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Traditional archetypes of institutions for the socialization of orphans in the Arab world

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Abstract. The article identifies the traditional archetypes of social care institutions for orphans. Modern architectural solutions do not take into account the centuries-old traditions that have developed in Arabic architecture. Based on the method of historical and genetic analysis of objects of traditional architecture of children's educational institutions in the Islamic world, the article identifies stable elements of the system that allow maintaining the stability of development and determining genetically important features of architectural and planning solutions.

For the formation of steadily developing architectural and planning solutions, the interrelations of the functional zones of educational complexes that do not contradict the traditions of Islam are determined. Rethinking these traditions in the light of new construction technologies will create an innovative product that can develop sustainably in today's dynamic world. In the context of the crisis of the 21st century, which is taking place in Syria and the Middle East today, a new interpretation of identity and cultural continuity will solve the problem of the demand for children's educational institutions for orphans in Syria during the period of reconstruction of the country. In the modern world, social protection of children is one of the priority areas for the development of a civilized society and state. The conditions in which a child's personality is formed have a great impact on the socialization and future of a citizen of the country.

Keywords: socialization of orphans, orphanages, shelters, madrasa, tkiya, industrial school, functional zoning, structural element, privacy, public space

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In war zones in the Middle East and, in particular, Syria, a huge number of children remain without parents. According to Hill et al. (2021), 1,134,000 children have experienced the death of a primary caregiver, including a parent [1, 2]. Taking into account the lack of national statistical studies in Syria and Iraq, according to Nar K. (2020), it is difficult to count the number of orphans and identify their most important problems; however, the humanitarian situation in both countries is clearly one of the worst in the world [3]. Orphaned children suffer the most because of their vulnerability and limited

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access to education, socialization and psychological protection. They are experiencing not only financial difficulties, but also difficulties in obtaining an education, they are facing the problem of child labor exploitation, mental health problems, and are subjected to violence. The society's demand for the quality of institutions caring for orphaned children and children left without the care of one of their parents confirms the need to find innovative forms of educational institutions that provide care and guardianship for children not only by providing shelter and food, but also their socialization in society so that they become worthy citizens of their homeland in the future. Children's orphanage: a charitable institution for the permanent or temporary detention of children from poor families, orphans and semi-orphans, abandoned and homeless, as well as for chronically ill children and children with disabilities. They are supported both with public funds and with the funds of charitable organizations and individuals [4]. The architectural typology of such institutions in each country was formed on the basis of the cultural traditions of society and had a huge impact on the formation of the child's personality.

1. INTRODUCTION

Currently, there are only two centers in Syria, created with UNICEF funds. One of them is located in the north of the country, the other in the south. The accommodation of children in these centers does not always meet the traditional foundations of Syrian society, which is worsened by the lack of places for all those in need to live. Orphanages are currently overcrowded, which makes it difficult to provide individual attention and opportunities for socialization for each child.

Some aspects of the architecture of orphanages for the Russian Federation were studied by Potienko N.D. (2014), Soldatova A.A., Trukhacheva G.A. (2017), Ilyina A.L. (2020), Petrova M.M., Hafizov R.R. (2021) [5, 6,7]. Among foreign researchers, the problem of architectural and planning solutions for orphanages was highlighted in the works of B. S. Allen, J. S. Vacca (2011), S. Touqan, Y. Natsheh (2011). However, the issues of mutual influence of the architectural and planning solutions of the building and the socialization of orphans are not reflected in their works. Thus, the object of the study is the archetypes of traditional orphanages, in which conditions were created for the socialization of orphaned children in the Arab world.

The aim of the study is to identify the most stable features of architectural and spatial models of institutions for the socialization of orphans in the Arab world. The research includes the study of archival plans of orphanages, theoretical sources covering the description of the traditional architecture of shelters and the identification of the place of learning spaces in the overall structure of complexes.

