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EPsn
442



[Re]building the Diwan:

Providing Spaces of Care For The Elderly

Acknowledgments

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442

I would like to thank everyone that has gotten me to where I am today, especially my parents and the professors and staff of the department of architecture and design. In particular I would like to thank my advisor Dr. Mona Harb for her support throughout the semester, Dr. Houwayda Al Harithy for introducing me to Bint Jbeil post war 2006, and Dr. Sylvia Shorto for providing me with academic as well as moral support throughout.

Finally I would like to thank Doumdoum for being there during these five years, during the good and bad times!!

Table of Contents

I - Thesis Objective

II- Placing Bint Jbeil in Context

A- A Brief Historical Analysis

B- Urban Analysis

- 1 - Location Map
- 2 - Circulation Map
- 3 - Existing Land-Use
- 4 - Plot Ownership
- 5 - Public Institutions

C - Evolution of Sahat

- 1 - ... - 1978
- 2 - 1978 - 2000
- 3 - 2000 - 2006
- 4 - Analysis of Today's Sahat
- 5 - Conclusion

III- Recalling the Tale of the Elderly

A- Personal journey in search of the elderly

B- Analysis of the Elderly

- 1 - Migration Process
- 2 - Guardians of the Family Houses
- 3 - Passive Observers / Active participants
- 4 - Conclusion

IV- In Search of a Site of Intervention

A - Master Plan

B - Locating the Site of Intervention Next to Saha al Kadima

C - Evolution of Saha al Kadima Over the Years

D- Site Analysis Before July War 2006

E- Site Criteria

F- Future Land-Use in relation to Master Plan

V - Building the Diwan of Bint Jbeil

A- Naming the intervention

B- Case Studies

C-Design Guidelines

D - Medical Facility

1 - Out-patient clinics

2 - Care Center

3 - Emergency Department

E- Entertainment Facilities

1 - The Diner

2 - Social activities and programs

F- Services

G- Scenarios

VI - Project Governance

Referances

“During the ottoman period, the Dinan was a Hall where the ruler would hold a mass audience. He would sit on his throne, facing the audience and have his minister assemble petitions from the people and hand them to him so that he would dispense Justice. The ottoman passed on that tradition to the people of Bint Jbeil. The well known Dinan in Bint Jbeil is Deputy Mohammad Saeed Ba^اzzi’s courtyard house where people used to gather and discuss with their elected representative to the government their problems and petitions. With time, the political significance of this tradition was lost, whilst its social aspect remained, and the Dinan became a place exclusively for social reunions.”

Thesis Objective

The old city of Bint Jbeil, whose main population consists of elderly people, was left destroyed to rubble and emptied of its inhabitants by the Israeli war on Lebanon in July 2006. The old city had suffered many wars that had already altered its identity through time and had forced its inhabitants to migrate, leaving the elderly people as its guardians.

Up until the beginning of the 20th century, Bint Jbeil was a major vein of trade between Palestine and Syria. Unfortunately, in 1930, due to the events going on in Palestine that ended with its occupation by the Israeli army in 1948, the most important door of trade with Bint Jbeil was closed which forced the trading families to leave the city and either go to the southern suburbs in Beirut or travel abroad to Cuba, Brazil and the USA. During the early years of the Lebanese civil war (1975-1990), Bint Jbeil experienced significant population return due to the relative safety it provided at that time given it was away from the centers of conflict in the capital and its agglomeration. This lasted until 1978 as the city was occupied by the Israeli army which forced again the migration of the population, mainly the youth who were evading being drafted to serve with the enemy. The elderly people became the dominant population of the old city and became the guardians of the family houses, up until the withdrawal of Israel in May 2000. The city became then known as the city of liberation, "Madinet el Tahrir". A small section of the population migrated back to Bint Jbeil. However, in 2006, the Israeli war destroyed completely the old city and forced the population, including the elderly to leave the family houses they had been guarding throughout and despite all odds. Elderly left Bint Jbeil to live with their children in Beirut and its suburbs or in their emigration countries. With the physical memory destroyed by the war and the elderly, who were the oral bearers of history and memory away from its streets, the old city of Bint Jbeil has no life and no meaning.

My thesis objective is to recall the elderly to Bint Jbeil and help them resettle in their family houses by providing them with assistance in their daily lives needs, in their medical care needs and in their social activities needs. What I will be implementing in the old city of Bint Jbeil is an assisted living facility which, contrary to the concept's original scheme,

will not provide the elderly with alternative homes (as they have their own homes in the old city which they will be returning to as part of the ongoing reconstruction plan which I will discuss later) but will provide them with a system of medical and social support that will help them actively participate in the everyday life of the old city of Bint Jbeil, during its reconstruction phase and once it is completely rebuilt.

Originally, the assisted living facility is a Western concept that has been developed to provide support to the elderly who are often left on their own and whose families live far away. This type of living arrangement fills the gap between home care and nursing homes. Usually, the facility has three components: 1) personal care which provides services such as housekeeping, laundry and transportation 2) medical care which provides home services for medication, out-patient clinics and patient rooms in case of hospitalizations 3) entertainment services that provide activities such as dining, library, sitting areas and outdoor patios. [cf. Guide to Long Term Care Planning ([http://www.longtermcarelink.net/eldercare assisted living.htm](http://www.longtermcarelink.net/eldercare%20assisted%20living.htm))]

I am adapting this system of assisted living arrangement to the old city of Bint Jbeil as I believe it will encourage the elderly to accelerate their return to their family homes and make their families feel secure that their parents are comfortable in their own homes while receiving the needed medical and social care they cannot provide them because of the distance. For this end, I will be assuming that the reconstruction plan will privilege the rebuilding of the family homes in a first accelerated stage to allow the elderly's return. I make this argument as I believe the elderly are the key element that will guarantee the success of the reconstruction of the old city.

The site I chose to locate the assisted living facilities is within the old city itself next to the elderly's families homes: this will allow them to remain in their beloved houses and to benefit from housing services and geriatric care. Currently in Bint Jbeil, the only available hospital Al-Ghandour does not provide any home care services for the elderly people.

Allowing the elderly to remain in their homes is a key element of my intervention because the elderly are extremely attached to their houses and to their lands and operate as the guardians of the city while the majority of the city population is away. Moreover, these homes are very significant to the emigrant families of Bint Jbeil who return regularly to the old city and for important commemorations and events such as weddings, elections, communal celebrations and funerals. Despite the fact that they live abroad, the Bint Jbeil diaspora cherishes its “dreamed return” and has the nostalgia of returning to the village to live their last days in their homeland. A good illustration of the strong links to the city is how people still marry from the village and rely on their elderly parents and grand-parents to locate the bride or groom: thus despite living in totally different contexts, Bint Jbeil diaspora marries from Bint Jbeil, hence reinforcing family and kinship ties, social networks and identity. Thus, the elderly of Bint Jbeil spend a lot of their times exchanging stories and news about their children and grand-children, showing each other letters, pictures, videos, and taking care of each other as they form one large extended family.

The Facility I will be designing is located at the edge of the old city next to the Saha al Kadima. I chose this site for three main reasons: 1-The importance of Saha al Kadima to the elderly as they had spent their entire youths there and retain many a memory of that place, and given its proximity to their houses, the Hussayniyeh, and the Boustan which remains the only open space left in the old city. 2- The contribution the facility provides to the city's new master plan, as it compliments the zone allocated for social facilities such as NGOs .3- The proximity of the site to a peripheral road, which will allow easier motorized access from the facility to the hospital in cases of medical emergencies. Moreover, the site will link the facility to the upper and lower spines of the old city where economic and social activities occur such as the Thursday market, Eid el Tahrir that celebrates the liberation of the south from the Israeli army, and Eid el Hizb that takes place in Sahat al Birkeh.

The facility will provide the elderly with programs that will cater to their medical and social needs. It is a care center for the elderly that has three components: a service center, a medical center and an entertainment center. The service center will provide personal care such as housekeeping, laundry, transportation and maintenance services for the houses of the elderly. The medical center will provide geriatric care and will house clinics for out-patients, rooms for those who need 24 hour medical watch and assistance for patients that require daily medication. The medical care will coordinate with Al-Ghandour hospital if elderly patients are in need of hospitalization. The entertainment center will organize social activities such as gardening workshops, and crafting workshops, it will also include an auditorium for awareness campaigns, and will include an indoor gathering place for winters and an outdoor patio for summer gatherings.

Placing Bint Jbeil in Context

In order to select the site, it is important to place the old city of Bint Jbeil in context. One of the reasons is the fact that the old city has witnessed many wars and occupations that have not only forced its inhabitants to migrate but have also altered its identities through the evolution of its social and economic landmarks. For the first time in its history, the old city of Bint Jbeil is being fully reconstructed with a master plan, which is open to intervention. Therefore, for my project to be part of the reconstruction plan, I should understand the context of the old city in order to select the best possible site for my intervention.

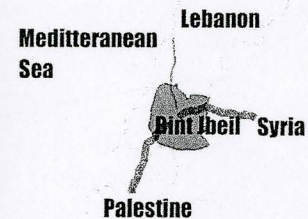
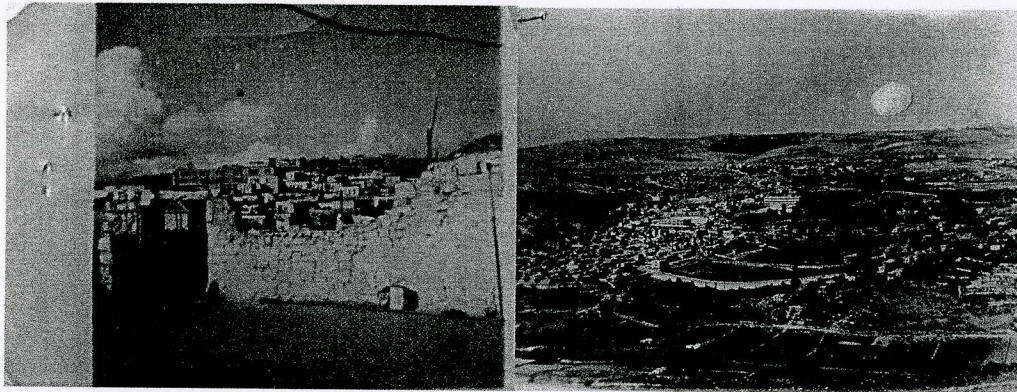
A Brief History of Bint Jbeil

Bint Jbeil is located within the district of Jabal Aamel which originated from the Arabian Aamel Tribes which came to the area 3000 years ago. Surviving potteries, graves and tunnels indicate that at one point Bint Jbeil was part of the Roman Empire. The biggest ruin is found in the Birkeh, located in the south eastern part of the old city, where steps of a roman amphitheatre were found. However, the Birkeh is used today as a water reservoir for irrigation purposes. During the ottoman rule, many families battled for power over Bint Jbeil, such as Al Shukur and the Waeliin during the 15th century. In that period, Bint Jbeil was divided into Harats (small districts) named after families.

Bint Jbeil was always known as a town of trade rather than agriculture. Craftsmanship was tied to trade, and the main craft was shoe-making, as it played a large role in the economic evolution of Bint Jbeil. The city was tied to both Palestine and Syria, and was considered an important trade artery between the two countries; its involvement however with inner Lebanon was minor. During the 19th century, the "old souk" was located in Saha al Kadima (east-part of the old city) where most of the commercial and political stores were to be found. The Thursday market that occurs every week in the souk is what gives Bint Jbeil its importance by housing the largest market in Jabal Aamel. In 1819, as the market grew bigger, it relocated north to a barren land where the traders would spread out their merchandise and by the end of the day would go back down to the Saha. This transition affected the inhabitants, and soon compelled them to buy land up there and build their houses.

In the 1930's trade declined as a result of the ongoing events in Palestine which resulted in the 1948 occupation of Palestine. After being one of the most important nodes of trade with northern Palestine, the occupation of 1948 forced the trade of Bint Jbeil to relocate its focus on its surrounding towns. From there onward, the business started to decline especially with the Israeli bombing of 1976 which led to the occupation of the city in 1982. Due to the chain of unfortunate war related events that followed the 1976 bombings and the 1982 invasion, the old city was slowly being

drained of its commercial identity and businesses were being relocated to the upper souk where it would better cater to residents of surrounding villages who found it easier to shop at the outskirts of the city rather than enter into the heart of the occupied city. The old city remained residential, and housed the local community which decided to stay in the city despite the occupation, and the harsh standards of living imposed by both the occupiers and their Lebanese allies. This trend of life remained as is for eighteen years until the liberation in 2000 as Israeli forces retreated from south Lebanon. With the highly anticipated liberation, the relocated inhabitants of the city moved back to their homes, however the trade routine had remained unchanged as Palestine remained a closed border and people of bint jbeil and its surrounding had grown accustomed to shopping in the new souk. For six years Bint Jbeil had thrived once again and had started regaining its prestigious identity as being a hub of trade and commerce in southern Lebanon until the 2006 war ravaged the city again, this time however with the harshest toll of destruction and devastation in its history.



Urban Analysis

Location Map



Circulation Map

The old city of Bint Jbeil has two primary roads. The main artery linking Kounine to Aaintaroun becomes a public space on two occasions: every thursday, it becomes a space where traders display their merchandise and every 25th of May, it becomes a space for celebrating the liberation of the south.

 **PRIMARY : Very Busy**

 **SECONDARY: Less Busy**

 **TERTIARY: Least Busy**

KOUNINE

AAITAROUN

AIN IBLE

MAROUN EL RAS

YAROUN

N



Scale: 1:10000

THURSDAY MARKET - BUSIEST DAY OF THE WEEK



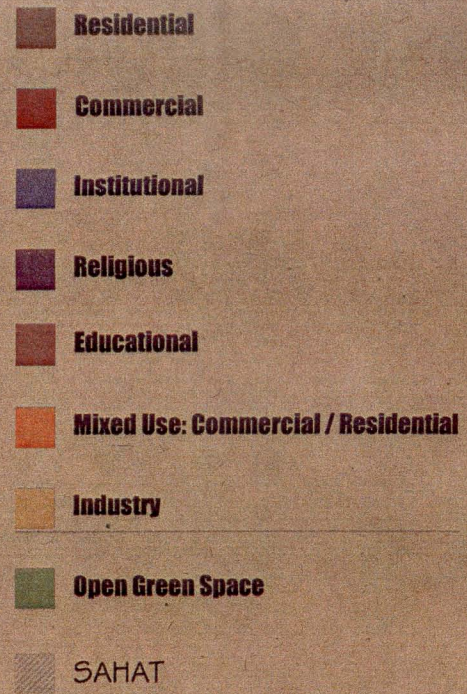
SAHAT AL TEHRIR - MIHRAJAN AL TOURAS



ON THE 25TH OF MAY - THIS SAHA BECOMES STRICTLY PEDESTRIAN

Existing Land-Use

The core of the old city is mainly residential whereas the commercial activities occur on the northern spine of the old city



N
↑ Scale: 1:5000













Ownership

Over the years, the structure of land ownership was constantly changing. During the ottoman era, the lands were owned and controlled by the dominant religious institutions. During the French Mandate, the ownership was handed over to political figures such as ministers and military officers. After the independence in 1947 ownership was transferred to feudal lords such as the Baydoun family and the Bazzi family who took control of more than half of the land plots in Bint Jbeil. The Bazzi family owns most of the agricultural lands, that made them benefit the most financially due to agricultural cultivation of those lands. The Bazzis housed farmers “fellahin” who cultivated their lands and soon began renting some of their agricultural lands. Of course the profits were reserved to the Bazzi families “mallakin”, but with time the farmers started reaping some profit as feudalism and the feudal system came to an end. Commercial real estate was also a main source of profit in Bint Jbeil as land owners started renting ground floors to entrepreneurs who wanted to open commercial shops in the city. Another interesting aspect of land ownership in the old city lies in the fact that public spaces were owned by families. An example is that of Haqqourat Nouss el Dayaa, a piece of land in the midst of the city that is used for public ceremonies such as election rallies and yearly festivities in addition to private ceremonies such as weddings. Ali Bazzi however, a deputy in the Lebanese Parliament, doesn't charge money for the use of his land, but rather funds from his own pocket many of those events. That highlights on the fact that the inhabitants of Bint Jbeil retain very strong social ties amongst themselves.

PLOT OWNERSHIP by Family

Ratio of main family VS. the rest of the families in the old city

Legend:

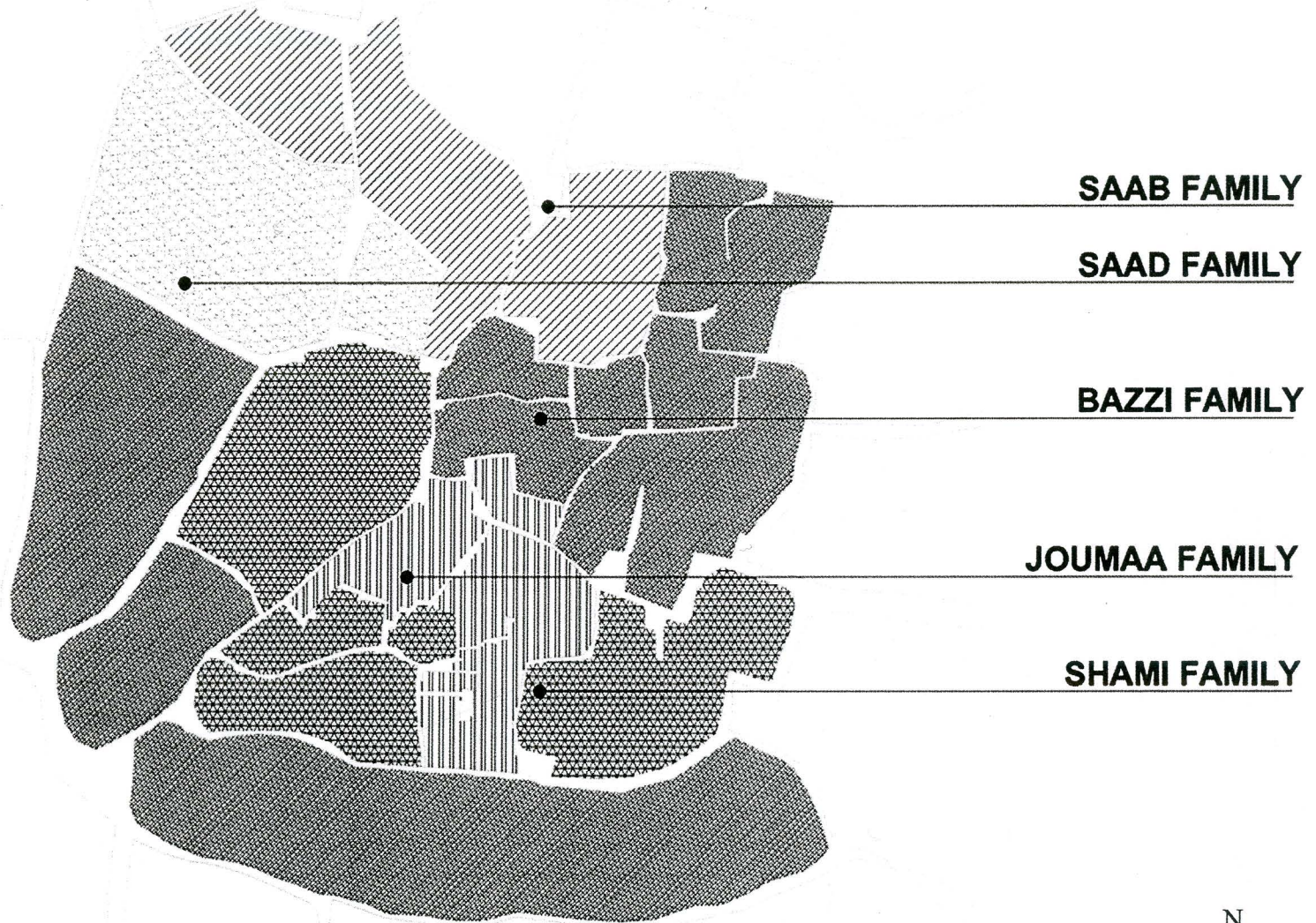
Bazzi	
Sharara	
Shami	
Hourani	
Beydoun	
Bousi	
Saad	
Faraj	
Joumaa	
Al Sayad	
Jouneh	
Other	



N
↑ Scale: 1:5000

District Division by Families

In Bint Jbeil, a family's status and power is reflected by the number of lands it owns.

