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INTEGRATION OF NEWCOMERS TO AYVALIK (TURKEY) VIA SOCIAL INTEGRATION CENTERS

Gülsüm OYGUR POLAT*, Nurefşan BATMAZ**, Muharrem Melih UTKAN*

ABSTRACT

"Refugee" is usually defined as a person who seeks shelter due to reasons of war, conflict, assimilation, femine, natural disasters and so forth. However, in a much more humanistic approach, we should perhaps start with Hannah Arendt's words, "In the first place, we don't like to be called refugees. We ourselves call each other newcomers or immigrants." Immigration basically defines a shift in place and it is an instinctive act for human-beings; therefore, rather than being a "problem", it actually is a solution to the problems which makes it hard or impossible to live in a certain place. Within this point of view, the aim of the research study focuses on the question of how the experiences of place and space affect the relationship between newcomers and their location. The paper focuses on the place-making experiences of newcomers, through the perception of space and its effect on individuals. Results of the research indicate that the experience of place is a vital aspect for achieving integration between newcomers and locals. Integration and adaptation are actualized when the opportunity arises for newcomers and locals to meet and cooperate with each other, both physically and socially. The dynamics of social integration is standing on two pillars which are social entrepreneurship and common acts between locals and newcomers; and through the experiences' of place-making, it becomes possible to create and maintain a physical integration. This research paper introduces three graduation projects, known as Integration Centers, from X University, 2019 Spring semester. The projects were designed by students for social integration of Syrian people through the social entrepreneurship idea. Students created different design proposals which offer public, semi-public and private space for newcomers to encounter locals and places, and to be able to understand the relationship between individuals and place, and its effects on their integration.

Keywords: immigration, refugees, newcomers, social integration, plural societies

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1. INTRODUCTION

"Refugees are not migrants." United Nations High Commissioner for Refugees (UNHCR) states (Feller, 2005, p.27). Immigration studies starts academically at the post World War II era but they do not address the distinction between migrants and refugees, as a result, United States, Canada and Australia do not label "newcomers" as refugees or migrants but they state them as immigrants (FitzGerald & Arar, 2018; Jupp, 2002). In this context, Hannah Arendt as an opening sentence of We Refugees (2017) states that "In the first place, we don't like to be called refugees. We call ourselves as immigrants or newcomers." Even if countries did not have a distinction between refugees and immigrants, in a sociological context, there is this distinction between refugees and locals.

In a new from Katy Fallon (2018), she talked about newcomer or immigrant or refugee terms and how they feel when you call them a refugee or immigrant or newcomer. She also mentioned that in the Netherlands, the society mostly prefers to call the Syrian refugees as newcomers to make them feel better (Fallon, 2018). It is dangerous to marginalise immigrants who have just arrived to the society based on social equality by naming them as refugees.

In the post-war era, ambiguity of definition was exceeded by the 1951 Geneva Convention. The convention creates a base for 1948 Universal Declaration for human rights, Article 14 (UNHCR, 2010). In the convention paper the term "refugee" is defined as a person who is under pressure because of race, religion, nationality, membership of a political or social group and who is away from his/her habitual residence and does not want to turn back to it (UNHCR, 1951). Geneva convention defines refugees according to the political borders that were created after World War II.

At the state level, the 1951 Geneva Convention draws an outline for refugee status and rights of refugees but there is another level for refugees' cross-border which is integration. Berry (1997) states that "After immigrations many societies became culturally plural." When immigrants arrive at their new place, with locals, they create a plural society which generally does not contain equal communities. What makes these communities unequal could be numerical, political or economic reasons (Berry, 1997). In the 20th century, nations began to try to prove that they are greater than other nations, so they had to find internal and international enemies so, inside the country minorities became targets (UNESCO, 1985). Thus, minorities came together in order to protect themselves from this "racist" movement. Minorities created "ghetto" neighborhoods and created perceptional borders between local communities and minority communities. In city scale, cultural groups live together even in the conventional approach, ethnographic

maps are created to draw borders of different categories (Gupta & Ferguson, 1992). In contrast, homogeneous societies were created in some cases (Berry, 1997). According to Searle and Ward (1990), measurements of adaptation are behavioral and cultural adaptations. Besides group level acculturation, there is a term called "psychological acculturation" which cover individual change in a society (Graves, 1967). According to Berry (1997) there are 3 main approaches discussed: "Behavioral shifts" (Berry, 1980), "culture learning" (Brislin, Landis and Brandt, 1983), and "social skills acquisition" (Furnham and Bochner, 1986). The main effect occur for newcomers is "culture shock" as a result of conflicts (Oberg, 1960). Rather than "culture shock", Berry (1970) suggests the term "acculturative stress", because "culture shock" represents one culture rather than multiculturalism and "shock" represents after war and one moment effect but stress has more long term meaning (Berry, 1997).

