Forced Migration and Coexistence

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Syrian refugees in Gaziantep—because of turmoil in home country are slowly integrating into local society; however, social process is easy neither for them nor for the locals. Two cultures emerged as a result of presence of cultural values and lifestyles of both the locals and refugees. Refugees, initially hesitant upon arrival, gradually settled and changed in behaviours, goals, and expectations. Due to changing social climate, local residents experienced a greater amount of anxiety toward various aspects of social life. Aim of this study is to identify and, subsequently, eliminate issues of social integration experienced by refugees in Gaziantep to promote peaceful coexistence between them and the locals. To achieve these, it is necessary to analyze, in detail, needs and expectations of refugees to ensure that expectations of both refugees and residents are fulfilled. 185 adult refugees in Gaziantep and 80 adults in a camp were surveyed by researcher to understand expectations of refugees regarding social life. Playgrounds, sports areas, rest areas, car areas, pedestrian roads, parking lots, recreational facilities, mosques, condolence places, parks, shopping areas, cafes, and tea gardens were evaluated in survey. Questionnaires were graphically displayed in Microsoft Excel after being analyzed as percentage in SPSS program. This work displays that there is a need for good planning while evaluating capacity and expectations of social reinforcement areas in city, ensuring expectations of both refugees and city dwellers for social facilities to be used, telling of culture of city dwellers.

Keywords: migration, refugee, coexistence, city dwellers, life style, expectation, culture, social areas

1. Introduction

Turmoil, civil commotion, and wars in the New World Order, especially in Asian countries have highlighted the significance of addressing the refugee problem. In particular, since 2011, refugees in Syria have been forced to leave their country. According to the United Nations High Commissioner for Refugees, shown in Figure 1.1 as distribution of Syrians by Country,1 in 2015, there were 4,015,256 Syrian refugees, including 259,187 refugees staying in temporary shelters in Turkey2 and 2,521,907 refugees residing outside of temporary shelter centers.3 Refugees have preferred to settle in cities such as Gaziantep, Sanliurfa, Kilis, Hatay, Kahramanmaras, Adana, Adiyaman, Osmaniye, Mardin, Malatya, and Mersin, all of which are close to the Turkish-Syrian border. In Gaziantep, in total of 367,096 people had been registered under temporary protection and 20,162 granted a residence permits by 2017.4

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Migration often induces behavioural changes throughout the socio-cultural area. The process of adaptation, conflict, and interaction takes place as migrants must consolidate their former lifestyles with those of their new destination. In addition to geographical and spatial displacement, migration induces sociological, economic, and cultural changes. When migrants form a large mass, the effect is assessed according to the proportion of the migrated population, and these become mutually important.

Social problems arise in society if groups do not fulfill their functions or if relations are irregular. Integration is important for the continuity of a group. Integration is the only thing that influences the
maintenance of group existence. The number of group members, similarities between members and relocation influence integration. Consequently, similarities and differences emerge. Socialization is the process in which an individual is educated and becomes involved in a society, whose customs a refugee is taught; moreover, the individual becomes a member of the local social life. It is also important to conform to norms, to learn roles, and to acquire skills while gaining a sense of identity and coexisting with the host culture. As a result of living in a group, refugees’ compliance with the norms and their socialization are important for social integration.

Culture is also important for ensuring social relations. Culture is a complicated set of all the skills that a person possesses as a member of society. This is the reason why Johann Gottfried Herder defined culture as “a factor that unites group members within harmonious communities which have common authentic life styles.” Over time, cultures change based on their environment, exposure to other cultures and personal development. Fitcher expressed the binding effect of two cultures as involving social virtues related to rights and love. Ideas and cultures are expected to be respectful towards the core values of the dominant culture.

Since 2011, the number of Syrian refugees living in Gaziantep has been one in every five individuals within a population of about 2 million. Initially, residents considered the refugees as temporary guests who were expected to leave; however, the refugees ultimately were forced to resume their lives locally rather than by returning to their home country. Therefore, locals have been confronted by refugees’ need for shelter, employment, and social presence. The increasing number of refugees, differences between the two cultures, and the necessity to assimilate refugees into every area of social life have negatively affected local residents. Since the refugees are unfamiliar with the culture and perspectives of the local inhabitants and, for the most part, as shown in Figure 1.3, desire to keep their lives as they were in their countries, issues regarding compliance have increased alongside economic and legal constraints. Naturally, individuals’ lives and cultures have begun to change as a result. The aim of this study is to promote integration by determining the structural and spatial needs of the social facilities which are shared by city dwellers and refugees, including revising existing ones accordingly and planning new open and/or closed areas.

