

Configuration of the Syrian Identity.
Reconfiguring the City, Reconstructing the Memory.

A Thesis

Submitted to the

Faculty of Miami University

In partial fulfillment of

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Master of Architecture

Department of Architecture and Interior Design

By

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Oxford, Ohio

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Advisor _____

Diane Fellows

Reader _____

Sergio Sanabria

With this journey wrapping up, and with my two and a half years here in Oxford, Ohio coming to an end. I find myself speechless, trying to describe the mixed feelings of joy, happiness, pride and sadness. Excuse me if my letters are long and personalized, but with the amount of care and support that myself, and everyone else here at Alumni is treated, individually, these letters could only seem very short and not fair to any of the people whom I would like to Thank.

Special mention goes to my enthusiastic, passionate supervisor,
Diane Fellows.

This journey has been an amazing experience with you. Thank you for all your patience, continuous support and trust. For all the hard work and inspiring discussions.
For the sleepless nights and for seeing me, and my peers, reaching limits we couldn't see ourselves.

My reader, and one of the most incredible thinkers,
Sergio Sanabria.

Thank you, not only for your tremendous academic support, but also for helping me constructing my mind, and building sense of criticism and love for theory. I had the pleasure to be your Graduate Assistant for a year and a half that definitely shaped my architectural thinking. You had a huge influence on me and definitely this process wouldn't had been possible without your support and guidance.

My Consultant, and one of the most creative people, whose art is surrounding us in Alumni,
John Humphries.

I had the pleasure to be your assistant for the first semester during my two-year thesis process. You were the person who I always found myself asking for help when I get into a closed door and get stuck in my own mind, and yes, who got me hooked on pottery. Thank you for helping me seeing the world differently, to examine everything, to imagine things I wouldn't be able to without our conversations about art, color, design and food!

Profound gratitude goes to my dedicated mentor, teacher and inspiring architect.
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I am particularly indebted to Craig for his constant faith in me and my work.
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For my thesis studio instructors, *John Becker* and *Raffi Tomassian.*
Thank you leading me through this journey, which was hard, confusing, challenging, and absolutely rewarding.
Thank you for your time and assessment through such a process!

For our Program Associate at the Architecture Graduate Studies,
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Thank you Momma Biggs!
for all your hard work and for always making sure we are on top of our studies.

Last but absolutely not least, Family,

For the people who give me strength, even though they need it the most, my family back home, in Damascus, Syria.

My father, *Mrad Shoufan*.

My mother, *Alen Ajram*.

My amazing, artist sister, *Ritta Shoufan*.

Thank you!

Thank you for raising a strong, independent woman and for teaching me persistence and patience.

Your trust and encouragement have kept me focused. Thank you for continually supporting me.

The pride I see on your faces makes me forget all the hard work and sleepless nights.

And of course, the people I am extremely grateful for, who gave me home away from home, my Family here in Oxford,

Amy Shaiman,

Jason Shaiman,

Teddy Shaiman.

Thank you for being true friends and family to me, for believing in me and always making me feel supported, since the first week I came to Oxford.

Thank you!

**For all the Syrians, all over the world,
who are trying to prove themselves and dreaming of a better future every day.
Together We will do it.**

**I dedicate this thesis to them,
to us.**

And to my home country,

Syria



Configuration of the Syrian Identity.
Reconfiguring the City, Reconstructing the Memory.

Introduction

Cities abandoned from a governmental standpoint, not planned and not thought through, are as serious issues as a city suffering from war. Not only two are the side effect of political decisions, both lead to destruction. The outcome of an abandon city could make people's lives harder, and unhealthy, slowly destroying the welfare needed for better generations, for a better social life and interaction as well as for promising future and preserving the memory and culture of that city. Creating very complex problems and issues that takes decades to solve if the solution and the will to collaborate existed. While the destruction witnessed by a war, is immediate, it does affect people directly, and the issues it costs, just like an abandon city, require decades to solve. The absence of the State's intervention, planning and action in either spreading the awareness, educating people about family planning, or in long-term visions and plans for the cities would only accelerate such problems to reach a complex phase that could not be contained nor solved.

The urban planning of the Syrian cities was always dealt with as an immediate response to problems that need immediate solutions. The absence of a long-term vision for these cities has led to a lack of identity in the urban and social fabric. The vigorous wars on the Levant area had contributed in destroying the historical layered Syrian identity and has divided the people residing in the cities. The present artificial borders of Syria are not based on any kind of ethnic consideration, cultural history or languages. This colonial division was one of the many reasons that put the current Levantine generation in an artificial box, and now they are convinced that they do not only belong. However, they must fight to protect their territories and existence within each of their countries, their provenance and their neighborhoods.

Syrian cities witness physical borders and virtual ones. Looking at any city, a chaotic scene is the dominant feature. A chaos that is only seen normal for the native residents. An organic growth dictates these cities. The cities that kept victims of colonialism and occupation, didn't witness any attempt in taking serious steps towards organized, planned, thought through growth. The speed that that growth happened with, made the overpopulated cities' reality only worse, and more complex than being easily solved.

The civil war Syria is undergoing now is only a result of this ignored division and long-term non-progressive stability. It is also the result of long years of fighting for existence between different empires and political forces that divided the Levant into different groups that could not manage to unite.

This paper explores the role of architecture in dividing this community. The changes that happened to the urban built environment of the Syrian cities under different political regimes and how that affected Syrian social life. It also explores the possible role of architecture in creating a built environment that would support interaction and communication between different Syrian groups and help bringing them together.

The Role of the Urban Environment.

