

Transient Liquidities
along the New Silk Road II
GRADUATION STUDIO



2022 – 2023

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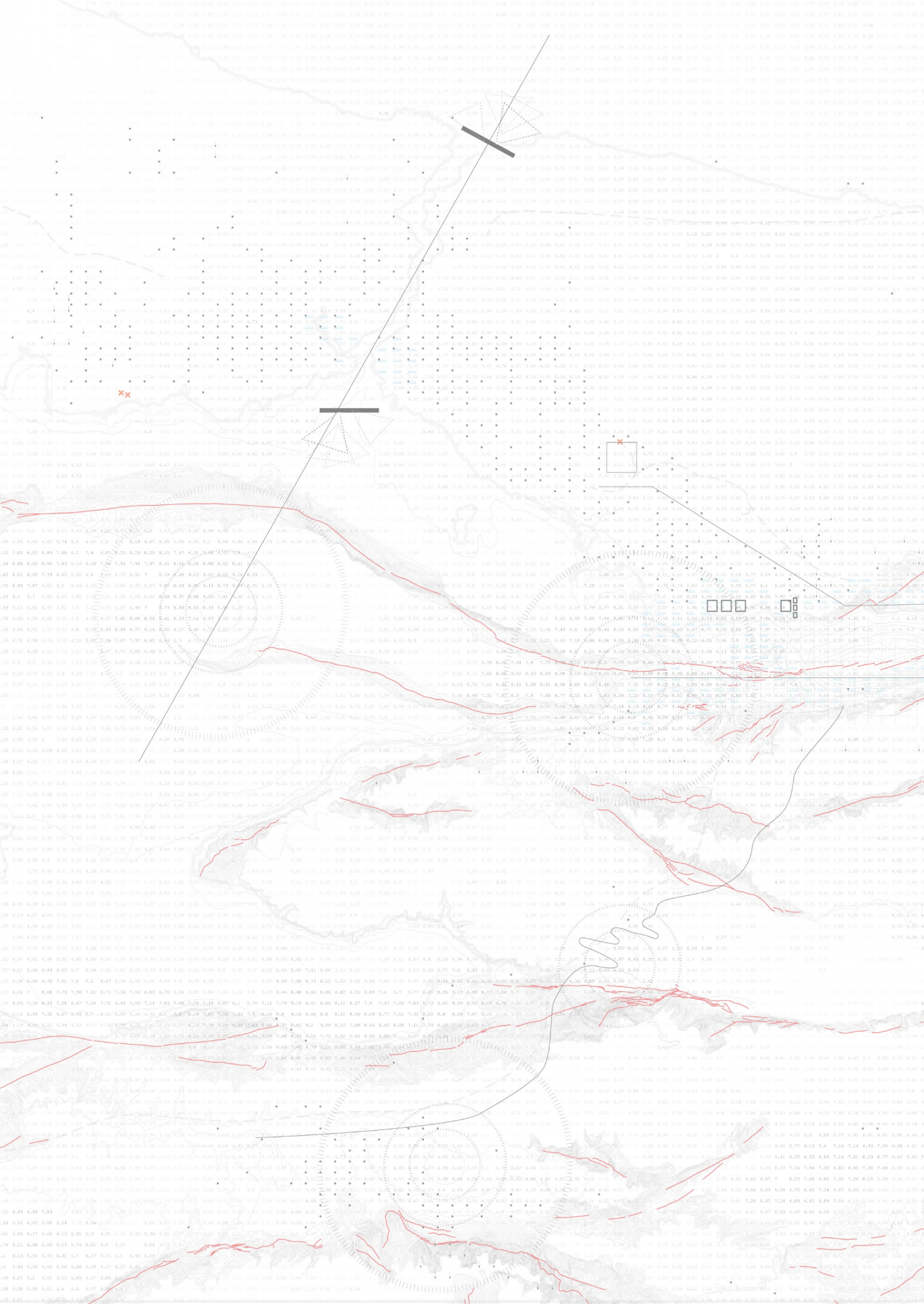
GRADUATION STUDIO

TUTORS

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COLLECTIVE RESEARCH



Looking at the configuration of the land it becomes paramount that the fault lines are analysed, as these form the land not only in the spatial, but also in their effect of the social sense. This research will work towards a better understanding of the land through mapping, taking these different factors into account; providing insight into the spatial relations as they present themselves in the landscape. Through this research, the group works to gain a better understanding of the assemblage of the soil and ground, as well as its relationship with collective human life, under the constant threat of seismic activity.

SPECIFICATION OF THE THEME

The North Anatolian fault line and its zone of influence play a substantial role in the collective human life in the area around the Sea of Marmara (Erdik et al., 2004). This fault line runs through the entirety of Turkey, from east to west, and breaks off into many shorter subsidiaries as shown in figure 1. Due to their inscription on the landscape and the superposition of different layers, these fault lines have sizeable effects on the collective human life in these territories

(Kundak & Türkoğlu, 2005), both physical and metaphysical. These effects traditionally come with many risks to human life, due to both the magnitude of these layers as well as the earthquakes they cause. Defined by Blaikie et al. (1994) risks equal hazards plus vulnerability. To define these risks to collective human life, it becomes increasingly important to research both these hazards as well as the implied vulnerabilities in the territory.

To be able to truly understand the effect of the North Anatolian Fault on human life, a research question was posed before starting the mapping: "Considering the fault line as a crucial characteristic of the landscape, how can we understand the effect of disruptions on collective human life?" In researching this, the goal is for more clarity to be created in regard to the prognosis that this fault line indeed has a large effect on the collective human life in these territories, but also regarding how collective human life responds to this.

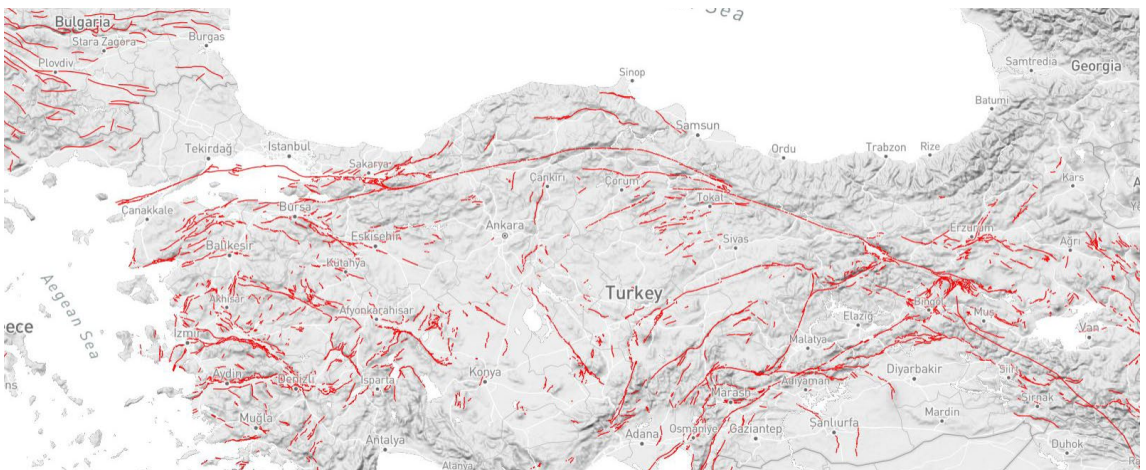


Figure 1: North Anatolian Fault line and its subsidiaries, as it runs through Turkey (Temblor, 2014)

