

Graduation Plan

Master of Science Architecture, Urbanism & Building Sciences



Graduation Plan

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Studio	
Name / Theme	Method and Analysis / Studio Casablanca
Teachers / tutors	Jorge Mejia Hernandez, Gilbert Koskamp, Hans Teerds
Argumentation of choice of the studio	<p>The most important reason lies behind my decision is that Method and Analysis prioritize the self-awareness of the architect; meaning that it challenges student to be in control of the process and tools which he/she uses to engage with the reality of an architectural situation.</p> <p>This approach is important because it recognizes the architect not as a creator but as another agent that plays an effective role in the architectural happenings. In this sense; the premise of the studio is the possibility to affect the consequences of architectural happenings by affecting the architect as an operational agent.</p> <p>I chose this studio because I believe that this understanding is the only way for architects to make themselves relevant in the complex process of the built environment.</p> <p>The other reason is the idea of commons which plays a key role in the processes of architectural happenings. In here I understand the common not as the intersection of different individuals, but as a pre-individual basis on which a singular form emerges in any time when an individual action take place. In this sense, the Common becomes a realist term because it suggests an outside reality that makes the interaction between different individuals possible. In this sense, the understanding of commons allow architecture to have an on-going reality (with or without architects) that in which architects can intervene without the need of universal frameworks.</p> <p>I chose this studio because I wanted to be able to learn from and operate on the common ground which gives birth to the architectural situations that I wanted to affect.</p>

Graduation project	
Title of the graduation project	Inhabitable Ruin
Goal	
Location:	Roman-Catholic Churches as Terrain Vagues of Casablanca
The posed problem,	<p>The development of Casablanca can be understood through two major shifts in its history; colonization and de-colonization.</p> <p>During the first shift, city divided into culture specific urban areas in which new alien urban structures built to control and satisfy the needs of diverse cultural groups.</p> <p>During the second shift, these culture specific habitats became occupied by the same culture, in other words, they became monocultured.</p> <p>Due to these radical cultural shifts the implanted urban structures became unattended even though some of them were able to continue their lives in the society by transforming and adapting to the new context. However, the ones that couldn't transform become isolated and created morphological and programmatic voids in the central and dense areas of the city.</p> <p>The project does not see this phenomenon as a problem because it recognizes the value of those kind of blind spots in the city as places that offers loose spaces in which unexpected and marginal events can happen that wouldn't happen in areas with predefined uses.</p> <p>Roman Catholic Churches are one of those urban spaces with an exception of</p>

	<p>a free-standing closed architectural space inside. These churches have been chosen because of their formal repetitive character which is potentially can be used as common resource for the city and, they have been seen as an opportunity to operate on both open and closed spaces together.</p> <p>However, one problem or miss opportunity comes from the rigid-ritualistic forms of these spaces. Due to their sacred nature the roman catholic church offers a finite space that does not allow undetermined uses to happen. The potentiality of these areas' in urban scale does not meet what architectural scale offers. In other words, these potential common resources are locked by the rigid nature of the form of Roman-Catholic Churches.</p> <p>So, this question requires project to continue in the morpho-typological trajectory to intervene these structures as common resources.</p>
<p>research questions and</p>	<p>How to re-examine and re-signify the repetitive-rigid forms of Roman-Catholic Churches in the changed reality of the city while still retaining their un-programmatic nature?</p> <p>How to make these ruins habitable by operating on their formal structure without designating a certain use?</p> <p>How to add another segment to the sequence of church form that is suitable for Casablanca?</p>
<p>design assignment in which these results.</p>	<p>To search these questions, project limits itself only to manipulation of existing structure of the churches.</p> <p>The reason behind this decision of that taking advantage of the fixed form of churches even though their immediate surrounding is constantly changing.</p>

Since focusing on the changing context would cause two undesired consequences; one is that it would deviate the main research question of the project from common form to specific situations so that the possibility to affect all the churches would disappear. And secondly, direct operations on the changing context would re-colonize the space and that would reduce the fertile potentiality of those areas.

Process

Method description

- Qualitative and quantitative field studies of Casablanca
- Literature studies: References architectural history and theory
- Literature studies / References specific conditions of Casablanca, Morocco.
- Case studies from the realm of architecture and arts.
- Case studies specific to Casablanca/Morocco.
- Experimenting with drawing and model techniques

Literature and general practical preference

- Mircea, Eliade. Sacred and Profane. 1959.
- Kubler, George. The Shape of Time. 1970.
- Bourdieu, Pierre. Berber House. 1977.
- De Sola-Morales, Ignasi. Terrain Vague. 1995.
- Padovan, Richard. Towards Universality. 2002.
- Harman, Graham. Object-Oriented Ontology – A New Theory of Everything. 2018

Reflection

My project is related to the understanding of commons as common formal structure which creates continuities/sequences through space and time. Even though the individual situations are scattered around space-time they share a common formal structure. In this sense, this project's main contribution will be the one of the possible ways to affect this sequence through affecting that common formal structure. In other words, it will look for the ways of affecting a genealogy instead of affecting individual situations. When architecture goes beyond being a practice of producing individual buildings, it becomes a search that is dedicated to understanding of the underlying patterns that create architectural realities. Common formal structures that produces different consequences.

In this sense, my research project addresses a present issue: How to overcome the usual tendency to understand architecture as exclusively related to cultural human production. I believe that my project will try to search this present issue by shift its focus from "what architecture is to us?" or "what architecture can do to us?" to "what does architecture do to itself" by searching the possibility of the local rationality that architecture of roman-catholic church might have. Moving from this point I believe that my project will contribute to the arising paradigm of the object-oriented ontology, a novel philosophical framework which flattens all ontology by opposing to the idea of any kind of subject while still retaining the individuality and the independence of each thing.