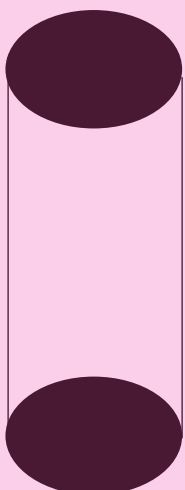
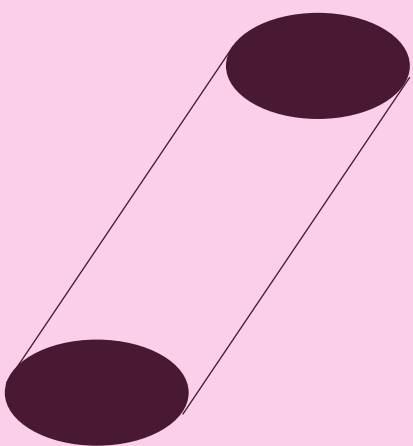
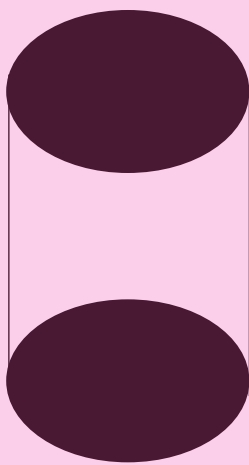
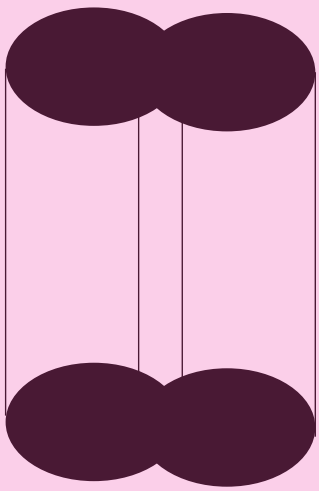
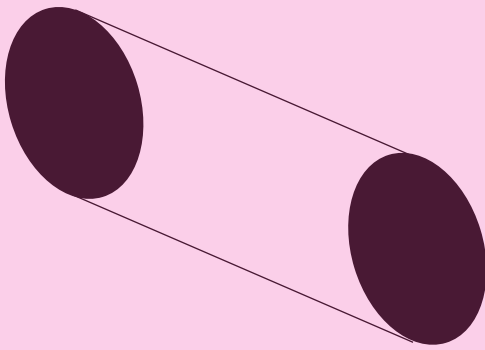


A series of silent objects

A Pilgrimage Path along Vltava River



Atoosa Ghanaei
Academic Year 2017-2018
Studio Wertig/Neuhausl

Forword

How do you find balance, when you are born into extremes? Extremes of ideas, extremes of characters and extremes of actions. When the simplest things in life can cause scandals and force corrections, there is no time to reflect on things that create inner conflicts. Reflection is the simplest and most effective way of personal improvements, yet in order to reflect, we need fundamental tools to do so. luckily, generations of great thinkers have left us their wisdom to contemplate and find balance. If these tools are available to us, then we are able to choose what kind of philosophy we resonate with the most. Living in ignorance is not an individual problem but a problem of a society.

Our iphones and netflix subscriptions are externalities of how we choose to distract ourselves from what is occurring within us. The current pop culture, does not have the depth and wisdom that it once had a century ago, architects and artist were not only hired to build and exhibit to high society. I have to note, this is not a nostalgic statement, but the truth of how the pace of our lives has turned our values upside down. A healthy society needs to be reminded of good values and good manners. In a secular society arts and culture are advocates of those qualities. Yet art, still is a confusing and sort of an intellectual property. Most of us don't really understand what art is for.

The importance of beauty is critical for an urban development. Prague, a city rich with masterpieces, yet what is being accumulated as contemporary, rarely reflects beauty. Beauty allows the sublime to emerge. All healthy, prosperous societies place beauty at the highest level of importance. When we are exposed to beautiful objects, their qualities inspires us to be the best version of ourselves. In a way, objects and images have an ability to affect our behaviour.

Throughout history, religions have used the power of beauty consistently. Charles bridge has been erected not only to link Old Town to Mala Strana. The entrance points, the figurative sculptures, placed at every step of the bridge- the materials used, all have been combined to evoke sublime beauty.

To have faith or not is not always a choice, but choosing what and who to have faith in can be one. Believing in God by no means is to be superstitious or primitive, it has to do with accepting our shortcoming, something that is rarely accepted in a society run by capitalism. Failure is defined incorrectly in our age and people who fail to align themselves with the capitalistic standards become outcasts. Religion and faith however, embraces people from all walks of life. Religious organizations, do not exempt and discriminate, hence they allow members to share tasks without vanity.

Holesovice, has had a brief history since its establishment as being part of the City of Prague. The streets of Holesovice, rarely speak of any sort of beauty or divinity, but rather of a past filled with industrial exploitations. Ironically, their corpses are more beautiful than what they might have been a century ago. Their death can teach us the briefness of life and how none of us has much time to live on this planet.



Holesovice Harbor- November 2017

Travels



Milan, Italy 2017- Basilica of San Lorenzo Maggiore



Verona, Italy 2017- Verona Cathedral



Milan, Italy 2017- Basilica of San Lorenzo Maggiore



Verona, Italy 2017- View of Verona



Milan, Italy 2017- A park in Milan



Verona, Italy 2017- Verona Cathedral



Tehran, Iran- 2016
Tehran Bazaar



Throughout year 2017, I had the time and space to travel with intent around the world. I travelled through Iran, America and Europe all in a scope of a few months. While in Italy I saw numerous Roman churches and chapels, whether they were in the heart of the city or placed on a hilltop I was amazed by their presence. In Iran comparably, being a religious country mosques can be seen at every corner.

Some beautifully designed and adorned, hidden in corners of the city. For me, these spaces represent not only as a house of their addressed religions, they also act as the cities historical values. Their presence is always acknowledged and respected. Sacred buildings, modern or historical, represent the subconscious mind of the people, due to its long history in these nations. The values and beliefs, become repetitive symbolic gesture throughout the city.



I picked up “art as therapy” after a tour of the extraordinary arts in the getty museum in Los Angeles. De botton explains the value of art and design through the deepest roots of human existence. He allows the viewer to follow their heart without fear and experience art through their own perspective, free from any preconception.

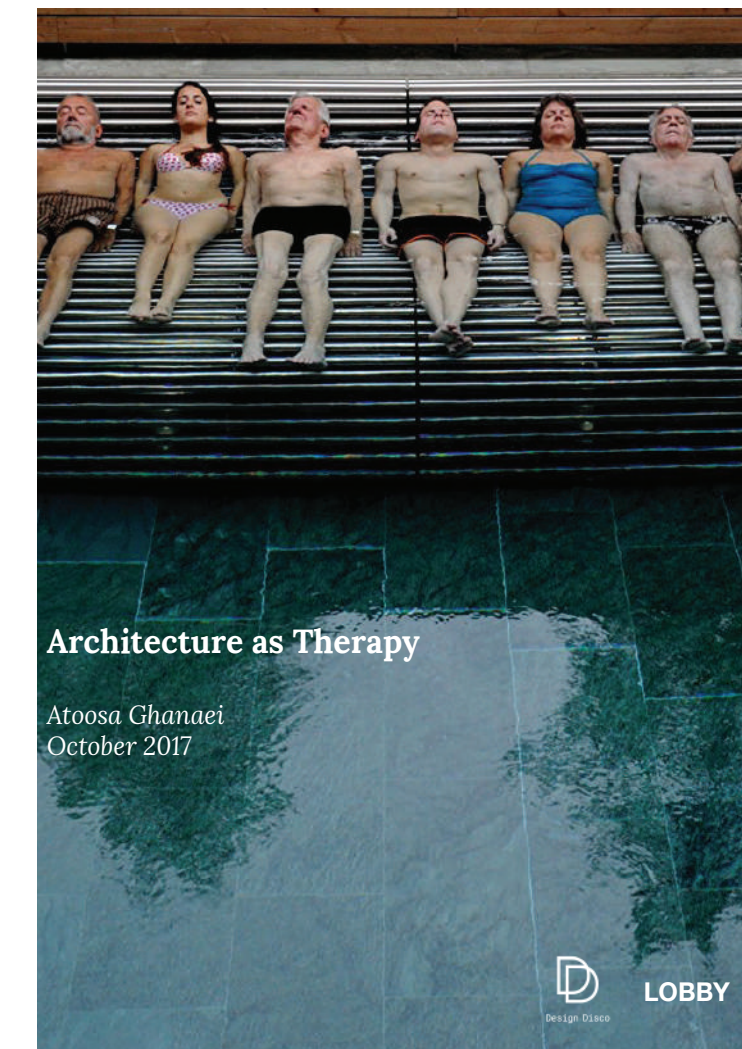
He explains the importance of design, how it affects us emotionally and what a particular form of design might utter if they could speak. Their attributes and their aesthetics is not only important, but also because we are constantly exposed to them, this repetition conceives those particular attributes in our psyche.

Although I have always been a visual person, I had never felt comfortable enough to express my own abilities in visual, feeling as though, my intuitions are not intellectual or sufficient enough. I don't know enough about art to be able to engage and reflect on it. But through this book, I found the freedom to express my emotions through various mediums I'd like to use. Either through typography, concept design or writing.

While living in Prague for five years, I am guilty of

turning into a atheist who finds God and spirituality naive. But I had no basis for my beliefs, I didn't know why i shouldn't believe or why I should. Though now, I have been able to find meaning in the order of life thus becoming more spiritual than ever before. My discovery about my place in this world which brief and quite insignificant. This allows me to deal with daily life in more calm way, something I had always struggled to be. Once you realize that time and space are free flowing and nothing stands still, you start to care less about what is the consensus and more focus on discovering the truth.

Spirituality, for me is crucial way to feed my mind with serenity when faced with puzzles and mysteries in life that sometimes made me disappointed or saddened. With this project if I can allow one person, who also felt lost and mystified by their life events, I have done my job well.



A good architect, a good architecture? A design or a designer whose design allows users to not only use the designs but also feel good afterwards. Thus good design needs simple strategies to keep the users dignity intact, and have good intentions.

Nature by far is the best designer. We as humans tend to think we are the most intelligent creatures on the planet or the universe and the rest of the elements of life just happen by nature. Our egos have taken over our understanding of how nature functions.

Taking in consideration that all natural elements have intelligence and conscious, we learn patterns in nature are simple yet vital way of how nature keep repeating itself while going through a slow natural selection. Making new while reforming old. While in the past, humans were so humble towards nature; the buildings, the cities and the objects made by humans were hardly against the natural settings thus they joined the pattern. The villages in Bam, Iran or the ? none of which disrespect the environment for their existence.

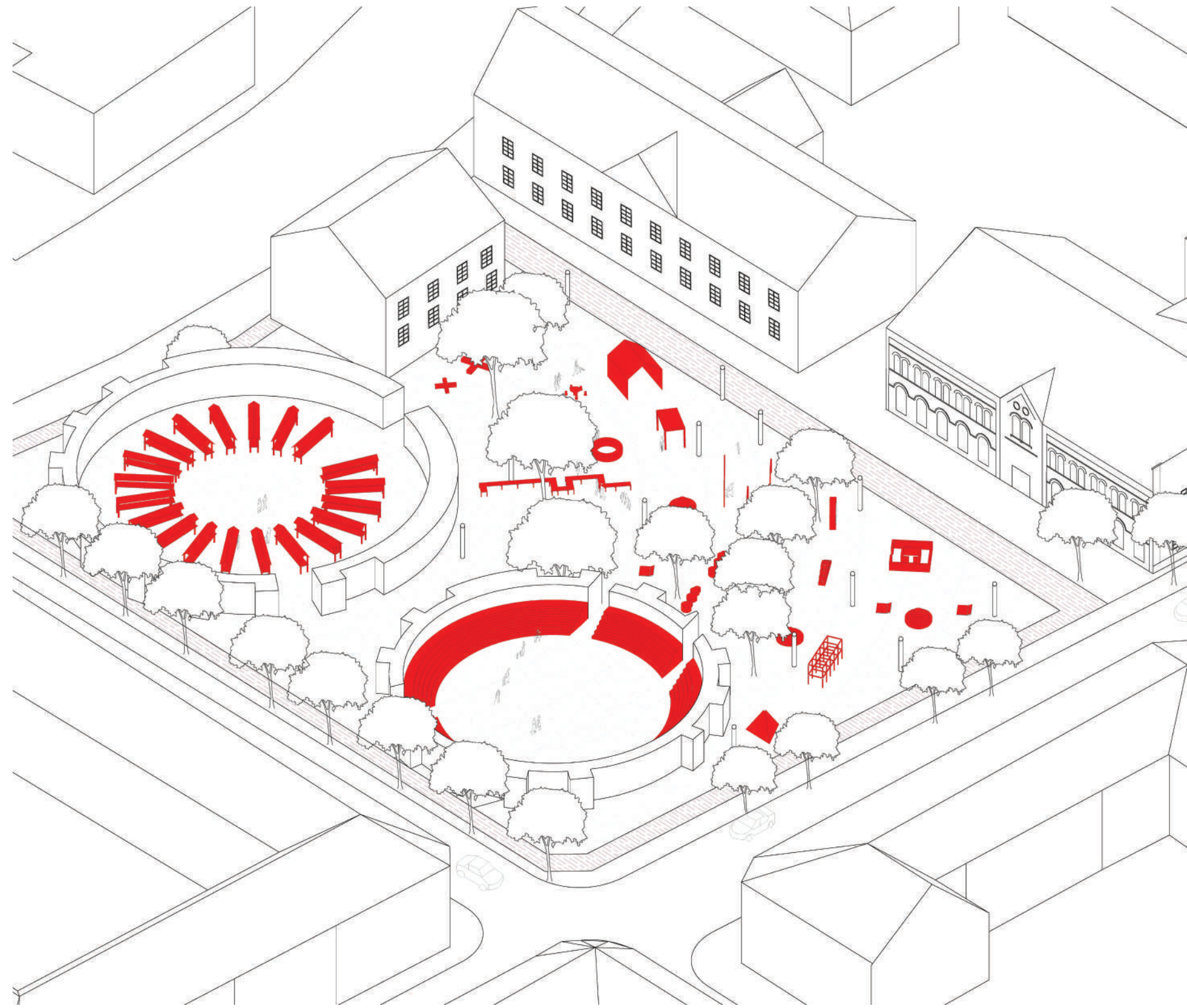
But we have grown angry at nature. We design by the rule that goes, nature should not be in our way.

then what happens to architecture which always is inevitable is exclusivity. Architecture that accepts a few.

What we need to admit is that the social ladder we have at the modern age is not functioning for the netter of humans, it is not only creating problems and injustice, it also destroying the cycle of life.

The goal should be bringing dignity and respect back to our mindset when we are thinking globally. We ought to think we are all equal to each other. Nature should aid us to live better lives so instead of leaving it out of the equation and not belWwieving in its impact we shall create a physical world where we are in line with the environment.

Ofcourse, a decade of bad culture does not disappear in one night. Bad behavior, bad habits and wrong doings can be corrected when we decide not to repeat them. Then slowly let room for decisions that might not be the norm but their

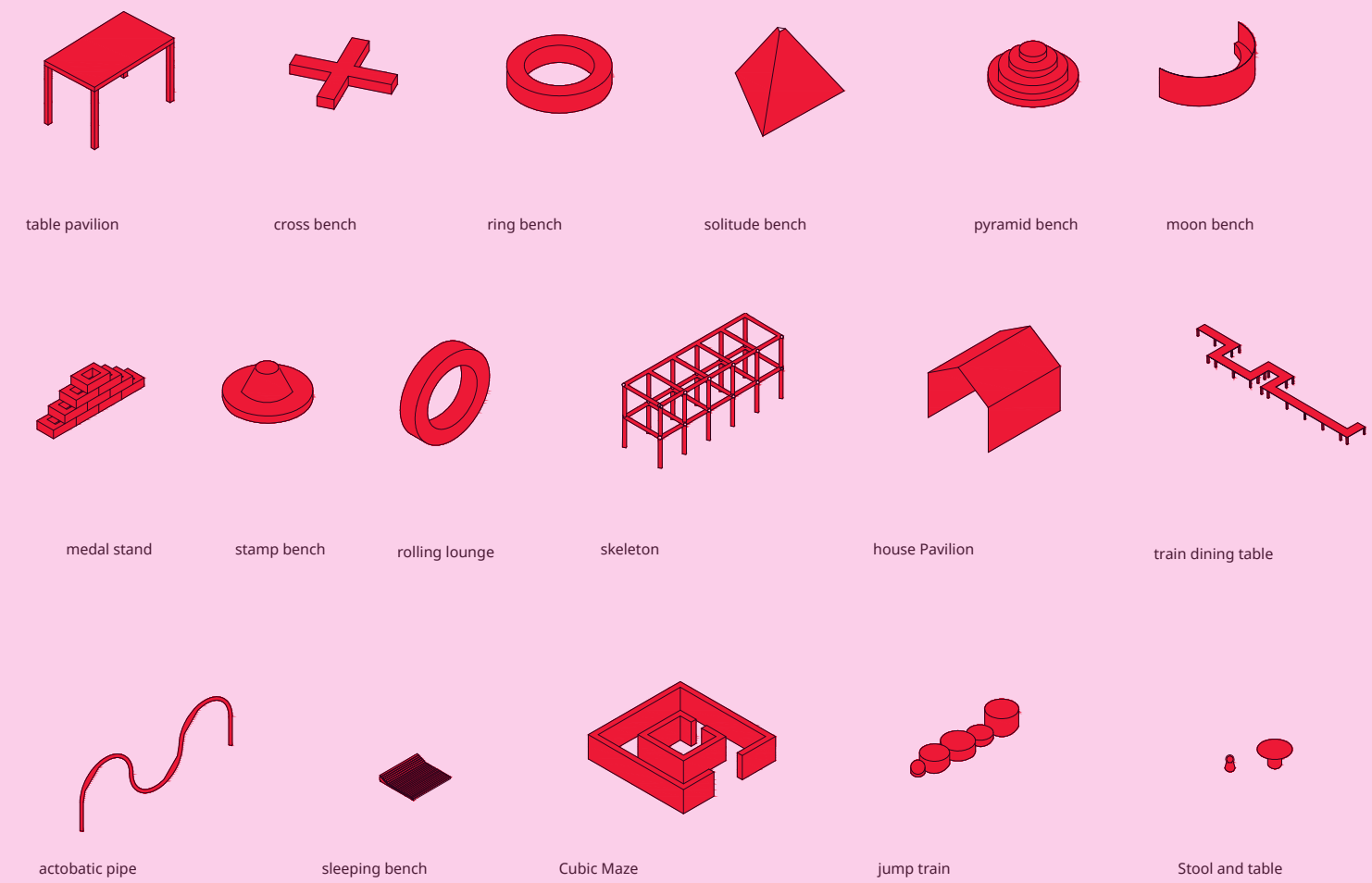


My first step towards the design was laying the pattern on the ground, which enabled me to divide the field into smaller parts, the pattern is not a simple grid but it is concentric circles with their centre starting from the lower tank in the market, making the Market the heart of the field and where people are led to end up, eventually the pattern became the emblem of the space. I chose to unify the pattern and use one single Material for the whole field.

