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Shelter for gypsies
thinking through hylomorphism

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Thinking Through Hylomorphism

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SUMMARY

This report is part of the graduation atelier ‘The Naked Architect 2.0’ directed by Jacob Voorthuis and Jan Schreevers. The atelier focuses on thinking of making. The research theme of the project is specified with M3 assignment, which is designing a philosophical table. The design of the table forms the case study for the research. The M3 assignment resulted in a number of different philosophical tables. The construction and making the tables is important to show the ability of detailing. Correspondingly to the assignment, the research in this report conceives the question:

“How hylomorphism used to break the pre-determinism of forms? “

M4 builds upon the main theme of M3. Each student has to design his/her assignment as a continuation of the research on the philosophical table. The project aims to show the effect of the environment on the transformation of architectural forms. There is an existing building on the area of interest and M4 is about building a shelter for Gypsies in the garden of the existing building. The theory hylomorphism is questioned by changing the form of the existing building according to the demands of a new social context around it. The social needs of Gypsies generate the parameter for the formal and functional transformation of the existing building. The creation of a new environment around a form proves that if we frame the organism plus milieu as a unit then it is impossible to define it neatly having a clear limit to a form.

M3 I Thinking Hylomorphism Through a Philosophical Table

Since Aristotle, an object can be described as a combination of form and matter. In this model of hylomorphism (which derives from the Greek terms hylo, matter, and morphē, form), matter represents potentiality and form represents the actuality – or the shape – of matter. The philosophical table miniaturizes these strategies in exploring the notion of hylomorphism: the dual nature of form and matter. The idea of using architecture to hide in by transforming its forms and thereby the environment, led to the idea of a tradition of keeping secrets in a table. To hide its internal structure, that structure must be able to transform itself. The table starts out as a frame but becomes a malleable form of porous matter in which to hide secrets. When a personal act changes the outer structure, the secrets that are kept inside become visible.

M4 I Shelter For Gypsies

In Kemeraltı Izmir, government starts an urban project and wants to renew the Gypsy streets. For this reason they want Gypsies empty their houses and migrate to the suburbs. So that the renovated places can be sold out with good price. The area will be enhanced with the displacement of the habitants and also with the renewal of the houses.

The reason for the Gypsy clearance from Kemeraltı district comes from the negative images and prejudices, which are produced by the society. For non-Gypsies, they are strangers and seen as potential criminals. Gypsies are known as the group belongs to the lowest stratum of social and economic hierarchy. They are socially excluded community; mostly avoided and feared. In numerous cases from all over the country, Gypsies in Turkey experience discrimination on the basis of their identity, over and above the experiences of other poor
groups in Turkish society. I believe that ethnic minorities should not be discriminated and they deserve to live equally among with other citizens. For this reason M4 proposes to provide shelter for Gypsies in the same neighbourhood. The shelter is also close to the textile ateliers where they work. Consequently, they are not going to have an adaptation problem to their new environment.

The project aims providing not only a shelter for living but also an outdoor space to enable Gypsies to actualize their traditions. There is an existing building on the area of interest. It was tobacco storage in the past; today it is used as a car-parking area. During time, government changed and the tobacco factory is closed. Then they transformed it into a car parking area. In the past 20 years, the building is transformed into different functions. The reason for the formal and functional transformation is originated from the political and economical situation of the country. Designing a shelter in the plot of old tobacco storage requires the involvement of the existing building as a part of the design. The idea of using architecture to sustain cultural activities by transforming its forms and thereby the environment, led to the idea of demolishing some parts of the existing building to create an outdoor space out of it. This action proves the claim of hylomorphism theory, which says the matter is never entirely passive and inert, for it always contains he incipient structures and further metamorphosis.
The Essay
M4 project aims for sustaining the culture of Gypsy society. The design is building shelter for gypsies in the garden of old tobacco storage. Designing living units for this specific society necessitates considering their culture and living customs. Providing spaces, which enables close relations among the community, is the one of the main aspects of the project. Living traditions of the Gypsies are fit for living all together. Furthermore, they have a dance and entertainment culture. Organization of various dance entertainments and musical activities indicate a demand for an outdoor space to actualize their traditions.

The existing building on the area of interest will gain new environment through the settlement of gypsies in the garden. Therefore, with the demands of Gypsies the building will be exposed to formal and functional transformations. The idea of using architecture to sustain cultural activities by transforming its forms and thereby the environment, led to the idea of demolishing some parts of the existing building to create an outdoor space out of it. The project questions Deleuze interpretation of hylomorphism in terms of form and matter. The hylomorphism theory basically says if we frame the organism plus milieu as a unit then it is impossible to define it neatly having a clear limit to a form.

In the past the milieu of the existing building was an empty plot full of cars but now it is a housing for a special community. A building is formed in a milieu but it has also a milieu within and around it, where new concepts and ways of living can be shaped. This shows that a form is never absolute there are always untapped potentials, additional possibilities for metamorphosis.

