

American University of Beirut

**From Design School to Design Community  
a space of [...]**

a thesis by Dima El-Ayache

Bachelor of Architecture (BArch)

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AMERICAN UNIVERSITY OF BEIRUT

UNDERGRADUATE DESIGN THESIS  
IN  
ARCHITECTURE

SUBMITTAL FORM


A SPACE OF [...]  
FROM DESIGN SCHOOL TO DESIGN COMMUNITY

by  
DIMA EL-AYACHE

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I would like to thank my friends and family for their continuous support throughout. I would also like to recognize the invaluable guidance that both my advisors provided me with during my thesis.

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# a space of [...]

A thesis by Dima El-Ayache

American Univeristy of Beirut, 2019

Thesis Advisor: Rana Haddad

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# Introduction

Generally observed as a beacon of social liberalism in a wider ultra-conservative region, Lebanon falls back in its recurrent marginalization of various identity groups which form the "ghettos" of Lebanon's physical and political spaces. The country's sectarian institutionalization has opened the door for demographic sensitivities which allowed for the oppression of minority groups such as Syrian and Palestinian refugees. In addition, religious courts which redirect back to the same sectarian framework were responsible for the active persecution of both women and members of the LGBTQ+ community, particularly related to family-based laws and perceptions of naturalism. It's therefore clear that the sectarian structure of the country has opened doors for conservative outlining positions against "non-normative" groups. Nevertheless, it's crucial to note that this lining can't be restricted to the sect but expand to class. This is exemplified by members of these groups surviving due to them belonging to a higher economic class, granting them access to spaces and resources unavailable to poorer members of these communities. A combination of sectarian accommodation, class interest and neoliberal policies of redistribution from the poor to the rich classes have created the reality of marginalization for many groups in this country.

The human rights assaults systemically performed in public spaces by the Lebanese government on marginalized communities can only be described as systematic oppression that has rendered those communities unable to exist and express themselves except within confined spaces outside the government's reach.

On October 17, 2019, the people including these marginalized groups all took to the streets to demand their voices be heard and their demands met. Their wall of fear has been broken, they came out of the closet and they went to express themselves, to voice out and to stand in solidarity with the rest of the people that are similar to them in one way or another.

**on the streets we were all equal and the same.**

*But to what extent were they willing to stand with each other?*



AUB  
a space of solidarity?

At the beginning of Fall 2019, the American University of Beirut started pricing its tuition fees in dollars, keeping in mind that all of their expenses are still paid in Lebanese Liras including faculty and staff salaries. It has come to my attention that the most common spaces of solidarity are usually created once a bunch of people share the same fear, problem or are demanding the same thing. Historically, people got together during protests because they had the same demand. Thus, they put away all other differences for a while in order to fight for this common thing that affects them both.

Upon this line of logic, at the beginning of the semester, I have created a survey that includes 30 questions. I carried on this survey on AUB campus where I targeted different social circles spread all over campus in different faculties, study areas, dorms and hang out areas.

The results shown on the left indicate that people, students specifically in this case, are willing to stand in solidarity with their peers even though the dollarization of the tuition does not affect them since their parents' salaries are in dollars, they are on scholarships, etc. But to what extent are they willing to stand in solidarity? Some are willing just to say they support those who fall victim of this decision, spread it on social media and what not, but when it comes to actual mobilization on the ground within AUB a lot of them backed off because it doesn't really affect them, and they even became less when they were asked to mobilize against the Ministry of Education and Higher Education because it has consequences outside of the walls of university. And finally, they became less and less when it came to fighting against the dollarization of the tuition knowing that they had personal consequences.

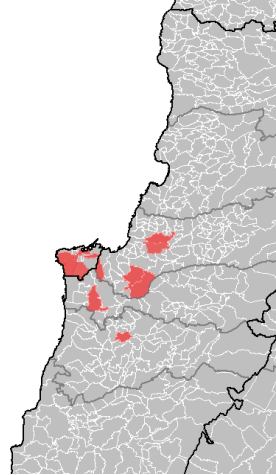
This indicates that people are not willing to go to all extents to stand in solidarity with someone else, then what is a space of solidarity?

Map showing where AUB students are from



82.9 % of AUB students that took the survey are Lebanese

Map showing where AUB students live



65.7 % of AUB students that took the survey live on campus or within central Beirut

Map showing where AUB students are from



17.1 % of AUB students that took the survey are international students

on the dollarization of the tuition

63.3 % are against

3.3 % are with

33.3 % do not care

of these

70.83 % are willing to stand in solidarity

50 % are willing to protest within AUB

45.8 % are willing to protest at MEHE

33.3 % are willing to fight it even though they know there are consequences to it

100 % are willing to stand in solidarity

0 % are willing to protest within AUB

0 % are willing to protest at MEHE

0 % are willing to fight it even though they know there are consequences to it

90 % are willing to stand in solidarity

50 % are willing to protest within AUB

40 % are willing to protest at MEHE

40 % are willing to fight it even though they know there are consequences to it

# Territorialization of spaces

Campus edition

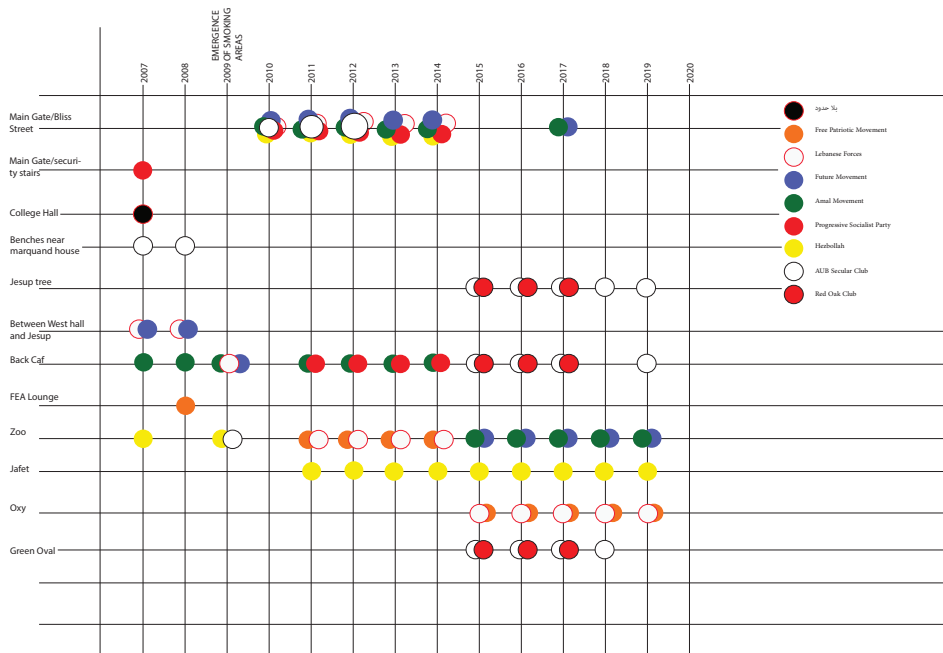
-



Based on surveys and interviews with different people that have been politically involved on campus, it has come to my attention that the spaces highlighted in the map of AUB to the right, are the spaces that have been occupied by a political party or multiple political parties at one point in time during the period between 2007 and 2019.

# A Secular Map to AUB

pathways to avoid



The table maps the occupation of each political part of a specific space. The evolution of the territorialization of these spaces show the spatial implications that a group of people( in this case a political party) can have on an area. In the following pages, there will be a secular map to AUB which shows how students over the years, those who were politically neutral, avoided passing next to these spaces so that they avoided contact with these parties, and in other cases these spaces were occupied again after the parties abandoned them or migrated somewhere else.

We can also notice that the dominance over a specific space with a specific area for a long time shows the dominance of the party in the university. The sharing of a space in some of the cases depends on the alliances at that time or else there will be a physical barrier or a virtual line that the opposite parties draw.

It is only when you are completely indifferent about these political poles is when you start being uncomfortable passing next to them as if someone is always staring at you.

This space becomes theirs. They own it.



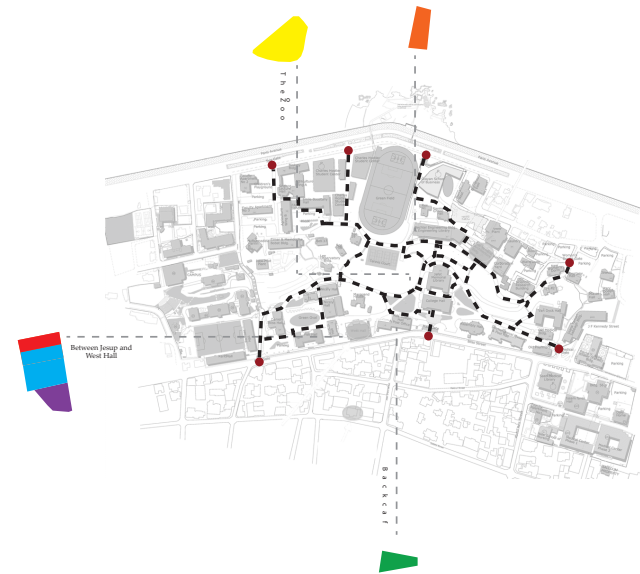
In 2007, depending on the dominant collaborations between the different political parties, were dispersed all over campus, specifically in upper campus, with each one occupying a specific space with specific boundaries. We notice that in the area between Jesup and Westhall, three different political parties occupy the same open space. They have created out of the objects present in that space a physical boundary. The tree present there created a physical boundary between the Aounists and the Future Movement and the Lebanese Forces which were collaborating at that time.

In 2008, some spaces ceased to be occupied by political parties making it more appealing to neutral students to pass by, and other spaces started being occupied more specifically in lower campus. While the Aounists left the shared space with the other 2 parties, the Future Movement and the Lebanese Forces were joined by the Progressive Socialist Party. Other parties stayed where they are.

2007



2008

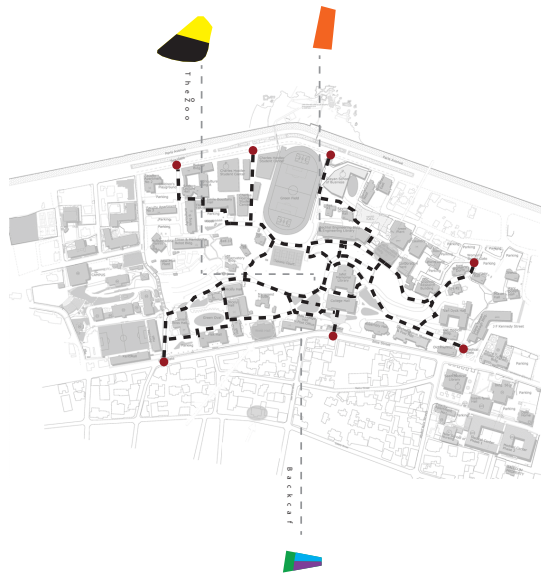


In 2009, less spaces started being occupied around campus due to the emergence of smoking areas whereas prior to that date the whole campus was a smoking area, and more spaces started being shared by different parties. None of the spaces remained isolatory other than that of the Aounists in lower campus.

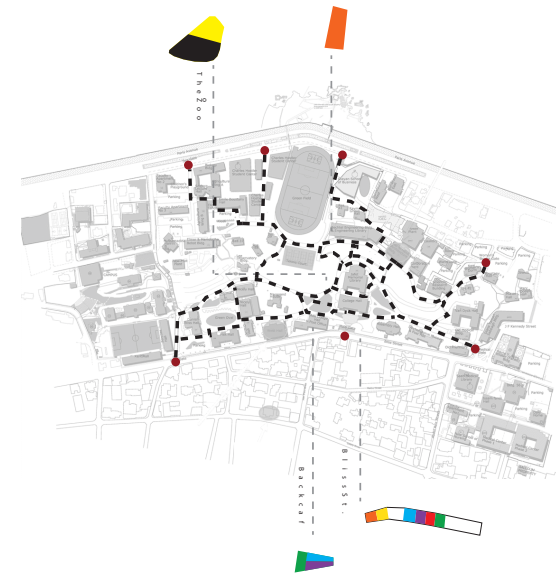
The secular club started occupying spaces on campus just like any other political group.

In 2010, with the continuity of the smoking area, students started occupying bliss street in front of main gate as a place to hang out, smoke and talk politics. All political parties started hanging out at Main Gate while keeping their occupation of spaces on campus intact.

2009



2010



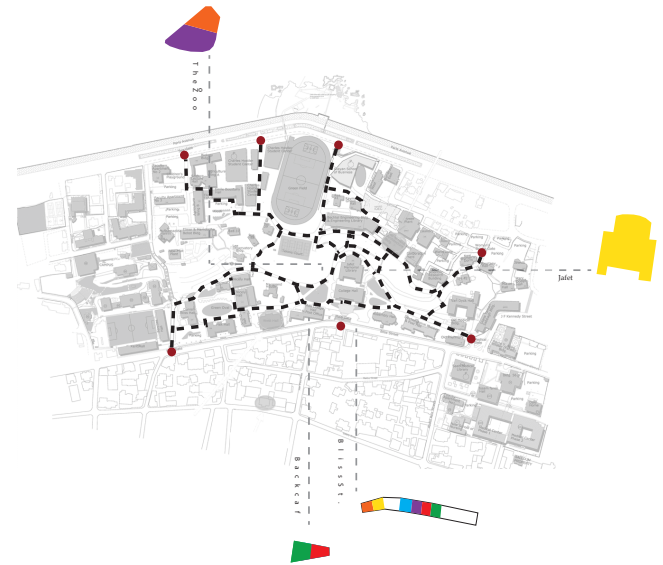
In 2011-12, the on campus territorialization of space shifted and other parties and occupations started taking charge. Main Gate remained a point of interaction for all the parties, Aounists disappeared from lower campus, leaving the lower campus free of any territorialization and a new kind of occupation emerged. The latter is the dominance of Hezbollah over Jafet, the outskirts and the upper floor.

In 2013-14, the occupation of spaces on campus remained the same; however on Main Gate, the secular club migrated from AUB completely, where they stopped hanging on campus due to the constant annoyance and opposition they used to get from other parties.

2011-12



2013-14



In 2015-16, the lebanese forces and the aounsits appeared in lower campus dominating the area between the faculty of engineering and that of business. In upper campus, the secular club started occupying more spaces, whether on the green oval, backckaf and the area between westhall and Jesup. The Zoo's alliances occupation changed while Jafet remained for Hezbollah.

In 2017, the lebanese forces and the aounsits remained in lower campus dominating the area between the faculty of engineering and that of business. In upper campus, the secular club still occupied the green oval, backckaf and the area between westhall and Jesup. The Zoo's alliances and Jafet remained. Main Gate started being used again

2015-16



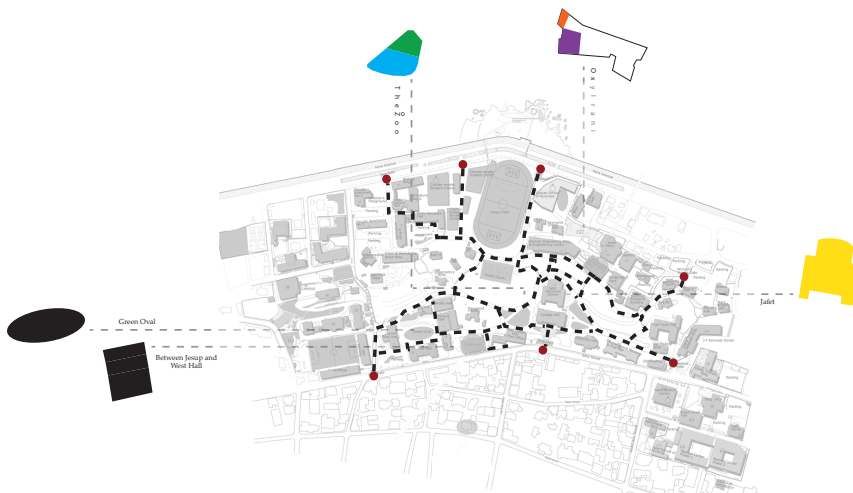
2017



In 2018, the lebanese forces and the aounsits remained in lower campus dominating the area between the faculty of engineering and that of business. In upper campus, the secular club occupied the green oval and the area between westhall and Jesup minus backcaf. The Zoo's alliances and Jafet remained, Main Gate stopped being used

In 2019, the lebanese forces and the aounsits remained in lower campus dominating the area between the faculty of engineering and that of business. In upper campus, the secular club now only occupies backcaf. The Zoo's alliances and Jafet remained,

2018



2019



After October 17th 2019, the presence of sectarian political parties has drastically decreased on campus.

# Student Revolutions

AUB strikes and student led revolutions around the world



# 1971-1974 AUB STRIKE

# الحركة الطلابية لن تركع

## Speaker's corner



## Meeting Room



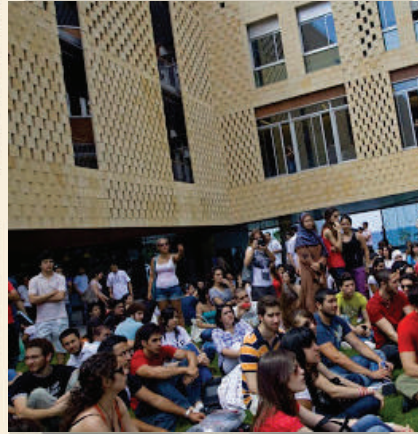
## Occupation/territorialization



## Students in solidarity



## Military intervention



After closing down the university for almost 28 days, the administration has requested the intervention of the government in which it was the first time in the history of AUB that military troops entered campus. The students occupied the whole university and there was a complete shutdown. The political party in control at that time was fateh. The 10 percent tuition fees increase was not the only incentive of the strike; for it was connected to the palestinian revolution at that time. the administration has never reversed one of its decision except when in 1971, the 22 students responsible for the strike were expelled. A violent riot was held in order to reverse this decision and they did.

## Tiananmen Square

The Tiananmen Square protests were student-led demonstrations calling for democracy, free speech and a free press in China. They were halted in a bloody crackdown, known as the Tiananmen Square Massacre, by the Chinese government on June 4 and 5, 1989.



## Hong Kong's 2014 Umbrella Protests

Hong Kong's "Umbrella Revolution" began on September 22, 2014, as thousands of students—most wearing a yellow ribbon—boycotted classes in support of full democratic elections and descended on the campus of the Chinese University of Hong Kong.



## May 1968 France

Universities across the country shut down as students, often joined by their professors, occupied the classrooms and courtyards. Workers, students, intellectuals and anyone else who was interested thronged into the street for mass rallies. As early as May 3, police charged into the Sorbonne and ousted the students; in the ensuing melee, some 600 were arrested



## Vietnam War Protests

Across the United States, students marched, conducted sit-ins, and agitated against the war. The protests electrified and divided the American public, who debated whether students should be allowed to protest or stopped. At demonstrations like the one at Kent State University on May 4, 1970, unarmed students were killed; others were tear gassed and hassled by police.

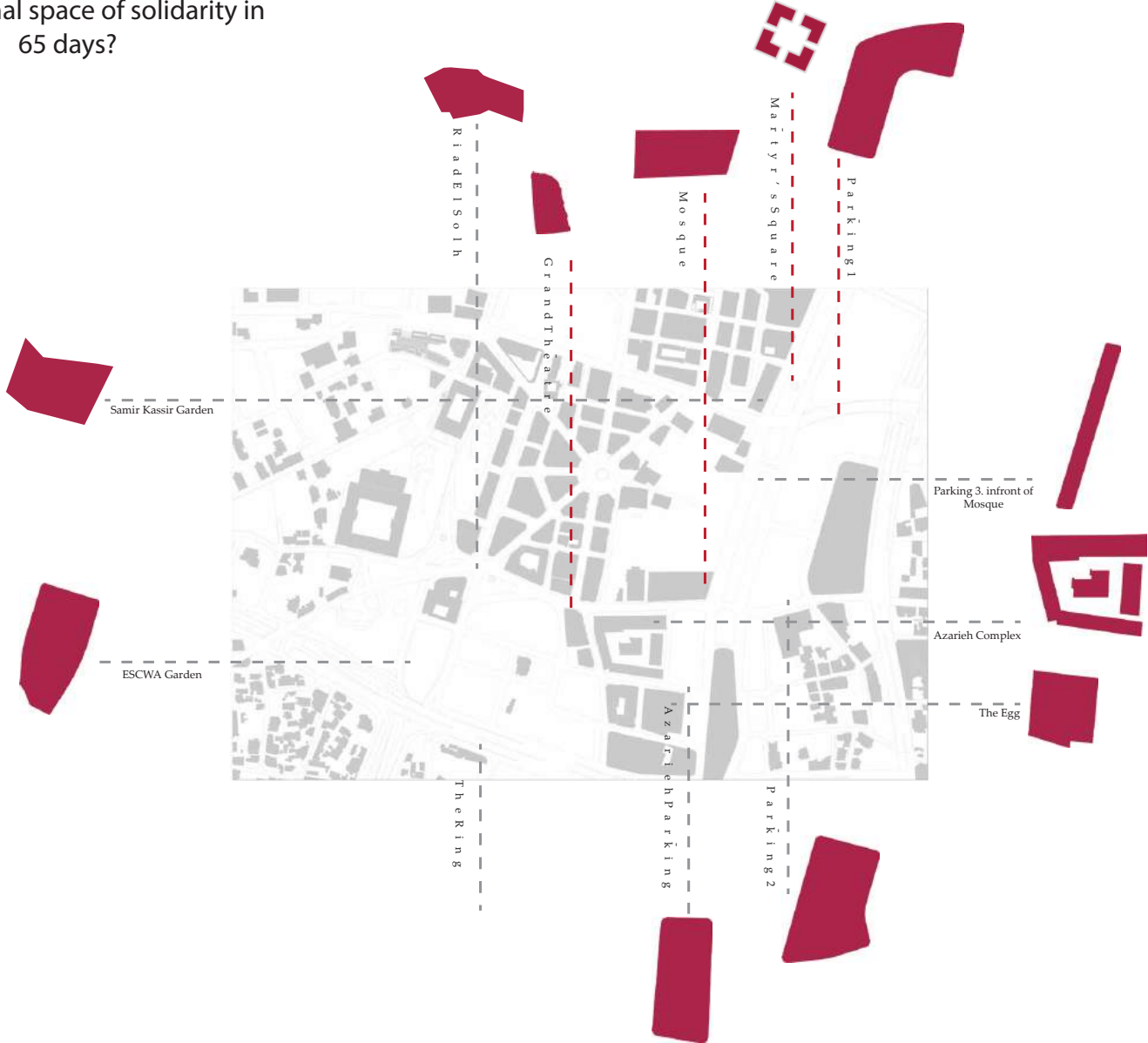




Downtown Beirut  
an intersectional space?  
October 2019

-

Did downtown Beirut turn into an intersectional space of solidarity in 65 days?



the night of October 17, 2019 was the start of the uprising that broke the wall of fear that the citizens in Lebanon had already stood in front for the past 30 years. With the uprising, over 1 and a half million people headed to the squares, the squares that united them all, the squares that sooner or later will become their homes. In Beirut, the people headed to Martyrs' Square and Riad ElSolh which lie within the territories of Solidere.

For so long, Solidere has been empty where no one can be seen walking, shopping, sitting or just passing by, but this situation changed within days of the uprising. People took to the streets, they put up tents, they opened businesses as street vendors and they reclaimed what was once theirs.

Each of the spaces highlighted in the previous map indicate the development of this space based on what the people turned them in. For example, the ESCWA garden and the Samir Kassir garden became a space for discussions and private meetings. The Parkings in front of the Mosque became a stage for the people to express themselves, a more festive space than others. The Azarieh complex in itself has become for a while a place for private meetings since it is calmer than other places always filled with chants and speakers with revolutionary songs, until the security forces took control of the space. The Azarieh parking however witnessed as we will see later a distinguished evolution and has become a space for different groups to express their thoughts and hold discussions. The egg has been claimed as a public space, used for lectures, discussions, movie screenings and at some point for raves. Martyrs Square in itself has become a home for many: they set up their tents and have been living there ever since, with even solar panels installed. Finally, Riad El Solh resembled a space for people who took it as their home, for different group tents and a place for revolutionary chants, the people look at it as a space to show resistance.

All of these spaces show intersections of different groups in different spaces at different times and in different forms. So, has an intersectional space really been born? If yes, then how do we **sustain** it?

