A SUSTAINABLE INTEGRATION FRAMEWORK TO CONNECT
DISPLACED COMMUNITIES WITH HOST NATIONS

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Sustainable Integration Framework to Connect Displaced Communities with Host Nations

Abstract

The term "displaced" refers to an individual or group of individuals who are forced from their home place because of war, persecution, or natural disaster. Hence, displaced people have had to leave their homes to another location because of external communal forces. Given the displaced community is required to settle in another location away from their own homes, the integration of the displaced into the host community is considered as a multifaceted process. The goal is to create a connection between each displaced person and the host societies for each of the different spatial contexts: locations at different zones with different contexts. In recent times, displaced population can be found all over the world, and the population is increasing every year.

Settlements for displaced communities are nothing new. However, the displaced population all over the world is increasing at a high rate. This phenomenon is directly related to various social aspects and political issues. Additionally, other factors, such as economics and religious concerns, including multiple environmental issues are the impactors of the increasing population of displaced communities. Therefore, the world interprets the influx of displaced people often as burdensome and sometimes as hostile. Each of the displaced communities have a different story with respect to its context. Climate and culture vary accordingly. The temporary settlements of the displaced communities are observed to be located along the thresholds, boundaries, and borders of the cities. The connections between buildings, streets/buildings, and plaza/street/buildings, create potential spaces that redefine the segregation to integration. These connecting nexus can be defined or reimagined into a communal space for integration. The landscape connects the culture of both the societies by the implementation of civic spaces for integrated activities. The unity of the communities of different socio-economic culture can help in filling the gap with the aid of architecture.

This research proposes the development of a framework for the development of the displaced communities into new host cities, which will further connect the existing cities by the means of integrated communal services. This strategy weaves the host society and displaced society to develop a common platform of interest. The result of this research will have direct impact on the community when stretched and integrated with a sustainable functional scheme, regulations, and securities.

Keywords: Displaced, Host, Countries, Integrated, Sustainable, Communities, Contexts, Space, Population, Settlement.

My Journey and Acknowledgement

Anika Anisha

Miami University

Nature presented us the pandemic, right when I was dealing with my thesis on Humanitarian Crisis. Therefore, I was overflowed with stress. Break-downs and panic-attacks were the added seasonings to my life, since the pandemic came into the scene. I had battled with my mind and emotion as days went by. "I will and I have to", buzzed behind my ears constantly. In the midst of all, extracting every bit of will power, I have defended my M.Arch. Thesis virtually on the April 22, 2020. I cannot thank the Almighty and my loved ones around enough for their constant support and prayers.

My sincere gratitude to my advisor Diane Fellows and my reader John Reynolds for mentoring me and help me shaping my thoughts for my thesis research. I would like to thank my thesis consultant, John Becker for guiding me thoroughly during the initial phase of research and site analysis. Also, grateful to John Blake, thesis consultant, for his inputs during the design development. Special thanks to my thesis studio instructor, Jeff Kruth, for conducting the virtual reviews during the pandemic and for insightful comments during the class.

Immense thanks to Prof. Craig Hinrich, for his support throughout my M.Arch. journey. Special thanks to Coni Biggs for chocolates, smiles and her constant support. Nonetheless, thanks to Prof. Sergio Sanabria for encouraging me to think critically during the two years at Miami university. I am grateful to all the people from I learned a word.

I will miss my graduate studio friends, whom I bugged around the studio for "munchies". Thank you for those nuts and cookies. Also, thanks to the bunch, for those deep hypothetical conversations, which never had a period.

Thanks to my parents for making me stronger everyday with their "power dose" words and prayers. Also, grateful to the "apples of my eyes", my two younger brothers for always encouraging me. Thanks to my family and in-law family members, for their prayers and wishes. My list of unconditional friends, who are always there for boosting me up in all seasons of my life.

Special gratitude to my dearest husband for commuting 3 hours to his work, keeping me sane and guiding me throughout the journey.

Introduction
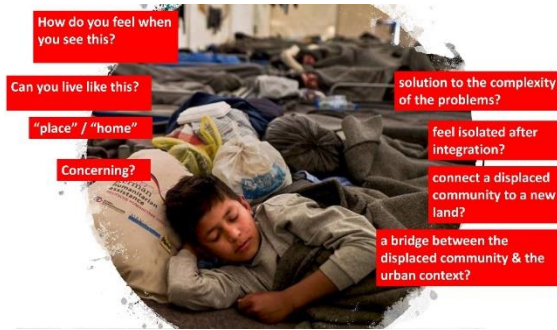
My "place" is my "home". Every person has her own "place", defined as "home". However, there is a large population, across the world, who once belonged to a "place", their "home", but, are no longer able to have a "home". Termed as "displaced", communities who are politically homeless, and the reality of life, has placed communities at a point where they do not have, or belong to, their own "place". An average of 44,000 people is displaced every year by war, persecution, or natural disaster.

Figure 1: Humanitarian Crisis all over the World. [Source: Business Globalist]

Figure 2: Trend of Global Displacement and Proportion Displaced 2007 - 2017 [Source: UNHCR.org]

As the displaced people become disconnected from their own homes, places, or land, and get settled in a different host community, therefore, they do not tend to connect themselves to the new land. However, according to an estimation by UN, it has been observed that very few refugees return to their homelands. Therefore, the displaced communities tend to spend a long span of time at the "temporary" camps, which eventually becomes a permanent infrastructure and a part of the urban context. Although, the displaced communities live within the host communities on the new land, the displaced communities do not seem to connect themselves to the context of the new place. This is because they do not find their culture and language around. Can we connect a displaced community to a new land? Can we create a bridge between the displaced community and the urban context? Will the displaced community feel isolated after integration? The displaced communities are placed at the outskirts of the countries. Borders, thresholds, and boundaries are developed at the edges of the communities. These borders are invisible, visible, and vary in scales. The barriers restrict the permeability of culture, resources, and communications.

UNHCR applies a tri-phased approach for situation analysis. The phases include analysis of the relevant information, mapping of resources and capacity, and finally, assessment of participation. Altogether, this allows a general knowledge on available capacities, probable solutions, and related risks for protection. Eventually, the tri-fold study can effectively allow the planning of participation to develop UNHCR Country Operation Plans, work plans or related humanitarian appeals, and action plans for the community.
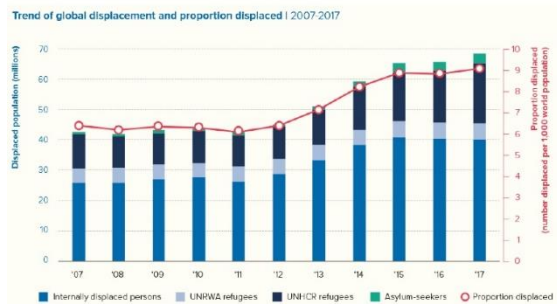
A methodical approach for situation analysis is required to be performed on a regular basis in all phases of the operation. Inter-agency and stakeholder meetings should include organizations of the community and their corresponding representatives. Data collected using population surveys and exiting information should be incorporated into the overall situation analysis. The various stakeholders can then be easily identified, including their prioritized interests, and eventually, it can be assured that the expertise and resources are properly employed towards the necessary actions. Eventually, an assessment survey of participation is conducted
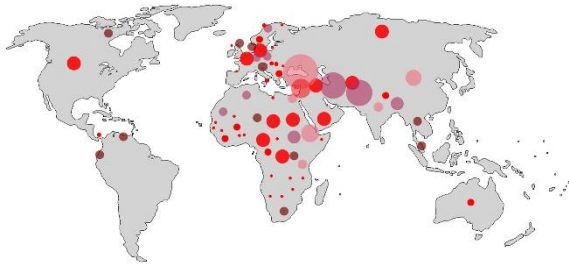
Figure 3: Global Refugee Camp Sites [Source: UNHCR.org]

on a sample of the population. The survey is then utilized to interpret the risks of protection, the allowed capacities, and the proposed actions, and most importantly, to validate the available information and performed analysis results. A cooperative effort should therefore be made to verify and validate the assessment results, probable solutions for crisis resolution, the risks of protection, and the overall implications of available resources, such that, the priority of the activities, required budgetary support, and the relevant programs can be identified.

A thorough study about the current scenario of the displaced communities is done for the selected sites: Za'atari Refugee Camp, Daadab Refugee Complex and Refugee Camps in Turkey.   This study includes detailed site analysis, analysis of photographs and studies of urban contexts and landscapes with the help of GIS maps, and as well as literature analysis of research conducted by those such as the UNHCR and NGOs engaged with refugee sites. This study helps in the understanding of the condition in which the displaced are living, and the lifestyle they had back in their countries compared to the lifestyle they have now in the refugee camps. Their lifestyle also reflects their culture. Refugee camps globally have different cultures based on the origins of the refugees who fled from their homelands. Therefore, a cultural diversity is observed by the means of thorough analyses of the refugee camps around the world. Due to differences in the origins of the refugees, each of the camps have different language and tradition. As a result, the way of

integration between displaced communities and the host societies differ accordingly.

With respect to an urban context, the connection between the displaced community and the city for each of the contexts are examined, which focuses on the medium and condition of the connections. The study of the connections can help in the conceptualization of the idea is implemented to establish the connection between the displaced and the host community, and eventually allows a sustainable integration for both the communities.

In addition, the surveys performed by UNHCR, UN and World Bank based population, gender distribution, age, community facilities, economy generation, and health are to be analyzed to establish the proposed sustainable integration framework. A new framework is developed with the inspiration from the research of Weinreich and Montgomery's toolkit, for the integration of the displaced communities and the host communities. Hence,   will this proposed framework ensure a sustainable integration? If this framework is successful in connecting the host   communities   and   the   displaced communities into one communal space, then this can be set as an example and validated on other regions with similar contexts.

In order to understand the climate, the context, and culture of different refugee communities, case studies on similar research is discussed. The infographics, sketches, and diagrams haven been traced for comparative analysis between the case studies of different contexts.   As a result, ideas generated are then applied as tactics to the selected sites. The site analysis focus   concerns   specific   areas   for   the incorporation of   communal activities and create civic spaces in the transitions and borders   of   the   countries   having   host communities the displaced communities on either side.There are many cases of displaced community   resettlements   and   refugee integration around the globe. For example, let's consider the settlement of the Syrian displaced population in Turkey. Turkey has the highest number of Syrian refugees , around 3 million and   hosts 3,606,208 registered refugees. These displaced community has built up along the edge of the border of the Turkey.[1] However,

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[1] UNHCR. "Turkey-Situation Syria Regional Refugee Response". 2019

the camps established there could not accommodate everyone. Some of them are surviving on the other side of the roads barely with any facility. The shelters provided by an international organization, CARE[2] do not have any ancillary faculties other than food and sleeping. The camp is not designed as a community or a society. It is more like a space, which is crammed up with people designed only for the purpose of eating and sleeping. The entire displaced community is encircled with fence. Therefore, people from neither the host community nor the displaced community can enter each other's territory. The displaced community is accessible only for the government officials and the NGO organizations. This is due to assurance of security. The displaced society seems to be a "red zone" for the host society, often people are afraid to interact with the displaced people residing on their land. Although the host country provide land for the displaced community, but they do not have the opportunity to meet each other. Hence, the displaced community generates a thought within themselves that they are not accepted by the host and they feel neglected.

Moreover, due to the difference in languages, the displaced community feel alienated on an unknown land. They do not feel the urge to accept the land as their " home". This is due to lack of their native culture. They do not feel connected to the surroundings and the ambience. The reasons are there is no communal place in-between the host people and the displaced community, the connection from the displaced community and the urban context is not well designed, and there is no exchange of culture, skills and language[3]. In addition, the process of building up the displaced community is not engaging; only food and shelter are the only necessities provided. However, Turkey has a different scenario. The European Union is using language as one of the key ingredients to make the Syrian Refugees feel connected to the new land - Turkey. UNHCR is providing Turkish

Figure 4: External Forces for Displacement [Source: UNHCR.org]

language courses for the Syrian refuges, so that the Syrians get integrated into the Turkish community in the form of education system.[4]

In light of the above discussion, why should this issue regarding a harmonious integration of displaced communities into the host communities be an important concern? According to the statistical studies performed by the UNHCR[5] for the past ten years, it has been observed that, there is a steep increase in the population size of the displaced people[6]. This is a continuous problem, which has not been solved with a sound solution yet. Most of the problems were never addressed or the underlying problems were never discovered. Hence, can we provide a solution to complexity of the problems of this global issue?

Questions and research hypothesis

Given the context presented above, the following research questions are being articulated with respect to the proposed thesis research: The idea is to create a feasible connection between the displaced communities and the host communities. Is there an applicable solution in the form of a system called framework that is suitable to integrate the displaced community and the host society? Is it possible to make the framework pluggable, so that it can be applied to different contexts? How can it be ensured that the framework is achievable? Can we make the framework sustainable with respect to socio-economic

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[2] CARE is a global humanitarian organization providing disaster relief to areas in crisis, while providing long-term solutions to poverty around the world

[3] Norwegian Refugee Council (NRC)/The Camp Management Project (CMP) Edition May 2008

[4] Refugees in Turkey: Language courses for a fresh beginning, European Union External Action, https://eeas.europa.eu/headquarters/headquarters-

homepage/39111/refugees-turkey-language-courses-fresh-beginning_en, 2008.

[5] The office of the United Nations High Commissioner for Refugees (UNHCR) was created in 1950, during the aftermath of the Second World War, to help millions.

[6] UNHCR. "Forced Displacement." Global Trend. 2018

culture? Hence, considering the above research questions, the following research hypothesis is being presented for the thesis: we can generate a process-oriented framework to ensure context-independent applicability and socio-economic culture sustainability towards the integration of the displaced community and the host society.

What is a process-oriented framework?

A framework is a system consisting of principles to promote the health, improve living conditions, integrate culture, and create a self-sustaining life in refugee camps. This framework validated into the sites to integrate host communities and the displaced communities. This framework helps the UNHCR, social worker, NGOs, Architects, Economists, Anthropologists and Urban Planners to improve the living and survival of the people living on both sides of the border. Due to the framework, the process of integration of both the communities are done at phases: emergency shelter - share resources - sustainable integration. The sustainable integration framework eventually benefits both the communities by means of symbiosis through exchange of resources and opportunities.

The settlements are built in phases: emergency, transition, and sustainable solution. There are many of such forced displaced communities all over the world. Therefore, it is of utmost importance, that such shelters are designed and implemented with a focus on the potential of security for the people who are forced to such extremes of displacement. It is required to bring in the culture to the new settlements, which they have left behind. Is there any limitation in the architecture of the settlement or in the application of cultural sustainability for the displaced communities? Should these be considered to create a sustainable living for the displaced people: material of the settlements, weather, and fund and how these are going to be implemented at phase?

The civil war in Somalia resulted in many Somalis fleeing the country. As a result, in 1991, a camp was set up to accommodate these feeling Somali citizens. The first three camps were Hagadera, Ifo, and Dagahaley. Later, two more camps, Kambioos and Ifo II were set up. Collectively, the camps were referred as the Dadaab, which was the name of a town, approximately 50 miles away from the Somalian border. These camps had houses made of mud walls with roofs of iron sheets, and tents for the newly arriving members. Physically, the organization of the camps were well-structures, with individual leaders for administration residing within each camp site[7].

Proposed process-oriented framework
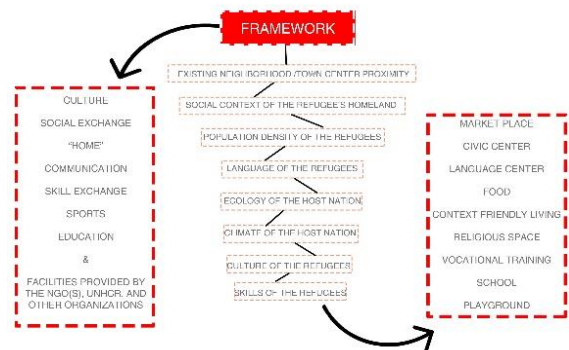
Figure 5: Overview of Process-Oriented Framework

In 1951, Geneva Convention[8] defined "refugee" as a person with "fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or owing to such fear, is unwilling to avail himself of the protection of that country". In addition, asylum seekers are termed as people who "left their country of origin, have sought international protection, have applied to be recognized as a refugee and are awaiting a decision from the host government[9]. Refugees' integration may be considered as a complicated and multidimensional concept. In general, integration of refugees may involve multiple aspects, including the integration of the displaced communities into the economic and health contexts, as well as educational development and societal functional contexts.

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[7] Kenya, UNGCR-. 2014. "Dadaab Refugee Complex."

[8] An agreement accepted by most countries of the world that establishes standards for the reasonable

treatment of soldiers, and other people involved, in periods of war

[9] UNHCR. "Forced Displacement." Global Trend. 2018

Several factors are related to this integration concept, and these factors contribute to how well the integration of both communities takes place. The variety and the difference of experiences the refugees gather are not well perceived. Protective components with main resilience features are required to help the refugees develop their social integration by the means of offices, convictions that life has reason, goal, experience of inspiration and purpose[10].

Architecture deals with humanitarianism. The issue of displaced communities has a lot of potential, which can be solved by help of architecture. The environment in the refugee camps and the living condition of the refugee camps is improved, by the implementation of general sustainable integration framework is developed for all members in the refugee responsive structure, which involves both refugees and hosts. As a result, the framework involves a lot of people working together and is likely to be successful in multiple phases. This framework also allows the refugees, hosts, NGOs and other concerned organization to unite and work in order to generate a well-integrated and progressive resolution. Every refugee camp is different in culture, society, and context. As the displaced community finds strength within in their home and their native culture, it would be advantageous for the refugees to be able to participate in designing their new settlements. This process only involves the refugee community, it also supports the community feeling connected to the new land. The life in the refugee camps would be better if settlement strategies were designed related to them and to their culture and origin. Eventually, they may find their 'home' and familiarities around the newly established host settlement.

Don Weinreich and Elizabeth Montgomert of enneadlab.org, involving architects with members of the United Nations High Commission for Refugees (UNHCR) addresses how settlements could be re-imagined through engaging all stakeholders: refugees and hosts, to develop community overtime. In their article titled "Rethinking Refugee Communities: Planning and Design Toolkit", Weinreich and Montgomery suggest that the refugee living is

secured, the settlements structured can be more feasible for a prolonged stay, only when the host societies are benefitted from and helped by the presence of the displaced communities around them. Additional benefit would be found if the developed infrastructure made for the displaced communities can have the opportunity to expand further to end up as a shared and lasting resource for the hosts[11].
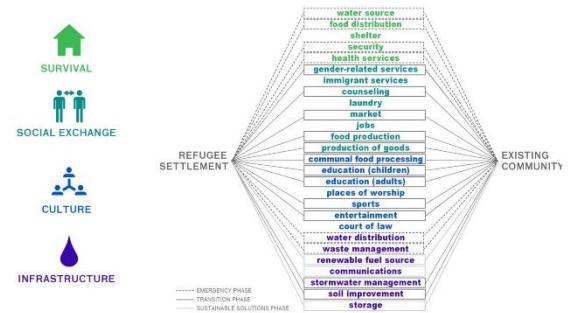

Figure 6: Re-Thinking Refugee Communities [Reference: Ennead Lab]

Additionally, the framework used as a toolkit by the Ennealab along with the UNHCR also includes in-depth site analysis. Besides the climatic and topographic contents, it very important to point out the natural resources around and in the site. This will programmatically and environmentally benefit both the host and displaced communities by the sharing of natural resources. As an example of such feature, the functions of education and medical facilities can be provided as a collective effort by the refugees and relief workers to serve both the displaced and the host communities. Hence, it may be seen that such a principle will directly impact the choice of site and the overall design of the settlement that is executed by the proposed framework. Eventually, such a design for cities with scopes for infrastructural development may lead to the creation of attractive destinations for displaced communities. On the other hand, it may also result to the import of new and variety of skills and labor through the settlement of refugee populations, leading to the overall improvement of the city's economy and cultural stature.

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[10] Robila, Mihaela. "Refugee and Social Integration in Europe." UNDESA. 2018

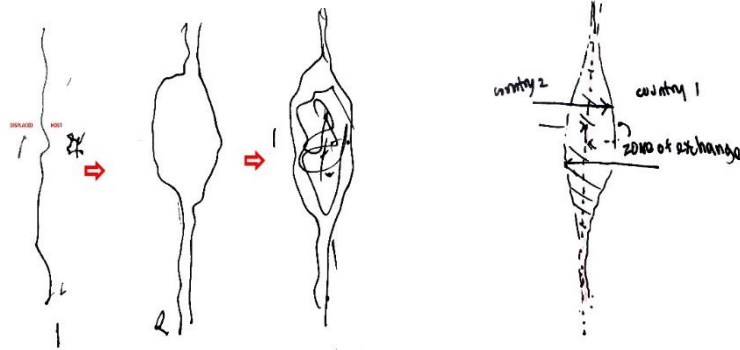[11] Don Weinreich, and Eliza Montgomery."Rethinking Refugee Communities: Planning and Design Toolkit." 2016.

