



**EVALUATING APPROPRIATIONS INSIDE AND OUTSIDE THE HOUSE
AS A PART OF SOCIO-SPATIAL INTEGRATION PROCESS OF SYRIAN
REFUGEES: A CASE STUDY FROM ALTINDAĞ, ANKARA**

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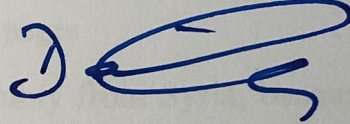
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STATEMENT OF NON-PLAGIARISM PAGE

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ABSTRACT

EVALUATING APPROPRIATIONS INSIDE AND OUTSIDE THE HOUSE AS A PART OF SOCIO-SPATIAL INTEGRATION PROCESS OF SYRIAN REFUGEES: A CASE STUDY FROM ALTINDAĞ, ANKARA

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Turkey has allowed immigrants to enter the county from Syria, because of the civil war in the country since 2011. Since the beginning of the process, because Syria share a border with Turkey, refugees usually have preferred to come/take refuge to Turkey in the first step. After a while, although some of these refugees have spread to other European countries, most of them have settled in cities in Turkey such as Hatay, Şanlıurfa, Adana, Ankara, Istanbul being the preferred cities in Turkey. Therefore, integration of the refugees and preparing cities for this mass migration movement become a current issue.

In this study, the appropriations that Syrian refugees made both inside and outside of the residences in the neighbourhood as a result of cultural transfers and spatial reflection of everyday life needs were examined. These appropriations to both urban and residential areas in the regions where they settled as part of socio-spatial integration processes in the regions that are found to be very populated in Ankara were examined. In order to determine how Syrians are transferring from their pre-war life to the spaces they live in currently, and to determine their adaptations/appropriations inside and outside the house, first of all their lives in Syria were investigated. In this study, basically observations were used to determine the spatial change in the neighbourhood, and source and visual scanning techniques were used to understand the lifestyles and spatial reflections of Syrians in their own countries.

In addition, the study is planned as an exploratory field study. In this context, semi-structured interviews were conducted with refugees from study areas. Comparisons which depends on the visuals, plan schemes of refugee's pre-war houses, and interpretation of them form the basis of the case study. The findings of the study show that as time progresses, the Syrian refugees who settled in neighbourhoods and whose population is gradually increasing, have made this region a place where they can maintain their everyday lives and lifestyles. This situation, which is considered as a reflection of cultural transfers on space, shows this with additions to the spaces. These additions make us think that Syrian refugees appropriates spaces they live. It is possible to say that as a result of these appropriations inside and outside the house, the belonging of refugees to the places where they live have increased. For this reason, it is found out that these appropriation changes made in the inside and outside the houses can be an important part of the strategies to be implemented and accelerate the socio-spatial integration processes. It is thought that this study will be beneficial in the ongoing mass migration processes underway in today's conditions, to determine strategies in order to monitor the impact and change of the texture countries, cities, settled areas and houses and to determine the effect of the new texture on the city and to prepare the cities for the migration process and guide the immigrants' accommodation needs..

Keywords: Syrian Refugees, Socio-spatial Integration, Cultural Reflections, Housing Appropriations.

ÖZ

SURİYELİ MÜLTECİLERİN SOSYO-MEKANSAL ENTEGRASYON SÜREÇLERİNİN BİR PARÇASI OLARAK KONUT İÇİNDE VE DIŞINDA YAPTIKLARI UYARLAMALARIN DEĞERLENDİRİLMESİ: ANKARA ALTINDAĞ'DAN BİR VAKA ÇALIŞMASI

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Suriye’de yaşanan iç savaş nedeni ile Türkiye 2011 yılından bu yana Suriye’den göç almaktadır. Sürecin başlangıcından beri, başta Suriye’nin Türkiye ile sınır komşusu olması sebebiyle, sığınmacılar genellikle ilk aşamada Türkiye’ye gelmeyi/sığınmayı tercih etmişlerdir. Bu sığınmacıların bir kısmı bir müddet sonra farklı Avrupa ülkelerine dağılmış olsalar da büyük bir çoğunluğu Türkiye’de, özellikle Hatay, Şanlıurfa, Adana, Ankara, İstanbul gibi kentlere yerleşmişlerdir. Bu durum, kitlesel olarak gerçekleşen bu göç durumu neticesinde sığınmacıların entegrasyonu ve kentlerin her ölçekte bu kitlesel göç hareketi için hazır hale getirilmesi konularını gündeme getirmiştir.

Bu çalışmada, yerleştikleri bölgelerde gerek kentsel mekâna gerekse konut alanlarına uyarlamalar yapan Suriyeli mültecilerin, Ankara’da nüfusça çok oldukları tespit edilen bölgeler ’deki sosyo-mekansal entegrasyon süreçlerinin parçası olarak, kültürel aktarımlar ve gündelik ihtiyaçların mekânsal yansıması neticesinde mahalledeki konutlarının hem içerisine hem de konut yakın çevresinde yaptıkları uyarlamalar incelenmiştir. Suriyelilerin savaş öncesi yaşantılarından şimdi yaşadıkları mekanlara nasıl aktarımlar yaptıklarını tespit edebilmek ve konut içi ve yakın çevresinde yaptıkları uyarlamaları/ kendilemeleri belirleyebilmek için öncelikle Suriye’deki yaşantıları araştırılmıştır. Bu çalışmada mahalledeki mekânsal değişimi saptamak için temel olarak gözlemlerden, Suriyelilerin kendi ülkelerindeki yaşam biçimlerini ve

mekânsal yansımalarını anlayabilmek için de kaynak ve görsel taraması tekniklerinden yararlanılmıştır.

Bu çalışma, keşfetmeye dayalı bir alan çalışması olarak planlanmıştır. Bu bağlamda, Suriyeli sığınmacılar ile yarı-yapılandırılmış görüşmeler yapılmıştır. Bu görüşmeler yapılırken kendilerinden savaş öncesinde yaşadıkları evlerin basit plan şemalarını çizmeleri de istenmiş ve görsel karşılaştırmalar için bu plan şemaları da kullanılmıştır. Yazın üzerinden elde edilen görseller üzerinden yapılan karşılaştırmalar ve bunların yorumlanması alan çalışmasının temelini oluşturmuştur. Çalışmanın bulguları bölgeye yerleşen ve giderek nüfuslarının artan Suriyeli sığınmacıların zaman geçtikçe bu bölgeyi kendi gündelik yaşamlarını ve yaşam tarzlarını devam ettirebilecek bir yer haline getirdiklerini göstermektedir. Kültürel aktarımların mekan üzerine bir yansıması olarak düşünülen bu durum, mekanlara yapılan eklentiler ile göstermektedir. Bu eklentiler, Suriyeli sığınmacıların yaşadıkları mekanlara uyarlamalar/ kendilemeleri yaptıklarını düşündürmektedir. Konut içi ve yakın çevresine yapılan bu kendilemeleri sayesinde ise, sığınmacıların yaşadıkları yerlere olan aidiyetlerinin arttığı söylenebilmektedir. Bu sebeple de konut içi ve yakın çevresine yapılan bu uyarlama/ kendilemelerin, aslında sosyo-mekansal bütünleşme süreçlerini hızlandırdığı ve uygulanacak olan stratejilerin önemli bir parçası olabileceği düşünülmektedir. Araştırmanın, günümüz koşullarında devam etmekte olan kitlesel göç süreçlerinde ülkeler, şehirler, yerleşilen alanların ve konutlarının dokusu üzerindeki etkisini ve değişimini izlemek ve oluşan yeni dokunun kente olan etkisini belirleyip, hem kentleri göç sürecine hazır hale getirecek hem de göçmenlerin barınma ve konaklama ihtiyaçlarının karşılanmasında yol gösterecek stratejilerin tespit edilmesinde faydalı olacağı düşünülmektedir.

Anahtar Kelimeler; Suriyeli sığınmacılar, Sosyo-mekansal Entegrasyon, Kültürel Aktarımlar, Konut içi ve Dışı Uyarlamaları.

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LIST OF ABBREVIATIONS

- [1] **AFAD:** Disaster and Emergency Management Presidency
- [2] **CMHC:** Canada Mortgage and Housing Corporation
- [3] **DCLG:** Department for Communities and Local Government
- [4] **DGGM:** Directorate General of Migration Management
- [5] **EFS:** European Social Fund
- [6] **GİD:** Directorate General of Migration Management
- [7] **HACT:** Housing Associations ‘Charitable Trust
- [8] **IDPs:** Internally Displaced People
- [9] **MHCLG:** Ministry of Housing, Communities and Local Government
- [10] **MOI:** Ministry of Interior
- [11] **MPG:** Migration Policy Group
- [12] **NAP:** National Action Plan
- [13] **NATACSCI:** National Academies of Sciences
- [14] **NATO:** North Atlantic Treaty Organization
- [15] **NGO’s:** Non-Governmental Organization
- [16] **NOS:** National Occupancy Standards
- [17] **OECD:** The Organisation for Economic Co-operation and Development
- [18] **ORSAM:** Centre for Middle Eastern Studies
- [19] **RAP-SPO’s:** Resettlement Assistance Program- Service Provider
- [20] **TESEV:** Turkish Economic and Social Studies Foundation
- [21] **TOKİ:** Housing Development Administration of Turkey
- [22] **TÖMER:** Turkish Education Centre
- [23] **TUIK:** Turkish Statistical Institute
- [24] **UNESCO:** The United Nations Educational, Scientific and Cultural Organisation
- [25] **UNHCR:** United Nations High Commissioner for Refugees
- [26] **UNRISD:** United Nations Research Institute for Social Development

CHAPTER 1

INTRODUCTION

In the past, generally the migration of people from one place to another was due to economic and ecological reasons. The enlargement of labour facilities in growing countries deliberately pushes people to find new job opportunities. Besides, due to difficulties caused by ecological changes and natural disasters, and with environmental and climatic changes that people face, they need to find themselves safe places to live.

All these concepts are related to the plan of actions of global politics.

Today, people are forced to leave their cities, homes, and their own territories as a result of wars. While natural disasters cause unexpected migrations, as wars have political and social effects, they can be called as a “forced migration phase” in the literature. These people are officially named as refugees. When war outbreaks, their forced migration starts, and refugees face a lot of difficulties including their adaptation and accommodation phases. In this thesis, this subject is being investigated according to Syrian refugees who need to flee from their homeland to Ankara because of the civil war being continued in Syria.

Despite facing a lot of difficulties, many refugees experience a lot of challenges while resetting their lives. These people can show some strength and resilience that ease their resettlement process. Since these people need to change their lives compulsorily and some trauma may be experienced neglecting their strength. Furthermore, these refugees face some other problems including language barriers, racism, discrimination, and labelling the trauma story. In order to minimize these problems which were mentioned before and to eliminate mutual problems that may occur, governments come up with integration strategies in their countries. Accommodation facilities provided by the host country may not appropriately match with the needs of immigrants. There is also the possibility of failing to provide appropriate circumstances to newcomers.

In Turkey, especially for the last nine years because of the Syrian civil war there is a mass influx from the borders. Turkey's governmental policy consists of some regulations for these migration issues. In particular, the government of Turkey is trying to provide shelter for immigrants especially coming from Syria. However, only a small number of immigrants who cross the border can be registered and can benefit from the government's housing opportunities. However, limited facilities provided by the government supply limited accommodation for Syrian immigrants who expect to return to Syria one day.

Due to the limited number of housing opportunities offered and due to the availability of shelters built for providing temporary solutions, some of the immigrants who came to Turkey try to establish a life in a region which they already have a social connection or acquaintance. In general, they may try to create communities and neighbourhoods for themselves in where they have settled. In these regions they try to live in a similar manner they were living in their country during pre-war period. Of course, because of economic reasons, some of them cannot reach the level of prosperity they had in their countries. Syrian refugees, who mostly spread to the cities uncontrollably, are trying to establish themselves a place where they can continue their habits and culture. On the other hand, the social, economic, educational, and administrative integration processes of Syrians begin when they cross the border. However, at the beginning of the Syrian immigration, temporary accommodation solutions were considered with the idea that they are not permanent. But as time went by, refugees settled in urban areas and continued to live. This situation has revealed the need the integration of refugees, whose integration processes continue, both socially and spatially. However, in the literature, although there are studies on many aspects of the integration of Syrian refugees, no detailed studies including the socio-spatial integration dimension has been found. This study, in which socio-spatial integration strategies are thought to accelerate the integration processes of Syrian refugees, aimed to determine socio-spatial perspective to the subject by examining the effects of the living environment, housing, culture and habits of the Syrian refugees.

As mentioned above, in line with all these approaches, this study considers, immigrants who escaped from war and fled to Turkey and in fact, likely to be permanent residents in the regions that they settled in Ankara. The study will seek

answers to the question of how Syrian refugees will be able to create areas that are more humanistic and more appropriate for their lifestyle and are the appropriations which are made inside and outside the houses, facilitate their socio-spatial integration processes? Because it is believed that the appropriations associated with a space, according to the needs of socio-cultural background, habits, and lifestyles of people, increases the sense of belonging to that place. Thus, with the increase of the sense of belonging, adaptation occurs not only to the houses, but also to the society. This is seen as one of the most important factors to strengthen social and socio-spatial integration.

Furthermore, the study continues with the investigation of whether the environment where immigrants have settled are appropriate for them to sustain their lifestyle. In this study, the impact of the recent wave of immigration of Syrians to Turkey's settlement areas and irregular changes that have occur due to environmental change will be investigated. As a result of the researches and the data collected, it is believed that both Turkish and Syrian habits, daily routines, everyday life experiences and cultural reflections give some clues about their socio-spatial integration processes in the regions where they settled. It is expected that these criteria's have an active role in planning their habitats. It is aimed to understand their socio-spatial integration processes and how they create new living spaces that they can realize their lifestyles, by analysing the spaces considered to contain Syrian refugees' suitable cultural backgrounds.

This study aims to examine the role of appropriations in housing environment including both inside and outside the house spaces according to the needs and lifestyles of Syrian refugees in their socio-spatial integration process. The major research question of the study is:

‘How Syrian refugees appropriate the house including both its inside and outside space in a resettled neighbourhood in accordance to their daily needs and practices and lifestyles as a part of their socio-spatial integration process?’

This study focuses on six minor research questions which are,

- 1) What are the characteristics of their lifestyle, habits, and daily routines? Where and how did Syrian refugees live in Syria during pre-war period?
- 2) What are the characteristics of Syrian neighbourhoods in Turkish cities? Where do Syrian refugees live in Turkey?
- 3) How do Syrian refugees adopt their housing environment with respect to their socio-spatial needs?
- 4) Do they appropriate their new living spaces according to their lifestyles?
- 5) What are the reflections of Syrian lifestyle and need on inside & outside space of the new living environment? What are the main dimensions of appropriations inside and outside the house?
- 6) How appropriations inside and outside the house ease everyday life and help sustain lifestyle of Syrian refugees in the process of socio-spatial integration?

To answer these questions, this study is designed as a case study in Önder Neighbourhood, Ulubey Neighbourhood, and Hüseyingazi Neighbourhood in Altındağ Municipality, which are located very close to the furniture-manufacturing neighbourhood of Ankara, named Siteler. This study includes examinations on Syrian lifestyle, their habits and daily routines, and analysis on living spaces and traces of cultural reflections of Syrians in the neighbourhoods. After these researches, the study will develop criteria and alternatives for designing housing environment for Syrians to sustain their ways of life.

This study is planned as an exploratory study and first of all observations made at site and unofficial interviews with NGO's, neighbourhood administrator and refugees living in the neighbourhoods were performed. Concurrently, literary, and visual researches were conducted to understand Syrians' lifestyle and its spatial reflections better. Afterwards, semi-structured interviews were made with refugees. As soon as the researches were completed, the collected information was interpreted by blending the descriptive statistics, the analysis made on the visual data obtained from the study area and the sketches requested from the interviewers. According to the results analysed, the migration of Syrian refugees, the overall integration process of Syrians in Turkey, the socio-spatial integration processes of Syrians and appropriations inside

and outside the house which is thought to accelerate the integration, were observed on the findings. After research conducted at the site, it was found that within the frame of socio-spatial integration discipline of governments and organizations, with the similar solutions refugees found on indoor/outdoor accommodation from their previous lifestyle along with differences, it is thought that governments should find more permanent solutions and plans to the given situation.

In this study, there are nine main chapters. First chapter consists of general information regarding the research subject. Second chapter, which is related with the migration process, includes ‘The role of housing in migration and social integration processes’ giving overall information about the concept, definitions and main indicators of social integration and migration. Under “the role of housing in social integration” title, the concept of housing, housing challenges of refugees faced with their accommodation processes, and relations of integration strategies and housing factors are being investigated to understand the role of housing environment in socio-spatial integration process of refugees in Turkey. It is believed that, Syrian refugees appropriate their living environment according to their socio-spatial needs and this attitude facilitates their socio-spatial integration processes. In this context, in the third chapter, while investigating housing environments of Syrian refugees, production of space concept mainly related with the appropriations including memories, cultural transfer and spatial memory transfer concepts to understand the daily life, lifestyle, habits and cultural reflections that can be attached to the Syrian housing environment in Turkey are included.

Furthermore, to Understand the Syrian refugee case, it is important to evaluate previous policies of Turkey. Because Turkey is a ‘Transit migration country’ of the region, the country has a number of detailed migration policies. In the fourth chapter titled ‘Syrian immigration experiences of Turkey’, the history of immigration in Turkey until Syrian Inflow, policies and the overall migration stages of Turkey will be presented. Immigration Processes of Syrians to Turkey is another important topic of this chapter which includes the important titles of the subject. First, this part discusses the integration strategies of Syrian refugees in Turkey and then their housing needs, their expectations, problems and trends of refugees in accordance with the analyses of

appropriations of spaces in cities, camps which will be discussed later in the sub-headings of the chapter.

Approaching the main focus of the issue, to understand where, how and under what conditions Syrian refugees live during pre-war period is important for to understand their cultural infrastructure and lifestyle. For this reason, in the fifth chapter, these facts are examined under the title of 'Life and housing in Syria before war'. The sixth chapter presents the case study conducted in Research Sites in Ankara. It includes research approach, data collection and analysis methods, respondents 'profile. The findings emerged after all these literature studies and case studies were divided and examined in two chapters. In the seventh chapter, findings on Migration and Integration processes of Syrian refugees were discussed. In the eighth chapter where again, findings are explained is the main focus of the study such that findings on appropriations inside and outside the house for socio-spatial integration process of Syrian refugees were discussed.

The last chapter, conclusion, and discussion contains the overall evaluations, the consistencies of findings, and recommendations for further studies in the field. As a summary, in the conclusion section, it is determined that Syrian refugees made appropriations that they can continue their life inside and outside the house. These appropriations have generally gone through allocations, furniture uses, and material changes. These appropriations are crucial to the Syrian refugees' ability to facilitate or achieve their socio-spatial integration processes. Although many studies have been made on the shelter aspects of Syrian refugees, this study has contributed to literature due to its approach through the phenomenon of socio-spatial integration which does not encounter a detailed study of the Housing area.

While this study can be a guide for the administrative authorities that implement integration policies about housing, on the other hand, it will be a guide during decision making about housing for refugees.

CHAPTER 2

2. THE ROLE OF HOUSING IN MIGRATION AND SOCIAL INTEGRATION PROCESSES

This chapter includes a literature review about the main concepts of migration, integration and its dimensions and the process of housing in migration and the role of social integration process.

The following part of this study is mainly related to the migration concept, general approach of the refugee integration issues and their adaptation phases and tools that are used all over the world. In this chapter, firstly, migration, its definitions, and conceptual differentiations from each other will be discussed. And then, main integration definitions and related terms which are used to identify different concepts of integration strategies and measurements regarding integration matters all over the world will be put together and the correct strategies will be discussed.

2.1. The Concept of Migration and Integration

It is believed that immigration phases affect cities in any many ways. The main impacts of migration are economic, social, and political. After all, migrations have impacts on urban infrastructures and services such as housing, education and employment, health, transportation, utilities, sanitation and waste, social cohesion and security and safety (World Economic Forum, 2017). In this chapter, history of migration in the world, migration types, behaviours and rights of migrants, attitudes, and precautions of authorities on migration and spatial effects of migration are going to be clarified to identify the issue.

Additionally, this chapter continues with the integration strategies, its dimensions and indicators that help to put correct approaches and types of integrations created by these dimensions will be discussed.

Integration refers to the acceptance of refugees in a country where they decided to stay for an indefinite period of time. In this sense, our use of the term 'integration' allows for multiple interpretations of the construct, reflecting prevailing cultural and political sensibilities (Strang and Ager, 2010). According to the refugee studies literature, integration is a term, process or an action plan that is used to describe the manners of changes related with two or more cultures forced that co-exist within one society. And in the refugee studies literature, integration is accepted because of its practical or functional aspects (Korac, 2016).

2.1.1. Definitions and Types of Migration

In general, there are two basic types of migration. It is thought that migration can be investigated under macro-regional or micro-level perspectives. Internal migrations as micro-level perspective refers to move within national boundaries such as changing cities, municipalities etc. International migrations as macro-regional perspective refers to move over national boundaries. This concept includes legal immigrants, illegal immigrants and refugees. While the migration issue is being investigated, this chapter begins with explaining some useful definitions that are used in the migration literature. These definitions will also be used in the following chapters of this study.

Migration is a movement by people from one place to another with the thought of settling, permanently or semi-permanently, in a new location (Sinha, 2005). Migrations can be seasonal which is defined as periodic movements of people in the yearly cycle because of weather changes.¹, internal migration is defined as the preference to change a territorial boundary because of the more advantageous labour opportunities², and external migration is defined as the migration of a person to a new country to be registered as a member of that country.³ Immigration (receiver population), and emigration (sender population) both include the movement of people from one country to another. But their main concept differs in their action.

¹ online: <https://www.eionet.europa.eu/gemet/en/concept/7531>

² online: <https://www.eionet.europa.eu/gemet/en/concept/13325>

³ online: http://www.indepthnetwork.org/Resource%20Kit/INDEPTH%20DSS%20Resource%20Kit/External_in-out_migration.html

Emigration means leaving a country permanently to live in another and Immigration means moving into a new country and getting settled there (Douglas, 2018). Therefore, there are some differences in action between migrants, refugees, and refugees. While refugees need an international protection, refugees need to flee their country and are unable to return because of a well-founded fear of their race, religion, nationality, membership of a particular social group or political opinion (Fazzina,2017). However, one of the major impediments for finding a common ground when examining the integration of migrants is to characterize its basic terms. Nor "migrant" or "refugee" are clear-cut terms to correctly understand these policies.

Under the migration process, transnationalism concept takes an important role in classifying migration movements. There are three branches of transnationalism. First, transnational communities refer to retain relations to migrant's homeland while they are trying to create new transnational social and cultural spaces. Secondly, transnational identities occur. Transnational identities occur because of the 'cut across fixed notions of belonging' (Dwyer, 2000), so it is perceived as diasporic. 'Ethnoscapes' is another theory which connects with the transnational identities but differs with the flexibility of allowing new forms of identification (Ehrkamp, 2005).

In addition to these, at the beginning of the twentieth century, a new concept has been added to the literature named as 'Forced migration'. Forced migration can also be named as Forced 'displacement'. Forced migration occurs if a person needs to move because of external factors like natural disasters or wars (Pillai, 2001). However, to prevent losing of specific legal obligations UNHCR does not accept the term as a legal concept even though people all around the world are forced to leave their countries because of wars. (for example, internal conflicts in the Balkans, Afghanistan, Iraq and Middle East are under the concept of 'war on Terror', authoritarian regimes etc.). They aim to reach for protection anywhere that is safe. According to UNHCR (2016), the terms of refugee and migrant concepts are not interchangeable because there is an important legal difference between these two terms. It is important to know that refugees are protected by international law because they are in need of international protection.

Besides, the term ‘migrant’ (a person who can choose to change his/her environment because of some personal or economic reason without any kind of fear of death) is being used in media and some organizations as an umbrella term which contains migrants and refugees. In this concept, according to the current dynamics of the migration concept, it is important to know the meaning of ‘urban refugee’. The term ‘urban refugee’ is mainly known as refugees that generally go to cities or non-camp environments instead of camps. (Morand, 2012). According to UNHCR’S revised urban refugee policy in 2009, to control and protect refugees in urban environments, new policies and settings need to be put in an action in an international area.

2.1.2. The General Framework of the Migration History in the World

Migration is a phenomenon that has existed since the beginning of human history. Migration is an important tool for changing histories of human beings and plants lives and distributions on Earth. The forces that cause migrations, that is, the reasons for people to get up and settle in other places, to leave their countries and find themselves new places have changed throughout history (Erdoğan and Kaya, 2015).

There are several theories has been presented to understand why the international migration begins. Previously, according to Douglas and Massey (1993), migration process was directly related with the individual’s decision to leave where they leave due to economic reasons. Generally, it was supposed to minimize the present and future financial risks for the family. The main reasons for preference to move to cities were future markets, unemployment insurances and capital markets.

The desire to reach individual access to protection caused governments to feel ‘responsibility to protect’ people who have migrated. This situation revealed the necessity to introduce some concept by governments for forced migration. It should be known that, forced migration issue is directly related with refugee crisis and all concepts include refugee crisis.

Conflict-induced internal displacement concept is related with political torment or conflicts of people and mainly about the idea of a people who can be ‘in a refugee-like situation’ anytime into international border. Development-induced displacement is

about the resettlement procedure. It is mostly related with physical displacement of people and being activated when a person needs to change their land.

Under migration concept there are some important factors that can come forward. These are legal and economic situations of their own countries, impact of migration on families and societies, and the indications of movement upon the space. As Trewartha said in 1969, migration effects racial, linguistic, and nationalistic mixing of Earth's population.

Refugee convention (1951) introduced rights that these people need to be recognized as a refugee. First right states that; all refugees must be granted identity papers and travel documents that allows them to travel outside the country. Second, refugees must receive the most favourable treatment provided to citizens of a foreign country about the following rights. First, the right to be a member of trade unions. Second right is to be a member of other non-political non-profit organizations and the third one is to engage in wage-earning employment.

Additionally, third right says that, refugees must receive the most favourable treatment possible, which must be at least as favourable as to other alliances in the same circumstances, about the right to own property, practice a profession, self-employment, housing and higher education. According to the fourth right; refugees must have the right to choose where they are going to accommodate, freedom to move inside the country, freedom to receive and practice religious education and to freely reach out to court (including reaching legal services). Also, they should have the same right as the property owner citizens of the country in terms of receiving elementary education, having social and personality security, earning ownership of intellectual property (including inventions and commercial names, receiving protection and taxing of literary, art and science work).

In the beginning of the twentieth century, The Balkan Wars and, World War I and II led to an increase in refugee movements. In particular, World War I created millions of refugees. For this reason, post war nations have started "mixed" nation societies and "ethnic cleansing" program. According to Lüthi (2010) World War periods, especially World War II, caused contemporary global migrations which is known as the mobility of millions of 'displaced people. After the war period, to solve the refugee crisis, some

international efforts which affect tens of millions of refugees were introduced to countries. These efforts aimed to increase the rights and entitlements of refugees to start their new lives. Within these efforts, there are some rights that were regulated. These rights are accepted by the international refugee law as the minimum standards suitable for the refugee status to give people the chance to start a new and more suitable life in the host country. In the second part of the twentieth century when the cold war began, people started to escape from the Soviet control. Especially Hungarian and Czechoslovakian people who were affected from the military invention in 1956 and 1968 tried to escape from the Soviet Control. Additionally, lots of people needed to leave their home because of the building of the Berlin Wall in 1961 (Kaulfuss, 2000). Nowadays, it can be said that there is an immigration movement throughout the world. With the changing situations all over the world and with the increase in numbers of wars, migration effected and started to play an important role in the world system, social networks, and demographic patterns in some ways. Some problems started to occur due to the increasing number of migrations. According to Lüthi (2010), during the twentieth century; religious fundamentalism, xenophobia, homeland-security barriers problems have increased, and this increase affected migrant's freedom of movement.

Especially between the years 1960 and 1990, global migration ratios doubled and affected over %2.5 of the world population. Many international changes occurred around the world during this period. For example, some countries redrawn such as Soviet Union did, and some new countries emerged. Because of the redrawn of the Soviet Union, a new concept named 'naturalized' people came into the scene. These people were named as naturalized people because they were recorded as immigrants under the same type of country, but were 'foreign-born' (Özden, 2000).

Especially after 1990s there were some important mass refugee influxes that happened in the world. As a result of Saddam Hussein's brutal practices on Iraqi Kurdish people between 1988-1991, with the defeat of Saddam Hussein in 1991 mass influx movements started with the fear of Iraqi government reprisals against the Kurdish population. In these three years, almost 50.000 Kurdish people fled to Turkey. But in 1991, Turkey did not accept to open its borders to Kurdish people and this situation lead to an increase of Kurdish movement to Turkey's closest borders like Iran, Syria,

and Iraq. As a result, PKK declared an armed resistance to Turkey and the Kurdish Problem started. It is believed that this attitude was political rather than capacity problems of Turkey (Long,2010).

In 1994, with the Rwanda genocide and domination of Rwandan Patriotic Forces in Kigali, approximately two million Hutus needed to flee to neighbouring states. This situation created a huge emergency. At Benaco camp in Ngara, there were 700.000 refugees and according to the sources, the camp became the second largest city in Tanzania. In 1999, Serbian state decided to make ethnic cleansing upon Albanian population in Kosovo because NATO took military action against Serbia. This decision caused a large refugee flow. 25.000 Kosovo refugees tried to enter Macedonia but in the first stage only 3.000 people were accepted from borders. With time, the other refugees were also accepted from borders if they did not expect any food and shelter facilities (Long,2010).

The waves and instability that have embraced the Afghan government on community since 1978 caused one of the longest-running and complex refugee crises of all time. Because of the ethnic similarities between Afghanistan and Pakistani people, people mostly decided to go to Pakistan. In addition, Iran was the second most preferred country to go to of Afghan people. According to US Committee for Refugees and Immigrants (2001), two million Afghan people were sheltered in Pakistan. In addition to that, the total population of Afghanistan was 6.22 million (USCRI, 2001).

In 2010, Uzbekistan government announced that they closed Uzbekistan borders to Kyrgyzstan because of limited accommodation capacity and fear of a mass influx of refugees caused by the ethnic violence in the city of Osh. At the time, 100,000 largely ethnic Uzbek refugees were massing at the Kyrgyzstan-Uzbekistan border (The Times, 15 June 2010).

Because integration processes are multi-dimensional processes which are highly important for both migrants and the migrated country, determining the correct applications for integration is a problematic issue. In essence, in this process, political preventative developments increase and there are lots of related institutions that start to work for this issue. Governments and institutions generally work on five main problems. For example, persisting doubts about what kind of preventions can be

effective for both migrant and the country is an important step. Also, as mentioned before, creating safe zones in countries can be one another precaution. Before accepting migrants to the country, investigation about house capacities and resources need can play an important role for housing problems. Understanding the effects on external relations and development goals for the country and how to present a preventative policy to partner countries are also important issues. (UNHCR, n.d.). Like the problems such as application of these policies, the deficiencies caused by the applications can give cause to a latter problem. Therefore, it is important to understand the right problems to manage the migration process well in order to save time.

2.2. The Concept of Integration

Importantly, integration needs to be understood as a process of non-discrimination and inclusion of differences. In this sense, it differs from assimilation policies of societies because integration policies prevent alienation, fragmentation (disintegration) and ghettoization which is a threat for societies.

Within all concepts of integration, separating integrations in different terms gives an opportunity to use different strategies and different plans of action for different circumstances or countries as cultural backgrounds, habits or political behaviours of societies can differ in action.

2.2.1. Definitions and Dimensions of Integration

First of all, clarification of these concepts will form a guideline for the study. According to Tsuda (2000), alienation is feeling strange or not belonging to any object with identification. In cities, people who come from another country can also feel strange and be named as stranger. Ghettos are described as disorganized social forms which are regard as the existing institutions that have unavoidable outcomes to the city growth (Wacquant, 1997). In fact, when all these concepts are combined, it can be summarized what kind of problems have caused the integration process to start and what integration strategies have been used to cope with it.

Within this framework, the ‘Adjustment and Adaptation/ Response’ to general hazards play a critical role in affecting integration. ‘An adjustment refers to a purposeful or targeted action made over a short-period of time for reducing the effects of a hazard.

An adaptation, either biological or cultural, refers to a response that typically occurs over a longer period and is often not the result of a deliberate decision by an individual or group' (Mileti, 1999).

From an empirical point of view, to identify the integration phase and to respond to different group of people there are types and measurements of integration. These concepts create standards. Cultural integration can occur if these three types of measurements work in harmony. It should be known that there is a relationship between cultural integration and cultural standards. 'Normative Integration' is mostly related with norms which are created by a person. In brief, the relationship between standards and person can be named as 'normative integration' .

In literature, it is also named as 'social integration' and has two measurements which are crime index and welfare effort index. 'Communicative Integration' is related with cultural standards and conduction of these standards by a group of people. It is important to clarify which kind of groups are going to link. Additionally, communicative integration can be named as 'social participation studies. (Landecker, 1951). 'Functional Integration' is related with a systematic division of labour. It has some measurements. 'Specialization' refers to how functions are specialized. 'Area', 'economic activity' (consists retail trade, whole scale trade, services, and manufacturing) and functional integration can be named as 'interdependence integration' (Bogue, 1949).

However, it should be known that refugee integration strategies have been an important issue for all countries for a long time. There have been different approaches applied by different countries during different decades. Strang and Ager give an example upon European integration strategies.

Refugee integration policy has been rapidly evolving in many countries over the past decade. Valenta and Bunar, for example, report how in the 1990s Sweden introduced the status of 'temporary protection' in response to large numbers of applicants from Bosnia and Kosovo. A similar change was made in other European countries during the 1990s (including the UK, Germany, Slovenia, and Italy), suggesting that whilst the need for protection was recognized, migrants from former Yugoslavia were not wanted as permanent members of other European countries.(Strang and Ager, 2010, p.p. 594).

Integration strategies can change due to new factors which are created by societies or immigrants who migrate to different countries. However, integration strategies can only be formed under certain conditions. These strategies are generally formed of main strategies and sub-action strategies (consisting of measurements and variables). These strategies are directly related to a refugee seeing the country as a permanent place to live or as a temporary location to go to another country and therefore all countries have similar strategies based on these changing factors. Basically, all societies have similar integration strategies for refugees. It should be noted that, all integration strategies and the development/finalizing processes of these strategies take time and therefore are important. For this reason, it should not be forgotten that integration process starts when a refugee decides to stay permanently in the country.

For refugees, apart from behaving in accordance with the integration strategies all around the world; it is important to determine "forced migrations", caused by wars, and if these refugees need international protection or whether they will protect their status as an immigrant/refugee. It means safety, stability, and acceptance as a member of the receiving society. According to the UNHCRs report, international protection includes supplying security, shelter, food, basic healthcare, primary education, and psycho-social support for refugees (Morand, 2012). Over the past five years discussion of national identity, which has grown with the international protection right given to the refugees, has become more explicit in the policy and rhetoric surroundings of refugee integration (Strang and Ager, 2010). These policies and rhetoric surroundings create specific indicators for the reception conditions.

The effectiveness of integration is influenced by experiences which start from the moment a refugee arrives in a new country. So, it is important to have specific strategies for integration MPG Refugee Integration Tool, developed by the Belgium based Migration Policy Group (MPG) in cooperation with the UNHCR Budapest Office, identifies the following 'indicators' of the reception conditions. (I). Type and duration of residence permit upon recognition. (II) Renewal of residence permit. (III). Residency requirements for the granting permanent/long-term residence (IV). Facilitated conditions for long-term residence (V). Facilitated conditions for vulnerable persons applying for long-term residence (VI). Fees and costs of residency procedures (converted in Euros) (VII). Acceptance rate for long-term residence (VIII).

Long-term residents with special needs (IX). Reasons for rejection for long-term (X) Satisfaction with security of status (İçgüdü et al., 2014).

Especially in Europe, with the parallel ideas of Geneva Convention, refugee integration issue is addressed as 'Full and Equal Citizenship' and there is a specification of social rights in terms of different issues like employment, social welfare, education and housing (Geneva Convention, 1951).

According to the literature, there is a relationship between integration and citizenship. However, Ager and Strang (2004, 2008) argued that to give the right of citizenship for refugees is the main step for integration as citizenship concept is more related with assimilation. Having access to health services, labour markets, and education in the same way native citizens have access is related with the feeling of being a part of the society. Gaining citizenship directly refers to safety, stability, and acceptance by the society for the refugees. Citizenship and integration strategies are interrelated with each other and are not only related with each other through policies but also in political, economic, and socio-cultural branches. (Akcapar, 2018).

This chapter has two specific aims. First, a general overview of social theory will be presented and secondly, research on spatial dimensions as the local corporations of refugees and neighbourhood will be mentioned. It is believed that successful integration strategies need to be divided into two categories for refugee applicants as the beneficiaries of subsidiary protection and Humanitarian protection. (Şimşek and Çorabatır, 2016). According to this belief, important markers like employment, housing, education, and health strategies must be included under the social theories on integration. In addition to all these theories, social bridges, social connections, neighbouring relationships, and family relationships are the main constructs of social integration. Change in all these patterns has a strong bond with the continuity of this integration. (NatAcSci, 2015).

Apart from these social relations, language (which gives more accurate measurement and evidence), cultural knowledge in understanding the ethnic categories of immigrants and their cultural reflections on societies, employment and earnings to understand the income ratio is important and measure the importance of education level of first and second generations, occupations as revealing the intergenerational

improvement of immigrants in the society by making comparison between first and second generations, and safety and stability are the main facilitators for these main dimensions (Ager and Strang, 2004).

Understanding the dimension of integration is important because cities, neighbourhoods or rural areas which became a settled area for refugees have an effect on incorporation into neighbourhoods, schools, local labour markets and societies as a reception policy rather than accepting refugees as assimilated people. (The Integration of Immigrants into American Society, 2015). Although integration concept is a complicated issue and has a widespread field, host societies have basic integration dimensions which contain social, economic, and cultural roles for refugees in their new environment (Council of Europe). Additionally, under the main title of dimensions, political and civil dimensions, socio-economic and socio-cultural dimensions, and family dimensions will be discussed. It should be known that; integration is not a one-way procedure. It concerns both refugees and the host country. Opinions, habits, and behaviours of refugees in the host society can be decisive for the integration phase. In this study, migrant's preference of living a neighbourhood where contacts from their country is a good example for this procedure.

According to public opinion, particularly, when refugees are significantly different from the host countries' population with respect to their education or professional qualifications, they will be utilized by the normal population to reach economic success and integration. However, it should be known that, there are many historical, cultural, or economic differences between immigrant groups, so this creates challenges for the integration processes especially in the social and socio-spatial integration process.

2.2.2. Socio-spatial Integration

This study investigates whether the adaptation processes in the country of refugees are related to integration strategies. In this process, the concept of socio-spatial integration will be considered as the living spaces of refugees will be the focal point. To understand socio-spatial integration processes, i.e. what kind of dimensions are related to space-first of all, understanding the concept of social integration and its components will be useful.

Social integration can be defined as the joining process of newcomers or minorities to the host society (Richard and Victor, 1997). While overlapping concepts of social integration, it should be known that 'social fragmentation' as the all branches of the total social integration 'social capital', 'social cohesion', 'social exclusion' and 'social polarization' have different meanings when compared to social integration and that it directly effects the social, economic, political and cultural lives/ rights of people. Social exclusion is related with the accessibility of the economic opportunities and services (Bramley and Power, 2009). According to Moody and White (2003), social cohesion (although integration and cohesion are different concepts, they describe cohesion as an integration) is a part of relationship and it differentiates 'relational togetherness' from the 'sense of togetherness'. As Freidmann and Wolff (1982) first described it, the social impact of economic factors especially in urban centres can be described as social polarization.

It is believed that social integration involves economic integration and cultural integration in itself. As all societies have their own culture, the most important factor is cultural adaptation in this phase. According to Linton (1936), "Cultural Integration" is related with two roles and measurements in society. These are "universal" and "specialties and alternatives".

Universal refers to basic human needs and it is a pattern which is acceptable for all societies. Family unit can be an example for the universals of culture (Little and McGivern). According to the refugee studies literature, it is believed that culture can be divided as primary culture and sub-culture. Culture is definable and measurable, and is related with individuals (Kilmann, 1984). Therefore, it can be defined as a 'deep structure of societies or its parts and it gives unique attitudes to the societies and these unique attitudes creates sub-cultures' (Godwyn and Gittel, 2012). It is important to note that, searching for social integration is related with sub-culture. Each ethnic group can preserve their original culture and reach social integration under cultural diversity (Yang, 2009).

According to Elias (1987), there are three approaches to reach social integration which are isolation (I-self), engulfment (we-self) and solidarity (I-we balance). Solidarity is a total concept of these, and it should be noted that solidarity is largely related with the verbal ingredients of interaction among people which ignores the nonverbal elements.

Inferring from these approaches, contextual figure for social integration can contain 'independence' concept which creates lack of cooperativeness because of too much social distance. 'Interdependence' concept which creates a balance between self and other that allows for effective cooperation and 'Dependence' concept which creates lack of cooperativeness because of too little distance (Scheff, 2007).

The refugee situation becomes more complex when cultural differentiation and inequality aspects are taken into consideration. Due to the different socio-cultural knowledge of refugees, the cities, and regions that they are settled can differ in their constructions. To understand and solve the present problems, it is important to know the identities of these people. It is possible that the perceptual lines of certain individuals or groups do not include possible endangerments (e.g. by natural events) in their space (Christmann and Ibert, 2012).

In this study, cultural diversity (multiculturalism) is another important concept which should be mentioned under the social integration title. Additionally, there are some important factors that cause social exclusion such as gender, age, disability, ethnicity, etc. Social exclusion includes rights, services, or denial of resources. And it is believed that all these factors affect the quality of life (Mack,2016). As mentioned in UNESCO's universal declaration on cultural diversity (2001), besides negative effects globalization may have, 'cultural diversity' can basically be defined as the varieties of societies or cultures in a specific region.

In the general diversity concept, the uniqueness and plurality of societies create humankind and it can be beneficial for future generations. Learning minds, physical qualities and readiness of societies which live together is important for the concept of cultural diversity as it creates a certain harmony between societies. It is important because, according to human rights, people have the right to express themselves by any language they select (particularly their mother tongue), to have qualified education that is respectful to their cultural identity, and to live with their cultural habits.

There are some positive and negative ideas about social integration which are related with equal opportunities and human rights. In the first stage, social integration is understood as an improving life change. However, for some people, integration refers to unwanted imposition of conformity. Therefore, integration can be described as an

established pattern of human relations in societies. For this title, the main issue is related with identification of re-settled life in countries. In general, social integration consists of general integration phases. Social integration is closely related with the following dimensions which are economic, environmental, community involvements and, psychological dimensions consisting traumas, childhood, and woman issues. To develop the theory of social integration, contributions to the social integration of given dimensions are important and these dimensions can be taken into consideration as they have hierarchical connections with each other. Looking at Marx's capitalism theory, when social integration process fails, and alienation is felt, and this forms the main structure of capitalism. In the capitalist idea, economic dimension can be referred as powerlessness which means not being able to reach the same capacity as of other people (Scheff, 2007).

According to the UNRISD report in 1994, lack of economic power creates feelings of social insecurity. Idea of the relation between nature and man is important for social integration is valid as the society is organized in a way that people's actions in the society and environment, are shaped by these relations. Obviously, people tend to make some organizations to adapt to their environment with regard to their habits so, understanding how different arrangements can be done to the environment becomes important for social integrations. After clarifying the environmental dimensions, indicators related to the involvement of a person to its closest environment is as important as the effects of environmental involvements on the individual.

Community involvements contain independent living opportunities, relations with people in the same area with the contribution of neighbourhood, sources, and housing factors (Yanos et al, 2007). Other than all these processes, it is also important to evaluate the psychological processes of refugees' involvement in society. Psychological dimensions have an important role for the action plans of social integration to eliminate the social adaptation problems that can occur because of the traumas of people.

Especially in Europe, there are two types of integration methods that are being used. One is the Dutch model and the other one is the new European immigration law that was enacted in 1998. In 1979, Dutch government identified its policy as a 'Minority

policy'. They aimed to support and courage different ethnic societies in their community. Due to this policy, ethnic minorities established state-funded bodies. They used radio and televisions which had minority language broadcasts, different demonstrations and religious groups had their own schools in which government ensured them to use their mother tongue in lessons and learn from their own cultural perspective (Extra and Spotti, 2009). According to the Dutch model at least three years had to pass to have an allowance and housing. Also, without taking professional language training, minorities had no rights to work or retain. When Dutch model is taken into consideration it was thought that integration process will be more effective and quicker with not paying much attention to the personal issues of refugees.

Dutch sociologist Ruud Koopmans (2003) commented on the socio-economic integration of migrants in Germany, which is a country with no special integration policy, as a more successful one than the one in the Netherlands which has a longer tradition of integration policies and new perspective about integration.

According to the new legislation, which was established in 1998, asylum and temporary protection is not fully applied. Thus, the assistance is in a minimum level. Because of the lack of facilities, some organizations like Churches or non-governmental organizations tried to provide different types of assistance like accommodation. But because of the limited number of opportunities, the assistance they offered was insufficient to meet all the needs of refugees (Korac, 2003).

All in all, while some authorities thought that social integration can be defined as equal opportunities and right for all human beings' others thought describing and identifying all immigrants as a unique case can retard the integration and solution phases of refugees in societies. According to the authorities who have a negative scope for the issue, problems can occur while trying to apply social integrations in societies. This problem can be defined as; because of the uncontrolled grave problems of poverties, the existing structure of developments of societies can be economically and ecologically unsustainable.

Also, it is thought that social integration cannot be suitable for every cultural background for every time and it can cause to disorganised forms of social organizations and it can cause bad policies. Finally, these all situations can create a

risk about the concentration on the normative goals of social integration processes for societies (UNRISD, 1994).

As a result of these positive and negative point of views, in brief, to ensure social integration there are some important factors that should be considered. It could be said that, sense of urban superiority and combination of urban-rural cultures form rural marginalization, and this is important for both government and migrant population. From the point that the migrated cities may have a superiority impact on refugees for different reasons (Hutchinson and Dorsett, 2012) (the city being a metropole and bigger than the city migrated from for example), it is important to acknowledge that the ability and strategies to cope with the marginality feeling experienced by the refugee from new experiences are important parts of socio-cultural integration. (Europe Council, 2010).

Analysing the cultural transfer processes to cope with the sense of urban superiority will give important evidence for the refugees' socio spatial integration processes and what to pay attention to in these processes (Sonn, 2002). Also, emphasizing the impact of multiple factors for example intergenerational influences as community cultures, education traditions, and daily life rituals of both migrants and natives are the combined important factors for the social effects of integrations. Thus, when these effects are combined with the social environment, the relationship between social integrations and space can be mentioned.

According to the 'NatAcSci' report, which was published in 2015 in America Spatial integration is described as the extent to which residence patterns among immigrants' mirror those of the native-born population. It is believed that, new immigrant/refugee groups are creating 'ghettoized' spaces with an urban lower-class population in poor or segregated neighbourhoods and communities thus, this creates patterns of spatial redistribution.

In spatial integration theory, it is believed that immigrants prefer to settle in communities who have similar backgrounds to theirs (Lichter et al., 2015). And, spatial integrations reflect the socio-economic level of the immigrant society. Most importantly as Alba and Foner (2015) argued, spatial integration needs to provide economically vulnerable, institutionally complete, safe, and functional permanent

home or places for ethnic societies. While determining the dimensions of integrations, public opinions (it needs to be measurable) can give important hints. According to the Council of Europe, under the social dimensions of integration, unless information is undesirable or difficult to give, information from refugees, about the refugees 'housing situation' can be investigated.

In social theory, this debate had been discussed that since the 1960s, especially in the texts of Henri Lefebvre, with the works of Michael Foucault, Manuel Castells, David Harvey, Doreen Massey, John Urry, Edward Soja and other writers on spatiality. It is seen that a significant part of the research is handled within the context of 'time' and 'belonging'. For example, it is seen that they focus on the process such as the length of stay in the city and generational differences in the integration with the city (Çetin, 2011).

The socio-spatial process emerged in order to understand the undesired transformation processes occurring in the urban area as a result of increasing globalization and mass migrations (Caner and Bölen, 2013). As a result of these mass migrations, it has emerged that communities with different cultures can live together in cities. In this case, it points to an integration process for both sides. Socio-spatial integration represents the physical closeness that has emerged to prevent social exclusion and can be created between different social groups (Ruiz-Tagle, 2013).

It can be said that when the space is included in the social processes whose dimensions are explained in the previous section, the concept of social environment is formed. When the subject starts to focus on the environment in which the person lives, the necessity of examining the urban fabric, the immediate environment and housing comes under this concept. As a result of behavioural processes, Social and Cultural differences can be thought to create changes in the urban fabric. In the socio-spatial processes, according to Batty (2007), there are three effective alterations have taken the following paths: Cities as to be designed (System evolves change and grow), Emphasis on structure and form (Behavioural process), Physicalism which dominated city planning (Concern for Social Process).

Supporting Batty's (2007) discourse; Ruiz-Tagle (2013) also describes the socio-spatial integration processes with 4 main dimensions. Socio-spatial integration

dimensions were first examined through systemic and social dimensions, and then they were divided into four dimensions as physical, functional, relational, and symbolic. It should be known that the physical dimensions are more important for the socio-spatial integration processes. Because, the physical environment contains all the spatial connections in it. For example, housing environment, neighbourhood facilitates (administrative services, transportation services etc.) and closeness to the workplaces, services which is accessible for the residents have an important role for choosing a neighbourhood to live in. All the aspects of the issue are shown in Table 1.

Table 1: Summary Dimensions of Socio-spatial integration.

PERCEIVED ATTRIBUTES OF SOCIO-SPATIAL INTEGRATION	
SOCIAL	Proximities to social groups (Ngo's, Friends, Relatives)
	Interactions between individuals (Language barriers)
	Safety
PHYSICAL	Housing environment
	Urban services
	Existence of School, market etc.
	Access to the public transport services
	Work Place
SYMBOLIC	Cultural background
	Identity
	Sense of belonging

In the socio-spatial context, it is important to keep in mind the fact that the people transform the place they live into a unique place. As it is known that integration policies are important for both sides, migrants, and country, understanding the impact of migrants and local people's attitudes on creating new living spaces in these places can be the right decision for spatial integration approaches.

Additionally, it should not be ignored that, places can take a role as a sign of power both societies, local communities, and the habitants of the place. However, the uncontrolled desires of habitants to organise their own territories can become problematic in urban scale. Maintaining the right balance between habitants' desire of re-organizing the spaces and communities' desire to show their power is important for controlling disruption in cities.

2.2.3. Measures and Indicators of Integration

In this study it is believed that, for the creation of methodological scope for the study, strategies and theories of integration will form the theoretical framework. To identify and measure migration and integration processes, specifying the indicators of the integration concept can form as a guide for the study.

The construction of indicators helps measuring and monitoring the various aspect and has an important role in the process of integrating immigrants into the host societies with mutual commitment in taking part in the economic, social, and cultural life of society. However, it should be known that, measuring integration is a multi-dimensional procedure and it has different branches. In the book 'Indicators of Immigrant Integration 2015: Settling In' (OECD/European Union, 2015, pp. 19), multi-dimensional procedure of integration is clarified as:

'The effective integration of migrants is not an economic and labour-market process alone. It also has social, educational – even spatial – facets. None, though, are mutually exclusive: disadvantage and the failure to integrate in one dimension are likely to have multiple repercussions. Concentrations of migrants in geographically disadvantaged areas, for example, may affect effective integration in the education system and, later, the labour market.'

The concept of integration involves lots of variables, whether it is hard or easy to measure it includes important number of objective factors such as; 1) Social configurations 2) Economic configurations 3) Cultural configurations 4) Adopted social policies, 5) The time of stay in the specific territory, 6) Individual approaches to the arrival setting 7) The choices made in the integration part, 8) The quality of interaction with native citizens, 9) Prior skills, 10) Individual degree of resilience, 11) Capacity for autonomy, 12) Family circumstances, 13) Presence or absence of the family in the host country 14) Expectations of the host society, 15) The role of culture of origin, 16) Prior life and work experiences (Perez, Muccitelli, Ciniero, 2016).

According to the literature, in the first phase it is important to clarify indicators of integration so putting integration measures is important. According to the literature, Economic and Labour market processes are the main measures for integration. However, it is obvious that there are some important subheadings of importance as an integration measure.

As Kahraman said 2008:

1) Background indicators, 2) Access to labour market, 3) Migration, 4) Education, 5) Income, 6) Housing and living conditions, 7) Participation in activities and services, 8) Social cohesion, 9) Civil and political participations; are important measurement tools for integration.

In addition, according to literature, to clarify the measurements of there are some main indicators. These are; 1) Family and Demography, 2) Health, 3) Language, 4) Education and training, 5) Labour market, 6) Mobility, 7) Social security and poverty, 8) Satisfaction and social participation, 9) Discrimination, 10) Migration 11) Sociability and personal relationship, 12) Housing (Istat, 2016).

In OECD (2015) it is reported that; age, gender and education level of migrants are decisive elements in determining the average information about the indicators of integration. Additionally, The European Commission (2002) was first to add fertility and mortality ratios, marriage and intermarriage rates, life expectancy to these indicators. For the study, it will be better to create some variables after clarifying the exact measurements for indicators.

In this part of the study, with literature research comparisons will be made on the tables in order to determine the integration indicators and to understand what actions other countries take in migratory movements. As a result of these comparisons, the indicators which will be useful for the study will be determined.

Tables and comparisons will show that while some countries receiving immigration are focused on economic indicators, countries that have more immigrants and implemented integration policies for a long time give importance to demographic, social and cultural integrations of migrants living in their countries along with economic integration indicators.

In addition to this, although there is an indicator named as housing, the impact of it on the region and optimum living criteria were emphasized in this indicator rather than living standards, culture and habits of the migrants living in the region. Reports from Germany, Italy, and Denmark about integration strategies applied are given in the following tables.

Table 2: Indicators of Integration Strategies Which Were Applied by Denmark (Ángel, Bijl, et. al., 2018, pp. 29).

Subject	Indicators
Employment	<ul style="list-style-type: none"> • Employment rate of immigrants and descendants, and Danes (age group 16-64) (can also be determined by gender). • Participation rate for immigrants and descendants, and Danes (age group 16-64) (can also be determined by gender).
Educational level	<ul style="list-style-type: none"> • Proportion of immigrants and descendants (age group 16-24) undergoing upper secondary or vocational education (can also be determined by gender). • Proportion of immigrants and descendants (age group 25-64) who have obtained occupational qualifications (can also be determined by gender).
Housing	<ul style="list-style-type: none"> • Proportion of immigrants and descendants in public housing. • Spread of immigrants and descendants among Danish municipalities.
Language skills	<ul style="list-style-type: none"> • Number of refugees and persons reunited with their families who have passed a Danish language test (statistics not yet available).
Other indicators	<ul style="list-style-type: none"> • Crime rate: proportion of immigrants and descendants convicted of a crime (can also be determined by gender). • Marriage: proportion of immigrants and descendants married to a foreign spouse (can also be determined by gender). • Election participation of immigrants and descendants at general and local elections compared with Danes.

In reference with Table 2, Employment as a main indicator aims to understand the employment rate of the migrants in their country, Education aims to understand the qualifications of migrants in the country and about taking necessary precautions, Housing aims to understand the spread of immigrants into cities and number of migrants who are using public housing, language skills aims to understand whether this population use Danish language. Other indicators include crime rate, marriage, and legal issues. However, because this study mainly focuses on the housing processes of migrants, Denmark’s housing indicators do not give enough information and these indicators are not related with the living spaces of migrants.

Table 3: Indicators of Integration Strategies Which Were Applied by Germany (Ángel, Bijl, et. al., 2018 pp. 31-32).

