For A Better World

SUNDURMA
SANAT KÜLTÜR SPOR

**An education, art, culture and sports project
as the meeting point of the local and the global
in our post-modern* world.**

SUNDURMA
ART CULTURE SPORT

Lifelong learning, learning by doing.

**If we accept that some ideas, with a claim to be an exemplary solution for the whole humanity, has been put forward over the ages,
one after the other. And finally with the assumption that the idea of modernism has failed in this claim. In this research,
the terms "post-modern" and "post-modernism" have been used to point out the new nameless era after the modernism,
where it is valid to produce different solutions in each and every different context.*

DESIGN
2011

Today we have decided to settle on Mars and we will establish a new world. Would it make sense to take with us all the books written throughout the ages or all the money in the world? In this sense, according to which should we organize our minds and our affairs? What is civilization? What is its purpose? Where does it come from? Where should it go?

The humankind, with the skills of using hands, speaking, socialization, has become alienated from its own natural reality thanks to the accumulation and transfer of the knowledge over generations. (Işık 2016) Or, with the most optimistic point of view, has reached a life fiction far from its own natural reality. Aiming to advance in science and technology, the human beings have removed technology from being a tool, broke away from the goal of designing a more comfortable and beautiful life in its natural reality, and entered a process that may make the planet uninhabitable. Today, the social life of human beings, which has come to the point of establishing a new life on the other planets, is now converted on a fiction where technology is the goal, and all of its forms of accommodation, subsistence and education are been turned to be organized in this way.

"Nowadays, the development level of countries is measured by their capita per electrical energy consumption." (Karakoç 2011) The "Cities" first begun to be established to live together and cooperate, has now been converted to a settlement style; a form of society, a culture and a lifestyle. (Korkut&Kiper 2016)

When cities are considered as immutable realities (immovable "things") in realistic philosophy, life lived in cities becomes open to examination and innovation as "moving phenomena" that contemporary science deals with. If cities are examined in the historical process, for what purpose they were established and their development, they can be saved from being today's realities and "facts" in realistic philosophy that cannot be changed but can be advanced with joints, and life in cities can be brought to a more livable life movement (fiction) for the purpose of "solidarity", and beyond that, it may be possible to build new cities that offer a completely new life opportunity.

When we look at the historical process; "Around 3500 BC, for the purpose of 'solidarity' people developed what we call 'cities' today. Mesopotamia, India, Egypt and China." Later, "In the 1500s BC with the help of animals such as camels and the advances in trade, commercial cities that produced nothing has began to be established." (Ching, Jarzombek, Prakash 2017)

A trade oriented centralization (urbanization) created a culture of competition.

This culture of competition led to the emergence of social classes over time. In centuries, the domination that these commercial cities and their elected administrators tried to establish over the labor, has turned into an effort to dominate on each other and the trade routes. And today, it has turned into an universal commercial competition. Today, thanks to the strong, educated, and healthy working conditions in some countries over the world, the labor has begun to search for a wider market for its strong and surplus production, and it has attempted to standardize the life in many cities around the world, from household goods to the architectural scale, through advertising and marketing. Replacing the same products with the new ones before they get old, has turned into a lifestyle. "Consumption society" (Bilgin 2011)

The city, which was invented for the solidarity of labor, eventually with the industrial revolution has turned into a "machine" (Le Corbusier 1923) that produces services for this competition. The citizens became the servants of this machine (as a producer and consumer).

Although the modernist thought has failed in the idea of producing a single common solution for the whole world, which made the technology as a goal with the Industrial Revolution, as an heritage discourse from the past, its conformity with the "humanity's dream of salvation" continues to be valid. The Internet, the Artificial Intelligence, the IOT (Internet Of Things) and the Augmented Reality technologies continue to feed this dream. In this mechanized cities, the mechanized dwelling and the mechanized workplace, the man who has become a part of a machine has created a holiday concept and time to live in, determined with some unreal needs and even created a "holiday" industry in line with these needs. And strengthens the consumption society with this holiday culture. Today, in cities, people "work" with a "living one day" dream and continue to serve modernist dreams as a consumption society with their unrealistic needs during their holidays and their retirement times. Although attention was drawn to this trend in the early 1900s, it was predicted that there would be no transformation without encountering it's harmful consequences.

Today, it may be possible for everyone to work not only to earn more money but also to improve themselves. Work can be seen as an opportunity, a way to improve themselves, to maturate Lifelong learning. The workplace can be like a school. The purpose should be people. Then money can once again become a tool and the work done can be a process in which people try to make the most of every moment. One day, people can become the people who do not work only to live, but who live even the time they are working.

In this context, the working environment and conditions can be improved and changed by adopting a more humane arrangement. As stated by scientists who transcend time and space, such as Hegel and Einstein, business life can be transformed into a process that allows the individual to mature, realize themselves, and close the gap between nature and consciousness, beyond material gain.

On the other hand, the admiration and joy that the machine is arousing in the context of rational, scientific knowledge becoming to life and incorporating with our daily activities, it reached up to the declaration of the technology's dominance in architecture and design starting from the 1900s.

