



Original scientific paper

A Review of the Meaning of Home in Multi-Ethnic Settings

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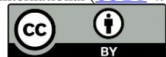
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ABSTRACT

This paper explores the meaning of home from multiple regions and the factors that influence the definition of home from multi-ethnic perspectives. A hypothesis derived that each ethnicity of a household practises cultural values and that reconfiguring physical spaces provides greater knowledge of their definition of home. This study employed a systematic review to gather the most relevant papers in the existing literature from the year 2000 to 2023, to address the gaps in knowledge in conceptualising the meaning of home in multi-ethnic settings. The findings respond to the hypothesis of this paper, that each household practises privacy and social boundaries in line with their belief systems and that reconfiguring physical space is part of homemaking tactics. This study outcome contributes to the development of a new conceptual framework that clarifies a comprehensive cause-effect relationship between key variables, ethnicity as the social aspect, built space as the physical aspect and practice as the personal or psychological aspect, resulting in a greater understanding of the meaning of home in multi-ethnic settings from three scenarios; the home as socio-spatial, psycho-spatial and emotive space entity.

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Highlights	Contribution to the field statement
<ul style="list-style-type: none"> - Elucidate the interweaving relationship between the disciplines of sociology, psychology, emotions, architecture and urbanism. - Introduce a new framework as a guide to investigating human intervention in the transformability of spaces and physical settings. - The outcome of the systematic review responds to the hypothesis of this paper that each household practises cultural values, privacy and social boundaries in line with their belief systems and that reconfiguring a physical space defines the meaning of home. 	<p>The primary contribution of this article to academia is the development of a new conceptual framework that synthesizes the meaning of home in multi-ethnic settings, incorporating ethnicity, home practice, and physical spaces. This interdisciplinary framework is essential for understanding how cultural values and privacy influence individuals' definitions of home, particularly in contemporary housing design and policy. Additionally, the article highlights the importance of examining research methods and tools and acknowledges the role of digital spaces in redefining the meaning of 'home' in today's world.</p>

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1. Introduction

In the context of architecture and urbanism, a physical home or a house is an architectural typology that provides shelter and protection for the members of households to perform their daily domestic activities (Cuerdo-Vilches et al., 2020; Özçetin & Rottmann, 2022). A house is a fundamental aspect of human life and provides provisions to support basic physical survival needs (Muhammad Koderi et al., 2020). In socio-economic research, ownership of a house usually indicates an individual's living standard, status and social standing (Mohan & Twigg, 2007). Functionally, a house stands as a tangible structure that demarcates distinct spatial zones within which household members operate (Hu, 2008). One of the fundamental objectives of house design strategies is to differentiate between public and private areas (Hu, 2008; Rahim & Hashim, 2012). In essence, a house assumes the role of a 'human habitat' as articulated by Lefebvre (1991, p. 12).

Phenomenological inquiry further elucidates the notion of inhabiting a space or dwelling, drawing parallels to the scholarship of Heidegger (Handel, 2019), who forged connections between architectural concepts, dwelling, and the idea of home. Heidegger posited that 'We do not dwell because we have built, but we build and have built because we dwell, that is, because we are dwellers' (Heidegger, 2001, p. 146). Throughout the early stages of human history, when individuals sought transient safety at specific locations while also migrating to meet their survival needs, dwelling was inherently transient. However, as human settlements became more permanent, the notion of 'home' underwent an evolutionary transformation (Easthope, 2004; Özçetin & Rottmann, 2022).

Crucially, the concept of home transcends its physical permanence, expanding to encompass the constructive interpersonal relationships crucial for human well-being (Werner et al., 1992; Morrison, 2013; Al-Tarazi, 2021). Home assumes a central role as a social setting for establishing and nurturing interpersonal bonds among household members, as well as fostering friendships with neighbours and guests (Werner, 1987, p. 170).

The interaction between people (individually or in groups), setting (physical home) and time (linear or cyclical) (Case, 1996), expressed the need for psychological comfort, social interactions, spatial attachment and recognition (Abu-Ghazze, 2000; Rioux et al., 2017; Rosbrook & Schweitzer, 2010). Consequently, the field of domestic architecture assumes the role of a symbol, reflecting identity and cultural expression (Abdelmonem & Selim, 2012; Vale, 1999; Woodward, 2003). Nonetheless, within the context of domestic architectural evolution amid globalisation, the construction of physical home or houses becomes substantially influenced by factors such as construction efficiency, cost considerations, political agendas, and the representational identity of corporate entities. This emphasis on practical considerations often diminishes the attention afforded to the profound significance of the concept of home and its suitability for domestic practice (Lah et al., 2015; Mallett, 2004; Samanani & Lenhard, 2019; Ureta, 2007).

Several international case studies have unequivocally exemplified that contemporary housing, particularly in the form of row houses, tends to adopt a standardised, generic approach to housing design. This approach, however, gradually erodes the socio-cultural practices of indigenous populations, as social and personal needs inherently vary across ethnicities (Abed et al., 2022; Al-Mohannadi et al., 2023; Al-Thahab, 2016; Suryadi et al., 2022). These issues, with global ramifications, have necessitated adaptation and appropriation strategies within the physical dwelling unit to facilitate sustainable living for its occupants (Abu Bakar et al., 2016; Al-Thahab, 2016; Mackay & Perkins, 2017; Ureta, 2007). It is crucial to recognise that a house, considered solely as a physical structure, can transcend its mere physicality and evolve into a 'home' over time through experiences and acts of appropriation (Abdelmonem & Selim, 2012; Aziz & Ahmad, 2012; Graham et al., 2015; Samanani & Lenhard, 2019).

In the practice of everyday life (Certeau, 1984), the dynamism of practices may influence the physical configuration of spaces: constructing an appropriate domestic space over time in response to personal

and social needs can be perceived as a dynamic homemaking 'tactic' (Özçetin & Rottmann, 2022). A home reflects the culture, social convention and values, manifested in people's habits, practices and

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