



Re-Building the Cultural Identity through the Art of Building Design Requirement of a Refugee Camp, Turkey

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ABSTRACT: Religion, ethnicity and tribal identity are important for individual identities and group loyalties of many Syrians. These identities may contribute to creating group boundaries and accentuating differences that pose challenges to mental health. Both refugees from Syria and internally displaced people within Syria have faced war-related violence, although their current situation in terms of security, human rights, access to protection and humanitarian assistance differs. Although there is a limit on how architecture can aid such situations, any proposed solutions should not encourage these acts. These issues are multilayered and complex, and must be addressed to some degree. Simple solutions such as divisions within individual shelters can alleviate the tension within a household where domestic abuse can be common. Aid organizations have classifications of at-risk groups that are given special attention to make sure their voice is heard. Children, the physically handicapped, and women are among the many in this group. The centre is proposed for both Turks and Syrians in order to meet both the communities' needs and aspirations, serving as a foundation for the process of social inclusion and integration between Turks and Syrians. This centre should be envisaged as a meeting point between people and cultures, with a view to promoting cultural exchange, sharing lifestyle knowledge, enhancing social bonds, engaging Syrians into the city's social, economic and cultural life, and building resilience for the community as a whole.

KEYWORDS: Shelter, Refugee, Culture, Social

I. INTRODUCTION

In March 2011, amid the uprising of Arab springs. and after 40 years of living under the dictatorship, anti-government protest started in Syria. Emergency law was in place for 48 years, until 2011 and gave the government the freedom to arbitrarily arrest the people and limit their rights. The government released criminals and militants from prisons, many of whom became founding and contributing members of the Islamic State (ISIS). There are countless handbooks, manuals, papers, etc. on the formation and maintenance of these camps. Contributing groups include the UN, USA, and non-governmental organizations (NGO's) such as the Red Cross. The information in these handbooks lays out a system that is filled with contradicting instructions, vague references, and strict limitations. In an attempt to accommodate the host governments and the humanitarian needs they have created a document with very little informed design? Although muddled, the information within the manuals can be subcategorized into the three categories that contribute to a city. An analysis of the successes and failures of various case studies will reveille the pit falls and successes of their intentions.

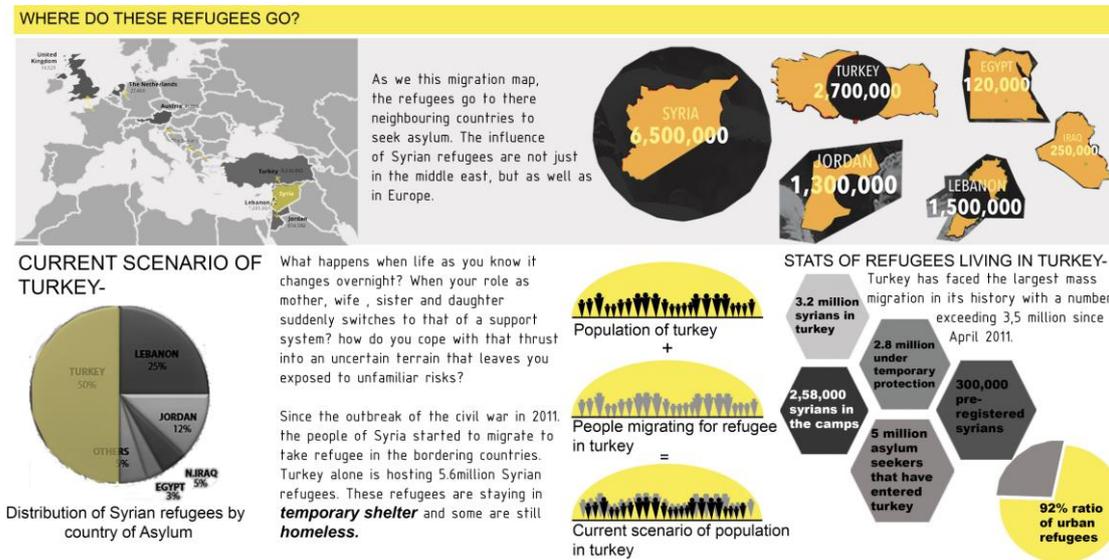


Fig 1 Status of Syrian Migrants

According to the official data by United Nations High Commissioner for Refugees (UNHCR), more than 3,000,000 Syrian refugees lived in Turkey in 2017. The refugees are hosted in camps located in 24 different locations near the border by the Turkish government. Only 8% of the refugees live in camps, while the large amount of the refugee population has been spread in various urban centres. Therefore, even the basic needs as healthcare, food security, protection and education services are provided in the camps, the major refugee population is not able to get these services.