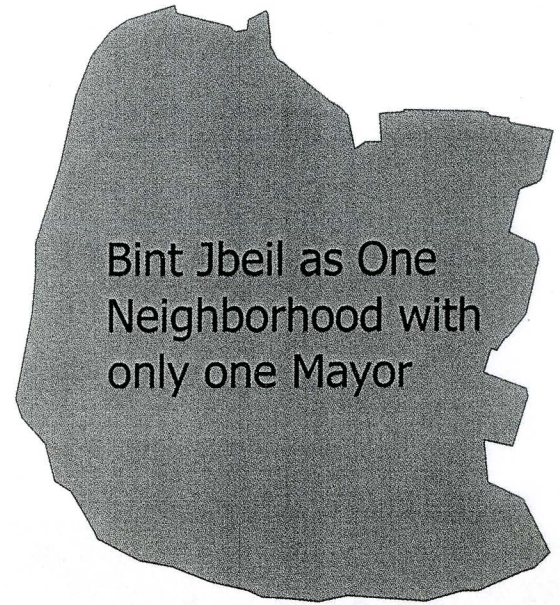


Evolution of the "HARAT" since the 1920s



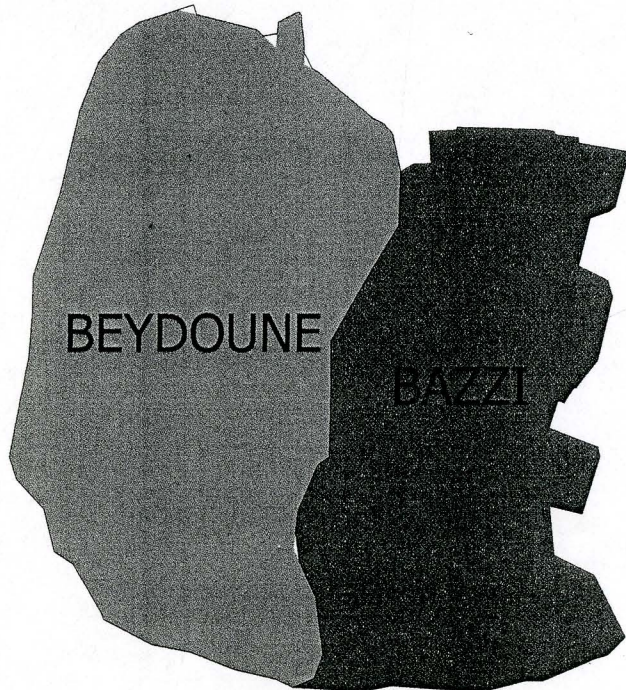
Bint Jbeil as One
Neighborhood with
only one Mayor

Since 20th century
Part of Marjaayoune



Bint Jbeil as One
Neighborhood with
only one Mayor

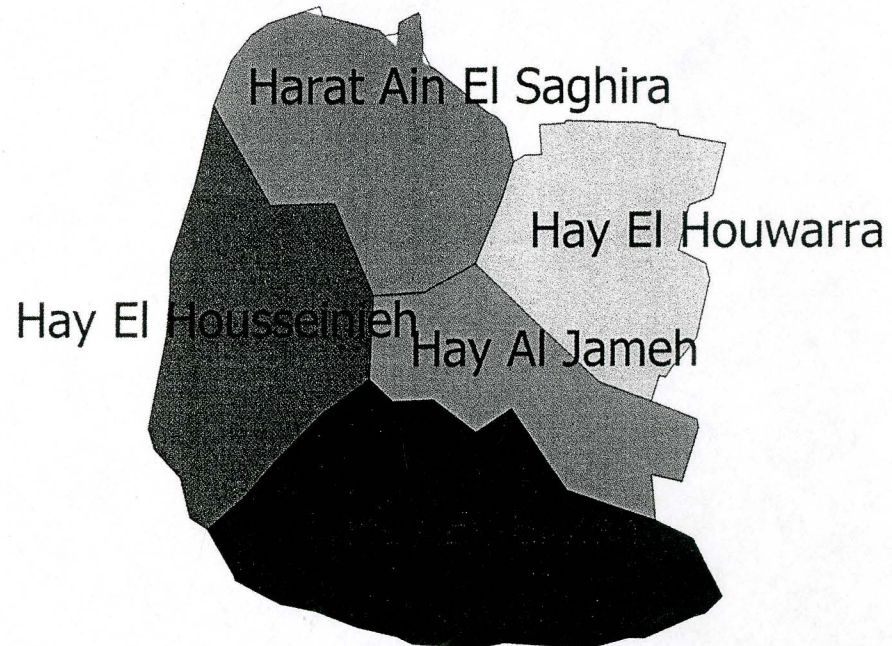
During the French Mandate,
Part of Sour



BEYDOUNE

BAZZI

Beginning of the 1930's



Harat Ain El Saghira

Hay El Houwarra

Hay El Housseinieh

Hay Al Jameh

Started in 1936,
Official in 1943

District Division as recognized by the municipality

Today the old city of Bint Jbeil is divided into 12 neighborhoods each with its own "Moukhtar"



Public Institutions

Public Institutions

PUBLIC FACILITIES

Governmental

1 Municipality

Cultural

Religious

2 Mosque

3 Hussayniye

4 Shrine

Educational

5 Schools



N
Scale: 1:5000

25

Evolution of Sahat

There are several landmarks in Bint Jbeil that are historically and culturally significant. These landmarks are Babour (wheat mill), Ein el Saghireh (the Saghir well), the Diwan House, the old shoe market, the Great Mosque, Hussaynieh, Haqqourat Nous Al Dayaa and Al Birkeh (the water reservoir). These landmarks were so important that public spaces were named after them. I will state a few examples below.

1. The well known *Diwan House* in Bint Jbeil is actually deputy Mohammad Saeed Bazzi's courtyard house. In traditional Lebanese houses, the entrance and sitting space were public spaces where people of the village used to meet to discuss political, social, and economical issues, and thus Sahat Al Diwan, the oldest and first Saha in Bint Jbeil, was named after the Diwan House where the Bazzi family resided and later expanded and became a dominant family.

2. Haqqourat Nous Al Dayaa, as mentioned previously, is a wide open space located in the center of Bint Jbeil near the Great Mosque and as part of estate of the Minister Ali Bazzi. *Haqqoura* in Turkish means a *saba* or a large open public space in a village; named under the Ottoman rule, the Hakkoura became a place of social gathering sponsored by its owner .

3. The Hussaynieh is a social religious structure in which religious rituals took place such as weddings and funerals. The Hussayniyeh still serves its purpose today and is at the center of Sahat al Kadima, named after the old souk which also used to be located there.

4. The reservoir, or *Birkeh*, used to be an ancient roman amphitheatre. It was later transformed into a reservoir to collect water from the mountains in the winter for irrigation purposes. The area around the Birkeh has also been transformed into a gathering place known as Sahat al Birkeh.

Although these sahat are historically and culturally significant, their purpose of strengthening the bonds between the inhabitants of the city has declined dramatically due to the severe migration of its inhabitants due to ongoing Israeli aggressions that have left the old city empty.. In the following pages, I have analyzed the transformation of the network of sahat over time.

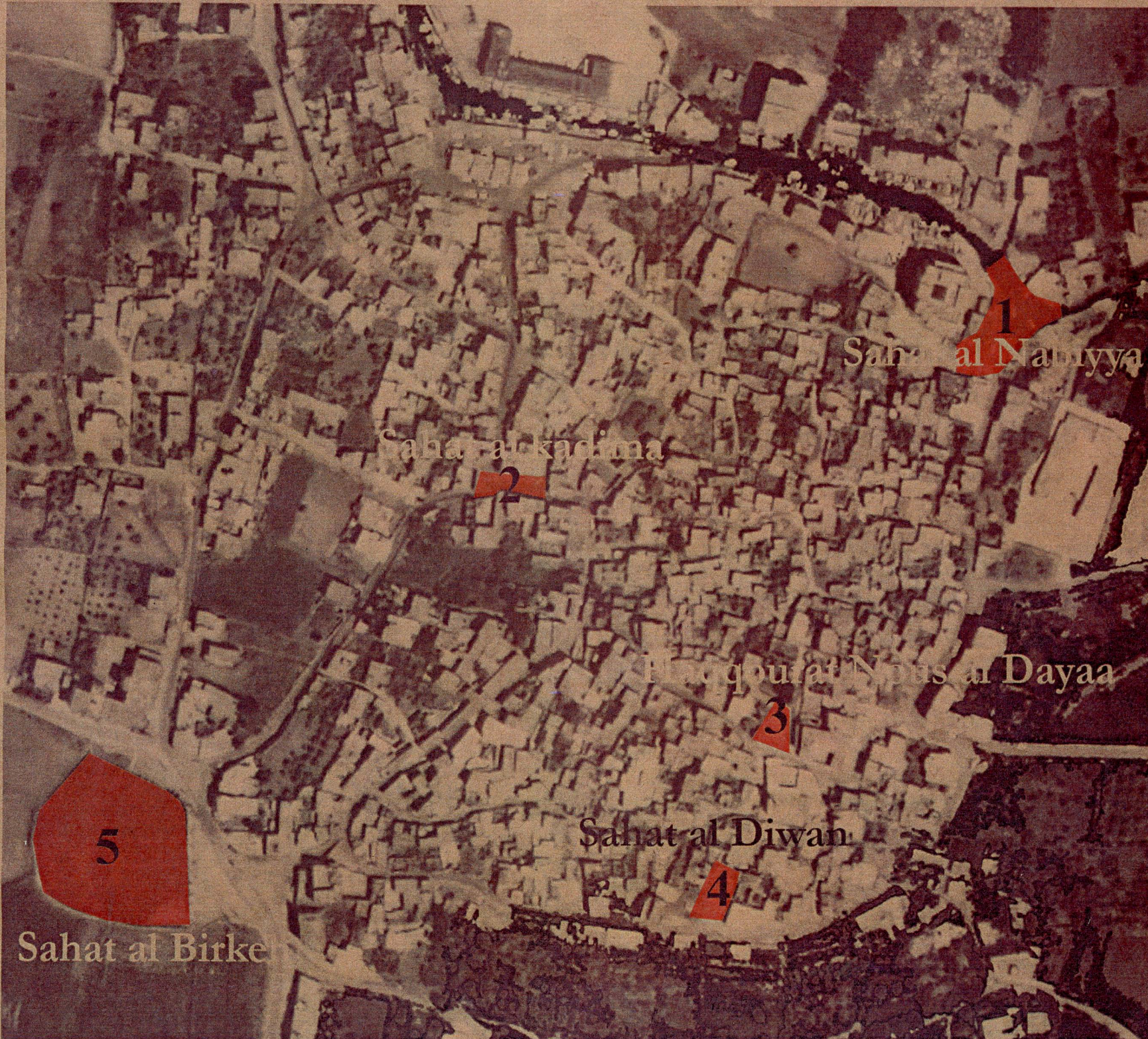
... - 1978

Locating the Sahat

 Sahat

N
↑ Scale: 1:2500

Source: Municipality of Bint Jbeil

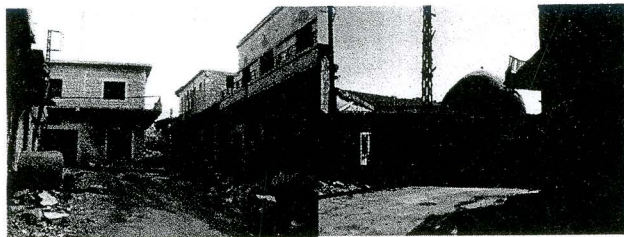


1



Sahat al Houwara used to be the saha for entertainment. The houwara is a small pond where families used to gather around in the evening. This saha was also known for its coffee shops where men used to come and play cards, tawleh and drink coffee.

2



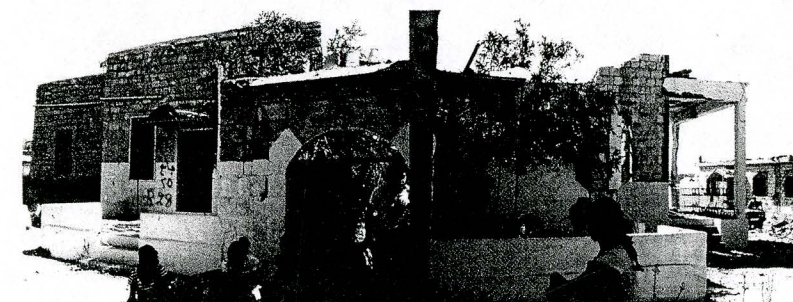
Sahat al Kadima is the oldest Saha as its name says. It is located at the end of the old commercial strip and next to the Boustan. This is where the commercial and political stores formed. With time, the stores moved up north in search of barren land but returned to the saha on thursdays for the weekly market.

3



In Turkish, Haqqoura means saha or large open public space. Haqqourat Nousef Day3a is located in the center of Bint Jbeil and is an eventful saha that houses religious, political and social gatherings. Located right in front of the Great Mosque, it houses the gathering of the people after friday prayers. The house of Ali Bazzi, an influential figure, attracted a lot of visitors who gathered in the house and in the Saha. Finally, the yearly elections between Bazzi and Beydoun ended with a celebration in the Saha.

4



Sahat al Diwan is the oldest social saha that was named after Beit al diwan located within the saha. It is the Saha where Bazzi families initiated and expanded. Beit el Diwan is owned by Naeb Mohammad Saeed Bazzi and was the first courtyard house. Diwan referred to the space where visitors were received. The Diwan's character was transferred to the saha and became a main space for social gathering.

5



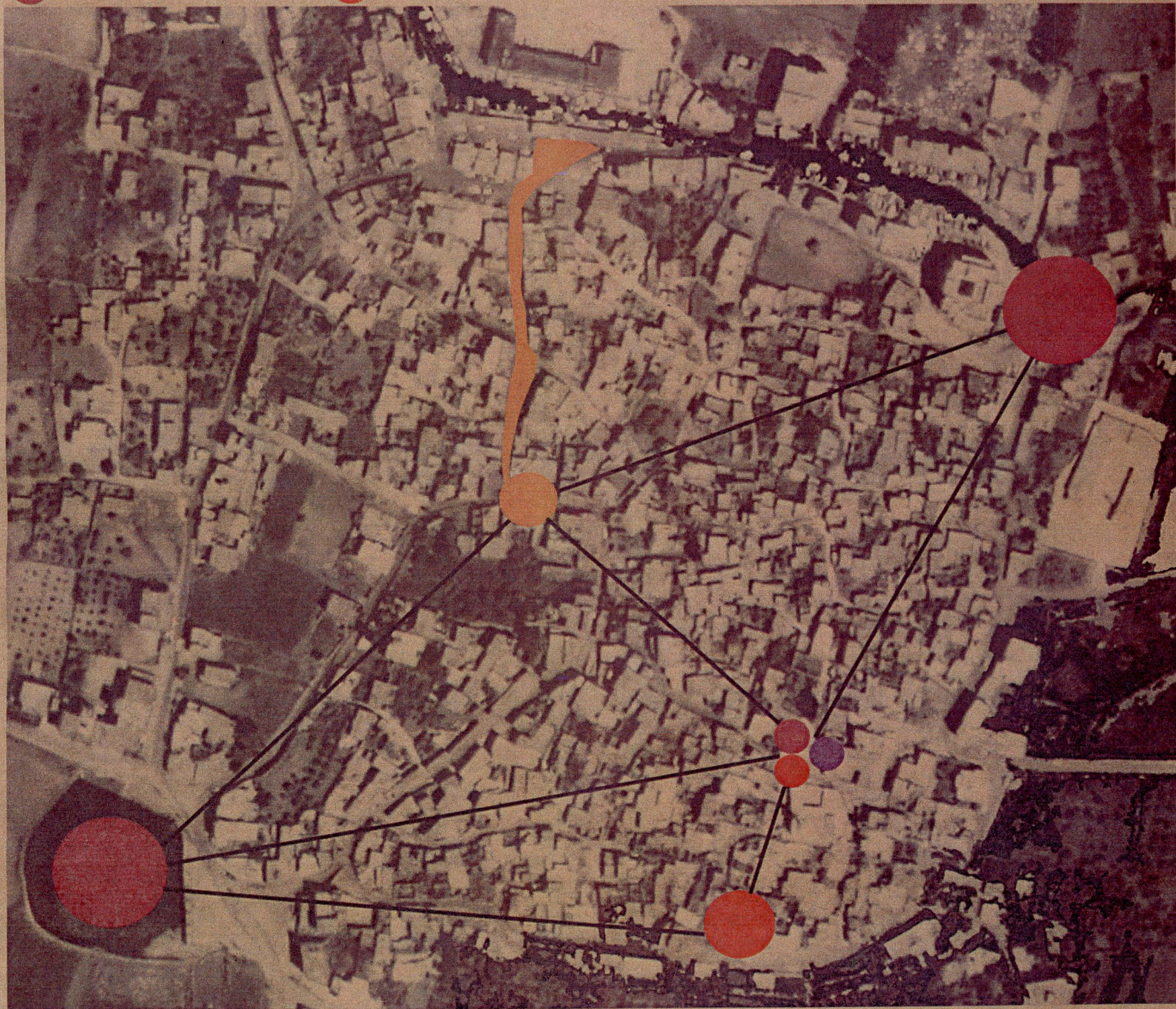
The Birkeh was a roman amphitheatre. The romans gradins used to provide for social interactions among women who used to wash their laundry there. Benches allowed for social gatherings for the youth and especially the elderly people. The water was also used for irrigation purposes for the nearby agricultural lands.

Relationship between sahat



N
↑ Scale: 1:2500

Source: Municipality of Bint Jbeil



1978 - 2000

Commercial activities

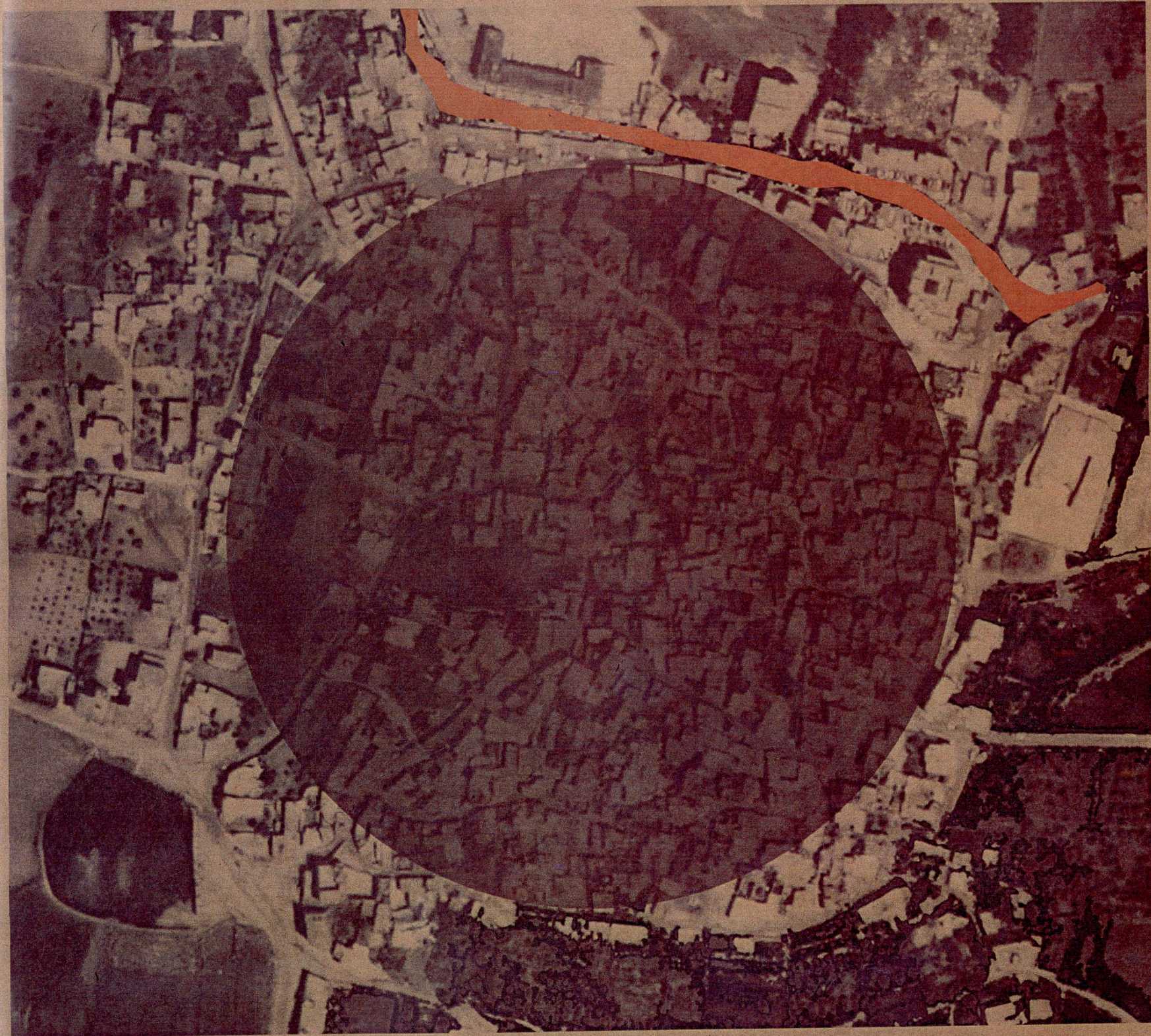
Old City Empty due to Israeli occupation