About 12,500 BCE, life started in what is now known as Syria with the Natufians who had settlements on the Euphrates in Tel Abu Hureyra site. This site provides some of the earliest indications of agricultural development. (1)

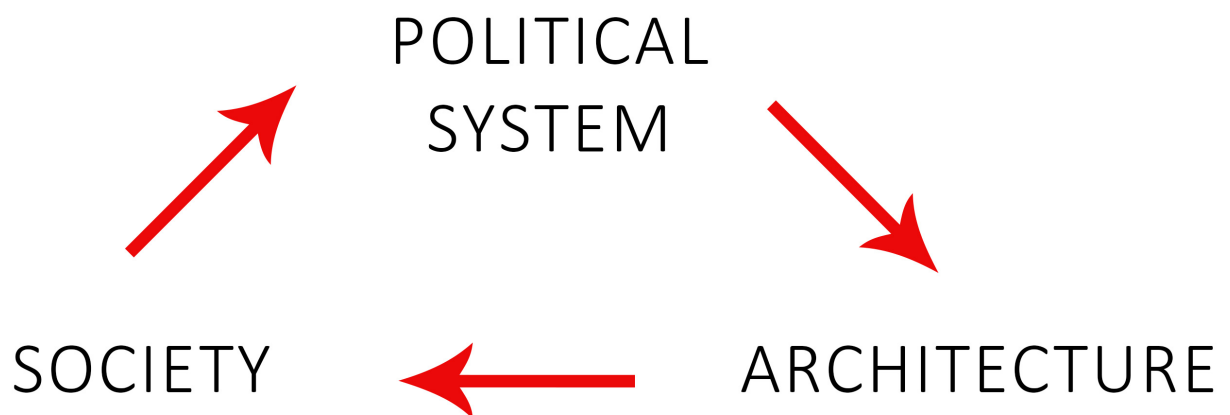
Ever since, life in the Syrian region, has been a fight for existence. Syrian land was occupied by many empires—the Egyptians, Hittites, Sumerians, Mitanni, Assyrians, Babylonians, Canaanites, Phoenicians, Arameans, Amorites, Persians, and eventually, Greeks with the conquest by Alexander the Great. Each of these empires affected Syrian cities which responded to and absorbed the beliefs, habits, ideas and cultures of each ruling system and each group that occupied the Syrian land. (2)

That alternation has affected the Syrian life and existence. the current conflicts and disagreement can be traced back to the ancient empires as Edward Said emphasizes in his book *Culture and Imperialism*, talking about the direct relationship between the imperial politics and cultures, "We are at a point in our work when we can no longer ignore empires and the imperial context in our studies." (3) In this paper, the focus is on The Roman empire, the Arabic Empire, the French occupation and the Socialist regime ending with the ongoing war that started in 2011.

After the independence from the French occupation in 1945. Syrian cities didn't witness any attempt in taking serious steps towards an organized, planned, thought through growth. The speed that that growth happened with made the overpopulated cities' reality only worse, and more complex than being easily solved. The different sectors have developed defense mechanism to protect themselves and know each other from the moment they meet by choosing specific names that are related to their ethnicity, religion or/region, some other times the accent they speak with. That defense mechanism developed into virtual borders that could only be recognized by the native residents. The borders in the Syrian cities are not only physical, not only political. Social virtual borders exist by fact not by law. Different classes are divided according to wealth and the places they can afford, religious borders that dictates the appearance, habits and customs of different neighborhoods. It is a fight for survival in such a crowded. Communities who get used on living without the protection, nor the care of a state, create an adaptive, resilient city, besides being a self-regulating one. Individuals had to take independent decisions on how they operate on daily basis, it creates the capacity of survival and of innovation, on individual and on a community level. The city that looks extremely dysfunctional, was functioning on different terms than what Urban designer and architect define as a functional system.

As the relationship between the political regime, the built environment and the social fabric is direct. One affects the other directly. Creating a platform for the new generation's memories to be created and an identity to be shaped.

Changing the built environment of a place does not only carry the appearance changes and the skyline identification. It is a change in lifestyles, in memories, in reality, in social interaction, communication ways, daily life and community habits. While a certain design could encourage people, indirectly to meet and create the opportunity for an event to happen, another might miss that chance in embracing the human interaction. However, the urban environment could also be read as a response for people's needs and customs. The transition from the roman grid to an organic growth, as shown in both cities Damascus and Aleppo, was a response for the transition in power from the Roman Empire into the Arabic-Islamic Empire.



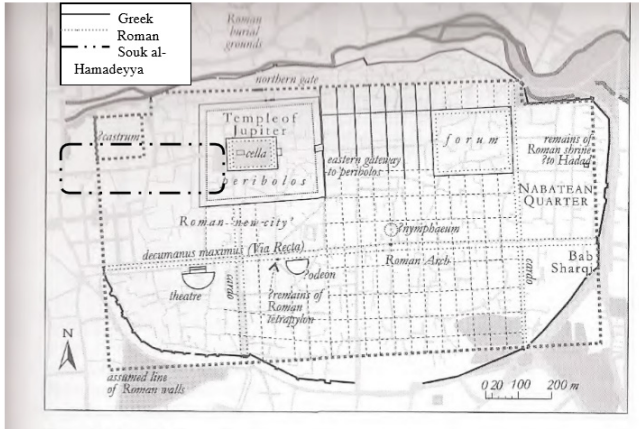


Figure 1: Damascus 64BC The Urban Development of Damascus: A study of its past, present and future UCL MSc European Property Development and Planning Dissertation By Zara Lababedi;



Figure 2: the changes that occurred on the fabric during the Islamic period, source : D. Nizar Alsayad , Cities & Architecture In The First Islamic Era , page : 31