A coarse rusty sand that is hard enough, not to be scattered and blown in the wind and soft enough to prevent injuries in small kids falling down on the ground. The Existing wall which encloses the site, is to be demolished opening the space to street level. There are interactive, primitive formed objects, distributed through the empty field. Their form follows

their function, whether it is to play with, to sit on or to be used gatherings. Although they have symbolic qualities, they are to be understood by their users. Some objects to be built from concrete, and some others from metal and wood, depending on their shape and function.

The tanks also doesn't have a concrete program; they are to be renovated in order to accommodate various events. Flee-markets, public gatherings, etc. below the site, there are allotments for the locals; therefore it was appropriate to use the lower tank as a markets place to sell local produce. The upper tank however is more defined by adding the steps to the inner periphery, shaping it into an amphitheatre. To accommodate festivals, concerts various performances, installations.



Prague's Religious footprint



Czech Spirituality as an inspiration

Rotunda



Rotunda of the Holy Cross - 12th Century
Old Town Prague



St. Martin's Rotunda - 11th Century
Vysehrad



Rotunda of Saint Catherine - 10th century
Znojmo



Rotunda of St. George - 12th century
Říp-Usti Region

These round shaped chapels are widespread in Central Europe. They are inspired by the Pantheon in Rome. Although they vary in size the average is between 6-9 m in diameter. There are 5 rotundas in Prague, in the Romanesque style of 11 and 12th century.

Hilltop Chapels



Kostel sv. Filipa a Jakuba - 18th Century
Prague 5 - Zlichov



Church of St. John and Paul - 13th Century
Krtěň



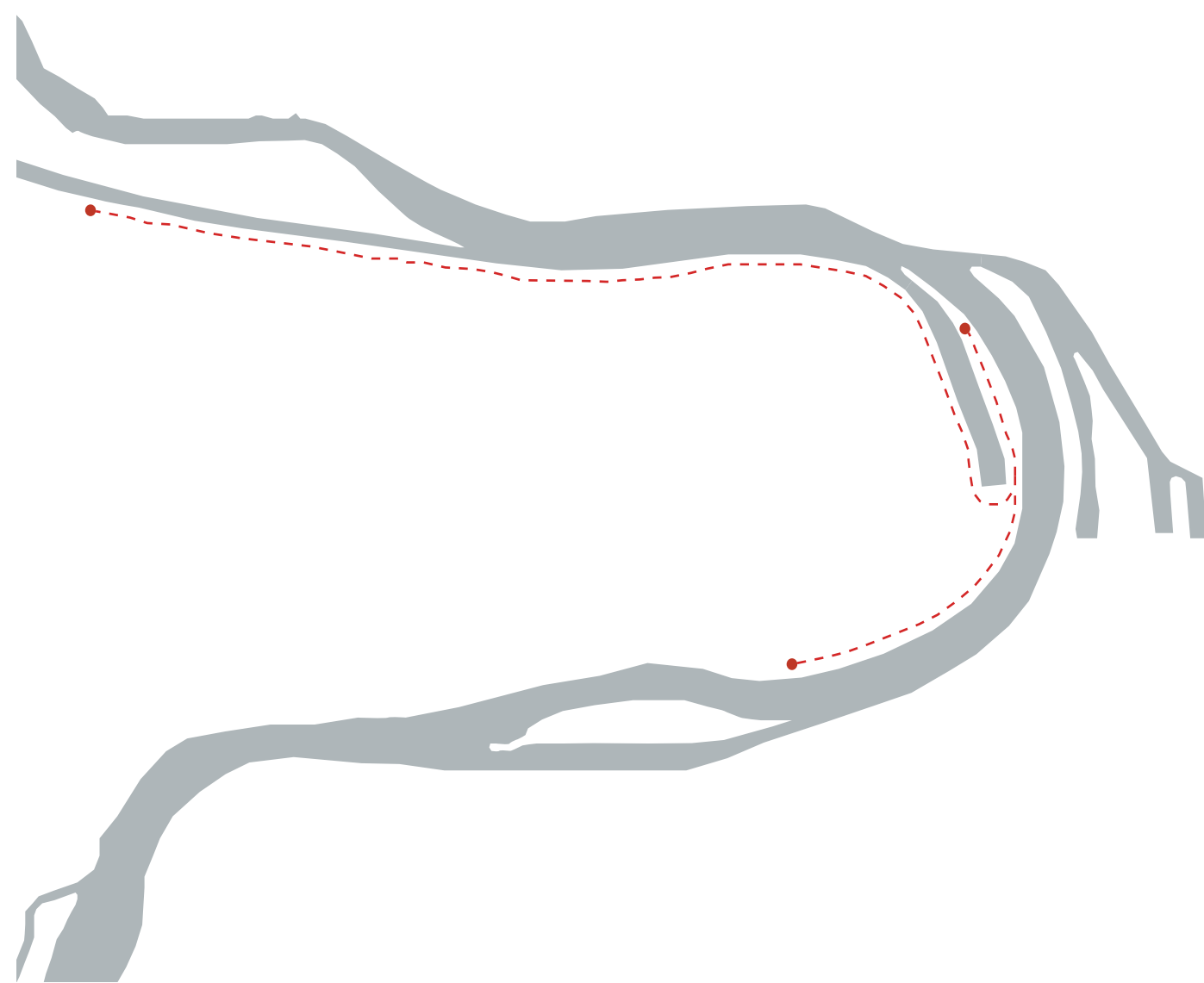
Kostel sv. Jana Nepomuckého - 18th Century
Chuchle, Prague 5



Church of St. Matthew - 15th Century
Dejvice-Prague 6

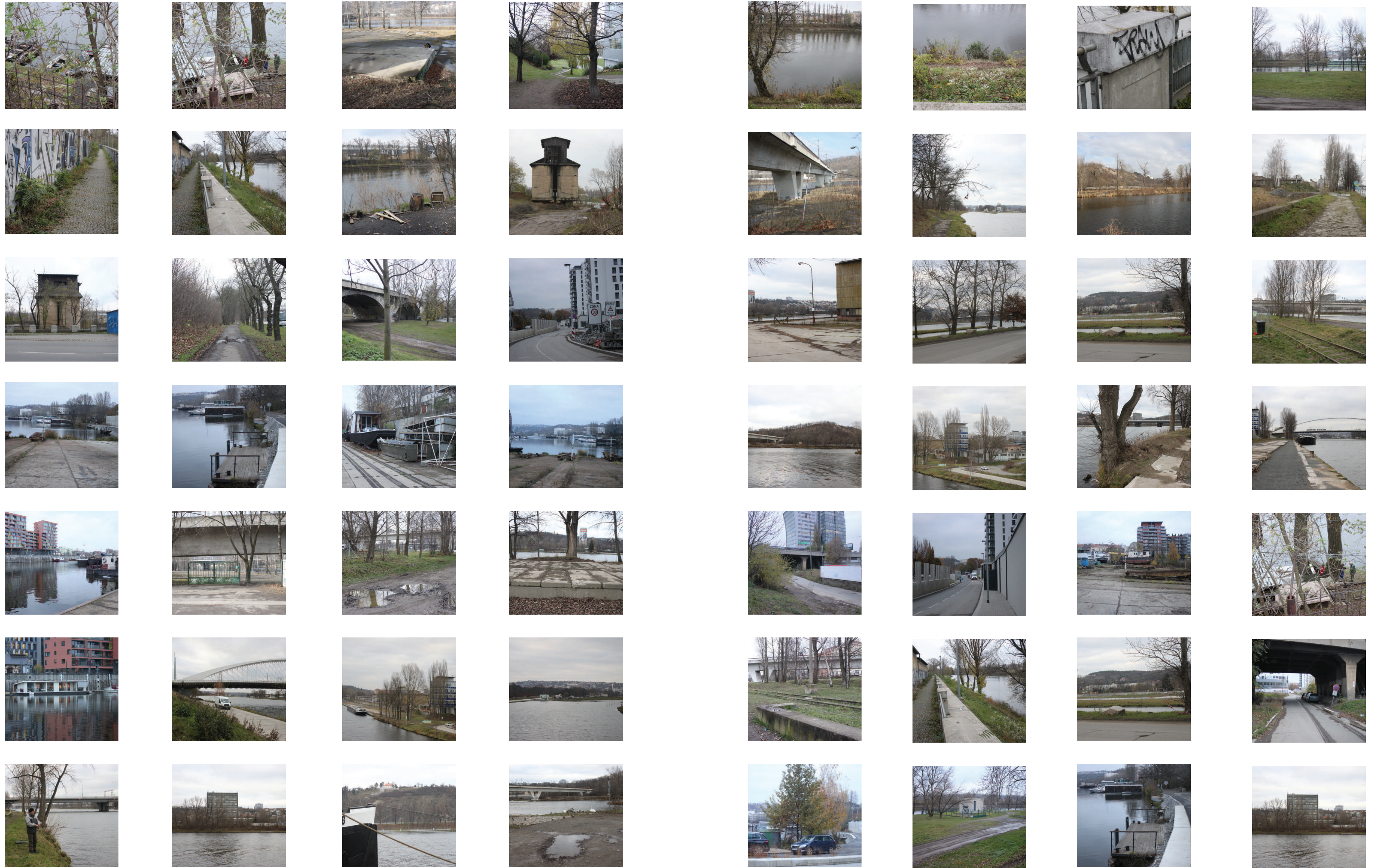
Prague, is a city of hills. These heights were not part of the city of Prague itself until a few centuries ago. For several centuries, these hills were villages consisting of a few of a few residents. Only by observing these former villages and districts, one can conclude that all of them built chapels to unify their territory. Churches, were not only a space where one would pray, a church had power and authority to bring peace and order among the people. Therefore, small chapels can be found at hilltops of Prague. Their location is very distinct, in the way they are quite easily recognizable from every angle.

Holesovice on Foot

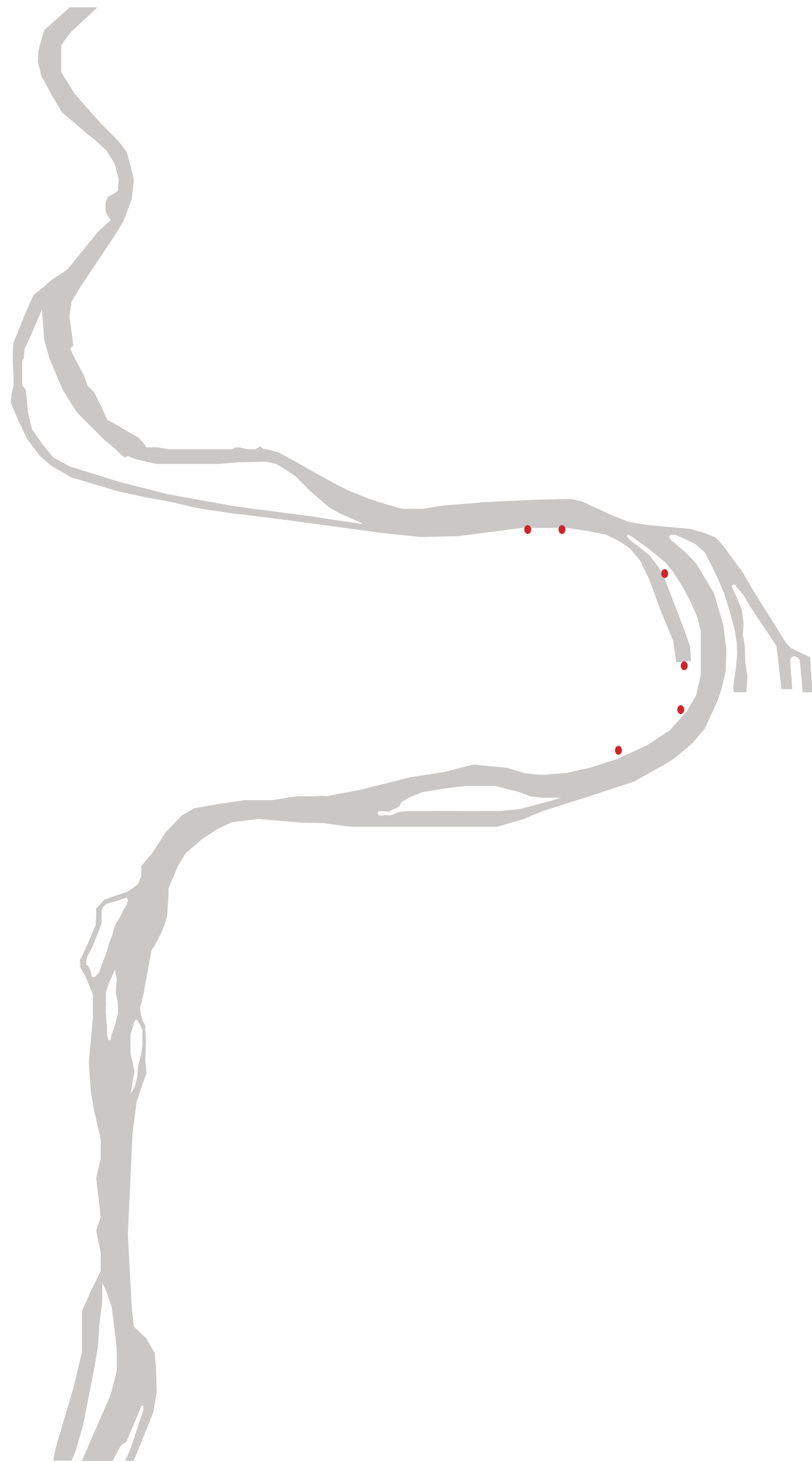


I toured Holesovice a few times with my camera. I was curious to know what sort of feeling the area evokes, how easy it is to walk by the river, what sort of vegetations does these areas have and most importantly, which location would suit for my project. I walked through the nodes and edges of Holesovice, found bizarre designs within the courtyards. Going through this experience, I found Holesovice bizarre and unpredictable. Streets end to highways without a warning. Densities get high at one block and at the other, the land is wiped out. The river, being Holesovice's greatest asset is hardly been touched by the city official to become part of the district's edge.

Finding the right location for the 6 temples was a challenge. These temples are meant to unify the districts and link one part to another. My main interest was the riverbank. I decided to pick appropriate spots by the riverbank. Areas that are most neglected and abandoned, but in truth, these locations, each hold a special character of the district.



Chosen Locations



The holesovice pilgrimage starts with the temple of humanity, the area in front of the old silo, which is towards the south east by the riverbank. The area is abandoned partially. The riverbank however is still being used by fishermen but the silo and the old house by the silo is mostly occupied by the homeless.



Further along by Libensky Bridge is the site for the Mosque, the reason for this choice was its position, it is the most south east part of the holesovice, making the closest to Mecca. The site is facing Palmovka in front and the tall office building in the back. The office building is also hiding the temple from the main street, making the space around the temple more serene.



As you pass under the bridge and walk towards the harbor, on the slopes of the dock is the chapel or the Temple of christ. The harbor is a graveyard of holesovice's industrial past. On the left side is the Marina with luxury apartments and on the right is the peninsula with old warehouses and storage spots for old rail tracks. The spot where the chapel would sit on is the slope that ascends towards the water.



Going further left towards the peninsula, there is a cluster of warehouses and bazaars selling second hand furniture or construction materials. There is also leftovers from the industrial past, like parts of old machineries and huge garages for old automobiles. Towards the end you reach a wide empty field, the ground is concrete, which indicates of an factory that used to reside on the site. The buddhist temple is on the east of the peninsula, around 10 meters before the edge of the peninsula. Facing the White Rock (Bila Skala) park in Troja.

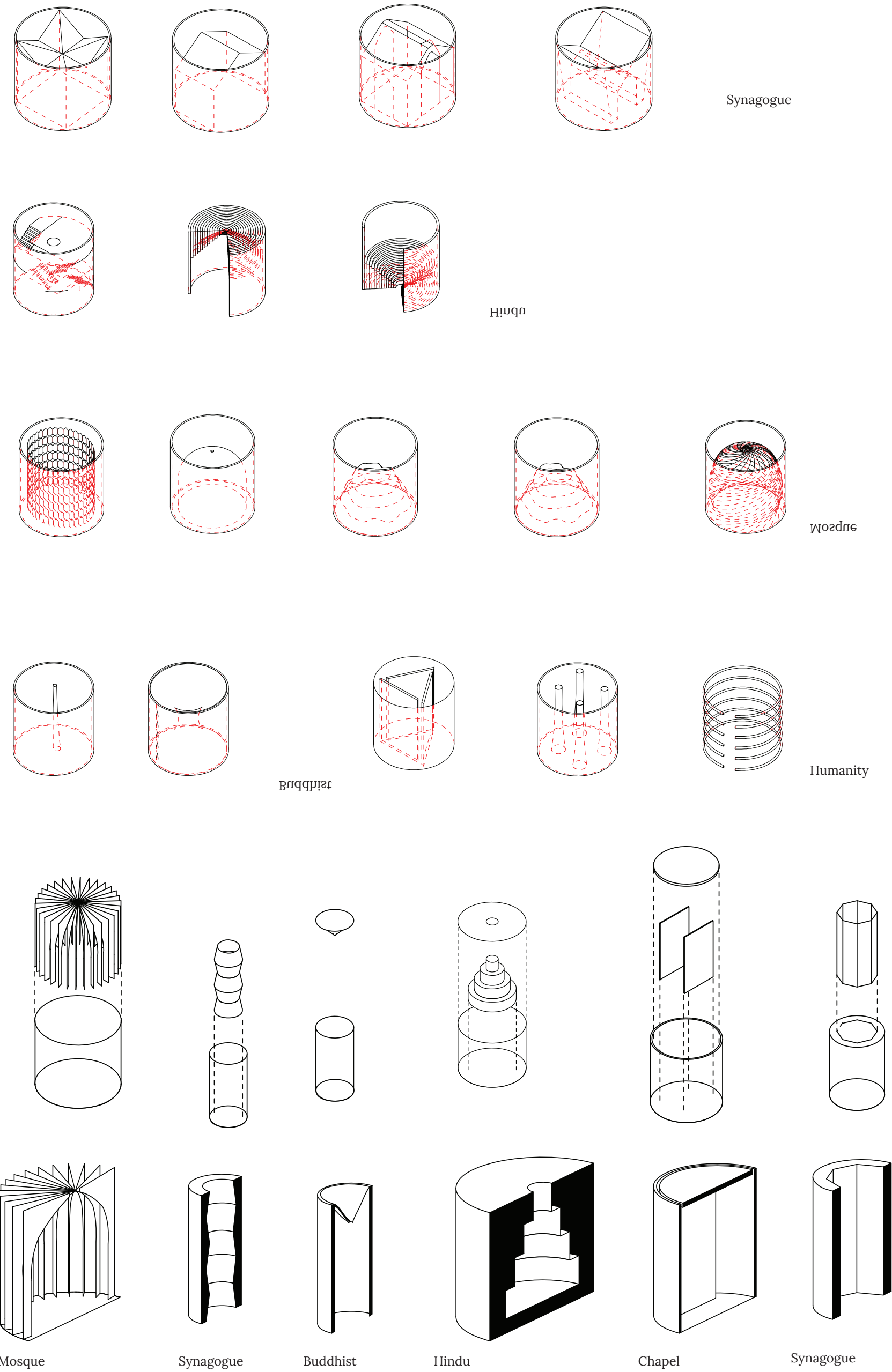


Further along, by the Barikadniku Bridge, is the synagogue hovering from the ground in space, while being held by the bridge. The area around the bridge is wiped out and abandoned. There are piled of branches and weeds growing around randomly. The slope of the river is low and water is accessible.