## Evolution of Azarieh Parking

During the first couple of days of the uprising, every inch of the Azarieh parking ,which is next to the Azarieh complex, was completely crowded with people.

Soon, the people there started adding chairs and their arguilehs on the side of the parking, and then random people with no belonging to a specific group set up the first tent in order to shade themselves from the sun.During that time, the occupation of people to the Azarieh parking started decreasing slightly, as people from the crowd added another tent next to the first one.

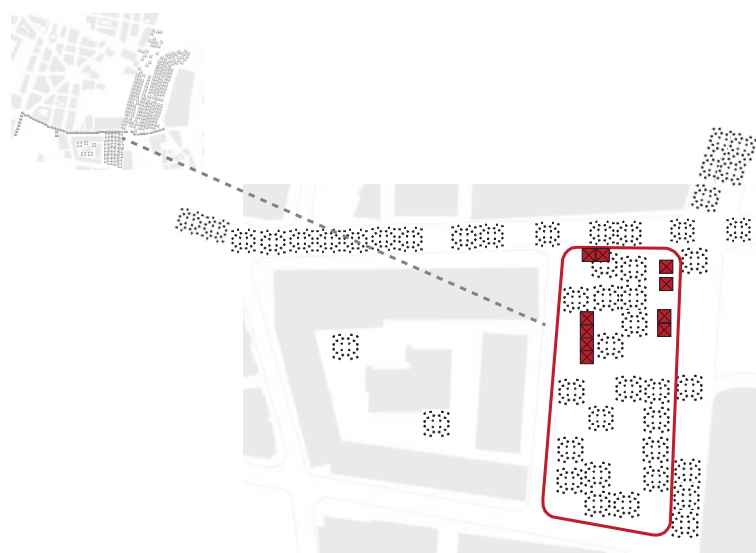
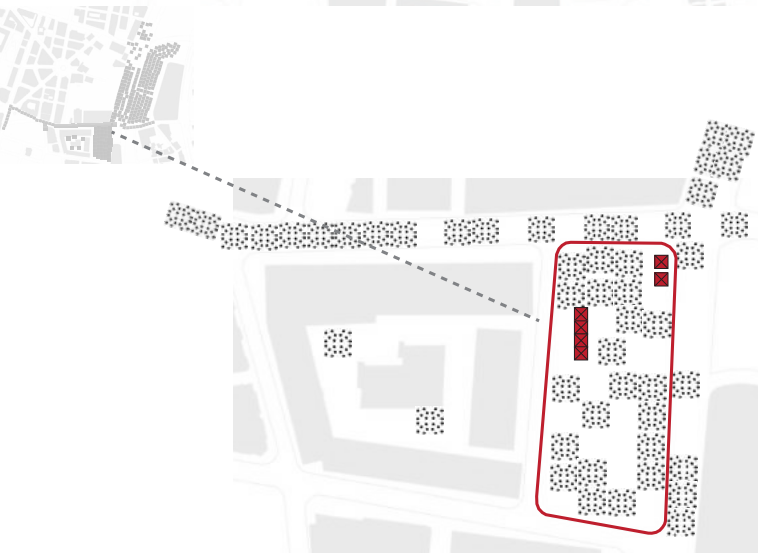
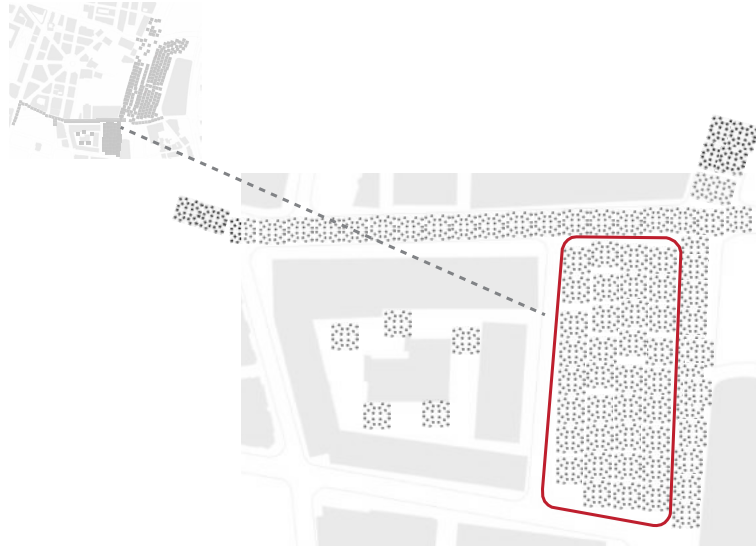
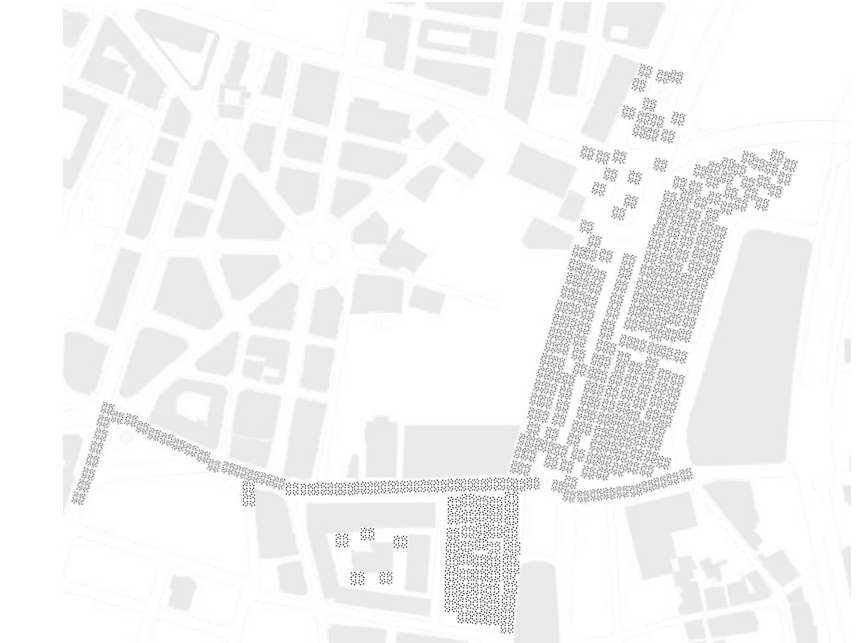
The tents being added now belong to specific organizations like student networks, group of professors, civil society groups and so on.

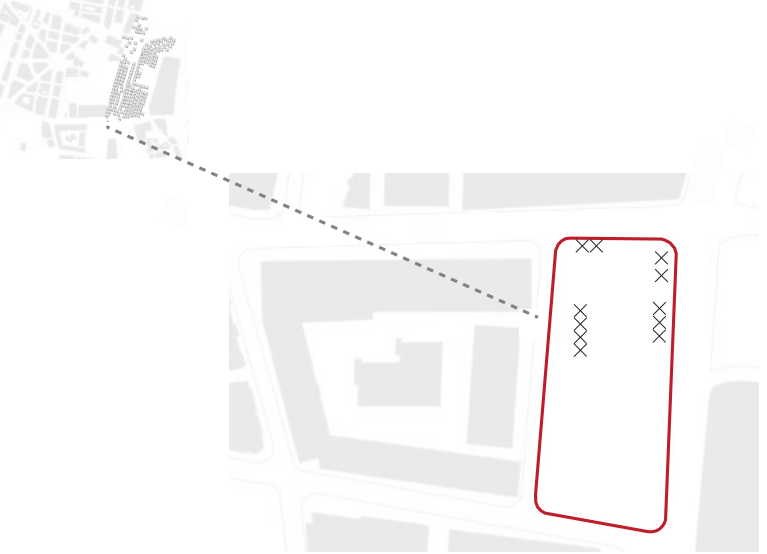
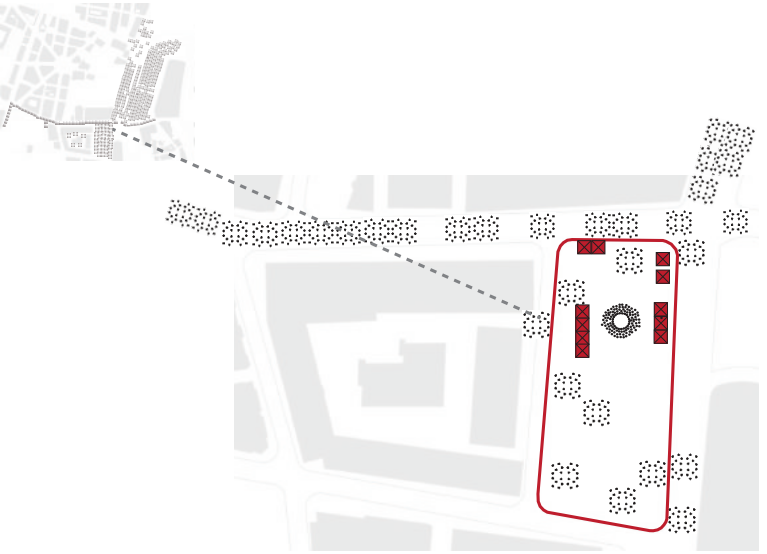
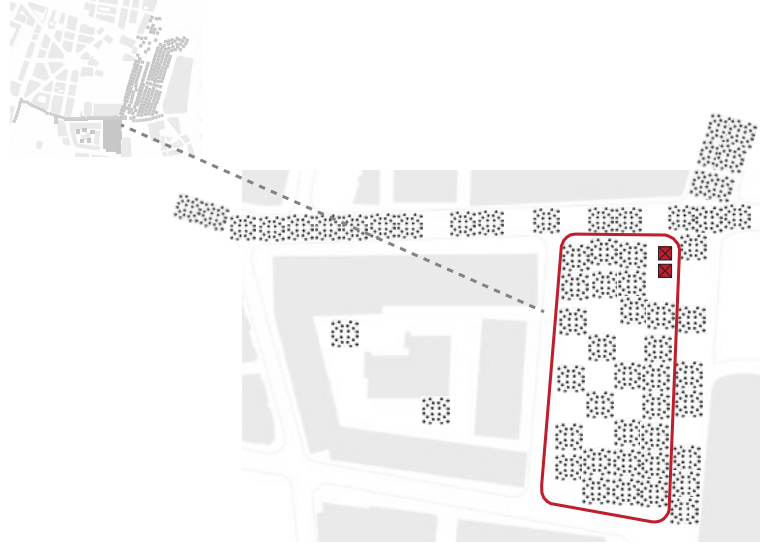
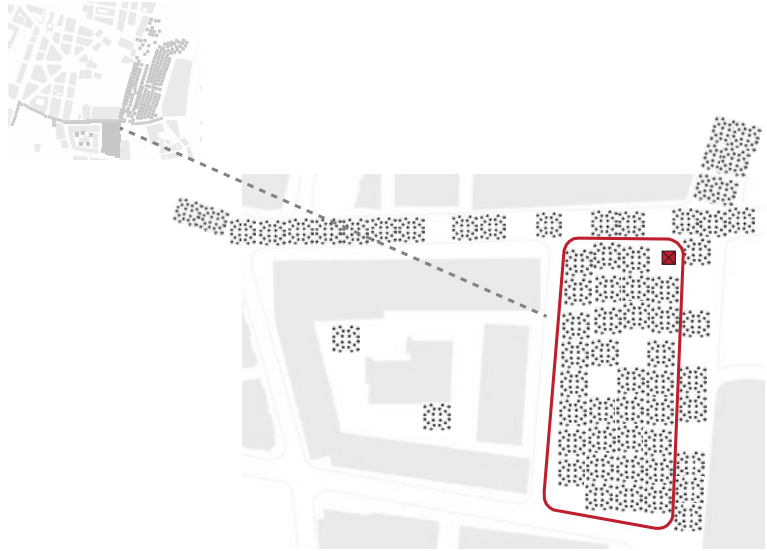
The area between the tents in the Azarieh parking started becoming a space for discussion where different discussions have been organized with topics that relate to the revolution.

Half way through the revolution, people opposing the revolution came in the square, and destroyed the tents there.

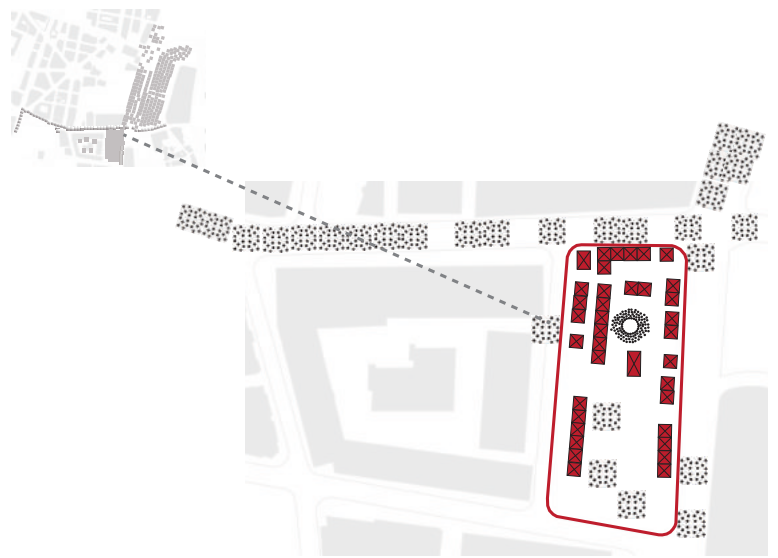
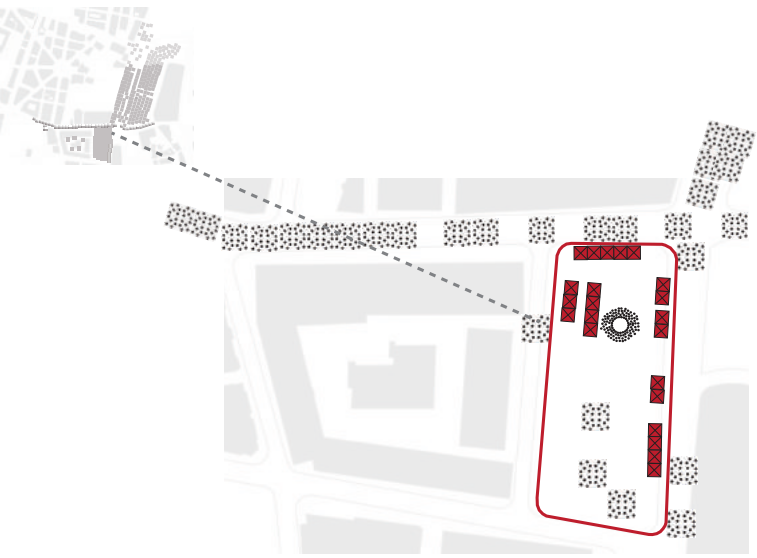
Later that night, the people stayed in the parking and rebuilt the tents that were destroyed to continue their discussions. The tents were up again and increased in number and different civil society groups started joining because the parking has become a renown place of educational discussions.

Since the Azarieh parking has a lot of different groups within it, the groups started negotiating the space, when to make discussions, etc. Some of the groups felt unwelcomed by the other coalition of groups, but they did not leave , they stood untouched where the coalition of other groups kept on moving away from them.





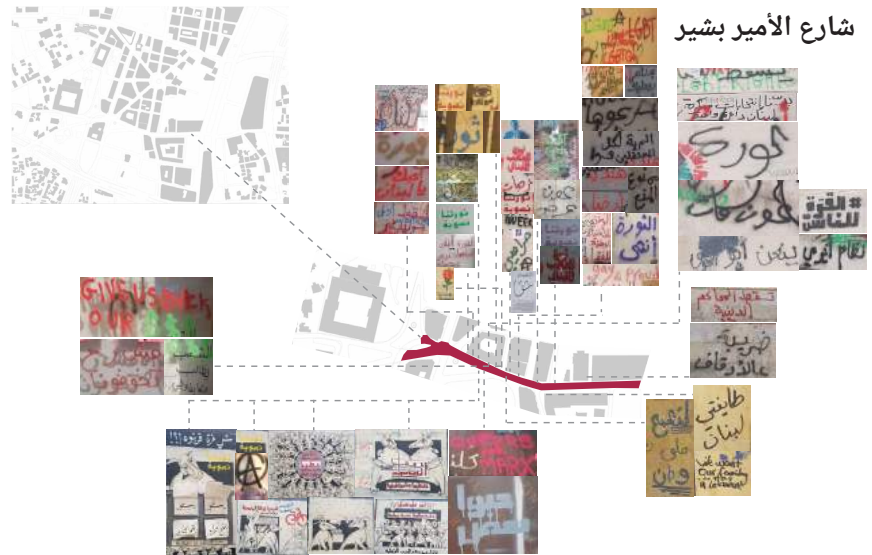




How to **sustain** the occupation of the Azarieh Parking?

# Graffiti Mapping

The graffiti present on the walls of the buildings in soldiere, on the streets, on the ground and on every object present there show how the people took control of these spaces. As we look closer into the type of graffiti applied, they actually create an intersectional space where the people express themselves freely. Graffiti has become a tool for them to put all their thoughts into practice by expression, an expression of solidarity. Whether they are expressing the fall of capitalism, LGBTQ rights, women's rights, their right to live freely in Lebanon, their fight against the political system and its leaders, their right against sectarianism, curse words and just any kind of expression that shows the intersectionality of the different causes being placed on the table.



## Reclaiming of Public Spaces

For years now, downtown Beirut has turned into a ghost city where almost no one enters it except those who have businesses there. After October 17, downtown Beirut has been reclaimed, the spaces have been reclaimed, the stores have been reclaimed, the streets have been reclaimed.

One of the most prominent thing observed on the streets is the fact that instead of having capitalist franchises all over, the people have spread all over between Riad Elsolh and Martyrs Square, the vendors selling food and drinks, the book stores, the arguileh selling, souvenirs stores on the side of the road. The people have claimed ownership of the space, they removed Solidere and gave the land back to the people. Now, on weekends, once can see people there taking walks down the streets with their children on their scooters.

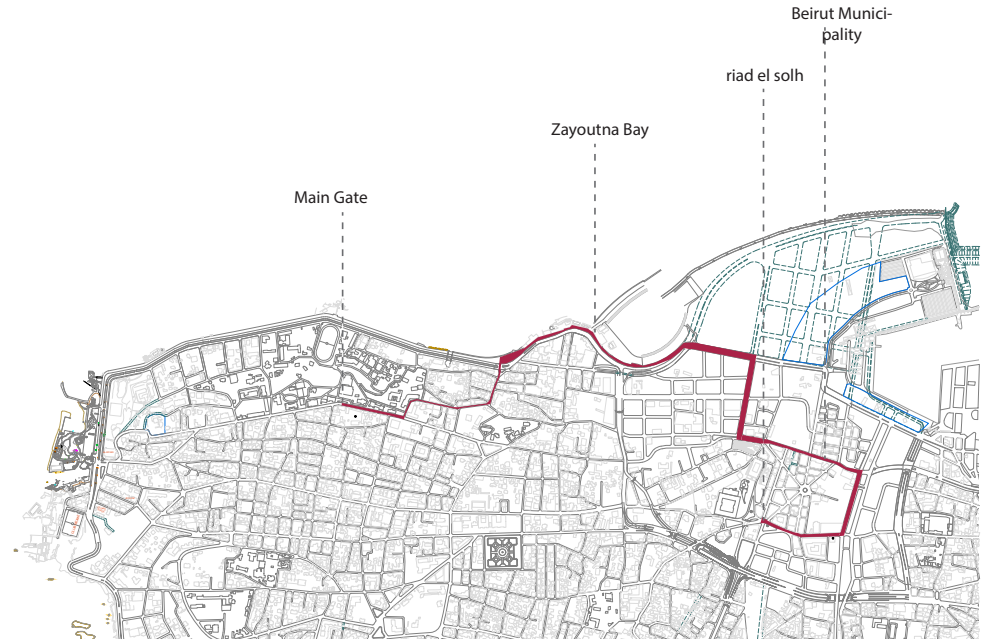
The egg, on the other side, has always been there, but always ben off limits where no one is allowed to enter. The people broke the chains of the egg and entered it, reclaimed it and marked it as a public space. It has taken a unique character, where it was used as a space for Raves and techno parties at first and then was turned into a space for discussions, giving lectures and screening movies.



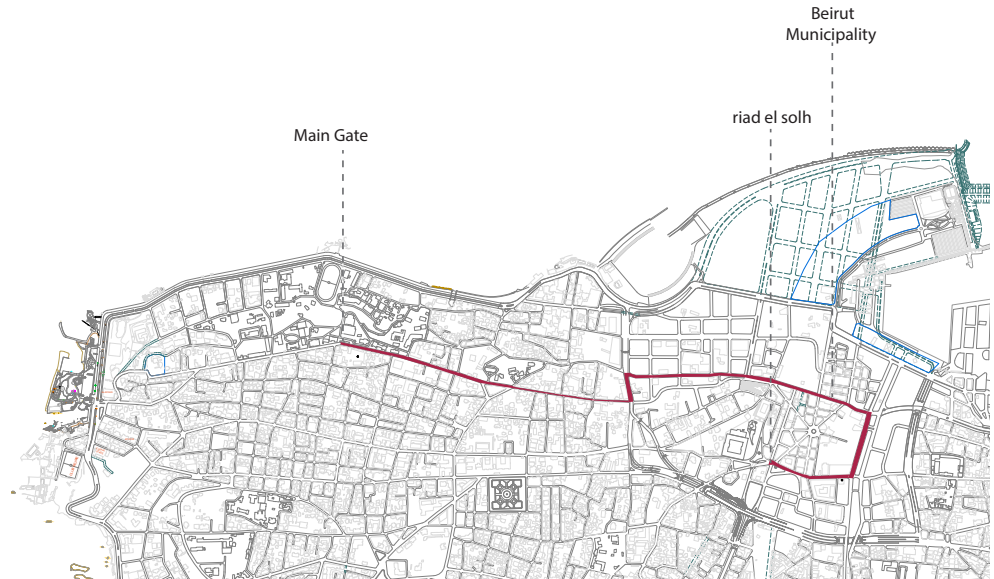


# Mapping through Marches

First student marches started during the first couple of days with a specific track set starting from AUB Main Gate and taking the sea side up until we reach Martyrs Square.

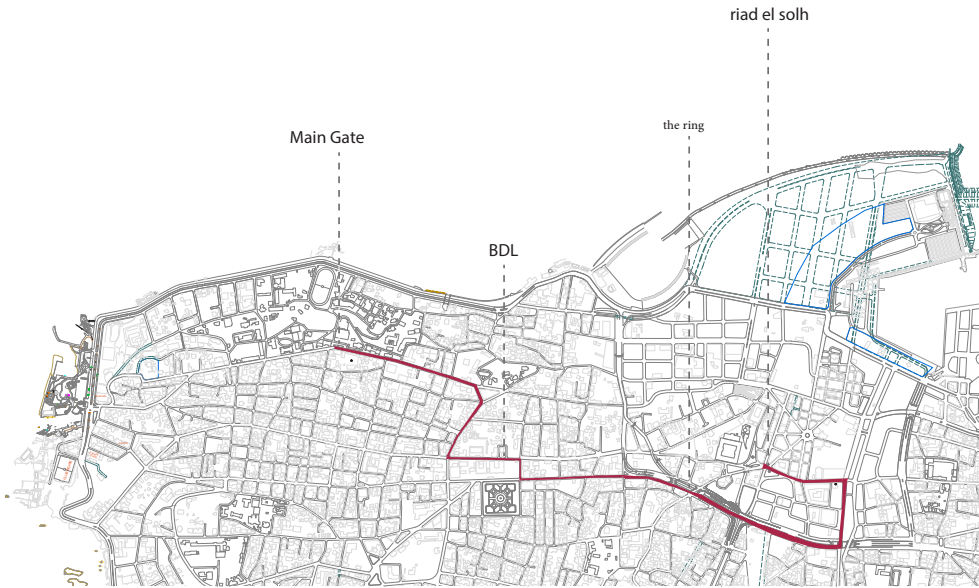


The track taken had to change then, because of being in contact with people that were opposing to the revolution, therefore we did not take the same track to march later on.



# Solidarity through Social Media

The power of social media during the revolution was huge. People became dependent on social media platforms whether it was Facebook, Twitter, Instagram or Whatsapp. Groups started being formed for closing roads and surprisingly people did not only stand in solidarity with others on their phones. Whenever they got messages on their phones that they need backup to close the ring, everyone would be heading there in no time.