2. METHODS AND MATERIALS

The care of orphaned children in the Arab world has a long and rich history. However, unlike in Europe, there has not been a tradition of foster care, where a child can be placed immediately after birth. Instead, the care of orphans without parental support has been entrusted to relatives. This practice can be explained by the concept of "asabiya," which emphasizes loyalty to family and the importance of preserving family ties. This concept, which can be translated as "ancestral spirit" or "family spirit," emphasizes the importance of maintaining family names and honoring one's ancestors. Despite the many changes that have been brought about by modern society and information technology, the family continues to be a fundamental aspect of Arab culture. A child is considered an orphan only until adulthood. In the Arab world, adulthood typically begins at age 15 for boys and 9 for girls (p. 91). For this reason, child care and orphanages have played a significant role in not only providing food and shelter for these children but also in instilling the first professional skills and work ethics.

A child left without parental care must preserve a kind of memory and acquire professional skills and socialize as quickly as possible. This attitude influenced the architecture of social institutions for orphans, where the main focus was on obtaining labor and professional skills. Even the modern education of children in Palestine retains the following age levels. Preschool education-kindergarten for children from 4 to 5.5 years old, basic school education from the age of 5-6. After 10 years of basic

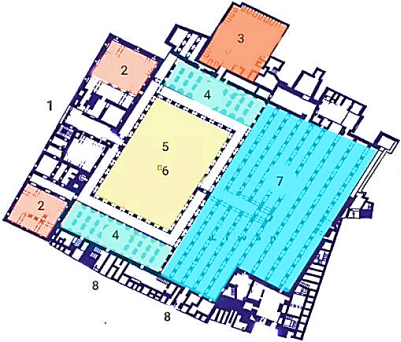
schooling, children receive compulsory professional skills, and only after that they can enter a university or college. Currently, there are three types of schools for boys (37%), for girls (35%) and mixed (29%). In large families with more than three children, children combine study and work due to the need to help their parents [9]. However, the attitude of society towards orphanages, where a large number of orphans are gathered, is extremely negative.

"Such a phenomenon as spatial marginality is characterized precisely by the stereotypes that have developed in society about a particular territory. Urban spatial perception has a decisive influence on human behavior and emotional responses" [10].

Therefore, the architecture of modern orphanage should be based on traditional forms of housing in the Arab world. Knowledge of the established traditions that have survived to the present allows us to understand the origins of the first orphanages for orphans, which were organized at mosques. These were madrassas – the first charitable educational institutions in which children were taught the basics of morality, religion, and writing. In these educational complexes, orphans studied inclusively with children from normal and full families. The orphans did not feel any difference from other pupils, as students of different ages had a full-board system. Later, industrial schools arose where orphaned children, and an orphan in the Arab world is considered a child left without a father even if he still has a mother, received their first professional skills in order to earn a living on their own. These examples of folk architecture are of particular interest for the study of sustainably developing objects. "Folk architecture is a carrier of traditional culture. People here are integral determinants of the sustainable development of architectural culture. In this way, people allow modern architectural concepts and methods, as well as the views of residents, to facilitate the mutual exchange of ideas and the clash of cultural spirits" [11, 12].

Based on the method of comparative analysis of madrasa complexes, characteristic signs of functional zoning have been identified. Documentary evidence of architectural monuments of ancient Iran (Khorasan region of the 10th century), complexes of the Middle East and Central Asia such as Al-Azhar madrasa (at the mosque of the same name in Cairo 988 AD), madrasa at the Al-Karaouin mosque (in Fez, Morocco 859 AD), Al-madrasa-Attarin (in Fez, Morocco, 1323), Ulugbek madrasa (1417-20 A.D.), Till Kari madrasa (1647-1660 A.D.) Sher-Dor madrasa (1619-1636 A.D.) in Samarkand (Uzbekistan) confirm quite similar architectural and planning schemes for building madrasa plans (Table 1).

Table 1. Functional zoning of the madrasah complex in the Arab world.