N



Scale: 1:2500

Source: Municipality of Bint Jbeil



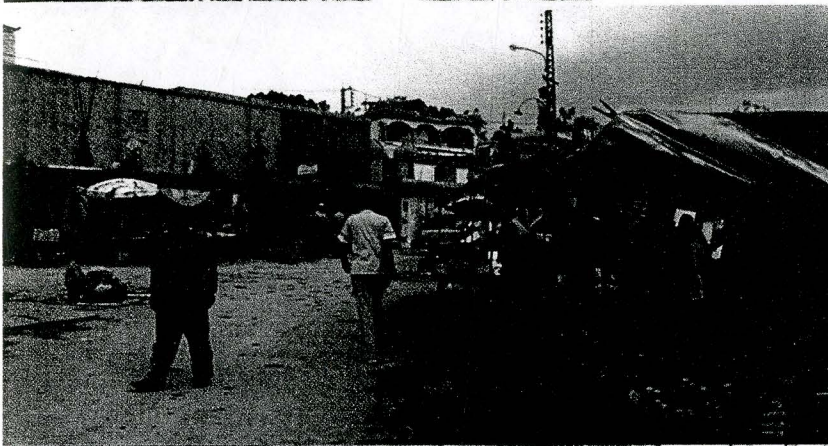


During the Israeli occupation, the people of Bint Jbeil lived a low-profile life in order to avoid confrontation with the Israeli army. The northern spine became the main commercial activity and the only activity allowed during the occupation

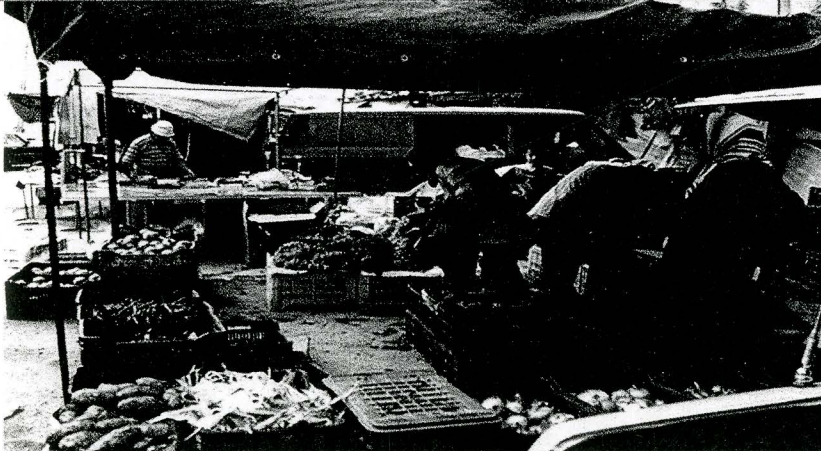


The Thursday Market was moved temporary to the northern spine leaving the old city dead of activities.

With the borders to Palestine closed, Bint Jbeil's market became local and only people from the south of Lebanon would come to the Thursday market.



Under the Israeli army, the market's productivity declined as did the quality of the goods.



Under the Israeli occupation, the social network of sahat was shut down. The people of Bint Jbeil would hang out at each other's place, the religious layer became a personal one and the political one disappeared.

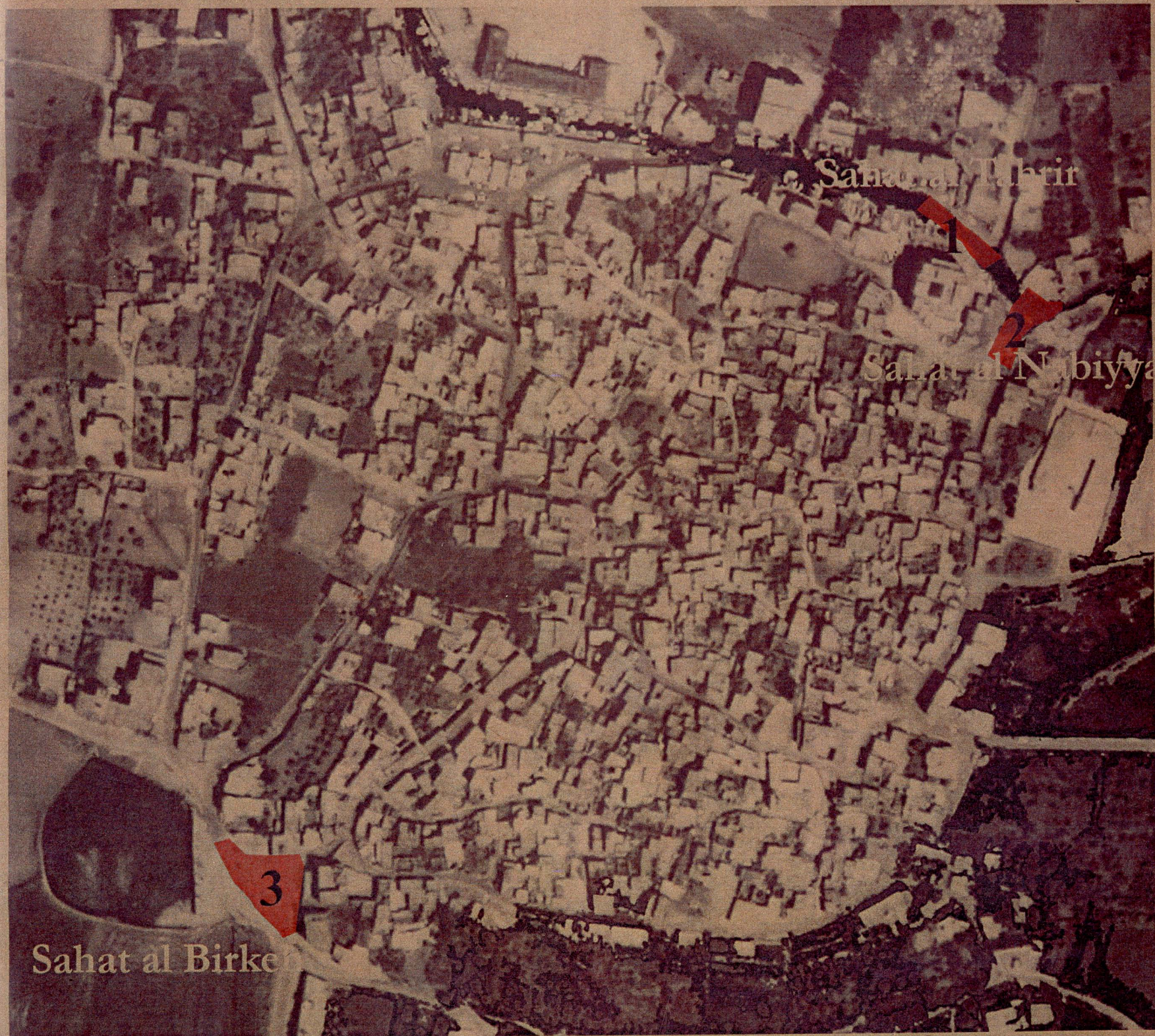
2000 - 2006

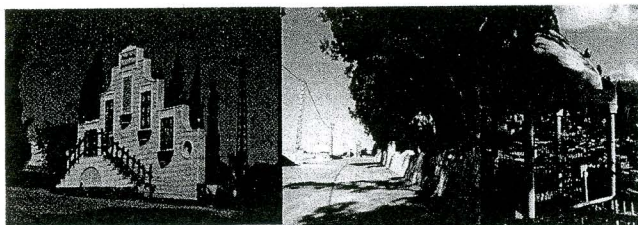
Locating the Sahat

 Sahat

N
↑ Scale: 1:2500

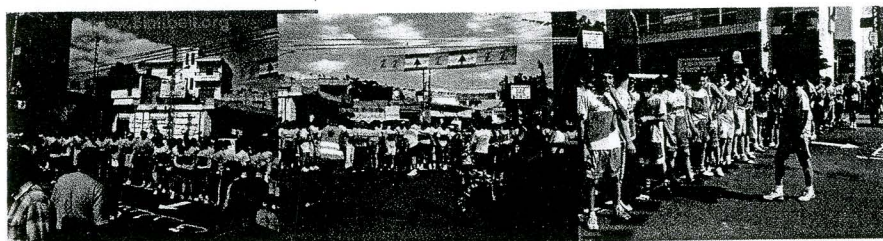
Source: Municipality of Bint Jbeil





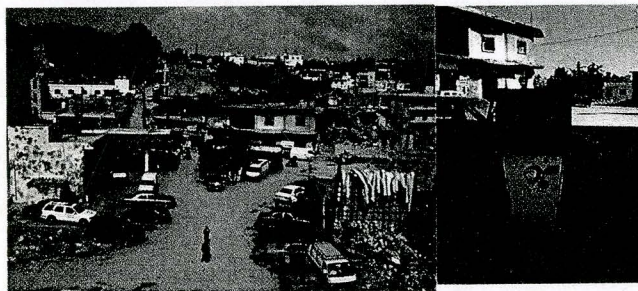
During the occupation, many young men died protecting their village. The cemetery became a place for gathering every thursday evening when families would come and pay tribute to their beloved.

1



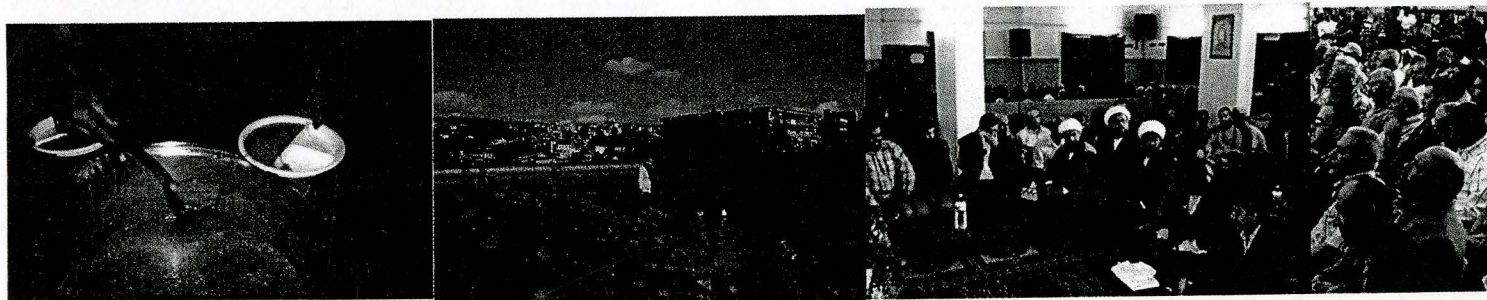
The south of Lebanon was liberated on the 25th of May 2000. Each year, on that day, a celebration occurs: Mouhrajjan al Tourath. People gather from all over the South and activities are organized all throughout the day and night. it is called Sahat al Tahrir

2



Sahat al Houwara became known as Sahat al Nabiyya and was the first Saha that Hizbullah took from the Israelis. A cannon is placed at the center of the Square to commemorate that and a petrol station replaced the Houwara. the coffee shops were replaced by commercial shops that generate more income.

3



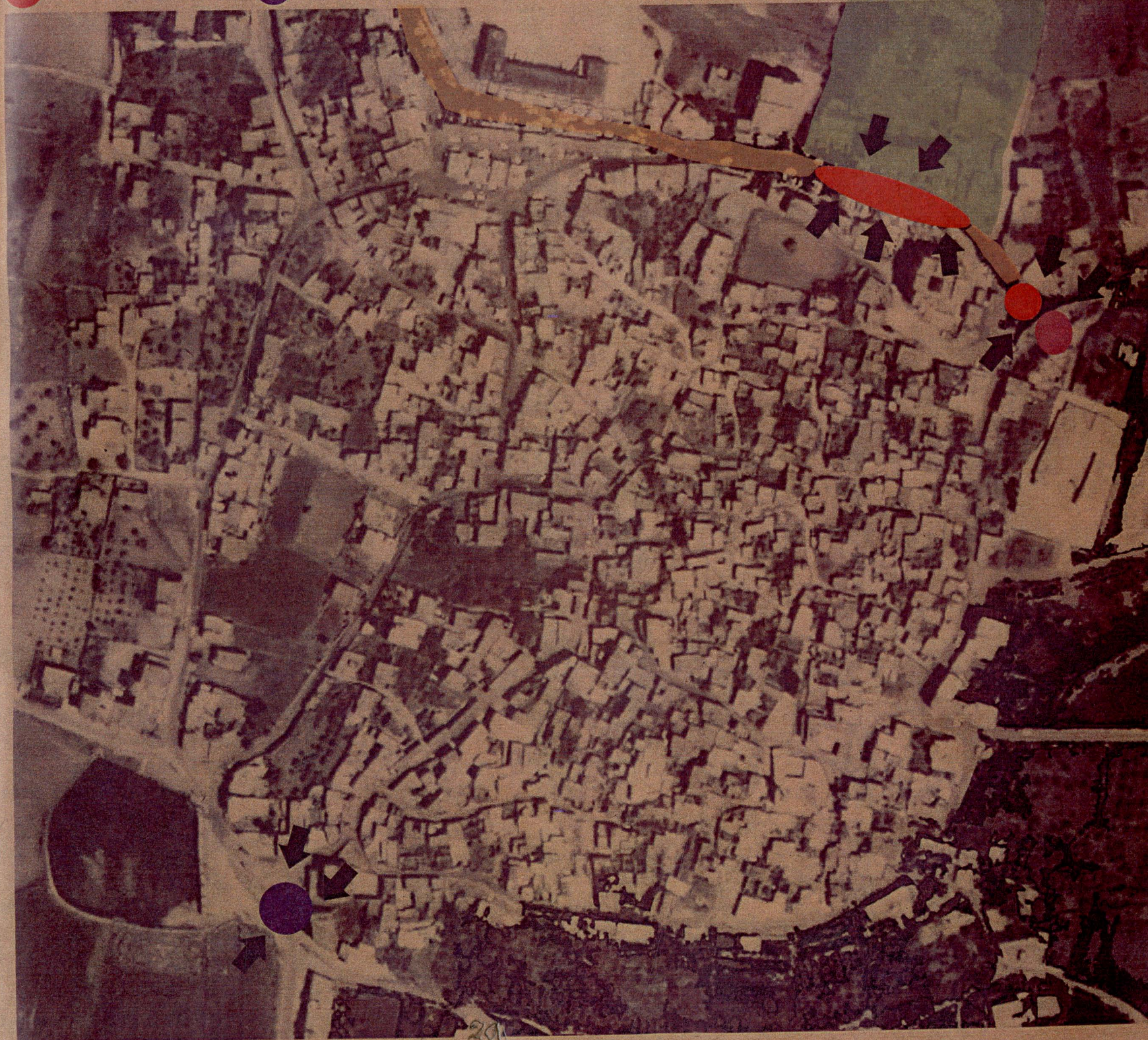
Over time and after the liberation, the birkeh lost its social significance. Today it is a place where syrian workers await to be hired for the day. Sahat al Birkeh became political and religious after the war. Every year, Ashoura and Eid el Mawled are celebrated there. Women cook hrisseh and men grill meat till dawn. Every year, on eid el Hizb, Hizbullah leaders give speeches in honour of the political party in the saha.

Activities in the Sahat

N
↑ Scale: 1:2500

Source: Municipality of Bint Jbeil

● Political Activities ● Religious Activities ■ Cemetery ■ Commercial Activities





25th
May



Thursday
Market



Every Day
of the week

Although Bint Jbeil includes many sahats, that used to be daily hangouts to the different generations and age groups of the city, today only one Saha still serves this purpose, Sahat el Nabiya. Sahat Al Nabiya includes various internet cafes and a pastry shop. The two other Sahats, Al birkeh and Al Tahrir serve political purposes, as they respectively accommodate every year, Eid El Hizb and Eid El Tahrir.



Bakery Shop

Young People



Municipality

Men of all ages



Pastry Shop

Families



Side Walk

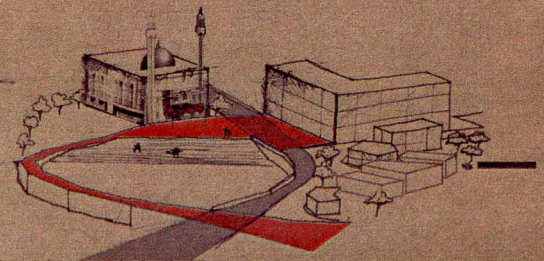
Men of all ages



Petrol Station

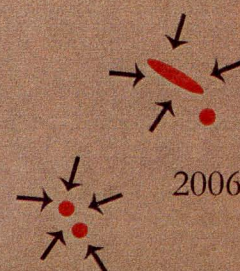
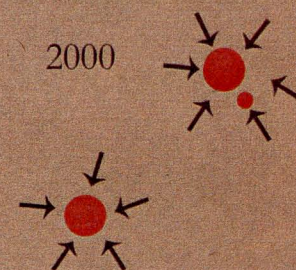
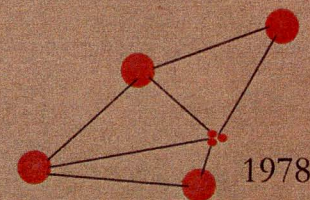
People with No Money

Religious
Political



As mentioned previously, since the sahats of Bint Jbeil in the present day are used mainly for political purposes, and have been serving these puposes for sic years prior to which these sahats had no role under Israeli occupation, it is interesting to note that a whole generation roughly from 1982 to our present day, is unaware or was too young to remember what the city was originally like. It is specifically for that, that i refer to the old people as the oral beareres of history, for they are the only ones who retain memories of the old city in their minds.

	1978	2000	2006
	Multiple nodes Heterogeneity Multi-centered interactions	Bipolarity Diconnection No interactions	One party domination Increase of Religious and political activities
Political Layer	Haqqourat Nous el Dayaa		Sahat al Tahrir Saha al Birkeh
Religious Layer	Haqqourat Nous el Dayaa Saha al Kadima	Saha al Birkeh Cemetery	
Commercial Layer	Saha al Kadima	Northern Spine	Northern Spine
Social Layer	Saha al Kadima, Haqqoura, Saha al Diwan, Houwara, Saha al Birkeh	41	Sahat al Nabiyya



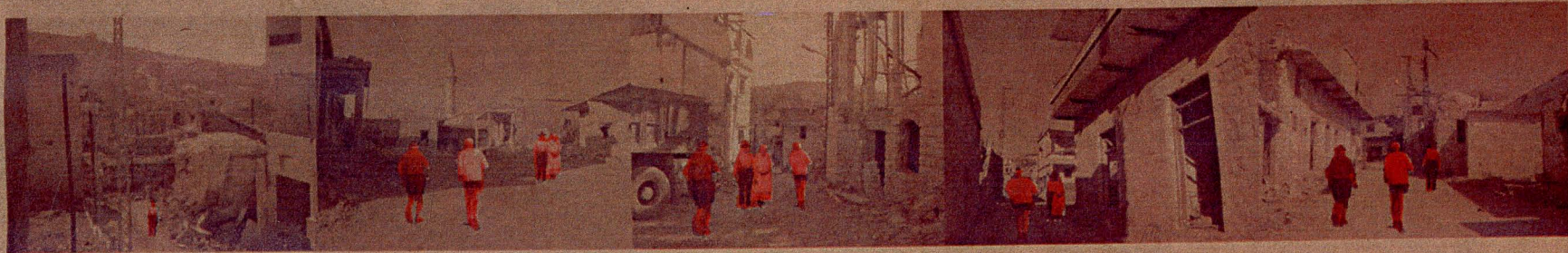
Recalling the Tale of the Elderly

Personal Journey: in search of the elderly

This thesis intervention started at the beginning of the semester as an attempt to pursue and implement a social ideology that is held true in any respectable culture, the idea of the preservation of heritage. Since the concept of preserving physical heritage has been exploited largely in museums and memorials, I took that notion to a deeper level, to the preservation of human heritage, the elderly. I left for Bint Jbeil, a city I had gotten to know and study in a previous studio, an early Wednesday morning in the hope of meeting the elderly of the city which I had met the previous year and which to me were the only remaining guardians of the war-stricken city, and upon my arrival I recorded the following observations:



As I wandered the empty alleys of the old city of Bint Jbeil in search of the elderly I found no one...



