



## DIPLOMARBEIT

### A Village as a Home School and Residence Scenario for Tuzla Armenian Orphanage

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## Abstrakt

“A home for children, a place where they can live rather than survive.” – Aldo van Eyck

Nach dem 2. Weltkrieg wurde die Türkei, wie auch alle anderen Länder, von verschiedenen sozialen Werten beeinflusst. Dies verursachte einen Rückgang in den Bereichen Gesundheit und Ökonomie, wodurch die Bevölkerung negativ beeinflusst wurde. Um sich gegen diese negativen Herausforderungen zu stellen, bildeten sich ethnische Gruppen. Der ideale Ort für dieses ethnische Zusammenfinden war die Stadt Istanbul.

In den 50er Jahren wurde die armenisch protestantische Kirche in Gedikpasa (Istanbul) als Waisenhaus für schutzsuchende Kinder genutzt. Die Kirche wurde somit zur Hoffnung für die aus Anatolien nach Istanbul versetzten Kinder, und bildete eine Unterkunft für sie, wo sie ihre eigene Kultur ausleben konnten.

Durch die Urbanisierung kamen im europäischen Teil Istanbuls in den 60er Jahren massive Betonbauten immer mehr zum Vorschein, jedoch bildeten diese einzigartigen Bauten keine passende Bleibe für die Waisenkinder, wodurch die Kirche einem Gefängnis glich. Ganz im Gegenteil schaffte es der asiatische Teil Istanbuls seine Grünflächen zu bewahren. Auf diese Weise erwarb sich die Kirche ein Stück Land im asiatischen Teil Istanbuls und bildete eine Sommerresidenz für die Waisen. Diese Einrichtung hielt für 21 Jahre mit den glücklichen Waisenkindern stand.

Doch die Lage verschlechterte sich. Nach der Veränderung der Gesetzeslage durch den Militärputsch am 12. März 1971 wurde das Gebäude der Kirche entzogen und seinem ehemaligen Besitzer zurückgegeben. Aufgrund der ständigen Veränderungen musste das Gebäude schließlich abgerissen werden. Daraus resultierte ein öffentlicher Aufstand der 175 Tage andauerte. Dieser Aufstand war beendet, als die Kirche vom staatlichen wieder in den kirchlichen Besitz übergang. Um die frühere Funktionalität beizubehalten wurde beschlossen, das Gebäude durch ein neues zu ersetzen. Auch ein neues kulturelles Zentrum wird in der Gedikpasa Kirche zu finden sein.

In dieser These werden soziale und bauliche Aspekte des alten Gebäudes im Bezug auf ihren historischen Hintergrund analysiert. Das Projekt wird das Umfeld und die Entwicklung des Gebiets miteinbeziehen, da in den letzten Jahren viele industrielle Änderungen vorgenommen wurden.

Das Primärziel ist, ein multikulturelles Heim und einen Zufluchtsort für Waisenkinder zu entwickeln, um damit dieses Viertel wiederzubeleben und es wieder in die ursprüngliche soziale Verfassung zu bringen. Das Wichtigste ist es, ein zeitloses Gebäude zu erbauen, in welchem Waisenkinder miteinander in Kontakt treten und sich dadurch sozial weiterentwickeln.

## Abstract

“A home for children, a place where they can live rather than survive.”<sup>1</sup> – Aldo van Eyck

After the Second World War, Turkey had been affected on multiple levels by various social values, like many other countries. As a result, a decline in the Health and Economical factors caused negative influence on the population. Furthermore an ethnical formation occurred, as people grouped together to diminish the impacts of the negative consequences. Correspondingly, Istanbul became the ideal city for these Ethnical grouping.

In the 1950s the Armenian Protestant Church in Gedikpasa, Istanbul was being used as an orphanage shelter for children who had been brought from Anatolia to Istanbul. The Church became a beacon of hope for the displaced children as they managed to survive within the domain of their culture.

Due to the urbanisation in the European side of Istanbul a silhouette of concrete buildings were being constructed in the 1960s. This singular structure was not suitable for children of the orphanage, as the churchyard became a sort of prison for them. On the contrary, the Asian side of Istanbul managed to preserve its greenery. Thus the Church bought a piece of land and built a summer residence for the orphans in the Asian side. The establishment stood for twenty-one years filled with the merry sounds of the orphan children.

The cold days came after long summers. With the amendment of the constitution after the military coup on March 12, 1971, the building was taken from the Church and it was returned to its former owner. Following the constant alteration of the ownership on May 6, 2015 the building was to be demolished. In consequence the public commenced a protest and it lasted for 175 days. This uprising was concluded once the building was returned to the Church by the state. In order to preserve its original functionality it was decided to replace the old building with a new construction, and a cultural centre was to be built for the Gedikpasa Church.

During the thesis, the former building, as well as social and architectural aspects will be analysed in consideration with its historical background. The project will take into account the landscape structure and the development of the area since the industrial changes that has occurred throughout the years.

The main objective is to create a multi-cultural home for the orphan children, a sanctuary and thus regain this quarter and restore it to its original social function. The importance of the project is to create a timeless building where the orphan children can interact with one another, and flourish within their own social development.

<sup>1</sup> <https://failedarchitecture.com/orphan-city/>



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## **Reference**

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Reference | Casa Arnstein | Bernard Rudofsky

Reference | Stadt des Kindes | Anton Sweighofer

Reference | Montessori School in Delft | Hermann Hetzenberger

Reference | Study Centre in Weimer | Hilde Barz-Malfatti- Karl-Heinz Schmidt

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## Prologue

Introduction

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Fig 1. children at bosphorus

## Introduction

Children regardless of their social, cultural and ecological backgrounds have the same general human rights. They are children of this world, and thus deserve equal conditions, requirements regardless of being an orphan. Even if they do not have a family, they are human beings, subjects of their own rights, who should be able to explore their own cultural heritage.

Istanbul has become a cultural hub, housing numerous people from various ethnic origins, with an increasing population. Within this metropolitan city, there are many children who are orphaned and to whom people reach out to offer them a shot at life.





*Fig 2. children at Istanbul streets*

## Motivation | Creating a Social World for Homeless Children

All people are equal. All children are equal.

All children, regardless of language, religion, origin, ethnic identity, are brought to the world on equal terms. Each deserves a beautiful future, a happy life and a loving home. Some of them dream of it, imagining the embracing feeling of a warm, bright and spacious home.

Above all, it is necessary to understand what a home means for a child, how it defines itself, its environment, the outside world, and what it discovers through all this. The outside world, friendships, relationships with peers, and approaches to other age groups are all very important factors that need to be considered.

My foremost motivation in this thesis was to create a liveable environment where many children of various backgrounds can come together, embrace, share their memories and discover their own selves. The purpose of this thesis was to shape the space by considering these concerns and positioning the format in the most efficient way possible. Indoor and outdoor spaces are key aspects to ensuring that children will be able to socialize, make the most of the products of nature and as a result help them to mature spiritually. For this reason, by revealing the feeling of curiosity and discovery in children, reinforcing them, has led to the formation of outdoor elements and thus has increased the phenomenon of 'exploration of space' / 'lost in space'.

It is vital to see the world through the eyes of a child, and then to shape the world through their eyes. This is, without a doubt an essential act within a project designated for children. Turkey, especially Istanbul, a large metropolitan city with a major population growth, and an increasing rate in homeless children is continuing the measures taken with it. For this reason, examining this old orphanage and shaping its new concept from the traces of the old building made me excited and met with new people and new views.



Fig 3. celebration of the Virgin Mary's ascension in Vakıflı Village

## Identity-Diversity

### The Cultural and Social Influence of the Social Spaces

As a result of our personal backgrounds, our ethnic heritage, the places we visit the time in which we live in, our differences in action, we as human beings react to the same thing differently. However on numerous occasions, we encounter moments when through our varying cultural backgrounds we find ourselves reacting to a specific thing unanimously.

Aldo Van eyck was a Dutch architect and a leading protagonist of the architectural movement Structuralism. As a result of his travels and researches he was inspired by the tribal structures in Africa and within medieval cities, reaching out beyond the Western classical culture. He had the opportunity to examine the views of people from different perspectives. Exploring how people react to certain situations based off their social backgrounds.<sup>2</sup>

We cannot stop ourselves from observing, examining different civilisations that consist of different perspectives, feelings, developments, and as a result introducing new perspectives through the similarities.

As the famous architect Aldo van Eyck declares; different cultures, periods, ethnicities despite their variation may react and observe identically.<sup>2</sup>

In different structures and within varying formations as well as in distinct cultures, we humans observe our own selves and its reflection. Consequently the use of the same or similar space of various ethnic identities and cultures, we can observe a new development and thus the use of different spaces for the same ideals.

One of the most important building blocks of this study is to explore a different culture and delve into this civilisation in order to classify and reach a result. It is important to examine its construction from an architectural perspective and to propose a new design with a current perspective.

<sup>2</sup> Aldo van Eyck | Robert McCarter | Yale University Press, 2015 | p.82

## Memoirs of Garabet Orunöz

Gedikpaşa period - Compiled from the interview with Garabet Orunöz

In 1967 I came to Istanbul from Malatya to the Gedikpaşa Armenian Protestant church. Back in those years Armenian families were sending their children to study abroad in Istanbul, since there were no Armenian schools in Anatolia. In order for them to learn their language, practice their religion and culture.

One autumn day, when I was just seven years old, I was entrusted by my father to the bus driver, my mother had passed away when I was 3 years old. At the end of the 22-hour journey, I arrived at the Armenian church, where I would spend my time for the following three years, together with my peers.

The Fifth grade students would watch over us, each day one of them would take care of the little ones. Our sister/brother, who was responsible or on duty that day, would wake us up. Immediately we would wash our hands and they would take us to the church for a 15 minute prayer. The older students would prepare the table in the dining hall. After our prayer, we would go down to the dining hall and have our breakfast. Then we would get ready, take our bag and books and wait in front of the church door.

Our sisters/brothers on duty that day would take us to the "İncirdibi" Primary School where we were enrolled. At the end of the school, the older students would take us back to the church in the same way.

In the afternoon we would have our afternoon snack, such as granulated sugar, cheese and jam, boiled eggs with a slice of bread, then we would play for an hour, with a ball, marble or if we desired we would rest. Then it would be time for our lesson, after which we would have dinner. We washed our hands, one after another before eating, everything within an order... Again, the older sisters, our brothers would prepare the table and we would start eating at around 18:30 - 19:00. Tables would be gathered, and we would do our homework on those tables, and set off to go to our beds.

Three years passed like this.

When I was ten years old the church was closed. The manager put me on the bus and sent me to Malatya to my father. After spending three months of summer vacation in the village, my father put me on the bus again and sent me to Istanbul once again. We couldn't go to school for a week. It was not clear whether or not Gedikpasha would open again.

The manager found the solution on the land in Tuzla, which was established for the summer camp. He gathered us and took us to the camp site, where the construction was being finalised. and as a result had us enrol at the Tuzla public school, where the next five years of my life would pass..

The girls dormitories were upstairs and we boys had our dormitories downstairs. In the beginning, the room "Number 1" belonged to the manager Hrant Güzelyan, next to it the room "Number 2" was shared by Agob Kuyumcuyan and Agob Minasyan, who remained in the camp for some time and took care of the accounting affairs, followed by the rooms belonging to 3-6 boys. Room "Number 7" was the boys bathroom. The room "Number 8" was a bathroom reserved for the manager and for guests. This was situated next to the rooms "Number 9-10", which served the purpose of a kitchen. The room "Number 11" was a toilet for the children and an additional bathroom: room "Number 12". The rest of the rooms numbered 13-16 were the boys dormitories.

The Girls dormitories were situated on the upper floors. They had bunk beds with three levels and they would climb up into their beds one by one. As the room had sufficient height, the manager had insisted on a three-storey bunk bed. The room on the upper floor of the manager's room was reserved for a place of worship. We would have our Sunday prayers there. The bottom floor of the manager's room was used as an atelier. We would repair items such as broken bunk beds and store our summer sandals during winter. When the number of children would rise, we would add more bunk beds and somehow all fit into this camp...

Do you know where the pouring rain goes?  
The roof of the camp was slightly sloped. Rain water would gather in the cistern under the big hall. On average, 200 tons of water accumulated annually in the cistern. It had a length of 16.5m, a width of 6.5m, a depth of 2m. In summer, we watered the garden through the plumbing connected to that cistern. We attached the hoses to the faucets that were placed at a height of 30cm and 50m around the building, and watered the whole land  
Do You know how to hide an apple? We had apple, pear, fig, plum, quince and cherry trees in the garden...





*Fig 4.* Armenian children at KampArmen

Once the Apples would ripen, we would collect them, lay them on the floor in the hall, and choose the strong ones. It was important to distinguish between the good ones and the ones that were crushed or with a wormhole or one with nibbles all over it...the best and the most ripe ones were to be selected.

We had a cold air storage on the left side of the building. We would lay the stones on the ground first, when it was about 15cm, we would put planks on them then place the newspaper on the planks, add dry straw on it, and finally our carefully chosen apples. We would place them the stem facing up without touching one another... We would arrange them with care. A row of apples, straw on it; another row of apples, straw on top, another row of straw again... We would continue until all the apples were stacked...

It's winter, are you going to eat an apple? It was then our task to get an apple, we would descend to the warehouse and collect the necessary number of apples for the kitchen. I was responsible for the egg. I would take care of the chickens, feed them, give them water, collect their eggs. I would place the eggs in the baskets and write the dates down on them and take them to the warehouse. Will eggs be eaten for breakfast the next day? The kitchen manager would come to me, tell me the number of eggs he needed. I would go down to the warehouse and add the oldest egg to the basket as needed, and take it in to the kitchen.

There were two families on duty (Husband and wife). The Women would wash the clothes, no ironing, cook and wash the dishes. We would also help wash the dishes. Milking the cows was their job as well as making yoghurt and cheese. The men, on the other hand, fed the sheep in the winter and prepared for harvests in the garden. Curly, tomato, egg-plant, cabbage, artichoke... Harvesting of the crops, watering the soil, the hoe these were the tasks of the children...

Do you know how to pluck peppers? The branch of a pepper faces downward. If you take the branch and lift it up, snap, the pepper would break off the branch...

None of these houses were situated here, except for the white-walled house, and the house to the left of the tumba... Ramiz would look up to that house, our neighbour, my childhood friend. He came, we used to play together in the camp. He had three sisters. They got out of the house, we got out of the camp, we went to school together, we went home together. Along the way, we used to watch each other, we would support each other... We would come and go...

The students would look at each other, the older students would be responsible for the little ones. The Director was more concerned with the assistance that came from abroad or the financial aid that was collected from the country, procedures such as their arrangement and invoicing of expenses.





*Fig 5. armenian children on way*

*Fig 6. armenian children at KampArmen*

Yaşam

YeniGün

Tezi için Agos gazetesinin öldürülen genel yayın yönetmeni Hrانت Dink'in dönem arkadaşı ve yolu Kamp Armen'den geçen çocukların sözcüsü Garabet Orundz'le Tuzla'da buluşarak kampın arazisini gezen Ekizer tezini altı ay içinde bitirmeyi planlıyor.

## Kamp Armen Viyana'da tez konusu

**Yıkılmadan önce defalarca Tuzla'ya gidip Ermeni Yetimhanesi'ni mercek altına alan Neslişah Ekizer Viyana Teknik Üniversitesi'nde sürdürdüğü master tezini altı ay içinde bitirmeyi planlıyor.**

**A**RALARINDA Agos gazetesinin genel yayın yönetmeni Hrانت Dink'in eşi Rakel Dink'in de olduğu bin 500 yetimin 21 yıllık "yuva"sı Ermeni Yetimhanesi (Kamp Armen) Viyana'da tez konusu oldu.

Viyana Teknik Üniversitesi'nde mimarlık okuyan Neslişah Ekizer, önerisini hocalarına kabul ettirdikten sonra master tezi için çalışmaya yetimhanenin mimari özelliklerini araştırarak başladı.

**Iskender ÖZSOY**

Yıkılmadan önce defalarca Tuzla'ya gidip Kamp Armen'i mercek altına alan Ekizer, hem gözleyerek hem de yapım aşamasın belgeleyen fotoğraflarla kullandığı dönemlerdeki fotoğrafları inceleyerek tezinin çatısını oluşturdu.

Tezi için ayrıca Kamp Armen'in geri alınarak sahibine iadesi için mücadele eden Garabet Orundz'le de iletişim kuran Ekizer ondan da yetimhanedeki sosyal hayat hakkında bilgi aldı.

Agos gazetesinin öldürülen genel yayın yönetmeni Hrانت Dink'in dönem arkadaşı ve yolu Kamp Armen'den geçen çocukların sözcüsü Orundz'le Tuzla'da buluşarak kampın arazisini gezen Neslişah Ekizer tezini altı ay içinde bitirmeyi planlıyor.

**KAMP ARMEN'İ GEÇMİŞİ**

Tuzla'daki Ermeni Yetimhanesi, Gedikpaşa'daki Ermeni Protestan Kilisesi'nin yetimhane olarak kullanılan alt katında kalan çocuklar için yazları iyi vakit geçirebilecekleri uygun bir mekân bulma düşüncesinden doğdu.

Kilise vakfının yöneticileri bu amaçlarını hayata geçirmek için aradıkları araziyi Tuzla'da buldu.

Arazi 1961 yılının kasım ayında satın alındı ve kilise adına tescil ettirildi.

Yetimhanenin temeli 6 Ocak 1962 tarihinde atıldı.

Yaşları sekiz ile 12 arasında değişen 30 çocuk, Tuzla'da "Hasan Kalfa'nın (Hasan Güloğlu) nezaretinde çalışmaya başladı.

O yılın yazında, inşaat devam ederken cadırlarda da olsa kampta hayat başladı.

Kampın tamamlanması beş yıl sürdü.

Ancak çocukların Kamp Armen günleri 1979 yılından itibaren göçlemeye başladı.

Vakıflar Genel Müdürlüğü, 23 Şubat 1979 tarihinde Kartal 3. Asliye Hukuk

Hâkimliği'ne başvurarak, Gedikpaşa Ermeni Protestan Kilisesi Vakfı'nın elindeki tapunun iptal edilmesini ve eski sahibine geri verilmesini istedi.

Dört yıl süren davanın sonunda mahkeme arazinin sahiplerine iadesine karar verdi.

Karar üzerine 13 Ocak 1983 tarihinde yetimhanenin faaliyeti durduruldu ve kapatıldı.

Yargıtay'ın 1987'de yerel mahkeme kararını onaylamasıyla Kamp Armen'e el konulması süreci tamamlandı.

Eski sahibine dönen arazi aile tarafından ıgadamı Hüsnü Deveci'ye satıldı. Arazi ve tesisler birkaç kez Deveci ailesi bireyleri arasında devirlerle el değiştirdikten sonra başkasına başkalarına satıldı.

**VİCDAN NÖBETİ**

Ote yandan, 2015 yılının mayıs ayında kampın yıkılmaya başlanması üzerine Kamp Armen Dayanışması Gönüllüleri tarafından gece gündüz nöbet başlatıldı.

175 gün süren vicdan nöbeti amacına ulaşmış ve kampın kurulduğu arazinin sahibi Faruk Ulusoy tapuyu Gedikpaşa Ermeni Protestan Kilisesi Vakfı'na devretti.

Nöbet günlerinde Hrانت Dink'in kardeşleri Yervant Dink ve Hosrof Dink de Kamp Armen'i ziyaret ederek nöbetçi'lerle sohbet etmiş.

Kamp Armen'in tamamen yıkılması geçen yıl tamamlanmıştı.

### PAYLAŞTIKÇA ÇOĞALAN SEVGİ

**14 ŞUBAT** Sevgiler Günü'nün yıldönümü vesilesiyle edisyoncular ve yayıncılar bir yandan sevgiyle yazınımıza mukadder bir gün youth "Paylaştıkça çoğalan sevgiye Hürmet Ediyoruz" sloganı ile kendilerini bulundukları yerlerdeki kişilere sevgiyle bir yazınımıza mukadder bir gün youth. Hürmet Ediyor Park's na verilecek olan sevgiyle, kitaplar ve yazarların sevgisiyle bir yazınımıza mukadder bir gün youth. Hürmet Ediyor Park's na verilecek olan sevgiyle, kitaplar ve yazarların sevgisiyle bir yazınımıza mukadder bir gün youth.

Toprak Sevgiler Günü'ne özel okullarda birer okut. Festival halinde geçen kutlamalar bütün ilginç sahne oldu. Düzenlenen etkinliklerden derinlikten memnuniyetle dile gelen vatandaşlar, her bir hatıra fotoğraflar çekmek için bir gün geçirdi.

Fig 7. newspaper article about Master Thesis of Orphan Village



## Historical Overview

Armenien Society with Historical Development  
Ermeni Hanedanlıkları (ve Bizans Dönemi)  
Ottoman Period - Armenien Society in Istanbul  
Gedikpasa- Armenian Church-Orphanage  
Former Structure of Camp Armen



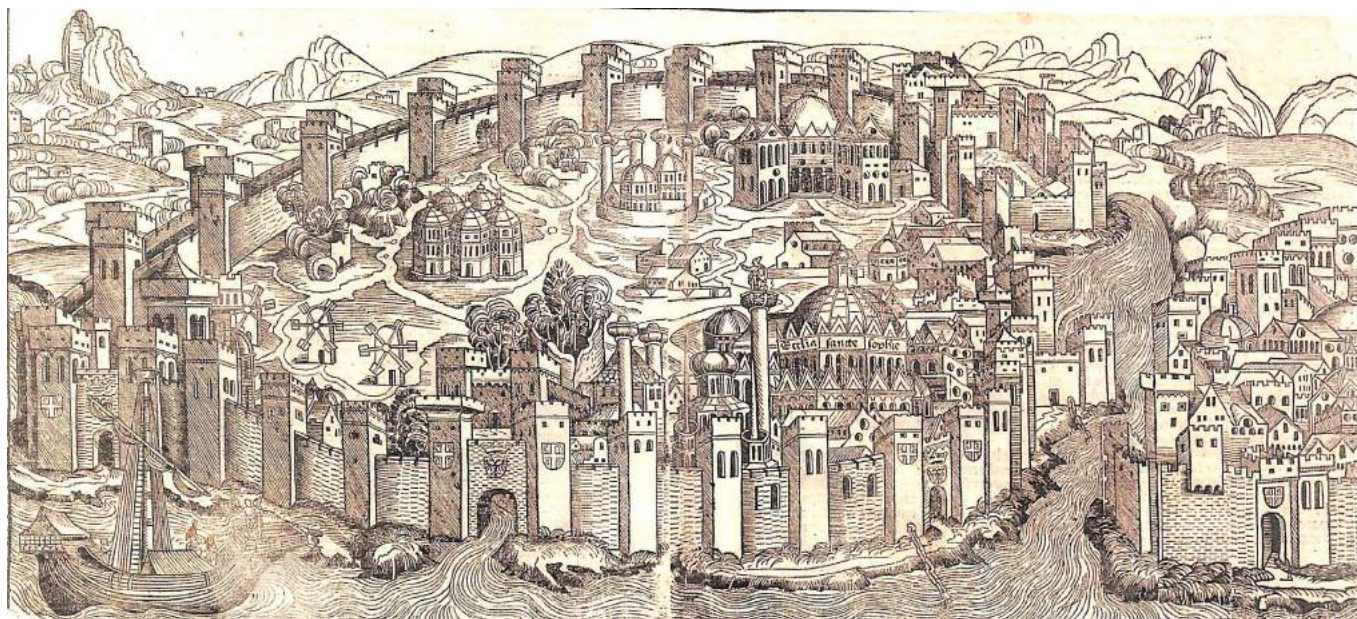


Fig 8. the first printed map of Constantinopolis - 1493

## Armenian Dynasties

### Byzantine Period

In the period after the disintegration of the Urartu Civilisation due to the pressure from the Assyrians, the Yervantan Dynasty gained a political identity. For many years they were found in the western part of the region, under the Helen, Roman, Byzantine, Persian, Mongolian and Turkish sovereignty. Some time after preserving their political identity, the Yervantan Armenians went under the dominance of the Persian achaemenid.

With the termination of the Persian domination through Alexander the Great in 331 BC, the Helen empire existed autonomously and the Armenian political and cultural influence on the Helen world was initiated.

After the collapse of the Helen Empire, they were subordinated to the Seleucids and gained some independence and established the Artaxiad Dynasty around 190 BC. In this period, the dynasty, which attempted to form an empire, in order to expand its borders, tried to exist as a semi-independent state between the Roman and the Parthian Empires, but as a result was dispersed in 2 years.

In 60 AD a new Armenian dynasty rose to power. The Arsacid dynasty lasted between the years 54-428 AD, the first Armenian king was established, recorded into history as one of the peak periods in Armenian history.

The most important events associated with the Arsacid Dynasty is King Tiridates III. It is the conversion of Armenia into Christianity by Gregory the Illuminator, and the formation of the Armenian alphabet by Mesrop Mashtots.

The Armenian lands, which were divided into two in 387, are exposed to Byzantine pressure from the west and Sasanian pressure from the east.

After the collapse of the Arsacid Dynasty, continuous wars against the Sassanid Persian state commence for many years. It is finalised with the Battle of Avarayr (451) on the Avarayr Plain in Vaspurakan. This was considered victorious for the Sassanid state, however it proved to be a major strategic advantage for Armenians, as it allowed the Nvarsak Treaty to be establish in 484 AD, allowing Armenians right to practice christianity freely. Due to rising threats from the Arab raids and the Byzantine armies, the Armenian people were forced into a a 200-year recess period.<sup>3</sup>

<sup>3</sup> Türkiye’de Ermeniler | Cemaat Birey Yurttaş | İstanbul Bilgi Üniversitesi Yayınları; 1. baskı (1 June 2009) p.40-45



Fig 9. armenian peasants in the sason village

The Bagratuni and Artsruni Dynasties were established as semi-independent states. In the south east of Lake Van, the Artsruni built bright architectural structures between 908 and 1021. The Bagratuni and a branch of the state, the Bagratid state, were founded on the Chorokhi river and in this region reigned until 1045. They strongly demonstrate their existence in the fields of architectural art and literature.

The Bagratuni Kingdom, which was defeated by the Byzantine in 1045, was captured by the Seljuks. The last Armenian Kingdom in Cilicia-Anatolia was formed by fleeing Armenian refugees from the Seljuk invasion.

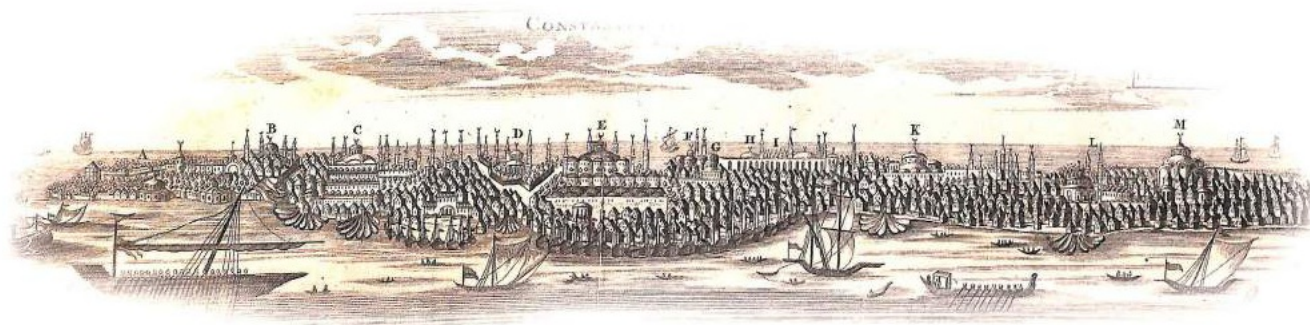
After the Malazgirt War, the Armenians combined with other Armenian colonies in Cilicia and established a principality with its capital "Sis", and then established the kingdom in 1198. The Cilician Armenian Kingdom had a brilliant period in the field of literature and art for two hundred years, after which it was destroyed by the Mamluks in 1375. In the 16th century, the great majority of the Armenian people came under Ottoman rule. The expansion of the Ottomans towards the Eastern Mediterranean and into the Arab states, was concluded with the agreement of *Qaşr-i Shīrīn* (Treaty of Zuhab) 1639.

The 150 year of intermittent warfare between the Safavids and the Ottomans finalised with the establishment of boundary between the two empires, the great majority of the Armenian people came under the Ottoman rule. Armenians living on the banks of the inter river, migrate to the relatives of Isfahan as a result of the pressure of Shah Abbas whereas the Armenians in Georgia continue to live under the leadership of the Bagratid Kingdom. The Armenians living in Karabakh with the Yerevan and Nakhichevan Khanate remained under the rule of the Persian state, and several of the Armenians were left under the rule of the Russians when Russia took over the region.

During this period, the immigration affects on the Armenians continued, as they established a large colony expanding from Poland, Crimea, Transylvania, Hungary to Greece, Cyprus, Rhodes, Italy and France, on the other hand from Iran to India and China.<sup>3</sup>

<sup>3</sup> Türkiye'de Ermeniler | Cemaat Birey Yurттаş | İstanbul Bilgi Üniversitesi Yayınları; 1. baskı (1 June 2009) p.40-45





**Fig 10.** Plan von Constantinopel, mit der umliegenden Gegend, und des Canals vom Schwarzen Meer, verlegt von Tob. Conrad Lotter in Augsburg 1770

**Fig 11.** Le Bosphore [Istanbul boğazi Panoramas] F. Löffler, 1897

## Armenian Dynasties

### Ottoman Period

With the formation of the “Istanbul Armenian Patriarchate”, which was established in 1461 after the conquest of Istanbul by Mehmed II in 1453, the Armenians gained administrative power as a community for the first time.

The Ottoman Empire granted the freedom of rightfully establishing and enforcing their own judiciary, legislation, administration, and education to the existing communities such as: the Armenians, Greek and Jewish people. The Empire, ruled under Islamic law, classified its non-Muslims citizens, who were entitled to practicing their own religions.

Disputes between the nations and the public law were to be resolved by the Ottoman courts. Armenian and Jewish communities played a very active role in the economic state of life, and after the Jewish people, the Armenians were the first to provide the establishment of the first printing house. In addition, they attributed to various important works in literature and advanced quite a lot in the fields of Art.

In the period up to the edict of Tanzimât, they restored several churches established by them according to the law, and by making use of the privileges that emerged with the edict of Tanzimât, they created important works in architecture through the construction of new churches.

Non-Muslims who did not partake in the military were subjected to tax, and were brought to important positions in the state administration by strengthening their connections. Disagreements occurred from time to time within the framework of the Empire, caused by different ethnic groups, but these increased in the last period when the Ottoman Empire lost its power.<sup>4</sup>

<sup>4</sup> Türkiye’de Ermeniler | Cemaat Birey Yurttaş | İstanbul Bilgi Üniversitesi Yayınları; 1. baskı (1 June 2009) p.113-150



Fig 12. an armenian Wedding

Admirals represented the leading rich and conservative members of the Armenian community with their proximity to the Ottoman administration, who also played an active role in the management of the church.