Then, specific marches started being organized with a clear title and purpose, one of which was the collaboration between the workers, the professors and students which included AUB and LAU students and professors passing through BDL before continuing on to the ring and then to Riad ElSolh.

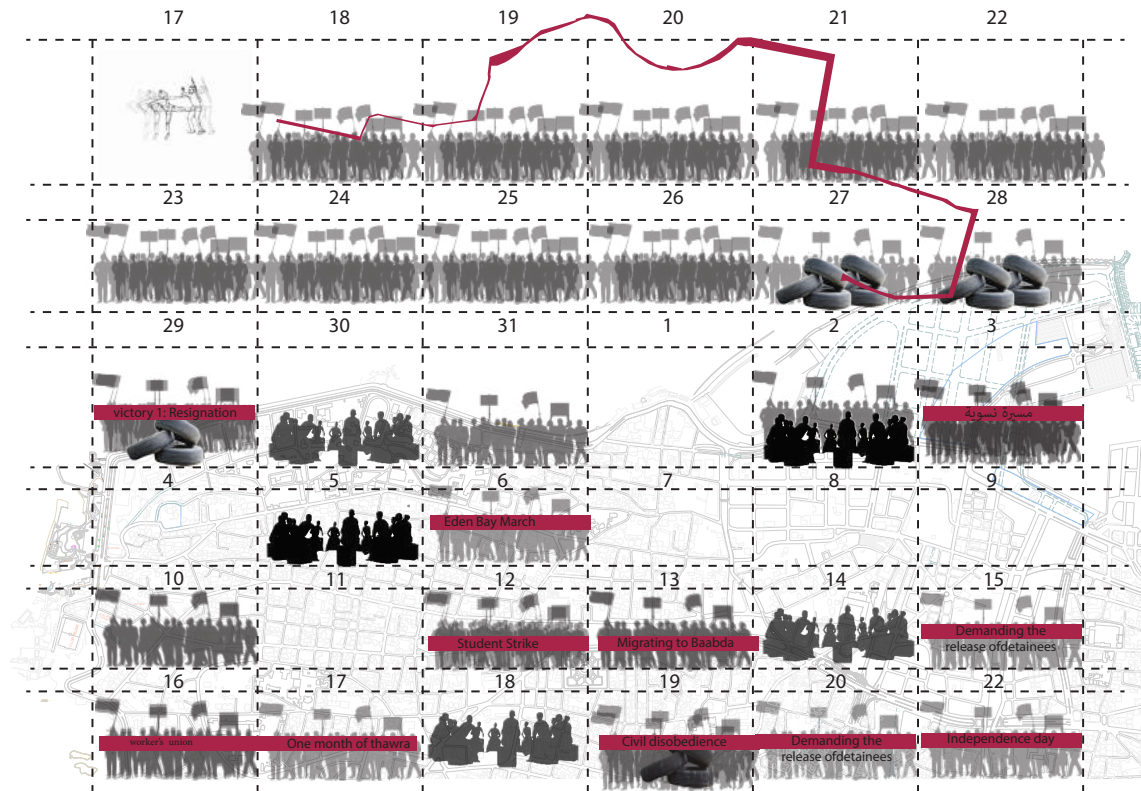


Revolution as lived by Dima

Since the night the Intifada started, I was ready to go on the streets the very next morning. It started off by organizing student marches starting from AUB Main Gate starting October the 18th. We had clear tracks that we used to take and that we took for weeks other times we would be closing roads. For weeks, it was marching in the morning to the square, closing the road at night, or closing the road in the morning and marching to the square in the afternoon. Soon, discussions started happening whether they were in the gardens, squares, parkings and so on.

We organized targeted protests, some of which included marches and others included a sit in at a specific location. Some were just stands in solidarity with those who got arrested.

This chart shows 38 days of revolution as I have lived it to a certain extent by showing how people have been occupying spaces.





# Azarieh Parking site



## مجمع العزارية والبيضة لكل الناس

I have chosen my site to be in Azarieh. I will be studying the Azarieh parking in details and how it evolved throughout and the major changes it went through. The first two diagrams show how the Azarieh complex used to be for the people when the revolution broke down and then the police took over and has thus been abandoned by the people.



## مجمع العزارية للعسكر والبيضة للناس

بيروت مدبنتي "حركة سياسية، مدنية وتعدنية، ايمالية، تأسست" لغرض الانتخابات البلدية للعام 2016 وهي تسعى إلى بناء بديل سياسي خارج الأطر الطائفية، يرمي إلى فرض المصلحة العامة مبدأ أساسياً لممارسة العمل السياسي في لبنان. ويعمل على تحقيق حقوق الناس الاجتماعية والاقتصادية والسياسية وعلى الحفاظ على البرية والأثر الثقافي والطبيعي. وتلتزم "بيروت مدبنتي" في عملها بمبادئ المشاركة والشفافية والمحاسبة والمساواة والعدالة الاجتماعية، لتحريرا من الزبانية والتبعية والمحاصصة  
Their alliances aren't dear because of the vagueness of their political stances

Lazkani is the founder of Matbakh el Balad, an initiative that, together with the help of volunteers, feeds around 1000 hungry protestors a day.

شبكة سياسية شبابية لمواجهة المشاكل التي يواجهها جيلنا والاستعدادة دورنا السياسي الوطني

لحقي بلشت كمجموعة انتخابات بالشوف وغاليه خلق صارو وعم يشتقو ع حالن كمجموعة سياسية غابرة للمناطق وعم يسوقو حالن هي بلشو بيينو ويكثرو شوي شوي التجاهن يسار بشكل عام مش مع المعانعة مواقف واضحة مثلنا التجاه كل شي وعندنا علاقات متينة مع الشيوعي وبيروت مدبنتي ومدى والنسويات علاقتن متوازنة مع الكل دبلوماسيين اجمالا اول من دعى للنظاير ب 17 تشرين تحت نهاريها ع رياض الصلح وعمارو باعدو الناس بين شمال لبيكو والربيع وقلنا

Led by Charbel Nahhas. They have a gray area when it comes to Hezbollah stances and Syria.They have tensions with everyone, especially Beirut Madinati since they ran against them.

A coalition of professors across universities in Lebanon that was born during the revolution of October 17. They are a very diverse group which protects them from causing any tensions with others.

تجمع اساتذة الجامعات

بيروت مدبنتي

نسويات

مطبخ البلد

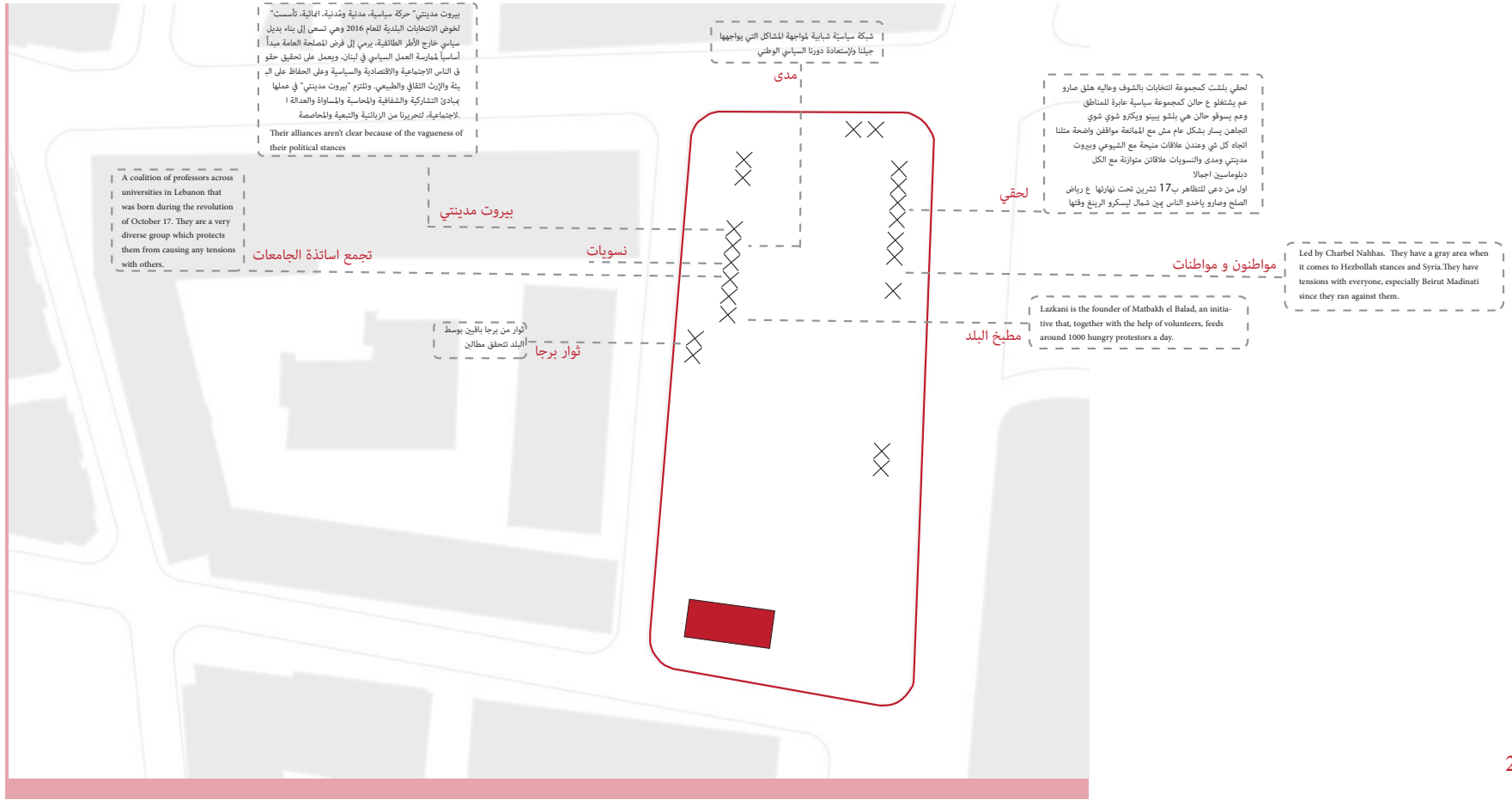
مدى

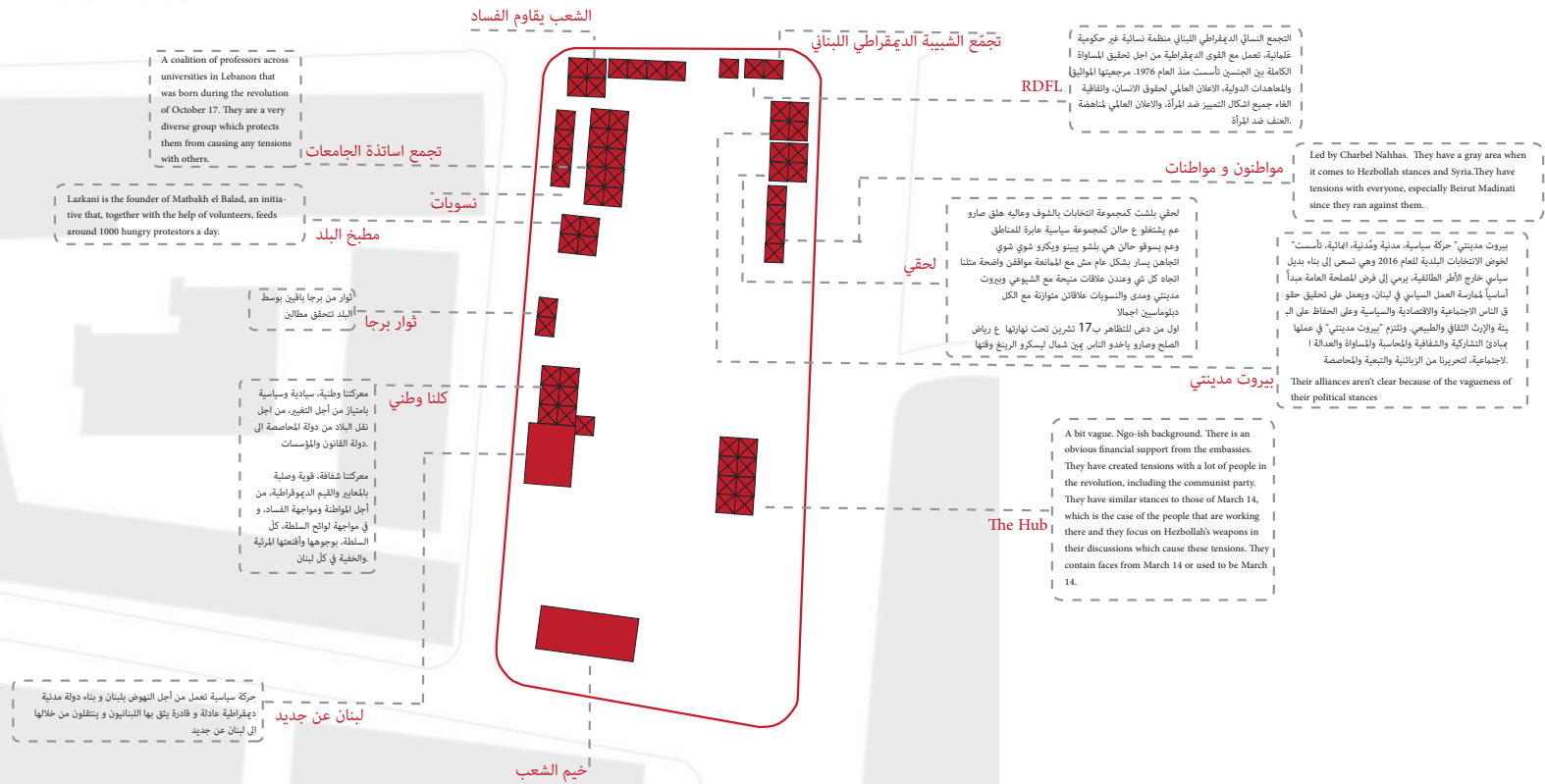
لحقي

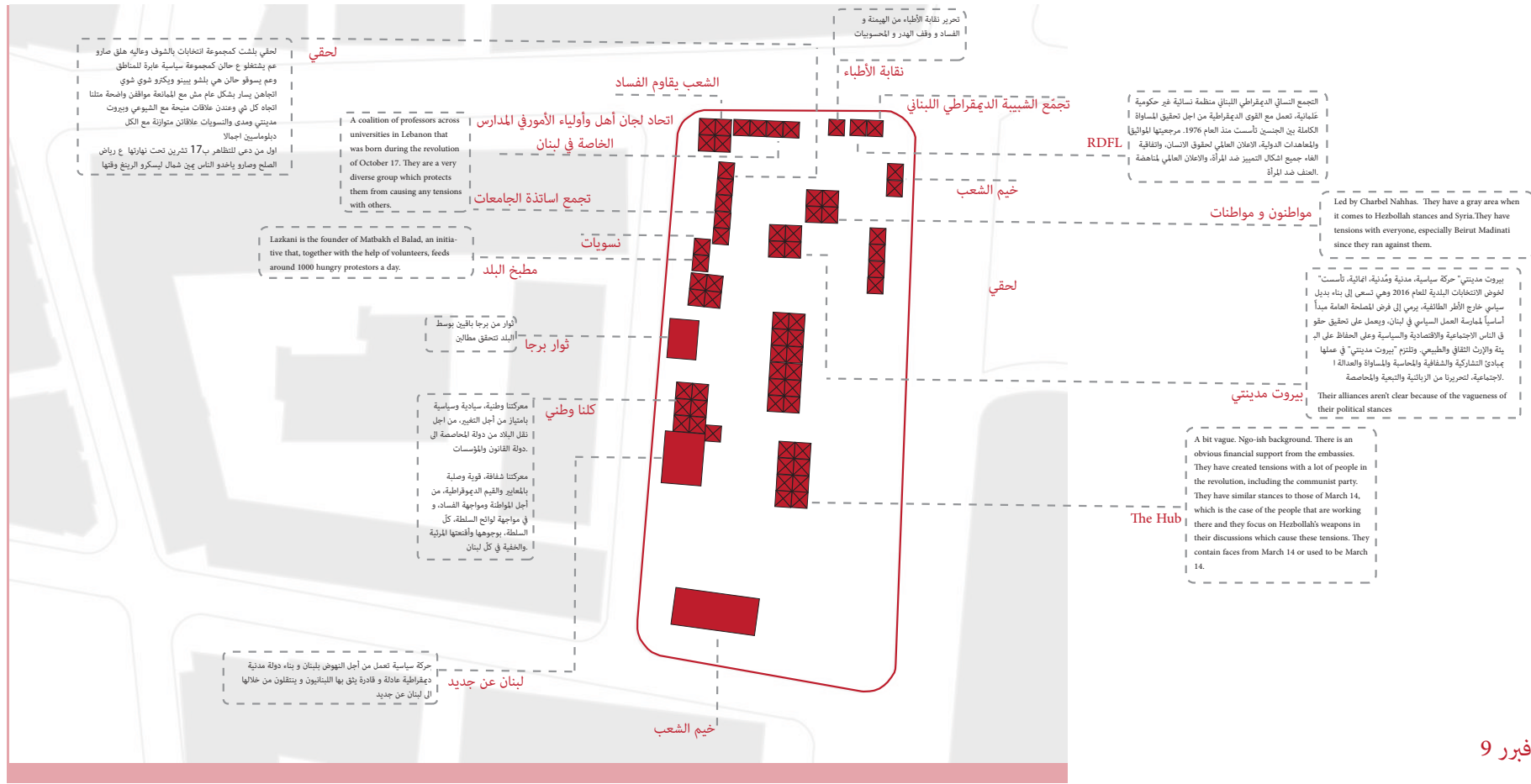
مواطنون و مواطنات

أول من برجا بالين توسط البلد تتحقق مطالبين

نوار برجا







نوفمبر 9



Lazkani is the founder of Matbakh el Balad, an initiative that, together with the help of volunteers, feeds around 1000 hungry protestors a day.

الشعب يقاوم الفساد

مطبخ البلد

تجمع الشبيبة الديمقراطي اللبناني

RDFL

التجمع النسائي الديمقراطي اللبناني منظمة نسائية غير حكومية علمانية، تعمل مع القوى الديمقراطية من أجل تحقيق المساواة الكاملة بين الجنسين. تأسست منذ العام 1976. مرجعيتها المواثيق والمعاهدات الدولية، الإعلان العالمي لحقوق الإنسان، والفاقية العامة لجميع أشكال التمييز ضد المرأة، والإعلان العالمي لمناهضة العنف ضد المرأة.

Led by Charbel Nahhas. They have a gray area when it comes to Hezbollah stances and Syria. They have tensions with everyone, especially Beirut Madinati since they ran against them.

A coalition of professors across universities in Lebanon that was born during the revolution of October 17. They are a very diverse group which protects them from causing any tensions with others.

اتحاد لجان أهل وأولياء الأمور في المدارس الخاصة في لبنان

تجمع أساتذة الجامعات

نسويات

خيم الشعب

بدنا وطن

مواطنون و مواطنات

حراك العسكريين المتقاعدين

بيروت مدينتي

بيروت مدينتي: حركة سياسية، مدنية وكثوية، إقليمية، تأسست لغرض الانتخابات البلدية للعام 2016 وهي تسعى إلى بناء بديل سياسي خارج الأطر الطائفية، يرمي إلى فرض لمصلحة العامة مبدأ أساسياً لممارسة العمل السياسي في لبنان، ويعمل على تحقيق حل في الناس الاجتماعية والاقتصادية والسياسية وعلى الحفاظ على أبنية والأثر الثقافي والطبيعي، وتلتزم "بيروت مدينتي" في عملها بمبادئ المشاركة والشفافية والمحاسبة والمساواة والعدالة الاجتماعية، لتحريرنا من الرابطة والتبعية والحاصمة.

Their alliances aren't clear because of the vagueness of their political stances

A bit vague. Ngo-ish background. There is an obvious financial support from the embassies. They have created tensions with a lot of people in the revolution, including the communist party. They have similar stances to those of March 14, which is the case of the people that are working there and they focus on Hezbollah's weapons in their discussions which cause these tensions. They contain faces from March 14 or used to be March 14.

The Hub

حوار الشباب

حقنا و العمل

تابع لرئيس حزب الحوار الوطني المهندس فؤاد مخزومي قطاع "شباب الحوار" فؤاد مخزومي نائب في البرلمان اللبناني

كأخ مجموعة أتركية، يرفض وجود الدولة ويكره الأمور السلطوية بكل رموزها، يبحثون للتقدم دوماً بوجه الدولة ويشجعون حالات الشعب، ثورين كثير يخطان وتقديس بشكل عام

أثوار من برجها بالين توسط البلد تستحق مطانين

أثوار برجها

كافح

معركتنا وطنية، سيادية وسياسية بامتياز من أجل التغيير، من أجل نقل البلاد من دولة المحاصصة إلى دولة القانون والمؤسسات

كلنا وطني

معركتنا شجاعة، قوية وصلبة بالمخاطر والقيم الديمقراطية، من أجل المواطنة ومواجهة الفساد، و في مواجهة أنواع السلطة، كل السلطة، بوجهها واقتناعتها المرئية والعلنية في كل لبنان

حركة سياسية تعمل من أجل النهوض بلبنان و بناء دولة مدنية ديمقراطية عادلة و قادرة على بها اللبنانيون و ينتقلون من خلالها إلى لبنان عن جديد

لبنان عن جديد

عسكر و مكافحة شغب



Lazkani is the founder of Mathakh el Falad, an initiative that, together with the help of volunteers, feeds around 1000 hungry protesters a day.

تجمع الشبيبة الديمقراطي اللبناني

مطيخ البلد

الشعب يقاوم الفساد

Vendors' Shelter

لحقى بلشت كمجموعة انتخبات بالشوف وعاليه خلق صارو عم يشتلوع حالن كمجموعة سياسية عابرة للمناطق وعم يسوقو حالن هي بشو يبيزو ويكروو شوي شوي الجاهن يسار بشكل عام مش مع الممانعة موافقن واضمة مثلنا الجاه كل شي وعندن علاقات منيحة مع الشويوي ويروت مدينتي ومدى والتسويات علاقتن متوازنة مع الكل ديبلوماسين اجمالاً اول من دعى للتظاهر ب17 تشرين تحت نهارتها ع رياض الصلح وصارو يادخو الناس بين شمال لبيكرو الربيع وقتها

لحقى

مؤسسة ابراهيم عبد الغال للتنمية المستدامة

مواطنون و مواطنات

Led by Charbel Nahhas. They have a gray area when it comes to Hezbollah stances and Syria. They have tensions with everyone, especially Beirut Madinati since they ran against them.

بدنا وطن

حراك العسكريين المتقاعدين

المتندي

مجموعة فكرية، مستقلة. تنطلق إلى العمل كحافز لغيريات سياسية-اقتصادية-اجتماعية وثقافية تدعم مستقل جبل الشياح في إرساء دولة الحق

كافح مجموعة الزكية، يرفض وجود الدولة ويكرهو الامور السلطوية بكل رموزها، يبحثو للتقدم دوماً بوج الدولة عام ويشخصو حالات الشعب، لورين كثير بغطانن وقدمين بشكل شوي خطاين بسيط وعم السياسة اللبنانية لان اساسا راسن يحمل تالي. حتى ضد السلطة بشكل يرفض بلوت بتفاهيل الديناميكس السياسية علاقتن عادية مع الكل

كافح

كلنا وطني

معركتنا وطنية، سيادية وسياسية باختيار من أجل التغيير، من أجل نقل البلاد من دولة للحاصفة إلى دولة القانون والمؤسسات

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حملة من خيرك دبي غريك

An initiative started by Nazih Khalaf. He set up a tent in Azarieh Parking and sleeps there every day collecting food, drinks and clothes so that he distributed them to the people in need across Lebanon. Everyday, at least 2 full cars head somewhere. Some of the locations mentioned are: Arsal, Akkar, Dalieh, Laylake, Chiah...

The Hub

A bit vague. Ngo-ish background. There is an obvious financial support from the embassies. They have created tensions with a lot of people in the revolution, including the communist party. They have similar stances to those of March 14, which is the case of the people that are working there and they focus on Hezbollah's weapons in their discussions which cause these tensions. They contain faces from March 14 or used to be March 14.

