

Displaced Women: Stitching Through Transitional Period Beyond Liminality

by

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Dalhousie University is located in Mi'kma'ki,
the ancestral and unceded territory of the Mi'kmaq.
We are all Treaty people.

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To the people living in the uncertainty, in the in-between.
The people who need a glimpse of hope, a place of
comfort that feels like home.

To the women in diaspora, who lost their place in
society, hoping to find a sense of self.

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Abstract

Women during and post-displacement are the most vulnerable to violence and at risk of their livelihood. It has become common for individuals and communities to experience more than one displacement in their lifespan, which affects them socially, economically, and mentally. This calls for a serious re-evaluation of how architects design camps during the pivotal phase of displacement, the transitional period. How can camp design bring a sense of belongingness and increase resiliency to overcome liminality during transitional period?

This thesis re-imagines the existing camp hosting the Syrian community displaced in Türkiye as an opportunity to rehabilitate women in displacement, to enable them to look beyond the liminality and remerge into society. This is achieved by using traditional handicraft as a tool and by weaving a new camp typology to navigate the sociocultural, psychological, and economical challenges, for the betterment of the camp life during the transitional period.

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Chapter 1: Introduction

Craft

Craft plays an important role in forming societies, it is a tool to heal, make, share, and tell stories. It empowers individuals and communities, emotionally, intellectually, and economically. There is a sense of pleasure and pride that comes from making, that is untradable with anything else. It brings meaning to an individual's life and produces profound products. Craft is a big umbrella, but it is generally understood to be anything made with skill or experience. The importance of crafts lies in their ability to represent individuals' and communities' beliefs, history, culture, and identity. Craft can also promote inclusion and a sense of community, grow connectivity between people, empower social change and dialogue (Baumann et al. 2021, 112). In addition to that, craft has psychological benefits, such as helping with depression and anxiety, it allows the displaced individuals to gain a sense of control and maintain their identity (Ugurlu, Akca and Acarturk 2016, 91). Studies after studies show that craft can be of great aid in the context of displacement (Baumann et al. 2021). In times of destruction, craft can offer relief, at a time of isolation craft can be used to create a dialogue and a communication tool, and a time of diaspora craft serves as a tool to increase resiliency and a healing space (Baumann et al. 2021, 112). Together, the social and psychological benefits of practising craft emphasize its importance for individuals and communities, especially during displacement.

T-shelters

Communities can be displaced for many reasons, whether from wars and fear of persecution, or from natural disasters. Displacements can take place internally, cross border or internationally. Unfortunately, scientists predict that climate change will cause a significant increase in disaster-displacement (Platform on Disaster Displacement n.d., 1). When a disaster takes place, not everyone finds refuge internally, some migrate to seek safety and a new place to call home (Platform on Disaster Displacement n.d., 4). By the end of 2022, the number of globally IDPs (internally displaced people) was 71.1 million, 8.7 million were as a result of natural disasters (IDMC 2023, 6). The data show a 60% increase than 2021 (IDMC 2023, 6). It's evident that the numbers of internal and cross-border displaced communities are in continuous increase, which calls for a need to raise awareness about the physical, sociocultural, and psychological destruction that follows, especially from a design standpoint. Sadly, absence of shelter and human lives are not the only losses caused by disasters. When communities are displaced, they experience emotional trauma and loss of sense of belongingness. In addition to that, displacement forces them into a phase of liminality, 'a state of betwixt and between'" (Victor Turner, quoted in Alkhaled and Sasaki 2022, 1584).

In a typical post-disaster response, displaced individuals and families move into emergency shelters such as tents, host families, or community centres. As situations continue, communities move into temporary camps or what is called T-shelters and stay there until they move to their permanent homes. Usually, the government place a housing plan for the displaced, all those previous stages are the incremental

phasing of T-shelters (IOM 2012, 2). Due to the urgency of transitional phases post disasters, the general living standards are reduced, causing more psychological and physical harm to those communities. It's very common that natural disasters cause economic challenges to the state-nation or country, resulting in a common debate about spending money and resources on temporary settlements or dedicating resources to permanent reconstruction plans. Parallel to the physical displacement, liminality can be conceded by being separated from the initial social structure of those communities during transitional periods until their reintegration into society (Victor Turner, quoted in Alkhaled and Sasaki 2022, 1585).

Our understanding of the term 'temporary' is a significant reason why we neglect the importance of this period to heal the trauma and help displaced communities to reintegrate with the rest of society. Most emergency camps today have been simply revolving around the idea of a shelter at its bare minimum. As a response to the need for the urgency and efficiency required, tents tend to be the most commonly used type of shelter post-disaster. The fragility of shelters such as tents causes further vulnerability to displaced communities. Later transformation to prefabricated shelters, such as containers and other temporary homes do not adhere to the essential needs of those communities, further pushing the loss of sense of belongingness and alienation of displaced communities. Women and children are especially left vulnerable in camps, exposing them to disease, assault, and violence. Architects can use design skills to aid vulnerable communities and improve their wellbeing, this is called Humanitarian architecture (Charlesworth 2014b, 267). It is important to comprehend the significance of human

experience instigated by spatial practices in humanitarian architecture. Quantitative and qualitative data shows that natural disasters exacerbate violence against women and girls (VAWG) (Thurston, Stöckl and Ranganathan 2021, 2). In Haiti for example, half of the women reported experiencing at least one type of violence post-earthquake, and 23% of them reported experiencing sexual violence (Thurston, Stöckl and Ranganathan 2021, 10). This thesis will research displaced Syrian women in cross-border community. This specific community were first displaced due to the civil war in Syria in 2011. Around four million refugees fled to Türkiye to seek refuge. In early 2023, Syrian refugees in Türkiye were displaced again due to the Twin-earthquake that hit Türkiye and Syria, with a magnitude of 7.7 followed by a 7.6 magnitude (DTM 2023, 2). The local and refugee population of Hatay's province is 1,3 million, including 350,000 Syrian refugees, with the displacement of 774,483 post-earthquake (DTM 2023, 3).

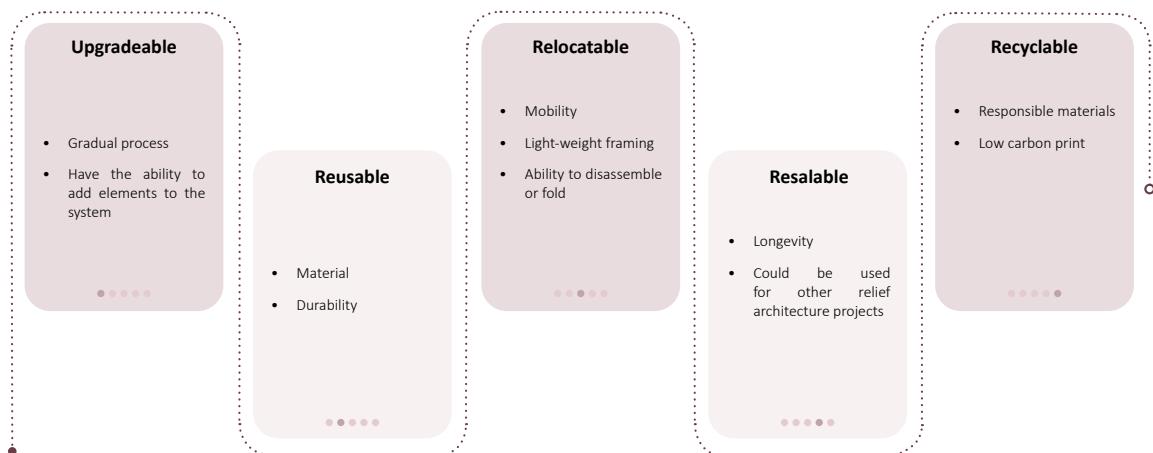


Figure 1. Characteristics of T-Shelters

Approach

Facilitating well-designed spatial practice can be achieved by understanding the mental, physical, and economic effects on displaced women during transitional periods. Between living in the uncertainty of the present and what the future holds, continuous fear for their safety and livelihood, and finding their place in society, women struggle to find a community that is designed to emphasize the importance of their safety and help them heal through the transitional phase. Violence is one of the main safety concerns for displaced Syrian women in Türkiye. An additional impact is that gender roles change due to the loss, absence, or accessibility concerns of the husband (main provider) as an outcome of war or disasters (Acarturk et al. 2018, 43). In 2022, an article was released illustrating multiple case studies of Syrian women in different camps around the world living in 'intermediate liminality', but with the aid of hand-craft they were able to reach beyond uncertainty to connect with their past and reposition their tradition through a meaningful future (Alkhaled and Sasaki 2022, 1591). Psychologically, traditional handcraft has the ability to connect displaced women to their identity and increase sense of belongingness, while they maneuver the uncertainty of the future even beyond the camp. In addition to that, creating opportunities to learn and do crafts, provides a skill that can generate an income for the household while simultaneously creating a social network to reaggregate with society. Crafts foster tremendous relief in aiding displaced women socio-culturally, economically, and psychologically.

Structure

This paper is an invitation to consider displaced women as a focal point as we re-imagine the design of transitional shelters post-disaster at a pivotal phase of their lives. Designing camps needs to urgently focus on catering to the socio-cultural needs of women in displaced communities, to increase safety in camps, and to create opportunities to heal and enable them to re-merge into society. The earnestness of this matter is deeply rooted in the livability of those women during critical times of displacement. Women play an undeniable role in society, neglecting their safety and their place in society reflects negatively on the rest of society. Therefore, architects can improve the encampment experience for women by using culture and craft as design tools to shift the narrative and regain a sense of identity. This paper will introduce the importance of Syrian craft and the strong bond to the Syrian identity. The next chapter will detail a literature review, that includes statistics on global displacement and mental health effects of displacement on women. The literature review further talks about the typical architectural response to humanitarian crises and the role of NGOs for women in camps. Moving forward, we will investigate typical practices of T-shelters and general issues during encampment, while situating the Syrian women as the main subject. The next chapter will introduce the methodology and the camp typology for this project and explain how craft is a homemaking tool for the Syrian community in camp. Lastly, the design project will be introduced and dissected in detail.

Chapter 2: Syrian Craftsmanship

Craft is intertwined with the heritage and history of Syria. One can not talk about the history of Syria without mentioning the marvellous evolution of handicrafts and how it contributed to the world trade network of fabric, rugs, mosaics, and so much more. The Syrian craft is essential to the Syrian identity, it is a skill that in many cases passed down to family members. Some have their family name after their ancestor's artisans' skills such as, Hariri meaning silker, Fattal meaning thread spinner, and Hayek meaning knitter. In this section, we will explore how the loom influenced the production of craft and global distribution, especially to the Silk Road. First start with the importance of craft for the Syrian identity. Next, introduce the different crafts that will be explored in this section and the involvement in community activity.

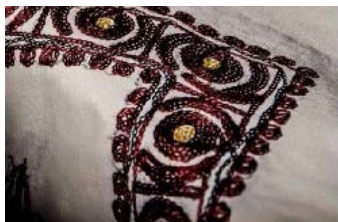


Figure 2. Al-aghbani pattern embroidery. (Rafeq 1991)



Figure 3. 3D and 2D patterns. (Baydoun, Al-Obeidy and Kamarudin 2017)

Syrian Textile

Syria is known for numerous handicrafts, many date back to the Ottoman Empire-Syria today. One of the main labours during the Ottoman Empire that took place traditionally was the spinning of wool and cotton, it was a role dominated by women executed from the comfort of their homes (Rafeq 1991, 508). In addition to that, brocade-making, sewing, and mat-making were dominated by women as well (Rafeq 1991, 508). Those activities were social in their nature. Women gather in houses and practiced spinning and other craft activities.

Ajami craft is carving a wooden piece. there is a reading that interviews people with the expertise. Generally, though, the agami craft can be 2D or 3D. The drawing is transferred

Handicraft
in Syria



Textile



Ceramics



Woodwork

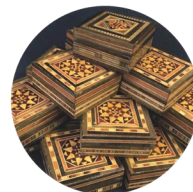


Figure 4. This diagram shows the different types of handicraft known in Syria

from a tracing paper to a wooden surface (Baydoun, Al-Obeidy and Kamarudin 2017, 31).

Use of Loom

The drawloom device is a frame used to make textile. It can reproduce the same intricate multicolored textile for bulk production (Buckley 2022, 3). The drawloom basically allows for warps to stretch over it and interlacing a weft, allowing for two main weaving functions: raising warps and inserting wefts (Buckley 2022, 3). Studying the textile made by the drawloom for artist meant to understand art of other lands and their decorative textile across the silk road (Buckley 2022, 2).

The location of Syria plays a significant role since it is close to the Constantinople (Türkiye today) -the capital of the Byzantine empire-, formerly known as the 'center of the Byzantine silk industry' (Buckley 2022, 110). Syria used different kinds of looms throughout history, and although the development of machinery reduced the use of loom, today the art of using a loom is practiced by Bedouins, people in rural areas, and artisans that have family workshops in big

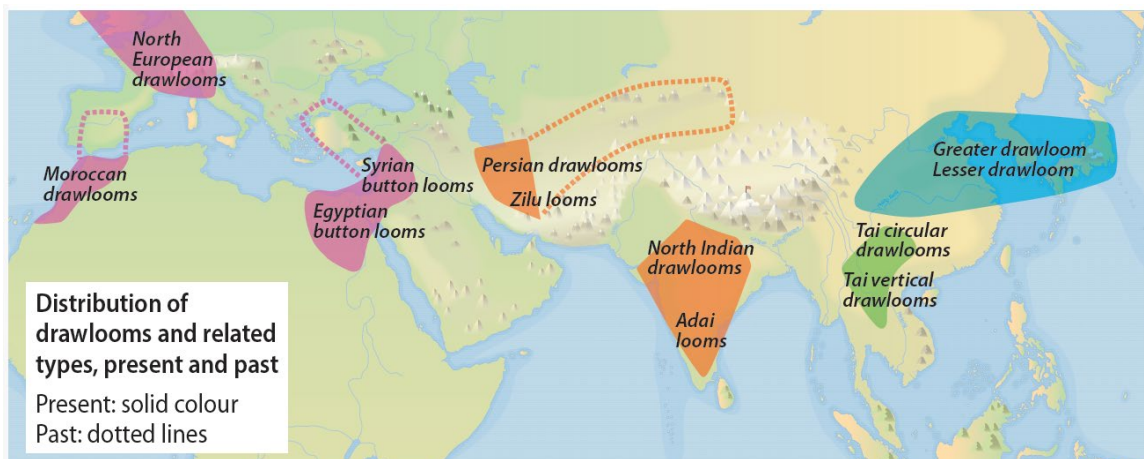


Figure 5. The four major regions in which drawlooms are found along the Silk Roads (Buckley 2022)

cities (Iracheta 2013, para. 2). Horizontal looms and tablet looms are two common types of looms that are used in Syria (Iracheta 2013). Tablet loom is used to produce narrow textile such as belts, straps, and nomad straps. Horizontal loom can be used to produce bigger and more complex textile (Iracheta 2013, para. 5). For more complex pattern, looms that are operated by stepping pedals are used to created complex patterns such as imageries using the pit-loom or drawloom (Iracheta 2013, para.6).

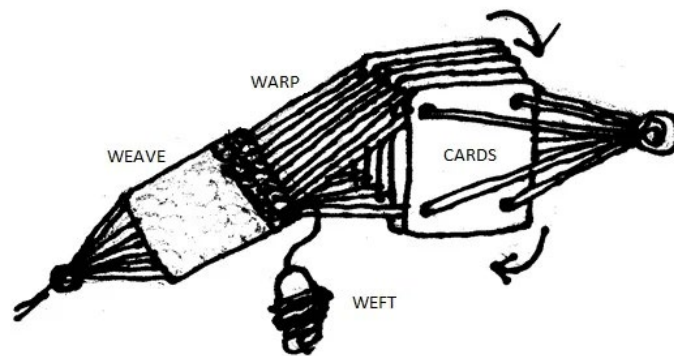


Figure 6. Tablet Loom - Estibaliz Sienna Iracheta (CC-BY-NC-ND). (Iracheta 2013)

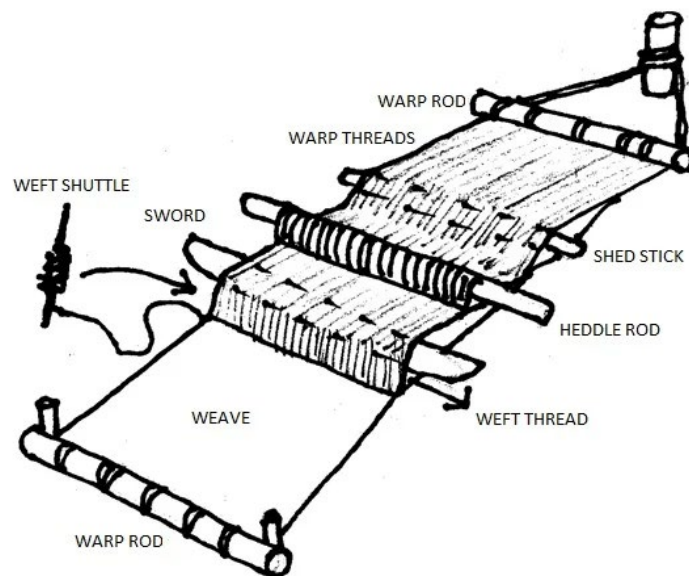


Figure 7. Horizontal Loom - Estibaliz Sienna Iracheta (CC-BY-NC-ND). (Iracheta 2013)

Chapter 3: Literature Review

Global Displacement

There are tons of reports regarding the increasing numbers of displacement as mentioned in the introduction. A report of collected data shows the number of asylum-seekers and international protection displaced from 1957 - 2022, clearly indicates the rise in numbers due to conflict (UNHCR 2023b, 8). The statistics shows a trend of increase in the last decade where numbers have reached 10 million refugees globally in 2020 (UNHCR 2023b, 8). These numbers are not including the displacement caused by natural disasters which drives the overall numbers to a new high record.

