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An architectural query of Anthropocene Era: Planned obsolescence

Hanım Gül AYDIN*, **Emel BİRER**

Istanbul Kültür University, Faculty of Architecture, Ataköy Campus, Bakırköy/Istanbul, 34158, Türkiye

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ABSTRACT

After Modernity, the human has become the subject, and the world redefined by the human has turned into a painting. However, the efforts of human subjectivity to reveal the world in the Anthropocene Era, with negative practices such as the "planned obsolescence theory," which is the research subject, even prepares for the end of its existence. According to the research hypothesis evaluated through the theory's effect on architectural problems, "*secularization should take place against planned obsolete architecture.*" The research aims to show that positive feedback can be provided in society and ecology by reversing architectural consumption. It is to open up for discussion that architecture, which is left in the tension of life and death but revived by the urbanites and nature despite the negativity of decay, can be sustained by becoming secularized. How planned obsolete architectures become secularized is revealed through visual documents and tables and discourse and descriptive analysis methods through architectures of different scales and geographies, which can be reactivated in human-nature activity while in crisis of decay. At the micro and macro scale of architecture, Hawthorne Plaza Shopping Center, Banker Han (Banker Kastelli), Doel Village, and Houtouwan Village were selected as purposeful examples.

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1. INTRODUCTION

According to Henri Lefebvre (1974), the material of the city, namely the "raw material," is nature, and nature is being indecently plundered [1]. Industrial remnants accumulating in geological layers exacerbated ecological crises and pointed to the Industrial Revolution as the beginning of this plunder [2]. According to the British geologist Jan Zalasiewicz et al. (2008), human activities after the Industrial Revolution caused significant changes that could be reflected in the geological record of the world [2].

According to geologist Antonio Stoppani, chemist Paul J. Crutzen, and biologist Eugene F. Stoermer et al., the determining factor on the functioning and physical structure of the planet has been "human" for a long time. Therefore, it has been suggested that the current era be called the "Anthropocene," that is, the "New Human Age," in terms of human being the most significant ecological power on the planet [3].

Swedish scientist Johan Rockström et al. have discussed The Anthropocene, where human actions have become the main driving force in environmental changes since

the Industrial Revolution; in terms of the context of planetary boundaries, climate change, nitrogen and phosphorus cycles, rate of biodiversity loss and delicate balance [4]. Noel Castree has also stated that the disruptions that may occur in these areas can trigger each other in a chain reaction, and it cannot be predicted what effects the deterioration in one place may cause on other sites [5].

One of the human behaviors that played a direct or indirect role in environmental changes in the Anthropocene Era is planned obsolete, which is the subject of the research. Planned obsolescence, a consumption-oriented strategy recommended to stimulate the economy, leads to concrete piles that cannot degrade in nature, from industrial products to structures. Industrial products, buildings, and even cities are worn out before their biological lifespan, as in the example of Detroit[1], and remain idle and left to the nature of decay [6] because, according to Portzamparc (2003), there is no such thing as "reuse" after the Industrial Revolution, instead "buy-use-throw away" [7].

Wastes that cannot dissolve on their own or take a long time to dissolve and disappear are included in the ecological cycle and trigger deterioration with the chain effect, as Castree says. Inactive architecture, which cannot be eliminated, also continues its existence in the urban environment with the potential to cause physical and psychological dangers. According to McKenzie Wark (2015), God, the underlying idea of self-correcting, balancing, and curing nature, is dead [6]. Nature, and therefore cities, are plundered and consumed by the distinguished subject of Modernity by suppressing the power of self-renewal with various harmful practices. Problems of the Anthropocene Age, such as the COVID-19 virus epidemic that emerged in Wuhan, China, in 2019, show that the subject also objectifies itself and prepares for the end of its existence while transforming cities into places of disaster.

This research, which makes the secularization of reinforced concrete architectures visible, is opening a discussion that life can be positively reversed with human-active practices despite the human-active practices such as planned obsolescence, which are consumption-oriented, affect nature negatively by leaping from micro-scale to macro-scale. According to the research hypothesis, secularization should occur in the human-enabled Anthropocene Age in the face of planned obsolete architecture. How does a planned obsolete architecture become secular and sustainable? The research aims to elucidate the answers to this question through different examples of architectural practices. This study aims to reveal how architecture, pushed into the crisis of decay and remaining in the tension of life and death can be acted upon despite the negativity of refuting the material and to discuss the relationship between these practices of action and architecture in the context of subject-object relationship. The research, rather than the reuse of space, focuses on the reuse of spaces that have been left to the negative consequences of decay in human subjectivity, with their existing potential, that is, without any technical-theoretical intervention from the inside or outside, with reason and creativity or by nature as if they were alive. In the research showing that positive feedback can be provided in society and ecology by reversing consumption in architecture, Hawthorne Plaza Shopping Center and Banker Han (Banker Kastelli) were chosen as purposeful samples of architecture on a micro-scale, Doel Village and Houtouwan Village macro scale.