In the 19th century, an educated, liberal Armenian group questioned the dominance of the admirals. Young Armenians who were in Paris between 1840 and 1848 witnessed the 1848 revolution. Young Armenians, who made important reforms in education, provided the Armenian constitution, which got approved by the Ottoman Empire. Unlike the national states that were established as a result of the nationalist uprisings in the Balkans in 1863, Armenian nationalism did not find enough support as a result of the diaspora. Armenians living in Eastern Anatolia lived with Turkish and other Muslim populations (Kurds, Cerkes). Armenian nationalism was in conflict with the Armenian elites integrated within the Ottoman rule.

As a result of the crisis created by the Ottoman-Russian wars in 1877-78 following the Bulgarian uprising, the 1878 Berlin congress took place and the Armenian minorities living in eastern Anatolia found a legal basis on the international platform for the first time under the name of "Armenian problem" with 61 articles.

Armenian revolutionary parties organised in 1880s; Amenakan, which was established in Van in 1885, Hınçak, which was established in Geneva in 1887, and Taşnak parties, which were established in 1890. Their common goal was to fight for the reforms promised at the Berlin Congress and to prepare the Ottoman Armenians for armed defence.

The most extensive and comprehensive movement in this period was organised by the three parties that came together for the van clash, targeting the Kurdish and Turkish rulers in 1896. The first action, which turned into a conflict in Istanbul, was the occupation of the Kumkapı patriarchate in 1890 as the demonstration of the Hacıkah Party, and then as the Porte Show in 1895.<sup>4</sup>

<sup>4</sup> Türkiye'de Ermeniler | Cemaat Birey Yurttaş | İstanbul Bilgi Üniversitesi Yayınları; 1. baskı (1 June 2009) p.113-150





Fig 13. Turkish and Armenian vendors in Galata

The conflict between Kurds and Armenians in Sason in 1894 turned into a rebellion and was not suppressed by armed forces. With the reaction of England, France and Russia, the edict of Islahat was introduced. In August of 1896, the Hinchak party carried out a bomb attack targeting the Ottoman bank, the action which ended with the intervention of the Russian embassy turned into a conflict and resulted in the death of many Armenian activists.

Russia, England and France renewed their reform requests for the Ottoman Armenians, and to not use force against them. On the other hand, the terrorist activities of the Armenian parties have troubled these states.

Sultan Abdülhamid II exerted a controlled administration against the Armenians as a result of the rebellions which took place through other ethnic groups, weakening the Empire and leading to the loss of several ethnic regions.

The idea of the establishment of an independent Armenia state was seen as unjust towards the Turkish and Kurdish people living in Anatolia. The fear that the Armenians would be given autonomy and independence as a result of the reforms imposed by Europe and that the Muslims in the Eastern Anatolia would fall into the minority status started anti-Armenian riots, and it was reported by the American missionaries that many people from both sides had died.

In February 1898, the parliamentary assembly was closed and the second legitimacy was re-declared, and hopes for a peaceful life for the minorities and other nations began to emerge. The Balkan wars, which took place in 1912-1913, had vastly weakened the Ottoman Empire and affected the society both economically and socially.<sup>4</sup>

<sup>4</sup> Türkiye'de Ermeniler | Cemaat Birey Yurttaş | İstanbul Bilgi Üniversitesi Yayınları; 1. baskı (1 June 2009) p.113-150

The Tripolitan War 1801-1805, the First Balkan War which took place between 7 October 1912 - 30 May 1913 and the Second Balkan War served major blows to the Empire, resulting it to weaken from June 16 to August 10, 1913. The minorities within the Imperial people, who were oppressed were in search of new opportunities after the separation of the balkans.

The group led by Enver Pasha and other Unionists know as the Young Turks, planned the first coup in the Turkish political history and took over the Ottoman administration. They would govern the country by using tough measures when necessary.

The Unionists and the Armenian Tashnak party coincides with one another in the year 1913 after the Unionists seized power.<sup>5</sup>

The Committee of Union and Progress, who came into power, showed an aggressive attitude after the death of Mahmud Şevket Pasha and caused disturbance in the democratic and political atmosphere after the declaration of the Second Constitutional Monarchy.<sup>6</sup>

As a result of the First World War, which started on July 28, 1914 and continued until November 11 1918, Enver Pasha entered the war alongside Germany and Austria, which meant a frontier on the Ottoman-Russian border in Eastern Anatolia. Anatolian, which was ethnically mixed for decades, would never be the same again.

The Ottoman government enacted the Deportation Law on May 14, 1915, after the tenacious situation brought by the war on the environment and the people, causing poverty which led to massacres and riots by gangs. If there is armed or unarmed resistance against the government and soldiers, measures need to be taken regarding these people, to ensure the security of the local people.<sup>7</sup>

The law for relocation, which was passed by the Turkish state with these sentences, would be referred to as a massacre by the Armenian people.

They alleged that the Turkish troops had not taken any precautionary measures during the dispatch and at the same time, declared that many Armenian citizens had died because of this.

<sup>5</sup> G. Göksu Özdoğan, Füsun Üstel, Karın Karakaşlı, Ferhat Kentel (Haziran 2009). "Türkiyede Ermeniler"

<sup>6</sup> (Özipek, Berat (25 Ocak 2013). "Bab-ı Ali Baskını".)

<sup>7</sup> (Tehcir Kanunu (resmî adıyla Sevk ve İskân Kanunu - 14 Mayıs 1915) (<http://acikarsiv.ankara.edu.tr/fulltext/2133.pdf>)

While the mortality rate was reported to be around 1.5 million in many declared sources, in the last population census of the Ottoman state in 1906, it recorded that the number of non-Muslim citizens who were archived and enrolled was 800.000, and the total population reaching successor was 500.000.<sup>8</sup> Nations in Anatolia fought either directly or indirectly, and killed each other as a result of riots. It is not the Turkish-Armenian conflict, but more so the conflict caused by many other nations living in the Ottoman lands, such as Kurdish, Circassian, Laz, Chechen and so on.

The winds of the first world war had ignited a non-Muslim-Muslim conflict in Anatolia. On the other side of the front, while the German and Ottoman armies were fighting unanimously, the Armenian people were dependent on the support of the Russian, France, and the British, which was undeniable present.

Many people in Anatolia were affected by tragic events. The Armenians who had to leave their own houses and lands were displaced, but this migration was not limited to Syria only but also extended to the US, England and Russia. On the other hand, these dates were filled with great traumas for all the people struggling to survive on the territory of Anatolia, which was due to poverty and misery caused as a result of the war.

The Armenian Legions who were educated in Cyprus and rebelled against the Ottoman Empire together with the French and Russian soldiers. This had a vast impact on the Ottoman Empire. The Armenian Legion was trained with strict discipline in Cyprus in the last years of the war and participated in the occupation of the Syrian and South Anatolian provinces along with the French troops. Like the Armenian Volunteers, the Russians in Eastern Anatolia during the First World War, the Armenian support that came from Cilicia applied intense oppression to the Muslims living in that region.

This situation disturbed the French, and the Armenian legion was withdrawn to Syria at the end of the Turkish National Struggles. The deadlock in Eastern Anatolia was resolved with the agreements of 16 March 1921 in Moscow and 13 October 1921 in Kars.

After these years, the Armenian population was distributed into Anatolia, Syria and the Caucasus. The population in Anatolia started to concentrate in Istanbul after the newly established Republic of Turkey.<sup>9</sup>

<sup>8</sup> <http://turksandarmanians.marmara.edu.tr/en/ottoman-censuses-and-armenians/>

<sup>9</sup> Turkish Armenians in the 75th Anniversary, p16-17





Fig 14. Children on Istanbul streets

After the establishment of the Republic of Turkey, the further reduction in the Armenian population was due to external-migration. There are very few information regarding the migration abroad of the Turkish-Armenians, the political conjuncture indicates precise information due to the pressures which focused on non-Muslim minorities, the only fact is that in some periods emigration was accelerated.

In the Second World War the military and property tax Applications, and the 1955 events of September 6-7th and the 1973-1984 Asala terror organisation which ended with the massacre of Turkish diplomats, featured prejudices against Turkish-Armenians by society and the state.<sup>10</sup>

Although the Republic of Turkey is structured as a nation-state, it contains a vast Ethnic group of citizens. Ethnic identity is shaped by prejudices as well as being an issue in daily life. Some ethnic groups have been subject to prejudice due to their purity, while others have continued to experience difficulties with the weight of history.<sup>11</sup>

In the new order that emphasises the importance of the people of the world rather than the people of the nation, it is one of the most important imperatives of our age to live in a social environment by attaching importance to being a human being and adopting all living identities.

Every individual should be allowed to live in social societies with equal rights and live in harmony without exclusion, and to continue to the order brought by their culture and thus respected. As generations who have faced world wars, we must end our personal feuds and continue our advances for the new children in the new order.

<sup>10</sup> G. Göksu Özdoğan, Füsün Üstel, Karın Karakaşlı, Ferhat Kentel (June 2009) | "Türkiyede Ermeniler"

<sup>11</sup> Turkish Armenians in the 75th Anniversary, p16-17



Fig 15. Gedikpasa Armenian Protestant Church

## Gedikpasa- Armenian

### Church-Orphanage

After Sultan Mahmet successfully took Istanbul in the year 1453, he re-positioned the Armenians in Istanbul. In 1461, "the Archbishop Joachim of Bursa was appointed as the spiritual head of the Armenians. Some of the Armenians settled into the districts of Istanbul. Psamathia, Narlikapı, Pera, Dörtyol, Yenikapı, Langa, Köybası, Kumkapı, Gedikpasha, Dülbenji, Galata, Karagümrük, Malta, Kömürjü, Tavukpazarı, Vezir Hanı, Hendek, Dudu oadaları, Samanji Odaları, Musalla, Ayazama and Ignebag."<sup>12</sup>

Gedikpasha has become one of the district in which the Armenian population has increased.

A former wooden chapel built on 1st of November 1830, in the district of Gedikpasa, Istanbul was opened to the public in 1846. The plot of land, where the current church is built, was bought in the year of 1880. After that the board of directors couldn't get permission to build a prayer house for the next fifteen years. A wooden chapel was built from the board of trustees on 21st of August 1895 without permission. After the community abandoned the chapel, they used another chapel in the bible house and in the American school in Gedikpasa to pray.

On May 18, 1911 the license for the construction of the church was permitted and the church was opened to the public on 16th of January 1921 (because of the damages during the First World War.) The architect of the church was Stephen Izmirlian, who designed it in a Gothic style. The belfry was built in the typical Armenian ecclesiastical architectural style.<sup>13</sup>

<sup>12</sup> *Istanbul Ermeni Kiliseleri - Armenian Churches of Istanbul - Pars Tuğlacı - Istanbul Yayınevi - 1991 p.51*

<sup>13</sup> *Istanbul Ermeni Kiliseleri - Armenian Churches of Istanbul - Pars Tuğlacı - Istanbul Yayınevi - 1991 p.320-321*



Fig 15. Gedikpasa Armenian Protestant Church - praying room

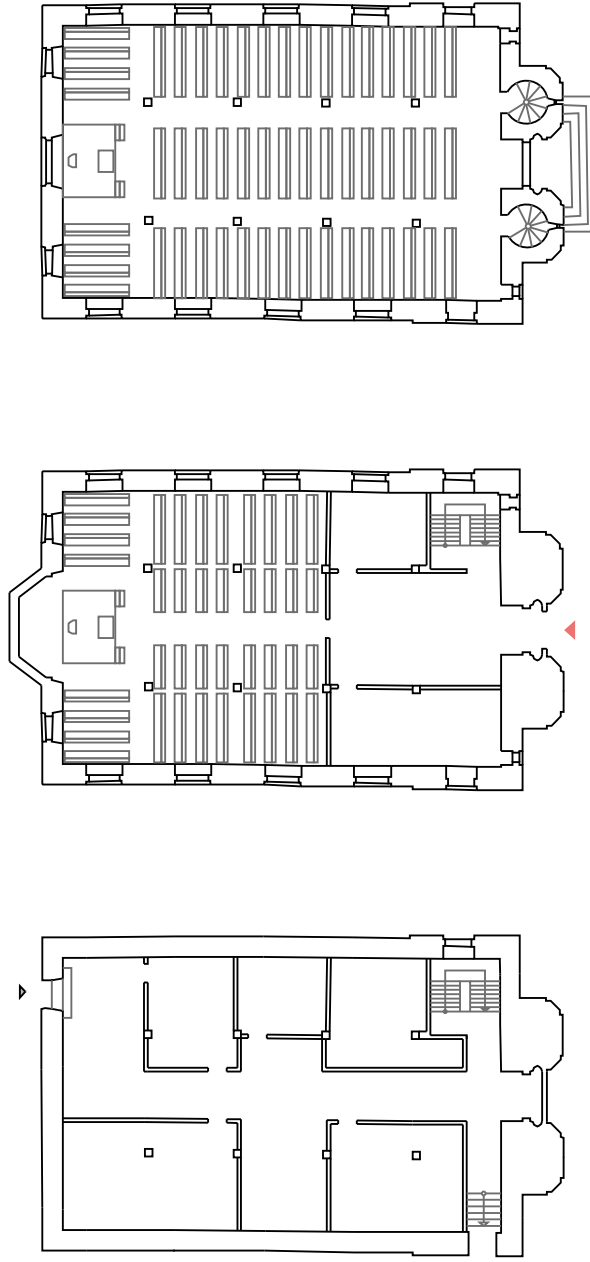






Fig 16. Tuzla KampArmen - south Facade



## Temporary Settlement in Tuzla

### Former Structure of Camp Armen

In 1950, the first floor of the Gedikpasa Armenian Protestant Church was used as an orphanage, to shelter orphaned or poor Armenian children, who had emigrated from Anatolia. As the number of children increased, a need for a place to accommodate them during the summer holidays became necessary. The administrators of the church foundation decided on purchasing land in Tuzla, a space they saw most suiting for the summer camp. This empty, green plot of land was purchased from Sait Durmaz on November 1962 and registered on the behalf of the church.<sup>14</sup>

30 Children aged between 8-12 years started their education on the camp, later on contributing to the finalisation of the construction. Under the command of the headmaster Hasan Kalfa, the children spent their summer on the Tuzla camp area. First they obtained their tents, where they would continue to stay. Their second challenge was to dig a well, to obtain water to be used for the construction. The foundation for the building was dug. The children carried the necessary stones and sand via a wheelbarrow, from the sea shore, which was located 500 meters from the camp site. Working like busy worker bees. Once the building was completed they planted various kinds of trees to enrich the empty plot of land. They planted numerous vegetables like tomatoes and beans. This plot of land had become their own playground, they would shape it in the way that they desired.<sup>15</sup>

<sup>14</sup> <http://www.agos.com.tr/>

<sup>15</sup> <http://www.kamparmen.org/tr/>



Fig 17. Tuzla KampArmen

On 23 February 1979, The General Directorate of Foundations applied for a plea that the Gedikpasa Armenian Protestant Church be returned to its former owner. This court trial took 4 years, after which it was decided that the campground would be handed over to its former rightful owner, Sait Durmaz.

After several years of joyous moments between the 1500 children came great sadness and desolation. The camp site became a ruin, with glass frames that were shattered and rusty bunk beds and many discoloured books. The camp which changed its ownership time after time stands abandoned and devastated to this day.<sup>16</sup>

175 days of resistance

On May 1, 2015 when the camp was intended to be demolished public backlash was triggered. Kamp Armen and Nor Zartonk initiated a 175 day long demonstration to prevent the camp from being torn apart. The negotiation period included several representatives of non-governmental organisations and politicians of the Armenian community. The demonstrations were successfully finalised when the camp was returned to the foundation as a result of the involvement of the prime minister Ahmet Davutoğlu. On October 27, 2015, the camp was again donated to the Gedikpaşa Armenian Church.<sup>17</sup>

Part of the building was destroyed due to request to demolish it by the previous owners. On April 8 2017 the request for reconstruction Kamp Armen was introduced to the Istanbul Metropolitan Municipality. The Kamp Armen will serve as a youth and information centre, and continue in preserving its orphanage function allowing various foundations associated with the Armenian community to contribute.<sup>17</sup>

<sup>16</sup> <http://www.kamparmen.org/kamp-armen-tarihi/>

<sup>17</sup> <http://www.diken.com.tr/mucadelenin-sonucu-kamp-armenin-insasi-icin-imar-degisikligi-onaylandi/>

<sup>18</sup> <http://www.agos.com.tr/tr/yazi/18221/yeni-kamp-armen-icin-ilk-kazma-vuruldu>



Tuzla KampArmen - Inside photos

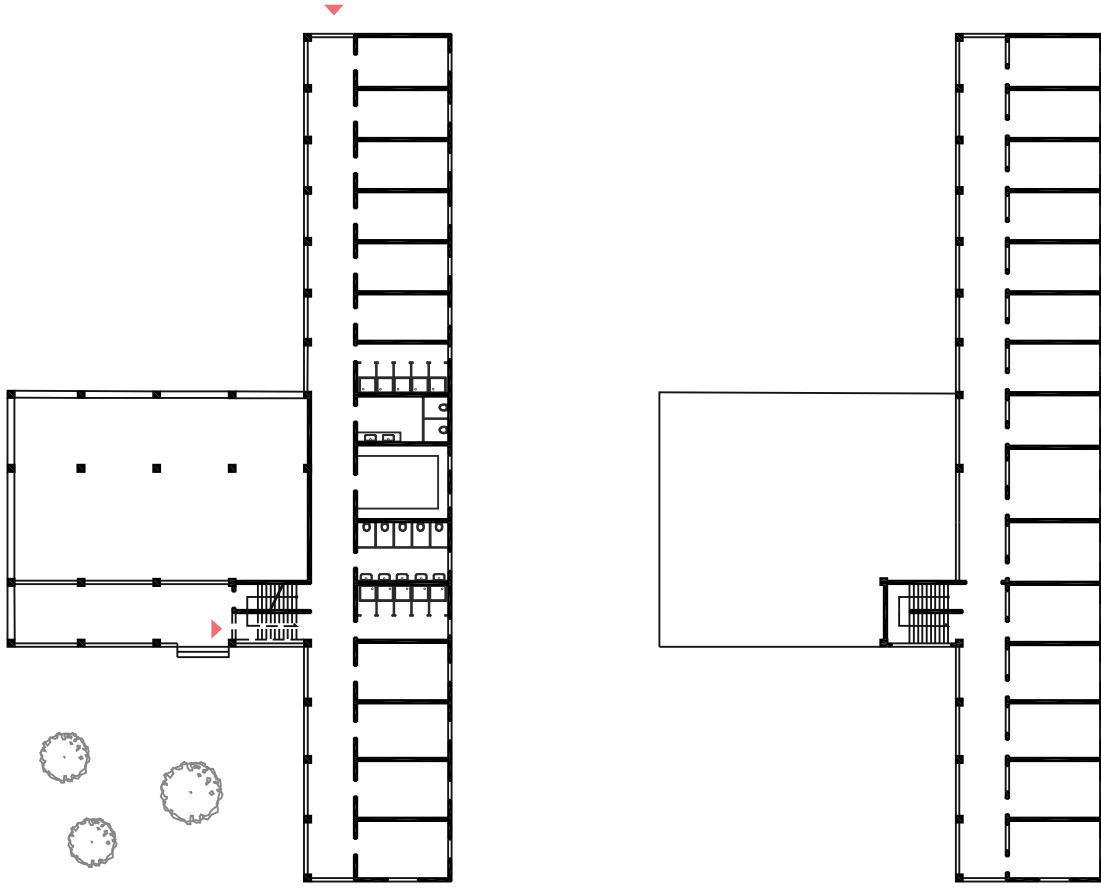
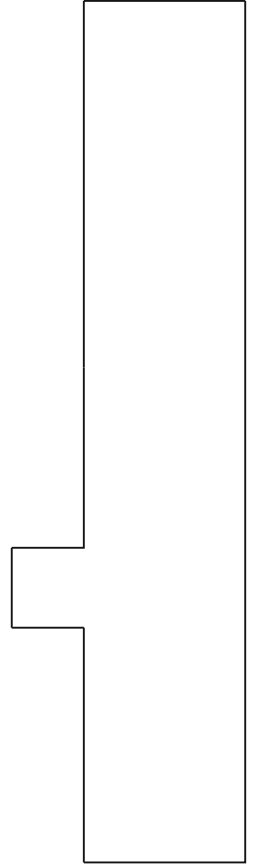


Fig 18-21. Tuzla KampArmen







## References

Reference | Amsterdam Orphanage | Aldo van Eyck

Reference | Stadt des Kindes | Anton Sweighofer

Reference | Montessori School in Delft | Hermann Hetzenberger

Reference | Casa Arnstein | Bernard Rudofsky

Reference | Study Centre in Weimer | Hilde Barz-Malfatti- Karl-Heinz Schmidt

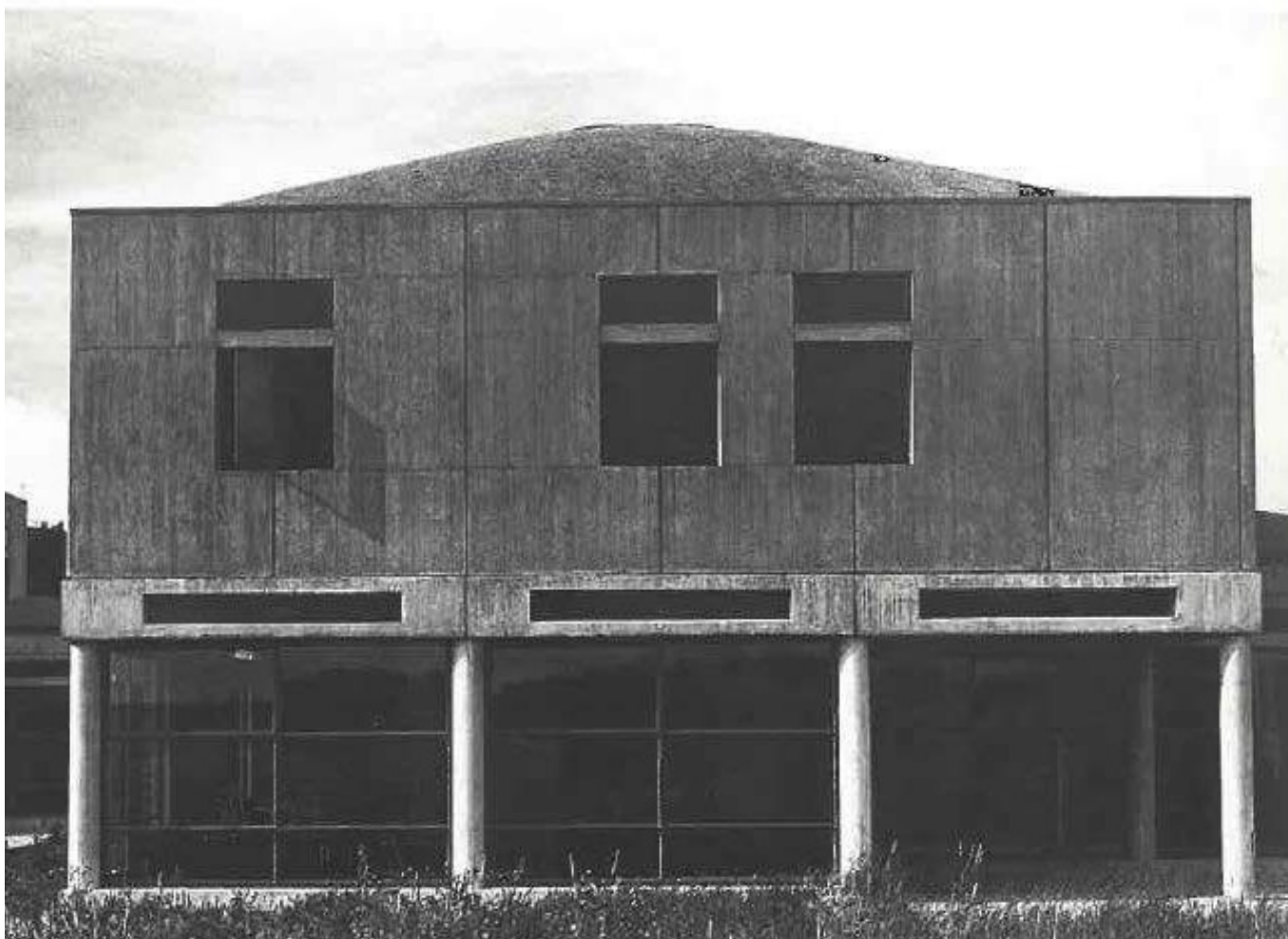


Fig 22. Amsterdam Orphanage - Facade

## Reference | Living Together

### Amsterdam Orphanage | Aldo van Eyck

Aldo Van Eyck is largely recognized for his many significant playgrounds in Amsterdam, making him the ideal choice for the orphanage project. The orphanage was designed in 1955 as a small city located on the outskirts of Amsterdam, working strictly in accordance with his motto “A house like a city – a city like a house – a home for children”.

A large, oppressive building with massive volumes gives the sense of a prison, in which children are locked up, isolated from the world. This signifies the very opposite of what we aspire for namely a friendly welcoming home, with lively external structures and serene well-proportioned internal arrangement. A space which gives the children the necessary living quarters to feel safe and at home. Endless corridors and doorways, where a child can feel lost, disregards any sense of security. Instead it is key to create links between the various spaces to break the hierarchy of the rooms. Even though a house has multiple components, the highest ideal of its international order must nonetheless be to create a unity, whose parts will ultimately form living constituents for people.

Frans Van Meurs, the director of the orphanage selected the site on the southwest part of Amsterdam. The national airport of Schiphol and the large stadium for the Amsterdam Olympics, which belong to the metropolis today, were located in close proximity to the site. The orphanage was designed for a small society of 125 children varying in age groups from both young to older children, with an additional staff consisting of thirty members. The children were divided into 8 departments based on each age group, each department singular in its characteristics as well as contact to each unit. The units were distributed from north to South axis- with the older children located in the North and the younger children remaining in the South, overlapping in the middle of the plan.

The north side of the project was developed in a straight form, with an entrance court, which separates the building from the street. The straight part of the building is carved to form an entrance. On the south area, Aldo Van Eyck designed the building as a V-shape with a large courtyard in between. The children had the possibility to access both areas on the southeast and also on the southwest side.<sup>19</sup>

<sup>19</sup> Aldo van Eyck | Robert McCarter | Yale University Press, 2015 | p.85-95



Fig 23. Amsterdam Orphanage - sitting area for children

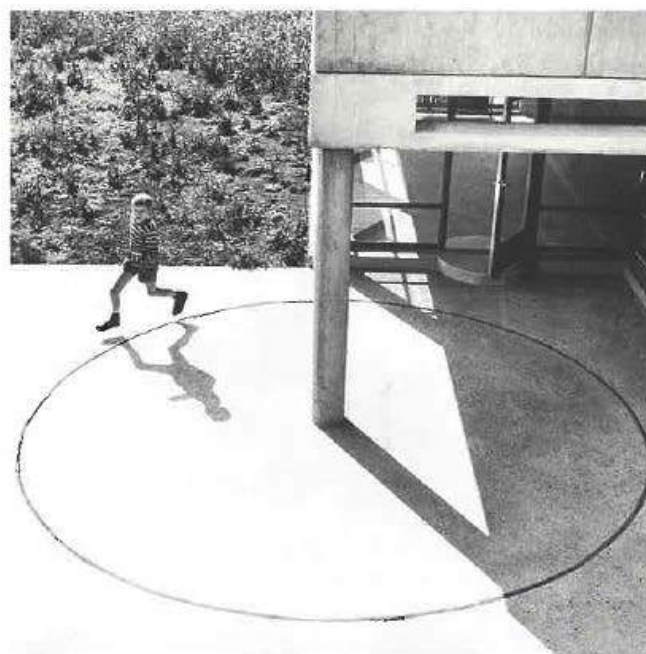


Fig 24. Amsterdam Orphanage - circle element

The houses are connected in two different forms on the ground floor; the dormitories belonging to the older children are rectangular in plan, the dormitories of the younger children are L-shaped in the plan. The thick productive walls are located on the Northern side for protection against sound and the strong winds of the city.

On the other hand fully glazed walls are located on the southern side to allow the highest intake of sunlight and thus connect the living quarters and open spaces with one another. Aldo van Eyck combined two spaces with a large in between area. Van Eyck was inspired from le Corbusier's project, 'Maison de weekend', which he implemented in his design as a square grid consisting of a 3,36 by 3,36 m.

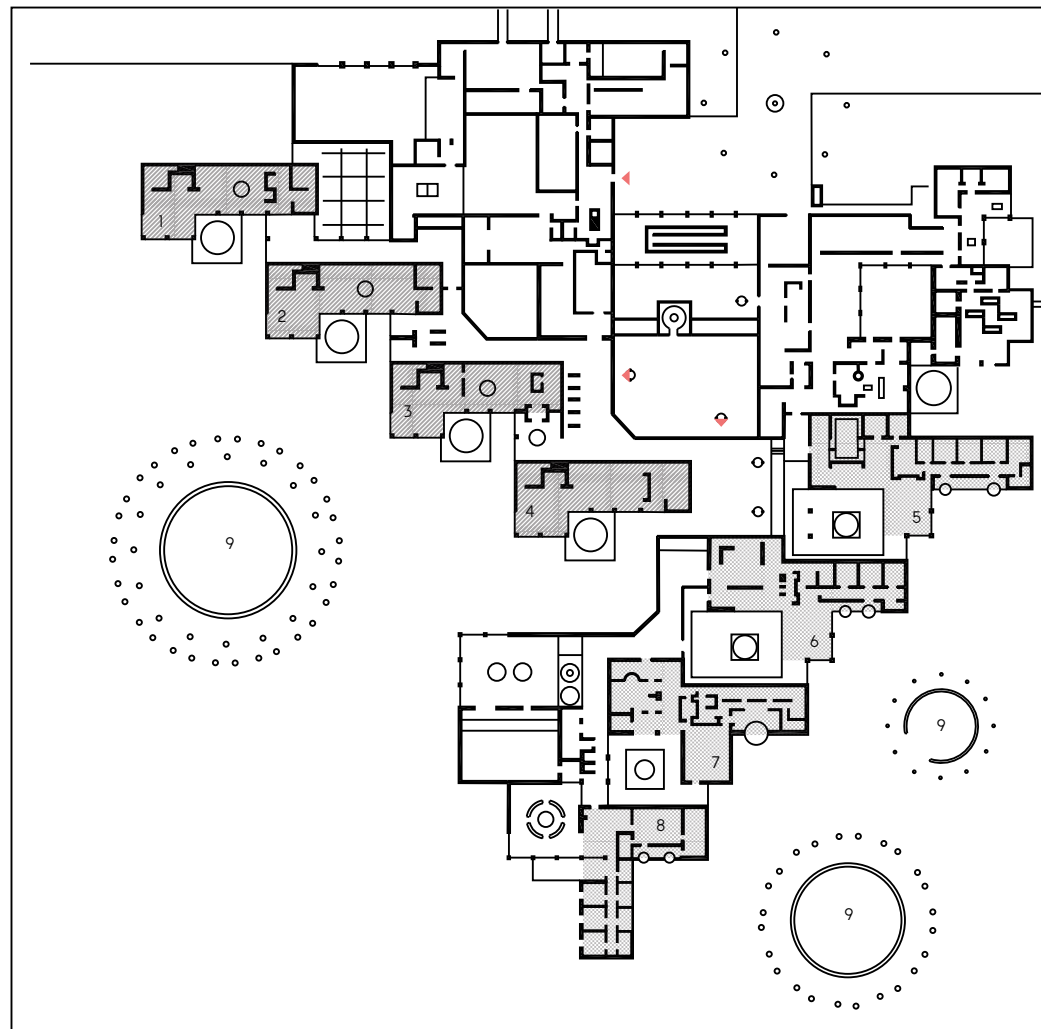
Furthermore he was inspired by various desert dwellings in Africa and the Qasbah of Arabic origin, giving a similar sense to his building by using the circulation model. Each child's house is covered with a larger dome, so the place clarifies itself.

