

IMPACT OF REFUGEES COMMUNITY AT THE UMM EL-JIMAL ON THE RE-USE OF BASALT STONE IN THE LOCAL COMMUNITY ARCHITECTURE AND URBAN FABRIC

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ABSTRACT

The Zaatari refugee camp (12 kilometers from the Syrian border) is located within the Umm el-Jimal district along with 75% of the Syrian refugee camps in Jordan. Syrian refugees mainly originate from the cities of the Daraa Governorate an area with people who are related to Umm al-Jimal in culture and tradition, and are individuals with normal social and emotional needs.

Refugees in the region have often attempted to replicate the urban atmosphere of their homeland. This has led to an increased use of basalt stone in construction projects, particularly in walls surrounding houses in Umm al-Jamal. By acknowledging the impact of refugees on host communities and archaeological sites, these take holders can collaborate with one another to gain knowledge, interpretation, and use of archaeological sites. This partnership benefits descendant communities and archaeological practitioners, contributing to more relevant, rewarding, and responsible archaeology. The involvement of refugees in many projects—including the project of rehabilitating water reservoirs, cleaning up the archaeological site of Umm el-Jimal, and restoration of the Umm al-Jimal Valley— has led to the Community Based Participatory Research Project.

The current issue is that the study of archaeological sites for redevelopment and restoration is an on-site project, which is often done without integrating the local communities history and story of archaeological sites, some of these stories span over decades which created a gap between the local community and outside archaeologists. Umm el-Jimal Archaeological Project has explored the ancient ruins down through to the modern community and encourages meaningful interaction.

Keywords: Zaatari Refugee Camp , Local Community Architecture , Basalt Stone, Umm El-Jimal.

I. INTRODUCTION

Zaatari refugee camp is located 12 kilometres from the Syrian border. 75% of the camps located inside the Umm el-Jimal distant the camp It was established in the summer of 2012, when masses of refugees crossed the border. The refugees mainly originate from the cities of Daraa, Homs and (the vicinity of) Damascus Those who are related to the inhabitants of Umm al-Jimal, and share the same customs and traditions. The number of camp inhabitants fluctuates significantly. In April 2013 it was home to 202,000 people, declining ever since to a current number of around 80,000 inhabitants.

Refugee population in Zaatari Refugee Camp	
2012-2013	120,376
2014	93,694
2015	83,469
2016	79,901
2017	80,146
2018	78,552
2019 -2020	76,349

Tablet 1 by Author - UNHCR 2020

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- ❑ War, conflicts, and persecutions worldwide are orientating people more than ever to be forcibly displaced. This persecution is driving the displacement to a new unprecedented high level as the UNHCR reported that an average of one in every 113 people in the world today is a Refugee person. (UNHCR, 2019).
- ❑ The influx of refugees causes considerable stress on the local hostcommunities (UNHCR, 2018).
- ❑ Due to the complex situation in refugees country, the future of camps will remain Uncertain .The average stay statistic in a refugee camp is a response to a survey by the UNHCR in 2004, which reported that the range of large stay for refugees in the camps was 17(It is estimated that 'the average of major refugee situations, protracted or not, has increased from nine years in 1993 to 17 years at the end of 2003). (UNHCR, 2004)
- ❑ Al Zaatari's population size is highly dynamic, but roughly equals an average Jordanian city
- ❑ **The issues of refugee camps cannot be understood unless they are examined as urban sites.**" – Sari Hanafi (Hanafi , 2008)
- ❑ Even though contemporary migration events are common and migrants themselves can become the center of social, political, and economic discourse, archaeologists have not always believed it is possible to study past migrations. Critics cite ephemeral material traces of migrants' passage and the possibility for multiple interpretations of material evidence as objects could arrive to a site via many routes.
- ❑ When people move, they bring with them their own sets of beliefs, practices, and technologies that reflect their individual and group identities (Anthony, 1990).
- ❑ When people move, they must continually adapt to their new space but also adapt that same space to fit their preferred lifeways (Alt, 2006).

II. METHODOLOGY

- ❑ Social Network Analysis.

- ❑ Comparative analysis... Field observation (Jan.2020-March.2022).

1. The value of memory: Reconstruction architecture of a Historical Memory in camps.

- The Syrians require a fountain and a birdcage and a vine for their well-being and they need to sit by the fountain to drink tea. That's their homemade word. Everyone constructed fountains at Zaatari as when you arrive at a camp, you literally have been stripped bare and lost everything that has to do with your past. So you're treated the same way as anyone else in a camp, you're expected to eat the same, drink the same thing, you have the same things. This is the global standard Kilian Kleinschmidt (camp manager 2012-2014) .
- The place-making from the human aspect seems to be evolving as a random process, but this is only incomplete. Spatial planning can guide or encourage the creation of social connections and societies. This is called ' place-making' as well.

