

AMERICAN UNIVERSITY OF BEIRUT

BRIDGE THE GAP

by

NOUR MARWAN GHOSN

An Undergraduate Architecture Design Thesis
submitted in partial fulfillment of the requirements
for the degree of Bachelor of Architecture
to the Department of Architecture and Design
of the Maroun Semaan Faculty of Engineering and Architecture
at the American University of Beirut

Beirut, Lebanon
May, 2021

AMERICAN UNIVERSITY OF BEIRUT

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Approved by:

Signature



Dr. Raafat Majzoub, #1
Department of Architecture and Design

Thesis Advisor

Date of project presentation: May 11, 2021

AMERICAN UNIVERSITY OF BEIRUT

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27 May, 2021

Date

Acknowledgements

I would like to thank both my advisors, Raafat Majzoub and Rana Haddad for advising me on my thesis and making me understand the quality and value of process which ultimately yields contextual design.

I would also like to thank everyone who participated and supported me on the ground reminding me that the kind heartedness and resilience of Lebanese people remains ever unphased.

Special thanks for my family for their constant love and support.

Abstract

Title: Bridge The Gap

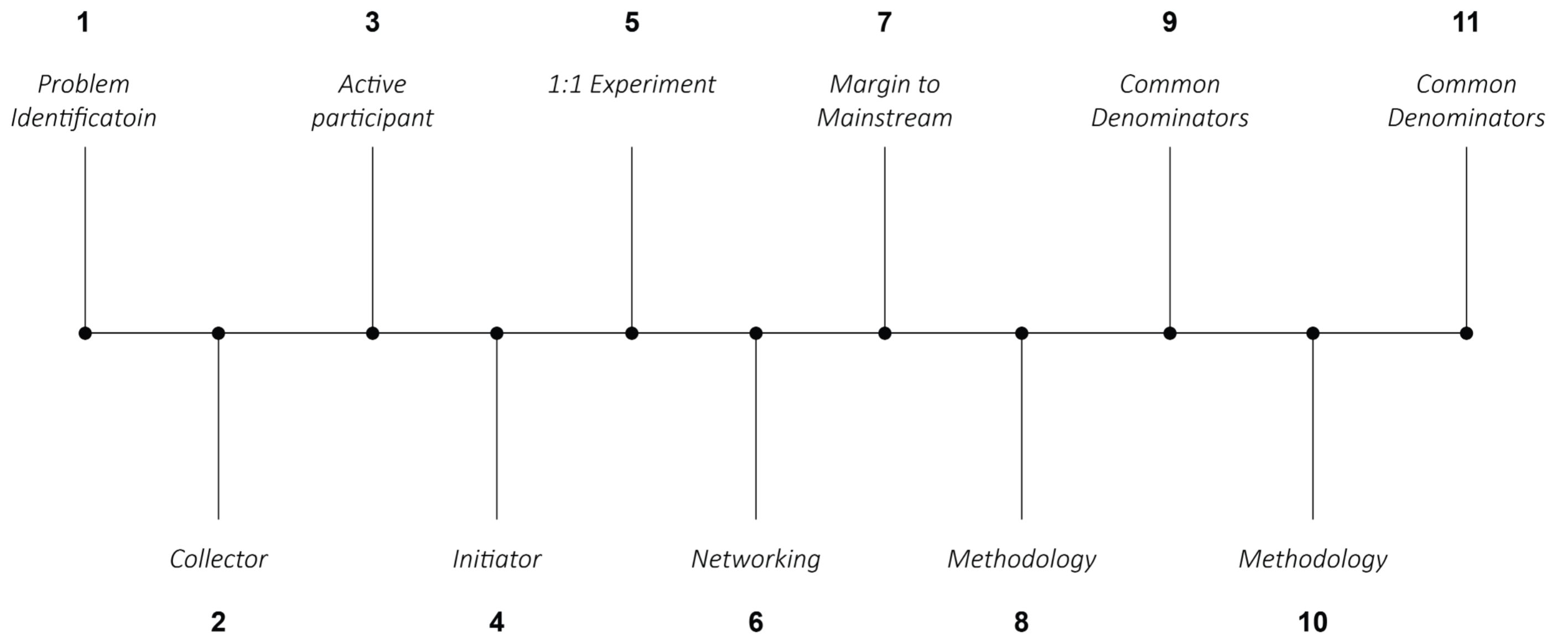
When a massive earthquake hit Southern California early July of last year, earth shifted, and a huge fissure was created that could even be seen from space. A man standing along that line with all his requirements of earthly goods within easy reach suddenly found himself separated from such goods by a severe divide.

Severe economic upheavals, such as those rocking Lebanon nowadays, have similarly left people with impaired access to goods and services required for their survival. During such hard times, the need arises for alternative avenues to the traditional systems normally used as basis for exchanging such goods and services. In the extreme condition when “money” is yanked out of the equation, the gap between people and the products they need becomes brutally apparent.

Over the course of history, humanity developed various remedies to deal with extreme circumstances ranging from the crude to highly sophisticated solutions.

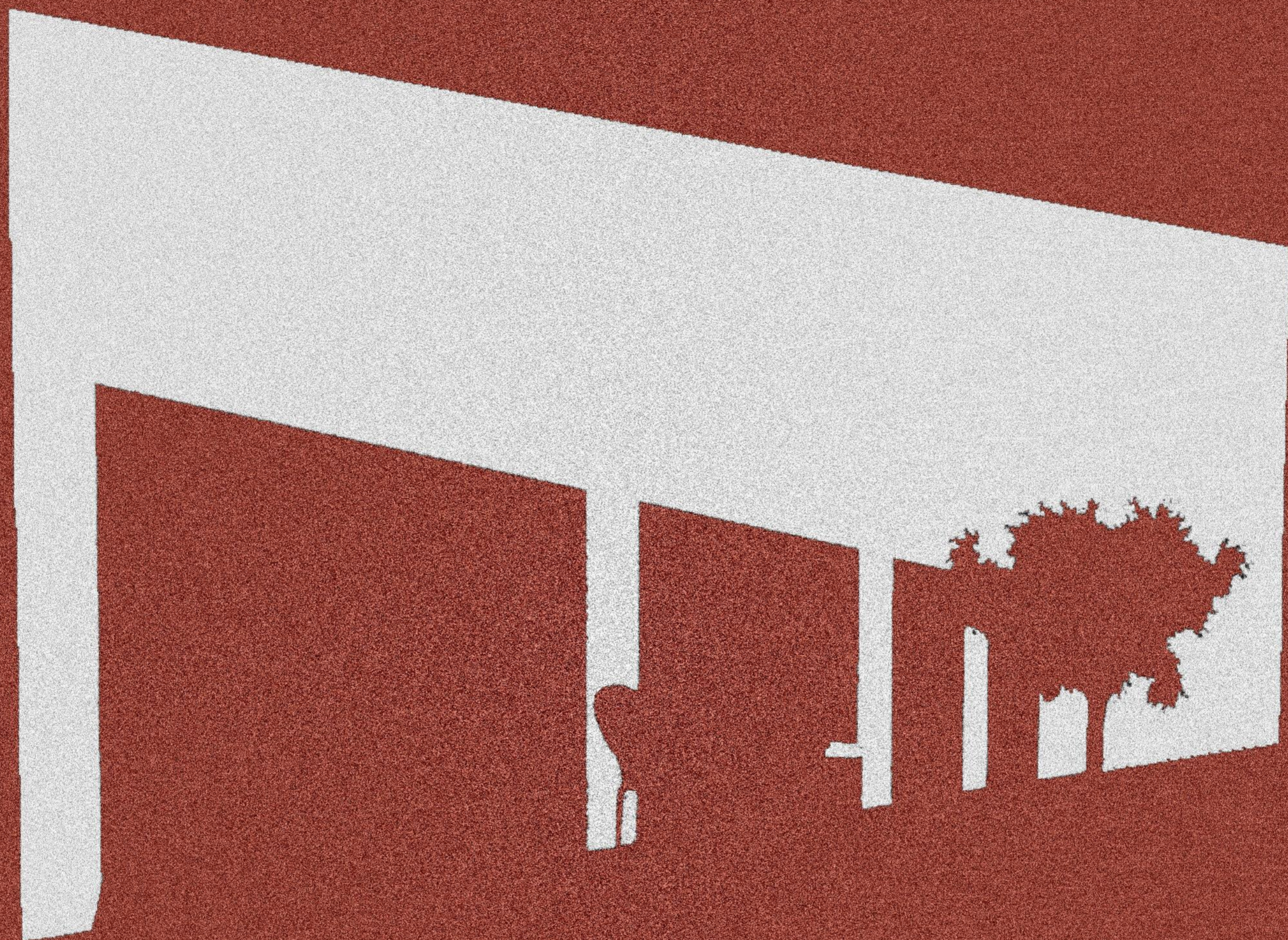
How can I, as an architect, learn and extract from previous scenarios that shifted the power from the hands of administrators to that of the communities and come up with a context-specific approach suited to the complexities of today?

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This is a framework outlining the scope of my thesis taking a simple resilient scheme to a tangible social vision. From questioning the mainstream, being the layers of capitalism, behavioral and cultural patterns, consumerism, that we live in today, and think beyond it by using situations from this world to tackle and re-imagine it.

Dedicated to Lebanon...



**BRIDGE THE
GAP**

Thesis Statement

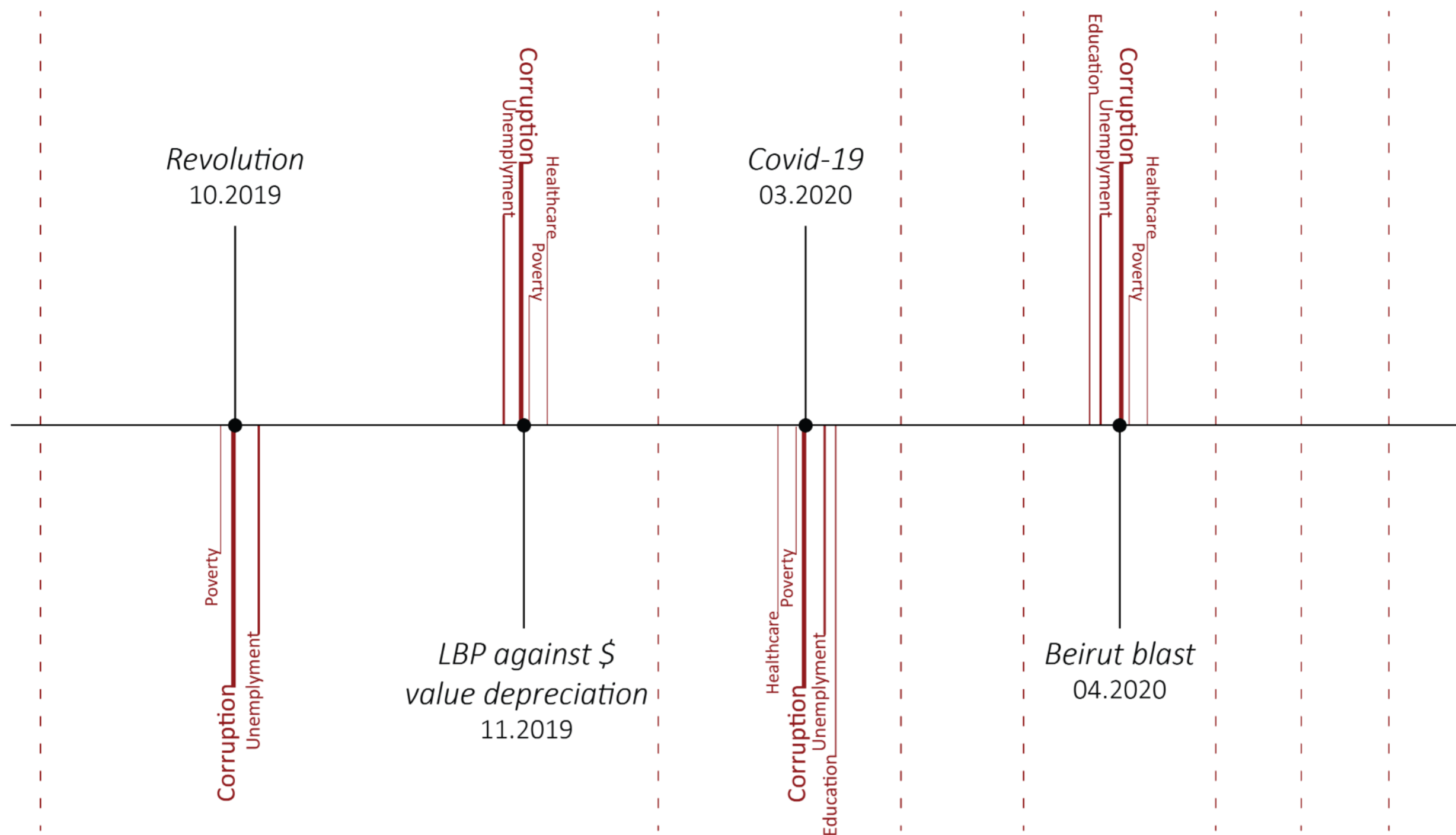
When a massive earthquake hit Southern California early July of last year, earth shifted, and a huge fissure was created that could even be seen from space. A man standing along that line with all his requirements of earthly goods within easy reach suddenly found himself separated from such goods by a severe divide.

Severe economic upheavals, such as those rocking Lebanon nowadays, have similarly left people with impaired access to goods and services required for their survival. During such hard times, the need arises for alternative avenues to the traditional systems normally used as basis for exchanging such goods and services. In the extreme condition when “money” is yanked out of the equation, the gap between people and the products they need becomes brutally apparent.

Over the course of history, humanity developed various remedies to deal with extreme circumstances ranging from the crude to highly sophisticated solutions.

Thesis Question

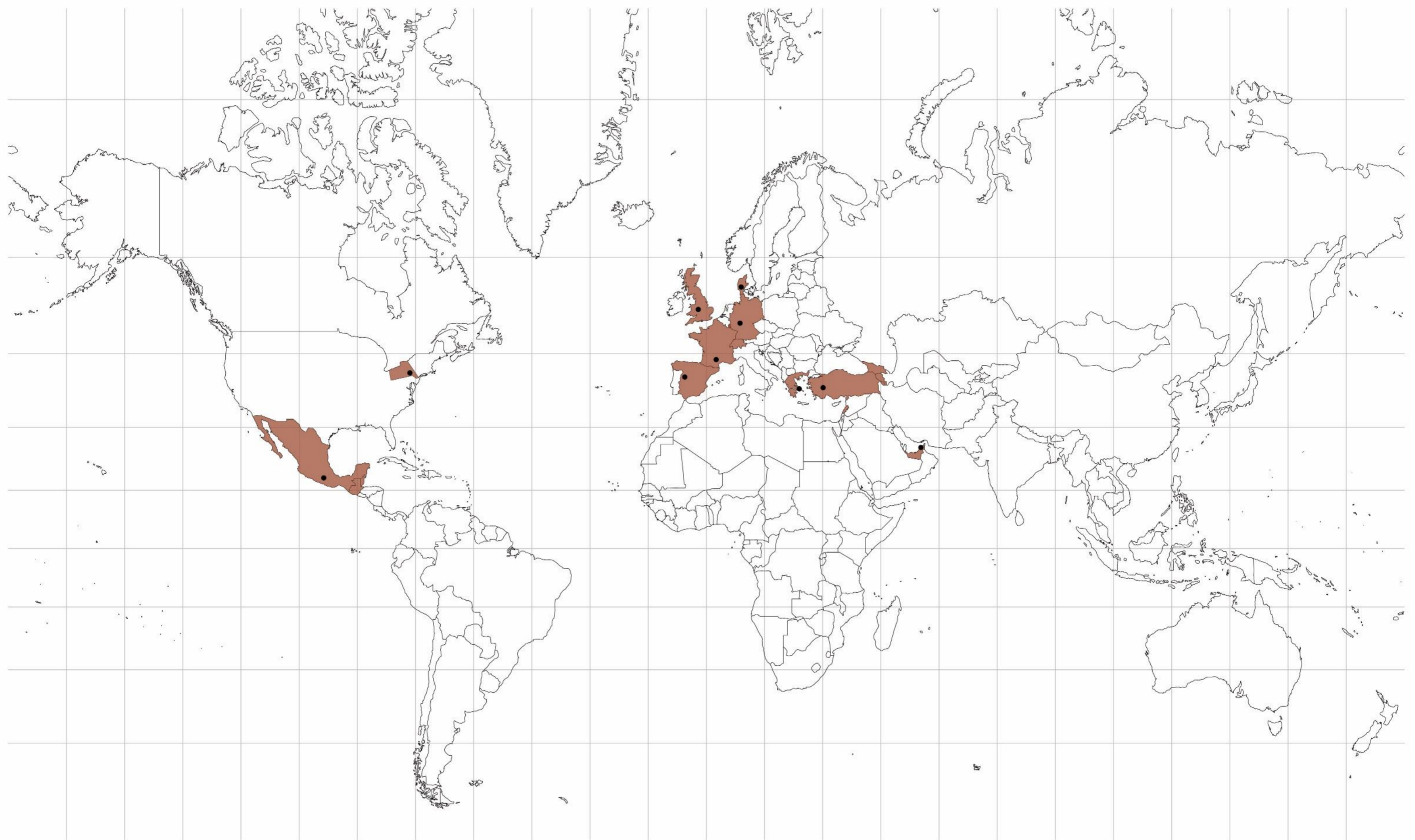
How can I, as an architect, learn and extract from previous scenarios that shifted the power from the hands of administrators to that of the communities and come up with a context-specific approach suited to the complexities of today?



This century has started with repeated global shocks. If we focus on a society and environment that is all too familiar with us, the Lebanese community, one can realize the uniqueness it holds in terms of its problematics. In a short period of time, Lebanon experienced several events that are gradually breaking down the resilience of the citizens which has been harnessed throughout generations. Isolating this year on its own, one can discern the revolution, the lack of income, the disconnection of money, covid-19 and to top all of this, a nuclear-size bomb that shook Beirut on the 4th of August. The explosion shattered windows, doors, brick walls as well as social walls ever so relished by the Lebanese society. Overnight, rich families, such as those in Achrafieh, Gemmayze, Mar Mkhayel, Saifi and Downtown, were side by side with the poor, broke and homeless.

Throughout Lebanon's history until today, subtle glimpses of alternative schemes have emerged in response to the events that empowered communities to survive. I will be taking a closer look at those.

Globally

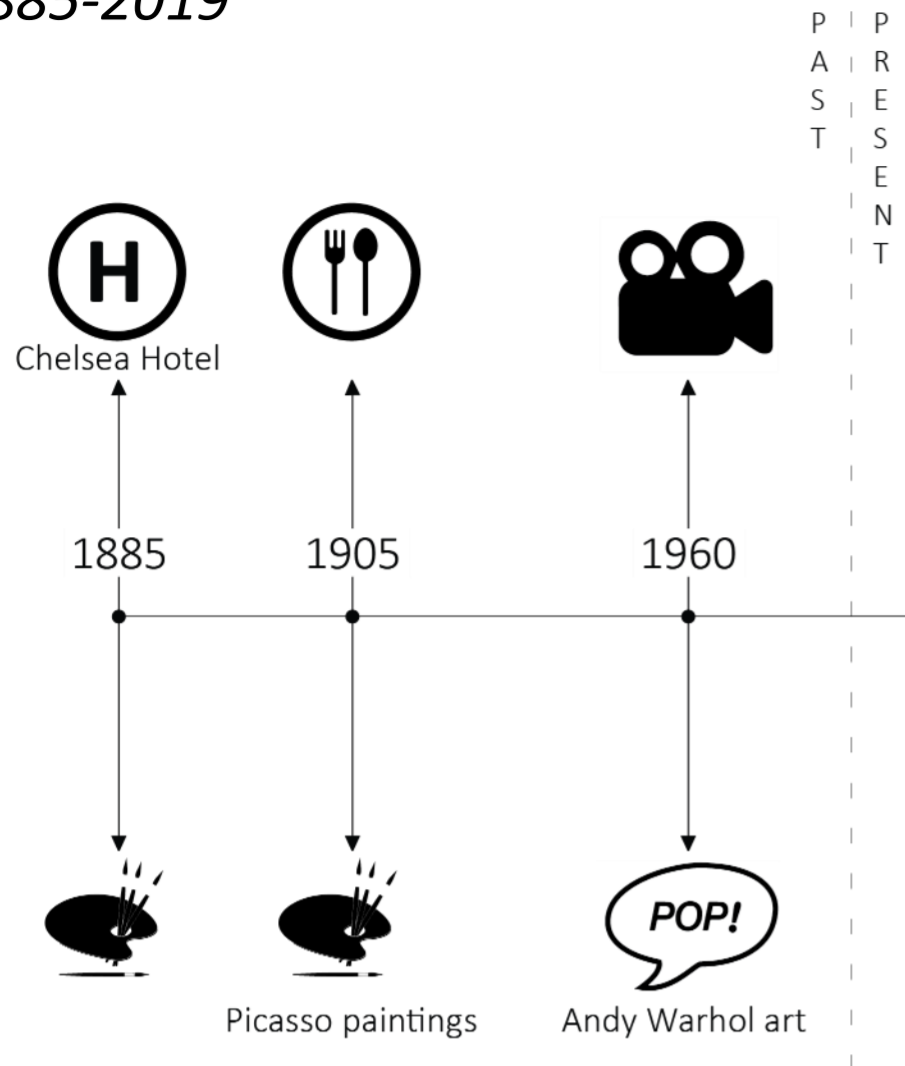


Little stars happening that are part of a bigger constellation

Art Barter

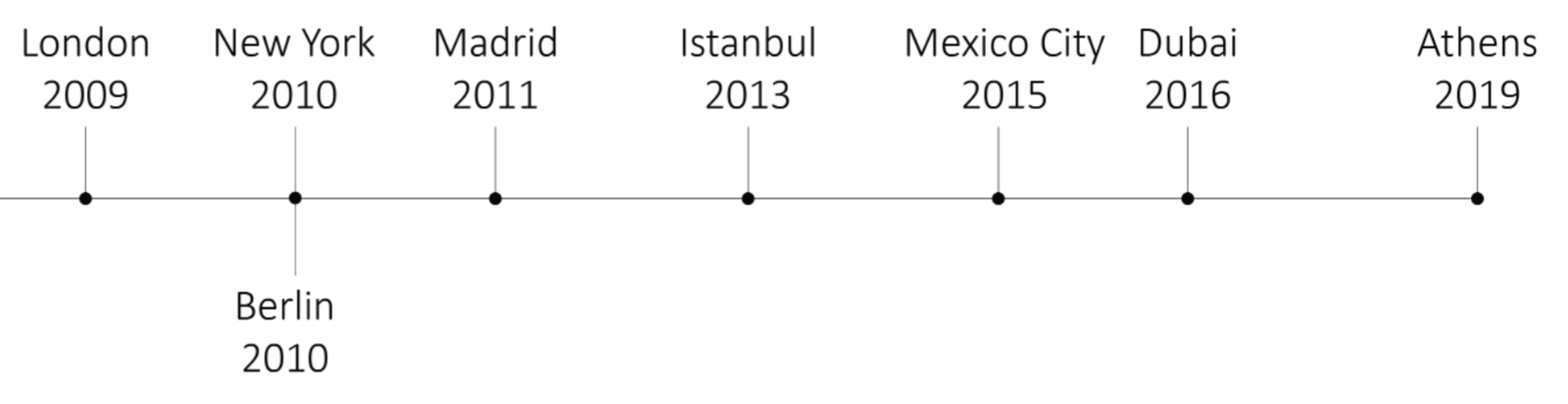
In the past, the power of the artists name was used to exchange goods and services. For example, in the 1900's, Picasso had a constant habit of exchanging his paintings for meals at restaurants and pubs, Andy Warhol would exchange his work for video cameras and hotels, such as the Chelsea Hotel in New York, survived from the exchange of art in return for its services in the 1800s (O'grady, 1). The name the artists held overshadowed those of the emerging ones. Trends and patterns that have come to address and manipulate our decisions have evolved over time, giving rise to an art barter exhibition introduced by two London based curators in 2009. The goal was to re-examine our current system of exchange, encouraging the trade of art for goods and services, not money. This spread over several cities, such as New York, Madrid, Istanbul, Mexico City, Dubai, Athens, and is still ongoing today. The anonymousness of the paintings makes the viewer more creative to stand out to the artists by thinking outside the box bidding with items they can offer. Whereas the artists get the chance to value their work via non-monetary mechanisms.

Art Barter
1885-2019



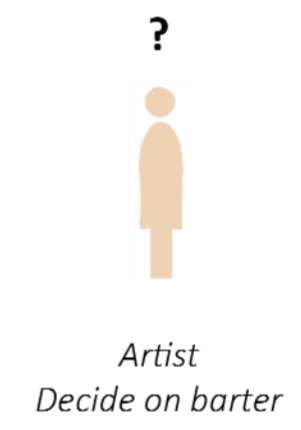
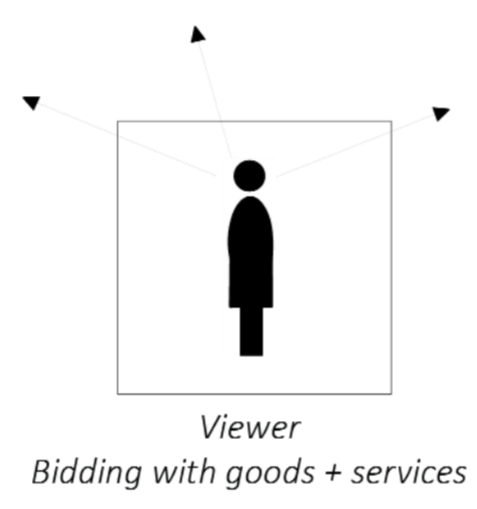
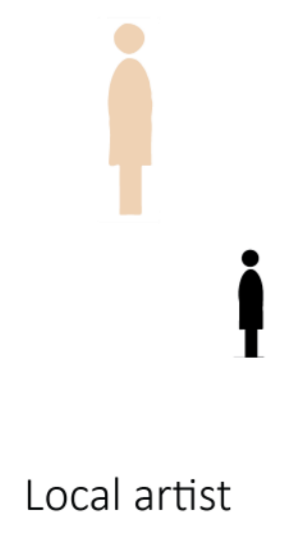
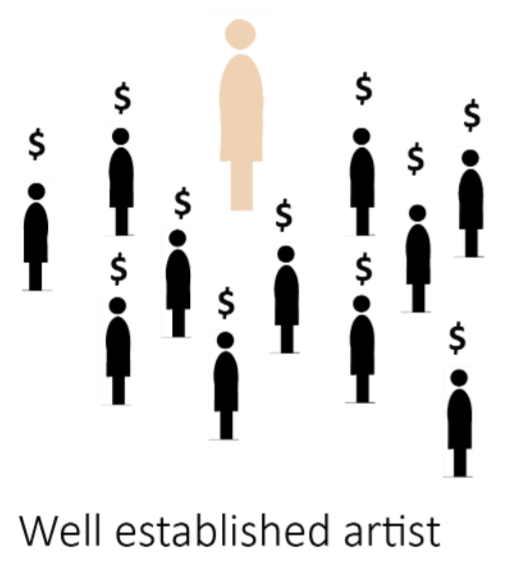
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London based curators. Re-examines our current system of exchange, encouraging the trade of art for goods and services, not money.



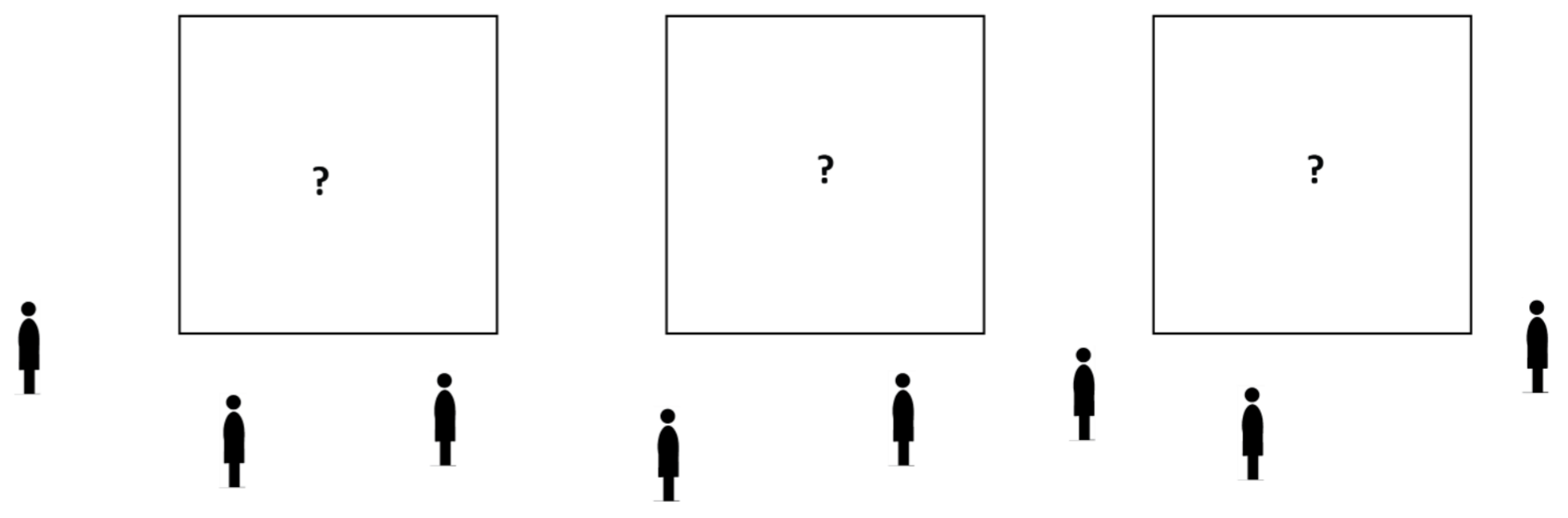
WHO?
WHERE?
Art + Culture Districts

Power and subjectivity
of the artists name



WHAT?

Local emerging + well established artists = equals



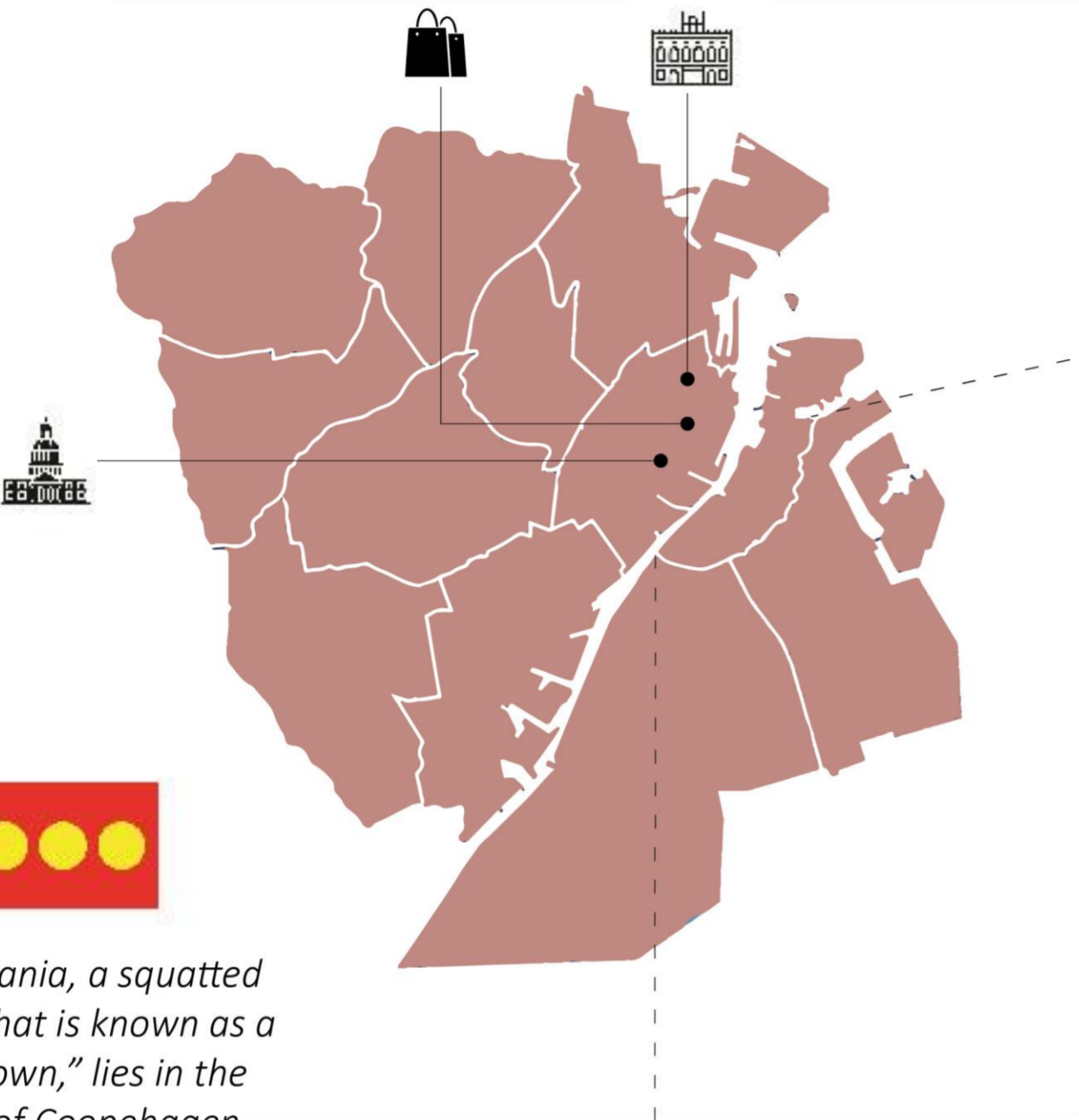
Christiania, Copenhagen

Shifting to an urban context, one can spot a city within a city known as Christiania, a 49-hectares squatted area in the heart of the city of Copenhagen (Thörn, Wasshede, Nilson, 2). Back in 1948, this area was a military army base that was left abandoned with its brick and wood structures enclosing workshops, blacksmiths, factories, stables etc. During the youth rebellion, young people legally took over this land and uncovered a hidden gem in the center of the city that was disregarded by others. In 1971, it became a free town which was an alternative society to those who were not able to cope with the pressures of the city. The abandoned homes that were occupied and renovated can still be recognized due to elements of its past. Take the “Solyst” after school building as an example, where the reinforced steel doors of its past remain today. Once these spaces were filled, newcomers gathered salvaged construction trailers that were used to reside in. Following these trailers came the unique architecture that emerged in Christiania also self-built by the community with a name assigned to each such as “The Window House” and “The Banana House.”

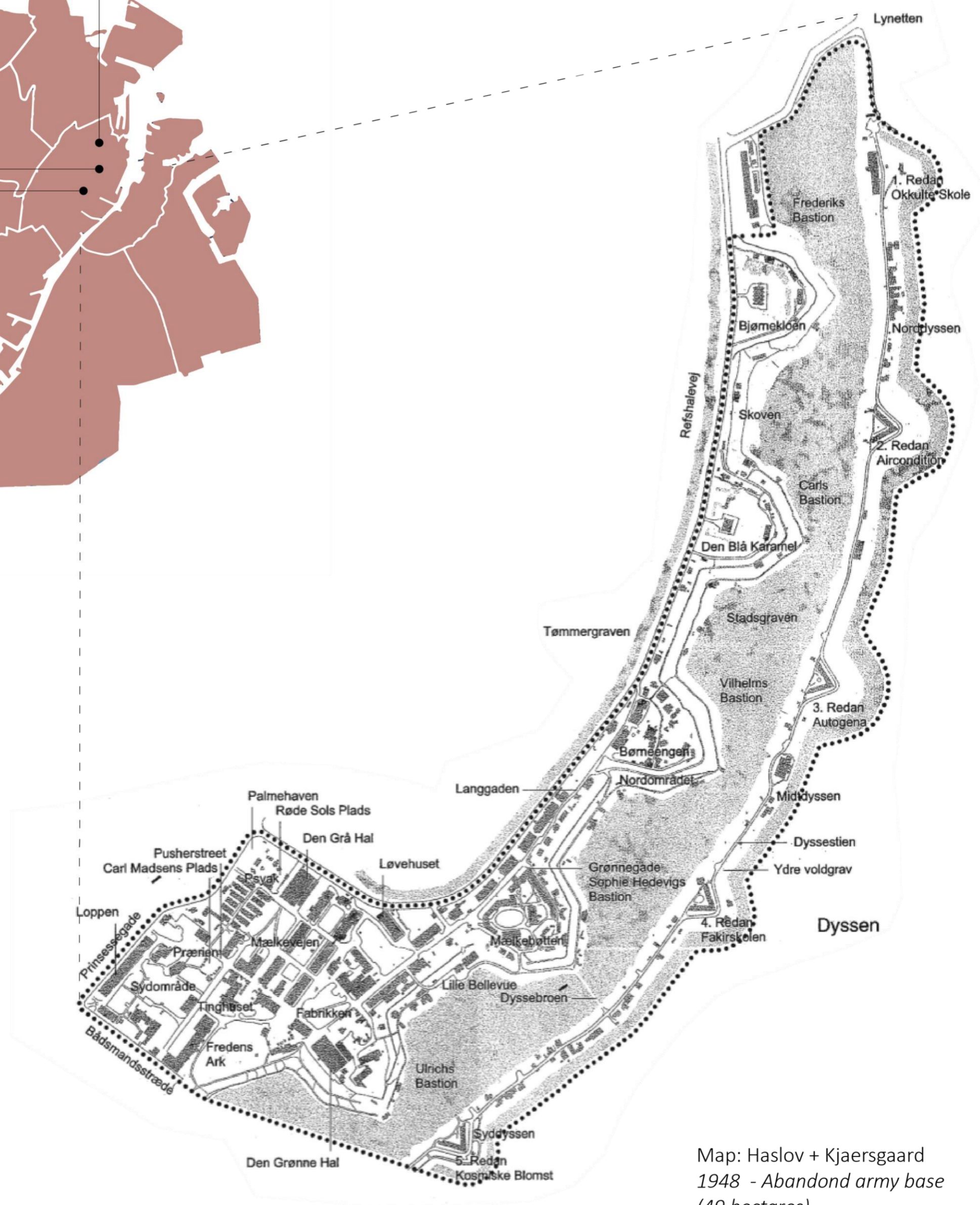
Bartering was present in Christiania and was observed through housing. To live in Christiania, one needed to fill a form with their skills, experiences, and information, similar to that of the art barter exhibition. The neighbors would then hold a collective meeting to pick the most suited applicant. There is no buying nor selling of the property as the only rule is to sustain the home.

In 1995, Christiania developed its own currency to strengthen the economy. This internal informal arrangement provided an economic base that supported the local economy which prohibited any interference from the state. Christiania went from a social marginality and political periphery to a coveted area in the city housing 840 residents becoming the second largest tourist attraction in Denmark.

Christiania, Copenhagen
1971



Christiania, a squatted area that is known as a "freetown," lies in the heart of Copenhagen



● **1948**

Abandoned army base



● **1971**

Abandoned army base taken by young people during the youth rebellion and made into free town

Social marginality
+
Political periphery

Coveted area in the city
+
2nd largest tourist attraction

- Workshops
- Blacksmith
- Stables
- Factories

Occupied
+
Renovated

"The Banana House"

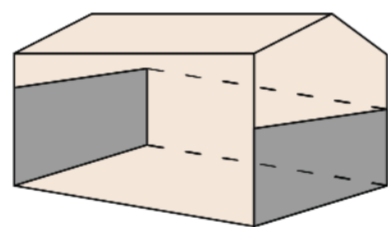


"The Window House"



Unique self built homes
from salvaged materials

Sølyst - After school program

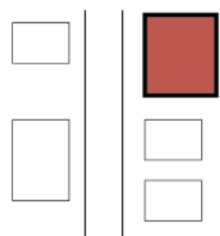


Reinforced steel doors - clues of the past

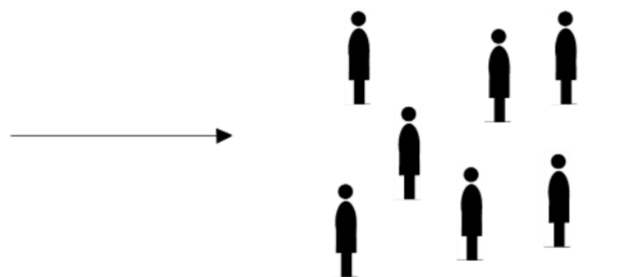


Salvaged construction trailers + wooden "circus" wagons

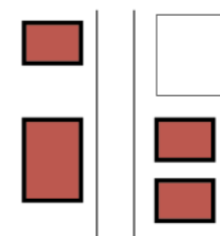
Housing



Vacant home/apartement



Applicants fill a form (skills, experiences, information)



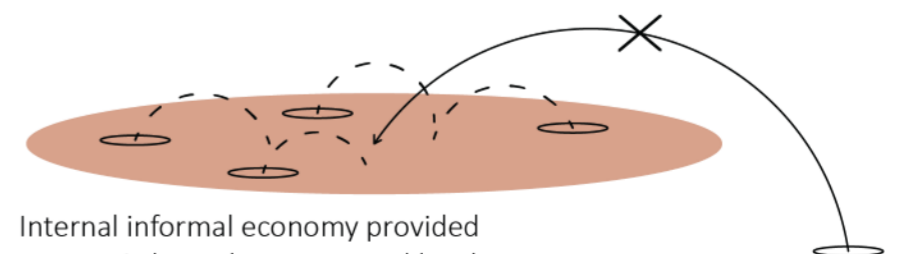
Neighbours hold collective meeting to select an applicant



Don't buy or sell! Rule = must be able to self-sustain and maintain

● **1995**

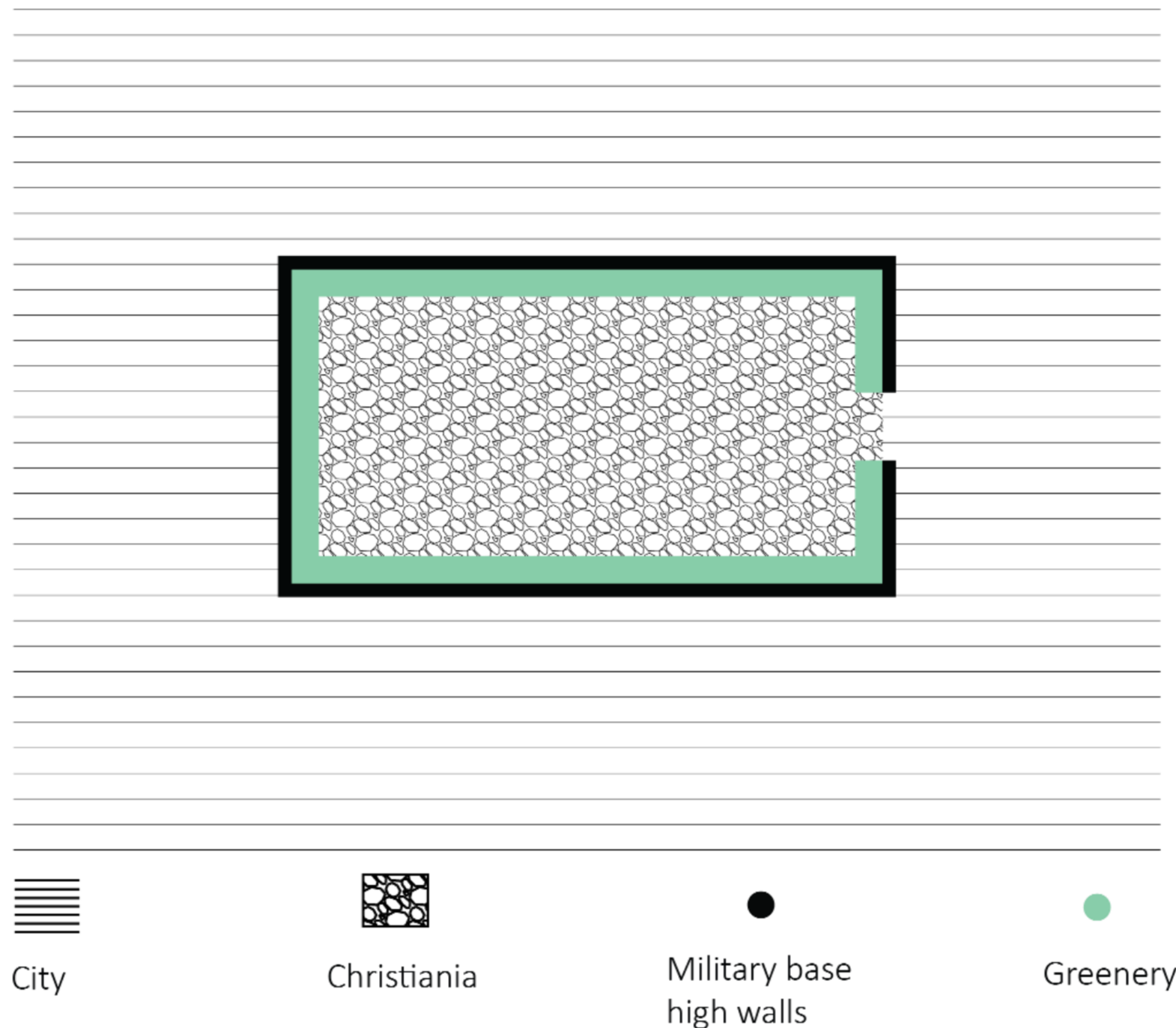
Own currency developed to strengthen the local economy



Internal informal economy provided economic base that supported local economy (education, piping, child care...)