A proper social life for refugees, cultural expectations, activeness in local economy and integration with the hosting citizens can be considered the main and presumably the most difficult circumstances in front of us, a primary challenging matter for the future of many countries worldwide. From this point of view, definition and analysis of social needs of the people who had to flee to other places, and developing proposals for them gain extreme importance. After surviving, sheltering is the very first activity to think about in the post-disaster period. Tent cities first and prefabricated settlements then are created by the governmental or non-governmental organizations for victims to meet their urgent needs. While these attempts result well in the short term, in the long run other problems come in sight.

II. BACKGROUND

The UN has classified the syrian response as a level 3 - the highest category possible. This is the clear of the scale and urgency of humanitarian need in Syria. Every children under the age of seven has known nothing but the lifetime shaped by war. These syrian people were forced to migrate from their home country to take shelter in the neighbouring countries. As the project is proposed in a neighbouring asylum country i.e. Turkey. I aim to design and re build their lost habitat in Turkey. As people say their "ain't no place like home", so through my design i would take them back to memories of their home country in a new home. To use architecture elements and space as a tool to re-build the shelter, culture and empower them so that they don't feel dependent and isolated in the asylum countries and which are actually missing in the refugees camps.

The design of the urban network must facilitate communal connections in order to encourage people to take ownership of their surroundings. By including local people in the design process and looking at local building typologies, camps can become more relevant to the populations that live there. As people take more ownership of their surroundings and become more invested in their community, they stop seeing their situation as temporary often clashing with local government who seek to discourage the permanent settlements of foreign people. Camps are often similar in size to small cities and function similarly on the urban scale. Although they may be lacking certain amenities such as neighborhoods, shopping districts, and infrastructure, these areas are classified as cities. Some camps, such as Zaatari in Jordan, even have amenities such as washing machines and running water¹. When designing camps these facts are often ignored and the realities that allow cities to grow are ignored. Growth is one of the most fundamentally ignored concerns. Rapid construction often leads to a lack of communal space in urban design. This eliminates the space cities normally use to adjust to increasing population. As a result, a form of urban sprawl is often created where camps become increasing less organized as they grow outward and aid organizations lose spatial control.

By including spaces within the design where occupants can feel responsible of their landscape, more control can be exercised to ensure safety to the inhabitants. The physical act of constructing the camp acts as a way to bring refugees communities together. Self-built and community led initiatives are often preferred because they encourage ownership of the occupants surroundings. The designs of structures tend to be simpler with more labor-intensive building methods. Prefabricated structures have proved ineffective in most situations, due to their high cost, and lack of social context². Tents are often distributed as initial shelter in cases where large influxes of people are rendered displaced in a short amount of time. These are relatively light weight and are kept at a low cost due to their construction in areas of the Middle East. They are a quick solution to the housing crisis that camps experience. Extended families will often join together their tents in order to provide a larger living space that can be divided and organized by gender or age.

Around seventy percent of refugees are women and children. Due to the limits on workforce, aid organizations suggest that any shelter solution be able to be constructed by a team of two in a day. Women are often viewed as the primary individual in charge of household construction and maintenance⁶. In their homeland they were familiar with the local resources and knew how to construct shelters. In my proposal local people and building typologies should be consulted. Simple construction is preferable due to time, resource, and monetary restrictions The incorporation of Cultural influence is often suggested by aid organizations. Local building typologies often indicate the best solution as per climatic condition. Materials, forms, and orientation can all be derived from the existing structures. The performance advantages with to local building design combined with the cultural familiarity occupants have can help make the camps far more in-habitable. A large portion of temporary housing are organized and run by external organizations that are unfamiliar with local construction customs. They will often fail to see the organization that the occupants have created. A situation that may appear chaotic to an outside eye may in fact be the best solution. Corruption and the balancing of power relationships can often be a difficulty.

