem to select the building

Introduction

Among the various solution patterns to address large scale sheltering/housing problem following disasters, the adaptive re-use of buildings or structures can be relatively a cheap and rapid solution, which is classified under the 'collective centers' category in the relevant literature (Sphere, 2004; Corsellis & Vitale, 2005). When building adaptation emerge as a strategic choice, the assessment of the adaptive re-use potential (ARP) of buildings can be a critical task to make choices among alternatives (İdemem et al, 2016). In the real estate sector, ARP is a conceptual framework which requires "an assessment of physical, economic, functional, technological, social and legal obsolescence" of a building" (Lanston & Shen, 2007). ARP is based on the prioritization of a set of technical and non-technical criteria which are then weighted to arrive at an economically viable investment decision. Within the disaster context, however, ARP assessment may require the consideration of different/additional layers of analysis due to the peculiarities of a disaster environment. A large set of criteria related to locational, architectural, technical, financial and user-related factors may then come into play to be input for an

alternative with the highest APR potential both before (e.g., as a preparedness effort) and after disasters (see İdemem et al, 2016 for a detailed discussion). Because there is a dearth of research on the topic, this paper aims to develop a discussion on ARP assessment, with a special focus on architectural design factors, as part of an ongoing research that aims to develop a decision support tool for ARP assessment to be used by decision makers.

After a review of the disaster management and adaptive re-use literature and also getting feedback from the experts of Istanbul Directorate of the Disaster and Emergency Management Presidency (AFAD) of Prime Ministry, as an intermediate research step, the paper compiles more than 140 criteria which can be considered for an ARP assessment. A comprehensive evaluation, distillation and prioritization/weighting of locational, architectural, technical, financial and user-related factors require the collaboration of an interdisciplinary team, before

they can be input for an MCDM formulation. A considerable effort is also needed to design the score sheets, which are necessary for the on-site evaluation of experts (i.e., before a computer based analysis). The authors will address such challenges as part of the ongoing research study, however, this paper has a narrower focus and draws attention to the ARP phenomenon from an architectural design perspective.

1. Post-disaster Transitional Settlements

The temporary accommodation of disaster victims is a multifaceted problem including psychological, physical and social welfare dimensions, in addition to technical ones (da Silva, 2007; Sphere, 2004). Bridging the gap until the permanent housing is available, temporary or transitional settlements "should provide adequate protection against the environment; sufficient thermal comfort, fresh air and protection from the climate; be culturally acceptable; contribute to personal safety and security, dignity, health and wellbeing; enable normal household duties and maximize local livelihood activities" (Idemen et al, 2016, p.419-420). Da Silva (2007), in her seminal study, proposes a set of criteria for the habitability of an individual transitional shelter unit (Table 1). Although these criteria are not directly related to the adaptive re-use of existing buildings, they can be seen as generic architectural design concerns related to any settlement typology. Unlike the individual shelter units, however, collective centers are the places where the disaster victims are highly concentrated in relatively smaller areas. Problems resulting from the higher concentration of people and other peculiarities of the collective centers should be well understood. The following section focuses on collective centers.

Table 1: Habitability qualities and transitional shelter objectives (da Silva, 2007, p.29)

Habitability qualities	Transitional Shelter objectives					
	Environmental protection	Comfort	Dignity	Household	Health	Safety
Weatherproof	*	*				
Temperature	*	*				
Ventilation		*				
Light		*				
Privacy			*			
Space			*	*		
Cooking				*	*	
Water & Sanitation				*	*	
Vector Control					*	*
Safety (fire & toxicity)						*
Security						*
Structurally sound	*					*

2. Collective Center as a Transitional Settlement Typology

The adaptive re-use of existing structures is classified under the "collective centers" category as one of the six transitional settlement options or typologies which consist of both *dispersed* settlements including settlement near hosting families; self-settlements in rural and urban areas and *grouped* settlements including collective centers, self-settled camps and planned camps (Sphere, 2004; Corsellis & Vitale, 2005). Also referred to as 'mass shelters', collective centers are pre-existing buildings and structures where large group of displaced people find shelter for a short time while durable solutions are pursued (UNHCR, 2015a,p1) and "their transit to other [temporary settlement] options is being arranged" (Corsellis & Vitale, 2005). As a grouped settlement, collective centers can be further categorized as planned or self-settled settlements. While the former refers to a certain building that ideally has been prepared for use as a temporary shelter, the latter refers to the settlements which displaced people have established themselves primarily by self-initiative, without formal approval or coordination with authorities (UNHRC, 2010, p.7). This paper focuses on the former.

Collective centers might be different types of pre-existing structures such as public buildings and community facilities including schools, military barracks, community centers, town halls, airports (Figure 1), gymnasiums (Figure 2), hotels, warehouses, disused factories and unfinished buildings in addition to hospitals, religious buildings, retail outlets, unfinished buildings and many other buildings (Tan et al, 2015; UNHRC, 2007; UNHCR, 2015a; UNHRC, 2010). Collective centers can be either used for *short term* (3-15 days) or *long term* (months-years) accommodation (UNHRC, 2010, p.8). Longer durations of stay in collective centers may cause safety, security, drug abuse, sexual and gender based violence (UNHCR, 2015a, p.2-3); stress, tension, and depression, in addition to other risks such as eviction (UNHRC, 2014, p.25-27); hindering of educational services (when school buildings are used) (UNHRC, 2010, p.23), and technical problems related to the water supply and sanitary services (UNHCR, 2015a). Table 2 presents a summary of advantages and disadvantages of using collective centers as a settlement alternative.

Collective centers are often used in urban areas "when displacement occurs inside a city itself, or when there are significant flows of displaced people into a city or town" (UNHRC, 2007). The impacts of disasters in urban areas multiply due to factors such as higher organized crime rates, diseases, poverty and malnutrition, gender based violence, and the misuse of power (Sphere, 2016, p.6-22) (see The Sphere Project document which focuses on using Sphere standards in urban settings - Sphere, 2016). Accordingly, easy and quick access to collective centers are critical to vulnerable groups, which may refer to a diverse set of people including but are not limited to: individuals belonging to national or ethnic groups, religious and linguistic minorities or indigenous groups; single, elderly and the widowed persons; single mothers; people who do not fit into traditional gender roles, divorced people; unemployed people; groups with specific needs such as

female-headed or child-headed households; persons with disabilities; unaccompanied children; adolescent girls and boys; people who are LGBTI; sex workers, people with mental illness, migrant workers without documentation (UNHCR, 2015a; UNHCR, 2015b; UNHCR, 2010; UNHCR, 2014; Sphere, 2016), and others. *“At first glance, hosting displaced people in existing buildings may appear to be an inadequate solution, since these settlements often fail to provide what they should be able to offer – a life in dignity. However, if collective centers are properly selected, well maintained and well serviced they can offer an adequate temporary solution.”* (UNHRC, 2010, p.2). The following section shortly summarizes the principles associated with the adaptive re-use of buildings, before developing a discussion on the issue from a disaster perspective.



Figure 1: Airport building as a collective center (Source: <http://www.thejournal.ie/in-photos-bangkok-residents-flee-rising-floodwater-264708-Oct2011/#slide-slideshow5>)

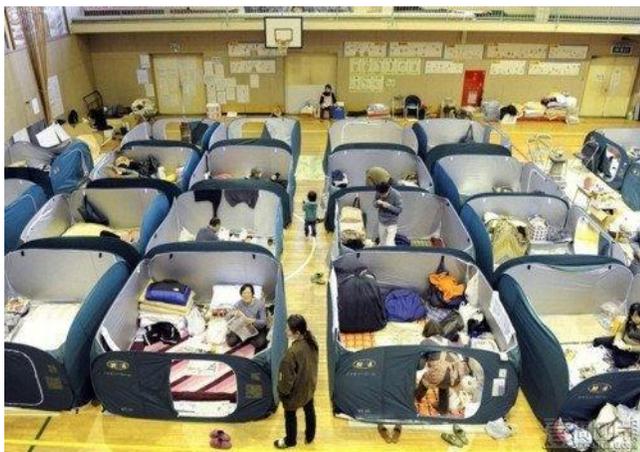


Figure 2: Gymnasium as a collective center (Source: http://news.ifeng.com/photo/weekkypicture/detail_2011_04/13/5706909_0_shtml#p=25.)

Table 2 Advantages and disadvantages of collective centers

ADVANTAGES	DISADVANTAGES
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- immediate protection from climate
- Good access; safe and well known location; and easy delivery of fundamental services
- availability of assistance and health care (e.g., hospitals for the extremely vulnerable and injured)
- Availability of relatively fair quality physical facilities and infrastructure (water, sanitation, electricity)
- Providing privacy might be easy (e.g.,hotels, hospitals)
- Relatively larger capacity to host victims (e.g., sport halls)
- Built to resist extreme winds, landslides, floods, storm tides (in the case of purpose build collective centers)
- Proximity to the neighborhoods
- Clear management structure (e.g., hotels, hospitals, military barracks)
- Flexibility for shelter alternatives might be limited (Figure 1)
- Difficulties concerning service delivery, access, livelihood and providing safety
- Not prepared for human occupation (e.g.,factories) May not be suitable for long term occupation; risk of eviction (e.g., hospital, hotel, school, military barracks)
- Lack of infrastructure might be a problem for some building types (e.g., religious buildings)
- May quickly become overcrowded, resulting in the quick deterioration of infrastructure
- Lack of privacy (e.g., sport halls)
- May have a limited capacity
- Legal status should be clarified (e.g., the ownership status)
- May be a source of discontent and tension with the host community.
- Protection risks for children
- Interruption of education (when school buildings are used)
- Disruptive of children routines
- Damage to property
- Quantity and quality of needed services may reduce over time
- Difficulties concerning protection from climate (e.g., stadiums)
- Collective centers might be targeted during conflict (e.g., military buildings)

Source: Tabulated from (UNHRC, 2010 p.,60-67; UNHRC, 2007)

3. Adapting Buildings for Re-use

Building adaptation has recently become a focus of interest in the real estate sector, where it is defined as *“any work to a building over and above maintenance to change its capacity, function or performance [or] ‘any intervention to adjust, reuse, or upgrade a building’* (Douglas, 2006; Wilkinson et al, 2014). Adaptive re-use is an investment decision that generally arises from the obsolescence of existing buildings and may be due to several different factors (Tan et al, 2015; Wilkinson et al, 2014; and Conejos et al, 2011). The adaptation may not be an economically viable option when a building structure requires extensive strengthening (Vasilache 2013). Loures & Panagopoulos (2007) proposes five principles to consider in adaptive re-use projects. *“They should: perform functions well for which they are redesigned; be long lasting and adaptable to new uses; respond well to their surroundings and enhance their context; have a visual coherence and create ‘delight’ for users and passers-by and; be sustainable, that is, non-polluting, energy efficient, easily accessible and have a minimal environmental impact”*. Based on qualitative research data, the

authors made four recommendations for re-use projects (Loures & Panagopoulos, 2007 in Wilson, 2010): “*The site should not contain groundwater contamination; use concrete buildings if planning an addition; select a building with interior demising walls removed [and] select a building that has financial or development incentives promoting reuse*”. Table 3 includes evaluation criteria of building for adaptive re-use, from a real estate perspective. The following analyses in the paper show that many of the real estate criteria in Table 4 are also relevant to the disaster context, except that the latter has a non-profit focus, and the users are ‘disaster victims’.

Table 3: Evaluation Criteria for Adaptive Re-use

Evaluation criteria	Evaluation focus
Economic criteria	The economic alignment of the building asset with business requirements in the market in terms of costs (benefits-costs ratio; operating and maintenance cost; life cycle costs); financial resources; subsidies; exemptions; location, type, quantity and quality.
Functional criteria	The “fitness for purpose” of building assets including considerations of an appropriate and productive working environment in terms of configuration, layout and amenities.
Physical criteria	Physical condition, architectural evaluation; structural analysis; functional changeability, technical difficulties; material and deterioration; refurbishment feasibility; functional performance.
Service criteria	The satisfaction of users with building assets in service and their operating facilities.
Environmental criteria	The wider role of building assets and their impact on the built environment at the natural ecology and community level as well as their specific operational facilities.
Social criteria	Criteria related to site layout; environmental impact; environmental quality of surroundings; energy usage. Compatibility with existing social values; public interest and support; enhanced community; loss of habitat.
Legal criteria	Compliance with building codes; zoning laws; monument status; health and safety; land ownership.

Compiled from: Tan *et al.* (2015), Vasilache (2013) and Presier (2005)

4. Adaptive Re-use of Buildings as Collective Centers

The adaptive re-use potential (ARP) of a building can be seen as its capacity to meet a set of performance criteria which are prioritized and weighted for adaptive reuse (see Table 3). When the selection of a building/structure with the highest ARP is the ultimate purpose of an analytical evaluation to accommodate displaced masses as part of a multi-criteria decision making (MCDM) problem in the preparedness or recovery phases of the disaster management cycle (see İdemen *et al.*, 2016), it is a prerequisite to understand how the habitability qualities and transitional shelter objectives for individual settlement units (see Table 1) can be adapted for collective centers. A quick review of the available literature suggests, however, that except for the design of individual shelter units, accommodation of disaster victims in mass shelters is rarely considered as an

architectural design issue, by means of which various risks can be eliminated and the quality of life can be improved with a good planning.

After a review of the literature on transitional settlements, the authors have compiled more than 140 criteria that can be used to evaluate the ARP of buildings under five sub-categories: *site selection; architectural; technical; economic and user-related criteria*. Table 4 affirms that the selection and re-organization (or re-design) of existing buildings as collective centers requires an interdisciplinary collaboration of professionals with diverse areas of expertise including architecture, urban planning, engineering, psychology, management, and others. The authors are in the middle of a larger research study where the evaluation criteria in Table 4 are being reviewed by experts to obtain a refined criteria list, which can be used then as an input for a MCDM process. For the purpose of this paper, the following parts of the manuscript seeks answers to a question: “What guiding principles or anchor points should be used to refine the criteria list in Table 4 and use them for architectural evaluation as part of a MCDM problem? Available literature on the topic suggests a few lines of reasoning before making any decision concerning the architectural design aspects of collective centers:

Identification of the veto criteria should be the first step. Veto criteria can be considered as the direct cause of elimination of a building/structure as a collective center option, or before any design intervention. Structural safety; protection from climate (e.g., usable doors, windows, roof, etc.); risks related to site selection such as landslide and flood and the monumental/legal (e.g., ownership) status of a building are the examples of veto criteria. In Istanbul, for example, The Directorate of the Disaster and Emergency Management Presidency (AFAD) does not prefer to use buildings as collective centers if they are built before 1999, considering possibility of structural damages rooted in the devastating Marmara earthquake. Many future problems in a collective center can be avoided if a proper structure at an appropriate site is selected (UNHRC, 2010, p.55). Many other factors such geographical proximity to the regions of ethnic conflicts can be used as veto criteria.

Once the veto criteria are put in process, *risk-based design evaluation can be performed (or design intervention strategies can be developed)*. That is, the ARP assessment of any building can focus on various risks associated with the peculiarities of a collective center. In this sense, the criteria list in Table 4 can be seen as a collection of risk factors to be evaluated according to architectural design aspects, in compliance with The Sphere or any relevant (e.g., national) standards. Put another way, a building’s ARP will be dependent on its capacity to respond to/address various risk factors. To illustrate a few:

- *Health risks* can be addressed by an assessment according to factors such as the provision of appropriate areas for the collection, temporary storage and removal of solid waste; and an adequate ventilation and daylight; an adequate number of latrines.

- *Security risks* can be addressed by an assessment according to factors such as avoiding inadequately illuminated areas, isolated basements, dark areas, hallways, and streets (UNHRC, 2010,p. 73) or marking/isolation of “no-go-zones” (Sphere, 2016).
- *Psychological risks* can be can be addressed by an assessment according to factors such as respecting the privacy needs of victims (Figure 3 and Figure 4); arranging common spaces for leisure activities, as well as other forms of socialization spaces.
- *Safety risks* can be addressed by an assessment according to factors such as arranging collective cooking spaces, rather than individual spaces to reduce fire risk or compliance to access and exit evacuation codes.
- *Risks related to vulnerable groups* can be addressed by an assessment according to factors such as the construction of ramps for the disabled and the allocation of easily accessible spaces (e.g., ground floors) to the elderly and disabled victims.

Technical risks: In addition to the technical risks associated with engineering (see Table 4), durability and the quality of building materials can be critical concerns (especially in the wet spaces) due to the intensive use of buildings as collective centers. To address such risk factors, maintenance and repair frequency and the associated costs can be considered.

Clearly, any assessment related to architectural design (or any design intervention) should pass the test of *functionality*. Provision of minimum space per person considering both summer and winter conditions; arrangement of adequate personal storage areas for belongings; flexibility to respond to additional capacity needs (e.g. increasing number of victims in future) and the divisibility of the floor plans for partition wall arrangements are among the examples of functionality.



Figure 3: An example of collective center from Cyprus during clashes between Greek and Turkish communities (Source: UNHCR/J. Mohr/1976: <http://www.unhcr.org/thumb1/4d01eeae6.jpg>).



Figure 4: An example of a design solution for privacy (Source: Molo Design, <http://newatlas.com/softshelter-disaster-relief-housing/19728>).

Table 4: Evaluation Criteria for the Adaptive Re-use of Buildings

Site Selection	Architectural	Technical (Civil- Mech.- Electrical)	Financial (Economical)	User- Related Criteria
<p>Roads and accessibility</p> <ul style="list-style-type: none"> Ease of access <ul style="list-style-type: none"> - Pedestrian access - Vehicle access Accessibility by heavy trucks Transport Physical state of the roads <p>Technical Infrastructure</p> <ul style="list-style-type: none"> Functioning energy distribution system Access to network water supply Functioning sewer system Functioning site drainage system Site work - preparation of the site <p>Proximity to facilities</p> <ul style="list-style-type: none"> Healthcare facilities Security services Public transport facilities Education facilities Market Green spaces and playgrounds (recreation areas) Assistance (vital needs) Work Public administrative facilities Cultural facilities Places of worship (Distance to) monumental buildings and protected areas Parking space <p>General characteristics of the land</p> <ul style="list-style-type: none"> Level of disaster risks (e.g., flooding, landslides) Plot size Land and property ownership (tenure) Occupation (multiple or single tenants) Land use (e.g., commercial, residential, industrial; office and retail, mixed-use, educational, and others) Density of occupation/population Demographic structure of the disaster-affected area <p>Health & Safety & Environment</p> <ul style="list-style-type: none"> A suitable distance from hazardous areas Lower vector-borne disease risk Distance to highly damaged areas Proximity to the neighborhoods/homes of affected people Solid waste disposal Prevailing climate: changing climatic conditions Urban noise pollution Air quality Odor Ecological footprint Impact on natural environment Environment impact on location <p>Legal status</p> <ul style="list-style-type: none"> Ownership / monumental status 	<p>Technology</p> <ul style="list-style-type: none"> Natural ventilation Natural lighting: inclusion of natural daylight, efficient lighting systems Façade and Windows (light & air) double glaze Orientation: microclimate siting, prevailing winds, sunlight Acoustic/ thermal comfort/ insulation (Floor façade openings and roof) Glazing system (sun & temperature control) Roof drainage <p>Functional</p> <ul style="list-style-type: none"> Building's response rate to sheltering function Protection from climate Expandability (volume and capacity) Technological convertibility Convertibility (e.g., divisibility, elasticity, multi-functionality) Flexibility (e.g., capacity to provide alternative solutions to changing needs) Spatial flow (e.g., mobility, open plan, fluidity and continuity) <p>Concept & Design</p> <ul style="list-style-type: none"> Ease of access to/inside the building (e.g., disabled ramps) User capacity of the building Intended use of the building Aesthetics (form, color, texture, and others) Elevators and staircases Service ducts and corridors (e.g., vertical circulation, service elements, raised floors) <p>Supportive spaces</p> <ul style="list-style-type: none"> Laundry and shower Availability of storage areas (e.g., water, food, belongings) Eating and cooking areas Atria (e.g., open areas, interior gardens) Common spaces Spaces for leisure time activities Parking places <p>Material</p> <ul style="list-style-type: none"> Durability of materials and components Type of partition Lockable doors Detail quality (e.g., performance of operational elements such as doors, windows, ceilings, roof members and fascia boards) Ease of disassembly (e.g., options for reuse, recycle, demountable systems, deconstruction, modularity) Furniture, household appliances, accessories, fixtures Quality of materials and workmanship Use of local material/manpower/technique Hazardous materials (e.g., asbestos) <p>Health & Safety (Building)</p> <ul style="list-style-type: none"> Fire escape and evacuation routes, fire alarm and fire extinguishing systems, fire doors <p>Security and protection</p> <ul style="list-style-type: none"> Marking of 'no-go' zones 	<p>Structural Soundness</p> <ul style="list-style-type: none"> General structural quality (e.g., durability, stability, fabrics and materials) State of foundation Year of construction Degree of attachment to other buildings Building height/depth/width Number of storeys Floor plate size Shape of floor plate (e.g. regular, irregular) Location of service core Structural grid Structure type (e.g., reinforced concrete; steel frame; masonry; prefabricated; wood frame) Floor strength Distance between columns Frame <p>Electrical installation</p> <ul style="list-style-type: none"> Pipes, ducts, electricity system Lightning protection Generator and fuel tank Ease of maintenance Accessibility to shafts and installations <p>Mechanical installation</p> <ul style="list-style-type: none"> Water (e.g., potable, storm, waste water) Type of HVAC system Water supply for the new function Independent water system Sanitary, refuse and sewage disposal system Water tank Septic Tank 	<p>Costs</p> <ul style="list-style-type: none"> Rental, purchasing cost of land, building establishment; contractor; construction Operation cost Cost of compliance with building codes for the new function <p>Finance</p> <ul style="list-style-type: none"> Source of finance (e.g., government, NGO, other) 	<p>Time scale</p> <ul style="list-style-type: none"> Duration of accommodation <p>Physiological needs</p> <ul style="list-style-type: none"> Drinking water availability Sanitary sufficiency (e.g., WC, shower, dish washing, laundry) Type and adequacy of personal space (i.e. in according to minimum standards) Thermal comfort <p>Psychological needs</p> <ul style="list-style-type: none"> Emotional safety Security and protection Governance Level of providing user privacy Level of protecting user dignity Availability of personal space Spaces for psychological health services <p>Characteristics of victims</p> <ul style="list-style-type: none"> State of health Gender Religion Ethnicity Age of user Income Education level Employment status <p>Ergonomic needs</p> <ul style="list-style-type: none"> Spatial, Furniture HVAC <p>Socio-cultural needs</p> <ul style="list-style-type: none"> Integration to social life Cultural adequacy Appropriateness of spaces Public acceptability

Source: Compiled by authors from the literature

5. Conclusion

Adaptive re-use of buildings as collective centers is not a high-priority option for decision makers when displaced people are to be accommodated in transitional shelters,

because many difficulties may arise from changing the original function of a building. However, adaptive re-use can be a relatively low-cost, rapid or, perhaps, the single available alternative after a disaster, especially in a highly populated urban area. If collective centers are properly

selected, well maintained and well serviced, they can offer adequate temporary solutions.

Since the adaptive re-use potential (ARP) of any building refers to its capacity to meet a set of performance criteria which should be prioritized and weighted, selection of buildings/structures with higher ARP can be formulated as a multi-criteria decision making (MCDM) problem. The design of digital databases and interfaces which are adaptable to different types of disaster scenarios to facilitate the collaboration of interdisciplinary teams –a decision support tool- can significantly shorten the durations of ARP assessments.

Considering that the contemporary disaster management models with a more holistic and pro-active perspective place particular emphasis on disaster preparedness, ARP assessments can be made before any devastating event to develop a database of buildings with higher ARP, which would allow authorities to make swift decisions and take quick actions.

If a building's ARP is dependent on its capacity to respond to/address various risk factors, as it has been shown in the previous section, not only the ARP assessments but also the post-disaster design interventions should be risk-based. In addition to addressing traditional concerns such as functionality or aesthetics, architects should get familiar with the disaster risks and learn to develop design strategies to reduce or totally eliminate them.

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DESIGN OF TRANSITIONAL SHELTERS USING FOLDABLE PANELS

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Abstract

This paper deals with the development of modular architectural design methodology for the post-disaster shelter response. A modular design approach is proposed that tend to support the translational shelter design and to sustain the process from emergency shelter to permanent housing. The suggested approach relies on the design of adaptable, versatile and compatible construction systems and shelter kits. The feasibility of the presented concept and building systems is investigated by means of a literature review, field investigation, design based research, digital model development and kinematic analysis.

Keywords: Transitional shelter; Modular systems; Foldable panels.

1. Introduction

When people find themselves in dire straits due to natural disaster or displacement through conflict, a well-designed and rapidly delivered emergency relief shelter can make the difference between life and death (Williams, 2015). The typical sheltering response by governments and international humanitarian organizations has been the distribution of tents or kits of basic shelter materials. To lessen the human damage and provide a measure of safety and somewhat comfort for victims, temporary shelters are an invaluable asset. This response has many advantages including speed and flexibility. But it is not intended to offer shelter over the long term. The usual lifespan ranges of emergency or temporary shelters for a few months to two years. The lack of adequate shelter over the entire reconstruction period impacts negatively upon security, personal safety, livelihood, protection from the climate and resistance to illness and disease, thus constraining reconstruction and recovery.

The transitional shelter approach has been adopted, since its introduction by staff from Shelter Centre in 2005 (Corsellis T., et al., 2012). If shelters are transitional – meaning capable of being disassembled, upgraded, reused, relocated and recycled in different configurations for alternative functions – they offer the opportunity to link relief and future development perspectives towards a sustainable solution as shown Figure 1, (Jha A. K., et al 2010; Collins S., Corsellis T.&Vitale A., 2010; Marinovic Z., Crofton.H., 2010; Corsellis T.&Vitale A., 2005). The numerous humanitarian agencies International Organization for Migration (IOM), International Federation of Red Cross (IFRC), Red Crescent Societies (RCS) (Lee J. J. H. Et al., 2015; Konoe&Geleta 2013), (e.g.,) have sheltered many millions of people worldwide using translational shelters (e.g. After the Sri Lanka tsunami in 2004 (Leon E., Ashmore, J.&Et al., 2008), Haiti earthquake in 2010) (Gédéon&Castellanos;

2010). Transitional shelters, therefore, offer the potential to not only provide shelter for displaced families, but also to facilitate personal, social and economic recovery through fulfilling functions throughout the relief and development process: from emergency, to rehabilitation, to reconstruction.

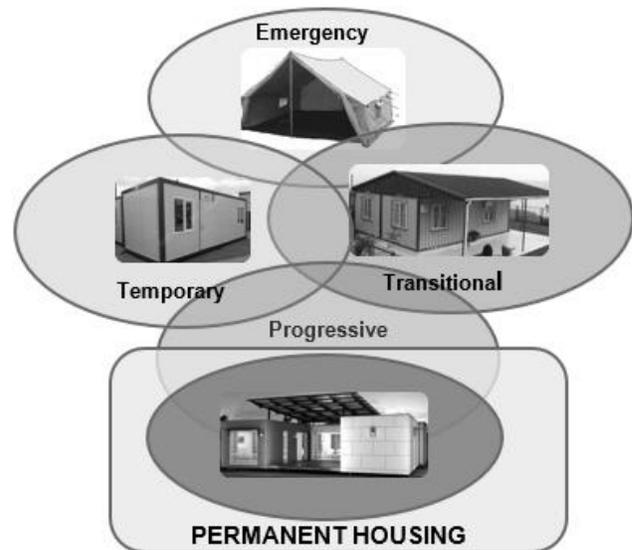


Figure 1. Developmental perspectives of shelters

Transitional shelter is a distinct phase in a response, coming between emergency shelter and reconstruction (Corsellis T., et al., 2012). In fact, transitional shelter is an incremental process that shelters families after a conflict or disaster. It is not another phase of response as it begins with the first assistance offered, such as the distribution of plastic sheeting. Recovered materials and further support, such as through cash or further

material distribution, enable incremental building and upgrading as shown in Figure 2. According to Shelter Centre (Corsellis T., et al., 2012), through its five characteristics, transitional shelter can be:

1. Upgraded into part of a permanent house;
2. Reused for another purpose;
3. Relocated from a temporary site to a permanent location;
4. Resold, to generate income to aid with recovery; and
5. Recycled for reconstruction.

The process starts with the first support offered to families and extends over the period of securing land rights and reconstruction, which may take several years. The process should only be considered as part of the ongoing development and maintenance of a coordinated integrated and comprehensive inter-sector strategy for shelter, settlement and reconstruction (Corsellis T., et al., 2012).

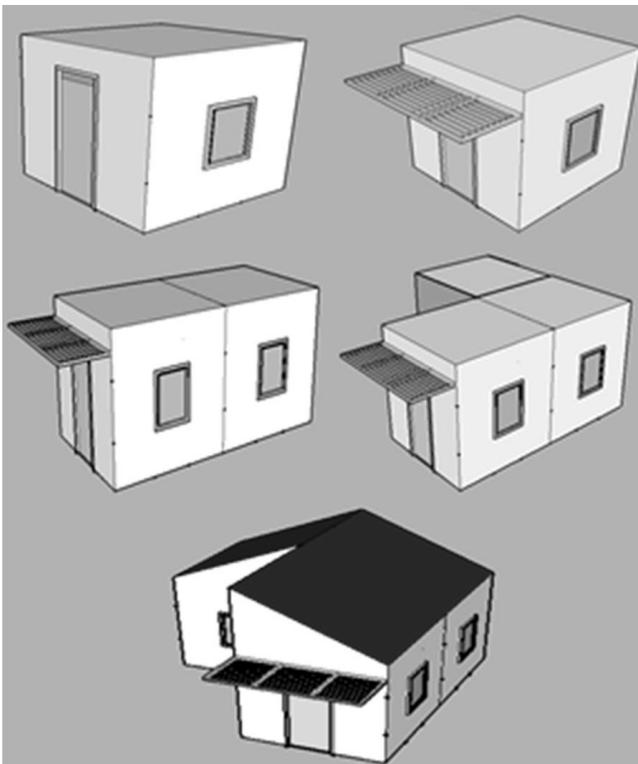


Figure 2. An incremental transitional shelter process

This transformational capacity and the reuse potential of individual components make transitional shelters more sustainable over their life-cycle than conventional solutions which become obsolete, are often removed, disposed of, or abandoned when a transition is made from one relief phase to the next. In recent years, many designers (Smith 2010) have turned up interesting and sometimes fantastical designs for transitional shelters. But few ever make it beyond the prototype phase, failing to tackle the unforgiving logistics of cost, weight and volume, not to mention the broader issues of land rights, political barriers, local livelihood and cultural appropriateness (Mallonee, 2014).

To contribute to this urgent need for transitional sheltering, this paper presents a preliminary concept for modular prismatic systems comprised of foldable panels and also including its architectural design, and kinematic analyses. The proposed shelter will be well-equipped for rapid deployment in the immediate aftermath of a disaster: they will lightweight, can be compactly folded to facilitate transport, and demonstrate a significant volume expansion. The proposed transitional shelter design balance objectives (e.g. safety, lifespan, size, comfort and privacy) and limitations (e.g. cost, timeliness, number to be built, materials availability, maintenance and upgrade, equity with the host population, capacity to implement, cultural appropriateness, construction skills). This shelter is durable enough to last the entire transitional period from emergency until reconstruction.

2. Modular Design Methodology

Modular architecture is often associated with utopian ideals of the 1960's in which architects developed proposals that were temporary, mobile, and used new materials and techniques of erection and disassembly (Smith 2010). Today, modular construction is employed for not only utopian ideals, but for standard construction as well, to reduce project durations and increase quality (Smith 2010). From high-end residences by Marmol Radziner (2011) Prefab, to temporary construction trailers (Irvine,1988), from green prefabricated houses by Michelle Kaufmann (Kinnear, 2008), to wood-framed production housing (Darnall, 1972), modular has become a standard method of building in the United States and it will see much growth as a preferred prefabricated method in architecture (Zaroli, 2008). In the spectrum of degree to which prefabrication is finished, modular is the greatest, offering the possibility of constituting upward of 95 percent complete before setting of the structure onsite (Smith 2010).

Modular design (construction) can be defined as: A module is a unit whose structural elements are powerfully connected among themselves and relatively weakly connected to elements in other units. Clearly there are degrees of connection, thus there are gradations of modularity (Baldwin& Clark, 2000).

This definition does not distinguish modular from other elements of prefabrication. Mark and Peter Andersonn (Buntrock, 2002) state "it is unfortunate that the terms 'modular' and 'prefabricated' have become interchangeable in many people's vocabularies as it greatly confuses the viability and applicability of different available prefabrication systems."

