朝陽科技大學 098學年度第2學期教學大綱
Architectural Design(IV) 建築設計(四)

當期課號	7296	Course Number	7296
授課教師	劉克峰	Instructor	LIOU,KE FUNG
中文課名	建築設計(四)	Course Name	Architectural Design(IV)
開課單位	建築及都市設計研究所碩士班二A	Department	
修習別	必修	Required/Elective	Required
學分數	5	Credits	5
課程目標	地圖的閱讀不是平面，都市環境的狀態包含場所精神，建築實體等等各類背後的社會特徵。模型的製作也當然要能反映這些狀態。	Objectives	This subject considers the logical response to a range of foundation conditions, the global response of irregular buildings to vertical, lateral and torsional actions, consequences of adopting isostatic or hyperstatic systems, bending and shear stress distribution over element cross-sections, and composite materials and systems. This is supported by the use of computer modelling techniques as an interactive design tool. The subject also encompasses the study of low-rise domestic style multi-cell buildings, and analyses the design relationship that exists between various structural configurations, and the buildings fabric and materiality. Environmental constraints, site access and other technical issues that may impact on the performance of the built object are also illustrated in a series of case studies and related to the design process.
教材	1.以Fuzzy logic爲理論 2.要打破either/or logic of Aristotle舊的邏輯關係 3.chaos爲理論邏輯	Teaching Materials	Fuzzy logic is a way of doing science without math. It's a new branch of machine intelligence that tries to make computers think the way people think and not other way around. You don't write equations for how to wash clothes. Instead you load a chip with vague rule like ' if the wash water is dirty, add more soap,' and ' if very dirty, add a lot more.' All wash water is dirty and not dirty- to some degree. It's just commonsense. But it breaks the old either/or logic of Aristotle. That offends some scientists, who would like us to think and talk like off/on switches. …. That's one reason we find chaos when look at things up close. "
成績評量方式	期中：50% 期末：50% 每次交作品內容： 設計模型:30% 設計圖面:30% diagram:15% 計劃書:15% 都市環境模型:10%	Grading	midterm project:50% final project:50% include: design model:30% drawing:30% diagram:15% program:15% urban model:10%
教師網頁			
	德勒茲必須首先建構一個關於純粹流變和變化的理論體系，而這樣一個理論體系又必須包括一系列悖論和序列的構型。它必須大於以前所是的東西，同時又小於將要流變的東西。以往的表述性邏輯不足以處理這種純粹		Deleuze's peculiar readings of the history of philosophy stem from this unusual epistemological perspective. To read a philosopher is no longer to aim at finding a single, correct interpretation, but is instead to

教學內容	的流變，而需要一種關於純粹“事件”(events)的邏輯，生髮“意義的邏輯”(logic of sense)。德勒茲瞭解到，自柏拉圖以降，哲學就試圖解釋事件，說明變化、變形和流變的原理，但只是到了斯多噶時代，事件和流變的關係才第一次被明確地確定下來，人們才懂得思考流變就是思考事件。事件是由身體(body)引起的；而身體及其屬性，身體性混合和非身體性事件，都存在於當下現實之中，影響著其他身體，促成了其他身體的新的混合。然而，身體不僅促成了實際發生的事件；它們還促成了虛擬的“事件。”	**Syllabus**	present a philosopher's attempt to grapple with the problematic nature of reality. "Philosophers introduce new concepts, they explain them, but they don't tell us, not completely anyway, the problems to which those concepts are a response. [...] The history of philosophy, rather than repeating what a philosopher says, has to say what he must have taken for granted, what he didn't say but is nonetheless present in what he did say."

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