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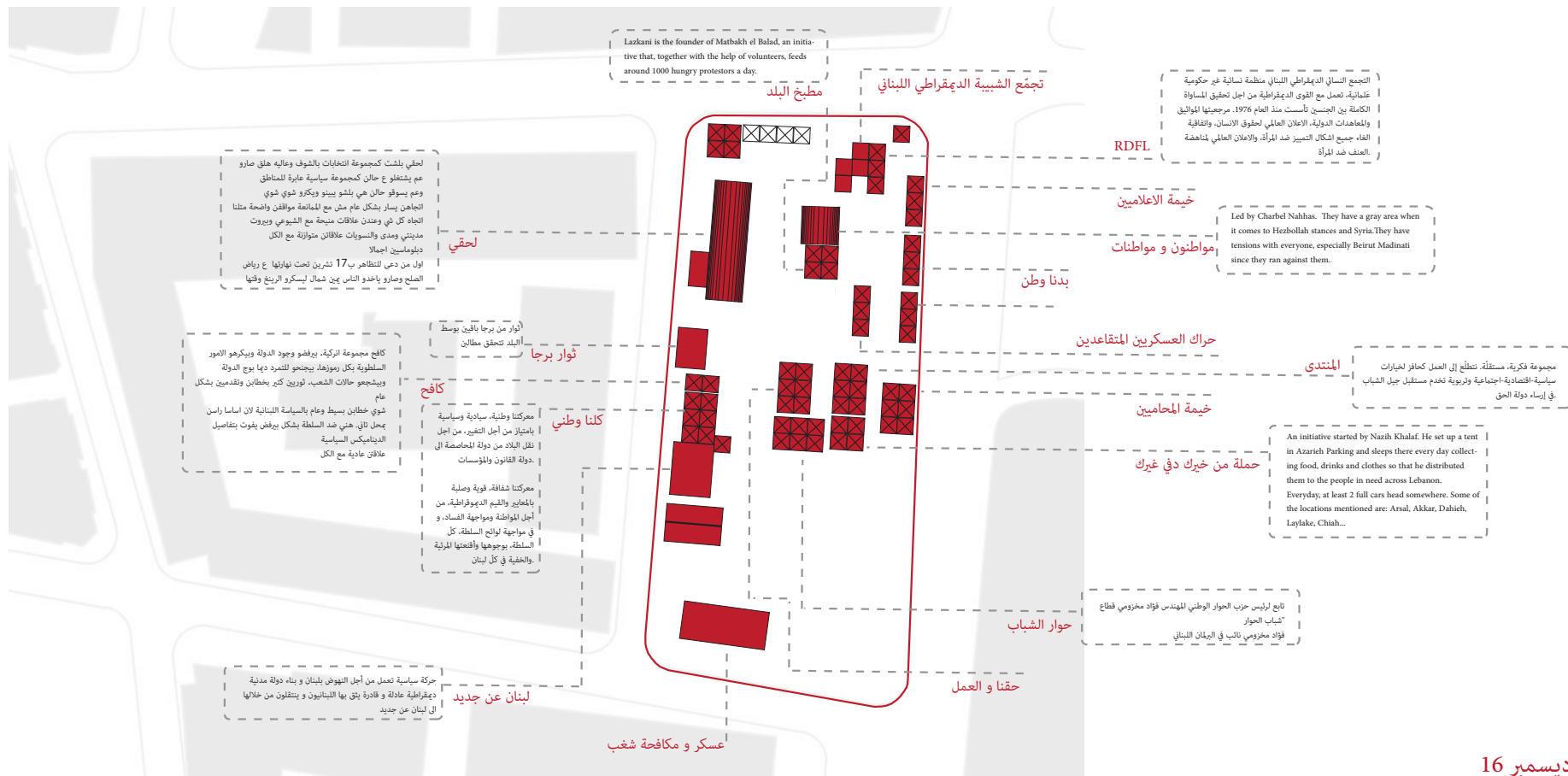
حقنا و العمل

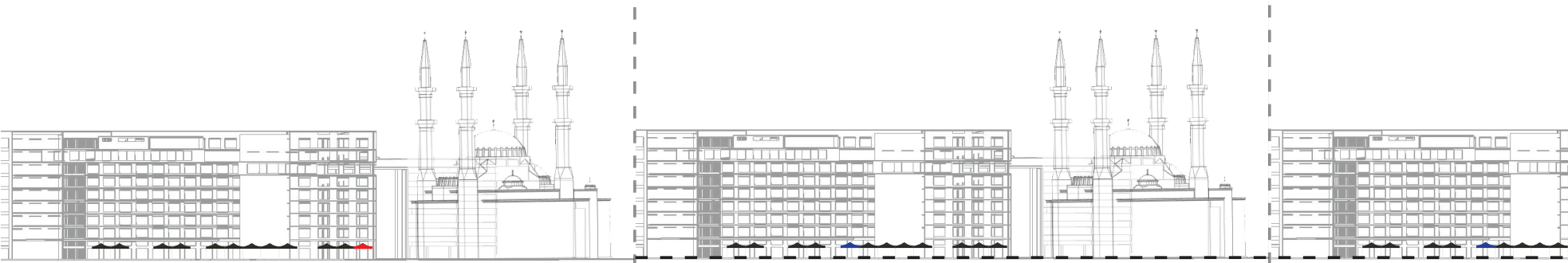
لبنان عن جديد

حركة سياسية تعمل من أجل النهوض بلبنان و بناء دولة مدنية ديمقراطية عادلة و قادرة على تيق بها اللبنانيون و ينتقلون من خلالها الى لبنان عن جديد

عسكر و مكافحة شغب

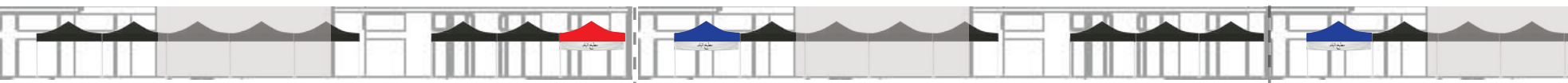
ديسمبر 7





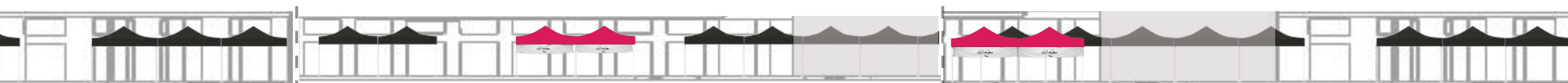
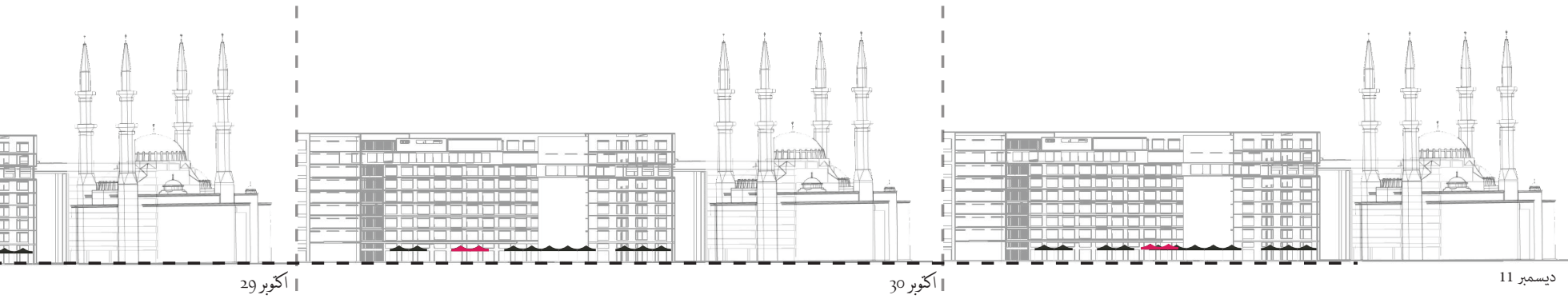
24 أكتوبر

28 أكتوبر

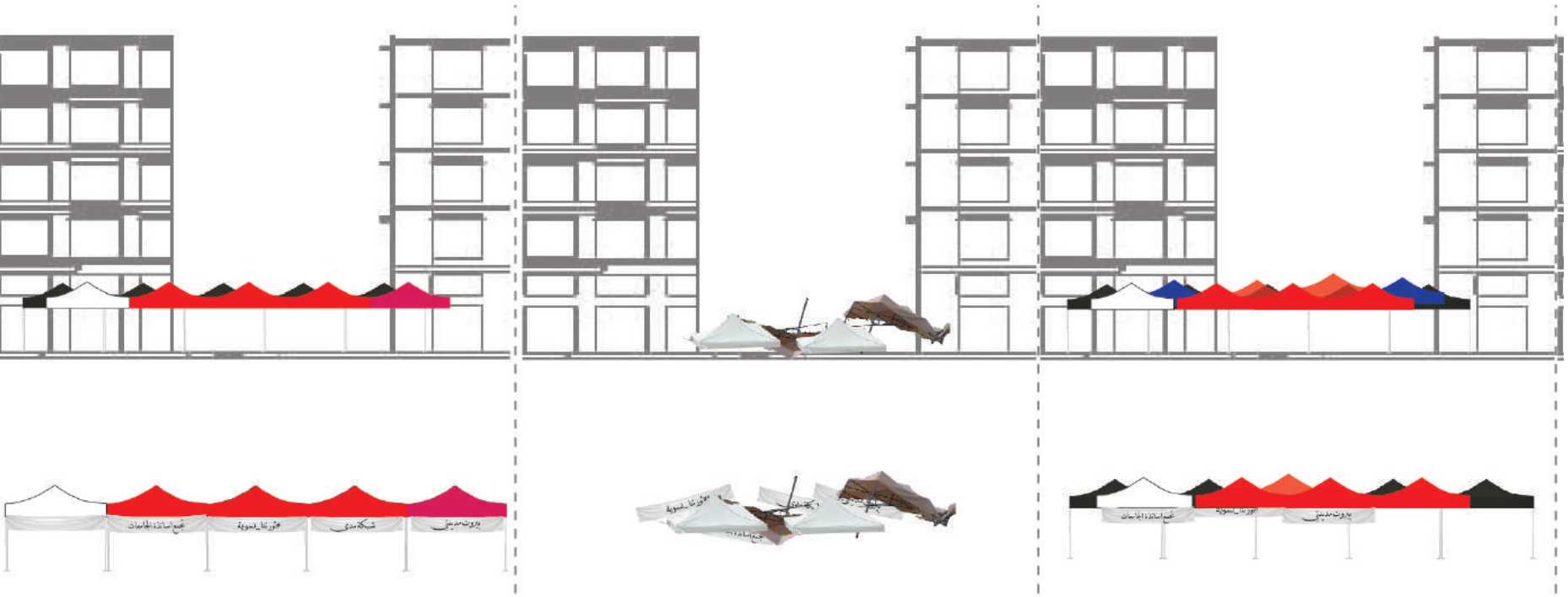


One of the most important tents is the perseverance of the kitchen that has stayed from the beginning even when it was destroyed. It came back. The presence of the kitchen is one of the many reasons that the revolution and the presence in the parking have been able to be sustained.





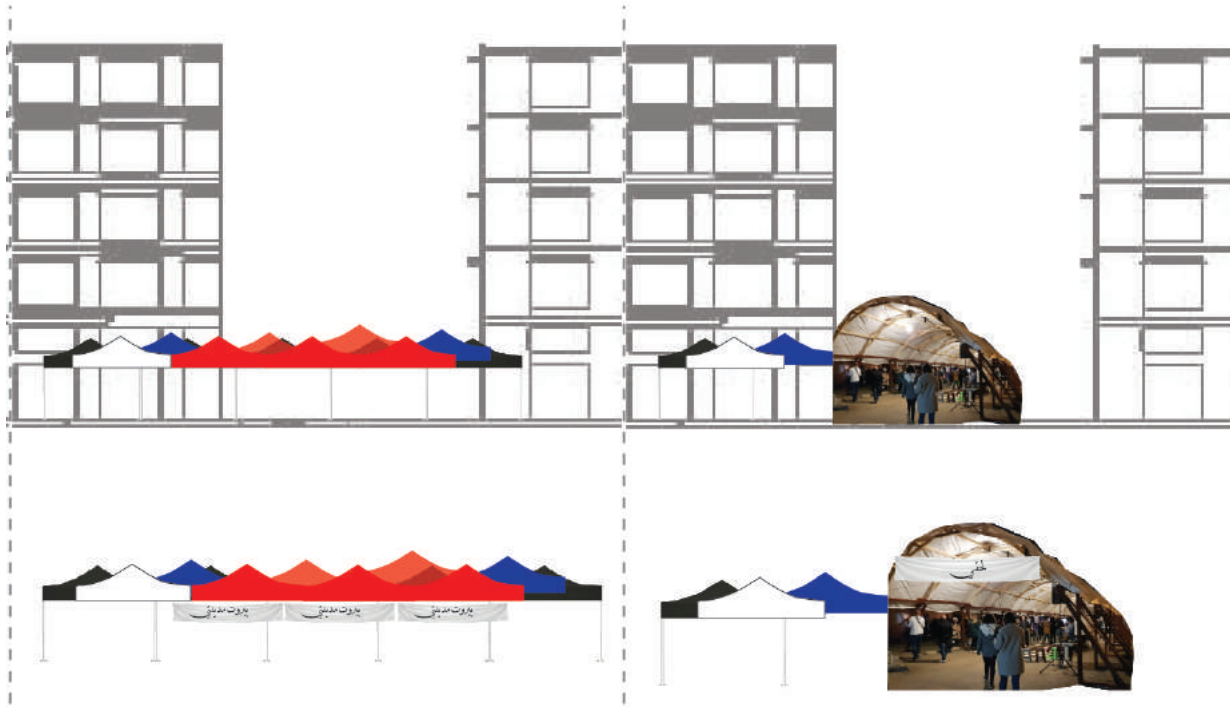
Tents for discussion



October 24

October 29

October 30

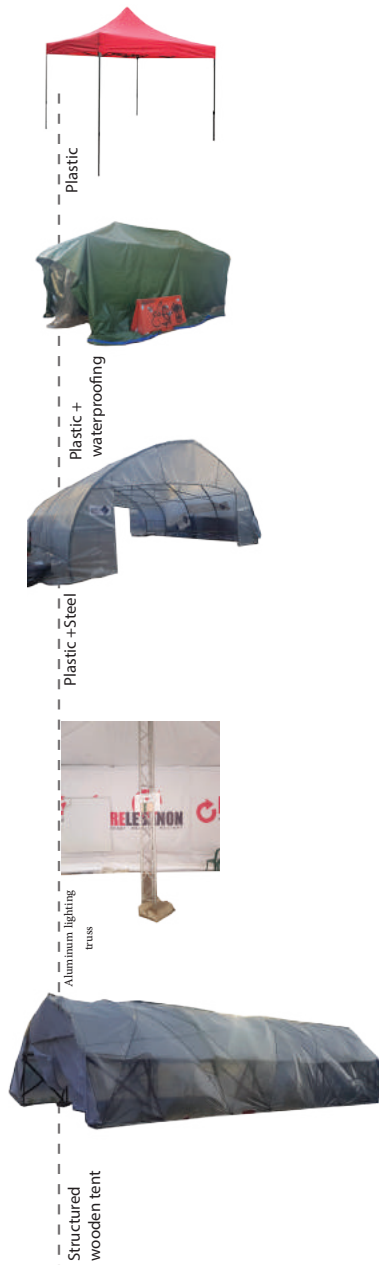


November 10

December 10

One of the most important tents is the perseverance of the kitchen that has stayed from the beginning even when it was destroyed. It came back. The presence of the kitchen is one of the many reasons that the revolution and the presence in the parking have been able to be sustained.

## From Temporality to Permanency



The diagram on the left shows the material evolution of the tents that have been set up down there, which indicates that the people there are staying for now, and for a long time until their demands are met.

The material reflects perseverance and resistance. It shows that the people down there are adapting their spaces to the condition and the evolution of the situation.

The people had to adapt to the weather conditions, which means that above their plastic and cloth tents they started adding waterproof covers. As the revolution continued, the evolution of the plastic tents and their water proofing strategy started changing. They began to use wooden structures and aluminum lighting trusses in order to build their spaces.

The wooden structured tent also has replaces many smaller plastic tents in terms of area and has thus created an open space that belongs to different groups that had previously set their tents there.



# Negotiation of Space

scenario 1

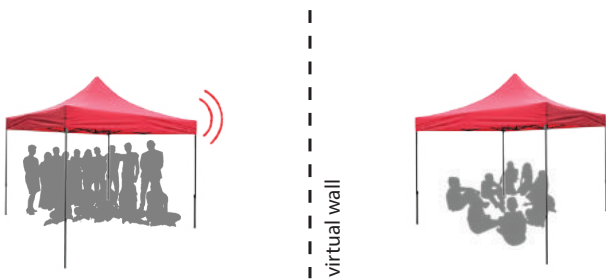
discussions



two different tents having discussions at the same time, one being very loud



two representatives argue for a compromise



one of them compromises the sound of the discussion, thus creating a virtual wall between the two groups

# Negotiation of Space

scenario 2

discussions vs chants



a discussion happening as a group of people are chanting nearby



the group of people chanting are approached by a representative in order to lower their voices cause there are discussions going on



the group of chanters leave since it is easier for them to mobilize, as a form of compromise and space negotiation.

# Negotiation of Space

scenario 3

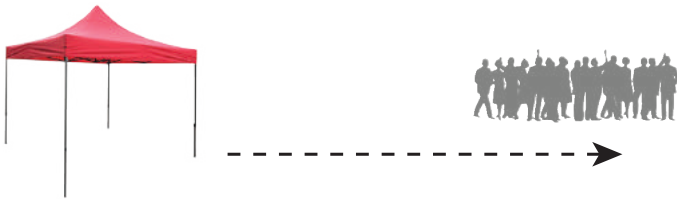
conflicts of interest



conflict of interest between a group having a discussion and another group opposing the discussion



the opposing group protest the discussion held by the other group



the group holding the discussion stop the discussion due to constant disturbance

# Negotiation of Space

scenario 4

negotiation of private space



different groups cooperate in building a steady wooden structure



negotiation between them and the lawyer of the private land

how can a private space turn into a public space?



a compromise was reached. the lawyer leaves the tent.

اسمو البلد مش

حو لبيد

How can a private space turn into  
a public space?

How can temporality turn into permanency?

How can we sustain all of this?

"Thesis I Final Jury"

This performance is based on a battle, a battle with oneself, a battle against a system with all its characteristics.

"THESIS I FINAL JURY"

Written by  
Dima El-Ayache

*This performance is based on a battle, a battle with oneself, a battle against a system with all its characteristics.*

Act one

Scene 1

FYP STUDIO, American University of Beirut. Final Jury Day.

*Guest Jurors alongside FYP instructors and advisor Rana Haddad sit on chairs, facing the projector, awaiting Dima's arrival.*

SANDRA RICHANI

What is this?

RANA HADDAD

Let's wait and see.

*Guest jurors stare at one another and Rana, the FYP advisor, as the lights on them dim down. Words appear on the screen.*

Video plays

*(on the screen appears the following words*

*Hello, I'm Dima El-Ayache, a full-time political activist and currently an architecture student*

*What you are about to see is NOT a performance but an act of reality, if you choose it to be.*

Scene 2

Riad ElSolh, 8 p.m

Dima sits in front of Grand Theatre in front of the police in Riad El Solh.

[English translation of the ongoing video]

DIMA

My name is Dima El-Ayache. I'm studying Architecture and this is my last year in university. Before I start, I want to apologize from anyone watching that does not understand Arabic, but also, I do not want to apologize because this is my language.

Anyways, since I am in the American University of Beirut, the script in your hands will be written in English.

DIMA

My project started off in AUB showing how much the students of the most prestigious university in the middle east are willing to stand in solidarity with each other, but this was before October 17.

Scene 3

*Play video of chants and interview that day.*

DIMA

October 17 was a changing point for everyone, it broke a wall of fear for more than a million people. It was heartwarming for me to see this happening since it's everything I've been working for for years as part of a student activist group with many others.

I took to the streets on the morning of October 18 and I have barely been out of there. From marches to discussions to chants to fights to attempting to storm the parliament to closing roads to getting beaten

up to getting tear gassed and most importantly to breaking the system with all its characteristics .

[Playing videos of different footage throughout the revolution]

As a student, and as a citizen first, this was my battle, and I think it is everyone else's. I believe we should be on the streets. I understand that some had to return to normalcy because they couldn't afford it, but I'd like to believe that everyone watching this in the room right now, can afford it.

I want to graduate this year; I want to finish this semester today because my parents paid for this and I can't afford not to. I want to finish this semester because I want to stay in the streets without having any burdens, but most importantly I want to tell you that I have a vision for my country and this I can only perform on the streets...not in class, not in the studio and definitely not within gated AUB walls.

[Play more videos in between]

You will see what I have done until now as part of my research in the slides after this video, my fyp came to life when the revolution broke out, but my fyp today is more than a research, it is making a statement, it is building a country and I hope when you are done with this performance, you'll join me on the streets because this is where my battle lies.

[Playing videos]

I'm not going to be present today because I believe that the university space isn't only about applying old programs and schools but also to create new ones, and my school today is the street .

Scene 4

(written on the screen)

My aim is to reclaim our rights, our lands and our properties on the long run and to sustain them. This can only happen from where I'm standing now.



Scene 5

*Dima sitting in the Azarieh parking in the tent waiting for the jurors  
if they want to have a chat about the thesis project.*

*End scene.*

***Note from performer***

Please refer to the pinned-up research for more details. If you have any questions, I will be available in the Azarieh tents or by call.

More information about the research is provided in the next pages.

Thank you for being part of this performance.

اسمو البلد مش

حو لبيد

My aim is to reclaim our rights, our lands and our properties on the long run and to sustain them.

How can a private space turn into  
a public space?

How can temporality turn into permanency?

How can we sustain all of this?



**from design school  
to design community**

A thesis by Dima El-Ayache

American University of Beirut, 2019

Thesis Advisor: Robert Saliba

## INDEX

### Introduction

#### PART I AUB: Visions & Approaches

1. Vision one
2. Vision two
3. Vision three
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#### PART II Deconstructing ArD

1. Design Concept and Program
2. Preliminary Spaces

#### PART III Design Community

1. Context
2. Showcasing of Original Structure
3. Connections
4. Plans/Sections/Details/Elevations
5. Between Azarieh and appropriated ArD
6. Spatial and Structural Isometrics
7. Moments

### Conclusion

## Introduction

This fyp was motivated by my immersion in politics and the questioning of the system that we are deeply delved into. The first part of my thesis was directed at handling the dollarization of the tuition fees at AUB, in order to study the concept of solidarity. Soon, this study turned into a study of spaces of solidarity on campus which allowed the emergence of a miniature Lebanon within the walls of AUB. When the revolution started on October 17, I took to the streets. This, then, turned into a mapping of the revolution during my involvement and a study of the appropriation of public spaces in Beirut, downtown specifically, and private spaces. Azarieh was experienced by me and a lot of people, for the first time, through appropriation. This introduced the idea of appropriation of space through revolution. My final performance was a performance against the educational system in the ArD department. Therefore, I have decided to transfer the idea of the appropriation of space through revolution that was experienced at Azarieh, which represents the public space that reflects the political system of the country, to the educational system within AUB that I'm part of.

This appropriation that is presented is that of an **inductive, bottom-up approach**

*so, how do we design a post-revolutionary community?*

I started off with constructing *three visions* for my thesis that build on each other

## vision one

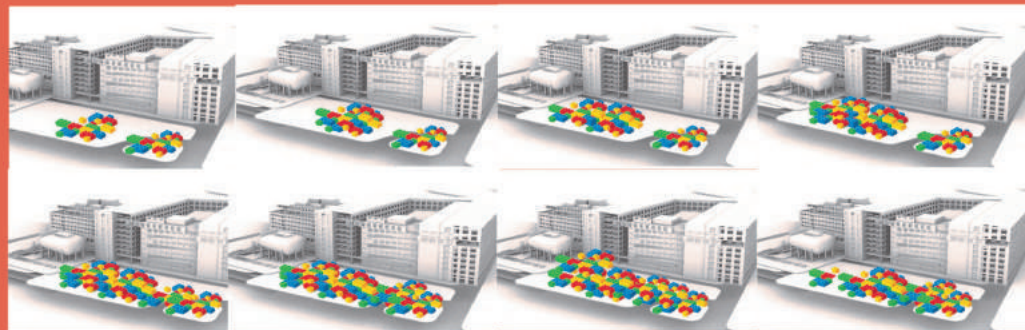
- > the system refuses to recognize architecture outside of the framework of a plan, a section and an elevation

approach

- > Azarieh is chosen as a site and addressed as a private space claimed by the public as theirs. Accommodation of the people's needs, wants and rights are made as a priority of the essence of the project

final  
project

- > an ever-changing structure that converts and builds itself according to the person or the group of people using the space. there is no monopoly on any structure, it is owned by all, and changed with time.