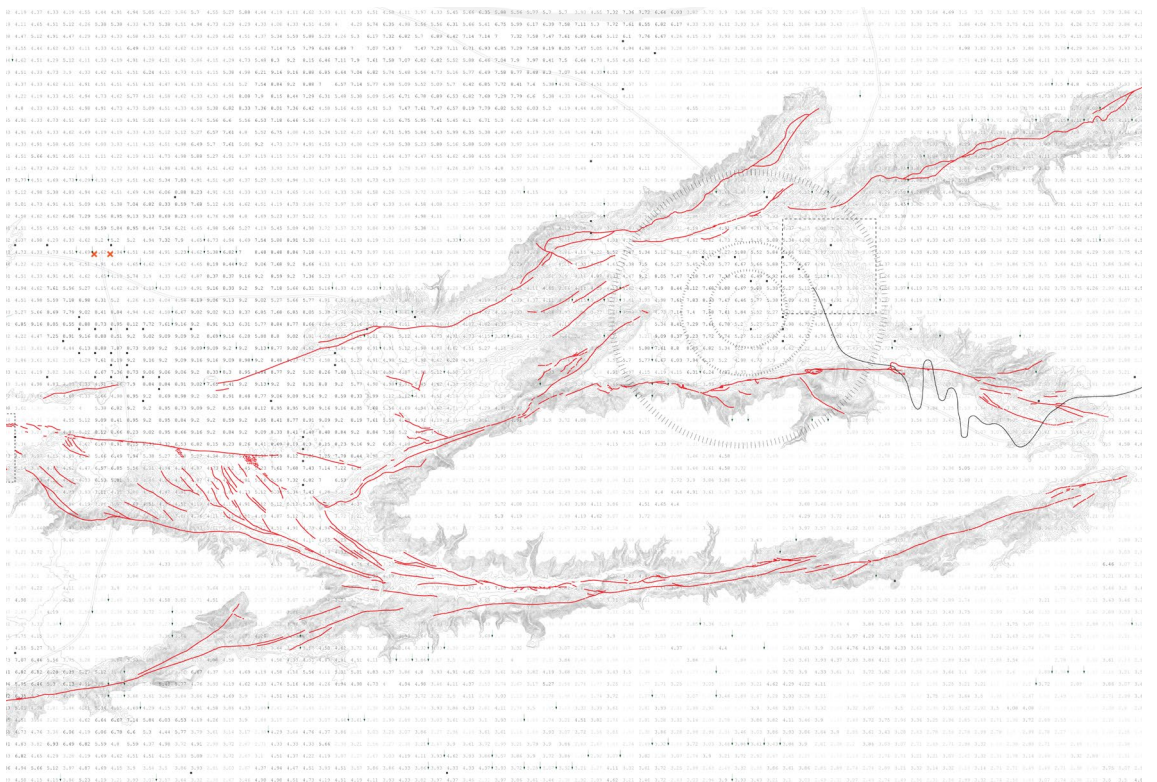
COLLECTIVE HUMAN LIFE

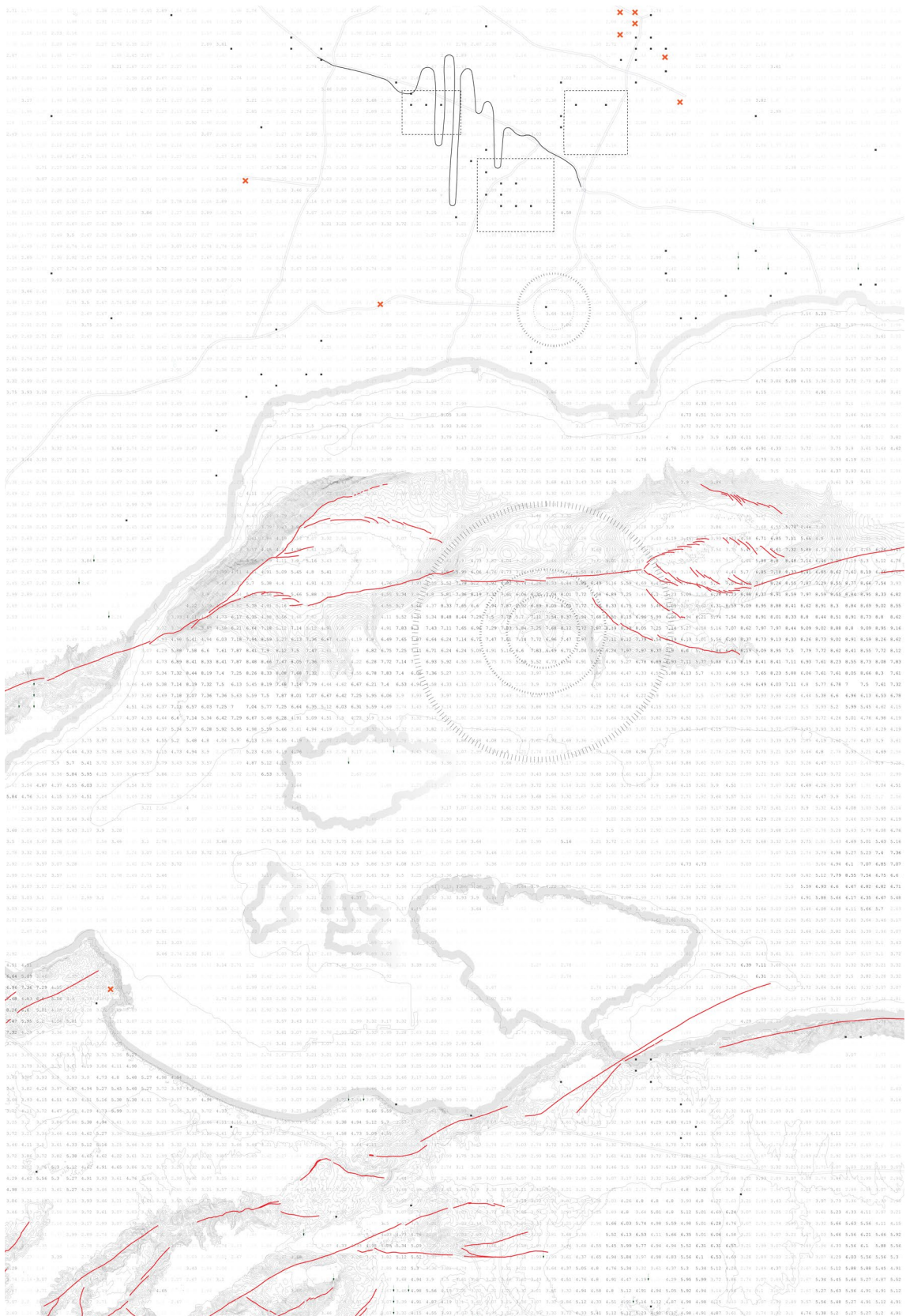
Despite their locations so close to the fault line and its implied risks, regions such as Istanbul and Izmit are preferred by many as their home. After experiencing the earthquake of 17 August 1999, which cost more than 17.000 people their lives as well as leaving half a million people homeless, Izmit was quick to rebuild in precisely the same locations that were affected before (EQE International (2000)). To find out why people continue to return to these risk-prone areas, further investigation of the collective human life itself is needed. Where the settlements are located along the North Anatolian Fault and the size of these settlements, are an important first step in regard to answering the research question. While these are key elements that are being analyzed, there is an understanding that many factors contribute to the choice of relocating or rebuilding a city in the same area, factors which this research considered

general knowledge, and was not included in the mapping exercise. Such factors are economic, politic, strategic and historic.

MAPPING DISRUPTIONS

The second step in answering the research question is mapping the different disruptions along the North Anatolian Fault. In mapping these disruptions throughout the region a better understanding of the how and why in regards to the continuous return to the region in to be gained. Different types of disruptions can be defined, but for this research the main focus was put on earthquakes and their consequential disruptions.





ANTICIPATORY RISK MAP

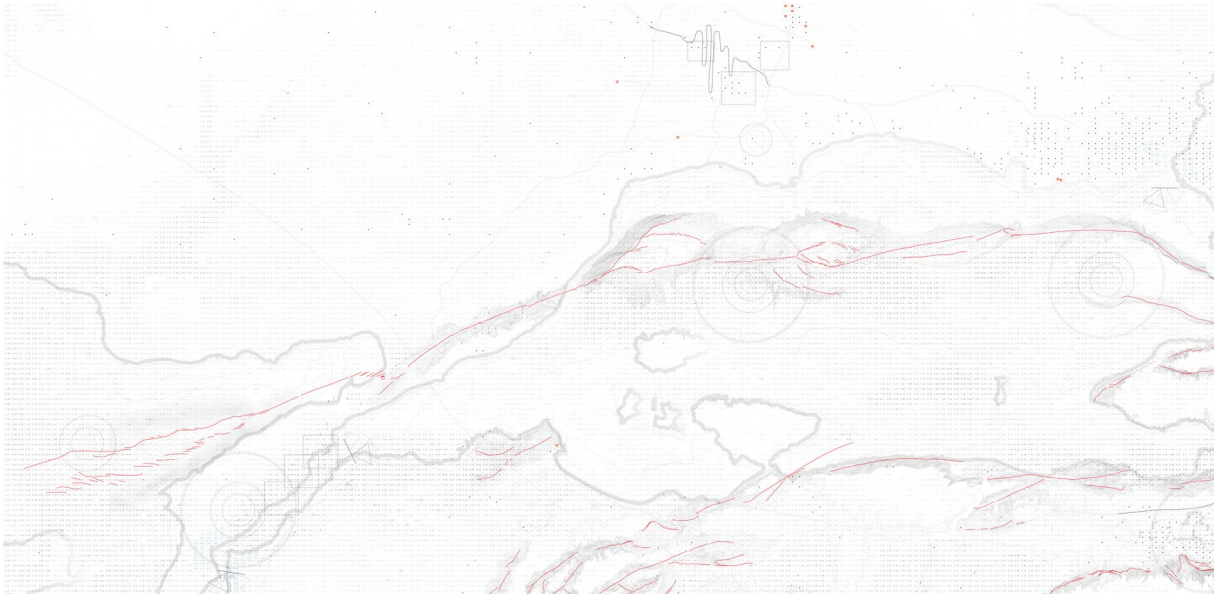
When attempting to map disruptions, creating an anticipatory risk map proves to be the most compendious. This type of map is one that is often found in different capacities, of which the most common uses are found in urban planning and project development; by charting risks, an accurate assessment and preliminary investment of the region can be made. In this map and research, the product is similar to the ones in these fields, but the goal is different; instead of focusing on the risk assessment altogether, the aim is to organize and define the individual risks and their affected areas. Through layering these disruptions on top of each other, a new understanding of the land and the manner of inhabitation is gained, highlighting the resilience of collective human settlements.

LAYERING THE MAP

The map itself is built up by first tracing the North Anatolian Fault, after which the land is mapped through an earthquake intensity scale populating the region with numbers; the higher the number, the higher the intensity of a projected earthquake. This is the primary layering in anticipating risk.

The secondary layer in anticipating risk is the layer of potential effects of the earthquakes; this is the secondary layer, as this is hypothesized from historical reports on the region. Projected onto the map using a coordinate system, this layer shows tsunamis and collapses, as well as settlements along the North Anatolian Fault line.

However, through the method of layering the disruptions alone the understanding of the map would be minimal. As such a tertiary level of analysis was

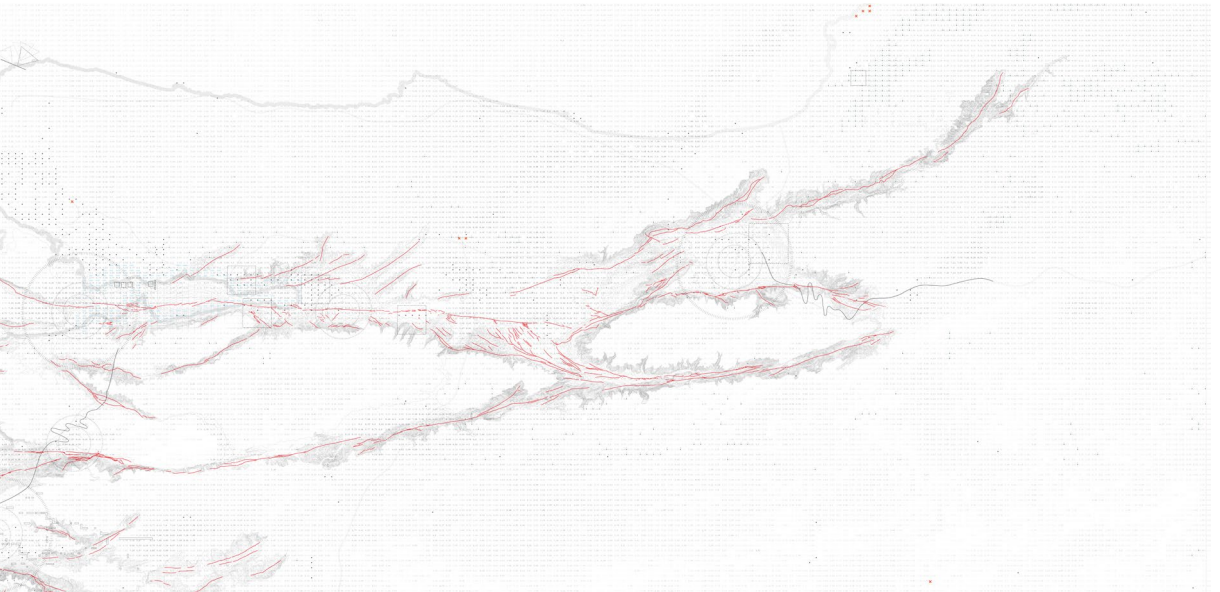


introduced to the research: the mapping of spatial narratives. This layer shows how and why certain settlements are affected, and what the influence of the primary and secondary layering is.

MAPPING IN DETAIL

The map is constructed through different layers. The first layer traces the North Anatolian Fault line orienting the geological structure in coordinates. Next, the morphology of the fault line is further enhanced through the visualization of both bathymetrical and topographical contour lines. The area is further mapped through an earthquake intensity scale populating the region with numbers; the higher the number, the higher the intensity of a projected earthquake. This is the primary layering in anticipating risk, and provides a first inscription into the landscape.

Another layer in anticipating risk is the layer of potential effects of the earthquakes; as this is hypothesized from historical reports on the region. Projected onto the map using a coordinate system, this layer shows tsunamis and collapses, as well as settlements along the North Anatolian Fault line. A tertiary level of analysis was introduced to the research: the mapping of spatial narratives. This layer shows how and why certain settlements are affected, and what the influence of the primary and secondary layering is in the map.



REFLECTIONS ON MAPPING

The collective map has had a lot of different angles over the course of the past couple of weeks. In the beginning it was hard to encapsulate the precise topics of research, which led the group down many different paths all at once.

From the beginning this group was quite quick to decide on an extremely data driven approach, something that proved to come with its own hardships later on. In this, an important first iteration was made in recognizing the earthquakes as a major authority in the region. As an initial approach to the map, the group proposed that the usual illustration of the map (figure 2) be erased, and instead, replace it with a grid. This process of deterritorialization and reterritorialization (Deleuze & Guattari, 1977) was used to highlight the understanding that the seismic activity that takes place at the bottom of Marmara Sea, has an equally devastating effect as an earthquake that took place in the vicinity of a major city, on dryland. On top of this grid, we overlaid data from previous earthquakes, calculated using a logarithmic formula that translated the Richter magnitude scale into a single number, pinned

in its geographical accurate point using the longitude and latitude system.

As shown in figure 2 the logarithmic scale that's mostly used to measure earthquakes was flattened, exhibiting only the prevalent earthquake locales during only a few years, starting from the 60s.

This tactic proved to be too limiting in its analysis, and the team found that more depth of the information was needed before useful results could be extracted.

As such, the team collected more data on different intriguing sites in the region, including archeological sites, draught areas, mining sites, and the more intense earthquakes. However, a clear enough frame was not decided upon before starting, resulting in an overload of information on different fronts, as shown in figure 3, which did not necessarily answer any research questions the team could have had at this point.