Figure 7: Breaking the Line between the Host and Diplaced Communities - Connecting via a Zone of Exchange

The goal of addressing the socio- cultural and economic needs of refugees in relationship to a host country is to help to design refugee camps as places that could adapt, grow, develop, and change. Hence, this framework leads to the sustainability of the communities. . Refugees arrive with their own set of skills and sense of livelihood. An inclusive framework can empower refugees by providing resources and restoring their sense of dignity through the ability to help themselves rather than have the community solely relying on outside aid. Both the displaced community and the host community can participate in a beneficial cultural exchange to develop mutual understanding.

Concept and idea generation

The outer parts of cities, particularly the borders and threshold areas, are generally considered as the locations for providing shelters for the refuges and other displaced people. This strategic approach is a strong depiction of politics and space. The general practices of alternative architecture substantiate the revelation of transitory spaces. Such architectures are majorly intended to promote connections and networks within the city spaces. Architect Nathanel Dorent writing in the Journal Development suggests that removing the currently existing borders can be considered as closed communities which will result in the cooperative and flexible livelihood of both the displaced and the host population.

Therefore, the proposed designed framework will connect the urban context of the city or host to the displaced community by the means of civic centers, road networks, and cultural exchange[12]. Therefore, the proposed designed framework will connect the urban context of the city or host to the displaced community by the means of civic centers, road networks, and cultural exchange.

The idea is to make the connection between the host communities and displaced communities fluid. In order to do that, it is required to break the binary demarcation (host community [0] and displaced community [1]) by creating secure and active nodes with the help of parameters. The parametric design process algorithmic expressions and parameters creates a feasible relationship between design intent and design response. Dorent addresses emergency architecture due to climate change and the resultant condition of the citizens becoming climate refugees. Dorent suggests that the proposed frameworks will lead on to the development of integral architectural spaces, which will allow the open-ended and disruption free circulatory connections. With respect to political socio-cultural refugees, this can between the host and displaced communities.

If the "line" between these two societies is erased, an architecture of continuousness is achieved, thus, infusing urban networks. As a result, there is room for integration for both the communities to connect to each other in all respect. The greater number of people that become connected, the greater is the community.

[12]Dorent, Nathanael. "Transitory Cities: Emergency architecture and the challenge of climate change." 2011.

Case Studies

The First "Maidan Tent" is Built to Aid Refugees in Greece
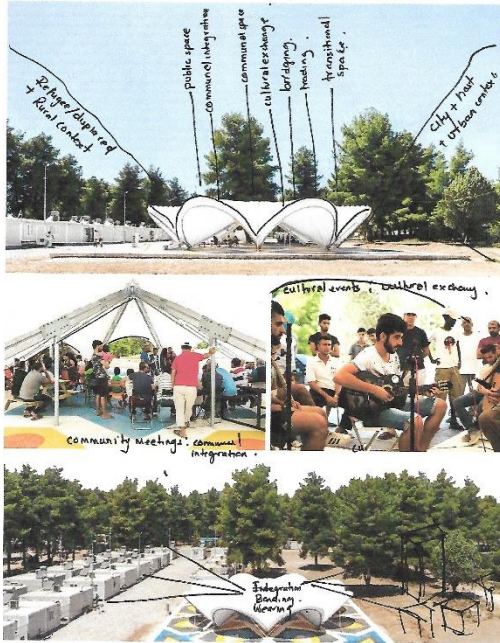

Figure 8: Analysis of Integration in Community Spaces

The architecture, in this context, is designed to improve the mental condition of the displaced people. This is because, a large number of displaced people could not display healthy functionalities due to mental illnesses. A colossal tent-like tensile structure with multiple openings is built in the middle of the displaced community. The openings help in the natural ventilation, while the white textile lets natural light in the daytime. It offers a shelter and a safe ambience for almost hundred people. Although the mechanism of this structure is simple, however, the impact of implementation of this architecture is massive. The circular form is inviting, and it has openings in multiple directions. This attempt invites people from different orientations, and as a result, creates an indoor public communal space. The purpose of this community space is to heal the traumatized people by war, persecution, and forced migration[13].

Catalytic Action Designs Playgrounds for Refugee Children in Bar Elias, Lebanon
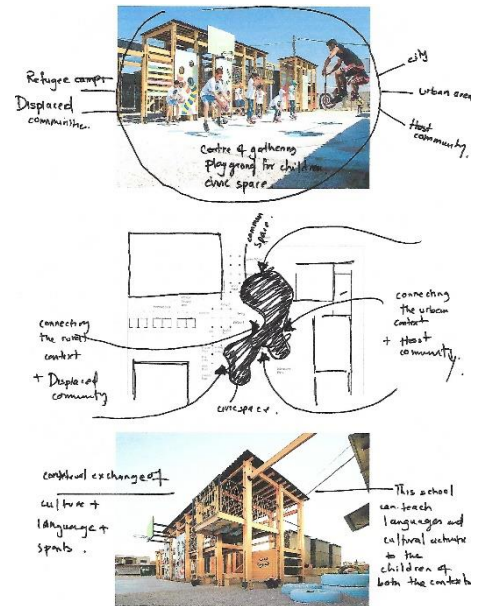

Figure 9: Analysis of Integration in Playground Areas

The construction of the playground was concentrated towards children, with additional interesting features, such as the ability to easily disassemble, transport, reassemble, and repurpose for other similar uses. This was a major role player in terms of civic engagement. The Syrian refugee crisis has been one of the predominant global refugee crises, that has been going on for the past decade. Half of the population consists of children, who are deprived of playful childhood, schooling, and a safe shelter. Children should have the basic right to have a normal environment for their growth, which includes their right to have education, to be able to play in a safe environment, and to be inspired by creativity and confidence. This design concept creates the definition of a playground in a disastrous scenario. The playgrounds are part of the schools in the camps and can multiply as the community becomes larger[14].

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[13] Walsh, Niall Patrick. " The First "Maidan Tent" is Built to Aid Refugees in Greece ." 2018.

[14] Franco, José Tomás. "CatalyticAction Designs Playgrounds for Refugee Children in Bar Elias, Lebanon." 2015.

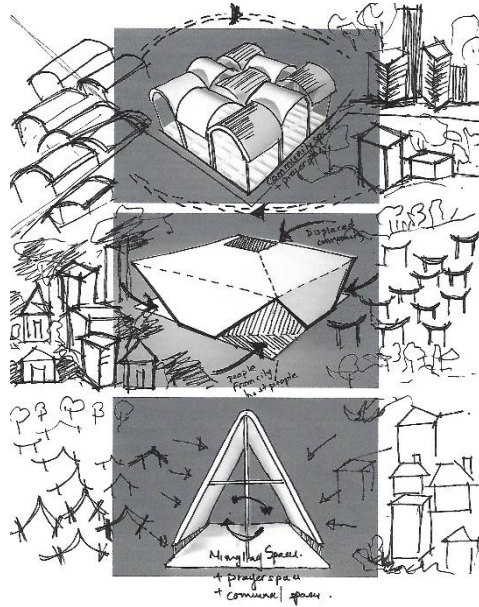*A Series of Pop-Up Religious Buildings to Sustain Culture in Refugee Camps*

Figure 10: Analysis of Integration in Religious Spaces

Sacred spaces are immediately recognizable in any context. Worship places, all over the word are highlighted among human settlements. During the period of crisis, people usually forget about the religious aspects in their lives. The only precious thing for which they thrive is a shelter to breathe, a safe shelter to live, and food to survive. This case study is about a civic engagement activity in displaced communities. This is achieved by a do-it-yourself concept. A manual is handed over to the communities. This manual is comprised of directions to construct a worship space according to the religions of choice for the displaced communities. The first subjective conclusion was based on the specific religions, Christianity, Islam, and Judaism, which is considered for the designed structures. Three design frameworks were developed and printed on the manual, each having the significance of the religion. The idea was to build these structures as "pop-ups" in the middle of the displaced communities, so that they can have a sacred space for worshipping[15].

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[15] Doroteo, Jan. "Yale Students Propose a Series of Pop-Up Religious Buildings to Sustain Culture in Refugee Camps." 2016.

Empirical research

Three sites with displaced communities are chosen for the empirical research development. Three different spatial analyses are done on three different zones. Each zone has similar constants, and the climate and ambience are set as variables. The integration framework system is designed to generate the research ideas into practical implementations. The framework creates a design model based on the given input context. Once a framework is established for each of the zones, it is used as a guide by the specialists from different disciplines concerned with the refugee resettlements to help them generate ideas during an implementation on the camps. This framework consists of quantitative process, which further helps to calculate the number of facilities and utilities required to ensure all the necessities for a displaced community to run with its basic needs, cultural essentials , and sustainable living.

To achieve the above requirements for the proposed framework, it is required to design connections between the host communities and the displaced communities. On a larger scale, the connections between the urban fabric and border area are needed to be defined with proper design solutions, so that people from both the sides do not hesitate and are provided with communal spaces to interact. The connections can be treated in several ways. These could be markets, prayer spaces, communal spaces, or schools. Hence, any common platform of any dimension, which will weave the two communities for cultural exchange and skill exchange. Architecture plays a big role in solving the settlement issue with respect to displaced and relocated communities. A properly designed architectural solution can have a major effect in relieving such people from the trauma of displacement. Hence, refugee camps and relocation detention centers should not be considered as an excluded zone, and should not be disregarded by neither the government, nor the public. It is therefore possible to evaluate the design choices and avoid violence by studying the designs developed which have been self-made for such refugee populations.

Background studies

These are few of the background studies done relevant to the research. These studies are used as references in the development of ideas and concept generation. The work presented by Norman Meyer titled "Environmental Refugees: A Growing Phenomenon of the 21st Century Author" discusses a new concept in terms of refugees called environmental exiles. Such people are deprived of a safe living in their native areas due to extreme conditions raised from environmental and ecological factors, poverty, and population. Such factors force the humans of the affected areas to desperate measures and must find sanctuary elsewhere. Among the displaced people, some of them fled and some of them are internally displaced. However, they all have been uprooted and then got settled on temporary. Current global warming conditions have resulted in almost 200 million people being affected by rising sea-levels and flooding, extreme rainfall, and severe regional droughts.

Similar to the framework of this research stated above is the work stated by Leniper, entitled "Refugee resettlement: Models in Action" A prototype of displaced community resettlement is to be established containing two axes: size of refugee consumption and based on economic or cultural diversity. The resulting fourfold outline has three types of resettlement events, which is designed to be sustainable: large size on economic adaptation; reasonable size on economic adaptation; average size on cultural adaptation. Refugee relocation practices of three main receiving countries: Canada, France, United States, replicate principles resulting from these three steady types. Moderately flexible policies regarding refugee intake have been adopted by Canada and France, with a high importance on adaptation through economic functions. It may also be noted, that, the Quebec province of Canada has a distinct deficit of cultural variation. Finally, the practices in the United States overpoweringly resemble to large size on economic adaptation .

The work represented by the authors on "Social capital and refugee resettlement: The social networks of refugees in Canada" portrays the research methodology about the way data is collected from surveys on Canadian refugees have been utilized to generate the profiles and societal networks of refugees. The data was also used to study the impact on the relocation of the refugees with respect to social capitals. Despite the mental trauma that a refugee experiences, most refugees belong to a familial network. There are multiple instances where members of the refugee settlement have extended networks in the family. In such cases, it is common that the refugee settlers extend the networks by providing monetary and other support to their family members. Hence, with the continuation of the relocation process, the extra-familial networks continue to grow, resulting in the inclusion of non-family members in their networks, such as neighbors and co-workers. These networks, which include both the formal and societal aspects, are very helpful for providing the necessary assistance for the refugees, whenever any member of the network requires monetary, work opportunity, personal, emotional, or health related support .

Alison and Alastair discuss about integration in the work tilted, "A Conceptual Framework Refugee Integration: Emerging Trends and Remaining Agendas". Here, integration has end up both a significant strategy objective associated to the relocation of exiles and different migrants. Comprehensible policy and public arguments have highly conflicting associations. This paper investigates the predominant elements from the perspective of "successful" integration, based on the definitions of the terms and related background studies, including research on the refugee camp locations in UK. The paper states the following primary areas of study for integration: service division and the related accomplishments and admission; health, accommodation, and education; nationality and civil rights and the relation between actual practices and expectations; social connections within and among organizational units within the community; and the role of environment, language and culture with respect to the connections and the corresponding barriers. Hence, the norms and concepts of integration in displaced communities is argued and characterized using a proposed functional framework.

Conclusion

As the refugee camps develops at the borders or the sub- urban areas of the host country, the urban condition of the that city gradually changes along the closer proximities. Therefore, the displaced community rapidly transform into a small isolated city within itself. Some of the camps have connections to the city whereas some do not. This results in isolation of the displaced communities. Researches have been done and experimented on several refugee camps to break the isolation and the barrier. Hence, to create more socio-economic, cultural, environmental, and resourceful opportunities for both the host communities and the displaced communities.

However, it is difficult to merge cultures, which have been developed through years after years. It is also difficult to satisfy everyone to the fullest with everything at a time. Once the sustainable integration framework is established, there is possibility that that this framework will guide the city planners and architects to work according to the system established so that they can plan the living of the displaced communities at the order areas or the suburban areas according to all the requirements. If framework is successful, then it will bring culture of the displaced communities to the "new land". The displaced communities would be able to define the "new land" as their 'home" to an extent. This will occur when the junction of the two societies is designed as nodes, which will have communal facilities for exchange of culture, thoughts, skills, and languages. For sustainable living, culture is the key ingredient for the development of both social and economic condition of a society. As a result, the relationship between the displaced society and the host society will have the opportunity to develop with the integration of culture.

Determination of the required activities, including work plan and scheduling, is highly dependent on the given situation. Humanitarian aid and relief personnel must work with the community to analyze and study the situation to be able to effectively interpret the context and crisis of the displaced population. Hence, context and situation analysis are a critical requirement to formulate objectives and develop expected outcomes in result-based evaluation and management of project design.

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ADDENDUM

ANIKA ANISHA

Miami University

Transition from Written Thesis to Design

Thesis Background

Humanitarian crisis is all over the world. Two of the worst crises in our time are the Syrian Refugee crisis and the Rohingya Refugee Crisis. Millions of them were forced to flee their homelands because of external communal forces like political, social, ethnic, environmental, and economical conflicts Therefore, they are "displaced"- forced from their home place because of war, persecution , or natural disaster. The displaced population all over the world is increasing at high rate and this phenomenon is directly proportional political, social, ethnic, environmental, and economical issues of the world. The displaced communities are usually at the refugee camps in the host nations and are funded by NGOs like UNHCR. However, even though they are provided with the UNHCR package when they are in the host land, they do not feel connected to the surroundings and the ambience. The reason is there is common elements to connect them to the host, and also, there is no common space or ground for the displaced and host communities to interact. Some key elements like culture, food, religion, language, skill, and education can be exchanged between both the communities. By a process-oriented framework, we can make them feel united and socially connected, benefit both the communities, hence integrate. Hence, the public communal spaces can help create social interaction, and diversity—which can all positively impact health and well-being.

The questions which were addressed in the design are: how to use the use the framework to integrate, apply to the context, how can it be achieved, and how to make the integration sustainable. Based on the questions, the thesis statement was stated, "*through a process-oriented framework, we can ensure a socio-economic and transcultural sustainability to integrate displaced communities with host nations*".

Thesis Process Reflection

The initial idea was to generate a process-oriented framework and apply it to different camps and modify according to the site context and need. Then, compare the results and the feedbacks to see which site and community have maximum adaptation and integration with the host nation. After a thorough study and analysis on the refugee camp sites around the world and also after discussions with the thesis committee, it was decided that the hypothesis of the thesis would be effective if tested not at a camp, but at a new place with a displaced community. This is because, there is no room for innovative work at the camps, hence, the research has become saturated. However, the it took a long time to decide on the site to test the framework. Nevertheless, the research turned even more challenging and difficult as it was a new idea to explore and work with displaced communities outside the refugee camps.

Design Methodology

Site selection: Fort Wayne, Indiana to test the hypothesis of the research.

To test the hypothesis of the research, the Fort Wayne, in Indiana in the United States of America was selected as the site. Fort Wayne has a large population of Burmese refugees, who were migrated to United States for better lifestyle. Burmese refugees started to migrate in Fort Wayne since 1991 from refugee camps in Thailand, Malaysia and directly from Myanmar. The migration process is facilitated by the Catholic Charity of Fort Wayne and funded by the U.S Department of State. The Catholic Charity helps the Burmese community to resettle in Fort Wayne through helping them find and set the followings: employment, health insurance, home, legal documents processing, language learning program and enrollment in schools. The resettlement of Burmese community in Fort Wayne is divided into two categories: primary- refugees resettled in Fort Wayne directly after migration and secondary- refugees resettled in other states and cities in U.S, then shifted to Fort Wayne to live with their families, relatives and friends.

Interview: Problems faced by the displaced community after being migrated to the host nation:

The concentration of Burmese population is highest at the southern part of Fort Wayne city. " A little Burma" has been developed within that zone of the city with pop ups of Burmese grocery shops, restaurants, signages written in Burmese language, mosque, temple, and church. In addition, the houses they live in are painted with loud colors, incorporated with Burmese patterns, and are also personalized with a touch of Burmese culture.

Observation

Although the host country provided land for the displaced community, but they do not have the opportunity to meet each other. Hence, the displaced community generated a thought within themselves that they are not accepted by the host and they feel neglected. Moreover, due to the difference in languages, the displaced community feel alienated on an unknown land. The Burmese society resettled in the city tend to be contained among themselves. They are living either in modular shelters or in an isolated residential area of the city with restricted mobility. The do not feel the urge to accept the new land as their " home". This is due to lack presence of their native culture. Hence, feeling suppressed and not belonged. On the other hand, Burmese culture is very festive and vibrant. Myanmar is full of life. Colorful festivals, large pagodas, umbrellas, exotic street food culture, ethnic patterns around the county and of the clothes- all together summarizes the flavor of Myanmar.

Design Approach

Creating a process-oriented framework for integration

How can we connect the displaced community with the host nation? After interviewing the Burmese people and knowing about how they feel living in a host country among the host culture, I decided to bring the essence of Burma to Fort Wayne. Therefore, decided to create a framework consisting of memory lane for the refugees by incorporating their roots and culture. This was done by replicating the displaced community's native patterns, their favorite colors, cultural dimensions of social influences in their seating arrangement, walking lanes and other means of   communal engagements.

A zone at the southern side of Fort Wayne city was selected after visiting Fort Wayne several times, meeting the host community, displaced community and the people involved with the Burmese refugees. It has selected based on the density of the Burmese community. Considering the site forces, transportation network and provision for future expansion, the site was chosen was an empty land with a belt of religious spaces, visited by both the communities regularly.

How can the process-oriented framework help integration *?*

The framework is designed keeping the Burmese community and the population of Fort Wayne in mind. It is a trans-cultural and social-economic sustainable framework, which will provide opportunity for the host and displaced communities to develop with the integration of culture. Facilities and services are incorporated in to the communal spaces: religious spaces, restaurants (Flavors), grocery shops, cultural center(Roots), peace center (Oasis), playgrounds, skill exchange center and parks, based on the connecting elements between the two communities: religion, culture, education, skill, food, language and sports. The framework is sustainable because it provides a well-connected vibrant urban activity space, engages people of different diversity in skill and cultural exchange, facilitates attitude changes through public involvement and positive experiences, and also allows people to invest and generate income through grocery and restaurant business. The framework can be maintained for a long time and has the provision for future expansion to connect other communities with time for further integration.

Conclusion

The idea was to create a place where displaced people feel at home and belonged. It is a safe, well-connected, accessible, welcoming, sociable, multi-use, multicultural and interactive place. Hence, promotes community empowerment and facilitates civic engagement.

PROCESS FRAMEWORK: The displaced Burmese community in Fort Wayne, IN, was studied to design a sustainable socio-economic and trans-cultural civic space.

PLUGGABILITY: The contexts of culture, food, religion, language, education, skill, and sports were plugged into the development framework of the design.

FEASIBILITY: 'Little Burma', the concentrated Burmese population zone in southern Fort Wayne, IN, was selected as the framework site.

INTEGRATION: Elements for immersive experience symbolizing peace, food, culture, senses, and ethnic inclusiveness were designed and included in the master plan.

