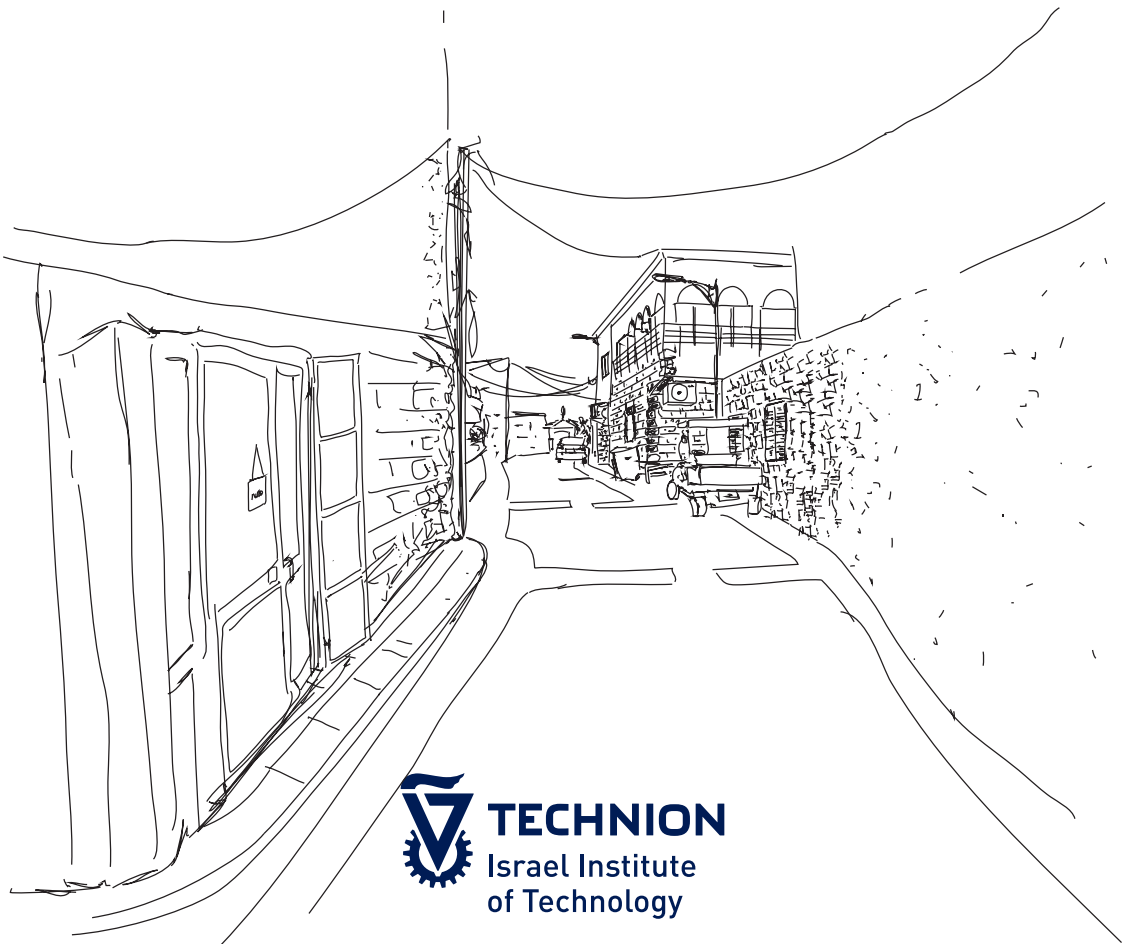


Kfar Kama

Everyday Roots

Sofi Shoken



TECHNION
Israel Institute
of Technology

Everyday Roots

Reviving Circassian Identity in the Present to Shape the Future: Through Urban Design Integrating Tradition into Public Spaces contemporary life.

Sofi Shoken

Final Project

Urban Design Studio 2025

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Research Seminar

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Architecture and Town Planning Program

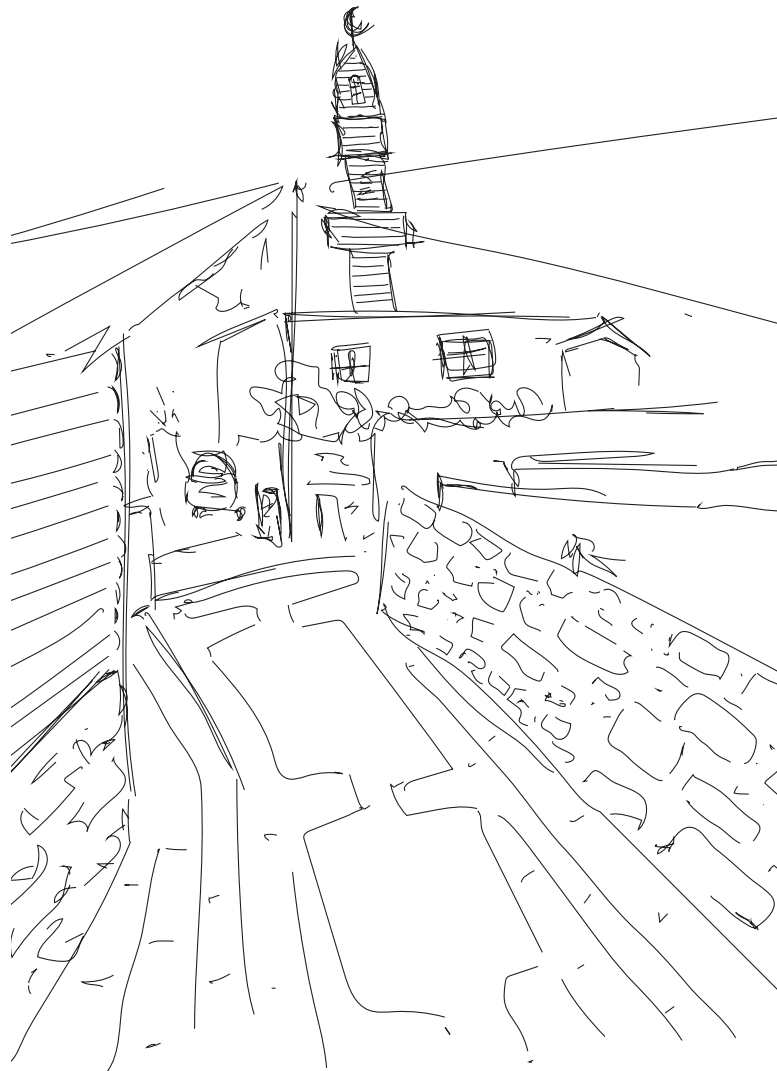
Faculty of Architecture and Town Planning, Technion



**Faculty of
Architecture and Town Planning**

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In grandpants' yard

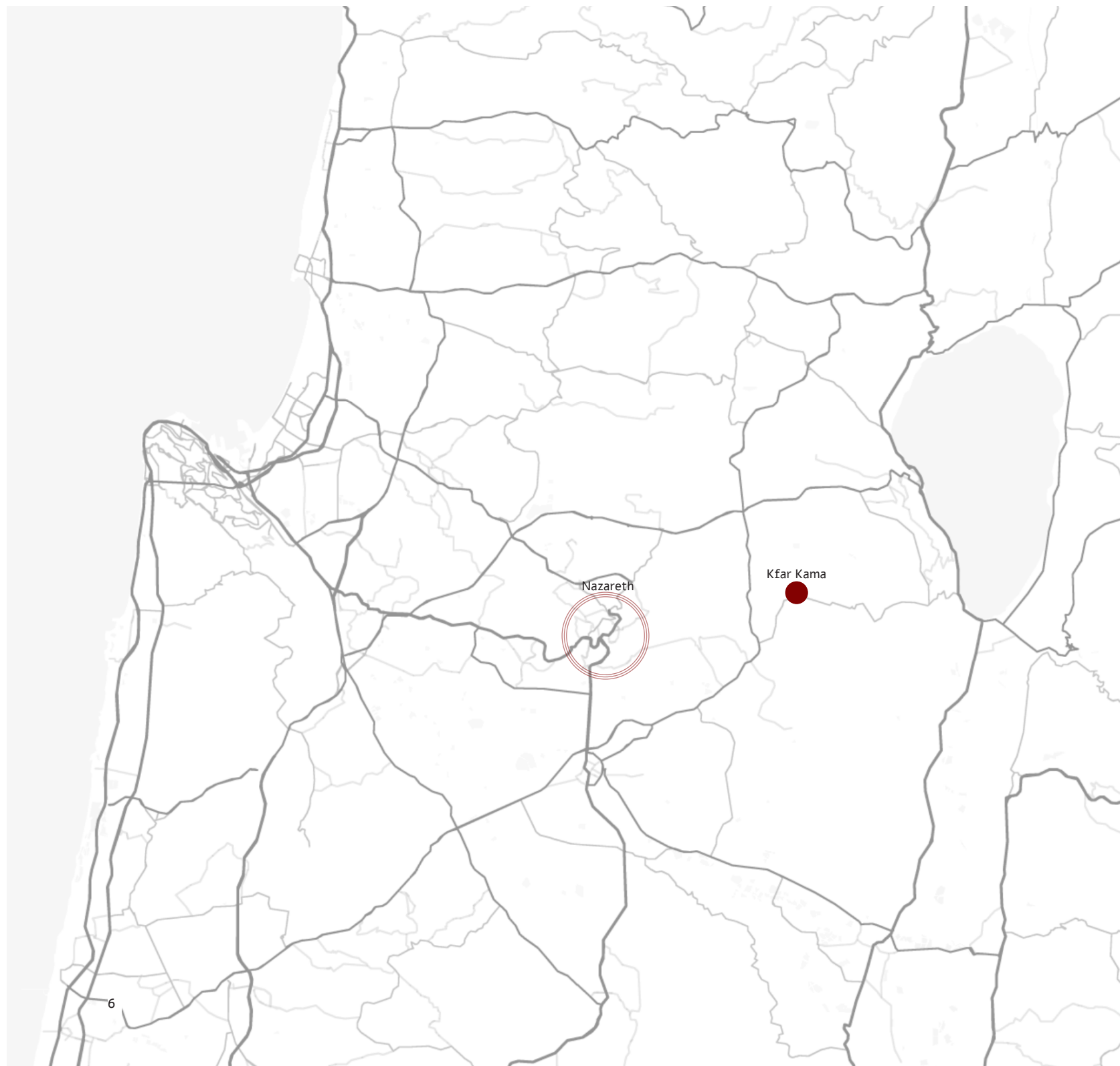
Since childhood, I've been visiting my relatives in Kfar Kama village, and as a circassian who grew up in a town, forming friendships with kids in my age in the village was always a struggle. Despite my parents' efforts to integrate my siblings and I into various village activities, such as summer camps, the friendships we managed to build quickly faded away.

Today, as an architect reflecting on those experiences, I came to a realization that the village is till today lacks spaces where children, teenagers and adults can meet and strengthen thier friendships.