"The construction was declared a dictator." (Taut 1938)
The results that would lead people to rootlessness, transience and alienation from their natural reality was not one of the expected results of this technological happiness, which can also be described as the celebration of the rational world. As a matter of fact, by the 2000s, the criticisms of the 1900s came to light and became rational enough to reveal the necessity of seeking a remedy for the situation. Although the technology is seen indispensable today in terms of shrinking the world and bringing us closer to our "universal people" trend as a result, which was predicted even in the Farabi's books in the 900s, the humanist characteristics of this "universal people" and the participation to this common future are among the main elements of a research subject . These elements are two-sided; It seems important both for the continuity of the local cultures and on the other side, the cultural richness of this universal people. If we consider the development and progress of humanity which has lived up to now, as the development and progress of a single human being, it seems possible to talk about the fact that we may now are in a maturation and even a Spirit phase (Hegel). And the urgency of reaching this phase seems to become more evident with the need to produce local solutions to the universal and environmental problems that concern the whole world.

"Global heritage is most certainly a form of global intermixing. Whether that intermixing is to be understood as a form of cultural liberation from the hegemony of the local or as cultural contamination by the hegemony of the global is a question that can only be resolved in each particular situation. In the last decade, architectural educators have been asking for a textbook that looks beyond the Eurocentric approaches of the past. Ironically, recent decades have also seen the rising specter of nationalism, which has become a global phenomenon in its own right as countries seek to establish their credentials in global historical narratives. This new nationalism, though it has played some role in awakening an awareness about local realities, has had, and continues to have, a dampening effect on learning about what lies over the horizon.

The tension between the global and the national is the fundamental paradox of our age." (Ching, Jarzombek, Prakash 2017)
The notion of the "speed", one of the contributions of the technology in our daily life, which is seen as an advantage, making fast production, fast shopping, fast transportation, fast thinking styles attractive as answers and looks offering temporary happiness and solutions for the problems the technology creates itself. And when the science, the creator of the technology, is considered as a method for understanding the life we are living in and understanding the beings, the happiness and joy arising from this understanding seems more continuous even permanent than the transient happiness provided by the technology. In fact, it seems that realizing this point of view, making it a lifestyle can enable people to put their feet on the ground again in terms of commitment to life, making the world our homeland (I.Kant) rooting and continuity. As a rational, virtuous method in accordance with the understanding of our age; instead of an irrational oppositional attitude against the fanaticism of technological salvation which is an heritage from the times of the technological, rational insufficiency and the time of difficulties, again which do never allows us to be satisfied with the time and place we live are living in (whereas the individual can only show progress in changing his or her life in the way he or she wants, day by day, by only accepting the time and the situation he or she is in, is the best of times and a result of his or her own preferences), it seems more meaningful to establish an educational process that will enable everyone to acquire the skills which will enable each one to advance towards our rational world, to create opportunities for individuals to develop themselves ("It is easier to be enlightened all together." I. Kant) until the whole world comes to this point by singular efforts, or as long as one's own life is enough.

Although the aim of education is still to gain skills that will make one to live with one's own effort in daily life, and thus to enable one to become an individual who will contribute to the society and exists in this way, in fact, it is to create an opportunity for the individual to reach an universal self-esteem thanks to the same skills.

"So how will we develop, how will we evolve, how will we become strong, how will we become advanced? How will we take all the science in the world? But at the same time, how will we continue to be ourselves? ... How will we give away the things that belongs to our own past, our own culture, while giving away the things that will be of value to all of humanity? This is not an easy task ... But this is the task of our generation. And probably this will be the task of all future generations in this part of the world." (Amin Maalouf 2020)

In this context, at the point where global city life and traditional, local rural life, the global and the national meet, the connection point that transforms the traditional rural into a consumer society can be transformed into an opportunity for the local to meet universal cultures in order to find and extract the universal of humanely elements in their own culture, and also into an opportunity for the rural and traditional to be strengthened, to sustain their existence and to contribute to the universal.

At this point, the differences that stand out become evident in the way that the space is used, the production and the life habits;

In the urban life, the spaces that are mechanized, closed to the outside and in search of comfort inside, are open to the outside or semi-closed in rural areas originating from a work-oriented lifestyle. In rural areas, using closed spaces during the day is not preferred and it is preferred to keep them in a minimum. Again, unlike in the cities, since working is also living, the concept of vacation can be ignored. Even individuals and families that are not involved in agricultural production prefer to grow their own foods such as fruits and vegetables within their own means and turn them into foods that they can consume throughout the winter, such as pickles and tomato paste.Socialization, which is experienced in urban culture as evaluating the time left over from the work within the weekends and with the spaces and services provided by tradesmen, is again realized in rural areas on special days and occasions such as individual sharing, visiting and weddings, associations and holiday celebrations.