№	Name	The layout of the functional zoning of the complex	Specification of functional areas
1	Al-Azhar Madrasa, Cairo, Egypt.		<ul style="list-style-type: none"> 1 The main entrance 2 School 3 The ablution room 4 Hostel 5 Courtyard and fountain 6 The Main Prayer Hal 7 Entrance

Continuation of Table 1

2	Al-Karaouine Madrasa complex, Fez, Morocco.		<ul style="list-style-type: none"> 1 Attarin Madrasa 2 Kindergarten 3 Toilet 4 Hostel 5 The courtyard 6 The Great Hall of the Karaouine Mosque 7 Funds for students 8 Bathhouse 9 Copper Market 11 Madrasa 12 Library 13 Mosque
3	Madrasa Ulugbek Samarkand, Uzbekistan		<ul style="list-style-type: none"> 1 The main entrance 2 Ivan 3 Corridors 4 Dormitories (hujras) 5 The courtyard 6 Mosque 7 Lecture halls
4	Madrasa Tillya Kari Samarkand, Uzbekistan		<ul style="list-style-type: none"> 1 Main entrance, front ivan 2 Northern Ivan 3 The courtyard 4 Hujras for pupils 5 Lobby with doorways on all four sides 6 Mosque with a mihrab on the western wall 7 Lecture hall
5	Sher dor Madrasa Samarkand, Uzbekistan		<ul style="list-style-type: none"> 1 The main entrance 2 Lecture halls with domes (darshans) 3 Passages to the courtyard 4 Ivans facing inwards 5 The courtyard 6 Corner towers (guldasta) 7 Hujras

			Continuation of Table 1
6	Al-Attarin of Madras, Fez. Morocco		<ul style="list-style-type: none"> 1 Entrance 2 Mosque 3 Courtyard and fountain 4 Toilets and showers Living areas on the second floor around the courtyard

These were institutions where not only education took place, but also the initial socialization of children without parental care. Students not only resided here, but also acquired knowledge in mathematics, philosophy, logic, astronomy, the fundamentals of religion, and gained their first experiences of interacting with peers and educators, as well as acquired household skills within the context of the national culture. Many of these madrasas later transformed into universities. The analysis of architectural and planning solutions of madrasa complexes showed that a characteristic feature of the planning structure of madrasa in different countries of the Islamic world is the closed formation of residential and educational zones around an open courtyard, which served as a place for walks and communication of pupils. At the same time, study areas and lecture halls were connected through transit corridors to residential areas of dormitories. The residential areas had a certain degree of privacy. The entrances to the bedrooms came from the galleries surrounding the central courtyard. In addition to the large courtyard, as a place for social contacts, madrasa had iwans-niches raised above the floor level of the main courtyard, where one could hide from the rain in winter and from the scorching sun in summer. The iwans, as well as the large courtyard, served for communication of small groups of pupils. Rooms for girls and rooms for boys, as well as classrooms, were separated in space. Most often, boys lived on the ground floor, and girls on the second floor. The methods of placement of pupils also differed. Sometimes they were dormitories for boys or separate bedrooms for girls, such as in the Al-Zhar madrasa.

Thus, in the Central Asian madrasa of Ulugbek there were fifty hujras-cells in which one hundred pupils lived, which means that only two pupils lived in each cell [13]. According to the same principle, a residential area was organized in the madrasahs of Sher-Dor and Tillya-Kari (Fig. 1).

