AMERICAN UNIVERSITY OF BEIRUT

ADOPTING FOOD AS A STRATEGY FOR URBAN RECONNECTION IN HERITAGE SITES: THE OLD CITY OF BAALBEK

by
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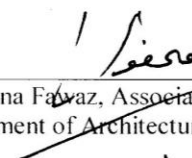May, 2013

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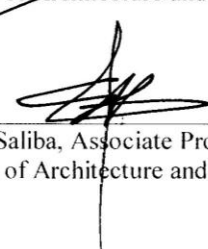BAALBEK

by
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AN ABSTRACT OF THE THESIS OF

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Title: Adopting Food as a strategy for urban reconnection in Heritage Sites: the Old city of Baalbek

Baalbek presents the typical urban problematic of a vernacular city in proximity to a world heritage site. Throughout distant periods of the history up to the twenty-first century, four spatial entities defined the urban structure of Baalbek, while being constantly reshaped by various socio-economic factors: the archeological site; the dense residential fabric extending mainly along Ras Al-Ain road; the Ras Al-Ain site with its water source and natural landscape; and the vast agricultural fields surrounding the city. Each of these entities operates according to different spatial, economic and socio-cultural modes, constituting settings that are weakly connected. This thesis exposes the problematic of disconnection between the archeological site, the old city, Marjet Ras-Al-Ain and the agricultural fields on three levels: space, heritage and economies. *First*, the disconnection of heritage layers, forms and practices; *Second*, the disconnection and lack of spatial integration between the old city, its green open space and the archeological site, as well as the disconnection of open public spaces due to an imposing vehicular infrastructure, Ras Al-Ain Street among others; *Third*, the disjointed cycles of food production and consumption; and *Fourth*, the disconnection between the tourist and community's economy; is the urban condition and problematique I aim to tackle in this thesis.

The hypothesis is that a greater spatial and economic integration and connection between the different entities of the city will lead to a viable and sustainable development. This physical, economic and socio-cultural connection based on a viable economic tool -the local food production and consumption- would reactivate the old city, while increasing its livability and enhancing its economy.

The thesis aims to achieve that by proposing a comprehensive connection between the four entities, spatially, economically and culturally through a series of linkages along Ras Al-Ain Street, based on the theme of food.
In this thesis, Heritage is the context; Infrastructural breaks are the problematique and catalysts for the design intervention; and Food Cycles is the adopted concept of intervention that would rehabilitate Baalbek and celebrates it as a living heritage and bridge the physical breaks within this old city.

Through a holistic approach to the context, this thesis aims to develop an urban design intervention that converts this vehicular infrastructure into a vibrant urban corridor, intersecting with three vibrant nodes: the archeological site and its vicinities as a start point; the market place and its public square as a central node; and the Ras-Al-Ain Park as an end point. By adopting such a strategy, Baalbek becomes a city where visitors and locals intersect and interact in different seasons for different communal and spatial urban experiences; a city celebrated as a whole in its cultural heritage; rather than a city with a physical heritage fixed in space and time.

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CHAPTER 1

INTRODUCTION

1.1. Problematique

Baalbek is a city in the north-east of Lebanon situated within the rural Bekaa Valley region, 86 km east of Beirut, the capital. The city is located on two main historic trade routes, one linking the Mediterranean coast to the Syrian interior and the other connecting Northern Syria to Beirut and South Lebanon. Today metropolitan Baalbek falls in a micro-region that includes the three adjacent villages of Younine, Douris, and Iaat, and acts as the administrative and economic capital of this region.

Baalbek reflects the stratification of multiple historic eras, each marking and shaping the urban fabric incrementally. Baalbek, a poor rural settlement, began to play an important role as a cult and trade center in the Hellenic period. This role was further fostered when the Roman temples were constructed. Following its conquest by the Romans during the first century, Baalbek became the religious capital of the empire besides being a key node in the natural route between Damascus and Homs. The water canalizations in the city date back to that period. In fact Ras Al-Ain is the source of the spring water coming from the eastern slopes towards the temples site and redirected to the Basateen[1]. Under the Ayyubids and the Mamluks rule -extending from the 12th to the 16th century- Baalbek witnessed a

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[1] The Arabic nomination for 'Agricultural fields'

revival of its political and economic role, while growing within the Arab wall. Brought under Ottoman rule, the city expanded gradually outside of these walls, while declining as a major regional pole in the area.

Due to these distant periods of Baalbek's history from the Roman period up to the twenty-first century, four spatial entities can be identified in the urban structure of Baalbek today, while being constantly reshaped by various socio-economic factors.

First, the archeological site dating back to the Roman period added to and modified during the Arab conquest; represents a physical heritage fixed in space and time. It is valued for its age, physicality and its nomination as a world heritage site.

Second, the dense residential fabric extending from the citadel in three major directions following three major infrastructure lines (Along Ras Al-Ain water axis, the main road leading to Beirut, and the one leading to Hermel/Homos); revolves around a socio-cultural heritage based on socio-spatial practices in relation to agriculture, food production and consumption, traditional ways of living, and the dynamics of the daily life of the community; and holds as well an important architectural heritage dating back to the Ottoman and French Mandate period.

Third, the Ras Al-Ain site -to the southeast of the temple- which is recognized for its water source and natural landscape; constitutes with its water springs and gardens, the only green public space through which the city breathes.

Fourth, the vast agricultural fields that surrounds the city represents a productive landscape which is currently invaded by the urbanization process.

Each of these entities operates according to different spatial, economic and socio-cultural modes, constituting settings that are weakly connected. This thesis exposes the problematic of disconnection between the archeological site, the old city, Marjet Ras-Al-Ain and the agricultural fields on three levels: space, heritage and economies.

First, the disconnection of heritage layers, forms and practices; Second, the disconnection and lack of spatial integration between the old city, its green open space and the archeological site, as well as the disconnection of open public spaces due to an imposing vehicular infrastructure, Ras Al-Ain Street among others; Third, the disjointed cycles of food production and consumption; and Fourth, the disconnection between the tourist and community's economy; is the urban condition and problematique I aim to tackle in this thesis.

1.2. Research Question and Hypothesis

Rehabilitating the old core of Baalbek, spatially, culturally and economically, while reconnecting it to the archeological site, and its natural and productive landscape, is the quest of this thesis. In this context, I formulated my research question as: how can a strategic design intervention, focused on a local economic tool which is food, revitalize spatially and economically the old city and celebrates Baalbek as a whole, as a site of cultural heritage encompassing the physical, social and the natural heritage?

This question is investigated through the following sub-questions: how to link spatially, culturally and economically a vernacular core to a world heritage site, when both sites

operate according to different scales and economies? How to create linkages between a physical heritage and a socio-cultural heritage while preserving and strengthening both and creating hence a comprehensive city scheme? How to exploit urban voids [squares and urban parks] and urban breaks [infrastructure] to draw strategic connections within the urban structure and allow urban cohesion?

My hypothesis is that by creating a strategic connection between the world heritage archeological site, the old core of the city, and the natural and the productive landscape, along Ras Al-Ain Street, the old core will be rehabilitated spatially and economically. This physical, economic and socio-cultural connection based on a viable economic tool -the food production and consumption- would reactivate the old city operating as a background for a World Heritage site, while increasing its livability and enhancing its economy.

In consequence, the thesis responds to three main questions.

What to do? → Rehabilitate

How to do it? → Food and Urban Design

Where to do it? →Urban Voids and Urban Breaks

This thesis is not however about the intersection of three themes: food, heritage and infrastructural breaks. In this thesis, Heritage is the context; Infrastructural breaks are the problematique and catalysts for the design intervention; and Food Cycles is the adopted concept of intervention that would rehabilitate Baalbek and celebrates it as a living heritage and bridge the physical breaks within this old city.

1.3. Objectives and Significance

The first objective of this urban rehabilitation scheme is to achieve an urban cohesion amongst the disconnected entities while reinforcing the spatial, cultural and economic potentials of each. In other words, the aim is to connect them spatially and economically by fostering a spatial spine and interdependency between the rural/agricultural economy and the tourist economy.

The second objective is to sustain the local character and economy of the old city, its ecological qualities, culture and mix of functions and people by building on its socio-cultural assets. This would rehabilitate the old core not only for its potential consumers - tourists- but primarily for its producers -local people.

The third objective is to better integrate food systems in the city's daily dynamics, and reinforce cycles of food production and consumption.

The significance of this study is that it investigates the disconnection between the city, the archeological site and the productive landscape and explores ways of connection between these structures in order to allow urban cohesion. The study concludes with a strategy which breaks through the classical approaches that tended to link physically the temples' complex to the city, and deal with Baalbek from a different perspective: setting food as a catalyst for urban rehabilitation, linking the landscape, to the vernacular heritage, to the vibrant core of the old city.

1.4. Methodology

The methodology aims to address the research question, and ensures the transition from a wider scale of analysis with multiple variables to specific unit of analysis; and hence, a transition from a strategy to a focused design.

Framework of analysis and Strategy: the Old City of Baalbek

Unit of intervention: Ras-Al-Ain Street and the Market Place

Variables: Heritage and Tourism, Cycles of food production and consumption, Community practices

The research is conducted through four phases, elaborated in four working months.

The first phase consists of data collection gathered from archival documents (historical maps, aerial photo from the army; maps from the municipality), published data, and field observations. Visits to the field need to be done in different timing during the day and in different seasons and events. The more time one spends in the field, the more he builds trust with its users.

The second phase consists of analyzing the urban setting within its spatial entities, and specifically along Ras Al-Ain axis. Through mapping tools, this urban setting is documented (land use, typologies, urban fabric characteristics, traffic, public spaces and usages, landownership) and analyzed. Usage and street activities -walking, sitting, gathering and playing- will be mapped, in order to analyze the current space usages and

practices, and be able to propose adequate structures and spaces for these practices. In parallel with this analysis, I will proceed with the investigation of case studies and the literature review.

The third phase consists of interviews with key stakeholders in different public agencies such as Mr. Khaled Al-Rifai from the Ministry of Culture and the directorate of Archology, and Mr. Ali Haidar acting as the head of the regional DGU in Baalbek; with affluent families (Al-Rifai, Haidar…) and with the Awkaf. I use semi-structured interviews as they allow me to control the sequencing of the interview, permitting the flexibility of open-ended responses. On the other hand, I aim to engage people in casual conversation allowing me to observe, note and analyze the routine of the daily life. The objective is to understand their inspirations, needs and expectations from any touristic approach to their local habitats. In addition, profiling the tourists visiting the archeological site, the city and Ras Al-Ain is an important data that shouldbe retrieved through interviews with the visitors.

Accessing the field and being able to map, photograph and talk to the people, is quite a sensitive issue in Baalbek, given the high level of security that Hezbollah works on maintaining in the city. As I have done previously in my preliminary fieldwork, I will have to notify not only the municipality of my fieldwork in the area, but also representatives of Hezbollah so they are aware of my presence and the objective of my study.

The fourth phase of the research materializes with the proposed strategic intervention, reinforced by the recommended urban policies and design guidelines that respond to the previously stated objectives.

The outcome consists of scale drawings and three-dimensional representations with an explicative written thesis elaborating the design problematic, methodology, design guidelines, recommendations and implementation framework.

1.5. Thesis Outline

The first chapter of this thesis has introduced the main problematic as well as the research quest, objective and significance; and has outlined the methods adopted in the research.

The second chapter explores the city throughout history in relation to its larger context; and exposes its urban growth in relation to changing urban ideologies as well as political and socio-economic factors.

The chapter then offers an insight on the city's economy and the city's community, its demographic and social characteristics and the stakeholders it holds; followed by the planning framework that regulates the physical spatial production of the city, as well as the proposed projects and plans for the city.

The third chapter offers a reading of the site in terms of heritage, physical characteristics, and the social, economic and political dynamics of the site. It exposes the problematic of physical, spatial and socio-cultural disconnection between three forms of heritage -the archeological site, the old city and the landscape- on three levels: space, heritage, and economies; and elaborates on the physical, spatial and socio-economic dynamics of each entity.

The fourth chapter presents the theoretical framework which grounds my analysis with theories and cases studies on how to define heritage and how to approach it; given that I am dealing with a site having multiple forms of heritage: the archeological heritage of the archeological site, the socio-cultural and urban heritage of the old city, and the landscape heritage of the agricultural fields and Marjet Ras-Al-Ain.

The fifth chapter contextualizes first food production and consumption processes throughout history, and explores then the concept of home food production as a strategy to reinforce the cycle of food production and consumption. The chapter presents then local case studies on how food markets and home food production are used to reactivate public settings and reestablish connections with local communities and nature; with a particular emphasis on the marketing of the local food products in these markets. The chapter elaborates then a food based strategy ensuring a multi-layered connection between heritage forms, food production cycles, spaces and people, which rehabilitates the old city hence physically, economically, socially and culturally.

The sixth chapter presents the design intervention based on the preceding analysis, framework and strategy. It focuses on a section of Ras-Al-Ain Street in interface with the market place and focuses as well on the market's Square. The chapter then exposes the institutional framework, meaning the implementation and management of the intervention.

The seventh chapter concludes the thesis, identifies new horizons for further investigations and interventions in Northern Bekaa.

CHAPTER 2

EXPLORING THE SITE

This chapter explores in its first section Baalbek throughout history in relation to its larger context; and exposes its urban growth in relation to changing political and socio-economic factors. According to Bor Wallace, "Our forefathers created their urban environment, either by an evolutionary and often intuitive processes over time, or by a conscious single-minded design effort, in response to the needs and aspirations of their time"[2]. The objective is thus to comprehend the original assets of the place and their evolution into modern history prior to setting a rehabilitation strategy, and hence a design scheme for the city.

The chapter then offers an insight on the city's economy and the city's community, its demographic and social characteristics and the stakeholders it holds; followed by the planning framework that regulates the physical spatial production of the city.

2.1. Context

Baalbek is a city in the north-east of Lebanon situated within the rural Bekaa Valley region, 86 km east of Beirut, the capital. It develops on a surface of 3742 hectares, and it is surrounded by the vast agricultural plains of the North Bekaa region [figure 1]. Baalbek is located on two main historic trade routes, one linking the Mediterranean coast to the Syrian interior and the other connecting Northern Syria to Beirut and South Lebanon.

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[2] Wallace, Bor (1974). The Making of Cities. IBG-London, pp. 115.

Today metropolitan Baalbek falls in a micro-region that includes the three adjacent villages of Younine, Douris, and Iaat, and acts as the administrative and economic capital of this region, with 75,000 inhabitants and a density of 234 per hectare[3]; while the number of inhabitants of the city center is 4,500.

2.2. Historical Evolution

Baalbek occupied a strategic position in a fertile and well-watered region, overlooking a vast productive plain, among the most important towns throughout the history of cities in the Lebanon and Syria (Tripoli, Byblos, Beirut, Sidon, Damascus, and Homs).

2.2.1.   *From the Pre-Hellenic period to the late 19th century: A melting pot of cultures*

The first settlers in the region were the Canaanites, Aramaens, Neo-Babylonians and Persian. Yet, Baalbek shows no traces of them. Recent excavations in the Great Court of the Jupiter Temple from the Roman era, reveals the existence of a Tell containing evidence of human life back to the Early Bronze Age (third millennium BC). In the 1st millennium BC, the site developed into an agricultural village. The urban growth was hence related to natural and theological factors. In fact, the more people established permanent agriculture communities, the more they apprehended the climatic cycle and hence the interdependence

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[3] All the estimates and statistics are retrieved from the unpublished report 'Cultural Heritage and Urban Development Project, Baalbek Urban Conservation and Design study' in 2002. According to this report, the registered residents in Baalbek reached 61,000 in 1996. After estimating the annual growth until 2002, and adding to it the number of Palestinians refugees and displaced, the number of inhabitants reached 75,000.

of the sun, the soil and the rain[4]. To ensure the fertility of their lands and thus prosperity, the community constructed a temple dedicated for the worship of god Baal-god of sun-from which the city took its Canaanite name.

In the 4th millennium BC, Alexander the Great conquered the Near East, and hence Baalbek after being governed by the Egyptians who seized power over the Middle East. The city of Baalbek was referred to by the Greeks as Heliopolis- Helios, Greek for sun and Polis, Greek for City, 'City of the Sun', keeping its name's significance. In fact, the triad of gods Baal-Aliyan-Anat in the Eastern cult was equated with Jupiter-Mercury-Venus in the Roman western cult. The urban growth in this phase occurs in relation to shifting political dynamics: from a poor rural settlement in the Pre-Hellenic period, Baalbek the city rose under the Greek rule to play an important role as a cult and trade center in the Hellenic period. The presence of two water sources -The Orontes[5] and Leontes[6] rivers- further fostered this role by making the Orontes-Leontes valley a key node in the trade route linking many cities.

Following its conquest by the Romans during the first century, Baalbek became the religious capital of the empire with the construction of incomparable temples in scale, architecture and artistic details. These colossal constructions -Jupiter, Bacchus, Venus and Mercury temples- were built during more than two centuries. Starting this historical phase,

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[4] Ragette, Friedrich (1980). Baalbek. Chatto & Windus, London.
[5] Known also for Al-Assi River whose water source runs northwards fifteen kilometers North of Baalbek. The river passes along ancient towns like Kadesh, Emesa (mod. Homs), Hama, Apamea, Qarqar, and Antioch, until it reaches the sea near Seleucia.
[6] Know also for Al-Litani River whose water source are to the West of Baalbek and flow South through the Bekaa valley, along Anjar and empties itself into the Mediterranean Sea near Tyre.

the urban growth is no more limited to an urban fabric that extends and develops according to natural factors; but is directly related to the construction of the most celebrated sanctuaries of the ancient world.

The construction of Jupiter temple[7] initiated this two-century construction process, and was considered as a political act consolidating the rule of Rome and its state religion. This shift in ruling power induced not only an urban growth but also a change in the urban concept upon which the city was developed. The Romans had drawn an imposing plan for the city surrounding it with ramparts, towers and fortifications. The four city gates defined two axes across the city nearly at a right angle. They intersected at the Forum, the public square of the Roman city, over which the Umayyad Mosque was built. The north-west gate remains solely preserved from destruction due to its incorporation in the barracks built later by the Ottoman ruler Ibrahim Pasha. In terms of city planning, the Romans thought of the community as a whole religious, social and economic body. They integrated the temples into the city's daily dynamics, relating it to the forum; rather than planning these temples outside the city on a dominating hill[8]. This reflects the Roman notion of religion, which is not an independent function but one of the varieties of public functions[9]. The public functions included the 'Hammamat'[10], the souks as well as other social facilities. The remaining of these urban structures is referred to today as 'Bustan Al-Khan'.

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[7] The Jupiter temple was positionned as an extension for an existing courtyard dating back to the second millenium BC dedicated for the worship og god Baal.

[8] The Greeks approach for building the temples up on the hill, disconnecting the sacred spaces for cult practices from the agora -the square- where the political and philosophical discussions took place, as well as the market.

[9] Ragette, Friedrich (1980). Baalbek. Chatto & Windus, London.

[10] A communal bathhouse

Baalbek acquired theological and political importance with the construction of the temples' complex. The Romans built on the natural assets of the site to further empower Baalbek as trade center, in addition to being a religious and political capital. Constructing water canalizations from the source of Ras Al-Ain spring on the eastern slopes, towards the temples and redirected to the Basateen[11], induced an urban growth related to the development of agriculture and trade. In fact, the presence of this water source in such an arid region further empowered the geographic centrality of Baalbek, and transformed this city into a natural and unique stop for travelers on the road from Damascus to Homs. The city was hence developed into a market frequented by caravans, business men and dealers from all countries who exported their products to distant regions[12]: from northern Syria to Damascus, Jerusalem, Saida, Tyr, and Palestine and vise versa. Urban growth was hence the outcome of a political prosperity and an economic wealth based on trade.

The roman colony has left imposing remains, including the temples dedicated to Jupiter, Bacchus and Venus. Bustan al-Khan and the monumental staircase leading to the destroyed Temple of Mercury and the necropolis date back as well to the Roman period.

In the fourth century, the Roman Empire adopted Christianity as religion. Pagan worship was suspended and hence the construction of the temples at Baalbek. A large Basilica dedicated to Saint Peter was erected in the Great Court of Jupiter temple, using the temples' stones. The Acropolis was turned into a Christian sanctuary, and Venus temple

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[11] The Arabic nomination for 'Agricultural fields'

[12] Alouf, Michel (1941). History of Baalbek. American Press, Beirut, Lebanon.

into Saint Barbara church; yet with a continuing co-existence between Christianity and paganism[13].

The city was conquered in the seventh century (637 AD) in the era of Umar Ibn Al-Khattab. It then fell under the rule of the Ommiad (661-750) and remained in their hands as long as they governed. Under the Ayyubids and the Mamluks rule -extending from the 12th to the 16th century- Baalbek witnessed a revival of its political and economic role, while growing within the Arab wall. The Ayyubids built a citadel on the site of the temples of Jupiter and Bacchus, to defend the city from crusader attacks. According to the English architects Wood and Dawkins[14], Baalbek was a small town of five thousands inhabitants[15] by that time [figure 2-3]. Over the next centuries, the city of Baalbek and its region were controlled by several Islamic dynasties. The citadel kept on being integrated into the daily dynamics of the city given that it was the military space through which this city was defended and kept safe; a governmental space from where this city was ruled; a structure with a direct connection to the space of worship, the Mosque. Under the Islamic dynasties rule, the city's monuments suffered from theft, war and earthquakes, as well as from numerous medieval additions. Of this citadel, which continued to be used during the Mamluk period, and the town that existed within, the fortification wall, a gate, the towers and the Ommiad mosque remain.

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[13] Ragette, Friedrich (1980). Baalbek. Chatto & Windus, London.
[14] Wealthy English amateurs who set out a journey from Rome to Asia Minor in 1751 to further explore the Greek antiquities. Dawkins and Wood did not excavate anything in Baalbek, but restricted their work to the description of existing structures.
[15] Alouf, Michel (1941). History of Baalbek. American Press, Beirut, Lebanon.

Brought under Ottoman rule, Baalbek was made a "Liwa" (prefecture) and annexed with other villages to the Liwa of Damascus. With this shift in the political and administrative structure, the city expanded gradually outside of these walls, while declining as a major regional pole in the area. By that period, Beirut turned into the port of Damascus vitalizing hence the Chtura-Anjar axis, further marginalizing Baalbek's historic role. The temples' complex lost its previous functions and remained an abandoned archeological site witnessing centuries of history. In the last decade for the Ottoman Empire, an archaeological expedition was sent from Germany to Baalbek to excavate, restore and document the temple complex in 1898[16]. The expedition plan, drawn in 1902 by Schumacher [figure 4-5], remain up to this date the main reference for studying the ruins, as well as the only drawing translating the urbanization of the city and its relation to the temples' complex in the beginning of the twentieth century. The map shows the temple complex to the north-west, the wall of the medieval city, the open fields and Ras al Ain site. The residential neighborhoods lay as a connector between these main structures of the city.

2.2.2. *The first half of the Twentieth century: Geo-political and urban radical alterations*

The urban changes of Baalbek in the first half of the Twentieth century occurs in relation to shifting geo-political dynamics in the region as a whole, and shifting urban planning and design ideals.

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[16] Ghandour, Marwan (2006). On cities and designers: a Baalbeck Story. Theory arq . vol 10 . No 1.pp37-49

In fact, the beginning of the Twentieth century witnessed the fall of the Ottoman Empire in the First World War (1914-1918). As a result, the map of the Middle East was redrawn by the French and British, and new nations were established. Lebanon emerged as a nation-state in 1910, while being under the French mandate for twenty years (1920-1943) before gaining its independence. The new boundaries of Lebanon as it is recognized now were drawn. These political transformations repositioned the city of Baalbek within the network of Lebanese cities, and hence weakened its tight relations with the inland cities[17].

In parallel, these political shifts occurred with shifting planning and design ideals. The modern era in urban planning and design started with the sanitary infrastructural urbanism recognized with the interventions of Georges-Eugene Haussmann in Paris and James Hobrecht in Berlin between the late 19th century and the inter World War period (Hauck, 2011). Granted full authority by Bonaparte, Haussmann implemented his formal ideals of monumentalisation, axis formation, harmonization and greening while responding to sanitary aims related to water supply, canalization and flows of street traffic. On the other hand, the Berlin development plan of 1862 was limited to the designation of road networks and links for expansion areas, while land use and regulations within buildings were privately defined. Yet, both developments aimed at altering the urban configuration according to a new hierarchy of streets and nodes.

While the church defined both a religious inner space and an outer public square in medieval cities, the Street became the urban element according to which the city was structured, and at the end of which the church stands as a landmark (Jacoby, 2012). The

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[17] What is now designated as Syria to the north and east.

poly-nodal network of public squares was hence reshaped by new urban lines connecting points of significance and extending to un-urbanized areas. This network of arterial connections followed a spatial hierarchy, whereby the urban boulevard, the avenue and the promenade restructured the city as a series of visual processions marked by the monuments and the harmony of the buildings. These urban lines connect at nodes conceived as traffic interchange/ roundabouts, serving as an urban square as well.

With the industrial and urban development of cities around the world, efficient transportation systems and urban infrastructure (water canalization, power and gas supply, sewage) were the means for social and functional problems. This is when the concept of 'Infrastructural Urbanism 'was developed as an 'engineering to provide solutions'[18]. This led to the disruption of the spatial continuity between districts, and the formation of undefined edges; as well as leftover spaces alongside or under these infrastructures (Graham and Marvin 2001, Levy 1999, Hauck, 2011).

In Baalbek, similarly to other non-western contexts such as Aleppo, Cairo and Beirut, western urban ideologies were imposed first through colonialism, then through self-imposed modernization (Saliba, 2012). The shifting in power from the Ottoman dictatorship rule to the French Mandate rule set new urban concepts around which the city should develop. These ideologies adopted the development of the infrastructure as a solution for decongesting inner- city traffic and facilitating the accessibility to the commercial and institutional central core of Baalbek.

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[18] Hauck, Thomas and Kleinekort, Volker (2011). Infrastructural Urbanism, Addressing the In-between, p9-17 in Infrastructural Urbanism, Addressing the In-between. DOM Publishers, Berlin, Germany. pp.10

In fact, and during the forties, the practice of modern urban planning imposed zoning ordinances and planning schemes on historic city cores. These interventions envisioned modernity and progress in superimposing road networks on existing urban fabrics dismissing their realities and dynamics deemed as obsolete and insignificant[19]. These urban interventions aimed to raze the urban fabric of the past created by layers of people, tradition, culture and time, in the quest of functional, 'clean' and efficient cities accommodated primarily to the use of vehicles. In Baalbek, The French implemented the Modernist urban and architectural vision extracted from the European context.

Two main roads were planned and structured -Bchara El Khoury and Ras Al-Ain- following a linear form, wide enough to accommodate vehicular circulation. Furthermore, an official street entry to the city was established by formalizing the Abdul Halim al-Hajjar street southwest of the city which extends to the Beirut- Damascus road [figure 6]. The objective was first to facilitate the mobility of tourism while minimizing the impact of the city residents on the flowing tourist traffic; second, to facilitate the accessibility to the commercial and institutional central core of the city[20]. These roads connect the tourists coming from the Beirut-Damascus road directly to the archaeological site and from there towards the entertainment site of Ras al Ain where tourists have their lunch in the restaurants that have developed there. On one hand, the north-south access[21] road into the city created a solid barrier with no spatial identity between the city and the archeological

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[19] Daher, Rami (2005). Urban regeneration/heritage tourism endeavours: the case of Salt, Jordan 'Local actors, International donors, and the state'. International Journal of Heritage Studies 11(4), 289–308.

[20] Ghandour, Marwan (2006). On cities and designers:a Baalbeck Story. Theory arq . vol 10 . No 1.pp37-49

[21] This road provides the entrance to the city from Zahle south and Hermel north. It radiates east to the different parts of Baalbek east where Ras el Ain is located.

site. On the other hand, Ras-Al-ain Avenue of 1400 meters long stretching from the ruins to the springs of Ras-Al-ain divided the town from north to south into two parts. The western part forms the Christian quarter where cultural facilities and hotels exist. The temples' complex that was once connected spatially and functionally to the urban fabric becomes a 'musefied' element disconnected from the evolving dynamics of the city.

The development of rail network and other means of transportation made long distance journeys possible, and fostered the development of the city's middle -class suburbs. This urban sprawl was accentuated with the introduction of individual means of transport, the car; along with the introduction of telephone and electric power networks (Hauck, 2011). The functionalist ideal of planning in that period of high modernization based itself on this new network of infrastructure and developed according to car-based urban concepts. In fact, and following the 4th CIAM Congress and the Athens Charter, principles for the "functional" city were set. The city was depicted as a machine with four segregated functions -living, working, relaxation and movement- considered each as an autonomous spatial entity connected by infrastructure lines. Infrastructure was hence regarded as the 'connective tissue' of an 'organism' (Boyer, 1987; Chatzis, 1999); and as the 'unifying' element binding the metropolis into a functioning machine (Graham and Marvin, 2001, 53). In consequence, infrastructure became a vital tool structuring the urban visions in the fragmented functionalist city (Beuegard, 1989; Celik et al., 1994). In Baalbek, the city progressively witnessed the realization of new infrastructure which fostered new mixed residential and commercial redevelopment in the old city, beyond the Arab wall, which

destroyed it completely [figure 7-8-9-10]. The continuity in the urban fabric was hence disrupted by the twentieth-century urban concepts.

On the other hand, the French Mandate did not only dictate spatial and functional alterations, but also favored the centrality of capital cities over the peripheries. Hence, the geo-political changes on a regional scale induced socio-economic changes controlling the urban growth of a city on a local scale. The development of the trade and services sector, around which the center's economy revolved, marginalized the periphery zones which economies depended on the productive sectors -agriculture and industry. The discrepancy between the living levels in the center (Beirut/Mount Lebanon) and the periphery (the North, the South, and the Bekaa) became more acute. This socio-economic marginalization, along with a very cohesive clan structure[22], contributed to a less stable situation in the Caza of Baalbek and hence to a lack of private investments in its economy[23]. Furthermore, Baalbek was faced with a three-year drought crisis in the late fifties, which abolished the agriculture seasons and pushed some farmers to migrate towards the capital. In consequence, these socio-economic alterations limited the economic development along with the urban growth, and progressively led to the stagnancy of Baalbek.

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[22] This facilitated the disputes between clans who often resort to arms to solve their conflicts.
[23] Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report

2.2.3. *The second half of the Twentieth century: Building Code, Civil war and Decline*

The urban growth in the second half of the twentieth century kept on being influenced by the reminiscences of the French Mandate practices, through law and decrees on the one hand and through a Master Plan and building code on the other hand, which were defined along a modernist vision.

Along the functionalist ideals, the city needed to be standardized in a Master Plan where accessibility and traffic fluidity are the main objectives. These Master plans adopted the road network as "the armature" of urban planning; as well as the ideal solution for decongesting inner-city traffic and defining the extension lines for suburban growth (Graham and Marvin, 2001). Following this modern functionalist ideal, Master plans were also imposed on non-western contexts through colonialism and then through self-imposed modernization i.e. the two master plans proposed for Beirut and its suburbs within a twenty years interval (1943 - 1963) by the French urbanist Michel Ecochard; the first Master Plans in the 1930's proposed for Aleppo by the French Architects Danger and Ecochard as well; and the 1963 Master Plan for Baalbek which was based on the French Mandate interventions. These Master plans share a similar urban configuration with three main elements: the traffic arteries, the new city and the old inner city. The large avenues in particular with their modern services infrastructures were a tool through which colonial powers imposed order and control while emphasizing their wealth, power and progress (Graham and Marvin, 2001). Infrastructure served hence as a tool for social and spatial segregation. In this context, the term 'infrastructural break' denotes the traffic arteries that

were imposed on the urban fabric of inner cities, as well as the resulting leftover spaces and undefined urban edges.

In Baalbek, two main happenings define this period.

On one hand, a decree was issued in 1955 dictating the clearance of all existing residences within the archaeological boundary that was drawn in 1939 so allowing the archaeological site to be visible from Baalbek entry road, Abdul Halim al-Hajjar Street. This reflects a modernist planning practice in Baalbek that has promoted the dominance of tourists over the residents, Ghandour argues: "The designer/planner adopted the view from the archaeological site towards the city rather than the daily view of the city space towards the ruins"[24]. This decree was regarded as a measure of monuments' protection, disregarding by that the socio-physical dynamics of inhabited quarters. This vision was best illustrated by the first-prize winning project of the Baalbek Masterplan competition of 1963 designed by one of the most influential figures in the Modern movement in Lebanon, Henri Edde. In his scheme [figure 11], the architect wiped out the existing neighborhoods to overlay a grid of square blocks, retracing the structure of a 'Roman City', and recreating the original environment of the ancient temples. In this scenario, the residents were relocated to modern building blocks to the North-East, so they do not affect the recreated historical city. One affluent neighborhood was preserved next to the temples as a reflection of how people used to occupy this space. This proposal translates the marginalization of the existing fabric in favor of the ancient archeology, and defines as well a policy of differentiation from the Syrian hinterlands. This power strategy aims to emphasize the new boundaries of the

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[24] Ghandour, Marwan (2006). On cities and designers: a Baalbeck Story. Theory arq . vol 10 . No 1.pp37-49

Lebanese state by creating a distinct urban and architectural identity for its cities. Edde elaborated that logic to its extremes and revealed Baalbek as an international cultural icon while eliminating representations of the local context. After the re-evaluation of this decree, the latter was not fully executed. Accordingly, the Qalaa neighborhood was frozen, whereby no building permits are issued, and no construction changes are allowed. The Law on Antiquities no.166/1933 provided protection measures for the archeological sites. The cooperation between the DGU and the DGA facilitates expropriation of the land surrounding the archaeological area, clamming to enhance protection measures according to the decrees no.13161/1963. This decree authorized the widening of the Abdul-Halim Hajar Street and the creation of a new road north of the Umayyad Mosque. The enlarged road emphasized the archeological site's isolation while increasing the traffic since it didn't solve the circulation issue; on the contrary, it increased the traffic volume into the city. According to Ghandour, the power of the state was introduced within the private space of the neighborhood as the line drawn on the map segregated the ancient stones from the lives of the community.

On the other hand, the sixties witnessed the declaration of the urban regulations and the Building Law dictating building heights, setbacks and surface exploitations. New large-scale building types with set-backs were inserted within the urban fabric, increasing its density and heterogeneity. The boundary between geometrically defined building blocks and smaller size irregular blocks defines the demarcation between the official modern building law regulations and the informal law that cannot be dated. "The informal law

designates socially accepted practices in space that guides building activity without dictating its form"[25].

With this growing detachment between the city and its archeological site, and the significant physical alterations in the urban fabric, the Baalbek International Festival was inaugurated in 1956 under the presidency of Camille Chamoun. The "Baalbek International Festival" foundation became one of the government institutions whose mission is to promote the archeological site, and reestablish Lebanon's cultural image through the performances of world's leading artists[26]. The festival performances were reinitiated in 1996, after an interim due to the civil war (1975-1990), and a World Heritage Site nomination in 1984.

In 1975, Baalbek witnessed deep alterations in its urban growth, on the social and economic levels in particular, due to the civil war.

The first impact of the war was the growth and blooming of illegal activities -hashish trafficking and goods smuggling- within the region and throughout the Lebanese-Syrian frontiers; given that the war weakened the presence of the State in the region.

These illicit activities provided significant revenues for the traders and were hence reflected in the socio-economic conditions of Baalbek specifically, which became an attraction pole

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[25] Ghandour, Marwan (2006). On cities and designers: a Baalbeck Story. Theory arq . vol 10 . No 1.pp37-49
[26] Artists interpreting classical music, opera, jazz, modern world music, Lebanese folkloric music, rock and pop music as well as ballet and theatre.

to the Cazas of Baalbek and Hermel with its employment growth[27]. However, this growth did not cover the heritage sites of the city, which remained neglected after the interruption of the excavations during the war.

The second impact materializes through the quantitative and qualitative demographic changes. Due to its stability compared to other Lebanese regions during the war, the Caza witnessed a demographic growth due to movements of displacement[28]. Yet, and due to the sectarian nature of the war, the Christians living in Baalbek migrated causing disequilibrium in the social structure of the city and depriving it from skills related to tourism (hostelry, restaurant and crafts sectors).

The Israeli invasion in 1982 was accompanied with the appearance of Hizbollah as a party with a strict religious ideology aiming to fight the Israeli presence on the Lebanese territory. After the Taef convention in 1991, which put end to the war and restructured the State's institutions, the Caza and its administrative capital Baalbek witnessed the interruption of drug culture and smuggling activities between Lebanon and Syria. These changes provoked an economic recession in the agricultural sector particularly with the concurrence of smuggled goods from Syria toward Lebanon, contrarily to the past situation.

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[27] An employment growth on all levels: sanitary, education, economic (banking, trade, services), industry, agriculture, crafts.
[28] Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report

2.2.4. *The beginning of the Twenty First century: a deteriorating urban environment*

In the last decades of the twentieth century, the size of Baalbek metropolitan region grew extensively due to population growth and economic prosperity as mentioned earlier. After the eradication policy targeting these crops in 1992, the economic base could not support the existing population surplus[29]. Hence, Baalbek constituted the first attraction for a large portion of regional rural migrants, being the administrative and economic hub of its surrounding environment; these migration flows increased the proportion of low-income inhabitants. Responding to these migration flows, the city expanded eastwards since the west is blocked by the archeological site and the land expropriated by the DGA, following main vehicular axes [figure 12].

The civil war, the demographic changes, the tenure conditions and the deteriorating economic conditions discouraged property owners from investing in the maintenance of their properties and have led hence to the degradation of the urban fabric. The resulting ad-hoc urban growth led to inequalities in the environmental and housing qualities.

In the last decade, the beginning of the Twenty first century, the historic city fabric witnessed large redevelopment and renovation operations aiming the 'modernization' of the way and quality of living.

In terms of heritage, the physical heritage dating back to multiple historical eras is being further degraded by the encroachment of unauthorized construction onto some sites. The archeological sites are poorly managed, with the only exceptions of the Qala'a and the

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[29] Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report

Ras Al Ain site; the areas of the roman public buildings, the Venus Temple, the Mercury Temple and Stairs, as well as the roman quarries are relatively neglected. These different heritage sites are isolated and disconnected by vehicular streets and recent urban development. The uncontrolled urban growth and inadequate land use in the surroundings of these sites threaten their existence and degrade their state.

In terms of mobility, Baalbek has issues of traffic congestion, lack of adequate parking facilities and pedestrians' mobility, being an important administrative, economic and touristic hub highly targeted. The vehicular infrastructure does not reply to the flows and pressure of traffic, causing acute congestion mainly at the intersections and accesses to different quarters in the city. the widening of existing roads or the opening of new road within the city center increases the traffic volume and thus traffic congestion. Trying to adapt the street pattern to the vehicular flows without modifying the circulation pattern is at the heart of this problem.

In terms of equipments, the city's physical infrastructure is underdeveloped with poor electricity, water and garbage installations. In fact, waste is collected by a truck, commissioned by the Municipality and is thrown in the old Roman quarry, in the monolith area. The CDR and the municipality are working on an alternative location. Water supply, which is managed by the Baalbeck-Hermel water authority, is a central environmental issue; given the scarcity of water[30], the high number of illegal hook-ups to the state system, and the deteriorated distribution system built in 1960 which does not extend to the newly urbanized areas, and cause water losses. A water supply system study was commissioned

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[30] In 1995, Baalbek water needs were at 100 l/day/capita. Baalbek is currently unable to provide these water needs and provides, in reality, barely 30 l/day/capita.

by the CDR (Council for Development and Reconstruction) to BTD[31] as a part of the *National Emergency Recovery Program* (NERP), aiming to the construction of a new complete system of potable water including resources, reservoirs, and transmission lines sufficient to cover year 2015 demand, and eliminating illegal and damaged house connections. The report identifies local water sources that serve Baalbek city -including Ras al Ain spring- whose water is chemically acceptable from all scientific sources but contains bacteriological elements that can be eliminated with basic treatment.

In consequent, the vehicular accesses and the recent urban development induced a growing detachment between the city and its archaeological site and ruptured the spatial continuity within the historic urban fabric [figure 13-14-15], preventing cultural, physical and economic development of the city. Furthermore, the city and the archeological site operate on two different levels: the city operates according to local socio-economic dynamics, articulated by the society it holds; while the archaeological site responds to a distinct national and international context, is activated by a multicultural public and is overseen by a national public administration - The ministry of tourism and the DGA[32]. This difference in contexts renders the detachment even more acute.

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[31] BTD (Bureau Technique pour le Developpement): "Environmental Review of Baalbeck Water and Wastewater Systems." (Three volumes: (i) Water Supply System; (ii) Wastewater Treatment Plant Environmental Performance Review; and (iii) Archeological Survey and Chance Finding Procedures in the Drainage Area of Baalbeck Wastewater Treatment Plant."), final version (reviewed), February 2002.
[32] Directoire Général de l'Archéologie

2.3. Baalbek' Population and Stakeholder Groups

2.3.1. Demographic and Social characteristics

The population of Baalbek is entirely Lebanese, except 5% of which Palestinians refugees and Syrians workers. With an equal gender distribution, the population includes a large portion of young people[33], and thus a high percentage in the productive category 70%, compared to Caza rate which reaches 59% [Table 1].