Thinking Hylomorphism for the Design

Architecture is a political weapon. Political struggle is embodied in the strategies of constructing and transforming buildings. The political power of architecture is sometimes made manifest in attitude, as a symbol, perhaps the symbol of a particular political attitude. But the physical nature of architecture also allows resistance; architecture is the product of systems that establish rules and norms and confirms them in normal use until they are subverted in resistance to them. Spaces are transformed, sometimes without even changing their appearance. In this way people use architecture, or the ruins it leaves behind, to survive in conflict areas. Urban matter and urban form have been used as a means of defence and aggression throughout history. There are many methods of using architecture for conflict: destruction, blocking, barricading, tunnelling, hollowing out, camouflage, making labyrinths, etc. Transforming the form and the function of architectural elements enables people to change a neighbourhood into ‘a fortress of escape’. Escaping heteronomous control produces a resistive architecture allowing autonomy. The design uses these strategies in exploring the notion of hylomorphism: the dual nature of form and matter as conceived by Aristotle and later critiqued by Gilles Deleuze. The concept is simple: matter has form and form determines its behaviour. But a form, whatever its internal structure, does not stand by itself; its environment is a crucial factor in its formal transforma-
An organism cannot survive independently from its milieu; it is to a large extent formed by that milieu. The milieu is a primary condition for an organism’s development. If we call the combination of organism and milieu a unit, it becomes impossible to define a clear limit to any single entity or form. Form spills over from the organism-entity into its environment. The idea of using architecture to sustain cultural activities by transforming its forms and thereby the environment, led to the idea of demolishing some parts of the existing building to create an outdoor space out of it.

The notion of Aristotle hylomorphism:

Hylomorphism is a philosophical theory developed by Aristotle, which conceives substance as a compound of matter and form. He claims that the analysis of change and becoming could be best explained with the notion of hylomorphism. Change happens when one thing becomes another thing. But then when one thing “becomes” another thing than those two things must have something in common. In Aristotle’s system change happens when matter loses one form and gains another. For example; a brass statue can be analysed into brass (matter) and statue-shape (form). By itself brass is potentially a statue. Aristotle makes further distinction by saying that form is intrinsic actualization of the capacity to be such. (hylomorphism. (2013). In Encyclopædia Britannica. Retrieved from http://www.britannica.com/EBchecked/topic/279305/hylomorphism). For example; if someone learns a foreign language – than the knowledge of that language becomes the form since it is the actualization of the capacity to know that language. So the knowledge of the language is the intrinsic actualization of someone’s capacity. The form of a thing gives that thing its nature. For example the forms of flesh and bone organize the various elements into flesh and bones; the forms of various organs organize flesh and bones into organs, and the humanity organizes various organs into a human being. According to Aristotle nature is inherently purposeful. Matter exists for the sake of form; potentials exist to be actualized. Bricks, mortar and beams exist for the sake of the house. The parts of human body exist for the sake of the human body. Aristotle presents a theological world- a world in which things have objective purposes. In particular a thing’s purpose is to fulfil the functions that it form gives it (Bonta & John, 2006).

Deluze Hylomorphism:

For Deleuze, the dualism of form and matter, which he names hylomorphism, ignores all the intermediaries. The process of formation or construction is lacked in Aristotle statement. In the becoming and formation process an act is fundamental. For example when we take the example of brick and clay; clay is the matter and brick is the form. For Deleuze, clay is malleable, meta-stable which is capable of effecting transformation. The quality of the clay is the source of its form. The mold only puts limit to expand its form. Malleable clay has the potential energy to interact with an external milieu. In the paradigm case of baking clay for bricks he importance of the individual act in the hylomorphic process. In order to interlock the colloidal microstructures of clay, heat and pressure is applied by the brick maker. The act, which is done by the brick maker, carries
the microstructures from molecular level to molar scale. And this fundamental act enables clay to become a brick. He also argues that matter is not passive and inert. It contains potentials for being shaped in particular ways. There is to say form is energetic; it works by a series of transformation. “Form is never absolute, and never simply imposed from outside, since it can only be effective to the extent that is able to translate itself by a process of transduction, into one or another material” (Bogue, 2007). Deleuze explains the lacking sides of Aristotle hylomorphism by introducing two concepts, which are individuation and milieu.

Individuation (Gilbert Simondon):

Deleuze follows the arguments of Gilbert Simondon about individuation. His most basic argument is that the individual is never given in advance; it must be produced, it must coagulate, or come into being, in the course of an on going process. This means that an individual is never final; there are always untapped potentials, additional possibilities for metamorphosis, further individuations. Simondon wants to indicate that the notion of individuation is an active strength of becoming rather than a static being. He wants to point out that hylomorphism focuses on the end result of individuation, which is- the individual. For him the theory of hylomorphism (in Aristotle explanation) lacks the process of individuation. The concept of hylomorphism conceives beings switch from one state of being into another and it ignores the process of by which the individual comes to be. “Simondon proposes that we view the individuation ontogenetically, as an on going process of individuating itself, as an individual constantly individualizing itself, yet this requires us to reject any account of individuation that focuses on the individual alone, in isolation but rather we must view the individual as an individuating or becoming within a milieu” (Retrieved from <http://larvalsubjects.wordpress.com/2006/07/06/simondon-and-individuation/>, 18 Jan 2013).

Now he introduces a relationship with the individual and its milieu. Individual is a process, which always carries the potentialities to be actualized. For him, an individual must be emerging from a milieu and acting in a milieu.