The living areas for the younger children are placed in the ground floor, on the other hand the other four houses for the older children are separated by two floors; the playroom is located on the ground floor and the dormitory on the upper floor.

Unlike the other units the dwellings for the staff members are located on the ground floor across the entrance. The project is based on a single structural and constructional module; four cylindrical columns, joined with concrete beams to support a square in plan domed roof. The walls on the second floor of the older children's dormitories and that of the staff were made of precast concrete. At the entrance administration and the staff apartments were designed, which divide the courts into two components: entry court and inner courtyard.

There are two entry halls located on the south side for the younger children and the west side for the older children, which receives significant amount of light from the courtyard.<sup>19</sup>

<sup>19</sup> Aldo van Eyck | Robert McCarter | Yale University Press, 2015 | p.85-95



1 | Part for 14-20 years boys 2 | Part for 14-20 years girls 3 | Part for 10-14 years boys  
4 | Part for 10-14 years girls 5 | Mixed part for 6-10 years children 6 | Mixed part for 4- 6 years children  
7 | Mixed part for 2- 4 years children 8 | Nursery for Infants 9 | Playground

Fig 25. Amsterdam Orphanage - 1. floor plan



The inner streets of the orphanage are shaped as irregular patterns, not like the typical streets seen in western cities more like the streets of a medieval city. This creates an unfamiliar surrounding for visiting strangers.

Solid brick walls wrap around the three sides of each dwelling to protect from direct external views. On the other hand the indoor streets are opened into the play-courts through glass walls.

The house for infants, up to the age of two years is located in the southern end of the building, consisting of an entirely singular room with a large dome.

The other three houses for the younger children have the same basic L-shaped plan with a larger playroom inside. The other four houses for the older children have the same L-shape square domed dormitory.

While every room is ordered by the same basic spatial module and geometric figures, Aldo Van Eyck developed each one to specifically articulate the diverse ways in which children of different ages would use them.<sup>19</sup>

The orphanage was finalised in the year 1960. Aldo Van Eyck described it in the following way: "A small world in a large world, a large world in a small world, a house like a city, a city like a house for children, a place where they can live rather than survive— this at least is what I intent it to be."

This dream house was used till 1986 for orphaned children. With time the orphanage became less popular within the society because the idea of a child's upbringing had changed. The plans were to demolish the building, which later on was dropped and instead decided on renovating due to dissent from society.

The building retained its original function for a while after being renovated. Between 1990 and 2000 it was in use by the postgraduate architecture school and the 'Berlage Institut', after which it stood empty and isolated from the neighbourhood. The building had become a national monument in 2014. Regaining its original social character was the main aim at all times.<sup>20</sup>

<sup>19</sup> Aldo van Eyck | Robert McCarter | Yale University Press, 2015 | p.85-95

<sup>20</sup> <https://failedarchitecture.com/orphan-city/>



*Fig 26. Amsterdam Orphanage - child playing with ball*

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The other four houses for the older children have the same L-shape square domed dormitory. While every room is ordered by the same basic spatial module and geometric figures, Van Eyck developed each one to specifically articulate the diverse ways children of the different ages would use them.

The orphanage was completed in 1960. Van Eyck concludes by describing it : 'A small world in a large world, a large world in a small world, a house like a city, a city like a house for children, a place where they can live rather than survive— this at least is what I intent it to be.'

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<sup>20</sup> <https://failedarchitecture.com/orphan-city/>



Fig 27. Stadt des Kindes - axonometric view

## Reference | Living Together

### Stadt des Kindes | Anton Sweighofer

The typologies of social buildings such as an orphanage, a health facility, playgrounds and schools have become an important design attribution in the late eighteenth century. With the idea of “the child”, is a symbol of the “neuer Mensch” (the new Person), a notion which had become a popular social campaign.

In the year 1920 the orphanage and the health care centre was opened on Lustkandlgasse, establishing an interplay between the form of life and the architect as a symbol. As a social example, “Stadt des Kindes” was designed by Anton Schweighofer between the years of 1971-1974.

Buildings have become a reflection of social changes which were propagated as symbols for the sociopolitical protagonists. The architect Anton Sweighofer and the landscape architect Wilfried Kirchner designed multi-faceted structures, which respond to the social needs of its users.

With the movement in 1968, working together with children and the youth on partnership basis became important rather than advising and supporting them. The building became a living organism where children could feel at ease and protected. The architect created an interaction between social transformation processes and architecture.

It pointed on the controlled optimism which corresponds with the idea of “social engineering” of the welfare state and recreates realities. The failure of the project may have been a contribution of the “over-compensation”, which hadn’t been pre-programmed.

The Economic state had changed and after a crisis the government focused on the business perspective. Because of the reform “Heim 2000” in 1995, Vienna’s large residential care centres began to close down. The main focus became a decentralised accommodation in a crisis centre or residential groups.<sup>21</sup>

21 the Vision: designs for a better world | AzW | Stadt des Kindes: On A Failed Utopia | 17.04-28.05.2018



Fig 28. Stadt des Kindes - young people in the social area



Fig 29. Stadt des Kindes - children playing outdoors



As a result the "Stadt des Kindes" concluded with the motive for a diverse property and it initiated a process in Vienna. The project was designed for over 300 children and young adults with the intention of preparing them for the future in an urban context. The main idea was to create an ideal city. The streets have the function of creating the best circulation by connecting the individual buildings. Additionally it created a free space where the residents of the "Stadt des Kindes" and the surrounding buildings could meet and interact.

"City within the city" was the main idea of this project including living, leisure, commercial and transport. Every resident had four units which oriented toward both the park and the public zones.

The gymnasium, indoor pool, administration, and facility management were placed on the ground floor. Living quarters and the respective recreation space were on the second floor for the youths aged between 14 to 18 years.

The building groups were arranged axially with a close relationship to each other and the accession of bridges and galleries. Free standing houses were in the west for the staff members. The Ledererschloss was designed as a school and as a residential centre in the competition. During the construction phase the Ledererschloss was torn down and it was suggested that the new design couldn't be put into practice.<sup>21</sup>

"The Stadt des Kindes became a model project for politicians. As a new model for the accommodation of "vulnerable" children and youths, the project remained an exception and did not realise its own goals. In 2002 it was closed, and largely demolished despite widespread protest. Two family homes, the swimming pool and the gymnasium were conserved and renovated. Over 250 apartments were completed on the grounds with its generous outdoor spaces between 2011 and 2013 (architects: Walter Stelzhammer, Peter Weber). The second Sammlungslab, dedicated to the Stadt des Kindes, brings impressive objects from the Az W Collection together with the memories of institutional critique from former residents, and raises the issue of the ambivalent relationship between architecture and social practice in many ways."<sup>22</sup>

<sup>21</sup> the Vision: designs for a better world | AzW | Stadt des Kindes: On A Failed Utopia | 17.04-28.05.2018

<sup>22</sup> <https://www.bmiao.com/stadt-des-kind-es-on-a-failed-utopia-at-architekturzentrum-wien-2/>

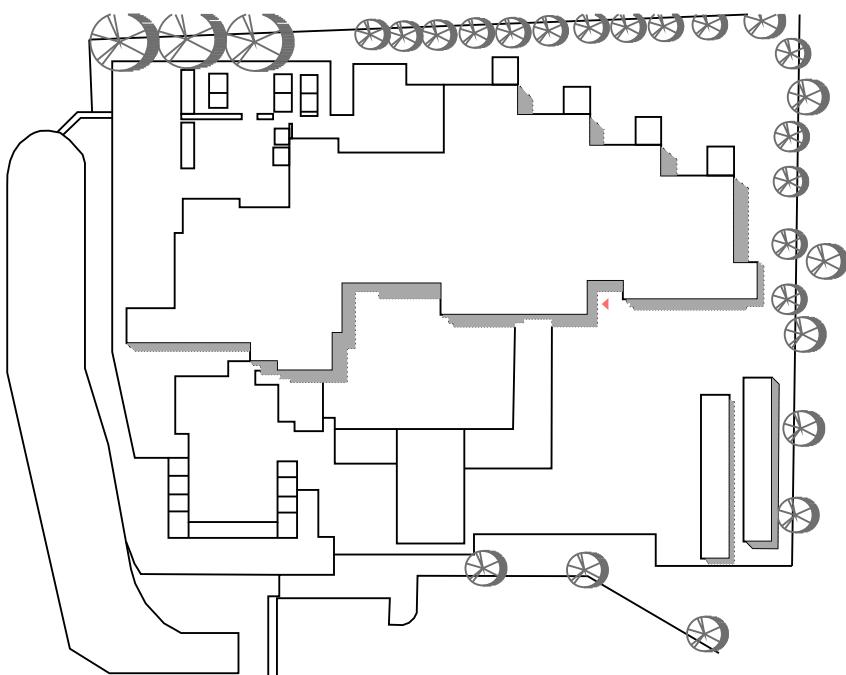


Fig 30. Stadt des Kindes - airplan



Fig 31. Stadt des Kindes - children sitting by the window

## Reference | Learning from the existing

Montessori School in Delft (Primary School and Kindergarten) | Hermann Hetzenberger

The school was planned as a small primary school with four grades, not six as the standard of the Dutch education system. Although some extensions were made over the years, the continuity of this building turned into a relationship between users and the space.

In 1966 two extra classrooms were added, after which two kindergarten with a separate entrance and a play area were designed in the year 1970. Till the end of 1981 a group of three classrooms, a staff room, a game room and a music room were successfully incorporated into the design. Finally an entrance for the kindergarten and a play court were completed.

Although the expansion wasn't expected so soon it was a much needed action.

The school design from 1960 onwards established six classrooms; two of them placed next to the entrance and the other four open up onto the garden. The architectural materials and the vision wasn't disrupted by the expansions except the major difference in tone, which changed from predominance of black to a lighter colour.

The design of the building was based on the principles of the Montessori school system. Instead of a hierarchical education system in a traditional rectangular classroom, the education of the children depended on numerous dynamic activities.

The corridor shaped sinuously with L-shaped classrooms, each with its own independent character like houses along a street. Each classroom connects the public zone with the private zone. The transition area includes an enclosed coatroom with a built-in seating and storage space for coming and going.

The classroom is formed as an L-shape to give the children the option to move around while learning. When a child is having issues concentrating, a silent zone is devised. Without disrupting the rest of the students who are engulfed in their various educational activities, children having issues can concentrate on important matters.<sup>23</sup>

23 Herman Hertzberger: *Buildings and Projects*, 1959-86 | Lüchinger, Arnulf. | Published by Den Haag Arch-Edition 1987 (1987)

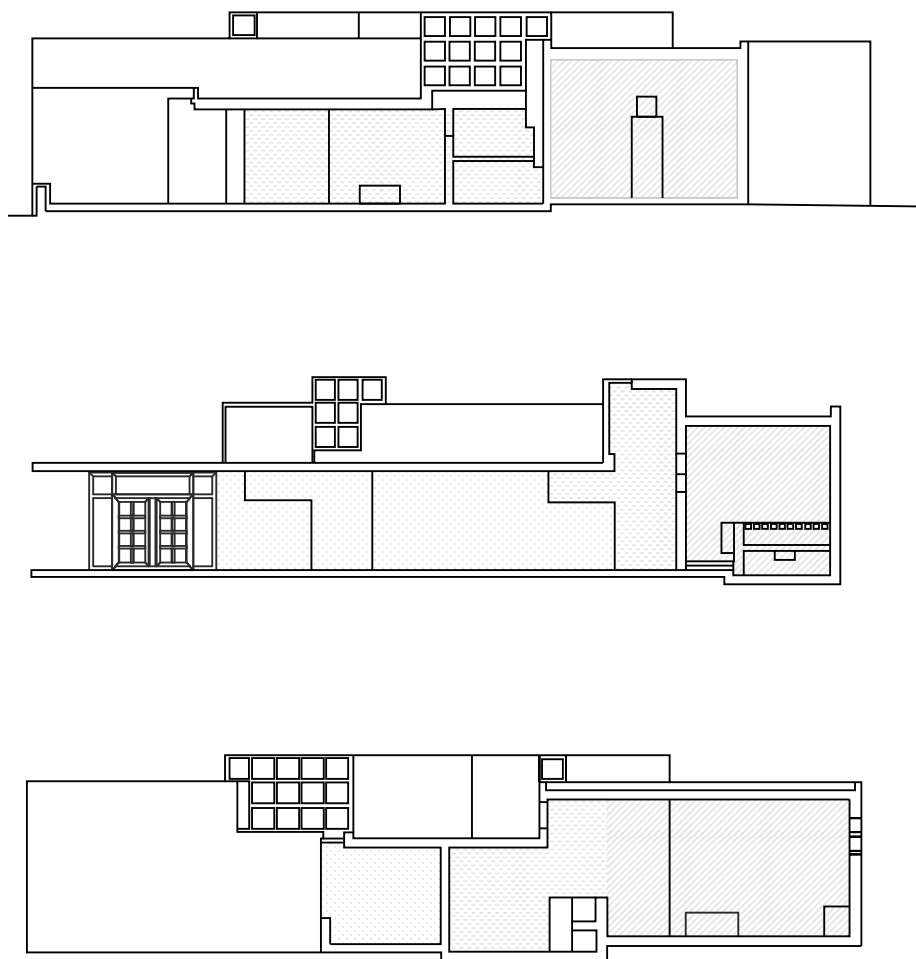


Fig 32. Stadt des Kindes - sections of the class

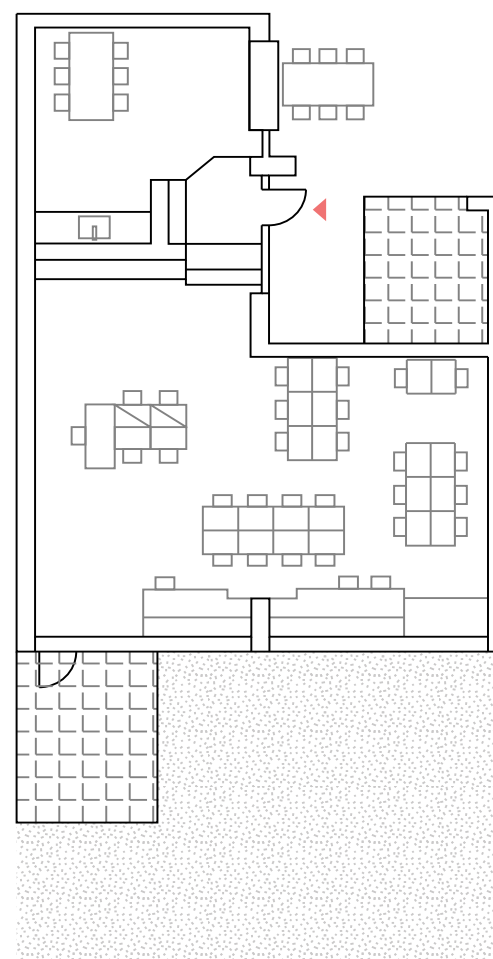


Fig 33. Stadt des Kindes - plan of the class

A second space for a smaller group of students within the classroom was established, separated from the larger space with different room levels. The school is a growing structure like a small town, which includes teachers and children, who wander along the central hall centre as if it were a high street along which all the classrooms are situated.

The entrance is a sheltered space for the children who spend a lot of their time there before and after lectures. It is a transitional area, which neither belongs to the inside nor the outside of the building. It is the connection between the entrance hall and the school courtyard.

The playground of the school is not enclosed with borders because it was defined as a public open space. It belongs to the street in an attempt to make the neighbourhood attractive for children after school.

The hall and the classrooms were designed with the idea of resembling a shop, positioned on a square street. The window and the sidelights are as tall as the children and serve the function of a shop window which lets in on the activities going on inside of the classroom. The hall acts as the centre of the school, where all the main activities for the children take place. The classrooms provides many corners with complementary spaces. By placing them side by side the children can find enough space to play alone or in group.<sup>23</sup>

<sup>23</sup> Herman Hertzberger: *Buildings and Projects, 1959-86* | Lüchinger, Arnulf. | Published by Den Haag Arch-Edition 1987 (1987)

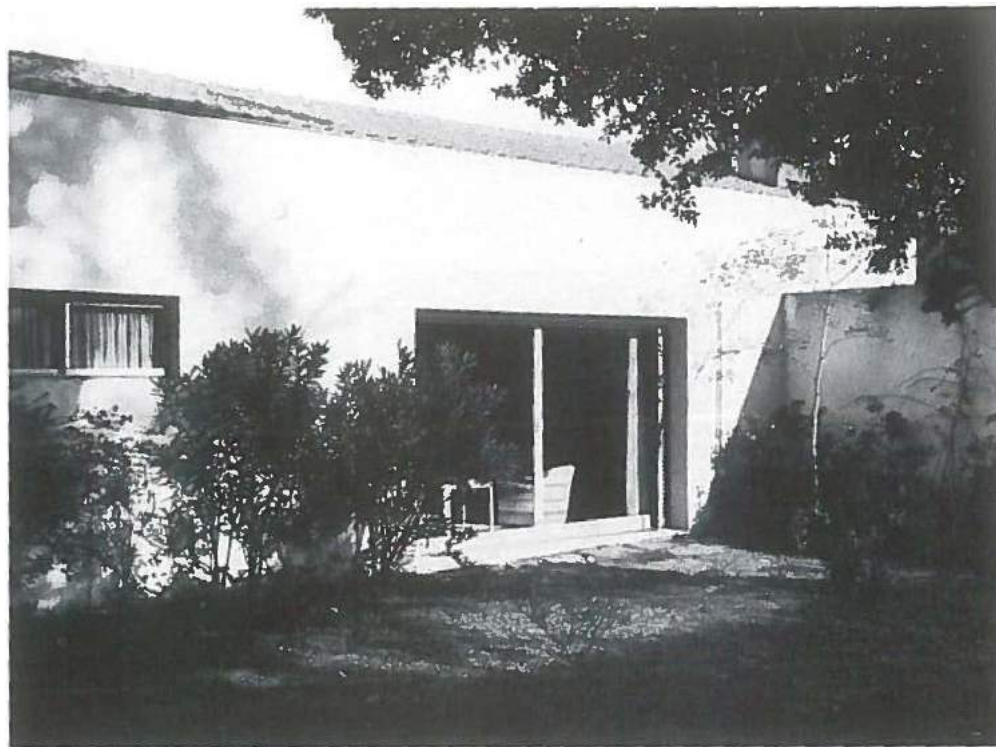


Fig 34. Casa Arnstein - plan of the class - Wohngarten - outside living place and garden

## Reference | Garden Structure | Learning from the existing

### Casa Arnstein (Arnstein House) | Bernard Rudofsky

The work of the modernity was designed and built by the architect Bernard Rudofsky between 1938 and 1941 in São Paulo, Brazil.

The aim of the project was to create a living quarter for a married couple, their two children, governess and the servants. Creating a design which is in accordance with nature and protecting one's privacy in this big city were amongst some of the goals.

In this project, Rudofsky tried to develop a qualitative room with a living philosophy, which contains intimacy, intensity, sensuousness without social standards and unnecessary consumerism. A passage shaped by different courtyards which were created through nature.

Living outdoors as well as sleeping outdoors was achieved by Richard Neutra and Rudolph Schindler by introducing radical forms. On the other hand, Rudofsky offered the need for seclusion. Each room has its own garden, which creates the borders for isolation.<sup>24</sup>

Rudofsky explains: "The design is as informal as that of a peasant's house. The concept is developed from the owner's sincere desire for a maximum privacy. The architect tried to attain the advantages of a country house within the city. Both owner and the architect were indifferent to the outside appearance of the house".<sup>25</sup>

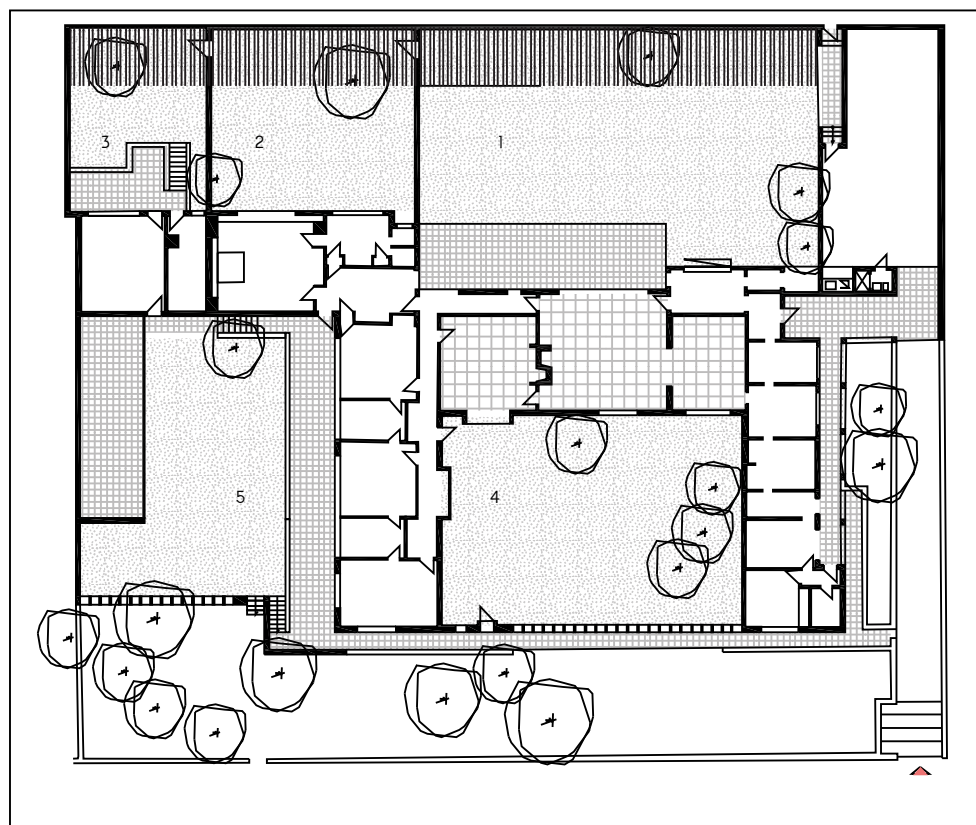
The rooms are positioned on the plan very clearly. The garden cells are as big as the room cells and every room has its own private garden and every garden equipped with various plants such as: oleanders, bamboo, orchids, camellias, gardenias, creepers and cacti.

A high wall enclosed the house, which covers 2400m<sup>2</sup> and prevents any external views of the inside. It was built using very thick brick walls which are covered by ivory stucco and piles, which support the concrete structure. In 1941 the "Arnstein house" was completed by the firm Salfati and Buchignani. The house is still standing and there have been changes that are not recognizable.<sup>24</sup>

<sup>24</sup> Lessons from Bernard Rudofsky. *Das Leben eine Reise* | BAsel, Boston, Belrin | Birkhäuser Verlag (2007) | p.279-280

<sup>25</sup> Lessons from Bernard Rudofsky. *Das Leben eine Reise* | BAsel, Boston, Belrin | Birkhäuser Verlag (2007) | p.280





1 | Part for 14-20 years boy 2 | Part for 14-20 years girls 3 | Part for 10-14 years boys  
4 | Part for 10-14 years girls 5 | Mixed part for 6-10 years children

Fig 35. Casa Arnstein - 1. floor plan



Fig 36. Casa Arnstein orchids pergola, passage between living room and bedroom garden



Fig 37. Duchess Anna Amalia Library Study Center - inside photo

## Reference | Library Project | Learning from the existing

### Study center of the Duchess Anna Amalia library (Duchess Anna Amalia Library)

The Library is one of the acclaimed buildings in Weimer, Germany.

Anna Amalia turned 'Green Castle' into a Library, which included numerous art and architecture collections. On 2 September 2004 a fire destroyed 37 artworks along with 50.000 volumes, as well as 62.000 volumes.

Nevertheless, the librarians were glad to have the library expanded, a necessary plan since the structure was timeworn. Since 1991 the goal was to rebuild the damaged part and further develop a following concept for a research library.

After a pan-European competition with 280 applicants, in autumn 1999, the architect collective, Barz-Malfatti, Rittmannsperger and Schmitz won first place (on 28th of April 2000.)

The new study center of Herzogin Anna Amalia Library took five years, from the planning and construction phase for its completion to be finalized.

The key challenges were reconciling with the extensive extension, which includes the volume a-multiple historical library building, within a world cultural heritage in a protected castle zone which inserted reserved urbanization.

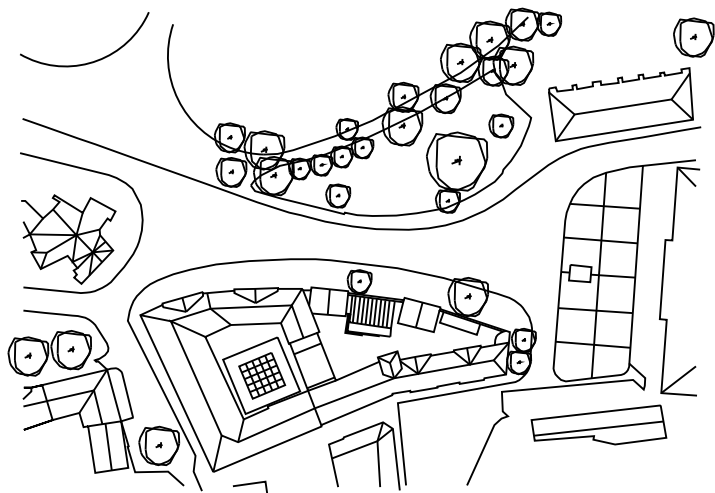
Many existing buildings repurpose again with addition other underground and over ground volumes. (Many existing buildings are refurbished and thus additional underground and over ground volumes are created.)

The connections from the buildings of five centuries lend an ensemble in relation with head quarter a particular identity and a strong presence in the town center Weimar. The 'Bücherkubus', in the old courtyard with 16 glazed fanlights form the core of the new facility and lend a heterogeneous structure to a quiet center.

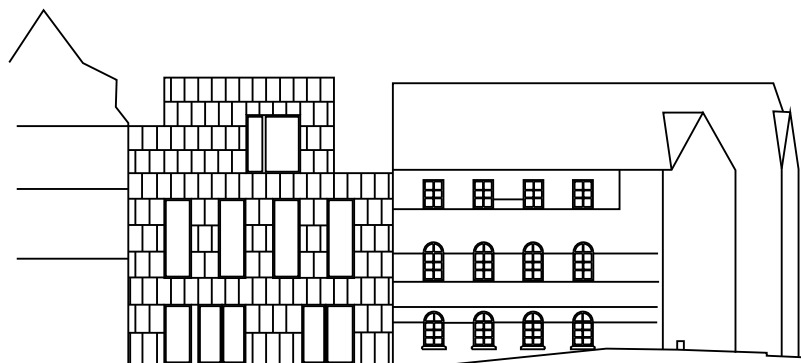
The 'Bücherkubus' is supported with different levels; the public areas of the new study center can be used for reading and numerous events.

The first floor of the study center is an information area with the entrance, waiting zone, cloakroom, catalogue, newspaper room, cafeteria, media center, photo center and a lecture hall positioned in close proximity to one another.<sup>26</sup>

26 Die Herzogin Anna Amalia Bibliothek in Weimar: Das Studienzentrum |  
by Michael Knoche, Klassik Stiftung Weimar, Ulrich Schwarz, Claus Bach | Published 2006



**Fig 38.** Duchess Anna Amalia Library Study Center - airplan



**Fig 39.** Duchess Anna Amalia Library Study Center - facade

A reading area with 32 stations, are positioned on the second floor of the new building. The open-access area and 100 other reading stations of different kinds, carrels, group rooms are placed on the upper and basement levels.

An underground space sequence with public magazine and reading area turned out the cube to the historical building.

Different floor levels, are illuminated through natural and artificial light, forming the atmosphere of the cube and the reading area.

The functional configuration of the plan in existence building referred to historical buildings.

The ceiling load was specified with a calculation of the book collection only in areas without monument preservation of the original substance. For example the in the yellow castle obtain a new supporting structure.

The performed interventions belong to the floor level modifications. So the three new staircases are related to the historical entrances. <sup>26</sup>

<sup>26</sup> Die Herzogin Anna Amalia Bibliothek in Weimar: Das Studienzentrums |  
 by Michael Knoche, Klassik Stiftung Weimar, Ulrich Schwarz, Claus Bach | Published 2006





## Site Analysis

Istanbul-Tuzla

Development Process of Tuzla

Historical development of Tuzla

Climatic conditions - Vegetation

Current situation

Potentials of Tuzla

Mapping of Pedestrian - Public Transport

Mapping of Preschools and Primary schools



Fig 40. Turkey in europe map

## Development Process of Tuzla

### Name

Before the Ottoman period, it was known as Akritas Burnu. In the Ottoman Period, it was called by two different names. In the written sources of the early period, it was mentioned as “Niğde / Tekin / Yiğidlü”.

However, it is mostly known as Tuzla. In the 19th century, only the name of Tuzla was used. The name derived from the salt found in the region. According to some sources, the salt mentioned is because of the salt lake found in the region. The Salt present in the lake was extracted until the first years of the republic.