Interference/services of the state

Representation of my visit

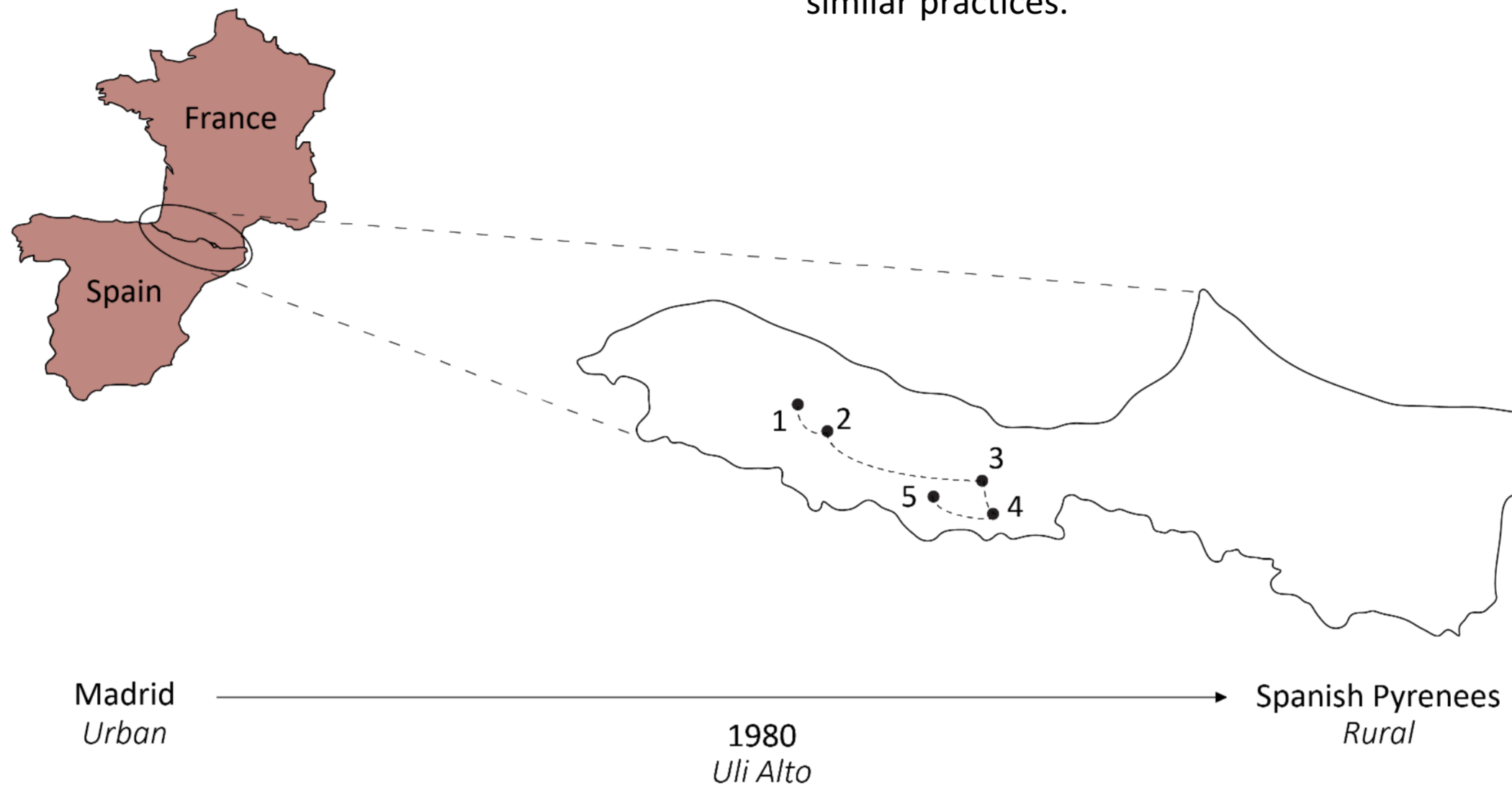


From my own experience with Christiania, walking towards its gates from the dynamic streets of Copenhagen, I noticed myself on the monotonous side streets that had everyone moving at such a fast pace. Simply walking into its gates, I naturally slowed down due the rough gravel path. Despite being in the heart of the city, as you walk in, the intense sound of the urban life gets absorbed out by the trees and high walls of the military base.

Michel Foucault once stated, "...Places of this kind are outside of all places, even though it may be possible to indicate their location in reality. Because these places are absolutely different from all the sites that they reflect and speak about, I shall call them, by way of contrast to utopias, heterotopias" (Foucault, 5).

Pyrenees
1980-2020

Back in 1980, a handful of people fled the pressures of the city of Spain and resided in a rural village in Pyrenees living entirely off of bartering due to the elements present around such as the river, nature and animals. The concept became contagious. One village after the other containing up to 50 people per village adopted similar practices.



Abandoned homes renovated
2020 - up to 50 people per village



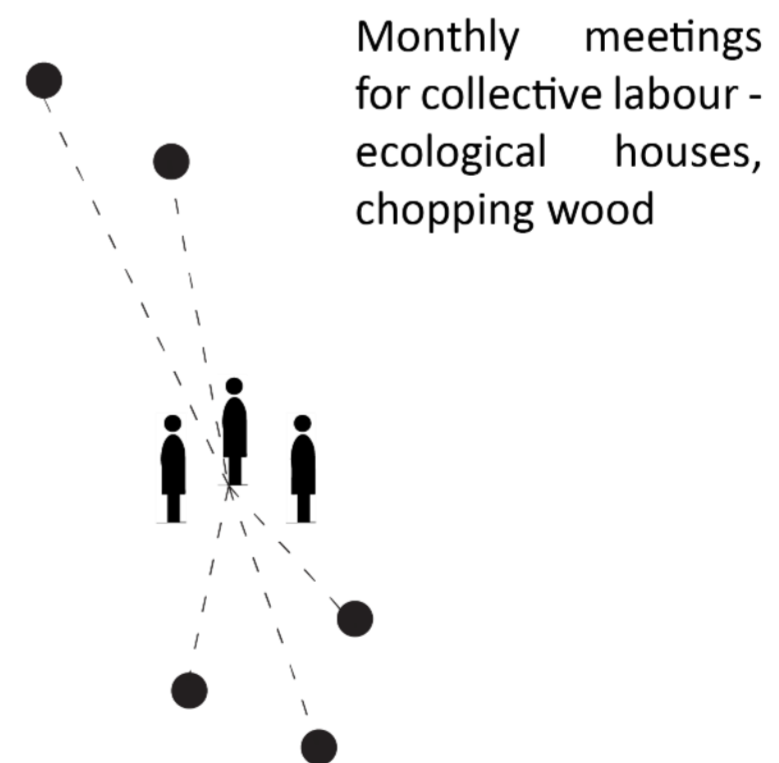
Access to water by river



Glean seeds and WC



Access to food



Lebanon

Donation Scattered Boxes

Analyzing Lebanon as a case study and studying systems and experiments that existed and continue to emerge today, one will come across resilient schemes that were either overlooked or hidden due to them being “outside the norm.”

Starting from a simple scenario of driving from home to work, one can notice an increase in the emergence of donation boxes scattered around Beirut today due to the recurrence of debilitating events and therefore the need for survival. What I extracted from these boxes is the strategic location of their placements. Although scattered, they are generally placed at the edges of intersections, main roads, near landmarks, and in public spaces for maximum interaction and noticeability.

Scattered Donation Boxes
1971



Al Hikmeh



Sodeco Square



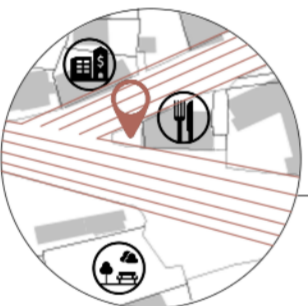
Scale 1:6000



Furn Al-Hayek



Furn Al-Hayek



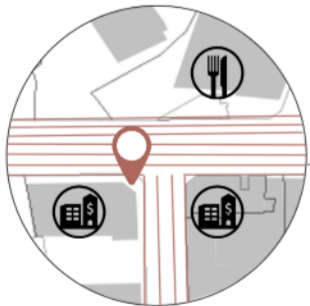
Sodeco Square



Furn Al-Hayek



Sassine Square



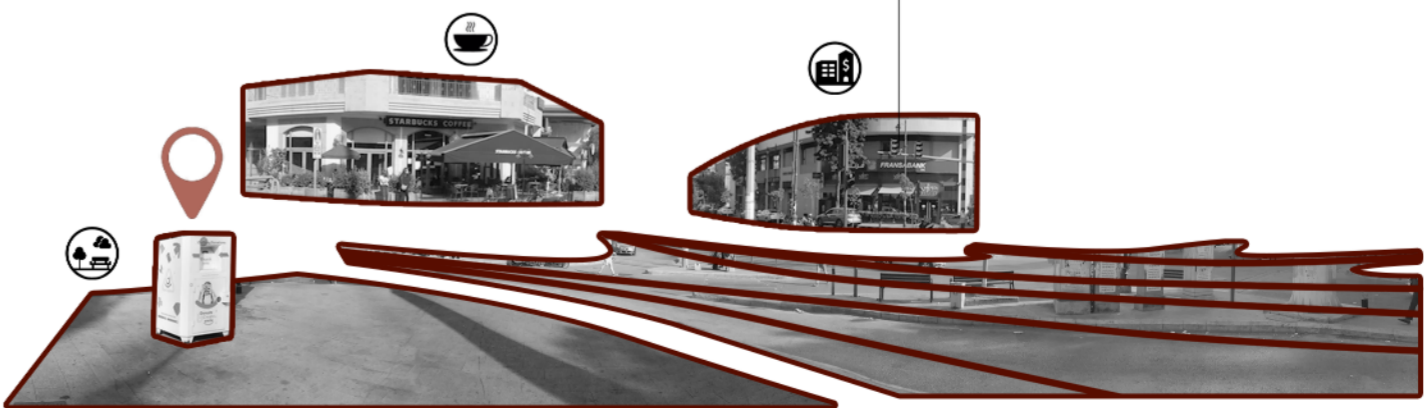
Independance road



Furn Al-Hayek



Independance road

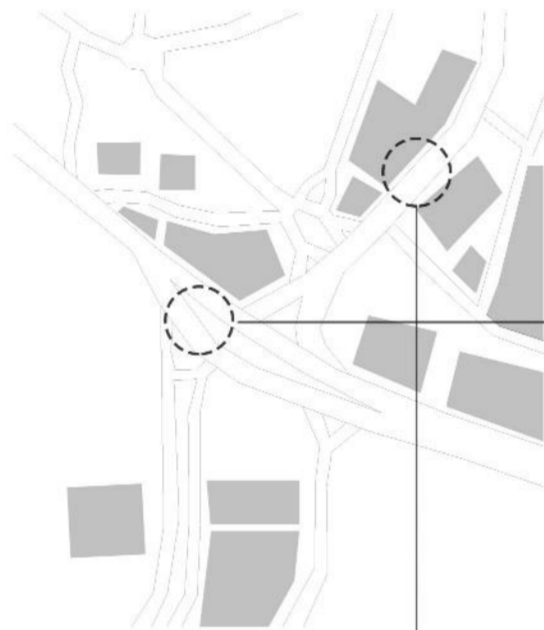




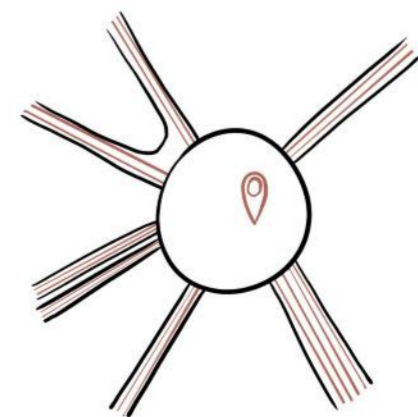
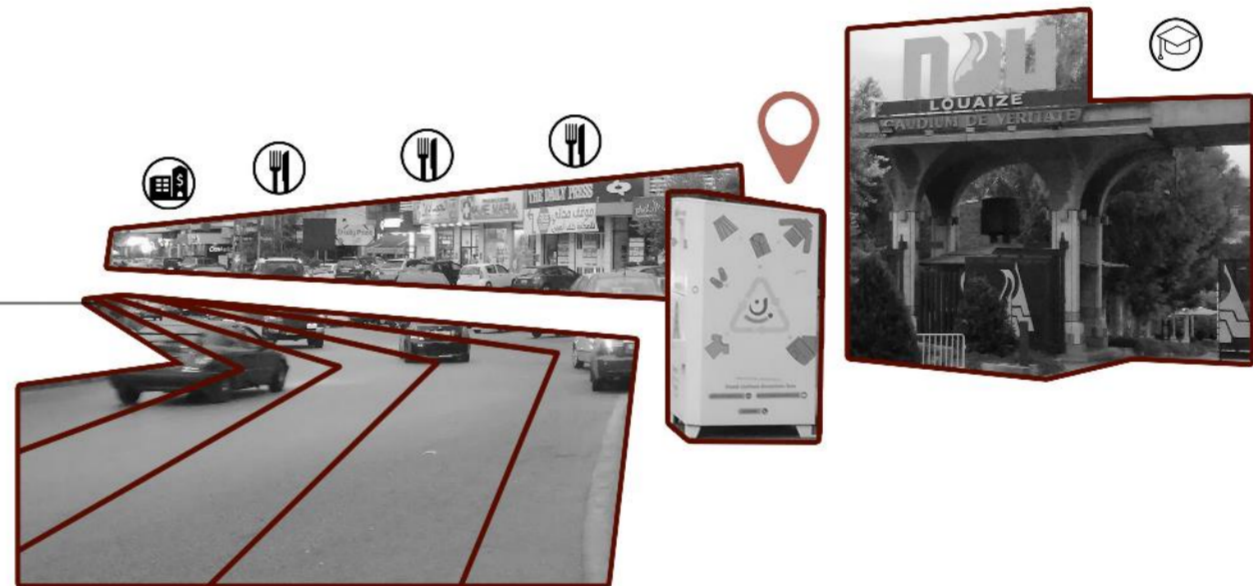
Scale 1:3000



Bourj Abi Haydar



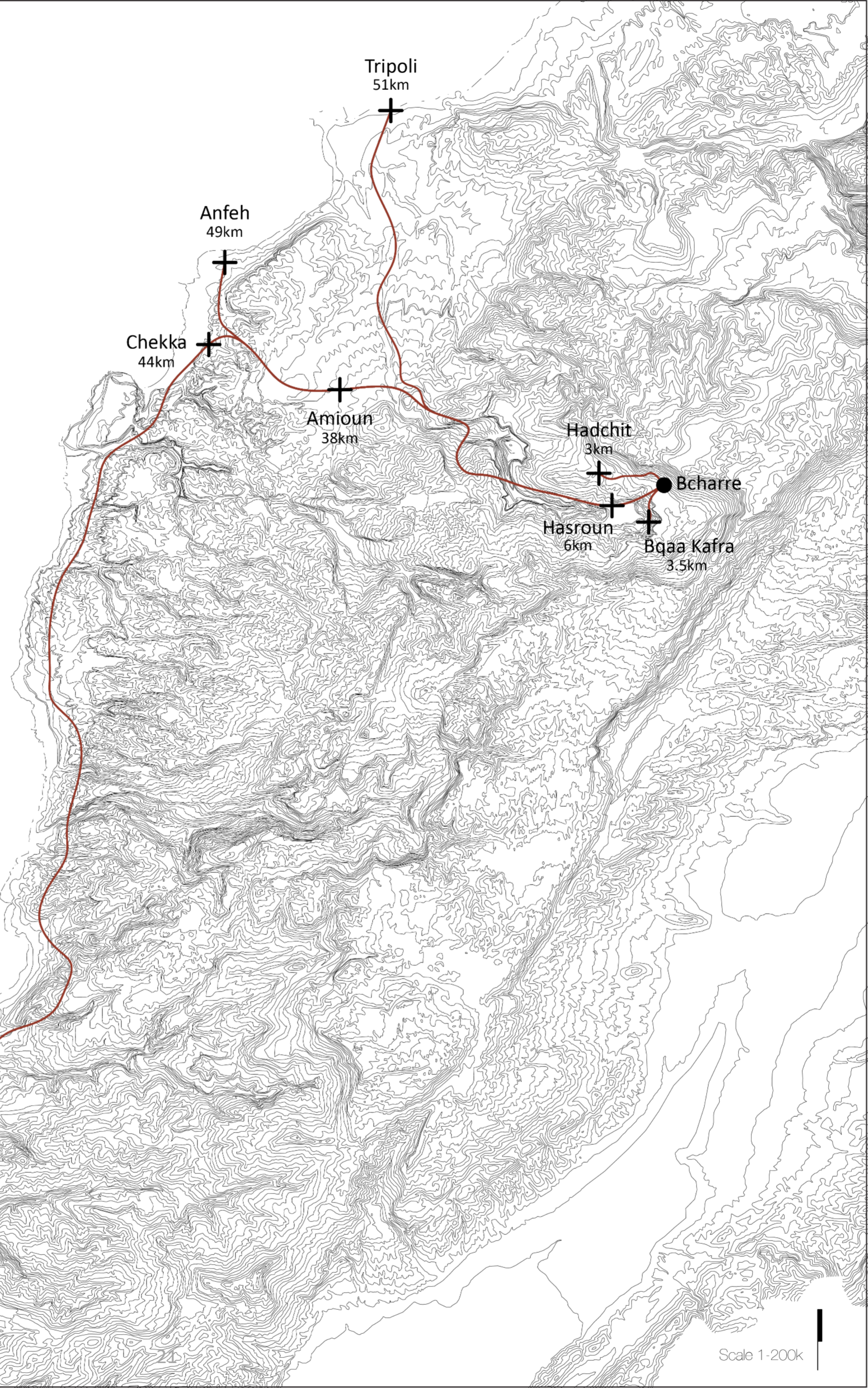
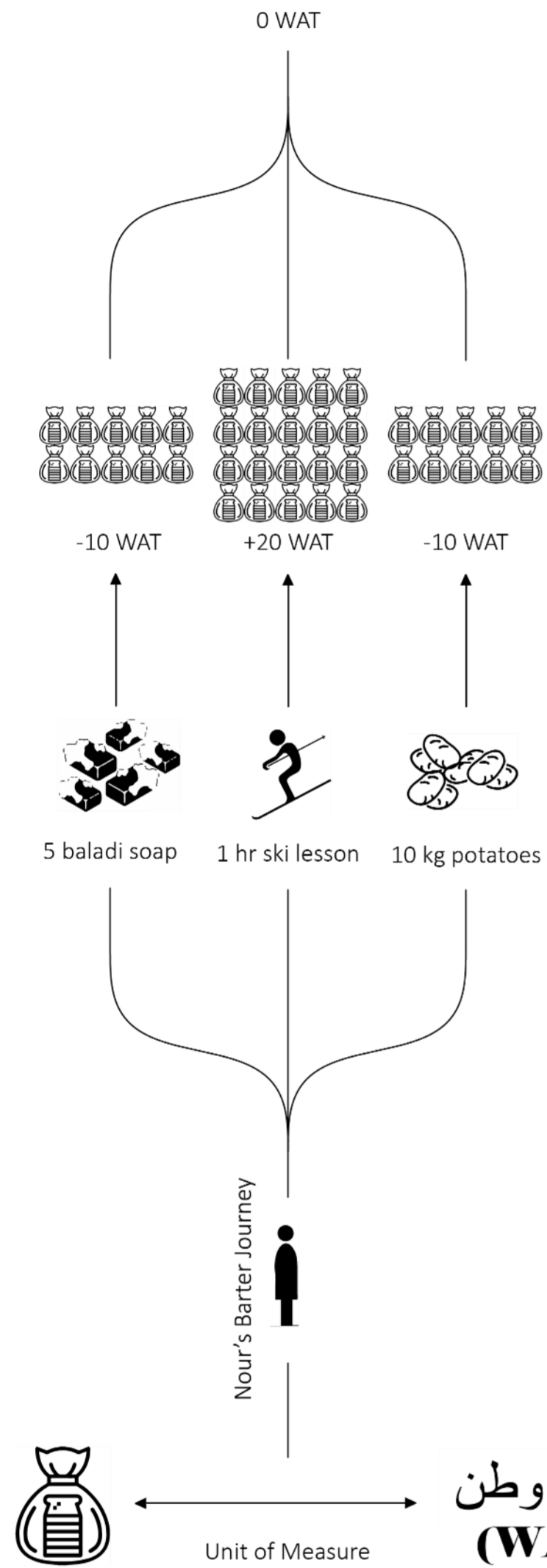
Zouk Mosbeh



Bcharre, North Governate

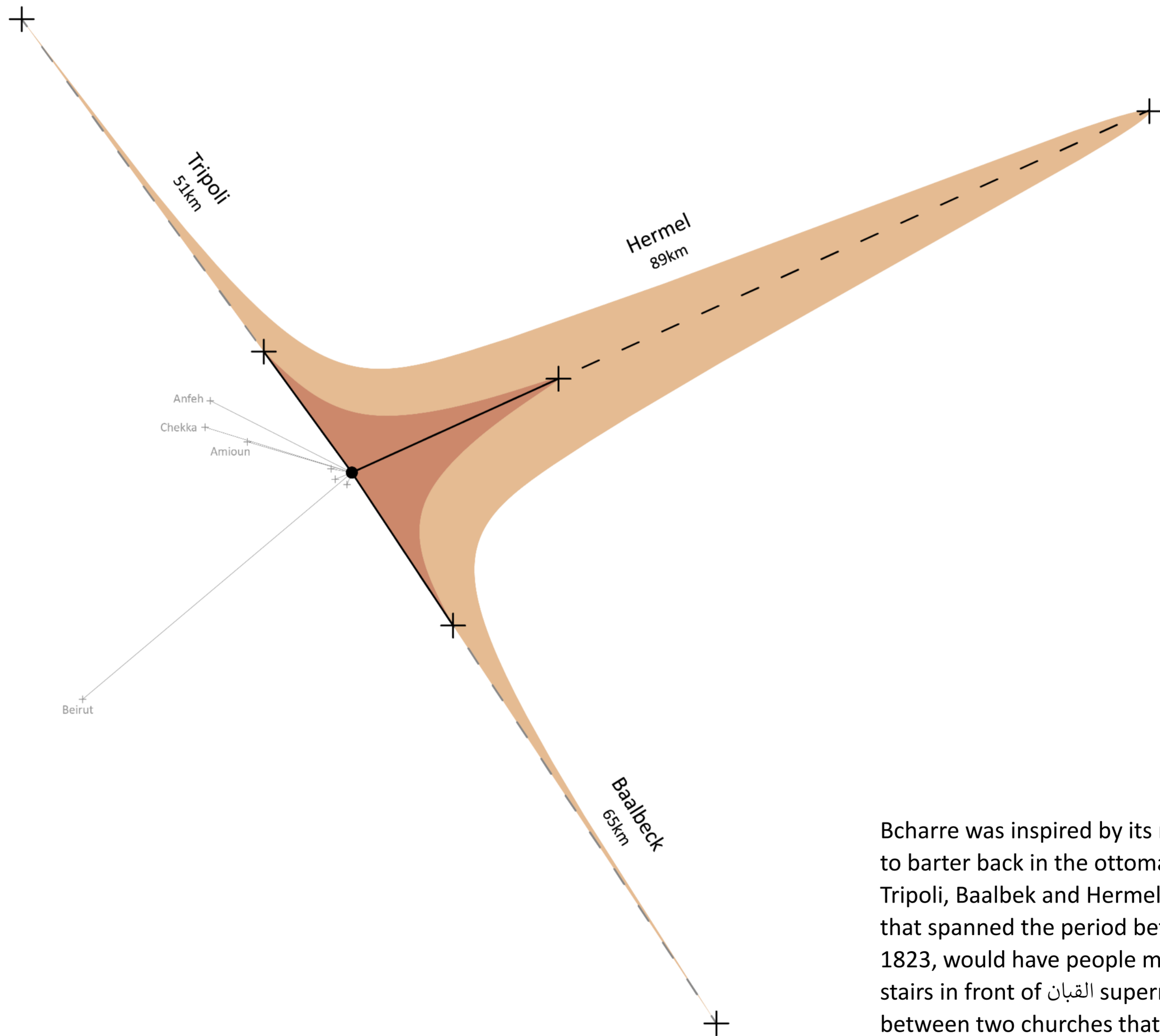
Going back a year from now and exploring a rural scale, I came across a bartering experiment held in Bcharre by 30 volunteers in a group called Bcharre Cultural Club. The idea of “وحدة وطن” (WAT) was introduced as a currency used to price goods and services. The idea was that each WAT was compared to “ربطة خبز” to establish relevance in pricing their goods and services. The experiment was successful as people from around Lebanon came to barter including the extent of Beirut and Tripoli but mainly from closer proximities such as Anfeh, Amioun and Hadchit, etc. The system starts with a sheet of paper in which people note down how many “WATs” they got or sold and therefore leaving the bazaar with 0 WATs.

Bcharre Barter
 North Governate
 2019



Bcharre

1516-1823

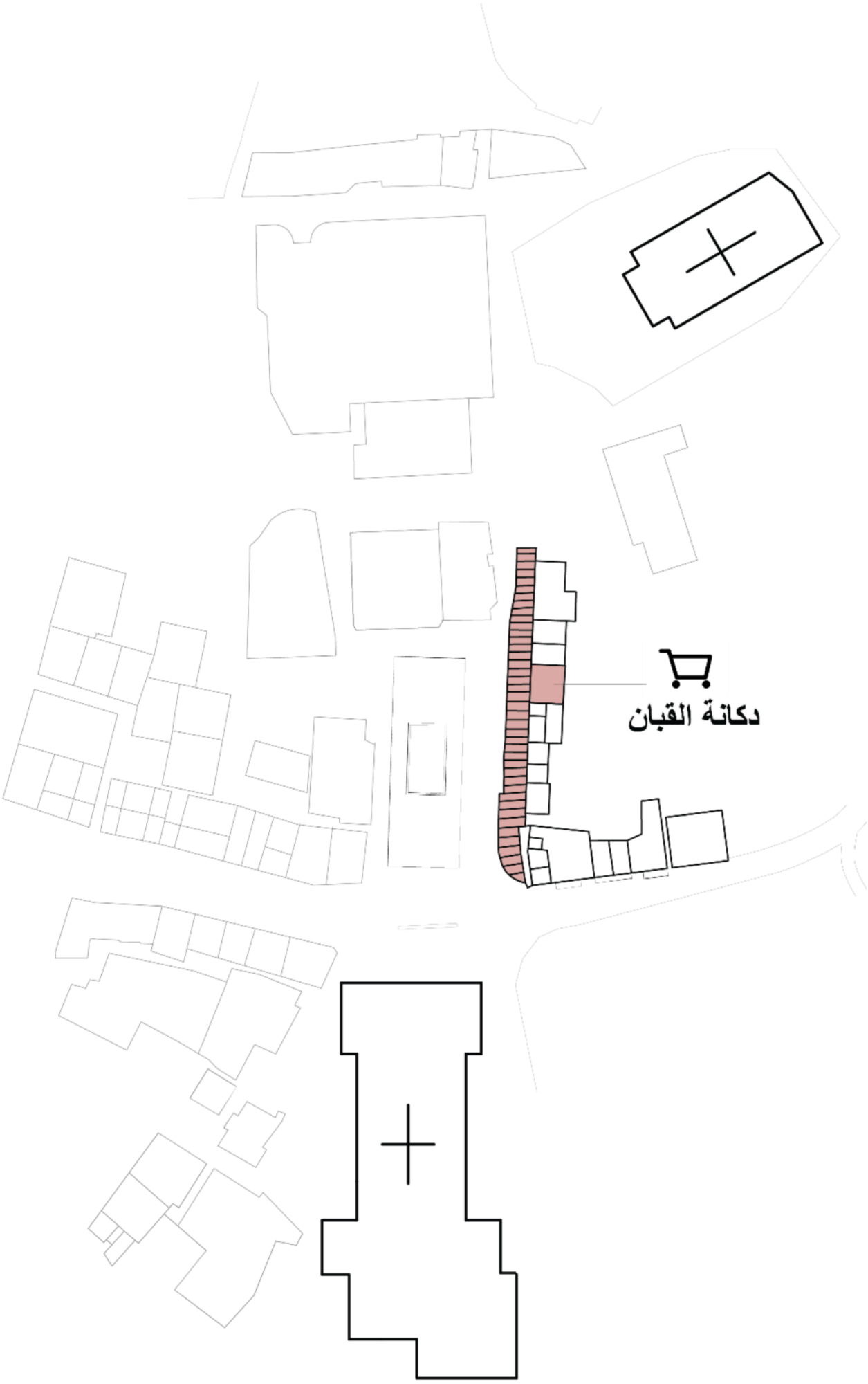


- Bcharre
- Time in 2019 (car)
- Time in 1516-1823 (donkey)

Bcharre was inspired by its roots as it used to barter back in the ottoman period with Tripoli, Baalbek and Hermel. The concept that spanned the period between 1516-1823, would have people meet on the stairs in front of القبان supermarket between two churches that all still exist today. However, with the advancement of infrastructure today, the experiment was able to reach a wider range of areas in shorter periods of time.

Bcharre Cultural Club
Site: Bcharre (rural)

1516-1823

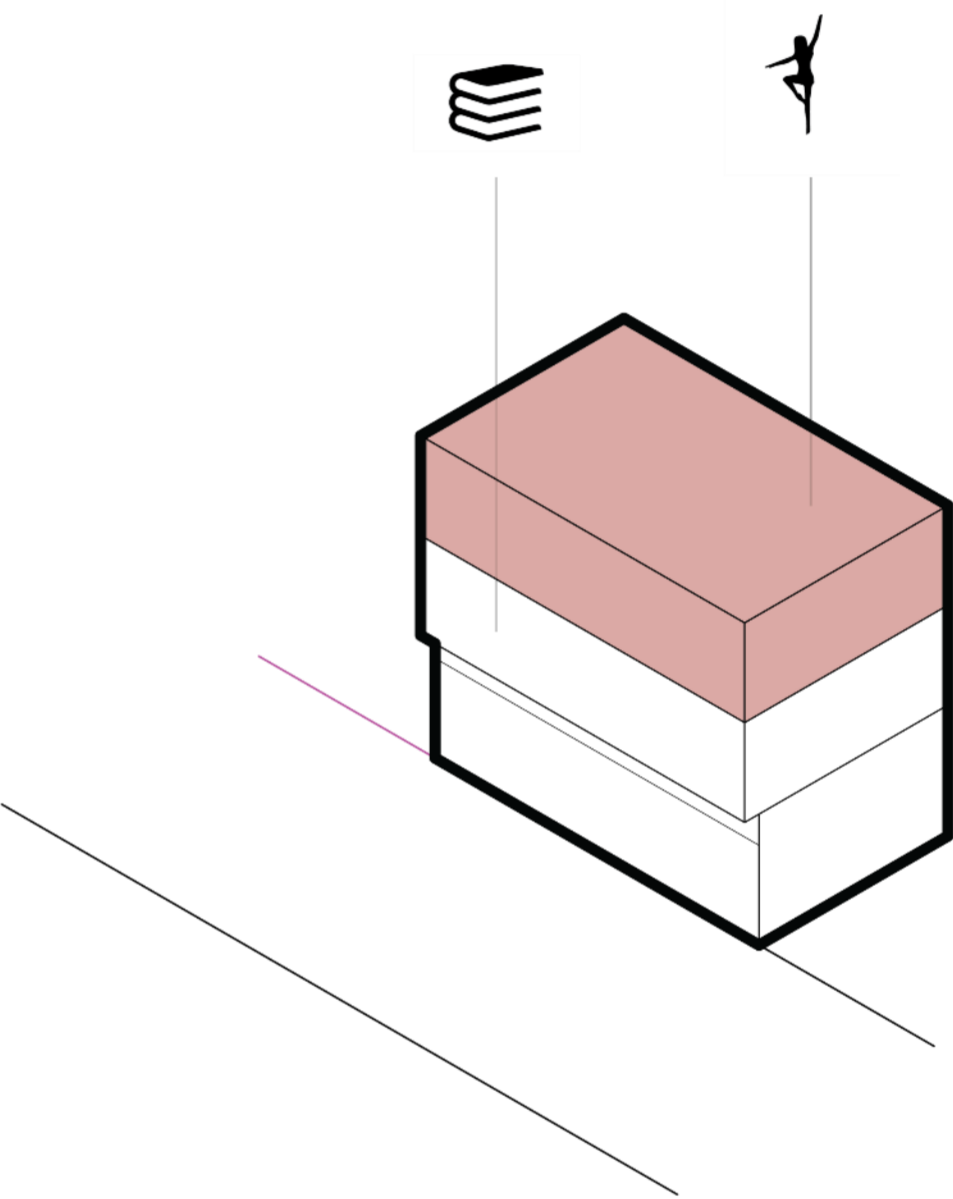


Mini market
+
Stair case



Barter meeting point

2019



Dance hall



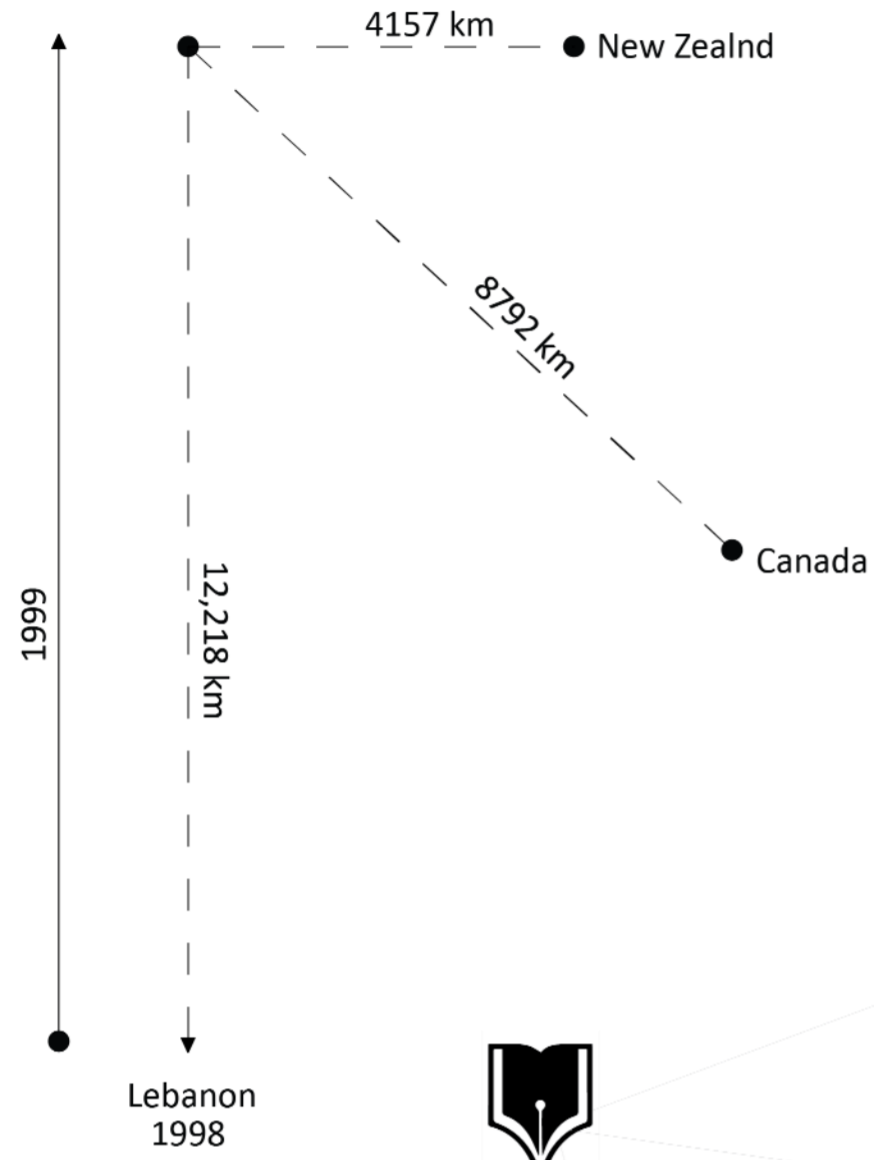
Barter hall

Beirut

Zooming out of the town and into the urban city of Beirut, I was able to extract a system that was adopted in Beirut in 1998 and was much more complex in order to adapt to the diversity and pace of the city. In the 90's, with the backdrop of a recession, a group of people in Australia began to barter and later spreading it to other commonwealth countries. Two Australian Lebanese came to Lebanon and introduced the idea. They teamed up with Bassam, who was already in charge of a publication and advertising firm and therefore had many connections. The Australians eventually backed off as they were not able to cope with the fast pace. This brought about "Troc Team" in 1998. It began with a central bank in Zouk Mikael where the unit of measure was the unit of US dollars and bartering evolved from daily items to homes and hospital appointments. You had to be part of the system to barter which eventually gave birth to hubs of representatives that popped up around Lebanon spreading the word and inviting people into this system. Hundreds of stores joined due to the collective recession taking place and spread to over 3000 clients. This system ended when the recession began to disappear. Thinking to today and the events, the support of one another and our digital world how could this system be elaborated?

90s

Barter Card

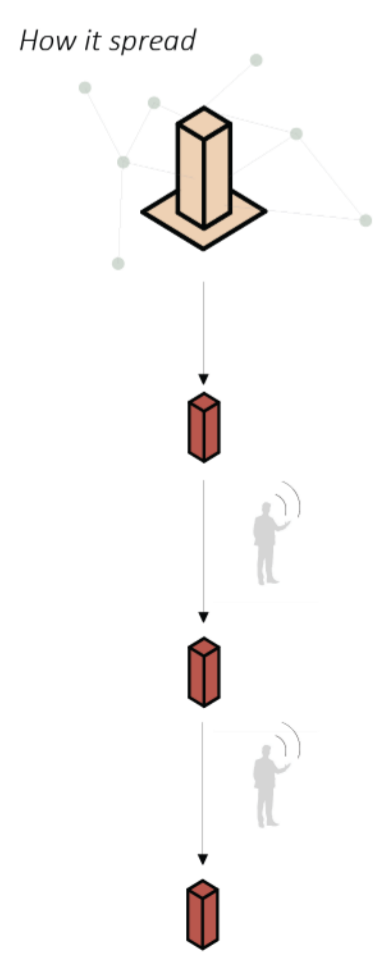
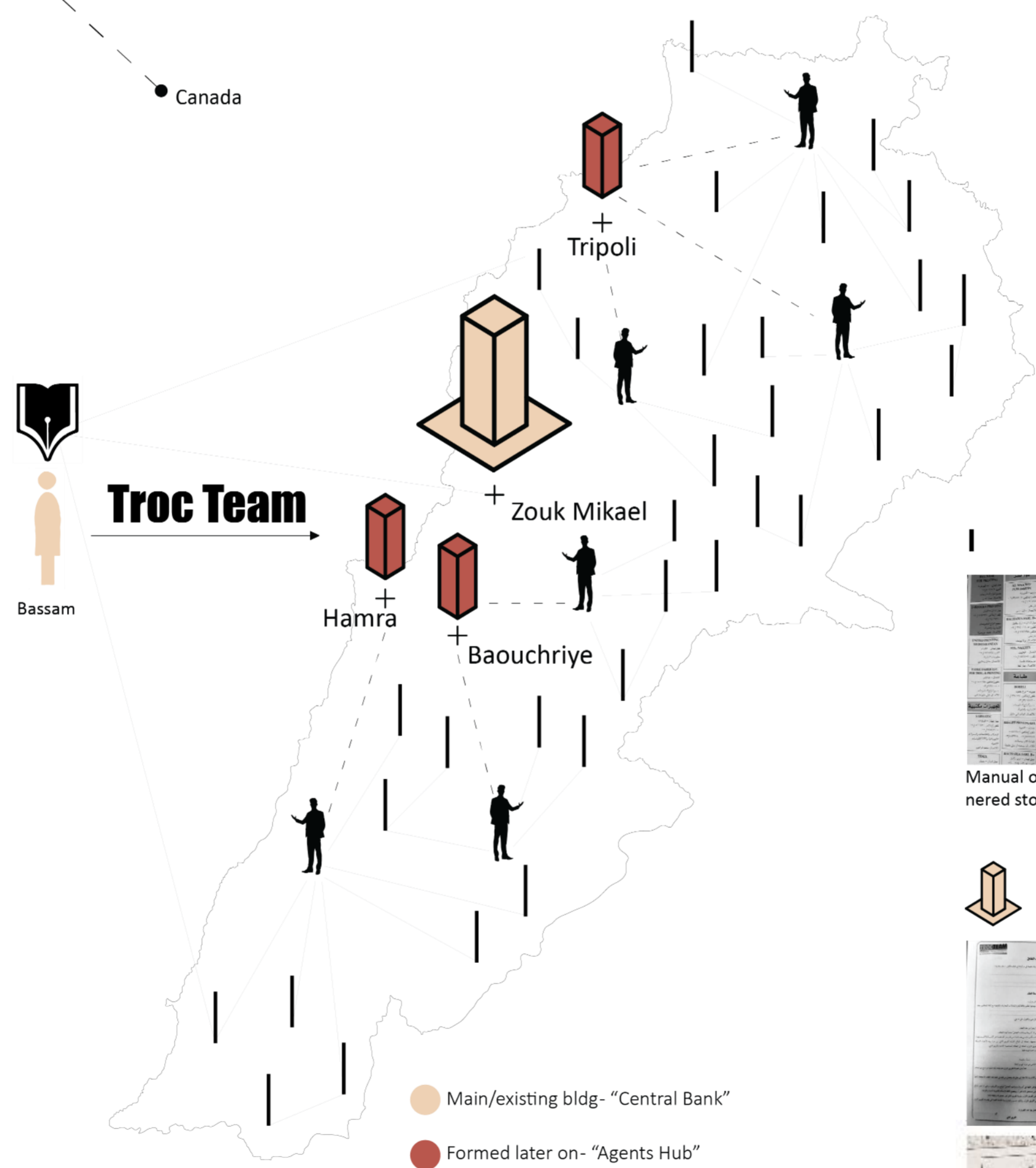


2005



يا بيتي يا بويتاتي

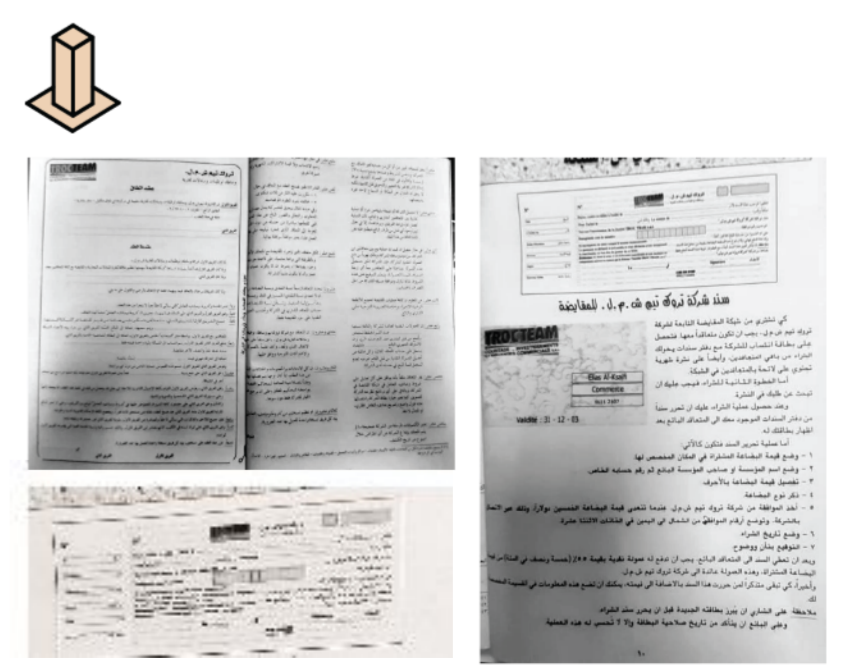
Began creating their own services



- Main/existing bldg- "Central Bank"
- Formed later on- "Agents Hub"
- | Partners



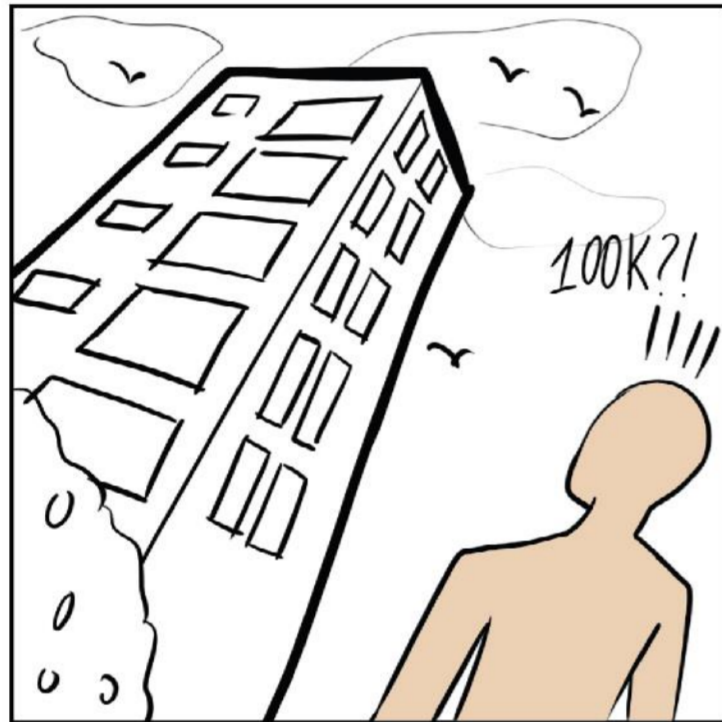
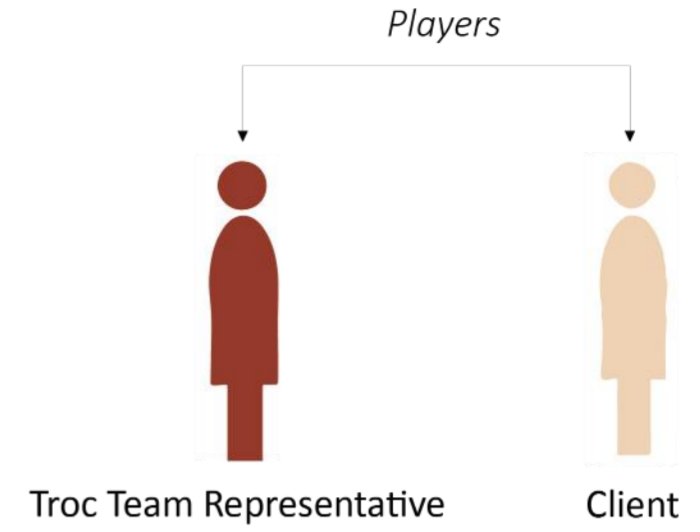
Manual of participating companies (100s of partner-stores, up to 3,500 clients)



Contract/Tro Check/Network explanation

Scenario
Site: Beirut (urban)

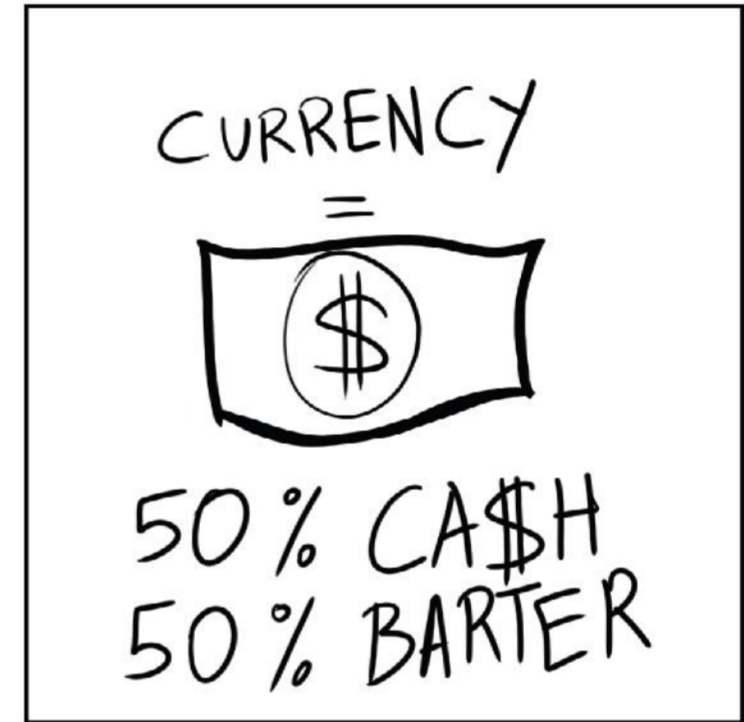
Program: Own my own house/Apartements + shops
Location, name, m2, price, 50% barter - 50% cash



Omar wants an appartement but cannot afford it...



