

# 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](mailto: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:

<b>Personal information</b>		
Name	keyan	
Student number	5291380	
<b>Studio</b>		
Name / Theme	Urban fabric	
Main mentor	Gerdy Verschuure-Stuip	Landscape architecture
Second mentor	Leo van den Burg	Urban design
Argumentation of choice of the studio	[Argumentation of choice of the studio]	
<b>Graduation project</b>		
Title of the graduation project	Sustainable renewal in Colonies of benevolence: cultural heritage as a vector for sustainable development in colonial land in the Netherlands	
<b>Goal</b>		
Location:	Drenthe province in the Netherlands	
The posed problem, research questions and design assignment in which these result.		
<b>Problem statement:</b> Over the last few decades, heritage conservation in the Netherlands has shifted from a conservationist and object-focused to a regionally based and development-oriented activity. Heritage conservation, therefore, needs to focus not only on the heritage itself but also on the spatial context of the heritage. At this stage, heritage is included as part of spatial planning, which allows for simpler policy demands and more spatial possibilities for heritage management. Still, spatial planning problems will also interact with heritage itself. For example, the depressed state of the real estate market, the lack of managed funds, the increase in vacant buildings, etc., are all issues that negatively impact heritage conservation.  For centuries, the establishment of a theocracy led many to believe that God ordained everything about destiny and that man himself could not be changed. But the Enlightenment, which began in the eighteenth century, shattered many people's perceptions of the world, especially their own, and led them to realise the infinite possibilities of human beings themselves. On the other hand, the theory of		

Physiocracy, which was prevalent simultaneously, prompted many to believe that the lack of labour opportunities led to poverty.

In general, the Colonies of benevolence was created to tap into the motivation of the poor, break the perception of poverty as a sin, and finally eradicate it.

From a spatial perspective, the overall spatial form of the colony was designed to maximise the benefits of collectivism. The overall space was divided into grids of equal size, and the land was distributed equally. The spatial pattern of the colony is designed to maximise efficiency and meet the need for management and supervision of the inhabitants, with small groups of families nearby, windmills, restaurants, collective barns and textile workshops serving the groups in the area. Here, everyone has a uniform dress and living arrangement, and the people's individuality seems to be slowly eroded. The people seem to become like a mechanical assembly line. Despite the absence of walls, the Colonies have an overtone of incarceration, as it echoes Jeremy Bentham's principles of social engineering through spatial organization and is very similar to the prison from which it seeks to distance itself. And the horizontal and vertical grid-like spatial structure undoubtedly creates an internal solid class attribute as well as a spatially repressive effect. The spatial pattern produced in this context has at its core the display of power and the supervision of the people, an over-interpretation of human nature by the powerful. Therefore, the landscape produced in this context is inevitably inappropriate for the current society.

From a different perspective, the development of the surrounding towns and the conservative attitude towards heritage conservation has led to a lack of dynamism in the village community, as seen from the questionnaires conducted by local institutions. Here, the population is predominantly elderly, accounting for two-thirds of the total population, with less than one-tenth of young people. The low vitality of the village community and the lack of affordable housing make it difficult to develop commercial activities in the area, and the removal of the old garden school, shops and brewery has made a life here even more boring, with almost all the young people complaining that there is nothing to do here. This vicious circle continues to cause young people to move away from the area. At the same time, from the village's point of view, this development has led to the "impoverishment" of the town, i.e. to a lack of living and social resources. In a way, this is a waste of the rich cultural resources of the area.

In summary, the Colonies of benevolence has a unique history and a unique village space. Still, because its spatial structure is not designed to achieve harmony between landscape and people but rather to create an authority to suppress and regulate the inhabitants, it is not suitable for the present time. On the other hand, the spatial structure of the Mercy Colony has a unique cultural representation as a valuable landscape heritage, and the overall space contains the work of many generations, so it is essential to retain its distinctive character. In addition, the Colonies of benevolence area is incredibly uninspiring. The average income of the inhabitants is not as high as in other areas, which indicates that the current economic situation is not good, so it is urgent to revitalise the productive dynamics of the Colonies of benevolence area.

All in all, the main focus of this research should be on preserving the structure of the Colonial landscape heritage and creating a new format that meets the needs of the current social groups. At the same time, such a new system should have the capacity to generate economic value.

**Research question:**

How to improve the living conditions of local people and develop a sustainable colonial economy under the colonial cultural heritage pattern.

Sub-question:

1. How to renewal local space without breaking the original colonial pattern?
2. How to develop a sustainable economy here?
3. Which kind of economical industry can be developed?
4. How to improve the living conditions here
5. What kinds of activities can teenagers do around the village.
6. If we need more people to come and live? Or keep it quiet?
7. How to transform the cultural heritage into a vector that cooperates with local economy.

**Design assignment:**

1. Spatial: Renewal the colonial spatial structure
2. Social: Improve the social conditions of residents
3. Economical: Develop local economy which matches the spatial pattern.

## Process

### Method description

**1.Mapping and reading:**I firstly gained an in-depth understanding of the historical context of the site by reading a great deal of material. This step was to give myself an understanding of the historical context of the site and to pave the way for the conceptual sources presented in the later design.

**2.Landscape biography:**Landscape biography is created to enable a better understanding of how local people lived, not only in the past but also in the present. By means of landscape biographies, it is possible to read deeply into the minutiae of life in history, shifting the focus from the events themselves to the people, objects and emotions at the time of the events.

**3.Analysis:**After the initial knowledge of the site, the problems and phenomena

found in the site are analysed and summarised to identify the main contradictions and to prepare for the next design step

**4. Heritage as a vector:** Heritage as a vector is an attitude that considers heritage as living heritage. Establishing an attitude towards the development of heritage projects, which is the conceptual basis for all design.

### Literature and general practical preference

Bosma, A., & Valdés Olmos, T. (2020). The Coloniality of Benevolence. Collateral , 23, [a].h

Heritage as sector, factor and vector: conceptualizing the shifting relationship between heritage management and spatial planning

<https://doi.org/10.1080/09654313.2017.1329410>

Ng, E. (2020). Agrarian Labor as Technology of the Subject: The Dutch Colonies of Benevolence and the Maoist Sent-Down Movement. Collateral , 23, [b].

<http://www.collateral-journal.com/index.php?cluster=23#b>

<https://dorpsgemeenschap-fw.nl/dorpsbelevingsonderzoek-frederiksoord-en-wilhelminaord/>

S. Minwel Tibbott (1978) Knitting Stockings in Wales—A Domestic Craft, Folk Life, 16:1, 61-73, DOI: 10.1179/flk.1978.16.1.61

DE KOLONIËN VAN DE MAATSCHAPPIJ VAN WELDADIGHEID (1818-1859 ) EEN LANDBOUWKUNDI GEN SOCIAAL-ECONOMISCH EXPERIMENT, J. D. DORGELO

Kingdom of Belgium and Kingdom of the Netherlands COLONIES OF BENEVOLENCE World Heritage Nomination

<https://www.ncpedia.org/anchor/mapping-life-colonial-town>

### Reflection

1. What is the relation between your graduation (project) topic, the studio topic (if applicable), your master track (A,U,BT,LA,MBE), and your master programme

(MSc AUBS)?

2. What is the relevance of your graduation work in the larger social, professional and scientific framework.