Another UNHCR that was released in 2023 regarding global displacement, presented horrific number regarding international displacement, IDP, and cross-border displacement, which was a total of 110 million people forcibly displaced from January to June of 2023 (UNHCR 2023a, 2). Another report worth mentioning was published in 2023 by IDMC (Internally Displacement Monitoring Centre) presented new data that broke the record, these data showed significant increase in the number of IDP in 2022 (IDMC 2023, 6). The total of IDP by the end of 2022 was 71.1 million, which is a 20 percent increase in a year and presumably the highest number ever recorded until then (IDMC 2023, 6). A total of 62.5 million out of the 71.1 million were displaced due to conflict and violence (IDMC 2023, 6). These reports support the argument that displacement is continuously escalating and needs immediate attention. There are more data illustrated in the next chapter.

It is important to have a foundational knowledge regarding the nature of displacement and its affect on people in encampment before diving any further into this thesis. When families or individuals seek refuge in a camp, we imagine they are running away from calamity, whether it be natural or man-made. Many people lose their loved ones, their home, and their precious belongings. It is common for families and individuals to suffer the loss of their place in society. They arrive carrying what they were able to save and bring from their homes if they're lucky enough, but the heavy weight of physical burden is not everything they bring with them to the camp. Escaping tragedy means that they must endure the heavy load of the disastrous life-changing events and the emotional, financial, and individual and collective trauma that comes with it.

Collective trauma is understood to occur when a society experience a harrowing event that has a great psychological impact (Hirschberger 2018, 1). The collective trauma that effects the displaced community can carry to subsequent generations and influence the dynamic between trauma, memory, and existential security (Vamik Volkan, quoted in Hirschberger 2018, 1). In his article Hirschberger relies on few principles to analyze the procedure of "meaning-making" post historical trauma amongst different levels (Hirschberger 2018, 4). He relied on the idea of self-continuity, a connection between the self, others and environment and the value of oneself existence to understand the process of identity construction (Hirschberger 2018, 2). His finding was that eventually, collective trauma becomes the focal point that defines their identity and reflects their social environment (Hirschberger 2018, 2).

Mental Effect of Displacement

Implementing these understanding of collective trauma to life in the camp starts to paint a picture of their overall struggles. Living in a camp exposes the community to more trauma, violence, and challenge the idea of self-formation, sense of belongingness and resiliency. Self-identity and world views are extremely influenced by our environment, that is why a teenage living their most youthful years in a camp can be extremely altered and restricted by their reality. A teenager that experiences their most youthful years in a camp alter their dreams and self-identity. Similarly, a kid who was born and raised in a camp develops reformed views about the world. Most kids who grow up in a camp have limitation to imagine their lives beyond the camp, their identity revolves entirely around being a refugee or other terminologies that have negative connotations and have little to no future.

This is no exception to women. Women living in camps experience many challenges that can lead to further mental and physical displacement and shatter their self-image. There are numerous reports of women experiencing violence during encampment, this could lead to physical harm, social isolation, inner-generational impact, and breakdown the family structure. In one report there was evidence that disaster is directly related to the increase of VAWG, the qualitative study also shows that different type of disasters plays a key role in reports of IPV (intimate partner violence) (Thurston, Stöckl and Ranganathan 2021, 6). Research also shows that being a refugee woman and having history of mental health can increase the likelihood of PTSD and depression. In addition to that, change of role among women due to war or change or gender role due to the loss of the male provider in the family can be a contributor to

great stressor (Thurston, Stöckl and Ranganathan 2021, 2). The satisfaction with camp experience postmigration plays a key role in depression as well. Another research indicates a probability of 83.5% of PTSD amongst Syrian refugee in Türkiye (Acarturk et al. 2018, 43). It is evident that there are many factors that can affect the mental health of displaced community, which jeopardizes their overall safety. In addition to the prominent disastrous circumstances, the importance of recognizing psychological destruction of poorly thought camps, relies heavily on the ability of mental illnesses to hinder livelihood for individuals and communities, which urgently requires architects and planners to design with mental health of displaced community in mind.

Humanitarian Architecture

Humanitarian organizations recognize the importance of the issue at hand and work on providing programmes that provides the necessary tools and resources. These programmes help support women to reintegrate into society using variety of methods, some organizations enable financial stability and others provide them with skills that help them make money. The Cash for Work Programme is a humanitarian initiative to support women that have lost their jobs create scheme and generate economy (UN Women Asia and Pacific 2021). In other conducted research that studies the adaptation of refugees to the camp situation, and they use the concept of space-making to escape from reality and emphasize the idea of identity. In Zaatari camp, the largest Syrian refugee camp located in Jordan, a paper examines how the community adapt to the living situation and investigate what are the coping methods used by the inhabitants of the camp (Nabil et al. 2018). The paper indicates the some of the important findings are

recycling existing materials to craft decorative materials, using decorations to escape from the reality of the camp, and decorating to maintain dignity and pride (Nabil et al. 2018, 3). The paper found that the camp has restrictions when it comes to importing materials, so people developed outstanding abilities to salvage any materials for the primary aim of aesthetics (Nabil et al. 2018, 3). They also used painting and other forms of decorations to create a better living environment or in some cases an environment that feels a little bit like home (Nabil et al. 2018, 3). For example, having a landscape painting of a scenery that resembles the nature in Syria to escape the harsh desert environment of Zaatari Camp that was causing more mental displacement (Nabil et al. 2018, 4). The concept of homemaking can be seen in the interior and exterior decorated spaces, such as cushions, gardens, bed, painting walls, and many more (Nabil et al. 2018, 4).

Today we can see the future generation of young architects showing more interest in transitional shelters and aiding displaced communities. The general approach to mitigate communities' displacement has been mass production of emergency shelters, or quick assembly of containers



Figure 8. Decorative cushion made from upcycling empty hessian bags of donated rice. (Nabil et al. 2018)



Figure 9. Caravan interior wall, whose owner painted with a view of their village in Syria. (Nabil et al. 2018)

and other forms of efficient housing. While this serves the urgency of the situation, the transitional period can last up to 10 years, so it is important to design with the served communities and the duration in mind. In a book that interviews architect that design for displaced communities, all architects expressed the importance to understand the community they're designing and should not treat the clients (displaced community) any differently (Charlesworth 2014a, 26). Completely prefabricated shelter and homogenous designs neglect the needs of the displaced community, which further increase their vulnerability (Charlesworth 2014a, 22). Another important common theme throughout the architects' interviews, is the push against the term "humanitarian architecture", because of the way it frames architecture for the future generation. As Eric Cesal describes it, "I think it's unfortunate that the term architecture has become so washed out and so devoid of moral direction that we need to attach the word 'humanitarian' to it" (Charlesworth 2014a, 120).

Craft and Liminality

Craft has a great healing power on displaced communities, it has therapeutic and meditative qualities that can assist displaced communities during encampment and increase their resiliency as a community. It has the influence of eliminating the social alienation refugees experience in camps due to its social inclusion and empowering nature (Chia-Yu Wei 2022, 32). It helps maneuver liminality and regenerates individualistic and communal roles and generate economy. The impact of craft on mental health is recognized by many humanitarian organizations, there are numerous efforts of workshops and similar activities to engage women in camps with craft making skills. In turn,

women who participated in such activities reported feeling a sense of purpose and the tool to maneuver liminality (Alkhaled and Sasaki 2022, 1592). This is because craft has the potential to engage women socially, physically, and spatially. For example, working at ceramic studio vitalizes communication between workers in different areas of the studio (wheel, tables, storage, kiln), and engages their senses (Chia-Yu Wei 2022, 32). It is also a great opportunity for disabled participants to express themselves beyond traditional methods of communication due to its tactile nature (Chia-Yu Wei 2022, 32). Samia, a Syrian refugee, shares her journey with craft during encampment after she fled Syria in 2015 (Alkhaled and Sasaki 2022, 1592). She joined UN Women Cash for Work Program, a program that teaches women skills to aid making an income. Samia said “joined their women’s Oases and learnt how to sew baby kits. It gave me a living, and a community. It gave me a new sense of purpose again . . . I was no longer alone” (Alkhaled and Sasaki 2022, 1592). It is important for displaced communities to preserve their identity while still reintegrate into the new society they have found themselves in.

Craft is a valuable mediating tool in this testing journey of holding to one’s identity and traditions, while adjusting to the completely new environment. A Syrian refugee in Scotland, Rawaa shares her story with her kids adjusting to new traditions, “All the boys and girls were wearing traditional Scottish clothes with different tartan patterns representing their family heritage. So, I decided to make these tartan scarfs for my daughter and a keffiyeh for my son, so they do not miss out but still maintain their modesty and our traditions” (Alkhaled and Sasaki 2022, 1595). It also allowed the women to sustain a living while practicing storytelling and

passing craft from generation to another. Sara said, "I was an artist and always had a talent for embroidery and jewellery making. I learned from my grandmother and mother, and now I am passing it down to my daughters. But today it is a case of needing to make – to sell – to live. It prepares us for the future, as in, what if my husband dies? I have no father or brother here to support the girls and I" (Alkhaled and Sasaki 2022, 1596). Through examining Syrian women in different camps around the world who partake in craft-making, it has become inevitable how handcraft enable individual to find sense of belongingness through tragic times of mental and physical displacement. For those women, craft provided them with a platform to live in their present with a feeling of familiarity from the past and provided them with a sense of security for their future to mitigate the liminality they live in the in betwixt. While these are great programs to rehabilitate displaced communities, unfortunately camp designs are not perceived the same way. Architect and developers have yet to look at camps as an opportunity to heal and cultivate a resilient community. Camps are a great opportunity to reposition one-self beyond displacement, it is an opportunity to reconstruct a state full of uncertainty to take full control of their future. The importance here is that while this is taught during transitional periods, the goal for it is to find internal re-placement firstly and expand the resiliency beyond the physical displacement. Gaining a hand-craft skill serves the community beyond the transitional period.



I joined their women's
Oases and learnt how to sew baby kits.
It gave me a *Living*, and a *Community*.
It gave me a *New Sense of Purpose*
again . . . I was no longer alone

Samia, Zaatari Camp - Jordan

Figure 10. Women, craft, and liminality

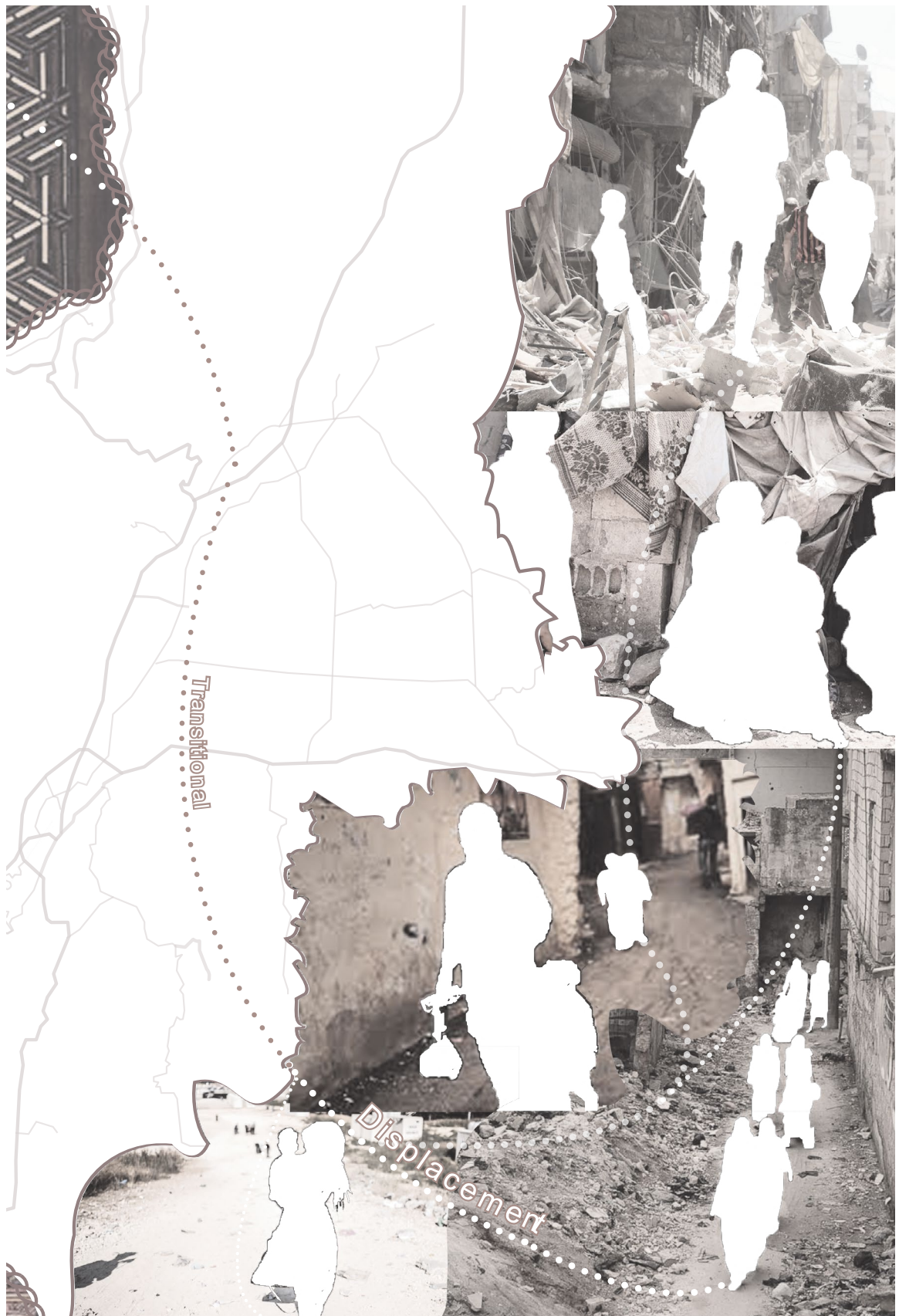


Figure 11. Continuation of Women, craft, and liminality

Community Engagement Case Study

A study that involves displaced Syrian communities from two different camps in Jordan, aims to understand the community need based on culture norms and concerns. The study is executed by running a community design exercise. The outcome of the exercise shows a major privacy concern regarding WASH facilities, outdoor kitchen, fences, and private outdoor sitting areas. There was also a noticeable pattern in gender-related design suggestions in the courtyard size, number of entrances, circulation, the position and size of window. Generally, the female showed interest in a much bigger courtyard, possibly due to the time they spend in the shelter. While the male expressed more interest in the number of entrances of the shelter for privacy reasons and culture motives. The study concludes by emphasizing the importance of flexibility and its contribution to providing a sense of belongingness and enhance wellbeing (Alshawawreh 2021, 110).

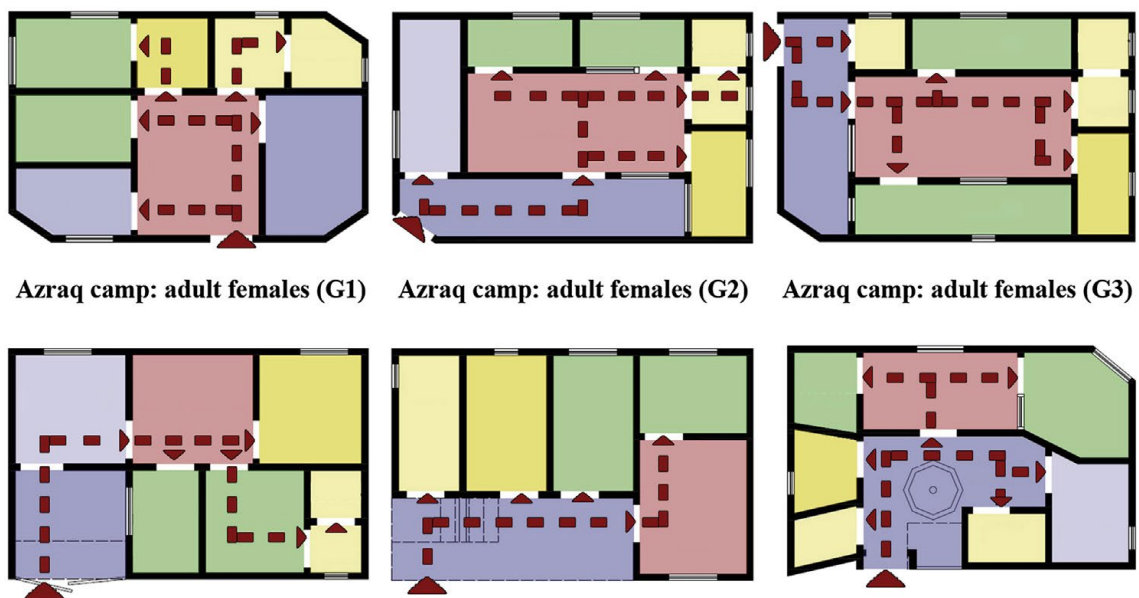


Figure 12. Zaatari Camp: adult female (G1). Zaatari camp: adult females (G2). Zaatari camp: adult females (G3)

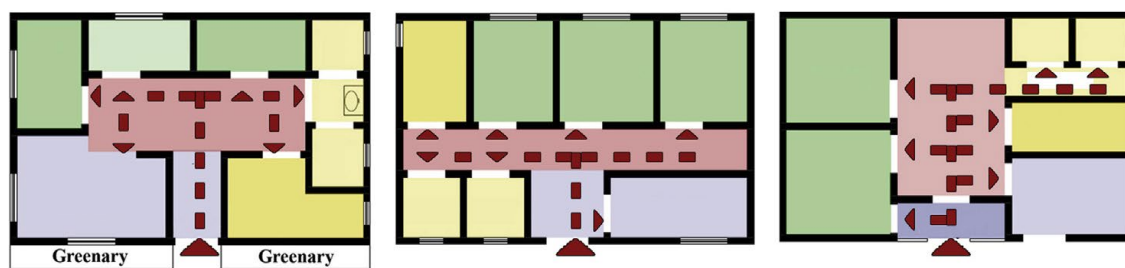


Figure 13. Zaatari Camp: teenage boys (G1). Zaatari camp: adult females (G3). Azraq camp: adult males

Chapter 4: Analysis of Research

This section compiles series of research examined to illustrate the importance of this thesis in the discourse of architecture. It presents general data to explain the larger scope of the impact of refugees' global displacement. A further understanding of the issue at hand requires a closer look at the adversity refugees endure during transitional period, such as finding a home to overcome liminality, safety, and generating income. Next, it studies the difference between temporary and transitional shelters and explains the design factors that inflict further liminality on displaced communities. This unravels the psychological implications of displacement, and the vulnerability of the women in displaced communities. The rest of the chapter situates the Syrian displaced community in the chosen site for this study. It is important to gain better understanding of the societal structure of Syria pre-displacement, in order to render the camp problems presented in this chapter, in the design methodology in the next chapter.