## vision two

> the system refuses to recognize architecture outside of the framework of a plan, a section and an elevation, but to be against the system is to break the framework in which it is engineered to function in.

### approach

> a set of performances that go against the conventional ideas of architecture. To do that is to experiment with different definitions of architecture in the context of my thesis I presentation.

### final project

> Construct multiple performances (whether physical structures, acts, animations, texts, etc.) in order to give architecture a new definition.



## vision three

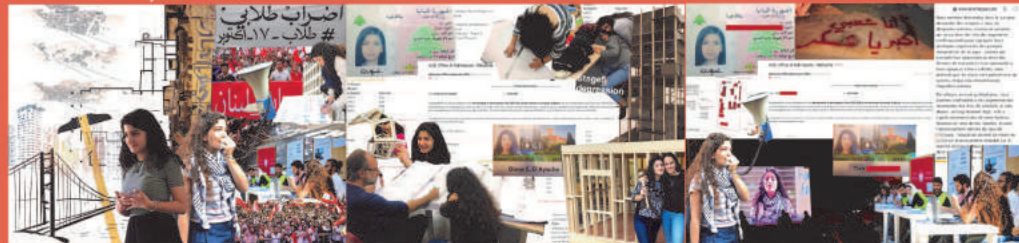
> the system refuses to recognize architecture outside of the framework of a plan, a section and an elevation, but to be against the system is to break the framework in which it is engineered to function in. to break this framework means to break from yourself first.

### approach

> a breakthrough reality that goes against the conventional ideas of any system. To do that is to experiment with different systems in the context of architecture

### final project

> Construct a different reality of Dima's life.



Hybrid Self

I identify myself as Dima soon to be an architect.this is me. [at least on the outside]

I identify myself as ---,an architect, a researcher, a writer, a performer, an artist an an activist.this is how I see me.





## Step 1: Construction

We are a product of constructs conducted around us in all forms and in different ways. Whether you are at home, at school, at work or in any space, you are conforming with the context around you; sometimes the way you want to and at other times, the way they want you to.

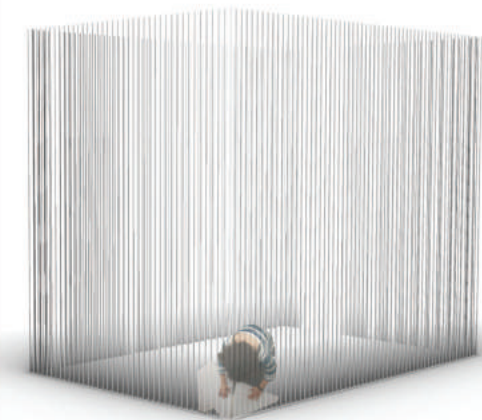
In the past 5 years, the most vital ones (supposedly) for my futures, the department has presented a framework for my construction represented through the object below.

The hybridity of oneself that results in two different personalities merged into one. They are molten together, the twist around each other and move against one another.

Now, they are static in the way they are. They are portrayed with a construction of a piece of art. It has been there in the corner for years. It is there, very well structured, it is not very complex, very easy to understand and a basic knit of a painting.

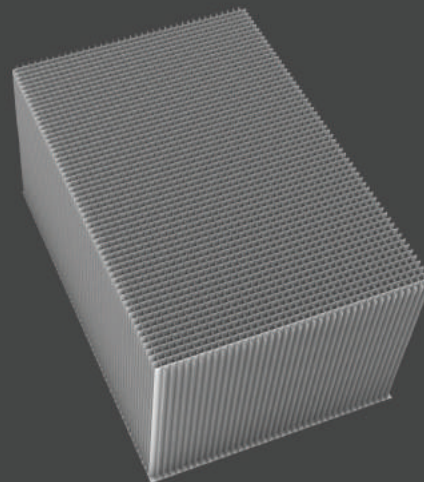
It all starts with a Nail.

## Construction

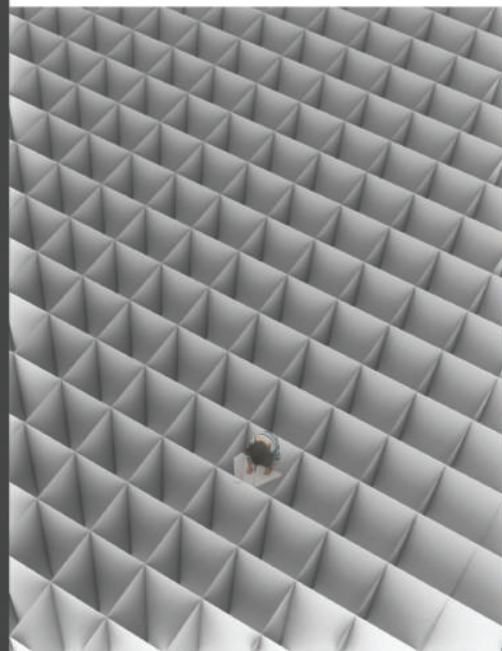


## Construction

Grid-like structure



## Construction



## Step 1: Deconstruction

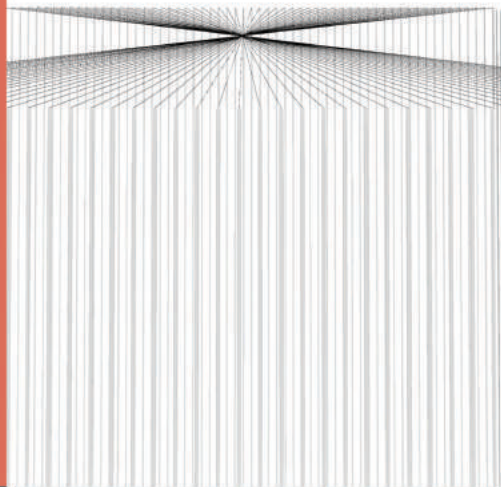
The way it is constructed is through nails and threads all around. You create the painting, the vision. It can be something well-structured or it can be chaotic.

The diagrams show steps of the construction and steps toward the deconstruction.

In the construction, we notice that it can start with a grid that allows you to place the nails and place yourself on that rigid grid. In another view, we notice how the nails turn into jail bars imprisoning oneself.

In the deconstruction, we realize that the bars can change into platforms, into concrete and the threads can form a ceiling and an illusion.

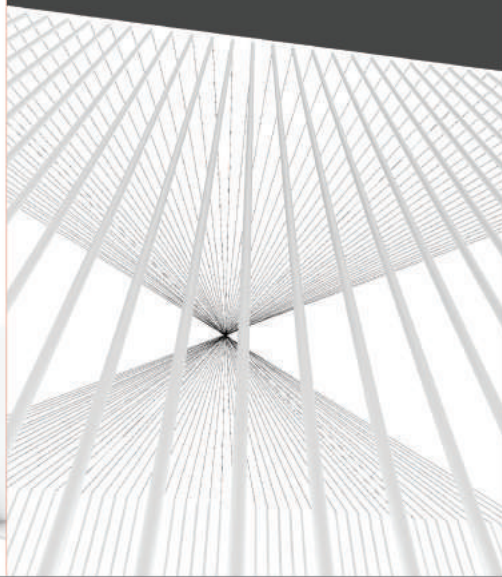
## Deconstruction



## Deconstruction



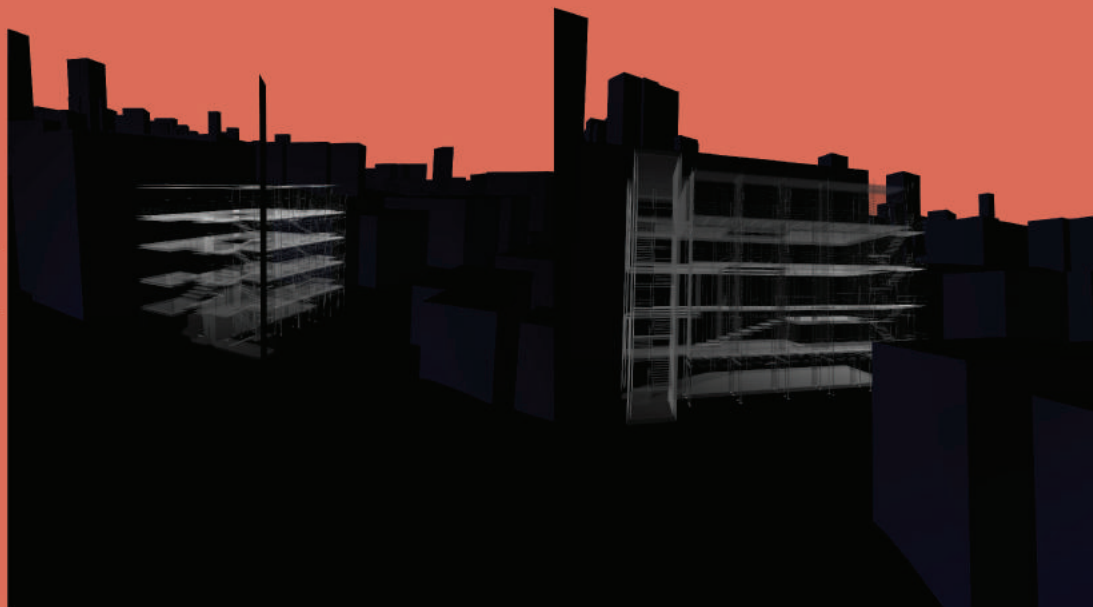
## Deconstruction



### Step 3: Reconstruction

For the reconstruction, I'm going to be liberating myself from the nail on the board, or the structural nail and I will be intervening on the department (FS1) to reflect the different frameworks that the system has imposed on the students by spatializing the reactions, the frustration and the limitations through a nail and a thread.

Through this, the nail becomes an object of construction in itself. And this intervention reflects the emancipation of one self from the system and either aids in crossing the border of the two personalities or in joining them.



de/re-constructing a  
Reality

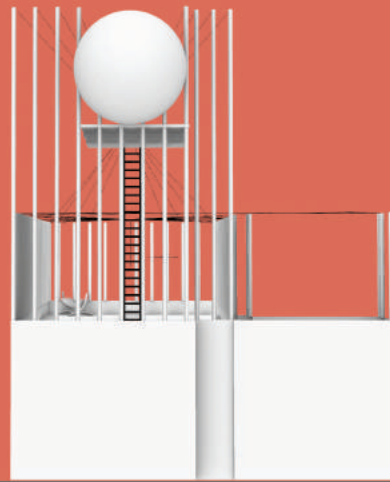
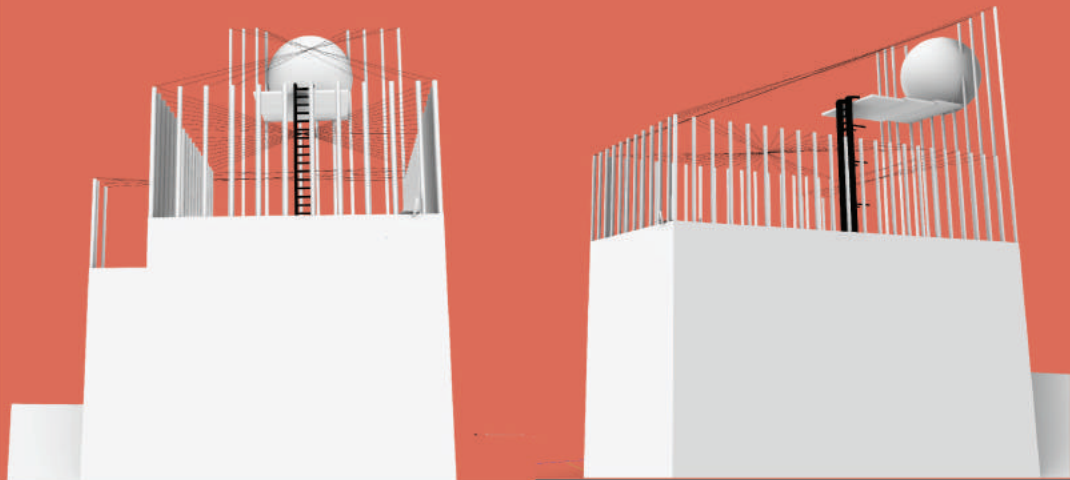
## Deconstructing ArD

To be liberated is to unleash oneself from the conformity that is imposed on you. To transgress from the way they want you to be to the way you want to be, you need to design a reality of your own and transform the institutions that impose on you into spaces of your own.

So, I chose the Architecture and Design department at AUB that has been shaping me and my pathway into the real world for 5 years now. I chose the current building that I've spent the last 1.5 years in in order to intervene on and turn it into what conforms with my standards and not their standards.

From the anxiety, the depression and the frustration, a reimagined ArD is born. One of the most important spaces is the rooftop. The rooftop is used by us (although we should not go up there) in order to watch sunrises after constant overnights, to relax, to smoke, etc.

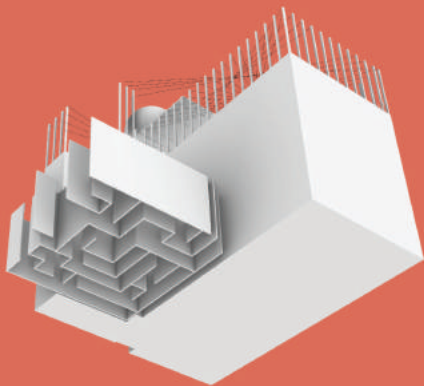
A go to place that is appropriated by us, that is banned from the dictionary of the system. Therefore, the rooftop was the first to be intervened on. Not to mention, the attention we seek for others to pinpoint our location whenever we order.



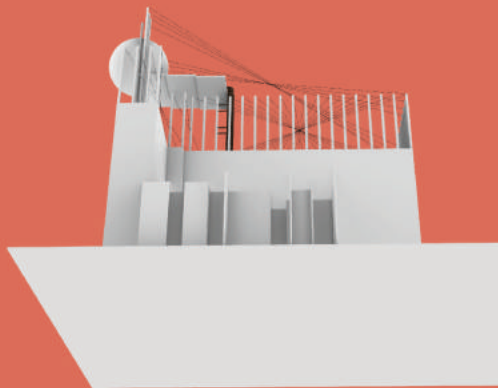


## Deconstructing ArD

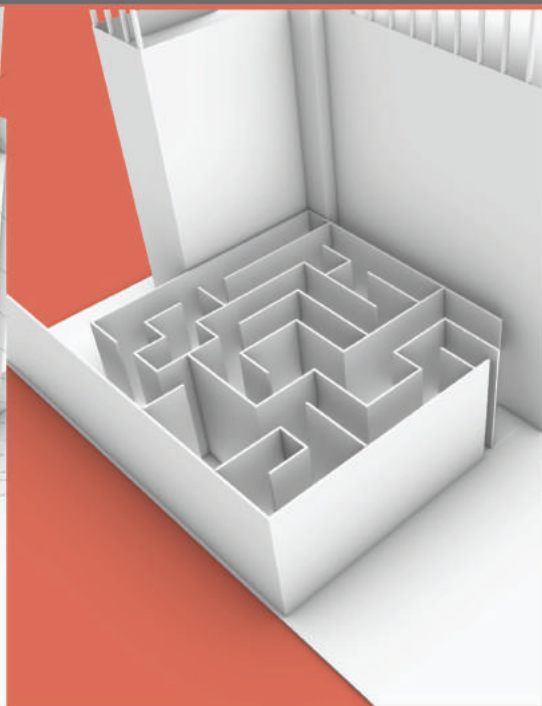
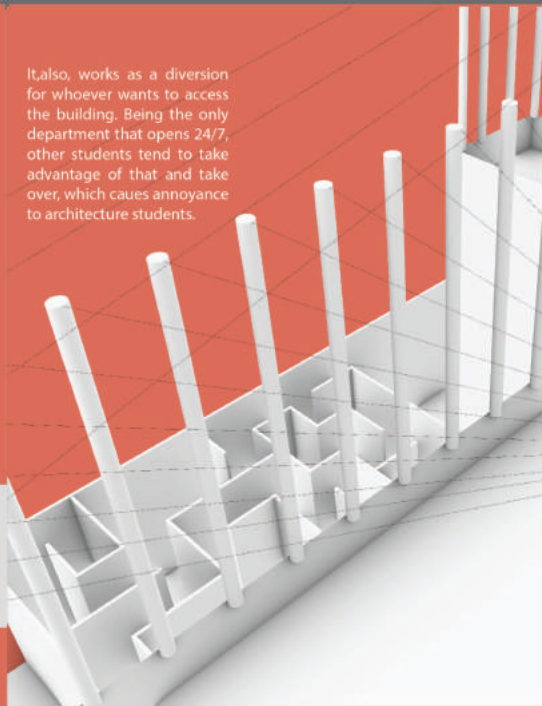
The second place of intervention is the empty space in front of the department. I took this opportunity to use that space to reflect on the 5 years of experience in the department; It includes the dead ends, the frustration, the chaos, the effort, etc. that each student goes through because of the system they are in.



The Maze reflects that perfectly because it represents the system and how it works against you.

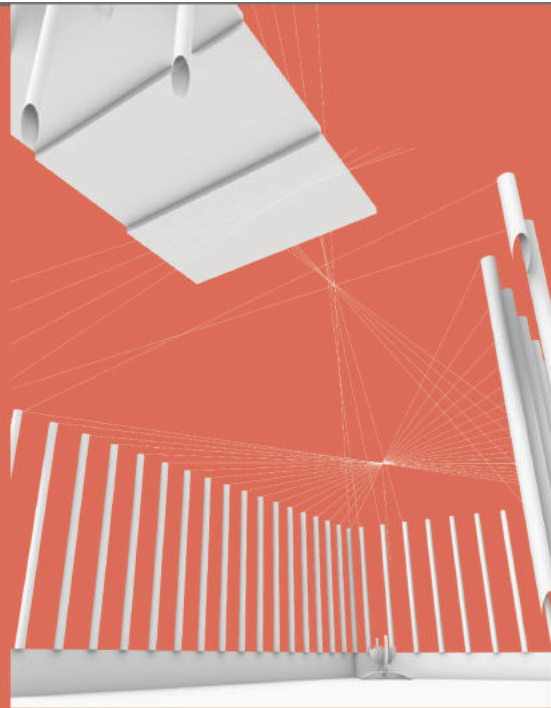
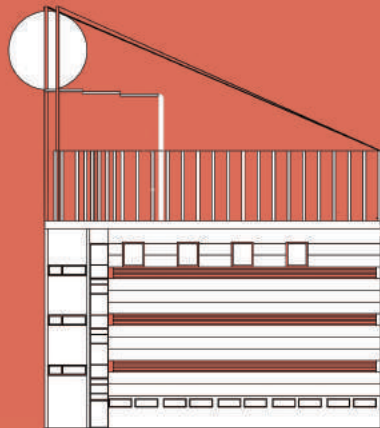
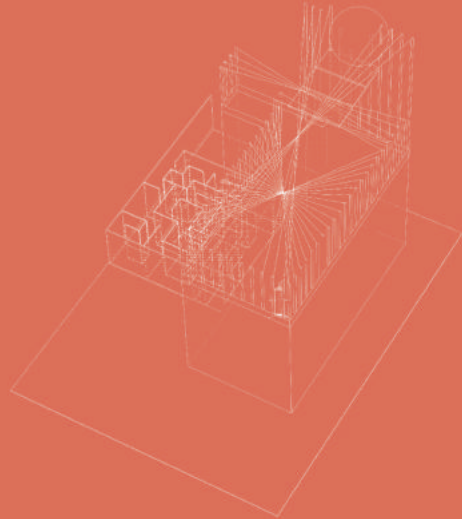


It, also, works as a diversion for whoever wants to access the building. Being the only department that opens 24/7, other students tend to take advantage of that and take over, which causes annoyance to architecture students.



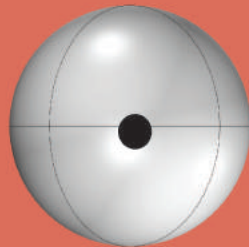
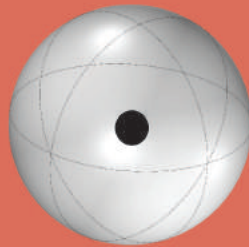
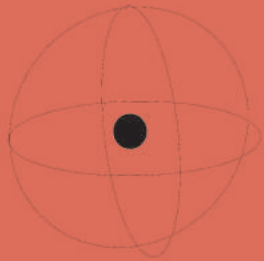
## Deconstructing ArD

The choice of design derives from the experience that I have gone through leading up to now. It reflects permeability, imprisonment, suffocation, liberation, triggering connections and stimulating emotions.



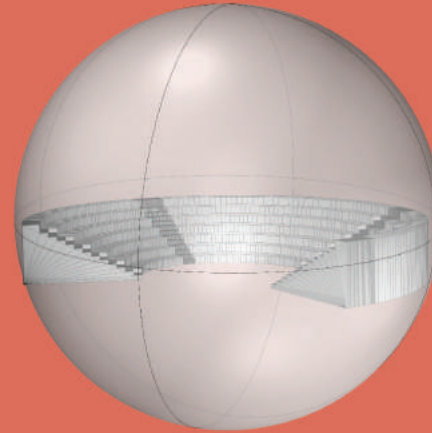
## the sphere crown of ArD

design concept  
& program



## Performances

the sphere allows for the practice of performances within. It creates an alternative space for design students to express themselves freely and revolt against a system that imprisons them. the performance are is used to produce artists and designers outside of the constraints of the society. It is a safe space that does not allow for destruction.



## Entry Point





## the sphere crown of ArD

design concept  
& program

### the isolation layer in times of self-quarantine

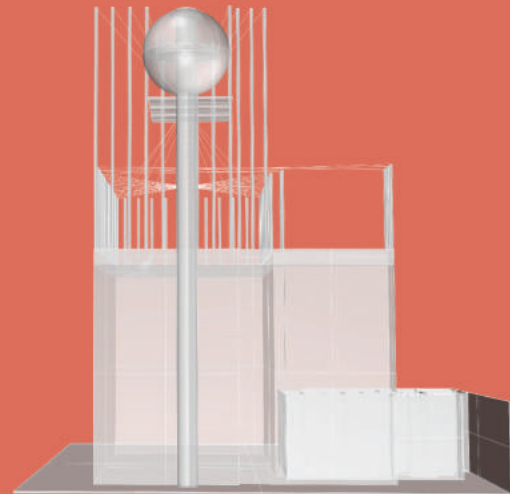
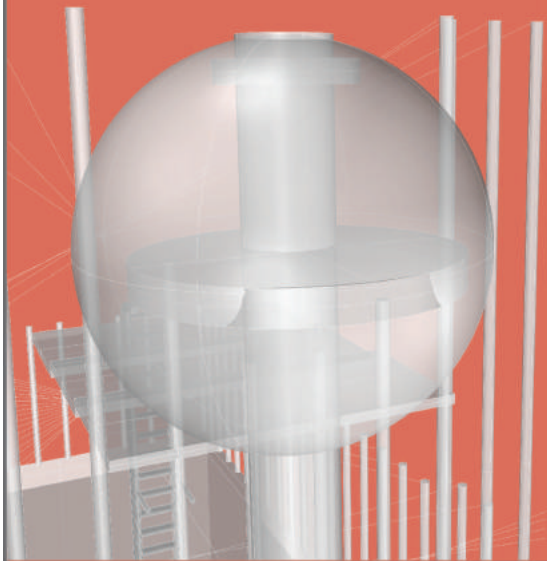
this layer provides an isolation space that is accessible by one person at a time. It provides the designer with a space isolated from the chaotic world in order to imagine a world of their own.

### the helix

the helix introduces both the structure that is made out of ramps and the different layers of the spheres that range from public to private.