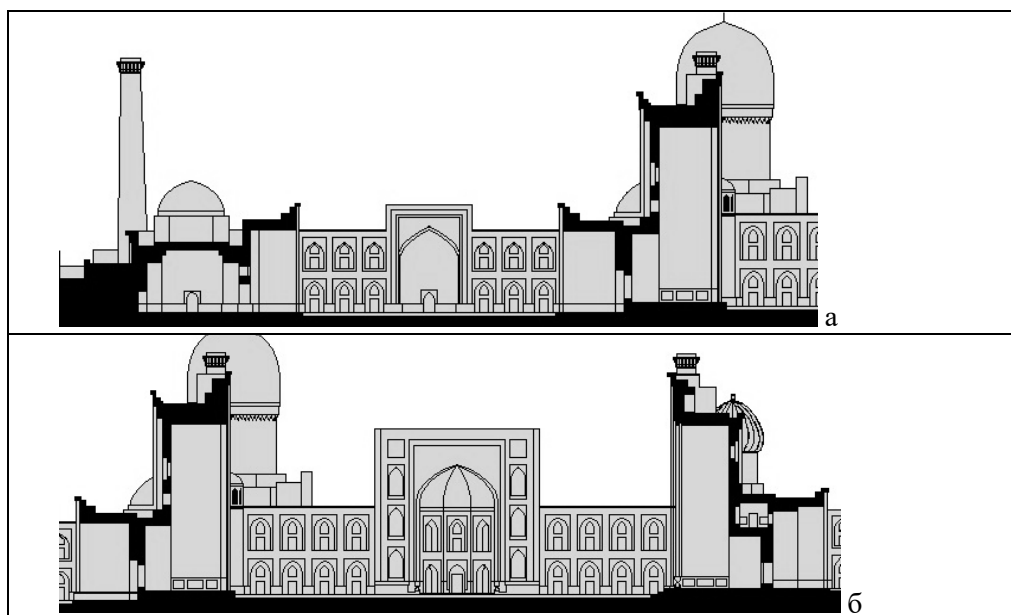





Fig. 1. Cross-section of the complex of madrasa, a-madrasa of Ulugbek, b-madrasa of Sher-Dor [16].

Residential hujras-cells opened into the courtyard through arches that echoed the rhythm of the aiwans. The residential areas were located in two tiers. A certain degree of privacy in the life of the pupils is achieved by separate living rooms for two people. But all the doors of the rooms open through a gallery with arches into the common courtyard. On the one hand, there is the possibility of privacy, but at the same time all the students are in plain sight. Thus, the transparency of the students' dormitory is solved delicately, without pressure on the individual, but simultaneously with the implementation of public control [14]. Thus, the socialization of pupils takes place, without personality suppression. The privacy of the living area was compensated by places for communication, which were organized in a common open courtyard. Unlike the exterior decoration of the facades of the madrasa and the courtyard with blue mosaics, the interior of the Khujr cells is strict and ascetic. The room inside had smooth white walls. It was divided into three sections: a reception area for staying at home and studying, a small storage room for household needs, and a mezzanine level that served as a bedroom. This allowed students to have a certain level of privacy and comfort in their daily lives, and focus their attention on studying and acquiring knowledge. In some cases, the mosque and classrooms were located directly within the madrasa. There were also layouts where several madrasas were situated around one large mosque. Students lived and studied within a gated community, and the layout of all complexes assumed a closed spatial composition, with access to the city through a monumental entrance arch facing the main square, as well as one entrance and exit point to the city. This aspect of the complex's layout created conditions for safety and full control over student movement. On the one hand, the complete freedom of movement and, on the other, the strict regime of a full-board lifestyle and visual public supervision created conditions for early socialization and the development of a sense of responsibility among pupils. The pupils did not develop a mindset, as they were involved in solving household issues, self-care, and acquiring initial work skills. The second group of social institutions for orphan care includes industrial schools, which provided vocational training for students. The Dar al-Aytam al-Islamiya Complex is a significant historical building in the Old City of Jerusalem, which at various points housed both industrial and academic institutions combined with an orphanage. The formation of the complex spans more than 150 years and its total area exceeds 10,000 square meters. The architecture of the complex is a unique example of design from the Mamluk era, with additions from the Ottoman period (Al-Mawardiyyeh, Rabat Bayram Javis, and Al-Amira al-Amara/Huski Sultan). During the two centuries of its gradual growth, the complex has become an impressive example of architectural excellence.