A modular is a standardized unit of construction that is designed for ease of assembly, tends to be more finished than other methods of prefabrication, but it is not restricted in scale (Karle, 2012). Modules that are larger may be able to have greater levels of finish, but restrict the flexibility of the overall building when compared to smaller modules which, when arranged, can produce customization of an overall composition. The modular building industry can be categorized by temporary and permanent (Smith 2010).

2.1. Modular design

In this study, modular design concept adopted to translational shelters where variety, spatial richness and contexts go along with the economics of mass production and the easy adaptability and changeability of architectural designs at all stages of the design process.

Every building is designed for a specific set of parameters, i.e. use, size, material. Traditionally, this set of parameters is frozen at the start of the design process. Modular design introduces changeability of the parameters into the ongoing design process. This leads to much more dynamic and adaptable designs where a 'late change' like for example the addition of kitchen unit to base translational shelter does not result in the laborious manual integration of a new element into an existing design. In order to employ customized mass production, rules have to be established that relate the modules to one another. Even though in architecture the process of planning is different, there are innumerable changes to a building over the course of developing it. And not only would the utilization of parametric models make changes easier to handle, it would also offer the possibility to easily produce variations of the design object and provide adaptability to user and location. To employ this alternative design method, the object must first be described by a set of rules of geometric dependencies and constraints that are then "translated" into a digital model. The definition of dependencies facilitates the variation of complex systems rather than the mere change in scale as in classical design process. Defining constraints is part of the definition of rules and incorporates aspects such as

material specification, sizes of parts and spaces, planning regulations etc. (Matcha, 2007).

The modular design which we adopted in this present study, grids are a geometric system of organization allowing building components and module elements to have standard dimensions. These are generally based on square and rectangular organizations thus creating straight components, flat panels, and box like modules, although not necessarily. Structural systems are often placed on an axial grid, while panels and modules are developed on a modular grid. Although this is effective from a design perspective, it can present problems in coordinating how other materials and elements combine with the main module. If each column, beam, or structural element is a different dimension, a 2D and 3D grid loses its capacity to have standardized panel or infill elements associated with the frame in a standardized connection. Specialized connections will have to be accommodated at each joining of primary structural system on an axial grid with other enclosure and interior systems (Smith, 2010).

3. Example of Modular Study

In this study, basic module is designed as a cube with 2600mm length. Cube housing units are designed to gather the needs of at least two people's housing requirements. The basic module cube is designed with interconnection and foldable system angular rotation with multiples of 90° of six different panels. Folding process of six panels is shown in Figure 3. Each panel element connected by hinges. Rotation and folding procedure is done by hinges. Housing unit cubes are folded and converted to a rectangular prism during transportation.



Figure 3. Folding process of main module

Each panel can be designed for different functions with the same connections. Therefore, numerous numbers of basic modules can be designed. Housing facilities can be expanded by connection of different modules. Housing units can be

extended by putting modules side by side or placing modules on top of each other. Expansion of main module with addition, modules is shown in Figure 4. This insertion shown in figure is executed with the hinge connection strut. Upstairs connection,

other cube units made contact with the second main struts connected by passing struts are also connected with the main insertion to the struts. Modules made by panels can be produced by wood, steel, aluminum sheets or PVC materials according to the climatic weather. Also xps, glass wool, stone wool sheets placed inside of panels can be used for insulation against fire and heat.

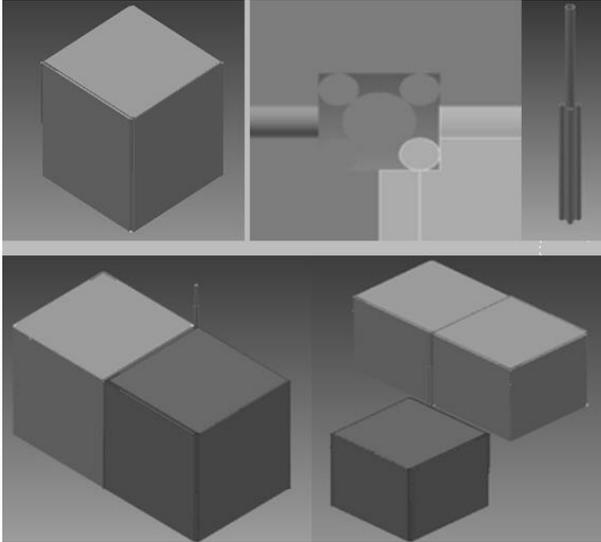


Figure 4. Expansion of main module with addition modules

According to the functional needs interior design of each unit module may have different features. These different modules for different functions, will enhance the standard of living and will be providing the expected comfort as shown in Figure 5. Vital requirements, number of family members, the economic situation and according to their time-dependent change in the basic module, temporarily sheltering solution starting with the addition of various functional modules, it becomes permanent solution. As shown in Figure 6, the basic module, a temporary shelter for the family members, making additions in the process according to the needs and desires can be converted into a permanent house. According to the resources available in a modular city design, is allowing the possibility of a fixed and planned design.

4. Conclusions

We have come to believe that the most effective path to achieving the benefit of modular structures come from an incremental transition from site-based craft and assembly to offsite componentization of building elements, accompanied by a deeper analysis and understanding of social and economic forces outside of design and mechanics

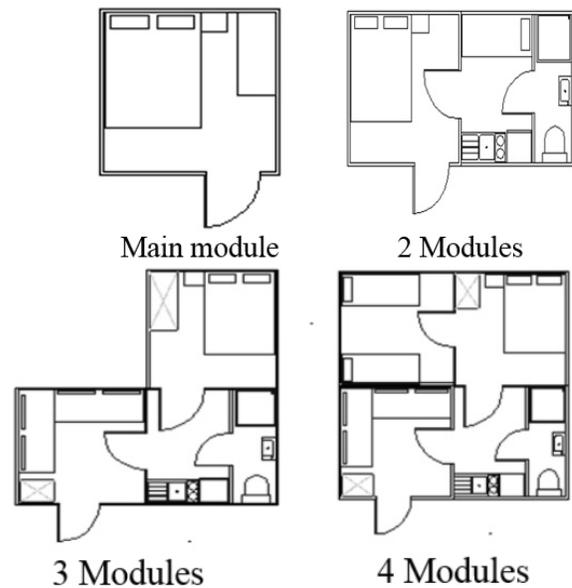


Figure 5. Example for expansion of main module

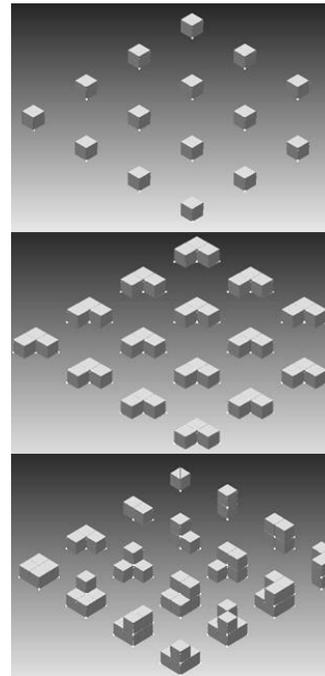


Figure 6. Temporary to permanent housing for modular city design

An upgradeable and more sustainable approach for the post-disaster shelter response is presented. A modular design approach is developed that tend to support the various shelter and settlement options and to sustain process from aid to sustainable development. The suggested approach relies on the design of adaptable, versatile and compatible construction systems and shelter kits. Based on a holistic research approach the feasibility of the presented concept and construction systems is investigated by means of literature review, field investigation, design based research, and kinematic analysis. The promising results which can be verified

by future laboratory tests and prototype field testing are obtained.

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SESSION 5

INCREASING ROLE FOR ARCHITECTURE AND URBAN PLANNING IN THE INTEGRATION AND SOCIAL INCLUSION OF REFUGEES

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Abstract

Shelter is a key factor for the integration of migrants and refugees. A proper house gives a sense of belongings. House is privacy, protection, family union for refugees and migrants. It means future. Proper housing is key for realization of other sets of rights of refugees and migrants. A house in acceptable and tolerable conditions is important for health, education, work, protection, nutrition and social cohesion of the migrant and refugee communities. House is the essential part of all kind of human settlements. It is the basic unit of the cities and towns. It is not isolated structure in the middle of nowhere. It is a part of neighborhood with all its social areas, public buildings, municipal services, hospitals and schools. The former High Commissioner for Refugees once said that the historians of tomorrow would describe today as the age of migration. Today, people are on move. All types of migration to all directions occur. Some move for work, education, health, retirement, marriage, etc. About 65 million people today have been forced to leave their homes and countries. It is more obvious than ever, most of the world's migrants, forced or voluntary ones, will stay in their new countries for long years. So, migration, which brings a new culture into an existing community has an integration component. Policies that fail to develop comprehensive integration programs enabling the local population and the migrants live together in harmonious ways, leads long term tensions, social conflicts, new inequalities and discriminatory attitudes. Any integration policy should target, family as the atomic unit of human society. Family means house, neighborhood, city, municipality etc. All these concepts are directly related to the art of architecture. As the societies of the time evolves into multicultural communities, urban planning, municipal services, education and houses should be planned to avoid segregations, discriminations, new hardware for the new members of the societies. This is the responsibility of architecture. Architects should also involve more heavily in case of emergencies. What kind of a camp design best fits if for refugees. What should be the most cost effective and suitable shelter in camp situations? How the basic needs, including security should be arranged?

This presentation will emphasis on the right to shelter of refugees and importance of architectural aspects of integration programs. It will then summarize the situation of refugees in Turkey from the housing perspective.

Keywords: Integration; migration; Asylum; Camp planning; Urban planning; Architecture

Introduction

With a record number of people displaced worldwide, and the movement of people in search of jobs, better lives or fleeing violence, natural disasters or war, the issue of preparedness for emergency situations as well as integrating newcomers into societies will remain a core policy challenge and a crucial aspect of global migration.¹⁸ Integration of millions of into receiving societies is a daunting policy challenge that will take decades. The cost of non-integration can be very high: from wasted economic and human potential, to serious strains on social cohesion and internal stability. Integration is a huge task with several aspects. Labor market access is an important stepping stone for successful integration. Access to labor markets make education more important.

Education is another crucial aspect of integration. In many countries the current education systems were not set up to host so many new students at once, and schools in many countries are trying to make "fast track integration" work. Location of schools, the size of classrooms, spaces for the students who might have special needs are crucial. In many countries, schools are far away from the areas where large migrant populations live. Language is the most important barrier for social inclusion and integration. Pre-schooling increases the chance of success of refugee children in later stages.

Integration and social inclusion requires a new paradigm for urban planning. In most cases, urban planning dealt with "hardware:" matters of actual

¹⁸ For this presentation Integration is seen as a long term process with the goal to include all people who reside lawfully in a country into the society of that country.

buildings and infrastructure. Migrant integration topics are not part of urban planning, especially since it is still thought that migrants and refugees would only stay temporarily. In Europe, as time passed, guest workers for example acquired more wealth and a number realized that they might stay as their spouses and children joined them. Today, in some EU countries, especially in Germany, there are more nuanced and integrated urban planning approaches encouraged by the Federal Government and deployed at the state and local level. At this time, there was a raising awareness that social issues, including integration and urban planning should not be seen as distinct and that an integration approach to urban planning is needed.

Turkey, currently hosts over 3 million refugees. This crisis has become a protracted crisis. The vast majority of these people are living in urban situations. The refugee crisis has now shifted from an humanitarian crisis into a migration issue. The author of this presentation strongly believe that the majority of the refugees will go back to their homes. However, this will take, probably more years in the absence of a solution to the conflict in Syria. Modern Turkey has been built on the premises of Turkish nation. It has never inclined to absorb new communities coming in the form of migrants or asylum seekers and refugees. That is why Turkey still maintains a geographical limitation to the 1951 Convention Related to the Status of Refugees.¹⁹

This is why the Turkish asylum system is of temporary character. For refugees who are not citizens of a European countries, the only durable solution has been resettlement to third countries. But now resettlement of 3 million refugee is not a possibility. A *de facto* solution is a quick paradigmatic shift. Turkey has been becoming to be a country of immigration and will continue to become more diverse. This growing diversity with the arrival of 3 million refugees requires action and attention from all, civil society, civil society actors, the business sector, municipalities and public administration. The future of social cohesion and integration success will in large part depend on supporting diversity and inclusion policies and civil society initiatives as well as good communication with the Turkish society about refugees, migration and integration. Architecture and urban planning in Turkey should be part of this process and new understanding.

2. Immigration, Asylum and Integration

Immigration is a general term covering of various types of population movements. The International Organization for Migration (IOM) describes the term

as a process by which non-nationals move into a country for the purpose of settlement.²⁰ IOM defines a migrant as any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; or (4) what the length of the stay is. Migration is the movement of a person or a group of persons, either across an international border, or within a State. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunification.

The terms like asylum and refugees have better descriptions under international law. A refugee, generally speaking, is a displaced person who has been forced to cross national boundaries and who cannot return home safely (for more detail see legal definition). Such a person may be called an asylum seeker until granted refugee status by the contracting state or the UNHCR, if they formally make a claim for asylum. The main international legal documents such as the 1951 Geneva Convention Related to the Status of Refugees, the 1967 Protocol and the Status of the United Nations High Commissioner for Refugees obliged the states to undertake legal socio-economic measures to protect refugees. The states have the responsibility to find durable solutions for the refugees. Three durable solutions so far anticipated are: Voluntary repatriation (refugees are able to return to their home country because their lives and liberty are no longer threatened); Local integration (host governments allow refugees to integrate into the country of first asylum); resettlement to a third countries (when repatriation is unsafe and the first-asylum country refuses local integration). Local integration has been the most common durable solution the absence of options of voluntary repatriation of refugees to their countries of origin.

Articles 12 - 30 of the 1951 Convention Related to the Status of Refugees set out the rights which individuals are entitled to once they have been recognized as Convention refugees:

All refugees must be granted identity papers and travel documents that allow them to travel outside the country

Refugees must receive the same treatment as nationals of the receiving country with regard to the following rights:

Free exercise of religion and religious education

¹⁹The Convention Related to the Status of Refugees. UNHCR. <http://www.unhcr.org/protection/basic/3b66c2aa10/convention-protocol-relating-status-refugees.html>

²⁰ IOM, <http://www.iom.int/key-migration-terms>

Free access to the courts, including legal assistance

Access to elementary education

Access to public relief and assistance

Protection provided by social security

Protection of intellectual property, such as inventions and trade names

Protection of literary, artistic and scientific work

Equal treatment by taxing authorities

Refugees must receive the most favorable treatment provided to nationals of a foreign country with regard to the following rights:

The right to belong to trade unions

The right to belong to other non-political nonprofit organizations

The right to engage in wage-earning employment

Refugees must receive the most favorable treatment possible, which must be at least as favorable to that accorded aliens generally in the same circumstances, with regard to the following rights:

The right to own property

The right to practice a profession

The right to self-employment

Access to housing

Access to higher education

Refugees must receive the same treatment as that accorded to aliens generally with regard to the following rights:

The right to choose their place of residence

The right to move freely within the country

Free exercise of religion and religious education

Free access to the courts, including legal assistance

Access to elementary education

Access to public relief and assistance

Protection provided by social security

Protection of intellectual property such as inventions and trade names

Protection of literary, artistic and scientific work

Equal treatment by taxing authorities

All together these rights of refugees are obligations of the states and related to the Status of refugees. Many experts argue that even officially and legally recognizing these rights does not guarantee a successful integration, they still constitutes minimum legal standards for any integration schemes.²¹

A review of all these rights indicates that they are all integrated to each other. Only one recognized as a whole, the door for successful integration and social inclusion would start.

In this perspective, urban planning and housing gains importance. It is now argued that geographical assignment of asylum seekers and refugees help them better plan their resources such as housing needs, allowing them provide better integration measures and prevent the "ghettoization" of certain city areas. Advocates for refugees argue that refugees and asylum seekers should have the freedom to move wherever they chose, in particular regarding economic opportunity and job access, and that they should be able to be included in already-existing support networks from people of their own country of origin, even if it might mean less contact and integration with receiving society.

In other words, there is a rising awareness that social issues, including integration and urban planning should not be seen as distinct and that an integrated approach to urban planning is needed. Urban planning is increasingly seen as creating and influencing social and economic space within cities and localities. It is not just the buildings that mattered, but what happens in the spaces between buildings and the services of projects offered.²² The new thinking led to municipal dialogues with inhabitants including migrants. In Germany, for example, local administrations began to see neighborhoods and their inhabitants in a systematic way as well as to address social hotspots. Again in Germany, the federal government started the research program Experimental Housing and Urban development (ExWoSt), which supports innovative planning and housing.

In some countries, during the past few years, cities started to include the view of migrants or refugees

²¹ Roger Zettler, Heloise Ruauadel, Refugees' Rights to Work and Access to Labour Markets- An Assessment, Part 1. Synthesis, Knomad Study. September 2016.

²² Jessica Bither, Astrid Ziebarth, In it for the Long Run: Integration Lessons from a Changing Germany. Integration Strategy Group. October 2016.

into neighborhood management and planning. As a result, intercultural community centers, new layouts for public spaces within the neighborhood, and projects such as neighborhood moms are being created. Neighborhood moms programs train immigrant parents to reach out to other less integrated immigrant families in their native language to help them find their way around the city and the host society. At the same time, involving inhabitants in the planning of religious buildings like churches and mosques, for example may help ease social tension and friction in mixed neighborhoods.

3. Camps and Architecture

Camps situations are different from integration issues. Suitable and well-selected sites, soundly planned refugee settlements with adequate shelter and integrated, appropriate infrastructure are essential in the early stages of a refugee issues and they are for emergency situations to accommodate refugees for short time.²³ Criteria for site selection includes concern for water supply, the size of the camp sites, security and protection issues, topography, drainage and soil conditions, accessibility, climatic conditions, local health and other risks, vegetation.

For site planning master plans, standard services, modular planning, environmental considerations, gender considerations need to be taken into account. Refugee shelter must provide protection from elements, space to live and store belongings, privacy and emotional security. Emergency shelter needs are best met by using same materials or shelter as would be normally used by the refugees or the local population. The simplest structures and labor intensive building methods are to be preferred. Materials should be environmentally benign or gathered in a sustainable manner.

All these issues involve architectural involvement.



4. Refugees, Integration and Architecture in Turkey

Currently, 2.7 Million Syrians live in Turkey under the "Temporary Protection" as described in Article 91 of

the Law on Foreigners and International Protection, entered into force in 2014. The Article 91 describes persons under Temporary Protection, in accordance with their arrival to Turkey in large groups, and does not allow them to apply for individual asylum. In practice the Temporary Protection status applies only to Syrians and Palestinian refugees who were residing in Syria. 91% of the Syrian refugee population lives in none-camp situations while only 9% lives in camps. In addition, Turkey hosts, under its "International Protection Regime", designed by the same Law, for individual asylum applicants, 125,000 Iraqis, 113,000 Afghans, 28,500 Iranians, 4,000 Somalians, and 8,000 persons belonging a variety of countries. This is the major refugee crisis Turkey has faced so far in its history.



Turkey is a State Party to 1951 Convention Related to the Status of Refugees and 1967 Protocol but maintains geographical limitation. Thus, it limits its Convention responsibilities with refugees who are citizens of a European Country. For the non-European asylum seekers and refugees, Turkey commits itself basically to the *non-refoulement* principle, the principle of not sending anyone to a country where his/her liberty and/or life is at risk. For the non-European refugees coming to Turkey, the only durable solution was to be resettled in a third country. Until 2010s, Turkey assumed that resettlement of non-European refugees will continue forever and has not developed any integration strategy. Only after 2005, when the resettlement opportunities were shrinking because of the limited quotas by the resettlement countries like USA, Canada and Australia on the one hand but the number of new asylum seekers were increasing. Increasingly large groups of refugees started to stack in Turkey in the absence of resettlement and integration possibilities. Since 2006, in order to reduce the deteriorating living conditions of these people, Turkey took actions to cover health expenses. Elementary school education was recognised in late 1990s not as a responsibility under the Refugee Convention but because of Turkey's responsibilities under the UN Convention on the Rights of Children.

Turkey adopted its first asylum law in 2013, which aimed some improvements on procedural issues,

²³ UNHCR, Handbook for Emergencies

judiciary appeal mechanisms, etc., and established its civilian authority in charge of asylum and migration. The law compiled earlier improvement acts and opened more space for limited access of refugees to labour market.

However the law, which was appreciated by UNHCR and EU as a progressive move forwards, failed to lift the geographical limitation. Thus there was no big change in the Turkish asylum system regarding durable solutions. The Law continued to be based on the assumption that resettlement will remain forever. The law, while making improvements in asylum procedurals for individual cases, deliberately left the management of mass influxes of refugees totally to the discretion of the cabinet of ministers.

When the Syrian refugees started to come to Turkey in April 2011, the Turkish asylum law was still in the process of drafting. Turkey's initial responses were given in a legislative vacuum. In the absence of a law, Turkey called Syrian refugees as "guests". Furthermore the Law which entered into force in 2014, did not have any provision for integration.

Living Conditions of refugees are below the desired levels. Both the Syrian refugees under the temporary protection and other refugees under international protection are assigned to live in certain cities. They do not have the freedom of movement. The municipalities in Turkey have neither the official mandate, the funds nor the know-how to provide integration services to refugees. The municipalities are not officially tasked to provide services, and a

legal change would be required to allow them to do so.

5. Conclusion

Shelter is one of the most important need for refugees. It is a must for a dignified life. Shelter is very important during the whole phases of a refugee cycle. During the emergencies when thousands of people had to flee to another country through inhabited border areas, they immediately in need of a shelter. The historical examples helped UN refugee agency to develop some guidelines for architectural set up of the camps and housing types in such situations. But since every refugee emergency situation has its own specific dynamics, architectural work gains utmost importance.

On the other hand, the vast majority of world's refugees are living in urban areas. Usually at the margins of cities. In Turkey for example, out of 2.7 million Syrian refugees, 91 % lives in cities. Furthermore, in many cases, the refugee crisis became protracted crisis. Refugees are forced to stay in the host countries for long years. This make integration and social inclusion a critical issue. Urban planning and development of proper, low costly housing systems requires more architectural involvement. This is important for providing of a dignified life for refugees but also important to reduce social tensions between refugees and host communities through integration and social inclusion programs.

BEING A REFUGEE: RE-THINKING ON PLACE AND BORDER AS A POTENTIALITY OF CONTACT

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Abstract

In the context of the rhizomatic thinking brought up by Gilles Deleuze and Pierre-Félix Guattari, two different species interact together to form a multiplicity. Departing from the multiple cultures living together at every possible location, refugees in Istanbul opens a case for architecture and architectural education for experiencing the reality of being placeless and gives an opportunity to observe the civil actions, reactions, and instant organizations. Our objective is to open a discussion on the refugee side of the being at a metropolitan area over the concepts of "place" and "placelessness" defined by Edward Relph. We will try to consider the newcomers as a chance to rediscover the dynamics of the everyday life at a specific location in Istanbul. Firstly, a theoretical discussion on "being as a refugee" in the context of "place" and "border" will be made. Depending on the concepts as the outcome of the discussion, we will focus on a few architectural interventions designed by the students. These are the Architectural Design projects produced for one of the central places in Istanbul, Karakoy. Finally, we will discuss the potential of places connecting people from various cultures.

Keywords: Placelessness, refugee, insider, spatial design

Introduction

Earth is a united whole. Political boundaries on the maps might cause an illusion of reality about the existence of the borders. There are various borders denying/destroying the other.



Figure 1: Changes in national boundaries after the end of the Cold War. (Wikipedia)

A border cannot be legitimate enough to prevent people from passing through it. Apart from the administrative issues, the land we step continues as a topography and people have the ability and motivation to move from one location to the other. More than that, the geopolitical conditions can push millions of people out of their homeland. Involuntarily, people can flee from their

homes, families and spaces of the memories they consider as asylum once. And they face with the borders preventing people from crossing.



Figure 2: People trying to cross the border at Mexico (Freepublic magazine)

According to Gilles Deleuze (1925-1995) and Pierre-Félix Guattari's (1930-1992) rhizomatic thinking, theory and research can be allowed for multiple, non-hierarchical entry and exit points in data representation and interpretation. In a very simple way, the process can be explained over understanding the history as, established connections between semiotic chains, organizations of power, and circumstances relative to the arts, sciences, and social struggles.' Rather than narrativize history and culture, the rhizome presents history and culture as a map or wide array of attractions and influences with no specific origin or genesis, for a

'rhizome has no beginning or end; it is always in the middle, between things, interbeing, intermezzo. In this model, culture spreads like the surface of a body of water, spreading towards available spaces or trickling downwards towards new spaces through fissures and gaps, eroding what is in its way. (Deleuze, G. And F. Guattari, 1980)

If we consider the movement of people on earth in the context of rhizomatic thinking, borders do not exist and as a "global citizen" there might be a peaceful life shared by the people from different religions and ideologies. It can be witnessed at the metropolitan areas that global citizenry is possible and all the borders can become motivating for peace by connecting people from different cultures like NGOs do, can become attractive like a Chinatown in the city, can become invisible in the everyday life like Two businessmen from different cultures.

1. Emergency

Then what is the emergency caused by the newcomers? What might be the triggering reason? Is it about the number of the population relocating? Is it about the communication skills and attitudes bringing out the cultural difference? Is it about the psychological apprehensiveness for the territorial issues? Edward Relph's phenomenological approach to "place" and "placelessness" might open a vision to see the dynamics of being an "outsider" or an "insider" as a "newcomer".

2. Relph's Theory Is Working For The Istanbul Case

Europe has a very fresh experience with the Syrian refugees, as a target of arrival. Turkey is already being located with the Syrian refugees. 90 % of them have settled down accepting Turkey as their home. They try to solve the problems about education, language and psychological trauma of the war.

According to early established NGO s for the education of the Syrian refugees, there is an urgent need to learn to speak Turkish language. In addition, the children need to go to the school to continue their education. Another support is needed for the psychological issues. (Ragipoglu, O., 2017) Leaving the homeland in very bad conditions and being an outsider at a new environment where nobody welcomes, are hard experiences for an individual.

Refugees in Istanbul opens a case for architecture and architectural education for experiencing the reality of being placeless and gives an opportunity to re-think about being an individual in the crowds. Considering Relph's definition of the "place", its significance as an inescapable dimension of human life and experience. And *insideness*—the degree of attachment, involvement, and concern that a person or group has for a particular place... If a person feels inside a place, he or she is here rather than there, safe rather than threatened, enclosed rather than exposed, at ease rather than stressed. (Seamon, D. and J. Sowers, 2008) Today, changing environment and society brings the

mode of *outsideness*. Here, people feel some sort of lived division or separation between themselves and world. Today, the growing disruption and disintegration of places and insideness at many different scales of experience, from home to neighborhood to city to nation. (Fullilove, M., 2004; Relph, E., 1993) Therefore, crowds living in the big cities can have the mode of *outsideness*. But this is not good , *people will always need place* because having and identifying with place are integral to what and who we are as human beings. (Casey, 1993; Malpas, J., E.S.1999) This argument opens way to design a program comprising both the immigrants and the local people. A space making the people feel in the insideness mode. The program of the spatial design is determined as a MEETING and MUTUAL ASSISTANCE POINT FOR THE IMMIGRANTS AND THE OTHERS. Here the "others" are the local people seeking for the mode of insideness. Considering the number of the people and the variety of the cultures to meet and support each other, Karakoy area was chosen as the place of the spatial design.

3. Karakoy



Figure 3: Experiencing Karakoy by senses



Figure 4: Aerial view of Karakoy

Karakoy is not only a historical, but also a commercial center for Istanbul since hundreds of years. Topographically it is a shore taking place at the intersection point of three seas: Bosphorus, the Marmara and the Golden Horn. It is one of the most attractive centers in Istanbul with the easy access by car, bus, boat and tram. There is a variety of programs at Karakoy, but mostly we see shops, restaurants and art galleries. It is attractive for all kind of people coming

from various cultures. It is not a coincidence to see a friend at Karakoy. Everybody is open and friendly around the area. It is already a meeting point and future's center for art and entertainment. While designing the program, the students were concentrated in the contact in-between the refugees and the local people. Their approaches to the spatial design was formed by the everyday activities and their conception of being a part of the city.

3. Spatial Design

We discussed on being a refugee at a metropolitan area over the concepts of "place" and "placelessness". We considered the newcomers as a chance to rediscover the dynamics of the everyday life at a specific location in Istanbul. We studied on immigrants in Istanbul for the 2015-16 spring semester at architectural design studio 4 with the second year students. There were two studios attended by 10-12 students to each. Both of the studios were given the same subject and location for the project. 7 of 22 students were encouraged enough to take a risk to reveal their ideas in an architectural project and had dedicated efforts. 6 students were encouraged, but lack of effort. 9 students preferred to stay in their comfort zones of drawing a building project having a conventional program and form imposed by the common construction techniques repeated by the local constructors. Here the first 7 students' projects will be taken into consideration. The program was discussed to be designed for supporting the contact of the immigrants with the local

people. The students designed the spatial organization of the program considering their meeting as a chance for the immigrants to introduce themselves showing their skills and local culture to start the communication as the newcomers of the city. The communication venue is also very encouraging for the locals to introduce themselves.

Each student had their own program departing from the activities connecting people, topographical conditions of the site and urban dynamics on and around the site. Four of the projects will be presented in the context of their main program and architectural posture in the city.

Historical and spatial continuity / A market place and a temporary hostel developing the existing fish bazaar: (Figure 5)

In the history, the site was used as a bazaar for the foreigners to sell the objects they bring from their countries. The designer recalls this memory back to remind the repetition of the history for the different newcomers this time. The hostel at the inner part has a temporary construction technique showing the temporariness of the mode of placelessness. She locates the project on the continuity of the existing fish bazaar to trigger the everyday life towards her market place to start the activity of cooking together and sharing the cultural taste and techniques for food production. The refugees hosted in the hostel will join the local people with the pride of teaching and chance of introducing themselves.

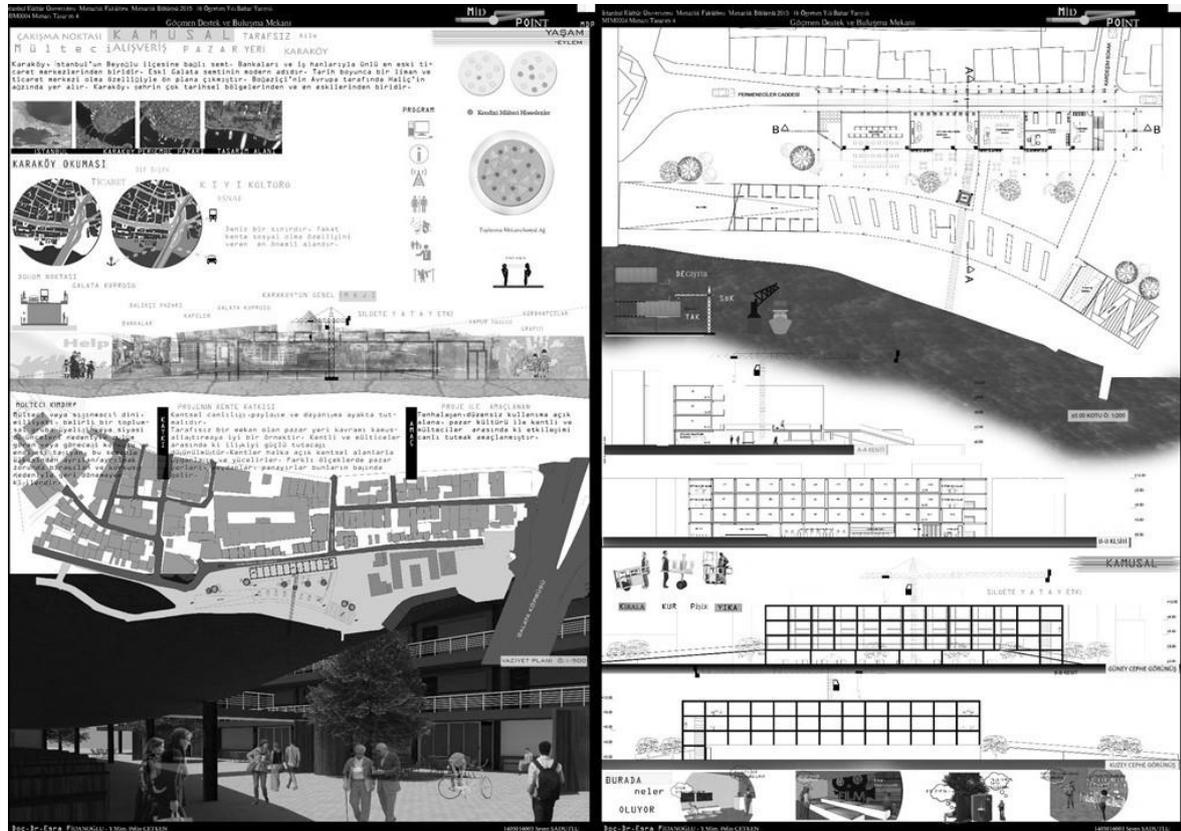


Figure 5: Seren Sadutlu

Moving crowds / Indoor and outdoor activities to join the small groups of people by increasing the

number of the streets connecting the two sides of Karakoy: (Figure 6)

Considering an extremely valuable site was left for the service of the shops, the designer wished to use the potentiality for the pedestrians. A number of streets, inspired by the shopping activity existing at the site, designed connecting the main attraction nodes like the tram station, bus station, across the main street, the bridge, the little port and the shopping streets. The strips of semi open and open space organize the activities on art and entertainment continuing the similar activities across the street.