According to Berry (1997) plural societies occur in three types: voluntarily, mobile and permanently. Basically, when groups of volunteer immigrants come to a place, it is voluntarily acculturation process, when a group temporarily comes to a place, which case studies are about, is mobility and when groups permanently attached to a place it becomes permanent acculturation (Berry, 1997). Starting with the first attachment of newcomers to a place, does not matter what kind of plural society is going to be created, integration strategy has to be discussed. Migrants have fear of losing self however, they need to leave their home (Ralph and Staeheli, 2011). Even if it is not possible to bring home to the place where migrants are placed, feeling of home should be created in order to prevent newcomers from acculturative stress.

Besides adaptation of newcomers to a place, locals should be adopted the new situation either. Host place should be considered both physically and economically. Cultural codes and behaviors may be welcoming or aligned to the newcomers (Philips and Robinson, 2015). The place where new communities are placed can already have plural societies or, that place can have a very conservative population. In any case, placement and political approach to a place where newcomers settled, temporary or permanent, sociological, physical and economical aspects should be considered. Moreover, refugees could no longer be an issue for a community (FitzGerald and Arar, 2018) if physical, economical and social integration is provided.

2. PLACE-MAKING AND REFUGEE INTEGRATION

2.1. Place Making

In the early 1970s, the architects and planners used the term of 'place-making' to define the method of creating spatial elements such as squares, streets, and

parks. Humanbeing has the responsibility of creating their own places during history. In the world, where both modernity and change are welcomed, in the way they make places, people try to situate themselves. (Kellett 2003, p. 94). To understand the relationship between the case of place-making and being displaced voluntarily or forcedly, as well as where and why people feel like at home, it is important to take the concept of human attachment that describes people's perceptions about specific places, the way of how people connect to several places and the way of people's place-making, into consideration (Unwin, 2003).

The meaning of displacement has gained a paradigmatic significance in anthropology when making place is conceptualized. From a rooted, stable and mappable integrity, there has been a shift over two decades to a transitory, fluid and migratory comprehension. People are now considered as moving constantly through open-ended, flexible and contested space, instead of being bounded by an unmovable and timeless place and in time, migrants and refugees have become the symbolic figures of this radical shift of globe (Malkki, 1995). As a result, the idea of place and space obtained an indefinite position and for this reason, the dispute on place and space in discussions on place-making gained more significance (Erdal Baran, 2018).

The re-creation of a living environment has a significant role in human life, and as a result of this, settlement in a new country is one of the most challenging parts of the migration from the perspective of immigrants. For displaced people who have to leave the places they know as home, in order to create a new livable environment and continue to survive, what is the meaning of "home"? Place-making acts as a vehicle for individual and collective actions, cross-cultural learning and the goal of striking roots and path and goal, departure and arrival of the immigrants point out its instrumental nature. While the understanding of "home" is almost universal, the place-making process varies from one group to another. With the help of physical facilities of home, individuals can bond themselves to society and can create and improve their identities. A person benefits from the coded practices about place-making in his/her memory, when he or she decides to settle and mentally place himself (Erdal Baran, 2018).

From Tuncer Gürkaş's point of view, while the place-making practices of displaced people aren't adapted and contained into the urban life, nevertheless such practices create a new form of urban life when it's seen from another perspective. In addition to the challenges that immigrants face with, in the responsibility and need of re-making their own places after displacement, spatial and social breaks between the natives and the newcomers can arise during the process of adaptation to the urban space (Tuncer Gu̇rkaş̧, 2010). On the other

hand, place-making acts as a bridge between newcomers and the new host community by creating a sense of belonging, while it is helping to bond cultural identities. Erdal Baran says, "In the extended stay, interaction with space, spatial transformation and spatial production is a direct result of the time factor. In the first generations: family, tranquility, shelter, homesickness definitions come to the forefront, while the second and third generations stand out in terms of comfort, privacy, security." (Erdal Baran, 2018).