The last resort, the Hindu temple, resides not far from the synagogue temple. It rests on a concrete platform of the brownfield. This part of the riverbank is also left untouched for years and has not be revitalized ever since the industries have left the area. The temple of Hinduism, is standing on the concrete platform and as you approach it from the east you see a cylinder with a metal door.

3D Iterations



Physical model iterations

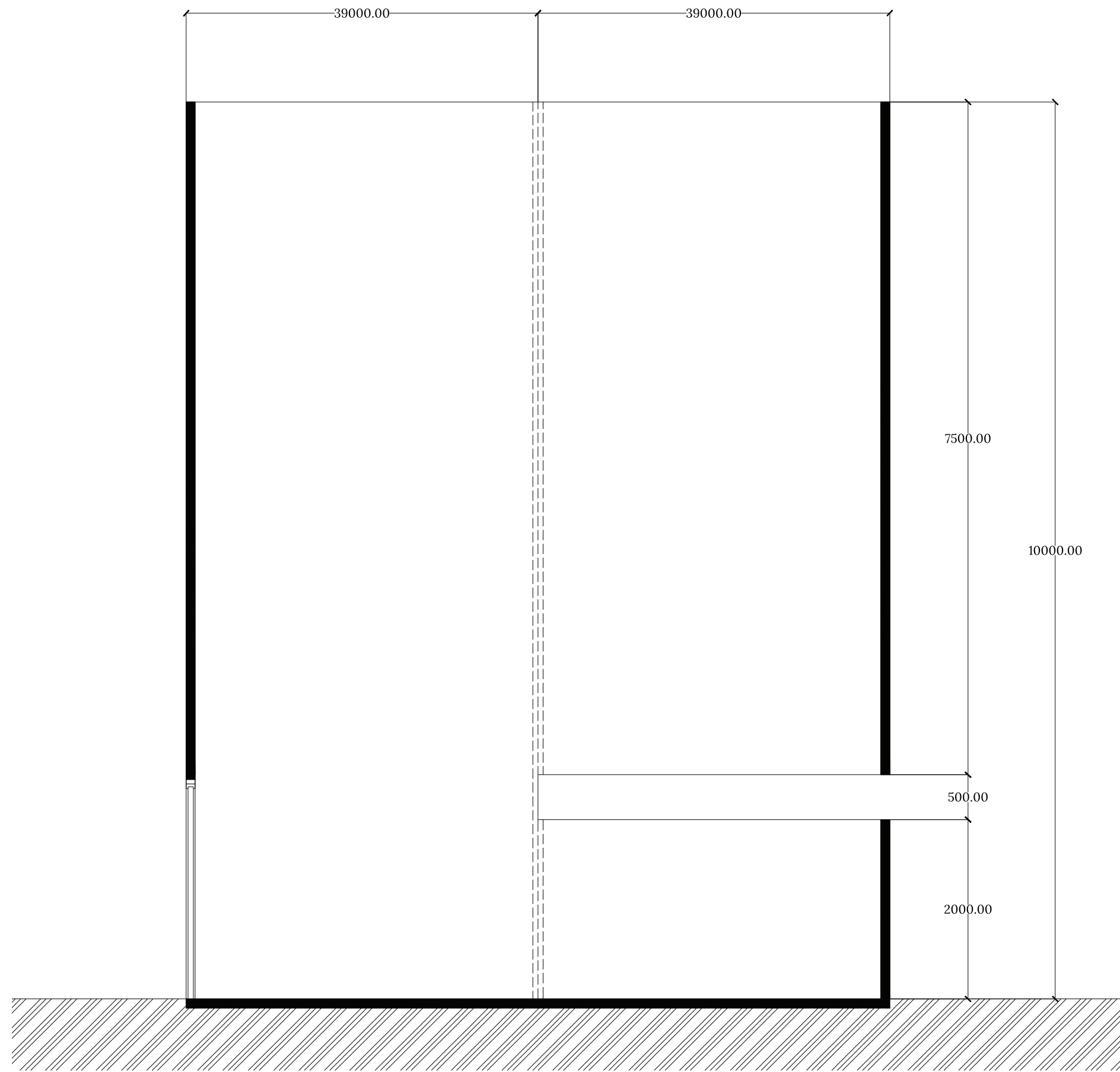


Temple of Humanity

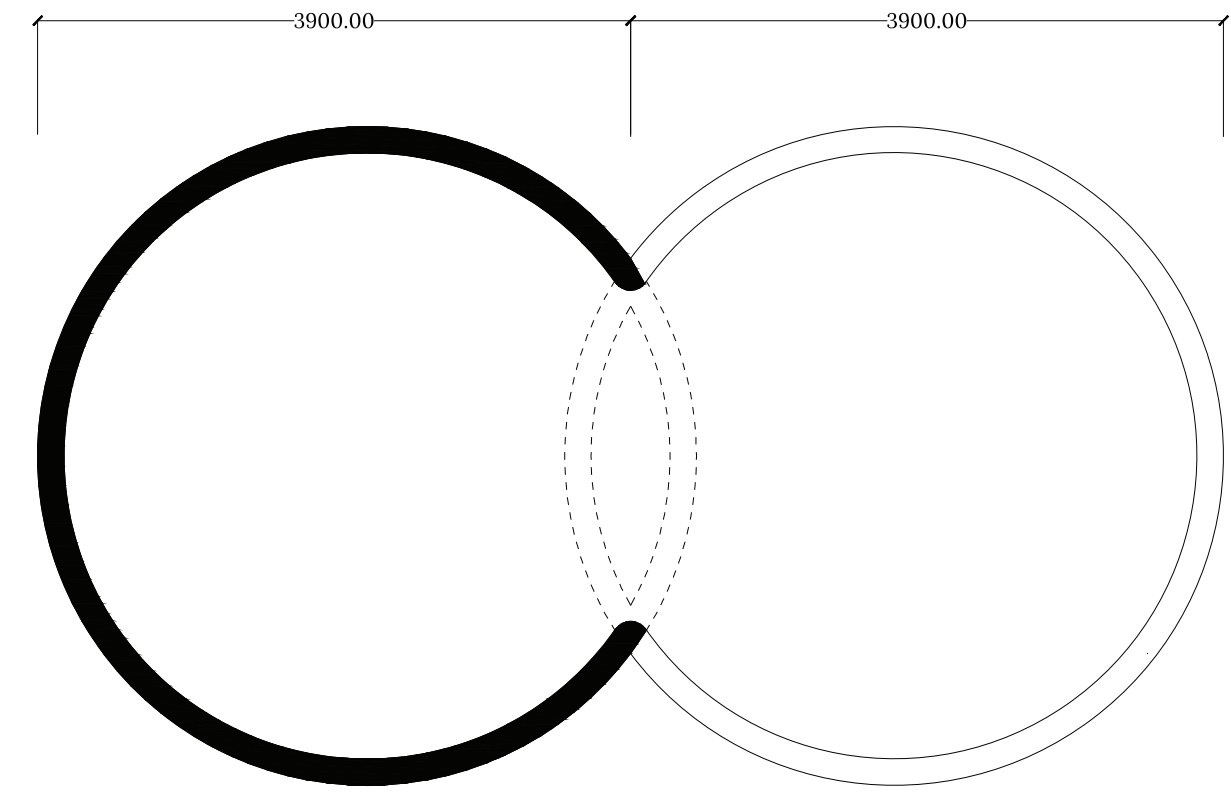
The idea of a secular religion was proposed by French philosopher Auguste Comte. He developed the religion of humanity for positivist societies in order to fulfill the cohesive function once held by traditional worship. The goal of a humanist temple as the starting point of the Pilgrimage path is to develop an Ethical Culture through designing a spiritual space. The temple of Humanity, is encompassed by two cylinders that collide into each other.

They are two pillars of humanity and ethics which are Discipline and Compassion. The column of Discipline is a concrete open air cylinder and the Compassion cylinder is also concrete but with a horizontal split at 2 metres with a panorama view of the surrounding, evoking perspective and openness at basic level. Their collision is not only creating an architectural unity but also it allows the principle of creation and propagation of life to be executed in a temple for respecting the Human race.





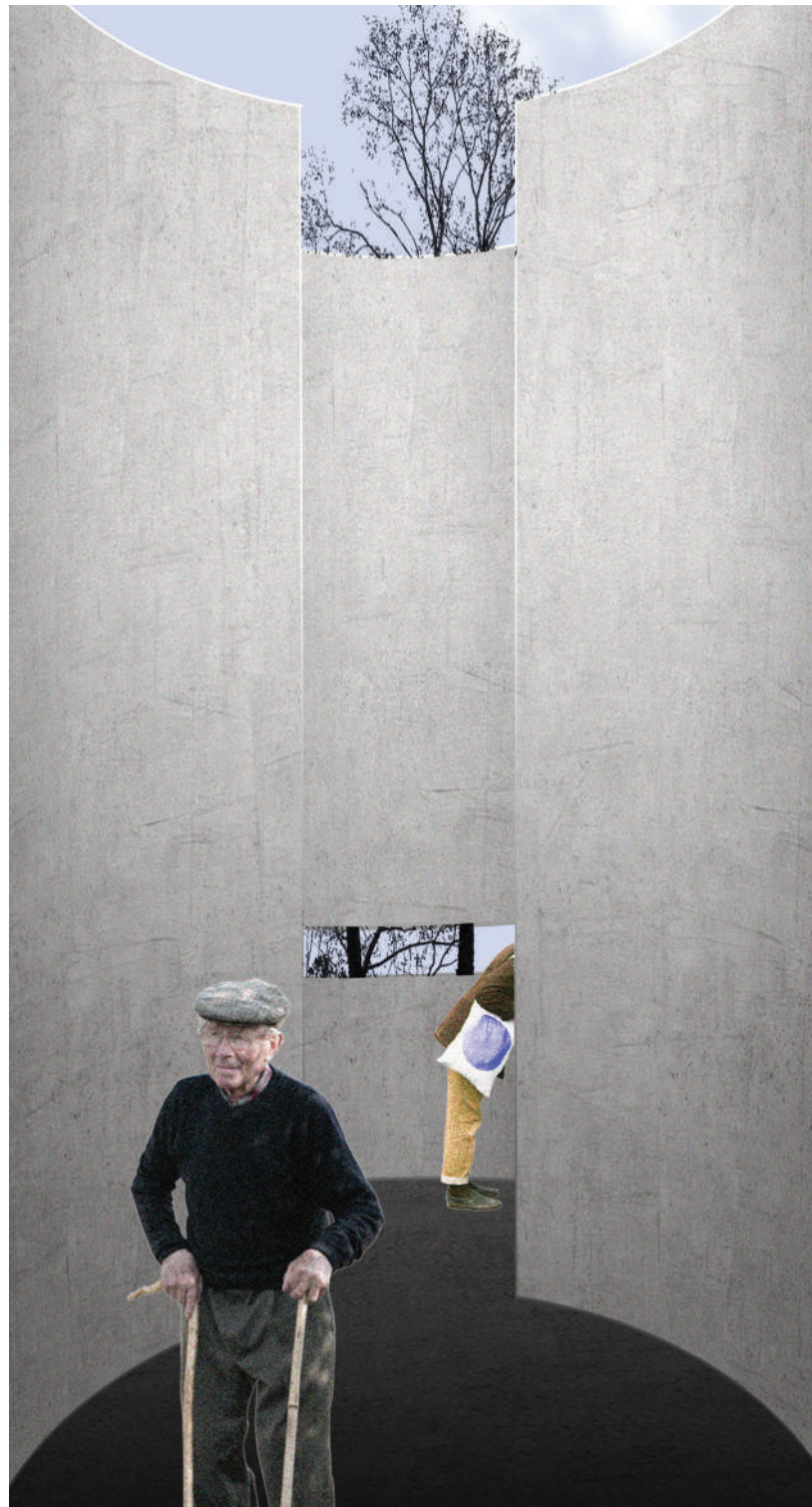
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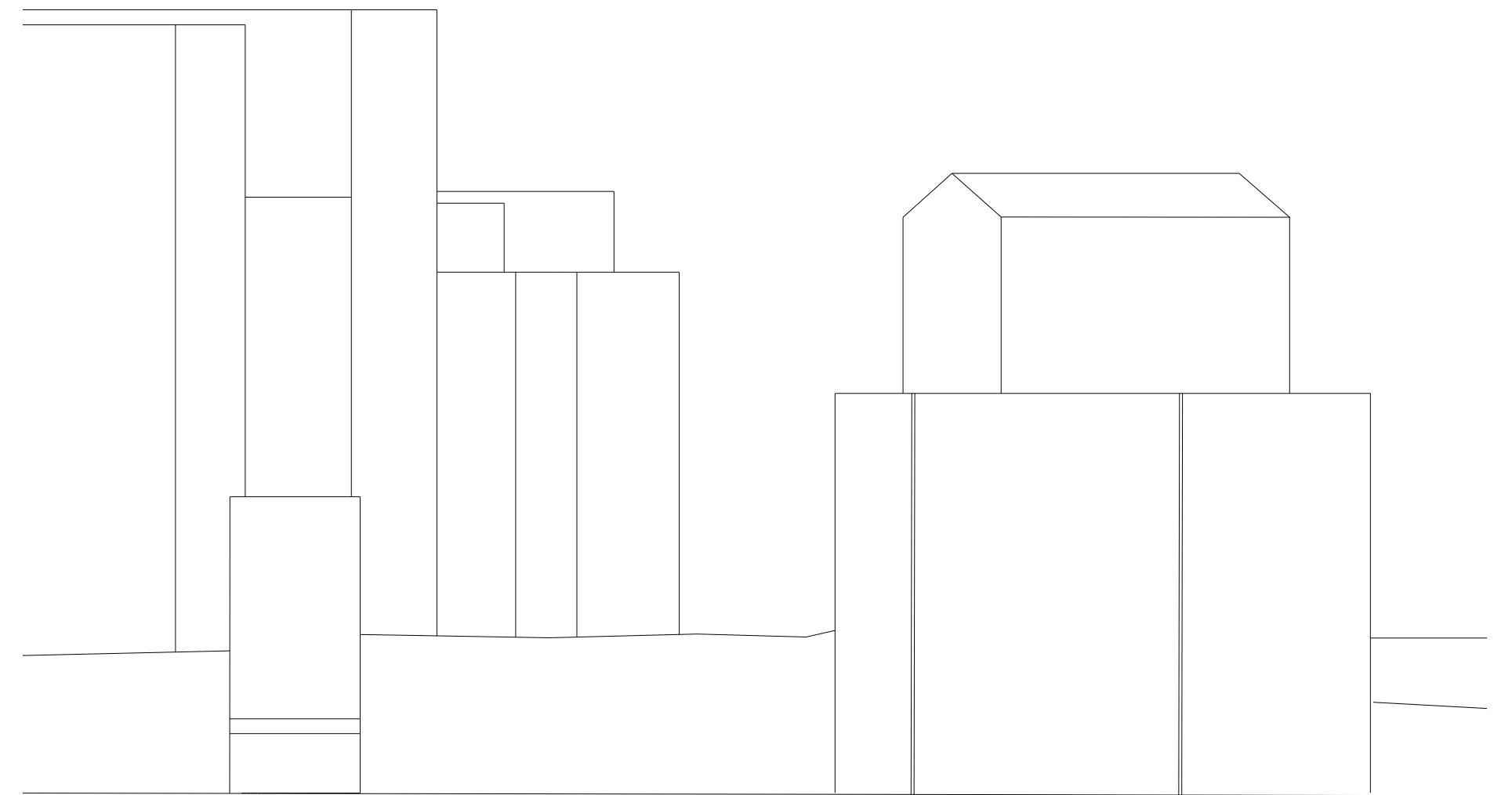
Plan 1:50