2. MATERIALS AND METHODS

Systematic consumption, which evolves from micro scale to macro scale from industrial products to buildings/building groups and the plunder of cities and nature in its integrity, is discussed in this study through the effect of planned obsolescence on architecture. The research makes it visible with examples from the world and Turkey that the architectures, pushed into the decay crisis in human subjectivity, are reproduced and maintained with their current potentials without technical-theoretical intervention. The method of the research was determined by questions such as "how? by whom?" addressed to "how and by whom the architectures were obsolete, how and by whom they were reproduced" [8]. In the research universe where one of the qualitative methods is used, namely "explanation with examples," buildings that remain idle despite their usable features and purposeful examples of architecture in micro and macro scales representing secularization were considered. To exemplify the universality of secularization in architecture regardless of geography or scale, Hawthorne Plaza Shopping Center (Hawthorne, California) and Banker Han (Banker Kastelli-Istanbul, Turkey) structures at the micro-scale, Doel Village (Belgium) and Houtouwan Village (China) at macro scale were used as purposeful samples. The research's findings were reached and discussed through discourse and descriptive analysis (Table 1).

3. SUBJECT-OBJECT RELATIONSHIP AFTER MODERNITY

According to David Harvey (2003), being a radical break from the past, Modernity has created a state that allows us to see the world as a blank page on which the new can be written, without any reference to the past - or ignoring the history completely when it is but an obstacle [10]. As a result, human has become a subject, and the world has become a painting. According to Heidegger, the world,

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1   Detroit, which is among the poorest cities of the USA today; is one of the country's largest trading centers, with investments from automakers such as Ford, General Motors, and Chrysler in the 1800s. Industry struggles led to the closure of many of these factories, coupled with other problems facing the city, leading to a decades-long decline that has affected Detroit to date [9].

Table 1. Research design

Research Problem	The subject (human), which became apparent with Modernity, consumes nature directly or indirectly systematically, with the negative practices that it exhibits in a way that threatens even its existence in society and ecology while trying to make sense of and define the world again.
Literature Review	Research that questions the negative practices that have evolved into the systematic consumption of cities and, therefore, nature and how they can be affirmed; how? and by whom? Consequently, it was necessary to scan the questions in a way that covers the subject-object relationship that has changed with Modernity.
Research Hypothesis	Secularization should take place opposite of the planned obsolete architecture in the Anthropocene Era
Discourse Analysis and Descriptive Analysis: Presenting Findings	–The changing subject-object relationship and other developments after Modernity also determine future periods. –Systematic changes have evolved into the consumption of the object. –Planned obsolescence is one of the causes of systematic consumption. –Secularization takes place opposite the planned obsolete architecture and affirms the fate of decay.
Conclusion and Discussions	The decay and destruction of the planned obsolete architecture or its ability to act like a living thing has been associated with the practices of the new action and the methods of its unveiling.

which exists with nature and living things in its integrity, exists to the extent that it is taken into human life, entered into the living space, and transformed into life, hence revealed by humans [11].

Modernity, which emerged in the 17th century as a result of the Renaissance, which means rebirth, and the Reformation, which is a religious movement and affected the whole of Europe, removed the divine foundations at the center of society -at best, but leaving a place within private life- and replaced them with science and technology [12]. The products of rational, scientific, technological, and administrative activity conquered all areas of life, and the progress of the Industrial Revolution triggered notable changes in society and ecology, as well as intercontinental life [12; 13]. According to Heidegger (1977), even the field

that the peasant regulates to cultivate differs from what it is now, and agriculture is now the mechanized food industry [14].

According to Alain Touraine (1992), it is the "reason" that activates science and technology, and Modernity, which is identified with "the victory of the mind"[2], also means the rebirth of the subject. For Modernity, which clarifies the mind and human as a subject, what matters is the re-interpretation of nature (the world) [12]. Nature, the object the issue tries to reinterpret, began to be perceived as something standing before the subject. It was seen and defined as a measurable, calculable, and reducible field to mathematical principles [15]. However, according to Christian de Portzamparc (2003), nature, reshaped in human subjectivity, has become increasingly artificial and the object of

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2　Victory of the mind: The "reason" that distinguishes human beings from other living things, and thus the ability to think and become clear as a subject and re-make sense of the world [12].

calculation and power relations [7]. According to Nietzsche, God had died along with the emergence of Modernity, and he wrote the phrase "God is dead" for the first time in his work "Die Fröhliche Wissenschaft" published in 1882. Values that were valid until that day were destroyed by the "superior person." While the preservation of religious worship for the creation of a culture or the spread of civilization was resolved through encouragement, the creativity peculiar to the God of the holy book turned into the distinctive feature of human actions, and human creativity eventually took a leap into entrepreneurship in business [11]. In Peter Berger's words, the "sacred dome"[3] above us has been lifted, and people have begun to change the world by conquering it with their minds, creativity, and technology, not with the religion attached to the church [16].