Although there is a limit on how architecture can aid such situations, any proposed solutions should not encourage these acts. These issues are multilayered and complex, and must be addressed to some degree. Simple solutions such as divisions within individual shelters can alleviate the tension within a household where domestic abuse can be common. Aid organizations have classifications of at-risk groups that are given special attention to make sure their voice is heard. Children, the physically handicapped, and women are among the many in this group. The way in which shelters are distributed has also lead to a system where girls are sold into early marriages in order to increase the size of a person's shelter. The size of a standard tent is determined by the number of family members that occupy it. The interiors of shelters should be given a high degree of adaptability.

The interiors should be free of obstacles such as tent poles, so as to facilitate the rearrangement of programs within. New tents have recently been implemented that included a division flap in the middle. This allows families to separate living from sleeping spaces, kids from parents, or male from female. Interior spatial adaptability can play a major role in maintaining peace within families. Privacy is also a key component in making sure all members of the family feel safe and comfortable in their environment. As occupants begin to identify with the shelter they are living in they will make alterations. The process of contrasting a temporary shelter, and its subsequent development into a permanent structure is normally performed in the same order. The structural support is put into place first, often made of plastic piping or locally available wood¹. A canvas or plastic tarp structure is attached next. This will later provide a water proof barrier to the permanent additions. The roof and floor are the most essential elements of any structure so they are often the next repaired. In addition to their sensitive and appropriate design they also include innovative building technologies, and incorporation of local building materials

It was very mentally traumatizing to even have the visual experience of what war did to Syria. This war started in 2011, its been 9 years since then and it is still going on. I remember watching this video of bomb blast in Syria 2 years back in which there was only destruction of life, property and habitat. That video and emotion which i felt at that moment, stayed with me till today. To date, nearly 120,000 Syrians have settled in Reyhanly under temporary protection. In view of the urgent needs for social inclusion and integration, this competition invites students to propose radical but applicable design ideas for transitional shelters with 5,000 square meters of indoor floor area that could be used for accommodating 400 Syrian settlers, particularly for the wounded elderly, war widows and orphans. The design might consider using an area of up to 800 square meters for welcoming or receiving guests, administering first aids, and providing other basic services, such as food, healthcare and indoor leisure activities. The urban fragments dedicated to the proposed transitional shelters must be confined to a piece of land with 7,000 square meters in the north side of the location, and must observe a vacant area of 10 meters in width in front of the construction site designed primarily for serving Syrians, but must embody the spirit of integration and meet the aspirations of local community through architecture, urban and landscape design. The centre is proposed for both Turks and Syrians in order to meet both the communities' needs and aspirations, serving as a foundation for the process of social inclusion and integration between Turks and Syrians. This centre should be envisaged as a meeting point between people and cultures, with a view to

promoting cultural exchange, sharing lifestyle knowledge, enhancing social bonds, engaging Syrians into the city’s social, economic and cultural life, and building resilience for the community as a whole.

- selecting specific target groups, users and beneficiaries;
- configuring a specific architectural program;
- conducting architectural design;
- specifying processes and features of construction; and
- describing organization and management of the proposed building complex.

Culture can also help to connect the Syrian population and the community hosting them. In Istanbul, a group of Syrian artists has recently opened a cultural house, Hamisch (‘margin’ in Arabic). Started as a library to find and read Arabic books, the idea of the founders is to reverse the stereotypical image of Syrians and ‘make Syrian culture more visible, creating knowledge about Syrians in Turkey’. Exchanges in person between Syrian artists living in neighbouring countries and those inside Syria are still possible, though social media is also used. Some artists still go back to Syria after their residency in Lebanon.³⁵ There are however more restrictions on movement compared to a few months ago when some artists were able to go back and forth and do performances in schools in the free zone.