2. Crowds and Numbers

- Refugees are more than just crowds and numbers: they are also individuals with normal social and emotional needs. It therefore contributes to social stability if the camp inhabitants – despite their situation – can also feel 'at home' there, with a new sense of identity, as part of a new social fabric.
- Emphasis is placed on objects that can be linked with practices associated with maintaining and displaying an individual's or groups' identity that are key to the creative adaptability of migrating people .

3. Impact of Refugees on the Urban Reality of the City - A Case Study Umm El Jemal.

- contributed this to the movement of camp development towards stability to urban areas and their impact on the neighboring urban places. As the refugee development continues to develop in his environment inside the camp and transfer ideas from his original residency and identity to the place of asylum as it was mentioned earlier by transferring his ID and contribution to the establishment of the image of the place. (UNHCR, 2009).
- Displacement induces perturbations and changes in definitions and norms. Architecture can act as a receptacle, as an instrument, or as displacement staging. Also, it helps to create incentives for turning conflict into ambivalence. Cultural representations of memory, migration and migrant experiences provide valuable starting points for the creation of new theoretical concepts of place and belonging and have a direct impact on

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built architecture and urban form in this regard.

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- Mafraq city received many Syrian refugees waves during the civil war in 2011. Many of these Syrian refugees were skilled stone workers, these workers contributed to the emergence and reconstruction of the basalt stone in the villages of Mafraq, particularly adjacent to the Syrian border.

3.1 Impact of refugees.

One of the bigger impact of refugees was copy the urban atmosphere of the homeland in their work especially with regard to basalt stone and their great experience in working in it, where the spread of basalt walls surrounding houses began in the Umm al-Jamal area, based on their experience in using basalt stone from the Haran regions , where that possible with traditional designs, techniques and materials

the similarity of building materials and culture greatly made it very easy for refugees to reproduce these architectural methods and use basalt in particular.



(Source Author)



(Source Author)

Two thousand years of Traditional Basalt stone building from Antiquity to AD 1970. The Basalt stone system of ancient Umm al-Jimal took advantage of locathion in hurra area this technology on which the local Arab populations of the Nabataean, Roman and Byzantine . this stone use of uncoated stones that exist in large quantities in Jordan badya , especially in rural areas . abandoned less than 50 years ago .



(Source Author)



(Source Author)

4. Why basalt stone?

- Boundaries of a hilly region.
- Beginning of an extended plane region fully covered by superficial basalt stone pieces in big quantities freely spread.
- No carrying.
- No dressing of stone is needed.
- Sunny, pre desertic climate region.

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- Big difference between summer & winter temperature & also day and night temperature.
 - Thus isolating qualities of building materials are highly appreciated.
 - Forms used in design, materials available on site, protected courts between classes, fulfilled conditions.
 - Very successfully all needs to meet natural and climate

5. Urban Atmosphere

- Further complicating archaeological understanding of migrant material culture is the fact that migrants often replicate the material culture of their former homes by using local material available in their new area. The ability to continue production of significant objects reinforces social practices, traditions, and knowledge, and hybrid objects symbolizing old and new homes often occur in mixed social settings (Howey, 2011) Although this is not what actually happened in Umm al-Jimal, where the similarity of building materials and culture greatly made it very easy for refugees to reproduce these architectural methods and use basalt in particular. This method was widely followed in the past for the region and that was beneficial to the host community and the refugees themselves as it provided them with opportunities work and the act of creating was therapeutic.
- The act of creating was therapeutic

5.1 The idea of Re-Use of Basalt Stone in the Local Community

- The idea was born when the need for construction of low cost, effective, buildings depending on local resources "materials, workmanship...", rapidly constructed and suitable for different local conditions also neglecting or reducing to minimum imported construction materials especially reinforcement steel. Our thinking was directed to make use of historical local, traditional experience of stone architecture by improving its conditions and simplifying these conditions. Thus we thought of the very available material around filling our fields, that is stone, superficial basalt us stones spread all around and which could be used as they are without any treatment in a form of 15-20 cm thick stone shells carefully studied to give a final rapid and easy way of construction.
- On which natural untreated stone is laid in horizontal courses, a very easy way which can be held by any worker or ordinary person having poor experience in building profession. The architectural forms forms dealing with stone. were logic development for local architectural No reinforcement steel was used. The idea was presented & accepted in a national conference treating the problem of how to encourage local capacities and initiatives using local available materials. the best for where the idea could be Other possibilities also. were presented to meet other rural low Other isolating properties of stone which could conditions, added another factor of reduction of cost. meet cost houses climatic needs .

6. Case study (Basir, Syria/ Umm El-Jimal Jordan)

Raif Muhanna Residence

The project is a low-rise, square plan structure built of stone with arc-windows.

Source: Aga Khan Trust for Culture



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Sheikh Hayel Residence / Umm el-Jimal Archaeological Project Dig House

The project is a low-rise, structure built of stone with arc-windows.

Source: Author



Source: Author

9-1 Case study (Sweida- Syria / Umm El-Jimal Jordan)



Sweida elementary school " shagrawieh"



Umm El-Jimal elementary school.



