

Graduation Plan

Master of Science Architecture, Urbanism & Building Sciences



Graduation Plan: All tracks

Submit your Graduation Plan to the Board of Examiners (Examencommissie-BK@tudelft.nl), Mentors and Delegate of the Board of Examiners one week before P2 at the latest.

The graduation plan consists of at least the following data/segments:

Personal information		
Name	Quinten van Buren	
Student number	4836472	

Studio		
Name / Theme	Public building	
Main mentor	Antonio Cantero	Architecture Design
Second mentor	Ger Warries	Technical Building Design
Third mentor	Sang Lee	Theory and Delamination
Argumentation of choice of the studio	I have completed another public building studio during the masters, the scale of these projects are very interesting to me, also the research by design methodology is something I want to explore more. Furthermore the role of the public building in the social and urban context and its influence on the public debate, is an aspect of architecture that lies within my interests aswell.	

Graduation project	
Title of the graduation project	Exchanging beliefs to provoke altruism

Goal	
Location:	Haraldsgade Kvarteret, Copenhagen
The posed problem,	The area is not very liveable and does not have enough amenities, but adding amenities creates fear of gentrification among the current residents. There are multiple communities living parallel to each other joining these together would result in a better neighbourhood
research questions and	How can the way the inner space of religious buildings is perceived, influence the design of a public building? How does spatial perception influence human behaviour? How is religion practised in different buildings in different parts of the world? What design principles of religious buildings can be used to create an

	urban condenser in Haraldsgade Kvarteret?
design assignment in which these result.	Design a public condenser bringing together different religions creating a space to facilitate altruism.
<p>With help of the research results the following question must be able to be answered: How might we design a public building improving the living conditions and amenities for all different religions and residents to improve inclusivity and taking fear of gentrification and rise of costs in the neighbourhood away?</p>	
Process	
Method description	
<p>To start the research literature research will be done to find what already has been written about the topic. To get more into depth information by doing case studies, and cataloguing findings of the religious buildings in Haraldsgade Kvarteret and other religious buildings outside of the site part of these case studies will be mapping the identity of spaces to find the perception and the relation to behaviour, these results can be compared to get a more complete image. The research about spatial perception influencing behaviour will inform on additional comparisons while doing the case studies. An important element of these case studies is to find what elements unify the different religions. Using these unifying elements joined with (virtually) changing elements, a single space can be created fit to make practicing all types of religion possible. Important in this part is how identity of both the user and the used space is defined in the building. Finding what creates the identity of space and what identity would be necessary for a space being marked as a religious space is a core concept in this research.</p> <p>The result of the research can create key design components that can be used to inform on physical and programmatical design choices that must be made during the design phase of a project. In the end it will act as a design guide throughout the entire process. During the process of research by design individual choices can be informed on by doing additional research that is necessary for problems that are faced. This means that it is a process of iteration and research resulting in new possibilities for other iterations.</p>	

Literature and general practical references

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Goffman, E. (2023). The presentation of self in everyday life. In *Social theory re-wired* (pp. 450–459). Routledge.

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Kulik, M. M., Rutyna, H., Steć, M., & Wendołowska, A. (2022). Aesthetic and Educational Aspects of Contact with Contemporary Religious Architecture. *Religions*, 13(5), 418. <https://doi.org/10.3390/rel13050418>

Lefebvre, H. (1991). *The production of Space*.

Pallasmaa, J. (2001). *The Architecture of Image: existential space in cinema*.

Pirandello, L. (2020). *One, No One, and One Hundred Thousand*. Quick Time Press.

Religion and Science (Stanford Encyclopedia of Philosophy). (2022, 3 September). <https://plato.stanford.edu/entriesS/religion-science/>

Till, J. (2009). *Architecture depends* (Vol. 55). MIT press.

Urbanek, E. (1967). Roles, Masks and Characters: A Contribution to Marx's Idea of the Social Role. *social Research*, 529–562.

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Casestudies:

Abrahamic Family House, Adjaye Associates, Abu Dhabi

Taksigelseskirken, Copenhagen

Kingos Kirke, Copenhagen

Sankt Augustins Kirke, Copenhagen

Hamad Civilisation Center, Copenhagen

Jehovas Vidners Rigsal, Copenhagen

Kobenhavens Synagoge, Copenhagen

Reflection



Reflection

What is your project about?

My project is about finding the different parallel religious communities and by creating opportunities of meeting and discussing create a better understanding of each other. Nowadays a lot of (online) media is creating distance and segregation, partly caused by everyone living in bubbles. While just meeting and seeing the opposing sides of debate already can create connection and more understanding.

After finding what unites different religions, these religions can make use of a single space that can change its appearance to comply to what does differentiate the religions. Therefore, this multi-religious space must find an equilibrium of that unites and what differs religion. From here on out the building helps with personal and public development, self improvement and education are important for this. So, the building attracts a community with its program and religion and then keeps the different occupants in the building to create a chance of meeting and discussion.

Did you manage to fulfill your initial design ambitions?

It is difficult to try and project very subjective worldviews on how someone else or a community should function or act. When morals and values are at the basis of someone's sense of self, and they differ from how I see the world then trying to find the

middle ground is a task that is hard.

I still tried to find a solution for my research questions and answer them with my design solutions, I think the design succeeds on multiple accounts on solving some of the problems, but testing out the actual design is hard since there is a general lack of research in this field. In retrospect a large-scale questionnaire could have helped to test the design more thoroughly. Even though it would make skewing the results possible since everyone interprets religion differently and finding bubbles that would align with or against the solutions would make the results different. Therefore, the approach to use literature where possible to inform on religion was the preferred approach.