Spending time in my grandmother's house, meeting in the backyard or aimlessly driving around the village are the proposed options for spending time.

A phenomenon among many social necessities that the tradional village cannot provides in todays modern times.

This project is an opportunity to explore past and present ways of life in the village by analyzing the topologies of public spaces- spatial elements that shaped the social life in the village till today. It suggests a possibility for a future in which the village can successfully develop and meet the contemporary needs of its residents, while preserving its unique identity. **Offering the residents a new experience within their familiar space.**



Kfar Kama a circassian vil-
lage located in the lower
galilee on route 767.

Introduction

The project examines the built and open spaces and the development pattern of the Circassian village in the Lower Galilee – Kfar Kama ever since the village was established, focusing on the factors that have shaped its public and social spaces.

Kfar Kama was founded by Circassian settlers in 1867 on the ruins of a Byzantine village on Ottoman Empire lands, following the war with the Russian Empire in 1864. The village began with a few houses clustered around the mosque and gradually expanded over the years, evolving alongside the Israeli–Palestinian conflict while maintaining Circassian cultural traditions.

The Adyghe Khabze—a set of ethical and social laws that continue to guide Circassian society—formed the foundation of the village community and shaped the village’s architectural layout: houses were built closely together, forming an external wall while maintaining gaps to respect each family’s personal space. Each home included a Khachesh (guesthouse) and a shared inner courtyard for agricultural and household use.

Today, physical remnants of traditional houses can still be seen in the village’s historic core. Some inhabited by village elders and some abandoned and ruined, serving as

hidden gathering spots for village youth.

The building in the village is becoming more modern and Israeli-style. The village is expanding in ring-like pattern of private lands, where each new nuclear family builds a single-family home, gradually distancing from the core in pursuit of individual needs.

Meanwhile, the community’s social needs are being neglected and find no expression in the village’s evolving fabric. This shift, if left unaddressed, could lead to further spatial expansion, distancing residents from the historic core and damaging Kfar Kama’s unique identity.

The village has reached another stage where modernization is changing the rules of the game and bringing new challenges. The renewed community has new needs, and the traditional village needs to readjust itself to contemporary needs.

There’s a need to preserve identity and culture **against** the necessity of adapting the physical space to the community’s new needs. A conflict many of the small traditional evolving villages face, in Israel and Circassian settlements in particular around the world.

This raises a fundamental question: **How can the traditional village evolve to meet the new needs of its community while preserving its distinct cultural identity?**



Historical Background

Focusing on the village's development and social changes within the years.

Exile from the Homeland

Following the war with the Russian Empire between 1800–1864, the Circassians were settled by the Sultan within the Ottoman Empire, mainly in the Middle East across three countries: Turkey, the Kingdom of Jordan, and Syria in the Golan Heights. Towards the end of the 19th century, three main villages were established within the borders of present-day Israel:

1–Rehaniya village in the Upper Galilee, north of Safed (1869).
2–Kfar Kama in the Lower Galilee beside the Kfar Tavor–Kinneret road (1876).
3–Khirbet Circass in Samaria near Karkur (1884) which did not survive due to the devastating spread of malaria in the area.¹

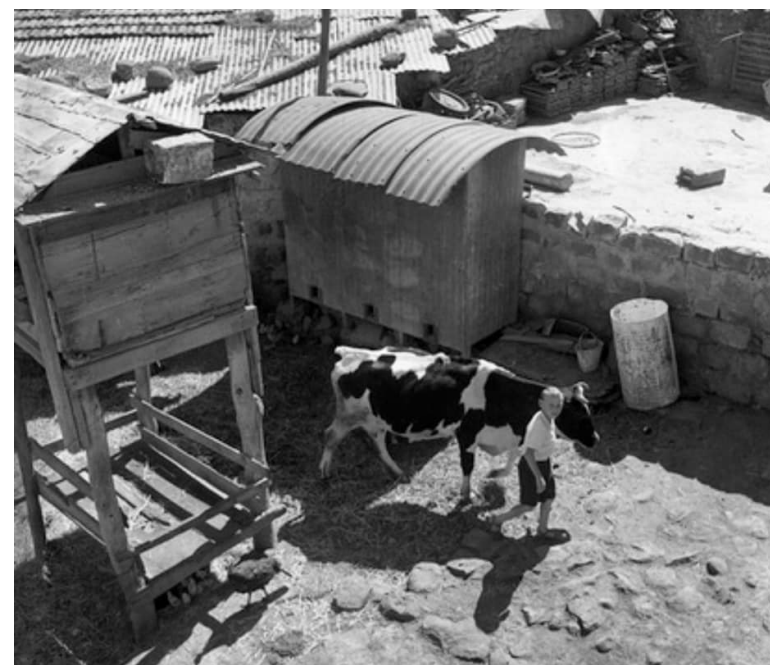
Kfar Kama

Kfar Kama was founded by Circassian settlers in 1876 on the ruins of a Byzantine village on within Ottoman territory, following the war with the Russian Empire in 1864. Members of the Shapsug tribe (one of the 12 Circassian tribes) settled beside the Kfar Tavor–Kinneret road near water wells. The village started with

¹ אורי שטנדל, צרקסים בישראל 1973

several houses around a mosque and developed slowly over the years parallel to historical events occurring around while maintaining Circassian cultural customs.

When settling, the Circassians built their houses close together like a stone wall around the mosque at the center, as protection against expected attacks from neighboring village residents. On agricultural lands, the Circassians tried to adapt to a settled lifestyle contrary to their nomadic ways, focusing on raising cattle herds and cultivating their plots.²



² אורי שטנדל, צרקסים בישראל 1973

During the Mandate Period

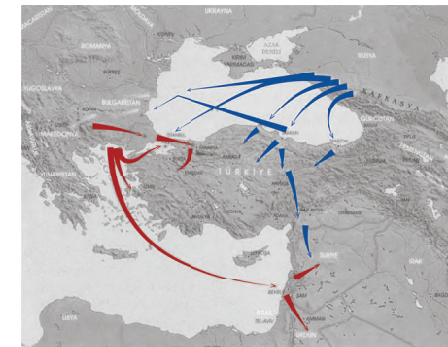
During the Mandate period, the employment focused mainly on intensive agriculture, and the village began to prosper economically. Also, the village was exposed to opposing influences– on one side Nazareth city and neighboring Arab villages, and on the other side influence from growing Jewish settlements like Ilaniya (1899) and Yavniel (1902). Nevertheless, despite external environmental influences, the Circassians maintained their identity.

State Establishment

In 1948, during Operation Dekel, the Lower Galilee came under Israeli control. Many Circassians from Kfar Kama joined the IDF. Over time, the younger generation integrated into Israeli society, seeking higher education and employment outside the village.

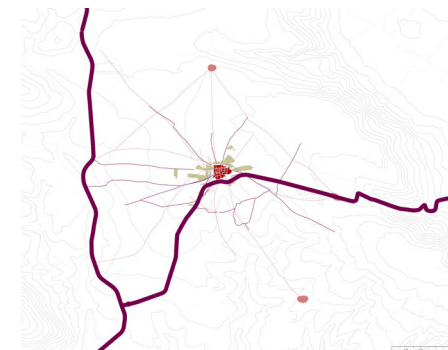
Despite these changes, a national revival emerged among Circassian youth, leading to renewed interest in their language, traditions, and history. An internal conflict between the desire to assimilate into the surrounding society and the effort to preserve national identity.³

3 אורי שטנדל, צרקסים בישראל 1973



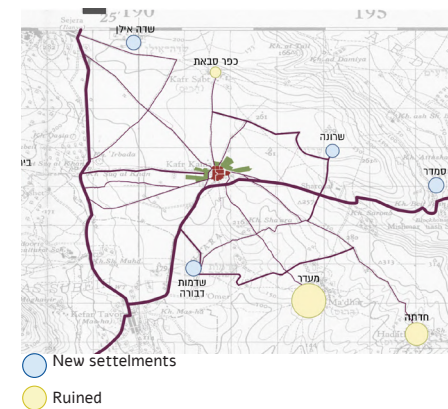
1864

The exile of the Circassian people from their homeland in the Caucasus after the war with the Russian Empire in 1864.



1878

Circassians settled along the road from Kfar Tavor to the Sea of Galilee.



1958

After 1948, the social environment changed – some Arab villages were abandoned, while new settlements emerged. Despite these shifts, the village residents adapted while strengthening their identity for future development.

The houses were built from basalt stone with red Marseille-style tiled roofs. The mosque, with its square minaret, stood at the center of the village. In the 1960s and 1970s, new residential neighborhoods were constructed around the historical core. The newer brick houses, arranged in rows, contrasted with the traditional architecture of the village, reflecting a shift towards modernity.³



3 אורי שטנדל, צרקסים בישראל 1973

Within the first ring of development, infrastructure improvements began, and several public institutions were established, including a Clalit Health Services clinic, a maternal and child health center, school expansions, and new cultural and religious facilities. The mosque was renovated, a professional community club for girls opened in 1964, in 1965 a culture club opened serving as a meeting point for youth, football fields (p.33/34). The streets became a key meeting place where villagers would gather and converse.⁴



5 אורי שטנדל, צרקסים בישראל 1973

Conservation vs Regeneration

The tension between conservation and regeneration lies at the heart of cultural and architectural discourse.

While conservation seeks to protect and preserve heritage—often maintaining structures, traditions, and historical narratives as they were—regeneration aims to adapt, evolve, and breathe new life into them. This conflict is particularly evident in places like Kfar Kama, where the challenge is not only to safeguard Circassian identity but also to ensure its relevance in a rapidly changing world. Can a culture survive purely through conservation, or must it be reinterpreted to thrive?

This chapter explores the delicate balance between these two forces, their significance, and how they shape the future of heritage within my research.

Conservation

Adyghe Khabze

It all begins with **Adyghe Khabze**. The word **Adyghe** means “person of virtue” and **Xabze** refers to the traditional way a Circassian is expected to behave. A set of laws that continue to guide Circassian society—formed the foundation of the village community, which is expressed in each individual’s way of life, tight socialization, and clear framework: to respect, protect, guard, and welcome guests. This was also reflected in the village’s architectural layout: houses were built closely together, forming a protection wall while maintaining gaps to respect each family’s personal space.⁶

Circassian Architecture

Circassian architecture is distinct, with unique structures that still stand today as a bridge to the past. These buildings are vital to preserving cultural identity, connecting present generations to their heritage and traditions.