General Issues

Displacement

In this section, global data will be presented to further illustrate the rising numbers of displacement due to natural disasters and conflict. The studies show that over the last fifty years there has been a noticeable increase in the number of global populations affected by natural disasters. For example, the number of globally displaced due to natural disasters from 1973-1981 is less than 100 million, while there is a noticeable increase in succeeding years. The numbers in the early 20's are at a high spike, especially in

2002 where the number of global displacements were over 600 million. Taking a closer look into displacements caused by earthquake, the numbers between 1973 to 2023 are relatively under 10 million, with an exception in 1998, 2009, and 2023. During the course of writing this paper in 2023 to 2024, there has been at least four major earthquakes globally in Türkiye, Syria, Morocco, and Afghanistan, and Philippines causing more global displacement. This solidifies the need to pay closer attention to the rising numbers of global displacement, and proper responses in T-shelters.

Gaining a comprehensive understanding of global displacement requires us to look at the data on global refugees' statistics. In other words, the number of refugees around the world is a reflection of the outcome of displacement. The United Nations High Commissioner for Refugees (UNHCR) defines refugees as follows: "those in need of international protection, being outside their country of origin because of

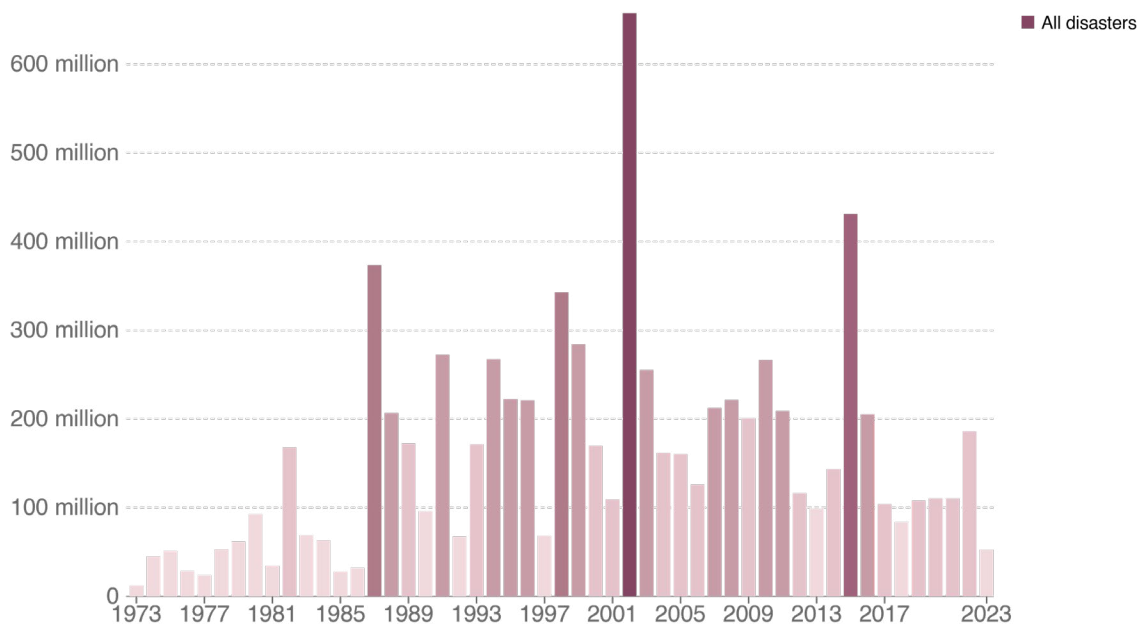


Figure 14. Global number affected by natural disasters in the past 50 years (1973-2023). (UN High Commissioner for Refugees – processed by Our World in Data)

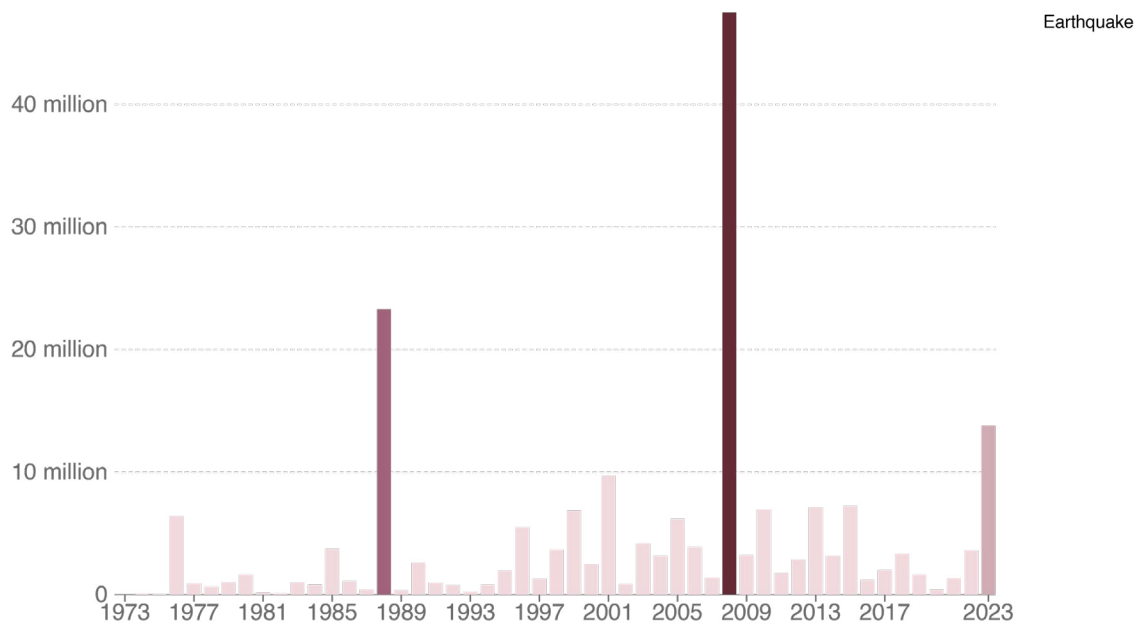


Figure 15. Global number affected by earthquake in the last 50 years (1973-2023). (UN High Commissioner for Refugees – processed by Our World in Data)

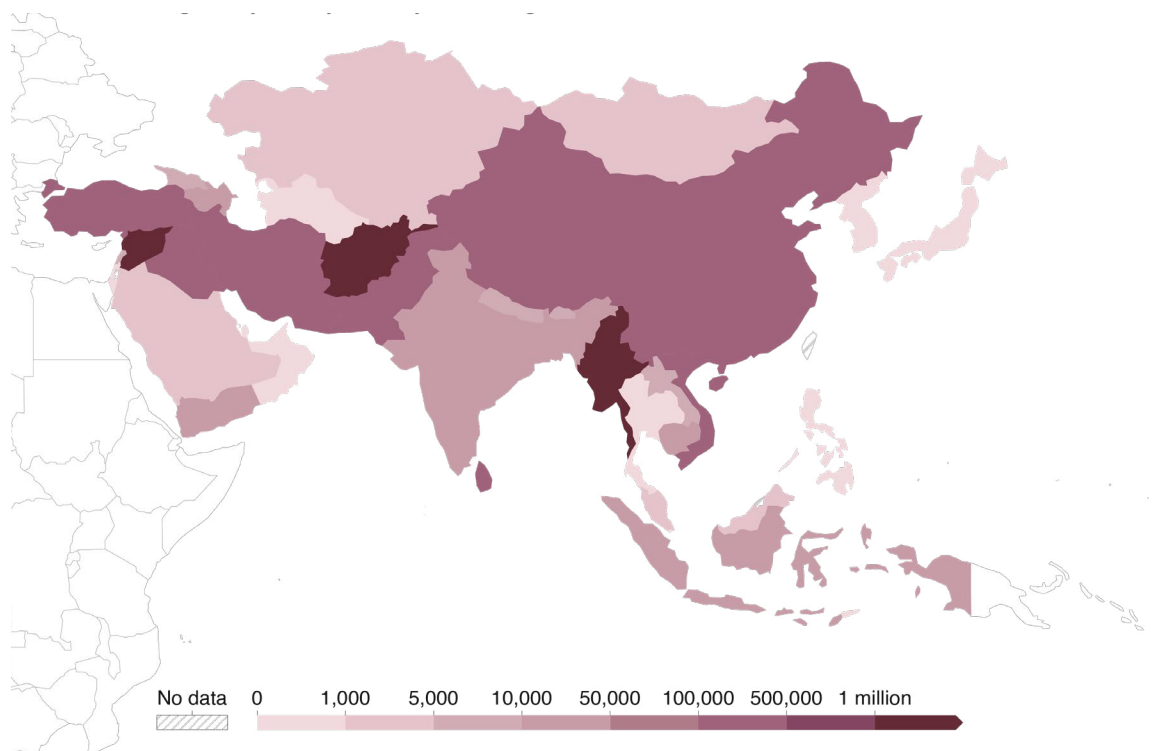


Figure 16. Total number of global refugees - by country of origin. (UN High Commissioner for Refugees – processed by Our World in Data)

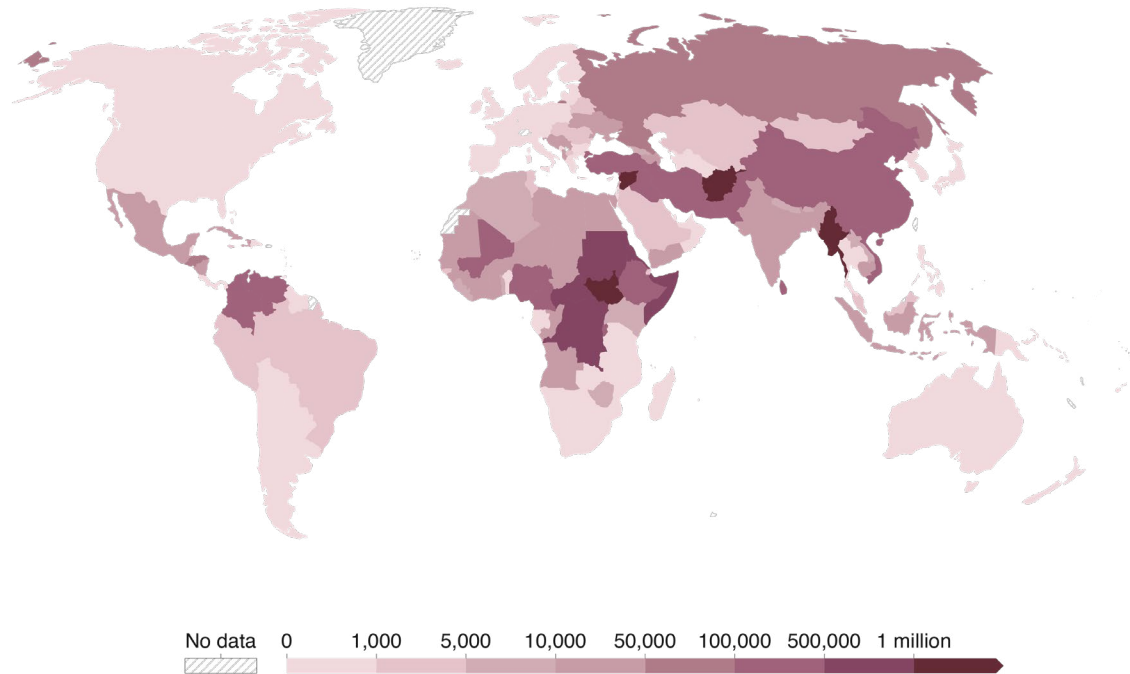


Figure 17. Total number global immigration (people living in a country that were born in another) in 2020. (UN High Commissioner for Refugees – processed by Our World in Data)

serious threats against which the authorities of their home country cannot or will not protect them (UNHCR 2019). In a recent data set of global migrations, Türkiye housed over 3 million immigrants in 2020. In 2021, the country with one of the highest numbers of migration by country of origin was Syria.

Adversities in Camps

Living in a camp can be very challenging, in most cases it requires displaced individuals to adapt to a completely new environment, lifestyle, and challenges. Being in a refugee camp is living evidence of a traumatic experience that caused the displacement in the first place. Regardless of all host countries and NGOs (non-government organization) efforts

to provide well planned camps, displaced communities suffer from living a relatively normal life. Due to the temporary purpose of camps, more often than not the conditions are degrading and inhumane. Although camps are meant for short term stay, it is more common for refugees to stay for extended periods. It is important to understand that camps are usually located on the edge of the cities or towns, this is usually to avoid the area of conflict. The location of the camp plays an essential role in integrating displaced community into society. Having access to local markets, educational institutions, and transportation, can help create normalcy during a time of liminality. In addition to the difficult conditions of the camp, one of the most debilitating factors that can cause alienation and isolation during displacement is the inability of individuals to participate in society or practice in activities that sustain their livelihoods.

Usually camps focus on providing shelters and daily needs such as water and food, which in turn create a pattern of dependency on NGOs for daily essentials. In the contrary, it is more productive to create camps that allow communities to function in ways similar to the society surrounding them.

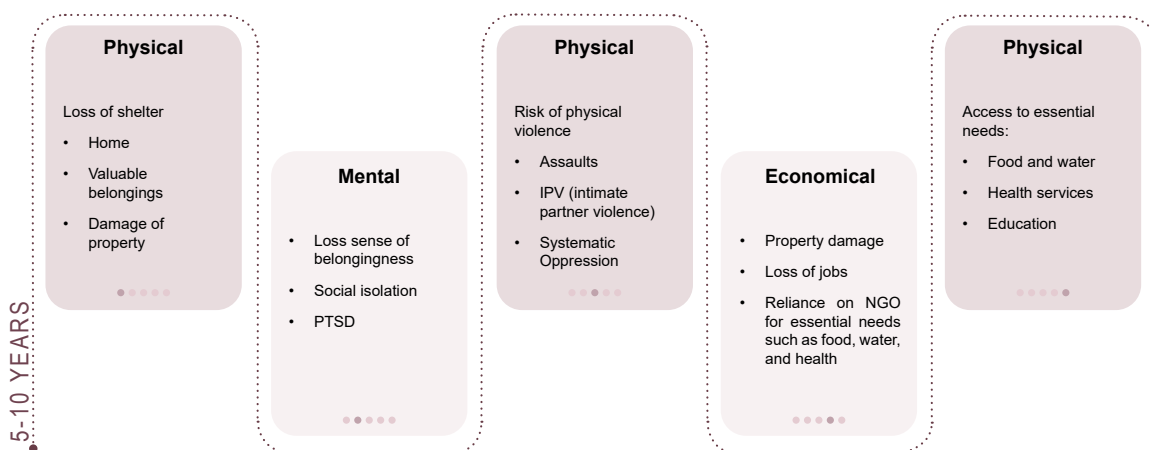


Figure 18. Physical and mental adversities in camps

Women and children are subject to marginalization and deprivation of their rights. All individuals have the right to proper education, but unfortunately life in camp mostly do not provide essentials needs to build a well-educated community. Having a proper educational system, sets the path for a brighter future and a resilient community. It enhances the feeling of normalcy, therefore allowing women and children to imagine a future beyond the camp that allows them to reposition themselves in society despite the daily uncertainties. Another major challenge when displaced is finding ways to sustain an income, especially factoring the access to resources and job opportunities given the location of camps. In addition to that, a lot of countries have employment law restrictions. Despite all efforts of global humanitarian organizations to ensure equity and rights of refugees, the fact remains that a lot of reservations against refugee employment exist. According to a UNHCR 2023 Refugees' Access to Jobs and Financial Services report, by law 75% of refugees have access to work fully or partially, but 62% of refugees live in countries where employment services is restricted (UNHCR 2023c, 2). There is a public negative sentiment in host countries concerning refugee employment, the public perceives refugee employment as secondary to the natives. They also believe that refugees exhaust the countries resources and job opportunities. This myth has led refugees to function in limited capacity and not achieve full potential. In addition to that, it causes refugees to rely on organizations for essential needs rather than becoming self-reliant and a participant party to the host country's economy. Having equal employment opportunities is important for refugees in order to rebuild their lives and gain control of their future (UNHCR 2023c, 2). Permitting

refugees to be part of the workforce diversifies the skill set of employees and enriches the host community expertise (UNHCR 2023c, 2). The safety of refugees is directly affected to safe employment, it refrains them from seeking gray and black economies, and help them meet their needs without endangering their lives (UNHCR 2023c, 2). Overall, refugees' resiliency can be enhanced by reclaiming control over their future through safety, decent education, and job opportunities.

Common Practices in T-shelters

The term T-shelters can sometimes be used interchangeably for temporary or transitional shelters although temporary shelters and transitional shelters differ in meaning and purposes. Temporary shelters are meant to serve short term and provide survival shelters (Sinclair 2006, 5). While transitional shelters are understood to serves longer periods that allows to practice activities beyond the idea of just survival (Sinclair 2006, 5). It's an incremental process, starting with the first response to an emergency and all future shelter upgrade as well as incremental building until the completion of reconstruction process (IOM 2012, 2). Transitional shelters are a great solution to house displaced communities for families that don't find other types of shelters such as host families, camps, and centers suitable for them during the reconstruction process (IOM 2012, 4). In her book Esther Charlesworth, introduces the "design-parachute" concept, where architects and developers perceive displacement as linear process (Charlesworth 2014a, 4). They consider their contribution completed after implementing the design, they step away from the scene and wait for another displacement to take place (Charlesworth 2014a, 4). The reality is that displacement is a continuous

vicious cycle, and communities who were displaced once are more likely to be displaced again, and unless architecture look at as such, it will continue to serve the wrong purpose. Displacement puts people at physical risk of violence, and design should adhere to the needs and safety of displaced communities especially longer-term shelters.