Milieu:

The reasons that make people, towns or buildings live and work is they process in milieu. It is hard to think that an organism can survive independently from its milieu. The milieu is a condition for organism’s development. If we call the combination of organism and milieu as a unit, then it becomes impossible to define a clear limit to a form. The milieu is not only the environment in which we interact with other people. It is everything that surround us; animals, vegetation, even the flakes of snow on the mountain peaks. (Bogue, 2007).
The Shelter for Gypsy Society as a New Milieu of Existing Building

The idea of using architecture to sustain cultural activities by transforming its forms and thereby the environment, led to the idea of demolishing some parts of the existing building to create an outdoor space out of it. The project aims providing not only a shelter for living but also outdoor spaces to enable Gypsies actualizes their traditions. In the past, the existing building on site was used as tobacco storage. During time, government changed and the tobacco factory is closed. Then they transformed it into a car parking area. In the past 20 years, the building is transformed into different functions. The reason for the formal and functional transformation is originated from the political and economical situation of the country. In this sense, the settling of Gypsies in the garden of the tobacco storage will affect the attitude of the existing building. The need for an outdoor space is a social demand of the users. They can make use of part of the existing building. This action proves the claim of hylomorphism theory, which says that matter is never entirely passive and inert, for it always contains incipient structures.

Collective Living

Gypsies are known as the group belongs to the lowest stratum of social and economic hierarchy. They are socially excluded community; mostly avoided and feared. Also, the ethnic group is generally related with crime and described as problem population. I believe that ethnic minorities should not be discriminated and they deserve to live equally among with other citizens. Designing a shelter in the plot of old tobacco storage requires the involvement of the existing building as a part of the design. The area of interest is close to where Gypsies live now and it also close to textile ateliers where they work. Choosing that location specifically is related with the decision of the government who wants them migrate 40 km outside the city. The project aims to maintain Gypsy culture. In order to achieve this, I propose a collective housing where they live close to each other. They should continue living in the same neighbourhood.

The Feeling of Togetherness:

“Spaces that encourage the chances of encounter and have a catalysing effect on seeing and being seen, and so contribute to expressing what it is that brings people together” (Hertzberger, 2013).

Social spaces arouse the feeling of togetherness. It can be found anywhere in the collective domain. Most of the time it is usually just there- in cafes, restaurants, cafes shops, stations, clubs- wherever people convene for whatever reason. The M4 design concerns providing a space for the social activities. In other words, a social life; where a sense of the collective is expressed and where large numbers of people converge. A space where traditional activities take place strengthens the feeling of togetherness. For this reason, there is a courtyard in
between the existing building and the housing, which is for the social activities of Gypsies. Organized events in the courtyard invoke social contact among Gypsies and that turns the collective space into a social space. In this sense, the idea of creating a collective space, which brings and holds people together, determines the orientation of the shelter. For example in theatre and auditoriums the buildings encourage a shared concentration and harmony. The attention is centrally oriented so that all the people who are present there for the same interest watch the event easily from where they sit. In terms of the building orientation the shelter design for Gypsies uses the same principle as theatres. The terrace housing is oriented to the courtyard.

The Design Strategy of The Shelter

Assembling particular amount of space, which supplies the basic needs of one single Gypsy family, composes the housing complex. The design of this private community requires taking into consideration of their living habits. There is always the idea of living with the married children together with the family. When I have a look at the current living situation and the demands of the users, it is crucial to design the living cells in a way that they can easily be transformed to meet the changing demands. Herman Hertzberg states that the core function of a building provides the framework that should enable its users to interpret and define how they inhabit. The shelter consists of building modules in a concrete grid structure, which gives the habitants freedom to expand or minimize their place. The basic concept is allowing easy adaptation via modification as building users change. Expansion can happen when family grows. Living cells can be combined.

Platforms I Breathing Areas

“Who champions the equally great importance of what is necessary for people to come in contact with one another, of space to promote collective interests, exchange ideas and give expression to a communal sense of being in one’s own domain- in short for social space? It is the architect who must who must fight for this in square meters in the ‘public’ space, which has often been kept to a minimum in order to serve as many individual space demands as possible” (Hertzberger, 2013).

The open air spaces in the project aims to call for attention to social gathering areas. There is a private courtyard in between the existing building and the housing. It represents a communal gathering space for shared interests. It is for actualizing the traditions and customs. Beside the courtyard there is also breathing areas- platforms to establish and reinforce a sense of collective living. Close living environment together with shared spaces provide solidarity to Gypsies. The idea of the platforms is to create places where people can meet randomly or with intent. By giving them breathing areas among the circulation, the activities of communal interest find place. Because the Gypsies love living together, open gathering spaces in between the infill of the structure strengthen the social cohe-
sion. The communal area of the building is similar to the public space in the city. If I name the building as a city, then the corridors and other communal spaces substitutes for streets and squares. Thus, the idea of zoning space indicates opportunities for social contact. As architecture allows personal freedom by providing room, it can also make space to unite people. Social cohesion emerges where people are gathered for communal purposes.