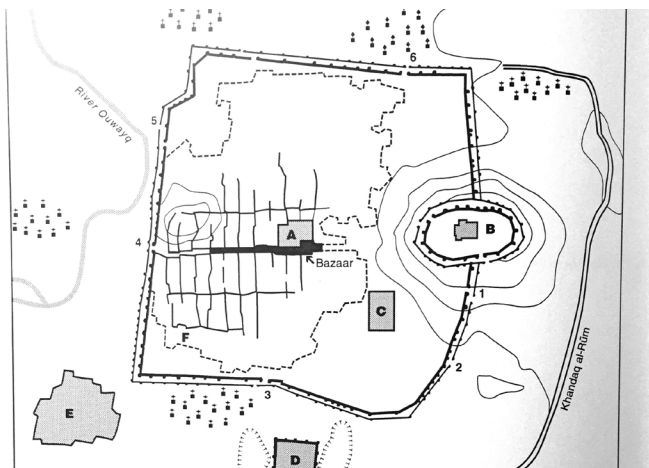


Figure 3: Construction of power and Piety in Medieval Aleppo, Author: Yasser Tabbaa

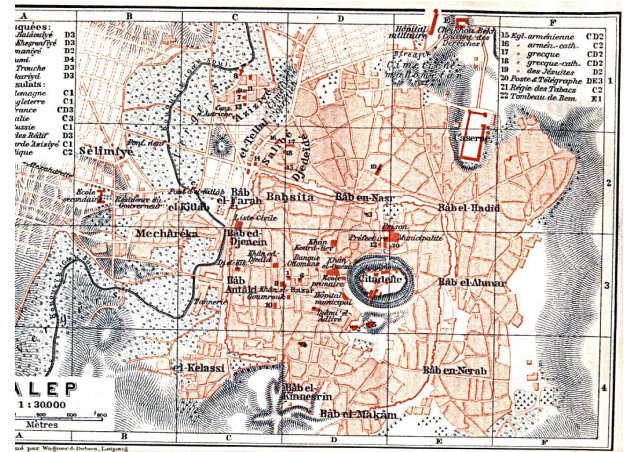


Figure 4 The Organic Growth in the Old City of Aleppo under the new Islamic Regime <http://www.1uptravel.com/worldmaps/history-middle-east3.html>

If we take that discussion into the street level, we notice how the social imperative of privacy has an effect. All houses have opaque walls on the ground level, with a few openings on the upper level.

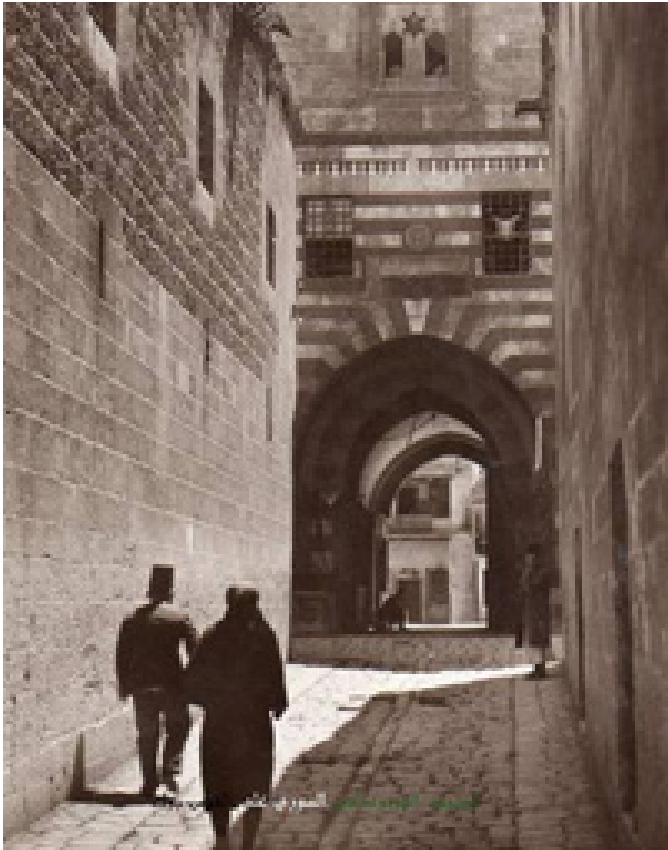


Figure 5: Street scene in the old city of Aleppo.
<https://www.pinterest.com/pin/464081936572262606/>

While from the inside these houses look exactly the opposite. Since it is a family oriented, private society, people focus more on family life within the house. And all the rooms are opened to the inside. Today, most of these houses in both old cities are turned into hotels and restaurants such as the “Mandaloon Hotel”, Aleppo, the old city.



Figure 6 Mandaloon Hotel
<https://talinedv.com/2016/09/09/aleppo-of-memory/>

French Mandate

Until 1918, the current borders of Syria that we know today did not exist yet. It was a part of Greater Syria that includes Jordan, Lebanon and Palestine (Israel today).



Figure 7 : Greater Syria <https://chronicle.fanack.com/Syria/history-past-to-present/from-antiquity-to-french-mandate/#French>

1916 The Sykes–Picot Agreement was already created, serving British, French and Italian interests in dividing the Middle East.
 1918 Greater Syria got its independence from the Ottoman Empire.
 1920 The area was divided into many different countries and what is known as Syria today appeared.

“Very little of the Sykes-Picot agreement was implemented, and the borders that were eventually established bear almost no resemblance to the lines drawn—in exquisite imperial fashion—by the two diplomats whose main concern was to decide how Britain and France would divide among themselves the Arab parts of the Ottoman Empire.” Marina Ottaway discusses in her article “Learning from Sykes-Picot” that was published in November 19th, 2015. (4)
 As any other empire, or mandate, each of Britain Italy and France believed that they were enlightening this part of the world, as Edward Said discusses the superior thoughts that the west had, and still have, looking down on other cultures due to their differences as well as the stereotype that have driven these thoughts and represented the middle East as a nation need the western guidance. (5)
 “Every empire, however, tells itself and the world that it is unlike all other empires, that its mission is not to plunder and control but to educate and liberate.”