Syrian art is being showcased abroad in exhibitions supported by international and European organisations. For instance, in 2012 the Prince Claus Fund Gallery in Amsterdam organised ‘Creating Spaces for Freedom: Continuing Traditions of Satire, Art and the Struggle for Freedom in Syria’³⁷ and the Danish Centre for Culture and Development hosted the ‘Syria’s Art of Resistance’ in the Round



Fig 2 Syrian art culture forms major part of their livelihood

Since the situation has worsened, artists have also taken on the role of providing emotional relief through their work and have drawn the attention of the international community to the humanitarian crisis in Syria. In the context of increasing polarisation of Syrians in opposing camps, the space for artistic voices is shrinking. In their work on conflict and crisis, Syrian artists are faced with the issue of the relevance of the arts. For instance, when setting up arts projects with refugees, they ask themselves: ‘should we make art or should we provide basic assistance and help cover living costs?’ For this reason, artists organise activities in partnership with other institutions that bring different expertise, so that the arts complement a broader set of actions.

However, artists themselves are victims of the conflict as well. Cultural professionals are losing work since audiences are scarce and ‘they have to think about surviving’. But in the words of one interviewee, ‘in times of war it is important to protect the artists; they are the ones that will protect the society’.

Psychological acculturation refers to the dynamic process that begins when immigrants enter their new country and begin to adapt to its culture. Behavioral acculturation refers to the degree to which immigrants participate in their culture of origin and/or in the new culture. In addition to adopting new habits, adult migrants can continue to participate in their culture of origin and establish friendships with fellow migrants from their home country, with whom



they can share interests and values, consume ethnic food, and read printed material or electronic media in their native language.

According to Berry et al., the acculturation model includes four dimensions: integration, assimilation, separation, and marginalization.

1. Integration: the individual maintains aspects of their culture of origin, but also acquires traces of new current culture.
2. Assimilation: the individual does not wish to maintain their cultural identity of origin, and fully acquires the traits of the new culture. Value is ascribed to one’s relationship with the new reality.
3. Separation: the individual places value only on aspects of their original culture, refusing integration into the new country.
4. Marginalization: the individual does not maintain traces of his original culture, nor does he identify with the values of the new culture; he stays on the sidelines.

This mode may be characterized by a high level of anxiety, a sense of alienation, and a loss of contact with the two groups. Berry justifies that formal education is a personal resource and a protective factor in itself against problems of adaptation, as it helps in problem-solving and decreases stress. Occupational status and support networks also promote good adaptation. On the other hand, great cultural distances between the original and new culture imply the need for extensive cultural relearning, which can cause uninterrupted conflict and lead to adaptive difficulties.

A building typology which creates feel like inwards looking while at the same time lets one interact with surroundings. - a safe environment to be created where elements of familiarity can be, through architectural vocabulary, can be incorporated. -the community should not be isolated but rather given an opportunity to integrate with the host country community. - courtyards& common spaces used as important tools for place making.

- materials used to be vernacular which can lend of humanising character of the building. - to take a sustainable approach which will by itself creates an identity of no migrates and grounded to their cultural aspects. - involvement of community centric approach.

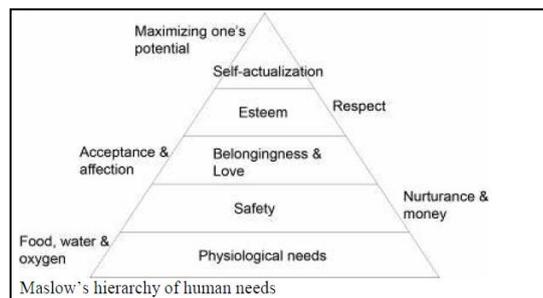


TABLE 1 PSYCHOLOGY AND ARCHITECTURE AND HOW ARCHITECTURE CAN BE HEALING WHEN HEALING CONDITIONS ARE TRANSLATED INTO DESIGN.

Psychology	Healing Conditions	Architecture	Synthesis Of (Spaces & Planning) Which I Will Be Considering In My Design
refugees who are not fed, nurtured, & medically treated, cannot grow in a healthy way.	physiological needs	community kitchen , community dinning space and health clinic.	community kitchen, community dinning and health clinic
refugees feels no containment & feels scattered .	boundary	private rooms ,proper segregation through public and private space.	planning aspect- proper segregation of public and private space.
refuges feel s/he can be harmed will feel fear, frustration and anxiety.	safety	accessibility to all places. design detail (stairs, door & windows)	spaces should be accessible to all with proper transition of spaces.
refugees have no social contact and are isolated.	social connection	public spaces- courtyards, common rooms , therapy space.	courtyard , common rooms and therapy space.
refugees feels powerless, is passive & lacks motivation.	empowerment	spaces that can be manipulated and	flexible planning