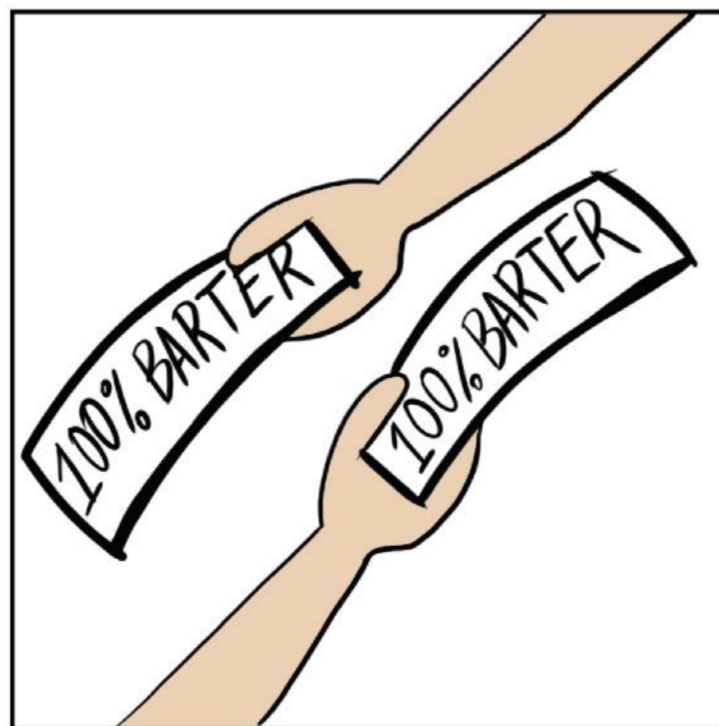
A Troc Team representative is sent to demonstrate the system to the seller, convincing him to join...



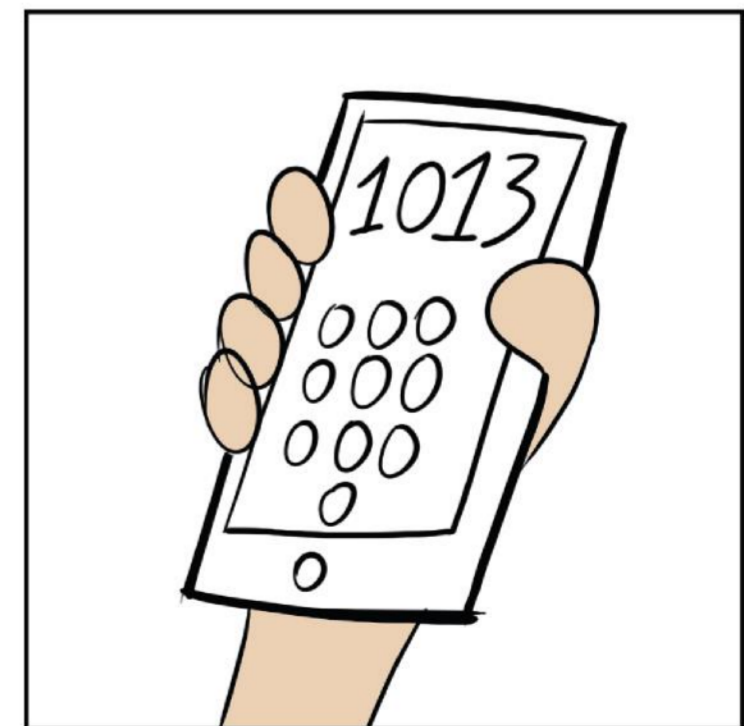
The deal is made with 50% cash and 50% barter due to the product...



"Central Bank" (Zouk Mikhael) opens troc account and client gets cheque book...

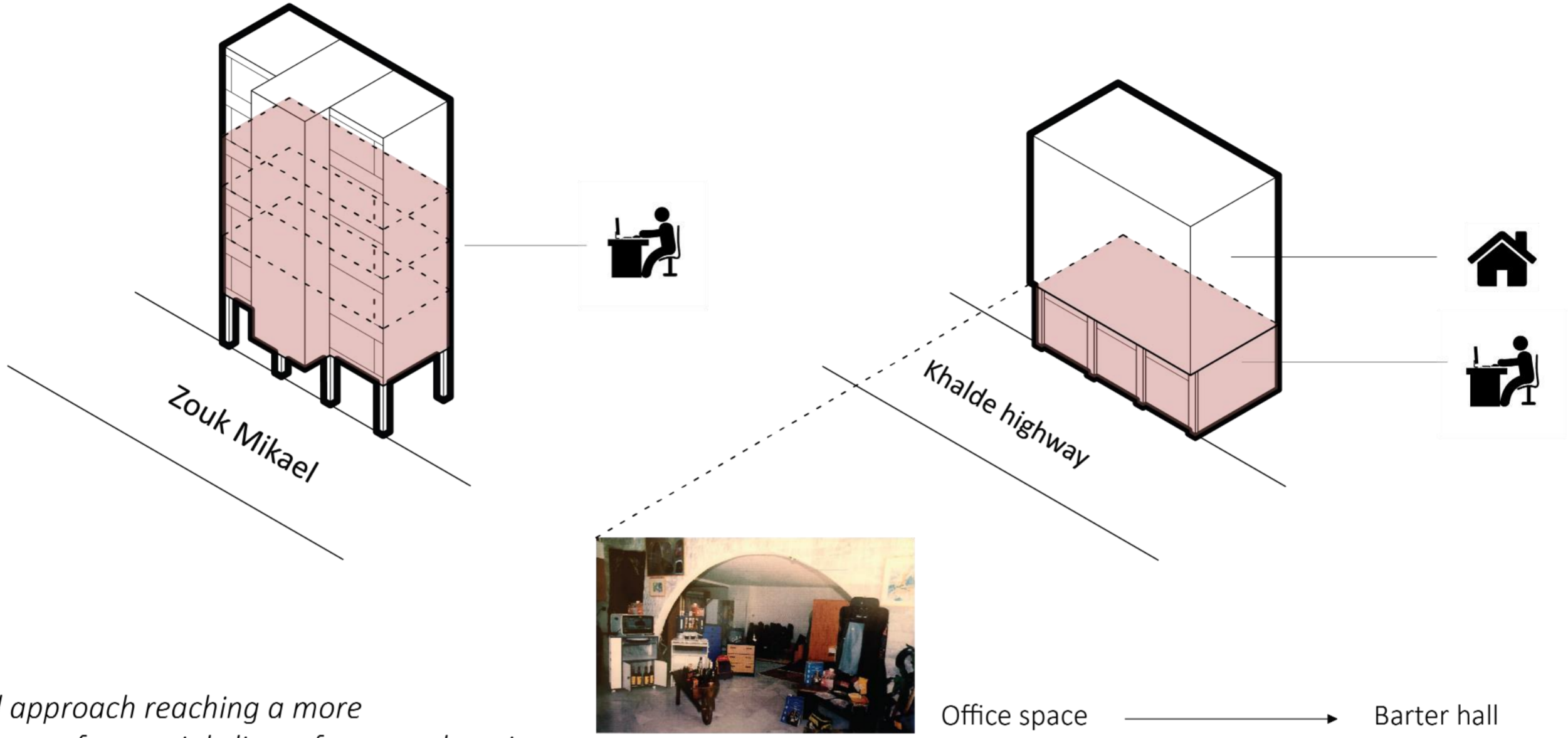


Troc Team clients may also barter 100% depending on product and monetary value...



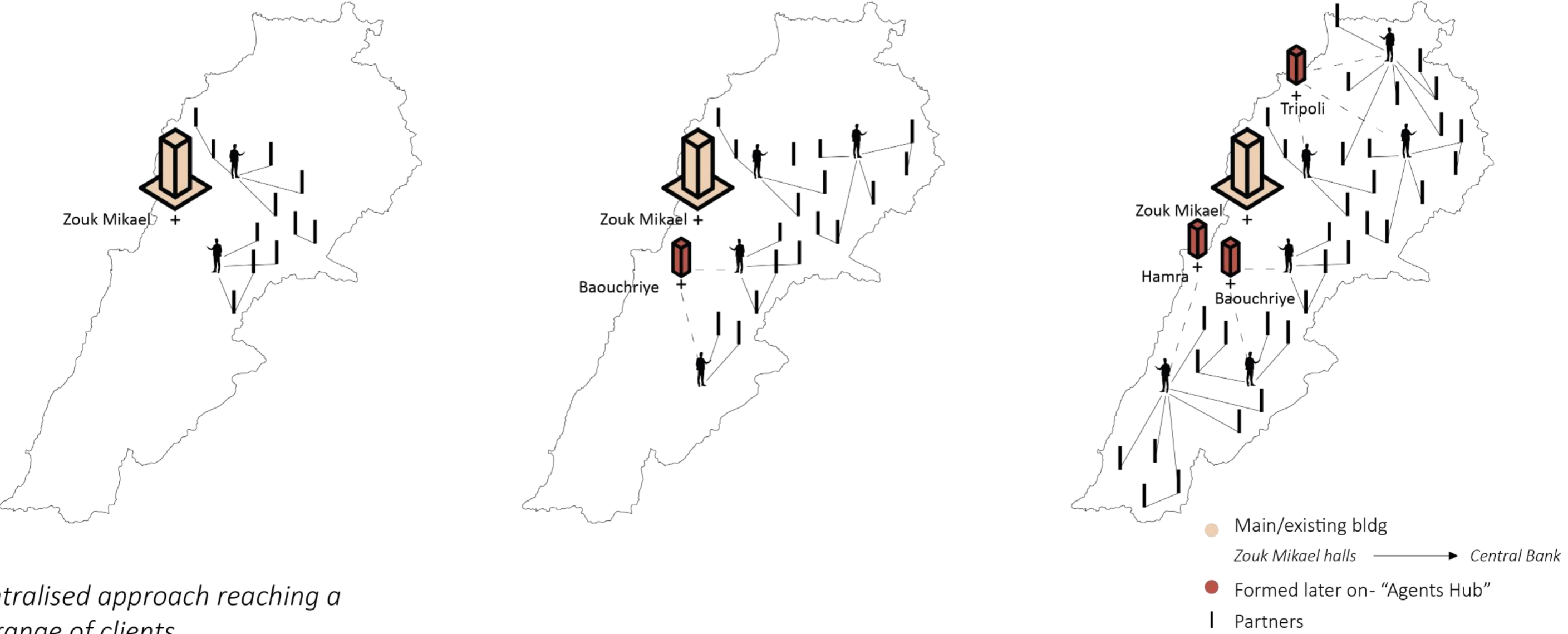
Hotline 1013 for confirmation that buyer has enough funds.

Troc Team
Site: Beirut (urban)



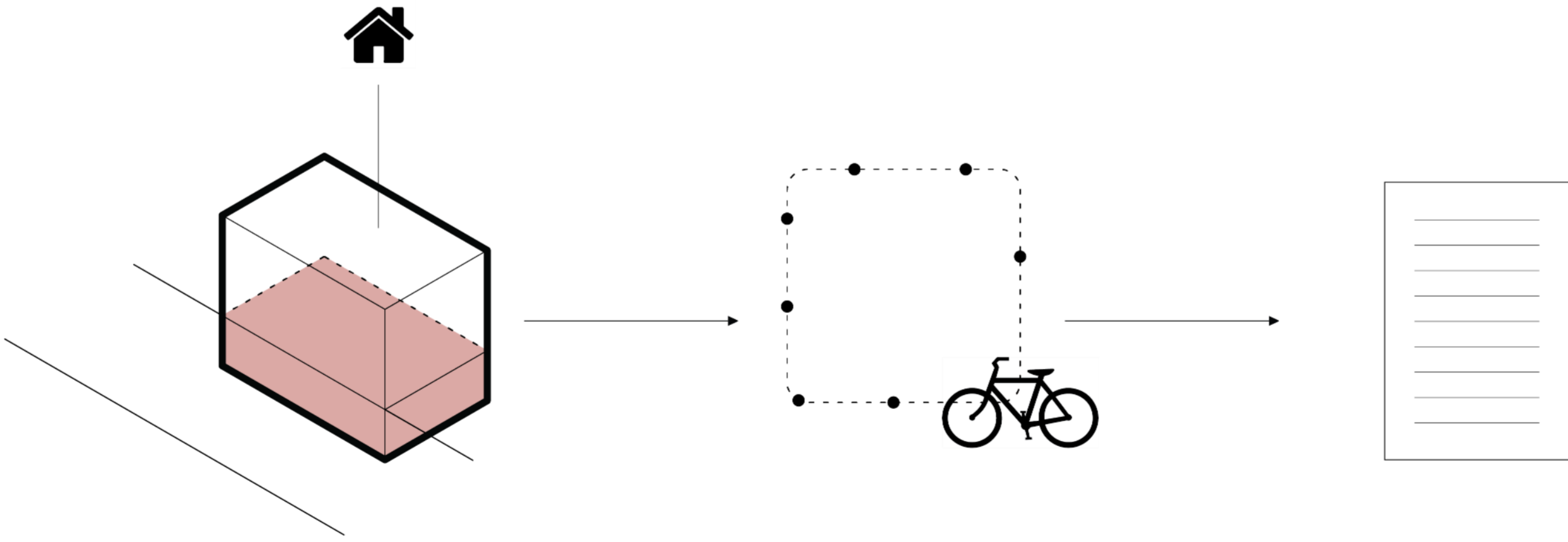
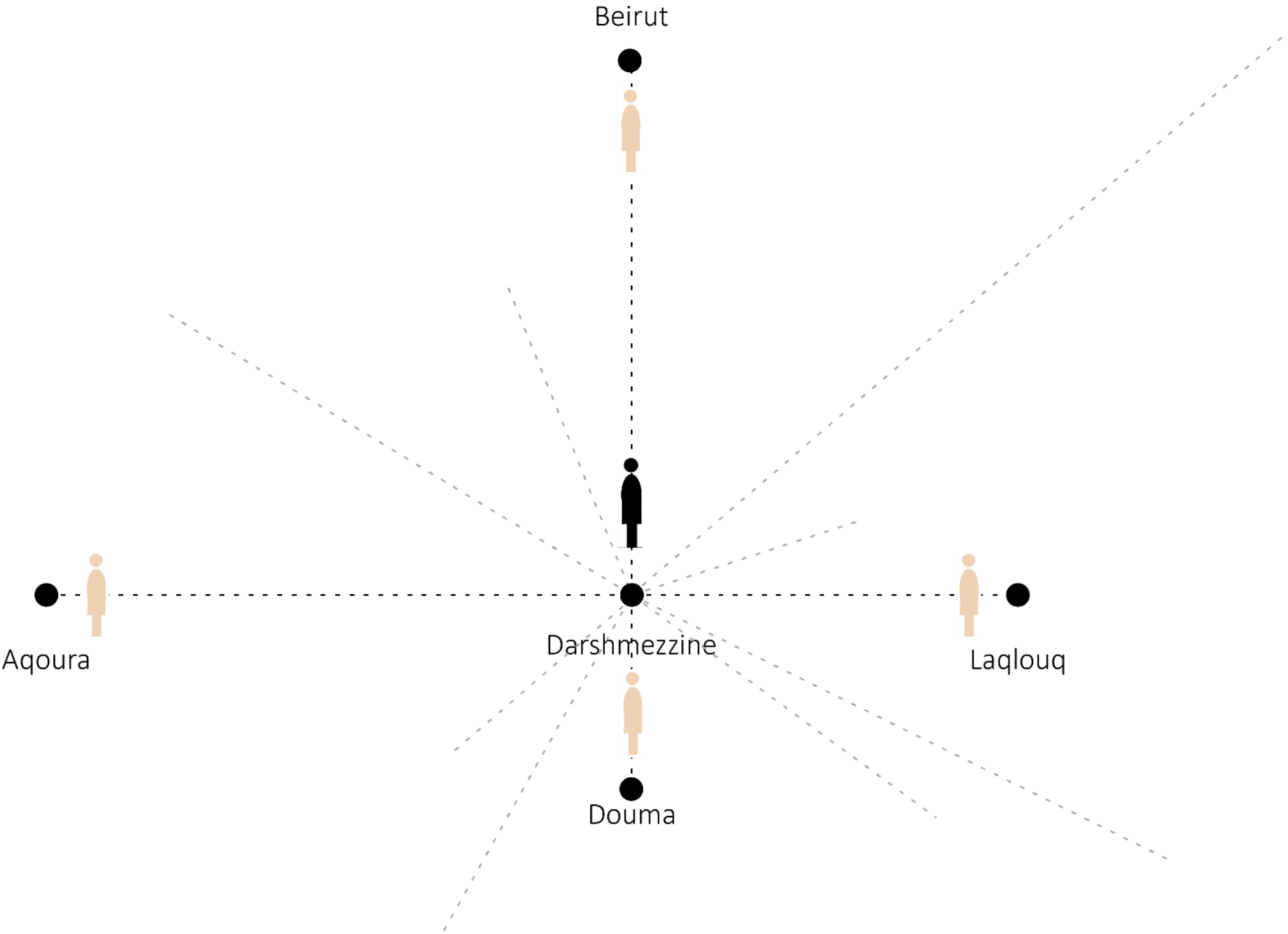
Centralised approach reaching a more intimate range of potential clients from one location

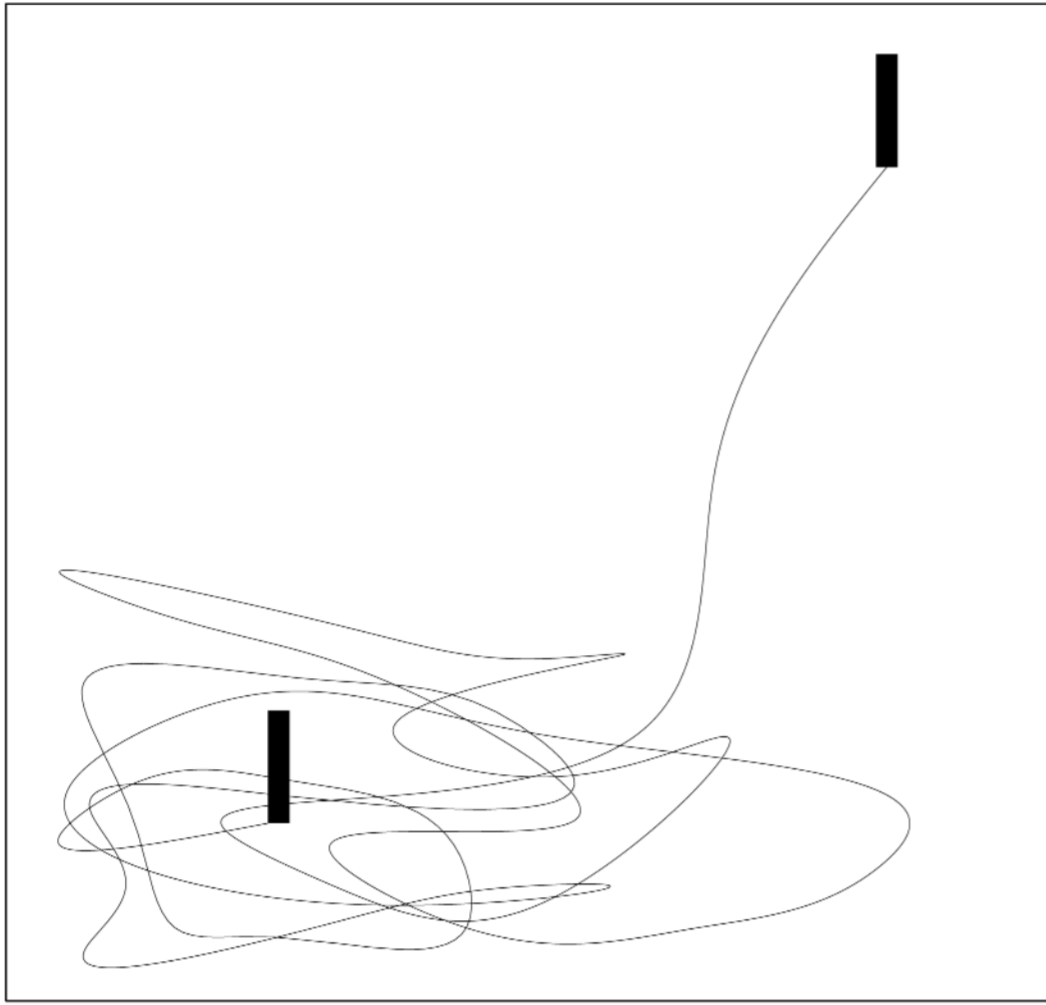
6 months later



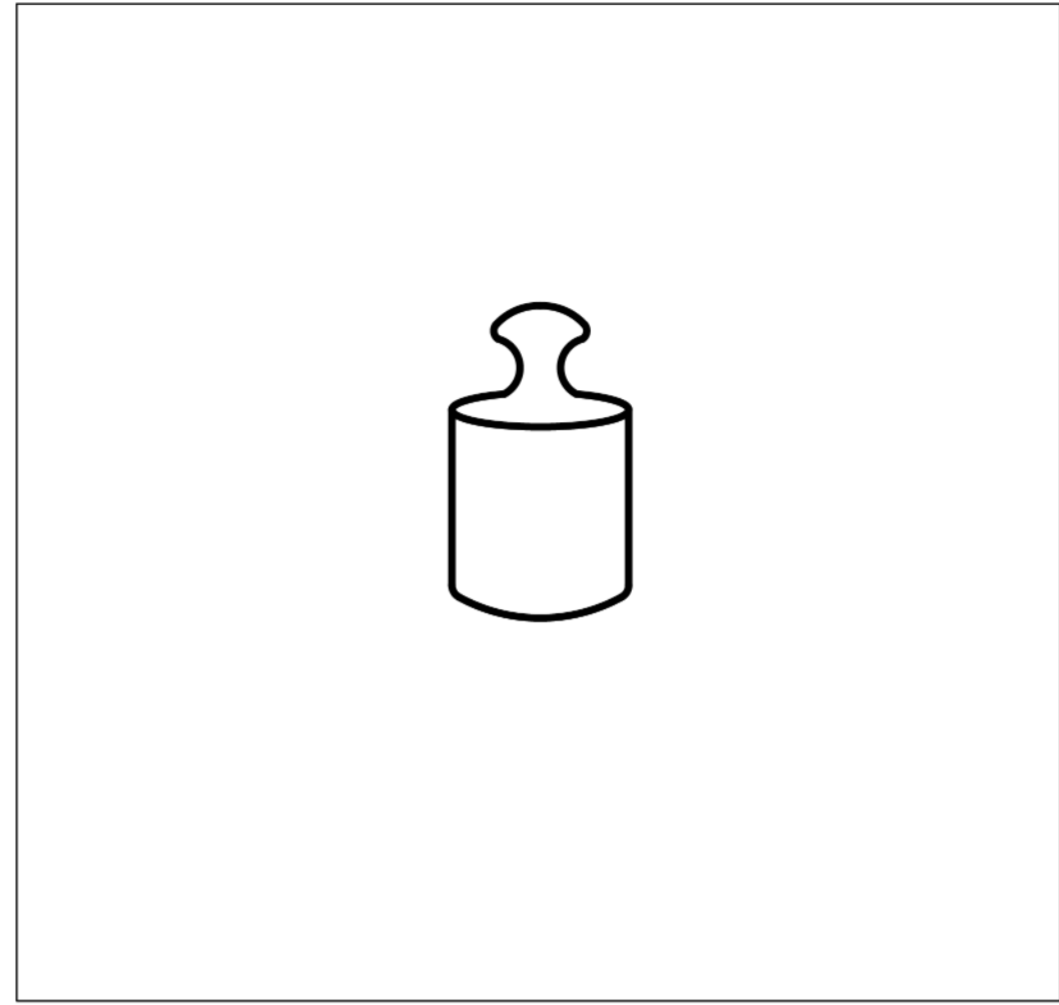
De-centralised approach reaching a wider range of clients

Barter Case Study
Hafez Jreij – Salt
2020

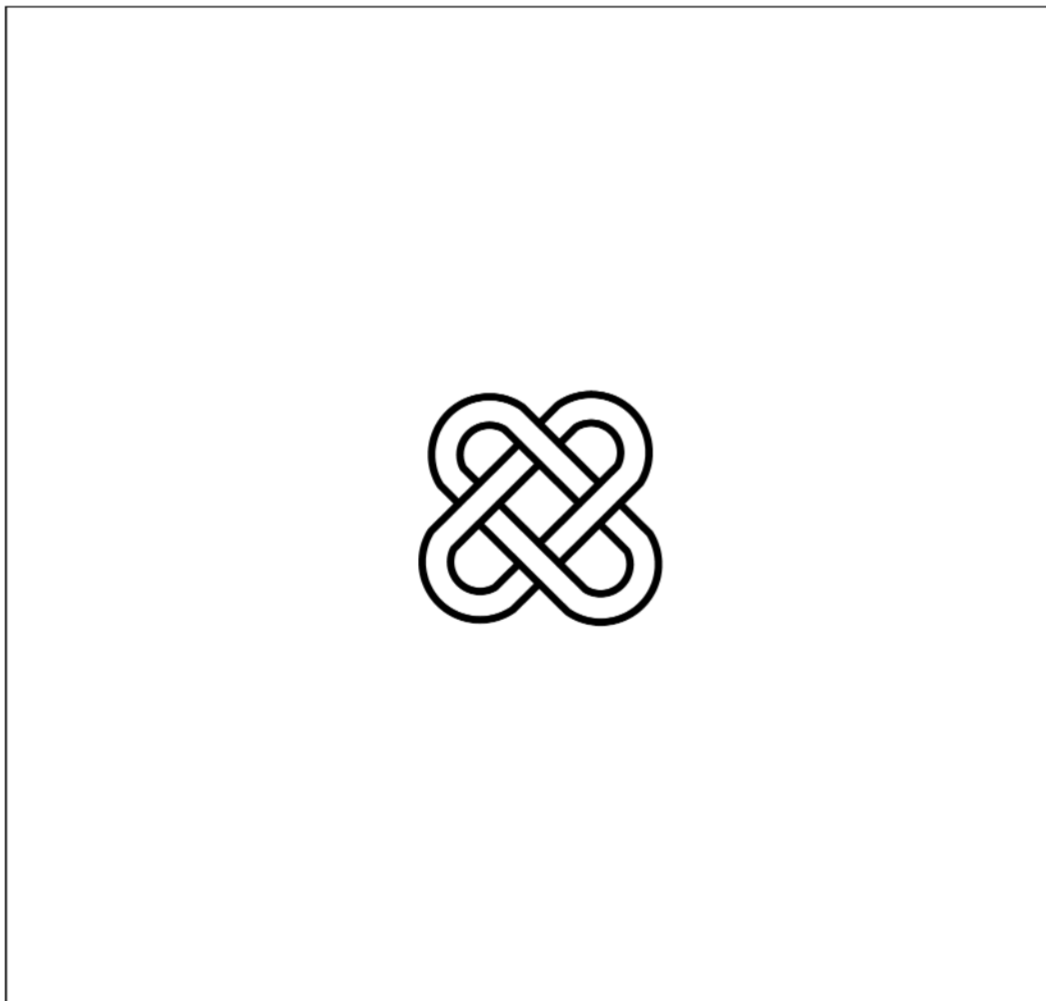




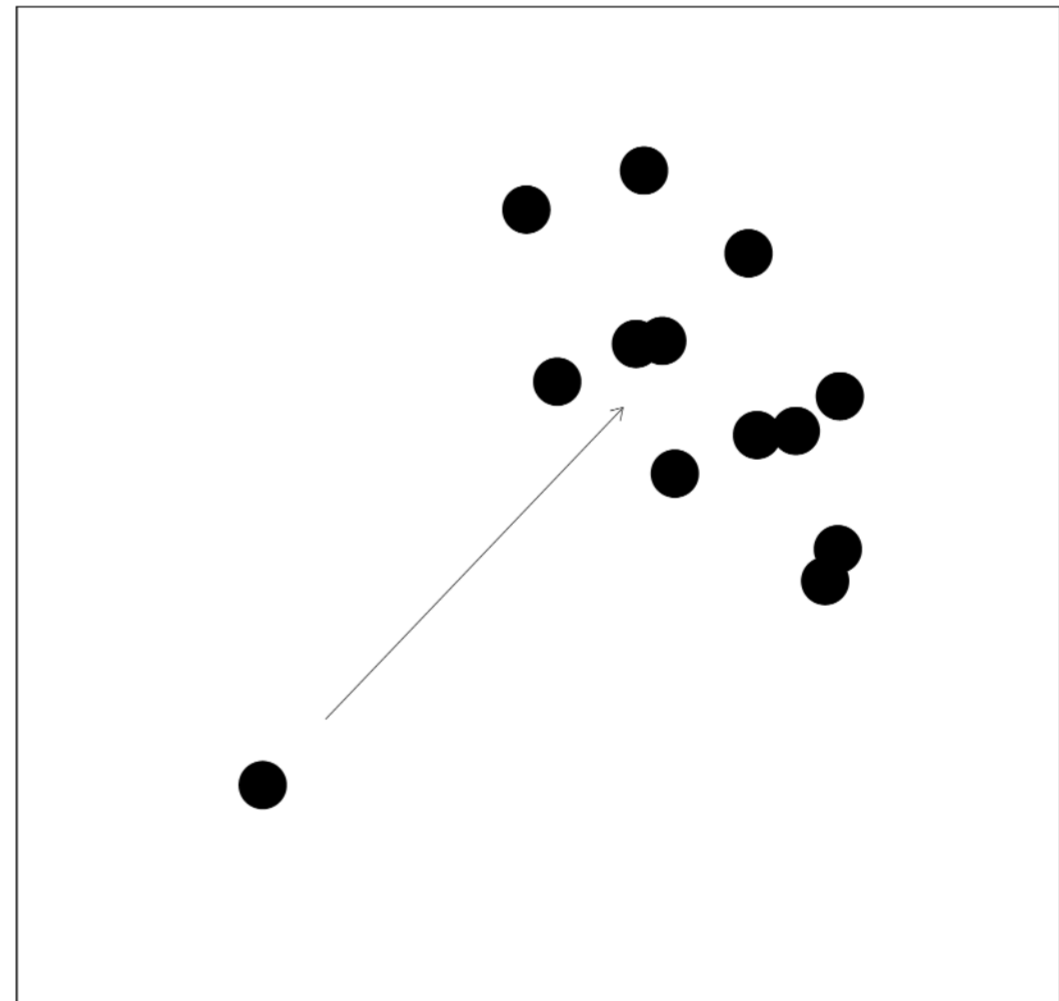
Simplicity



Unit of Measure



Credibility



Communication

From all the case studies, four elements can be extracted and that are required for any alternative scheme to take place.

Methodology
+
Experimentation

*E
x
c
h
a
n
g
e*

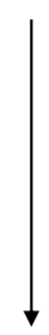
Role

System

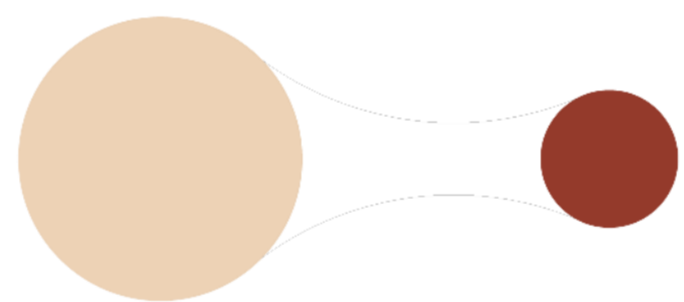
Collector



Current systems

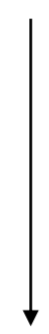


Active Participant

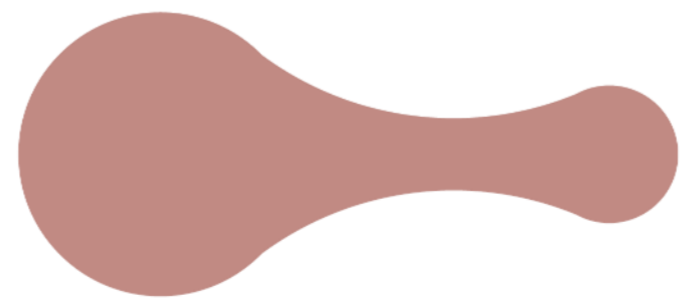


Current systems

Hidden systems



Initiator

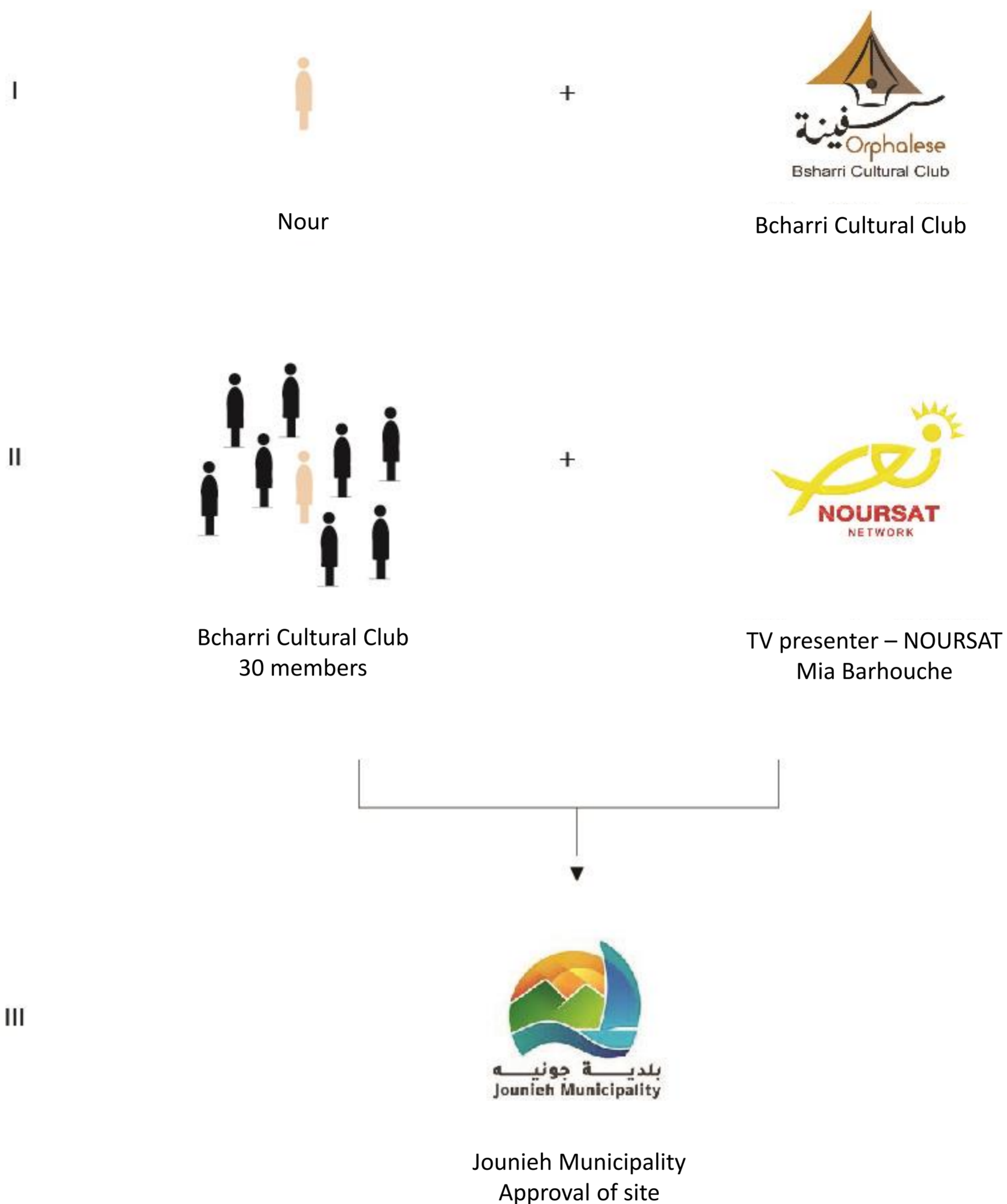


Current systems

Hidden systems

Elaborate systems

On the ground



From my extraction of the case studies, both rural and urban, I noticed that because this is a complex scheme one must be part of a group to communicate and spread the idea. Therefore, my first action was I teamed up with Bcharre cultural club and revived the dormant concept. I then reached out to collaborators and affiliations that will allow us to demonstrate the concept of “Wa7det Wattan.” Learning from Troc team I noticed that having a connection with those in an area will allow the system to grow quicker due to their inherent credibility and communication. With the stronger force I was able to get a site in Lebanon that will permit me to become an initiator and test the barter logic on the ground.

Site



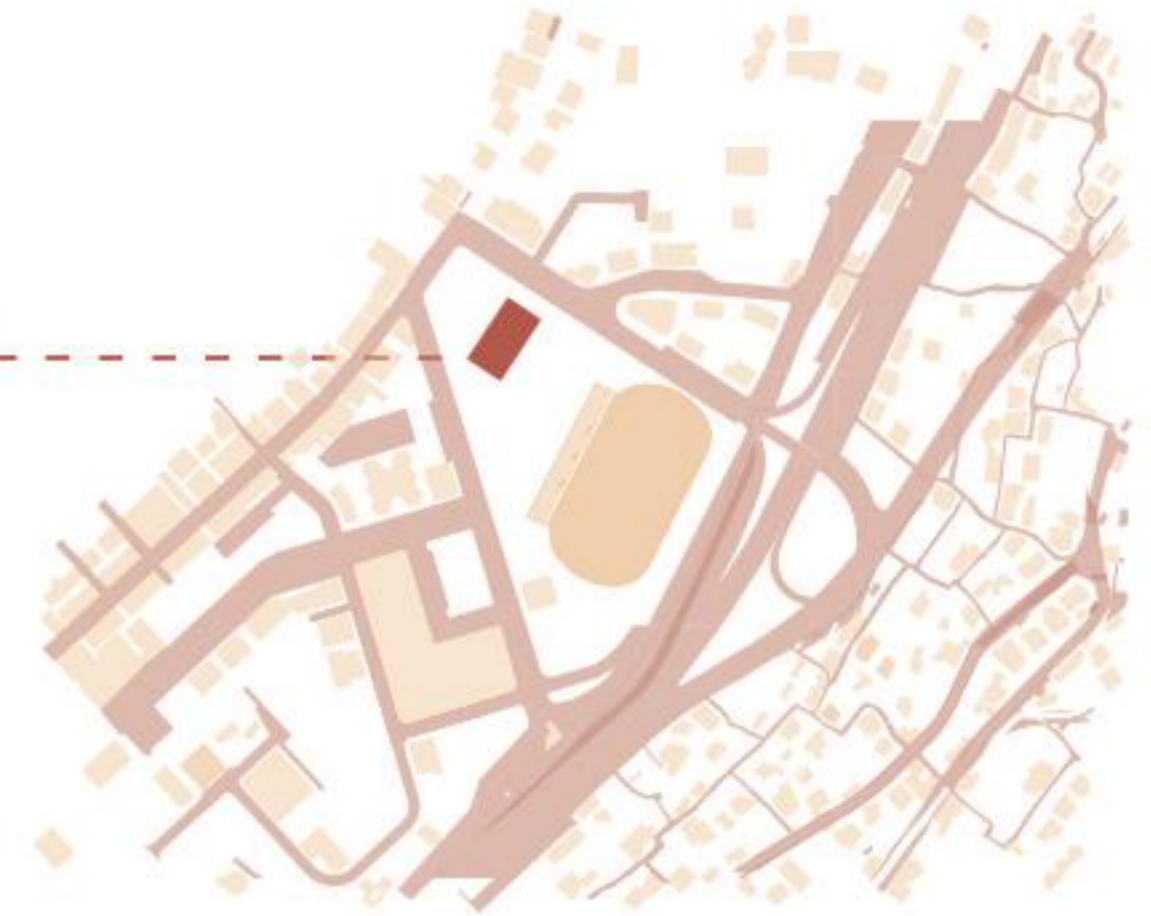
Jounieh, Fouad Chehab Stadium, was my chosen site as it is a hotspot located between rural Lebanon and urban Lebanon making it easily accessible.



Rural

Fouad Chehab Stadium

Urban



25m

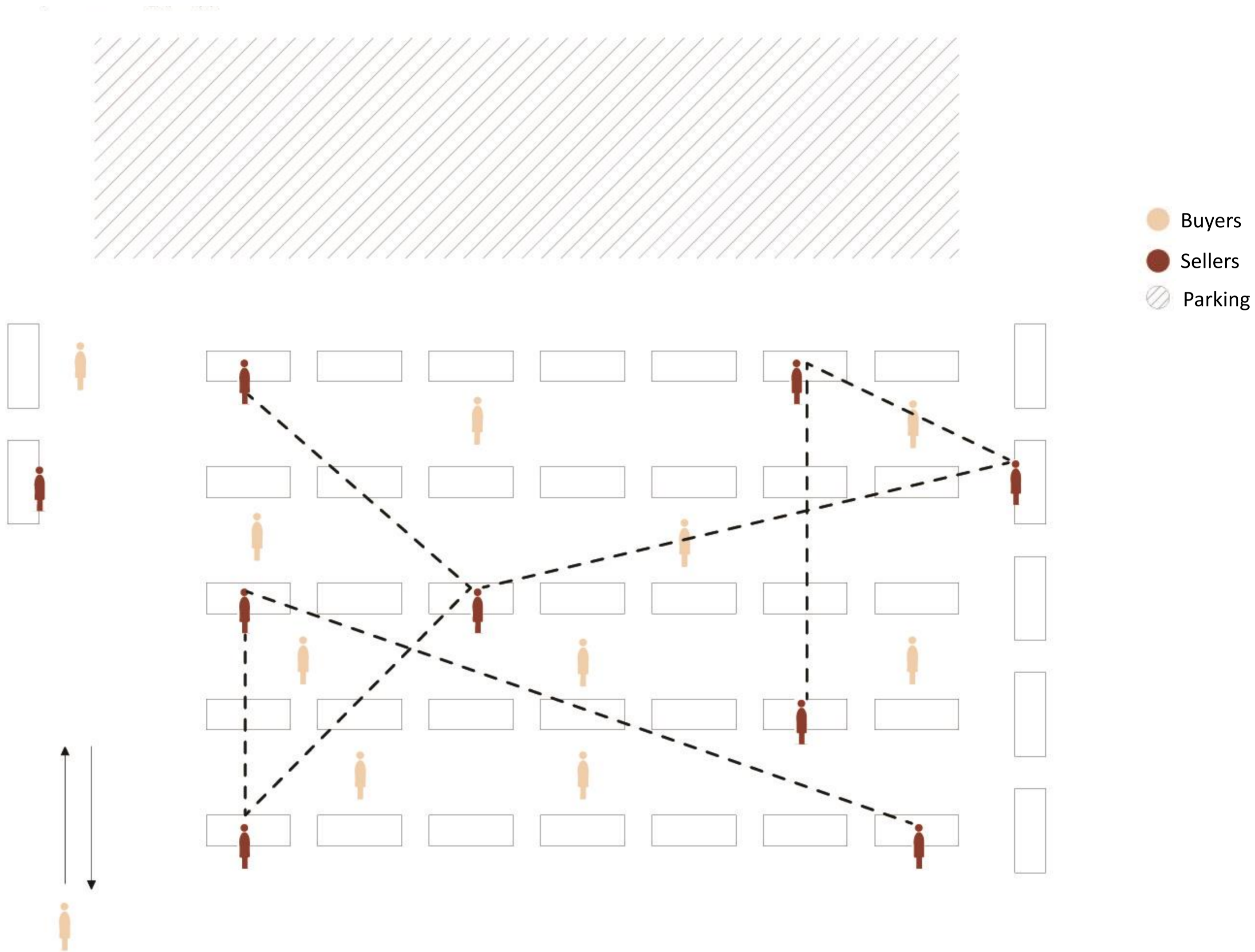


37m

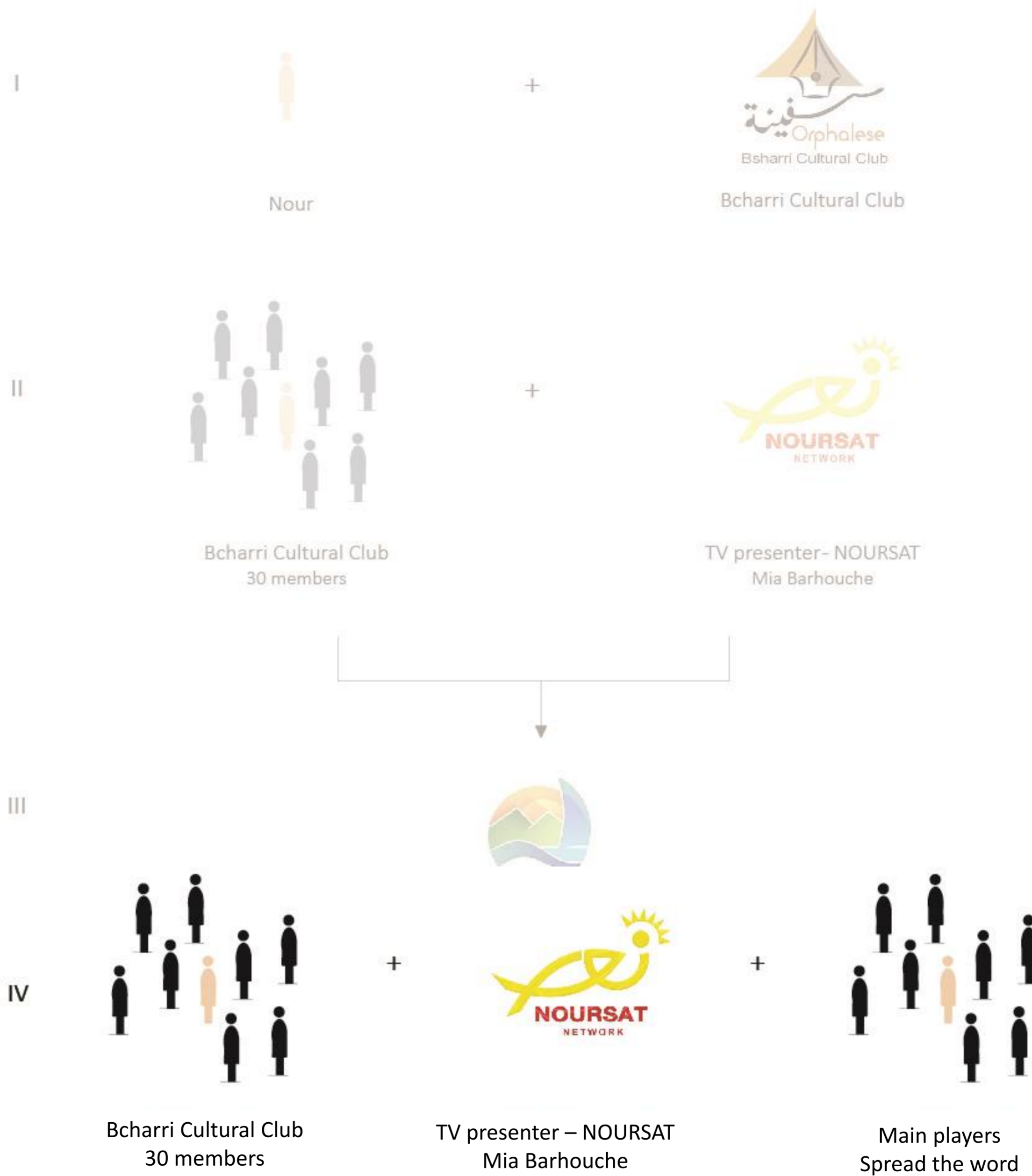
Garage Souk

2020

Site: Gemmayze parking (urban)



Prior to the experiment I visited a couple of traditional souks and one stood out as bartering was taking place between the sellers as the buyers were “shy” to approach the idea. The goal of my barter experiment was to introduce this new currency by mediating with the institutions that people cannot access anymore much more than just opening a space for transaction. I also wanted to test a space that would produce an environment that has less intimidation and enhanced collaboration. This brought me to the ellipse shaped arrangement that was used in my experiment.