Bringing together these differences in life, which we define as culture, at a meeting point where they can strengthen each other, gains importance not only as a strengthening of tradition, but also as a rise in global human values and a direction towards a more livable world, and at the same time, it also emerges as a need in terms of creating awareness and producing solutions to our universal problems in the traditional rural area;

Today, in the whole world, there are many lifestyles and habits that have become social realities in our traditional rural areas, due to the problem of 'distancing from human values' created by technology. In addition, for the environmental problems of our world that we owe to future generations, our need to create awareness in rural areas on issues such as energy consumption, carbon footprint, water consumption, protection of our forests and trees, nature, environmental cleaning and recycling of our garbage, and even to make changes in our life habits, is becoming more and more apparent. Although our people in rural areas are aware of the value of nature and benefit from all its opportunities, they are far from the necessary awareness and protective approach due to the increase in the world population. At the same time, although they are in a healthier environment compared to urban life, they are also deprived of the awareness arising from the developments and advancements in health. Ultimately, it is our human duty to produce solutions that enable awareness and taking steps towards the future on all these issues.

An application sample design was made based on the idea: The store in question is on a transit road, on a very busy traffic due to its proximity to the main road and its location in a residential area, and has a mountain view covered with forests. This place, , where educated young people work, which brings the universal consumption culture to the traditional countryside, is closed to the outside, has a standard design, and tries to meet the needs of both the local and the 'holiday-makers' who are in the region periodically, who have city culture and life habits, in a wide range from freshfood to white goods. It is a priority among the employment opportunities preferred by the educated population in the local.
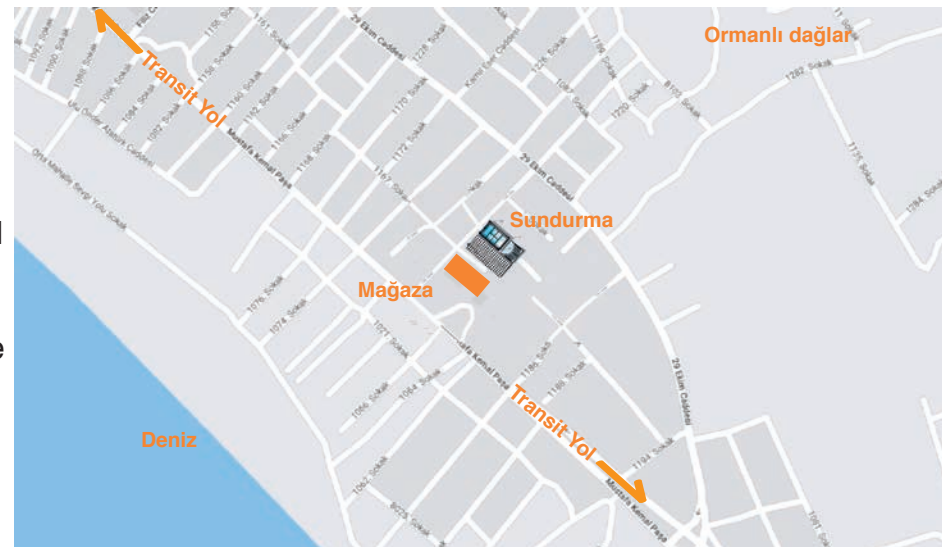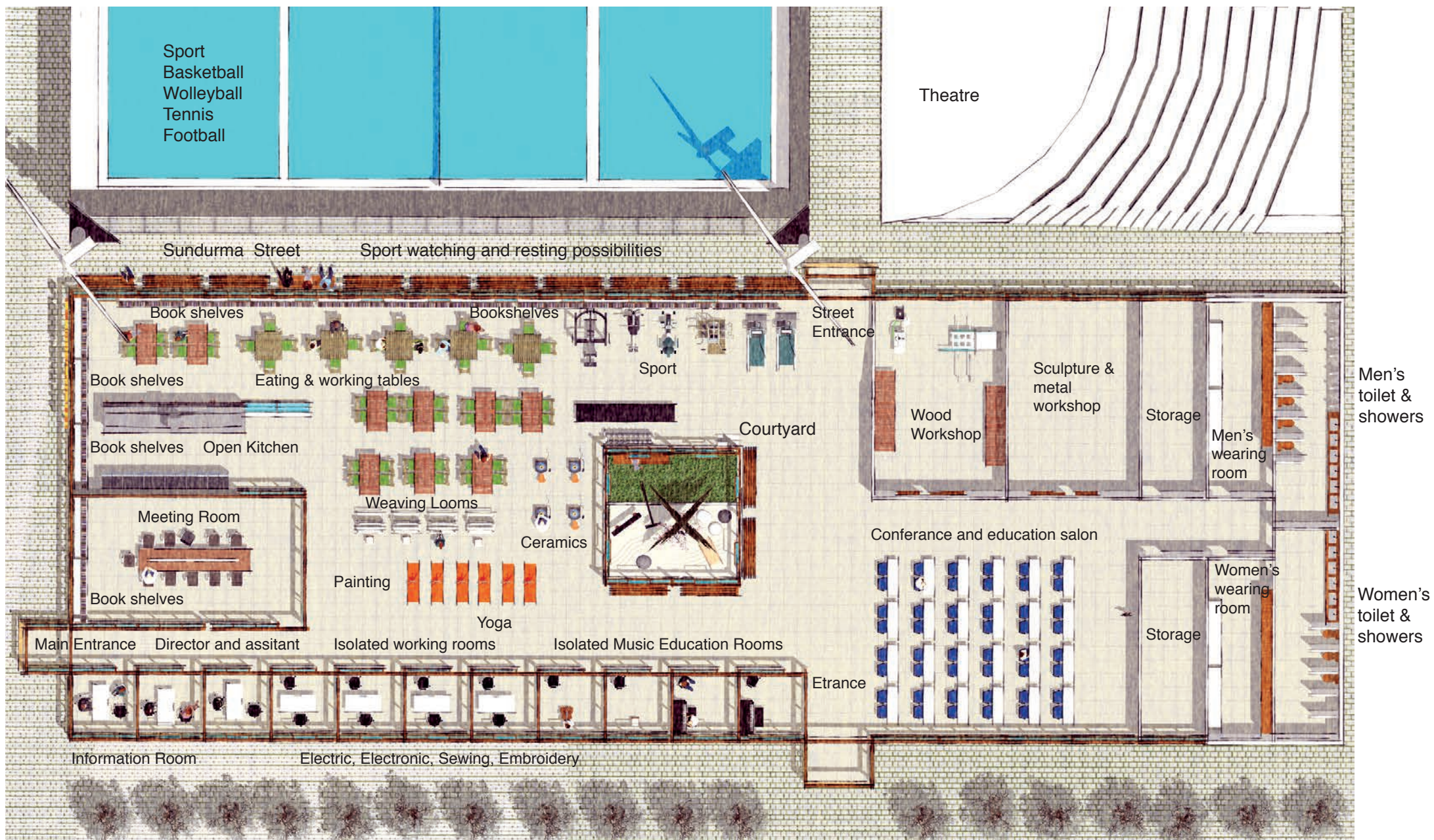
Although its institutional reliability and working conditions are attractive for educated young people in the local area, it is like a machine isolated from the local area and closed to the outside world with its standardized architecture throughout the country. It cannot benefit from the opportunities and features of traditional rural life that are preferred as a working environment and are in line with human nature, and unfortunately, it develops our educated young people only through the concept of consumption in the universal culture, turning working life into a way of economic earning.