		privatized.	
refugees feels dependant cannot be integrated into society.	independence	space for horticulture , workshops which could provide them livelihood.	horticulture space, workshops
refugees feels s/he does not belong anywhere, feels disconnected and afraid.	sense of belonging- web condition	open space, co -working space.	open space , co -working space
refugees feel s/he cannot be creative or they feel unproductive will not be able to fulfill his/her potential.	creativity	creating art and craft, horticulture , workshops, self expression (graffiti) , alternative therapy (art & music)	activity room, garden, oat.

II. APPROACH

Through a mixed-methods approach for capturing essential data on NRC’s Urban Shelter Program, this research intends to shed light on the following aspects of incremental housing for refugees and its impacts on urban areas:

- Incremental housing process - Understand if incremental housing is already a natural phenomenon in Jordanian cities, and if it is, how NRC’s program harnesses this process for the purposes of refugee shelter.
- Financial assistance for building - Analyze how homeowners that have participated in NRC’s program benefitted from the financial assistance offered for finalizing their house additions.
- Technical assistance for building - Learn about the standards and practices used by Jordanian homeowners and the contribution of NRC’s technical assistance
- Housing typologies - Observe the spatial configuration patterns in Jordanian houses that are part of NRC’s program.
- Access to public and social infrastructure - Investigate if houses participating in the Urban Shelter Program have access to essential public and social infrastructure.

A. DESIGN IMPLICATIONS OF A THERAPEUTIC ENVIRONMENT

A therapeutic environment is an experiential journey that begins with basic building blocks that when combined, become a unified body and concept. According to this thinking, healing is a multicomponent rehabilitation network.

The mental health system needs to help patients develop work skills which allow them to be active, independent and empowered in the institution and later in the wider community (Hatfield & Lefley, 1993). Commitment to meaningful work and feeling productive can guard against alienation (Moller, 1968). The types of work that will be provided at an institution will depend on what the potential and interests of the patients are. For patients who show no initiative, such as the autistic, but who can learn repetitive and technical steps, workshops (woodwork, sewing, manufacturing tasks, etc...) can develop their skills in mechanical work. The schizophrenic can have, depending on the stage of illness, the understanding, communication skill and initiative it takes to do other types of work that might involve creating handicrafts and selling them or working alongside staff members (simple office work, or in the kitchen and library). In the MENA region, another type of work, horticulture, is widespread and well-known for its benefits to youth with mental illness (Okasha, 1999).

B. PUBLIC SPACES & SOCIAL INTERACTION

Socialization is an integral part of the reintegration process. The function of public spaces in an institution is mostly focused on them being spaces that encourage social interaction, recreational activities, self-expression and an opportunity to practice social skills. The architectural environment can then decrease sources of alienation and instead increase connection with others, be it between staff and patient, patient and patient, or patient and visitor (Moller, 1968). And in this way, “a sense of place is created by the socialization of space” (Larsen, 2004, p. 7). Because patients would rather stay withdrawn and isolated, the architect has to design the space in a way that will motivate them to join others. Even minor architectural details and focal points such as where the vending machine is, stimulate social interaction because they determine where, when, and how people meet.

Visits create a connection with the community and therefore need to be allowed and even encouraged. People should be sensitive to the importance of having a relationship with the patients and contributing to their healing. Space structure can affect relationships between patients and their visitors. If appropriate visiting areas are designed in a way that

allows comfort and privacy away from the main core of the institution, family members will visit more often (Regnier, 2002). Recreational activities are therapeutic in providing patients with an opportunity to socialize, be creative, and have fun. Trips, games, dancing, story-telling, acting, and singing is all examples. When patients participate in these activities, they can interact with other patients, staff, relatives, friends, and visiting artists. Another helpful activity is the physical exercise which encourages them to be active and uplifts their mood.

III. ARCHITECTURAL INTERVENTION

Reyhanlı is a small Turkish town bordering with Syria in the province of Hatay located on the southeast of Turkey. As the main gateway from Turkey to Aleppo in Syria, the town has become the main entry point for Syrians seeking asylum during the escalating conflict. As a consequence, in the last 8 years, the population of Reyhanlı has nearly doubled, progressively absorbing hundreds of thousands of Syrians who do not envisage a restoration of peace in their home country in the short term.