I couldn't help but picture these streets filled with people like they once did...



Instead all I found were empty deserted homes...

I felt SAD...ANGRY...HELPLESS...HOPELESS...there was a VOID in the city

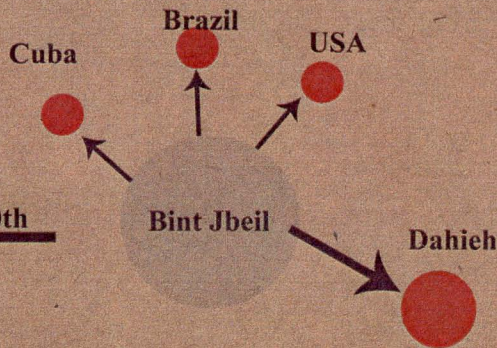


Although the old city was completely deserted, I couldn't help but feel the presence of its elderly community, whether in the bricks with which they had constructed and reconstructed many times over their houses with, or the trees that they had planted in front of their homes, and watched grow as a parent watches their child grow, or the metal truss on which the vine trea rests waiting for its owners to come back, or the plastic furniture laying toppled on porches waiting to be cleaned and set astraight. Yes, the city was deserted, but not for long as time had not yet erased the memory of its inhabitants, not many summers and winters had passed on the desertion of the city and it was time to intervene before it was too late, before souvenirs were erased and memories lost forever.

Analysis of the Elderly

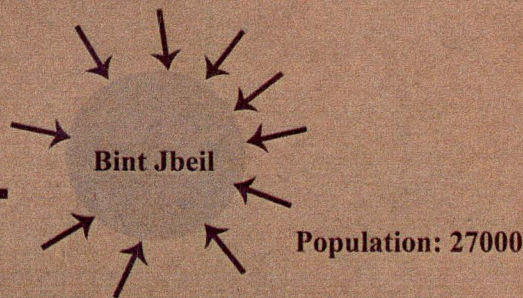
Emergence of a User Group

Early 20th
Century



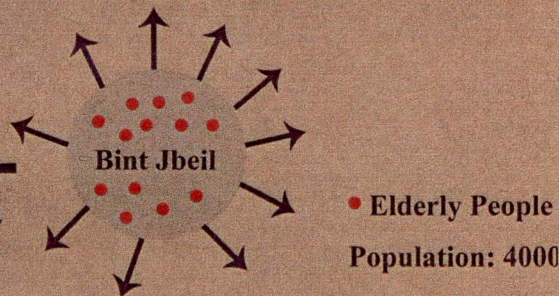
The migration process started as early as the 20th century due to events going on in Palestine which closed one of the main trade doors. People left the city in search of better job opportunities.

1975
Civil War



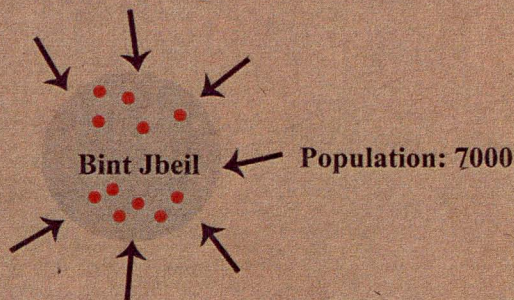
The migration flow was towards Bint Jbeil given the relative safety it provided at that time.

1976
Invasion of
Israeli Army



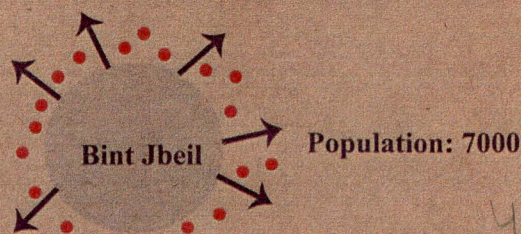
The invasion of the Israeli army led the youth to migrate for fear of being drafted in the Lahd army. This left the elderly people behind guarding their family houses and their city. During that period of time, the social activities were limited to homes.

2000
Liberation



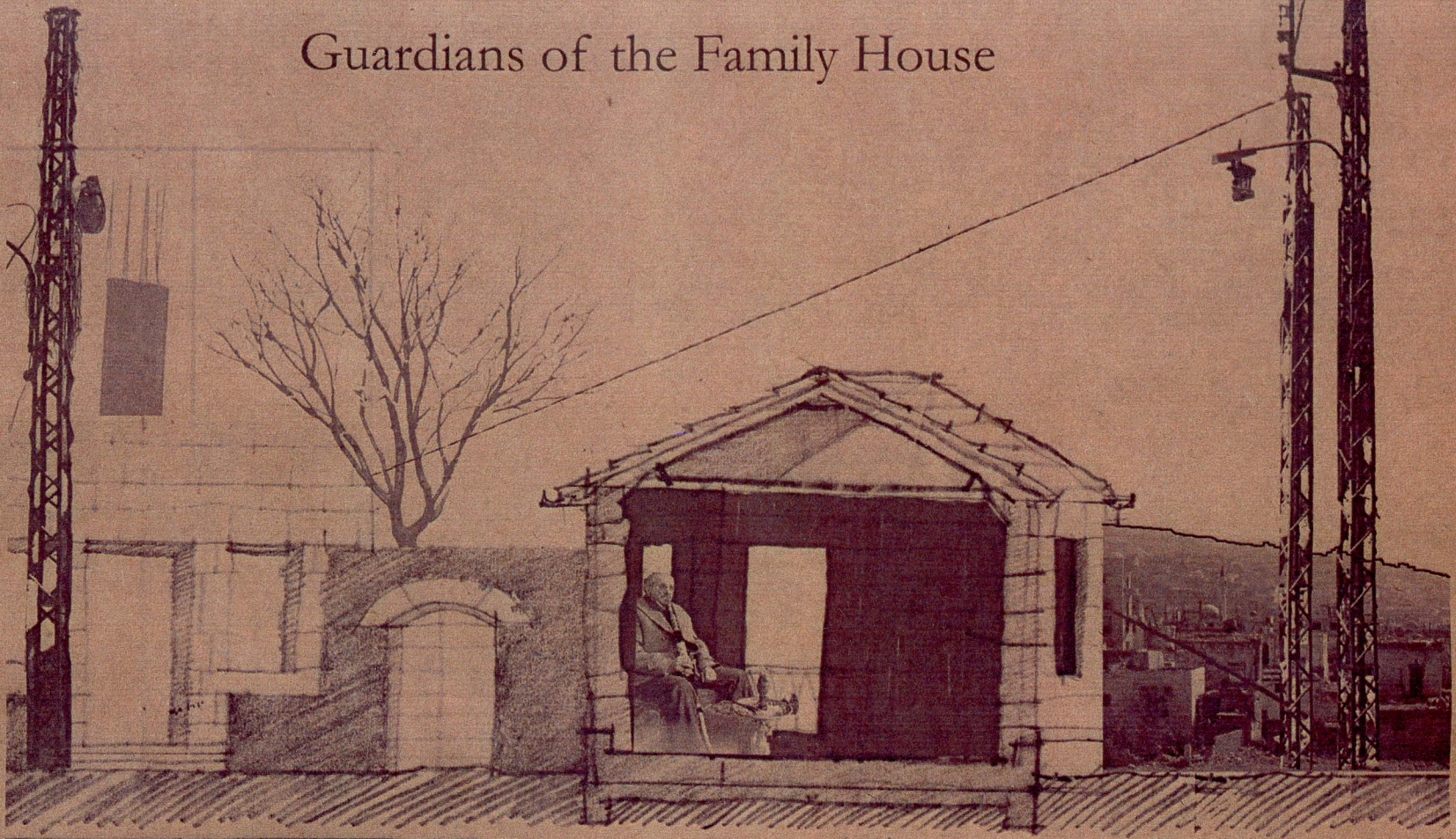
The liberation of the south brought back the migration process towards Bint Jbeil. However the old city remained solely inhabited by the elderly because the new comers chose to live on the outskirts of the old city due to the lack of available empty plots in its center.

2007
Post-War



After the July war in 2006, families brought their elderly to stay with them because the old city was destroyed. Today, although the reconstruction is going on, the elderly are gone which leaves the old city empty.

Guardians of the Family House



When the youth fled the Israeli occupation, the elderly stayed behind in order to guard the family houses. They were the link between Bint Jbeil's diaspora and the old city. The elderly people stood by their city during the roughest of times.

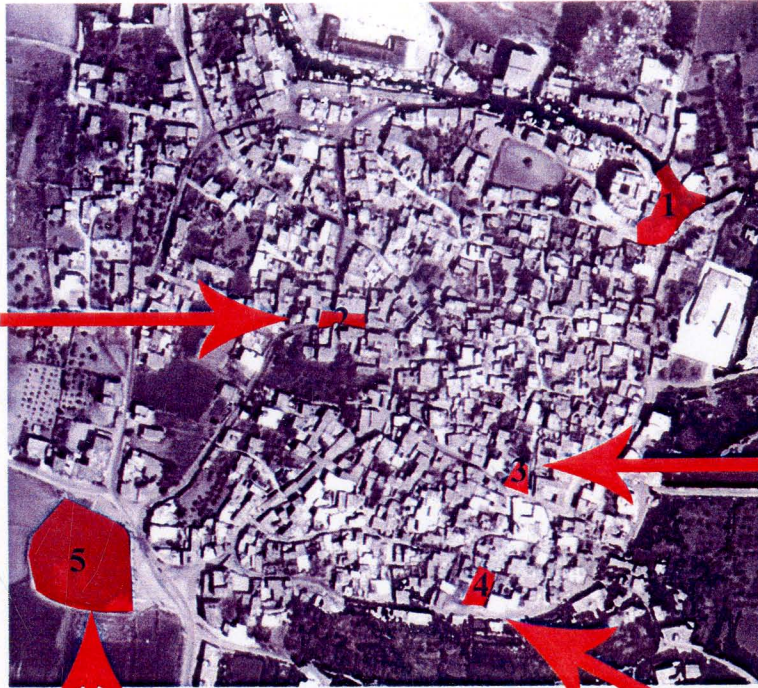
However, the latest war destroyed completely the old city leaving no choice to the elderly but to leave. The houses are now deserted with empty chairs lying around at front doors saying clearly that the guardians are gone.



Hajje Yasmine's House.

... - 1976 : Elderly's Social Activities

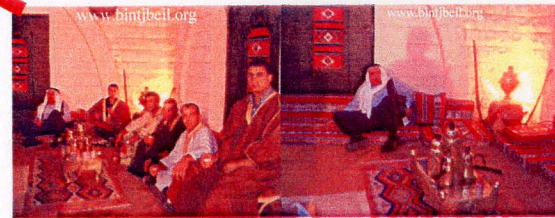
Sahat al Kadima used to house the commercial souq. Most of the elderly today were craftsmen who used to trade in the thursday market. The old municipality was located next to the saha which made it the most important saha at that time due to its commercial and political significance. The saha was a space where men would gather to talk politics whilst playing cards and drinking coffee and tea.



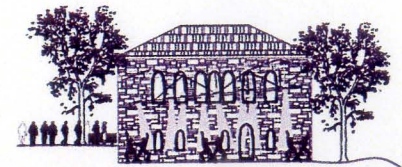
The Birkeh was a place where women would socialize whilst washing their laundry.



Sahat al Diwan was mainly a place for social gathering where men would gather in front of Beit al Diwan, owned by the influential Bazzi family, and discuss politics.



Haqqourat Nous el dayaa is a public space owned by Ali Bazzi. Located in front of the great mosque, people used to gather around to socialize. Weddings used to take place there as well. The space was also used for political rallying during the Bazzi - Beydoun elections, where Bazzi supporters would come to the saha to show support.



ELEVATION OF BAZZI HOUSE
Scale 1-200



1976 - 2000 : Israeli occupation

During the Israeli occupation, social gathering was forbidden in public spaces. The activities were strictly restricted to the thursday market on the upper spine. The inhabitants of the old city at that time, would stay at home or go to each other's homes in order to socialize. During that time, the social public spaces were shot down and the people's activities were silenced.

2000 - 2006 : elderly's social lives.

As I have said earlier, the wars and occupations have forced the majority of the youth to migrate from the city towards safer zones, that left the elderly with a responsibility of guarding their family houses for their childrens occasional returns. Although they had a huge role to fulfill, the elderly of the old city were passive participants in the daily life activities and ceremonies.

The city's environment, with time, became more hostile to the elderly. By building spaces to accomodate activities that would generate more income by targeting the younger generations, the elderly were left with nothing to do but stay at home or visit their neighbours. For example, the "ahwat al IZAZ" was replaced by internet cafes. Moreover, the bulk of commercial activities in the city were limited to the upper spine, leaving the elderly people isolated in the old city and far away from the social activities.

When it comes to celebrating collective memories such as Eid el Tahrir which commemorates the liberation from the Israeli army, the elderly people are also being sidelined given that the activities that occur are not suitable for their age. The elderly people were standing by the old city during the occupation and the bombings by the Israeli army, their resistance helped liberate the south, yet they have to stand back and watch the younger generation celebrate.



Eid el Tahrir: 25th of May

Activities:

- 1 - Marathon during the day
- 2 - Speech by Hizb leaders
- 3 - Food festival
- 4 - Dabkeh and Music.



The elderly of Bint Jbeil stood by their city during the worst of times and thus deserve a better quality of life than that which they are given. I am not implying that the elderly are voluntarily sidelined by their community, however it is no secret that attractions created by the youth, are more targeted to the youth than to the elderly community since the dynamism of young age is often what makes an atmosphere festive and joyous.

In Search of a Site of Intervention

Master Plan

Master Plan: post-war reconstruction of the old city of Bint Jbeil

Qatar is adopting the reconstruction of the old city of Bint Jbeil. The aim of the master plan is not only to reconstruct the old city but to revive it as well. The strategy consists of spreading the commercial activities on the edge of the city: the northern spine will house the thursday market, retail shops, and offices and the western spine will accommodate the steel and shoe industry.

The core of the old city will remain residential with allocated retail shops. However, in order to animate the old city, the master plan intends to redefine the character of one of the oldest and most historically significant saha, "Sahat al Kadima", by allocating to it the social institutions.

What the master plan doesn't take into consideration is the elderly people and the need to activate their participation in the city, as their environment is getting more hostile as they grow older (facilities adapted to their needs). My project will be part of the reconstruction plan and deals specifically with the elderly's needs. Locating the best possible site to intervene on this requires a careful study of Bint Jbeil's new Master Plan.

Saha al Kadima used to be the center of the old city of Bint Jbeil.

The commercial and political shops were located there and the thursday market used to occur there. However, when the market moved to the upper spine, the saha was abandoned and lost its historical and commercial significance. Only a few shoe shops survived this transition. The Housayniyye was never relocated and is still in use to our present day.

In the new master plan, the saha is being redefined by placing in it social institutions such as NGOs. The municipality has also allocated the offices of the reconstruction of Bint Jbeil in its old headquarters in the Saha.

The nearby boustan, on the other hand, will serve as a public garden.

Locating my project next to Sahat al Kadima is the best of possible scenarios. The facility which includes an assisted living program will complement the social institutions and will contribute in redefining the Saha.



A new road will be implemented in the northern spine where all the commercial activities are located in order to de-densify the area and reduce the traffic. Parking meters will be installed to reduce the density of cars.



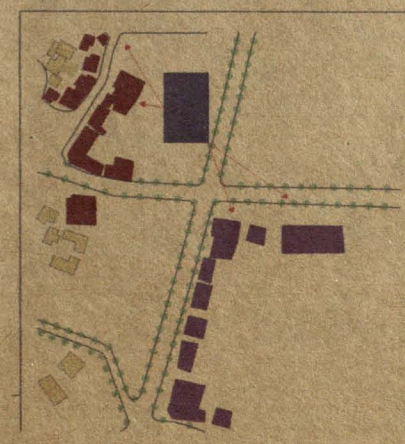
Sahat al Nabiyya will be re-defined spatially with the implementation of the new road. It will become a public square where no cars are allowed and will house social activities such as coffee shops, a library, and pastry shops.

The shoe and steel industry will be located at the edge of the old city next to the technical school, where students can practice what they learn in the nearby workshops.

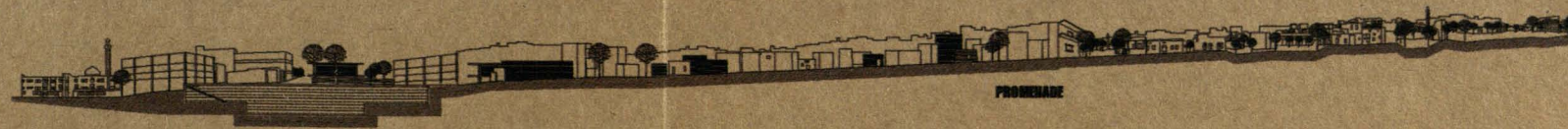
- LANDUSE REGULATIONS**
- COMMERCIAL
 - MIXED USE - GROUND FLOOR COMMERCIAL / UPPER FLOOR RESIDENTIAL
 - RESIDENTIAL - RELATED SHOPS
 - RESIDENTIAL
 - PUBLIC INSTITUTIONS
 - LIGHT INDUSTRY (CATEGORY 3 ONLY)
 - SOCIAL INSTITUTIONS
 - SABA
 - ZONE WHERE MUNICIPALITY INTENDS ON CREATING PUBLIC PARKING - COULD TEMPORARILY IMPOSE PUBLIC PARKING
 - ZONE OF RESTRICTION OF PARKING ON THURSDAYS AND INSTALLING PARKING METERS
 - INCENTIVE ZONING
 - STRATEGIC INTERVENTIONS
 - LINE FOR THE IMPLEMENTATION OF BUILDINGS
 - VEGETATION TO BE MAINTAINED

- PROGRAMMED FACILITIES**
- MUNICIPALITY: ADMINISTRATION RELATED TO THE RECONSTRUCTION OF THE OLD CITY
 - CULTURAL CENTER
 - PUBLIC LIBRARY
 - TECHNICAL SCHOOL
 - DISPLAY OF CARTS FOR THURSDAY MARKET

- INCENTIVE ZONING**
EXEMPTED FROM MUNICIPAL TAXES
- INCENTIVES FOR CRAFTSMANSHIP
 - INCENTIVES FOR RETAIL SHOPS



N
Scale: 1:5000



S3

Locating the site of Intervention

The Site

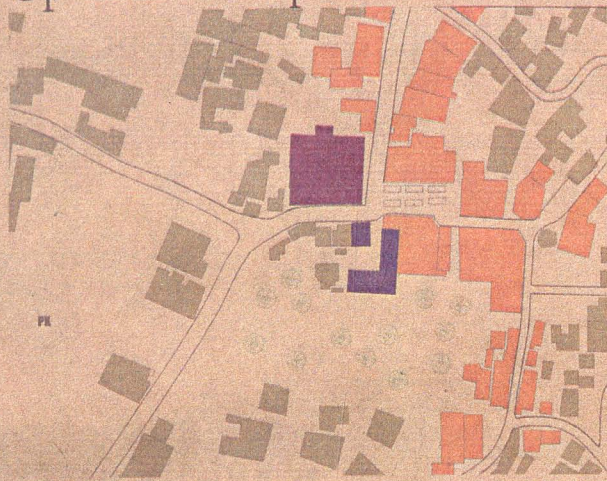
Sahat al Kadima



Site Analysis: Saha al Kadima

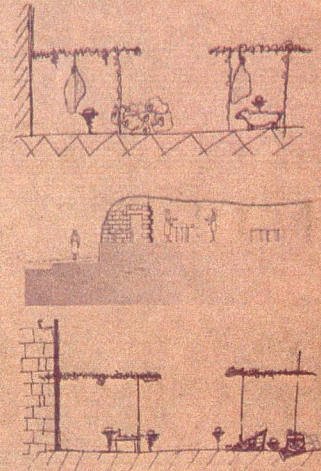
Evolution of Saha al Kadima

Up until 1976: political and commercial center

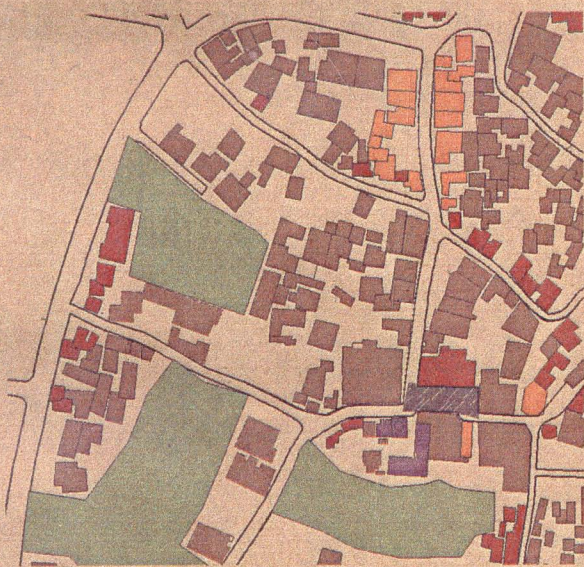


- Retail
- Residential
- Municipality
- Houssayniyeh
- Boustan
- DISPLAY OF CARTS FOR THE THURSDAY MARKET

The thursday market was held in the saha where merchants displayed their carts. It was the center of attraction during that period. During the week, the saha provided a space for social gathering amongst the shop-keepers.