With the removal of the sacred from society, there has been a period in which technology has changed the world, and the world has turned into a world-sourced capital area where human actions occur. In this respect, according to Europeans, Modernity necessitates making the past "from scratch," and the spirit of capitalism also bears this tendency [12]. Heidegger (1977) elaborates on this process by comparing the old windmill with modern technology. In the old windmill, the sails turn with the wind, completely surrendering to the wind (nature). However, the windmill does not need to be switched on to store the energy from the air currents.

On the other hand, the discovery of mines that meet the energy of modern technology requires digging the soil and throwing it out, that is, challenging the ground (nature). Therefore, the earth is a coal mine zone, and the soil is a mineral deposit [14]. The use of nature by humans as an unlimited resource by being challenged, carved, eroded, relocated, and transformed into something else, that is, towards its depletion, also reveals human activity. At the same time, reducing nature to measurable dimensions by planning and calculating by human beings indicates the beginning of the human-active Anthropocene Era.

4. CONSUMPTION OF NATURE

The concept of Anthropocene, whose etymological origin is Greek, consists of the combination of "anthropoid," meaning human, and "-cene," meaning new and latest. Anthropocene (anthropo+cene), a hybrid term that establishes a new relationship between nature and human beings, briefly means "New Human Age" [3, p.3]. The concept defines a geographical period in which humans dominate the entire ecosystem of the "world," humans consciously or unconsciously control various ecosystemic movements [17].

Everything attributed to nature (earthquake, flood, epidemics, etc.) in the Anthropocene Age, where the subject human being is active, is actually "human-made" in that the natural is no longer natural [6]. According to Barney Jeffries, human behavior paves the way for and spreads epidemics. People's close contact with livestock activities and wildlife changes in land use facilitate the spread of diseases, including new types of bacteria and viruses. Due to the rapid transformation of pathogens, close contact, deforestation, improper land use, etc., which cause transmission from wild animals to humans, trigger epidemics [18].

In the Anthropocene Era, one of the human practices that negatively affected nature, consciously or unconsciously, was planned obsolescence. Planned obsolescence, which emerged as a component in the revitalization of the economy by taking consumption at its center, has turned into concrete piles that cannot disappear in nature, from industrial products to structures/building groups, due to the uncontrolled speed of consumption. Being exposed to waste piles, nature has also been forced to grind more than it can digest. Industrial and chemical wastes accumulating in the atmosphere, oceans, and lands become dangerous living resources for living and non-living environments by being included in the ecological cycle. Idle buildings/ construction groups also pose a problem in the urban environment with their potential to cause physical and psychological hazards. How planned obsolescence negatively affects architecture and ecology is explained in detail in the "Planned Obsolescence" section and is illustrated with visuals (Figure 1. and Figure 2.).

4.1. Planned Obsolescence

"Fashion is a form of ugliness so intolerable that we must alter it every six months."
Oscar Wilde

The concept of planned obsolescence is designing a product's life by its designer to get the consumer to buy the new one a little sooner than necessary. After the period defined by the designer, the product becomes obsolete or outdated. The concept is an economic strategy designed to revive the economy in the USA that collapsed after World War II [19]. Proposed by the economist Bernard London in 1929, it was mentioned for the first time in London's article "Ending the Depression Through Planned Obsolescence," published in 1932. According to London's theory of planned obsolescence, which argues that production can be balanced by consumption, the government should assign a lifespan to shoes, buildings, machinery, cars—all manufacturing, mining, and agricultural products—and these should be recorded. After the allotted time expires, all products (shoes, buildings, machinery, etc.) will be legally "dead." In this way, the difficulties in balancing the budget for the federal government will be easily solved, and it will

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3   The removal of the sacred dome: The secularisation of the social universe as "form" and "content", that is, religion being removed from being the spirit and the shaper of politics, economy, science, art, culture etc. [16]

be a permanent source of income [20]. However, London's proposal was not accepted within the framework of the law [21]. Before Bernard London's suggestion, General Motors CEO Alfred Sloan Jr. was also considered for the American automobile industry, which reached saturation in the 1920s [19; 22].

The concept was revived at an advertising conference in 1954 by industrial product designer Brooks Stevens in a talk entitled "planned obsolescence." According to Stevens, who thought that aesthetic features of a product add value besides its quality, "obsolete is psychology based and is triggered by the desire to achieve better and more beautiful in a short time" [21, p.52]. Unlike London's, Stevans' planned obsolescence theory, which aims to revive the purchase impulse with the perception created in the consumer's mind, is not government-oriented. Still, it covers all manufacturers to ensure continuity in their businesses. According to Vance Packard, when modern marketing practices are examined, three different planned obsolescence methods are used to obsolete the product in the consumer's mind. In Packard's book "The Waste Makers," published in 1960, these methods are psychological, functional (or technological), and systematic obsolescence. Psychological obsolescence is the obsolescence of a usable product in terms of performance and quality by making the new one in the market more desirable characteristics. For example, it is psychological obsolescence for a newly purchased car to lose its value in the mind by comparing it with a vehicle of a different brand. Functional (technological) obsolescence is the obsolescence that occurs by determining the useful life of the products at the design stage before they are put on the market to ensure that the consumer receives the new product in a shorter time. Shortening the battery life of mobile phones or laptops is an example of functional obsolescence.