The idea of education is to add an education and sports school to the store. This additional facility can be summarized as both turning the work life of the store employee into an education process, thus continuing to improve themselves, and providing the local public with a conscious education opportunity.

In this way, the store employee will have the opportunity for a lifelong education, and will be able to socialize with all other local people, participate in sports activities that will benefit their health, and have a healthier social life with the art and culture education and activities provided. Healthier individuals, both physically and socially, mean more successful individuals and society in every respect.

On the other hand, in this environment, it will be possible to raise awareness with the local people about many elements of local culture that are meaningful and valuable on a global scale. This can also be a remedy for cultural erosion.

Sport
Basketball
Wolleyball
Tennis
Football

Theatre

Sundurma Street

Sport watching and resting possibilities

Book shelves

Bookshelves

Street Entrance

Sculpture & metal workshop

Men's toilet & showers

Book shelves

Eating & working tables

Sport

Wood Workshop

Storage

Men's wearing room

Book shelves

Open Kitchen

Courtyard

Weaving Looms

Conference and education salon

Meeting Room

Ceramics

Painting

Book shelves

Women's wearing room

Yoga

Storage

Women's toilet & showers

Main Entrance

Director and assitant

Isolated working rooms

Isolated Music Education Rooms

Etrance

Information Room

Electric, Electronic, Sewing, Embroidery

Except for silence or other special requirements, it has been preferred that all sports, culture, art education and activities are carried out together in the same venue as much as possible, as it is both encouraging as an example and socially inclusive and integrative.
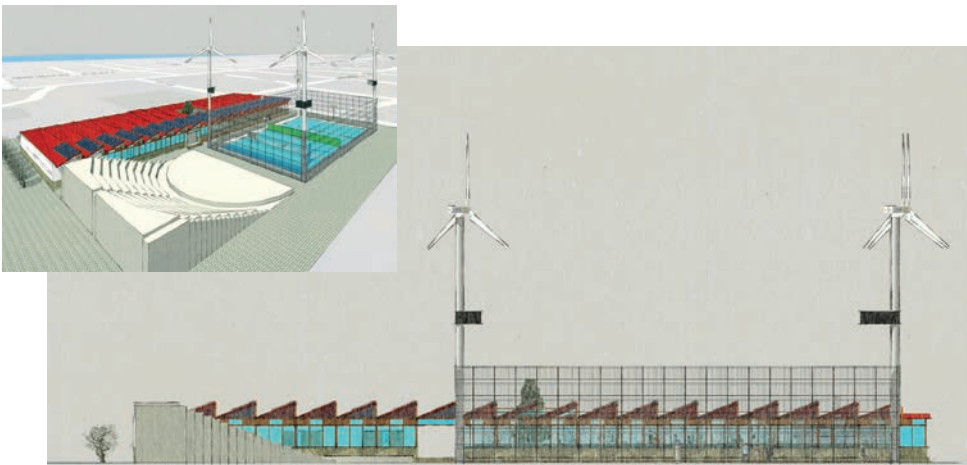
Eastern Facade