Dimensions	Indicators
Education, Schooling and Vocational Training	<ul style="list-style-type: none"> • language skills/language acquisition of immigrants • literacy rate of immigrants • rate of bilingualism among immigrants • rate of "high school" (=secondary) success/failure of immigrant students (within three layered schooling system) • rate of university students among immigrants • elite recruitment among immigrants
Economy: Labour Market Participation and Self-Employment among Immigrants	<ul style="list-style-type: none"> • un/employment rate among immigrants vs. non-immigrants • employment rate of immigrants according to sectors • rate of self employment among immigrants vs. non-immigrants • labour market participation along gender lines among immigrants vs. non-immigrants • (per capita) tax contributions of immigrants • dependency of immigrants on welfare and other state subsidies ³¹
Demography	<ul style="list-style-type: none"> • residential segregation/residence patterns among immigrants • quality of immigrant housing • internal migration of immigrants • suburbanization of immigrants • interethnic marriages between immigrants and non-immigrants • return migration of immigrants • reproductive behaviour of immigrants (family size) • fertility rates of immigrants • ageing patterns of immigrants • old age care for immigrants • health risks of immigrants • mortality rate of immigrants
Social Sphere	<ul style="list-style-type: none"> • circle of friends/ethnic composition of peer groups among immigrants • establishment of immigrant media in receiving society • media use (newspapers, radio, TV) • forms of identity and belonging among immigrants • number of racist and xenophobic attacks
Politics	<ul style="list-style-type: none"> • voting behaviour among immigrants • participation of immigrants in political parties • political mobilization (informal/formal)
Civic Life	<ul style="list-style-type: none"> • rate of naturalization of immigrants • participation in immigrant and mainstream organizations/associations • number of immigrant NGOs • participation in social movements • crime rates/delinquency among immigrants
Culture	<ul style="list-style-type: none"> • religious practice among immigrants (observers vs. non observers) • institutionalization of immigrant religions/confessions (number of registered denominations and religious sites) • conversion rate of immigrants to dominant religion of receiving society • gender roles/transition of gender roles among immigrants • cultural orientation towards sending/receiving society • access to cultural institutions of receiving societies • value systems • consumer activities of immigrants
Openness of Receiving Society (Mehrheitsgesellschaft)	<ul style="list-style-type: none"> • diversity management within administration and the increased openness of the city's administration toward migrant cultures • state of intercultural competence/education • change of institutions within receiving society • (equal) chances to access mainstream organizations/institutions

According to Table 3, different from Denmark, Germany adds some different indicators to their strategies. For example, German government is interested with more cultural and social dimensions such as demography, to understand the background information of all the immigrants. The government is also interested with social sphere to understand different ethnic backgrounds and its effects on migrants. Additionally, culture is an important dimension for the German government. They aimed to

understand the religious practices, gender roles, cultural orientations towards the country as well as their institutional processes. Differentiating from other countries, in Italy (Table 4), which is applied by EFS European Social Fund, indicators of integration mainly include social integration which is not strictly related with economic concepts but especially depending on ‘human, cultural and social’ concepts of migrants. Hereby, it should be noted that measures and related indicators are wider and more social than other countries.

Table 4: Indicators of Integration Strategies Which Were Applied by Italy (Ángel, Bijl, et. al., 2018, pp. 33).

THEMATIC AREAS	MEASURES AND INDICATORS
DEMOGRAPHIC STRUCTURE	<ul style="list-style-type: none"> • Proportion of foreign population compared to autochthonous population • Total of foreign nationals • Total of extra-EU foreign nationals • Total of foreign nationals hailing from low per capita income countries • Population of foreign origin (naturalized foreign nationals)
EDUCATION LEVELS	<ul style="list-style-type: none"> • Distribution of foreign workers according to educational qualification • Distribution of foreign workers according to educational qualification obtained in the home country • Distribution of foreign workers according to educational qualification obtained in the receiving country
ACTIVE POPULATION	<ul style="list-style-type: none"> • Active foreign population/Total active population • Activity ratio of the foreign population • Distribution of foreign workers by economic sector • Seasonal foreign workers
AUTONOMOUS WORK	<ul style="list-style-type: none"> • Total of autonomous foreign workers / Total of autonomous workers • Total of autonomous foreign workers / Total of employed foreign workers
ENTREPRENEUR-SHIP	<ul style="list-style-type: none"> • Total of companies owned by foreign nationals / Total of companies
UNEMPLOYMENT	<ul style="list-style-type: none"> • Total of unemployed foreign nationals / Total active foreign population • Total of unemployed foreign nationals who receive unemployment subsidies / Total active foreign population • Total of unemployed foreign workers / Total unemployed workers • Total of unemployed foreign nationals who receive unemployment subsidies / Total of unemployed who receive unemployment subsidies • Total of unemployed foreign nationals / Total of unemployed
UNIONIZATION	<ul style="list-style-type: none"> • Total of foreign nationals who are members of labour unions / Total active foreign population • Total of foreign nationals who are members of labour unions / Total members of labour unions
PROFESSIONAL TRAINING	<ul style="list-style-type: none"> • Total of foreign nationals who are undergoing professional training / Total of employed foreign nationals • Total of employed foreign nationals who are undergoing professional training / Total of employed who are undergoing professional training • Total of unemployed foreign nationals who are undergoing professional training / Total unemployed foreign nationals
PROFICIENCY IN ITALIAN	<ul style="list-style-type: none"> • Total of foreign nationals who are registered trainees of Italian language courses / Total of foreign nationals over 15 years of age
SOCIAL SECURITY	<ul style="list-style-type: none"> • Total of subordinate foreign workers registered with Italian social security / Total of foreign nationals over 15 years of age • Total of subordinate foreign workers registered with Italian social security / Total of workers registered with Italian social security
ACCIDENTS ON THE WORKPLACE	<ul style="list-style-type: none"> • Total of foreign nationals who have had accidents on the workplace / Total accidents on the workplace.
MIXED MARRIAGES	<ul style="list-style-type: none"> • Total of mixed marriages / Total marriages
RETIREMENT	<ul style="list-style-type: none"> • Total of foreign retired workers who receive pensions / Total retired workers • Total of foreign retired workers within the 50 - 64 age group • Total of foreign retired workers aged over 65 • Total of foreign retired workers over 50
HOUSING	<ul style="list-style-type: none"> • Total of foreign nationals who own homes / Total of home owners

In brief, it can be stated that integration as a two-way process which involves both migrants and the host society. Additionally, as mentioned before, the indicators for each country provide a ‘disproportionate’ knowledge of the aspects of integration regarding the involvement of immigrants. So, it is important to understand that migration and its factors can show differences in different countries. As can be seen in the tables, when the integration policies of European countries are examined, the type of migration, the resistance of host society and refugees show similarities however the cultural and social substructures have some differences. These strategies are generally fast accommodation plans for refugees for their temporary stay in the country and to ensure their safety and wellbeing during this time. However, defining social and cultural strategies for refugees that have the possibility of being permanent in the country may be a healthy way to solve integration of these refugees. Tables show that countries that use temporary accommodation strategies have not done much work on permanent housing factors.

Additionally, in the next part of the study, by taking other countries’ integration strategies as an example and with literature review, suggestions will be made on integration strategies that may be carried out on Syrian refugees who came to Turkey.

2.3. The Role of Housing in Migration and Socio-spatial Integration Processes

When social integration is concerned, there is evidence if involvement in social relationships enhances individual’s well-being, both physically and psychologically. According to Durkheim (1951) social integration is directly related with marriage and parenting. However, as Clifford (1994) stated, diaspora (integrated neighbourhoods) are not only related with mass movements but also implies ‘dwelling, maintaining communities and having collective homes away from homeland.’ When these two items are put together in basic terms the housing needs appear. It is believed that, housing concept plays an important role for social integration processes in countries because houses represent the minimal view of the societies. As mentioned in previous parts, economic, cultural, housing and security issues are the main branches of social integration. Although all these concepts are related with each other, combination of the other three factors can also help in identify the housing concept.

To understand the role of the housing in social integration, giving information about the concept of housing in this chapter will lead to understanding the accommodation necessities in a basic way. This chapter will include housing strategies for migrants to understand the housing applications and policies which are carried out in countries for these migrants. In connection with the housing strategies, this study will examine the social housing policies for refugees and migrants. After clarifying these concepts, the relationship between integration and housing will be discussed in order to understand the accommodation problems and solutions of countries.

Before explaining connections between integration and housing, giving a brief description for housing will be helpful for the purpose of this study. In simple words, housing is a physical structure which provides sheltering process for people according to their basic needs which includes adequacy as physical quality of the dwelling, suitability as appropriateness of a place for accommodation and affordability as household's financial resources are spent on a shelter (Murdie, 2008). Also, house has psychological and cultural aspect to concern as a house is 'home' (Lewin, 2001). Lewin proposes his idea as this psychological and cultural aspect is more important, especially for the migrants.

In the literature, there are supporting relations between integration and housing (independent housing). These relations offer a person to live in their own area which is connected to the off-site (Carling, 1995). According to this view, independent housing allows people to live in 'normal' conditions like other people who belong to the community. A person who has an independent housing can take support from natural local supports and resources. There are two general types of housing which are independent apartments and congregate settings. (Yanos, Felton, Tsemberis, and Frye, 2007). According to literature, housing needs are thought to be an important part of a broader strategy which provides the development of safe and welcoming communities (Carter et al., 2009). Also, it should be known that, especially in diasporic or 'migratory resettlements', material that are used in close environments and aesthetic practices created in homes with symbolic articulations (attachments) of "making home" are closely linked to each other. Actually, housing factors need to be directly related with the user.

According to the Olotuah (2015), there are three basic needs for housing, these are **‘Income opportunities’** (it consist proximities to work), **‘Security’** (direct relation with the home ownership because it gives to feel secure), **‘Identification’** (It consists high quality standards of design and construction because a person can find a way to reflect her/his identity to a place).

Except these, politicians use housing tool as a tool to reach their goals. The idea of mixing housing creates social mix and it is believed that this situation creates better social opportunities for every individual in the society (Musterd and Andersson, 2005). In short, it can be said that, except economic differentiations to ensure the same standards for housing, mixing societies can be a good attitude. In France, there is an organization named **‘the modèlerépublicaind’intégration’** which is interested in migration and integration procedures. According to this organization, housing tenure mixing, and social mixing are important and must be applied as a policy as it decreases the risk of neighbourhood effects. While talking about mixing societies as a political aim, ethnic mix should not be a part of this process.

In this process, as mentioned earlier, there will be ideas about how migrants settled, how they used them, how they personalized them, how they could be made to meet these criteria, and how the authorities would approach. The personalization situation will also be supported by analysing the areas inhabited by immigrants who came to Turkey. As Güzey (2009) said; **‘In spatial disintegration, the particular conditions of each ethnic group are important.’**

In literature, when describing good housing it is said that it is not only about resettlement issues but also about providing the initial and stable basis for refugees to easily cope with their problems. As a result of this, in order to respond to housing problems, it will be said that permanent housing ideas will be produced by building a multidimensional awareness that includes transitional/different disciplines. This transitional housing needs to cover housing market, neighbourhood information and educational materials for tenant and household rights and responsibilities. This transitional housing includes some factors which are, **‘Facilitating re-settlement, need to be in a safe place and need to provide initial stability’**.

2.3.1. Housing Strategies and Social Housing Policies in Migration Processes

Especially after mass influxes starts, the development of ‘integrated’ housing strategies has become more important. It is important to understand the local housing strategies and rural to urban migrations that has an important role in understanding all the process. Housing strategies can be understood as strategies which give the society an efficient living standard. According to Nicole (2002), housing strategies have important aims for local authorities and have three objectives; These objectives aim to develop housing policies which reflect all tenures, to reflect the views of diversity of participants in the housing market and to ensure that policy and implementations are better coordinated. Besides these three objectives, according to Brown (2017), being adequate, suitable, and affordable are basic needs for housing. Thus, its inadequacy creates homelessness for migrant’s integration.

The process of migration from rural to urban areas and post war forced migrations which have a distinct similarity in the urban structure. Making a synthesis of these two situations can have some important decisive factors. While investigating the housing strategies and housing experiences, face to face interviews were made with a focus group of people and landlords who gave brief information and solutions to the problems. Housing experience creates an understanding of housing satisfaction, house choices and house preferences of the user (Teixeira, 2011). To understand the housing experiences of users, Brown made face to face interviews with group of people in North Bay, Canada between 2012 and 2014. These interviews were made with two groups of people which were migrants and landlords. To understand the choices and preferences of migrants, Brown asked the following questions to migrants and landlords.

‘1) How are recent immigrants coping in the North Bay housing market? 2) How do the Housing experiences of recent immigrants differ from their expectations? 3) How do the housing experiences of recent immigrants to North Bay differ from their experiences in other cities or towns in Canada? 4) What barriers to acquiring adequate, suitable, and affordable housing do newcomers face during their integration into the North bay community? 5) How do these housing experiences impact the perception of recent immigrants of North bay as a welcoming community?’

She continued with asking the following questions to landlords:

'1) Their experiences renting their houses to migrants, 2) What advice they would give to city planners interested in improving access to housing for immigrant. (Brown, 2017, pp. 271)

As a result of these questions, rental market, affordability, lack of reliable housing information, initial hesitance of landlords, limited knowledge of rights and responsibilities, the age and condition of rental and housing stock, mobility issues arising from inconvenient transit service were clarified as the general problems of housing. As a supportive idea, Canada Mortgage and Housing Organization stated that it is obvious that immigrants who are located in cities need to make some compositions towards their living space according to their needs. So, suitable housing standards for immigrants' needs are as much important as affordability.

As previously said, migrations caused by wars are generally forced migrations and people need to leave their home without taking any belongings. As a result of forced and mass migrations, families generally prefer to live together in the same places/dwellings. Because of the integration and protection policies of governments, if there is not enough place to shelter these refugees then they are placed in camps. Hereby, a specific number of refugees are under control in some cases such as health, education, and employment. In addition to this, in camps, shelters are provided as a temporary solution to refugees. Limited comfort factors such as durability to climate changes and a less hygienic environment, people who live in camps for a long time start to get sick. In this sense, because of the limited number and facilities of camps, some refugees do not prefer to stay in camps and start to live in cities.

Thus, they begin to encounter some problems in cities, and have trouble finding a house to live. According to NOS (National Occupancy Standards), houses of refugees in cities only meet 30% of the living quality standards. In the section below, these **difficulties** are listed: 1) Refugees can be visible minorities and so, they have trouble being accepted into the society. 2) They can have some difficulties in communication and training. 3) They can have some difficulties in finding a job. 4) They can have some difficulties of benefiting from rights which are provided by the government. 5) Because of the limited job opportunities, there will be lack of money to stay in a high-quality house so household size and average age can be a problem for refugees.

6) They can face with plumbing, heating, wiring and structural problems in the house. 7) In specific areas, landlords do not want to improve the quality of the house while refugees are renting the house. 8) The refugee families that have a young population need to choose a house with 3 or 4 rooms and due to economic reasons, they can only afford a house that has maximum 1 or 2 rooms. 9) Renting common living spaces makes more sense for refugees as they are more affordable for them. 10) Because they do not have cars, they prefer to be in areas close to their workplace (Carter and Osborne, 2009).

It is believed that housing as mentioned as a marker is an important branch for integration. In this section, as Archer and Stewens (2018) mainly questioned, what impact housing policy have on integration or segregation among communities from different backgrounds and, within this context, the management of housing and its impact on integration are being questioned. There are some important questions being asked to find answers about the role of housing in integration. While the role of housing and its policies related with integration strategies are questioned, according to MHCLG (Ministry of Housing, Communities and Local Government) there are also some minor questions.

- *i. What impact does housing policy have on integration or segregation amongst communities from different backgrounds and, within this context, the management of housing and its impact on integration?*
- *ii. Where residential segregation does exist, what steps can local authorities, housing providers or others take to prevent, reduce, or mitigate the negative effects of this?*
- *iii. In areas of high diversity and/or high levels of immigration, what can local authorities, housing providers or others do to reduce feelings of unfairness or resentment over pressures on and allocation of housing resources?*
- *iv. What are the key indicators/measures of segregation and desegregation at national/local level which could be used to track change?*
- *v. What are the main gaps in evidence that should be addressed. (Stevens, 2018, pp.1)*

As a result of the studies and questions in order to identify the housing management issues there are some functions that can be place in the integration studies. As Robinson et al. (2004) pointed out, to meet different needs, remodelling of stock alternatives and use of mobility tools are important to create new stock. Removing barriers and increasing of the properties give accessibility to different forms of housing environment.

Understanding housing strategies and policies, and widening choices for different groups of people, using allocations will be effective. It is important to develop tenant participation to build a shared understanding between tenants and to ensure service delivery factors for different needs. For this reason, housing experiences have an important role. It is believed that, there is a connection between a place that has been chosen and its user because of some various factors such as economic and social factors. Some countries have several strategic applications for this process. To specify this, it is important to mention that Canada admits immigrants and refugees under three main classes: economic, family and refugee. From the economic point of view, settling migrants to a place where there are lower standards can be a smooth transition procedure for migrant to get used to the place and to integrate to it easily. Because, as Murdie (2008) said, according to the existing studies made upon Toronto since mid-1990s, especially low-income migrants have faced difficulties in finding an affordable, suitable, and good quality houses in cities.

For example, according to Canadian migration policy, immigrants who have settled in second-tier cities had the chance to change their living environment in a good way. So, government policies have encouraged migrants to settle in second-tier cities or smaller urban areas (Brown, 2016). Hereby, settlement location becomes an important key factor in the labour market and housing market experiences of immigrants (Pendakur and Pendakur, 1998; Hiebert, 2000; Carter et al, 2009). Also, in Netherlands studies showing shaping opportunities for a successful integration, poor neighbourhoods show to decrease the opportunities to create bridge between local people and refugees (Musterd and Andersson, 2005).

However, it is important to know that a successful resettlement process has a good impact on integration processes of migrants or refugees and is directly related with social policies which include involvement in education, health care and community (Carter and Polevychok, 2004). Generally, the relationship between housing and integration strategies plays a role in spatial organizations of cities. To describe this concept under spatial dimension, it is important to clearly identify the urban and housing concepts. According to Clark and Dieleman (1996), housing has an important role for urban neighbourhoods and communities because it creates some necessities to provide access to shops, schools, and organizations if there is a migrant community

around. Additionally, according to Clark and Dieleman, these formal and informal supports are important for refugees who are integrating to the community.

2.3.2. The Role of Housing in Integration Process

The lifestyles of people who live in the same environment become similar at a certain point. According to Mishra et al., a cluster is a collection of individuals with dense friendship patterns internally and sparse friendships externally. This clustering is same as the networks where communicates discover each other. A spatial concentration of unemployed people, for example, would provide negative role models for youngsters, and this will reduce their efforts to improve their skills and subsequently reduce their labour market opportunities. Related theory refers to social networks, often inspired by Granovetter's studies of how people find jobs (Granovetter, 1995). These may include have positive interactions or negative interactions.

Today, politicians and other actors who are concerned with urban social issues prefer area-based interventions expressed in so-called mixed housing strategies to come to a social mix of population at the neighbourhood level. It is also controversial whether this is a good solution or not, but it can especially be useful for making the social integration processes more rapid and recent governments have encouraged 'mixed communities' according to the needs of housing strategies (DCLG, 2010). While they are trying to make mixed communities, they are generally focused on the incomes and housing tenures in the area. Ethnicity comes after considering these economic factors. However according to Phillip (1998), ethnicity is important because new developments related with the neighbourhoods generally target minority groups, extend their housing choices, and encourage 'spatial pioneers' beyond traditional settlement areas, but the outcomes may vary.

Housing mix and social mix are often regarded to have very positive effects on people's lives. Mix of housing types and housing tenures enhances housing choice within the neighbourhood and thus avoids the need to move when the household's choice level increases (Musterd and Andersson, 2005). For this reason, some countries (like Netherlands, United Kingdom, France, Germany, Sweden, and Finland) aim to produce neighbourhoods that are diversified and excluded from the crowded cities and name them as "differentiated city". (Beckhoven and Kempen, 2003).

However, in addition to mixed population integration policies and mixed housing strategies, in some countries like Norway, equality means sameness so migrated people try to create coherent lifestyles and tend to mask their differences. So, in Vienna, 'Turkish home' styles are very similar to Norwegian home styles (Sözer, 2015). In brief, the material cultures (belongings/identites) of refugees are thought to be categorized under two different classes. These are, country of residence and country of origin.

Additionally, in the national policy circles of UK there were strong calls for dispersal of poor or immigrant people and creation of mixed neighbourhoods. Some politicians in fact aimed mixing in terms of ethnicity and others referred to them as socially mixed neighbourhoods (Musterd and Andersson, 2005). As a final decision, because of feelings of discrimination, they decided to create or re-create mixed neighbourhoods through housing restructuring processes in order to reach their goal.

As a prevention, in order to prevent the feeling of discrimination, creating some housing organisations can be effective to integrate minority groups and these housing organisations can easily adapt to the needs of these groups. A study conducted by HACT (2008) state that adaptation process can be divided into four steps. In the first step, improving employment situation of refugees can help their economic situation. Secondly, it can be helpful to address inadequate skills of refugees to organizations. Third, improving housing services for migrants will be an important mission of organizations. Four, providing more integrated centres to the regions can be useful for economic and social approaches.

While investigating the relationship between integration and housing, the role and impact of housing management is important in order to understand the demands and needs of refugees. Because, as stated before, understanding housing as a social integration strategy can be helpful to prevent potential cohesions or segregations and to build shared understanding between different groups of refugees, tenants and ensure services (Robinson, 2004). Hence, the correct applications of these managements will solve issues of harassment, antisocial behaviours, and other criminal issues.

As a summary, all these discourses indicate that the housing environment includes both the residential neighbourhood and the housing unit. For this reason, while establishing the relation of housing with migration, the types of migration, the neighbourhood

quality and the housing quality should be examined. It should not be forgotten that these qualities should include both the current situation and the transformed qualities of the living environment. Also, as mentioned, integrations are two-sided. For this reason, while the migrant reproduces the housing environment, the physical environment will reshape the characteristics of the migrant. Therefore, in the context of these facts, while evaluating the relationship between the housing environment and Integration, the table below will guide this study.

Table 5:A Framework for Understanding the Relationship Between Housing Environment and Integration

MIGRANT CHARACTERISTICS	Demographic Characteristics
	Needs, Lifestyle, Expectations
	Changes in Characteristics, Needs and Expectations.
NEIGHBOURHOOD CHARACTERISTICS	Existing Characteristics,
	Reproduction of Space.
HOUSING CHARACTERISTICS	Existing Characteristics,
	Appropriations Inside the House,
	Appropriations Outside the House

In this section, the adaptation of the migrated communities in the countries they settled, and the strategies and policies of the host countries to these refugees are discussed. While discussing these strategies, the integration policies of countries around the world and the dimensions they use while determining these policies are revealed. With these implications, it has been determined that all countries, especially while developing economic, social, and public and institutional strategies, are weak in developing housing strategies. As mentioned earlier, socio-spatial strategies are related to the social environment and space. For this reason, it is necessary to know the production of space and the processes taking place on it. Therefore, the concepts of production of space and the appropriation of space are widely discussed in the third chapter.

CHAPTER 3

3. THE RELATIONSHIP BETWEEN THE APPROPRIATIONS OF SPACE AND SOCIO-SPATIAL INTEGRATION

According to previous chapters, it can be said that migration has undeniable effects on cities and this process can be called as intra-urban migration process. As mentioned in the previous chapters, socio-spatial integration process has wider categories including economic and cultural integration strategies. Under the definition of socio-spatial integration, it is conceivable that if these categories can be defined well, migrations also can be spatial in accordance with the cultural reflections and can provide better analysis of cities, houses, and surrounding settlements. In the settlement phase of migrant to cities, whether it is a new or old place to live, it is thought that a process for the production of a space will start.

When an immigrant settles in a city, he or she first tries to settle in the areas where close relatives or citizens live. Due to this, they have a pluralistic appearance in the settled area. This attitude sparks to affect the spatial characteristics of the place they inhabit, and then later affect the spatial characteristics of the city. This process focuses on some important factors such as household, housing market and role of the developer (Kaiser, 1968), workspaces and work concerned site selections (Brown et al, 1970) Besides, when examining these categories, the variables and dimensions that appear under integration indicators will help in considering what the needs are for socio-spatial adaptation processes of migrants. In short, this process can be described as a desire to find a specific 'social space'.

In this chapter, before explaining the social space concept in detail, brief information about the production of space and everyday life experiences according to the produced space will be presented to understand the space-place relations of any kind. Before explaining these issues, 'appropriation' will be a guide subject that will be useful in understanding how a space becomes social space or a place for migrant with place

attachments and identities. Hereby, where the concept of social space comes from, the relationship between the concept of social space and migration and refugee can be clearly understood and examined under the title of production of space.

3.1. The Production of Space

Lefebvre (1991) argues that 'space' is a social product or a complex social construction (based on values and the social production of meanings) which influences spatial practices and perceptions. Additionally, multiplicity of areas that are socially created and produced and therefore, they specialize in the contradictory, conflictual, and, ultimately, political character of the processes of production of area. (Stanek and Lukasz, 2011).

When talking about the concept of 'space', it may be useful to talk about the meaning of 'lived' as the space of everyday life experiences which needs to be rational, and 'conceived' as an objective abstraction (Lefebvre, 1991) which need to be done consciously in the lived experiences of a space and 'perceived' space as a how people percept a space in their world especially with respect to their everyday life, in order to understand what the space differentiates (Crang and Thrift, 2000).

Therefore, for these reasons it is inevitable for production process of places to be complicated and political in the social existence. When talking about the concept of "place", it will be helpful to discuss the concept of "lived" in terms of daily life experiences which is a concept that is understandable and rational (Lefebvre, 1991).

Additionally, in the social existence of a space, 'abstract' space gains expression in buildings, places etc., and is directly related with conceived spaces and 'concrete' space which provides an understanding about the real-life/everyday life experiences of specific population groups effects on urban scale spaces different from the abstract spaces, notions come forward (Kallus, 2010).

Under the production of space concept, social space, humanist Marxism (economic and capitalist branches), urban politics, state theory, globalization, social struggles, and everyday life terms are considered to be major factors (Lefebvre, 1991). In the context of this study, urban politics is one of the major factors that need to be

examined. If policies are positioned correctly, exchange-value of society and culture will increase. According to the urban policies, there are some structural limits because structure has property relations and super structure refers to institutions and the state. However, it is thought that it has negative effects on universalization.

Under production of space notion, the most important idea is that 'human beings are produced in societies/space'. This situation brings consciousness of structuralism. According to the Lefebvre (1991), structuralism is a functional reductionism which gives privilege. Hence, to give privilege, language for example is the most important tool for social/ political practice. With combination of privileges and social practices, 'the social production of space' concept occurs.

According to this concept, humans are not only produced in social relations and use-values, but also are produced in and produce social space. It means living body creates space and vice-versa. Social space can be perceived as product or producer and mainly contains personal relations, sexual relations, family, and reproduction of labour power. It should be known that social space is a basis of action and it has physical borders as well as conceptual boundaries. Besides, within the parallel needs or relations of human and place, space can be symbolic or practical.

According to Lefebvre, there are three fragments that are important for spatial knowledge. Physical field refers to 'nature', mental field refers to logical and formal abstraction and social field refers to social products which are limitless and expandable. It gives socio-spatial practice. Spatial practices are related to the city through three main components which are the physical, material, and daily routines. Also, spatial practices involve effects of state power structures and daily life routines on cities.

Importantly, social space is not just related with materials but also contains relations with the created environment and of mental activity and social activity of people all around it. Basically, everyday life concept is related with experiences. These experiences are basically created by the culture of cities which is affected by the ways of living, traditions, rituals, history, and practices. Because of the powerful effects of everyday life experiences on cities, this study focuses on everyday life concept to understand the effect of production phases of space.

Additionally, space notion contains three inter-relational concepts. These are spatial practices, representation of space and representational spaces. 'Representational space' is directly related with images and symbols that relate to inhabitant and user. Especially in urban, everyday spaces reflect cultural memories, images and symbols that have cultural meanings.

Additionally, it gives emotional or artistic interpretations to cities. It can be shown in physical space by making symbolic use of objects with non-verbal symbols and signs. Along with this, cultural meaning involves all values and spaces that are imagined or lived (Leary, 2013).

According to these statements, urban lands can be related with life habits and habitats which caused by cultural reflections and opportunities. This can be perceived as everyday life experiences of people. However, it should be pointed out that all space created and developed by its user within the given conditions may not be more functional or economic in every condition (Leary, 2013).

However, everyday life experiences create possibilities which create opportunities to be mentioned below. Creating opportunities lead to change and change lets people create different spaces in residential apartments, offices and studio spaces, bars, restaurants, and attractive environments according to the work, security, certainty, similarity etc. needs of individuals. In contrast, necessity to change and creating a space by changing something in the space with the effect of conformity can be named as concrete space (Haas, 2012).

In terms of this thesis, space adaptation process is more related to changing or converting the space based on needs than general adaptation to a place. This process, as mentioned above, can be understood as the process of changing the settled place into a living space. In order to understand this process clearly, it would be helpful to deepen the issue on the concept of "creation of space" and form its relationship with "daily life experiences" and to understand its effect on space adaptation process.

3.2. The Appropriation of Space

While thinking about everyday life, it should be known that everything not only goes according to the daily practices of the inhabitant but is also related with rules and city mechanisms. Practices, acts, decisions, and visions of individuals are also important. Understandings people's decisions, practices or expressions can provide performance which can reveal different meanings or facts about the urban reality. In everyday life, the way people use the city is important (For de Certeau, 1984). Also, everyday life hides and reveals social differences of people which live in the same space. Hence, it becomes helpful for individuals to represent themselves according to their needs (Perec, 2002).

The place is where people work, live, or settle in their daily life is directly related with the culture of people who are living there. The socio-spatial perspective examines how these settlement spaces play economical, political, and social role. The Socio-spatial perspective helps connecting the relationship between people and space (Patel, 2015). Also, it plays role in culture and construction of the environment. Although it is seen as a good social right to mix communities in cities, according to the socio-spatial perspective it is important to ensure that people do not have an ethnic transition.

3.2.1. Everyday Life experiences and Appropriation of Space

Everyday life is a part of Socio-spatiality. Like everyday life experiences, the experience of the urban inhabitant turns spaces into cities. Urban processes as a socio-spatial concept, contingent processes and their multi-dimensional and complex effects can be used as the main theoretical tool to understand everyday life concept. While evaluating these concepts, there is an important term that needs to be underlined called appropriation. In the urban practice, to understand the issue, appropriation can be identified as using something in a person's own way or creating a space for any necessities, such as changing face of a street according to the needs of inhabitant of the neighbourhood.

According to Lefebvre (1991), appropriated space is like a work of art and it can be used or changed. The difference between place and space is that inhabitants need to

make their home according to their habits. Hence, space becomes a place. Additionally, in brief, the appropriated space can be a faster solution and is not always the best option for a newcomer at the beginning. There are no complicated structures in them as appropriated spaces have basic supportive systems and show some characteristics from the pre-existing identity. However, it should be known that, appropriated spaces are helpful for the habitants at the first phase of the settling down procedure (Bruchansky, 2017).

Additionally, everyday life experiences of civility or neighbourliness helps new comers feel sense of belonging and a feeling that there is a place for them in the city (George, 2017). Also, it should not be overlooked that feeling of belongingness to a space increases as more time spent in the place. Osbourne and Carter (2009) directly defended this idea from a case study made in Canada as;

‘Satisfaction with elements of design such as the ability to control temperature, air quality, lighting, floor plan, cooking and kitchen facilities and storage areas all improved over three years in Winnipeg refugee houses.’ Satisfaction with unit conditions and the promptness with which necessary repairs were completed presents a different picture. Initially, threequarters of the households rated their home as being in good conditions and only one-quarter reported problems with completion of repairs. Satisfaction levels on these indicators declined dramatically in year two. Only %56 rated their home in a good condition and %44 suggested necessary repairs were not being undertaken. There was a modest improvement in year three.’ (Osbourne and Carter, 2009, pp. 317)

Cities or living spaces are not just constructional phases but also have sociological and cultural connections in them. Interactions between individuals or groups of people within the city make the city have some cultural, historical, or traditional relations. It is important to identify that; every culture has their own identities and homes are the first place for people to reflect their cultural habits to their habitats. To understand these cultural varieties of communities, clarifying the social life standards of people in different geographical regions will guide this study. Within this scope, to understand the cultural reflections, cultural memories, and types of transferring these memories to future generations and its effects on regions are important. Bruchansky (2017, pp.2) advocated this idea as:

‘Using the same logic, one juts need to put lines on a concrete ground to associate this space with soccer, and significantly alter its use. These evocative elements

produce generic senses of place that are quick to internalize and convenient to use. American kitchens, British bathrooms, Western or Japanese-style living rooms are evocative elements that architect narrators use to sequence the everyday life of their occupiers.'

To understand a home or an area as a typical reflection of a culture, there are a few criteria that can be discussed under this topic with the contribution of cultural memory transfer as a tool for the concept of appropriation. Importantly, appropriation can be summarized as experiencing the space within perception or necessities of a human. (Sargin, 2002). Additionally, in relation to given factors, especially daily life routines and reproduction of space's social relations and their related natural experiences create and balance appropriated spaces in cities.

3.2.2. Cultural Memory Transfer in Appropriation of Space

It is believed that there is a relationship between space and memory. As Lewicka (2008) states, notion of memory can be explored under different factors such as media, history lessons, books, circulated legends and songs, architectural and urban traces, family stories and lots of psychological factors due to the curiosity of people. Understanding and analysing memory under architectural disciplines forms connection between space and memory that can be held on to in identifying cultural transfer of people. From the architectural point of view about the concept of place; human life, diversity, lifestyle, sheltering needs can be identified as different concepts under this context (Levent, 2006). When a person lives in a place and experiences that place, that place becomes meaningful for the person. Space is a more abstract concept and reflects human life without any concrete boundaries and can be differentiated with the needs of a person. From the architectural point of view, the concept of place has emerged with continuity and relation of space in time (Sözer, 2002).

In the literature, the space that is called 'place' is not related with the form/ geography of the place but with the atmosphere that he/she feels in the place. This concept is called 'Genius Loci'. In simple words, it can be said that genius loci is being connected with the monuments and sites (Petzet, 2008). It is important to add that, from the historical point of view of the genius loci comes from the Greek and Roman societies and has connections with holy places or mythical places; and the concept of Genius

Loci which is generally used for mystical/ sacred spaces can be translated as the spirit of the place (Akbalık, 2015). Genius loci is usually used metaphorically in various scientific fields. Working with the combination of religions, geography and eco-psychological issues add ecological and aesthetic consciousness to “places”.

Besides, it plays an important role for contemporary architecture for investigating the probabilities of landscape design and it influences individual placement on structures (Norberg-schulz, 1988). As Rowles stated in 1990, thinking about increasing the level of emotional bond with places requires psychological balance and good adjustment. With help of this thought, overcoming identity crises and giving people more sense of stability is believed to form a guide to understand this issue. When talking about the space and place, mentioning the concept ‘sense of place’ will be helpful to understand the approach.

Norberg-Schulz (1988) argues that architecture is supported by the mobile and immobile elements and structures, but it needs to create more established systems for the development of collective or individual spaces. Otherwise, a person never will fully feel at home. The motive for acquiring and adapting a region is a phenomenon and has existed throughout human history. According to Heidegger (2006), existence is directly related with settling. The location of the settled place is embraced by time with experience and culture of the community who comes to that region.

Geographical differences make people have different life habits, but this is an adaptation that takes place in a spatial dimension and is only compatible with topography. The settled place is characterized by cultural habits of people who arrive there. Especially with time, immigrants begin to establish areas that are in their own memory, where they are majority, and in the memory of their lives. Giving an example from nomadic people; it is observed that the Bedouin communities organized common / social / storage area when they move their camps from a place to another, and that the tents are arranged in the same way with a hierarchical arrangement. This case that is seen in nomadic populations has been determined as a situation that has been experienced by refugees with time in the city they have settled.

The Chinese neighbourhoods in America and the Turkish neighbourhoods in Germany can be given as examples for this issue. In fact, this is a sign that what is temporary is

geography not the lifestyle or culture. Thus, in the process of transforming space into a concept of place and making it as an appropriated space, it is necessary to examine issues beyond geographical or physical characteristics and effects everyday life experiences on the place. In this study, the approach context associated with the concept of space and place, immigrants, how they exchange experiences in areas they settle in, settle in their new 'place' to how they adapted will be examined through examples of how they found the transfer of spatial memory to perform this adaptation process under the concept of socio-cultural meaning of a house.

In this thesis, approaches in terms of “space” and “place”, the experiences of refugees in their settlements, how they have changed these settlements and how they have adapted and acknowledged their new places are examined. This adaptation process that takes place in Socio-cultural integration process, is an important issue to understanding of the meaning a place in accordance with the memory transfers.

It is mentioned in the previous part that ‘the place’ is a phenomenon shaped by spatial experiences and cultural habits. While talking about this issue, ‘the place’ concept can be defined under the urban scale and immediate surroundings. In the urban scale, Ünlü (2017) states that it is the basic or natural structure such as geography, climate, topography, where the city is located, effects of lifestyle and social structure. Likewise, it is inevitable that the built environment produced by the social structure shapes the natural structure. It can be thought that the built environment produced by the social fabric is created by the transfer of memory. Memory and mind words can be understood synonymously but they differ in the meaning. Mind is described as, ‘The element of a person that enables them to be aware of the world and their experiences, to think, and to feel; the faculty of consciousness and thought ‘in the dictionary (<https://en.oxforddictionaries.com/definition/mind>). Memory can be defined as ‘The faculty by which the mind stores and remembers information’ (<https://en.oxforddictionaries.com/definition/memory>). Ünlü (2006) stated that, what Perouse said about memory is that it is important that the memory is never neutral and the fact of consciously storing is important for transferring all cases to the future. To talk about transfer of the memory to the space through the concept of cultural memory provides the connection between the past and today. The memories of refugees are actually their attempts of their cultural re-existence.

'Place' can be considered as one of the main elements of cultural transmission which is objectively affected by peoples' memories by visual objects or spatial attachments. As mentioned in everyday life experiences and its effects on space, at the beginning of differentiation of spaces, there are distinctions in experiences of different people from different cultures because of the changing habits of cultures. In this case, these additions can be considered as one of the main elements that help to make cultural memory in space (Depeli, 2007). As Assman said in 2001, cultural memory has many external dimensions. Cultural memory can be seen as a social and cultural concrete reflection of human memory to the space.

The subject of spatial memory transfer as Gülbetekin and Öztürk (2016) identified the cultural memory, can be summarized as a concept in which societies. Feeling continuity can be summarized as the concept of connection between past and present. When considering the adaptation processes and house ownership of refugees in host country's society, it is important to understand spatial attachments or elements that are stored in the memory along with its relationship with space to understand the cultural expectation of refugees in the place accommodated. According to Sözer (2015), domestic material culture in refugees 'place' is strongly related with their role in remembering and keeping ties with past lives and places. Understanding of cultural memory transfer which creates sense of belonging in people is related with two factors. These are '**Place attachment**' and '**Place identity**' (Lewicka, 2008).

As İlkay (2016) stated, attachment to a place is important in understanding how a space becomes a place and there is an strong relationship between place attachment and spatial appropriation of place. Additionally, place attachment can be identified as the desire for people to develop their places. It has an affective and cognitive component as developing the representation of specific and important places for people and behavioral branch for presenting the affective elements which a person takes in their personal boundaries or can be clarified as the re-construction of a space (Leila and Gifford, 2010).

As Scannel and Gifford (2010) identified, place attachment has three dimensions which are person, place and process. Additionally, according to Kyle, Mowen, and Tarrant (2004) the most important part of place attachment issue is related with the 'behavioral' aspect. In addition to the place attachment, place identity is another

important issue for the subject. Place identity is directly related to 'place' and relates with the continuity of identities. As Lewicka quoted from Jacobson and Widding (1983), Meaning of 'place identity' comes from the two descriptions of identity. Understanding of identity is a fundamental issue which is related with sameness and difference (mentioned as distinctiveness) (Jenkins, 2008; Lewis, 2000).

It is believed that, the integration issue have strong relations with identity because understanding identity gives information to analyse cultural differences for integration strategies. First meaning refers to '**sameness**' and the second refers to '**distinctiveness**'. There is a tension between sameness and distinctiveness and these two concepts have a direct relation with social identity. According to Bosma (1995), sameness described as what remains the same without any change, and distinctiveness is described as the characteristic and distinctive features of a person. Also, sameness can be named as 'objective identity' being a specific and unique person, and distinctiveness can named as 'subjective identity' being the same person but different from others. Understanding of these concepts helps understanding the meaning of a person in a society and the feeling of a identifiably clear sense of belonging in the society (Josselson, 1994). Therefore, when a person recognizes and feels that they can participate in social or cultural practices in society, they can feel a sense of belonging (Scannell and Gifford, 2010). The problem about sense of belonging to a space is the lack of the sense of experience since newcomers to the host community have not spent time in this place. Therefore, specific integration strategies that countries will develop for newcomers may be important factors to strengthen their community's ability about connecting to the society.

3.3. Appropriation of Space in Migration and Socio-Spatial Integration Processes

In the previous chapters, transnational identities have been mentioned. Under this concept, transnational and local levels can be integrated because of their relationship with everyday lives of refugees. Also as mentioned before, some people think that everyday life is directly related with transnational concepts. On the other hand, some think that, transnational events stop the adaptation procedure of refugees to their new places (Faist, 2000). Hence, the combination of everyday life experiences and its effects on space may increase the sense of belonging of people to the new space. But, forced migrated people especially the ones who escaped war did not have the chance

to bring personal belongings with them therefore they are firstly in need of safety in the country they have migrated to. For this reason, although refugees do not make spatial attachments initially to where they have migrated to, after they feel safe enough in their places, they start making memory transfers and forming similar places to them. Therefore, due to this belief, while examining the personalization attempts of refugees, the use of objects and space relations formed in these places are not permanent attitudes (Ehrkamp, 2005).

First of all, in order to understand standard Personalization measures as particular conditions there are two perspectives in the literature. First, paradigm bracketing is used to differentiate and articulate various sets of assumptions. In some cases, these assumptions underlie prevailing thoughts about personalization. Second, paradigm bridging suggests “transition zones” where paradigmatic boundaries become fuzzy and new views permeating across paradigms are synthesized. According to Weber’s (1969) ideal type theory, personalization perspectives are defined. Weber argued that social, economic, and historical research can never be fully inductive or descriptive, as one always approaches it with a conceptual apparatus.

There are some specific personalization types in the literature. These are: **Architectural:** it has an individualization strategy and its expected model is the cognitive, affective, and socio-cultural aspects of the user. **Instrumental:** it is a utilization strategy and its expected model is situated with needs of the user. **Relational:** It aims to create a common, convenient platform for social interaction that is compatible with the individual’s desired level of privacy, and its expected model is social context and relational aspects of the user. **Commercial:** It aims to increase sales and to enhance customer loyalty, and its expected model is user preference or demographic profiling; user online behaviour and user purchasing history (Fan and Poole, 2011)

Studies and researches show that, every immigrant will try to make their own cultural living standards in their new country. Research and observations especially show that immigrants are always trying to create places where they can continue their traditional lifestyles in the new country, regardless of the reasons for their migration. People who

change countries for other reasons than war etc. have access to the right to make these changes more quickly if they can afford them with their economic conditions.

However, people who flee from their country, especially because of war, have no money when they enter a new country because they leave their countries without taking anything so they settle in shelters where they can feel safe while choosing where they can live. To consider what appears to be a variety of ways in which the exterior is personalized and appropriated, there are some basic criteria for the migrants.

These are: **‘Potted plants’**: Research shows that, most of the immigrants try to turn their immediate surroundings to a fertile space because they have limited financial opportunities and they need to survive and sustain their life. **‘Front door initials’**: They try to make some signs to personalize their immediate surroundings such as: They can furnish their yard because of their cultural habits, they can maintain their sidewalks to assign a mean or they can maintain, change or insert some objects in their living structure to tell people that that place is owned by them.

Additionally, Nagar (1997) defended the idea and said that identity construction needs to be related with the social space. It should be noted that, social space and society can be conceived as an urban issue because expressions of identities are not just perceived in the personal spaces but also in public spaces and this can create total transformations in neighbourhoods (Ehrkamp, 2002). Thus, the new spatial identities of refugees are formed by both the influences of the society and their past experiences.

However, on the other hand, there is a powerful phrase. According to this phrase, language, from a communicative point of view, is one of the most important factors that play a role in the transfer of cultural memory of societies, especially in the Urban scale. Not only in commercial buildings but especially in inner streets, the names of street are rearranged by migrants. When the migratory neighbourhoods are visited, some additions suggest that this space is an area left to migrants.

This is similar in all immigrant neighbourhoods which are settled in different geographies around the world. This idea can be followed from the visuals, where immigrants use their language both visually and communicatively.



Figure 1: Chinese Neighbourhood in New York. (Source: <https://www.airbnb.com.tr/locations/new-york/flushing>)

As mentioned previously, language is an important communicative tool of cultural memory transfer of space as shown in Figure 1, a Chinese neighbourhood from New York, representation of language used on the facades give an important clue about the cultural memory transfer and place attachment concepts.



Figure 2: Chinese Neighbourhood in Manhattan (Source: <https://www.airbnb.com.tr/locations/manhattan/flushing>)

In addition, it is observed that the traditional additions to the facades of buildings also create changes in the urban fabric. Thanks to the cultural additions that are visible in the facades, immigrant population in the region can be easily perceived. As can be seen in figure 2, lanterns, colors, motives etc. can accepted as a cultural memory transfer of Chinese people.

Additionally, the appropriation of a space is deeply related with the sense of belonging and attachment to places. Adding some attachments and making some management to the living space with transforming physical structure of the space by habitants can be named as the appropriated space (Bruchansky, 2017).



Figure 3: The Old Representation of an Appropriated Space Usage. (Source: <https://immigrants1900.weebly.com/neighborhoods.html>)



Figure 4: Today's Representation of an Appropriated Space. (Source: <Http://Acikradyo.Com.Tr/Kamusla-Gures/M-Mahalle>)

As shown in Figures 3 and 4, a basic description of the appropriated space can be obtained by using the outdoor space to find solutions for basic needs. The small size of interior spaces or lack of opportunities generally force people to find solutions for these needs. It can be observed that these solutions can be a reflection of everyday life experiences. Especially in poor areas, because of the limited opportunities, people need to add outside areas to their daily life spaces. As can be followed from figures, it is a behaviour experienced in the past and present.

Also, as mentioned in the previous chapters and in the article ‘House of Migration’ by Depeli; immigrants tend to take objects to remind them of their memories, like visual objects such as photographs and decorative elements etc., to protect cultural/ social memories and their sense of belonging



Figure 5: A Chinese Home in North Carolina (Source: <https://ruthantiquesbyzaar.wordpress.com/tag/chinese-sideboards/>)

As can be followed from figure 5, decorative objects used on walls can reflect memories. Not only decorative elements but also furniture choices are Chinese style and therefore, the cultural reflection can be felt in the atmosphere of the house. If immigration is planned, immigrants prefer to carry traditional furniture and ethnic items with them along with visual objects. Such a practice allows them to have a house image that is not very different from their previous house and make them start to feel that they belong to the house much faster.



Figure 6: Basic Form of an Appropriated Space as an Example of Squatting (Source: https://www.architekturausstellungen.de/sites/default/files/exhibitions/vluchtkerk_maarten_hartman_hollandse_hoogte.jpg).

Apart from all these, migrants who have suddenly requested asylum from the war in their countries of origin can stay together in places where they are shown for accommodation. The appropriation of a space under the Architecture concept, examines ideas such as vacancy, property, alternative living arrangements and housing policy. Figure 6 is a squatting as architecture of appropriation, and it gives sudden and alternative living arrangement to a refugee by turning an empty church into a place of settlement for refugees.

According to these images, a special concept may be seen as a representation of living spaces of immigrants or refugees. It can be said that, both external and internal living spaces are a behaviour pattern which is a reflection of the solution to their needs and their daily living experiences. Furthermore, combinations of all these concepts identify the selected space and create appropriation of a place. People manage their living environment with some specific attachments.

They can organize their outdoor spaces as a part of their indoor activities, as a workspace, or they can manage these spaces as a socialising space. Additionally, to maintain their cultural habits and their ordinary daily life, they can use some indoor decorative attachments, or they can ethnically furnish their house. All these attitudes can be understood as making their current space more familiar to themselves and turning them into a place that they are used to living in.

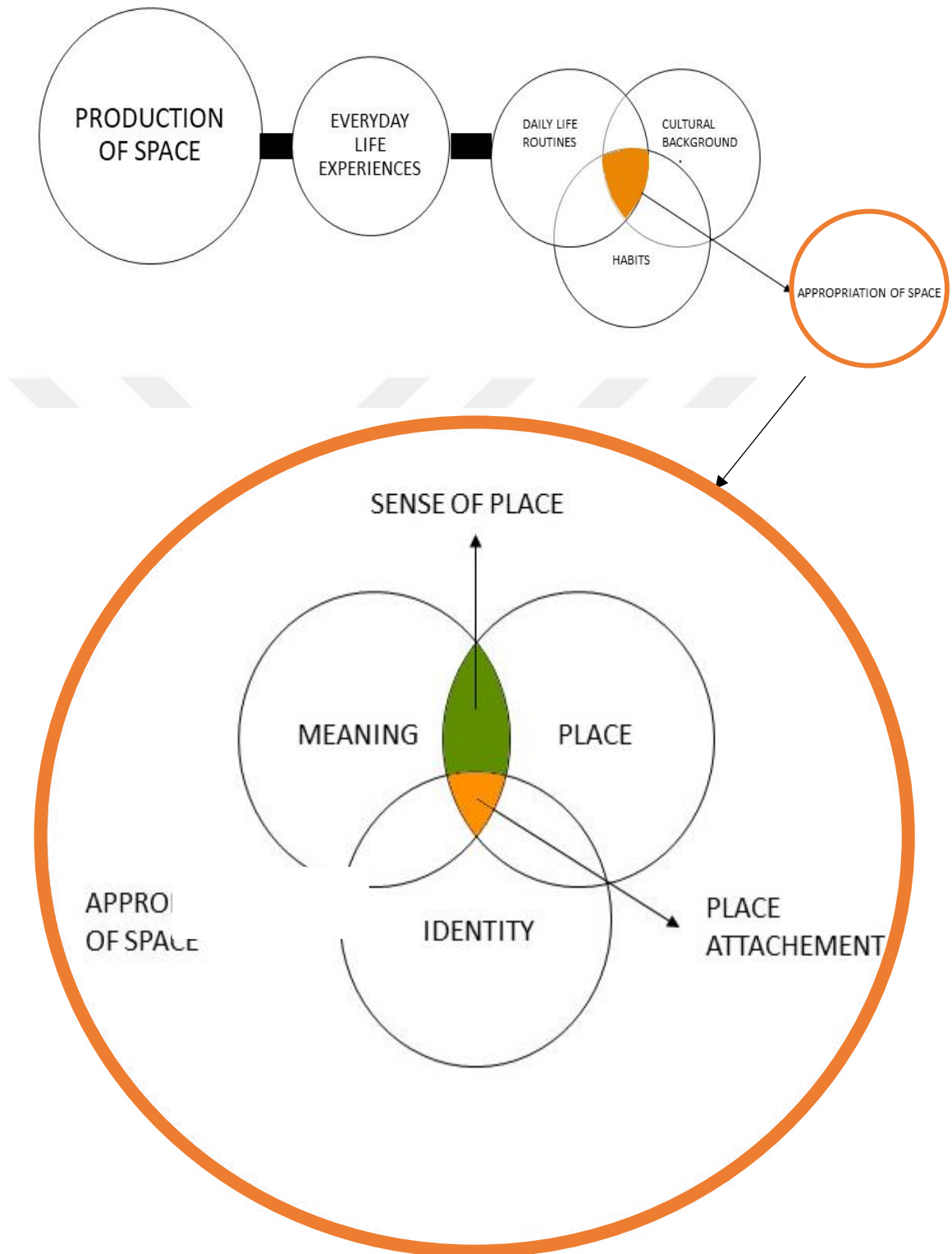
Consequently, the connection between migration and the production of the space can be summarised as the immigrant society intervening in the spatial texture of the country, city, or neighbourhood where they migrate. They reshape the space elements with their own culture and reflect their own culture in the new place. This means that the immigrants bring their own culture to a new place and thus transform the existing space. This transformed space also provides an environment for immigrant's life to be more comfortable and self-resisting.

Additionally, to understand and infer The Summary of Literature on Indicators of the Production of Space for a refugee's living space, a table and a bubble diagram were created as follows to present findings of this chapter. In this way, some key words that have been identified will contribute to the questions that will be asked in the future phases.

Table 6: The Summary of Indicators of the Production of Space in the Literature (Compiled by the Author, 2019).

	DIMENSIONS	SPATIAL ATTRIBUTES
PRODUCTION OF SPACE	1. Time and space connections	<ul style="list-style-type: none"> • Sense of stability (permanency) • Belonging
	2. Representation of space	<ul style="list-style-type: none"> • Image • Symbols • Cultural memories/reflections • Meanings
	3. Everyday life experiences	<ul style="list-style-type: none"> • Mental/ Social activities • Needs • Routines • The way of using a space
	DIMENSIONS	SPATIAL ATTRIBUTES
APPROPRIATED SPACE	1.Appropriation	<ul style="list-style-type: none"> • Using something on people's own way • Creating necessities • Faster solutions • Not need to be best option • No complicated structures • Helpful for the first phase • Gives clue about cultural and economic structures of people
	2. Spatial Memory transfer	<ul style="list-style-type: none"> • Place attachment • Place identity • Creating homes that match with their habits • Shows characteristics of the pre-existing identity

Bubble Diagram 1: A Summary Flowchart for the Theoretical Appropriation of Space (Author, 2019).



CHAPTER 4

4. SYRIAN IMMIGRATION EXPERIENCE OF TURKEY

In this chapter, the study investigates Syrian immigration experience of Turkey. But, before talking directly about the Syrian phases, it is thought that it will be beneficial to give brief information about the overall history of immigrations in Turkey. Hereby, Turkey's refugee policies -especially housing policies- and strategies include integrations until Syrian refugees fled to Turkey and the changes after they settled in Turkey can be comparable.

This study will focus on the housing problem that accompanies the arrival of immigrants in Turkey, and the approaches and solutions to this problem from the permanent view. In the framework of the studies carried out up to now, it is valid to present more general and temporary cases and solutions already presented and made. This study aims to find permanent accommodation solutions for refugees suitable with the integration strategies and appropriated space concepts. Some sources thought to have contributions to this study will also be included to the temporary samples already applied, and the study will continue in a comparative basis.

Syrian refugee crisis needs to be known as a humanitarian crisis all over the world. Because of Turkey's geopolitical closeness to Syria, Turkey was affected more from the migration process of Syrian people. In this part, the migration process of Syrian refugees in Turkey since 2011 is going to be investigated. First, to understand the integration process of Syrians in Turkey, it will be important to understand general immigration history, strategies, housing policies about the immigration processes of Turkey. Afterwards, because understanding the cultural, ethnic, and social background of Syrians is important, it will be clarified how they lived in their country before the war.

Therefore, in this part of the study, firstly, it is aimed to give information about the life in Syria before the war. Within this objective, first, the geographical and geo-political position of Syria, neighbouring countries, big cities, population diversities etc. topics

will be explained. Then, under the title of the demographic, geographic and economic structure of the Syria, the historical summary of Syria, the traditional lifestyles, ethnic groups, and their reflections from rural to urban areas will be examined. In this context, information will be given on how this reflection affects the social life in Syria.

4.1. The History of Immigration in Turkey Until the Syrian Inflow

Because of its geopolitical position, both in the past and present, Turkey has always been a country of immigration or was used as a transit country. These immigrations affected Turkey politically and culturally. According to İçduygu (2015), there are three types of migrants in Turkey. First are irregular migrants who are seeking to reach Europe and use Turkey as a transit country, the others are stable migrants who live and work in the country, and the third are rejected migrants who need to live the country but don't.

Turkeys' attitude about migration and policies that have been applied relating this matter has been decisive. Davutoğlu (2013) stated that it is a moral duty to have a governmental approach that accepts refugee to Turkey. Therefore, believes that this attitude promotes Turkey as a positive, moral, and fair country. In addition, according to Senem and Cevik (2017) this is a communication management process and Turkey must use it as a public diplomacy to organize, redraw and improve Turkey's global image.

As mentioned before, Turkey has an active role in migrations either from borders or abroad. Thus, due to this active role and the geographical situation of Turkey, migrations had affected the social structure of Turkey in various regions. As Tümtaş and Ergun stated (2016), these migration movements that took place towards Turkey from foreign countries are important as it changes in the social structure. These migrations, especially from the Balkan countries, started under the name of exchange with the Republic and continued after the Second World War, during the civil war that happened in 1989 between the migration of Bulgaria and the disintegration of Yugoslavia between the years 1992-1995.

Besides, since 2011 forced migration that took place due to events taking place in Syria, Turkey has become a phenomenon affecting the social structure.

Especially recent migrations to Turkey have lots of specific characteristics. Whether immigrations or migrations, people who are named as a migrant applied some older attributes upon their new countries. Circassian migration as a wide and settled composition in Turkey, labour-manpower migration to Germany as a mass influx from Turkey can be efficient examples to investigate and understand the cultural attitudes and behavioural changes of people. Circassian migration is an old issue for Turkey. Many of these Circassians created a new life in Turkey many years ago. Over time, Circassians have formed their living standards around many points in Turkey and their living style displayed its characteristics in the regions that they have located in.

