



T.C.
İSTANBUL AREL UNIVERSITY
INSTITUTE OF SCIENCE
ARCHITECTURE PROGRAM

COMPARISON OF THE PREFERENCES OF USERS TOWARDS
TRADITIONAL AND THE NEW RESIDENTIAL HOUSES IN
SOMALIA

MASTER THESIS

DULKIFLI MOHAMED SAID

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SUPR: DR. ÖĞR. ÜYESİ GÜLFERAH ÇORAPÇIOĞLU

ISTANBUL, 2019



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YEMİN METNİ

Yuksek lisans tezi olarak sunduđum “ SOMALİ’DE GELENEKSEL ve YENİ KONUT PROJELERİNE YÖNELİK KULLANICI TERCİHLERİNİN KARŞILAŞTIRILMASI” başlıklı bu çalışmanın, bilimsel ahlak ve geleneklere uygun şekilde tarafımdan yazıldığını, yararlandığım eserlerin tamamının kaynaklarda gosterildiğini ve çalışmanın icinde kullanıldıkları her yerde bunlara atıf yapıldığını belirtir ve bunu onurumla doğrularım.

1st Feb.2019

Dulkifli Mohamed SAID







ÖZET

SOMALİ'DE GELENEKSEL VE YENİ KONUT PROJELERİNE YÖNELİK KULLANICI TERCİHLERİNİN KARŞILAŞTIRILMASI

Dulkifli M. SAID

Yüksek Lisans Tezi, Mimarlık Anabilim Dalı
Danışman: Dr. Öğr. Üyesi Gülferah ÇORAPÇIOĞLU
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Bu tez çalışmasında Somali'de yer alan ve Somali halkının kullanımı için yapılan yeni konut projeleri ele alınmıştır. Geleneksel konutlardan yeni konutlara geçiş sürecinde kullanıcılarının tercihleri ve bunları etkileyen faktörler değerlendirilmiştir. Bu doğrultuda gelecek nesiller için yerel halkın yaşam geleneklerine uygun kullanışlı konutların planlanması amacıyla öneriler geliştirilmiştir. Çalışma, beş bölümden oluşmaktadır. Giriş bölümünde çalışma konusu problem, amaç ve yöntem olarak ele alınarak açıklanmıştır. İkinci bölümde genel olarak konutlar ve konut tercihleri hakkında bilgi verilmiştir. Üçüncü bölümde, Somali'nin tanıtımı, yerel halkın günlük yaşam alışkanlıkları, kültürel özellikleri ve bölge mimarisi hakkında bilgi aktarımı yapılmıştır. Dördüncü bölümde ise Somalili kullanıcılarının geleneksel konutlardan yeni konutlara geçiş sürecine yönelik tercihleri anket çalışmaları ile değerlendirilmiştir. Çalışmanın sonucunu oluşturan beşinci bölümde gelecekteki Somali konutlarının planlanmasına yönelik öneriler getirilmiştir.

Anahtar Kelimeler: Somali, Konut Tercihleri, Somali konutları.

ABSTRACT

COMPARISON OF THE PREFERENCES OF USERS TOWARDS TRADITIONAL AND THE NEW RESIDENTIAL PROJECTS IN SOMALIA

Dulkifli M. SAID

**Master Thesis, Architecture Department
Supervisor: Dr. Gülferah ÇORAPÇIOĞLU
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In the study, the aim is to understand what the preferences of Somali users towards the traditional Somali houses and the new residential houses are and at the same time what the important features and factors affecting their preferences are and to get a brief information that can be used to make an effective housing plan for the future generation.

The study consists of five chapters. The first chapter is the introduction to the subject of the study. The second chapter is giving an information about housing preferences and choice. In the third chapter, it is talked about Somalia in general, then the Somali people, their culture, their verbal art and architecture, especially the daily life in the traditional Somali houses. In the fourth chapter, the degree of the Somali users' preferences towards their traditional houses and the new housing projects is measured. In the fifth chapter, a conclusion of the study and suggestions to guide the future Somali housing is made, so that we can find a suitable housing plan for the coming Somali generations.

Key Words: Somali, Housing Preference, Somali housing.

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ISTANBUL, 2019

Dulkifli M. SAID



To my beloved mother.

ONAY

Tezimin kağıt ve elektronik kopyalarının İstanbul Arel Üniversitesi Fen Bilimler Enstitüsü arşivlerinde aşağıda belirttiğim koşullarda saklanmasına izin verdiğimi onaylarım:

- Tezimin tamamı her yerden erişime acılabilir.
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- Tezimin yıl süreyle erişime acılmasını istemiyorum. Bu sürenin sonunda uzatma için başvuruda bulunmadığım takdirde, tezimin tamamı her yerden erişime acılabilir.

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Dulkifli Mohamed SAID

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Chapter One

Introduction

For many people a house is one of the primary needs for living. It is a symbol of the first human settlement. Mankind started making his own private space early in his life to accommodate his daily necessities for the moment he took shelter in a cave. He privatized his dwelling by organizing it to suit his requirement. Through time man's growing needs and the change of the technology used, caused human residence to improve and grow more sophisticatedly, changing into new kind of architecture, that goes parallel with the new needs of human, which caused what we call in our modern day 'an architectural diversity' (D' Avignon, 2004; 1).

In our modern day, a house is not only a space for shelter and concealment. Along that there are many other preferences that users use to choose their dwelling. It has to perform as accommodating social contact, living in an enjoyable environment, being a symbol of who we are and who we want to be. Today, our house represents us. It represents our culture and our believe. And a good house becomes a home when it fulfills our needs. Our houses are so important to us as Pearson indicates in his book; 'The New Natural House Book: Creating a Healthy harmonious & Ecologically Sound Home,' 'Our homes act as extensions of our senses, and like a third skin, to stay alive we need three skins (Pearson, 1998; 42),' – the first one is our own body skin, the second one is the clothes we wear, and the third is the shelters we seek for.

Today however some significant considerations and importance of our buildings have often been neglected. The birth of what we called modernization, the rapid changes that accompanied it, the ever increasing rural-urban immigration and the urgent need for more housing to dwell the migrant population left little time and opportunity to give this significant considerations the importance it deserved. So the buildings that we produced are built in a way to exclude the very important features of the traditional architecture. We forgot their importance by only aiming to fill the gab of the market's demand and supply balance, and what we produced became boxes that we use to hide from the sunshine and beasts.

Most of the buildings we see every day in our rapidly growing cities look alike. Creating these homogeneous spaces and buildings, forces us to forget the power of our traditional buildings. We focused on reforming our spaces thinking that what we are producing are healthy for our culture, our existence as human being, our happiness and our diversities. But sometimes, the only thing we earn back becomes money to the exchange to all these values.

Some studies show that the more we get far from our own naturally traditional architecture, knowingly or unknowingly, we create cities and building that are not suitable to our souls, cultures, and we are doomed to have social and psychological problems.

Like every other community, a traditional house is more than a house for Somalis. It represents and provides their functional needs, their culture, their believe, the climate they adapted to, their social life and many other aspects of their living environment. For them some traditional houses symbolizes their culture as whole, like the ‘Aqal’ – a nomadic domed portable house.

1.1 Research Problem

In this globalized world, where the western societies are in the lead of the modern day, and the teachers of this civilization, the humankind leaving today in the rest of the world is convinced to follow the footsteps and the paths they (the western societies) draw for them, weather it is the way they dress, or the way they form their own spaces. This leadership of the western world created a homogeneous way of building, where the indigenous building technics of some societies is about to be forgotten. This resulted the global cities to look alike.

In Somalia, for example, traditional houses have a very important place in the culture and built everywhere in the country. But, on the other hand, there are new housing projects with new contemporary western designs, copied from other countries and cultures, that recently started to be built in Somali cities. For instance, the Safaari Project, which is a multi-story project in Mogadishu, the capital city of the country, and many other projects in cities like Kismayo, Hargaisa, and Garowe are among them. These projects, although they improved the old way of building a house, still, not only the new building materials and technology is imported from the west, but also, their architectural design is also imported too, leaving no space for the traditional Somali architecture.

Knowing that the country is in a severe situation economically, but, trying to stand on its feet, the people are also stragglng to own a house for themselves. This straggle does not face only Somalis but it is also a problem that Somali home buyers share with the other societies living in even the developed and developing counties as well. As Henny Coolen said:

“A house is also for many people by far the most expensive item of consumption, and the decision to select a particular dwelling belongs for many households to the most crucial budget allocation decisions that they make in their life (Coolen, 2015; 74).”

Although we know that the decisions that the Somali home buyers have to make is that hard, what are their preferences towards the traditional houses and the new houses? Which of them would a Somali user prefer and why? What are the important features and factors affecting their preferences? How can we get information about their preferences so that we

can use them in the future housing plans to make an effective positive impact for the coming generations?

1.2 Research Aim and Objectives

In this study, it is aimed to understand: a) what the preferences of Somali users towards the traditional Somali houses and the new residential houses are, b) what are the important features and factors affecting their preferences, and c) To get information that can be used to make an effective housing plan for the future generation.

1.3 Literature Review

Studies about the preferences of users towards housing can be found in other regions and countries other than Somalia, but, It is also, very important to point and indicate that, this study is the first study made about Somalia and it was not conducted before, by anyone, either by the government or any other institution, and it is purely original.

Because of this, the study is started firstly to Identify the country's basics, starting from its early ancient history to this day in general, then the politics and economy of the country, and so on. The work of Abdurahman Abdullahi (Baadiyoow) lit a light on how Somali nationalism was, and late history of Somalia, from early 1900s struggles against the European colonials to the beginning of the millennium. Baadiyoow's work is titled as '*The Rise and Fall of Somali Nationalism: Moderation and Radicalization in Pursuit of Perfect Unity.*' The work of Moller and Bjorn that was published in 2009 with the title '*The Horn of Africa and The US "War on Terror" With Special Focus on Somalia,*' was also reviewed and it gave this study a good start to understand the country's current situation.

The work of Mohamed Haji Ingiriis which is '*How Somalia Works: Mimicry and the making of Mohamed Said Barre's Regime in Mogadishu,*' also gave us a general information about how much is the effect that Siad Barre (a former president of Somalia) has on the current Somalia and the way it is really trying to shape itself mimicking his politics and strategies in general.

The following three works also gave a brief and detailed understanding about the ethnic, culture, and believe of Somalia. The first one is; '*The Success of Clan Governance in Somalia: Beyond Failed State Discourse,*' which was written by Abdullahi M. Cawsey, and published in 3rd May 2014. The second work is; '*Somalia After State Collapse: Chaos or Improvement?*' that was worked by a group of three -Benjamin Powell, Ryan Ford, and Alex Nowrasteh, in 2008. Where the third article is; '*The Rupture of Territoriality and The Diminishing Relevance of Cross-cutting Ties in Somalia After 1990*' by Markus Virgil Hoehne.

The article written by Farah Abdulsamed that has a title of '*Somali Investment in Kenya,*' gave us some information about how Somalis are in Kenya – the country that

homes the largest number of Somali immigrants. Farah's article was published in March, 2011.

Because of the next seven literature reviews, to understand Somalia's artistic expressions became easy. This starts from the article; *'Mapping the Archeology of Somaliland: Religion, Art, Script, Time, Urbanism, Trade and Empire,'* written by Sada Mire and published in April 2015. From this article it is understood that Somali territory covers a lot of secrets that are yet to be discovered.

From the two works of B. W. Andrzejewski; *'The Literary Culture of The Somali People,'* and *'The Art of The Miniature in Somali Poetry,'* gave us information about, how artistically Somali society use the literal words to express their feelings, and how poems have an important position in their lives. Both works are published in the same year 2011.

'The Somali Phenomenon and Expressions in an Evolving African Urban Context,' written by student Matola W. Mambo In February 2014, is among the helped studies that made easy to make this thesis.

In the same report of UN-HABITAT that is mentioned above, it focused on the legal frameworks relating to land in Somalia and on the structures that exist to manage and administer land, property and housing that was titled as *'Land, Property and Housing in Somalia'* complained about the lack of data, and the problems they faced.

"Secure and unrestricted access to the whole of Somalia has not been possible...Accuracy of data gathering and statistics has continued to be very problematic in Somalia because of the perceived connection to the likelihood (and amount) of assistance or (more recently) the belief that collection of even the most straightforward information is connected to the so-called "war on terror." In addition, some statistics continue to be widely quoted even when they are substantially out of date or their reliability is otherwise dubious (UN-HABITAT, 2008; 21)."

In a study made by Tasoulla Hadjiyanni – of the university of Minnesota, which is about how the immigrated Somali families, especially women in Minnesota used their homes as a tool of resistance against the new architecture that they are forced to live in after they fled from their own domestic architecture. The study shed light on how the traditional architecture, especially the interior space, has its own important place in the Somali culture by focusing women –since for women, the home is their primary site of their social and cultural practices.

In this paper, eight Somali women in their homes in Minnesota are interviewed, revealing how difficult it is for them to fight and struggle for their tradition and preserve their Somali culture against the strong influences the American societies has on them. Hadjiyanni said;

"Women appropriated their living environments by relying on all five sense and various forms of cultural expressions that range from burning 'unsi' to adorning the walls with Somali handicrafts, unwilling to let go of valued Somali institutions, many had to

make bounded choices like cooking while veiled in open kitchens, limiting children's play..”
–Since Somali families have more children than those families of west- “...to accommodate formal impromptu visits, and restraining their social gatherings to the bedrooms to continue the tradition of gender separation (Hadjiyanni, 2007; 19)”

When talking about the Somali culture and how Somali people are connected to it, Hadjiyanni said that,

“by smelling, seeing, feeling, hearing and tasting difference, children not only learned of the Somali culture and aesthetic but also of where they came from and where they belong... “smelling ‘unsi,’ Somali can identify their own people; seeing veiled women, they can confirm their culture and religious ties; using the Somali language and oral traditions, they can teach the young how to conceive the world; feeling the darkness inside their homes, they can produce a distinct aesthetic; and tasting Somali foods on a carpet on the floor, they can create collectivity and support (Hadjiyanni;2007,23).”

In this study an argument about the way the built environment is formed and the role of architects on improving the spaces immigrants live was there saying that,

‘the residential environments of immigrant groups attain additional dimensions of meaning that go beyond those commonly associated with the notion of home, (Hadjiyanni, 2007;14).’

And that,

“architects and designers can develop designs that foster a sense of continuity between the past, the present, and the future, thus easing the refugees’ resettlement process and increasing their chances for a successful adaptation (Hadjiyanni,2007;14).” and, *“architecture that bridges refugees’ former and present ways of life can help refugees construct new identities that connect their pre- and post-relocation identities, allowing houses to be turned into homes (Hadjiyanni,2007;14).”*

At the end, the study is concluded by criticizing the policies of affordable housing providers saying that;

“until then, the bounded choices faced by our interviewees..” –the eight Somali women- *“...highlight the fact that policies that prioritize putting a roof over one’s head also lengthen the adjustment process of new immigrant groups, limiting their ability to create a home away from home.(Hadjiyanni, 2007;26).”*

Hadjiyanni’s work remains the main evidence that for Somali people, the traditional architecture, especially the internal space of their buildings have a real connection to the way they leave and that they cannot let it go.

Another attractive topic about Somalis and how they are very connected to their culture is an article published in 2010, by Zaheera Jinnah, with a title of; ‘ Making Home in a Hostile Land: Understanding Somali Identity, Integration, Livelihood and Risks in

Johannesburg.’ In this article direct interviews with Somali community members in Johannesburg and quotes from there is found.

Another important study is a study made by; Skovgaard Nielsen, Holmqvist, Dhalmann & Susanne, in 2015; which was titled as: ‘*The Interaction of Local Context and Cultural Background: Somali’s Perceived possibilities in Nordic Capitals’ Housing Markets.*’

In this study, it is aimed to examine the Somali’s preferences and their own perception of the possibilities in the housing market, across the Nordic capitals (Copenhagen, Helsinki, Oslo and Stockholm), and the intentions was to learn more about the importance of the interaction between local context and the cultural background; by answering two research questions in the analysis:

- a) How does local context influence the housing preferences and perceived possibilities of Somalis in the Nordic housing markets, and,
- b) How are clashes between local context and cultural background navigated?.

The purpose was to use a comparative design as a tool for highlighting how the same cultural background affects housing preferences in different local context in order to understand the interaction between local context and cultural background.

In the cultural background and local context comparative approach, it highlights the way in which they are odds in a varying extent in the Nordic capitals, and this led to different priorities for balancing local context and cultural background in their translation into housing preferences. The approach also shed light on the ethnicity factors influence of ethnic residential segregation/desegregations.

The study concluded that;

“Preferences as well as perceived housing possibilities arise in the interface between individual capacities, cultural background and local context... and the suggested implications for future research on ethnic minorities’ housing possibilities in specific locations are thus two-fold.” In the first fold; *“Context-specific patterns cannot automatically be generalized to fit other contexts,”* and, *“ the interface of individual capacities, cultural background and local context is of an ever-changing nature, thus having an ever-changing impact on individual preferences and possibilities* (Skovgaard R, E. Holmqvist, H. Dhalmann. S. Sohlt, 2015; 449).”

There is another study of a qualitative interview towards Somali, Iraqi and Turkish immigrants that is focusing on how different groups create their own homes which has a title of; ‘*Creating a New Home. Somali, Iraqi and Turkish Immigrants and Their Homes in Danish Social Housing.*’ Written by Kirsten Gram-Hanssen and Claus Bech-Danielsen.

In this article, other literatures about housing researches are mentioned. And since *“some authors argue that the home and the meaning of the dwelling are socially constructed rather than depending on universal human needs(K. Gram-Hanssen, C. Bech-*

Danielsen, 2011;1),” that meant the ‘home’ made by Danish neighbors can be giving a different meaning than that known by the newly came immigrants and finds another meaning in the concept of ‘home.’ This rose two questions;

“Does the meaning of the dwelling amongst immigrants differ from the one we, according to the theory, would expect from other residents? And to what degree does the physical framework of Danish social housing support or maybe conflict with immigrant’s expectations, traditions and routines? (K. Gram-Hanssen, C. Bech-Danielsen, 2011;1).”

in conclusion, this research suggested two important statements: the first one is that,

“...that the home is as important for immigrants as for their neighboring residents and that immigrants often attach the same affordances to the home (K. Gram-Hanssen, C. Bech-Danielsen, 2011;1).”

The second suggestion is that,

“..the establishment of home requires time and that the length of time it takes depends on the number of good experiences when settling in Denmark (K. Gram-Hanssen, C. Bech-Danielsen, 2011;1).”

In a master thesis made by a student called Murat Yuksel Yildiz about Bolu’s –A settlement near Ankara, Turkey – downtown household housing preferences which is titled as: *‘Determination of Factors That Affect Household Housing Preferences in Bolu Downtown,’* aims to determine the socio-economic and demographic factors that have an impact on the process of housing purchasing and the determination of consumers readiness and their necessities.

The findings of this study was; that socio-economic and demographic factors such as age, income level, size of the families and number of their children have a direct impact on housing preferences in Bolu and that most of the households have a desire to have houses that have a higher quality, reliable, practicable, and easily marketable. (Yildiz, 2006).

In the study of *‘Low-Cost Housing: The Effects of Design and Building Materials on Users Preferences’* which is written by Felichism Kabo in June 2004 has a very important results, findings, and conclusion that gave as an clue about how the users preferences are influenced by this two different factors; Design and building materials. In the backside of the research there is an attractive suggestion that is given by the researcher:

“...designers of low-cost housing need to be cautious about using traditional designs as the resultant houses may be rejected by their intended users (F. Kabo, 2004; 31).” And, *“material researchers also need to address long neglected non-technical aspects of materials, such as aesthetic and perceptual concerns (F. Kabo, 2004; 31).”*

And when talking about the designers, planners and policy-makers, it is written that they;

“need to abandon the erroneous belief that all multi-storey housing will generate social pathologies and is therefore bad...they should never taken as universal conditions with generic solutions (F. Kabo, 2004; 31).”

An article presented at the ‘Congress for New Urbanism Transportation Summit’ in 4th November 2009 in Portland, Oregon, that investigates consumers housing location preferences and their relationship to smart growth with a title of; ‘*Where we want to be: Home location preferences and their implications for smart growth*’ By, Todd Litman. It was published in 18 July 2017, and another article with a name of ‘Beyond Demographics: Human Value Orientation as a Predictor of Heterogeneity in Student Housing Preferences’ and written by Sandra Nijenstein, Antal Haans, Astrid D. A. M. Kemperman, and Aloys W. J. Borgers, which was published in 23 April 2014, was also reviewed.

Another paper which is a round-up of an existing research (in 2015) on ‘*Housing and Poverty*’ that could not be reached which was written by Jules Birch was also among the studies that are reviewed.

A summary of Maine Housing focus groups conducted in October 2014 with a topic of ‘*Housing in Maine: Preferences, Perceptions, and Maine Housing’s Role*’ written by Richard Taylor. Anders Q. Nyrud’s ‘*Market-Based: Focus on Customer Preferences,*’ study in 2012, and, a literature review published in July 2015 by Auckland Council of New Zealand’s Auckland city, that had a title of ‘*Housing Choice and Preference: A Review of Literature,*’ are among our literature review list.

Another article from the first national conference on environment-Behaviour studies for the faculty of Architecture, Planning & Surveying, of Universiti Teknologi Malaysia with a title of ‘*Housing Choice and Preferences: Theory and Measurement*’ which is written by Bako Zachariah Zinas and Mahmud Bin Mohd Jusan in 2009, and ‘*Affordance Based Housing Preferences*’ by Henny Coolen in March 2015 was also reviewed.

A study named ‘*What women want: single older women and their housing preferences*’ which was written by Sandy Darab, Yvonne Hartman and Louise Holdsworth in 2018, is also among our literature review list.

1.4 Research Methodology

In this research, an interview is used to come to the conclusion. To make this possible, reliable and effective, an interview is made with 50 Somalis between the age of 20 to 45 and of both genders including 32 women and 18 men that are randomly selected. The interview participants are of different ages, educational level, and different income level.

To make the results reliable, firstly, the objective of the interview is clearly explained to each participant, and to make sure that every question is fully understood, the

questions are translated to the participant's language which is Somali language, and drawn architectural floor plans with images are shown to make it easy for each participant to clearly understand each question. Then we used a percentage outcome to calculate the results that we found from the interview participants.

1.5 Research Barriers

1. The country's data loss due to the 1991 civil war.

This was the biggest problem faced throughout the research. It was very limited and hard to find a study made about this subject of housing from this country which lost its archives through the long civil war period other than some reports made by the United Nation organizations and some studies conducted after 1990s civil war, which mostly focus on the Somali immigrants in North America, Europe or other African countries.

2. The data that was found was unreliable, because;

- a) The authors were generalizing the data they collected. This was misleading and misinterpreting the information that was needed.

"...there is a frequent tendency for authors to extrapolate from their findings in one region to describe Somalia as a Whole, as arguably occurs sometimes in Lewis's studies of northern Somalia and Besteman's work on southern Somalia...(UN-HABITATE, 2008; 21)."

- b) Most of the data found was out-of-date and dubious.

The Country is totally misrepresented and misinterpreted in the western media where the other media followed the same path of misrepresenting and misinterpreting. They mainly talk about is, the civil war, the immigration problem, the droughts and chaotic situation.

"...some statistics continue to be widely quoted even when they are substantially out of date or their reliability is otherwise dubious...(UN-HABITATE, 2008;21)."

3. The other main barrier of this research is that, all the participants of this interview were living in Type-A houses since the Type-B houses are new to the country, where, few people that once lived in Type-B houses in a short period are found and are part of the interview participants.

With these hardships, it is tried to collect as much information as it could be found so that the intended research to be successful. With this aim, understanding Somalia as whole with its history, politics, economy, social structure, believe and many other subjects was compulsory.

1.5 Conceptual Mapping of the Research

This study consists of five chapters. In the first chapter, the introduction to the subject of the study is made. In the second chapter, an information about housing preferences and choice is explained. In the third chapter, it is talked about Somalia in general, then the Somali people, their culture, their verbal art, architecture, especially the daily life in the traditional Somali houses. Where in the fourth chapter, the degree of the Somali users' preferences towards their traditional houses and the new housing projects is measured. In the fifth chapter, a conclusion of the study and a suggestions to guide the future Somali housing is made, so that a suitable housing plan for the coming Somali generations can be found. The figure below is the conceptual mapping of the research design. Figure 1.1 below shows the conceptual mapping of the research.