Age Group	Males	Females	Rate
0-14	24.5%	24.7%	24.6%
15-64	69.9%	70.5%	70.1%
65+	5.6%	4.8%	5.2%

Table 1. Resident productive categories

Looking at the population distribution, the population occupies the geographical space according to a sectarian distribution, similarly to the population distribution on the national level. Mainly Shiite[34], the population is distributed as follows: the Sunnites in 'Hayy AL-Qala'a', the Shiites in the 'Christian Quarter', the souk area and the Ras Al-Ain quarter, and the Christians in the 'Christian quarter'. As for the size of the household in the city, it reaches an average of 5 persons, reflecting a nuclear and independent nature of households; in opposition to the complex traditional structure of households.

The illiteracy rate is low compared to the rest of the country, with discrepancies between both genders[35]. This is due to the old presence of schools in the region[36] and to

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[33] 42% are 19 years old or less, 10% are college age (20-24 years), and 27% are in the workforce.
[34] 60% (Shiites), 35% (Sunnites), 5% (Christians)
[35] Illiteracy ratio in the city center reaches 5.3% ; 72% females and 28% males

their expansion since 1963 under the presidency of General Chehab who tried to limit the discrepancies between the center and the periphery. The percentage of those who follow studies at schools and universities is relatively high compared to the Caza's rates[37]. The similarity in percentages for both genders reveals a social phenomenon liberating the women and allowing her to pursue her education to higher levels. Yet, these high estimates, while translating a quantitative development, hide a poor quality of the educational sector given that most of the schools in the city are free of tuition.

2.3.2. Stakeholders and related initiatives

The stakeholder analysis informs the study and the design intervention in later stages, by offering a better insight into the power relations and interests of various stakeholders on different levels. This analysis induces four key subjects. First, which stakeholders influence what type of development; second, which stakeholders can be involved in the development process and how; third, which stakeholders will be affected positively or negatively; fourth, what is the strategy to adopt to enable the participation of all stakeholders.

2.3.2.1. Local Stakeholders

The local stakeholders group the local public authority -the municipality of Baalbek- the Awqaf, the affluent families, Ngo's and political parties.

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[36] The first two schools in Baalbek were founded in 1861 (the catholic school and the evangelist school) and the first public school (Al Ruchdyia)

[37] The percentage of those who follow studies reaches 39 % from the total sample. The university students rate of the total sample whose age is over 20 years, is 25%.

The municipal council values the cultural sites of Baalbek as an asset that should be exploited for tourism purposes. The municipality is cautious about people's desires for increasing exploitation coefficient of private property. Yet, and according to the Regional DGU, the municipality is granting dwellers illegal permits threatening the historic built fabric. In terms of landownership, the municipality owns all the interior public domain. In terms of political affiliation, active members in the municipality are Hezbollah active members. Despite its conservative ideology, this party has not opposed any development scheme within the context of the CHUD project, particularly the ones aiming tourism development.

The Awqaf owe various properties ranging from houses to religious buildings. The Catholic and Sunni Waqf are less involved in community development projects than the Maronite Waqf. In fact, the latter initiated a project during last year's festival, selling local food products to visitors; the feedback of this initiative was very positive.

Affluent families in Baalbek group the Husseini, Haidar, Maalouf and Moutran Families. The affluent figures of these families value their city as a physical and socio-cultural heritage, as the 'Urban Conservation and Design Study' published. In fact, the Husseini Family has proposed to attract visitors into the old town through its agriculture-based products. This proposal would revive traditional culinary modes of production.

There are over 100 Non-Governmental Organization -NGO's- in Baalbek, of which ten that are only active according to the Municipality and the regional governorate[38]. All of them organize folkloric and political activities, yet none is fully active on the cultural issues.

2.3.2.2. National Stakeholders

The national stakeholders group the Ministry of Tourism, the Ministry of Culture (DGA), and the DGU and its regional directorate; and the Council for Development and Reconstruction (CDR). In terms of landownership, the DGU and DGA own all archaeological sites and major roads.

The lack of efficient management and stagnancy of cultural heritage and tourism development is due to the virtual absence of the Ministry of tourism and hence the DGA; and the lack of its technical and human resources necessary for restoration work excavation and studies. However, and despite these bottlenecks, the DGA managed to preserve the archeological site from the armed conflicts and the unplanned urban development during the war particularly; and it is still accomplishing restoration and excavation works in the Qala'a and its vicinities.

The DGU is required according to planning law to pass all urban planning related issues of historical and significant sites to the DGA. The technical and human resources shortage prevent the DGA from covering all its duties. On the other hand, The DGU commissions some studies and Master plans to private offices, such as Dar-Al-Handasah,

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[38] Known as Ka'em Makam in the Arabic langage

given the lack and decline of its resources. These offices are not necessarily equipped with the suitable staff to undertake a Master Plan. The regional DGU in Baalbek is not playing its role as well, nor fulfilling its duties as the law dictates. In fact, the municipality, and given its political strength, trespass the regional DGU and grants legal and illegal permits for the dwellers. Hence, dwellers do not recognize the regional DGU as a reference in their building process as M. Haidar, head of the regional DGU, stated. The lack of coordination between the municipality, the DGU and the DGA; added to the political power the municipality holds onto its residents and the public institutions given that this public institution support Hezbollah, led to these bottlenecks.

2.3.2.3. International Stakeholders

The International stakeholders group the World Bank and its organization working in the local context. On one hand, the CHUD project materializes the involvement of international stakeholders in Baalbek and emphasizes the different scales around which this city operates. On the other hand, the UNDP has been actively involved in community development programs in the Baalbek-Hermel region for the past decade. Initially aiming to help local framers with substitute crops after the eradication of illicit crops from the area, the program covers now a whole range of other development issues including tourism.

2.3.3. Property Ownership

Two major patterns of the ownership exist in the city of Baalbek. First, the large domain of the Direction Generale de L'Archeologie (DGA) who owns almost the entire area between the Qala'a and the Moutran Square; second, the multiplicity of owners in the old city core, with small size private estates owned now by several members of extended families [Figure 16]. Adding to these two large categories, some areas are owned by public such as the Ministry of Defense who owns the Gouraud Barracks and the municipality that has large shares in the market area. Religious institutions -the Awqaf- have their shares too, which in part are being developed in the context of the CHUD: the Catholic Waqf property as a potential hotel in the Catholic complex, and the Maronite Waqf property on Bechara El-Khoury Street as a future parking.

According to the study elaborated within the CHUD project[39], 83% of the residents in the study zone own their properties, and 78% of the owned properties are inherited. To note that some extended families owning several lots tend to live in the same neighborhoods; the latter would hold their names[40]. These high figures reflect a residential and demographic stability to a certain extent. On the other hand, the multiplicity of ownerships poses an issue nowadays since cases of inheritance and ownership are solved in courts[41] and when families cannot afford this procedure. As argued previously, this complexity in the procedure discourages the residents from rehabilitating their house given that they are not the only beneficiaries.

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[39] Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report
[40] Hayy Raad, Hayy el Moutran, Hayy el Solh, Hayy Bayyan
[41] Traditionally the subdivision of this inheritance was reached through informal agreements

2.4. Baalbek's Economy

Baalbek bases its economic structure on four primary economic sectors [Table 2].

	City Center (%)	Baalbek (%)	Caza (%)
Agriculture	0.3	6.7	32.8
Industry/Crafts	17.4	26.5	22
Trade	48.3	47.4	33.6
Services	33.4	19	11
%	100	100	100

Table 2. The economic sectors

Agriculture has a large share in the economic sectors on the scale of the Caza given the large areas of agricultural land in the Bekaa plain. However, agriculture in the city of Baalbek has the lowest contribution to its economic base. This sector attracts only 21% of the working force. Underdeveloped infrastructure and mechanization as well as irrigation with polluted water weaken the sector even more.

The Industrial and handicrafts sector absorbs 25% of the working labor. This sector includes mainly construction, artisan products and small-scale manual labor firms that employ small numbers of people [garages, reparation of wheel and fabrication of heaters]. This sector also includes the handicrafts industry, with a 17.4% of the total establishments in the city center.

The service sector is one of the main drivers of Baalbek's economy, given that this city acts as an administrative center and a regional market place for the Caza. This sector attracts 54% of the working force, ranging from administration to health, education, army, banking, leisure and tourism. The leisure services -restaurants and hotels- as well as medical services represent more than two-third of the established services in the city center.

These leisure activities are closely related to the tourism activities revolving around the archeological site mainly. However, other leisure and cultural services are barely present in the city and the Caza.

The trade sector is the main sector on which the city's economy bases itself, representing 48.3% of the economic activities in the city center. The commercial establishments covers four main groups : food (28%) , clothes and shoes (30%), home appliances(18%), gifts and accessories mostly related to tourism activities (13%). Furthermore, marginal commercial activities have a relatively large share in this sector, such as street merchants selling fruits, vegetables, 'Ka'ak' and others selling coffee and tea.

Despite the high percentage of the productive category [Table 1], the labor force in the city center is estimated at 28.3%, rendering the productive group effectively weak with a relatively high unemployment rate. The minor participation of women in the economic activity renders the employment rate even lower, given the orientation of women towards very specific sectors such as education or public administration, where their monthly income do not exceed 500,000 LL. In addition, having seasonal and irregular activities such as farming and craftsmanship influences the employment rate. The latter is further weakened by the delay of young residents in entering the labor force, given that they insist on pursuing their studies. The majority of Baalbek's households can hence be defined as 'low-income', with 66% of them under the poverty line and 5% middleclass and wealthy [Table 3].

Monthly income (LL.)	Number of households (%)
Less than 500	30
500<-- < 1 million	36
1 million<-- < 2 million	29
2 million<-- < 3 million	3.3
More than 3 million	1.7
Total	100

Table 3. Distribution of households by monthly income

As for the distribution of this labor force over the economic sectors, the majority of workers in the city center are employees in private and public sectors[42], whereby the civil service absorbs the largest part of labor force and ensures hence social and economic stability. Besides, the share of agriculture, 8.3%, as an economic activity is remarkably high for a city [Table 4].

Activity	Males	Females	Total
Agriculture	7	1.3	8.3
Industry & Crafts	8.7	1.3	10
Trade	10	0.4	10.4
Service	2.2	0	2.2
Employee public sector	10	6.1	16.1
Military service	8.3	0	8.3
Employee private sector	7.9	3.5	11.4
Senior liberal profession	3.1	0.9	4
Middle liberal profession	23.1	3.1	26.1
Others	2.6	0.4	3
Total	83	17	100

Table 4. Distribution of workers by economic activity

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[42] Civil servants (16.1%); military (8.3%); private sector (11.4%). As for middle liberal professions such as carpenters, taxi drivers, photographers, they represent 26%.

2.5. Proposed and Ongoing Projects

In order to respond to the city's physical and socio-economic conditions, and aiming to rehabilitate this urban fabric physically and economically, a Cultural Heritage and Urban Development (CHUD) Project was developed. This project is implemented by the Lebanese Council for Development and Reconstruction (CDR) and financed by the World Bank. The CHUD vision, and as Joseph Saba -World Bank Country Director for Lebanon- states, "treats Lebanon's cultural assets as economic assets and integrates them into the life of the community to achieve local growth."[43] The main objective of the project is to finance conservation and urban rehabilitation in five secondary cities in Lebanon (Baalbek, Byblos, Saida, Tripoli, and Tyre); while adopting cultural tourism as an effective tool to develop the historic centers in concert with the local communities. While sharing this same broad aim across all CHUD projects, the intervention in each city varies according to local characteristics and potentials.

The CHUD project dealt with Baalbek first in relation to its regional context and the assets that the latter holds, in order to achieve a cultural heritage and tourism development project. The urban conservation and design study -one of the components of the Cultural Heritage and Urban Development project- was commissioned to ARS Progetti[44], an Italian consulting firm providing studies, designs and technical assistance in the fields of human development, cultural heritage, social and physical infrastructure.

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[43] Khalid S. Al-Hagla (2010). Sustainable urban development in historical areas using the tourist trail approach: A case study of the Cultural Heritage and Urban Development (CHUD) project in Saida, Lebanon. Cities 27, pp. 234

[44] http://www.arsprogetti.it/

The project aims first to exploit unknown and varied archaeological and natural sites[45]in order to promote a form of eco-tourism connecting several urban and rural nodes in the area. Furthermore the project deals with the preservation and management of the archeological sites to enhance the visitor's experience on site. Baalbek would be hence considered as a node on a wider cultural and historical route, which exposes archaeological, religious and wildlife attractions in the Bekaa region.

Second, the project envisions Baalbek as a 'cultural city', which can play a role in a wider national and international context, while responding to its local community.

The second objective is hence to maintain the integrity of the archeological site while connecting it to the central historic urban area; to rehabilitate the historic city center while conserving the urban and architectural heritage, in order to enhance the livability of the urban environment for visitors and locals; and lastly to enhance community participation. Within this vision, Baalbek's heritage is considered as an integral feature of the urban life, a reflection of a local social history changing and adapting to current needs and practices, rather than an asset fixed in space and time.

Third, the project deals with urban infrastructure improvements in order to develop the services for the local community and attract more visitors. Fourth, the project aims to assist public institutions, such as the Directorate General of Antiquities (DGA) and the Directorate General of Urban Planning (DGU), in strengthening their capacities, consolidating their institutional role, and hence preserving the cultural heritage.

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[45] The villages of Younine, Nahle, Douris, and al-Allak for example.

The project bases itself on two main types of intervention; the first dealing with the planning and building regulations, the second setting intervention strategies and projects for urban regeneration to be implemented by public or private actors. The section related to the proposed zoning and building regulations, which was approved and abided by starting 2004, will be discussed in the next section under the regulations section. On the other hand, the strategies and projects for urban regeneration targets two urban structures: first, the public open spaces, which are the nodes and paths of connection within the urban fabric and between the city and the archeological site, meaning the access points, the interface, the historical street pattern, Ras Al-Ain axis; second, the heritage buildings and complexes, which hold a potential for reuse [Figure 17]. The aim of these strategies and interventions is to create a system of places responding to local needs while attracting more visitors. Eight strategies were set along this broader concept, some were fully achieved, while others are on hold for reasons the municipality claim to ignore. The following exposes a part of these strategies.

Strategy One deals with the access to the city and hence the interface between the urban fabric and the archeological site. The strategy aims, through its five intervention points along this interface, to reorganize the vehicular and pedestrian access to the city and the site, while providing parking areas one the edges of this interface. The latter will constitute a spine of pedestrian paths bordered by residential and commercial functions with a continuous visual contact with the temples; breaking the rigid barrier between the ruins and the urban fabric [Figure 18]. One of the achieved interventions is the Moutran Square section, the main entry point to the city and the archeological site having an open

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view on the ruins and the landscape. The Square is bordered by heritage buildings dating back to the Ottoman and French periods. The intervention attempted to address the increasing detachment between the city and its archaeological site by shifting the entrance to the center along an adjacent road, and creating a pedestrian area with touristic services in a space that used to be invaded by cars [Figure 19]. The square is set as an exit from the city center, where cars can only drive in one way out through a street reduced in width and on a lower level compared to the square [Figure 20]. The Hay el-Qala'a and Venus temple section is another achieved intervention. The informal square in front of Hay el Qala'a in direct connection with the temples was upgraded and reshaped; with the landscaping of the water channel descending from Ras Al-Ain, surrounding the Venus temple area underground, and coming to the surface again in the redesigned square. In order to rehabilitate the commercial front, incentives were given to relocate activities such as car repair workshops to be replaced with tourist-oriented activities: coffee places and souvenirs shops. The streetscape was rehabilitated to define pedestrian paths and the road descending from Moutran Square towards the archeological site was closed to traffic and open only for shops delivery. However, the rehabilitation of the vernacular houses was limited to a physical maintenance; knowing that the proposal suggested a reuse of these houses for family-scale businesses for food catering and handicrafts [Figure 21].

While aiming to ensure a smooth transition into the city and drawing visitors into the inner urban spaces to involve them in other activities, this strategy could not fulfill its aim to the fullest. The users of this interface today -mainly tourists- unfortunately remain within its boundaries and do venture into the old city or even to the Ras al-Ain site at the fringes of the city.

Strategy Two aims to rehabilitate the historic street pattern in order to re-establish a network of connection between the archeological sites and focal points of activities in the city for both residents and visitors [Figure 22]. This strategy stresses on the visual connection from and to the city. The upgrading and rehabilitation of the proposed sections were executed. Two key sections are to be stressed on. The first is the ascending path linking the Catholic Church complex to the Mercury temple hill, which exposes heritage buildings from different periods and types. The operation was limited to a physical upgrading and the adaptive re-use suggested for the heritage houses is not yet executed. The second is the Souk el-Moutran; the old Souk can be traced back on the 1900 map. It departs from Moutran Square to the Market place and it was the most important commercial street before the opening of the Abdul-Halim Hajjar Street under the French Mandate. The rehabilitation of this souk aimed to revive this spatial and economic connection after it had lost its architectural and commercial interest due to recent development. After its rehabilitation -streetscape, urban furniture, facades renovation, and drainage- the souk accommodate local handcrafts and touristic products, restaurants and cafés, furniture makers as well as clothes shops.

Strategy Three aims the re-use of heritage buildings in order to re-activate the urban fabric through new meanings and functions [Figure 23]. The only achieved proposal within this strategy is the rehabilitation of the Catholic Church complex dating back to the nineteenth century. The complex is characterized by its coherence in materials, architectural style and by its spatial layout. The church, the bishop's house and the French cultural center are the three buildings deemed as functional and were preserved in their initial state. The intervention aims the re-activation of a space invaded by cars and the

creation of a network of squares bordered by re-used and new buildings. Demolition of existing structures with no architectural value, such as a garage, a warehouse, an old cinema, enlarged the open public space and offered empty spaces for a new restaurant building integrated in their context[46]. The three buildings bordering the quarter towards Moutran Square are currently under restoration and plans have been undertaken by the property owner -the catholic church- to convert them into a hotel and tourist facilities. The courtyard of the largest building is designed to be the node of connection between Moutran Square and the complex's Square [Figure 24]. Today, the realized scheme do not comply accurately to the proposed one in terms of design pavement and plantations; besides, a public garden -Saint Barbara garden- was inaugurated this year within the square in the section f2.5 designated on the map.

One of the interventions proposed within this strategy is the rehabilitation and re-use of the 1938 Gouraud Barracks on the northwestern edge of the city; the largest complex of buildings in Baalbek. The complex accommodates today 30 Palestinians refugees' households. The intervention aims to rehabilitate the main buildings that used to host the headquarters and the dormitories for the troops and the officials. Additions to the other service buildings are suggested along in respect with the architectural features of the space. A mix of administrative and cultural functions is proposed: the administrative activities are relocated from the Serail, reducing hence the traffic in the central area of the city; new cultural uses are proposed, such as universities, research institutes, etc, to promote the city as a cultural place [Figure 25]. This intervention is not yet achieved due to social issues: a

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[46] The new building won't exceed the present height and be aligned with the church.

large number of refugees' families occupy the barracks. The evacuation process approved by the Ministry of Refugees should be now implemented by the 'Caisse des Deplacés'. The rehabilitation and re-use of mud brick vernacular houses is another focal intervention in this strategy [Figure 26]. The proposal is a combination of physical upgrading, training programs to the residents, and micro-credit loans for developing small-scale visitor oriented services managed by the owners such as bed-and-breakfast, restaurants and artisan's workshops. Though being key in representing Baalbek through its living culture, this intervention is not achieved yet.

Strategy Four aims the rehabilitation of the Ras El Ain Street, by reshaping the water channel and making the water visible again. Creating sidewalks on both sides of the road, the width of the street will be reduced slowing down the speed. Ras Al-Ain Street will turn hence from a vehicular corridor to a shaded promenade bordered by the water course. This intervention has not been achieved yet.

In consequence, the CHUD intervention was not up to the challenge of economic and spatial rehabilitation, since it achieved physical renovation rather than urban rehabilitation, having minor impacts on the economy of the old city; given the several bottlenecks it faced on the local and national level. The municipality states that the CDR and the council of ministers are disrupting the execution of the proposed interventions claiming financing problems. Furthermore, the CHUD operation was supposed to provide technical assistance to help municipalities achieve revitalization and management of the historic center, as well as tourism development. This crucial component of the CHUD project was initiated but not yet applied which explains in part the stagnancy of the project's outcome.

2.6. Planning Framework

This section aims to understand what currently regulates the space production in the city of Baalbek. As argued previously, it is the 1950's building law regulations that introduced a new typology of buildings and spaces in the city. This law specifies exploitation ratios and hence a formal envelop in which the building should fit, creating geometrically defined blocks with specific heights and set-backs from the street and adjacent lots.

The main issue with these modern regulations is the context in which they are inserted in: an organic urban fabric with narrow winding alleys developed according to social practices and values. Even the incremental additions to the existing fabric still abide by this informal law in some sections of the city, particularly in Hay Al-Soloh; where the courtyard is exploited to accommodate extensions. This locally agreed-upon law defines the street as the only shared domain through which people may interact and overlook each other; while defining a two meters outdoor space in front of any opening to ensure proper natural light and ventilation. In an attempt to modernize the city, protect its archeological site and regulate the production of space, the modern urban and construction law, resulting from a top down process, has unthought-of implications on the social and spatial dynamics of the city. In fact, a building edified according to modern regulations in a vernacular urban fabric, with setbacks and standardized height, opens visually to the surrounding lots and may violate the privacy of the courtyard or the residential units; in addition to being physically disintegrated in its context.

A Master Plan Study, carried out in December 1998 by Dar Al-Handasah[47], identifies a Central Action Area in need for a specific code and planning regulations. This area encompasses first the archaeological sites; second, the whole urban fabric within the perimeter of the ancient Arab walls; third, some urban corridors and buffer zones along the main axis, which connect the archaeological sites to the urban fabric inner to the walls.

In 2002, the Baalbek Urban Conservation and Design Study -and as a one of the objective of the CHUD project- elaborated a new zoning and a building code that set the planning framework for the Central Action Area defined earlier [Figure 27]. Areas at the fringes of this Action Area will be abiding by the guidelines of the proposed plan for the region of Baalbek prepared by Dar al Handassah. The Master Plan[48] issued in 2004 aims first an overall protection and rehabilitation of the historic urban fabric, while connecting the latter to the archeological site; second, it develops guidelines for new development integrated in the existing environment; third, it aims at protecting the archeological site by controlling haphazard urban development that threatens its surroundings. These objectives are fulfilled by setting a building and restoration code, regulations for land uses, exploitation and parcelization. The central Action Area was zoned as follows [Figure 28].

1. Historic and traditional urban fabric [ZH]

The protection of the traditional urban fabric is ensured through the protection of the existing parceling scheme, which defines the street pattern and the configuration of the

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[47] Dar Al-Handasah is an international enterprise in the fields of engineering, planning, design and implementation of development projects in the Middle East, Africa and Asia since its beginnings in 1956.
[48] The Master plan, its zoning and building code were retrieved personally from the DGU in 2010.

buildings. Land Pooling and reparcelization are not hence allowed[49]. The latter is only allowed where existing buildings do not conform to the existing property limits; and with lots that are relatively larger than their neighboring plots into smaller lots of areas close to the average of ten of the adjacent plots.

The protection of this parceling scheme, and hence the multiplicity of small lots, guarantee multiplicity of owners which empowers the social base of this fabric. The adapted regulations were based on the informal guidelines of the building process in the neighborhood, regarding the field of vision and height criteria.

Regarding the interventions, no new buildings are allowed. With the exception of 'heritage buildings' whose restoration and rehabilitation are mandatory, existing buildings can only be rebuilt on the existing plots without setback on road, side limits and back limits. The exploitation ratio should remain the same, and the building height should be the same as the adjacent heritage buildings if any, or the average of adjacent buildings, with a maximum of 8.5 m. However, no section of the building may overlook the adjacent lot or any part of its living spaces; openings are only allowed on the street with a minimum of 4.5m clear 'field of vision'. The facade composition and the roof shape and materials should be in compliance with the prevailing character of the surrounding heritage buildings in materials[50], technique and alignment.

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[49] Yet two or more plots can be gathered within the same intervention in an area that does not exceed 400 m2, and provided that the shape of each plot and the built-up area are maintained as existing.
[50] No concrete surfaces are admitted; Facades tiling is not allowed, but in natural stone finished manually; Opening frames must be manufactured with wooden materials.

Regarding the landuse, all uses are allowed provided that they are coherent with their context, such as residential, commercial and handicraft, restaurants and cafés, hotels, private and public offices and cultural activities; while no industrial activities are allowed if they produce heavy traffic or pollution of all types.

2. The central market area and The Gouraud Barracks [Zone ZC and ZG]

These two zones have been identified in order to set a planning framework for two strategic interventions: rehabilitation and re-use of the Gouraud Barracks and the redevelopments of the central market area.

In the market area, only commercial, handicraft small shops, cafés and restaurants, facilities related to the market activities are allowed. No sound or air-polluting industrial or artisan activities are admitted. Regarding the interventions, the maximum height for new buildings is 8,5 m with no setbacks on street; while setbacks on side or back limit is required. The surface exploitation ratio is set at 60%, while the remaining surface has to be managed for covered and open public pedestrian alleys and spaces.

On the other hand, the Gouraud Barracks complex is designated as a cultural and administrative center in which only educational, research, cultural and administrative activities are allowed. All buildings are to be rehabilitated with no demolition. New constructions are only allowed to form an organic composition with the existing buildings, with a surface exploitation ratio of 30% and compatible heights.

3. A number of heritage houses of different periods and architectural typologies, and a number of vernacular houses and neighborhoods [zone ZP].

Interventions in the preservation zone abide by specific regulations regardless of the zoning regulations. This detailed code[51] protects the heritage buildings from demolition, and preserves the open spaces that surround them, while guiding the rehabilitation process. The buildings in this zone are classified in two categories P1 and P2, abiding each by a set of regulations concerning rehabilitation and additions.

Category P1 groups individual buildings or complexes of higher architectural quality, which maintains the spatial coherence of the urban fabric. These include stone[52] and rubble stone/mud houses in the Qala'a and Hay Al- Soloh areas for example.

Category P2 identifies buildings or parts of buildings that completes and enriches the urban fabric. It includes rubble stone buildings still preserved within larger complexes. The preservation of these buildings relies on their users and their funding. Rehabilitation operations are required with the same traditional materials and building techniques. Buildings without heritage value in the protection zone can be demolished and rebuilt in the same position and volume, without exceeding the area's height average.

Regarding the building uses, all uses are admitted for P1 and P2 provided that they are in compliance with the typological and architectural characteristics of the building and its environment. Such uses are residential, commercial and handicrafts small shops, administration, private and public offices, restaurants and cafes, hotels and tourist accommodation, cultural activities; No sound or air-polluting industrial or artisan activities

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[51] Review appendix 1. Specific Building Code
[52] Skaff/ Habeeb Basha al Moutran House, the Samaha and Moutran houses, the Rifai houses

are admitted. Regarding the physical intervention, no demolition and rebuilding are allowed; only restoration or rehabilitation interventions are admitted in both categories.

4. The archeological areas and their surroundings [Zones ZAR and ZPP]

These zones are Non aedificandi areas where no new constructions are allowed, and include: the Qala'a main core, the Venus temple, the Mercury temple, remains of the Arab Wall, Qobbat al Sa'din (Mamluk mosoleum and Qobbat al Amjad.

The rehabilitation interventions of existing buildings in the protection zone ZPP are restricted to technical and hygienic equipments, with no vertical and horizontal additions.

5. Parks and public open spaces [Zone ZPS] and Areas for public parking [Zone ZPA]

ZPS include green areas to be preserved such as Ras Al-Ain Park. ZPA defines the parking zones set outside of the commercial core to lessen the traffic congestion in the city center. In both zones no new buildings are allowed; urban furniture is allowed to enhance the quality of these public spaces such as pergolas and shading and sitting devices.

6. Recent urbanization [Zone ZU]

This zone is divided in two sub-zones, 2A and 2B, with different prescriptions concerning only building height, setbacks and surface exploitation. The definition of this zone is as important as the definition of protection and preservation areas since it ensures the transition from the Central Action Area abiding by a specific code, and the larger area abiding by the proposed plan for the region of Baalbek prepared by Dar al Handassah.

The regulations in this zone allow all uses as long as they are compatible with their

environment such as residential, commercial and handicraft, restaurants and cafés, hotels

and tourist accommodation, private and public offices and cultural activities; with no sound

or air-polluting industrial or artisan activities.

In addition, the existing parceling scheme is preserved by restricting land pooling and

reparcelization[53]. Regarding the construction, no section of the lot or the building within it,

except for the highest roof, is allowed to overlook the interior of a neighboring lot or any

part of the living spaces built in any neighboring lot along the side and/or back limits of the

lot [Figure 27].

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[53] Redevelopment projects are allowed over two or more plots, provided that the intervention area does not exceed 800 m2 and that no heritage building is included

Figure 1. Location Map. Source: Ragette, Friedrich (1980). Baalbek. Chatto & Windus, London.
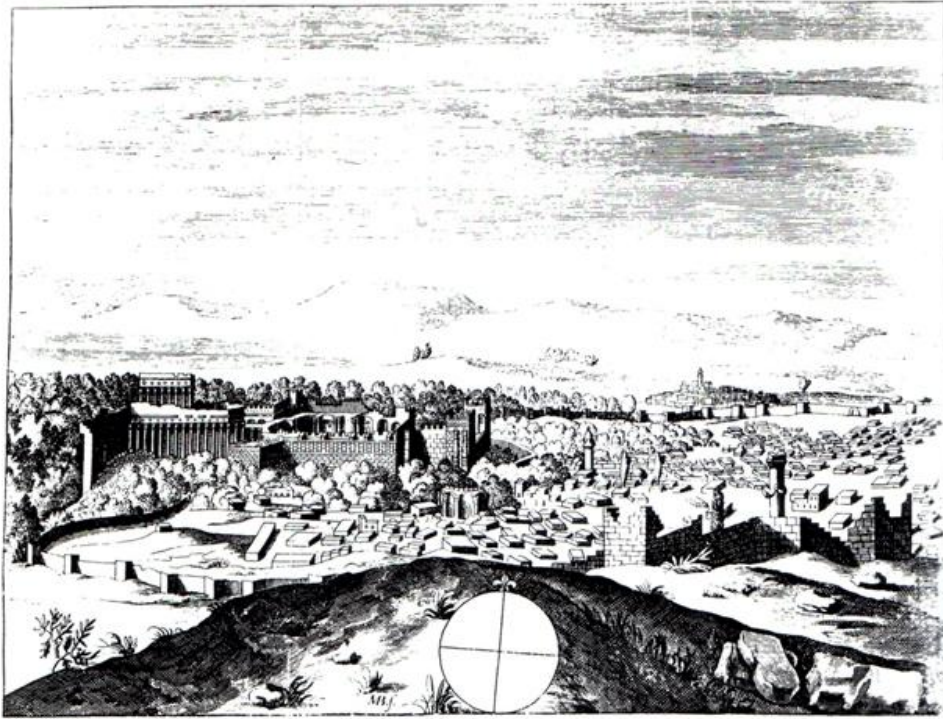
Figure 2. Baalbek as seen by Henry Maundrell in 1697. Source: Ragette, Friedrich (1980). Baalbek. Chatto & Windus, London.
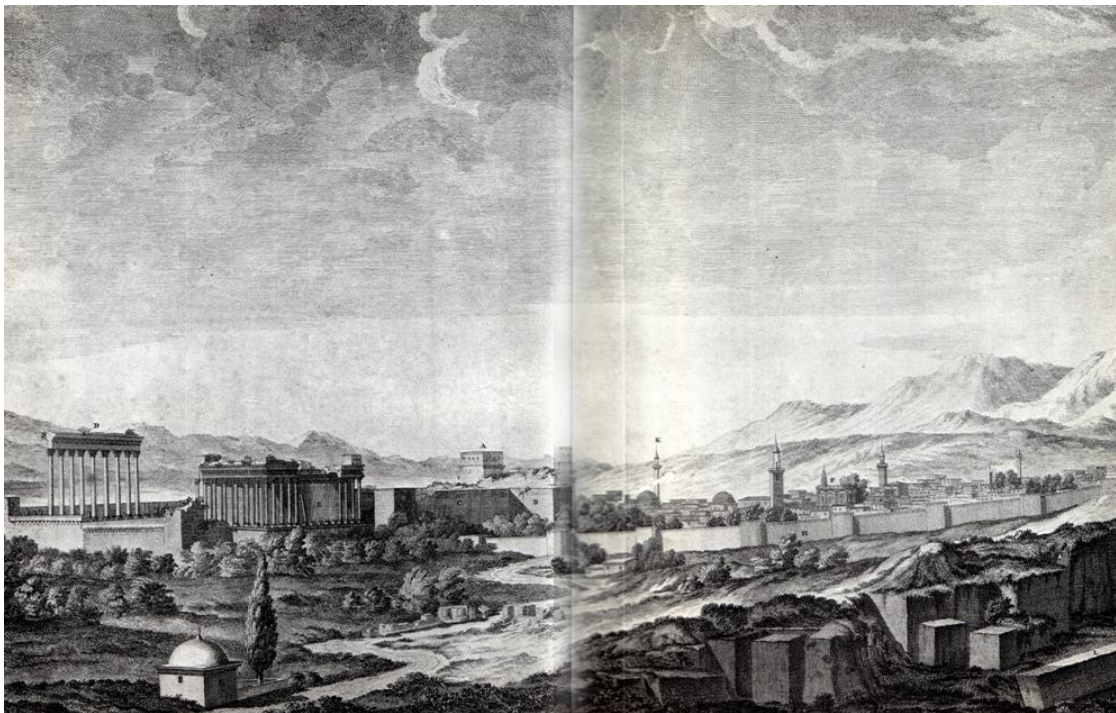
Figure 3. The walled city of Baalbek by Robert Wood in 1757. Source: Jidejian, Nina (1986). Baalek, Heliopolis "city of the sun". Dar Al-Machreq Publishers, Beirut

Figure 4. 1902 Schumacher plan. Source: Municipality of Baalbek

Figure 5. Urban fabric and Built-up areas in 1902 according to Schuhmacher plan. Source: Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report
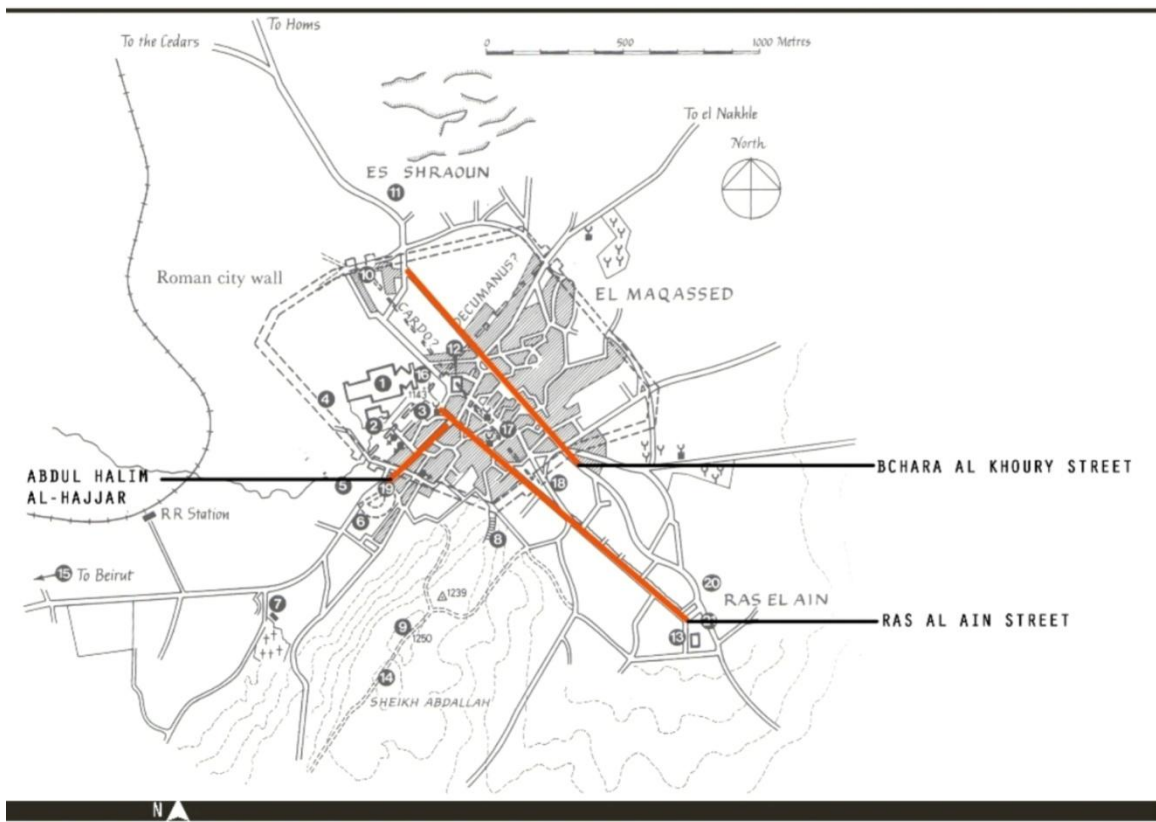
Figure 6. The French Mandate planning intervention. Source: Base map retreived from Ragette, Friedrich (1980). Baalbek. Chatto & Windus, London.
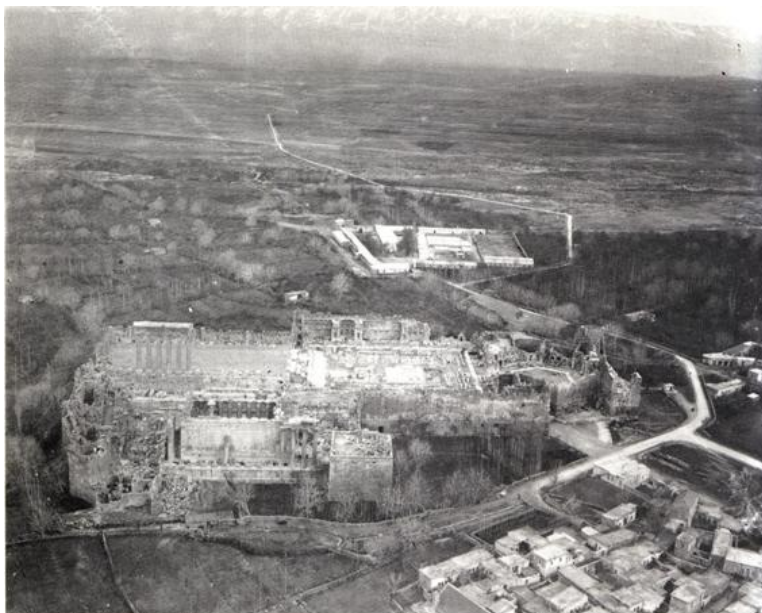
Figure 7. Aerial view of the Acropolis taken on February 1935. Source: Jidejian, Nina (1986). Baalek, Heliopolis "city of the sun". Dar Al-Machreq Publishers, Beirut

Figure 8.
Aerial view of the Acropoli from the North on February 1935. Source: Jidejian, Nina (1986). Baalek, Heliopolis "city of the sun". Dar Al-Machreq Publishers, Beirut
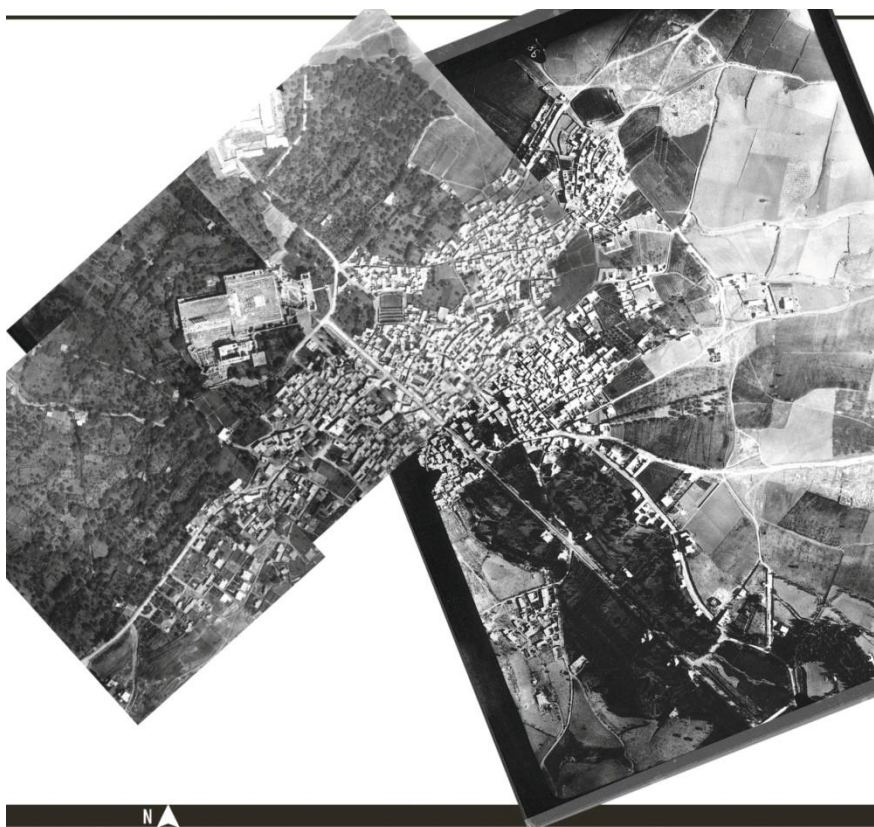
Figure 9. 1937 Arial View. Source: Military arial views