Systematic obsolescence is the expiration of the previous product with the introduction of new versions of the products at regular intervals [22]. An example of frequent obsolescence is General Motors's production of new car models in short periods, turning car purchases into a social status rather than a necessity.

Planned obsolescence, which was applied by various manufacturers from automobiles to textile products between 1920 and 1960, has led to the thinning of the boundaries between natural and built environments over time. Industrial and chemical wastes, which started to accumulate in nature due to the unbalanced speed of consumption, began to be included in the natural cycle of living and non-living environments. These wastes that cannot dissolve in nature, occupying the oceans, soil, and air, have become dangerous living resources for the creatures in these environments (Figure 1).

In 1911, Reginald Pelham Bolton's book "Buildings for Profit" was published. The National Association of Buildings Owners and Managers team also prepared a "Building Autopsies" study in 1930. According to Bolton, buildings must be demolished and rebuilt thrice a century. In both studies, the wearing and obsolete periods of the structures are not related to their tectonic features but to the decrease in their economic values [21]. Therefore, the reduction in monetary value leaves the structures/construction groups in a tensity of life and death despite their usable features (Figure 2.). According to Katie Colford (2021), a building is considered worthy of repair if it is alive, and if they have to stand to be active, how their fall can be made meaningful – the aftermath of decay – should be discussed [24]. When the methods of making the decay outcome meaningful are questioned, one is secularization, which is laid down as a hypothesis in the research. It has been made visible through

Figure 1. Negative integration of planned obsolescence practices into the ecological cycle 1-2-3-4-5 [23].

Figure 2. The effect of planned obsolescence on architecture; 1- San Zhi Pod City (Taiwan), 2-Wonderland (China), 3-Wuchan Temple (Taiwan) and 4-5-6-Chisinau State Circus (Moldova) 1-2-3-4-5-6 [9].

purposeful samples that secularized architecture is reproduced by activation despite the negativity of decay in the extinction phase, thus affirming the fate of decay.

4.2. Secularization

The concept of Turkish "dünyevileşme" (secularisation), whose etymological origin is Arabic, is accepted to be a world derived either from the root of "dunuv," meaning "to be close" or from the root "denaet," meaning meanness and evil, [25, p.47]. The concept refers to having a close relationship with the world and taking a particular attitude towards the earth. Therefore, the concept gains meaning according to the meaning attributed to the word "world." It is the counterpart of "secularization". The concept, which has its etymological origin in Latin, the term "speculum" has a meaning that gives the connotations of "time" and "space" together. "Time" indicates that it is present and ready.

In contrast, "space" means earthly and mundane. Therefore, "saeculum" refers to the events in this world in this age and current time. That is, it means "contemporary events." The era to be emphasized is about a specific time and period as a historical process. This time-space connotation was historically formed from practices that arose from the fusion of Greco-Roman and Jewish traditions within Western Christianity. Seculum means "appropriate to earthly time, not divine time," so it is defined as "the liberation of human from religious and then metaphysical control over his mind and language" [25, p.48; 26, p.2]. The process of "secularization" emerged with the religious characterization of the great transformation (Modernity) that occurred with the Enlightenment, Renaissance, and Reformation at the end of the Middle Ages. Religious functions have transformed into secular social parts, and finally, the worldly has replaced the sacred [12]. Therefore, secularization meant for religion to lose its authority in society. The secularization process is when religious beliefs, practices, and institutions lose social importance, especially after the industrial revolution and modernization.

According to Harvey Cox, secularization is the switch of people's fundamental interests and orientations towards this world only, from outside to beyond and above this world [26]. Peter Berger, a sociologist of religion, defines secularization as the process in which the social and cultural spheres are removed from the influence of religious institutions and symbols [16]. Max Weber's definition of secularization as rationalization means opening the eye, or in other words, getting away from magic or mystery. Opening the eye also means that mystery or mysterious concepts become worthless. Mystery is also seen as something that needs to be conquered with the human mind, creativity, and products of technology [27].

As the religious worldview lost its social authority along with Modernity, the social and political organization has wholly ceased to be holy. Secularization has become worldly and a period in which technology changes the world by removing the sacred from society. It is the mind that drives science and its applications [12]. Science and technology are driven by reason, with the loss of authority of the sacred in the setting of order, the invention of machines to support human power, the increase of transportation networks, new business areas, etc. With innovations, it has started to reshape and make sense of the world socially and physically by advancing from daily life to intercontinental continents. In short, with the abolition of the sacred, the world has become a worldly-sourced production and capital area where human actions occur.