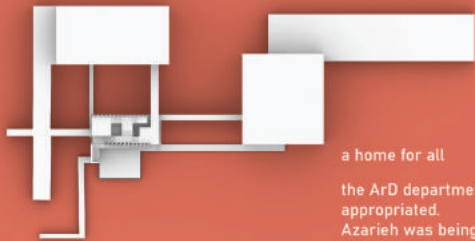
### the backdoor

this provides a hidden transportation from the isolation space out. You cannot access this space unless you've passed through the maze.



## Hijacking ArD

design concept  
& program



### a home for all

the ArD department has been hijacked and not appropriated. Azarieh was being appropriated gradually, but the people were not able to hijack it. Today, ArD is done being appropriated and instead has been hijacked by the students for the students. Just like Azarieh was a comfort zone for a lot, between the ring, riad el solh and martyr's square, ArD has become open to all. It is now urbanly connected within campus and off campus. You choose where to access it from and how to access it. It is open.

an urban connector

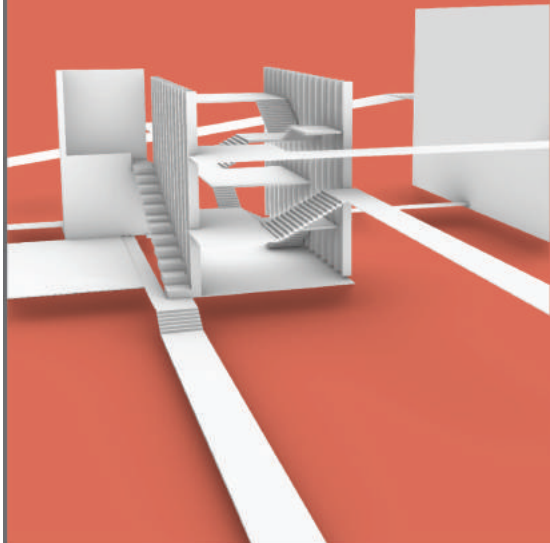


where Azarieh went wrong

the separation that was present between the different modules did not aid in the progress of transformation of Azarieh. There was a common interactive space in the middle of unlinked modules all over the area.

## Hijacking ArD

design concept  
& program

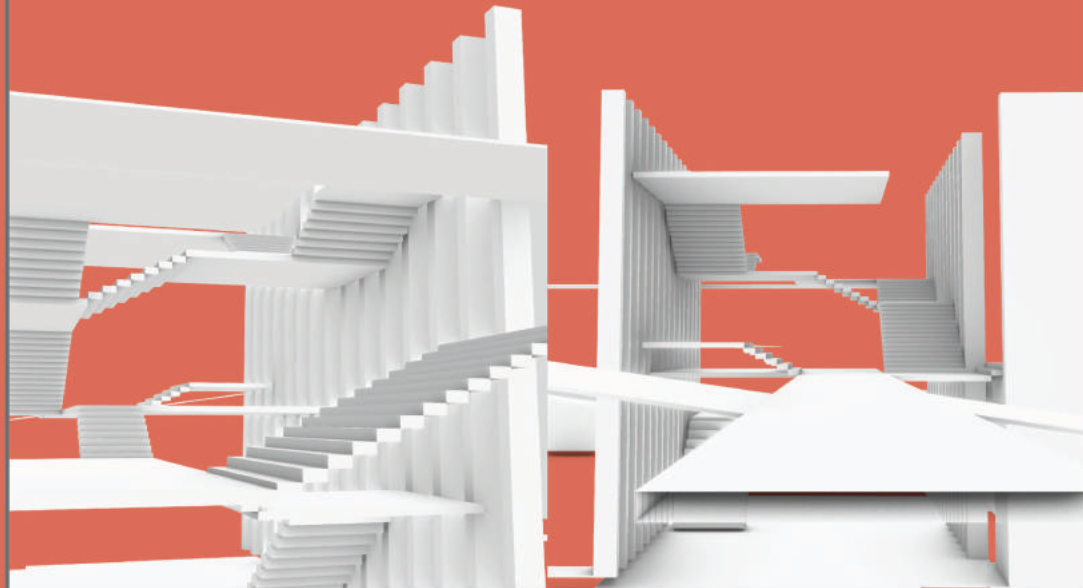


### an open space

to break the system is not only to break down the building of ArD, but also change the educational system in which knowledge is acquired. This is done through a collective revolutionary way of exploring. ArD is not a classroom with desks and stools. It is more than that. ArD is rather an interactive space and not a competitive one.

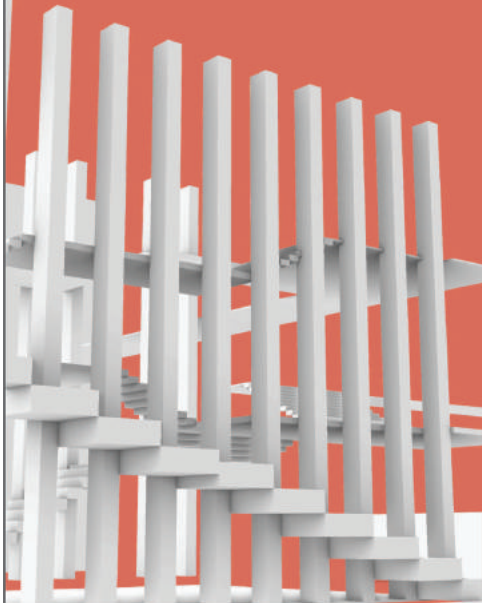
## demystification

What is that we really want to change  
that we could not change on the streets?

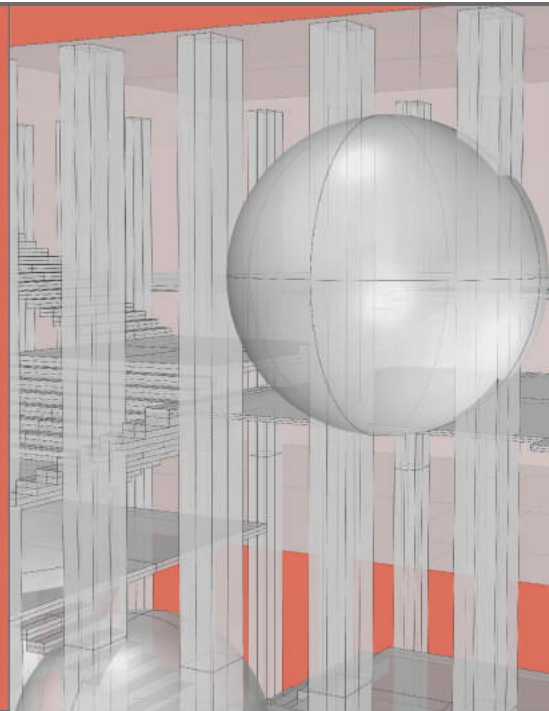


## Hijacking ArD

design concept  
& program



showcasing our revolution



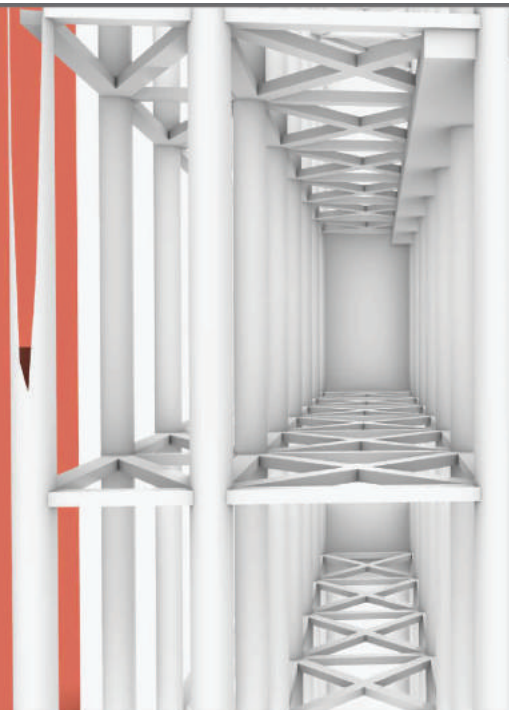
living quarter

the sphere is a test of a possible individualistic living quarter suspended on the periphery of the building.

## Hijacking ArD

preliminary spaces

this view gives an idea of how the spaces function within in. It shows the connectivity between the spaces and their usages' flexibility. This also shows the amphitheater-type it adopts by turning these spaces into spaces of performances to showcase the creativity of students. The spaces are enclosed with glass. The colorful glass inspires students and gives them hope when at their lowest.

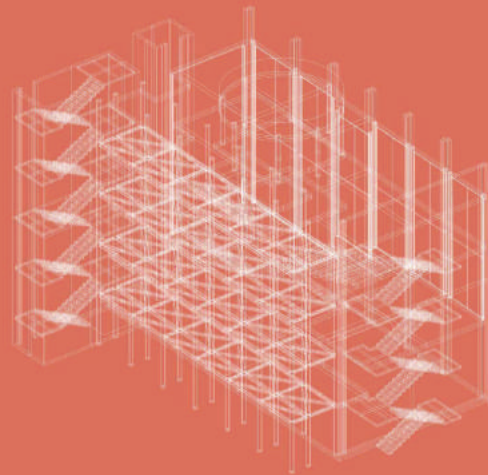
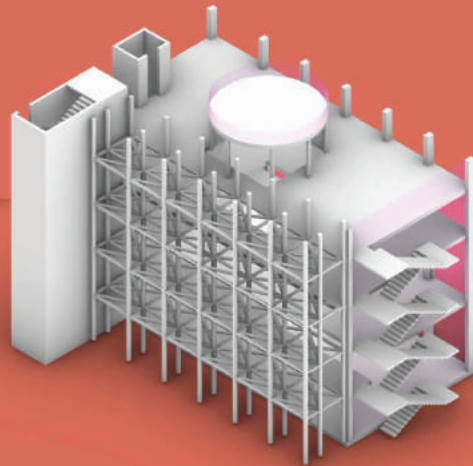


living units

## Hijacking ArD

preliminary spaces

the scaffolding not only holds living units, but also outdoor spaces that house vertical gardens. In addition to the community garden constructed on the building's outside area, these private green vertical gardens serve each individual.



### permeability

the building is permeable, which means it is open for everyone to penetrate and engage with this creative experience. The architecture experience evolves into welcoming alien ideas to boost creativity.

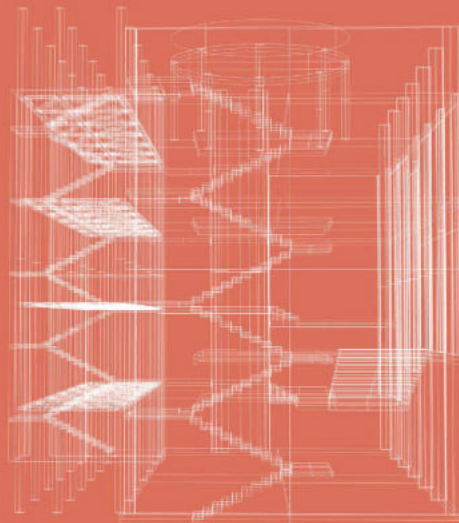
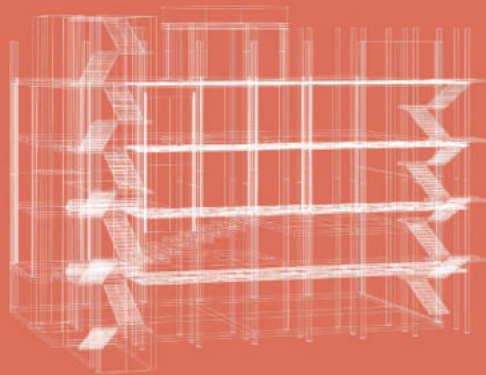


## Hijacking ArD

preliminary spaces

### access

instead of alienating the building on the university's borders, the department is now visible. It grabs the attention of passerbys and welcomes them in, whether they are university students, staff, faculty or none of the above.



### complexity & challenge

turning the department into a more challenging complex space that allows for an ever-changing structure. Therefore, the design of the space allows the students to act freely with it. The space then challenges the students to make changes, adapt and appropriate the space as they go.

## Design Community

context

### Beirut, Lebanon

AUB's architecture department is located on campus in Ras Beirut. It is located in one of the greenest lands within the city. Although it is blocked now by high rise buildings, the view from FS1 would have usually been on to the sea.



a zoom in  
showing newly transformed FS1  
with its surroundings.





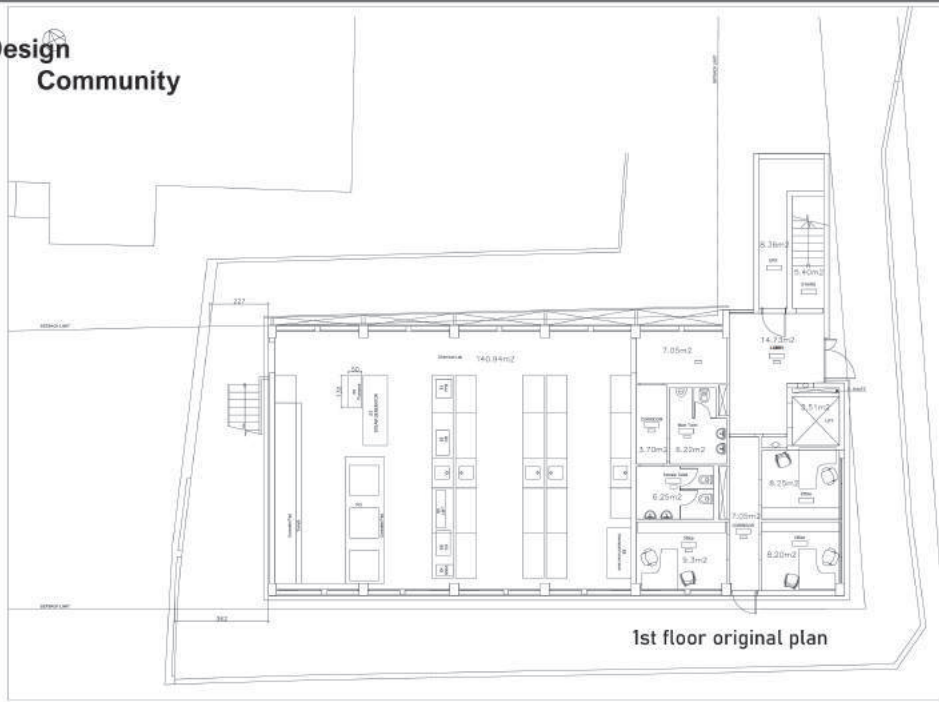
Design  
Community

view of

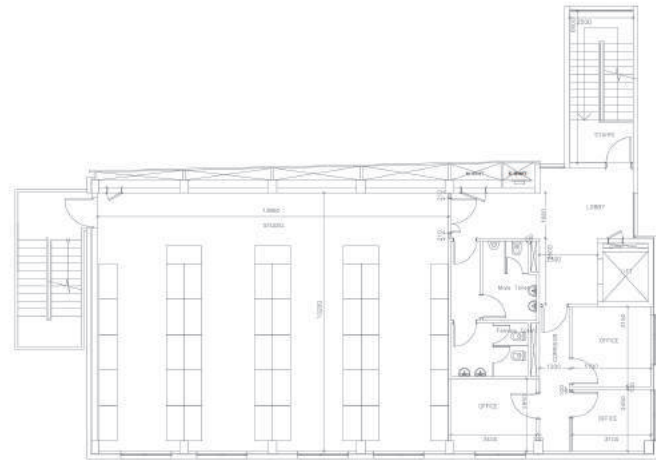
newly appropriated architecture  
department in context. Also  
showing  
in the perspective, SRB and  
women's dorms



original FS1-ArD building

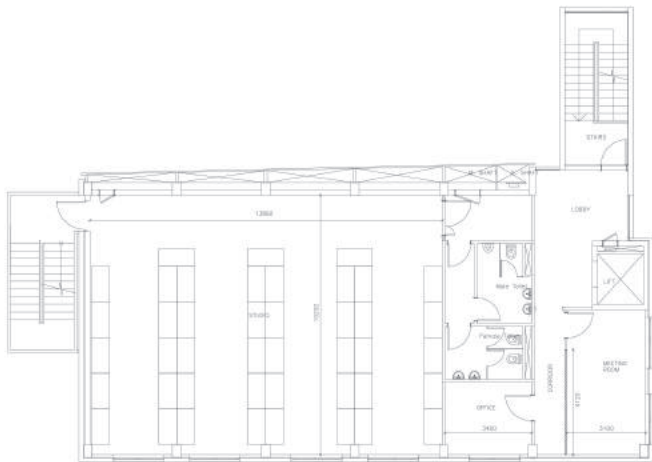


1st floor original plan

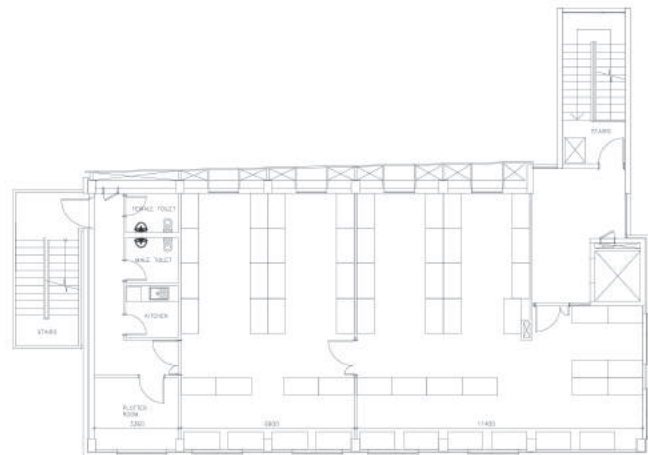


2nd floor original plan

**Design  
Community**



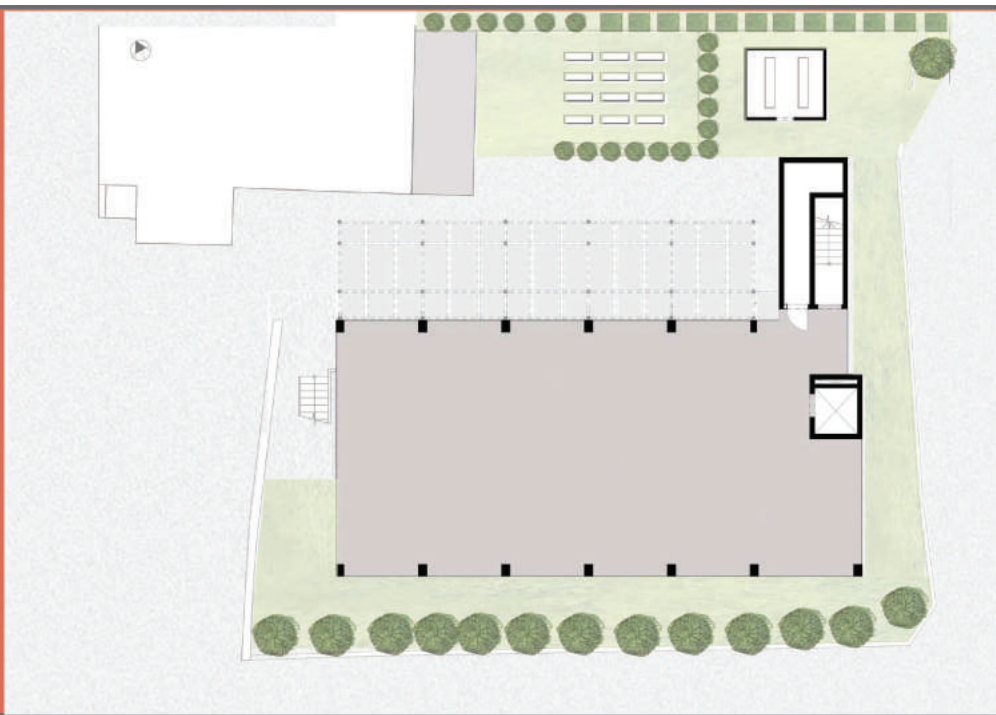
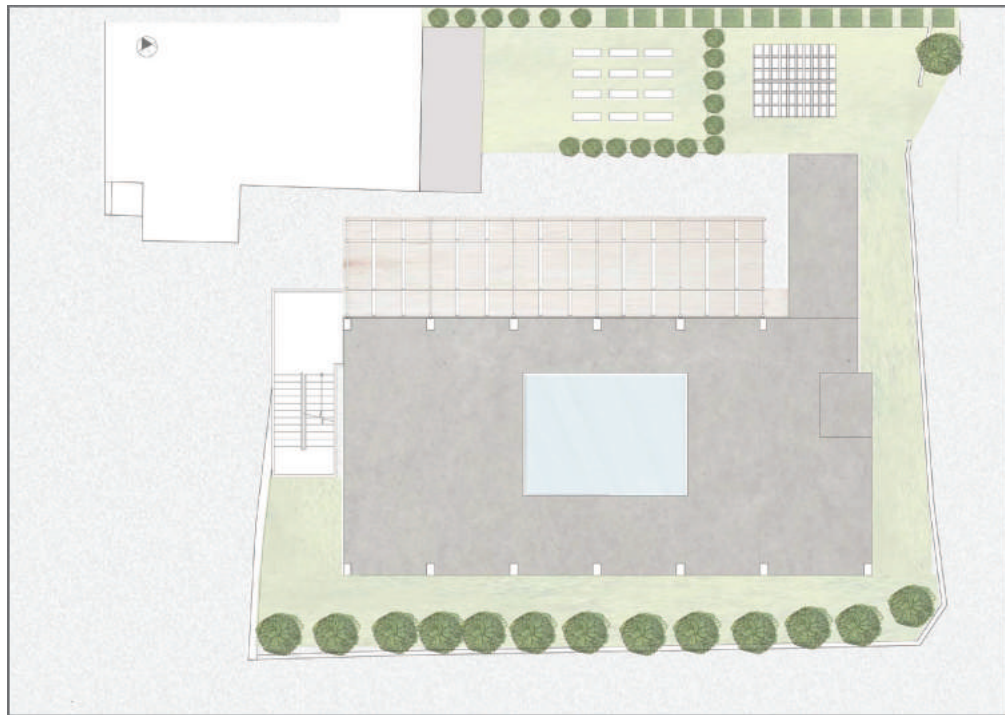
3rd floor original plan