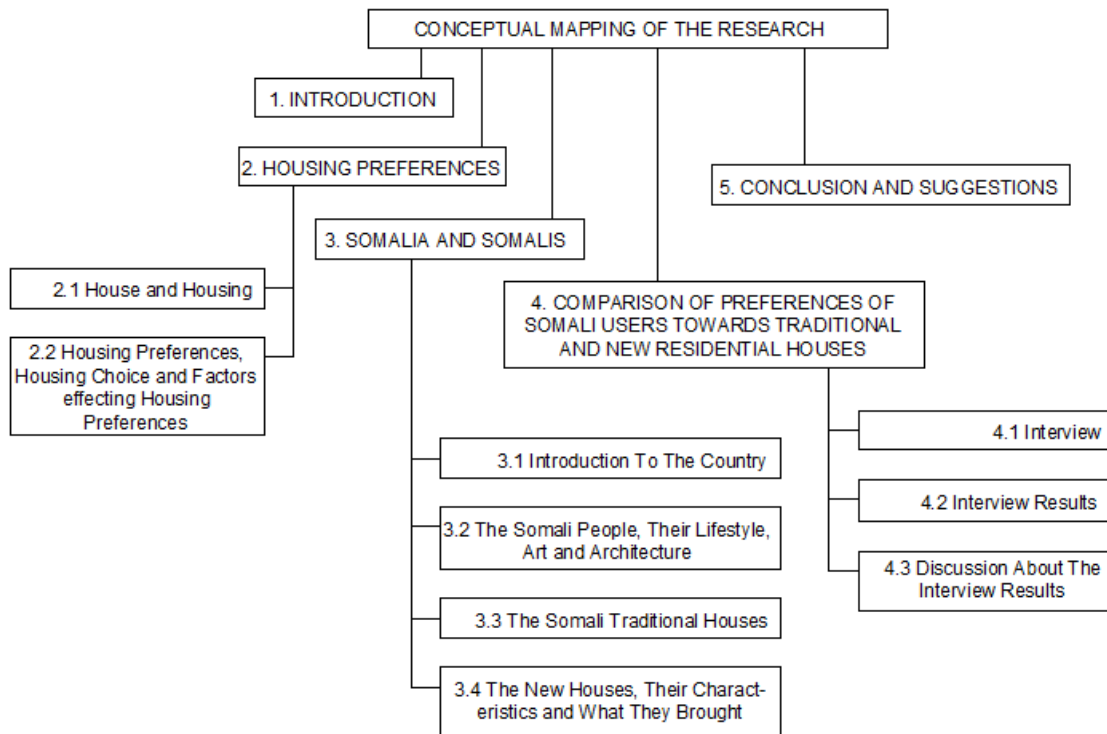


Figure 1.1 Shows: The Conceptual Mapping of The Research.

Chapter Two

2. Housing Preferences

Previous researches showed that housing preferences are directly affected by the macro-economy and other factors. To understand the housing preferences of Somali users it's important to have a basic understanding of the concept of a house and its definition, with its characteristics and the factors that affect its preferences.

2.1 House & Housing

In general, everyone has an image of their ideal dwelling in their head. For some people in Somalia, their ideal dwelling would be a court yarded house which is separated from the rest of the houses and have many rooms that is surrounded by a thick, tall and strong wall, and in addition to that the ideal dwelling has to be close to the urban facilities and located in a quite environment. However, in reality, the ideal dwelling concept is not achievable for most people. Instead, they look for the dwelling that supplies the highest amount of housing satisfaction. Because of this, it is normal to divide this distinction into two, a subjective part, and an objective one as Priemus (1984) did, which was mentioned in the work made by S. Jansen, H. Coole, and R. Goetgeluk in 2011, saying that:

“The subjective ideal dwelling is the dwelling or the dwelling feature that is ideal to the household based on its specific characteristics, irrespective of dwelling supply or budget constraints. The objective ideal dwelling relates to the dwelling that is ideal according to experts who base their opinion on economical, planning, and other criteria that they consider important for the particular household (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 9).”

a) Definition of the term:

A *house* is always referred to as a *shelter*, it fulfills a basic human need. A house is also important for people living in it, because it is a *home* which means it has a relation with family life and other domain of life, like social life, education, and work. It is also said that a house should be viewed as a collection of characteristics that are used to satisfy goals like comfort and esthetics. A house has also an immense importance since it provides needs like psychological, status, privacy, security and equity. The term housing

“is a special type of good that makes the market for dwellings a special type of market (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 9).”

b) Function of a house:

The following are the various functions of a house: (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 10).

A center for personal care and shelter: like protection, eating and privacy.

- a) A center for domestic activities: work, leisure, and social life.
- b) Accommodating daily external activities like acting as a base for work, shopping and etc. in this context the dwelling acts as a node in the socio-geographical network, is can be said as ‘functional neighborhood.’
- c) Accommodating social contacts as a base for social activities like socializing with the neighbors. In this context, this node in the socio-geographical network can be defined as the ‘social neighborhood.’
- d) A durable and Costly financial consumption good as well as an investment good for owner-occupiers.
- e) A durable and costly social consumption and investment good which is related to the symbolic meaning of house and home on a personal and social level.

2.1.1 Housing and its main characteristics

A house has a four main features which are: 1) a house is a highly expensive consumption product, 2) Its’ location is very important and it is hard to change, 3) it exists long time and it is highly durable, 3) Continuously under changing situation and physically modifiable. These four main features of houses are furtherly discussed below, (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 11).

a- It is Highly Expensive:

For some household, the decision to select a particular house is one of the most difficult and most crucial budget allocation decision they make in their lifetime. Because of its highly expensive cost, it is the single most important item of consumption as households spend approximately 25% of their income on buying or renting a dwelling (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 11).

b- It is Spatially Immobile:

This means that, the location is an intrinsic attribute of a dwelling. Which means that, when a household rents or purchases a housing unit, that household obtains not only the

physical structure but also, because of the fixity it has, a neighborhood and a set of public services. Which means that because of the same fixity on a specific location, the household obtains also social status and services like public services. So, location is one of the main determinants of a housing quality and household welfare (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 11).

c- It is Highly Durable:

Houses are mainly built with a highly durable materials, to make it last for long time, which resulted that an overwhelming share of current houses that are built in the past to exist, and functioning today. As houses are very expensive to build or modify them, they are also most lasting of consumer durables and the newly built ones always make a very small percentage to the total stock (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 11).

d- It is Multi-dimensionally Heterogeneous and Physically Modifiable:

Housing units are very enormously heterogeneous and they differ from one another in numerous structural characteristics, neighborhood characteristics, services like public or local, access to desired destination, and each unit is different from the other in design if not in location. This means, the term '*housing*' is a package of many other attributes, only some are under the control of the dweller (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 11).

In the other hand, the existing housing stock is continuously under modification in different ways to go parallel with the demand. Each year, new houses are added to the housing stock while others are lost through different ways (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 11).

2.1.2 Aspects of Life that Affect The House Forms

The followings are the aspects of the genre de vie which affect the built form: (Rapoport, 1969; 73).

- 1- Some basic needs,
- 2- Family,
- 3- Position of Women,
- 4- Privacy,
- 5- Social Intercourse.

2.2 Housing Preference, Housing Choice, and Factors effecting Housing Preferences

Although the words '*preference*' and '*choice*' are misused as one meaning in the daily language, they are also widely used in housing research and sometimes mistaken for each other. In this study, the word '*preference*' is referred to as '*the relative attractiveness of an object,*' while the word '*choice*' refers to '*actual behavior.*' This means that, *preference* which is the '*expression of attractiveness,*' and it may guide *choice*, but the evaluation involved in *preference* may take place whether or not a *choice* has to be made. For example, if Guleed (a Somali male name) makes a hypothetical choice in favor of dwelling A instead of B, this shows a preference for dwelling A over B. And this means a housing preference is made but not an actual housing choice (S. Jansen, H. Coole, and R. Goetgeluk, 2011:2).

To understand the difference between preference and choice in a better way, we can refer to the book of 'The Measurement and Analysis of Housing Preference and Choice' where it writes: "The most important difference between housing preference and housing choice is that preference is a relatively unconstrained evaluation of attractiveness. In the case of a house, choice will always reflect the joint influences of preference, market conditions, regulations, availability, and internal and external personal factors such as lifestyle and social class. Housing preference might not show a strong relationship with the housing choice actually made (S. Jansen, H. Coole, and R. Goetgeluk, 2011: 2)."

2.2.1 Factors effecting housing preferences:

The following are the factors that affect housing preference and their classifications discussed below are very effective in the purchasing behavior in the housing sector when it comes to housing preferences.

a) Demography:

The definition of demography in the Cambridge dictionary is; the study of people in a particular area, to discover how many have particular characteristics and to record changes in the number of males, females, births, marriages, deaths, etc.

The housing sector is a very sensitive sector that is highly affected by economic, social and cultural characteristics. However, demographic factors like gender, age, marital status, ethnicity, level of education, income, type of work, family size, number of children in the family, status, religious and beliefs, and whether they are homeowners or not also effect the process of buying and selling houses. Families with high income compared to those of low income, families with children compared to those without children, and

families with different religion and believes and etc. shows different housing preferences and housing purchasing behaviors (Yildiz, 2006).

b) Population growth:

Household is the main decision-making authority on the purchase of houses (Murat Y.Yildiz; 2006). In this context, the size of the population and the total number of households is very important for the housing market. If a country with a population rising rate of approximately 2.5% per annum is taken to consideration, this means a housing demand and housing need is emerging. However, in the process of housing marketing, the increase of number of households in the population is more important than that of the total population, since the households are those that live together under one roof. This means that people that are living alone or those that share the same houses and are not relatives are considered as a household. However, going parallel with household increase, the rate of average marriage age has also a very important effect on the housing market (Yildiz, 2006).

c) Age distribution and family:

What is more important than the calculation of the total population in order to determine the demand in the housing sector, is to determine the changing qualities of the population. The two groups of the population between the ages of 25-34 and 35-44 are very important for the housing sector, since the indicators in the past showed that they are the groups that buy houses (Yildiz, 2006).

The 'dependency ration' which is an **age-population ratio** of those typically not in the labor force (the dependent part **ages** 0 to 14 and 65+) and those typically in the labor force (the productive part **ages** 15 to 64) is also very important factor that effects the housing market (Yildiz, 2006).

Knowing that the home buying habits of consumers of certain age groups can help and direct the marketers, planners, and politicians to predict the housing demand of the coming years. And in this context, if more than half of the total population is younger than 25, this will directly show in the housing market (Yildiz, 2006).

d) Changes in household purchasing behavior:

The other factor that effects the housing preferences is the changes that happens to the household's purchasing behaviors.

According to the 'life cycle theory,' it says that; there is a direct relationship between the human's life changes and the housing demand (Yildiz, 2006). This means that, for example, the couples that have no children can live in a very small house. When they

have few children they live close to the city centers. When their children grow and move, the parents move to a small house far from the city center (Yildiz, 2006).

e) Geographic distribution:

In addition to the urban immigration, the geographic factor is also very important for the housing preference because it defines the place where the household prefer and how they want to live. Do they want to live in a big city?, small city?, close to the city center or far from the city center? A hot or windy place? (Yildiz, 2006).

f) Population variabilities:

Household movements from one place to another for example, has its own effect on housing market. For instance, on average, the residence of an American family changes once in every 5 years while in Turkish families this figure can reach 20 years if they are not tenants. So this variabilities is one of the main factors in the formation of new housing demand (Yildiz, 2006).

The other factors that affect the housing demand is the changes in the family size. For example, the desire to live with better neighbors, the desire to invest, the desire to live in a bigger sized house or a house with different style, or becoming exosted living in an apartment. Demanding a new house or moving from different society can be counted as one of these factors.

But, the first one (household movements) has always a direct and pressing effect on housing market. Because of the population movement, especially those that are in constant movements like the army members, construction workers and those consumers that have to move and always change places.

Chapter Three

3. Somalia and Somalis

3.1 Introduction to the Country

Somalia, ‘The Federal Republic of Somalia,’ is the African Easternmost country. It locates in the Horn of Africa. An edge that is called the ‘Somali Peninsula.’ With a land size of about 637,658km². It has the longest coastlines in the continent of Africa. Its at the mouth of Bab-el-Mandeb passageway into the Red Sea and Suez Canal. It is sometimes referred to as the Horn of Africa due to the resemblance to a rhino’s horn. On the north side is Gulf of Aden. On the south is Kenya. Indian Ocean on the east and Ethiopia on the west while neighboring Djibouti on the northwest. Guardafui Channel separates Somalia from Sogatra in the northeast of the country. Mogadishu, the port city on the indian ocean is the largest and the capital city of the country. See figure 3.1 below (URL1).



Figure 3.1 Shows: The Country’s Location.

Somalia is one of the most homogeneous countries in Africa (Mambo, 2014). It is also described as the ‘only’ and the ‘most’ homogeneous country in the continent in terms of linguistic, religion, culture and ethnicity (URL1).

Somalis have a common language, the ‘Somali’ language, and all Somalis speak Somali. In the Afro-Asiatic family of languages, Somali is an Eastern Cushitic language. It was used Arabic alphabets before the adoption of the Latin alphabet in 1972, which became the nation’s standard orthography (URL1).

More than 98% of Somali people are Muslim of the Sunni sect and Arabic language is also spoken and read for religious purposes. A small percentage of Somalis also speak Italian, and a growing number speak English. In Somalia, educated adults from the urban families may speak five or more languages (URL2).

Ethnic Somalis make about 95% of the total population where the rest are Indians, Pakistanis, Arabs, Asians, Europeans and other group of mixed ancestors (URL2).

The country total area is 637,657km² with a population density of 24 pop/km². A population estimate made in 2000 estimated Somali population from 9 million to 14.5 million where a three quarter of the population live in the rural areas and only one quarter in the cities (URL2).

A five-pointed white star in a white blue colored background is the flag of the nation, see figure 3.2 below. It is a symbol of anti-colonialism and each point of the star represents a Somali land. Two points represents two parts of the current Somalia known as The British Somaliland and Italian Somaliland. One point represents French Somaliland, the neighboring country known as Djibouti. The Ogaden region of Ethiopia and the Northern Frontier District (NFD) of Kenya is represented by the other two remaining points. Since the European colonialist divided the country into these five parts, Somalis won to join two of them as one Somalia. All Somalis hope that, one day all these territories will be unified as ‘Somali Weyn,’ a ‘One Big Somalia’ as one nation.

Leopard is also considered as the national symbol of the country. Where two African leopards adorn the national emblem and a five-pointed star on a white blue shield with gold border. See figure 3.2 below.

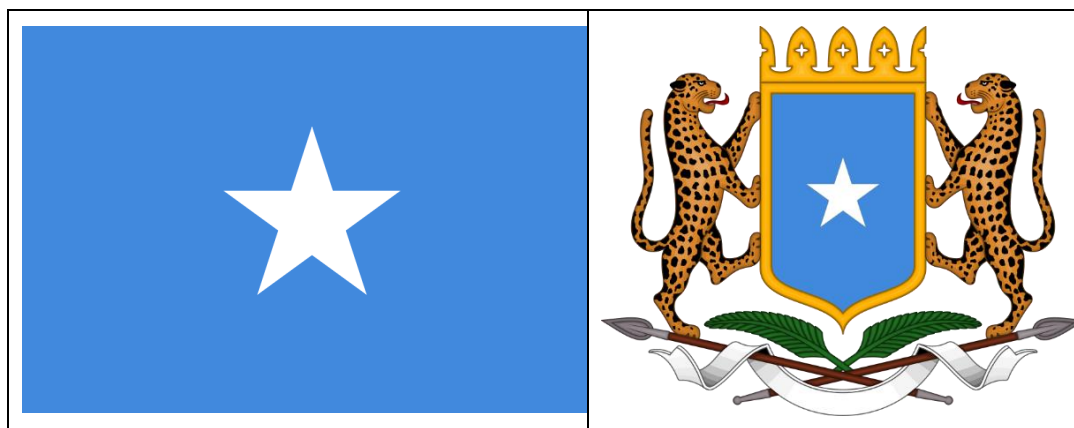


Figure 3.2 Shows: The National Flag and National Symbol of Somalia.

The other most recognized symbol of the country is the camel. Camel is used as transportation, it provides income, milk, meat, and very it is a symbol of a very high status for the Somali.

3.1.1 The Somali Population and Demography

About two-fifth of the Somali population live in a settled communities where three-fifths are nomadic pastoralists or agro-pastoralist. The two-fifth of the population that are sedentary mainly occupies the climatically and topographically favorable regions of the southern and northern Somalia where rain-fed agriculture and irrigation agriculture can be practiced (URL3).

On the other hand, a very high migration from rural into the towns has caused enormous urban expansion where the population is concentrated in the old trading centers along the coast including Kismayo, Mogadishu, Berbera, Marka, Bosaso and Barawe. Mogadishu especially, is highly effected by this immigration and it is the biggest and the capital city of the country (URL3).

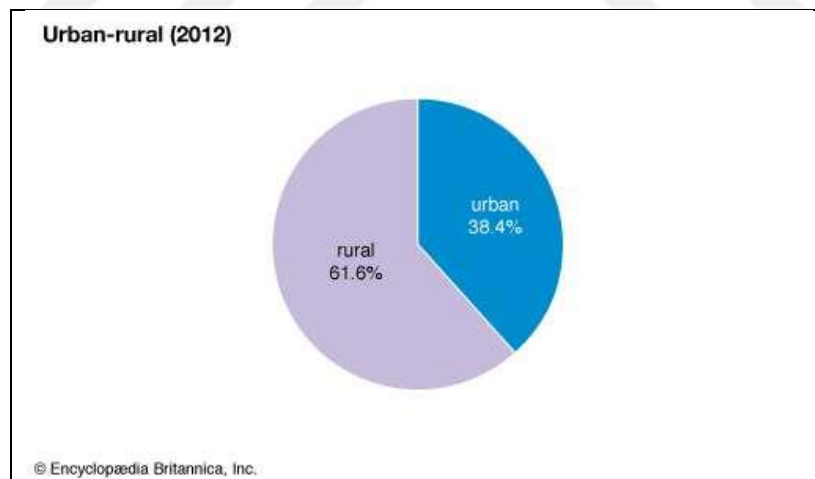


Figure 3.3 Shows: Rural and Urban population Distribution (%).

Demographically, the population of the country increased 3 percent annually in late 20th and early 21st century where the country has a young population where more than two-fifth is under the age of 15-years-old (URL3).

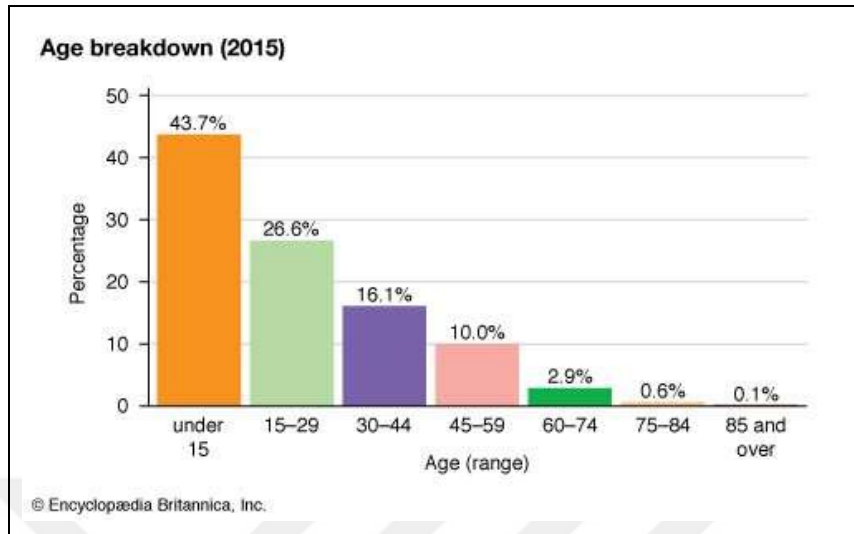


Figure 3.4 Shows: Age breakdown of the Somali Population (2015).

3.1.2 The Somali Geography

Somalia's terrain is mainly plateaus, highlands and plains. A semi-arid plain called Guban goes parallel with the northern coast of the country forming the hottest region of the country in summer times. The Karkaar Mountains extends from northwestern border to the eastern tip point of the Horn of Africa with Shimber Berris, the highest point of about 2408m. South of those mountains is a central plateau known as the Hawd and extends till the River of Shabeele and westward into the Ogaden region. (URL2).

In the central part of the country, The northern mountain ranges give way to shallow plateaus and typically dry watercourses that are referred to locally as the Ogo. The Ogo's western plateau, in turn, gradually merges into the Hawd, an important grazing area for the livestock. (URL1).

The country has two rivers that flow from the Ethiopian highlands, The Juba and Shabeele. The Juba river pours directly to the Indian Ocean flowing throughout the year. While the Shabeele river goes parallel to the coast running southward for about 274 km and then drying in marshes and sand flats. Between these two rivers they provide the country main vegetation area (URL2).

Most of the year, the country is hot and the hot conditions prevail all year long since it is on equator. The daily maximum temperature range from 30 to 40C except the higher elevations along the eastern part where an effect of a cold offshore current can be felt. In the South, the mean monthly temperature ranges from 27C to 37C while the hottest months are February to April (URL1).

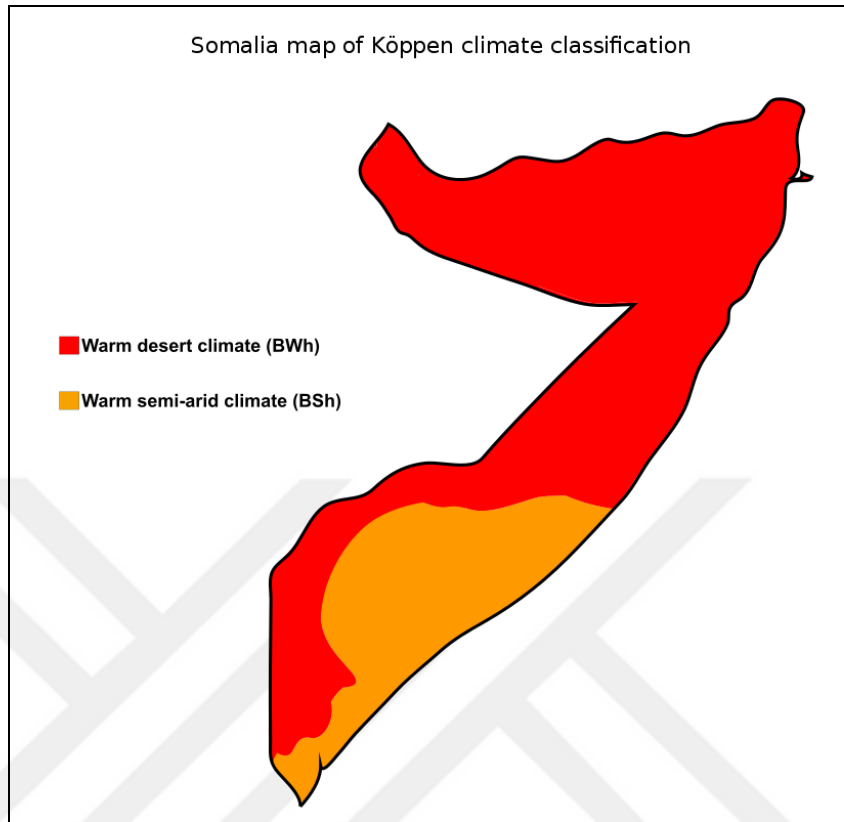


Figure 3.5 Shows: The temperature variation of the country.

With irregular rainfalls and periodic monsoon winds, except the higher elevations in the northern regions, there are four main seasons in the country which pastoral and agricultural life is dependent on. They are caused by the shifts in the wind patterns. Jiilaal, the driest and harshest season of all is from December to March. The Xagaa, is from July to September and it is the second dry season of the year in the northern part. (URL1).