Figure 10. Baalbek plan in the midth of the Twentieth century. Source: Ragette, Friedrich (1980). Baalbek. Chatto & Windus, London.
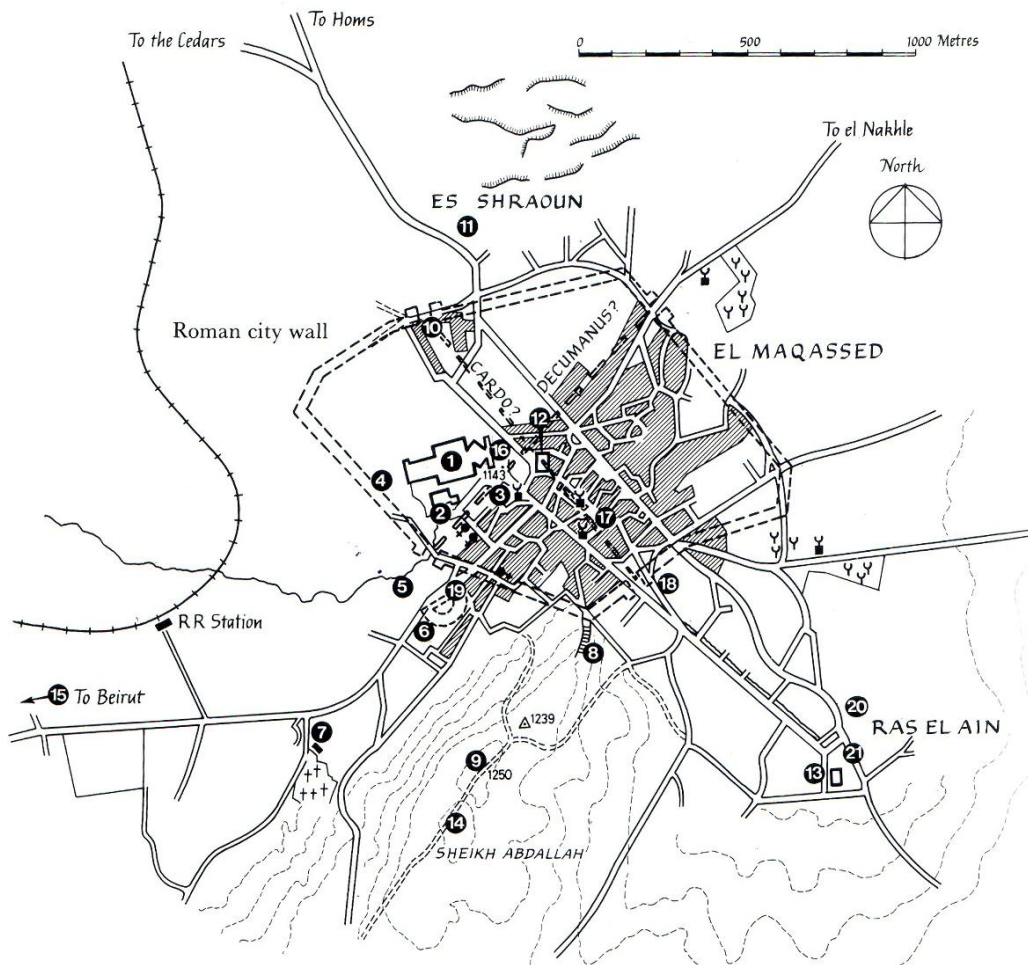
1 Temple of Jupiter Heliopolitan
2 Temple of Bacchus
3 Temple of Venus
4 Trilithon
5 Colonnade of a public building
6 Theatre (not excavated)
7 'Stone of the Pregnant Woman'
8 Stairs to the Temple of Mercury
9 Site of the Temple of Mercury
10 Roman city gate
11 Necropolis
12 Great Mosque
   Built on the site of the Roman Forum, it dates from
   the Umayyad period and consists of three rows of
   columns carrying arches on which a wooden roof
   once rested. The irregular granite and limestone
   columns with their Corinthian capitals were taken
   from the Roman temples. In the north-west corner
   of the courtyard there are traces of an octagonal
   minaret placed on a square base.
13 Ruined Mosque

14 Qubbat Amjad.
   On the top of Sheikh Abdallah hill are the remains
   of a mausoleum ascribed to Al Amjad Barhan Shah,
   grand nephew of Saladin. It is built of stones from
   the Temple of Mercury.
15 Qubbat Douris
   On the outskirts of Baalbek, on the west side of the
   main road, are the remains of a simple octagonal
   mausoleum. It consists of eight red granite column
   shafts, taken from Baalbek and used as simple
   pillars without base or capital. Over the architrave
   blocks is a remarkably designed frieze, cut in such a
   way as to relieve the architrave of any additional
   weight. The monument was built in the thirteenth
   century. Nothing of the domed roof remains.
16 Tourist Bureau
17 District Government
18 Post Office
19 Hotel Palmyra
20 Hotel Khawam
21 Restaurant Ras el Ain

Figure 11. Edde winning competition proposal. Source: Ghandour, Marwan (2006). On cities and designers: a Baalbeck Story. Theory arq . vol 10 . No 1.pp37-49
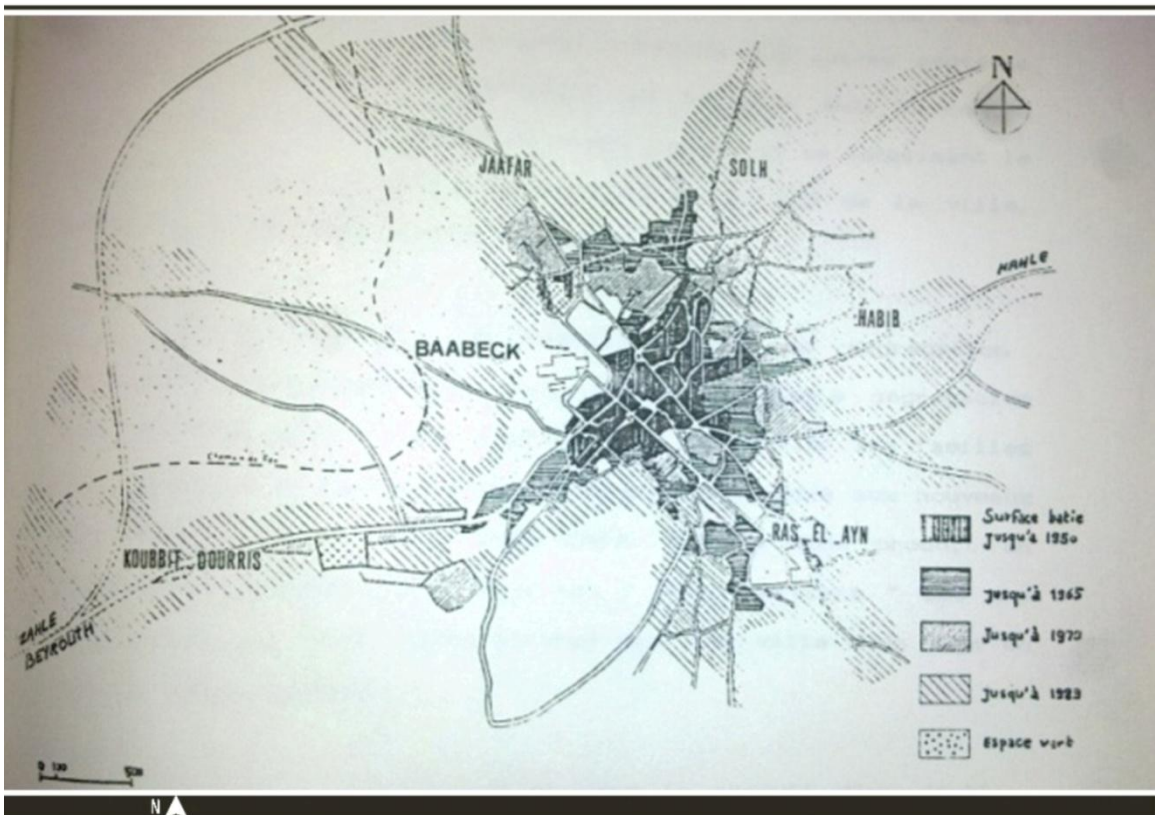
Figure 12. Baalbek map in 1990. Source: Al Moustakbal

Figure 13. Arial View in 2002. Source: Municipality of Baalbek

Figure 14. Schematic representation of the urban fabric in 2002. Source: base map retrieved from the Municipality of Baalbek

Figure 15. Changes in urban fabric and Built-up area 1902 – 2002. Source: Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report

Figure 16. Landownership. Source: base map retrieved from the Municipality of Baalbek

Figure 17. CHUD general concept. Source: Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report
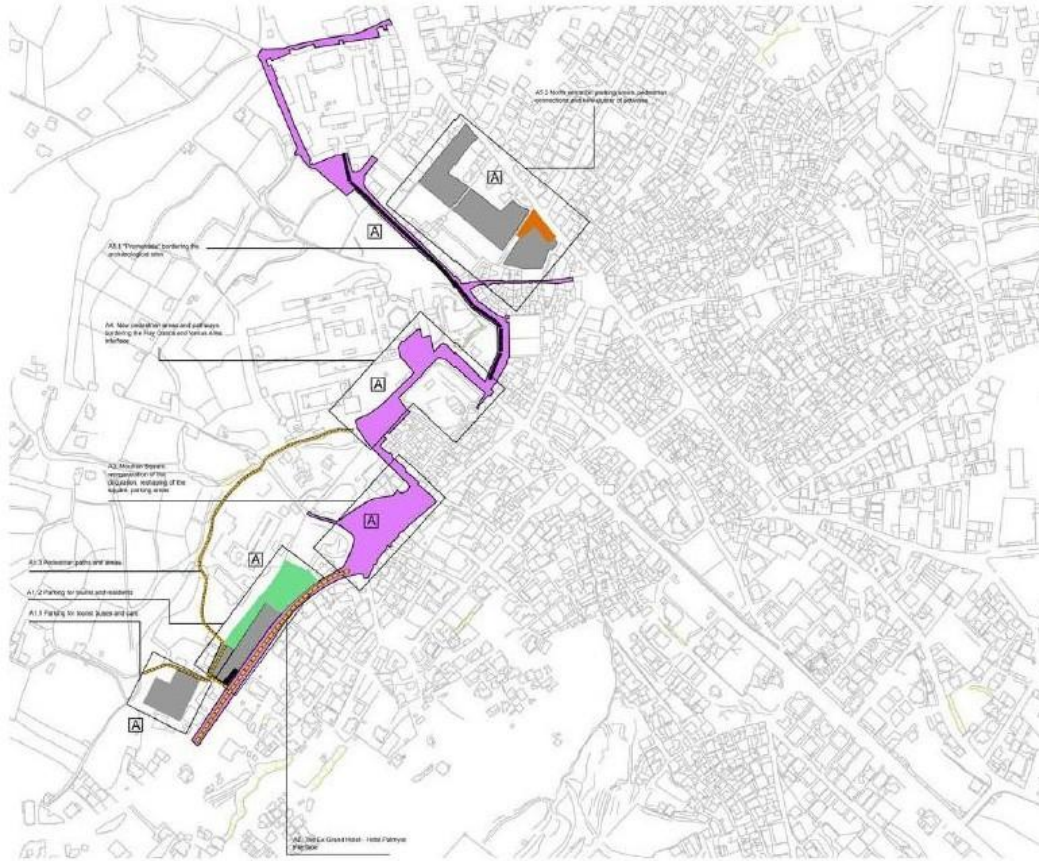
Figure 18. Strategy One: The interface between the Qala'a and the city. Ibid
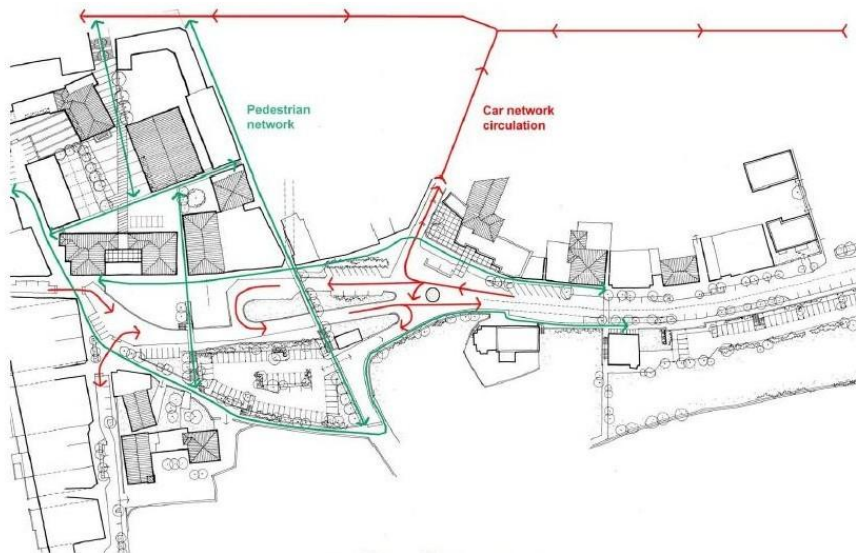
Figure 19. Moutran Square Original State. Ibid

Types of Interventions
- Demolition
- New building
- Restoration
- Up - grading
- Buildings submitted to specific recommendations

Open spaces
- Road network
- Path an pedestrian areas
- Arbour
- Ramps and stairs
- Parking areas

The "interface" areas - Moutran square, scheme A, scale 1:500

Figure 20. Moutran Square Executed Intervention. Ibid

Service road for parking   Car parking   Road 6 mt   Christian quarter   New public square

The "interface" areas - Hay el Qal'a and Venus area, scale 1:500
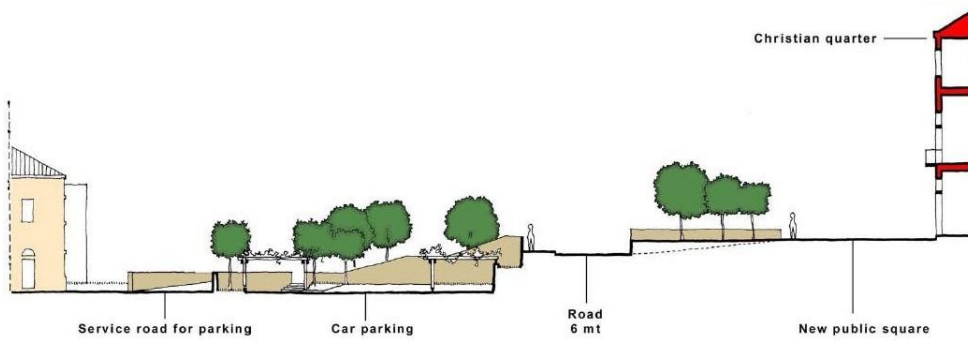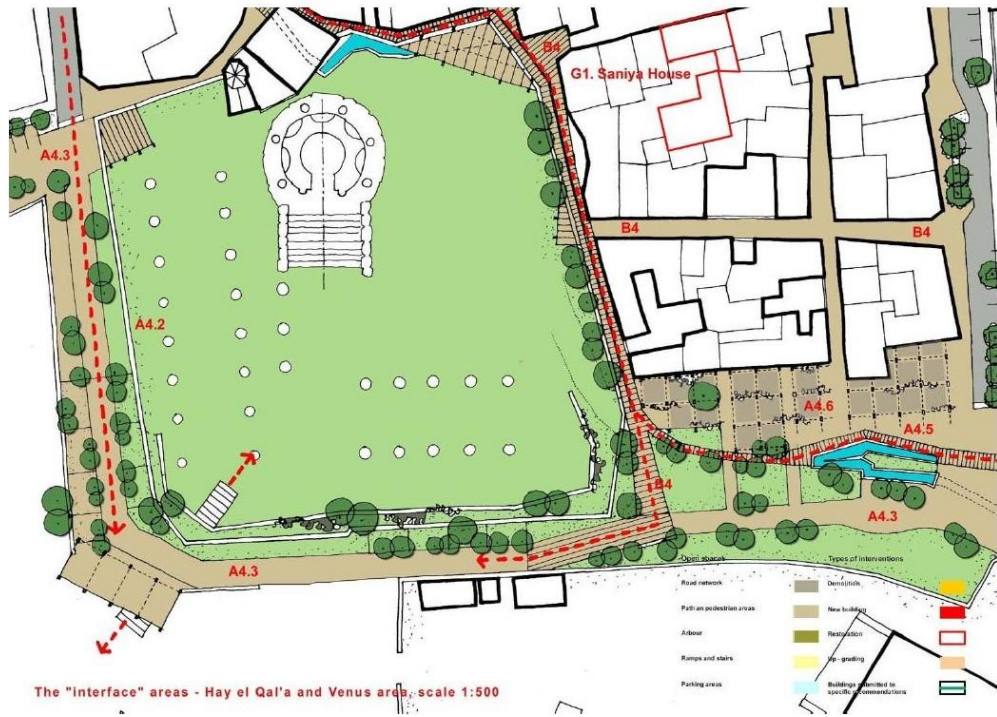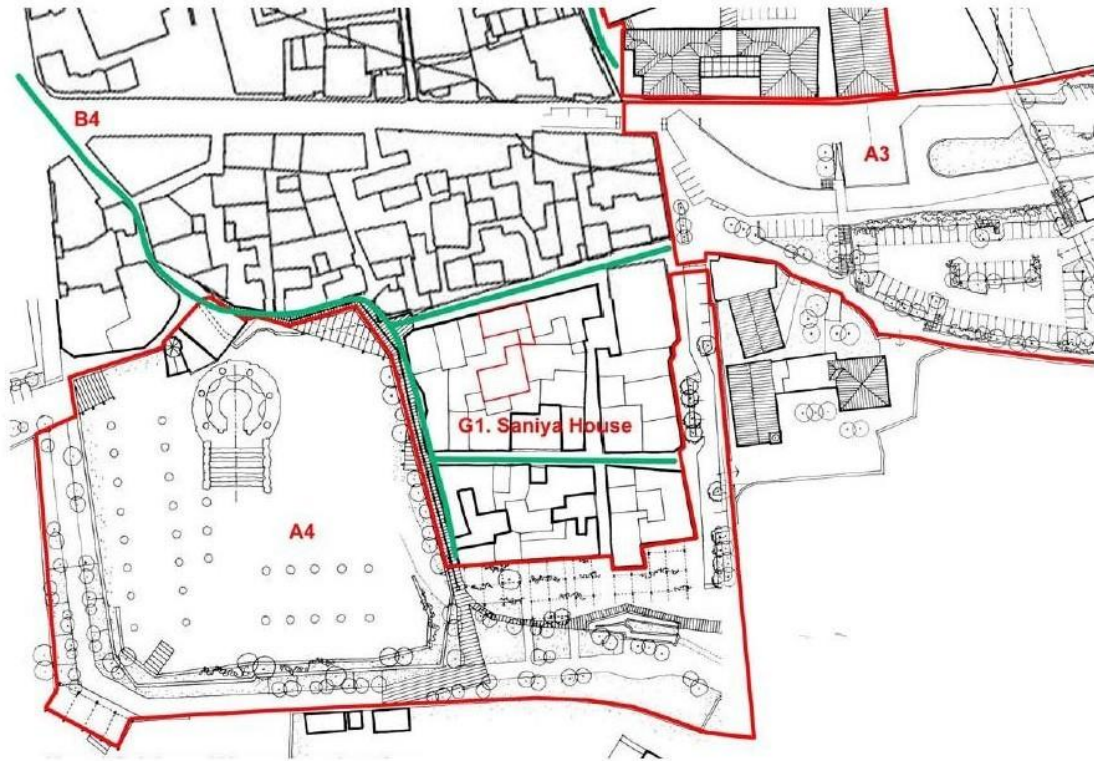
Figure 21. Hayy Al-Qala'a Original State and Intervention. Ibid
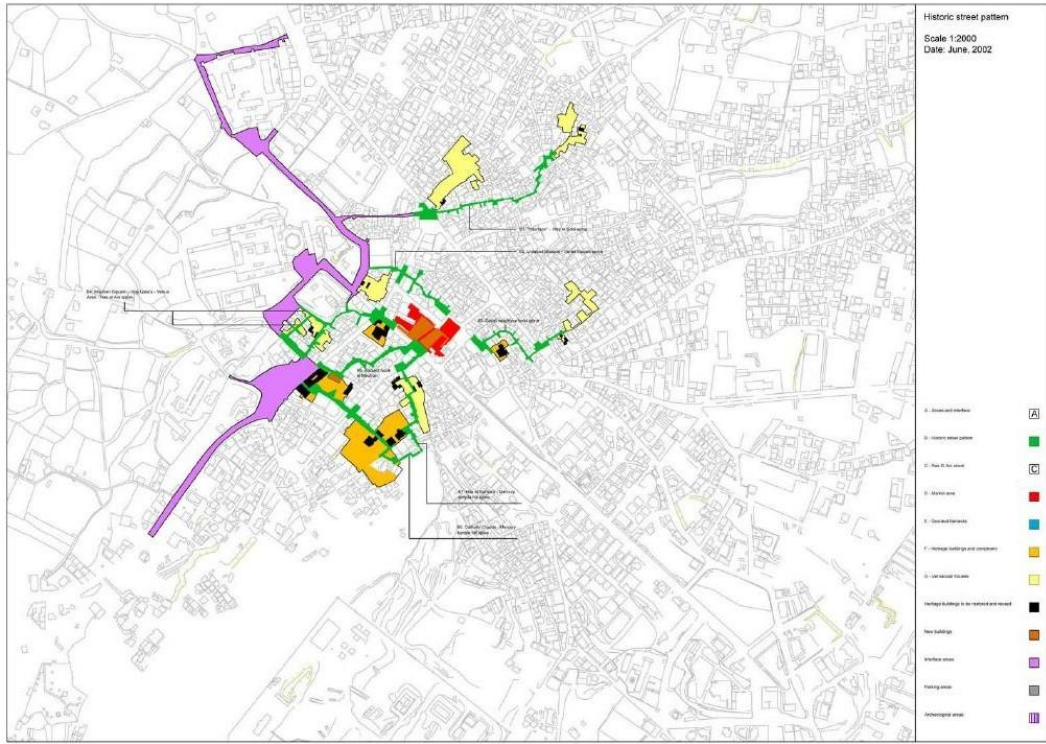
Figure 22. Strategy Two: Rehabilitation of the Historic Street Pattern. **Ibid**
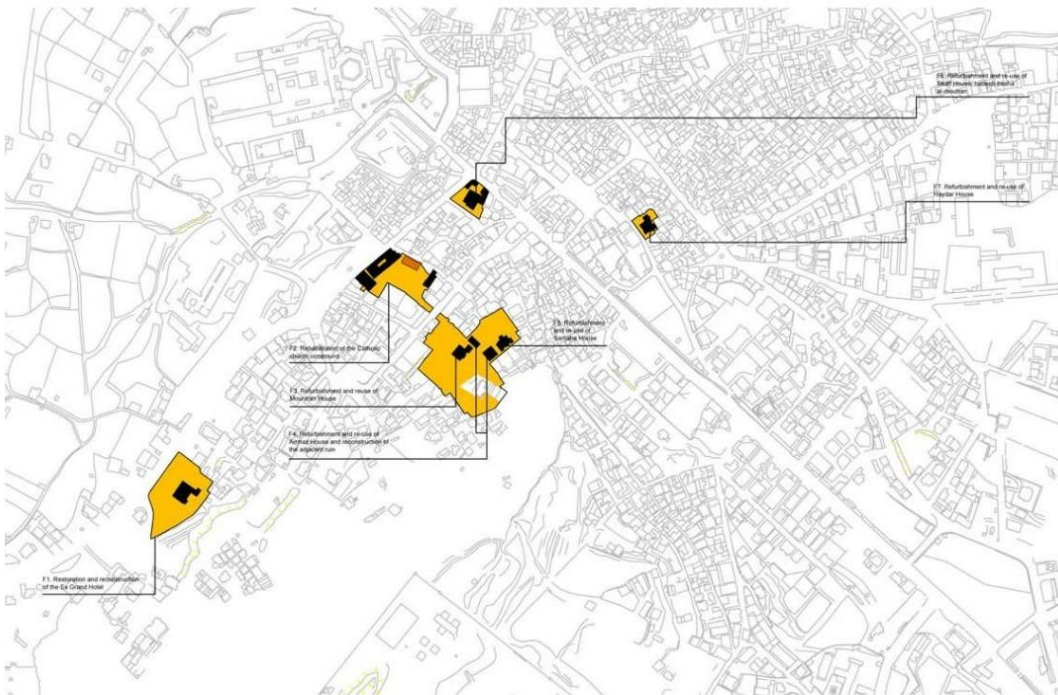
Figure 23. Strategy Three: Heritage Building Adaptive Reuse. Ibid

Figure 24. The Catholic Complex Oiginal State and Intervention. Ibid
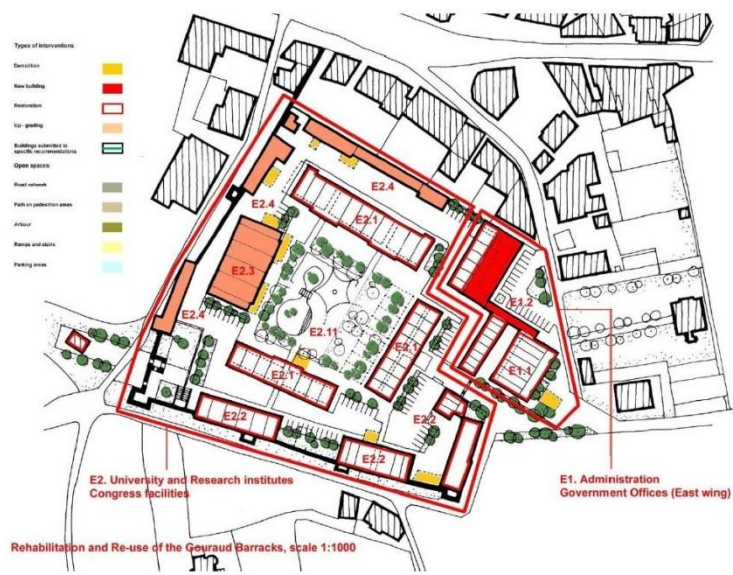
Figure 25. Gouraud Barracks Planned Intervention. Ibid
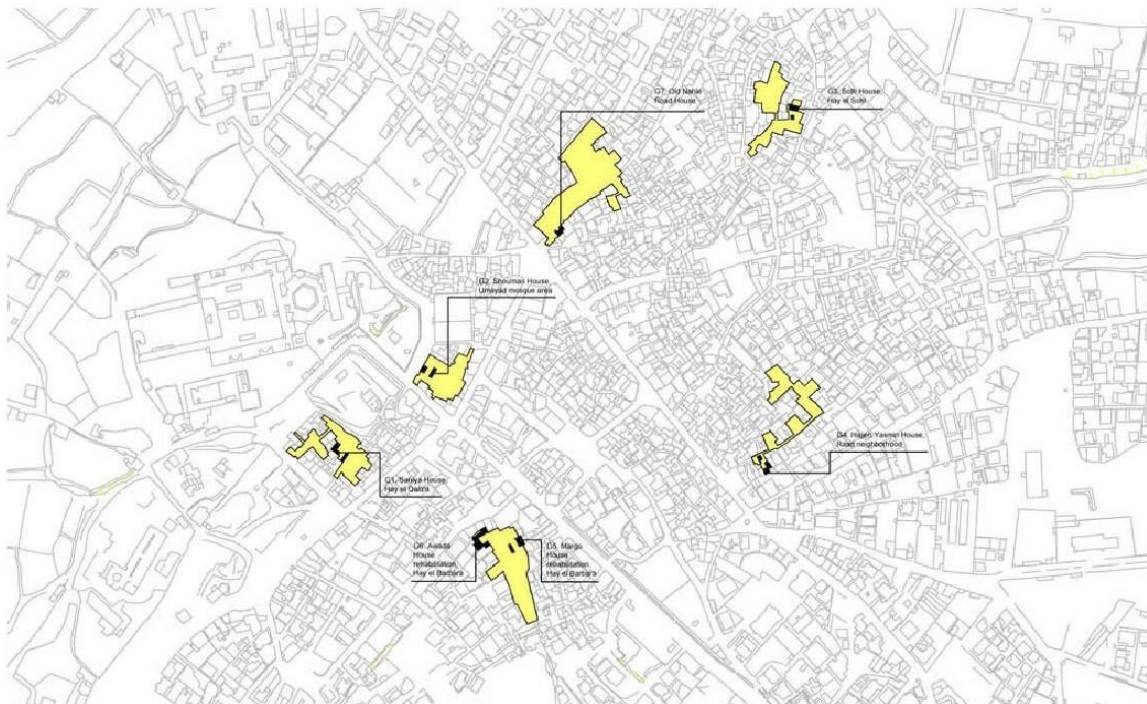
Figure 26.The Vernacular Quarters. Ibid
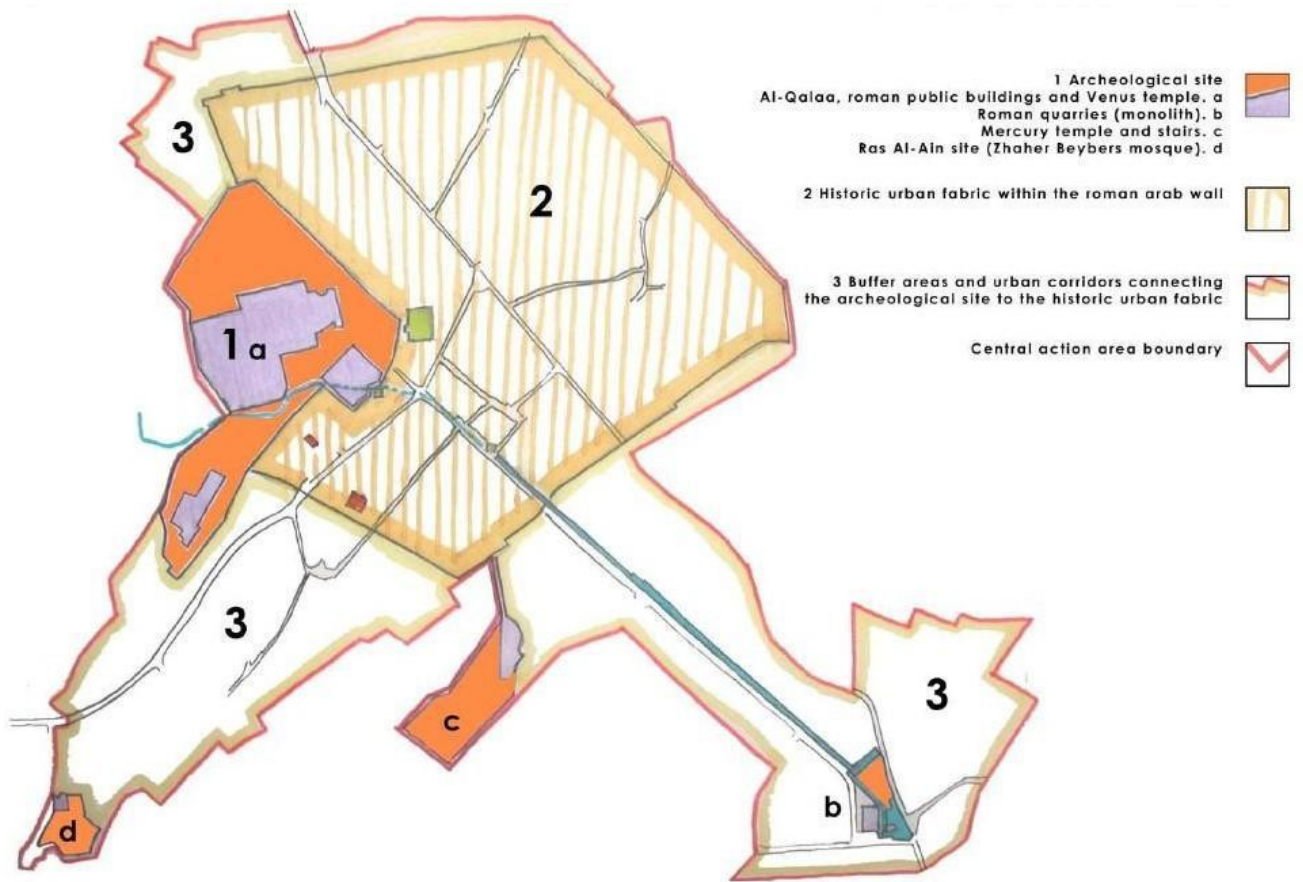
Figure 27. The Central Action Area Components. Ibid

City of Baalbeck
Special Building Code

Zoning and Preservation areas

Scale 1:2500

ZP - Preservation areas
ZH - Historic and traditional urban fabric
ZU - Recent urbanization
ZC - Central Market
ZG - Gouraud Barracks
ZPA - Public parking
ZPS - Parks and open spaces
ZPP - Protection areas
ZAR - Archeological areas
Limits of zones
Limits of zoning regulations
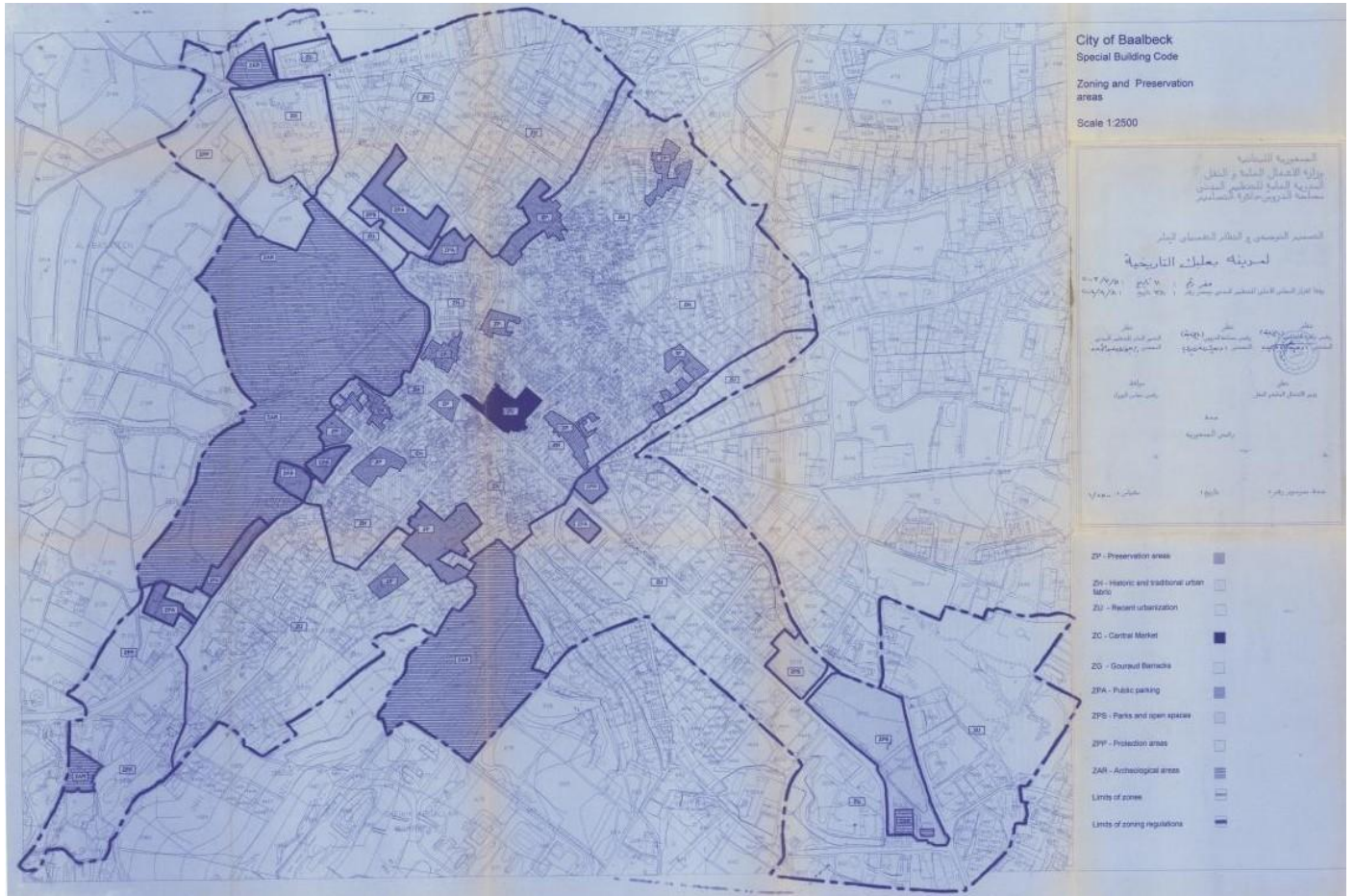
Figure 28. Master Plan for the Central Action Area. Source: Directorate General of Urbanism

نوع الإشغال	مواد البناء	الضم والغرز	تراجع البناء	العلو الأقصى للبناء م.ط.	عدد الطوابق	عامل الاستثمار العام	معدل الاستثمار السطحي %	المنطقة الارتفاعية
سكن وتجارة	راجع الشروط الخاصة	راجع الشروط الخاصة	راجع الشروط الخاصة	راجع الشروط الخاصة			.	النسيج المدني التاريخي والتراثي
سكن وتجارة				٨	أرضي + أول	٠،٦	٣٠	المناطق المدينية الحديثة
تجارة وحرف				٨،٥	أرضي + أول	٠،٨	٦٠	منطقة الوسط التجاري
راجع الشروط الخاصة				راجع الشروط الخاصة				منطقة ثكنة غورو
مواقف سيارات	يحظر بناء أي إنشاءات جديدة. يسمح فقط بتجويد إدارة الموقف. يسمح بإنشاء التعريشات (PERGOLAS) والإنشاءات المؤقتة لتأمين الظل للسيارات واستراحات وارفة ومفتوحة للعامة.							المواقف العامة
منتزهات وأماكن عامة	يحظر بناء أي إنشاءات جديدة. يسمح فقط بتجويد المنتزهات والأماكن العامة. ويسمح بإنشاء استراحات وارفة ومفتوحة.							المنتزهات والأماكن العامة المفتوحة
راجع الشروط الخاصة	يحظر بناء أي إنشاءات جديدة. يسمح بإنشاء المواقف والأماكن المفتوحة والمؤقتة، مع تحديد مساحتها بدقة وضرورة خلوّها من أي إنشاءات دائمة.							المواقع الأثرية
	يحظر بناء أي إنشاءات جديدة. يسمح فقط القيام بأعمال إعادة تأهيل المبنى السكنية القائمة بهدف تزويدها بالتجهيزات والمعدات التقنية والصحية، ومن دون إضافات عمودية أو أفقية.							المناطق المعدّة لحماية المواقع الأثرية

Figure 29. The Building Code. Source: Directorate General of Urbanism

CHAPTER 3

READING THE URBAN STRUCTURE

Baalbek reflects the stratification of multiple historic eras, each marking and shaping the urban fabric incrementally. Due to these distant periods of Baalbek's history from the Roman period up to the twenty-first century, four spatial entities can be identified in the urban structure of Baalbek today, while being constantly reshaped by various socio-economic factors. *First*, the temple complex dating back to the Roman period added to and modified during the Arab conquest. *Second*, the dense residential fabric extending from the citadel in three major directions following three major infrastructure lines (Along Ras Al-Ain water axis, the main road leading to Beirut, and the one leading to Hermel/Homos); *Third*, the Ras Al-Ain site -to the southeast of the temple- which is recognized for its water source and natural landscape; *Fourth*, the vast agricultural fields that surrounds the city [Figure 1].

This chapter aims at understanding this urban structure in terms of heritage, physical characteristics, and the social, economic and political dynamics of the site. It is considered as a comprehensive analysis on which I can base an intervention that responds to the existing context, its people and its dynamics.

The chapter exposes the problematic of disconnection between the archeological site, the old city, Marjet Ras-Al-Ain and the agricultural fields on two levels: space and heritage. These entities are spatially are physically disconnected by the vehicular infrastructure -Ras

Al-Ain Street among others; and represent as well disconnected forms of heritage. Heritage

holds in each entity a specific meaning and practice: the archeological heritage of the

archeological site, the socio-cultural heritage of the old city, and the landscape heritage of

the agricultural fields and Marjet Ras-Al-Ain. In the following I elaborate on the physical,

spatial and socio-economic dynamics of each entity.

3.1. The Qalaa Site. An archeological heritage

The archeological site represents a built heritage fixed in space and time. It is formed by the

Temple of Jupiter, remarkable for its 20 meters high columns surrounding an elevated

platform of 15 meters; the adjacent temple dedicated to Bacchus with impressive

dimensions and abundant decorations; Bustan Al-Khan with the vestiges of the souk and

hammamat; the Temple of Venus challenging the grandeur of the other temples in its

original round layout and exterior dynamic design; the stairway carved in the rocks leading

to the destroyed Mercury Temple on Cheikh Abdallah Hill [Figure 2-3].

The first view one has of Baalbek is the six Corinthian columns of the Jupiter temple

[Figure 4-5]. The complex is valued for its age, monumentality and its nomination as a

world heritage site in 1984. The nomination bases itself on its outstanding artistic value,

Criterion (i)[54] and (ix)[55] of the world heritage sites criteria, celebrating Baalbek as one of

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[54] Criterion (i): The archaeological site of Baalbek represents a religious complex of outstanding artistic value and its majestic monumental ensemble, with its exquisitely detailed stonework, is a unique artistic creation which reflects the amalgamation of Phoenician beliefs with the gods of the Greco-Roman pantheon through an amazing stylistic metamorphosis. Source: http://whc.unesco.org

[55] Criterion (iv): The monumental complex of Baalbek is an outstanding example of a Roman sanctuary and one of the most impressive testimonies to the Roman period at its apogee that displays to the full the power

the most spectacular archaeological sites in the world, valued for its exceptional

architectural and religious significance. The UNESCO considers the entire town within the

Arab walls, as well as the south-western quarter extra-muros between Boustan el Khan, the

Roman works and the Mameluk mosque of Ras-al-Ain, as providing an essential context

for the nomination.