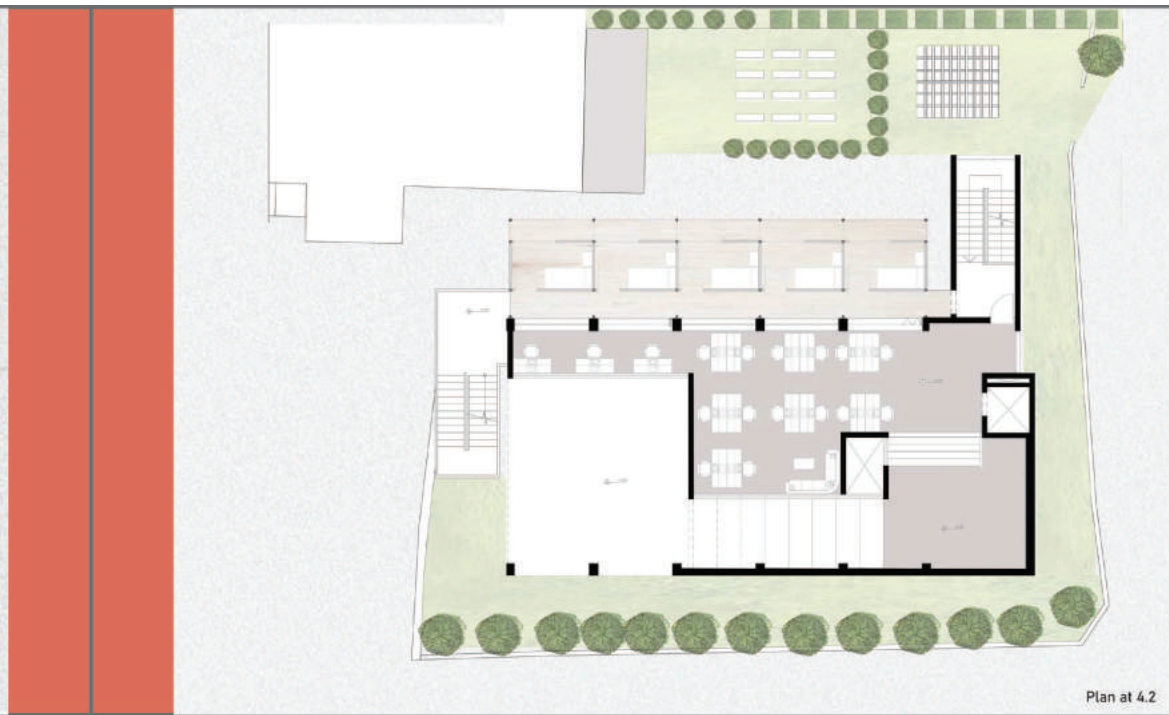
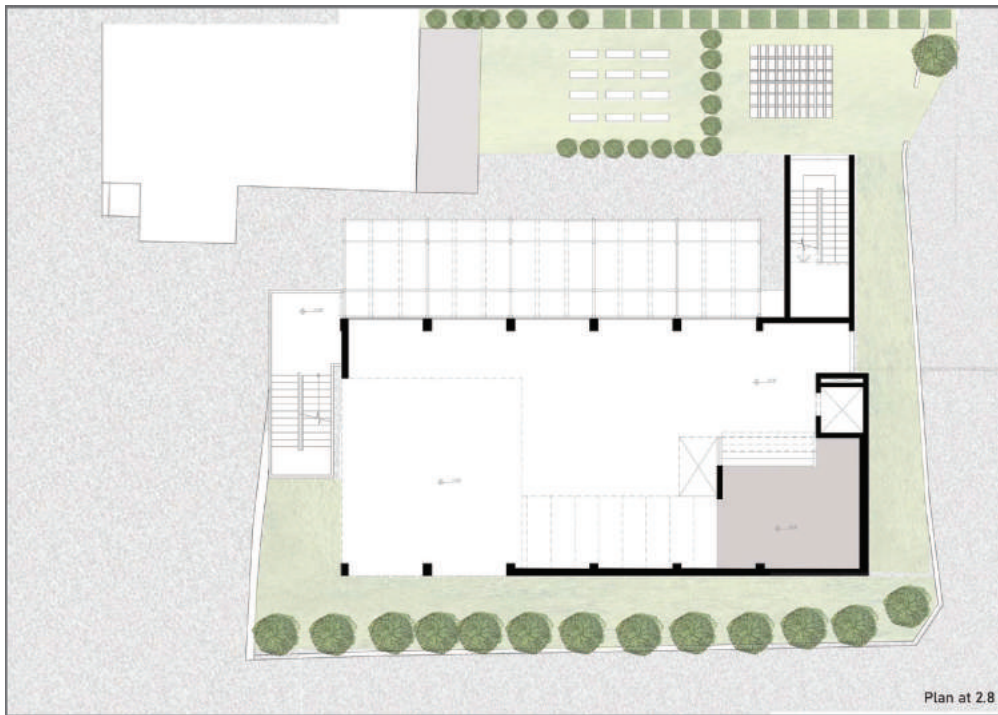
4th floor original plan

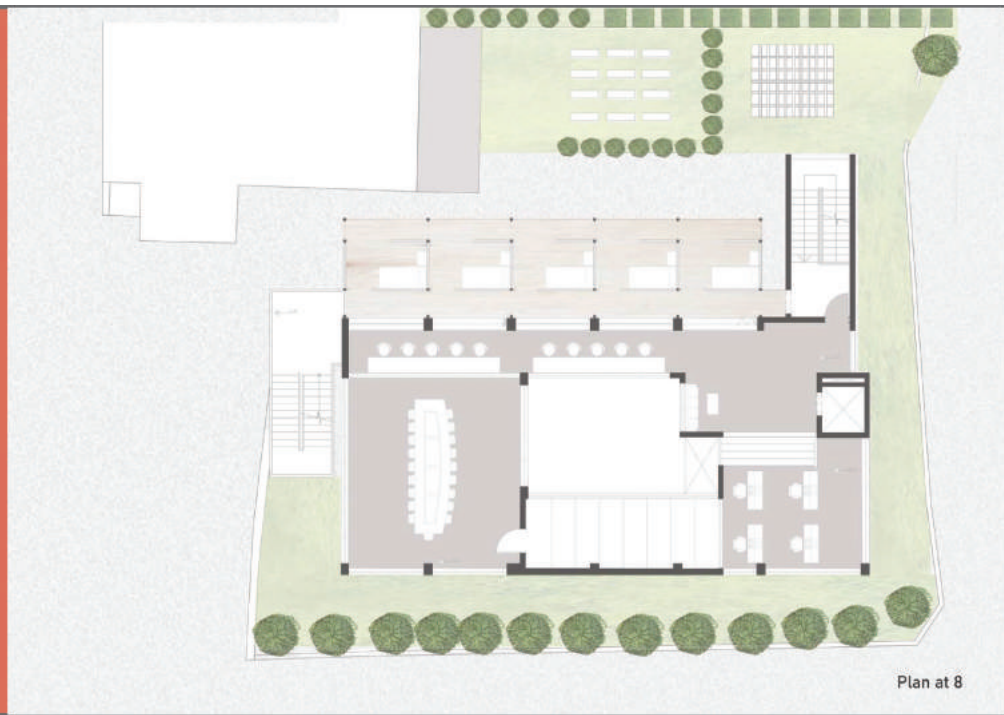
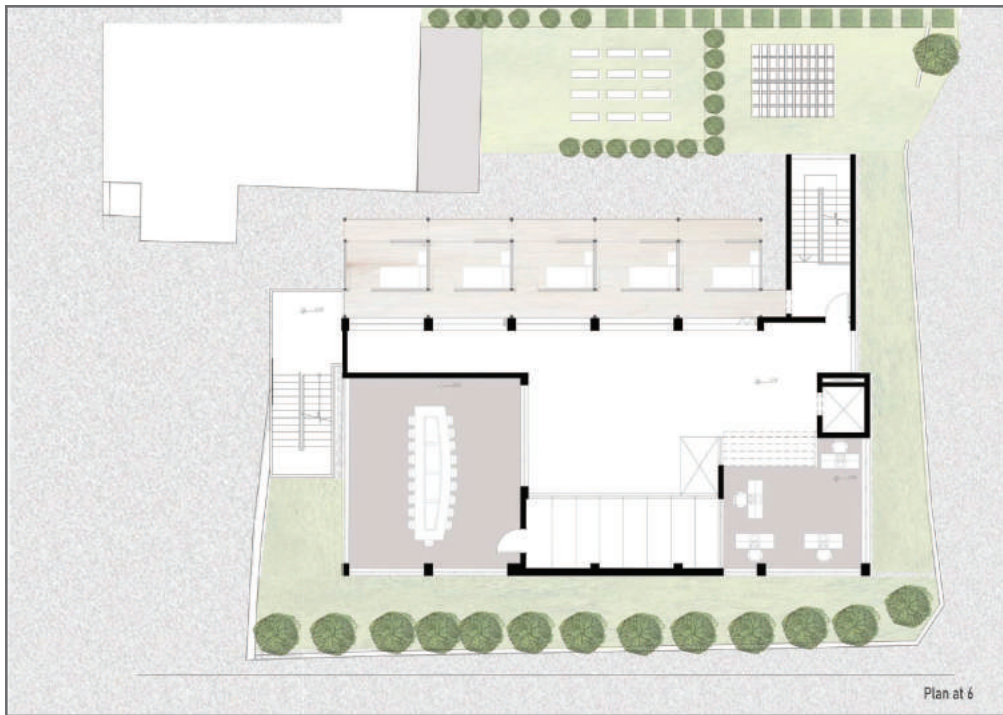
Connections

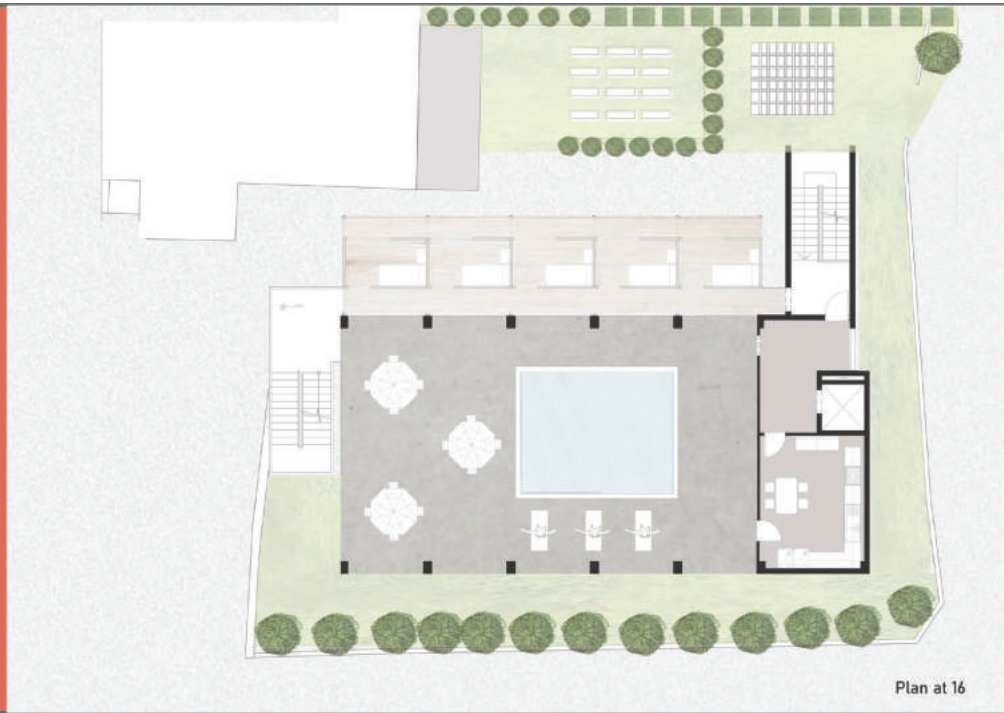
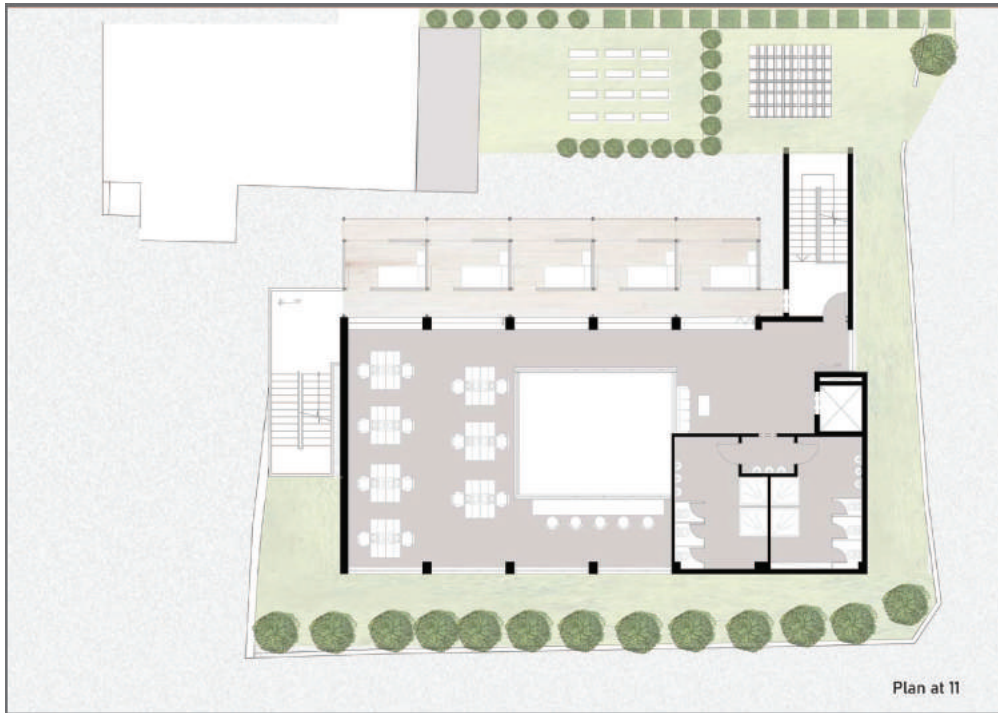










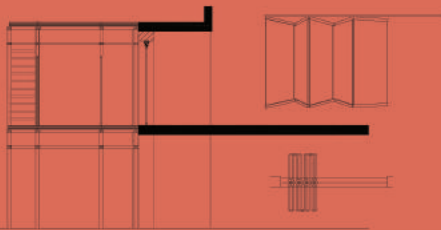








Details



## Between Azarieh and ArD

This elevation features the living units, which resembles the students' inhabitation of the department. The flexibility of space allows them to feel free, liberated, and independent.

This renders instructors, jurors, faculty members and staff guests in their building, paying them visits where they own the space and its content. The structure of these units resembles the Azarieh tents during the October 17 revolution. The revolutionaries appropriated the Azarieh parking adding tents to satisfy their needs and thus taking over the space. The scaffolding allows the students to add/remove/alter as many units as they wish, which further become their appropriated homes.

تبروت مدني " حركة سياسية مدنية وقدمية، انجاز، التمسك"  
 بعض المنظمات المدنية لعام 2016 وهي تسعى إلى بناء وبن  
 سياسي خارج الأثر التقليدي يرمي إلى فرض المسألة العامة مبدأ  
 أساسياً لمزاولة العمل السياسي في لبنان ويعمل على تحقيق حلو  
 في إطار الائتلاف والشمولية والتسامح والتعاون وعلى الحفاظ على أم  
 به والأولئك الكفالي والشمولي والتسامح والتعاون والتسامح والتسامح  
 هذه هي التسمية والتسمية والتسمية والتسمية والتسمية والتسمية  
 الاجتماعية لتحرره من التسمية والتسمية والتسمية والتسمية والتسمية والتسمية  
 These alliances aren't clear because of the vagueness of  
 their political stances.

A coalition of protesters across  
 Lebanon during the revolution  
 of October 17. They are a very  
 diverse group which protects  
 them from causing any tensions  
 with others.

تجمع أساتذة الجامعات

بيروت مدني

تسويات

أول من برجا بالبحر توسط  
 الجاه الناطق سكان

توار برجا

شبكة سياسية مدنية لمواجهة الفساد التي يهاجمها  
 جينا والاستعداد دورا السياسي الوطني

مدني

Lebanon is the leader of Marabou of Beirut, an anti-  
 corruption that, together with the help of volunteers, fight  
 around 2000 luxury properties a day.

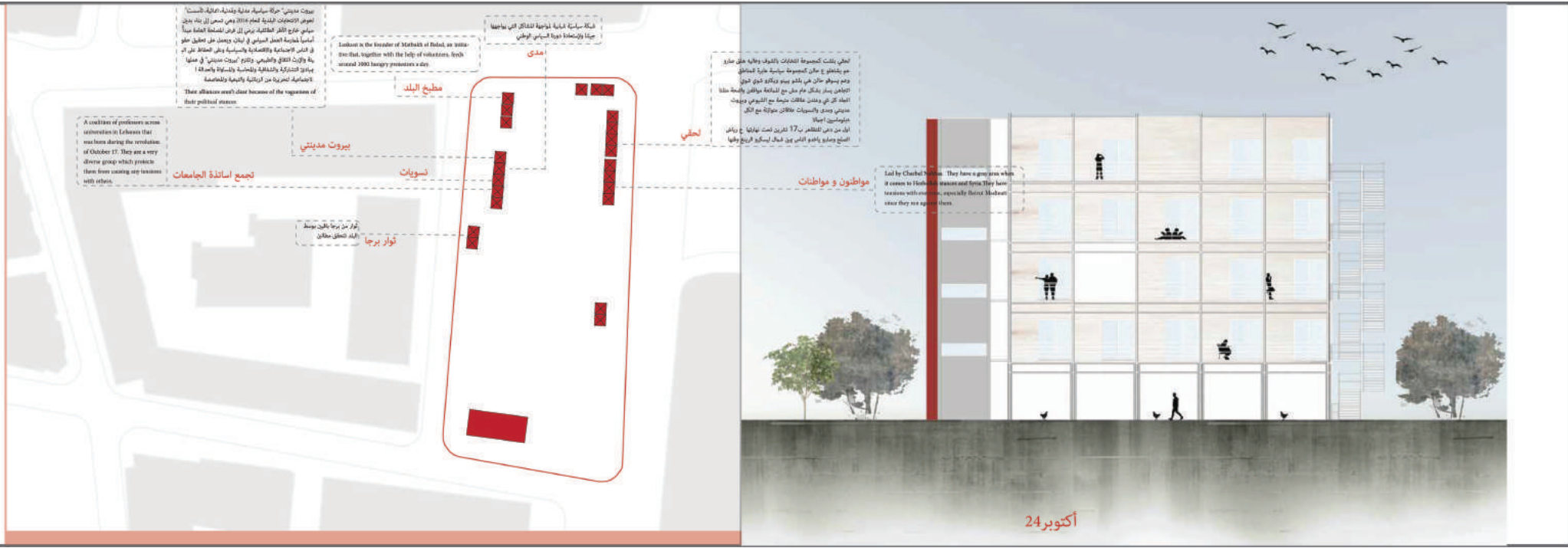
منطخ البلد

لحمي

لحمي تملك مجموعة التغيرات والكثافة وواجه على صاوي  
 مع يشاعلو ع مكان مجموعة سياسية طرية المناطق  
 وهم يشاعلو حال في يشاعلو بينو وتكونو حوي حوي  
 الكاهن يسار بشكل عام حال مع الدائمة موافق والتمتع حلقا  
 العاد كز في وقتك علاقات شراكة مع الشيوخي وديوت  
 مدني ودي والسويات بالان محاولة مع الك  
 جيلوسين اجيلا  
 اول من حسن للشعير ب 17 تشرين تحت تواريا ع ريش  
 الصالح وداو راجو الناس بين شمال لسيكو الربيع واهيا

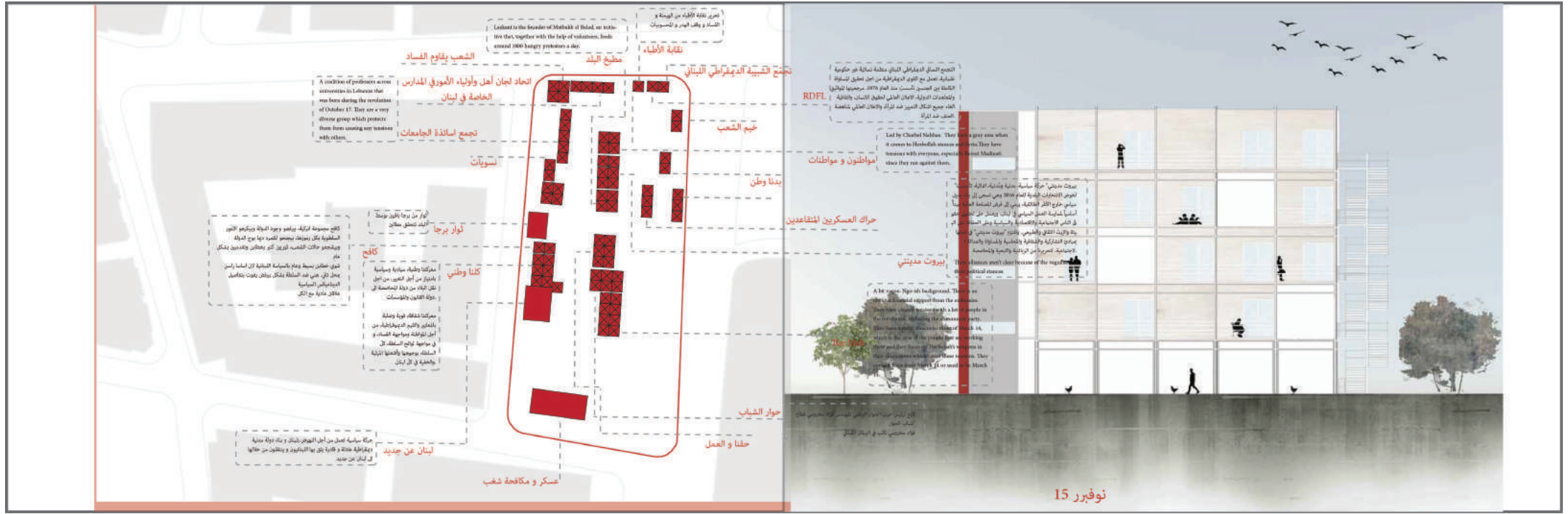
مواطنون و مواطنات

Led by Charbel Naima. They have a good area when  
 it comes to Facebook, Instagram and Syria. They have  
 tensions with others, especially Beirut Medians  
 since they see against them.









يسير نقابة الأطباء و  
المداد و قلب المهرو و النسويات

Lebanon is the founder of Mathabik of Beirut, an activ-  
ity that, together with the help of volunteers, leads  
around 300 hungry prisoners a day.

الشعب يقاوم الفساد

منطخ البلد

تفتح القسيبة الديمقراطية اللبناني

التجمع العمالي الديمقراطي اللبناني منظمة نسائية غير حكومية  
تتعاون مع القوى الديمقراطية من أجل تحقيق المساواة  
الجنسية بين الجنسين. تأسست منذ العام 2017 برؤيتها للحوار  
والتعاون الدولية. الأمان الوطني الإنسان والعدالة  
العامة جميع النكاح التغيير هذه المرأة والانسان العالمي شخصية  
العمل هذه المرأة

A coalition of producers across  
sectors in Lebanon that  
was born during the revolution  
of October 17. They are a very  
diverse group which protects  
them from causing any tensions  
with others.

اتحاد لجان أهل وأولياء الأمور والمدارس  
الخاصة في لبنان

خيم الشعب

RDFL  
Led by Charbel Nabhan. They have a grey area when  
it comes to Hezbollah's stance and views. They have  
tensions with everyone, especially Beirut Muslims  
since they run against them.