Conclusion

This thesis discusses a social problem in architectural terms. Besides finding a way out for social problems, it brings a philosophical perspective to the research. The project interrogates if the ethnic discrimination has any effects on the distribution of the citizens settlement in the urban field. I take on the example of the Gypsies in Izmir, Kemeralti district. Government wants to revalue the streets, which are very close to the city center. The Gypsies who inhabits there are forced to leave their place and move to the suburbs. The new slot which the government provided them is not really suitable for their living customs. It will be a place where they are obliged to hide their ethnic identity. Living among other citizens

This case shows that not all the citizens take the advantage of residing in the urban context equally. High-income families are deemed suitable of living in valuable places. I believe that ethnic minorities should not be discriminated and they deserve to live equally among other citizens. The project aims for sustaining the culture of Gypsy society. Analyzing the social problem of Gypsies ended up designing a shelter for them in the garden of old tobacco storage. Providing spaces, which enables close relations among the community, is the one of the main aspects of the project. Simultaneously, the hylomorphism theory is questioned with the existing building on the area of interest. The main theme of the topic is “change”. In order to approach the project with a philosophical point of view I company the existing building and the shelter design to explain “change” by referring to hylomorphism theory.

In conclusion, existing forms have a milieu around where new concepts and ways of living can be shaped. The project tells that milieu is a primary condition for an organism’s development. If we call the combination of organism and milieu a unit, it becomes impossible to define a clear limit to any single entity or form. Form spills over from the organism-entity into its environment. The idea of using architecture to sustain cultural activities by transforming its forms and thereby the environment, led to the idea of demolishing some parts of the existing building to create an outdoor space out of it.
HYLOMORPHISM

TIME

CHANGE

Aristotle Theory

MILIEU

INDIVIDUAL ACT

CHANGE OF FORMS & FUNCTIONS

Deleuze Interpretation

Deleuze Interpretation of Hylomorphism in the Project

GYPSY COMMUNITY

EXISTING BUILDING

Milieu

Act of Gypsy people

Change of form & function
A Philosophical Table
Thinking Hylomorphism with a Philosophical Table

Architecture is a political weapon. Political struggle is embodied in the strategies of constructing and transforming buildings. The political power of architecture is sometimes made manifest in attitude, as a symbol, perhaps the symbol of a particular political attitude. But the physical nature of architecture also allows resistance; architecture is the product of systems that establish rules and norms and confirms them in normal use until they are subverted in resistance to them. Spaces are transformed, sometimes without even changing their appearance. In this way people use architecture, or the ruins it leaves behind, to survive in conflict areas. Urban matter and urban form have been used as a means of defence and aggression throughout history. There are many methods of using architecture for conflict: destruction, blocking, barricading, tunnelling, hollowing out, camouflage, making labyrinths, etc. Transforming the form and the function of architectural elements enables people to change a neighbourhood into ‘a fortress of escape’. Escaping heteronomous control produces a resistive architecture allowing autonomy.
Malleable Matter

Acting on the Matter
This table miniaturises these strategies in exploring the notion of hylomorphism: the dual nature of form and matter as conceived by Aristotle and later critiqued by Gilles Deleuze. The concept is simple: matter has form and form determines its behaviour. But a form, whatever its internal structure, does not stand by itself; its environment is a crucial factor in its formal transformation. An organism cannot survive independently from its milieu, it is to a large extent formed by that milieu. The milieu is a primary condition for an organism's development. If we call the combination of organism and milieu a unit, it becomes impossible to define a clear limit to any single entity or form. Form spills over from the organism-entity into its environment. The idea of using architecture to hide in by transforming its forms and thereby the environment, led to the idea of a tradition of keeping secrets in a table. To hide its internal structure, that structure must be able to transform itself. The table starts out as a frame but becomes a malleable form of porous matter in which to hide secrets. When a personal act changes the outer structure, the secrets that are kept inside become visible.
fig. 4
prototype of philosophical table
fig. 5
Joinery Detail

fig. 6
1 cube consists of 12 pieces

fig. 7
combination of cubes with joinery
fig. 8
The outer structure hides the cavities of the mass

fig. 9
When you take one cube element from the outer structure than the cavity and the stuff inside of the cavity becomes visible
fig. 10
the complete table
fig. 11
interlocking joints enable pieces of 1 cube element stand independently without glueing
The Process of Making

fig. 12
Making the Outer Structure

fig. 13
Making the Inner Mass
fig. 14
Mass in the Structure
fig. 15
Inner Mass
Assembly Process
fig. 16
Joinery Detail
Gypsies in Turkey
Gypsies are known as the group belongs to the lowest stratum of social and economic hierarchy. They are socially excluded community; mostly avoided and feared. Also, the ethnic group is generally related with crime and described as problem population. The project interrogates if the ethnic discrimination has any effects on the distribution of the citizens settlement in the urban field. I take on the example of the Gypsies in Izmir, Kemeralti district. Government wants to revalue the streets, which are very close to the city center. The Gypsies who inhabits there are forced to leave their place and move to the suburbs. The new slot which the government provided them is not really suitable for their living customs. It will be a place where hide their ethnic identity. I believe that ethnic minorities should not be discriminated and they deserve to live equally among with other citizens. The area of interest is close to where Gypsies live now and it also close to textile ateliers where they work. Choosing that location specifically is related with the decision of the government who wants them migrate 40 km outside the city. The project aims to maintain Gypsy culture. In order to achieve this, I propose a collective housing where they live close to each other. They should continue living in the same neighbourhood.

fig. 17
a view from a traditional street wedding
Local Municipality plans to replace Gypsies old Ottoman style villas with apartment houses in the suburbs. The government claims that the project is for conserving the area. But homeowners are not convinced. They think that the real aim is to drive them out. The community do not have a legal title to land. And they lived in that area for generations without any certificate of ownership. The reason why they are subjected to forced eviction is because they do not inhabit there legally.