Historically, generations of Circassians were subject to various types and forces of movements, including forced migration and colonisation, causing changes in the feature of the Circassian village “Aul” and the Circassian dwelling “Adyghe Wuna”⁷. For safety reasons, Circassian settlements were unstable meaning buildings that

⁶ https://blog.nli.org.il/en/hoi_circassians-in-israel

⁷ Indigenous Architecture in motion, narratives of circassian architecture of Adyghe people p62

can be disassembled and taken away when necessary. As mentioned in a modern ironic Kabarda saying: *“Who does not know what to do [that]? It is like disassembling and reassembling the house”*

The Circassian livelihood revolved around the smaller community of the “Aul” (village), with changing layouts from a circle shaped made from houses next to each other to a cluster of houses each with a land, all surrounded by fence.⁸

The traditional Circassian estate consisted of up to 15 dwellings enclosed by a wattle fence. It featured three separate courtyards: a residential area with living quarters, a farmyard for grain production, and a vegetable garden with livestock shelters, stables, and storage. A guest house was typically located near the main family building to honor visitors.⁹ As solidarity within Circassian society was highly revered, friends, neighbors and family members would help at the construction of the building.

“Adyghe Wuna” in a shape of a long rectangle divided to two main chambers, one as a kitchen and living area and the second as a bedroom. the wall made from clay and a steep roof supported by wooden beams, and a front porch underlining the entrance. a fireplace located in the kitchen at the end of the chamber houses were built

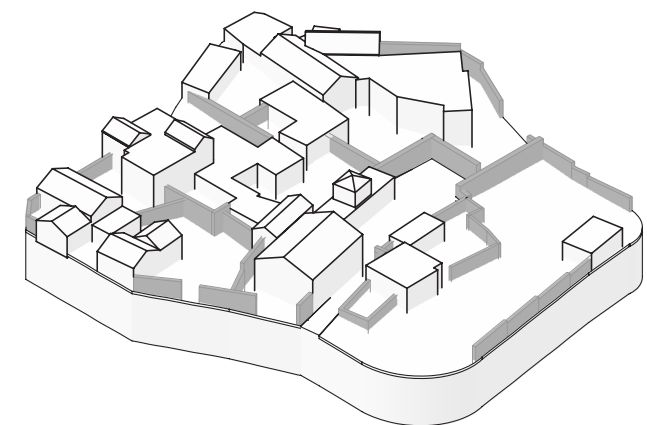
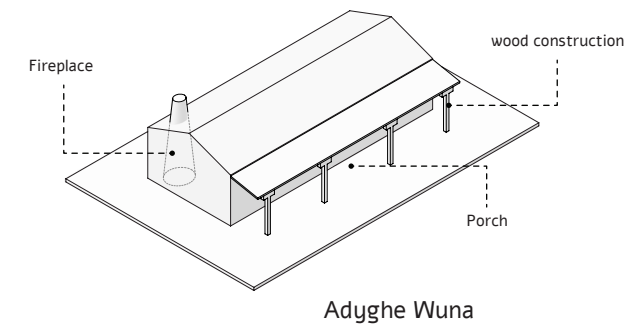
^{8,9} Indigenous Architecture in motion, narratives of circassian architecture of Adyghe people P68–71

according to Circassian societies needs and social standards, customs were the driving factor for architectural design.¹⁰

The fireplace, the wood construction of the roof, the rectangular layout and the general structure of the village are ethnically defining elements of the Circassian vernacular architecture. They represent a tangible form of culture that was created through intangible skills and traditions and was, passed on through generations, emigrating with Circassians from the Caucasus to the Middle East.

In the village Kfar Kama these key elements of the circassian "wuna" are still existing. upon coming and building the village, the settlers used local material presented in the area "basalt stone". Black stone which firmly preserved the intangible tradition standing in the core village making it a possible journey to the past representing strength and culture of Indigenous people who survived exile from homeland.

¹⁰ Indigenous Architecture in motion, narratives of circassian architecture of Adyghe people P69





Regeneration

As a Necessity

As societies evolve, so do the needs and aspirations of each new generation. The rapid pace of technological advancements, shifting social dynamics, and environmental challenges demand a continuous process of renewal and adaptation. Regeneration—whether in culture, architecture, or urban planning—is not merely an option but a necessity to ensure that communities remain vibrant, functional, and relevant.

The younger generation faces challenges distinct from those of the past. They seek environments that foster connectivity, and innovation while still maintaining a sense of identity and heritage.

Needs of the new generation in Kfar Kama:

- The need for recreational spaces for young people, mothers, students, and remote workers within the village.
- The need for available housing for young couples and families with limited land.
- The need to create a safe space that encourages walkability in the village.
- The need to preserve identity, learn about history, and make it accessible to future generations.

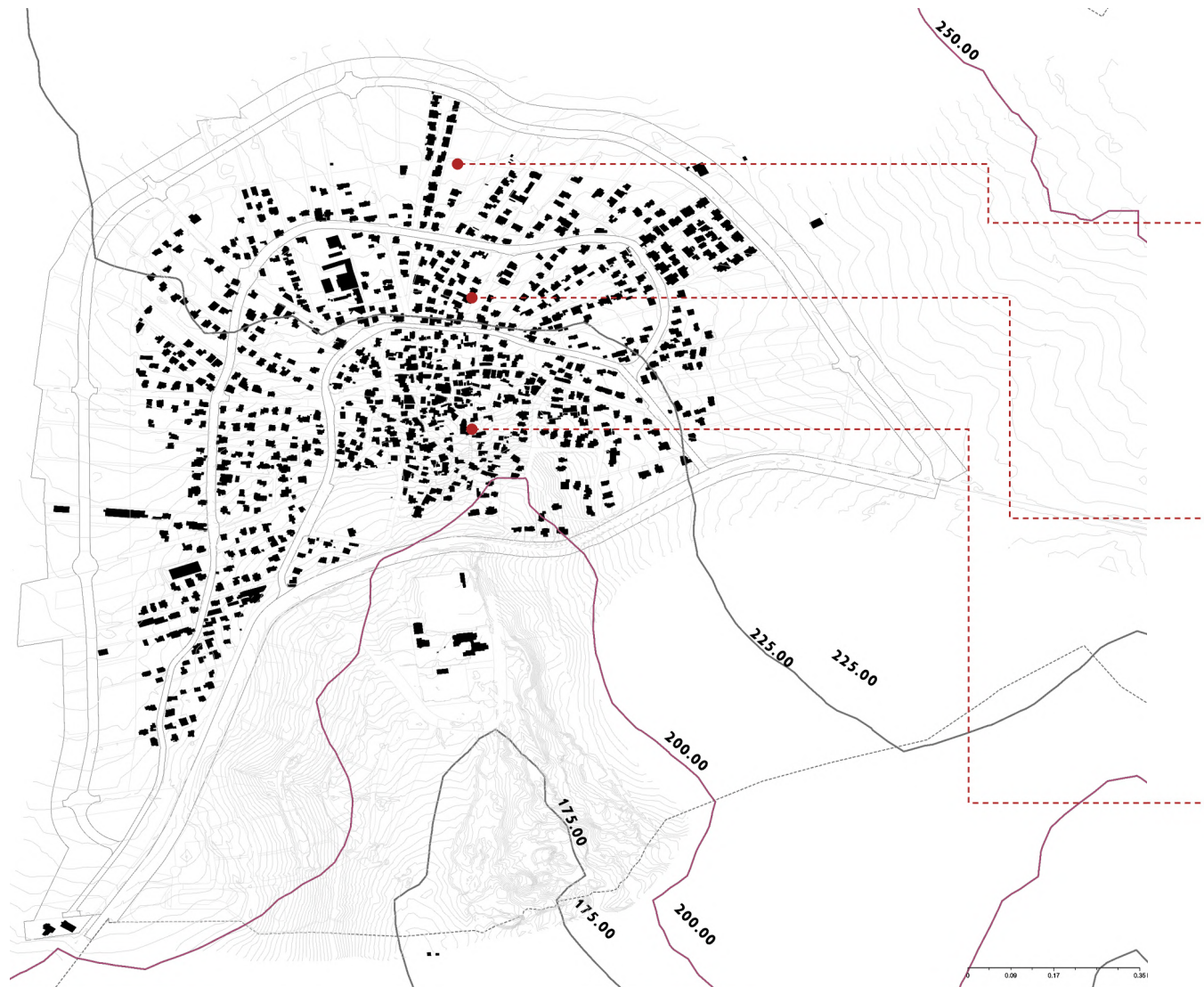
In these days Kfar kama continues to expand in rings pattern. In accordance to the village's future master plan, a third ring is proposed along with additional expansions on the southern side, beyond Road 767. Most of the building consists of private homes built on former agricultural land that has been changed for residential use.

The renewing community in the village has new needs, influenced by exposure to external environments and a desire to assimilate into them. Residents are distancing themselves from the historic core, opting for a new lifestyle in pursuit of personal aspirations. For convenience and privacy, they choose to build modern homes on their private land, for Employment opportunities work outside the village, and as for leisure activities take place in nearby cities.

As a result, the building process is becoming increasingly modern and aligned with broader Israeli architectural trends. Building according to rules and limitations that produce generic houses and generic neighborhoods with almost no reference to the unique cultural identity of the Circassian heritage.

Physical Characteristics

Changes in building fabrics



Building fabric in historic core | dense and more organic



Building fabric within the first ring | building combines traditional and new



Building fabric within the second ring | new modern building

Regeneration

Lack of Public Spaces

One of the most pressing issues facing modern communities is the lack of public spaces, which are essential for fostering social interaction, cultural exchange, and communal well-being. Unlike past generations, who may have gathered in traditional courtyards or open marketplaces, today's urbanized environments often lack inclusive, accessible spaces where people can connect.

having a place that enables connections with people or just to be in outside of the house is a basic need which should be available even in a small villages. Public spaces provide opportunities for people to meet, connect, and build relationships. Gehl argues that "Life takes place on foot. It is important that all meaningful social activities, intense experiences, conversations, and caresses take place when people are standing, sitting, lying down, or walking. One can catch a brief glimpse of others from a car or from a train window, but life takes place on foot. Only 'on foot' does a situation function as a meaningful opportunity for contact and information in which the individual is at ease and able to take time to experience, pause, or become involved."¹¹

¹¹ Life Between Buildings: Using Public Space p73

However, in the evolving new fabric that mentioned before, there is no appropriate space which can enable the creation of spontaneous interaction between the residents such as gathering or kids playing.