It can be said that as time went by and because of the political integration strategies, they started to avoid showing their ethnic identities and tried to accept themselves as a part of Turkey (Kaya, 2005). This attitude can be identified as ‘assimilation’. According to Landau (1996), these kinds of assimilations are shaped under some criteria. These criteria are 1) Turkifying their names, 2) Speaking Turkish, 3) Praying in Turkish, 4) Turkifying their schools, 5) Getting engaged in national issues, 6) Stitching together with Turks, 7) Affiliating themselves with the community spirit, 8) Fulfilling their duties in the national economy, 9) Being aware of their rights.

However, integration strategies and assimilation phases show similarities in the first stage. To accept a person who has migrated from anywhere as an assimilated person requires longer period. All these things may be valid during the period of assimilation for the societies that have spent a lot of time after migration. However, to be able to talk about assimilation, it is necessary to acknowledge the fact that much time must pass after migration. It should not be forgotten that immigrants continue to maintain their ethnic identities although they have been assimilated.

Within all these perceptions, there is an analysis which was done for the settled life of Circassians in Turkey. According to the analysis, it was found that Circassians build their houses at a distance from another house. In this sense, it shows that Circassians villages were built in places where there was no seclusion. Also, Circassians have a strong environmental consciousness because in one of the Circassian myths it is believed that trees are important. So, a Circassian house can easily be recognized from outside (Kaya, 2005).

In 1960s, after the military government, Turkey experienced various political changes. These changes include the right for Turkish citizens to travel abroad. This political approach started migration movements (Sönmez and Mc Donald, 2008). In order to obtain cultural approaches, examining emigration from Turkey to other countries may be useful. Labour migrations from Turkey to Germany which was made in 1960s can be considered as one of the most important and largest migrations in Turkey's history. In 2012, Tektaş noted that; in subsequent years, Turkey has signed similar agreements with Austria, Netherlands, Belgium, France. However, immigration to Germany marked the modern Turkish immigration in contemporary Europe and formed the backbone of the 'Euro-Turk' phenomenon.

According to the agreement, which was signed between Germany and Turkey, people who migrated to Germany from Turkey were only there as workers and after their one year working permit finished; they had to turn back to Turkey. But these workers who went to Germany did not return to the country. Thus, this temporary migration turned into permanent settlements. In literature, this case is named as the Turko-German case (Tektaş, 2012).

As known, today fourth generation of these immigrants are living in Germany. Some of these people did not come back to Turkey for twenty-five years, expect holidays, and they have settled in Germany. Their children were born in Germany and went to German schools. In fact, even Turkish language dominance of the new generation has diminished. After promoting an encouraging policy named as the Foreigners Repatriation Incentives Law, which was introduced in 1983, some of these workers had to turn back to Turkey between the years 1983 and 1985 (Aydın, 2016).

Today there are nearly three million Turkish people that live in Germany. Half of these people are Turkish citizens and the other half of them were born in Germany (BAMF, 2014). According to an interview about culture, belongings, and identities, which made by Aydın, they prefer to live in German cities where a lot of Turkish people live for these cities cultural and lifestyle variety.

However, even the major factor for migration decision is related with employment and, cultural belonging and identity guided these immigrants to find an appropriate place to live in. Ehrkamp (2005) stated that, Turkish immigrants built their own houses and

created their own working spaces in Germany. So, they have established communities and changed the neighbourhoods in German cities. At the same time, Turkish immigrants also maintained close ties with their home country, and/or the places where they used to live, leading to the ‘trans-nationalisation of spaces’ in German cities (Cağlar, 2001). Trans-nationalisation can be defined as maintaining multiple ties to countries of origin; therefore, immigrants create new transnational social and cultural spaces for themselves (Faist 2000).

Approaching the identification of cultural codes of Turkish migrants in Germany, they all go to the same social and economic environments that they used to go in their homelands. For example, they have teahouses and Turkish originated restaurants. Also, because of the desire to be informed about what is going on in Turkey, these people are using satellites. Almost all the buildings have satellite dishes attached to roofs or windows. The general façade views of these buildings and these neighbourhoods are the same and it became a characteristic of the urban landscape (Ehrkamp, 2005).

In this section, brief information about the mass influx of refugees to Turkey between the years 1989-2011 will be given. In 1989 more than 350.000 refugees from Bulgaria, after the first Gulf war approximately 500.000 Kurds from Iraq, and since the beginning of the Syrian civil war, almost 1.3 million Syria came to Turkey (İçduygu, 2015).

Generally, these refugees chose zones near their home countries to settle. Most of the Bulgarian refugees turned back to their country but some of them chose to stay and they integrated into local communities through marriages, employment, and naturalization. When Iraq war started in 1989, Kurds who escaped from Halabja massacres settled in houses in south-eastern Turkey. Most of them returned to northern Iraq in 1991 (Kirişçi, 2014).

4.1.1. Turkey’s Refugee Policies and Integration Strategies

Under this title with the contribution of the general processes of integration strategies all over the world, past and recent strategies and applications of Turkey are going to be discussed. To understand these issues clearly, primarily, what policies are applied in

Turkey until Syrian migrants came needs to be clarified. In order to make comparison between previous and recent integration applications, it is important to understand the differences. Hence, the differences between these applications will be used as a guide for developing housing policies for refugees in Turkey.

This chapter aims to analyse of the migration policies of Turkey from 2000 to 2013. First of all, this section attempts to review the background and context of the process, and then to give brief information about refugee policies. As mentioned before, because of the geographical situation and closeness of both EU and middle east boarders to Turkey, there is an extensive migration and transit migration history (Kirişçi, 2003). In the mentioned two decades, thousands of people came to Turkey from many countries including Iraq, Egypt, Morocco, and Afghanistan. Some of them tend to stay permanently and some temporarily (İçduygu, 2000).

Immigration is regulated by the Law on Settlement dating back to 1934 (İçduygu, 2003; Kaya, 2008). The law provides the right to enter and settle for ones who apply for asylum. Furthermore, the Passport Law (Law 5682) is applicable for governing entry to and departure from Turkey (İçduygu, 2003; Kaya, 2008). Asylum (refugee) is regulated by the 1994 Asylum Regulation (prepared by the General Directorate of Security at MOI) (Kaya, 2009). In 1951, some certain countries had made full-fledged refugee status regulations under the control of UNHCR.

Turkish government took some important parts in this regulation and adopted 'Temporary asylum' grant as a refugee status to its policy in 1994 (Suter, 2013). The regulation says that refugees that cannot find a country for resettlement are accept to the country and they can be deported back to their country (Kirişçi, 1996). Because of internal factors, such as EU, there has been a change in the migration profile between 2000-2013 and migration policy of Turkey changed. Thus, to prevent illegal migration and to control human traffic from borders, governments started to deal with the new refugee policies in 2000 (Elitok, 2013).

In March 2005, Turkey adopted a National Action Plan on Asylum and Migration (NAP) which was about the changes that are necessary, and the challenges involved in harmonisation of asylum and migration policies between Turkey and the EU (or rather adaptation to EU standards). According to Kaya (2009), the most important process of

this stage is harmonization and it seems like it is only applicable for European countries. Until 2010, refugees had to pay residence fee to obtain a residence permit (EU Delegation Ankara, 2011). These fees had to be paid individually and were often criticised for being “prohibitively high” (Durukan, 2007). Because of having difficulty in paying these fees, most of refugees did not benefit from healthcare systems, accommodation facilities and work permissions in Turkey.

After Turkey adopted a National Action Plan on Asylum and Migration (NAP), it was important to have and apply an Asylum Law, and to establish an administrative unit which specializes on asylum issues (Suter, 2013). Furthermore, for the integration of recognised refugees, collaboration with NGOs and local authorities were planned (Kaya, 2009).

With the regulation in 1994 put into force, Turkish police gathered asylum claims upon which the Foreigners Borders and Asylum Division of the General Directorate of Security under the Ministry of Interior conducts a status determination to determine whether an asylum seeker has ‘genuine’ reasons for applying for refugee status. If they agree this to be the case, the applicant receives ‘temporary asylum’, i.e. a temporary residence permit valid for the period for which UNHCR determines the status.

In the migration Policy Institute handbook there is a part about Turkey’s policy upon Syrian refugees. The policy says that the issue has a complicated both for short-lived crisis and its parallel attitudes on asylum and protection regime. Finally, Syrian refugees are subjected as asylum and protection regime by policymakers to increase responds of the long-term humanitarian crisis. Government's reason for this approach was because it was initially a temporary solution and intended to be placed in camps of refugees to Turkey. Within the past few years some integration studies have begun, after they realized that Syrian refugees will not return to their countries.

With some standard system solutions, the accommodation needs of some of the refugees were met by camps. But it’s not very useful except for very urgent needs, as the capacity of these camps are limited, and these camps are made for the purpose of creating a temporary accommodation area for refugees who have escaped from the

war, and actually, these containers provide minimum space for minimum usage. In fact, it can be said that this approach can be the government policy.

Today, more than ninety percent of the refugees in Turkey are not in temporary accommodation centres, they live in urban areas. This suggests that the role of local governments in the settlement adaptations of Syrians living in urban areas will increase in the coming period. On one hand, its local governments are responsible for developing urgent remedies for conflicts and disputes that arise in daily life and on the other hand government's policy programs and funds for the development of activities contribute to the integration process of refugees (Shiller and Caglar, 2011).

But nowadays, as already mentioned, people are beginning to settle in certain parts of the city not only because the camps are not in every city but because of inadequate quotas. Apart from this, however after spending 6 years in Turkey intending to become permanent where they also begin to acquire a more permanent habitat in certain areas of the city.

In fact, within the scope of this work, it is stated that after the negotiations with the Authorities authorized by the Government (AFAD/ GİB), the six-year housing possibilities are now coming to an end and for people who have already settled in the regions by themselves authorities are thinking of no longer planning for accommodation but to continue with social integration projects.

As mentioned in the integration chapter, citizenship and integration issues are relevant to each other. Regulation on Temporary protection which was adopted in 2014 includes changing Syrian's legal status from temporary guest to under temporary protection and this has an important impact on Turkish Citizenship Law. The idea of accepting Syrians as citizens were announced in 2016 by president Erdoğan in Kilis (Milliyet, 2016).

A new addition to Turkish citizenship law was signed by the President on December 12, 2016 (Decision number: 2016/9601). According to these additions the new necessities for citizenship are:

- 1) Making a capital investment of at least two million USD in Turkey, 2) Purchasing immovable property worth at least one million USD, 3) Securing employment for at

least 1000 workers, 4) Having at least three million USD or equivalent deposits in Turkish banks, 5) Keeping government bonds and bills equalling at least three million USD for three years. After this regulation, more than 30.000 Syrian people had a right to take a citizenship in Turkey in 2017 (Migration and Integration Report, 2018).

Most of these Syrian people live in Istanbul. After all these variable applications, in accordance with the 96th article of the Law on Foreigners and International Protection within the framework of integration policies, it was decided that:

1. To the extent of the economic and financial possibilities of the country, in order to facilitate the mutual harmony of the foreigner and the applicant or those with international protection status with the society in our country, and to enable them to move independently in all areas of social life in our country, in the country where they are resettled or when they return, without the help of third parties. It can also plan compliance activities by making use of the suggestions and contributions of public institutions and organizations, local administrations, non-governmental organizations, universities, and international organizations.

2. Foreigners can participate in the courses where the political structure, language, legal system, culture and history of the country and their rights and obligations are explained at a basic level.

3. Courses such as benefiting from public and private **goods or services, access to education and economic activities, social and cultural communication, receiving basic health services**, promotion and information activities through distance **education** and similar systems Cooperation with General Directorates, public institutions-organizations and non-governmental organizations (<https://www.goc.gov.tr/uyum-hakkinda>).

According to this regulation, actually, the third law is the most important and it covers all the procedure.

To summarize these integration statements in the table most important dimensions are:

Table 7:Main Integration Strategies for Refugees in Turkey

MAIN INTEGRATION STRATEGIES in TURKEY	Services	Administration
		Transportation
		Health
	Rights	Governmental and Legal Rights (Temporary ID cards...)
	Education	Free education
		Language Courses
		School accessibilities
	Economic Activities	Job with insurance
		Monthly financial aid
		Food aid
		Heating aid
	Social Communications	Social networks
		Residential areas
		Safety
	Cultural Communications	Religious Practice
Orientation programs at NGO's		

Throughout this entire process, most of the policies implemented due to the acceptance of refugees were temporary. But as time went on, refugees began to spread to the cities with the continuation of mass migration and the unending war process. For this reason, strategies have been developed for Syrian refugees to adapt to society and these strategies are outlined in the table above.

4.1.2. Housing Policies for Immigrants in Turkey

In 2011, Turkey declared an open-door policy towards refugees fleeing from Syria with “temporary protection” to Syrians. Within the temporary housing criteria, there are some common solution types that can be used for permanent and adaptable accommodation standards for refugees.

There is an article which is widely researched about temporary housing criteria that is written by Yüksel and Hasirci in 2012. In the article, according to some interviews, there are some critical needs determined. These are:

- 1) Housing that will benefit user's socio-cultural and socio-economic status, habits of life, and family structures.
- 2) Housing that is produced within a short time.
- 3) Infrastructure projects are currently under study and other related disciplines-mechanical-electrical employees come together and partners in decision making are required.
- 4) Achieving the highest level of satisfaction regarding the provision of pedestrian sidewalk and street widths, security issues, layout aesthetics, aesthetics of the housing.
- 5) Ensuring satisfactory social conditions (for example, residential area, socio-cultural structures, health structures, access to city centres, public buildings, and the satisfaction of the public transport sub-conditions).
- 6) Ensuring satisfactory housing plans in terms of household size, overall usability, usefulness of space, storage, and laundry and drying facilities.

In 2014, there were nearly 220.000 Syrian refugees housed in 22 camps along the Syrian border with another 515.000 registered in the urban cites (Kirişçi, 2014). According to regulations, there are no public or private housing opportunities besides refugee camps in Turkey. Syrians who come to Turkey, intending to live outside the camps can live anywhere they prefer but they must be registered to use public services. These refugees need to find their housing necessities themselves. More than 80 percent of registered Syrian refugees in neighbouring countries live in communities and cities rather than designated refugee camps (Ostrand, 2015).

The war continues, and the growing numbers of urban refugees create challenges for Turkey. These Challenges are about the understanding of 'refugees are not going to return home soon'. Thus, this situation effects the policies of the government because, according to this the government need to offer new terms to refugees such as urgent '**education, employment, health, shelter and any other needs**' of Syrian refugees.

Additionally, the increasing number of Syrian refugees outside the camps effected in a bad way such as the controlling Syrians registration processes become more difficult

and complex. To control refugees uncontrol spread to the cities, with the announcement of ‘Nurettin Canikli’ as a Deputy prime minister, Housing development Administration of Turkey (TOKİ), started to work on the possibility of long-term mortgages to purchase a house. But there has been not any legislation announcement on the subject yet (İçduygu and Şimşek, 2016).

4.2. Immigration Process of Syrian Refugees in Turkey

In the section where the social, cultural, and architectural structure of Syria is discussed, general information will be given about the lifestyles, social life and the life of men and women in Syria. Because clarification of socio-cultural background and housing preferences of Syrian community in their home country has an important role. Then, in the same section, the diversity of architectural structures in Syria will be discussed on which architectural movements or cultures are affected by these structures. After mentioning the features of the architectural structures in Syria, the characteristics of the traditional and contemporary houses in Syria will be discussed with the help of housing plans and the properties of the interior and exterior use of the houses.

After giving brief information about the Syria in general, this chapter will examine Turkey phase of Syrians under the title of history of Syrian migration and integration processes of Syrians in Turkey. In this section, integration processes of Syrian refugees in Turkey and the policies of the Turkish government for Syrian refugees were discussed. First, how many of the refugees arrived in Turkey, how much of them stay in Turkey, how they came to Turkey, where they stayed, how they addressed the issue as they tried to adapt themselves, policies pursued by Turkey regarding the Syrian refugees etc. are being discussed.

4.2.1. The History of Syrian Immigration Process in Turkey

According to 2015 data, approximately 7.6 million Syrians were estimated to be internally displaced and nearly 3.5 million refugees had to cross borders into Turkey, Lebanon, and Jordan (although the actual number is probably much higher as many refugees in the region are not registered) (İçduygu, 2015). Since 2011, around 4 million Syrian refugees came to Turkey. Looking at the formal recent data taken from GİB

(2020), there seems to be no noticeable increase in the total number of the Syrian Registered refugees. While 228.000 of the refugees are living in temporary shelters, the rest are trying to find or create living spaces for them. The data related to information given can be seen below.

Table 8:Data taken from DGMM (Source: <https://www.goc.gov.tr/gecici-koruma5638>)

DISTRIBUTION OF SYRIAN REFUGEES IN THE SCOPE OF TEMPORARY PROTECTION BY PROVINCE 02.07.2020 (ALPHABETICAL)									
PROVINCE NO	PROVINCE	REGISTRETED	POPULATION	COMPARASION PERCENTAGE WITH PROVINCE POPULATION	PROVINCE NO	PROVINCE	REGISTRETED	POPULATION	COMPARASION PERCENTAGE WITH PROVINCE POPULATION
	TOTAL	3.594.981	83.154.997	4,32%		TOTAL	3.594.981	83.154.997	4,32%
1	ADANA	247.671	2.237.940	11,07%	42	KAHRAMANMARAŞ	93.144	1.154.102	8,07%
2	ADIYAMAN	21.896	626.465	3,50%	43	KARABÜK	1.075	248.458	0,43%
3	AFYON	10.261	729.483	1,41%	44	KARAMAN	823	253.279	0,32%
4	AĞRI	1.143	536.199	0,21%	45	KARS	177	285.410	0,06%
5	AKSARAY	3.668	416.367	0,88%	46	KASTAMONU	3.185	379.405	0,84%
6	AMASYA	880	337.800	0,26%	47	KAYSERİ	77.032	1.407.409	5,47%
7	ANKARA	97.181	5.639.076	1,72%	48	KIRIKKALE	1.798	283.017	0,64%
8	ANTALYA	2.371	2.511.700	0,09%	49	KIRKLARELİ	1.017	361.836	0,28%
9	ARDAHAN	121	97.319	0,12%	50	KIRŞEHİR	1.464	242.938	0,60%
10	ARTVIN	38	170.875	0,02%	51	KİLİS	108.239	142.490	75,96%
11	AYDIN	7.908	1.110.972	0,71%	52	KOCAELİ	55.295	1.953.035	2,83%
12	BALIKESİR	4.752	1.228.620	0,39%	53	KONYA	115.303	2.232.374	5,17%
13	BARTIN	315	198.249	0,16%	54	KÜTAHYA	1.975	579.257	0,34%
14	BATMAN	15.297	608.659	2,51%	55	MALATYA	29.382	800.165	3,67%
15	BAYBURT	24	84.843	0,03%	56	MANİSA	13.485	1.440.611	0,94%
16	BİLECİK	619	219.427	0,28%	57	MARDİN	88.709	838.778	10,58%
17	BİNGÖL	1.057	279.812	0,38%	58	MERSİN	213.846	1.840.425	11,62%
18	BİTLİS	1.196	348.115	0,34%	59	MUĞLA	11.282	983.142	1,15%
19	BOLU	3.251	316.126	1,03%	60	MUŞ	1.540	408.809	0,38%
20	BURDUR	7.902	270.796	2,92%	61	NEVŞEHİR	10.597	303.010	3,50%
21	BURSA	176.420	3.056.120	5,77%	62	NİĞDE	5.260	362.861	1,45%
22	ÇANAKKALE	5.510	542.157	1,02%	63	ORDU	893	754.198	0,12%
23	ÇANKIRI	747	195.789	0,38%	64	OSMANİYE	48.821	538.759	9,06%
24	ÇORUM	2.904	530.864	0,55%	65	RİZE	1.065	343.212	0,31%
25	DENİZLİ	12.156	1.037.208	1,17%	66	SAKARYA	15.314	1.029.650	1,49%
26	DIYARBAKIR	23.116	1.756.353	1,32%	67	SAMSUN	6.827	1.348.542	0,51%
27	DÜZCE	1.768	392.166	0,45%	68	SİİRT	4.303	330.280	1,30%
28	EDİRNE	1.062	413.903	0,26%	69	SİNOP	198	218.243	0,09%
29	ELAZIĞ	11.890	591.098	2,01%	70	SİVAS	3.542	638.956	0,55%
30	ERZİNCAN	115	234.747	0,05%	71	ŞANLIURFA	420.705	2.073.614	20,29%
31	ERZURUM	1.123	762.062	0,15%	72	ŞİRİNAÇ	14.966	529.615	2,83%
32	ESKİŞEHİR	5.414	887.475	0,61%	73	TEKİRDAĞ	12.584	1.055.412	1,19%
33	GAZİANTEP	448.917	2.069.364	21,69%	74	TOKAT	1.047	612.747	0,17%
34	GİRESUN	200	448.400	0,04%	75	TRABZON	3.453	808.974	0,43%
35	GÜMÜŞHANE	90	164.521	0,05%	76	TUNCELİ	37	84.660	0,04%
36	HAKKARİ	5.172	280.991	1,84%	77	UŞAK	2.522	370.509	0,68%
37	HATAY	433.235	1.628.894	26,60%	78	VAN	2.270	1.136.757	0,20%
38	İĞDIR	89	199.442	0,04%	79	YALOVA	3.891	270.976	1,44%
39	ISPARTA	5.895	444.914	1,32%	80	YOZGAT	4.921	421.200	1,17%
40	İSTANBUL	502.674	15.519.267	3,24%	81	ZONGULDAK	630	596.053	0,11%
41	İZMİR	144.316	4.367.251	3,35%					

Because of the reasons discussed before, refugees incoming from Syria tried to find new places for themselves. As previously mentioned, one of the biggest factors in determining regions of their accommodation is where the relatives of refugees have already settled in Turkey. Unintentionally or on purpose, they have settled in areas where they are close to their relatives, thus creating a ghetto. The research showed that for the Syrian refugees who come to Turkey, that it was not important for them in which city they were as they preferred to choose a more communal area where they are close to the people from their country. As Lordoğlu and Aslan (2016) have said in their article: ‘Syrian refugees preferred living spaces that are related to their class and economic positions.’ For this reason, some problems arose when immigrants started to live outside the camps without any control.

According to the Kirişçi (2014), at the beginning of the Syrian war, very few refugees came to Turkey. But in 2011 everything changed. In the seventh year of the Syrian civil war, the number of people displaced by the fighting has surpassed 13.5 million and Turkey remained a crucial haven for many of them. Now harbouring at least 2.5 million Syrians, Turkey has become the number-one destination for refugees. There are three major categories for Syrian refugees in Turkey from two different points of view. First is related with the future expectations of Syrian refugees. This group of people plan to return to their country after war is ends. The second group plan to stay in Turkey for a long time so their capability to integrate to Turkish society increases (Bariscil et al, 2017).

In particular, firstly, it is important that people who escaped from the war to feel safe in the country of migration. If these refugees did not get a chance to live in the regions offered by the authorities, they started to build their own living conditions after they became self-reliant but first, they had to find a job and earn money in order to survive. In fact, this can be called as a specific social integration effort. As Göksel (2017) have mentioned; ‘In the host countries, cultural and ethnic diversity that immigrants bring is usually perceived as a threat to national security and social unity. The term “integration” is generally used to refer to the ideal of commonality within diversity in the face of these perceived threats.’

Many of these immigrants were forced to leave their countries without any preparations as they have not considered going to another country since they were war

victims. These people try to create an environment similar to their own after they have established the necessary conditions in which they can live in. As mentioned before, the regions of the emigration are usually the regions where relatives who came before them are living which also create the possibility to multiply and to live their own environment (Castles, 2018).

According to Akcapar and Şimşek (2017), 93% of all refugees and asylum seekers live in urban centres. Thus, it can be said that, it is not important whether the neighbourhoods are poor or not, Syrian, and Turkish people live together in everyday life. However, Syrians who are especially from the northern urban centres such as Aleppo are generally interested in trading and these people were able to bring their financial resources. Also, it needs to be kept in mind that these people had family and business relations in Turkey. For these people, it is important to settle in places near to their families and business, so they especially prefer to live close to the borders and capital cities.

Because of the unending political fluctuations in the region, Turkey has struggled to cope with the growing number of refugees. It is important to understand the position of Turkey in this refugee crisis. Therefore, making some assessments of the current policy approaches toward displaced Syrians in Turkey and looking at changes in Turkey's asylum and protection regime will be more effective (İçduygu, 2015)

After all these regulations enacted formerly, a new policy about asylum which is named "New Law on Foreigners and International Protection" was put into force 4 April 2013 and gave full control to the government. The new law consisted of different supportive migrant organizations, international organizations, and supranational organizations such as European Commission, UNHCR etc. (European Delegation Ankara, 2011). This is the first national refugee legislation in Turkey. According to Suter (2013), Turkey has entered a new period and because of these regulations, there are some transformations upon migrations.

As Kirişçi (2012) stated, the creation and adoption of the law is partly an effect of a demand to harmonise with EU standards, but it can also be seen as an effect of two factors. The training on asylum issues conducted especially by the UNHCR and European Court of Human Rights's decisions on illegal refoulements. As Turner

(2015) stated in the article Turkey treated Syrians as ‘guests’, reinforcing this through legislation.’, the immigrant approach of the Turkish government up to now is temporary as these people think they will return to their countries someday but it seems as though these migrants are trying to make a living in Turkey, have a part in the work force and do not think about going back. For this reason, the areas presented to them have begun to internalize as the areas they live in, even if they are temporary accommodation areas.

The article titled ‘Syrian Refugees in Turkey’ (2015) refers to Turkey’s open-door approach to the Syrian crisis stating it has been accompanied by three policy elements. First one is ensuring the temporary protection of Syrians. Secondly, upholding the nonrefoulement principles is important policies. And the last principle is about providing optimal humanitarian assistance to refugees.

Up to now, in relation to the principles, Turkey needed to pay attention to some specific situations to control and organize the refugee problem. These are, controlling growing effects of refugee inflows in host communities, identifying the new reception system and prediction of the implications for the region. After identifications of these situations, because of the increasing number of Syria refugees in Turkey, government started to re-manage the system and applied some different strategies. For understanding the five-year plans and the developments of the strategies, a table prepared by Memişoğlu (2018) can be followed below.

Table 9: Evolution of the National Policy in the Integration Strategies of Syrian Refugees in Turkey.

2011-2014	2014-2016
Open-border policy	2015 → Limited open-border policy
Guests → Temporary Protection Status	Temporary Protection Status
Emergency management - “Camp refugees”	Development-related policies - “Urban refugees”
Limited international involvement	Increasing international involvement March 2016 → EU-Turkey deal
Flexible mobility	Restricted mobility
Temporariness	Permanence - Socio-economic integration (harmonization)
Limited role of local governments	Growing role of local governments

Between 2011-2014, when the Syrian war had begun, Turkey applied open door policies to the refugees and accepted them as guests. According to this table, the open-border policy which started in 2011 had turned to limited open border policy at the end of 2015 because of the uncontrolled crossing from borders. And stated before, their status was identified as temporary protection status. Because of these movements and mass influx, Turkey firstly accommodate these refugees in camps.

However, because the war continued and the fleeing from borders had not finished or controlled, Turkey had started to change the refugee accommodation strategies and let refugees to fled in cities and then, they were named as urban refugees. In these five-year processes, Turkey had limited international involvement but with the mutual agreement with the EU, the international involvement of the issue increased. Meanwhile, because refugees could not return to their country, they started to settle in cities more and they mainly needed to be integrated economically and socially. In the same table prepared by Memişoğlu (2018), it is being understood that there is a difference of the actions of Local government, but this opinion can be debatable because of the limited administrative power of the local government.

4.2.2. Integration Process of Syrian Refugees in Turkey

As mentioned before, since 2011, the number of Syrians who have come to Turkey has increased. At first, Syrians lived in areas which were close to the borders and generally in camps. As time went by and their number increased, they choose to move to certain cities in Turkey and started to build their lives. Syrians who settled in the cities began to create neighbourhoods and tried to integrate their lives into the texture of the city. This process led to certain adaptation concerns.

At first, Turkish government and local NGOs developed a five-step plan for the adaptation of Syrians. These were, establishing safety and security despite urgent humanitarian aid projects, providing Syrian refugee youth by letting them study in Turkey, language courses for adults, destined for more stable segments of the refugee population by promoting their business. (Memişoğlu, 2018).

To understand the socializing phase of refugees, their adaptation stages were used as a measure for clarifying and emphasizing their individual or group identities. Additionally, this phase can interrogate with some questions such as:

1) Is it true that they try to increase the complexity and attractiveness of their environment? 2) Is personalization directly related with the neighbourhood? 3) Is it true to avoid their confounding effects of ethnic group membership on personalization and neighbourhood sociability?

These problems could be set under the following titles: socio-cultural, economic, infrastructure and planning, construction quality, and decision-making process (Özden, 2005). As a socio-cultural perspective, first, new settlements were built by the government as a risk reduction policy, away from the affected areas. On the other hand, it may take a long time and process for victims to adapt to resettlement. They often underlined that they miss their pre-war environment, they noted that they left many things behind, such as residences, neighbours, covering memories, friends, shops and outlet locations, streets, natural and built environments.

Social interaction and gathering places are all had and very important places in their lives. This point of view caused the process of adaptation to new settlements to prolong. Because new spaces were filled with unknowns, with new natural and built environments. The victims were trying to rebuild neighbour relationships and the socio-cultural structure of new settlements. Therefore, the adaptation process took a long time, which caused more unhappiness and hopelessness. Some claimed that they did not feel permanent but constantly as refugees or immigrants.

However, especially new policies of Turkish government generated under urgent pressures sometimes fail to address the root causes of vulnerability. But in the long term, it may even amplify the social, economic, and environmental weaknesses that turn natural hazards or wars into large-scale disasters.

This study also aims to present a social and architectural vulnerability framework to guide refugee policy decisions and avoid the problems associated with these policies. According to the literature, there are some impacts of social vulnerability. These are Socio economic disparities, Livelihoods, Disruption of Communities and Environmental impacts.

‘Instead, it is crucial that cautious analysis be given to developing an adaptive plan that aims to reduce long-term vulnerability to future hazards by considering the many social, physical, environmental, economic and political components that interact to influence vulnerability.’ (Turner, 2003)

Not based on official sources, Kirişçi (2014) mentioned that Syrians try to adjust to their new surroundings and seek more permanent accommodation, employment, and schooling for their children. Additionally, it should be known that, for the government, as a sort of formal integration gives priority to three policy areas critical to formal or informal integration. These are ‘**Education of refugee children**’, ‘**Employment and Health**’.

Although Syria has a population who can speak Turkish, Kurdish and Arabic, the distance between borders affected the languages familiarities. This is also accurate for Turkey’s close border cities such as Hatay, Adana, Mersin etc. Because of the multilingual people of both Syria and Turkey, people who have fled from Syria were not in need to learn Turkish for period of time (Bariscil et al, 2017). Language courses offered by local governments (especially with the powerful contribution of TÖMER) helped them in feeling as a part of the country.

Even if the parents do not learn, they try to relax their troubles in everyday life by making their children learn Turkish. A survey conducted by AFAD in 2013 found that 86 percent of refugees outside of camps wanted to learn Turkish. Among children between ages 6 to 18 of 1.3 million Syrian refugees, only 500.000 of them could take formal education (because they are registered and have id cards). It means that approximately 38,5% of the total Syrian children population in Turkey have access to formal education. Because of the regulative inadequacy, refugees have some troubles reaching the educational facilities.

In the paper written by İçduygu and Şimşek (2016) it is stated that, education services for foreigners with increasing refugee population in Turkey, has gained importance. In fact, the national Turkish legislation on education states that all children, including foreign nationals, have the right to free basic education. Basic education up to the 12th grade is compulsory in Turkish law.

Although the right to education is for all, Syrian refugees had difficulties enrolling their children in the public-school system, mainly due to the lack of any clear regulations stating formal procedures for students' enrolment. There are also practical limitations, such as language barriers and lack of spaces in classrooms. Additionally, because of the cultural impact of the region of Syrian refugees, there is a common discrimination between man and woman. Because of this, Syrian families reject to send their daughters to school.

It is believed that the influx of refugees affects the rental real estate market. Middle-income Syrians prefer apartments and houses in Gaziantep, Kilis, Hatay and Adana. Higher-income Syrians prefer the port city of Mersin (Alpaslan, 2012). Based on the researches made by ORSAM and TESEV (2015) as unskilled workers of Syrian refugees are generally living in rural-based places, they prefer cheaper accommodation in these provinces. Increasing construction of illegal buildings and additional floors with expectations of rental income gives a different look to the region than the general texture of the city. Thus, because of the illegal constructions, builders try to eliminate general and local taxes which need to be paid to the local municipalities (Hopoglu et al., 2017).

According to the TUIK reports, Syrians generally work informally in risky sectors. Because of this, they prefer to establish a living space near their industrial sites. According to the statistics TUIK, 32,5% of the Syrian people in Turkey are working without social security (TUIK, 2017) Also, the refugees who have little money and do not want to work in such dangerous open places in the neighbourhoods, they work in other places such as restaurants, markets, clothes shops, etc. to meet the traditional needs of the people living in that region and to earn money.

Additionally, Syrian migration to Turkey has affected economic situations of the natives in some ways. For example, because of the cheap and illegal Syrian concurrence, in a 3-month period in 2016, 1.250 Turkish shops were closed (Ercan, 2016). As mentioned in the previous chapters, there are some regulations for Syrians to do their work in Turkey regulation on “Work Permits of Foreigners under Temporary Protection’ declared in 2016, for people to be under temporary protection and to get work permit, they need to be registered after minimum 6 months.

Although Turkish government tried to help refugees regarding governmental procedures, because of the number of growing illegal Syrian businesses, the economy has been affected in a negative way. An example for this is the major losses of tax revenue (Orhan and Gundogar, 2015). According to literature, it is hard to identify the overall impacts of the issue. There are some different ideas whether it has a good or bad impact upon the Turkey market. Hopoglu et al. (2017) states ideas about that: It is hard to have an idea about the overall employment situations of the Syrian refugees because they are generally work informally.

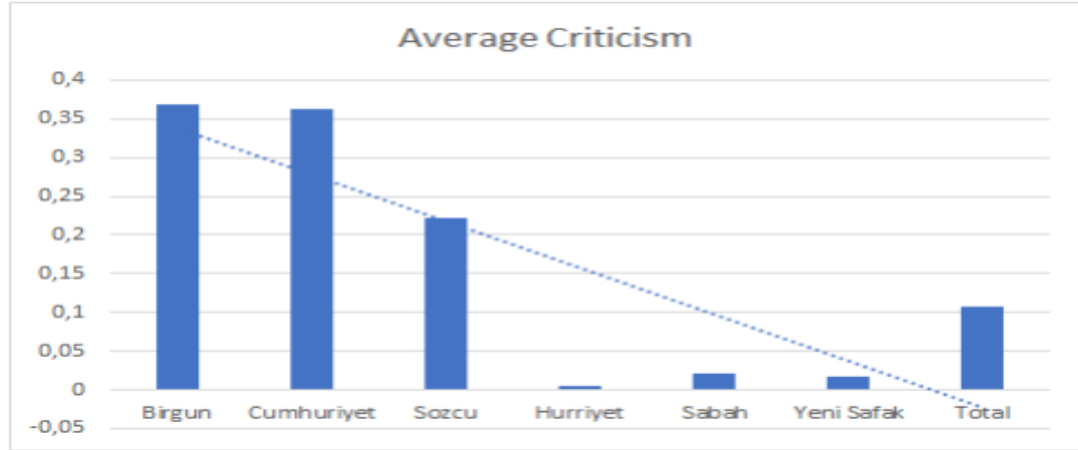
There are several organizations that are interested in the Syrian refugee case. These institutions are branches of Health ministries, Ministry of Education, Higher Education Boards, Ministry of Labour and Social Security and DGGM. And these institutions are interested with some specific issues identified by Akçapar (2018) as; Entering Turkey legally, staying under temporary protection with a valid residence permit, having higher education, having a profession and not being involved in any criminal activity.

Law 6458 passed in 2013 contains very few new regulations on work permits and the integration of foreigners into the labour market. The law introduced a long-term residence permit for foreigners who have stayed for at least eight years uninterrupted in Turkey. Additionally, the permanent residence permit grants the holder all the rights of a Turkish citizen except for the right to vote, to be elected, to enter public service, and import tax exempt vehicles. Actually, because it is believed that Syrian people need temporary accommodation in Turkey, according to the laws, status of Syrian people are named as ‘under temporary protection’. So, Syrian people do not have all the rights as refugees.

Also, under the Political Integration, the representation of Syrian refugees in Turkish media is important. The effects of the media on public opinion and policies need to be deeply examined. In the Literature, there is a perception that advocates using ‘refugee’ term causes a wrong perception about the situation (Hayer et al., 2016). Using “people” or Syrian people has a better impact. There are lots of terms to be used for describing refugees. These are refugee, guest, immigrant, fugitive, temporary protection. The uses of these terms are related with the newspaper’s perspective (Brouwer et al., 2017). In Turkey, there are different types of representation that exist according to the political position of the newspaper. For example, a newspaper known

for its closeness to the government does not make critics about the Syrian issue. The graph about average criticism on newspapers about Syrian issue is shown below.

Table 10: Syrian Refugee Criticism on Newspapers (Yücel, Doğankaya, 2017).



Criticism on newspapers affects the feeling of Turkish people and their attitudes upon Syrian people. It is believed that, this is an on-purpose attitude to affect people's governmental ideologies. Showing Turkish government powerful to the citizens affects people's ideas and increases votes of the government.

4.3. Accommodation Strategies of Turkey for Syrian Refugees

In this chapter, under this title, settlement preferences of Syrians will be examined. Because the first and legal settlement type for refugees are camps, the regions, amounts and living accommodations of these camps will be discussed.

4.3.1. Refugee Camps

As previously mentioned, by the beginning of war refugees arrived in Turkey and were taken to camps. In these camps, there were two types of constructional options for refugees to accommodate. One was tents and the other was containers. According to the surveys, because of problems like fire and some instability issues, most of these camps changed their constructional system to containers.

The first refugee camp was established at Hatay (Kap, 2014). In the beginning, with the thought of finding an easy and quick solution, tent camps were established. At first, by the end of 2011, approximately 19.000 people were sheltered but the numbers showed an increasing trend and by time close to 3.000 to 6.000 people started to flee

to Turkey daily (Bariscil, Hussein and Yavuzaslan, 2017). With the increase of accommodation needs and due to some security problems, container camps started to be built in the region. The report of AFAD on Syrian refugees in Turkey details that there are 22 camps dispersed across southeaster Turkey, close to the Syrian border.



Figure 7: Syrian Refugee Camp in Hatay (Source: <https://www.worldbulletin.net/diplomacy/fire-in-syrian-refugee-camp-in-turkey-kills-four-h101793.html>).

In 2017, AFAD promoted its sheltering centre management system ideology. The ideology has two aspects; first aspect is about the goals of the system and the second is about the actions that should be taken by the system. Goals of study method developed by AFAD (2017) was related with Information and Planning to control the entrances and exits from the centres. Also, they tried to record the statistics of the camps by logistic managements. In the camps, Educations and Course management was important thus they tried to provide cash assistance. Finally, as a constructional procedure, standardization of the sheltering system was important. Therefore, in order to identify the standardizations, they made Temporary settlement management, Temporary Sheltering constitution, Personal and assistance management. And they monitored refugees in the camps. However, all these action plans were thought as a temporary situation, other than being permanent.

According to UNHCR, the conditions of camps are more comfortable, standardized, and controlled than those in neighbouring countries hosting Syrian refugees (ORSAM, 2014). Recreational and educational activities are available in these camps and security is provided by the Turkish armed forces (ORSAM, 2013). However, as UNHCR announced in its 2016 reports, refugees who were accommodated in these camps

generally complain about food resources. Authorities kept this issue in mind and tried to solve this problem in cooperation with municipalities to get sufficient nutritious foods for refugees.

Studies show that refugees often prefer to personalize the site by making some additions to nearby areas of the homes or camps which they live in. However, with the developed observations that will be made in the later stages of this study, how refugees are organized in the areas they live in will be investigated, and perhaps the solutions to indoor both indoor and close environment connections will be discussed. In Hatay and Urfa refugee camp for example, refugees created some outdoor spaces for them to do some activities.



Figure 8: Personal Dwelling Surrounding Arrangement from a Refugee Camp in Turkey (Source:<https://www.ruaf.org/sites/default/files/Mission%20Report%20LogoRep%20RUAF%20SpCiti%20Jul%202016%20FINAL-low%20res%281%29.pdf>).



Figure 9: A Personal Dwelling Surrounding Arrangement from a Refugee Camp in Turkey (Source:<https://www.gettyimages.com/photos/syria-flag?mediatype=photography&phrase=syria%20flag&recency=anydate&sort=mostpopular&license=rf,rm&page=1&suppressfamilycorrection=true>).

There are some inside photos from temporary containers of Syrian refugees.



Figure 10: Personal Interior Arrangements from a Refugee Camp in Turkey (Afad, 2017).

Although camp conditions are better than urban areas and many Syrians have difficulties finding houses, jobs, and access to education system or health services, more than 3 million Syrians have chosen to become urban refugees. European commission (2017) has declared that these 26 camps in Turkey accommodate 260.000 registered refugees. According to current data, only 63.452 refugee remained in the camps due to keeping the camps open enough to accommodate only the elderly and families with young children and the remaining camps being closed. This means that, over 90% of the refugees who did not have access to the mentioned facilities choose to live outside of these camps (Bariscil, Hussein, Yavuzaslan, 2017). These urban refugees live on their own income, but they can also get humanitarian aid from local and international organizations as well as from Turkish government agencies (Makovsky, 2019).

Table 11:Amount of Syrian People who Stay in Camps and Outside the Camps. (Source: <https://www.goc.gov.tr/gecici-koruma5638>)

SHELTERED AND UNSHELTERED SYRIAN REFUGEES BY TEMPORARY SHELTER CENTERS



The most important reason for this situation can be the desire to try to establish a permanent lifestyle rather than a temporary one. Other than this reason, there are some several other ones. According to İçduygu (2015) these are; 1) The unprecedented number of refugees which have exceeded the overall capacity of camps, 2) Family ties and financial independence which have enabled some refugees to access shelter in other ways that are often arranged by relatives, 3) Syrians whose entry is considered illegal and are not allowed to register to enter a camp.

4.3.2 Housing Environments in Turkish Cities

As mentioned before refugees have some living habits in their traditional life. They try to integrate their former lives into their current experiences as much as economic conditions allow them to. But it is important to remember that these refugees are the ones had to run away without taking their clothes to battle. It can be said that, the steps that take place normally while moving an ordinary house are not always the same for them. They had to change the country and leave all their belongings behind. They tried to start all over again.

A lot of studies aim to increase or develop the ability and facilities in order to solve disasters and to mitigate some of the effects of wars. A research written by Greenbaums in 1981 in this field is about interior and exterior personalization of refugee homes. In the article it is argued that there is expression of ethnic identity in the exterior personalization of individual households. And as a result of the study, the article suggests that ‘exterior personalization in neighbourhoods may provide an ecological mechanism indicative of group of membership and domain.’

It is observed in previous researches that refugees, almost entirely, come from camps. Some have suffered serious trauma or torture for years. And there are health problems that do not last long afterwards (Carter and Osborne, 2009). Therefore, even if they are out of the camps, they may also consider the houses they have stayed as shelters because of the inconvenience of not being in their own countries, as well as the economic inadequacies that they have. This study will seek to find answers to how the refugees who have settled in certain regions of the city feel at home and seek solutions to these answers.

Although many people live in older, poor quality and sometimes crowded household, there was a reasonably high level of satisfaction with housing. The proportion of households that are satisfied with size of their place increased from first year to third year from 40% to 80% and those who were concerned that their homes were not safe for their children and/or contributed to personal or family health problems declined from 25% to 10%. Satisfaction with elements of design such as ability to control temperature, air quality, lighting, floor plan, cooking and kitchen facilities, and storage areas all improved throughout three years' time. (Carter and Osbourne, 2009.)

When looking at the immigrant residences in Turkey reached by using visual screening techniques, the first thing that was observed from visuals is that when refugees were editing their own living spaces was the addition of carpets and ground beds. Usually all floors of refugee homes are carpeted. Because refugees have crowded families, they usually prefer ground bedding. It is a space-saving solution where they can gather these beds at night and pick them up in the daytime.



Figure 11: Bedding Equipment and Daily Life Usage of Syrian Refugees. (Source: www.haberler.com)

Refugees can be identified as personalizers for all these places for reminding refugees that they are active participants. These personalizers communicate their individual and group identities. Refugees as personalizers, spend considerable amount of time indoor and outdoor which give lots of important data about their socializing procedure and whether it is good or not about maintaining their needs and adorning their property.

In Turkey, since 2011 the number of refugees coming to Turkey exceeded three and a half million like mentioned before. Because of this reason, 'relative to other countries' authorities may have inadequate sheltered opportunities for these refugees, and these people maybe in need for accommodation in certain regions of the country.

Refugees who come to Turkey choose a neighbourhood or region that has similar traditional approaches similar to their existing ones in order to feel more adapted to their own personal space and their homes. Because these refugees came from a multi-ethnic and multi-confessional country (Bariscil, Hussein and Yavuzaslan, 2017). This is true for refugees, who, as we have already mentioned, are staying outside the camps and are able to maintain their lives in some way.

As Charette and Rose (2016) mentioned, there are some factors that exist in choosing an accommodation zone such as; 'Housing search workers sought out suitable apartments or townhouses in low-end-of-market neighbourhoods in suburban areas, in which case they also had to consider the adequacy of public transportation to access settlement services, health care facilities and so on.' From the interviews made with refugees, it could be seen that there are cases of creating a ghetto as we have already been mentioned. These ghettos are created since refugees are afraid of integration. For this reason, they usually prefer places where their homes and accommodation areas can be more independent. RAP-SPO's (2017) stated that; 'The modest embellishments to increase its home-like qualities. The newcomers were very often housed in medium-to-high density apartment buildings/complexes, whereas many were accustomed to the privacy of stand-alone houses.'

Additionally, although some of them have been transformed, they are known as the slum's neighbourhood; in return refugees want to protect themselves in the form of a community life. Also, this region is close to the city's industrial zone therefore lots of these refugees can easily reach and find some daily work accommodating in this region (Chiswick and Miller, 2005).

Of course, it should not be forgotten that economic reasons and transportation facilities also are important in choosing a place to live (Haberfeld et al., 2019). Actually, it can be said that every city in Turkey which accommodate refugees have the same style/standard regions. Istanbul, Bağcılar can be a good example for these regions. 'Bağcılar is composed of 22 neighbourhoods with a population of 749.024. Population density is 33.688 people per km². It is reported that there are 25.406 registered Syrian refugees as of July 2015, which corresponds to 3,4 percent of the total population of the neighbourhood. Similar to the former Kurdish origin IDPs, Syrian refugees also

mostly work in the informal labour market, predominantly in textile workshops and construction business.’ (Kaya and Kır a , 2016).

Most of the refugees who were interviewed stated that they live in apartments or houses. Some of their houses have unfinished constructions and makeshift structures. As stated before, most refugee families live on the ground or basement floor or in self-contained homes which are cheaper in comparison to higher floor apartments in multi-story buildings. Generally, almost all Syrian refugee houses do not have enough water supply and drainage.



Figure 12: Housing Preferences of Refugees in Turkey (Source: http://www.musovasi.com/haber/suriyeliler_harabe_evleri_terk_etmek_istemiyorlar-13293.html).

It is important to understand that what is necessary is to establish and extend sociability. There are some important factors involved, and these are ‘**ethnicity**’, ‘**Residential Stability**’ and ‘**Home Ownership**’.

As Mattu (2002) have said, there are some different housing challenges exist. These are: ‘**Size**’, ‘**age**’ and ‘**composition**’ of the households. The larger and younger the households are with many extended or multiple families the more it requires a higher proportion of three and four-bedroom family units, but these units only make up 2% of the rental universe in the City (CMHC, 2007). It is known that refugees who are in a financially good state, make ethnic or functional touches on their houses but research shows that in order for these people to feel that they are at home, it is necessary to solve the strains mentioned above not only in consideration of solutions which contain only ethnic touches also more general troubles.

It is clear that, there are problems to be solved before refugees can be seen as customers. Employment provides a reasonable and progressive income that is crucial for improving housing trajectories. Refugees, however, have difficulty obtaining jobs with a reasonable wage and advancement potential.

A study by Wilkinson (2008), Broadway (2007) and Lamba (2003) for example, identifies the labour force difficulties that refugees face, such as relegation to unskilled positions often unrelated to their expertise, lack of Canadian job experience and references, and credential recognition problems for education and trainings they have received. Limited education and poor language skills also contribute to poor employment performance which leads to high unemployment and poverty levels that limits ability of refugees to access housing (CMHC, 2004a; Carter, Polevychok, Friesen, and Osborne, 2008).

Lack of knowledge about the housing market, renting process, and tenant/landlord rights and responsibilities also complicate refugees' search for good housing (CMHC, 2004a; Carter et al., 2008). Some refugees go to their friends or families who have already settled in a house while others know neither the language nor the city. For this reason, in fact, some refugees from selected regions may need to find some solutions that may make it easier to find selected houses for themselves.

As a summary, Syrian refugees prefer to live in cities, usually cheap (especially in areas that are about to be demolished and transformed), with easy access to city centres and workplaces, close to relatives or friends. However, it is known that they tend to continue their daily life experiences, habits, and cultures in the regions they settle. In regions which is preferred by refugees have generally some signs in respect to their ethnicity. It can be said that as they spread their culture and ethnicity to the regions they migrate, they can start to have sense of belonging to where they live.

Additionally, in this process, which is tried to be permanent by immigrants, the general expectation of refugees about housing can be separated into two main titles. These are Indoor Expectations and Outdoor Expectations. In order to realize this situation, there are arrangements they need inside and outside the housing. These can be summarised at the table as:

Table 12:Summary of the Outside and Inside Housing Needs of Syrian Refugees.

Inside Housing Needs	Outside of the House Needs
More carpeted or soft ground coverings	Much cheaper regions
A big main room to do their daily activities	Easy Transportation
Stocking/Storage areas for Big-size Families.	A small garden for planting.
Satisfaction with elements of design (control temperature, air quality, lighting, floor plan, cooking and kitchen facilities).	Security

Also, it is important to note that, when we look at the areas they have settled in, we can see that they also have spaces where they can continue their traditional life. For example, they have grocery stores where they can find their own food items, cafes where they can sit and spend time, stores where they can find more suitable clothes. However, this may indicate that they are planning to be permanent in the regions where they are settled.

CHAPTER 5

5. LIFE AND HOUSING IN SYRIA BEFORE WAR

In the beginning of this chapter, the demographic, geographic and economic structures of Syrians are important to understand what basically Syria was before the war and what was the most influential attributes of Syrians lifestyle. Therefore, firstly there will be an overview about the Life and Housing in Syria before war. Firstly, Demographic, Geographic and Economic structures of Syria will be explained to understand the populations that may vary according to regions and the effect of the economy on life, etc. After that, the social, cultural, and architectural structures of Syria are examined in order to understand the habits of Syrian people as there is relation between cultural habits and their reflection on living spaces.

So, first chapter will examine Syria's geographic structures to understand its geopolitical position in the world, which is thought to affect the economic structure of Syria as well. And then, the second part of this chapter includes brief information about social, cultural, and architectural structure of Syria to give some clue about their cultural living habits and its connection with Architectural structures. After that, the need to research these issues will show traditional and daily life of Syrian people. Before mentioned about all this in detail, brief background information about Syria is given in this part of the study.

Syria was a part of Ottoman empire at the northern side until World War I. Afterwards, Syria remained a colony of France for a while and declared its independence in 1946. Syria, which united with Egypt for a while to establish the United Arab Emirates, separated from Egypt in 1961 and the Syrian Arab Republic was re-established. Afterwards, Syria, which had been fighting Israel for many years, started to be ruled by Hafiz al-ASAD in 1970 who was a supporter of an authoritarian regime (<https://www.britannica.com/place/Syria>). With the death of the President, Bashar al-ASAD, the son of Hafiz al-ASAD, was elected as a result of a referendum in 2000 and

began to rule the country. In 2011, Syria and the government influenced by major uprising that began in the region and civil war begun (<https://www.cia.gov/library/publications/the-world-factbook/geos/sy.html>). In general, the demographic, geographical and economic structure of Syria, which is thought to be effective in making Syria a region exposed to wars, is discussed in the next section.

5.1. Demographic, Geographic, and Economic Structure of Syria

As it can be seen in Figure 13, Syria is a Middle East country and has a coast by Mediterranean Sea in southwestern Asia. It is positioned between Lebanon, Jordan, Turkey, Israel, and Iraq. Syria has a connection with Mediterranean Sea about 110 miles along.



Figure 13: Syria Map (Source: <https://www.britannica.com/place/Syria>).

According to 2018 data, the capital city of Syria is Damascus. Syria has a population of 19,454,263 and it is known that 58% of the total population is living in cities such as Damascus, Aleppo, Hims, and Hamah. Damascus is the capital city which positioned in an oasis at the foot of Mount Qasiyun. The climate in Syria has two characteristics. On one side, it is hot, dry and has abundant sunshine in summertime

due to its geographic structure with deserts and; on the other side it is rainy, cold and snowy along coasts of Syria includes Damascus (<https://www.britannica.com/place/Syria>).

Approximately %75 of the land use is agricultural land which contains arable land, permanent crops, and permanent pasture. In Syria only % 2.7 are forests. And other approximately % 21 of the land use is named as other and is covered with deserts. Syria has some natural resources for example petroleum, iron, chrome and manganese ores, rock salt etc. (<https://www.cia.gov/library/publications/the-world-factbook/geos/sy.html>). Agriculture is seasonal and woman are generally more interested with agriculture. (<https://www.britannica.com/place/Syria/Settlement-patterns>).

Moreover, although the amount of people who work in agriculture is higher than in neighbourhood countries, they cannot contribute enough to the national income. Thus, they needed to immigrate to cities. Apart from settled rural life, Bedouin was another common form of life in the Syrian deserts. During the ottoman period, the Syrians in the deserts tried to be removed from the Bedouin- nomadic life. Subsequently, with the declaration of independence in Syria, as a result of nationalization of the deserts, the Bedouin tribal properties not legally recognized.

During this period, between 1958-61, a drought appeared in the deserts so, nomadic people could not find water and food. Besides, their animals started to perish. Thus, many of the nomad and settled rural people had to migrate to the cities and find jobs there (<https://www.britannica.com/place/Syria/Settlement-patterns>). In 1960, 30 percent of the population were living in the cities, in 1970 that proportion increased to 46 percent and by 1988 the number climbed to 50 percent.

Most of this population growth was in Damascus. The rapid spread of the city into nearby farmland resulted in traffic congestion, overtaxed water supplies, pollution, and housing shortages. Many older buildings were taken down to make room for roads and new structures. The outskirts of the city became overrun with quickly and shoddily constructed houses, there were electricity shortage and they rarely had running water or sewage facilities. (<http://www.everyculture.com/Sa-Th/Syria.html#ixzz51iMUqB00>)

Except for immigration from rural to urban, there is always an ongoing life in the centre of Syria especially as an Islamic city. In ancient times, to make a city more organized, making mosque or bazaar was a good approach in Islamic countries. At the same time, making ornamentation to these important buildings was representing the power of government. Also, the forms which were created consciously by the government was the reflection of the functionality of Muslim communities.

According to the Gharipour (2012), especially bazaars were the main features of these Islamic cities and were the part of the development processes of cities because bazaars had played an important role in the political, economic and cultural transformations of Muslim cities. Recently, these bazaars called as ‘marketplaces’ are still important for Muslim cities and still have an important role especially in the economic status of these cities.

Figure 14 shows the plans for the old bazaar in Aleppo. Similar to ancient times, the focal point of any Middle Eastern city is *souk*, or marketplace has a labyrinthine space of alleys, stalls, and tiny shops that also include ancient mosques and shrines as we can see from the figure. In the past, this bazaar was residential neighbourhoods of the city where divided along ethnic and religious lines. Today, this system has been largely replaced by divisions along class lines, with some wealthier or poorer neighbourhoods. The old bazaar, built in the 14th century, is about 13 km long in the centre of the city. It hosts about 600 shops including many sections and many products such as food and beverage, textiles, and jewellery.