The movement of the crowds is being organized in the context of the speed and direction. Instead of passing by the area, people slow down and stop to join the activities. They start to notice each other's looks, and actions. They are motivated to stop and play games with the others.

Another characteristic of the project is its spatial influence on the urban form. The strips of blocks separate the sea from the inner parts of the city. This strengthens the desire to reach to the sea. A direct vertical street connects all other streets parallel to the sea, giving way to the little port attracting locals to pass to the Anatolian side of Istanbul.

Also topographical connections allow fantastic vistas of the city connecting the two parts of Karakoy and the sea in the context of movement.

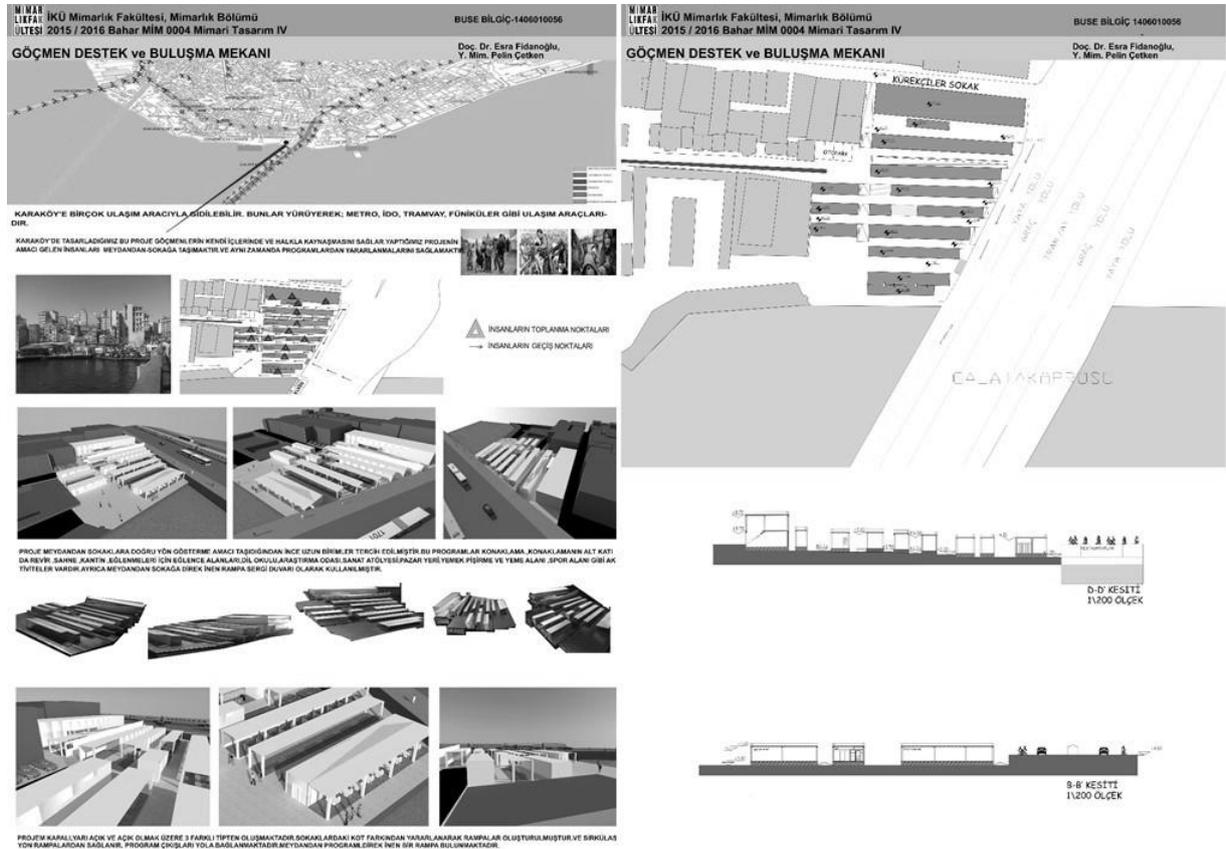


Figure 6: Buse Bilgiç

Crowds producing space / Fragmenting a wide area by the temporary surfaces inspiring people to invent new activities together: (Figure 7)

Refugees and the locals can experience the dynamism and richness of the temporariness of the space. They will be inspired by the variety of the spatial experiences. They will share the excitement of changing a room supporting all activities they invent. The project will be a kind of a void in the city.

The walls separating the spaces from each other have extensions on them to enable the user sit, or place objects on them. Therefore, there is no need for the extra furniture. In other words, the furniture supporting the activities are embedded in the walls becoming mobile and temporary. The user will find the things ready-to-hand so that the walls will raise the hidden potential in the beings.

The space motivates the people to push, to pull, to climb, to hang, etc. for the better conditions supporting the activities taking place. Mostly their own movements will inspire them to design a new kind of a game. They all will be in a production process which will create a synergy in-between the immigrants and the locals.

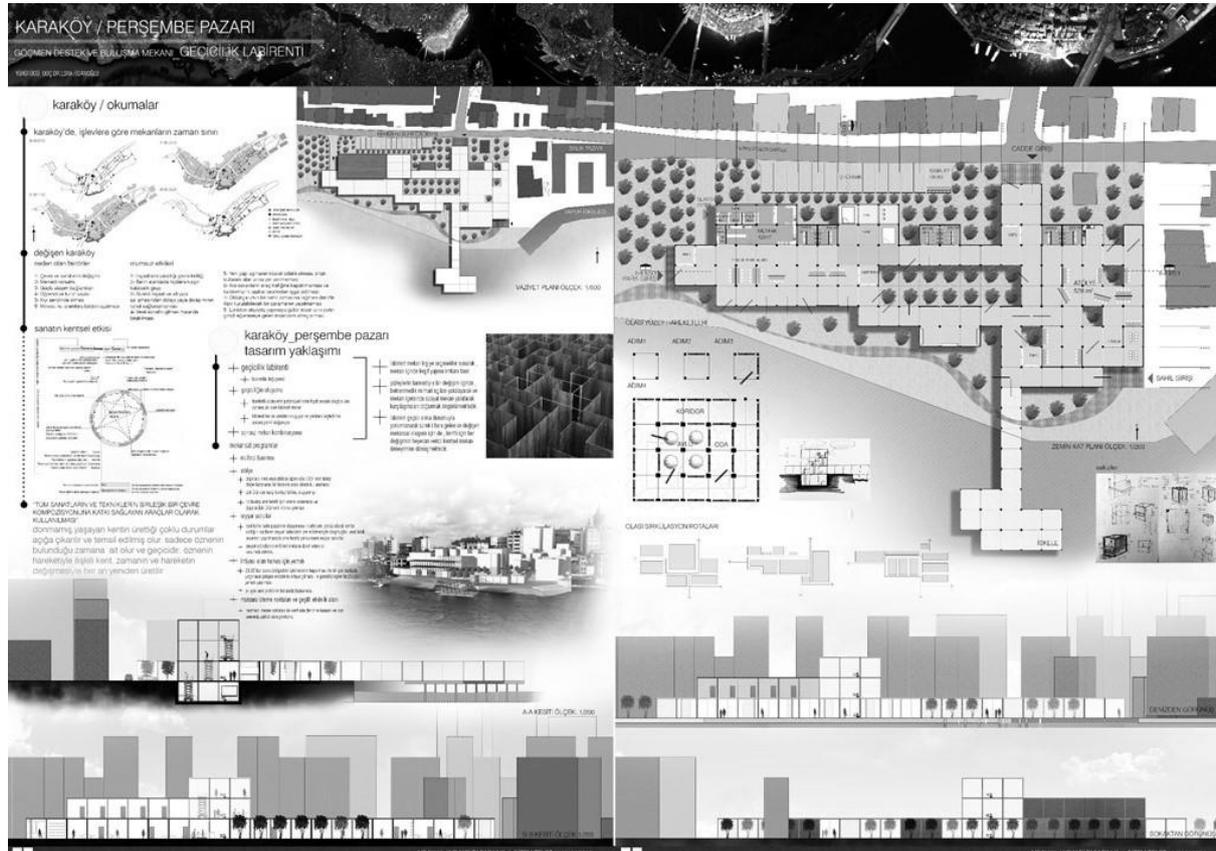


Figure 7: Gizem Temiz

Urban sign / Exploding the existing potential of graffiti for expressing the thoughts and the feelings: (Figure 8)

Karakoy has two faces. One is the day / shopping time; the other is the night / individual expressions time... Art and entertainment changes face during the night: people sing and dance on the streets, graffiti's are made on the walls of the shops, drug users appear at the secret corners. The designer wished not only to connect the day and night, but also increase the effect of this street art urban wide. She designed the closed and open spaces as the walls for the graffiti which can be seen from a big distance. The project is calling people for producing art together.

The blocks were located in such directions that, they show the way to the walking people in the city and in the sea. All four blocks can be used separately connecting the inner parts of the city with the sea, as well as they can be experienced continuously moving in zigzag form.

Each block has its own hostel private for the refugees in the context of the age and gender. They come together on the ground level joining the local people.

The materials for the production of art will be collected from the leftovers at the shops. This sustainable system will motivate both sides to improve the art production as a part of the everyday life.

At the seaside, numerous graffiti walls moving around their own axle are the potential for the open space to be re-designed in the context of changing outdoor activities. People themselves will decide about the spatial organization and construct it. Coming together, the wall will create a massive effect towards the sea as a signal of the activities, and/or give the information explained on them.

The free walls have a another mission to fulfill: they connect the park at the left hand side of Karakoy, with the shopping part. In other words, the project will be a gate connecting different urban spaces.

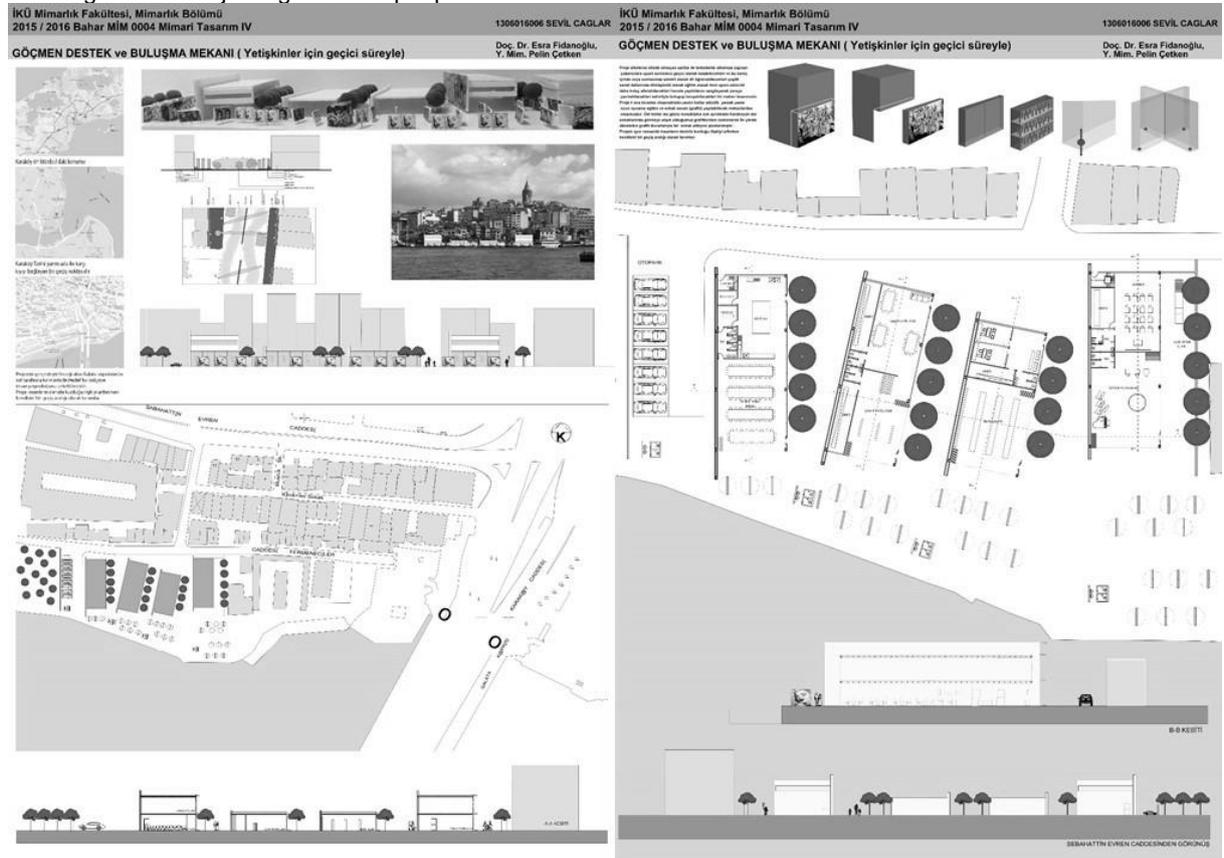


Figure 8: Sevil Caglar

Conclusion

Firstly, a theoretical discussion on “being as a refugee” in the context of “place” and “border” was made. Depending on the concepts as the outcome of the discussion, we focused on a few architectural approaches by the students. These are the Architectural Design projects produced for one of the central places in Istanbul, Karakoy. Finally, we discussed the potential of places connecting people from various cultures.

The main tendency of the studio became clear: a public place is not only open to everybody, but also must have

a supportive spatial and programmatic structure to encourage the people to communicate with each other. Everyone in the city has the wright and potential to be in the mode of “inside” of the “place”.

Karakoy, as a place we feel and live, has a potential of connecting people from various cultures. Even the locals can be in a placelessness mode. To become a meaningful whole existence, meeting with the other people and expressing ourselves, sharing things and activities as individuals might work. By being an insider, not only the refugees, but locals also can feel safe,

enclosed, in ease. Living together as productive individuals of a society will bring us to a better future...

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PLACELESSNESS EFFECTS ON ASYLUM SEEKERS' PSYCHOLOGY

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Abstract:

Human emergencies caused by wars, torture and violent conflicts forced people to displace themselves within the country and to neighbourhood countries. Displacement to a foreign country is the most dramatic migration that is also the asylum seekers and refugees are the most suffering and vulnerable ones. Upon their journey, they face so many problems such as; sheltering, nutrition, helplessness, violence, health, social and adaptation problems,

Refugees usually stay in a house sharing each room for a family so that they can overcome rent Money. Many of them are living in suburbs of the big cities, in stockrooms, basements, little rooms transformed from stores and shops. Rest of them who can't get this this opportunities have to live in the heart of the cities under the bridges, in the nylon tents, vulnerable to risks.

The aim of this article is to present how spacelessness affects the psychology of asylum seekers during the course of migration and adaptation, and what can be done to counteract its negative effects on their state of mind.

Keyword: Placelessness, Refugee, Psychology, Effect

Introduction

Migration has been taking new shapes and increasing in the form of emigration all over the world. In humanitarian states of emergency resultant of war or conflict, emigration can be considered to be the most dramatic one of migrations in general and asylum seekers can be counted among the most fragile groups affected by extraordinary situations (Vatansever 2016).

Asylum seekers and refugees are among the most vulnerable groups in terms of physical and psychological well-being due to a variety of reasons such as difficult living conditions, problems relating to sheltering and nutrition, difficulties in access to health and social services, violence etc. Social scientists have been studying to develop theories, models and different proposals of solution to understand and analyze the problems of adaptation encountered by migrants, refugees and asylum seekers facing a novel cultural environment during the course of migration process (Göregenli, Karakuş 2015).

The aim of this article is to present how spacelessness affects the psychology of asylum seekers during the course of migration and adaptation, and what can be done to counteract its negative effects on their state of mind.

Terms of Asylum Seeker and Refugee:

In the 1951 Geneva Convention Relating to the Status of Refugees, a refugee is defined as "a person who owing to a well-founded fear of being persecuted for reasons of

race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it".

Based on this definition, refugee refers to a foreigner whose refugee status is legally accepted while asylum seeker corresponds to a person whose refugee status is under examination and accordingly temporary protection is provided for his/her person. From the perspective of another approach, however, asylum seeker is a person who demands international protection both as an individual and as a constituent element of a group. Asylum seeker is a person whose demand for protection is not decided definitely by the chairs of a country. Accordingly, each asylum seeker may not be accepted as a refugee in the end; but, each refugee is an asylum seeker in the beginning.

When the social rights of refugees and asylum seekers in Turkish law is considered, it can be seen that the rights of asylum seekers are specified under the title of rights and responsibilities in "(Foreigners and International Law of Protection), numbered 6458.

Refugees and asylum seekers, in accordance with the law on the prohibition of discrimination, have the right to benefit from the health and medical care facilities, just like everyone else. In the legislation, however, it can be seen that there are crucial gaps regarding the benefiting of the

refugees in Turkey from health right without discrimination. One of the most crucial problems regarding this issue is that health services provided by (Foundation for Social Solidarity and Cooperation) in the settlements built for the refugees remain limited and most of the refugees themselves are not in any way informed that such services are actually provided (Kılıç, Arslanyılmaz, Özvarış 2015) (Reçber 2015) (Çiçekli, 2009) (Yıldız, 2013).

It is self-evident that refugees and asylum seekers go through difficulties in sheltering when they first arrive at a new country. Once the fact that the majority of them are in financial distress is added to this, the result is that they have to live in places which are too crowded, lack in hygiene, and abound with conditions detrimental to health. Asylum seekers and refugees have to shelter in places which are dark, damp, airless, filled with physical and psychological distress.

Asylum Seekers and Refugees in Turkey

In recent years, Turkey has become a country which is immigrated by thousands of people in an illegal and irregular manner. In this sense, Turkey is not only a country of transition, but it is also a country of destination now. Turkey has become the place of many people who are seeking asylum from a variety of countries such as Syria, Iraq, Iran and Afghanistan. The number of refugees, asylum seekers and migrants as well as those who have been included into the procedure of asylum has showed an increase incomparable to the previous years. It has been officially specified in the January of 2016 that there are 2500000 asylum seekers in our country (Dedeoğlu 2016).

In Turkey, refugees and asylum seekers are sheltered in the difficult conditions of the guesthouses reserved for foreigners where crowd and unhealthy conditions prevail.

The majority of asylum seekers in Turkey consist of Syrians. When the living and sheltering conditions of the Syrian asylum seekers are considered, it can be seen that large numbers of people, including children and elderly, dwell in places which are too crowded, lack in ventilation and hygiene, and susceptible to diseases. Those who fail to find a place to shelter stay in open spaces and parks (Kaya M 2016).

Problems Encountered by Asylum Seekers

Many people left their countries due to fear caused by unending series of wars and formed refugee groups. These people who had to leave those places in which they were born, grew up and had a feeling of belonging, and were made to live in another place where culture, one of the basic factors crucial for the formation of a feeling of place, is completely different, have difficulties in having a feeling of home, even though they manage to possess a house in which they can shelter, harbor, satisfy physical needs.

In the AFAD reports, it is stated that a system of "reeve" has been formed for the administration of the camps, and personnel responsible for security, food, education, health and religion work there. It is underlined that "reeve" system is considered under a positive light by the asylum seekers as such a system contributes to the formation of the presently absent feeling of spatial belonging (AFAD,

2014) (Vatansever, 2016).

The situation of camp dwellers is, in general, better than those outside of the camps: In the face of unfavorable weather conditions, camp dwellers have the chance to shelter in tents and containers. In these places, there are some serious problems such as crowded tents which are susceptible to rain and danger of fire. Nevertheless, in the majority of the camps, there are facilities such as units of health services, schools for children, playgrounds, laundry-rooms, bathrooms, units of social services, canteens, banks, TV rooms etc.

Most of the asylum seekers are living outside of the camps and suffer from the lack of a variety of factors determinant of health, such as shelter, health service, nutrition and hygiene.

Problems of the Asylum Seekers Related to Space

Asylum seekers outside of the camps usually dwell in the districts of low social and economic levels of the cities, in rented houses which they have to procure themselves with their own efforts. As the result of financial inadequacies, the majority of these structures are buildings or huts not suitable for use as houses. In return for rents which are higher than the standard, crowded asylum-seeking families live in places where toilets, bathrooms and kitchens are inadequate, basic household items are absent, and the air is damp, moldy and inadequate. Those who do not have this opportunity try to find their shelter in tents. The difficulties they experience in sheltering render them more sensitive and vulnerable to potential dangers and risks (Bahadır, Uçku, Varol, Çiçeklioğlu, Usturalı Mut 2016).

In the report of "Turkish Medical Association", it has been remarked that many families live together and the number of persons per room is high in the houses inhabited by the Syrian asylum seekers outside of the camps. It has been observed that they usually prefer districts with a low social and economic level. Also, it has been stated that the physical condition of the houses is bad, and heating and hygiene is poor (Suriyeli Sığınmacılar ve Sağlık Hizmetleri Raporu, 2014).

As other problems which arise due to spacelessness are considered, it is stated that there is a risk of increase in sexually transmitted diseases due to short-term marriages made because of victimization and increasing prevalence of prostitution. Another form of abuse to which asylum seeking and refugee women are exposed is that they are forced or have to get married at an early age or get into polygamous marriages, becoming second or third wife.

While Syrian asylum seekers, in all the cities they settle, are made to work in the sector of prostitution in return for wages much lower than other women in the same sector, there is considerable judiciary evidence that women asylum seekers are exposed to high levels of abuse, including their turning into sex slaves by human traffickers, especially in the frontier cities where illegal transmissions are performed and container cities are located. As a result, women, as a risk group in society, are faced with very severe psychological problems. Counseling services should be provided especially for women who were

exposed to torture, rape as well as physical or sexual abuse, and safety and privacy of these women should be secured as these services are given (Özgülnar 2016).

Psychological Problems of the Asylum Seekers

Psychological problems such as anxiety, depression, post-traumatic stress disorder pose a crucial health hazard, especially for children and women. Even though there are psychologists and psychiatrists provided by the state and voluntary institutions in the camps (no matter how inadequate their number is) it is very difficult for the asylum seekers to get services on these issues in the cities. Men, on the other hand, feel that they are incompetent and lost. It is to be expected that past and present traumas, worries about future, fear of being sent back, deprivations and exclusions will aggravate these problems ((Vatansever, 2016).

Proper and sustainable macro and micro environmental conditions that ensure the continuance of psychological health are suspended in cases where the individual is an asylum seeker. Hopelessness, dissolution of social order, disruption of social networks of cooperation, disappearance of safe living environments, psychological and physical violence, genocide, witnessing the death and wounding of relatives, increase in disasters, plunders and traumas, disappearance of the opportunities of access to regular health services, disrupt the social communication of individuals, damage their psychological well-being, intensify psychological illnesses on remission and causes the emergence of new ones.

Most asylum seekers are exposed to multiple traumas before migration (such as traumatic life stories and past losses) and after migration (such as difficulties encountered in the country migrated to) (Demirbaş, Bekaroğlu).

Groups of asylum seekers who have to leave their country encounter serious physical and psychological health problems as they have to walk for days, get hurt passing through areas of conflict, and become exposed to rape and violence. When sheltering conditions are considered, problems hazardous for health such as the inadequacy of tents or houses in terms of ventilation and lighting, problems of heating, risk of fire put individuals in a less secure, coward, vulnerable and depressed mood.

It is known that societies living under the impact of war or terror are exposed to strong risk of worry and anxiety. The fact that asylum seekers are faced with legal obstacles, homelessness, worries about future, problems related to language and culture after the migration also create a risk of psychological problems. Asylum seekers are disadvantaged people under the risk of a variety of psychological problems due to their previous problems and various flaws encountered in the places in which they took shelter. Depression, anxiety and post-traumatic stress disorder are psychological problems which come to the fore among the health problems of the refugees. Solving the "spacelessness" problems of asylum seekers and ensuring their safety, helping them settle in a way to increase their adaptation to the environment, and working to decrease traumas are precautions to regulate the psychological problems of the victims.

Counseling and rehabilitation services provided by non-governmental organizations play a crucial part in the realization of post-migration adaptation in a healthy way, protection of the psychological health of migrant individuals and groups, placement of these population groups in the society as functional individuals, and resolution of the problems resultant of economic and cultural differences. These services especially shorten the time period of adaptation. However, those refugees outside of camps, who are in the streets or dwell in the houses they rented with their own efforts cannot be provided with these services in a proper way.

Conclusion:

The realization of the social, physical and psychological well-being of asylum-seeking individuals can be ensured, first and foremost, by the solving of the problem of inhabitable place, and reenactment of security conditions, proper management and services directed towards the satisfaction of basic physical needs. The huts and shelters inhabited by asylum-seekers can be counted as the second important one, right after needs of nutrition. In order to satisfy the basic physical needs in the camps, lack of personnel, including first and foremost translators and psychologists, as well as lack of equipment should be compensated, psycho-social counseling services should be provided, necessary precautions should be taken for those people diagnosed with substance abuse or psychological problems among those temporarily protected, and it should be ensured that these people are treated in the framework of human rights as their human dignity is protected in accordance with respectful attitude to human nature, values and needs. More effort should be made by governments, non-governmental organizations and universities countrywide for the satisfaction of all their needs, until the permanent residence of asylum-seekers and refugees is ensured.

In all over the world, the basic needs of refugees and asylum-seekers can be defined as security to life, sheltering, health, protection from violence and abuse, education for children and work. The asylum-seeking groups in Turkey have similar needs as well. Since migrants are high in number, the waves of migration should be treated with all the facilities, the process should be managed well and proper solutions should be developed by the public. The placement of health services hand in hand with translation and counseling services to be offered in a horizontal organization in the places with high migrant settlement will increase access to these services (Hassoy 2016).

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URBAN RESILIENCE IN THE AWAKE OF REFUGEE CRISIS: IS TRONDHEIM ACCOMMODATIVE FOR REFUGEES' EMPLOYMENT?

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Abstract

Urban resilience is gaining attention among researchers, policy makers, practitioners and international development organizations. Numerous international frameworks are developed and are being tested through donor-funded projects and publication of position papers with the target to enhance resilience. Urban resilience can be termed as the capacity of urban areas to function so that the communities, especially the vulnerable and disadvantaged; living with different motive endure living despite the sudden stress, shocks, and anxieties they combat. Diverse livelihoods and employment opportunities are one of the fundamental characteristics of a resilient city.

Like other countries in Europe, Norway has been welcoming refugees. Trondheim, having the highest net migration rate and being the third largest city is attracting many refugees due to the international cultural sense within the city. Moreover, the city is also facing one of the biggest challenges for providing access to diverse employment to refugees, which creates an impact on the socio-economic dynamics of the city. The paper assesses the current situation of the diversity of employment in Trondheim and linking to urban resilience with respect to the refugee crisis and then discusses issues and barriers the refugees face in finding a job in both formal and informal market of employment.

Keywords: *Urban resilience; Refugees; Employment*

1. Introduction

The current economic instability, social and cultural exploitation, political revolts, religious and racial anarchy, human rights violations and outburst of wars in parts of Middle East, Asia, and Africa are pushing refugee and asylum seekers to come to Europe in different vulnerable ways. In the allegory of the biggest humanitarian crisis of our time, the roles of the cities cannot be ignored the way they are playing to respond to the refugee crisis. European cities are in the frontline in receiving the asylum seeker and refugees. Norway, one of the countries in the Scandinavian region has been receiving refugees since 1947. In 1947, it had accepted 400 Jews and that was the first official record of accepting refugees (Cook, 2001). Recently, Norway had agreed to host about 1000 refugees every year from the United Nation High Commissioner for Refugees (UNHCR) refugee camps, however, there has been a dilemma on the quota, by which refugees are selected, and it has been strongly criticized for this by the UNHCR (Cook, 2001).

Statistics shows that 3.6% of the total populations of Norway are refugees (Statistics, 2016), Trondheim a city in Sør-Trøndelag district which has comparatively high rate of net migration than other cities in Norway. It is also one of the most popular destinations for migrants due to its multicultural community and the internationalism within the city. Although it is the desirable city by refugees, the city is facing one of the biggest challenges in its history in providing access to diverse employment opportunities to refugees, which creates an impact on the socio-economic dynamics of the city. Therefore, this

paper will explore and assesses the current situation of employment pattern in Trondheim and link it to urban resilience with respect to the refugee integration.

2. Trondheim: the study area

Trondheim is the third largest city in Norway. The current population of Trondheim is 187,353 and in last six years the population growth rate has increased from 1.43% to 1.60% due to many factors but the number of refugees plays a great role (Statistics, 2016).

Trondheim is generally known as the educational center of Norway. Norwegian University of Science and Technology (NTNU) is one of the most prestigious educational institutions in Norway and compared to other universities in Norway it has more international students which helps to flourish the multicultural sense in the city. The economic activities of the city mainly depend on NTNU and other research organizations supported by industrial and business activities. These factors are attracting many refugees to come and live in this city.

In recent years, Trondheim municipality has been welcoming refugees from countries like Afghanistan, Eritrea, Iraq, Syria etc., which will be a new challenge for the municipality to accommodate these newcomers in the social and economic space.

3. Employment Condition

Some European countries are considered as the pioneers in receiving refugees (Cook, 2001) and refugees accuse that they have been living in reception centers for a longer period. The

longer the refugees remained unemployed the more are the pressure on the state's resources (Forrest, 2015). In this limbo, they are provided with shelter and welfare but are barred from working in the formal market until they are fully integrated into the system and enable to make a living for themselves (Economist, 2015). Although the issue of getting a job and earning money for refugees starts in the early stages of the integration process, it goes beyond it and many refugees struggle even after years. It is known that most refugees come to Trondheim due to the diversified culture of the city, but the reality doesn't show how refugees and job market of the city are related because it is normally imagined that refugees are somehow living in an isolated system. Therefore, the city is facing challenges while integrating refugees into the entire social and economic system of the city. These lead to the feeling that they are socially and economically discriminated which further has a negative impact on the ability of the migrants to access the economic opportunity (UN HABITAT, 2015), this brings the risk of increased unemployment rate in the city with respect to refugees. This research is designed to assess the current employment situation and find out the underneath facts regarding this issue.

4. Methodology

The research is based on investigation of the job prospects and exploring the challenges and opportunities of employment for the refugees in Trondheim. It also highlights the existence of informality in the local job market.

The paper presents the background of the research on the basis of literature reviews of the refugee integration issue and the challenges the city is facing to accommodate these newcomers. These are investigated through structured and semi-structured interviews with the newcomers from Syria, Eritrea, Afghanistan, Ethiopia, and Somalia. They are also based on the observation in the community and religious places through interaction with the people identified as refugees.

5. Linking migration, employment and resilience

The concept of resilience is used in many fields to describe the coping condition during any stress or change, but its meaning is always contested. The definition of urban resilience always varies with the subject area. In the urban scenario, resilience can be defined as the ability of an urban system, including its socio-ecological and socio-technical networks across temporal and spatial scales, to maintain or bounce back to basic functions in case of disturbance (Meerow et al., 2016). The term is mostly used in the disaster situation to describe the adaptive capacity of the community during any sudden shock or stress. The term resilience is widely used when humanitarian actors come together due to disaster or crisis and refugee crisis is one of them. This paper focuses more on the socio-economic resilience of Trondheim, city with a significant inflow of refugees. Socio-economic resilience is the ability of groups or communities to cope with external stresses and disturbances as a result of social, political and environmental changes (Adger, 2000). The migration of large influx of people into cities leads to increase in demand for employment. Moreover, United Nations estimates that by 2050, 66% of the world's population

will be living in cities and the demand for economic activities is going to rise drastically (United Nations, 2014). Although the current urban population of Norway is above 80% (World Bank, 2014), the drastic demand for employment in Norwegian cities is expected to grow due to the significant number of refugees coming in to the country. Unless this rise of demand for economic activities is addressed carefully, cities like Trondheim will face social imbalance.

Diverse livelihood opportunity allows the community to respond the economic shock during downturns, disasters, changes in environmental conditions at the same time maintaining the well-being (Bergamini et al., 2014). A range of diverse employment opportunity provides citizen with flexible option to access job in different economic sector, even during time of stress. One of the key economic aspects of resilience is the economic growth, stability and distribution of income among population (Adger, 2000). Elasha et al. (2005) also claims that economic efficiency and income stability are one of the major indicators to measure the adaptive capacity of the community.