Fig. 1.3. Changing new life in the tent of the refugee family.
2. Adaptation Problems of Refugees and City Dwellers

The most important problem to be solved regarding the arrival of refugees in Gaziantep is the coordination of life together. Thus, there is a need to ensure that the expectations of both refugees and city dwellers for social facilities are met and evaluate the capacity and expectations of social reinforcement areas in the city as well as displaying the fact that there is a need for good planning. Consequently, the following should be considered:

- What social facilities did the refugees use in their cities?
- What were the cultural habits and use of social areas like?
- What kind of living space do the refugees expect according to the current situation?
- Do the wishes of the refugees coalesce with life in the new city?

When refugees come to Gaziantep, on the one hand, they struggle to survive, dealing with such problems as securing shelter for themselves and their families, finding work, and acquiring the Turkish language as well as coping with cultural differences, low-wage employment, high rent, social integration, children’s incomplete education, and inadequacy of education in their own language. On the other hand, some refugee’s gradually have attempted to understand, to learn, and to apply the new culture’s rules in order to survive. People from different social backgrounds and with different languages have attracted the attention of people living in the city with their own culture, language, and experience. Moreover, the refugees who were initially considered temporary guests are today viewed as permanent dwellers, which has increased anxiety among city dwellers. Local people see refugees as the people they have to share their lives with, and it has also become important that one in every five city dwellers is Syrian and the cultures influence each other.

Changes such as increases in housing prices and demand for work, the presence of new social spaces created by refugees, the use of existing social areas by the refugees, the changing city-scape, crowded families, and excessive numbers of children, and shared educational facilities make it necessary to evaluate how the rights of local dwellers are being impacted, as well. When refugees first arrived in Gaziantep, they continued to live in a shy, nervous way, but today they are trying to protect their own rights and living in a more natural way, which has increased the anxiety of local inhabitants.

The present situation is experienced together by both refugees and locals, and it is not known whether the presence of refugees in Gaziantep will be temporary or permanent. The co-inhabitance of the two cultures and the changes brought by refugees are affecting both groups. Vital aspects of the business, economic, social/cultural, and education/training fields all are affected, as well.
Figure 2.1 displays Syrian life, e.g., the social/cultural facilities and related living areas, while Figure 2.2 portrays the cultural life of the present city. In both components, one can...
see Figure 2.3 signboards written in Arabic, hookah cafes, Syrian restaurants, houses in

Fig. 2.3. Signboards written in Arabic, hookah cafes, and Syrian restaurants in Gaziantep.
which several families live together, shown Figure 2.4 changes in traffic, and crowded hospitals.

![Image of Gaziantep traffic](image1.jpg)

Fig. 2.4. Changes in traffic in Gaziantep.

Common values as well as closeness, unity, and solidarity in a community are important for the existence and continuity of the society. It is important to eliminate the needs of members and ensure a healthy and harmonious life. It is also significant to integrate the groups, organize the relations between groups, ensure the demands that are suitable for the rules of the society and the culture, take into consideration the attitudes and interests of the people, create an environment which will contribute to the socialization process, and determine common areas.

3. Social Area Evaluations by Syrian Refugees

According to the fact that two different communities necessarily live together and share existing social areas, it is inevitable that this use is not pleasing and comfortable in the same way for everyone. Requests for social facilities change according to expectations. To achieve the goal of this study and to evaluate the expectations, 185 adult Syrian refugees in Gaziantep city and 115 adult Nizip tent-camp refugees were polled under the leadership of Derya Bakbak, the former by Gaziantep University Arabic Architecture students, and the latter by AFAD (Prime Ministry Disaster and Emergency Management Presidency). The survey entries defined in the SPSS program were analyzed as a percentage.