Since the Eastern Facade faces the mountains with a view of the forest,
it was thought that almost all training would face this direction.
On this facade, as a stage before the refreshing forest view,
we see the sports field and the theater.
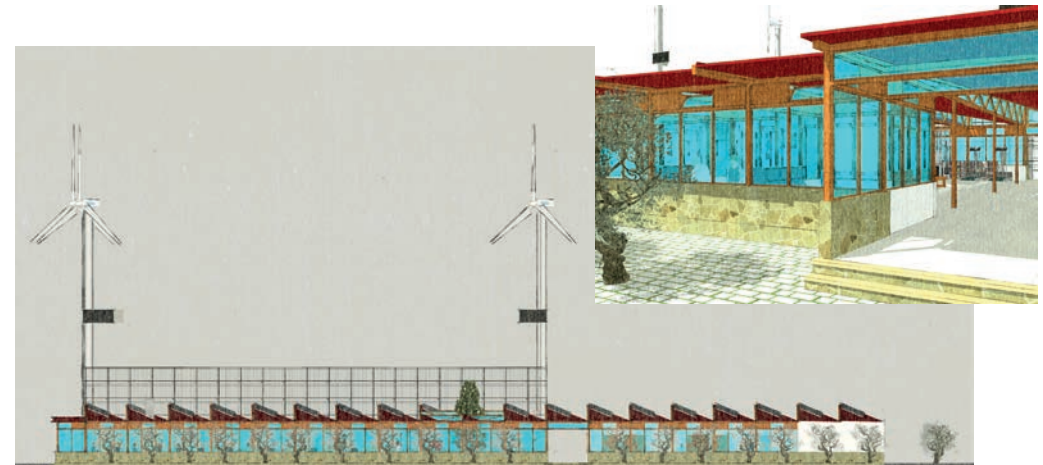
Western Facade

Although the west facade is adjacent to the store and does not have a view,
it is completely glass like the other east and north facades, and as a psychological
result of the life in nature in the region, closed spaces are not preferred in
the winter months in order to benefit from sunlight, thus creating a sense of open space.

Southern Facade

The southern facade is preferably closed to use, in the areas that is generally
exposed to hot climates. The rear wall of the toilets and theatre turrets faces
this blind facade.
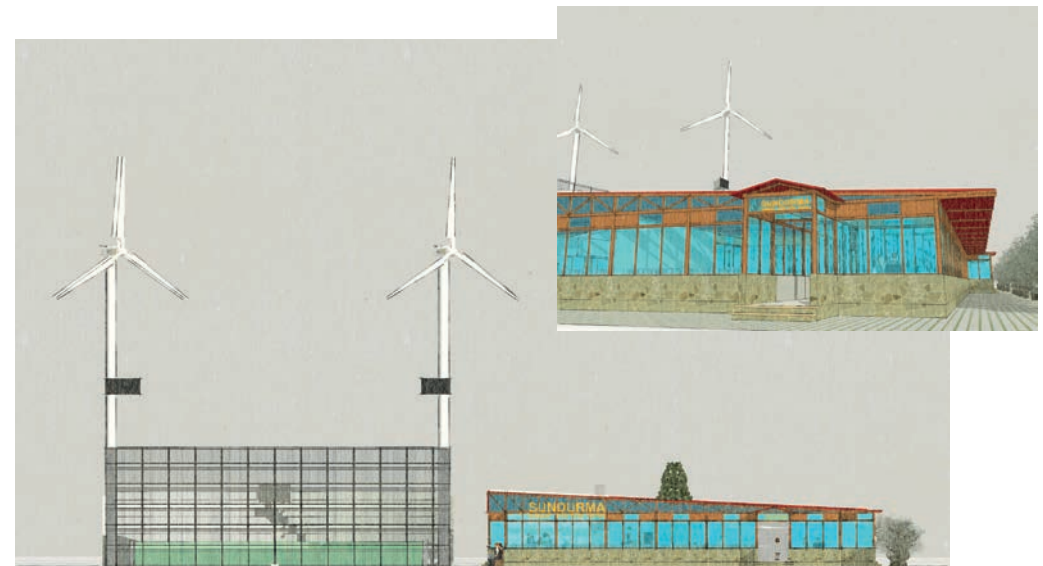
Northern Facade