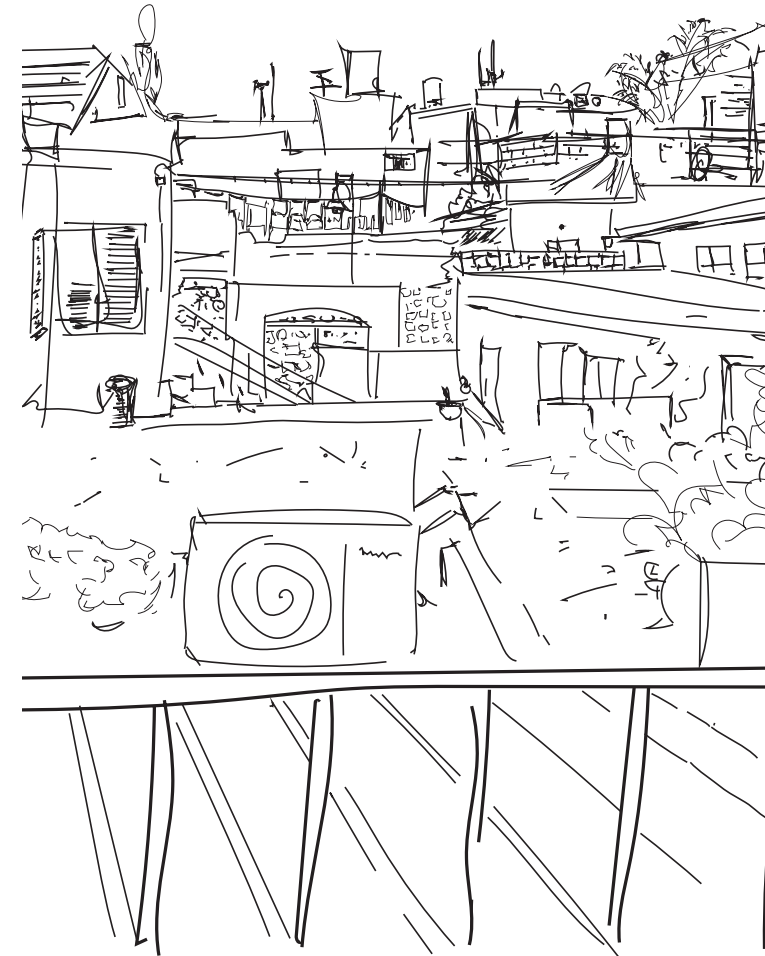
Conservation vs Regeneration

Exposing the flaws

Although expansion and development is important for the village's growth, conservation should be considered and highly evaluated especially in Kfar Kama in which heritage and history remains strongly visible. The expansion is happening without addressing the problem "lack in public spaces" and ignoring new necessities like having a residential building for young married couples. This happens on agricultural lands, keeping the spaces between the basalet walls empty of activity and a no interest to the residents, once central to the lives of past generations, no longer serves the needs of current residents.

They choose to build new houses far from the core village, developing a new fabric of private houses on private lands that has no space for a creation of public place or even an atmosphere inviting people to gather and making it public.

These subtle changes, may not be noticeable today but will likely have a big impact on the village's future, residents distancing from the historic core will be damaging Kfar Kama's unique identity and eventually losing their own identity as Circassians, a minority that survived till today.





Kfar Kama | Today
Govmap



Kfar Kama | Hypothetically in
30 years

Methodology

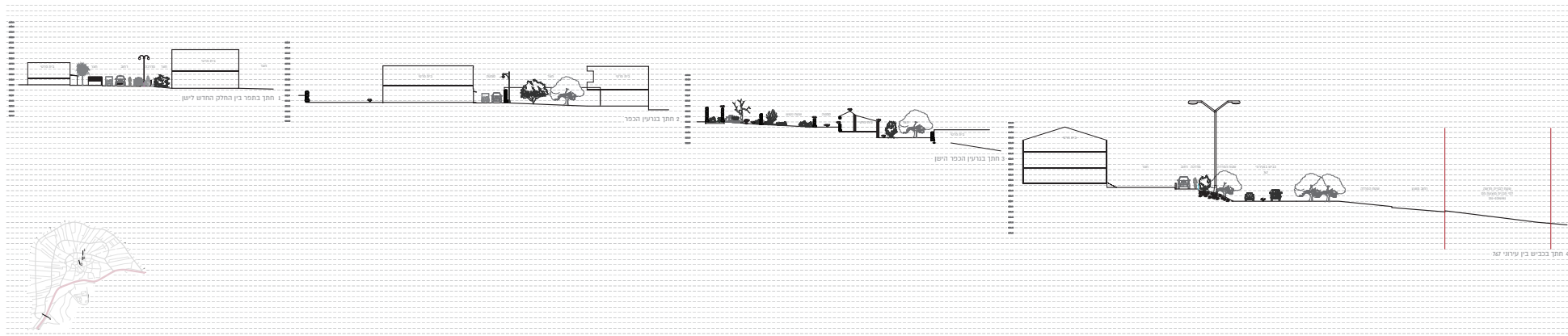
The study aims to identify strategies that allow for sustainable growth while maintaining cultural heritage. The methodology is structured as follows:

- **Mapping and Spatial Analysis:** Utilization of GIS mapping, masterplans and urban morphology studies to visualize patterns of growth and identify areas of cultural significance.
- **Field Surveys and Observations:** Survey conduction and documentation of architectural elements, programa in the village, and daily life interactions to assess how tradition is integrated into contemporary urban life.
- **Public Space Development:** Identifying ways to integrate public spaces that foster community engagement and cultural continuity.

- **Sustainable Expansion Models:** Proposing planning frameworks that allow for growth without erasing the village's historical and cultural essence.

By applying this methodology, the research aims to offer a framework that not only safeguards Kfar Kama's unique Circassian heritage but also enables its evolution into a vibrant and sustainable future.

This methodology can be adapted to other case studies on urban expansion and cultural preservation, with adjustments for context. The historical overview, community engagement, and spatial analysis should align with the site's unique characteristics. Additionally, policy reviews must reflect local planning and heritage regulations. With these refinements, the framework remains effective across different settings.



Mapping and Spatial Analysis

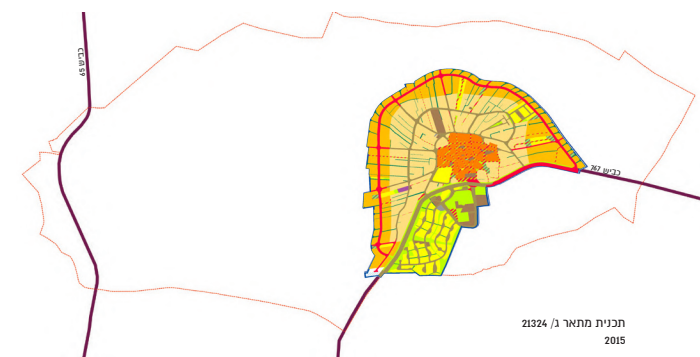
Analysis through Masterplans

The evolution of the village has been examined through an analysis of successive masterplans spanning several decades. Historically, government-led expansion plans were conceived from a top-down perspective, prioritizing land allocation over the preservation of the existing urban fabric and consideration of residents' needs. These plans primarily aimed to distribute inherited lands among villagers.

The first approved masterplan, in 1980, categorized areas into three main types: blue for the existing built fabric, red for public buildings, and orange for new private residential development. The 2001 masterplan introduced northern expansion and a new roadway but retained the same color-coded framework, indicating continuity in land allocation strategies.

The most recent masterplan, approved in 2015, incorporated a peripheral ring and converted some agricultural land to residential use. Minor expansions for public functions were proposed, including a new southern neighborhood.

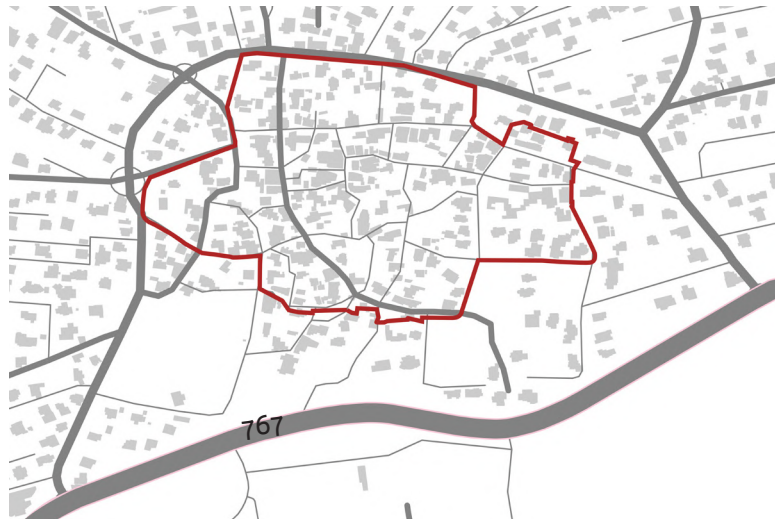
Overall, these plans consistently prioritize private residential development over public space provision, revealing a limited focus on communal needs.



Mapping and Spatial Analysis

Conservation appendix

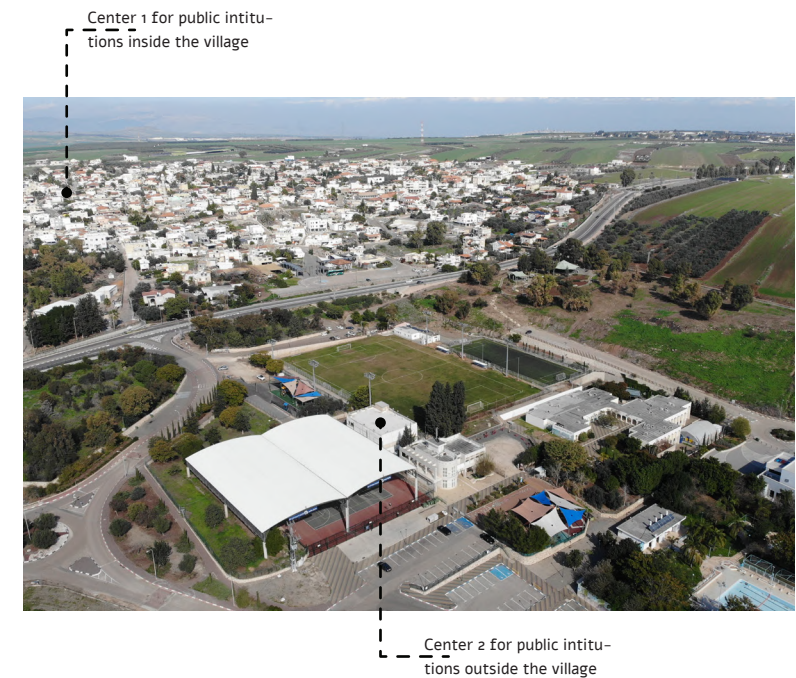
Conservation area boundary in the village Kfar Kama, according to "Conservation appendix" a document made by Dr. Corina Segal in 2014 highlighting an area of high conservation importance that requires careful consideration.