3.1. Syrian Refugees in Gaziantep City

The obtained percentages are shown graphically as intensive usage, normal usage, rare usage, “I don’t use it” and “there is none.” As shown in Figure 3.1, the refugees living in the city evaluated the following social
facilities areas: playgrounds, sports areas, rest areas, car areas, pedestrian roads, parking lots, recreational facilities, mosques, condolence places, parks, shopping areas, and cafes. In the evaluation of all social facilities, normal usage is shown as the highest.

![Fig. 3.1. Results of the survey of the refugees living in the Gaziantep.](image)

The results of this survey reveal the following:

- In the normal usage evaluation, playgrounds, resting area, pedestrian roads, recreational facilities, mosques, parking lots, shopping areas are the areas with the highest usage and the average amount of normal social usage is 50%. This result indicates that half of the refugees use social areas at a normal level.
- In the intense usage evaluation, playgrounds, resting areas, pedestrian roads, driving areas, recreational facilities, mosques, parks, shopping areas are the areas with the highest usage, but the percentages are not as high as the ones of the normal usage. The average is 20%. 1/5 of the refugees use the social areas intensively.
- In the rare usage evaluation, 1/4 of those polled said that they use condolence places and sports areas rarely. The average of rare usage of the social areas is 12%.
- In the “I don’t use it” evaluation, parking lots, driving areas, sports areas, and cafes are the areas with the highest percentage. 15% of those polled do not use social areas.
- In the “there is none” evaluation, cafes as well as condolence places are the areas with the highest evaluation. “There is no such social area” has a percentage of 6%.

Based on all the evaluation results, the following should be noted:

- 70% of the refugees use the social areas in intense and normal ways.
- 84% of the refugees stated that they use park and shopping areas, 77% stated that they use recreational facilities and playgrounds, 69% stated that they used resting areas, and 60% stated that they used cafes in intensive and normal ways.
- Parks, playgrounds, and resting areas were evaluated by 5% as “there is none.”

The usage of pedestrian roads is far above the usage of driving areas and parking lots. This situation is based on their insufficient economic conditions.
3.2. Syrian Refugees in Nizip Tent-Camp

The Syrian refugees are also being hosted in the tent cities and in the container towns of Gaziantep, Hatay, Şanlıurfa, Kilis, Mardin, Kahramanmaraş, Osmaniye, Adıyaman, Malatya, and Adana provinces.

In Gaziantep, around 400,000 Syrians were registered; 25,755 Syrian live in camps in Gaziantep, distributed as follows: There are 1,586 tents and 6,336 Syrians in the district of Islahiye in Gaziantep; 1,632 tents and 5,963 Syrians in the district of Karkamis; 1,873 tents and as shown in Figure 3.2, 285 Syrians in the district of Nizip; and 908 containers as well as 4,171 Syrians in Nizip.\(^8\)

![Fig. 3.2. Nizip Tent Camp.](image)

According to Figure 3.3 the regulations of tent city installation, for social facilities it is necessary to have at least 800 square meters for worship, 4,000 square meters for children’s playgrounds, 4,500 square meters for education, 2,000 square meters for recreational facilities, 10,000 square meters for total courses, 2,000 square meters for sports facilities, and 4,000 square meters for markets. These areas are also now available in the Nizip camp.\(^9\)

![Fig. 3.3. Refugee Camp plan.](image)
According to the results of the questionnaire and as shown in Figure 3.4, an assessment of the social areas in the tent city reveals the following:

- In sufficiency assessment, education areas are the most highly valued. The sufficiency average is 22%.
- In insufficiency assessment social areas, areas for necessary needs and playgrounds, sports areas, and outdoor sitting areas are evaluated. The insufficiency average is 32%.
- In “I’m not sure” for social areas, the average is 46%.

In conclusion, refugee camps in Turkey are among the best in the world in terms of living areas, cleanliness, security, social spaces, healthcare, education, and camp settlement. The current camps for Syrian refugees were built in 2012 when the refugees first arrived. In these camps, vital facilities regarding health and all social amenities are available. However, this life is far away from the city centre, and some refugees have remained in the camps for the past five years. The high rate of “I’m not sure” answers is based on the situation that the people living in the camp desire the city lifestyle but are unable to afford it.