When giving examples of architecture becoming worldly, the Southbank area of London, where cultural buildings built between 1950 and 1960, now used as theatres, concert halls, and art galleries, come to mind. Three architects were appointed to evaluate the lower floor of the triple cultural complex, which consists of Queen Elizabeth Hall, Purcell Room, and Hayward Gallery. A concrete "landscape" consisting of slopes, steps, and planes was designed and built by the architects, but for various reasons, Southbank has fallen out of favor and begun to be used by the "others" of
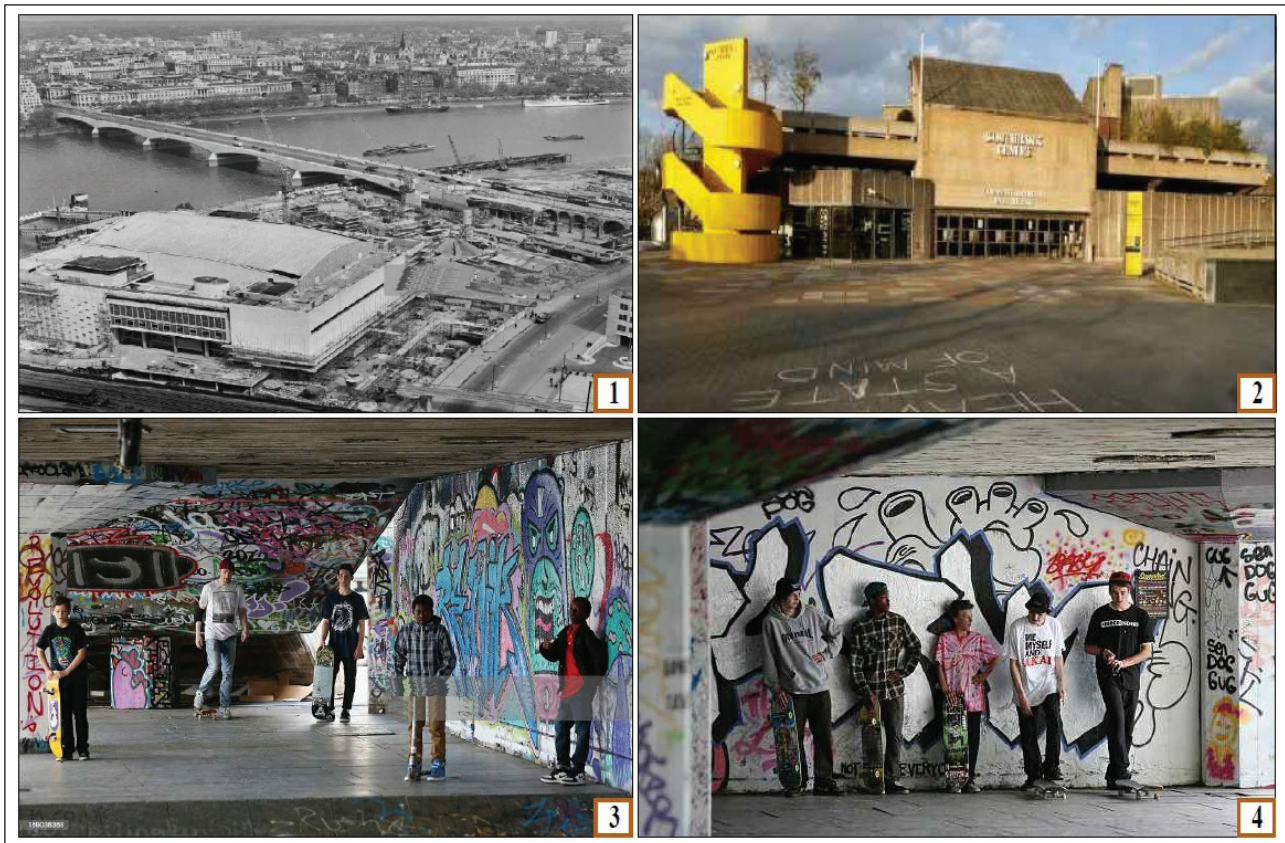
Figure 3. Activisation of Queen Elizabeth Hall in the Southbank area through graffiti art and skateboarding from construction to its current use 1-2-3-4 [28].

the city (Figure 3.). These "others" include skateboarders who inhabit this place specifically to do Undercroft. The origin of skateboarding is based on surfing, a nature sport. It proves that it can become "natural" instantly through the bodily relations allowed by the "artificial" one by taking place on concrete waves. Thus, while the manifestation of the public-private symbiosis resurrects an urban commonality that the parks try to forget, it also shows that greenery may not be enough for naturalness. While street skateboarding reproduces the urban space in unpredictable ways, it does this not by affirming a "public" space that Modernity constructs to legitimize the private space but by objecting to the symbiotic opposition [6]. Therefore, the actions and practices that enable re-activation by secularizing the architecture reproduce them despite the intangible-concrete negativities in their idle state.

5. PLANNED OBSOLETE OF MATERIAL

Buildings: wood, reinforced concrete, steel, masonry, adobe etc. They are named according to the material they are produced from and the production techniques. The average lifespan, production and modification costs, relations with the ecological environment, etc., vary according to the material produced and the production techniques. However, no matter what material or how they are made,

even when all structures are built according to their technical/theoretical basic requirements, they encounter the fate of decay, which is the result of time, and unite on a common ground. The causes and durations of decay also vary according to the material produced and the production techniques.