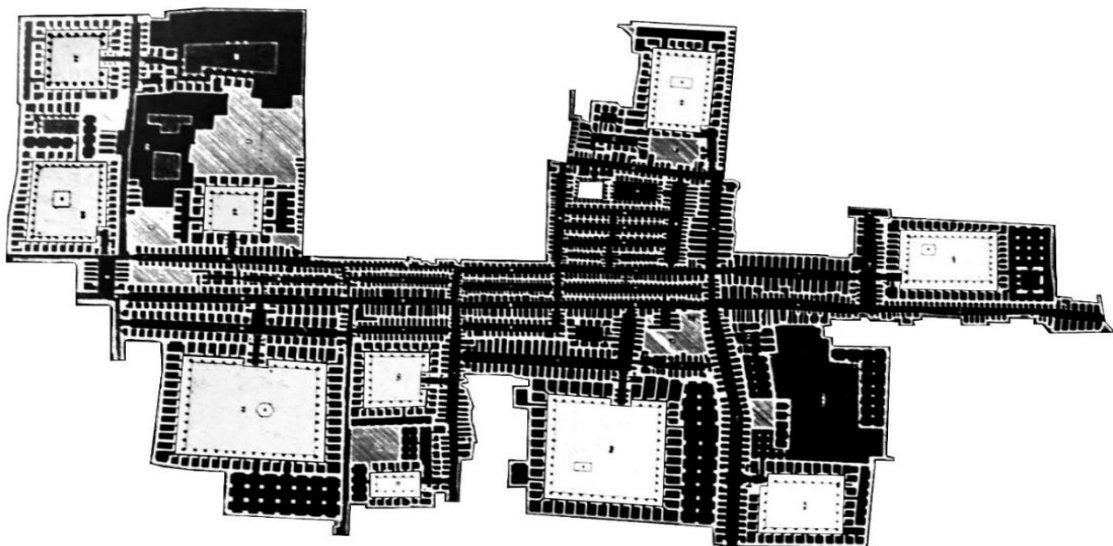


Figure 14: Aleppo Ancient Bazaar Plan (Source: www.bliblinews.com).



Figure 15:Outside View of the Old Bazaar in Aleppo (Mollenhauer, Topal, 2019).

The photo in Figure 16 shows the pre-war views of the old bazaar. There is a large courtyard, The Adiliya Mosque and The Grand Mosque which are part of the old bazaar.



Figure 16:Inside View of Old Aleppo Bazaar from Before War Period in Syria (Source: <http://bumanittravel.com/aleppo-it-was-a-vibrant-city-with-friendly-people/>).

Bazaars and parks were the most crowded places in Syria. Before war, especially open/public spaces like this old bazaar, were active and people were spending their time there. Figure 16 is an interior image showing the pre-war old bazaar in Aleppo. The image was taken from a corridor where textile products were sold. It can be said that the economy in the social life scale in pre-war life was related to the city bazaars and was preferred by the community.

However, considering the country; especially before the war, trade deficits were offset by tourism revenues, transit trade returns, foreign aid, and Syrians' earnings abroad.

Also, products from Turkey, China, Egypt, and Russia made up most of the import of Syria. The main imported products include industrial and agricultural machinery, motor vehicles and accessories, pharmaceutical products, food, and fabric.

5.2. Social and Cultural Structure of Syria

The life in Syria, dominated by religious and Islamic elements, shows Arabian, Mediterranean and some European characteristics.

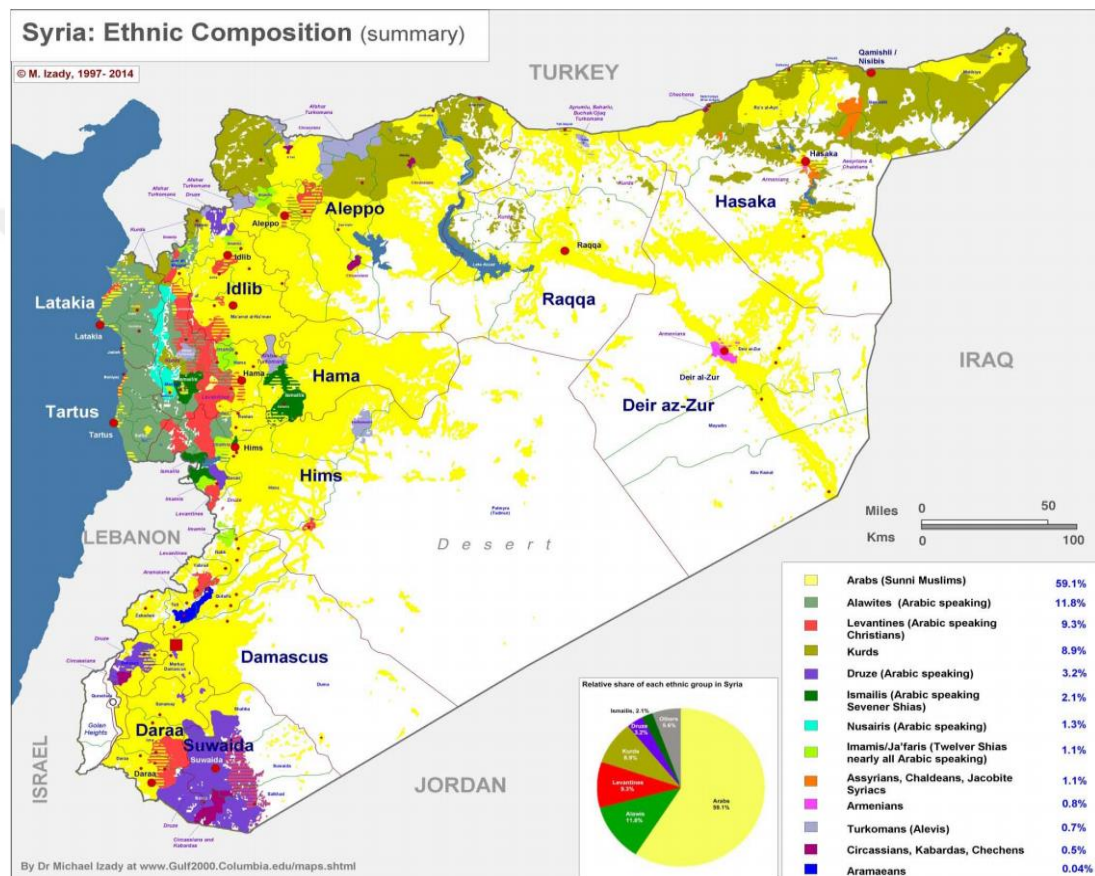


Figure 17: The Ethnic Composition of the Syria (Source: https://www.reddit.com/r/MapPorn/comments/ajq40z/syrias_ethnic_map_as_of_2018/)

According to Kauser (2018), Syria has secular governance. In fact, it can be said that Syria is more secular than the other Middle Eastern countries where religious elements are dominant but, it is certain that this secularity shows different characteristics when compared to European countries. In Syria, where human life is highly associated with religion, it can be said that social life as well as spatial uses are affected from religion and the dominance of religion (Kauser, 2018). This can be discussed through the use of segregated space and the privacy of women in society. In Islam, family sanctity and woman privacy are very important.

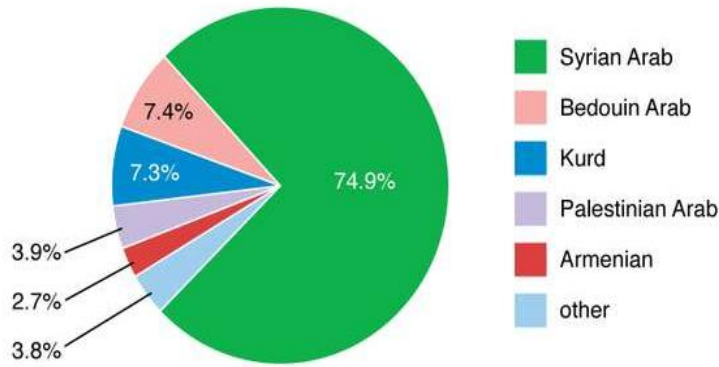


Figure 18: Ethnic Composition Pie Chart of Syria (Source: <https://www.britannica.com/place/Syria>).

Syria, which has been known to host many people and empires for a long time, has been ethnically influenced by the Roman and Greek civilizations in the past. And then, with the Arab majority, Syria had Bedouin and Kurdish populations and their languages. And, the country has a very small amount of Armenian population which arrived after World War 1 (Figure 18.).

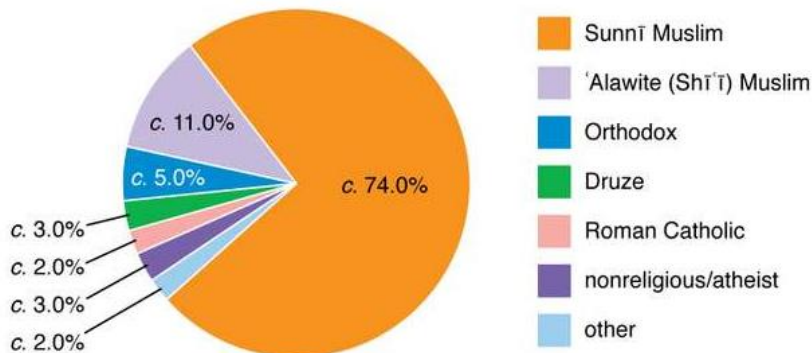


Figure 19: Religious Affiliation Pie Chart of Syria. (Source: <https://www.britannica.com/Place/Syria>).

In Syria, the majority population are Muslims. There are two types of Muslims in Syria which are Sunni and Shi'i's. Approximately 4/3 of Muslims are Sunni in Syria. And these Sunni and Shi'i groups are living almost everywhere in the Syria like Damascus, Aleppo, Al-Quanaytirah which are the biggest cities of the Syria. As mentioned earlier, in Syria, which is said to be influenced by Greek culture, there are generally groups of Greek Orthodox and Catholics. Additionally, Syrian Catholic, and Orthodox, Armenian Catholic, and Orthodox etc. exist in the country (Figure. 19.).

Syria has historically been home for small groups of people whose distinctions from one another are defined in religious and/or ethnic terms. Several of these communities

are “leftovers” from previous invasions or migrations. To give general information about the topic, Omran (2002) informs that between 1960-2000, countryside of Syria comprised less than half of the total population and its share was constantly shrinking due to low rates of population growth in rural areas and migration to cities. Omran (2002) also states that rural areas of Syria have two features: the fragmentation they manifest around the country as they are mainly remote places and their high urbanization ratios resulting from natural growth and internal migration.

But, before talking about immigration to the city, giving brief information about rural settlements of Syria and will help to understand the differences between traditional and daily life of these rural and urban settlements and the reflections of these differences on the Syrian cities. Additionally, clarifying the important reasons of their migration to the cities will be a guide to further continue the study. In traditional rural settlements of Syria, since topographically it is mostly a desert, and water resources are not easily accessible, it is important to establish settlements close to the water in rural regions. Especially, Syrian people who are living in rural areas generally worked in agriculture and some related sectors such as farming or food industry.

Syria is a society whereby strong loyalty is shown to familial, ethnic, and social groups. People tend to continue their lives around the immediate social relationships which is important to them. Society is not tightly organised. Instead, daily activities are approached at a relaxed pace and mostly devoted to personal relations. In Syria, people know their community intimately and visit generally their friends and family every day. In Syria, there is people-focused lifestyle. And it gives individuals a sense of belonging. Syrians always help each other. Because, they believe that, the person will give the favour in the future when they request it (<https://culturalatlas.sbs.com.au/syrian-culture/syrian-culture-core-concepts>).

5.3. Architectural Style and Housing Environments in Syria

In this part, in order to understand the pre-war life and housing environment in Syria, their traditional life and then the contemporary housing is explained.

In Syria, which is influenced by Ayyubids, Hellenistic structures and Islamic architectural attitudes (Herzfeld, 1943), privacy is important, and it is seen from the traditional housing design by separating family/private life and by isolation of women

from public. Like other Islamic countries, existence and usage of courtyards represent the private family life at home especially for women. The courtyards are more important especially in traditional houses to provide an open space for housework, activities, social life occasions for women which is named as 'haramlek'. Additionally, 'salamlek' (which has more visual connection with the outside) placed on the ground floor, is organised for men.

The use of courtyards, haramlek, and salamlek created as private places, and thought to be one of the most important characteristics of the architectural approaches of Syria, and the reflection of this cultural approaches on architectural structures in Syria are examined in detail in the following sections.

5.3.1. Traditional Housing

First of all, it can be said that as the traditional structure mentioned previously is not far from the traditional and historical building type in the rural areas of Syria. In villages, houses present a closed front to the outside world, symbolizing the self-contained family unit. They are small, usually with one to three rooms and are built around an enclosed central courtyard. Additionally, in the traditional housing style, interactive spaces (courtyard) are very important (Grehan, 2007, 274) especially in the cities as could also be seen in other Mediterranean cities (Barcelona, T. De, Algros, C. J., et. al. 2004). In villages, there are five type of housing plan. These plans serve five different allocation to the courtyard. Basic allocations of interactive spaces which has five variable forms, can be seen from figure 20.

It is believed that, houses of Syrians are more important to entertain a guest in their own territories. In this case, from an architectural point of view, it can be said that the 'house' of a family is very important because is the place where women and family can live their privacy, In addition, the structural situation of the house should be capable to give this privacy to the family to protect their private life. Considering that it will contribute to this issue, it is useful to give the definition of 'home/ house' in the context of Arabic culture.

According to the Arabic culture, as Ibnu Faris (1979) have said, construction (in Arabic language 'imar') comes from the permanence and extension of time and

constructing a house to make people feel this home is ‘inhabitable’. It also means constructing a land/yard as a built environment which in connection with the house is fruitful as it is directly related with the general development of a human being. According to this belief it can be said that, a house in Syria needs to be permanent, appropriate with the habits of people and generous. Additionally, according to the ancient policies, welfare level is directly linked with justice, agriculture and safety administrations as a controlling mechanism which is applied to people (Jfa, Asalin, Shahin, 2016).

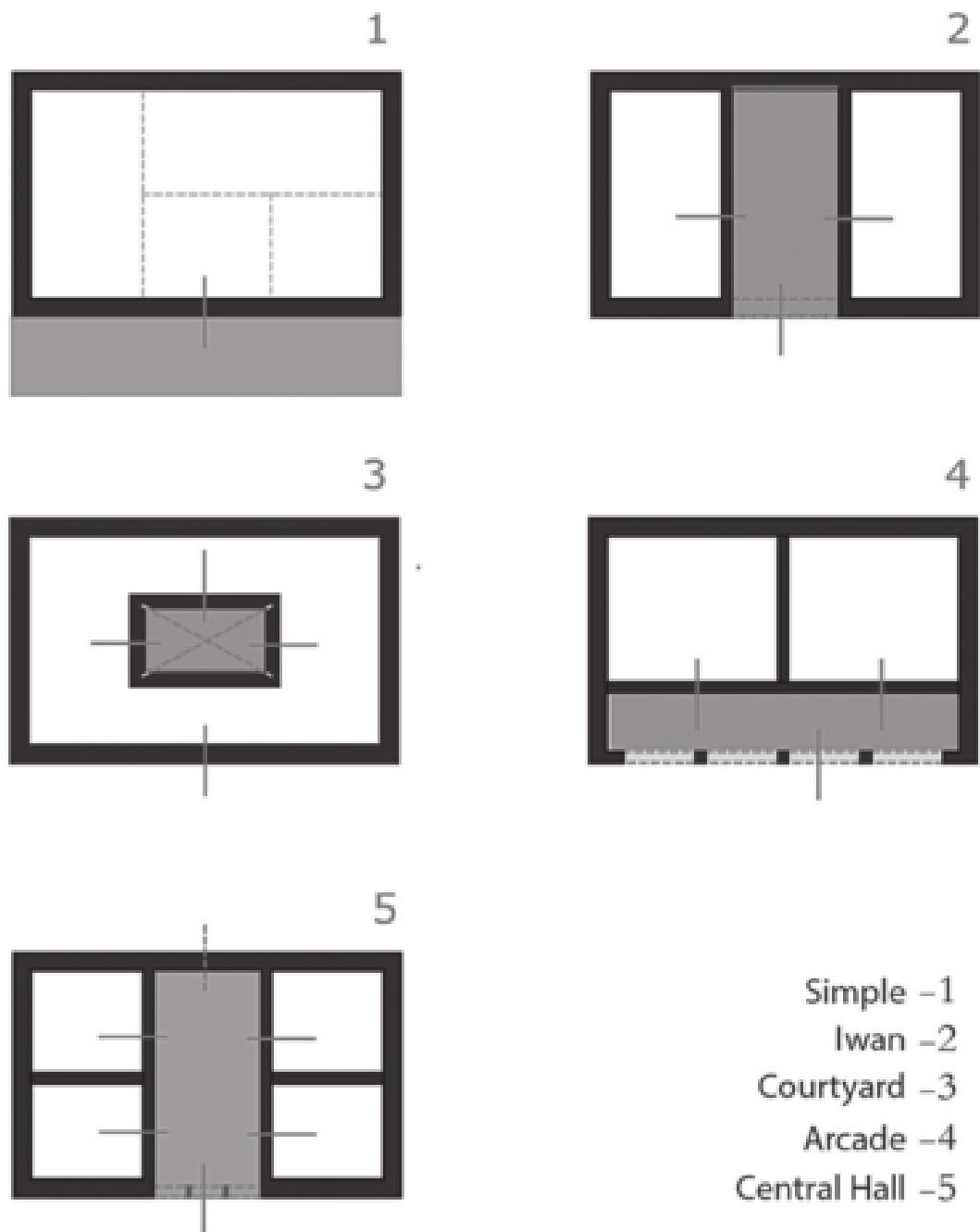


Figure 20: Interactive Spaces of Syrian Rural Houses (Asali and Shahin, 2016, pp. 113).

Additionally, besides creating private spaces by making courtyards, visual privacy is important, and it is being created with the different height usage for windows in traditional Syrian/ Middle east houses. As al-Kodmany said in 1999, visual privacy is the dominant design principle to ensure the safety and privacy of especially female family members living in Muslim houses. This privacy can be ensured by different type of exterior/ interior connectional courtyards.

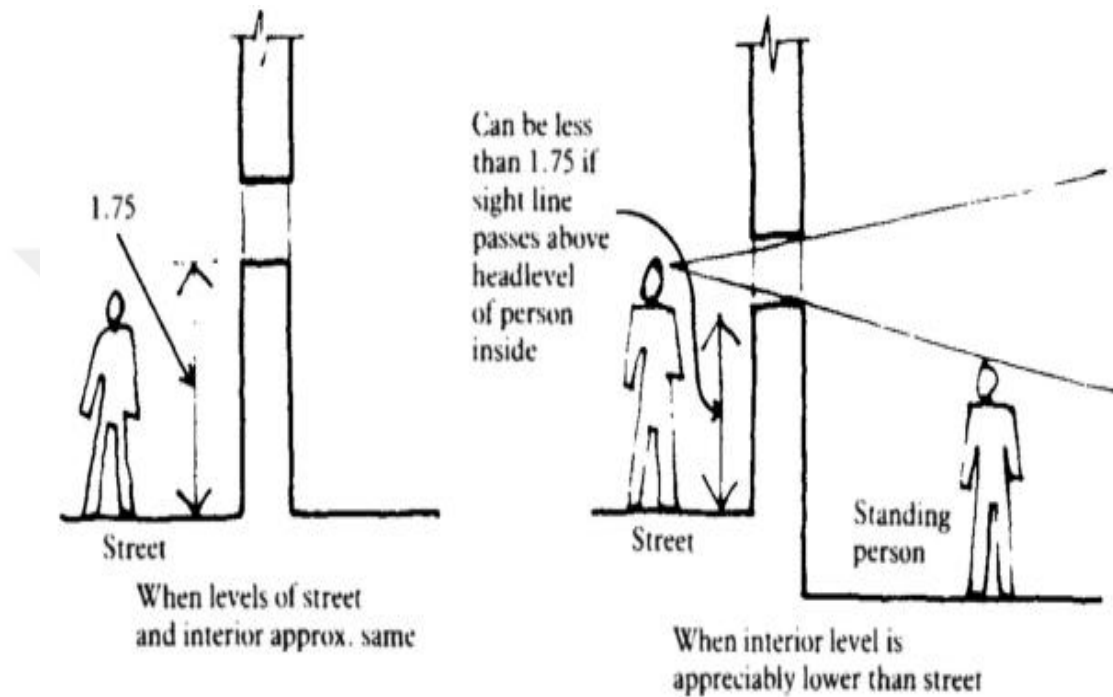


Figure 21:Window Openings of Traditional Houses (Othman, 2015, pp. 17).

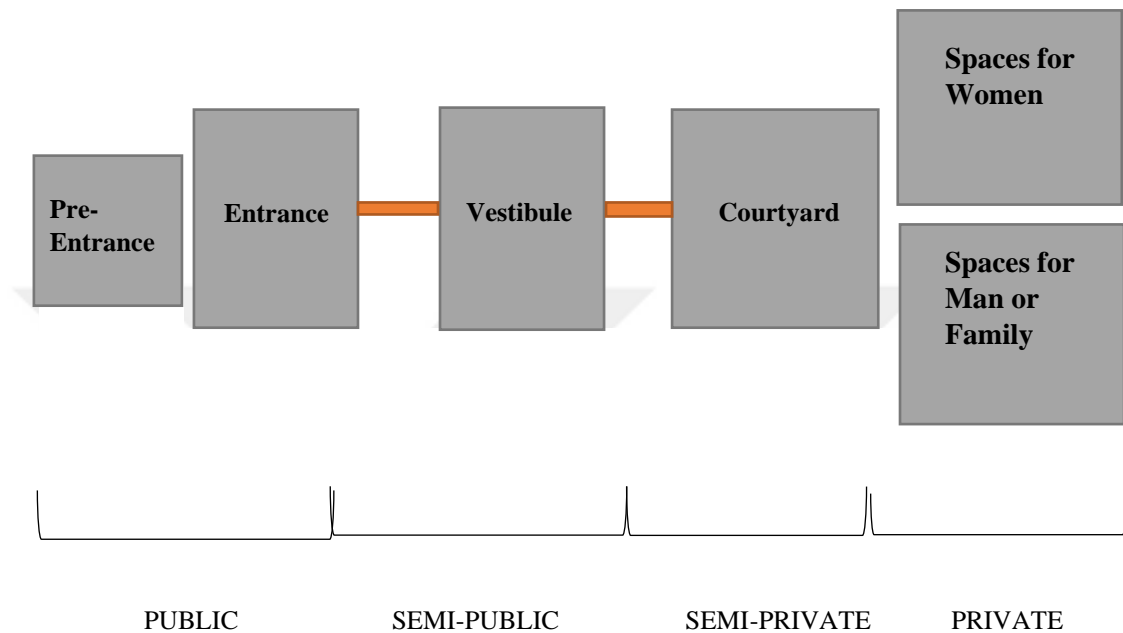
Additionally, windows in the traditional Middle East houses have been designed and installed coherently to Muslim believes to ensure that such incidents which are inappropriate will be avoided.

For example, most traditional houses in Saudi Arabia have small window openings whereas some houses have high-level windows (approximately 1.75 m high) on ground floor (Mortada, 2011; Shraim, 2000; Al-Hussayen, 1999; Hakim, 1986).

Thus, visibility from outside is minimized. As a summaryAs a traditional Islamic house basically has three important characteristics. According to the Kauser (2018), a traditional house needs to have privacy (especially visual privacy) for family members especially for women and need to have prayer rooms for religious activities and rituals,

and the house need to be generous for hospitality for guests or neighbours or society related activities.

From this point of view, the organization of an Islamic house may lead on some public, semi-public, semi-private and private spaces. It can be summarized in the scheme below.



Scheme 1: Basic Allocation Scheme of Syrian Traditional Houses. (Author, 2019).

After identifying the traditional residential settlements, it is necessary to mention the materials which are one of the influential factors in the separation of urban and rural architecture. Especially, because of the geological features of Syria, there are some different building materials. Basalt is a general material in the southern parts of the Syria. Additionally, calcareous stones and sandstones are more common in the middle and eastern regions.

Also, clay is used extensively in river basin. Consequently, building materials which are used in traditional architecture differ from region to region. Additionally, the different applications using these materials create different architectural styles. Thus, this situation offers possibilities for exchanging usages and materials (Jfa, Asalin and Shahin, 2016).

It was mentioned that the use of the courtyard is an important characteristic in Syrian architecture. In ancient times, the use of the courtyard was named differently depending on the climate, facades, the genders, and the purpose of the yard. Although this is not a rigid rule of living style for Syrian people, it can be said that making some arrangements in different type of spaces is a common lifestyle for Syrian houses (Kauser, 2018).

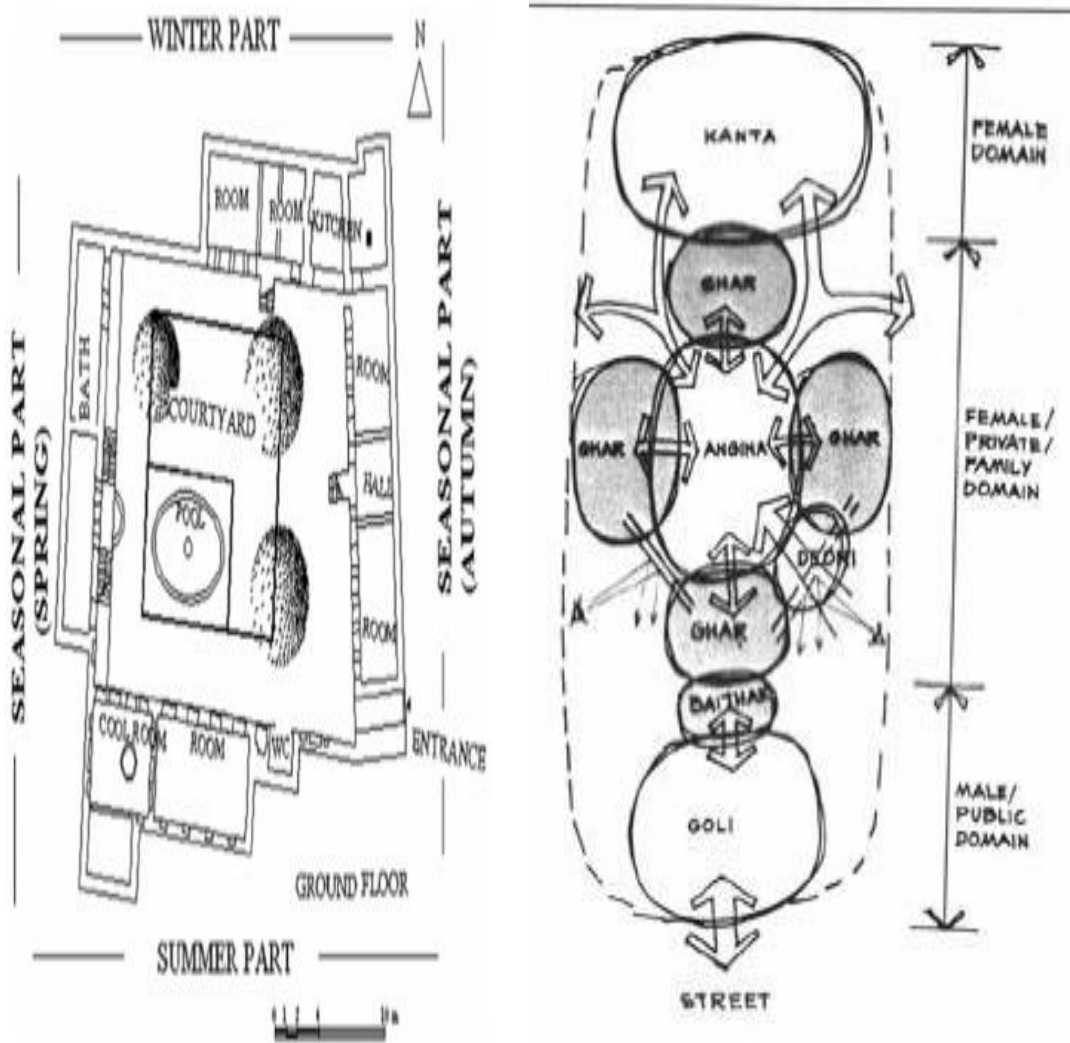


Figure 22:Traditional Plans of Middle East Houses (Othman, 2015, pp. 16).

However, in Syria, two main lifestyles generate a major difference of construction and dwelling: nomadic which are called as Bedouins and sedentary who are preferring to live stable. In figure 23, five types of sedentary housing and their coherent courtyard plans, one courtyard example and one indoor example are given to explain the different material usages and organizations of rural/traditional housing of Syria.

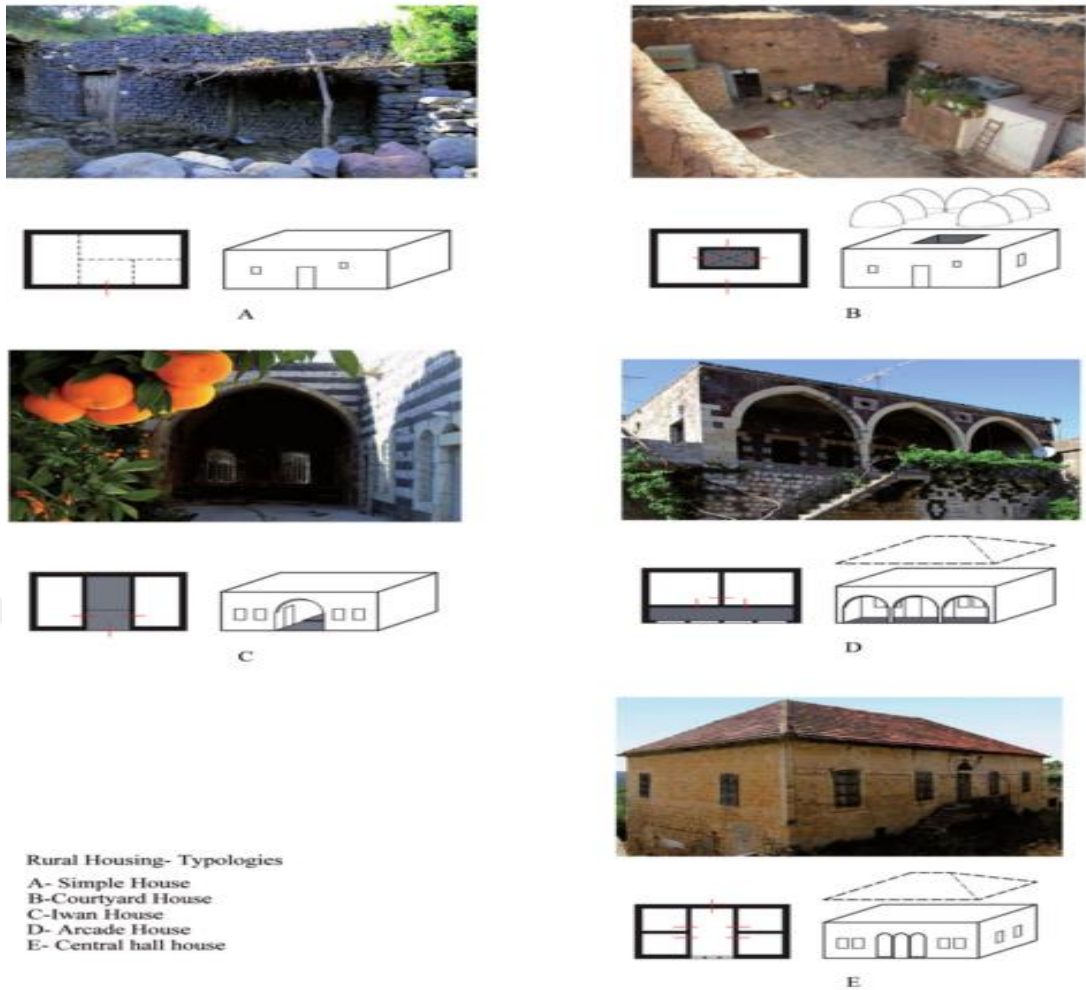


Figure 23: Types of Rural/Traditional Housing in Syria (Asali, and Shahin, 2016, pp. 107).

Although there are specific similarities in the living environment, there are some differences between city and country life in Syria so this effects the architectural typologies of houses. Also as mentioned before, because of the geographical differences between zones, building materials differs in the rural regions of Syrian cities. Especially, in rural areas, people work in agriculture and livestock farming sector. As seen from figure 24, it can be said that, the place most possibly serve woman

to do their daily work. Thus, these preferences create the courtyard usage for the rural houses in Syria.

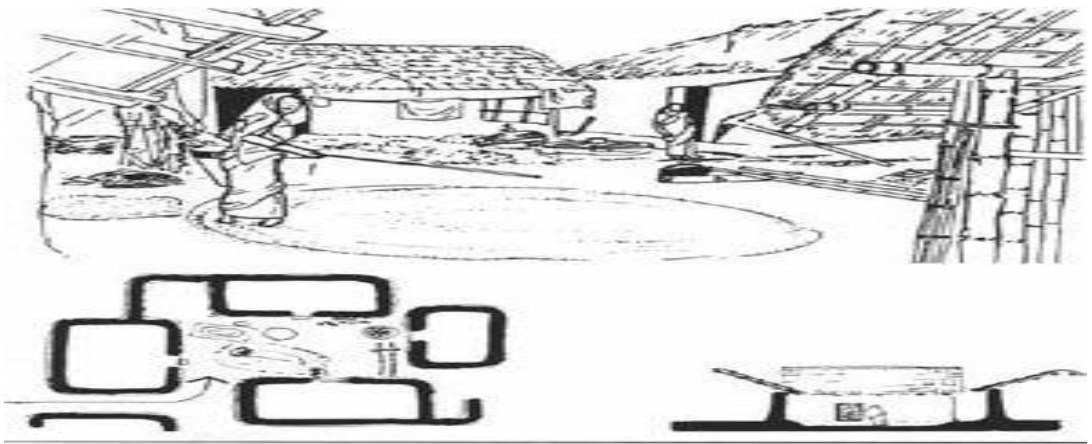


Figure 24: Rural Courtyard Drawings (<https://www.mcgill.ca/mchg/student/segregation/contents>).

There is a difference between urban courtyarded houses and rural houses. Courtyards of the rural houses do not need to be surrounded by the rooms but have access to the interior. In fact, these courtyards can be specific places for animals or vegetables. Traditional rural houses in the northwest have mud structures that are shaped like beehives. In the south and east, most houses are made of stone. To better explain, this type of courtyard which is shown in the mud houses in Syria as can be seen from figure 25.



Figure 25: Traditional Mud Brick Beehive Desert Houses in Syria. (Source: www.canva.com)

As seen in the visual, water wells, flour grinders, etc were created in the courtyard. It is noteworthy that the daily work of the courtyards can be carried out by more than one person at the same time. When we look inside these mud brick houses (Figure.26) and even on the inner surfaces of mudbrick houses, it is seen that they were covered with soft textured materials such as rugs, linen etc. without using any other coating material. They did not use any material on the floors and the carpets were arranged in such a way that no gaps were left on the levelled soil. In this way, the soil has become livable.



Figure 26: Inside View of the Traditional Courtyarded/Beehives Mud House in Syria (Source: Barcelona, Algros, et. al. 2004).

There are also Bedouins in the rural part of the Syria, except for sedentary people who are living in brick houses with courtyards and mud-brick houses. The nomadic Bedouin, who live mainly in the south and east, can change geographic locations with their families and groups according to the available pastures or water necessary to work and live. Nomads (Bedouins), prefer to make sheep farming which helps moving from one place to another quickly, therefore suitable for the community and their livestock. Thus, they prefer to sleep in tents that are easily transportable (Barcelona, T. De, Algros, C. J., et. al. 2004). The Bedouin tent can be seen from the figure 27.



Figure 27:Outside View of The Bedouin Tent (Source: <https://tr.pinterest.com/pin/51791464443718873/>).

These tents, in the figure made of light materials for easy transportation, should also be easy to install. As seen from the figure, wooden materials which is used as the carrier columns are simple and in a random array. outside of the tents, there are lots of soft covering materials such as carpets used for creating more livable spaces. Also, to separate spaces from each other, some rug or carpets are used as a partition.

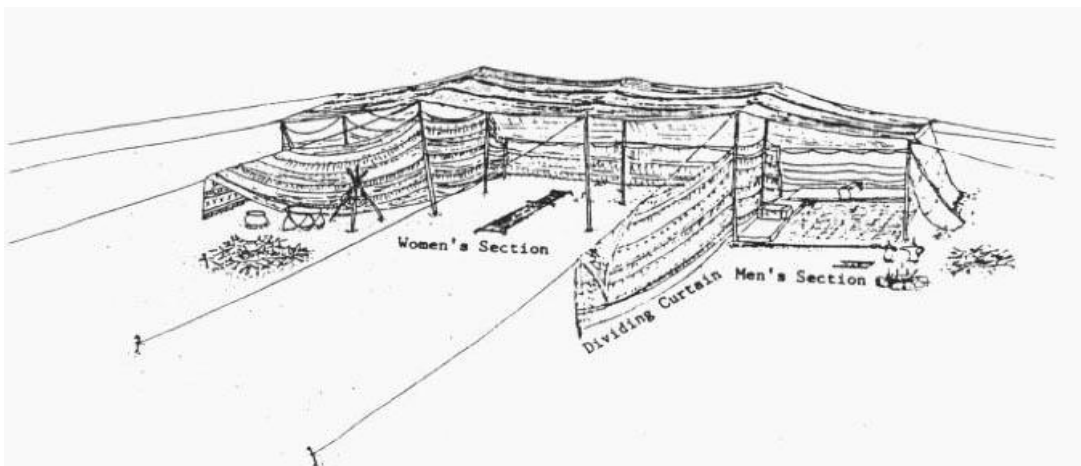


Figure 28:The illustration of the sections of the Bedouin Tent (Source: Bahammam, 1987).

The division of these spaces is illustrated in the study of Bahammam (1987). As can be seen from the illustration, this division is, even in Bedouin tents, which can be considered to have semi-open plans, the areas of men and women are separated from each other.



Figure 29: Interior View of Nomadic Bedouin Tent (Source: <https://memphite.com/YmVkb3VpbiB0ZW50IGltYWdlcw/>).

When you enter the tents, as mentioned in mudbrick houses, you can see a simple piece of cloth was laid on the floor and the carpet was laid on it without any gaps. Cushions or sponges are used for sitting. As seen from the figure, in order to sleep, the thin sponges are laid on the floor and during the day if there is no need to use these sponges, they are placed on top of each other.



Figure 30: Outside the House Usage of Rural Syrian People (Source: www.alamy.com).

In addition to all types of buildings, it can be stated that rural Syrians have strong outdoor use. As can be seen from figure 30, Syrians lay carpets and put sponges outside of the house spaces, for example sidewalks. Because of this attitude, it can be stated that the Syrians are also spatializing the streets or sidewalks which is close to their houses.

5.3.2. Contemporary Housing

In Syria, as mentioned before, migration from rural to urban areas has started due to the inadequacy of rural services and economic problems. Because Damascus is the administrative capital and Aleppo is a commercial city, people living in rural areas prefer to migrate to these cities. Chibli (2004) mentioned that as a result of these migrations, Damascus reached a population of approximately 3 million and Aleppo reached 2 million. In Syria, where vertical growth is not widespread, urban planners have attempted to regulate urban growth in suburbs in Damascus and Aleppo where they were spreading radially around the centre in Apart from the traditional structures, in Syrian cities, there are many modern buildings constructed after 90s.

However, according to the Asali and Shahin (2016), Syria has always had an eclectic structure due to the high rates of rural to urban migration. Even if modern structures have been built in the cities, it is seen that people who migrate from rural areas to urban areas want to continue their rural habits and traditions in the places where they live. For example, figure 31. Although they are living in the apartment, the floor of the balcony is covered with a carpet and spatialized. In addition, the preference and placement of the used furniture indicate that the balcony has been made as a socializing area.



Figure 31:A Balcony Furnishing from an Apartment in Syria (Source: <https://www.priceline.com/hotel-deals/h57003503/EG/Al-Qahirah/Cairo/Luxury-Apartment-38-Syria.html>).



Figure 32:A Street View and Balcony Covering in Apartments from Syria (Source: <https://www.islamicity.org/8005/suggestions-for-designing-and-building-muslim-houses/>).

As a result of the examination of traditional structures, it can be said that privacy was important. Users who are accustomed to using the courtyards that provide privacy in the rural life are covering their balconies with fabrics, curtains, or some wasted materials to provide private spaces in urban life. Additionally, the balconies that is considered to be closed because of the climatic conditions (to protect from the sun), are commonly observed in Middle Eastern countries and even in the southern region of Turkey.

As a result of these, the Syrian refugees who migrate from rural to urban areas make some spatial adaptations in the process of integration into urban life. These appropriations are generally reflected in spaces because of habits, traditions, and cultural transfers. The adaptations as a result of needs (appropriations), can be divided into two main elements: residential and non-residential.

As an inference to this section, both the Interior and Exterior appropriations trying to increase the sense of belonging by creating familiar atmospheres in the space, basically summarized in table 13 for the cause of effects of appropriations inside the house in Syrian culture and in table 14, the causes of effects of appropriations outside the house in Syrian culture.

As it can be observed from tables, especially controlling the living environment, family ties and tendency of cultural privacy and using multi-functional spaces are very important for appropriations inside the house. Also, some of these appropriations directly causes the preferences of appropriations outside the house such as controlling environment, controlling outdoor personal activities which strength social and familial structures, with the condition of privacy. Hereby, these attitudes tend to build more guarded walls with exchangeable materials etc.

Table 13: Causes and Effects of Appropriations Inside the House in Syrian Culture

	CAUSE	EFFECT
1	To control their own environment, Climate adaptations, Socializing places	-Massive outdoor usage and connection,
2	Privacy	-Separate neighbourhoods in some circumstances,
3	The Importance of Family	-Expertise and Building Materials Exchange
4	Multi-functional spaces	-Soft and light furnishing.
5	Eating habits, preferring to sit on the floor, worship	-Soft ground coverings

Table 14: Causes and Effects of Appropriations Outside the House in Syrian Culture

	CAUSE	EFFECT
1	To control their own environment	1) Expertise and Building Materials Exchange
2	To control their outdoor personal activities	
3	Privacy	2) Guarding of some walls
4	To strengthen social and familial structures	3) Soft and light furnishing
5	To grow some vegetables	4) Soft ground coverings
6	For productivity. Such as some weaving works, making tandoor breads, wheat granulations.	5) Familiar atmosphere and the sense of place
7	Play areas for children	

In this chapter, the life and housing in Syria have been examined to understand the appropriations made by the Syrian refugees in their residential areas and immediate surroundings. Demographic, geographical, and economical view of the issue provided an understanding of what the refugees' life preferences are and how their location

choices may change. In particular, in the section where the social and cultural structure and religious staff appeared to have a great impact on people's lives, it helped to understand how their daily lives, habits, lifestyles and cultural infrastructures reflect on their living spaces.

In this context, all these findings have provided the basis for the questions as the focus of the study and which will be addressed to refugees in the case study as explained in the next section. Besides, in the context of these findings that may be the basis of the study, the findings will be discussed in the chapter which follows the case study.



CHAPTER 6

6. CASE STUDY AND METHODS

In this chapter, first of all, the approaches of the research which include research methods are used for this thesis, what kind of research questions are taken into consideration in the beginning of the study, the rationale of the framework of the study and the hypotheses of the study will be discussed.

After all these rationales have been put forward, to clarify the zone through reviewing the migration literature and examples from similar researches in the literature, the integration process will be investigated in order to understand how it operates on a country-by-person basis and to measure spatial approaches about refugees when they arrive to a new country. Afterwards, general information will be given about the Study areas and the selection criteria of the zone. The study area will be explained over all physical, socio-cultural, and urban characteristics. All the general qualifications of the interviewees in the study area, including their economic and demographic structures etc., will be introduced below. After all these are explained, observations and interviews conducted in the study area will be explained in the data collection section. Finally, collected data and the analyses of the collected statistics will be discussed.

6.1. Review of Methods in Literature about Migration

Method is one of the most important features of the research process. Research can be classified according to different criteria. When determining the strategy, which of these criteria are considerable and adoptable should be explained. Research approaches can be classified according to the method adopted in explaining the case or the purpose of the research. In general, there are 2 main research methods. These are qualitative and quantitative research methods. Researchers, especially those interested in science for many years, have used a wide variety of quantitative research methods such as experimental, questionnaire, comparative, correlation in order to obtain generalizable, reliable and valid results.

However, it can be said that a significant limitation of quantitative research has emerged over time. According to Sherman and Webb (1988), it became a frequently discussed issue that quantitative methods are insufficient in terms of both theoretical structure and methodology in studies that need to determine the theoretical models of social sciences. In particular, it is considered that quantitative research may be inadequate to explain the facts and / or events within the social sciences, and the results of the research cannot be guiding (Yıldırım, 1999).

These limitations raised some doubts about the validity and generalization of the results presented. For this reason, in short, in this study the basic assumptions of quantitative research methods (the fact that reality is single and invariable, the truth can be explored by appropriate methods externally, etc.) revealed significant limitations in the use of this method.

Besides, in qualitative research, the principle of induction can be studied, and the researcher can reveal the main themes related to the problem he / she has examined based on the descriptive and detailed information he has collected. (Glaser and Strauss, 1967). New information may emerge during the research processes on social facts, and therefore some aspects of the research may need to be reshaped (Maxwell, 1996). Qualitative research enables an understanding of a flexible and interpretative research process by considering this feature.

In the light of all this information, from the literature review conducted before determining the research methods, some similar studies were investigated to determine the methodology of this study. Literature about migration shows that during this study, it is useful to conduct in-depth interview methods with recording and snowball sampling methods because we can reach people through people. These aforementioned studies are studies to understand the causes and consequences, current developments and changes all over the world. In many of these studies, 'qualitative' research techniques' were used, which allow collecting statistical data in general terms and using multiple methods, with the effect of the very extensive variables of the subject of migration. Because, as Yalaz and Barraero (2019) stated, qualitative research is an important method in order to create rich, in-depth and diverse analysis, reveal analyzes and conceptual improvements that can be evaluated, especially to determine the multidimensional and complex dimensions of migration dynamics. Qualitative

research is a comprehensive technique that includes many methods from single case studies to comparative studies, in-depth interviews, focus group studies and visual data analysis, and criticism-oriented or interpretive results can be obtained. (Beuving and Vries, 2015, s. 19).

In qualitative research, it can be said that three types of data are collected. According to Yıldırım and Şimşek (2008), data related to the environment in order to understand the psycho-social, cultural, demographic and physical characteristics of the environment in which the research is conducted; process-related data to understand what is going on during the research period and how these changes affect the research group; finally, data on perceptions gathered in order to learn the opinions of individuals included in the research groups of the process.

It is observed that all the components of the subject can be examined under a wide range from immigrants to the host society, as it is valid in this study and especially in Europe, by using 'qualitative' research techniques. 'This is because of the qualitative research techniques' categorization or 'boundary-making' feature (Yalaz and Barraero, 2019, p.3). Qualitative research strategies can be divided into groups such as interview (structured and semi-structured in-depth interviews) and observation, determined focus groups, historical analysis, visual analysis, comparative analysis (eg: inter-location, inter-group etc.), classifications (legal, gender, geographic), research fields (Yalaz and Barraero 2019).

It can be said that case study research is an ideal research method for in-depth research. During the case study, not only the actors' perspective, but also the relevant actor groups and their interactions should be taken into consideration by the researcher. Therefore, case studies give multi-dimensional perspectives on the given subject. (Feagin, Orum and Sjoberg, 1991).

According to Yin (1989), there are three types of case studies: discovery, descriptive and descriptive case studies. In discovery cases, field work and data collection play a crucial role in identifying research questions and hypotheses of research. The literature guides the researcher in choosing the research process. Pilot projects, which are also an important part of the discovery case studies, given the opportunity to test the presence of the previously determined survey questions. Explanatory cases are used to conduct causal studies.

According to the Yıldırım and Şimşek (2008), while analysing the data used as a result of these data collection methods applied, three ways are recommended in qualitative data analysis. The first one is to present the data with a descriptive approach by adhering to the original form of the data obtained as much as possible and by quoting directly from the statements of the participants when necessary. Secondly, although the data are presented with a descriptive approach, some frameworks can be determined, and relationships can be established between them. Third, the researcher analyses the data using his own interpretations as well as description and thematic analysis. In addition, it is thought that it would be beneficial to state that data analysis can be done by using these three approaches in the same research.

In this process, in which the literature studies continue, similar studies (Tepav, 2019; Çetin, 2011; Turut and Özgür, 2018; Balcıoğlu, 2018; Gökesaoğlu, 2019) were examined on refugees and a common method was followed about data collection techniques. For example, the report prepared by Tepav (2019), about a study on migrant experiences in Ankara (Bakioğlu, Artar, and İzmir, 2018) was analysed which includes in-depth interviews with residents of Study area and Önder Neighbourhood. For field research, leader Syrian population living in the neighbourhood, citizens of the Republic of Turkey and the method are based on a total of 20 in-depth interviews conducted with local institutions. Interviews were conducted with Altındağ Neighbourhood Municipality and 19 of the interviewers were male and 1 was female. The female participant interviewed was the authority of Altındağ Neighbourhood Municipality.

According to the results of the field research, the basis of the discussions areas such

1) Population density, 2) spatial segregation, 3) homogeneous relationships, 4) social exclusion and 5) isolated area. Furthermore, according to the results obtained from researches in Önder Neighbourhood, where 90% of the resident population consists of Syrian refugees, has an average of 3 children per household. It was also observed that an average of 7 people lived with their relatives in the house of a Syrian family. As a result of the interview it was found that not all women work in their daily lives and rather undertake house and childcare. From the 15 Syrians interviewed, 13 stated that they were working as workers in the Siteler region, while the rest reported that they were tradesmen in the neighbourhood. It was emphasized by Syrians participating in

the field survey that they rented their houses from Turkish citizens who had previously lived in the neighbourhood and moved to other neighbourhoods after the settlement of the Syrians in this neighbourhood. It was stated that the rent value of an average apartment varies between 1000-1200 TL. Almost all the 17 Syrian citizens interviewed speak Turkish, but it is noteworthy that they do not prefer to speak Turkish unless it is compulsory. The inhabitants call Önder Neighbourhood “Little Aleppo” (Tepav,2019).

In this context, especially in case studies, in relation to the migration concept, it is learnt that questions are formed to collect data and that these questions were asked through in-depth interviews with the interviewees. Most of the questions are semi-structured questions that have been created for the interviewee to express themselves comfortably. The questions formed for the interviews are sometimes created with the help of Likert scale questions in order to measure the case, situation or satisfaction. In addition, it is known that questionnaire questions are frequently used in order to get clear answers and to save time during the interviews.

6.2. Research Approach of the Study

In this part, the case study developed by me, the main focus of the study is explained. Subsequently, in this section of the study, aim of the study, a brief summary on the minor and major research questions, what methods are used, data collection and analysis techniques are explained.

Within all the research and studies carried out, the purpose is to resolve and suggest some practical inside/outside attachments in the context of some ethnic / cultural touches to the houses or shelters of the refugees to supply their basic and standard needs. According to the research questions given in chapter one, it is mainly observed that; accommodation provided to refugees in Turkey, social integration processes and legislations which are applied to refugees, identifying the exact cultural identity transfusions of refugees will provide clues for the accommodation factors of refugees. For example, according to the report prepared by Erdoğan (2017), named ‘Urban Refugees from a ‘Rift’ to ‘Harmony’: Syrian Refugees and the Municipalities’ management of the Process: The Istanbul example, three important problems come in sight. These are 1) Language, 2) Employment 3) Housing 4) Legal.

Based on this, except there are some studies including integration strategies, according to the literature, these will show that Housing has an important role for migration studies. Based on all these issues, in order for refugees to resettle and restart their life, there are some important factors as an expectation which may facilitate social interaction.

It can be said that these factors have similar attitudes in all countries due to the habits and cultures of the immigrant community. For this reason, it is seen that the immigrant community has a tendency to adapt the region to their habits. These aspects are as follows: Considering the case of Turkey, discussed over Syrian refugees who started to flee from Syria because of the civil since 2011. To understand the expectations of Syrian refugees who have been granted temporary protection status but are not expected to return and the future plans of the government about settlement of refugees in Turkey, some specific questions were asked both refugees and governments to develop research questions.

The integration policies of the host society and the integrations of Syrians in Turkey are studied under the eight frameworks. These are:

- 1) Legal Framework,
- 2) Economical Framework,
- 3) Institutional Framework,
- 4) Social Framework (Involvement in social life)
- 5) Regional Framework (Factors of choosing the regions they live in)
- 6) Cultural Framework (Traditional Life, Habits, Lifestyle, Everyday life ...)
- 7) Accommodation and Housing Frameworks
- 8) Adaptation Framework

After these clarifications of the general frameworks of the integration strategies, to understand the approaches, some facts were questioned about to understand the situations of refugees in Turkey. These are especially related with, authorities' attitudes about permanent status of refugees in Turkey, all dimensions of integration processes of refugees, accommodation and housing factors of refugees and relations of these processes monitored from a socio-spatial perspective.

As a result of the questions that the Government, institutions, and refugees are stakeholders, the integration process to the society, the effects of this integration on the public order and its spatial effects were questioned. Because of the idea that one of the most important criteria of the adaptation process of a refugee or immigrant to a society is accommodation / housing factors, the **major and minor research questions** that will turn into a hypothesis is asked as follows. The major question is ‘**How Syrian refugees appropriate the house including both its inside and outside space in a resettled neighbourhood in accordance to their daily needs and practices, and lifestyles as a part of their socio-spatial integration process?**’

After that, there are some minor questions are framed to facilitate the understanding of the issue. These are:

- 1) What are the characteristics of their lifestyle, habits, and daily routines? Where and how did Syrian refugees live in Syria during pre-war period?
- 2) What are the characteristics of Syrian neighbourhoods in Turkish cities? Where do Syrian refugees live in Turkey?
- 3) How do Syrian refugees adopt their housing environment with respect to their socio-spatial needs?
- 4) Do they appropriate their new living spaces according to their lifestyles?
- 5) What are the reflections of Syrian lifestyle and need on inside & outside space of the new living environment? What are the main dimensions of appropriations inside and outside the house?
- 6) How appropriations inside and outside the house facilitate everyday life and help sustain lifestyle of Syrian refugees in the process of socio-spatial integration?

In this context, according to the research question presented as a rationale for conducting this study, migration policies, integration studies, spatial effects of migrations and reproduction processes of spaces were examined. In order to understand spatial developments and changes, the contribution of subjects such as cultural transfers, habits, daily life and the process of reproduction of the place was also examined. Additionally, literature reviews have been conducted on Syrian culture and lifestyles to understand the process of spatial integration and adaptation to the host society. As a result of the literature review, 'the importance of social integration strategies for refugees to live in an integrated manner' is revealed.

When social integration strategies are applied correctly, refugees' sense of belonging to society increases. However, it is also important to feel sense of belonging to a place live in. If the place is adapted to the habits and culture of the person and reflects the lifestyle, the sense of belonging increases. In this case, there should also be a direct link between space and integration processes. This approach can be described as socio-spatial integration. Therefore, it demonstrates the '**hypothesis**' that the adaptation of the housing environment plays a major role in the socio-spatial integration processes of Syrian refugees.

Therefore, in this study, a case study to be conducted in the region because of the migration and integration elements and the socio-spatial integration phenomenon involving Syrian refugees' in Ankara, Önder neighbourhood and its surroundings, it was planned to direct 45 questions to the interviewees, 11 of which are questionnaire questions, 30 semi-structured questions and 4 Likert scale questions in order to reach their background information immediately and quickly. Although the number of interviewees was limited to 40 in total, long-term in-depth interviews were conducted with the interviewees, clues about their lives were taken and interviews had the capacity to analyse more detailed information. Thus, the dimensions of socio-spatial integrations were tried to be revealed from the subjective explanations of the adaptation of Syrian refugees to their houses.

Table 15:Methodological Framework of the Survey (Author, 2020)

HYPOTHESIS	MAJOR R.Q.	MINOR R.Q.	SAMPLING TECHNIQUE	SAMPLE SIZE	DATA GATHERING	DATA ANALYSIS		
1) Housing and Appropriations inside and outside the house is effective in the socio-spatial integration process of Syrian refugees.	<p>How Syrian refugees appropriate the house including both its inside and outside space in a resettled neighbourhood in accordance to their daily needs and practices, and lifestyles as a part of their socio-spatial integration process?</p>	<p>1) Where do Syrian refugees live in Turkey? 2) Where and how did Syrian refugees live in Syria before war? What are the characteristics of their lifestyle, habits and daily routines? 3) Do they appropriate their new living spaces according to their lifestyles? 4) How do Syrian refugees adopt their housing environment with respect to their socio-spatial needs? 5) What are the reflections of Syrian lifestyle and need on interior & exterior space of the new living environment? 6) What is the role of appropriation of interior & exterior space of the house in the process of socio-spatial integration.</p>	PURPOSEFULLY CHOSEN	25	OBSERVATIONS	VISUAL ANALYSIS		
2) The interior and Exterior appropriations made by Syrian Refugees to their recent houses shows similarities between their Syrian houses.					IN-DEPTH INTERVIEWS -with Syrian Refugees with NGO"s - with local people	CONTENT ANALYSIS SUBJECTIVE DESCRIPTIONS CLASSIFICATION OF PERCEIVED ATTRIBUTES		
3) The appropriations made by the Syrian refugees to the inside and outside the house provide this similarity.					SNOWBALL SAMPLING METHOD	15	RECORDING and REPORTING	CROSTAB ANALYSIS SUBJECTIVE DESCRIPTIONS
4) The spatial appropriations of Syrians reflects their Socio-cultural Characteristics and Lifestyle							SKETCHES/CODING	COMPARISONS
5) Appropriations inside and outside the house, which reflect the socio-cultural qualities and lifestyles of Syrian refugees, are compatible with socio-spatial integration components in the literature.								