SUSTAINABILITY: The proposed design is sustainable as it provides the initial functional layout which can be expanded with future possibilities.

"Through a process-oriented framework, we can ensure a socio-economic and transcultural sustainability to integrate displaced communities with host nations".

Through the application of this framework, I have addressed all the thesis questions which were mentioned earlier. Therefore, in conclusion, I have developed and proposed this process-oriented framework and applied in on the Burmese displaced community in Fort Wayne. I have also created the design to ensure the pluggability of various aspects of the displaced and host communities to deliver a symbiotic and sustainable integration for both the communities.
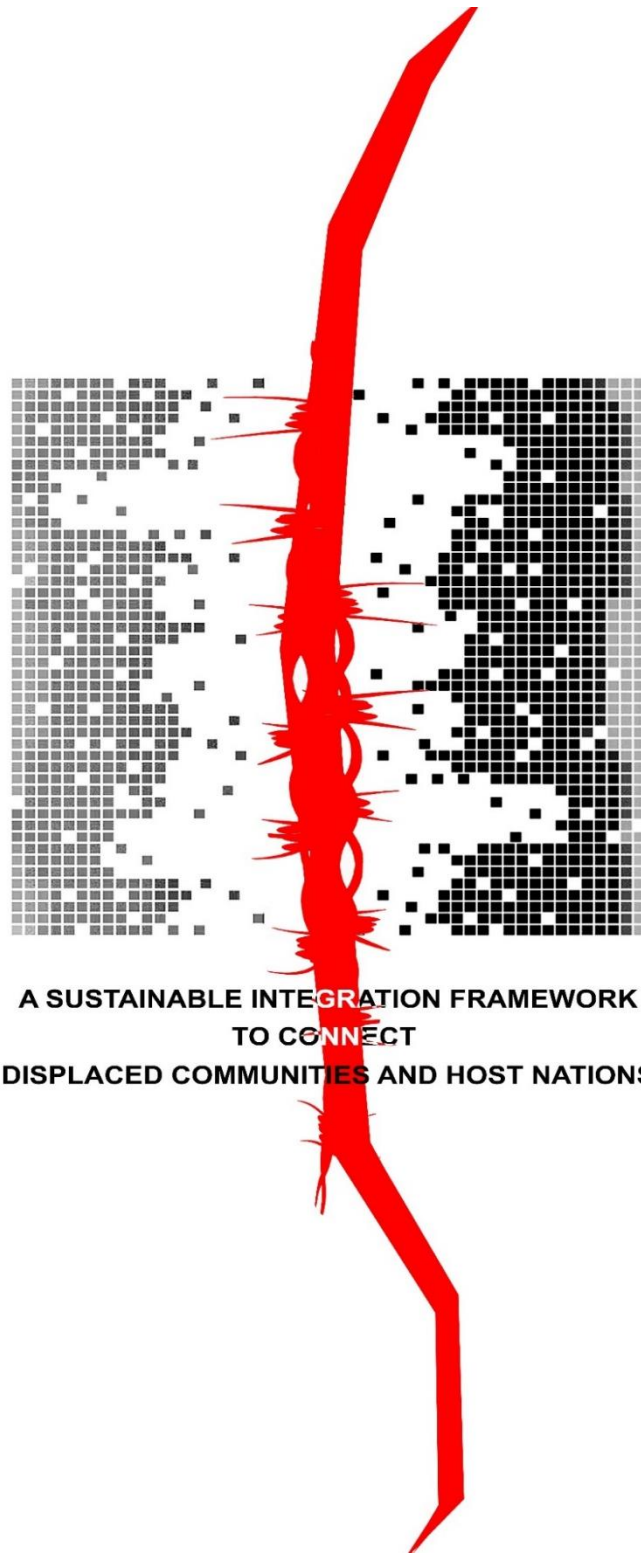
Symposium and Soiree Poster

Site Analysis

Zataari Refugee Camp, Jordan

Nizip Refugee Camp, Turkey

Burmese Refugee Resettlement in Fort Wayne, IN, USA

Maps of Fort Wayne

Site Analysis 1: Zaatari Refugee Camp, Jordan
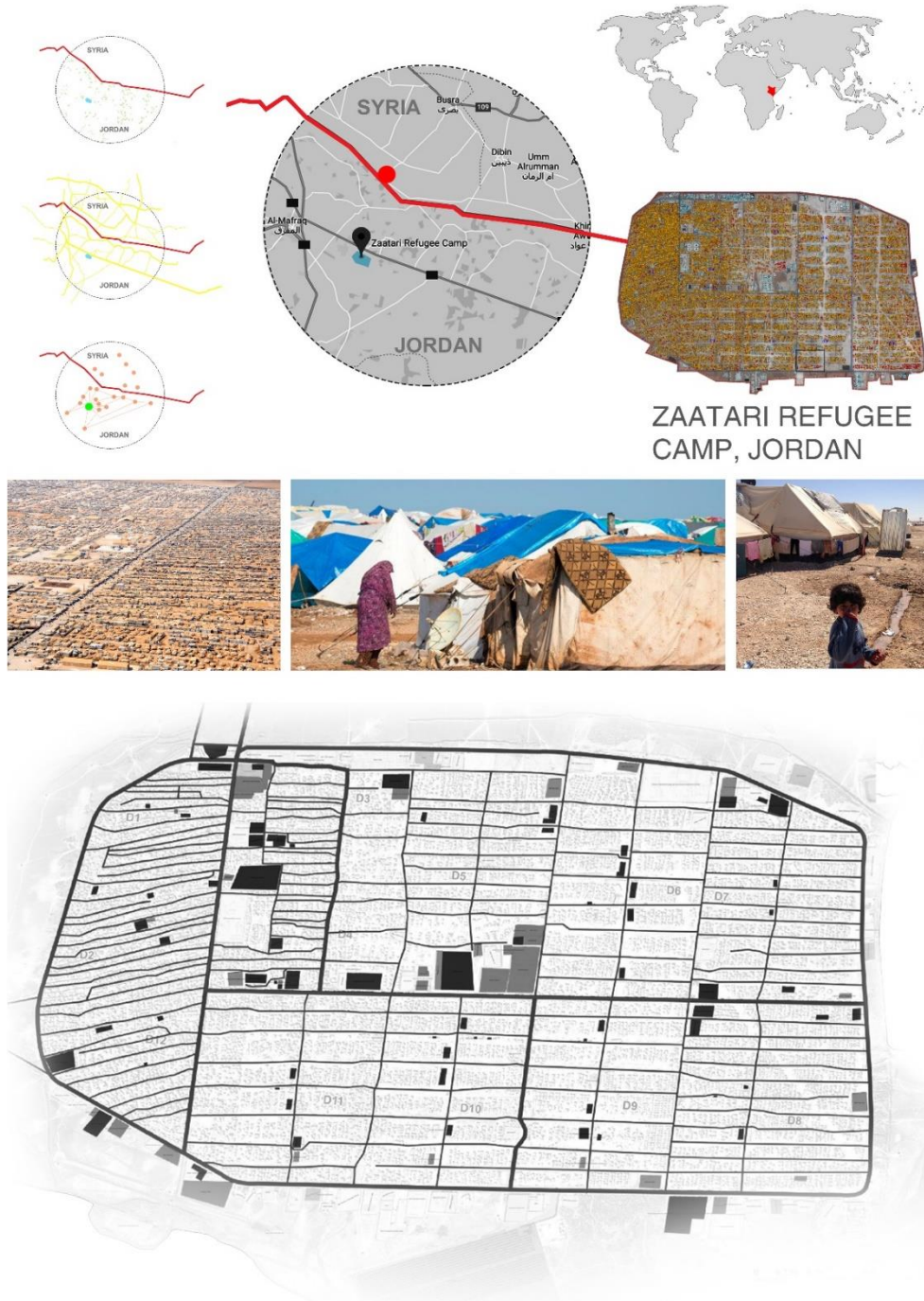
Figure 11: Context of Zaatari Refugee Camp, Jordan
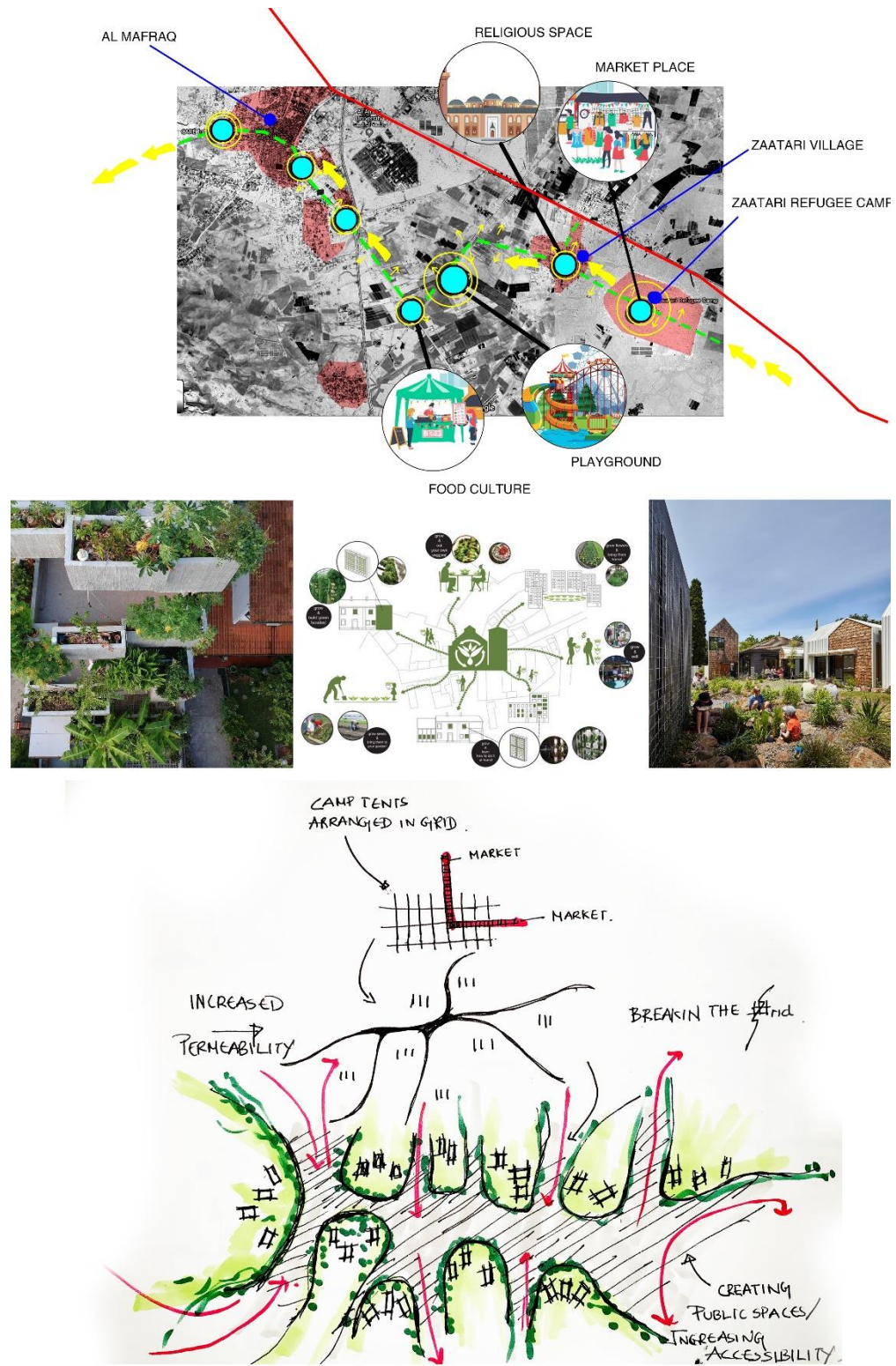
Figure 12: Design Analysis of Zaatari Refugee Camp, Jordan

Site Analysis 2: Nizip Refugee Camp, Turkey

NIZIP REFUGEE
CAMP, TURKEY
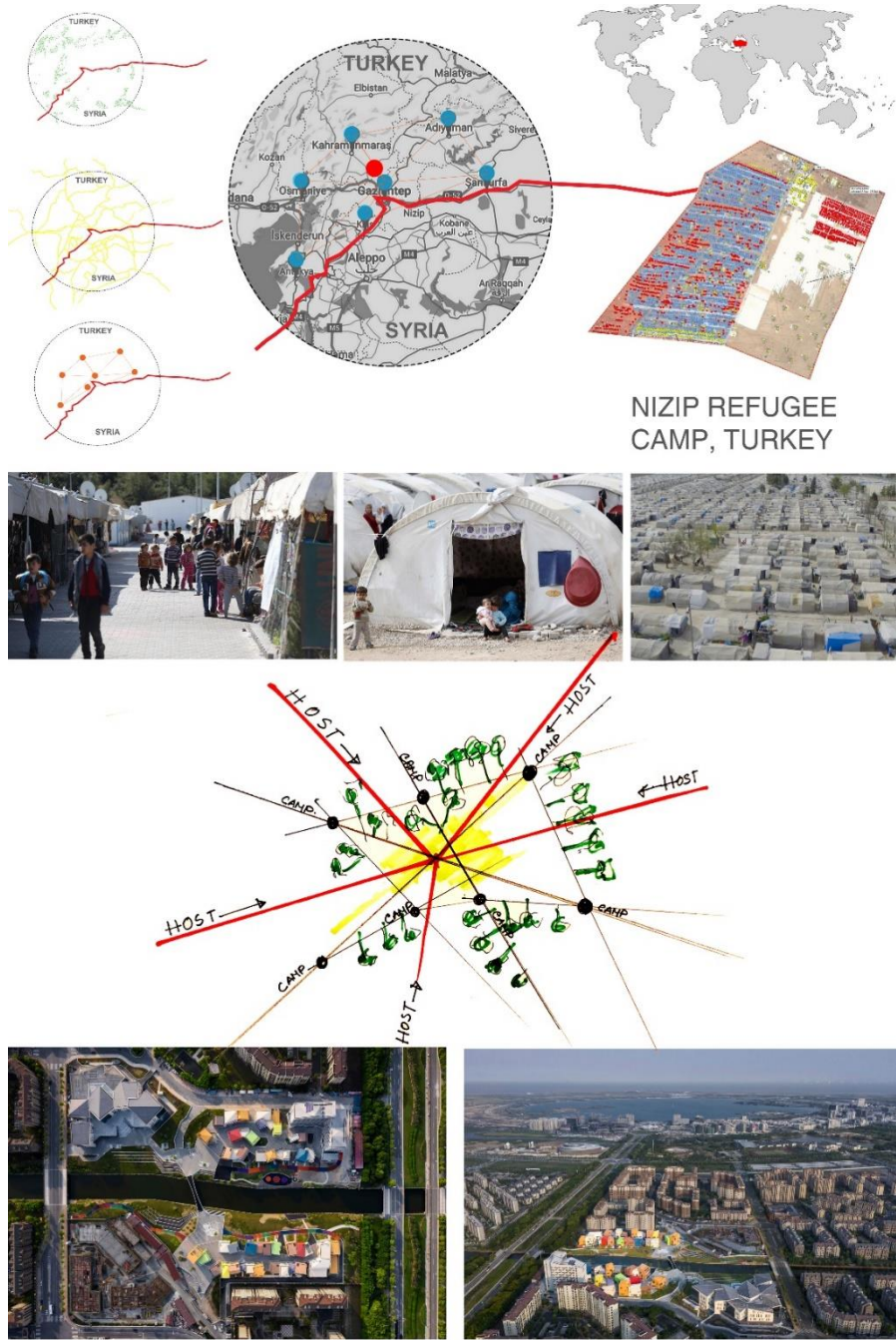
LinGang New City Community Shopping Center / Shanghai

Figure 13: Context and Design Analysis of Nizip Refugee Camp, Turkey

Site Analysis 3: Fort Wayne, IN, USA
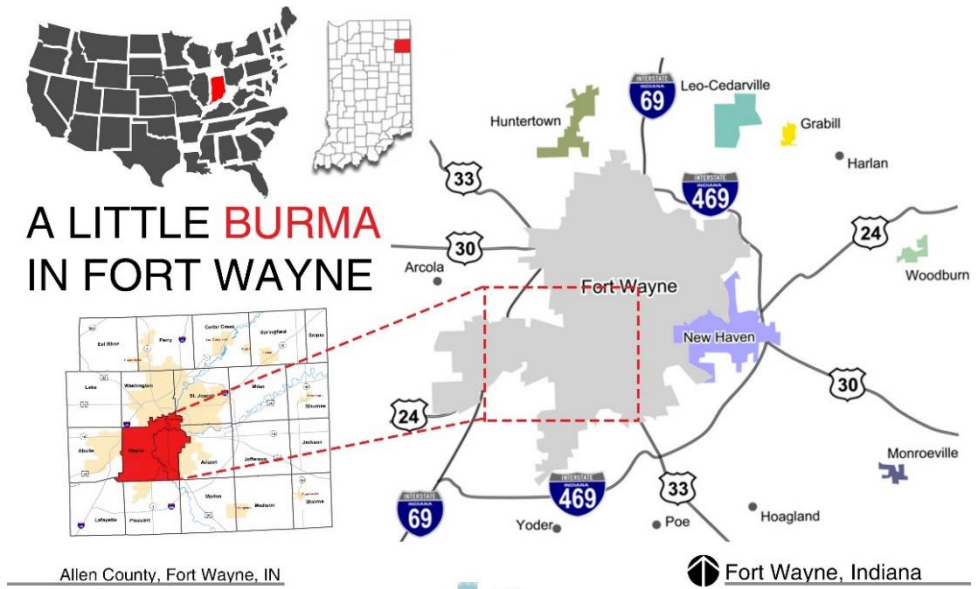
Figure 14: Context of Fort Wayne City, IN, USA
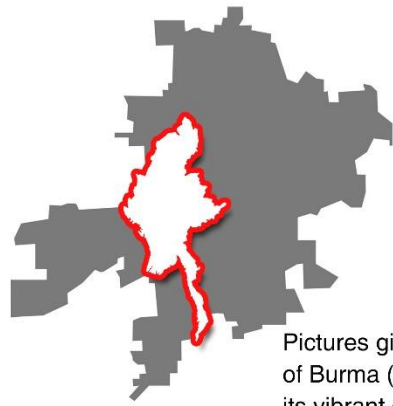
Pictures give an essence of Burma (Myanmar) and its vibrant culture ⇨

BURMESE GROCERY

LEGAL ADVISER

BURMESE RESTAURANT

COMMUNITY GATHERING

BURMESE SIGN BOARD

BURMESE CULTURAL SHOW

BURMESE MOSQUE

BURMESE TEMPLE

The diagram above shows the connections and how Burmese community impacts on the context of Fort Wayne, Indiana. The photographs on both sides show the presence of the Burmese community in the heart of Fort Wayne.