Site plan
1:1000



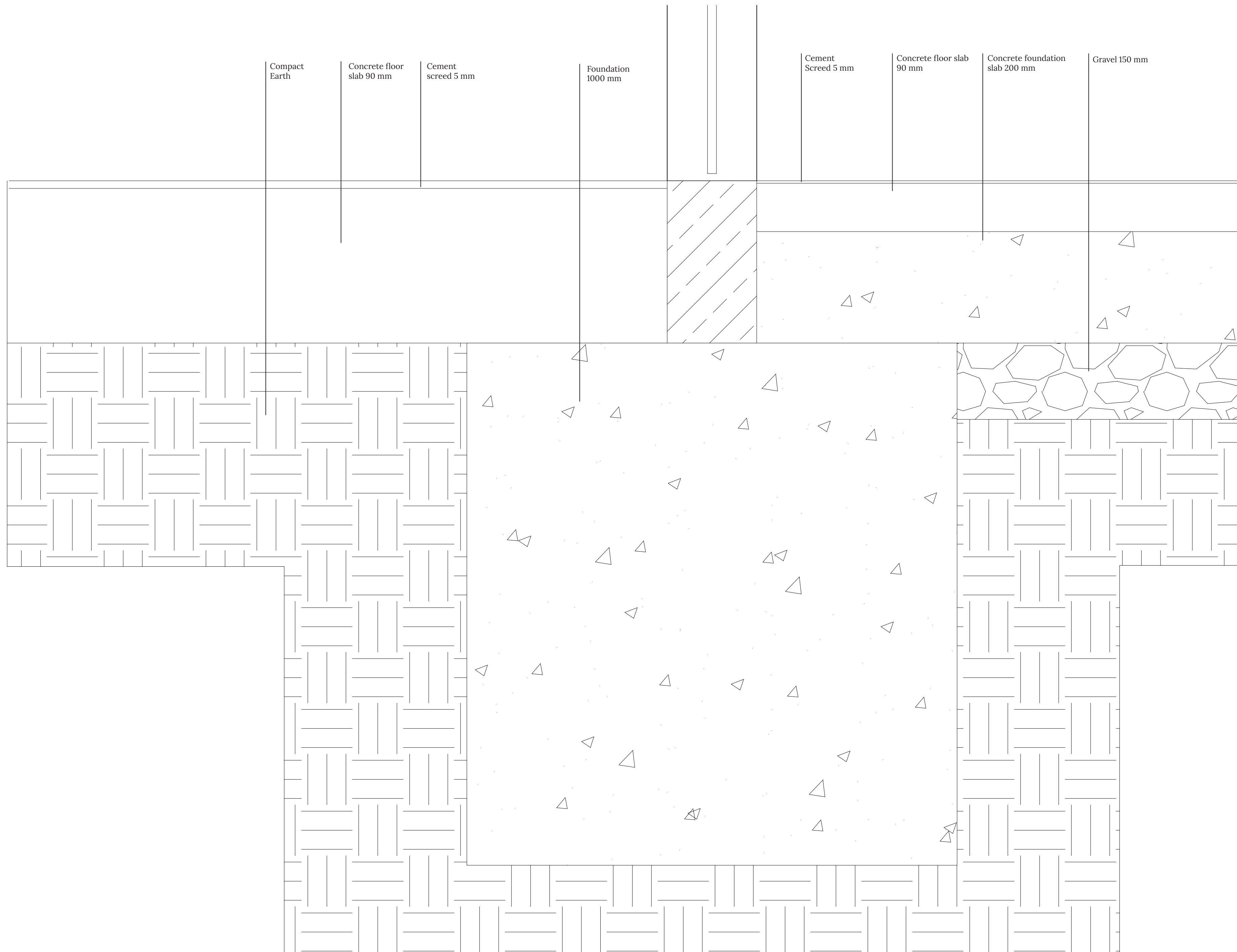
Interior view



Elevation 1:200

Foundation Detail

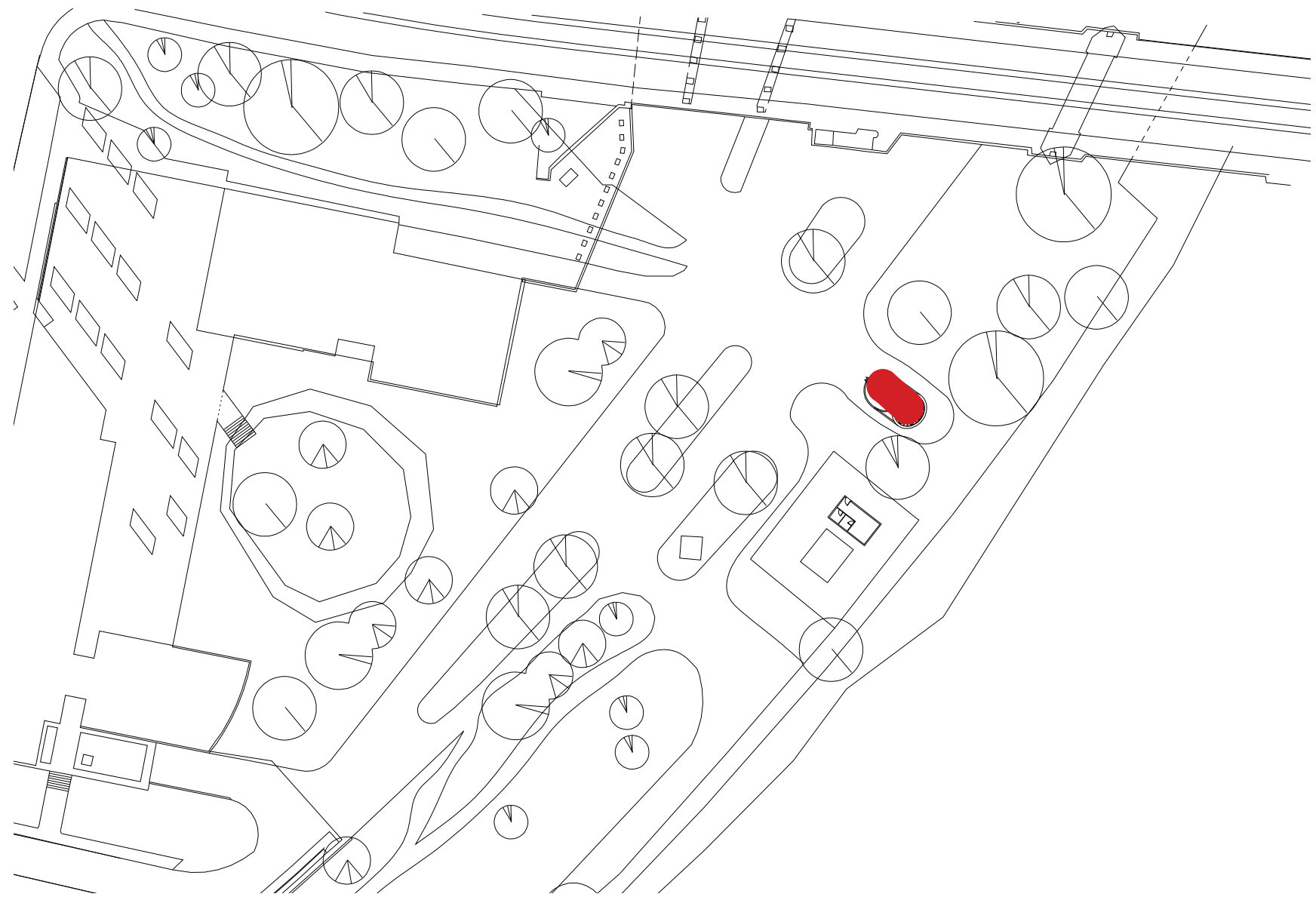
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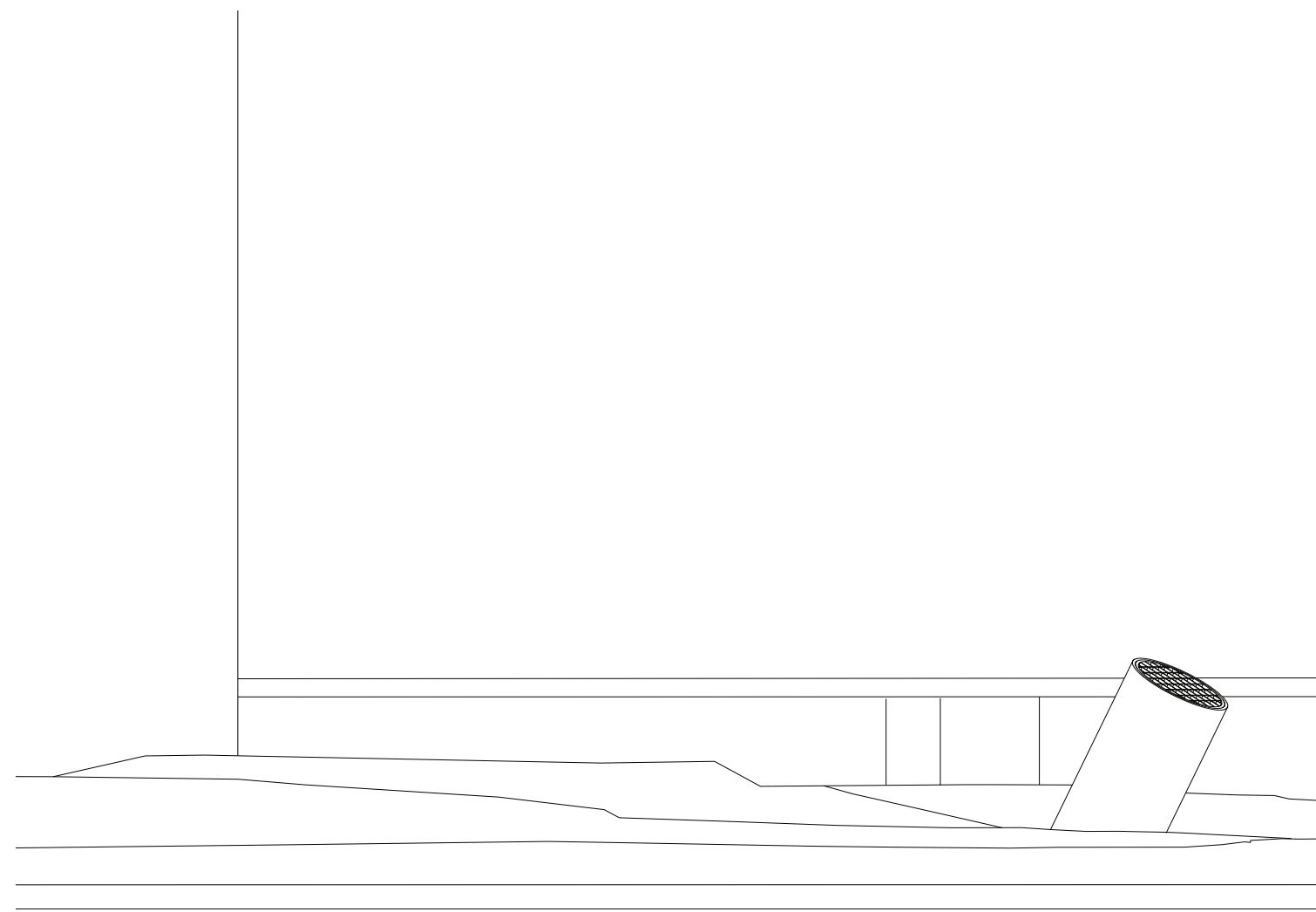
The Mosque

The mosque sits at the nearest spot of Holesovice to the Mecca. The cylinder is bowing down to Mecca, having a angled structure. The roof is adorned with a Hexagonal steel frame to reference the islamic abstract ornamentations. Islam, literally means “surrendering to God” was another motto to design the Temple in the proposed shape. Muslims Bow down to Mecca’s direction 5 times a day, therefore the structure is also designed to stay down in honor of that message,