As a summary, as the basis of the study, the research question and hypothesis, the methods to be used and the techniques of the data to be collected from the study area are summarized in the table above.

Additionally, both interior and outdoor plans of their Syrian houses which were collected from interviewers had an important role responding to changes in a crisis. It is emphasized to consider the characteristics and the identity of an area, the environment of it, and of the people and their habitat. Because it is believed that, this interpretation of habitats may present more suitable solutions for person-centred, self-reliance promoting adaptation processes for societies. This situation, which increases the amount of usable space, actually can interestingly be the natural features of the space or site. Residential stability of a person is generally related with the features of the house and neighbourhood. Because, even in everyday life, people's social life and social circles can show variability in frame, even though it seems to create a big problem for refugees who come to Turkey.

Within the scope of this study, housing stability will be investigated in the neighbourhoods of Önder, Ulubey and Hüseyingazi. Although it is clear that the integration efforts of the government authorities will be successful over time, it seems that today there are frequent problems that occur between the local people and the refugees who choose and live in certain regions. Within the framework of the negotiations, both the authorities and the residents of Önder, Ulubey and Hüseyingazi neighbourhoods have stated that they are not satisfied with the refugees settled in the area. This finding can reveal the fact that the situation of residence in social terms cannot be sustained both by the local people and the refugees living in that region.

6.3. The Case Study

The study covers an area containing Önder- Ulubey- Hüseyingazi neighbourhoods and their immediate surroundings in the Altındağ region, where Syrian refugees are found to be living in Ankara intensely. In order to contribute to the study and how the Syrian refugees are adapted to their places of residence they live and the process where the effect of this adaptation on their integration continues to be analysed spatially, observations were made primarily Önder neighbourhood.

While making these observations, informal interviews were made with AFAD employees in order to get information about hosting activities and forward-looking action plans conducted through AFAD at that time. Afterwards, it was aimed to have one-on-one interviews with Syrian refugees living in the region, with the methods supported by the literature, and to reach information about the integration processes, how they adapt to the regions and houses they live in while these integration processes continue. In this context, a pilot study was conducted in the region and interviews were made with 5 Syrian refugees living in the region. Then, it was decided to expand the study area for the reasons described in the section titled The Pilot Study and Reasons of Selection of the Study Areas.

Within the scope of the field study initiated in May 2019 after interviews with government officials (NGO's, AFAD etc.) and the observations made from the field and the pilot study, 40 people were contacted, 30 of them through associations and 10 of them with references from employers and 24 of these interviewees were from Önder neighbourhood, 4 of them Ulubey neighbourhood, 10 from Hüseyingazi neighbourhood and 1 person from Sol-fa-sol and Mamak neighbourhoods

6.3.1. The Pilot Study and Reasons of Selection of the Study Areas

In 2018, informal interviews and a preliminary study based on a 1-year observation were carried out, primarily with refugees living in Önder neighbourhood. This preliminary study started as 'exploratory case study' with the idea that the research does not have a single component at the beginning and that there may be communication difficulties with the people of the region and that there are basic information about the neighbourhood and Syrian refugees as a result of the

observations and questions can be created through this information. In these preliminary studies, the region was first photographed. Even though the interiors are not visible, the appropriations outside the house of the Syrian refugees have been found in the regions. Afterwards, questions based on exploring the adaptation of refugees to the region were extracted from the literature section and the first observations from the region, and these questions were addressed to the Syrian refugees who were reached with the reference of the contacts who had workshops in the region. Through these questions, it was tried to recognize the area within the scope of the field research subject.

Located in Altındağ and adjacent to Siteler Furniture manufacturing industry and where the majority of Syrian refugees live, Ulubey neighbourhood, sol-fa-sol neighbourhood and Hüseyingazi neighbourhood are the main areas of the study but Önder Neighbourhood is the main region of the study where Syrian immigrants are known to live intensely.

Afterwards, as a result of the ongoing urban transformation process, it was determined that the density of the refugees in Önder neighbourhood decreased and the shops operated by the locals were replaced by the dense Syrian trades that existed in the neighbourhood. For this reason, it was found that refugees living in Önder neighbourhood tend to settle in other neighbourhoods while the preliminary work is in progress. For this reason, the study area was expanded and other neighbourhoods where refugees preferred to live intensely participated in the case study. These neighbourhoods are, although it is still less concentrated than Önder neighbourhood, Ulubey neighbourhood and Hüseyingazi Neighbourhood.

However, during the observations made in the region and during the pilot study, some situations that may restrict or slow down the study were encountered. These problems were generally related to language-communication difficulties, especially the women's hesitation about making interviews and being anxious about the planned visits to their homes and analyses were made to prevent these restrictions. The limitations of the study and how these constraints are resolved are described in the next section.

6.3.2. Limitations of the Study

During the pilot study, interviews were conducted with refugees working in Siteler, thanks to the references reached. The interviewees were reached through employers at associations and Siteler, and the region where the interviewees mostly live were Önder, Hüseyingazi and Ulubey neighbourhoods in Altındağ district. Refugees in the Battalgazi neighbourhood, which is known as another neighbourhood where they live mostly, could not be reached because there were no residents among the interviewees. While discussing with refugees who have learned Turkish because of their works, there was no problem with communication Turkish. These interviewees, all of whom were male, stated that they were not willing to show their residences because they worked long hours outside and stated that they should be at home to show the house. For this reason, observations regarding the residences could not be made during the pilot study.

However, it was understood that the Syrians whom we tried to make informal interviews during the observations did not speak Turkish and did not want to speak to foreigners. For this reason, it was decided to hold interviews with an interpreter when the actual work will begin. While simultaneous observations were being made, visits to refugee charities and non-governmental organizations in the region have begun to be made. As a result of these visits, ASRA has been contacted, which is located on the Selçuk street in Önder neighbourhood, has taken refugees and asylum seekers as a centre of aid and active since 2015. As a result of the negotiations with ASRA, which is understood to be more active than other associations, we have mutually agreed that they would help us for Syrian refugees to be interviewed and to act as interpreters.

Having a close relationship with the association, meetings with refugees are planned who go to events in the association or benefit only from associations. As a result of the contact with the association, the study started with the interviewees who accepted the meeting as a result of the feeling that they felt more secure, that they could get help, their heart ties to the association and the language barrier disappeared with the help of interpreters. However, some interviewees still did not want to show their houses and interviews were held with these people at the associations.

The houses of the interviewees who agreed to meet in their homes were visited with prior notice. Thanks to the association, language barrier and reliability problems are

eliminated. But nevertheless, since the interviewees were determined by the association, the average age of the interviewee profiles, the average number of people living in a household, etc. may be similar to each other. In addition, as the refugees who have agreed to meet in their homes are aware of that visit, it is thought that their houses are cleaner and tidy accordingly. In addition, it was determined that male interviewees reached through the association were not working. While trying to reach information about the economic dimensions, an economic implication has been made over the children working in the household, rather than themselves, since the implications cannot be clearly explained by the interviewee, the inferences made are based on estimates. Also, thanks to the male interviewees, who were determined as unemployed, the women refugees (their spouses) were reached who did not accept the interview without notice or without reference, or the women refugees who were directly associated with the association were reached and as mentioned earlier, it is thought that their houses are cleaner and tidy accordingly.

6.3.3. Description of the Study Areas

Today, Turkey is hosting a population of 3.6 million Syrians (UNHCR, 2018). Furthermore, 97.719 Syrians live in the capital Ankara, especially in Önder, Ulubey, Hüseyingazi neighbourhoods of the Altındağ district, which hosts nearly 17.000 Syrians (Savran, Sat, 2019). The allocations of the neighbourhoods can be seen in figure 33.

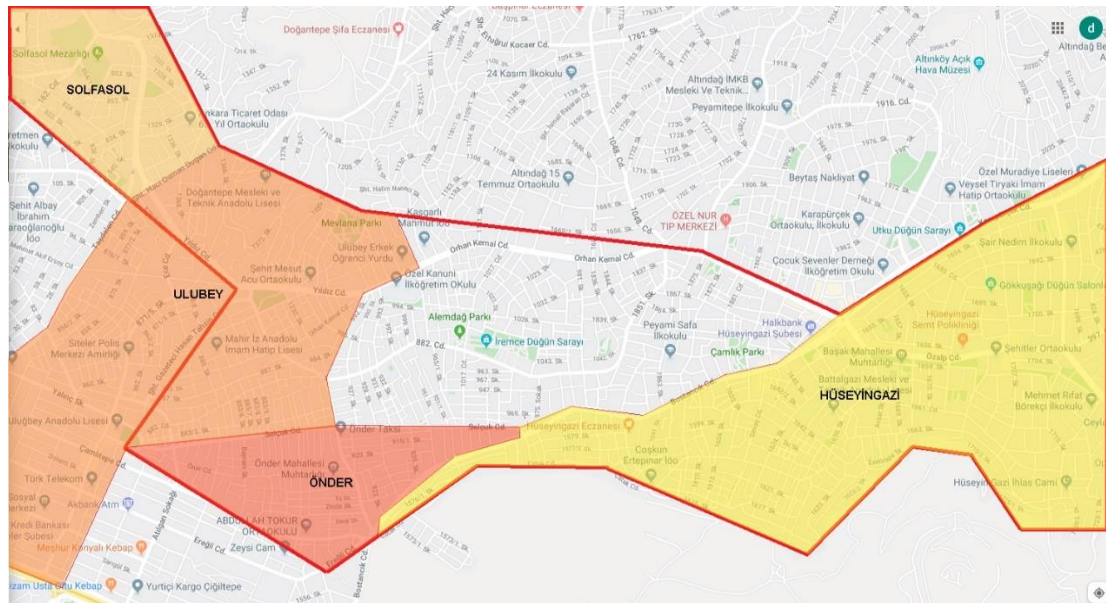


Figure 33: Spatial Distribution of the Sample. (Adapted from Google Maps, 2019).

To recognize the area, giving brief information about the zone will be beneficial. The area can be defined as a slum. According to the Savran and Sat (2019), especially because of the establishment of the Sıteler Industrial Zone in 1970s, the groups of people who came to work, create slum areas especially north of the Samsun Road and it is expanded in years (Bezcioglu, Cankaya, Arslan, Kalaycioğlu and Demir, 2000).

The selected areas of study are generally from the old 40-45-year settlement areas of Ankara. Urban transformation has started in the region, which consists of many illegal multi-storey buildings and so far, in the area where 2 thousand 150 illegal buildings have been demolished (www.altindag.bel.tr). Some of the regions have been transformed and renewed, some of them are in the process of urban transformation and some of them are not yet intervened. The economic structure of these neighbourhoods, which also includes squatter type buildings, is poor. In total, there are 113 schools in the region.

In addition, many cultural centres and Ladies locals were opened by the Municipality. These centres are in high demand. There are 17 hospitals in the region, which also includes the largest hospitals in Ankara such as Hacettepe, Numune etc. Furthermore, according to the data reached, the population, which had been hosting almost half of the tradesmen from 'Sıteler' until 2010, started to decrease because of the urban transformation started. (Ankara Belediyesi, 2000).

Study area is very close to furniture manufacturing centre which is called 'Sıteler'. The reason why especially Önder and Ulubey Neighbourhoods are chosen as a settlement is mainly related with the job opportunities close by. The distance between Sıteler and these neighbourhoods is nearly 2 km. This means that Syrian people who are working in Sıteler can easily reach their work by walking.

Additionally, the distance between identified neighbourhoods is approximately 10 minutes by walking. As Bakioğlu et al. (2018) mentioned, the most important conditions for creating a refugee habitat in Ulubey, Önder neighbourhoods are:

- (1) The need for cheap labour for furniture manufacturers that have lost their competitiveness,
- (2) The surrounding urban transformation areas offer a cheap and unacceptable housing stock by the local population and
- (3) Access to social services

with their central location. Apart from Hüseyingazi neighbourhood, in the research area, which is an old residential area where 40-45 years old buildings are generally heated with stoves, the houses do not show much difference in terms of usage area but generally have 2 + 1 or 3 + 1 plan scheme.

First of all, it will be useful to give some basic information about the selected area's locational characteristics. Hereby, what is the idea behind why these neighbourhoods were chosen. The distance between the study area and the city centre is nearly 10 km (most of the neighbourhoods are close to each other so an average distance is given) rather than sol-fa-sol neighbourhood. Sol-fa-sol neighbourhood is in the more rural part of the zone and it has a long distance both to the city centre and the other study areas. Generally, it takes around approximately 16 minutes to travel by public transport directly to the city centre, which means that the sample areas are close to the city centre.

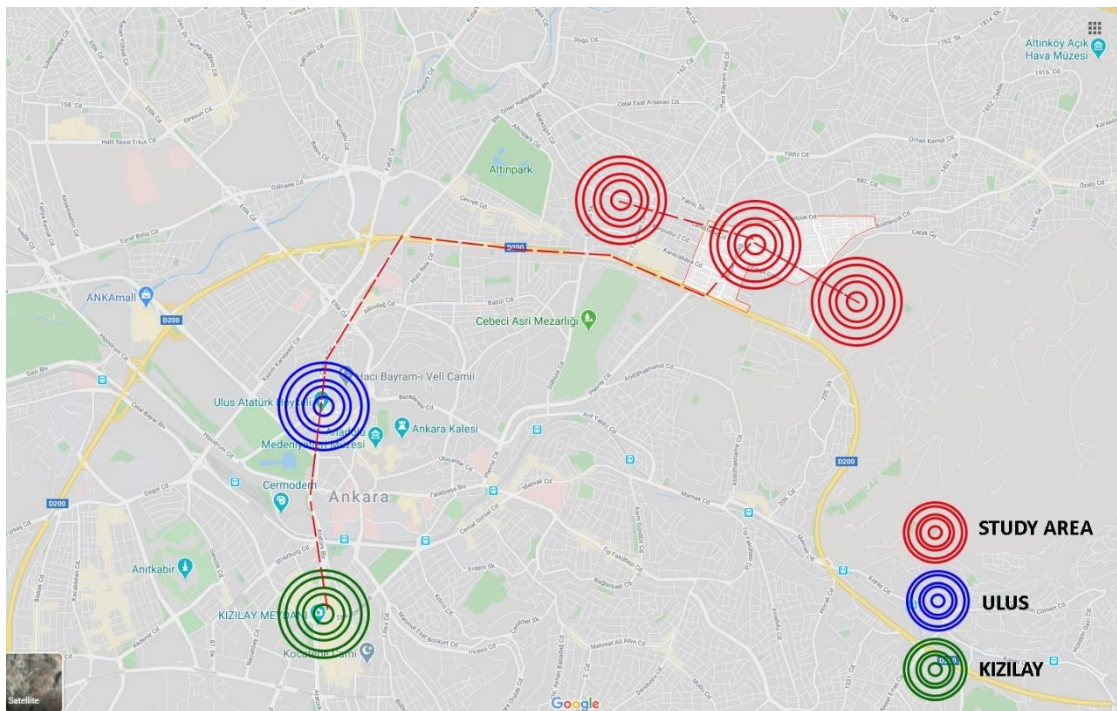


Figure 34: Route Between the Sample and the City Centres (Adapted from Google Maps, 2019).

6.3.3.1. Önder Neighbourhood

Ankara is not hosting the most crowded Syrian settlement in Turkey; it is possible to see the impacts of Syrians in mentioned sample Neighbourhoods. To identify that; an example from Önder neighbourhood with the highest density of Syrian population, is

given to see how Syrian refugees effected the population changing range of the sample area.

According to unofficial sources, the current population of Önder neighbourhood is around 8000 people and 2/3 of this population is composed of Syrians and the remaining 1/3 of poor local people (<https://www.yenicaggazetesi.com.tr/o-mahallenin-ucte-ikisi-suriyelilerden-olusuyor-221905h.htm>). When the official population rates of the study areas are examined, according to 2018 reports, for example, the population of Önder Neighbourhood is recorded to be 2.289.

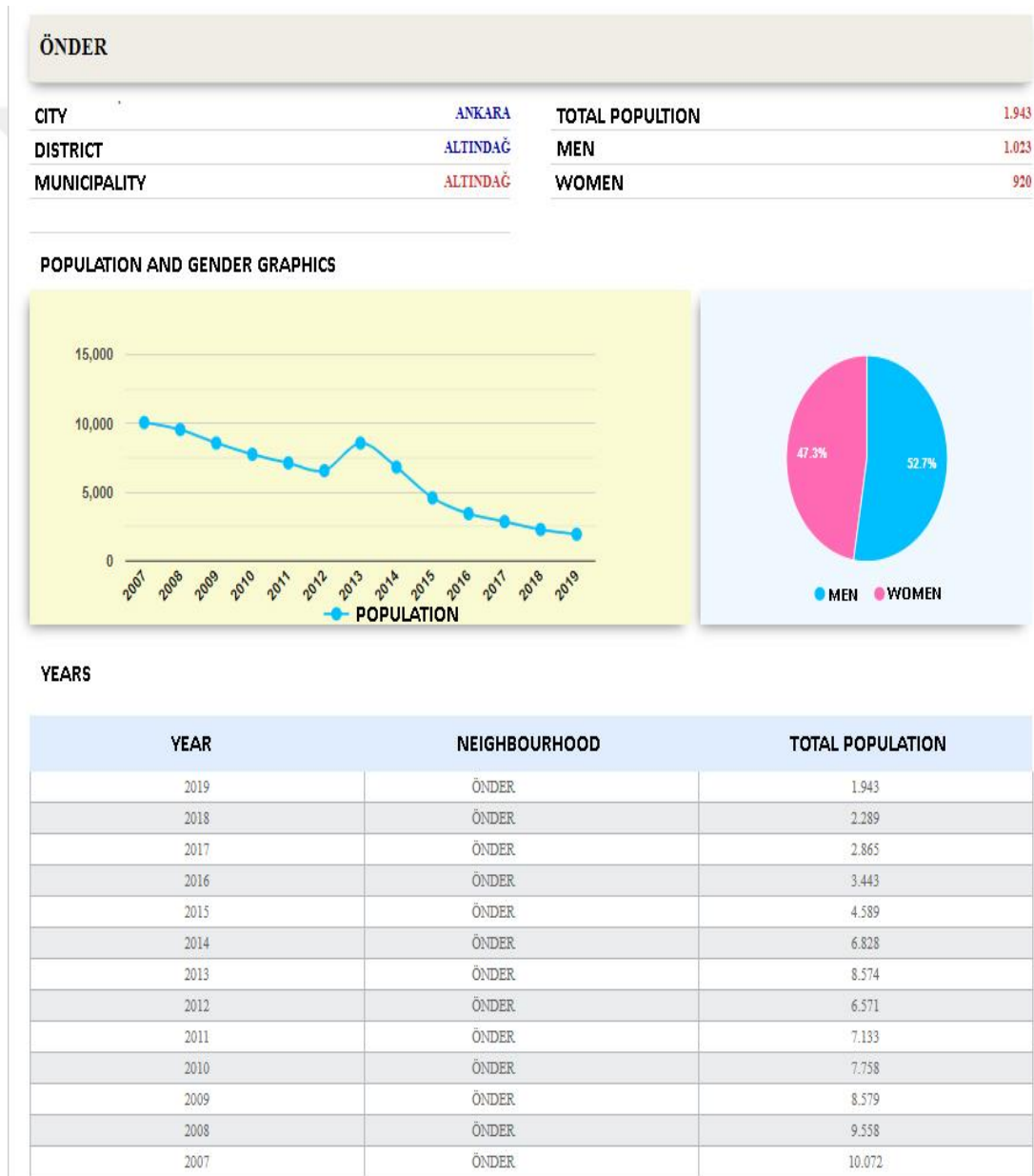


Figure 35: General Population Information About Önder Neighbourhood (Source: <http://www.nufusune.com/1483-ankara-altindag-onder-mahallesi-nufusu>).

Registered population (probably local population) over time started to decrease, not only with the declaration of the urban regeneration of the zone but also with the settlement of Syrians in this region. According to the unofficial interviews which made with the headman of the neighbourhood, after the transformation started, the local people were generally settled in nearest zones such as, Ulubey, Hüseyingazi, Battalgazi neighbourhoods. However, recently the density of Syrian refugees has decreased a little after the urban transformation started. For example, according to the Tepav records (2019), in 2018 there are only 2 shops in Önder Neighbourhood operated by the local people. They operate as a butcher and hairdresser. The remaining 15 shops (grocery, tailor, bakery, restaurant, hairdresser, and the like) are run by Syrians.

It is observed that all of the enterprises operated by Syrians use Arabic signs instead of Turkish ones. Additionally, there is a Bazaar which serves Syrian people every Tuesday. Besides, recently there is a rise of the local people in Önder neighbourhood. Local shops and workplaces started to reopen and some of the local people which immigrate to another neighbourhood, started to return, and have preferred to live in new buildings if they can afford. However, there is a rise in the number of local shops, there are lots of Syrian refugees working in these shops. Photos taken by Tepav can be seen from figure 36. However, because of the urban transformations, some of the shops are currently closed.



Figure 36: Syrian Shops in Önder Neighbourhood (Source: Tepav, 2019).

Syrian People who live in Önder Neighbourhood are generally working as cheap labourers thus their economic situation does not allow them to live in better conditions. However, they are trying to construct a new life for themselves in spite of all the

impossibilities. People who settled in Önder, have done significant modifications themselves indoors and outdoors in order to compensate the imperfections. But this compensation may cause visual pollution.



Figure 37:Examples from Önder Neighbourhood (Taken by author, 2018).

6.3.3.2. Ulubey and Hüseyingazi Neighbourhoods

In this part of the study, because these regions are not the most crowded parts, the information on Ulubey Neighbourhood also covers Sol-Fa-Sol and Hüseyingazi Neighbourhoods and general information were given.

Ulubey Neighbourhood (Includes Sol-Fa-Sol Neighbourhood)

Ulubey neighbourhood has a border with Önder neighbourhood. Also, approximately half of Ulubey neighbourhood area belongs to Siteler zone. Like Önder neighbourhood, Syrians or local people who settled in Ulubey, work in Siteler and they can easily reach to their workplaces with public transportation.

It is said that in Ulubey neighbourhood, the inhabitants of the neighbourhood were generally from Kızılcahamam, Bolu and Gerece for 20 years, and in the last 20 years they became a little cosmopolite. However, in following years, the population of Syrian Refugee increased and changed the balance of the local density of the neighbourhood.

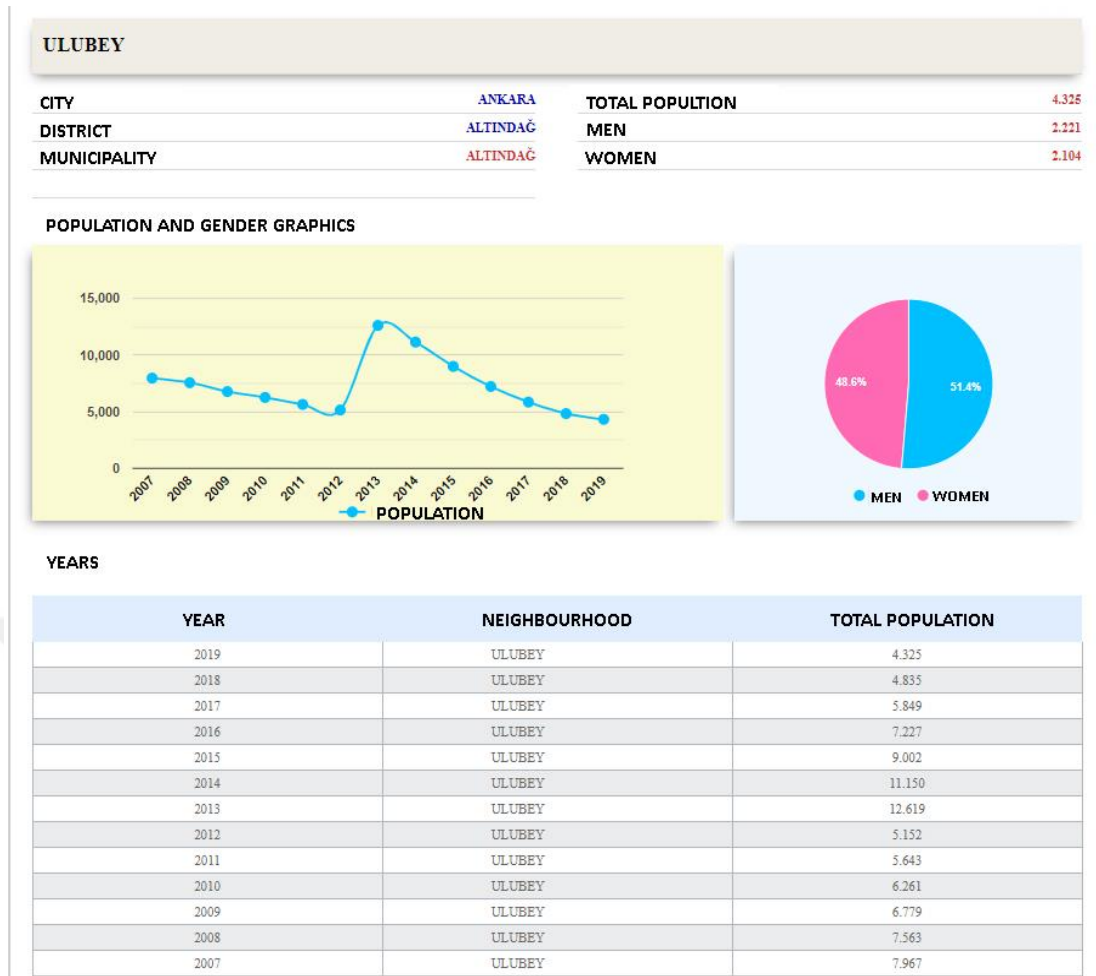


Figure 38:General Population Information About Ulubey Neighbourhood.(Source: <https://www.nufusune.com/1492-ankara-altindag-ulubey-mahallesi-nufusu>)

Image of the main road of Ulubey neighbourhood, which is known to be quite low for its house rents, can be seen in Figure 39.



Figure 39:The main Road of Ulubey Neighbourhood. (Author, 2019).

Additionally, Sol-Fa-Sol neighbourhood can be considered as part of Ulubey neighbourhood and it is a little far from city centre and Siteler zone. In fact, compared

to other neighbourhoods, we can say that the Sol-fa-sol neighbourhood has a more rural view (Shown in Figure 40).



Figure 40:Examples from the Sol-fa-sol Neighbourhood. (Author, 2019).

Also, compared to other neighbourhoods, it has a lower Syrian population density, so this area is considered as a part of Ulubey neighbourhood. According to the ‘official records’ 4.325 local people live in Ulubey and 2.335 in Sol-fa-sol, these data’s can be observed in Figure 38 and 41.

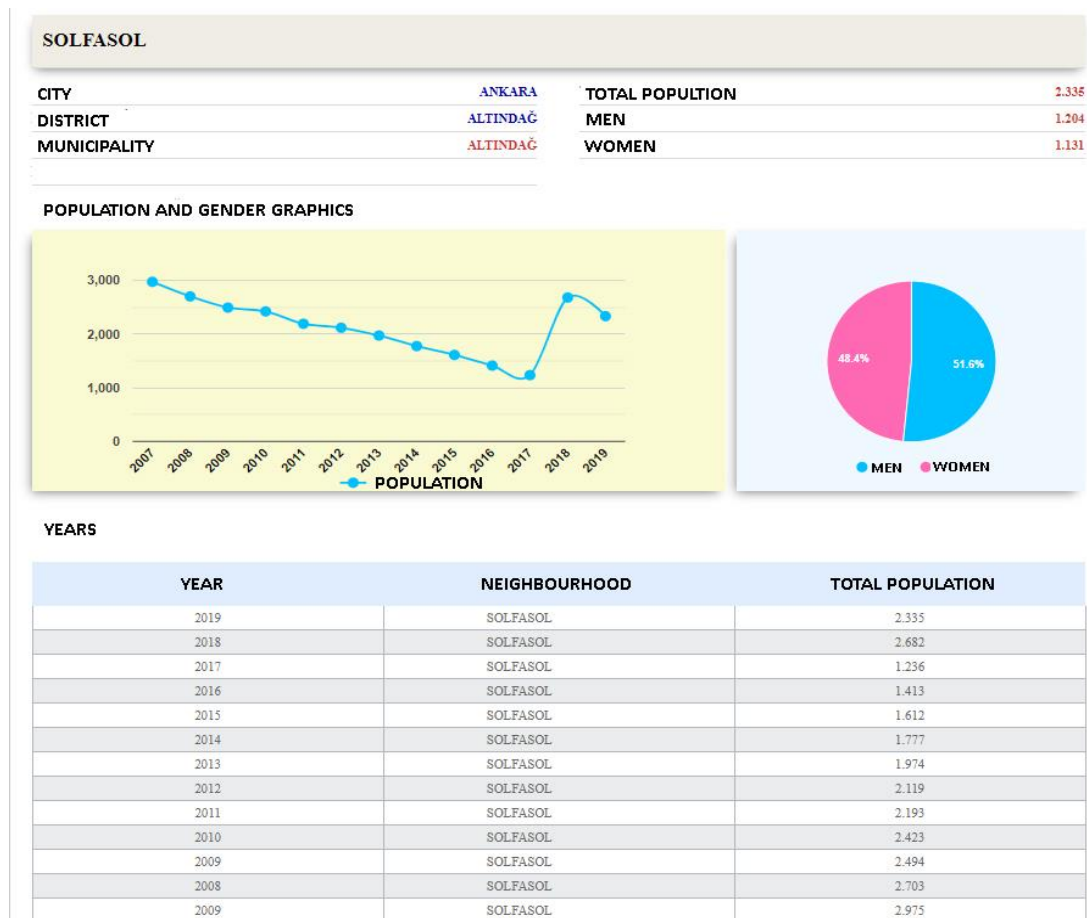


Figure 41:General Population Information about Sol-Fa-Sol Neighbourhood. (Source: <https://www.nufusune.com/1499-ankara-altindag-solfasol-mahallesi-nufusu>)

However, because of the uncontrolled transfer of population through these neighbourhoods, an exact official amount of Syrian population is not known. But according to the unofficial records, approximately 9.000 Syrians are living in these neighbourhoods.

Hüseyingazi Neighbourhood

Hüseyingazi neighbourhood has also have a border with Önder neighbourhood but it is located in Mamak county contrary to other neighbourhoods. Within the scope of the New Mamak Urban Transformation and Development Project process in 2008 (Göközkurt and Somuncu, 2019), and after the decision was made in 2009, transformation works also started in Hüseyingazi Neighbourhood. Hüseyingazi Urban Transformation Project on an area of 16.5 hectares consists of 1,513 houses (about 500 residences), 50 shops and 3 business centres were rebuilt (Akyol et al., 2013).



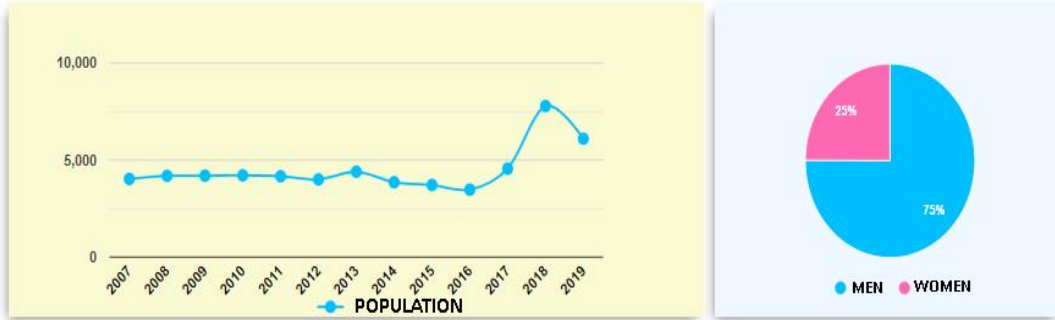
Figure 42:Example from HüseyinGazi Neighbourhood (Source: <https://www.change.org>).

Accordingly, the vast majority of the residences in Hüseyingazi neighbourhood are newer than the residences in Altındağ neighbourhood of the study area. In parallel, it can be said that the housing rents here are also higher in the region.

HÜSEYİNGAZI

CITY	ANKARA	TOTAL POPULATION	6.104
DISTRICT	MAMAK	MEN	4.580
MUNICIPALITY	MAMAK	WOMEN	1.524

POPULATION AND GENDER GRAPHICS



YEARS

YEAR	NEIGHBOURHOOD	TOTAL POPULATION
2019	HÜSEYİNGAZI	6.104
2018	HÜSEYİNGAZI	7.788
2017	HÜSEYİNGAZI	4.556
2016	HÜSEYİNGAZI	3.479
2015	HÜSEYİNGAZI	3.713
2014	HÜSEYİNGAZI	3.858
2013	HÜSEYİNGAZI	4.400
2012	HÜSEYİNGAZI	4.002
2011	HÜSEYİNGAZI	4.165
2010	HÜSEYİNGAZI	4.214
2009	HÜSEYİNGAZI	4.195
2008	HÜSEYİNGAZI	4.187
2007	HÜSEYİNGAZI	4.028

Figure 43: General Population Information about HüseyinGazi Neighbourhood. (Source: <https://www.nufusune.com/1499-ankara-mamak-huseyingazi-mahallesi-nufusu>)

Looking at Figure 43, it can be said that there is an increase in the population of Hüseyingazi neighbourhood following the completion of urban transformation processes. However, in Hüseyingazi neighbourhood, which is said to be preferred by the interviewees during the case study, there is no clear information about how many Syrian refugees currently live.

6.4. Respondent's Profile

Due to the fact that most of the interviews were arranged through the association in Önder neighbourhood, some of the interviewees are refugees who continue their lives in Önder neighbourhood or are accustomed to doing their daily work in Önder neighbourhood and are therefore in contact with the associations there. As can be seen

from Table 1; it was determined that 60% of the interviewees were Syrian refugees residing in Önder Neighbourhood. However, it is noteworthy that the second neighbourhood, which is highly preferred by Syrians, is Hüseyingazi Neighbourhood. In the field study, 60% of the participants live in Önder neighbourhood, 12.5% in Ulubey neighbourhood and 27.5% in Hüseyingazi neighbourhood.

During the interviews, due to its proximity to business neighbourhoods (Siteler industrial/furniture manufacturing area), the density of associations and NGOs in the region, intermediaries/acquaintances found with the help of social media, and even its proximity to the bus terminal, especially in Önder neighbourhood, as a result of the question asked 'Where do Syrians live in Ankara?' it was found out that it turned out to be a region that was settled as a result of the direction of 'Go to Önder neighbourhood, there are a lot of Syrians', where they can easily meet their basic/local needs, and that it has become a region where there are plenty of Syrian origin shops and it is preferred for Syrian refugees.

In the neighbourhood of Hüseyingazi, it was seen that the majority of the Syrian refugees who came to Ankara, preferred Ulubey neighbourhood after Önder neighbourhood, because it is more organized, well-maintained, new and safe due to their financial means, there are people who lived in Önder Neighbourhood but moved here due to the destruction of the region, and it's the proximity to Siteler and the basic/local needs are best met, and as a result of the settlement preferences, which consist of factors other than similar reasons, it was determined that some live in Solfa-sol neighbourhood and Mamak region.

In this section, all the general qualifications determined by the interviews made with the Syrian refugees in the study area will be explained. While explaining these general qualifications, information will be given on the legal status of the interviewees, which vary depending on their demographic structure, education levels and the way they enter the country. Interviews were made with 40 Syrian refugees within the framework of the methods conveyed and determined in the previous section of the research. Among these interviewees 24 of them are refugees who continue their lives in Önder neighbourhood, 11 of them in Hüseyingazi neighbourhood and 5 of them in Ulubey neighbourhood. The findings of the interviewees in the region selected as the study area can be accessed from Table.16 below.

Table 16: Properties of the Sample

PROPERTIES OF THE SAMPLE		SAMPLE IN BY SITE			TOTAL
		ÖNDER (24)	ULUBEY(5)	HÜSEYİNGAZI(11)	
GENDER	FEMALE	75,00%	80,00%	36,60%	64%
	MALE	25,00%	20,00%	63,60%	36%
AGE	BETW. 18-35	13%	80,00%	36%	43%
	BETW. 35-52	35%	20%	64%	40%
	BETW. 52-69	13%	0	0	4%
BIRTH PLACE	SYRIA- ALEPPO	75%	40%	55%	57%
	SYRIA- IDLIB	17%	60%	36%	38%
	SYRIA/ LAZEKİ-RAKKA	8%	0	9%	6%
FAMILY SIZE	> 4	66,66%	80,00%	45,00%	63,89%
	4	12,50%	20,00%	36,30%	22,93%
	< 4	20,00%	0,00%	18,00%	38,00%
SOURCE of LEARNING TURKISH	ALREADY KNOWN	12,50%	60,00%	9%	27,17%
	COURSES	25%	20%	27%	24,00%
	SOCIAL/ WORK ENV.	6,66%	40,00%	64%	36,76%

The majority of the interviewees in the case study are women with 60%. Analyses over the participants show that 46% of the refugees living in the region are middle aged. As a result of the findings, transition from Syria to Turkey is seen mostly from Aleppo and the vast majority live in the neighbourhood Önder. The number of people living in the household is generally 4 or more persons due to economic insufficiency. In this study, it was determined that the most crowded household is a 17-person family living in a duplex house in Hüseyingazi neighbourhood. It was also observed that the economic status of this family was at a higher level than other interviewees. In this study, where there is no evidence that women are working outside the household, male interviewees reported that they had health problems or were injured during the war.

Table 17:Economic Structures of Syrian Refugees in Sample

PROPERTIES OF THE SAMPLE		SAMPLE IN BY SITE			TOTAL
		ÖNDER(24)	ULUBEY (4)	HÜSEYİNGAZI (11)	
INCOME	Between 1500-2000 TL/ month	75,00%	40,00%	20,00%	45,00%
	> 2.500 TL	25,00%	75,00%	80,00%	60,00%
	HAVING A JOB	33,33%	75,00%	82,00%	63,44%
	INSURANCE	12,50%	25,00%	45,50%	27,67%

As mentioned earlier, it was stated that the interviewees had both health problems and they did not speak a foreign language and therefore could not find a job. As a result of the interviews, as it can be followed from the demographic structure section, nearly 90% of the interviewees who lived in Önder neighbourhood, where the age range of 35-52 is 34%, and the age range of 52-69 is 12%, stated that they are not employed, they added that those working from households find daily jobs in furniture, paint, flooring, marble, etc. at manufacturing workshops in 'Siteler region'.

In addition, as a result of the interviews, it was determined that 30% of the interviewees knew Turkish. 27.17 % who know Turkish knows that language because they have family or commercial relations with Turkey and 6,66% stated that they learn over time after arriving in the region. As a result of the interviews, it was found that they mostly learned Turkish from the business environment with a rate of 36.76%. On the basis of neighbourhood, this rate is proportional to the employment rates in Hüseyingazi neighbourhood.

6.5. Data Collection and Analysis Process of the Study

Within the mentioned conceptual framework, firstly, observations were made in the region before reporting the study, the people of the region were tried to be known and contacts were established in order to form a relationship with the refugees in the region. For example, through associations, etc (NGO) in the region, interviewees were reached in the region. Association of Assistance Solidarity Support for Refugees and Asylum seekers (ASRA), which is observed to be the most active in the region, and the Association for Solidarity with Refugees and Migrants (ASAM), the International Association for Asylum and Refugees (IMDAD), etc., which have been observed to

lose their activity are located in the region. Several meetings were held with each of these associations. Then, 30 refugees were reached with the special contribution of ASRA association. New interviewees were reached with the advice/reference of the interviewed participants and the 'snowball' sample selection method was also used in the research. The interviews were recorded with the permission of the interviewees, the residents' houses were photographed, and the information revealed during the interview were reported. Qualitative evaluations were preferred in order to evaluate the data, which were said to be classified previously, and some of them were put in the tables or visual data were obtained and the resulting measurable/countable data were used. Various distributions as a result of descriptive statistics, content analysis and conceptualizations related to the subject were performed. Within the scope of the study, in order to compare the past and present lives of the sample, visual analysis were carried out from the interviewees to obtain materials that document their lives and living spaces in Syria.

As a result of the literature studies and data collection techniques examined, questions were created. For interviews in the study area, 45 (4 Likert scale, 19 questionnaire questions, 22 semi-structured) questions were prepared. These questions are gathered under the main headings of migration, integration and space analysis, and in the first place, general information about the demographic structure of the interviewees was obtained, their migration processes in Turkey, the economic situation and within the scope of integrations, information about corporate and administrative rights has been tried to be understood. Afterwards, because cultural transfers have been adopted, appropriations have been made to maintain their everyday life and habits in the regions where refugees settle and Syrian refugees' habits, lifestyle and everyday life experiences have been tried to be understood as a part of their cultural transfer. The general framework of the questions posed to the interviewees can be examined on Table 18.

Table 18: Framework of Questionnaire Questions

QUESTION FRAMES		
DIMENSIONS	MEASURES	VARIABLES
URBAN SERVICES	<ul style="list-style-type: none"> • Education • Health • Security • Administration • Transportation 	• School experience
		• School satisfaction
		• Enrolment in education
		• Accessibility to School
		• Language
		• Training (services)
		• Education/crime rates
		• Use of health services
		• Use of transportation services
		• Use of administration
CULTURE	<ul style="list-style-type: none"> • Cultural transfers 	• Habits
		• Living styles
		• Everyday life
		• Neighbourhood networks
SOCIAL	<ul style="list-style-type: none"> • Sociability and Social relationship 	• Social networks
		• Institutional networks
		• Neighbourhoods
		• Closeness to the facilities (centers, streets, work places...)
HOUSING ENVIRONMENT	<ul style="list-style-type: none"> • Housing and Living Conditions • Interior space • Urban space 	• House ownership
		• Income related satisfaction (Affordance)
		• Amenities and quality
		• Housing typology
		• Appropriation of Space
• Housing expectations		
QUESTION FRAMES		
DIMENSIONS	MEASURES	VARIABLES
DEMOGRAPHIC STRUCTURE	<ul style="list-style-type: none"> • Background Informations 	• Gender
		• Age
		• Birthplace
		• Family size
		• Education level
		• Job
		• Migration history
		• Internal mig.
		• International mig.
		• Forced mig.
MIGRATION PROCESS	<ul style="list-style-type: none"> • Migration Type • Reasons of Migration 	• Employment status
		• Income level
		• Insurance
		• Occupation type
		• Job satisfaction
ECONOMIC	<ul style="list-style-type: none"> • Income • Participation to labour market • Social Security 	• Public assistance
		• Working conditions
		• Political integration strategies
		• Legal status
		• Knowledge about legal rights
LEGAL	<ul style="list-style-type: none"> • Rights • Status 	

Visits were made to the living spaces/houses of 18 Syrian refugees that their consent were taken in order to make the planned observations. These visits allowed the subject to be examined in urban and inside and outside the house scales. In addition, photographs were taken with the permission of the refugees living in the houses to visualize the housing conditions in the houses.

Although it is not in the majority, it has been determined that the questions structured using the Likert scale are especially useful for understanding the neighbourhood and home satisfaction of the refugees. Due to the fact that the interviewees do not speak Turkish, in interviews made through interpreters open-ended questions were created for the refugees to express themselves comfortably. In order to increase the efficiency and temporal return of the survey formed with these structured questions, the questionnaire was applied face-to-face by visiting the houses of the refugees who were reached through both the associations and the connections provided.

The questions to be followed from Annex 1. were first created by scanning the general migration and integration literature and were structured to collect spatial data after observations. The questions are primarily by examining 'thematic area' (Ángel, Bijl, et. al., 2018) of the integration studies carried out in the literature, especially in Europe (Denmark, Germany, Italy etc.) and by extracting certain 'dimensions'; then, it was prepared by determining what type of measurements these dimensions would be divided into and what kind of variables these measurements would be. In the 1st part questions were formed where we can get information about the demographic structure Syrian refugees, migration processes (migration type and reasons of migration), economic, social, institutional and legal dimensions as the main elements of integration of Syrian refugees and we can have an idea about their corresponding effect on Turkey.

In the section that can be considered as part 2; for the spatial implications of the study, as stated before, the questions that have been created in order to have an idea about the habits, life styles and daily lives of the immigrant society based on the fact that the "immigrant society will live by doing cultural transfers in the country of destination". Afterwards, in order to get an idea about the concepts of housing and socio-spatial integration, which will be one of the main implications of the study, the housing and living conditions in the regions where Syrian refugees are settled are examined through

the internal-outside space usage generalizations. As a result of these examinations, in order to understand the transfer of their cultural attitudes to the space; appropriations were tried to be understood and questions were created to understand how the daily lifestyles are being maintained where they currently live, and we can have an idea about the places they lived during pre-war period. In addition, it was tried to compare the pre-war houses and the house they live in with various questions and sketch drawing support, and tried to understand the adequacy of the house and their similarity, satisfaction and belonging to their current houses.

In order to understand how they transfer these cultural transfers to the place they live in, by depicting and/or mapping their previous place about both housing environment, inside and outside space and their 'housing' conditions, two spaces were compared and their needs were tried to be determined. Interviews consisting of questions prepared in order to reach the information mentioned above were formed as semi-structured questions; Likert type questions are also included in order to understand the situation and satisfaction of the person more clearly and to make a proportional analysis. Interviews were accompanied by an interpreter due to the fact that the interviewees did not speak Turkish, but the researcher moderated the interviews and thus the interviews were realized as face to face interviews.

The data analysis of the surveys conducted with the refugees reached through the links that can be defined as associations and employers in the region started with the process of putting the data into graphics. It is thought that conducting the interviews directly and following them by the researcher increases the efficiency of the interviews. Due to the fact that the questions were asked to the refugees who do not speak Turkish, the questionnaire was formed with short, easy and understandable questions, and that the researcher was present with the interpreter and answered the questionnaires during the questionnaire, and answered the unexpected possible questions positively affected the survey conversion rate and response quality. PS "photoshop 2015 CC" program was used in order to visualize the migration routes from the data tables and survey statements created through MS Excel program to rate and analyse the data analysis resulting from the evaluation of the questionnaires. The analysis resulting from the calculations were interpreted over the tables (crosstab) created in the analysis part of the article. The data sharing of the data over the crosstab has been gathered and interpreted under the categories previously determined by the author. Analysis of the

resulting data were then processed into the "SPSS IBM statistics 22" program from the tables created by the author, and data analysis were attempted for a period of 1 week. Afterwards, experts on statistical analysis were consulted. These analyses and the data that came out of the program were not found meaningful by the experts as a result of preparing most of the questions in semi-structured patterns and having only 4 questions on the Likert scale. For this reason, "SPSS" data was not used in this study.



CHAPTER 7

7. FINDINGS ON MIGRATION AND INTEGRATION PROCESSES OF SYRIAN REFUGEES

Integration is a multi-dimensional process. It has been argued that there are many factors for Syrian refugees to integrate into society. For this reason, in this section, legal, socio-cultural, and economic structures will be discussed apart from the physical dimension of integration. Physical dimensions, which are the main focus of the thesis, will be discussed in the next section under the heading 'Findings on appropriations inside and outside in the house for socio-spatial integration of Syrian refugees' together with the Neighbourhoods characteristics and Appropriations inside and outside the house.

This part of the thesis was created to make use of the information gathered in order to understand the topics that will be discussed in the next section. Analysis made have revealed that socio-spatial integration has 4 main characteristics namely physical, functional, relational, and symbolic.

Physical attributes cover the affinity of the groups with different social or cultural backgrounds and their relations with each other. The functional quality describes the level of public safety and accessibility to public facilities and/or services. Relational quality is the interaction of cultural and social groups with each other. The symbolic quality is defining the cultural background, sense of belonging and identity.

The sum of these qualities, as it contains daily life experiences, daily routines, cultural reflections, lifestyles, identity, and additions to the spaces as a result, it is directly related to the reproduction process of the space. In order to make all these facts to be read easily, as the table created formerly in the chapter two, with the information gathered from the literature is as follows.

Table 19:Dimensions of Socio-spatial Integration

PERCEIVED ATTRIBUTES OF SOCIO-SPATIAL INTEGRATION	
SOCIAL	Proximities to social groups (Ngo's, Friends, Relatives)
	Interactions between individuals (Language barriers)
	Safety
PHYSICAL	Housing environment
	Urban services
	Existence of School, market etc.
	Access to the public transport services
	Work Place
SYMBOLIC	Cultural background
	Identity
	Sense of belonging

As it can be followed from the table, while talking about the formation of socio-spatial qualities; it may be a correct approach to examine the mentioned functional and physical qualities under the phenomenon of social integration, which is known to have social, economic, legal, public and cultural dimensions. The phenomenon of social integration can actually be considered as the primary aspect of all integration dimensions. Because, when talking about social integration, the adaptation processes of the individuals to the regions where they reside/take shelter of the country where they migrate are positive or negative and this fact is strong enough to affect the entire social structure of the region in which they settled.

When talking about all this social structure, it is not right to separate integration strategies that include regulations in the fields of education, health, safety, legal, public, economic, cultural, and residential areas. Although the economic integration strategy has found its place directly in the integration strategies, this phenomenon is re-examined in the content of the social integration strategy and is one of the effective factors.

It is known that the economic infrastructure has an impact on the acquired social environment. Assuming that people with similar economic infrastructure have similar living standards and continue their lives in similar regions, the similarity between the

legal rights they acquire and the public opportunities offered to them in their regions can be thought to be related to the economic infrastructure.

Examining the relational and symbolic qualities through the phenomenon of the production process of the space is linked with culture. One of the most important facts in the integration processes in the newly settled countries is culture. Because both refugees who settled in the country and the people of the region where they settled have their own cultures, lifestyles, and habits. In this process, both the people of the region and the refugees, tend to maintain their own culture and habits that are mentioned both behaviourally and spatially in the social environment in which they are located, or to have their counterparts accept their cultures.

Since the fact of culture, which is one of the important dimensions of the social integration phenomenon, is actually an important part of the space creation process, it establishes a strong connection between these two facts. This bond is experienced over lifestyle, daily routines, daily life experiences, cultural transfers etc. in the social environment as a result of socio-spatial qualities. and determines space creation process by transferring these experiences.

Socio-spatial integration, which is one of the main facts of the study and thought to include many integration strategies discussed in the literature, is summarized as above. In order to determine these processes, it will be important to understand the immigration processes of Syrians coming to the Region, their expectations from the integration processes to society and how much they benefit from these integration processes. These facts are discussed below.

7.1. Migration Process of Syrian Refugees in the Study Area

During interviews with Syrian refugees living in the region, Questions such as their arrival in Turkey, reasons of migration and their type of entry to the country which may affect their corporate rights were directed to the interviewees and they are analysed in this section. After trying to learn general information about the immigration process, questions about their life after arriving to Turkey, the presence of family members still in the country to which they are connected, whether they are permanent in Turkey and whether they think to go to another city were asked.

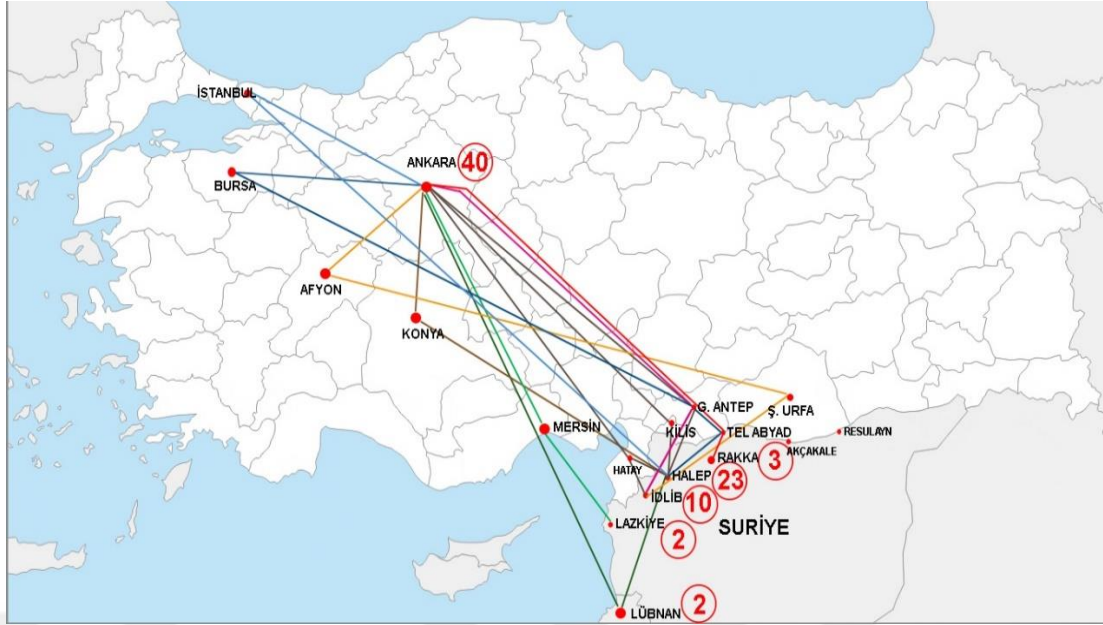


Figure 44: Distribution of the Sample Refugees from Syria to Turkey. (Author, 2020)

76% of Syrian refugees in Turkey has been determined that came from the city of Aleppo in Syria. It was determined that the region, which received intense migration after Aleppo, was Idlib. It has been determined that border crossings were generally through Kilis and Hatay. Migration movements of refugees can be followed through colour codes via Figure 44.

The route, marked in gray, represents direct crossings. As can be followed from Figure 41, it has been observed that the interviewees who have passed through Aleppo came directly to Ankara after passing to the provinces of Kilis and Hatay. At the same time, Before some of the interviewees came to Ankara, it was concluded that they came to Ankara through the contacts after staying for a while in Ş.Urfa, Konya, Afyon, Bursa and Istanbul.

Many of the crossings were made through border gates on foot and without registration. Some refugees received medical help could benefit from the creation of special cases, they made crossings by an ambulance from the border to be transported to hospitals in Turkey and never returned. As a result of the interviews, it was determined that there are also crossings from Latakia by sea, and from Aleppo to Lebanon, and the education levels of these refugees are higher than other immigrants.

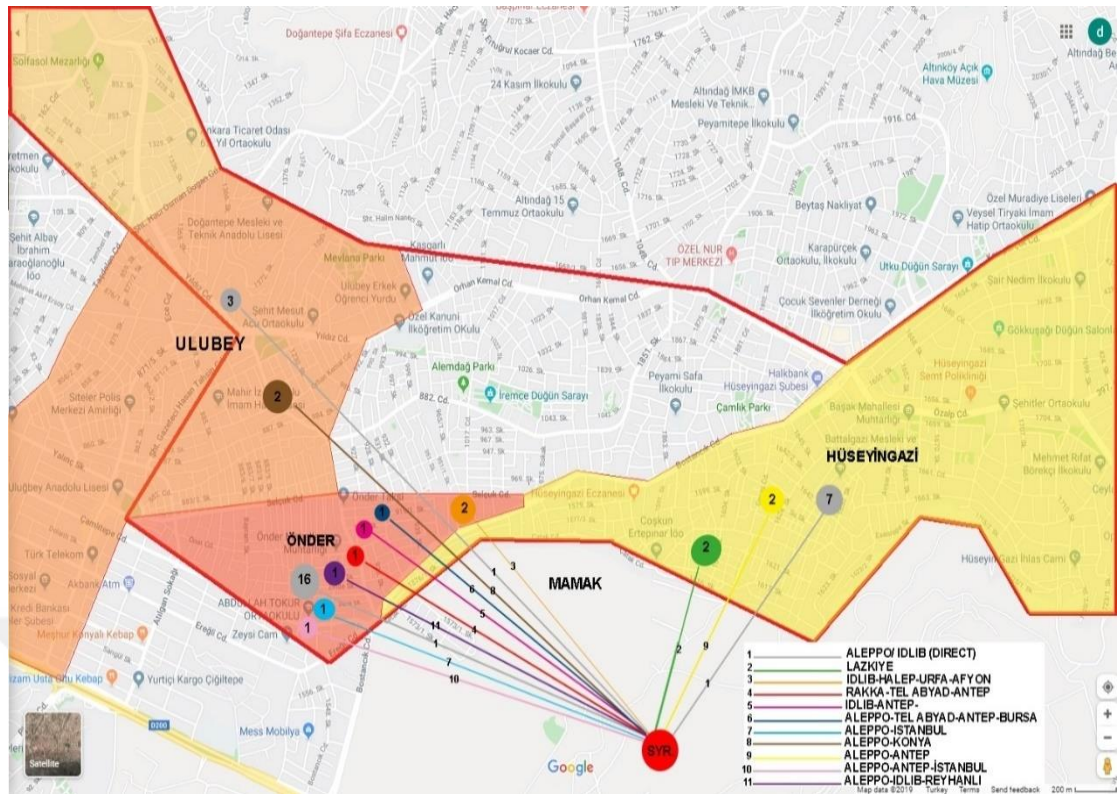


Figure 45: Distribution of the Sample from Syria to the Study Area. (Adapted from Google Maps, 2019)

Except for distributions in Turkey, in order to understand the distributions in the region, the settlements were analysed as a result of interviews with refugees. The distribution of Syrian refugees on a regional basis can be analysed on the map with the specified colour codes (Figure 45). It can be said that 76% of the refugees were coming to the region from Aleppo, especially to Önder neighbourhood, in migrations to the research area from various parts of Syria. This situation can be followed with the help of the legend in the figure 45 (the gray reference represents the direct Aleppo-Ankara route).