This brings me to my final step where I gathered all the main heads that have done this before and those who are interested in being a part of it. This meeting consisted of studying the logistics and the role of each representative in spreading the experiment.

1:1 Experiment

<https://youtu.be/sKmA3TbXiKQ>

Extractions

Unusual Scenarios

During the experiment unusual encounters took place. There were a few situations where a service was being exchanged including cooking fresh pasta, Tarot card reading and stitching of small patterns that were being bartered for goods such as salt and jams... These services were unexpected and yet it worked further emphasizing the need. On the side note the lady doing the stitching is a refugee from al Rashidiye Palestinian camp with her severe limited resources she found it worthwhile to make the trip to Jounieh to participate in the event. The common item being exchanged in the experiment were goods. Those 3 individuals that provided a service came with a know how and yet they found people queuing and wanting to have these services. This was an opportunity for me to start thinking differently and begin to understand how I can adapt to different places in the country to begin to physically bridge these gaps.

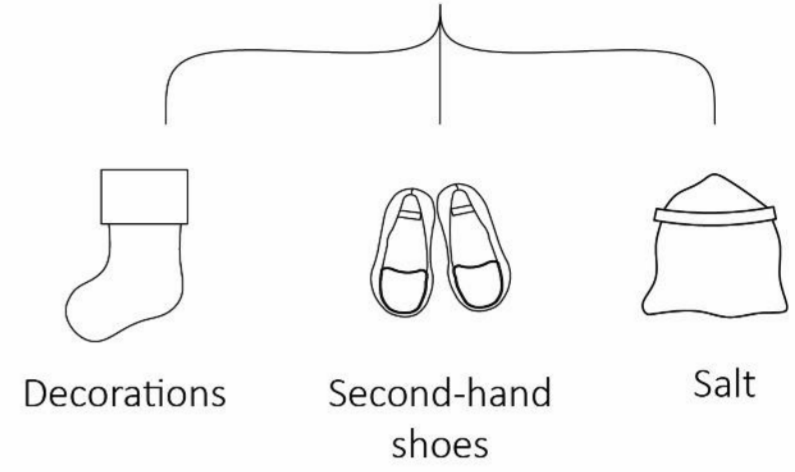
Unusual Scenarios
Jounieh Experiment



Akkar
Abdel-Aziz



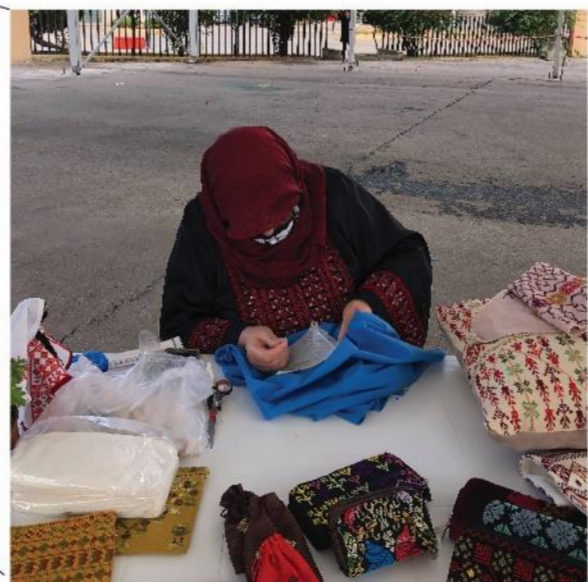
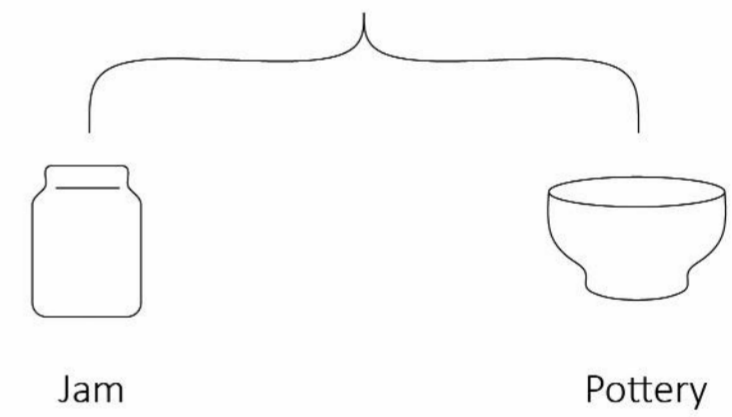
Service
Fresh pasta



Bcharre
Mark Karam



Service
Tarot card reading

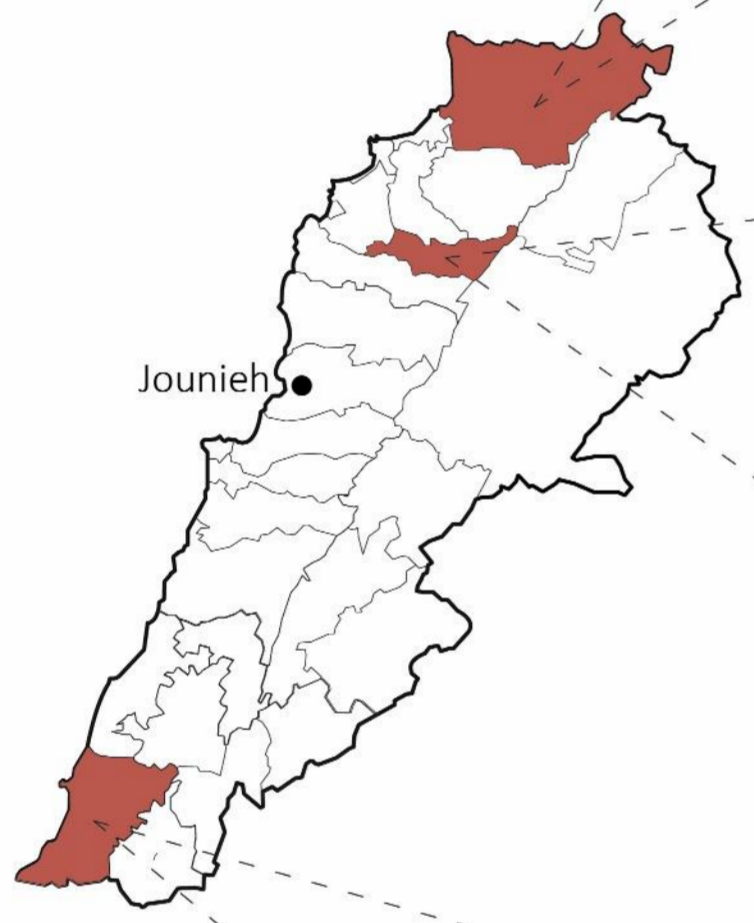
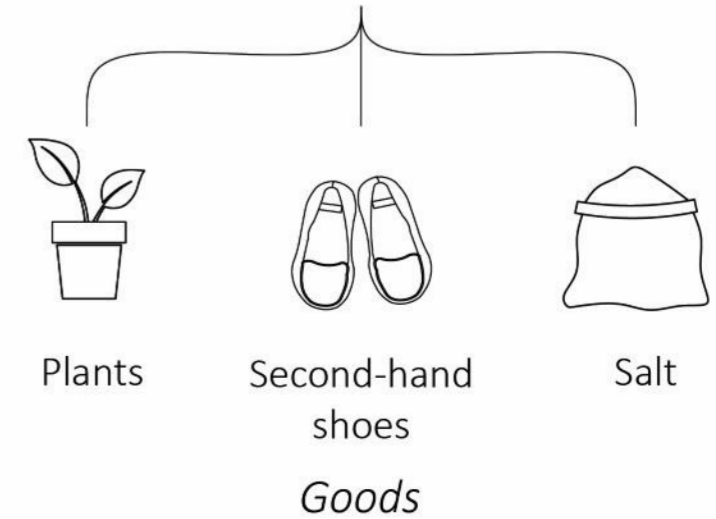


Rashidiye Palestian refugee camp

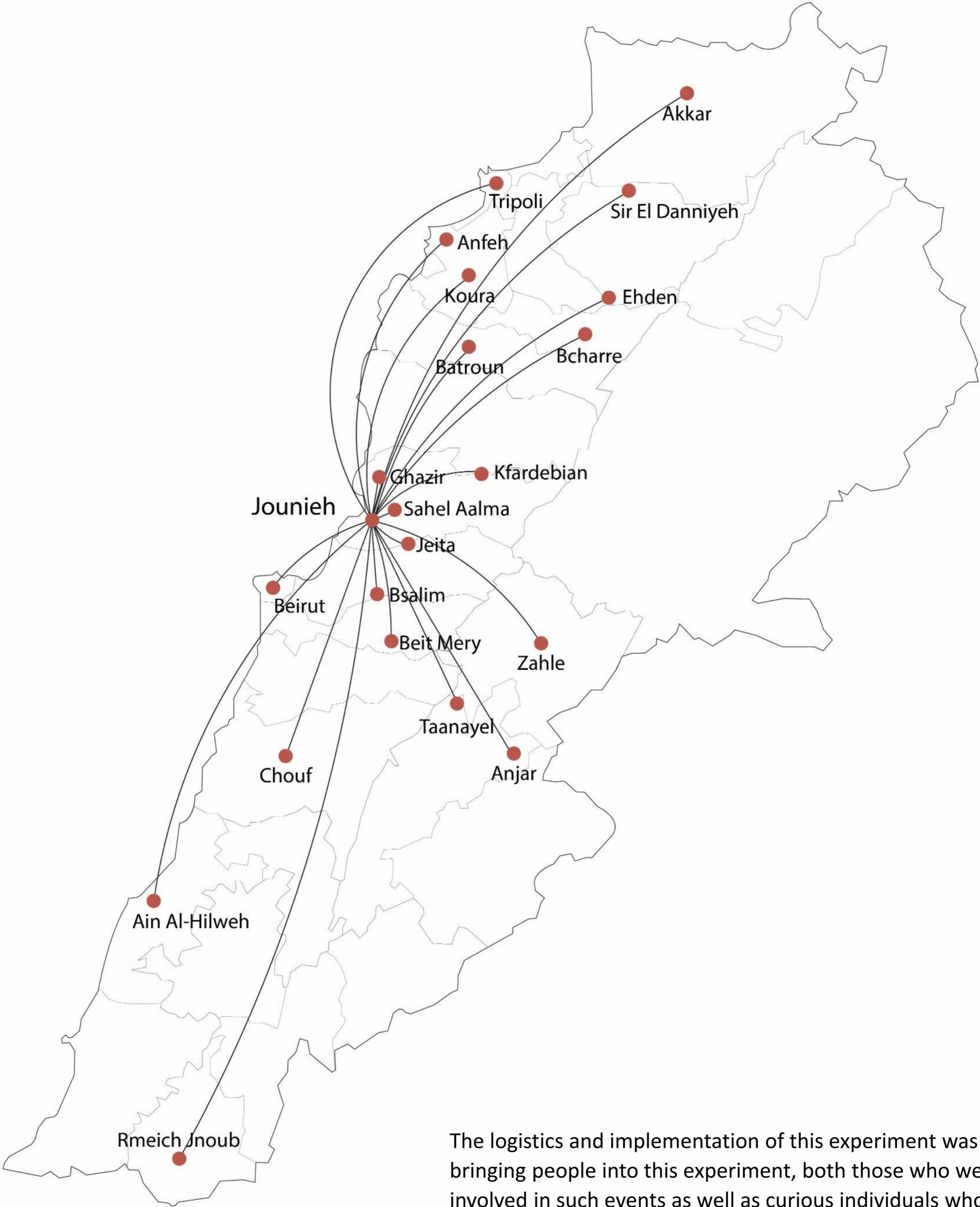
Em Ihab



Service
Stiching



Networking
Bridging the gap



The logistics and implementation of this experiment was the first step in bringing people into this experiment, both those who were previously involved in such events as well as curious individuals who wanted to be a part of it.

Post Networking *Bridging the gap*

Despite the small scale of the event, the reach was impressive. People were reaching out to me to connect with different participants and suppliers in the days following the event.

These cases bring us from the micro exchange that took place to the possible more macro exchange that could take place between towns rather than on an individual, intimate level. Where are those spots? Who needs them? These questions came out of the micro study I carried out leading me to want to explore the potential of a larger system.



Scale Exploration



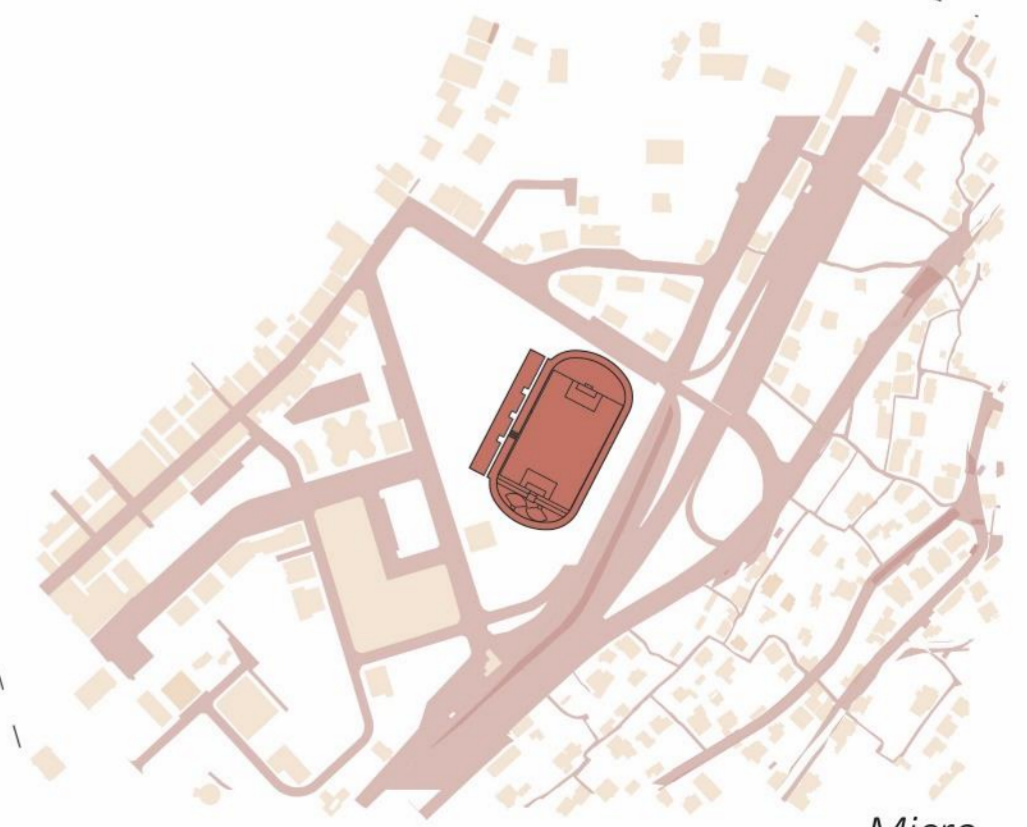
*Macro
Globe*



Lebanon

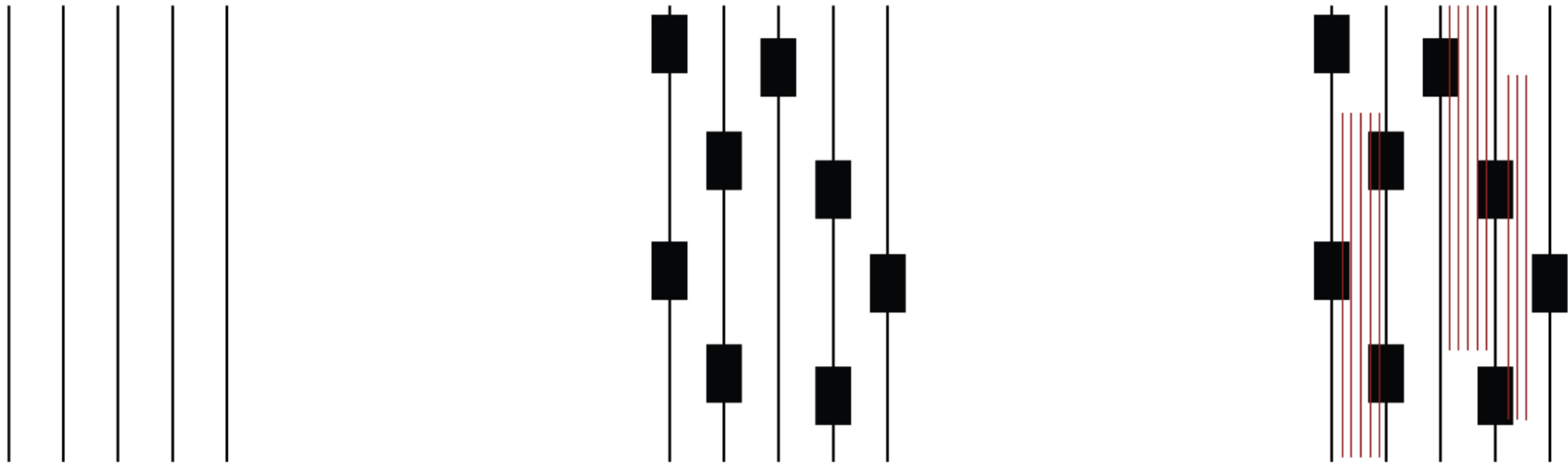
The barter, its effects and the potential network are in fact all interrelated and should not be separated. They feed into each other and in my thesis one I have worked in many scales from the macro, where I studied resilient schemes around the world, in which I then focused on Lebanon as a whole, then went into a micro scale by carrying out a 1:1 on the ground experimentation to test the implications of today.

Barter cannot be tackled simply as a mechanism or as an economic model. My architectural process allows me to zoom in and out and comprehend it at different scales. What is missing is how this could network into a bigger system.

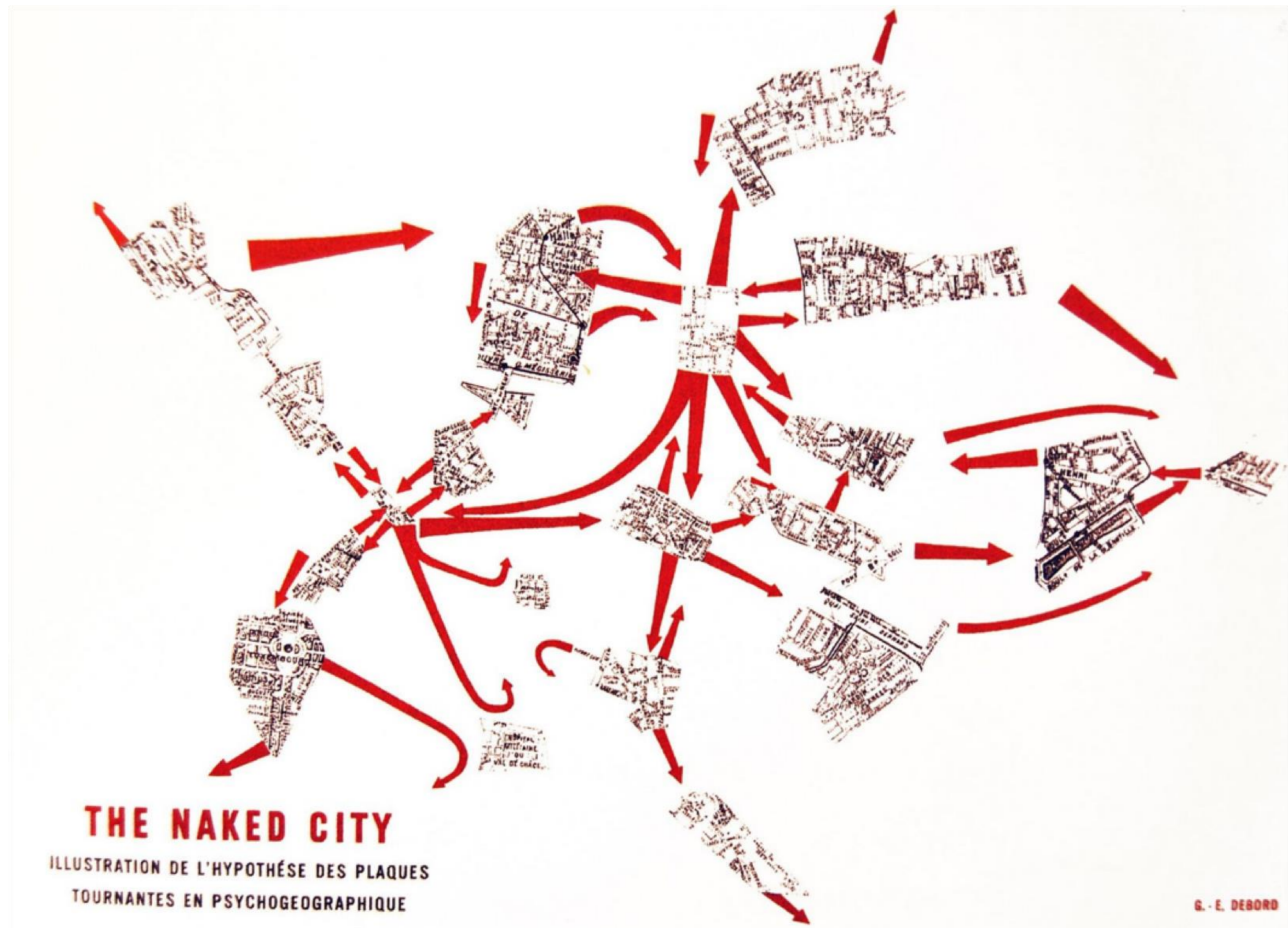


*Micro
Jounieh-Fouad Chehab Stadium*

Layers of mainstream



Mainstream is a set of layers that incorporate consumerism, capitalism and neo liberalism. These layers are further enhanced with fragmentation of elements that feed into each layer creating our cities today. I want to integrate myself into these existing layers to invite new strands which are superimposed onto the ones we know to gradually create unity through reproductive spaces in the city that will allow it to sustain itself.



Situationists are a group of people who re-imagined the city by taking fragments of existing works and rearranging them to produce new meanings through two techniques: Derive is an active technique of wandering the city where as détournement uses images, objects, and words.

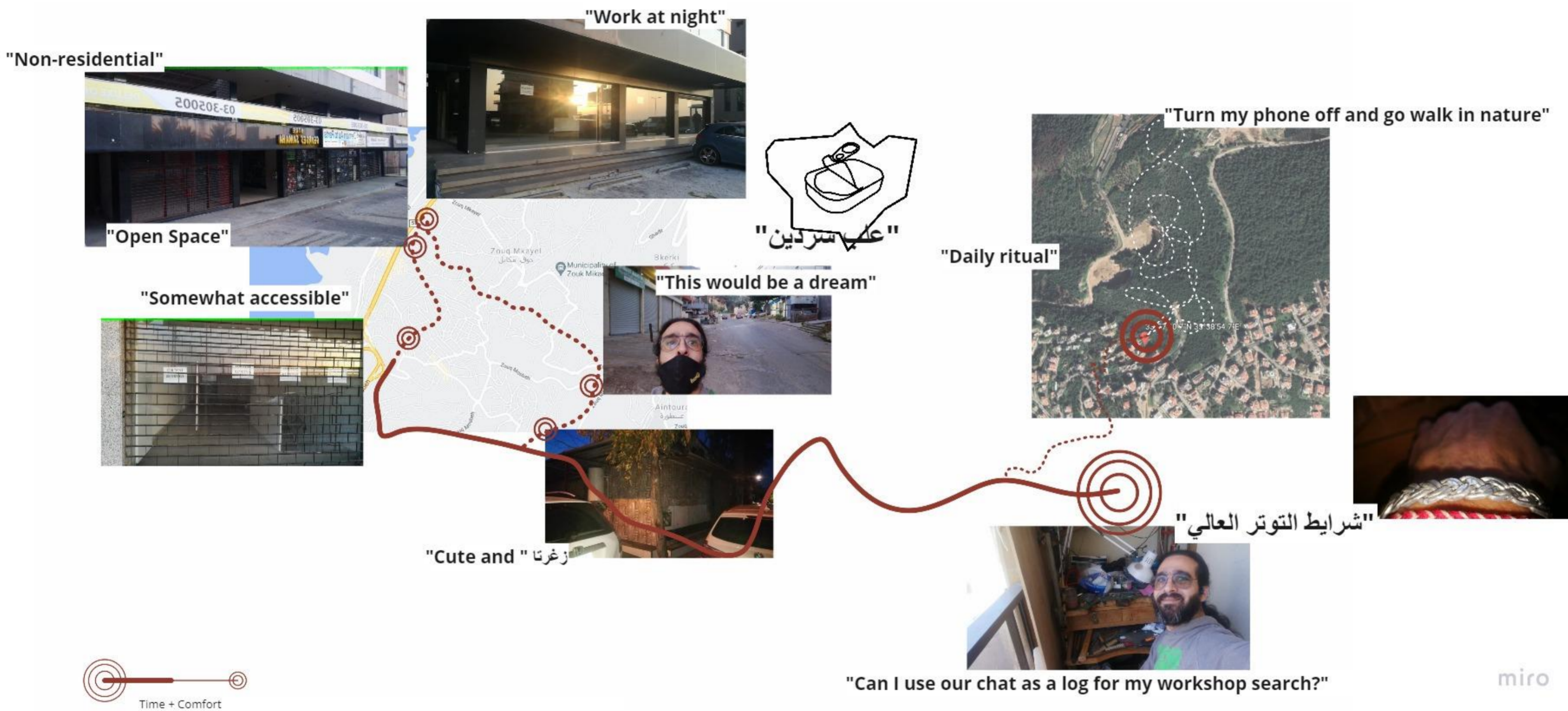
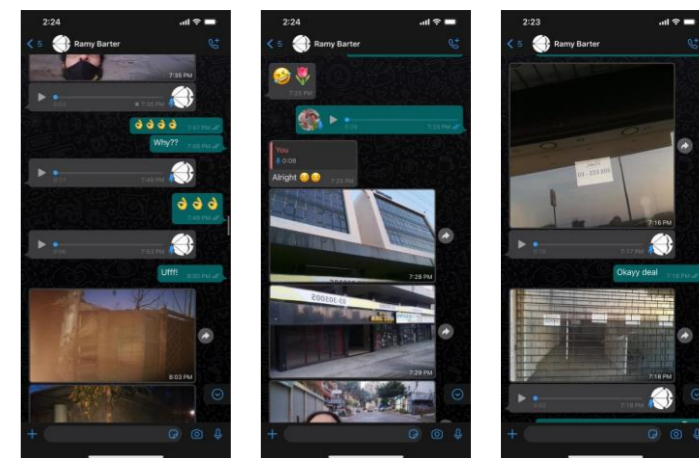
dérive

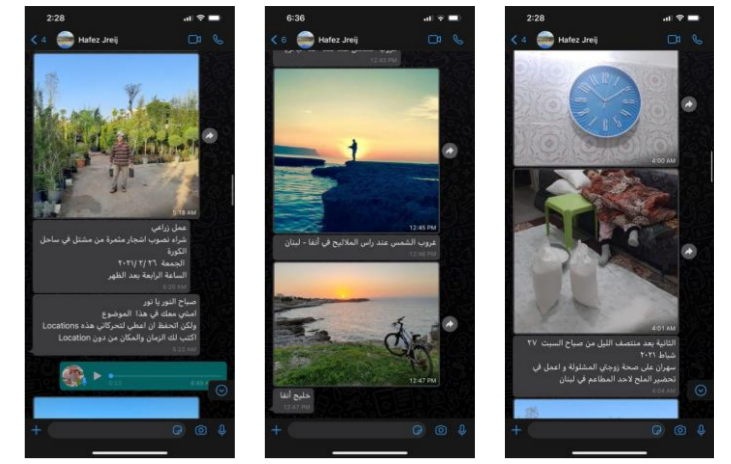
détournement

Drawing from their methodologies and translating them into my process I am both a mediator and a designer where I use the technique of détournement by applying my architectural speech as a tool to convey this alternative world. And as the concept continues to spread and mutate at ease, I will in parallel re imagine the city, similar to the Derive approach, through the eyes of my barter users that will give rise to building blocks for my envisioned city.

Ramy

Q. "Send me your location, a photo, a word when you stop in a place for more than 5 minutes in your day."





"عمل زراعي"
شراء نصوب اشجار مثمرة من مشتل في ساحل
الكورة
الجمعة ٢٦ / ٢ / ٢٠٢١
الساعة الرابعة بعد الظهر"



"كل صباح"



"بعد الظهر"
وضعت اكياس الملح اللبناني من بيتنا في انفا
"بيت الملح في سيارة احد الزبائن من بيروت"



"غروب الشمس"

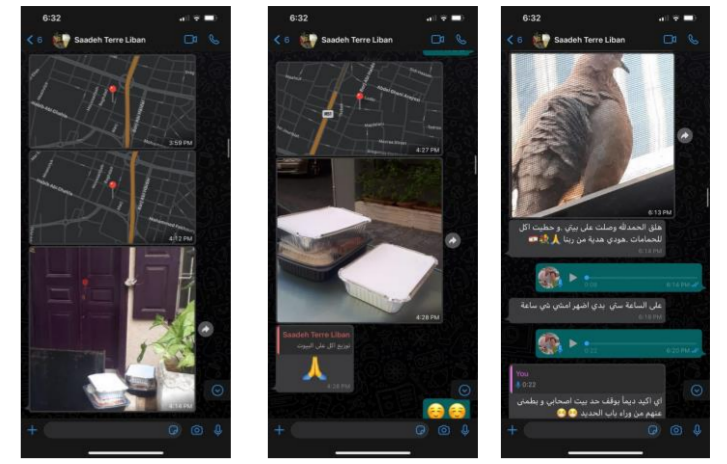


الثانية بعد منتصف الليل من صباح السبت ٢٧ شباط ٢٠٢١
"سهران على صحة زوجتي المشلوله و اعمل في تحضير الملح لاحد المطاعم في لبنان"



Time + Comfort

miro

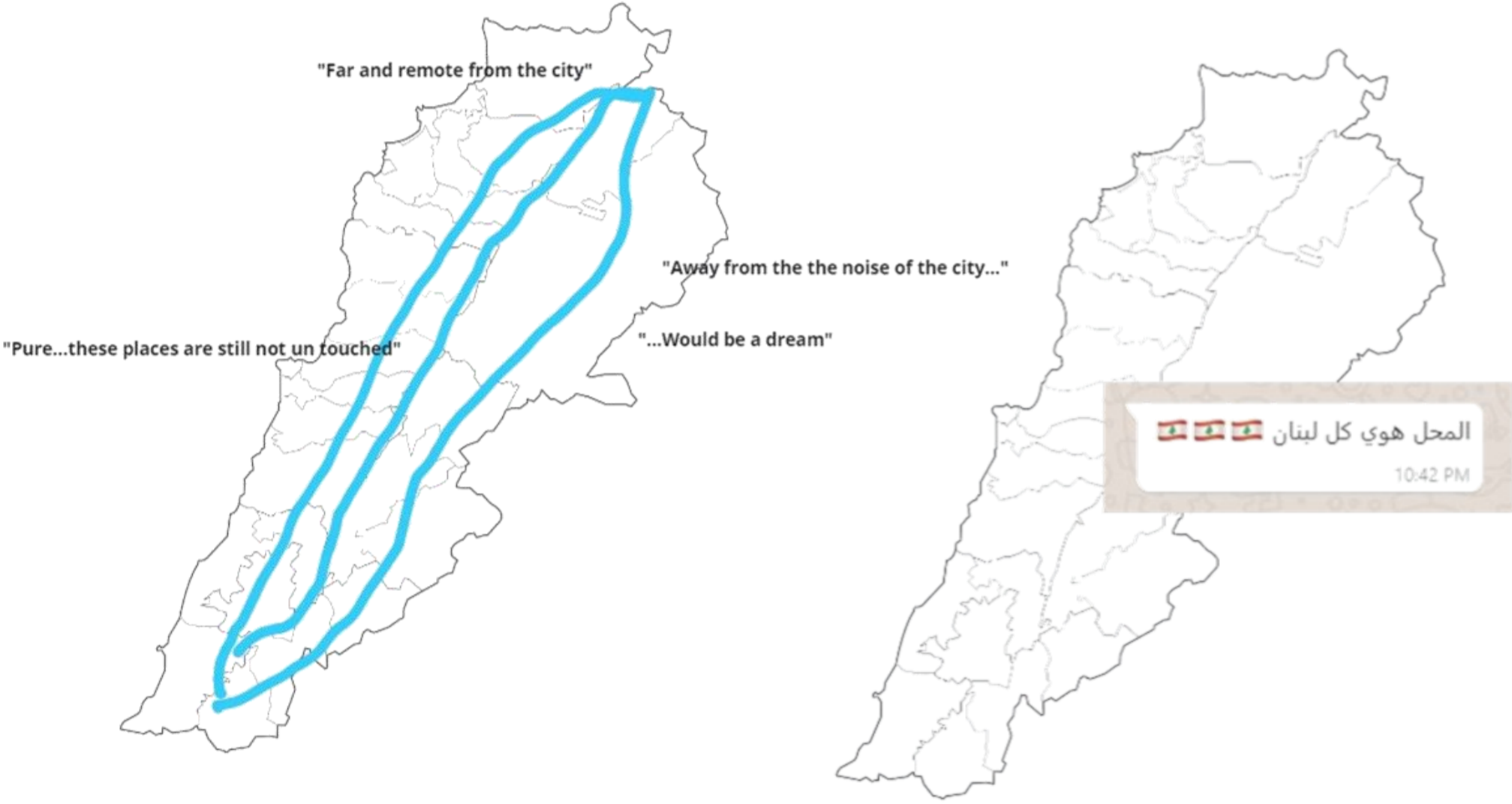


"كرس حديد"



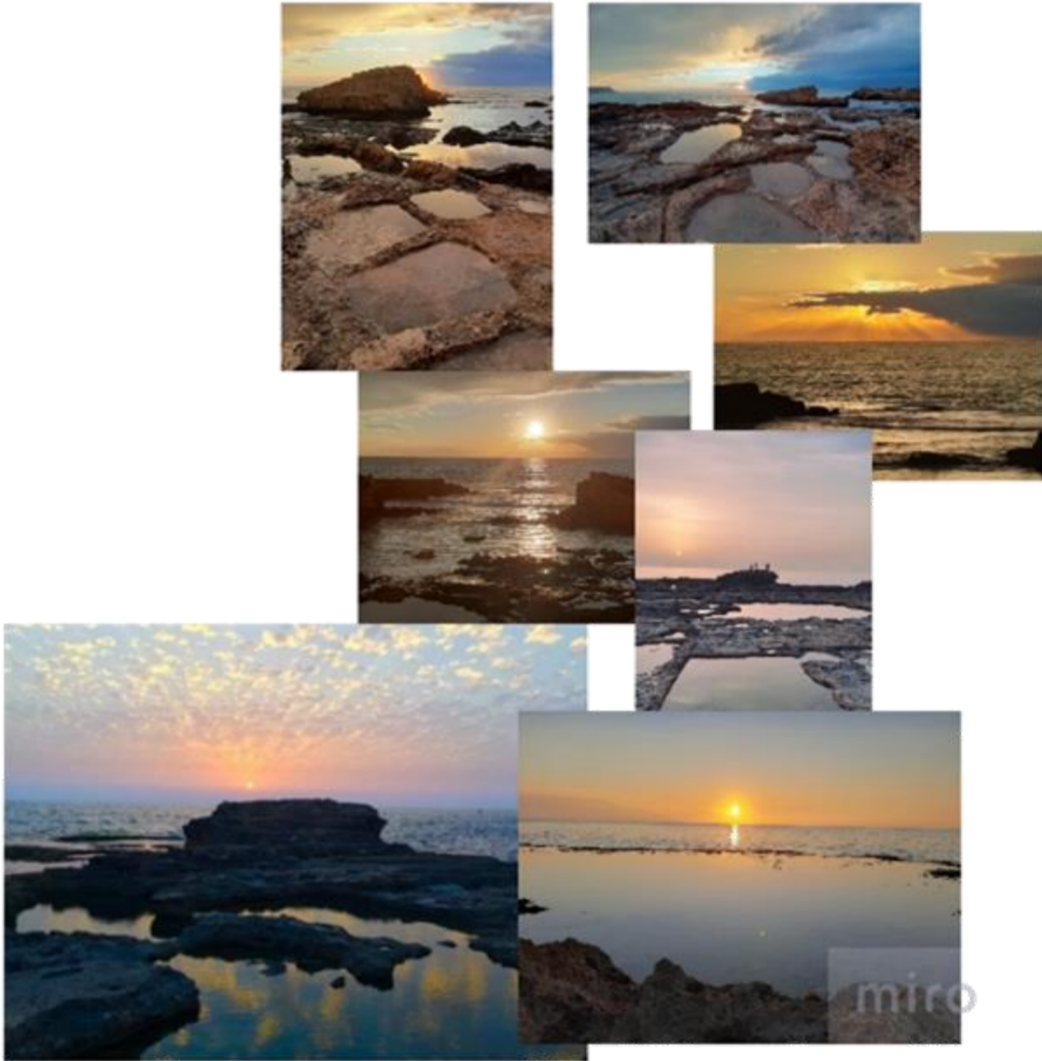
"كراچ"

Q. "Here is a map of Lebanon - you can do whatever you want with it - but show me your response to if I asked you to display something, somewhere that has all the necessities you need."

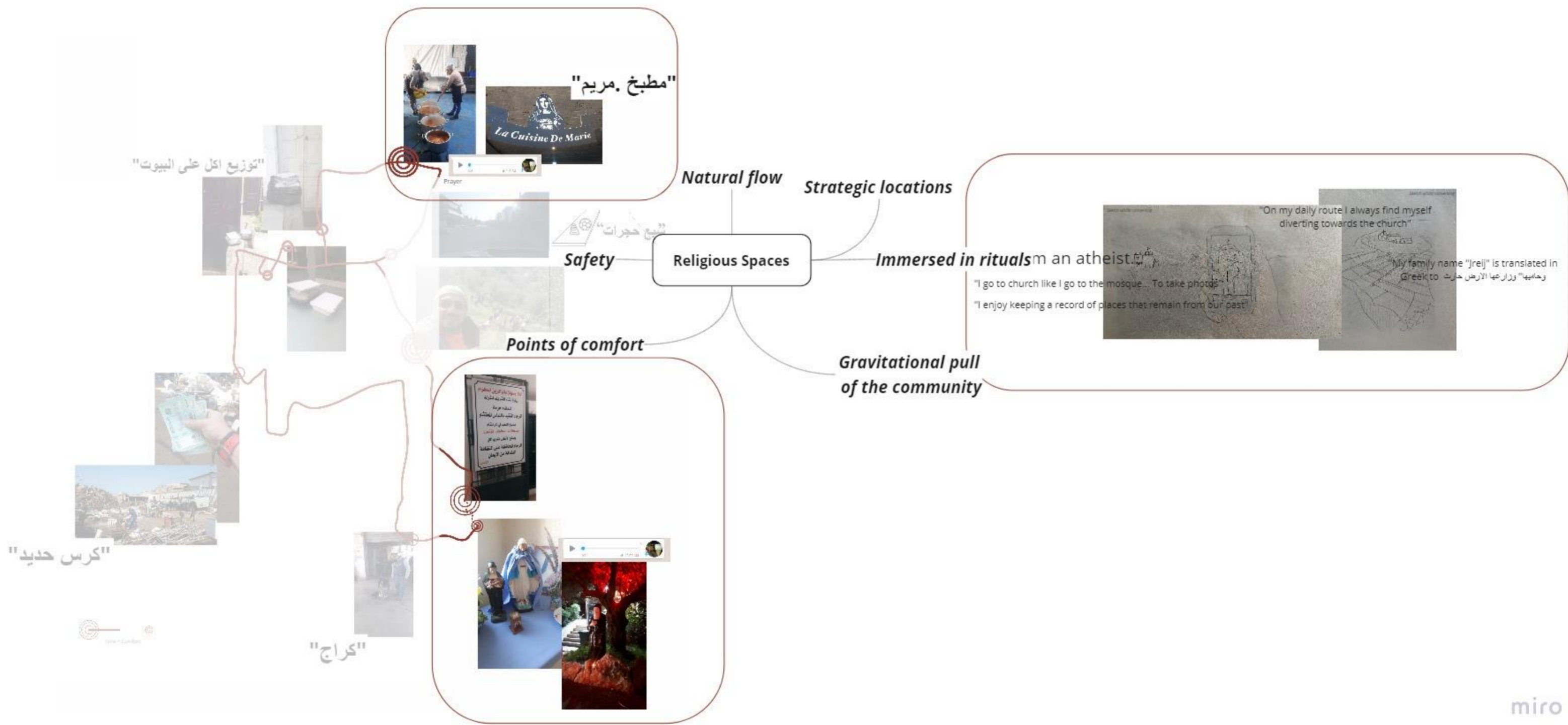


Ramy

Saadeh



Hafez



Site Selection

I needed to look for a site that represents the ethics and standards of barter.

...Which led me to a type of space known as “The Commons” - a type of land that enables sharing, that is collectively governed and that is for mutual benefit. Commons is a kind of space that is outside the dichotomy of public and private; a space that is created by the collective action of people. This choice was further reinforced by the outreach from several sources looking to collaborate on sites that fall under these commons spaces classification.

commons

noun

plural proper noun: **Commons**; plural noun: **the Commons**; noun: **commons**

1. the cultural and natural resources accessible to all members of a society, including natural materials such as air, water, and a habitable earth. These resources are held in common, not owned privately.

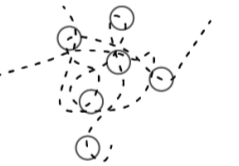
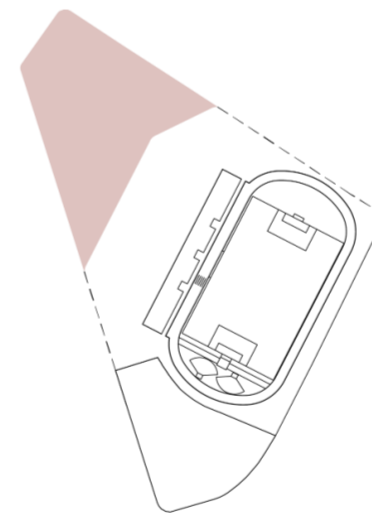
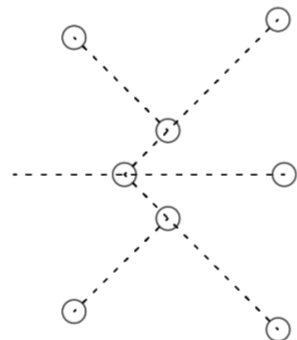
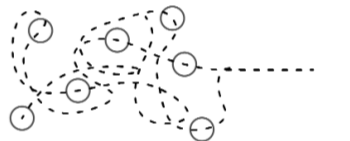
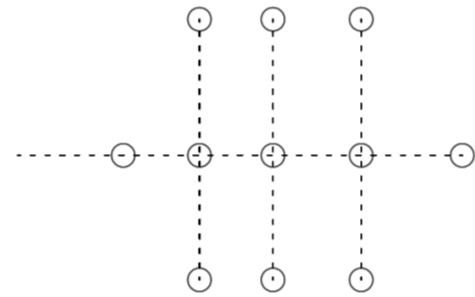
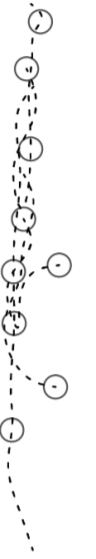
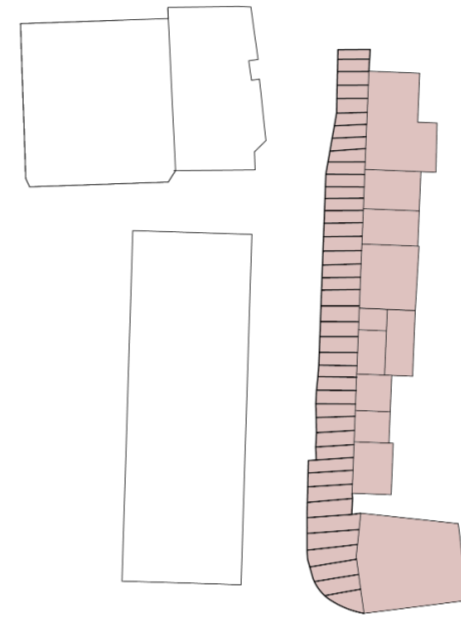
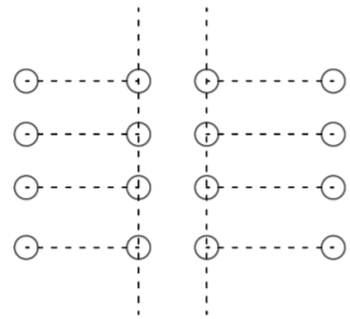
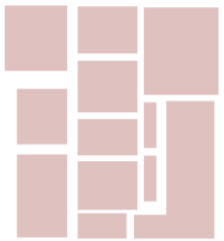
the common people regarded as a part of a political system, especially in Britain.

2. land or resources belonging to or affecting the whole of a community.

"the mismanagement of a commons"

3. ARCHAIC

provisions shared in common; rations.