6. Job market for migrants

The current job market in Trondheim is more diverse and complex than anticipated. Although the government has very good structure for both the employer and employee, most respondent seem to be very reluctant towards going through it. This is because many refugees see the system somewhat rigid and complicated. In addition to this, there are some business in the informal market that provide jobs without formal attachments. Therefore, they don't think it's very important to go to the formal system. There are two important situations which creates the informal job market – First, the demand of small business owners to hire employees who are available for shorter period at a low wage rate than the standard wage and the need of the newcomers in the city that are desperately looking for income opportunities. Second, the mode and timings of payment. Employees want to be get paid quickly without formal attachments and with comparatively flexible working hours by using the skill, experience and knowledge they already have.

Daily, Weekly or monthly direct cash payments are commonly used in the informal job market, as it is easier and more convenient for small businesses owners to do it without any suspicion and legal obligatory. Many migrants informed us that the Polish business owners are using these modes to attract many employees, however, this fact should be triangulated.

Personal or group social networks in both informal and formal job market are important factors in finding jobs in Trondheim. Especially in the informal market, many migrants find their job through different social, religious and personal connection they made in different ways. The role of religious institutions is also very huge in helping migrants find jobs by informing them. For example, some Eritrean churches have group of individuals who are working in helping migrants find a job by providing information. More than half of the people interviewed for this research have said they found their current job through these social connections. In addition to this, there are groups of people who are willing to help migrants find jobs through their

own networks, for example the existing practice by business owners from Poland.

Additional Findings:

- One of the major challenges for any new comer in Trondheim is social integration because the norm, manner and belief is completely different than the local community.
- It is found that most of the migrants have sufficient technical skills and academic background but they fail to compete in the job market because in most cases they are not compatible to the Norwegian system.
- There are three main reasons behind the exploitation
 - The businessmen are always trying to maximize their profit
 - Rising demand for job
 - Optimal ignorance for supervision from authorities as they know that if these informal economic activities are banned then it will hamper the livelihood of the people which may cause some economic problem as well as social problem

7. Conclusions

The city of Trondheim, as one of the major cities in Norway, has many important issues that need to be addressed with respect to the livelihood and economic opportunity of refugees to check the resilience of the city. Many respondents believe the crucial issues raised in the city are not due to the lack of resources, be it financial or natural resources, rather it is due to the rigid and complex administrative system that exists on the country. It's clear that, when designing the existing rules and regulations of the country many years ago migration was not given enough attention, or it wasn't expected to be critical issues like it is now today. Hence, it is obvious that the integration process needs immediate and efficient updates regularly to include the raising issues being raised by refugees.

8. Limitation

The major limitation of this research was the limited time to create communicative environment with the newcomers and

very limited informants from the bureaucratic sector responded because of the sensitiveness of the issue.

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SESSION 6

ISTANBUL'S REFUGEE CRISIS REVISITED: QUESTIONING RESILIENCY IN AN EXPERIMENTAL ARCHITECTURAL DESIGN STUDIO

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Abstract

Resilience is the capacity of a system to deal with change. The current refugee flow is an emerging forceful shift that most of the European cities are confronting, and Istanbul is not an exception. In this regard, the former multi-faith and multi-linguistic imperial city of Istanbul has welcomed a large number of Syrians following the continuing war in their country. In this crucial and ambiguous setting, the role of architecture and architectural design are also challenged. Emerging social and environmental issues draw designers to reconsider the new critical urban and cultural conditions. In the context of emerging urban polarization, architectural design needs to develop new roles and new positions with the ability to communicate with different disciplines and cultures. In the light of the above-mentioned questions, our paper discusses the changing role of the architect and architectural education through the milieu of the Architectural Design Studio 4 at Istanbul Technical University. With a title of "HOUSING and CULTURE +", the studio has focused on the emerging habitation and collective housing problems of transnational migrants in Istanbul.

Keywords: *resiliency; massive trans-national immigration; Istanbul; architectural design education*

Introduction

Today, most of the European cities have confronted a refugee flow, and Istanbul is not an exception. The former multi-faith and multi-linguistic city of Istanbul has welcomed Syrian migrants following the continuing war in Syria.¹ Turkey, carrying out an open-door policy since 2011, hosts the highest number of refugees of 2.7 million – with the majority of them trying to survive in Istanbul.²

In the ambiguous setting of Istanbul, immigrants are desperately in search of a safer dwelling. The emergence of social and environmental issues, as well as the theme of resiliency³, pave the way for designers to re-consider the issue of shelter under the new multi-cultural urban conditions. With the emergence of urban and social polarization, architectural design needs to develop new roles and new positions with the ability to communicate with different disciplines and cultures (Akpınar, Koramaz, Gülersoy, Özsoy, Erbaş-Gürler, 2016). A new understanding of the built environment, humans and the ways of modifying architectural design is needed. In this context, the role of architecture and architectural design are also challenged. To what extent can an architect deal with the problem of resilience vis-à-vis the massive immigration problem? What kind of architectural design education can challenge the polarized society? To what extent a new studio approach give an understanding of complex human and urban issues, and develop an ability to develop resilient projects and policies for the emerging contemporary urban and human problems?

In the light of the above-mentioned questions, our paper discusses the changing role of the architect and architectural education through the milieu of the Architectural Design Studio 4 at Istanbul Technical University. With a title of "HOUSING and CULTURE +", the studio, as an ethical journey confronting humanitarian issues, has focused on the shelter/dwelling / collective habitation issue of transnational migrants in Istanbul under the umbrella of trans-national migration, ethics, right to the city, right to the citizens. Students have been expected to think of co-habitation of different cultures, classes and set up a dialogue with diverse classes as well as public spaces and commons via architectural design.

In the paper, the methodology of the research is based on the literature review in relation to urban flows, a simple discursive analysis through the daily and international news, the observation of social and spatial segregation in Istanbul and the description of the journey in the design studio. The paper, first of all, focuses on the migration issue of Syrians, indicating a rhetorical journey in domestic and international platforms as well as the need for the redefinition of the role of an architect. Secondly, unveiling the ambiguous urban context of Istanbul, it discusses the emergence of globalization and social polarization in the city. Thirdly, it indicates the collaborative milieu of the studio, the role of the young architect and the potentials of architectural design as a tool for responding refugee crisis. And finally, it gives concluding remarks.

Although the results are provisional, this study may give a broader understanding of the refugee crisis in Istanbul, in Turkey and in general.

Flow of immigrants and the emerging domestic hostility

Currently, there is between 59 and 67.2 million refugees, asylum seekers and internally displaced persons in worldwide (Anderson, 2016) to seek for a more bearable life in the prosperous West.⁴ Despite they search for a safer place, a simple survey conducted through newspapers indicates that refugees/ migrants mostly have difficulties in joining the public life or finding a safe shelter.⁵ With the lack of a safe shelter, one of the crucial issues refugees face is violence as well the lost refugee children in the countries they -try to- settle.⁶ In this regard, refugee camps, initial temporary places where refugees/immigrants stay when they first arrive in the country, are insufficient to provide safe shelter.⁷ While the urgent problem is the temporary accommodation of the large number of refugees, permanent settlement and adaptation of refugees to their new land reveal as the other emergent matter. Besides, the residential traditions of the refugees indicate cultural layers and indicate the preference for privacy in housing.⁸

Despite numerous charity organizations and foundations are providing contributions (education, camp management, shelter, sanitation, transportation, violence prevention, food and livelihood),⁹ policies to improve the living conditions of Syrian refugees do not affect the relation between refugees and locals positively.¹⁰ A survey in 24 countries demonstrated that the 46 percent of citizens think that migration exposes their countries to change in a way they do not like. In Turkey, the ratio is 84 percent (Ipsos, 2015).¹¹

With the emergence of social polarization, the European Union members, Turkey and other countries promote radical ideas about the shelter. Sean Anderson from CNN claims that “from the occupation of the former Tempelhof airport in Berlin to the reuse of unoccupied buildings throughout the Netherlands and Germany, new modes of innovative infrastructure at all scales are needed to establish foundations for persons that desire integration into the same societies that consider them as foreign, as other” (Anderson, 2016). Even though the words migrant and/or refugee sound like referring a temporary situation, most of the people dispatched from their lands will be stayed permanently in host countries. In this regard, Stephen Cairns emphasizes the difference between nomad and migrant. While Nomad is “the deterritorialized par excellence’ in Deleuzian terms, meaning that it always existed outside of, and in contradistinction to, the ordered and secure space of territory” (Cairns, 2003, p. 1); migrant tends to stability and settlement eventually. Accordingly, in any sense, the migrant cannot be regarded as the other to the settled citizen. Besides, settled migrants should not encounter any discrimination or segregation as stated by Dummett (2001). However, state politics and politicians often try to consolidate their supporters by telling narratives, often bless a single collective identity such as race, religion or land, in order to rise or protect the vote rates. However, for the integration of foreigners and to assure the stability and welfare of a country, we need to develop public policies of a welfare state. In the world, as it now is, within borders of each state there will inevitably be people not of the favored race, practicing religions other than the favored one, speaking languages different from the majority tongue (Dummett, 2001, s. 6).

In this regard, the making of the shelters is also the responsibility of architects to come up with rigorous ideas considering the ethical and humanitarian issues in the multi-cultural environment. In other words, adaptation and integration of refugees/migrants to the local society is an issue on which architecture should play a crucial role. Similarly to Joan Ockman’s (2008) call for an ethical positioning, Anderson (2016) underlines fundamental role of architecture with the theme of “an architecture of displacement”: “around the world, architects and designers are grappling with ideas to move beyond a conventional understanding of building to calculate how an individual’s mobility may also help bring about security.” It is, then, time to remember the question provocatively pronounced by Catling (2014): “architects are ridiculed if they take a moral position, and attacked if they don’t. What, then, in the 21st century, is ‘the duty of the architect’?”

2. Urban Context: Istanbul Revisited

Istanbul, an 8,500 old imperial city, has become a ‘theatrical stage’ for the populist policies welcoming the multi-national investments and their spatialization with upscale architectural vocabulary. In the global context of Istanbul, a fragmented “urban collage” - physicalized through its pluralist identity, or as a “*mélange*” – as pronounced by Uğur Tanyeli - has emerged as a main local aspect. In this “*mélange*”, with an upscale architectural vocabulary, the making of the tallest building, the largest road, biggest airport; to finish them in the quickest time, to spend the largest budget on shiny upscale architectural vocabulary have become the surrounding mottos as if the modernizer is in a hurry. Today, “beautifying Istanbul and glorifying its Ottoman past” have become the main mottos. In 2006, the then Prime Minister R. T. Erdoğan’s emphasis on the economic in his pronouncements complemented the picture: “my main responsibility is to market my city and country”. Visualized by the so-called urban transformation, the decade is characterized by destruction, eviction of urban poor, restless rapidity combined with the accumulation of global capital. In the process of 21st Century’ Istanbul radical, spatial, political and social change. It is now time to focus on dualities, conflicts, and clashes. In recent researches on Istanbul, an emphasis is given more and more on the uneven allocation of urban resources, the increase in the urban poverty and urban segregation: residential areas, work spaces and recreational areas are socially, politically and economically segregated. In other words, the public integrity that was giving an ideological meaning to the modern city of the 20th century is in the process of disintegration. The speculative and ideological processes are characterized by ad-hoc spontaneous and fragmented decisions made with no discussions in an opaque environment. The restless commodification and consumption link up with capitalist urbanization where researchers point out the lack of ethical values, the financialisation process of all values– as depicted by David Harvey (2000) for the Western context. That’s why it is now urgent to re-pose Catling’s question for our city: what is the duty of an architect in Istanbul facing crucial polarizing issues?”

3. The Role of the Young Architect: Is a Human, Multicultural and Democratic City and Shelter Possible?

In the lack of public transparency of the local and central administrations in Turkey, there exists no contributive subject for the rehabilitation and the carrying forward of the public policy making. In the lack of such domestic policy, our design studio has discussed dynamics, potentials for a broader understanding of contemporary urban issues and clashes. In this context, we, the studio tutors, argue that we need to find a new way of looking for our design research and design methodologies. Studies do not provide a unitary method or have not agreed on terms and issues. However, we can detect a common interest: the making of space as a social product – as put by Henri Lefebvre (Lefebvre, 1991). In the design studio, space is understood as a social entity with particular, localized meanings. All products as the patchwork of the human existence are part of the coded visual system and open to new interpretations. In this regard, architect need to look for collaborative and more democratic ways in his/her designs, to protect each inhabitant's right to the city.

With a title of "HOUSING and CULTURE +", the Architectural Design Studio 4 at ITU has focused on a collective habitation issue of transnational migrants in Istanbul under the umbrella of trans-national migration, population growth, right to the city, right to the citizens. In the design studio, we argue that responsibilities of the architect as a citizen need precede design preferences. By this way, building not only physically but also socially resilient cities can be accomplished. The studio unveils the notion of resilience to inquiry the variety of actions/actors in respect to residing a large number of migrants in Istanbul. If the resilience is the capacity of reformation of the city under extraordinary circumstances than how can İstanbul response to the flow of people from outside the borders of the country? The participants of the studio are expected to respond this question in a creative and challenging way.

What makes the design studio extraordinary is the participation of various experts in conducting the studio, to deal with and respond to complex contemporary urban issues, and that the process rather than the result has been important. During the term, five lectures organized for students to comprehend the issue with its all aspects. Cenk Dereli depicted emergent events and their most damaging dimensions. Ebru Kurt shared data from her earlier works on resiliency. Architect Cem Sorguç lectured on the new forms of dwelling, on the short history of the housing and speculated on alternative forms of the urban housing. Edin Zaim from *Kentsel Vizyon Atelier* explained their projects on urban development for considering newcomers. Anthropologist Furkan Sevinç and the Iranian translator for Syrian refugees from Caritas (an international aid agency in Turkey) talked about their experience with a variety of groups needing support (ill-treated women, children, elderly, handicapped people among the migrants).¹² In the light of these seminars, the architectural program /scenario is developed for

a collective housing supported with a small scale function of "production" for the self-survival of transnational immigrants to be lived in the complex. Students have thought of co-habitation of different cultures, classes and set up a dialogue with diverse classes as well as public spaces and commons via architectural design. While some students addressed single women and widows, some chose to concentrate on children issues.

The district between the Dolapdere Avenue and the Cumhuriyet Street in Beyoğlu has been the project area (figure 1). Students of the studio proposed small scale infill residence compatible with their scenario, local pattern, and everyday life of the given neighborhood. At the end, students conducted a modest in-fill project in the central district. Instead of projecting ghettos at the periphery, students focused on the central city and explored the ways for people from various groups of society to live together. Developing methods of cohabitation was the motto of the studio. Students projected unfamiliar types of urban residence programs containing housing and a small-scale production to support refugees financially while helping their engagement with the society (Table 1). Recognizing the notion of the right of the city/citizen and denying social segregation, studio works reflect the multicultural heterogeneity of the city and public life. In other words, works support cultural richness among people by contributing them to encounter with each other to cherish social life. Works have the potential of paving way to a public and integrated city that can be socially resilient.

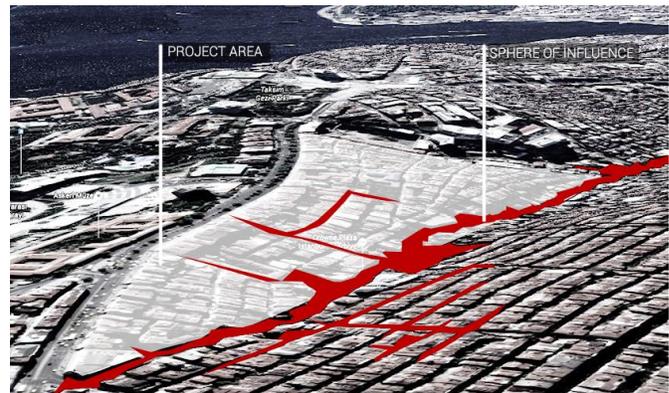


Figure 1: The Project Area: The Dolapdere – Cumhuriyet Axis, Beyoğlu – Istanbul

However, the pedagogical and design approach conducted in a conventional design studio is unable to cover the needs of Syrian refugees in Istanbul. In other words, the Barthes (Barthes, 1997) observation and grasping techniques in the built environment and small-scale tactics - as pronounced by De Certeau (De Certeau, 1984) - were not simply holistically enough to answer quickly the refugees' urgent needs. Their functional and humanitarian needs go beyond the capacity of a design studio. Our process definitely unveils the urgent need for a broader collaboration among the public authority, NGO groups, the neighborhoods and schools. A journey in the design studio exemplifies this

Table 1: The works of students (Cansu Olgay, Nida Bilgen, Oya Yeşim Armağan, Çağrı Atay, İlayda Memiş, Büşra Aslan, Altan Yılmaz, Senem Deniz Bolat, Yasemen Akça, A. Emirhan Altay, Ebrar Enes Uçmaz, Enver Özmen, Yavus Dakes)

	Site Plan	Plans	Section and Axonometrics	Rendering
<p>Greeny Recover Cansu Olgay</p> <p>This project accommodates twenty Syrians, collective production by urban agriculture and small scaled sales of the surplus of crops. For the variability of the households, seven houses, each providing accommodation for 2-4 people, designed. In each house, there is only a kitchenette. A shared kitchen is located on the ground floor to be used for cooking. The system will have the minimum external dependency. Seed growing, planting, and harvesting will be done by dwellers. Sales will be made in a public place, so a part of the dwellers will be responsible for this central kitchen and service and cleaning.</p> <p>Stagger's program aims to integrate the refugees who are coming to settle in Utlade Street to the society and making the relations stronger between newcomers and located ones. It includes a housing, a production, and a public area. The production area provides working opportunities for the refugees such as the wood atelier. The primary function of the atelier is bringing a new identity to "naked human" by creating a master-apprentice relationship. The works of the atelier are upon small furniture and carving. There is a selling point at the street side, where the products of the atelier are sold.</p>				
<p>Stagger Nida Bilgen</p> <p>Co-Existence project focuses on the permanent residence of migrants instead of providing them a temporary accommodation. Within the project these new users, who are forced to migration due to the war, named as "new locals". The particular target of the project is women and children who are in search of a new place to live. "New local" women are aimed to produce goods. For them not to lose their identity and to sustain their culture "Cooking" is chosen as appropriate program. In this way, they can both supply their needs and have financial gain thanks to shared kitchen planned much like a Street Bazaar.</p>				
<p>Co-Existence Yeşim Armağan</p> <p>The aim of this project is making people notice to physically challenged and injured people. Physically challenged migrants (vision, hearing, physical difficulties) can stay here and work if they wish. Families (first come) are estimated five people who are two adults around 30 years old and three children between 8-20 ages. Both healthy and physically challenged individuals are aimed to work together in the ateliers. Necessary education (learning a language, using a computer, using a sewing machine, welding together, etc.). Recycling material can be utilized for decreasing consumption.</p>				
<p>Access-Recycling Çağrı Atay</p> <p>Severe straits and miscommunication due to lack of communication skills are primary problems when immigrants migrate. In this language school, immigrants with language teaching experience are privileged. They can also earn money by teaching Arabic to Turkish citizens who want to learn Arabic. Also, the newly created library consists publications in Arabic and Turkish. The auditorium inside the building will create an environment to discuss the problems and rights of immigrants, leading the building to become a significant place for immigrants all over the country.</p>				
<p>Langue Center İlayda Memiş</p> <p>People who immigrated to Istanbul need to maintain their lives. For this reason, this project's fundamental aim is to allow a number of abandoned refugee children and a couple of families to integrate into a new society. The project is a music school in which Turkish and Syrian children meet, and spend time together while they learn to play various instruments. The building's education section consists classes, common areas and the scene where the concerts can be organized on a particular time of the year. The project also accommodates two refugee family, fourteen abandoned children, and socialists.</p>				
<p>DwellingMusic Büşra Aslan</p> <p>Peripheral was placed in Dolapdere which is one of most cosmopolitan districts of Istanbul. Refugees that need shelter and economic assistance can benefit from the Peripheral. It was designed as a cooperation center of the city and it has studios for technical or artistic courses. Also, there is a workplace for refugees to provide them economic assistance. In these workplaces, second-hand stuff is recycled and sold. The space between houses and workshops was designed as a public place that can be used by both refugees and residents of peripheral apartments.</p>				
<p>Peripheral Altan Yılmaz</p> <p>The project is focused on primarily women and children, excluding housing section. Rug workshop was directed to a cozy courtyard to be able to see the children of the women playing in the courtyard. Three people accommodate in each housing. Total capacity is twenty-four people. A control from the outside, for the safety of the children, is obtained by a public tunnel, which is also used for exhibition of rugs, to the terrace. It includes slides, climbing- as well as sculpted forms - playgrounds. The garden deliberately surrounded with the buildings. Between the training unit and the atelier passages are</p>				
<p>Woven Rugs Senem D. Bolat</p>				

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Endnotes

¹ Since the beginning of the Syrian civil war in 2011, masses are forced to leave their territories and immigrated to several destinations in worldwide; and the refugee crisis has become a crucial issue. Because of their geographical closeness, Turkey, Lebanon, and Jordan, with the largest number of immigrants, have been highly affected.

² More than 10 percent of 4.8 million Syrian refugees have immigrated to Europe in the last five years (World-Vision, 2016). As Turkey restrains some official transition from Syria, migrants try to take refuge in Europe. However, since the European countries were accepting a limited number of refugees, most transitions were illegal. According to the April 2014 dated report of UNHCR, in 2013 43.000 people, and in the first three months of 2014 18.000 people has arrived in Italy by sea. More than 20.000 people have been rescued during illegal sea/marine transportation from October 2013 until April 2014 (AIDA, 2014) in contrast, a large number of adults and children died on the migration route to Europe. Following Aylan Kurdi's dead body's photo covered on both social and conventional media on 02 September 2015, European countries, especially Germany, started to welcome Syrian people.

³ Resilience is the capacity of a system to deal with change. Urban resilience takes a large number of forms with the disaster or change to which cities confront. In the urban history, cities in worldwide have been challenged by forces either natural or human-made –as depicted by Lawrence J. Vale and Thomas J. Campanella (2005).

⁴ While some immigrate for the economic reasons, others are forced to move because of the war conditions.

⁵ Survey covered domestic newspapers (Cumhuriyet, Hürriyet, Milliyet) and international newspapers (New York Times, Guardian, CNN) from 2011 to 2015.

⁶ According to Europol, 95.000 children are out of the protection of an adult, and 10.000 children are missing after entered into Europe (Connolly & Graham-Harrison, 2016).

⁷ Camps are not the ultimate solution for the people who left their lands perpetually. Only %10 percent of all the Syrian refugees is staying in the refugee camps. Despite that, the number of refugees living outside of camps is raising day by day. Data from the last three years shows us that number of the refugees staying in camps do not exceed 500.000. According to data from August 2016, this figure is 4.315.125 people (UNHCR, 2016). June data from UNHCR shows that the number of refugees living in the camps is only 261.794. The number of the ones who are living outside is 2.483.121 (UNHCR, 2016). The reason for the low-level population in the refugee camps in comparison with the whole refugee population is on the one hand accommodation capacities of the refugee camps, on the other hand, the condition of the refugee camps. In this respect, David Miliband, the former foreign secretary of the UK, declared that the refugee camps are not a solution to the crisis, and he expressed that refugee camps “were designed for yesterday’s problems, not for tomorrows” (Gayle, 2016). After the war in Syria, Turkey has housed largest and the most number of refugee camps in Europe. Activist Daniel Puls from the United States asserted that he had visited several refugee camps around the world, but the conditions of the camps in Turkey was the best.

⁸ According to Caritas officials, the conservative Syrian families do prefer to live only with their family members; and refuse to live with their relatives (Sevinç, 2016)

⁹ Funding requirement for these areas in 2016 was set 4.5 billion dollars. But even with the second quarter of the year finished, there is a %60 deficit in this funding. This shows that it is awfully important for refugees to participate in everyday life, and earn a living. Within this context, in Turkey, work permit has been being given to the Syrian refugees since 15 January 2016 (Türkiye-Cumhuriyeti-Dışişleri-Bakanlığı, 2016)

¹⁰ The Bulletin of the research company Ipsos, August 2015.

¹¹ Series of attacks since the beginning of Syrian war

Table 2: Terrorist attacks as breakpoints caused a shift on overview of local communities towards refugees.

			People killed	Wounded
Beginning of Turkey's open-door policy towards Refugees from Syria	29 April 2011			
Refugee flow to Jordan	July 2011			
Major destination of Refugees: Bekaa	March 2012			
Domiz Camp opens in Iraq	April 2012			
Geneva II. Conference on Syria	22 February 2014	Montreux		
	23-31 January 2014	Geneva		
	10-15 February 2014			
Reyhanli Attack	11 Mays 2015	Hatay / Turkey	52	146
Death of Aylan Kurdi	2 September 2015	Bodrum / Turkey		
Suruc Attack	20 July 2015	Saniurfa / Turkey	34	100
Ankara Attack	10 October 2015	Ankara / Turkey	109	500
Paris Attacks	13 – 14 November 2015	Paris / France	137	368
Sultanahmet Attack	12 January 2016	Istanbul / Turkey	11	15
Cankaya Attack	17 February 2016	Ankara / Turkey	29	61
Güvenpark Attack	13 March 2016	Ankara / Turkey	38	120
Istiklal Street Attack	19 March 2016	Istanbul / Turkey	5	36
Brussels Airport Attack	22 March 2016	Brussels / Belgium	35	340
Bursa Attack	28 April 2016	Bursa / Turkey	1	13
Gaziantep Attack	01 Mays 2016	Gaziantep / Turkey	4	23
Vezneçiler Attack	7 June 2016	Istanbul / Turkey	13	36
Ataturk Airport Attack	28 June 2016	Istanbul / Turkey	45	236
Nice Attack	14 July 2016	France / Turkey	85	303

¹² They indicated Bağcılar and Arnavutköy regions as the neighborhoods where the most of the migrants and refugees have been staying. They explained the rights of refugees who do not have the statute of citizen but residence permit in Turkey and emphasized the importance of the school–age children should continue their education.

WHAT ABOUT THE ORGANIZATION OF SHELTERS?

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Abstract

According to UNHCR, 15.1 million refugees currently live in refugee camps in different places around the world. Considering the fact that most of these refugees live in these camps for over five years, and some for over a generation, make it necessary to think about the design of these camps in a different way than other disaster shelters that the duration of stay is generally shorter. Besides, these people have had the traumatic experience of a war, are far from their motherlands, and trying to make a life in a foreign place. That's why providing refugees with proper shelters can increase the sense of belonging and need for a "home" to some extent. Another critical but less discussed issue in this condition is the organization of shelters in refugee camps and the possible social and psychological effects of these organizations on refugees. In this respect, the aim of this paper will be to argue about the quality of refugee shelters with an emphasis on the organization of shelters in camps to provide a safe environment which increases the quality of human interactions, hence the well-being of the refugees. As a part of research various camps in Turkey will be chosen to discuss about the organization of the shelters and some suggestions will be developed to enhance the quality of public spaces in these kinds of camps.

Keyword: *Spatial organization, Refugee camps, Refugee shelters,*

Introduction

Unfortunately, by 2016 the world observes the highest number of human displacement ever recorded. UNHCR reports that there are more than **65.3 million people worldwide who have been forced to leave their home /country due to conflict conditions in their homeland. About 21.3 million of these people are refugees and more than half of them are children. That is** unprecedented in the history of the world. Predominantly, the most serious problems for international humanitarian organizations and host countries of these refugees are to provide adequate shelters and rudimentary living condition in the overcrowded refugee camps. Many times the same type of shelter used for the other disasters are used in this case too. But the fact is that due to several reasons these might not be sufficient as refugee shelters.

Shelter for refugees

As definition, shelter is an area with a roof to protect people and animals from the weather conditions or from the danger. In disaster times and particularly in refugee camps the shelters become the immediate environment for

fulfilling all the physical and psychological needs of family such as protection, security, personal safety, health care and education (Bashawri et al. 2014). In short "The first aim of the temporary housing design is to give a sense of home" (Yüksel & Hasirci (2012) p.229). That's why in these situations providing a proper shelter is very important but not sufficient. Creating a sense of belonging is necessary to reduce the impacts of the traumatic situations.

In war situation, people are involuntary migrants compelled by extraordinary situation to leave their country/home and childhood memories and to go to other places just to be safe. These people have had the traumatic experience of a war and conflict, trying to make a life in a foreign place. So refugee shelters as first and foremost are homes, more than just a roof. In this regard, UNHCR Strategy (2014-2018) defines refugee shelters as "a habitable covered living space providing a secure and healthy living environment with privacy and dignity. Refugees have the right to adequate shelter in order to benefit from protection from the elements, space to live and store belongings as well as privacy, comfort and emotional support" (p22).

Shelters for refugees like the ones for natural disasters should include minimum living condition with space for daily activities, sleeping, socialization, personal hygiene and privacy. However, there are some distinctions between disaster shelters and refugee shelters that make it

necessary to give particular attention to the design and organization of these spaces. The first difference is in the period of time that the shelters are used. Although survivals of natural disasters can go back to their homes as soon as their houses are rebuilt, many refugees worldwide that live in refugee camps live there for more than five years, sometimes a whole life. For instance, Dadaab refugee camp currently houses some 350,000 people and for more than 20 years has been home to generations of Somalis who have fled their homeland wracked by conflicts. Figure1 (<http://www.ibtimes.co.uk/>)

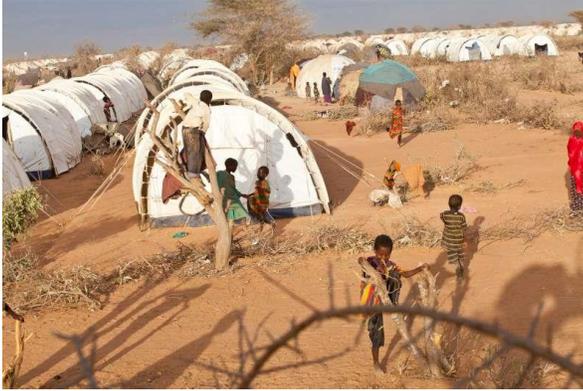


Figure1: Dadaab refugee camp. (n.d.) Retrieved from <http://www.unhcr.org/>

Furthermore, the condition of people in natural disaster times that are generally displaced locally is somehow different from whom that are relocated owing to conflict and war. The first very important condition is that they are generally allocated in the controlled camps in other countries than their own with different cultures and isolated from the rest of the community. So, these camps become somehow bigger or smaller urban closed settlements and like any other urban settlement the quality of provided interior and exterior spaces can help them in creating a sense of home, feel themselves safe and have healthier social relations, which all can help in overcoming the consequences of their traumatic situation. Generally, the inhabitants of the shelters try to change and personalize the interiors of the shelters with the available means but the organization of the shelters and the quality of the created urban spaces is an issue which needs to be considered by the authorities generally before the shelters are located. Figure 2



Figure2: Interior space of a refugee shelter in Islahiye refugee camp. (n.d.) Retrieved from <http://www.ifrc.org/>

General Considerations in Design of Refugee Camps

Undoubtedly, there are various parameters that are important to be considered in design of refugee shelters and camps which can be summarized as below:

At first the designed shelter should be able to hold all the basic life functions of the families.

Second the shelter should be able to protect the habitants from the environmental conditions such as rain and snow. As a negative example the heavy rain in 2010 destroyed inappropriate shelters in Kenya refugee camps. “Hundreds of families have been living in makeshift shelters in a no man’s land over the past four months, waiting to be relocated to a proper camp,” said Joke Van Peteghem, head of MSF’s mission in Kenya. Figure 3.



Figure3: Kenya refugee camp under flood in 2010. (n.d.) Retrieved from <http://www.doctorswithoutborders.org/>

Technical issues such as ease of storage, and easy construction are other critical issues to be considered in sheltering proses. The shelters which can be stored easily will help to save time in disaster recovery process. Whenever possible it is wiser to use the local resources (such as soil, or bamboo) to construct the shelters. The technical details that allow the users to participate in building up the shelters can not only reduce the cost but also can increase the feeling of attachment to the space. Designing these shelters in a way that can be modified according to the needs of the users is preferred.



Figure4: Allocating a prefabricate caravan as a part of rehabilitation program in Zaatari refugee camp. Site planning and Shelter Camp Restructure Project (2015-2016).

Moreover, efforts should be made to have a minimum environment impact in all stages of sheltering and stablishing of the camp. The aim should be to design the shelters in a way that they can be reused, or at least recycled. After a camp is removed there should be nothing left to give harm to the environment or it should be designed in a way that can be used for other purposes.

An appropriate shelter should reflect the social and cultural needs of users (including need for privacy, etc.) too. So, shelters must be adapted to each location and situation that mean a good solution for sheltering may not work in another location by different situation (IFRC ,2013). Providing means such as housing equipment for personalization can help in creating a better sense of home.