Outcome

Looking at the map that was generated in response to each of the French, British and Italian interests, we see how the main two major entities in what is known now as Syria are Aleppo and Damascus, where Sunni is the major religion in both. The Alawites are pushed to the coast and the Druze are pushed to the south. This division is not only in the drawn borders that divided greater Syria into Jordan, Palestine, Lebanon and Syria. It is a division in the social fabric inside one country. Such a division lead to extreme instability in the area and continuous conflict. As Tanja Ellingsen, the author of *Colorful Community or Ethnic Witches' Brew?*, (6) Argues and focuses on the domestic conflict and the existence of multiple diverse ethnicities between 1926 and 1992 in the Levant and Mediterranean area, a very sensitive and decisive period in the history of Syria. (1964, independence from the French Mandate, 1958 the Union with Egypt, 1960 the beginning of Al-Baath Socialist Regime). The author considers ethnicities both inside the country and outside the country in her article. She discusses the reasons that led to violence, and the gap between the governments and the people, and breaks down that discussion into different types of governments, different types of religious belonging and how their reaction to rebels would or would not lead to bloody, violent conflict. Tanja argues that if the government leaders belong to minorities of the society, as is the case in the ongoing Syrian war, it is more likely that revolutions would be faced with violence, and therefore would eventually lead to a civil war.

The rapid growth of the population in both cities beyond their old city walls, and the fast migration from the countryside showed the need for new master planning projects in both Aleppo and Damascus to manage this expansion.

In the 1930s, the French Urban Planners Rene Danger and Michel Ecochard proposed a master plan for Damascus, calling for a new modern age of Middle Eastern cities. Their plan was implemented in 1968. The new master plan for Aleppo and Damascus and for other Syrian towns was based on the modernist mindset, leaving to one side social fabric and traditions, and ignoring the current social needs of the time. The main idea was to avoid the old city, seeing it as a 'backward place for the indigenous Arabs'. As Fries (1994) outlines, the mandate had one immediate priority: "La Domination du Territoire" (p. 312).



Figure 8: Plan- Main routes from Damascus to other cities in the Middle East and to continents beyond diagrammed in relation to geography

Socialist Regime

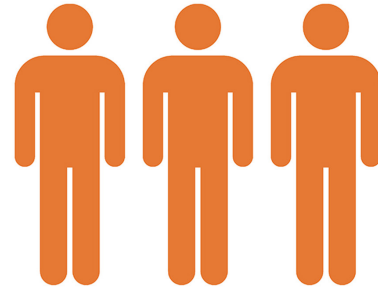
In 1945 Syria got its independence from the French Mandate. There was a political instability in the area and many military coups attempting to take over the country. Syria witnessed its first political stability from February 1958 to September 1961, as Syria joined with Egypt forming the United Arab Republic. That unity didn't last and the Syrian political realm witnessed another period of military coups.

Al-Baath Party's, that was found in 1947, slogan "unity, freedom, socialism" attracted a generation of Arab political activists who wanted to overthrow the European-backed governments of the Middle East and create a modern industrial economy." Between 1963 and 1970, many military coups and resulting instability led the Ba'ath party members from left to far-left to finally 'liberal' left in 1970 when Hafez Al-Assad became President. (7)

When you think of a Socialist regime, the first things that come to mind are the ideas of a classless society, that all means of production would be governed by the government while the private sector is absent in such a political world. Socialists believe that government control on the means of production is necessary to eliminate competition among the people and put everyone on a level playing field. That might be true, and might be achievable. However, not when a minority group is the ruling majority in government.

minority is the ruling majority, like what happened and is still happening in Syria, the president and the ruling regime would favor the people from their sector. And instead of building a classless society, different social classes appear again.

What we have is
a minority that controls
the majority of the country



Instead of social equalism

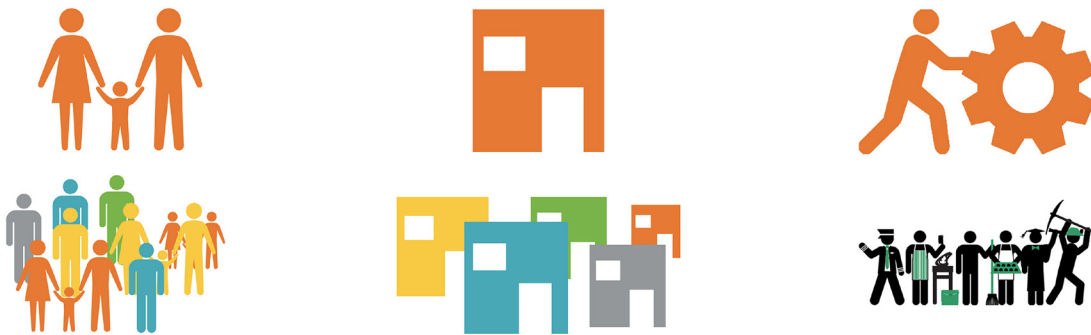


Discussion

Instead of having different identities, living in houses that respond to people's needs and having jobs that people are happy and proud to have; as a society we ended up lost in a daily life controlled in large part by a government that pretends to offer socialist values and visions. Instead of living in cities that belong to the people, Syrian society is living in cities that belongs to the government. Walking streets and living in apartments designed by outsiders who ignored the social fabric in which they were designing. The immediate response to the growth of the Syrian cities was necessary especially after Syria won its independence in 1964, Damascus, as always has been, the center of new cultural or political changes, therefore it developed rapidly and its population increased, According to Naito (1989), from 423,000 in 1955 to 3million in 1980. Most people who moved to Damascus came from rural areas, because of the internal policies for centralization, also Damascus was a center for Syrian and Palestinian refugees from Palestine and from the Golan heights. Aleppo, on the other hand, even being the second largest city in Syria and its main economic city, did not witness such an increase in its population. The urban planning decision that was taken at the time was an immediate response to these needs which never considered any alternative, long-term vision that included urban growth in the major cities. However, the speed of building wasn't as fast as the immigration that was happening, therefore illegal buildings and houses started occurring.