When unintended, unexpected and unplanned events, that can be named as authentic practices of place-making, occur in a space, that space turns into a 'place'. During the process of recognition and adaptation, the behavioral networks and relational patterns are structured by individuals in order to make their own appropriate place in a new environment (Tuncer Gu̇rkaş̧ 2010). In a place unfamiliar to them, newcomers try to recreate their home in physical, mental and social ways (Erdal Baran, 2018). Tuncer Gürkaş says, "In this process, to recognize a new place, to adapt to a new built-in order and the desire to get used to it, is the action of re-making the own place, which is creating the content for the place-making concept." She mentions that immigration is the desire of people, who have necessarily moved to a new place by deciding to leave the origin place, for physical and mental settlement and adaptation to the place. During this process of change, the displaced people try to strike roots by discovering the existence of the places (Tuncer Gu̇rkaş̧ 2010).

2.2. Integration Process

There are several initiatives that explore and draw a solution for newcomers integration. For example a study conducted by Guma et al. (2019), investigates the situation of Wales after refugee-crisis and the effects of refugee-supporting organizations on the society and discovers the differential mobilizations of civil societies while representing a comparative research between three different localities, a university town, a seaside village and wealthy suburban and an inner-urban neighborhood, to express the impacts of refugee-crisis in localities and to highlights the importance of place. After several observations and interviews with locals, the study indicates that, during the process of transforming Wales to a "welcoming place", each of the localities has contributions by their varied civil society responses such as reshaping of civil society networks, the creation of the new local group, the rise of new connections and activities, the variation of local population profiles and the increase in the awareness of the locals. The research argues that solidarity and hospitality has an important effect on the refugee-crisis as humanitarian responses but also the writers shed light on the crucial role of practices of locality production in such cases. In another research, a group of

researchers studied on creating better neighborhoods for different ethnic groups in Finland. In some cases, creating a neighborhood with different ethnic groups seems disadvantageous but it may be hidden inside some opportunities like economic and social integration of the migrant society with the local society. They use a multinomial specification method which allows them to compare the taken data. This method focuses on the migrant and local mobility to define by empirical analysis within the scope of the collected comparisons (Vaalavuo et al., 2019).

In 2020, Papatzani and Knappers conducted a research to explore Athens city center area Onomia. Greece is the next stop where migration pauses after Turkey. Thus, the study areas have common features in terms of behavior of newcomers. According to Papatzani and Knappers, newcomers in Athens are creating ghettos where accommodation is cheaper and isolate themselves from local people. Moreover, their main aim is to work, so they work as unlicensed workers in the local shops or they start unlicensed workplaces under the apartment buildings. By this analysis, it is obvious that newcomers need occupancies in order to work because they need to work in order to sustain their lives. However, they are not accepted in the local community thus, they create ghettos and isolated streets. If they were skilled workers they could be accepted in the community by their occupancies. In order to solve the occupancy problem, Freudenberg and Halberstadt (2018) drew a framework for social entrepreneurship for newcomers. According to Freudenberg and Halberstadt, there are several ways to integrate newcomers to the labor market that could be company initiatives, governmental initiatives or self-employment of newcomers. In order to increase company initiatives, the organization called Refugee Action created an internet platform that brings newcomers and companies together. Moreover, Refugee Council of UK provides advisory service for newcomers (The Refugee Council, 2015). Besides that, according to Freudenberg and Halberstadt, most of the countries do not give permission to newcomers to run their own business, that's why newcomers before departing to Europe need to have matching occupancies in order to have a job in their new home.

Integration with entrepreneurship is one of the ways of long-term integration and it is a very effective method. There is a lot of work on how to improve this work and how to overcome other challenges. Also, a lot of work needs to be done in the future (Ager & Strang, 2008). This way offers many opportunities for both local entrepreneurs (society) and the newcomers. At the same time social and traditional problems begin to be solved through entrepreneurship. Social entrepreneurship helps to apply and improve the necessary innovations for integration with entrepreneurship for newcomers. With this way, we can offer to

the newcomers to be someone who can solve social problems and offer creative new business models in the future (Gidron, 2014). From another perspective, social entrepreneurship is a method based on work to solve social problems. It needs a social mission with discipline and innovation (Grimes & McMullen & Vogus & Miller, 2013). As a summary of the literature on the topic; the integration via social enterprise into the refugee labor market looks like hopeful approach.

These entrepreneurial actions are a solution for newcomers' dependence on aid. At the same time, the integration of this workforce into the host society is sustainable. Specifically, these entrepreneurship steps that create employment are a model that increases the competence and diversity of the newcomers in integrating this workforce. The amount of such events around the world is increasing day by day.