The main difference between a house and a home is the emotional attachment that an individual or family create in a space. Our idea of what makes home is different from on person to another. These ideas evolve throughout different phases of our lives, starting from our childhood until adulthood (Marcus 1995, 12). Being forced to be separated from what is defined as home, creates a hidden dimension of displacement. This hidden dimension comes in different forms of mental and emotional displacement. When displaced communities seek refuge in a foreign country, they are faced with tremendous amount of uncertainty and alienation expanding the feeling of displacement. That's why it's common amongst refugees to wish to go back home despite of the conflict and fear. As humans we always look for familiarity because it brings emotional safety. That is why is it important for architects and developers to be familiar with the community they are serving or involve locals to avoid poor designs. In every well-thought-out camp, there are multiple facilities to aid the community, such as WASH (water sanitation and health), educational center, medical center, and community center. Many camps lack the existing of those facilities which jeopardize the safety and health of the community. Some practices in camps are spatially efficient but may endanger women and children. For example, when washroom facilities are public, they can put women and children at risk especially during the night. Many

shelters are mass produced to house as many families as possible, therefore designs are not tailored to serve certain cultures and lifestyles. This in turn causes alienation in a space that is supposed to feel comfortable and dignifying. In more reserved societies, privacy is an essential part of dwelling, but unfortunately mass-produced and completely prefabricated shelters do not take that into account. They are produced to be assembled and inhabited a certain way that do not necessarily fit all cultures. In an interview with Charlesworth, Shigeru Ban explains the necessity of community involvement in shelter design to understand the needs of the community and increase resiliency, he also mentioned that prefabricated shelters do not enhance sense of belongingness (Charlesworth 2014a, 22). It is important for shelters to exhibit familiarity, safety, and comfort, through design and responding to community needs, to maintain a sense of belongingness during a time of liminality.

Psychological Displacement

Taking into consideration all the factors mentioned previously regarding hardships faced by displaced communities, and defects in transitional shelter designs we can start to comprehend how displacement can impact refugees' mental health. Community resilience and societal support is a great mediator between forced displacement and consequent mental health (Siriwardhana et al. 2014, 2). The fact that those communities are labeled 'displaced' implies a traumatic experience that led to their displacement in the first place. There are many evidential studies directly relating depression and PTSD (post-traumatic stress disorder) to displacement. Syrian refugees have been increasing around the world and with it an evidential decrease of the quality of their mental health. A study conducted for the development

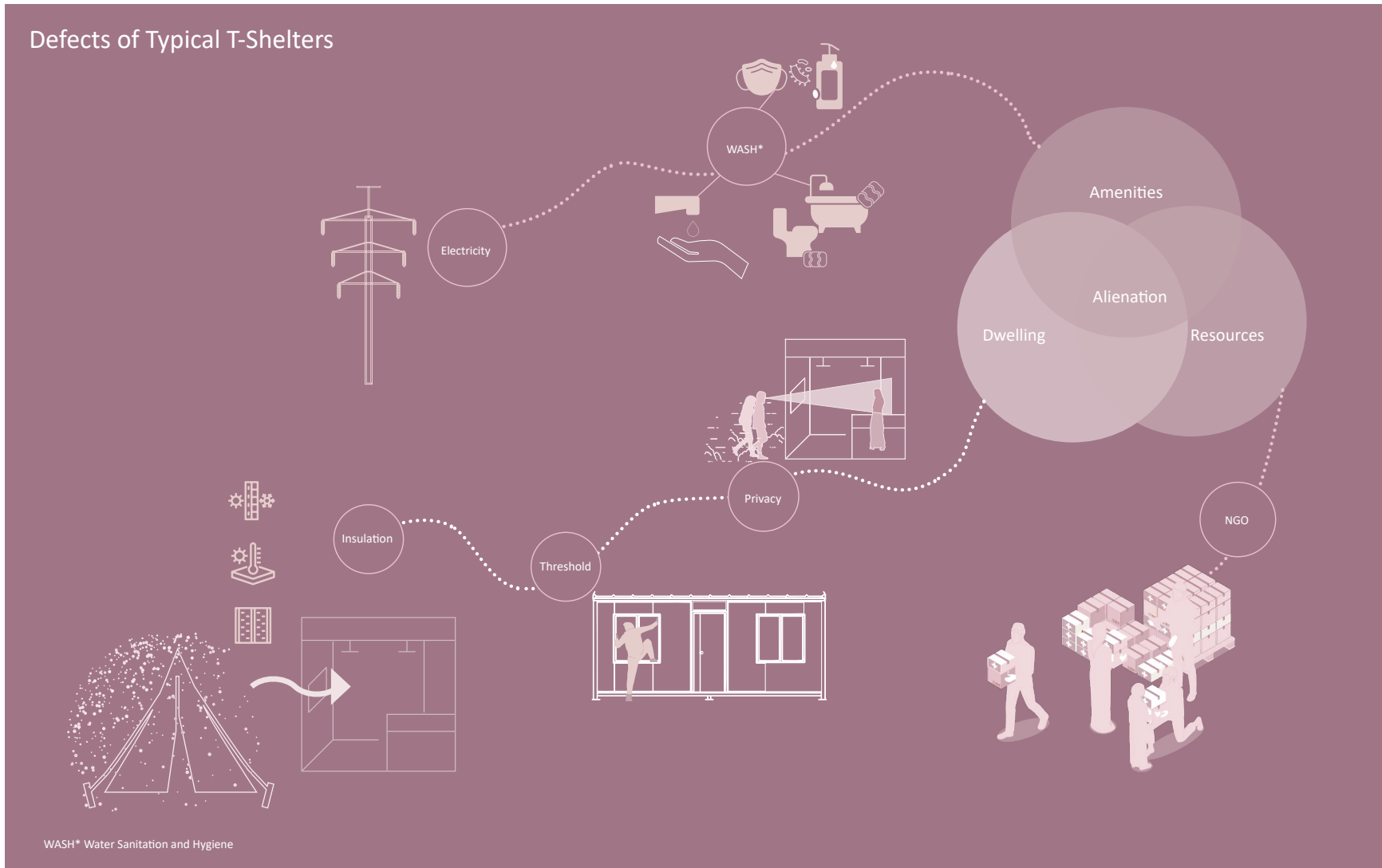


Figure 19. Illustration of typical defects in T-shelters

of public health policies with a focus on examining refugees, reported a probable PTSD rate of 83.5% amongst Syrian refugees (Acarturk et al. 2018, 43). In addition to that, being a female factor in the increasing numbers of PTSD and depression amongst refugee, this is due to the new sources of stressors such as war, and new gender roles (Acarturk et al. 2018, 43). There is evidence of increasing violence and natural disasters, women can experience violence from non-partner or intimate partners during or after disaster (Thurston, Stöckl and Ranganathan 2021, 6). There have been multiple reports of VAWG during displacement in camps, that leads to housing insecurity, were men invade tents with weapons to assault women (Thurston, Stöckl and Ranganathan 2021, 11). The satisfaction of the camp life can cause depression and affect mental states of the refugees, it has been used as a postmigration factor in data collected about Syrian women in Türkiye (Acarturk et al. 2018, 43). Maintaining a healthy mental state is essential to the health and safety of women in camp. This is important because women have proven an important role in maintaining the family structure especially in hardships causing the loss of the male figure in the family, which is the case for many displaced households. The resiliency of those women is directly affected by their mental health, which requires the cultivation of a healthy camp environment that adheres to their safety and the healing journey during encampment (Siriwardhana et al. 2014, 10).

Context

Syrian Community

It is important to elucidate for the audience that this thesis focuses on Syrian women, but it is not a commentary on the Syrian social or respected family structure. In fact, it is merely an attempt to cater to the overlooked struggles of the often-dehumanized communities. Most available western research on women in middle east societies are addressing topics regarding women rights and feminism, and while these topics are important to address, they are often approached through a westernized lens that do not echo the culture of those women. This thesis invites the reader to perceive this paper with a new perspective, to learn about the Syrian women beyond stereotype and typical social stigmas. Syrian women like all women hold a significant role in their society and especially in the family structure as mothers, sisters, wives, and caregivers. Traditionally, the structure of the family in Syria has been known for the male-figure to be the breadwinner and the female figure to be the caregiver. Since the ongoing civil war in Syria in 2011, women are continuously having to fill in roles due to the loss of the male figure in the family, either

Financial Joint Decision Making

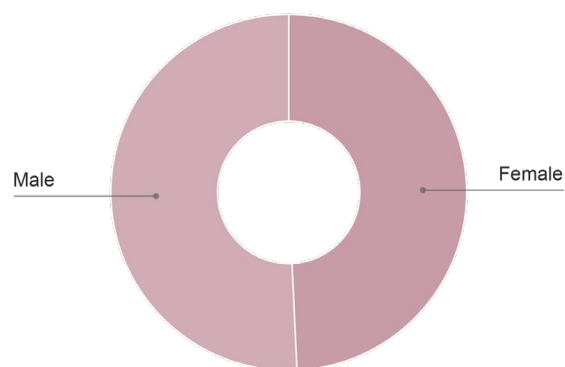


Figure 20. Syrian household financial joint decision making. (Börekçi 2020)

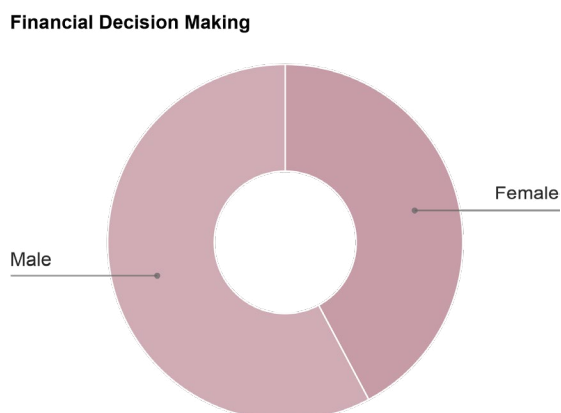


Figure 21. Syrian household financial primary decision maker. (Börekçi 2020)

to war or military services, or difficulty of finding jobs with on going conflict. In some cases, Syrian men had sought asylum in other countries to pave the way for the rest of their family to follow. In Türkiye, Syrian women report that they are more engaged in labor jobs to generate income for the household after the war crises, this is due to the difficulty of the main provider of the family to find a job or because of the loss of the male figure in the family (Börekçi 2020, 2). A study in southwestern areas in Türkiye surveyed 396 Syrian males and females (194 females and 202 males) about financial decision making (Börekçi 2020, 6). The research reported that 42.78% of female and 44.06% of males jointly participate in financial decision making (Börekçi 2020, 8). Interestingly, the majority (65% females and 78% males) reported that joint decision making was the same before the crisis (Börekçi 2020, 8). In addition to that, the study shows 27.84% female, and 38.12% males are the primary decision making in the household (Börekçi 2020, 8). While women in Syria have reported participant roles in decision making in the household, the hardship of displacement increases the number of responsibilities on the women, an important pillar of the Syrian family.

As mentioned previously this paper will position the Syrian community formerly discussed as a case study to reimagine transitional shelters. The data shows that in 2022 a total of 5.6 million Syrian refugees sought asylum in neighbouring countries, such as Jordan, Lebanon, and Türkiye (UNHCR n.d.) . Türkiye alone hosts 4 million refugees out of the 5.6 million (UNHCR n.d.). In February 2023, the Twin-earthquake (magnitude of 7.6 and 7.8) hit Syria and Türkiye, causing an estimate of 2.7 million displaced population in Türkiye alone, many of them are refugees (IOM 2023, 2). Most of the earthquake damage happened in the west southern provinces of Türkiye.

City of Khirkhan

The site is in one of the cities affected by the Twin earthquake the took place in Türkiye. The site is located in the city of Kirikhan, in Hatay province where the overall population including locals and migrants is a little over 2 million (IOM 2023, 3). In March 2023, the estimated displaced population due to the earthquake was 774,483 persons in Hatay, 78,378 of them are in the city of Kirikhan (IOM 2023, 3). The demographics in city of Khirkhan is approximately 50% female and 50% male (IOM 2023, 3). Kirikhan is also located within close proximity to the Syrian border, approximately 47km away from the closest Turkish- Syrian border. The site is currently occupied by a Syrian displaced community due to the earthquake, most of which crossed the Turkish border seeking asylum from the civil war. After the earthquake, a lot of camps are located in the outskirts, this is due to the ongoing process of construction work and demolition taking place to execute the housing reconstruction plan city wide. The site is located by the edge of the city separated by

a major highway to get to the local market and governmental institutions.

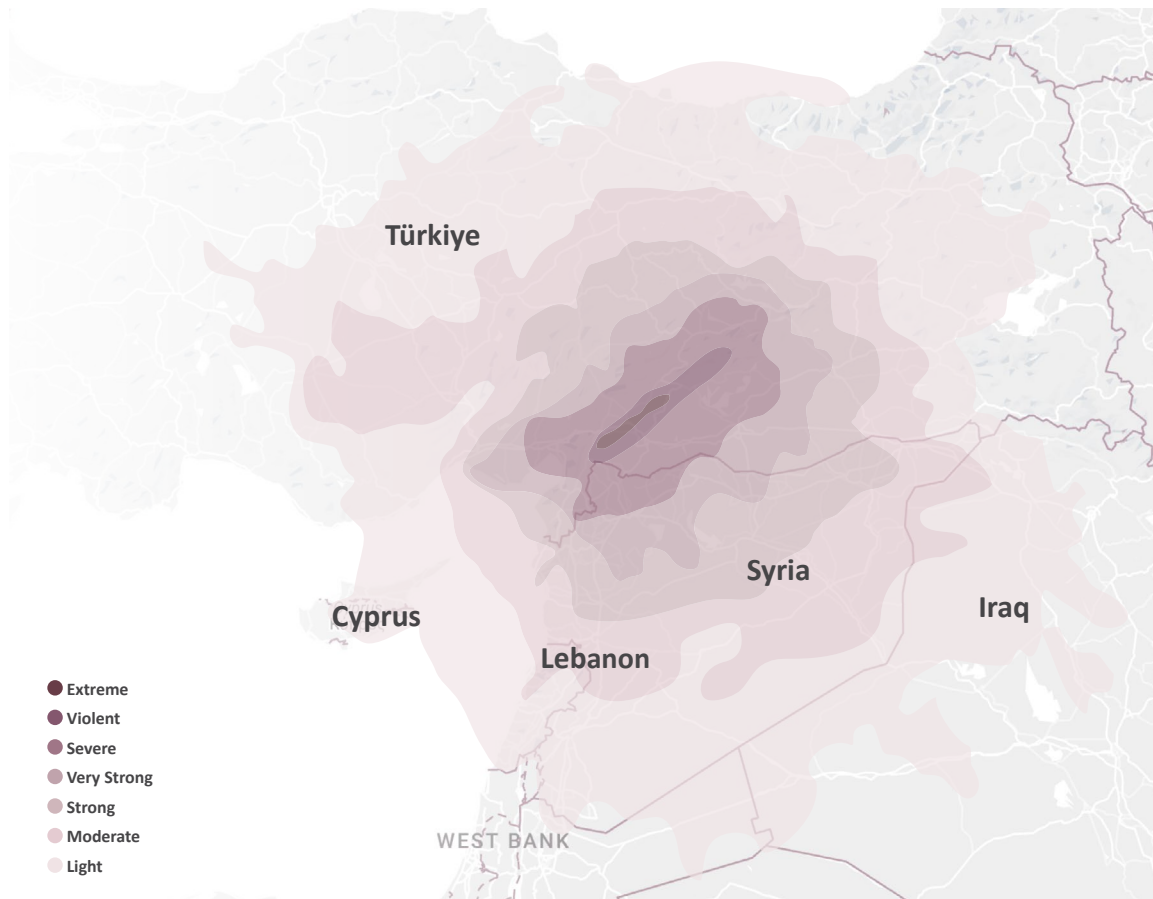
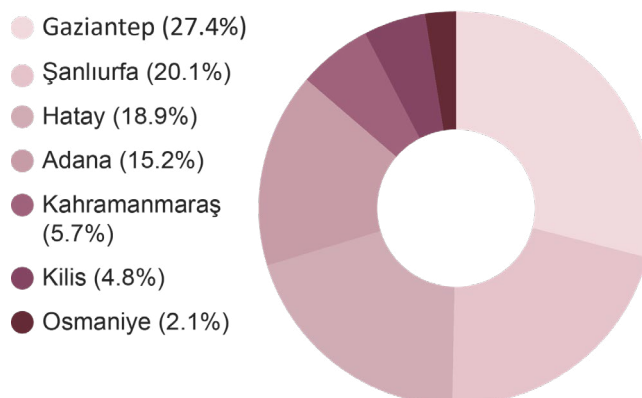


Figure 22. A map of the twin-earthquake hitting Türkiye and Syria in 2023. (DTM 2023).

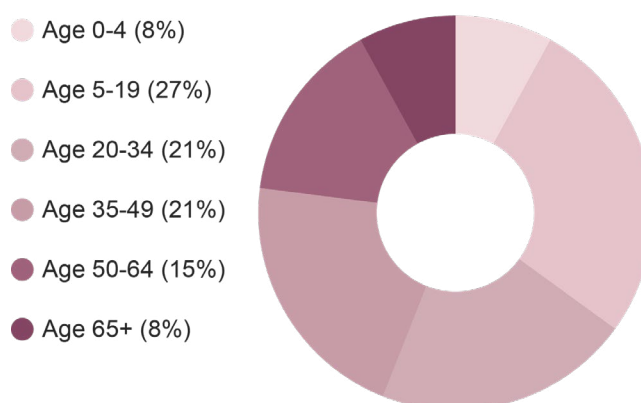


Figure 23. Map of Türkiye and Syria showing the shared border between them

Syrian Refugees in Top Most Affected Areas by the Earthquake in Türkiye



Age Demographic in Hatay



Gender Demographic in Hatay

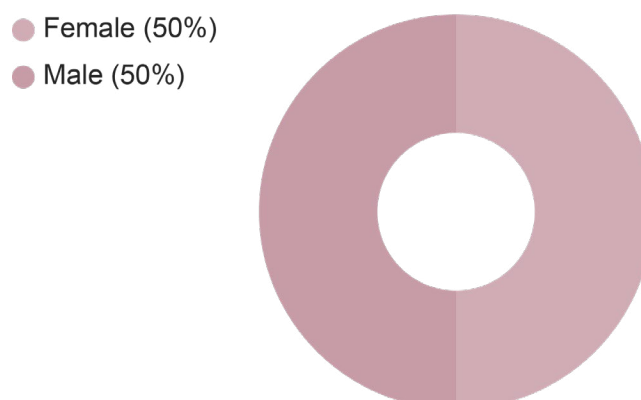


Figure 24. Provinces affected by the earthquake, followed with the age and gender demographics in Hatay. (DTM 2023)

The map below shows the camp site in relation to the Syrian Border. The Syrian border is approximately 61km away. The site in Khirkhan is considered in the outskirts of the city.