Figure 5: Damascus, Qasioun Mountain, Dimashqi Lens., photographer, 2012



PROPOSAL

We see people living in buildings that do not look like them, mostly built as a response to immediate needs and on a map, that was planned by foreign minds, dissolving family life and moving towards a foreign city and cultural habits, these plans and migration killed the surrounding agriculture and what is left of the cities' identity. These changes, occurring across the country alienated people from their homes, and from each other. The alienation was not only in space and place but in belonging as well.

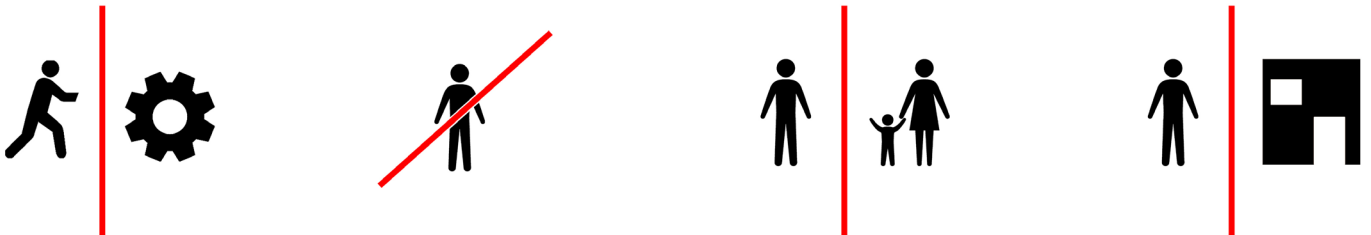
We see how Marx's alienation theory makes sense, even though it occurs under a Socialist regime this time, where people are alienated from their jobs, since everything is owned by the government and most of the time they are working for a very little amount of money, like my own parents. People are alienated from themselves and their labor, when they need to work a job most of the time they don't like, neither have ownership of to be able to live. Alienated from family they barely see, since at least as a Syrian citizen you need two jobs to be able to provide for your family. But this time these people are also alienated from their own homes and cities.

Adding to all that the absence of public spaces, since everything is owned by the government; meeting in public spaces was and still is forbidden. The only place for people to meet is churches and mosques, which led to the development of a very conservative society. As a result we have a society that is divided by foreign powers (France in the 1924), a society that has no place to meet but within the temples with people who have the same religion and the same ideas.

But how much can architecture do?

Both Damascus and Aleppo are examples of how the urban fabric was affected by ruling political regimes, how these changes were a response to different habits and activities, these same new places, that had been affected by these regimes, will produce the next generation. These places have affected the next generation and have contributed to producing the society we live in today. If we want to solve a problem we must track it back to its origins and then avoid the main reasons that had caused that problem, we cannot solve it if we do not understand its source; otherwise it will be another temporary solution as the state of the current Syrian cities.

The IDENTITY CRISIS that Syrians have. The lack of a clear identity.



ALIENATION

But how much can architecture do?

Can the built environment create the opportunity for people to meet? Since people's habits shape the built environment, would creating the proper built environment that would create opportunities for people to meet shape people's habits?

Proposal

The fixed forms for planned cities that modernism fantasies about has demolished itself and proved its failure. The days of the GOD_ARCHITECT has already passed away. What we have now is a collaborative generation that believes in its abilities and dreams. A connected generation that could not and would not be able to be limited by a form or an outsider decision. The growth of the cities is uncertain and unpredictable, therefore the mental set needed here is an open one that accepts error and chaotic forms, a mind set that would not be concerned with the arrangements or perfectionism, but rather with potential and creation.

Studying cities, both on the map and on the street level, a missing scale is noticed. Therefore, a method had to be created. a new method that would contain different city elements, defining the relationship between them and not the form, nor their form; therefore, a realm of possibilities is born. As Rem Koolhaas discusses in his book, S,M,L,XL,

"If there is to be a "new urbanism" it will not be based on the twin fantasies of order and omnipotence; it will be the staging of uncertainty; it will no longer be concerned with the arrangement of more or less permanent objects but with the irrigation of territories with potential; it will no longer aim for stable configurations but for the creation of enabling fields that accommodate processes that refuse to be crystallized into definitive form; it will no longer be about meticulous definition, the imposition of limits, but about expanding notions, denying boundaries, not about separating and identifying entities, but about discovering unnamable hybrids; it will no longer be obsessed with the city but with the manipulation of infrastructure for endless intensifications and diversifications, shortcuts and redistributions – the re-invention of psychological space. Since the urban is now pervasive, urbanism will never again be about the new only about the "more" and the "modified." It will not be about the civilized, but about underdevelopment" (8)

The new proposal encourages democracy, collaboration and communication. The built environment decision making is a collaborative process between the city and the residents. It is based on fractal geometry which allows it to grow beyond controlling limits, and the older it gets the more connected it is. Containing the different activities, highlighting the cultural inherited places, reconstructing the old, keeping the memory and providing a structure for the new.