It is important to keep in mind that the building is not for everyone, like every building there will be people who are opposed to it. So not everyone who is practising religion will think of this building as a suitable building. But thinking that this would be for everyone would be naive and downplaying religion, which is something I really try to prevent, since I as an atheist cannot and will not say that someone is practising their religion wrong. In my ambitions I was hoping to do more with other themes, but religion itself took up so much attention that I stayed close to the core of the building, which is not bad, but it

is different than my initial ambition.

How would you evaluate your design process?

The process of research by design was really fitting for this project, I have underestimated the complexity of some limitations of religions. In general, designing the building and informing on how the building should be changed by looking at what is necessary for a certain religion to make practising in the building possible worked well. Some sources contradict each other about how certain religions must be practised, this means that there is no one solution but a multitude of solutions, joining these solutions for different problems into one building was very time consuming, it also sat in the way for big changes and looking at completely different approaches.

The vast number of changes caused by newly found limitations has sometimes overwhelmed causing less motivation, this was a large problem for my design process and improving this would have made the entire process better. Also, my political- and worldviews have influenced my motivation for making decisions, the wish for not misunderstanding or downplaying a religion of person, made it hard to decide. This would make me run out of time, which influenced the quality of work. Having a more decisive attitude would have made the design process more streamlined.

Reflection



Research-by-design
transparency and layering



Research-by-design
about visibility and transparency

Reflection

In what way does it answer your research question?

The research question is: "With help of the research results the following question must be able to be answered: How might we design a public building improving the living conditions and amenities for all different religions and residents to improve inclusivity and taking fear of gentrification and rise of costs in the neighbourhood away?"

This question is come up with by the problem that was found while researching the site and neighbourhood. The most apparent was, the area is not very livable and does not have enough amenities, but adding amenities creates fear of gentrification among the current residents. There are multiple communities living parallel to each other joining these together would result in a better neighbourhood.

The building answers the research question by finding a building that could work in creating a more livable situation for the neighbourhood of Haraldsgade Kvarteret. Also, it answers what amenities and how religion can be joined into one public building for the community.

What is the relation between your graduation project topic, your master track (A, U, BT, LA, MBE), and your master programme (MSc AUBS)?

The master track is about finding academic solutions on questions about the built

environment. More specific it is about finding a solution in the form of a building design, while this project is part of the Architecture track, the Urban context is important for the design on a smaller scale. The design must comply with Building Technology technical aspects, the surrounding (urban) Landscape must be designed, and the design is influenced by stakeholders and regulations of the location.

The public building studio relates to my graduation topic by the fact that it is a building meant for the public and be an urban condenser. Urban condensing in this case could be explained as joining different groups and communities together in one building and making them parts of a new whole. Condensing multiple into one.

How did your research influence your design/recommendations and how did the design/recommendations influence your research?

The research about the site and religion influenced the design completely both spatially and conceptually. Also, the research influenced the program of the design. When finding options while designing this created new questions to research which influenced the design again. Cross-referencing different design choices and research topics. Some of the objects on the location made the basis of the spatial design, within the framework created the religious research

helped creating a core. This influenced the rest of the infill of the building. The larger scale influenced what program is used in the building.

How do you assess the academic and societal value, scope and implication of your graduation project, including ethical aspects?

The relevance of the graduation work in the large social framework, is that we live in a world filled with division; racially, religiously, economically, socially etc. Most times we see what different and what limitations there are. The goal to find what unites and provokes altruism is, is a more positive approach that focusses on the social aspects of others and community instead of an egocentric approach.

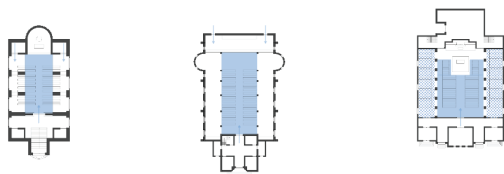
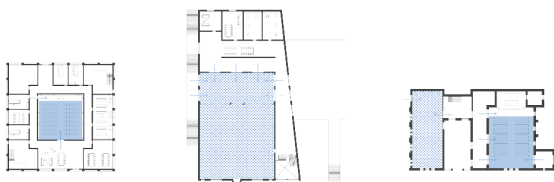
In the professional and scientific framework, it focusses on a new(-er) typology of a multifaith building, which differs from a multifaith prayer-space in the fact that it is fit for all aspects of faith. This unexplored combination brings novelty to the project. The ethical aspects are in relation with finding a balance between the difference of the religious identities and the common grounds. Because the topic is of a sensitive nature, personal identity and religion. It is important to stay away from prejudices and bias. By keeping this in mind the design is about people.

Reflection

*How do you assess the value of the transferability of your project results?
The project could be used as a prototype of the multi-religious building as a solution to solve parallel religious societies.*

Seating

Similarities
Differences



Types of identity

One, No one and One Hundred Thousand
Luigi Pirandello

Character Masks
Karl Marx

The presentation of self in everyday life. In
Social theory re-wired
Erving Goffman

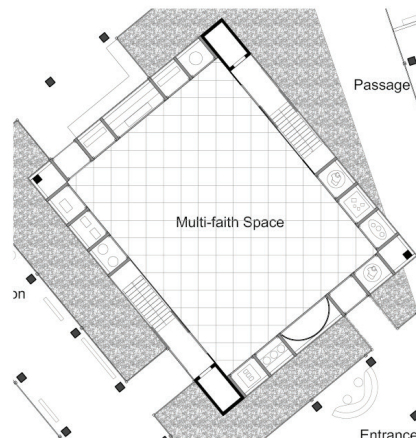
The Book on the Taboo Against Knowing Who
You Are
Alan Watts

There is no 'one' identity.

Change identity, a mask, to the needs of the
publics

Play the role given by society

Identity on itself does not exist it is about the
relation with other things



Passage

Entrance

