

The background consists of a repeating pattern of intricate, light-colored (off-white or light grey) geometric and floral designs on a dark grey background. The pattern is composed of a grid of squares, each containing a central circular motif surrounded by stylized, symmetrical floral or geometric elements. The overall aesthetic is traditional and ornate.

Auto-ethnography

Ümit Çelebi | 5257204 | Advanced Housing | TU Delft | AR3AD100

Introduction

As part of the research on integration, I investigated my own background. In doing so, I interviewed my family members including my aunt, uncle, grandfather, grandmother, my parents and brother, paying attention to a number of aspects. These aspects include the migration procedure, the spatial and functional factors that encourage integration and the feeling of being at home, which ties in with my sub-questions of my research. The interview was written from my aunt's perspective in that I interviewed her the most. This was because her parents (my grandparents) were the first of our family to come to the Netherlands through which integration was experienced the most. In addition, her husband (my uncle) came to the Netherlands from Turkey several years ago and integrated here which gives a recent and current integration picture. In conclusion, the interview was visualized as follows in this booklet.

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Figure 1 - Migration procedure (by author)

Aunt's integration

'Because I was young, I didn't have to integrate much. In fact, I could pretty much feel like I was growing up here from an early age. However, my brothers needed to integrate more. They were placed at a lower level in school and had to work their way up from there. My younger brother has a better command of the Dutch language, which is mostly because he interacted a lot with Dutch people compared to my older brother and therefore practiced more. The question here, however, is whether the higher level of his education also influenced this. Nowadays migrants are placed in school based on their level, but it used to be different. Even though I personally didn't have to integrate as much, I did experience a cultural difference. For example, I had to ask a lot of permission from my parents and could not easily get along with boys.'

Migration procedure

'I was 6 when I migrated to the Netherlands. My parents had been in the Netherlands for several years and had come with the goal of building a better life. However, my brothers and I stayed in Turkey for some time to finish our schools first. My youngest brother then came to Holland to reunite with my parents and then my older brother and I followed. At first it was difficult to reunite part of my family in the Netherlands because of the complicated procedure. Namely, if you were from social services you could not bring your family to the Netherlands. However, at that time there was a law that made it possible to reunite families temporarily. Now you have to have a job to bring a family member from abroad.'



Figure 2 - Integration during childhood (by author)

Uncle's integration

'My husband also experienced the difficulty of integration in the Netherlands. Especially the first three years when he did not know the language and had to rebuild his social circle. Because communicating with others was difficult, he had contact with few people. As a result, he had difficulty doing daily activities, such as shopping or going to the store for a while. Mastering the basics of the Dutch language also took longer than expected because the tests were quite difficult. 15 years after his integration he still experiences occasional difficulties with the language, especially the more difficult words. He also experiences a difference between the theory of the language courses and the practice of interacting with Dutch people outside the lessons. He finds understanding what someone says doable, but speaking is still difficult. Especially communicating with others helps, putting theory into practice. The social contacts he made in the first place through his group members at the language course, some of whom were also of Turkish origin.'



Figure 3 - Civic settling as an adult family migrant (by author)

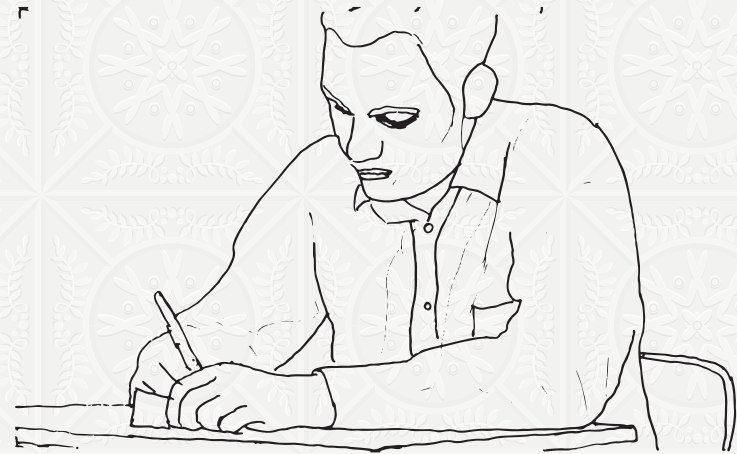


Figure 4 - Settling procedure and exam (by author)