The archeological site is also the location of the annual Baalbek International Festival for

the performing arts which was initiated in 1955 [Figure 6]. A new museum, inaugurated in

1998, was created in the underground galleries of the Temple of Jupiter and in the Ayyubid

tower near the Temple of Bacchus. The museum is designed to highlight the historical

value of the site and its monuments to the public.

The temple complex is a major tourist destination in the region and a primary one in

Lebanon, visited mostly by foreigners. It attracts an estimated 80,000 visitors yearly, half

the yearly visitors of archeological sites in Lebanon. In the recent years the visitor's

number varied drastically [Table 1].

	1996	1997	1998	1999	2000
Total Visitors	85,342	122,011	111,718	128,776	88,369
Non-Lebanese visitors	25,980	37,760	56,009	61,964	56,168

Table 30. The Qalaa Visitors 1996-2000. Source: Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report

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and wealth of the Roman Empire. It contains some of the largest Roman temples ever built, and they are among the best preserved. They reflect an extraordinary amalgamation of Roman architecture with local traditions of planning and layout. Source: http://whc.unesco.org

Looking closer to the tourism packages made in Lebanon and Syria, one notices that Baalbek is mainly part of the Syrian journeys; thus most of the non-Lebanese visitors groups would visit the city's archeological site and head to Syria or another Lebanese city to spend their night[56].

This is due in part to the poor tourist infrastructure, which consists of four restaurants, one larger, luxurious hotel, the Palmyra Hotel, and a worldwide known historical "hotel de charme", near Moutran Square facing the archaeological site; as well as four motels for low-income tourists: Al Shams (souk artery, connected to the Hay el Qala'a), the Shouman (off the Venus temple), the Hotel Jupiter (Khalil Moutran square), and the Ras el Ayn Hotel (right at the periphery). Their strategy to attract tourists consists of networking with similar pension in Syrian and Lebanese towns[57].

The conservation and management of this national heritage are ensured by the DGA which have the full authority to control all construction and restoration permits.

Locally, the host community of Baalbek is not benefiting from the revenues of the tourism activity. In fact, the tourist circuit in Baalbek is limited to one loop: Prior to arrival in Baalbek, organized tours drop tourists off for a short break in Chtaura for food and beverages. Shops and cafeterias in Baalbek do not benefit from these short visits. Upon arrival, visitors often visit the temples and leave. There is no visitor-related activity area other than the few local handicrafts located in the tourist stop next to the Qalaa'.

Furthermore, the Baalbek International Festival, launched in 1955, is one of the most

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[56] Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report
[57] Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report

important annual cultural festivals in the country. It plays a vital role in promoting the site.

However, city residents see marginal benefits from the festival: visitors to the festival tend

to visit the city for the evening of the performance and then leave. Festival organizers are

attempting to partially remedy this situation by setting the ticket prices to locals at a very

low rate (LL10, 000), and weaving the benefits of the opening night to the municipality. In

addition all personnel related to local sales and stage constructions are recruited locally.

The major issue remains that Baalbek archeological site -The Qala'a- continues to be

viewed as a singular monument in the city of Baalbek rather than a node in a wider cultural

context embracing the Roman public buildings, the Venus Temple, the Mercury Temple

and Stairs, as well as the roman quarries; and a node in a wider regional network of

associated sites in the Caza of Baalbek, rich in both physical and natural heritage, holding

potentials for ecological tourism [figure 7].

3.2. The Old City. A socio-cultural heritage and a commercial hub

3.2.1. Spatial Analysis

In terms of urban morphology, the old city is formed by a dense residential

fabric, which is vernacular. It follows a complex organic pattern of streets with varied

building shapes intricately interconnected.

Regarding the patterns of lots subdivision, most of the lots have small sizes -200 sq.m in

average- and were probably defined in a later stage subsequent to constructions with the

establishment of a land registry. This pattern shows in the vernacular neighborhoods, the market area and the first residential extension around the Umayyad Mosque. Lots gradually increase in size in the extension zones where they reach several thousands.

The resulting network of winding streets and culs-de-sac enrich the urban experience through unexpected vistas at each corner of the street, and the absence of a perceived ending of the route. On the other hand, and as explained previously, modern urban and building regulations set a geometric land division with defined building blocks abiding by defined setbacks and exploitation ratios. The resulting linear wide streets cut through the vernacular fabric, and define a different spatial morphology where the void dictates the mass; as opposed to the vernacular spatial configuration where the mass defines and structures the void. The modern morphology started to develop along the vehicular axis within the old city, and extended outside the boundary of the Arab wall, while progressively replacing the vernacular morphology particularly in between Ras Al-Ain and Bechara Al-Khoury streets [Figure 8].

The most radical cut into the traditional fabric is drawn by Ras Al-Ain Street of 1400 meters long stretching from the ruins to the springs of Ras-Al-Ain and dividing the city from north to south into two parts; the western part delimited also by Abdul Halim Al-Hajjar Street, forms the Christian quarter where cultural facilities and hotels exist.

The intersection of organic patterns and linear forms shapes in one part a square: Sahat Al-Serail. It is one of the rare open public spaces in the old city; however it is weakly connected to both nodes: the archeological site, and Ras-Al-Ain Park, being isolated by a

large-scale vehicular infrastructure Ras Al-Ain Street. It is defined by the Serail building to the south; by the municipality and the historical Umayyad Mosque to the north; by modern residential buildings of five floors to the east; by the market structures, the historical El-Souk Mosque and two heritage buildings from the French Mandate period to the west [Figure 9]. This square is currently invaded by circulating and informally parked cars, which have the priority over the pedestrians crossing to other parts of the old city or buying their needs from the market. Hence, this space does not operate as a 'saha', a space for gathering, wandering and several public uses [Figure 10].

In terms of built heritage, the city still features several clusters of vernacular houses known as "hayy" that need to be rehabilitated given their deteriorating physical conditions. These houses (Iwan/Courtyard house) [Figure 11] are built with rubble-stone walls and wood slabs roofs[58] covered with mud, which is in need of constant maintenance. Many of these houses were developed around a courtyard, with rooms and services incrementally built and added. Although mostly abandoned now, the houses are sound, especially because of their thick walls[59] (60cm wide) that provide thermal insulation in all weathers. Inner walls usually accommodate, in their thickness, carved-in storage spaces, such as the 'yok' in which mattresses are stored during the day, or the 'taboot' for food storage and ornaments in the wall. These vernacular mud and stone houses are a potential attraction as vernacular heritage due to their scale, form, volume, texture and material. These characteristics shaped houses that responded perfectly to variable climates: materials furnished by the

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[58] Wood was brought from a local kind of solid tree, "lezzeib," or poplar ("hor")

[59] The walls were first plastered with a mixture of hay and mud, and painted in white. The finishing of the walls (talyiss) is made out of crushed white stone, which is dipped into water and applied like paint with a rug. This process is done at least once a year and is considered women's work. Source: Yazbeck (2009)

environment, combined with the wall thickness; semi-open areas protecting from wind and sun and ensuring cross-ventilation combined with ventilation openings below the roof. Hay Al-Qala'a located in the vicinities of the archeological site, and Hay Al-Soloh located in the northern residential area within the limits of the ancient Arab wall; represent this type of vernacular heritage.

Hay el Qala'a, adjoining Moutran Square and the Maronite Church complex, presents issues of multiplicity of ownership and rigid planning regulations dictating the preservation of the neighborhood as is. The maintenance being constantly essential and demanding, families in the area tend to leave their houses and use them as storage spaces; these families, originally farmers, move to the Basateen area where they build houses on their farming lands. The abandoned houses are left to the poorest of people, mainly Syrian workers working in the construction industry. Hence the urban regulations, the displacement of the inhabitants and the change in the social fabric deeply impact the quality of living in this neighborhood and hence its physical state.

On the other hand Hay Al-Soloh is still highly preserved due to the preservation of traditional practices. In fact, the Al-Solh family owning this neighborhood prioritizes land sales to family members to strengthen its social networks. Yet, the original houses have been added to in order to accommodate the family growth. The added concrete structures, though not regulated by a construction code, reply to a local informal law preserving the spatial configuration with low-height and maximal lot exploitation, as well as the open courtyard typology.

This urban fabric still hosts a neglected architectural heritage dating from the Arab, Ottoman and French Mandate periods, in spite of destructions brought by the massive redevelopment of the traditional urban fabric [Figure 12]. This rich heritage includes religious buildings such as churches and mosques, as well as residences. The latter are stone houses mainly with red tile roofs and a triple arcade on their street elevation; such as the Habeeb Bacha el Moutran house with its monumental walls and large courtyard from the Ottoman era, and the large houses located in the Christian quarter and along Ras Al-Ain road, as well as a number of houses owned by the Rifai family. The religious heritage includes the renovated Grand Umayyad mosque with its courtyard opening on the back street; the mosque located behind the municipality, borrowing its interior columns from the Qala'a; Souk mosque located on Ras Al-Ain street; the old Maronite and Orthodox churches located within on complex and the Catholic church located in another and built in 1830 under the Ottoman rule. The religious monuments also include the Qobbat al Sa'din -a Mameluk mausoleum-located outside the Gouraud Barrack, and the Qobbat al Amjad - an Ayyubide dome- located at the city's entrance. Hay Barbara, or the Christian quarter, is a blend of the vernacular and the nineteenth century heritage exposed in this section. This neighborhood extends between the Kahlil Moutran Square up to the Mercury temple hill, and it organically grew from the Catholic Church complex. Most of the Christian families have either sold their houses to newcomers or developers or have deserted them and hence were occupied by refugee families. Many of these houses were replaced by new mixed-used structures built according to the present building code, while the section with the path leading to the Mercury temple stays relevantly intact yet damaged.

3.2.2. Social Dynamics and Networks

The spatial configuration of the city responds to social values and practices attached to privacy and protection through a separation of public and private spaces. In other words, the organic morphology responds to an informal law designating accepted practices in space. Thus, the city of Baalbek constitutes a succession of transitions between open, semi open and closed places - the street/ the square, the alley, the courtyard respectively- which are also linked to the social hierarchy of public, semi public/semi private and private spaces within the urban structure [Figure 13].

These four spatial elements - the square, the street, the alley and the courtyard- present four typologies of open spaces, each articulated by a particular set of social and spatial practices. The following elaborates on a square, a street, an alley and a courtyard in the old city and reflects on the transition between the public and the private realm [Figure 14].

Al-Serail square [Figure 15], though not operating as a square as previously argued, is a space where people targeting different destinations intersect; residents targeting the market strolls where women bargain and share their daily routines and where shopkeepers socialize on their front doors; street vendors wandering around the old city and calling upon their merchandise; men crossing the square to access the mosques for prayer; residents and visitors from the suburbs targeting the Serail and the municipality to make official papers and deal with legal issues; and eventually people moving to different sections of the city traverse this square by foot or by car. In addition, there are a couple of women who daily sell milk and milk products on the corner of the Square for 25 years now. In fact, 'Oum

Majed'[60] has a couple of cows in the backyard of their houses, which constitute their income generator. They proudly state that they grow the best lettuce in the area as well, which they sell along with the milk.

This space, being central to the market, to the religious spaces as well as the administrative ones, holds major potentials to become a central open space rehabilitating spatially and economically the old city.

Ras Al-Ain <u>Street</u> [Figure 16], while physically inducing an infrastructural break within the old city, does not create a social boundary or a functional and economic disconnection between the eastern and western sections. Street vendors' carts merge with taxis, mini buses and cars, whereby drivers socialize with shopkeepers alongside the street when the traffic slows down. The transversal pedestrian crossings from one side of the street to the other as well as the longitudinal moves along the street and its ground floor shops activate the space; however these soft moves are dominated by the vehicular circulation.

Walking through an <u>alley</u> in Hay Al-Qal'a, connecting the archeological site to Ras Al-Ain street, and through another alley connecting Al-Serail square to Bechara Al-Khoury street, one can still hear the distant noise from the street and the muezzins' calls five times a day. Yet one starts to experience the transition into a more private space partly appropriated by the inhabitants of the neighborhood. The alley presents wooden and steel items belonging to the carpenter having his workshop on the ground floor; children playing in the

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[60] It is a local way to name women according to their oldest sons: the mother of Majed

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shadows of their houses away from vehicles; man playing 'Tawleh'[61]; women wiping the space in front of their doorsteps as if this section of the alley is an integral part of the house itself; and two women selling plants and flowers from all kinds in front of their houses. The Bayyin Family -the brother Mohammed and his two sisters- were awarded by the municipality for the visual and spatial regeneration they induced in this vernacular quarter with their flower market appreciated by all the visitors [Figure 17].

The courtyard [Figure 18] is an open introverted space spatially and programmatically central to the residence occupied by the entire family members[62]. The walls, defining this outer space, shape the several rooms of the house, each having one door opening into the courtyard. As discussed previously, the courtyard can be modified through the addition of units mainly for services such as a kitchen or a bathroom, in order to meet residents' need. One moves from the alley to the courtyard through a gate defining the boundary between the public/semi-public and private realms. The courtyard provides the house with a comfortable internal environment with a hot dry weather. Within the courtyard, women moves freely protected from the neighbors and passers-by sights; it is the space where they gather to do the laundry, prepare their meals, share their stories over a cup of coffee; it is the space where the extended family or the neighborhood's women gather for homemade food making and stocking, know for 'Mouneh' in the local language.

In terms of heritage, the old city revolves around a socio-cultural heritage based on socio-spatial practices in relation to agriculture, food production and consumption,

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[61] The Arabic word for 'Tables' referring to a class of board games similar to backgammon.
[62] Ghandour, Marwan (2006). On cities and designers: a Baalbeck Story. Theory arq . vol 10 . No 1. pp37-49

traditional ways of living, and the dynamics of the daily life of the community. The old city of Baalbek is well known for a community life that revolves around communal public practices: planting and harvesting their agricultural fields, selling the agricultural products, and maintaining their agriculture lands; constructing and sustaining mud and stones houses; food manufacturing and stocking ("Mouneh") in courtyards, and sharing these everyday practices and events on the roofs, in the old paths and within the courtyards.

The food heritage of Baalbek is as significant as its physical heritage, and dates back as far as this physical heritage dates. When Ibn Batutah visited Baalbek in 1355, he described the city as being surrounded by gardens and orchards similar to those in Damascus. "There are cherries called 'Habb- Al- Muluk' (King's cherries), such as found nowhere else", he writes. "There is too a kind of Dibs, which is a syrup made from raisin and they add thereto a powder which makes it harder […] From it is made a sweetmeat called 'Al-Halawah' by putting in Pistachios and Almonds. This sweetmeat is called 'Al Mulabban'"[63], he further adds.

The food heritage of Baalbek is characterized by the Baalbakiya plate, or the so-called 'Safeha' made out of meat enrolled by bread and cooked in the oven [figure 19]. One can buy perfect 'Safeha' along the butcher's market, prepared instantly in the nearby bakery.

Similarly to all rural areas, the culinary traditions in Baalbek are much recognized for the 'Mouneh'. The word comes from the Arabic word 'mana' meaning storing. It is an old food tradition consisting of the annual processing of vegetables, fruits, grains, crops, spices and

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[63] Jidejian, Nina (1986). Baalek, Heliopolis "city of the sun". Dar Al-Machreq Publishers, Beirut, pp.77

dairy products according to seasonal availability; involving sometimes a whole community or neighborhood (Yazbeck 2009). The products are later stored away in the pantry -'oodet el mouneh' and are consequently consumed all year long; they ensure winter's survival, as the old women state. The main purpose of this durable process is to transform foods that will perish inevitably into consumable ones, preserving hence basic food groups. Today in Baalbek, and similarly to other rural areas, preparing each and every single type of 'Mouneh' item is less frequent; specially that this storing process relies on harvesting labored lands, which are relatively scarce and of low productivity given the poor mechanization. This hence increases the importation of goods and thus their prices, which pushes households to wait for the cheapest economical value to buy their goods to make 'Mouneh', in case these goods were of good quality.

These home-preserved pantry items are of a wide variety in Baalbek and differ occasionally from one village to another. Local recipes are enriched and elaborated through the interactions with neighboring countries. The techniques range from pickling and sun drying to fermenting and distilling [figure 20].

Fruits: cherries, apricots, figs, pumpkins, strawberries, mulberries are the typical fruits turned into jams and syrups when doable, according to specific procedures and techniques. In addition, grape is turned into a tick molasses known for 'Dibs' or sweet grape. The 'Mouneh' producer uses the grapes as well to turn it into the national drink 'Arak' by fermenting and distilling the grapes through an alembic[64].

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[64] The alembic is an alchemical still consisting of two vessels connected by a tube.

Vegetables: The first recipe to preserve vegetables is soaking in a pickling solution of water, salt and vinegar. Cucumber, cauliflower, pepper, carrot pickles are the common products of this technique. The second recipe is reducing vegetables' water after drying them in the sun, in order to produce a tick paste, such as tomato paste. The third recipe consists of preserving vegetables in virgin olive oil; 'Almkdos' is one example, being an eggplant stuffed with walnuts and peppers and soaked in olive oil.

Vines leaves: Conserving vine leaves is an ancient local culinary tradition. It consists of gathering the vines leaves in spring, wiping and cleaning each, and finally packing the leaves in an airtight glass kept in the dark for months. Prior to cooking, the vines leaves need to be blanched in salted boiling water before filling and rolling them into what is known for 'warak 'inab'.

Olive: the harvest season of olive is amongst the most important seasons for Baalbek farmers, producers and consumers as well. Besides preserving olives in airtight glasses as a whole grain, olives are turned into oil and preserved in glass or steel jars in a cool, dark and dry place.

Herbs and flowers: When dried, aromatic herbs such as 'Zaatar' are used in traditional recipes given that they add an exceptional flavor. Wild flowers, hand-picked also, are dried to create a healthy hot drink for cold winter nights.

Meat: The traditional recipe for meat preservation is known for 'Awarma', which consists of one-third meat combined with two-third fat. Traditionally, a fat-tail sheep was fed excessively for months to become three times its size with a tail full of fat known for

'Liyye'. Mid-September, the sheep was slaughtered and the by-product -the fat and the meat- were sufficient for one whole year. Today, 'Awarma' in Baalbek is not prepared for the sake of preservation, but for the taste this recipe holds. However, and as one of the farmers stated, there are no households that still produce 'Awarma' according to this traditional way, which is time and money consuming nowadays: buying 'awarma' freshly from the butcher is more practical and cheaper. One of the typical traditional plates using this product is eggs fried with 'Awarma' in the 'Fakhara' -a local pottery recipient.

Dairy products: the abundance of milk in one specific period of the year made our ancestors elaborate ways to preserve it. Techniques range from drying, preserving in oil and clay jars as well as goat skin. Recipes include preserving 'Labneh' balls in olive oil, a recipe known for 'Labneh mka'zaleh'; the making of 'Kishek', which is a combination of milk and 'Burghol'[65], turned into a powder used with potatoes and meat to prepare a delicious 'Keshek' soup; the making of 'Shanklish', which are fermented cheese made from the whey[66] of yogurt in the form of tennis balls.

Wheat: Grinding one's wheat is a tradition that is currently rare in Baalbek. Households buy wheat to make the traditional thin bread using a local oven known for the 'Saj'. The 'Tanoor' bread represents another technique of baking in brick ovens; the 'Tanour' is composed of all types of cereals such as wheat, barley, corn and others.

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[65] Burghol is obtained after grinding the wheat in a relatively large size compared to the grinded wheat used to make bread. Burghol is used in the local popular dish 'Tabbouleh', and might be used as a main component in other dishes such as 'Burghol 'a banadoura'
[66] Milk Serum is the liquid remaining after milk has been curdled and strained

Grains: being a vital element in the Lebanese cuisine, grains such as lentils, beans, peas, are bought in large quantities and stored. Prior to storage, grains are exposed to the sun during several days in order to eliminate bugs, and are then carefully filtered to keep the good ones.

Today, the socio-spatial practices revolving around food production and consumption have been weakened and marginalized by modern and capitalist lifestyles revolving around consumerism and increasing individualism. With mass production of processed food and the reliability on cans products, there is no urgent necessity of preserving one's winter foods. The 'Mouneh' process -when it occurs in Baalbek- is a mean to preserve a culinary heritage for some; for others, 'Mouneh' is a sustainable strategy to produce food for winter's consumption and avoid food waste; while a considerable section of the residents make 'Mouneh' to ensure abundance of food in times of political instability. Yet, the city still holds several neighborhoods, particularly the vernacular ones, where these communal practices are still vibrant and need to be preserved. A large number of residents are still keen on making their 'Mouneh' rather than consuming market products, and are passing this food-making knowledge to the younger generations. Celebrating this culinary heritage, the ministry of tourism in collaboration with the municipality of Baalbek produced a recipe booklet exposing the most popular recipes in Baalbek. This initiative was financed by the Italian ministry of Foreign affairs. This booklet is intended to offer to visitors and cooking lovers the opportunity to discover the local cuisine and 'take home a zest of Baalbek taste'[67] [Figure 21].

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[67] 'Enjoy Baalbeck Food, cook Baalbeck style', booklet distributed on the way out of the archeological site.

Besides Mouneh making, the socio-spatial practices revolving around food materialize during weddings, Ashoura, Ramadan, Al-Adha, Christmas and even funerals. These occasions and festivities activate a social network of support through food gifts such as fruits and sweets, and invitations over lunch/diner to celebrate. Four particular occasions are to be noted. At Al-Adha, families slaughter a sheep in the memory of Abraham who was ready to sacrifice his son in the name of God. The extended family gathers around a table rich in its components including meat, rice, stuffed wines leaves, 'tabouleh' and the Lebanese Meze[68]. In weddings, the Muslim families celebrate the bride's Henna[69] night prior to the wedding around a lunch or dinner table with the bride's female friends and family. The third particular event is the first holiday a family celebrates after losing one of its members. The family would go up to the cemeteries where they receive people mourning, and offer a bitter coffee with 'Ma'moul' -a cookie-like pastry stuffed with dates and nut paste usually homemade and consumed by both Christians at Easter and Muslims at Eid. Lastly, at Achoura, families offer 'kamhiyeh' in their houses, which is steamed wheat offered with sugar and nuts on top. One would notice families, shop owners, the municipality and Serail employers offering their visitors a well-known basic local sweet: the biscuit combined with a sweetmeat called 'raha'. The most significant activity in this occasion is the initiative the well-off families undertake. Members of well-off families make food, specifically the chicken and rice plate, and distribute it along the 'kamhiyeh' and

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[68] A selection of small dishes served in the Mediterranean, Middle East and Balkans as breakfast, lunch or even dinner, with or without drinks. It is usually served at the beginning of all large-scale meals.
[69] The powdered leaves of a tropical shrub, used as a dye to color the hair and decorate the body.

'Biscuits with raha' in the city's street. This action emphasizes the strong ties this community holds and how these ties actually materialize in the street via food sharing.

3.2.3. The Economy

The concentration of different commercial, administrative, institutional activities makes the old city core a very active one on the local and regional level [Figure 22]. The old city has always been activated economically through its commercial hub: the 'souks' [Figure 23]. The market area is defined by Abdel Halim Hajjar Street, Ras Al-Ain Street and the Serail Square [Figure 24]. This center houses small scale retail commercial activities [Table 2], of which the vegetables and meat market [Figure 25-26]. These commercial activities are accommodated in their largest section in shops that are rented mostly from private owners[70] [Figure 27]; the rest develops along a pedestrian path - Souk Al-Me'beh- under light structures protecting from sun and rain. The shops open from 6 in the morning till 7 at night, while vegetable shops open non-stop given that vegetables are freshly delivered in the early morning hours. The presence of "dirty" activities, such as butcheries and slaughters, exposing their merchandise along the sidewalk makes hygienic conditions very severe. These issues increase air pollution and noise in the area. Though the municipality has achieved some infrastructure improvements such as water drainage and sidewalks, the property owners are requesting a renovation scheme similar to the one realized in Souk Al-Moutran.

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[70] Rent rates vary from the old rent of 10$/month to the current rent rate of 200$/month

In the past years, and with the acute congestion of traffic within the Square, the municipality relocated the vegetables and fruits carts wandering in-between cars to the backyard of the Serail. Though this backyard lot is large and spatially accommodates all the carts, it disturbed the system around which the vendors operated. These vendors complained about the relocation to a spot that is quite hard to locate and notice: *'Abou Ali'* for instance expressed its wish to be re-integrated into the market space where they frequent more clients and hence increase their revenues [Figure 28 a].

With its diversified retail base and concentration of facilities and services, this core meets the needs of local population. It also attracts visitors from Beirut and Mount of Lebanon, who visit Baalbek on the weekends and buy their meat and 'Safeha' from the market. Furthermore, the market hosts the first and oldest restaurant in Baalbek: Al-Ajami where one can enjoy traditional local dishes [Figure 28 b]. This center sustains local needs and activates the local economy through the cycle of food production and consumption: a production of food that occurs in the adjacent or distant agricultural lands in the city, the Caza or the national and international territory; and a consumption that takes place in the market place.

Number of Shops	Activity
25	Butchery
11	Clothes, shoes and tissues
10	Vegetable shop
10	Bakery and sweet shop
8	Dairy products
5	Spices
5	Home Appliance and devices
3	Money exchange and jewelry
7	Miscellaneous
84	TOTAL

Table 2. Shop activities in the market

3.3. The Agricultural Fields and Marjet Ras Al-Ain. A landscape heritage

The landscape heritage encompasses a productive and an aesthetic landscape: The

agricultural fields surrounding the archeological site, and Ras Al-Ain site -Al-Marjeh as it

is locally known.

Historically, the presence of the Ras al-Ain spring at the highest point of the Bekaa

Valley and whose water flows northwards into the Assi (Orontes) River and southwards

into the Litani (Leontes) River, in an arid region gave it a geographic centrality for travelers

in the area [Figure 29]. Ras Al-Ain was hence the catalyst for the development of

agriculture as well as trade. Today, this site revolves around a large park, entertainment

facilities and restaurants where locals escape the dense city and its vibrancy; as well as the

Ra's El-Hussein mosque, which is the vestige of a historical mosque raised at the site

[Figure 30]. The presence of this historic religious monument within Ras-Al-Ain area, and

the presence of Sayyida Khawla Shrine[71] [Figure 31] at the city's entrance contribute to a

particular type of tourism that connects the entrance of the city to its extremity. This

religious tourism is undertaken by Shiites mainly from Lebanon, Syria, Iran and Iraq.

This site constitutes with its water springs and gardens, the only green public space through

which the city breathes. This green area is surrounded by the water canals running to the

Basateen through the city. This space is well used by locals and visitors from the entire

Bekaa valley: students invade the park during excursions; workers spend their lunch break

there; families may spend their day in Marjet Ras el Ain for food and entertainment. The

site offers as well rides on horses and camels that stand besides the Park [Figures 32-33].

Prior to reaching the park, the surrounding area offers seven to eight restaurants located

particularly in the last section of Ras-Al-Ain Street i.e. Nahr Al-Khaled, Jisr Al-Qamar, Al-

Sefsaf and Al-Nawras located in the vicinities of Ras-Al-Hussein Mosque, whose

construction is still in progress and is financed by Hezbollah [Figures 34]. These

restaurants offer with their adjacent gardens and seating areas a destination for Baalbek

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[71] Syeda khawla was the 2 or 4 year old daughter of Imam Hussein, she accompanied him during the tragedy of Karbala. After the tragedy at Karbala she was taken by the forces of yazid along with the other survivors to Damascus, but she died in Baalbek before reaching Damascus. To commemorate her memory, the modest memorial was enlarged into a richly decorated shrine in the last decade.

national visitors mainly, and the Arab visitors with the development of the religious tourism.

Despite its exceptional location, its surface, and the presence of the valuable water source, this space does not take advantage of its assets: The green space is not properly designed in order to embrace multiple types of landscape elements, or to provide diversity in space, usages and ecosystems. However, the municipality is currently undertaking minor improvements such as tree planting, lightning fixtures and recycling bins. Furthermore, the municipality is undertaking effective measures towards the persons who rent Narguileh and horses/camels ride for extremely high prices for foreigners i.e. a narguileh for 50,000 lbp.

As a means to promote peace and create dialogue and cooperation between different ethnic or religious backgrounds in conflict zones, Danish NGO organized a soccer event at Ras-Al-Ain Park in 2009; one of the many football initiatives undertaken by the Danish NGO Cross Cultures Project Association in Lebanon (CCPA) since 2005 to overcome cultural divides[72]. Around 250 kids and their families participated in this event, eliminating the gender discrepancy and allowing boys and girls from different religion to share the same experience, socialize and mingle. This event offered access to leisure for children whose economic conditions are critical. The municipality supported this event by providing water and food as well as gifts for participants. Football as a theme united Palestinians, Shiites,

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[72] 'Danes use soccer to unite children from diverse backgrounds' by Cagil Kasapoglu , Special to The Daily Stars, Retrieved from http://cagilkasapoglu.wordpress.com/2009/06/29/danish-way-of-peacekeeping-football/

Sunnis and Christians in one green field, which served as a connector between different cultural backgrounds.

On the other hand, the agricultural fields represent a productive landscape which is currently invaded by the urbanization process. These fields provide Baalbek, its region and the Lebanese territory with fruits and vegetables during the harvest season from June till December. Through the rest of the year, goods are imported from Beirut, Saida and Tripoli's wholesale markets, as well as Syria, and Jordan [Figure 35].
 Poor mechanization infrastructure and irrigation with polluted water reduce the productivity of these fields and increases the importation of goods even in the harvest seasons to ensure local needs and food sufficiency. In fact, sewage runs through the Ras al Ain River, which crosses the temple complex and constitutes the main source of irrigation for farmers in the surrounding areas. The pollution results as well from illegal and damaged connections to the water supply system.
The annual exports of the city in the beginning of the Twentieth century registered more than 60, 000 cases of fruits [apricots, apples, prunes, peaches, pears, quinces, etc]; in addition to the exportation of large quantities of nuts, almonds, potatoes, beets, turnips, cabbages, cheese and honey[73]. In the same timeframe, the district of Baalbek produced wheat (10 million kgs. per annum); maize (4,500,000 kgs); bens and lentils (5,000,000 kgs)[74].

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[73] Alouf, Michel (1941). History of Baalbek. American Press, Beirut, Lebanon.
[74] Alouf, Michel (1941). History of Baalbek. American Press, Beirut, Lebanon.

3.4. Synthesis

Concluding this chapter, one can note that each of these entities operates according to different spatial, economic and socio-cultural modes, constituting three settings that are weakly connected. First, one can identify three disconnected layers of heritage - the archeological heritage of the archeological site, the socio-cultural and urban heritage of the old city, and the landscape heritage of the agricultural fields and Marjet Ras-Al-Ain. Besides this disconnection in forms, the old city embraces a deteriorating vernacular heritage that is not being exploited [Figure 36].

Second, the Infrastructural breaks accentuate the disconnection and lack of spatial integration between the old city, its green open space and the archeological site. The vehicular infrastructure creates sharp boundaries between the archeological site and the rest of the city [Figure 37]. Within the old city itself, the vehicular linear streets cut through the organic street pattern that used to be pedestrian- and between the dense urban fabric and its natural and productive landscape at the peripheries.

Third, cycles of food production -farming the agricultural fields, cooking local daily dishes, making 'mouneh'- and food consumption- buying the fruits, vegetables and meat from the market, eating in the old city and Ras-Al-Ain restaurants, and consuming homemade plates at home; these cycles are disjointed and food production is practiced as a necessity for food provision without addressing its economic and socio-cultural dimensions.

Fourth, there is a significant disconnection between the tourist and community's economy, whereby the tourist economy is isolated from its local context. In consequence, Baalbek is entrapped in the image of its physical heritage only as a tourist destiny. The multi-faceted

local dimensions of its spaces are not exploited to their actual potentials. There is a significant disconnection between the physical heritage and the actual vibrant urban life that encompasses valuable physical, socio-cultural and economic assets. The tourists and community spaces and economies are disconnected.

The disconnection of heritage layers, open public spaces and economies, combined with the disjointed cycles of food production and consumption, is the urban condition I aim to tackle in this thesis [Figure 38].
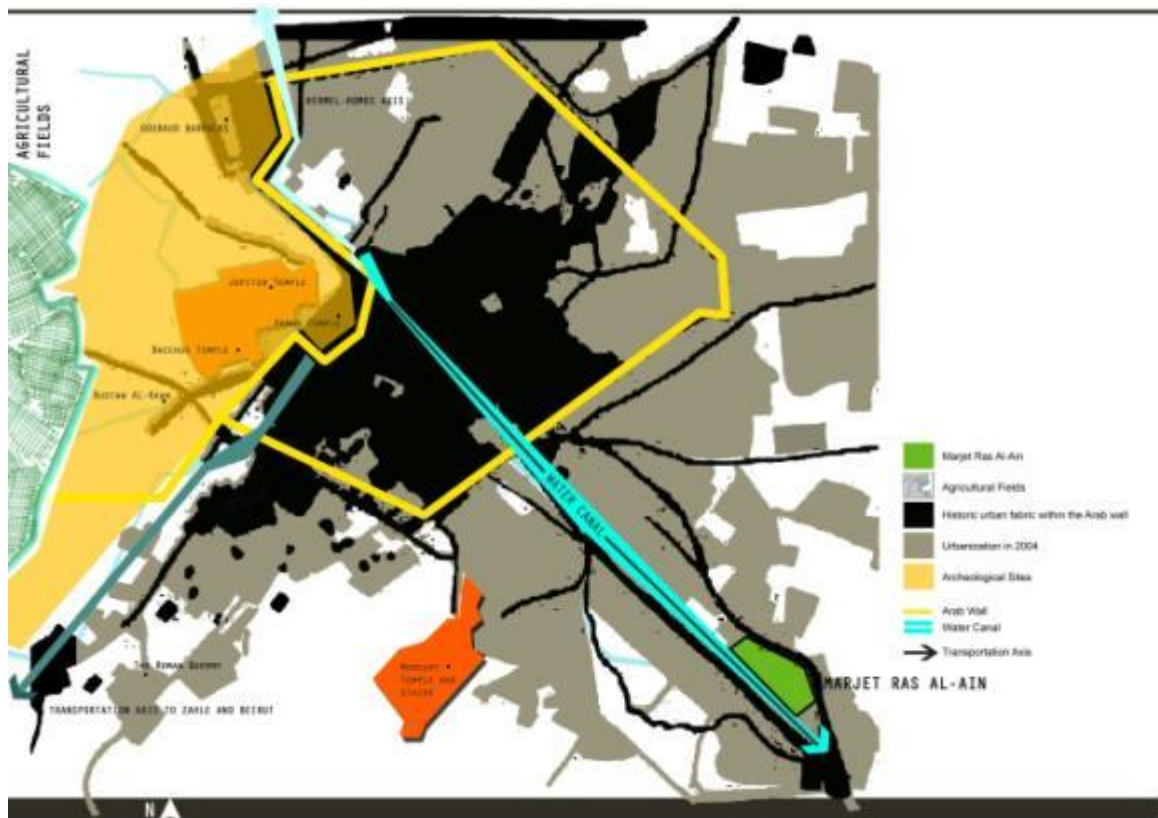
Figure 1. The Urban Components: The fields, the archeological sites, the old city, the modern extension and Marjet Ras Al-Ain
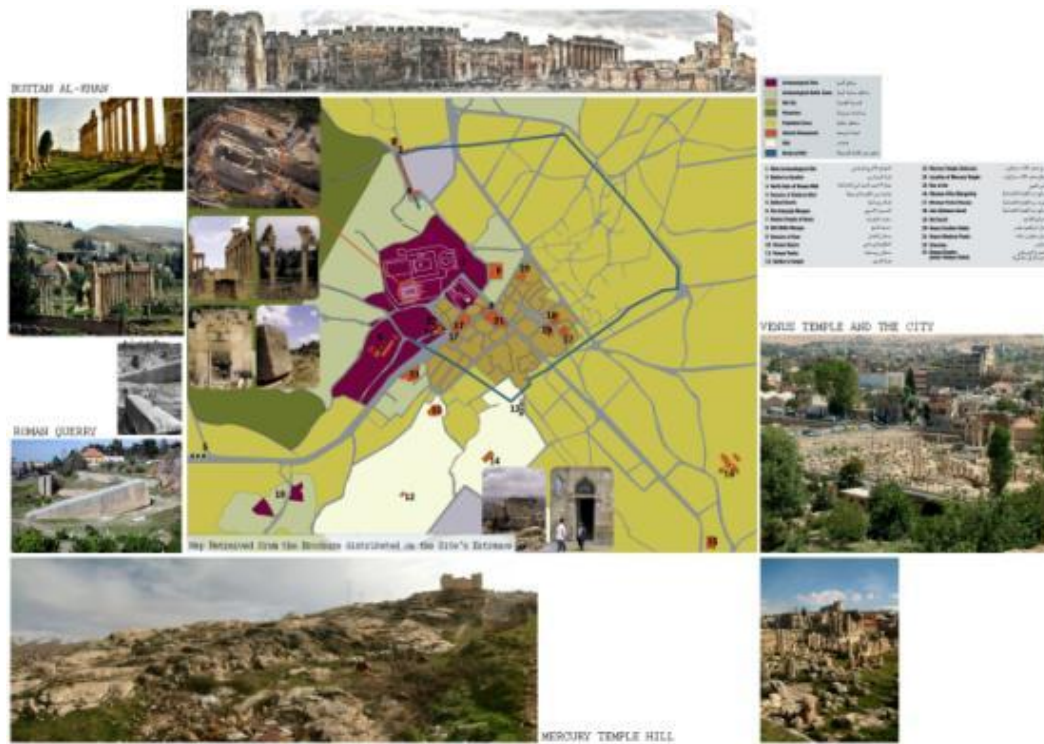
Figure 31. Archeological Sites in Baalbek. Source: Map retrieved from the Brochure distributed on the Qal'aa entrance.