On the other hand, planned obsolescence pushes architectures to a crisis of decay despite their usable features, regardless of material construction technique, and accelerates the depletion of their useful life. In terms of the quality of the materials they are produced in, etc., it is being planned, designed, and pushed into a decay crisis. For example, with the spread of industrial production after the Industrial Revolution, reinforced concrete technology became a material suitable for the obsolescence mentality of Modernity, and therefore, reinforced concrete structures with an average lifespan of 50 years were integrated with the destructiveness of Modernity.

According to John Urry (1995), places, especially visually, and things people find meaningful about a place, such as industry, history, building, literature, and environment, are reduced, finished, or consumed over time [29]. Planned obsolete, which is the subject of this research, pushes the reinforced concrete structures into a decay crisis before their biological life is over and is consumed due to various

Figure 4. The social and physical change of the city of Boston North End read from its facades; the image of everyday life overflowing the streets was replaced by landscape elements 1-2 [28].

reasons of deterioration from the inside and outside by leaving them out of use (Figure 4).

According to Katie Colford (2021), decay, the first step of planned obsolescence, means that the built environment is in a perpetual crisis. That is, by "decay crisis," it means that there is a turning point between recovery (life) and death in the built environment. She argues that the economic, cultural, and social values of the context determine how the "decay," which she calls a "decisive moment," is defined, validated, and handled - resulting in recovery (life) or death. Therefore, different stakeholders support signs of "vitality" such as structural resilience, vitality of the real estate market, historical significance, and cultural capital [24]. Space, whose consumption, like production, depends on social dynamics such as economy, capital, and culture, is continuously redefined, organized, and destroyed if necessary, creating environments where new relations can occur [30].

Jane Jacobs mentions in her book "The Death and Life of Great American Cities," published in 1961, that Boston's North End neighborhood is the city's worst slum, bad enough to be taught to planning and architecture students as a "megalopolis" in Harvard and North End MIT. However, the rotten neighborhood has become a place where liveliness is felt on its facades and streets over time (Figure 4.). While it is one of the districts with high tuberculosis death rates, It has turned into a district where crime, disease, and infant mortality are the least. But even though Boston North End is a livable place, it has to be transformed one day, according to planners and bureaucrats, because it's still a slum! [31]. As can be understood from the example, the government's capital, profit, and market-oriented capitalist approach plays a decisive role in the fate of the space.

5.1. The Secularization of Planned Obsolete Architectures

Economist Clarence Long, in his book titled "Building Cycles and the Theory of Investment," published in 1940,

talked about the psychological life of buildings and stated that a building can fall out of favor even because of the style it carries [21]. For example, until the 19th century, architecture adopted the principle that buildings survive thanks to load-bearing walls. Although various decorative elements were applied to these surfaces, the walls played a crucial role in the structure. However, with Modernity, "solidity," the symbolic feature of stone and wall, fell out of favor, and architecture suddenly consisted of a building skeleton holding glass surfaces. When the logic of industrial construction became dominant, the human scale lost its importance, and the human proportions in the Classicism and Humanism eras were quickly replaced by cages and modular systems [32].

According to Tschumi (1994), architects do not like the death-like side of life. Hence, decaying constructions are incompatible with both the ideology of Modernity and what can be called conceptual aesthetics. But the Modern movement loved both life and death. Life has been counted as the denial of death, which goes beyond the idea of death and encompasses the mold of rotting flesh. However, the painful aspect of death is due only to the phase of decomposition because the appearance of white bones is not like the unbearable sight of rotting flesh, and architecture has begun to reflect these deep-seated feelings. Decaying buildings were deemed unacceptable, but the dry, white remnants were well received. Villa Savoye was not as attractive when the gypsum plaster on the concrete blocks was shedded [32].

According to sociologists such as Henri Lefebvre (1974), city space is social and is produced by society in that it is shaped by the culture of their geography and the communities in which they exist [1]. For this reason, in this research, random examples were selected from around the world and from Turkey to make it visible that planned obsolete architectures have become secularized, regardless of material, production technique, location, geography, and scale. Therefore, buildings/building groups produced from

Figure 5. Interior and exterior images of the first use of Hawthorne Plaza Mall 1-2 [34].

Figure 6. The current state of the building and its re-activation practices: movie set, graffiti art, and skateboarding 1-2-3-4-5 [35].

different geographies, scales, and materials were selected. Hawthorne Plaza Shopping Center (California) and Banker Han -Banker Kastelli- (Turkey) were chosen as purposeful samples on the micro, i.e., building scale, and Doel Village (Belgium) and Houtouwan Village (China), on the macro, i.e. urban scale. While selecting examples, Being idle due to human-determined situations such as economy or fashion, being produced spontaneously (by human nature) without technical-theoretical intervention, and being maintained as living things with their current potential were used as criteria.