After the second iteration of the map, it became increasingly clear that it was important to frame the research by forming a research question and themes to be able to further develop the map. To be able to do this, the team decided to work with experimental



Figure 2: First iteration of group mapping

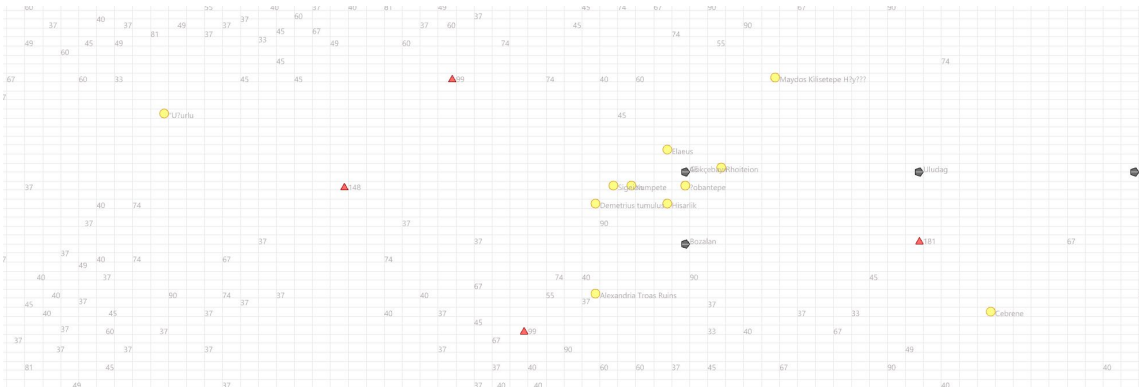


Figure 3: Second iteration of group mapping

tactics for a week; the topic became very theoretical and extremely centered on the idea of disruptions in relation to time. By including the dimension of time, the 2D representations became too planar, so the group attempted at creating a 3D visualization that would convey also the dynamic character of the disruption.

To be able to do this, the group decided to experiment with different manners of representation as well. As shown in figure 4, this proved to be very experimental and barely showed the information that needed to be displayed, and what it showed required too many additional lengthy explanations.

This moment in development of the map also coincided with the first time feedback on our research was given, and it became abundantly clear that the intended direction of research was not defined clearly enough yet.

A major overhaul of the entire

structure was done in the third iteration of the map, and this is also the iteration that has been continuously developed. More authority was given to the fault line, and a research question and structure as mentioned earlier in the research plan was developed. This was done by drawing the thickness of the fault line, defined by the topography lines. By doing this, the height and depth of the fault became more readable and so did the space it occupies on land. Additionally, the base map became, rather than a system of latitude longitude a translation of a heat map that would predict that susceptibility of earthquakes in each area. The darker and higher the number the more prone to a stronger earthquakes. Both means of expressions were adopted so that the risk can be understood when you view the entire map at a distance, or you step closer to it.

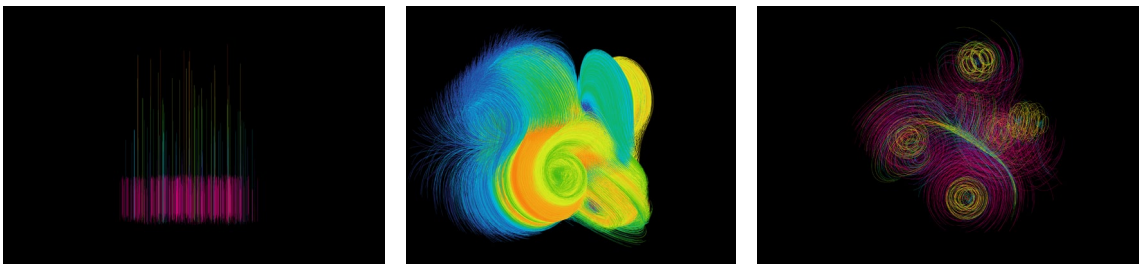


Figure 4: Theoretical mapping; interpolated data, interpolated data time plotted, wind simulation

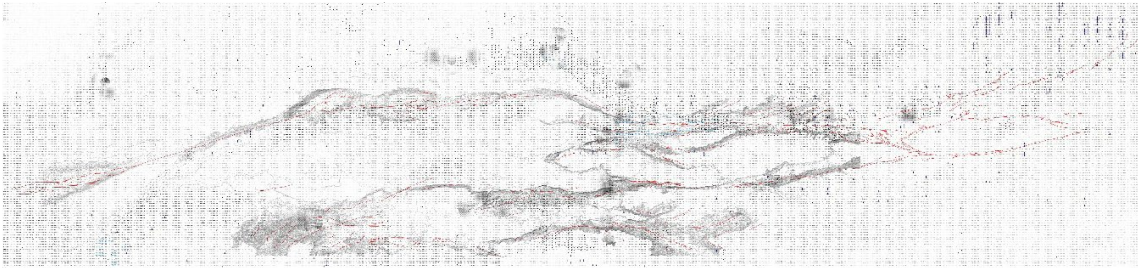


Figure 5: Third iteration of group mapping

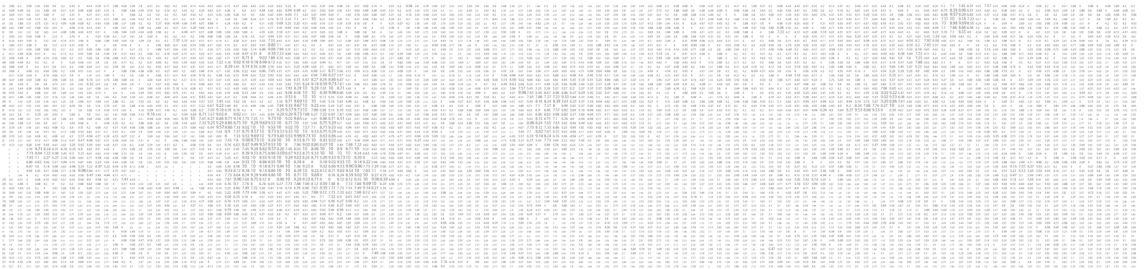


Figure 6: Highlight of danger

Lastly, in order to explain the effect of the disruption of the earthquake on human life, the group decided to include the narratives. The narratives are a series of icons that populate the map, imagining the different outcomes of various located disasters. The location of the earthquakes that we previsioned was based on the recent seismic event that took place in the Aegean Sea, in 2019 and destroyed a number of buildings in Izmit, 40 km away from the epicentre. By studying the sediment map of

the area we chose to imagine these narratives in location with a very similar karst landscape and young sediments as the one that can be found under er Izmit.

As an example, the narrative below follows an earthquake, that took place in the sea, causing some oil tanks to fail and produce an oil spill that pollutes both land and water. At the same time, as a consequence, a smaller seismic activity took place some kilometres East, affecting tunnels.

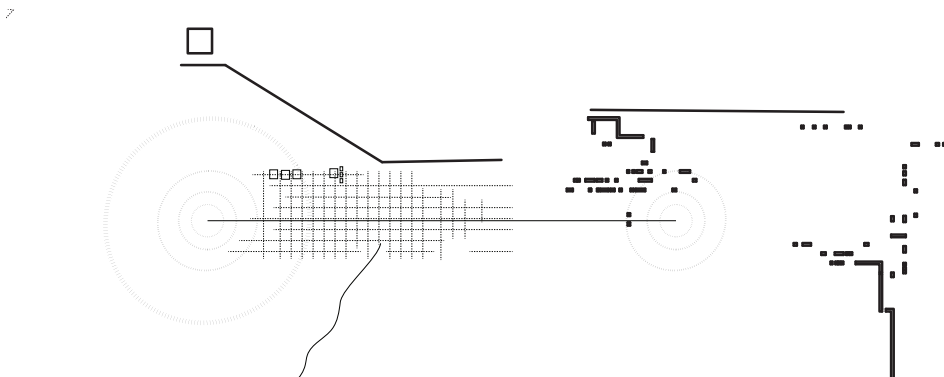


Figure 7: Example of a narrative

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INDIVIDUAL WORKS



THE ELEPHANT INBETWEEN
PORT AND CITY

Popescu Iulia

**SEX, POWER & SOCIAL
CONTROL**

PROSTITUTION WITHIN THE
CITY

INTRODUCTION

Although the expression was attributed to the profession only in the late 19th century, "the oldest profession in the world" has been present in society from as early as the 18th century BC, when the Code of Hammurabi addressed inheritance right of women, including prostitutes. Over the decades, the perception on the trade has been strongly based in the various societal and religious beliefs of the time. In some societies, they have been accepted as members, in others they were stigmatized. Depending on the societal view, the workers would find a certain place of work within the urban fabric, that would either be integrated, or shun to the edges/liminal spaces of the settlement. The place of prostitution is a space governed by a specific set of rules that deviate from the normal "outside" morals and has to be understood as such. Some examples of buildings which served the purpose were the brothel of Pompeii, the lupanare, Nero's Golden palace, Ledoux house of pleasure, red light districts, bath houses, etcetera. Even though the profession is universally encountered in all cities, the port cities, due to the high influx of tradesmen, sailors, and migrants present particularly interesting case studies. This constant movement of people provided the profession with a steady clientele. This paper will briefly introduce the history of prostitution and some of the discussions and idea that surround the profession and analyze the spatiality of the brothel within the space of the urban city in relation to the regime of silence

or acceptance. Additionally, the discourse of sexuality will be analyzed in relation to power using the theories elaborated by Foucault in his "History of sexuality". In his work he supports the idea that the modern regime of power is not merely repressing the individual, but rather producing individuals. For him the body becomes a crucial tool in the creation of power. Understanding the condition of the brothel as a threshold ought to be used as a design tool by using its characteristics of resilience and inscription in liminal spaces as a technique that could be applied in the creation of new taboo conditions between the space of the port and the fabric of the city.

PORT CITIES AND ORIENTALISM

First and foremost it is crucial to comprehend the structure of port cities, which are considered by many researchers to be particular, influenced by the maritime economies and developments. These cities also present an intricate network of edges and thresholds that create liminal space. An obvious edge of the city is the place where land meets water. Although it may seem as a very straightforward division, the edge keeps on moving (by land reclamation to create more space for port), becomes inaccessible (through rules and regulations), changes importance and changes its tectonics. All these developments wove a series of other edges, overlapped and juxtaposed, controlled, hidden or opened, that have to be transgressed in order to enter the urban space. Beatrice Moretti employs the notion of 'portuality' to identify the threshold zones between port and city.¹ Within this condition of 'portuality' prostitution has found a place of proliferation. In his article² Robert Lee describes the demographic structure that populates such cities. He suggests that there was generally a high mortality (due to outbreaks and polluted water supply), limited marriage opportunities caused by unequal division of jobs in the city and a constant need for in-migration to support

the growing industry. In addition to the aforementioned characteristics of most port cities, Istanbul serves as an interesting case study due to its position between the Western culture and the Oriental one. The fickle character of the population of port cities ought to force the researcher to understand the culture of the city and its distinct cosmopolitan dimension. "Their cultural contours are characterized by superdiversity"³. Although considered cosmopolitan, a prevalent romanticized orientalist view engulfed the metropolis of Istanbul. "The Orient was almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences."⁴ The Western culture has fetishized the Orient. This clash of East-West differences created within the space of the city a series of tensions and depending on the period of time, the influences of one would overpower the other. The differentiation becomes important within the space of the city, when analyzing the characteristic of prostitution because these views dictated the hidden or regulated character of the profession. The general western approach towards sex and the rapport to it stems from the repressed point of view of the Victorians⁵ and considers the

¹ Beatrice Moretti. "Beyond the Port City: The Condition of Portuality and the Threshold's Field" (Berlin: JOVIS Verlag, 2020)

² Lee, Robert. "The Socio-Economic and Demographic Characteristics of Port Cities: a Typology for Comparative Analysis?" *Urban History* 25, no. 2 (1998): 147–72. doi:10.1017/S096392680000078X

³ Paul van de Laar and Arie van der Schoor, "Rotterdam's Superdiversity from a Historical Perspective (1600–1980)," in *Coming to Terms with Superdiversity*, ed. Peter Scholten, Maurice Crul, and Paul van de Laar, IMISCOE Research Series (Cham: Springer, 2019), 21–55, https://doi.org/10.1007/978-3-319-96041-8_2.

⁴ Said, Edward W. *Orientalism*. London: Penguin Books, 2019.

⁵ view mentioned by M. Foucault in "History of Sexuality"

Muslim world as an oppressive regime towards sexuality and the female body. Most of the literature available and employed for the purpose of this paper is western centric and can only present the condition as such.