The country has two rainy seasons, the Gu' which is from April to June. Gu' is very important for agriculture and pastoral life. In this season, the desert is transformed into a lush vegetation. The Deyr, which is from October to November, is the shortest rainy season of the year. Since the rainfall is irregular, droughts occur every two to three years in the Dayr and every eight to ten years in both Gu' and Deyr. The southern region of the country has its own rainy season called Xagaaye mainly from July to August in which isolated rain showers prevail (Mambo, 2014).

Somalia has several islands and archipelagos on its coast including the Bajuni Islands and the Saad-ad-Din Archipelago (URL1).

3.1.3 The Somali History

Starting from the 7th to the 10th century, the Persians and the Arab trading began along the long coasts of the modern-day Somalia. The Nomadic tribes of the country occupied the interior parts of the land where they occasionally pushed into the Ethiopian territory (URL4).

In the 16th century, the Turkish extended to the northern coasts where the sultans of Zanzibar controlled the Southern parts (URL4).

Somalis provided food to the British armies when they occupied Aden in 1839. In 1862, French established coal-mining sites in Djibouti, a part of Somali territory at that time, where Italians also established a settlement in Eritrea. When the colonialist spread to the Somali territory, they divided the land into five parts, two parts for British, one part for French, one part for the Italians, and one part for Ethiopia (URL4).

In 1920, the British and Italian protectorate occupied what is now called Somalia. After twenty years later in 1941, the British ruled the entire area. Then, in 1950, the Italian returned (URL4).

In 1960, Somalis got independence form two parts, the northern part which was colonized by the British and the southern part of the modern-day Somalia which was also colonized by the Italians. where the other three parts was missing, Somalis joined these two parts as one independent country in 1st July 1960 and name it the Republic of Somalia (URL4).

In 1963, The Republic of Somalia broke diplomatic relations with the British when they granted the second part of the Somali territory that they were colonizing to the Republic of Kenya.

On October 15th in 1969, Mohamed Siad Barre renamed the country as the Democratic Republic of Somalia. In 1977, Somalia openly attacked the neighboring country Ethiopia, a war with an aim of getting the third part of the Somali territory, which was given to Ethiopia earlier in the colonial periods. Somalia was defeated in that eight-month war by the western Ethiopian allies. After the war, the country became weaker until 1991 the government collapsed and a civil war broke (URL4).

In 2004, a government was established. Staring from 2012, there was a hope and a progress socially and economically.

3.2 The Somali People, Their Lifestyle, Art and Architecture

The Somalis are tall and wiry in stature, with aquiline features, elongated heads and light brown to black skin with bright teeth. This people share same physical feature, culture, language, religion, identity and lifestyle. The people of Somalia, southern Djibouti,

northeastern Kenya, and the Ogaden region of Ethiopia, are one and homogeneous people of a same origin and they share one common name known as ‘Somali’ (URL3).

Although the name Somali represents this wide region of the Horn of Africa, we are focusing on the country where is currently known as Somalia.

It is important to state that, Somalia and Somali people are less studied and misunderstood by those who tried to. But, unfortunately, it is not possible for us to uncover and point every misconception towards these people. Instead we will try to exhibit and display the connection between their art, architecture and their lifestyle.

3.2.1 The People’s Origin, Believe and Identity

The name ‘*Somali*’ is from the legendary father of the Somali people, the ‘*Samaale*,’ where every Somali trace back to in a clan (a groups that trace their common ancestry back to a single father) based form. Which in turn are also subdivided into numerous sub clans that are combined at a higher level to form one clan family.

There are four main clan families in Somalia which are: a) *Sab*, b) *Dir*, c) *Hawiye*, and d) *Daarood*. These clans, which in turn are subdivided into numerous sub-clans combine at a higher level to form this four main clan families.

Somalis are egalitarian and patrilineal society that organizes themselves in this clan based way. They use this clan system to define their lives whether it is political, social community, or identity. As Mambo said;

“*For all Somalis, family is the ultimate source of personal security and identity (Mambo, 2014).*”

The Somali people have ‘*Xeer*,’ a social order and a fundamental law of the Somali society. This is an unwritten social contract between any two units within the Somali kinship system. It specifies rules, makes orders and compensates for injuries and damages, where it dictates any future relations between two conflicting parties. *Xeer* contracts minimize conflict between any different Somali communities. It aims at mutual dependence and reciprocity between the two parties to fundamentally ensure the survival of both communities (Mambo, 2014).

Somalis also have a clan based sharing of wealth called ‘*qaaraan*.’ The *qaaraan* is the same as *diya* in Islamic law but applied to the Somali kinship system. Where *diya* is the financial compensation paid to the victim or heirs of a victim in the cases of murder, bodily harm or property damage. Because of this *qaaraan*, everyone among the Somalis can get finance to marry, have health care, or get his/her damaged property back.

There is also a democratic way to make the last decisions of society which is called a 'shir.'

“The clan system and the xeer are seamlessly woven into the third significant Somali social institution, the ‘shir.’ Which is a democratic and consensus-driven community forum. Shir is a diffuse, decentralized and broadly participatory system of rule. A majority opinion is necessary to obtain a verdict on any issue and consensus is mobilized through lengthy between all participants (Mambo, 2014).”

The shir is always held under the biggest and the oldest tree that have the widest shadow. There, everyone sits in a circular way so that every participant can be seen and the last decision is made about the issue that gathered the men.



Figure 3.6 Shows: Somali Elders making a Shir Gathering Under a Tree.

Being a Muslim is seen as part of the Somali identity, where among Somalis no Somali is asked about what their believe is, but it is assumed as a Muslim if he/she is Somali. All Somalis are Muslim and belong to the Shafi'i rite of the Suni sect of Islam. Where 'tariiqah' (a Muslim order) is important, especially Qadiriyaah, Ahmediyah, and the Salihiyah. As Mambo said: *“their religion is a very integral part of their identity (Mambo, 2014).”*

Although [Islam](#) is that main believe, still the;

“indigenous beliefs remain strong and are often syncretized with those of the Qur'ān to provide a belief system unique to the country. (URL3).”

It is because of this *xeer* and *qaaraan* that Somali people survived more than a quarter of a century without any official government and officially working institution. It is because of this Social structure that Somalis could sustain and regrow their collapsed economy. It is because of this *xeer* and *qaaraan* that Somalis could create one of the world's fastest money transfer system called the *xawala* in the last years of the 19th century and the early 21st century.

3.2.2 The Somali Language, Culture and Family Structure

Somali is a Cushitic branch of an Afro-Asiatic language with Latin script spoken by the Somali people of the Horn of Africa. The orthography of this language is adopted in 1973, where before that date Somali language had been an unwritten language (Mambo, 2014).

Arabic is also spoken by many and it is the secondary language of the country, where English is taught widely in schools and counted as the third language.

In the southern part of Somalia, Italian language is known by the older generation due to the Italian trusteeship period where Italian language was the official language of what was known as the Italian Somaliland (URL3).

The Somali people have an ancient mythology and oral tradition. And it is said that;

“Somalia has a rich oral tradition: in effect, every Somali is a walking repository of the country’s stories, [myths](#), traditions, and genealogies...Somali mythology dates to pre-Islamic times and includes belief in [jinn](#), supernatural spirits, and [ghouls](#) (ghūls), treacherous shape-changing spirits, who are said to inhabit significant features of the landscape, including wells, crossroads, and burial grounds. Also extremely important is astrology, which is thought to provide divinations of the days ahead; some Somalis believe that the appearance of certain stars, constellations, and eclipses can presage everything from the coming of rain to a massacre (URL3).”

Somali cultural activities consists of folk dancing, poetry, singing, and the performance of plays. These traditional activities are very important especially in the rural and they are practiced in family and religious celebrations as well as state ceremonies. on such occasions the traditional costumes are worn.



Figure 3.7 Shows: Dhaanto, a Somali Cultural Dance.

Although Somalia is described as the one and only homogeneous country in the continent of Africa in terms of culture, linguistic, religion and ethnicity (URL1), it can also be divided into four major cultural zones in general. These are:

- a) The Pastoral Nomadic Zone
- b) The Agro-Pastoral Zone,
- c) The Coastal Zone, and
- d) The Professional Artisans.

1- The Pastoral Nomadic Zone

These nomads live in the northern side of the country. They are camel herders. They also have a lot of goats and sheep. In this zone the population is fairly homogeneous. They are all from the great father called the *Samaale* and they constitute more than fifty percent of the total countries population (Arnoldi, 1984; 25).

2- The Agro-Pastoral Zone

Although these group of population have herders, they are also the countries farmers. They live between the two rivers of Jubba and Shabeele and they are more mixed population. Sedentary and semi-sedentary farmers producing grain, cotton, and fruits while some of them are herders with cattle. Most of them are descents of a clan known as Sab (Arnoldi, 1984; 25).

In the last quarter of the nineteenth century when anti-slavery was campaigned along the Banaadir coast, these inter-river settlements were augmented by a group of run-away slaves who established themselves along the lower Jubba and Shabeele (Arnoldi, 1984; 25).

3- The Coastal Zone

These zone is resided by a group of people that are the countries' most heterogeneous population. They are the costal urban population and countries' historical traders both nationally and internationally. They have a strong historical ties to the costal mercantile centers that extend from Somalia to Mozambique. It is mostly these coastal zone where it is focused when conducting the Somali historical urban architectural studies (Arnoldi, 1984; 25).

4- The Professional Artisans.

Between the other three zones, there are group of people who have been historically attached to the others. These are the professional artisans. They are the sab groups living within other groups and scartered in all regions of the country without certain location. They are the artisans of metal and leather, the blacksmiths, the hunters, barbers, hairdressers and medical practitioners. They Tumals, Yibirs, and Midgans (Arnoldi, 1984; 25).

In general as a dress, Somali men wear '*ma'awis*' which is a kilt, western shirts and shawls. They may wear a '*koofiyad*' which is an embroidered cap or a colorful turban on their heads. Because of the Islamic origin, Somali men wear the long dresses known in the Islamic world as '*khamiis*' or 'thobe,' where many men wear suits and ties which is dominant amongst the upper class and the government. Somali women wear '*dira*,' which is a long dress commonly used at home, it is like a colorful, a soft and billowing *khamiis* for women. They also wear '*guntiino*' a cloth tied over shoulder and draped around the waist, an '*abaya*' which is also a long and loose black robe.

In the Somali culture, "*Somali women have more freedom to become educated, to work and travel than other Muslim women, though they are still expected to keep the families honor by remaining virgins until marriage* (Mambo, 2014)." women play an important but a very different role in both economy, and politics. For example, women take their part in farming, herding families and in business in the cities. Where in politics, since Somalis are traditionally an endogamous society. Every clan extend ties of alliance mainly through marriage which is often to another ethnic Somali from a different clan. Here, women are the main ties that holding the two clans together, they have an important 'dual clan' status as they are aligned with both their father's and their son's clans (Mambo, 2014).



Figure 3.8 Shows: Somali Cultural Dress

When a conflict happens or a member of a specific clan kills someone from mainly another clan, ‘*godob-reeb*’ is one of the best solution to compensate for the damage. Which means a woman from the clan that committed the damage, specifically the closest woman to the offender is asked to be married to the clan that is harmed, especially to the closest man (brother or a cousin) of the victim. The woman that allows and accepts the request and then gets married through *godob-reeb* will be having a higher rank and a higher statue among other women of the society in return. It is believed that if the new family succeeds to prevent the conflict among the two clans, that the new family is blessed (Mambo, 2014).

Family structure has also very center of the Somali society. As Mambo said; “*The Somali typically live in nuclear families, although older parents may move in with one of their children* (Mambo, 2014).”

3.2.3 The Somali Verbal Art

The pastoral nomads dominantly represent the contemporary Somalia’s image in general and their artistic poetry expressions are mostly studied and focused as if the country has no or less other kinds of art forms may be it is because of they are majority as a population. But, if we look closer enough to their lives we can see art as not only an object used but also as a way of life lived by these people in different kinds and forms.

Due to their constant and frequent movements from one location to another over long distances and the richness and variety of their oral arts, their visual art productions are overshadowed. Their material objects are minimalized to their functions and carefully artistically crafted. The milk jugs, woven mats, weapons, camel bells and their nomadic

houses are among their visual art forms. But, what they are famed with is their ability to express things with words, what we call poetry.

In Somalia, the verbal art with many kinds is normally used in everyday speech and almost every adult can use it. For example, in this nomadic zone, the message sent through a third person is always sent as what its called 'sarbeeb,' meaning 'a locked message' to ensure the privacy where poetry, is a literal force used to express something that worth heard by everyone.

As Arnoldi wrote in his 'The Artistic Heritage of Somalia' in August, 1984. He said: In 1854 an English explorer Richard Burton traveled through Somalia and commented the pervasiveness of the poetic traditions these people have:

"The country teems with 'poets, poetasters, poetitos, poetacios': every man has his recognized position in literature as accurately defined as though he had been reviewed in a century of magazines - the fine ear of this people causing them to take the greatest pleasure in harmonious sounds and poetical expressions, where a false quantity or a prosaic phrase excite their violent indignation (Arnoldi, 1984;25)."

Poetry illustrates the social, political and philosophical worlds of these nomads and uncovers that they have an ability to express their verbal art. Some poetry are chanted without any choral or instruments, while others are not. Some of them has a complex imagery and symbolism, and to understand them one must have be a highly intelligent with an understanding of archaic languages or be able to accept neologisms as the poet wills (Afri. Cult. Studies, 2011; Vol 23).

Andresejewski, A Polish-born, British-naturalised linguist whose research focused on the Somali language, wrote about *balwo* (Calamity- a kind of Somali poem which is a very short poem of two or even one line) saying:

"There seems to be nothing directly comparable with the balwo in Arabic, English, Italian or French. As it is next to impossible that far eastern parallels, which might occur to a specialist in comparative literature, provided the Somali poet with patterns for imitation, it is reasonable to assume that we are confronted with a spontaneous artistic development (Andrzejewski, 2011)."

Gabay, jiipto, geeraar types of poetry are verses composed by men, where *buraambur* poetry is a form composed by women. *Gabay* and *jiipto* are used to express the serious political, philosophical, social and religious issues and they can have long verses, where *geeraar* has shorter verses and is chanted to motivate and raise the morals of the warriors and illustrate love and hope. *Buraambur* expresses themes relating to love, marriage, friendship and it is chanted with dance. *Heelo*, another version of poem that addresses sensitive contemporary political topics in veiled speech (Arnoldi, 1984; 26).

What Andresejewski was describing above was *balwo*, which is one style of poetry that is between the other two main categories of the Somali poetry which can be divided as

'classical' and *'light.'* In Somali poems, it is not inordinate to find a *'classical poem'* of 100 to 300 lines. Even the seemingly short poems which we call *'light poems'* can go up to 100 verses. Even very short poems that provide words for work or dance songs are usually concatenated with one another and form sequences, sometimes of considerable length (Afri. Cult. Studies, 2011; Vol 23).

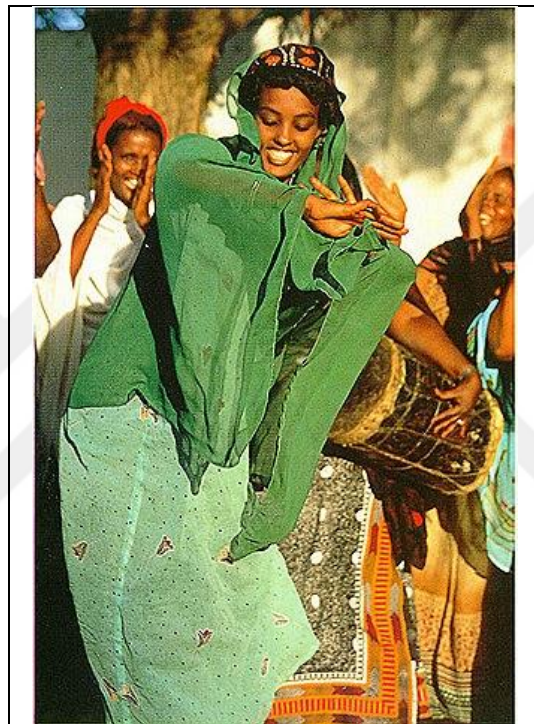


Figure 3.9 Shows: A Somali woman dancing for Buraambur.

When reciting a poem for the audience the performer starts with a set of meaningless words and sings them to a tune which is appropriate to the genre he is about to use, and from this tune his/her audience knows the kind of poem to expect. Somalis identify the genre of their poetry by the rhythmic patterns to which they can, or can't be sung. (Afri. Cult. Studies, 2011; Vol 23).

3.2.4 The Somali Architecture

In the Somali architecture, there are castles, mosques, lighthouses, towers, tombs, temples, citadels, aqueducts and fortresses made in the ancient, medieval and early modern periods in Somalia and other regions inhabited by Somalis. In the contemporary times, this Somalo-Islamic architecture is mixed with western designs especially the public architecture (URL1).

Because of the civil war and the continuous conflict in the country from the 1990s to the present time, and the lack of renovations of the historic, public, and the selectable architecture of the country, we can say that; they are lost. Figure 3.10 below, shows the comparison of the Somali parliament building of the Siyad Barre's period and it's condition today, in 2019.

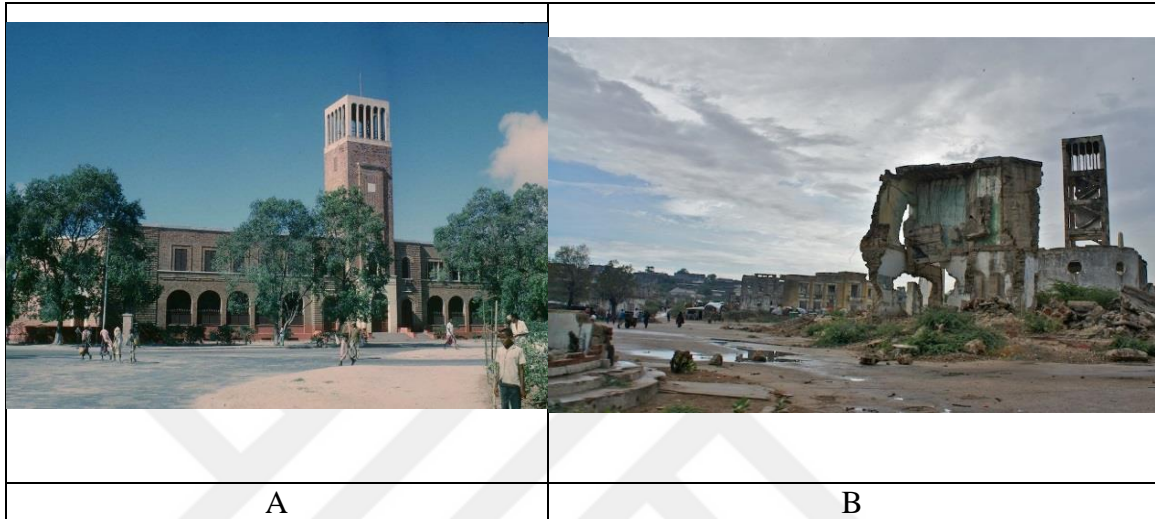


Figure 3.10 Shows: The Parliament building before 1990 (A) and in 2019 (B)

This building was built in 1970s, a time when Somalia was a friend of Soviet. It's architecture shows the sense of a socialist public architecture. It was unique with its massive triangular shaped plan with cut corners. The building had a great influence into defining the urban fabric of the capital city of Mogadishu. Unfortunately, it is one of the lost architecture among many others that only their images and their skeletons is left.

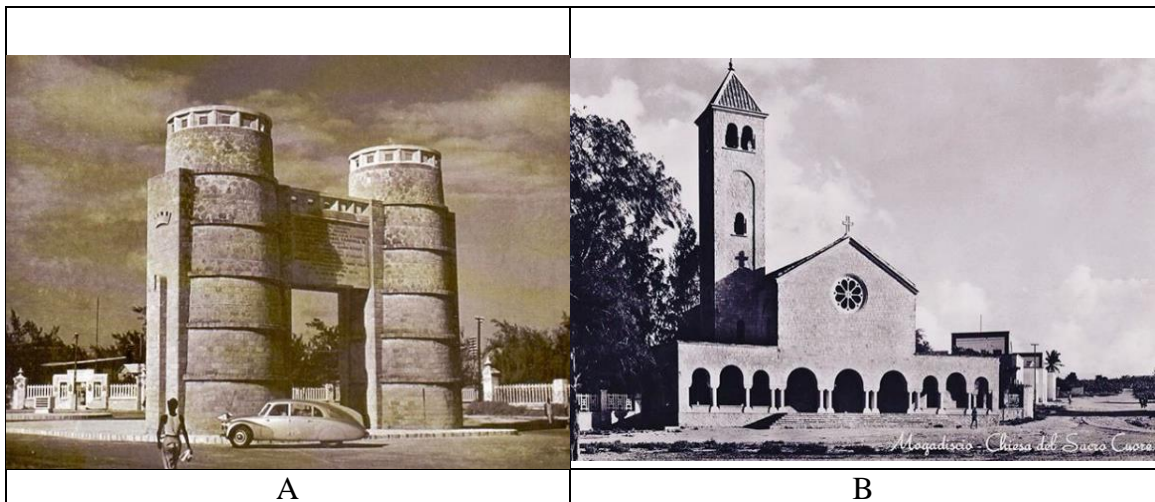


Figure 3.11 Shows: Some of the lost buildings due to the civil war.

In 2004, a transitional government was established in Somalia. From that time the country started to regain its institutional powers back and what is called the ‘new Somalia’ started to reform which gave hope to the county’s diaspora that left the country during the conflict periods. This diaspora came back with new business and the country started to rebirth again. The economy grew, and the government’s institutions gained their power back. This hope made the country look back at its architecture by renovating the old buildings and the damaged ones including the National Assembly and the National Theater.



Figure 3.12 Shows: The National Assembly in The Period of Siyad Barre (A), and in 2015 (B).

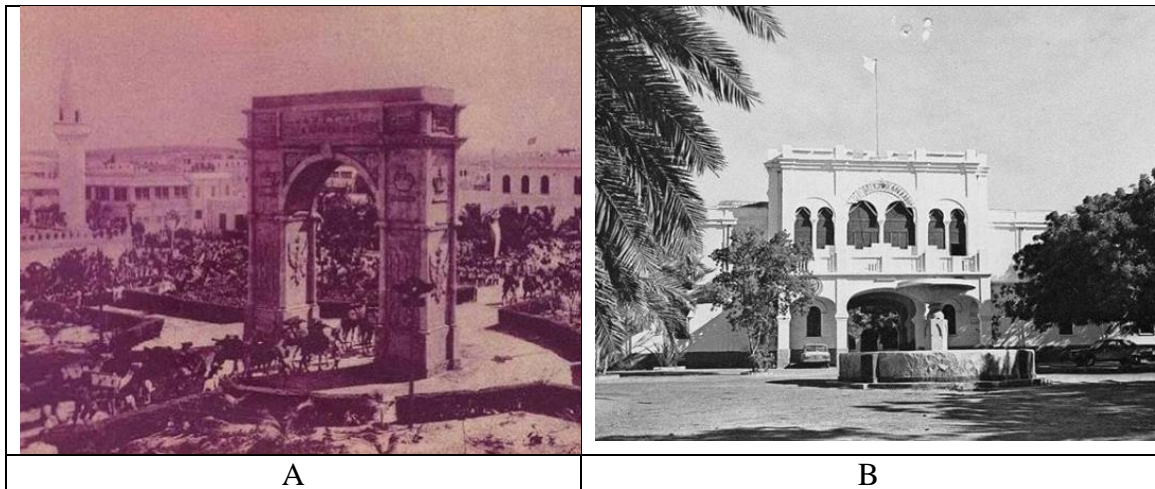


Figure 3.13 Shows: Mogadishu arch of Triumph, around 1930s (A), Banadir Regional Administration Building (B).



Figure 3.14 Shows: The Somali National Theatre, Opened 1967.

This movement of hope also caused a new architecture to emerge, which is an imported western architecture by the returned diasporas. For instance, the Safari Project –which we called the ‘new houses’ in our research. The Safari Project is one of our main parts of our research in the last section of this chapter.

3.3 The Somali Traditional Houses

It is very important to point that, in order to understand the Somali architecture and urbanism especially the housing architecture, we need to understand the ‘cultural zones’ that we briefly explained above. These cultural zones differ from each other and has an impact on the architecture of each zone.