Field Surveys and Observations

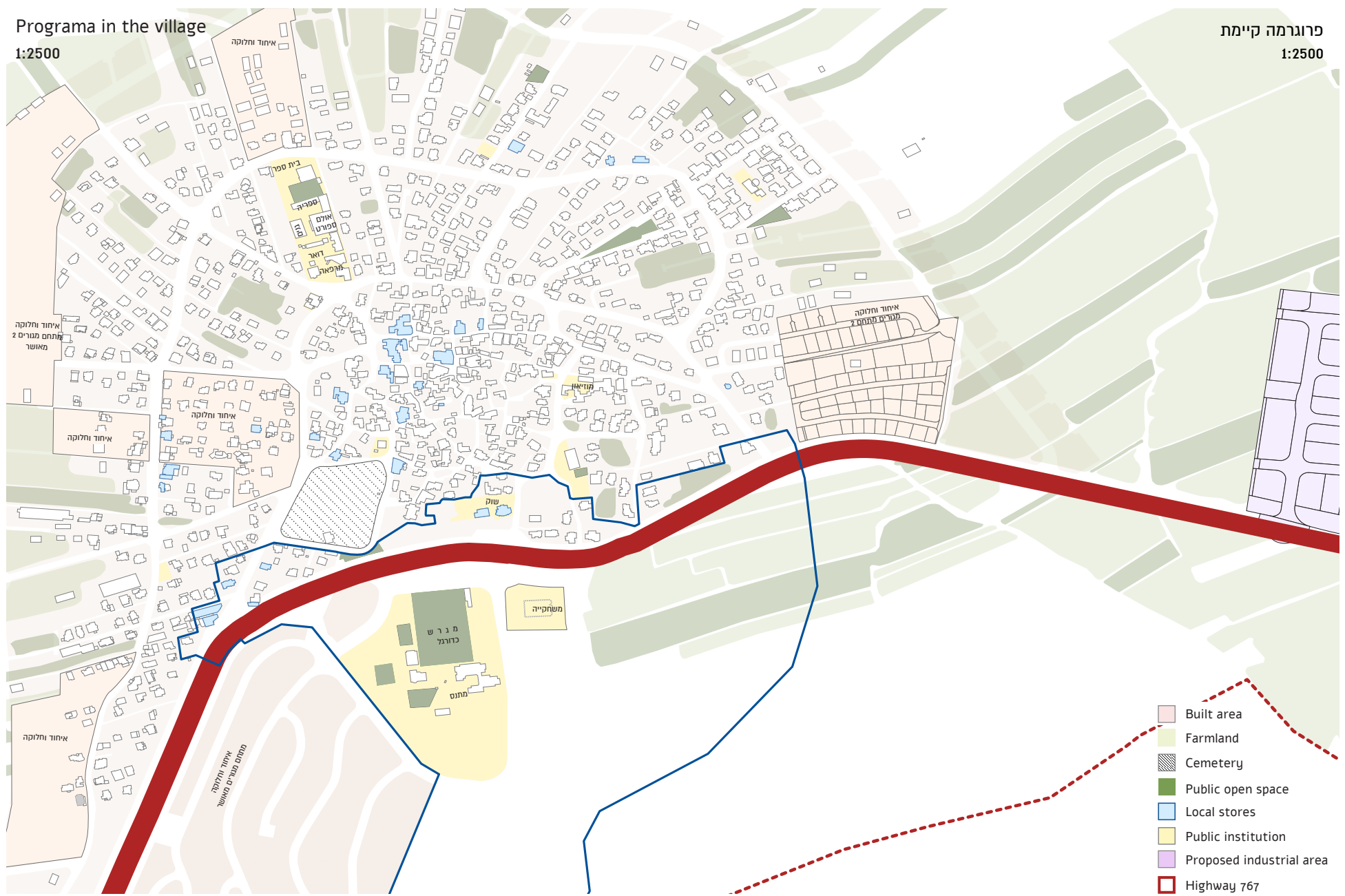
Programa in the village

there are two main center for public intitutions in Kfar Kama. one is inside the village containing education-al healthcare facilitiesand, the other outside the village across route 767, cointaining educational institutions and community sports center. Some small businesses have been established, along with a new middle school and a cultural center. Despite these developments, there remains a significant lack of public spaces for leisure within the village.



Programa in the village

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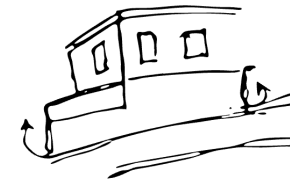
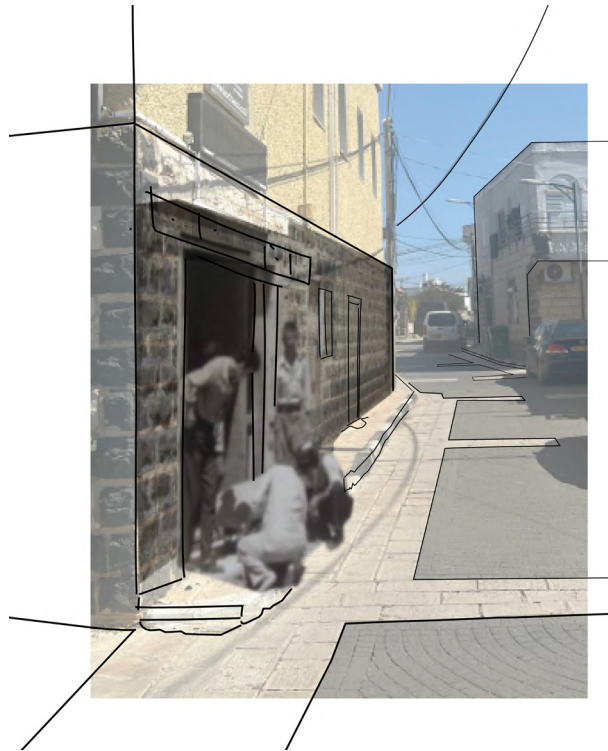
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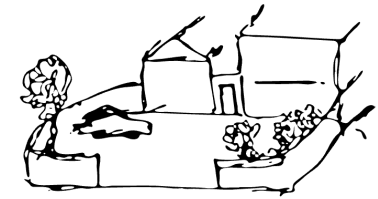
Field Surveys and Observations

Documentation of architectural elements

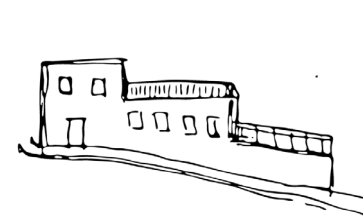
Understanding the villagers way of living in the village from examining the spaces they live within. The transition from public to private areas, the configuration of inner courtyards, and entrances to private residences are fundamental spatial elements that have historically structured daily life. Such elements have contributed to maintaining the character and coherence of the old village, ensuring that traditional patterns of habitation and community interaction persist to the present day



Private and hidden intrance behind the fence



A shared yard



Stone walls as fences along the natural topography



An entrance on a higher level



Private and hidden intrance through the yard



Fence and a gate turning into a wall of a house

Field Surveys and Observations

Survey

Architecture that prioritizes human scale and interaction is not only more sustainable but also essential for preserving cultural identity in a rapidly changing world. As Jan Gehl states, *'Only architecture that considers human scale and interaction will last.'*

In order to recognize the necessary changes that has to be done, we must understand the needs of the new generation, and the ways they spend in their daily lives.

I conducted a survey asking the people who live in the village about their needs as a community, to share their ideas, and in general to get an image of the situation in the village.

In my survey, 250 people participated, with the majority aged between 20 and 40. Each respondent shared their perspective on what is missing in public spaces and suggested examples of what could be added.

Questions:

1. What mode of transportation do you prefer to use within the village?
2. Would you like to walk more?
3. As residents, do you spend leisure time within the village (outside your home)? If yes, where do you usually spend your time?
4. Do you travel to these places by car, golf cart, or on foot?
5. Do you frequently go outside the village for leisure activities (more than twice a week)?
6. Would you like to have more recreational places within the village? If yes, please provide examples.
7. Would you like an easier and more convenient way to reach the community center area?
8. I have noticed a shortage of housing units—would you like to have an apartment building in the village?
9. For those who work from home on some days, would you like to have a co-working space like WeWork?
10. Do you want to stay in the village, or are you considering moving out?
11. If you are thinking of leaving the village, would you stay if the situation were different?

Results:

1. Transportation

Own:

Use:



78.9%

70.2%

30.1%

68.4%

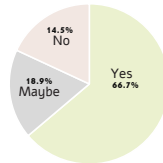
52.8%

40.0%

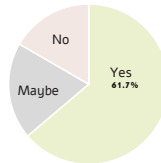
6.4%

2.8%

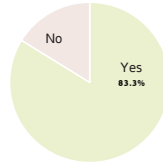
2. Need to walk more



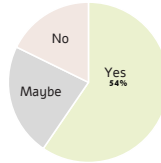
7. Need for easier way to reach the community center area



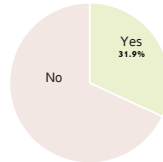
3. Leisure inside the village



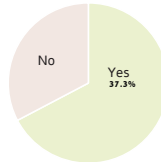
8. Need for apartment building



5. Leisure outside the village



9. Need for co-working space



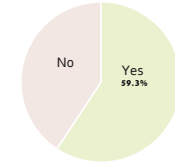
3. Leisure inside the village

In farmlands	40%
Walking	12.4%
At a friend's	28.8%
Community sports center	14.8%
Soccer field	4%
Restaurant	3.6%
Coffee shop	3.2%
Park	31.2%
Backyard	6.4%
With the family	14%
Endlessly driving	4%
Third ring	3.6%



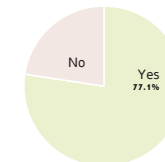
6. Need for more recreational places.

Examples for more recreational places within the village.

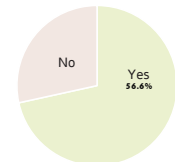


1. Cinema/Theater for performances.
2. More cafés, restaurants, and coffee carts.
3. More playgrounds, greenery and landscaped areas for sitting located near residential areas.
4. A promenade with fountains and greenery.
5. Not necessarily for leisure, but a quiet space similar to the youth center, where more people can study.
6. Sports trails-Safe walking, running, and cycling paths with lighting.
7. Indoor play area (Gymboree) for children.
8. Intimate seating areas.
9. Spaces for social bonding.
10. A shopping complex or stores similar to those found in commercial centers
11. A country club
12. Parks with seating areas and viewpoints overlooking the village.
13. A women's café and a women's club with activities.
14. Workshops and activities for young people
15. A plant nursery
16. More recreational spaces for children and families
17. A local factory
18. Spaces where everyone feels welcome, whether it's a cinema, a snooker club, or a bowling alley.

10. stay in the village



11. In case of wanting to leave would you stay if the situation were different?



Intervention

Whereas until today all suggested plans have primarily focused on housing density and the allocation of land for private residential use, my project seeks to propose a new vision that responds to the needs of the community—particularly those of the younger generation—by offering a design that emphasizes the importance of public and social spaces as key elements of placemaking and cultural resilience.

The project aims to bridge the existing gap by creating a connection between the northern and southern parts of the village, and to encourage development in the southern area, which part of it is destined to become a populated neighborhood with new housing. In doing so, it aspires to transform Highway 767 from an intercity road into an urban street—a central pedestrian axis that reconnects residents to their traditions and their past, while simultaneously offering a renewed experience within a familiar part of the village.

The proposed design in the new neighborhood will serve as a complementary extension to the existing urban fabric, with a spatial form that aspires to provide the same spatial qualities found in the historic core. Basing on an analysis of the physical characteristics of the private and public realms, including materiality, street sections, passages

and access routes. These, integrated with the needs of the new generation and their new way of life inside the village.