HISTORY OF PROSTITUTION IN ISTANBUL

Prostitution always existed in Istanbul, and was almost always veiled by silence. It came to be included in feminist movements very late, and NGOs were only created in mid 2000s⁶. Within the context of Istanbul a very important characteristic that played a role in shaping and determining the place of prostitution was religion. For lasting periods of time there was a clear distinction between Muslims and Christians, a distinction that was mirrored in the formal structures and location of brothels within the city. To appreciate the vagrant character of the profession a short history of sold sex is necessary. In the 16th century prostitution was carried out by women of all religious backgrounds, but it was subjected to what was known as "sin tax"⁷. Therefore, the state acknowledged its existence and a tacit acceptance of the act that ran contrary to the doctrine of the time. Under Sultan Suleiman the Magnificent the tax was discontinued and a clear distinction between prostitutes and "virtuous" women who committed adultery was established. While the first category could be banished from the city, the latter was only subjected to a fine. This lowered the tolerance for the practice within the city even more. The practice of slave owning was popular amongst the wealthy

men of the Ottoman Empire. This was a concealed and condoned form of prostitution. Men were entitled to have female slaves that could perform various roles and who, through marriage be reintegrated in society. A clear example of how the feminine is tied to the realm of the household and the idea of static. Women could only own other women as slaves. What would push women (of all religions) into the profession would generally be economic duress and the lack of available jobs for uneducated women. Despite being illegal and immoral, Muslim women would practice prostitution out of their own homes or in public places like parks and cemeteries⁸ where there was an influx of travelers and visitors. During the 18th century there was a large migration to the city of Istanbul. At the end of the century, when the Austro-Turkish war broke (1788-1791) a large number of troops and sailors were stationed in Istanbul, leading to an increase of prostitutes, women displaced by poverty and war. A concentration of houses for single men in Üsküdar created a good condition for the profession. Its proximity to the port also served conveniently for the sailors and troops. The spread of prostitution in the capital was perceived as a reason for the losses in the war and prompted the authorities to issue edicts that restricted the presence of women in the city and controlled the clothing they could wear

⁶ Wyers, Mark David. "Selling Sex in Istanbul". In *Selling Sex in the City: A Global History of Prostitution, 1600s–2000s*, (Leiden, The Netherlands: Brill, 2017) doi: https://doi.org/10.1163/9789004346253_012.

⁷Ibid.

⁸Ibid.

in public. These regulations forced women to work alone or in small groups in houses and rooms they could afford to rent. These conditions pushed them to various edges and liminal, disorganized spaces. The prostitution practice grew proportionate to the city. Under the new laws drafted in 1914, Christian and Jewish women could be registered as prostitutes, but Muslim women could not⁹. As a result of this, a red-light district was opened on the Anatolian side, in an attempt to segregate Muslim professionals from the other ones. Registered Christian and Jewish ones would work on the European side, while licensed Muslim prostitutes would practice in brothels located on the Anatolian side. In late 19th century, early 20th century, when industrialization was slower the women who could not work in small workshops would again take this job as prostitutes. 1920/30 coincide with the moment of "Muslim-Turkification" and mark a huge increase of muslim prostitutes and a decrease of all other religions. Between the 50's and the 80s large number of women started working as prostitutes. Low levels of education, rapid urbanization, and industrialization all contributed to pushing lower class citizens into the city and into the practice. To sum up, historically the condition existed, generally recognized and criminalized by society, in direct connection to the economic development and located at the

edge of the city close to spaces of high influx of people. Currently, in Turkey prostitution is legal, but once a woman is registered as a sex worker they are unable to work in another industry unless police approve. Therefore these women become voluntary prisoners of a cloister-like structure, a transparent, yet solid border that separates the world of socially accepted morals, from the world of the imprisoned. This permeable border allows for the gaze of the peeping tom that is enticed and invited in, yet the voyeur has the ability to move about both of the spaces without the stigma that accompanies the prostitute. In conclusion, despite all limitations and regulation state imposed and enforced, prostitution is a condition that continues to exist, finding spaces to infill within the city. It presents a strong characteristic of resilience and is generally seen as taboo despite all feminist movements and efforts.

⁹ licensed after 1914

POWER AND SOCIAL CONTROL

As described before, the control of the condition of prostitution established its position in the city. In his work, Foucault investigates the complex network of relationships between power, knowledge and the body. He argues that power is not merely the negative force that functions because of the systems of law, censorship and taboo. "The idea that modern power is involved in producing rather than simply repressing individuals has also played a part in a controversial move within feminism away from traditional liberationist political orientations"¹⁰. Foucault's insight in understanding the mechanism of power in relation to sexuality and body, framework that allows for a better understanding of gender spaces and the social control exerted over them. "The notion of sex brought about a fundamental reversal; it made it possible to invert the representation of the relationships of power to sexuality, causing the latter to appear, not in its essential and positive relation to power, but as being rooted in a specific and irreducible urgency which power tries as best it can to dominate"¹¹. Within the diverse population of the metropolis of Istanbul there have always been formal and informal ways of control and extension of power. But the discourse on sex and sexuality was carefully confined, enclosed and moved

to the space of home, creating a regime of oppression towards women. "Repression operated as a sentence to disappear, but also as an injunction to silence, an affirmation of nonexistence, and by implication, an admission that there was nothing to say about such things, nothing to see and nothing to know"¹². The ramification of this behavior is not merely social, but also spatial in the way that the space of the inside/the home became feminine, and the public and outside became male dominated. Any departure from these well established limitations would imply a deviancy, therefore locating the profession of prostitution in the sphere of taboo. But it also gave the space of the brothel a different kind of power, power of freedom where the complex and intricate implications of sex are transformed into a simple transactions that leads to the release of tension. The outside world and the inside space of the brothel form a clear dialect of division that functions very differently from the normal inside/outside division of the home and the public. A space that is governed by rules functional only under the cover of taboo, a dangerous ground for strong moralities of what is right and what is wrong. "Nussbaum argues that the agenda of the men in power aimed at controlling women's sexuality and the prostitute was often seen as a dangerous woman with wild desires, representations brought about by men, which

¹⁰ "Michel Foucault: Feminism." Internet Encyclopedia of Philosophy. Accessed November 18, 2022. <https://iep.utm.edu/foucfem/>. .

¹¹ Ibid.

¹² Foucault, Michel. *History of Sexuality. First American Edition. Vol. Volume I: An Introduction*. New York, New York: Random House, Inc., 1978.

¹³ Pluskota, Marion. (2018). *Prostitution and Social Control in Eighteenth-Century Ports*. 10.4324/9781315109626.

led to the criminalisation and/or regulation of prostitutes.”¹³ Patriarchal cultures created an iconography of the female body onto which they projected all desires and anxieties. A powerful image of such values is the image of Pandora. The myth that illustrates the seductive power that conceals a threat. The duality of surface/secret that gives a special dimension to the woman, transforming her to an artifact that ought to be veiled and hidden. But rules of curiosity dictate that what is partially hidden from sight has to be investigated and understood. “The brothel and the mental hospital would be those spaces of tolerance: the prostitute, the client, and the pimp, together with the psychiatrist and the hysteric [...] seem to have surreptitiously transferred the pleasures that are unspoken into order of things that are counted”. The etching of Berdanard Picard depicting Pandora holding the box in her hand lower in front of her is the visual translation of the belief that the female body itself holds a threat that has to be controlled. The discourse on the body changes only when talking about motherhood and then the body becomes a vessel for life, rather than a chest of secrets and threats. Therefore, it only seems fitting that the spatiality of sex can take two forms: the morally accepted, yet concealed in the space of the home, that is for the purpose of procreation and the taboo space of the

brothel that presents with all the dangers implied by carnal desires. For a period of time the two were married in the space of the harem, but that practice has been abolished and condoned as inappropriate, whilst also being fetishized and romanticized. Because the brothel was a space with its own regimes of power and its own social structure it became a threshold that temporarily suspended moral and social standards in favor of pleasure and release. It was a place of power and tension.

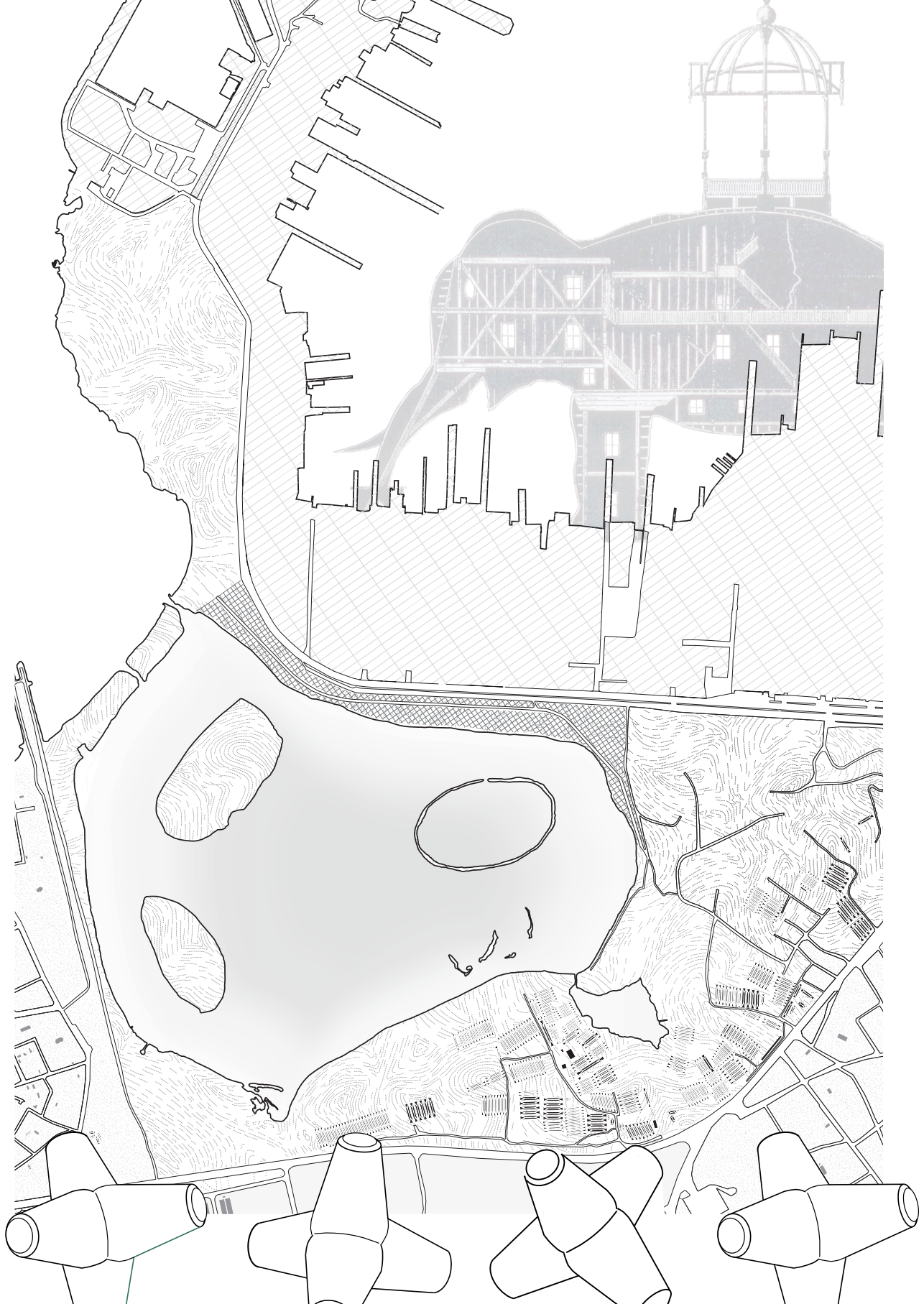
¹⁴ Foucault, Michel. *History of Sexuality. First American Edition. Vol. Volume I: An Introduction.* New York, New York: Random House, Inc., 1978. .

VALUE OF THE THRESHOLD AND CONCLUSION

For the purpose of an architectural project the space of the brothel has to be understood as a border that sits between edges (the one of land, together with the one of the port, the edge of the city that usually accommodates individuals and practices from the edge of society) and is traversed by those who were recently reterritorialised (here the case of sailor or travelers). The inside space of the brothel with its characteristics of temporality and voyeurism and release of tension is in direct contrast to the tension it creates within the outside of its walls and the taboo and control that surround it. In conclusion, by understanding its resilience and its methods of inscribing in spaces where it is constantly pushed away from, the study of the condition would prove to be valuable in creating a similar point of pressure and control within the current city of Istanbul.