According to UNHCR, the integration of immigrants is defined as a two way process. It is required endeavors by all gatherings concerned, including a preparedness for the piece of adaptation to the host country without their own social personality. The procedure of integration is mind-boggling and progressive but with all lawful, monetary, social and cultural values, it is significant for newcomers' ability to integrate effectively to the host country (UNHCR, 2014, July). The two way process can be defined as long-term integration and short term integration. Mostly, we will focus on the long-term integration for newcomers and the most effective way with its place, integrated its architectural design.

3. METHODOLOGY

The aims of this search is the needed data analysis for understanding of refugee integration with case studies. The methodology that we use is shaped with a qualitative method. During this data collection; we have decided to use a combination of four of the classical social research tools; face to face interview, ethnographic search, case study research and observation process. Face to face interview, with its another name called an individual meeting review is an overview technique that is used when a particular objective populace is included. The reason for directing an individual meeting overview is to investigate the reactions of the individuals to assemble more and more deeper data for our search. (Leeuw & Desiree, 1992) Face to face interviews are used during the Ayvalık case searches to understand Ayvalık people and their needs. In this method, the interviews did not have any statistical results, but it helped us to understand Ayvalık content clearly. The interviewers are selected randomly from the streets and we continue the interviews and direct the interview questions according to interviewers' answers. Ethnography search actually is in both qualitative and quantitative research methodologies' tool that is utilized by

sociologists when studying with explicit groups to understand a piece of a bigger complex of selected society. (Naidoo, 2012) We used the ethnographic search for our data collection phase, to understand Refugee, Place-Making, Ayvalık, Integration concepts clearly. A case study is both a research and empirical methodology that researches are with real-life context (Gerring, 2007). With contextual analyses, we are doing research that depends on in-depth examination of an individualist, to investigate the reasons of underlying principles. In our study, as case study; beside research of the integration case examples, we developed our own cases to understand the content clearly. For the last tool, we need to understand what the observation is first. Observation can be defined as the recording of information by means of the utilization of scientific instruments. The term may allude to any information gathered during the scientific actions. In our article, we use this tool in the data collection phase with a minimum rate, because it is mostly something we use during the data analysis process.

The method of the research is to create an observation supported literature-based design method. As a result of literature review and the city, in that case Ayvalık, observations, there are several principles that were detected in order to design a social integration center. First of all, layers of the city should be analyzed and the integration center should be a bridge that connects both layers of a city and the newcomers both physically and socially. Moreover, the most crucial point is to integrate newcomers economically in order not to face the situation as Papatzani and Knappers' (2020) example in Athens. Thirdly, while doing the first two articles, immigrant's long-term and short-term situations should be considered. In that case, if the settlement is long term only contribution to the host countries' economy could be enough however, if it is short term next stop should be considered while gaining occupation. Fourth, in order not to let newcomers create ghettos and isolated from locals, cultural common grounds should be searched between locals and newcomers both physically and socially because locals do not believe that newcomers and locals have common grounds. As a result, while designing an integration center, the design should be a bridge both spatially and socially. In addition, locals should be felt that newcomers would contribute to the social and economical life. Case studies are different applications of the parameters explained above.

4. AYVALIK

Ayvalık is a district and port city in the Aegean region of Turkey's Balıkesir province. In addition to being the place where commercial products come and go, the port has also been the area of interaction of cultural relations. In this view, a similar spatial and cultural formation was experienced with Ayvalık and other

cities in the Aegean region. (Özbek, 2018) It was founded right across the island of Lesbos. The district, which is rich in pine and olive trees, has an archipelago called Ayvalık islands.

