Graduation Plan

Master of Science Architecture, Urbanism & Building Sciences
## Graduation Plan: All tracks
The graduation plan consists of at least the following data/segments:

<table>
<thead>
<tr>
<th><strong>Personal information</strong></th>
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<tbody>
<tr>
<td><strong>Name</strong></td>
<td>Deniz Uygur</td>
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<thead>
<tr>
<th><strong>Studio</strong></th>
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<tbody>
<tr>
<td><strong>Name / Theme</strong></td>
<td>Explore Lab</td>
</tr>
<tr>
<td><strong>Teachers</strong></td>
<td>Robbert Nottrot, Patrick Healy</td>
</tr>
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<table>
<thead>
<tr>
<th><strong>Graduation project</strong></th>
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<tbody>
<tr>
<td><strong>Title of the graduation project</strong></td>
<td>A DESIGN OF A SPIRITUAL PLACE IN A MODERN “SECULAR” CITY</td>
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<table>
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<tr>
<th><strong>Goal</strong></th>
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<tbody>
<tr>
<td><strong>Location:</strong></td>
<td>Ankara, Turkey (to be discussed)</td>
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<tr>
<td><strong>The posed problem,</strong></td>
<td>[Problem Statement]</td>
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<tr>
<td><strong>research questions and</strong></td>
<td>[Research Question]</td>
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<td><strong>design assignment in which these result.</strong></td>
<td>[Design Assignment]</td>
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When we look at the most oldest man-made structures, it is obvious that they all have their own qualities with particular understanding of supernaturality, spirituality and rituals. After the discovery of the first temple of the world, Göbekli Tepe (Urfa, Turkey) which is 12,000 years old, it is suggested that even hunter-gatherers was capable of conceiving and building spiritual structures. However the more interesting inference is that the understanding of the human society and development of civilization have been changed. This discovery is also evidence that claims even agriculture and civilization came after spirituality. As a part of human mind, human cognition includes the capacity for symbolic thought that lies at the heart of the language, spirituality and so art. The formulation and expression of these symbolic values, the development of systems of symbolic representation and the articulation of symbolic representation in concrete material forms are in the nature of mankind. As a part of this inclination, architecture and built environment constitute arenas that we furnish with further symbolic material, within which we conduct our elaborate cultural rituals. They are both symbol and shelter. However today in the modern cities or in the developing ones, usually there are only religious places with the conventional understanding of spirituality and cultural rituals appear as an epidemic of hurrying or cult of productivity. In an age of technological progress, architecture has lost its once foremost position. Productivity and Functionalism or even formalism with its market value became the main concept of the modern urbanization. Today modern cities especially the developing ones are merely locations for organizing human life, instead of involving all human needs.
Especially with the scientific architecture of the 20th century, the intuitive levels of being and the instinctive root of man in his relation to the earth, to the sky, to the elements of his material existence have been refused. The disconnectedness between human and nature, urban and nature alienated us in particular ways. In the name of science, modern cultures accepted a narrow mechanistic vision of human life. But divine reality cannot be encompassed within a human framework, and human awareness of that reality keeps through the limits that "secularity" tries to impose on it. This is not a matter of religion and of religious institutions in the city like a package of conventional understanding of spirituality that tells what we have to believe or do or feel. It is a matter of spirituality in which a sense of being in the presence of something infinitely greater than oneself. Just as the feeling that we get in nature with light, earth, sky, colors etc.

And the goal of this project is to find a way to design a spiritual place in a modern city. To design the sublime and the ineffable.

Location choice came very after the first part of the research. Even though Anatolia has a lot of artefacts of ancient spirituality, as the capital of Turkey, Ankara has ignored and lost all of these values because of the rapid urbanization especially in the last 60-70 years within a hectic urban life.

How can we design a spiritual place in a modern urbanized city?

What are the elements of spirituality? (and of sublime and ineffable feelings in nature)

What are the possible experiences in a spiritual place of a modern city?

How can these experiences and elements be related to the society? (considering the culture)

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**Process**

**Method description**

Collection of images of nature, art, buildings, with spiritual feeling. / Finding the common elements and feelings (infinity, diffused light, obscurity, vastness, color gradients, feeling of flowing time, etc.)

Collection of sounds of nature with a spiritual feeling.

Research for possible experiences in this spiritual place.

Site Analysis (the site is not definite yet but a site excursion will be organized soon)

The project is to be presented in a form of website with all processes of research and design (and an hard copy)

**Literature and general practical preference**


Reflection
Relevance

The lack of spiritual places and the misconception of spirituality is the problem of the most of modern cities today. There is a close correlation between the urban and human. The mechanistic vision of human life and its urban form with a functionalist approach have a mutual relationship. In the age of unprecedented technological progress, architecture has started to serve for the mundane under the name of contemporary and science. The intuitive levels of human being have been ignored in also the form of built environment. With this project, my aim is to find a way to design a spiritual place in the middle of the hectic life in the modern cities. As a site choice, I went for Ankara because of Turkey’s in-between position, between west and east, between profane and spirituality (and usually spirituality is also considered only as an imposed religious concept by the secular ones), secularity and non-secularity. These issues are also a part of the facts that pave the way for a mass productive mundane mechanic lifestyle, since the society gets more segmented and individualist among the conflicts of vague and relative concepts. This city is very different from Istanbul, it has not a lot of cultural heritages or they have been ignored, lost or forgotten nowadays. And with the ignored value of symbolic meaning in the artefacts, new architectural approach has totally lost its symbolic value too. A new understanding for spiritual space and its position in this stuck city could offer a new vision and experience for the citizens with its articulation of the feelings, which we mostly get in nature, in a spatial design.
Time planning

The progress is now behind the planned time planning.

10 weeks before p1:

Forunulation of the problem
Research for Resource
Research Questions
Specification of the Methodology

*all of these have been remade in the period before p2, so there could be a shift in the time planning.

10 weeks before p2:

site choice / site analysis
possible excursion
image & sound collections
finding the common elements of spiritual spaces
website organization

before p3:

research in progress
various design solutions
models

before p4

complete the website as a representation of the project
complete the design with all details

before p5

finalize the products