تجمع اساتذة الجامعات

نسويات

بندا وطن

مواطنون و مواطنات

كانت مجموعة تركية يترأسها محمود ويزكوو الأتوري  
السفوية بكل زعماء، يصنعو للعدد منها موج الدولة  
ويشجعو حالت الشعب لوزير كيو وحتان والدميين بشكل  
عام  
أحد حائلين بسطة وعام بكسياسة اللبنانية لأن اسما راسخ  
بمثل كاي حتى هذه السلطة بشكل يوظف بكون بتكامل  
البيانات السياسية  
مقابل عدوية مع الكي

الوار من برجا بالوزير بومنت  
أولئك تتنطق سلطان

توار برجا

حراك العسكرين المتقاعدين

بيروت مدنيتي

كافح

مفكراتة وطنية، معادية وسياسية  
باعتزاز من أجل التغيير، من أجل  
تقليل البلاد من دولة الحماصة الى  
دولة القانون والحواسبات

كلنا وطني

These citizens aren't clear because of the vagueness  
of their political stance

A 40 years Nipoli background. They are an  
old school political support than the previous.  
They have a strong reputation in a lot of people in  
the country, including the conservative parts.  
They have a strong relation to Hezbollah, which is  
clear in the way of the people from an existing  
state and they have a strong political stance in  
their relationship with the state. They are  
strong from their history of 40 years in the March

The March

مفكراتة شغافه قوية وحلقة  
بالغير والقيم الديمقراطية من  
أهل لوكالة وسويته الفساد و  
في سويته لوائح الفساد كل  
السلطة بوجوبها وأختها التركية  
والعربية في كل لبنان

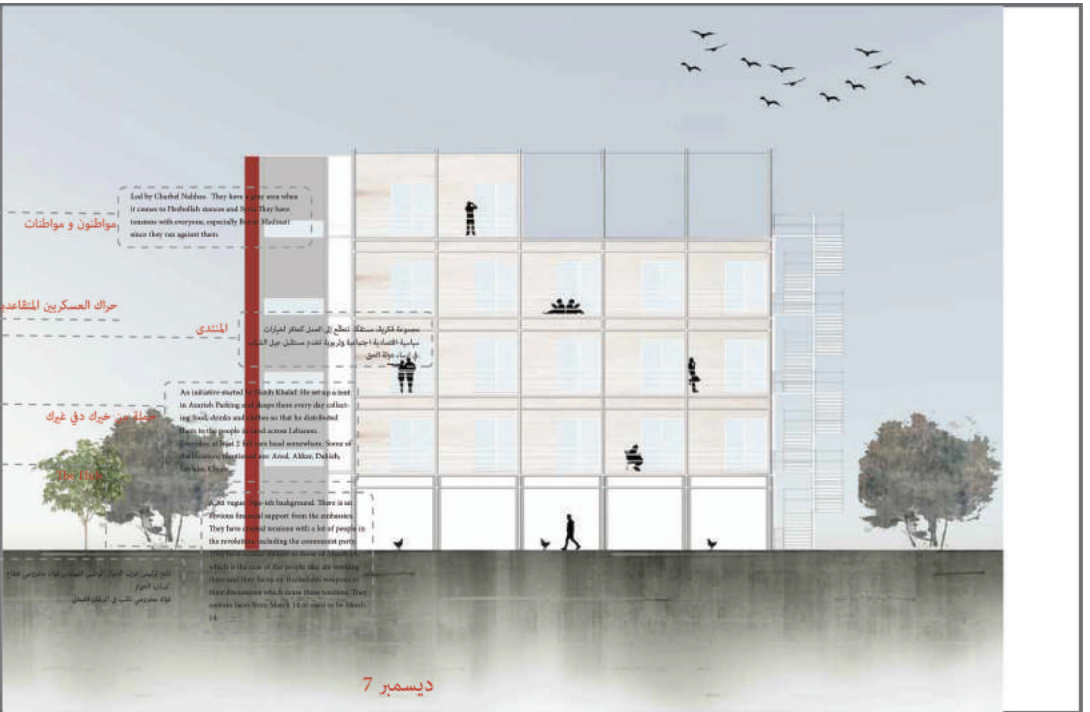
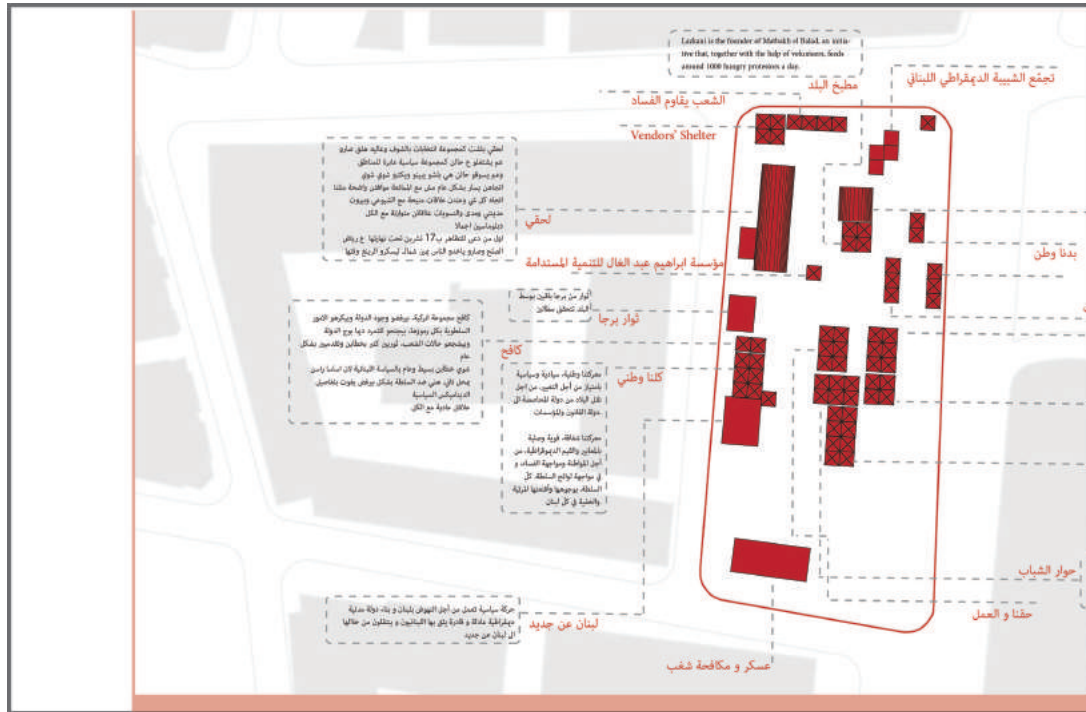
حوار الشباب

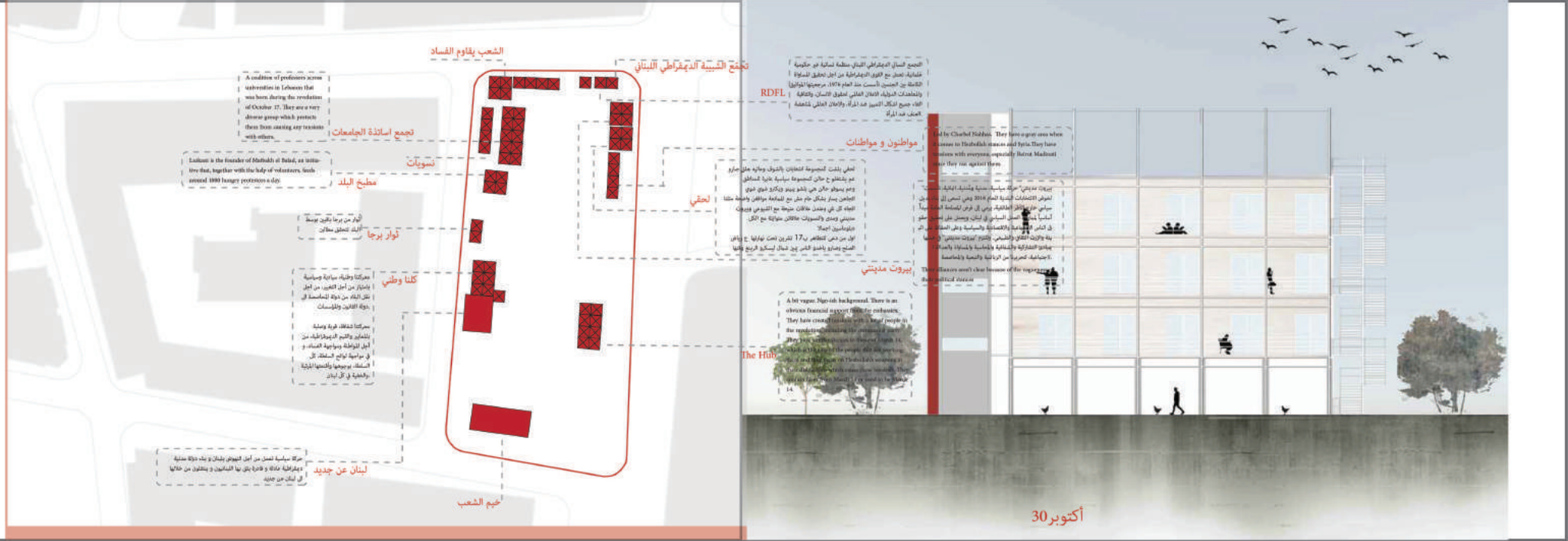
حننا و العمل

حراك نسائية تعمل من أجل الموهوبين والمثاق و بناء دولة مدنية  
وإقتصادية عادلة و قادرة على مواجهة التحديات و يتفكرون من خلالها  
في لبنان بين جديد

لبنان عن جديد

عسكر و مكافحة شعب





**الشعب يقاوم الفساد**  
 A coalition of professors across Lebanon that was born during the revolution of October 17. They are a very diverse group which prevents them from causing any tensions with others.

**تجمع اساتذة الجامعات**

**نسويات**  
 Laithan is the founder of Niswat in Beirut, an initiative that, together with the help of volunteers, feeds around 1000 hungry professors a day.

**مطبخ البلد**

**توار برجها**  
 توار من برجا والتي توسط ذلك لتعطي مظاهر

**كلنا وطني**  
 معركتنا وطنية، سيادية وسيادية يامتاز من أجل التغيير، من أجل نقل العالم من دولة الحماصة الى دولة القانون والؤسسات

**لبنان عن جديد**  
 حركة ديمقراطية للعمل من أجل التغيير لبنان و بناء دولة مدنية ديمقراطية عادلة و لا تفرق بيننا بيننا وبيننا و يتفكرون من خلالها في لبنان عن جديد

**حجم الشعب**

**تحقق التغيير الديمقراطي اللبناني**

**تحقي**

**RDFL**  
 تجمع الشباب الديمقراطي اللبناني منظمة لتأدية دور حكومية تعليمية يعتمد على القوى الديمقراطية من أجل تحقيق المساواة الكاملة بين الجنسين أسست منذ العام 1974، مرجعيتها المواثيق والمبادئ الدولية، الدفاع الفعلي لحقوق الانسان والتضام والاحترام للجميع التمييز ضد المرأة، والاعلان العالمي لحقوقها، اعلمت هذه المرأة

**مواطنون و مواطنات**  
 لعلى يلتفت المجتمع لمتخصصين بالثقوف وتاريخه وعلى جوانبه مع يتفعلوا في حالان كالتصويت سياسية تاريخية المتداخلة وهم يتناولوا حالان هي بالتالي يتناولوا وتكونوا شوي الجامع يسار بشكل عام بشر مع للمساعدة والمواثيق والسياسة متطوعة كل من يفتقد الى على وعندنا طاقان منطقتا مع التكويني وبيوت مدنيته وتعد النسويات طاقان متواجدة مع الكل، فاعلموا من اجلنا

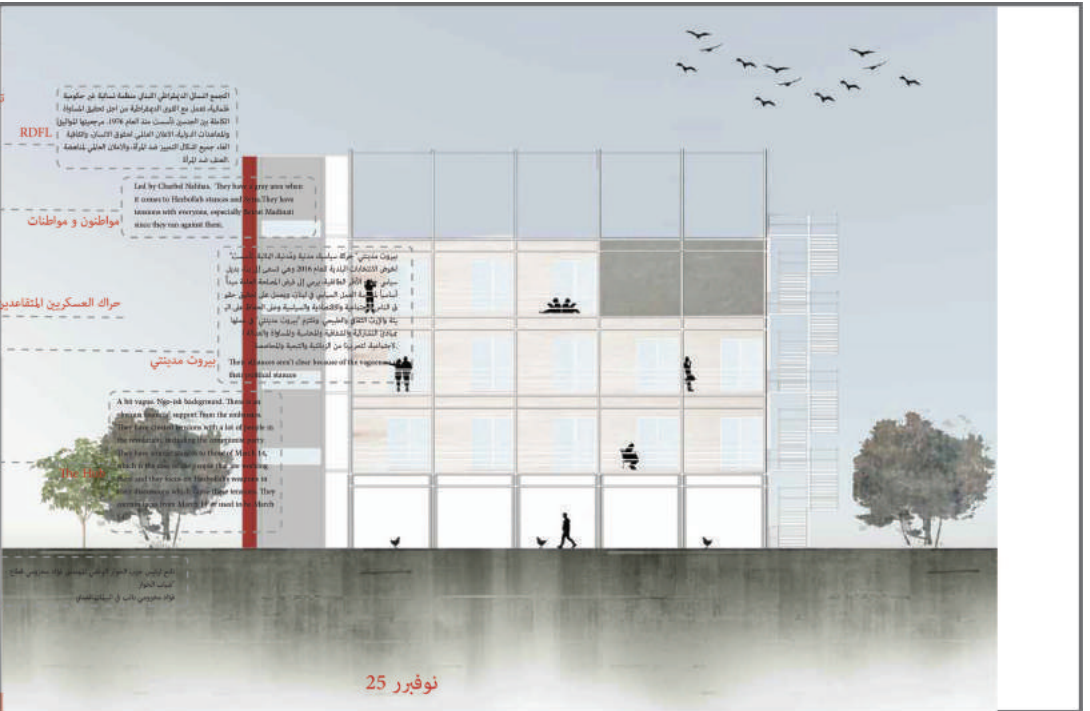
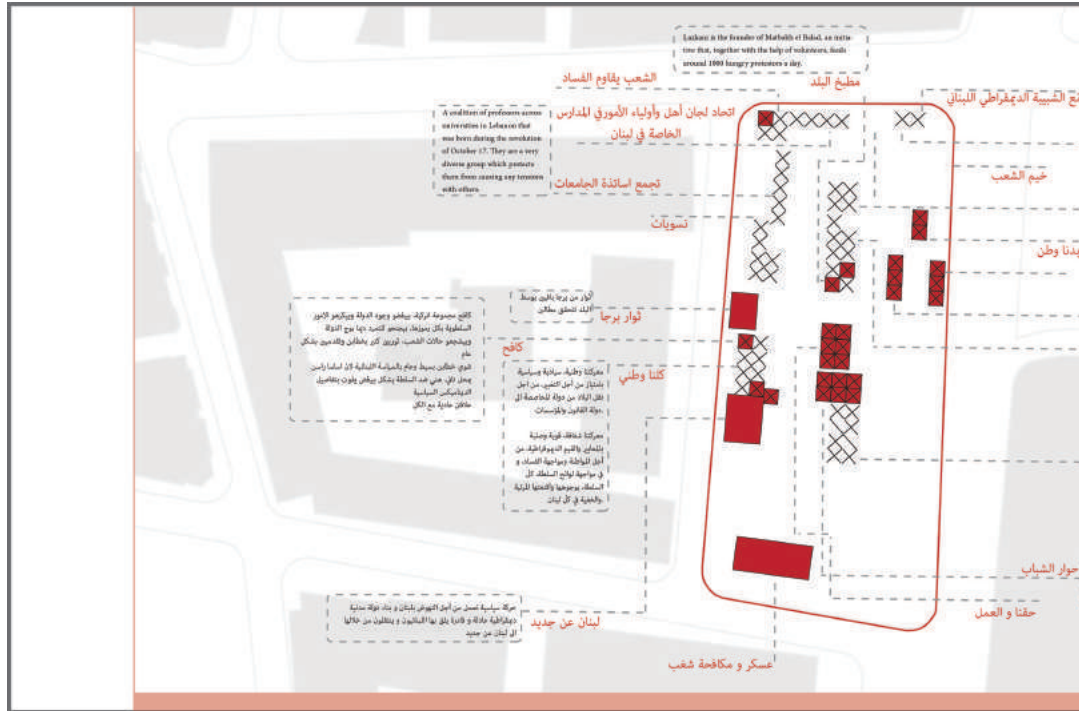
**بيروت مدنيته**  
 اول من عرض كتفهم من 17 تشرين لغت نهائيا مع باقر الصلح وصاروا يمشون الناس بين شمال لبيروت والربيع والنيا

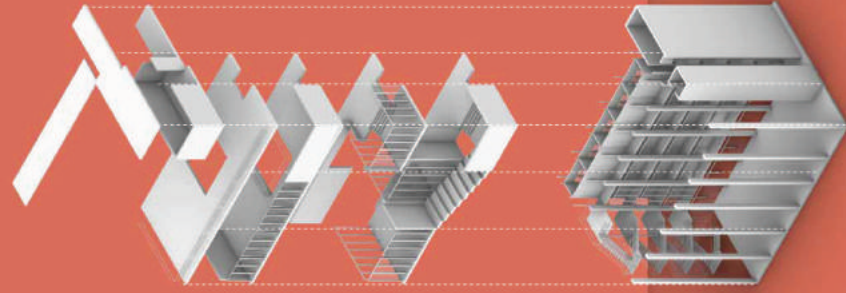
**The Hub**  
 A bit vague. Specific background. There is an obvious financial aspect from the real estate. They have created a mission with a lot of people in the neighborhood including the community of women. They have a strong focus on financial support. It's about 10% of the people who are participating in the fund they have on The Hub's website is a fund for women's empowerment. They are also very focused on social issues. They are also very focused on social issues.

**بيروت مدنيته**  
 بيروت مدنيته حركة سياسية مدنية وثقافية اجرائية تأسست لتعزز الديمقراطية المدنية للعام 2018 وهي تسعى الى بناء بيروت سياسي عام وذلك من خلال المشاركة المدنية والسياسية في اماكن وتحتل على مستوى واسع في اماكن الديمقراطية والتنمية السياسية وعلى المستوى على الة بينه والذين الذين والشمسي، واليوم بيروت مدنيته في مساهمة في المشاريع المشتركة والتنمية الاقتصادية والاجتماعية والتنمية الاقتصادية والتنمية الاجتماعية من الازمنة والتنمية والتنمية

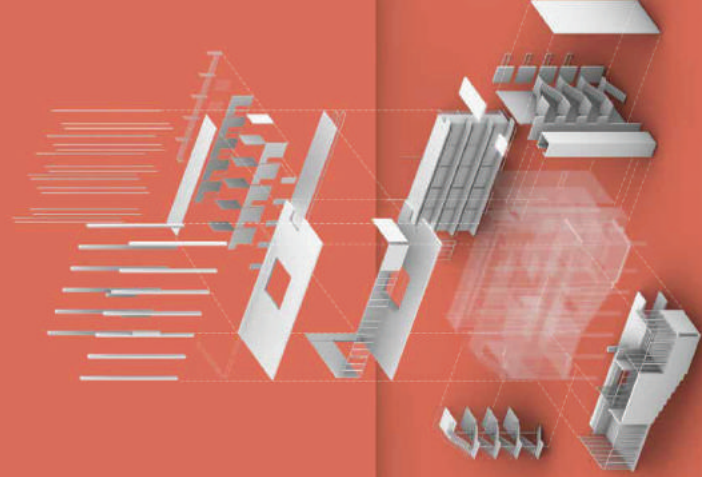
**مواطنون و مواطنات**  
 Led by Charbel Nabhan. They have open areas when it comes to Hezbollah, mosques and Syria. They have tensions with everyone, especially Beirut. Most of them they are against them.







Exploded Iso



Exploded Iso



a look into the amphitheater

the connection between the scaffolding and the old building





the open ground floor plan with a multipurpose function

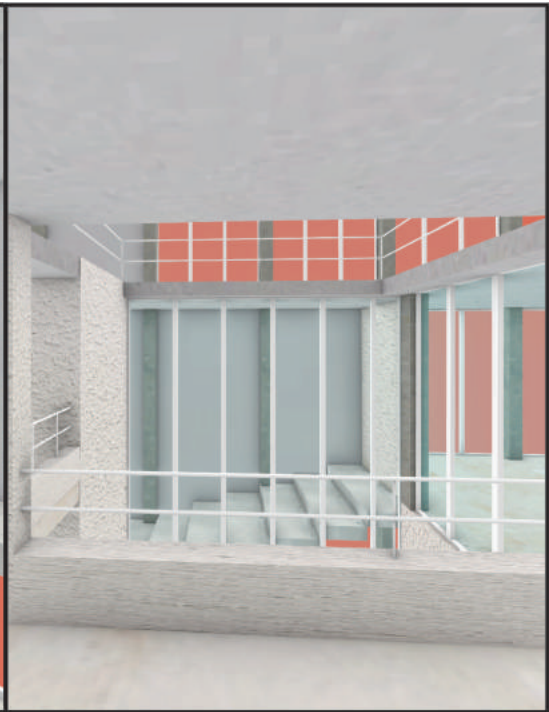


a look into the last floor and its utilization

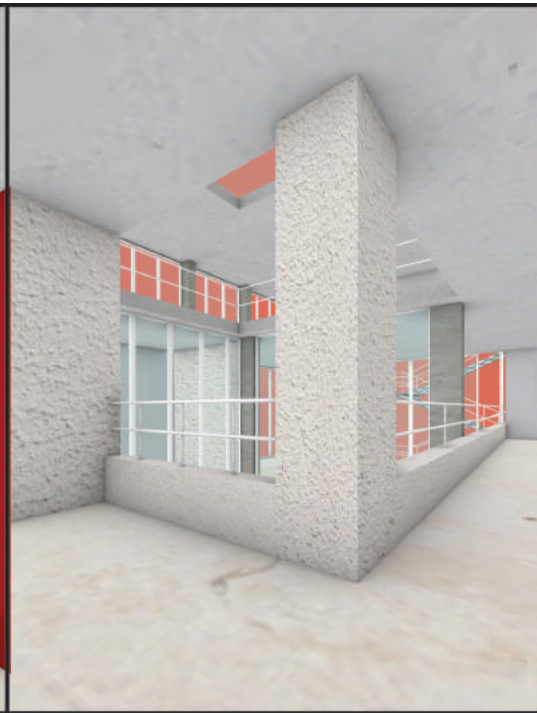
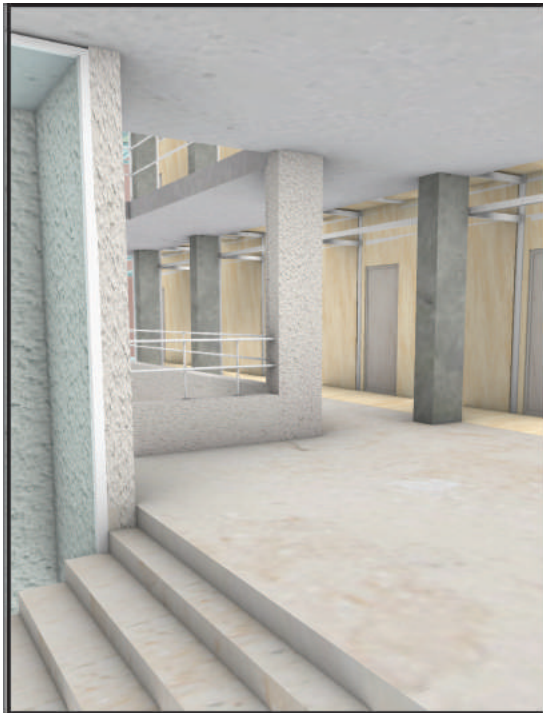


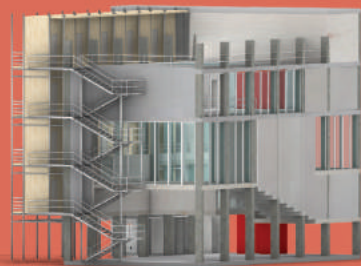
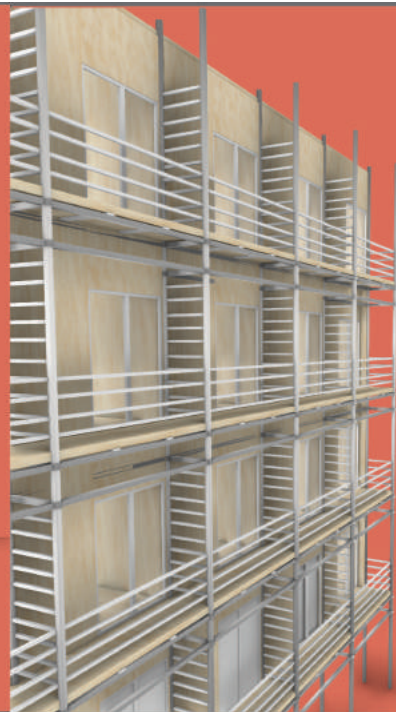
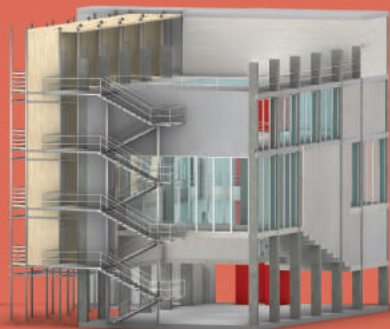
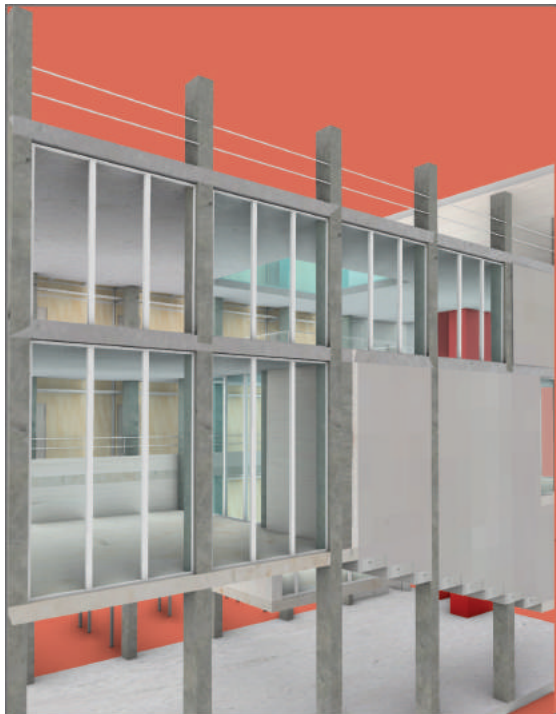


community garden showcasing how the users sustain themselves









The re-appropriation of this bldg. was done in a way to reconceptualize it by transforming it from a conventional design school to a post revolution design community, through an inductive, bottom -up process that envisions what a design educational system should entail.

a community not a school