We also need to stop generalizing the country as one region that share everything and embrace its differences. Because, in the rural areas, where ‘Cariish’, read as ‘arish,’ and ‘mudul,’ are the architectural forms of the agro-pastoral zone, the portable ‘aqal,’ is the architecture of the pastoral nomadic Zone. And in the urban, where the white rectangular formed and multi-stored buildings of the coast of ‘Banaadir’ are the architecture of the coastal zone, the court yarded and rectangular shaped stone houses, that are roofed with a corrugated-iron are the urban houses of Somalia in general.

All of these houses share three common characteristics, which are;

- a) firstly, their adaption to the socio-cultural environment of the country which is based on maximum privacy, and security.

- b) Secondly, the adaption of the climate and the condition of the user. And,
- c) Thirdly, they are all vernacular architecture, both in rural and urban houses.

To understand this architectural forms, first, we need to group and categorize them. We can divide them into two groups:

- 1) Rural traditional Somali house, and
- 2) Urban traditional Somali house.

3.3.1 Rural Traditional Somali Houses

In the rural, there are three kinds of vernacular architecture found. The first one is a portable collapsible light weighted houses made of frame of semicircular supports, and are known as ‘aqal.’ These architecture is found in the zone of pastoral nomads. Secondly, a wattle and daub houses called ‘cariish,’ and a typical African huts called ‘mudul’ are found in the agro-pastoral area. These houses are known by their belonging to their climatic environment and their architectural creation based on the minimum needs of their users (Mambo, 2014).

a) The Aqal

They are known to be the house used by the country’s dominant group; the pastoral nomads. Since the users of this kind of house move constantly from one place to another, searching for graze and water, they are ingeniously designed to be light, easy to break down and reassemble again, so that pastoral nomad’s main vehicle, the camel, can carry on its back (Mambo, 2014). See figure 3.15 below.



Figure 3.15 Shows: The Aqal.

The collapsible nest like ‘aqal’ is made of semicircular frames that support it and a middle pillar which is called ‘udub dhexaad’. The frames are made of very light weight wood that are obtained from branches and roots of certain trees. See figure 3.16 below.

The traditional house which is the ‘aqal,’ represents more than a house. It is a complete artistic masterpiece where the woman (mostly the wife) is both the architect and the builder. It is her territory where she dictates her rules, and a theater where she performs her art and expresses her creativity. In short, in the culture of pastoral zones, a house (the aqal) is under woman’s control, her possession, which is part of her dowry, and she is the ultimate queen and the only one who can claim it as belonging.

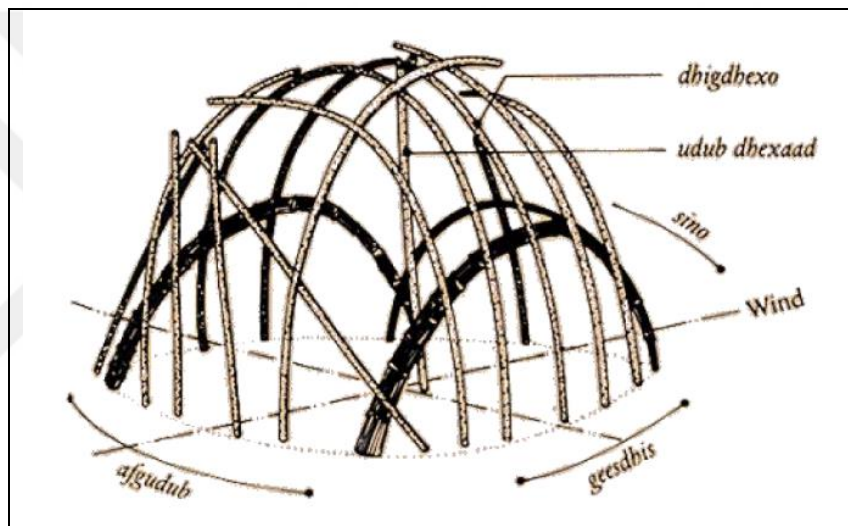


Figure 3.16 Shows: The Structural Framing of the Aqal.

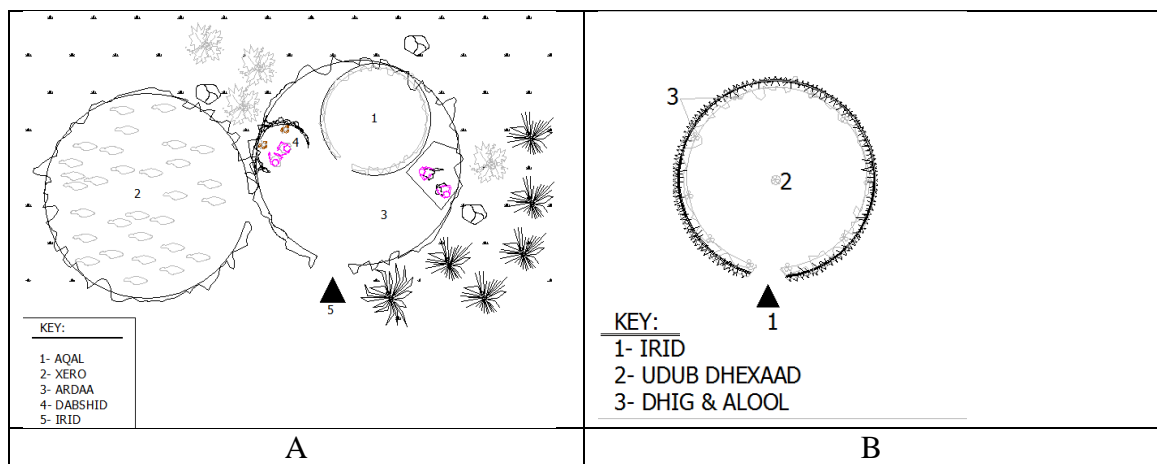


Figure 3.17 Shows: The Settlement plan of Pastoral Nomads (A), The Plan of the Aqal (B).

In these zones, man spots the settlement with the best grass and water, woman choose where, how and when to build the house. She provides the materials needed, apply her creativity by weaving the ‘dhig,’ (meaning the vertical semicircular frames), and the ‘alool,’ (meaning the horizontal semicircular frames) and the ‘mats’ and then builds her nest where she adds a song enchanted with a dance when she finishes it and claim the ownership of her masterpiece.

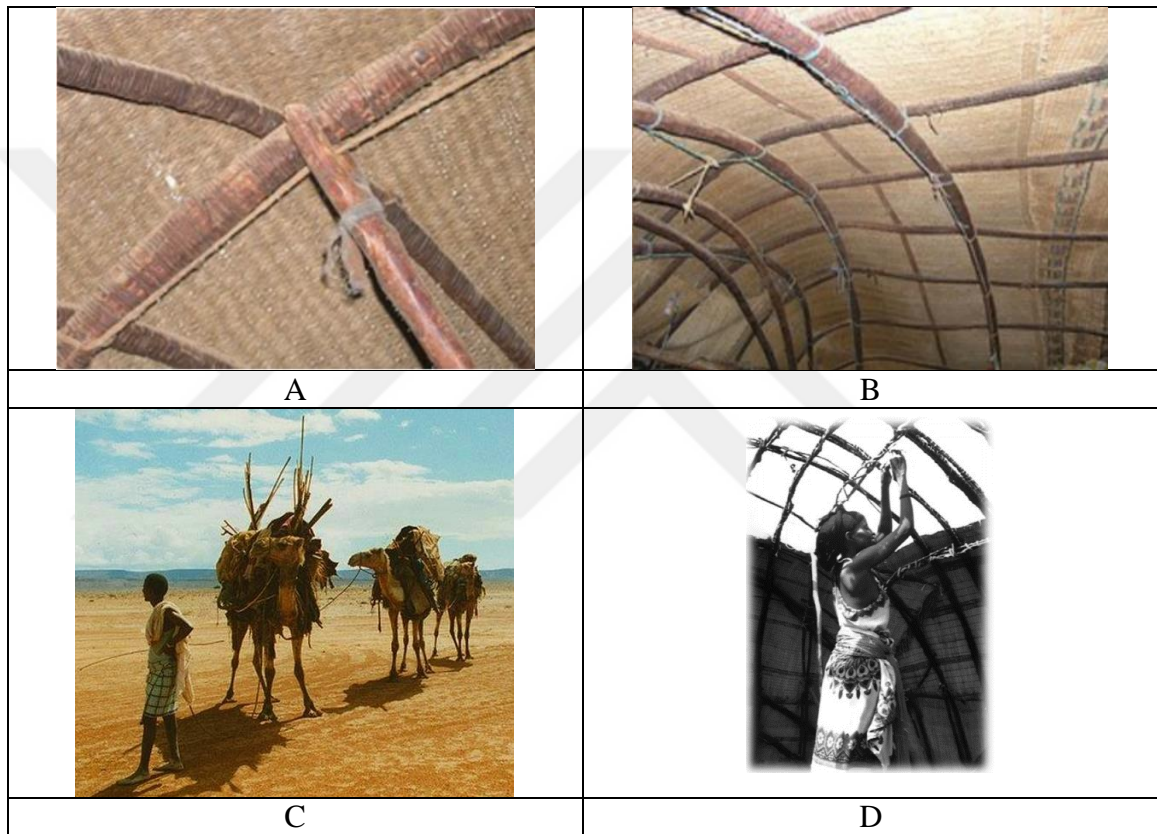


Figure 3.18 Shows: The interior Framing of the Aqal (A,B,C) and a Woman Building It.

These nomads have few possessions and each item has a practical uses. Cooking utensils, stools, woven mats, water jars, storage boxes are among the family’s only goods.

In the other cultural zones, a house is still the woman’s territory and men remain the same, but, because the buildings of those zones need man power, men build them, but, furnishing and decoration are left for women.

b) The Cariish and the Mudul

The permanent ‘Cariish,’ which has a rectangular plan, and the ‘mudul’ which has a circular plan are both the permanent rural vernacular houses of Somalia. They are both made from poles and brush or vines that are plastered with mud and animal dung and they are covered with the roof (Mambo, 2014).

These houses are found in the Agricultural areas of the country. The farmers have a few goods at their homes. Few wooden furniture and some decorative pottery, woven goods and gourds (Mambo, 2014).

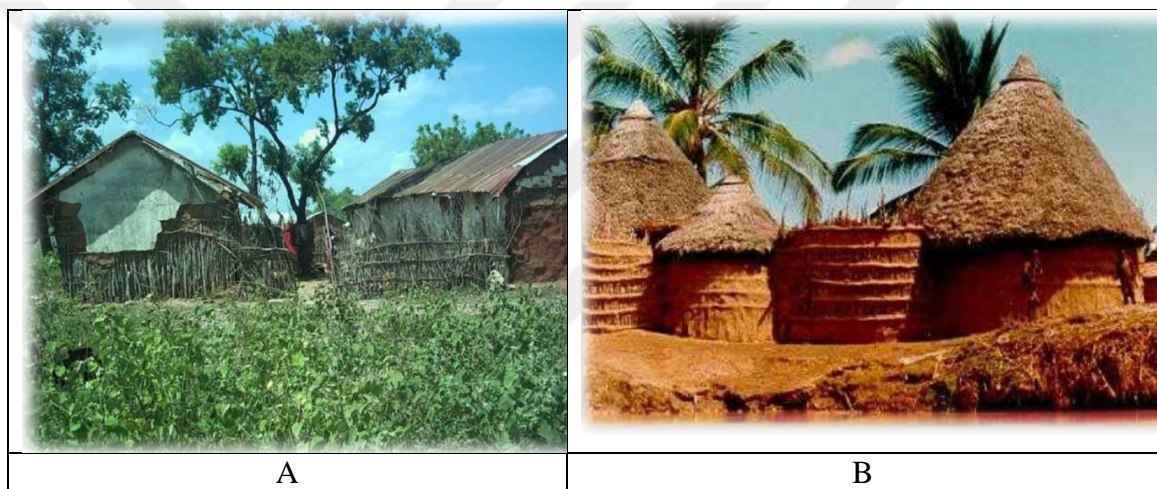


Figure 3.19 Shows: The Cariish (A), and The Mudul (B).

3.3.2 Urban Traditional Somali Houses

Urban traditional houses of Somalia are all built with stone –except those with single rooms. They are famous with their white color when the sunshine hits. They are found in the coastal areas with multi-story structure and single story ones in the cities of the interior part of the country. Most of the single story building of this kind are court-yarded and have numerous rooms up to 6. In the urban traditional Somali houses number of rooms in a house has an especial importance.

The traditional urban Somali houses can be sub-categorized as:

a) According to the number of rooms

- 1) Houses with single rooms, and
- 2) Houses with multiple rooms.

1) Houses with single rooms:

This houses can be found in the suburb areas of the country, where pastoral nomads and pastoral inter-rivers come and go. This Suburbs have a direct customer relationship with the pastorals. This houses are rectangular shaped single rooms covered with corrugated-iron roofs, and mostly are made of stone while some of them are made with wattle and daub. See Figure 3.20 below.



Figure 3.20 Shows: Houses with single rooms.

2) Houses with multiple rooms:

These are the general houses found in the urban areas. Their number of rooms have an especial importance and the minimum number of rooms they have is 4 rooms, and in some places houses with 6 can be found.

b) According to their number of story

- 1) Single story houses, and,
- 2) Multi-story houses.

1) Single Story Houses

These are the court yarded and rectangular shaped stone houses, that are roofed with a corrugated-iron and they are the urban houses of Somalia in general. Their architecture has a root to, and influenced by the rural traditional houses.



Figure 3.21 Shows: Single Story Houses

2) Multi-Story Houses

This type of Somali traditional houses are found mainly in the historic cities of the country. Mainly the southern coasts of Banadir and few in the northern coasts like Qandala City. They are known by their white colors. They are made of stone with adobe and can reach up to eleven (11) meters high. See figure 3.22 below.



Figure 3.22 Shows: A House in Mogadishu, in 1980s.

The architecture of these houses is not pure Somali architecture. Islamic, Indian, Chinese, Italian, Portuguese architectural influences can be found.

3.3.3 Lifestyle and the Characteristics of the Somali Houses

In the field of architecture housing has always played an important role in respect of defining cultural values, beliefs, providing a sense of belonging and in the issue of self-esteem.

For Somalis, their houses has a very important role in their lives, and in addition to that, it supports the Somali idea of a home as an oasis far from the outside world, and a place where families can be free to live as they please. Both interiors and exterior spaces of Somali traditional houses, constitute and support their family structure, status, social relations, culture, traditions, religion, and their sense of self –or, in one word, their identity (Hadjiyanni, 2007; 23).

In the topic of Somali traditional house's characteristics, women are at the central point of it, where continuously mentioning them has not to be a surprise. Because, in the Somali culture and tradition, women are the main actor, the main performer and the main teacher. Women spent most of their time in their houses. Where men staying at home is not welcomed. So, men come and go, and spend less time at home.

The Somali traditional houses are structure in a way that is very sensitive to the needs of women. The *aqal* for example, is constructed by the women who take pride in their ability to build it and weave the mat coverings it. Because of this, the *aqal* always belongs to the women, as it is part of their dowry.



Figure 3.23 Shows: A Traditional Single Story House in Galkaio.

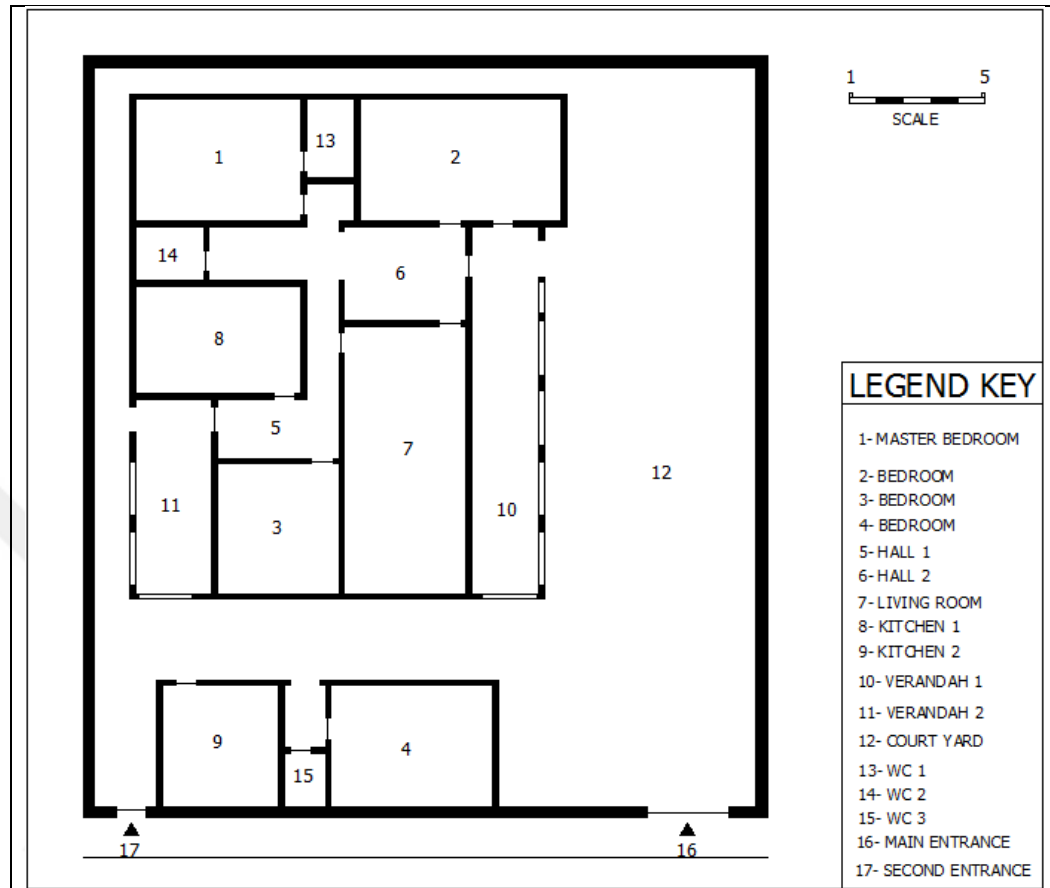


Figure 3.24 Shows: The Traditional Somali Courtyard House Plan.

Since, every society's traditional houses have characteristics that are very specifically known to them, in the case of Somali traditional houses, the house is an oasis that is separated from the outside world. It is a place where families can be free from any interruption by strangers. This concept of a Somali house is translated architecturally with means of enhancing the perception of enclosure, sanctuary, and security through dim internal spaces that resemble the security of a womb (Hadjiyani, 2007; 25).

All of these houses share three common characteristics, which are; firstly, their adaption to the socio-cultural environment of the country which is based on maximum privacy, and security. Secondly, the adaption of the climate they are built in and the condition of the user. Thirdly, they are all vernacular architecture, both in rural and urban houses. It can be summarized below as:

- a) Adaptability to the socio-cultural environment,
- b) Adaptability to the climate and user's condition,
- c) Being vernacular architecture.

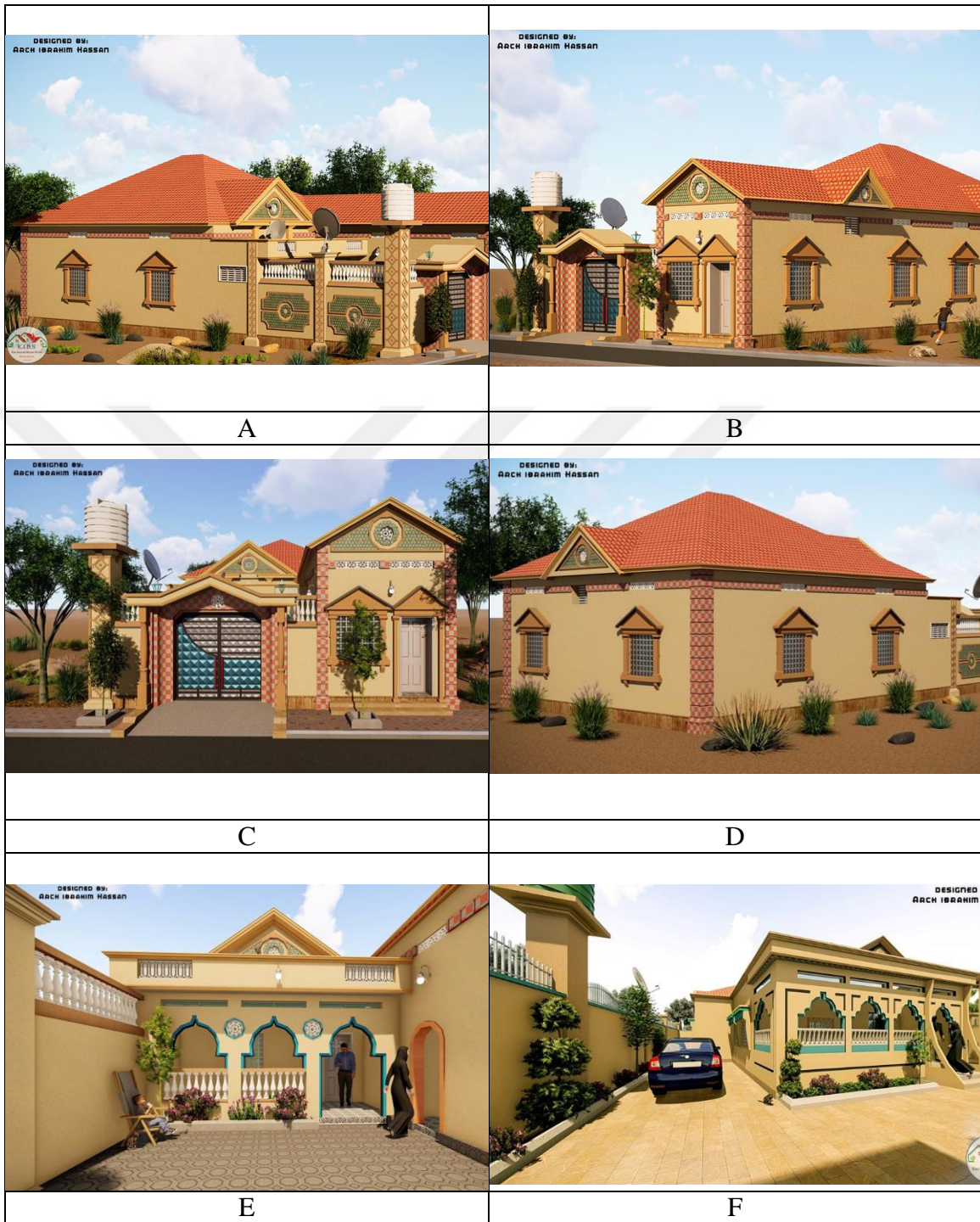


Figure 3.25 : Shows The Outside (A,B,C,D)and Inside (E,F) of a Traditional Somali House.

Therefore, the common Somali traditional houses' characteristics are four. They are the main, basic and fundamental characteristics that all Somali traditional houses share. This characteristics are all inter-connected and completing each other, together, collectively

form the Somali idea of a home as an oasis, where if one of the four fundamental characteristics is missing the context and the idea of a ‘Somali house’ will be lost.

The four basic and fundamental characteristics that Somali houses share are:

- a) Privacy,
- b) Gender separation,
- c) Security, and,
- d) Cultural Aesthetics.

a) *Privacy:*

Privacy is the first and main characteristics of Somali traditional houses. Women for example, where in Somali culture, a home is the main and the primary site of their social, religion and cultural practices, the ‘privacy’ issue has a central and untouchable position for them. Somali women cover themselves both inside and outside of their home with veil from their strangers –men that they can be married to. Where for men, the privacy is important for them to protect what they see as it is under their protection (the whole family and what it possesses), since they are the main head and the leaders of their families.