Sustainable Expansion Models

Three expansion models were evaluated:

The first model is impractical, as Road 767 is an intercity route to Tiberias and serves as a main access point for residents and tourists, contributing significantly to the village's economy.

The second model, which integrates the road into the historical village, could strengthen connections and slow traffic. However, it is not feasible due to the need to preserve heritage buildings.

The third model was selected. By adding a traffic circle and an additional detour, it establishes a clearer and more efficient link between the two sides of the village, regulates traffic, and allows residents to walk safely from the old village to the new neighborhood and the public institution center located outside the village.



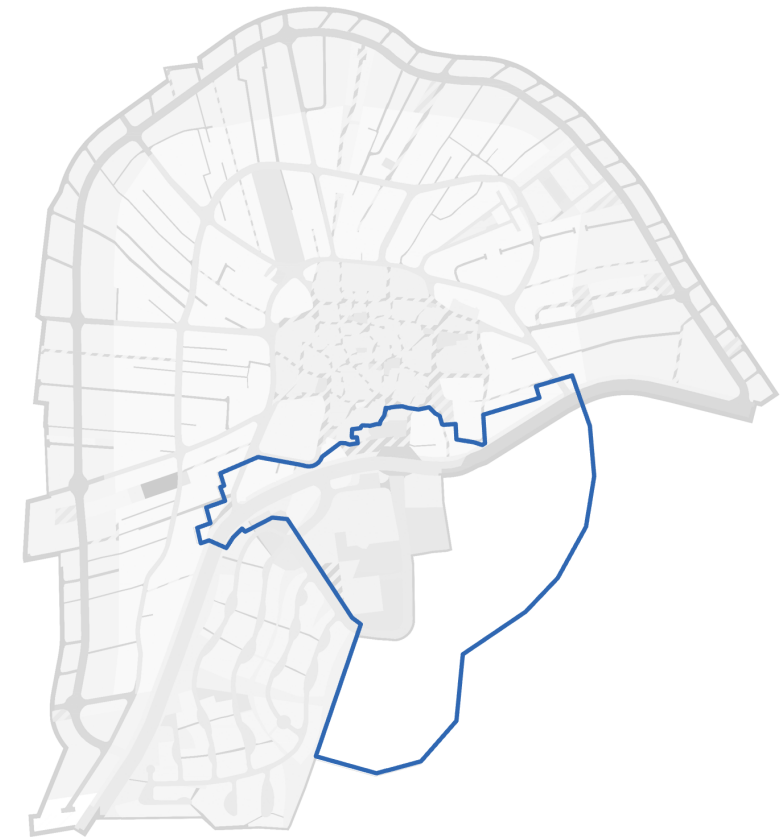
Case Study: Project site

The Intervention Area

The selected site is an area of agricultural land owned by several families from Kfar Kama. The site is located in the southern part of the village, with Highway 767 separating it from the village's historic core. On its eastern side, it borders the village's community center complex and an archaeological site of a Byzantine church, which today is hidden and has become a playground for the village residents and the surrounding area.

Physical characteristics: The site is characterized by a relatively steep topographical slope, with a dry stream (wadi) running through its lowest point.

The site was chosen as an intention to propose an alternative approach to the village's development pattern, aiming to enhance spatial continuity and strengthen the connection between the historic core and the surrounding urban fabric. The intervention aspires to improve internal connectivity and integrate the core as an active, functional part of the cultural landscape and daily life of the village's residents.



Area :370 dunam

Strategy

In the proposed plan, the road width is reduced from 30 meters to 10 meters in order to create a more human-scaled environment. Shaded sidewalks are added, and the concept of integrating residential and commercial functions is enhanced through the creation of an active commercial and public frontage that encourages leisure and social interaction.

A central plaza is introduced to connect key elements of the village: the market, the community center, the historic core, and the new neighborhood. The area of the church's archaeological site is reimagined as an open green park that revitalizes the stream and incorporates functions designed to connect residents with nature. This park serves both as a transition and a link between the community center and the new neighborhoods. At the edge of the new neighborhood, a harmonious interface is created where commerce meets nature.

The new neighborhood is organized around six hubs, each featuring an urban plaza designed to serve the needs of a specific group within the village. These hubs are interconnected by ground-floor commercial spaces, ensuring accessibility and proximity of services.

For the elderly:

- Comfortable seating area
- Slow walking paths integrated into the park
- Outdoor table games such as chess and backgammon
- Quiet gardens planted with aromatic species

For families:

- Spaces for cultural performances
- movie theater
- Walking trails suitable for families with strollers

For working residents:

- Open workstations equipped with electricity and seating
- Public spaces for working

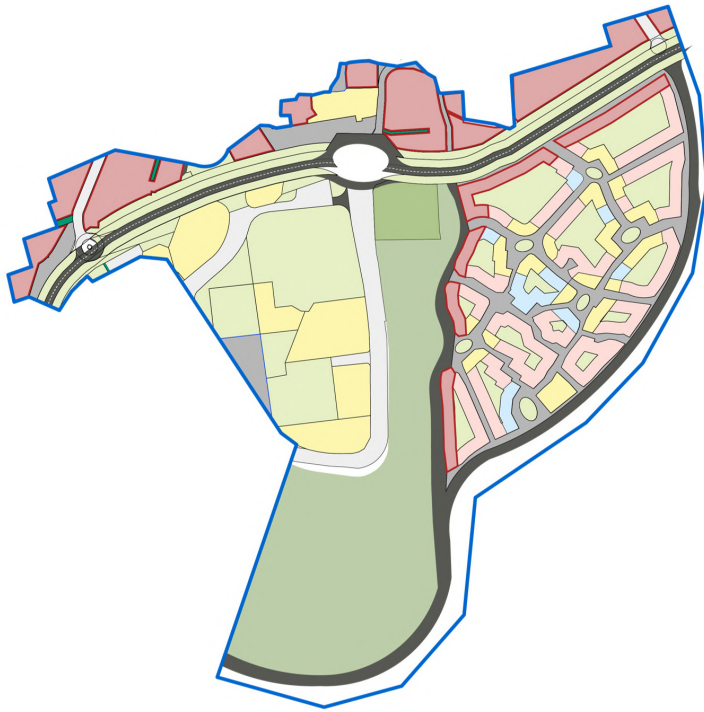
For kids and youth:

- Recreational spaces for play and social gatherings
- learning environments
- Spaces for dance and art workshop

For the community at large:

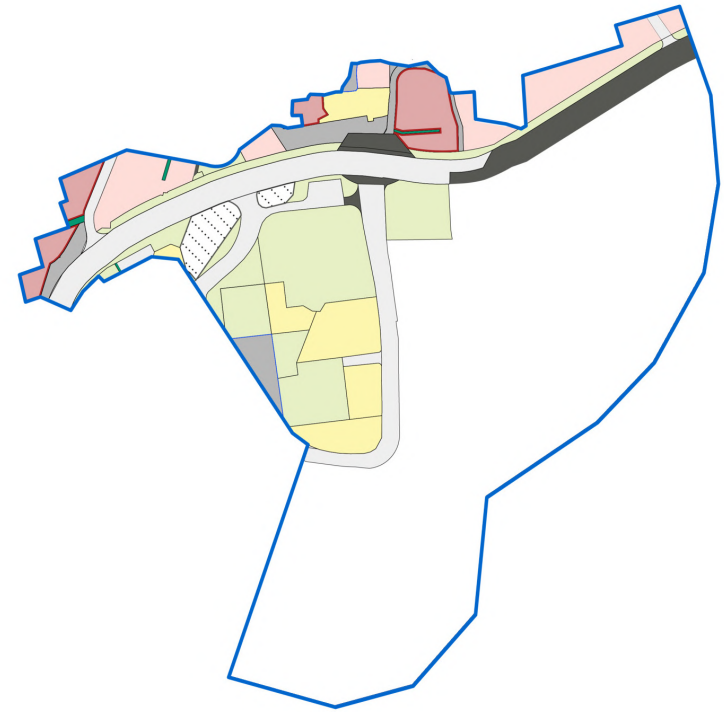
- Areas for festivals, parades, and cultural events
- Meeting points for friends, families, and neighbors
- Community gardening plots
- Designated areas for folk dancing and traditional ceremonies

Proposed Programa



קטגוריה	קימת במד' כ"מ	מועצה במד' כ"מ	מועצה כ"מ	חוסית כ"מ	חוסית כ"מ
מבנים ומסדות ציבור	18,837.12	29,809	5%	8%	58.2%
שטח ציבורי	20,778	37,333	5.6%	10%	79.6%
ספורט ונופש	34,405	102,998	6.6%	27.8%	318.6%
מגורים	22,684.18	49,079	6.1%	12.2%	116.3%
דרך מועצה (כבישים)	12,363.22	20,000	3.2%	5.4%	61.7%
דרך מאושרת	35,415.78	35,416	9.5%	9.5%	0.0%
דרך משולבת	9,606.48	32,419.05	2.5%	8.7%	237.4%
מסחר	0.00	4,442.44	0	1.2%	0
מגורים עם מסחר	9,477.42	18,275.30	2.5%	4.9%	92.8%
בית קברות	4,887.10	0.00	1.3%	0	0
שטח	489.96	0	0.1223386	0	0