In this region, the first settlements reach to Helenistic period (330 BC-30 BC) and the Roman Empire period (30 BC-395 AC). In these periods, the Ayvalık were called as 'Kydonies'. According to the Roman Empire data, Ayvalık lived the most brilliant period of itself, it had been a commercial, cultural and religious centre between the 17th -20th centuries (Şahin Güçhan, Papasotiriou & Harmanşah, 1997). In the 13-14th century during the Byzantium Empire, Aegean region consisted of small principalities as fragmented districts. In the 15th century during the Ottoman Empire, the Turks started to come to Ayvalık (Özbek, 2018) In 1773, this region started to be called as 'Ayvalık' officially. In the date of 1789, this region is became an autonomous region for non-Muslims because in Ayvalık, the non-muslim population was nearly almost 100 times of muslim population. This autonomous period continued until the Greek uprising of 1821 (Bayratar, 2002). Ayvalık exports olive oil, beeswax, domestic silk, wine, soap and imports sugar, coffee, wool, cotton fabric, raw leather in this period (Sakin, 2008). Economic structure was strengthened due to industrialization and reflected the urban texture. Being an industry and port city was affecting its diversity of building groups. This is why the attacked buildings occur in more narrow parcels. In 1922, it was rescued from Greek occupation and with Lozan agreement in 1923, the population exchange actualized. (Yılmaz, 2005) In the beginning of Turkish Republic period, the muslim population was 13.088. Finally, Ayvalık became a district on 19 May 1928 and the population of the district is 62,460 in 2009 (Turkish Statistical Institute, 2020)

The economy of the district largely depends on olive and tourism today. In addition to olive, agricultural products such as cotton, pine nuts, grapes and mandarins are also grown. In recent years, vegetable and pine honey production has also made (Yorulmaz,2000). In Ayvalık, there are also coppersmiths, wood carvings and other handicrafts. There are industrial establishments that produce soap and olive oil from olives in Ayvalık, where 70% of their land is olive groves (Terzi, 2007). According to a study conducted in 1994, Ayvalık has a total of 363 buildings from the 19th century (Yorulmaz, 2000). A big market is established every Thursday in the center of Ayvalık. Thousands of Greek tourists from Greece in particular make a day visit. On the other hand, fishing and fish restaurants are an important source of income thanks to the Aegean Sea conditions (Cevri, 2015).

For cultural developments, that can divide it into two parts; kitchen and architecture. Since it is located by the sea, the appetizers made with seafood and olive oil dishes form the basis of Ayvalık cuisine (Ayhan, 2015). Ayvalık has gained

importance with its traditional and different architectural structure and the houses it owns are called 'Ayvalık Houses'. These houses have a special architecture reflecting the social life of Turkish and Greek Cypriots. The buildings of the 18th-19th centuries determined the shape of the city (Akın, 2015, Asımgil & Erdoğdu, 2013).

5. AYVALIK CASES

5.1. Case 1: HANDICRAFT-LAB INTEGRATION CENTER

The cultural elements of a society consist of beliefs, values and lifestyle of that society. Handicrafts that carry the past to the future are important vehicles that reflect the economic, cultural and social lifestyle of the society and play a crucial role in the transfer of traditions to future generations. As one of the branches of folk culture, that creates the essence and the base of culture, handicrafts provide an important contribution to the relevant society as well as to other communities and cultures at universal level.

Handicraft-Lab Integration Center aims to create a connection between the culture of Syria and Ayvalık with the help of handicrafts. The reason behind the idea is protecting Syrian traditional handicrafts from disappearing while creating an integration between local people and refugees via workshops. As a reflection of the richness of Anatolian cultural heritage, traditional handicrafts such as woodcarving, stained-glass, pottery, ceramics, and copper engraving continue to be kept alive in Ayvalık. On the other hand, as a consequence of the war, several Syrian traditional handicrafts like glass blowing, mosaics, stained-glass, wood engraving, mother of pearl marquetry, ceramics and pottery, chandeliers and steel production have already begun to disappear.

In order to create an environment in which the locals and newcomers share common values and have interactions, a few branches of handicrafts from the common heritage of the two cultures were focused and mainly ceramic, stained glass and wood carving were chosen. It is one of the main objectives of this case to increase the interaction of newcomers with local people through workshops and exhibitions that are frequently organized while providing vocational training to Syrian newcomers in the Handicraft-Lab. Furthermore, the project creates a ring by connecting City Square, At Arabacıları Square and marketplace that are the main public places of Ayvalık, while the integration center is located at the marketplace that has a strategic location in the historical side of Ayvalık. Macaron Street, which is the most famous street of Ayvalık with its history and craft shops, is too close to the marketplace, and during summer sessions, it becomes so crowded. As another idea, it is aimed to create new handicraft retail shops

between the integration center and Macaron Street and also use the re-created bazaar as a fair area periodically for the use of both locals and newcomers. By this way, the pedestrian density at Macaron Street decreases and while new ways of business opportunities are created, the interaction of newcomers and local people rises.