1976 - 2006: No identity



- Residential
- Commercial
- Mixed Use: Commercial / Residential
- Religious
- Open Green Space

During the Israeli occupation, the Saha lost both its commercial and social value. Social gatherings in public spaces were forbidden which led to people meeting up at each other's homes. The saha's retail shops closed due to the relocation of the market to the upper land. The only remaining functioning building in the Saha was the Houssayniyeh that continued housing religious ceremonies.

July war 2006 - 2008: complete destruction

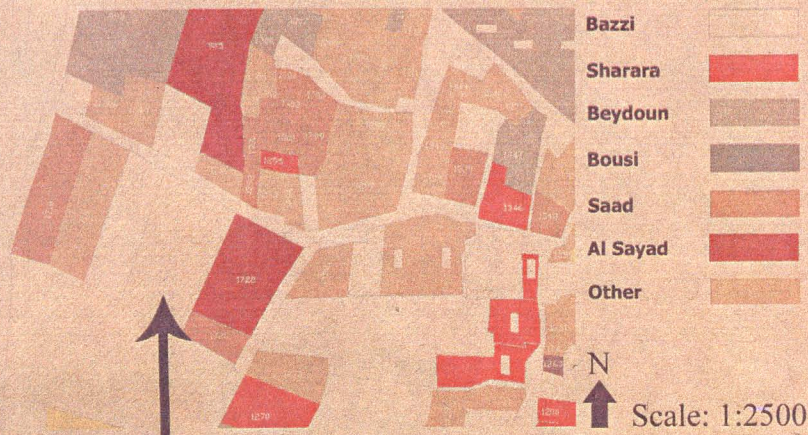


Saha al kadima

Houssayniyeh

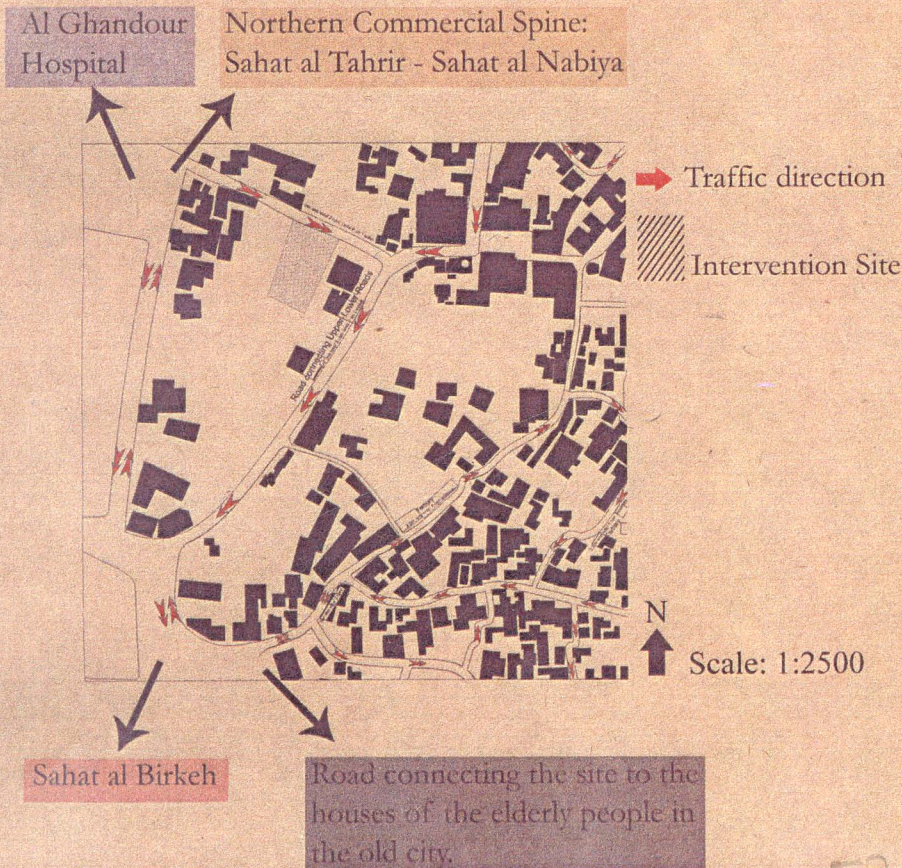
Towards the site

1 - Plot ownership by family

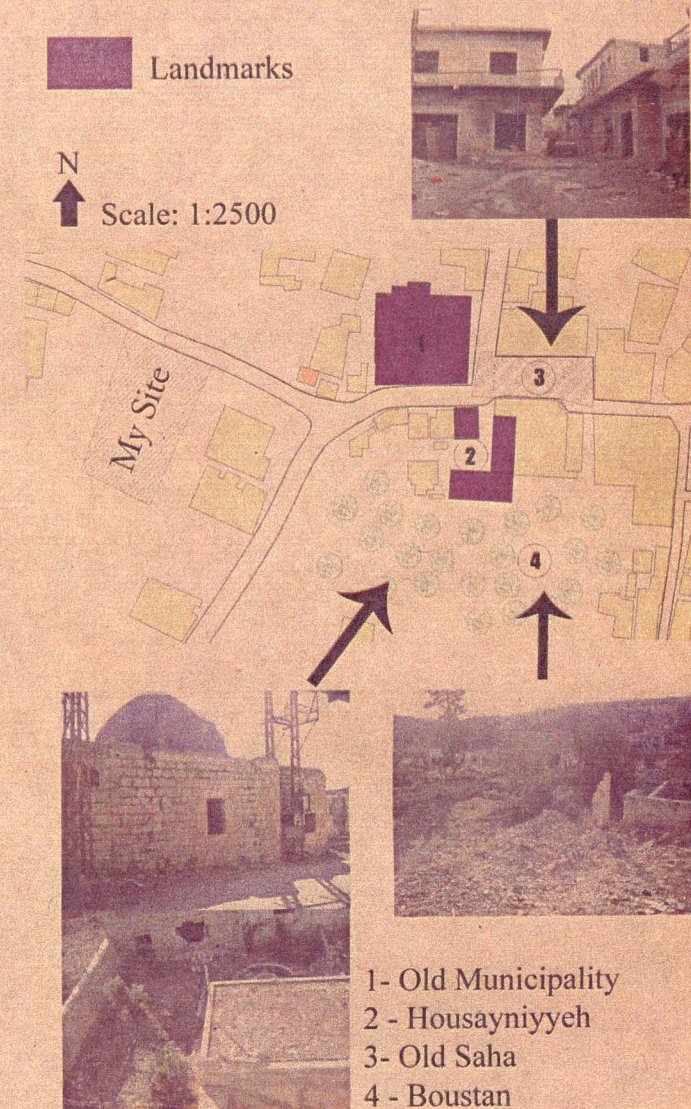


The site of intervention is owned by the Bazzi family

3- Redirecting Traffic around my site in order to have easy access to all parts of the city



2 - Landmarks around my site

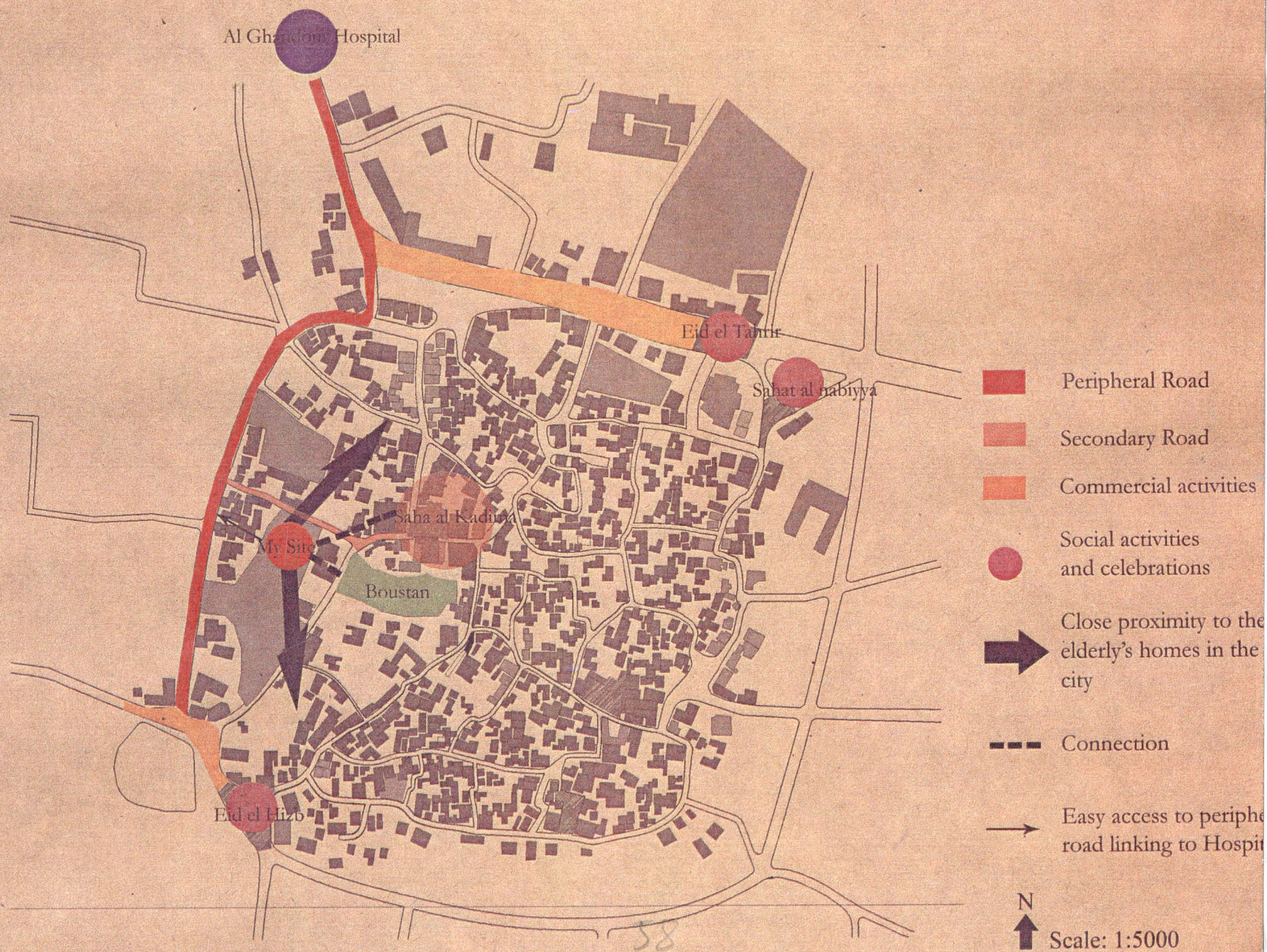


Characteristics of my site::

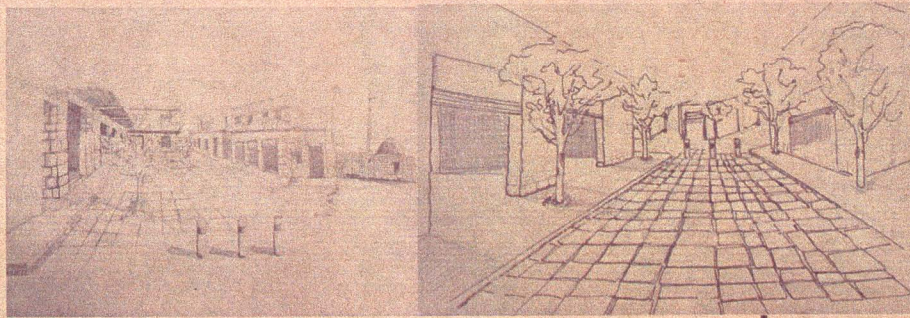
- 1 - The land is owned by the Bazzi Family.
- 2 - It has important landmarks around it from which the project can benefit..
- 3 - The site is easily accessed from the outskirts of the old city and the core. It is also closely linked to all the major activities.

Site Criteria

I chose to locate my site at the edge of the old city next to the Saha al Kadima which is of great significance to the elderly given the fact that they had spent their youths there. It will also be next to the Boustan, the only remaining green open space in the old city. The site is also at proximity to a peripheral road, which will allow easy access to Al Ghandour hospital in cases of medical emergencies. Moreover, the site will link the upper and lower spines of the city where the main economic and social activities are located.



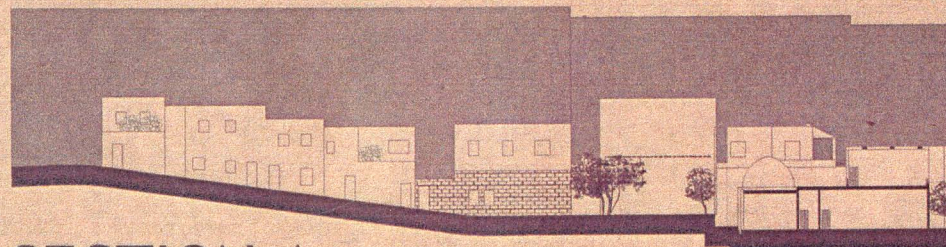
Site Analysis after completion of reconstruction



In the master plan, the saha al kadima will be a pedestrian zone. Poles will be placed to forbid cars from entering the paved area. The social institutions will be placed there.

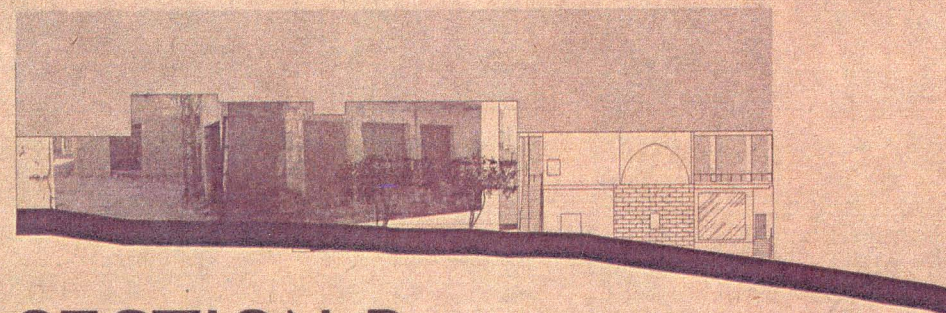


- Residential
 - Social Institutions
 - 1 - Dar al Ajazah al islamiah
 - 2 - Women's rights
 - 3 - Children's rights
 - Shoe Industry
 - Religious Institution Housay-niyeh
 - Government Administration related to the reconstruction of the old city
- N
↑ Scale 1:500



SECTION A

Scale 1:200



SECTION B

The streets that lead to my site have a traditional character with stone construction and wide openings on the ground floor. It reminds us of how the old souq used to be and bears the story of the past. The neighborhood's character complements my site. It is the entrance.

Building the Diwan of Bint Jbeil

As I have discussed in the beginning of my thesis, a Diwan used to be a hall where the ruler would hold a public audience in order to listen to people's petitions. During the ottoman period, families often fought for power over Bint Jbeil, the ruling family would hold public audiences for the people of Bint Jbeil who would come and ask for favors. With time, the ruling body of Bint Jbeil went from being from being the government during the French Mandate, to becoming a division of power and influence amongst land owning families. The family who possessed the largest amounts of land was considered the most powerful family in the city. Today the Bint Jbeil is ruled by the Lebanese government as it is located within the borders of the republic; however Bint Jbeil is considered a Hizbullah strong hold and is named the city of the liberation. Before Bint Jbeil was politicized on a national scale with Hizbullah, the local politics of the city was controlled by two families, the Baydouns and the Bazzis. The Bazzi family took on the traditions of the Diwan and opened their house to the public. The Diwan house, located in Sahat al Diwan, is owned by Deputy Mohammad Saeed Bazzi. He opened his house to the public and it became the main lieu for social gathering. However, during the Israeli occupation, the diwan was lost its role of re-uniting the inhabitants due to the Israeli ban of public social gatherings. After the July war of 2006, Mohammad Bazzi fled to the USA with his wife seeking refuge with his children, and thus "Beit el Diwan" remains closed to this day.

Beit al Diwan



In my thesis, I want to reactivate the Diwan and adapt it to my user group, the elderly people, who used to gather in the Diwan during their youth. My intervention consists of building spaces of care for the elderly: A medical care center, an entertainment center and a services Center, which will cater to the needs of the elderly and allow them to resettle in their family houses and make their families feel that their parents and elderly are safe and comfortable. The aim of this facility is to activate the participation of the elderly in the city by providing them with spaces that will allow them to pass on the oral history they bare. The project also aims at becoming a landmark in Sahat al Kadima, that will not only care for the elderly but will also attract different user groups of different ages. The concept of this facility is similar to that of the Diwan: the medical care center and the services center will tend to the needs of the people, whilst the entertainment center will provide them with spaces for social gatherings. The facility will become the Diwan of Bint Jbeil. It will focus on the elderly, given that they are the main inhabitants of the city and will activate their social participation in the city. Moreover, it will help animate the old city and preserve the memories of its oral bearers.

Case Studies

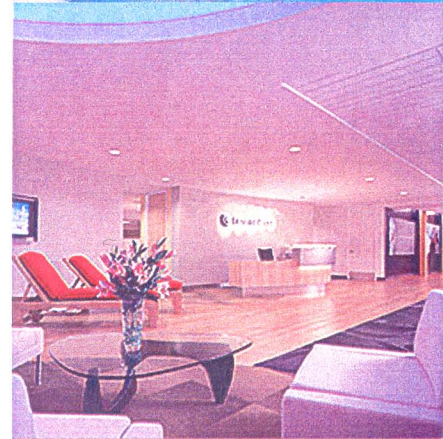
Case Study 1: Leisure Care Retirement Communities

Leisure Care Communities is a company solely specialized in senior living, they deal with community management and operations, community development, and general consulting services for more than 40 resorts spread around the USA and Canada.

The services present in the resorts managed by Leisure Care Retirement Communities, are more or less the same with some minor variations depending on the resort location.

Community Features, Newport Beach Plaza

- Elegant three-story building
- Conveniently located near all points of interest in Newport Beach
- True restaurant dining in our elegant dining room
- Intimate private dining room for private parties
- Luxurious living room with piano and fireplace
- Interior courtyard
- Rooftop patio and terrace garden
- Weekly housekeeping and linen service
- Comfortable library
- 24-hour Bistro and gift shop
- Complimentary laundry facilities
- Full-service salon
- PrimeFit gym
- Computer center with internet access
- TLC by Leisure Care (travel agency)
- Full-time guest services supervisor
- Reserved covered parking
- Card room
- Arts and crafts room
- Health and wellness center
- Shuffleboard court
- Private and scheduled transportation
- Staff available 24 hours a day
- Assisted Living services available



Case Study 2: Assisted Living and Nursing Home In Tennessee



Assisted Living + Hospital



Public Transportations



Helicopter Service for emergencies

Design Guidelines

Design Guidelines

As mentioned earlier, the Diwan will consist of three parts: a medical care centre, a services centre and an entertainment centre. Before going into the detailing of such program, it is important to take into consideration some design guidelines prior to building for the elderly people in Bint Jbeil.