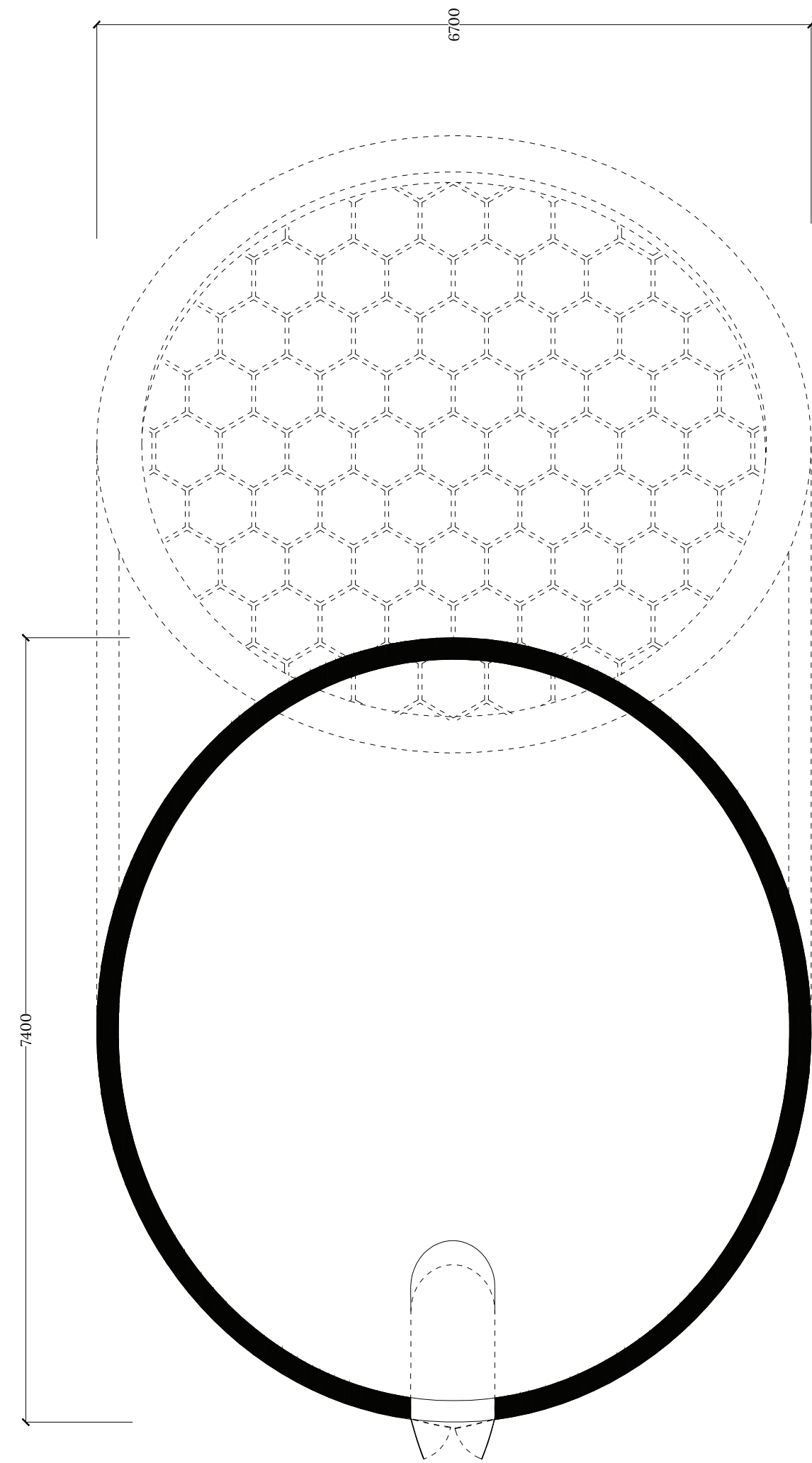




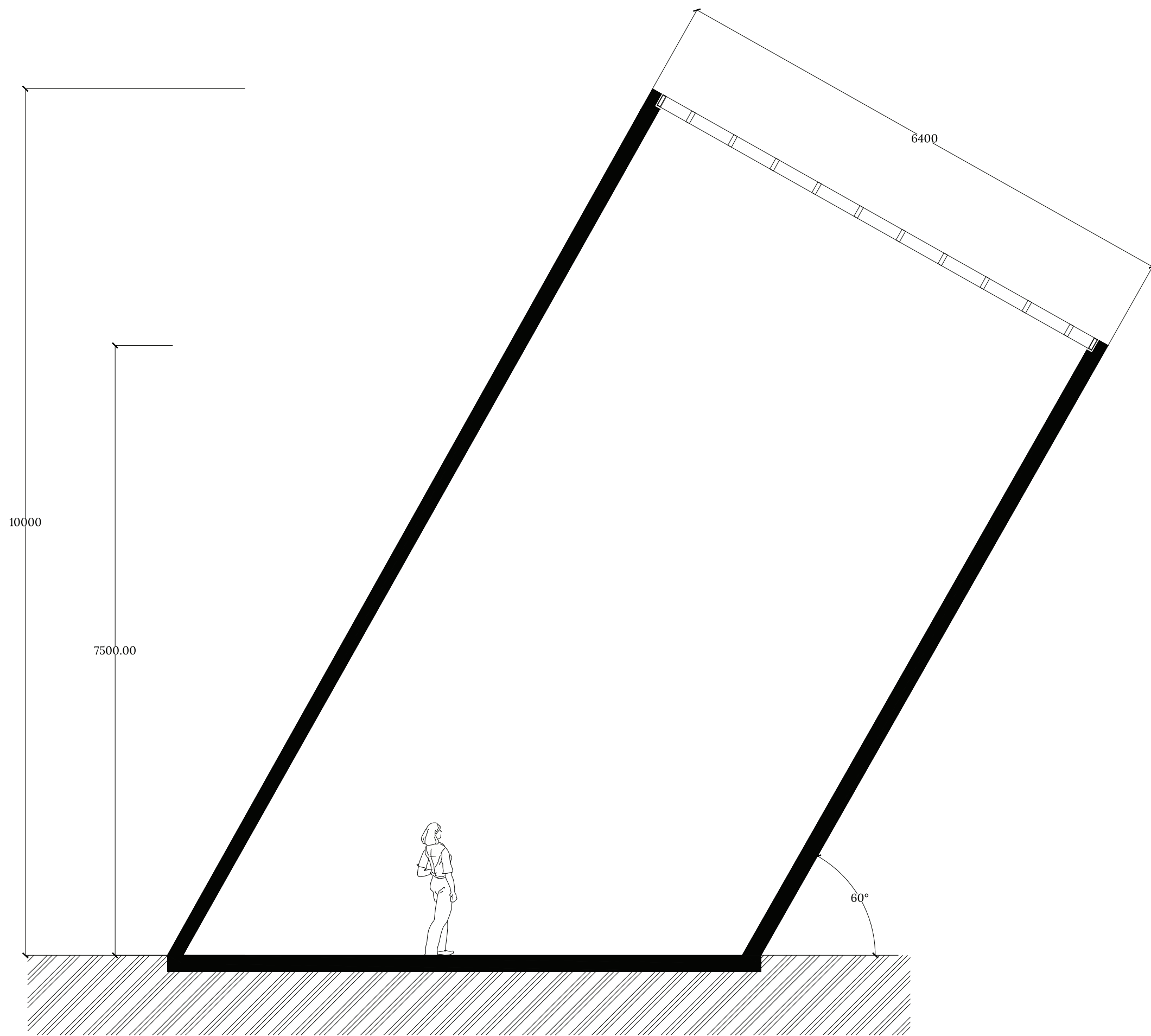
Site plan 1:1000



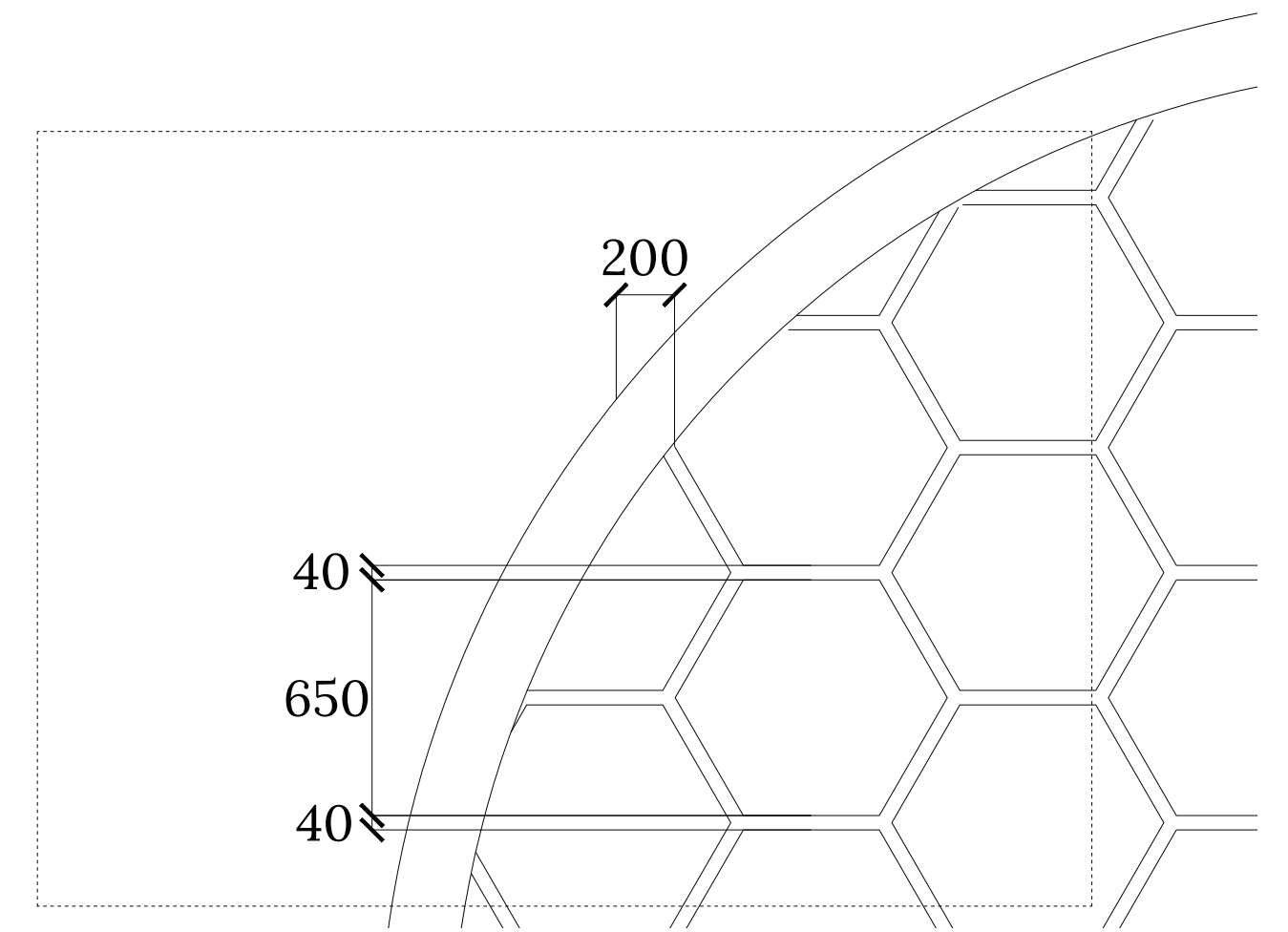
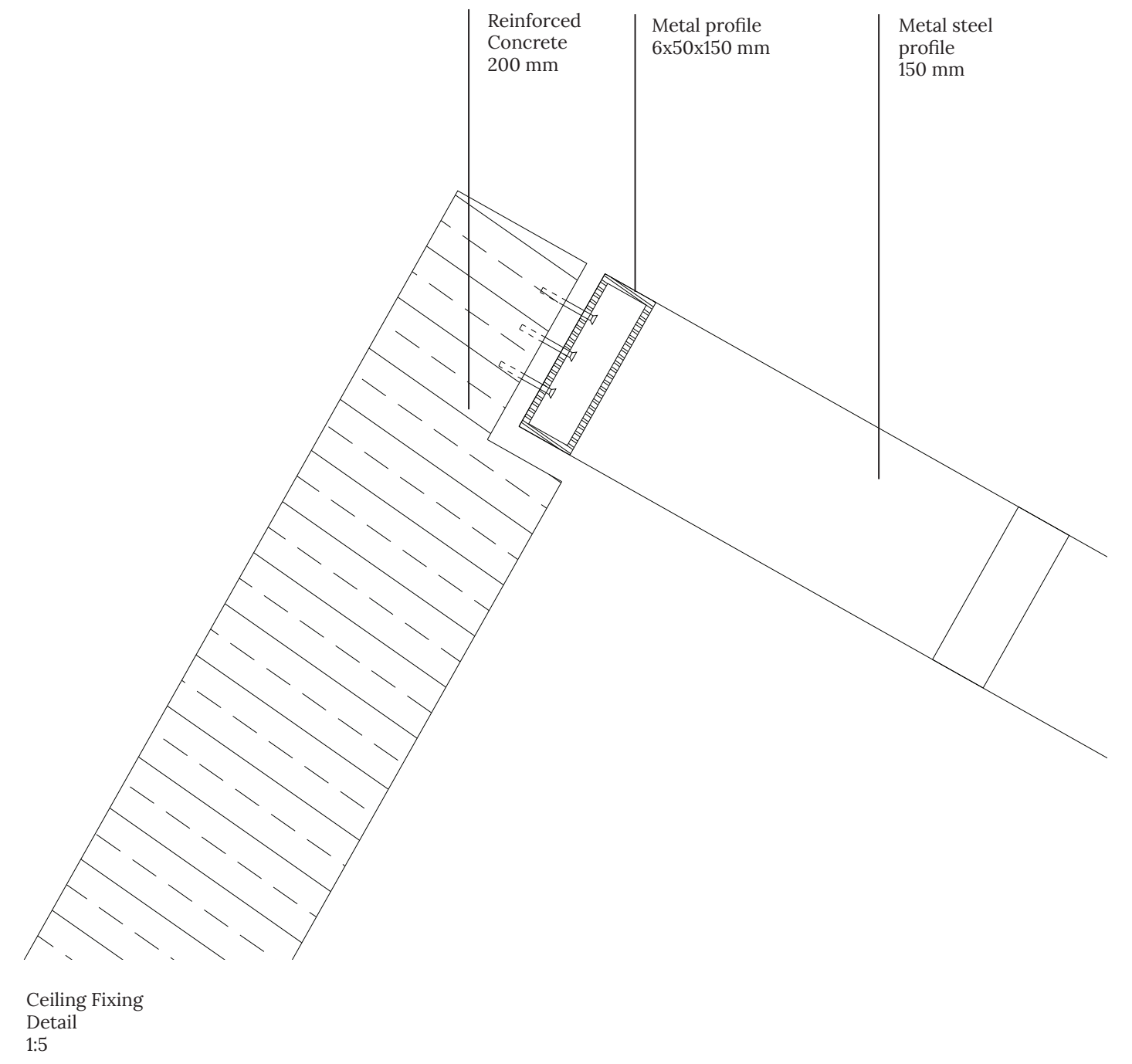
Elevation 1:200



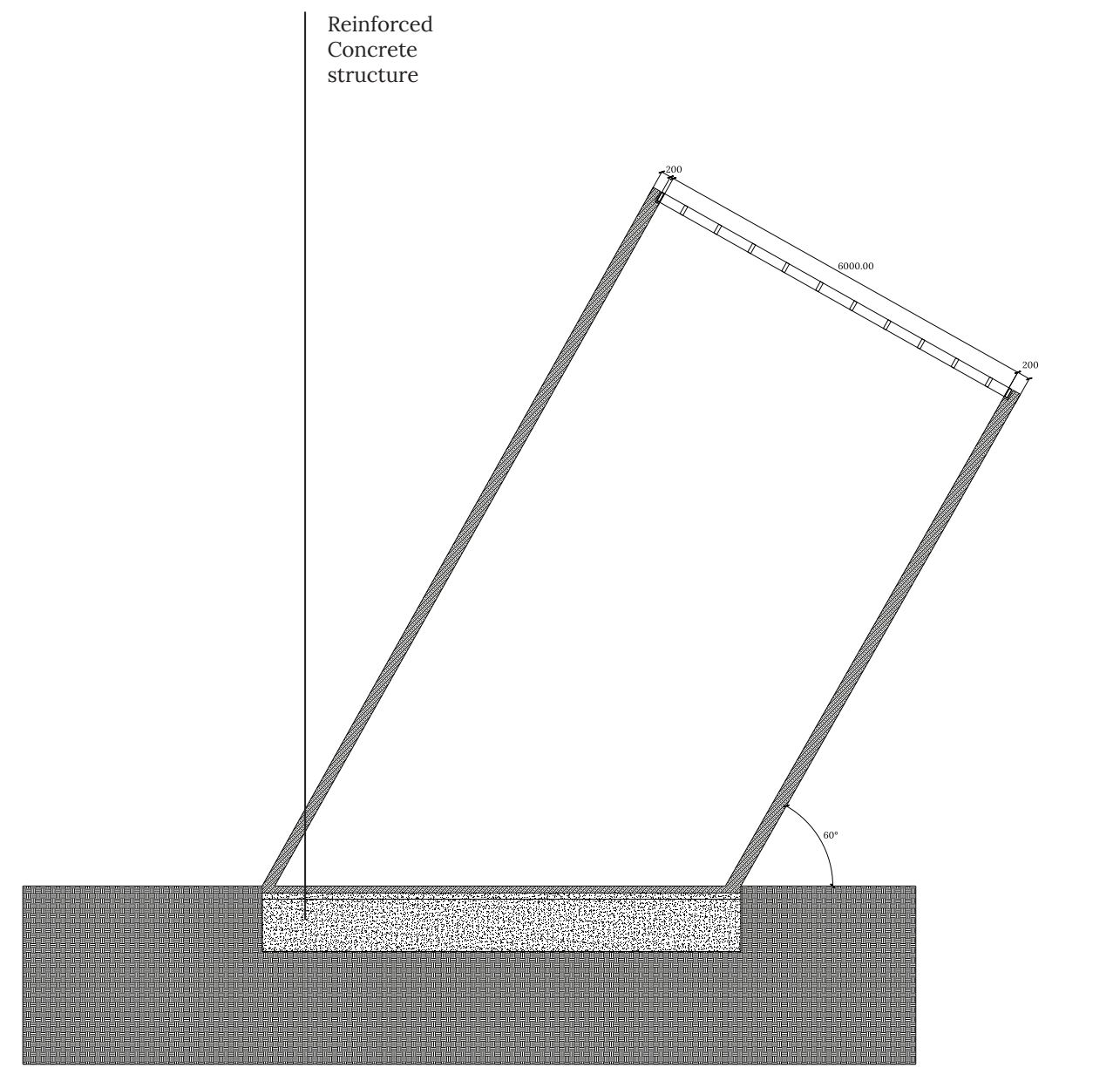
Plan 1:50



Section 1:50



Metal steel profile 1:10



Section 1:100



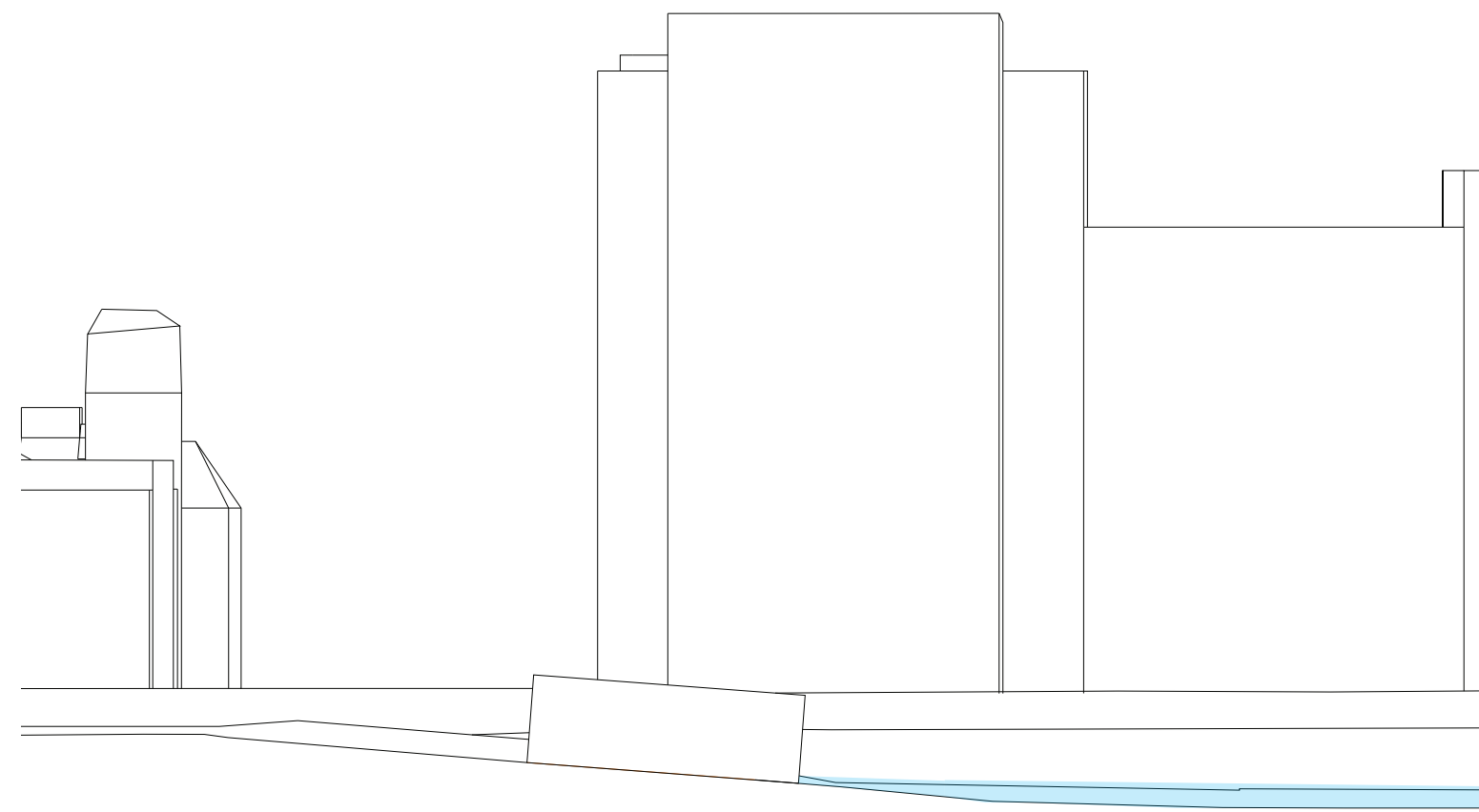
Interior view

The Chapel

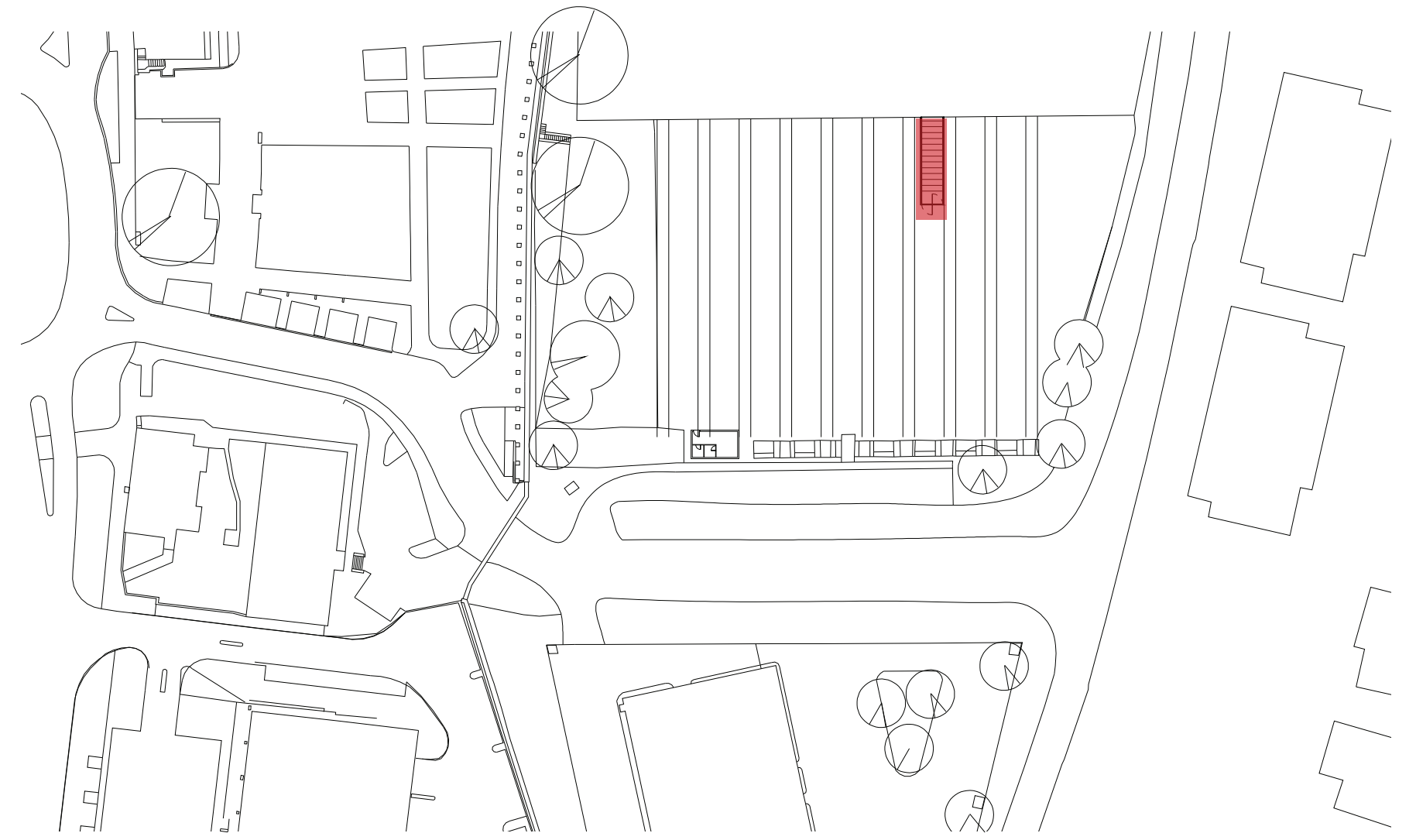
The Christian Temple or A Chapel is place where christians come to confess their sins, pray and get baptized to wash away their sins. The Chapel of Christian in Holesovice is placed on Holesovice harbor. The chapel is descending towards the river. The Ground is from a Zinc coated Steel profile that is stepping down into the river. The Doors is also Coated steel profile, is rotating doors that secures the space inside the chapel.