Mall Circulation

Resilient Circulation

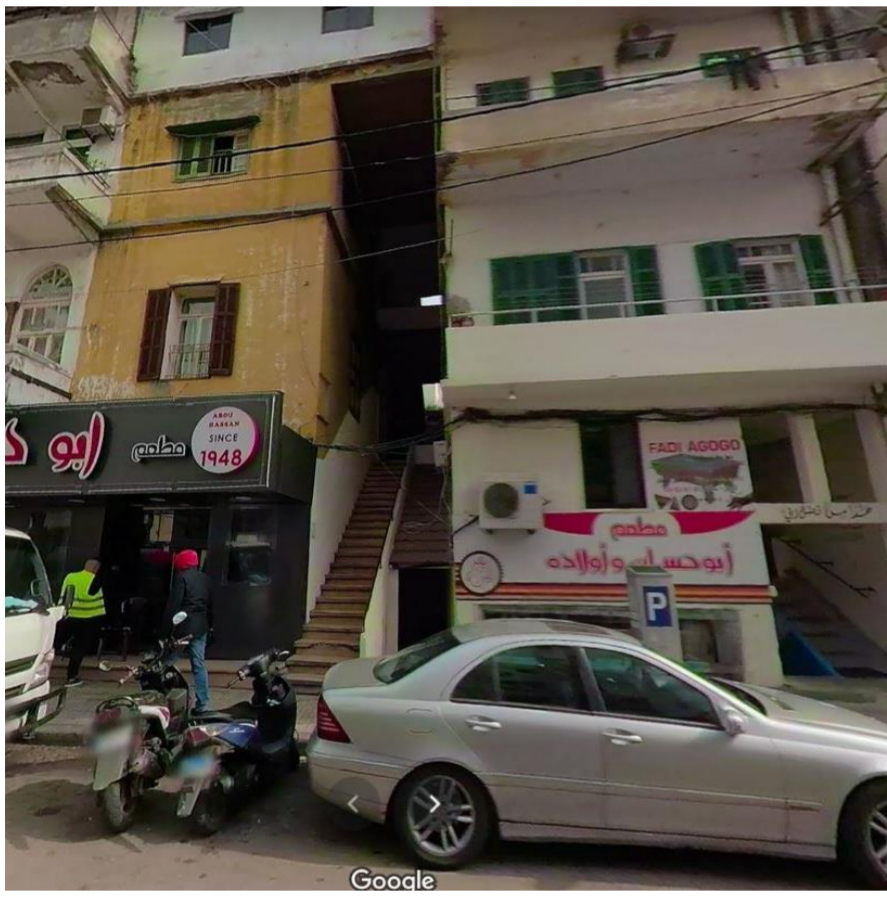
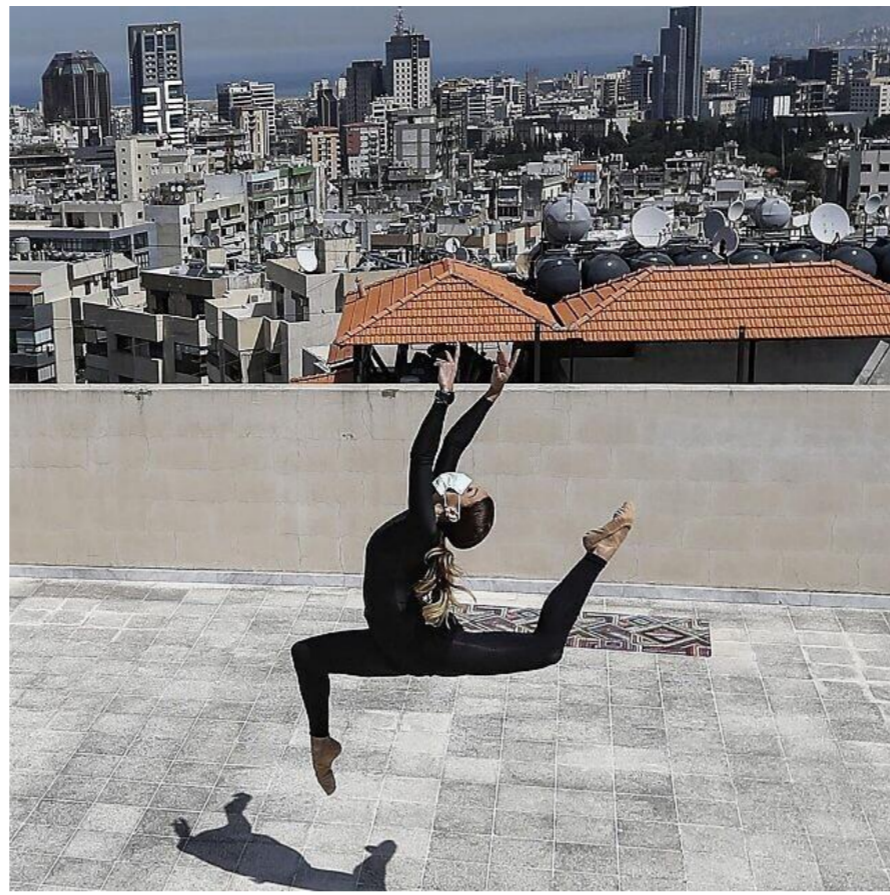


Where do we go from here?

“The Commons in a
Residential Building”

=

“اقسام مشتركة”



Site Selection

مقسم مشترك

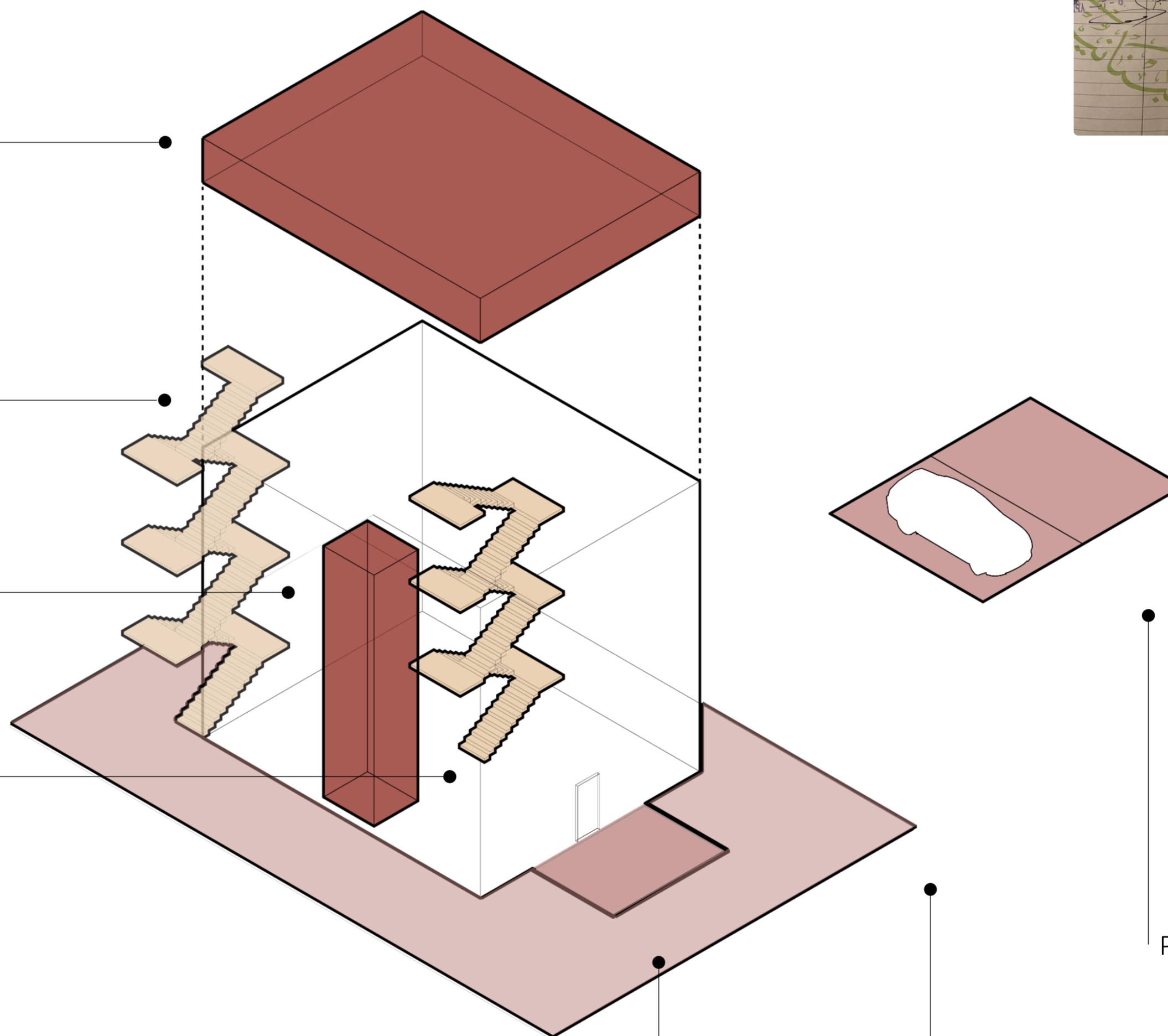


Roof

Fire Escape

Elevator

Staircase

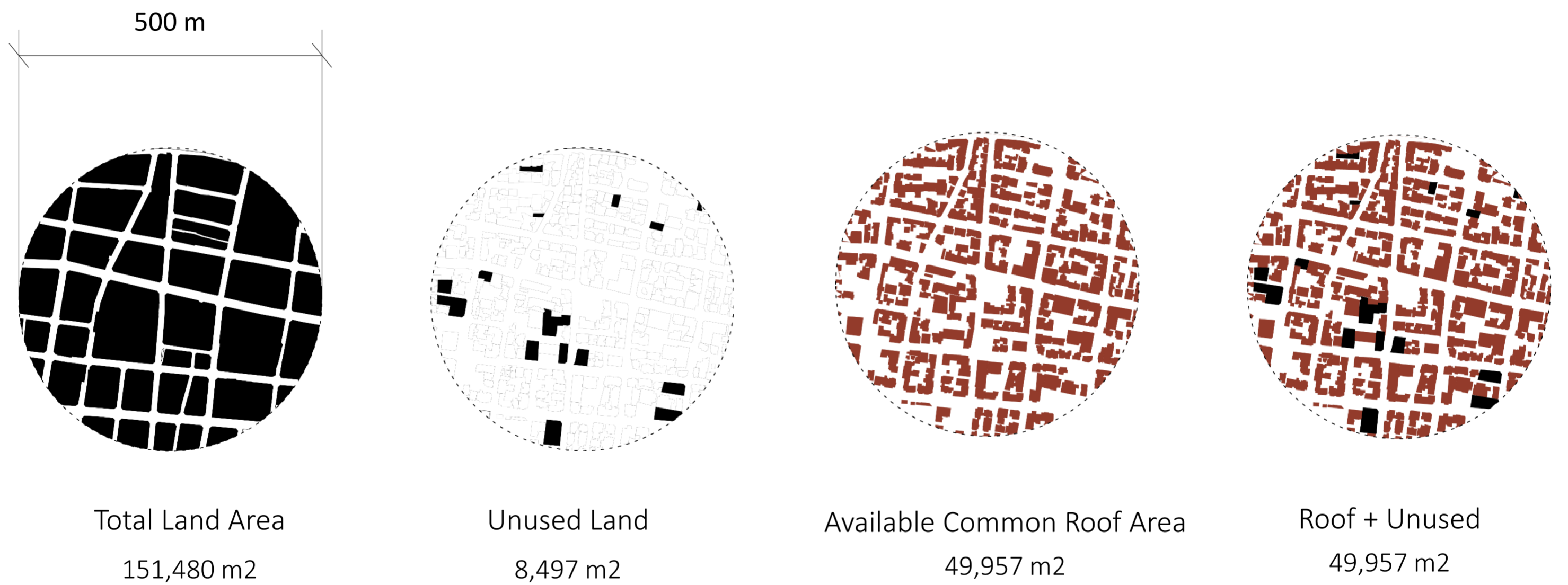


Parking

Plot Limit

GF entrance

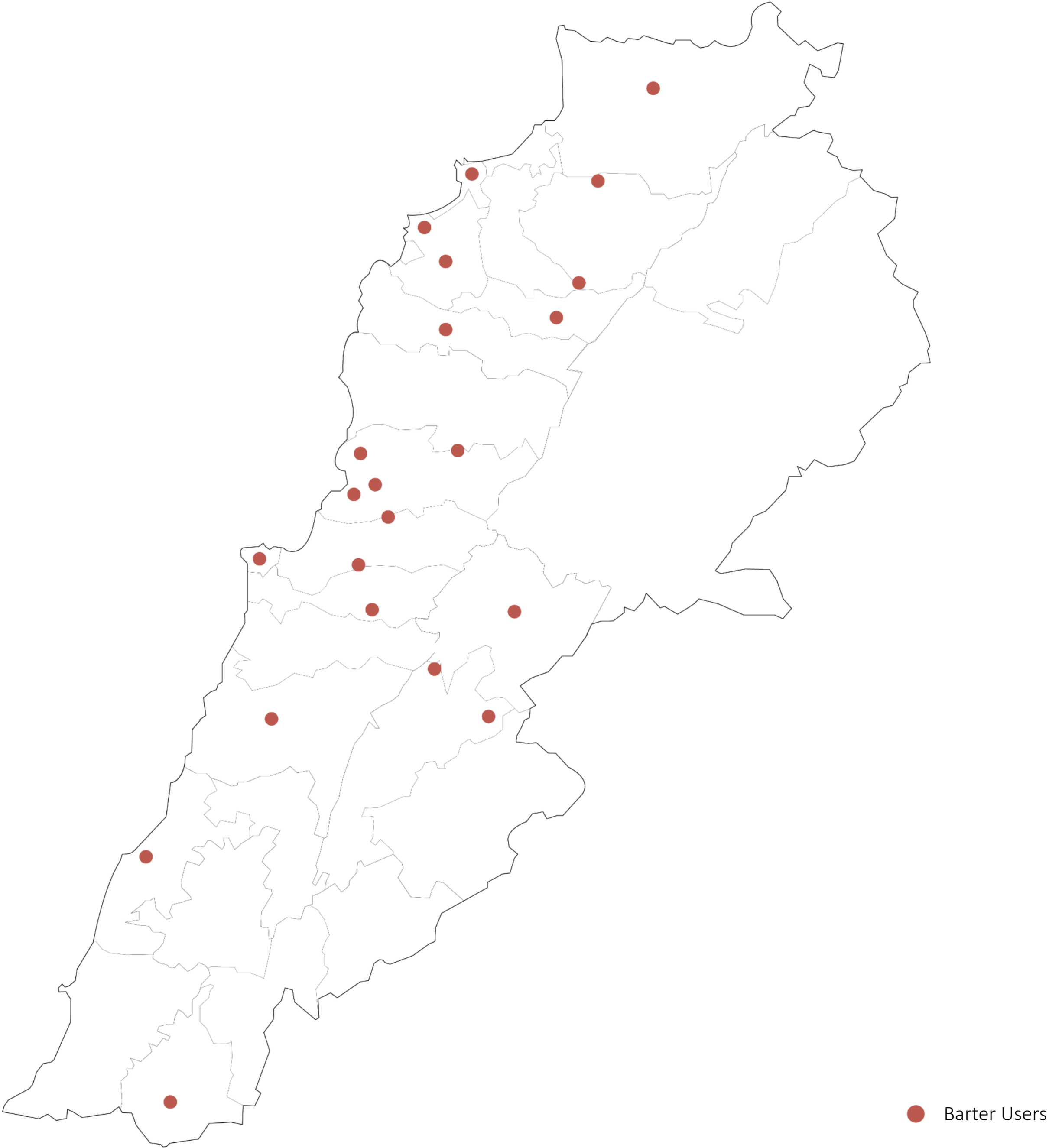
Here are several elements included in these common spaces. These overlooked and underutilized resources have the potential to be essence of my building blocks that will provide and inspire valuable real estate.



Taking a random 500m diameter circle I realized the combination of common spaces along with the unused lots lying around provide untapped potential that could be used to cater for recurring typologies that will aid in infiltrating the existing layers.

Design Approach

The design approach will continue to be participatory and will begin with the location of my barter users. The goal is to use these users as community leaders that will drive the force to incorporate and encounter such resilient notions hoping to then spread the scheme from the users to the neighbors to the community and finally the town and city.



User Spread

Scalability

Barter users



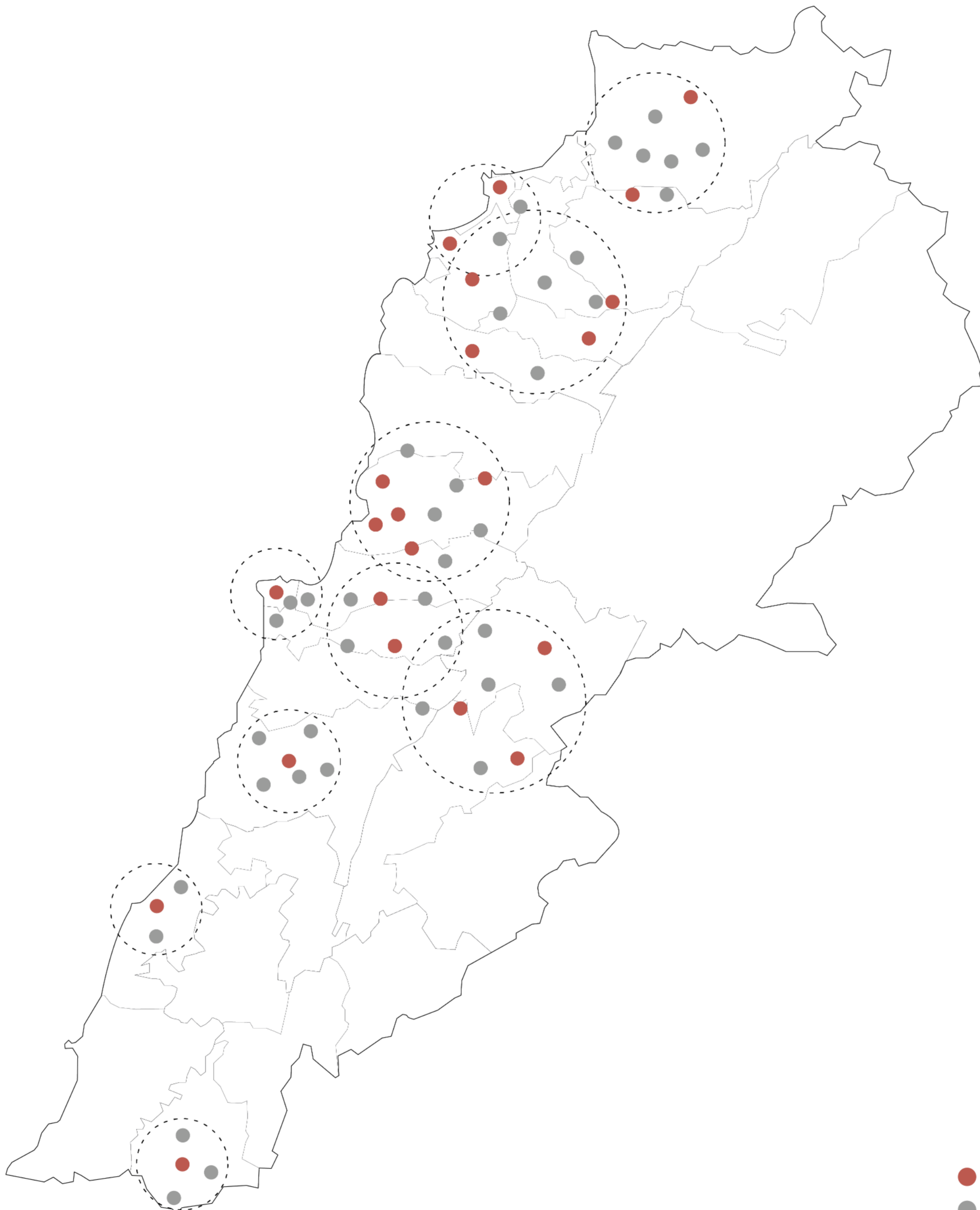
Neighbors



Community



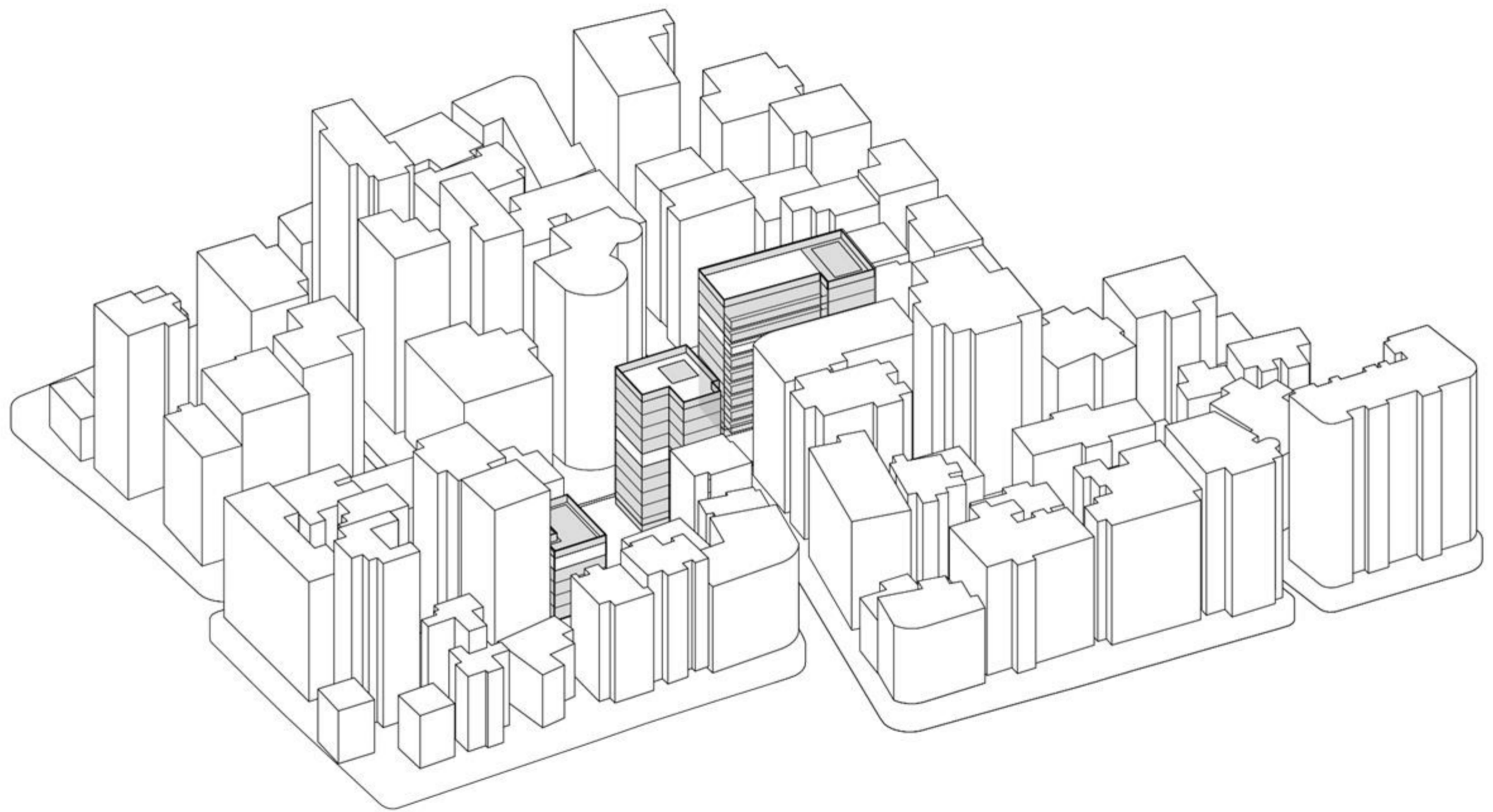
Towns/cities



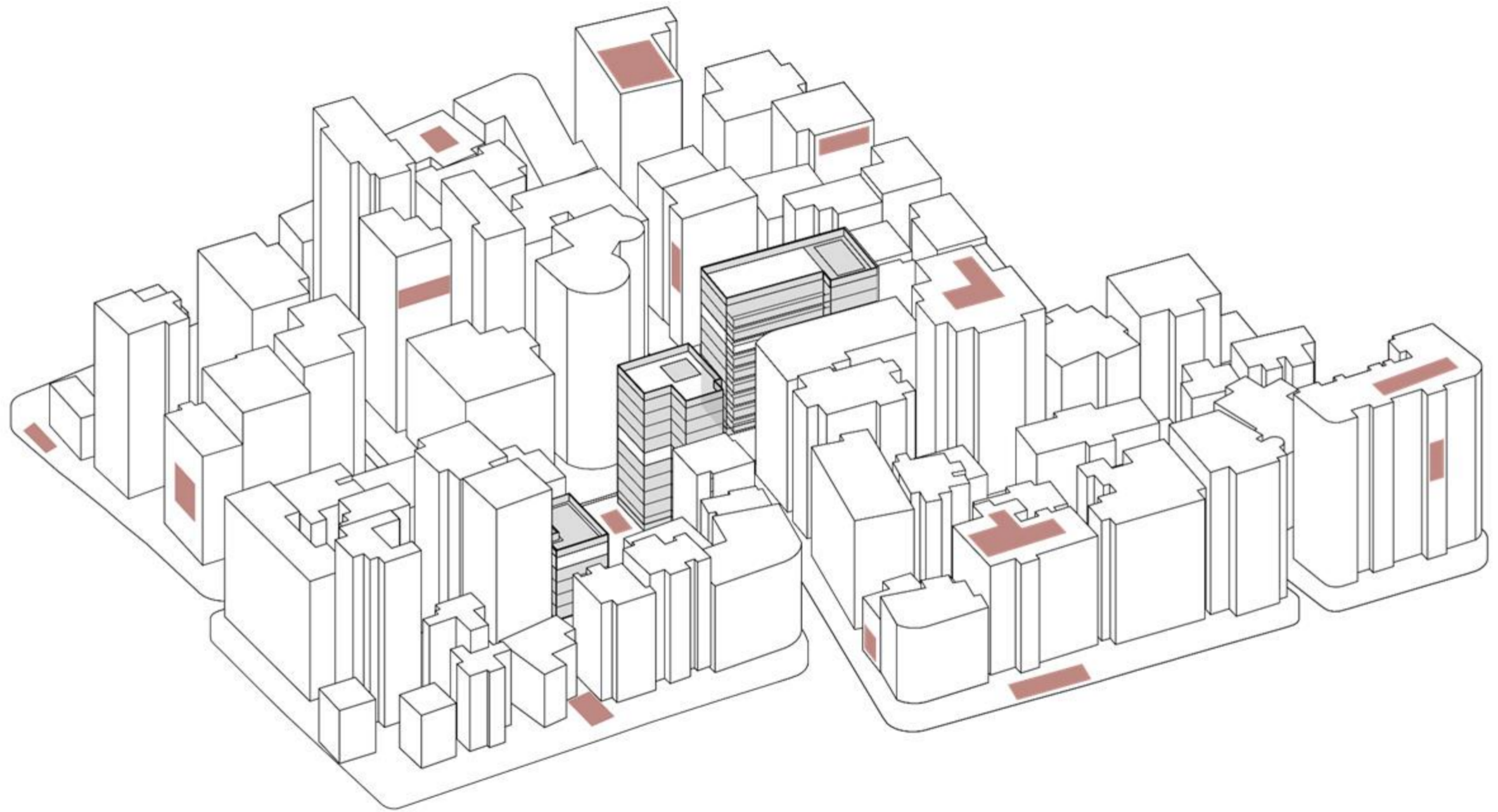
- Barter users
- User spread

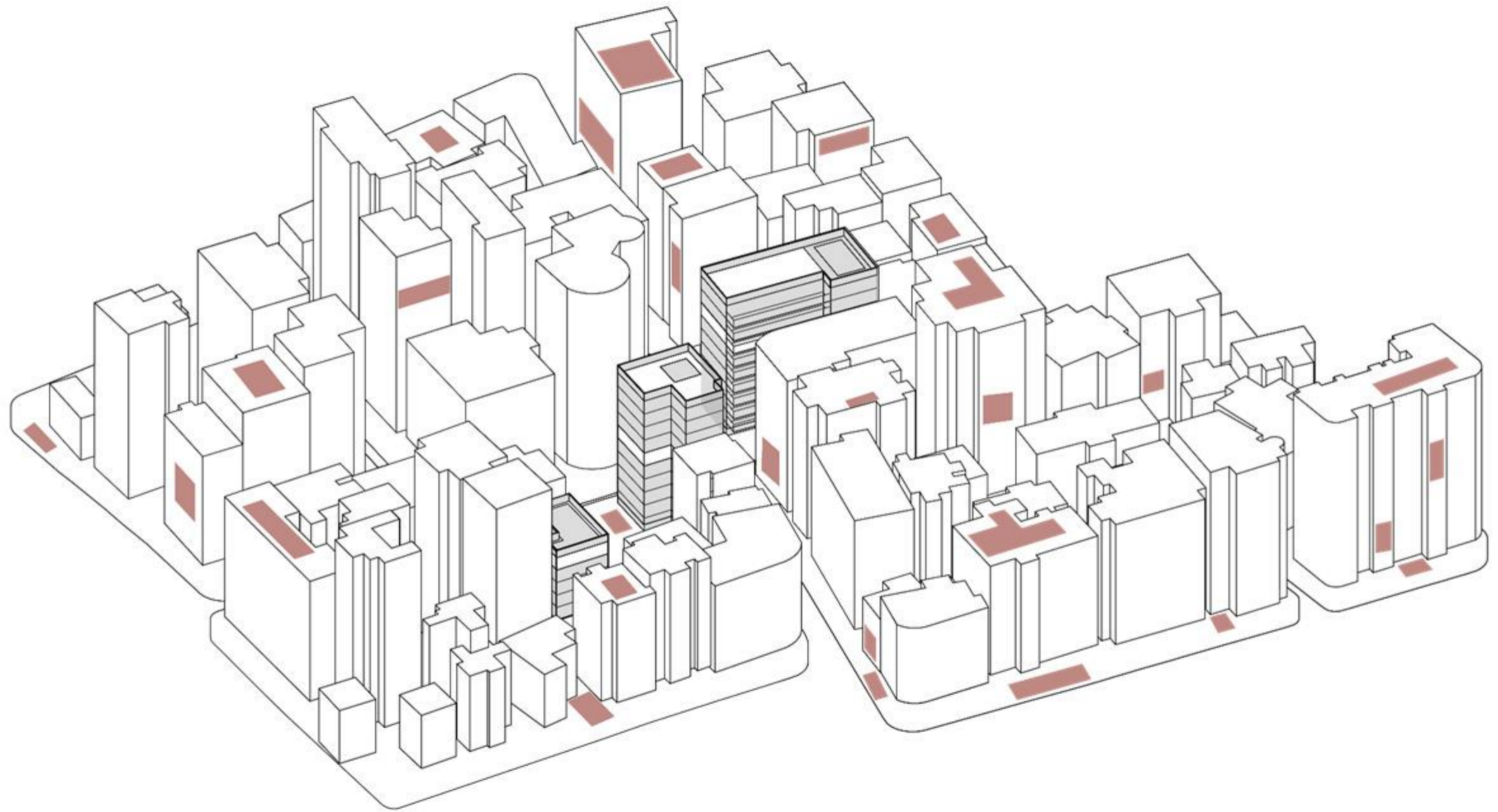
Personas

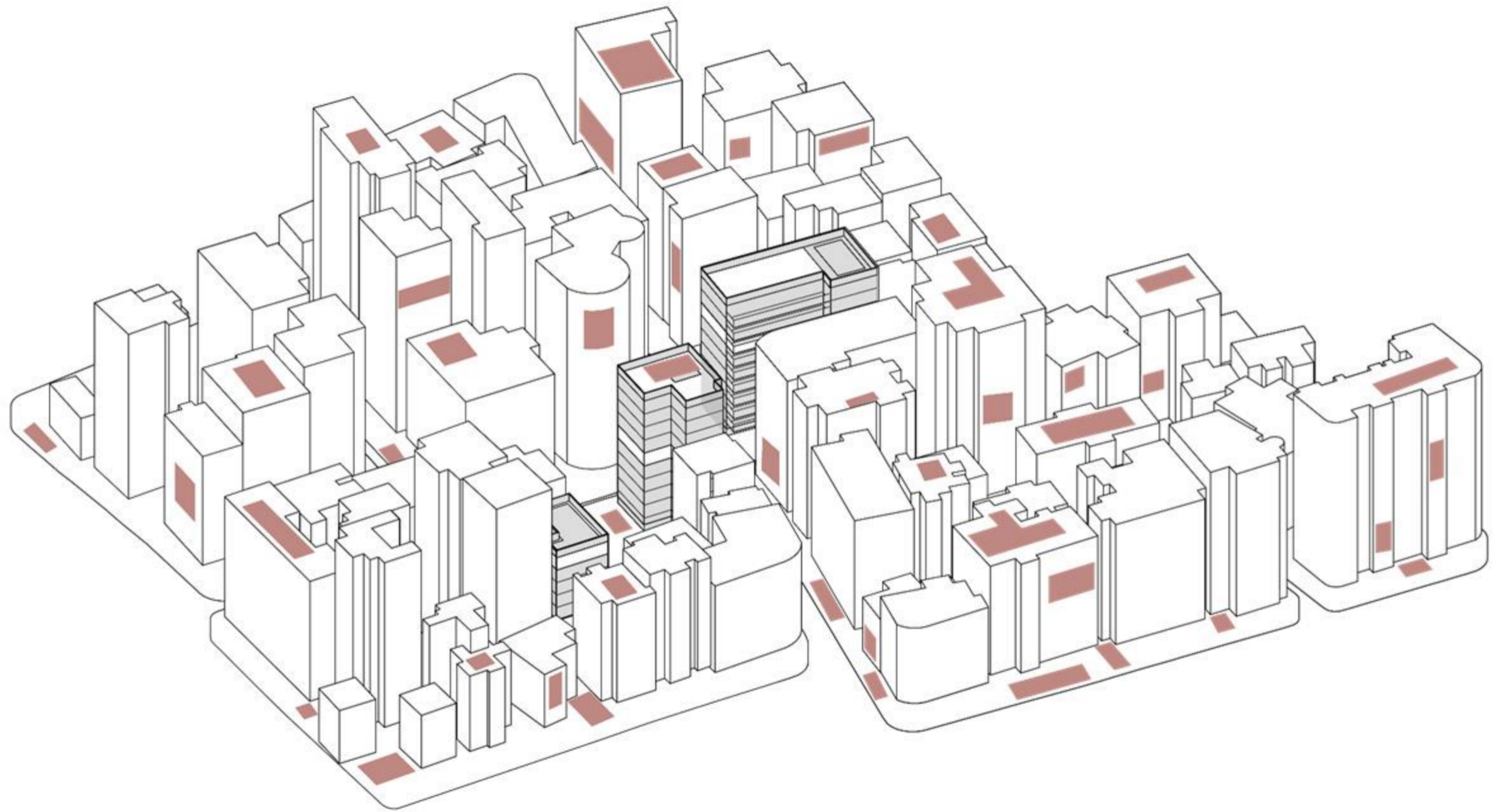


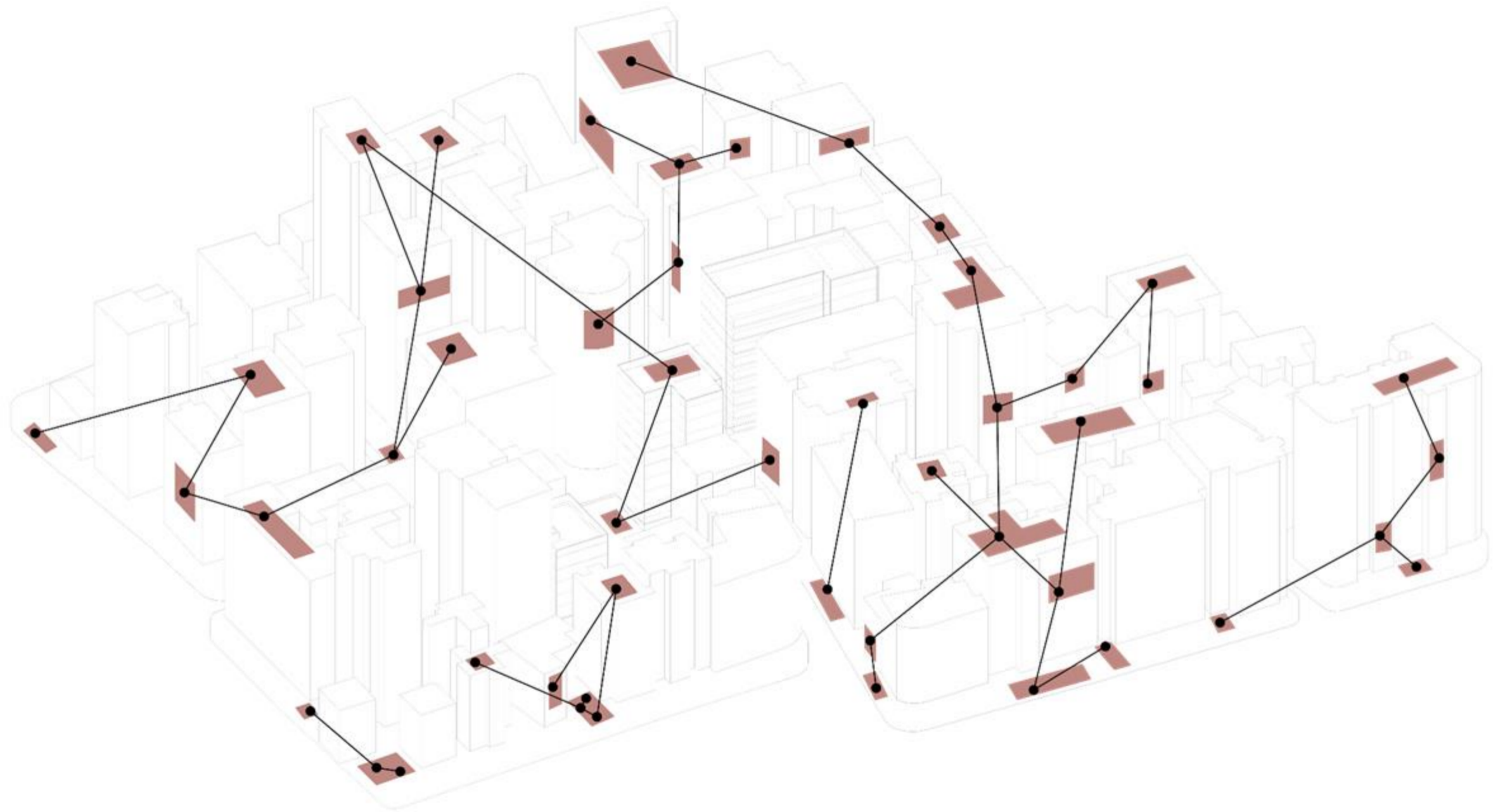


You slowly begin to see these commons spaces mutate and optimizing existing typologies to change the behavioral practices of our everyday lives.









Geitawi

Real life situation
Geitawi, Beirut

This takes me from the overview of my macro approach into selecting a neighborhood in which I will use as my area of survey to plant these seeds that will be used to mutate around the city over time. This site being Geitawi as I established previous barter users in that area. Walking me through there area revealing assets that will be used to produce my building blocks that will allow the birth of these alternative reproductive spaces.



Roger

Age: 31

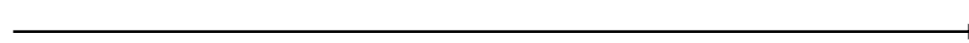
Occupation: Arts

Home: Geitawi

Place of work: Homes

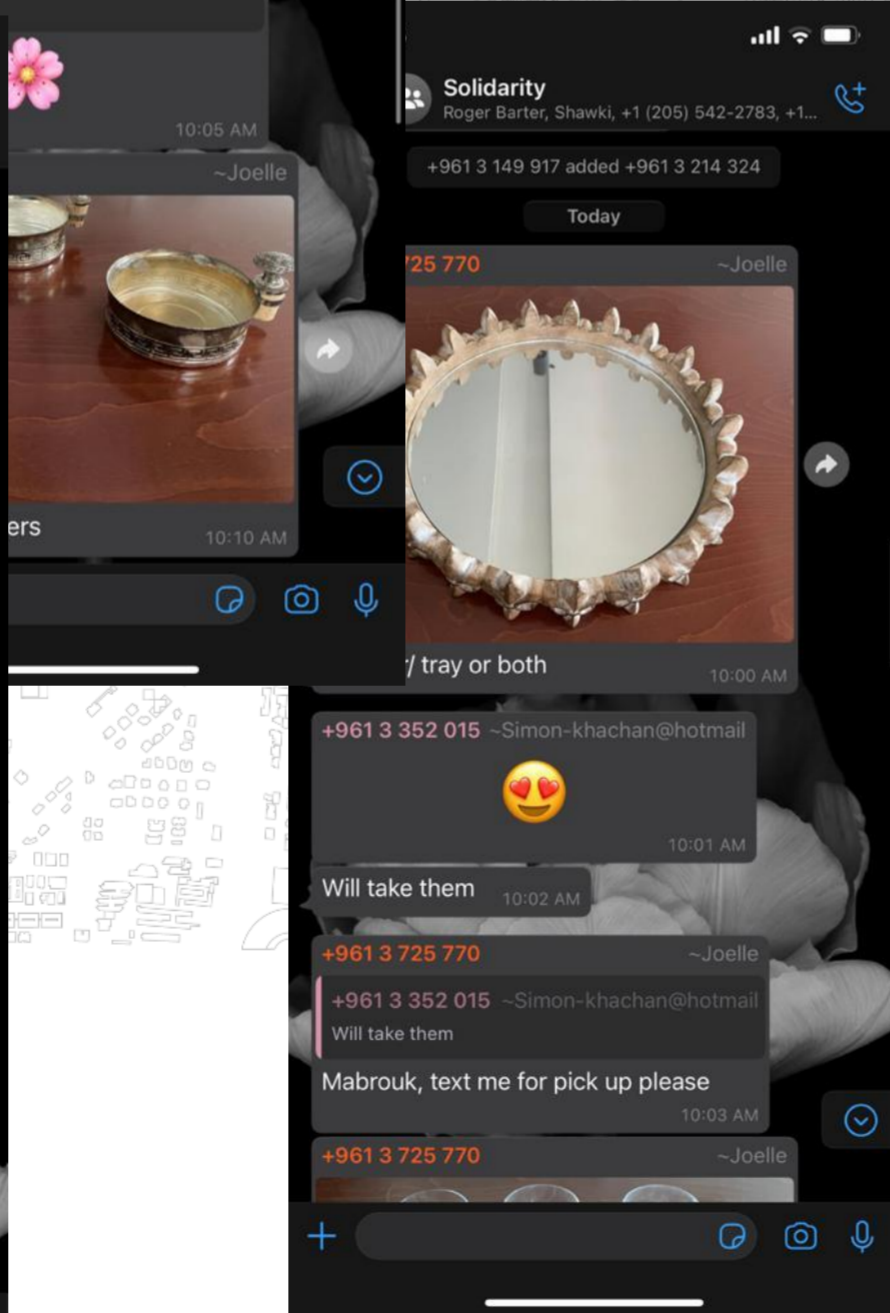
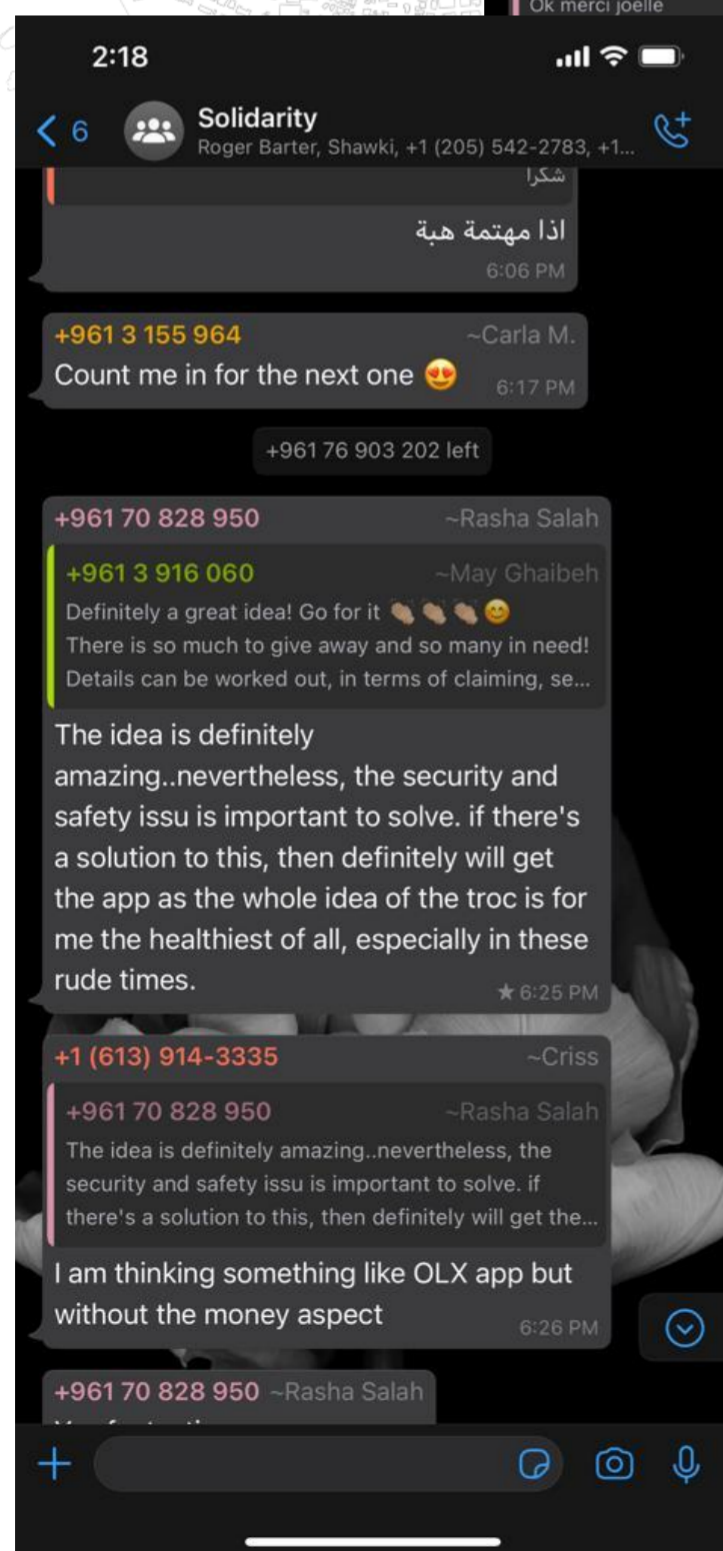
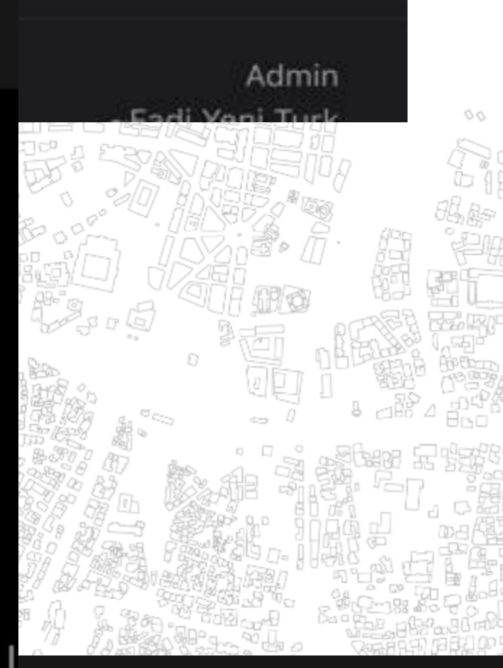
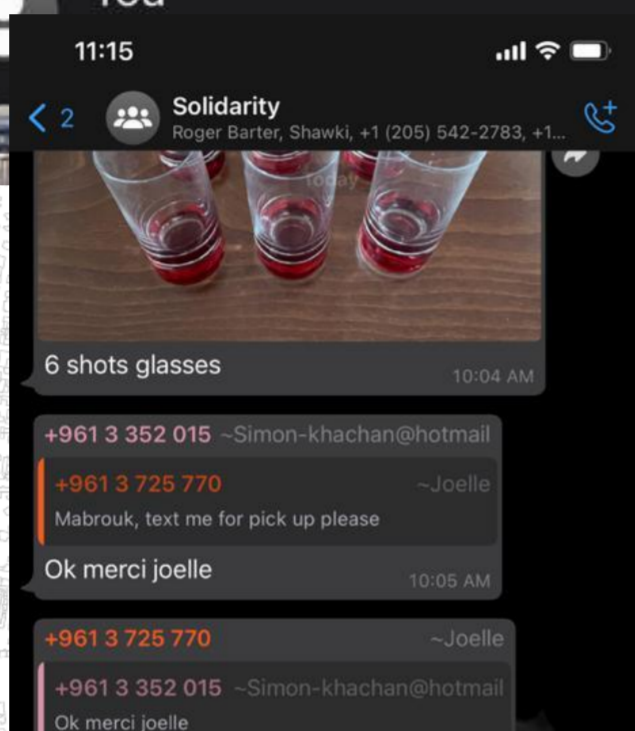
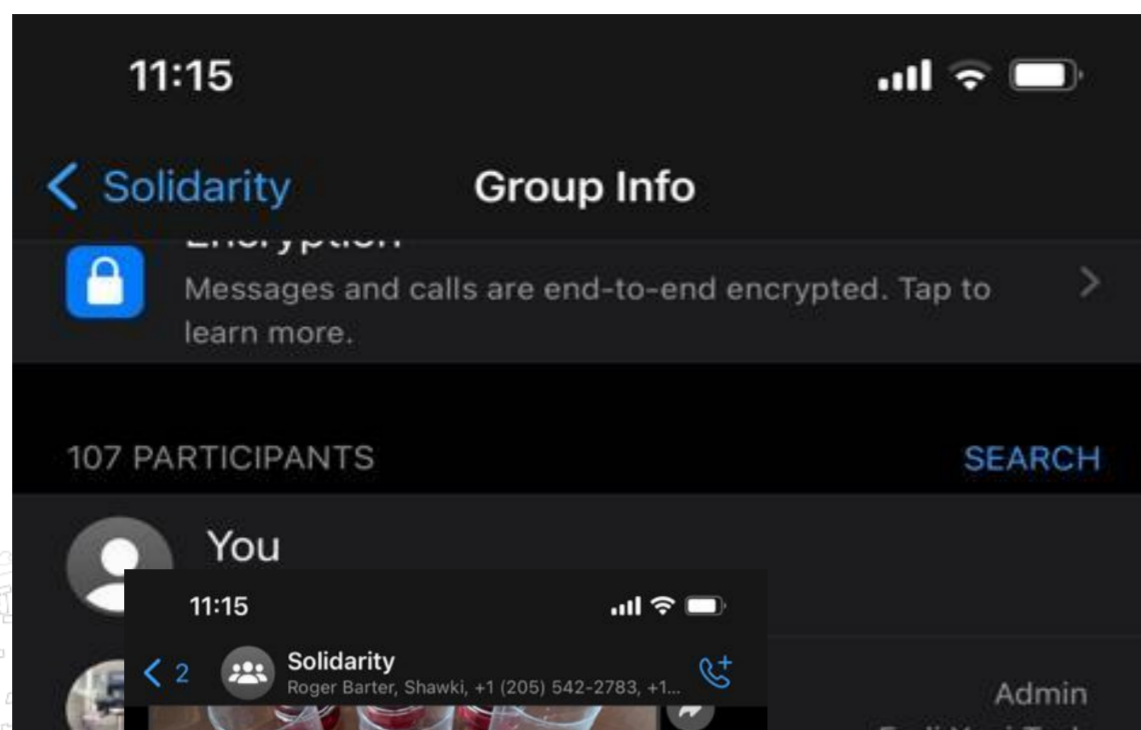
Home members: 4

Strategy



Implementation

Real life situation
Geitawi, Beirut



A few days after my first visit I was coincidentally added to a group which was made with over 100 participants integrating barter and different forms of exchange.