A. Design Guidelines.

The design of a building for the elderly must have a supportive environment. A supportive environment must include accessible parking and passenger loading zones, walkways, ramps, visible entrances and exits, large doorways, spacious restrooms amongst many other things. Large spaces should be broken up into smaller areas for specific activities. An access to an outdoor walking area or patio should be provided because elderly people are encouraged to be outside as much as possible for sunlight exposure and inhalation of fresh clean air. Studies have shown that gardening has proved effective with elderly people because a well kept garden is a metaphorical image for coping well with life. Furthermore, studies on the Elderly have shown that the optical lens in the human eye turns yellowish with age thus altering the perception of colour, whilst shades of blue green and violet are perceived as duller in tone. In the same time psychological studies have shown that colour perception improves safety and functioning, and has a subjective influence on mood. For that, earthly and warm colours such as oranges, reds, yellows greens and browns should be present in abundance around the elderly for better functioning both physically and mentally. Unfortunately, the study of colour therapy is often overlooked especially in Lebanon as opposed to the United States for example where recovery rooms in hospitals for instance are filled with colourful walls and paintings to help expedite the healing process in patients due to the positive effects of colours on the psyche. Colours also help the elderly distinguish between rooms, and help them notice dead ends or turns in corridors etc. **(Space, Place, and Age: Designing for the Elderly by Andrea Meld)**

Gendered Spaces.

Even though Bint Jbeil is predominantly a Muslim community, the segregation of women and the separation of the two sexes is not that harsh. The community does not create separate spaces for each gender except in religious institutions and gatherings.

Therefore whilst designing the facility, I will not emphasize this separation by creating duplicate activity rooms for the sexes. Some

The Medical Care Center

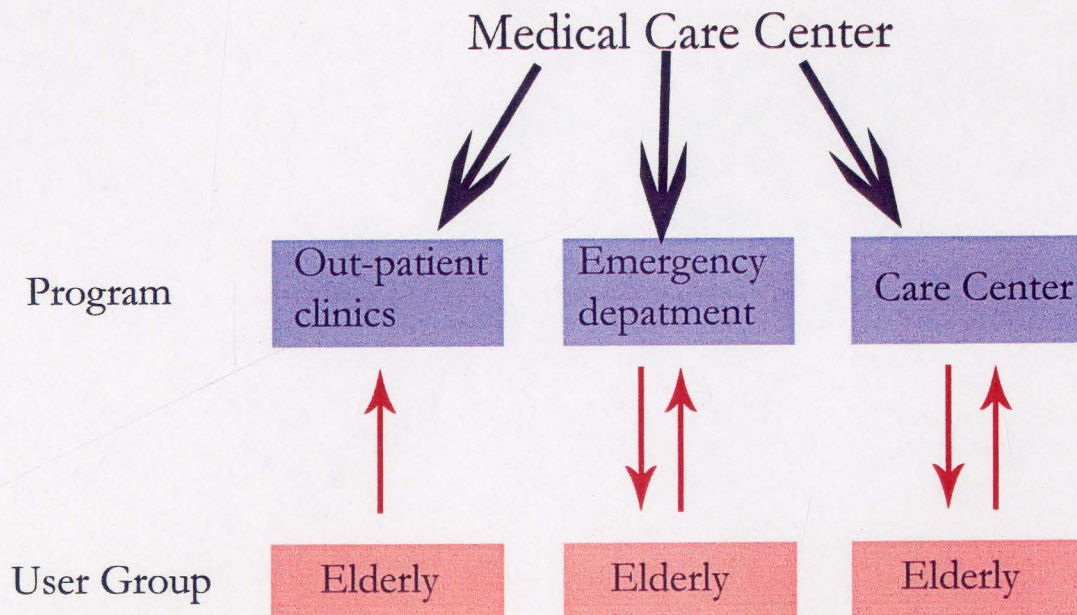
The Medical Care Center

The medical care facility cares for both patients who suffer from minor diseases and sicknesses and patients who have severe chronic or cognitive disabilities. The facility provides in-house treatments as well as outside treatments by sending nurses and practitioners to the homes of the elderly in the old city. Or help them with their medications, and provide adequate care when needed.

The Medical facility will include permanent clinics where doctors can treat out-patients, and conduct medical check-ups and follow-ups on chronic illnesses such as Parkinson's. These clinics are also equipped with a diagnostic department that has X-rays, MRI's and other radiology equipments. The medical facility in other words has the purpose of caring for the daily health related needs of the elderly people of Bint Jbeil. The facility has all the services of a regular hospital that include diagnosis care and recovery, but what differentiates it from one remains the lack of operation rooms and intensive care units.

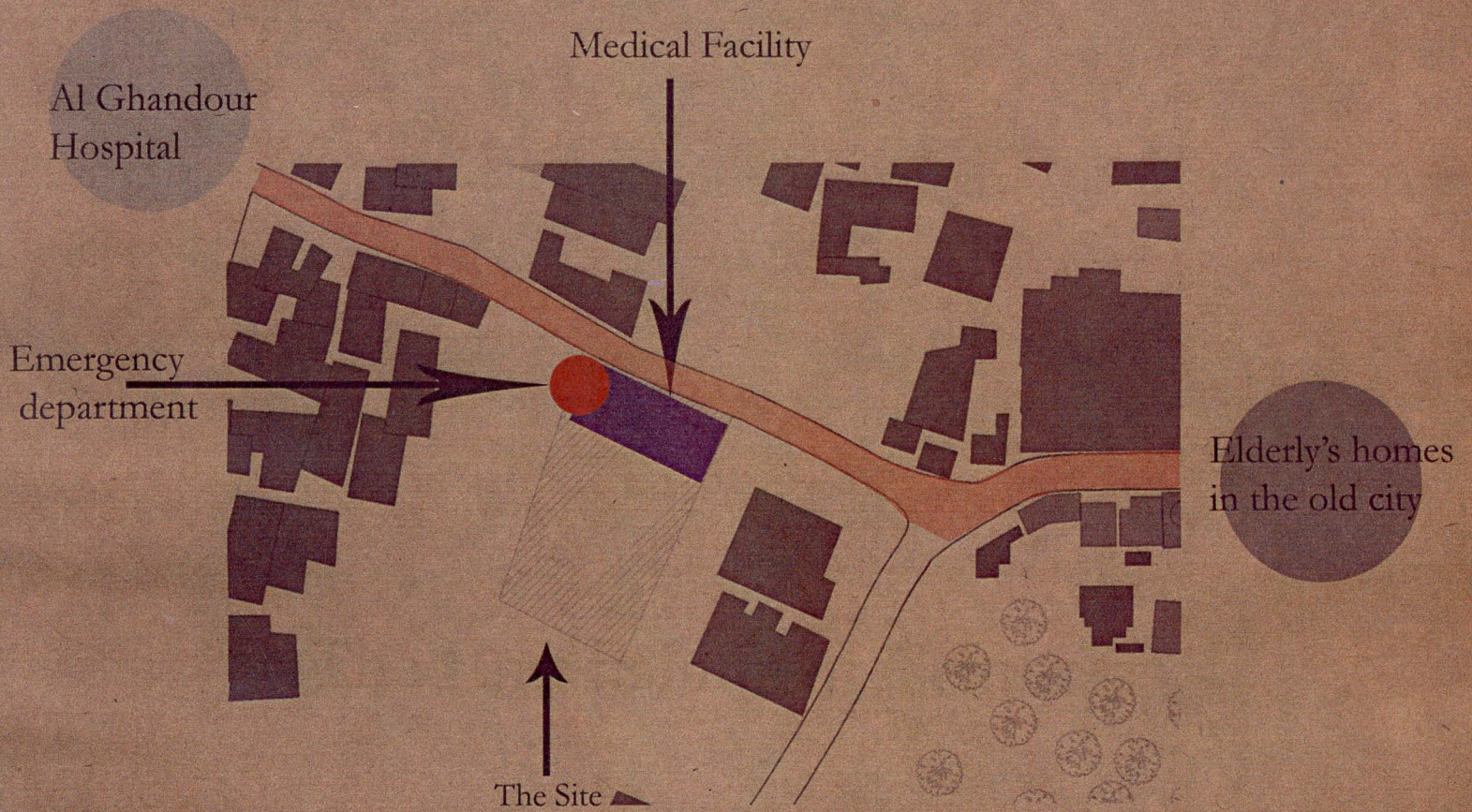
Another section of this medical facility is its Emergency Department. Located next to the main street, it provides fast and easy exit routes for ambulances to transport accident victims who are severely injured or patients to Al Ghandour hospital immediately whilst providing proper first aid care by trained individuals on the way. The Emergency Department is equipped with, a plaster cast room to treat bone fractures.

The in-patient department in the medical facility constitutes of private or semi-private rooms (based on the medical needs of a patient, and on patient consent or will). These rooms accommodate patients who need intense and continuous medical care that cannot be provided at home. These patients will stay in a home like environment, adequately designed and decorated to break from the formality of a hospital room. If a patient's condition deteriorates however, he or she will be immediately transported to the Hospital. Moreover, if a patient is suffering from a temporary illness, and does not wish to stay at home and lay burdens on his or her family, that patient can choose to be transferred to the facility and be taken care off properly until his or her condition ameliorates. The in-patient department becomes not only a place for the chronically ill as most hospitals are known for and dreaded for; instead it becomes an institution of wellness and care for the elderly people of the society.



Relation to the Old City

Relation of the Medical Care Center to the Old City



The medical care center will be located at the edge of the street so that the emergency department will be at equal distance from the elderly's houses in the old city and Al Ghandour hospital located at the north eastern entrance of Bint Jbeil.



The Entertainment Center

The Diner

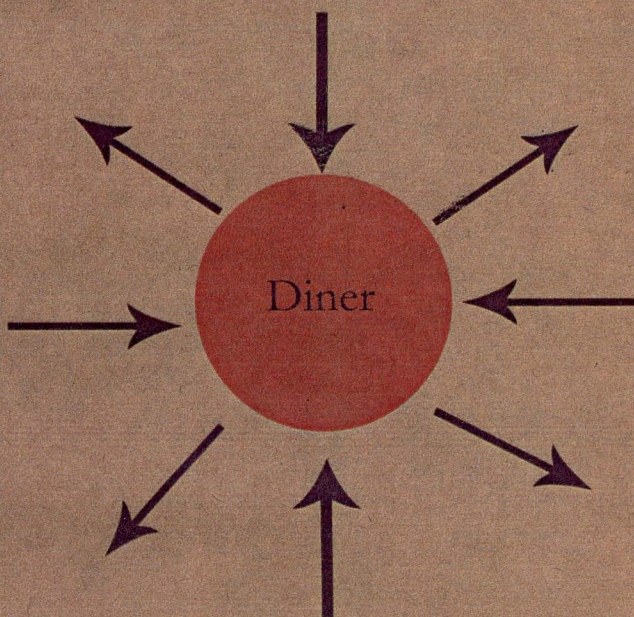
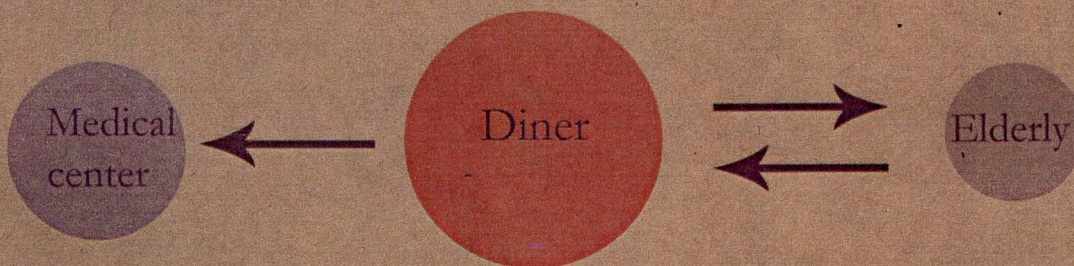
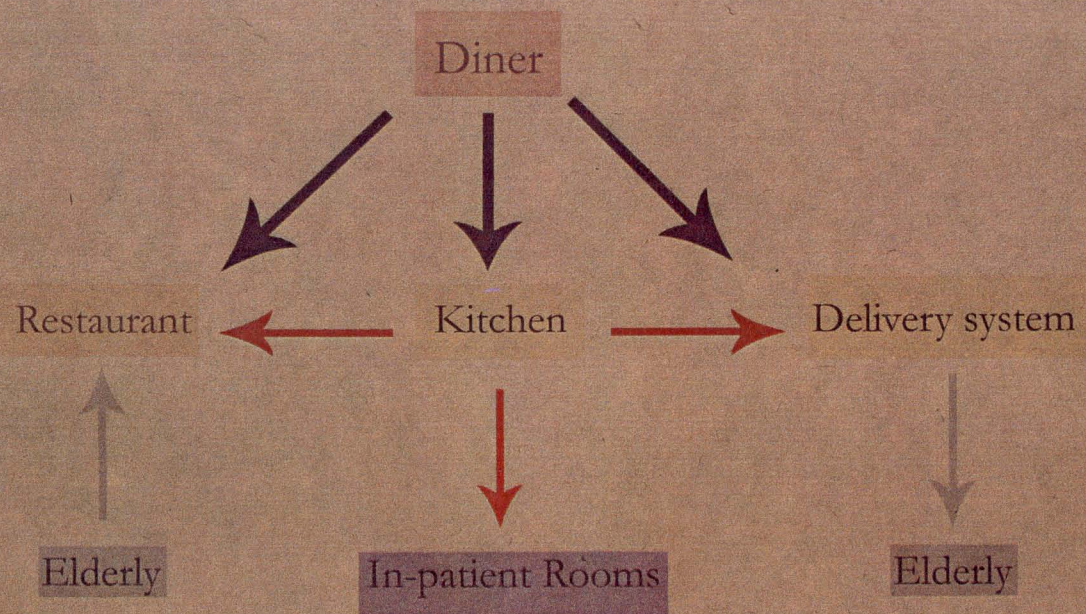
The Entertainment Center

The second part of the Diwan deals with the aspect of entertaining the elderly people of Bint Jbeil who in most are at their retirement age, and find themselves with plenty of free time at hand. For that I have divided entertainment into two parts: The Diner and the Social Events and Activities Programs.

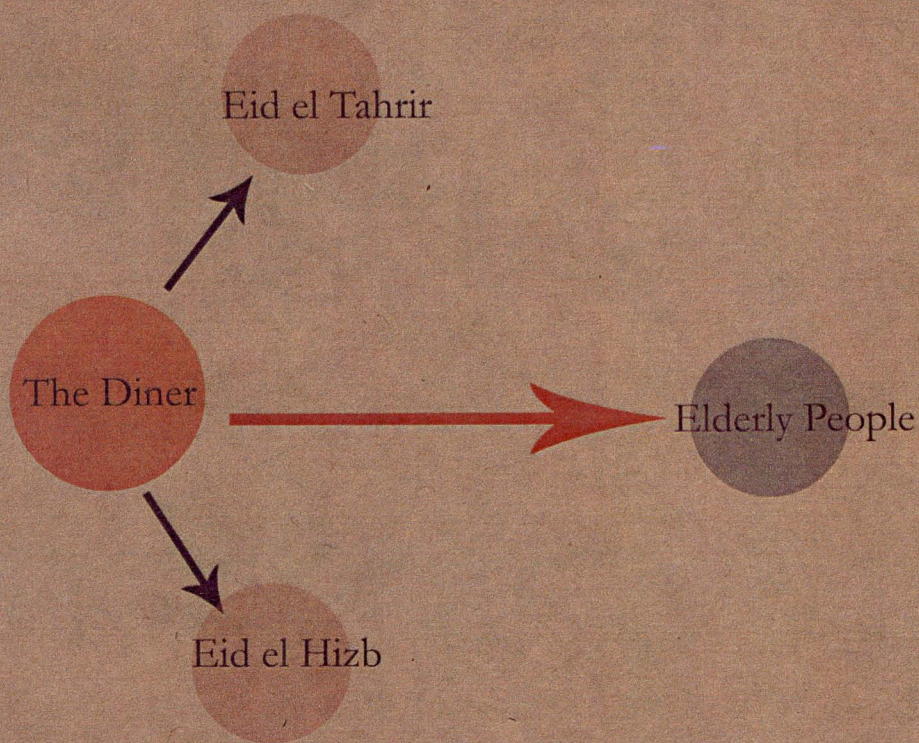
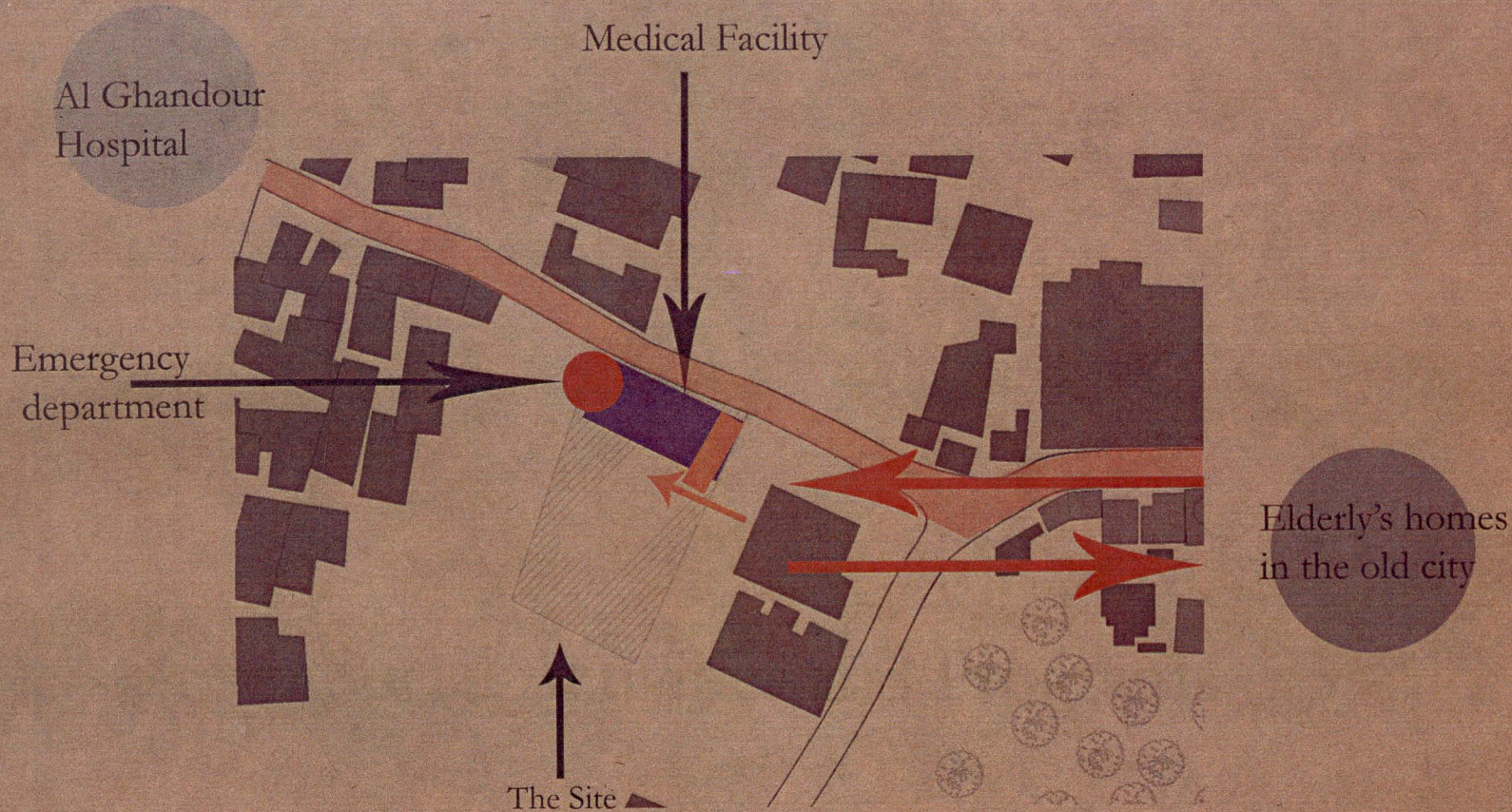
1. The Diner

Given that the Elderly people of Bint Jbeil are the guardians of their family houses, when most of their families are either living abroad or in other parts of the country, the elderly people live alone in their houses and only have each other as company. The Diwan will provide them with a facility called the diner that provides them with a restaurant style public space, with a fully equipped kitchen. Since cooking is a very vital part in a woman's daily activity in Bint Jbeil, the Kitchen will allow the elderly women to cook for themselves and each other. The Restaurant Style Dining will provide a guaranteed daily meal for the elderly of Bint Jbeil who have no one to cook for them, and will provide a scheduled delivery service for the people who choose not to come to the diner on any given day, or who simply cannot come due to physical disabilities. A typical scenario would be Im Nassim, an 82 year old retired history teacher, renowned for her famous Kousa Bil Laban who would volunteer once a week to cook at the kitchen and feed her friends sitting at the restaurant or waiting at home. The kitchen will also be producing meals for the in-patient residents of the medical facility. The Diner will also cater the special event meals such as the Hrisseh that is prepared every year by the women in Sahat el Birkeh on the occasion of Eid el Hizb.