Figure 15: Comparison of Burmese Community in Myanmar vs. Fort Wayne, IN, USA
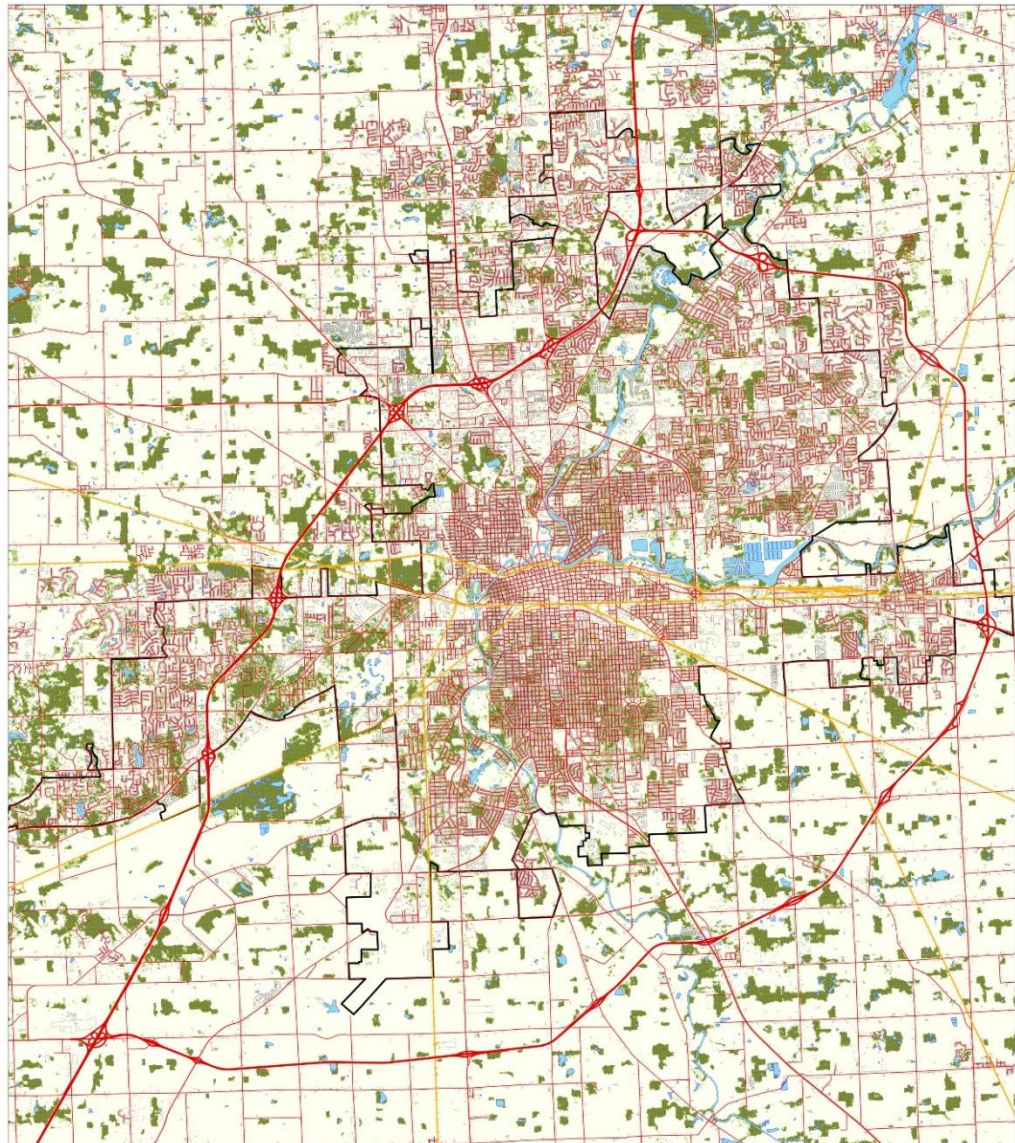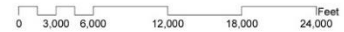
Figure 16: Cartographic Map of Fort Wayne, IN, USA [GIS Data Source: INDIANA.gov]
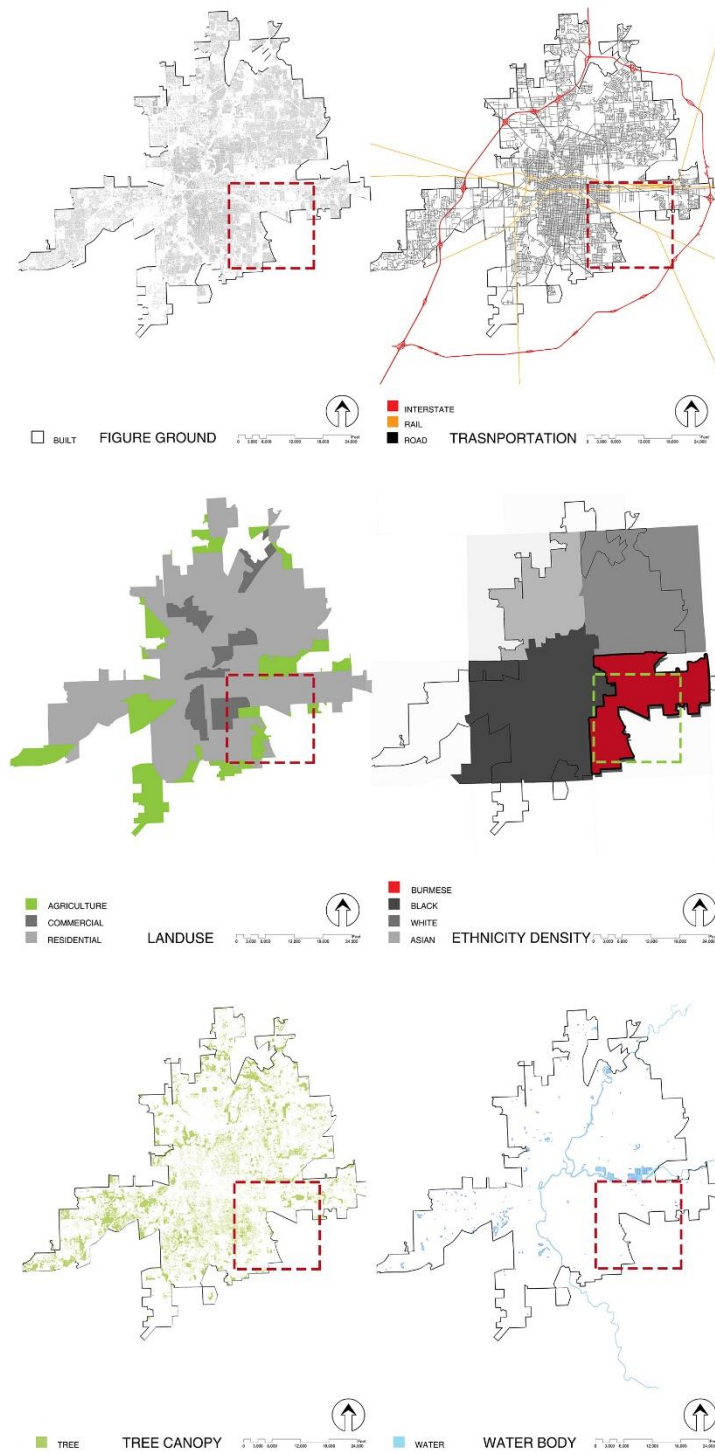
Figure 17: Palettes of Fort Wayne Demography
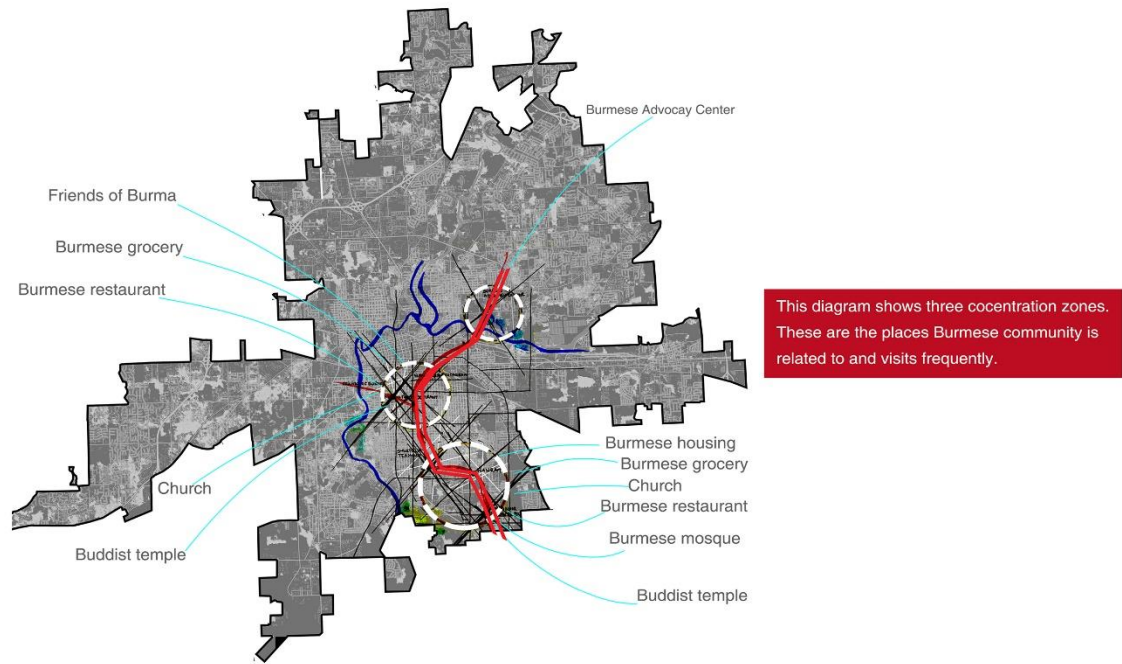
This diagram shows three cocentration zones. These are the places Burmese community is related to and visits frequently.

Figure 18: Footprints Burmese Community in Fort Wayne, IN, USA

Grocery is a place, where one needs to go for everyday livling. Kroger and Walmart are the two major local grocery stores in USA. The Bumrese has built some groceries(in red) for their community. This figure shows potential connections for integration between these two types of groceris in order to connect the Bumese community to the local and other communities of Fort Wayne.

Figure 19: Relation between Burmese and Local Grocery Stores

Case Study for Burmese Community in Fort Wayne

Language and Culture

Grocery Stores, Restaurants, and Community Spaces

Recreational Spaces

LANGUAGE

STRAIGHT FROM MYANNAR

NO ENGLISH

CHILD BORN IN USA After migration

DISTANCE

SCHOOL

LANGUAGE

Culture

Roots

Clothes

food

family

I am Ameena, born in USA and in a Burmese refugee family. I do not understand Burmese language much, I can only utter few words, which are good enough to communicate with my parents. My parents are ignorant of English language and they have a difficult time understanding my needs, preferences and my wishes. They take me to places, where I can't relate myself or connect to the surroundings. Hence, I feel lost.

SCHOOL FOR BURMESE REFUGEES / 2BW STUDIO

The design is intended to be colorful, warm and promote a feeling of safety and sanctuary where children will be able to develop and learn new skills. This project has used the local and flexible material found in Burma. Thie children feel safe due to the use of known materail.

SOCIAL HOUSING, MEXICO

The design uses the local motifs, in order to bring the essence of their local cuulture as shown in the picture above. The use of motifs and design can help a person or the community feel connected to an unknown or new place.

Figure 20: Case Study for Integration of Culture and Language

FOOD

I am Ann, and I am American. I got introduced to Burmese food by a friend of mine. I love Burmese food and there are few of them in Fort Wayne. The meals in these restaurants are very reasonable, fresh and flavorful. I often come here for lunch and always recommend my family members and friends to try this cuisine. Some of the restaurants also have grocery stores along

TULA FARMERS MARKET, RUSSIA

The emergence of a farmers market in the Tula region is developing the smallest low-security market segment - farms and local small businesses. The prototype of the market served as a traditional wooden gable stall, which traditionally traded at different times. In the architecture of the market, the forms like these stalls are combined into one building, preserving the similarity. It symbolizes the unity and commonality of interests based on the many private interests of farmers.

Figure 21: Case Study for Integration in Grocery Stores, Restaurants, and Community Spaces

SPORTS

I am Rahim and I am a Burmese refugee. I am an active member of the refugee soccer team. My dream is to take part in the national team and represent the country. I wish I could get proper training and could practice regularly. The natives(Americans) get better coaching during their Summer. We do not have any open space near by, where I can practice to make my dreams come true. We could invite the Americans to play with us and make the team stronger.
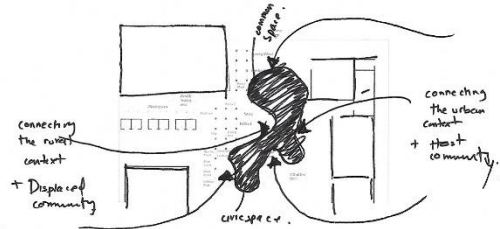
CATALYTICACTION DESIGNS PLAY-GROUNDS FOR REFUGEE CHILDREN IN BAR ELIAS, LEBANON

The playground has been designed with the input of the children themselves; having completed exercises that allow them to express their own ideas. The playground is a space where these children can play, rest and feel safe; a space of security in this vulnerable environment.

Figure 22: Case Study for Integration in Recreational Spaces

Schematics of Design

Schematic Design of Cultural Spaces

Schematic Design of Religious Spaces

Schematic Design of Community Spaces

Conceptual Model

CULTURAL SPACE
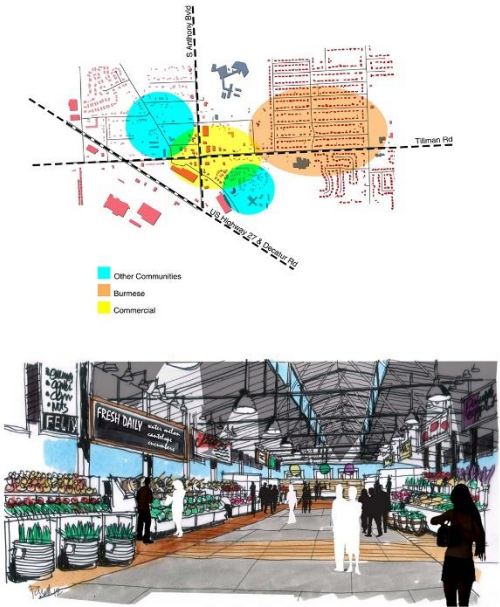
- Other Communities
- Burmese
- Commercial

The idea is to create a linear local market place, which will connect the Burmese community with other communties. The Tillman Rd has residential communities and commercial zone. This x- asis road leads to agricultural zone of the city. The market place can have vendors from various ethnicities and can take the shape of a linear cultral hub.
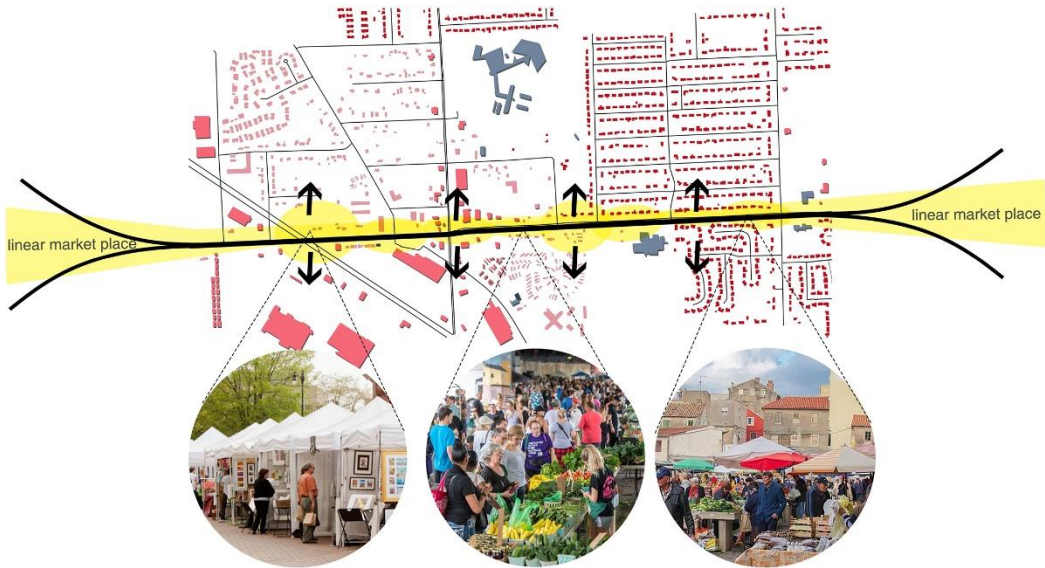
Figure 23: Schematic Design of Cultural Space

RELIGIOUS SPACE
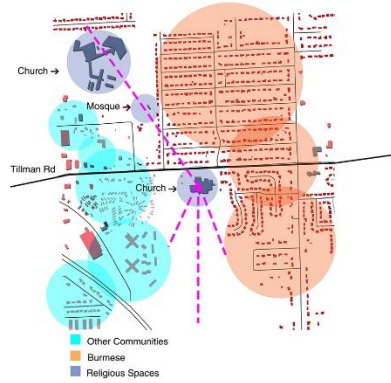
- Other Communities
- Burmese
- Religious Spaces

The idea is to create a linear local market place, which will connect the Burmese community with other communties. The Tillman Rd has residential communities and commercial zone. This x- asis road leads to agricultural zone of the city. The market place can have vendors from various ethnicities and can take the shape of a linear cultral hub.
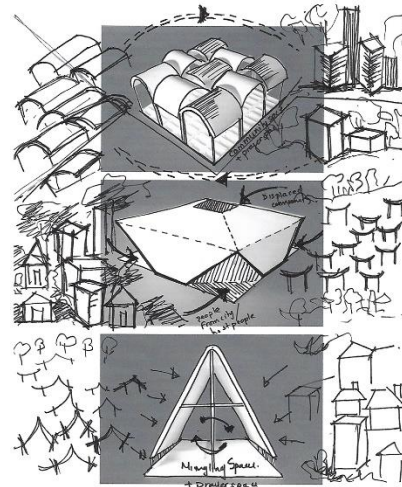
RELIGIOUS BUILDINGS TO SUSTAIN CULTURE IN REFUGEE CAMPS

At the project's best, these structures could serve as vehicles for people to connect with each other—people who, from a distance, would be lured by immediate visions of "home", "salvation" and "hope" that is communicated by the iconic formal qualities of these pop-up tents. These are also used as highlighting elements.
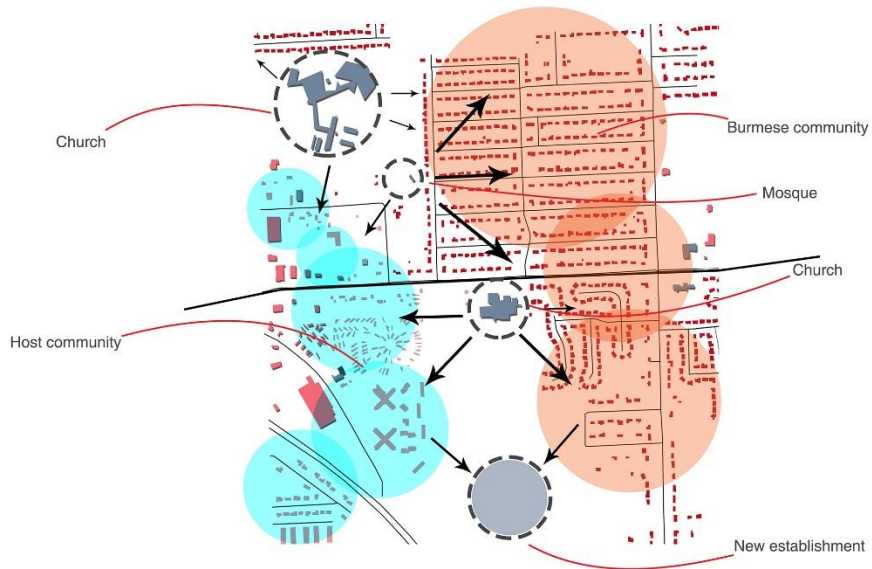
Figure 24: Schematic Design of Religious Spaces

COMMUNITY SPACE
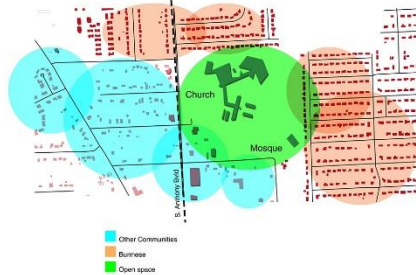
Common spaces can be used as parks or community gardens by the displaced and host communities. Hence, increased interaction between the communities.
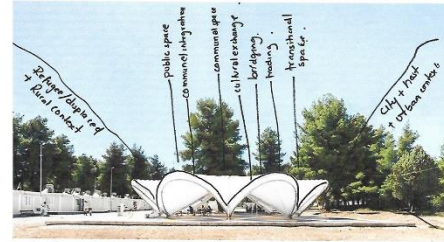
"MAIDAN TENT", GREECE

Allows refugees to benefit from indoor public space – a communal area to counteract the psychological trauma induced by war, persecution, and forced migration.

COMMUNITY PARK

COMMUNITY GARDEN

Figure 25: Schematic Design of Community Spaces

CONCEPT MODEL
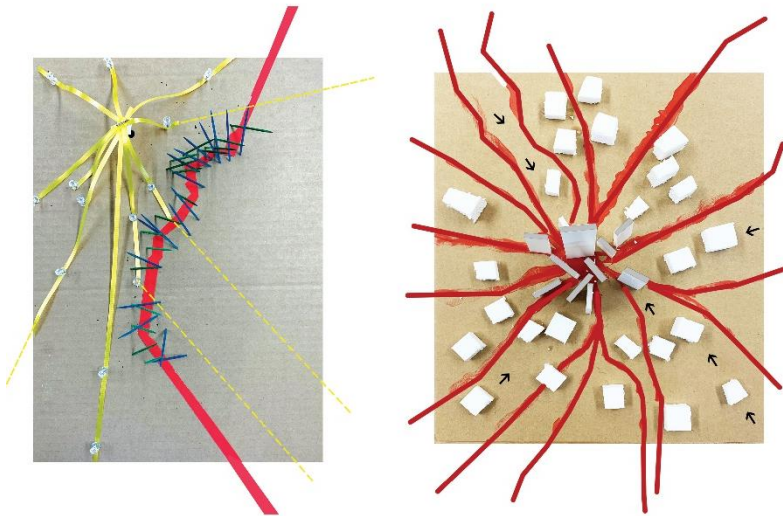
These two are the concept model collage models of the thesis idea.