Figure 32. Components of the Qal'aa. Source: Baalbek Municipality

Figure 33. Panoramic of the city's interface with the Qal'aa throught Venus temple's area

Figure 34. Panoramic from the city's entrance

Figure 35. Baalbek International Festival

Figure 36. Eco-Tourism Activities in Northern Bekaa. Source: Baalbek Municipality

Figure 37. Urban Morphology: Street Hierarchy
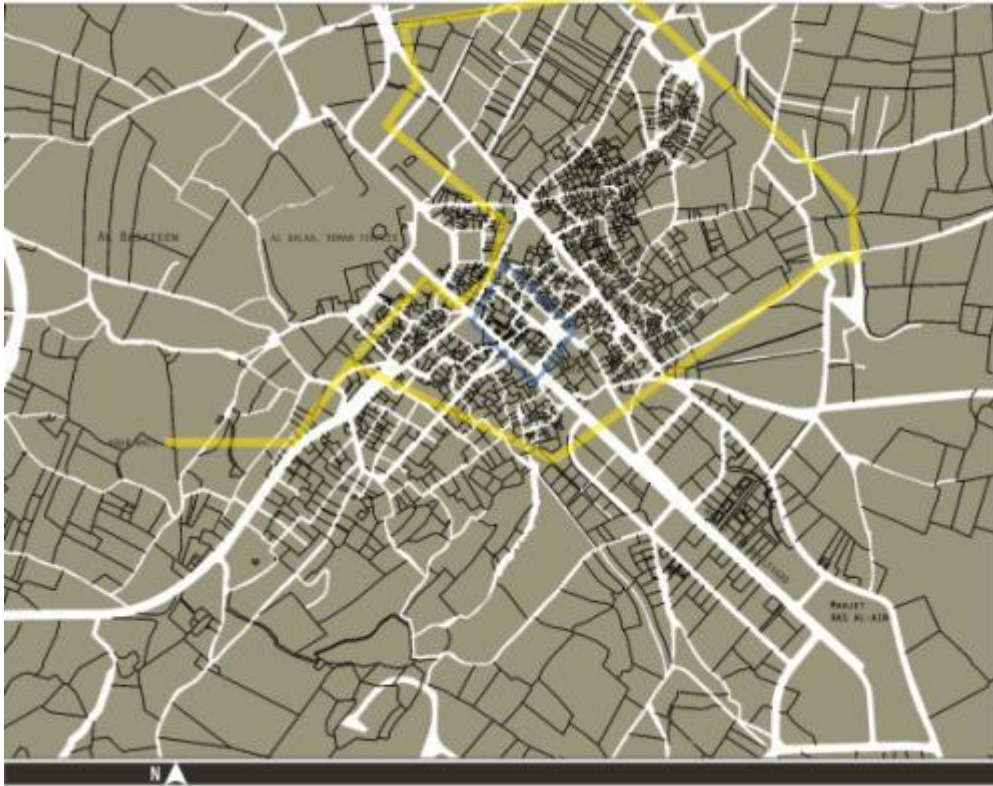
Figure 8. Urban Morphology: Blocks and Parcels
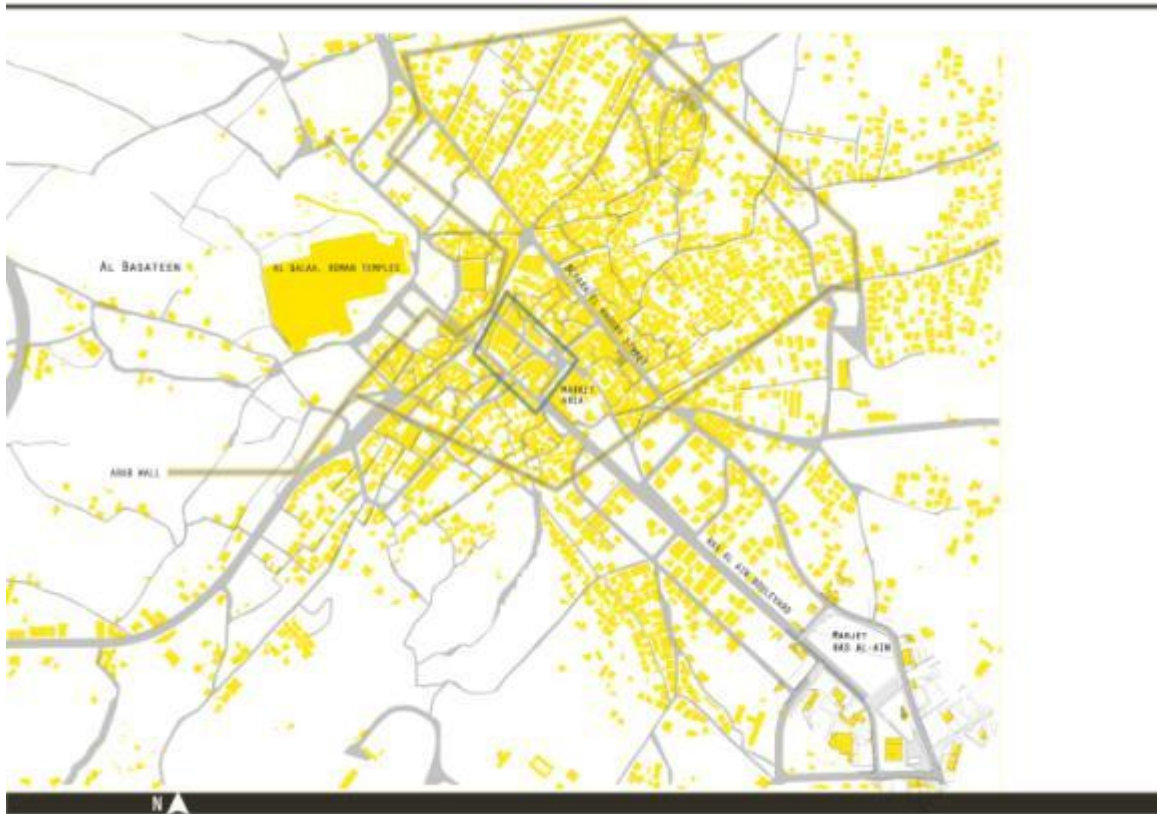
Figure 8. Urban Morphology: Figure Ground
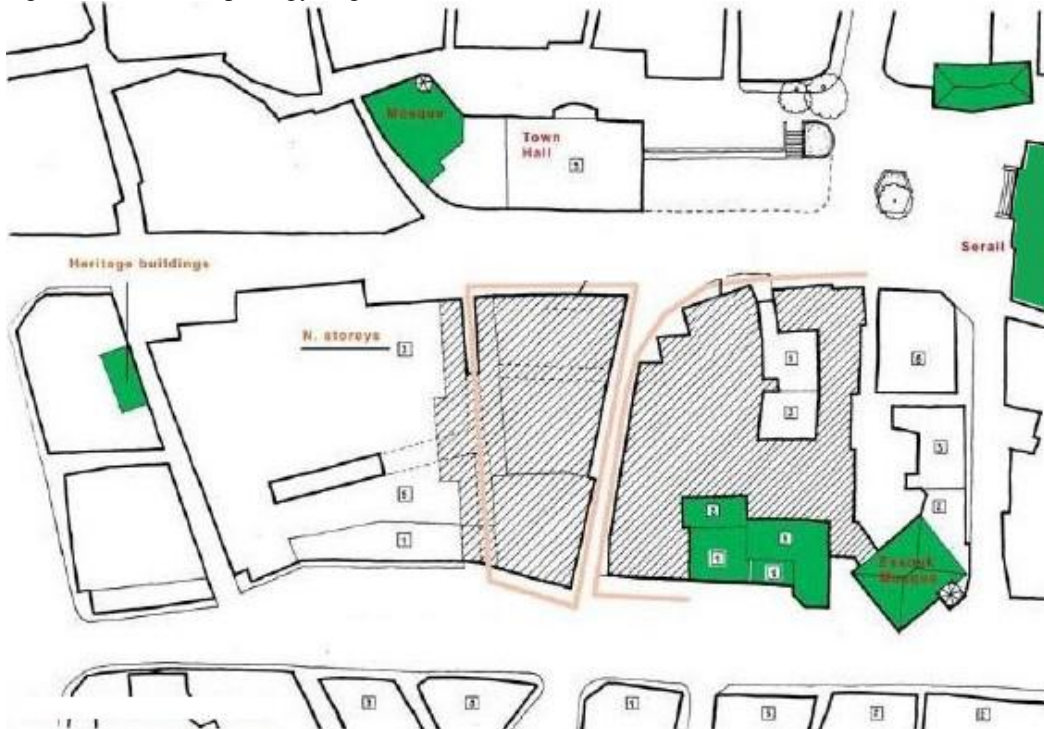
Figure 38. Market Area Plan. Source: Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report

Figure 39.Serail Square Views
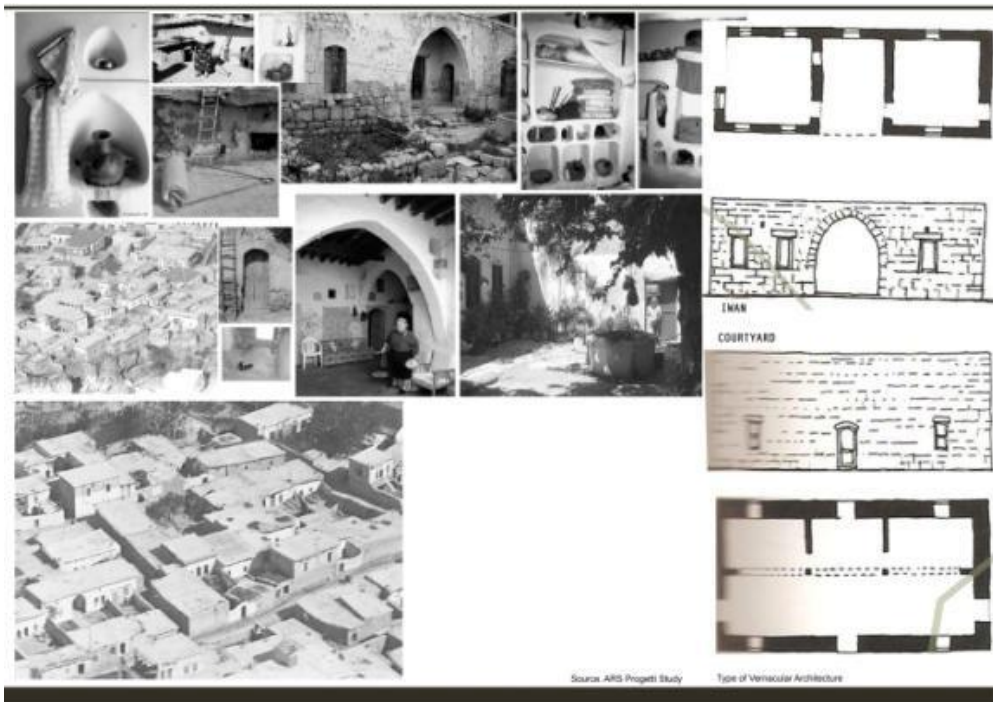
Figure 40. Iwan and Courtyard Typologies
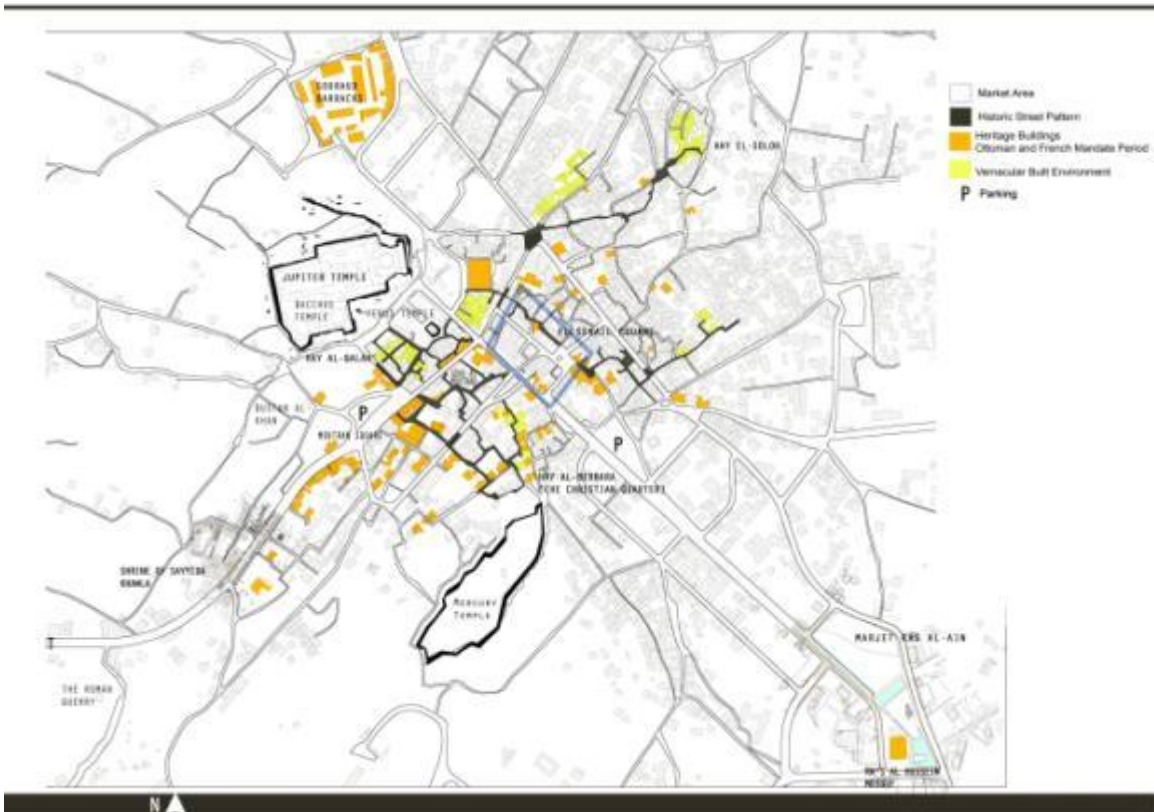
Figure 41. Heritage Buildings and areas
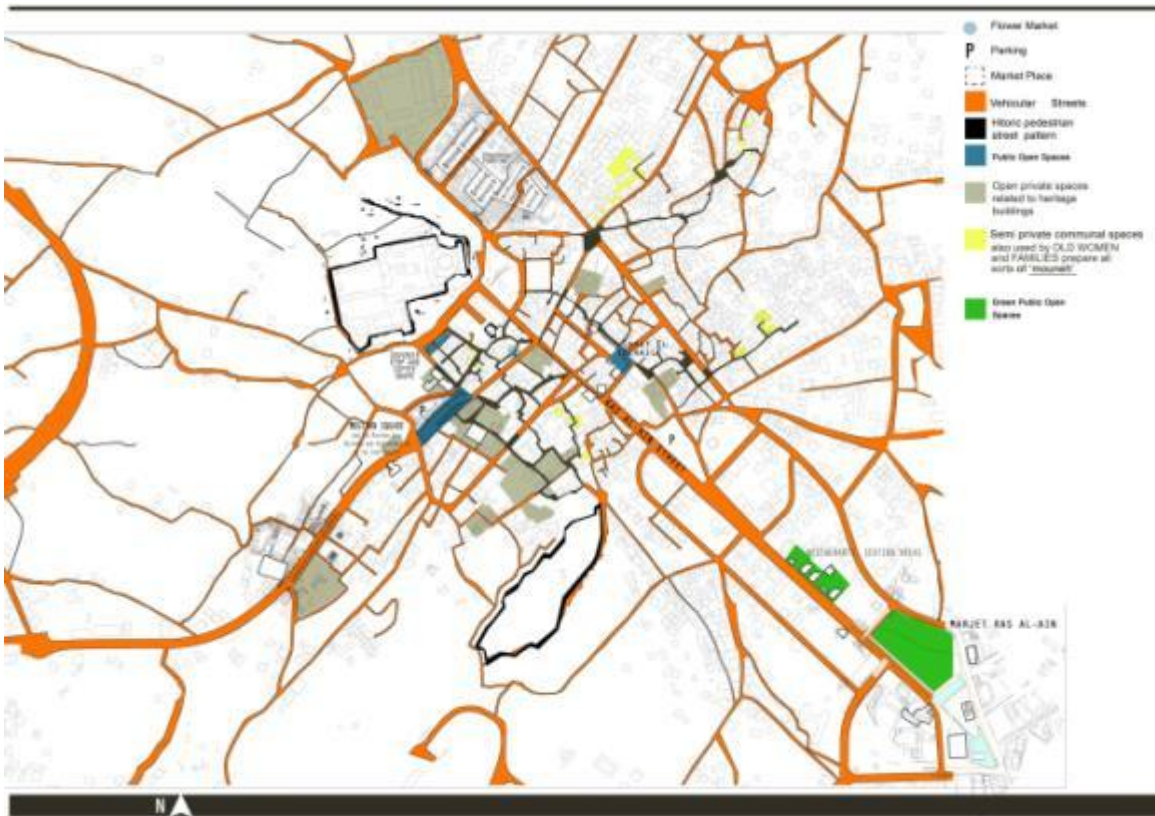
Figure 42. Public Spaces
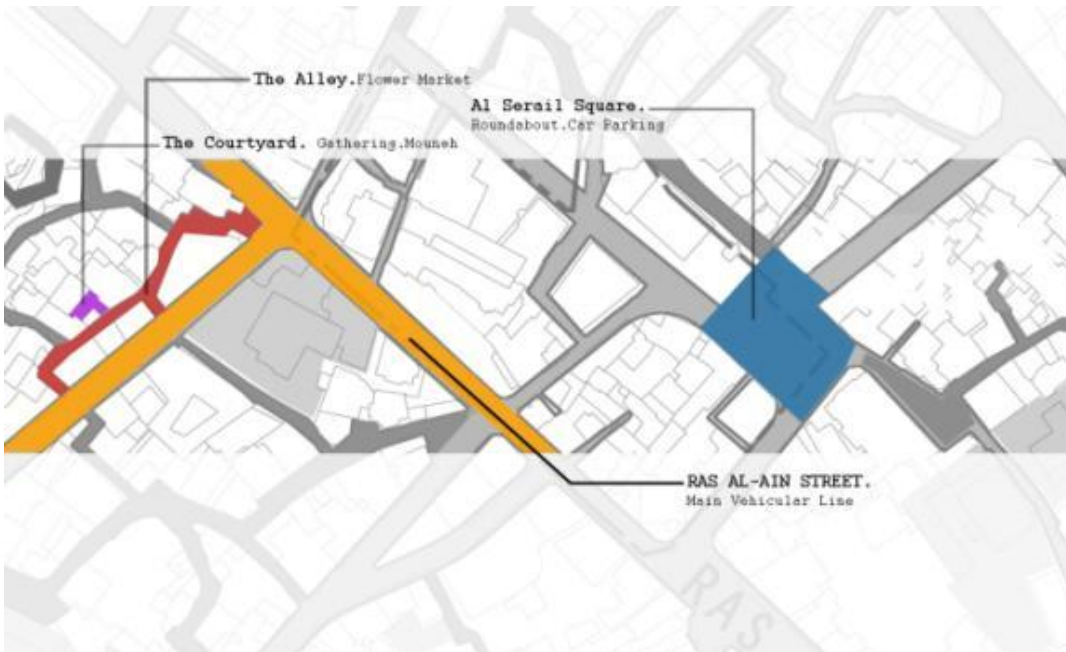
Figure 43. Transition between the public and private space in the city

Figure 44. The Serail Square

Figure 45. Ras Al-Ain Street

Figure 46. The Alley in Hayy Al-Qal'aa

Figure 18. A courtyard in Hayy Al-Qal'aa

Figure 20.Mouneh Products

Figure 19. Safeha
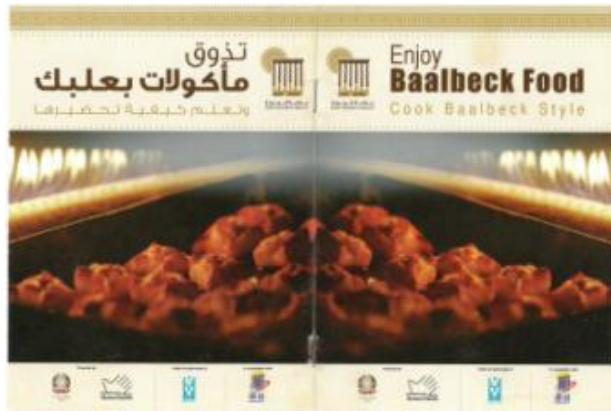
Figure 21. Local Recipes Booklet
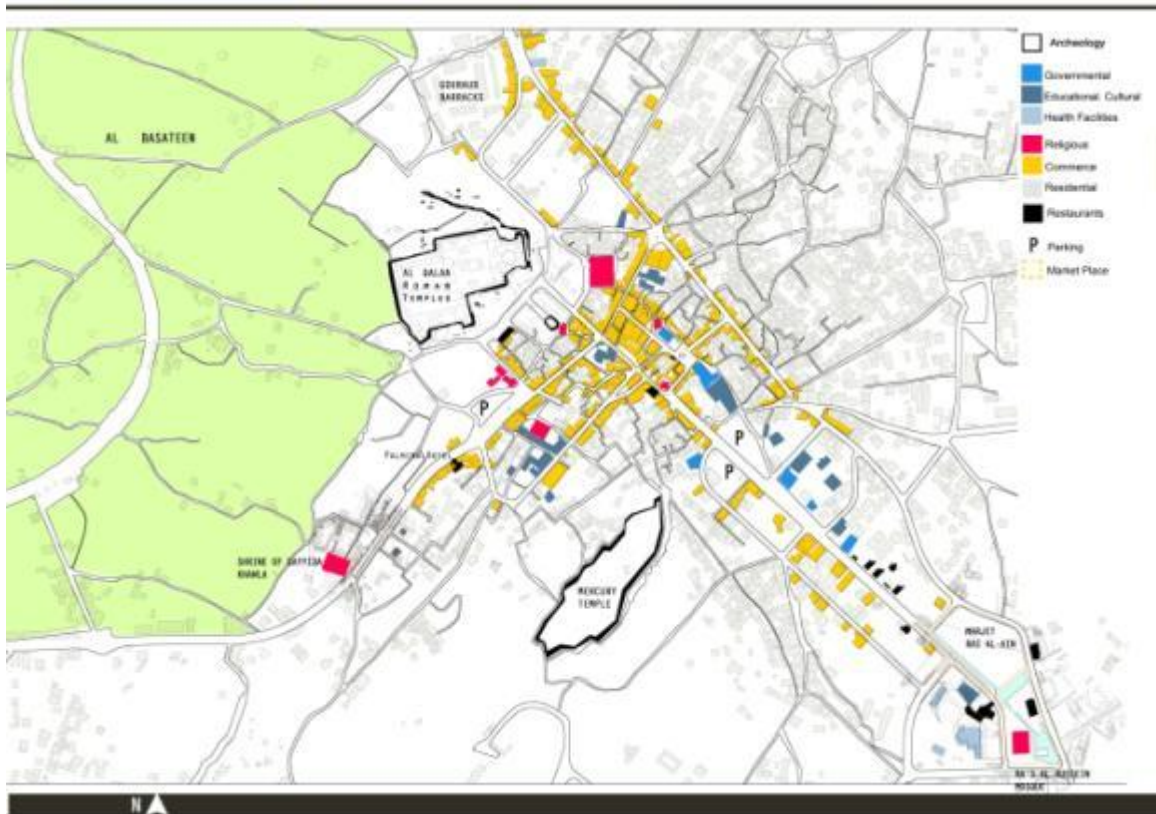
Figure 22. Landuse

Figure 23. Serail Square and Market Area 1960-1970. Source: Private Photos
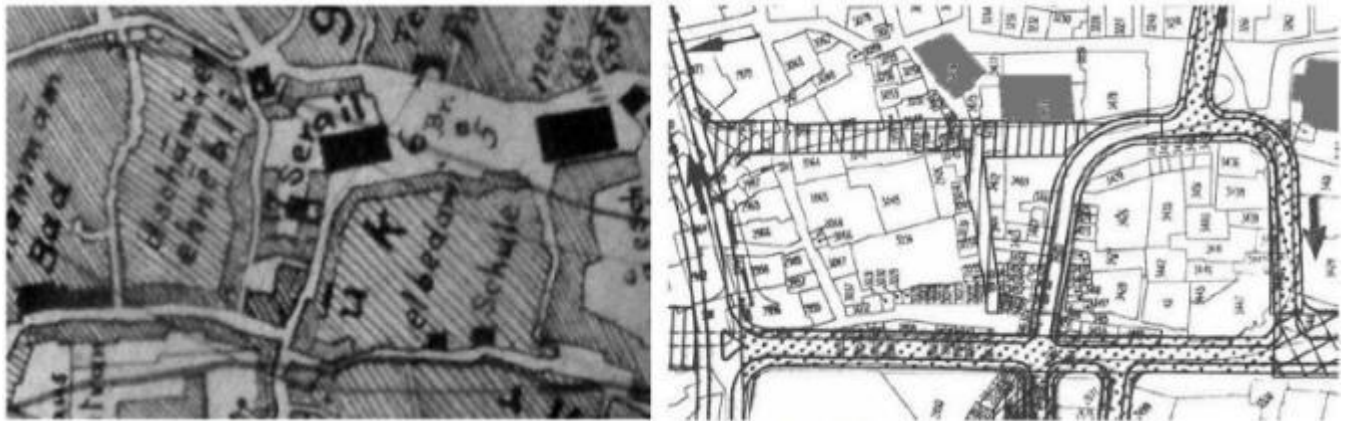
Figure 24. The Market area in 1902 and the current street layout. Source: Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report
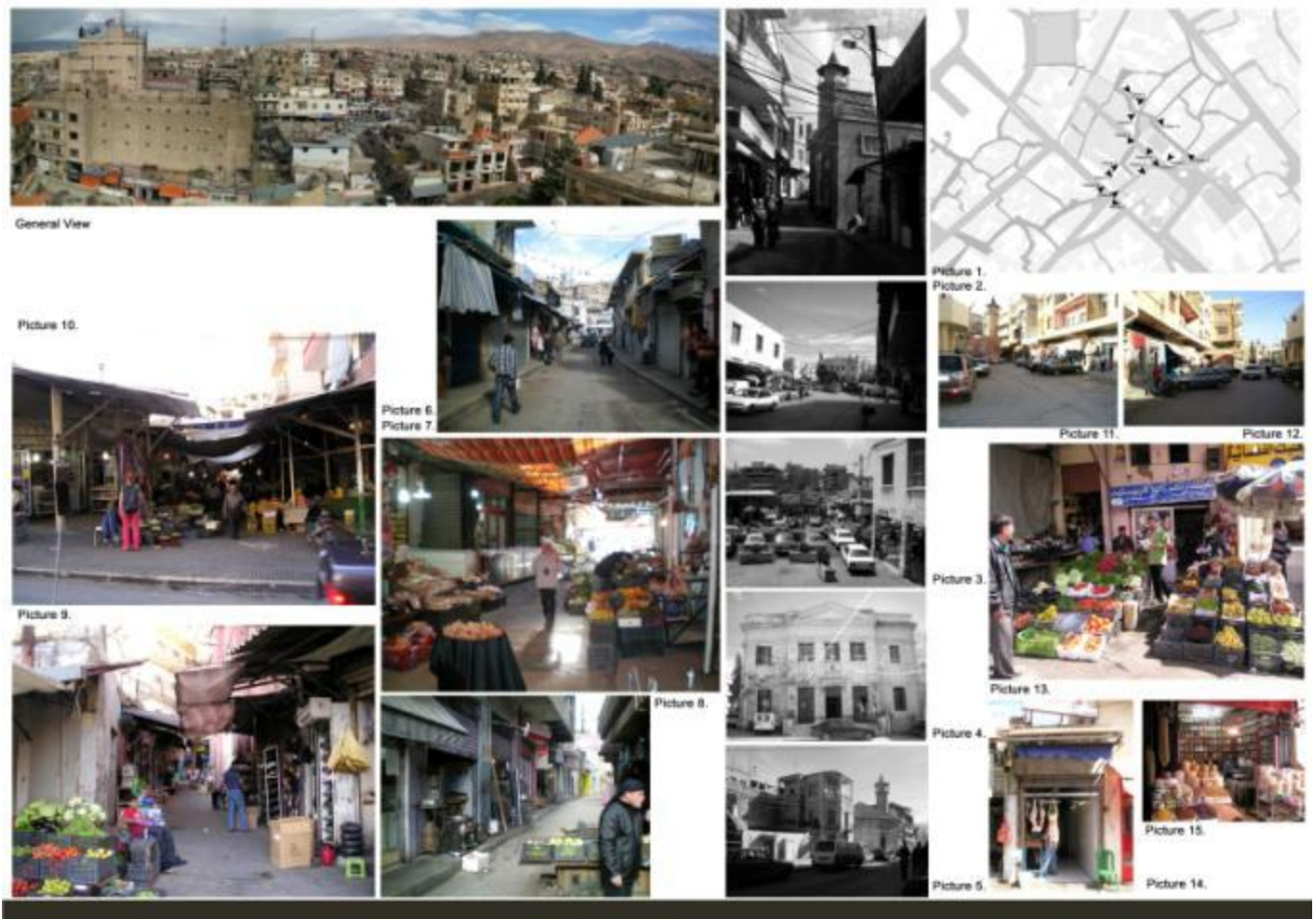
Figure 25. Market areas Views
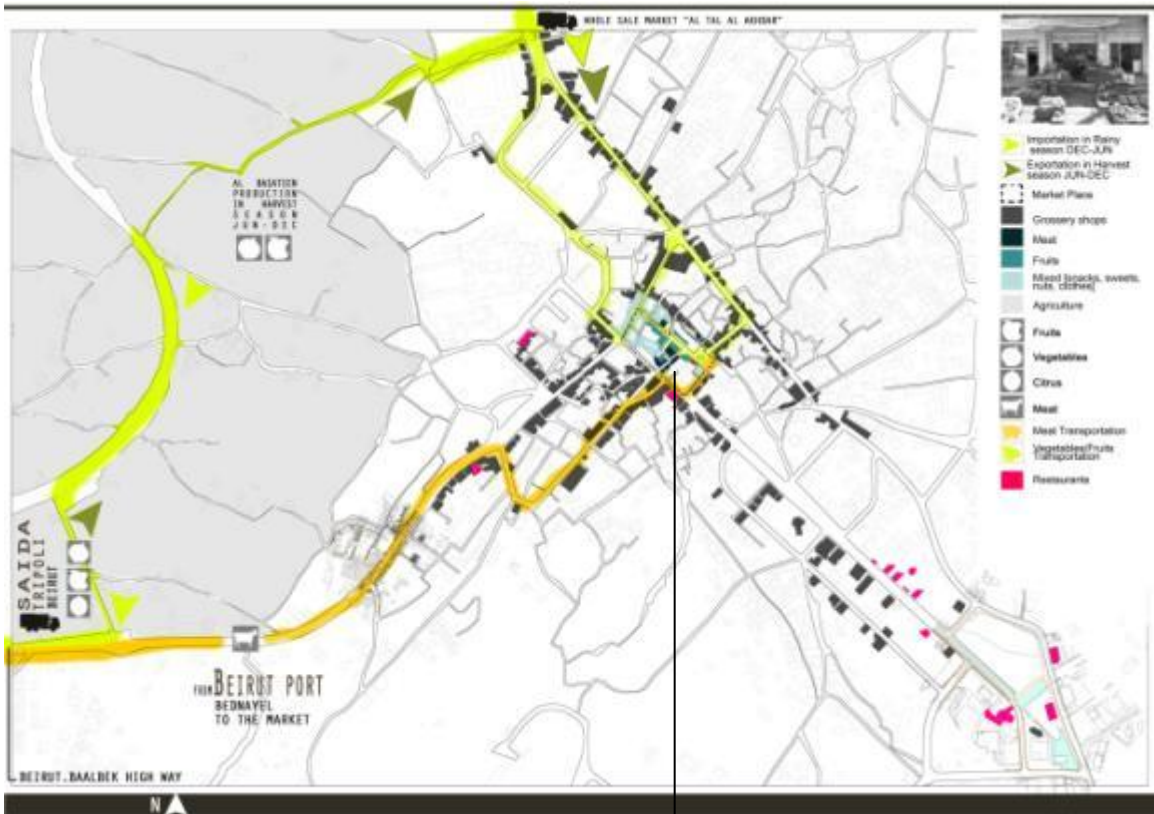
Figure 26. Food Mapping
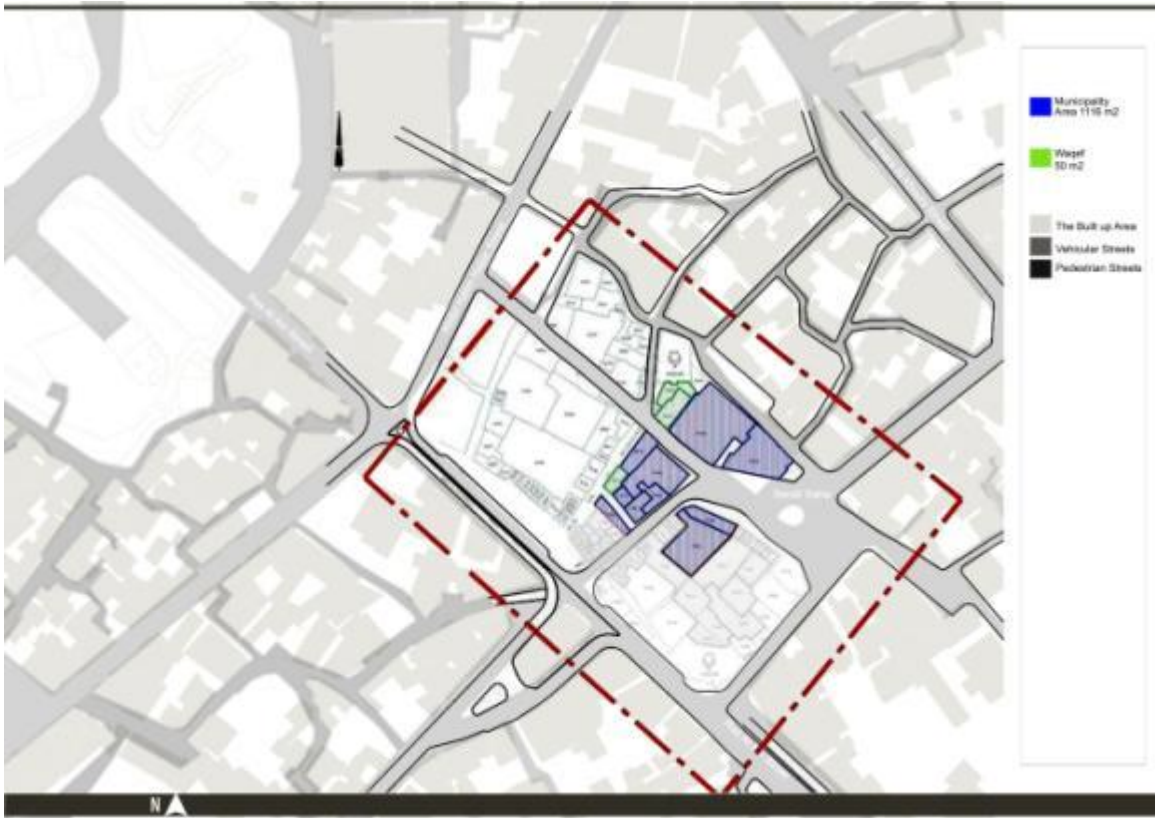
Figure 27. Market Ownership

Figure 28A. Vegetable carts relocated to a vacant space behind the Serail

Figure 28B. Al-Ajami restaurant, the oldest in Baalbek
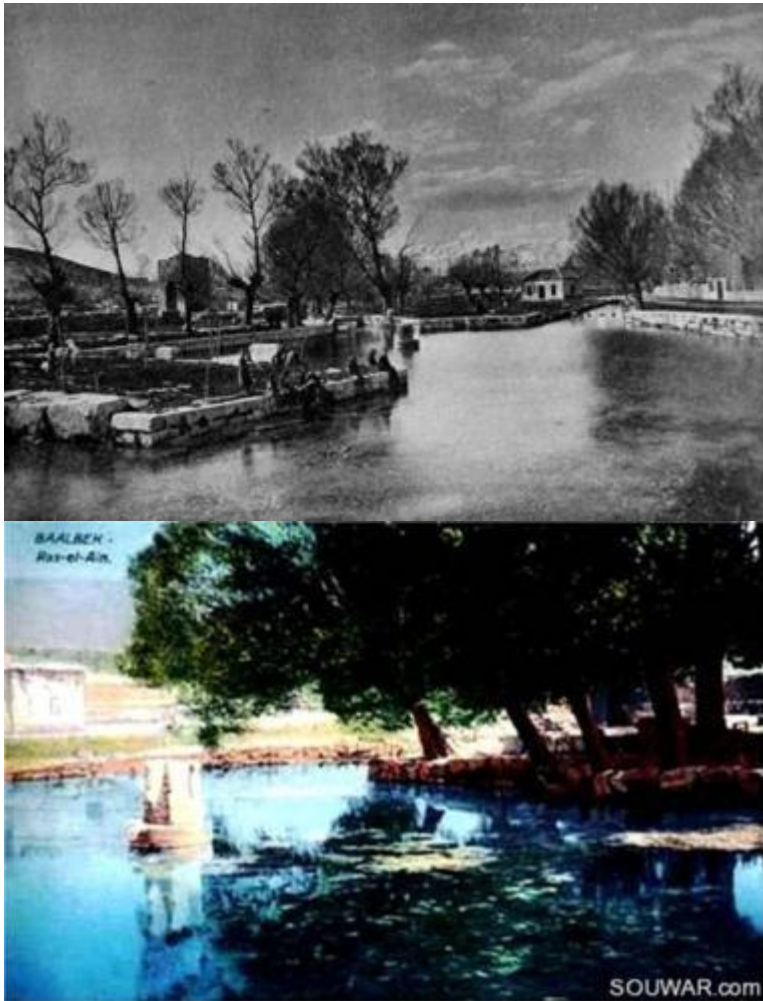
Figure 29. Ras AL-Ain Water Source in the 19th century

Figure 30. Ra's Al-Hussein Mosque at Ras Al-Ain site

Figure 31. The Shrine of Al-Sayyeda Khawla

Figure 32. The Water Pond

Figure 33. The Park and its surroundings

Figure 34. The series of restaurants along Ras-Al-Ain Street in proximity to the Park
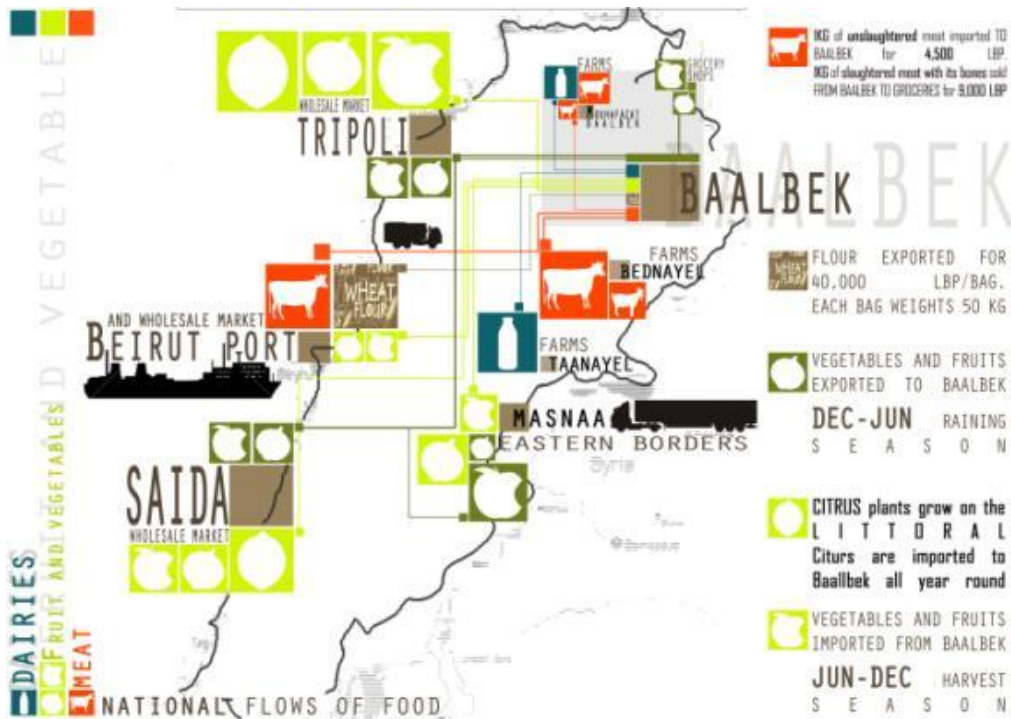
Figure 35. Food Transportation throughout the Lebanese Territory

Figure 36. Overlaying the layers of Heritage, Public Spaces, Religious and leisure functions

Figure 37. Traffic Analysis. Source: Cultural Heritage and Urban Development Project, Baalbeck Urban Conservation and Design study, Final Report (July 2002). A.R.S Progetti unpublished report

Figure 47. Diagnosis
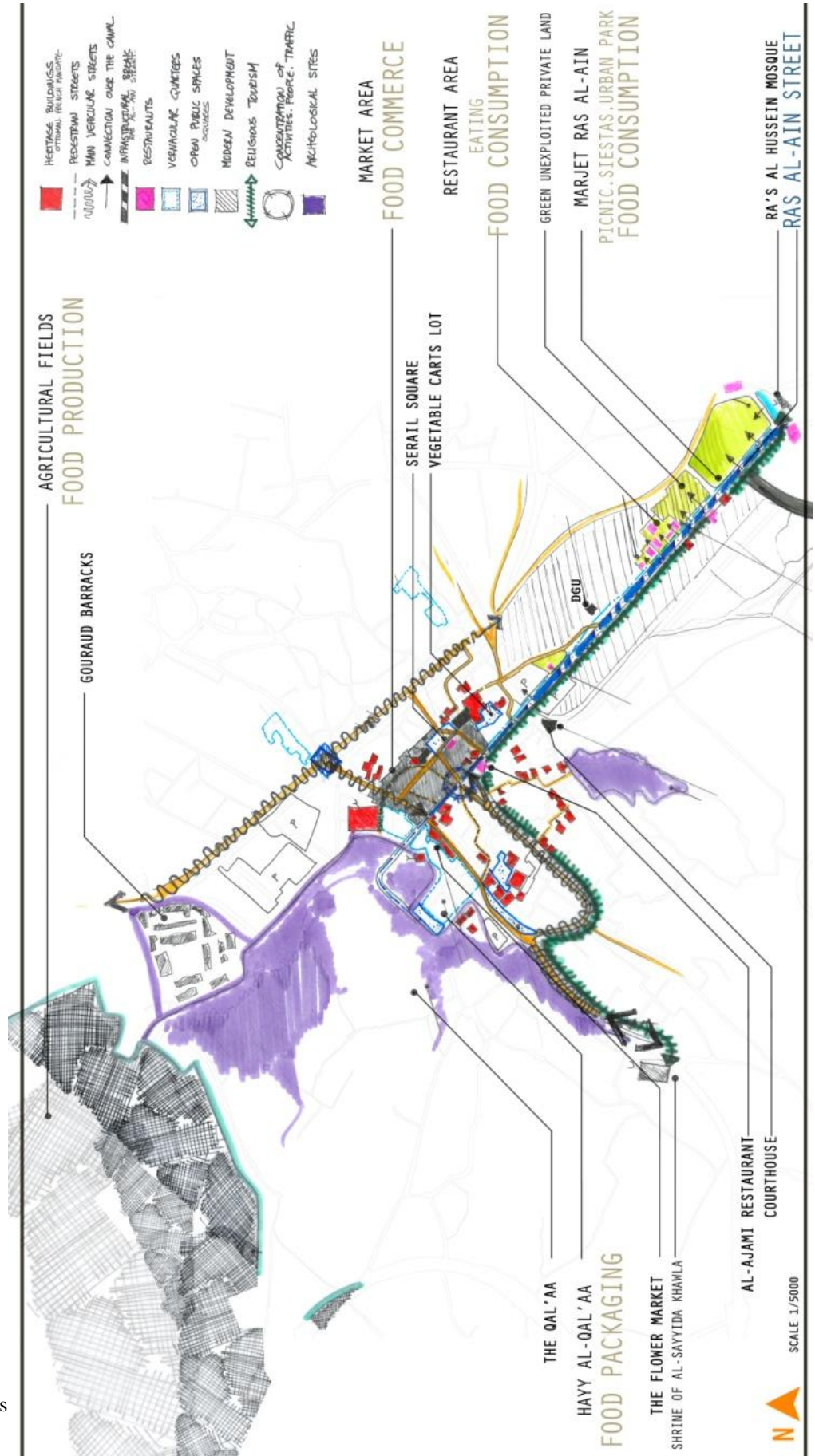
CHAPTER 4

FRAMING THE CONCEPT OF HERITAGE

Having defined three disconnected layers of heritage - the archeological heritage of the archeological site, the socio-cultural and urban heritage of the old city, and the landscape heritage of the agricultural fields and Marjet Ras-Al-Ain; and tackled the physical and socio-economic dynamics of each, this section offers an insight into how to define heritage and how to intervene on it.

I aim to define first the concept of heritage, and its two components -the tangible and intangible heritage. I then distinguish the two forms of heritage - the archeological heritage and the urban heritage- and analyze the adequate approaches to each. In a second section, I expose the problematic of nominating a city or a site as a World Heritage Site.