Figure 25. Site map of the city of Khirkhan - Hatay. The diagram on the top left is a callout of the site



Figure 26. Site context map



Figure 27. Current organization of the camp

Camp Variables

In each variable determine if this will carry through the project or not



Figure 28. Current inhabited camp site.

1. Number of containers currently

- Currently: The number of the containers is approximately 206 containers
- Design: The number of containers will increase to 248 in addition to the administrative containers

2. Number of washroom facilities

- Currently: the washroom facilities are around 18 including the showers, and they are all located at the front of the site which requires residents of the camp to walk at night and jeopardize their safety.
- Design: with the new design every block is oriented so that every three containers will share four washrooms and two showers. That brings the total washroom facilities to 23 (92 washrooms and 46 showers).



Figure 29. Shower facilities in camp



Figure 30. Washroom facilities in front of the adjacent building; septic connections from adjacent buildings are above ground.



Figure 31. Washroom facilities in camp; septic connections from adjacent buildings are above ground.



Figure 32. Inside of washroom facilities are floor toilets



Figure 33. Inside of shower facilities

3. Existing amenities

- The camp has a community kitchen and laundry room. It also has administrative container that can host medical staff or NGO aid. In addition to that they also have a tent as a mosque for the congregation to come together.
- Design: the new design will carry those amenities and redistribute them around the site to match the new design. There is a new craft square, were women, men and children gather around to practice and share their knowledge. In addition to that there will be social squares were women can come together and enjoy social gatherings and privacy.



Figure 34. A new public kitchen for the community in the camp.



Figure 35. Empty containers to receive NGOs



Figure 36. Community laundry facility



Figure 37. Community washing facility

4. Surrounding of the site

- Current: There is a mosque adjacent to the site, but due to the segregation between the Turkish and Syrian community it is hard for immigrants to emerge in the religious experience and be part of the congregation.

5. Laws (infrastructure)

- Current: The community are aloud to use the land, but they are to leave it as they found it, which means that they can not build any infrastructure underground. That includes pouring foundation and similar building activities.
- Design: all dwelling units are aboveground and added infrastructure do not need underground interference. All infrastructure added is above ground and can be disassembled.

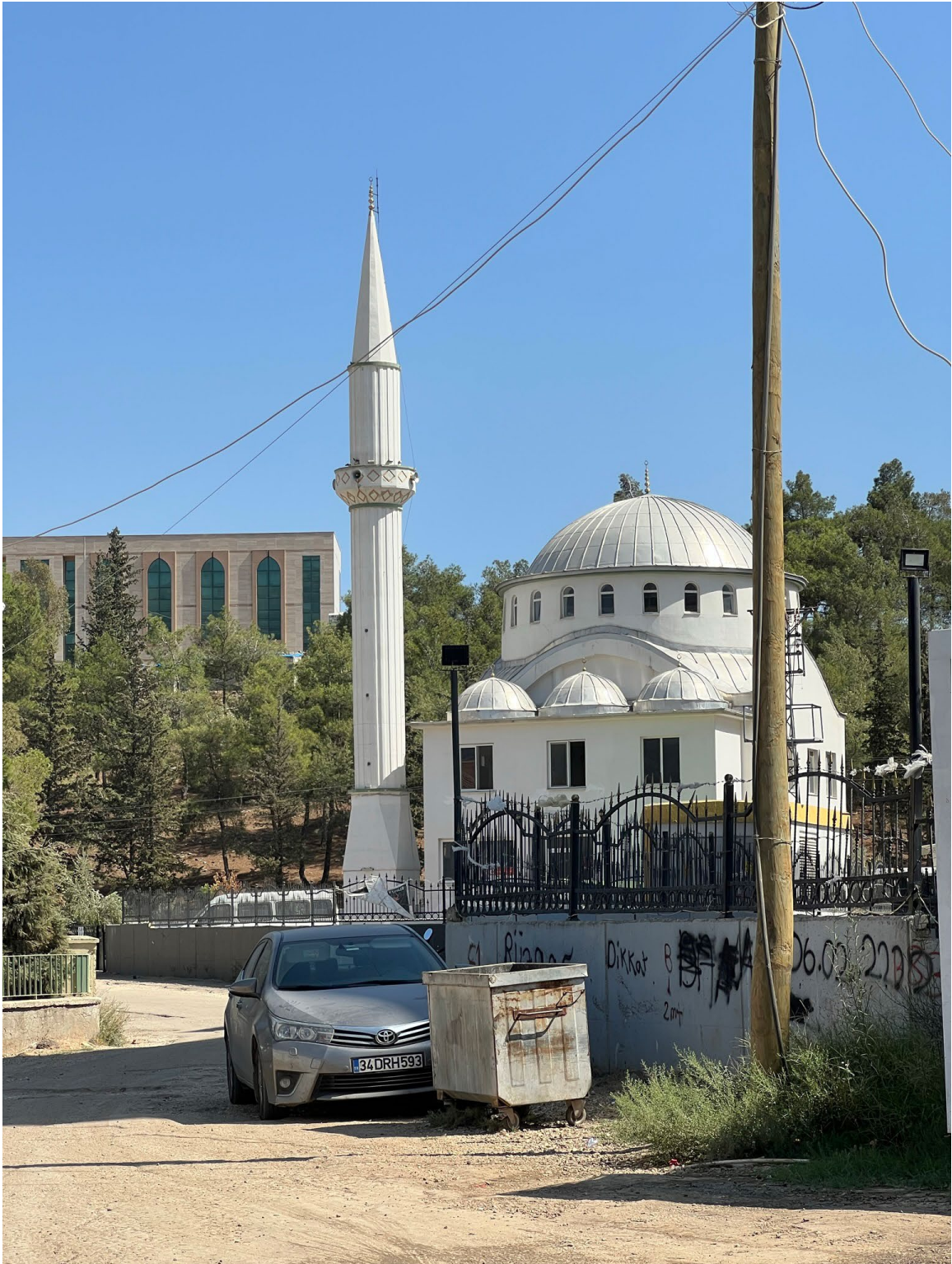


Figure 38. A mosque adjacent to the camp.



Figure 39. An inhabited container that shows that there is no infrastructure needed for the structural stability when placing the containers on ground. Most containers are lifted using blocks to eliminate direct contact with ground to prevent water from getting into the container.



Figure 40. A collage illustrating the current site context in Kirkihan city, Hatay

Chapter 5: Method

As mentioned previously, refugees struggle with many challenges during encampment, such as social isolation and restrictive regulations of host countries. They also suffer from mental displacement, safety issues, and violence. In addition to that, camp design has failed to adhere to the needs of displaced communities to reintegrate them into society. The overarching goal is to create a camp for displaced Syrian women in Hatay, Türkiye, to enable them to heal and reaggregate into society. This will be achieved by redesigning or reimagining an existing camp in Hatay, Türkiye, that has been recently occupied by Syrian refugees post the Twin earthquake. By using craft to navigate sources of isolation in camps, such as the lack of amenities, poor dwelling qualities, and limited resources. The craft will create a unique platform to address those issues and influence the design of the master plan, dwelling units, and overall infrastructure of the camp. The main Syrian handcrafts considered for this study are decorative woodwork, embroidery, and pottery. What makes this study stand out is the unique integration of craft in the incremental phase of making T-shelter. Not only the design development of the camp is influenced by craft, but the day-to-day activities revolve around the individual and communal creative activities of making and dwelling. The self-made traditional craft and furniture (blankets, scarfs, ceramics, mosaic boxes) are elements that create a sense of home and belongingness. The social, psychological, and economical life of the camp will all be connected through craft.

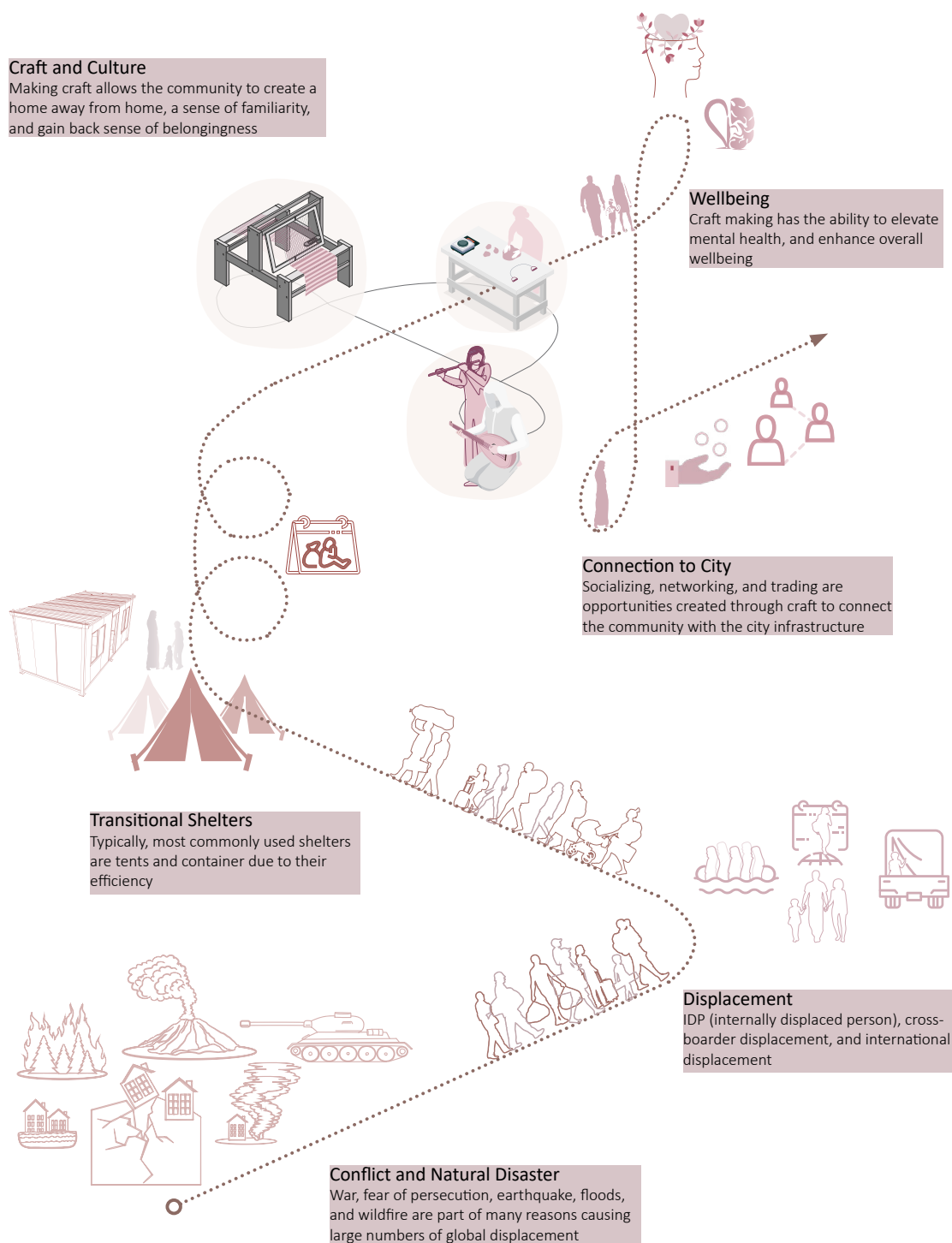


Figure 41. Displacement journey and the intervention of craft to enhance social, psychological and economical resiliency

Camp Typology

Gottfried Semper, an architect in the 19th century, theorizes the main architectural elements through the lens of anthropology, categorizing the hearth, roof, enclosure, and mound as the main four elements of a building (Semper 1989, 5). Semper defines the hearth as a central space that revolves around human settlement where people come together for warmth, food, and bonding (Semper 1989, 5). He argues that the hearth is centric to architecture, its importance relies heavily on its ability to mold societies and their order. In his opinion, it is the most important element of architecture, and the rest of the architectural elements are formed as a response to it as well (Semper 1989, 6). Regardless of the evolution of house typology the hearth remains existing and ever evolving. In the traditional Turkish house typology, the order of rooms was greatly influenced by the extended family (Becerren et al. 2017, 6). The main room in the Turkish house typology is the 'Sofa', which means a multipurpose room (Becerren et al. 2017, 6). There were different types of 'sofa', such as exterior sofa, interior sofa, and central sofa (Becerren et al. 2017, 5). Other terminologies to know regarding the organization of the house are the 'hayat' which means a multipurpose hall and the 'eyvan' which is a semi-opened space between the rooms (Becerren et al. 2017, 6). The rest of the rooms revolves around the organization of the sofa, which determines the shape of the house (Becerren et al. 2017, 6). The existence of these rooms makes the expansion possible for extended families.

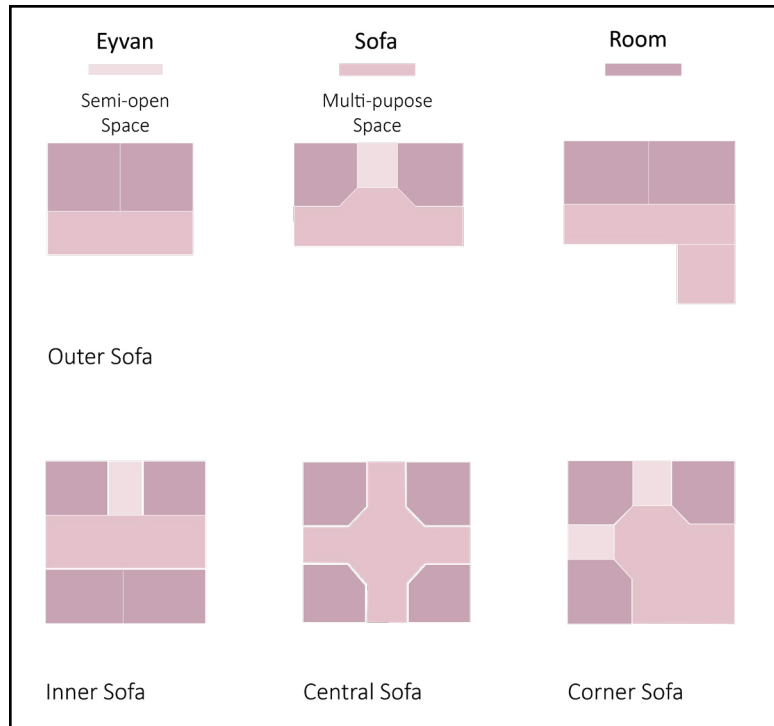


Figure 42. Traditional Turkish house composition

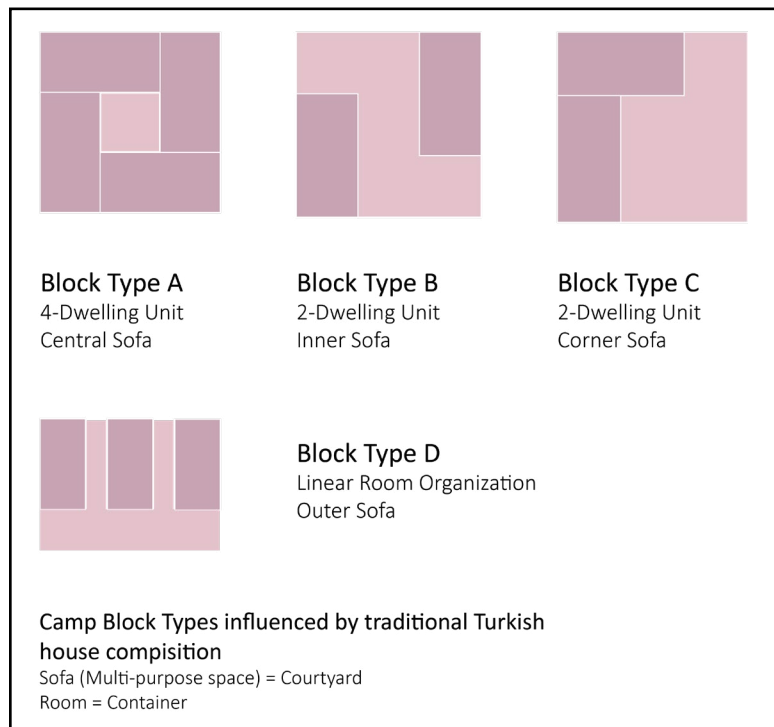


Figure 43. Camp dwelling block type influenced by traditional Turkish house composition

Every society develops their architectural vernacular as a response to the parameters that governs their lifestyle, that includes social, cultural, and religious aspects. In this paper our subject is the Syrian displaced community, therefore we will be dissecting some aspects of the traditional Syrian typology to grasp the nature of what governed their lifestyle and instill that into the design of spatial planning. Marwa Al-Sabouni, a Syrian architect speaks in an article about the elements that makes a space feels like home. She says that the built space must offer belonging and sharing for it to feel like home, 'to belong to a place means that "I care about this place and I'm willing to share with others too"' (Al-Sabouni 2017, 1026).

Creating a home requires attention to what brings warmth and privacy and encourage a sense of community, it is a way to explore between the boundaries of the inside-outside relationship of a house. Syrian communities valued their privacy and living in tranquility (Al-Sabouni 2017, 1030). They were built organically to live in heterogeneity, they were not designed to "stand out" rather to "fit in" socially, architecturally, and civically (Al-Sabouni 2017, 1030). That means people with different social class and religions can live as neighbors and the exterior of the house will be no indication due to the harmony that left little space for distinction (Al-Sabouni 2017, 1030). In Syria one of the main building features is the courtyards, they held and still hold a great value in the Syrian vernacular. Courtyards date back to three millennia ago influenced by the nomad life and were a response to the social and cultural aspects that influenced the spatial order of the old cities (Hatipoğlu and Mohammad 2021, 806). During their travels, Arab nomad used to set up tents around a central space to provide shelter and

confidence to their cattle, adopting the idea of a courtyard (Hatipoğlu and Mohammad 2021, 806). The courtyard then developed as an important architectural feature during the bloom of the Islamic empire (Alabidin 2010, 1). The courtyard was the hearth of the Syrian house typology.

The courtyard offered a space that catered to the familial, social, cultural, and environmental factors of a Syrian household.