The research starts with searching for the places people meet at the most, then, after a long process of more than twenty filed experiment in the process of creating the fractal that would provide the basic diagram that those elements would be plugged in, the diagram got created, a fluid one, a diagram that only defines the relationship between different spaces and their form.

The existing of different activities on various scales is a first step towards insuring providing everyone with the same amenities and services, a first step towards social justice.

Using this method allows rapid development and growth. A method that is constructed from inside out. From the collaboration of the Syrian people, not a new, strange method that is imposed on them.

This method, wherever it gets applied, it grows connecting the city with itself and the city with other cities which allow them to act as a whole.

with the new method, a new urbanization technique is born. A technique that can adjust to the environment it gets implemented in. That would allow for a new system to act on a scale has never been seen before.

To know the past,
to reconstruct the present,
to create the future.

NEW SOCIAL CAPITAL.....HOMS, SYRIA

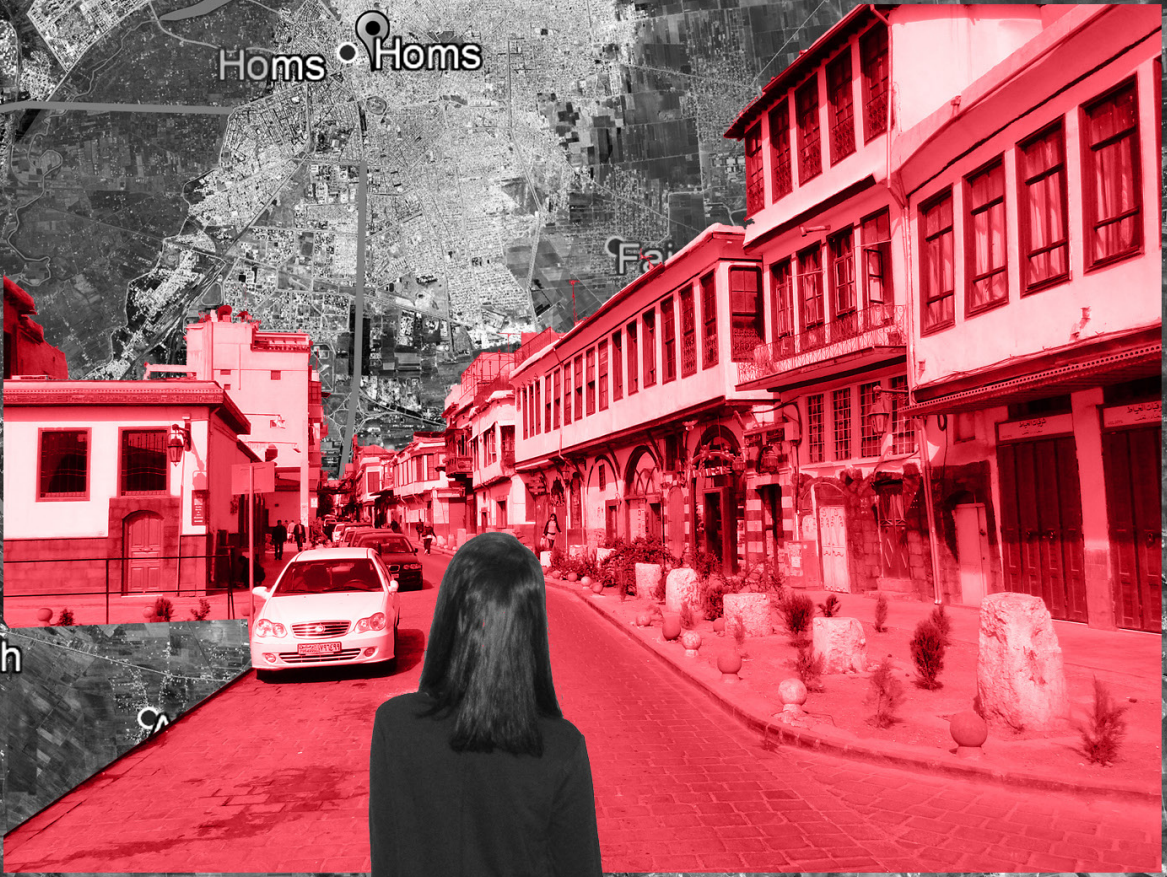


Talbisah

Ter Maela

Homs • Homs

Qattinah



#HOMS IS:

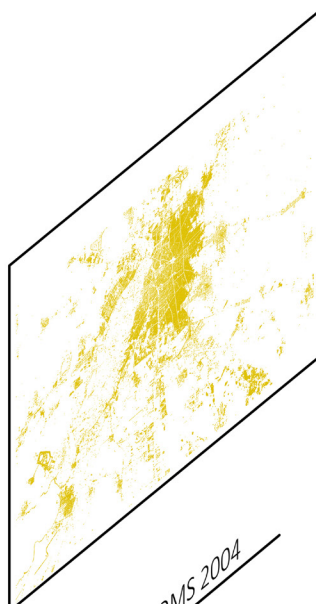
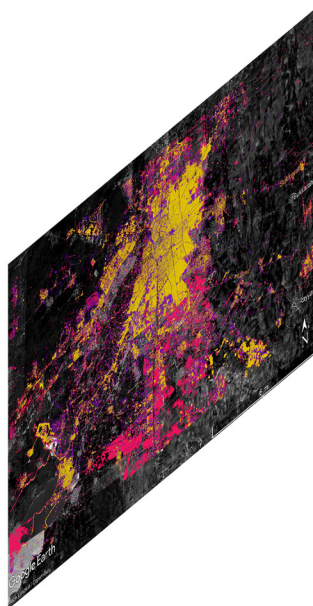
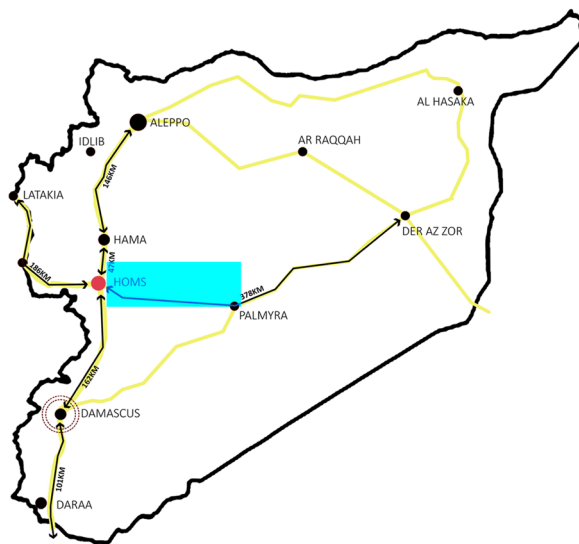
THIRD LARGEST CITY