Relation to the Old City



The Diner's Kitchen provides meals for the elderly people, either at their houses, at the restaurant and for those staying at the medical facility. Moreover, the kitchen is also a space where the elderly women can cook their meals and share it with the others.



The diner will not only cater to the elderly's daily needs but will also participate on special occasions such as Eid el Hizb, where the women cook Hrisseh every year.

The Diner spreads its functions to the entire old city. The Diner will be located facing the saha al Kadima and will have a view on the garden

Social Activities and Programs

2 - Social Events and Activity Programs

As I have described earlier, the elderly people of Bint Jbeil have become passive participants in the social dynamic of the city. The buildings that used to house their social activities have been replaced by buildings serving commercial purposes that would eventually generate more income. (Show the narrative of Hayy el Nabiyya). The social events and activities program will help reinstate activities and events for the elderly people of Bint Jbeil and will turn them into active participants in the society by providing them with activities that elicit cultural interaction amongst them, and with the younger generation of the city.

Located next to Sahat Al Kadima, the Assisted Living facility will participate in the reconstruction plan that shapes the new identity of this old Saha. It will be located next to Social Institutions that deal with the public sector rather than the private such as NGOs, Women's rights clubs, Children associations etc. This section of the facility will include an auditorium where educational, cultural and social conferences will be held by professionals to help better educate the people of Bint Jbeil and raise awareness amongst them.

As mentioned previously, nature and the outdoor environment are very important to the elderly. For that, the facility will include two types of outdoor spaces and gardens. The private patios that will provide open outdoor spaces where individuals can pair up to chat, play cards, drink coffee or tea, all whilst enjoying the natural environment. These patios will lead to individual plots of small land where each elderly individual can plant his or her own garden. In the Boustan nearby, horticulture classes will be given, and the elderly will be the main sponsors assisted by the municipality for the planting and reforestation of Bint Jbeil. By doing so, the elderly would be doing walking exercises, which helps the flow of blood in their veins.

A common activity observed in the daily lifestyles of the elderly people is watching TV in the afternoon prior to their afternoon nap. For my intervention to blend into the already established customs of the people, spacious lounges with TV sets will be available in the common areas of the facility, where afternoon naps or midday breaks would seem more enjoyable to the elderly.

A library will also be available for archive and manuscript storage. The library will include reading spaces where one can read quietly without the disturbances of a household. The library will also include a news stand with all the daily newspapers, as reading the daily news is often a widely practiced activity amongst the men of the city. The library will also include a common area, where the elderly can engage in story telling to the young children of the city. The library will become a cultural landmark and the access to it is none restricted as it could be accessed by the surrounding schools as well as the social and cultural institutions nearby.

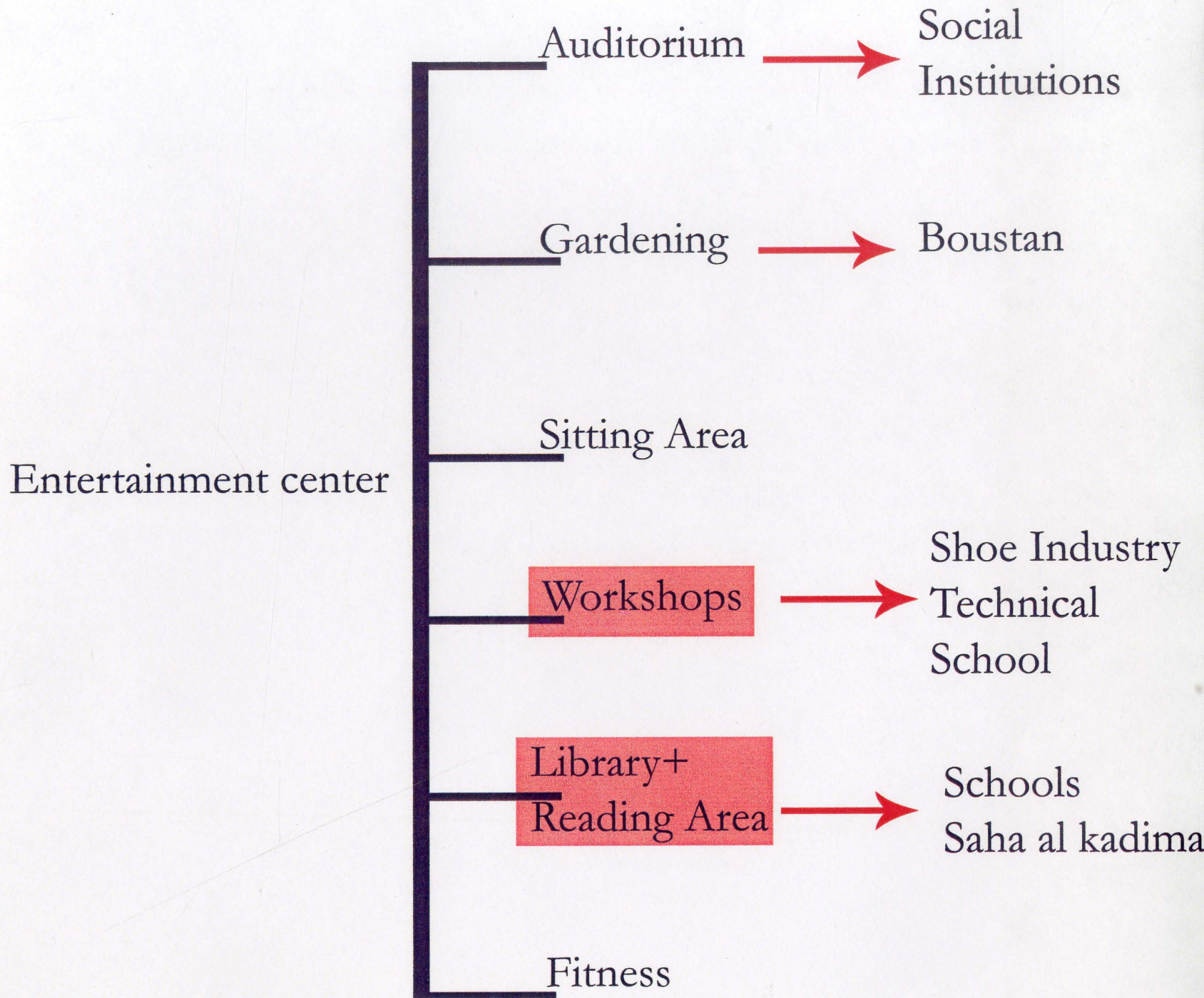
The facility will also include workshops that teach different activities and programs. These programs will include crafts such as shoe making, tailoring; drawing, pottery; quilting; and sewing. The elderly can either participate in these classes as students, or could teach some of these classes to the younger generations of the city. The activity rooms will be allocated indoors in the winter, and classes and workshops could be given outdoors in the winter.

This section of the facility will also include a gym and an exercise room where Physiotherapy will take place, since most of the elderly people are in need of physiotherapy or massages due to decreased mobility, or broken bones. Studies have also shown that water exercises are very beneficial for the elderly since water lessens the strain of physical exercise on the body by removing the weight of the body from the equation, for that an indoor pool will be provided and will be used during all seasons. As the concept of the swimming pool would clash with some cultural traditions held in villages, pool schedules will be organised in a way as to separate the men from the women by allocating separate times for pool exercises.

Finally, observations have shown that elderly people are often victims of depression, and that reflects in the temperament of elderly people as they become less tolerant of their surroundings and more susceptible to mood swings. That is mainly due to fear of approaching death, and sorrow of their dwindling youth as they see themselves grow physically and mentally helpless with age. One of the main objectives of this facility is to fight depression and plant a seed of optimism in the elderly people who have paid their due to society and have succumbed to the effects of time. By providing the elderly with adequate physical and mental medical attention, and recreational activities to keep their feeling of productivity alive, we try to avert depression and sadness and try to provide the elderly with an enjoyable and safe way to spend their retirement.

Relation to the Old City

Relation of the program to the old city



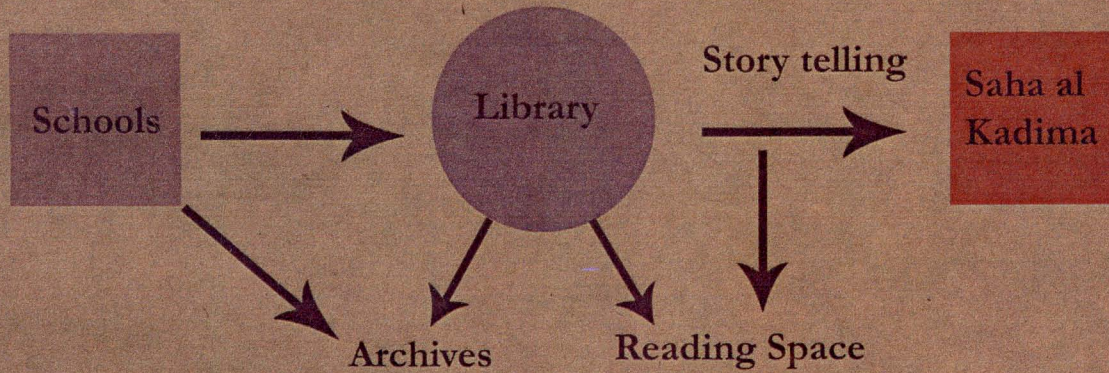
Library and Reading Space

This part of the entertainment program will help store the memory of the elderly and will transmit it to the younger generations. The library will have an archive room and a reading space that will allow the elderly to transmit the tale of the past. During summer and spring, this activity will occur in the saha al Kadima. The library will be used by the surrounding schools.

Stories:

"Once Upon a Time, there was a phoenician princess who lived in the city of Jbeil. She was very beautiful and smart. Unfortunately, her father wanted her to marry a turkish prince in order to strengthen the bond between the two countries. She couldn't bear the thought of marrying someone out of love, so she ran away and settled in a very far land where she formed her own kingdom. The people loved her so much that they named the kingdom after her, 'the daughter of Jbeil' known as Bint Jbeil"

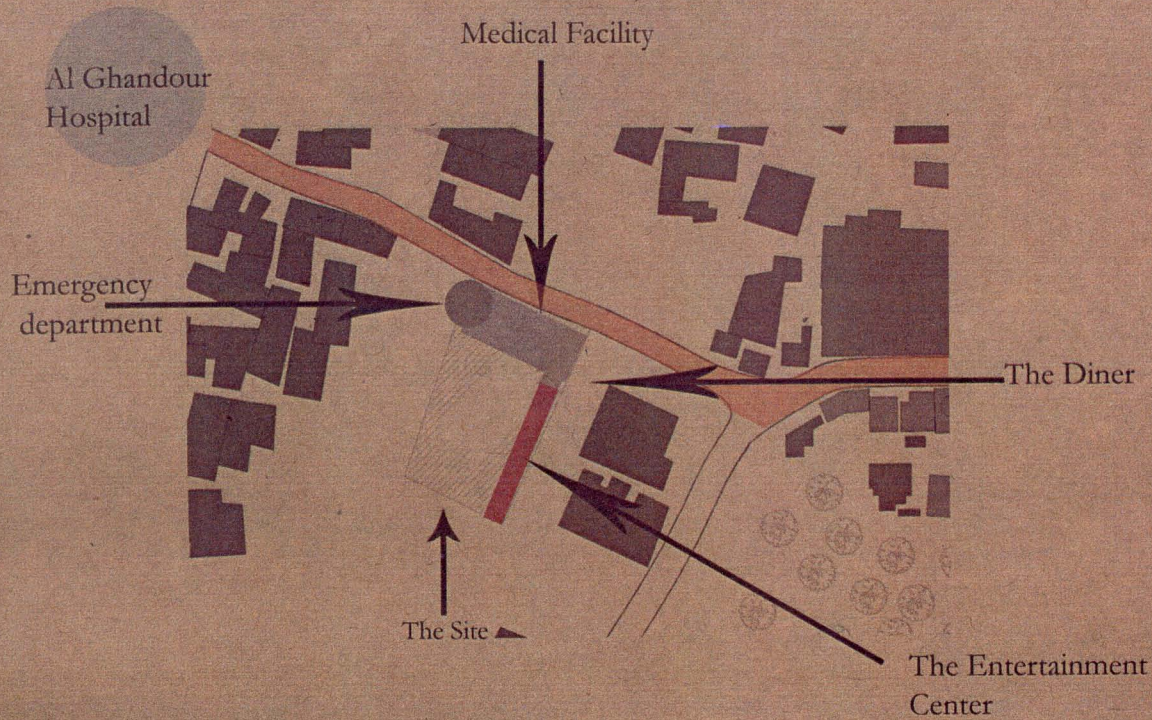
"A Long time ago, there was a woman who was visited by the prophet. She had the ability to heal the sick and the disabled. She would go from village to village in order to use her healing power. She traveled on the back of a mule. When she came to Bint Jbeil, the moment she stepped her foot on the ground, she bent down and died. She died in what is called today "Sabat al Nabiyya"



Workshops

The workshops will allow the elderly of Bint Jbeil to pass on their expertise as craftsmen to the younger generations. The workshops will coordinate with the technical school and the shoe industry located in Saha al Kadima

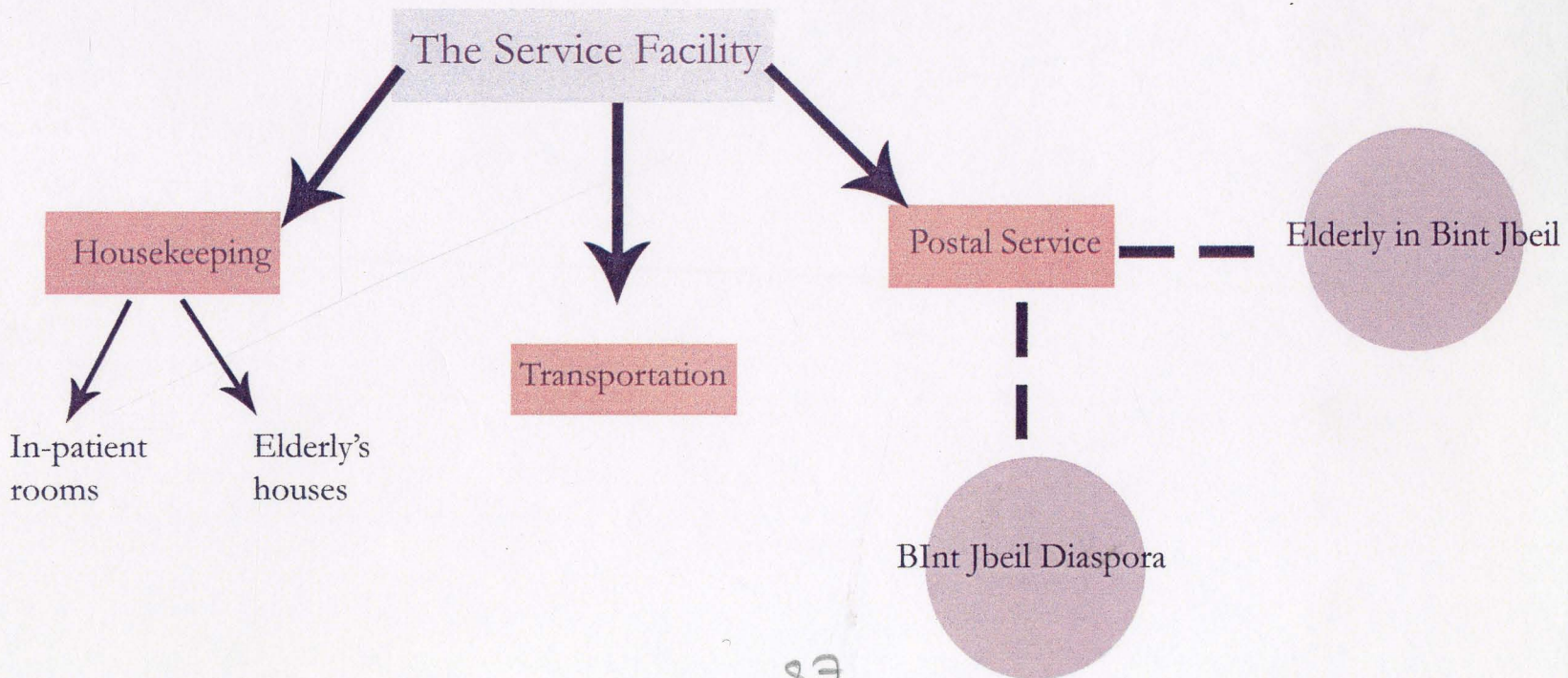
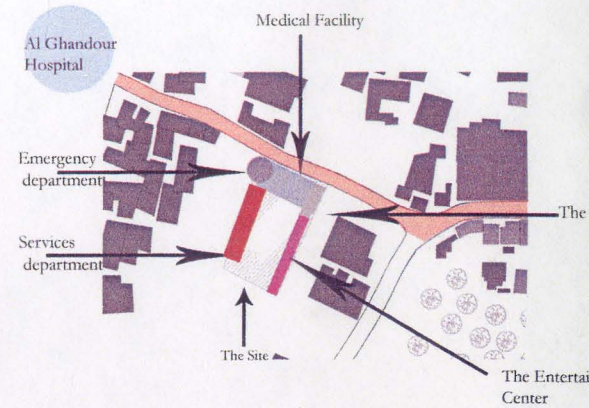




The Service Center

The Service Facility

This section of the assisted living program will provide the elderly with services. The housekeeping and linen service will cater for the in-patient department as well as provide volunteers who will clean elderly homes every other week. Cleaning services would include changing bed sheets and towels, washing laundry etc. The maintenance program will help fix any problem in home appliances, plumbing as well as electrical services. This part of the program is to help ease the burden of the elderly living alone, and not being able to do the handy work that is required at home every once in a while. Another aspect of this section is the postal services that would help keep the ties between the elderly and their relatives living abroad through physical mail that includes pictures postcards recording or even electronic mail that would be received at the centre, and then printed out and delivered to the elderly people. Finally, the transportation program will help ease motorized movement for the elderly, especially in winter and over long distances.



Scenarios

Scenario 1: Abou Imad



Name: Abou Imad

Age: 68 years old

Family: 3 boys (abroad), 1 girl (Beirut)

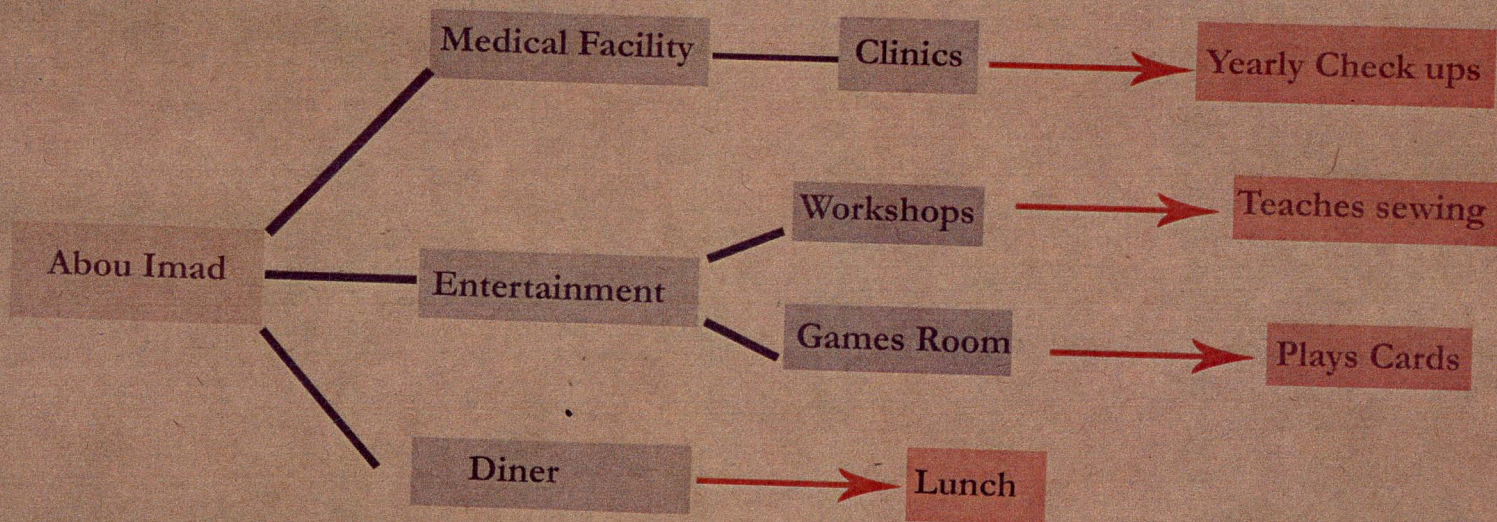
Occupation: Retired, used to be a tailor

Home in Bint Jbeil: Hayy el Zghireh

Current Location: Beirut with his daughter

Abou Imad, a 68 year old retired tailor is in good-health. He does not need medical care other than his yearly check-ups.