Table 20: Migration Processes of the Sample

MIGRATION TYPE	SAMPLE IN NEIGHBOURHOOD			TOTAL
	ÖNDER (24)	ULUBEY(5)	HÜSEYİNGAZI(11)	
FORCED MIGRATION	100,00%	100,00%	100,00%	100%
ENTRANCE TYPE (PASSPORT)	25,00%	60,00%	72,00%	52%
FIRST PREFERENCE TO TURKEY	42,00%	60,00%	36,00%	46%

As a result of the negotiations, it was learned that all of the interviewees crossed to Turkey after the civil war began in Syria regarding life concerns. While 48% of the Syrian refugees living in the region stated that they were "illegally crossing", according to the data obtained from the interviews, 52% of the interviewees were registered with their passports. As stated earlier, refugees with a high level of education or income continue their lives in Hüseyingazi neighbourhood. The majority of the interviewees, who are determined to have frequent entry and exit to Syria, continue their lives in Ulubey neighbourhood (Sol-fa-sol neighbourhood was also handled together with Ulubey neighbourhood data).

7.2. Legal, Economic and Socio-Cultural Dimensions of Syrian Integration Process in the Study Area

In this part of the study, during the meetings held to learn about the legal and economic integration processes of Syrians living in the region, within the framework of legal process, registry, getting citizenship varying in connection with the forms of entry to Turkey, learning how much they are aware of the policies Turkey implements, how much they benefit from the right as a result of these policies were interviewed. Afterwards, while their knowledge of Turkish language is measured for integration processes, their use of urban services; how much they benefit from health, education, security, transportation etc. by family members were tried to be understood. Then, in this process, apart from the integration processes that are tried to be implemented bilaterally, it was tried to be understood from the data that how much they feel belonging to the regions where they live socio-culturally, how they perform their habits and daily life routines.

7.2.1. Legal and Economic Characteristics and Integration Process of the Sample

As a result of interviews with 40 interviewees, When the war first started, as a result of the security corridor created by the Government of Turkey, priorities to cross borders of Turkey or inadequate hospitals due to the war in Syria, there was no interviewee who pass through passport outside the refugees who were sent to Turkey. They generally answered the question of how they crossed the border as 'I came as a fugitive'. As can be followed from Table 21, nearly half of refugees who continue their lives in Hüseyingazi region mentioned that they crossed the border by their passports. This situation may be related to the fact that the refugees living in Hüseyingazi region

are educated people who worked in state affairs or schools while they were living in Syria. Syrians who entered Turkey for trading before war and who are financially in good condition stated that they also crossed the border by their passports. If this is the case, it may mean that they have more ideas about legal entries and exits. On the other hand, almost none of refugees participating in the study stated that they did not receive citizenship of Turkey. During the interviews, only an interviewee whose mother is Turkish, and is already linked with Turkey, and always makes entry and exit to Turkey, his mother's side lives in Turkey, and that is why he could obtain citizenship.

Table 21:The Legal Status of the Sample

THE USE OF LEGAL and INSTITUTIONAL RIGHTS		SAMPLE IN NEIGHBOURHOOD			TOTAL
		ÖNDER (24)	ULUBEY(5)	HÜSEYİNGAZI(11)	
LEGAL STATUS	HAVING TEMPORARY PROTECTION ID CARD	100,00%	100,00%	100,00%	100%
	KNOWLEDGE on LEGAL RIGHTS (ESP. ECONOMIC and INST. RIGHTS)	100,00%	100,00%	100,00%	100%
	ENTRANCE TYPE (PASSPORT)	25,00%	60,00%	72,00%	52%
	HAVING T.C. ID CARD	8,33%	0,00%	0,00%	2,8%

As a result of the interviews, it was determined that all refugees had temporary protection identity cards that they received by applying to the Migration Agency. This situation has been taken under control by both municipalities, in order to receive financial aid and benefit from health services, it has become a necessity for Refugees and all of them obtained these identities.

At the same time as stated in the section in which the integration literature of the study is explained, temporary protection ID cards are also an effective tool for refugees to send their children to school where they can work and to find jobs by the employment agencies in municipal basis.

Table 22:The Use of Institutional Services in the Sample.

THE USE OF LEGAL and INSTITUTIONAL SERVICES	SAMPLE IN NEIGHBOURHOOD			TOTAL
	ÖNDER (24)	ULUBEY(5)	HÜSEYİNGAZI(11)	
HEALTH	100,00%	100,00%	100,00%	100%
ADMINISTRATION (Local Governments and NGO's)	100,00%	100,00%	100,00%	100%
TRANSPORTATION	72,22%	80,00%	100,00%	84%
EDUCATION	50,00%	80,00%	0,00%	43%

But the interviews show that, while refugees with school-age children are aware of these rights, refugees who want to find a job or are not satisfied with their job are not aware of this situation. When asked about their integration processes, the vast majority of them receiving financial aid through the Red Crescent card, Ankara Research, Numune, Dışkapı, Gata hospitals, which are close to the research area and especially accessible by minibuses, reported that they went to the hospitals of Gata, they can make an appointment with the phone number 183, and they are generally well-behaved in the hospitals.

Also, it can be concluded that they are sensitive about the education of their young children and that they gave their children to the schools told them in the region, but the children of 2 interviewees with high education level they were preparing for the university, however the children who were 16-17 years old did not want to study and therefore they worked in the Sıteler region. Apart from these, they state that they are constantly in contact with the Refugee associations located in various neighbourhoods in the region and that they can reach the aid with the help of them.

The interviewees who stated that they often use minibuses as means of transportation, said that they got on the minibus because it is difficult to get the bus card, but they can use the bus if necessary. It was determined that the refugees who lived in Hüseyingazi and Ulubey neighbourhoods do not go out of the region unless there is a public or health-related job, and go out of the region when they have the opportunity to visit and spend time in Ankara. An interviewee who lives in Hüseyingazi neighbourhood and stated that he has a car said that they love to go to a picnic, especially in literature.

When considered within the scope of the household, it is understood that young children generally work in daily jobs in the Siteler region. Except this, it has been observed that if there are children under the age of 18 in the family, there are a large number of families trying to make a living with financial aid, municipal aid and conditional help from the Ministry of Family and Policies. Due to the observations Hüseyingazi neighbourhood, which was stated as a new and developed region by the interviewees, has been preferred by people who can earn higher income compared to Önder neighbourhood and who have higher education levels.

Refugees' earn their livelihoods with Red Crescent card, Municipal aids (Generally food aid), educational aids provided for the children provided by the Ministry of Family and Social Policies, health aids that all family members can benefit from, if there is no assistance from another institution in the household, 120 TL per person, etc. On average, interviewees can receive 1500-2000 TL who stated that they have a high density of children under the age of 18 and therefore they can benefit from those aids. It is thought that the average income of families that are known to have a job themselves or family members is around 2500 TL. But, almost none of the refugees are in the status of insured employees where they work.

They stated that they are not insured because they do daily work, that is, they are called and operated when needed, with cheap workmanship and they are not registered. In the interviews, they stated that they received 120 TL cash per person on behalf of children under the age of 18 with the Red Crescent card. In the inference made on the sample, it was determined that the cheapest house rent was around 300-400 TL, and when asked how they both paid the house rent and spent a living, some of the interviewees were paying the rent on time, sometimes they said that when they closed their debts to the grocery store, they tried to manage the rent by delaying it, some of them tried to get food, clothing/coal aid from the local people, the Municipality or associations, and they tried to pay the rent and the bills with the other money they received. Refugees living in Hüseyingazi neighbourhood, where there are houses with a rental price of approximately 1000 TL, have one-person employees in their houses, but it was be reflected in the rates since the interviewee himself did not work.

As a result of the negotiations, that it has a connection with Turkey, it was observed that female interviewees do not know Turkish, except those who have connections or

come to Turkey from time to time. While 65% of the interviewees stated that they did not speak Turkish, to the question “have you attended a course to learn Turkish?” they replied that ‘Children know Turkish. They go to school and learn there.’, when asked if they want to learn, 80% of female interviewees replies "I would like to learn, but I look at the children/my spouse, so I have no time," male interviewees, especially those between the ages of 18-52, said that they learn Turkish because they are working and it is necessary for them to find a job, male interviewees over the age of 52 stated that they could not even go out too much because they had health problems.

Besides, it is determined that refugees who were working as civil servant, academician, teacher, secretary, tailoring etc. while in Syria and, have applied to and participated in language courses offered by associations. When they were asked what difficulties they faced as they did not know Turkish, while male interviewees mentioned that it is mandatory to know Turkish to find a job, although they are not directly complaining, female interviewees said that they do not go out of the region without their spouses they prefer to shop from Turkish origin low-cost markets that sell their own products cheaper than other big markets (such as Bim, a101 etc), but they have difficulty in dealing while shopping. Female interviewee 14 stated this situation as such "I don't know Turkish, but I knew how to say salt. When I went to the Turkish grocery store, I was trying to get sugar by pointing out the salt and pointing out that I want the other one, it was difficult."

In addition, as the vast majority of interviewees have stated, although the main reason was meeting their local needs, they prefer places such as grocery stores of Syrian origin to explain their problems.

7.2.2. Socio-cultural Characteristics and Integration Process of the Sample

In this part of the interviews, the participants were asked questions about the impact of cultural transfers on the space, which are considered to be one of the main implications of the thesis. Questions are those fictionalized through daily questions through main components that make up the transmission of cultural habits, lifestyles and living standards and other traditional lives of Syrian refugees arriving in Turkey has tried to be understood. As a result of the replies received, it was tried to perceive the adaptations, appropriations, and satisfaction regarding the places where they

continue their lives through the similarities or differences with the region, house and surrounding environment they live in. The questions created are in general terms, the nature of the place where the refugees who live in the region live in Syria before coming to the region, the type of house they live in, they are questions to understand their daily lives and habits in Syria, their relations with neighbours or relatives, and the answers to understand the traditional space approaches shaped by the refugees' cultural infrastructure.

As a result of the aforementioned approaches, in order to understand the similarities between the pre-war experiences and the current experiences; questions were asked about the daily routines they are used to do regularly every day, what habits they have in daily life, the places they live in nowadays, the similarities of the places they live in Syria, the social relations that occur with the formation of the social environment, and the similarities of the social activities that develop with these relationships.

Table 23:Cultural and Social Similarities of the Sample in Pre-War Life in Syria and Life in the Study Area.

CULTURAL AND SOCIAL RELATIONS		SAMPLE IN			AVERAGES OF THE SIMILARITIES
		ÖNDER (24)	ULUBEY (5)	HÜSEYİNGAZI (11)	
SIMILARITIES in DAILY ROUTINES	Daily work routines, Time with family, House usage, Shopping etc...	62,50%	60,00%	36,36%	52,95%
SIMILARITIES in LIFESTYLE	Cultural activities, Religious activities, Eating habits etc...	45,83%	40,00%	27,20%	37,68%
SIMILARITIES in LIVING ENVIRONMENT	Close environment types, Housing environments, Socializing environments etc...	50,00%	60,00%	27,20%	45,73%
SIMILARITIES in SOCIAL RELATIONS	Family ties, Friendships, Social activities (Visitings, spacial day organizations, celebrations)	45,83%	40,00%	100,00%	61,94%

As can be followed through Table23, it is observed that refugees can continue their daily routines in the regions where they are predominant by neighbourhood (for example, 60% of the interviewees live in Önder neighbourhood).

In this case, as in the pre-war Syrian life, refugees who prefer to live in the region where they can meet their needs and handle their daily work; the presence of shops and restaurants where products suitable for eating habits are sold, being able to communicate using their own language without knowing Turkish, and maintaining the usual social life as relatives and close settlements are preferred, as the region and buildings are similar to the regions they live in Syria, they show that they can continue to perform many daily routines such as the fact that they can make appropriations in the use of the close environment, and as a result of these appropriations, especially women can find the chance to do their daily work.

For this reason, refugees shop a lot in Önder neighbourhood, which includes shops where they can find products for traditional eating habits. It can be said that this situation is directly related to the fact that the Syrian commercial construction (grocery, market, shop etc.) continues its existence especially in Önder and Ulubey neighbourhoods. According to interviewee transfers, the fact that they choose the regions they settle in has a lot to do with direct access to the centres where they can solve their corporate or administrative affairs. While the interviewee 5 answers the question about understanding the city centre uses directed to him, this situation is as follows: Generally, I usually meet all my needs from Önder. If I have a business with the State, I am going to the Red Crescent to Ulus. It is easy with minibus, you can get down where you want," he replied.

When questions about understanding their daily lives were asked, male interviewees usually provide information about their work and did not mention an activity they do at home and outside the home during the day, and they explained their daily routines in connection with their work. For example, the male interviewee 19 who answered the question of how one day would pass in Syria stated that he was not currently working and said that "I would get up early in the morning, have breakfast and go to work. On Friday and Saturday, either our relatives would come to us or go to the garden, we usually had such a time, because I was working, I usually went home and sat down for a bit of food. "

It has been determined that there are differences in the daily routines of male interviewees working with female interviewees, who are generally determined to spend their days at home in pre-war life. Women interviewees, while giving details

about the activities they do at home and how they organize spatial organizations in their houses, the male interviewees mentioned that they spent a short time at home when they came home from work and usually go out for weekend.

Women interviewees stated that they woke up in the morning and prayed, after sending their children to school and their spouses to work, they immediately drink a coffee (if there is a family member close to them, they drink coffee with them), after that, if she is working, she does her job, if she is not working, cleaning at home, food, etc. and they usually they spend time at home. For this reason, when the women interviewees, who can be said to spend most of their time in Syria at home, were asked about their daily lives, their life in Turkey is actually similar to their life in Syria, they said that they are at home again, only some family members are still in Syria, and that they miss meeting them with their routines, even if they have relatives living in nearby areas, they say that they cannot meet them as they used to. For example, this situation was explained by female interviewee 22; 'I was working but I was doing tailoring at home. I woke up very early in the morning. As I got up, I was doing my prayer and preparing breakfast for the house. After they had their breakfast and went to school and work, if I had a job at home, I was doing it, if I had no job, I would go to my mother and have a coffee there. I liked to have coffee with my mother. I cannot see her now. I am missing her. She cannot come because she is too old. Sometimes we had coffee with one of our relatives at noon. Coffee is very good for us.'

When asked to the women interviewees who stated that they were drinking coffee as they woke up every morning while in Syria, whether they continue this ritual here, one of the interviewees, who are considered to be suitable for socializing in the close environment of his house, the Female interviewee 18 answered this question as such 'Sometimes we meet with neighbours in the house, if the house is suitable, we drink tea and coffee in the garden, if the weather is good.'

Male interviewees, on the other hand, are divided into two as employees and non-employees since their responses to space use are related to the change of places where they spend time during the day. Working refugees, stated that they are working hard at the moment, they have been working for a long time because they need a lot of money, so they could not spend much time with their family. One of the interviewees stated one of their changing routines; as such "We always had a picnic when we were

in Syria, we love it very much, we have a picnic, go to the gardens, but now it doesn't work, I work hard, go home in the evening, eat, sleep. I also work on the weekend. Usually we cannot go anywhere."

It was found in the male interviewees that they like to take their wives and children on the weekend and go to the park/garden. All of the male interviewees, who were over 52 years of age, covering 12% of the male interviewees, stated that they got up in the morning and went to the mosque, chatted with their friends there, and then, if they had association connections, they went to the associations and attended the events, and then they went back to the mosque and returned to their homes.

After emigrating to Turkey, the interviewees conducting in the region that they live in or near many relatives, have stated that they did not want to meet with anyone except close relatives. Particularly, during the interviews conducted through ASRA/MSYD (refugees and asylum seekers help, solidarity and support association), the interviewees stated that they made friends with the Syrian refugees they met in the associations (MSYD, ASAM, IMDAD etc.) after they came to Ankara. Contrary to this situation in Syria, this attitude of the interviewees, who stated that they did not prefer to meet with anyone other than close relatives, was determined especially in male interviewees and can be perceived as an effort to socialize. On the other hand, it is known that women interviewees are not able to socialize as a result of not leaving their homes and their immediate surroundings, but they have some friendships with some of their neighbours other than their close relatives.

As can be followed from Table.23, which is the result of comparing past cultural habits and current lives of Syrian refugees and their life styles in Syria, their daily life experiences, habits, social environment and social activity with this environment etc., it is believed that daily life routines have changed due to the social relationship habits of the refugees who live in the region, especially due to the fact that their social environment is not as before, they cannot always meet with relatives, continuation of the adaptation processes to their places of residence, etc.

For this reason, although their daily life has changed socially, it is anticipated that these daily routines and habits can continue again with the appropriations made if their settlement place is suitable for their traditional lives.

7. 3. Future Expectations of Syrian Refugees Shaping Their Integration Process in the Study Area

In this section, the table where the general information about the migration of refugees can be followed is as follows including whether they would remain in Turkey, in Ankara, or where they live.

Table 24:Future Expectations of the Sample.

FUTURE EXPECTATIONS	SAMPLE IN NEIGHBOURHOOD			TOTAL
	ÖNDER (24)	ULUBEY(5)	HÜSEYİNGAZI(11)	
DESIRE TO GO BACK	50,00%	40,00%	45,50%	45%
DESIRE TO GO ANOTHER COUNTRY	12,50%	40,00%	0,00%	18%
CONTINUE TO LIVE IN ANKARA	50,00%	60,00%	54,54%	55%
CONTINUE TO LIVE IN NEIGHBOURHOOD	54,10%	40,00%	72,72%	56%
PREFER TO LIVE ANOTHER NEIGHBOURHOOD	45,90%	60,00%	27,28%	44%

Most of the refugees answered the questions posed to find out if they want to return their country, stating that they generally do not believe that the war will end, or that they do not want to return, even if it ends. When asked why they do not want to return, these refugees who stated that they have lived in Ankara for an average of 6 years and they had nothing left in Syria. 3 male interviewees who stated that they did not want to return, added that they were particularly afraid of being arrested by the government. The Male interviewee 11 stated this situation as such; ‘They have a list in their hands, they recorded all those who fled, declared us a traitor, they find us if we return.’”

When questions were asked from the interviewees who were determined that they want to return and in order to understand why they wanted to return, answers were received that if they had family members who were still living there or that they could return if the war ended completely. The interviewees, who stated that they could return with a rate of 27.5%, added that they were doing their own business while in Syria and that their financial situation was very good there. When questions are asked about whether they will continue to live in Ankara, more than half of the interviewees stated that they will continue to stay in Ankara. Especially the interviewees who have children and say

that they have been here for a long time, and whose children go to school, they have a job in Turkey, and they feel more confident in Turkey. The highest rate of those who stated that they would stay in Ankara was in Hüseyingazi neighbourhood. It was shown that the refugees who live there do not have economic difficulties and feel safe because they can find jobs, so they do not think of going anywhere else.

The Syrian refugees who lived in Önder neighbourhood, which covers 60% of the interviewees, stated that they had difficulties in finding a job and that they had some problems on the basis of the neighbourhood. 3 interviewees stated "a few people from family members applied to "U.N." (United Nations) because it is in European countries" although it is not a very serious thought, but they said that they could not go because there was no positive reply. These refugees, although they continue to live here, have lower rate because they say they can live somewhere else from Önder neighbourhood. The majority of the interviewees living in Ulubey neighbourhood, which constitutes 12.5% of the research, stated that they have family members living in Europe and they want to go there. As a result of the observations made, whether the migration of Syrian refugees arrive in Turkey is completed, the economic situation of the refugees, whether they have links with European countries and regional expectations can vary. The desire to return to their countries varies in terms of whether the war will end, the situation of Syria after the war and whether they are accepted by the country.

CHAPTER 8

8. FINDINGS ON APPROPRIATIONS INSIDE AND OUTSIDE THE HOUSE IN SOCIO-SPATIAL INTEGRATION PROCESS OF SYRIAN REFUGEES

Integration mentioned in previous chapters, the impact of socio-spatial integration and appropriation, which is one of the important topics of the production process of the space, on the inside and outside the house are interpreted and discussed through the observations, interviews and plan schemes that were reflected on the housing of Syrian refugees in the field study area.

As a result of the case study conducted in the study area with Syrian refugees, the appropriations of the refugees (inside and outside the house) in the regions where they settled were examined. In this context, this section firstly examined the neighbourhoods where refugees settled in Ankara and revealed the characteristic aspects of the neighbourhoods. Afterwards, residential characteristics were compared with the photographs taken from the residents of the interviewees, the plan diagrams of the houses in the region and the simple sketches of the pre-war houses requested from them.

8.1. Evaluating Housing and Neighbourhood Characteristics the Study Area in Syrian Socio-Spatial Integration

One of the most visible elements of the housing and near-environment adaptations, refugees' socio-spatial integration processes described in the previous section of the research are related to their cultural transfer, how their habits are transferred to their living spaces and how they are adapted. These appropriations are directly influenced by the sense of belonging of the refugees. In this context, it can be said that the development of belonging of the refugee to the place where he/she lives is not only related to his/her house, but also with the location, facilities, population diversity and similar population density of the region. In this context, before the detailed examination of the effect of the housing in the integration process of the refugee, it was tried to understand in the Neighbouring Characteristics section of how preference

such as whether these components affect the refugee's choice of the region and whether they feel safe in the region, whether they are permanent in the region. Afterwards, being the main focus of the study, the appropriations they made in and out of the house attachments were discussed which will answer the main research question,

8.1.1. The Evaluation of Housing and Neighbourhood Characteristics of the Study Area in Syrian Socio-Spatial Integration Process

In this section, first of all, the effect of Neighbourhood Characteristics on socio-spatial integration processes will be discussed, then housing factors will be examined. Analysis were made based on the data obtained from the researches conducted over the literature and interviews with the refugees living in the study areas.

According to the analysis that show intersections with literature, while choosing a house, it was observed that they tried to choose the houses in the regions they could afford financially. As mentioned earlier, houses in the region are 40-45 years old. Urban transformation has started in the region, especially in Önder neighbourhood. Although some houses have been completely demolished and multi-storey apartments have been built in their place, the houses in the region are very old, neglected and destructed houses. But as mentioned, although it poses a problem for the refugees that the houses are old, neglected or about to be demolished, 43% of the interviewees are living in Önder neighbourhood, 33% in Ulubey neighbourhood and Sol-fa-sol neighbourhood are only able to meet the houses in this region as a result of financial deficiencies.

As supported by the literature, the city, neighbourhood or residence chosen by refugee who fled wars and changed their country and tried to find places to stay with their lives, is a very important place, especially in the first phase of the adaptation process, to make them think that they are safe and secure. In the interviews, when the interviewees were asked do you feel safe in your house, they all stated that they felt very safe because they got rid of the war.

When asked whether they feel safe at home again, 45% of the interviewees stated that they feel safe at home. With the tension caused by the destruction of some houses, it was found that they could not feel safe in their homes in the region because of the oldness of the houses, for example, the joinery was easily broken, because the houses

in the region were 3-4 storey apartments or detachments and the thieves could easily reach the houses.

In the interviews, which are found to be crowded families, it is understood that the small size of houses in the region have become insignificant due to financial deficiencies. While the interviewees who can afford higher rents are settled in Hüseyingazi neighbourhood where there are newer and bigger houses, the interviewees who cannot afford the high rents generally continue their lives in Önder and Ulubey neighbourhoods. In the interviews, where the bathrooms converted from balconies were observed, it was understood that the interviewees complained about the oldness of the houses but they created some solutions due to their small size and these solutions were in fact compatible with their traditional lives. These analyses can be followed with Distribution of the Sample on the Neighbourhood to settle down accompanied by the qualities determined.

Before examining the table, it should be noted that the reason for the existence of a garden in connection with the residence in Table 25 is that, some of the refugees coming to the region live in the city of Syria and some of them need a garden/courtyard in their houses because they have a vineyard or garden in the countryside and they are accustomed to spend the weekends in these regions, even if they live in multi-storey buildings in the centre. For this reason, they prefer that there are gardens belonging to the houses in the immediate surroundings of the houses they have chosen. Although the size of the gardens or the courtyards they create is not important, general information about the specific behaviours they exhibit in these open spaces and the functions they place on these spaces will also be described in detail in the next section.

Many attributes can be mentioned for the adaptations made by the refugees on the neighbourhood scale in the regions they go. However, as a result of the case study in the study area, the characteristics of the appropriations made by the Syrian refugees in the region and the neighbourhood were interpreted as specific to the region and the table is summarized accordingly.

Table 25: Reasons of Settling to the Neighbourhood

CHARACTERISTICS		SAMPLE IN			TOTAL	
		ÖNDER (24)	ULUBEY (5)	HÜSEYİNGAZI (11)		
DIMENSIONS	PHYSICAL & LOCATIONAL	PROXIMITY TO THE FRIENDS	100,00%	100,00%	100,00%	100%
		PROXIMITY TO THE RELATIVES	100,00%	100,00%	100,00%	100%
		PROXIMITY TO THE URBAN SERVICES	100,00%	100,00%	100,00%	100%
		PROXIMITY TO THE SOCIAL SERVICES	100,00%	100,00%	100,00%	100%
		PROXIMITY TO THE WORK PLACE	100,00%	100,00%	71,42%	90,47%
	SOCIAL	EXISTENCE OF SOCIAL NETWORK	100,00%	100,00%	71,42%	90%
		USE OF SYRIAN LANGUAGE IN DAILY LIFE	100,00%	100,00%	57,14%	86%
		SENSE OF BELONGING	61,11%	100,00%	28,57%	63%
		SAFETY	44,44%	0,00%	42,85%	29%
	ECONOMIC	ACCESS. TO REACH DAILY NEEDS	100,00%	100,00%	71,42%	90%
		EXISTENCE OF SYRIAN MARKETS	100,00%	100,00%	71,42%	90%
		AFFORDIBILITY	50,00%	100,00%	71,42%	74%
	SERVICES	EXISTENCE OF SCHOOL	100,00%	100,00%	100,00%	100%
		ACCESS TO THE PUBLIC TRANSPORT SERVICES	100,00%	100,00%	100,00%	100%
		EXISTENCE OF SOCIALIZING SPACES, PARKS	100,00%	100,00%	100,00%	100%
		EXISTENCE OF MARKET and BAZAAR	100,00%	100,00%	50,00%	83%

During the interviews, it was determined that the interviewees came to these regions through their contacts in general. Refugees who came to the regions without setting up a housing usually remained first in the houses of their contacts, and then they were found to tend to continue their lives in the regions close to their relatives. Sometimes, several families continue to live in the same house, which causes an economic solution, especially for the interviewees who do not have a regular job. In addition, the situation

of living in the same house or close to each other can be interpreted as a conscious behaviour that refugees who come to an unknown country or city make themselves feel socially safer and do not feel lonely psychologically.

It is important that the region consists of the neighbourhoods around the 'Sitelер Furniture manufacturing Site', except that it has been transformed into urban transformation and houses can be rented at very cheap prices. It is understood as a result of the literature review and as determined by interviews; refugees tend to find daily jobs in the area of their sites. One of the important reasons for the interviewees to choose to work at Siteler is that it is usually within walking distance or 10 minutes away from their neighbourhoods, and easily accessible.

In addition, it is known that the area where the field study is conducted accommodates a very serious number of Syrian refugees, especially after the civil war in Syria. Although some changes have been observed in the Syrian population in the neighbourhood due to the local people returning to the buildings completed in the process of urban transformation and refugees who can go to other regions, it is known that there are many shops in the neighbourhood where they can meet their needs. The same is true for Ulubey neighbourhood. It was determined that the interviewees living in these regions meet all their daily needs from here. However, it was determined that the interviewees living in the neighbourhoods that are smaller in population also come to these neighbourhoods, especially Önder neighbourhood, to meet their daily needs.

It was determined that the interviewees could meet all their needs from said regions. For this reason, it was found that the interviewees who do not need to go to the city centre use the hospitals located in Ulus and its vicinity when they are ill and usually go to Kızılay to handle their administrative works. In the previous section, the region mentioned from its location to the city centre, it was determined that the interviewees were satisfied with the fact that it was within easy reach of the city centre with a single minibus.

It was observed that the sense of belonging of interviewees to their houses changed in relation to how long they have spent in their houses. The part of the refugees who had to flee from their country without bringing their own belonging to Ankara immediately after the war started, if they had not lived in another house in the region before, they accepted their place of living and accepted to live in the order they brought.

However, refugees who have been living in the region for the last 2-3 years cannot feel themselves belong to the houses they live in, due to reasons such as the expectation of returning back to their countries and the fact that the houses do not belong to them and that they cannot appropriate as they want because of their financial inadequacy. It was observed that refugees made appropriations in their houses in order to meet their own needs and thus they felt sense of belonging to the house they lived, and they were not aware of that. What these conscious or unconscious appropriations made by refugees will be explained in more detail under the title of Appropriations Inside and Outside the House and Their Role in Socio-Spatial Integration.

During the interviews, refugees in Ankara stated that they preferred the region where we conducted an economical and social research. As mentioned earlier, the region is generally recommended to refugees who want to come to Ankara by relatives or former friends. The newly arrived refugees often stated that they settled in the area, thinking that they would be close to their relatives or friends. In addition, it turns out that its proximity to the business centres has a great influence on the selection of the region. They stated that the interviewees did not have any problem about transportation because they are generally working at Siteler or its proximity.

It has been determined that the daily usage of male interviewees and female interviewees varies. When asked about the similarities of the environments they live in, almost all of the working refugees and 34% of the male interviewees answered "yes, my house was close to my work in Syria, here it is the same" or they emphasized on the proximity of the region where they settled to the city centre, and they said "yes, I was living in the centre in Syria." For this reason, it is concluded that male interviewees are more interested in the location and outside of the house than the inside of the house.

While the interviewees living in Önder and Ulubey neighbourhoods stated that they can reach their workplaces very easily by walking or using simple motor vehicles (motorcycles), refugees living in other regions convey that they can have difficulty by public transport in winter. However, while summarizing the locations of their houses, the interviewees, apart from the Solfasol and Mamak neighbourhoods, stated that their homes are generally very close to the main street, and they can easily reach public

transport, therefore, they conveyed that they can easily reach the city centre and that it is easy to reach commercial buildings where they can meet their needs.

As a result of the interviews conducted in the area, it was concluded that especially Önder neighbourhood is a place to meet the daily needs of Syrian refugees. For this reason, it has been determined that other regions included in the study area come to Önder neighbourhood in order to meet daily needs. The women interviewees who said that they had difficulties leaving the house because they looked after the children stated that they did not go far away from the region and they could meet their needs especially from Ulubey or Önder neighbourhood.

The Female interviewee 9 stated this situation as such: "It is good to have a grocery store right next to me, I buy from them, if necessary, I can also pay the electricity bill water bill, for example, if I have a work to do, I may have to leave the children at home, so I immediately get my work done and return home." It can be said that as a result of the discourses of the female interviewees making similar transmissions, the women refugees who do not want to move away from these two regions facilitate their daily lives.

The female interviewee 12 who stated that she was living in the neighbourhood of Solfa-sol with her young children, which was conveyed by the interviewees, far from the usual city life and opportunities, and added that, I live in an area far from everything. Nothing is as before. I gave 1500 liras to the man who found me the house. I cannot leave here because he did not give the money back to me. If I can get that money, I would actually like to go to Hüseyingazi or Önder. But Önder is old too, but I have no money. Because if I have a need here, I have to walk for a while so that I can get on the dolmus. It is very difficult in winter. But I am very afraid in the evening, so I do my work during the day. If I do not have money, I cannot get out. I cannot send my daughter to school when it snows. She stated that she was not satisfied with her daily life due to her distance to the centres and the regions where she could meet her daily needs and had difficulties in transportation.

In addition, it can be said that they are afraid and do not feel safe in the evening because the region is a rural area and has a scattered construction and the interviewee's house is far from other houses.

The interviews show that, all refugees in the research area prefer to live in areas close to their relatives or friends. This is linked to the refugee arriving at the relatives in the city he/she will travel to before they come to the region and get advice on where they live. However, the decision on the choice of the place to live can be explained by the act of preference to settle in the houses that are recommended to them by their relatives or friends or set up for them through the acquaintances who live in the area before they leave.

As mentioned in the literature section of the study, this settlement preference goes in line with the fact that refugees tend to settle in urban areas, public services, social services, as well as in areas where they have high potential to find jobs. In the interviews held, the interviewees stated that they were generally working in the site area to reach the question of why they preferred the region, that they had easy access to their jobs, but that they could easily reach the city centres when there was a situation in the city centre that required them to receive public services. It should be noted that, regardless of which neighbourhood they live included in the research area, refugees usually meet their daily needs from Önder neighbourhood. Therefore, the reasons are the availability of more variety of the products they are used to (e.g. food products), easy contact with the shop owners, the variety and density of shops on a street that they can meet all kinds of needs.

However, some of the associations that were established to support and provide assistance to the refugees and which are actively used by them are also located in and around Önder neighbourhood. On the basis of the region, the most affordable neighbourhood for refugees is Ulubey neighbourhood, and the next one is Hüseyingazi neighbourhood, as it is generally preferred by the refugees who allow financial means. On the other hand, Önder neighbourhood is preferred by refugees with limited income, although it has lower rental rates compared to other regions.

Unlike the analysis on housing basis, it is seen that the feeling secure and safe changes on a neighbourhood basis. This situation is understood by the interviewees such that as the decreasing security and urban services as soon as the Turks living in the region of Önder started to leave the neighbourhood with the urban transformation process took place in the neighbourhood and the Turkish population decreased.

A more mixed life continues in Ulubey neighbourhood, where majority of the Syrian refugee population lives following Önder neighbourhood, and may have the potential to return to the Turkish population through the urban transformation process, occasionally, the interviewees reported that there were problems between Turkish residents and Syrian refugees and often the Syrian refugees were accused if the shops on the main street were looted or of theft. For this reason, refugees living in the neighbourhood stated that they could not get out of the street easily and that they were afraid of being accused and they did not feel safe.

When asked why refugees living in the research area preferred the neighbourhood they live in, it was revealed that the presence of areas that can be socialized, the affordability of daily and traditional needs, transportation facilities, environmental arrangements and the existence of public facilities were the main reasons for preference of the regions.

Interviews show that although the houses are old, neglected and relatively insecure due to threats such as theft, looting, etc., Önder and Ulubey neighbourhoods fully meet the social environment expectations of the refugees. Nevertheless, Hüseyingazi and Mamak neighbourhoods, which are the regions that are desired to be visited with the thought of having a new, well-maintained and more organized environment, are seen as a safe and life-long place by the refugees who continue to live in these neighbourhoods. However, the lack of social connections, and the inability to meet the daily and traditional needs in the region, have been cited as a dissatisfaction by the refugee interviewees.

As a result of the interviews conducted, inferences about the neighbourhoods where the research was conducted were reported. Factors affecting socio-spatial integration in the neighbourhood scale were found to be effective in brief, feeling safe, meeting the usual daily needs, and easy access to the city centre, workplaces, and public services. The socio-spatial integration factors that are tried to be understood in the neighbourhood scale are summarized above. The approaches to inside and outside the houses, which are considered to be one of the most important elements of the mentioned socio-spatial integration, are discussed in the following section.

8.1.2. Future Expectations from the Neighbourhood Shaping Socio-Spatial Integration Process

Based on interviews with 40 people, 24 families in Önder neighbourhood, 5 families in Ulubey neighbourhood and 11 families in Hüseyingazi neighbourhood continue their lives. With the migration process that started with the war, refugees who started to come to Ankara first came to Önder neighbourhood as a result of their contacts or directions, they started to leave Önder neighbourhood as a result of the fact that the urban transformation process of the neighbourhood had begun, and the houses were very old and about to be demolished.

4 families previously living in Önder neighbourhood stated that the economic power was more sufficient, etc. as explained in more detail on table 26, they stated that they had moved to Hüseyingazi neighbourhood. Apart from this, 2 families went to Hüseyingazi neighbourhood but returned to Önder. One family moved from Önder neighbourhood to Ulubey neighbourhood. The exchanges between the neighbourhoods can be followed on the figure over 46.

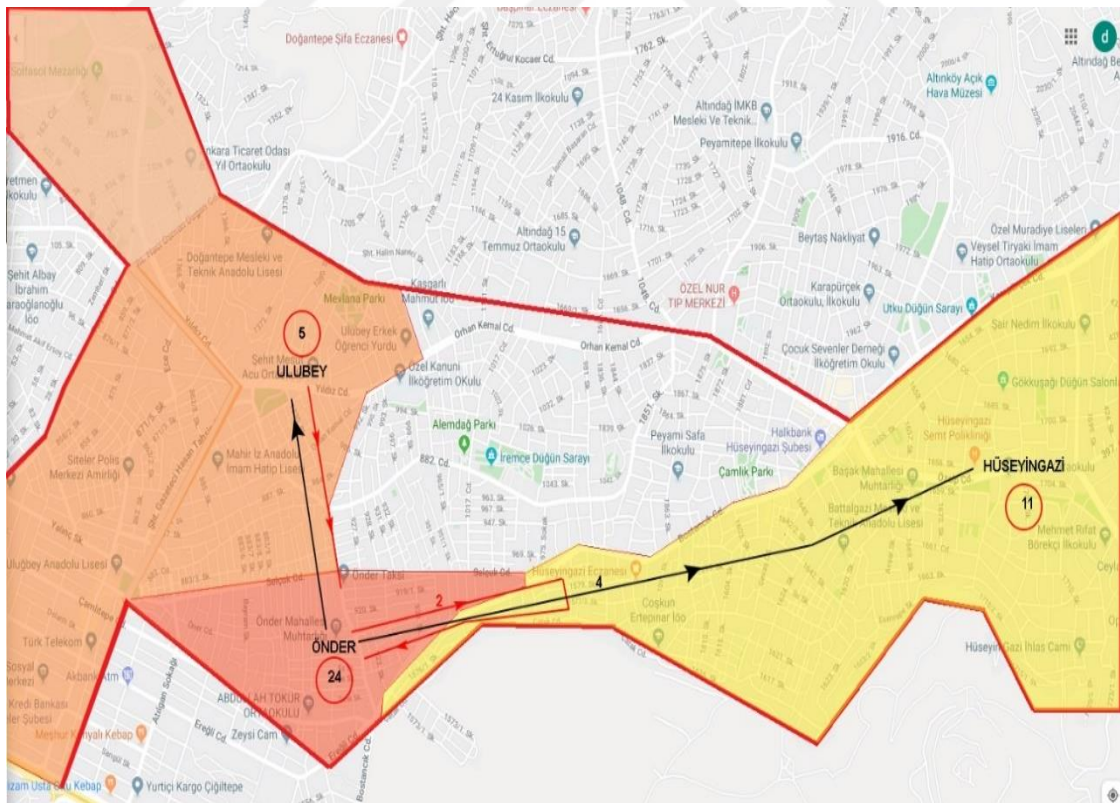


Figure 46: Movement of the Sample within the Study Area (Adapted from Google Maps, 2019)

The general causes of this change and the new region preferences can be followed on Table 26.

Table 26:Reasons of changing Neighbourhoods and New Neighbourhood Preferences

PEOPLE WHO WANT TO CHANGE THEIR NEIGHB.	REASONS		SAMPLE IN			TOTAL
			ÖNDER(24)	ULUBEY(5)	HÜSEYİNGAZI(11)	
	OLD or DEMOLISHED BUILDINGS	% Within Neighbourhood	45,80%	33,33%	0,00%	26,38%
	LACK OF SECURITY	% Within Neighbourhood	33,33%	60,00%	100,00%	64,44%
	CLOSENESS TO THE FACILITIES	% Within Neighbourhood	100,00%	66,66%	0,00%	55,55%
NEW NEIGHB. PREFERENCES	SAMPLE IN		TOTAL	SAMPLE IN		TOTAL
	ÖNDER			ULUBEY		
	HÜSEYİNGAZI	BATTALGAZI	KARAPÜRÇEK	MAMAK	HÜSEYİNGAZI	ÖNDER
	78,58%	7,14%	7,14%	7,14%	66,66%	%33, 33
				100,00%		

Refugees, wherever they reside in the research area, they stated that they frequently went to Önder and Ulubey neighbourhoods where the shops of Syrian origin were concentrated, especially they tried to meet all their needs from Önder neighbourhood. Although it is still the most useful neighbourhood for refugees in order to meet the needs of Önder region, the refugees living in the region stated that they are not satisfied with the increasing Syrian population over time and their fellow countrymen are cruel in human relations. Also, they say that the Turks with which they have a neighbourly relationship help themselves, for example, to communicate with the headman or to do a corporate business, and that the municipality is less interested in the region after the Turks moved.

The interviewee, when asked how much they get their expectations from the neighbourhoods they live in, especially the refugees living in Önder neighbourhood are very neglected due to the social and public service deficiencies mentioned, even the garbage remains around, they state that the increased construction due to urban transformation has disrupted roads and sidewalks and that they have not been arranged by the municipality and are not satisfied with it. Also, they mention that there are shortcomings about security measures compared to the past, and this is a frightening situation especially for their children. One interviewee, regarding the decreasing

security measures in Önder neighbourhood said ‘In the past, the police officers were waiting at every corner, the street lights were always on, now there is nothing, now we are afraid on the way to the mosque. But when I enter the mosque, I am relaxed”.

Table 27:Future Expectations from the Neighbourhood

CHARACTERISTICS		SAMPLE IN			TOTAL
		ÖNDER (24)	ULUBEY (5)	HÜSEYINGAZI (11)	
EXPECTATIONS	MAINTENANCE and PHYSICAL ORDER	27,77%	66,66%	100,00%	65%
	MORE LOCAL GOVERNMENTAL and NGO’s INTERESTS	100,00%	33,33%	42,85%	59%
	LONG TERM STAY	44,44%	33,33%	85,71%	54%

They stated that the increased number of Syrian population and theft incidents caused in the region being close to the regions with narcotic problems and the "untrained Turks" whom they called "cengal" (combative people) were disturbing the region. For this reason, the majority of refugees stated that they were afraid to go out in Önder neighbourhood in the evenings, that these “cengal” sometimes found an excuse to fight and then tried to land on the crime and they wanted to go to other regions where the Turks were in the majority.

Refugees living in Hüseyingazi, a neighbourhood known as 'a quiet area with its newly built houses with heating facilities', say that although rents are expensive for almost all interviewees, they cannot move there but when possible, they will move there at the earliest opportunity. In Ulubey neighbourhood, which is known as the second dense region, refugees stated that they are very close to the business of the region, they can go to work by walking or by bicycle/motorcycle, and that they can prefer Hüseyingazi neighbourhood because houses are newly built.

8.1.3. The Evaluation of Housing Characteristics in Syrian Socio-Spatial Integration

In order to perceive the Housing Characteristics of the refugees, questions were asked in order to understand the general condition of the houses they live in, how many rooms they live in, whether they have an outdoor connection in their houses, how they heat their houses or the variety of materials used in their houses. The findings and

determinations made within the general characteristics of the houses can be observed on the table below.

Table 28: Housing Characteristics of the Sample

HOUSING CHARACTERISTICS			SAMPLE IN			TOTAL
			ÖNDER (24)	ULUBEY (5)	HÜSEYİNGAZI (11)	
ROOM NUMBER	2+1	% IN TOTAL	79,00%	60,00%	40,00%	59,67%
	3+1	% IN TOTAL	21,00%	25,00%	63,00%	36,33%
OUTDOOR CONNECTION	BALCONY	% IN TOTAL	18,50%	80,00%	100,00%	66,17%
	GARDEN	% IN TOTAL	82,50%	20,00%	0,00%	34,17%
TYPE OF HEATING	COAL STOVE	% IN TOTAL	87,50%	100,00%	0%	62,50%
	NATURAL GAS/RADIATOR	% IN TOTAL	12,50%	0%	100,00%	37,50%
TYPE OF FLOOR MATERIAL	CONCRETE SURFACE	% IN TOTAL	87,50%	100,00%	9,00%	65,50%
	PARQUET	% IN TOTAL	12,50%	0%	91%	34,47%

As a result of the interviews, 59.67% of the interviewees were found to live in houses with at least 2 + 1 plan schemes. 36.33% of the interviewees live in houses with a 3 + 1 plan scheme (usually in the newly built multi-storeys in Hüseyingazi or Önder neighbourhood). The house, which has the least household population, belongs to a family of 4 refugees living in Ulubey neighbourhood.

The house with the highest number of households accommodates 17 people in Hüseyingazi neighbourhood. Interviewees state that the houses are actually small for family members, but they can afford residences in Önder region, even if they are old or about to be demolished, it is understood that if they had economic power, they wanted to go to Hüseyingazi neighbourhood, while the refugees living in Ulubey neighbourhood did not complain about the money they paid for their house and they were satisfied with the lines coming from their houses.

In the first years, the male interviewee 11, who lived in Önder neighbourhood but later moved to Ulubey neighbourhood and continued his life there; stated that the houses in Ulubey were old but not too bad. We do not have enough windows; it would be better if the house gets light. The kitchen is fine, the rooms are enough for us. But my brother is sitting in Hüseyingazi, he says it is better."

While some of the interviewees living in Hüseyingazi neighbourhood stated that they had the economic power to afford these houses, some of them stated that they were very crowded and that they could not find a house of this size (8 + 1) elsewhere and therefore had to live there. During the interviews, it was determined that many members of this interviewee and his family worked. In addition, some of the interviewees living in Hüseyingazi neighbourhood stated that they used to live in Önder neighbourhood, but they had small children, so they made a radical change and they were able to meet this place even if it was difficult.

As can be seen from the table, as a result of the observations made in the region, the characteristics of the houses that can provide general information about the houses; 59.7% of the residences have a 2 + 1 plan scheme. This situation, due to the preference of the settlement, which will be explained in detail later in the section, is thought to be similar to their Syrian lives regarding the fact that they do not have a room for children, in 91% of the houses rooms are added where men and women can live separately. These findings will be described in detail in the next section. In 97.5% of the houses, outdoor connection is formed, heating was provided in distinct forms and characteristics upon the use of a particularly preferred material for housing. These characteristic features are discussed in detail in the continuation of the chapter, supported by photographs taken from the region.

In the interviews, 72.5% of the interviewees stated that they live in the city centre in Syria and in houses with gardens or detached houses. When asked about the similarity of their houses in Syria and the type of house they live in in the region and their immediate surroundings; those living in the single-storey and 3-4-storey ruined apartments with a small garden in Önder region stated that they were resembling their houses in Syria and that they had a detached house or garden there, since there is not a common situation in other neighbourhoods covering 40% of the study, it is interpreted as unrelated by the refugees because of the lack of a garden.

For example, male interviewee 34 stated that; ‘For example, my current house was also in Syria with high entrance. The ceilings were high in the entrance, and we were entering the house by stairs. Here, there are both doors and stairs, but there is no seat in front of it. There are trees towards the road, if I want to sit outside, I go there to sit. I would plant vegetables, for example I had tomatoes. I try it here on the balcony at home because there is no room outside. When he asked about the similarity between the two houses, he stated that his current residence was not similar because it did not have a garden and did not transfer any extra information about the interior.

Except for these findings used to understand the general characteristics of the houses, the interviewees also evaluated the general condition of their houses, their belonging to their houses, such as security, the oldness of the house, whether the location of the house was central or not. These findings are explained in this section with a few paragraphs. For example, in particular, interviewees who live in Önder neighbourhood and often have children complain about the safety of their houses.

Due to the fact that the houses are old and unprotected and as mentioned before, the sale of illegal substances at night is illegal and because of its proximity to the narcotically distressed neighbourhoods, especially in the evenings, they stated that they did not feel safe due to reasons such as uncontrolledness that occurred after the decrease in Turkish density in the neighbourhood.

At the same time, the interviewees who stated that the mosques were more peaceful and safe due to their religious beliefs and that they chose their homes especially from the regions close to the mosques mentioned that they felt safe because they used the mosque frequently during the day and believed that they were spiritually protected.

The interviewee who lived in the Sol-fa-sol region stated that they felt the feeling of being alone and feared by the fact that the region is located far away from the city in general and because of the fact that they cannot reach a central location immediately when there is an emergency, and they are not around anyone from their family or friends.

In addition, while trying to learn the general condition of their houses, questions were also asked to the interviewees to try to understand whether they feel their houses belong to them.

In response to these questions, it was observed that the interviewees were satisfied with the location of Önder neighbourhood due to its proximity to the centre and the presence of shopping points where they could meet their needs. The interviewees answered these questions in the first place by stating their dissatisfaction. For example, the female interviewee 6 answered these questions as, "Well, the house is old, but the house is not mine, I am here because I have to. "

8.1.4. The Comparisons of the Allocation Schemes of the Sample's Houses in the Study Area and in Syria

In this section, the effects of the appropriations inside made by the interviewees in their houses in the study area on the main layout of the houses are discussed. To understand these appropriations, it is important to understand what kind of a house the interviewees lived before the war. For this reason, first of all, in order to obtain information about appropriations inside the house, which are the main focus of the study, the participants were asked questions about how to allocate their housing in Syria allocation scheme, how many rooms they have, and how they prefer to use a simple sketch of their houses.

As a result of these sketches, three distinct types of houses of the residents of the urban countryside and the city centre were encountered. With the help of the visual data collected as a result of the interviews conducted in the study area, the appropriations that affect the interior settlements are determined by comparing them with the types of houses determined.

As a result of the drawings of the interviewees, as shown below, 3 types of plan schemes used by the interviewees in their pre-war lives were determined. These draft plans selected from the Study Area are selected from the building types that can match these 3 types of housing with allocation properties and are compared in the rest of the study.

ALLOCATION SCHEME TYPE 1: These types of houses were built in the rural of the Syrian city and as a result of the negotiations, the residential settlement characteristics are similar. The house has 3 rooms. There are 2 rooms in the residence where women and men can spend time separately. Sleeping Room is used as a same guest room. The general qualities of the house are that the spaces that are respected can also be transformed into places where the tradition of 'haremlik selamlik' can be maintained. The female interviewee 9 lived as a nuclear family of 4 in the house but stated that they have a family that is essentially crowded. The sketch drawn by the interviewee explains that there is an instant sleeping place for the guests or for the children.

The fact that men and women use separate rooms supports the preference of using space for socialism in terms of socio-cultural aspects. The room, which is designated as a guest/sleeping room, was originally stated as the room where children sleep together but where they are hospitalized when the guest comes. However, if the room specified as man's room is accepted as a male guest other than relatives, the house was transmitted as the room where his father hosted his guest, while the woman's room is actually a master bedroom, representing the rooms used to host female guests.

However, there are 3 rooms in the house with similar features selected from the study area. Households are composed of mothers and children. Because of the absence of a large man in the house and because of the possibility of a foreign man entering the house from the socio-cultural point of view, a separate living room for men has not been made. Instead, the idle room is used for load and laundry tasks.

However, it was observed that the living room is used as a living room during the day, due to the fact that I cannot find more furniture and the items used in the living room can be turned into a multi-functional use, and at night, it is observed that the sofa beds can be turned into a bed where children or incoming guests can sleep. These allocations are followed over the figure 47 and 48.

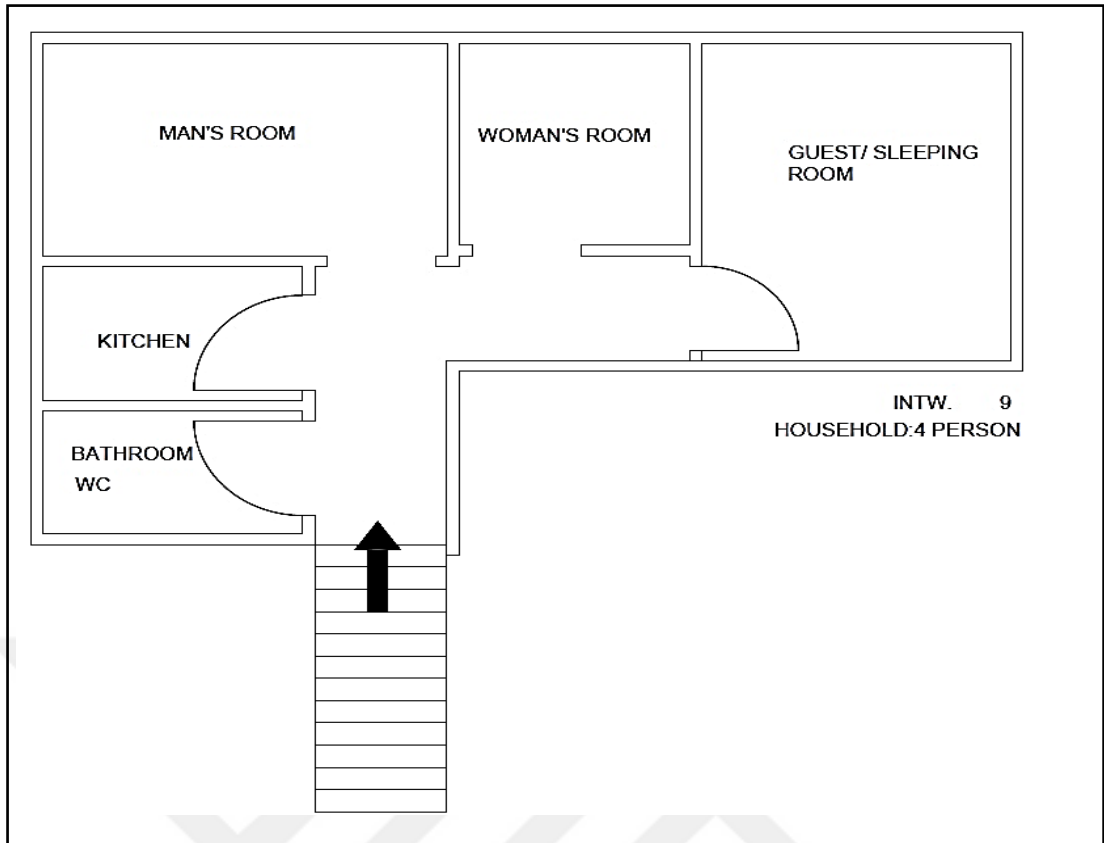


Figure 47:A Plan Scheme Adapted from The Sketch of a Female Interviewee from Her House in Syria. (Author, 2019).

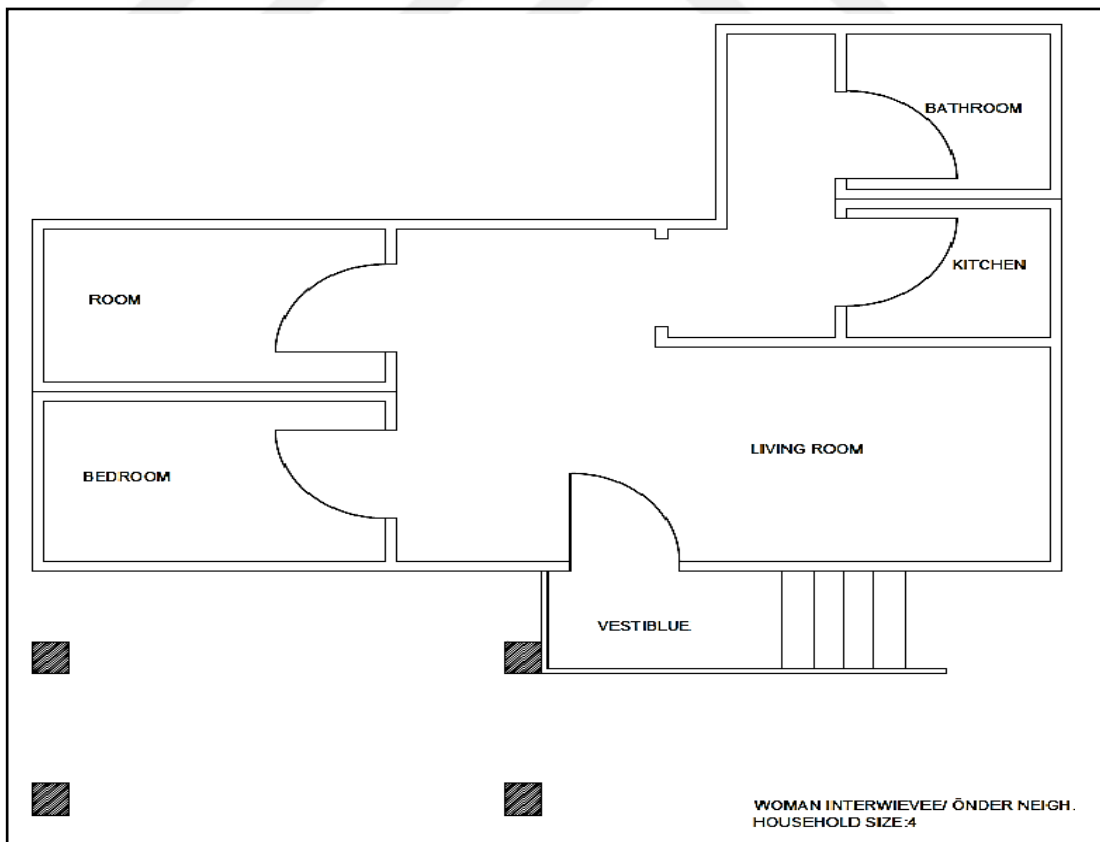


Figure 48:A Plan Scheme Adapted from The Sketch of a Female Interviewee from Her House in the Sample. (Author, 2020).