Refugee camp Organization

The purpose of refugee camps is shortly to provide safe spaces for people who have left their countries and hometowns due to conflicts, wars, etc. Feldman (2015) state that, “the general commitment of humanitarian agencies and host governments to the idea of the refugee camp as a humanitarian space is the starting point for a set of conversations about what that means (and what are its limits) and what the effects of these spaces are on their inhabitants “(p.246).

These camps need specific facilities and services such as sanitation, electricity, etc. Such infrastructures require considerable amount of money, which make sheltering process expensive. That’s why the first attempt generally is to provide the occupants with the life basics with the available means and tools which is directly related to the economic condition of the host country and the aid from humanitarian organizations. Figure 5



Figure5: Mass shelters in Nyarugusu Refugee Camp. (n.d.) Retrieved from <http://cwsglobal.org/>

However, to be able to really provide a humanitarian space for refugees needs a careful planning and design. The quality of spaces in the camps can be very important in enhancing the quality of the life and in creating a sense of belonging to the space thus the physical and psychological welfare of the inhabitants. In UNHCR (2014) report the importance of a well- designed camp is emphasized as: “design and develop settlements in the future is expected to reduce some of the refugees’ vulnerabilities, facilitate camp management and increase self-reliance opportunities as well as set the foundations for durable solutions. Well-designed settlements reduce negative impacts on existing habitats, boost local economies and reduce dependency on humanitarian aid.” (p.16). To reduce costs of running a camp it is possible to support and help inhabitants to participate in various kinds of production in the camp and even to create their own small business. These activities can fasten the recovery process of affected people as well. As an example the management of Adiyaman camp in Turkey with the help from the local municipality, has set up workshops for the refugees. Figure 6.



Figure6: workshops in Adiyaman camp in Turkey. United Nations High Commissioner for Refugees.

Generally, refugee camps are aggregates of shelters linked by continuous spaces such as cities. In spite of the fact that most camps are as crowded as cities and have different parts with different functions, similar to a city, it is generally very difficult to perceive these camps as cities for several reasons. The organization of the shelters, their quality, the quality of open

spaces, lack of greenery, etc. make the appearance of many camps much different from the cities. It should not be forgotten that refugees have passed from a traumatic situation, have had harsh experiences in their lives and have not come to these camps deliberately and always have a hope to either go back to their own lands or to move to a more stable life. So the issues such as place attachment or sense of belonging might develop different for them. On the other hand, development of these feelings might be even more important for a healthy life for the refugees. Figure 7



Figure7: Dadaab, the biggest refugee camp in the world. (n.d.) Retrieved from <http://nairobiwire.com/>

Mental health is one of the significant considerations related to the refugees and also the main concern of the World Health Organization and Refugees agencies. (Korpela, K.1989). Considering the fact that mental disorders and depression are reported to be raising in refugee camps and that this results in increasing violence and conflict, the mental health of refugee society is getting more significance each day. Solle, D. (n.d.).

A proper design of these camps might help in reducing some of these problems by creating better social interactions, and better sense of home. Peters.et.al. (2010) argue that “two indicators for social cohesion are relevant, namely social interaction and place attachment” (P.94).

Most of social interactions are done in well-defined in between spaces. In this regard Rapoport (1982) argues that providing and designing personalization spaces such as yard to houses can be improve communication attitude and interaction among the residents. Madanipour, A. (2003) states that public and private spaces are a continuum, and many semi-public or semi-private spaces may be identified as the two realms meet through shades of privacy and publicity rather than clearly cut separation. Unfortunately, the quality of open spaces has been neglected in many of the refugee camps.



Figure8: Dadaab refugee camp in Kenya. (n.d.) Retrieved from <http://ua.euronews.com/>

Nowadays the importance of well-defined open and semi-open spaces in increasing the social interactions among the residents make responsible authorities to consider re-organization of refugee camps to achieve this goal. Figure 8 demonstrates a suggestion for reorganizing shelters in Zaatari camp regarding the above concerns.

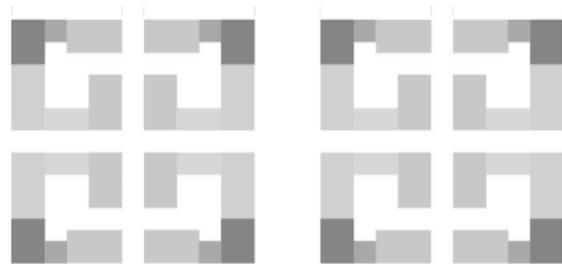


Figure9: Proposal for re-organization of shelters in Zaatari refugee camp. Site planning and Shelter Camp Restructure Project (2015-2016).

Another issue that can be useful in creating more pleasant environment and spaces to enhance interactions among inhabitants is to use trees and greenery in the camps. Figure 10 and Figure 11.



Figure10: Planting trees in a refugee camp in Kenya. (n.d.) Retrieved from <http://www.ifrc.org/>



Figure11: sample design Green space as a place for social interaction. (n.d.) Retrieved from <https://www.pinterest.com/>

Organization Types in Refugee Camps

In organization of refugee camps, generally several typical arrangements are used. These organization types are usually used to make provision of necessary services easier and are preferred in relation to factors such as climate, land situation, economy, etc. These organization schemes are as follow:

- **Axial (Square) Plan:** In many of refugee camps this kind of plan with road hierarchy is used. to Although it can lead to creation of a gridded urban network, it results in lack of in-between spaces, well-defined public spaces and social spaces **113** Figure 12.
- **Grid Plan:** Although it is quick to layout and easy to maintain recent publications have indicated that it isn't the preferred method for organizing the camps and that there are frequent problems associated with this scheme. For example, its' rigid structure creates military-like camps that decrease cultural connections among occupants. **113** Figure 13.



Figure12: Islahiye refugee camp in Turkey. (n.d.) Retrieved from <http://www.un.org/>



Figure13: Apaydin refugee camp in Turkey. (n.d.) Retrieved from <http://reliefweb.int/>

- **Cluster plan:** This organization allows arrangement of infrastructural elements, such as roads and possible electricity, like a tree branch spreading out from a central location. Certain facilities can be provided at the central location (offices, healthcare, warehouses, market, community centers), while others will be decentralized throughout the camp (water, latrines, bathing, garbage, education). Cluster planning gives occupants more freedom and responsibility when it comes to their individual shelter. **113** Figure 14.



Figure14: Sample of cluster planning. <http://www.urban.si/>

In the following section some of the refugee camps in Turkey are analyzed according to above mentioned issues.

Refugee Camps in Turkey

By the end of 2015 Turkey hosts the largest number of refugees in the world, including more than two million Syrian refugees, out of which more than half are children. AFAD, the Disaster and Emergency Management Agency of Turkey's Government, announced that Turkey established 22 refugee camps located in 10 provinces. 5 of these camps are chosen to be analyzed in the following parts.

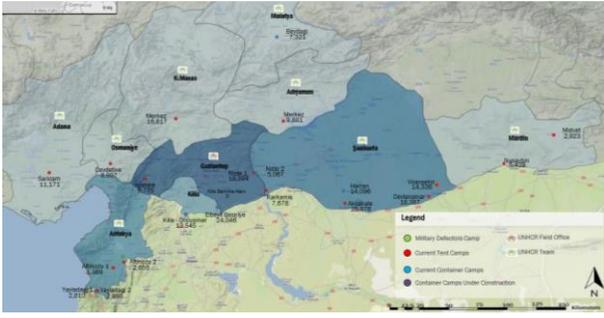


Figure 15: Refugee camps in Turkey (n.d.) Retrieved from <http://data.unhcr.org/syrianrefugees>

1. Yayladağı camp

Yayladağı camp is located in the grounds of a former tobacco processing factory in southern Turkey. This camp is set up in May 2011 for Syrian refugees with approximately 3,057 population. The shelter type that is used for each family is tent with an electricity hookup to power its lights, heater, refrigerator and cooktop. Figure 16



Figure 16: Yayladağı camp. <https://www.google.com/maps/>

The Camp has an axial plan organization. Although a straight path can be the primary organizing element for a series of shelters, it provides little opportunity for creating social spaces and community cluster for refugees. Additionally, in organization of this camp there is no gathering space to speak of. Figure 17

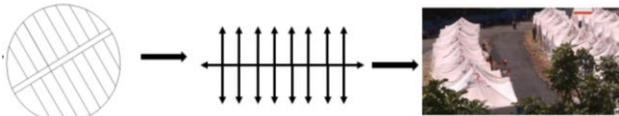


Figure 17: Yayladağı camp organization

The old stucco tobacco warehouses at the end of the camp is reused as spaces for various activities and functions such as school, health center, laundry, etc. However, at the center of camp can be more functional for creating social spaces. Figure 18



Figure 18: Yayladağı camp. <https://www.google.com/maps/>

2. Apaydın camp

Apaydın Camp at [Hatay](#), close to the border with Syria hosts 4,917 refugees and Containers are used as shelter. Figure 19



Figure 19: Apaydın Camp. <https://www.google.com/maps/>

The general organization of camp is based on grid system. Provision of social spaces and connection spaces is largely ignored in the organization in this camp. Introduction of informal public gathering spaces would allow more opportunity for interaction. Figure 20

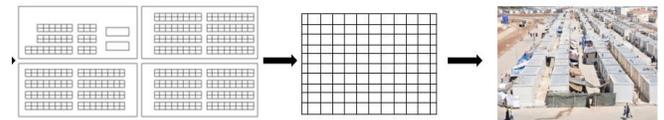


Figure 20: Apaydın Camp organization.

In this case linear organization is used for arranging containers in each section. Figure 21

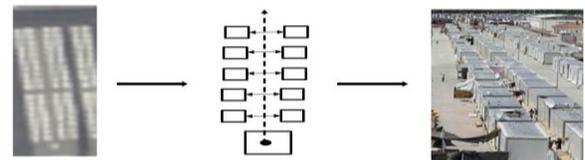


Figure 21: Apaydın Camp organization

3. İslahiye camp

The camp is located in Gaziantep province in southeastern Turkey with about 9,950 Syrians and 9,609 Iraqi refugees. Figure 22



Figure 22: İslahiye camp. <https://www.google.com/maps/>

The camp has a grid organization with a central activity and functional space. Figure 23

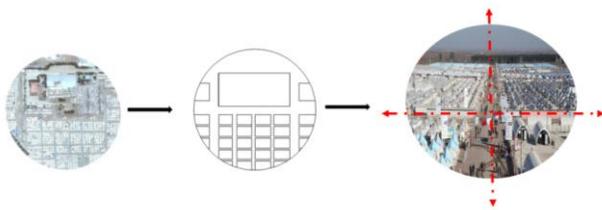


Figure 23: İslahiye camp organization.

4. Nizip camp

Nizip camp is in the province of Gaziantep, an important industrial city in eastern Turkey, 45 kilometers away from Syrian border. In this camp 10,700 Syrian families live in tents. Figure 24



Figure 24: Nizip camp. <https://www.google.com/maps/>

The organization of the camp is based on a grid with two main accesses which create a central social space in their intersection.

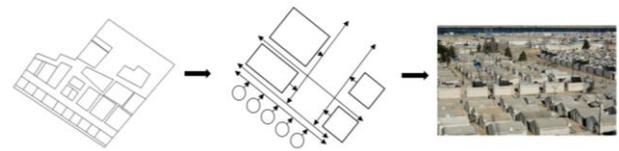


Figure 25: Nizip camp organization

5. Öncüpınar camp

Kilis Öncüpınar is a refugee camp in Turkey for refugees fleeing the Syrian Civil War. It is located at Öncüpınar, next to Turkey's border with Syria, in Kilis. Opened in 2012, it hosted 14,000 people in February 2014. Figure 26



Figure 26: Kilis Öncüpınar camp. <https://www.google.com/maps/>

The camp consists of 2053 containers, linked with brick paths. Several schools, kindergartens and playgrounds serve the camp's 2000 school children.

The camp arrangement is based on grid and axial organization with two main accesses in each part. The camp overall is composed of a cluster of these grid organizations. Although it is a well-organized camp, the containers are located in rows without any well-defined spaces in between for social interactions. Figure 27

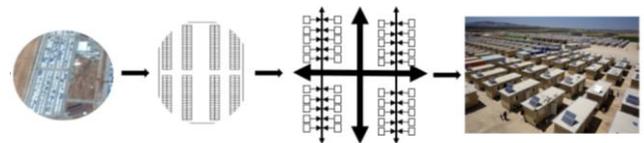


Figure 27: Kilis Öncüpınar camp organization

1. Conclusion

As life-saving spaces refugee camps, are essential human needs and these can be well organized spaces with friendly environments. Infrastructure, layout and type of shelter organizations in camps can have a considerable influence on feeling of safety, behavior, and well-being of refugees. Therefore, access and correct position of different sectors such as administration and security, health services, education, community services, social spaces, income-generating activities in camps must be taken into consideration in camps' organization. Obviously economical, technical and functional issues in

organization of refugee camps are of fundamental importance and should be considered too by the authorities responsible for these camps. However, psychological and social welfare of the residents and increasing a sense of belonging and sense of community for refugees is a significant issue as well. In this regards urban designers and architects can be helpful in creating more lively environments in these camps.

Proposing social spaces, small parks or gardens, open public spaces with proper seating units for each community can help in developing healthy social interactions. Moreover, considering urban elements such as squares, street names or colorful blocks can increase a sense of belonging and sense of community for the residents. Often though, this strategies and decisions for large scale camps on the level of organization change an emergency and temporary relief, into permanent 'solution.' In organization of camps to achieve community space for members it is important to consider five attributes: a sense of belonging and identification, boundaries, personal investment, emotional safety, and a common symbol system.

Overall the "camp plan" should be suitable for the camp site, and surroundings environment. The camp plan should take into account the social and economic factors and should also cover the physical and psychological needs of refugees from different cultures, ages and genders.

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EDUCATION AND SPACE FOR MOBILE LIVES: A JOINT STUDIO EXPERIMENT IN AYVALIK

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Abstract

While tragic news of hundreds of refugees, who are trying to reach to Europe through illegal and dangerous routes as they are running from violence of war, rose to rank high on the world agenda, Turkey experiences the social, economic and cultural trauma of refugees expressed in millions. Education is one of the critical aspects of the problem, not only as formal education of children but life-saving support for adults who had to adapt themselves to temporary conditions and uncertain future scenarios. With these concerns in mind, the aim of this paper is to convey the process and results of 2015-2016 spring semester joint studio of Atatürk University with METU on 'education for life-on-move'. Ayvalık was chosen as the project site since it is one of the important destinations of the refugees on their way to Lesbos (Midilli). Besides, the area is a historic refugee settlement, hosted many different communities, including Greek, Bosnian, Turks etc. for ages. Hence, it developed a pluralist identity and cosmopolitan culture.

Keywords: Architectural education; Ataturk University; Ayvalık; Design for refugees; Educational space

Introduction

Immigration issue is not a new concept for the world. Actually, the world has experienced this problem throughout the history of civilization. Human beings could have to leave their hometown due to several reasons like war, natural hazards, and various insufficiencies and shortcomings. Refugee issue seemed as a global problem after WW2 and needed to take action at the international level in the 1950s. In this context, the United Nations prepared a multilateral treaty and it was ratified by 144 states around the World. The treaty, also known as the 1951 Refugee Convention, defines a refugee as "a person who is outside his or her country of nationality or habitual residence; has a well-founded fear of being persecuted because of his or her race, religion, nationality, membership of a particular social group or political opinion; and is unable or unwilling to avail him or herself of the protection of that country, or to return there, for fear of persecution" (The Refugee Convention, 1951; Article 1 (A)(2)). According to UNHCR figures (2016), currently there are more than 21 million refugees worldwide, and about 2.5 million of those is hosted in Turkey, which is the highest figure around the world.

Refugee issue brings about several problems for lives on move such as economic, social, cultural, ethnic and educational. Politicians, academicians and several non-governmental organizations undertake several roles and responsibilities about the refugee problems confronting refugees. Among these problems, the discipline of architecture can take role in creating spaces for housing and educational needs of refugees.

Habitation is relatively more studied but refugee related educational designs seemed to be limited to the education of children at a young age, in fact, have to do with all ages of refugees to adapt to temporary conditions and to create opportunities for uncertain future scenarios.

Under these circumstances and concerns, the Departments of Architecture of Atatürk University and Middle East Technical University as 3rd year studio partners decided to deal with the education problem of refugees in 6th semester architectural design studio in 2015-2016 spring semester. In the architectural design studio, considering a diverse population structure and local opportunities, a training structure is designed at the high school level to participate refugees in the community life. In the scope of this paper, the final products of these studio works are presented while aiming to discuss the refugees and education issues from different perspectives. Since joint studio studies will be presented in the exhibition by Balamir et. al. at the same symposium, they were not covered in the scope of this paper.

1. Program and Scenarios

Atatürk University Department of Architecture 6th semester architectural design studio placed emphasis on a high school focusing on arts and craft education both for local students and refugees to acquire a profession. 29 students divided in 11 groups were asked to prepare their own scenarios and building program based on social and cultural aspects. The groups developed different scenarios, some of which preferred fine arts education while others focused on vocational high school concept. One group proposed culinary school, two of those followed Bauhaus school model, while others focused on vocational school education. Some groups also proposed short term courses like winter school and summer school programs

for refugees staying in Ayvalık for a short time. The projects are presented in detail in the following sections.

2. Site

Ayvalık district of Balıkesir was selected as the project area, which has become an accommodation place and a passage for refugees to Europe because of its proximity to the island of Lesbos. Since being home to many different communities like Turks, Greek, Bosnian and Islanders throughout history, Ayvalık has a natural 'refugee city' identity. With mobility of summer house vacationists, Ayvalık has an unstable

population ranging from 40.000 to 300.000 during winter and summer times as well. Due to its cosmopolitan culture, refugees can easily find a place themselves in such a pluralist nature.

The site of the project is located at the coastline of the Aegean Sea, including five historical buildings with an olive oil factory and a reconstructed soap factory besides toasted sandwich market. Satellite image and silhouette of the site are given in Figures 1 and 2 below.

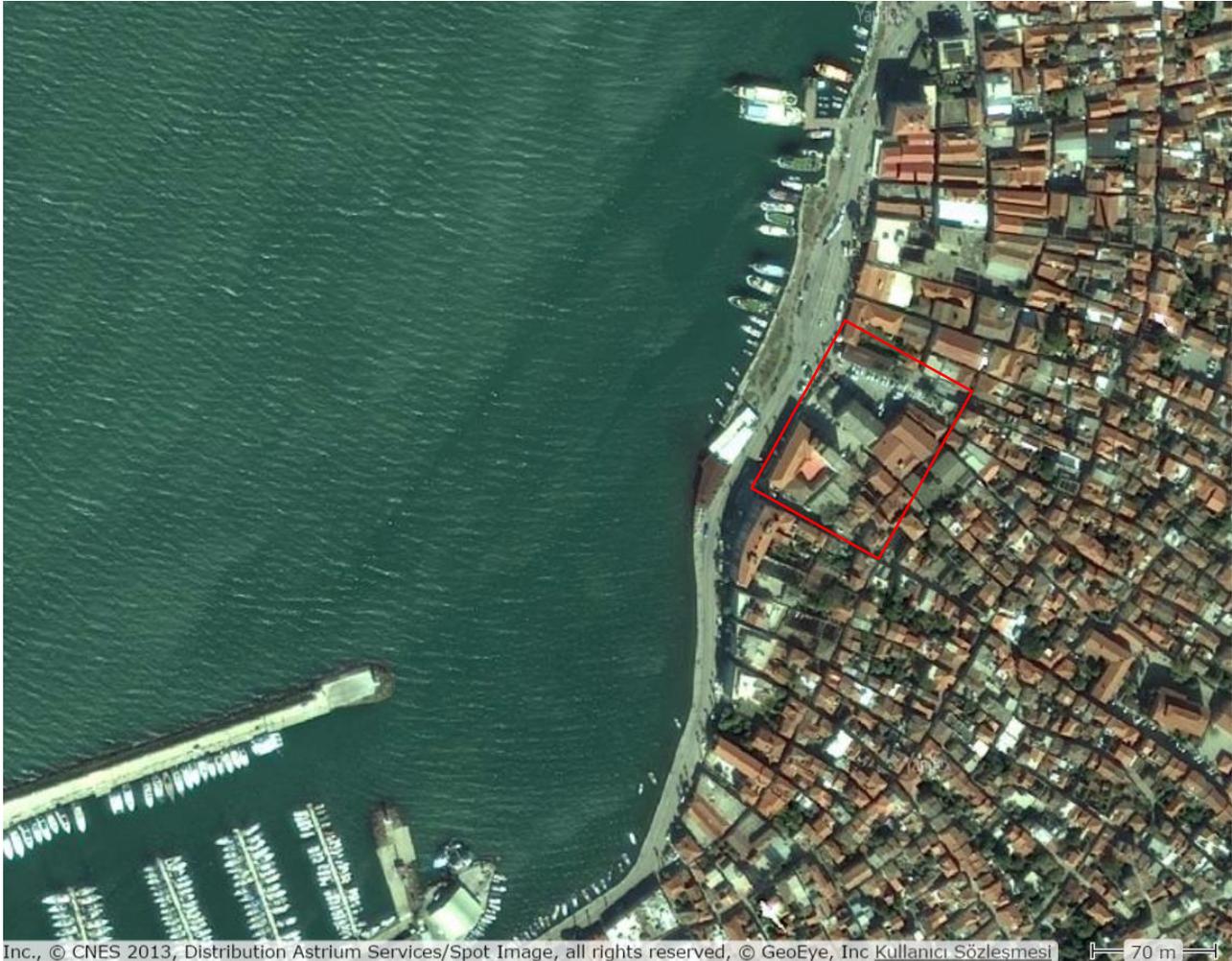


Figure 1. Satellite image of the project area (shown in red)



Figure 2. Silhouette of the site from Aegean Sea (from left; toasted sandwich market, olive oil factory, Ayvalık High School) taken by Aydan Balamir (2016)

3. Survey Studies

Ayvalık was visited with the students at the beginning of March 2016. 3rd year studio handouts of Balamir-Atabaş group at METU are used as parts of the joint studio experiment between METU and Atatürk University. The students were asked to analyze the site with the near surrounding. In this context, site studies were divided in three parts, including patterns, Nolli map and whisper of the site and material. Patterns study aimed to understand the architectural fabric of the town, so as to develop a repertoire of fine 'elements' that constitute a language of 'patterns' or architectural motifs that give character to a place. The students were asked to explore traditional and modern elements, typical or atypical, from which lessons can be drawn or which can still be used in contemporary design. To this end, they were encouraged to try to capture design solutions that are worth sustaining in the effort of making new places or 'infills' in old quarters. At the second part of the site studies, the students were requested to map public and private spaces of the site and its near surrounding, representing figure-ground (or mass-space / solid-void) configurations, as in the 'Nolli Map' of Rome, drawn by Giambattista Nolli (1748). For the third part of the study, the students were asked to listen to the whisper of the site and material as described by Rafael Moneo as in text *"I believe that learning to listen to the murmur of the site is one of the most necessary experiences in an architectural education"* and by Louis Kahn as in the text *"Even a brick wants to be something"* (Balamir, 2014). While doing so, the students were encouraged to use sketches, diagrams, text and notes as well as verbal presentations.

Meanwhile, environmental analysis studies included access routes to the site, vehicular and pedestrian traffic flow, climatic conditions, orientation issues and so on. These survey studies have shown that there are collector streets parallel to the coastline while narrow linking roads are located perpendicular to the sea. It was seen that there is an intensive pedestrian traffic on Deniz Street (coast road) and along with the toasted sandwich market in the site. There are several olive oil factories along the shore, while the shapes of roofs identify the town's spatial order and tectonic character. Besides building forms, façade design, use types and number of stories of the

surrounding buildings, the students took into account training needs both of refugees and local students at high school level.

4. Studio Studies and Proposals

Architectural design courses create an intensive learning medium to the students. An architectural design education can be described as a *"learning experiment that engages in critical practice, seeking to present values instead of mere techniques, promoting investigative work rather than trying to bring exact definitions to what must be"* (Uluş Uraz and Balamir, 2006). Keeping this definition in mind, the students were encouraged to make a design research, evaluate and criticize the findings, and propose design solutions inspiring from the local parameters while respecting the codes and regulations.

At the beginning of the studio studies, the students were requested to investigate high school education focusing on arts and crafts training. They investigated and presented different high school models at the studio, starting from national high school education, fine arts high school, vocational high school and laboratory high school to hotel management and tourism vocational high school. They also searched for space organization and design principles of high schools. Since the site has historic buildings to be conserved, an infill study in a historic context was needed for architectural design project. While questioning types of training, suitable both for refugees and local students, the students were encouraged to use the local potentials of Ayvalık such as sea, sea products, olive, olive oil, soap, lead, garlic stone and so on.

Ayvalık has a great number of local patterns as rich as its heterogeneous population structure. Patterns studies showed that Ayvalık has narrow streets on which attached buildings are located around a courtyard in the middle. Buildings are mostly 2- or 3-storey with flower balconies and 'cumba' (bay windows) at the upper floors. Small rectangle windows are enhanced with either wooden shutters or wrought iron fences providing space for pot plants. Entrance doors are very remarkable, representing the level of wealthy of the owner. Tall doors are decorated with posts, local motives and glass, often elevated with two or three steps. Colorful plastered façades are enriched

with flowers while saddle roofs and wooden eaves are preferred at top of the buildings (Figure 3).



Figure 3. Sketches showing building forms, façade organization and material use in Ayvalık

Environmental analysis and Nolli map studies helped to identify public and private spaces, building types and functions, façade organization, streets and traffic flow as well as figure-ground configurations showing sizes of buildings and existing land

uses. The students took photographs and made sketches of school buildings in Ayvalık as well to examine building configurations, orientation, form and component alternatives (Figure 4).

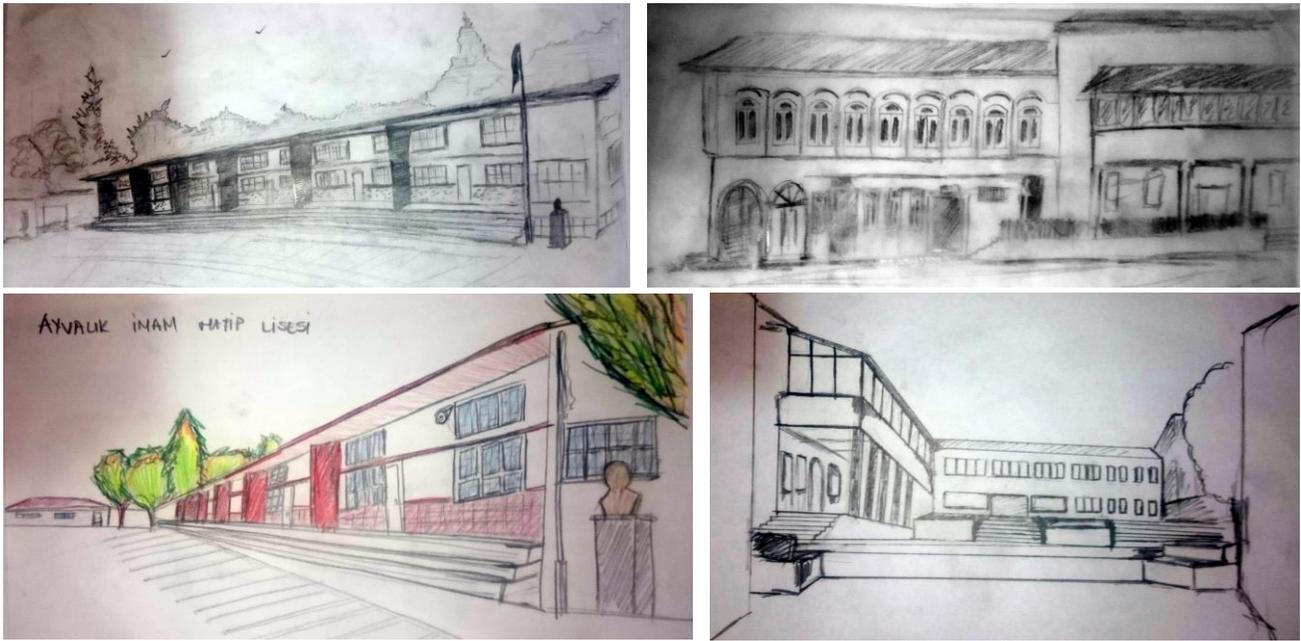


Figure 4. Sketches of school buildings in Ayvalık

The studio studies questioned the formation of a high school building both in 2D and 3D mediums to seek for the position/responses of a school building in an urban scale regarding the historic context. 2D medium deals with the silhouette on Deniz Street facing the West and Aegean Sea while 3D medium examined the places, sizes and forms of the buildings by means of physical and digital models. Silhouette studies were impressed by factory chimneys, building heights and roofline formations in Ayvalık while form proposals were

restricted mostly by the existing historic buildings and pedestrian and vehicle traffic flow in the site.

Silhouette studies and conceptual model studies gave special importance to the response of the proposals both in urban and historic context. Students proposed lower buildings at north where toast market and low-rise buildings are located while higher blocks were placed at south where there is a serial of mid-rise buildings (Figure 5).





Figure 5. Silhouette studies

Conceptual model proposals focused on gathering school blocks in a historic context. Since the site has five historic buildings, the students were asked to preserve the façades of these buildings. On the other hand, since front elevation on

Deniz Street is facing west, it was needed for classes to take precautions to sun coming from west. Therefore, orientation of classes and sun breakers were examined both in façade design and space organization (Figure 6).



Figure 6. Conceptual Models

One of the main questions in the design studio concerned with the relationship between the school building and its near surrounding. In this context, most groups preferred an inclusive design approach by inviting pedestrians to the school building to exhibit and sell the products. This would provide income both for local and refugee students while giving training by means of vocational courses. Under these circumstances, final products of the design studio considered design criteria and legislations for school buildings as well as building techniques, technology, use of local materials and climatic conditions at the same.

On the site plan, an infill study was handled where historic buildings were preserved as they are, new blocks and functions were proposed according to the school program. Most of the groups preferred to preserve the public square and toasted

market with renovations. They also proposed to use the historic buildings to be preserved on the site, old olive oil factory building and Migros building, as cultural center of the school complex like exhibition hall and conference hall, while placing administration offices to the historic storage building. The renovated factory building and residential building series were replaced with new blocks and infills. Two groups suggested to link the school buildings and the coast with a pedestrian overpass. Each group presented their projects in 2D and 3D both in digital and physical medium with the near surrounding in order to evaluate the aptness of the design proposals with the environment. Final jury products are presented in Figures 7-9 as follows.



Figure 7. Site plan proposals



Figure 8. Final jury projects



Figure 9. Final jury projects

5. Results and Discussions

In the studio studies of the 6th semester architectural design studio in 2015-2016 spring semester, the students experienced a twofold design problem, questioning the formation of a high school building on a multi leveled socio-cultural geography while searching for solution of a recent but also an old problem of Anatolia, the refugee crisis.

The joint studio program encouraged the students to study harder. During the site studies in Ayvalık, the students of the two university met and worked on the site together. Due to being a member of a joint studio experiment, the students worked in a contest medium while creating an environment to share photos, sketches, drawings, references, analysis studies and developing common acceptances. From the instructors' point of view, the joint program was carried out in two university meanwhile enabling exchanging ideas and teaching methods. The studio instructors of METU visited Atatürk University monthly and joined the juries during the semester and the final jury evaluations. This process was very beneficial in terms of institutional communication between the two architecture schools.

The students tried to develop an inclusive design solution not only for the refugee problem but also for historic district of Ayvalık, which already has a cosmopolitan culture. While trying to make an infill design in a historic plot which has five existing historic buildings they had to compromise, they also searched for the traces of local culture. Besides, the area is a coastal place where the industrial and historic silhouette is an input and a characteristic which had to be delicately handled.

Last and the most important concern of the studio was education for lives on the move. Most of the students adopt an inclusive approach combining both for refugees and local students in education spaces, and achieve a social cohesion. Diverse scenarios from vocational high schools to short term seasonal courses were proposed. While questioning types of training, the students benefited from the local potentials such as olive, lead and garlic stone etc.