Figure 1: Left: The location of Handicraft-Lab Integration Center in Ayvalık Middle: Idea of protecting streets, Right: Idea of completing missing parts

It can be easily seen from the urban pattern of Ayvalık, the most remarkable features of Ayvalık are streets and courtyards that are the main influential elements for the idea behind the replacement of the buildings of integration center: Protecting the pedestrian paths with connecting surrounding streets in the site area and re-creating courtyards with the help of surrounding buildings compatible with the existing urban pattern of Ayvalık.

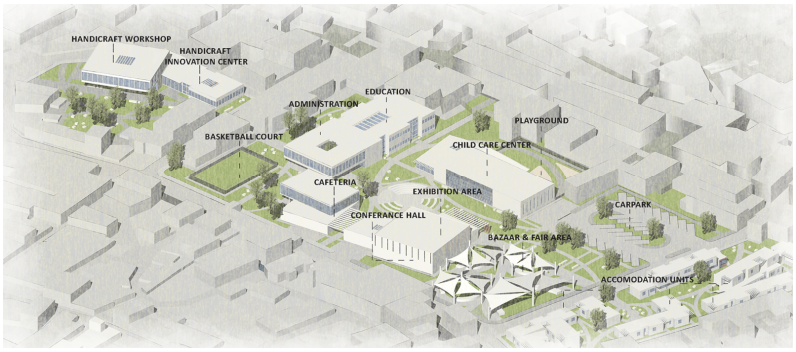

Figure 2: Handicraft-Lab Integration Center Building Program

Handicraft-Lab Integration Center consists of three main parts: Handicraft Workshop and Innovation Center where the vocational trainings and workshops are made, cultural and language education centers, child care center, public

spaces such as exhibition areas, conference hall, cafeteria and re-created bazaar area where the education and integration process of newcomers mainly occur and accommodation area near by the integration center where newcomers can stay with their families and feel like at home. While a linear connection from accommodation to vocational training center is provided to ease the daily routine of newcomers, the fragmented settlement of the buildings turns the integration center into a transmission area that can be used by everybody.

5.2. Case 2: OLIVE INTEGRATION CENTER

Plural societies are already created in Ayvalık during several immigrations. Thus, there are physiological borders as locals call "Kurdish Neighborhood", "Roman Neighborhood", Native Neighborhood" and "Tourists District". All these separations are visible on a section line from sea to the higher areas. In the shoreline, there are touristic places, at the upper place there are native Ayvalık people are settled where people are more integrated with the tourist area because of commercial concerns. Highest areas of Ayvalık are settled by Kurdish and Roman population where they work like psychological islands, not connected to each other and city center. Roman neighborhood has a close community with its own markets, butcher etc. However, this community's wealth is less than the rest of Ayvalık. If newcomers are integrated to Ayvalık , the new community shouldn't create a new "ghetto". Moreover, newcomers coming from Syria should get over acculturative stress easier. To do so, the cultural learning process should be accelerated. As a result, the design of an immigrant integration center should provide integration at home and integration of newcomers to the city.

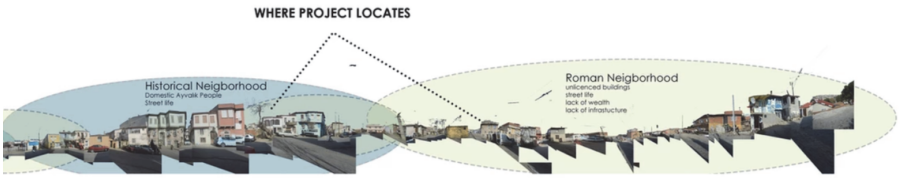

Figure 3: The location of Olive Integration Center in Ayvalık

Olive Integration Center aims to create a bridge between Roman neighborhood and native neighborhoods. So, the project stands on the valley that is between Roman neighborhood and the historical native neighborhood. Besides social integration, physical integration is needed too. Thus, over morphological analysis of Ayvalık, it is decided to be followed Ayvalık's morphological rhythm on the massive context.

Newcomers are planned to be inserted on the psychological bridge between Roman neighborhood and the historical native neighborhood which is located at the very strategic position. Newcomers are intended to be felt like home when they arrive. Besides, this home feeling should not disturb locals of Ayvalık. So, design decisions should be set on common behaviors. In that case, both in Syria and Ayvalık courtyard culture is accepted so, courtyards are familiar to both Ayvalık locals and Syrian newcomers. However, courtyard is an enclosed form that opposes nature of integration. So, the courtyard that is designed to let Ayvalık people in and use that space and all the facilities inside.