Although featuring a quiet urban environment, Reyhanlı is not entirely free from the risk of war aggression. In May 2013, Reyhanlı experienced two bombing attacks in the same day, killing 52 people and wounding 146 people. Since 2011, it has also been the target of many rocket attacks that have caused further casualties, with the most recent ones being in January 2018. In addition to terrorist attacks, Reyhanlı has experienced social problems due to the sudden rise in population. These problems pertain to poverty, unemployment, shortage of water and electricity, a lack of infrastructure, insufficient public facilities for housing, health, education and recreation. These problems are the sources of increasing tension between Turks and Syrians in Reyhanlı.

In an attempt to facilitate social communities a form of urban planning has been put into place called cluster planning. The organization will arrange infrastructural elements, such as roads and possible electricity, like a tree branch spreading out from a central location. Certain facilities will be provided at the central location (offices, healthcare, warehouses, market, community centres), 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 shelter. Besides, cluster planning helps avoid some of the adverse environmental effects that result from the grid planning approach. Another alternative to urban planning is the grid. In the case of camps that are formed quickly as a result of a natural or civil disaster, this is the most utilized approach. It is quick to layout and easy to maintain accountability, on the part of the organization. Although recent publications have indicated that it isn't the preferred method, more often than not it is the one deployed. There are frequent problems associated with the grid planning approach. For example, its' rigid structure creates military-like camps that decrease cultural connection among occupants.

While the cluster plan will decrease environmental effects, the straight lines of the grid plan often act as wind funnels blow up dirt and increasing erosion of local resources. Cluster planning allows camps to be folded and integrated with the topography as opposed to the grid which is difficult to negotiate around local contexts. The organic nature of the cluster plan allows a more additive approach to the refugee camp. The roads form veins that can expand and grow with the camp as needed. Three primary community arrangements are proposed in various guides to refugee design. The staggered square plan provides road hierarchy to allow a more streamline approach to the delivery of goods within the community¹. Although it can lead to the creation of a grid of urban network, the possibility to stagger the plans so roads jog throughout can reduce the risk of wind tunnels. The hollow square is the most effective way to maintain the unity of individual communities.

The placement of the water source, which can be a point of major contention, in the centre of a communal square ensures that communities use the services that are assigned to them. Public and private sides of the street ensure residents have places to gather that are not in the way of traffic. The community Road Plan creates open squares along roadways, similar to Italian piazzas. While this arrangement allows for more open communal space, the placement of water along the transportation route makes it impossible to maintain control. On the smaller scale of urban design, is the approach to individual settlement.

Although some handbooks suggest that the individual requirement for covered space (3.5 m^2) and the size of a family plot of land (200m²). These can differ depending on the climatic conditions of the site. In areas of cold weather, people are given more space (around 4.5-5.5 m²) due to the large amounts of time people will spend indoors. The functionality of individual shelters as living spaces can be called into question. Issues of heating, fire safety, and programming of internal spaces can become complicated given the limited amount of space. In addition to the more apparent issues of fire safety, and the dangers of catching shelters on fire, there are health and environmental risks.

The focal point of any Middle Eastern city is the *souk*, or marketplace, a labyrinthine space of alleys, stalls, and tiny shops that also include ancient mosques and shrines. Traditionally, the residential quarters of a city were divided along ethnic and religious lines. Today, this system has been largely replaced by divisions along class lines, with some wealthier neighborhoods and some poorer ones.