The left model shows how the displaced community is spreading its links nad communications towards the host nation.

The model on the right shows how people and links from the surroundings are getting connected to the common integration space.

Figure 26: Concept Model Illustrating Integration

Development of Process-Oriented Framework

Thesis Statement

Methodology

Connecting the Displaced and Host Communities

Migration Pattern and Community Distribution of Burmese n Fort Wayne.

Site Zoning and Site Forces

Burmese Culture and Inspiration

Conceptual Design

Thesis Statement

Through a process-oriented framework, we can ensure socio-economic and trans-cultural sustainability to integrate displaced communities with host nations

METHODOLOGY

BACKGROUND STUDY	CURRENT SCENARIO	DESIGN IMPLEMENTATION	VERIFICATION
STUDY AND SUMMARIZE THE SURVEYS CONDUCTED BY UNHCR, UN AND WORLD BANK	SITE ANALYSIS	IDEA GENERATION	CROSS VALIDATION TO ENSURE A SUSTAINBLE IN TEGRATION OF THE DIS-PLACED COMMUNITES WITH THE HOST NATIONS.
LITERATURE REVIEW	PHOTOGRAPHS ANALYSIS	CONCEPT DEVELOPMENT	
	STUDY URBAN CONTEXT AND LANDSCAPE	DESIGN WITH RESPECT TO DIFFERENT CONTEXTS AND PARAMETERS.	SPATIAL ANALYIS TO ENSURE WHETHER THE FRAMEWORK IS PLUG-ABLE.
CASE STUDY	STUDY SOCIO-ECONOMIC CULTURE.		
UNDERSTAND THE CLIMATE	ANTHROPLOGY		.
DRAW OVER TO GENERATE IDEAS AND COMPARE BETWEEN THE CASE STUDIES OF DIFFERENT CONTEXTS			

Figure 27: Forming Connection between Displaced and Host Communities
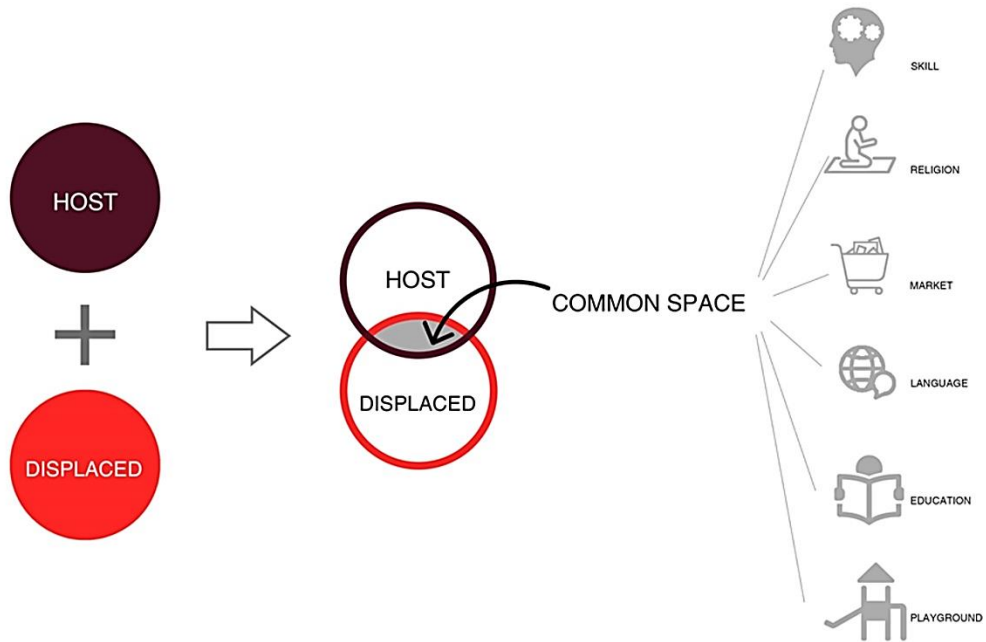
Figure 28: Utilizing the Intersection between Displaced and Host Communities
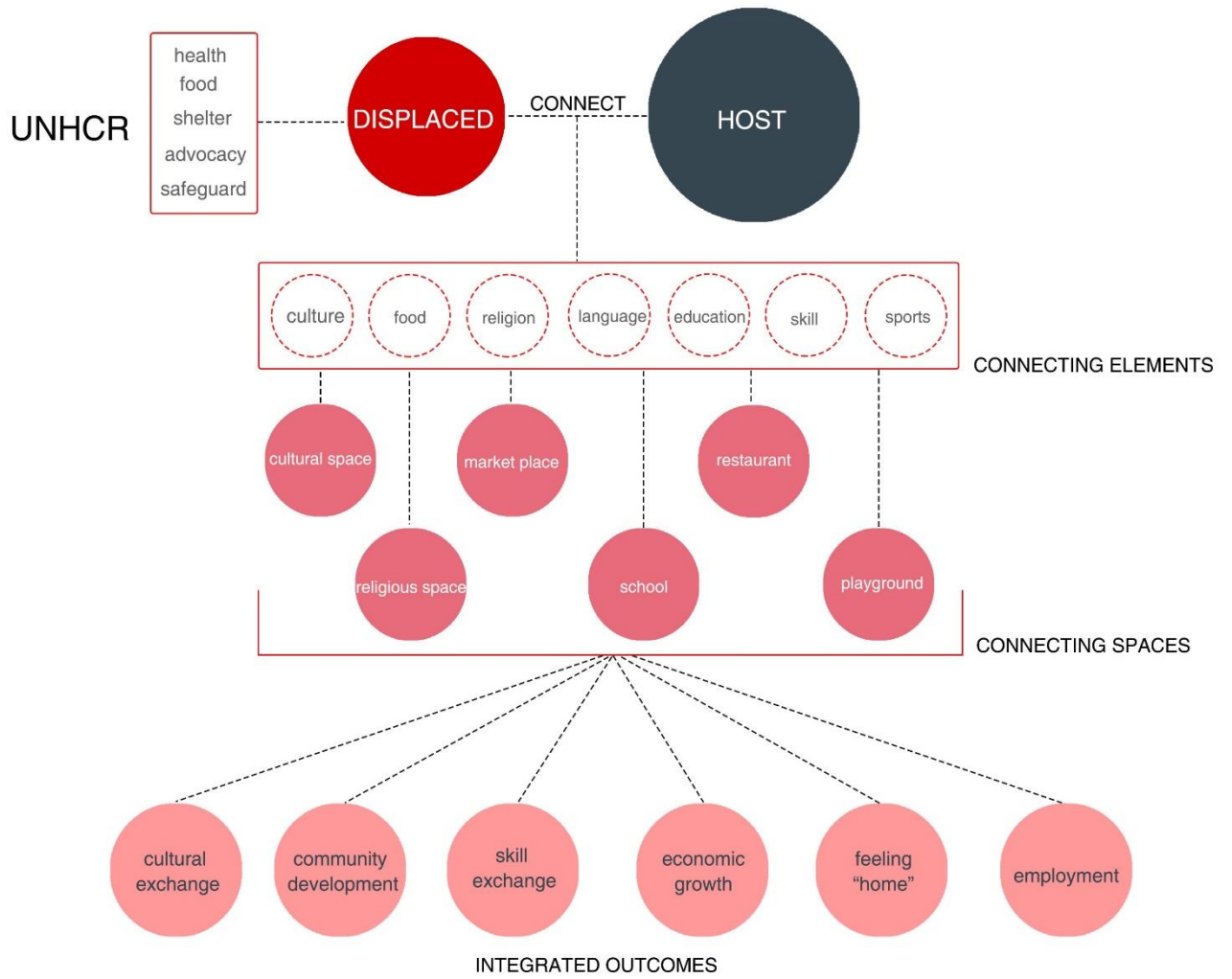
Figure 29: Connecting the Displaced and Host Communities
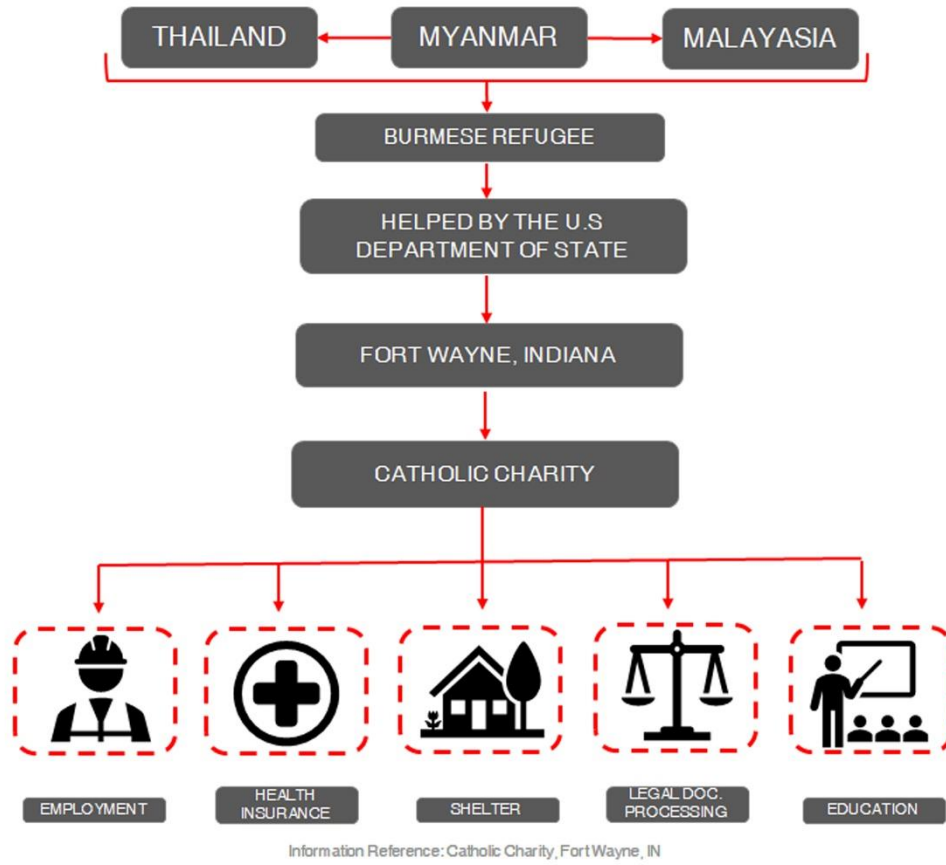
Figure 30: Migration Pattern of Burmese Community to Fort Wayne, IN, USA
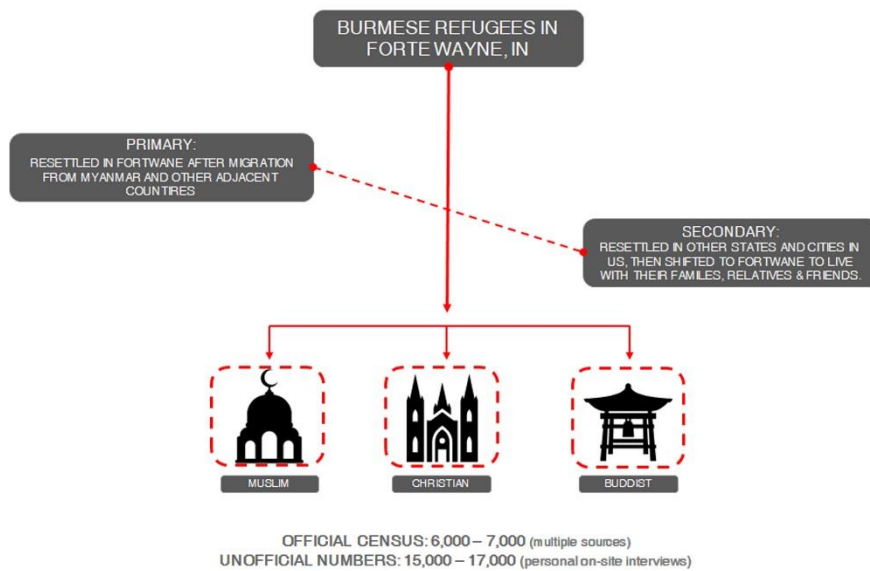
Figure 31: Distribution of Burmese Community in Fort Wayne, IN, USA

COMMERCIAL
SCHOOL
RESIDENTIAL
BURMESE RESIDENCES
RELIGIOUS SPACES

CLUSTER OF BURMESE COMMUNITY

0   3,000 6,000   12,000   18,000   24,000 Feet
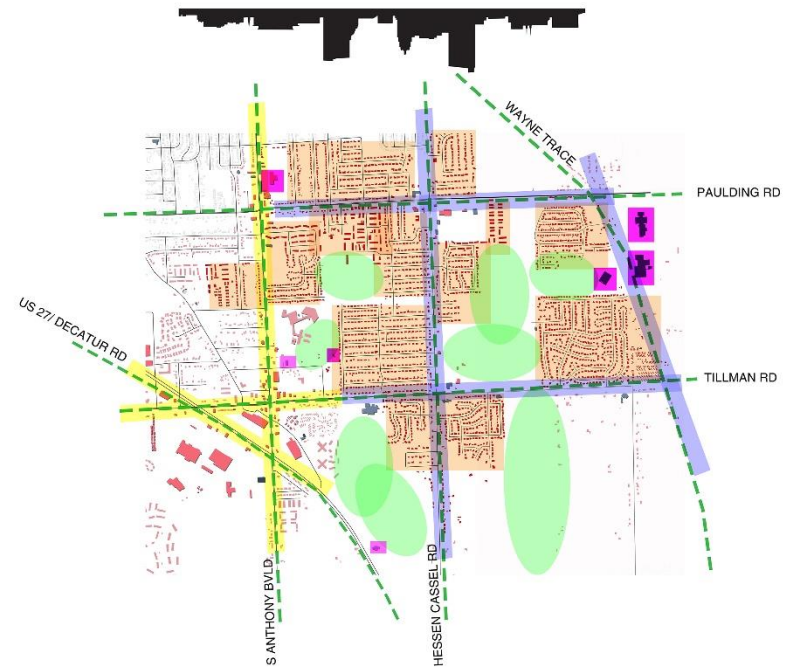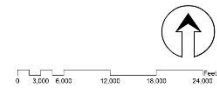
COMMERCIAL
VISITS FREQUENTLY
RESIDENTIAL
BURMESE RESIDENCES
AJDACENT OPEN SPACES

PROXIMITY OF BURMESE COMMUNITY

0   3,000 6,000   12,000   18,000   24,000 Feet
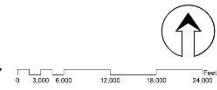
Figure 32: Zoning of Functions for Burmese Community in Southern Fort Wayne, IN, USA
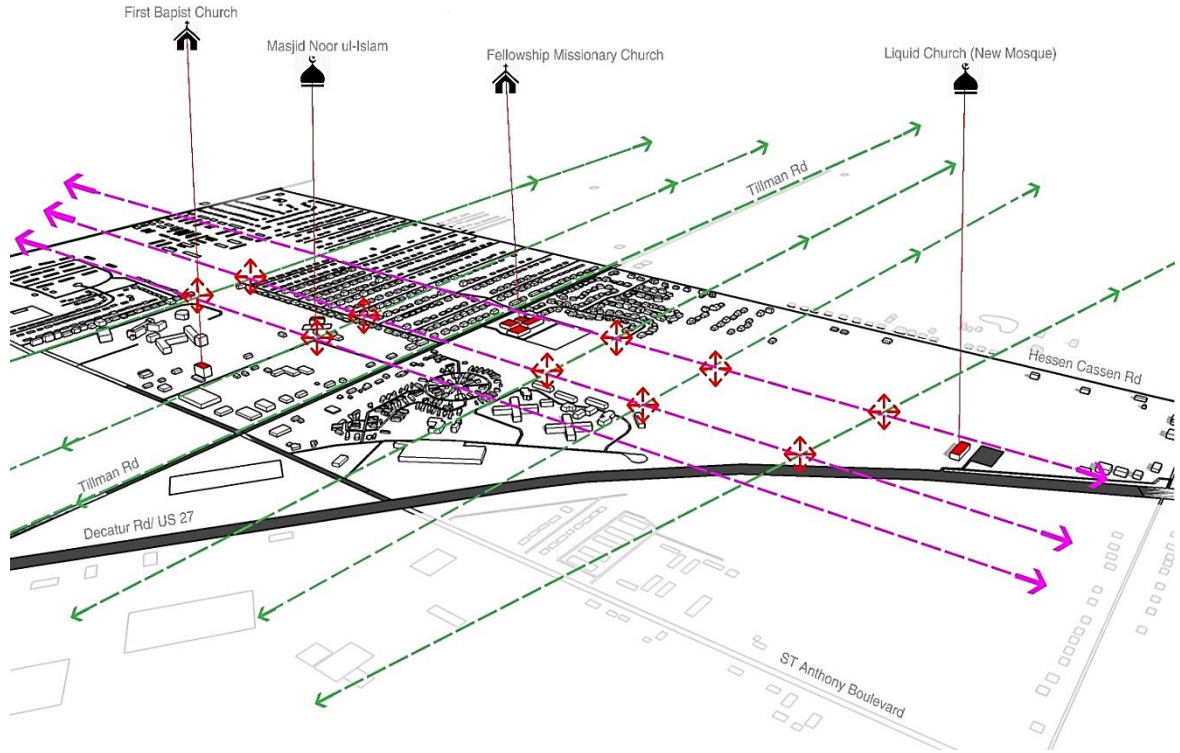
Figure 33: Site Forces and Potential Accessibilities

The site is perforated at x-axis and y-axis accordingly as shown in the diagram. The nodes created at the junctions will be provided with functions to make the place vibrant with more facilities and connect the religious spaces with chain of civic engagements.