Familial

The composition of the Syrian family is highly influenced by the religious and traditional aspects, which was clearly displayed in the physical organization of the courtyard. Consequently, privacy held an important place in the Syrian household. The courtyard was central to the house and the rest of the rooms were positioned around it, providing it with the required privacy and a suitable outdoor space (Hatipoğlu and Mohammad 2021, 807). The central courtyard allowed the family to enjoy outdoor space while maintaining a great sense of privacy from the outside world (Hatipoğlu and Mohammad 2021, 807).

Social and cultural

Syrian household hosted extended families, they valued strong family ties and neighborhood ties (Hatipoğlu and Mohammad 2021, 807). The function of the courtyard for a Syrian family is a long list, it provided everything between the daily activity to the bigger social events. It is a place where families enjoy a safe space, where kids can play, and adults can enjoy the outdoors. Weddings, social parties, and religious events and all sorts of gatherings take place in

the courtyard. To the Syrian household, a courtyard was a place to bond, grow, and create memories.

Environmental

Syria is located in the subtropical climate area, where there is a harsh difference between the hot days and the cold nights (Hatipoğlu and Mohammad 2021, 808). The courtyard acts as the ideal thermal comfort allowing it to bring breeze during the hot days and release trapped heat during the night (Richard Saxon as quoted in Abass, Ismail and Solla 2016, 2562). Vegetations and water elements are commonly found in courtyards. Examples of shrubs, flowers, and other citrus trees are commonly found in courtyards and have a mental positive effect (Hatipoğlu and Mohammad 2021, 808).

The 'Sofa', the hearth of the Turkish house, and the courtyard, the hearth of Syrian house, are both similar in their function and significance to their culture. Both their qualities and characteristics cater for a space that allows for social, religious, and spiritual bonding where family and friends come together. This project serves the Syrian community displaced in Türkiye for that reason, this project will center site master plan around the courtyard concept on the bigger scale of the camp and the smaller scale of the housing blocks. This will be explained in later details.

Chapter 6: Design

This thesis proposes a design that emphasizes the role of the women and craft in the camp incrementally. The proposal examines the role of craft in aiding women socially, psychological, and economically. It is applied at a private scale by inhabiting the dwelling units; in semi-public and public courtyard; and in spiritual spaces to heal. It also proposes an incremental massing to densify the population and improve the infrastructure and the amenities in the camp.



Figure 44. The three main pillars

Dwelling Blocks

This thesis proposes a design that emphasizes the role of the women and craft in the camp in an incremental way. The proposal examines the role of craft in aiding women socially, psychological, and economically. The role of craft at a private scale by inhabiting the dwelling units; the role of craft role in semi-public and public courtyard; and role of craft in spiritual spaces to heal. It also proposes an incremental massing to densify the population of the camp and improving the infrastructure and the amenities in the camp.

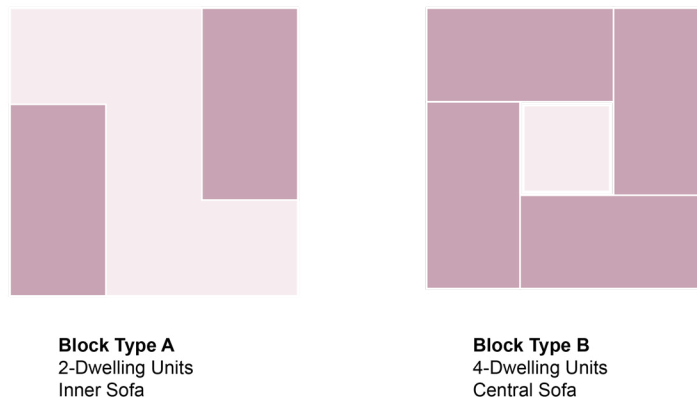


Figure 45. The different dwelling block organizations inspired by the courtyard study and central 'sofa'

Courtyard

The proposed project, have two types of courtyards to adhere to the different activities in camp. The two different courtyards respond to the need of residential and public uses.

Dwelling Courtyard

The Dwelling courtyard facilitate an outdoor space for the dwelling block to inhabit the space semi-privately. This space can be used to socialize, make craft, eat, and play. It is a connecting area, the hearth of the dwelling block. In Block Type A (early stages) the dwelling courtyard serves two dwelling units. In Block Type B, (later stages) the dwelling courtyard serves four dwelling units.

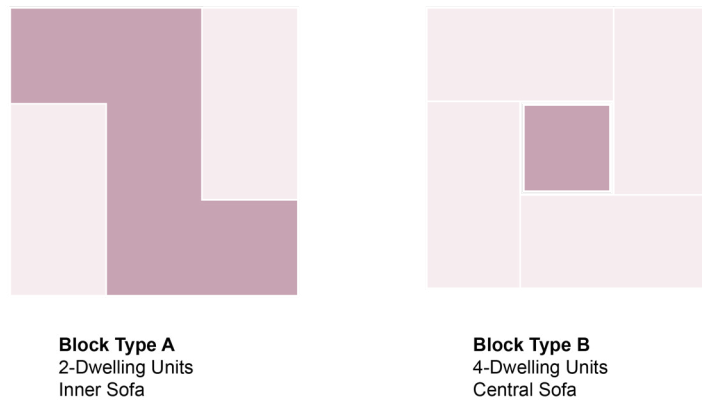


Figure 46. The dwelling unit arrangement around the courtyard

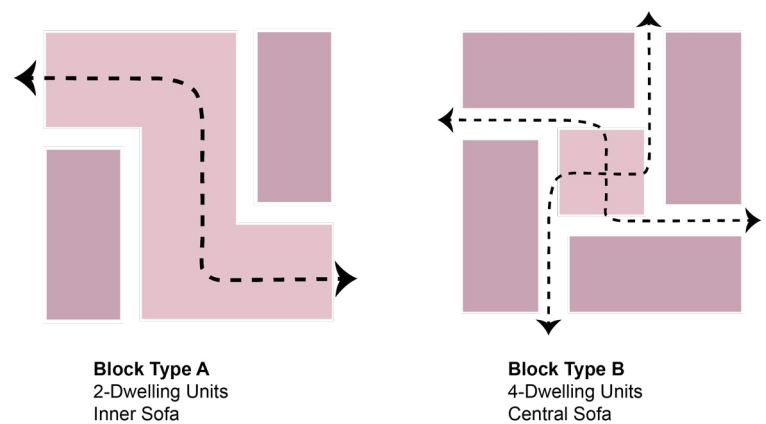


Figure 47. The circulation in the different block types through the courtyard

Craft Courtyard

The craft courtyard is a public space, where everyone from the camp comes together. It is a space to learn, make, and trade. The craft courtyard is the hearth of the camp, where multi-generational women, men, and kids comes together to share knowledge of craft.

Spiritual Spaces

The majority of Syrians are Muslims, and spirituality is an essential part of their daily life. The mosque is an important place for Muslims, it is used as an educational center, praying space, and a space to heal as a congregation. There are five daily prayers that take-part in the mosque as a congregation. A spiritual space in the camp, allows the congregation to find cohesion and foster unity.

Incremental Massing

As mentioned before, this project follows an incremental massing plan. While the transitional period lasts five to ten years, the goal for this project is to dissolve by the end of this period. The following section will present the empty camp site, the current camp site and the phasing design that takes place every three years

Year 0

The site in year 0 is pre-occupation, meaning it is an empty site. It is important to note that the site is surrounded by empty lots and an adjacent residential building. The main access to the site is through the main street. The site in year 0 has no infrastructure, and is expected to be emptied as found.

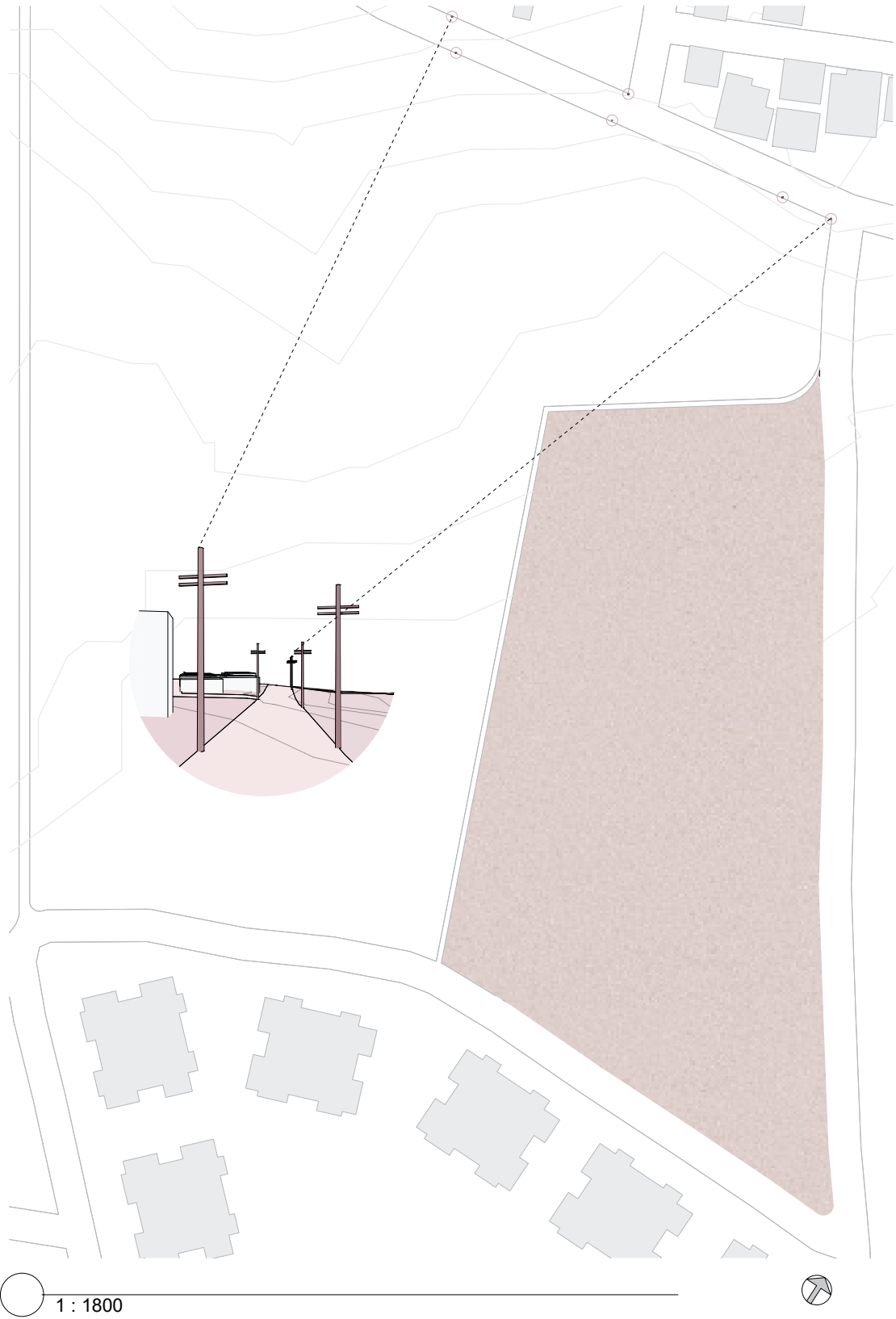


Figure 48. Site plan of existing condition

Year 1

Existing Camp

In the existing camp, the containers are organized in a linear way, creating natural side yards for storage and other uses. The containers are arranged facing each other forcing the pedestrian streets in front of the containers. All



Figure 49. Site plan of existing camp

amenities are placed in front of the camp. The administrative containers are placed in front of the camp to receive any NGO or medical staff that visit the camp. Other amenities such as the community kitchen, community laundry room, and mosque are also placed at the front of the camp. All 18 washroom facilities are also placed at the front of the camp.

Proposed

This is the first year (2023) of encampment post the earthquake that caused the displacement. The goal is to implement an infrastructure to serve the washroom facilities and well-organized streets and pedestrian sidewalks that serves the site when it is at its fullest occupation. It is also the year courtyard organization is implemented to be gradually occupied. All amenities are distributed throughout the camp to adhere to the role of women in the camp.

The site is expanded to the empty lot next to it to fit more dwelling units and more washroom facilities as shown in the next page.

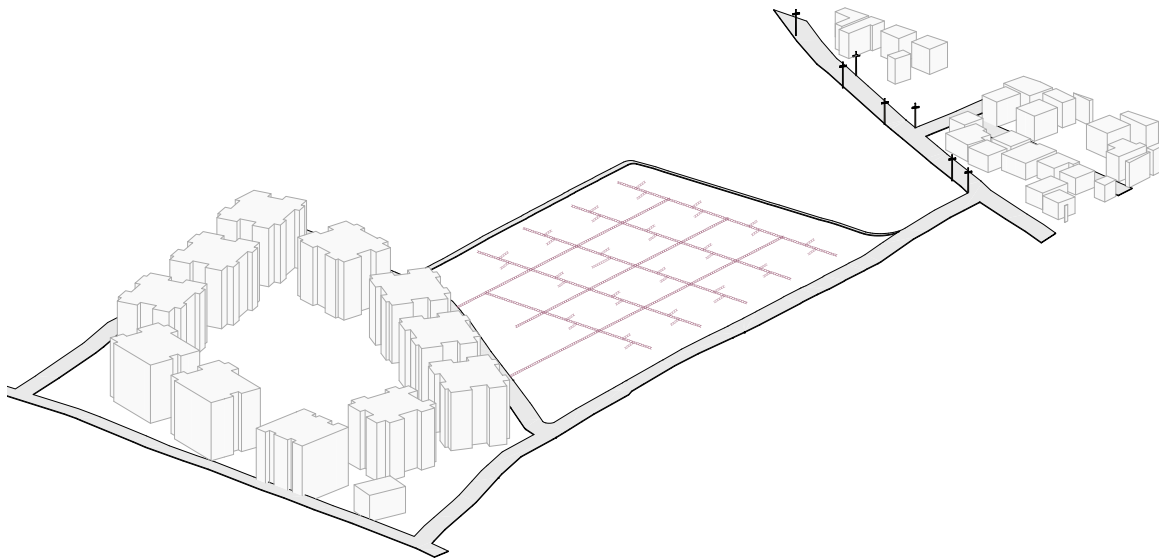


Figure 50. This implemented infrastructure in year 1. Septic pipes are extended from adjacent residential buildings.



Figure 51. Site plan of year 1 infrastructure

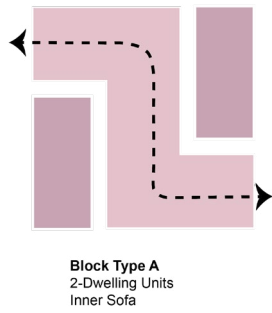
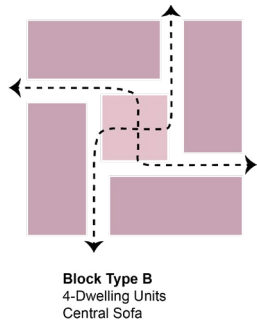


Figure 52. The organization of Block Type A

In the first year, the organization of the dwelling blocks follows Block Type A, which start the formation of courtyard scheme to increase the number of washroom facilities, and distribute amenities throughout the camp. The craft courtyard is epicenteric to the camp, to act as a communal courtyard, where people can create craft, socialize, and trade. The administrative containers acts as a buffer to receive all NGOs and increase camp security. The distribution of new washroom facilities are shown in the site map below



Figure 53. Site plan of year 1 Block Type A



Year 3-6

In the next incremental phase, the population is densified gradually and smoothly due to the previously implemented infrastructure. The dwelling block is organized according to Block Type B. Increasing the number of containers from 132 container in year 1, to 284 containers in addition to the administrative containers and washroom facilities to 23 (92 washrooms and 46 showers).

Figure 54. The organization of Block Type B



Figure 55. Site plan of year 3 Block Type B

Year 9

As mentioned before, the goal for this camp is to dissolve with the hope that displaced families find their new permanent home. From year 9-10, the camp population starts to decrease leading to the dissolution of the camp. All containers can be disassembled and be used to serve other communities in need. The infrastructure is also disassembled to retain the same situation the camp was pre-occupation.



Figure 56. Site plan of year 9

Year 10

According to the previously mentioned studies, by year 10 the camp will dissolve.