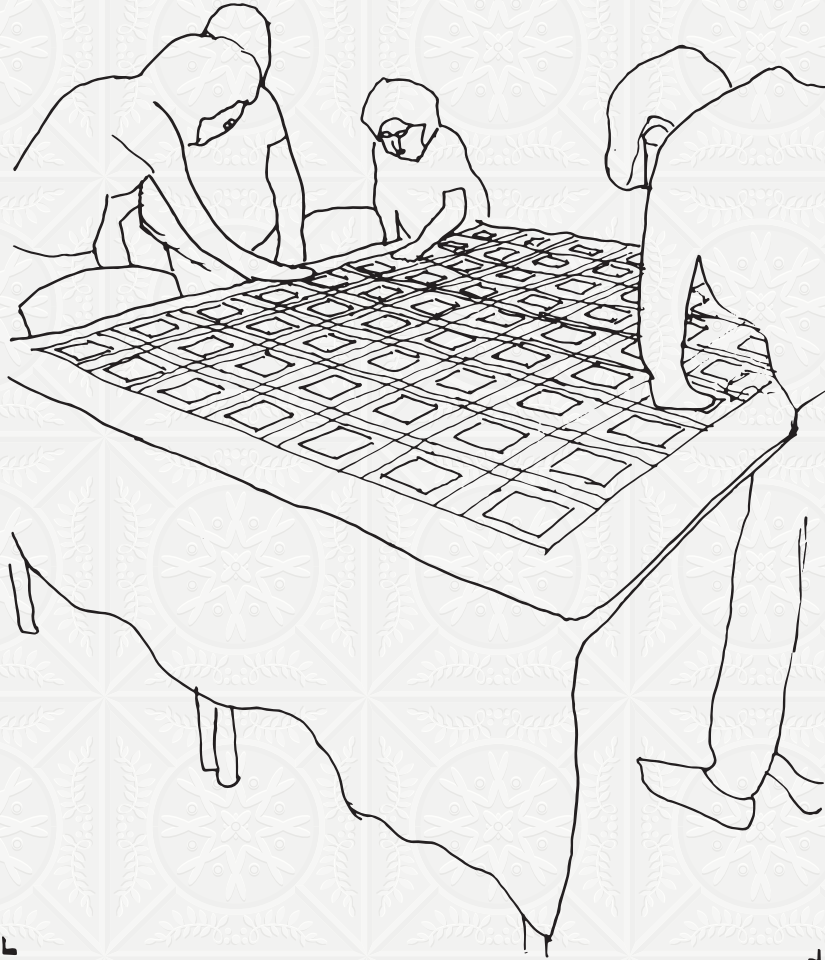


Figure 5 - Sewing workshop (by author)

Grandparents' integration

"My father and mother did not go to school right away, but went to a language course first. My father then stayed in factories and was virtually cut off from the outside world. Because he stayed in camps, he did not know much of what else was going on in the neighborhood. For example, he didn't go to the supermarket and couldn't do his daily activities. That was different with my mother, who was able to stay at home and do activities such as the sewing course at the nearby community centre. This course was organized once a week as well as sports activities which my mother occasionally played to keep fit. Some visitors even did intensive courses to get a training. I myself mainly used the grass field, where I played soccer or other sports with the neighborhood kids. That same grass field was later replaced by a soccer cage, so the municipality did fulfill our wishes. The courses were taught by volunteers, who could register as tutors. In doing so, they received compensation from the municipality. In addition to a sewing course, there were, for example, tea afternoons, sports activities and craft workshops. These were organized by groups of residents, where the municipality could help them to set it up.