4. Results

In the present in Gaziantep, it is important to ensure the rights of two communities to a healthy environment by integrating the needs and social values of both groups into new plans and projects, both spatial and sociological. This study proposes the union of architectural designs and social facilities and, therefore, a “coexistence” culture. In order to manage this situation with the least harm to both groups, the most prior necessity is to commence with spatial solutions. The co-existence of these two groups will be healthier if it happens not by isolating the Syrian community but rather by uniting already together-living communities with a common discipline. This situation needs to be evaluated from the following two perspectives:

1. To clear the way for economically advanced people, people start their own businesses in order that they can purchase properties.
2. On the other hand, it is necessary to accommodate, with public support, the economically disadvantaged category in living spaces and to design the living spaces with the social facilities as a whole: parks, picnic areas, sports areas, recreational areas, educational areas, shopping areas, and playgrounds. These
spatial designs should be prepared in such a way that the two communities may be brought together and complement each other; they are strong in terms of social development and their integrity is preserved.

Efforts are geared toward aiding refugees in adapting to the local social life in healthy, manageable areas without isolating them from local residents. Steps are taken to build or revise social facilities without ignoring the expectations of the refugees. When using the data obtained from this research, it is necessary to attempt to prevent negative situations that can occur during the process of integration. Therefore, the following should be considered:

- Social settlement areas such as family living centers and community centers should be widespread to solve the adjustment problems of newcomers to the city and to ensure social integration.
- The social life habits of Syrian refugees and the social habits of the locals should be transformed into a positive synergy.
- In regulations to be made in existing social facilities, such designs should be made that will be used together by refugees and the public.
- It is important to make an educational master plan that prepares refugees for city life according to the demographic structure of the refugees in social facilities.
- Workshop space designs should be prepared for practical work that will be evaluated according to the skills of the refugees and will reveal their skills.
- The districts densely populated with refugees should be evaluated in a household-based way, and it is necessary to plan structures that can provide social education and information transfer with equal transportation for everyone. The transportation should be provided from the neighbourhoods around the area.
- Compulsory programs should be organized to ease integration and to provide refugees with more information on such topics as local customs, traffic patterns, food culture, domestic wastes, health, communication, cleaning, security, etc. Moreover, it is necessary to conduct internal planning with the support of social education structures and training, simulation, music listening, small movie theatres, internet access and conference rooms which will accelerate adaptation.
- Alongside the training of adult refugees, children’s play-rooms for young children, a nursery for working mothers, and language-training rooms for children are important places in the design.
- When assessing the structures for social use, it is possible to plan combined and/or separate education and social usage according to the demographic distribution areas of women, men, young people, and children. There should be designs of places within social facilities allowing common use for refugees and city inhabitants where women can satisfy their needs for hygiene, beauty, and health. According to the habits of Syrian women, social facilities designed for gathering, guest reception and feasts should be planned, as well. Places facilitating the integration of young people such as study rooms, sports centers, music areas, cinemas, and computer labs should be planned. Nursery schools and kindergarten facilities for refugee children should be planned as well as those which provide games and language-training, compensating for the period when refugee children cannot go to school. In areas where mostly refugees work, there should be places for men facilitating adaptation and dialogue, where industry-refugee-work educational programs are available for all workers as well as trainings on city culture for those who start their own businesses and spaces for activities and educational programs addressing such issues as “how to realize trade without feeling the difference for those who live in the city.”
- There should exist social facilities and areas where refugees can use, develop and play their own music and equipment, and these should be located within social facilities in the city.
• Social areas with hookah cafes should be designed in a combined or separate way so that it is possible to accommodate the customs of refugees.

• Training schools involving both Gaziantep and Syrian food culture as well as social facilities with restaurants and services which provide both education and service should be designed.

• The signs on emergency areas should be standardized and presented in both Turkish and Arabic.

• Tables, seating facilities and barbecue areas within green areas, parks, banks, etc., that offer more service opportunities should be revised with additional designs considering the number of people in Syrian families.

• Elderly care places, disability and rehabilitation centers, and orphanages should be available for refugees, and local residents should be presented with designs that enable their specific usage.

Notes