The north, entrance facade from the busy traffic, both as the first entrance and the
entrance of the local people, and between the education building and the sports +
theater departments, it is likely to be a lively place. It is also the entrance to the inner
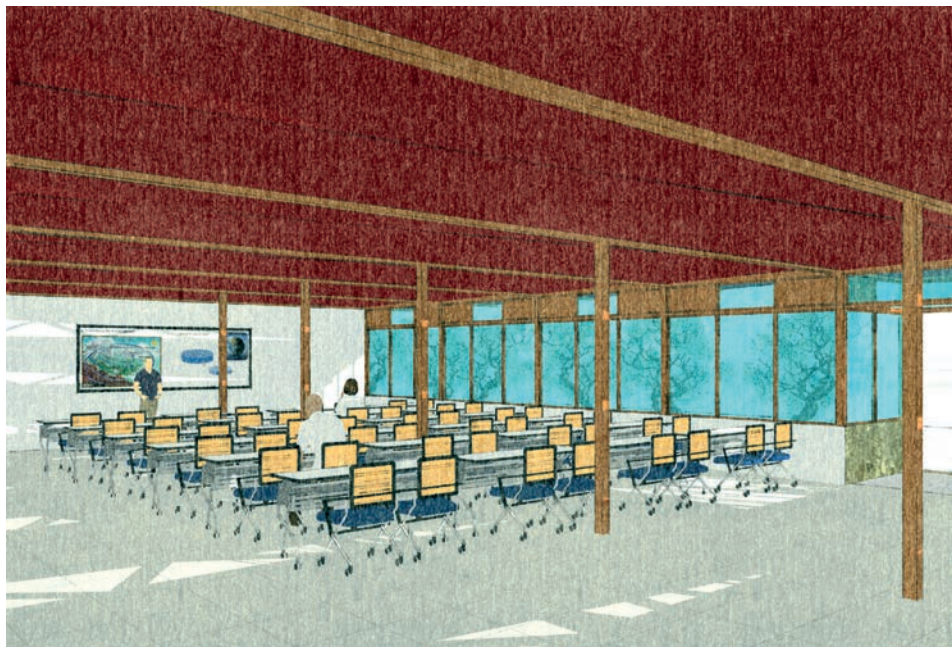courtyard of Sundurma Street. It is among the probabilities to be a preferred social place.

Open kitchen for cooking and other trainings that can be held a kitchen. Also, an environment where individuals can cook for themselves and their friends. At the same time, the store can offer products that will meet the constant need for food and beverages.

The tables extending from the kitchen to the living room can be used for both dining and working.

The library is filled from end to end with books chosen to provide an introduction to all cultures, both our own and those of the world, on subjects such as philosophy, science and literature.

One way to find and uncover the universal values in our own culture that concern all of humanity, to embrace these values and to present and share them as a contribution to humanity is to read books that have content in this sense.


Open Kitchen

Another, in the corner open to the large hall, is a training hall where both corporate and public, invited trainers and online training are possible.

In this training hall, the resource and communication opportunities of the internet can be used for training at the level needed locally.

Again, in this section, although it is insulated with double glass, a spacious design that gives the feeling of an open space.