Current Programa according to plan 21324/1

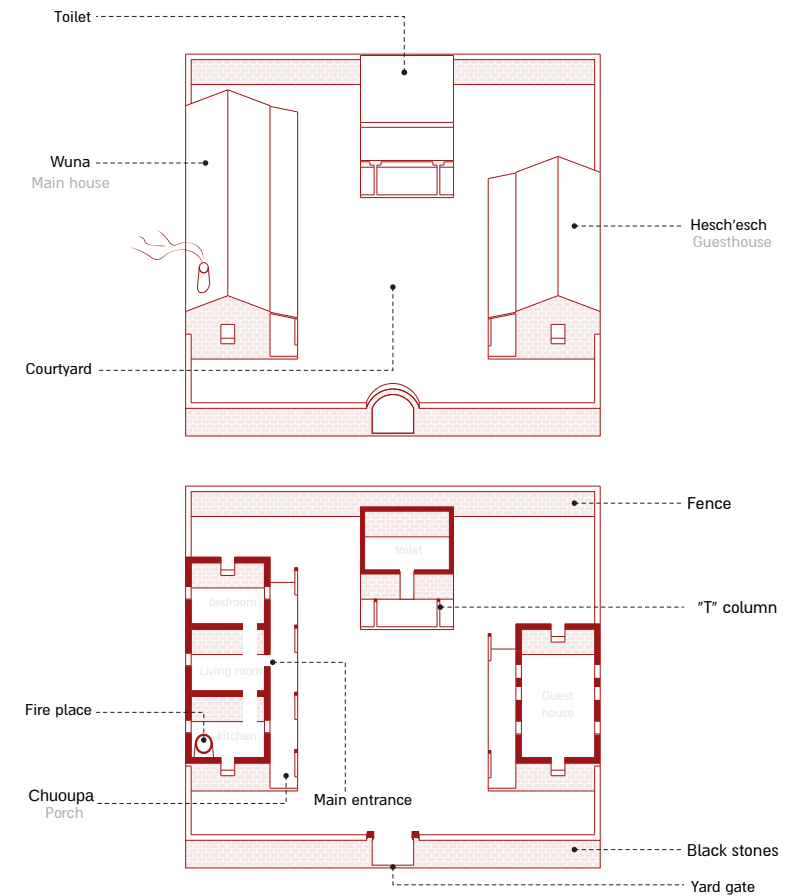


קטגוריה	קימת במד' כ"מ	מועצה במד' כ"מ	מועצה כ"מ	חוסית כ"מ	חוסית כ"מ
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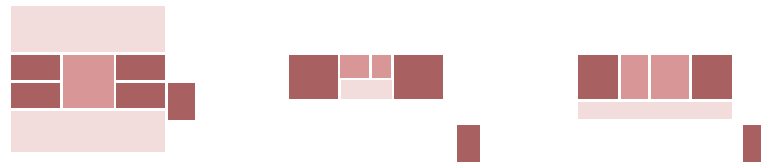
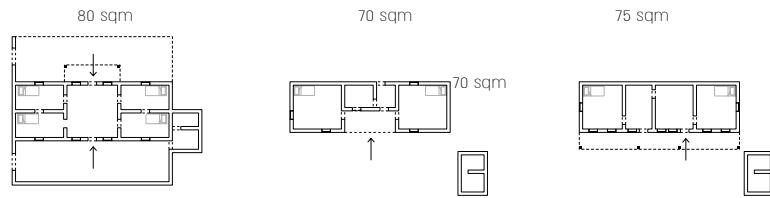


Apartment topologies

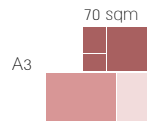
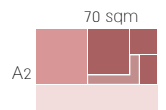
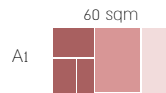
Developing apartment typologies inspired by the traditional Circassian house layout, known as Wuna, defines private and discreet entrances to each unit and orientates porches toward an internal courtyard, fostering a stronger sense of community within the building block. At the same time, the design creates a clear separation from the external surroundings, ensuring that the “negative space” – the street and public plazas – remains entirely open and accessible, providing residents with vibrant communal areas for leisure and social interaction.



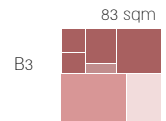
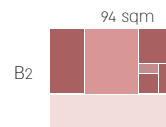
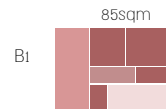
Apartment topologies



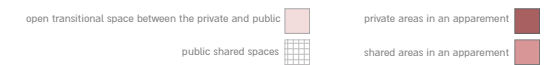
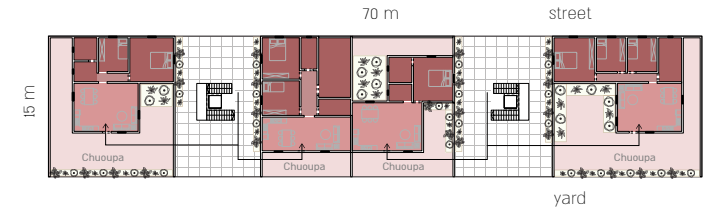
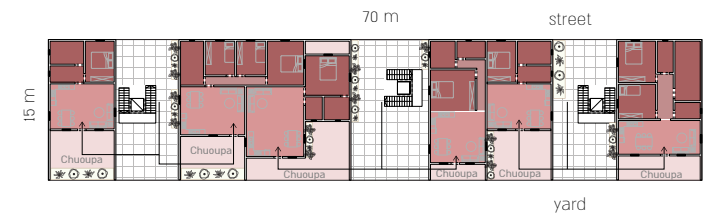
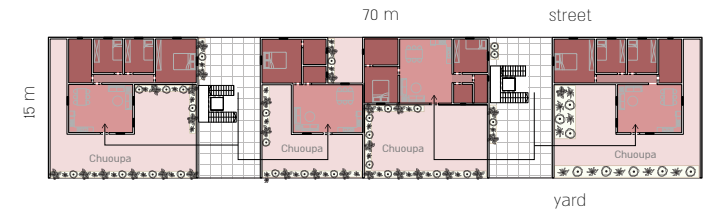
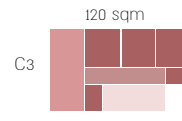
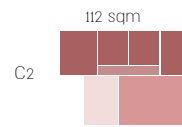
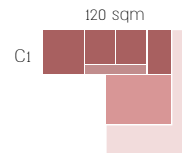
Appartement for a couple