Relating this literature review to case studies, I aim to extract notions on how heritage sites are preserved, conserved and rehabilitated. In this frame, I tackle case studies on urban rehabilitation particularly in cities with a world heritage nominated site, facing a lack of integration between the urban fabric and the classified heritage. Through the case studies of Saida (Lebanon), Aleppo (Syria), Salt (Jordan), I aim to extract approaches to spatial, cultural and economic reconnection, as well as ways of deploying tourism as a catalyst for urban rehabilitation.

4.1. Definition and forms of Heritage

The city is assimilated to a 'Palimpsest'[75] comprising all evidence of past human activity accumulated through multiple ages. According to Lowenthal, heritage represents this evidence and designates everything we suppose has been handed down to us from the past. Lowenthal (2005) has argued that heritage is not the past but rather the reinterpretation of the past: heritage is a construct, a conceptual frame to how we mediate our relationship with the past. Heritage is regarded as the contemporary use of the past for economic and cultural purposes (Lowenthal, 1998). Along the same line of thought, heritage is also defined as 'the physical representation of what is ancient and has a significant historical value'[76].

Scholars define two forms of heritage: an intangible heritage, which comprises memorial traces, rituals, customs, beliefs, practices and social traditions, articulating the space and the built environment; and a tangible heritage constituted by the built heritage, physical artifacts, and natural settings (Khirfan 2010, Steinberg 1996). Merging both components, cultural heritage denotes 'the buildings and engineering works, arts and crafts, languages and traditions'[77].

Baalbek cultural heritage presents an archeological heritage and an urban heritage, denoting two different forms of cultures. The archeological heritage embraces the temples and the ancient ruins; theses sites are UNESCO listed and any intervention to this form of heritage

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[75] The writing block or parchment that can be erased and reused several times (Luna Khirfan 2010)
[76] Johnson, P., and B. Thomas. ""Heritage as Business." In Heritage, Tourism and Society,
by D. Herbert, 170-190. London: Manseli, 1995, pp.171

[77] Lowenthal, David (2005): Natural and cultural heritage, International Journal of Heritage Studies, 11:1, pp. 81

is dictated by this international body associated with its local operators -the DGA in the context of Baalbek.

On the other hand, the urban heritage represents the heritage the medieval core embraces combining tangible and intangible forms. Three approaches can be identified to address the urban heritage: preservation, conservation and rehabilitation.

4.2. Approaches to Heritage

4.2.1. Preservation of Heritage

The preservation of a heritage site denotes a total keeping of a site in its physicality and function. The site is hence frozen in time, and may open up for consumption by national constructs or the tourist industry. In generating an interest in saving the old city, Lowenthal argues that we should be keen not to manufacture heritage. In this theoretical context, the local culture is turned into a product for tourist consumption, engendering gentrification of old city cores. Al Sayyad argues that tourists and marketers manipulate and transform cultures to meet their own needs (Nezar AlSayyad. 2001). The built heritage, traditions and rituals are objectified, packaged, and transformed into saleable products for tourists; a concept defined as the 'heritage industry'.

The construction of heritage has hence the potential to create serial reproduction, museumization and homogenization, freezing the lives of the host community, and dismantling vital links between the cultural heritage and its respective host communities. This approach is problematic since it seeks to conserve an ever changing urban context through conserving its buildings and monuments; and given that it disturbs host communities' socio-cultural modes and destroy the authenticity and significance of their

heritage through global cultural homogenization (Daher and Maffi 2000, Nasser 2003, Robinson 1998, Patin 1999, Pendlebury 2009).

Relating this approach to Baalbek, the preservation would be only relevant within the archeological site where the archeological heritage needs to be constantly restored to avoid decaying conditions. Since the ruins are physical traces frozen in space to recall a specific history, preserving them would increase their value and significance. On the other hand, preserving the vernacular neighborhood -Hayy Al-Qalaa'- treats this urban heritage as an object or evidence for traditional settings. The authenticity of this heritage is contested the moment it is 'removed from the time and space continuum'[78] that originally generated them. In fact, the community that used to occupy this neighborhood abandoned it due to the rigid regulations within a preservation framework. This devaluates the designated setting as a heritage site and questions the validation of this heritage without its original producers.

4.2.2. Conservation of Heritage

The conservation of heritage sites implies the preservation of its physicality while restoring or changing the function: adaptive re-use is one way to secure the historic buildings against deterioration, allowing them to remain in active use and hence economically viable (Steinberg 1996, Daher 2000, Nasser 2003). This would generate more uses and update old structures to match the present needs. Tiesdell et al argue that adaptive re-use complements tourism industry, and provides it with cultural and local services within the appropriate monuments.

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[78] Edson, G. "Heritage: Pride or Passion, Product or Service?" International Journal of Heritage Studies 10, no. 4 (2004): 333-348, pp.339

The conservation approach in Baalbek would apply to the heritage built up fabric dating back from the Ottoman and French Mandate period, as well as to the vernacular houses in the old core. The vacant houses can be turned into 'bed and breakfast' allowing the visitors to expand their stay in Baalbek and explore even more its old city; as well as cultural facilities exposing the history of Baalbek (archeological museum, handicrafts workshops, tourists' information center). The CHUD project already initiated this approach within the Moutran Square in turning a residence from the Ottoman period into a cultural center for the French embassy.

4.2.3. Rehabilitation of Heritage

The rehabilitation of heritage sites means a restoration process, changing both the physical and the functional aspect of a site in order to reengage the latter in the economy of the place. This approach recognizes both the tangible and intangible forms of heritage and defines heritage as 'the ensemble of objects and their context that create value'[79]. Such a definition addresses the heritage as a social construct, retrieving its meaning and value from the spatial practices it embodies and the users' social networks.

Tiesdell et al argue that rehabilitating urban quarters involves both the renewal of the physical fabric and the active economic use of buildings and spaces: 'the protection and enhancement of architectural heritage is not separate from the economic, social, and

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[79] Tweed, Christopher, and Margaret Sutherland. "Built cultural heritage and sustainable urban development." Landscape and Urban Planning 83 (2007): 62-69, pp.63

cultural factors that shape the environment.[80] In other words, physical improvements will not be sustained if the local economy remains fragile. Rehabilitation is hence a three-way process, which activates economic and social processes and finalizes physical conservation: Historic forms must be occupied by economic uses which will provide the sustained investment required to maintain the buildings (Tiesdell et Al. 1996).us,

Along with Tiesdall argument, Stefano Bianca argues that urban rehabilitation aims not only at the restoration of the outer shell, but also at reviving the inner driving forces of the historic city, making the best use of its resources and potentials. According to Bianca, the real challenge is not how to preserve the heritage but how to establish a living that is evolving, while respecting significant historic and environmental characteristics of a given urban fabric.

Florian Steinberg further argues that urban rehabilitation does not imply a mere protection of isolated buildings of historic significance; nor does it mean the preservation of everything which is old. Instead, it means 'the creative use and re-use of older quarters of the city, taken as a whole' (Steinberg 1996). Rehabilitation strategies should hence avoid the idea of static preservation, and not attempt to "fossilize" the past. Sutton and Fahmi further argue that if the local population's perception and attitudes were dismissed, this could probably lead to either the 'disneyfication'[81] or gentrification of the Old City. Rehabilitation has to involve the participation of the city's residents in decision making about their quarter (Sutton, Fahmi 2001).

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[80] Tiesdell, S., Taner, O. & Tim, H. (1996) Revitalizing Historic Urban Quarters (London: Architectural Press). United Nations Conference on Human Settlements (1996) Habitat II, World Assembly of Cities and Local Authorities, May 30–31, Istanbul.
[81] Keith Sutton, Wael Fahmi (2001). The rehabilitation of Old Cairo. Habitat International 26 (2002) 73–93.

One of the adopted tools for urban rehabilitation is cultural tourism. Borley defines cultural tourism as that "activity which enables people to explore or experience the different ways of life of other people, reflecting social customs, religious traditions, natural and built heritage, and the ideas of a wide cultural heritage which may be unfamiliar" to the tourist promoting cultural understanding and literacy (Borley 1994). Scholars argue that the rapid loss of the urban heritage and traditional settlements can be counteracted with the new appeal of these places as potential tourist destinations. Tourism can act as a cross-cultural tool by provoking a better understanding of ways of life, creating employment opportunities, generating foreign exchange revenues, providing the motivation for restoration and rehabilitation of historic buildings and monuments, leading to the re-use of unused buildings and hence preservation. These cultural and economic benefits of tourism are regarded as a key opportunity for area-based conservation. Culture is hence viewed as an important catalyst in attaching value to the urban heritage and increasing its appreciation by local communities (Orbasli 2007).

However, heritage places are undergoing a redefinition and reinterpretation in order to be competitive and attractive. These places are responding to the commercial forces of consumer demand (Noha Nasser 2003). In other words, tourists, deliberately selecting qualities which they deem of value, act as market forces shaping the landscape (MacCannell 1976, Ashworth 1994). While approaches exist to mobilize the cultural resources for urban rehabilitation, several criticisms address the issues of gentrification and commodification that cultural tourism has the potential to engender, as argued previously. Tourists should then be informed about cultural customs of local communities to reduce the

cultural conflict between the visitors and these communities. Yet, tourism should not be the only solution for the protection, conservation and rehabilitation of urban heritage (Orbasli 2007). Tourism should develop alongside other urban rehabilitation strategies, while being based on small-scale, locally owned activities based on local products, materials and labor. The profits accumulate then locally instead of flowing back out the local context to the state or foreign organization. It is people and communities living in the vernacular cores that create the sought-after character and it is through improvements of the local needs that we ensure the continuity of these cultures (Rogers 1982).

In the city of Baalbek, a rehabilitation process is applicable in the old city where the heritage is produced and practiced everyday through people's culinary and spatial practices; and where heritage is multi-layered encompassing the economic, social and environmental dimensions. Al-Harithy argues that any approach to heritage must first respond to the users of this heritage, and support them to remain an integral part of the old core and continue producing its heritage (Al-Harithy 2005). According to Al-Harithy, effective heritage rehabilitation should be multidisciplinary and socioeconomically sustainable, linked to the present cultural dynamics of the sites in which they occur. By adopting such strategy, cities would be recognized as dynamic entities 'whose living built heritage is produced everyday by diverse spatial practices and is sustained by social memory'[82], Al-Harithy further argues.

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[82] AlHarithy, Howayda (2005). "Reframing" world heritage. In Traditional dwellings and settlements review. Journa, of the international association for the study of traditional environments, Volume 17, number 1, pp.15

4.3. The Impact of a World Heritage Site Nomination

Cultural tourism has been argued in the previous section to be a tool that should be carefully manipulated in order to achieve urban rehabilitation. This manipulation is even more critical in a World Heritage Site: the sheer nomination of these sites renders them as magnets for visitors (Shackley, 1998: Preface). Baalbek's archeological site being nominated as a WHS in 1984, this section exposes the impacts of a WHS nomination on the city and on local communities in particular.

Lists are valuable tools for conservation; amongst others, the UNESCO world heritage list, updated annually by the World Heritage Intergovernmental Committee at UNESCO (Vincent, 2004). In 1972, Unesco released the World Heritage Convention aiming to protect places of 'outstanding universal value', with cultural and/or natural significance'[83]. These WHS -World Heritage Site- are regarded as a heritage of all humankind to be kept and preserved for present and future generations. The nomination acquires a new economic and institutional framework upon which the site will operate, and act as a double-edged sword (Pendlebury, 2009).

On one hand, WHS listing offers potential funding and technical assistance from UNESCO through the world heritage. The listing exposes the site to an international public while increasing its symbolic value and prestige on the national and global levels. Orbasli (2000)

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[83] The nomination requires the site to meet at least one of ten criteria (table criteria for selection); and must meet tests of authenticity and the related concept of integrity as well as demonstrating an adequate protection and management system. By summer 2009 the total had reached 890 sites (689 cultural, 176 natural and 25 'mixed') across 148 states.
Source: UNESCO World Heritage Centre. (2010a). UNESCO world heritage Convention. Available from: http://whc.unesco.org/en/conventiontext. Accessed 16.12.12.

argues that this nomination can also increase local people's interest in their site, increasing hence their pride and awareness in their culture as well as political and economic support. Furthermore, the designation as a world heritage site provokes an increase in the tourists' number and the related businesses; and hence a revitalization of the local products sought by the visitors such as handicrafts and culinary products. To note that to nominate a site, State members' parties must show evidence of a detailed management plan and an adequate legal framework for conservation; while trying to meet these standards, the protective measures are enhanced.

On the other hand, this nomination, while attracting international attention to the site, cause nuisance for local communities, and conflict between the locality of the site and its global ownership (Orbasli, 2000). The increase tourists' number impacts negatively the physical environment; though a policy restricting this number might mitigate this physical degradation. The enhanced publicity of the site induces even more the commercialization of local products and increases the market force on the site.

What makes the World Heritage Site nomination in Baalbek less problematic is the fact that it designates an archeological heritage and not an urban heritage. Unlike monuments and sites, World Heritage cities are traditional human settlements that respond however to shifting socio-economic dynamics. Hence, how to translate preservation from the scale of a monument to an urban spatial scale remains problematic in the World Heritage Cities (Pendlebury 2009). WHS started to include broad areas within cities and

even historic cities on their list in 1978, with the inscription of Cracow in Poland[84].

Nomination of urban entities creates a conflict between the preservationist ideology aiming to preserve the past and the attempts by local communities to benefit economically and socially.

In fact, the nomination consequences in Baalbek are limited to the disconnection between the site and the urban fabric, which I have exposed earlier; and do not pose the problematic of conserving a heterogeneous, dynamic and an ever changing urban fabric.

4.4. Case Studies on Urban Rehabilitation

The urban condition in Baalbek is similar to other cities with medieval cores in direct relation to a historic archeological site. The case studies expose three cities in the Middle East, which underwent an urban rehabilitation process in order to preserve their heritage and achieve, ideally, socio-economic revitalization.

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[84] Founded in 1993, the Organization of World Heritage Cities lists 242 cities including historic Cairo (Egypt, inscribed 1979), Havana (Cuba, 1982), the City of Bath (UK, 1987), Prague (Czech Republic, 1992), Naples (Italy, 1995),Reference: http://www.ovpm.org/cities

4.4.1. Aleppo, Syria

The first case study I tackle is the city of Aleppo. I choose to elaborate extensively on this case study given that its history, urban development and planning interventions hold major similarities with the city of Baalbek; while the approach to its heritage offers a lot to learn from.

Aleppo, similarly to many medieval cities in the Middle East, is made up of several historical layers with a heterogeneous urban fabric whose development was shaped with various socio-economic factors. Aleppo evolved from a pre-historic 'tell' to a site governed successively by Aramaians, Assyrians, Persians, Greeks, Romans, Byzantines, Arab Muslims and Ottomans (Khechen, 2000).

Historically, Aleppo was a fortified city until the Ottoman period. Since the first century, urban growth and migration led to incremental additions within the walled city. Its dense urban fabric with its organic street pattern is packed with courtyard houses, souks, mosques and a 13th century citadel rising at its center [Figure 1]. The hierarchy of spaces ranging from the public (souks, streets and squares) passing through the semi-private (tight passageways) to the private (residential units) is evident in the city's urban structure. The mix in landuses -central Souks within residential areas- responds to residents' daily needs, and is vital given the residents' limited mobility [Figure 2].

In the mid nineteenth century, mechanization, street widening and development of transportation infrastructure[85] accelerated Aleppo's urban expansion [Figure 3]. These transformations led to a major shift on the social and spatial levels: well-off residents abandoned their homes for more modern living conditions outside the walled city. Buildings were left for decay and properties lost their values; the historic city attracted hence poor and rural migrants.

The modern extensions in the northern and western parts form with the walled city the metropolis of Aleppo [figure 4]. The latter, with more than two million people, suffers from development pressures, demographic changes, disintegrating infrastructure, physical dilapidation and poor sanitary and health conditions (Vincent, 2004). Yet, the Old city maintains its status as the commercial and administrative hub within its region; despite the development of new commercial centers outside its limits and the relocation of some financial and administrative functions to these new districts (Khechen, 2000).

The urban and socio-economic transformation of Aleppo began effectively in the twentieth century marked by the World War I (1914-1918), the fall of the Ottoman Empire and Syria's position under the French Mandate (1918-1946), the waves of incoming refuges from Armenia in 1915 and Syria in 1924, World War II (1939-1945), and Syria's independence in 1946. Within this era charged with political and military events, three main periods of planning interventions characterized the history of Aleppo after the French Mandate (Vincent, 2004).

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[85] The construction of the railway line connecting Aleppo to major cities of the region (Anadol, Beirut, Damascus and Baghdad), and al·Saham and Baghdad railway stations (Khechen, 2000)

The 1950-1970's period is marked by a series of Master Plans[86] that razed large

sections of the city's historic core. These Master Plans were deemed as essential to control

the urban growth of Aleppo that witnessed a remarkable economic development as a result

of Syria's Independence. These plans were driven by a modernist approach for renewal,

based on the grid pattern as a model for planning new urban blocks and reorganizing the

organic pattern of the old city. The definite implementation was initiated with the 1954

Andre Gutton[87] Master Plan, which aimed at redefining Aleppo as a local and international

transportation hub [Figure 5]. Two ring roads were introduced around and through the Old

City to connect the city to its expanding metropolis; causing the demolition of one-tenth of

its urban fabric, while dismissing the socio-economic context (Khechen, 2000). The

implementation of the 1974 Banshoya[88] Master Plan, which called for additional

transportation axis crossing the old city, destroyed further the traditional fabric that was left

with considerable urban voids [figure 6-7]. Multi-story buildings were erected along main

streets, creating buffer zones to neighborhoods. Besides breaking the architectural and

urban continuity, these buildings overlooked the courtyards of existing residences and

invaded their privacy. Hence, the original inhabitants abandoned most of their residences

adjacent to these buildings. These displacements, in addition to the relocation of well-off

residents to the modern extensions outside the old city threatened its social cohesion.

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[86] The first Master Plans were created during the French Mandate period by French Architects: R. Danger and Michel Ecochard, and date back to the 1930's. Locals' resistance, expropriation difficulties and the fact that the vehicle was not yet the main transportation mean inhibited the implementation of these plans (Vincent, 2004).
[87] French architect
[88] French Japanese architect

Up to this period, the city's heritage was protected under the Decree-Law No. 222 of 1963 initiated by the French Mandate. The Master Plans took into consideration the protection of isolated historic monuments, rather than adopting a holistic approach to the urban heritage the city holds.

The second period was marked by a shift in the development ideologies and urban policies, as a reaction to the demolition of heritage and in response to local preservationists and landowners whose properties were expropriated for further infrastructural development. In 1978, a local and international campaign led, and after several debates between Aleppo's administration and the Ministry of Culture, to the designation of Aleppo's intramural and extramural old fabric as a World Heritage city in 1986. Accordingly, both construction and demolition were prohibited except by approval of the Directorate of Antiquities. Hence, the execution of the proposed infrastructure, the out-of-scale constructions and the demolition of the urban fabric were halted. However, these protective measures did not reverse the physical and socio-economic damages: the outward migration, the landownership fragmentation and the lack of investment accelerated the dilapidation of the old city and transformed progressively the residential property to storage, commercial and industrial uses. The nomination of Aleppo as a World Heritage site stopped the demolition and morphological transformation on the one hand, and froze the old city in time on the other hand given that restrictive regulations were imposed equally on all buildings regardless of their use, value and context. The protection of heritage was interpreted as the conservation for its physical characteristics with little regard to the living conditions of locals and with no reflection for a socio-economic development in the neighborhoods (Vincent, 2004). In fact, the conservation plan set by UNESCO as an alternative proposal for the 1970's Master

plans reflect a limited understanding of the socio-economic conditions in the old city: The European professional team in charge of this plan, with the support of local conservationists, called for transportation and formal improvements in order to ensure a smooth transition between the old city and its modern extensions.

The rehabilitation project launched in 1992 defines the third stage in Aleppo's planning history, and another shift towards a rehabilitation scheme. Following the inscription, Aleppo's municipality searched for funds to rehabilitate its Old City and a joint Syrian-German rehabilitation project led by the German Technical Cooperation GTZ was launched.

The project starts by acknowledging the city as a living entity and not as an outdoor museum and aims to promote physical, social and economic development; while conserving the historic urban fabric and monuments where possible. The project builds on networking and partnerships between different stakeholders such as the Municipality, the Directorate of Antiquities, the locals and the foreign and local professional team (Khechen, 2000). An independent rehabilitation department –the Directorate of the Old City- was formed to oversee this project.

The GTZ offered foreign aid and technical assistance to the municipality; whereby the latter prepares a new Master Plan and the project team works on the development plan for the old city. The development plan sets Action Areas in which detailed plans were prepared and where specific issues had to be addressed i.e. housing, transportation. The executed work in these areas set the standards for preservation and restoration for future interventions (Vincent, 2004).

First, the project introduced innovative planning and socio-economic programs such as housing micro-financing plans to help residents in the restoration and maintenance of their houses. These programs offered notable incentives i.e. interest free loans, exemption from permit and municipal fees. Furthermore, it offered professional training and new technologies i.e. information management system GIS.

Second, the project addressed as well the physical upgrading of the public infrastructure and urban spaces. The rehabilitation and the reuse of open spaces in the dense urban fabric -through contemporary urban design and landscaping- provides a spatial and environmental quality for the public space and contributes to a socio-economic wellbeing of the Old City residents. Various open spaces were rehabilitated such as Sahet Al-Hatab, Sahet Al-Almaji, and Sahet Al-Awamid[89], and other await the project's implementation [Figures 8-9].

Third, the project deviated from conventional planning processes and adopted participatory planning principles. This was a challenge that had to be faced in a country where there is a lack of communication and transparency between citizens and the government (Vincent, 2004). The social survey and community meetings were a tool to promote trust and allow the residents to participate and share their concerns about initiatives in their neighborhoods. . These tools were valuable to assess the needs of the old city's residents. New educational facilities, awareness campaigns and other community initiatives were launched accordingly.

In consequent, this rehabilitation project raised the standards of the planning profession in Aleppo and Syria by diffusing its techniques and processes to other planning and

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[89] http://www.udp-aleppo.org

rehabilitation projects and improving the knowledge of professionals through workshops and training sessions.

4.4.2. Salt and Taybat Zaman, Jordan

The second case study is located in Jordan: Salt village and Taybat Zaman village.

After the peace process, Jordan witnessed an unprecedented boom in tourism development. Daher and Maffi argue that most heritage tourism and conservation projects in Jordan claim community development as one of their objectives. Yet, these projects tend to freeze people's lives within their environment while promoting a reconstructed image of their lives that is appealing to tourists. Many projects end up commodifying and museumizing the heritage (Daher 2005) at the expense of vital relationship between the cultural heritage and its associated host communities. Revenues from such development projects never find their way back to the site/community. Daher further argues that there is a blind dependency on foreign aid funded projects: very few projects are initiated out of governmental concern or with local funding mechanisms and efforts. On one hand, Taybat Zaman village, near Petra, Jordan is a traditional village transformed into a luxurious tourist attraction, creating a gentrified environment that has been rented from its inhabitants on the basis of a long-time contract (30 years) [Figure 10-14]. Many of the former villagers were offered low-income jobs in the new development as cleaning work. The village is being packaged and sold to the tourists dismissing the dynamics and realities of the present. This is what Daher defines as the museumization of cultural heritage.

On the other hand, the historic Old Salt Development Project presents a similar case where the intervention emphasis on the architectural cosmetics within the historic urban fabric

without serious attempts to address the establishment of heritage tools, systems, or practices that ensure the continuity of urban regeneration and community involvement on the long run (Daher 2005). The project focuses on the following components: Historic Old Salt Museum (the Historic House Museum of Abu Jaber), tourist trails, streetscape and signage, pedestrianisation of public plazas, panoramic lookouts, and training for tourist services [Figure 15-18].

In consequent, both projects emphasis on the end-product: open-space beautification. They revolve around the concept of the 'City as Exhibit' (Daher 2005); enhancing the urban character of the city to sustain urban heritage tourism where the townscape, people's lives, and the urban morphology form an open air museum. These two interventions induce 'Enclave tourism'[90], which occurs where the type and location of facilities are not oriented toward the local community. The latter becomes part of an exhibit gazed upon by outsiders who know little or nothing about their culture or society (Healy 1992, Herbert 1995).

4.4.3. Saida, Lebanon

The historic city of Saida is characterized by its containment within the medieval walls, and its connection via a bridge across the sea to a medieval citadel. Its urban fabric is composed by narrow alleyways and superimposed structures from different eras, the oldest dating back to 4000 B.C.

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[90] Healy, Robert. 1992. The role of tourism in sustainable development. Paper presented at the IVth World Parks Congress on National Parks and Protected Areas, February 10-21, Caracas, Venezuela.

The CHUD[91] intervention in the city Saida exploits the potential of cultural tourism as an effective tool to build strong ties with the local communities in an historic area. The strategy relies on a balanced interaction between site, locals, and tourists as a prerequisite to achieve sustainable urban, socio-economic development in historical areas (Al-Hagla 2010). One tool through which this interaction manifests is the heritage trail. This tool is employed as a direct application of the local 'bottom- up' approaches to the creation of heritage tourism. On one hand, it strengthens visitors' imaginations in 'shaping the processes that underlie the development of these fields of unique heritage'[92] . On the other hand, it increases local awareness of the importance of the cultural assets the community holds, encouraging physical rehabilitation and enhancing the economic base (Al-Hagla 2010). The heritage trail works on two main components: the direct contact with local people through experiencing the traditions that are still practiced on Old Saida's streets, and hence the vernacular life; the visits of historical buildings that are adaptively re-used as cultural centers and museums. One manifestation of these adaptive re-uses is Khan al-Franj turned into a cultural center, preserving hence its fabric.

Major bottlenecks weakened the intervention: Lack of effective coordination between the stakeholders, including the DGA and local municipalities; complex bureaucracy discouraging owners from investing in the restoration of historic structures; current rent laws, and the high financial costs of any restoration project.

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[91] Cultural Heritage and Urban Development financed and managed by the World Bank.
[92] Al-Hagla (2010). Sustainable urban development in historical areas using the tourist trail approach: A case study of the Cultural Heritage and Urban Development (CHUD) project in Saida, Lebanon. Cities 27, 234–248

After its implementation, the CHUD has been perceived as a project solely promoting tourism and attracting tourists to the city. Enhancing the conditions for business activity and helping the local community to increase their standard of living are objectives that were dismissed by this project. Limiting the rehabilitation interventions in Old Saida to the historical monuments, rather than all of the residential areas, threatens the locality of the historical core (Al-Hagla 2010).

After re-evaluating the implementation of this project in 2011, CHUD shifted from a tourist oriented approach to a more local development approach by working on a proposal for affordable restoration for historic housing stock. This proposal is a component of wider study established as a technical assistance to DGU. Affordable historic housing preservation is defined as 'the returns from any investment in preservation, either in financial terms accruing to private investors and/or or in economic and social terms accruing to public investors and to the community in general'[93].

The aim of the study is the identification of suitable institutional and financial mechanisms available to public authorities, private owners, investors and nonprofit organizations to support or enable affordable historic housing rehabilitation schemes. The findings of this study will provide the CDR with mechanisms to be tested with a pilot project foreseen in the second phase of this study.

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[93] Technical Assistance to the Directorate General of Urbanism: Program for affordable historic housing preservation. Preliminary Unpublished Report, Cultural Heritage and Urban Development Project-CHUD, October 2011

Prior to setting any mechanism, the rehabilitation scheme should respond to a number of principles. It should first be participatory addressing the needs of the community (housing, water and sanitation, health care, education) particularly the vulnerable groups i.e. women, children, informal workers. Participation would establish stronger relations between the local government and the community and would contribute to a better data collection on the site by its inhabitants. The community could also participate financially or by offering labor and building materials. This collaboration between the community and local government is a form of a public-private partnership that strengthens the community's sense of ownership in the rehabilitation process, and reinforces ties and social mix within the community.

Second, it should prevent speculation and provide secure land tenure to inhabitants. The latter would not be worried about being evicted and will be encouraged hence to invest in their houses upgrading. This protects the existing social structure and reduces spatial segregation.

Third, the upgrading should be affordable whereby people can afford the taxes and fees; and it should be as well financially sustainable particularly in the way it is financed. A combination of several donating sources i.e. community members, loans from government, local and/or international development organizations, is the most effective financing. Upgrading is supposed to create employment opportunities, support and strengthen the local economy.

Following these principles, the proposed mechanisms are a mix of tax mechanism and policies that favors the physical and social conservation of the site and its inhabitants while

allowing for its re-use in housing, businesses and tertiary activities. These mechanisms favor economic and functional injections in historic sites rather than new constructions and development outside these sites.

The mechanisms are also available to the private sector, which aims profitability firstly out of the upgrading process. The objective of the private sector is to mainly reduce costs and enhance the commercial value of the rehabilitated area. The proposed mechanisms should hence establish a balance between the cultural value of the site and the desired profitability.

Amongst other mechanisms proposed by this study, are the following

1. Establishment of a dedicated office within the municipality to ensure the human and technical resources to manage/support rehabilitation and restoration schemes.

2. Tax- based Incentives, which aim first to reduce the cost of conservation, restoration and rehabilitation, to prevent demolition of historic areas in favor of redevelopment; and to attract private investments and donations to involved NGO's.

3. Transfer of development rights

4. Support to housing finance

4.5. Synthesis

The three historic contexts exposed previously are the cases of historic cities that underwent each a different approach to heritage. Aleppo's approach shifted from heritage conservation to heritage rehabilitation, an approach that acknowledged the city as a living entity and aimed to promote not only physical but social and economic development as

well. Salt and Taybat Zaman projects in Jordan emphasized the physicality of heritage without being oriented towards community development. The projects based on the conservation of heritage approached the city as an open air museum where the townscape, people's lives, and the urban morphology are just a part of the 'Exhibit'. In Saida, CHUD project has shifted recently from a tourist oriented approach to a more local development approach by addressing the community's need for affordable housing. In Baalbek, and similarly to these three contexts, the question remains how to restore and preserve historic areas without compromising these inhabited areas, their social and economic structures. The answer resides in a rehabilitation that invests in the historic area not only to preserve its physical and spatial character, but to create job opportunities, generate local businesses and turn the historic housing stock into affordable housing. People may use their restored houses for income-earning according to each household assets i.e. shops, room rentals, small restaurants, workshops. This would raise people's engagement in investing in the constant upgrading of their houses while raising also their morale and pride. Rehabilitation of the existing context, in opposition to demolition and complete reconstruction, maintain communities in the place they already live in, consolidate and may even enhance their businesses. The objective is hence to adopt a rehabilitation strategy that acknowledges heritage as a concept that is produced daily by spatial, social and economic dynamics.
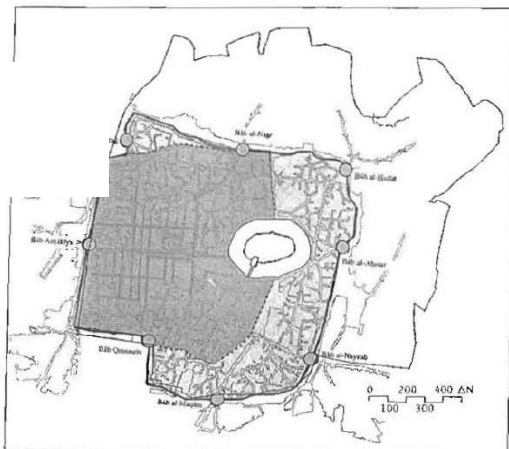
Figure 48. Old City Boundaries. Source: Khechen, 2004
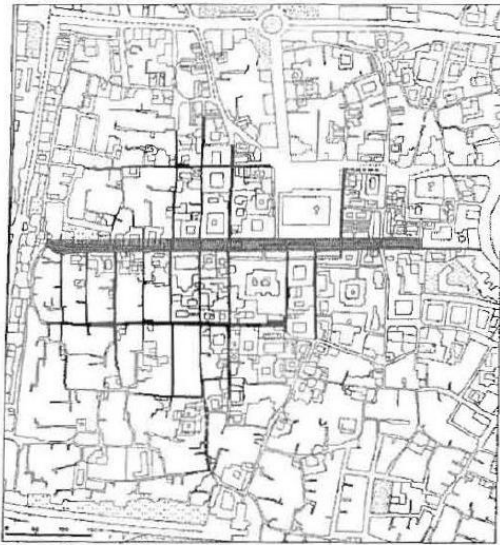
Figure 49. Aleppo Suqs. Source: Khechen, 2004
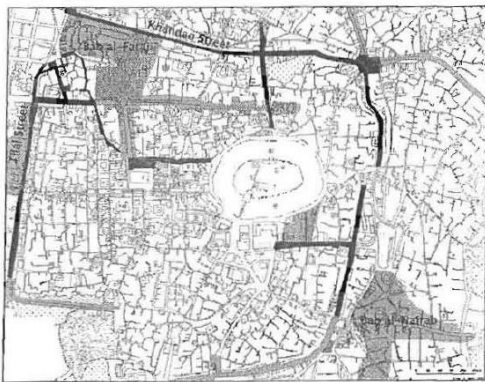
Figure 50. Street Widening between 1882-1982. Source: Khechen, 2004
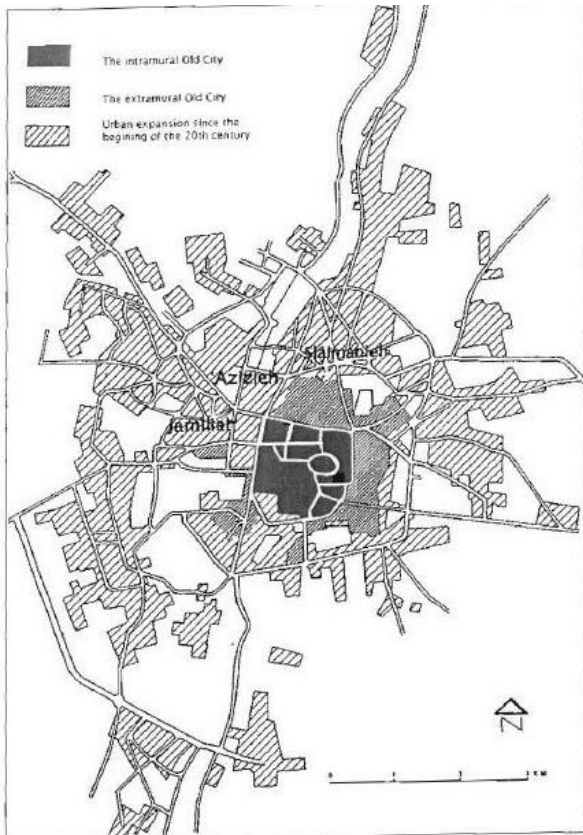
Figure 51. GrowthPattern. Source: Khechen, 2004
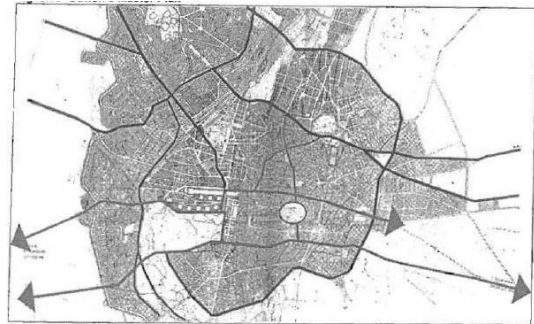
Figure 52. Gutton's Master Plan. Source: Khechen, 2004
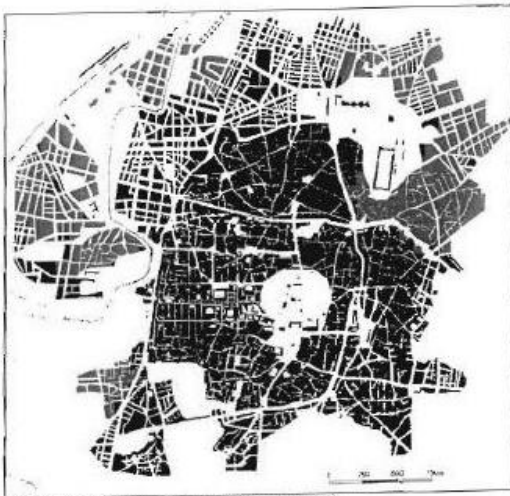
Figure 6. Old Aleppo in 1930 and in 1980. Source: Khechen, 2004
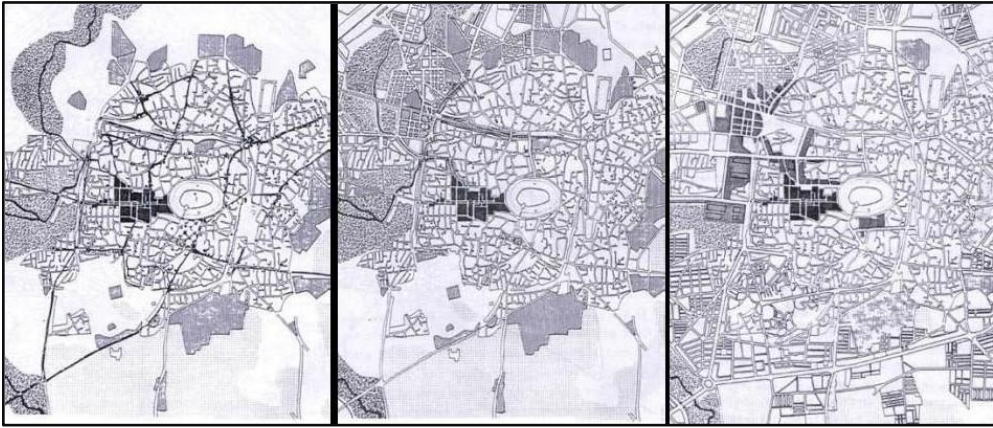
Figure 7. Urban Evolution 1900-1930-1980. Source: http://www.udp-aleppo.org

Figure 8. Bab Jinan Actual Condition. Source: http://www.udp-aleppo.org

Figure 9. Bab Jinan Design Proposal.

Figures 10-14. Taybet Zaman Village. Source: http://visitjordan.com/default.aspx?tabid=187

Figures 15-16. Salt Village. Source: http://visitjordan.com/default.aspx?tabid=187

Figures 17. The Abu Jaber Family house converted into a museum showcasing the history of the city. Source: http://visitjordan.com/default.aspx?tabid=187
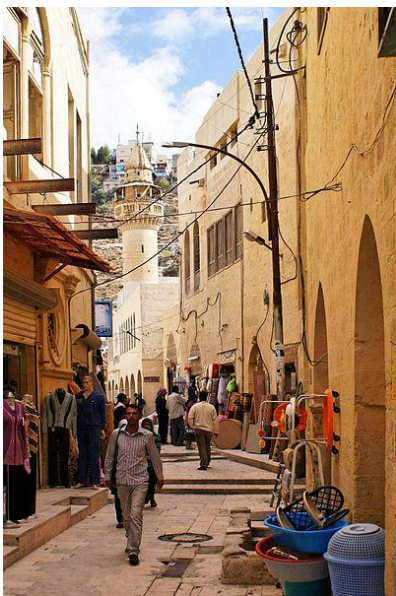
Figures 18. The Haman Street in the old town of Salt. Source: http://visitjordan.com/default.aspx?tabid=187

CHAPTER 5

REHABILITATING VIA A FOOD BASED STRATEGY

Envisioning food production and consumption as a local economic tool for reconnecting the landscape to the vernacular and social heritage of the old city; revitalizing hence its economy and rehabilitating the city; this chapter elaborates on the food-based strategy.

It contextualizes first food production and consumption processes throughout history and explores the concept of home food production as a strategy to reinforce the local cycles of food production and consumption. I end this section with local case studies on how food markets and home food production are used to reactivate public settings and reestablish connections with local communities and nature; with a particular emphasis on the marketing of the local food products in these markets. These local food products constitute a particular form of an intangible heritage –the culinary heritage.

The chapter elaborates in its second section on the strategy adopted in the city of Baalbek and highlights six punctual interventions to achieve connections between heritage forms, food production cycles, spaces and people.

5.1. Framework. Food and the City

The strategy aims to rehabilitate the old city while better integrate food systems into our daily practices and reconnect the cycles of production and consumption. It aims to plan the city around sustainable food and agriculture systems (Crocket, 2011). In other words, food

and agriculture should be made central to the process of planning, designing and living in the city. This framework is already embedded in the rural practices of backyard farming, Mouneh making and local food commerce in the market place in Baalbek. The strategy aims however to reinforce the connections within the food system from food production, processing, packaging, distribution to wholesaling, retailing, restaurants, education, culture and food security (Crocket, 2011).

This framework is implemented through mechanisms and policies on one hand, and planning and design implementation strategies on the other hand. The planning and design strategies address the land use, the networking of food elements, the connection between the agricultural fields and small-scale farming in the city; and contribute hence to a design that celebrates food and makes it a central and essential practice within the city. Mechanisms, planning and design strategies will be elaborated in the proposed scheme for the old city of Baalbek.

5.1.1. Food Production and consumption: a brief history

A century ago, the majority of families around the globe lived in rural areas primarily on farms, where the food production was oriented towards home consumption. Surplus production was directed to commercial agriculture markets (Houlihan, 2011). Home food production was a way of life that sustained all the household's needs, whereby backyard gardens, chickens and other animals provided vegetables, fruits, eggs and meats even within urban contexts.