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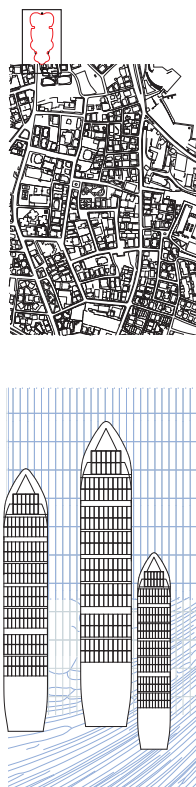
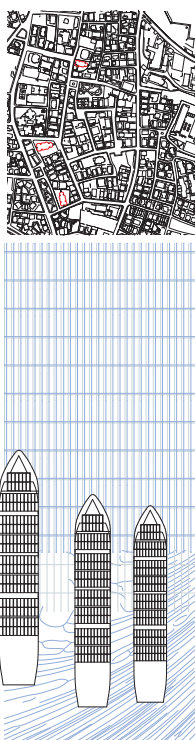
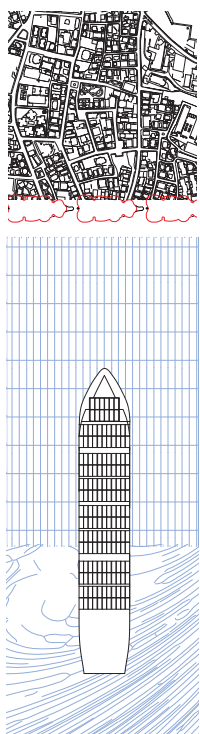
PROJECT ANALYSIS

INITIALLY...

The initial research focused on the location of the brothel within the urban fabric of Istanbul. Historically, they used to be located in the Golden Horn, in the vicinity of the port area. The tension that they created has been graphically represented as the "elephant in room". Over time, after various regulation and external conflicts, the elephant moved around the city, carving for itself new space, but always in the proximity of spaces of voyeurism such as the port.

The elephant in the room.





PORT - (SPACE) - CITY

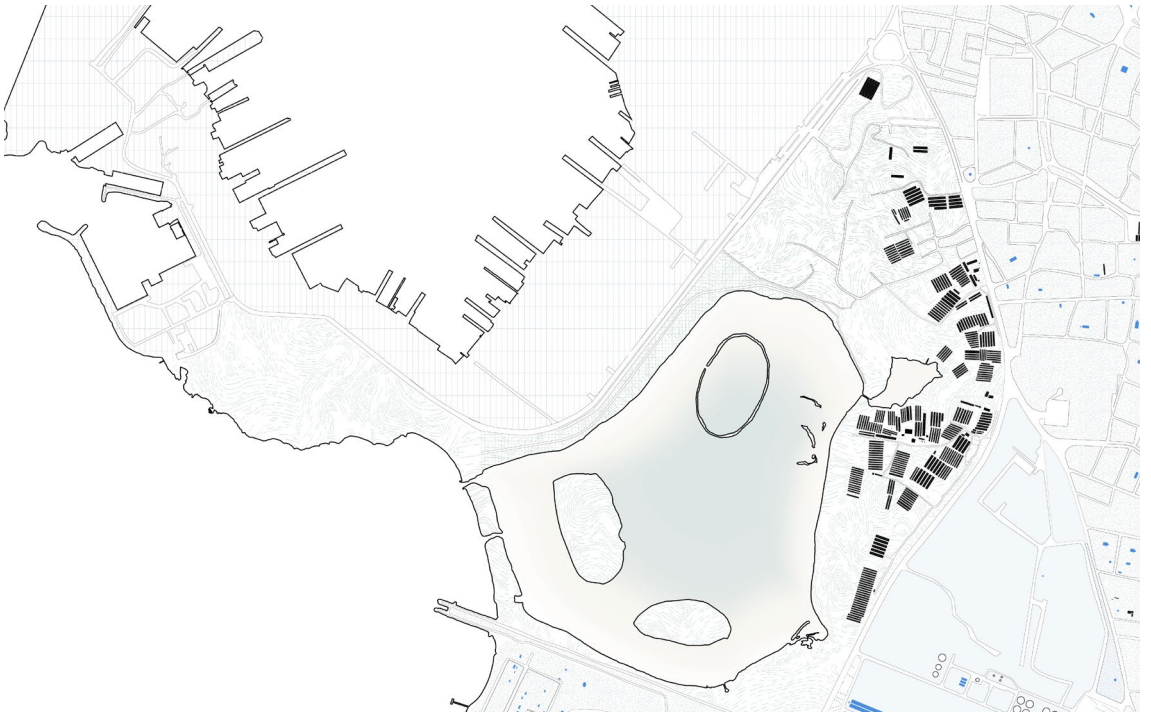
While the actual space of the brothel became less valuable for the research, the resilience and the adaptability of the typology remain important qualities that influenced design choices, such as the site. For the location of the project the site had to be a leftover space in the proximity of the port of shipyard and near an edge of the city.

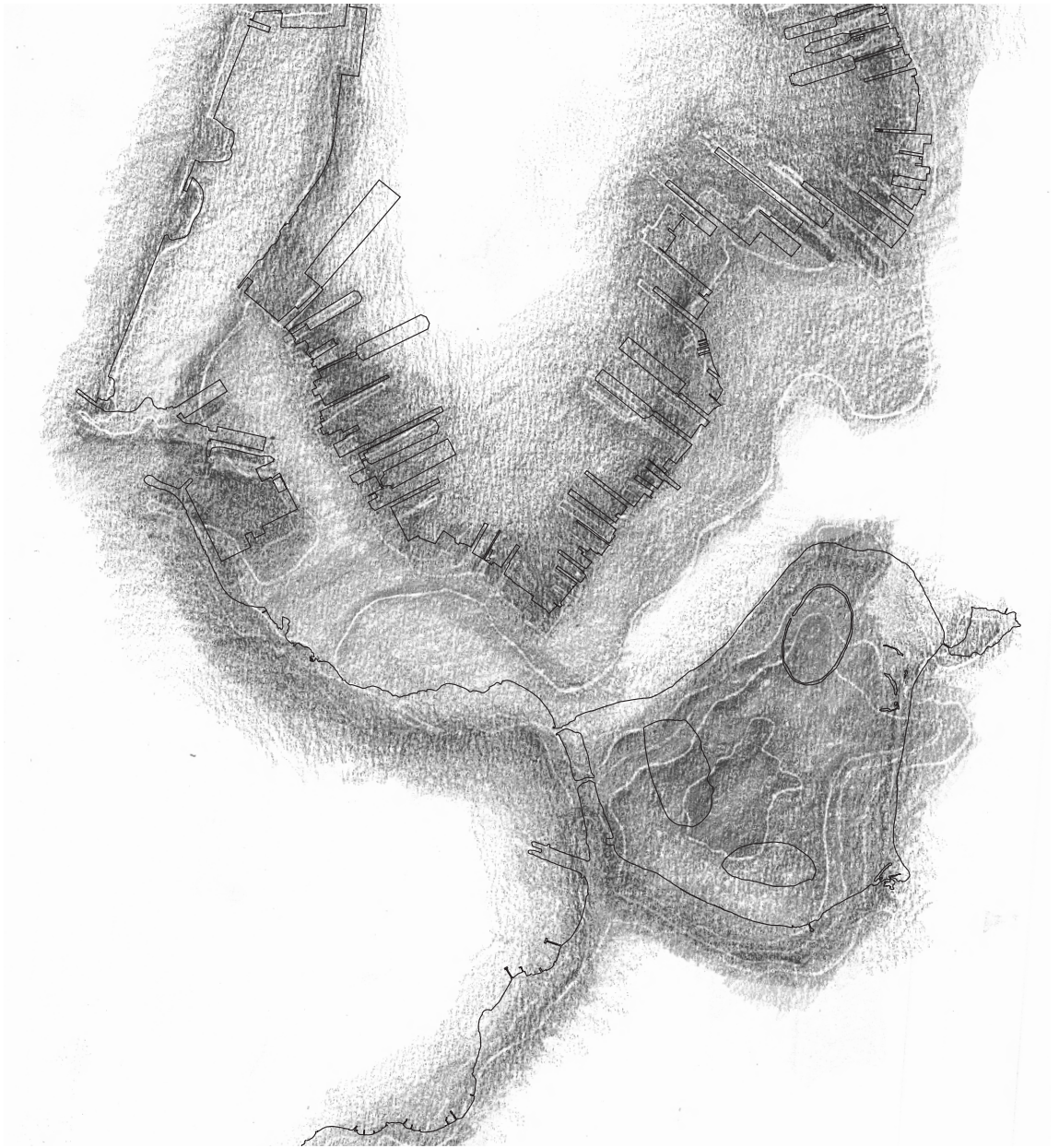


Site plan

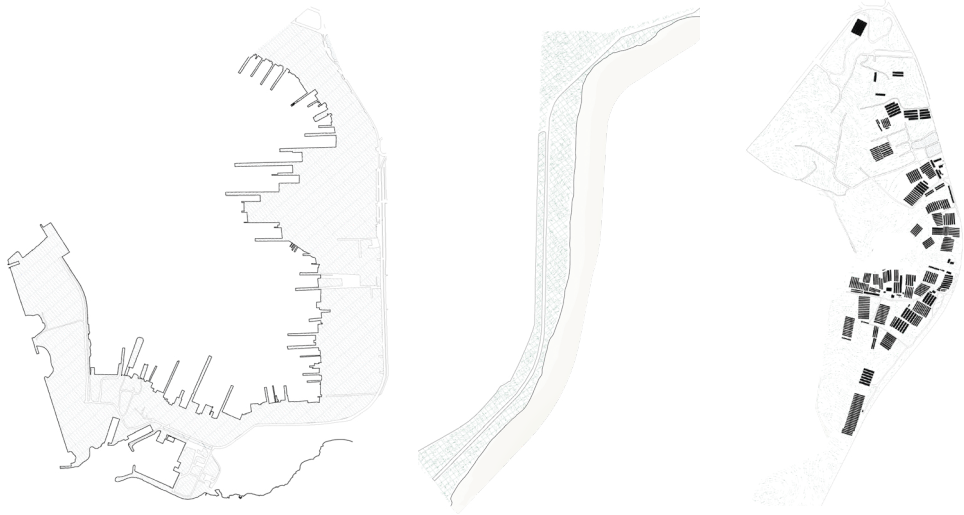
THE SPACE

The sliver of land in Tuzla sits at the crossroad of moving edges. The actual shipyard was built during the 70s and the 80s on reclaimed land, when the maritime industry was pushed outside of the city that kept on growing. Near the shipyard, the Kamil Abdus Lagoon itself presents with very fickle edges. Because of the activity of the shipyard, as well as natural forces of wind, or the tunnel that was built underneath, the lake either dried up or opened up to Marmara Sea.