Table 3.1 Shows: Comparison of the maintenance of privacy between the rural & urban houses

Rural Houses	Urban Houses
<ul style="list-style-type: none"> ▪ The <i>aqal</i> for example, is accessible only to the family members, and for male guests it is definitely inaccessible. Visitor’s limiting borders is at the <i>ardaa</i> –the yard that surrounds the <i>aqal</i>. ▪ The <i>aqal</i> has no closing door but opening for entrance. It has no window and in it has a dim light interior, where the only opening (the door) a curtain is used. ▪ In this space, the privacy is maintained through the traditional way and social laws, since it is a single space there is no binderies. 	<ul style="list-style-type: none"> • The guests always announce before they enter the house, and through the outer verandah they get into their only place –the living room- which always locates at the front side of the building and opens to the verandah for guest reception. • The court yard walls surrounding the building finishes above the windows and doors openings, reaching up to from 250cm to 300m high, to prevent the view from the passers-by. • Every door and window is covered with a lush curtains to protect the

	<p>view from outside and control the light getting inside the house.</p> <ul style="list-style-type: none"> • The gates that are part of the court yard are always made from iron flat sheets that have no openings or holes, to prevent views from outside. • The master bed room is always located at the back side of the house, in a less traffic area, far from both the living room, the kitchen and the main toilet of the family, to maintain the couple's privacy. • In some houses, there is a separated block called 'qaybta adeega,' meaning 'the service part,' where it contains; a kitchen for special occasions like ceremonies and parties, a toilet, and a guest room (a special area for the guest) to maintain the privacy of the family. • The privacy is maintained with architecture and in addition there is also traditional ways and social laws to maintain it.
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It is not easy to be invited by a Somali to his/her room, but if it happens that gives a message which is very popular among Somalis, known as; "minanka minankaa waaye!," meaning, "the house is all yours, and you are no longer a guest!."

b) Gender Separation:

Gender separation is the second main fundamental characteristics of the Somali traditional houses. It is directly affected and caused by the culture, the tradition, and more importantly the religion –which is Islam.

Table 3.2 Shows: Comparison of the gender separation between the women and men in the Somali houses

Women	Men
<ul style="list-style-type: none"> ▪ In rural, aqal remains the place for women where the only guest allowed inside is the women guests. ▪ In urban, women go back to their rooms to have a meal if there is a male guest. –there is no common dining room in Somali houses. ▪ Women spend time inside their rooms, where woman’s main ground is the kitchen to socialize. ▪ Women guests have a free access to the house. 	<ul style="list-style-type: none"> ▪ in rural, men spend almost all of their life time staying outside. They don’t sleep in the aqal at nights, they sleep near the camel. In the day time, under a tree, can be the gathering place, the place to sleep at day time or may be used as a class room. ▪ In urban, men eat together at the living room. If there is a male guest. –there is no common dining room in Somali houses. ▪ It is unpleasant for men to enter the kitchen even if they are a member of the family, since the kitchen is known as the main ground of women. ▪ Men socialize with strangers in the courtyard. ▪ Men guests have no access to the house – they can only stay at the courtyard or the living room.

Children are separated as they reach at the age around 6 (six). Which creates a need for more rooms; a room for male children, a room for female children, a room for male guests, a room for female guests, and the master room. This makes the ordinary Somali household need for rooms up to 5 (five).

c) Security:

Security, is the third main fundamental characteristics of the Somali traditional houses. This factor is very important for men more than women, because men are a symbol of politics and the last decision makers of the big issues. In the rural life, the “pastoralists are known as great warriors.(Arnoldi, 1984; 28).” They hunt other pastoralists or their herds when there is a dispute.

When an enemy bricks in, women are not included in these disputes, it is only men those who are wanted. Women, children, and men of old ages are considered as

'birimageydo,' architecturally the spaces used by adult men is protected and outside intervention must be prevented.

Beside these cultural reasons, the other main important issue to mention is that Somalia had a government with working institutions only about less than a century. The Somali people faced security difficulties throughout their late history, and this is directly reflected and can be seen in their architecture. Because of these reasons, the darker interiors and the tall walls of the courtyard, are not only to create a private space but also spaces that can make one feel secure.

These are some of things used to maintain security:

- The court yards surrounding the house is not only made tall and high up to 300m, but, also it is made in a slippery way, so that no body from outside can climb the wall. And above the wall broken glasses and a fence that reaches up to 1m tall is used to protect the harm that can come from outside.
- The gates are made of wide and heavy metal sheets that has no hole to prevent the view from outside.
- Courtyard made of stone is preferred not the ones that are made of blocks.
- The doors and windows are made of metal, and at the windows reinforced bars are used to fence any intervention from outside.
- The building (the house) –the part that is inside the courtyard. Is separated from the court yard wall, a space that one can pass as circulation that surround the house – up to one (1) meter- so that in the plan the windows of the house will be inside the court yard, creating a safer house. If the owner can't able financially only the master bed room, the male guest room and the living room is separated from the court yard wall and protected.

d) Cultural Aesthetics:

Cultural aesthetics is one of the basic Somali traditional house characteristics, and it is the fourth main fundamental characteristic.

Cultural aesthetics is defined as;

“the characteristic sensory, conceptual, and ideational matrix that constitutes the perceptual environment of a culture. It encompasses the typical qualities and configurations of color, sound, texture, light, movement, smell, taste, perceptual pattern, space, temporal sensibility, and size in juxtaposition with the human body, and the influence of traditional patterns of belief and practice on the creation and apprehension of these qualities.” (Berleant, 1991).

Since Somali people are very connected to their culture, things that always reminds them what they value –like the culture and tradition, what they believe- is also very important for them. In these houses, decorating with objects is common.

This are some of things used to maintain cultural aesthetics:

- **Use of Shadow and Darkness:** The notion of privacy, gender separation, and security can be seen in the Somali houses architecturally through dim light in the interior spaces. When creating a private space in this houses, separating the spaces with walls only is not enough, but also controlling the light that comes through the openings –like doors and windows- is also very important. This openings are covered with layers of lush curtains so that a shadowed internal space is created to maintain the privacy of the inner space. See figure 3.26 below.

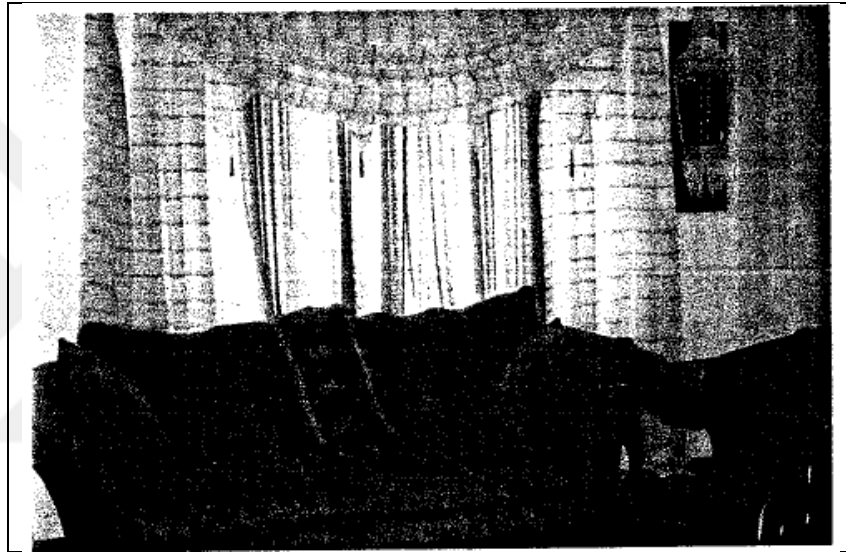


Figure 3.26 Shows: Layers of lush curtains covered on the window in a Somali living room.

The darkness, the double and triple layers of lush curtains that have the same color patterns with the furniture, and the rugs on both the wall and on the top of furniture, this produce the familiar shaded, cool feeling engendered in the aqal (Hadjiyanni, 2007; 19).

The idea of using shadow and darkness in the interior architecture of Somalia has captured the eyes of one of the researchers of Somali housing, called Hadjiyanni. Hadjiyanni said in the study:

“Double and triple layers of lush curtains covered the windows, creating dark and shady rooms that appealed to the Somali aesthetic, as is noted by this 26 year-old interviewee: “We like the room dark. It is a custom to have curtains. Somali families have two or three layers of curtains, we do not like blinds... and these are not typical J.C. Penney curtains, I got them at the Somali Mall!.” To the visitor, this darkness felt uncomfortable, leaving us wondering whether we would be able to take notes during the interview,” (Hadjiyanni, 2007; 19).”

- **Use of Smell:** The ‘*unsi*,’ an incense made of sugar, perfume, and spices that is burnt mostly on ‘*dabqaad*,’ see figure xx: *unsi*, has a cultural aesthetics of smell, and women burn it to announce their presence at home, and for the diasporas living in other countries “to let visitors know that Somali people live there (Hadjiyanni, 2007;19).” *Unsi*, is a good smelling symbol of a Somali traditional house and burning it gives a sense of connectedness (Hadjiyanni, 2007; 19).



Figure 3.27 Shows: A dabqaad with unsi.

- **Use of Decorative objects:** using decorative objects are very common in Somali houses, as in Hadjiyanni’s article is stated: “*All of the families we visited had similar decorative themes to adorn walls and tabletops. Prominent objects were handicrafts from Somalia, such as milk containers, wedding baskets, drums, baskets, combs, and rugs. Another theme included religious items, like framed excerpts of the Koran and metal plates engraved with Islamic poetry and verses. As visible and tangible reminders of the past and of difference, these objects were teaching tools that could be used to transfer the value of lost places to children.*

Meanwhile, for adults Somalis, physical manifestations of difference help form identity and connectedness (Hadjiyanni, 2007; 20).” See figure 3.28 below.



Figure 3.28 Shows: Decorative objects to adorn walls (B) and Tabletops (A).

3.3.4 The Use of Space in Traditional Somali Houses

The following section we are going to talk about how the main spaces of the Somali traditional houses are used. The relationships between the culture and the use of those spaces. The main spaces are: the kitchen, the living room, the bed rooms, and the bathrooms.

a) The Kitchen and the Dinning Space:

The kitchen, is the main ground and the special space of the Somali woman to socialize and cook. More than one woman can be always found in the family kitchen. This space for them is not only for cooking, but also socializing.

The Somali kitchen is at least 12 meters square and it has one main characteristics, which is that everything in the kitchen is mobile and can be moved. There is no cooking-top in Somali kitchen and nothing is fixed. More than 2 to 3 women can cook in the Somali kitchen at the same time. Women cook on the floor where each woman sits on her *gambar* and cooks her *anjero* (a Somali bread-like food) while talking to her colleague.

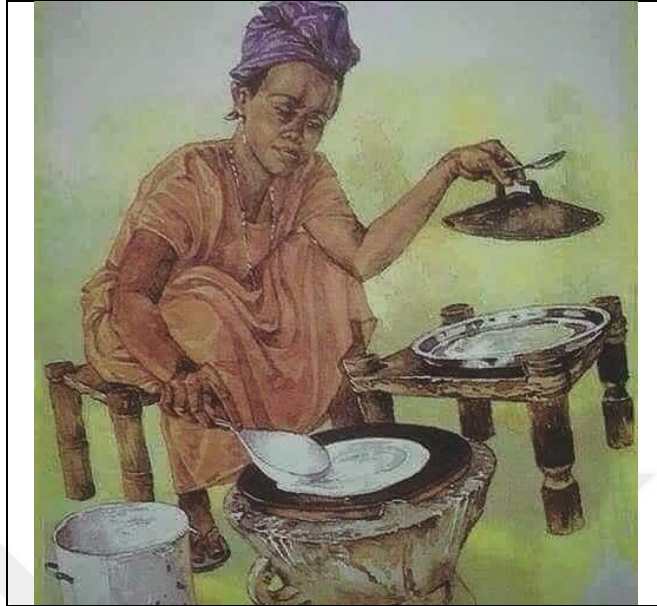


Figure 3.29 Shows : A Painting (Showing a Somali Woman Cooking Anjero on Burjiko and sitting on Gambar).

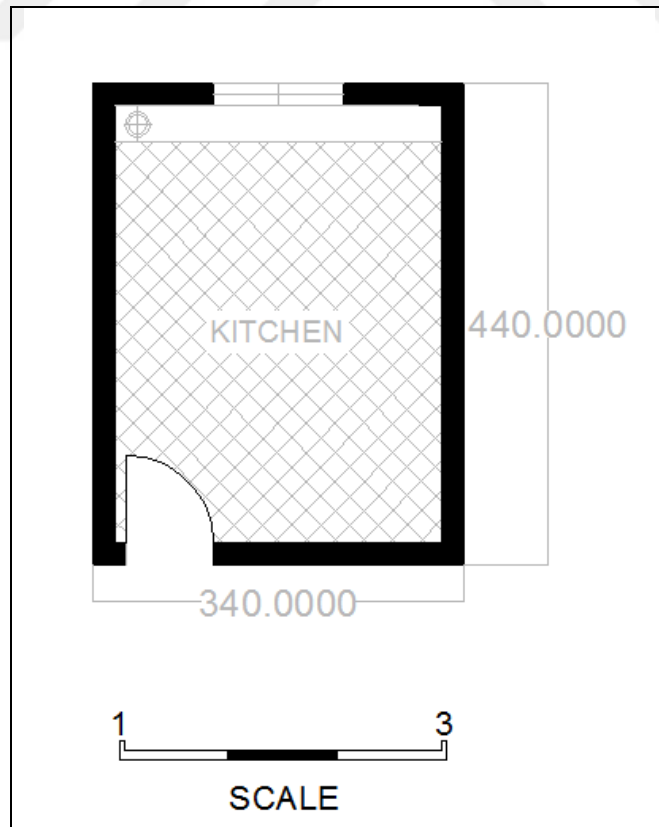


Figure 3.30 Shows: Traditional Somali Kitchen Floor Plan.

The Dining room has no place in the Somali culture, the family members eat together in one circle in the living room when there is no male guests, but when there is a male guest, only men eat together with the guest and women use their own space to eat together too. See figure 3.31 below shows a Somali family preferred to eat together on the floor in their living room where there is seats to sit on.



Figure 3.31 Shows: A Somali Family preferred to eat together on the floor while there is seats to sit on.

In Hadjiyanni's study, it was mentioned a visit made to a Somali family where a Somali woman was talking about the act of eating among Somalis and how important socializing is among them;

“ If you want to feel more at home, you put a mat on the floor, a big plate in the middle and sit in a circle around it.. Americans love food, for Somalis it is not the same. Food is something you share... for instance, if we have a wedding or a bridal shower, you don't come for the food, you come for the gathering, the dance, the closeness to the community. Americans, all they talk about is food; they will say how the meal was nice at a wedding. Food just has a different definition between the Americans and the Somalis (Hadjiyanni, 2007; 21).”

In the contemporary Somali houses, especially the houses of the diasporas, and the rich upper classes, one can find a dining set or even a dining room. This is the effect of the modernization of our time, and the impact of the western culture and the diasporas that came back from the abroad. But although there is a dining sets or a dinning room in those houses, no one uses them when eating. They are just there as a symbol of modernization, but everyone prefers to sit down on the floor on a rag and eat their meal there. As the Hadjiyanni's study continued saying;

“ The Somali difference in how food is consumed and what it means brings to light how careful researchers must be when studying another culture. As most of the homes we visited had dining sets, we inferred that they were typically used for eating, until a 26-year-old mother of two clarified her table’s use for her: “ this table you see here is for decoration, we don’t use it, we eat on the floor. We have it for the children to do homework, play a game, do coloring (Hadjiyanni, 2007; 24).”

b) The Living Room and the Bedrooms

The living room, is the social area of the family. It is a place where guests are hosted especially the male guests. This space has no fixed furniture or western style living room furniture sets. Here we find the ‘fadhi carbeed,’ which is pillows that are connected together in a serial way throughout the wall that are upholstered with velvety fabrics of bright colors and ornate patterns (Hadjiyanni,2007;19). This fadhi carbeed can hold the whole household with their hosted guests together at the same time.

The Somali traditional house’s rooms are kept dark with dim light, where everything inside can be moved (everything inside is mobile) and changed its place. More than 4 people can share one room. The Somali traditional house’s rooms must be larger than 16 meter squares.

Like other rooms of the Somali traditional house, the living room has also dim light. It’s opening are covered with layers of curtains giving the shade and the shadowed interior of the aqal while preventing the view of the guests because of privacy. The size of the traditional Somali living room must be larger than 20 meter squares. See figure 3.32, it show a gathering of elders in a Somali living room sitting together in a circle on the floor.



Figure 3.32 Shows: An elder gathering in a Somali House sitting circular on a fadhi-carbeed.

c) The Bathroom and The Toilet

There are two words used in Somalia to describe bathrooms and toilets. 'Suuli' meaning bathroom plus toilet, and 'musqul' meaning toilet only. The Somali traditional house's have 'suuli.' But not musqul (only a toilet) and a separate bathroom.

The traditional Somali house's *suuli*, septic tanks are used for the toilets to deposit the waste. The toilet sit is not directed towards or against the qibla (the direction of Mecca) because of a religion reasons. In the traditional Somali house's *suuli*, one baths using a vessel filled with water or a jur that are filled with water from outside of the suuli or a tap from inside.

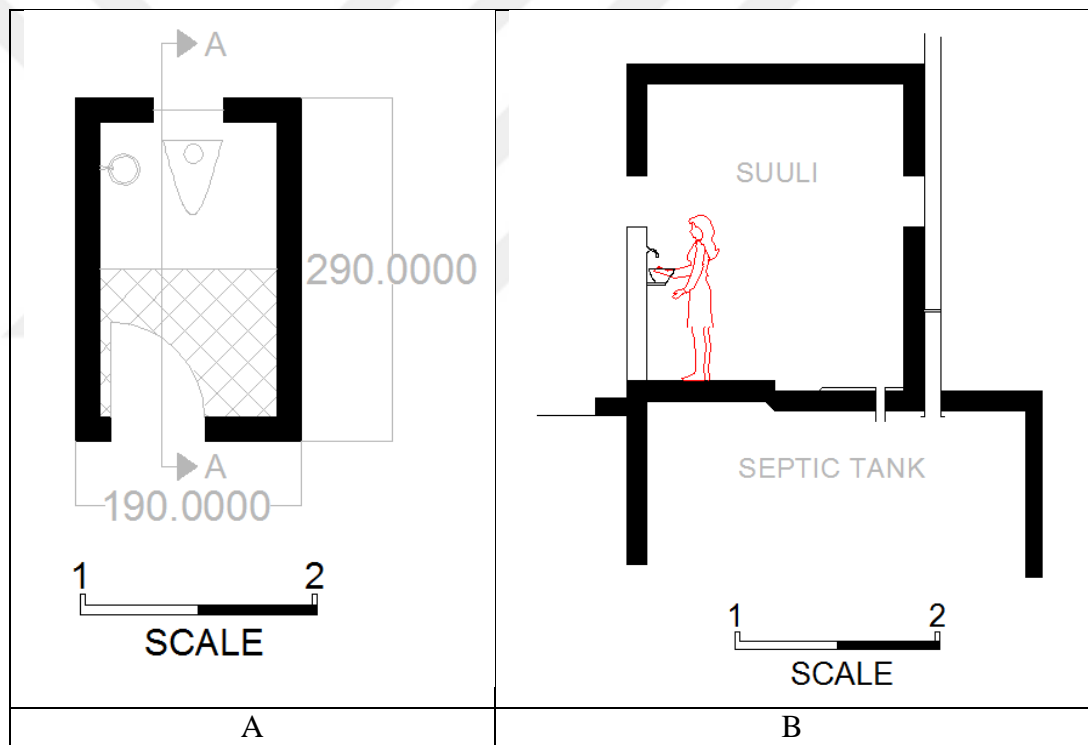


Figure 3.33 Shows: The Floor Plan of Suuli (A) And It's Elevation (B).

d) The Courtyard

The courtyard of the traditional Somali houses is a very necessary and important space for the Somali home because of three reasons:

- 1) Somalia has a hot climate at day times and the walls of the house absorb the heat and release it at night. Because of this, the rooms temperature is higher at first quarter of the night and decreases as the outside temperature get cooler. Because of this, people stay at the courtyard and socialize there.

- 2) Since the Somali cultural lifestyle is originated from the rural (especially pastoral nomadic life) the aqal has ‘ardaa’ which is a courtyard version of the nomadic aqal. In this ardaa, the family sit there at night and socialize by telling stories. Because of this, the same culture is sustained and the courtyard is used as ardaa.
- 3) The average Somali household is big and have more children and relatives at home, people that are not ‘maxram’ (meaning: different genders that can marry to each) to each other can not stay together. So men socialize together separately from women. Because of this a wider open space is necessary for the family, and the courtyard serves that need, where also the children, play with total freedom.

3.4 The New Houses, Their Characteristics and What they Brought

Somalia’s built environment had a constant experience of a new kind of architecture through its history. And as one goes through the history of Somalia, Arab, Indian, Chinese and European architectural influences can be read in the buildings of its big urban historic areas like Shangani and Xamar-Weyne districts of Mogadishu. Although the modern movement in architecture evolved around the First World War in Europe, the idea of new was always around in every era of the history of this society.

Later on the world got close to one another and what is called globalization was born. Although the known Somali tradition and society had a sustainable and self-sufficient life from the way it builds its own aqal, and how it furnishes it, to what it uses as a transport and what it eats, still the notion of globalization was in a constant action. The world became interconnected and the outside world was constantly evolving and in a rapid change, where it has a direct influence on the former self sufficient society of Somalia. Let alone the built environment, but this influences effected everything from; the utensils used in the rural areas, to the food culture of this society in general.

We can say some of these changes are positive, but, how about the negative effects of these modern architecture that are imported completely from the outside world, without trying to marry it to the special needs of the society. Where we build buildings that are produced in a way to exclude the very important features of the society’s traditional architecture, and where we forgot their important values it has for them by only aiming to fill the gaps of the market’s demand and supply balance.

Below, we are going to talk about the characteristics, and the effects that the new houses has and what they brought.



Figure 3.34 Shows: The New house's (Safari Project) exterior (A,B,C,D) and its architectural floor plan (E)

3.4.1 The Characteristics of the New Houses (Type-B Houses)

These buildings are now only found in the big urban areas especially where wealthy rich ones reside. This buildings seems to be like the dream of every one of the rest of the society that cannot afford now but, through time this new buildings are expected to become commonly used. Because of this, they also seem to have a coming big influential effect on the future built environment of the coming generations.

The new houses have three main characteristics that they share:

- a) They are designed by professionals,
- b) New building materials are used to construct them, and
- c) New building techniques are implemented.

These kind of houses are new, and they are found in the more dense urban areas of the country. Mogadishu made them visible in the beginning, since it is the most dense and the biggest city of the country. These buildings are used to deal with the only positive impact they can have for Somali society, which is; their ability to prevent the city sprawl and hold a denser population into one area.

This building are bold with their big, fancy and empty balconies that no one uses, and their wide and transparent door and windows that does not support the cultural privacy of the tradition. Safari houses are a good example of this kind of houses.

This buildings discourage the Somali way of neighborhood, and kinship relations by blocking everyone into his small zone separated from the rest of his/her society. They are directly imported architecture without thinking their effects. They have a negative impact on the culture and tradition. This houses are not the kind of houses that can create what Somali people see as 'home.'

3.4.2 The Changes Brought By The New Houses

Only the building material is not imported from the western, but also their architecture is brought too. Which in other words can be said that, it is forcing to change the culture by changing the architecture that a society is living with. Which can intentionally or unintentionally produce a different Somali generation.

In the single-story houses, Although there is improvements in the plan and it is kept the same, by only improving the kitchen's cooking space, and the bath rooms, again, there are some foreign western style furniture placement in the living rooms instead of Somali traditional '*Fadhi Carbeed*.' Which is pillows that are connected together in a serial way

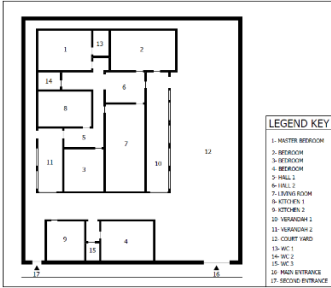
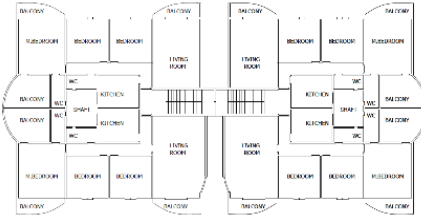
throughout the wall, where it can hold the whole house hold with their hosted guests together at the same time. In the introduction of these western style furniture, they dominated the space and left little to socialize.

In the new multi-stored houses, The making of dining room, which is an open space that is placed between the kitchen and the living room connecting the two spaces together without barriers. This has no place in the Somali culture, men eat together in the living room where women go to their rooms when there is a guest. By making these mid-space for the family to eat together, it is a direct violation of the social hierarchy.