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PROBLEMATIZING THE VOCABULARY OF ARCHITECTURE IN FAVOUR OF “ADEQUATE SHELTER RIGHT”

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Abstract

“Homelessness” is the most intense stage in terms of “lack of adequate housing”. Considering the scale and soaring figures it reached following refugee migration(s), homelessness is not an exceptional status anymore. Accordingly, it would be mistaken to define it as “a problem”. It is the new layout and we have to change the conventional approach by which we appraise homelessness. While each validated document and regulation for “housing rights” internationally and nationally is essential, they are far from being ample enough given the new regime of homelessness contributed by the scale and the impact of the refugee population. This paper argues that “right to shelter” for each human being on earth should be discussed and established in an extended scope. The boundaries of the “Right to Adequate Housing” hence need to be thoroughly criticized in terms of “law versus right” approach in order to expand the public opinion and act. Considering the political meaning of language for the architectural profession, the conceptualizations as “housing crisis” and “housing problem” will be objected in favour of the word “right”. Consequently, a critic against the architectural language will be introduced via the “Europe in Africa” project.

Keywords: Right, Shelter; Refugee, Architecture, Language, Homelessness

Introduction

Homelessness is the most intense stage in terms of lack of adequate housing. According to the last, but largely outdated global survey conducted in 2005 by UN, an estimated 100 million people were homeless worldwide (Kothari, 2005, p.2). Similarly, Habitat 2015 stated that a total of 1.6 billion people lack adequate housing (Habitat for Humanity, 2015, p. 2).

Considering the scale and soaring figures it reached following refugee migration(s), homelessness is not an exceptional status anymore. According to UNHCR (The UN Refugee Agency) figures of 2015, there are 65.3 million people forcibly displaced, 21.3 million refugees and 10 million stateless people (UNHCR, 2016, p.2). Turkey is hosting the largest number of refugees worldwide, with over 2.5 million people, followed by Pakistan (1.6 million), Lebanon (1.1 million), Islamic Rep. of Iran (979,400), Ethiopia (736,100) and Jordan (664,100) (UNHCR, 2016, p.3). Additionally, another dimension of migration is expected in the forthcoming decades due to climate change. Actually, it has been proposed that the climate change had already contributed shaping the Syrian conflict, consequently the refugee issue we are discussing (Sample, 2015).

The potential questions may be put forward as *if refugee population should or should not be considered as homeless and if homelessness condition applies to all refugees*. The refugee sheltering facts in Turkey might clear up the picture: The documented refugees who are located in refugee camps are only the 10% of the total refugee population in Turkey (Directorate General Of Migration Management, 2016). It is much more salient when expressed in numbers:

SYRIANS UNDER TEMPORARY PROTECTION STAYING IN AND OUTSIDE OF ACCOMMODATION CENTERS

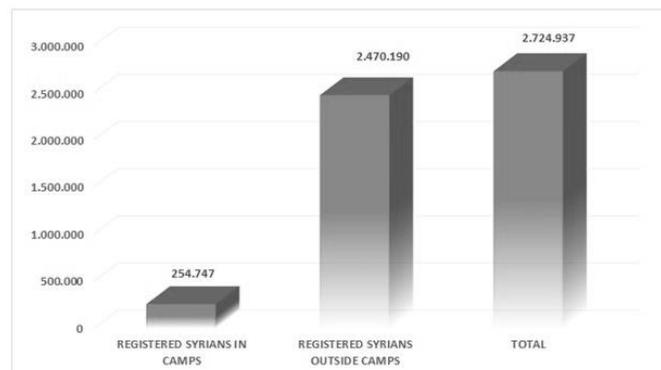


Figure 1: The Graphic shows the sheltering status of the documented Syrian refugees in Turkey: Turkish Ministry Of Interior Directorate General Of Migration Management, Migration Statistics: Temporary Protection, lastly updated 11 August 2016, http://www.goc.gov.tr/icerik6/temporary-protection_915_1024_4748_icerik

This data depends on the documented refugee population in Turkey and it is well known that a great deal of refugee population stays undocumented due to ambiguity about the refugee status in TR laws; undocumented and unregulated border passages via contraband human trafficking since spring 2011 and ad hoc implementations regarding registration process in Turkey (İçduygu & Millet, 2016).

Actually, the circumstances to reach an adequate shelter are far less humane for an undocumented migrant than a documented migrant. The report of PICUM (Platform for International Cooperation on Undocumented Migrants) puts the facts forward as:

"In the absence of work permits and lacking access to social protection, they have no legal income and are turned away from essential services...As a result, housing standards are lowered, suspicion towards migrants is increased, and undocumented migrants may be forced to choose between poor quality, high priced rental accommodation or homelessness. Their irregular migration status means that they are unable to access existing complaint mechanism or recourse on the private housing market, and lack entitlement to emergency accommodation and shelter" (PICUM, 2014, p.4)

Considering these, it would be inaccurate to define homelessness as a *problem* irrespective of citizen or refugee status. It is the *new layout* of homelessness aggravated by the incoming refugees –especially the urban off camp ones– and we have to change the conventional approach by which we appraise homelessness. In other words a holistic approach is essential.

1. Homelessness

United Nations Human Rights Council has distributed the "Report of the Special Rapporteur on adequate housing as a component of the right to an adequate standard of living, and on the right to non-discrimination in this context" on December 30 2015, by Leilani Farha. This report presents a significant shift in the approach towards the concept homelessness in comparison to the previous report which is presented by Miloon Kothari on 3rd of March in 2005 which should be considered as a basis.

In 2005 report, it has been put as a fact that the reason behind homelessness cannot be identified easily. Here, possible reasons are listed as, lack of affordable housing, speculation in housing and land for investment purposes, privatization of civic services, unplanned urban migration, destruction and displacement caused by conflicts or natural disasters, in sum indicating that these causes are diverse and multifaceted (Kothari, 2005).

On the contrary, the 2015 report identifies the cause as clearly follows:

"Homelessness occurs when housing is treated as a commodity rather than as a human right" (Farha, 2015, p.3) As will be noticed, visiting the homelessness issue from the perception of housing angle rather than the reasons give rise to it, changes the whole argument.

1.1. What does *homeless* mean?

Both reports accept the difficulty of a clear definition for homelessness. The following quotes markedly reveal such a difficulty:

"As noted in previous reports, adequate housing is not merely a roof and four walls, but rather is a place to live in peace and dignity" (Kothari, 2005, p.6).

"Definitions relating only to a lack of physical shelter also fail to take into account the social connection –the feeling of

"belonging nowhere"– experienced by homeless persons" (Farha, 2015, p.5)

The latter report offers a new perspective in defining homelessness which is anchored in human rights and recognizes patterns of inequality, in order to eliminate the "moral explanations of homelessness as personal failures" (Farha, 2016, p.1). Homelessness is re-introduced with three-dimensions here; first the absence of home both with physical and social aspects, secondly a form of systemic discrimination and social exclusion, and lastly homeless people as resilient and potential agents of change as right holders (Farha, 2015).

FEANTSA, The European Federation of National Organizations working with the Homeless has developed a European Typology of Homelessness and housing exclusion named ETHOS. This document categorized the homelessness into four types: Roofless, Houseless, Insecure and Inadequate (FEANTSA, 2005). This categorization would be an indicator of the complexity of a sole definition as a beginning.

2. Right to Shelter

Right to Shelter is a widely accepted concept. It is explicitly recognized as a basic human right and validated by documents and regulations internationally and nationally. The most cited ones are as follows; the first paragraph of the article 25 of The Universal Declaration of Human Rights dated 1948; the opening paragraph of article 11 in International Covenant on Economic, Social and Cultural Rights dated 1966. While the former stated the term right to shelter for the first time, the latter visited it as a binding / indissoluble right.

The section F in 1969 Declaration on Social Progress and Development's Article 10 recognized it supplementary for other rights. Similarly, Vancouver Declaration on Human Settlements (1976), Habitat II Istanbul Declaration's Article 8 (1996) also made congruous references to right to shelter.

While right to shelter is an extensively known and discussed topic and each validated document and regulation for *housing rights* internationally and nationally is essential, they are far from being implemented. Given the un-implemented, it would not be unfair to introduce the reality almost as a set of "denial of the right" (Keleş, 2007, p.442).

Moreover, there is an obvious misconception regarding right to shelter in terms of who would fulfil and implement it.

Does the responsibility of providing enough and adequate shelter belonging to state? If so, what is the scale of this responsibility (Abdulhakimoğulları & Kale, 2013). The responsibilities corresponding the rights *in general* may require huge amount of financial resources –which definitely applies for shelter right– and that is the greatest obstacle to the claims laid down by the economic and social rights theory; some even argued that this is the main reason *disqualifying the right to shelter as a right*. (Abdulhakimoğulları & Kale, 2013).

Nevertheless, the complexity and difficulty in providing adequate shelter for all should not be accepted as a valid

objection, because the term *right* emerges from *needs*, not *resources* (Abdulahakimogullari & Kale, 2013).

Besides, there is a significant deficiency in conceptualization of right to shelter in laws and human rights: The regulations related to shelter mention *authorization and duties of the government* instead of *defining the subject related to the right and the obligations of the state*. In this wise, persons do not have the right to demand before the law (Abdulahakimogullari & Kale, 2013). This is a basic dilemma of the alleged second-generation rights. Contrary to negative rights, a positive right as *right to shelter* has no compelling response.

The case Government of the Republic of South Africa versus *Grootboom* is a landmark case in this context. A constitutional court has enforced the constitutionality of *right to housing* for the first time in history. The 93rd paragraph of the conclusion of the case the court introduces as:

"...The obligation is to provide access to housing, health-care, sufficient food and water, and social security to those unable to support themselves and their dependents. The state must also foster conditions to enable citizens to gain access to land on an equitable basis. Those in need have a corresponding right to demand that this be done" (South African Legal Information Institute (2000).

As a side note, by juristic terminology, the *right to shelter* refers to provide a house in adequate conditions, *not a real estate property*. In other words, "the options for providing adequate shelter are not limited by property" (Çoban, 2012, p.87).

Adequate housing, as previously stated, is not "a roof over one's head but rather as the right to a shelter which provides sufficient privacy, space and security" (Nygard, 2014). The security issue here should be considered as the inaccessibility of strangers to the shelter but also permanency and social interdependence in neighborhood as well.

3. Dealing with Homelessness or Dealing with Architecture?

The conceptualizations arising due to lack of enough shelter for people, as *housing crisis* and *housing problem* are cautiously objected by the author of this paper. The *crisis* notion often deploys *re-active* practices which miss the basic reason-need-answer correlation mostly. The architectural profession is not an exception in this context, in fact is eager to be a leading actor.

In the refugee perspective of the homelessness context, a solid example could open up the debate. A few months ago *TD Architecture* firm founded by architect *Theo Deutinger* came up with a project for the refugees (who are trying to reach Europe) named *EIA* (Taylor, 2016). The project includes broad layers of components such as security, legal status, government and administration, economy, urban design and infrastructure. The project will not be criticized generally here, but the architect figure, his dealing with issues connected with the profession and the vocabulary will be referred briefly.

The main focus of the project -which should be considered related to the topic refugees as the main issue- would be better understood from the text expressions presented on the project website (*see references*):

"Europe in Africa (EIA) is a proposal for a new city - state founded on an artificial island built on the shallow Tunisian Plateau right between the Exclusive Economic Zone of Tunisia and Italy. The aim of EIA is to provide a secure place for people that have to flee their country and want to reach Europe. The seabed on which the island will be erected and its surrounding territorial waters will be rented for 99 years from Tunisia and Italy, by the European Union."

"EIA is in fact a new country with its own constitution, economic and social system under the protection of the states of the European Union."

"EIA is geographically, bureaucratically and culturally right between Europe and Africa. It is a legal and human step towards Europe, but remains culturally very African."

The urban design and infrastructure part of the project on the website is much more indicative considering the architecture as a topic (*see references*):

"The first phase of EIA will be designed to host 150.000 inhabitants. The master plan accumulates the best of Europe and Africa."

"EIA city will not be clean like Zurich nor will it be chaotic like Lagos but a perfect merger of these two worlds."

"It will be chaotically organized, formally informal and colorful black and white."

First of all, as a striking example of extreme political illiteracy, EIA project should raise one simple question for all: do anyone (especially architects) has the *right* to decide where and how refugees must live?

Moreover, it has to be realized that this prejudiced language coincides with the spatial perception. The expressions used to explain the architectural environment of the project exhibit the professional and personal prejudices and codes about the familiar places, buildings. In other words, the perception of space is political, as revealed by the EIA's discourse.

The best of Europe and Africa valuation might be discussed prudentially, but not with the reductionist, orientalist and ethnocentric approach we see in the EIA project. The dichotomies exhibited like *clean versus chaotic* releases the prejudiced, undermining and shallow language. The dichotomies utilized in the project visuals present the normative opinions of Europe as the best of business park, harbor, soccer stadium, airport and church on the one hand; an Africa as the best of urban fabric and agriculture on the other.

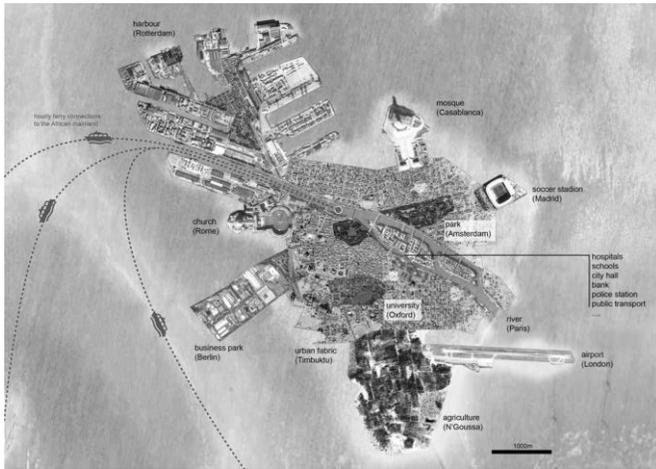


Figure 2: The *urban design and infrastructure* idea which is presented as an architectural graphic.
(<http://www.europeinafrica.com/#!/urban-design-infrastructure/ntgal>)

The architectural practitioners should realize that architecture is a functional instrument to produce the *normativity* (Tan, 2015). The architectural practice under humanitarian aid and peace discourses are widely related ones as well (Tan, 2015). The EIA project is only an example among many.

Therefore, a *re-active* type of practice for homelessness / shelter issues is doomed to be technical and deficient without a profound awareness and understanding about the institutional politics and its utilitarian instruments.

A *pro-active* architectural practice which has an understanding about the political history, economic interests, property rights, the political authority and foremost, the interests of homeless masses may build a solid ground. Here, the *pro-active* notion *right* is proposed to take a start for a reasonable architectural response for homelessness instead of *crisis* or *problem*.

Conclusion

A critic would open up a rewarding debate for the architectural language which corresponds to a small yet not politically neutral vocabulary set we use habitually. This critical position will need hard effort which awareness and subtlety has to work together. As one points out clearly;

“It’s not about architecture, planning, sociology, or geography; we must struggle to destroy our centuries-old disciplinary silos, merge them in the dynamic ecological totality of civic action and into our precarious Daily lives. Only then might we be able to conceive a socially relevant, critical urban practice.” (Durán, 2012, p.73)

The language and discourse with which we architects conceptualize shelter issues play a decisive role in generating the new positions and answers. The way architecture as a profession problematizes shelter issues is very much dependent on the current vocabulary, existing policy and institutions by which it operates. Architects should be aware about the institutional politics and be insistent to discover an ethic-political ground on which they perform, and they should

possibly provide alternatives for an ethic-political language for architectural practice for the sake of conceptualizing / contemplating “adequate shelter right”. Pointed out by Cardenas et al. firmly;

“It might be that some of these practices are invisible, but they are not marginal. They are fertile practices full of richness and diversity, and all one has to do is realize how to see them” (Cardenas & Conill & Castells, 2012, p.136).

Finally, architecture as a discipline should try to achieve a sound autonomy through inquires over well-established, often undisputed operating mechanisms. As Mitchell claimed frankly;

“If the bourgeoisie still has no solution to the housing problem, then we need to find a non-bourgeois solution” (Mitchell, 2012, p.306).

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SESSION 7

ASSESSMENT OF SUSTAINABLE ENERGY SOLUTIONS FOR REFUGEE CAMPS

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Abstract

In this paper, it is aimed to investigate how energy need of a refugee living space can be sustainable and self-sufficient. Some potential solutions are investigated such as renewable energy and alternative energy solutions (sustainable energy). One alternative for potential solutions is to use heat pumps operating with waste water, and some applications in the world is considered. Another potential solution could be organic and inorganic people's waste, and it should be researched how these people's waste (organic or inorganic) could be used as an energy resource. Researches and applications of them are searched for an alternative. Third alternative is biomass fired micro-cogeneration systems with organic Rankine cycle. Finally, different wind and solar energy applications are taken into account. All these methods will be discussed in this paper.

Keywords: Sustainable refugee settlements, renewable energy, sustainable energy

1. Introduction

Universities make very important contributions to the transformation of life with a mission of knowledge generation and dissemination. Universities should embrace a human-centered development approach with a sense of social responsibility starting from their own cities and stretching to their regions, countries and the whole world. Additionally, they should provide innovative solutions for social problems and issues as a critical element of their institutional cultures. With this culture, sensibility and the sense of responsibility, universities should make suggestions for social issues and offer institutional solutions with an approach based on the understanding of scientific production and knowledge sharing. By taking advantage of their experiences in social problems and issues, universities have to take important steps in order to raise awareness in society and conduct social projects and scientific researches by using new technologies. Within this context, universities are supposed to meet Turkey's needs in education, scientific production and finding solutions to social problems and offer study and research opportunities alongside the necessary research environment to the qualified academicians without any discrimination such as race, language, sex and religion. Knowledge as a way of making people happier and more prosperous has a crucial importance. The most correct way of generating knowledge is providing solutions with interdisciplinary approaches and institutional cooperation. In this context, universities should adopt a multifaceted and interdisciplinary approach to solve today's problems related to social interaction. In the 21st century, humanitarian and social problems in a global scale take the lead as the most significant problems. Additionally,

environmental pollution and global climate change are also among the most important problems that need to be tackled. Therefore, in the fight against the global climate change that has become a main topic in the agenda of 21st century, scientists need to play a crucial role. Another important problem emerged as a result of global climate change is immigration and related refugee problems ranking at the top of the world's agenda. Problems coming up as a consequence of the global climate change such as disasters, drought, famine and water shortages trigger the regional problems, and these problems are escalated into regional conflicts and wars. Consequently, millions of people are forced to migrate from their homes.

In the wake of these problems, almost all of the countries in the world have been affected by migration. The second half of the 20th century has particularly witnessed a mass population movement. Indeed, in the last fifty years, it is known that more than 175 million people have been the victim of mass migration. According to the United Nations (UN) global migration database, there are 232 million international migrants, which equals to 3.2% of the world population. Today, United Nations High Commissioner for Refugees data reveals that there are currently 60 million refugees in the world in 2015, and it is predicted that this number will increase perpetually due to global climate change, regional conflicts and similar causes. In other words, one out of every hundred and twenty people became refugees last year. Particularly Syrian refugee problem which has serious economic, social and cultural consequences in our region triggers new waves of migration due to the escalating tension. Our country embraces a humane approach in tackling the problem with our inborn hospitality and hosts as many refugees as possible. It can also be said that this problem is a kind of disaster. At this point, Syrian refugee problem having very serious economic, social and cultural

consequences should be solved by minimizing the negative aspects of the crisis for all parties.

In this perspective, a holistic model which is at the intersection of planning development, regional development, rural development and sustainability for disadvantaged socio-demographic groups failing to integrate with society and particularly with Syrian refugees must be put forward for the world itself and our common future in our country.

Within the scope of these studies, it is very crucial to reveal a model as a development and transformation movement in which sustainable development is directly interacted with people and the environment for our country. This model should guarantee social and economic participation of different disadvantaged groups and include social, economic and ecological elements in addition to the physical elements. Targets which are set in National Science Technology Policies, Energy Efficiency Law, Energy Efficiency Strategy Paper and Energy and Environment Technologies Strategy based on Turkey's 2023 vision and Rural Development Plan draw attention to social, economic and ecological aspects of the development. In order to reach targets set within the scope of Turkey's 2023 vision, an innovative model encouraging development, planning, design and production both in urban and rural areas should be developed. Under these conditions, refugee problem takes the lead as an important issue that should be studied by universities in the 21st century.

Today, migration appears to be one of the biggest problems. Millions of people still have to migrate due to the causes such as diseases and civil war in addition to the natural disasters, and they are forced to live as refugees. Refugee problem emerging particularly after the onset of the Syrian Civil War in 2011 has made the world's countries' attention focus on the issue once again. Complications related to the accommodation, health and security are the main problems that refugees encounter. Particularly, the standards of the accommodation opportunities provided to the refugees as a solution are immensely low, and they need to be improved. Furthermore, eco-friendly and self-sufficient solutions should be a preferential aim in providing accommodation solutions. Finding solutions tailored to the energy needs is one of the issues that should be taken into consideration in providing accommodation solutions. Energy should be produced in the settlement, and this process should be sustainable. It depends on the use of sustainable energy. In this study, energy production potentials, possible technologies based on the wind and the sun which vary regionally and the potential of energy production from wastes are investigated. Management and planning should be made both for organic and inorganic wastes in the residential areas.

- Disease factors originating from the animal manures threatening human health and underground water are eliminated to a great extent.
- Wastes do not disappear after the biogas production but rather they turn into a more valuable organic fertilizer.

Making use of these wastes in energy production and their effluents in the agricultural activities shall bring valuable advantages.

2. Sustainable Energy Solutions

In this chapter, biogas, waste-to-energy, wastewater heat pump, biomass fired micro cogenerations and alternative applications based on wind-solar energy are discussed.

2.1. Biogas Applications

Biogas can be an important alternative to solve energy need for the refugee camps. It is utilized for Waste Management as well as the energy source, because of its feature of being produced from organic wastes. Biogas is a flammable mixture of gasses that can be produced with the breakdown of the organic materials (fertilizer, plants, garbage, leftovers, chemical wastes, etc.) as a result of microbiological activity and biochemical fermentation under the anaerobic conditions. Biogas that is 20% lighter than air and whose calorific value is 20 MJ/m³ comprises of 40-75% methane (CH₄), 25-60% carbon dioxide (CO₂) and 2% hydrogen sulphide (H₂S), nitrogen (N). The advantages of biogas are listed below (Buğutekin, 2007).

- Biogas is a source of cheap and eco-friendly energy and fertilizer.
- It enables waste recovery.
- Odor emissions from the animal manure almost disappear as a result of biogas production.
- The weed seeds that could be in animal manure lose their germination characteristics after the biogas production.

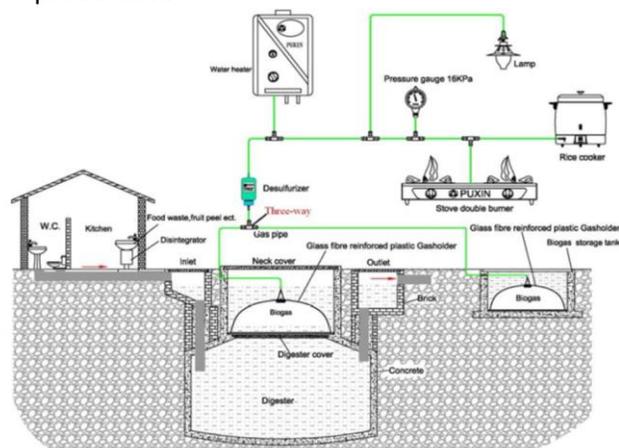


Figure 1. A domestic facility designed for biogas production in a rural area in China. [Source: <https://puxinbiogas.en.alibaba.com/>]

- Biogas is a clean source of energy with a high calorific value.

A biogas facility developed for the houses in a rural area in China is shown in Figure 1. In this facility, chicken, pig, cow and human wastes and plant residues are used as a source of biogas and gas flow rate of 26 L/min is secured. Facility uses a 15W pump and minimum ambient temperature is 10 °C. (PUXIN, 2016). This kind of system is priced 100-200 \$ per

cubic meter. Biogas applications seem to be good solution in terms of simplicity and possibility it does not depends on the location.

2.2. Waste-to-energy Systems

Waste-to-energy facilities produce energy by using non-recyclable solid wastes. In this process, domestic and

industrial wastes or trade effluents can be used. Waste-to-energy process is shown in Figure 2.

Costs (for Europe) are around 500-700 € per ton installed capacity. For a city with 500.000 inhabitants, a facility capable of treating 125000 tons is required. (ESWET, 2016). In figure 3, it can be seen that the emissions from waste-to-energy facilities are lower than the conventional methods.

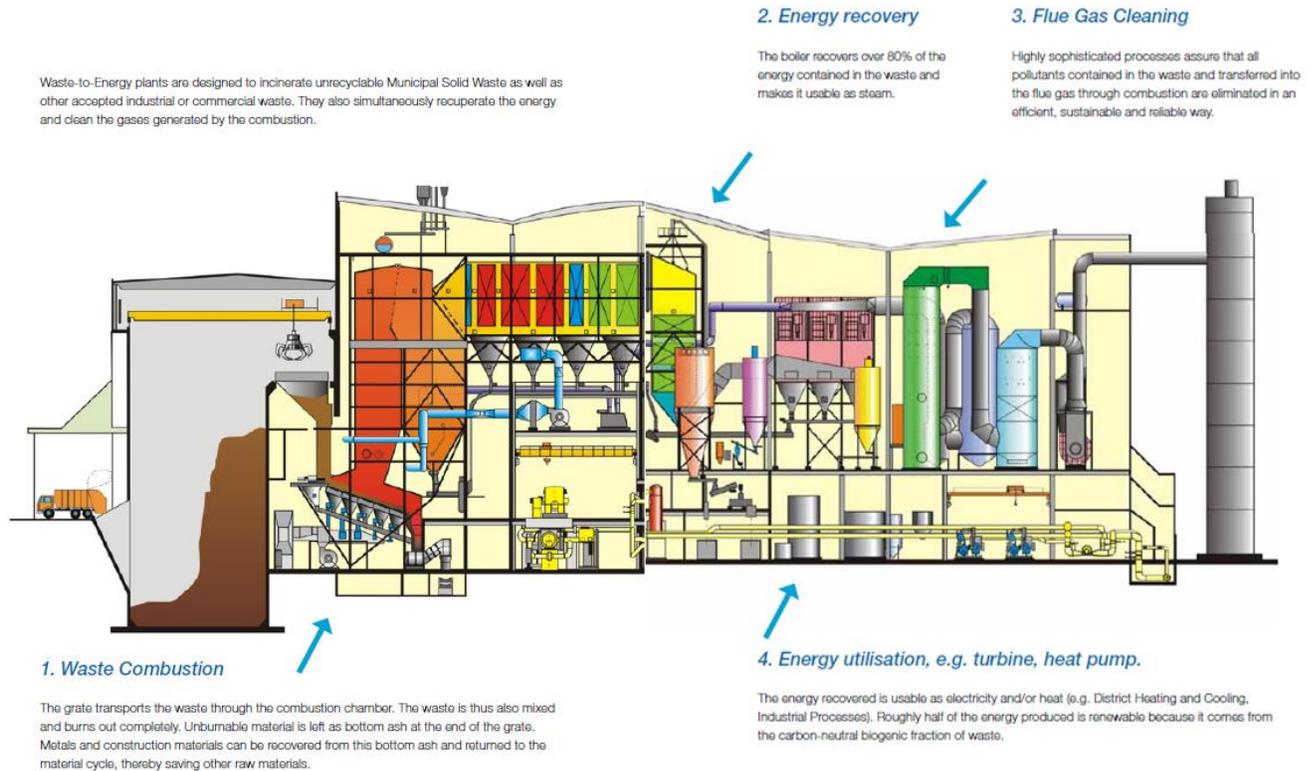


Figure 2. Waste-to-Energy Facility and Its Working Principle ESWET Waste-to-Energy Handbook, [Source: ESWET Waste to Energy Handbook, <http://www.eswet.eu/documents.html>.]

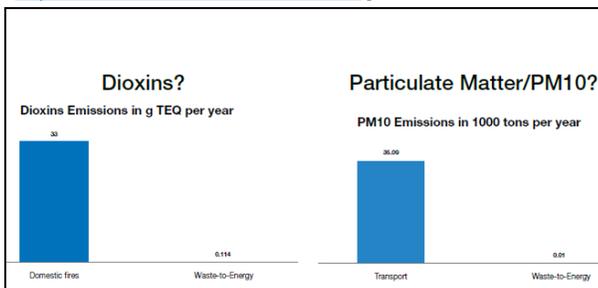


Figure 3. Comparison of emissions and particulate matters [Source: ESWET Waste to Energy Handbook, <http://www.eswet.eu/documents.html>.]

As seen in figure 3, waste to energy facilities are also advantageous in terms of emission and harmful particles for environment.

2.3. Wastewater Heat Pumps

The energy used here is the energy of the wastewater discharged from a building or a facility. Its working principle is similar to water based heat pumps. The difference is that it uses wastewater for the production of the energy required for the system rather than the available water supply in natural environment.

While the temperature of wastewater is normally higher than the ambient temperature in winter, it is lower in summer. These conditions enable us to use wastewater both for cooling and heating. In the wastewater based heat pump systems, wastewater is used as a heat source. In these systems, more than 70% of the energy originates from nature or wastewater and less than 30% of the energy is reinforced with electrical energy. In order for wastewater to be suitable for wastewater based heat pump system, (Günerhan, 2015);

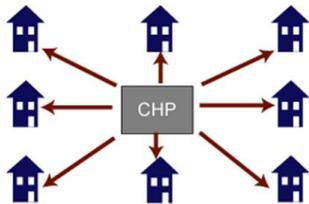
- Minimum required flow rate: ~ 15 liters/s
- Suitability of pipe diameters in sewer line
- High temperature raises the efficiency.

In these systems, 10.63 and 5.35 COP values can be reached respectively for heating and cooling. (Hepbasli et al. 2014) COP value shows how much of the electrical energy in the heat pump can be converted into heating or cooling effect. As can be seen, COP values of wastewater based heat pumps are much higher than COP values of traditional heat pumps that have an average value of 2-3. This technology is so convenient to air conditioning applications by using waste water and grey water can be obtained from residual.

2.4 Biomass Fired Micro Cogeneration

Micro cogeneration is the term used for the cogeneration cycles with an electrical capacity of less than 50kW. Figure 4 shows how a micro cogeneration feeds the system and the grid. In Europe, it cost is averagely 10000 €.

District / community CHP



Micro CHP

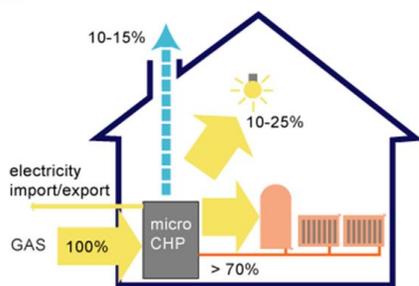


Figure 4. Micro Cogeneration Grid and Feeding Structure [Source: <http://www.greenspec.co.uk/building-design/micro-chp/>]

The advantages and disadvantages of the micro cogeneration are as follows; (Greenspec, 2016)

Advantages

- Cogeneration is trustworthy in terms of providing electricity.
- It is cheaper than electricity provided by the grid.
- Vast fuel diversity.
- Lower (15-20%) carbon emission in small commercial practices.
- It provides an opportunity for the grid to sell electricity.
- Lower (5-10%) carbon emission in large compounds.

Disadvantages

- Technology relatively unproven at testing phase
- Inefficient in short-term operation.
- Insufficient technical knowledge
- High Initial Investment Costs
- Robust bases are required due to the weight of some micro cogeneration units.
- Repayment period is over 20 years.

Biomass is best suited for decentralized, small-scale and microscale CHP systems due to its intrinsic, on one hand, small-scale and micro-scale biomass CHP systems can reduce transportation cost of biomass and provide heat and power where they are needed properties (Dong, et al., 2009).

The development of biomass technologies and applications will enable biomass based technologies to reach to the level of economic competition in electricity generation.

Micro CHP systems with organic Rankine cycle are the systems that generate electric and heat energy by using a low-heat source. Both heat and electrical energy are produced as a result of electricity generation in turbines and heating of fluid used in micro CHP systems with organic Rankine cycle by hot-water produced in biomass tanks. The electricity generation in the system is 200 kW- 1.5kW and its electric efficiency is between 15-20%. (Liu, et al, 2011). Biomass fired micro cogeneration with organic Rankine cycle system is shown in figure 5. Net electrical power of this cycle equals to 400 kW and its electric efficiency is 17%. (Oberberger,2000)



Figure 5. Oberberger, Biomass CHP Plant Based on an ORC Process. Realized EUDemonstration Project in Admont/Austria, in Meeting of IEA Bioenergy, TASK 19 "Biomass Combustion", 6-8th December, 2000.]