Icmeler / Hot Springs in the region are one of the important occurrences. Evliya Çelebi (Famous Turkish traveler) in his travel document mentioned the benefits of these.<sup>27</sup>

<sup>27</sup> Osmanlı Belgelerinde Tuzla | Doç. Dr. Said Öztürk | Tuzla Belediyesi | Aralık, 2006

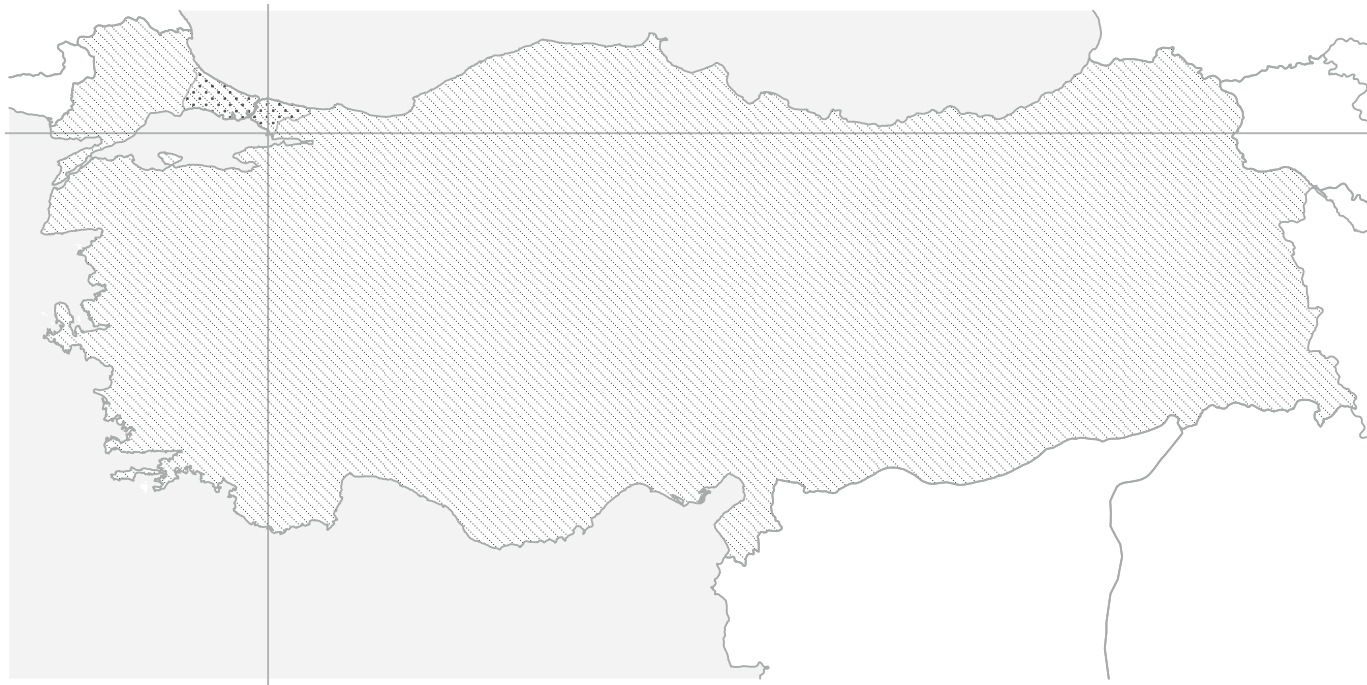


Fig 41. Istanbul in Turkey map

## Development Process of Tuzla

### Administrative

Tuzla is in a region that has existed under different states such as the Byzantine, Ottoman and Empires.

The Ottoman provinces maintained a structure consisting of Sanjak states, which were governed by Sanjakbeys. Among these sanjaks, the Kocaeli sanjak, which was geographically neighbouring to the Üsküdar sanjak, was connected to Istanbul. Additionally Gebze was connected to the Kocaeli sanjak until the late 16th century. In the following periods, through different arrangements in the state structure, the region continued its association to the Üsküdar and Kocaeli sanjak.

In 1867, Gebze was linked to the “Eagle Accident” and took its place within the borders of the Istanbul viaduct. It continued its existence as a village connected to Gebze until the beginning of the 1900. Due to the increasing population in the early 20th century, it changed from being a village to receiving a town status and thus became a municipality in the last period of the Ottomans.

In the first years of the Republic, it continued its existence as a village, with the establishment of the eagle in 1951 and the formation of the Pendik district in 1987, it was connected to Pendik.

It was separated from the Pendik district in 1992 and turned into a district called Tuzla.<sup>27</sup>

<sup>27</sup> Osmanlı Belgelerinde Tuzla | Doç. Dr. Said Öztürk | Tuzla Belediyesi | Aralık, 2006



Fig 42. seaside of tuzla in 1953

## Development Process of Tuzla

### Historical

J. Pargorire (1872-1907) in the work of Stophanes of Dymotion is known as the Tuzla Cape Akritas. A Greek fisherman village. It dates all the way back to the Chalcolithic Ages. The remains are found in the excavations, which are indicative of the presence of a contemporary Chalcolithic cave.

Many architectural elements from the Byzantine period have been found such as the Saint Andre Monastery, the Hagios Gikara, Hagios Geogios monasteries, which have been discovered as a result of excavations.

In 1281-1362 period, the Tuzla region joined the Ottoman administration and Orhan Gazi. Additionally it occasionally was under the Byzantine rule as a result of the sieges and agreements, and together with the establishment of Istanbul under sultan Mehmet, it continues an existence under the auspices of the Ottoman Empire.

In this period, it was used as a place of accommodation because it was a beautiful route to the east. The Ottoman sultans used the area for hunting activities. The construction of a Greek school for girls and boys took place in 1907, which brought up a school for the poor peasant children.

Rûm and Turkish populations lived together until the last years of the Ottoman Empire and continued to live together despite the Greek army.

With the Treaty of Lausanne, Turkish citizens coming from Thessaloniki were settled in Tuzla, while the Greeks in the region migrated to Greece, so the majority of the population left its place from the Greek section to the Turkish section.<sup>27</sup>

<sup>27</sup> Osmanlı Belgelerinde Tuzla | Doç. Dr. Said Öztürk | Tuzla Belediyesi | Aralık, 2006





Fig 43-44 the perspektiv to the Tuzla shipyard

## Development Process of Tuzla

### Climatic conditions - Vegetation

It consists of the eastern border of Istanbul, with 86km square meter measurement.

It has a long harbor with bays formed in the Marmara sea and the sea parts are flat, and they have a rough terrain structure towards the internal settlements. The highest hill is at 300m above sea level.

The vegetation consists of shrubs and shrub leaves in the countryside. There are various trees such as oak, stunted, arbutus, shrub and laurel. It has a Mediterranean climate, which means that summers are hot and dry, and winters consist of rainy and cool days.

The average temperatures are between 14 degrees and 39 degrees in the summer time. Very rarely during the winter period the temperature drops to -10.

Generally it receives plenty of rainfall in autumn and fall. On average the humidity levels per year consist of of 72%. In summer the region is affected by northeastern winds, and in winter winds from southwest.<sup>27</sup>

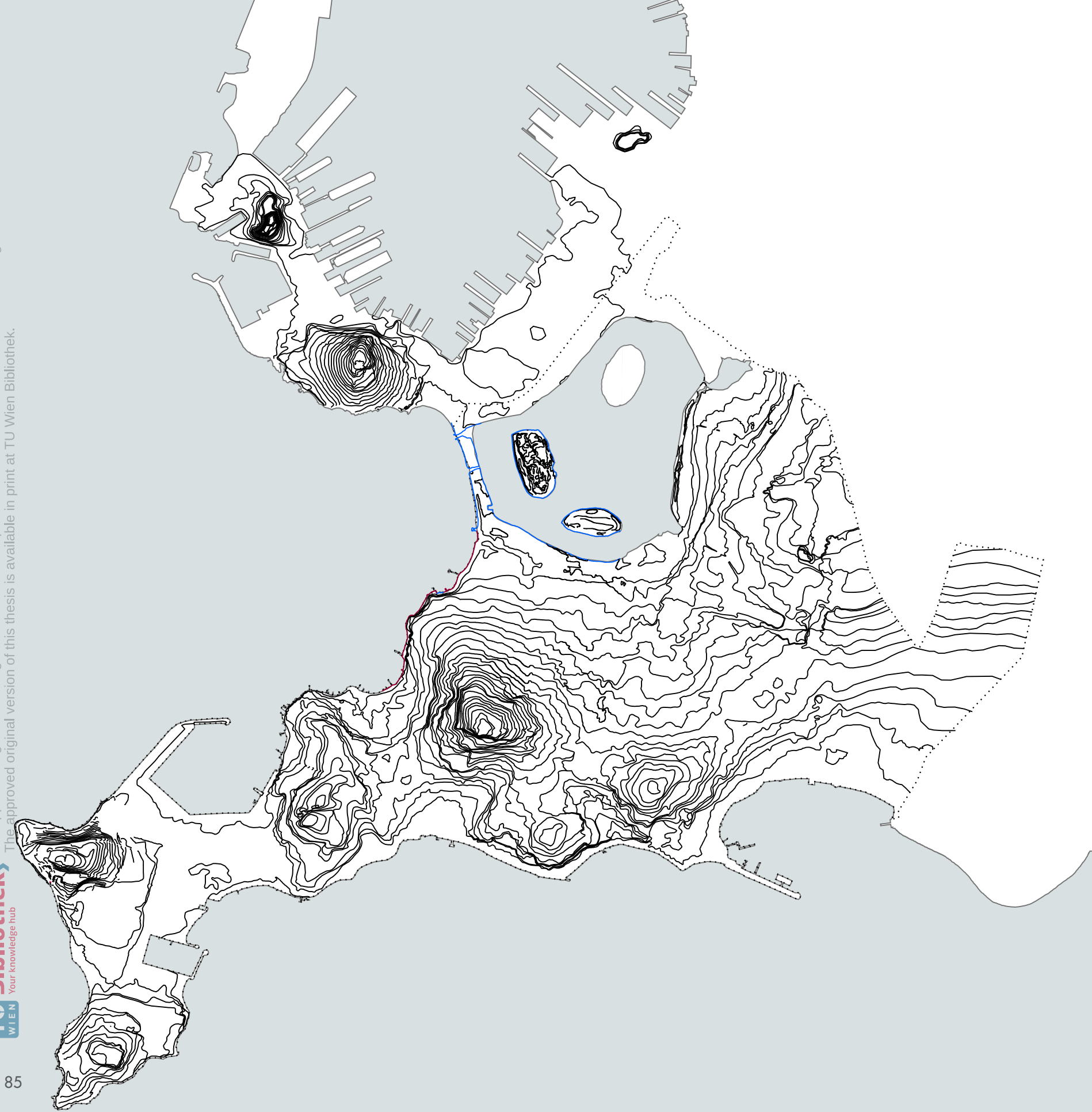
<sup>27</sup> Osmanlı Belgelerinde Tuzla | Doç. Dr. Said Öztürk | Tuzla Belediyesi | Aralık, 2006



Fig 45-50 panoramic view of the Project side





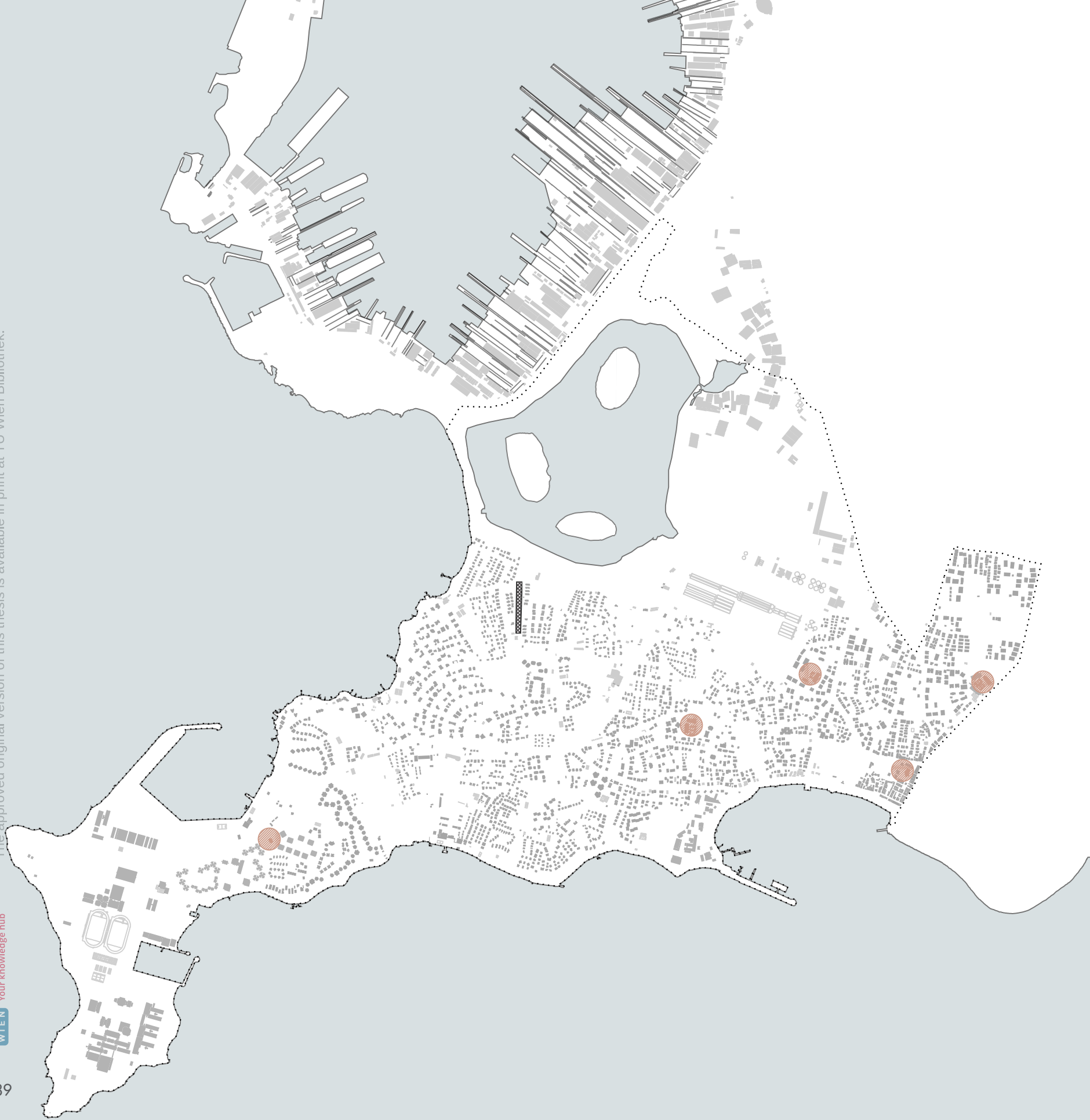


*Topographic map of the Tuzla district*

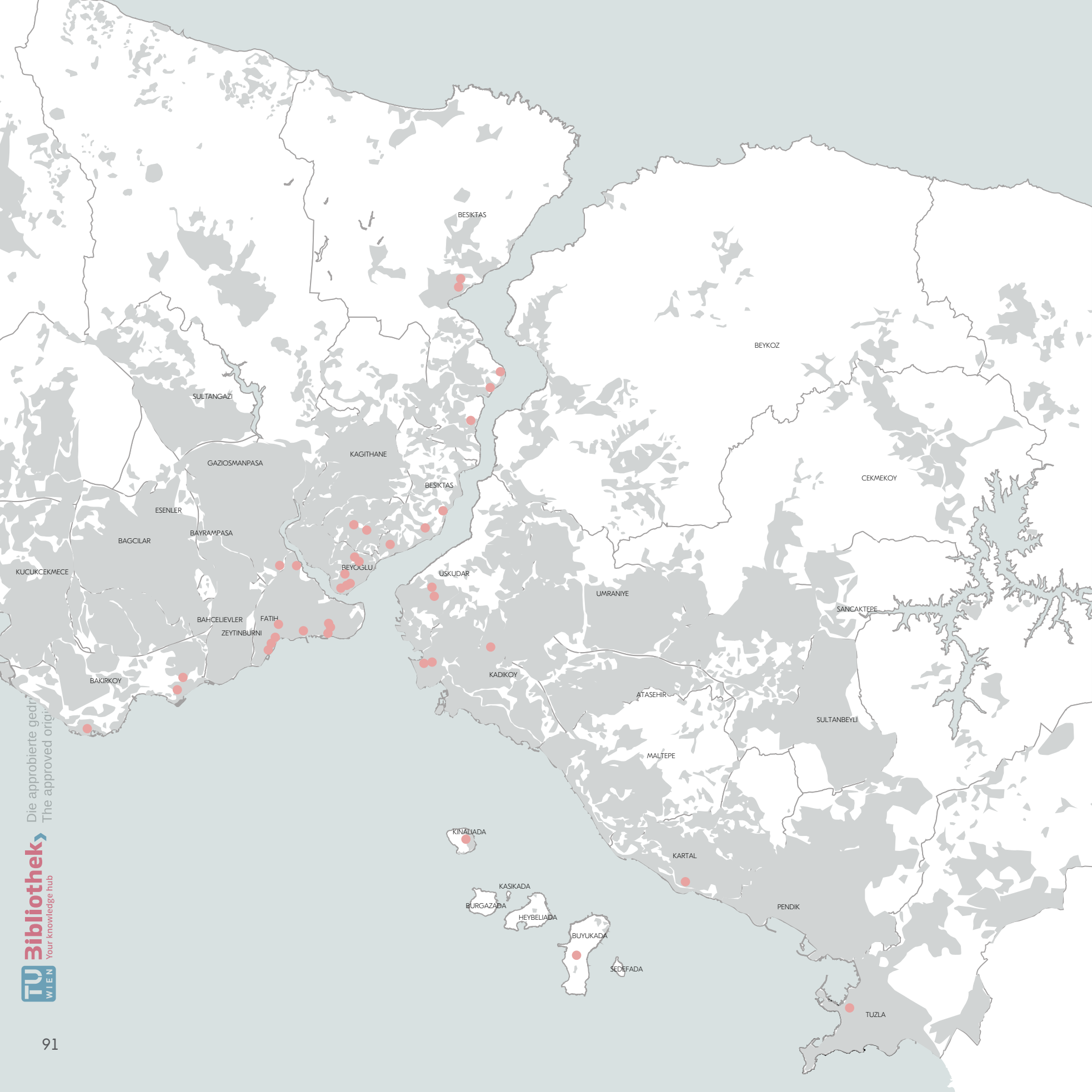




map of public transport



map of primary schools and kindergarden



*map of churches in Istanbul*



## Concept

Current Situation | Intervention Plan  
Project Aim and the Programmatic Strategy  
Materialiy and Light  
Garden and Vegetation



**1950's** - The Armenian Protestant Church in Gedikpasa

The basement of the Church was used as a dormitory for the orphanage of the homeless Armenian children from the inland of Anatolia.

Armenian Protestant Primary School in "Gedikpasa Incirdibi".

The children of the orphanage were taught at the "Gedikpasa Incirdibi" Protestant Primary School.

**1962** - the Board of Directors of the Church purchased land from Sait Durmaz.

The idea was to create a place where children could spend their summer holidays.

**1962-65** Armenian children stay at the summer camp, as the constructions continue.

After three years the children had their own place.

It started with 30 children and increased to 1500 children, who spent 21 years there.

**1962-83-** Orphan children spend their summer holidays.

**1979-** The Directorate General of Foundations applied to the Kartal Civil Court for the annulment of the Gedikpasa Armenian Protestant Church Foundation's title and deed for the land where the Tu-za Camp was built, and for the return of the property to its former owner. At the end of the trial which lasted for four years, the court decided to take the land from the Church Foundation and give it back to its original owner.

**1996-** the members of the committee against racism and discrimination paid a visit to the camp site.

**2000s-** All the applications for the return of the property filed by the foundation and within the scope of the decree law dated 27 August 2011 have been rejected.

**2015-** 6th of May, started to demolish the building.

It had been protesting during 175 days by the volk. After that protest, property return to the Gedikpasa foundation.

**2018-** The empty field

map of Tuzla in 1970's





map of Tuzla in 1980's

map of Tuzla in 1990's







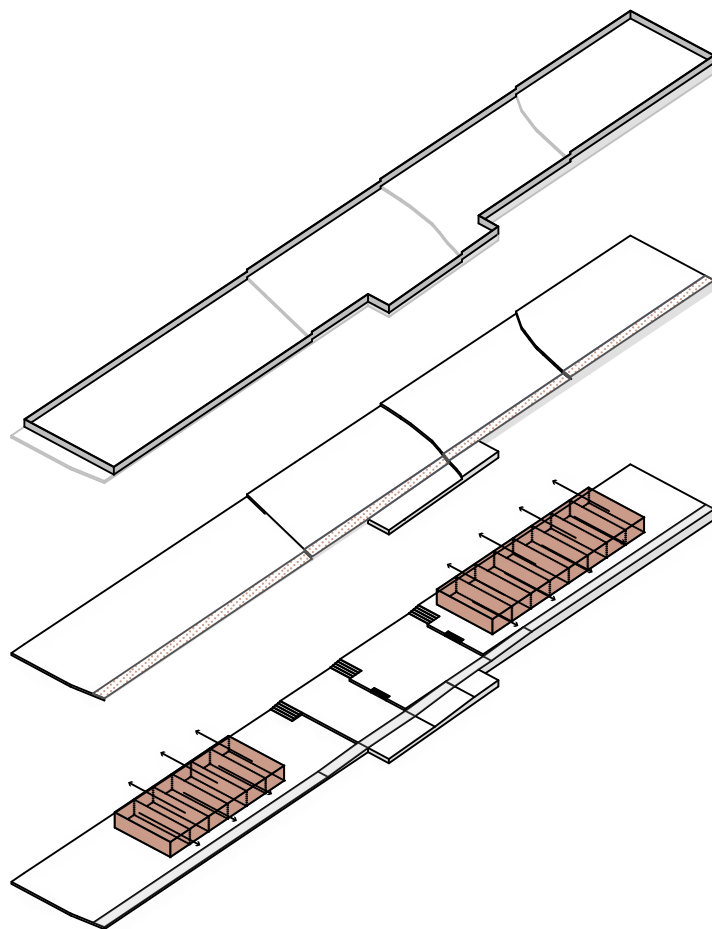
aerial view







- 1\_ Tuzla Shipyard
- 2\_ the Region of the Greenhouse
- 3\_ Area of Factories
- 4\_ Fuel Tank
- 5\_ Istanbul Technical University Maritime Faculty
- 6\_ Military base of Tuzla



axonometric view of the concept

## Project Aim and the Programmatic Strategy

The aim of the project is to create a welcoming environment for the orphans, where they may shape their surrounding based off their own imaginations.

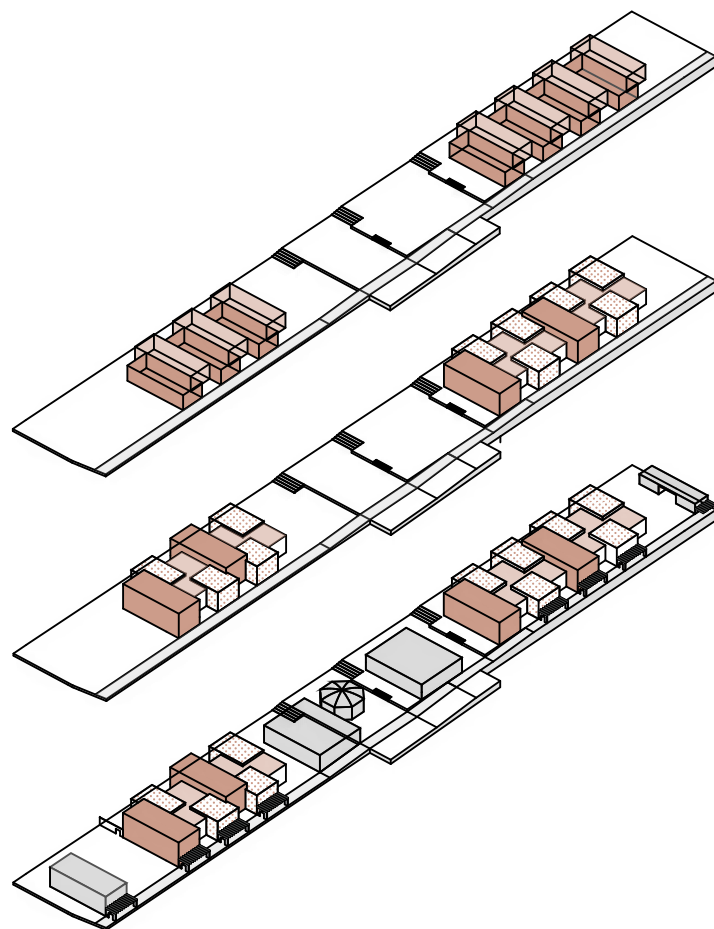
First of all the local property is surrounded with three meter high walls to separate from the existing region. The walls had become an instrument, which separates the spaces from private to non-private. The aim is to create a world for children, away from the curious looks of strangers and a place where they can act freely and interact happily.

The narrow and long plot needed to be shaped with the right building strategy. The horizontal axis can be broken through vertical movements. That's why the separated building parts are formed, firstly divided on every 7,5 meter, then shifted towards the south-west direction. This results in the formation of private garden spaces, except for the gymnasium and the dining hall. The underlying reason for this is so that more children can interact within these two functions. The shifted building parts extend throughout the z-axis with varying heights to gain terrace space, which can be used by the children in their free times.

Between the two shifted form placed on the balconies, not only the open air are referenced but also allow for an extended roof to protect against the rain and thus create a shade.

Every building is connected with the garden, and wooden pergolas are introduced so the in-between path becomes more interesting. After passing half closed area, the inhabitants arrive at a new sunny garden to further explore.

The first act of the design starts with the three meter offset inwards away from the neighbours properties, which act accordingly to the regulations of the Istanbul municipality. The main street is connected by placing a north and south oriented, three meter wide path. On the other hand it turns this position to an advantage. The Path connects the different functions in the property, which are designed accordingly to the daily requirements of the children. Allowing it to become a living place for children who can walk, run and play freely.



axonometric view of the concept

The orphanage is designed for children aged between 3-10 years, to meet their needs before they go out to explore the world.

The site is divided into three parts. First of all the education section includes a library with an exhibition hall and a school area with a primary school integrated. These two functions create an entrance to the “village”.

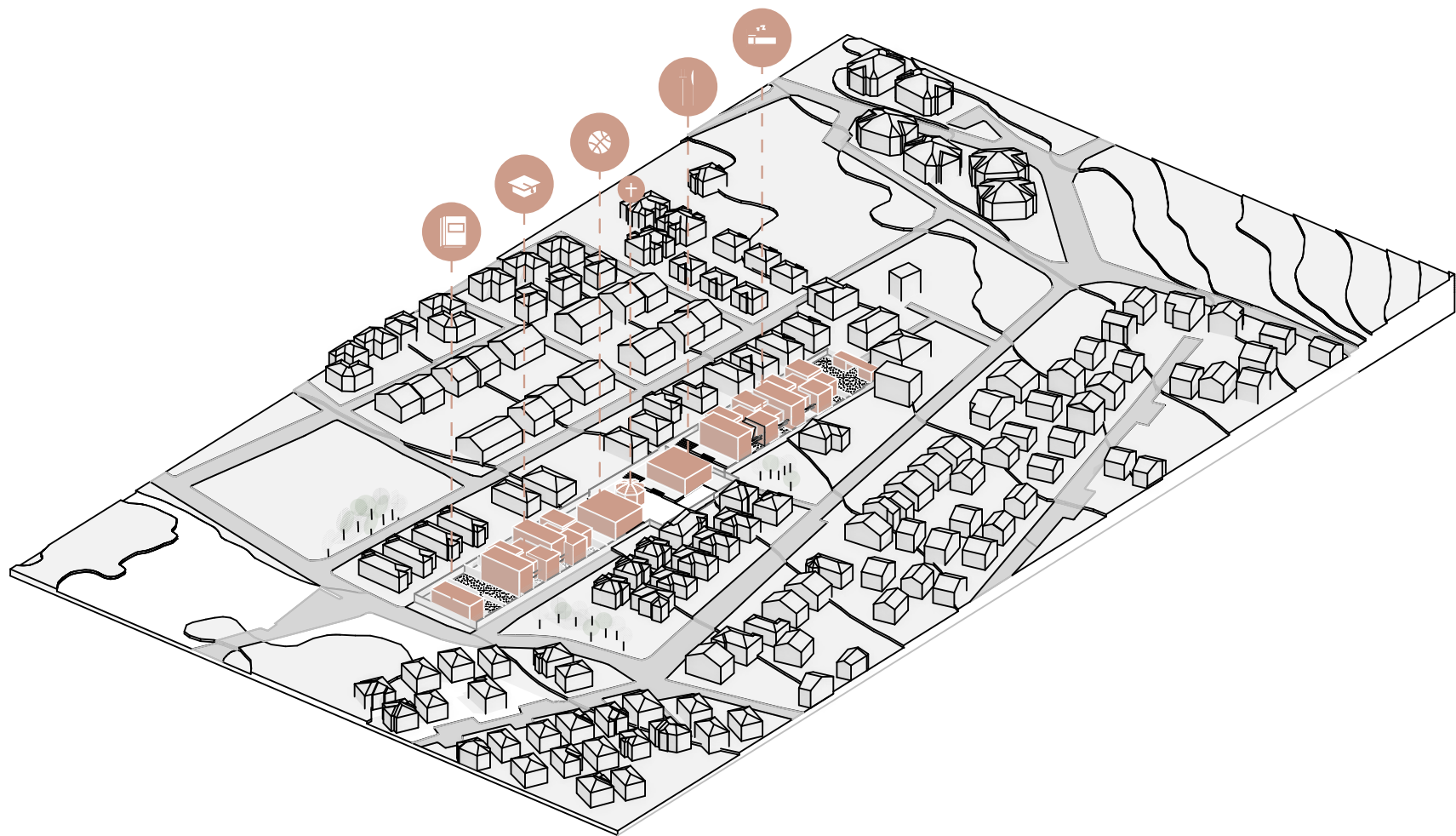
The library is located on the northern side of the site where it is easier to access to the main street. It has enough volume for guests who can come into the library from the neighbourhood. The library acts as a gate in the entrance, allowing the rest of the site to be considered as a private plot for the children. The school, which includes a primary school inside, is the nearest function to the library.

The School has three entrances; one is for the children and the teachers who arrive through the main street, the second entrance is for the people who arrive from the dormitories of the orphanage, and the last entrance belongs to the primary school, reserved solely for the youngest children.

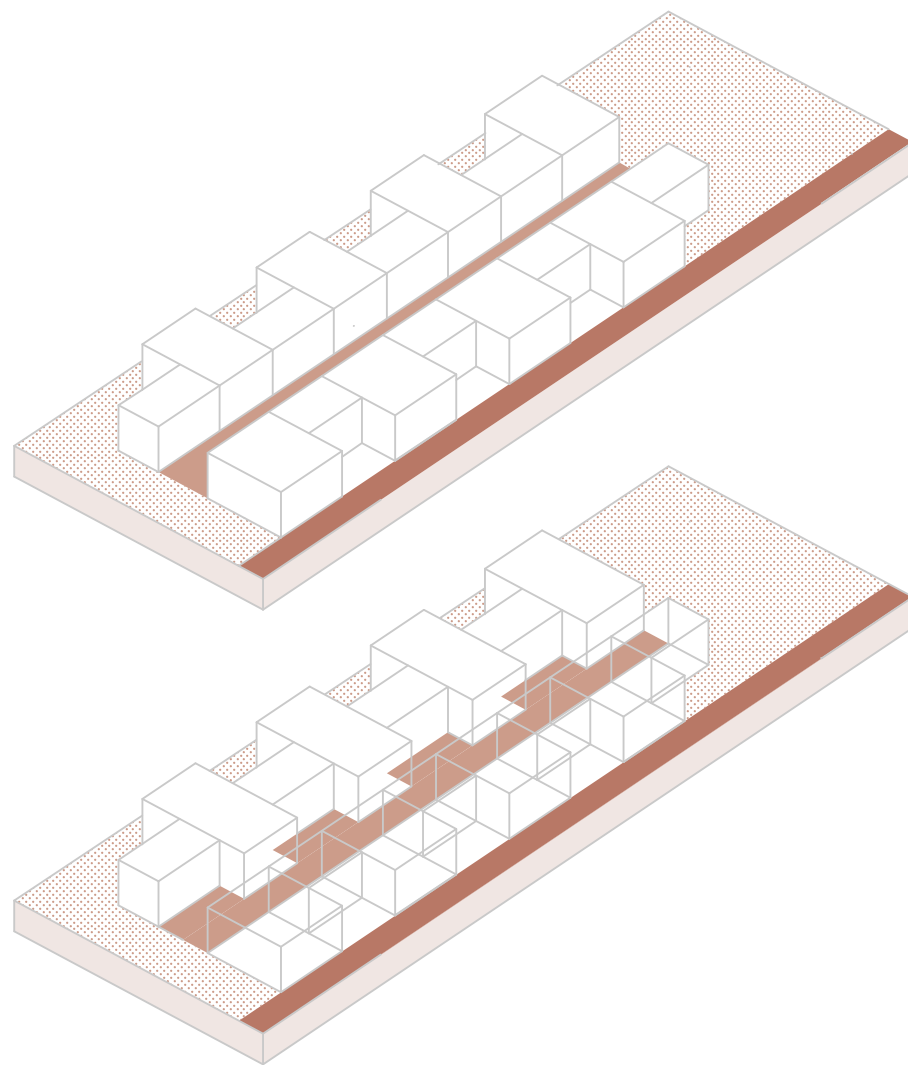
The second space is the socialising area, situated in the middle of the site. The gymnasium and the dining hall as well as a chapel are placed in this area.