MASJID NOOR UL ISLAM, FORTWAYNE, INDIANA
Source: Masjid Noor ul Islam website

FELLOWSHIP MISSIONARY CHURCH, FORTWAYNE, INDIANA
Source: Google Earth Street View Image

PROPOSED MOSQUE(LIQUID CHURCH), FORTWAYNE, INDIANA
Source: Google Earth Street View Image

FIRST BAPIST CHURCH, FORTWAYNE, INDIANA
Source: Google Earth Street View Image

VIEW OF THE SELECTED SITE FROM US-27 HIGHWAY
Source: Google Earth Street View Image

Figure 34: Site Surrounding and Important Infrastructures
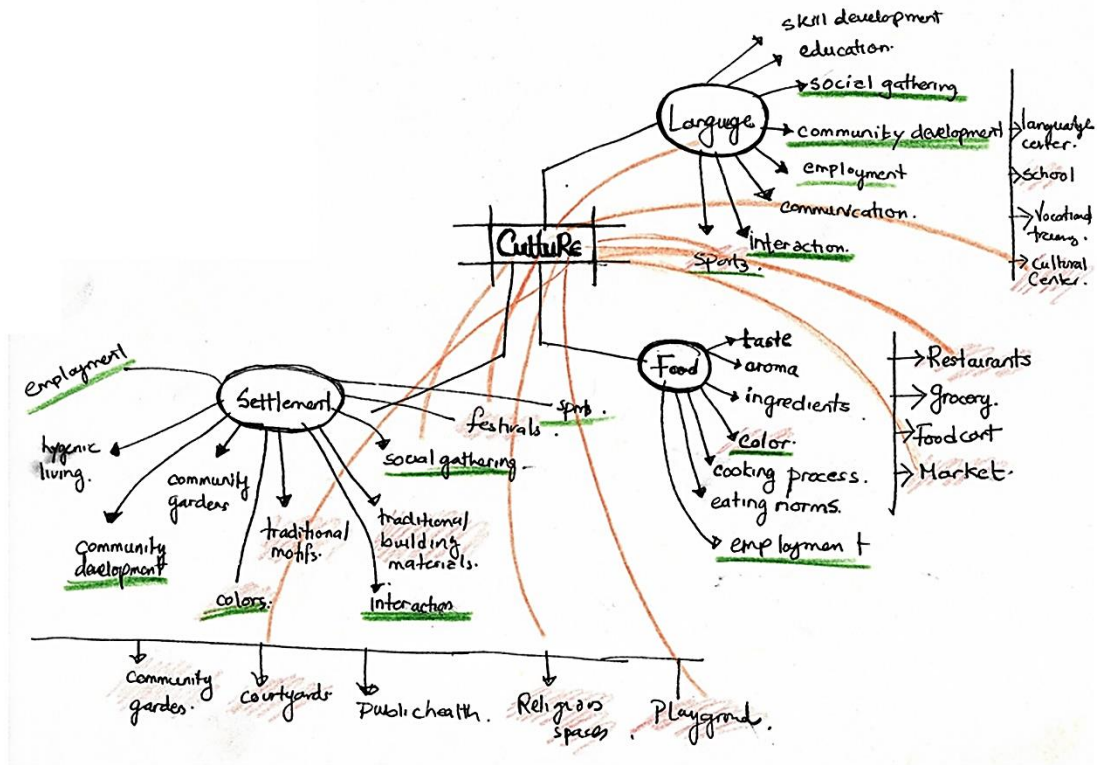
Figure 35: Elements to Integrate Displaced and Host Communities
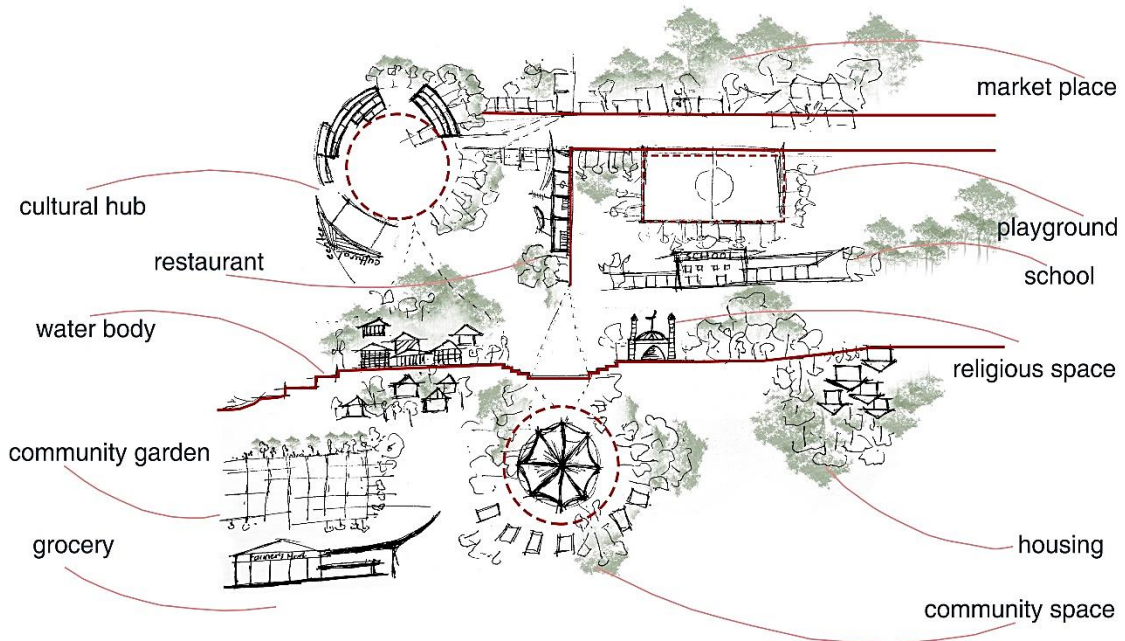
Figure 36: Spaces to Implement Activities for Elements of Integration between
Displaced and Host Communities

Myanmar at a glance: food, festivals, culture, street ambience, and architecture
Source: Myanmar Culture, Google Images

Burmese community, services and activities in Fort Wayne
Source: Burmese Community Fort Wayne, Google Images

Figure 37: Comparison of Burmese Culture in Myanmar vs. Fort Wayne, IN, USA
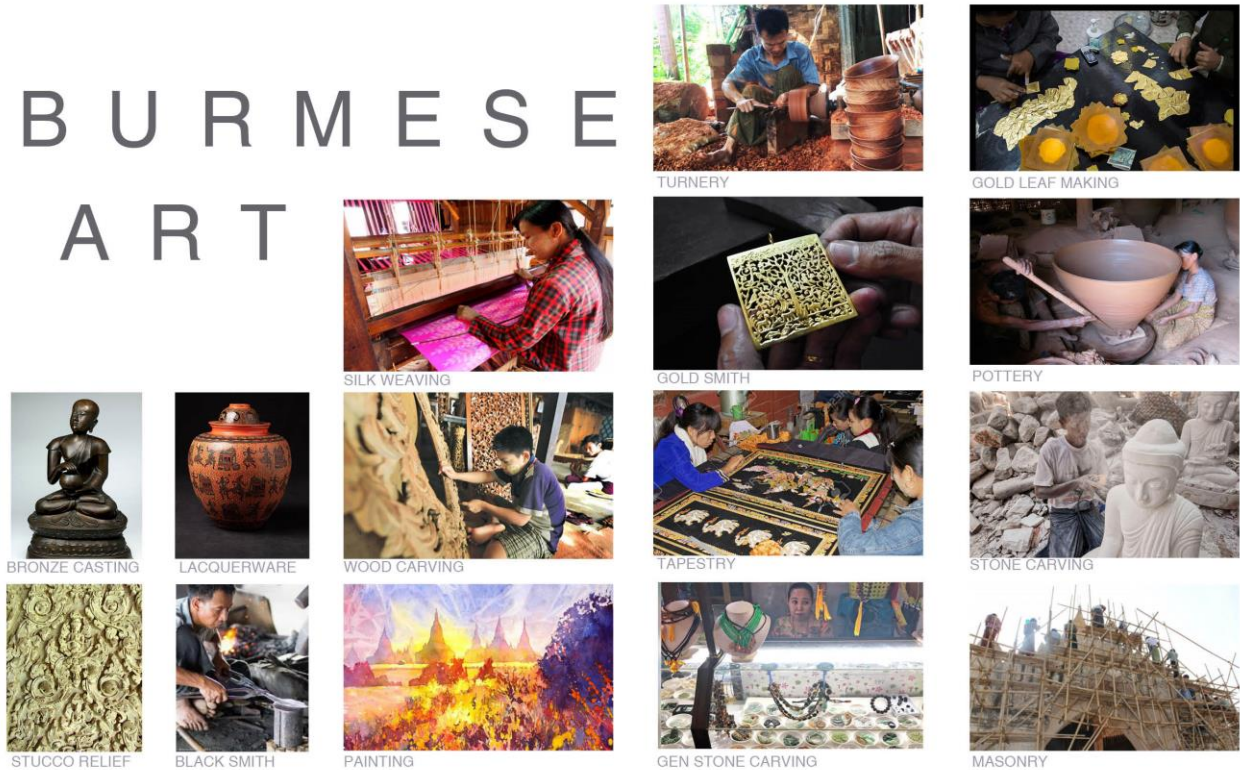
Figure 38: Burmese Art Collage

After interviewing the Burmese people and knowing about how they feel living in a host country among the host culture, I decided to bring the essence of Burma to Fort Wayne. Therefore, created memory lane for the refugees by incorporating their roots and culture into the design implementation. This was done by replicating the displaced community's native patterns, their favorite colors, cultural dimensions of social influences in their seating arrangement, walking lanes and other means of communal engagements.

Landscape pattern inspired from
Burmese fabric

Landscape pattern inspired from
Burmese wood design

Original Image Source: Burmese Art, Google Images

MEMORY

CASE STUDY

Use :   Outdoor equipment
Applications: Residences, restaurants, hotels, public events
Characteristics: Large umbrella with telescopic pole, inner
lying gearbox with electronic motor, opening and closing by
hand or using an electric motor, all materials are resistant to
water corrosion, replaceable cover, lighting available.

MANUFACTURE OF XXL UMBRELLAS IN
MYANMAR FOR OUTDOOR EVENTS AND
ACTIVITES

APPLICATION OF XXL UMBRELLAS WITH
BURMESE PATTERN IN FORTWAYNE

Figure 39: Design Inspiration of Burmese Culture and Heritage

Burmese grocery & restaurant
Fort Wayne
Source: Lisa Ryan, WBOI News

Burmese street food restaurants
Myanmar
Source: Yangon Evening Street Food Walking Tour

Concept sketch of integrated street food culture
Fort Wayne

Figure 40: Creating Memory Lane Using Inspiration from Burmese Food Culture
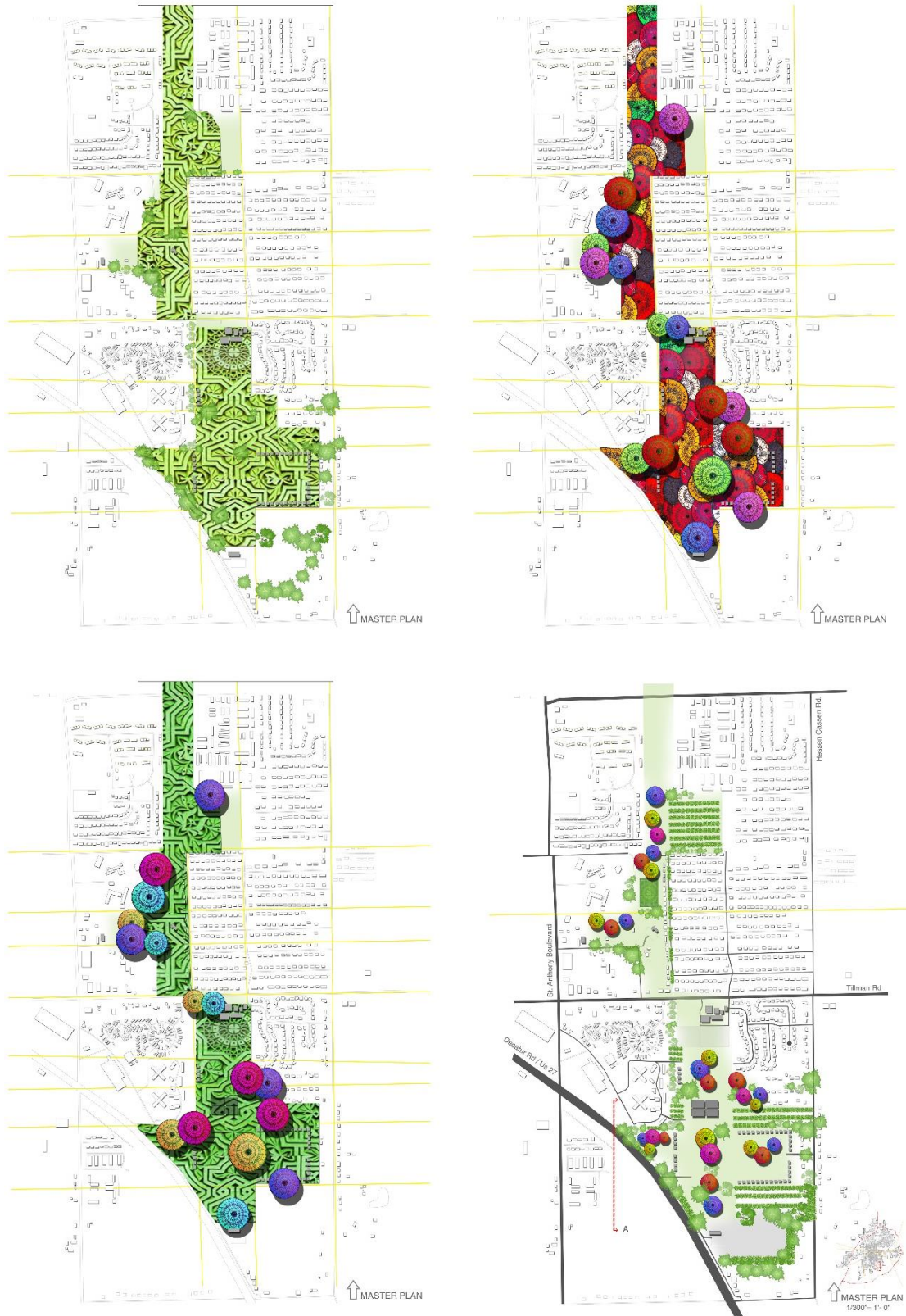
Figure 41: Concept Master Plan Using Burmese Culture

Figure 42: Schematic Section using Burmese Cultural Elements

Design and Development of Master Plan

Diagrams

Master Plan

Sections

Perspectives

Creating a potential path with respect to the existing religious spaces

Extending the path in both X-Y axes to connect with communities

Proposing more civic spaces along the potential path to engage people with activities
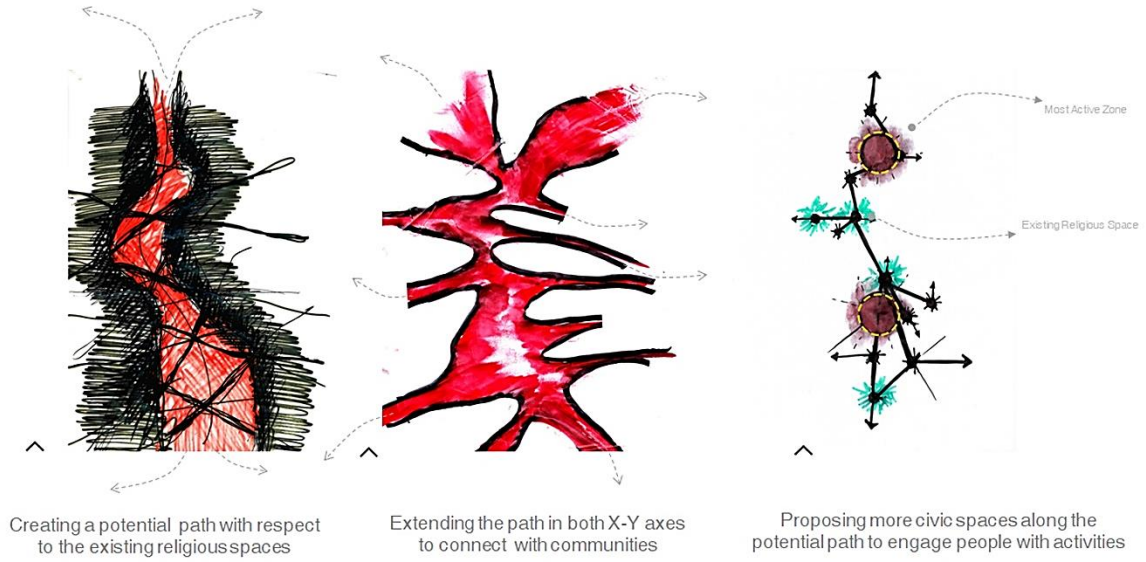
Figure 43: Connecting Paths and Spaces

Retails

Container homes

Host's dwellings

Burmese dwellings

Private

Public
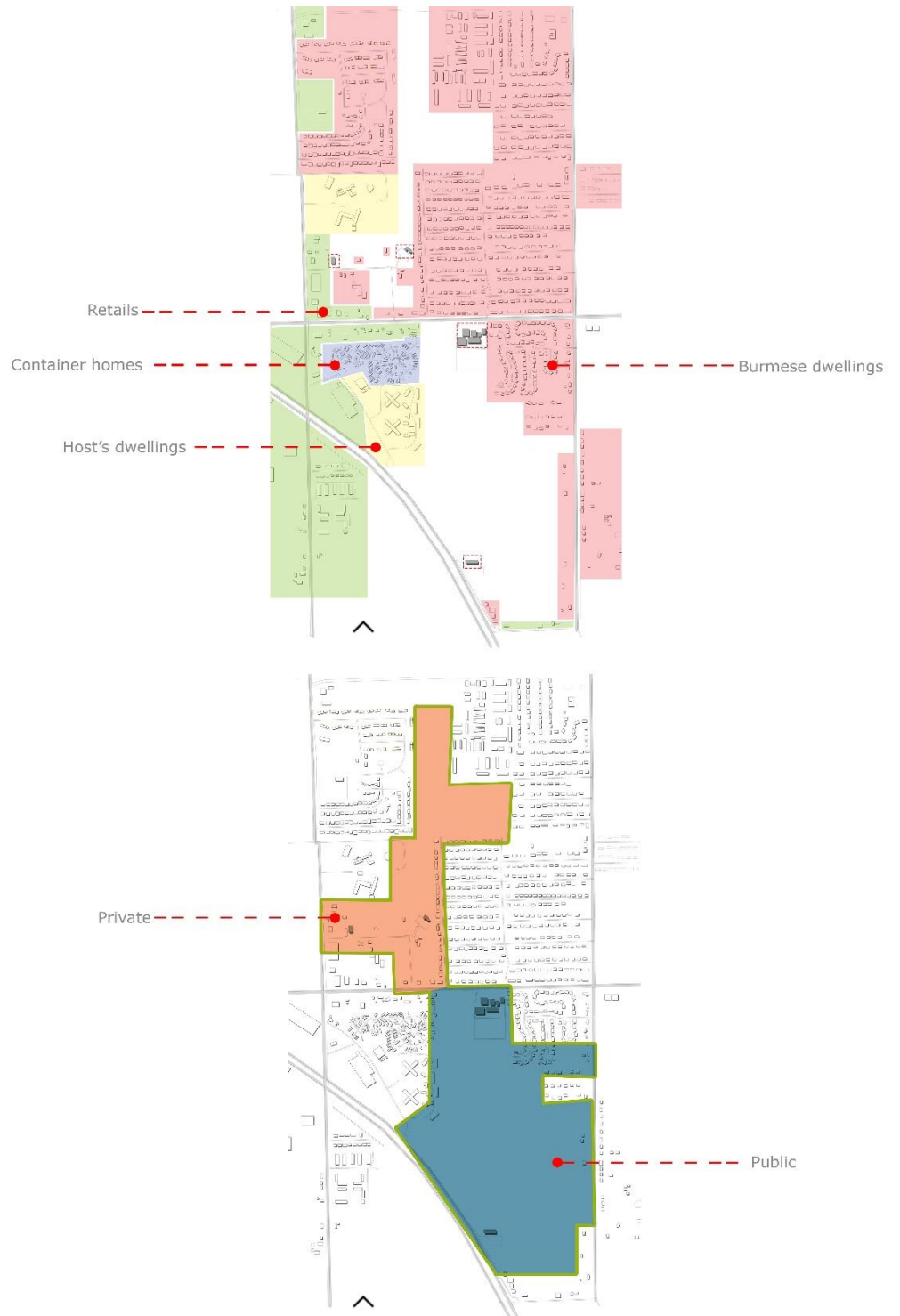
Figure 44: Zoning and Land Use of Site

FIRST BAPIST CHURCH

MASID NOOR UL ISLAM

FELLOWSHIP MISSIONARY
CHURCH

PROPOSED BURMESE MOSQUE

Diffusing the connection
in different axes

Connecting the religious
spaces forms a path
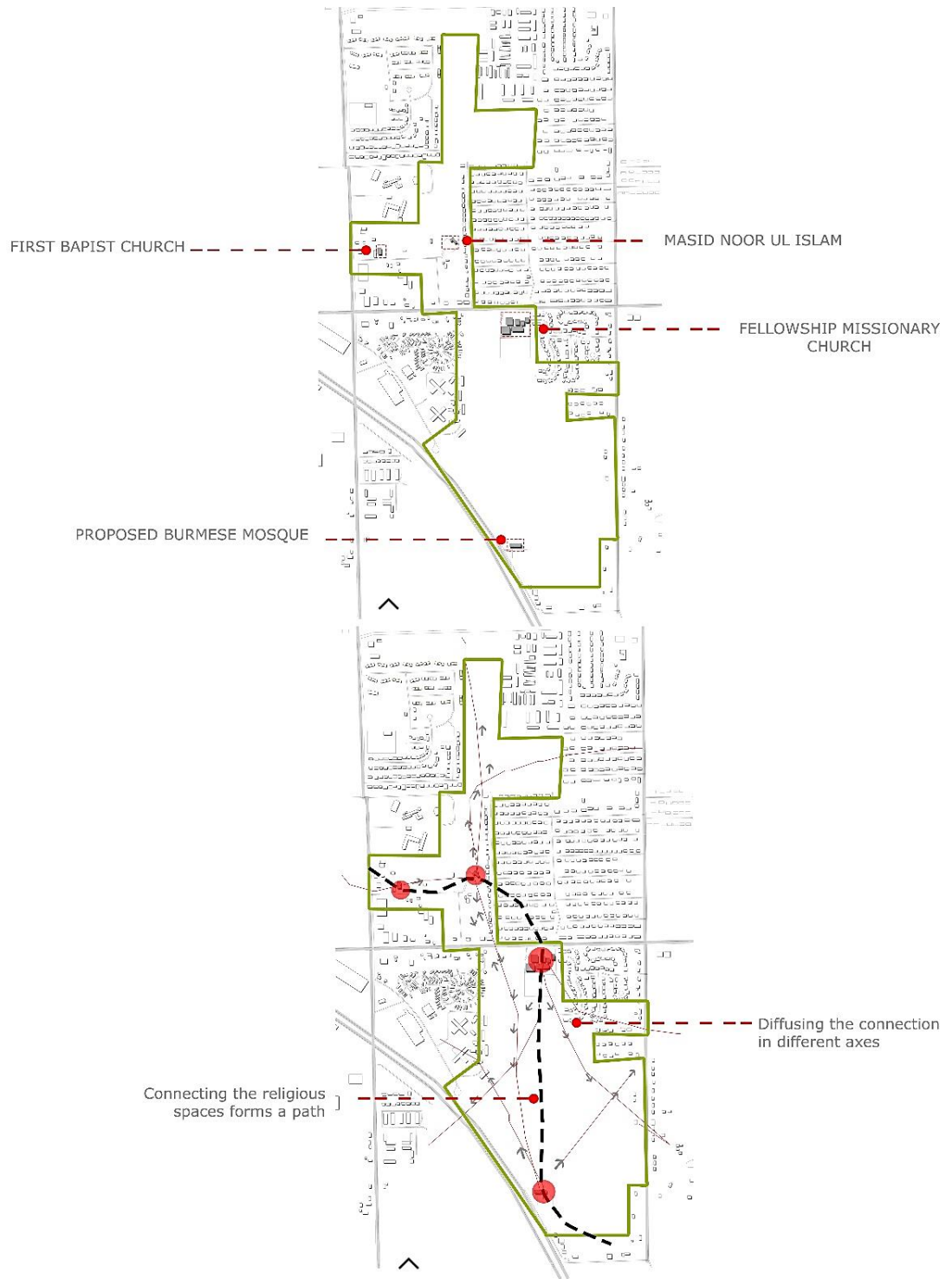
Figure 45: Connecting Mosques and Churches