IN THE CENTER OF THE COUNTRY

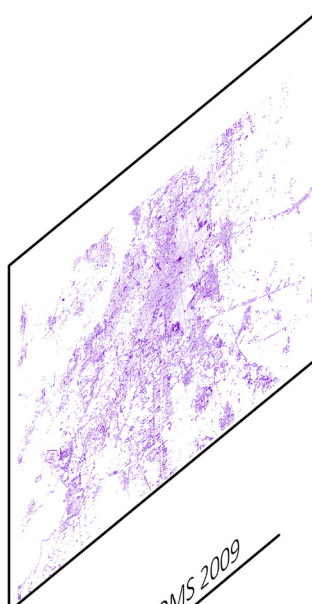
DIVERSE SOCIAL FABRIC

EXISTING OF RAILWAYS

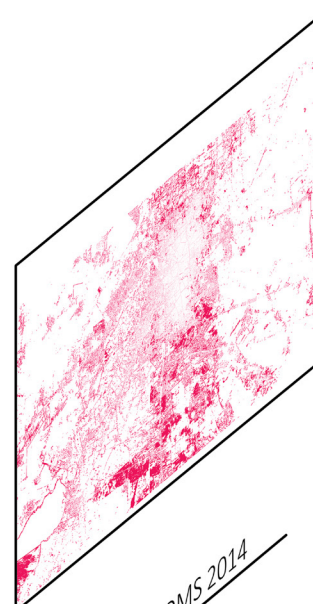
THE OPPORTUNITY TO START OVER, CONSTRUCTING A NEW CAPITAL, MAKING A NEW STATEMENT FOR THE COUNTRY



HOMS 2004



HOMS 2009



HOMS 2014

60% DESTROYED



PRESERVE THE HISTORICAL SITES.

REACTIVATE AND IMPROVE RAILWAY STATIONS.
PROVIDE BETTER SPATIAL CONNECTIVITY WITHIN THE CITY AND BETWEEN THE DIFFERENT SYRIAN CITIES.

RECONSTRUCT THE EDUCATIONAL INSTITUTES.

RECONSTRUCT AND PRESERVE THE OLD CITY.

#HOMS:

BEFORE THE WAR



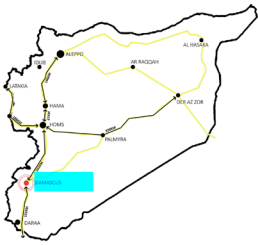
#HOMS:

WHAT TO PRESERVE, RECONSTRUCT AND IMPROVE



#STUDIES

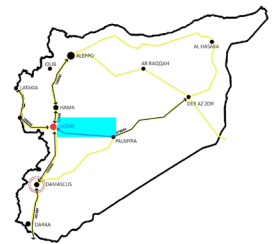
THIS RESEARCH STARTED BY SEARCHING FOR THE PLACES THAT PEOPLE ENJOY THE MOST. PLACES THAT ATTRACT PEOPLE DESPITE THEIR BACKGROUND, ETHNICITIES AND RELIGION. LOOKING AT THE THREE MAJOR CITIES IN SYRIA; THE CAPITAL, DAMASCUS, SECOND LARGEST CITY, ALEPPO AND THIRD LARGEST CITY HOMS.



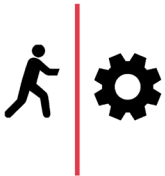
DAMASCUS



ALEPPO



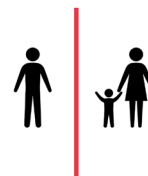
HOMS



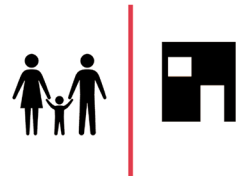
WORK



OURSelves



FAMILY



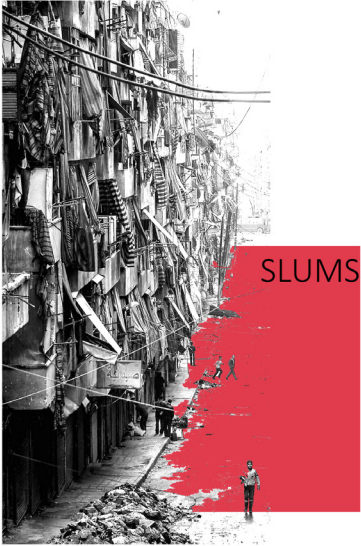
HOUSE

ALIENATION

RELIGIOUS BUILDINGS
FOR BIG GROUPS

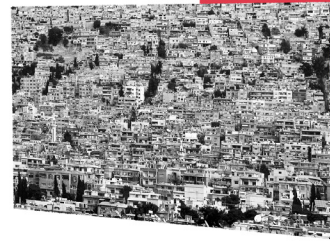


WE HAVE



SLUMS

NO LONG-TERM
CITY PLANNING



NEEDED

PARKS
& GREENERY



CONNECTIVITY



PUBLIC SPACES



RESULTS OF THE RESEARCH FORM THE MAIN ELEMENTS
THAT THE NEW STRATEGY IS BASED ON.