The Gymnasium is the next function, closely proximate to the school for an easier access, to reduce the lecture time or after school. The dining hall is positioned in close proximity to the living quarters of the orphanage, as to provide the children with the necessary- The chapel is positioned between the two functions, surrounded by sufficient amount of greenery. The living quarters for the children is located on the southern side of the site, where it is quieter and protected from the bustling main street.

The last function on the strip of land consists of a paradise garden, hidden behind the orphanage, acting as the final station on the site. On the complete opposite side of the Library, a separate volume from the orphanage can be found, serving as the living quarters for the workers.



*axonometric view of individual function*



*in-between spaces*





**Fig 51** Bernard Rudofsky & Jose Antonio Coderch / La Casa (Rudofsky House) / Frigiliana, Malaga, Spain / 1968-1972

## In-Between Space, Interaction of Inside and Outside

Inside and outside space is a basic terminology used in architecture. Before asking questions about the outer garden space, other questions must be clarified for designers.

Inside space is defined in the following way: "something or someone that is inside a place, container, or object is in it or is surrounded by it."<sup>28</sup>

On the contrary the definition of outside space is as follows: "something is the part which surrounds or encloses the rest of it."<sup>29</sup>

Humans require an explanation for these two terms: "Inside" and "outside". Especially borders between outside and inside are always helpful to understand and get a glimpse of the full picture. In beginning of time, architecture had this tendency to enhance the need for a shelter and create habitation of the inside space. Thus giving movement and utilisation of the natural environment, the outside space; but inside and outside doesn't exist without each other. They are co-dependent. This essential relationship are highlighted by elements such as openings and visual accesses, which have been improved through the times. Functional approach to external walls, doors and windows is necessary but it is not enough to suffice the human desire of acknowledging space. Excellent architecture looks at this threshold as a third kind of space that has the opportunity to improve a whole quality of living spaces by converting them from a tension line to an "In-between Space". In-between space is the design of another kind of space: either inside and outside, but also neither one of them.

<sup>28</sup> <https://www.collinsdictionary.com/dictionary/english/inside>

<sup>29</sup> <https://www.collinsdictionary.com/dictionary/english/outside>

## High Walls and Pergola

During the long summer holidays the streets of Istanbul are filled with the joyous sounds of the children. The children are outside all day, till they are summoned back home by their parents. They laugh, they run, they play. Over time the laughter of the children on the streets have died down, as the streets have become full with cars. The children don't run any more on the streets.

The streets of Istanbul have become restricted for social interactions. To create gain back the old sensation, the path is organised with elements which are supported by architectural advancements. The high walls create an inside space, allowing private areas to be formed for the children. It connects the functions which are designed for a child's daily activities and also transforms the site into an adventure.

"The Persian word Paradise means a garden of pleasure surrounded by walls" a notion remarked by Rudofsky. "Rudofsky's works made explicit his profound knowledge of traditional Mediterranean architecture: on the one hand, the sublimation of specific formal and constructive elements; on the other hand the formulation of specific principles of composition."<sup>1</sup>

His experience of Mediterranean region focused on the pure concept of "room" as a fundamental architectonic entity. According to him, the perceptual quality of an architectural space was it being enclosed by walls." As Rudofsky interpreted in his works, high walls without a roof are used to create a paradise garden, an idea which has been incorporated into this project's fundamentals.<sup>30</sup>

<sup>30</sup> <https://books.google.com.tr/books?id=fFRdBwAAQBAJ&printsec=frontcover#v=onepage&q&f=false> | p.237

A garden can be full with the joyous cries of the children and offer a child a much needed greenery scene, where they may interact with each other.

As Bernard Rudofsky used in many of his projects to create a paradise garden; a pergola is a strong structure. It can reorganise a garden and can bring it new character. A pergola is defined as "an arch or a structure with a roof over which climbing plants can be grown, in a garden"<sup>31</sup>

But what do architects use it for? Is it a roof to act as a shelter? Is the definition poor and should look on it more deeply?

A path used for transitioning the garden, the pergola can give the path new meaning. Pergola have been used as a gathering space for neighbours for free times during the afternoons or during the sunny days. The place is transformed into a room with a roof but without walls. This social room is generally used by the women of Istanbul.

There are two ways in this research to define a room; Firstly, through the surrounded walls which have no roof. Secondly, under a roof, but without walls. In this project a pergola is used to define the path and also separate the gardens from one another. The walls on the other hand are used for enhanced privacy for the children, thus outlining a clear border.

<sup>31</sup> <https://www.collinsdictionary.com/dictionary/english/pergola>



Fig 52 Bernard Rudofsky "problema"

## Garden and Vegetation

### Providing shade

Landscape is an important theme in architecture; choosing the right plants, creating a space with high quality and defining borders with these elements.

During the different centuries people used many colourful plants in mediterranean cities. Some of them had been united with architectural elements like vine leaves on pergolas. In this part of the research two types of vine plants will be analysed, which can grow easily under the mediterranean climate, and are found around the Marmara Sea. These include the Grape Vines and the Wisteria.

Grape Vine also known as Genus *Vitis*, is a genus of about 60 to 80 different species of vining plants. These belong to the family of Vitaceae, native to the northern temperate zones, including varieties that may be eaten as table fruit, dried to produce raisins, or crushed to make grape juice or wine.<sup>32</sup>

The grape is usually a woody vine, which has the capacity to climb by means of its tendrils (modified branches) and if let loose can reach up to the lengths of 17 meters and more. In arid regions it can even form an erect shrub. The edible leaves are alternate, palmately lobed, and always tooth-edged. It may vary in colours from almost black to green, red and amber. Its small greenish flowers which are in clusters, precede the fruit. Botanically speaking the fruit is in fact a berry, and within the juicy pulp the seeds lie. Sometimes the fruit can develop a whitish powdery coating or some kind of bloom. Through its scenic colours it can decorate a space through out the seasons

<sup>32</sup> <https://www.britannica.com/plant/quince>





Fig 53-56 Vegetation



Wisteria also known as genus Wisteria, is a genus consisting of 8–10 species of twining, usually woody vines. These belong to the pea family (Fabaceae). Wisterias are mainly found in Asia and North America, however they are also widely cultivated in many other regions. They are known for their beautiful flowers and attractive growth habits. However some places, outside of their native range, these plants are considered as invasive species.<sup>33</sup>

Most species are large and fast-growing and can tolerate poor conditions of the soil. The leaves feather formed with up to 19 leaflets. The flowers, vary in colour from blue, purple, rose to white and can grow in large clusters. The seeds are poisonous, long and narrow legumes. The plants are known to take several years before they start flowering and therefore are usually cultivated from cuttings or grafts.”

Bougainvillea also known as genus Bougainvillea, are a species of about 18 shrubs, vines, or small trees, which belong to the family Nyctaginaceae. They are found native to South America. Many species are found to consist of thorns and only the woody vines have large popularity. They are often grown indoors since several species have produced very showy cultivated varieties. The flowers are surrounded by bright coloured papery bracts, and therefore are also called paper flower, with purple or magenta bracts. The stem can range between 20 to 30 meters in warmer climates. Throughout the year it retains a flower state. Furthermore the stem is covered by many short hairs.<sup>34</sup>

<sup>33</sup> <https://www.britannica.com/plant/clover-plant>

<sup>34</sup> <https://www.britannica.com/plant/bougainvillea>

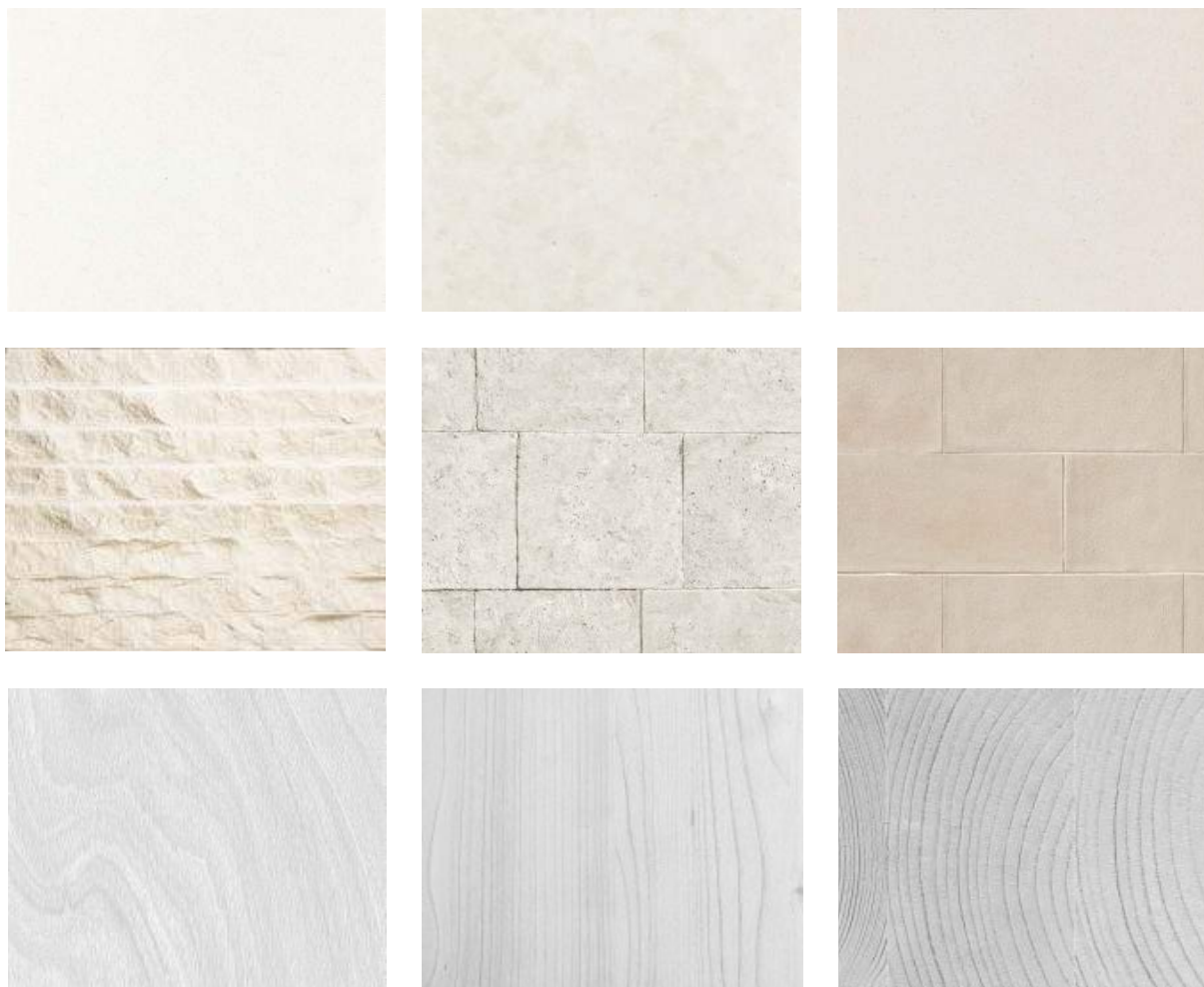


Fig 57-65 Materiality

## Materiality and Light

Küfeki taşı | Limestone | laminated timber | museum glass

Küfeki stone has different translations in the english language such as: Musselstone, Kalkstone, and limestone. It is a ivory coloured limestone quarried in Turkey, which can be processed in several ways.

“Fossiliferous”, which is known as the “Küfeki Stone” has been around since the Ottoman Empire and is composed of  $\text{CaCO}_3$ . It is a soft and easy to shape limestone. The Küfeki Stone is very strong and can be used in long-term due to its materiality. It has a compensated texture, porosity, weathering, and can decrease in permeability over time cause the stone can attain a non-damping property.<sup>35</sup>

Limestone have been used in many monumental structures in Istanbul for long years. The Theodosian Walls, Süleymaniye Mosque are all examples in which limestone blocks were used in the construction.<sup>36|37</sup>

The surrounding luxurious two-storey family houses are mainly designed out of concrete with pastel coloured plastering. As to blend into the environment and not disrupt the landscape the materiality of the orphanage should be kept basic. After several researches, it was concluded that concrete is the basic material found in this landscape, therefore the accession is easy, and construction can be completed rapidly. Based on this, reinforced concrete was selected for the new design.

The design principle of the project consists of 16 cm reinforced concrete wall, placed at 7,5 meter intervals on a horizontal axis. The load-bearing walls are connected to each other with the same construction method on the vertical axis.

In accordance to the climate conditions, 10 cm thick insulation is added to the walls.

The limestone, which is a facade element, covers the build as a shell. Stainless steel are used under construction to hang these elements on the walls. The internal walls are designed as plasterboard with insulation.

The floors are also from reinforced concrete, with a parquet coating. The stairs consist of laminated timber in the maisonette rooms. Laminated timber is also used for the pergolas in the gardens, consisting of 12cm by 20cm dimensions. The oak wood coating is used as the parquet element in all the rooms.

The glass panels are used in the room to illuminate the wardrobe areas. The glass panels are from museum glass, which eliminates reflections, blocks up UV rays and allows light transmission.<sup>38</sup>

<sup>35</sup> [https://www.researchgate.net/publication/330666792\\_CATALCA\\_ISTANBUL\\_CIVARINDAKI\\_TARIHI\\_KUFEKI\\_TASININ\\_OLUSUMUNDA\\_FIZIKSEL\\_VE\\_KIMYASAL\\_OZELLIKLERIN\\_ETKILERI](https://www.researchgate.net/publication/330666792_CATALCA_ISTANBUL_CIVARINDAKI_TARIHI_KUFEKI_TASININ_OLUSUMUNDA_FIZIKSEL_VE_KIMYASAL_OZELLIKLERIN_ETKILERI)

<sup>36</sup> [https://www.academia.edu/36294108/Deteriorations\\_Detected\\_in\\_%C4%B0stanbul\\_%C3%BCleymaniye\\_Mosque\\_Stone\\_Surfaces\\_%C4%B0stanbul\\_%C3%BCleymaniye\\_Camii\\_Ta%C5%9F\\_%C3%BCzeylerinde\\_Tespit\\_Edilen\\_Bozunmalar](https://www.academia.edu/36294108/Deteriorations_Detected_in_%C4%B0stanbul_%C3%BCleymaniye_Mosque_Stone_Surfaces_%C4%B0stanbul_%C3%BCleymaniye_Camii_Ta%C5%9F_%C3%BCzeylerinde_Tespit_Edilen_Bozunmalar)

<sup>37</sup> [https://www.ancient.eu/Theodosian\\_Walls/](https://www.ancient.eu/Theodosian_Walls/)

<sup>38</sup> <https://tru-vue.com/solution/museum-glass/36> <https://www.britannica.com/plant/bougainvillea>



## Design Project

Different room plans for ages groups  
Site Plan  
Floor Plans  
Section and View

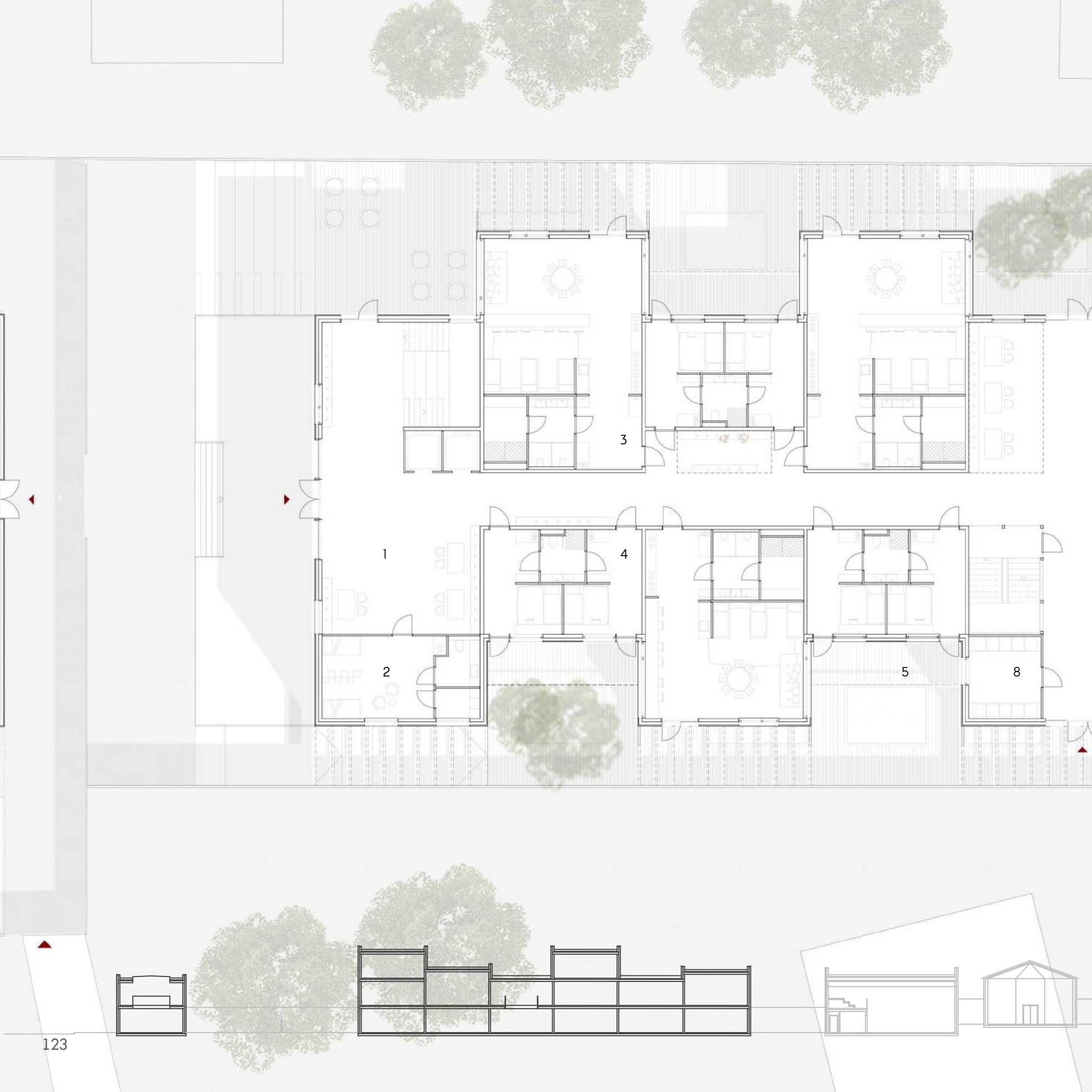
View of the dormitory entrance

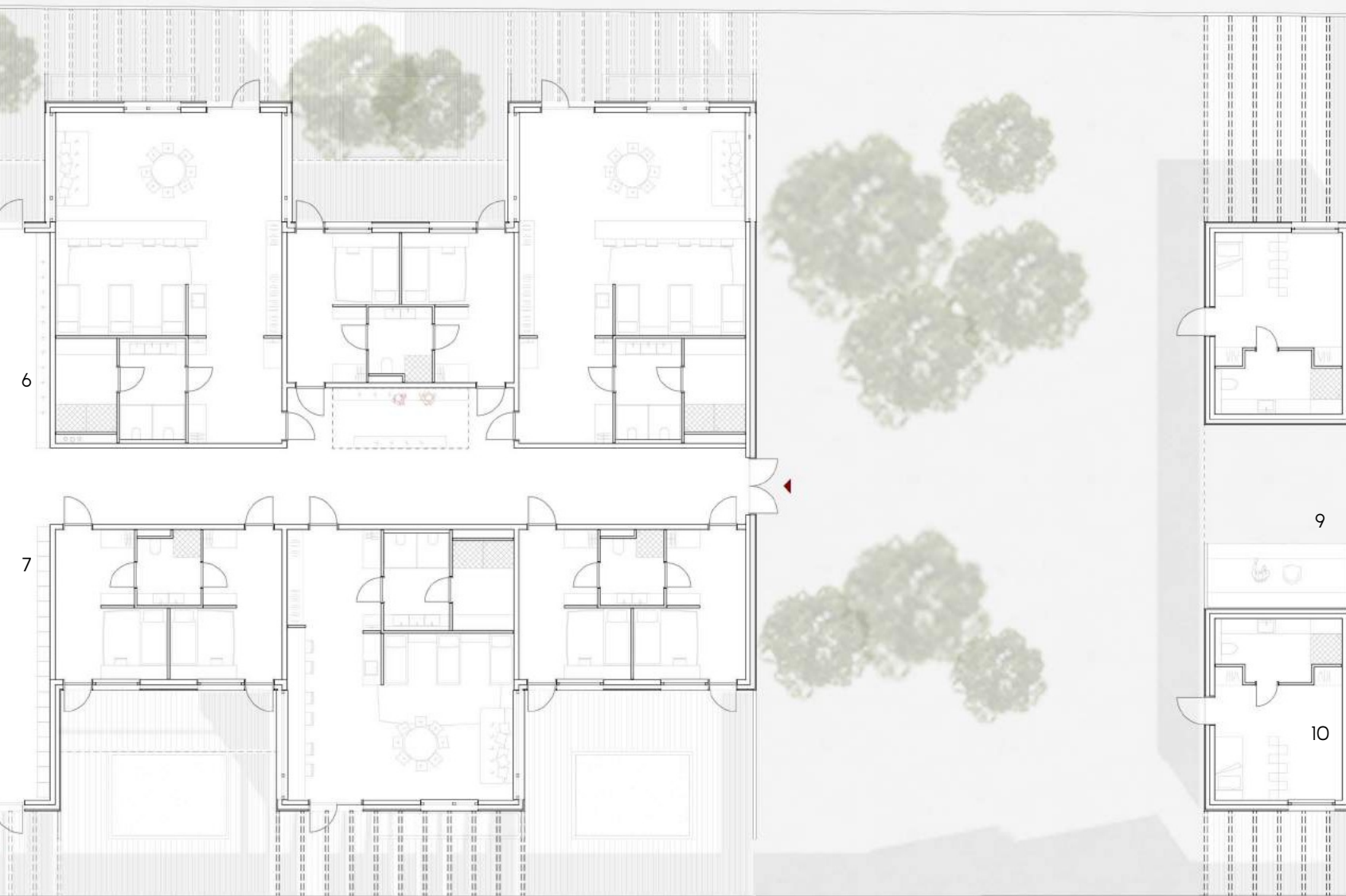








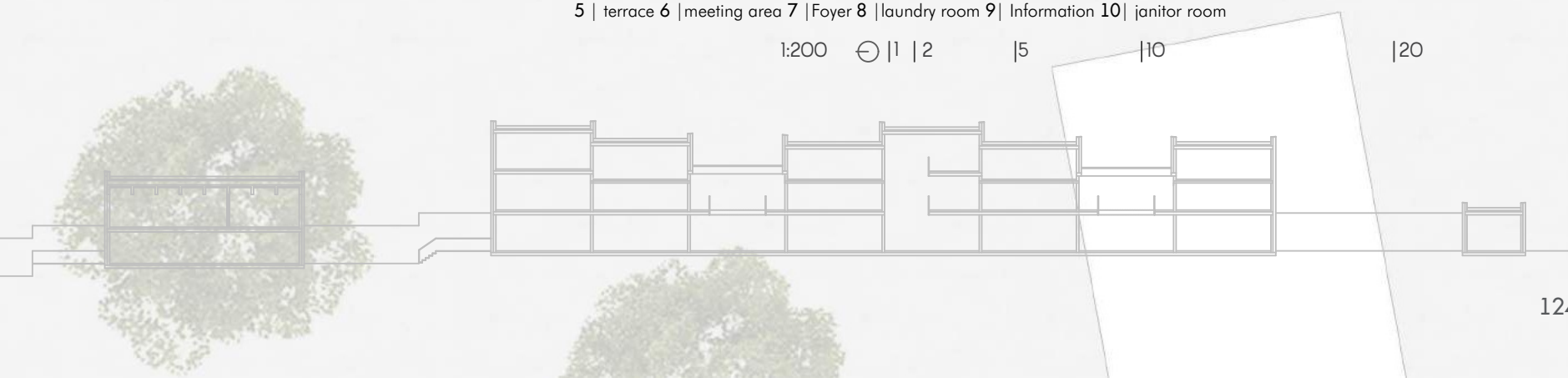




floor plan - level 0

House of children | 1 | Foyer 2 | staffroom 3 | room for six kids between 3-6 years old 4 | disabled children's room 5 | terrace 6 | meeting area 7 | Foyer 8 | laundry room 9 | Information 10 | janitor room

1:200 ⊖ | 1 | 2 | 5 | 10 | 20



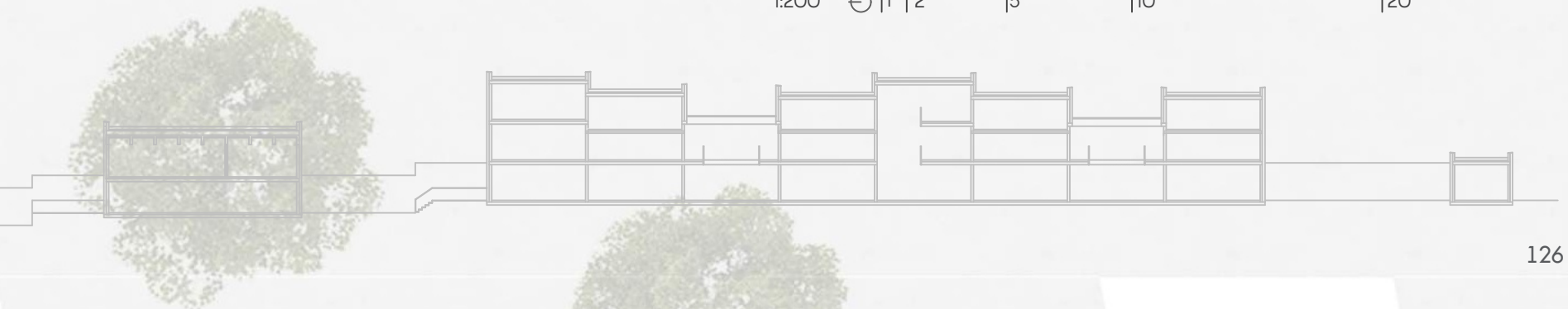




floor plan - level 1

1 | meeting area 2 | infirmary 3 | maisonette room for eight kids between 7-10 years old 4 | single child room for 10+  
5 | maisonette room for eight kids between 7-10 years old 6 | terrace 7 | meeting area 8 | laundry

1:200 ⊖ | 1 | 2 | 5 | 10 | 20





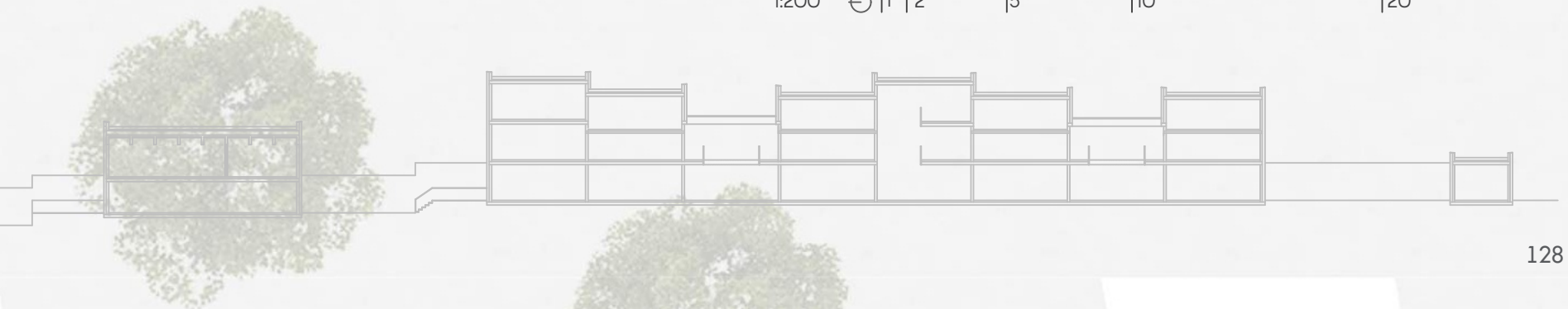




floor plan - level 2

1 | meeting area 2 | study room 3 | maisonette room for eight kids between 7-10 years old 4 | terrace  
5 | maisonette room for four kids between 7-10 years old 6 | meeting area 7 | study room