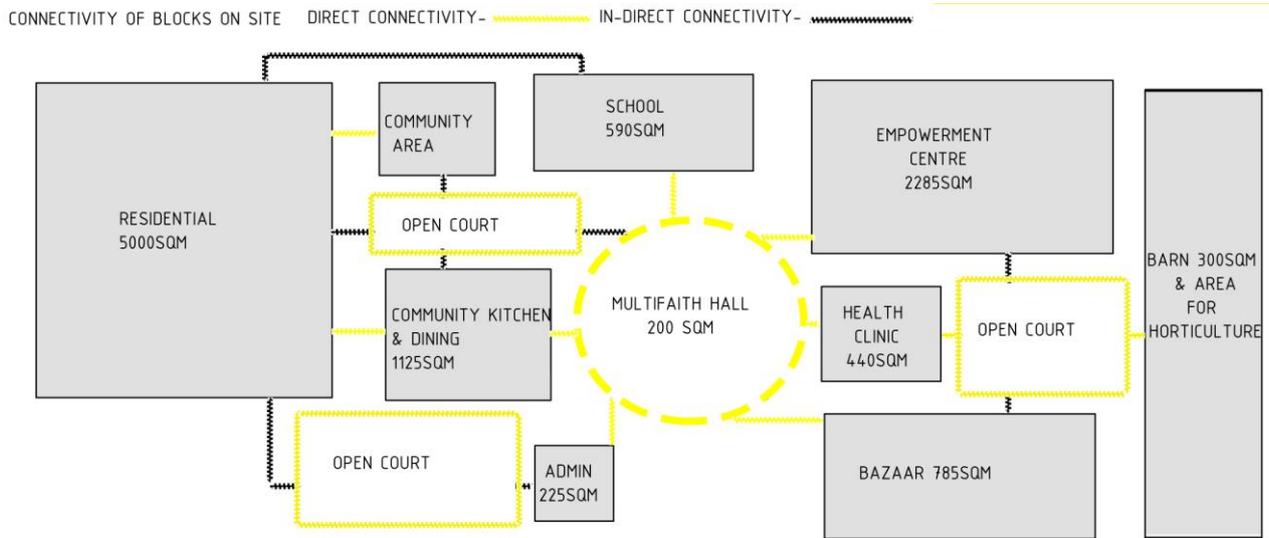


Fig 5. Conceptual zoning of refugee camp incorporating the design elements

The division of programmatic spaces within the small individual shelters is nearly impossible. As a result, people often sleep in the same area where they cook, store goods, and sit. This quest to connect with others is fundamental to the population but largely ignored by the organization. The introduction of informal public gathering spaces would allow more opportunity for connection. The buildings wind themselves around the tree lines and elevation changes of the mountains they are settled in. This gives is more of the appearance of a rural village than a refugee camp. As a result of this form of planning the occupant have taken ownership of their surroundings and turned the tent shelters they were once provided with into more permanent solutions. They used local building materials such as sticks and mud to reinforce their structures. The further from the epicentre one gets, the more ambiguous the public space becomes. Areas at the perimeter have no gathering space to speak of. The best alternative is the large expanses of open sand that stretch from one shelter to another. The community space would be more effective if addressed similarly to those found in cities, large programmed space in the centre with small informal, but planned, areas scattered around the whole camp within the camp setting, there are three primary forms of individual shelter. As the occupants live there longer they will begin adding the structure by either creating additional rooms out of concrete walls or combining units with other family units to form familiar complexes.