ALLOCATION SCHEME TYPE 2: It is located in the Syrian city countryside in the houses called Type 2. Although there are 3 rooms in this type of residence, it is possible to talk about the prevalence of access to living areas with a common courtyard. On the sketch drawn by the male interviewee 36, who especially states that he lives in this type of residence that can be followed through Figure 49 and loves to live in the traditional line, it can be mentioned again that there are space formations that serve multi-functional use. For example, while there is an extra living room and this room is used as a reading room that allows men and women to sit separately or during the day when there are no guests, it is stated that children and incoming guests sleep again in the same room. This situation is seen as a tendency of the interviewee's socio-cultural background. In addition, the front garden with bordered parapets and an inner courtyard that can be considered as including the house were found. In this settlement, which seems to have all rooms facing the inner courtyard, the family of 10 people separated their bedrooms, but stated that they gave their children the room where they hosted guests as a sleeping area in the evening. In the mentioned type 2 allocation, it is seen that a place can be transformed based on more than one need. In this residential use, the dominant feature of the living room, except that it turns into a sleeping area for children at night, is that it has a courtyard and a place for agricultural use, suitable for literature winter food preparation. In the interviews, it is believed that this type of usage is common, especially in the rural areas of the city of Syria.

Due to the similar feature with the second type allocation, the female interviewee was chosen x, and a plan chart was chosen in the countryside of Ulubey neighbourhood, namely the area called Sol-fa-sol. In this scheme, there are 3 rooms of the house and the use of a wide-open area in the outdoor area of the residence and the presence of a garden suitable for agriculture. The interviewee stated that men did not enter their homes because they lived with her and her children. Although they had come with his wife at first, the interviewee's wife later returned to Syria and never came again. When looking at the housing allocations, it is seen that there are two living rooms, although it is stated that there is no male in the house. Although it is thought that they need to establish such a scheme in the house of the interviewee, who stated that he was sleeping with his youngest son, who is 2 years old, especially because they lived in this house together with his wife, there was no special sleeping area for the remaining 4 children.

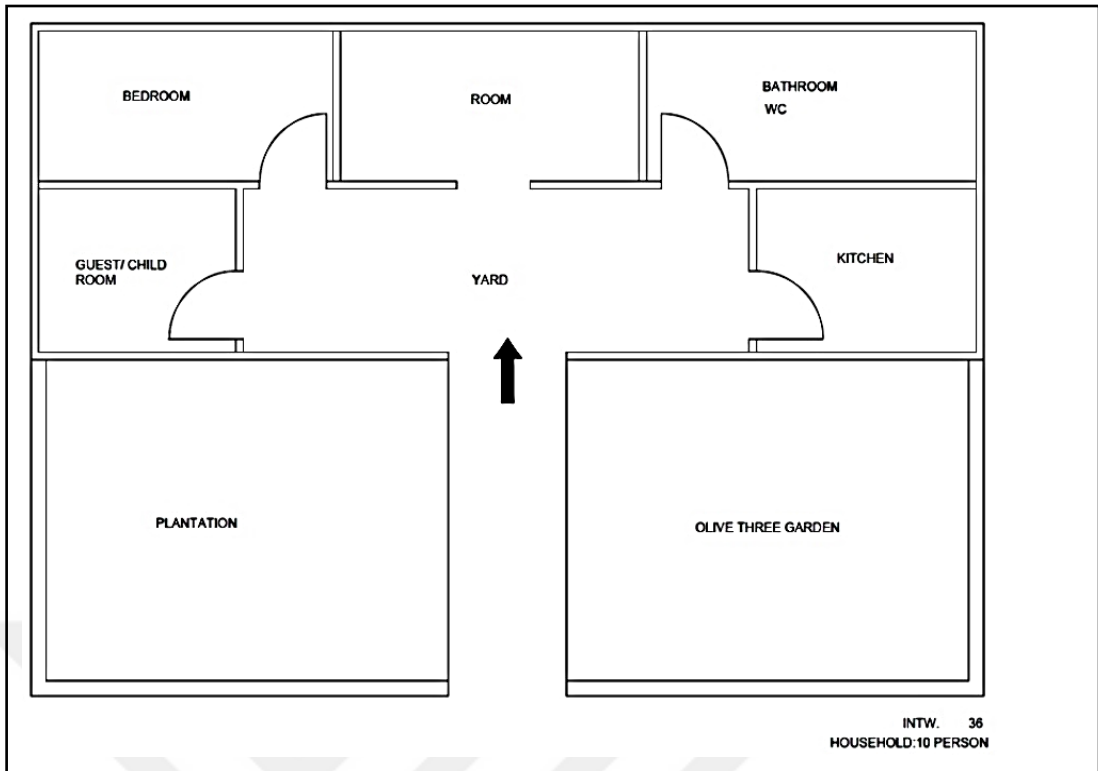


Figure 49:A Plan Scheme Adapted from the Sketch of a Male Interviewee from His House in Syria (Author, 2019).

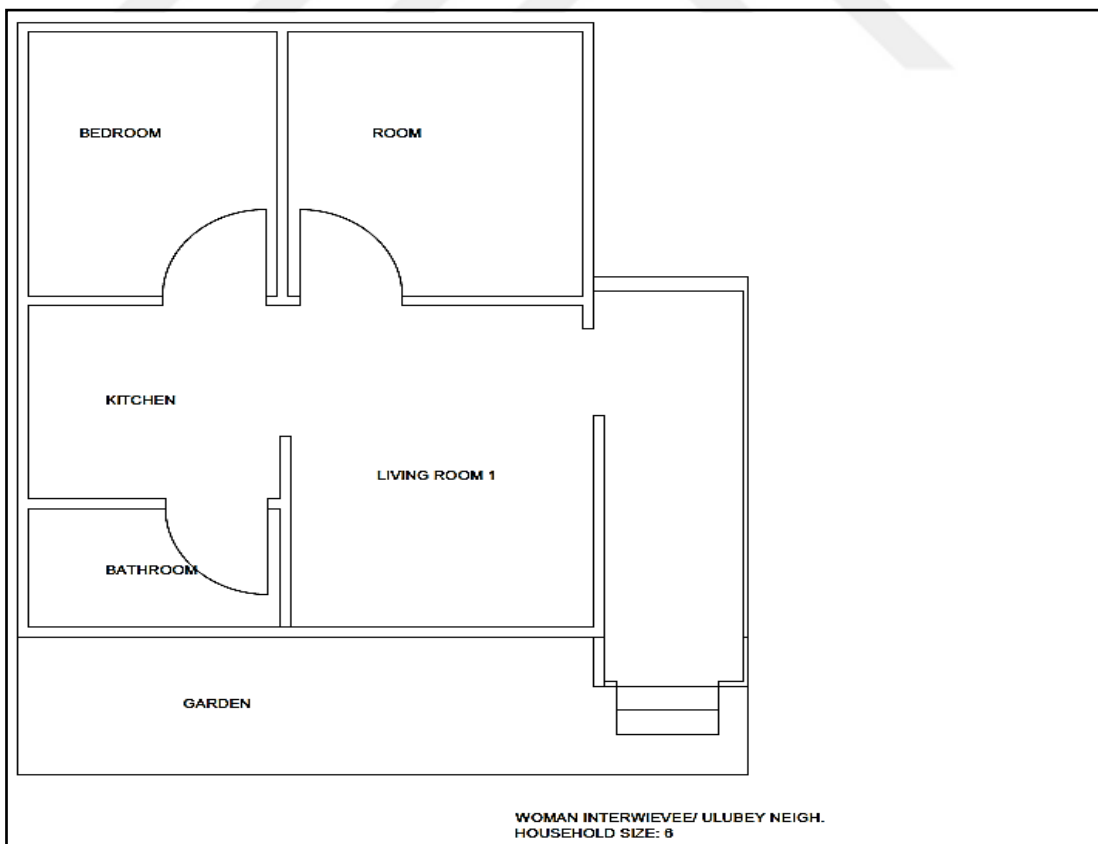


Figure 50:A Plan Scheme Adapted from The Sketch of a Female Interviewee from His House in the Sample. (Author, 2020).

ALLOCATION SCHEME TYPE 3: The type 3 houses are those built in the city centre of Syria. Although it is perceived as a typical apartment, it can be mentioned that there are open hall settlements that resemble a courtyard and also 4 rooms. This open hall is mentioned as the place where men sit and spend time. It is also possible to follow the spatial settlements mentioned above on the sketch drawn by female interviewee 6 stating that she lives in an apartment in the city centre of Syria. Female interviewee 6, stated that they lived in their house in Syria with totally 6 people. Following the separation of the socio-culturally mature boy from the others, he stated that older boys and their own children have separate rooms, while other younger children can stay in the same room, sometimes in the parents' room.

However, it is stated that the space specified as man seating room is actually the hall of the house and that all family members use this space when there are no guests. According to the information conveyed, while the female interviewee stated that while she was in Syria, a foreign man did not come home from the family in general, they could actually sit together if they wanted, but they preferred to sit in another room more comfortably. According to the reports, in the houses where the number of rooms is not sufficient, women can create such areas in their bedrooms to sit in them, while unlike the other, women can sit in another living room, not in the parents' bedroom. From this point of view, this allocation preference also has a system that will enable the use of separate rooms for women and men, but also allow children to have their own rooms.

The residence with allocation features similar to the 3rd type of plan schemes described on the plan scheme was found in new built residences in Hüseyingazi neighbourhood in study area. In the house of the interviewee male x, where 4 family members live, one of the first noticeable details is that there is a toilet with an outside sink (although there is no notification from the interviewees especially about this use). It is stated that the toilet and sink are separated from each other due to the preference of Syrians in the newly built houses in the region. When looking at the general allocation, it was seen that there are two living rooms in the house. Although this is one of the living rooms used by women when they come together, in a day it was conveyed by the interviewee that it can be used as a Quran reading room. It is interesting that in the residence of the family, who does not give up the use of a second

living room under any circumstances, together with the boy's own room, it is interesting that they use the same bedroom with their daughter over 18 years old.

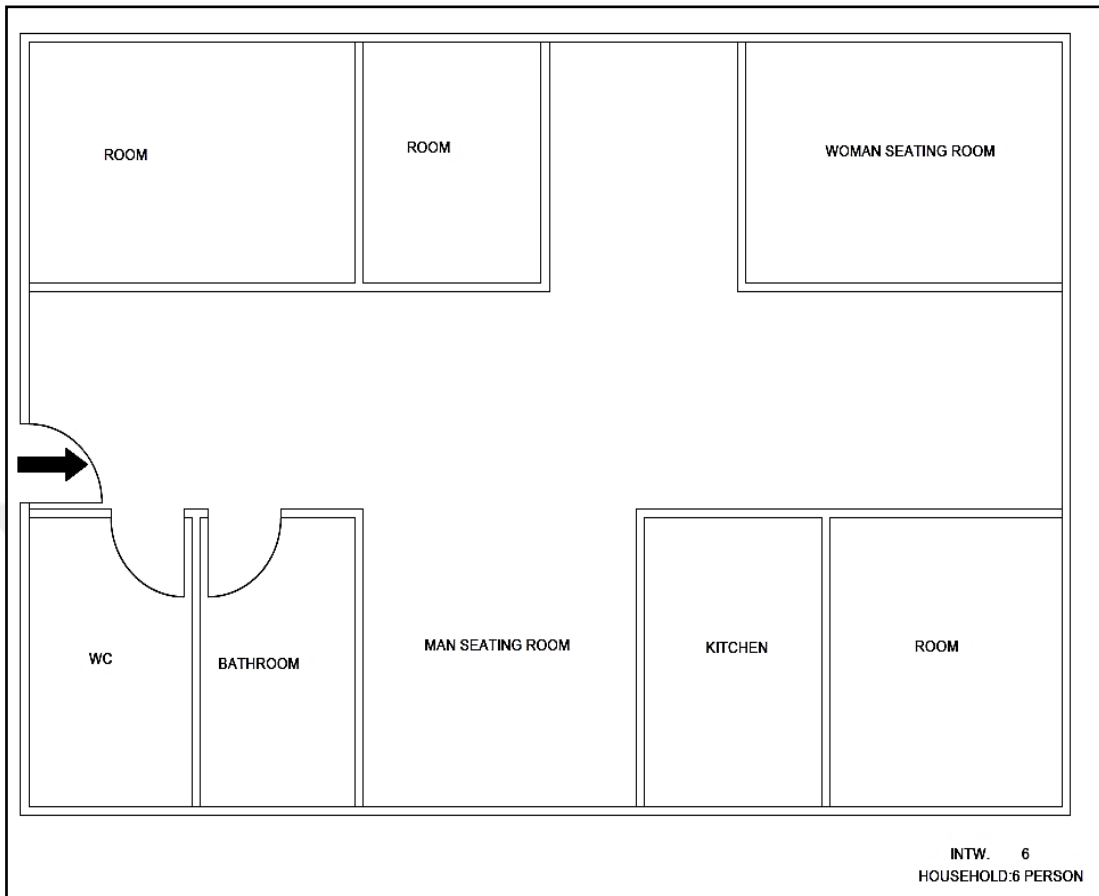


Figure 51:A Plan Scheme Adapted from the Sketch of a Female Interviewee from Her House in Syria. (Author, 2019).

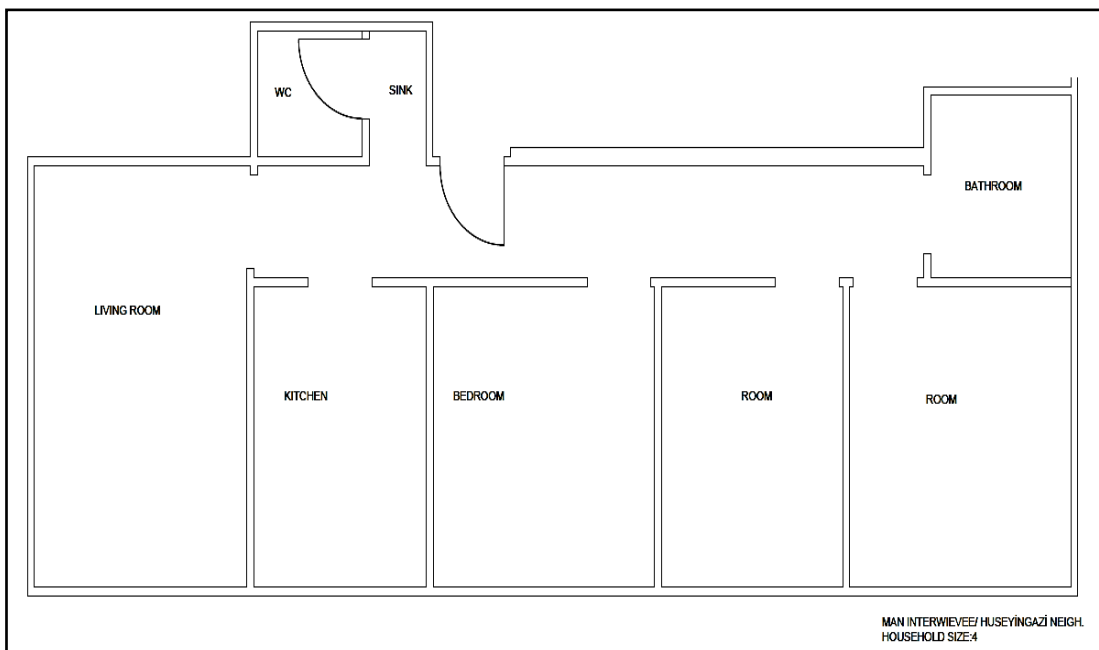


Figure 52:A Plan Scheme Adapted from the Sketch of a Female Interviewee from Her House in The Sample. (Author, 2020).

It is understood that the largest areas across the sketches are the general living rooms/saloon, and they are used by all family members when the guest is used by the male members of the house, and when they are not guests. It was stated that the action of eating was also carried out in this place, and it was understood that, when discussions were made with female interviewees, it was understood that they used the kitchens only for food preparation in connection with the use of this place.

8.2. Evaluating Appropriations Inside and Outside the House in Syrian Socio-Spatial Integration

In this part of the study, it was tried to understand the house and living conditions, inside/outside appropriations over the place they live and their surroundings, which are determined as a result of the interviews made with the Syrian interviewees who live in the region and the observations made to their residences. What transfers they made in their spaces, which were a reflection of their cultural habits and daily lives, from their spatial shares of their homes in Syria, it was tried to be understood by learning how many people use their houses, from which places they use more in their houses to how they use furniture, by drawing the sketches of the houses they lived in Syria before the war, they tried to analyse them comparatively on the scales of competence, similarity and satisfaction.

It was aimed to examine the role of Syrian refugees in the adaptation processes of the appropriations they made in their socio-spatial integration processes, in the inside and outside the houses, as well as in the regions where they settled, and literature screenings, observations and interviews in the region were conducted. Following the literature reviews, semi-structured interviews were made with Syrian refugees, and then socio-spatial integrations analysis were conducted to reveal general feature groups.

First of all, it should be stated that refugees do not have any structural changes in the houses because they cannot have the residence, they live in. This situation is thought to be effective on the appropriations made by the refugee in the house. Apart from the structural appropriations, the appropriations that refugees apply to their houses are explained in detail in the following sections in the context of the analysis. As a result of the analysis carried out, spatial appropriations that make the 4 perceptible main qualities of socio-spatial integration visible within the space are determined. These

appropriations were determined inside and outside the house and are divided into three main qualities. It was observed that these appropriations made to residences, especially Allocations (residential spatial settlement practice), were made on the characteristics of Furniture and Material and are listed in the table below.

Table 29:Dimensions of the Sample’s Appropriations Inside and Outside the House of Syrian Refugees in Ankara.

APPROPRIATIONS Inside the HOUSE	Allocations and Functionality	Allocation Scheme Types and Functionality Rooms Kitchenete Storage Areas
	Furniture	Furniture and Its Function Secondhand Furniture
	Materials	Waterproof Materials Smooth Materials (Carpet etc.)
APPROPRIATIONS Outside the HOUSE	Appropriated Outdoor Usage	
	Furniture and Its Appropriated Function	
	Fabric Materials for Coverings, Waste Materials for Coverings, Smooth Materials (Carpet etc.)	

As a result of the observations or interviews made in the houses of the interviewees who continue their lives in the study areas, it was observed that the refugees living in the region create environments where they can transfer their daily routines, cultures and habits to their places of residence in their homes by transferring them consciously or unconsciously.

These qualities emerging as a result of observations are thought to be similar to the housing life in Syria. These qualities, the images taken from the residences in the region are compared with the visuals of the residences they lived before the war, which were acquired by some of the interviewees, and the visuals of the residences in Syria, reached in the literature.

8.2.1. Appropriations Inside the House in the Study Area

This section, these qualities, which were first perceived, include the information obtained through the tables and information and the findings of the Appropriations inside the House obtained through the sample. These findings outline the general

residential preferences of the house. It describes how the layout schemes are adapted and the functions of the created areas without the need for structural intervention, the furniture used in these created areas, the meaning and variable functions that these furniture's add to the space, and the appropriations created with the materials preferred in the residence.

These characteristics and the appropriations that occurred as a result of the housing were separated into dimensions in a socio-spatial context and analysed through interviews with the interviewees. As will be followed in the following sections, the qualities which can be seen analytically will be discussed. The appropriation findings, which are thought to have been done to the outside the housing, will be revealed, primarily within the inside the houses of the refugees within the scope of socio-spatial integrations.

These appropriations, which will be supported in order to support the plan schemes and to understand how the spatial attributes of the allocations are built in the housing, will be supported through the images and tables in the following section.

8.2.1.1. Appropriations in Allocation Schemes and Functionality of the House in the Study Area

As a result of the observations made from the region, it was observed that it is important for the Syrian refugees, who especially care about the sense of privacy, to have a place where they can experience their family privacy in the places they live and in their immediate surroundings, but on the other hand they do not lose their connection with the outside.

It can be interpreted as an important spatial adaptation attitude that these adapted venues can be socialized with their close relatives or friends from the region, or where women can come together with relatives or friends to perform their daily work (carpet washing, preparing winter meals etc.). On the emerging needs and their desire to continue their cultural life, their attitudes to make appropriations to the indoor use of their houses are examined in detail in the table created as a result of the analysis of the inside of the houses and the general usage areas of the houses (Table.30).

Table 30:Appropriated Allocations and Functions of the House within the Sample.

APPROPRIATED ALLOCATIONS and FUNCTIONS	WITHIN NEIGHBORHOODS			TOTAL
	ÖNDER (24)	ULUBEY (5)	HÜSEYİNGAZI (11)	
CREATING A PLACE AS STORAGE PLACE FOR BED/CARPET	77,77%	100,00%	74,00%	83,92%
CREATING SEPERATE QUARTERS IN THE HOUSE FOR MEN AND WOMEN	72,22%	100,00%	74,00%	82,07%
CREATING INSTANT SLEEPING AREA FOR GUEST/CHILD	50,00%	66,66%	59,00%	58,55%
EXISTENCE OF LARGE KITCHEN	22,22%	33,33%	85,00%	46,85%

As a general opinion and result of the observations made in the houses of the interviewees, it was found that although there is not a room that can be used as a bedroom in many houses, these rooms are used as a second living room. As can be followed from Figure 53, the home owner, who has a more modern furniture use, continued his salutary habit, which is one of his cultural habits, and transformed another room with a direct connection to the section used as the main hall, where women can sit.

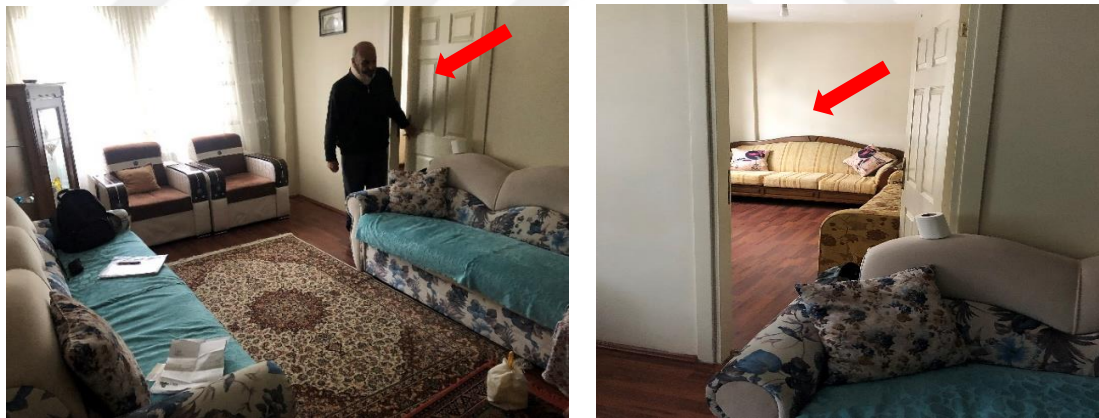


Figure 53:There is an Example from Additional Room Preference in Önder Neighbourhood (Author, 2019).

In addition, as mentioned earlier in Allocation scheme type 1, despite the existence of rooms that can be used as bedrooms for children, it is the socialization area during the day with the preferences of furniture, which can be converted into a bed, with the use of separate living room for women and men, which are thought to have been transferred to the spaces from the tradition of haremlık. It is observed that when used as a night, it can be turned into areas where children can usually sleep. As can be seen on Figure 54, the choice of furniture is on the use of sofa-bed and similar armchairs.

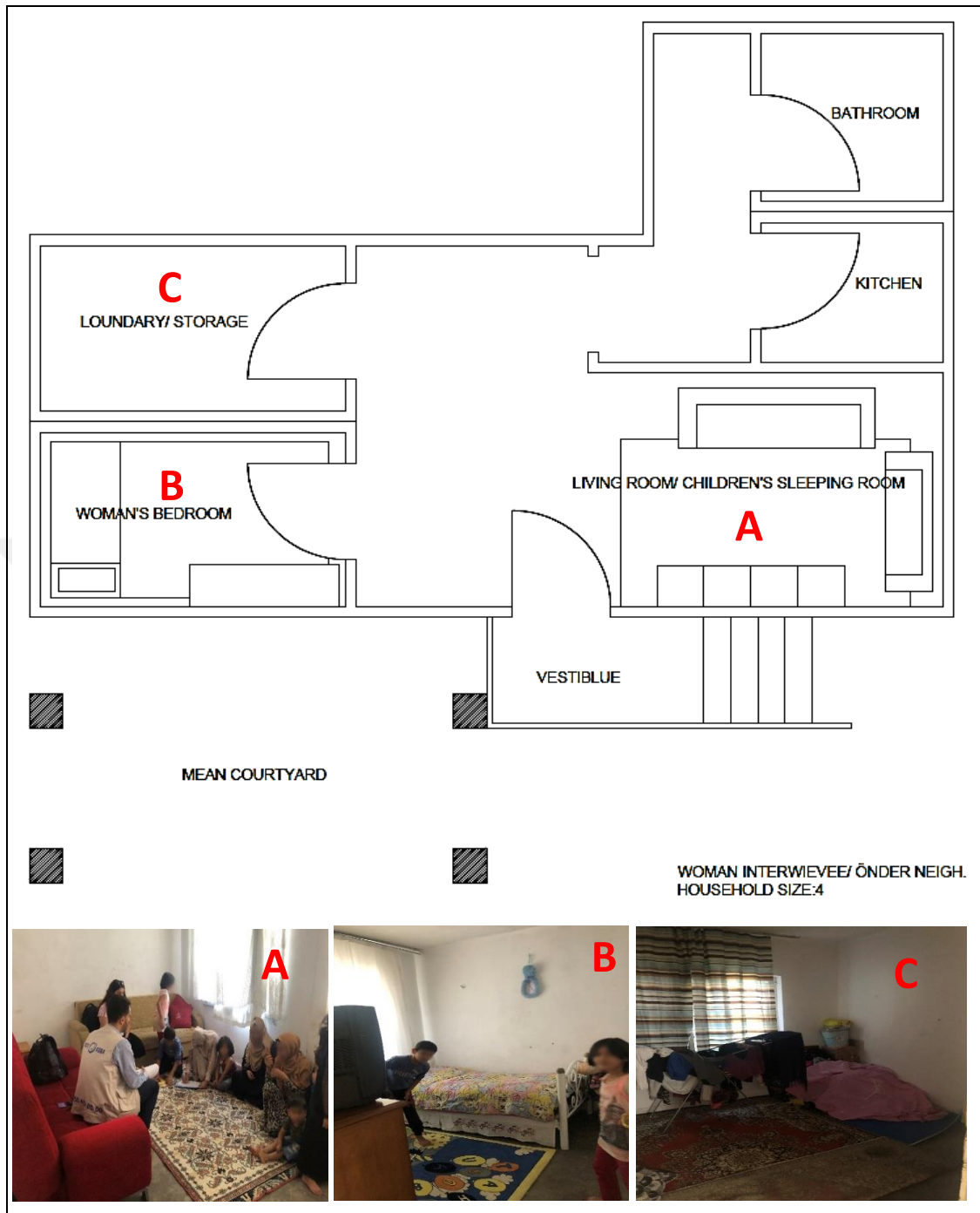


Figure 54: Multi-functional Allocations in Syrian Refugees' Houses in the Sample (Allocation scheme type 1) (Arranged by the Author, 2020).

However, the Female interviewee 4 uses a room as a partial storage area where she lives separately from her spouse and thinks that 1 room will be enough for them because her children are small, and as she does not have a man coming in her house, and she keeps her clothes, etc. and in Figure 54, as shown in the left image, she stated that she had laid her children in the main living room and that she had a separate bedroom.

As mentioned in **Allocation scheme type 2**, if there is a sufficient number of rooms, and if the multi-purpose use is preferred and as it can be followed from Figure 55, the organization of the living rooms was created as a parliamentary environment, based on the examinations made in the house of the interviewee 13, this situation was perceived as a tendency to leave a place for the dining table, except for the use of a middle table or a table in the halls, as the crowded family members can chat comfortably when they go to each other and continue to eat at the traditional table.

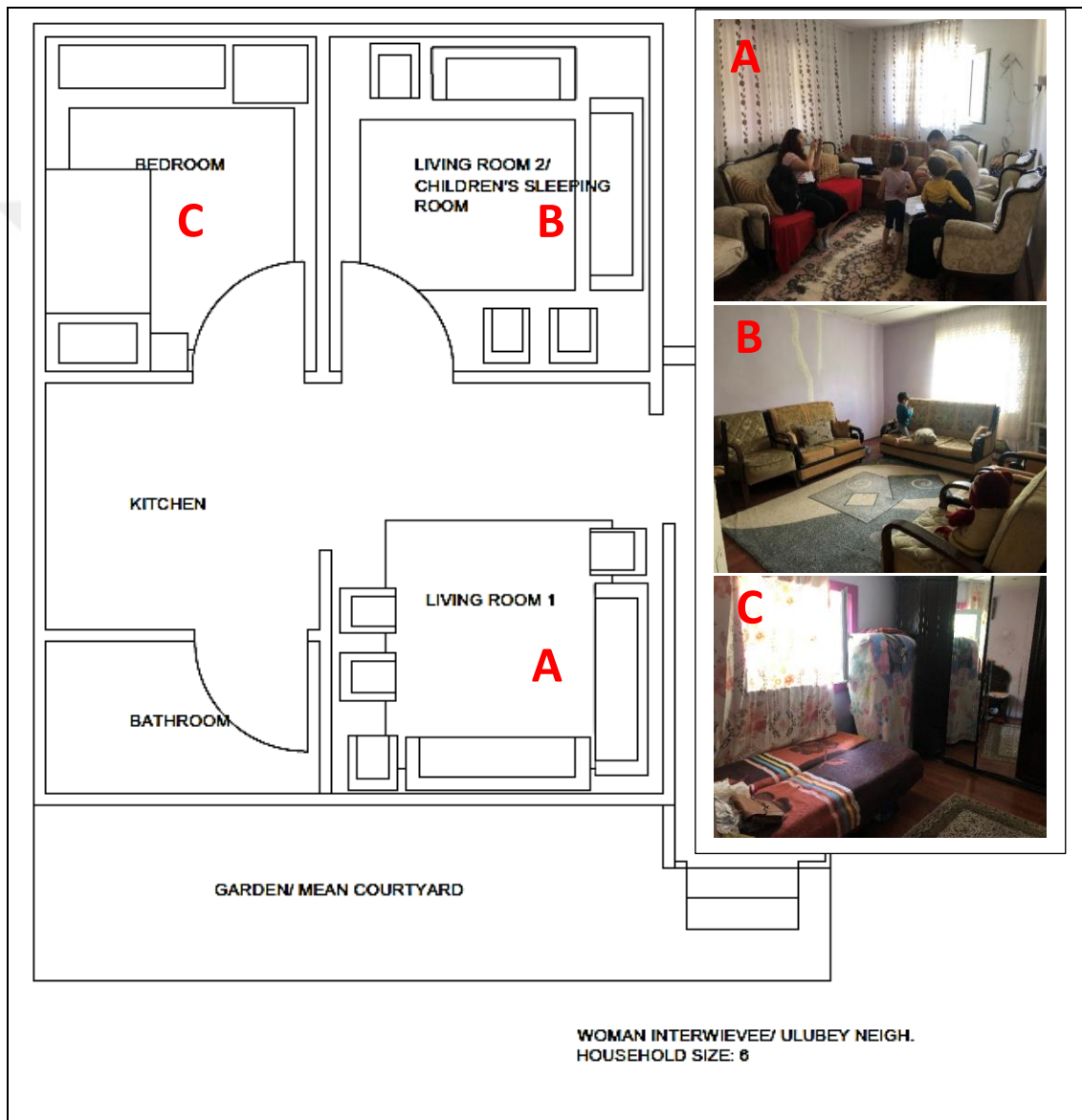


Figure 55:Gathering Spaces and Just One Bedroom in the Houses of the Sample (Allocation scheme type 2) (Arranged by the Author, 2020).

The sofa beds, which are observed to be used in the majority of the rooms, were defined as 'traditional diwan' by the interviewees because they can be both sofa and bed and they are planned to be converted into sleeping areas according to the needs in

these areas. The situation of sleeping all family members in a single room, which developed as a result of the haremlik-selamlık habit, was mentioned before. In this example, it is seen that although all the rooms are clearly at home, all areas are used as both living and sleeping areas. In addition, there is an active outdoor selection on this example.

As described in the previous section, one of the first noticeable elements as a result of the interviews and the observations made in the refugees' houses is that in 88.75% of the houses of the interviewees, men and women can sit separately, they tend to create two separate living rooms that they use as a reading room when they are not guests.

In addition to this use, as mentioned in **Allocation scheme type 3**, interviewees who tend to make separate living rooms for women other than general living rooms, it was observed that although there were enough rooms in their houses to have bedrooms for children, they continued this attitude and that they made a second room, which was not used as a sleeping area, but was used as a Quran reading room except for the use of harem selamlık.

This situation, along with maintaining the haremlık selamlık attitude, brought along arrangements that could not leave any other areas to sleep and parents and children over 18 years old to sleep in the same areas. 75% of the questions posed to them to find out if their children have rooms in their houses in Syria stated that they could live in the same room with their children until a certain age if they did not have the opportunity, but they gave another room for their children, especially for boys after reaching a certain age.

This situation can be viewed on Figure 56 with images taken from the house of a refugee who lives in 3 + 1 house in Hüseyingazi neighbourhood. In this residence where mother, father and their 18-year-old daughter stay together, as can be seen from the visuals, the room on the left is the general living room, and the room on the right is both haremlık selamlık and the quran reading room (marked by letters) are organized according to the usage. It was observed that the remaining room was used as a room where all the members of the house sleep together with the beds laid on the floor.

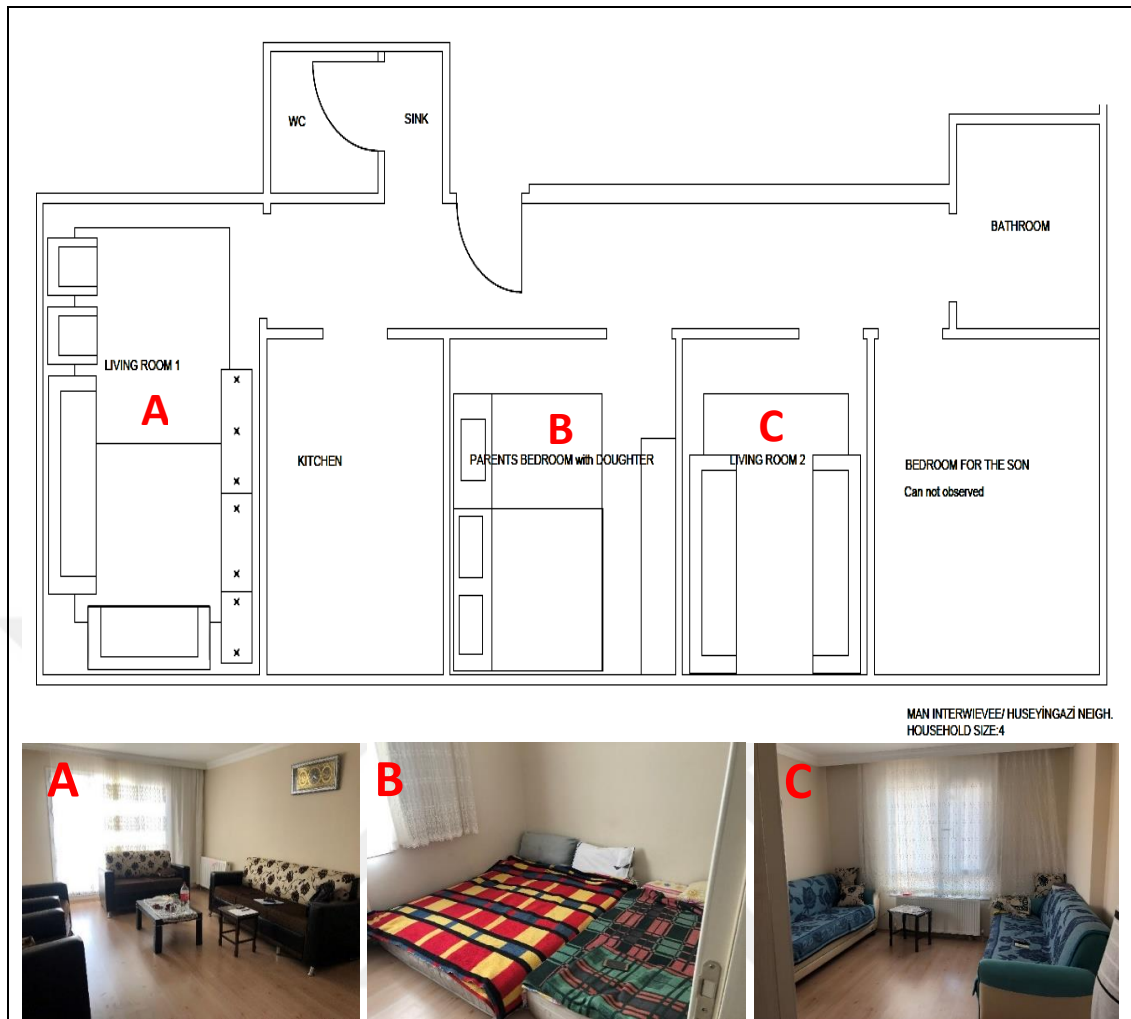


Figure 56: Rooms of Houses from the Sample. (Allocation scheme type 3) (Arranged by the Author, 2020).

A minority of interviewees, however, added that they use very modern furniture in their homes, but still need two guest rooms, eat their meals at the dining table, and already have a similar experience in their homes in Syria.

Apart from these 3 types of plan schemes mentioned, there are some spatial uses in the houses that are observed, including other places of the house. These prominent uses were particularly relevant for kitchens and storage areas. These uses are mentioned later in the article.

8.2.1.2. Kitchen/ Kitchenete

In the observations made, apart from the new multi-storey buildings in Önder neighbourhood and the residences in Hüseyingazi neighbourhood, there are kitchenete consisting of single wall benches that usually give clues that they were created later.

These kitchenettes, which can be followed on Figure 57, are around 3-4 m², they are not very old and have the capacity to respond to sanitary facilities. It should be noted that the interviewees did not mention any dissatisfaction, except that the kitchens are old and neglected. It has been observed that the refugees who continue to live in the newly built multi-storeys in Hüseyingazi neighbourhood or Önder neighbourhood are much larger and newer in their kitchens and have white goods such as refrigerators, dishwashers and washing machines in their kitchens. However, during interviews, for example, the Female interviewee 38 stated that “we stand in the kitchen of course, we prepare food there, I also drink coffee with my daughter, but we do not eat in the kitchen, we eat at the table, we are so used to it. We are also crowded, but it is only on the ground”. The words support that kitchen use is only about preparing food. Even though the kitchens are large (Figure57), it has been learned that refugees use the kitchen only for food preparation, they use the table in the main living room to eat.



Figure 57:Existing Kitchenettes in Houses of the Sample. (Author, 2019).

8.2.1.3. Storage Areas

In the observations made in the houses of the interviewees, it was observed that if there was an occupied room or a place inside the room, it was used as a room where refugees kept their carpets, sponge beds, winter meals and also dried their laundry (Figure.58). Female interviewee 18 said that “we make winter food so that it is cheap, there is not much money, we need to prepare. We have to do this and put it home. In his words, he talked about the need for storage areas inside the house.

In addition, these storage areas are divided into two groups as a storage room for carpets, beds, where second-hand goods can be stored as a result of charity, or wood and coal obtained from municipalities, winter food, food and supplies distributed by Mukhtars or NGOs. It has been observed that such items are usually stored in empty

spaces within the rooms. However, with the effect of financial insufficiencies, it is seen that the opportunity to use the empty rooms inside the house as storage for summer foods such as tomato paste, dry bread, pickle, etc., which are prepared made quite abundantly for winter. Due to the high number of these winter preparations and the lack of suitable infrastructure in the residences in the region, they are stored in unhygienic environments or places.



Figure 58:Storage Usages in the Houses of the Sample (Author, 2019).

It was determined that in the neighbourhood, especially in the detached slum type houses in Önder neighbourhood, the residential outdoor space is converted into areas where both daily works can be performed and women can usually socialize by gathering together. As a result of the interviews, user interviewees stated that they need an outdoor connection even if there is no suitable space in the residential outdoor space. For this reason, it was observed that the interviewees who lived on 3rd and higher floors made some arrangements on the balconies of their houses.

According to the conclusions as a result of semi-structured discussions with the interviewees; it was determined that it is common to create privacy areas within the house or surrounding. It was observed that these areas are directly connected with the housing, in gathering style u-type sitting areas, many of which are created as a result of social activities taking place in and around the residence. These areas are, although it is used as a socialization area, food storage area, winter food production area, carpet washing area etc. These are areas that are organized inside or around the flock where functions such as can be loaded. In addition, it has been observed that matters such as the effect of the desire to sit and eat on the general use of the interior, as well as the effects on the use of materials, furniture, etc., and the size of the spaces are important with the contribution of the nomadic culture.

8.2.1.4. Appropriated Use of Furniture and Its Appropriated Function

In the observations made as a result of visits to the houses in the region, eight qualifications were determined regarding the furniture use and furniture preferences used in the house. While determining these qualities, it was examined whether they match with the information obtained from the literature and visual scanning techniques, and the types and layouts of furniture used in the general living areas, the purposes of the used furniture used in the spaces and the additions or decorations used on the interior walls of the house were also examined. All these qualities mentioned, which are thought to be effective on socio-spatial integrations, are divided into spatial characteristics and analysed according to the interviewee's use in the table below and can be followed through Table 31.

Table 31:Distribution of Furniture Inside the House.

FURNITURE and ITS FUNCTION	WITHIN NEIGHBORHOODS			TOTAL
	ÖNDER (24)	ULUBEY (5)	HÜSEYİNGAZİ(11)	
EXISTENCE OF WI-FI	83,33%	100,00%	100,00%	94,44%
EXISTENCE OF MODERN SEATING UNITS	61,11%	100,00%	100,00%	87,04%
EXISTENCE OF TRADITIONAL MATTRESS (SFINCI)	50,00%	100,00%	73,42%	74,47%
USE OF SECOND HAND FURNITURES	72,22%	100,00%	42,85%	71,69%
EXISTENCE OF BELONGINGS	33,33%	33,33%	42,85%	36,50%
EXISTENCE OF TRADITIONAL DIWAN	27,77%	33,33%	26,00%	29,03%
EXISTENCE OF TRADITIONAL SOFA	22,22%	33,33%	28,57%	28,04%
EXISTENCE OF MODERN DINNER TABLE	22,22%	0,00%	59,14%	27,12%

Three main reasons for the furniture used in the house, it was observed that it was appropriation. First of all, the furniture and their reasons of use are stated in the table below. Afterwards, these qualifications are described in detail in the following section.

Table 32:The Reasons of Appropriation of Furnitures

THE REASONS OF APPROPRIATION OF FURNITURES
PROVIDING MORE PRIVATE AREAS (seperate quarters in the house)
PROVIDING MULTI-FUNCTIONAL AREAS (guest room+ sleeping room)
PROVIDING MULTI-FUNCTIONAL USE (seating unit to sleeping unit, showcase to wardrobe)

First of all, furniture allocations have been found to play a strong role in traditional habits. Across the observed houses, it was observed that a sitting area in which the central area was left empty and wide was preferred in the sense of the gathering environment and where the guests could easily see each other. The settlement, which was built by creating this aforementioned gathering environment, is a sign that crowded family/friends groups gather in the residences rather than spend time outside and continue their socializing habits. However, as mentioned earlier, it is also considered as a result of the habits of the interviewees, who have been observed not to use kitchens other than preparing meals, on the tables laid in the wide, unfurnished and carpeted area left in these areas. It was also reported that in this large central area left, people performed their prayers.

However, it was also mentioned that refugees' relatives living in nearby areas could also come to stay at night and they convert the places they use as a sitting area during the day and then a sleeping area with their children in the evenings, even if there were no guests. (It can be followed on Figure. 59). In the interviewees who tend to create two separate living rooms, in the living room created, either the diwan which turns into a bed or the traditional sofa or the 'sfinci' laid on the grounds are abundant and it can be said that these elements are turned into sleeping elements at night.

In addition to the aforementioned discourse, the interviewees have stated that they are turning the floor cushions, which they traditionally refer to as the 'sfinci' they prefer to use, into a sleeping material in which they can lay their guests or children in the evening. This usage during the daytime can be seen from Figure59, could not be supported with visuals since the refugee was not accessible at night. It was conveyed

by the interviewees during the semi-structured interviews that the floor mat (sfinci) was used in different places but in similar use.

While describing this use, which supports both the use of haremlik selamlik and multi-purpose use, Female interviewee 18 stated that “Not many strangers would come to our house, relatives usually come. If we want to sit with them, we will sit, but if we do not, we’ll go to the bedroom and sit there. There are Sfinci (floor mat), we sit there and spend time there”.



Figure 59:Multi-functional Sfinci Usage from the Sample (Author, 2019).

In addition, as a result of the observations made to the houses in the region, it has been observed that no matter how limited the opportunities of the households in all houses, they have been able to communicate with the outside world and their relatives who continue their lives in Syria without interfering with the structure, and thus actively communicating. When asked how they communicated with their relatives who continued to live in Syria during conversations, the interviewees stated that they communicated via online websites such as Facebook, Skype, WhatsApp etc.



Figure 60:The Example of Wireless Usage from the Sample (Author, 2019).

As can be followed from Figure 60, the internet line, which was pulled without the need to install any internal installation arrangement, was taken into the room with cables hanging from the outside door. In the room, with the help of tapes and nails, it was usually attached on the walls.

It should also be noted that the interviewees, who are known to have escaped from their country and settled in these regions without taking anything with them, usually put second-hand furniture in their houses as a result of the aid provided by NGOs or local residents. It was previously stated that they tend to take and store all the furniture available to the interviewees, carpet, bed etc. However, some of the used furniture has been found to serve different functions than the purpose of its construction. For example, the wardrobe produced as a showcase is used as a wardrobe in the interviewee's house. In the second image, it was observed that a wardrobe closet was mounted with the wardrobe covers obtained from somewhere to have a cloths wardrobe.



Figure 61:Appropriated Use of Second Hand Furnitures of the Sample (Author, 2019).

In the rural/urban housing visuals of Syria, which were reached as a result of visual scanning techniques, it was observed that the furniture used in the houses, the interior wall surfaces of the residences, the patterns of the carpets, etc. were coloured and patterned. However, in the observations made in the region, it was observed that the interviewees did not interfere with the walls of the houses because the houses were not their own or they were thinking of moving from where they are now.

For all that although it is thought that the colours and patterns used in traditional houses refer to Islamic elements, the decorative objects used in the houses that are currently living are also observed to consist of objects containing Islamic elements.

8.2.1.5. Appropriations Materials Used Inside the House

As a result of the interviews with the interviewees, it has been determined that the interviewees made some material changes in their houses for appropriation according to their habits. These material changes can be transferred either as changes made to the structure of the house they receive or as a reason for going to a structurally existing residence.

In general terms, it can be said that the interviewees made a simple paint (usually white paint) when they settled in the houses. As a result of the observations made in their houses and the interviews with themselves, they could level the concrete by pouring concrete on the floors or lay PVC based materials on the floors.

As determined during the field study, it is understood that appropriations especially the interventions to the ground such as pouring concrete or laying PVC on floors are common due to the fact that they are water resistant in connection with their cleaning habits, they can be cleaned more easily and easily repaired in case of a possible intervention on the floor. As a result of the observations made, the analysed data can be followed from the table below.

Table 33:Distribution of the Material Choices Inside the House

MATERIALS	WITHIN NEIGHBORHOODS			TOTAL
	ÖNDER (24)	ULUBEY (5)	HÜSEYİNGAZI (11)	
USE OF WATERPROOF FLOOR MATERIALS (CONCRETE)	55,55%	68,00%	0,00%	41,18%
USE OF SMOOTH MATERIALS ON THE FLOOR (CARPET)	100,00%	100,00%	100,00%	100,00%
OTHER (VINYL, PARQUET etc.)	25,00%	40,00%	0,00%	21,67%

The characteristics of the houses in the region are summarized above. In line with these analyses, a number of observations were made in the houses of the interviewees who allowed us to enter their houses. Spatial elements formed as a result of the observations made and the transfers of the interviewees; it has been observed that the habits, daily life routines and cultural transfers of the interviewees have been specialized and they have created in-house characteristics by making appropriations in the inside/outside spaces of the house.

Looking across the region, especially in Önder neighbourhood, mosaic stone concrete or screed concrete is used as the indoor flooring material in the house. As a result of interviews and observations, the use of screed concrete is transferred as an appropriation made by Syrian refugees' own preferences after settling in the house. In these regions where concrete flooring is also common, together with the traditional habits, the interviewees stated that they cut plenty of carpet or vinyl-based soft floor materials on the ground to prevent cold.



Figure 62:Houses Covered with Concrete, Photos from the Sample (Author, 2019).

The interviewees, who are known to have water-resistant materials on the floors due to the climatic conditions and cleaning habits in their residences in Syria, have been found to have laid carpet on these floors to cover almost all the rooms partitioned in the residence. It is understood that the use of carpets, which are known to make carpet stocks as much as possible, is to meet the desires of sitting, eating, and worshipping where they acquire in connection with their traditional rural life.

As a result of the observations made, it was seen that almost all of the interviewees' homes had a very intense use of carpets. In the previous sections, when asked about the intensive use of carpet, which was determined to be preferred due to reasons such as eating habits on the ground, and being able to create gathering, all of them stated that they covered every floor on the floor with carpet.

Male interviewee 18 mentioned supporting the use of the carpet with the words “We use the carpet too much, it is good because we sit on the floor, the carpet prevents the cold”. For all that since the buildings are old buildings, wood stoves are used for air

conditioning of houses in Önder neighbourhood, Ulubey neighbourhood and Sol-fa-sol neighbourhood, which represent 47.5% of the research area.

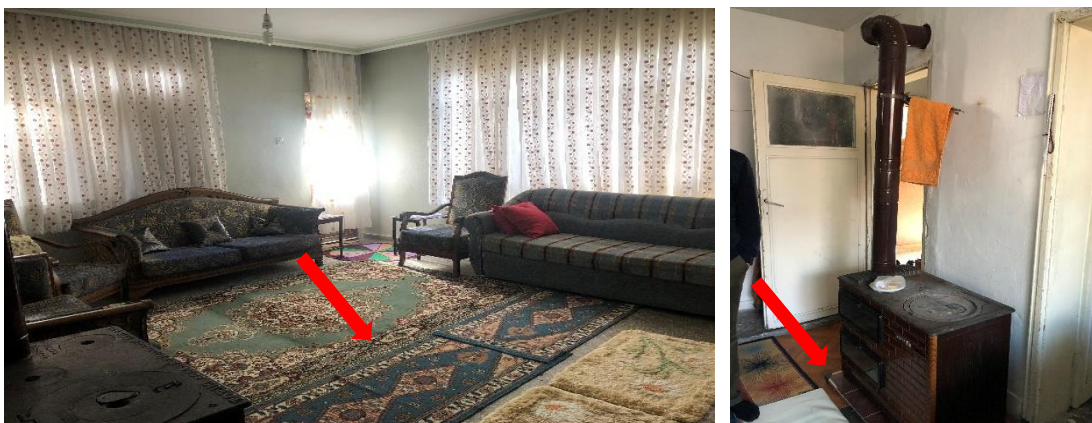


Figure 63:Soft Floor Coverings from Houses in the Sample (Author, 2019).

In addition, when the women interviewees mentioning that they prefer to clean the walls by washing, how they clean the carpets, they stated that there is an area suitable for carpet cleaning inside their houses in Syria and if they do not have this area, they wash the carpet using their doorways. In the sketches drawn as a result of the coding used as part of the interviews, it has been determined that there are areas that support these discourses in the residences of refugees in Syria, and the sketch in annex 1 can be followed through A, B, C. It is thought that the preference of concrete coating on the floors of the houses may be related to the cleaning habits of the refugees.

For example, it was felt that an intense scent of Arab soap prevailed when entering the interviewees' homes. As a result of the interviews, if the female interviewees prefer to wash their walls when they need to clean, they can also wash their carpets in the house by opening small holes in the floor or creating a connection to the existing expenses or if they have the private non-residential areas mentioned above, they have stated that they can use these areas to wash their carpets.

In conversations with a Turk living in Önder neighbourhood, the resident of this neighbourhood explained that "A Syrian family is living on our upper floor, they are washing their carpets at home, but they have drilled holes in the chimney pipe to throw out the water, our whole house was flooded."

In addition, the residents of 5 interviewees, who have a better economic status and can live in a newer home, are in the new multi-storeys after the urban transformation in

Önder and Hüseyingazi neighbourhoods. In these houses, floors are covered with parquet and there is a natural gas and heater for heating. No material-related appropriation tendency was found in the houses of these interviewees.



Figure 64: Floor Coverings and Heating Types of New Buildings in the Sample. Left visual is from Hüseyingazi Neighbourhood. And the right one is from Önder Neighbourhood (Author, 2019).

8.2.2. Appropriations Outside the House

As a result of the negotiations, the appropriations they made outside the house as well as those they made outside the house were found to be important for the socio-spatial integration processes. It has been determined that the appropriations outside the house were made on the balconies of the houses or in the garden, if any. These qualities determined are tabulated below. They are detailed in the rest of the chapter.

Table 34: Appropriations Outside the House

APPROPRIATIONS OUTSIDE the HOUSE	WITHIN NEIGHBORHOODS			TOTAL
	ÖNDER(24)	ULUBEY(5)	HÜSEYİNGAZI(11)	
EXISTENCE of a BALCONY in the HOUSE for SOCIALIZING	55,00%	60,00%	100,00%	71,67%
EXISTENCE of a BALCONY in the HOUSE for STORAGE	45,00%	25,00%	100,00%	56,67%
EXISTENCE of a YARD/GARDEN PREPARING STORED FOOD or WASHING CARPET	79,00%	40,00%	0,00%	39,67%
EXISTENCE of a YARD/GARDEN for SOCIALIZING	82,50%	20,00%	0,00%	34,17%

8.2.2.1. Appropriations in Functionality of Exterior Spaces the House

In this part of the study, the appropriations made outside the house and the usage purposes of these appropriations are discussed. As a result of the work done, it has been determined that there is a dense residential outdoor use. These uses are appropriations made on the balcony of the houses or, if any, preferably in the garden. Two types of appropriations were detected on the balconies of the houses. The first of these is the use of balconies as areas that can be socialized, and the second is the use of storage space. If there is a garden connected with the house, these gardens can evolve according to the courtyard use from traditional Syrian habits. In these courtyards, two uses were also detected intensely. In the first of these uses, the gardens turn into areas where things such as literature winter meal preparation or carpet washing can be done, and in the second use, they turn into areas where family members or neighbours can come together and socialize. These qualities mentioned in the following section are explained in detail.

Balcony for Socializing Space

Except for these wooden floors and balconies created on the balconies, it was observed that, with the irregular appropriations they made, they have an attitude of hiding the inside of the house from the outside with their products such as sheets, curtains etc. attached to their balconies, as well as creating a special outdoor space.

In parallel with the information obtained through the literature, it is known that together with the harem attitude, they especially used the women living in the Syrian countryside to come together with their friends to do their daily work and socialize, but they are also accustomed to the use of the courtyard, where all family members spend most of their time, especially in favourable weather.

Besides, if there is a suitable area to be transformed into a storage area in the house or entrance, the balconies are closed with curtains, etc., and this time it has been turned into areas that provide privacy for family members.

In Figure 65, photographs taken from outside and entrance hall of the same house, the host female interviewee stated that ‘The house is on the road, there are many people walking, the inside is not very visible, so we can live without closing the door. My friends can easily enter and leave the house.’ She stated that they put the sheets to use

on the windows in order to prevent the people from seeing the interior, especially because they do not want the people passing by to see the inside.