1:200 ⊖ | 1 | 2 | 5 | 10 | 20









longitudinal section

1:200

| 1 | 2

| 5

| 10

| 20





view from the west

1:200

|1 | 2

|5

|10

|20





view from the west

1:200

|1 |2

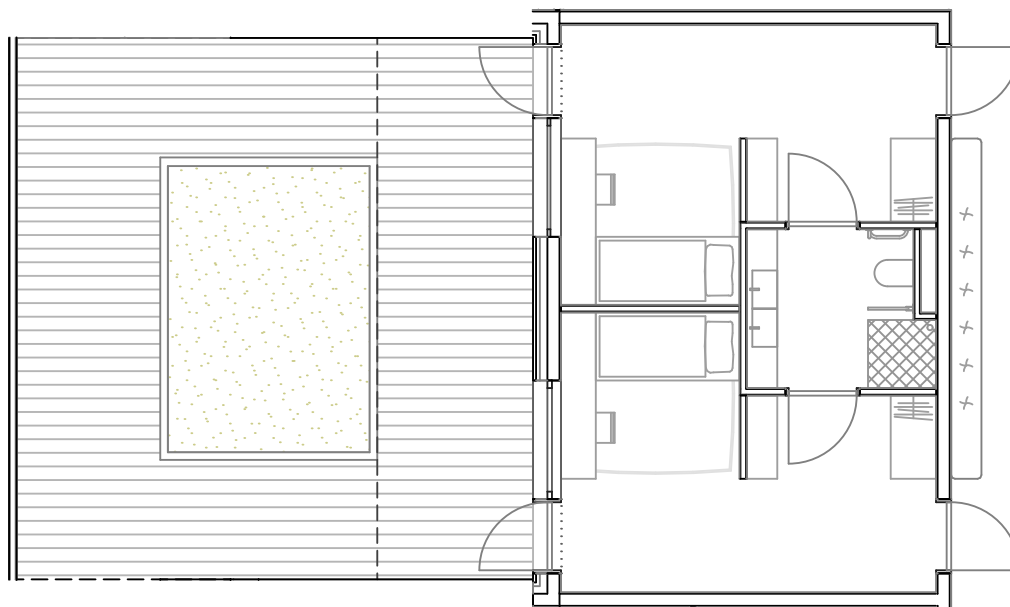
|5

|10

|20

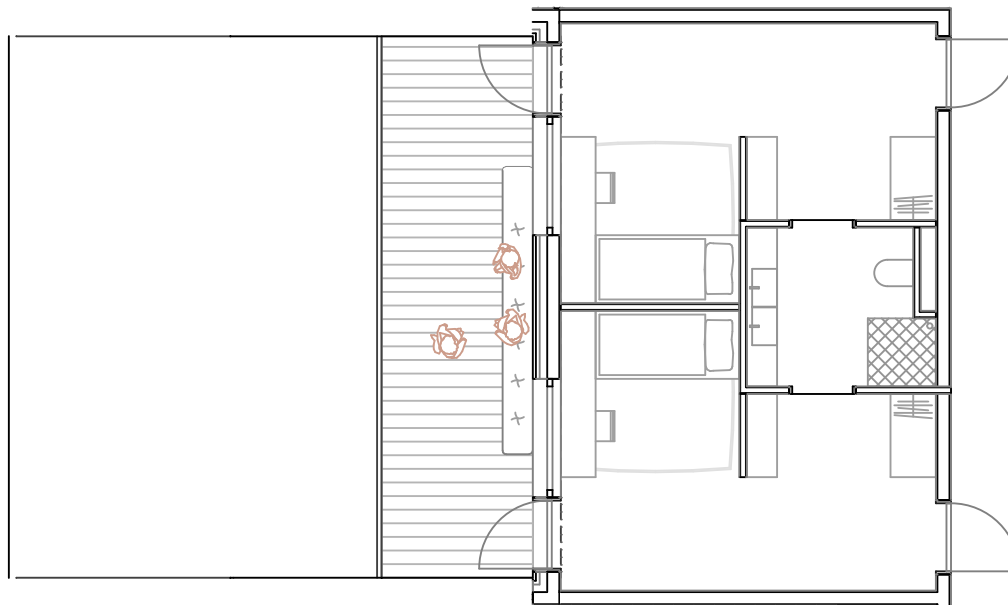


level 1 | one single room

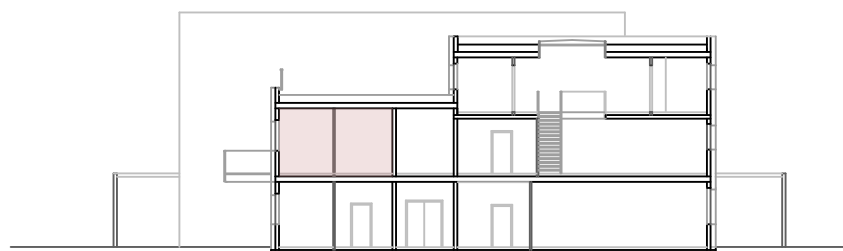


floor plan | M . 1.100

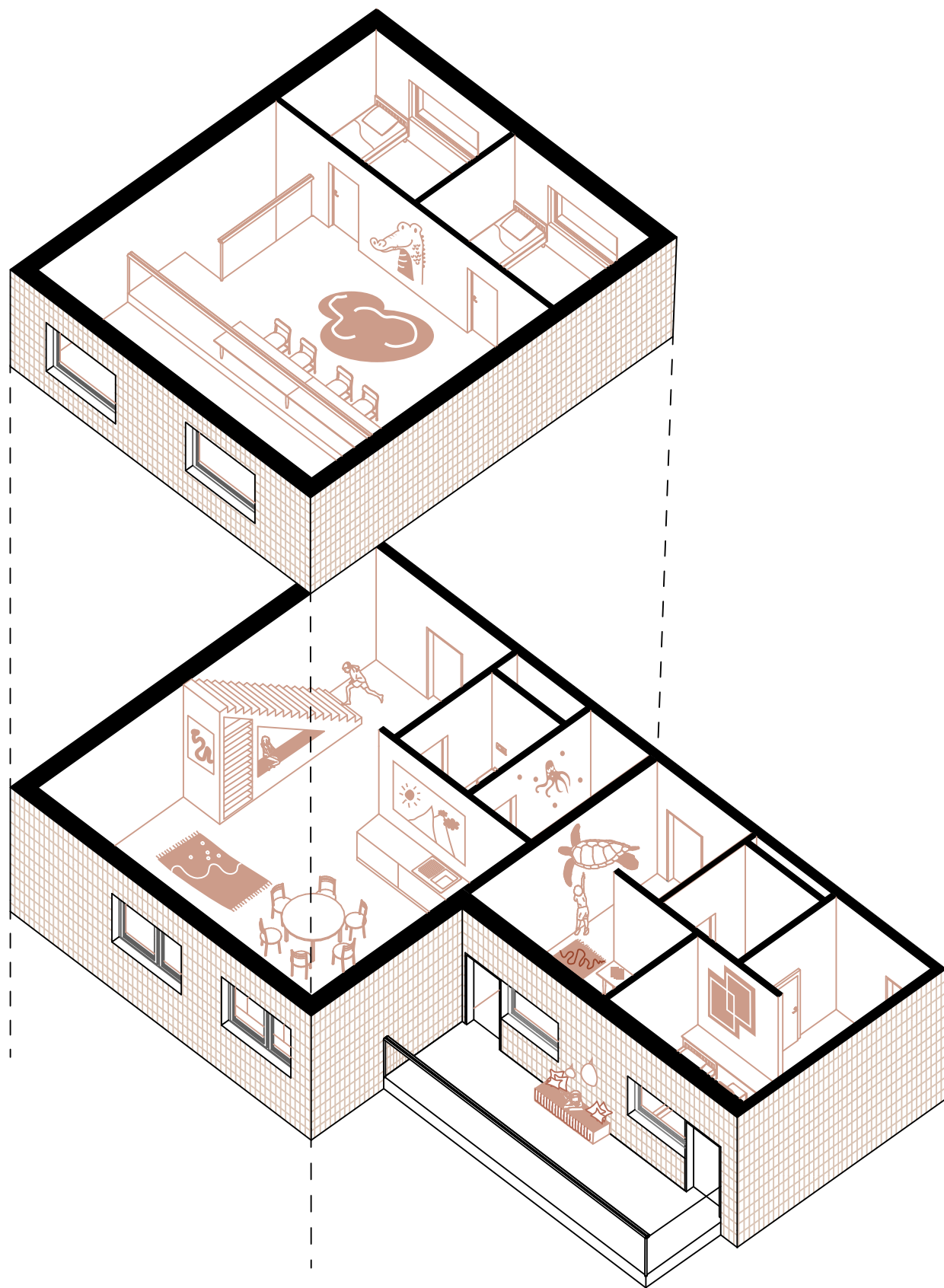


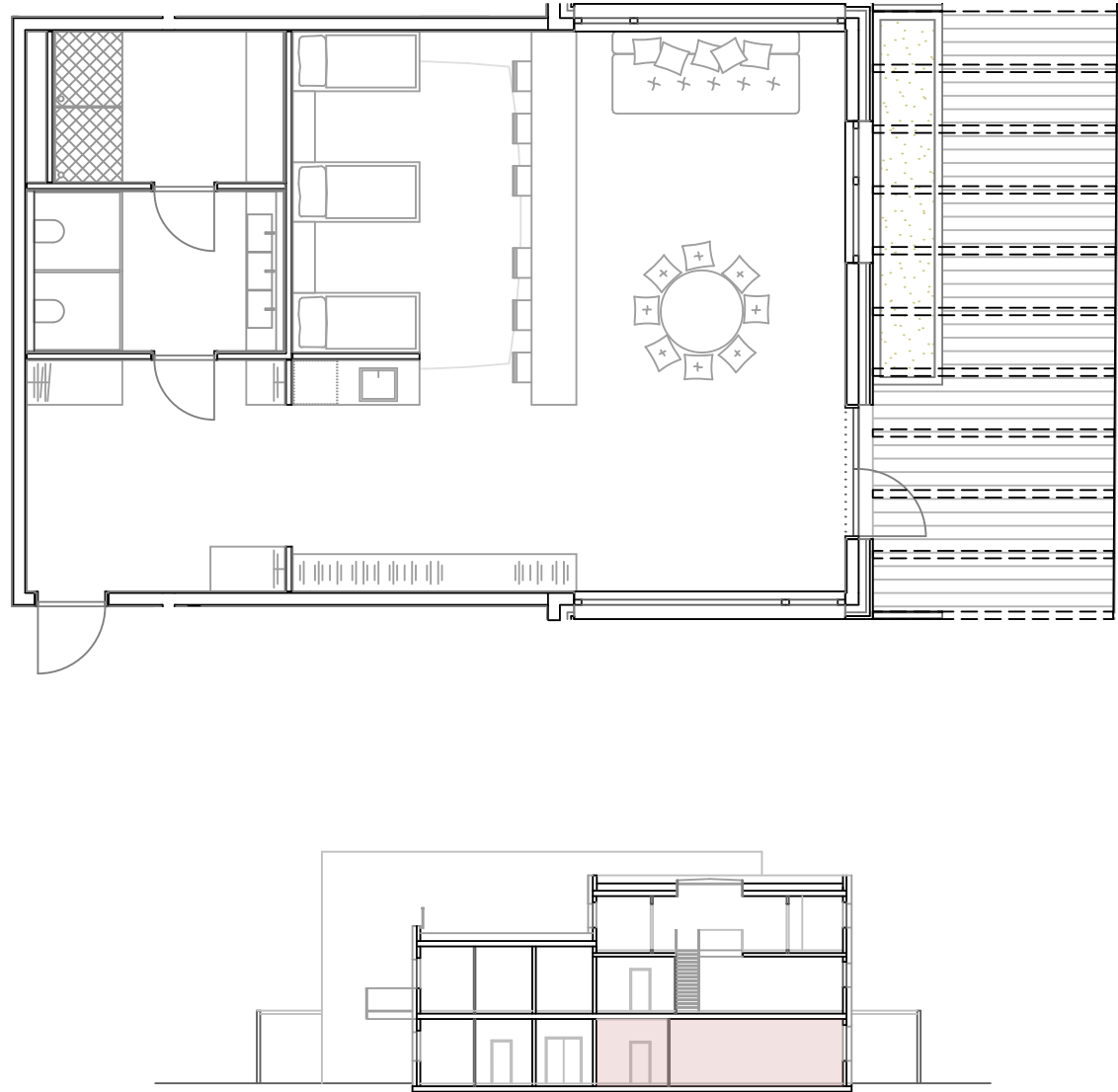


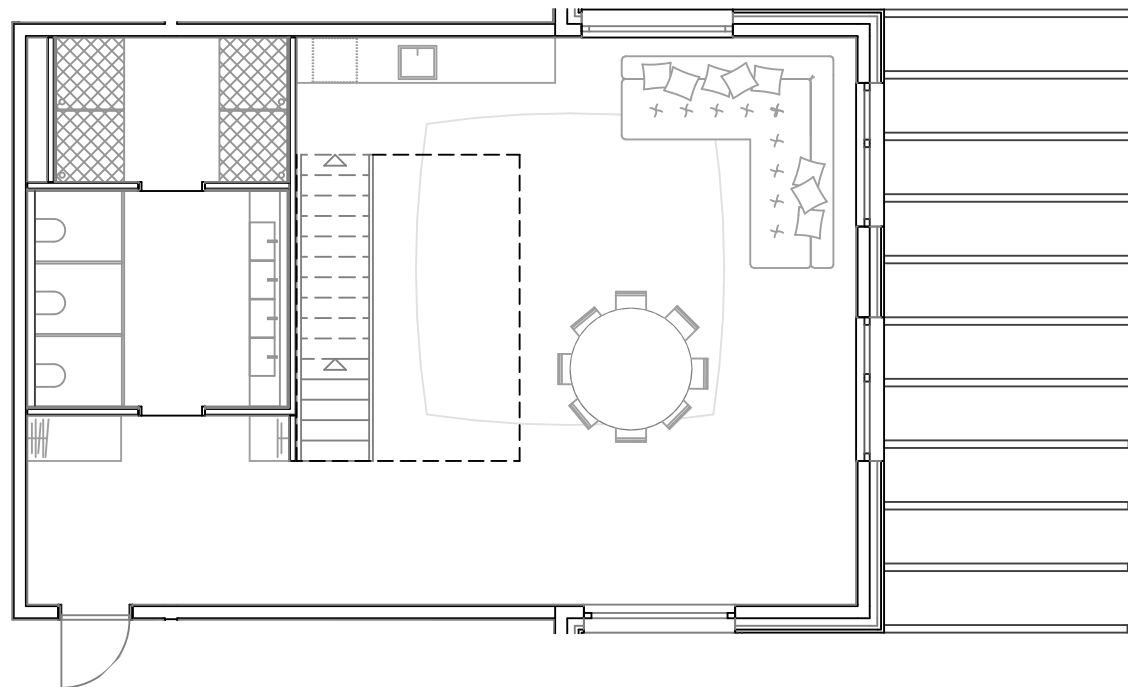
floor plan | M . 1.100



level 2 | one single room



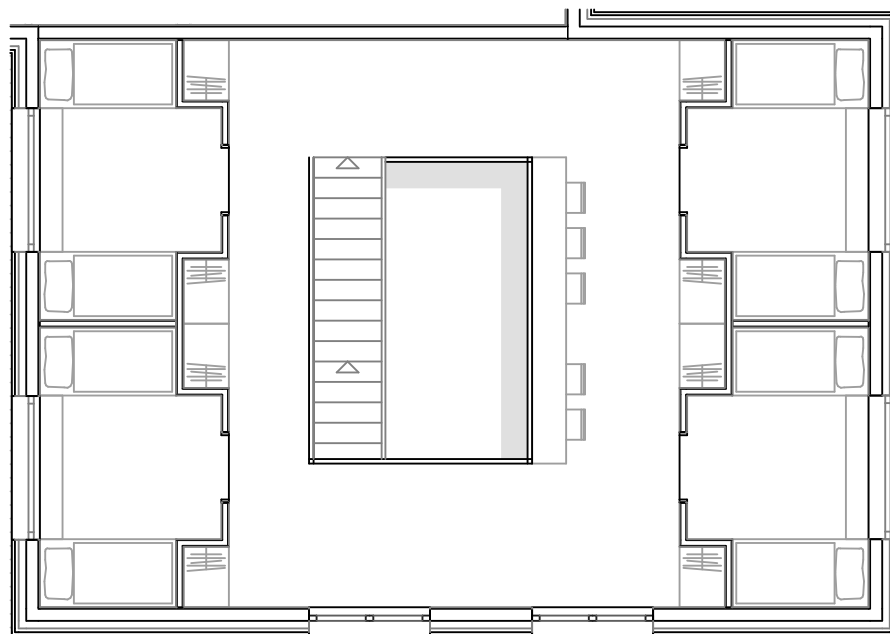




floor plan | M . 1.100



level 2 | room for 8 children



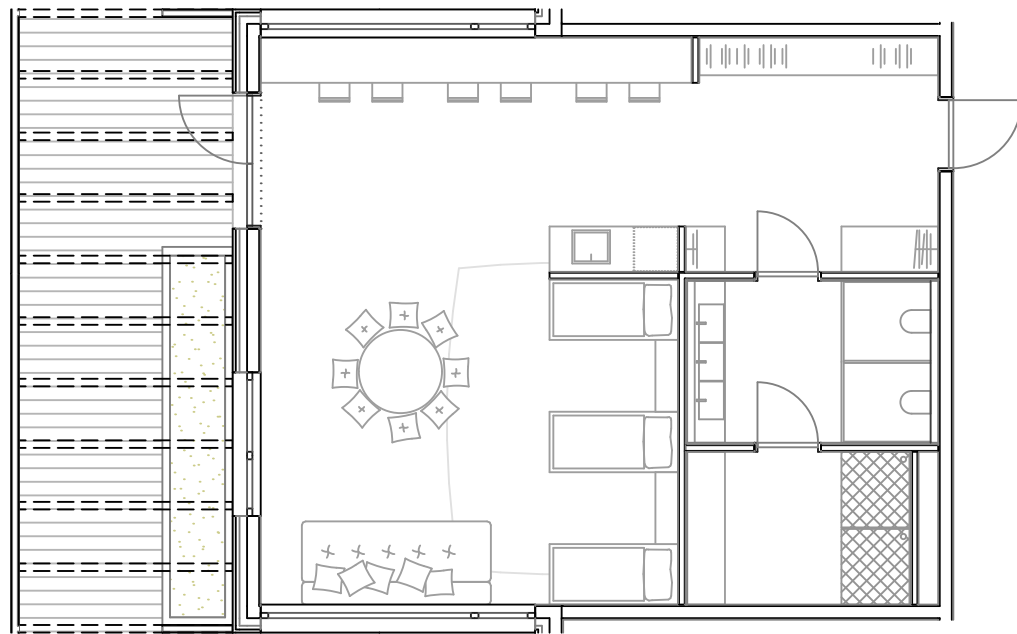
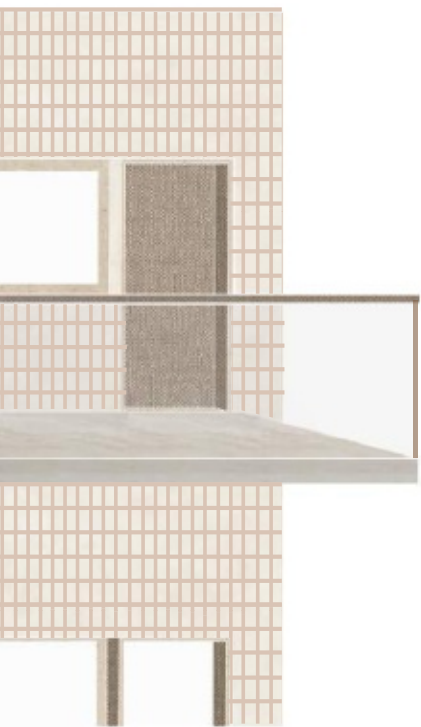
floor plan | M . 1:100