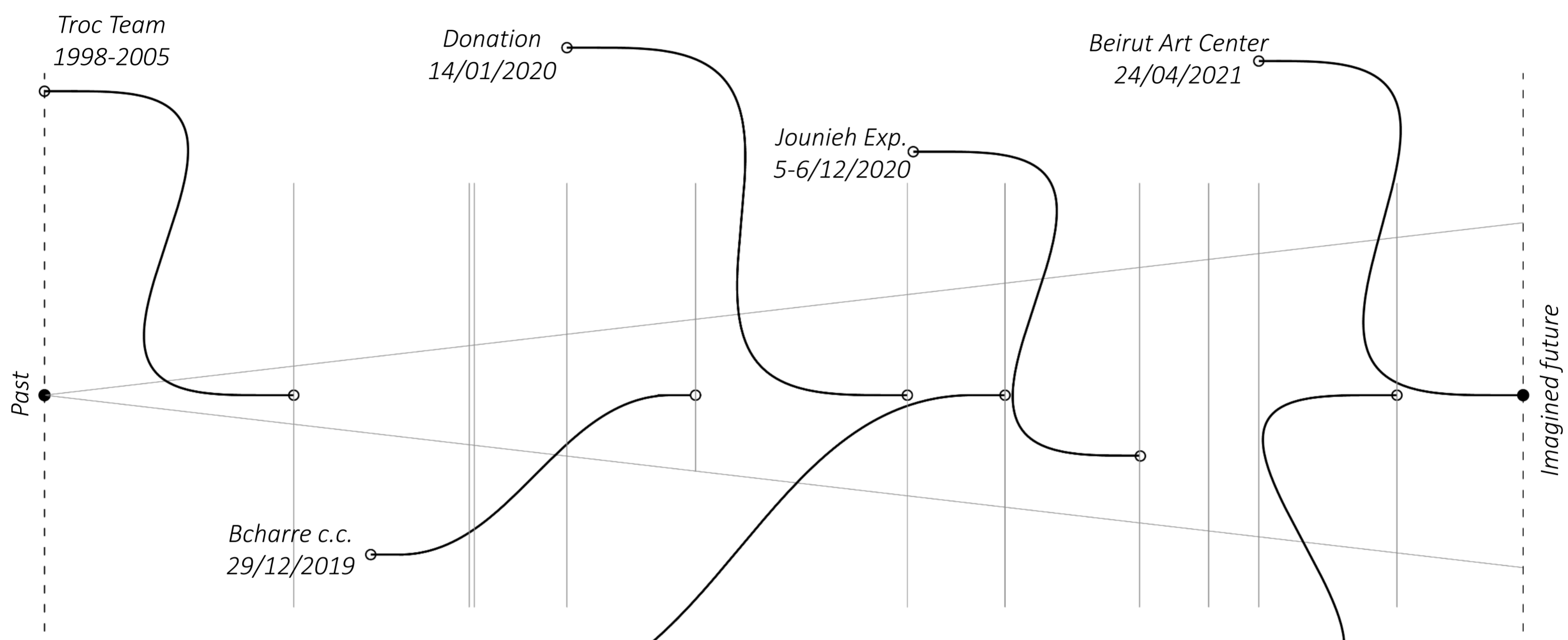


**Social action is
yielding its need**

It's been a year since I've been working and coming face to face with encounters some of which are architectural some not. Every input feeding into this timeline seems to trigger outreach from unsolicited groups revealing needs that further reinforces the requirements existing out there and laying the groundwork for the next input. The most recent being a contact from BAC for the purpose of implementation of this concept on a monthly basis at their site.

Learning from these multitudes of inputs and using them to create my briefs my goal is to use scaling as a method of reaching my maintained reproductive city. Starting with situation-based speculations as the assets I will use to then build my building blocks that can be applied into the architectural typology which will over time feed into the neighborhood and spread throughout the city.

The previously mentioned layers of my mainstream need time to slowly infiltrate the established layers of society to promote gradual transformation rather than for forceful imposition.



Phase i

Phase ii

Phase iii

Phase iv

Situation based speculations

Architectural Typology

*Neighborhood
scale*

*City
scale*

Time

| | SOCIETY ethical aspects | ECOLOGY material aspects | ECONOMY feasible aspects |
|--|---|---|---|
| PRODUCTION development fabrication | humane working conditions fair loans animal care ... | low impact on environment locality ideal use of materials minimal energy demand ... | innovative conception cooperative interdisciplinary expertise cost/efficiency ratio ... |
| DISTRIBUTION allocation | fair trade responsible advertising ... | short transportation efficient infrastructure responsible packaging ... | alternative delivery transparent marketing ... |
| UTILIZATION consumption use | fulfillment of a need user-friendliness health standards ... | longevity energy efficiency minimal emissions or waste ... | service user-experience transparency ... |
| IMPACT effect disposal consequence | sociocultural progress intercultural commitment ... | recyclability/reusability no term damages ... | responsibility re-investment long-term financial profit ... |

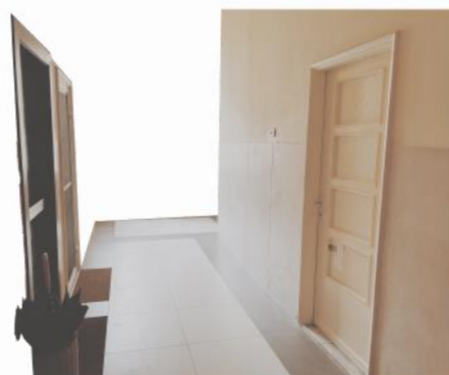
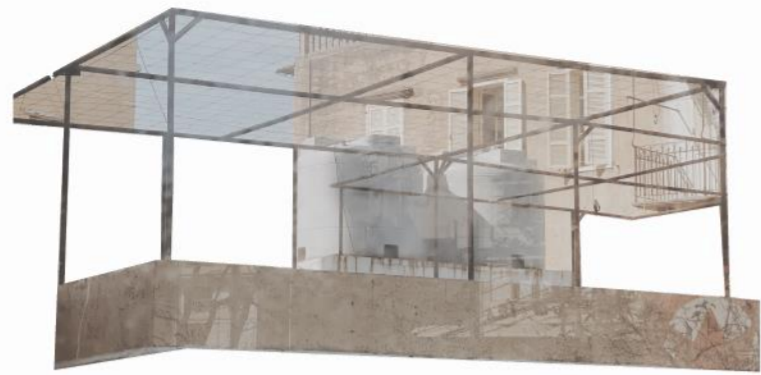
Common Good Matrix v 5.0
ECG UK

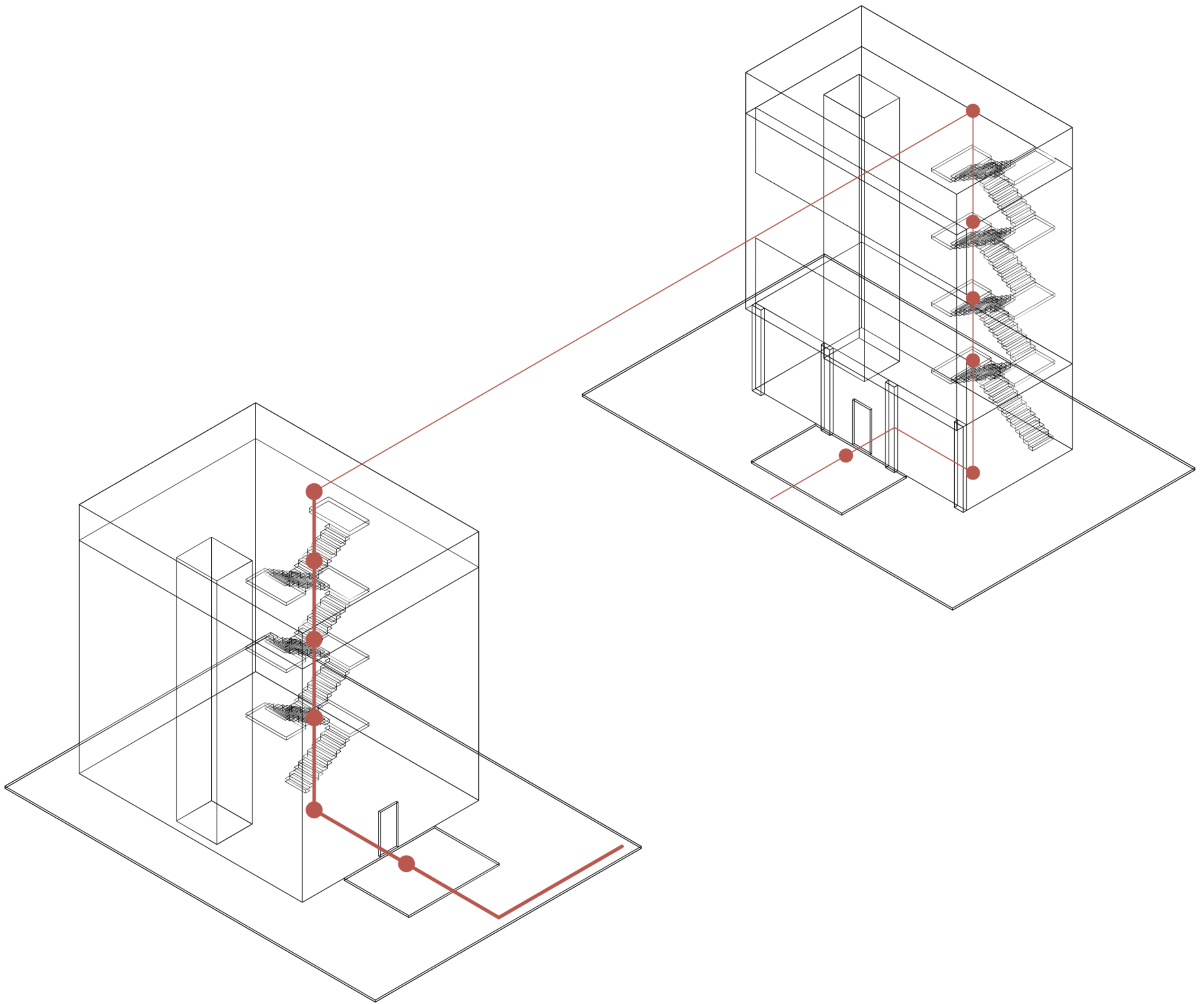
Design is *filing the gap* of what the money system will not give people. The sustainability chart inspires minimum intervention and maximum impact.

Initial Experimentation

I started with a quick experimentation of my initial thoughts and entry points of certain possibilities for design, spaces and materiality to activate these common areas.

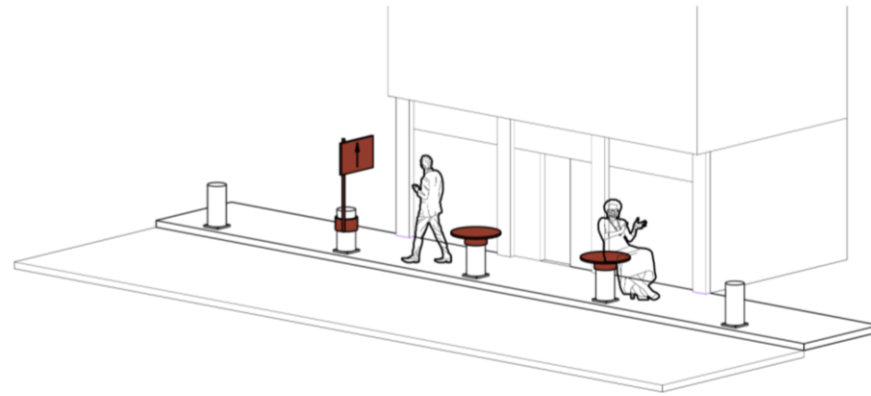
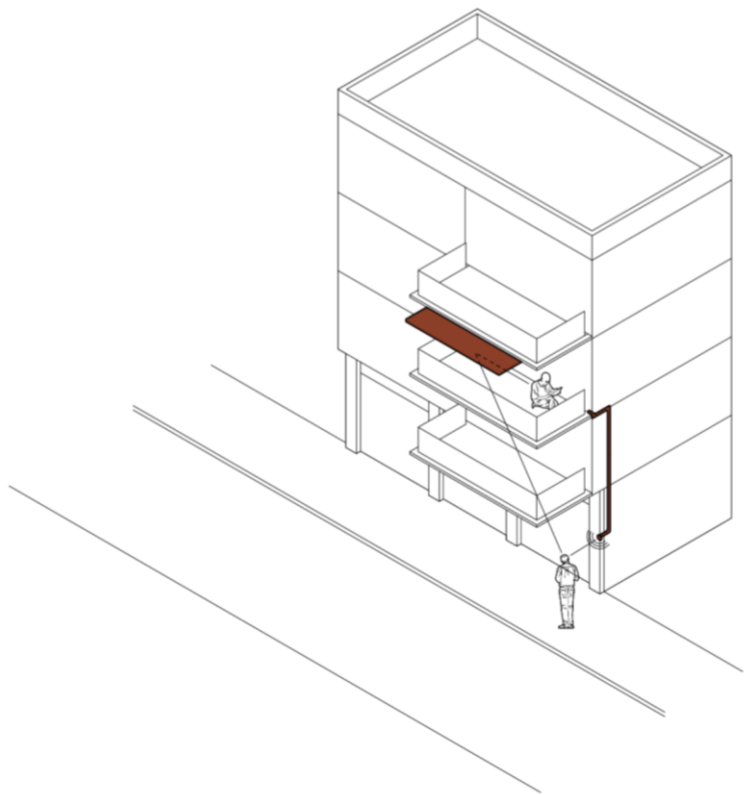
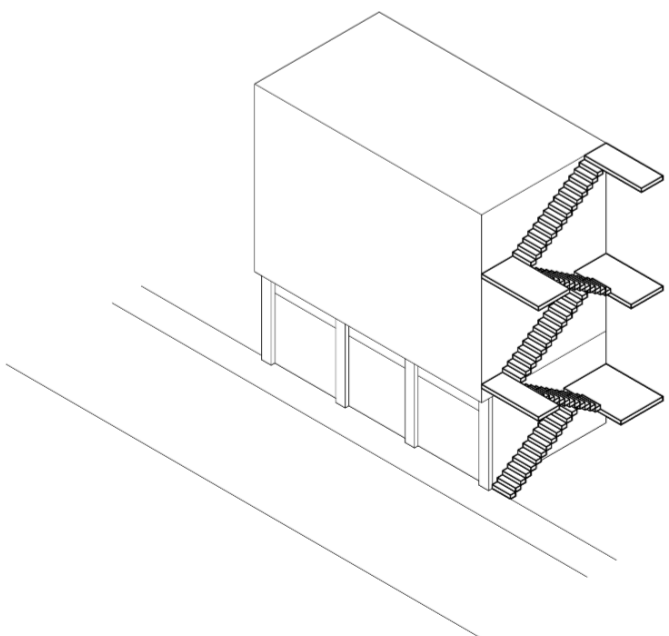
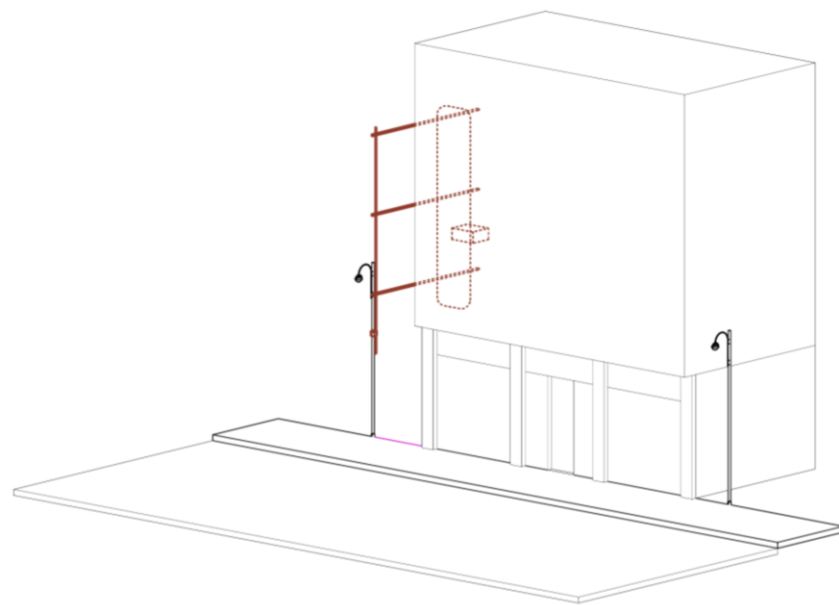
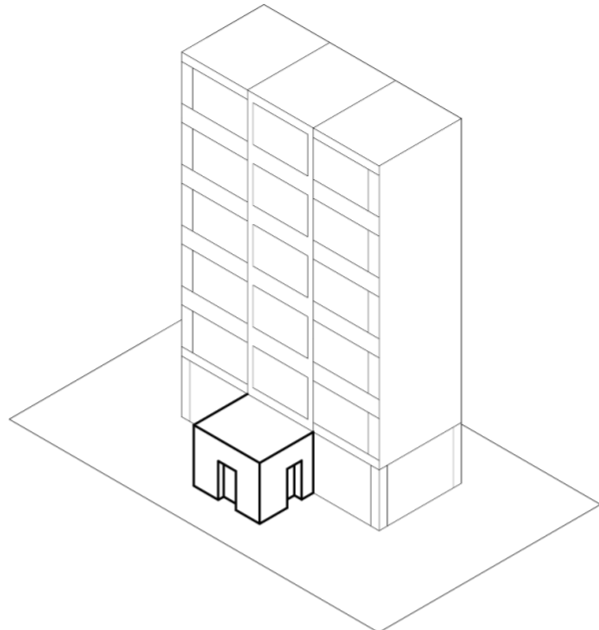
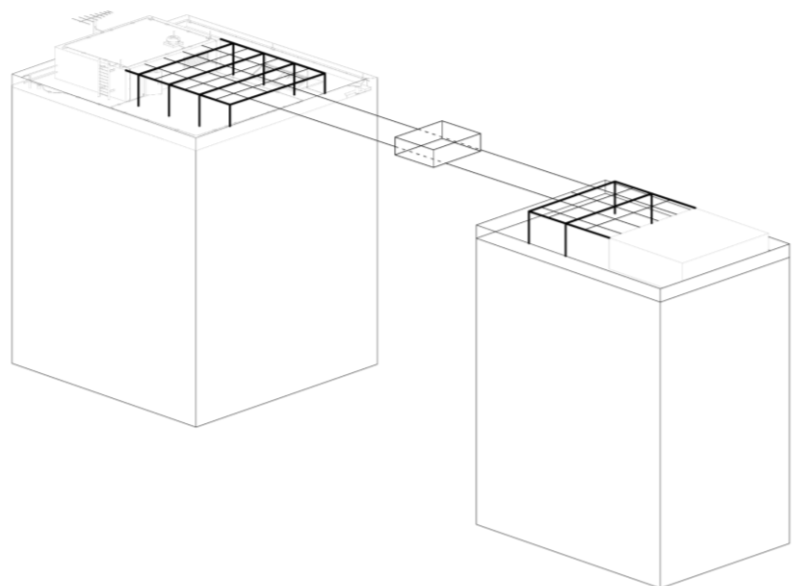
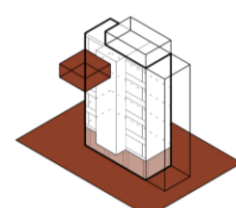
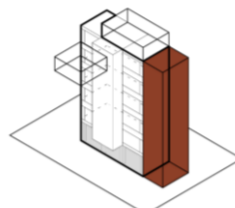
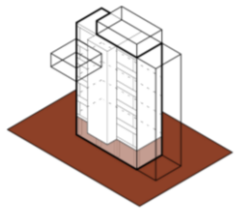
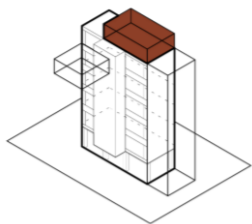
Bringing me to my established encounters and walking you through a conversation with the architectural evidence. Following the survey of my speculations I concluded criteria for this period that transformed my assets into building blocks for my larger system.

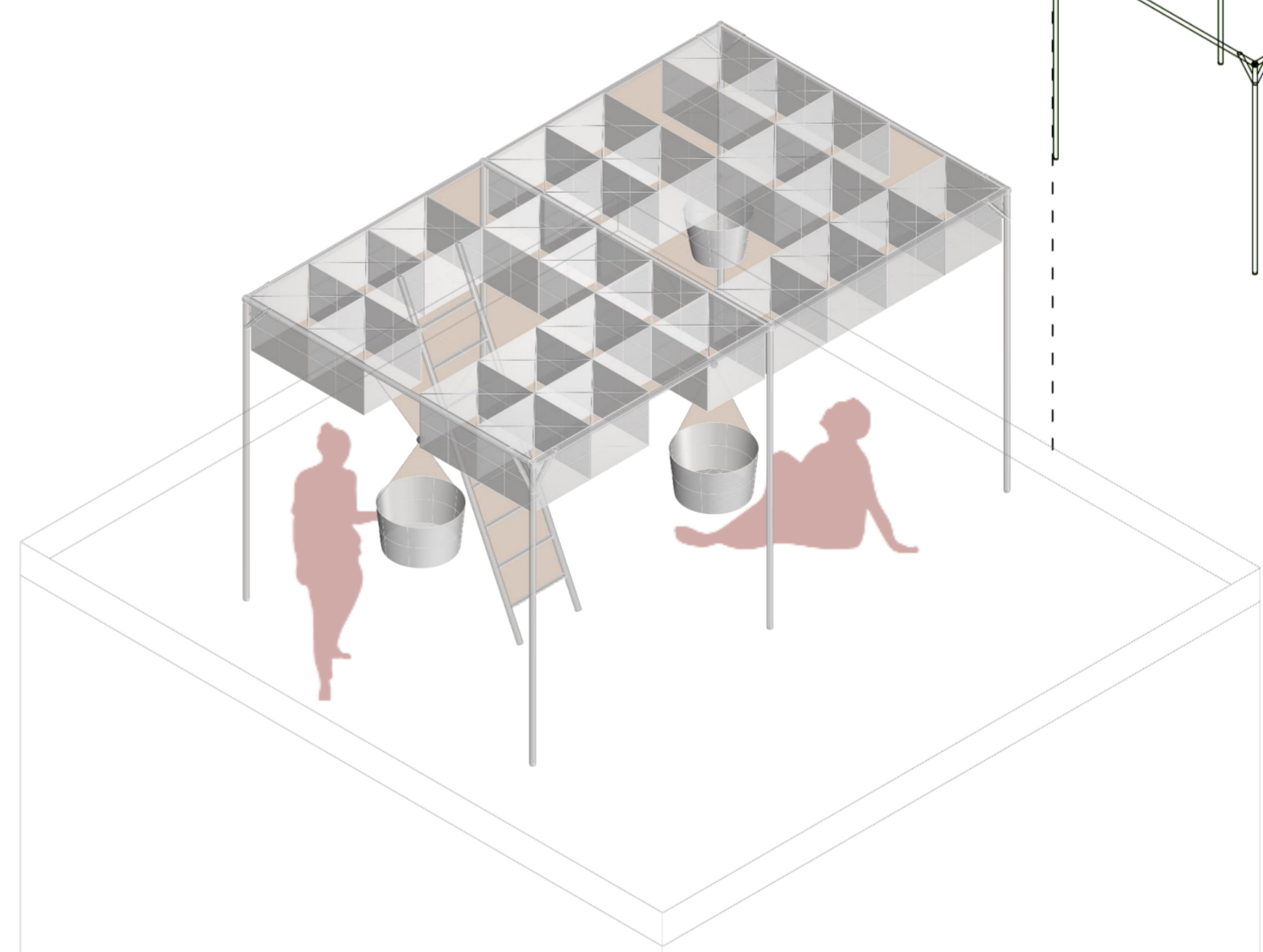
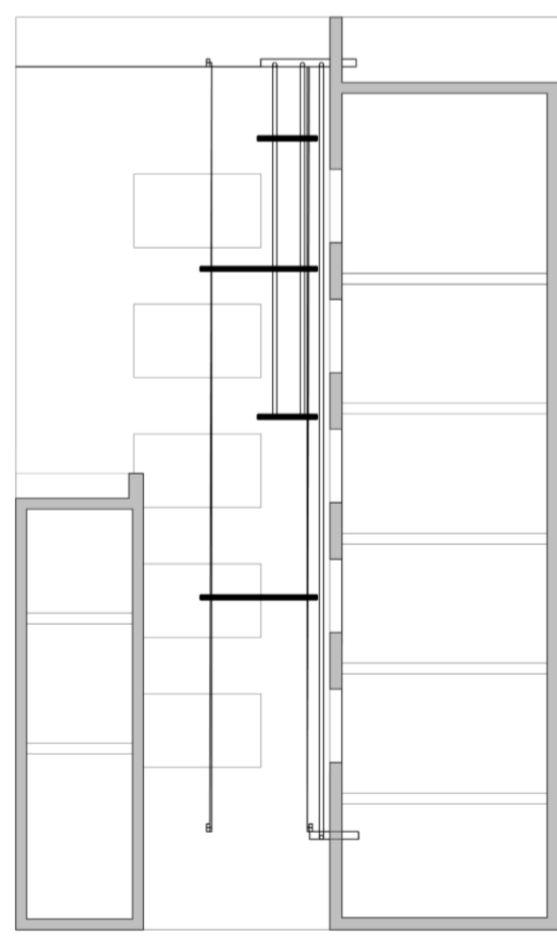
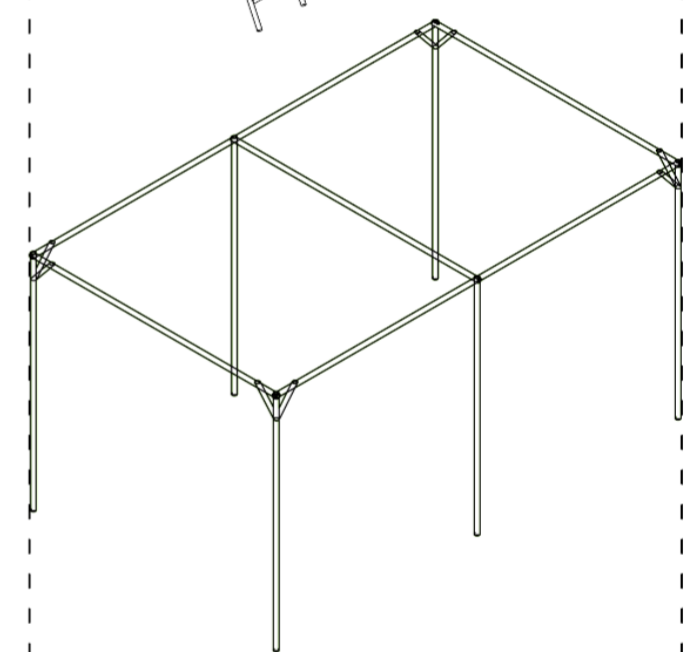
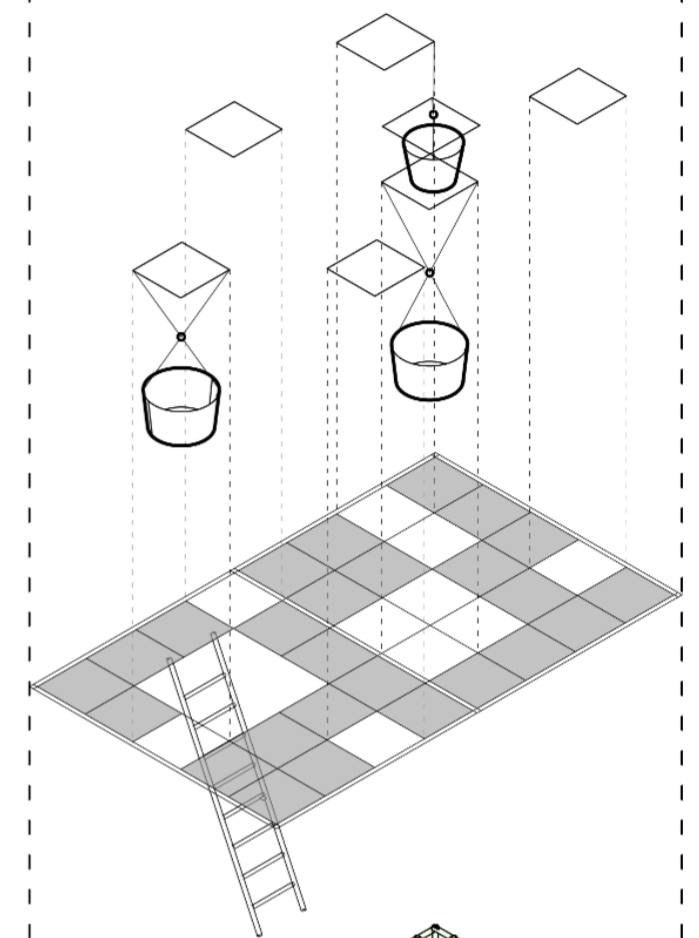
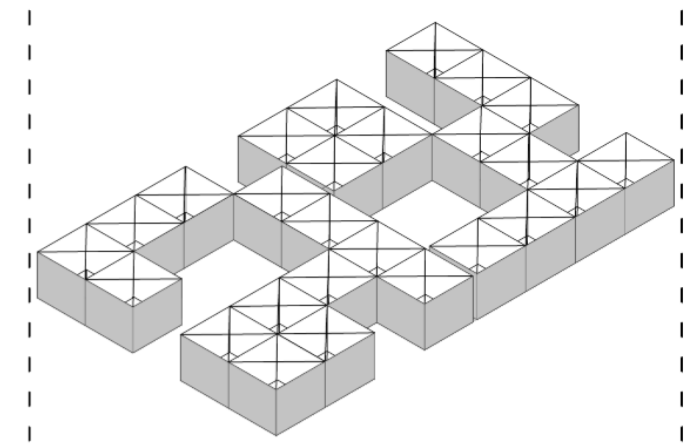
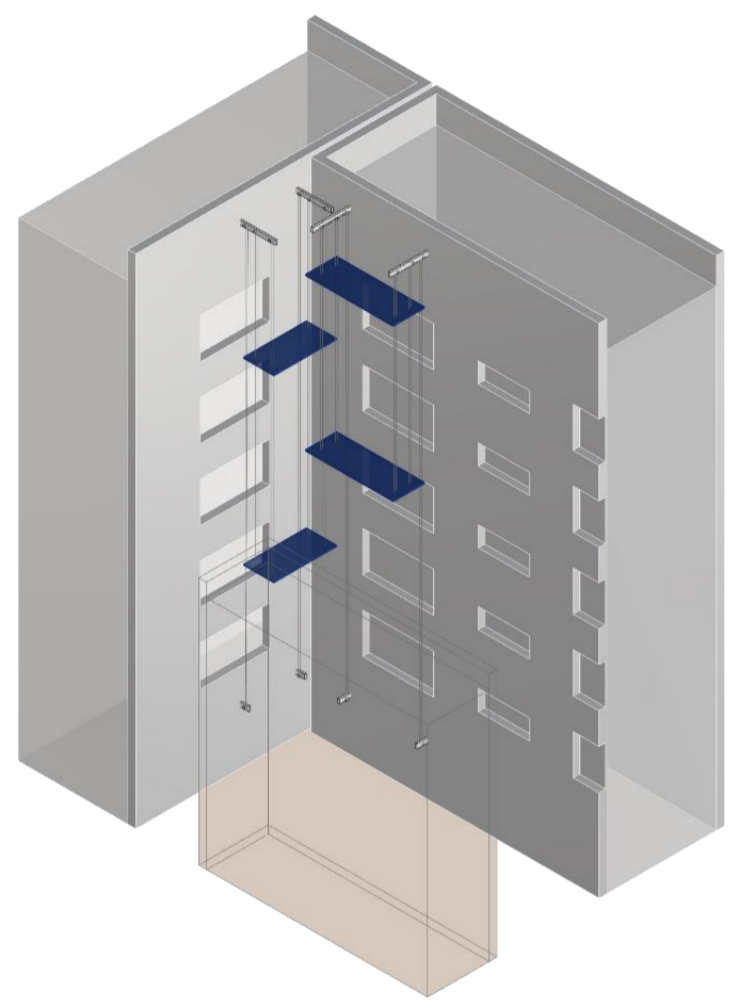
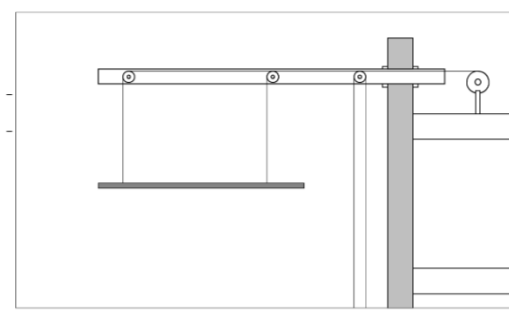
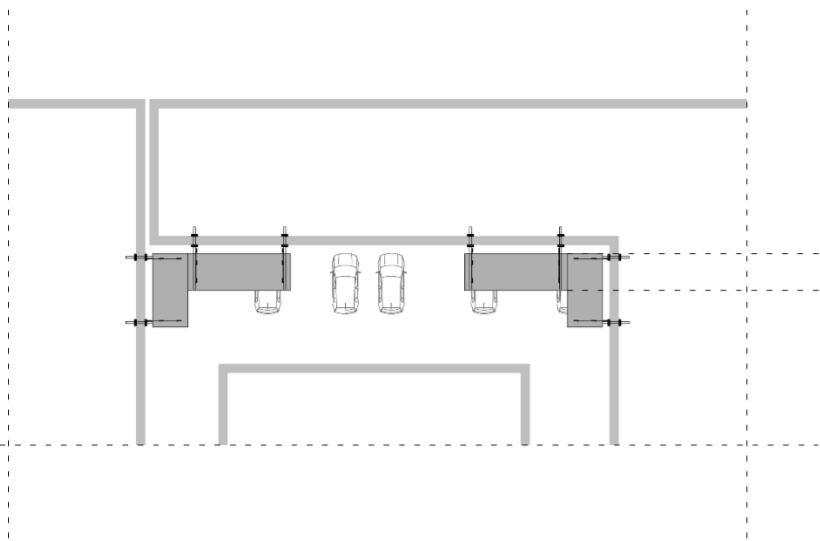




Integration of floor to ceiling

Experimentation





Encounters

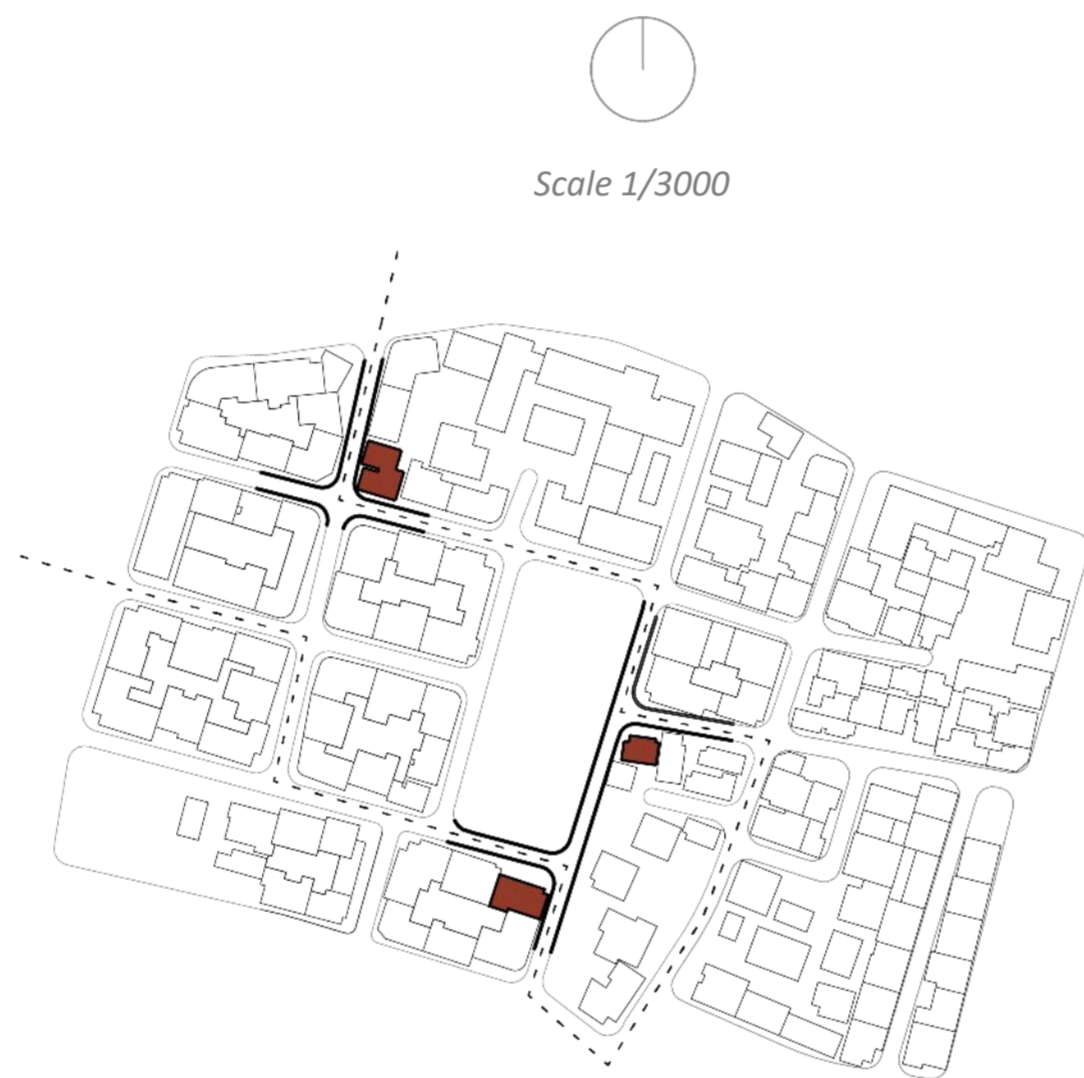


Walking you through a conversation with the architectural evidence

1

الزاوية

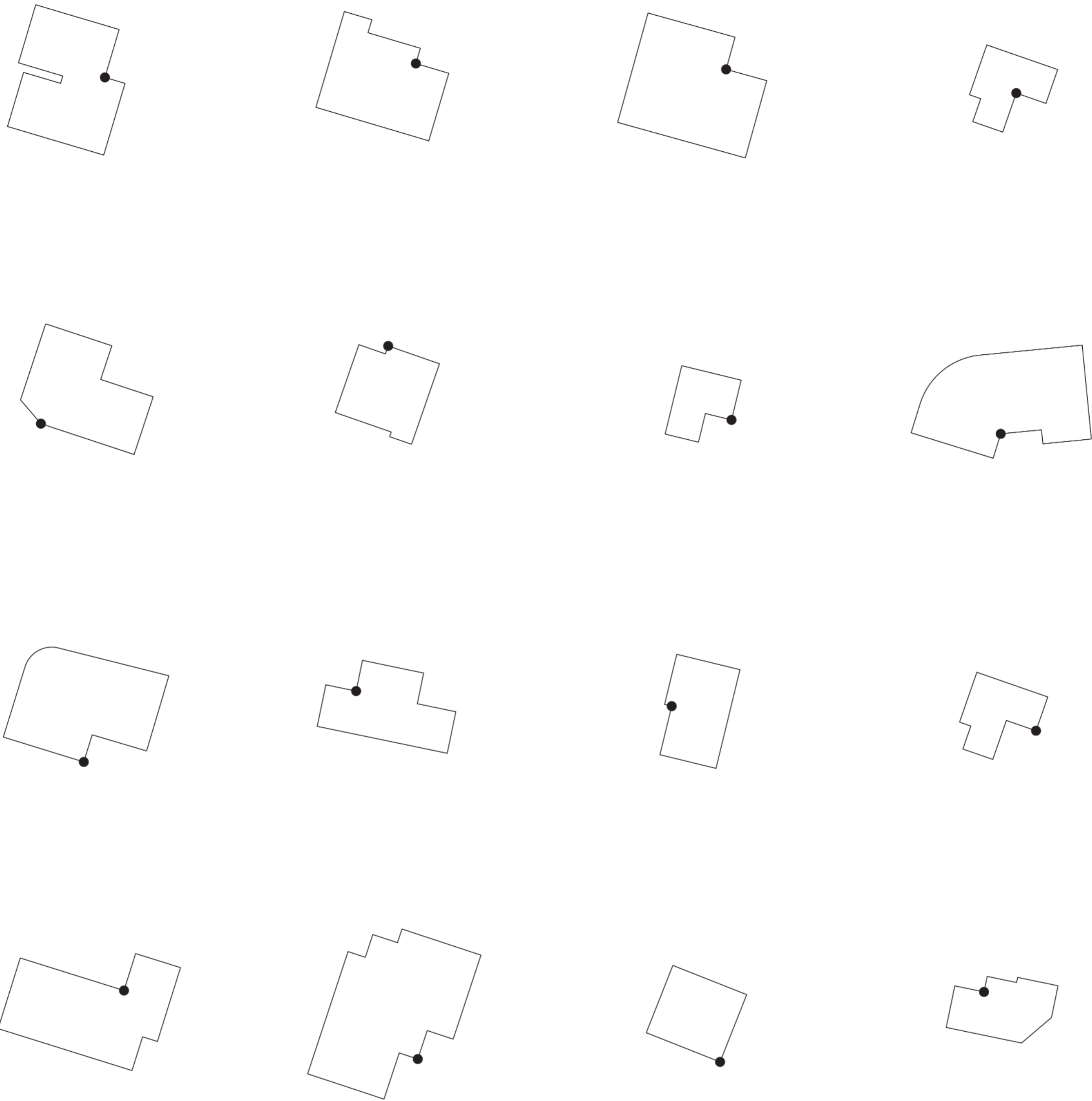
Space of alternative exchange



Scale 1/3000

During my walk I stumbled upon scenarios where small spaces occupying the outer corners of buildings were used.