Conference and study room

Designed to benefit from sunlight throughout the day, the roof panels can also be adjusted in terms of both the angle of view of the sun and the slope to accommodate solar panels. Olive trees to be planted all around and, if there is space, other fruit and vegetable cultivation can be used for education, for kitchen use and as a local source of income. Taking this sample design as a principle, each of the single-type stores can be customized according to its locality. In addition to this customization, the store can also initiate a sample application in terms of evaluating locally produced products, and in addition to locally produced fresh fruit and vegetables, canned olives, tarhana and even carpets, rugs, ceramics and other usable items can be evaluated. It can play a role in bringing works of art to the masses.
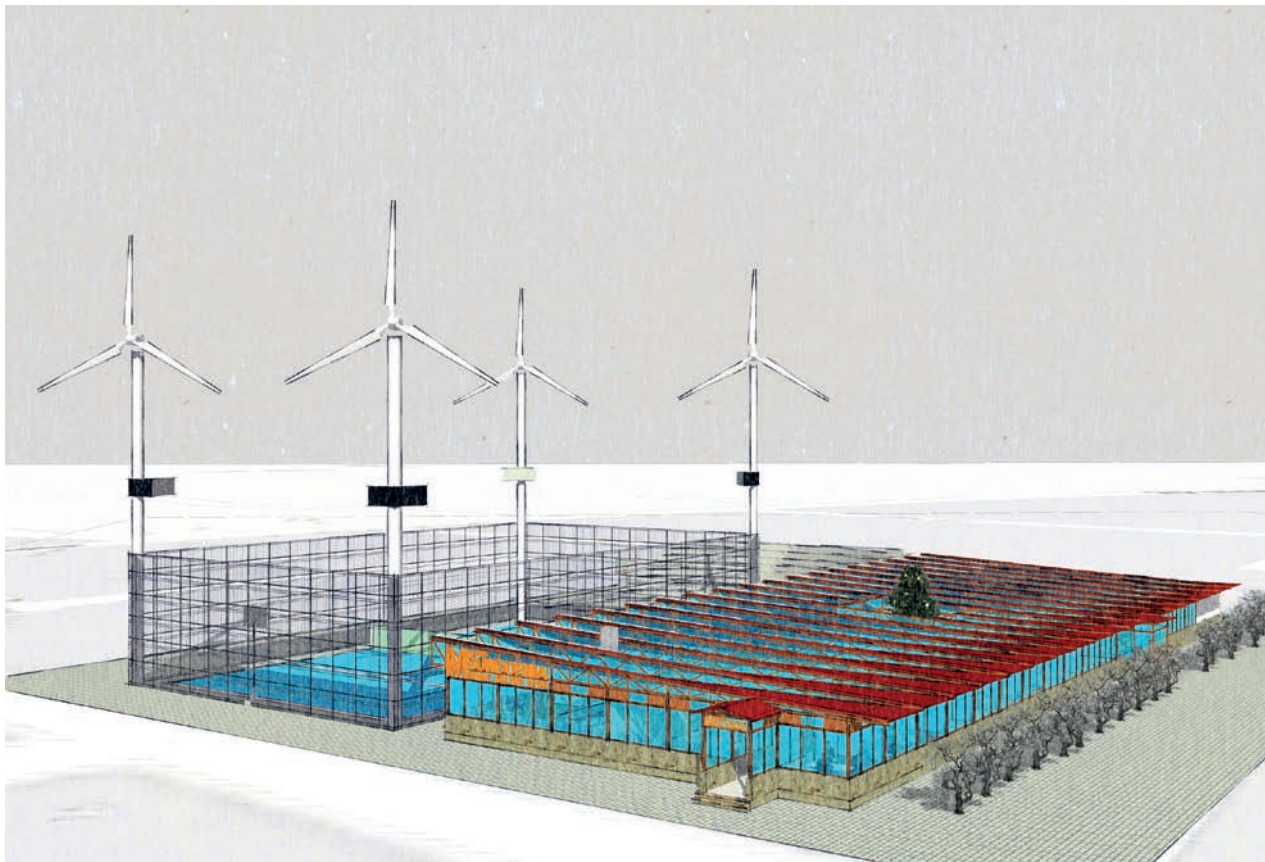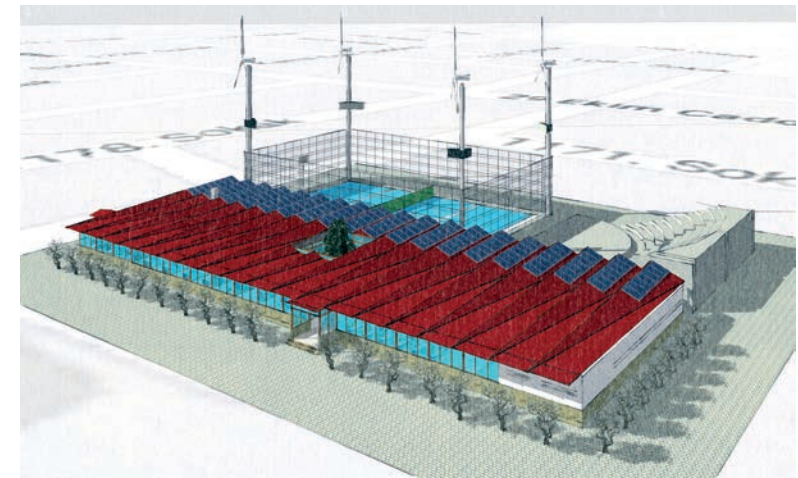

Ultimately, by establishing such a system, the store can benefit more economically from local opportunities, and by making significant contributions to the local area, it can also create the opportunity to take a big step in terms of contributing to universal social awareness.

Indoor; people doing yoga, people working on rugs and fabric looms, and ceramic workers are seen together.

An inside view of Sundurma Street, which is expected to be popular as a social space. A common corner where indoor work areas, carpentry and metal workshops, theater and sports fields can see each other.