level 2 | room for 8 children



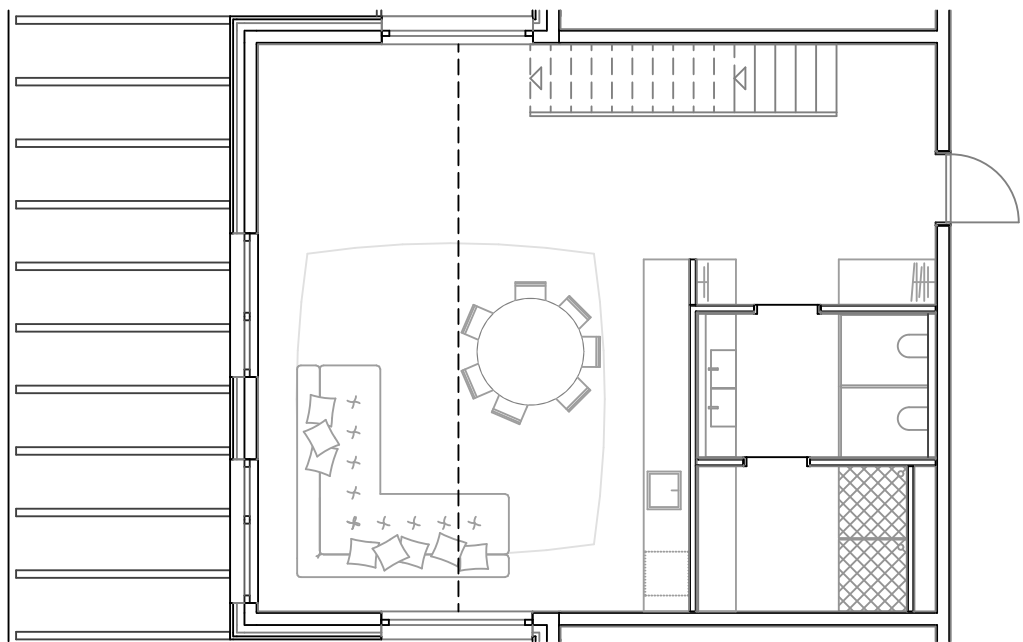




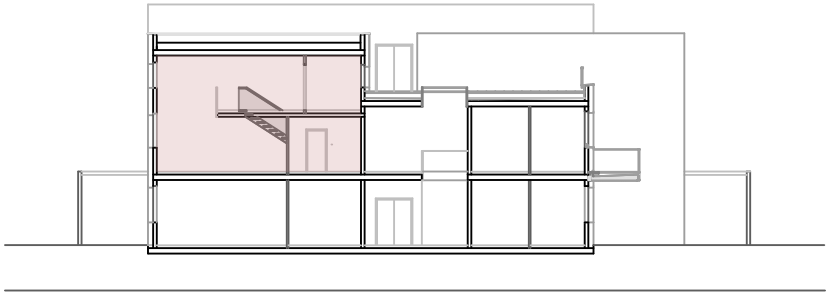
floor plan | M . 1.100



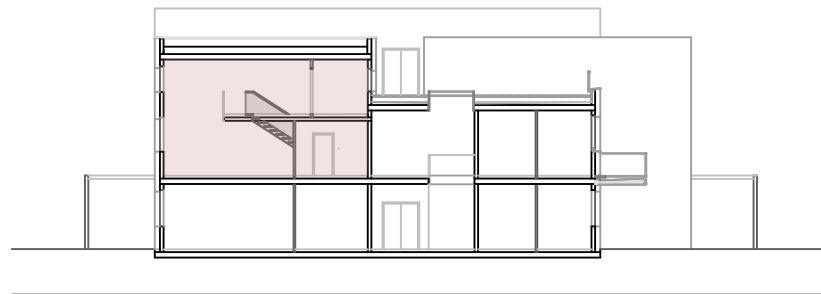
level 3 | room for 4 children



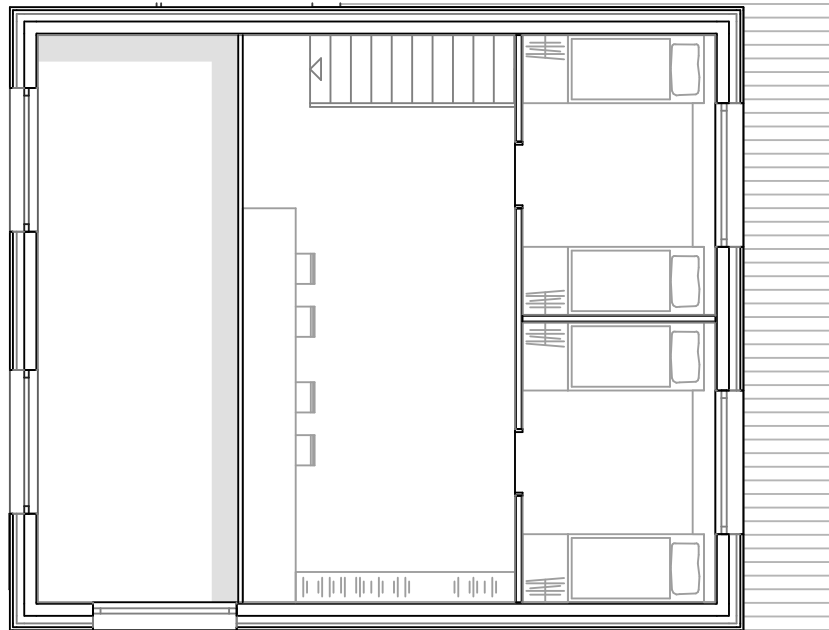
floor plan | M . 1.100



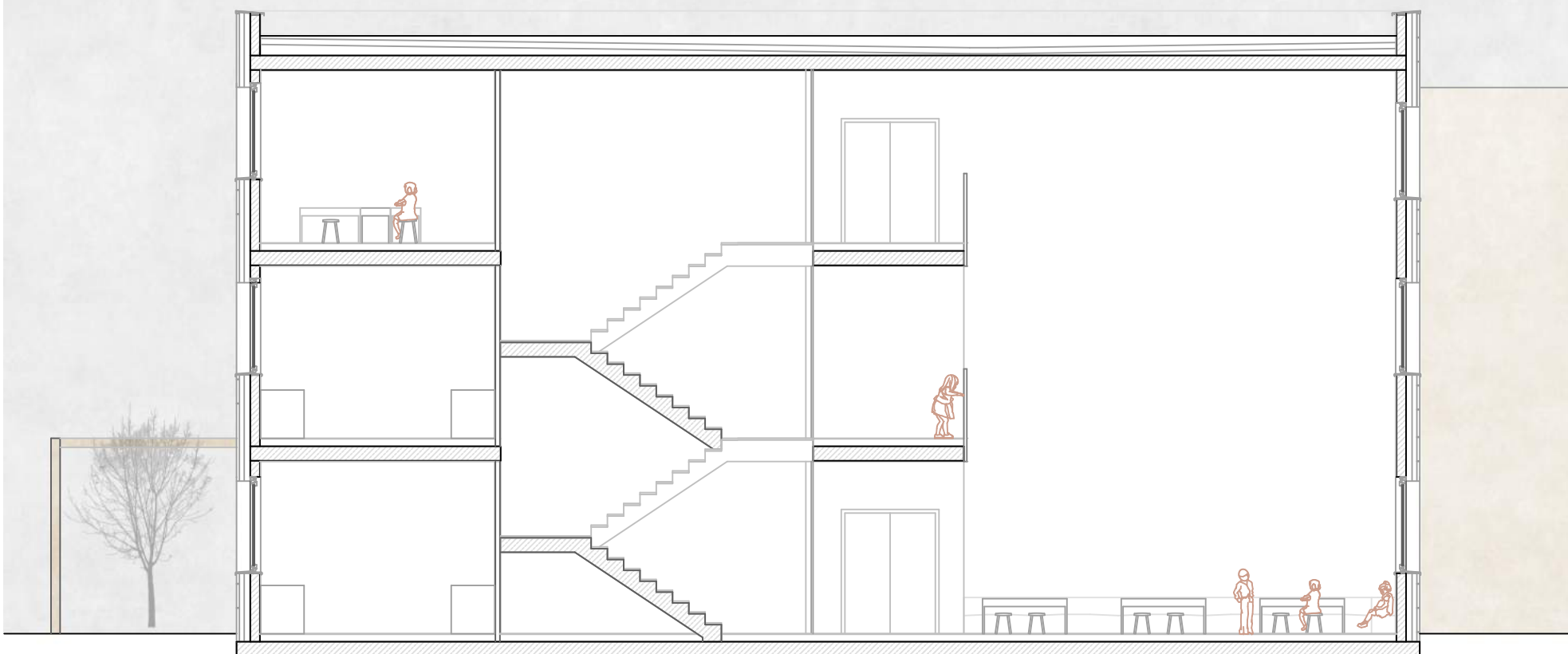
level 2 | room for 4 children

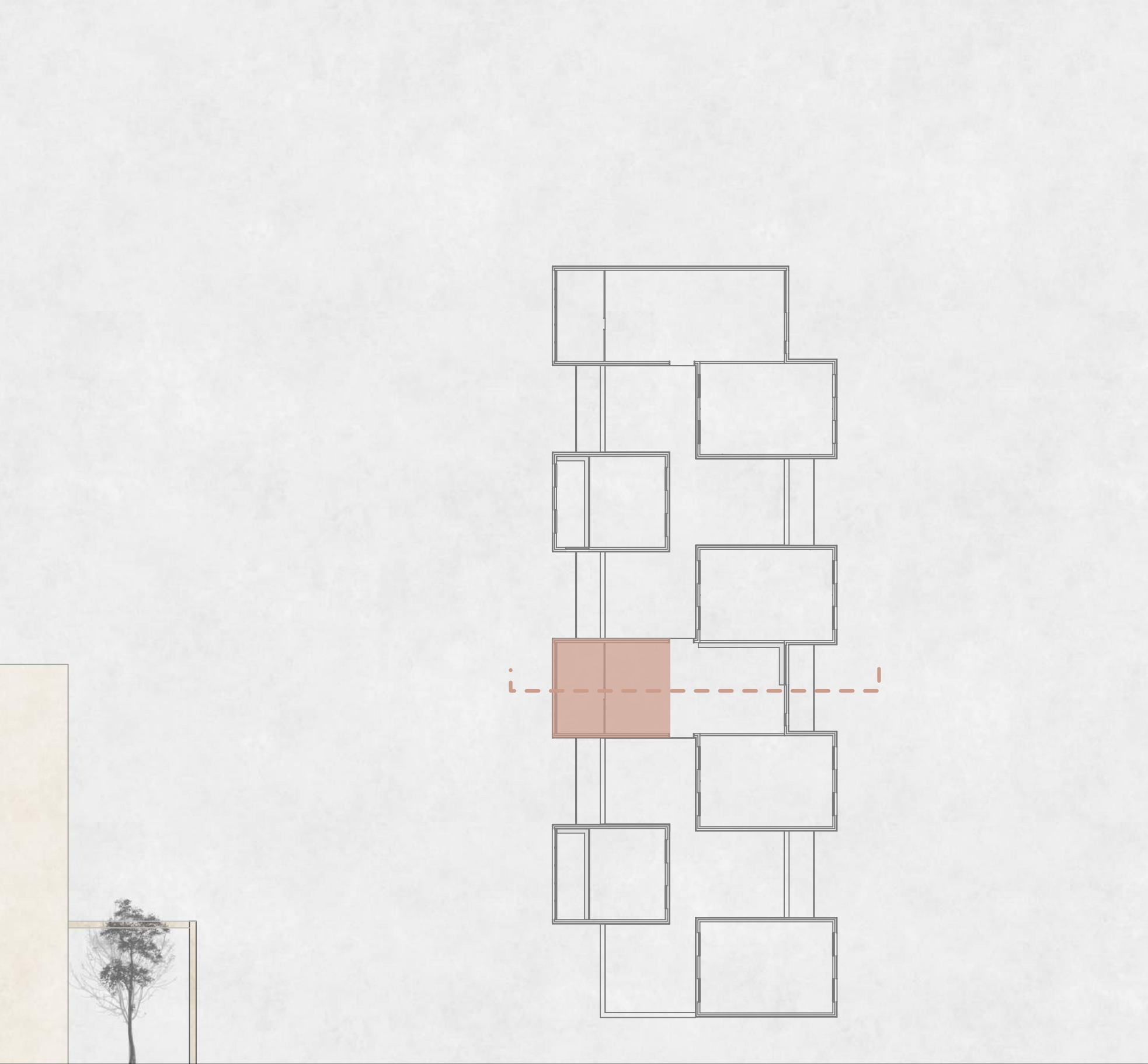


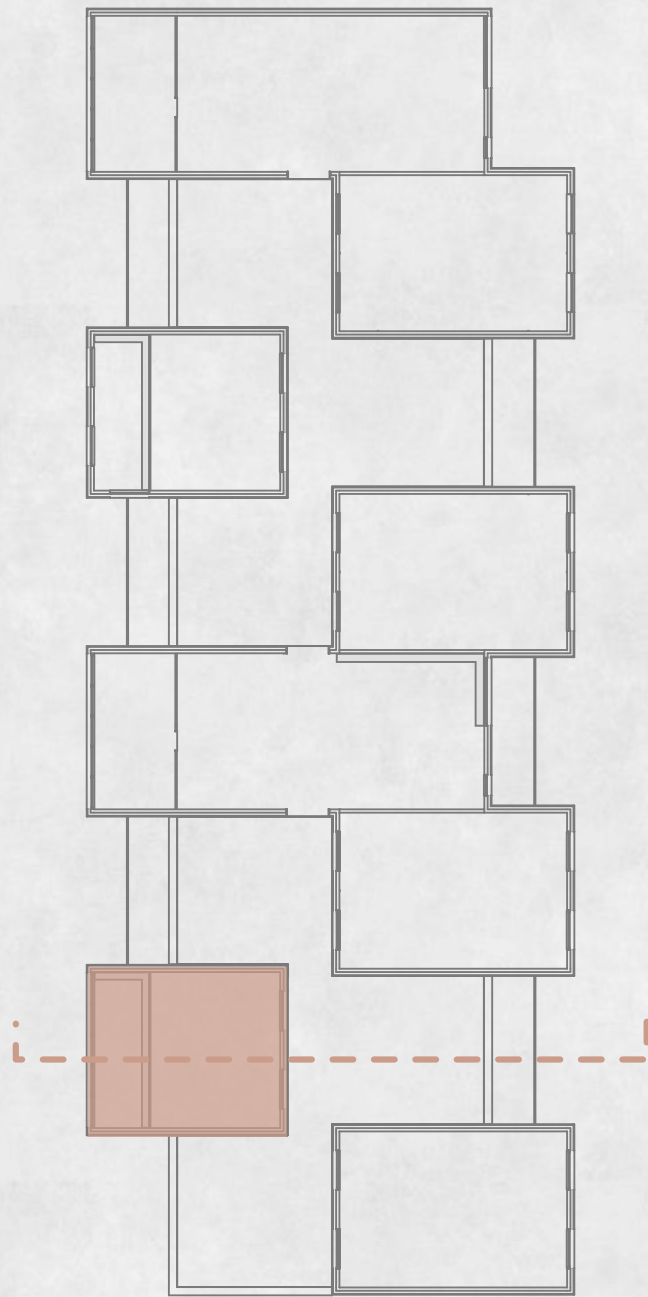
level 3 | room for 4 children



floor plan | M . 1:100

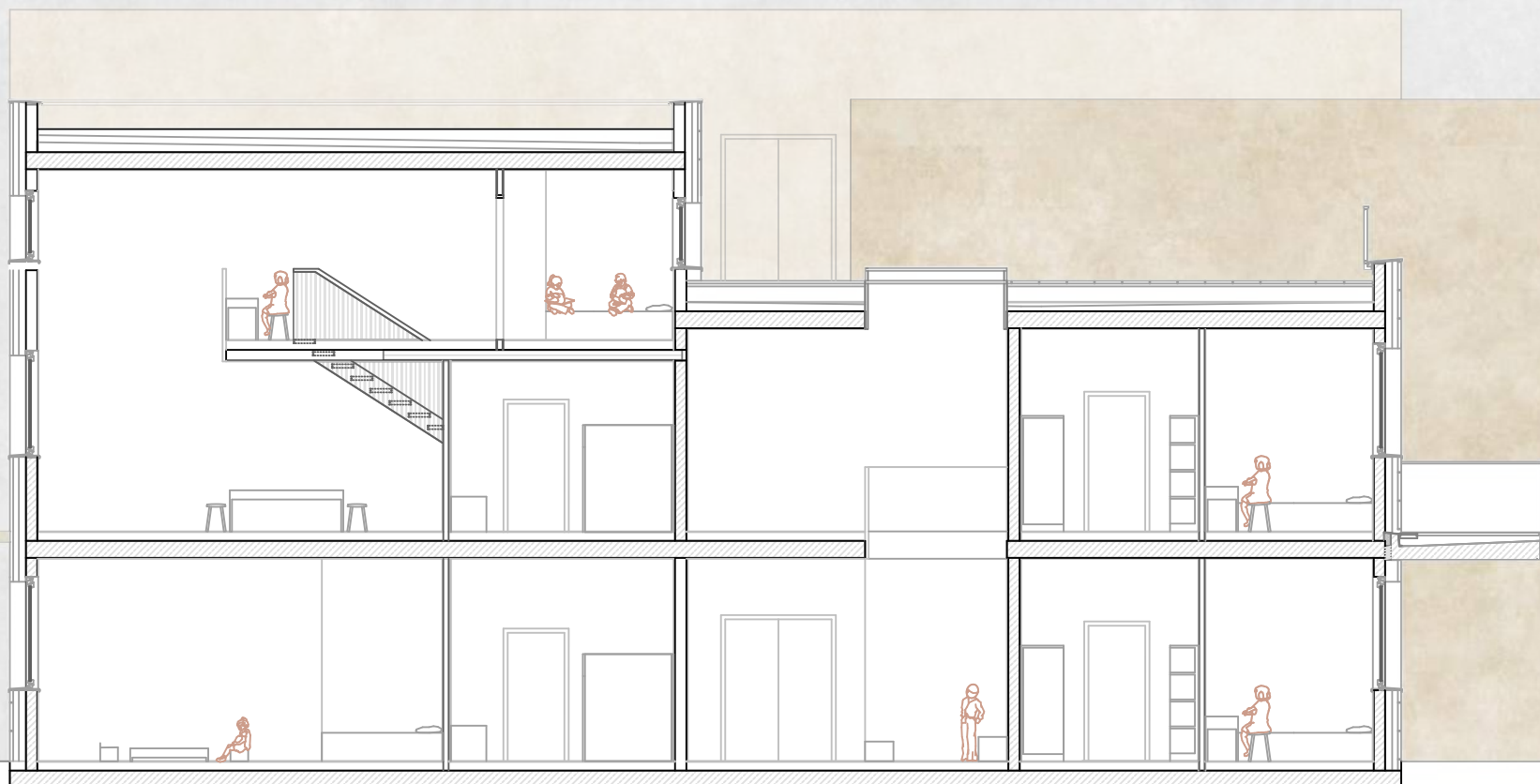


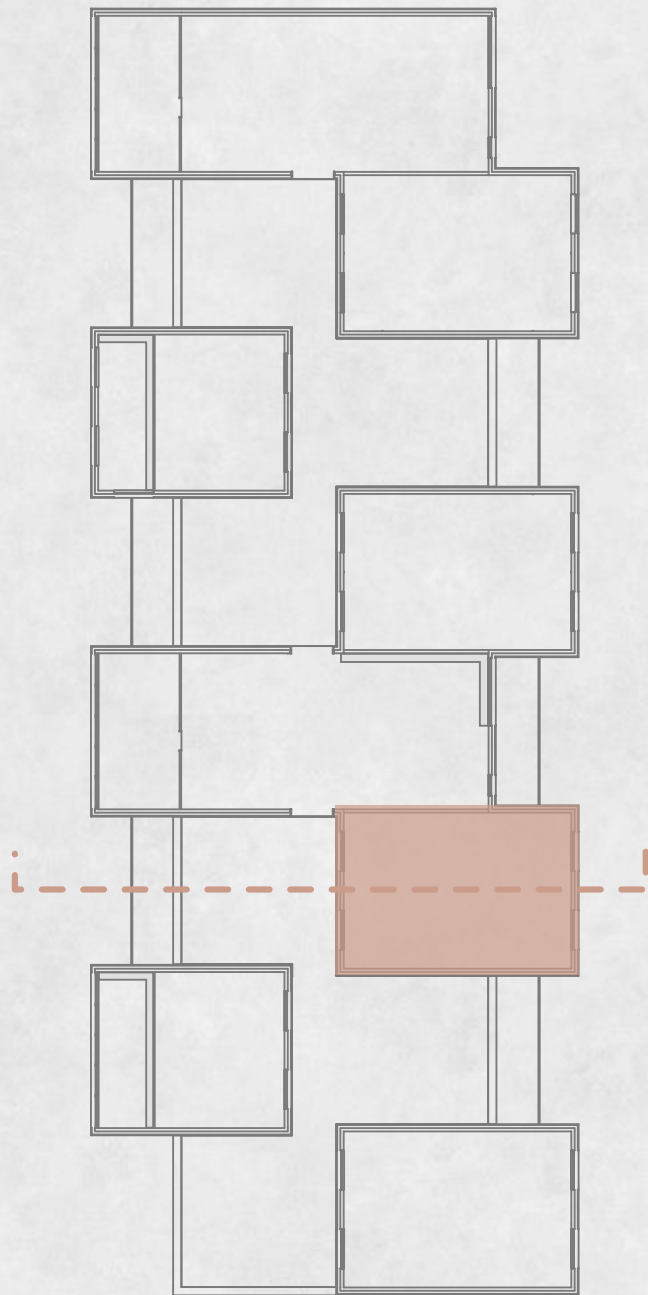












section of the dormitory M | 1:100

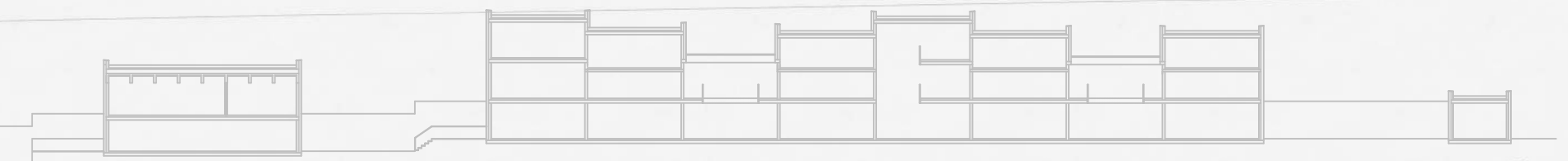


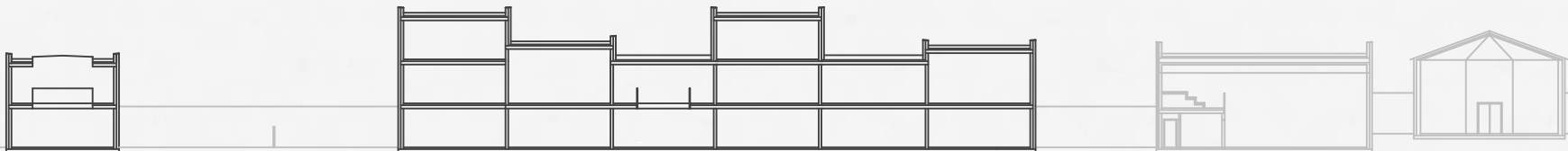




Library | 1 | Foyer 2| exhibition 3| study room 4| terrace School | 5| Foyer 6| teacher's room 7| music studio 8-9| small group class 10| art studio 11| WC  
12| foyer Kindergarten | 13| kitchenette 14| sleeping room 14| sleeping room 15|play room 16|small group play room 17|Terrace

1:200 ⊖ | 1 | 2 | 5 | 10 | 20

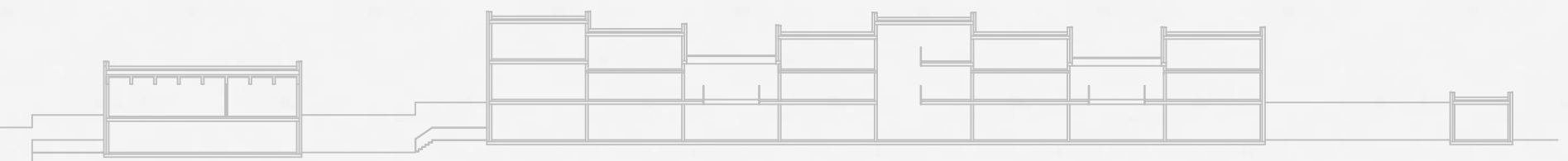




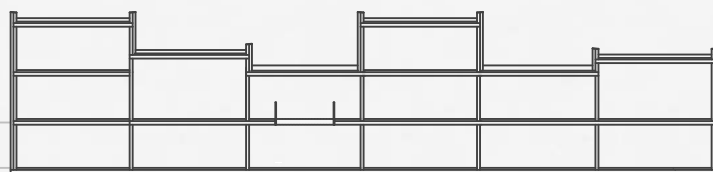
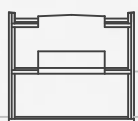


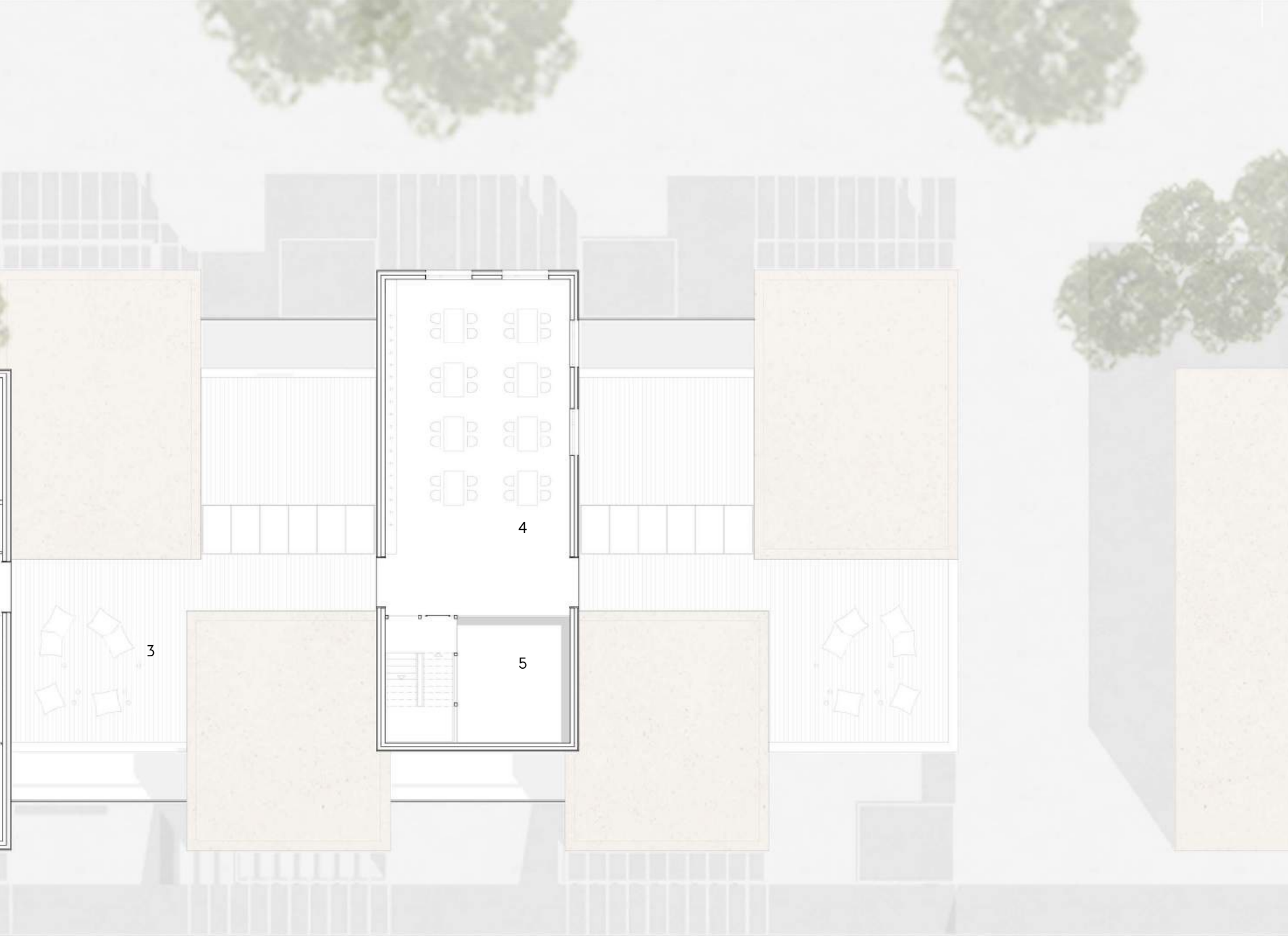
Library | 1 | reading area 2 | gallery 3 | silent learning area 4 | book shelves  
 School | 5 | Meeting area 6 | infirmary 7 | class for large groups 8 | class for small group 10 | art studio 11 | WC 12 | terrace

1:200 ⊖ | 1 | 2 | 5 | 10 | 20



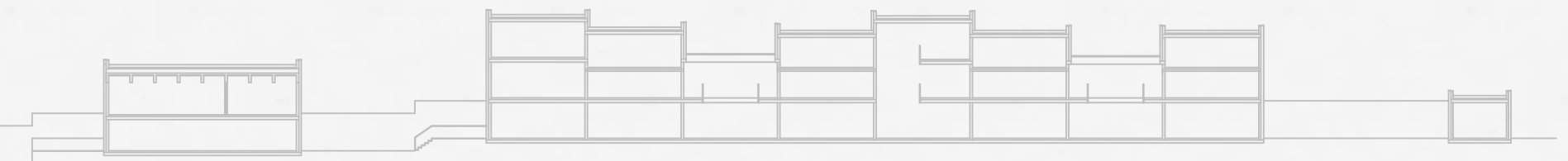


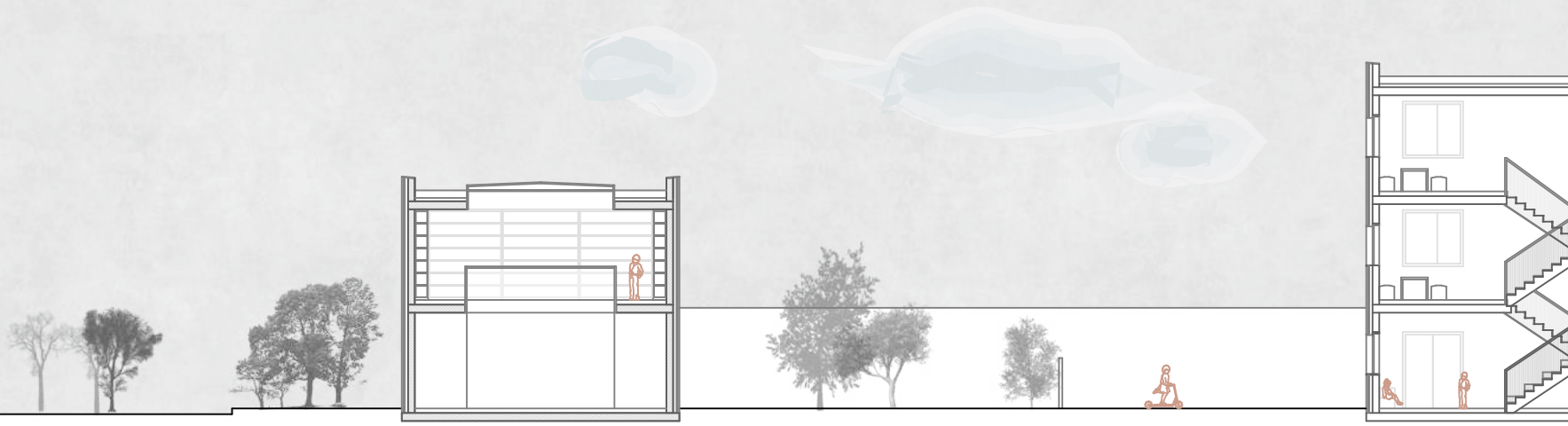


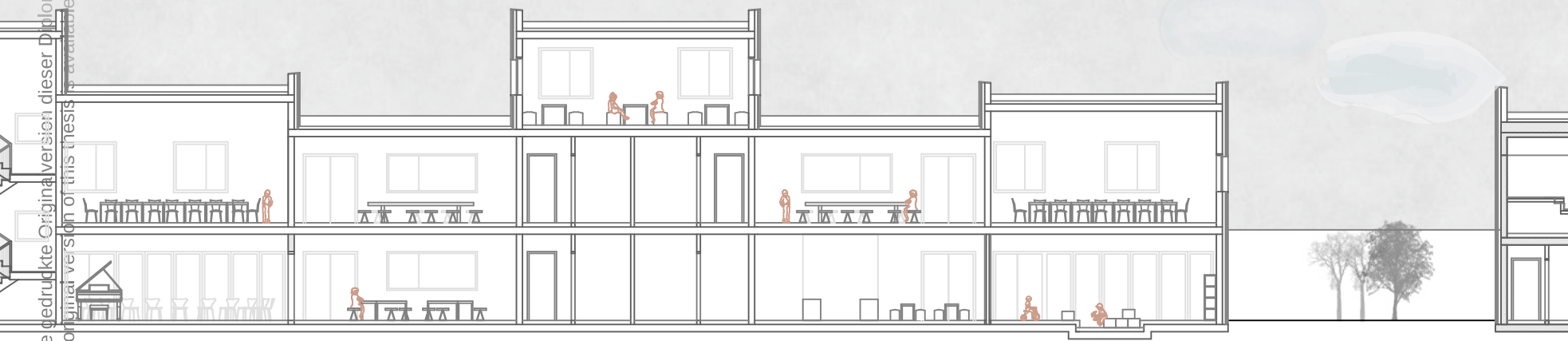


School | 1 | Meeting area 2 | study room 3 | terrace 4 | Meeting area 5 | gallery

1:200 ⊖ | 1 | 2 | 5 | 10 | 20







longitudinal section

1:200

|1 |2

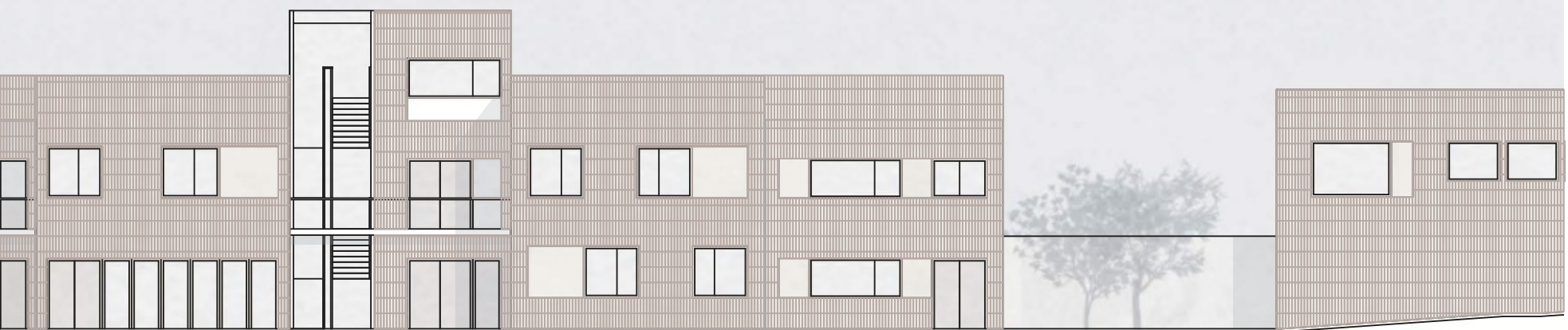
|5

|10

|20







view from the west

1:200

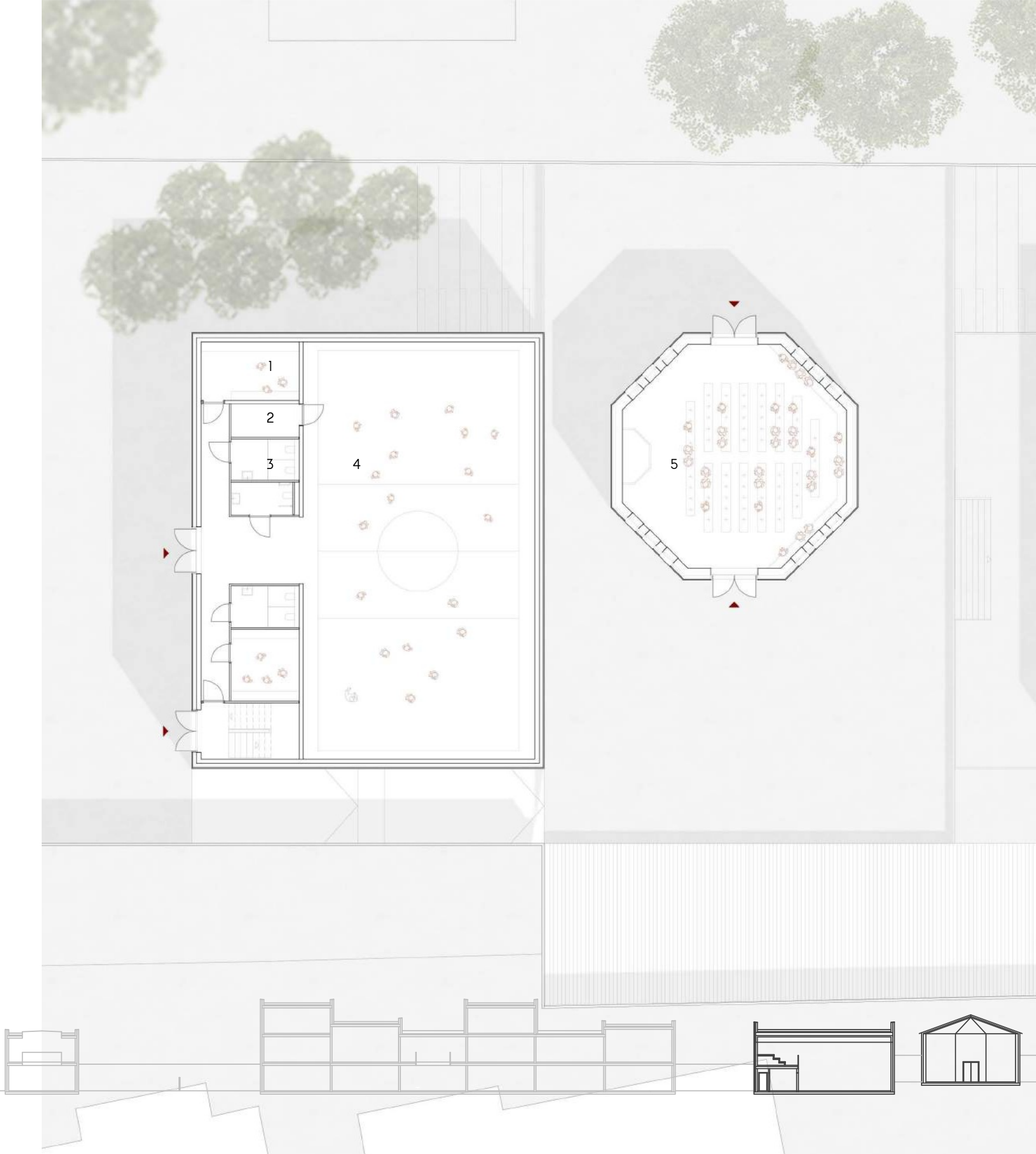
|1 |2

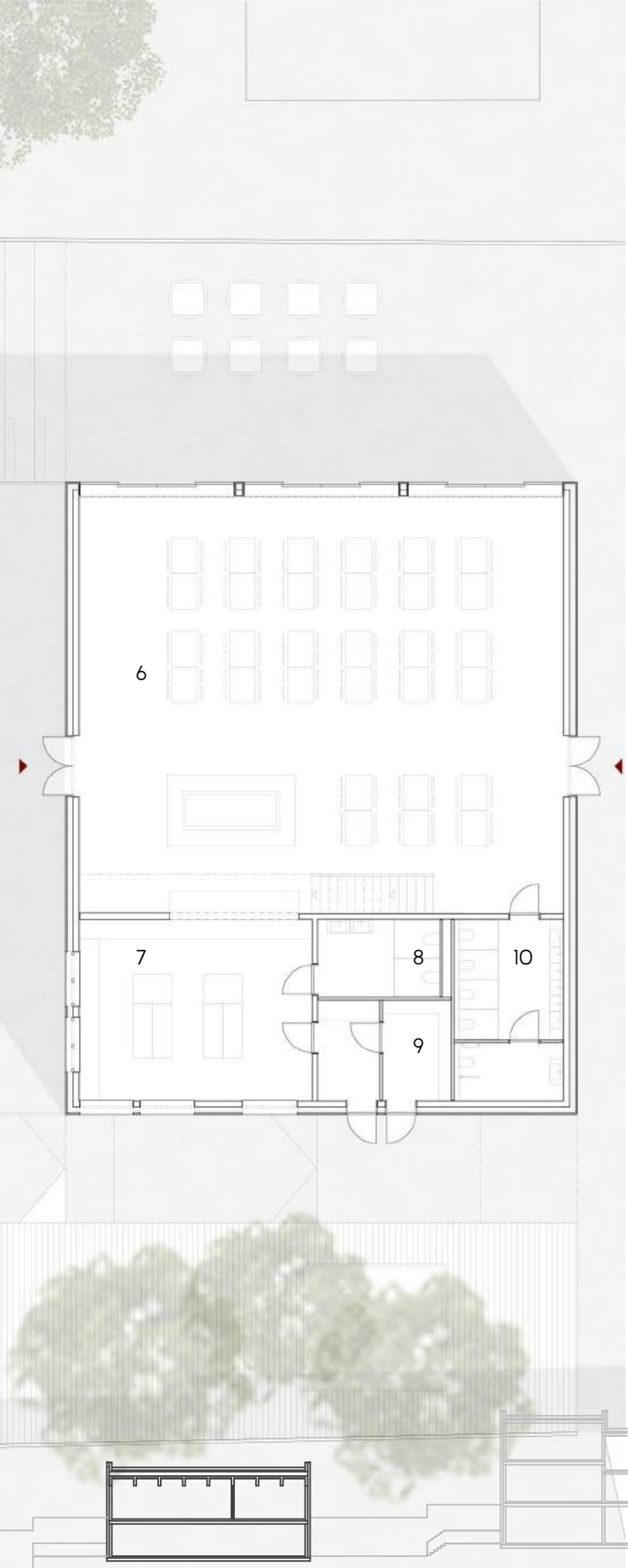
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|10

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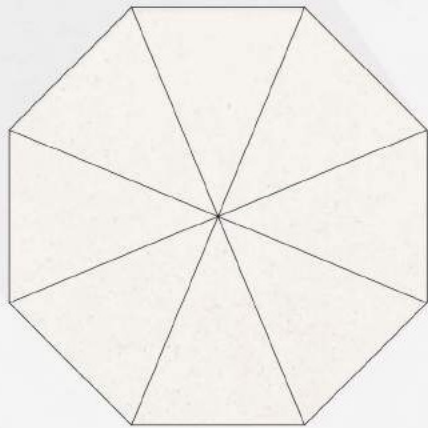
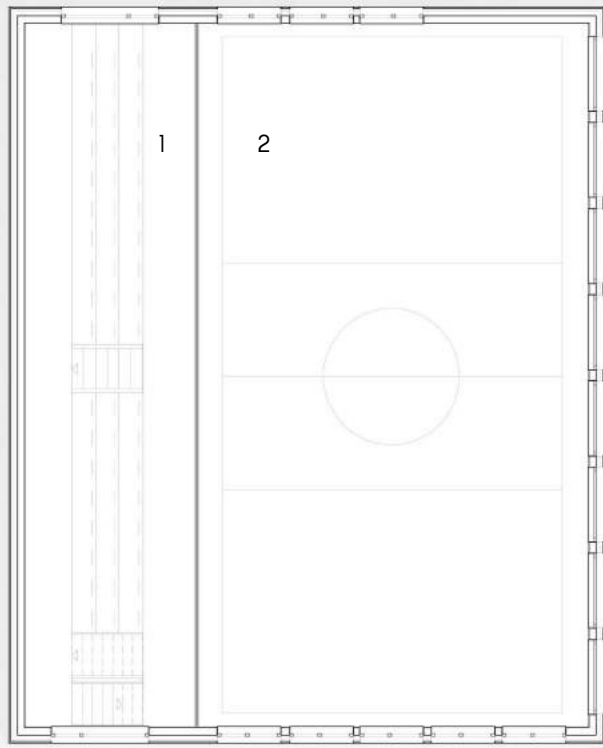
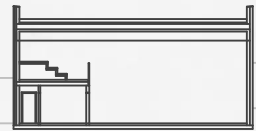
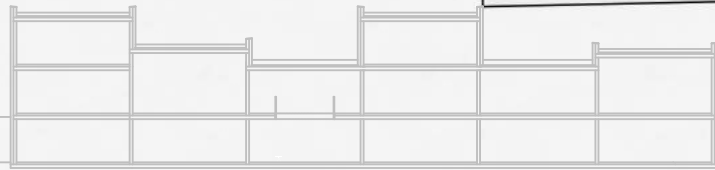
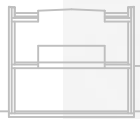