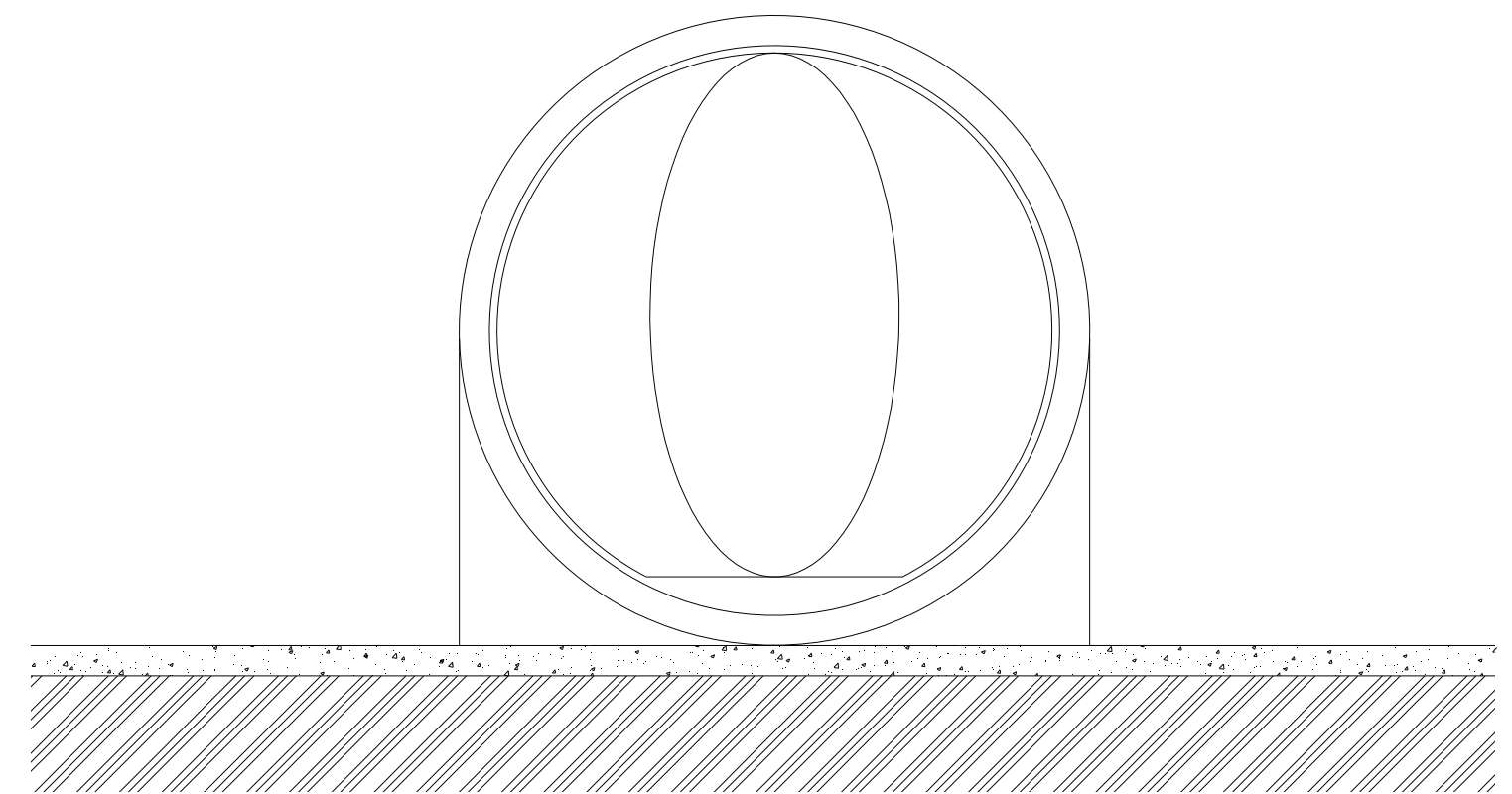
Interior view



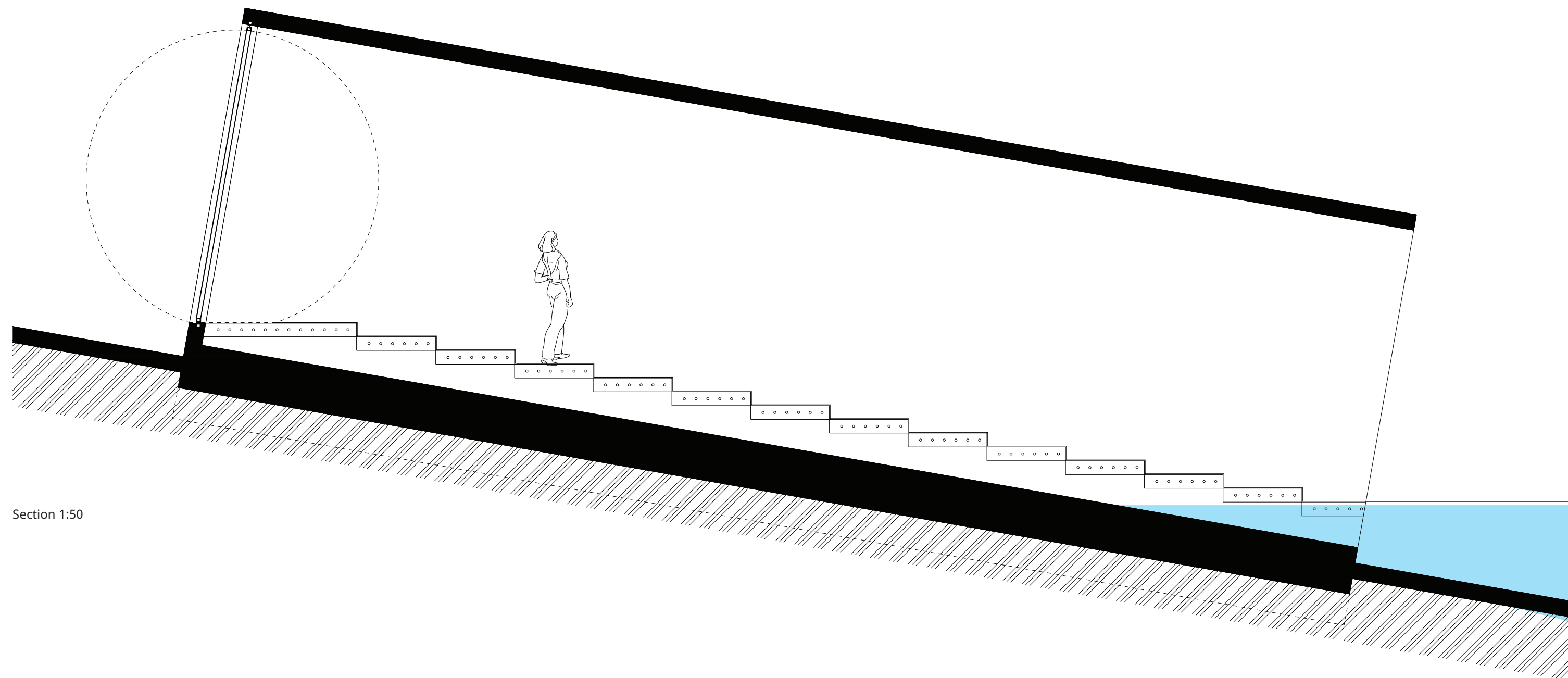
Elevation 1:200



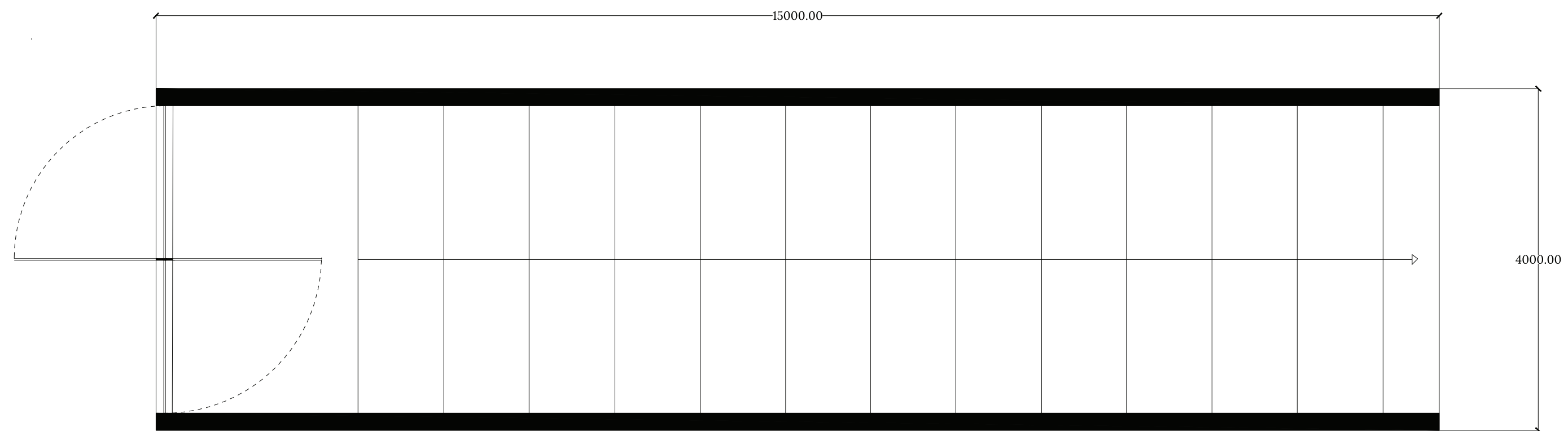
Site plan 1:1000



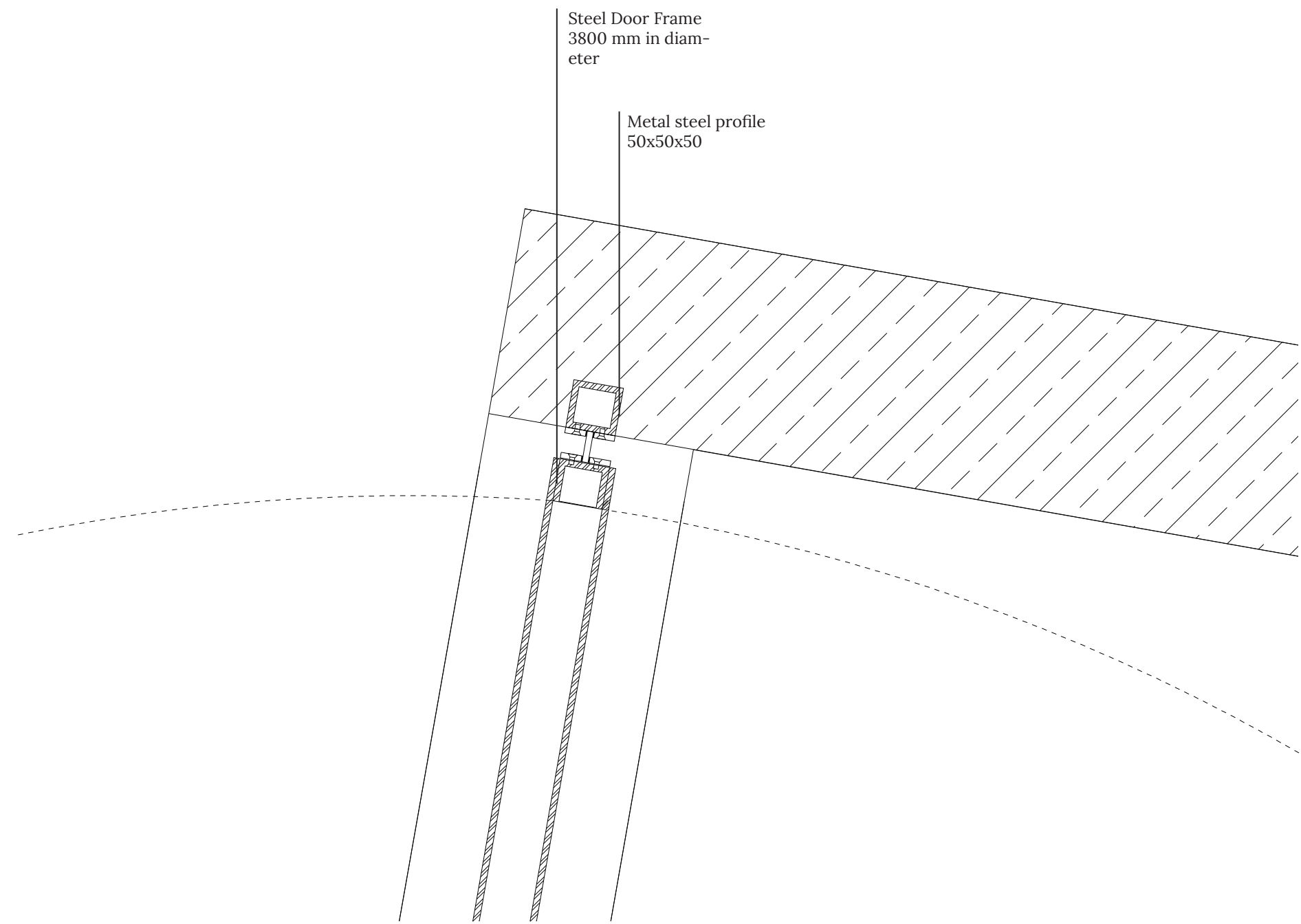
Elevation 1:50



Section 1:50



Plan 1:50



Rotating Door Fixing Detail
1:5



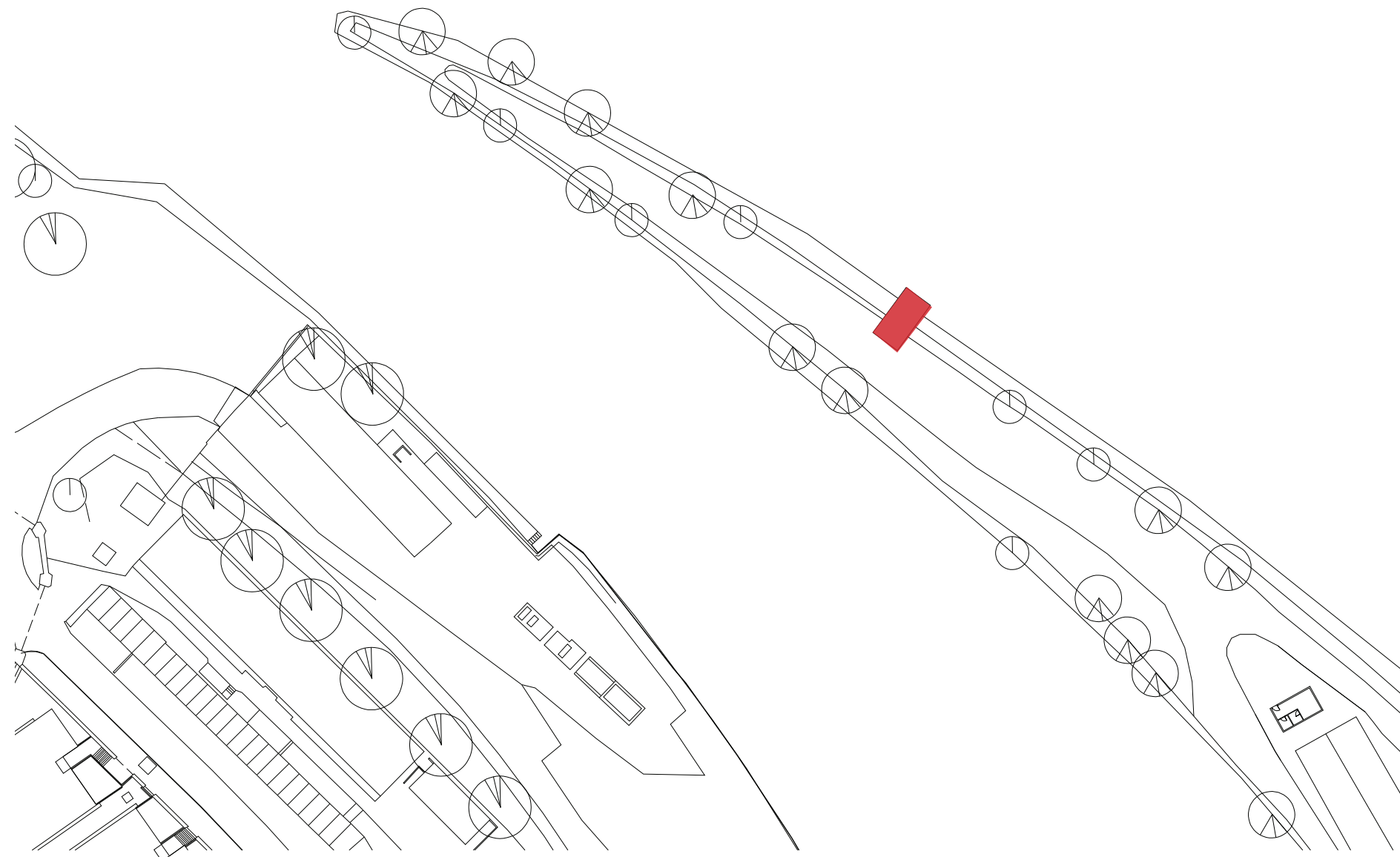
Exterior View

The Buddhist Temple

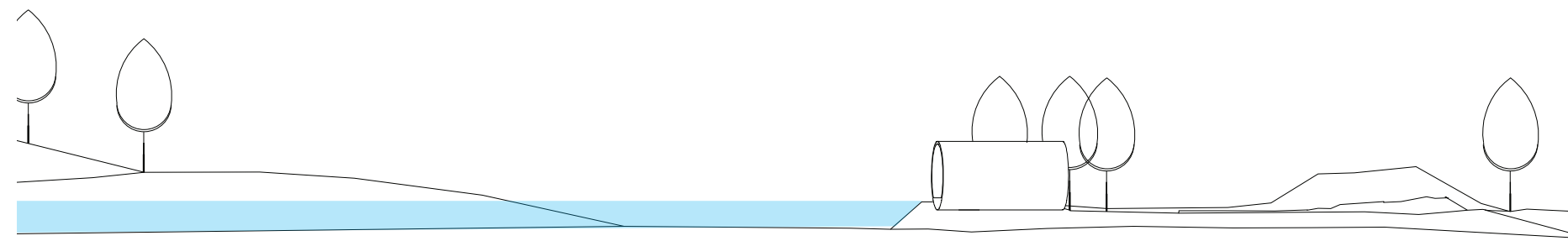
The Buddhist Temple residing on the Holesovice Peninsula facing east. Ground is leveled with the Metal profile. The temple is protected by a Metal door and a glass window towards the river. The structure is midway in air and only $\frac{2}{3}$ of the structure is grounded in with a 1 meter foundation. The temple is inviting to sit down, look at nature and contemplate in isolation. The buddhist temple is maintained and protected by the residents of the peninsula.