Consequently, municipality officers cheap loans to buy new houses from mass housing administration TOKI and want them leave their places.
A case study on Gypsies in Sulukule Istanbul

Many Gypsies who moved to apartments of mass housing administration TOKI; have returned to their past neighbourhood. Because the apartment expenses are beyond their incomes and also life there was not suitable for their living customs. The Kemeraltı neighborhood were planning to be destroyed during an urban transformation project carried out by Konak Municipality. Although the government claims that they are making effort to improve standards of people, the Gypsies say that they do not want to suffer from the demolition of their houses. The same case happened in one of the urban transformation projects in Istanbul, Sulukule. It is a good example to speak of. Because of the people rejects moving from their places. After the government forced them to move, they could not adapt new living environment. Moving some Gypsies to Taşoluk turned out not to provide a solution since many of them returned to Sulukule only months later after selling their apartments.

Here are some interview about why did they return to their past neighborhood.

“We could only stay four months there [in Taşoluk]. It was not suitable for us,” said Faruk Say, a Gypsy who returned to Sulukule. After the house he rented with his wife and two children in Sulukule was demolished, Say chose to move to the TOKİ apartments in Taşoluk. He said living in Taşoluk was socio-economically difficult for them.

“There was no life for us there. The streets were dark after nine. It was a lonely neighborhood,” said Say. “The monthly expenses of our apartments were more than we could afford.”

“We should be earning 1,000 Turkish liras a month in order to live in the apartments in Taşoluk. There are many expenses other than rent, for example the natural gas, electricity and apartment expenses,” Say said.

Gypsies live and work in Sulukule as either musicians or vendors, making a living with low incomes, and their rents are also low. However, the municipality claimed that the Gypsies were given good opportunities in Taşoluk. “They were all renters, but they still had the chance to own an apartment in Taşoluk by paying 250 liras each month,” said Mustafa Çiftçi, the project coordinator from Fatih Municipality. After 15 years of monthly payments, those renters would be the owners of the apartment, said Çiftçi, adding that they all received 100 liras in rent support from the municipality. However, Çiftçi agreed that almost half of the 127 people who moved to Taşoluk either sold or rented their apartments and returned to Sulukule or nearby neighborhoods.

fig. 18
Mass Housing Administration Buildings, flats are proposed to Gypsies with a low payment. They are compensating with their old houses
What would they do when they will be dispossessed?

One of the possible answer is; they might build slums in a cheap way. Therefore, the desire of living close with neighbors and relatives will come true. Because they do not get used to live in high rise apartments, building slums in their own way is a temporal solution. Although it is a temporary solution, the reason behind living together with other Gypsies comes from the prejudices about them. If they want to rent a house from a different neighbourhood (where Gypsies do not live), generally they are denied by landlords. From different parts of the country there are many examples about denial of housing.

“In the Agora neighbourhood of İzmir, a 70-year-old woman described how she cannot get a house to rent in her own neighbourhood or in other neighbourhoods as the owners know she is Roma. In Kızıltepe near the city of Mardin, a 44-year-old man was living in a tent with fifteen children. He wanted to rent an apartment for his family, however despite the money he suggested that he could pay, landlords and house owners refused to rent a house for his family, reportedly since they were Gypsies. In some instances, local non-Gypsy residents have attempted to expel Gypsies from neighbourhoods. In Kadıköy, İstanbul, reportedly the local muhtar in the neighbourhood was behind the collection of signatures on a petition to remove the Gypsies from the neighbourhood. In a similar incident, in the Hançepek neighbourhood of Diyarbakır, local Kurdish residents reportedly collected around 2,000 signatures on a petition they presented to the local muhtar asking for forced removal of the Gypsies from the area. In the latter case, however, the muhtar reportedly refused to support the petitioners” (Uzpeder, Ozcelik & Gökçen, 90, 2008).

There is also one more important point about the discrimination issue. Amongst the Gypsy community the unemployment is really high. One of the most important reason for this is because people do not want to work with them. The prejudices about Gypsies in employment is definitely based on their ethnicity. Most of them can find opportunities in low-skilled or un-skilled sectors. In Erzurum, eastern Anatolia, a man who presented himself as Özgün referred to discrimination against Gypsies: “The employers place a great importance on which area you live in. If you say you live in the Sanayi mahallesi, then you haven’t got a chance. Once I applied for a job with a wholesaler and he refused to give it to me after he found out where I lived (Uzpeder, Ozcelik & Gökçen, 84, 2008).

In this circumstances when I think about the situation of Gypsies in Kemealtı district, the information about their living habits and workplaces is important. They work in the textile ateliers which is very close to their street. Most of them work as cheap labour worker. Thus, the area of interest should be close to the ateliers. And so they can stay in the same neighborhood.
fig. 19
an example of a slum neighborhood
fig. 20
an example of a slum
The reason of creating a new housing for Gypsies in the same neighborhood is because of job opportunities in that area. As stated before, most of them work in the textile ateliers. Upper side of Kemeraldı district is known as market place where Gypsies can find job opportunities. They are mostly low-skilled jobs which offers minimum salary. Selling fish, dry-goods or spice are a few example of them.
fig. 21
Sketches of the market place

fig. 22
Sketches of the residential area
fig. 23
the old buildings are used as storage for the textile works

fig. 24
textile ateliers
The area of interest locates in Izmir, Kemeraltı district. It is close to where Gypsies live now and also close to textile ateliers where they work. Choosing that location specifically is related with the decision of the government who wants them migrate outside the city. The project aims to maintain Gypsy culture. In order to achieve this, I propose a collective housing where they live close to each other. They should continue living in the same neighbourhood. The collective living environment is an against attitude to all discrimination affairs.