When my parents were in language classes, they also often went to the counselor's house to have coffee and language lessons. This created a much more personal connection, which made us feel more at ease in Dutch culture at the same time as learning the language.'

Adapting to a new country

'I myself experienced the most of the missing of my family in Turkey, but I also missed the people from my own Turkish background in my surroundings. My brothers also experienced the absence of my parents, which probably caused their studies to deteriorate for a while. Once here in the Netherlands, however, things improved. I also missed the mosque and found that the houses and rooms are small compared to Turkish homes. I lived in Turkey on an upper floor of a country house and came here to a small apartment house, which took some getting used to.



Figure 6 - Turkish country house with spacious garden (by author)

Furthermore, there were differences regarding the neighborhood of the house in Turkey and the Netherlands. In Turkey, I had a large garden where the cows and dogs ran around. The lawn was also nice, where we played with the neighborhood children and many children could be seen outside except when it was raining or cold. This was also the reason we now live in a house with a spacious garden so our children can play. Nowadays I would describe my lifestyle about the same in The Netherlands as in Turkey, except that in Turkey we do find ourselves outside more to let the children play in the park or on the lawn.'

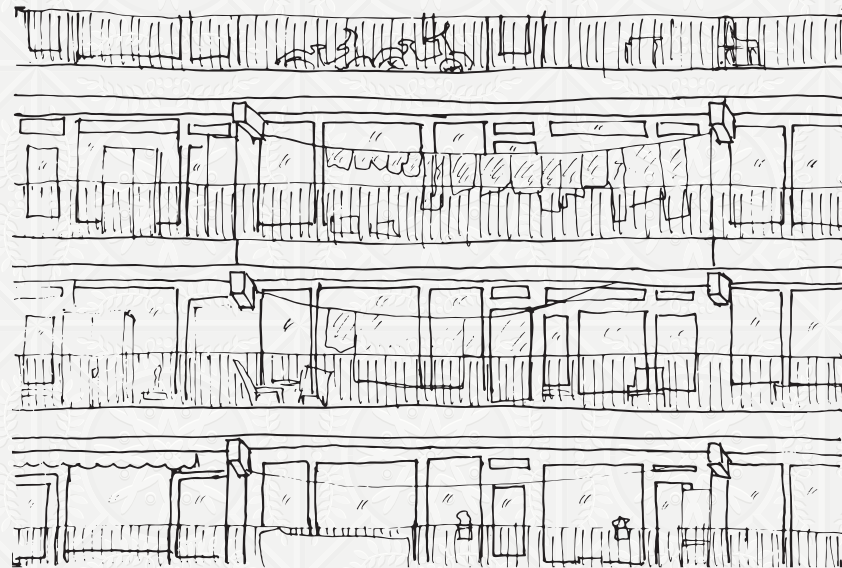


Figure 7 - Social housing apartments in The Netherlands (by author)

Feeling at home

'In terms of home design, a larger kitchen would certainly add value, and not just the cooking area with larger countertops, but especially the space around it. In Turkish culture, many women cook together or do the dishes and clean up together afterwards, dividing the tasks. Many people are in the kitchen at the same time, which also makes it a cozy place to get together. In this, self places to sit in the kitchen would certainly also be applicable to take a break or have a chat.



Figure 8 - Traditional Turkish kitchen (by author)

Furthermore, it would help to have separate rooms for the women and men. This not only has to do with the Islamic religion, but also Turkish culture. Indeed, some women like to sit apart for a while because of privacy, but also so as not to be inconvenienced by the men. By the way, this also applies the other way around. When there is no separate room, the men often leave for a while to give women peace by, for example, going to the mosque or walking outside.

I also think the traditional aspects of the houses add a lot or reminds me of my former rural home, where a lot of traditional materials were used such as rocks and wood. Hence, I also really like the Zaanse architecture, where the characteristic green wood is used, which again looks back to the city's past.'