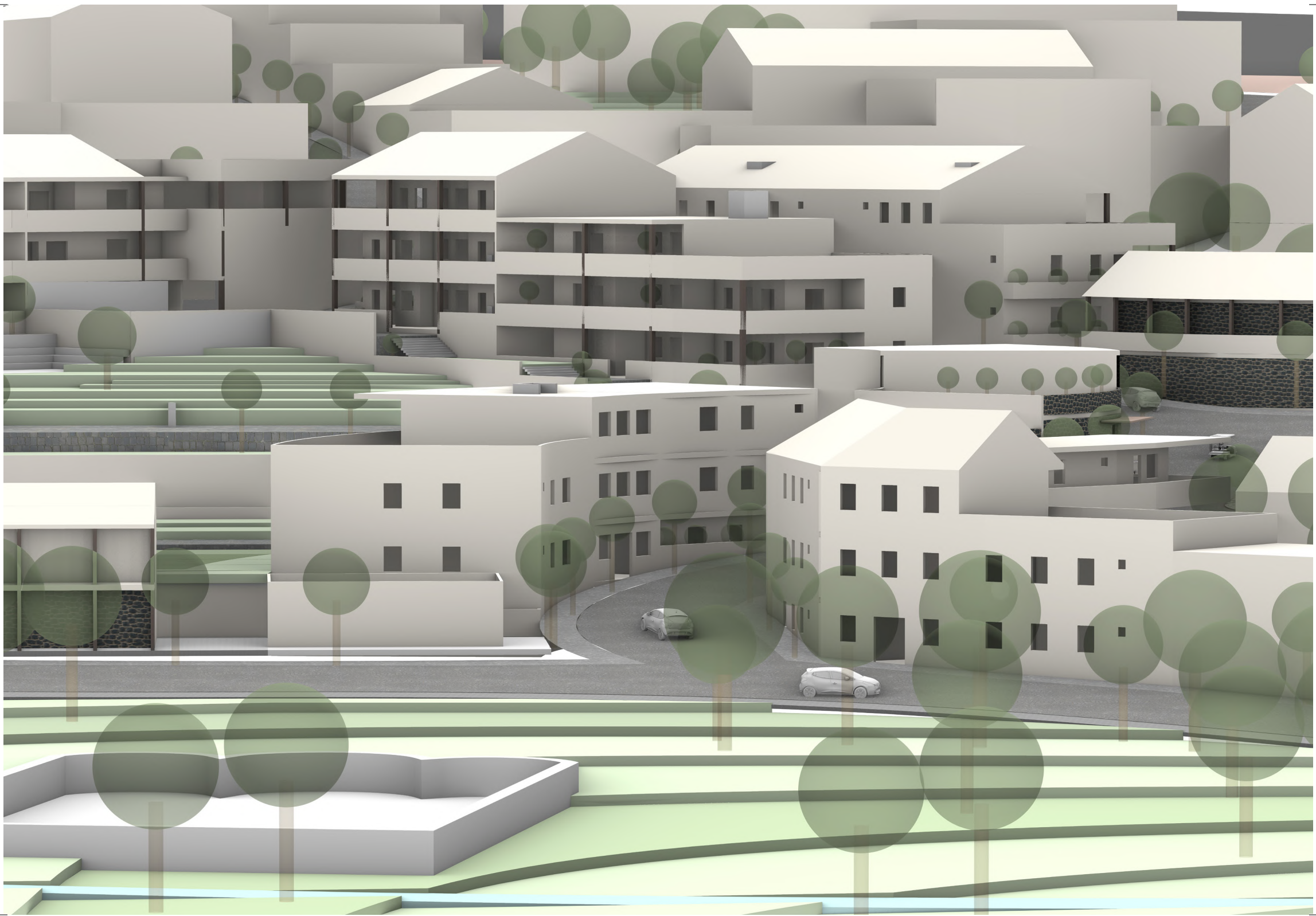


Appartement for a couple + 1 kid



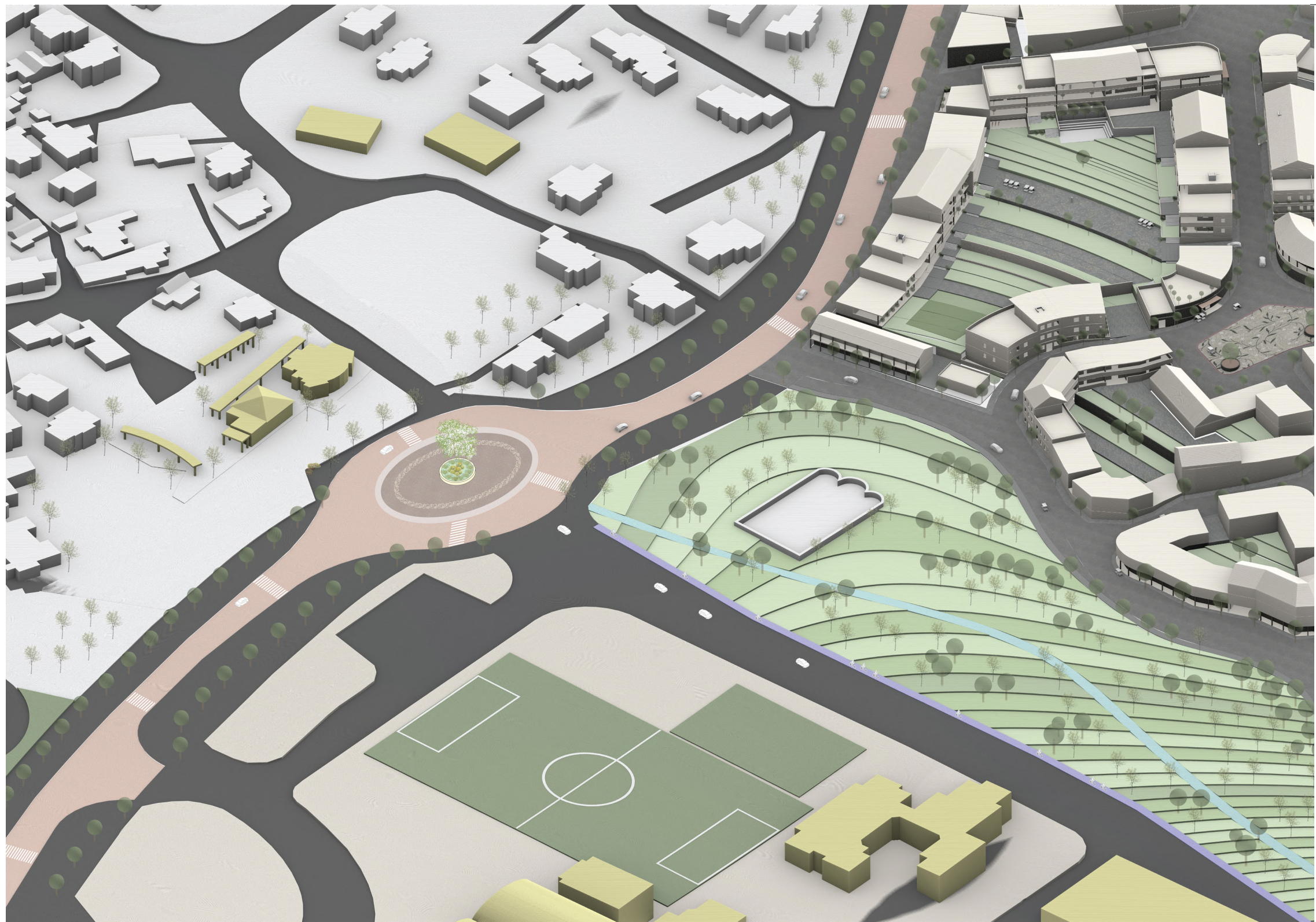
Appartement for a couple + 2 kid





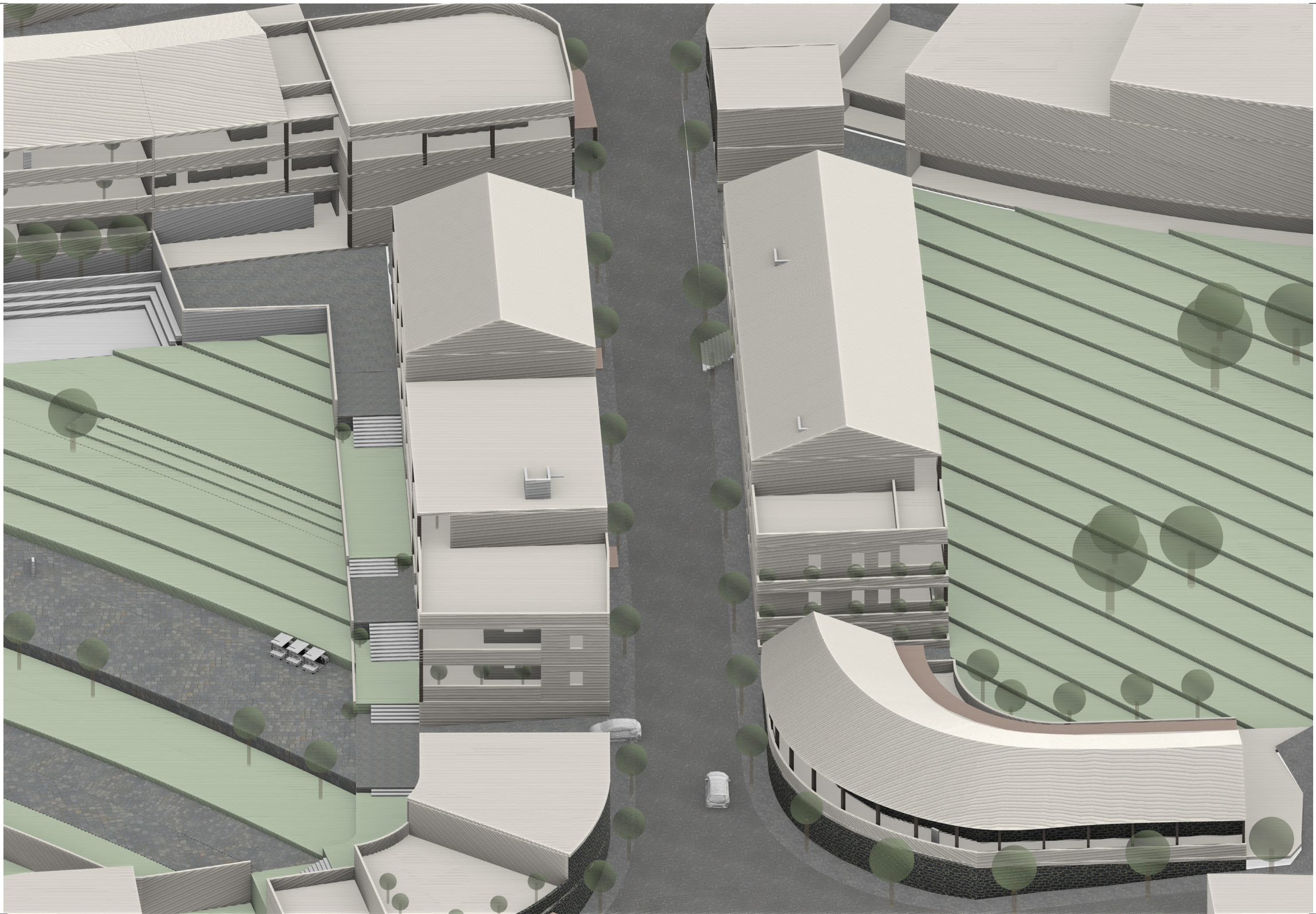
Masterplan





Elevation



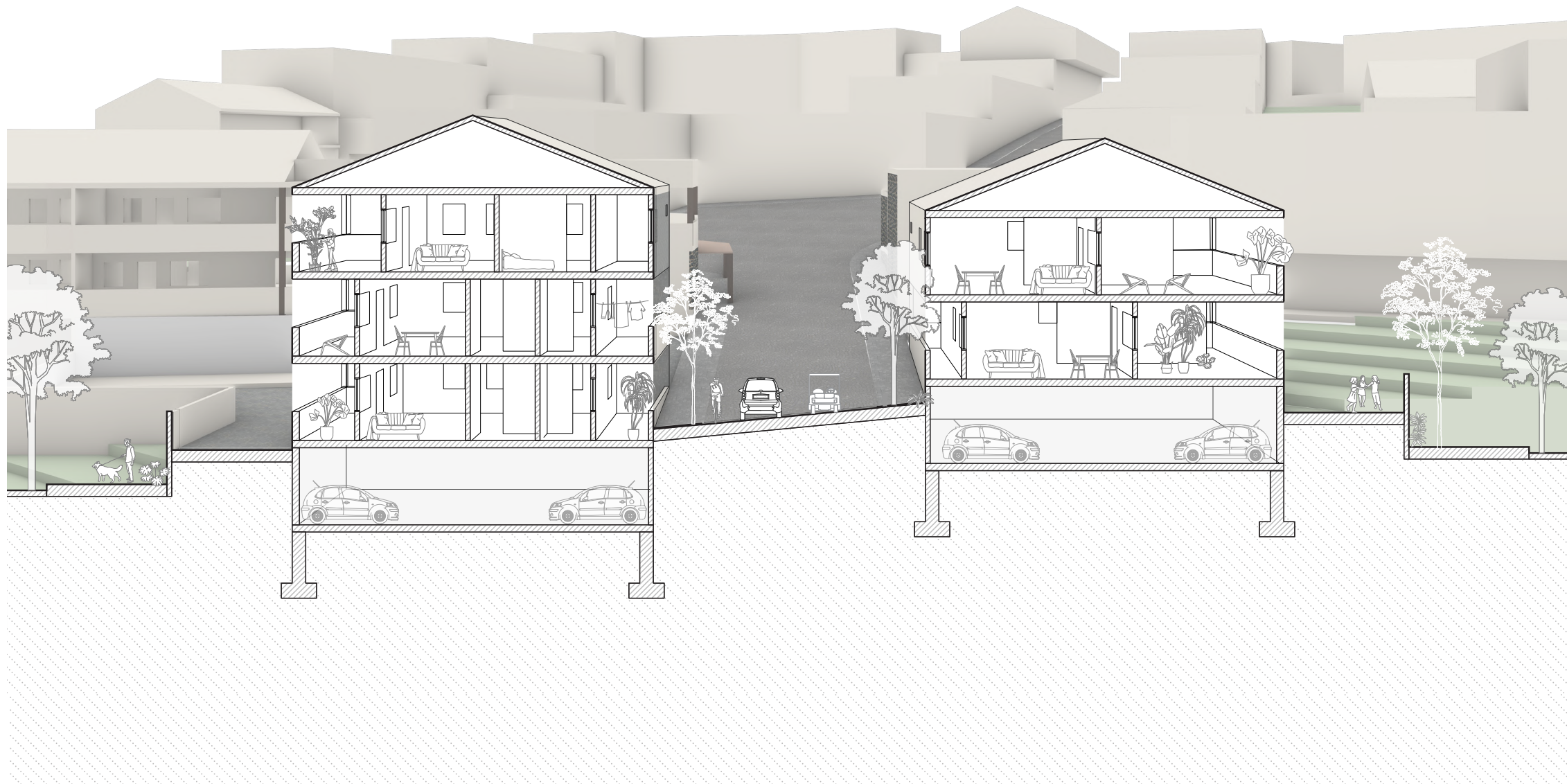


Plan 1:200

The plan shows a residential complex with a central courtyard. The complex is composed of several buildings, each labeled "chuoupa". The buildings are arranged around a central paved area with trees and a road. The surrounding area includes a "caffe", "ice cream shop", "restaurant", and "small business". Elevation markers are provided throughout the plan, such as 209.23, 208.23, 213.27, 215.50, 210.00, 209.60, 206.30, 205.90, 212.00, 211.06, 208.50, 212.50, and 215.50. A scale of 1:200 is indicated in the top left corner.

Section

street section through two residential building- two block edges forming a street.



A view from chuoupa

A stronger sense of community within the building block





Plan for an urban plaza 1:200

Entirely open and accessible, providing residents with vibrant communal areas for leisure and social interaction.



Plan for an Workhub plaza

1:200







Conclusion

This research investigates strategies for the spatial evolution of traditional settlements without eroding their cultural heritage. Kfar Kama, a Circassian village in northern Israel, is examined as a case study to explore how rural communities can adapt to contemporary social, economic, and environmental demands while maintaining their historical identity.

The project proposes an urban framework that balances modernization with tradition, ensuring that expansion does not come at the expense of cultural continuity. By integrating architectural elements rooted in Circassian heritage with planning principles that respond to current needs, the study demonstrates how vernacular settlements can evolve into sustainable, future-oriented communities.

Kfar Kama serves not only as a local example but also as a model for similar villages seeking to accommodate younger generations, enhance livability, and remain connected to their historical roots. This research positions tradition as an active tool for shaping resilient and culturally grounded urban growth.

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Hebrew Source

שטנדל אורי, צרקסים בישראל, ישראל, 1973