Throughout its history, the complex played a significant role in Palestine's cultural, social, and economic development as an orphanage. The idea of establishing an Islamic orphanage with a focus on vocational training for children emerged only at the end of the 19th century. Prior to that, the facility was intended for a different purpose. The project was finally completed in 1922. During the period from 1921 to 1922, the buildings of Al-Imar al-Amir and Dar al-Sitt Tunshuk were combined and renamed the "Muslim Industrial Orphanage and School." Currently, the facility is known as Dar al-Aytam al-Islamiya, which encompasses both the vocational and academic components of the complex.

The following structures are part of the vocational school: Dar al-Sitt Tunshuk al-Muzaffariyya (constructed in 1557), al-Imara al-Amir (which houses the kitchen and school), and al-Mawardi school (built in the 16th century as both a school and a mosque for the orphanage). The academic component of the complex also includes al-Ribat Bayram Javis, which was built in 1542 to provide housing and meals for the less fortunate (Table 2).

Table 2. Functional zoning of the industrial school complex in the Arab world.

№	Name	The layout of the functional zoning of the complex		Specification of functional areas
1	The Dar al-Ayatollah Islamiyah complex, Jerusalem, Palestine, Construction began in 1392 AD-completion in 1924.			<p>■ Dar al-Sitt Tunshuq Al-Muzaffariya Ribat Bayram Javish</p> <p>■ Al-Imara Al-Amir</p> <p>■ Al-Mawardi School</p>
2	Dar Al-Haitham Al-Islam Complex, Jerusalem, Palestine			<p>1 Al-Tikye</p> <p>2 Courtyards</p> <p>3 School</p> <p>4 Academic School</p>

Ribat Bayram Javish consists of three floors. The first floor of the building is an academic school, which was later expanded. The second floor was used as bedrooms. On the ground floor, there is an open courtyard in the center of the plan. On the second floor, six small classrooms are located around an open courtyard through a gallery. In the north, a hall consisting of three sections adjoins the open courtyard. Ribat Bayram Javish was originally built as a palace from the moment of its foundation, it was the residence of Sufis and a place of accommodation for pilgrims visiting Al-Quds. Later it was used as the headquarters of the Ottoman governors, and finally the entire complex became an Islamic waqf for orphans and was used as an Islamic charitable and educational institution, which, when expanded, was named al-Mawardiya [17]. The main function of the al-Mawardiyya Academic School is teaching and worship in the mosque. This is a boarding school where the students lived and studied sciences. The first floor of the al-Mawardiya School can be accessed through the main door, which was opened on the north facade. It consists of a lobby, two small rooms and a staircase. The al-Mawardiya staircase on the ground floor leads to an irregularly shaped courtyard. All rooms are located on three levels. Through the entrance on the south side, you can access the two courtyards of the first floor of the al-Mawardiya school. A large ivan faces the courtyards from the east side. Living square rooms covered with transverse vaults with small transverse shallow domes in the center. Classrooms for boys are organized around two courtyards, classrooms for girls have their own courtyard and are located separately (Table 3.)

Table 3. Functional zoning of the academic school complex in the Arab world.

№	Name	The plan-scheme of the functional zoning of the building	Specification of functional areas
1	Ribat Bayram Javish Academic School 1542 Part of the Dar al-Haitham al-Islam complex Jerusalem, Palestine	<p>Plan 1 floor</p> <p>Plan 2 floor</p>	<ul style="list-style-type: none"> 1 yard 2 living rooms 3 The great hall 4 hallway
2	Al-Mawardi Academic School of the 16th century. Part of the Dar al-Haitham al-Islam complex Jerusalem, Palestine		<ul style="list-style-type: none"> 1 courtyards 2 courtyards 3 classrooms for girls 4 classrooms for boys 5 toilets 6 The mosque
3	Al-Omar Al-Amir Industrial School Building Jerusalem, Palestine		<ul style="list-style-type: none"> 1 storage rooms 2 toilets 3 classrooms 4 administrative rooms 5 second courtyard 6 computer 7 covered courtyard 8 printing hall 9 mosque 10 common dining room and kitchen 11 upper and lower courtyard

Another part of the complex is an industrial school. The Dar al-Sitt Tunshuk building consists of a large palace with two floors, and a mezzanine between them. The main hall is located on the ground floor, today its function is a carpentry workshop, which previously served as a stable. This hall is surrounded from the west and east by a number of rooms where bookbinding workshops are located.