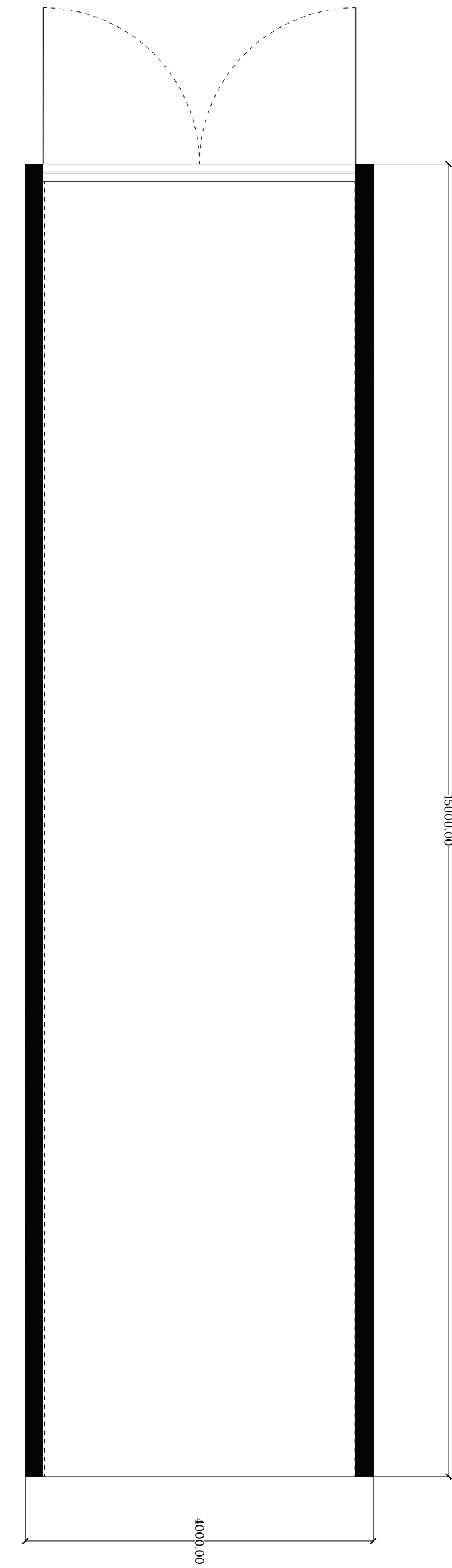
Interior View



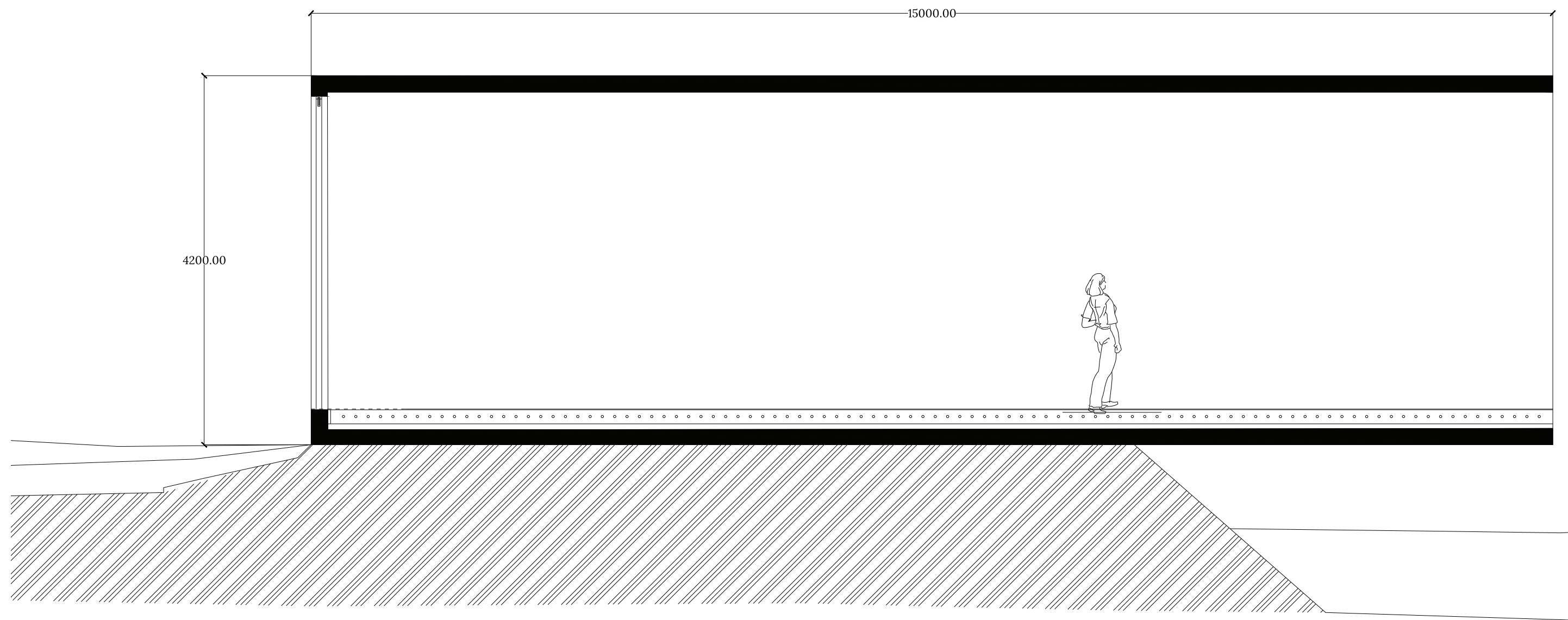
Site plan 1:1000



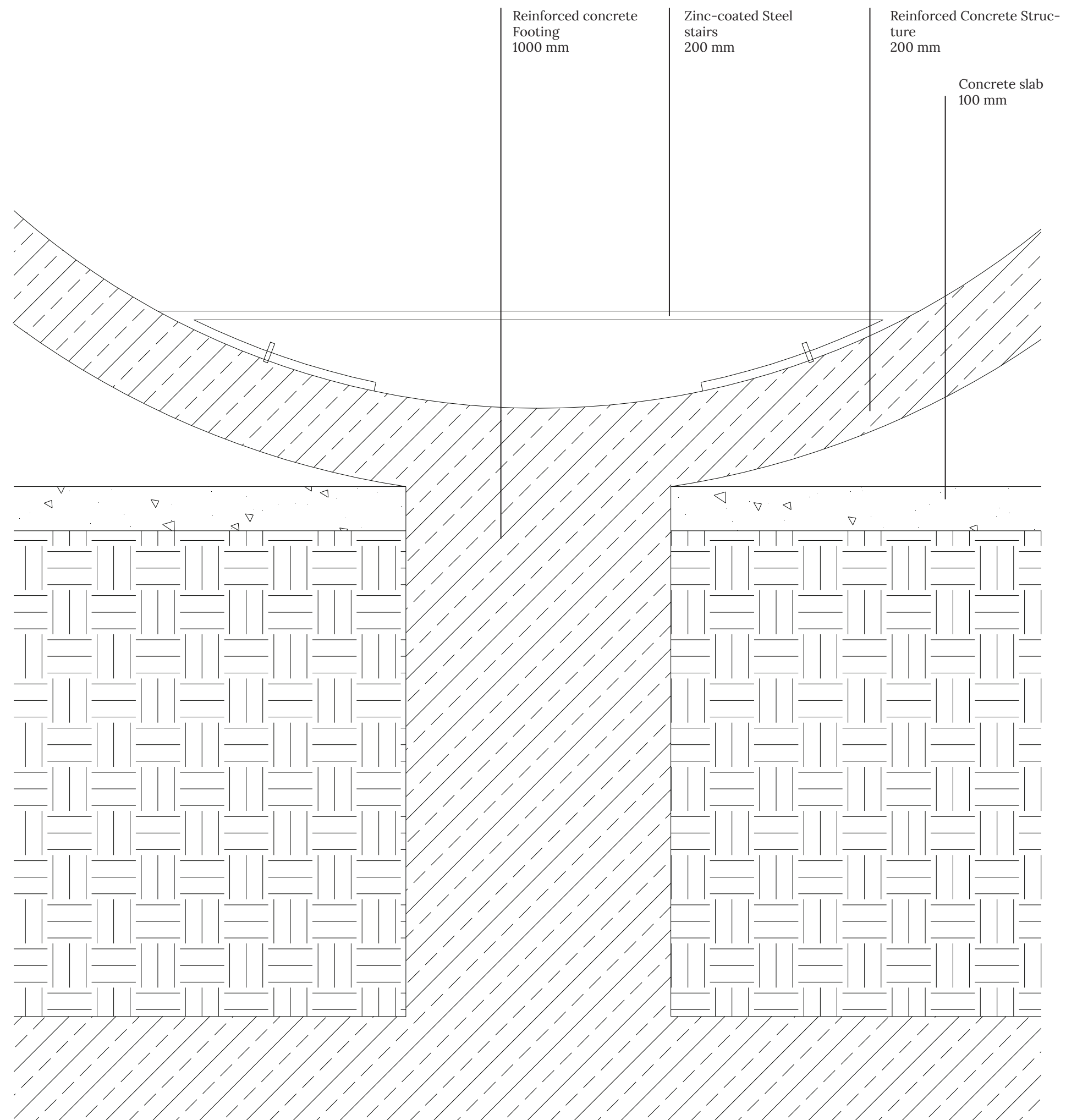
Elevation 1:200



Plan 1:50



Section 1:50



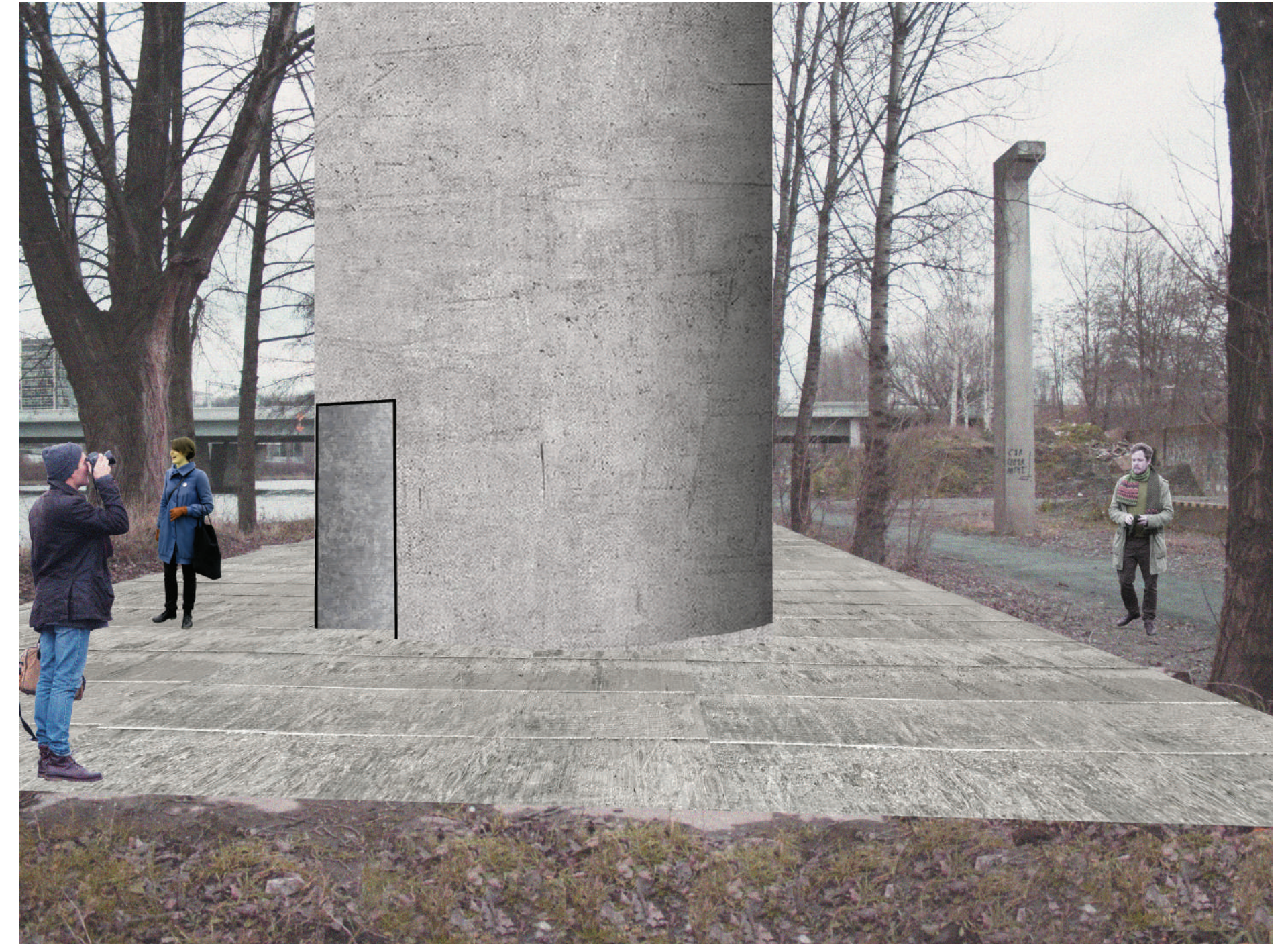
Foundation Detail
1:10

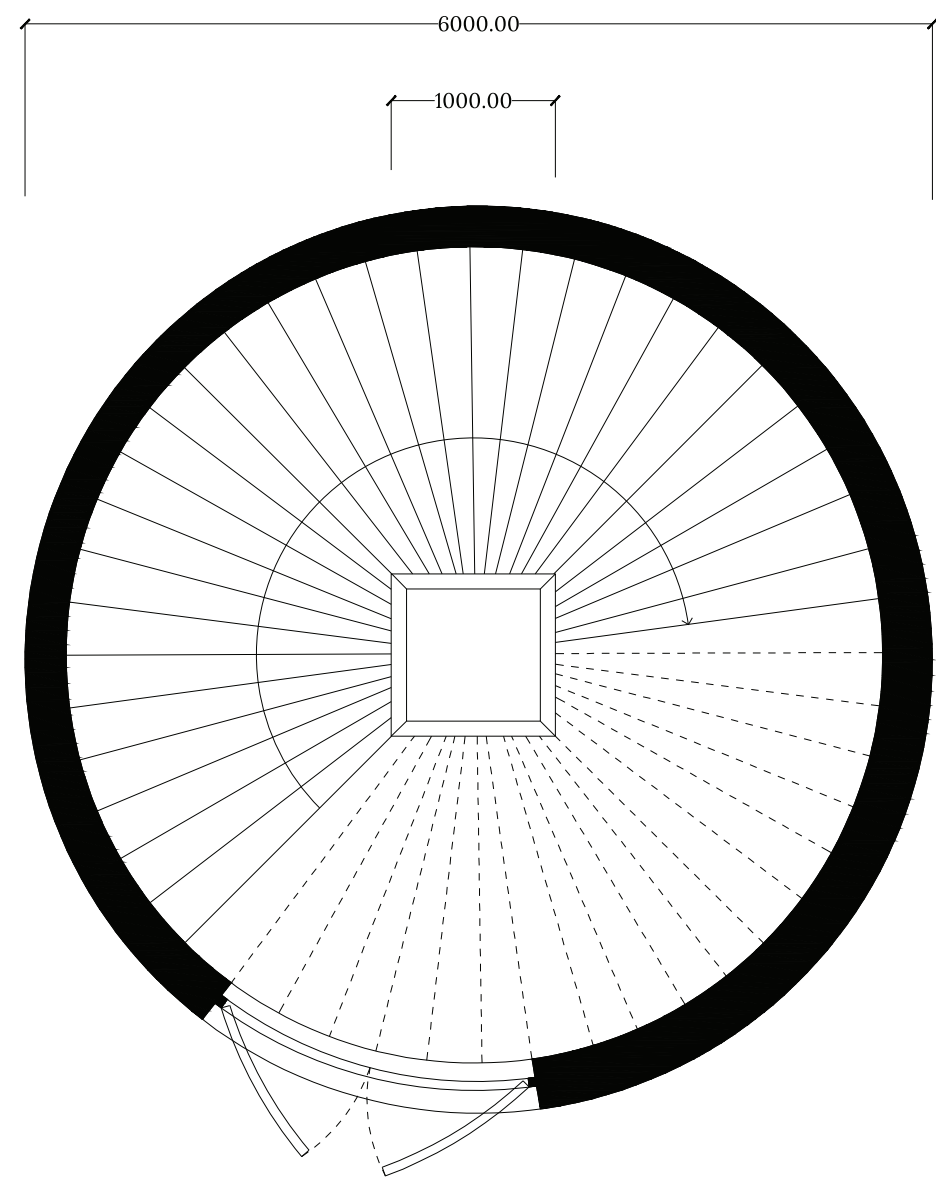


Exterior View

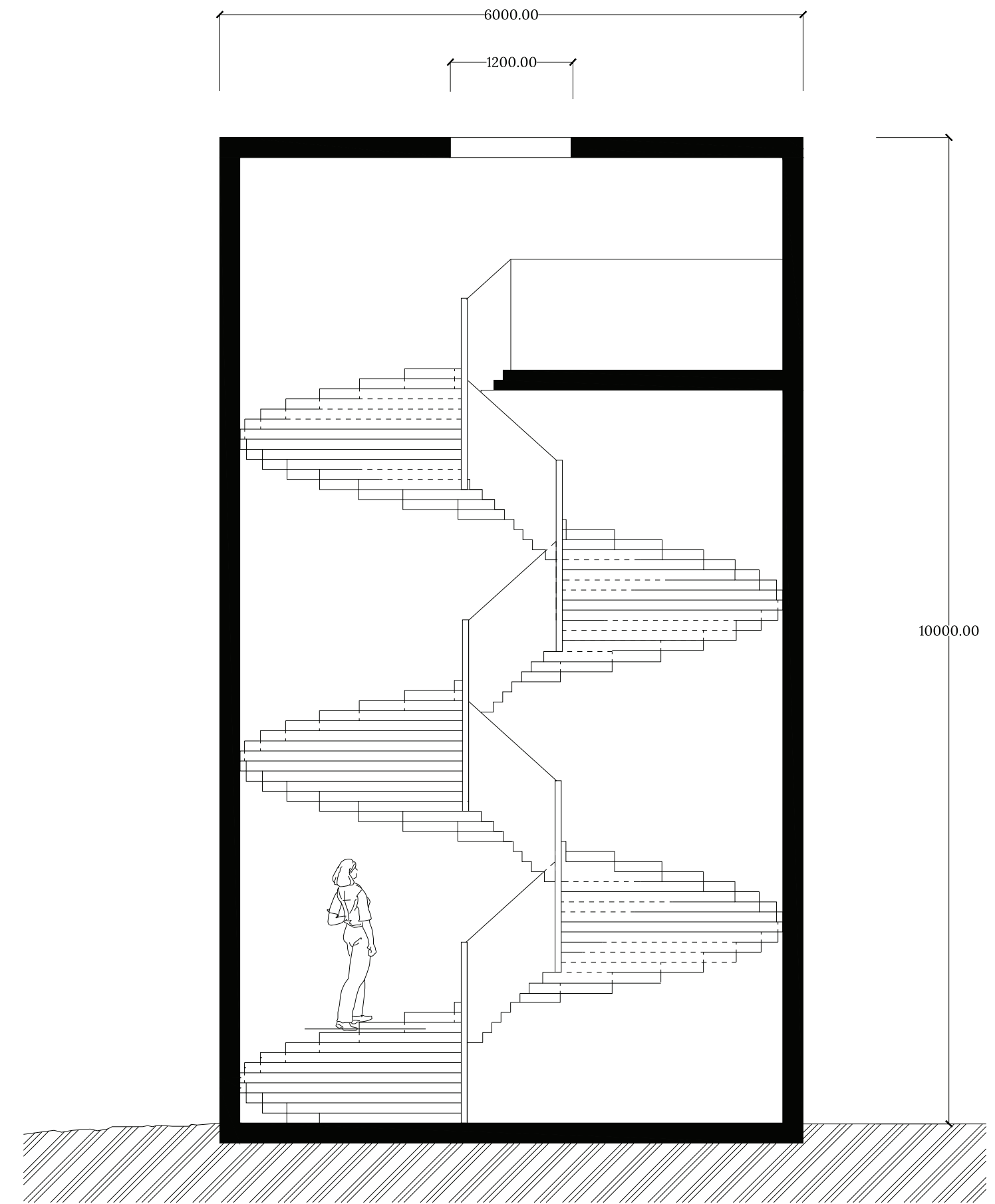
The Hindu Temple

The Hindu temple, is a standing Cylinder on top of a concrete platform. The structure inside is a spiral Metal staircase. The metal profiles are anchored to the wall of the temple. The center is square shaped. The ceiling is closed off, and light can come through a small square opening on the roof. The space is proposing a space that evokes reincarnation and re-birth of the soul and as you get higher to the top the light becomes easier to view, but not entirely. The Hindu temple also is maintained and protected by a physical person appointed by residents of the area.