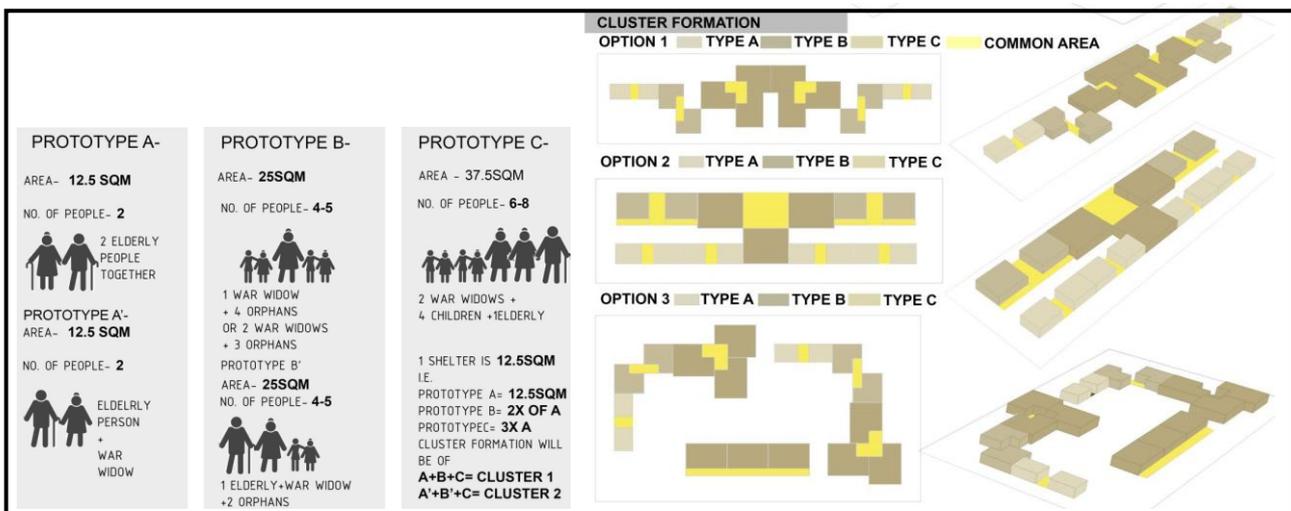


Fig 6 Layout of residential unit



Architectural dimensions

Architectural dimensions				
Stimulating environment	Legible space	Coherence	Control	Restorative qualities of space
<p>-Lack of stimulation leads to boredom and a weak connection to space. -High levels of stimulation create complex scenes that overload the senses and lead to distraction.</p>	<p>-Spaces need to be clear and legible.</p>	<p>-Coherent and predictable with appropriate boundaries that allow one to know what to do in different spaces. - Need to create a boundary to feel a sense of safety.</p>	<p>-Patients should feel that they have control over their environment and need to be able to alter and interact with space.</p>	<p>-Design elements have the potential to function therapeutically - Retreat areas with a minimum degree of distraction.</p>
<p>-Moderate levels of stimulation with regard to colors, light, noise, and patterns.</p>	<p>- Clear architectural cues such as picture coding are also helpful in conveying the function of the space.</p>	<p>-Simple elements such as a partition, a big rug, or a step can help in distinguishing between two spaces.</p>	<p>-Hierarchy in size and layout of spaces that makes it clear which spaces are private and which are public. - Flexible and dynamic spaces, where spatial arrangements can be changed.</p>	<p>-Elements such as comfortable furniture, soothing colors, homelike ambiance, retreat areas, and exposure to views of nature can all be soothing.</p>

When people are provided with a generic shelter solution, they will impose their culture onto it over time. the addition of local building methods and materials is a process that is seen over and over again in different case studies. to a western eye, they may seem like a sub-par solution, but in reality, they could be more fitting for the climate than anything an aid organization provides. for example, by placing wooden stick panelling on the walls of the building the occupant has a more sturdy shelter that is still able to ventilate because of the space in between the branches. rushes on the roof of buildings can be a good solution in rainy humid climates as they help keep out the water without trapping the heat concept reminiscing kulliyeh: take me back kulliyeh:is a complex of building associated with ottoman architecture, the structure of kulliyeh concept was derived from instead of using one mosque for various services, other buildings were built to centre on the mosque that provided the specific services. Keeping the concept of reminiscing kulliyeh , my vision of kulliyeh would-be centred on a multi faith hall with residential blocks, school , empowerment centre, health clinic, farms, community area, bazaar & barn design.

The hammam, in arabian culture, has very specific features which reflect its importance and call for its promotion among the public: it is an architectural legacy and a living cultural heritage and as such it combines tangible and intangible heritage; it is well embedded in urban communities, filling an important role for neighbourhoods and, in many cases, for the Medina as a whole, and yet it runs the risk of disappearing.

IV. CONCLUSION

Post civil war there is huge number of people migrating to neighbouring countries. With the arrival of the Syrian refugees, more social housing is needed in turkey. In this respect, a more inclusive urban citizenship, calling for and defending the incorporation of refugees into the urban fabric as valid members need to be promoted. Psychological acculturation refers to the dynamic process that begins when immigrants enter their new country and begin to adapt to its culture. Behavioural acculturation refers to the degree to which immigrants participate in their culture of origin and/or in the new culture. Disownment, forced migration from family & country leave the refugees without shelter. Proper shelter should be provided for their well being. A safe environment to be created where elements of familiarity can be, through architectural vocabulary, can be incorporated. The community should not be isolated but rather given an opportunity to integrate with the host country community.

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