(Source Aga Khan Award)



(Source Author)

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(Source Aga Khan Award)



(Source Author)

9-2 Wadi project.

Our phase 1 project Rehabilitation of the valley track with a length of 1200 m using basalt stone and expanding the valley track to 25-30 m width the goals , seasonal flood control , expanding tourism and I thought our project was based on reviving the new water harvesting system used 2000 years ago with modern techniques and in a more effective way and 70% of the worker was Syrian refugees based on their experience in using basalt stone from the Haran regions.



70% of the worker Syrian refugees



(Source Author)



(Source Author) Before



(Source Author) Within the work

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10 - Whistler Basalt - Wall Stone - Bedrock Natural Stone.

- **Sample 1** - Random shape without cement



(Source Author)



(Source Author)

10-1 Whistler Basalt - Wall Stone - Bedrock Natural Stone.

- **Sample 2** - Random shape with cement and Concrete Block .



(Source Author)



(Source Author)

10-2 Whistler Basalt - Wall Stone - Bedrock Natural Stone.

- **Sample 3** - Regular shape



(Source Author)



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11- Reactivation of the ancient water storage.



(Source Author)

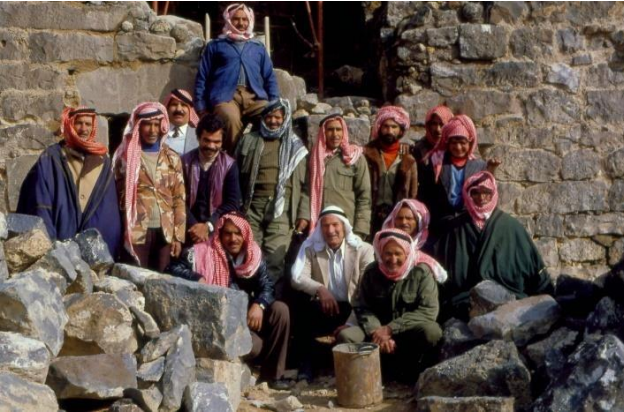


(Source Author)

11-1 Rehabilitation and cleaning works.



11-2 Rehabilitation and cleaning works Local Commintate.



(Source UJP)



(Source UJP)

III. RECOMMENDATION

In the face of migration due to conflict, refugees will benefit from the opportunity to create a sense of place whether their stay will be a matter of months or 17 years. The example of architecture in Umm al-Jimal supports:

- Allowing migrants to integrate themselves into new social networks while still maintaining connections to their previous communities.
- Preserving local and regional architectural traditions.
- Giving special significance to architectural heritage.
- Giving logical contemporary continuity to traditions of a long experienced local architecture.
- Constructions so made are successfully integrated with nature and environments giving unity to architectural environment educing considerably the cost of construction (to about 1/3rd of normal cost).

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- Utilizing shared architectural heritage provides a means for peaceful and productive integration of refugees with the host community whereby:
 - They are able to market their skills in Basalt stone building techniques to elevate their status in new aggregated communities. The migrants could build on those networks, thus integrating themselves into key positions within the social structure of host communities
 - Furthermore, migrants could reproduce pieces of their previous lives and (98 Journal of Social Archaeology 20(1) traditions) using objects from their homelands. Even the most mundane domestic objects and practices can therefore take on renewed significance as a reminder of the homes and lives that migrants left behind perceived as material capsules of the home country .

IV. CONCLUSION

- The Umm el-Jimal Archaeological Project has explored the meaning of ancient ruins to modern people to ensure that the local communities can interact meaningfully with archaeological sites. Today Umm el-Jimal's citizens are rooted in their present community and the past.
- This practice extended to migrants who recently entered the community, knowing that they would have an effect on the local community already in the region (Trabert, 2016, 2017). As described, migrants can bring significant practices with them on their journey, can utilize exchange networks to acquire goods from their homes, and/or they can manufacture objects themselves that are copies and often hybrid forms representing their former and new homes.
- The work of international organizations in the archaeological site and the involvement of refugees convinced the local community of the existence of great opportunities in this site, which increased the interest in creating greater job opportunities.
- Migrants also often retain their architectural identity that help link them to their pasts and to elements of their identity that they wish to pass along to the next generation. The masons from southern Syria shared the culture of building with basalt stone with the population living in Umm al-Jimal. Therefore, they could rely on the common links of architectural identity between them based on and the presence of the same materials and contiguous culture.
- The study of the impact of the refugees on the local communities and the archaeological sites, and the relationship between them, promotes a collaborative approach to knowledge gathering, interpretation, cultural sharing that contributes to a more relevant, rewarding, and responsible archaeology.
- Involving refugees in archaeological site rehabilitation projects like rehabilitating water reservoirs and community projects like the wadi development project helped increase community involvement. In Umm al-Jimal the result of Community Based Participatory Research moved the efforts at collaboration with local communities beyond theory and good intentions to a sustainable practice.

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