2.5 Wind and Solar Energy Applications

When the matter is about renewable and sustainable energy, one of the solutions that first come to mind is wind and solar energy. Solar energy applications in buildings have become widespread day by day with an increasing speed. However, small scale applications of the wind energy in buildings are relatively newer than the solar energy applications. PV/T systems are relatively new applications of solar energy. These systems can reduce the area that would normally be used (the area that PV and heating system separately covers) and they are more affordable than separate uses of two systems. Solar chimneys are also one of these applications. In the working principle of solar chimneys, air heats up inside the glass-covered areas around the chimney and the wind turbines move as a result of heated air and thus generate power. These plants are large scale facilities (5-200 MW) and their initial investment costs are relatively low (900 \$/kW) and materials that are required for the construction could be found easily. Another alternative solution is solar towers. These systems are used in electricity generation and energy storage systems are also utilized in order to carry on the production when there is no sunshine.

Transparent and stretchable solar cell applications are among relatively new technologies that have been developed in recent

years. However, these systems are less efficient than traditional systems and they are still under development. The amount of electricity generation equals to 9600 kWh in the system shown in Figure 11. The capacity is 2kW in the application shown in Figure 12.

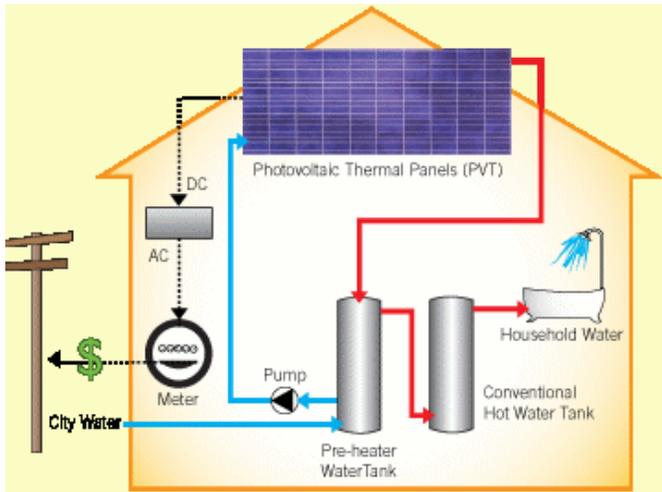


Figure 6. Application of PV/T system to a building. (Source: <http://www.bosssolar.com/combination-hot-water-pv/>).

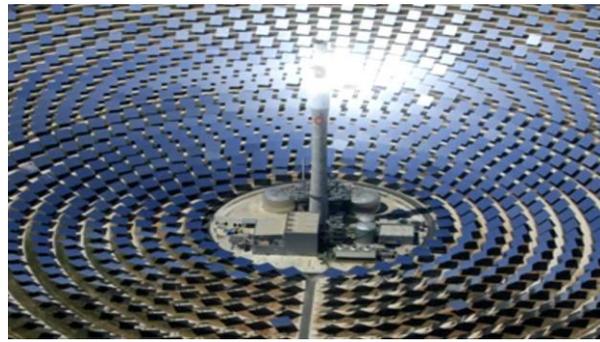


Figure 8. Solar Tower

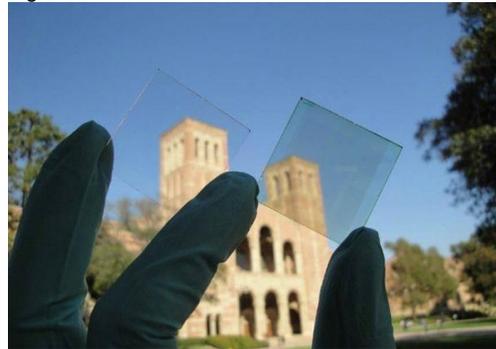


Figure 9. Transparent Solar Cell



Figure 10. Stretchable Solar Cell

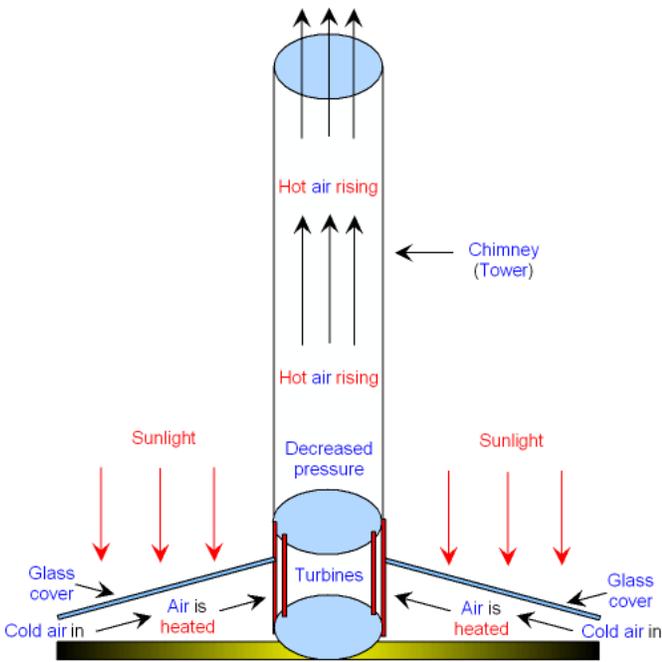


Figure 7. Solar Chimney



Figure 11. Use of wind energy in highways. (Demir, 2011)



Figure 12 Use of Savonius wind turbine in a separate house. (Bektaş, 2013)

3. Conclusion and Suggestions

In this paper, use of biomass for the self-sufficient refugee settlement, waste-to-energy and wind-solar energy based alternative opportunities are studied. Biomass and waste-to-energy is both a renewable energy resource and a solution for Waste Management. Biomass provides solutions for all types of climates and geographical regions because it does not depend on geographical factors such as solar or wind energy. Within this aspect, it can be used as a main energy source in planned living space. Besides, it is a renewable energy resource and eco-friendly when compared to traditional energy methods. There are many ongoing studies and technological research on biomass energy, and it is an undeniable fact that it has a huge potential for the sustainable living space planning. Therefore, use of biomass energy in sustainable living space design is advised to be taken into consideration as a significant option.

4. Acknowledgment

We thank the Organizing Committee and Scientific Committee of the Congress for their effort for organizing an event on this emerging subject. We would also thank Scientific Research Committee of Anadolu University for supporting the project entitled "Mülteci, Sığınmacı, Göçmen ve Vatansızlar için İstihdam ve Mekânsal Sorunların Çözümü Amacıyla İdari Yapılanma ve Fiziksel Altyapı Modeli Oluşturulması" (project number: 1604E144).

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KIMBILIO: REFUGEE OF PEACE

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Abstract

As of 2014, 38 million people worldwide have been driven out of their own homes by internal instabilities, armed conflict, and outbreaks of violence. The Democratic Republic of Congo (DRC) alone accounts for 2.8 million internally displaced persons (IDPs). In response, relief-driven charitable practices have consequently created a condition of permanent impermanence, perpetuating the problem of dependency, unemployment, and instability. This forced movement of culturally and geographically heterogeneous groups evokes questions of housing stability: How does migration impact the social, economic, and political standing of the refugees? Given these impacts, what becomes the role of the IDPs and what becomes the role of the architect? That is, what kind of urban space would accommodate IDPs otherwise forced to move from place to place in perpetual, permanent impermanence? These questions in turn elicit consideration of, investigation into, and proposed solutions to the phenomenon of cultural flow, or, translation, of IDP movement and settlement. This paper intends to accomplish these tasks, using the DR Congo as a case study, investigating the conceptualization of refugee migration in conflict countries, assessing humanitarian reconstruction intervention efforts, and proposing “Kimbilio” (refuge) as an urban and architectural response to the refugee crisis.

Keywords: Democratic Republic of Congo Internally displaced persons (IDPs); IDP-humanitarian permanent impermanence; architectural reconstruction interventions; cosmopolitanism; Kimbilio refuge of peace

1. Introduction

Over a 100-day period between April and July of 1994, Rwandan soldiers and militia under the Hutu majority government killed an estimated 500,000 to 1 million or seven out of every ten Tutsis (“Rwanda: How the genocide happened,” 2011). Tutsi rebels led by Paul Kagame, the current president of Rwanda, overthrew the Hutu regime, pushing the Hutus into the eastern part of Democratic Republic of Congo (DRC, formerly Zaire). Ever since, the presence of the Hutus in the Congo has given the Tutsis/Rwanda government an excuse to invade the Congo. In the context of civil war, individual conflicts have brought on a surge of different rebel groups who persist, bringing civil unrest and political upheaval to the North and South Kivu regions and displacing an estimated 2.75 million, Figure 1a & 1b Rwandans currently living under the strain of constant conflict, violence, and exploitation.

2. Background: The Case of the Internally Displaced Persons (IDPs)

Of the millions of internally displaced Rwandans (primarily Hutus), more than 60,000 have sought refuge in makeshift IDP camps in Virunga National Park. As Hutu rebel groups such as the Democratic Forces for the Liberation of Rwanda (FDLR) ward off sustained attacks and the refugees are subject to numerous acts of moral turpitude, women, men, and children of all ages can be seen migrating from one camp

to another with their mattresses, clothing, and belongings strapped to their backs as they seek momentary refuge.

2.1. Defining forced displacement and the root of the problem

Internally displaced persons currently moving from camp to camp in the DR Congo are beleaguered with a triple challenge. First, according to Castles (2006) citing the United Nations High Commissioner for Refugees (UNHCR, 1997), IDPs who as “persons who, as a result of persecution, armed conflict or violence, have been forced to abandon their homes and leave their usual place of residence, and who remain within the borders of their own country...tend to be poorer..., have fewer social connections..., and are currently far more numerous than refugees [persons living outside their home countries who are compelled by valid fears of persecution to stay in refuge away from home], yet are often without any effective protection or assistance”(p. 9). Second, DR Congo IDPs have been forced into migration, not by environmental causes, not by natural disasters, and not by human trafficking, but by political means that have made them both internally displaced persons and persons of refugee status. Because there are no international policy, no law, and no institutional protective instruments (Castles, 2006), the only support internally displaced persons have is through general human rights conventions. Indeed, the limited legal protection afforded IDPs consists of only legally non-binding Guiding Principles on

Internal Displacement (Balliere, 2003). And third, humanitarian support for the DR Congo DPIs is rife with manifold issues: the region makes it difficult to reach due to a host government criticized for being under resourced, underequipped, and underwhelmed, despite that humanitarian funding has been available and despite that as of 2009, the government has been taking efforts toward protection and stability for the IDPs with its national *Stabilization and Reconstruction Plan* (White, 2014). *The current IDP response structures in place are insufficient, donor contributions are down, and thus the humanitarian system is not supportive enough* (Bilak et al., 2015; White, 2014). *Moreover, the traditional, short-term manageable, international relief-driven charitable practices and humanitarian efforts that have been attempted have been intended as solutions—including voluntary return, local integration, and resettlement* (Long, 2011). But these efforts have not been proven effective as “durable solutions” (Long, 2011) and have thus contributed to the perpetuation of a condition of permanent impermanence, or, what Long (2011) notes is a protracted displacement, perpetuating the problem of dependency, unemployment, and instability.

2.2. Implications of forced internal displacement

This forced displacement of culturally and geographically heterogeneous groups has social, psychological and political implications as well as practical implications and evokes questions of housing stability that guide this study: *How does migration impact the social, economic, and political standing of the refugees? Given these impacts, what becomes the role of the IDPs and what becomes the role of the architect? That is, what kind of urban space would accommodate IDPs otherwise forced to move from place to place in perpetual, permanent impermanence?* These questions elicit consideration of, investigation into, and proposed solutions to the phenomenon of cultural flow, or, translation, of IDP movement and settlement.

2. Objective and Methodology

The two-part proposal is not intended to perpetuate conflicts, but to allow us to gain more insight into the central role of conflicts in transforming the lives of IDPs so as to maximize the long term prospects of sustainable development and peace at both the urban and architectural scale. Rather than the usual quantitative, etic methods adopted in conventional research, the proposal provides a more emic, bottom-up approach to establish a longer-term developmental and site specific response to refuge and migration of the IDPs and refugees in conflict countries.

3. Manifesto: A Redraft of Immanuel Kant's Perpetual Peace

In his essay, "Perpetual Peace: A Philosophical Sketch," Kant (1795/1991) *outlines the conditions for a "...constitution establishing world citizenship"* (p. 106), including establishing communication by using the common right to the face of the earth, extending the right of hospitality to foreign arrivals, and developing peaceable relations with each other for negative peace—the absence of brutal war—and for positive peace—the absence of structural war, for, in his words, "...perpetual

peace"(p.106). Along with the hope of the eventual abolishment of military presence, along with the absence of secret treaties, treason, or funding of war, and along with the plan for avoiding international interference by hostile entities the following proposal is guided by this theory toward peace as it is informed by translation theory for practical purposes.

3.1. Cultural flow and translation theory applied to IDP movement and settlement

The concept of translational architecture is informed by translation theory as it originated in the 1980s, as it has been contextualized in the discourses of Niranjana (1992), Bhabha (1994), Derrida (2001), Benjamin (2002), and as it is further developed by Hernández (2005), Akcan (2012), and others to serve as an empowering way of shaping civilizations and bridging cultures (Akcan, 2012). Applied to IDP movement and settlement, where the act of transportation or migration significantly forms transient settlements that lend to an organic pluralism, translation creates a reciprocal transformation of the geographical context. If implemented, translational architecture is proposed to lead to a kind of cosmopolitanism that guarantees the perpetual peace described by Kant (1795).

3.2. Counterexample: Dadaab Refugee Camp

In general, refugee camps are often viewed as ephemeral settlements, because of the transient nature, and circumstance of displaced persons and refugees. However, settlements, such as the Dadaab Refugee Camp, Figure 2 have been in existence for long because of the persistence of conflicts and destabilization of surrounding countries. Located in northeastern Kenya and prevailing for the past 23 years, Dadaab Refugee Camp, is the largest refugee complex in the world. Its inhabitants are likely to remain in the state of permanent impermanence that has become customary to them since 1991. Three divisions in Dadaab—the Ifo camp, the Dagahaley camp, and the Hagadera camp—were originally developed to house 90,000 Somali refugees. However, by 2012, the population had grown to 450,000; and as of today, these three camps, in addition to two camps namely, Kambioos and Ifo2 hold approximately 350,000 refugees (UNHCR.)

Humanitarian organizations can be highlighted as the primary contributors to the persistent growth of such camps: currently, more than 20 nongovernmental organizations (NGOs), Figure 3, offer more incentives for refugees to stay by providing foreign aid in the form childcare, community services, food, water, sanitation, and shelter, among other accommodations. In turn, the problems of dependency, unemployment, and permanent impermanence are perpetuated. The economic and cultural implications of constantly depending foreign aid are even more daunting, given that almost 260,000 of the camps' combined populations are comprised of persons under the age of 18. About 10,000 of these are now third-generation refugees who have lived their entire lives in the camp. Thus, they lack the necessary experience and skills to become independent adults. In combination, the adult refugees come in from their home country/countries with skills that are never employed.

The main problems at the heart of IDPs and refugees at Dadaab Refugee Camp, is the quality of life, security, planning of the

settlement, flow of resources, growth and density of inhabitants, ownership and equal access that everyone should have to resources.

The proposed *Kimbilio* (Swahili for “refuge”) diverges from the dominant style of refugee camps that tends to restrict IDPs and refugees to a life of dependence and stagnation rather than empowerment. *Kimbilio* is an empowerment tool that gives them the incentive to reinvent alternative futures, and to be actively involved in the progress of their future and that of their offspring.

4. Kimbilio Part 1

4.1. Kimbilio variations

As an architectural designer, I designed a total of 15 Kimbilio bamboo variations of four modules and eleven permutations, Figure 4, that integrates multi-disciplinary aspect of site, culture, and climate, as well as community and regional planning, urban layout, and construction techniques. They comprise of impermanent, yet durable structures that the IDPs and refugees, through a participatory design process, would choose, build and own using past techniques, and acquired on-site training in bamboo structures. The bamboo, a culturally appropriate and renewable building material would be locally sourced or imported from neighboring African countries and eventually grown and harvested sustainably for use of the dwellings.

4.2. Modules

All *Kimbilio* variations, Figure 5a, generally consist of a main room for sleeping, a balcony/terrace for looking out (protection) and for use as semi-private communal spaces, and a verandah for cooking and receiving guests. With a 120 sq.ft (11 sq.m) room area, and with heights ranging from 3 ft to 10 ft (1 to 3 meters), each module is designed to act as fringes that allow modules to connect and expand to create more room space(s).

4.3. Permutations

Permutations, Figure 5b, would simply evolve out of mirroring and extensions of the modules. The spaces can be simple or complex based on function, climate and site. All modules and permutations are designed with multi-functionality in mind, where some could be transformed into live-work units, while others into live-learn units.

The structural connections of the Kimbilio bamboo members are plug-in techniques, Figure 5c, that take advantage of a secondary connection system, similar to mortise and tenon joint systems in wood—which makes the units easy to take down and be repurposed, thereby promoting sustainability and the ephemeral notion. In addition, the connections are strong enough to support weight, as well as withstand huge forces, as site is located in an earth-quake prone zone.

4.4. Naming of the Kimbilio variations

While the designs were made to ensure functionality, the names of each Kimbilio variation, Figure 4 do more than reflect functionality. Names such as “The Home of Reconciliation,” “The Home of Democracy,” and “The Home of Recovery,” and the like, re-emphasizes the constant need for peace through empowerment of the residents of the *Kimbilio*. In addition, the continuous use and remembrance of such powerful yet

common names would encourage the avoidance of conflict, and promote peaceful resolution.

5. Kimbilio Part 1

5.1. Settlement Module

As a visionary landscape urbanist, I developed a site module, that would transform into a settlement that accommodates the displaced, as well as adapts to all conflict regions worldwide. Refugees and IDPs would establish their own settlement by translating and integrating the site module and permutation diagrams into a designated site.

The settlement Figure 6 would start out from the core, which would serve as a transformative and multifunctional space for religious, political and social gatherings. Ringed around the core would be a market for the exchanging of goods; and flanking these two zones would be the settlements. Situated between the settlements would be “flex” (flexible) spaces that transform to serve the different needs of the settlement.

5.2. Settlement Permutation

Like the modules and permutations, the settlement is also a module Figure 6 with fringes that allow for complex and multiple connections to create spatial opportunities for workshops, schools, administration, and storage. The Kimbilio framework allows for the integration of subsistence and communal agriculture, water harvesting and waste management techniques, and bamboo production, in order to become a sustainable settlement model that accommodates 10,000 displaced people.

The main features of my scheme include the following:

1. The planning of a series of self-protective settlements/communities that face outward as well as inward to protect the residents
2. A self-sustaining, yet informal settlement
3. An ‘ephemeral’ settlement
4. A transformative settlement – not only in the physical sense, but political, and socio-culture.
5. A locally governed settlement, with no foreign assistance, and intrusions!

5.3. Regional Settlement Model

As a regional intervention, I integrated the settlement model to accommodate more than 50,000 displaced people at a selected site located at the base of the Virunga National Park, with community and economic ties to the towns of Kiwanja and Rutsuhuru, Figure 7 in the North Kivu region of the DR Congo. In addition, the proposed settlement module would connect to other settlement modules, with each accommodating 10,000 displaced people, sharing ownership of resources and systems they have built themselves, including infiltration systems, waste management systems, farms, and bamboo plantations, just to mention a few. Finally, I developed layout scenarios, one of which is the concentric layout, Figure 8, where dwelling units are laid out to lead to the community core - a platform for socio-cultural, political, and religious gatherings. In addition, the dwelling units are arranged to create open and courtyard spaces for micro activities, as well as to create the perception of safety.

6. Conclusion

The numerous benefits of the *Kimbilio* can be categorized into sociocultural benefits, economic and political benefits, and environmental benefits. *Kimbilio* will engage IDPs and refugees in a communal dynamic, strengthening partnerships and relationships and potentially resulting in reconciliation through cosmopolitanism. *Kimbilio* will empower IDPs through employment, financial stability, and a returned sense of security while affording them independence and a sense of ownership and pride that comes with participation.

Kimbilio will provide food security through subsistence agriculture, and increase soil fertility through afforestation as a result of bamboo production.

The *Kimbilio* is as an architectural and urban intervention that fosters reconciliation in a conflict country where different religious group and tribes like the Hutus and Tutsi, rebels and guerillas, and local residents alike come together in a new kind of cosmopolitanism to participate in re-building their homes and lives, and, working towards achieving perpetual peace.

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Internal Displacement in the Democratic Republic of the

USING CONSTRUCTION PROJECT MANAGEMENT KNOW-HOW FOR DISASTER RECOVERY PROJECTS - A SYNTHESIS OF LITERATURE

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Abstract

Natural and human-made disasters increasingly cause loss of lives and property especially in the economically less developed world. Successful delivery of post-disaster reconstruction (PDR) projects is critically important to restore basic services and return to normalcy after disasters. Management of PDR projects can be quite sophisticated with the involvement of different stakeholders such as governments, emergency agencies, builders, relief organizations, designers and disaster victims. Actors of the construction industry undertake significant roles in the process with their technical and managerial expertise. Many scholars believe that disaster recovery operations can be more successful if the know-how of project management discipline can be more effectively integrated into the field to cope with the complexities of PDR efforts. Although the number studies that focus on the intersection of disaster recovery and project management has increased in recent years, the literature is relatively scarce and systematic research efforts are needed to address the topic. After a literature review of the literature on PDR projects and project management, this theoretical paper aims to compile the present knowledge on how project management know-how is/can be integrated into PDR operations to restore the built environment resource-efficiently. Available literature on the topic were filtered according to project management knowledge areas to highlight the differences between conventional construction projects and PDR projects. Governmental and non-governmental decision makers and professionals who are in charge of PDR efforts can be the primary beneficiaries from a better understanding of these differences and a stronger connection between disaster recovery and project management.

Keywords: Recovery projects; Construction industry; Project management

Introduction

Returning to normalcy is the primary aim of disaster recovery operations, which are usually complex undertakings requiring high levels of management capability. Structured project management approaches for disaster management operations can ensure the efficient use of scarce resources and lead to improved outcomes (Baroudi and Rapp, 2011:17-18). Project management can be defined as the application of processes, methods, knowledge, skills and experience to achieve the objectives of a project (Association for Project Management, 2016). Many systems exist to manage projects but the underlying concepts, principals and tools remain the same (Baroudi and Rapp, 2011:18), which are highly relevant to the post disaster recovery (PDR) projects. PDR projects include both the restoration and reconstruction projects, where the latter, the major focus of interest in this paper, are usually more extensive and time consuming by their very nature. Ruwitch (2011), for example, reports that the reconstruction of Kobe, Japan, following the devastating earthquake in 2005 took approximately four years instead of twelve months due to bad recovery management.

As it will be discussed later, PDR projects are special for a couple of reasons and those who manage these projects on behalf of 'implementers,' be they government agencies, non-governmental organizations (NGOs) or other parties, should be recognizing of the peculiarities of PDR projects. The Project Management Institute (PMI) published in 2005 the 'Project

Management Methodology for Post Disaster Reconstruction' to "enhance collaboration and consistency, as well as quality and accountability, of projects undertaken in a crisis/disaster rebuild environment" and to assist project managers particularly in the three primary areas including the schedule, cost and information distribution, when they have budget to initiate a reconstruction project (PMI, 2005:5-7). According to PMI there is no instant 'fix', but order and progress can be achieved if parties involved in reconstruction have the appropriate knowledge and tools for managing these projects (PMI, 2005:5).

Despite the recognition of the role of project management approach in disaster recovery, however, adaptation of the common project management approaches and tools to the disaster recovery context have not been adequately addressed in the literature, especially in accordance with a systematic relation to the project management knowledge areas. This theoretical paper aims to compile and present knowledge from the available literature on how project management know-how is/can be integrated into PDR operations. More specifically, it focuses on the nine project management knowledge areas from scope management to integration management (see Table 1) to highlight and discuss the differences between conventional construction projects and PDR projects, as part of a larger ongoing research. A thorough understanding of these differences can be a valuable input to prepare guides or

reference sources for project managers, who may undertake PDR projects in future. The paper first accentuates shortly the role of disaster recovery in the disaster management cycle; narrows then its focus on project management knowledge areas and the peculiarities of the reconstruction projects respectively; and presents a systematic summary of the literature review before the concluding remarks.

1. Disaster Recovery in the Disaster Management Cycle

The term disaster management cycle (DMC) refers to the process consisting of four interrelated phases of disaster management (Figure1): prevention/mitigation and preparedness; response/immediate relief and recovery. The latter is called the 'rehabilitation/reconstruction phase (Thurairajah et al., 2011:4). *Prevention/mitigation* includes the reduction or elimination of the likelihood or consequences of hazards to make them less severe and cost-effective (e.g., arrangement/development of building codes). *Preparedness* includes the reduction of the extent or impact of disaster through planning, development of warning systems and other measures (e.g., stockpiling of supplies). *Response* includes taking action in a few hours or days to cope with a disaster (e.g., distribution of basic supplies such as water, food and clothing). Finally, *recovery* includes dealing with the aftermath and returning to 'normal', through the restoration/establishment of vital life-support systems (e.g., reconstruction of permanent houses and infrastructure) (Thurairajah et al., 2011). Mitigation and preparation phases occur before disaster strikes, whereas response and recovery occur after disaster strikes.

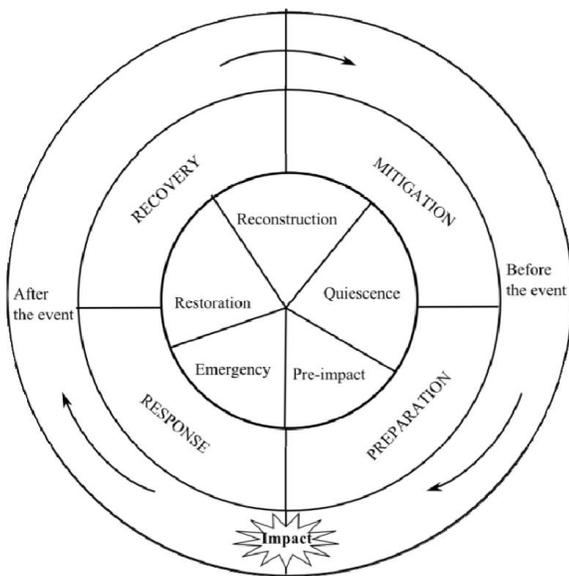


Figure1: Disaster management cycle (Alexander, 2002)

2. Project Management Knowledge Areas

A project is defined as “a unique, transient endeavor, undertaken to achieve planned objectives, which could be defined in terms of outputs, outcomes or benefits” (Association for Project Management, 2016). Project management is the achievement of these objectives with measurable outputs over the life cycle of a project. One of the major reference sources of the discipline, 'A guide to the Project Management Body of Knowledge' (PMBOK® Guide), published by The Project Management Institute (PMI), defines nine major knowledge areas of project management as shown in Table 1. These knowledge areas refer to the processes that need to be accomplished to achieve effective project management, from the beginning (initiation) to the end (closure) of a project. So how do the peculiarities of PDR projects affect these processes within the knowledge areas? Do they really have any effect? The following section presents a short summary on the nature of PDR projects.

Table 1: Project management knowledge areas

Knowledge areas	Relevant processes
Scope Management	The processes required to ensure that the project includes all the work required, and only the work required, to complete the project successfully.
Time Management	The processes required to accomplish timely completion of the project.
Cost Management	The processes required to plan and control the budget of a project.
Quality Management	The processes related to the quality policies, objectives, and responsibilities of the project so that the project will satisfy the needs for which it was undertaken.
Human Resources Management	The processes that organize and manage the project team.
Communications Management	The processes required to ensure timely and appropriate generation, collection, distribution, storage, retrieval, and ultimate disposition of project information.

Risk Management	The processes concerned with conducting risk management planning, identification, analysis, responses, and monitoring and control on a project to increase the probability and impact of positive events, and decrease the probability and impact of events adverse to the project.
Procurement Management	The processes to purchase or acquire the products, services, or results needed from outside the project team to perform the work.
Integration Management	The processes and activities needed to identify, define, combine, unify, and coordinate the various processes and project management activities within the Project Management Process Groups.

Source: PMI (2004:79-269).

3. Nature of Post-Disaster Recovery Projects

Reconstruction projects can be defined as *"the modification, conversion or complete replacement of an existing facility that involves expansions, additions, interior renovation, or upgrading the functional performance of a facility"* (Attalla et al, 2004). Post disaster reconstruction (PDR) projects aim to restore basic services and life support infrastructure to normal after disasters (Labadie, 2008), while they may also provide valuable opportunities to transform the disaster areas into sustainable communities (Lindell and Prater 2004). According to Davidson et al (2006), PDR project have many similarities with low-cost housing projects in the developing countries *"but the disaster context adds additional challenges"*. Masurier et al. (2006) argue that the routine construction processes may be inadequate especially in the case of large scale disasters, which require higher degree of coordination effort.

Peculiarities of PDR projects stem from a set of factors such as the relatively large number of stakeholders (e.g., the general public, government agencies, donors, private and nonprofit organizations, community groups, insurers, individuals and others) who often work in a turbulent environment (LaBrosse, 2007); the complex interactions of social, technological and economic factors and actions (LaBrosse, 2007); and the need for a cultural perspective to address the cultural characteristics of the disaster-affected areas (Baroudi and Rapp, 2011:17). Additionally, PDR projects often deal with high level of uncertainty and complexity (Hidayat and Egbu, 2010); many local and international organizations compete for scarce resources (Hidayat and Egbu, 2010:1271); and the donors who finance the projects may ask for quick results (Hidayat and Egbu, 2010:1271), resulting in a considerable pressure not only on the schedule, but also the overall project.

Since there are not globally accepted norms or guidelines in the field (Ahmed, 2011), available literature on the success factors for PDR projects can provide valuable insights into the management of these projects. After an extensive literature review, Ismail et al (2014) provides a list of critical success factors (CSFs) or PDR projects (Table 2).

Table 2: Critical success factors (CSFs) for PDR projects

Critical success factors
<ul style="list-style-type: none"> • Transparency and accountability • Appropriate reconstruction policy/strategy/act • Project understanding • Effective consultation with key stakeholders and beneficiaries • Facilitate capacity; training and ability to guide the community • Better coordination and communication • Stakeholder capacity • Significant level of community participation/control • Government support • Political, local needs and culture • Institutional environment • Health, safety and security issues • Availability of resources • Effective time management • Competencies of managers and team members • Planning, and stakeholder commitments • Improvement in design management • Effective quality control • Continuous assessment and evaluation

Source: Ismail et al (2014:125)

4. Project management knowledge areas in PDR context

As the initial step of a larger research, scholarly journals and the reports of governmental and non-governmental organizations were reviewed to compile knowledge on how the conventional project management approaches were adapted to the disaster recovery context. For a systematic comparison of the differences between normal vs PDR projects, data from the literature review was organized according to the nine project management knowledge areas as defined by PMI (2005), and were supported with real life examples selected from the literature (see Table 3).

In the main, Table 3 conveys the message that project managers should take into account the *peculiarities* of the PDR projects, which include but are not limited to the following critical concerns:

- establishment and sustainability of open relationships with stakeholders throughout the project life cycle;

starting with a consensus building on the project scope definition;

- a procurement strategy which considers the difficulties associated with accessing appropriate vendors and skilled human resources in the post-disaster local markets;
- a procurement strategy which supports the long term sustainability, and contribution to local communities and economies especially in terms of developing a capacity to sustain themselves;
- shortage of resources which affect the overall project strategies and change all the scenarios from scheduling to quality-relate processes;
- considerable time pressure on the project management processes due to financial stakeholders' pressure for getting quick results;
- a communications management infrastructure to support the timely collection and distribution of project information and to achieve transparency, which will be required by the financiers/donors;
- establishment of a clear quality definition, which considers the cultural sensitivities of the disaster-affected areas and victims; and
- the need for an adequate understanding of the disaster context due to the decisive role of the external (environmental) dynamics in the disaster-affected areas.

If Table 3 is improved with real-life examples and '*lessons learned*' in collaboration with the managers of a set of former PDR projects, it can be a valuable input for the preparation of guidebooks for project managers in future. For, lessons learned can be efficient channels for both organizational learning and knowledge management. Clearly, such guides should not focus on project management knowledge areas in isolation, but take into account the whole life cycle of a project from initiation to closure.

5. Conclusion

Analysis of the available evidence suggests that a high level of management capacity is required for the management of a PDR project in terms of both the efficient use of scarce resources and addressing the peculiarities of these projects. However, there is a dearth of research studies that focus on a systematic analysis of PDR projects in accordance with project management knowledge areas.

Literature review has shown that the present knowledge concerning the problems/solutions associated with the management of PDR projects are scattered over a broad plateau of resources. Accordingly, a considerable effort is needed to synthesize this knowledge since relatively a small portion of it can be accessed via academic channels (e.g., publications), while it's overwhelming majority can be only acquired through carefully-designed empirical research - studies, analyses of project reports, in addition to other channels such as mass media.