These buildings also came up with transparent facades, transparent wide doors and window. Big open balconies that are designed to sit or socialize with an intention to replace the court yard. But these transparency and balconies violates three of the four main and basic characteristics that create what Somali people call ‘home.’ Which are privacy, security, and the gender separation. It is also important to say that since this buildings are imported directly they are not adapted to the climate of the country.

In conclusion, to understand the difference between the traditional and the new residential houses, we can make a comparison between the two architecture as written in the table below.

Table 3.3 Shows: Architectural Comparison of Traditional Somali Houses and The New Residential Houses

Traditional Somali Houses (Type-A Houses)	New Residential Houses (Type-B Houses)
 <p style="text-align: center;">Type-A House Plan</p>	 <p style="text-align: center;">Type-B House Plan</p>
<ul style="list-style-type: none"> ● Traditional and local materials are used which is mainly stone that are white washed with lime, ● No construction professionals like architect or engineer is needed, ● Traditional way of building is used, ● No machinery is involved, ● Adequate and suitable social life is adapted, 	<ul style="list-style-type: none"> ● Modern materials are used, like concrete, steel etc, ● Construction professionals are needed, ● Modern building techniques are applied, ● Machinery are used to build it, ● Western and foreign social life is encouraged, ● The material use is improved,

<ul style="list-style-type: none">• Somali traditional lifestyle is encouraged,• Type-A houses encourage more household and kinship ties of the society,• Type-A houses have more room numbers and larger space (more meter squares),• Have courtyard,• Type-A house's architecture is local.	<ul style="list-style-type: none">• Type-B houses have less room, and not encouraging the staying guests. They do not have courtyard.• Type-B houses have less privacy, and• Type-B houses are not supporting the gender separation,• Type-B house encourage less household number and weakens the kinship ties of the Somali society,• Have no courtyard,• Type-B house's architecture is imported.
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CHAPTER FOUR

4. COMPARISON OF THE PREFERENCES OF SOMALI USERS TOWARDS TRADITIONAL & NEW RESIDENTIAL HOUSES

In this section, we are making a comparison by comparing the preferences of Somali dwellers towards their traditional court yarded houses and the new multi-stored tall buildings.

To make this possible, reliable and effective, an interview was made with 50 Somalis between the age of 20 to 45 and of both genders including 32 women and 18 men that are randomly selected. The interview participants are of different ages, educational level, and different income level.

It is very important to indicate that, all the participants of this interview were living in Type-A houses since the Type-B houses are new to the country, but, few people that once lived in Type-B houses are found and are part of our interview participants.

To make the results reliable, firstly, the objective of the interview was clearly explained to each participant and to make sure that every question is fully understood, the questions are translated to the participant's language, which is Somali language, and drawn architectural floor plans with images are shown, to make it easy for each participant to clearly understand each question.

4.1 The Interview

The interview questions are divided into four main parts:

- 1- Questions towards participant's demographic and household information: which gives as the information about each participant and their household.
- 2- Questions about the traditional (Type-A) houses: which gives as information about their preferences towards Type-A houses.
- 3- Questions about the new (Type-B) houses: which gives as information about their preferences towards Type-B houses.
- 4- Questions about the Total Preferences: which gives us information about the total Somali user's preferences toward the Type-A and Type-B houses.

4.2 Interview Results.

After we got all the questions answered, the results are grouped into four main parts, which are:

- a) Part One: Questions towards participant's demographic and household information.
- b) Part Two: Questions about the traditional (Type-A) houses.
- c) Part Three: Questions about the new (Type-B) houses.
- d) Part Four: Question about the total Somali user's preferences towards the traditional (Type-A) houses and the new (Type-B) houses.

Therefore, the results became as follows:

4.2.1 Part One: Questions Towards Participant's Demographic and Household Information.

- a) **Gender Distribution:** The interview participants consisted of 50 Somali people, of both gender, 18 men and 32 women, which makes a percentage of 36% men, and 64% women. As shown in figure 4.1 below.

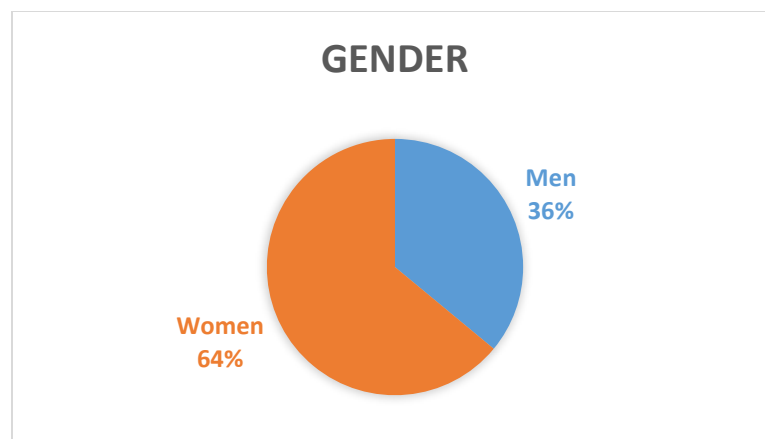


Figure 4.1 Shows: The Gender Distribution (%) of the Participants.

- b) **Age Distribution:** The interview participants was also of different ages. 19 (38%) of them was at the age of 20 to 30 years old. 14 (28%) of them was at the age of 30 to 35 years old, 8 (16%) of them was at the age of 35 to 40 years old, and 9 (18%) of them was at the age of 40 to 45 years old. As shown in figure 4.2 below.

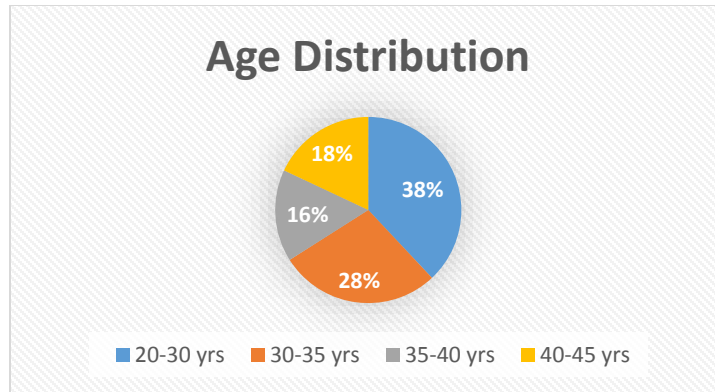


Figure 4.2 Shows: The Age Distribution (%) of the Participants.

- c) **Educational Level:** The interview participants had a different education levels, where 27 (54%) of them can read and write, 3 (6%) of them have an education of the level of middle school, 6 (12%) of them high school, and 14 (28%) of them graduated from university. As shown in figure 4.3 below.

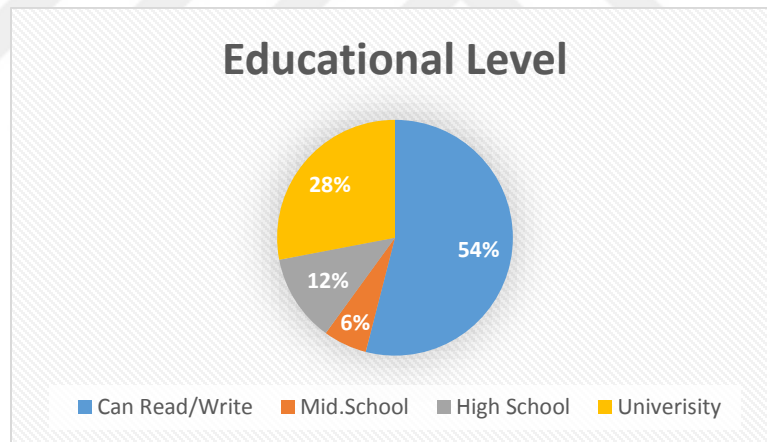


Figure 4.3 Shows: The Educational Level (%) of the Participants.

- d) **Marital Statue:** The interview participants had a different marital statue, where 29 (58%) of them were married, 11 (22%) of them were single, 7 (14%) of them was divorced, and 3 (6%) of them widow or widower. As shown in figure 4.4 below.

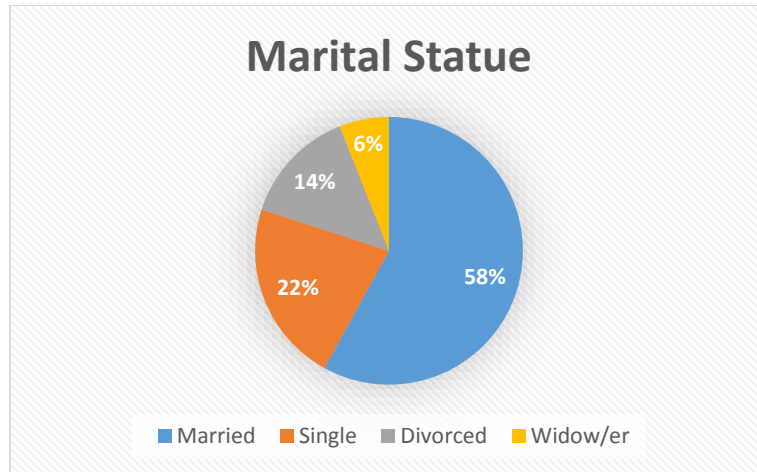


Figure 4.4 Shows: The Marital Statue (%) of the Participants.

- e) **Working Situation:** The interview participants had a different working situation, where 22 (44%) of them were working and 28 (56%) of them were not. As shown in figure 4.5 below.

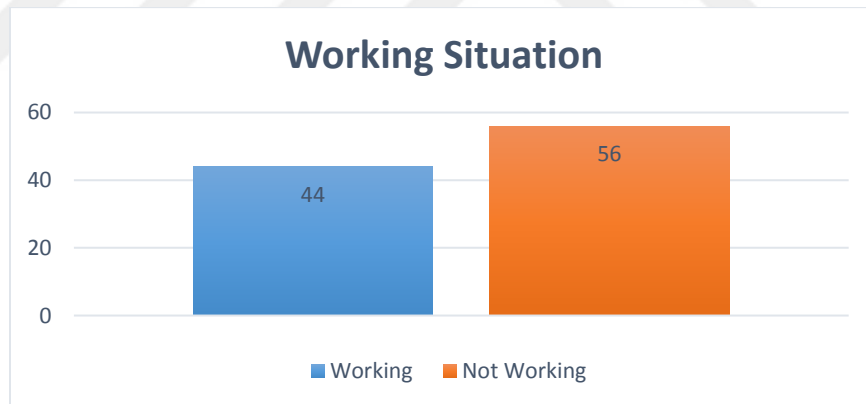


Figure 4.5 Shows: The Working Situation (%) of the Participants.

- f) **Rate of Conservativeness:** The interview participants had a different views about themselves, 24 (48%) of them saw themselves as strongly conservative, 6 (12%) of them saw themselves as conservative, 9 (18%) of them saw themselves as little conservative, and 11 (22%) of them saw themselves as not conservative at all.

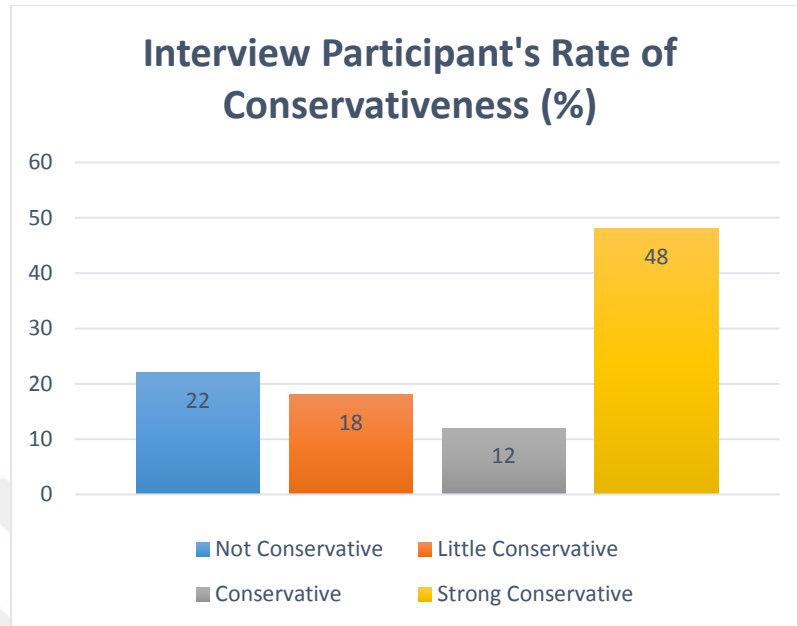


Figure 4.6 Shows: The Interview Participant's Rate of Conservativeness (%).

g) Children Distribution: The interview participant's household had a different children distribution, where 20 (40%) of them came from households that have 5 to 8 children. 23 (46%) of them came from households that have 3 to 5 children, 7 (14%) of them came from households with 1 to 3 children, and there was no participant (0%) that came from a household that had 0 to 1 child. As shown in figure 4.7 below.

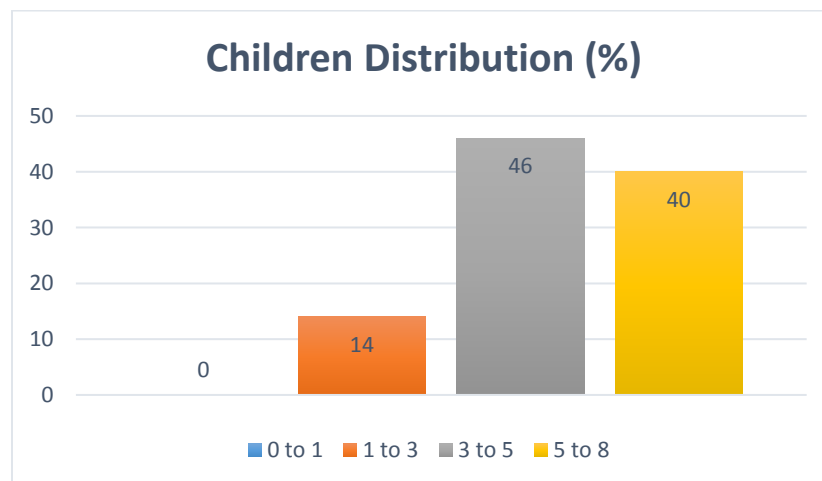


Figure 4.7 Shows: The Children Distribution of Participant's Household (%).

h) Number of People Going to Work/Household: The interview participant's household had a different number of people going to work. Where the

household that had no body going to work was 8 (16%), households that had 1 to 3 people going to work was 28 (56%), households with 5 to 8 people going to work was 13 (26%), and households with 3 to 5 people going to work was 1 (2%). As shown in figure 4.8 below.

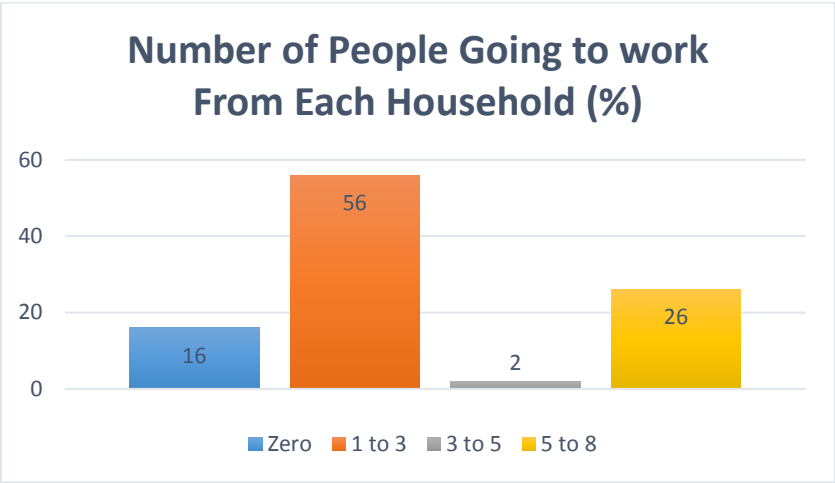


Figure 4.8 Shows: The Number of People Going to Work from Each Household (%).

i) **Income Distribution:** The interview participant’s household had a different income distribution, where participant with a household that has an monthly income of 500\$ or less was 25 (50%), those had an income of 500\$ to 1000\$ was 19 (38), those with an income of 1000\$-1500\$ was 2 (4%), and those with income of more than 1500\$ was 4 (8).As shown in figure 4.9 below.

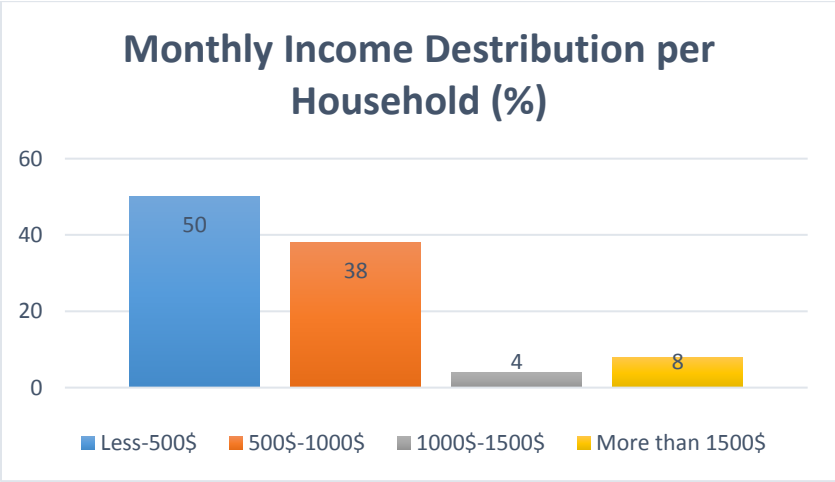


Figure 4.9 Shows: The Monthly Income Distribution per Household (\$).

- j) **House Ownership:** The interview participant's household house ownership was different, 15 (30%) of the participant's households owned their current house, where 35 (70 %) of them did not. As shown in figure 4.10 below.

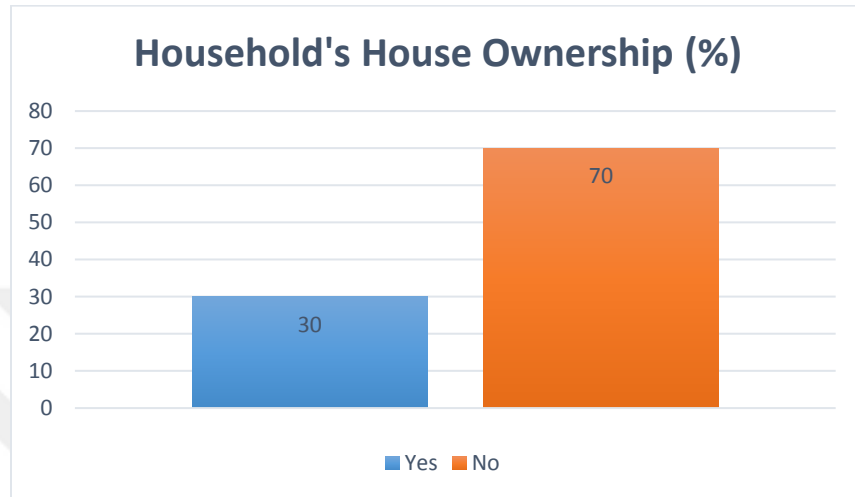


Figure 4.10 Shows: The Rate of House Ownership of the Participant's Household.

4.2.2 Part Two: Questions about the traditional (Type-A) houses.

- a) **Space of the Current House:** Participants are asked whether their current house have enough space to hold their family, and 45 (90%) of them answered Yes, it has. Where 5 (10%) of them answered No, it is not enough. As shown in figure 4.11 below.

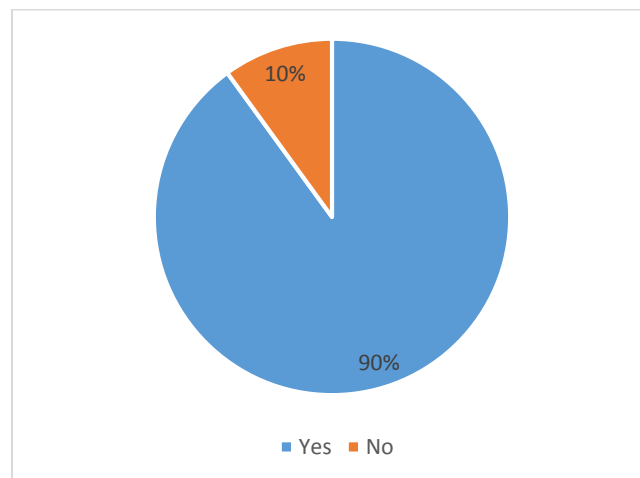


Figure 4.11 Shows: Whether the Participant's Current House Have Enough Space to Hold His/her Family.

b) Rate of Current (Type-A) House Satisfaction: The interview participants are asked whether they are satisfied with their current house or not, 11 (61.1%) of the men and 20 (62.5%) of the women answered Yes, where 7 (38.88%) of the men and 12 (37.5%) of the women answered No, which makes a total Yes of 31 (62%) of the participants answered Yes, I am satisfied with my current (Type-A) house. And total No of 19 (38%) of the participants answered No, I am not satisfied with my current (Type-A) house. As shown in figure 4.12 below.

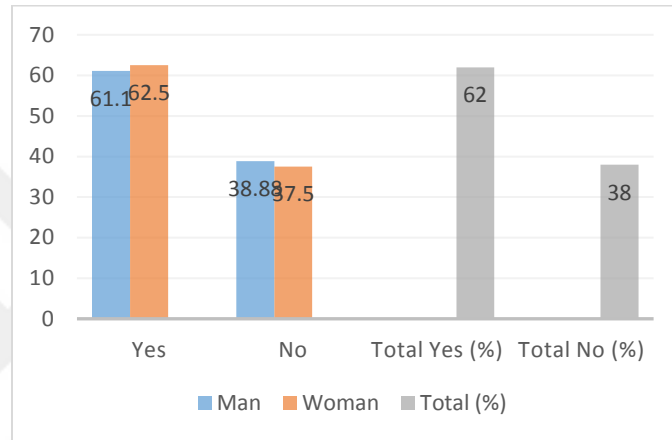


Figure 4.12 Shows: Whether the Participants are Satisfied with their Current House (%).

c) Desire to Live in a Better House: When the interview participants are asked whether they would like to live in a house better than their current (Type-A) house, 34 (68%) of the total participants answered Yes, where 16 (32%) of the total participants answered No. As shown in figure 4.13 below.

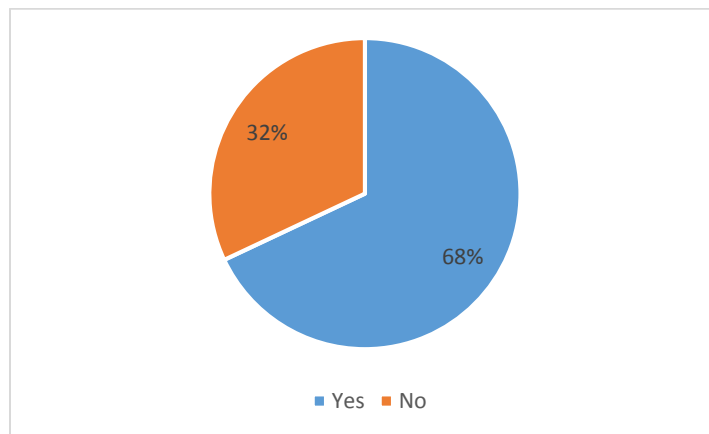


Figure 4.13 Shows: Whether the Participants Would Like to Live in a House Better Than Their Current House (%).

d) Choice Towards the Current (Type-A) House: When the interview participants are asked whether they think their current (Type-A) houses are the houses they would choose to live in, 18 (100%) of the men and 29 (90.62%) of the women answered Yes, where 0 (0%) of the men and 3 (9.37%) of the women answered No, which made the total Yes answers 47 (94%) and total No answers 3 (6%). As shown in figure 4.14 below.