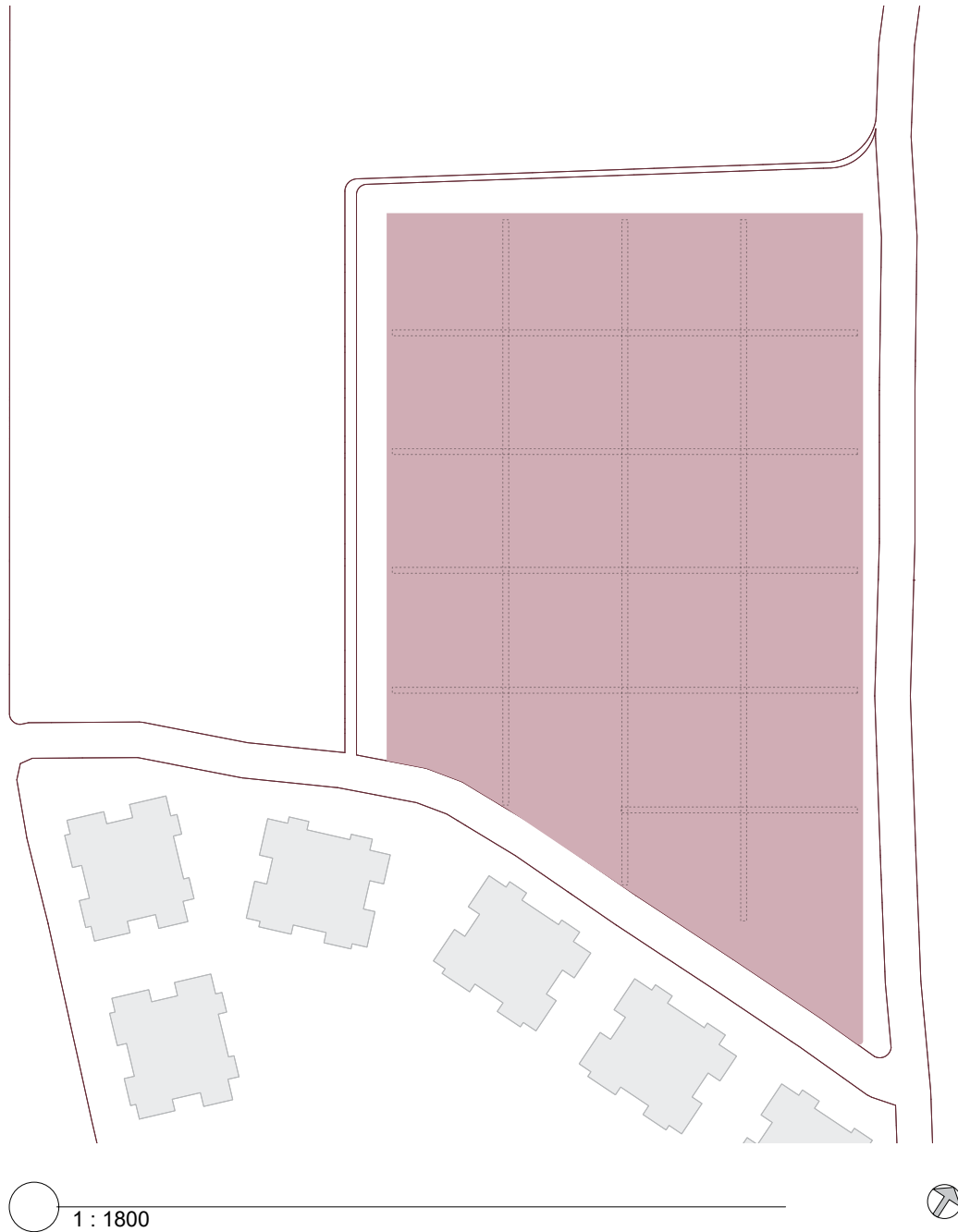


Figure 57. Site plan of year 10

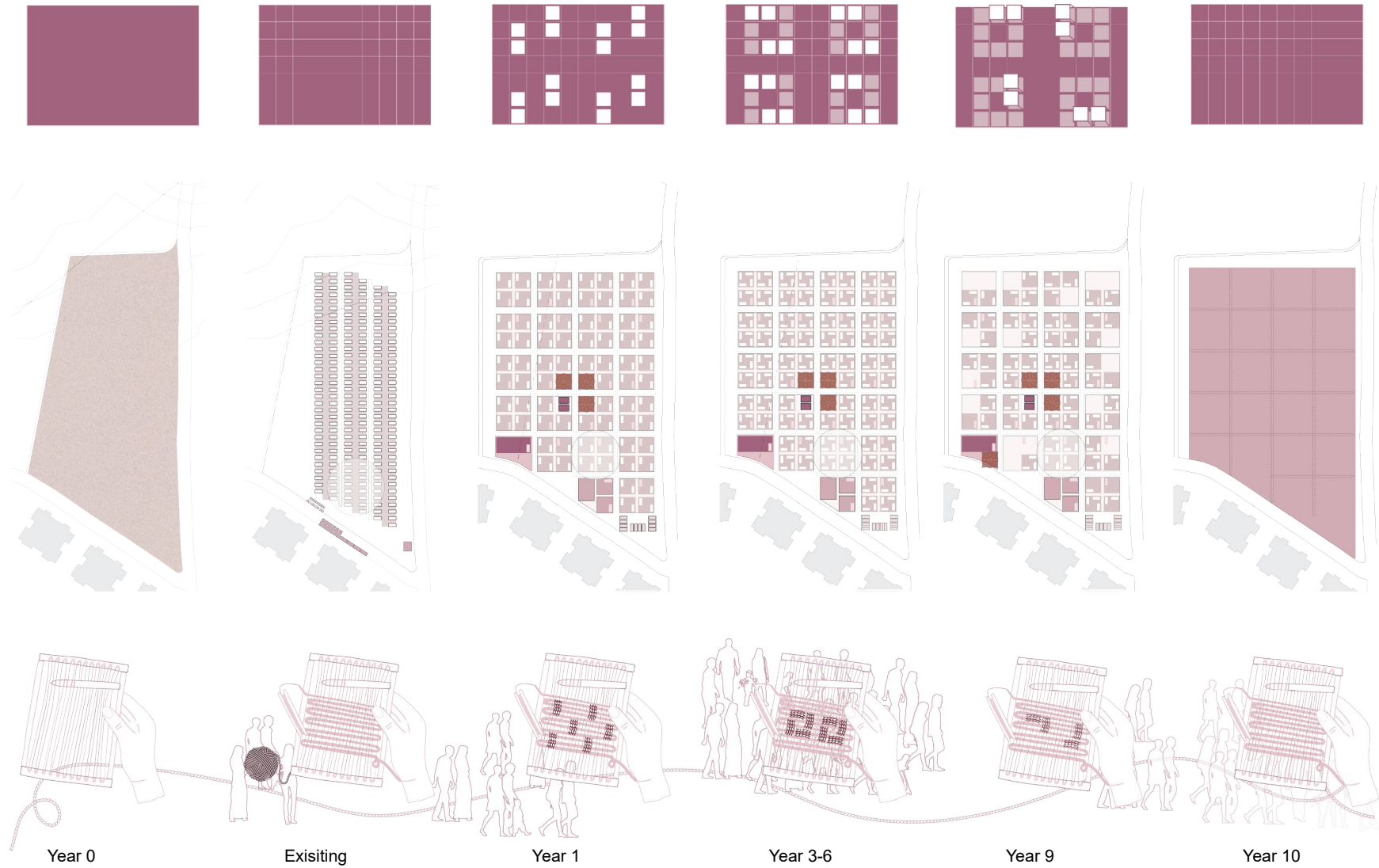
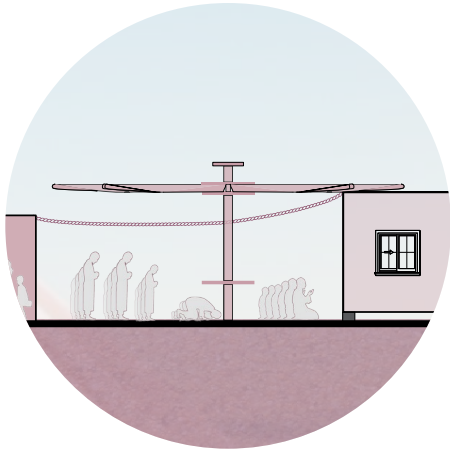
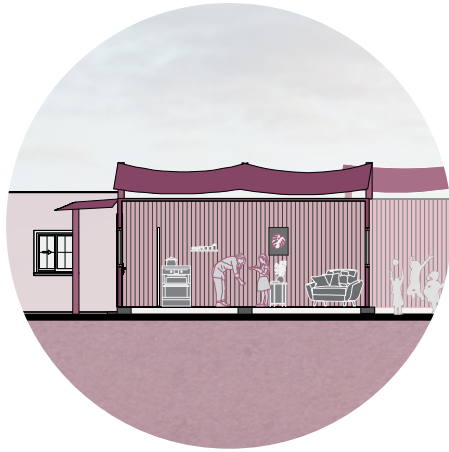


Figure 58. The incremental massing aligned with weaving pattern



Spiritual courtyard



Block Type A



Block Type B



Figure 59. A stitched longitudinal section, illustrating the changes in the camp throughout the incremental massing

Dwelling Block

The dwelling block is centered around the courtyard in all incremental phases. By taking a closer look at the dwelling blocks we can start to see how different family structures occupy the camp. The role of the women and craft becomes evident in the activities that take place in the dwelling unit and the dwelling courtyard. It can be seen in different family generations, neighbors, and community. The drawings illustrate the role of women in home-making, by creating pillow cases, carpets, curtains, shades and other hand-craft that brings familiarity to the Syrian family, to make the container a better place to live. The textile allowed to extend the dwelling outside the container by creating a semi-public and a public space.

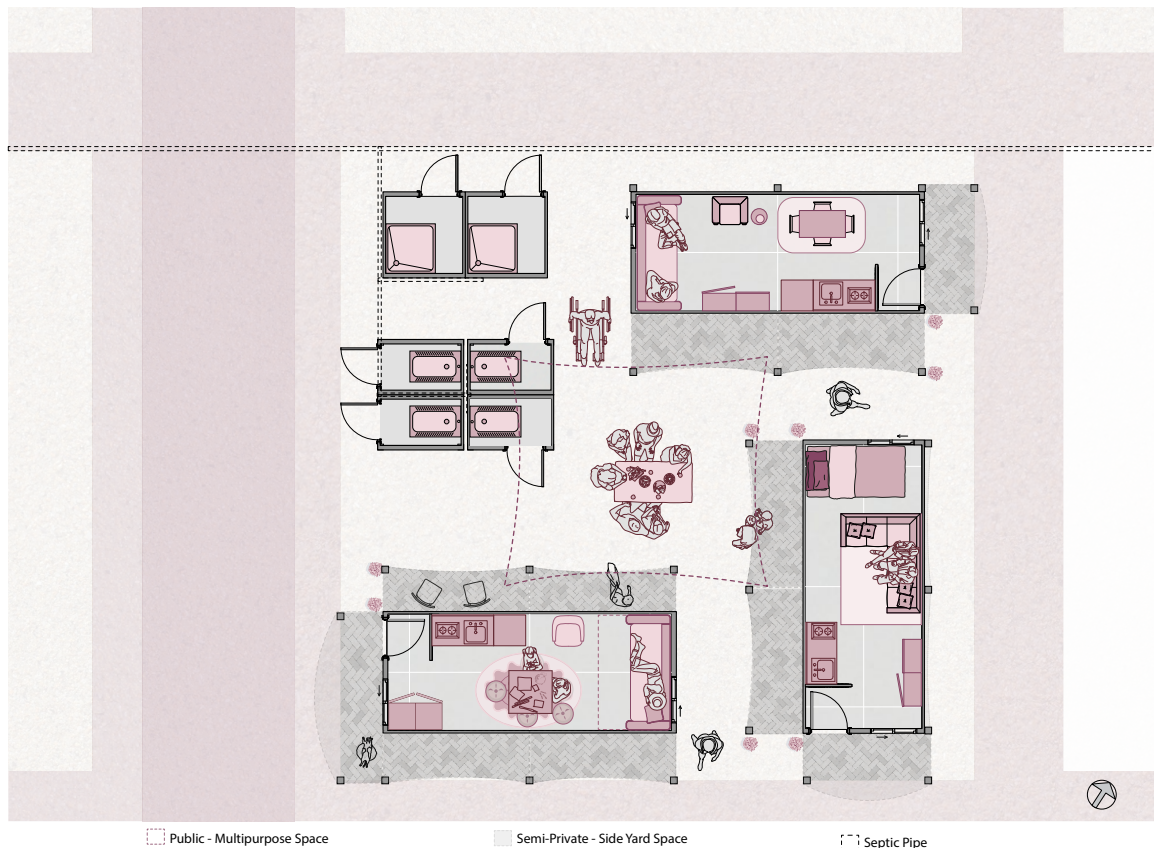


Figure 60. Dwelling Block floor plan, showing the use of textile and craft in inhabiting the space

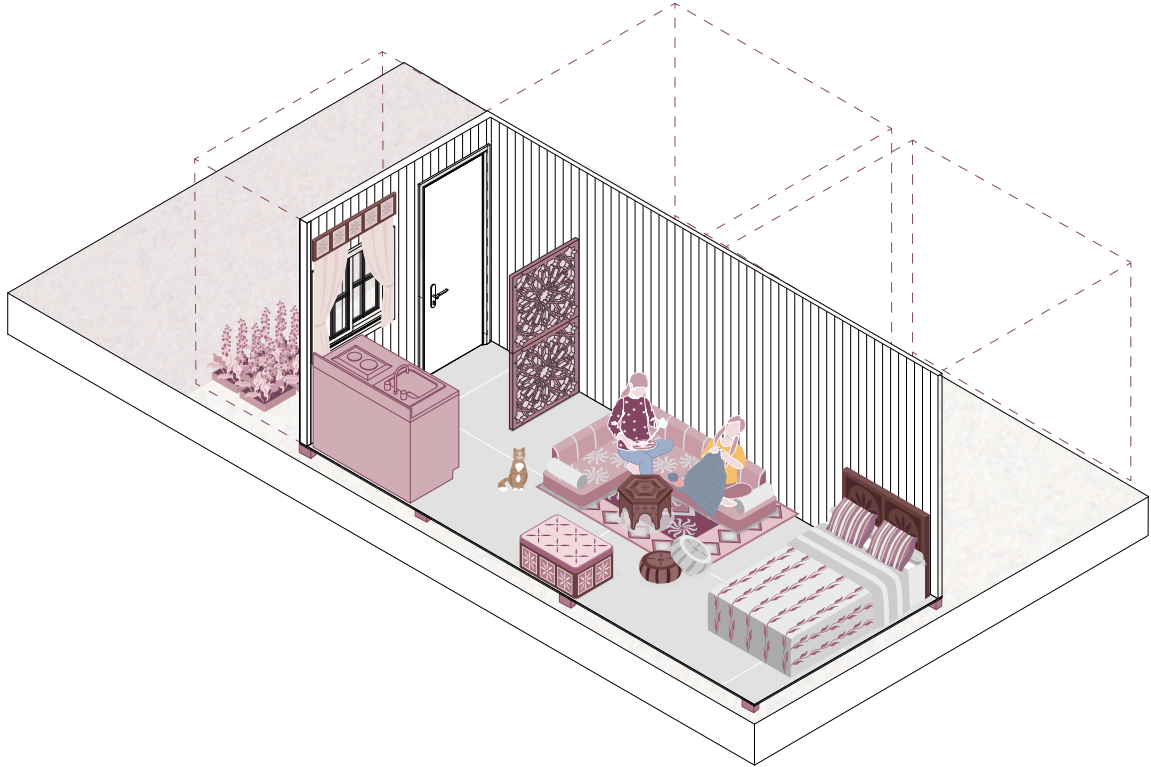


Figure 61. Dwelling Block axo, showing women participating in craft such as embroidery and crochet

Materials

The dwelling units are prefabricated containers. They are foldable modular buildings that can be easily transported and assembled. They are made of steel frames and sandwich panels to provide durability and insulation. The containers take a few minutes to fold and unfold, this adheres to the efficiency and the urgency to serve the displaced communities post disasters. The containers only need one forklift or one crane, two people, and five minutes to assemble to assemble the container. They require no foundation on ground, they only need a flat ground to be assembled (C-Box n.d.). The containers arrive folded flat, the forklift is then used to raise the longer sides of the containers. After that, the shorter sides can be lifted by human labor to complete the assembly.



Figure 62. Dwelling block courtyard, showing the use of textile and craft in inhabiting the space



Figure 63. Kids can use craft to play in the dwelling courtyard. Creating goal net, jumping rope, and other toys are few ways craft contribute to how kids use the space.

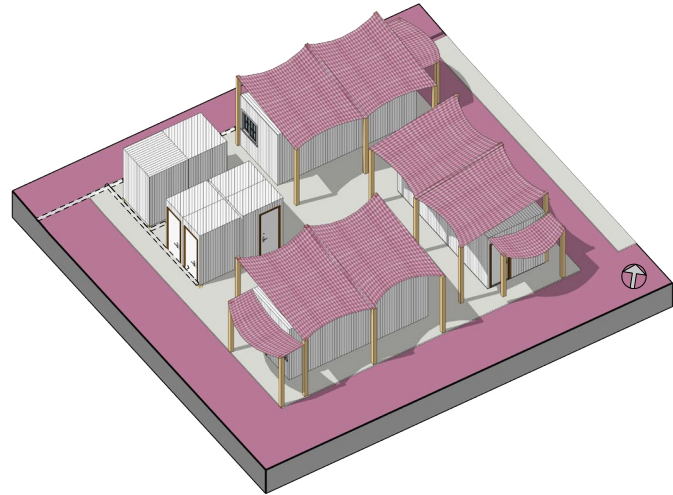


Figure 64. The textile as a shading system in the dwelling block, creating a semi-public space (side-yard) and a protection against extreme weather conditions.

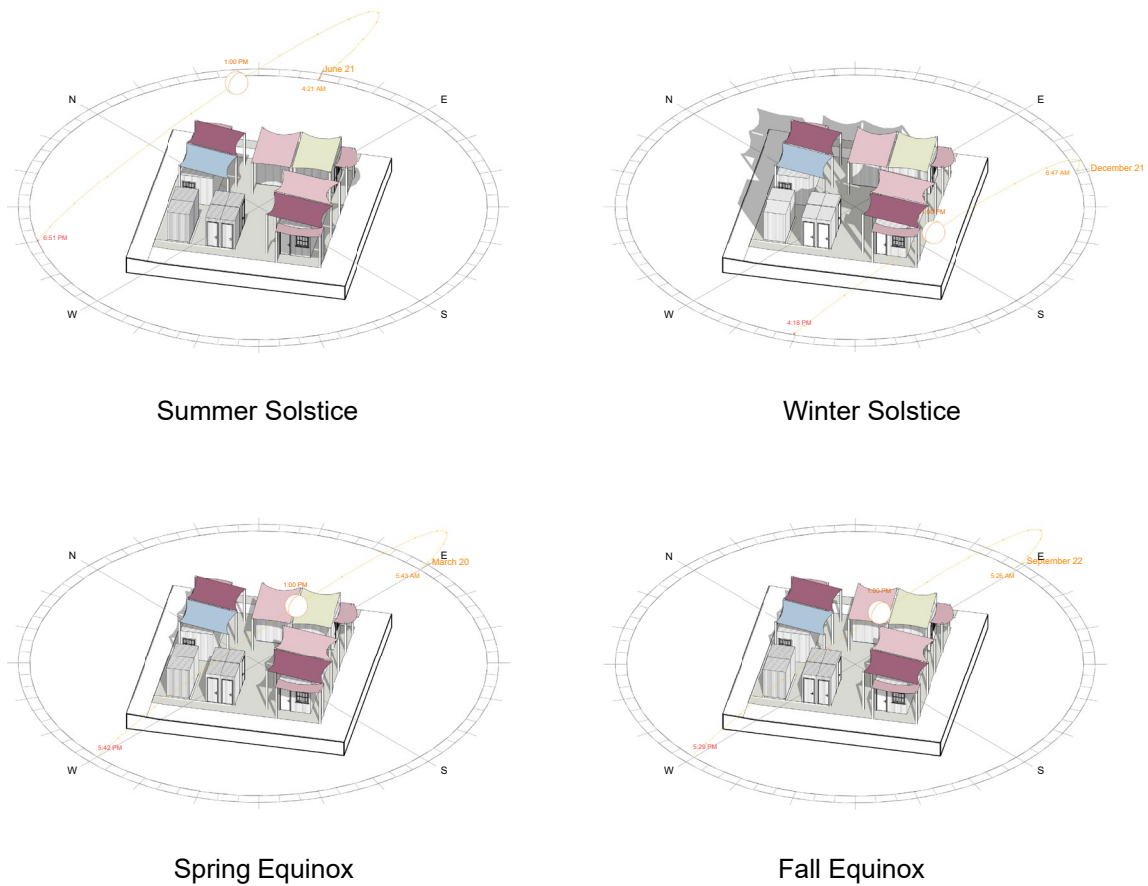


Figure 65. The use of textile in shading system to create comfort in extreme weather such as high humidity and rain shown in the four different seasons.