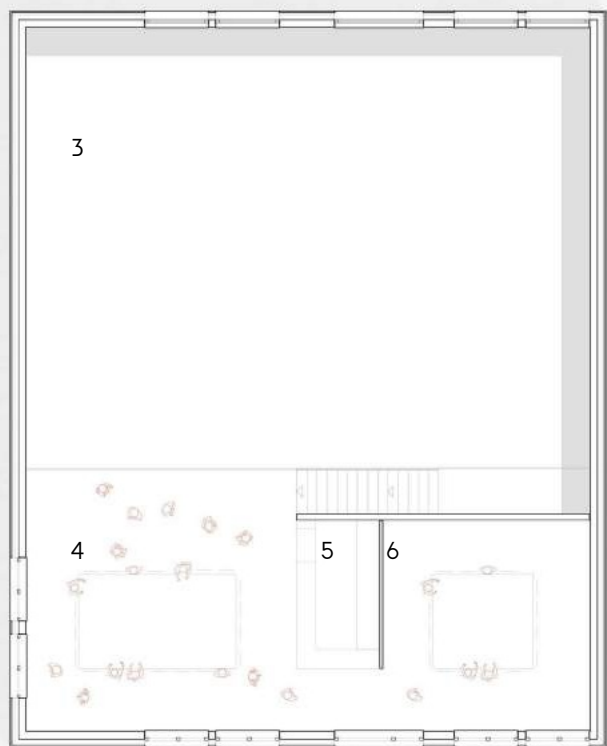




Gymnasium | 1 | locker room 2 | storage 3 | WC 4 | gymnasium Chapel | 5  
 Dining hall | 6 | food buffet 7 | kitchen 8 | WC for staff 9 | storage 10 | WC for kids

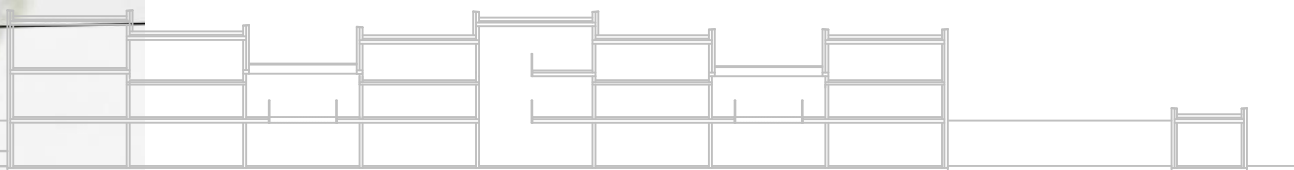
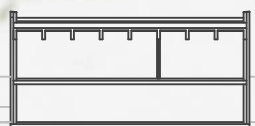
1:200 ⊖ | 1 | 2 | 5 | 10 | 20

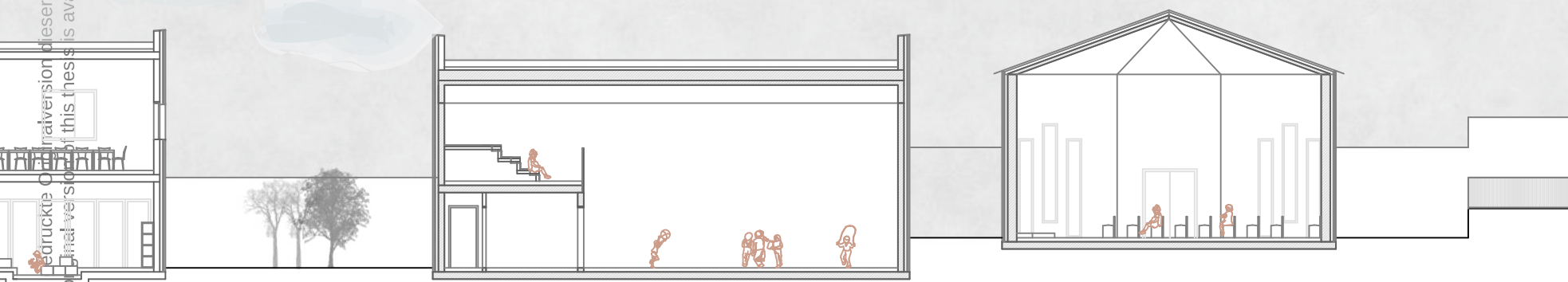


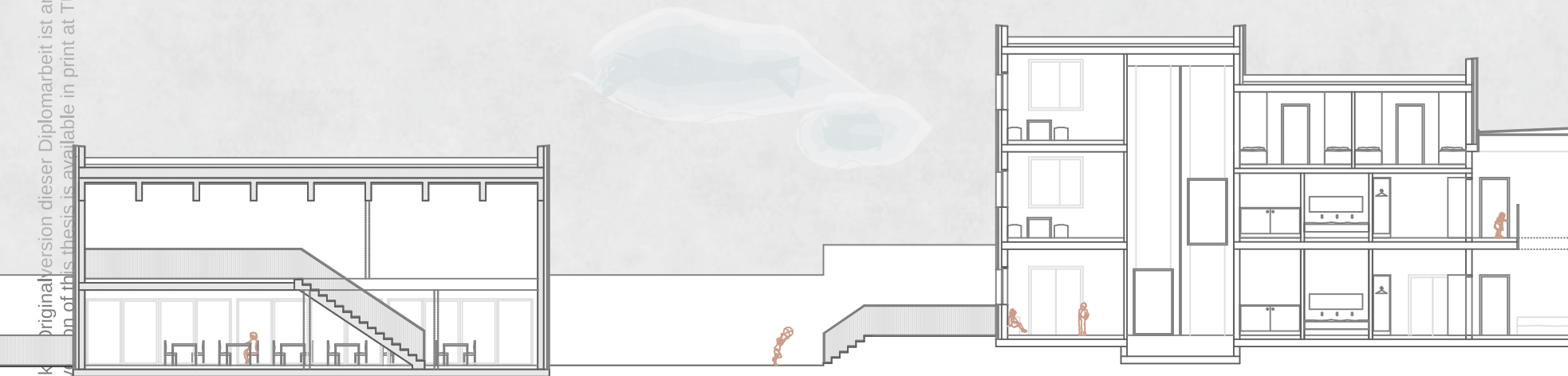


Gymnasium | 1 | tribune 2 | gallery  
Dining hall | 3 | food buffet 4 | party room 5 | Kitchenette 6 | party room for small groups

1:200 ⊖ | 1 | 2 | 5 | 10 | 20







longitudinal section

1:200

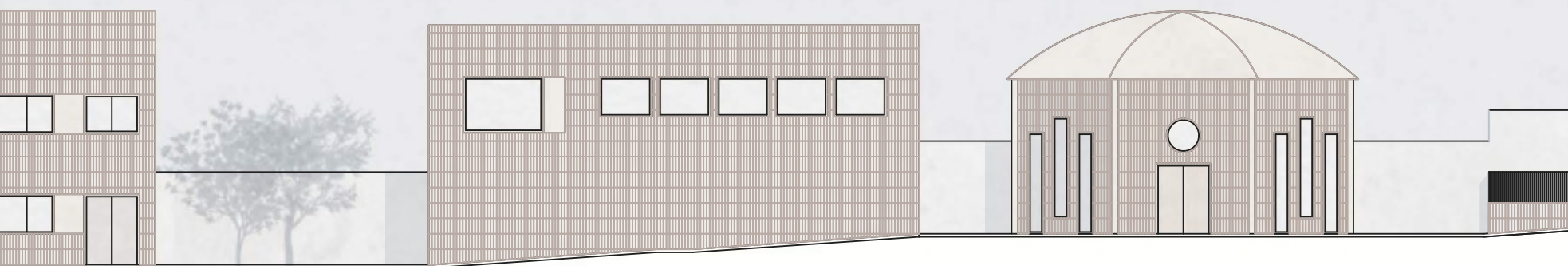
|1 | 2

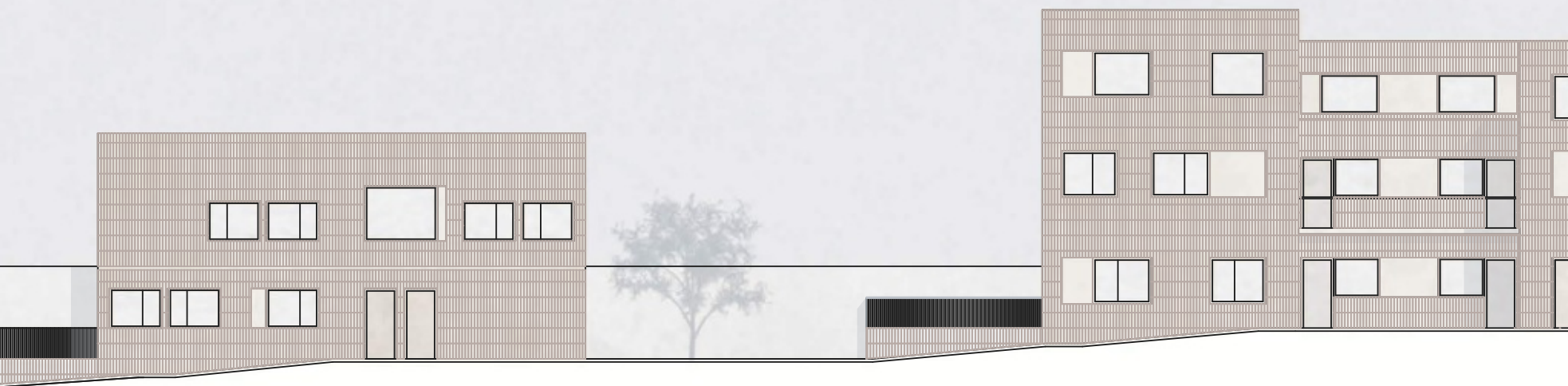
|5

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view from the west

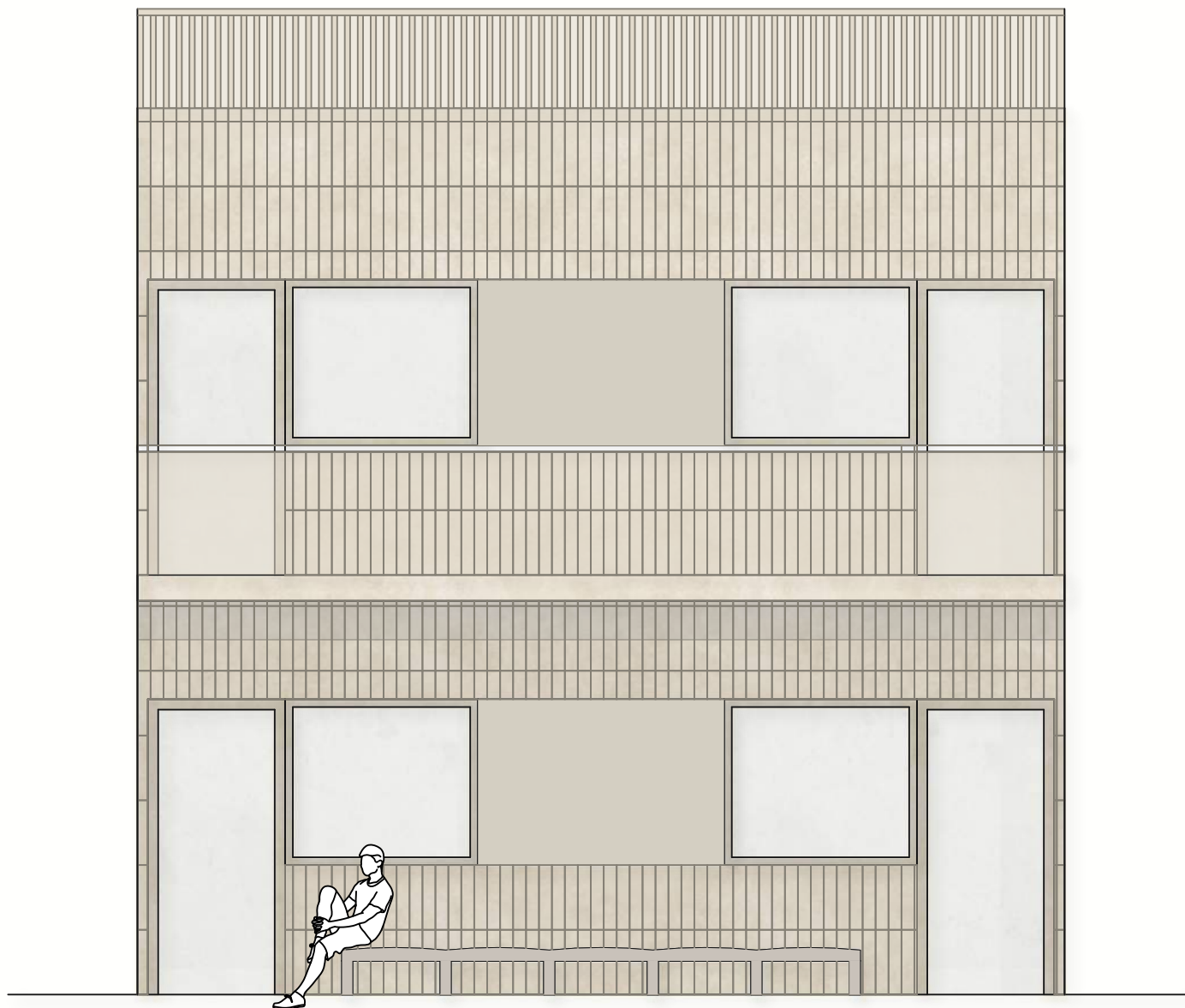
1:200

|1 |2

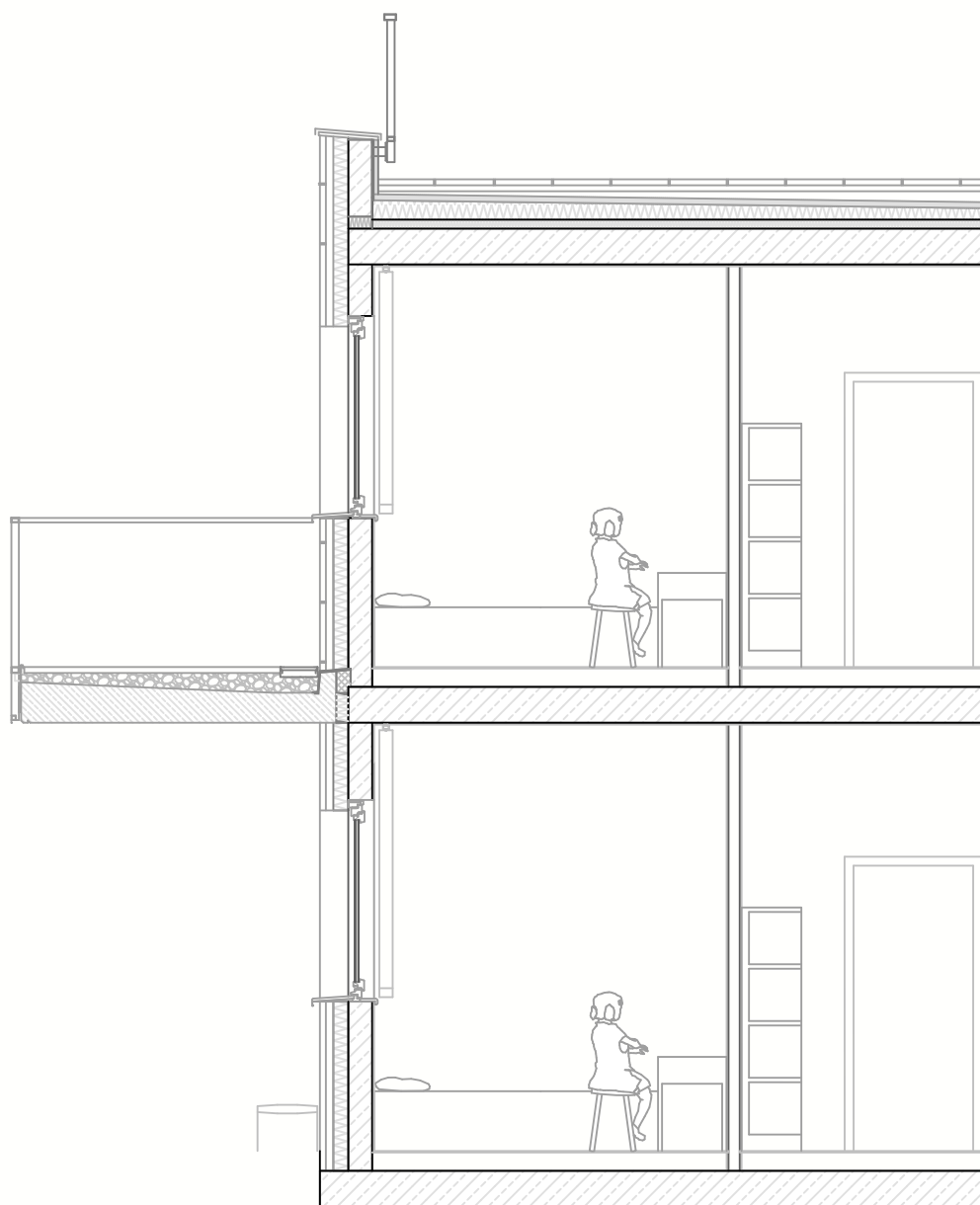
|5

|10

|20



facade detail section M | 1:50



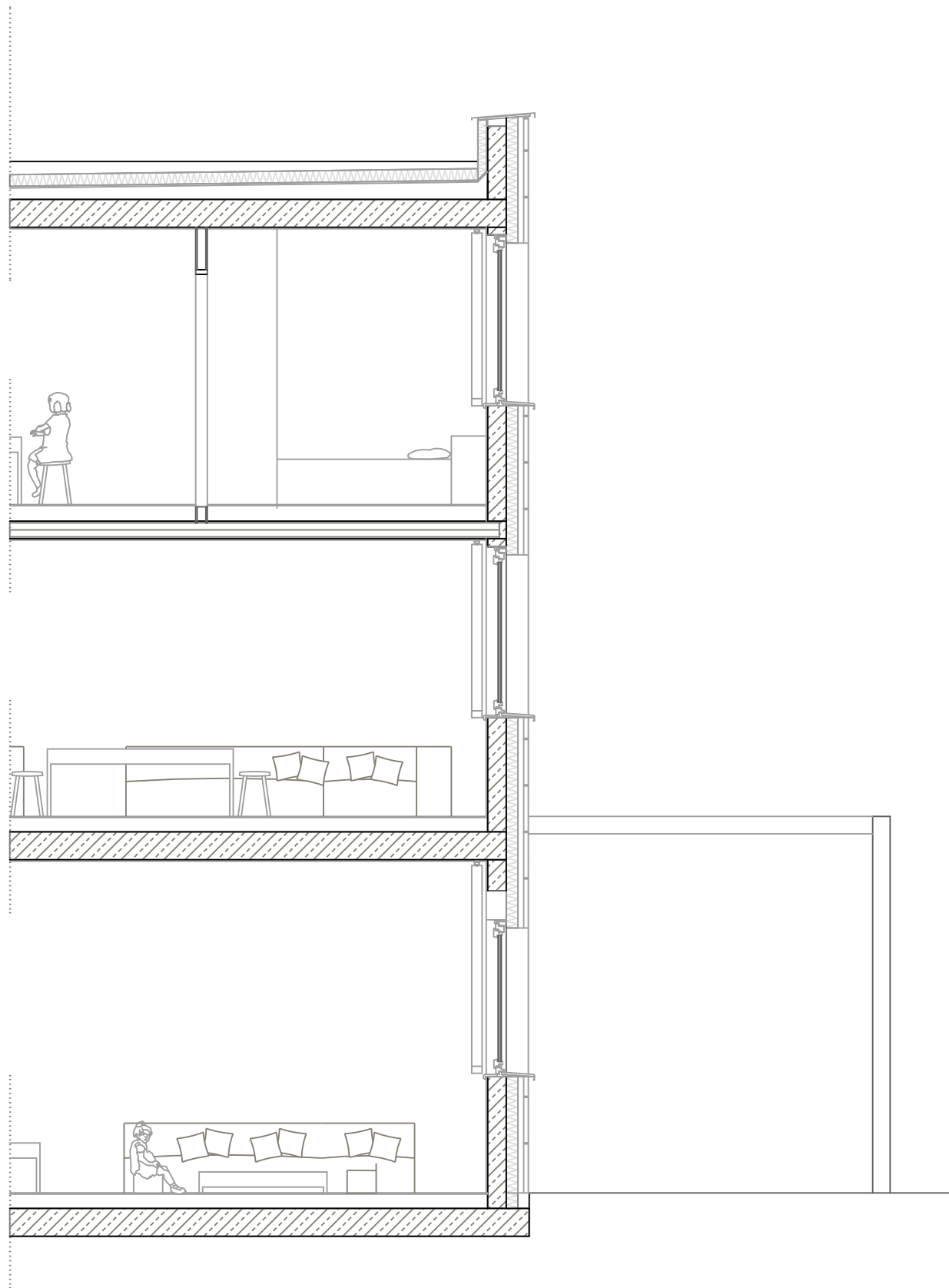
structure of the roof

- 4.00 cm wooden panels
- 3.00 cm gravel
- 1.00 cm drainage membrane, fleece-lined Schutz-u. Filter fleece
- 4.00 cm XPS-G w. Step fold
- 2.00 cm F seal. 3-ply.
- 4.0-14cm PUR / PIR slope insulation > 2%
- 6.00 cm resold insulation
- 1.00 cm bitum. Vapor barrier primer
- 24.00 cm reinforced concrete ceiling
- Filling

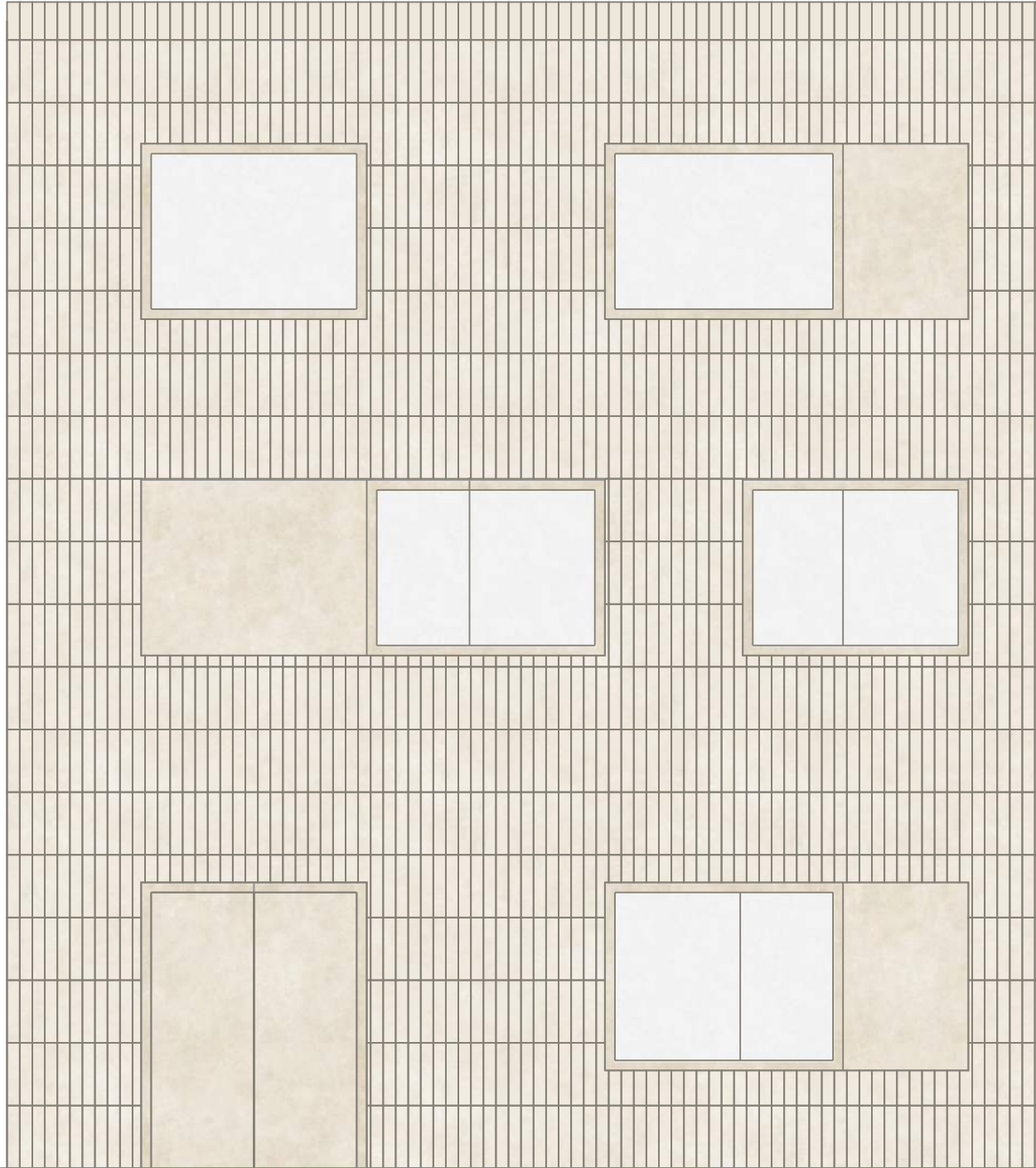
ceiling structure

- 1.00 cm parquet
- 5.00 cm cement penetration
- PE folio
- 3.00 cm EPS-T 650 33/30
- PE folio
- 4.00 cm cement-bound leveling layer
- 16.00 cm reinforced concrete ceiling
- Filling

- structure of the roof
- 6.00 cm gravel
- Filter fleece diff. Open
- 10.00 cm XPS-G plus
- 1.50 cm F-seal 2-layer. root-resistant primer
- PE folio
- 3-18 cm concrete 2%
- 24.00 cm reinforced concrete ceiling
- Filling
- ceiling structure
- 1.00 cm parquet
- 5.00 cm cement penetration
- PE folio
- 2.00 cm impact sound insulation
- 6.00 cm dry fill
- 14.60 cm KLH wood panel 5s 146mm
- ceiling structure
- 1.00 cm parquet
- 5.00 cm cement penetration
- PE folio
- 3.00 cm EPS-T 650 33/30
- PE folio
- 4.00 cm cement-bound leveling layer
- 16.00 cm reinforced concrete ceiling
- Filling
- facade structures
- 1.00 cm plaster
- 16.00 cm reinforced concrete
- UK therm. Attached separately
- 10.00 cm heat insulation MW\_M fleece-laminated
- 5.00 cm rear ventilation
- 4.00 cm facade cladding-limestone



facade detail section M | 1:50











Situationplan Plan M | 1.1000



section M | 1:500













## List of Figures

unlisted images or diagrams were made by Neslisah Kaya

- Figure 1      Ara Güler - Yitirilmiş Renkler | Dünya yayınevi | 1995 | p. 22
- Figure 2      Ara Güler - Yitirilmiş Renkler | Dünya yayınevi | 1995 | p. 100
- Figure 3      Armenians / Ermeniler / Armeniens | Nuran Akkaya | Alef yayınevi | Multilingual edition | May 26, 2015
- Figure 4-6      Received Photo by Garabet Orunöz
- Figure 7      Iskender Ozsoy - YeniGün Newspaper | 15.02.2018 | p.4
- Figure 8      MAPS OF İstanbul HARİTALARI 1422 - 1922 | Ayşe Yetişkin Kubilay | Denizler Kitabevi | p.35
- Figure 9      Online under <http://westernarmeniatv.com/tr/12126/sasunun-eski-sinirlari-ve-ermeni-nufusu>
- Figure 10-11      MAPS OF İstanbul HARİTALARI 1422 - 1922 | Ayşe Yetişkin Kubilay | Denizler Kitabevi | p.111/177
- Figure 12      MAPS OF İstanbul HARİTALARI 1422 - 1922 | Ayşe Yetişkin Kubilay | Denizler Kitabevi | p.111/177
- Figure 13      <http://turksandarmenians.marmara.edu.tr/tr/osmanli-toplumsal-duzeninde-ermeniler/>
- Figure 14      Received Photo by Garabet Orunöz
- Figure 15      <http://www.kamparmen.org/kamp-armen-tarihi/>
- Figure 22-26      Aldo van Eyck | Robert McCarter | Yale University Press, 2015 | p.85-9
- Figure 27      <https://www.azw.at/en/articles/collection/the-disappearance-of-an-architectural-icon-of-the-1970s/>
- Figure 28-29      <https://www.detail.de/blog-artikel/ausstellung-in-wien-die-stadt-des-kind-32064/>
- Figure 31      Herman Hertzberger: Buildings and Projects, 1959-86 | Lüchinger, Arnulf. | Published by Den Haag Arch-Edition 1987 (1987)
- Figure 34-36      Lessons from Bernard Rudofsky. Das Leben eine Reise | BAsel, Boston, Belrin | Birkhäuser Verlag (2007) |
- Figure 37      Die Herzogin Anna Amalia Bibliothek in Weimar: Das Studienzentrum | by Michael Knoche, Klassik Stiftung Weimar, Ulrich Schwarz, Claus Bach | Published 2006
- Figure 42      <https://www.bolgegundem.com/eski-tuzla-resimleri-324g-p15.htm>
- Figure 51      <https://www.arquitecturademalaga.es/casa-rudofsky/>
- Figure 52      <https://books.google.com.tr/books?id=ffRdBwAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

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- 3 Türkiye’de Ermeniler | Cemaat Birey Yurttaş | İstanbul Bilgi Üniversitesi Yayınları; 1. baskı (1 June 2009) p.40-45
- 4 Türkiye’de Ermeniler | Cemaat Birey Yurttaş | İstanbul Bilgi Üniversitesi Yayınları; 1. baskı (1 June 2009) p.113-150
- 5 G. Göksu Özdoğan, Füsun Üstel, Karin Karakaşlı, Ferhat Kentel (Haziran 2009). “Türkiyede Ermeniler”
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