Figure 65:Entrance Coverings for Privacy (Author, 2019).

Balcony as a Storage Area

If there is not enough space in the house, the balconies are covered with materials such as used wooden plates from the environment and this time, these balconies are appropriated to store coal, etc., which is taken as a result of the helps for burning in the stove in the winter (Figure.66.).



Figure 66:Coverings of the Balconies in the Sample (Author, 2019).

Garden/ Yard for Socializing

In parallel, if the refugee in the region has a large entrance or garden in the outside of the house; it was observed that it was tried to create places that can provide a feeling of a courtyard by appropriating it with the materials used in the region by closing them with used materials such as doors, wooden plates, etc., as well as providing these features to the user. In some of the interviewees' houses, it was observed that they tried to reach this habit with their appropriations to their balconies or terraces, and they even presented furniture and carpets in these places with their close-to-inside layout.

Also, the approach of defining the space with the carpet laid on the hard ground thought to have emerged with the interaction of the Bedouin culture, has been observed by the fact that the interviewees create soft floors that can be set up in front of their homes with the carpets they lay on the floor in the absence of suitable places where they can make the appropriations mentioned in the outside of their houses.



Figure 67:Examples of Garden/ Yard as a Socializing Places from the Sample (Author, 2019).

Garden/ Yard for Preparing Stored Food or Washing Carpet

Apart from the balconies, if the entrance of the house is wide or connected to a garden, these formations are also surrounded by the mentioned materials, and they have been converted into areas where privacy can be made for the family members, where women can come together and make preparations for winter food. In Figure 45, it is possible to follow the areas where the women outside of the house come together to socialize and prepare winter supplies, by using the old materials around. The second image was taken from the first image by asking refugees. Meanwhile, the refugee and his Turkish neighbour stated that “We built the sink counter inside, we prepare the food here with my neighbour in summer and then hide it here (in the tent-type closed area seen in the image). If we are not working (on the bench where they draw the electric line), we make tea here and drink it with neighbours.”



Figure 68:Examples of Garden/ Yard for Preparing Stored Food or Washing Carpet from the Sample (Author, 2019).

The refugees in the third image, who did not want their photos to be taken at first, asked for what they did for them, although they said they were making winter bread preparations, but they allowed their photos to be taken upon buying bread from them. There are tandooris they made with their own facilities in the place marked with an arrow and they bake breads here. The fourth image was taken from a new residence in Hüseyingazi neighbourhood. They stated that even though there is no suitable space in front of their homes, refugees use the terrace both for sitting and for preparing winter supplies.

8.2.2.2. Appropriation in Materials Used Outside the House

The most prominent materials used for the appropriations made outside of the houses learned from the interviews with the Syrian refugees, are summarized in the table below.

Table 35: Distribution of the Outdoor Material Choices as an Outdoor Preferences.

MATERIALS	WITHIN NEIGHBORHOODS			TOTAL
	ÖNDER (24)	ULUBEY (5)	HÜSEYİNGAZI (11)	
USE OF WASTE MATERIALS FOR OUTDOOR COVERINGS	55,55%	0,00%	0,00%	18,52%
USE OF FABRIC MATERIALS FOR OUTDOOR COVERINGS	44,44%	66,66%	100,00%	70,37%
USE OF SMOOTH MATERIALS ON THE FLOOR	80,00%	50,00%	10,00%	46,67%

In the beginning of the study, it was thought that the reason why the interviewees, who were found to interfere with their balconies or close surroundings, tended to close these spaces with the materials they obtained from the environment at no cost. Afterwards, as a result of the interviews made with the interviewees and the observations made in their houses; the closures they make with wooden parts on their balconies are made to create storage areas, but if the closures made to the balcony are made with curtains, they are created to create social spaces connected to the exterior, by providing privacy. However, if there is an open space that can be used in the outside of the house, it is closed with materials such as wooden doors, cabinet doors, etc., which are obtained free of charge from the environment and it has been determined that these areas are

created where they can do their daily work and at the same time, they can create social places with privacy.

It was tried to convey information about the general conditions of the Syrian refugees living in the research area and why they chose their homes from this region. Afterwards, the spatial characteristics of the houses that emerged in the light of the interviews were supported by the photographs obtained from the region, regarding what they expect from these residences and what appropriations they have made to reach these expectations. It has been observed that refugees make appropriations to inside and outside the house, the general characteristics identified and the houses in which they live, in accordance with their daily lives, cultures and habits.

8.3. Housing Expectations of the Sample shaping their Socio-spatial Integration Process

Analysis were made based on the data obtained as a result of the interviews and expectations of refugees from the houses they continue or want to live were determined. 5 main qualities are presented in terms of the spaces created as a result of the appropriations made to inside and outside the houses mentioned in the previous section and the features that are intended to be loaded in these spaces and which determine the expectations of the interviewees' houses. These qualities determined can be followed on Table 33. These five main qualities, presented based on analysis, are discussed in this section.

Table 36: Housing Expectation from the House

EXPECTATION FROM THE HOUSE	WITHIN NEIGHBORHOODS			TOTAL
	ÖNDER (24)	ULUBEY (5)	HÜSEYİNGAZI (11)	
EXPECTATION for a STORAGE PLACE for STORABLE FOOD	66,66%	100,00%	100,00%	88,89%
EXPECTATION for DRY/ WET CLEANING TYPES in THE HOUSE	66,66%	100,00%	100,00%	88,89%
EXPECTATION for an EATING AREA in LIVING ROOM	83,33%	100,00%	71,42%	84,92%
EXPECTATION for LONG TERM STAY in the SAME HOUSE	44,44%	0,00%	85,71%	43,38%
EXPECTATION for PRIVACY OUTSIDE the HOUSE	38,88%	0,00%	28,57%	22,48%

Questions were also asked to the interviewees in order to understand what they expect from the houses they live in now. While these questions were addressed, they were

also expected to make comparison with their homes in Syria before the war. As a result of their answers to the questions posed to them, in the previous section, it was concluded that they need places where they can store carpets, bedding and excess goods, or their winter supplies and winter meals made in the literature. 93% of the interviewees in the entire study area stated that they needed storage areas. Looking at the residential facades from the outside, even though there are many closures that are thought to be made for privacy, 13% of the interviewees stated that they want to close in order to provide privacy from outside.

It is thought that this rate is higher on the basis of the neighbourhood, especially in Önder neighbourhood, because the houses are close to each other or the roads surrounding the houses. During the interviews with the interviewees, it was stated that they did not complain about the smallness of their kitchens. It was said that the reason for this was that the kitchen was considered only as a food preparation area. Based on this, 91% of the interviewees stated that they wanted a large area where they could sit and eat on the ground in the general seating area, rather than their kitchens, due to the crowd.

Mentioned in the previous section of cleaning attitude, 93% of refugees stated that they want a place where they can wash carpets outside their houses, if there is no suitable place for this, they want to make the floor suitable for wet washing. To the questions posed to them in order to understand whether they want to realize all these expectations in the residences they currently live in, 44% of the interviewees who live in the old houses indicate that if the house belongs to them, they would make such changes. The remaining 56% want to go to new houses, therefore, they do not want to make any changes in the house they are currently living in. 85% of the refugees who continue to live in Hüseyingazi neighbourhood, where there are new buildings, stated that they are satisfied with their houses and that they can stay there as long as they can. When asked what they expect from the house, these interviewees also stated that they would not make changes because the house is not their own.

Housing type square meters in the regions where 68% of refugees have families with 4 people or more are generally close to each other are houses with 2 + 1 plans. Although 76.5% of the interviewees stated that their houses were sufficient for them, they could not find a chance to go to larger houses or did not want to change their houses due to

economic reasons and the reason that they do not own the house. For this reason, refugees tried to create a place for all family members by making the places in their houses multifunctional. As mentioned before, these appropriations, which are similar to their traditional lives, are the appropriations of the spaces that can be transformed into places to be used for sleeping during the day and at night. As a result of the interviews, it was thought that it would be more logical for the interviewees to live in at least 3 + 1 houses.

One of the important qualities that are explained in detail in the previous sections with the photos taken from the region during the field study and which has a place in the characteristics of the house in the previous section is the need for a storage area that can be created inside and outside the house. In order to provide this requirement, the cloves are formed as a result of random closure of the residential neighbourhood, suitable places or balconies in the housing which cause irregular views throughout the region. It is known that the interviewees are accustomed to the storage areas created in a private place in the garden in Syria, in the curbs created above the doors or in the attic. However, due to their current situation, it is understandable that the interviewees, who try to benefit from all the aids they can access in order to be cautious due to their economic inadequacies, want to keep all the articles they receive as aids in their houses close to them. For this reason, in parallel with the old lives of refugees, they need storage areas in their current houses.

Due to their traditional and religious lives, it was determined that the interviewees attached importance to home privacy. Based on this, it has been observed that the interviewees feel more comfortable and tend to create private spaces they are accustomed to and these spaces newly created by them with limited opportunities. However, the fact that the interviewees who want to provide this privacy because of both their religious and traditional habits make these areas with their own means causes irregular views outside of the house and in the entire region.

CHAPTER 9

9. CONCLUSION AND DISCUSSION

Since 2011, as a result of the civil war that started and continued in Syria, there has been a great migration movement in Syria. During this migration process, Syrians passed borders legally or illegally due to the border between Turkey and Syria. These transitions sometimes for to go to another country, however refugees arriving to Turkey, often tended to remain in Turkey. Although refugees crossing the borders with the idea that it was a temporary situation at the beginning of the process were hosted in the camps, afterwards they settled in the cities uncontrollably, especially in parallel with the prolongation of the process. And then, they started to live in the neighbourhoods where they have a majority population within the cities.

In this process, firstly temporary solutions were found, then bilateral integration strategies developed for both the refugee and Turkey to accelerate the process. These strategies, especially those that were tried to be implemented economically, educationally, and socially, were the strategies that refugees could benefit. The policies implemented in the economic dimension were the steps taken for the refugee to receive monthly financial or food support or to find a job. Education policies, on the other hand, enabled school-age refugees to study at a public school close to their hometown or to learn Turkish free of charge in language courses. Non-governmental Organizations organized for refugees have been an address where refugees can both access these aids, and on the other hand, they have been an organization in which strategies are followed to adapt refugees into life.

While all these strategies were implemented, the socio-spatial dimension and its connection with the house, which was formed due to the refugees who were not considered as permanent, were not take notice. This has led to uncontrolled neighbourhoods in the settlements and residential areas of refugees who have a different lifestyle in the context of cultural and everyday life practices. Whereas, socio-spatial integration strategies that are designed correctly for the Syrian refugees who

are considered to be permanent in the regions they live in, especially the socio-spatial integration strategies that are directly connected with the housing, may facilitate the integration process of the refugee to the country.

In this context, this study addresses Syrian refugees' pre-war traditional life, the characteristics of the neighbourhood they preferred in Turkey, the socio-spatial needs, in housing environment and how they appropriate the house and aims to evaluate the appropriations of Syrian refugees inside and outside the house within the socio-spatial integration. Accordingly, this study sought an answer to the question 'How Syrian refugees appropriate the house including both its interior and exterior space in a resettled neighbourhood in accordance to their daily needs and practices, and lifestyles as a part of their socio-spatial integration process?'

In order to find answers to this research question, both the literature review was made, and the study was supported by a field study. The phenomenon of immigration through the literature review and the integration strategies applied worldwide are discussed in Chapter 2. In Chapter 3, because the thesis includes a work supported on spaces, researches were conducted on the formation processes of the space, appropriation, everyday life experiences, habits and cultural transfers. Although the differences that emerged as a result of the appropriations discussed in the previous chapters are generally parallel with the literature, migration phenomenon, integration strategies and the study of the place formation processes, very detailed contents could not be reached when examining the housing qualities in the literature section. In order to understand the Syrians process in Turkey, Turkey's overall immigration policy and on the changes made after the Syrians and the arrival process of Syrian refugees in Turkey, integration processes and experiences are discussed in Chapter 4. Afterwards, in order to better understand the adaptations of Syrian refugees to the environment they live in, the pre-war experiences and cultures were tried to be better understood and discussed in Chapter 5.

The field work started as an exploratory field survey in 2018, firstly observations were made in the Önder neighbourhood, the local people were tried to be recognized and the region was photographed. Afterwards, as a result of the ongoing urban transformation in the Önder neighbourhood, it was determined that the refugee

population was also moved to Ulubey neighbourhood and Hüseyingazi neighbourhood and the field study was expanded.

Following the determination of the regions, a non-governmental organization called 'MSYD' (ASRA) was contacted and the interviews were conducted in order to minimize the communication difficulties that may arise as a result of those who did not want to talk, who hesitated and did not speak Turkish or did not want to speak Turkish and it was decided to conduct the interview through the association. Subsequently, negotiations started in June 2019. Through ASRA, 30 people were reached, 10 people through business circles and familiar references, and semi-structured interviews were made with 40 Syrian refugees in total.

With these interviews under the concept of socio-spatial integration, it is aimed to evaluate the appropriations of refugees to their houses and their immediate surroundings, interviewer posed questions to understand primarily their own general knowledge, the economic structure of the migration process, adaptation and integration process within Turkey. Afterwards, questions were posed in order to understand the cultural structures and social relations. After trying to get information about these facts, which constitute the main focus of the study, questions were asked to understand the use of the neighbourhood, house and residential neighbourhood they live in. While these questions were addressed, they were asked to draw a simple sketch of their pre-war houses in Syria in order to be able to make comparisons of the appropriations they are considering over the house they currently live in. Subsequently, it was tried to understand both the appropriations inside and outside the houses, and their satisfaction and belonging to where they lived.

The communities' ties with the city, the sense of belonging, etc. socio-spatial differentiation, which may change in direct proportion with such topics (Yüceşahin and Tuysuz, 2011), started with the fact that refugees entered the region's urban transformation before they came to this region, and then accelerated when the Syrians settled in the region and started to adapt the region they live in. Researches show that refugees try to adapt their regions to their own lifestyle over time. The development of missing strategies in our country has become a necessity for this situation, which affects the urban environment and housing structure at different scales. In this study, which is based on this requirement, the processes of adapting the urban and residential

interior spaces of Syrian refugees according to their daily life needs and lifestyles have been considered as part of socio-spatial integration.

As a result of the literature reviews and observations and interviews made from the region, it has been observed that significant appropriations were made both in the neighbourhood scale, in the inside and outside of the houses. This situation is in line with the concept of urban use made by Ertürk (2009) and Kesiriklioğlu (2010) and it can be said that these appropriations were made both on an urban scale and on a residential scale by a completely different social group arrived to the region. As a result of these appropriations, there are some socio-spatial differences. Nevertheless, in this study, where the differences that occur with these appropriations are predicted to actually accelerate the socio-spatial integration processes of refugees, it was important to examine the processes of space production through the phenomenon of socio-spatial integration.

In this study, where the effects of the appropriations made by the Syrian refugees in the Altındağ region of Ankara province to their houses and their immediate surroundings on their socio-spatial integration processes, the migration processes and their definitions, integration processes and statuses discussed in the previous sections, demographic analyses were made on variables including social, economic and housing factors. As a result of these analyses, the findings of the “migration and integration” of the Syrian refugees, “the processes of appropriation of the place they live in” and “how these appropriations are made in and around their house” are revealed. The information reached through the literature and the observations / interviews made in the field and the contributions of these findings to the literature are discussed comparatively in the next sections.

9.1. Migration and Integration Process of the Syrian Refugees

It was concluded that as a result of the ongoing civil war in their country, Syrian refugees, by being exposed to forced migration (Sağlam, 2017), they experienced mass influx, while another part use Turkey as a transit zone for migration. However, as a result of this forced migration to Turkey caused many Syrians chose to remain in Turkey. The general of the Syrian refugees suffered forced migration, have been identified to enter Turkey through Aleppo and Idlib. It is determined that some of the

refugees, some of whom were known to have come to Ankara directly, lived in big cities such as Konya, Bursa and Gaziantep for a while and then came to Ankara.

There are different concepts that describe the situation of people who migrate from one country to another, and these concepts are important for defining the status of the migrant in the country. In the literature, as a result of reasons such as race, religion, political differences etc. in the country of citizenship, the concept of 'refugee' (UNHCR, 2016) was used for people who fled their country and could not return to their own country because of the fact that they think that they are in life-threatening condition. But in this study, the mass flux of the Syrian people who migrate to Turkey, are called as "refugee" as they may be temporary in the country and the prospects for return to their country when war finishes and regarding the absence of a status officially defined (Vardar, 2015). In the initial process, it is thought that Syrians arriving in Turkey were not permanent, the civil war in Syria has been started 9 years ago and continues. As a result of the observations made, it is concluded that the Syrian refugees who continue their lives in Ankara will not return and they have established a life in the region.

As a result of the civil war in Syria and the opening of border crossings by Turkey and the beginning of a mass flux of people from Syria, the government's temporary protection policy stance, as the primary action plan in 2011 in 10 different cities, 26 refugee camps were established. These camps originally hosted approximately 256 thousand Syrians. Within the scope of the findings of the study, it was determined that the majority of refugees crossed the borders with 'illegal way'. Even if some of the refugees were originally settled in camps, they have gone to the city centres, where they can "find work", continue their "home life" and continue their "social environment". Bostan (2018) mentions that as time goes on and with the effect of the increase in tension in Syria, many of the Syrian refugees have come out of camps that provide temporary living environments and dispersed in an uncontrolled manner to the provinces where they have connection in Turkey (network, connection). Despite the fact that the idea of being permanent was settled with the end of the war, the interviewees stated that they switched directly to the cities rather than the camps and it was due to the fact that the camps were limited for them, for the family members and for their employment opportunities. Anyway, in the unofficial interviews with

AFAD in 2018 when this study started, only 3-4 camps in large cities will be left, other camps will be closed, and in the remaining camps, only the elderly or sick needy refugees will be accommodated and it was stated that the remaining refugees are now believed to somehow have to live in cities.

Syrians who continue their lives in the region have started to establish a business and living environment for themselves and this finding is in line with the findings of Erdem (2017). This situation brought economic and social problems. As stated by Korkmaz (2017), it has been decided to give a 'temporary protection identity document' to Syrians under temporary protection based on the EU temporary protection directive, in order to control the unregistered employment statuses that arise as a result of their distribution without being registered in the cities and they have been provided with work permit within the borders of the registered province.

However, as a result of interviews and observations, as previously mentioned, the majority of refugees arrived in Turkey unregistered and settled to cities in an uncontrolled manner. For this reason, it has been determined that they did not benefit from the job opportunities municipalities or regional public institutions could provide, and that they work precariously in day-to-day jobs close to the regions they are located to meet their needs but without insurance. This situation, which emerged as a result of the uncertainty of their legal status, was negative in terms of the economic integration of most of the Syrian refugees living in the region. Legal status uncertainty affects economic integrations and it has created negative effects on the use and access to urban services as they arrived in Turkey illegally and unregistered.

It should be noted that the concept of integration is closely related to migration processes. Because this situation is related to the status given to the person while being admitted to the country of entry. It should be known that the status, processes, and strategies applied to the person may vary depending on the countries and the way they enter. The most important feature of this process is that, as stated by Kaya, (2008); Bostan, (2018), it indicates a bilateral change, but illegal passages affect this process negatively, especially in terms of its economic dimensions.

As a result of the researches, integration strategies can be examined in 6 main dimensions and these main dimensions have been examined in detail in the literature

part of the study and have been used as the main focus of the study. These are economic, legal, public, cultural, social, housing strategies (economic, legal, administrative, cultural, social, and housing strategies). It is concluded that the measurement properties used to form the strategy to be applied while determining these dimensions help to construct the strategy to be created. Considering the Syrian refugee studies in Turkey, it is observed that the evaluation is made based on the integration strategies of the Council of the European Union and there are many studies on the economic, social and institutional integration processes of migrants (Kumar, 2016; Erdogan, 2014; İçduygu, 2015; Kirişçi, 2014).

For social appropriation processes, it is concluded that the culture of the immigrant society, the religions of habits, etc. are important. In literature, it has been found that countries generally consider religious practices and the roles of women and men in society while determining these cultural strategies. However, the initial integration of Syrian refugees to Turkey was determined by temporary protection policies and the expectation of sending them back when the war is over, therefore it is thought that the cultural habits of the refugees are not given much importance.

This situation may cause spatial differentiation and polarization if this region has mass flux. It is thought that one of the most important steps that can be taken to prevent these polarizations is that all societies have their own cultures, they have the desire to continue experience these cultures and that these cultural differences have different reflections on human life and space (Temel, Kahraman, 2019). In other words, as mentioned in the previous section, adopting culture, which is one of the integration strategies and the relation of culture with space, is seen as one of the most important steps of social integration. This determination is important for the phenomenon of "more livable cities and lives for everyone" for the mutual harmony of the local people who migrated and the new community that came to the region, as suggested by Göregenli and Karakuş (2014).

From this point of view, it would not be wrong to say that socio-spatial integration represents the physical closeness (Ruiz-Tagle, 2013) that emerged in order to prevent social exclusion and can be created between different social groups. Apart from the reflections of cultural transfers on space, socio-spatial integration processes include 4

main dimensions, which are physical, functional, relational, and symbolic dimensions. And for this study it is thought to be important in these four dimensions.

In this study on Syrian refugees, as well as the social structures of refugees and the fact that these structures are directly related to spaces, issues such as the proximity of social circles and the interaction of different social groups are also important. Social spaces and environments, which are formed by the combination of all these phenomena that concern the social environment within the phenomenon of correctly structured socio-spatial integration, will be a strategy that includes easier solutions on behalf of the cities in the migration processes that can be realized by different communities in the future.

Unlike other immigrants, people experiencing forced migration are fleeing unplanned and to an unknown place to save their lives. In this case, it is thought that the factors such as having the person exposed to forced migration have a fear of life threatening, displacement without taking anything, are slowing down the concept of belonging. People who are forced to migrate may have to start and plan their lives from where they go. At the stage of reconstructing their lives, while trying to integrate with the society and adapt to the local people, they are thought to try to maintain their own culture and habits, and these findings are compatible with the findings of Abadan-Unat, (2002); Adıgüzel is (2016). These findings will be explained in more detail in the ongoing sections and is one of the main facts that form the basis of the study.

In literature, spatial analysis on the areas where migrants live (Harunoğulları and Cengiz, 2014), social and spatial effects of migration (Tümtaş and Ergun, 2016) and aesthetic spatial citations of migration and belonging (Savaş, 2010) have been reached. However, even though these studies give clues on the spatial appropriations of the places where immigrants live, they have not identified the housing factors and qualities of immigrants and have not considered these qualities as part of the concept of socio-spatial integration.

The concept of socio-spatial integration, as well as the cities, is important in the house and residential neighbourhood where the person lives. Although the integration policies implemented by the countries contain discourses about the residential area (see Table.1. Denmark integration strategies, Table.3. Italy Integration strategies)

these discourses were limited. Countries have worked on the number of immigrants who could have been more hosted, the number of immigrants staying / who may stay in public housing, and how much these immigrants spread among municipalities and where they lived. However, even if they have conducted studies on the cultural dimension, they have not made an approach to work on the interior and its surroundings.

Although there are some studies in the literature on spatial analysis (Harunoğulları and Cengiz, 2014), social and spatial effects of migration (Tümtaş and Ergun, 2016), and aesthetic spatial quotations of migration and belonging (Savaş, 2010), Few studies have been encountered on spatial appropriations made by Syrian refugees in the residential areas of their neighbourhood. Although these studies contain some findings on the spatial appropriation of immigrants, in this study, the concept of spatial appropriation comes to the fore as part of social and spatial integration.

In the context of this study, in summary, it was concluded that even a number of refugees making entrances illegally from Syria have an expectation of going to Europe, the majority are living for a long time in Turkey and they now settled and they will go elsewhere. And with the great influence of the fact that they think they are permanent, they have been found to have a tendency to live in regions that have demographic features that they can adapt socio-culturally from camps, close to the centres where they can find jobs and are cheap. This process brought with it the need to implement certain integration strategies and policies. Refugees are not able to take advantage of some of these policies as a result of illegal migration and non-registration. This often prevents them from finding a job or being able to work in an insured job on a monthly salary basis. However, registered refugees can benefit from the financial and nutritional aid provided by government agencies. Likewise, the registered refugees can engage in educational activities. In other words, he can send his child to a school close to where he lives, or he can learn a language. It has been observed that by overcoming the language barrier, both the economic and social integration processes of the refugee in the country can be accelerated. In social integrations, it has been determined that especially NGOs are important. Associations that mediate between the state and refugees, on the other hand, help the refugees to adapt to the country with their help, organization, and activities.

9.2. Appropriation of Space: Appropriation Inside and Outside the House in Socio spatial Integration Process of Syrian Refugees

In the study, the place where the refugee places his house in the country he/she enters; as it is observed in camps or tents, it is determined that they make certain appropriations based on their needs, especially in their houses where they continue their lives in cities. It would not be wrong to say that this process is not only about immigration processes, but to re-construct the place or space where each person started to live while creating a new life. This behaviour is defined as adapting the space in the literature and can be explained as the process of transforming or changing the settled space according to the need, rather than adapting to the existing space (Solak, 2014).

This process, as mentioned above, can be understood as the process of transforming a person's place of residence to where they live. Connecting with daily life experiences to better understand the process will help to understand the impact of this phenomenon in the process of transforming the place into place, and this discourse is in line with the statement of Akbalık (2015). Memory transfers have a great influence on the formation of space. The main reasons for the differentiation of spaces are the differentiation of the ways of transfer of the people from different cultures to the space. This transfer, which can be said to represent the daily routines learned with experiences, is the event, person, place, voice, etc. that are kept in memory. It is related to the transfer of facts to the future and goes in parallel with the transfer of Proust (2008). In this context, it can be said that the place has turned into a place with the experiences in it, the memories that occur in that place and the functions attributed in that place.

These functions are the reflection of one's culture on the space. In other words, in connection with the religious and ethnic infrastructure of people, it can be described as an effort to maintain the lifestyle they are accustomed to with the effect of everyday life experiences, habits, daily routines. These spaces, which the refugees consciously created with these habits, are defined as the space considered in the literature. Conceived spaces are formed by loading certain functions in that space as a result of the appropriations made in the space whose needs have been determined by the person living in that space and adding some spatial attachments to that space for realization of these functions.

As a result of the field study, it is understood that these spatial elements are shaped in the region especially on religious and ethnic characteristics. For example, the tendency to create interior and residential neighbourhoods, where women and men can use individually and where women's privacy can be provided, is seen as a strong determination that refugees living in the region tend to continue their Islamic lifestyles. However, with soft materials such as carpets, rugs etc. used on floors, they continue to create a habit that has been transferred to them for generations, as well as additions that can personalize the place both inside and outside the house (laid on concrete floors in pavements, roads and interior gardens created), as well as their ethnic structures.

With the additions made, cultural transfers can give people an identity where they live and thus create a sense of belonging to those places. With these additions, it can be said that refugees have adapted the space to the order and needs they are accustomed to. It was determined that this attitude should not be the best option for integration. The behaviour of the physical environment appropriation for the literature formed on jurisdiction for control performed by the person settled there, ownership stated that consists of three elements comprising the protection space and the place belonging. It has been determined that these appropriations are carried out with the characteristics of materials that are easily accessible, inexpensive and that can be applied quickly by the refugee, regardless of aesthetic concern. It was concluded that these appropriations, which were found to be made in the region, were to meet the needs within the framework of 'possibilities'. These findings are in line with the statements of Lewicka (2008), Lefebvre (1991) and Ilgin and Hacısalihoğlu (2006). As such, spatial appropriation is an attitude that carries traces of people's pre-existing identities, gives clues about their cultural and economic structures, can be suitable places for one's habits, and can contribute to integration due to all these qualities.

In parallel with this situation, it was determined that they made appropriations on 3 main facts in the research area under the headings of Appropriations inside the House, Allocations, Furniture and its appropriated functions and material. Whether the housing structure they live with Allocations is appropriate or not, the tendency to make separate living rooms for men and women with the haremlik selamlik they use in connection with their cultural habits is at the expense of sacrificing sleeping areas as a result of the insufficient number of rooms in the houses. In addition to this approach,

it was determined that when the small kitchen preference, residence and crowded family acceptance are made, the gathering and the ability to provide an on-site dining area in the middle area are important for allocation appropriations. It was determined that they needed a storage area due to the habit/need for summer winter cooking and the tendency to hide any help they receive as a result of their current living conditions.

Apart from the settlements, the furniture used is considered to be important for the appropriation processes of the space. Because refugees can change the function of the place with the furniture they use, even if they do not have the layout schemes, they are familiar with structurally. In addition, the fact that the furniture they use can be multi-functional shows that they can change the function according to the need. The use of second-hand furniture obtained as a result of the help mostly made in the use of furniture is also intense. The second-hand furniture used may also change function depending on the need.

In the outside of the houses, first of all and in fact, one of the most striking elements was the appropriations which made onto the facades, when the areas where Syrian refugees live in the area where the study was conducted. This phenomenon has been examined under the title of 'appropriations outside the house'. There is an idea that regional additions and areas close to housing and surrounding are formed by creating environments where people can feel free. The courtyards formed with wooden materials collected from the environment are perceived as the refugees ' desire to continue the use of the inner garden/courtyard, which is a reflection of their traditional life, however the intervention in the residential neighbourhoods built to create these courtyards has been identified as an example of a good adaptation, as the refugees 's own method is a free and possibly quick implementation.

As a result of both informal interviews with the people of the region and semi-structured interviews with refugees and observations to their homes during the field study, it was concluded that refugees had some material preferences inside and outside the house. These material changes, which were made due to their habits and cultural structures, generally include interventions to the ground. As a result of cleaning habits, they cover the floors with water-resistant materials (concrete or vinyl), to make soft coverings (carpets) on the floor, which are appropriated due to the habits of sitting, eating and worshipping, and they are inexpensive, lightweight to create storage areas or

socializing areas or they have been found to make coatings that are linked to waste materials, especially outside the house.

As a result of the process of production of space, these appropriations, which are thought to be made as a reflection of cultural transfers, are one of the main elements of this study, and that Syrian refugees living in the region contributed to the appropriation processes to the region and its residences, on the other hand it is thought to damage the city and housing texture due to its uncontrolled construction. In this study, with the integration policies (especially social and cultural integration strategies) and the socio-spatial integration strategies created as a result of the thought of the production process of the space, the appropriation process of the refugee to inside and outside the house will be accelerated and as this process can be controlled, the damage to the urban fabric can be minimized.

In summary, in this study, it is concluded that cultural transfers of different communities, daily life, habits and everyday life experiences may have different reflections on places. It is believed that looking at these items to read spatial reflections with their outlines will facilitate the integration and appropriation process of the migrant group to the country even if the migrant group changes. In this field study progressing in this perspective, interviews with Syrian refugees living in the region and observations about their houses were made. As a result of these observations, important determinations have been made on how Syrian refugees are appropriated inside and outside to their house in the region they migrate to. These findings include findings about their traditional life, pre-war houses, and lifestyle.

In the context of socio-cultural life styles, habits and daily practices, refugees have divided the interior of the houses in the house they live in, according to the haremlik-selamlık habit, and they have done so, even if the number of rooms in the houses is small. However, it was observed that sometimes parents and daughters of the house were sleeping in the same room, but mature brothers could be separated. In addition, as a result of the choice of making 2 separate living rooms, one of the rooms has been appropriated to be turned into a sleeping area for the guests or the children of the house. These appropriations can be made because the furniture used in the created space is furniture that may change their function. If the number of rooms is not sufficient or the household is not very crowded, one of the remaining rooms is turned into an area where

carpet, rugs, mattresses, beds, etc., food, food acquired as a result of aid or food supplies prepared to be consumed in the winter can be stored. In the house, an eclectic appearance created generally for collecting furniture, carpets etc. It is understood that the furniture acquired is preferred as furniture that can be used for other purposes (sofa, bed, wardrobe, etc.). In the observations made, it was seen that these appropriations were made without interfering with the house structure. Refugees who prefer to make a simple white paint on the walls use water-resistant concrete that will not make swelling on the floors as a result of their intensive use of carpets and cleaning habits, or when they wash the house, including walls. Sometimes, these concrete pavements are replaced by vinyl floor coverings with a softer texture.

Appropriations made outside of the house are generally made with free of charge waste materials from the environment or cheap linen, fabric, etc. materials. These appropriations can protect family privacy and prevent the visual connection with the outside. Refugees who prefer to spend time outside or in the courtyards of their homes in their traditional lives use these places for social activities, preparing winter supplies, washing their carpets or as storage areas if there is not enough space in the house.

9.3. Implementations and Recommendations for Further Studies

The information obtained through the literature and the information obtained as a result of the interviews and observations in the research area were compared and summarized in the sections above. Comparisons and observations show that Syrian refugees living in Ankara are permanent. In this context, it is true both that the integration policy should be applied both for themselves and for Turkey. While implementing these policies, within the scope of this study, the most important integration dimension is concluded as there is a socio-spatial integration due to the deep relationship between culture and the reflection of culture on space and the functional, physical, relational and symbolic (sense of belonging, identity) measurements of different social groups.

All these findings indicate that Syrian refugees have made appropriations inside and outside to their houses as part of their socio-spatial integration. At the same time, these appropriations, which are thought to give clues from refugees' lifestyles, are similar to their houses before the war. It is aimed to contribute to the literature where there is no detailed examination of how the Syrian refugees and other immigrants who had to

make compulsory immigration were appropriated to the urban texture of the region they migrated and especially to the interior of the house. In the light of these findings, this thesis aimed to increase the quality of life of communities that have gone through the phenomenon of socio-spatial integration in the context of everyday life practices, forced migrations, and to strengthen the sense of belonging that they have developed /will develop in the country they arrive, thereby to contribute determining the spatial policies of integrations to be developed. In our country, where the socio-spatial integration processes of Syrian refugees are not yet supported by policies. It is thought that presenting practices where spatial appropriations can be understood for these refugees in line with the findings of the study may contribute to the socio-spatial integration strategies. This contribution needs to be drawn up to create road maps for strategies that can respond to habits of refugees/migrants and to enable them to integrate more easily in a socio-spatial sense. And while this contribution is being made, especially with the phenomenon of social integration, the refugees' sense of belonging to the place they live in; it was concluded that by appropriating the places where they can continue their lifestyles and habits, as time passes and they can put an identity on that place and feel safe. As a result of the researches and observations made, it is clear that the person who has been migrated reshaped his/her life and space with these facts mentioned. For this reason, the socio-spatial qualities and the characteristics attributed to these spaces play an important role in this road map, which are summarized in the table below.

Table 37:The Dimensions of Appropriations Inside and Outside the House

DIMENSIONS OF INSIDE and OUTSIDE THE HOUSE APPROPRIATIONS
PRIVACY at OUTSIDE the HOUSE
SOCIALIZING and/or PRODUCTIVE PLACES at OUTSIDE the HOUSE
STORAGE PLACE for STORABLE FOOD INSIDE and OUTSIDE the HOUSE
CAPABILITY of DRY/ WET CLEANING TYPES in THE HOUSE
SEPERATE QUARTERS for MEN and WOMEN in the HOUSE (u type seating in the main room)
EATING AREA in LIVING ROOM
WATER PROOF or SOFT GROUND COVERINGS

In this study, the appropriations made by the Syrian refugees to their places within the context of the aforementioned contexts are seen as practices carried out in '**everyday life practice**'. As mentioned before, it is understood that the appropriations made are reflected to the spaces with memory transfers. Especially in the context of Syrian refugees, it is observed that they adopt Islamic life more than the cultural and ethnic structures. It has been determined that spatial appropriations are transferred to the place especially according to their religious lifestyles. As a result of the study, it has been determined that these practices include findings regarding the appropriations made both inside and outside to the houses. Considerable elements in the study area are the creation of haremlik selamlik spaces, creating a gathering style u-type of seating, creating multifunctional spaces (places used as both a sitting and sleeping area), and intensive outdoor use habits to protect privacy.

This study, which was prepared by conducting in-depth interviews with smaller interviewer groups, can be studied in the next stages by focusing not only on Syrian refugees but also on other immigrant groups and the findings can be compared. The sample of the work can be increased. In order to give the study a statistical strength, it can be expanded using qualitative research disciplines and deeper analysis can be made. The basics of the study are suitable for this situation and can be extended.

The qualities revealed by this extensible study can also be applied to different migration groups, which may allow the creation of socio-spatial characteristics that can be applied for different cultures. In addition, due to the developing and changing technological process, sketches demanded from refugees and whose infrastructure has been created and interpreted in the working methodology can be visualized and experienced with 2D and 3D drawing programs. This situation will enable the development of projects by making the places that can be offered to refugee/immigrant, making it more understandable by the user.

In addition, this study was prepared with a multi-disciplinary style due to the content of the thesis. This will enable this work to be expanded later through a framework that can generate discussions involving other areas/disciplines.

The results of this study, on the other hand, have findings that can be used to improve the integration policies implemented on the basis of countries and especially the socio-

spatial dimension of the integrations. In the houses to be built for immigrants, the findings depending on the variables and qualifications that the appropriations inside and outside of the houses are created can be easily examined and the housing structures to be proposed can be created in this context. Nevertheless, the phenomenon of socio-spatial integration, which does not have many examples in the literature, is a guide for the researchers who are interested in the spatial appropriation processes initiated by immigrants, but it can also contribute to academic studies that can be mentioned in the reproduction processes of the place due to the internal architectural discipline it contains.

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APPENDIX A

Ethical Committee Forms



ÇANKAYA ÜNİVERSİTESİ
REKTÖRLÜK

Çankaya Üniversitesi - ÜNİVERSİTE ETİK
KURULU

Tarih: 24.07.2019

Sayı: 80281877-050-99-E-00000040792



E.0000040792

Sayı : 80281877-050.99
Konu : Etik Kurul Raporu

MİMARLIK FAKÜLTESİ DEKANLIĞINA

İlgi : 04.07.2019 tarihli ve 41645618-050/00000039770 sayılı yazı.

Fakülteniz Şehir ve Bölge Planlama Bölümü öğretim üyesi Doç. Dr. Z. Ezgi KAHRAMAN ve İç Mimarlık Bölümü Doktora Öğrencisi Dilşa Günaydın Temel tarafından yürütülen 'Adaptation of Local Environment According to Socio-Spatial Needs of Syrian Refugees as a Facilitator for Integration: A Case Study in Onder Neighborhood, Ankara ' adlı araştırma projesi ve doktora tez çalışmasında kapsamında gerçekleştirilmesi düşünülen anket çalışmasının, Üniversitemiz Etik Kurul tarafından değerlendirilmesi talebi, Üniversitemiz Bilimsel Araştırma ve Yayın Etiği Kurulu tarafından değerlendirilmiş ve uygun görülmüştür.

Bilgilerinizi ve ilgiliye bilgi verilmesini rica ederim.

e-İmzalıdır
Prof. Dr. Can ÇOĞUN
Rektör

Ek: 03.07.2019 tarih ve 197 sayılı Araştırma ve Yayın Etiği Kurulu Proje Onay Formu

Evrakın elektronik imzalı suretine <https://e-belge.cankaya.edu.tr> adresinden 72002069-b4fc-4ef8-8b50-b2b1beec4126 kodu ile erişebilirsiniz.
Bu belge 5070 sayılı Elektronik İmza Kanunu'na uygun olarak Güvenli Elektronik İmza ile imzalanmıştır.

Merkez Kampüsü: Yukarıyurtçu Mah. Mimar Sinan Cad. No:4 06790, Etimesgut-ANKARA / Balgat Kampüsü : Çukurambar Mah. Öğretmenler Cad. No: 14, 06530 - ANKARA Tel:0 (312) 233 10 00/1134 / 0 (312) 284 45 00 / 134 Faks:0 (312) 233 11 49 / 0 (312) 286 96 31 E-Posta:genelsekreterlik@cankaya.edu.tr



ÇANKAYA ÜNİVERSİTESİ BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU

TARİH : 03.07.2019

SAYI : 197

YER : Çankaya Üniversitesi, Eskişehir yolu 29. Km Yenimahalle/Ankara

KATILIMCILAR : Etik Kurul Üyeleri

ARAŞTIRMA VE YAYIN ETİĞİ KURULU PROJE ONAY FORMU	
Projenin Adı:	Adaptation of Local Environment According to Socio-Spatial Needs of Syrian Refugees as a Facilitator for Integration: A Case Study in Önder Neighborhood, Ankara
Projenin Niteliği:	DOKTORA TEZİ
Proje Araştırmacıları:	Doç. Dr. Z. Ezgi KAHRAMAN ¹ DİLŞA GÜNAYDIN TEMEL (Doktora Öğrencisi) ²
Proje Yürütücüsünün Haberleşme Bilgileri:	1)Tel: 0532 684 16 03 MAIL: ekahraman@cankaya.edu.tr ADRES: ÇANKAYA ÜNİV. BALGAT KAMPÜSÜ, MİMARLIK FAKÜLTESİ Çukurambar Mah. Öğretmenler Caddesi No: 14 06530 Yüzüncüyıl Ankara, Türkiye. 2) Tel: 0505 813 98 03 MAIL: dilsa.gunaydin@atilim.edu.tr ADRES: ATILIM ÜNİ. GSTMF, İç Mimarlık ve Çevre Tasarımı bölümü, Kızılcaşar Mahallesi, 06830 İncek Gölbaşı- Ankara- Türkiye
Araştırmanın Amacı:	Araştırma İç Mimarlık Anabilim Dalı Tasarımda Doktora programı içerisinde yürütülen doktora çalışmasının vaka çalışmasını içermektedir. Çalışma, Ankara Önder Mahallesinde yaşayan Suriyeli mültecilerin, bahsi edilen bölge ve çevresindeki barınma ve kentsel mekan kullanım süreçlerinin sosyo-mekansal entegrasyonları kapsamında incelenmesini amaçlamaktadır.
Araştırmanın Gerekçesi:	Önder Mahallesi kentsel dönüşüm sürecine girmiş olması nedeniyle bölgede ikamet eden yerel halkın çoğunun başka bölgelere taşınmış olduğu, hem 40-45 yıllık yapıların hem de dönüşüme uğramış yeni apartmanları içinde barındıran bir mahalledir. Suriye’de yaşanan iç savaş sonrasında Ankara’ya gelen Suriyeli mültecilerin çöküntü alanı haline almış bu mahalle ve yakın çevresine yerleşerek nüfuslarını arttırmışlardır. Zaman geçtikçe ve sayıları arttıkça bölge Suriyeliilerin alıştıkları hayat tarzlarını ve gündelik alışkanlıklarını rahatlıkla sürdürdükleri bir mahalle haline gelmiştir. Yapılan araştırmalar göçmenlerin/sığınmacıların

Evrakın elektronik imzalı suretinde taşıdığı belge Çankaya Üniversitesi Bilimsel Araştırma ve Yayın Etiği Kurulunun onayladığı ve bu belge 5070 sayılı Elektronik İmza Kanununa göre oluşturulmuştur.

	<p>gittikleri bölgelere zamanla kendi yaşam tarzlarını adapte etmeye çalıştıklarını göstermektedir. Kent mekanını farklı ölçeklerde etkileyen bu durum için ülkemizde eksikliği hissedilen politikaların geliştirilmesi gereklilik halini almıştır. Bu gerekliliği temel alan çalışmada, bölgedeki Suriyeli mültecilerin kentsel mekan ve konut iç mekanını kendi gündelik yaşam ihtiyaçları, ve yaşam tarzlarına göre adapte etme süreçleri sosyo-mekansal entegrasyonun parçası olarak ele alınacaktır. Böylece Suriyeli mültecilerin göç ettikleri bölgenin kentsel dokusunu ve konut iç mekanını nasıl adapte ettiklerine dair detaylı incelemenin bulunmadığı literatüre katkıda bulunmak hedeflenmiştir. Ayrıca Suriyeli mültecilerin entegrasyon süreçlerinin henüz politikalarla desteklenmediği ülkemizde, çalışmanın bulguları doğrultusunda bu mültecilere yönelik hem mekânsal adaptasyon pratikleri için öneriler sunulacak hem de sosyo-mekansal entegrasyon stratejileri geliştirilecektir.</p>
<p>Araştırmanın Yöntemi:</p>	<p>Yukarıda aktarılan amaçlar doğrultusunda geliştirilen araştırma bir vaka çalışması olarak tasarlanmıştır. Altındağ'da bulunan ve Siteler Mobilya üretim sanayi bölgesine komşu olan Önder Mahallesi'nde gerçekleştirilecek olan çalışmada önce gözleme dayalı bir ön çalışma gerçekleştirilerek, alan araştırma konusu kapsamında tanınmaya çalışılacaktır. Ardından, mahallede yaşayan Suriyeli mültecilerden oluşan 25-30 kişilik bir örneklem üzerinde 'derinlemesine görüşmeler' gerçekleştirilecektir. Bölgede bulunan derneklerin (STK) de katkısı ile birlikte ulaşılabilecek görüşmecilerin tavsiyesi/referansı ile yeni görüşmecilere ulaşılmaya çalışılacağından çalışmada 'kar topu' örneklem seçim yöntemi kullanılacaktır. Görüşmelerin yarı yapılandırılmış sorular üzerinden yapılması planlanmıştır (bakınız EK). Görüşmeler yapılırken, görüşmecinin izni olursa görüşmeler sesli kayıt altına alınacak, konuları fotoğraflanacak ve görüşme esnasında ortaya çıkarılan bilgiler yazılı hale getirilecektir. Elde edilen verilerin niteliksel ve niceliksel olarak değerlendirilmesi hedeflenmiştir. Betimleyici istatistikler ile çeşitli dağılımlar, içerik analizleri ile konuya ilişkin kavramsallaştırmalar ortaya koyulacaktır. Çalışma kapsamında örneklemin eski yaşantıları ile şimdiki yaşantılarını karşılaştırabilmek için görüşmecilerden Suriye'deki yaşamlarını ve yaşam alanlarını belgeleyen materyaller elde edilmeye çalışılarak, görsel analizler yapılması planlanmıştır. Ayrıca görüşmecilerin Suriye'deki konutlarının basit krokisi çizimleri istenecektir. Önder Mahallesi'nde yaşadıkları konutlar ise planı ise araştırmacılar tarafından çizilecektir.</p>
<p>Kullanılacak biyolojik, psikolojik ve teknik vb. tüm yöntemleri açıklayan etik ile ilgili özet:</p>	<p>Araştırmaya reşit olmayan çocuklar, kısıtlı ya da engelliler katılmayacak olup, görüşmeciler ile derinlemesine görüşmeler yapılacağından, kendilerine herhangi biyolojik veya psikolojik bir uygulamada bulunulmayacaktır. Görüşmeler, görüşmecilerin, kendilerini rahat hissedebilecekleri ya da kendilerinin belirledikleri yerlerde gerçekleştirilecektir. Diledikleri zaman görüşmeden çekilebileceklerdir. Görüşmecilere, cevaplamaktan psikolojik olarak rahatsız olabilecekleri veya özel hayatlarına derinlemesine inen sorular yöneltilmeyecek olup, önceden belirlenmiş olan sorular yöneltilecektir. Bu sorular içerisinde görüşmecileri tanımlayıcı kişilik bilgilerine yer verilmemiştir. Elde edilen veriler yalnızca bilimsel amaçla kullanılacaktır. Yöneltilcek olan soruların görüşmecilerin üzerinde olumsuz bir etki yaratması beklenmemektedir.</p>

Evrakın elektronik imzalı suretine <https://e-belge.cankaya.edu.tr/adresinden/202009-04/c-428-8050-b2b1bccc4126.kodu> ile erişebilirsiniz. Bu belge 5070 sayılı Elektronik İmza Kanunu'na uygun olarak Yürürlük Elektronik İmza ile oluşturulmuştur.

"Adaptation of Local Environment According to Socio-Spatial Needs of Syrian Refugees as a Facilitator for Integration: A Case Study in Onder Neighborhood, Ankara"

Proje etik açıdan uygun bulunmuştur.

Projenin etik açısından geliştirilmesi gerekmektedir.

Proje etik açısından uygun bulunmamıştır.

İmzalar:



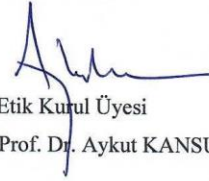
Etik Kurul Başkanı
Prof. Dr. Nurettin BİLİCİ



Etik Kurul Başkan Yardımcısı
Prof. Dr. Sıtkı Kemal İDER



Etik Kurul Üyesi
Prof. Dr. Erdoğan DOĞDU



Etik Kurul Üyesi
Prof. Dr. Aykut KANSU



Etik Kurul Üyesi
Prof. Dr. Feriha Bilge TANRIBİLİR



Etik Kurul Üyesi
Prof. Dr. Mehmet TURHAN



Etik Kurul Üyesi
Prof. Dr. Haşmet TÜRKOĞLU

Evrakın elektronik imzalı suretine <https://e-belge.cankaya.edu.tr> adresinden 72002069-b4fc-4cf8-8b50-b2b1bcec4126 kodu ile erişebilirsiniz.
Bu belge 5070 sayılı Elektronik İmza Kanunu'na uygun olarak Güvenli Elektronik İmza ile imzalanmıştır.

APPENDIX B

Questionnaires

GÖRÜŞME NO:

Evaluating Appropriations Inside and Outside the House as a Part of Socio-Spatial Integration Process of Syrian Refugees: A Case Study from Altındağ, Ankara

Araştırma İç Mimarlık Anabilim Dalı Tasarımda Doktora programı içerisinde yürütülen doktora çalışmasının vaka çalışmasını içermektedir. Çalışma, Ankara Önder Mahallesinde yaşayan Suriyeli mültecilerin, bahsi edilen bölge ve çevresindeki barınma ve kentsel mekan kullanım süreçlerinin sosyo-mekansal entegrasyonları kapsamında incelenmesini amaçlamaktadır.

A. ANKETİ YANITLAYAN KİŞİ İLE İLGİLİ BİLGİLER

1.Ad/ Soyad:	2.Uyruk:	3. Yaş:	4. Cinsiyet: <input type="checkbox"/> Kadın <input type="checkbox"/> Erkek
5. Eğitim durumunuz:	<input type="checkbox"/> Okuryazar değil	<input type="checkbox"/> İlkokul	<input type="checkbox"/> Lise <input type="checkbox"/> Lisans ve üstü
6. Mesleğiniz:	7. Hanede yaşayan kaç kişi sayısı:		

B. GÖÇ SÜRECİ

8. Türkiye'ye nasıl geldiniz?
9. Neden Türkiye'ye göç ettiniz? İmkan olsa nereye göç etmeyi tercih ederiniz? Neden?
10. Buraya göç ettikten sonra Suriye'ye gitme fırsatınız oldu mu? <input type="checkbox"/> Evetkere <input type="checkbox"/> Hayır
11. Suriye'de yaşamaya devam eden tanıdıklarınız var mı? <input type="checkbox"/> Evet <input type="checkbox"/> Hayır
12. Ülkenize geri dönmek istiyor musunuz? Neden? <input type="checkbox"/> Evet <input type="checkbox"/> Hayır Çünkü.....

C. EKONOMİK YAPI

13. Türkiye'ye gelmeden önce ne işle uğraşıyordunuz? Şu anda ne iş yapıyorsunuz?
14. Sigortanız var mı? <input type="checkbox"/> Evet <input type="checkbox"/> Hayır
15. Hanede çalışan kaç kişi var?

D. YASAL SÜREÇLER VE KENTSEL HİZMETLERİ KULLANIM

16. Türkiye vatandaşı mısınız? <input type="checkbox"/> Evet <input type="checkbox"/> Hayır
17. Türkiye'de bulunduğunuz sürece hükümetin size sunduğu hangi olanaklardan faydalandınız? Buradaki yaşantıya alışabilmek için ne gibi haklarınız olsun isterdiniz?
18. Türkçe biliyor musunuz? <input type="checkbox"/> Evet <input type="checkbox"/> Hayır
19. Okul çağında olan çocuklarınızı okula gidiyor mu? <input type="checkbox"/> Yok <input type="checkbox"/> Evet <input type="checkbox"/> Hayır
20. Belli bir konuda beceri kazandırıcı veya dil öğrenmeye yönelik kurslara katıldınız mı? <input type="checkbox"/> Evet <input type="checkbox"/> Hayır
21. Sağlık hizmeti almak için nereleri kullanıyorsunuz?
22. Toplu taşıma araçlarını kullanıyor musunuz? <input type="checkbox"/> Evet <input type="checkbox"/> Hayır Ne sıklıkta mahalle dışına/şehir merkezine çıkıyorsunuz?
23. Gündelik ihtiyaçlarınızı genellikle nereden karşılıyorsunuz?
24. Önder mahallesine yerleşmeniz ne gibi özellikleri etkili oldu?
25. Önder mahallesini güvenli buluyor musunuz? <input type="checkbox"/> Evet <input type="checkbox"/> Hayır Çünkü.....

26. Önder mahallesine yerleşmiş olmaktan ne kadar memnunsunuz? Burada oturmasanız Ankara'da nerede oturmak isterdiniz? 5 üzerinden değerlendiriniz (5 en yüksek değeri, 1 en düşük değeri temsil etmektedir).

1 2 3 4 5

E. KÜLTÜREL YAPI VE SOSYAL İLİŞKİLER

27. Suriye'de gününüzü nasıl geçiriyordunuz? Yaşamınıza şekil veren gelenekleriniz nelerdi?

28. Suriye'den gelirken yanınızda ne getirdiniz?

29. Önder mahallesindeki komşuluk ilişkileriniz nasıl? Suriye'dekinden farklı mı?

30. Kurum ya da Kuruluşların veya yerel yönetimlerin size sunduğu toplu sosyal aktiviteler var mı?

31. Önder mahallesi veya yakın çevresi haricinde oturan tanıdıklarınız var mı? ? Evet Hayır
Ne sıklıkta görüşüyorsunuz?

F. MEKANSAL KULLANIM VE ENTEGRASYON SÜREÇLERİ

İÇ MEKAN

- SURİYE**
32. Suriye'deki evinizi tarif edebilir misiniz? Nasıl bir yerde yaşıyordunuz?
33. Hane halkı evi nasıl kullanıyordu? Konutun iç mekan organizasyonu nasıldı?
34. Evinizde kendi ihtiyaçlarınıza göre sonradan düzenlemeler yapmış mıydınız? Evet Hayır
35. Evinizde nasıl mobilyalar kullanıyordunuz? Evet Hayır
- Evinizde geleneksel mekanlar/malzemeler var mıydı? Evet Hayır
36. Türkiye'ye gelmeden önceki evinizin basit bir krokisini çizebilir misiniz?
37. Şu andaki ev kendinize mi ait kira mı? Kiracıyım Ev sahibiyim
38. Şu an oturduğunuz eve nereden ulaştınız?
39. Şu an oturduğunuz evin Suriye'deki evinizle benzeyen yanları var mı? Sizin alışık olduğunuz düzene getirmek için evde değişiklikler yaptınız mı? Neler?
40. Şu an yaşadığınız konutunuzda kendi ihtiyaçlarınıza ve yaşam tarzınıza göre daha fazla dönüşümler yapmak ister miydiniz? Neler?
41. Şu an yaşadığınız konutun ihtiyaçlarınızı ne derecede karşıladığınızı ve sizin yaşam tarzınızı yansıttığını düşünüyorsunuz? 5 üzerinden değerlendiriniz (5 en yüksek değeri, 1 en düşük değeri temsil etmektedir).
- 1 2 3 4 5

KENTSEL MEKAN

- ÖNDER MAHALLESİ**
42. Önder Mahallesinde nereleri kullanıyorsunuz?
43. Önder mahallesinin sizin sosyal ve gündelik ihtiyaçlarınızı ne derecede karşıladığınızı ve sizin yaşam tarzınızı yansıttığını düşünüyorsunuz? 5 üzerinden değerlendiriniz (5 en yüksek değeri, 1 en düşük değeri temsil etmektedir).
- 1 2 3 4 5
44. Önder mahallesinde uzun vadede bir yaşantı düşünüyor musunuz? ? Evet Hayır
Çünkü
45. Kendinizi Önder mahallesine ne kadar ait hissediyorsunuz? 5 üzerinden değerlendiriniz (5 en yüksek değeri, 1 en düşük değeri temsil etmektedir).
- 1 2 3 4 5

CURRICULUM VITAE

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BS	Bilkent Univ. Interior Arch. And Envr. Design	2010
High School	Tevfik Serdar Anadolu Lisesi, Trabzon	2004

WORK EXPERIENCE

Year	Place	Enrolment
2017- Present	Atılım Univ. Dep. Of Int. Arch. And Envr. Design	Research Asst.
2013-2017	DEB Design Studio	Project Supervisor/Partner
2012-2013	Hacettepe Univ. V.H.S. dep. Of. Indust. Prod. Des.	Instructor
2011-2012	TEPE Home/ Furniture	Assist. Chief
2010-2011	YÖN Companies Group	Department Chief
2010	ERKEM Group/ MITS	3D visualiser

CONFERENCE PRESENTATIONS and PUBLICATIONS

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