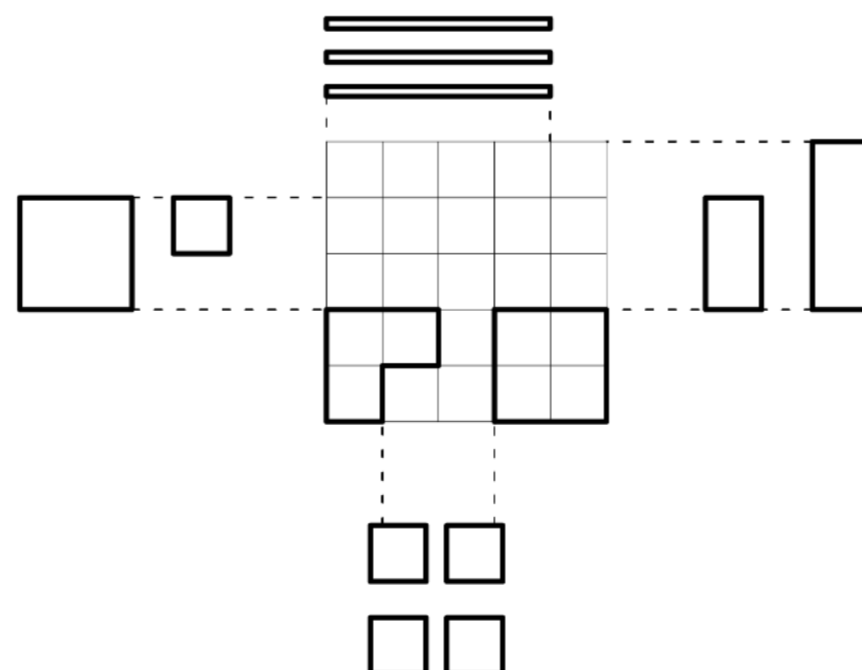
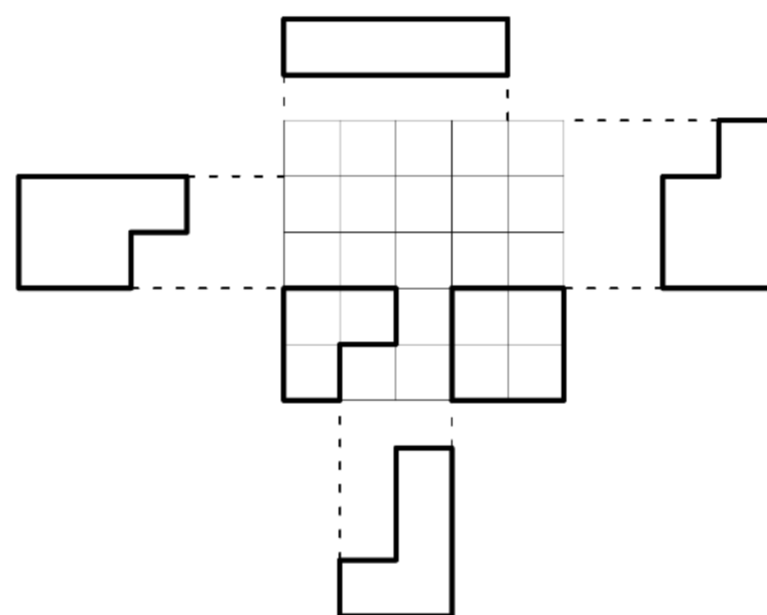
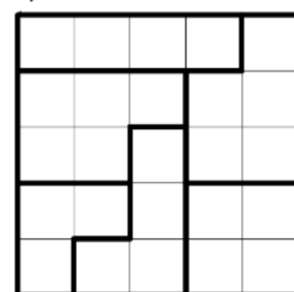
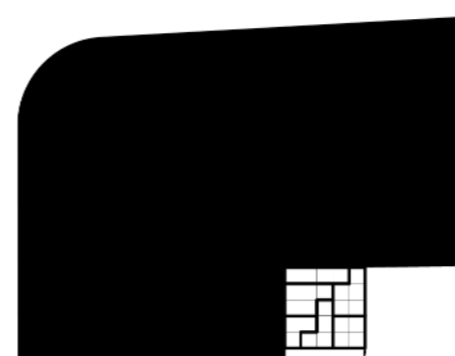


These spaces inspired me to build on the idea as they were random and inconsistent. How can a building grow beyond itself by activating its dormant corners and extending the sidewalk which is common to all. Because corners vary in size and shape, this is a scheme that can be applied to all cases. Bringing me to my assigned name – الزاوية.

Situation based speculations

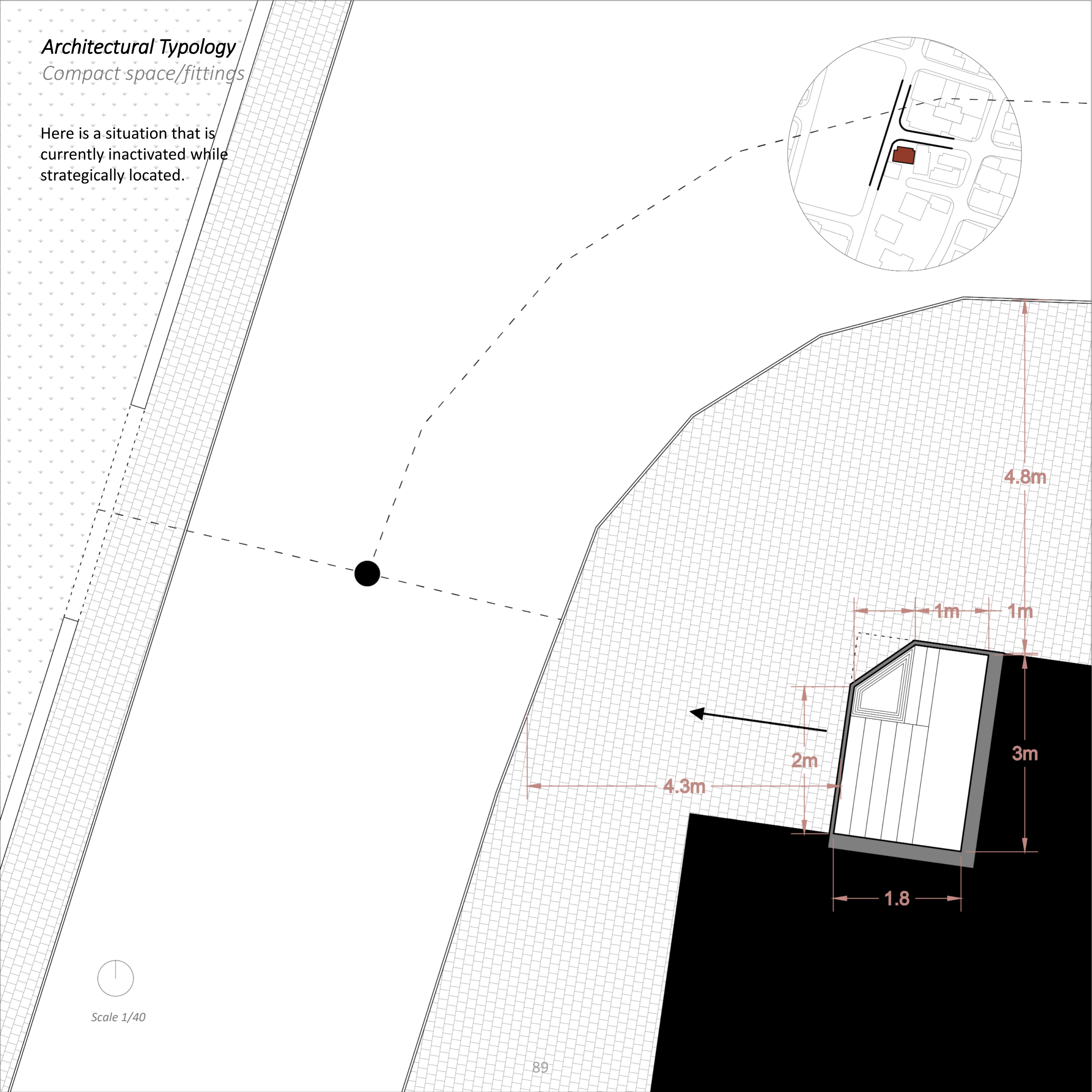
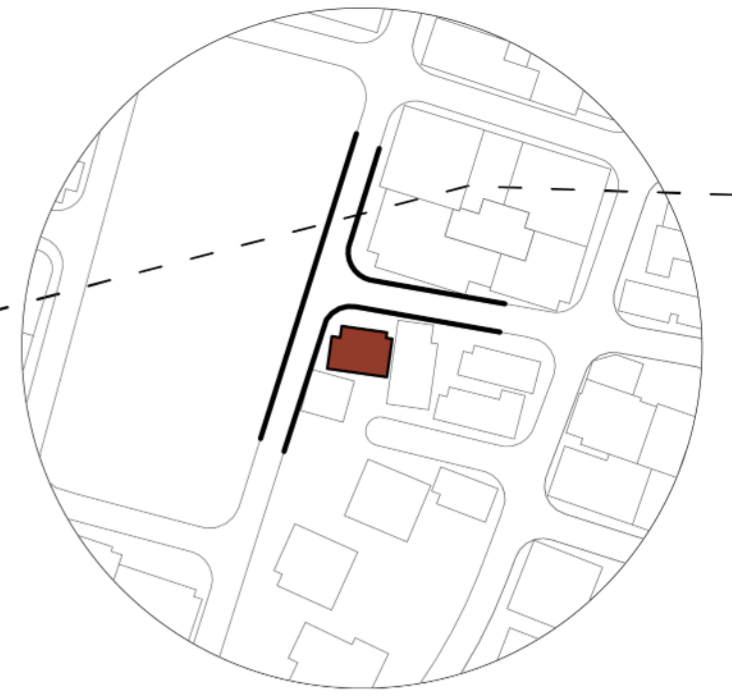
Compact space/fittings

This intervention came from the notion of the scarcity of space that my users experience to exhibit work. Inserting an unfolding mechanism that can go from a compact object to fill the reclaimed space with multipurposed utilization of elements that can be used to establish themselves just at the corner of their buildings. And thereby going beyond the limits of their constrained spaces.



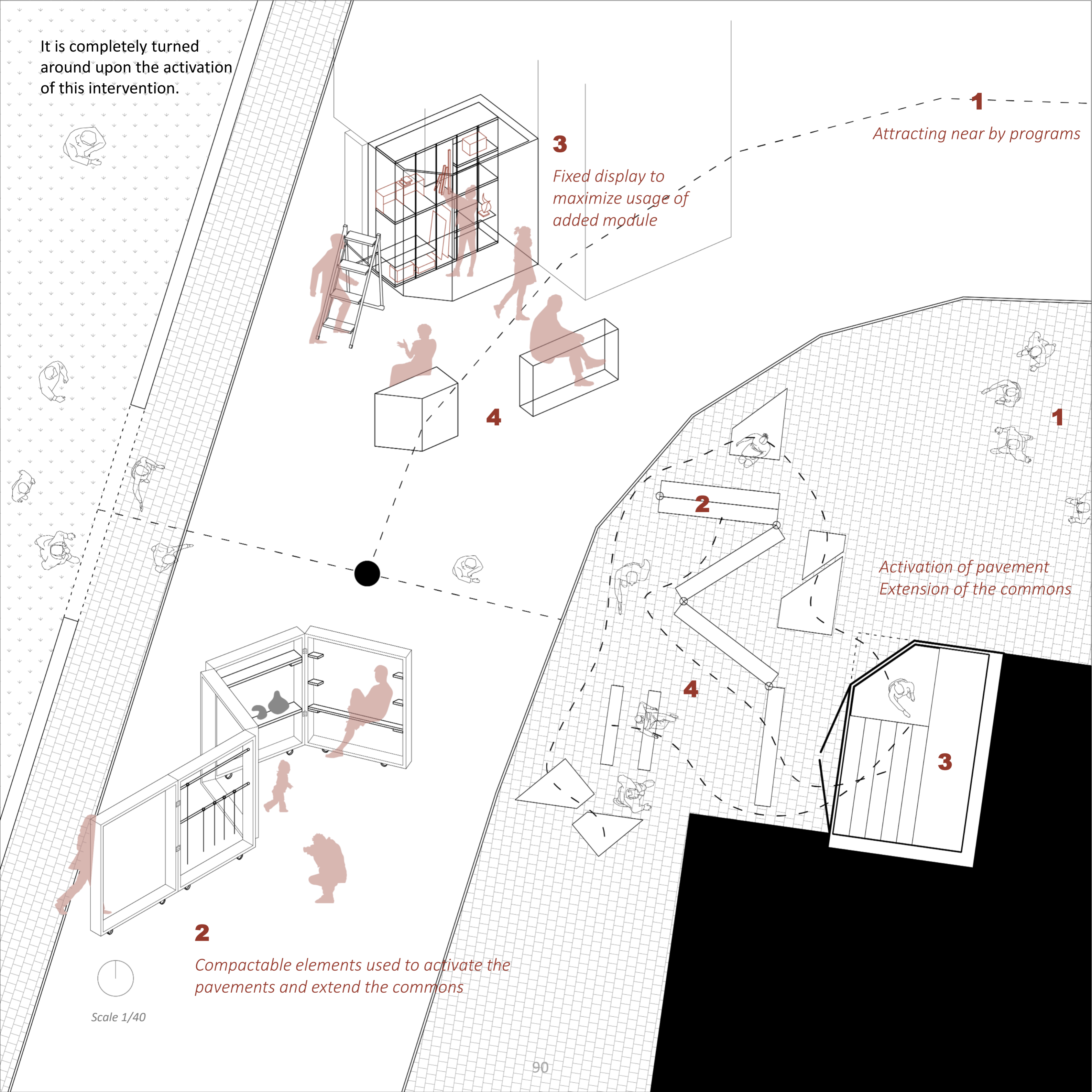
Architectural Typology
Compact space/fittings

Here is a situation that is currently inactivated while strategically located.



Scale 1/40

It is completely turned around upon the activation of this intervention.



1
Attracting near by programs

3
Fixed display to maximize usage of added module

4

*Activation of pavement
Extension of the commons*

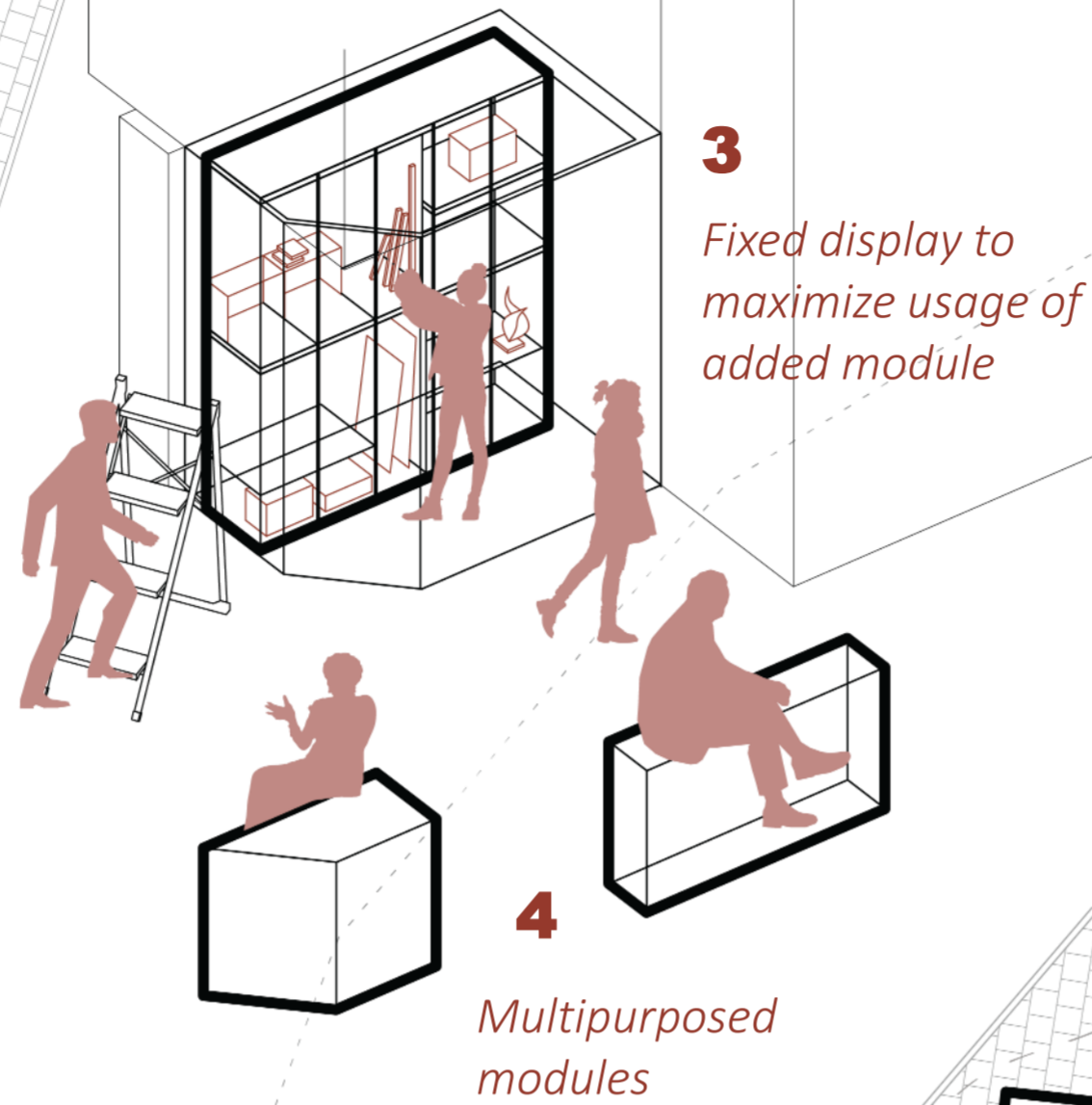
2
Compactable elements used to activate the pavements and extend the commons



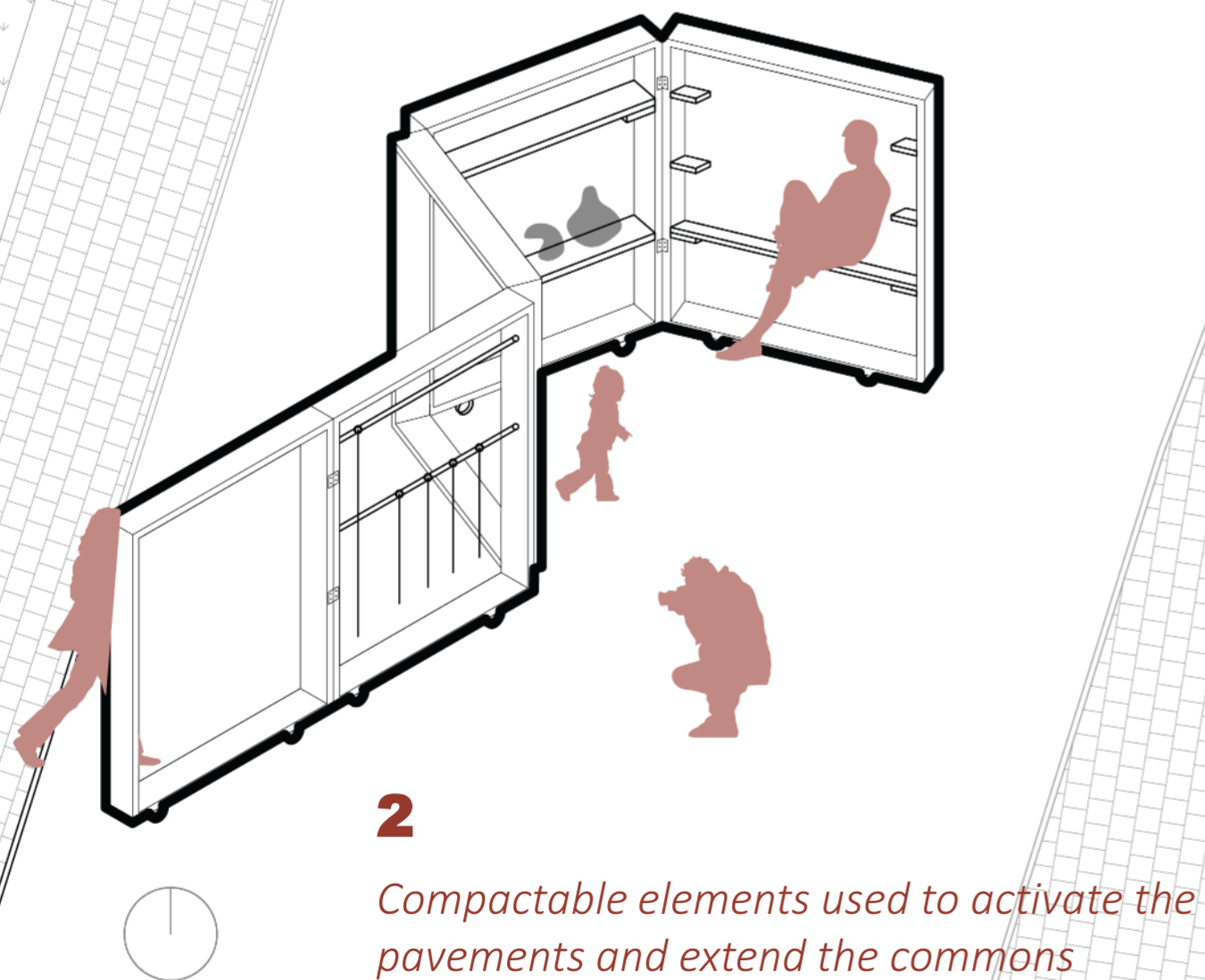
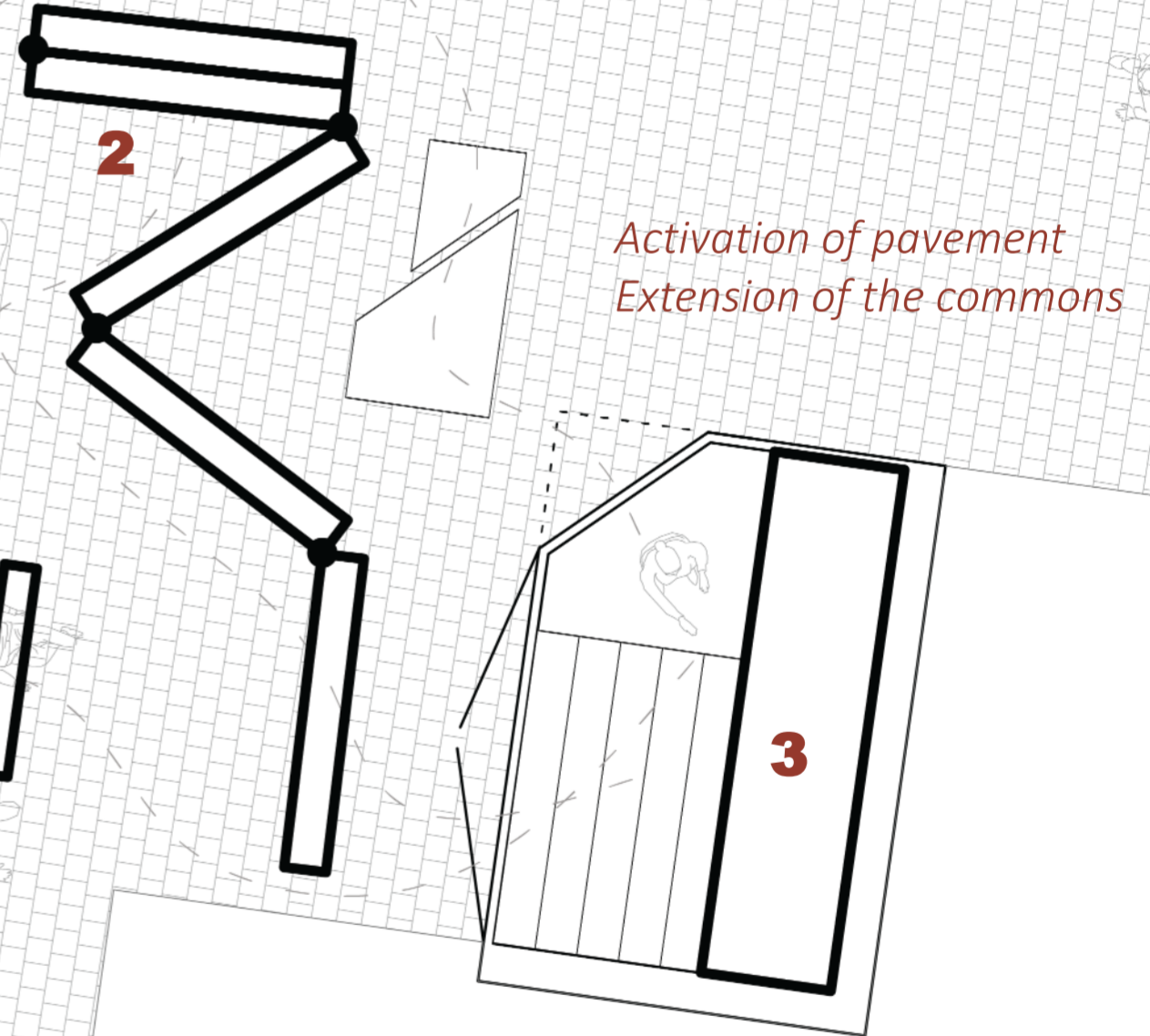
Scale 1/40

Including a constant built in that can be carried out on all corners followed by foldable frames that can be used in various ways to cater to a range of skills and uses.

Such an intervention breathes life into otherwise dead corners laying there unfulfilled for the lifespan of the building.



1
Attracting near by programs



Scale 1/40

زاوية حافظ



Sprouting stories that embed themselves into the fabrics of the local societies. Such زاوية, using upcycled materials, take on overtime the personalities of the people who run them and will even take on their names.



زاوية ام ايهاب



Neighborhood Scale

الزاوية



Scale 1/4000



- 1** Active public spaces
- 2** At an intersection
- 3** 1-2 per parcel for maximum communication + benefit from the building committee of all buildings
- 4** Community leader (Roger) as a driving force

2

المشربة

Type of controversial land //temporary program



Scale 1/3000



The unfortunate byproduct of Lebanese legal and social culture is the abundance of variable sized lots scattered around the city layered with entangled legal and inheritance problems provide a perfect site for my second set of interventions.

Situation based speculations

Concept// Entanglement

In the city there are many such parcels of land each with its own story and web of entangled issues providing a window of time for this land to be utilized while lying there unused. This gave rise to the word I assigned to these types of plots – المشربة.

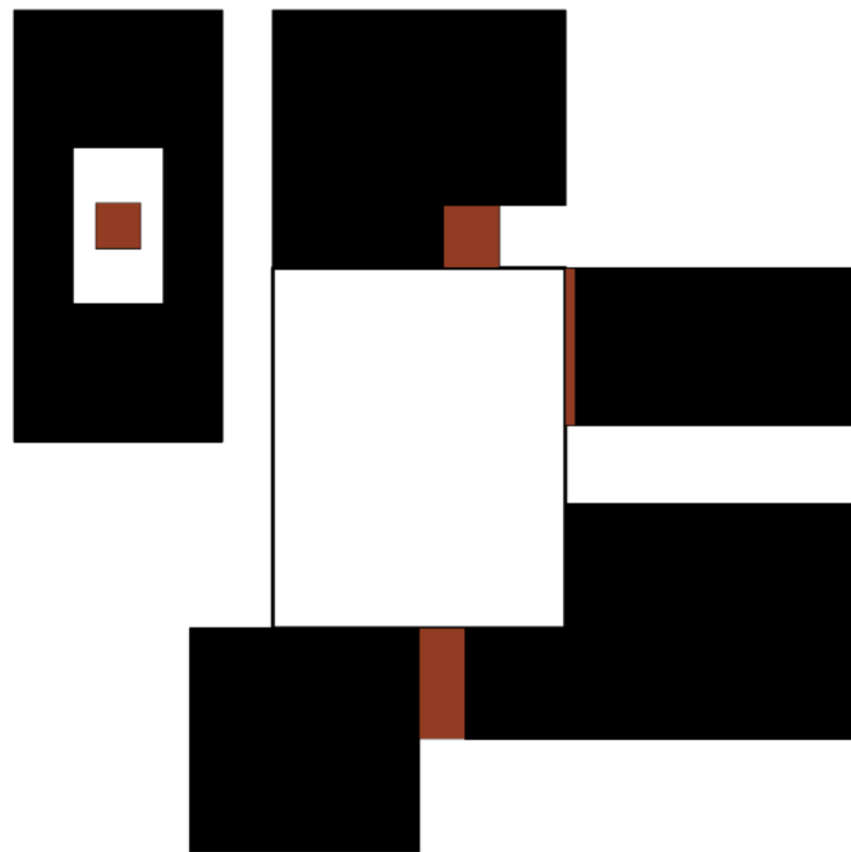


Situation based speculations

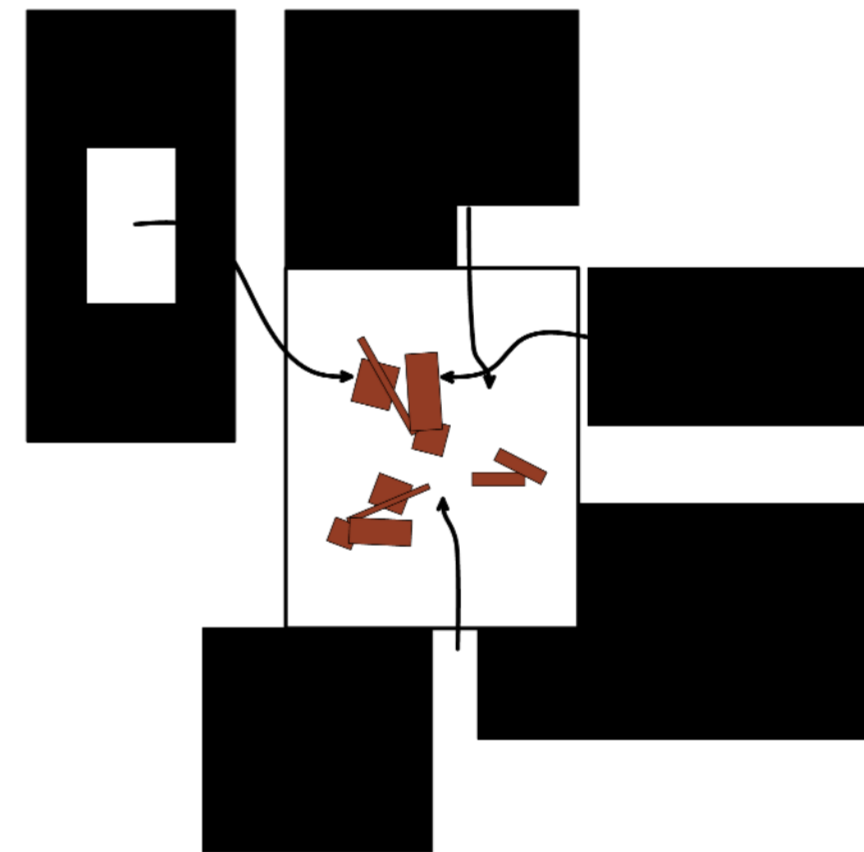
Scheme// Entanglement

As the concept the مشربة is the cluster of objects it is not the land. Inspired by the مشربة aspect of the land I am creating tools that stem from upcycling objects in order to provide for kid's elements that can be assembled in various ways to build imagined spaces, educating and promoting the potential of such objects. These tools are planted and integrated as part of the landscape of the area and eventually the city as a key to unlock public spaces that are otherwise complicated and temporary.

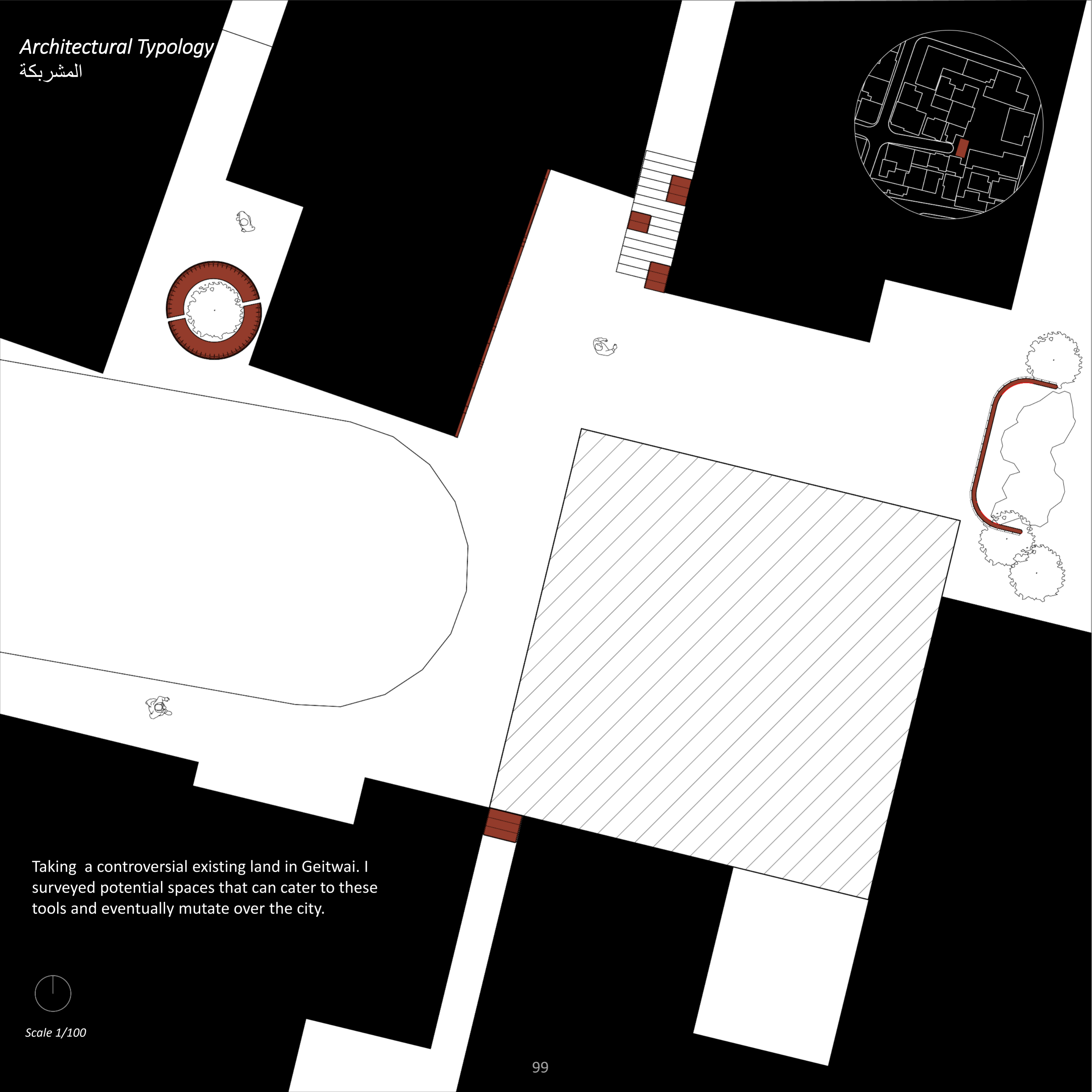
i
Integrated + hidden



li
Assembled + reappropriated



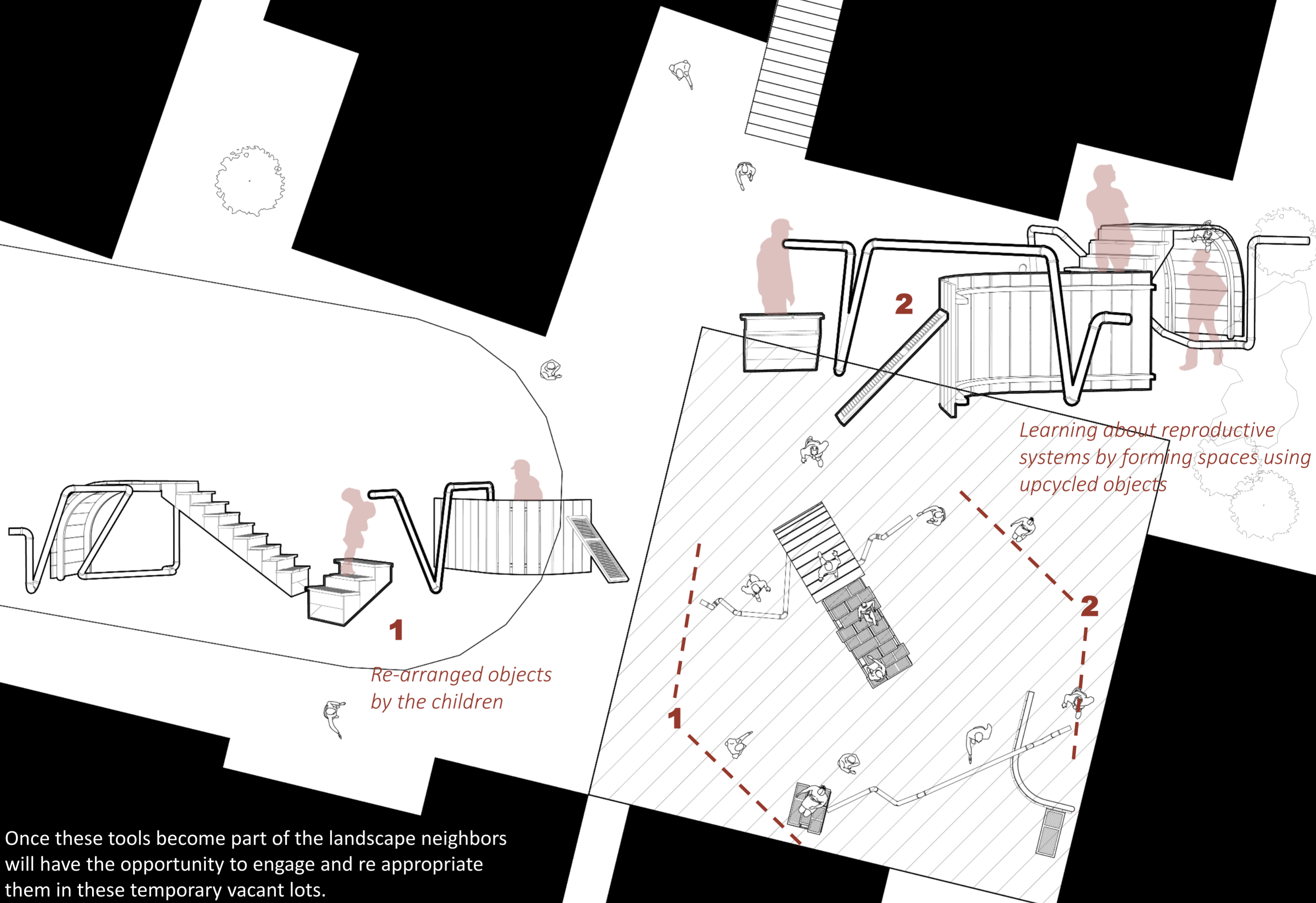
- *Integrated tools*
- *Surrounding buildings*
- *Controversial lot*



Taking a controversial existing land in Geitwai. I surveyed potential spaces that can cater to these tools and eventually mutate over the city.



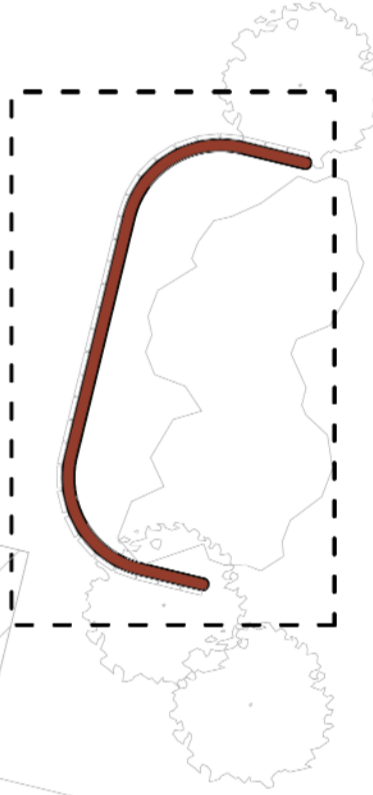
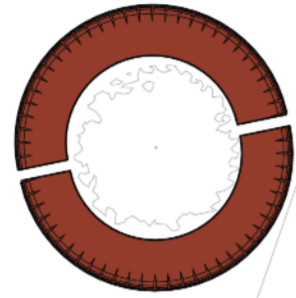
Scale 1/100

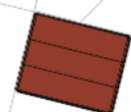
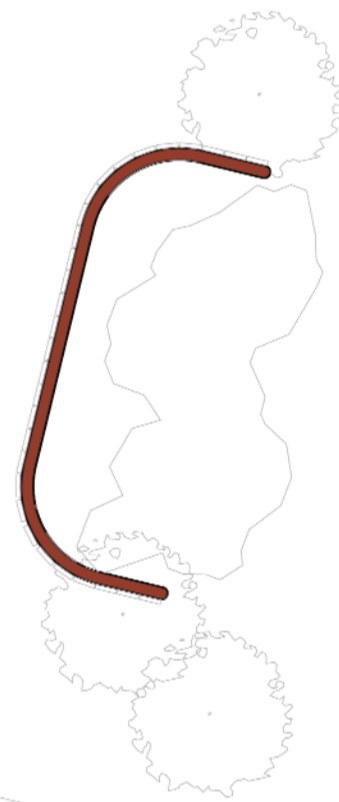
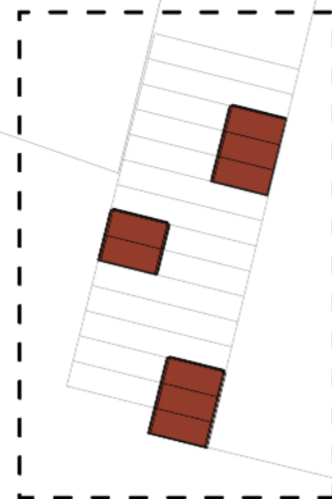


Once these tools become part of the landscape neighbors will have the opportunity to engage and re appropriate them in these temporary vacant lots. Thus, turning the *تشريك* into benefit for the local society.

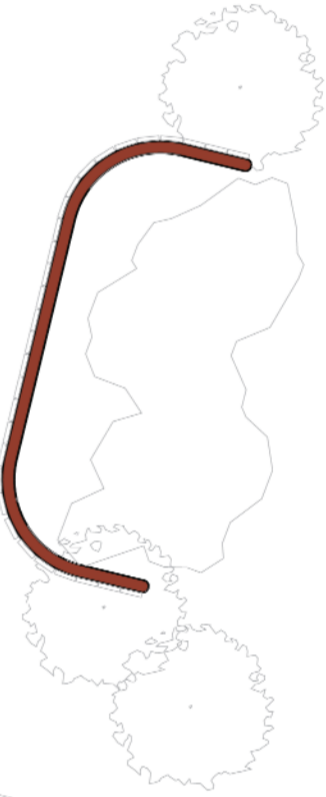
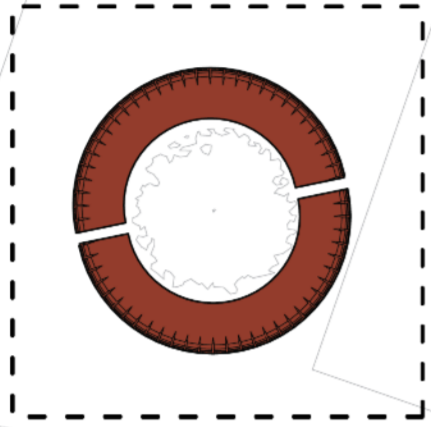
These *مشبكة* tools that stem from the controversial plots can, once established, begin to find their way around the city as places of appropriation for notions of exchange.













Entangled

Integrated

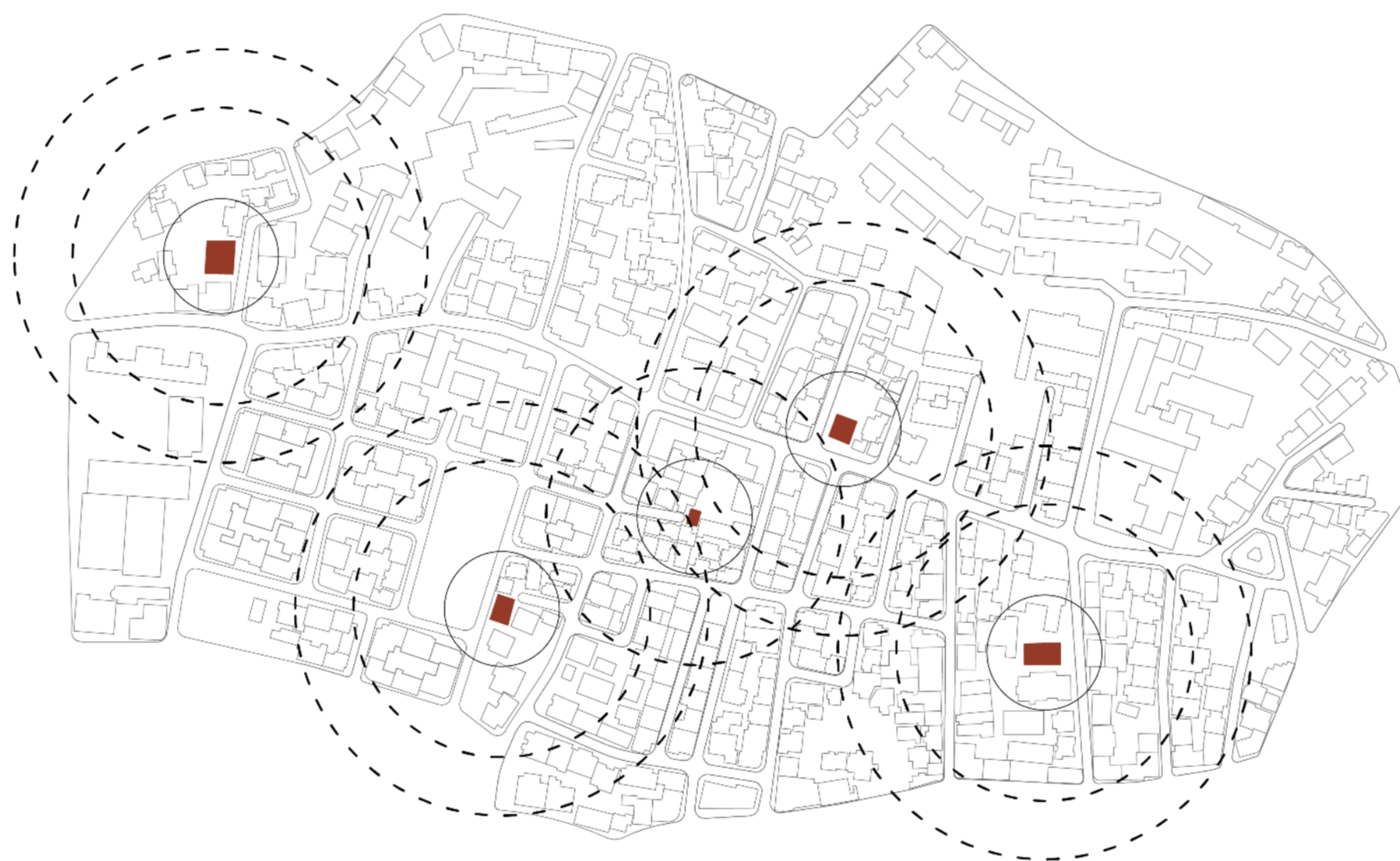
Neighborhood Scale

المشبكة

These objects hidden around controversial lots can further grow around the neighborhood to be fully appreciated and put to good use.



Scale 1/4000



3 , 4

GF Evolution

A conversation between buildings



Scale 1/3000



As I walked through Geitawi, just like all areas in Lebanon, one can notice the variations in the ground floor.



This reminded me of areas such as Hamra and Badaro in which you can find variations of entrances and ground floor spaces that evolved over time revealing the power of eye level entry points that are constantly present in our field of vision.