The mezzanine floor, which is located on the northeast side, can be accessed through the east entrance, and it consists of three small rooms where the shoe workshop is located. On the ground floor, which can be accessed through the western entrance, there is a large reception hall, consisting of a hall with an ivan, surrounded by a number of rooms from the south, east and west, and an inner courtyard from the north. On the second floor of the industrial school there is another hall, which was used as a hall for cultural and entertainment events at the school.

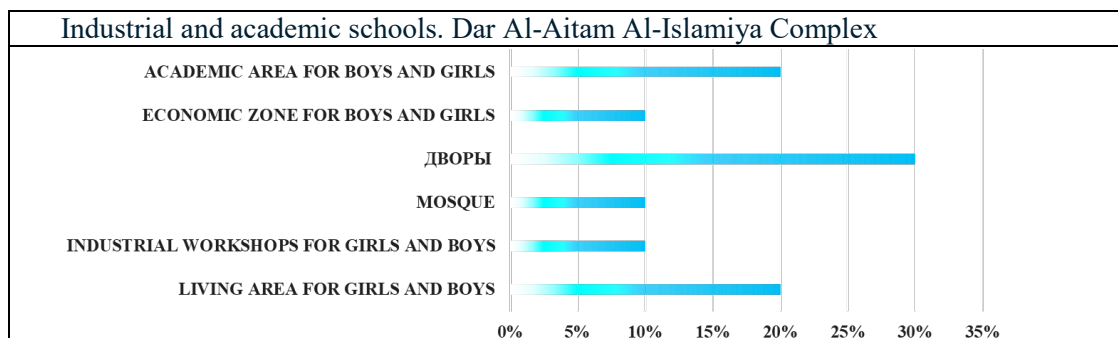
The Dar al-Sitt Tunshuk building includes several types of professional education in the fields of printing, binding, painting, carpentry, sewing, upholstery, finishing, turning, planing, blacksmithing, welding, architectural drawing and electricity. The second floor of Dar al-Sitt Tunshuk was used as a dormitory for pupils. The complex has a kitchen, a water tank, a bakery, which has now been converted into a computer lab for pupils. The lower part of the Dar al-Sitt Tunshuk Palace at the industrial school included workshops for the restoration of joinery. The kitchen and cafeteria are also on this floor. In the middle of the southern wall of the open courtyard, on the second floor of Dar al-Sitt Tunshuk al-Muzaffariyah, there is a corridor leading to the reception hall (Table 3). After the expansion, the industrial school was named al-Imara al-Amira, part of which later changed its functions, but at the social level for more than four centuries, it has provided free meals to a large group of the poor people.

3. RESULTS AND DISCUSSION

The traditional social institutions for orphaned children in the Arab world considered in this study have characteristic distinctive features, one of which is the early socialization of children and their introduction to work skills and sciences. A child left without parental care should be ready for an independent life and have certain work skills for self-sufficiency.

An important component of the functional content of the architecture of shelter buildings are classrooms and workshops for mastering a variety of professional skills, both for girls and boys. Moreover, the percentage of the residential area to the educational area in the total building area is approximately 50% (Table 4).