Abou Imad has no disabilities, and wakes up every morning, and goes about his daily chores. In the afternoon he has lunch at the diner and then teaches tailoring at the facility every Tuesday and Thursday afternoon. Every evening he plays cards in the games room whilst sipping a cup of tea with his friends, and telling them about his new disciples he taught sewing to today in class.



Scenario 2: Ehsan Moslem Goumaa



Name: Ehsan Moslem Goumaa

Age: 74 years old

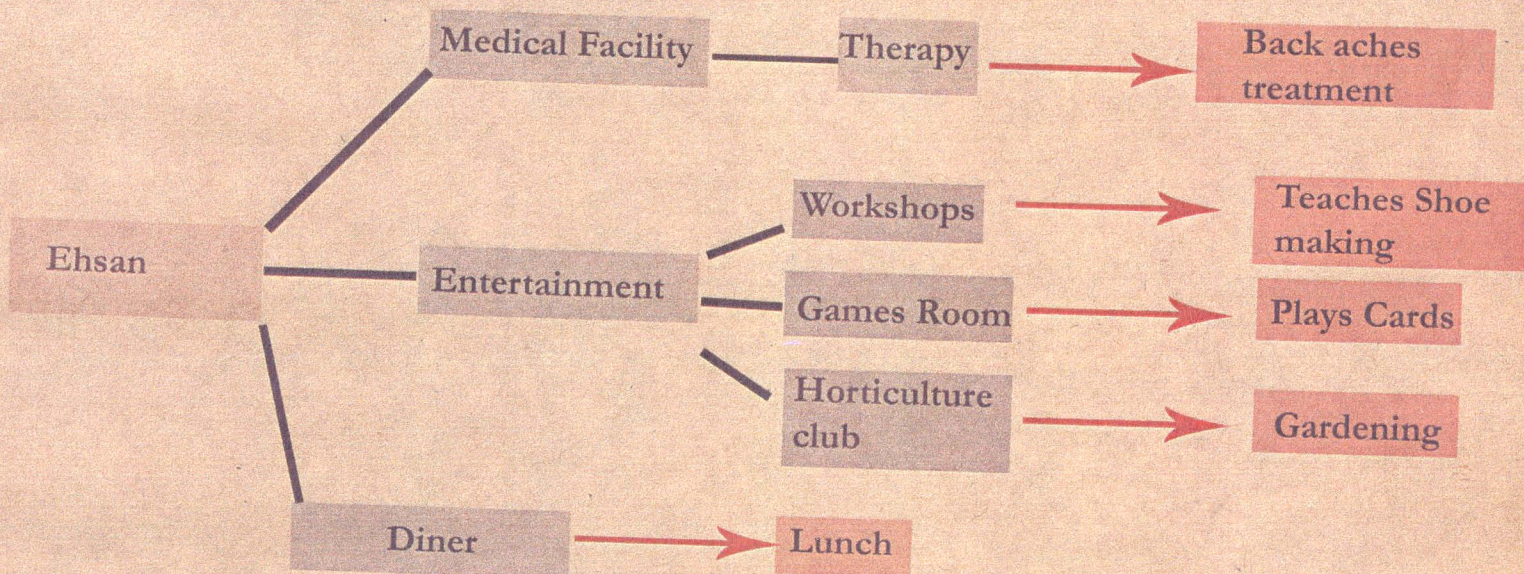
Family: 2 boys (abroad), 1 girl (Beirut)

Occupation: used to be a shoe maker, today owner of mini Market

Home in Bint Jbeil: Hayy el Joumaa

Current Location: Next to cemetery until house is rebuilt

Ehsan Moslem, a 74 year old retired shoe-maker, suffers from back aches. Twice a week, after he wakes up in the morning and drinks his coffee, he comes to the facility for his physiotherapy sessions, before heading back into town to open up his shop "Mahal el Darawich" in Ein el Zghireh. He has lunch at the diner or orders food from the facility. On Mondays and Wednesdays, he teaches shoe-making at the facility to students of the technical school. Every evening he joins Abou Imad at playing cards and tawleh at the facility. Ehsan loves his garden as he tends to it every day after learning new techniques of growing his cherry tomatoes at the horticulture club.



Scenario 3: Im Ali



Name: Im Ali

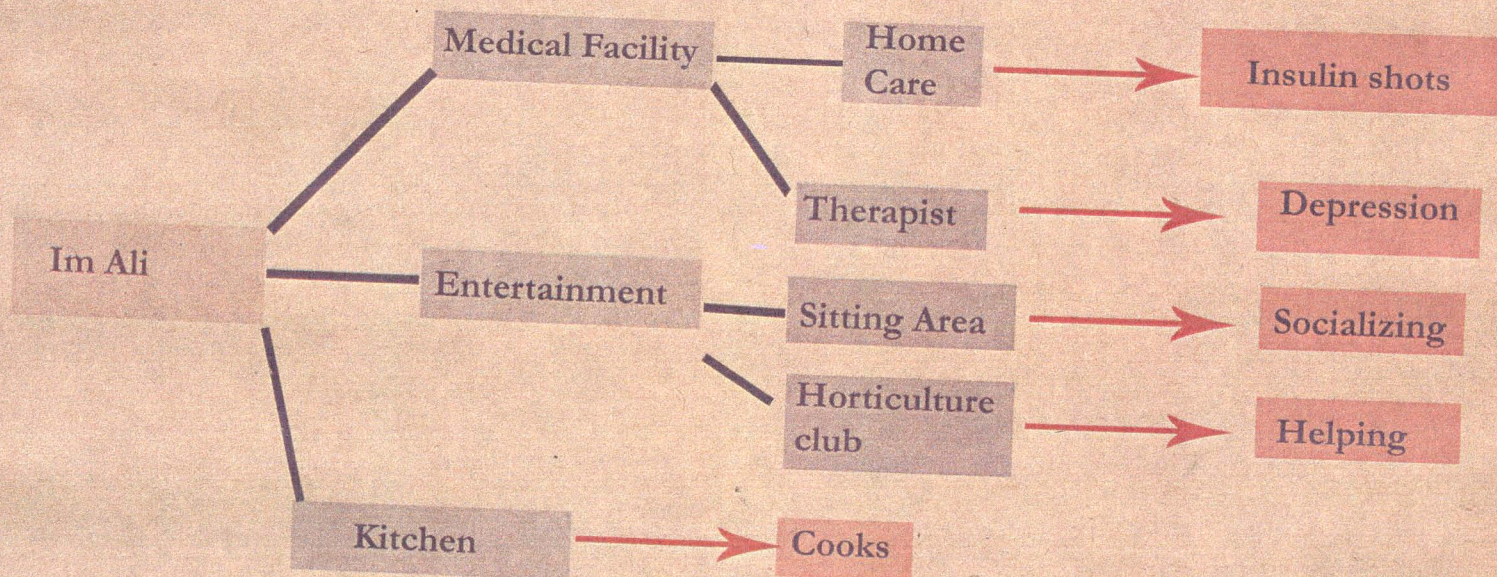
Age: 86 years old

Family: 7 children. She's a widow

Occupation: Housewife

Home in Bint Jbeil: Next to the old souq

Im Ali, an 86 year old widow, has diabetes and urinary problems. Every day, a nurse is sent to her home to give her a shot of insulin. She is then brought back to facility where she spends the day. She loves to cook in the diner's kitchen as she is partly responsible for feeding the entire elderly community her delicious foods and recipes. After lunch Im Ali spends her afternoons watching TV in the Lounge with her friends whilst sipping coffee and chatting about the latest neighbourhood stories and stories of her children. Im Ali sometimes helps her friends with gardening as she is not very fond of physical activity, as she feels she lacks the strength of doing so. Ever since the facility has given Im Ali a purpose and a responsibility of cooking for her peers, Im Ali's mood swings have decreased considerably, however the visiting psychologist still thinks that Im Ali suffers from some form of depression, and several times a week approaches Im Ali in the afternoons after she has finished watching her favourite T.V. show in the lounge, and inquires about how she is doing, and how she feels.



Scenario 3: Im Ali



Name: Im Ali

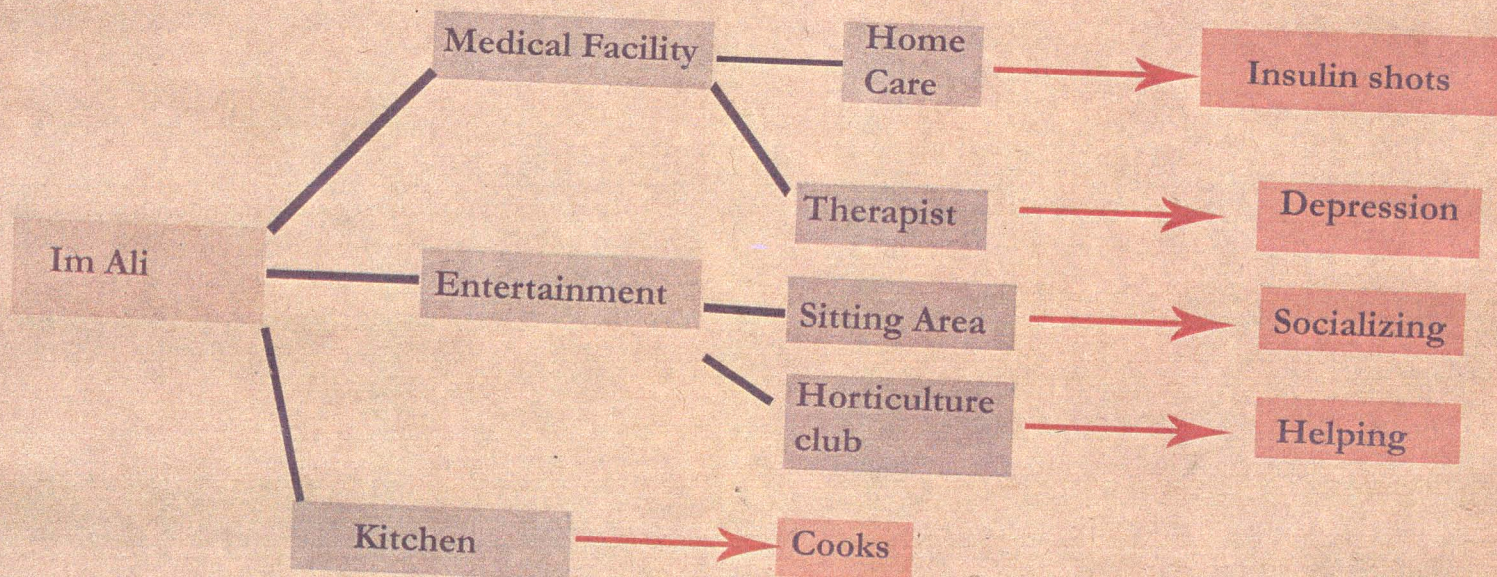
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Home in Bint Jbeil: Next to the old souq

Im Ali, an 86 year old widow, has diabetes and urinary problems. Every day, a nurse is sent to her home to give her a shot of insulin. She is then brought back to facility where she spends the day. She loves to cook in the diner's kitchen as she is partly responsible for feeding the entire elderly community her delicious foods and recipes. After lunch Im Ali spends her afternoons watching TV in the Lounge with her friends whilst sipping coffee and chatting about the latest neighbourhood stories and stories of her children. Im Ali sometimes helps her friends with gardening as she is not very fond of physical activity, as she feels she lacks the strength of doing so. Ever since the facility has given Im Ali a purpose and a responsibility of cooking for her peers, Im Ali's mood swings have decreased considerably, however the visiting psychologist still thinks that Im Ali suffers from some form of depression, and several times a week approaches Im Ali in the afternoons after she has finished watching her favourite T.V. show in the lounge, and inquires about how she is doing, and how she feels.



Scenario 4: Abou Naim



Name: Abou Naim

Age: 90 years old

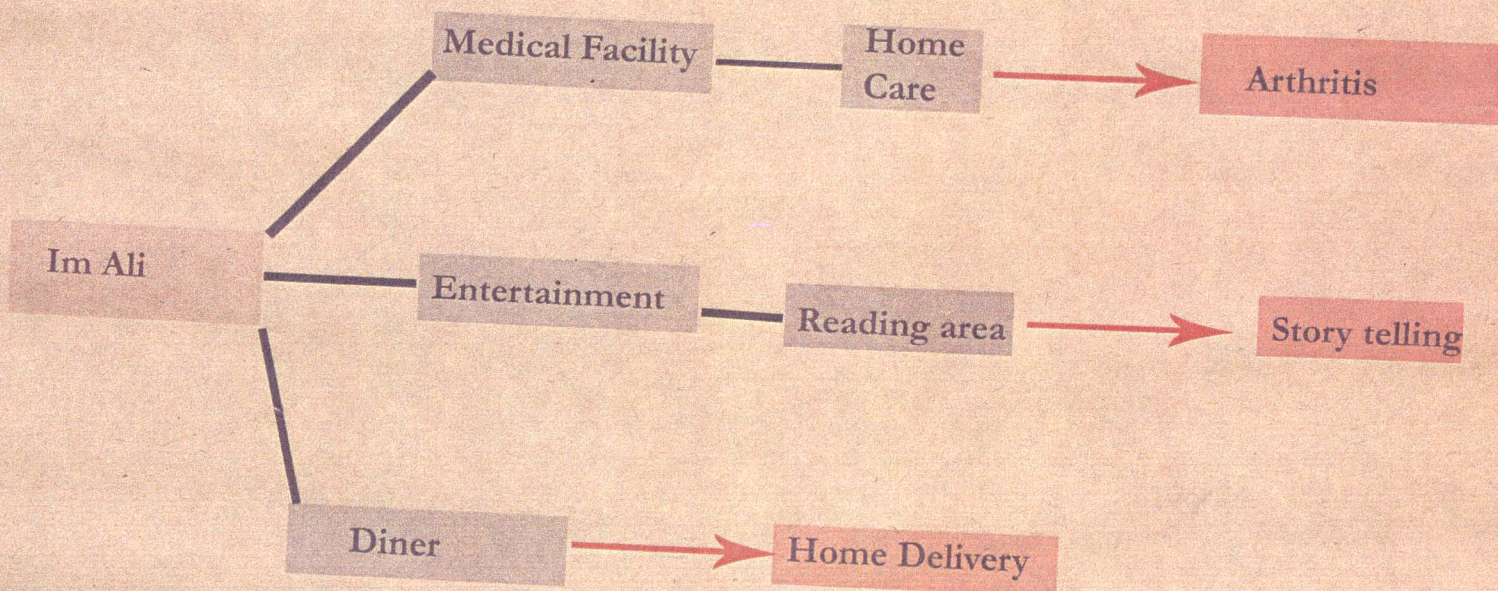
Family: 5 Children

Occupation: Retired, used to be the best trader in town

Home in Bint Jbeil: Hay al Diwan

Current Location: Dahieh with this daughter

Abou Naim is 90 years old; he is the oldest person in Bint Jbeil, and suffers from arthritis. Abou Naim prefers staying at home and receives his treatment there. Abou Naim is kept under rigorous observation from the centre, and is visited by a nurse every morning. Food is sent to him daily and housekeeping is sent every other week to keep his house clean. Abou Naim is driven to the facility on occasions and to participate in festivities and events. The facility organizes weekly visits of the younger generations of Bint Jbeil to Abou Naim's house to keep him company while he tells them stories from his vast repertoire of events that have happened throughout the century, and of which Abou Naim is the only remaining witness too. Ever since these visits have been taking place, Abou Naim is a happier person as he feels very much alive and respected for his old age as opposed to when he was living alone and felt forgotten by his community and left alone to die slowly.



Project Governance

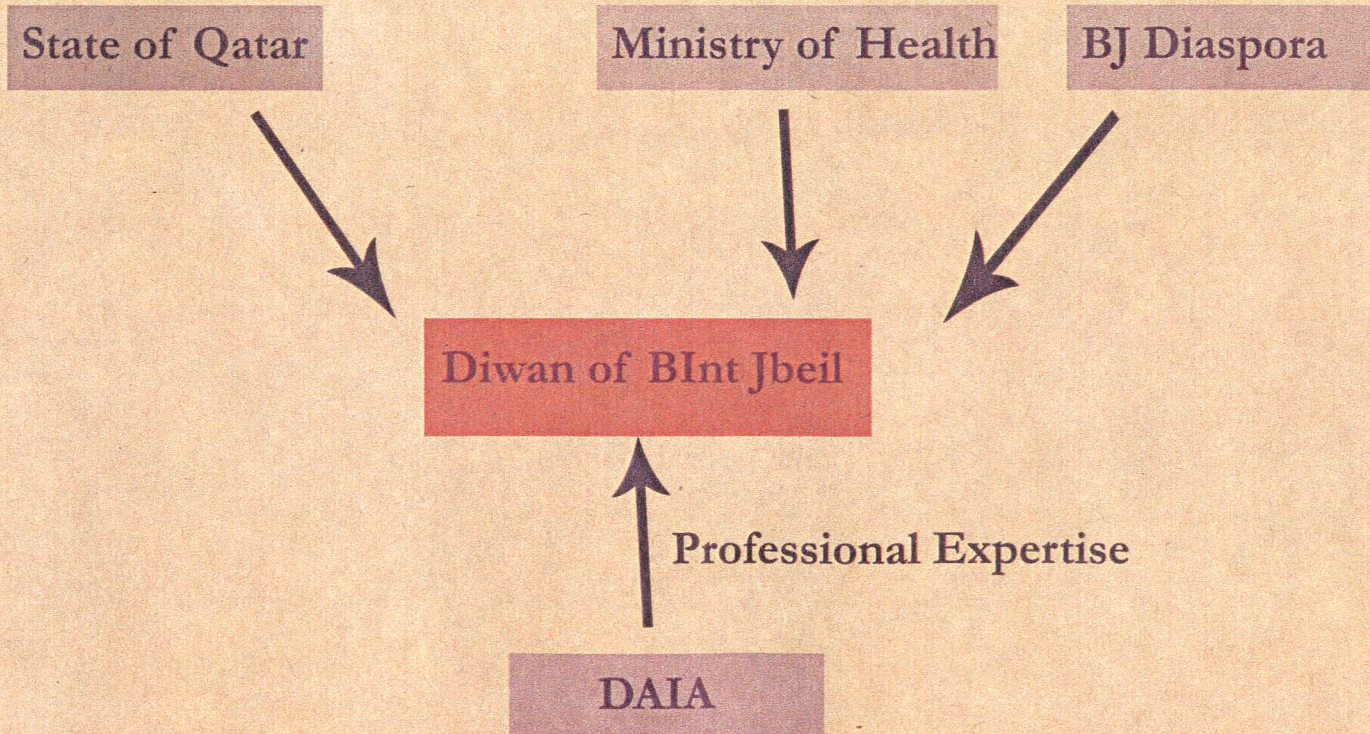
The Diwan of Bint Jbeil will be funded by three sources: The State of Qatar, who is adopting the reconstruction plan of the old city of Bint Jbeil; The Ministry of Health through the Municipality who will support 40% of the cost of the project, and the third undecided source which will mainly include charity foundations. Given the fact that most of Bint Jbeil's population live abroad and the sense of attachment to one's land is very much alive in Bint Jbeil's culture, there is no doubt that the Lebanese community living abroad will also participate in the funding of the project.

The facility will need a trained staff to run the medical care facility and that is where DAR AL-AJAZA AL-ISLAMIAH (DAIA) will play a major role. The NGO will be responsible for the medical care facility as it was established in 1954 and is now at a capacity to accommodate 700 patients distributed in the Geriatrics and Psychiatric departments. DAIA provides all of its services for free, and its objective is not only to provide Geriatric care, but also to raise awareness concerning the elderly's rights in the different fields of life and society, and support students and researchers in geriatrics and gerontology.

The partners, the State of Qatar, The Ministry of Health and The donors will appoint a person to manage the whole project.

Construction Cost

Maintenance Cost



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If Lost PLS. Return To Sender