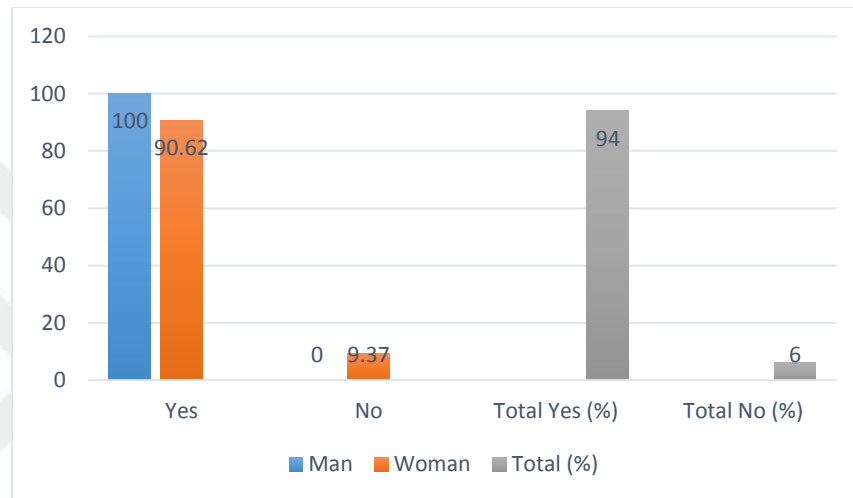


Figure 4.14 Shows: Whether The Participants think that their current house is the house they would choose to live in (%).

e) Security and Current (Type-A) Houses: When the interview participants are asked whether they think that Type-A houses are secure enough, 10 (55.55%) of the men and 24 (75%) of the women answered Yes, where 8 (44.44%) of the men and 8 (25%) of the women answered No, which made the total Yes 34 (68%) and the total No 16 (32%). As shown in figure 4.15 below.

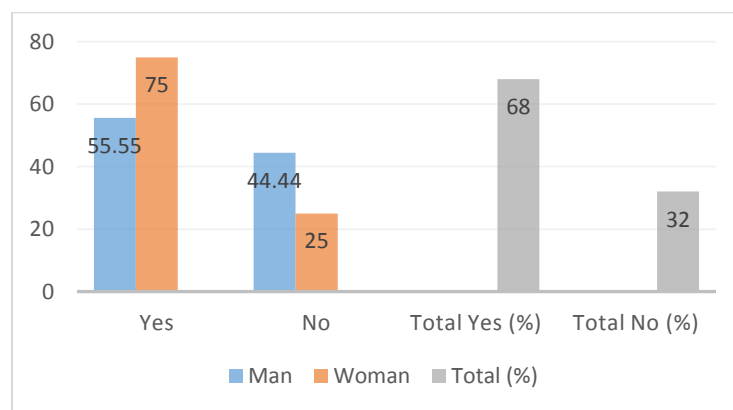


Figure 4.15 Shows: Whether the Participant Think That Type-A houses Are Secure Enough (%).

f) **Gender Separation and Current Type-A Houses:** When the interview participants are asked if the Type-A house is supporting the gender separation, 15 (83.33%) of the men and 21 (65.62%) of the women answered Yes, where 3 (16.66%) of the men and 11 (34.37%) of the women answered No, which made a total Yes answers of 36 (72%) and total No answers of 14 (28%). As shown in figure 4.16 below.

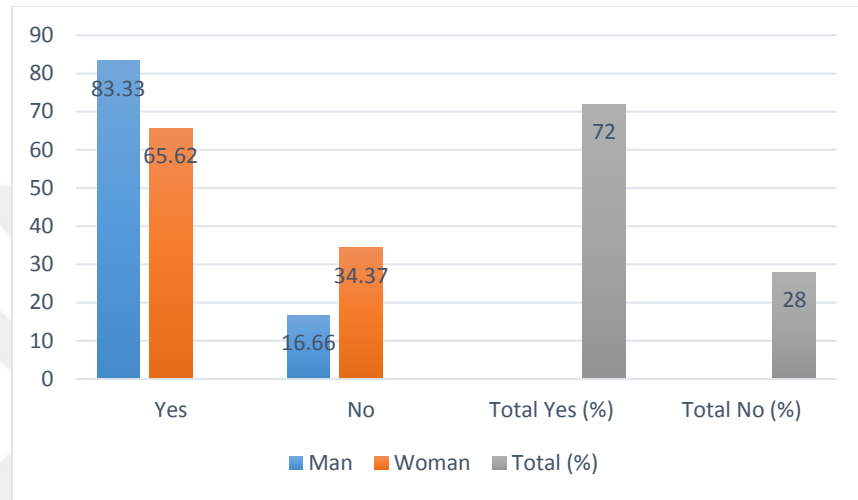


Figure 4.16 Shows: Whether The Participants Think That Type-A Houses are Supporting the Gender Separation or Not.

g) **Family Privacy and Current (Type-A) Houses:** When the interview participants are asked if Type-A house is supporting their family privacy, 8 (44.44%) of the men and 16 (50%) of the women answered Yes, where 10 (55.55%) of the men and 16 (50%) of the women answered No, which makes total Yes answers 24 (48%) and total No answers 26 (52%). As shown in figure 4.17 below.

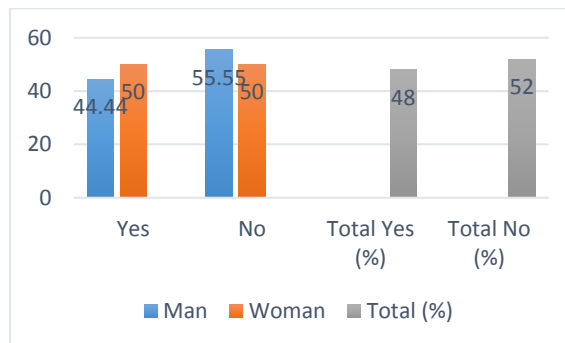


Figure 4.17 Shows: Whether The Participant Think That Type-A Houses are Supporting Their Family Privacy (%).

h) Cultural Aesthetics and Current (Type-A) Houses: When the interview participants were asked where Type-A houses have Somali cultural connections, 43 (86%) of them answered Yes, where 7 (14%) of them answered No. As shown in figure 4.18 below.

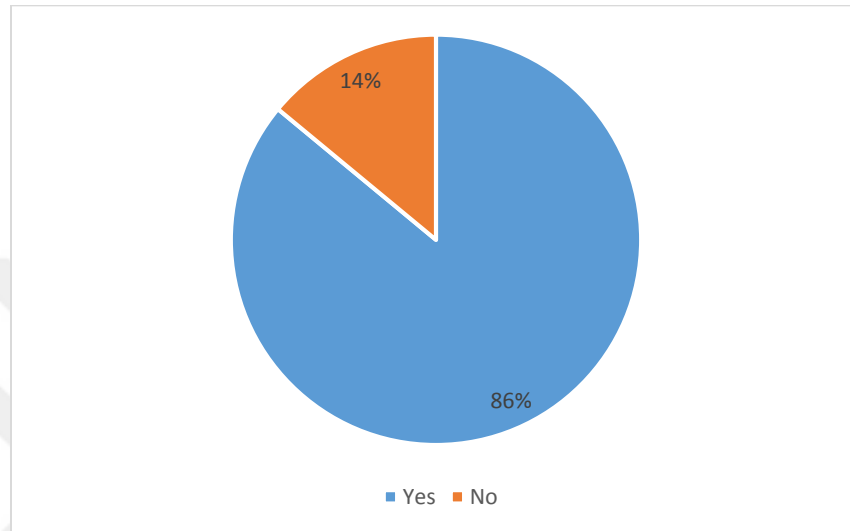


Figure 4.18 Shows: Whether The Participants Think That The Type-A Houses Have Somali Cultural Aesthetic (%).

i) Social Interconnection/Neighborhood and Current (Type-A) Houses: When the interview participants were asked where Type-A houses are supporting the social interconnection and neighborhood 27 (54%) of the total participants answered Yes, where 23 (46%) of the total participants answered No. As shown in figure 4.19 below.

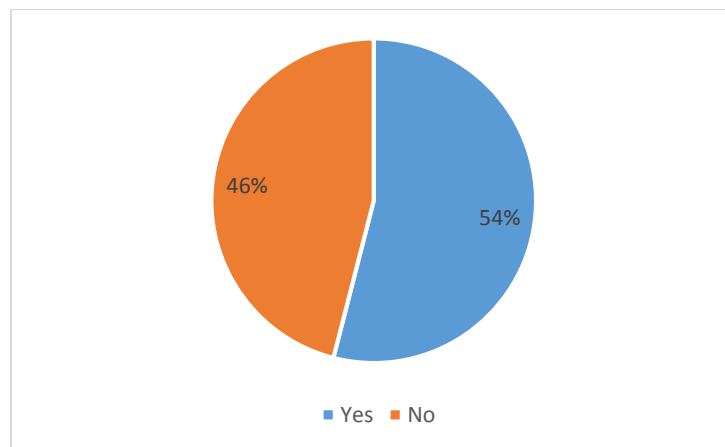


Figure 4.19 Shows: Whether The Participants Think That Type-A Houses Are Supporting The Social Interconnection And Neighborhood (%).

4.2.3 Part Three: Questions about the new (Type-B) houses.

- a) **Security and Type-B Houses:** Participants are asked whether they think that the Type-B houses are secure enough or not. A question that yes meant secure, and no meant not-secure. 4 (22.22%) of the men and 4 (12.5%) of the women participants answered Yes, where 14 (77.77%) of the men and 28 (87.5%) of the women answered No, which makes the total Yes answers 8 (16%) and total No answers 42 (84%). As shown in figure 4.20 below.

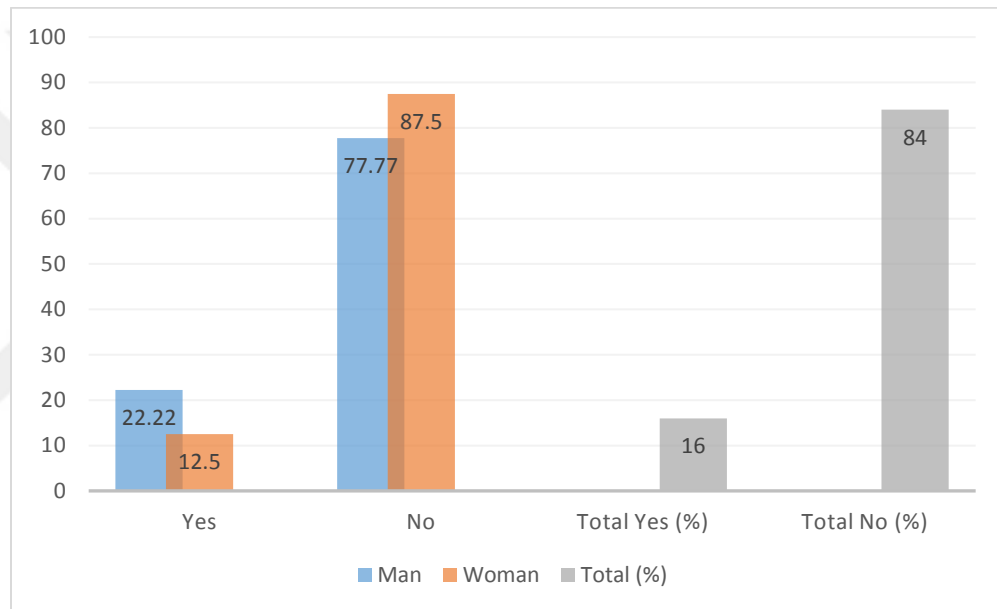


Figure 4.20 Shows: Whether The Participants Think That Type-B Houses Are Secure Enough (%).

- b) **Type-B House's Balcony suitability:** Participants are asked whether they think that the balconies of Type-B houses are suitable to their families. 6 (33.33%) of the men and 6 (18.75%) of the women participants answered Yes, where 12 (66.66%) of the men and 26 (81.25%) of the women participants answered No, which made a 12 (24%) total Yes answers and 38 (76%) total No answers.

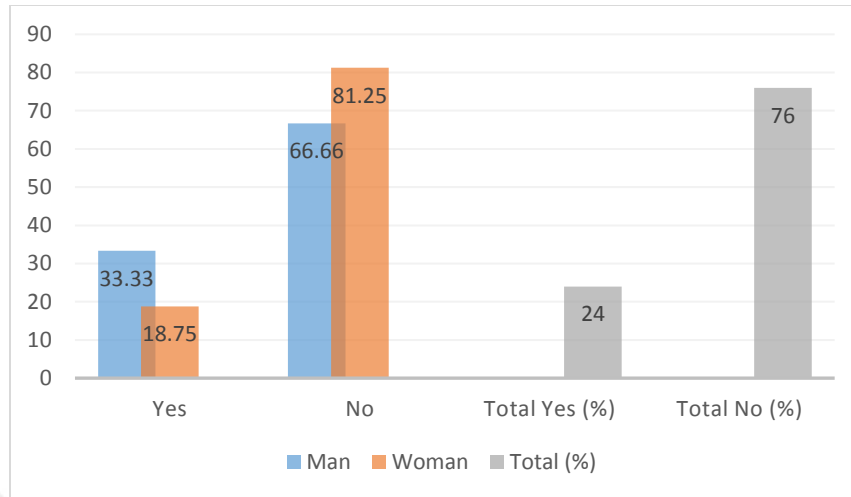


Figure 4.21 Shows: Whether The Participants Think That The Balconies Of Type-B Houses Are Suitable To Their Families (%).

c) Type-B House’s Transparent Window/Door Suitability: Participants are asked whether the wide and transparent windows and doors of the Type-B houses are suitable to their families. 9 (50%) of the men and 7 (21.87%) of the women gave Yes answer where 9 (50%) of the men and 25 (78.12%) of the women gave No answer, which makes the total Yes answers 16 (32%) and the total No answers 34 (68%). As shown in figure 4.22 below.

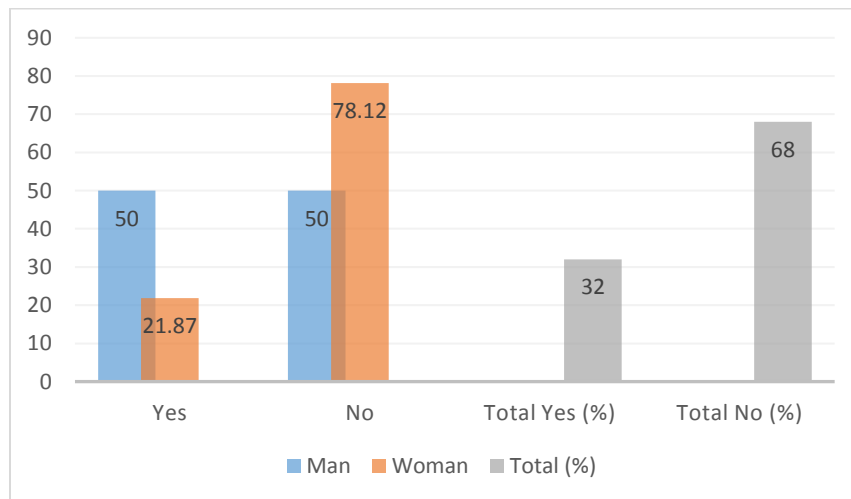


Figure 4.22 Shows: Whether The Participants Think That The Wide and Transparent Window/Doors Of Type-B Houses Are Suitable To Their Families (%).

d) **Design Preferences toward Type-A and Type-B Houses:** Participants are asked whether they think the design of Type-B houses is better than that of Type-A and 46 (92%) of them answered Yes meaning Type-B design is better, and 4 (8%) of the participants answered No. As shown in figure 4.23 below.

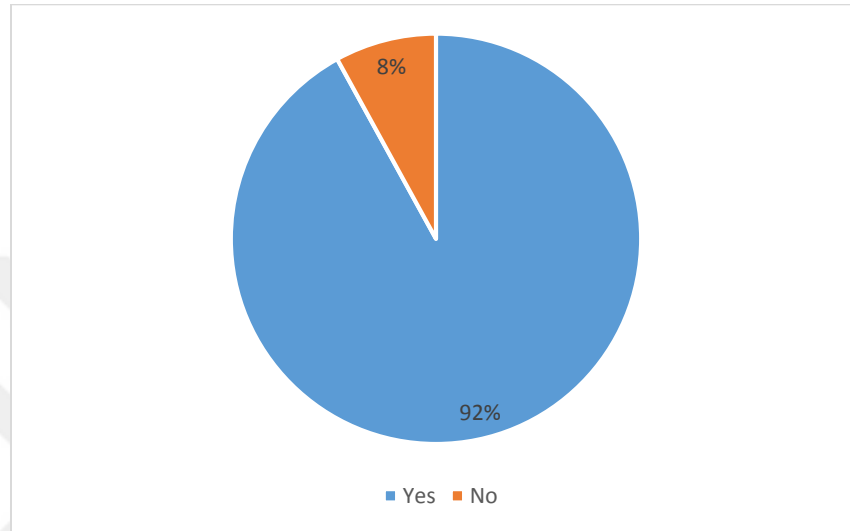


Figure 4.23 Shows: Whether The Design of Type-B Houses Is Better Than That Of Type-A Houses (%).

e) **Material Preferences towards Type-A and Type-B houses:** Participants are asked whether they think the materials used to build Type-B houses is better than that of Type-A and 34 (68%) of them answered Yes meaning Type-B materials are better, and 16 (32%) of the participants answered No. As shown in figure 4.24 below.

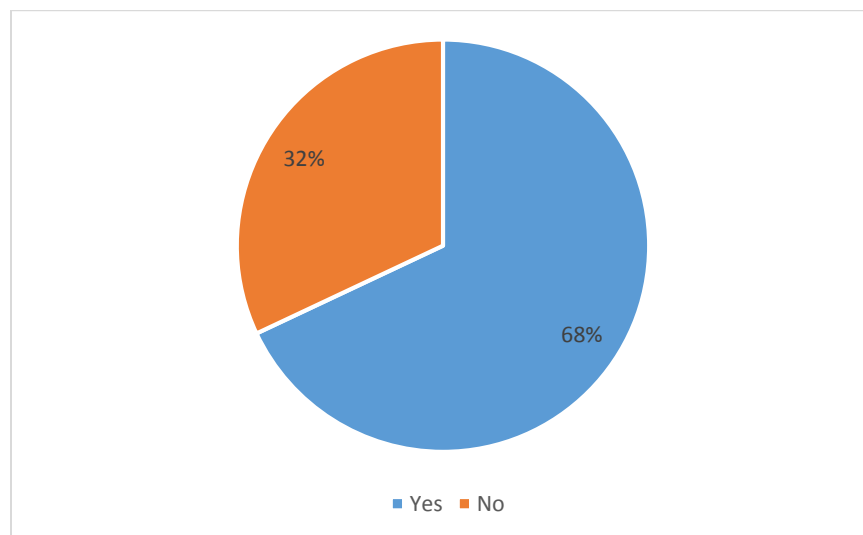


Figure 4.24 Shows: Whether the Materials Used To Build Type-B Is Better Than That of Type-A houses (%).

f) Gender Separation and Type-B houses: Participants are asked whether the Type-B houses support the gender separation, and 13 (72.22%) of the men and 10 (31.25%) of the women answered Yes it supports, where 5 (27.77%) of the men and 22 (68.75%) of the women answered No it doesn't support, which makes the total Yes answers 23 (48%) and the total No answers 27 (54%). As shown in figure 4.25 below.

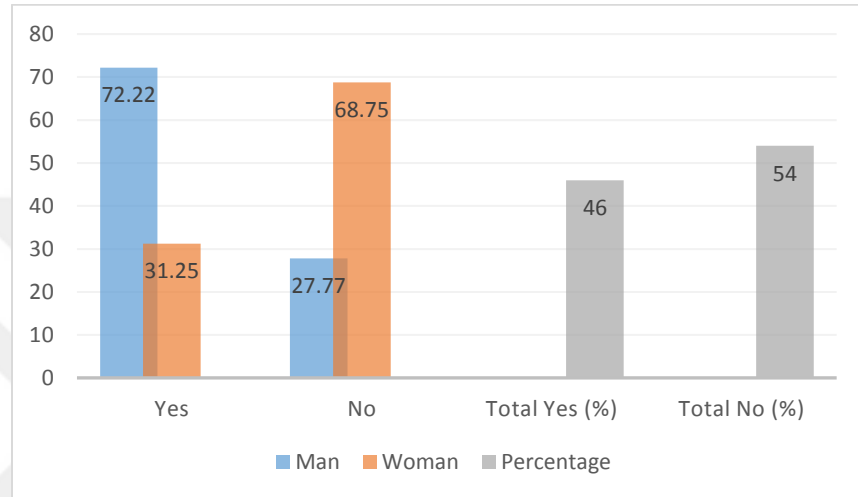


Figure 4.25 Shows: Whether The Participants Think That Type-B houses are Supporting The Gender Separation (%).

g) Family Privacy and Type-B Houses: Participants are asked whether the Type-B houses are supporting their family privacy, and 6 (33.33%) of the men and 14 (43.75%) of the women answered Yes, where 12 (66.66%) of the men and 18 (56.25%) of the women answered No it doesn't support. Which makes the total Yes answers 20 (40%) and the total No answers 30 (60%). As shown in figure 4.26 below.

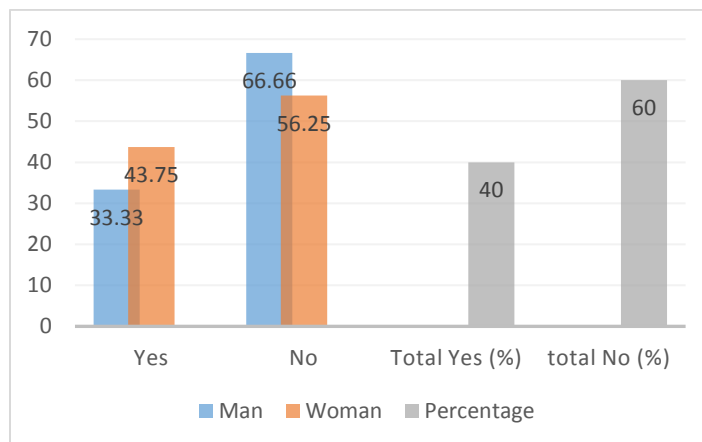


Figure 4.26 Shows: Whether the Type-B houses are Supporting their Family Privacy (%).

h) Cultural Aesthetics and Type-B Houses: Participants are asked whether the Type-B houses have Somali cultural connection, and 4 (22.22%) of the men and 4 (12.5%) of the women answered Yes, where 14 (77.77%) of the men and 28 (87.5%) of the women answered No. Which makes a total Yes of 8 (16%) and total No of 42 (84%). As shown in figure 4.27 below.

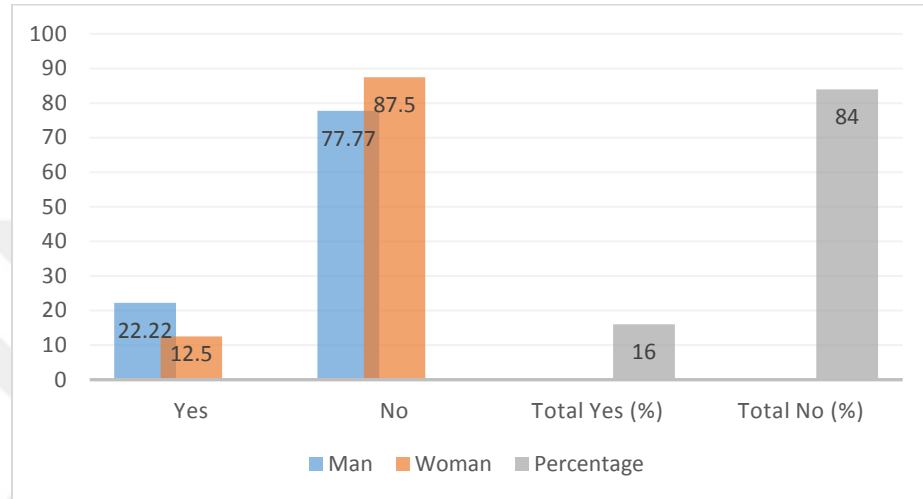


Figure 4.27 Shows: Whether the Type-B houses have Somali Cultural Aesthetic (%).

i) Social Interconnection/Neighborhood and Type-B Houses: Participants are asked whether the Type-B houses are supporting the social interconnection and neighborhood, 9 (18%) of them answered No it doesn't support, where 41 (82%) of them answered Yes, it supports. As shown in figure 4.28 below.