Figure 9 - Traditional Turkish country house (by author)

'Now there are many neighborhood festivals that are organized, which were not before and I would have liked to see. One is the iftar meal which is organized during Ramadan by Muslims for the neighborhood residents. Christmas dinners are also sometimes organized, where residents can bring their own homemade food. However, I notice that Christmas and Easter celebrations are not often shared with the neighborhood, which would be good for integration. Now these parties are mainly celebrated behind closed doors.

With Dutch neighbors, contact was mainly brief, where we did not do more than greet each other. However, contact is easier with people of the same background (culture), target group (e.g. family with or without children), age or social class (poor or rich). An example is our neighbors across the street, who also have children like us. The conversations often run more smoothly because we ask each other, for example, how the children are. We also often let the children play together. We also have a close relationship with the Pakistani family, for example, where my father helped them when they had to be transported to the hospital. The fact that we lent a hand has led to us having close ties.'



Figure 10 - Neighborhood iftar meal (by author)



Figure 11 - Drinking together with the neighbors (by author)

Discussion

What stands out from the autoethnography are several aspects related to integration and sense of home. First, the degree of integration of a person. My aunt, and I share this from my own experience, is that she hardly needs to speak of integration because she grew up here herself. What is striking, however, are the cultural differences that are still prevalent among first generation migrants from conservative Islamic countries or regions. Relationship between men and women is an example of this, but these need not immediately cause obstruction or separation between groups. On the contrary, it creates a person's identity and religious or cultural needs which in turn makes them feel more at home.

What stands out in the integration of my grandfather and grandmother is that my grandfather isolated himself from the outside world by staying in camps near factories and barely doing his daily activities due to the lack of language. The same goes for my uncle where language provided a major barrier. Following the language package is therefore important here. What further stands out here is that architecture can contribute to the stimulation of integration by providing community centers where activities are held, such as the sewing course in which my grandmother participated. Placing residents with similar interests is also important, such as families with children that my aunt and uncle often interact with. In addition to similar interests, placing residents with the same background or similar backgrounds is important to make them feel more at home, such as the Pakistani family that my aunt and uncle often interacted with, helping each other out and visiting each other. The architectural and urban design ingredients noted from this study are listed in the next page.

Conclusion

Spatial and functional ingredients

	Dwelling	Block	Neighborhood
- Placing residents with similar interests or audiences in close proximity of each other (e.g., families with children together)		X	X
- Place residents of similar backgrounds in close proximity of each other (e.g. migrant families together)		X	X
- Place residents of similar social class in close proximity of each other (rich or poor)		X	X
- Not concentrating migrants in one place causing separation from the rest of the population, but rather allowing mixed living		X	X
- Provide a community center where people such as elderly and families can go for activities such as sewing courses, tea afternoons, sports activities and craft workshops. Religious activities can also take place here such as iftar (Ramadan), Christmas and Easter meals. These are set up by residents or volunteers with possible help from the congregation. Especially Christmas and Easter meals are organized here to a lesser extent, which should happen more and can help for integration.		X	X
- Provide sports facilities or places in the neighborhood where residents can go for sports activities			X
- Spacious kitchen where migrant families especially from Eastern countries can serve as a place for meeting besides cooking. In addition, it can serve a place of retreat among the other family members, for example men in the living room.	X	X	
- Spacious home and spaces similar to the spacious country houses on apartment buildings in Turkey	X	X	
- The desire to have a spacious garden for families where, for example, the children or dogs can play. In addition, this also matches the country houses in the country of origin.	X	X	
- Separate spaces between men and women which not only connects to the Islamic religion, but also to for example the Turkish and other Eastern culture	X		
- Places to walk outside when, for example, there are visitors and the men or women want to retreat for a while			X
- Park where the children can play and where the parents can be with them to look after			X
- Traditional aspects of the houses that evoke memories of traditional or historic rural homes. Examples include materials such as stone and wood.	X	X	X