Table 3: Project management knowledge areas in post-disaster recovery context

Knowledge area	Post-disaster recovery (PDR) context	Examples
Scope mgmt.	<ul style="list-style-type: none"> Contributions of all stakeholders to the project scope definition is a success factor for PDR projects. "The project manager has to use subject matter experts, prior knowledge, affected disaster victims, local leaders, and the relief agency to completely understand where the project begins and ends" (PMI, 2005:26,69). However, due to the failure of government agencies to co-ordinate their strategies and conflict with one another, "sowing confusion in the reconstruction process" (Alexander, 2004), it can be difficult for project stakeholders to develop a consensus on scope definition. A long operational plan (the sustainability plan) can be a critical element of scope definition (PMI, 2005:22): "The sustainability plan outlines how the disaster victims, along with the completed project, will continue to sustain themselves after the departure of the implementing agency". 	<ul style="list-style-type: none"> Active participation of stakeholders in the process was a major strategy after the earthquake in Bam, Iran, to achieve a consensus on scope definition. Preserving the city identity in urban design, strengthening the new houses against the national building code; active participation of householders in various aspects of physical, environmental, social and economic issues was an important factor that contributed to the success of the reconstruction program (Jafarri, 2005).
Time mgmt.	<ul style="list-style-type: none"> Time compression is typical of PDR projects (Chang et al. 2010; Oshansky et al. 2012:174), due to impatience to get quick results (Hidayat and Edbu, 2010:1271). Meeting deadlines is critical due to victims' and donors' expectations, where there might be little tolerance for re-work. Clarification and careful arrangement of the roles of stakeholders at the initial stage is critical to avoid deviations from the project schedule (Hidayat and Edbu, 2010:1271). Scheduling can be highly influenced from the external conditions –e.g., the donor requirements related to timescales over which the funds can be spent (da Silva, 2010), or government intervention. Since dates are often dictated by governments, donors, weather, contracts, material or resource constraints, developing milestone-based schedules might be more appropriate for PDR projects (PMI, 2005:18). Getting approvals from government officials may require relatively more time due to limited number of officials that are responsible for on-site inspections (Kennedy et al., 2008; Alexander, 2004). 	<ul style="list-style-type: none"> Governmental decision to change the 200m buffer zone for housing reconstruction after tsunami in Sri Lanka delayed the commencement of reconstruction programme by six months (Missanka et al., 2008). Problems associated with the involvement of parties affected the schedule overrun in the rehabilitation and reconstruction project in Aceh (Hassan et al., 2009) The declaration of the local day labor pool slowed the reconstruction efforts after Hurricane Katrina (Green, et al., 2007:311-335). In Sri Lanka, "... approval [for reconstruction projects] was slow because the one technical officer per local district had a caseload of thousands of houses and could not realistically monitor and control all construction at each stage in a timely manner" (Kennedy et al., 2008:25-36)
Cost mgmt.	<ul style="list-style-type: none"> Effective cost management can be critical especially in poorer countries where securing funds is often more difficult despite the relatively lower reconstruction costs (in contrast to richer countries where resources are more easily available although costs are high) (Fainvill, 2005). Government grants, insurance companies and donations are the major financial sources of post-disaster reconstruction. Achieving transparency and accountability for the use of these resources is critical for PDR projects (PMI, 2005:34). However, relatively sophisticated communication patterns, reporting procedures and additional bureaucracy might be required due to multiple stakeholders' demands as to how funds are spent (da Silva, 2010). Additional precautions might be necessary to prevent corruption especially in the economically underdeveloped countries (Lloyd-Jones, 2006). Difficulty to access appropriate vendors and skilled labor in the local market due to scarcity of resources, and reliance on migrant/day labor may lead to cost overruns. Poor scope definition at the budget stage, late starts, delays in delivery and inflation are among the other causes of cost overruns in PDR projects (Altalala et al. 2004; Taylor et al. 2013). 	<ul style="list-style-type: none"> "Shortage of qualified construction labor, and the need to bring over such labor from other locations of Sumatra and Java in Aceh and Nias, Indonesia, has also contributed to increases in costs" (Steinberg, 2007:150–166).
Procurement mgmt.	<ul style="list-style-type: none"> Procurement strategy should be part of the long-term sustainability target and contribute to local communities and economies in the disaster-affected areas (PMI, 2005:28). This strategy should be supported by design - e.g., choosing appropriate types of construction and building materials (da Silva, 2010). Creating opportunities to work with communities in the disaster area, obtaining re-approved sellers (vendors) list available for local communities; establishment of a method to expedite communication and approval processes; building working relationships with the local government in terms of understanding how to be able to bring a product/service into the country; identification of the leading community leaders who could aid in obtaining a communications channel to be able to facilitate work; and the 	<ul style="list-style-type: none"> "The need to import many of the most common construction materials (wood, cement, steel), and the increase in energy prices has led to an unprecedented increase in the cost of construction materials, which have gone up 200–50% since early 2005" in Aceh and Nias (Steinberg, 2007). "... UNEP's Tsunami Recovery Waste Management Programme recycled waste on a large scale, with wood recovered for use in furniture production or as fuel for brick kilns and building rubble used for road construction" (UNEP, 2007).

	<p>identification of distribution channels and alternative routes for access to the local resources can be the elements of an efficient procurement strategy for PDR projects (PML, 2005:24-29). The use of recycled and re-used materials can be part of this strategy.</p> <ul style="list-style-type: none"> Local and international organizations and donors simultaneously working in the post-disaster environment might be competing for the scarce resources (Hidayat and Egbu, 2010:1271).
<p>Quality mgmt.</p>	<ul style="list-style-type: none"> Establishing a clear definition of quality can be difficult where large number of stakeholders exist. The project manager should understand the quality program of the relevant agencies (PML, 2005:73). "The lack of in-house-capacity of the NGOs eventually becomes a big problem which results in quality concerns, fraud and costly implementation of reconstruction" (Soelaksono, 2009). Shortage of resources (Hidayat and Egbu, 2010:1271) and poor workmanship may lead to poor quality of constructed facility (Kotia, 2009; Lyons, 2009). When pressure on time and budget considerations prevails, as typical of PDR projects (Hidayat and Egbu, 2010:1271), normal regulations, design procedures and building permit processes might be suspended to speed up reconstruction insufficient attention might be given to quality (da Silva, 2010; Alexander, 2004). Where there are limited number of government officials that are responsible for on-site inspections (Kennedy et al, 2008; Alexander, 2004), establishing a quality inspection system might be difficult due to high workload. <ul style="list-style-type: none"> A field investigation carried out in 2008-2009 in Chennai, India, demonstrates the consequences from ignoring local community culture when defining the quality: "... Some newly built apartments had toilet doors fixed next to the kitchens, which was considered an unhealthy arrangement. Another culturally sensitive issue that was largely overlooked was the positioning of internal doors. Most apartments had three interior doors aligned facing each other. Driven by the belief that such positioning would bring bad luck, many families at their own expense changed the position of at least one door. This issue could have been avoided, if pertinent cultural values had been considered as part of the design" (Shaw et al 2010) A similar situation was reported by Christopoulos (2006) following the 2004 tsunami in Aceh-Indonesia and Sri Lanka: "...many construction plans included indoor toilets and kitchens, both of which were considered unhygienic and culturally inappropriate, and thus, in many cases indoor kitchens were transformed into storage facilities. Thus in the cases of Chennai, Aceh-Indonesia as well as in Sri Lanka, cultural traditions and norms related to the most acceptable placement of fundamental housing elements such as walls, doors and windows have been ignored" (in Sadiqi et al 2012)
<p>Human resources mgmt.</p>	<ul style="list-style-type: none"> Access to qualified human resources (HR) with appropriate training and experience for staffing in the local market may be difficult. Individuals who were affected by the disaster can be part of the project team (PML, 2005:26). Training programmes ('team skill development') for local people might be needed before hiring them. <ul style="list-style-type: none"> "One of the competence issues in the 2004 Sri Lanka Tsunami was that the field staff have not had relevant experience or training to manage large and complex project..." (Kotia, 2009)
<p>Comm. Mgmt.</p>	<ul style="list-style-type: none"> Project manager should understand the context and impact of disaster, as well as the local governance structures and regulatory framework (da Silva, 2010). Effective communication mechanisms are necessary to build trust and achieve cohesion to arrive at success in PDR projects (Moe and Pathiratnaku, 2006). However, coordination and communication patterns might be more sophisticated due to large number and the diversity of stakeholders (e.g., donors, local governments, consultants, agencies, etc.) (McMahon et al, 2006; Hidayat and Egbu, 2010:1274). Involvement of actors from different countries might create a multi-cultural and multi-lingual environment, which may require additional effort to manage conflicts, as well as the documents (e.g., extra bureaucracy and paperwork such as the translation of documents into different languages). <ul style="list-style-type: none"> "In Indonesia, 124 international non-governmental organizations, 430 local NGOs, 30 national and multilateral donors, and more than a dozen UN agencies [were] involved" with the reconstruction process after the tsunami (McMahon et al, 2006).
<p>Risk management</p>	<ul style="list-style-type: none"> Project manager should consider the natural, political, technological, social environments and the economic situation of the disaster area to be able to identify potential risks (PML, 2005:22). Almost all of the above-highlighted concerns can be considered as risk factors in PDR projects. PM should develop contingency plans for different situations - e.g., in case of a potential for a cholera outbreak, project team members may be vaccinated prior to joining the team (PML, 2005:22). Security risks might be of special concerns for a PDR project, which may require close cooperation with community leaders and implementing agencies (PML, 2005:33). <ul style="list-style-type: none"> Various real-life examples in this table, and many others which are not included here, should be considered as various risk factors to be addressed by the managers of PDR projects.
<p>Integration mgmt.</p>	<ul style="list-style-type: none"> Integration management comprises the combination and coordination of all processes in this table. Empirical research is needed to illustrate how project managers integrate the above-mentioned processes in PDR projects.

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LET TOKI DO IT! RETHINKING TOKI'S MISSION TO SETTLE SYRIAN REFUGEES

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Abstract

The main objective of this study is to analyze the existing laws and regulations for evaluating Turkish settlement (İskan) policy and redefine the mission of TOKI (Prime Ministry Housing Development Administration) to utilize it as a problem solving mechanism in Syrian refugee crisis. Based on the principle to maintain the existing order including the newcomer subject, the settlement procedure is evaluated to settle down Syrian refugees whose conditions are different from previous migration movements as legally, socially and culturally. It is proposed to prepare a settlement program that targeted to disseminate the immigrant population around Turkey as a community engagement strategy. Evaluated as a settlement mechanism TOKI is put forward to enact as both temporary sheltering and rural/urban permanent settlement process. To supply or to assess and to transfer funds or to build affordable houses for immigrants in empty lots in urban fabric by TOKI is suggested. TOKI is commissioned to build new, innovative, and livable, socially mixed affordable neighborhoods for all. Especially, affordable housings in urban transformation projects are recommended to reverse to displace existing population.

Keywords: Syrian refugees, TOKI, immigrant, settlement

Introduction

Since April 2011, 2.724.937 Syrian came to Turkey as a result of war in Syria (url1). Turkish government has developed a national asylum framework as Law No. 6548 adopted in 02.02.2013 named as "Law on Foreigners and International Protection" (YUKK). Ministry of Interior has been commissioned to provide "basic human needs" of Syrian refugees whom are under the "temporary protection regime" by this law. Sheltering is one of the basic human needs of Syrians such as being in security, living on with basic foodstuffs, dressing and covering, health care, rehabilitation etc.

254.747 Syrian refugees are sheltered in 26 temporary accommodation centers that have been established and managed in 10 cities (url2). The number means that 91 per cent of Syrian refugees living in out of camps. Today Syrian refugees in Turkey are living in low socio-economical status squatter housing areas in dispersed settlement pattern. These temporary settlements are generally over-crowded, unhygienic, unsafe, usually illegal, and mostly located in the suburban areas of cities. Working as seasonal workers, some Syrian immigrants are sheltered in tents. Some groups who intend to go to European countries are trying to survive in streets, parks, temporary tents, abandoned and demolished ruins in suburban areas, actually without sheltering (url3).

Although there are highly considerable debates on granting Turkish citizenship to Syrian conditional refugees, the number of them is to settle down and ought to be sheltered in Turkey have not known exactly yet (Migrancy Specific Committee Report, 2014,p.41). Paid relatively little attention in these debates the settlement procedure should be evaluated on the condition that Syrian refugees are settled down in Turkey.

After the war in Syria reaching its fifth year and getting as many immigrants did not go to European countries or to return their homeland as is expected, it should come round to the fact that greater number of them is permanent. There is an entail upon Turkish authorities to make long-term and comprehensive integration policy. The main objective of this study is to analyze the existing laws and regulations for evaluating Turkish settlement (İskan) policy and redefine the mission of TOKI (Prime Ministry Housing Development Administration), which is the most efficient instrument of state's housing policy in Turkey, to utilize it as a problem solving mechanism in Syrian refugee crisis.

1. Turkish Settlement Policy

Turkey has experienced many mass migration flows several times since Ottoman-Russian war in 1877-78. More than 2.5 million immigrants who had been managed with by-laws, decrees, directives, circulars etc. for each immigration influx has been settled down since 1922 (url4). Only one principle of Turkish settlement legislation that was developed in accordance with socio-cultural structure of each migration pattern has remained throughout the history. Yet, it describes "migrant" as people who "belong to Turkish descent, bond to Turkish culture, coming Turkey to settle as individual or collectively" in Law No. 5543 on Settlement adopted in 2006 as an article. The article implies the ethnicity of immigrants who can be accepted "as a citizen of nation-state" (İçduygu et al., 2014, p.138). "Acting as a hinge mechanism that serves both to close and to open the door" (Chambers, 1994, p.2) of Turkey, this article defines the similarity of immigrant to the nation-state citizen. It means that Turkish settlement procedure regulates the relations between technologies of the selves of newcomer and the citizen.

The aim of Turkish settlement policy is to maintain the existing order including the newcomer subject inserted into its social body. Settlement mechanisms are commissioned to approve, to record, to adopt, to accommodate temporarily, to transport from temporary to permanent, to remove, to settle down, to employ, to make productive (see Law No. 5543 on Settlement adopted in 2006) the new comers in order to minimize the social conflicts between immigrants and common mass and control them in integration process. All these domination technologies aim to save both of them from the chaotic responses of the influx.

The other substantial issue in Turkish settlement laws and regulations is the control over the population. Although the old law (Law No.2510 on Settlement adopted in 1934) indicates clearly as to rectify "density and distribution of population (article1)", the new one implies (article 8 subclause 3; article 9 subcaluse; article 14; article 19 subcaluse 1) only the policy of disseminating the population. For example, for 1950-51 and 1989 Bulgarian Turks, detailed socio-cultural analysis, settlement programs and settlement schedules were implemented to scatter immigrant population over Turkey and immigrants sent their specified settlement regions appropriated their conditions (Akgün, 2002). Thus, settlement instruments foreclosed immigrants from gathering in some urban and rural territories and creating whole immigrant communities. It was expected to establish relations between the scattered immigrant families and common citizens and to lower the barriers. Briefly, the settlement procedure is ultimately conceptualized as the process that operates on to transform the newcomer subject into ordinary mass. It is renewed into itself to act upon the newcomer subject staying at the main framework, insisting on the main objective, political rationality.

Throughout the history of the settlement issues, there have been many changes not only in legislation but also the institutions, which have transferred their responsibilities to other ones. Established in 1984 by the Law No. 2985 on Mass Housing, to meet the housing demands in our country to construct mass, affordable, rapid housing projects, Prime Ministry Housing Development Administration (TOKI) is a clear example of changing role of institutions. Immigrant Housing Coordination Branch was established in the directorate of TOKI, and thus it was utilized for housing production for immigrants who came from Bulgaria in 1989. Consisting of 23.531 housing units in 23 districts in 17 cities, TOKI's housing quarters were the immediate solutions of Bulgarian Turks' emergent sheltering problem (url5).

TOKI, today, has been transformed into an actor which produces and sells houses, a direct participant of housing production sector, a huge builder-seller (yap-satıcı) (Geray, 2009: 86). After TOKI attached to Ministry of Public Works and Settlement with a Law dated 6th August 2013 and No. 4966, its power widened, thus TOKI has become the most powerful institution of urban upgrading. In addition, TOKI's implementations entail new settlement areas which are developed for middle and lower income groups, have poor design, material and building quality, have uniform architectural design approach that ignores cultural, regional and geographical differences, new neighborhoods isolated from urban public places, places as a kind of ghettoization (Balaban, 2012, Eraydın, Taşan-Kok, 2014). All these critiques show that

a revision is needed in TOKI's structure, its functions, its place in housing sector, and its role in urban transformation policy.

2. Suggestions for an ad hoc Settlement Program

It can be seen that Turkish settlement policy through to build a nation-state should be changed to fit the present situation. Both the legislation and institutions that deals with vital issues, specially sheltering needs of 2.7 million Syrian refugees should be overviewed in a reformist manner. Today Deputy of Prime Ministry, Prime Ministry Immigration Coordination Office, Ministry of Interior General Directorate of Immigration Administration, and Prime Ministry Disaster & Emergency Management Presidency (AFAD) manage this process. In that process, Ministry of Health, Ministry of National Education, Ministry of Labor and Social Security, and Ministry of Family and Social Policies have a leading role. A special ministry and TOKI have to be assigned for emerging as settlement apparatus. Even, political rationality is determined to enact TOKI's economies in the present situation as a rapid maneuver.

A settlement procedure, which consists of settlement programs and schedules, has to be prepared such as previous mass migration flows. Engaged with other social issues, these settlement programs must not give permission to gather Syrian immigrants as closed communities and must be in dispersed form to ease contact between immigrants with common citizens in Turkey. Disseminating the immigrant population around Turkey with a community engagement strategy could foster the social cohesion between immigrants and common citizens in new mixed communities, in the future.

Syrian refugees could not be aggregated into one homogenous group. Unique to Syrian immigration, detailed and comprehensive socio-cultural analyses should be done and recorded for these programs taking into consideration the differentiation axis of them. Settlement of Syrian refugees in urban/rural regions in Turkey similar to geographical conditions of the urban/rural areas they live in Syria is another essential necessity. In earlier settlement programs that point was ignored and immigrants migrated from their settled areas to other places where have climatic similarities they live before, at the expense of losing their housing rights. Settlement policy, at the same time, should aim immigrants to productive. The program should be focused their educational levels and professions, and immigrants should be settled to areas where they could be employed. In addition, ethnicity, language, religion, denomination of refugees should be analyzed. Even, information about in which groups they belong to in civil war in Syria is another emergent measure to avoid safety problems.

3. Using TOKI as a Problem Solving Mechanism in Syrian Refugee Crisis

Two different strategies should be evaluated for temporary sheltering and permanent settlements (kesin iskan) appropriate to each one. The initial emergency phase of the situation requires accommodation centers consist of mass, economic, rapid, flexible sheltering units and efficient social facilities for temporary sheltering. Designers, architects and planners are supposed to design new habitable accommodation centers in

innovative and humanitarian architectural design manners. Commissioned by special laws and regulations in natural disaster periods, TOKI is in charge of constructing both temporary accommodation centers and housing settlements for victims (url6). It could be the implementation institution of these new design perspectives in the present situation. Another type of solution for temporary sheltering is renting houses for immigrant families that already used by Directorate General of Migration Management, and was used by TOKI in 1990's for Bulgarian Turks.

If TOKI is involved in the process, it will be the most noteworthy instrument for permanent settlement. For example, it is authorized to solve the rural settlement problem (url7). As it is well known, today, our urban landscape is almost designed in a unifying order in the common apartments for common people. It seems the same banality will be echoed to fill the gaps in the urban fabric. For the urban permanent settlement, filling these empty lots with new, innovative and also affordable houses by architectural initiatives can convert the situation to an opportunity. TOKI has been able to supply or to assess and to transfer funds these empty lots or to act as a mediator between landowners and immigrants and to provide housing credits and to transfer the building process to the local constructors.

Especially in recent years, TOKI has a strong role on the implementation of Turkish model of urban upgrading. Implementations have still been discussed and has been criticized for maximizing urban land values, via the use of state power to commodify space, erasing existing usages and displacing the existing population (Lovering, Türkmen, 2011, Türkün, 2011), "giving rise to deprived groups who felt even more marginalized" (Eraydın, Taşan-Kok, 2014) Besides, social housing projects implemented by TOKI are questionable for being livable neighborhoods. It is supposed to affordable housing supply by TOKI for both immigrants and common low and middle-income groups in new housing quarters and urban transformation areas where mixed communities live in together. If the cost is within the affordable limits of income groups of immigrants and that of existing residents in new housing neighborhoods and urban transformation projects, it may be an alternative to the neoliberal gentrification trends.

TOKI has the ultimate capacity (legal authority, budget, fund transfer capability, institutional capacity and services even experiments solving for the same problem) to shelter temporary and to settle permanently of Syrian refugees as mentioned above. It seems the problem about TOKI is here, there is a gap between its aim and its practice. The gap today is filling by "neoliberal" (Lovering, Türkmen, 2014) mentality. As a state's initiative, TOKI should return to its mission considering public interest. Future studies on the topic include mapping legislation and institutional capacities, and proposing measures to address possible gaps in law, policy and practice.

4. Conclusion

Scholars, professionals, civil initiatives, public administrators and even TOKI employees anyone who will involve a team for projecting permanent settlement strategies should take into consideration that every Syrian refugee is an applicant of a common citizen of a new mixed society. On the condition that almost 3,5 percent of country's population are Syrians, Turkey would not live on the same nation-state policy to homogenize

its population any more in this irreversible process. Turkey should build a society that takes the Syrian immigrants' civil rights, democratic participation, and representation into account.

The number of all migrants in the world is the quantity that could create the world's fifth most populous country. For this reason, globalized world began to accept migration as an inevitable movement today, and both migration management strategies and international migration laws began to be developed. Today, there are obvious examples that nearly one million Turkey-based immigrants have acquired citizenship in the EU countries, even if they faced serious socio-cultural adaptation problems (Migrancy Special Committee Report, 2014, p.10). The presence of Turkish origin members in many European countries' parliaments is among the best examples. But the situation in Turkey is more complicated. Turkey is a country that both immigrated and emigrated, even it is a transit country on the path to EU immigration from developing countries. There is an urgent need that Turkey should take human rights to the forefront, migration and integration policies that preserve the global justice in developing countries as well as national advantages.

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DISPLACED POPULATIONS' SHELTERS AND THEIR EFFECTS IN SCOPE OF INFECTIOUS DISEASES

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Abstract:

Forced and voluntarily displacements internally or to neighboring countries, in search of security and welfare hit record high in 2015 due to ongoing conflicts, violence and persecutions worldwide. Currently, Turkey as a destination and transit country is the biggest host country, with 3 million refugees ongoing war in Syria and other conflicted regions (Afghanistan, Iraq, etc.) . Turkey has established 26 temporary protection centres (TPCs) managed by AFAD in 10 provinces especially near the Syrian border for more than four years hosting about 260 thousand Syrian immigrants These camps classified as tent or container camps and have standards higher than the international ones Ordinarily, these camps have rules, regulations and standards. Camp residents are biometrically recorded and their all humanitarian needs are met. They have healthcare services offered by the Ministry of Health and education activities are provided by the Ministry of National Education.

Out of TPCs, in Turkish cities, more than 2.5 million are living in different conditions. 87 percent of Syrians have preferred non-camp life that offers more freedom that brought social and economic results first and foremost for Turkish community and for them. Refugees are hoped that they may cause infectious diseases because of unsuitable conditions during their migration. However, they are vulnerable populations and have disease susceptibilities due to lack of sanitation, hygiene, water supply, malnutrition and sheltering problems. Lack of newborns' and adults' vaccinations while migrating, childhood and adult illnesses may occur at the beginning of refugees' population rise in border regions, Turkish government maintained free health services for refugees in 10 provinces, then enlarged the scope to whole country.

Keyword: Displacement, Refugee, Shelter, Infectious Disease, Syrians

Introduction

Migrants – particularly refugees fleeing war, persecution, or natural disaster- come from regions with weak or disrupted health systems and so they face a unique set of challenges to health care. This reality promotes the prejudice against immigrants associating with the spread of infectious disease.¹

The report² entitled [Global Trends – Forced Displacements in 2015](#), released by UN Refugee Agency, highlights that 65.3 million individuals were forcibly displaced worldwide as a result of persecution, conflict, generalized violence or human right violations. It is an unprecedented amount in no time to necessitate elaborately thinking. Overflowing from borders and temporarily camps, urbanization of refugees has become a growing concern for policy-makers and scholars. Countdown to the future, the complications will rise and maybe it will be unable to compete with the issue.

The UNHCR and international community work together creating durable solutions so that refugees and internally displaced persons can live with safety and dignity. There are three main options for refugees that the international community is able to assist with: Repatriation, Local integration and Resettlement.²

Methodology

In this study we aimed to interest on health effects on/from refugees as subjects of incarceration³ in camps and as a growing population in cities in different parts of the world.

1. Sheltering, Resettlement and Local Integration

Every individual has the right to adequate housing that includes the right to live Sheltering is an irreplaceable determinant for human dignity, to provide security, personal safety and protection from the climate and to promote resistance to ill health and disease.⁴ Man-made disasters like armed conflicts wars and other extraordinary conditions (earthquakes, hurricanes, floods, fires and other phenomena) increase the significance of shelters to sustain family and community life and to enable affected and displaced individuals to recover from the impact of disasters.

1.1.1. Refugee

UNHCR 1951 Refugee Convention defines refugee, as a special category of migrants, someone who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country." 21.3 million persons were refugees under UNHCR's mandate and registered by UNRWA.

1.1.2. IDPs (Internally Displaced Persons)

According to the Internal Displacement Monitoring Centre (IDMC) data, 8.6 million people were newly displaced in 2015 within the borders of their own countries.⁵

1.1.3. Asylum-seekers (Asylees)

An asylum-seeker is someone whose request for sanctuary has yet to be processed. Every year, around one million people seek asylum.⁶

2. Turkey's Refugee, Asylees and DP (Displaced People) Regime

According to UNHRC-July 2016 report Turkey hosts 233,648 (Syrians displaced people aren't included) immigrant and refugees from Bulgaria, Afghanistan, Iran Iraq, Somali and other Africa countries.⁷

Nearly 2.7 million Syrian with diverse religious and ethnic backgrounds live in Turkey cities under the "temporary protection status". And also Turkey is currently hosting about 260 thousand Syrian immigrants in 26 TPCs that have been established and managed in 10 provinces for more than four years.⁸

In TPCs, healthcare services offered by the Ministry of Health with 101 doctors, 276 medical staff and 19 ambulance.⁹ There have been 318 and 63 surgical operations, 151 and 746 obstetric operations and nearly 5 million outpatient treatments in the medical centres located in TPCs.¹⁰

In 2013, AFAD issued a mandate on 18 January that provides free healthcare service to refugees out of camps in 10 provinces where TPCs are located. Later in 9 July 2013, AFAD enlarged this mandate's scope to whole country. Currently out camps access to healthcare services are still insufficient.¹¹

Turkey, changed from an emigration to an immigration country, is the largest refugee hosting community in the world.¹² In contrast, in 2000, there were only 234,111 immigrants in Turkey according to TurkStat¹³, while TurkStat recorded 1,592,437 foreign-born people in the 2015 Population and Household Survey. According to World Bank Migration and Remittances Factbook 2016⁽¹⁴⁾, stock of immigrants in Turkey reached to just over 2,504.5 thousands in 2013.

Refugees are flowing to Turkey, as a destination and transit country because of ongoing conflict and war in Syria. Out of TPCs, in Turkish cities, nearly more than 2.5 million (% 90 of displaced Syrians inflow Turkey) are living in different conditions. In general, Syrians prefer non-camp life because it offers more freedom, as they are not restricted by the rules and regulations of camps; there is the possibility to work even if it is irregular.¹⁵ Some of them which prefer to live out of camps and have financial possibility reside in good conditions. They also set up business, work in different jobs and access to health and education facilities. Some of them are living in basements and ill-conditioned rooms adapted from stores. These shelters generally don't have kitchens and bathrooms. In one room sometimes 7-8 person reside and use/share

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one toilet with other rooms'. Rest of them live on streets, under bridges in open areas. Many of them offer cheap labors. (^{16,17}).

Also AFAD's report entitled "Syrian Refugees in Turkey, 2013 Field Survey Results"¹⁶ highlights the housing conditions of the Syrian refugees out of camps. According to the report, 13 percent of males and 16 percent of females live in ruins and about 10 percent of each males and females live in make-shift arrangements or plastic coverage. This means that close to one in four male refugees and over one in four female refugees live in ruins or make-shift arrangements/plastic or open area. A substantial amount; 32 percent of the refugees out of the camps live in dwellings two or more families per housing unit. 60 percent of the refugees out of the camps live together with seven people and over per housing unit. Further, the average number of people per housing unit is 5.6 people in the camps and 8.6 people out of the camps, the average number of rooms per housing unit are only 2.1 rooms.¹⁸

3. Health Risks of Refugees, Displaced Individuals and Asylees

3.1. Infectious disease risks

Refugees normally have rights at law or in equity in destination country. They are hoped that they may cause infectious diseases because of unsuitable conditions during their migration. However, they are vulnerable populations and have disease susceptibilities due to lack of sanitation, hygiene, water supply, malnutrition and sheltering problems. Lack of newborns' and adults' vaccinations while migrating, childhood and adult illnesses may occur such as smallpox, measles, diphtheria, whooping cough, epidemic parotitis, neonatal tetany, pneumonia, malaria, tuberculosis and Crimean-Congo hemorrhagic fever. Displaced populations often prefer to stay with other family members or people in crowded shelters. Households lack adequate shelters, inappropriate vector control and malnutrition are subject to infectious diseases such as cholera, typhus and malaria. These diseases are responsible of 60-90 % of all deaths. On one hand unhealthy household environments cause new diseases, on the other, affect the healing process negatively.

To prevent infections, early and accurate diagnosis and appropriate treatment are needed tandem with clean water supply and sanitation and taking basic protection measures.

Beyond direct casualties, war provides ideal conditions for outbreak of infections. Infectious diseases have spread through vulnerable population in Syria and refugee camps in neighboring countries.¹⁸

While in 2012, 349 children diagnosed with measles in Turkey, after the refugee flowing, the number raised twenty times (more).²⁰

3.2. Significant Infectious Diseases of Refugees and Immigrants in Terms of Incidence and Prevalence are:⁽²¹⁾

- . Amebiasis, Ascariasis, Brucellosis
- . Chagas' disease, Dengue fever
- . Giardiasis
- . Hemorrhagic fevers
- . Hookworm
- . Lassa fever, Leishmaniasis, Leprosy, Leptopirosis
- . Malaria, Schistosomiasis, Typhus
- . Yellow fever
- . Ebola-Marburg HF's, Echinococcosis, Filariasis
- . Tuberculosis, AIDS

3.3.Vaccinization

Drastic deterioration in health care in conflict regions causes so many concerns. Not only difficulties in treating injured people, but also the absence of childhood immunization may occur. Infectious diseases risks from the Syrian region are as follows: ⁽²²⁾

- MERS-CoV (Middle East respiratory syndrome coronavirus)
- Upper respiratory tract, gastrointestinal, and skin infections
- Measles and other vaccine-preventable infections
- Vector-borne infections
- Zoonoses

Turkey, which eradicated polio in 1998, has started to vaccinate all Syrian children against polio. The cities having refugee camps showed increased numbers of cases with cutaneous leishmaniasis.²³ According to the AFAD report, one fourth of children in TPCs and half of the children outside camps couldn't be yet vaccinated against poliomyelitis and measles.¹⁰

3.4. Refugees and Immigrants vulnerable to health problems²⁰:

- Acute and chronic malnutrition
- Growth deficiencies,
- Anaemia,
- Communicable diseases; diarrhoea, dysentery, malaria, measles,
- Gender-based violence,
- Sexual exploitation,
- Sexually transmitted infections
- Problems related to unwanted pregnancy, high-risk pregnancies,
- Abortions, labor complications
- Chronic diseases,
- Depression, sleep disorder, anxiety disorder and posttraumatic stress disorders
- Oral and dental health problems.

3.5. The following points must be considered while settling shelters:

- Settlement locations should not to be prone to diseases or contamination or have significant vector risks.
- Basic environmental engineering measures must be taken to reduce vector breeding.
- Vector control programs
- Environmental mosquito control

Results and Suggestions

Consequently sheltering is a critical determinant for survival in the initial stages of massive displacements. Beyond survival, shelter is necessary to provide security, personal safety and protection from the climate. Also it is important to promote resistance to ill and diseases. Shelters sustain family and community life humanely. Sheltering and associated settlement responses are the main aids for human dignity.

In conjunction with sheltering the childhood vaccination program must be functioned in conflict areas. Incubation times of infections may mislead the authorities. Refugees can spread these infections to neighboring countries

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