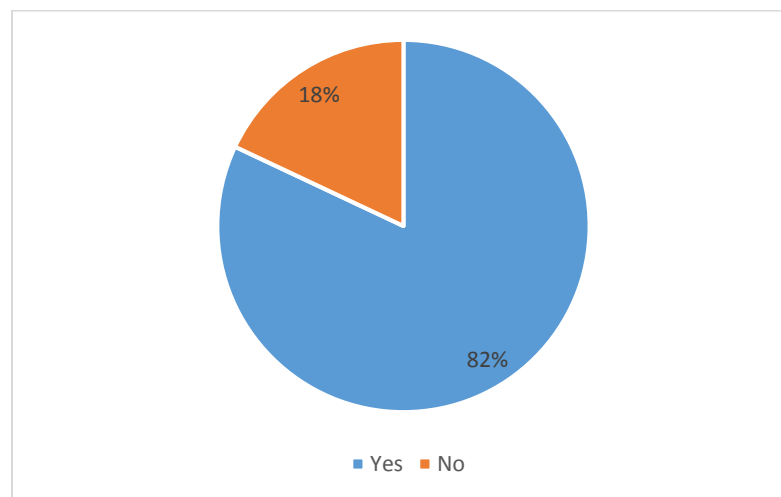


Figure 4.28 Shows: Whether the Type-B houses Are Supporting the Social Interconnection and Neighborhood (%).

j) **Desire to Experience Living in Type-B Houses:** Participants are asked whether they would like to experience how living in Type-B houses is. 44 (88%) of them answered Yes, I would like it, where 6 (12%) of them answered No. As shown in figure 4.29 below.

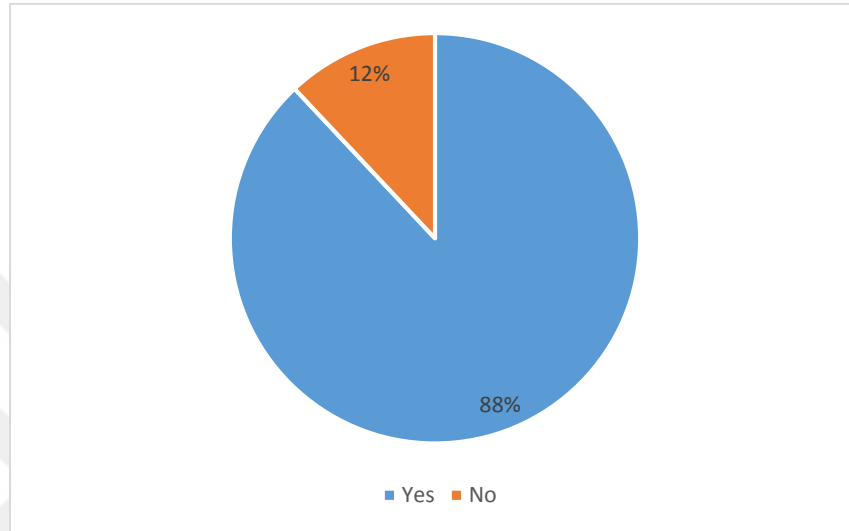


Figure 4.29 Shows: Whether the Participants Would Like To Experience How Living In Type-B Houses Is (%).

k) **Desire to live in the Type-B houses:** Participants are asked whether they would choose to live in the Type-B houses forever. As shown in figure xx below. 5 (27.77%) of the men and 6 (18.75%) of the women answered Yes, where 13 (72.21%) of the men and 26 (81.25%) of the women answered No. Which makes the total Yes answers 11 (22%) and total No answers 39 (78%). As shown in figure 4.30 below.

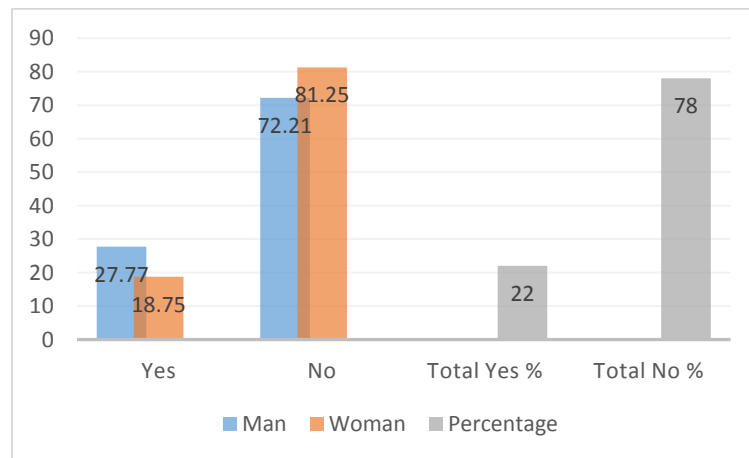


Figure 4.30 Shows: Whether the Participants Think They Would Choose To Live In The Type-B House Forever (%).

l) Space of the Type-B house: Participants are asked whether they think that Type-B houses have enough space to hold their families. 12 (66.66%) of the men and 12 (37.5%) of the women answered Yes it has enough space to hold my family, where 6 (33.33%) of the men and 20 (62.5%) of the women answered No, it doesn't have enough space. Which makes total No 26 (52%) and the total Yes 24 (48%). As shown in figure 4.31 below.

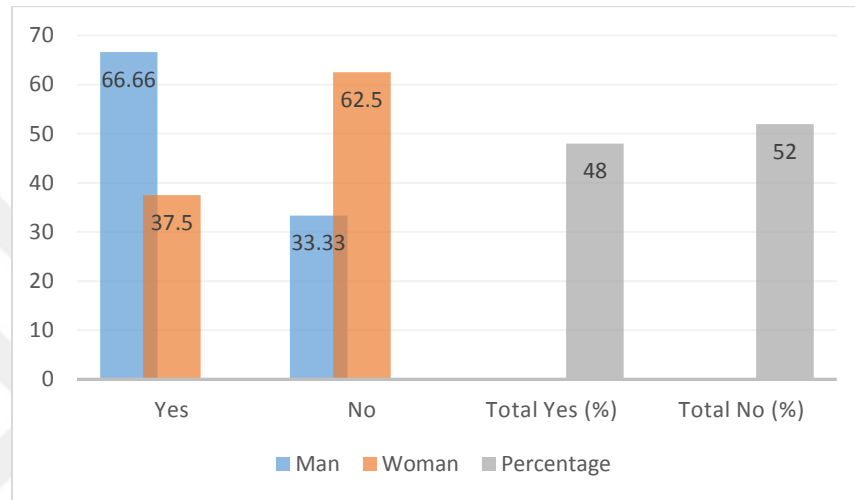


Figure 4.31 Shows: Whether The Participants Think That Type Houses Have Enough Space To Hold Their Families (%).

m) Desire to Get Rid of The Type-B Houses: Participants are asked whether they think that the government must get rid of the Type-B houses, 8 (44.44%) of the men and 8 (25%) of the women answered Yes, the government must get rid of these buildings, and 10 (55.55%) of the men and 24 (75%) of the women answered No, which makes a total Yes of 16 (32%) and a total No of 34 (68%). As shown in figure 4.32 below.

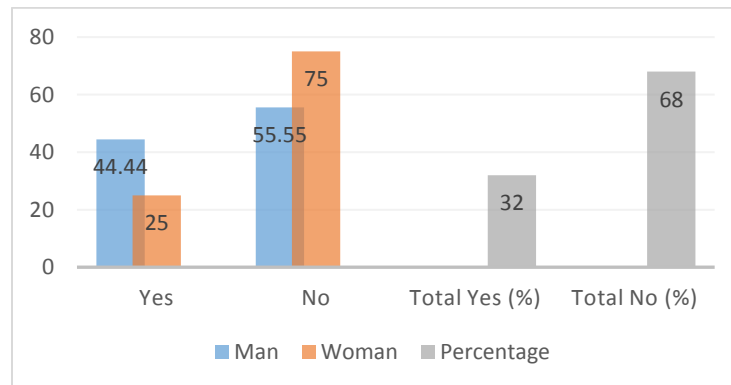


Figure 4.32 Shows: Whether The Participants Think That The Government Must Get Rid Of The Type-B Houses (%).

4.2.4 Part Four: Question about the total Somali user’s preferences towards the traditional (Type-A) houses and the new (Type-B) houses.

- a) **Which type of house would you love to live in:** the interview participants are asked about which type of house they would love to live in and. See Figure 4.33 below.

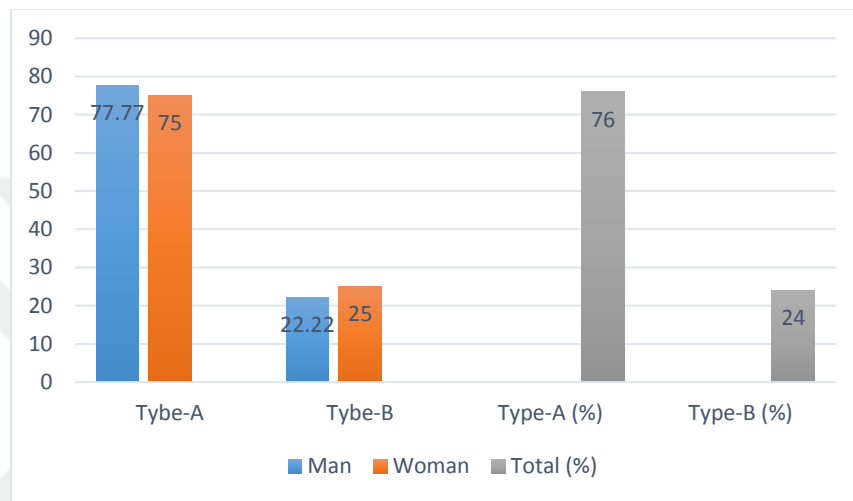


Figure 4.33 Shows: Which type of House the interview Participants would love to Live in (%).

4.3 Discussion about the interview results:

To be able to construct a meaning from the participant’s answers, one must firstly have a brief knowledge about how Somali society’s culture, believe, custom and its history in general is.-You can refer to Chapter 2 and for further understanding to the reference part of this study.

a) **The Somali User’s Current House Satisfaction:**

When the interview participants are asked about their current house satisfaction –which is Type-A houses, 62% of them answered that they are satisfied with their current (Type-A) house, where 38% of them was unsatisfied. To make this clear the question is changed to whether they think their current (Type-A) house is the house they would choose to live in, and the answer was 94% of them answered ‘yes,’ where only 6% of them answered ‘no.’

b) The Effect of the ‘Conservativeness’ Towards the Housing Preferences and Choice of the Somali Users:

Somalia is one of the countries that had a bad and bloody history with colonialism, the resistance of the ordinary Somali against any foreign intervention (let it be political, Economical, religion, ideology, etc) is clear, and a wide number of the society can be called strongly conservative and radical to their norms. In this context, being strongly conservative means being a naturally Somali, which is a pride. Because of this, the interview participant are asked about how much conservative they see themselves, and the outcome was the largest number (48%) saw themselves as ‘strongly conservative.’ Therefore, since Type-B houses are new and originated from the west, it was very important to indicate that Type-B houses are seen as foreign buildings. It is asked whether the Type-B houses have connection with Somali culture or not, and the answer was 77.77% of the total men answered ‘no,’ where 87.5% of the total women answered ‘no’ too (because the house is the Somali woman’s territory, her answers are more reliable than that of the man). This made 84% of the participants answered ‘no’. The question is diverted again and we asked whether the government must get rid of these buildings and the answer was 68% ‘yes’ and only 32% ‘no.’

c) Security, Privacy and the Somali User’s Housing Preferences:

On the other hand, there is a wide desire to experience little bit of modernization and how living in Type-B houses is, where the question asked was whether the interviewee would like to experience how living in Type-B houses is, and the answer was 88% of the total participants said ‘yes, I would like to,’ where only 12% gave a ‘no’ answer. To understand the preference towards these buildings (Type-B) clearly, the question is changed and we asked the interviewees whether they would choose to live in the Type-B houses forever, and the answer was 78% clearly ‘no.’ why?, because, although there is no widely known occasion of a collapsed multi-story building that can cause everyone to resist living in Type-B houses, when the security of the building is asked about 84% of the total participants answered ‘insecure,’ where only 16% of them said it is ‘secure.’ Because these buildings are new in Somali society and less people know about them, every individual has its own fear towards them. Some of them fear from the above stories to collapse on their heads, others fear from falling from upper floors. especially women that have children, 87.5% of the total women asked about the Type-B house’s security, strongly resisted these buildings and called it ‘insecure’ to protect their children and their beloved ones from falling. Where almost everyone -both men and women- fears from the lift and prefers to use the stairs.

When the same question is asked about the Type-A house which are court yarded houses with only ground floor, 75% of the total women and 55.55% of the total men answered ‘secure,’ which made 68% of the total interviewees preferences was towards the court yarded houses when it comes to the subject of security. This is because in Somali household culture, the children are always left free when the

families know that the main gate is closed, and they play freely in the court yard as they wish.

When the participants are asked about the balconies of the Type-B houses, 76% of them said that the balconies are not suitable to their families, where 81.25% of the women participants opposed the idea of living in a house with those balconies and not supported them at all. When the transparent windows and doors of the Type-B houses are asked about, 68% of the total participants said that the wide and transparent windows and doors are not suitable to their families, where 78.12% of the women participants strongly opposed it.

When asked about the privacy of each type of house, 60% of the participants answered that Type-B houses are not supporting their family privacy, especially 56.25% of the total women participants and 66.66% of the total men participants said that Type-B houses are not supporting our family privacy.

d) Cultural Aesthetics and the Somali Users Housing Preferences:

On the other hand, Type-A houses are seen as houses that have a Somali cultural connection and 86% of the total participants agreed on that.

e) Gender Separation and the Somali User's Housing Preferences:

When asked about how these types of houses support the gender separation of the Somali household, 72% of the total participants, including 83.33% of men and 65.62 percent of women participants chose that Type-A houses are supporting the gender separation. Where when it comes about Type-B houses, 68.75% of total women strongly resisted that Type-B houses are supporting the gender separation.

f) Social Interconnection, Neighborhood and the Somali User's Housing Preferences:

On the other hand, from the result of the interview, 82% of the total participants supported that Type-B houses are good in the aspect of social interconnection and neighborhood. Where in Type-A, the outcome is lower to 54%. This is because, in Type-B houses social contact rate is higher than Type-A houses where each family privatized its own space by enclosing it with a court yard and a gate. In Type-A house, people can gather in the central common garden where children can play together.

g) Material, Design and the Somali User's Housing Preferences:

Participants of the interview supported that the material and the design used to build Type-B houses is more advanced than that of Type-A houses. 68% of the total participants said that material used to build Type-A houses are better, where 92% said the design used to build Type-B houses is advanced. This shows us that,

the country (Somalia) is in need for a better architecture where the design and the materials used is advanced, but made according to the culture, values and the exact needs of the Somali society.

h) Total Comparison of the Preferences of the Somali Users towards the Traditional (Type-A) and The New (Type-B) Houses:

To ask a short, clear, and easy question, and to get the exact preference of the interviewees, they are asked which type of house would they love to live in?. 76% of them answered Type-A, where 24% of them answered Type-B houses. Where 50% of the women participants and 55.55% of the men participants demanded more family privacy for the Type-A houses.

In conclusion, to understand the preferences made by the interview participants clearly, it can be shown in an architectural functional diagram shown below, the first diagram is the functional diagram of the Type-A (Traditional) Houses, The second diagram is indicating the functional diagram of the Type-B (New) Houses.

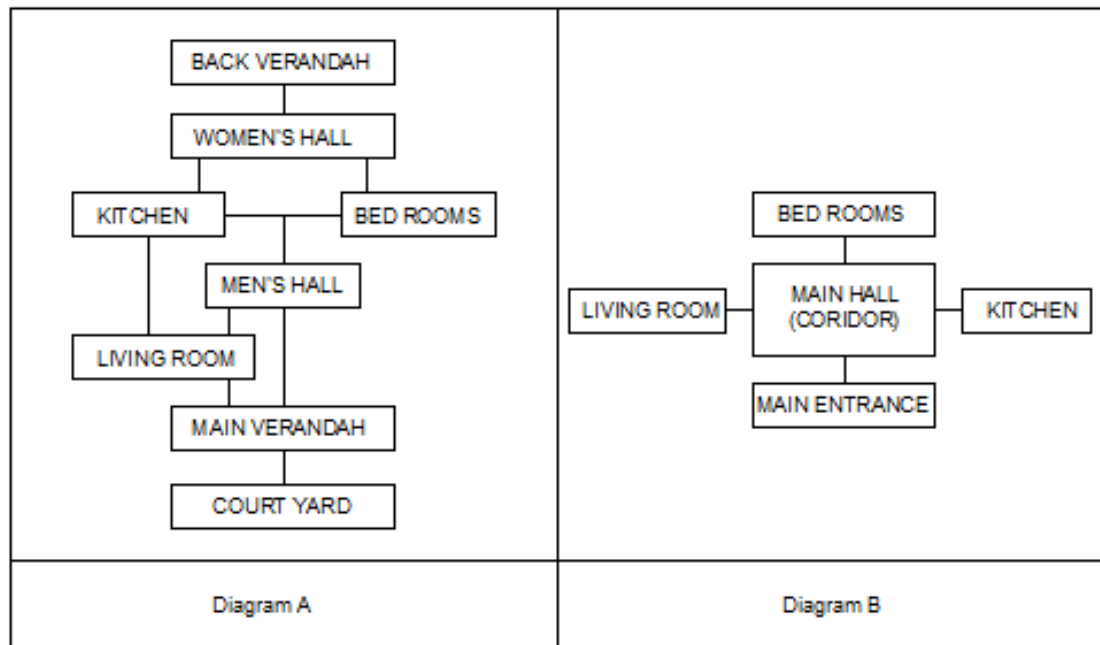


Figure 4.34 Shows: Functional Diagram of Type-A (Traditional) Houses (Diagram A), and Functional Diagram of Type-B (New) Houses (Diagram B). Source, Dulkifli Mohamed Said.

In other words, the two functional diagrams shown above in figure 4.34 and figure 4.35, shows the functional diagram of the two types of houses that are exposed for the participants. The participants made their exact preferences. This is how a Somali house's

architectural plan should look like and how the Somali women need their home to be functionally. Therefore, for the new architecture, it is important not to force the society and impose on what it cannot bear in the name of modernization, but we must respect the needs and the values of the society.



Chapter Five

5. Conclusion and Suggestions

For this study, to understand the exact preferences of Somali users towards the traditional and the new houses and to be able to direct the future housing project of this country, it is tried to make a comparison between the both types of housing architecture - traditional (Type-A) and new houses (Type-B). To make this comparison in the perfect and most reliable way 50 participants are interviewed.

As a result, it is found out that; the interview participants are more likely to prefer their traditional houses more than the new houses, but, they have a desire to experience the new architecture at the same time. This gave an important information that can be used to make an effective housing plan for the future generation. It gave an information about where the rooms must be formed, where the social spaces must be made, which spaces must be connected to which, and, what activities must each space support.

According to the results that was found it is suggested that:

- The new architecture has to use an understandable language to communicate to this society and they must experience the least negative effect of modernization. It is suggested that since in chapter four, it was found out that there is fear of height and lack of trust of the multi story houses, least height must be preferred.
- The new houses must have the same plans with the traditional ones, but, the materials must be improved.
- The apartment type of houses are not suitable for Somalia, and because of this, an attention must be given to this.
- In chapter 3, it is mentioned that most of Somali traditional houses have 4 rooms and some have 5, where in chapter 4 the preferences of the interview participants showed that more rooms are more preferred. Because of this, when designing the new houses, 5 rooms must be preferred instead of 4 rooms.
- When designing for any space for Somali people either by a foreigner or a Somali, it is suggested that the design process to be a participant architectural design, where the users participate the designing process so that the outcome to become a socially friendly space.
- Local materials must be preferred and the imported ones must be used only when there is necessity.
- Machinery must be used when it is necessary to give the new building a test of modernity while preserving the traditional technical way of building them. Because in chapter 4, it was found out that, Somali people love to experience the contemporary (modern) architecture and at the same time they love their own traditional spaces.

- In the living rooms of the Type-B house, instead of Somali traditional ‘fadhi carbeed.’ Which is pillows that are connected together in a serial way throughout the wall, where it can hold the whole household with their hosted guests together at the same time, in the introduction of the western style furniture, this furniture dominated the area and left little space to socialize. Instead of the new foreign accessories and furniture, the local ‘fadhi carbeed’ must be preferred for the design of the living room while giving it a test of modernity.
- To the courtyard, more light and green gardens must be given and in our world of automation where cities are rapidly changing and growing, at least one parking space is necessary for each household.
- In chapter 3, it was found out that the courtyard of the Somali traditional houses are not only spaces for socializing but also an answer to the geography of the country. Because of this, it must be considered and be given the exact importance it must have for the society.
- The making of dining room has no place in the Somali culture, men eat together in the living room. Women use their own spaces which is separate when there is a guest. By making these mid-space for the family to eat together both men and women that are not *muxram* (can be married to), it is a direct violation of the social hierarchy. For the new/future houses dinning rooms are not suggested.
- For the kitchen, wide and enough space for two people to cook together is necessary. The traditional Somali kitchen (which has no fixed furniture or kitchen top) must be left as it is and only improved it architecturally where necessary.
- The kitchen must not be open to the living room (to make what is called an American kitchen) but connected and placed near to it separately.
- The new buildings came up with transparent facades, transparent wide doors and window. Big open balconies that are designed to sit or socialize in the place of court yard. But these transparency and balconies violates three of the four main and basic characteristics that create what Somali people call ‘home.’ Which are privacy, security, and the gender separation and since they are imported directly from the west, using some of them which are very wide windows/doors creates an indoor high temperature, and excessive light inside which is opposite to the dim lights used indoor. Because of these reasons, less transparent, windows can be used.
- In chapter 3, it is found out that there is a use of shadow to hide from the harsh sunshine at noon or afternoon times, which is a very important factor in this architecture. This must be given the attention it deserves and must be repeatedly used it according to the sun direction where is necessary.
- By creating new Somali architecture, the existing one must be studied well. If an improvement is necessary, the consequence and the effect of the outcome must be made sure that it is not negative to the Somali people, and the society must be educated.
- On the other hand, if an improvement is intended, human ergonomics and accessibility factors must be given an important attentions.

If the future houses are designed like that and apartment houses are not used, living in them will give the same experience as living in the traditional single-story court yarded

houses with all its features remained untouched but little improved as suggested. Because, for the new architecture, it is good not to force the society and impose on what it cannot bear in the name of modernization but it has to respect the needs and the values of the Somali society.

To further study the problems that result from changing the architecture of the Somali society and how it crashes the culture, one needs to review the work of Hadjiyanni. In the study of Hadjiyanni, a light is shed on the struggle of the Somali immigrants that were fighting to continue the traditional way of life in the new architecture (foreign house buildings) they found themselves living in (in United State) which was not supporting their way of life and what they call 'home.' Because, the word 'home' for a Somali person has a deeper meaning beyond the formally expressed way.

In general, the subject of traditional Somali houses needs further studies to uncover and understand exactly what this indigenous architecture holds as a secret.

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CURRICULUM VITAE

PERSONAL INFORMATION

NAME/ SADNAME: Dulkifli Mohamed Said
BIRTH PLACE: Mogadishu
BIRTH DATE: 5th May 1991
MARITAL STATUE: Single
E-MAIL: dulkiflisaidi@gmail.com
TELEFON (MOBILE): + 90 543 621 22 24

EDUCATION

2007 – 2011: High School - Omar Samatar Secondary School.
2011 – 2012: Turkish Language - TOMER (Türkçe Öğretim Merkezi).
2012 – 2016: Bachelor's Degree- Faculty of Architecture- İstanbul Arel University.
2016 – 2019: Master's Degree- Architecture (Thesis)- İstanbul Arel University.

FOREIGN LANGUAGES

Turkish: Excellent
English: Excellent
Arabic: Good

WORK EXPERIENCE

15 June 2014 – 10 July 2016: CNK Building & Architecture - İstanbul.
14 August 2017 – 8 May 2018: DHIS Construction Architecture & Engineering
Consultants, Garowe, Puntland-Somalia.