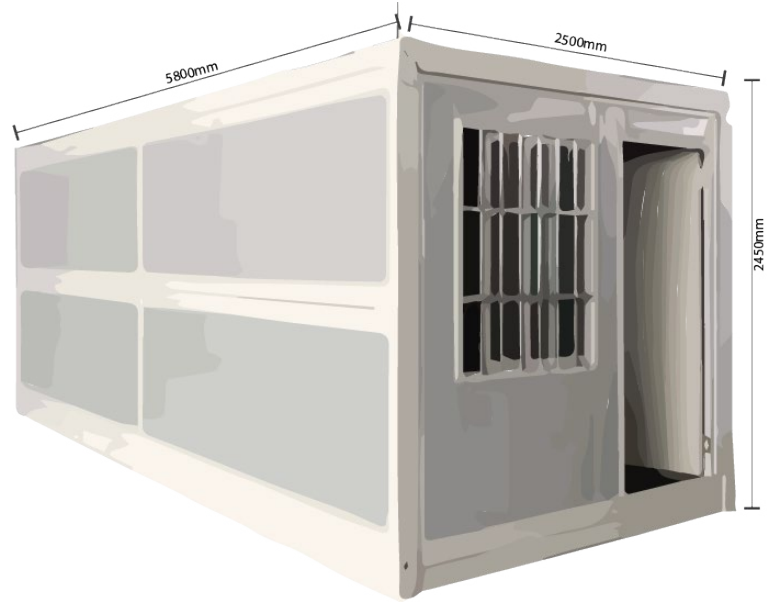


Figure 66. The overall dimensions of the containers.

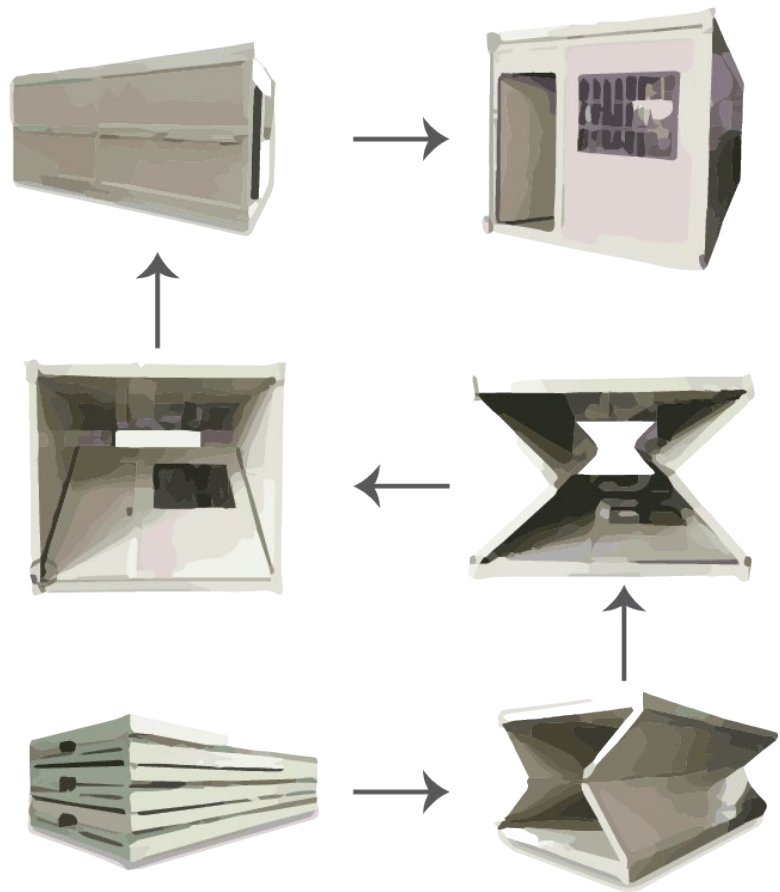


Figure 67. The assembly of the container.

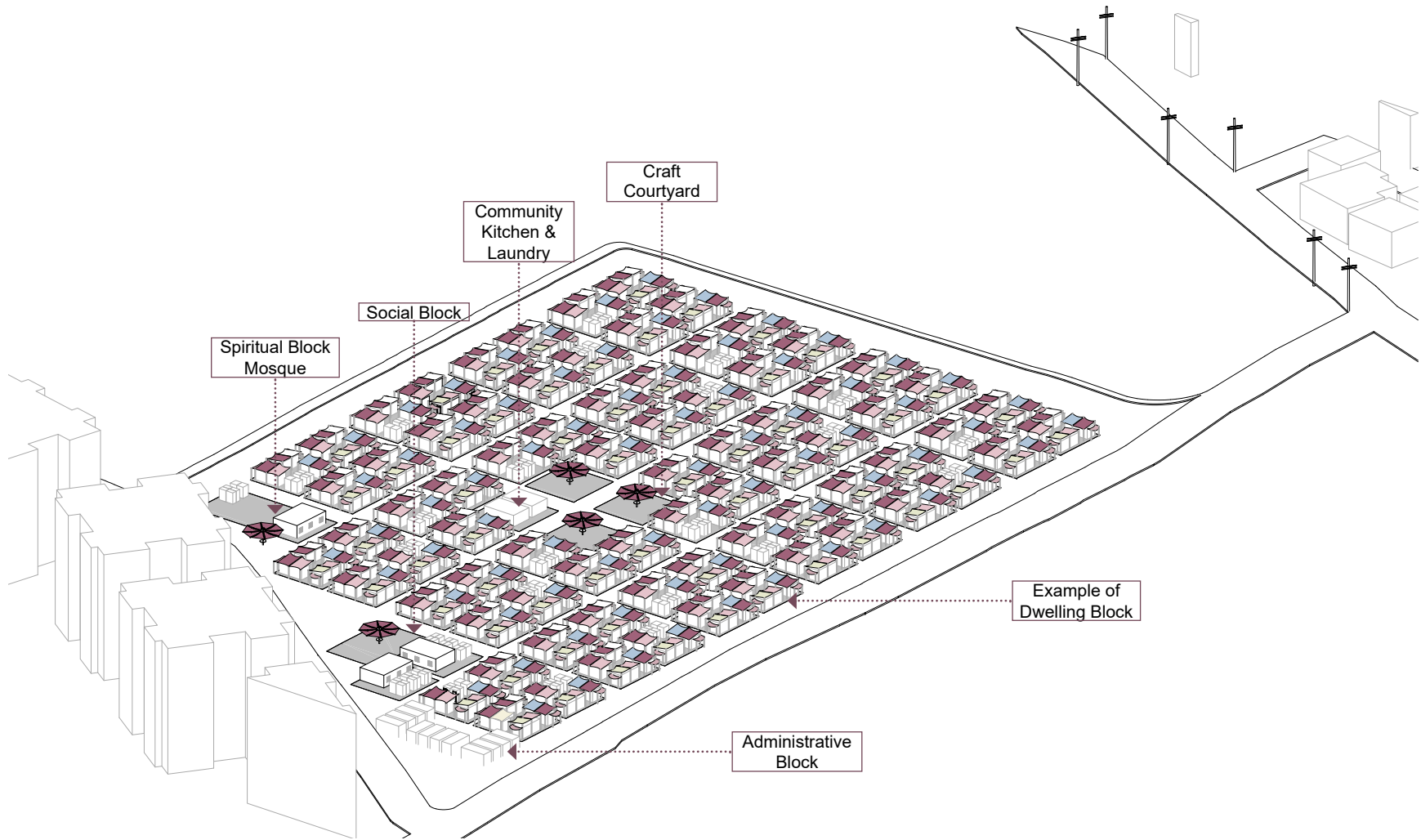


Figure 68. Programmatic axo of the site, showing the program distribution.

Public Block

In the craft courtyard, women come together to make craft that they can later sell. The knowledge is passed from older generation to younger generation and become a multi-generational skill. The kids can play around the courtyard, observe, learn, and participate in making the craft. One of the common products made by craft are the different kind of carpets that can be made using the loom.



Figure 69. The role of women in producing craft, sharing knowledge, and generating economy at the craft courtyard.

The umbrella structure found in the public spaces are simple structures that can be made in different sizes to fit the space. In previous illustrations the umbrella was shown in the craft courtyard. A physical wooden model was made to show how the structure operates. The model operates when few hands pull on the articulating arms, a symbolism of the need for the community to work together.

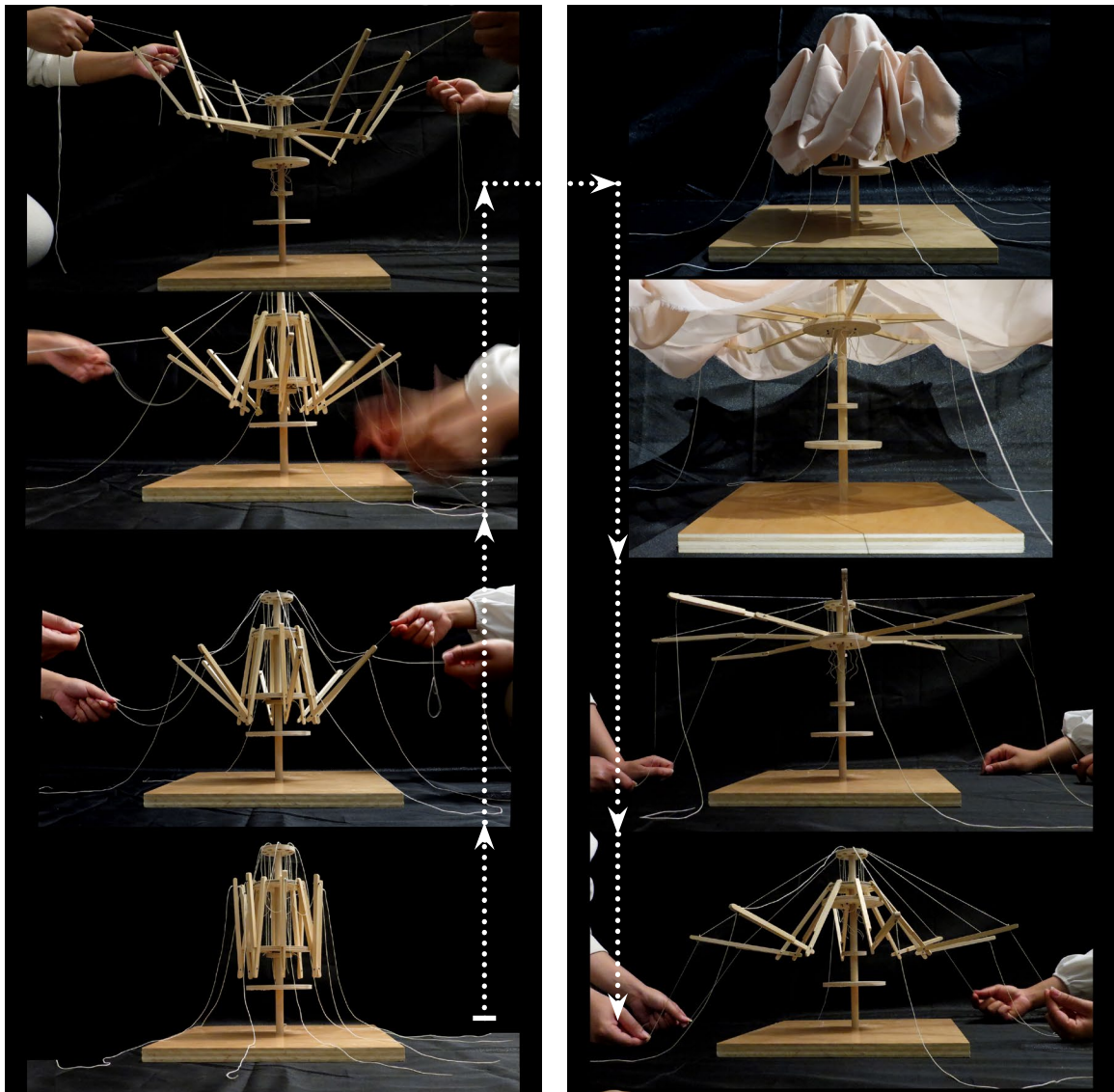


Figure 70. Physical model of umbrella structure.

Spiritual Block

The mosque is an important space in the community. It is a space where people come together to pray, learn and heal. Women and craft can contribute in many ways, the most apparent is the making of the praying mats. The partitions between the men and the women section is another space where craft can contribute to create privacy and comfort.

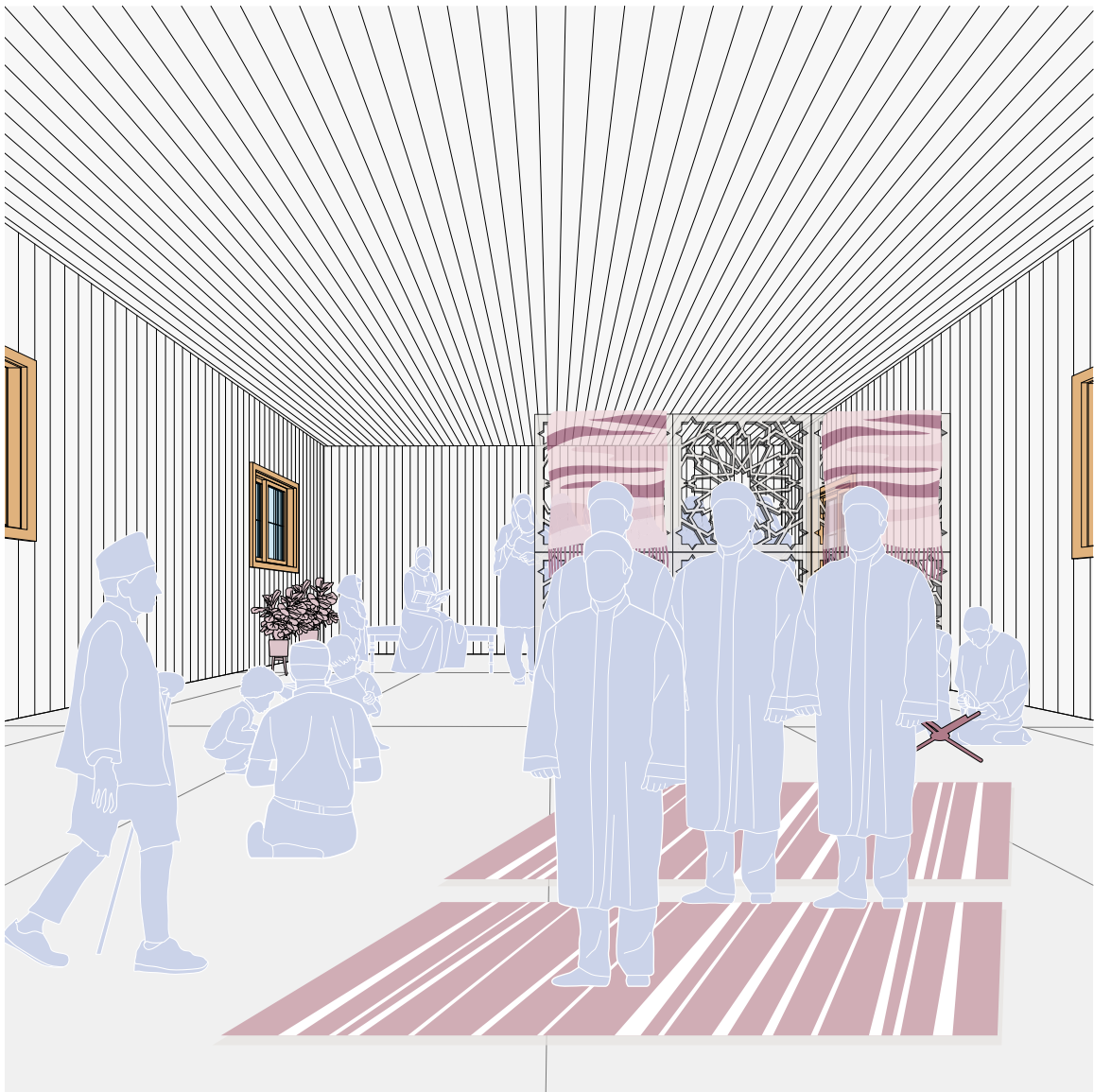


Figure 71. The role of craft in the mosque by creating essential elements in praying activities, privacy, and mosque organization.

Chapter 7: Conclusion

In conclusion, architecture lack camp designs that enhance the resiliency of displaced communities and encourage the concept of self-reliant camps. The design aspect of camps has been revolving around minimum requirements of dwelling due to the short-term purpose of T-shelters, which deprives displaced communities from the opportunity of healing and evolving to become a more active participant of society.

It is important to keep designing camps that take into consideration the mental, economical, and social challenges of displaced women in camp to limit and mitigate liminality. Third parties have been able to aid women in camps by offering workshops to curate craft skills to navigate the encampment period, proving craft to be an effective tool to boost mental health, income, and sense of belongingness. This thesis invites architects to consider craft and all other tools to design better camps for women in displacement. While the foundational research has been established in this paper, there is more work to be done to incorporate other tools in designing infrastructure and spatial organization. This thesis proves that simple tools such as craft can be weaved in small design details, such as textile for shading system, and furniture making. Achieving this creates a framework that enhances the living standard in camps, and a familiar place to find safety and comfort.

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