The character of the moving edge



The shipyard, the park and the open land

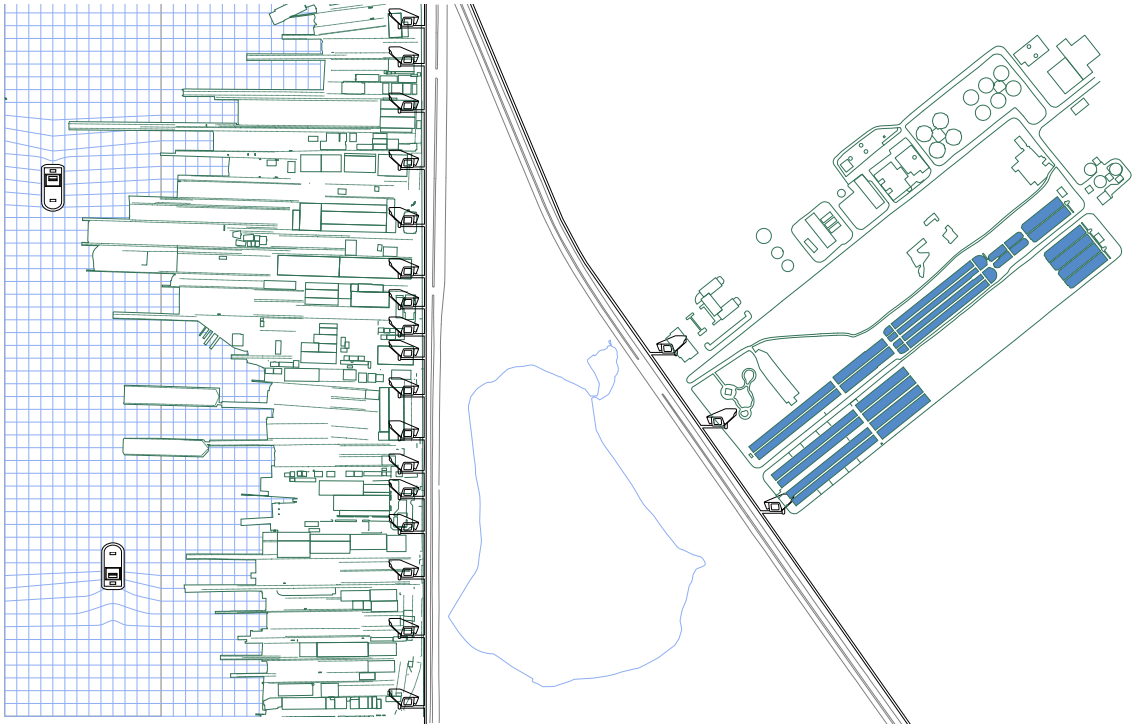
PIECE BY PIECE

On each side of the lake the land adopts different characteristics. On the west side, the most prominent one is the shipyard. Highly functional machine that runs 24/7, 362 days a year. A controlled, inaccessible space, unless granted special permission and after a thorough control.

Between shipyard and the lake sits the park, a master plan development that aims to act as compensation for the destruction caused by the maritime industry. In addition to this compensation, the park could be one of the first pieces that would start a new waterfront development for housing.

Lastly, on the east side, the land is rather

unorganized, used for agriculture in some temporary structures.

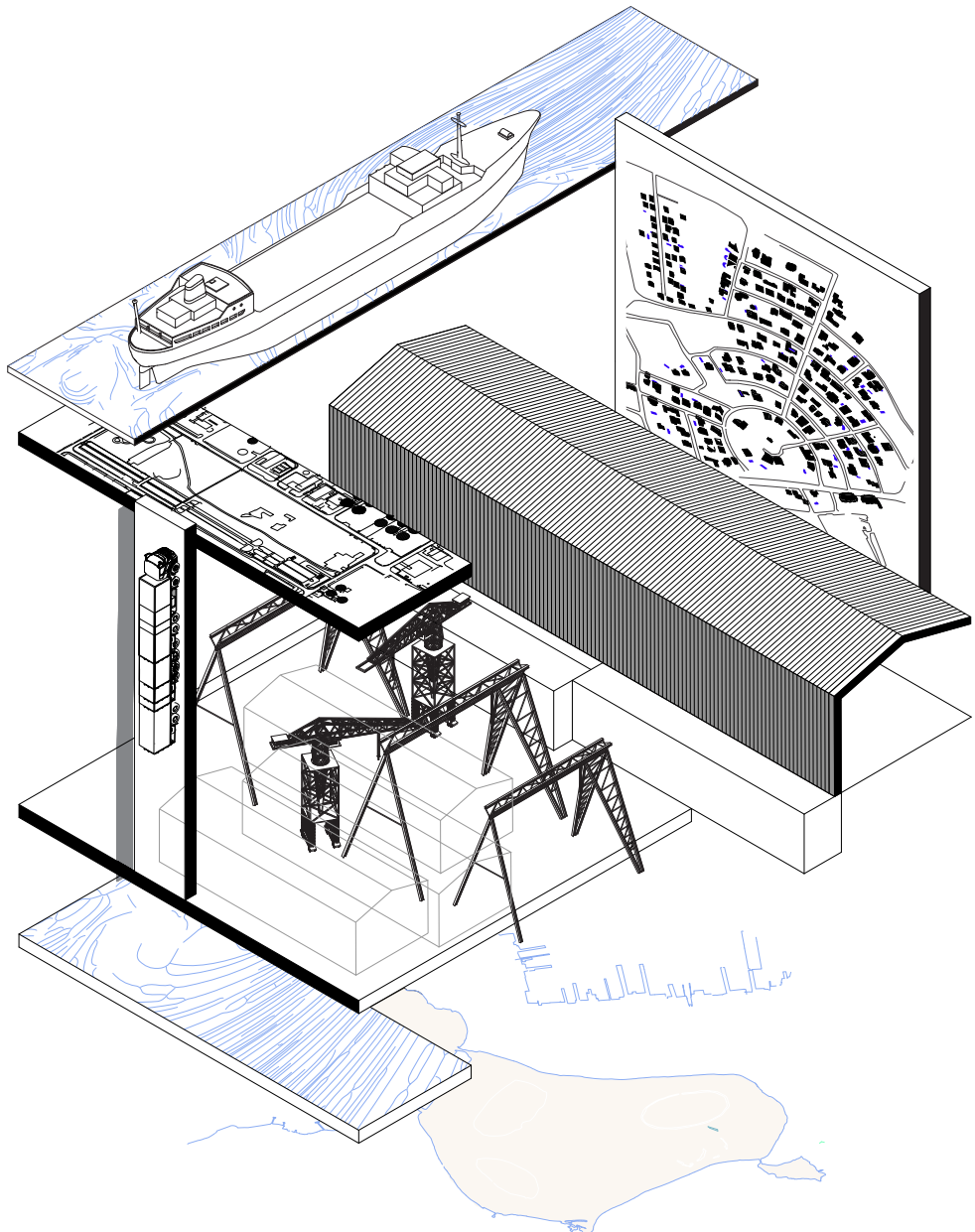


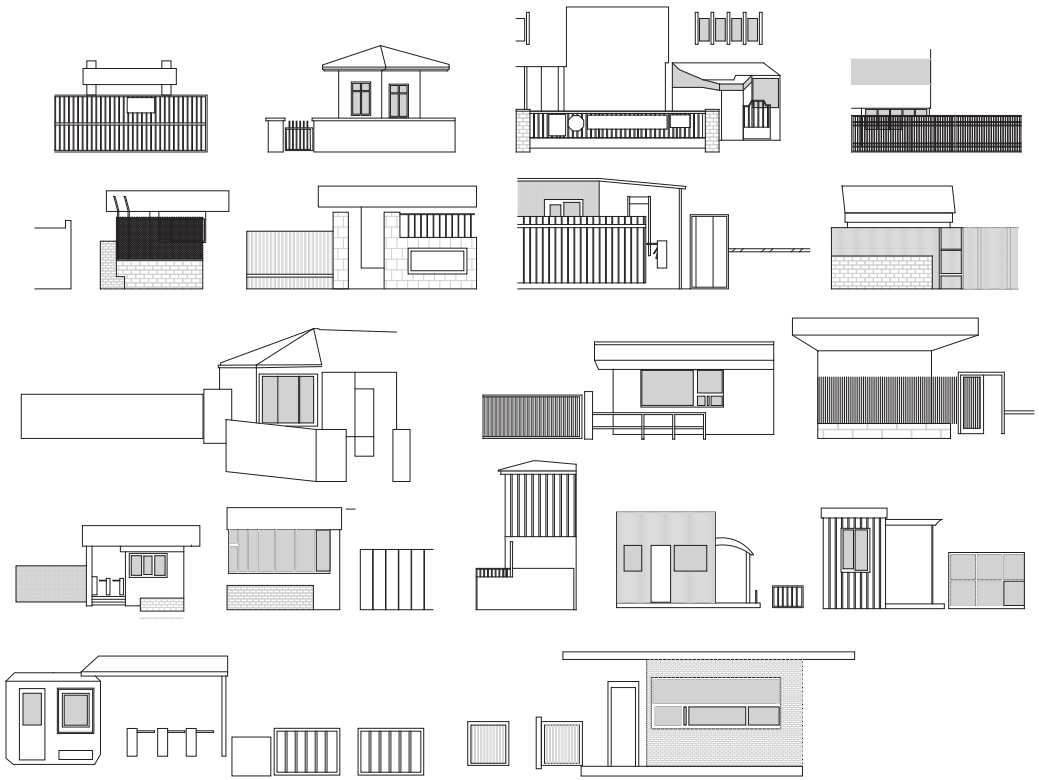
Surveillance system

SURVEILLANCE

Power reports and regimes are mostly established in this area through the use of surveillance, fence and the guard. This multitude of views from the cameras allow for time- space jumps that recompose the space in different ways.

Due to the continuous surveillance of the space, the camera images offer the possibility of time-space jumps, recognizing the space and pasting moments together.

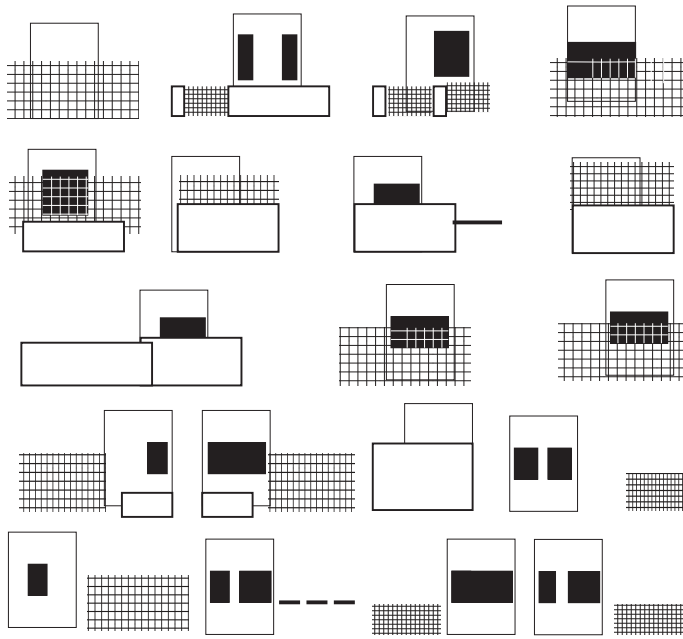




Fences

FENCES

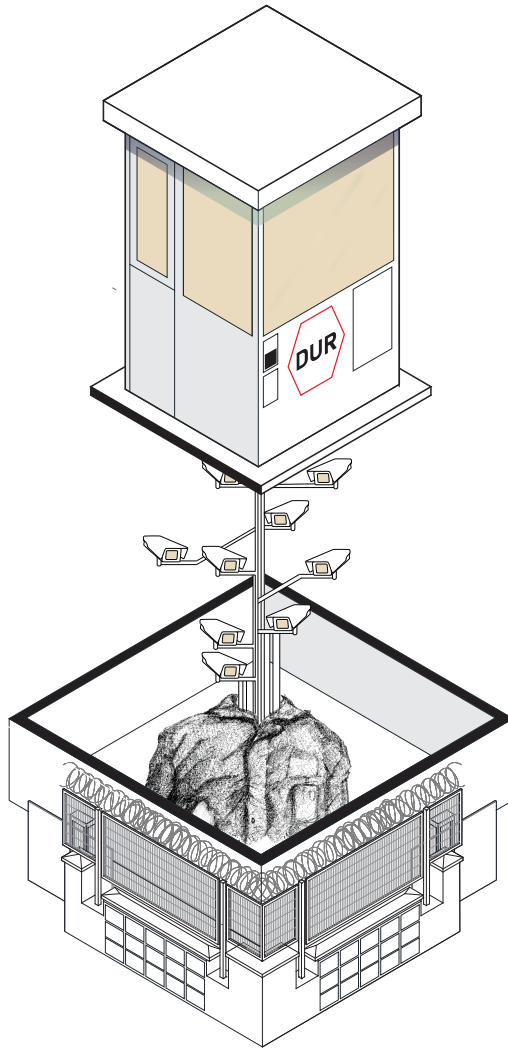
Surveillance and protection come with their own language. The border (of the fence) is formed by clearly defined elements of the barrier, the wall, the mesh and the security guard booth. They come together in a collage of objects that protects the inside spaces of the industry from the illegitimate outsider.