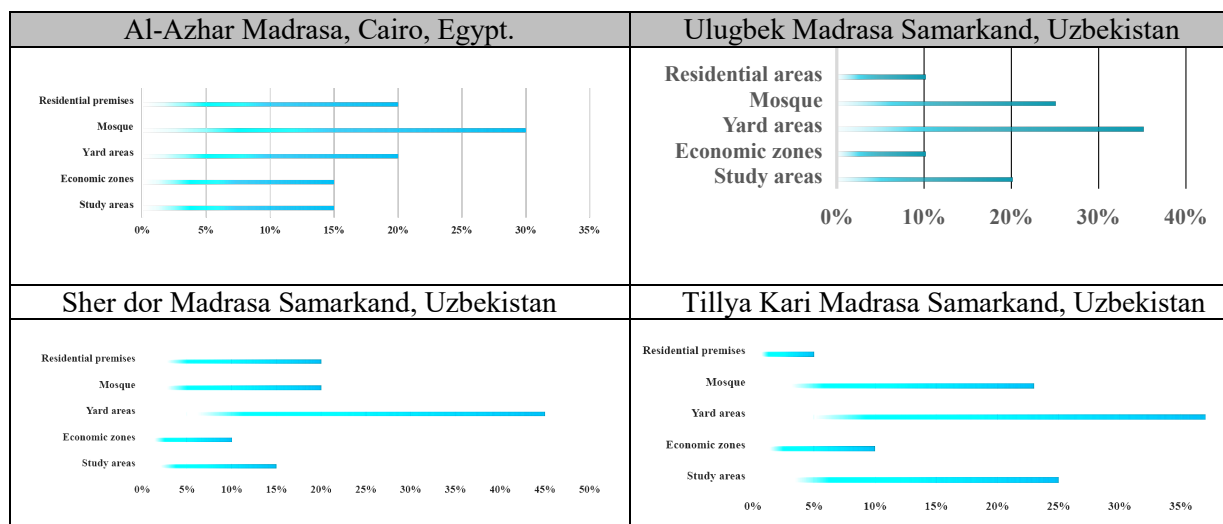
Table 4 Diagram of the ratio of the area of functional zones in the Dar Al-Aitam Al-Islamiyah complex.



The zone of industrial workshops is slightly larger than the zone of academic classes, and accounts for about 14-15% of the total area of the complex. Education is the most important component of the orphan's socialization; therefore, the complex combines not only residential and economic zones, but also significant areas of workshops and classrooms in one volume. In addition, the complex includes utility areas that combine not only a kitchen for cooking, a dining room, but also laundries, toilets, storerooms. Despite the fact that their share in the total volume is only 5%, these rooms are also used by pupils for self-service.

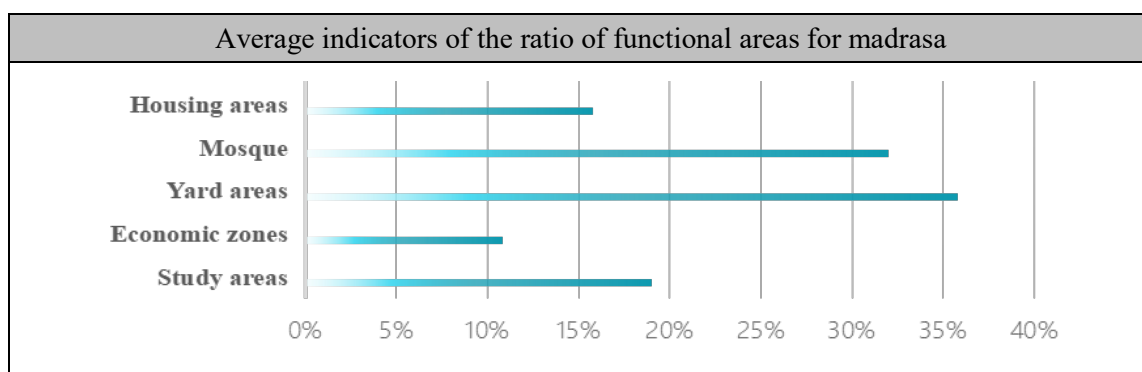
The second feature of social institutions for orphans in the Arab world is inclusive education and cohabitation in educational institutions for children left without parental care and children from full families who want to gain academic knowledge in the field of theology. Inclusiveness of education creates equal conditions for the disclosure of talents and opportunities of orphans and their desire for high results in the comprehension of sciences. Therefore, the madrasa building has a complex functional zoning (Table 5).