“The demolition of Gypsy communities has been a constant factor in the rapid urbanisation of Turkish cities, since at least the 1950's. Commercial redevelopment and urban renewal were primarily the reasons for the displacement of communities. Such measures affected all poorer communities in Turkey, and were not consistently targeted at one group. Gypsy communities, however, have been more vulnerable than others as they frequently inhabited older areas in the heart of towns and cities that could be profitably sold to agencies and corporate interests. In addition to disruption of personal life and security, the demolition of Gypsy communities and their forced removal has damaged Gypsy culture immeasurably through detaching those elements of communities that retained the traditions and customs of the past from younger generations” (Uzpeder, Ozçelik & Gökçen, 74, 2008).

Providing spaces, which enables close relations among the community, is the one of the main aspects of the project. The aim for sustaining the Gypsy culture indicates that they should be kept together. Additionally, there is a need for a space to actualize their traditions. Having said that, they experience feeling of togetherness in a broader sense. Because social spaces arouse the feeling of togetherness. It can be found anywhere in the collective domain. Most of the time it is usually just there- in cafes, restaurants, cafes shops, stations, clubs- wherever people convene for whatever reason. The M4 design concerns providing a space for the social activities. In other words, a social life; where a sense of the collective is expressed and where large numbers of people converge. A space where traditional activities take place strengthens the feeling of togetherness. For this reason, there is a courtyard in between the existing building and the housing, which is for the social activities of Gypsies. Organized events in the courtyard invoke social contact among Gypsies and that turns the collective space into a social space. In this sense, the idea of creating a collective space, which brings and holds people together, determines the orientation of the shelter. For example in theatre and auditoriums the buildings encourage a shared concentration and harmony. The attention is centrally oriented so that all the people who are present there for the same interest watch the event easily from where they sit. In terms of the building orientation the shelter design for Gypsies uses the same principle as theatres. The terrace housing is oriented to the courtyard.
fig. 25
Izmir Eski Tutun Deposu Front Entrance, West Elevation

fig. 26
Back Entrance, East Elevation
The Area of Interest I
Showing the Historical Value of the Site
Strategy for the Orientation
The inner courtyard will be private for gypsies so that they can actualize their traditional customs.

It will be seen from the terrace housing.

What kind of activities can take place in the courtyard?

* Wedding
* Dancing
* Playing Music
fig. 27
Royal Crescent (Bath, England)
The orientation of Royal Crescent building is a reference to the shelter design. It resembles a half colosseum. 30 houses laid in a crescent shape designed by the architect John Wood. It was built at the time when people were living country life and moving to city centers (1767-1775). The town houses were designed for middle class who can not afford country mansions. The term townhouse comes from terrace-housing. Since I am designing terraced housing as a shelter design it worth explaining the meaning of that word. It actually means medium-density housing where a lot of mirror-image houses share side walls.

Referring to the Royal Crescent building, the sweep form of the terraced houses creates a courtyard in front of the existing building. Thus, the orientation of the living units are determined in accordance of facing the courtyard. Consequently, a socializing area is created for the traditional activities of Gypsies.
The traditional weddings and entertainments take place in the courtyard.

A view from a traditional wedding ceremony.
Location of the area of interest in the city is demonstrated above. The residential area where Gypsies live today is very close to downtown. The reason why government want to remove Gypsies from their settlement is because the site has a very important positional value.
fig. 30
Justus van Effencomplex, Rotterdam
Residents use the gallery as a public space and, in some cases, as an extension of their living quarters.
Michiel Brinkman was charged for designing housing for two blocks in the Spangen polder, in Rotterdam's northwestern fringe. His design known as Justus van Effen Complex used terrace-housing typology with a communal courtyard inside. He thinks of a place whereby opening perimeter of the block for providing places of meeting and creating street in the form of the gallery for the occupants. Building includes important facilities such as an elevated street which is over 1000 metres long, in order to give access to upper floors. He graduated the degrees between public and private. For example the sleeping alcoves are placed backside of the block where the homeowners can access by private internal staircase. While valuing the sense of commune living, he did not pass over the individualist features. Consequently the owners of the residents started hanging out in front of windows to live on the street. Each living unit has its own private door to the street, even the houses on the raised gallery. At Justus van Effenstraat the windows are designed to maximize natural lighting. It changed the relationship between household unit and the public realm, moved the street into the air, and provided a poignant example of Functionalism's purpose and application (Lambla, K. (1998). Abstraction and theosophy: Social housing in rotterdam, the netherlands. Architronic, 7. Retrieved from http://corbu2.caed.kent.edu/architronic/v8n1/).