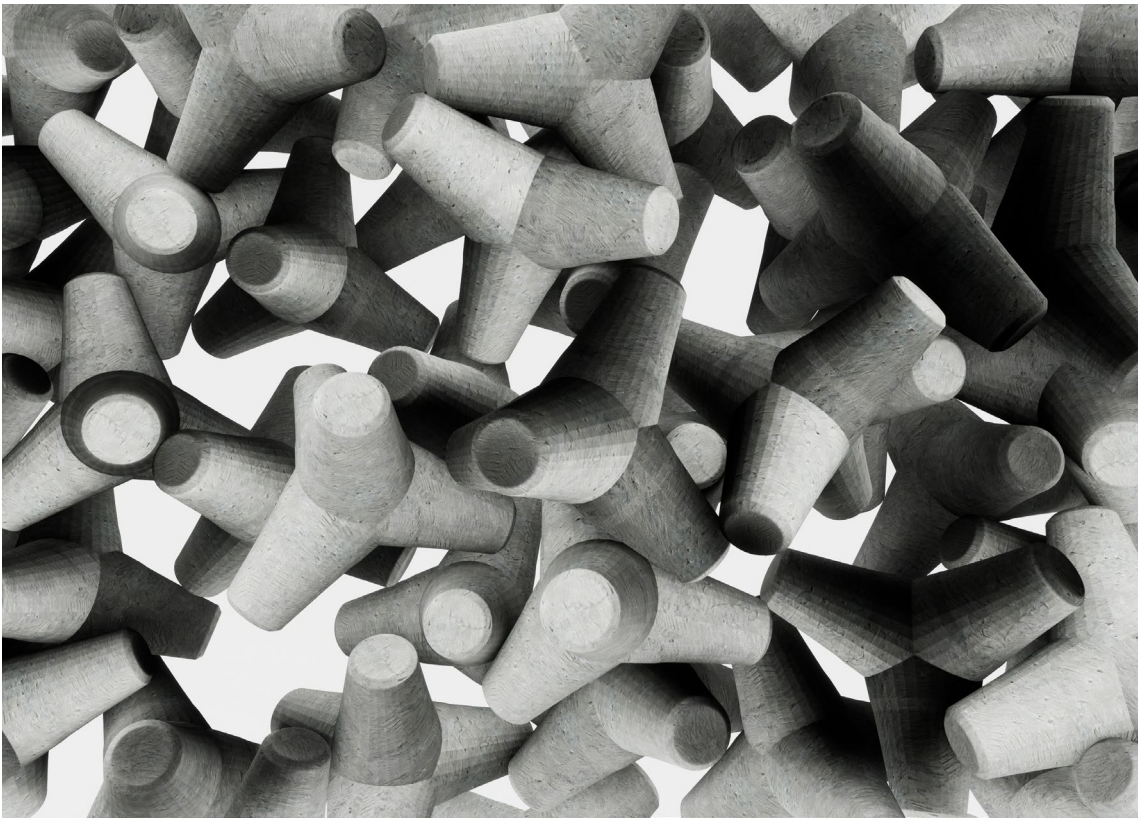
View from the Cascade, 2017

THE LANGUAGE & MENTALITY

Moreover this border creates the mentality of power. There is someone who becomes in control of the flow of people and goods allowed to move through the border of the fence. This is an important quality because the power that space has over a person becomes a key instrument in the way the space is designed for the proposal.



The mentality of the space



TETRAPOD

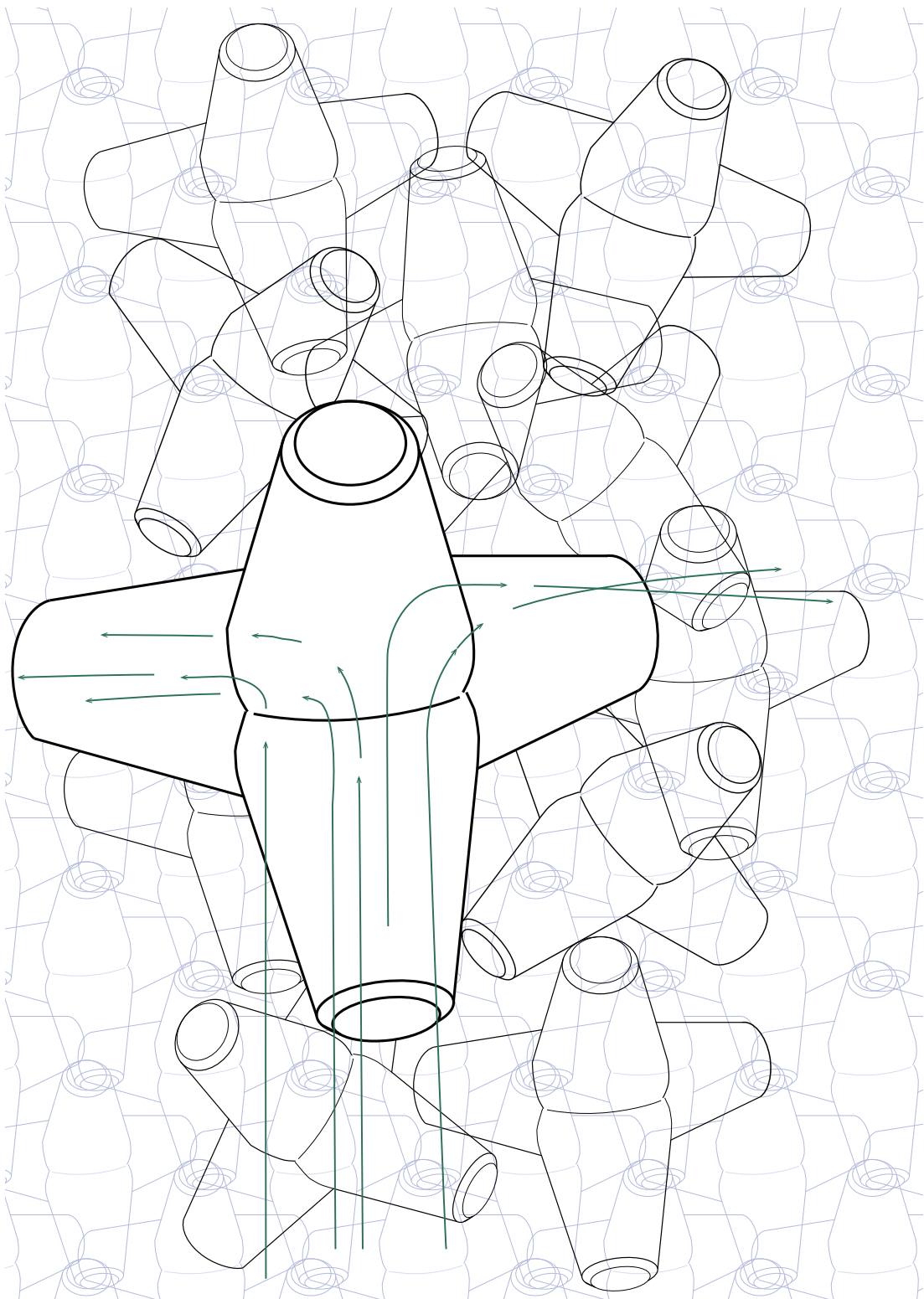
Another object that displays an edge protection but in a very different manner is the tetrapod. This object exists to dissipate the power of the wave and to protect the shoreline from erosion.

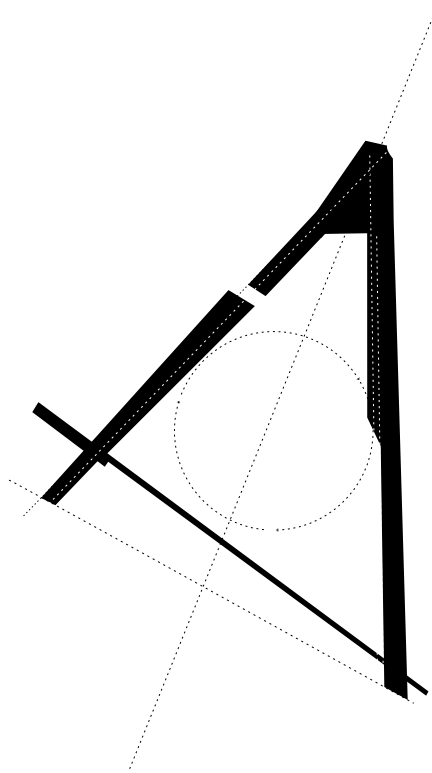
The waves also act upon them. Through the movement of the water and the currents, the tetrapods slip and interlock with each other. It is a slow process that instead of birthing destruction creates a stronger edge front.

Before the complete interlocking, the spaces between them are also a constant creation of interstitial spaces that change with each movement.

Much like the brothel, the tetrapod is an

object of resistance, that shifts and adapts in despite the forces acting upon it.



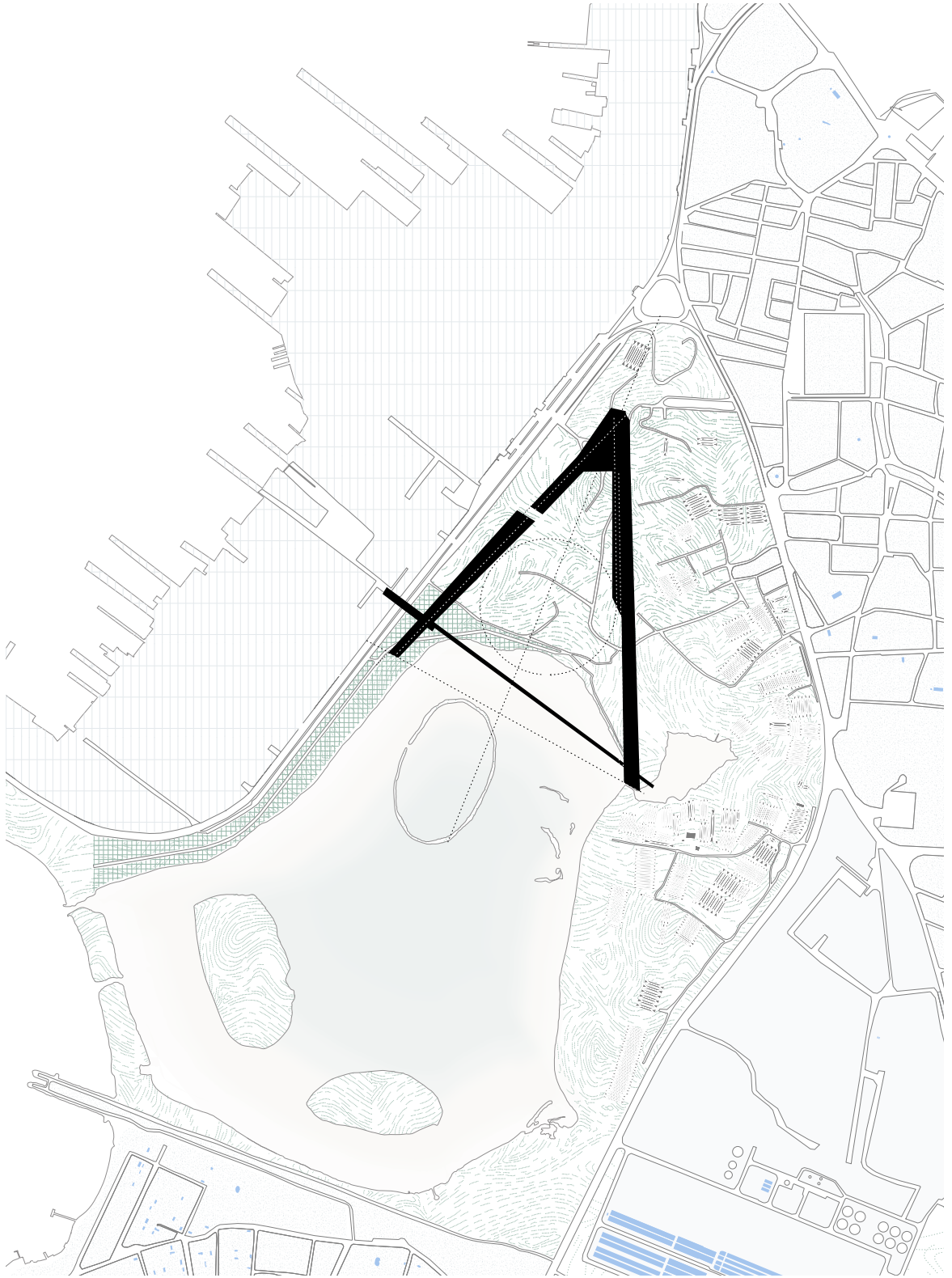


SANATORIUM

As all the pieces come together, they form the appropriate base for a proposal such as a sanatorium. A place where the user surrenders control in favour of a healthier lifestyle that should cure his ailments. Historically these buildings were located in areas where the nature is particularly lush and beautiful. The proposal sits at the cross between city and shipyard, in an area where the reinvigoration of the outdoor space was attempted through the landscape project of the park.