5.1.1. Hawthorne Plaza Mall, Hawthorne, California

Hawthorne Plaza Mall is located in Hawthorne, California, one of the third most significant cities in the USA. The shopping center opened in 1977 (Figure 5.) to revive the city of Hawthorne and has 134 stores. It was closed entirely in 1999 due to the economic crisis in the 90s. The shopping center, which was closed due to the decline in

the socioeconomic values of the region where it is located, started to be used as a movie set after it was closed. The building, which first appeared in Evolution in 2001 and then in Minority Report in 2002, was saved from destruction thanks to these two films, which enabled it to be used as a center of attraction. Many movies and television programs, such as The Fast and the Furious: Tokyo Drift (2006), Teen Wolf (2011), Beyoncé's "Superpower" music video (2013), Taylor Swift's "…Ready?" the music video (2017), were shot here as well. Apart from being a movie set, it is also used by graffiti artists and skateboarders (Figure 6.) [33].

5.1.2. Banker Han (Banker Kastelli), Istanbul, Turkey

Banker Han (Banker Kastelli), the financial center of bankers in Galata, home to many banks and insurers in the beginning and lent to the state during the Ottoman period in the late 19th century and 20th century, is located on Banker Street. Banker Han (Banker Kastelli) (Figure 7.), located on the street that was the financial center of

Figure 7. The first use of Banker Han (Banker Kastelli) [37].

Figure 8. Banker Han (Banker Kastelli) interior use by graffiti and stencil artists 1-2 [36].

the Ottoman period, lost its vitality in its early stages and became out of use. In its derelict state, it was conquered by graffiti and stencil (spray paint) artists (Figure 8.). The relevant municipality (Beyoğlu Municipality) decided to transform the space into a gallery space by supporting the methods of graffiti and stencil artists to reproduce the space. With the support of Beyoğlu Municipality, Akçalı Boya, Koridor Contemporary Art, and StreetArt Istanbul, each floor of the seven-floor building was turned into an exhibition space by a team of approximately 30 graffiti and stencil artists. The exhibition called Morphosis lasted from June to July 2009. The building, which was for sale at the time of the exhibition, has been restored and is used as a hotel today [36].

5.1.3. Doel Village, Belgium

Doel Village is an island surrounded by land deliberately flooded until the 1700s. At its peak by the 1970s, the village was home to around 1,300 people and several historic

Figure 9. Images of the period when Doel Village began to be abandoned 1-2-3 [38].

Figure 10. Village of Doel, whose streets were conquered by graffiti art, Belgium 1-2-3-4-5 [9].

buildings, including some of the oldest in Belgium. The country's oldest stone windmill also resides in a historical inn and a village school. In 1965, the Belgian government announced plans to expand the Port of Antwerp, Europe's second largest port, but Doel residents had to leave the area for the project to materialize. From the 1970s to the mid-1990s, as the government and residents debated plans for the village to be demolished, the village was revived in 1995, only to be formally demolished four years later (Figure 9.). In 2007, a group called "Doel 2020" decided that the best way to save the village, which had about 350 residents, was to turn it into a street art venue. This effort has transformed many of Doel's abandoned buildings into blank canvases for those wishing to showcase their creativity through graffiti, works of art that have made it a popular place for urban explorers to visit as well (Fig. 10.) [9].

5.1.4. Houtouwan Village, China

Houtouwan Village is located in eastern China in the Shengsi Archipelago. The village, consisting of families engaged in fishing, had a population of more than 2000 in the 1980s (Figure 11.). However, in the 1990s, it was abandoned due to its distance from the city. For example, to

get from Houtowan to Shanghai, one needs to take a taxi over the Sanqiaoshan Great Bridge connecting Shengshan Island and Gouqi Island, then take a three-and-a-half hour boat ride from Ganxie Port on Gouqi Island to Shengjiawan Port, followed by an additional two-hour journey is required to reach Shanghai. This makes it difficult for the villagers to access basic needs such as food and health, so transportation has created the beginning of the village being abandoned and idle. In addition to transportation, changing demands in the fishing industry have also required fishermen and their families to move. Abandoned due to transport and changing current needs, Houtouwan Village was conquered by nature over time and turned into a center of attraction for photographers and tourists (Figure 12.) [9].

5.2. Destruction of The Object in The Subject Activity

According to Lefebvre (1968), a starting point is required to present and reveal the urban problem, and this is the industrialization process. When a distinction is made between the determiner and the determined, industrialization appears to be the determiner, while the incrementally intensifying problems of urban culture are selected [40].

Figure 11. The situation of Houtouwan Village before it was conquered first by nature and then by humans [40].
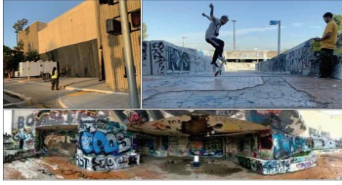

Figure 12. Houtouwan Village, China 1-2-3-4 [9] was conquered by nature before human actions such as hiking photography.

The industrialization process has deepened and clarified the detachment from nature. However, to understand the beginning of the rupture and the subject-object relationship, which has an active role in the process that evolves into the systematic consumption of nature, the research has found it appropriate to start with Modernity, which has an active role in the process that develops into the frequent consumption of nature.