Taking Badaro as an example of evolution, we have a piloti open space that enclosed itself to become commercial. Leading me to my question... *What is the future of my ground floor space in this envisioned and maintained city?*

Also, most ground floor levels are being occupied by commercial spaces which are slowly being shut down due the current economic crisis. *How can I make use of this negative balance to revive valuable and strategic spaces?*

to the elevation and roofs. It is the case with the Gondole Building on the Raouché Corniche, with its distinguished porch that gave the building its name. Many examples of those entrances are found in the Horsh Kfoury neighborhood, located in the region of Badaro that witnessed dozens of variations on the themes set by J. P. Karam.²⁴² The most distinguished ones are probably the Forest Building of 1957, and the neighboring building in which Karam lived, with its extravagant entrance featuring a bridge. Brigitte Kutert, a German designer, contributed to the lavish landscaping found here and to many other entrances and interiors.

Materials

As the economy was booming, Karam made extensive use of new materials available such as colored tiles or *pâte-de-verre*, glass blocks, a variety of textured precast concrete panels, and any novel material found on the market.²⁴³ In the Shams Building of 1957, the architect experimented with the use of *pâte-de-verre* of various colors on a large scale. The attic-like roof and the V-shaped

Georges Joseph Arbid
*PRACTICING MODERNISM IN BEIRUT ARCHITECTURE IN
 LEBANON, 1946-1970*



Aerial view of Raouché, Gondole Building by J. P. Karam, 1956



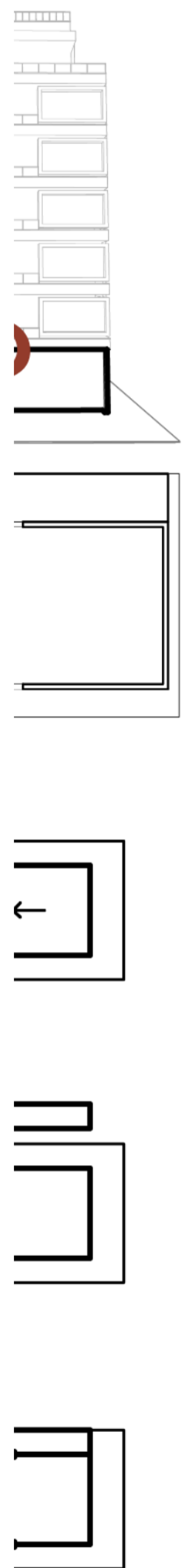
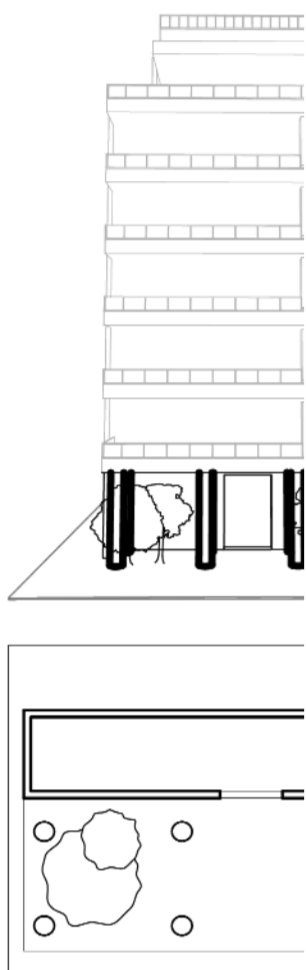
Gondole Building, Raouché, J. P. Karam, 1956



Forest Building, J. P. Karam, 1957

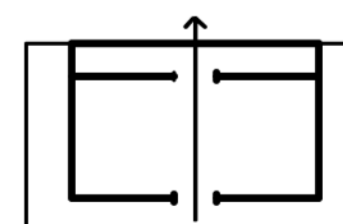
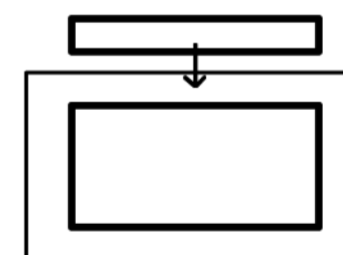
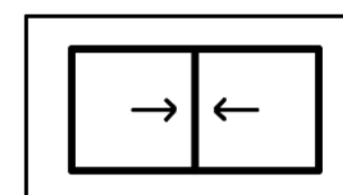
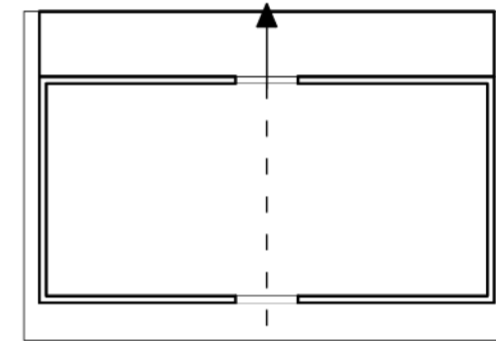
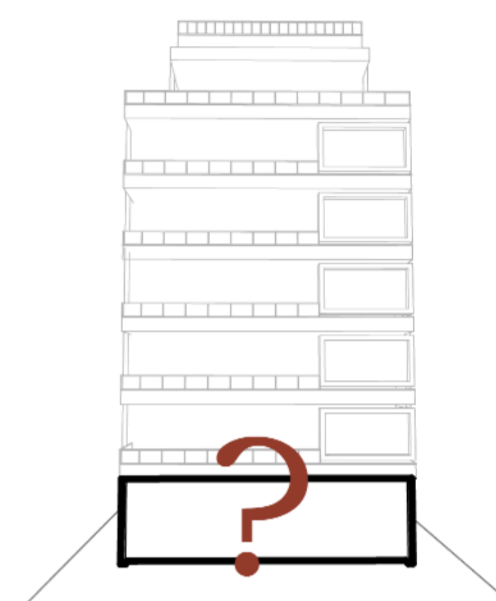
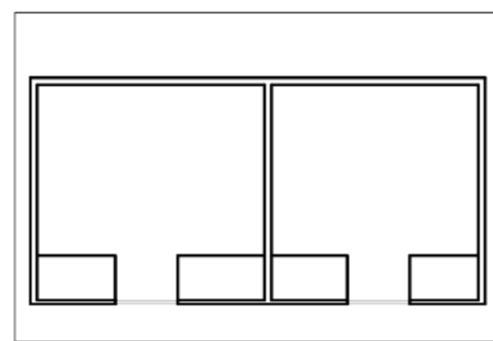
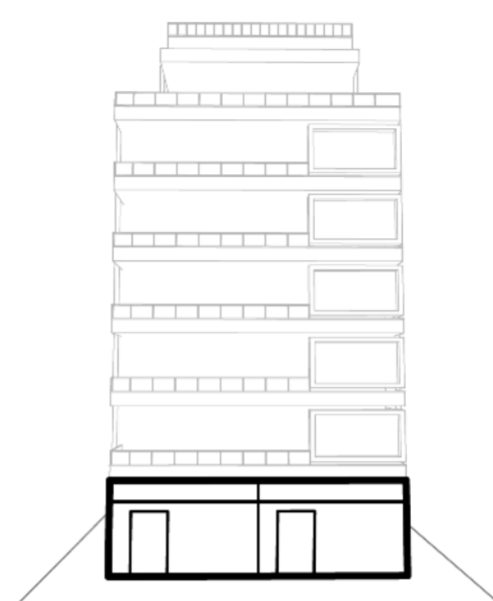
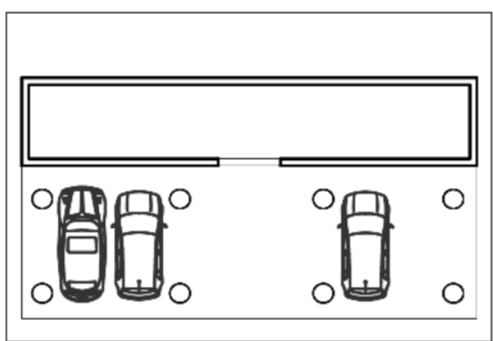
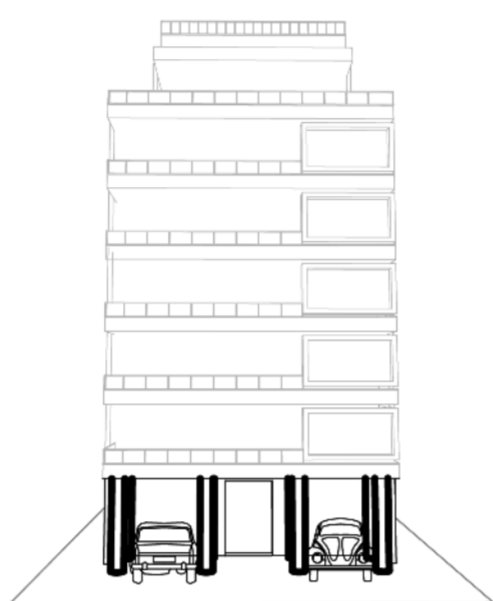
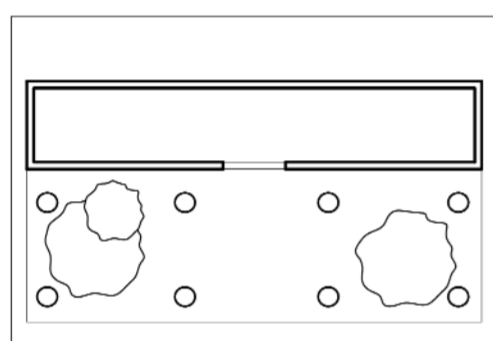
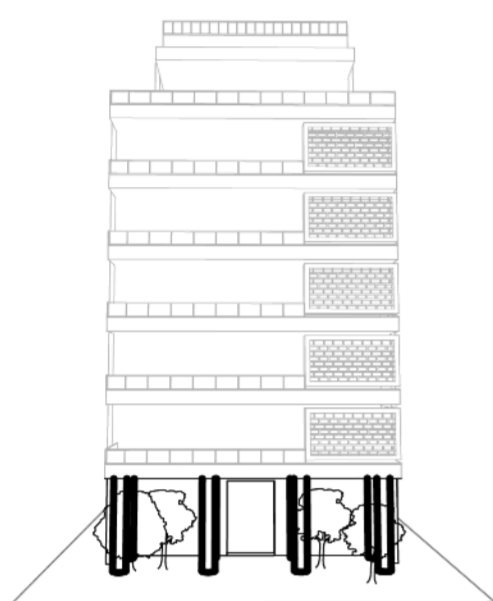


J. P. Karam Building, J. P. Karam



Situation based speculations

GF Evolution



10 Notable Businesses That Shut Down In Lebanon This Year - The961

Nov 5, 2020 — The company that operates more than 1,000 stores in North America, and across 10 markets in the MENA region, is closing all its branches in ...

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Jul 2, 2020 — Mike Sport announced that it is shutting down all of its branches across Lebanon...



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Feedb

Lebanese major retailers to shut down amid economic crisis

Beirut Shops Gradually Close Down as The Currency Crisis Sees No End

Published July 20th, 2020 - 08:27 GMT



A closed shop for rent or sale in the upmarket area of Kaslik, north of Lebanon's capital Beirut, is pictured on July 16, 2020. The International Monetary Fund warned of the high cost of holding up reforms in Lebanon, two

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Half of Lebanese businesses could close in 2020: Head of the Beirut Traders Association

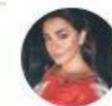
Nicolas Chammas said that 25% of private sector businesses already closed this year in Beirut alone



Nearly 800 businesses have closed in Lebanon in cry of desperation

Numbers don't lie, and the numbers in Lebanon foreshadow a not-so-promising future.

2020-02-21 11:10



By Razan Mneimneh



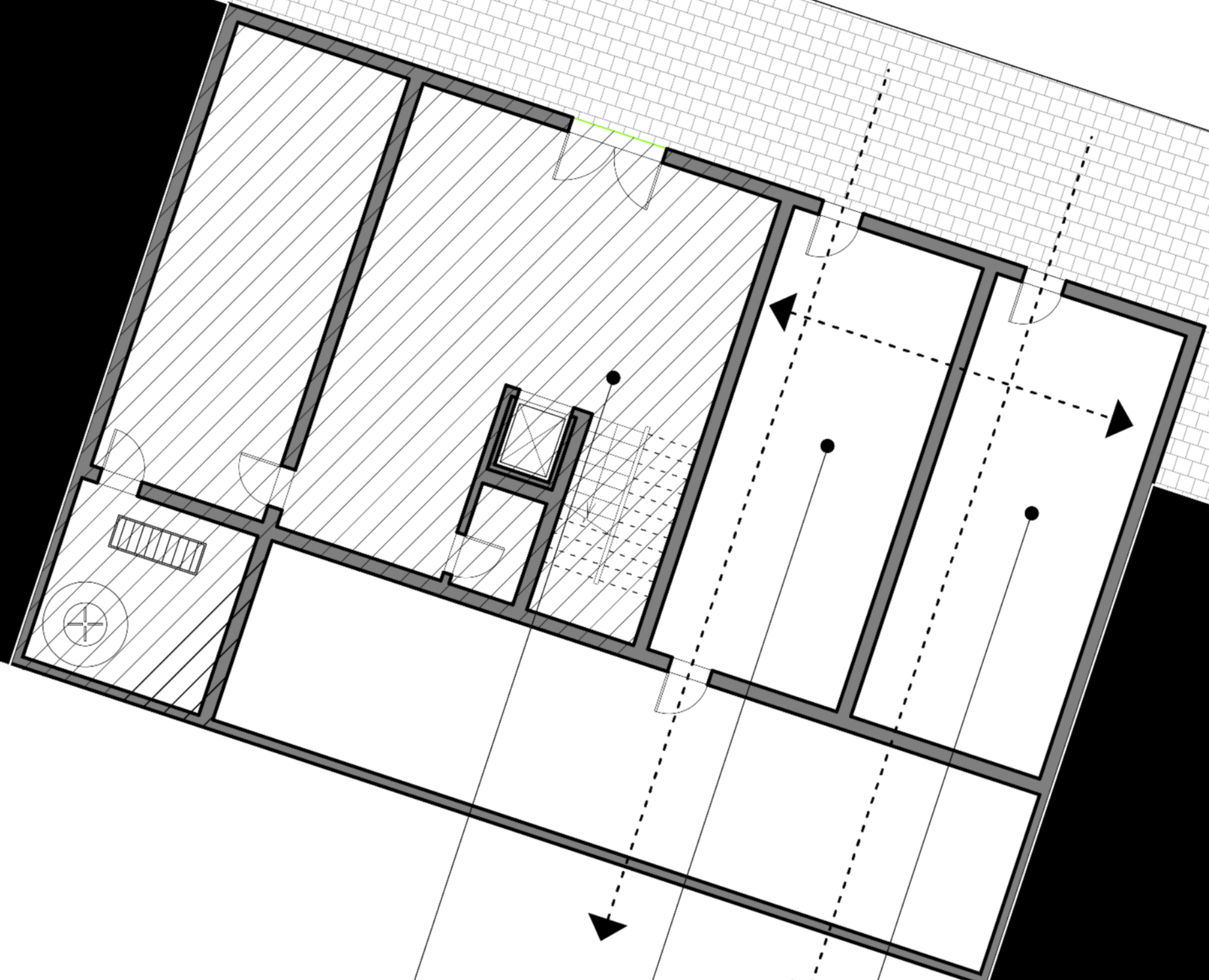
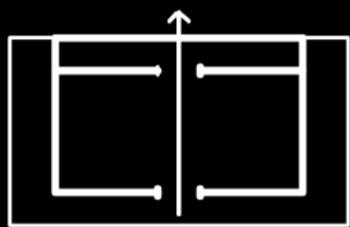
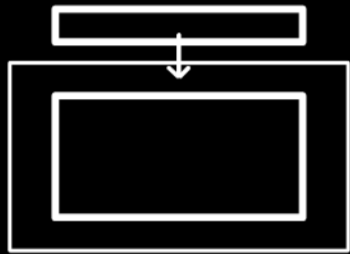
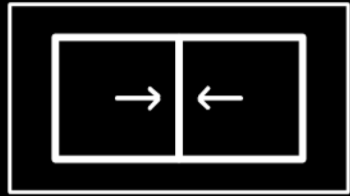
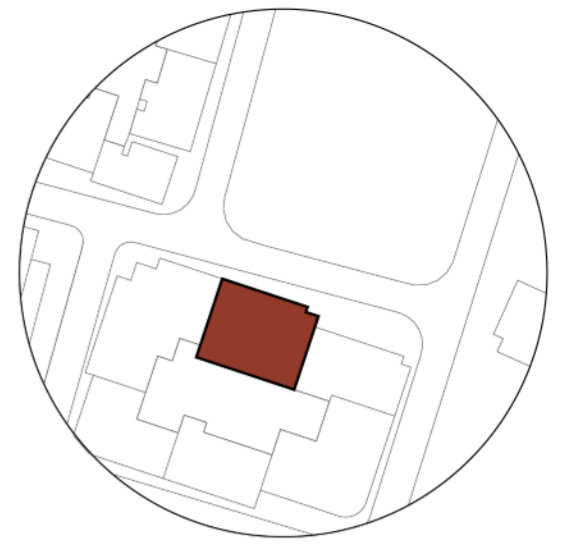
The concept of reimagining the ground floor starts by opening up two commercial stores or even the use of one, followed by the full usage of the surface exploitation of the plot in order to use the set back of a building and finally a wide corridor that grant access and porosity from the street level toward the set back of the building. Therefore, allowing for conversations between buildings to happen.

Re-appropriating the once allocated commercial spaces with a repair café, which is a place where people gather to work on repairing objects of everyday use through the help of volunteers that benefit from the use of the space to work. This type of repair café has proven efficient in many western countries and has taken a linear approach of goods and services to a circular economy. The integration of community kitchen as well as storage space allows for both reproductive and efficient self sustained systems.

This clustering of program is an alternative typology rather than just a retail store. Bringing about a maximum efficiency in our sustained city in addition to an appealing change at eye level.

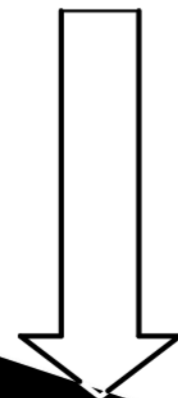
Architectural Typology

GF Evolution



Residential

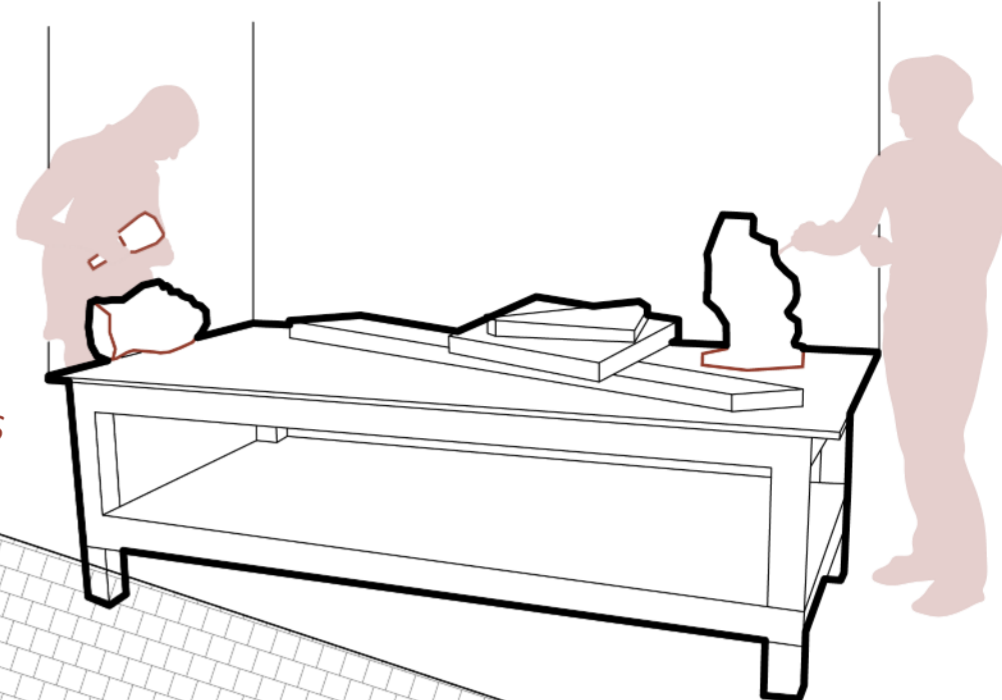
Commercial



Scale 1/100

Community kitchen

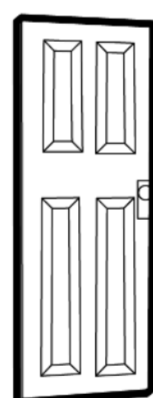
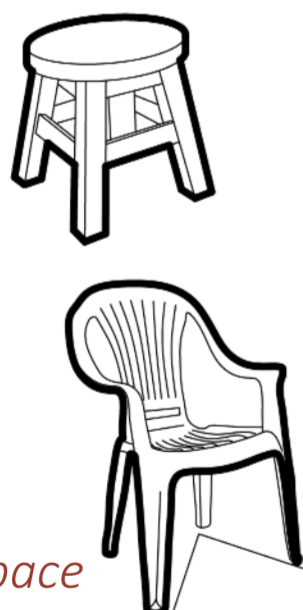
2
Hard skills



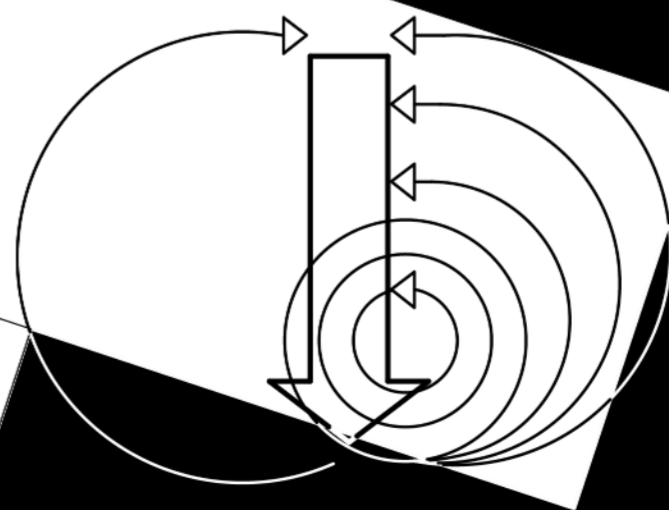
Repair cafe



3
Storage space
Upcycling



1
Soft skills





Entrance



Set Back



Repair cafe



Neighborhood Scale
GF Evolution



Scale 1/4000



*3-4 per area for maximum
skills + resources*

5

البركة

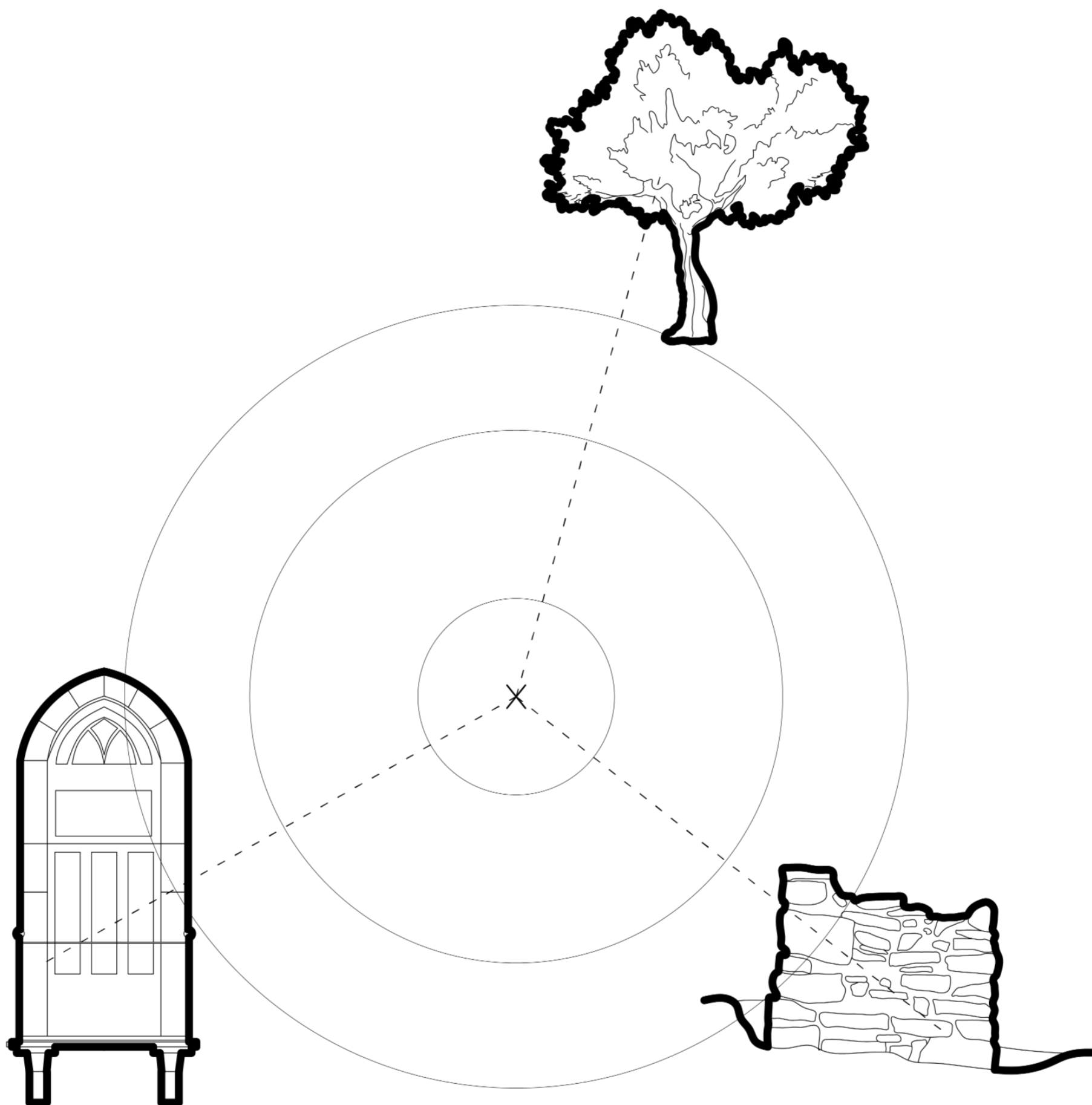
Nodes in the city



Scale 1/3000

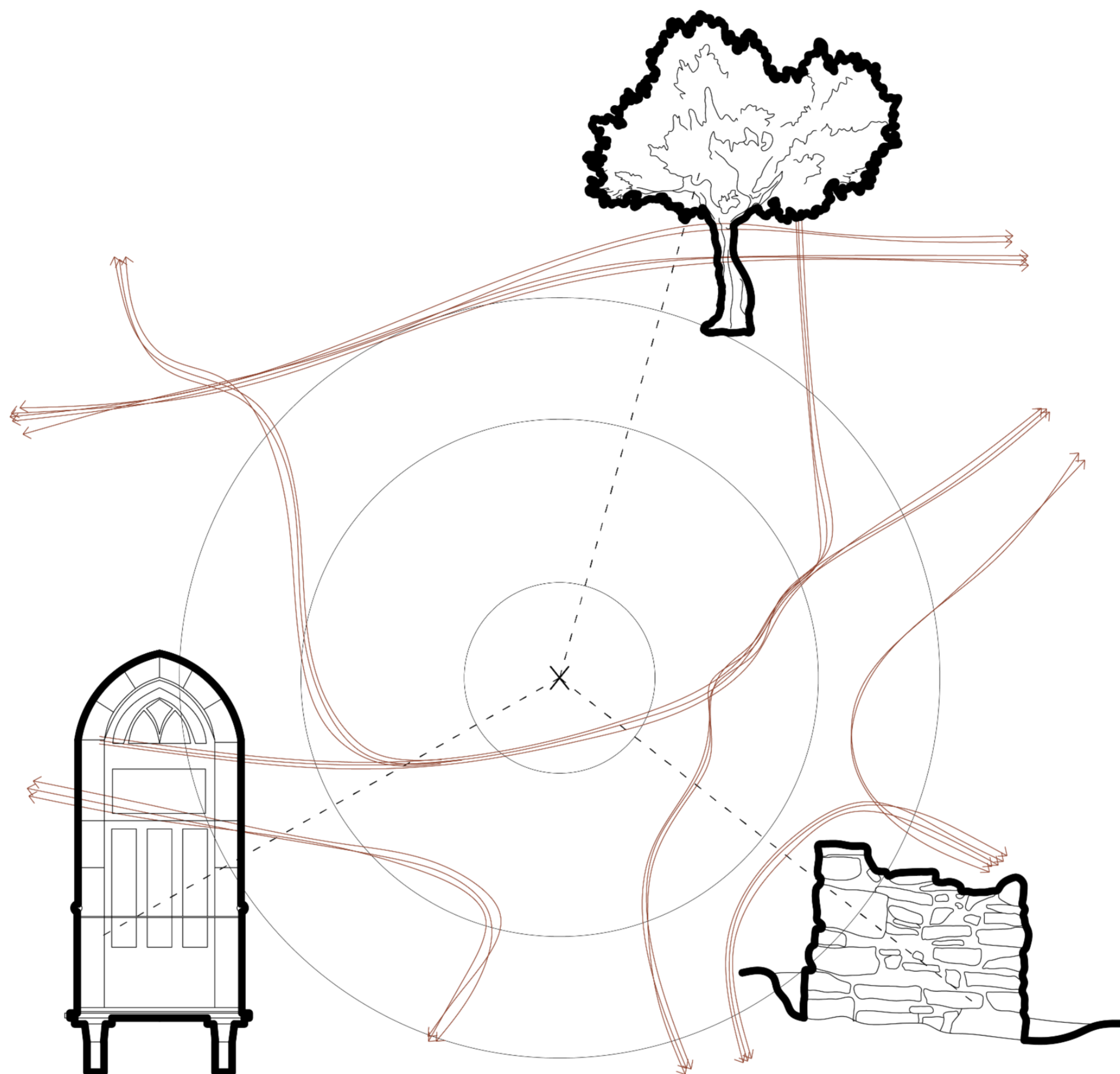


Held in many neighborhoods and communities around Lebanon are precious spaces of preservation.



Situation based speculations

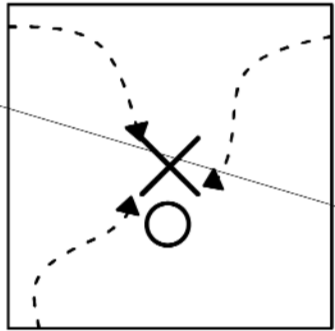
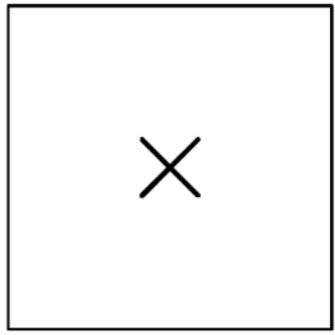
البركة



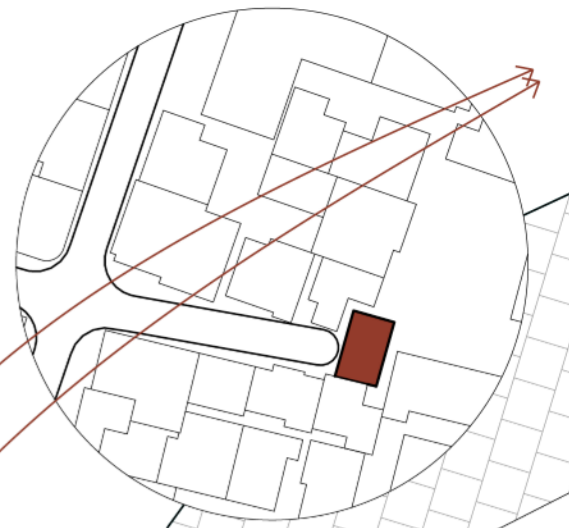
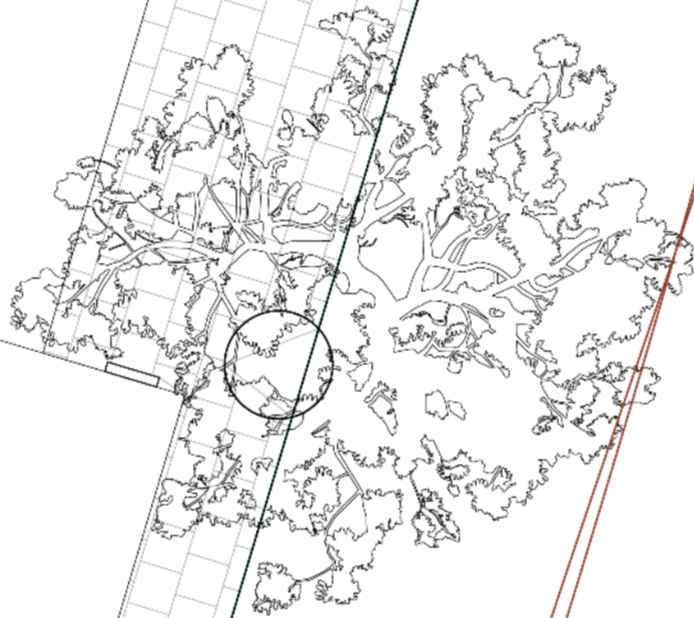
These objects, spaces, or even places are under constant risk of being eliminated to make way for of what mainstream society considers more important. My aim is to extract from their importance and implement a node that will constantly bring people which is the key to preserve a space... what is this node? My **بركة**.

Architectural Typology

البركة



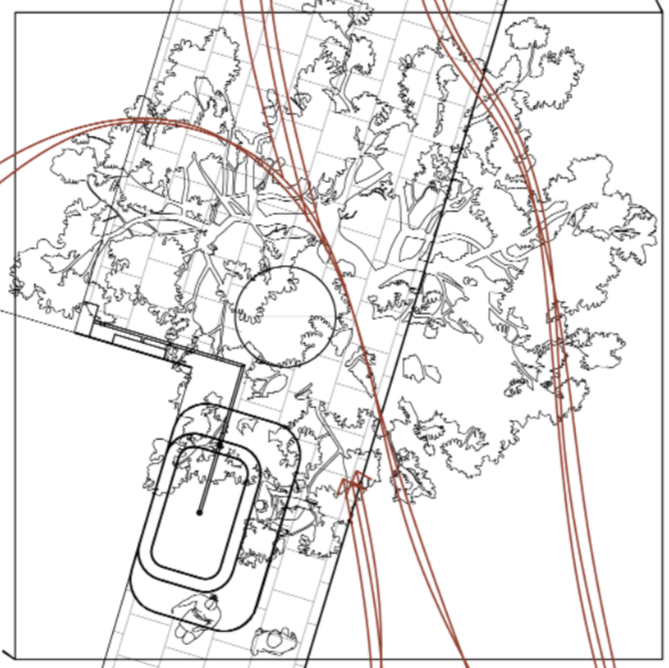
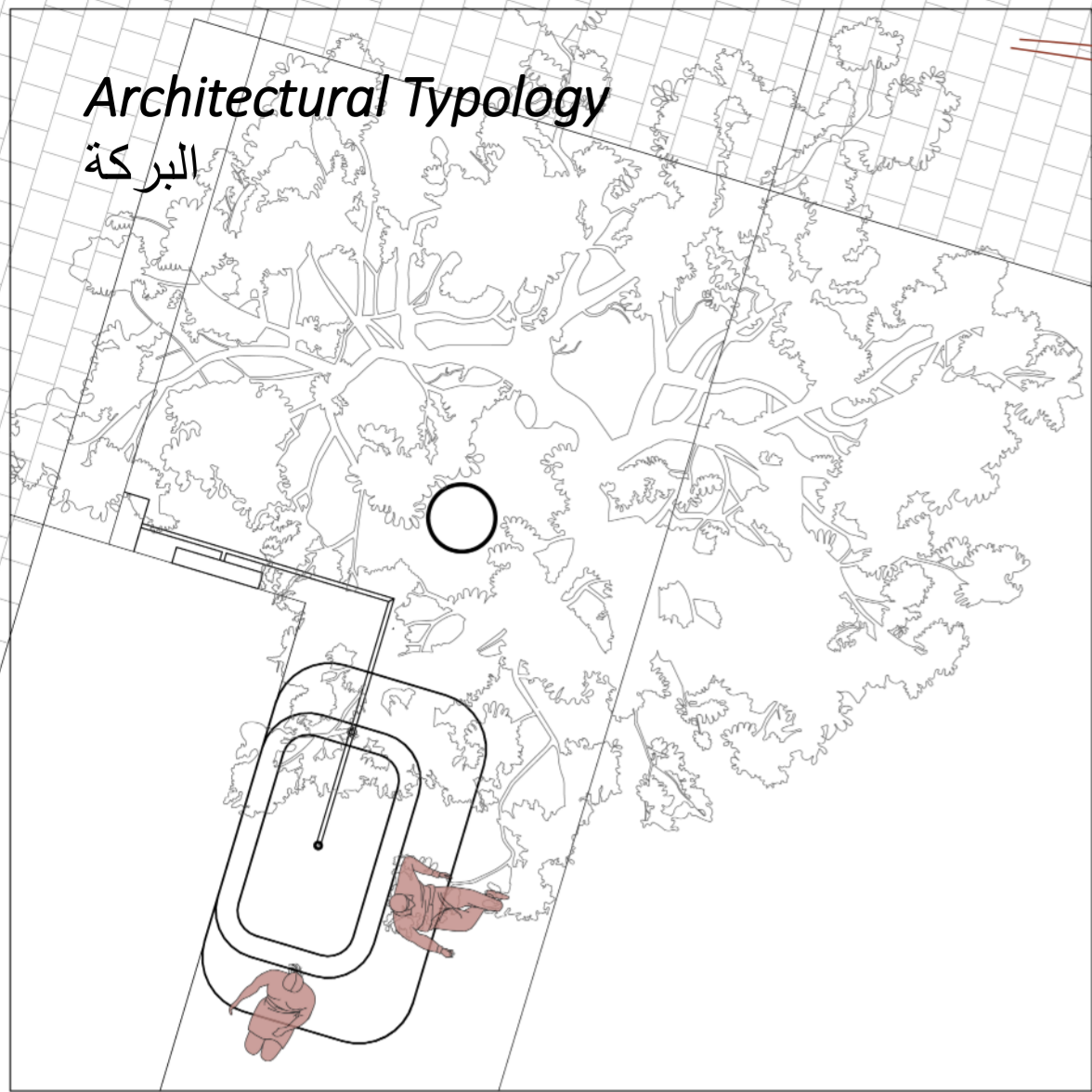
Scale 1/50



Taking an existing olive tree that is 200 years old and is one of the only ones remaining in Geitawi as the example of this ongoing scenario seen over Lebanon. And activating its presence through the simple gesture of water that acts as a tool to circulate movement and flow.

Architectural Typology

البركة

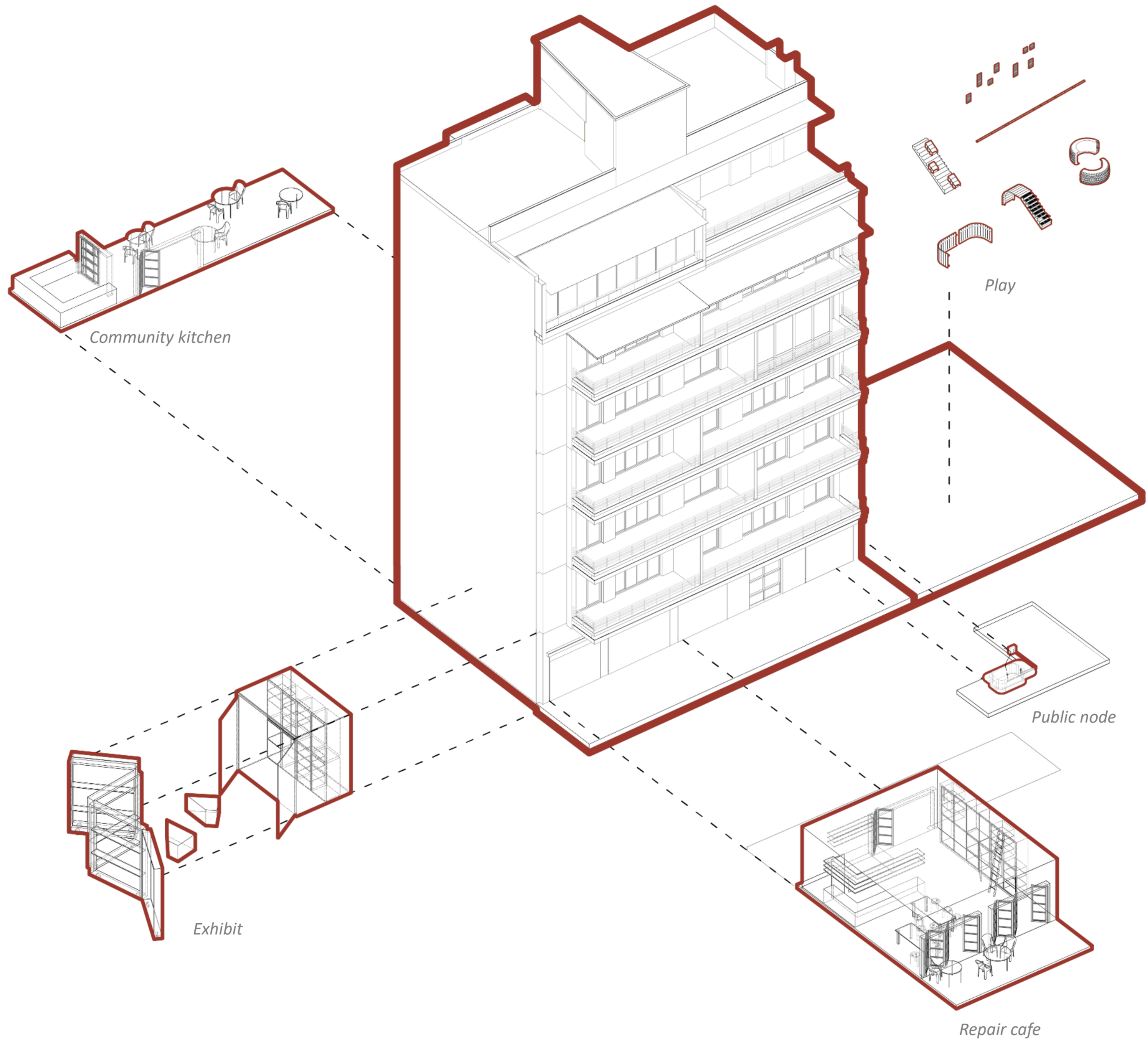


Scale 1/50





Architectural Typology



When I cluster all these interventions that flourish with time, I am able to look at one building that is the result of all of my proposals and that showcases architectural typology that caters to a maintained city. Like we are looking at a human anatomy, but it is the building anatomy. A building that satisfies a more sustainable living cycle catered to our social needs and actions.



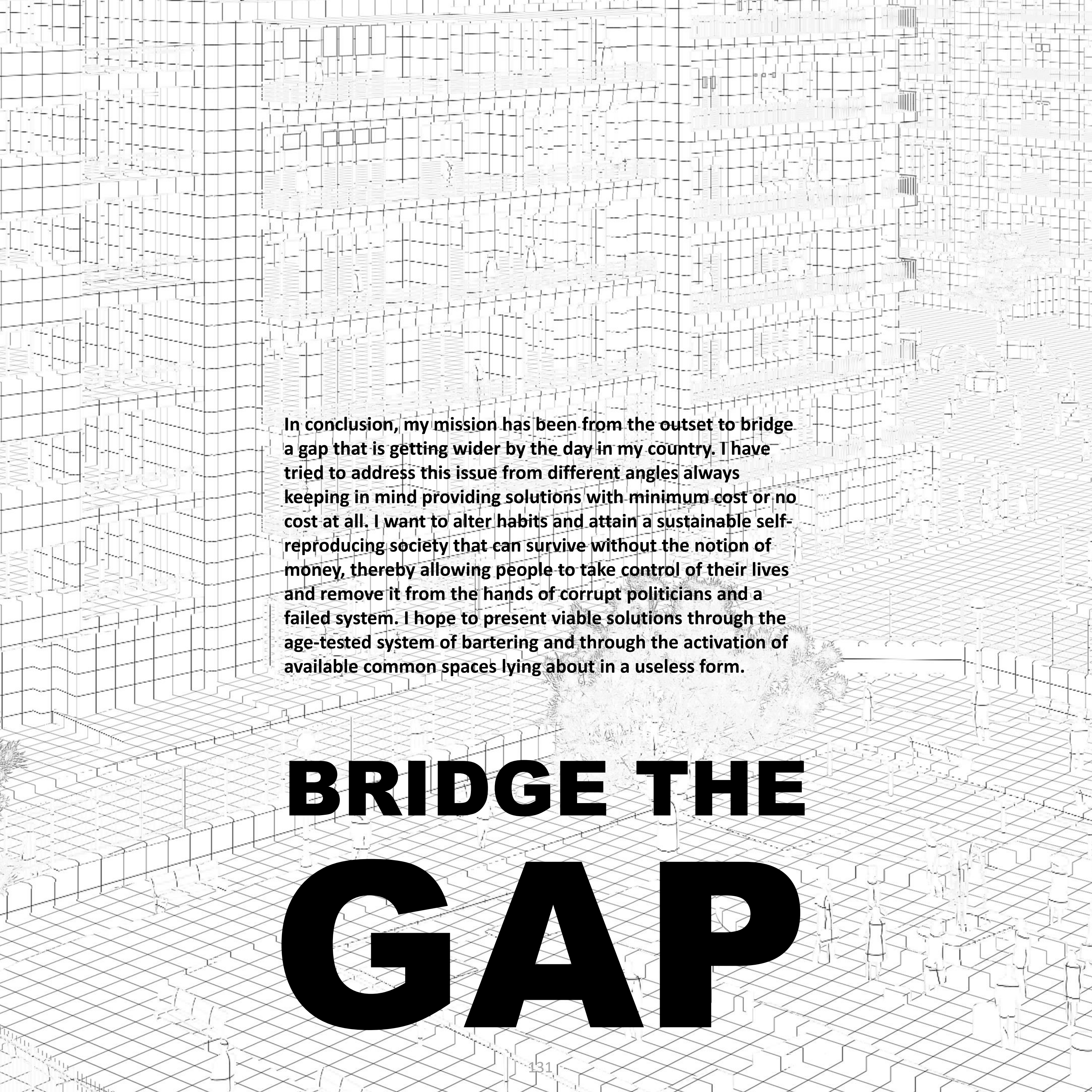
Neighborhood mutation

Here is a glimpse into the Geitwai neighborhood used as my seed that incorporates my interventions and the change in lifestyles it provides.



City mutation

How can this model fill the rest of our cities and cities beyond?



In conclusion, my mission has been from the outset to bridge a gap that is getting wider by the day in my country. I have tried to address this issue from different angles always keeping in mind providing solutions with minimum cost or no cost at all. I want to alter habits and attain a sustainable self-reproducing society that can survive without the notion of money, thereby allowing people to take control of their lives and remove it from the hands of corrupt politicians and a failed system. I hope to present viable solutions through the age-tested system of bartering and through the activation of available common spaces lying about in a useless form.

BRIDGE THE GAP

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