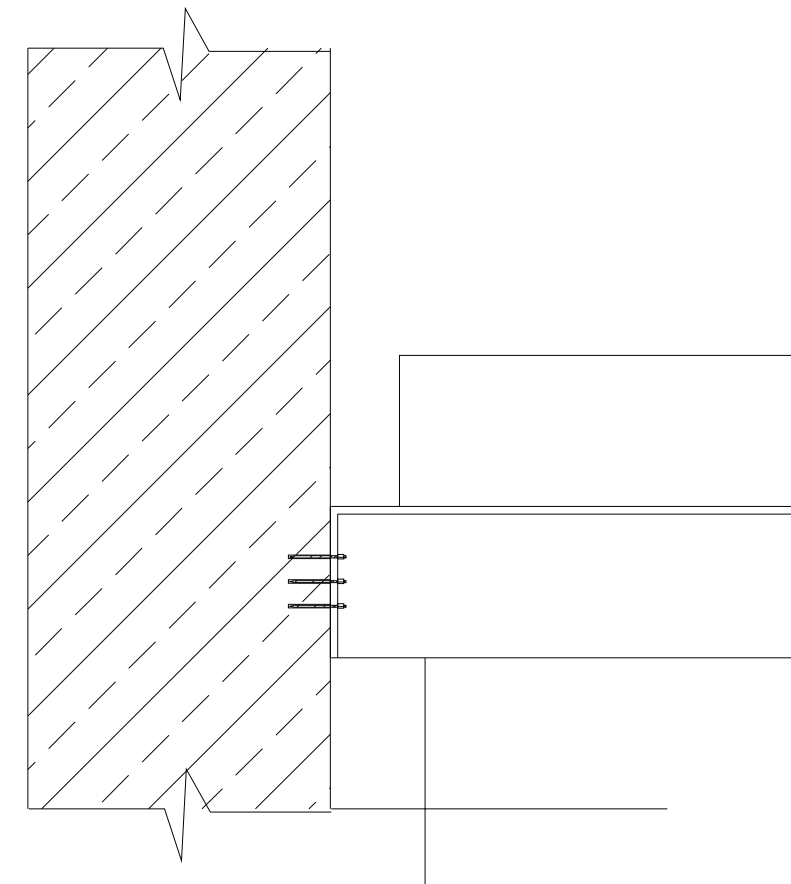
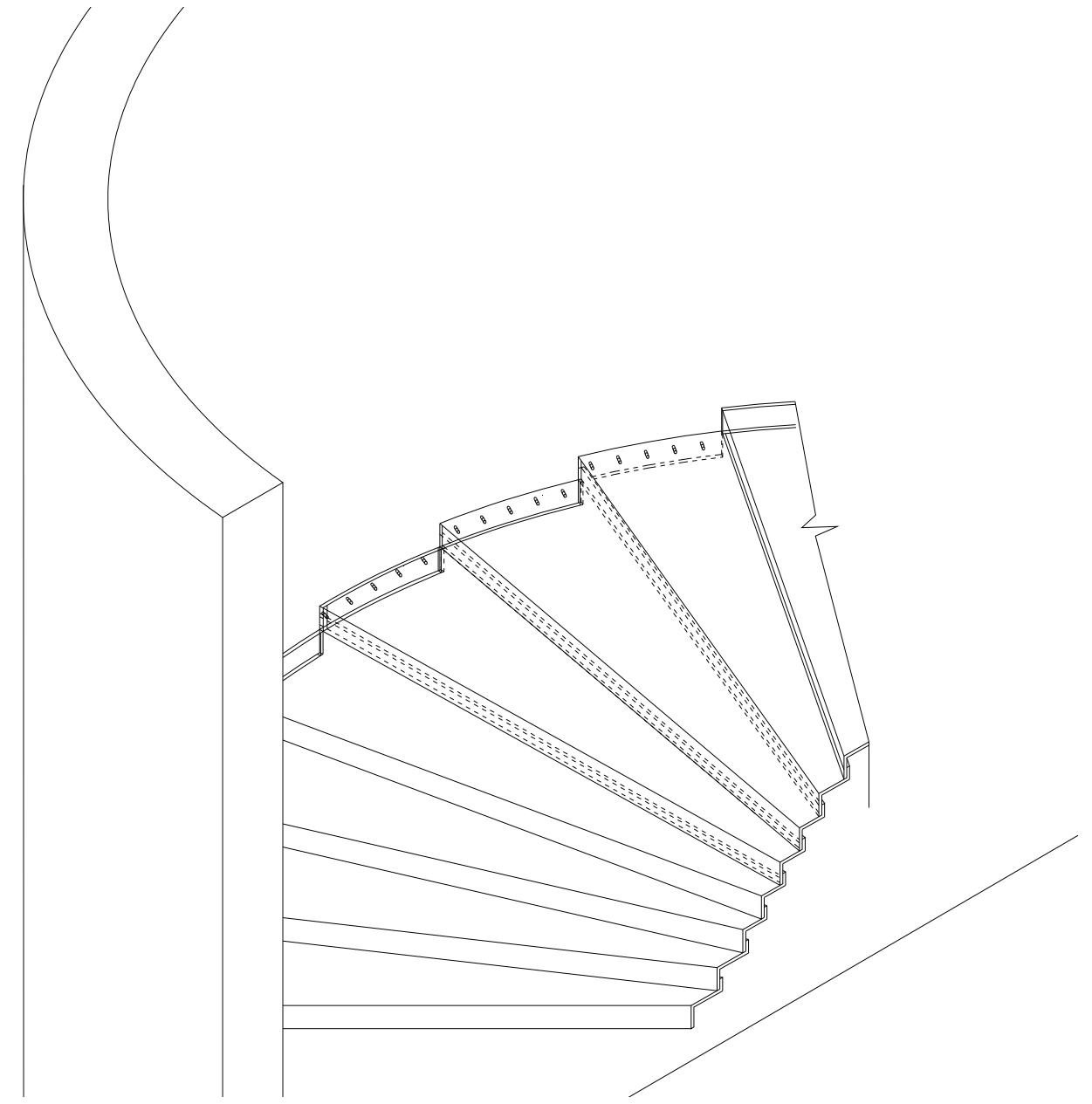




Plan 1:50



Section 1:50



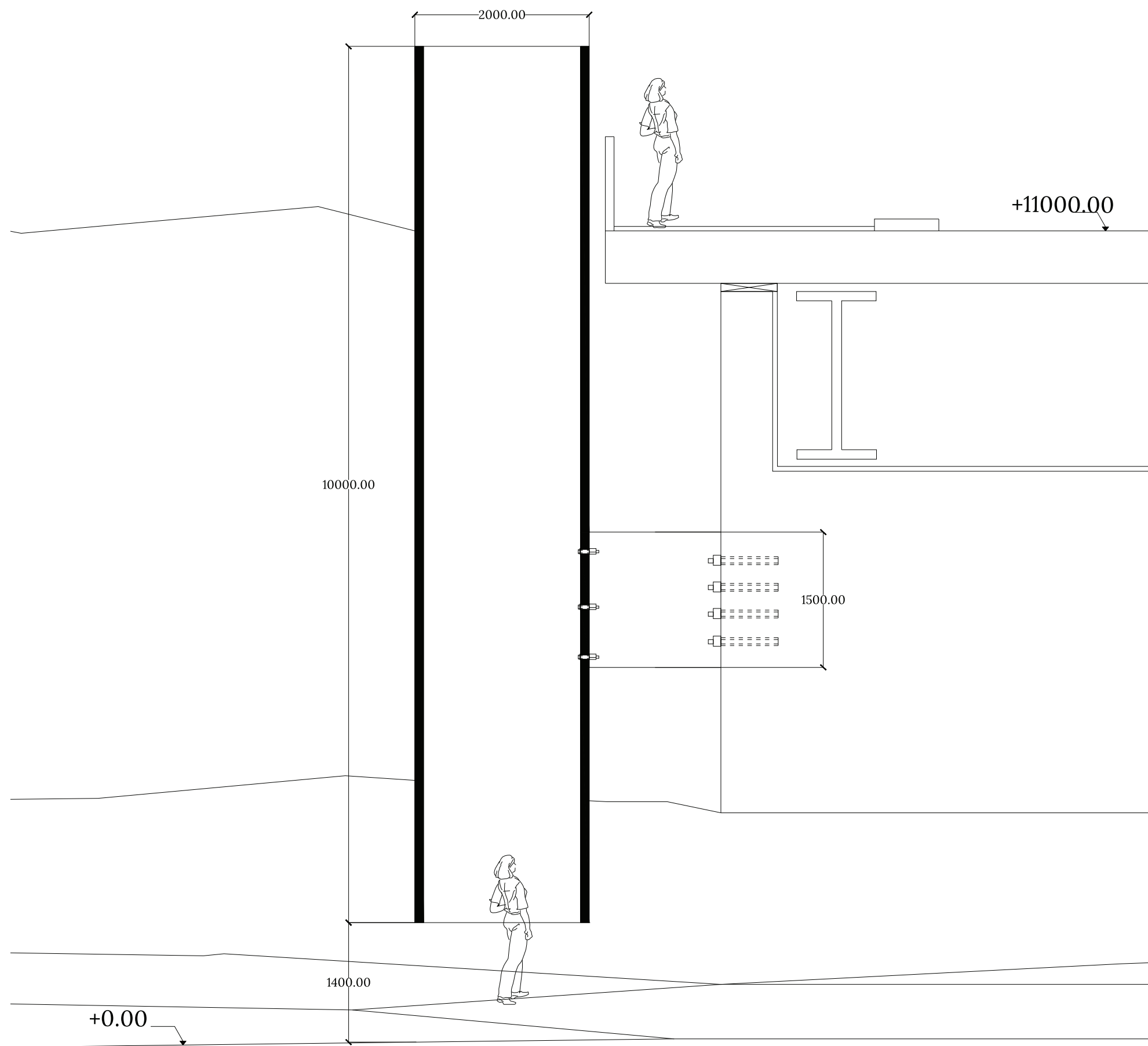
Steel Stair profile detail
1:5

The Jewish Temple (Synagogue)

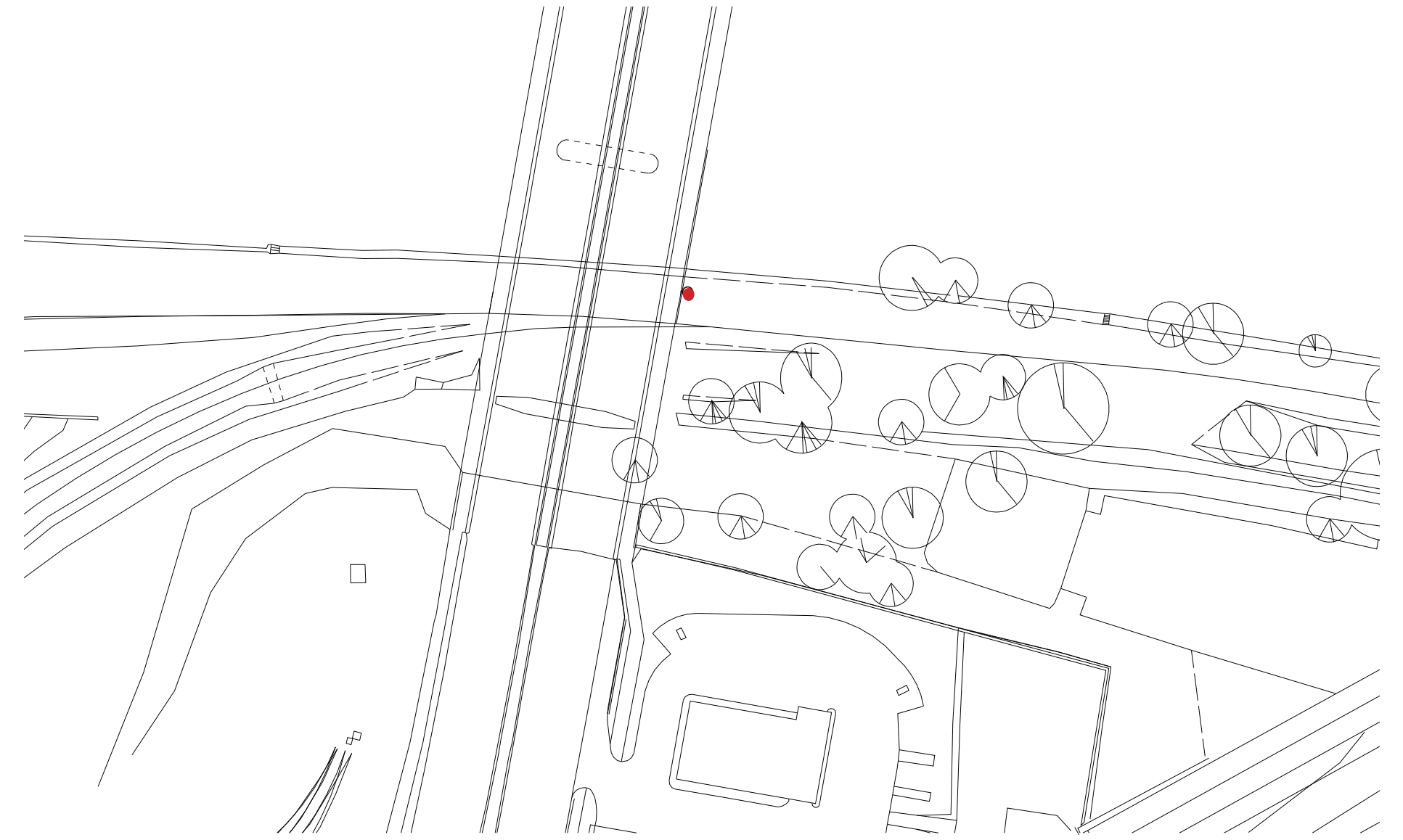
Judaism, the oldest abrahamic religion, was significantly the most challenging temple for me to design. Judaism has a long and rich history, from its origin in Jerusalem, Over a long time, Jews formed distinct ethnic groups in several different geographic areas—amongst others, the Ashkenazi Jews (of central and Eastern Europe). This dispersed in population of Judaism, architecturally brings diversity, therefore this made narrowing down the process ever more difficult. Jews as the chosen people, was the motto behind the design of the Jewish temple. Standing under a hovering cylinder, the focus goes only to the skies.

The cylinder is attached to the Barikadniku Bridge, it is 10 meters Long and 2 meters in diameter. It is hovering in the air, made possible by being attached to the bridge, visitors will have to bow down to go over and under the cylinder. This temple is the only one without monitoring and maintenance.

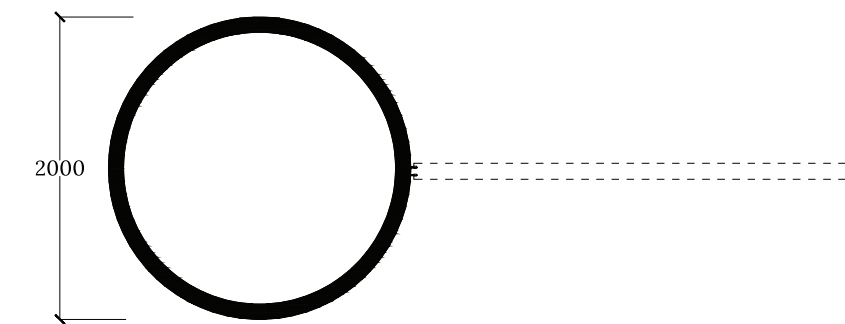




Plan 1:50



Site plan 1:1000



Plan 1:50

Technical Report

1.Design Brief

1.1. Location

1.2. Design goals

2. Materials

3.Technology for Construction

3.1. concrete formwork

3.2. Welding and anchoring

3.3. Foundations

4. Structure

4.1. Load bearing structure

4.2. Doors and Windows

4.3. Interiors

5. Services

1. Design Brief

Design individual objects of faith for five of the most practiced religions by world population. To examine potential of architecture to invite tolerance and coexisting for the people of holesovice.

1.1. Locations

The brief's site is within the periphery of Holesovice district. A post-industrial area. Previously a rural area until the mid 19th century, which developed to a vibrant area for the impact of industrial developments and the art school. Currently, holesovice is going under steady developments. My concept is focused on spiritual life of holesovice. Being post-industrial, Holesovice, have yet to tend to spiritual aspect of its urban structure.

The brief specifies designing 6 temples in six different location by the meander, each representing a different faith.

Temple of humanity(Atheism); east of "Na Maninach" by the silo structure

Mosque, Chapel; behind the lighthouse towers, by the Libensky Bridge

Buddhist Temple; facing east, on the peninsula by Holesovice harbor

Jewish Temple (Synagogue); south of Barikadniku bridge, connected to the bridge

Hindu Temple; 100 meters east of Barikadniku bridge

1.2. Design goals

The brief specifies designing 6 temples in six different location by the meander, each representing a different faith. Temple of humanity (Atheism) , Mosque, Chapel, Buddhist Temple, Hindu Temple and a Jewish Temple (Synagogue). The goal is to examine potential of architecture to invite tolerance and coexisting for the people of holesovice.

2. Materials

All structures are to be built from reinforced concrete. The interior elements such as the spiral staircase in hindu temple, ascending stairs of the chapel, the hexagonal profile of the mosque roof, the flooring of Buddhist temple, are made of hot-dip galvanization, which are Iron or steel sheets of metal with zinc coating.

3. Technology for Construction

3.1. Formwork for concrete

The tube structure can be assembled by wooden formwork. The dimensions of the structure can be handed to the manufacturer to build the formwork off-site, afterwards, the concrete can be poured on-site.

3.2. Anchoring and welding

The metal elements will need to be anchored to the concrete structure. The mosque's ceiling has a steel hexagonal grill which screwed invisibly in the reinforced concrete. The base of the Buddhist Temple and Chapel are also leveled with a metal plate. The Hindu temple's stairs are also folded metal plates that are screwed to the wall.

3.3. Foundations

The Humanist Temple, lies on a circular concrete footing and a concrete slab on top. The foundation is 1 meter deep. The mosque foundations a is a continuous part of the structure of the temple. It is a circular slab which is 500 mm deep is the ground. The Chapel lies on a concrete ground of the harbor. Chapel's foundation is placed in between the old slabs by cutting through them and it is half meter long. It is a rectangular shape and it is continuous along the entire bottom of the cylinder. The Buddhist Temple's foundation is also a continuous slab that goes along π of the bottom of the cylinder in order to hold the structure leveled and steady as the rest of the structure is cantilevered.

The Hindu Temple is standing on a concrete platform, already existing on the site.

4. Structure

The cylinders are from reinforced concrete and their load is transferred to the foundation explained above.

5. Services

As this project is focused on an exterior spaces that are expressing philosophical and artistic purposes, they do not have any sort of requirements for human comfort such as electricity, insulation, ventilation or water.