In the Nineteenth century, the industrial revolution and the rise of capitalism contributed to the separation of production from the household's consumption. The development of rail network and progressively the introduction of the car, made long distance journeys possible and allowed people to live distantly from their workplaces. This induced the development of the city's middle -class suburbs and hence the urban sprawl of cities into is hinterlands. By the end of this century, the scale and density of the industrial cities separated people from 'any immediate contact with food production'.[94] This separation was vital to create and maintain a capitalist labor market with a massive scale production (Green, Heffernan, 1986). Rural families migrated to urban areas and entered the labor's market, causing a remarkable decline in the amount of food produced on farms and rural areas. Progressively, the urban population grew and a larger agricultural production has been demanded of the hinterland. Furthermore, the entrance of women into the labor force weakened the process of home food production and further increased the dependency of the household on market produce.

Obtaining goods, originally produced at home, raised the society's demands to new levels i.e. the rise of fast-food restaurants, and strengthened the capitalist economy. According to Marx (Marx 1906), it is the inherent failure in the capitalist economic model and the inequitable distribution of food resources that caused hunger and malnutrition to spread across the world from the onset of the Twentieth century. Progressively, and with the globalization, specialization and commercialization of food systems, rural population

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[94] Viljoen A., Bohn K. and Howe J., (2005), CPULs Continuous productive urban landscapes, Oxford: Architectural press, an imprint of Elsevier, p.98

became less self-sufficient, a fact that empowered the urban labor market and hence the capitalist development of agriculture. Massive scale production of food was made possible with the provision of large areas of farmland, industrial-scale machinery and heavy use of fertilizers and pesticides. This mode of agricultural production could not be easily integrated into the urban fabric which explains the buffer created between the agriculture and the human habitat. The city was hence separated from the fields of production which sustain it (Crocket, 2011).

5.1.2. The endurance of home-food production

Despite these facts, home food production persisted in rural areas even with a limited production. A number of factors maintained this small-scale mode of production and are today pushing for its complete implementation.

First, consumers became concerned about the sustainability and reliability of the food production processing, distribution systems and the quality of food they consume with the extensive chemical use (Green, Heffernan, 1986). Home food production is regarded then as a strategy to *increase self-sufficiency* of households while allowing individuals to have greater control over what they consume (Houlihan, 2011).

Second, the fluctuating cost of food increased costumers concerns given that a high proportion of the total family income is spent on food expenditures. According to the

Tribune Business News journal[95], economists speculate an increase in the food prices ranging between 7 and 10 percent leading to a global food crisis. Experts expect this price hike to occur first in Arab countries given their highly dependency on imports to meet 70 percent of their food needs according to the Arab League's Agricultural Development Organization. Hence, many households adopt home food production as a mean to reduce the dependency on globally produced items. Dealing with the economic profits, home food production is also adopted as a mean to increase the household's income by selling the surplus of produced food through informal settings i.e. local markets. Home food production is then regarded as *an economic driver.*

Third, households who maintained or returned to home food production were in search for a self-sufficient mode of production which re-establishes their connection with the nature. We are dealing at this point with the non-economic benefits of home food production, an activity that blurs the limit between work and leisure[96]; and an activity through which family cohesion is realized knowing that all households' members are working towards the same end: the production of food (Beutler, Lai, 1996). Home food production is hence regarded as *a community building agent.*

Fourth, concerns regarding the production and consumption systems in our societies are not limited to the individual scale of a household but include our environment on a wider scale. By 2015, around 26 cities worldwide are expected to have a population of more than 10

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[95] Home food production can prevent price spike. (2012, Sep 06). McClatchy - Tribune Business News. Retrieved from http://search.proquest.com/docview/1038012958?accountid=8555

[96] The modern society tends to separate work from leisure given that working moved from home to factories or offices.

million. The distance food travels between producer and consumer increases the energy needs of transportation and refrigeration, while decreasing the freshness of transported food. Furthermore, the mass production of this large amount of food demands high rates of energy and water, and necessitates as well vast land resources, which by now are very scarce (Crockett, 2011). In fact, 75 percent of the economic value and greenhouse gas emissions related to food are caused by its agricultural production. In consequent, the maintenance and development of home food production modes responds to *water conservation, climate emissions reduction and energy control.*

5.1.3. Farmer's Market as a tool for connecting cycles of production: the case of Souk Al-Tayeb, Beirut

Souk El-Tayeb is Beirut's first farmers' market, established in 2004 on a parking lot in the heart of Beirut by the Chef, writer and television personality Kamal Mouzawak. The Souk offers a platform for small-scale organic farmers, florists and local producers to sell and market their products to a wider community, and a hub for visitors to experience, share and consume local food [figures 1-5]. Visitors are not limited to local ones, but extend to visitors from Kuwait, Bahrain, or Saudi Arabia, a woman from the northern town of Zghorta stated.

Held twice per week, on Wednesday and Saturday, the Souk offers a variety of organic vegetables and fruits, cheeses, soaps, olive oil and bread; as well as baked specialties, 'mouneh' products and home-cooked food reviving ancient local recipes. Food in this context is no more regarded as a product sold on shelves, but a product someone has

produced in its land: 'people are not just buying lettuce, they are buying Abu Rabieh's lettuce' Mouzawak states. While grouping over 70 different cooperatives and families, the souk insures the necessary income for households to keep up with their expenses and earn their living. From villages in the southern and northern Bekaa, to villages on the Israeli borders, passing by villages in the North, farmers and local producers gather to compete for the tastier dish and the freshest vegetables and fruits, overcoming their political and confessional belongings. "In a country as divided as Lebanon, nothing can bring people together as much as the land and food"[97] Mouzawak says, while referring to' maamoul'[98] as a common food consumed by both Christians at Easter and Muslims at Eid.

Using food as a social tool to promote culture and revive heritage, and an economic tool to support locals, Souk Al-Tayeb has been expanding its initiatives to food competitions, art exhibitions, and weekly markets in Tripoli and Zouk Mkayel in collaboration with municipalities. The National 'Tabbouleh'[99] day, on the second Saturday of July, is an example of such initiatives. The ministry of Tourism Ministry officially approved the celebration[100]. Furthermore, it recently launched 'Ahla wa Sahla' initiative where the Souk's producers welcome their costumers to their houses to expose their farming and cooking methods.

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[97] The daily star: In divided lebanon, farmers market a model of unity. (2009, Aug 17). The Daily Star Online (Provided by World News Connection). Retrieved from http://search.proquest.com/docview/856033474?accountid=8555

[98] a cookie-like pastry stuffed with dates and nut paste
[99] Tabbouleh is a simple chopped salad made from bundles of parsley, ripe tomatoes, onion and cracked bulgur wheat, seasoned with lemon juice and salt.
[100] Beirut celebrates national tabbouleh day. (2012, Jul 09). The Daily Star. Retrieved from http://search.proquest.com/docview/1024010724?accountid=8555

As an extension of Souk Al-Tayeb market, 'Tawlet' restaurant on an alley in Mar Mkhayel, Beirut joins different cooks bringing in each a regional specialty[101]. This concept fosters sustainable eating habits, allows diners to reconnect with their culinary heritage and offers cooks a platform to expose their knowledge to a wider public. With cooking classes held every week, 'Tawlet' permits the urban community to practice a heritage that they might have forgot or simply not aware of.

The market's organizers extended their framework and launched in 2008 a year-long themed food festival around the country: 'Food and Feast' festival. With the support of farmer's cooperatives, civil society organizations and municipalities, this festival aims first at reviving the culinary heritage; second, it aims to join communities from different cultural environments in various historical cities and villages in Lebanon. The fifteen events[102] spanning the country from Beirut, to the North, South and the Bekaa offer homemade specialties, mouneh, vegetables and fruits, and handicrafts, as well as other items indigenous to their respective areas[103]. One of these events that exceptionally run annually is the Cherry Festival, organized by the Hammana Municipality since 1997. For one Sunday every summer, the village's marketplace is tured into a hub of activity in which

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[101] Tawlet souk al-tayeb caters to traditional tastes. (2009, Nov 07). The Daily Star. Retrieved from http://search.proquest.com/docview/432577152?accountid=8555

[102] The fifteen events are launched as follows 1. Lawz al-Zouk (Almonds of al-Zouk) on April 13, 2008 in Zouk Mkayel; 2. Ghada al-Kroum (Vineyard Lunch) at Massaya's Taanayel property in the Bekaa valley on May 1; 3. Tabbouleh Btijmaana (Tabbouleh Unites Us) at the Garden Show, Beirut Hippodrome on June 14; 4.Samak Loubnan (Fish of Lebanon) in Batroun on June 29; 5.Fakihat Lubnan (Fruits of Lebanon) on August 3, 2008, in Ramlieh, Aley; 6. Ghada ma Atyab Lubnan (Delicacies from Lebanon) at Douma, August; 7. Jabalna Festival (Our Mountain) in the Chouf town of Maaser al-Chouf, September 2008; 8. Tyr food festival, September 2008

[103] Douma food festival strives to promote co-existence among lebanese. (2008, Aug 22). McClatchy - Tribune Business News. Retrieved from http://search.proquest.com/docview/464400055?accountid=8555

locals sell the five different kinds of cherry they grow in the village, alongside other local products. This event encouraged many families to return in the last years to resume cultivation, states Habib Rizk, head of Hammana Municipality.

5.1.4. Local Initiatives to protect the culinary heritage

Three initiatives in the local context aim at reviving the culinary heritage and particularly 'mouneh' products: 'Batrouniyat', Jihad-Al-Binaa Mouneh festival, and the initiative of the Association for the Protection of Jabal Moussa.

Batrouniyat is the name of a renovated Lebanese house situated along Batroun searoad. Built in 1908 under the ottoman rule, it uses to serve as a hospital then as a textile factory before being deserted. Today, this house is turned to a 'mouneh' house and restaurant where local and organic food is served such as Labneh, Hummus, Fattouch, Tabboule, Moudardra, stuffed green leaves, and where local food products are sold such as walnut and myrtle jams and all types of jams and sirops, Batrouni wines, organic labneh, oil and olives as well as soaps [Figure 6]. The concept was developed by Chantale and Gibran Bassil who aimed at creating a hub for local producers and artisans for the villages in the region in which they share their skills and sell their products under the brand of 'Batrouniyat'. This initiative insures the survival of the local culinary heritage while supporting home food production and strengthening a local economic cycle.

The 'mouneh' festival organized for the fifth time in 2011, by Jihad al-Binaa, the development wing of Hezbollah, brings the rural tradition of 'mouneh' making to Beirut.

Pickled beetroot, labneh products in all their variations, dried herbs, spices, honey, homemade soaps and other handicrafts are sold in this exhibition. The latter brings together 234 cooperatives and companies, involving over 650 families[104]. Mohammad al-Hajj, general manager of Jihad al-Binaa, states that this exhibition is a tool for women living on the country side to achieve their potentials in food making and a new market where they can expand their industry and make new contacts. The organizers emphasize the importance of the exhibition's location in the capital, Beirut, since it attracts younger urban generations who only have memories of their grandparents preparing 'mouneh'. The 'mouneh' festival aims hence to revive this memory and introduce the urban society to the culinary heritage. Through lectures on pickle-making, traditional food making, and lectures by the Agriculture Ministry on food and agriculture, this urban generation will have the necessary tools to practice their culinary heritage.

The Association for the Protection of Jabal Moussa[105] created in 2007 aims at protecting the natural and cultural heritage and diversity of this landscape through sustainable eco-tourism and local development projects. These programs involve the expertise of local residents and financial support of national and international bodies such as embassies and the United Nations Development Program and private donations[106]. The

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[104] Alabaster, Olivia (October, 2011). Mouneh festival brings rural traditions to Beirut. The Daily Star newspaper, Beirut, Lebanon.

[105] 50 kilometers northeast of the Lebanese, Jabal moussa is a natural oasis flanked by the Dahab and Ibrahim rivers and rising from 350 to 1,600 meters above sea level. With a surface of 1250 hectares, the area is notable for its biodiversity .

[106] Anderson, B. (January 2012). Preserving jabal moussa's heritage through eco-tourism. McClatchy - Tribune Business News. Retrieved from http://search.proquest.com/docview/916720882?accountid=8555

project provoked enthusiasm amongst locals who were trained to serve as guides and guards for the natural preserve, while women from adjacent rural areas are offered a kiosk at the reserve entrance to sell their traditional food and 'mouneh' products as well as handicrafts. The project manager Christelle Abou Chabke states in an interview to the Daily Star newspaper that this initiative offer locals a market for their products, which revive the culinary traditions and constitute a source of income to the locals. "You cannot conserve a place unless you showcase it," states Pierre Doumet, president and founder of the Association, emphasizing the food-based marketing strategy they adopted to the showcase the site.

5.2. Strategy. Plan and Rehabilitate the city around food systems

In defining strategic interventions and scenarios, this thesis veers away from offering an end-product design or an overarching solution for the problematic the site raises. It proposes instead a strategy based on six punctual interventions that have radiating or domino effect on the old city and its extensions and that catalyzes for other interventions in an ongoing process for the urban rehabilitation.

These punctual interventions create a series of spatial, cultural and economic linkages within the old city of Baalbek; deploying the process of food production and consumption as a local tool for reconnection. This is a strategy that capitalizes hence on local resources and that gives the community an active ownership in reconnecting three economic sectors tourism, food commerce and agriculture.

The strategy aims to convert the vehicular infrastructure of Ras-Al-Ain into a vibrant urban corridor, intersecting with four vibrant nodes: the archeological site and its vicinities as a start point; the market place, its public square and a community garden as a central node; and Marjet Ras-Al-Ain as an end point. These urban acupunctures occur hence in five settings different settings/nodes -the fields, Hayy Al-Qalaa, the market place, the parking and vegetable carts lot behind the Serail, and Marjet Ras-Al-Ain- along a linear axis, which constitutes therefore a catalyst for urban rehabilitation. Fluxes, functions, people, the physical heritage, spatial manifestations, and traditional ways of living, combined with a process of food production and consumption will be connected along this axis [Figures 7-8-9].

The first objective of this urban rehabilitation scheme is to offer an original trail for visitors running from the temples through the old city towards Marjet Ras-Al-Ain; while sustaining the local community and building on its socio-cultural assets.

The second objective is to better integrate food systems in the city's daily dynamics socially, economically and ecologically. The social dimension refers to food production [planting, harvesting, packaging, and cooking] as an embedded practice within the rural culture and a livelihood strategy of the rural community. The economic dimension refers to food production and consumption as a market-oriented activity deploying food (vegetables and dairy products) and non-food (herbs, flowers and plants) production as an income generator. Lastly, the ecological dimension deploys food production as a multi-functional activity serving not only food provision and income generation but also recreational and environmental purposes. In fact, the cultivated spaces improve the urban climate as

vegetation conserves the soil; reduces the urbanized areas and hence the reflected heat from asphalted and built-up areas; increase humidity, capt dust and lowers temperature; promotes agricultural recycling of solid wastes through composting of organic wastes; increase permeable surfaces and allow hence better drainage of water through the soil; fosters biodiversity (Lteif, 2010). In addition to these environmental benefits, cultivated spaces allow for urban greening and landscape management of buffer zones and valuable green zones; and offer as well open green spaces for leisure and recreation where people can gather and get in contact with their natural environment.

5.2.1. Regenerate the Agricultural Fields

In Baalbek, and in opposition to the coastal cities, agriculture is made more favorable with the latest land use management plan for the Lebanese territory, the "schema d'amenagement du territoire Libanais SDATL" (2005), which defined the Plain of Bekaa - amongst others[107] - as an agricultural zone of national interest (in French "domaine agricole d'interet national"); meaning a productive and propitious area for agriculture. This land use delimits the uncontrolled urban development the villages and cities of the Bekaa witnessed in the last decade; and protect the agricultural lands from transitional uses aiming to urbanize the fertile lands.

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[107] These include all the plains (Bekaa, Akkar, Koura, small coastal plains, the big coastal plain of Sour, Sarafand and Saida, the plain of Marjeyoun); the fertile lands of the high Chouf, the corridors of Hasbaya and Rachaya, sites in South Lebanon, and the orchards on the top of Mount Lebanon (SDATL, 2005).

Regenerating the agricultural fields consists of a three-dimensional approach to food provision, economy, environment and recreation.

The first tool to achieve regeneration of the agricultural fields is to ensure access to land particularly to the poor. The municipality, NGO's whose agenda is the development of agriculture and others that offer micro-credits, local universities represented by their students and professionals from the landscaping, urban planning and agriculture departments; all these stakeholders backed-up by the Ministry of Agriculture would establish a land inventory determining the suitable lands for farming for anyone planning to undertake agricultural production (Lteif, 2010). A cooperative of agricultural entrepreneurs, managed by a local NGO, would control selling and rent operations to concerned citizens, be it a professional agricultural entrepreneur or any other community member. Small business loans and economic incentives are delivered to encourage this mode of farming. In order to reduce individual costs and increase the revenues, farmers could share the ownership of the equipments, and set agreements for even operating on one parcel of land. The cooperative would pay a fee covering the farming expenses. In return, they receive weekly a share of the produces during the harvest season. These farmers are to be offered a diverse education covering agro-ecological farming practices and small-business management strategies to enhance his farming practice and knowledge in managing his business (Crocket, 2011). This would benefit the farmers, local economies, communities and the environment with a relatively low start-up cost.

The second tool is the recycling of agricultural waste. The aim is to develop a sustainable infrastructure to recover wasted food from restaurants, wholesalers and retailers while developing innovative energy, water solid waste systems. In fact, wasted food could be channeled to the people in need, and/or to composting for soil amendments. In fact, composting would prevent the burning of residues by recycling and reusing waste; reducing the amount of landfills and protecting the environment. This initiative was undertaken by Sukleen, the company that collects garbage in Metropolitan Beirut. Municipalities pay Sukleen as well to undertake composting of organic wastes in Metropolitan Beirut and then redistribute the compost to farmers for free (Lteif, 2010). Similarly, Baalbek municipality could offer incentives to agricultural entrepreneurs to undertake this action.

The third tool consists of the efficient management of water resources through rainwater harvesting and urban runoff treatment. The urban runoff could be treated in ponds and reused for irrigation. As for the rainwater, the latter could be collected in reservoirs built on the farmed lands with the financial help and support of the farmers' cooperatives and the municipality, and used during dry seasons.

The fourth tool for regenerating these fields is socio-cultural tool: education and recreation. Education and cultural events on food in public spaces such as schools and places where people consume food is a key component in this strategy given that it celebrates food and makes its dynamics visible to all its consumers. The agricultural fields is one of the settings that could be opened to residents and Baalbek visitors to buy directly fresh produce at a walking distance from the archeological site and the old city. The visitors

would enjoy the walk towards the fields on a road that begins on the archeological site and has the Sannine Mountain as a background. The cooperative of farmers, backed up by the Ministry of Agriculture, would organize a schedule for visiting the fields and buying food needs; this would increase the agricultural entrepreneurs income, Besides food provision and added revenues, organized visits would be scheduled for school and university students, tourists and local visitors, explaining the adopted farming and composting techniques, and highlighting the importance of preserving agricultural lands socially, economically and environmentally.

5.2.2. Turning the culinary and physical Heritage into a design and income generator: Hayy-Al-Qal'aa

Through restoring the deteriorated houses and addressing soft movements, this "hayy" will become an active space where visitors can discover the dwellers' traditional food practices; handicrafts such as sewing; and local built environment which takes its significance from its physicality and its social practices equally. In fact, the local know-how of building, food stocking, cooking and "mouneh" is a culture and mode of living that will be communicated to the visitors. The host community will be able to use its assets to sustain its economy. First, families could run small private businesses by selling the home-made and agriculture-based products such as sweet grape (dibs), apricot and cherry jam, pickles, freshly backed Tannour bread. This is regarded as the most successful initiative acting as an income generator. Second, the abandoned houses could be restored to host visitors for an overnight stay in Baalbek. Third, the semi-public space of the inhabited old houses can be turned into

part-time restaurants catered by their owners and offering traditional meals at relatively low prices. This strategy sustains the physical heritage by linking it to the practices of its users.

The aim is to reinforce a mode of tourism that strengths the locality of the context, while building on its cultural and historical assets and providing quality experiences to visitors. It permits tourists to directly interact with locals within the built-heritage, while reading visually and socially the processes which shaped the development of this heritage. In this context, tourism is being complementary to, rather than dominant over, local economies.

This mode of tourism is further encouraged through promotion and marketing i.e. brochures, websites, advertising campaigns to turn these small-scale family businesses into attractions. Private stakeholders such as the Husseini, Haidar, Maalouf and Moutran Families, in association with the municipality and the Greek Catholic Waqf would support and finance the packaging of our culinary heritage in forms of Mouneh products, similarly to the 'Batrouniyat' initiative discussed in the previous section.

5.2.3. Activating a Hub via food commerce and festivals: The market place and its public square

In enhancing economically the role of the market and activating spatially its public space, Sahat El Serail will constitute one major node through which multiple axis intersect, and the place where food production and consumption materializes.

Through redesigning the market's main open space, I envision a dynamic urban space revolving around local food commerce, from which and to which flows of people and

activities initiate and converge. This market operates according to a food cycle, where products are supplied from the adjacent agricultural fields and wholesale markets and are consumed in this space. The butchers, the bakers, the vegetables shops, and the women selling their milk and milk products on the corner of the Saha are the bases of this market structure. The strategy aims to respond to their needs prior to any other requirement.

The public platform -Al Saha- would be designed to offer a functional program which varies with time and seasons. The furniture is flexible and follows an irregular layout to cater for the changes in use occurring in different times of the day; and to allow as well different types of groupings from large groups to individual spaces. Such randomness in the spatial configuration and elements allow the square to adapt itself to the changing demands of its users and programs. Apart from hosting the local market of the city, this platform will serve as a background for cultural festivities, outdoor exhibition spaces, book fairs, night poetry readings, Mouneh selling events, informal food carts programs, play space for kids, as well as resting points where people can eat, congregate and interact: different events could take place simultaneously reflecting a hybrid system revolving around food production and consumption.

5.2.4. Farming the city, greening and occupying voids: The Parking lots

As exposed previously in the adopted framework, the aim is to reintegrate food production within the urban setting and reinforce the connections between the producer and consumer.

Scholars argue for the effective role the municipalities play in promoting the locality of food production and reconnecting communities to their food supplies. The strategy works

on re-using large public areas where citizens can grow their own crops and sell food

products i.e. parks and closed schools acting as productive fields and/or local markets

(Gauthier, 2011). These public spaces are centrally located within the city; have the

appropriate irrigation systems to water crops; and do not require a large amount of

equipments and labor. Given these assets, such public space offer a variety of programs and

services i.e. the school's kitchen used to store harvested food, the rooms for education

programs related to food production, while the playground serves as a farmers' market.

The San Francisco urban vegetable garden and the Via Montello temporary garden in

Milano are successful implementations of this strategy. First, the San Francisco urban

vegetable garden is an initiative aiming to increase public awareness on the need to change

the current systems of food production and consumption[108]. In 2008, the San Francisco

council promoted the conversion of a large field within the area of the Council offices and

other governmental and cultural institutions, into an urban productive garden [Figure 10].

This initiative recalls the urban farming in public areas and private gardens during the two

World Wars; a program widespread in Germany, the United States, the United Kingdom

and Canada during these two phases to take the pressure off the food supply chain to

reinforce the war economy. The project attracted more than 250 volunteers who installed

the planters, transplanted the seeds and worked on maintaining those [Figures 11-12].

These gardens produced 45 kg of vegetables in a week; the produce was delivered to the

San Francisco food bank. The conversion of this landscape from ornamental to land for

farming created direct connections between the producer and consumer. This concept

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[108] a+t Magazine. Strategy and Tactics in Public Space 2011, Issue 38. a+t publishers, pp.128

stimulated wider municipal programs working on leftover spaces, private gardens and rooftops.

Via Montello temporary garden in Milano occupies a site awaiting the construction of a car park for the future headquarters of the Feltrinelli Foundation. A group of citizens comprising architects and landscape designers, with the municipality consent and a political backup, undertook the conversion of this run-down area into a community vegetable garden and play space until the implementation of the project [Figure 13]. The aim was to create a meeting point for neighbors while offering them an educational platform on how to produce their own food in planting beds near home [Figures 14-15]. The presence of a productive landscape in the garden encouraged local residents to participate in the maintenance and fostered a feeling of belonging to the space [Figure 16]. The ornamental landscape was limited to the existing large trees in the site, as well as the good quality bushes and small shrubs. The maintenance of the spontaneous vegetation preserved the existing biodiversity. This low-budget project was based on recycled materials i.e. the timber used in the central walkway is extracted from recycled formwork material installed previously on top of pipes.

In the old city of Baalbek, the conversion of uses from a parking lot to a community garden allow for a decrease in the unproductive urban lands within the old city; while providing the community with new programs and activities. The backyard lot of the Serail where the vegetable carts were isolated and few cars belonging to some officials park is a municipal property, the municipality has control over its use and management. The municipality would allow the vegetable carts to wander again in the redesigned pedestrian Square, and allow the conversion of use of this lot to a productive surface. The aim is to

transpose the rural culture of backyard planting, which is still practiced in the old city of

Baalbek, to a space where people could gather around planting and harvesting.

Environmentally, the conversion of an asphalt surface into a planted one provides shade

and reduces the urban heat: brick, steel and asphalt absorb the sun heat during the day and

release it at night increasing the average temperature. Furthermore, the soil and vegetations

covering the area absorbs rainwater in opposition with the non-planted surface. The

rainwater can be collected and stored for growing crops. Furthermore, this community

garden would use the food waste of the adjacent market and convert it into compost and

fertilizer used in growing crops and producing food.

Socially, this garden would serve as small-scale experimental garden for school children. It

offers as well free open green spaces where people can meet, and acts hence as a

community building agent: The presence of a productive landscape in this space incites the

residents to participate in the process of planting, maintenance and harvesting and fosters

hence a feeling of belonging to the space. Households who do not have access to a

backyard or to a piece of land in the fields would have a share in this garden. This would

increase their self-sufficiency while providing them with more nutritious and less costly

food (Houlihan, 2011).

Economically, this garden is regarded as an economic driver. Planting a small lot with

intensive farming techniques generate revenues of 50,000$/half acre in urban settings; and

400,000$/ 20 acre of produced food, an amount equal to the money spent on food by 54

households[109]. Peas, tomato, zucchini, cucumber, lettuce, herbs, flowers etc. are some kinds of food and non-food produce that these gardens can grow.

The municipality would offer economic incentives i.e. reduction in property and water taxes for those who cede their lands for productive gardens. Furthermore, the regional DGU could develop supportive policies for converting public or private lands into productive surfaces. This would control the pressure on land resources and alter their occupation in some sections from urban to food production. This concept would stimulate wider municipal programs working on leftover spaces, private gardens and rooftops.

Moving from the scale of a lot/parcel to the scale of the building, programs and space requirements should be defined also for small-scale farming within buildings and rooftops. Local activist groups and community organizations can encourage citizens to undertake an agricultural production in backyards and disused blocks, or even in planter boxes on balconies can as well serve for food production.

Design guidelines should also cover the functional aspect of a building in response to the networking of food .i.e. guidelines that set requirements for space servicing, pick up waste. The ultimate component of this strategy is the implementation of a small scale site design where agricultural activities are introduced as a vital practice and where food is celebrate within the community that consumes it.

5.2.5. Restoring Recreational Areas: Marjet Ras-El-Ain

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[109] SPIN farming website www.spin-farming.com

The strategy aims to increase the attractiveness as well as the usage of this space by locals and visitors. This space holds large potentials in terms of surface, location, leisure, and food facilities. I envision the use of a productive landscape, while carefully integrating specific types of wildlife into the park ecosystem; the birds are for example needed throughout the year, while other species might damage the growth of specific trees. The park would be redesigned to contain a variety of functions and spaces such as micro-forests and teaching open-air amphitheaters.

5.2.6. Using a corridor as a connecting structure: Ras Al-Ain Street

The strategy adopts this infrastructure as an opportunity for public corridors which connect the fragments of the city. A dual design strategy along this axis emphasizes its linear and transversal components: it maintain its character as a linear axis with the temples in the background, while allowing for the activation of intersecting nodes within the city- Hayy Al-Qalaa', the market place, the community garden and Marjet Ras-Al-Ain; where food is made, consumed and celebrated. The aim is to create a pedestrian collector while allowing vehicles access to the old city.

This intervention aims to treat the infrastructural break as a catalyst for urban change; as an element embracing connectedness and dynamism; and as the only fixed urban entity along and around which the city changes according to different dynamics (Lin, 2007). This

reflection is based on the emerging ideal defined as 'Integral Urbanism'[110], which deal with

infrastructures as catalysts for designing linkages rather than problematic spaces or

'accidents' to be obscured or overcame by designing visual and functional linkages.   (Ellin,

2006). This new paradigm does not search to ignore, hide or camouflage infrastructure, but

rather try to embrace the potentials it holds within its spatial structure, edges and context.

This approach perceives the existing networks of infrastructure as an integral part of the

contemporary urban fabric, as source of inspiration for new identities and configurations

(Levy 1999, Ellin 2006). It aims to integrate infrastructure within its surrounding and treat

its edges through urban, architectural, and ecological landscape interventions.

Accordingly, the intervention at Ras-Al-Ain Street, which will be further developed in the

following chapter, aims to design this infrastructure as a useable landscape despite noise,

gas emissions and spatial barriers (Hauck, 2011). It deals with this infrastructure as a space

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[110] In combination with political and economic shifts, as well as planning and urban ideals shifts, a wide range of social and cultural movements -in particular feminist, anti-racist, and post-colonialist and environmentalist movements- criticized the modern infrastructural ideal in a shift towards postmodernism starting the 1970's (Graham and Marvin, 2001).

The infrastructures traced as the armature for urban development were deemed by Post-Modernists as technical engineered systems implemented with no regard to the layers of people and history forming the city. These systems were in fact assessed according to their efficiency in connecting, decongesting inner city-centers and transportation, in separation from their impact on society. According to Post-Modernists, infrastructure as a connective and unifying concept ended up fragmenting the urban tissue and devastating urban environments and natural landscapes. As a reaction to modern ideals and practices, Post-Modernist architects and urban planners rejected the concept of the ideal city whose development is rigidly planned and order by a Master Plan. This Post-Modern critic has led in the recent years to a third paradigmatic shift, as an attempt to address the dichotomy and segregation enhanced by the Modern paradigms. The emerging ideal is defined as 'Integral Urbanism' (Ellin, 2006). This concept rejects the static typologies of spaces i.e. centre and periphery, core and fringe, which cannot possibly embrace the complexity and dynamism of a city. The city is hence regarded as an organic process responding to multiple flows of people and activities and is therefore in constant change.

of motion with different speeds (vehicles, cyclists, food carts and pedestrians) and allows for transversal connections between the edges. The proposed landscape along the infrastructure would evolve as an integral part of this infrastructure.

5.3. Synthesis. A Multi-Layered Connection

Three levels of connections occur hence along Ras-Al-Ain Street.

> i. The first type of connection is a physical one: shaping a network of open public spaces reconnected through Ras Al-Ain vehicular axis; a green corridor and 'living rooms'.

The intervention aims to link the traditional street pattern in the vernacular 'hayy' to the public square of the market place and the community garden, and to the green open space at the extremity of the axis. This soft connection across Ras-Al-Ain axis creates a pedestrian procession between four different urban settings and dissolute the rigid barrier amongst them; while increasing the physical and visual permeability of the urban fabric to flows of people and activities. Visual connections along Ras-Al-Ain Street are particularly significant because they reintegrate the archeological site into the urban landscape and vice versa. This physical reconnection is emphasized by the use productive landscape along and within all the public spaces. Recreating this common theme gives an identity to the public spaces in the city and allows them to change through seasons; offering their users different atmospheres and perspectives depending on the dictates of nature.

ii. The second type of connection consists of an economic reconnection: sustain the local economy through a local economic tool.

The public spaces need economic/functional injections through multiple activities dragging people in to gather around different uses in different times. The aim is to link the archeological site and its vicinity, the Market Square and Marjet Ras Al-Ain via Ras-Al-Ain Street with a food cycle.

This cycle is initiated with the production process of food on a large-scale in the fields and on a small-scale in the suggested community gardens. Second, food commerce and food packaging form the second chain of this cycle through the market activities and through 'Mouneh' making in the houses. The cooking process in the suggested self-service restaurant and in the existing restaurants around Marjet Ras-Al-Ain forms the third chain. Lastly, Eating completes the cycle: the consumption of food in the restaurants, in the Park, along Ras-Al-Ain promenade and within the Serail Square celebrates food and makes it a central and essential practice within the city.

The reinforcement of this food cycle strengthens the local economy given that it connects the local and the tourist economies; and fosters a socio-cultural and spatial continuity between the four chains. Exploiting the urban fabric through the cycle of food, leisure and profitable businesses serving the tourists and the residents, strengthen and sustain the local economy. In addition, the adaptive reuse of existing deserted buildings is one tool to insert new catalytic activities in the old city, while encouraging an overnight stay on the regional route.

iii. The third type of connection is the socio-cultural reconnection amongst these entities; whereby each node constitutes a platform for various socio-cultural uses.

The archeological site and its vicinities revolve around a physical and socio-cultural heritage, allowing its visitors to sense traditional modes of producing space and food, as well as an exceptional physical heritage. The market place and its public square offer its users an opportunity to share the daily dynamics of the vibrant core revolving around food commerce, and sense the locality of the place. The community garden offers residents a platform to cultivate their own crops, learn and interact with the farmers. The Ras-Al-Ain Park may end or start the route with its green platform absorbing the flows of people escaping the vibrancy of the city. Throughout the route, it is the community participation in the activities and its involvement in the project's implementation which ensures the socio-cultural connection between visitors and local users, and between the different entities.

Figure 1 and 2. Souk Al Tayeb in a parking lot in Beirut. Source: http://www.soukeltayeb.com

Figure 3 and 4. Rural communities bringing the practice of traditional food making to the city. Source: http://www.soukeltayeb.com

Figure 5. Rural food products. Source: http://www.soukeltayeb.com

Figure 6. Batrouniyat Mouneh products. Source: http://batrouniyat.org
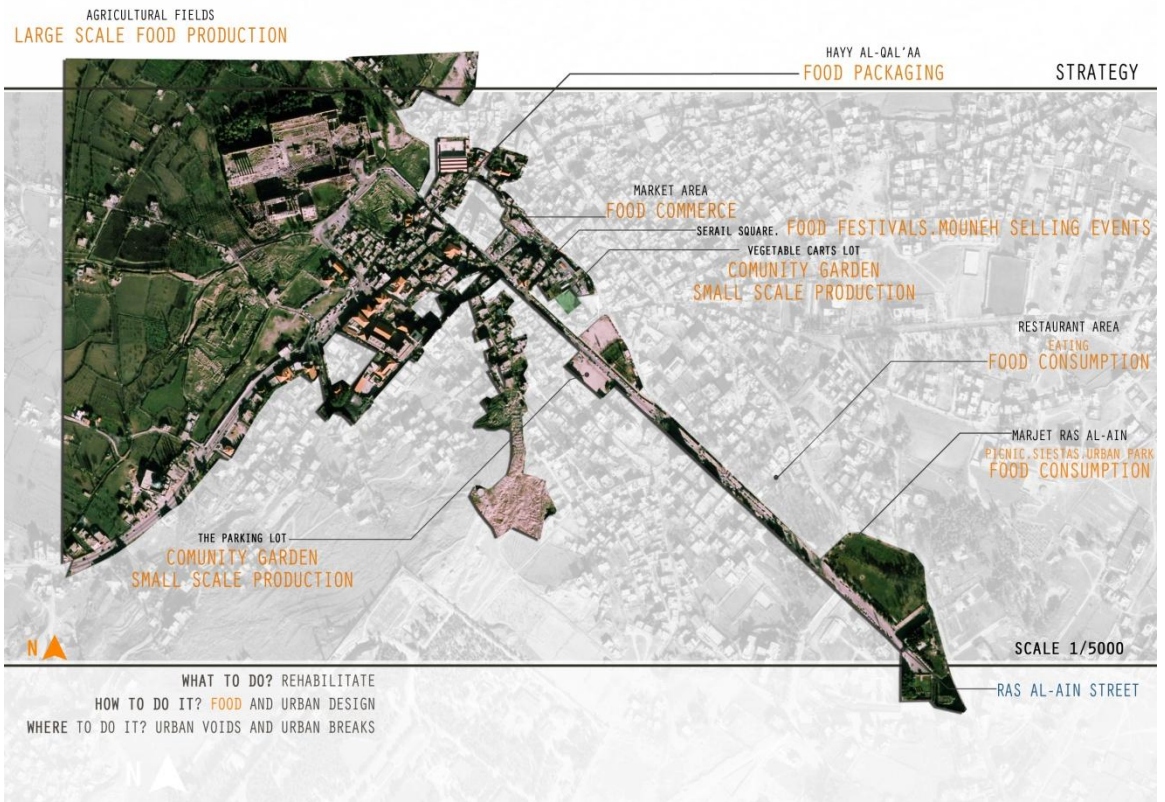
Figure 7. Urban Vision
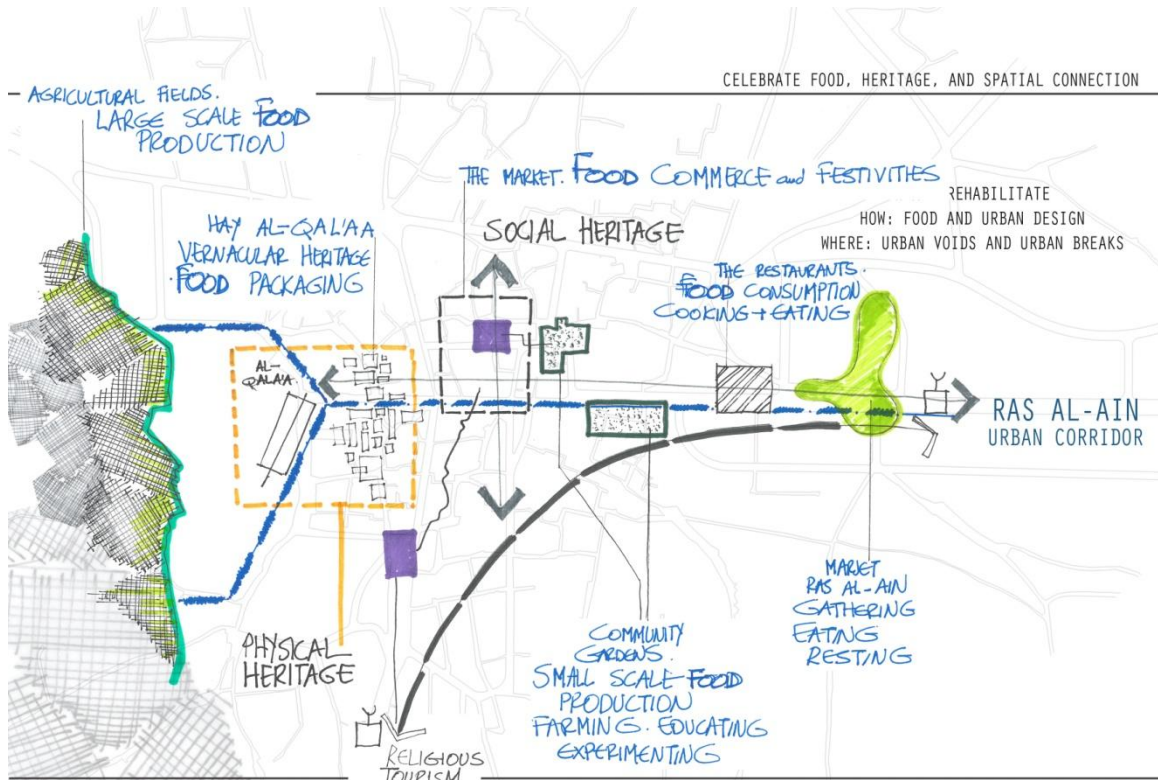
Figure 8. Conceptual diagram showing the intersection of heritage, cycles of food production and consumption and urban spaces
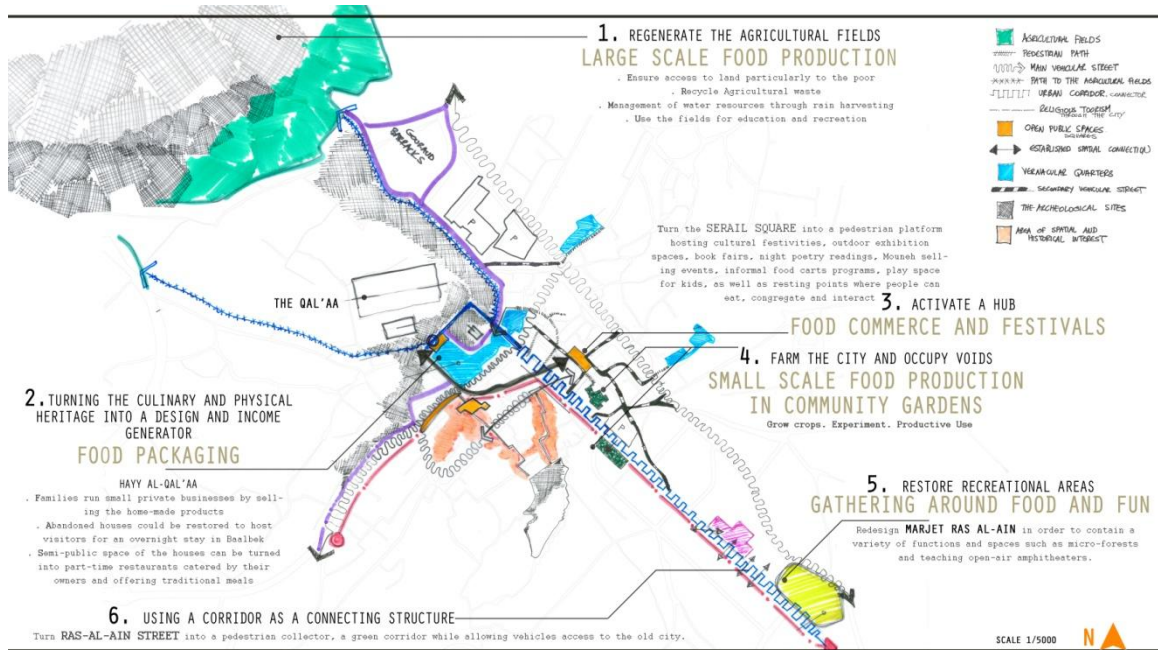
Figure 9. Detailed Strategy

Figure 10. The San Francisco urban vegetable garden. Source: a+t Magazine, 2011, Issue 38, pp.128

Figure 11 and 12. Community Involvement. Source: a+t Magazine, 2011, Issue 38

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Figure 13. Via Montello temporary garden in Milano. Source: a+t Magazine, 2011, Issue 38

Figure 14.15.16 Residents planting vegetables beds, and socially interacting. Source: a+t Magazine, 2011, Issue 38

CHAPTER 6

DESIGNING WITH FOOD FOR PEOPLE

First, I have explored the site in terms of historical and urban evolution, community and socio-spatial practices, heritage and tourism, economy and cycles of food production and consumption. Second, I have exposed the problematic of physical, spatial and socio-cultural disconnection between the archeological site, the old city and the landscape as three forms of heritage; and I grounded my analysis with theories and cases studies on heritage ways to approach it. Third, I have set food production and consumption as the local economic tool for reconnection, and have explored the concept of home food production as a strategy to reinforce the cycle of food production and consumption. I concluded these sections with a food based strategy ensuring a multi-layered connection, which rehabilitates the old city hence physically, economically, socially and culturally.