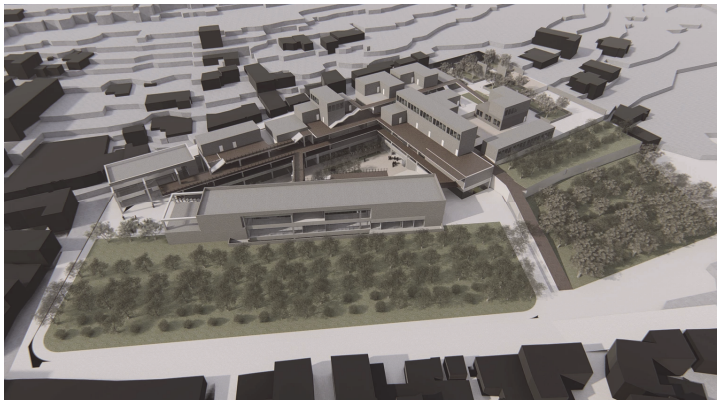

Figure 4: Courtyard shape of Case 2

Economical common feature of Ayvalık locals and Syrian newcomers is olive production. Both Syria and Turkey, in specific Ayvalık, are leading olive and products producers with Greece, Spain and Italy. So, Ayvalık Olive Integration Center can be accepted as a station point where olive production is taught and acculturative stress is reduced before newcomers are placed to Greece, Italy and Spain.

Olive Integration Center works as 3 levels, courtyard level (-4.00) where olive production education is given, olive simulation is done and productions are sold and supported with a café and restaurant. Courtyard level is expected to be used by newcomers, locals and tourists. Ground level (0.00) is reached directly from the street that contains shops and public education facilities. Ground level is also expected to be used by newcomers, locals and tourists. Upper levels (+4.00 and +8.00) contain houses of newcomers and owners of demolished houses in the process of Olive Integration Center.

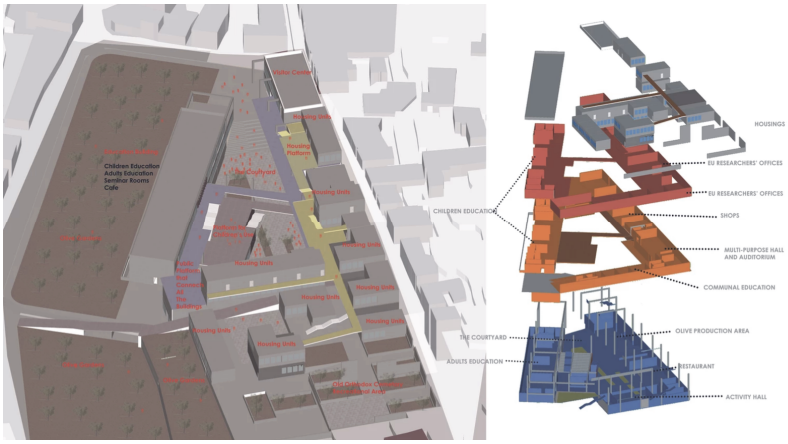

Figure 5: Olive Integration Center building program

5.3. Case 3: GREEN LINE INTEGRATION CENTER

According to the information obtained, Ayvalık is a region which has green texture in 1500 years and has not yet settled. After 1750, the first settlements began in Ayvalık, the first settlement was in the upper parts of the center. With the addition of a coastal highway in 1821, the number of residential neighborhoods increased to eight. With the socio-cultural development of Ayvalık in 1850, the number of neighborhoods increased to ten. At the same time, the existing green tissue began to shrink between the neighborhoods. In 1950, the settlement situation was slightly reduced due to population change and other incidents. In 2019, as we have seen in the visual, the neighborhoods were well spread and new neighborhoods were established towards Dolap Island. In addition, the shrunken green texture is no longer green, but has become a concrete bazaar area. As can be seen in this case, the integration of the Ayvalık citizens and newcomers in this green tissue, where the green is completely lost, was aimed to be linked to the revitalization of the green tissue.