According to Modernity, the subject is the one who seizes power, gives meaning, names, dominates, and oppresses [15]. Seeing the object as a field that is measurable, calculable, and reducible to mathematical principles by the subject has led to the process of being systematically

Table 2. Findings

Purposeful Samples	Subject (Human) Object (Nature)	Subject (Human) Object (Object)	Subject (Object) Object (Object)	Objectification of All Components Process
Micro and Macro Scale Examples of Architecture	**Planning Strategies**	**Obsolescence Reasons**	**Re-Activation Practices**	**Objectification Actions**
	Hawthorne Plaza Mall	Problems associated with the social and economic decline of its position	-Film set -Skateboarding sport -Graffiti art	
	Banker Han (Banker Kastelli)	Regional economic downturn	-Graffiti art -Stencil art -Exhibition Gallery	
	Doel Village	Authority pressure to pave the way for port expansion project	-Photography -Walking sport -Graffiti art	
	Houtouwan Village	Problems with its location and changing business trends	-Landscape -Photography -Walking sport -Graffiti art	
He plans ➡️		**He obsolescences**	➡️ **He makes secular**	

shaped by the subject. However, when even the aspects specific to the nature of the object are determined by the issue, the shaping process has started to objectify the subject while bringing the object to a state of exhaustion. The answer to how planned obsolete architecture becomes secular is explained with discourse and descriptive analysis through purposeful samples (Table 2)

Table 2. shows the findings of 1-Hawthorne Plaza Shopping Center and 2-Banker Han (Banker Kastelli) on the micro-scale, 3-Doel Village, and 4-Houtouwan Village on the macro scale, which are the purposeful samples of the research. Objects (buildings/construction groups) designed by the subject and put out of use due to wear and tear again by the subject, regardless of its scale, be it micro or macro, were able to be reproduced and acted upon with

the subject's mind and creativity, despite the abstract and concrete negativities, in contrast to the technical-theoretical applications of architecture and engineering. Actionable states are associated with reproduction methods and practices. The facades are used as the canvas for graffiti artists, the landscape for professional or non-professional photographers, the floors as a platform for skateboarders, a set for film crews, a stage for those dealing with street music, and a landscape for those who love nature walks. Activation practices are usually independent of periodic periods, specific rules, and rules, that is, by the nature of the freedom of the space. The practices that revealed the re-activation in Hawthorne Plaza Shopping Center and Banker Han (Banker Kastelli) were not limited to the building in Doel Village. They also brought the reproduction to the urban scale with

its streets and avenues. In the example of the Houtouman Village, unlike the others, the building group produced by the human subject was objectified by nature and then again objectified and acted upon by the human. The village has been transformed into landscape art by nature, forming the basis for human activities such as hiking and photography.

In the research, it is seen how idle spaces are transformed spontaneously through daily activities and nature itself, that is, how places that are out of use are revitalized by humans or nature. The concept of secularization has also defined revival. In the face of the planned designers, architects, politicians, etc., urbanites and nature reproduce the space. These natural, spontaneous new uses of space provide an inquiry into the abandonment of buildings through the obsolescence of building technologies.

6. RESULTS AND DISCUSSION

Existing and worsening problems in society and ecology, such as inequality in access to basic needs such as education, shelter, and food, climate change and global warming, depletion of natural resources, and environmental and economic crises, require new searches in the discipline of architecture, which is responsible for the production of built environments, as in other fields (materials, construction techniques, land use, etc.) While social and ecological problems that trigger each other turn cities into disaster places, they also systematically consume nature, which has no alternative. Therefore, approaches such as equal access to basic needs, effective and efficient use of existing resources, and minimizing wastes preventing nature from renewing itself are central to contemporary architectural understanding.

It has been demonstrated that negative practices in human activity, such as planned obsolescence, which evolves into the consumption of buildings/building groups from industrial products, and cities and nature in their integrity, can be affirmed with solutions in human activity with reason and creativity. The topics discussed in the research are visible through four examples of how modern buildings built in the destructive understanding of Modernity but obsolete and abandoned over time were revived in the Post-Modern period and are reminiscent of anarchistic or guerrilla architecture. Buildings and residential areas occupied by humans and nature are similar to the examples discussed. The transformation and reproduction of buildings open to destruction by non-architect actors such as skateboarders, graffiti artists, and nature, in other words, the new usage forms that emerged in the face of current neoliberal policies and the economic system, offer an inquiry about cities that are in the process of continuous destruction and construction. Therefore, this research exhibits that by reversing the consumption of architecture, positive feedback can be achieved in society and ecology through the spaces that can be reproduced despite their unpredictable uses in architecture,

engineering, and other fields -especially with the richness of science and current technology- it has opened up the questioning of the reverse of how the material or function are rendered dysfunctional.

ETHICS

There are no ethical issues with the publication of this manuscript.

DATA AVAILABILITY STATEMENT

The authors confirm that the article's data supporting this study's findings are available. Raw data supporting this study's result are available from the corresponding author upon reasonable request.

CONFLICT OF INTEREST

The author declares that they have no conflict of interest.

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