There are some important design elements in Justus van Effen Complex, which I can get inspired for my own project. Since it proposes an integrated commune living, I analysed the collective spaces in order to have an idea about how to bring people together. The idea of street in the air is a good example for the meeting points of the homeowners. Since Gypsies need for social spaces, there is a private courtyard in between the existing building and the housing. It represents a communal gathering space for shared interests. It is for actualizing the traditions and customs. Apart from providing a general socializing area, their living environment should allow closeness to each other. It means, when they open their house door, they should be able to see others. As the street in the air provides people social area with other dwellers, there could be a similar approach for the commune living of Gypsies. Therefore, terrace-housing typology is used. By doing so, the terrace spaces can be used as streets where they sit together, chat or playing games. Beside there is also breathing areas- platforms to establish and reinforce a sense of collective living. Close living environment together with shared spaces provide solidarity to Gypsies.
"You know the milkman, you are outside your house in your street"
Alison and Peter Smithson, 1953
terrace housing enables seeing neighbours easily and being close to each other
The elevations facing the west side requires a protection system in order to prevent excessive sun light. Also there should be system to provide privacy. At Justus van Effen Complex the windows facing the elevated gallery space are designed according to benefit maximum sun light. In spite of that, the privacy is achieved with the opening size and proportions. For this problem firstly I look at what the local people come up as a solution.

fig. 36
Local Solutions: Local people use membranes to prevent from sun light in summer time.
Hylomorphism is a philosophical theory developed by Aristotle, which conceives substance as a compound of matter and form. He claims that the analysis of change and becoming could be best explained with the notion of hylomorphism. Change happens when one thing becomes another thing. But then when one thing “becomes” another thing than those two things must have something in common. In Aristotle’s system change happens when matter loses one form and gains another. For example; a brass statue can be analysed into brass (matter) and statue-shape (form). By itself brass is potentially a statue. Aristotle makes further distinction by saying that form is intrinsic actualization of the capacity to be such.

HYLOMORPHISM

TIME

CHANGE

Aristotle Theory

MILIEU

INDIVIDUAL ACT

CHANGE OF FORMS & FUNCTIONS

Deleuze Interpretation
For Deleuze, the dualism of form and matter, which he names hylomorphism, ignores all the intermediaries. The process of formation or construction is lacked in Aristotle statement. In the becoming and formation process an act is fundamental. He also argues that matter is not passive and inert. It contains potentials for being shaped in particular ways. There is to say form is energetic; it works by a series of transformations. “Form is never absolute, and never simply imposed from outside, since it can only be effective to the extent that is able to translate itself by a process of transduction, into one or another material” (Bogue, 2007, 861). Deleuze argues that if the environment (milieu) changes it effects the form.

The milieu is a condition for organism’s development. If we call the combination of organism and milieu as a unit, then it becomes impossible to define a clear limit to a form. The milieu is not only the environment in which we interact with other people. It is everything that surround us; animals, vegetation, even the flakes of snow on the mountain peaks. (Bogue, 2007).
The idea of using architecture to sustain cultural activities by transforming its forms and thereby the environment, led to the idea of demolishing some parts of the existing building to create an outdoor space out of it. The project aims providing not only a shelter for living but also outdoor spaces to enable Gypsies actualizes their traditions. In the past, the existing building on site was used as tobacco storage. During time, government changed and the tobacco factory is closed. Then they transformed it into a car parking area. In the past 20 years, the building is transformed into different functions. The reason for the formal and functional transformation is originated from the political and economical situation of the country. In this sense, the settling of Gypsies in the garden of the tobacco storage will affect the attitude of the existing building. The need for an outdoor space is a social demand of the users. They can make use of part of the existing building. This action proves the claim of hylomorphism theory, which says that matter is never entirely passive and inert, for it always contains incipient structures.
fig. 41
The tobacco storage (Gary Building) was built in 1956.
East Elevation
East façade is subjected to demolish in order to enlarge the courtyard
The demolished parts are covered with osb walls which is also used as partition for the housing
Shelter for Gypsies I Design Strategy
Assembling particular amount of space, which supplies the basic needs of one single Gypsy family, composes the housing complex. The design of this private community requires taking into consideration of their living habits. There is always the idea of living with the married children together with the family. When I have a look at the current living situation and the demands of the users, it is crucial to design the living cells in a way that they can easily be transformed to meet the changing demands. Herman Hertzberg states that the core function of a building provides the framework that should enable its users to interpret and define how they inhabit. The shelter consists of building modules in a concrete grid structure, which gives the habitants freedom to expand or minimize their place. The basic concept is allowing easy adaptation via modification as building users change. Expansion can happen when family grows. Living cells can be combined.
Open the back part to the street
Otherwise it would be difficult to reach from the courtyard
The Concept of Growing
Due to the reason that Gypsy community has low income, they enlarge their living space by building on top of their houses. This happens when family becomes bigger. The desire of living close with the married children, triggers enlarging living environment. Steel reinforcement bars on top of the houses can be seen from the slums, which they built by themselves. By doing that they prepare the conditions for adding new stories in all probability. That proves that the growing desire should be considered in the first schematic design of the shelter. Since from the philosophical table, I go ahead with the concept of dynamic structures, which enables expansion through modification of joinery. For this reason the design starts in with a structure which outlines the living units and the circulation in between.
The concrete structure holds the circulation and the living alcoves.
The site-cast concrete structure is illustrated above. The column has extensions on 4 sides so that the beams can sit on them. The infill of structure (living units) are placed on the corrugated deck which spans from one beam to another. The span distance is 6 meters. The corrugated deck passes through the concrete slab. Temporary studs hold the deck while it is being placed into the reinforcement bars. Then concrete is poured and until it gets dry the temporary studs stay under the deck and the concrete slab. Therefore,
Façade Design
Twisted Louver I:
Because the area of interest locates in the hot-arid climate zone, shading elements should be considered in the façade design. Instead of using extra elements for the protection from excessive sun exposure, I propose a wall system which has louvers attached to it with a simple mechanism. The idea of twisted louvers come from the Signal Box building which is designed by Herzog & de Meuron in Basel, Switzerland. Although, the load bearing walls have openings the twisted louver system shields the whole façade. And the openings on the wall can be seen from the gap between the louver pieces. The light goes inside the building from the windows directly. But the louver in front of the window hacks excessive direct light and heat. The louver system of signal box is made out of copper which is an expensive material. The choice of material is important because the project aims for using cheap and practical materials. For this reason I take the idea of the twisted louver and search for a material.