Table 5. Diagram of the ratio of areas of functional zones in madrasa complexes.



Among them are residential areas organized around courtyards, with separate boys' and girls' rooms. There is a developed economic zone that includes a dining area, kitchen, laundry facilities, and bathrooms. There is also an academic training area, where students receive various educational skills. An Arab apartment building is typically organized around a central courtyard, providing not only good ventilation for all rooms, but also facilitating communication between family members who may be separated by gender. This arrangement is maintained in madrasas. The enclosed courtyard becomes a social area where students can spend their leisure time away from school, under the supervision of older members. Mosque space occupies about 33% of the total area in madrasa complexes (Table 6).

Table 6. Average indicators of the ratio of functional areas for madrasa.



Each building has its own unique characteristics, but there are certain commonalities among them, as the mosque is frequented not only by students but also by members of the general public. Therefore, madrasa complexes often feature a spacious courtyard and an impressive mosque. This functional design of the complex helps instill in children the foundations of the culture of their country of origin, even if they were brought up without parental care.

Raising a child in an institutional setting involves not only ensuring their physical well-being and providing them with basic literacy skills, but also promoting their social development, instilling them with fundamental cultural and moral values, and helping them understand their identity. The influence of family life is mediated through the example set by parents, while the madrasa provides an environment where these values are actively promoted through daily interaction. Just as in industrial schools, students in madrasas participate in economic activities, allowing them to acquire essential life skills.

The third characteristic feature of the architecture of orphanages is the repetition of the planning structure of a traditional residential building. It is no coincidence that initially orphanages were located in adapted buildings of palaces or large apartment buildings, which were gradually converted into charitable institutions. The architecture of a traditional Syrian house is usually an enclosed space of living rooms oriented towards an inner courtyard with a pond or fountain (Table 7).

Table 7. Percentage ratio of the area of courtyards to the total building area of the complex.

Name	Educational, residential and utility areas along with the mosque	Courtyards
Al-Azhar Madrasa, Cairo, Egypt.	80%	20%
Al-Karaouine Madrasa complex, Fez, Morocco.	90%	10%
Ulugbek Madrasa Samarkand, Uzbekistan	80%	40%
Tillya Kari Madrasa Samarkand, Uzbekistan.	55%	45%
Sher dor Madrasa Samarkand, Uzbekistan	50%	50%
Al-Attarine Madrasa, Fez, Morocco	45%	55%

4. CONCLUSIONS

To improve the shading and ventilation in the living areas of the house, these were separated from the open courtyard by a gallery. This ensured that direct sunlight did not enter the windows of the rooms, while maintaining fresh air from the courtyard in each room. In an apartment complex, this not only provided climatic comfort, but also contributed to a sense of privacy within family life. Access to the living areas was only possible through the courtyard, allowing for communication with guests without the need to invite them into the sleeping areas. The spatial organization of a traditional Arabic apartment building is based on Islamic principles. This vernacular architecture incorporates all the wisdom of traditional practices that preserve the family lifestyle characteristic of the home [18]. This same architectural design can be found in orphanage complexes, where all functional areas are organized around an open courtyard.

If we consider the proportion of space occupied by the courtyard and the surrounding buildings, it is approximately 50-50. Depending on the climate, courtyards may be smaller and account for only 20% of the overall building area.

It is noteworthy that the apartment block archetype is replicated at the level of social welfare institutions. This traditional layout with an open courtyard where living and study spaces were located on two floors contributed not only to good air circulation in hot and arid climates. Such a planning solution provided conditions for the acquisition of the initial skills of socializing and communicating in a team, as the courtyard served as a location where all students could meet and interact. The bypass galleries, particularly on the second floor, functioned as a means of social monitoring and supervision of students.

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