This chapter presents the design intervention based on the preceding analysis, framework and strategy. It focuses on a section of Ras-Al-Ain Street in interface with the market place and focuses as well on the market's Square. The design hence deals with one of the nodes/settings exposed previously in the strategy, along with the intersecting part of the vehicular axis [Figure 1].

The chosen section is strategic given that it overlays processes of food production in the community garden, food commerce in the market, food making and consumption/eating in the Serail Square.

6.1. Ras Al-Ain Street Revisited

The surface of the street is designed to provide a horizontal panorama. A green strip would run throughout the street center. Its width would vary according to the original width of the street and the existing traffic pattern: it constitutes a wide green island in some sections and a linear strip in others [Figure 2].

Through its composition, the street will induce different experiences: walking, sitting, eating, jogging, crossing, congregating, and watching. The pedestrian strip of the street is designed in a variety of materials recalling the heterogeneity of the context. Patterns of wooden, concrete and limestone paths are merged together into a crisscross motif; which would be scanned by pedestrian in different directions and motions. Concrete passages announce a market entrance; wooden passages announce a pedestrian crossing towards a heritage, institutional or religious building; and the limestone creates the linear passage along Ras Al-Ain access from Marjet Ras-Al-Ain to the market place, merging with the greenery.

At the market area, this green strip invades the sidewalks to fill voids with green masses while drawing the market sidewalks [Figure 3].

The limit between the path and the planted areas on these platforms is blurred: the width of the planted areas gradually decrease so they become planters in sections, and gradually increase so they form wide green surfaces in other sections. This paving system allows grasses, trees, plants and wildflowers to infiltrate within its concrete slabs, and allows pedestrians to experience the space as they wish and wander in undefined ways

The productive landscape used along this linear space serves -apart from its aesthetic, environmental and productive qualities- to reinforce visual perspectives towards the nodes and the temples.

6.2. The Market Place Re-activated

The design proposes a reactivation of the market through functional and spatial injections in the Serail Square and along the paths that connect this Square to Ras-Al-Ain Street and to the vernacular street network of the old city [Figure 4].

6.2.1. Transportation

The vehicular traffic through the square will be cut off, and the traffic through the butchers' market will be limited to servicing in the early morning hours and cleaning at the market closure [Figure 1 and 5].

6.2.2. The Program

The functions that the market place will host apart from food commerce are a community garden established in the backyard of the Serail, and a pedestrian public platform defining the Serail Square [Figures 6-13].

The redesigned open space will include a small kitchen and seating area, housed within the municipality's ground floor (currently a storage area) which will use the local products from the butchers and the bakers in the nearby market, the adjacent vegetables market, and

the women selling their milk and milk products on the corner of the saha (the menu can include: fattouch, taboule, manakich, lahem ba'ajin, machawi, fruit cocktail and juices as well as all the homemade products produced by women in their homes such as pickles and jam). This will function as a self-service restaurant that will have a popular feel to it, enhanced by the shading and lighting devices which will use the same materials currently used in the market (tents for shading, simple suspended lamps for lighting).

6.2.3. The Urban Furniture

The skin of the square is treated with pre-fabricated concrete slabs adapting to the sloppy topography via platforms. The paving follows a 2% slope in order to manage rainwater: runoff is conducted mechanically towards planted areas where it filters into the soil. The intersection of these platforms creates either a series of stairs and ramps or fixed wooden benches shaded with trees. The ensemble provides shaded resting and gathering areas that can be activated by food and other cultural festivals.

The shading and lighting devices retrieve their design from the existing textile shading systems and the hanged lighting from the permanent roofs used in the market; and reflects the informality and spontaneity of design similarly to the informality of the existing spatial practices. The shading devices used locally in the market are irregular panels of cardboard or PVC linked by colorful tents. Reinterpreting the existing structures into the proposed design gives the space a character of familiarity to the locals, and a sense of a particular locality to the visitors.

As for the greening elements, I will use the types of trees that are suitable for the Bekaa climate. The Olive tree is a relatively large tree used in specific locations to provide shade and seating areas. Cherry trees, a very well known and largely planted and consumed type of fruits, will be concentrated on one central platform. This concentration of trees in the center would hide sceneries and expose others, pushing the visitor to wander from one platform to the other and digging in the unexposed pedestrian passages.

6.3. Institutional Framework

In order to achieve its full potentials, the strategy and design intervention should ensure continuous community participation in the rehabilitation process and implementation process. The public (municipality, NGO's, DGA) and private (retailers, residents) stakeholders are invited to cooperate and share their different interests and perspectives, to achieve economic and spatial rehabilitation following a 'bottom-up' approach.

6.3.1. Who Finances?

The achievement of the strategy relies on the financial support of potential stakeholders i.e. Aga Khan Fund for Economic Development for training grants and adaptive reuse; Aix en Provence funds for hospitality and restaurants training to improve the culinary experience and hospitality of local businesses; Iran Government funds for handicrafts training; The Europeen Union for economic and social development in association with 'L'Agence Francaise de Development' already funding the CHUD project; Audi Foundation currently active in the ongoing development projects in Baalbek.

The municipality with the support of the development branch in CDR would approach donors to fund the project implementation and the municipality and NGO's training given that they would manage the development. The grants would cover four products:

i. The urban design intervention along Ras-Al-Ain Street and the Serail Square, including the pavement, the landscape, the lighting and shading devices, as well as Marjet Ras-Al-Ain landscape intervention.

ii. A promotion and marketing strategy i.e. brochures, websites, advertising campaigns to cater for the events that would occur in the Serail Square and hence promote local businesses i.e. Mouneh selling events, handicrafts exhibitions, food festivals.

iii. A training and an institutional strengthening for the municipality managing the space as a public domain, and the NGO's assigned to manage the events.

iv. The realization of the productive garden in the Serail Backyard, including the provision of local crops and utensils such as the planting containers based on recycled materials in order to lower the budget.

6.3.2. Who Manages?

I envision the use of an existing NGO i.e. The Lebanese Organization for studies and Training, Majd Organization for folkloric events, The Baalbek cultural Organization; whose agenda is to sustain local economy and food production/consumption. This NGO would organize daily, weekly and seasonal events in the Square and has for objectives:

i. To sustain traditional food making through Mouneh selling events and the daily local dishes in the refurbished restaurant. Pickled beetroot, labneh products in all their variations, dried herbs, spices, honey, homemade soaps and other handicrafts are sold in this exhibition. *Oum Ali*, *'A'isha*, *Oum Walid* and other women, who are well-known for their 'mouneh' products and home-cooked food, are offered the space and the institution through which they can sell and promote these food items. People would not be just buying a jar of Labneh; they are buying *Oum Ali*'s Labneh Jar.

ii. Support and help women to be more independent through earning their living. It would help the women prepare Lebanese traditional dishes in the provisioned self-service restaurant, whereby a weekly menu can be set according to the expertise of the women who is assigned to cook each week; similarly to the initiative of Souk Al-Tayyeb that catered 'Tawleh' restaurant discussed in the previous section. This would help women to achieve their potentials in food making and a new market where they can expand their industry and make new contacts, similarly to the initiative of Jihad Al-Binaa and the Association for the Protection of Jabal Moussa discussed in the previous section.

iii. Help locals to promote and develop their small businesses. For instance, the flower market of the *Bayyin* Family -the brother Mohammed and his two sisters- can be further promoted through financial support and exhibitions in the Square. In addition, *Oum Majed* who sells milk and milk products on the corner of the Square forms one of the daily scenes of this space that should be preserved. Her business should be supported and even enlarged to cater for the needs of the residents, new visitors and the restaurant.

Furthermore, the informal food selling on vegetables and fruits carts can be supported by these NGO's, which would encourage and manage the carts wandering in the Square rather than staying in the Serail Backyard.

iv. Local festivities. The Serail Square would serve as a background for cultural festivities, outdoor exhibition spaces, book fairs, night poetry readings, Mouneh selling events, informal food carts programs, play space for kids, as well as resting points where people can eat, congregate and interact: different events could take place simultaneously reflecting a hybrid system revolving around food production and consumption. These festivities would revive the culinary heritage and join communities from different cultural environments, be it national or international, in one city.

v. Management of the productive garden. The assigned NGO is supported by local universities represented by their students and professionals from the landscaping and agricultural departments, the farmer's cooperatives and the ministry of

agriculture. They would provide experienced local farmers from Baalbek who would assist residents, schools children and teachers as well as university students in planting, managing and harvesting their crops. As mentioned earlier in the strategy, households who do not have access to a backyard or to a piece of land in the fields would have a share in this garden, where they choose the type of crops they want to grow according to their needs and preferences.

6.4. Synthesis

Concluding this section, the design did not provide fixed and end-products, but rather a combination of systems that are manipulated by the users. The different combination of different systems induces stories, settings and actions beyond the scoop of the designer to produce. The designed spaces adapt themselves to the changing demands of their users over time. This randomness and flexibility make the space always suitable for unplanned activities, and offer users potentials to adapt the city for themselves.

In diversifying the spaces and functions along this axis, the urban design strategy aims to shape vibrant and attractive places pulling people -visitors and locals- in to congregate, share an urban experience, and interact with their environment. The aim is to provide natural sequences of open spaces along the main Ras-Al-Ain axis functioning as cultural gathering points, sustaining the economic cycle of the old city.

In consequent, the design approach relies on a rehabilitation process of 'recycling' and renewal of historic and functional spaces of the old city; a rehabilitation process that links between the archeology, the historic structures, the food economy, the landscape, the infrastructure, the visitors and the locals; a rehabilitation process that blurs the limits and connect the edges.

This rehabilitation process has radiating effects on three levels: the urban fabric, the society and the economy. First, it improved the quality of the public spaces and pedestrian connections between nodes while allowing for a greater mix of uses. Second, it strengthened the social networks by involving the community in the implementation and activation of the scheme. Third, it re-activated the economic dynamics through cycles of food production and consumption and creation of job opportunities and innovative activities.

FIGURE GROUND SCALE 1/2000

TRAFFIC TOWARDS RAS AL-AIN
EXIT TRAFIC TOWARDS BEIRUT

CURRENT CIRCULATION PATTERNS SCALE 1/2000

RESTAURANT
COMMERCIAL
RESTAURANT GARDEN
BUTCHERS MARKET
VEGETABLES MARKET
REST OF THE MARKET
HERITAGE BUILDING

CURRENT LANDUSE SCALE 1/2000
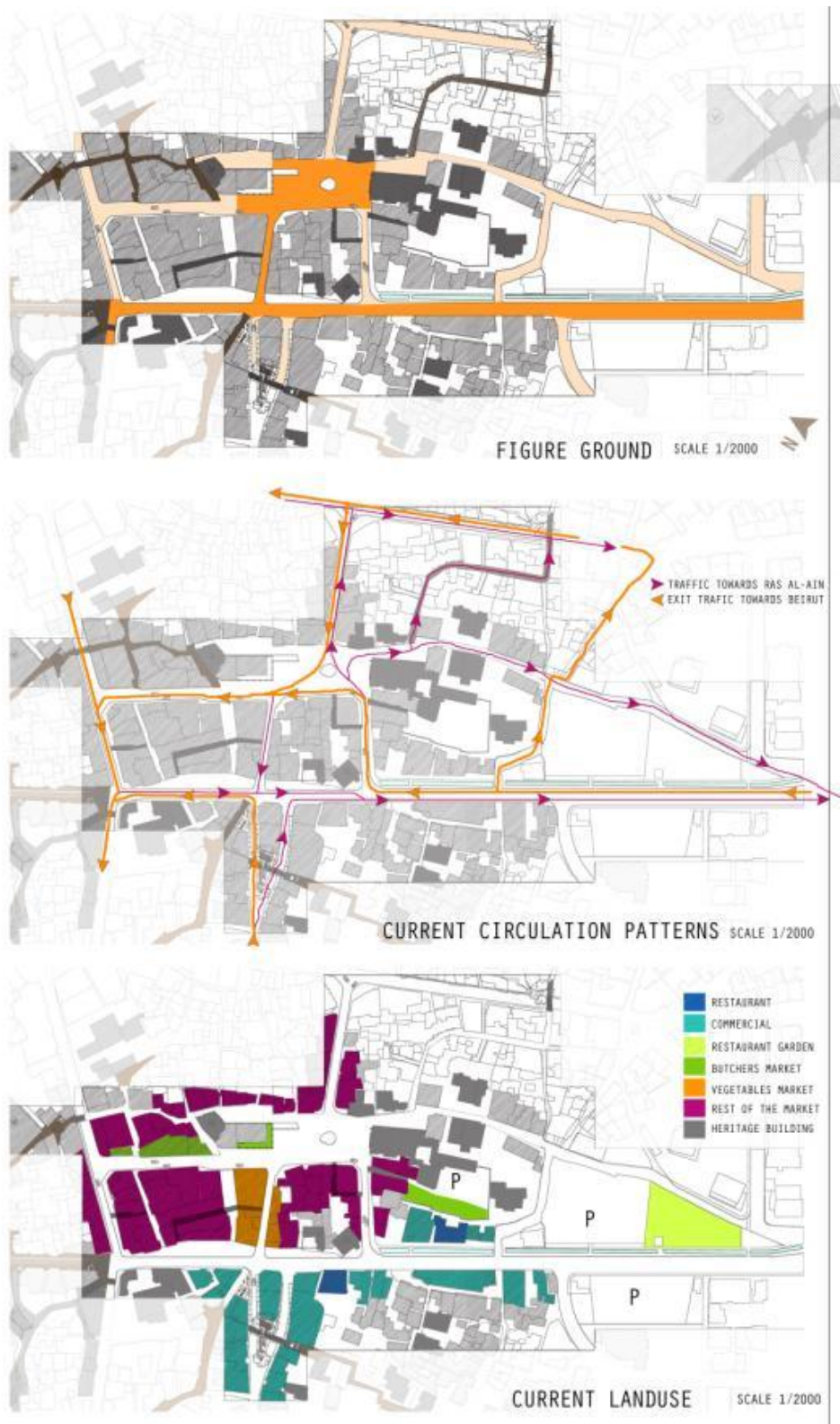
Figure 53. Current Conditions
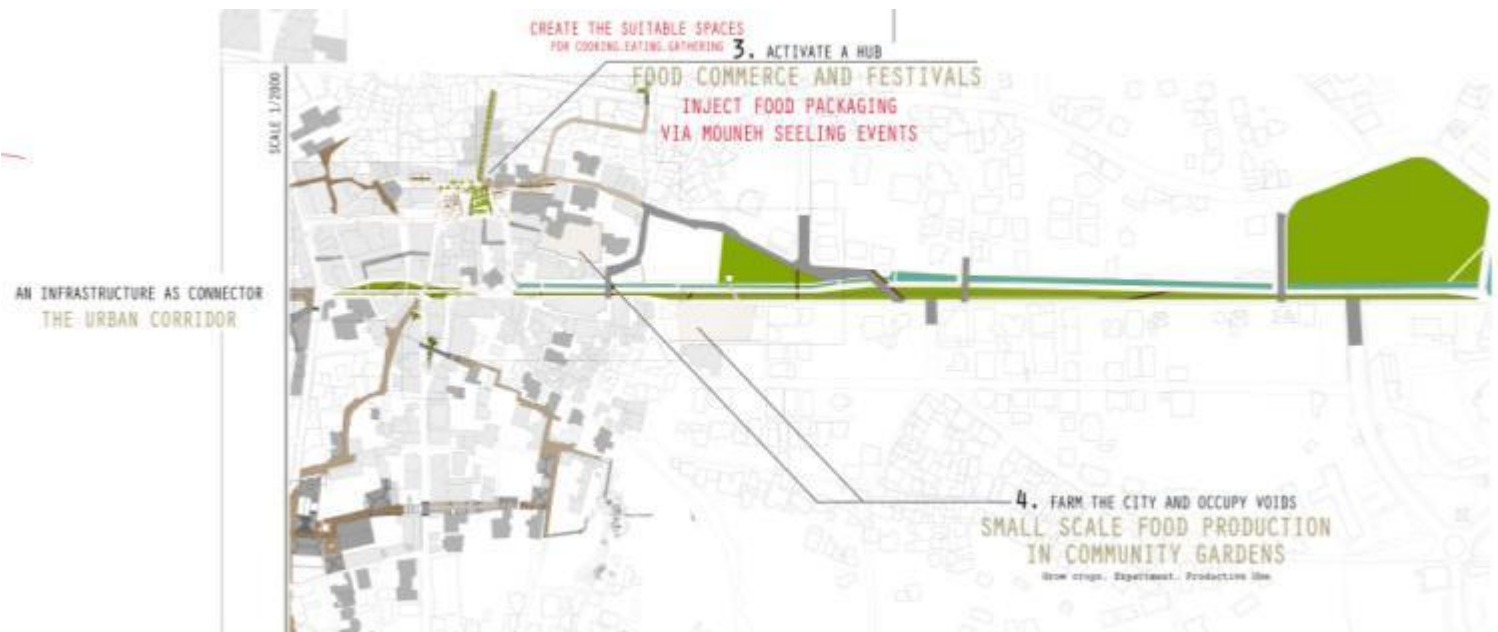
Figure 54. The Intervention on Ras-Al-Ain Urban Corridor and the Serail Square
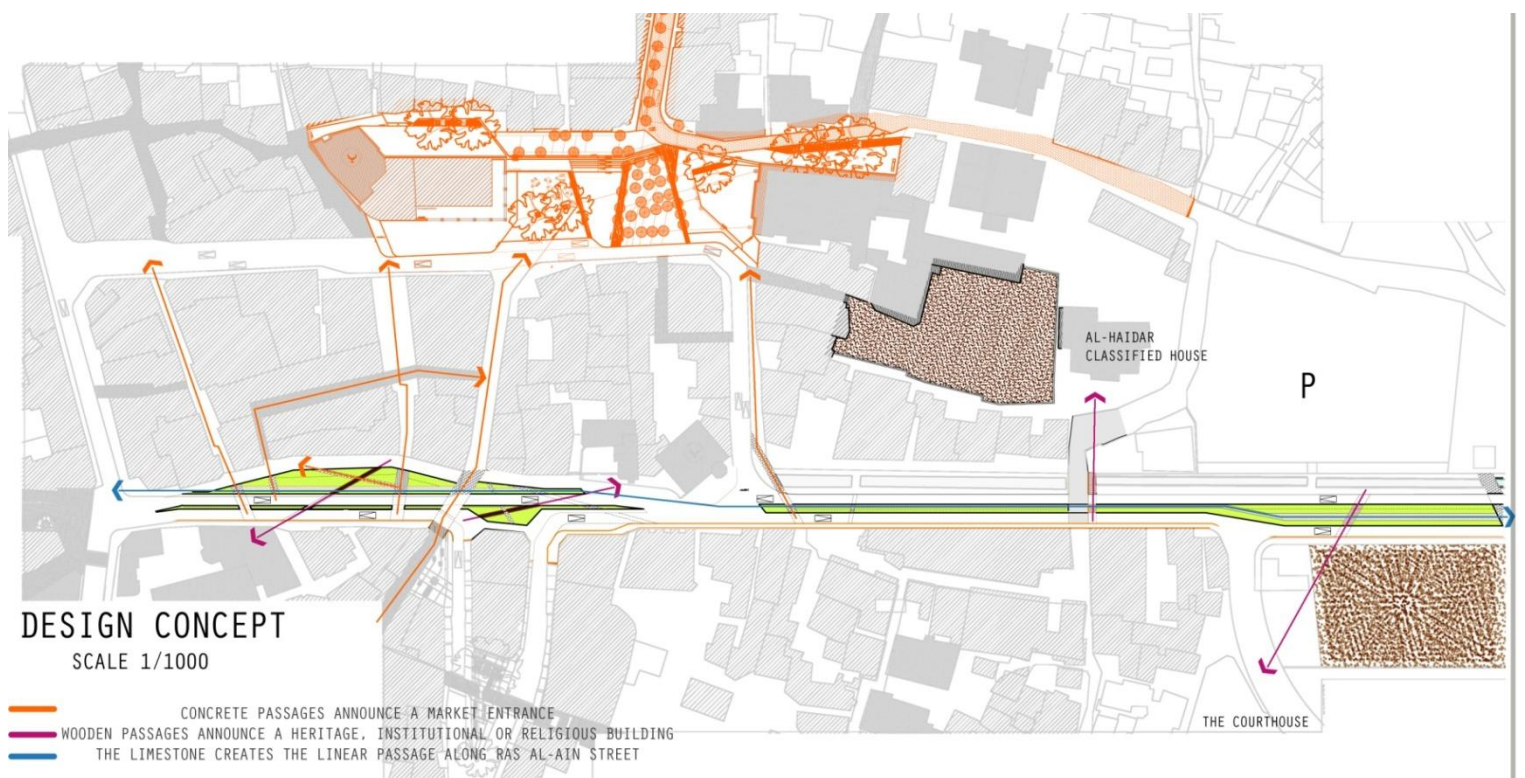
Figure 55. The Linear and Transversal connections

Figure 56. Design Intervention Plan
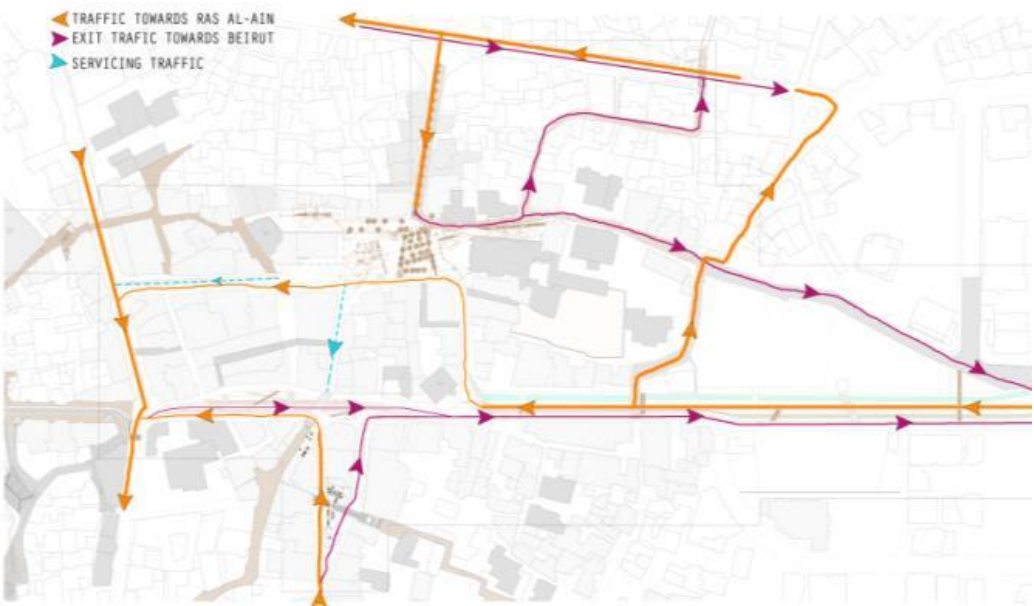
Figure 5. Modified Circulation Patterns

Figure 6-7. Ras-Al-Ain Street Revisited
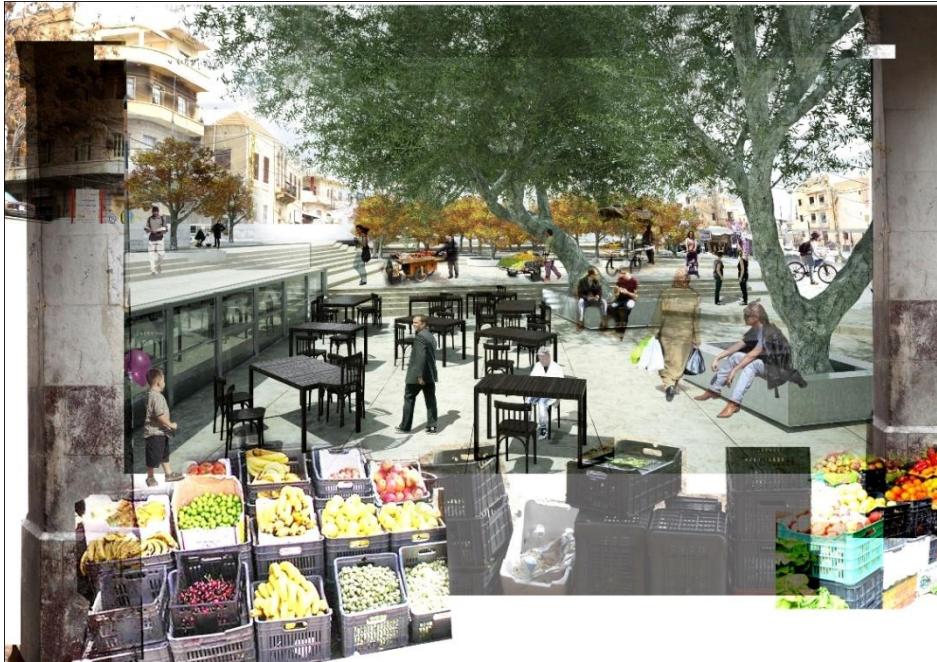
Figure 8-9. The Serail Square reactivated

Figure 10. The Serail Square viewed from its upper level: a platform for Mouneh selling events and sharing our culinary heritage

Figure 11-12. The Serail Backyard turned into a productive garden

Figure 12.

Figure 13. The Parking Lot on Ras Al-Ain Street, turned into a productive garden.

CHAPTER 7

CONCLUSION

7.1. A multi-layered Rehabilitation Scheme

The adopted strategy in the old city of Baalbek would ensure a rehabilitation on three levels: the physical, the economic and the social level.

On the physical level, the scheme,

> i. reshapes a network of open public spaces [Hayy Al-Qalaa' Square, Al-Moutran Sqaure, the Serail Square, the productive gardens, Marjet Ras-Al-Ain] reconnected through a green urban corridor which is Ras-Al-Ain Street.

> ii. improves accessibility and soft connections between different urban settings and dissolute the rigid barrier amongst them, while increasing visual and physical permeability of the urban fabric to flows of people and activities.

> iii. offers an adaptive re-use of historic houses; a tool that ensures the protection of this heritage from demolition or abandon.

On the economic level, the scheme,

> i. links disconnected urban heritage sites [the Qal'aa, the vernacular quarter, the market place and the Park] with a food cycle that ties them all together; from large-

scale food production in the agricultural fields, to food commerce and packaging, cooking and eating in the public spaces.

ii. supports and builds on home food production as a mean to strengthen the local economy, generate and enhance local businesses.

iii. reconnects the local and tourist economies, basing both on the thematic of food, heritage and recreation. The adaptive re-use of existing deserted buildings inserts new catalytic activities, encourages an overnight stay in Baalbek and serves the local economy.

On the socio-cultural level, the scheme,

i. offers different platforms for various socio-cultural uses; from the archeological site and its adjacent vernacular quarter, passing by the market place and its square, the productive gardens and reaching the Park of Ras Al-Ain.

ii. provides open public spaces where residents and visitors can share a local urban experience revolving around food and heritage.

iii. ensures community participation, knowing that the locals are the main actors of the scheme: the residents of Hay-Al-Qal'aa, the *Bayyin* Family with their flower market, *Oum Ali* and *Oum Walid* with their well-reputed homemade products, *Oum Majed* with her milk products, the merchants and shop-owners, the farmers, students and local residents. The community involvement in the scheme's

implementation strengthens the community belonging and ensures the socio-cultural connection between the visitors and locals.

iv. uses food as a social tool to promote culture and revive our culinary heritage, building on a very well-known quote 'Food brings people together'.

This rehabilitation scheme, based on local food cycles, celebrates the old city of Baalbek as a whole, as a living heritage going beyond the archeological heritage, while bridging the physical breaks and adopting them as catalysts for design.

7.2. Placing Baalbek on the Regional Map

In adopting this food-based rehabilitation strategy, Baalbek becomes a city where visitors and locals intersect and interact in different seasons for different communal and spatial urban experiences; a city celebrated as a whole in its cultural heritage; rather than a city with a physical heritage fixed in space and time. Hence, the national/international and local layers are reconnected rather than merged socially and physically, avoiding gentrification and hence maintaining and strengthening the local economy.

On a national scale, this strategy celebrating food, heritage and nature would integrate Baalbek into a wider network of eco-tourism and agro-tourism itineraries in the North Bekaa. Agro-tourism refers to farm stays in rural settings with exposure to farm operations and/or rural community practices[111]. This nature-based route would draw national and international visitors to multiple village stops in the Bekaa where the culinary, spatial,

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[111] The Study on the Integrated Tourism Development Plan in the Republic of Lebanon Final Report Vol. 2 Master Plan Report

physical and social heritage are exposed along the way. Visitors start their route in Northern Bekaa from Taanayel, which has already initiated the eco-lodging projects consisting of restored vernacular mud houses adapted to the reception of guests all year long. Women from the village cooperative prepare breakfast and dinner with organic products and with traditional recipes. One can spend a day bike riding around Taanayel reserve, exploring the landscape and enjoying the wide lake. Baalbek would be their second stop in the next day where they can enjoy the archeological sites and rural heritage, traditional food making, the farms and Marjet Ras-Al-Ain. They spend the night in one of the Bed and Breakfast in Hayy Al-Qala'a, have a traditional breakfast, buy what they need from Mouneh items and head to Ras Baalbek for a visit to its Byzantine church ruins. The forth stop is the village of Fekeha for a visit to its traditional carpet weaver workshop and a lunch in one of the local restaurants with a glass of local Arak locally made. The village of Kwakh near Hermel might end this route. Similarly to Taanayel eco-village, Kwakh presents eco-lodgings consisting of restored vernacular mud houses adapted to the reception of guests. Women from the village cooperative prepare their guests local meals from organic products and traditional recipes, and offer them as well a meal basket known for 'Zouwedeh' in the local language, when they plan to go on a hike. Visitors are offered mountain hikes, horseback riding and a short trip to Al-Assi River where they can river raft. The Bekaa Northern region holds a significant number of unknown archeological and natural sites with considerable potentials to be exploited along the initiatives that have been undertaken in some villages i.e. the peripheral historic villages to Baalbek -Younine, Nahle, Douris, Al-Allak. The objectives of this national-scale strategy is not only to create rural attractions to visitors with a vernacular urban fabric and houses, landscape and traditional

way of life and food production; but also to generate jobs in these rural areas, preserve the rural and landscape heritage, encourage community involvement, and celebrate the rural heritage through traditional food making.

7.3. Limitations and Further Studies

This thesis tempted to approach the city of Baalbek from a holistic perspective combining the issues of heritage forms, urban breaks and food cycles; and offered a strategy based on six punctual interventions, three of which were not elaborated in depth: the regeneration of the agricultural fields, the restoration of Marjet Ras-Al-Ain and the adaptive re-use of historic buildings and areas. The detailed intervention was limited to turning Ras Al-Ain infrastructure into a vibrant urban corridor while reactivating the Serail Square and occupying urban voids.

The selection of this scoop responds to three main reasons. First, this thesis might raise multiple issues given that it deals with a complex urban structure, but focuses in particular on two: urban breaks in heritage sites. Second, the chosen section is strategic given that it overlays processes of food production in the community garden, food commerce in the market, food making and consumption/eating in the provisionned restaurant, and food packaging as part of the public events in the Square; and exposes hence the whole spectrum of the food cycle in one space. Third, this scoop was part of my focus on the urban design side of the rehabilitation scheme. Accordingly, future complementing studies could elaborate on four different issues:

i. How to increase the productivity of the agricultural fields; adopt a sustainable infrastructure for planting and harvesting; and use the fields as a three-dimensional entity for food provision, economy and environment? Furthermore, this thesis exposes the concept of Food Urbanism, setting food and agriculture as a central part to the process of planning, designing and living; a new line of research that should be further exploited in order to exploit its possibilities and limitations in rural and urban sites.

ii. How to redesign Marjet Ras Al-Ain, the only green open public space in Baalbek, in order to create an ecosystem that would integrate different types of vegetations and wildlife; and to shape a sustainable environment in an urban context?

iii. Elaborate further on the legal and financial framework in order to acheive the desired multi-layered rehabilitation scheme.

iv. Mechanisms and processes of the adaptive re-use in the old city of Baalbek. What are the potentiel areas, complexes and buildings? and how to invest in them while sustaining the community?

APPENDIX 1. SPECIFIC BUILDING CODE.

SOURCE: DIRECTORATE GENERAL OF URBANISM

نظام البناء الخاص
لمدينة بعلبك القديمة

ملحق: المباني والمناطق ذات الطابع الأثري P1 و P2

البند الأول ـ تعريف المباني ذات الطابع التراثي

١ـ صُنّفت المباني ذات الطابع التراثي في فئتين P1 و P2 وفقًا لشمولية بنائها وأهمّيتها التراثية والحضارية والتاريخية:

أـ **الفئة P1:** تشتمل هذه الفئة على المباني أو المجمّعات السكنية التي تتميّز برُقيّ عمارتها وجودة بنائها وتعتبر مَعلمًا من المعالم الحضارية في المنطقة أو جزءًا لا يتجزأ من الأبنية المدنيّة التاريخية القائمة. وتتمتع هذه المباني بخصائص إنشائية ومعمارية هندسية كثيرة، منها أصلية مُحافظ عليها جيدًا، ومنها جديدة طرأت عليها عدة إضافات، لكنها بارزة واضحة بحيث يمكن تمييزها بسهولة. وتندرج في هذه الفئة المباني المشيّدة من طين، دَبْش، أو حجر، بعضها شعبي وبعضها الآخر فخم.

بـ **الفئة P2:** تشتمل هذه الفئة على المباني أو أقسام المباني التي تعتبر جزءًا لا يتجزأ من الأبنية المدنيّة التاريخية القائمة، والتي تكمّل المحيط التراثي وتُغنيه وتشهد على خصائص العمارة التُراثية والتاريخية وتنوّع عناصرها. و وتندرج في هذه الفئة المباني المشيّدة من دَبْش التي لا تزال محافظ عليها ضمن مجمعات أكبر، تكون الإضافات التي شيدت حديثًا لا تؤثر على جودة العمارة الأصلية لهذه الأبنية، ولا تشوّه من تكاملها مع المحيط التراثي القديم للأبنية.

٢ـ يتم تحديد المباني التراثية وفئاتها من قبل المديرية العامة للآثار.

٣ـ وكل تدخّل أو تحديث يطرأ على المباني أعلاه، يخضع بالضرورة للشروط الواردة في هذا الملحق.

البند الثاني ـ أوجه الاستعمال المسموح بها ضمن المباني الفئتين P2 و P1

١. يمنع إنشاء و ترخيص واستثمار المؤسسات المصنفة من كافة الفئات.

٢. يسمح فقط السكن والمحالات التجارية والمحترفات الصغيرة، المطاعم والمقاهي، الفنادق والاستراحات السياحية والمكاتب والنشاطات الثقافية، شرط أن لا تؤثر سلبًا على هذه الأبنية والمحيط البيئي.

٣. في حال التقدم بطلب ترخيص أية مؤسسة مشابهة، يعرض الطلب على موافقة البلدية ومديرية الآثار والمجلس الأعلى للتنظيم المدني.

البند ـ الثالث ـ أعمال الترميم و البناء والهدم على مباني الفئة P1

١. يحظر هدم أو إعادة بناء مباني هذه الفئة(P1).

٢. يُسمح بإخضاع مباني هذه الفئة(P1) لأعمال الترميم أو إعادة التأهيل فقط، وذلك بعد الحصول على موافقة الهيئات الفنية المعنية° وذلك وفقا للشروط التالية:

أ. يحظر إنشاء أي إضافات على مباني هذه الفئة (P1)، عمودية كانت أم أفقية

ب. يجب المحافظة على الباحات والحدائق ذات الطابع الأثري والتابعة لمباني هذه الفئة (P1).

ج. عند ترميم أي مبنى من هذه الفئة، تُزال كل الإضافات العمودية والأفقية البارزة والمشيّدة على الواجهات والتي تشوّه تكامل خصائصها المعمارية والإنشائية، يُسمح بإعادة بناء هذه الإضافات في الباحات الخلفية غير التراثية للمباني أو عند حدود التراجعات عن الطريق، بحيث تتناسب مواد البناء مع المواد الأصلية وطابع البناء الإنشائي القديم ونمطه.

د. يجب المحافظة على العناصر الهندسية لهذه المباني وعلى المزايا المعمارية التراثية أو التاريخية الأصلية للواجهات، مثل الفتحات (نوافذ وأبواب) والشرفات والإفريزات ونتوءات السطوح؛ ويجب ترميمها بواسطة مواد وتقنيات بناء تراثية. كما يجب تأطير النوافذ والأبواب بالخشب فقط، ويحظر استعمال الأطر الحديدية لهذه الغاية.

ه. يحظر تشييد فتحات جديدة في الواجهات المواجهة للشارع و يمكن فرض إزالة أو تعديل بعض العناصر الزخرفية أو في تشكيل الواجهات بما فيها الشرفات والفتحات.

و. يجب المحافظة على المواد الأصلية أو التراثية للمباني مثل الحجر الطبيعي والطين والخشب وغيرها من المواد، عند القيام بأي أعمال ترميم للبناء الأصلي. يُسمح باستعمال مواد حديثة في حالات استثنائية، وشرط أن تكون بارزة للعيان وتشير إلى عملية ترميم أو إعادة بناء لأحد المباني التراثية القائمة، في حال كان مهدّمًا جزئيًا. في هذه الحال، يتم المحافظة على البناء القائم مع إعادة بناء القسم المهدم بواسطة مواد تشابه مواد البناء الأصلية وتقنيات بناء قديمة.

ز. يسمح باستخدام مواد البناء الحديثة في الأقسام الداخلية من المباني والأرضيات والطلاء شرط الحفاظ على الطابع التراثي للبناء وإبراز أجزائه الأصلية.

° راجع سابقاً صفحة ٢

خ. يتم تجهيز المبنى بالمعدات والتجهيزات التقنية بحذر وحرص شديدين لئلا تلحق الضرر بالواجهات الخارجية وخصائصها الفضائية، وعند إنشاء مصاعد آلية، تتم دراسة هذا المشروع ومتطلباته جيدًا كي يتوافق والمزايا المعمارية الإنشائية لهذه المباني.

ط. يُعاد تأهيل الفسحات الخارجية للمباني وترمّم كل الأروقة التاريخية الأصلية أو التراثية، وتصوينات الحجر الطبيعي وجدران الدعم.

ي. يجب تأمين إمكانية الدخول و التحرك للمعوّقين داخل كل المباني (P1) (P2) التي أصبح استعمالها كمباني عامة (متاحف، مكتبة عامة...) كما يجب تأمين كافة شروط السلامة العامة.

البند الرابع ـ أعمال الترميم، البناء والهدم على مباني الفئة P2:

١. يحظر هدم أو إعادة بناء مباني هذه الفئة (P2).

٢. يحظر في أي حالة من الحالات إنشاء إضافات جديدة، عمودية كانت أم أفقية على المباني المصنّفة في هذه الفئة أو على أقسام من هذه المباني.

٣. يُسمح إخضاع مباني هذه الفئة(P2) لأعمال الترميم أو إعادة التأهيل فقط، وذلك بعد الحصول على موافقة البلدية والمديرية العامة للآثار والتنظيم المدني وفقا للشروط التالية:

أ. يسمح بالإبقاء على الإضافات الحاصلة على المباني الأصلية في هذه الفئة، شرط أن تكون منسجمة معها من حيث بنيتها وارتفاعها وحجمها وواجهاتها. في هذه الحال، تشتمل أعمال الترميم على إعادة تأهيل الإضافات بواسطة مواد وتقنيات بناء تراثية قديمة. وفي حالات أخرى تهدّم الإضافات ويُعاد بناؤها في الباحات الخلفية للمبنى أو عند خط التراجع شرط المحافظة على طابع البناء العمراني التراثي ومواده.

٤. تنطبق كل الفقرات من "د" إلى "ي" من المادة ٢ البند ٣ من هذا الملحق على المباني أو أقسام مباني الفئة P2.

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