The inner courtyard includes a magnolia tree that will add scent to the space, and a Zen garden that symbolizes peace and tranquility, allowing the daylight to enter inside, allowing the indoor space to reconnect with the light and nature that were taken away from as soon as you entered from the door. A small pool can be added with freshwater fish swimming in it.
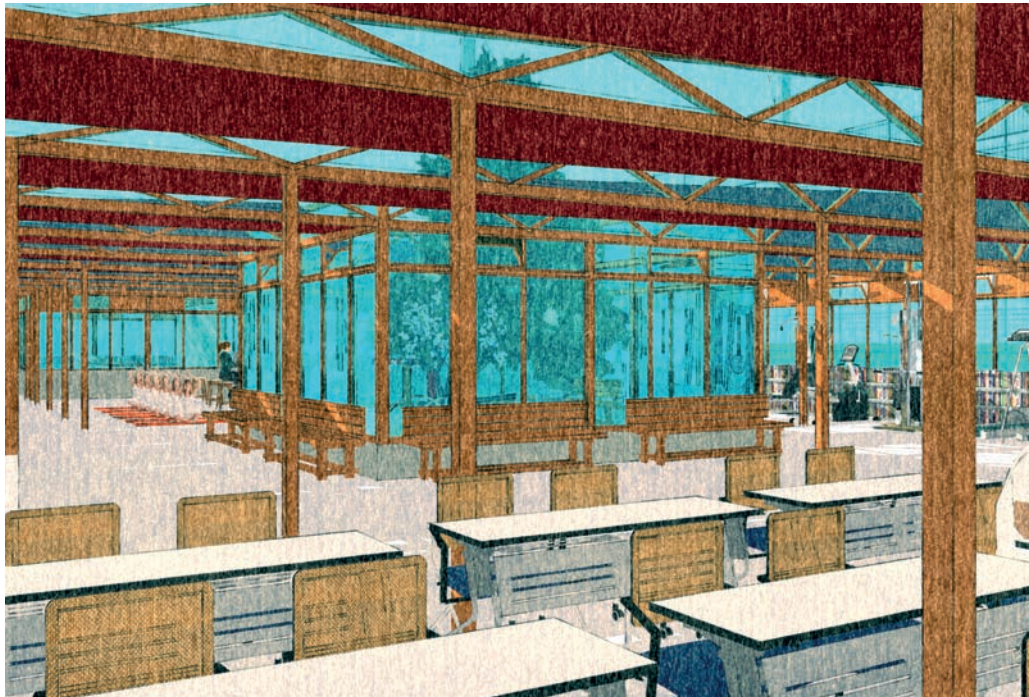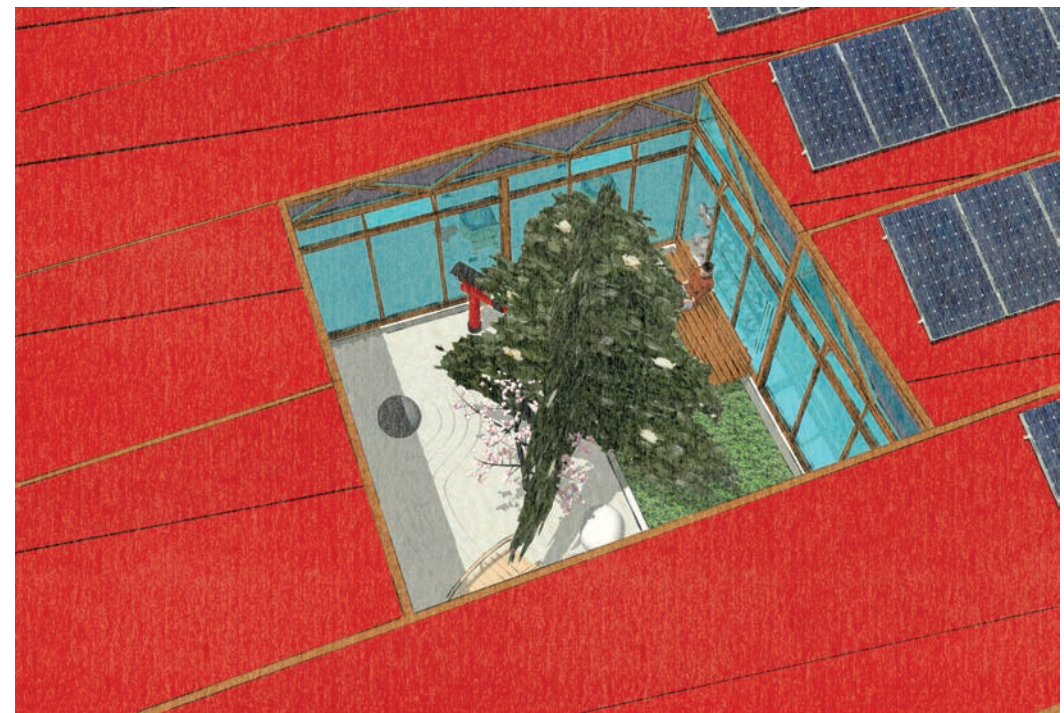
View of the inner courtyard and roof panels from the classroom. The north-facing breaks in the roof panels were designed to provide the opportunity to benefit from sunlight throughout the day, indirectly from the north.

In this presentation, drawings were made without scale, without much technical detail, in terms of idea. In addition, many necessary details such as water purification systems, energy recovery systems from garbage and recycling, and rainwater collection for irrigation should be considered while working on the idea in detail, and such a project should not be deprived of sustainability details, which have become a necessity in today's environmental pollution, carbon footprint, and energy issues. In addition to the self-sufficiency of these spaces and the re-evaluation of their waste within themselves, it is also important to benefit from local resources in terms of the materials to be used in the construction of the building, in terms of carbon emissions in the production of the space and mastering other environmental issues.

In this presentation, a research titled "Architecture Despite the Stream" on Architecture and Design education was used.
The detailed research text can be accessed at https://metu.academia.edu/OguzCoskun.

Sources used in this presentation and which you will also find in the research text:

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Internet links to sources are available in the research text..

Wİth my respects,
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