Proposed structures to increase the social connection and activities, therefore, attract and help to integrate the host and displaced communities

Most active and concentrated walks, where people tend to cluster and spend more time
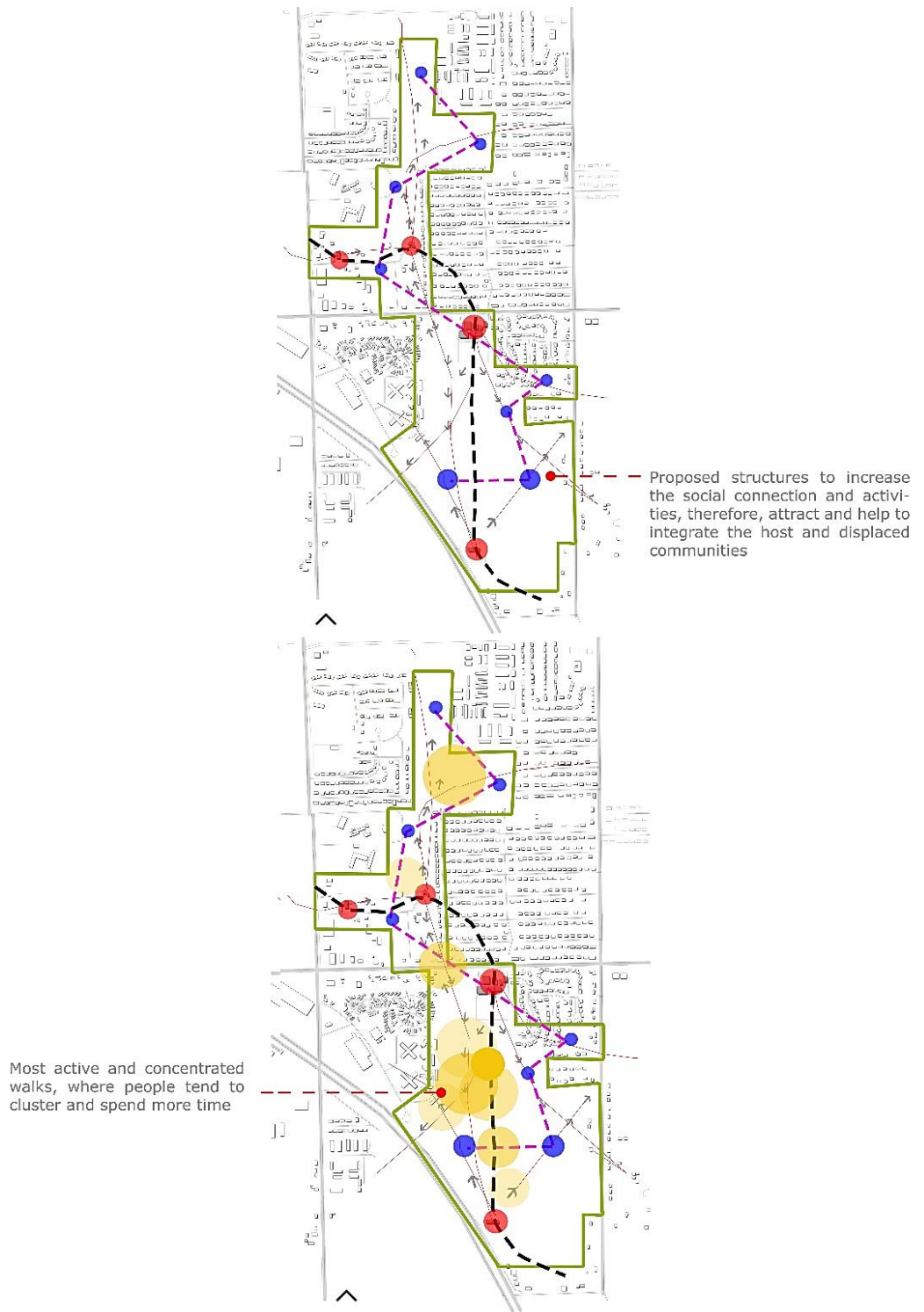
Figure 46: Introduction of New Spaces for Increased Activities
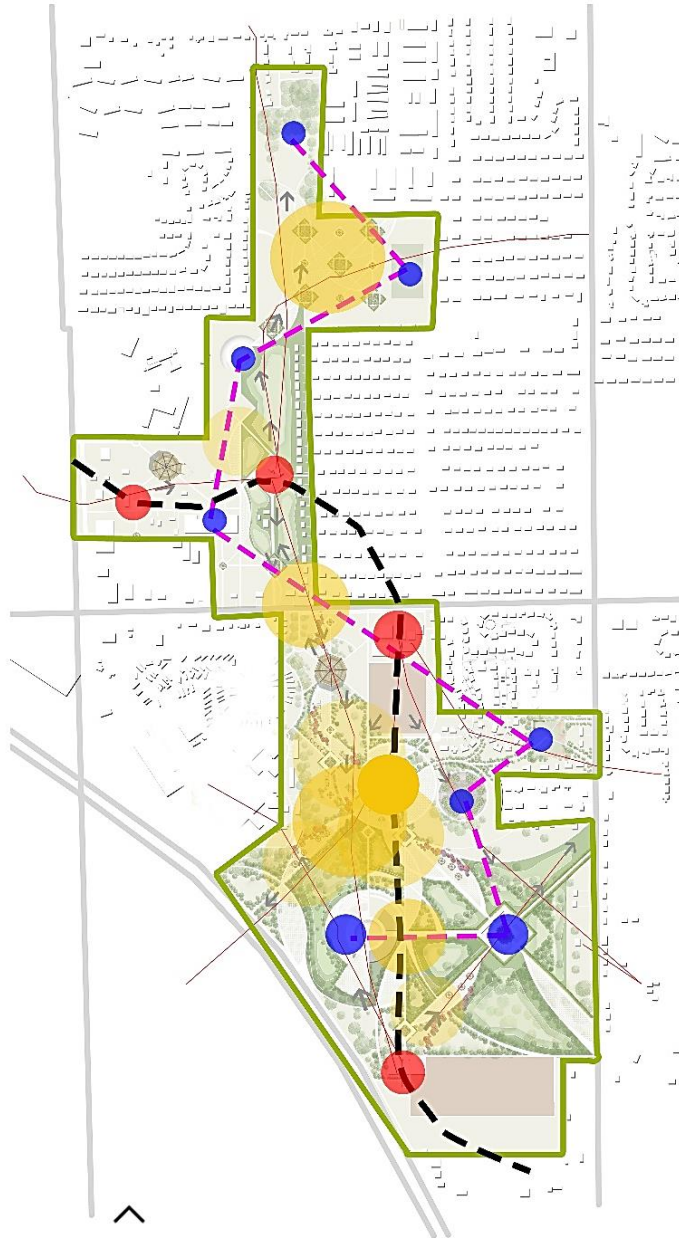
Figure 47: Framework of Connectivity

- Revive memory through culture of Myanmar for the displaced communities.

- Introduce Burmese community and culture to the host community.

- Attract and help to integrate the host and displaced communities.
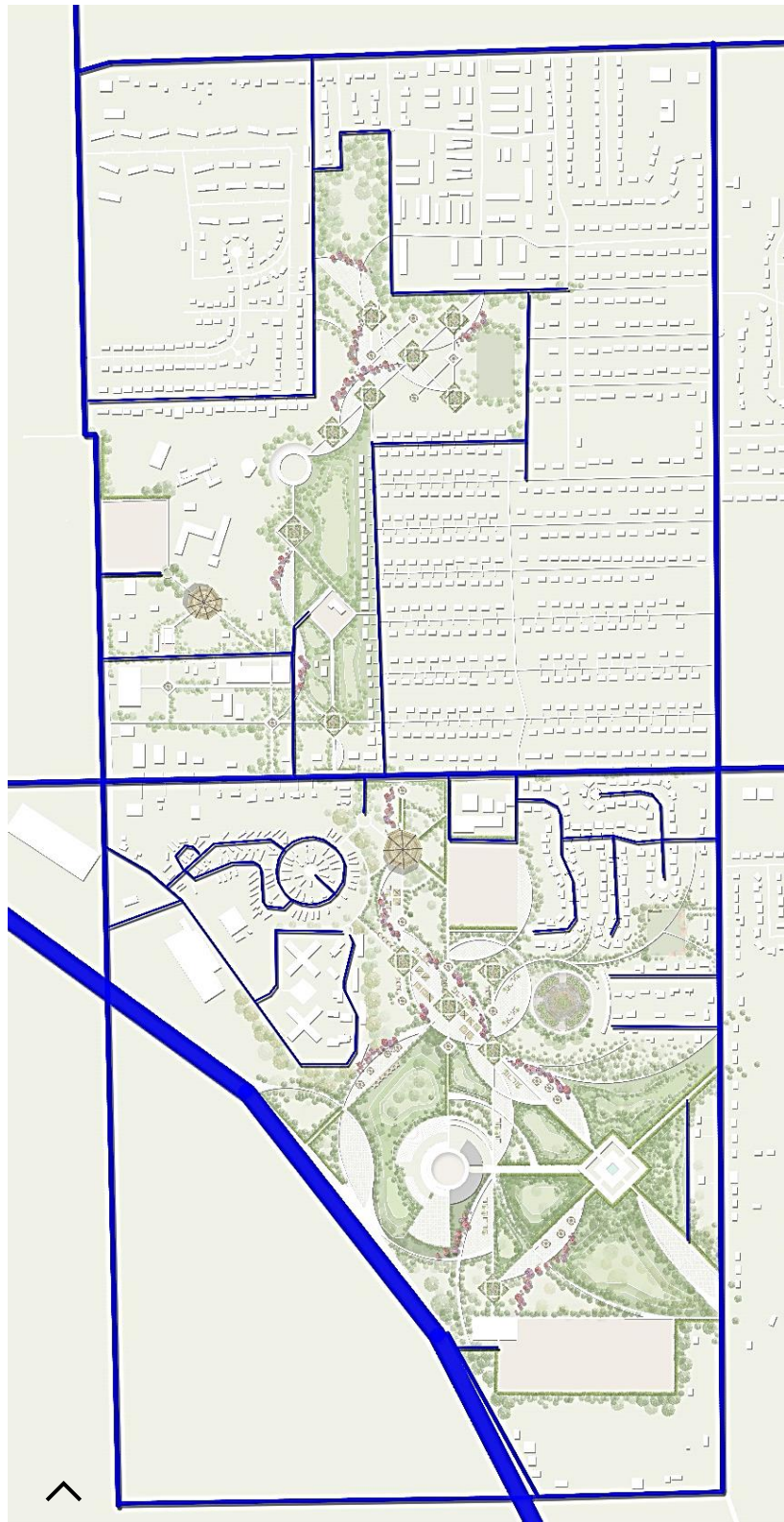
Figure 48: Existing Vehicular Access
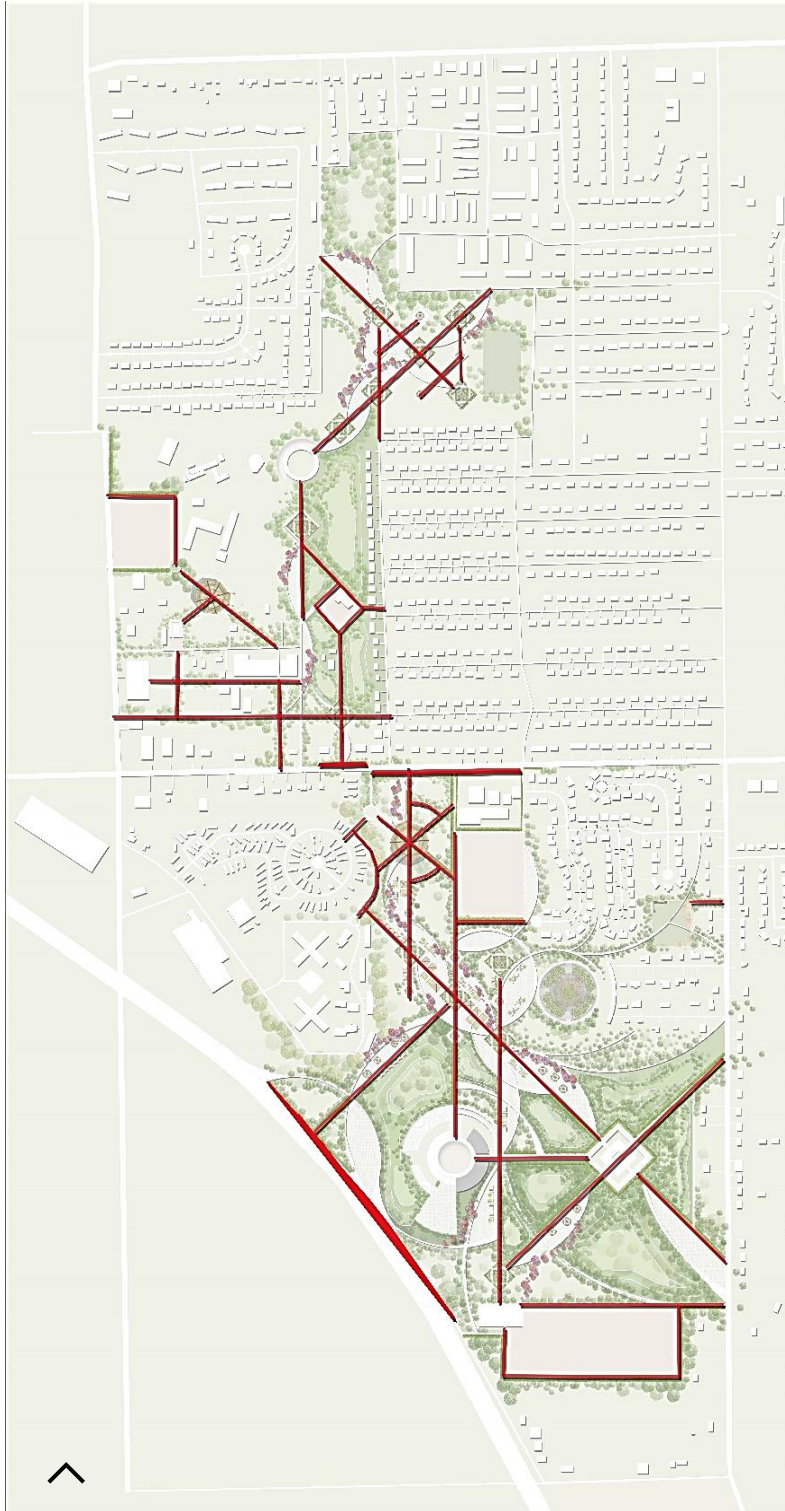
Figure 49: Proposed Walkways

Figure 50: Proposed Experiential Walkways

Figure 51: Proposed Civic Plaza

Figure 52: Master Plan
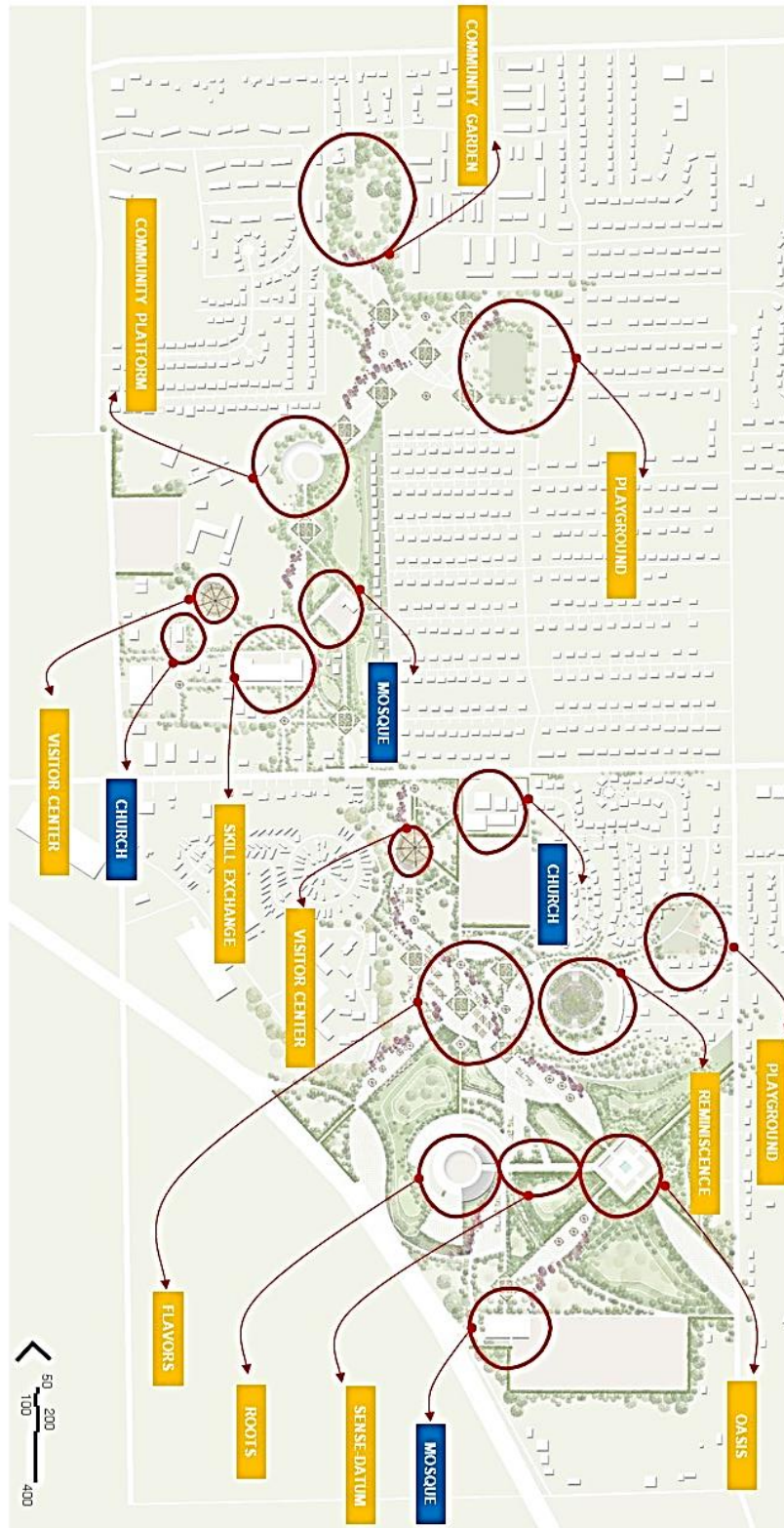
Figure 53: Framework of Spaces for Integration between the Displaced and Host Communities