fig. 45
Signal Box I Herzog & de Meuron I Basel, Switzerland
Twisted Louver II:
Serpentine pavilion uses the same logic with the signal box. Only the material differs. Although the louver system of Signal Box is made out of a rigid, durable material; Serpentine Pavillion uses membrane fabric. The Gypsies work in textile ateliers, so that it would be easy for them to provide extra fabrics as shading elements. I propose to build the sun-breakers with tensile membrane by supporting them with the exterior walls of the living units.
Penetration of Sunlight Through the Gaps

For the hot-arid climate, local people use membrane to prevent direct sun-light. Using sun breaker or different shading elements is also possible. Since the project seeks cheap and practical design solutions, I developed a wall system which performs as a wall and a shading element at the same time.

The users can change the angle of the membrane so that they can decide on the amount of light and heat. Since the membrane part of the elevation consists of pieces, the color, size and angle of each piece can be determined by the house owner. They can even take out some pieces.
Façade Design

fig. 47
a distortion of depth is achieved by a simple 90 degree twist of the louvers, revealing the structural wall and windows behind

fig. 48
a sample mechanism which shows the adjustment of the twist angle of the louver
Construction Sections

- Wooden battens 50 x 50 mm (300 mm apart)
- Wooden studs 150 x 70 mm (600 mm apart)

Vertical wall section
Scale 1/10

Composite floor deck system
Concrete joint: slab-beam connection

Horizontal wall section detail
Scale 1/10

Parts from Construction
- 75 mm screed
- Ground bearing slab 150 mm
- Nominal sand binding
- Compacted sub base 150 mm

Finish
- Drywall 10 mm
- Cavity for the electricity
- OSB panel 18 mm
- Batt insulation 50 mm
- Air cavity 100 mm
- OSB panel 18 mm

Corrugated metal

75 mm screed
wooden battens 50 x 50 mm (300 mm apart)

wooden studs 150 x 70 mm (600 mm apart)

horizontal wall section detail
1. West façade faces the private courtyard

2. East façade faces the knitwear ateliers where most Gypsies work
fig. 49
analysis of architectural elements from the streets where Gypsies live now

fig. 50
typology analysis of doors and the ways to access the street

Access to the street

The ground floor entrance is not on the same level with the street. Few steps in front of the front door create a private, internal entrance space which provides privacy to the user. First floor is raised to provide indirect access from the street. The diagram shows how the space in front of the entrance door differs.
east elevation I showing the entrance to the living alcoves through the platforms

east elevation I showing the passage to the courtyard
Floor Plans
Ground Floor Plan
First Floor Plan
Expanded Second Floor Plan
The floor plan above shows the possible space arrangement if two living units are combined. When the family grows, taking out the partition walls can enlarge the space. In the 1/200 floor plans only the load bearing walls and partitions are shown. In the smaller scale, I want to show that the colorful side of Gypsies can be reflected to the interior. I illustrate the tiling and the carpets, which are the one of the main characteristics of their living environment. Also there could be couches in front of the door to sit outside. Because all the neighbours could use the terrace space, there could be some greenery in front of the houses to provide more privacy.
Sewage System Diagrams
All the living units are not on top of each other. Some does not have anything under. Although I tried to place the toilets along the same direction, there are still some extra elements needed to transfer the sewage to the ground. For example, on the ground level there is a passage from back street to the courtyard. So there are not any living units as it is seen from the ground floor plan above. However when we look at the first floor plan there are living spaces which do not have anything underneath. That means the toilets of those spaces cannot convey the sewage to the ground. The solution might be rotating the pipes to the side living spaces (those which can transfer the sewage to the ground). So that the pipes are combined and sewage is collected. But for this solution the pipe thickness should be two times larger than it is. That is to say, some walls should be thicker. Since the shelter design for Gypsies seeks for cheap and practical solutions, this problem should be solved in a more simple and convenient way. The rational offer to the problem would be using elements only for the sewage transfer. Additive walls can be built from ground to top, which takes in charge only transferring the sewage. So that the single toilet pipes pass through the wall and reach to the ground.
sewage goes to the ground directly

on the sides there are walls which enables to transfer the sewage to the ground
fig. 51
West Elevation shows the courtyard and the terraces
fig. 52
View from the public stairs and terraces
fig. 53
For cheap and simple application, North and East façade uses the typology from the current existing houses of Gypsies.
existing building

demolished part of the facade

in between space the private courtyard

passage from textile ateliers to the courtyard
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