The building sits with its back facing all the chaos of the city, looking at the openness of the sea and the spectacle of the ship. Closed off, the perimeter of the sites thickens and

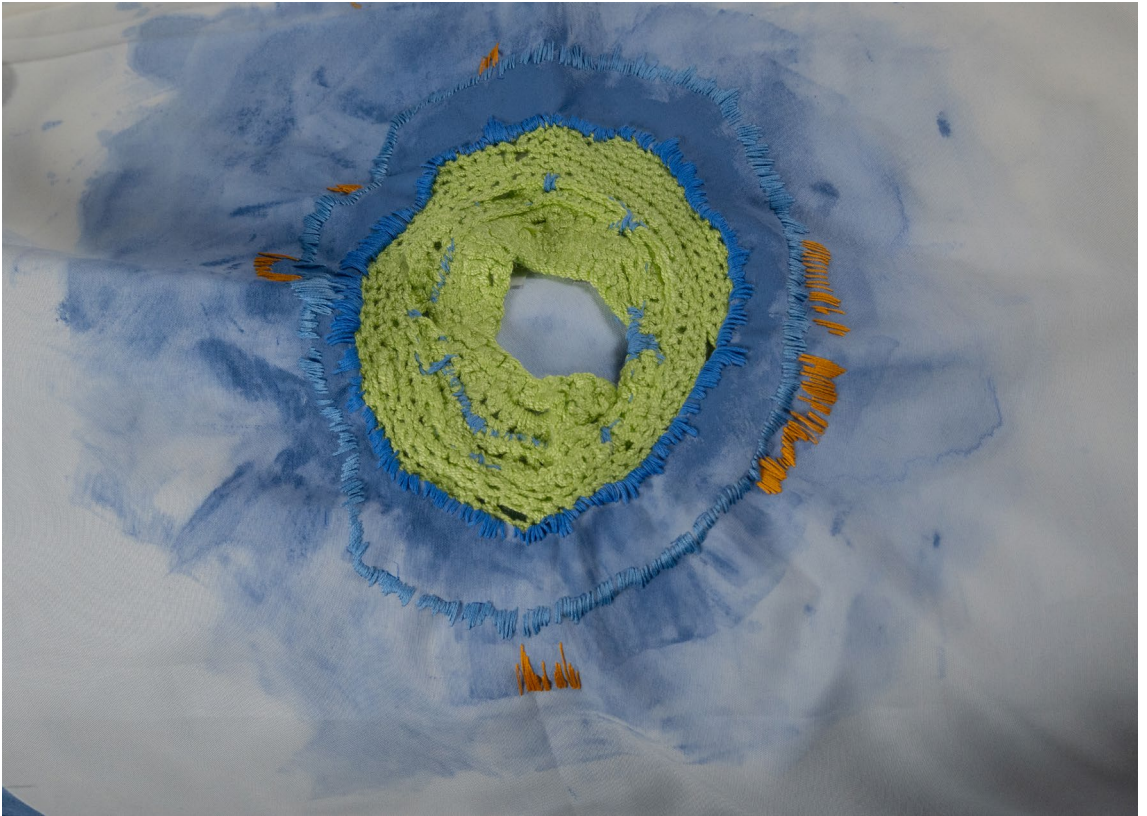
becomes the building. The inside of the perimeter becomes the courtyard.



MODI OPERANDI



Modi Operandi 1: Site - The charterer of the moving Edge



Modi Operandi 1: The lake

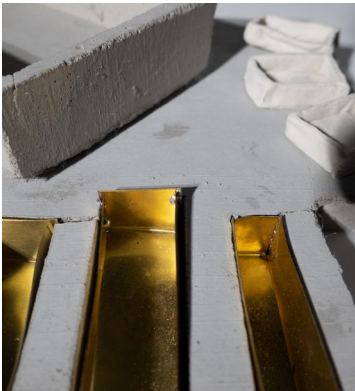
THE LAKE

The character of the moving edge is portrayed in this model through the use of various techniques (painting, crochet, sawing) to show the various forces that acted on the space of the lake and created this shifting organism. The lake becomes the centre, all the forces governing around it.

THE POOL

The site is surrounded by spaces of suspension such as the pool, the basins of the water treatment plant and the docks. These spaces become interesting in the sense that they isolate the body and suspend it within themselves, exercising control over the suspended object.





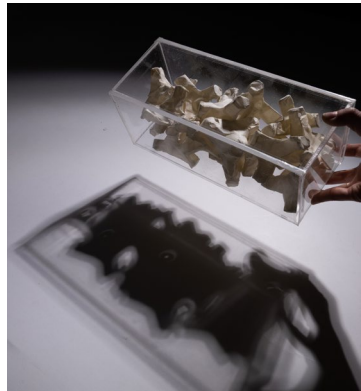
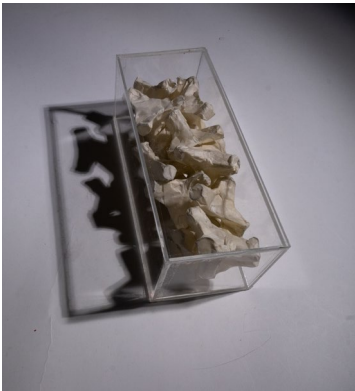
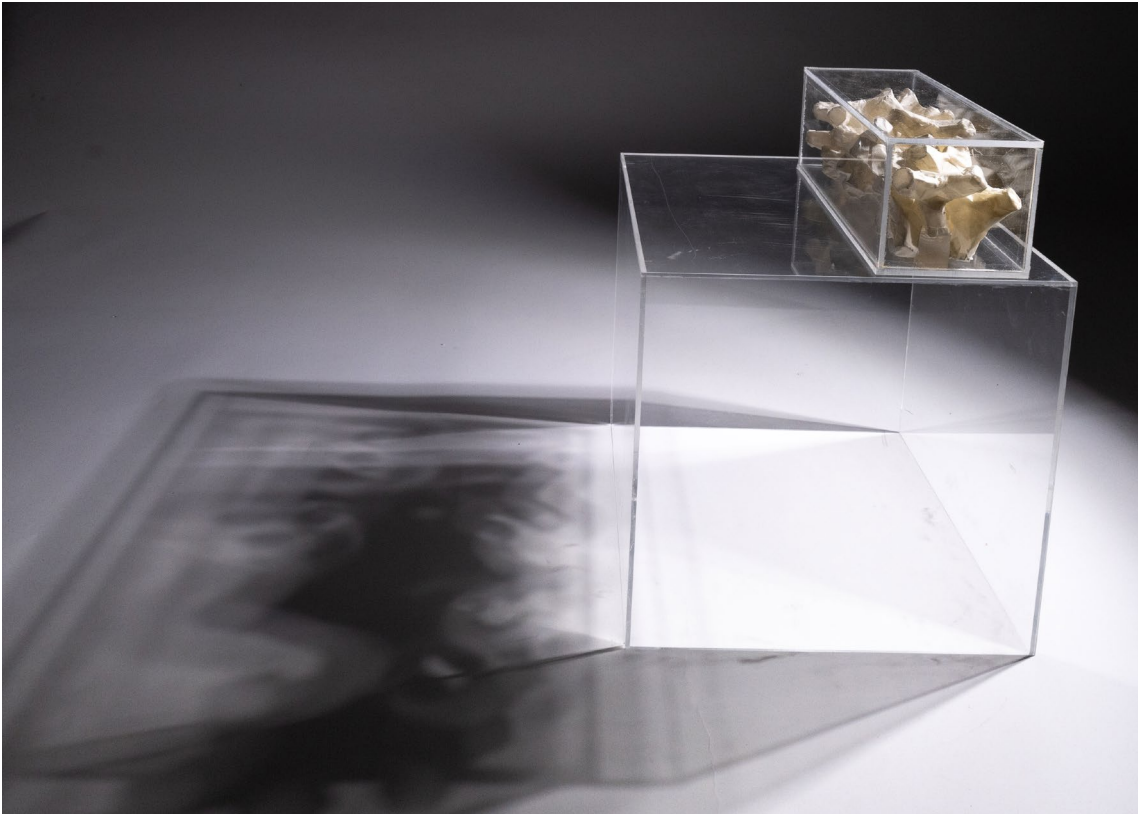
Modi Operandi 1: Site - Spaces of Suspension



Modi Operandi 2: Tetrapod

THE TETRAPOD

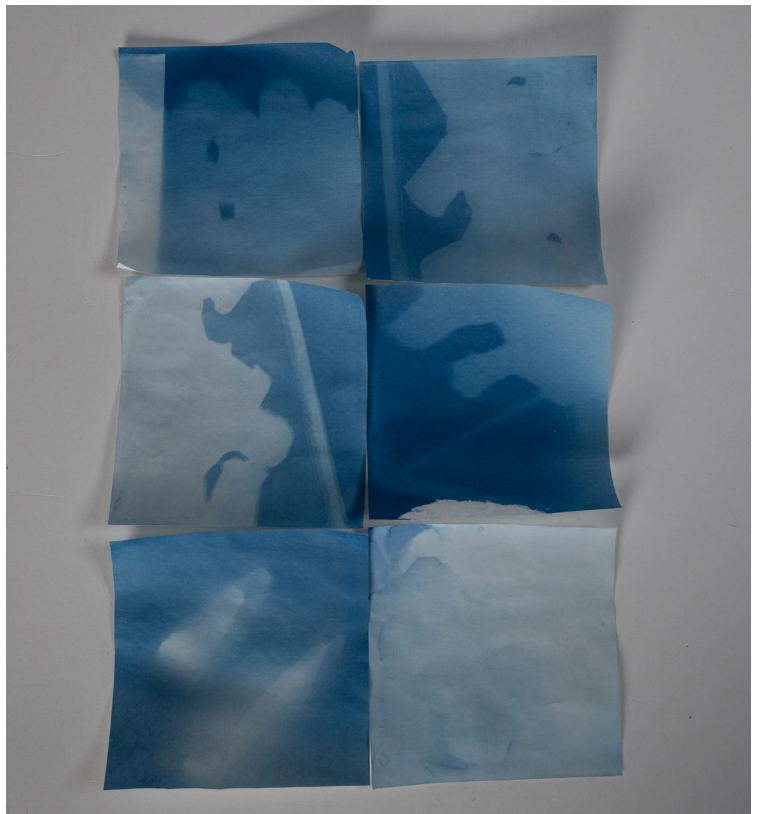
This object becomes an example of assemblage. It is thrown on site and the forces acting upon it put it in place. It displays a reverse order of being put together. During this process of assemblage the spaces between the bodies change and evolve, getting a new character each time.



Modi Operandi 2: Assemblage

*Since the space
is constantly
changing, a fixed,
cased object
would not have
been appropriate.
The leftover
space was studied
with light.*

Cyanotype paper showing leftover spaces





Modi Operandi 3: Program - Space unfolding

The space unfolding describes the process of moving through the proposal. It is a black box kind of object, protected on the outside, begging to be opened. Once you start peeling layer by layer the space gives out a different character, to finally show in the end the most intimate of its sides.

This has been studied by trying to capture the shapes that the body leaves when getting up from a soft surface. The temporary moment when the imprint is visible before the soft surface regains its initial form.

THE IMPRINT

To study the imprint, first the shape of it was sculpted in clay, to freeze the moment, then, using glue and a piece of cloth another layer of the moment was created. Because of its qualities, the cloth didn't copy the initial clay mould perfectly and they became almost the next stage of the action, before the soft surface regains its initial shape.



An intimate moment caught in a model.



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