Figure 54: Master Plan, Public Zone

Figure 55: Section AA

FLAVORS

GARDEN

PAVED WALKWAY

FLAVORS

GARDEN

PAVED WALKWAY

ROOTS

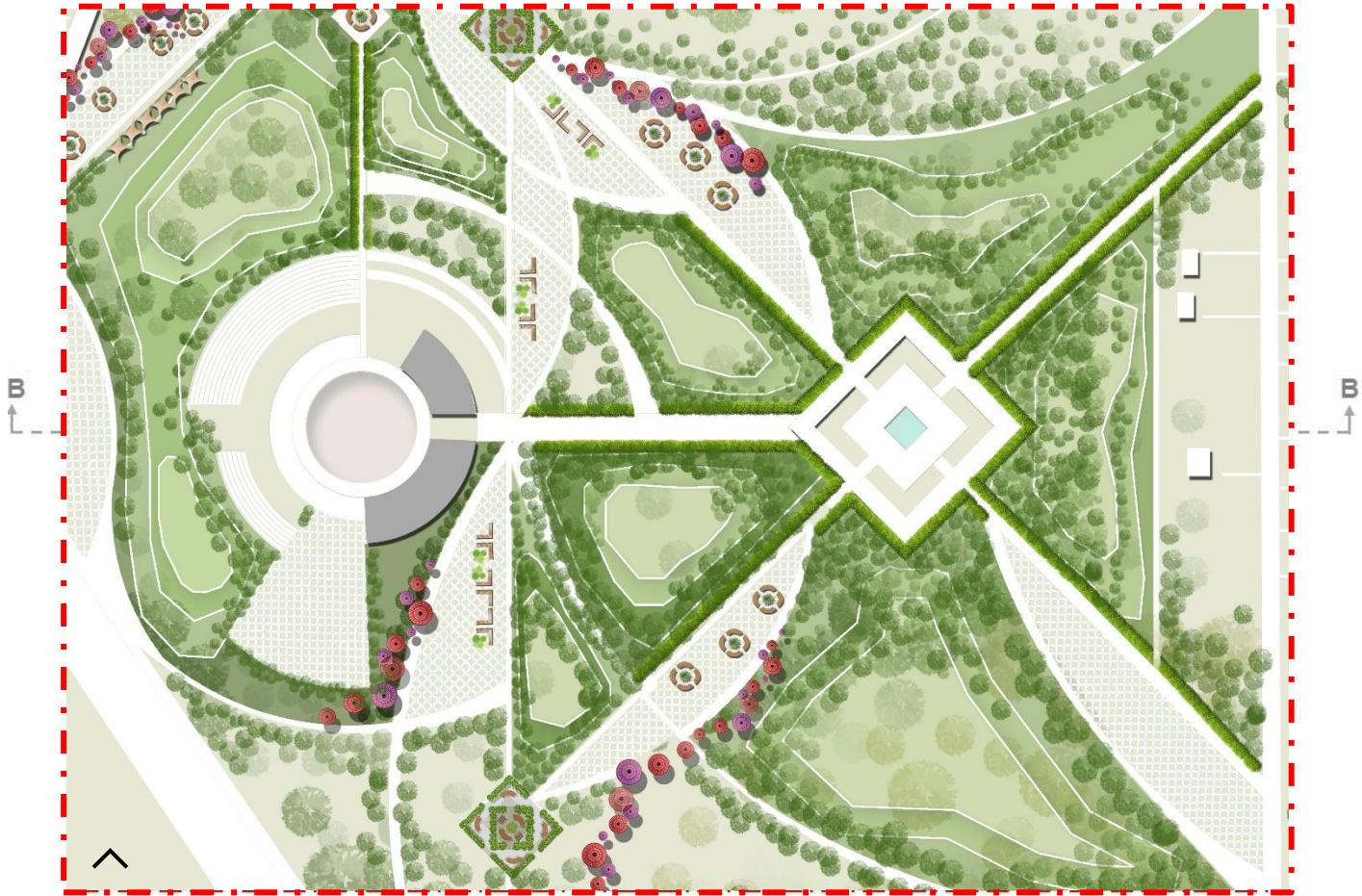PAVED WALKWAY

GARDEN

MOSQUE
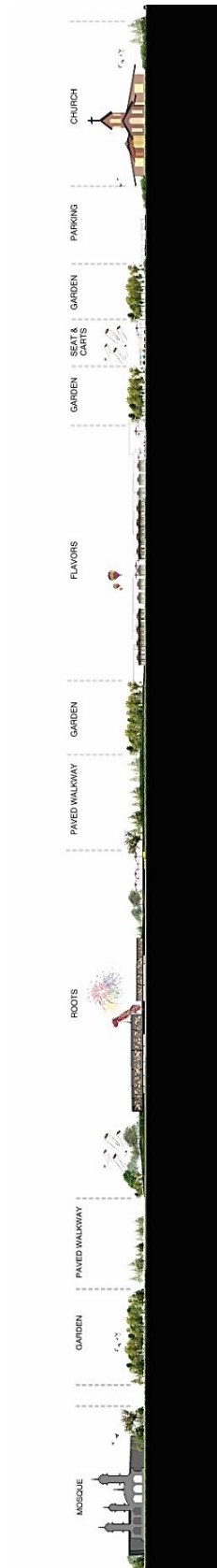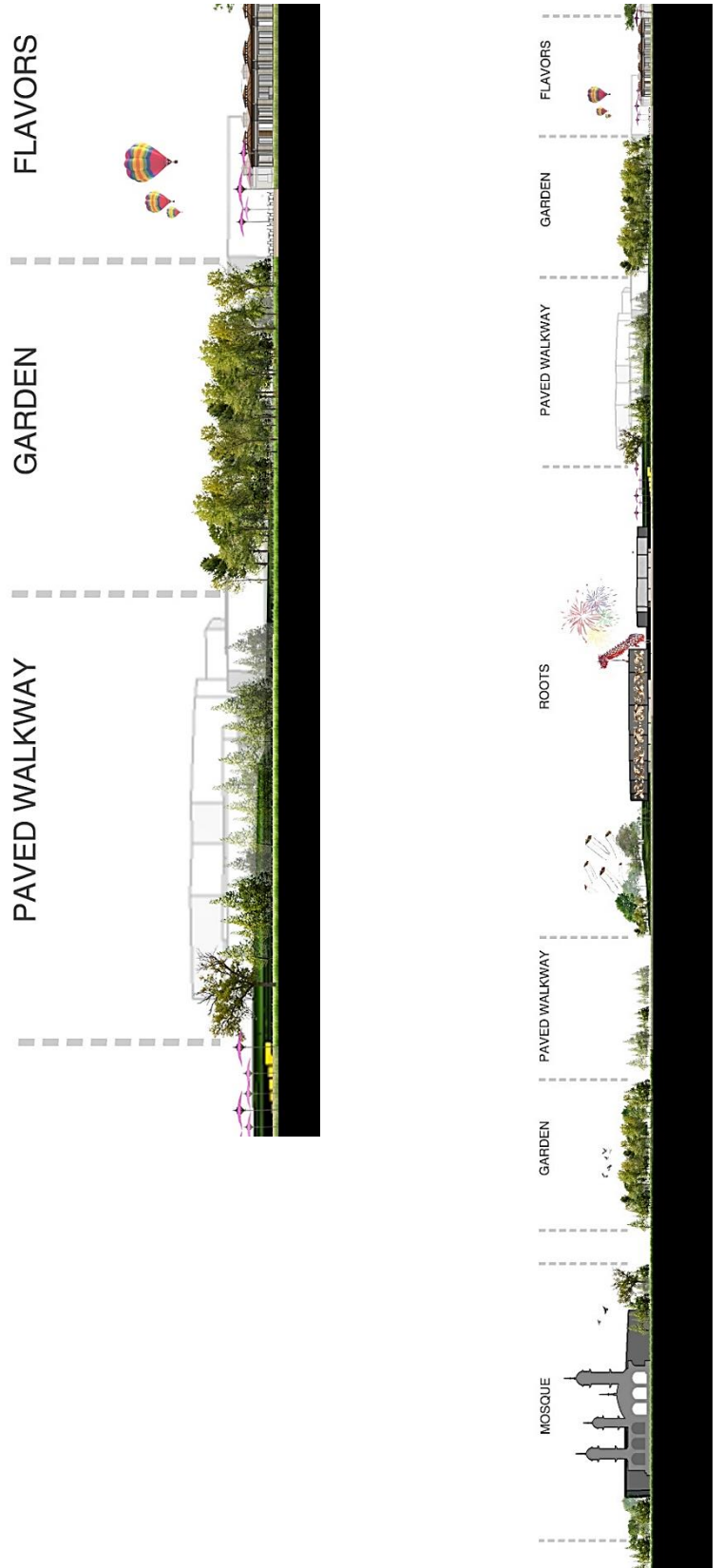
Figure 56: Section AA1
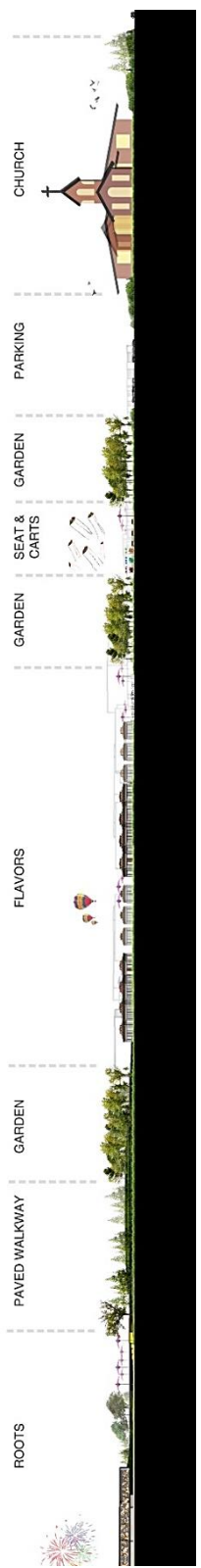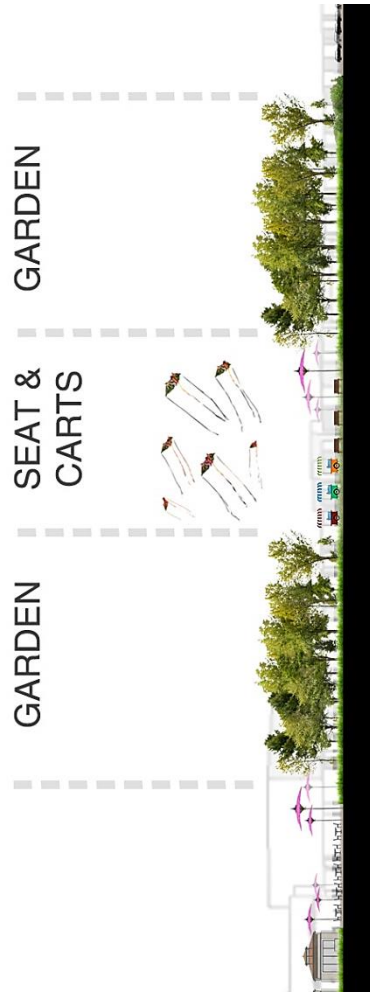
Figure 57: Section AA2

Figure 58: Plan Showing the Oasis and Roots Connected with Sense Datum

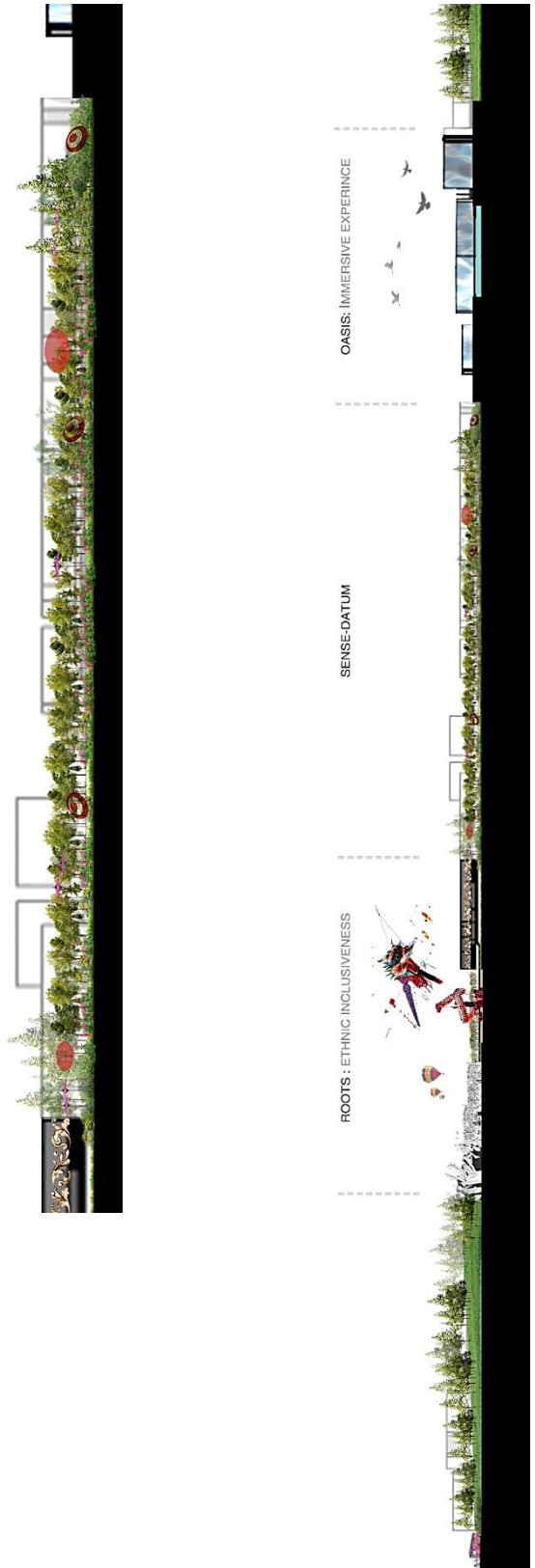Figure 59: Perspective inside the Oasis Showing Lotus Pond, Water Fall and Burmese Sculptures
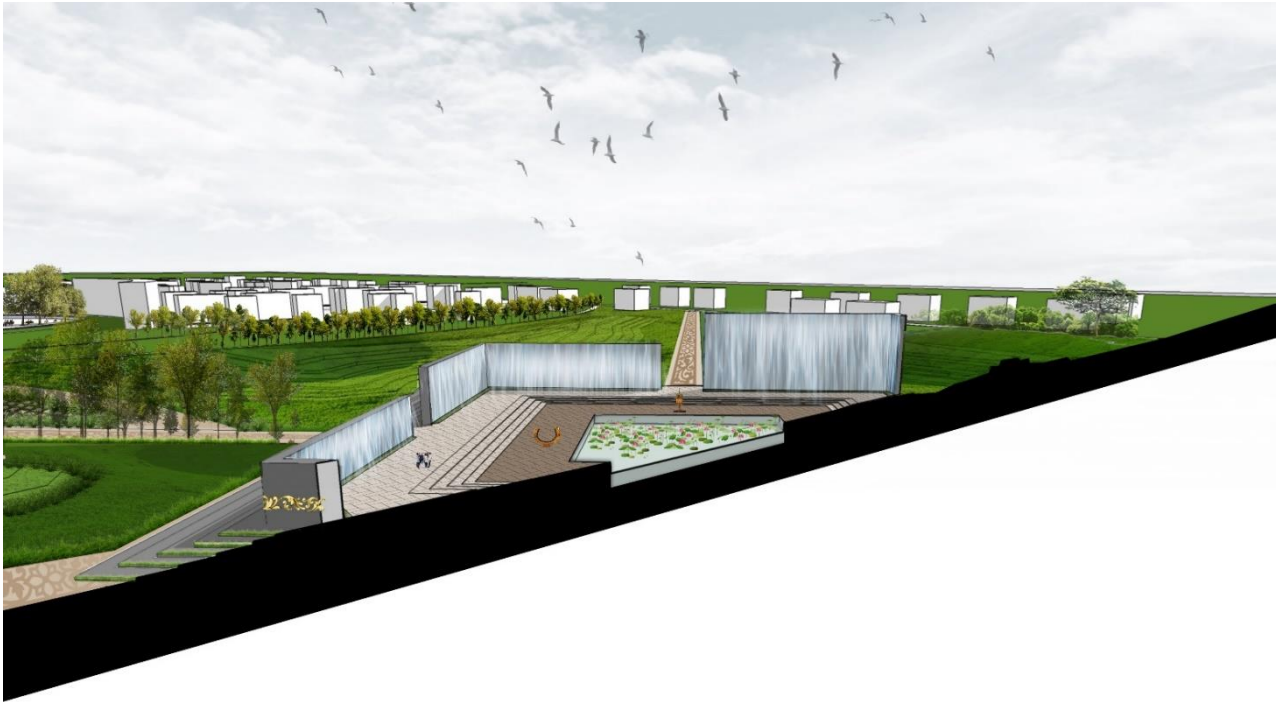
Figure 60: Section BB

Figure 62: Sectional Perspective of Oasis

Figure 61: Sectional Perspective of Roots

Figure 63: Plan Showing Zone of Flavors, Gardens and Civic Plaza

Figure 64: Section CC

Figure 65: Perspective View from the Civic Plaza to the Flavors

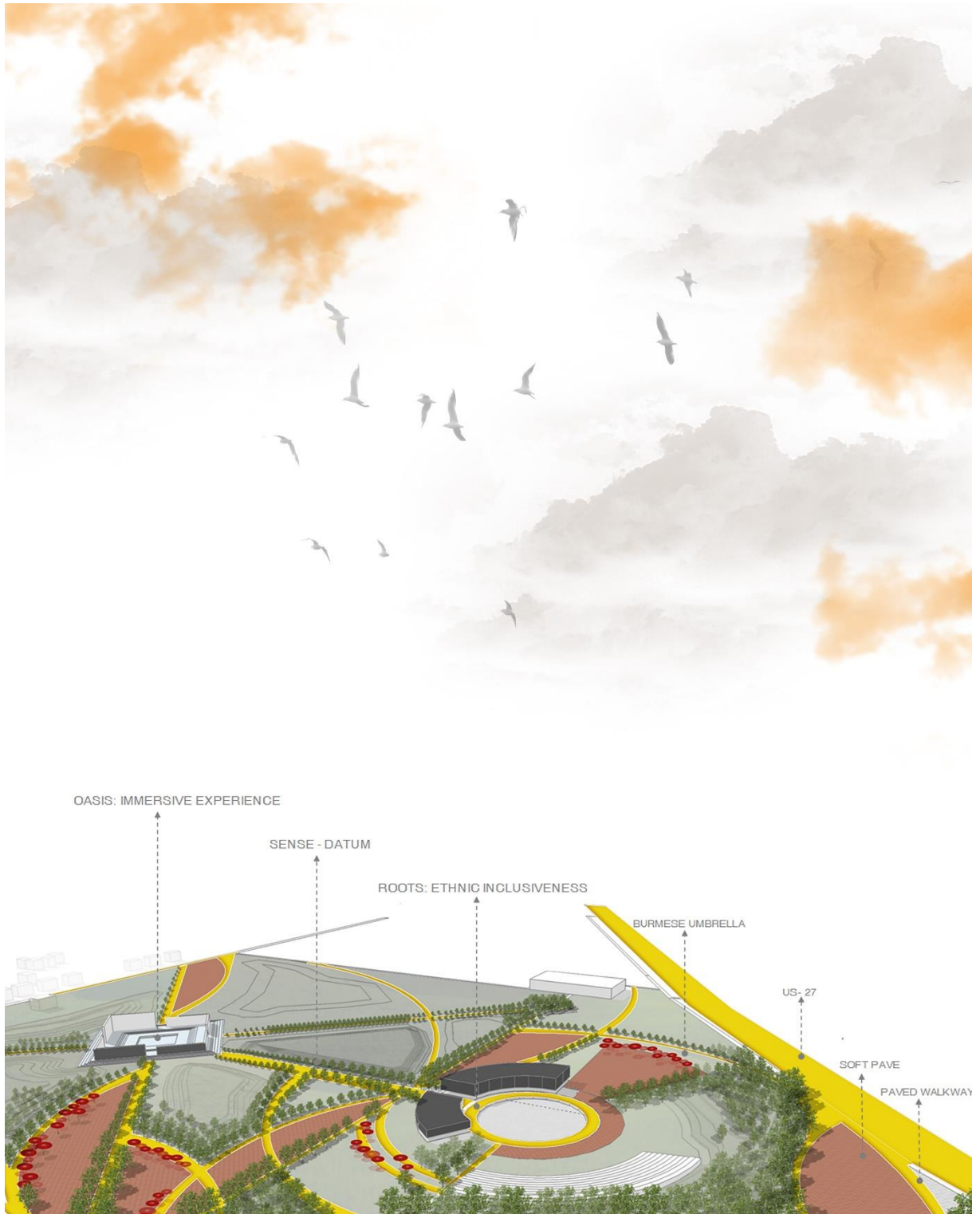Figure 66: Perspective View from the Civic Plaza to the Oasis

Figure 67: Isometric View of the Oasis, Roots and Sense Datum

Figure 68: Perspective View from the Roots to the Oasis, along the Sense Datum

Thesis Presentation at Parallax Symposium, Miami University, and
Graduate Research Forum, Miami University