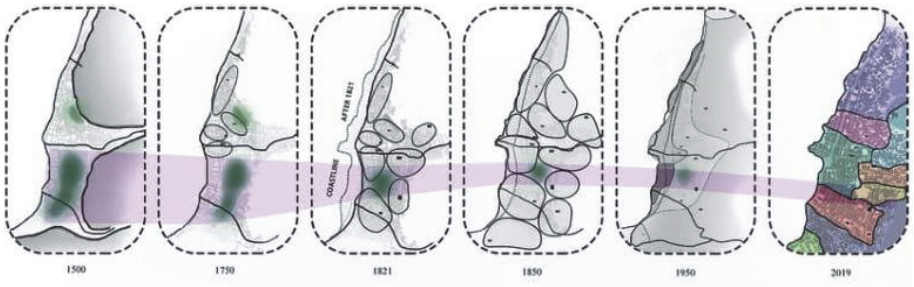

Figure 6: Development of Ayvalık throughout the history

So that, the aim of this case was to revive *the green texture* from the past and to ensure the integration of newcomers with the texture of green. Because of the large proportion of fish populations in the world and especially in the Mediterranean, it was aimed to raise awareness of both newcomers and Ayvalık citizens and to provide correct training in fisheries. Within the scope of the generated green line; it is starting with a few pieces in accommodation, it is continuing to the main building as one piece, then it is tearing until the sea, and finally it is disappearing in the sea, just like a lotus. The green axis that connects all these units will also be an accelerator for the integration of newcomers and Ayvalık people.



Figure 7: The location of Green Line Integration Center in Ayvalık

The building program includes "language training, cultural education, rehabilitation services and child care unit" for the integration center. In addition, it conducts studies at the global level through fishing training courses, awareness training and marine research institute. On the seashore side, the spaces for fishing practical courses are designed. In addition, the aim of this process is to provide an economic contribution to the newcomers and practical lessons learned; fishing services, fish food and restaurant management in green recreation and bazaar areas. The accommodation is designed by building, environment and concepts for mobile use. In addition, the pre-existing bazaar area is built between the two pieces of the main building as vertical by creating some recreation areas. All these units support to *the green axis* both for Ayvalık people and newcomers.

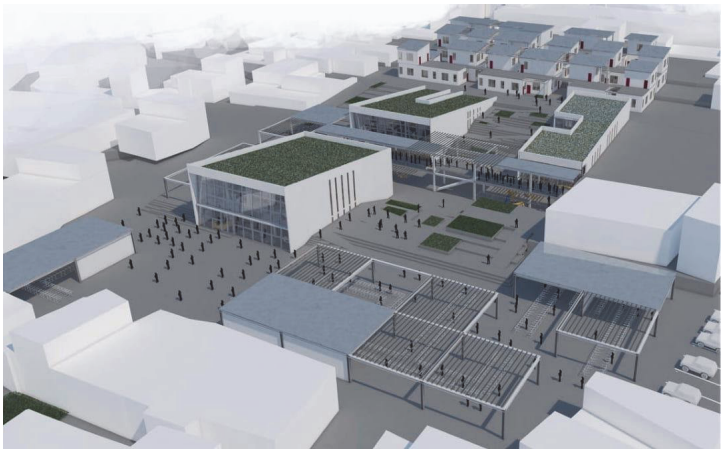

Figure 8: Perspective view of Green Line Integration Center

6. CONCLUSION

As a result, the social integration center model depends on the culture of newcomers and characteristics of the area that newcomers are planned to be placed. Social integration should be considered different than how states consider. States give newcomers a new statue called "refugee" and draw borders as it is done between states. So, the state approach creates ghettos in the cities. Cities are already occupied by plural societies living in the psychological borders without communication. Thus, it is obvious that this kind of approach does not work. This paper offers a new kind of model for integration and spatial arrangement. First of all, in order to let newcomers to be beneficial to society, acculturative stress, when they arrive, should be reduced. So, the culture and habits where newcomers coming from should be analyzed. Home feeling should be provided accordingly. However, while creating a home environment, it should be considered that a new environment should not create a border. To do so, the sociological and environmental situation of the area should be analyzed. As a result, interaction should be provided by crossing the borders. In Ayvalık case, there are already borders created by natives and other communities. Without spatial and political decisions, there can be new plural societies. In that case, cases offer new political and spatial designs in order to cross the borders. As case 1 offers the protection of shared cultural values while case 2 offers a link between two societies in Ayvalık with a familiar spatial organization "courtyard", then case 3 offers a linear buffer zone between newcomers and Ayvalık people. In conclusion, social integration center projects cannot be considered as only architectural projects. But they are also politics makers that change and shape the new life where newcomers are placed. Newcomers and the situation when

they come should not be ignored but new politics and solutions should be developed. In that case, architecture could be the most concrete solution.

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