BUILDING ANY RELIGION BUILDING REQUIRES BUILDING A COMMUNITY SERVICE BUILDING WITH A PREFERENCE FOR EDUCATIONAL INSTITUTES

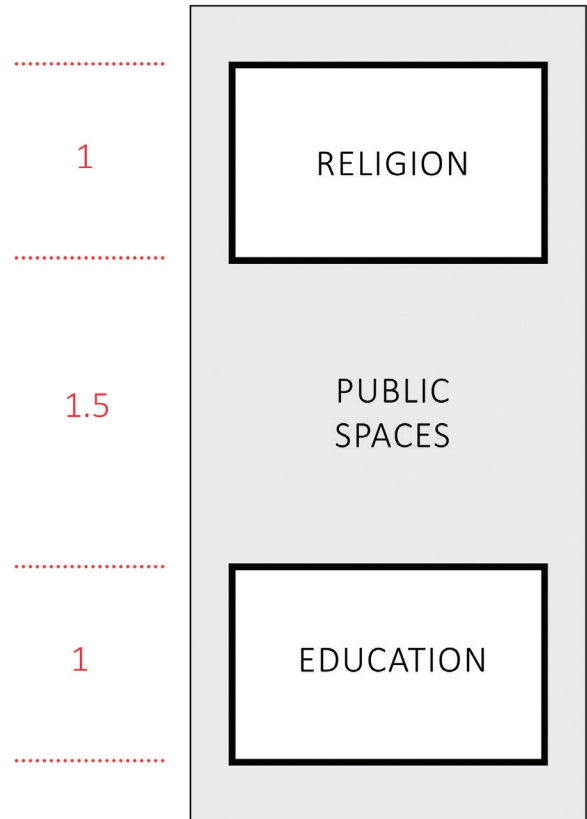
SYRIAN BUILDING CODE 2022
RULE #XXX

ONE OF THE MOST IMPORTANT ELEMENTS FOR THE SOCIAL SYRIAN FABRIC ARE THE BUILDINGS OF SPIRITUALITY, OR THE RELIGIONS BUILDINGS.

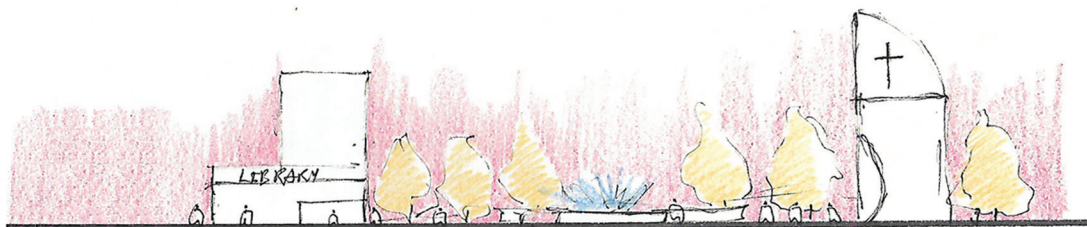
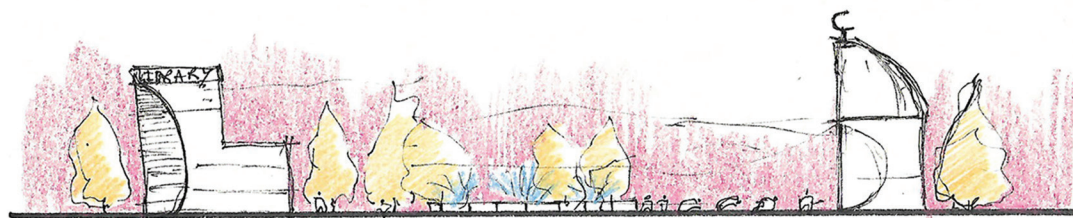
SINCE THE NEW PROPOSED CODE FOCUSES ON THE IMPORTANCE OF SCIENCE AND EDUCATION; AND SINCE SYRIAN PEOPLE TAKE PRIDE IN DONATING FOR BUILDING RELIGIOUS BUILDINGS; REQUIRING A BUILDING FOR THE SERVICE OF THE COMMUNITY WITH BUILDING ANY RELIGION BUILDING WOULD ELEVATE THE AWARENESS AND SOPHISTICATED LEVEL OF THE SOCIAL FABRIC.

SUCH A MOVEMENT WOULD ADD ON THE OVERALL KNOWLEDGE, OPENS NEW HORIZONS AND REASONS FOR PEOPLE TO MEET, STUDY, LEARN, DISCUSS, NEGOTIATE, COMMUNICATE AND CONNECT, WITH RESPECT AND PRESERVATION OF THE RELIGIOUS EDUCATION AND SPIRITUAL NEEDS. PUTTING TWO MAIN ELEMENTS WHICH ARE THE RELIGIOUS BUILDING AND THE EDUCATIONAL ONE INDICATES THAT THEY ARE AT THE SAME LEVEL OF IMPORTANCE.

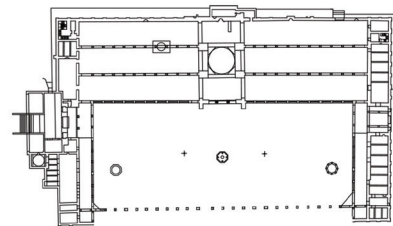
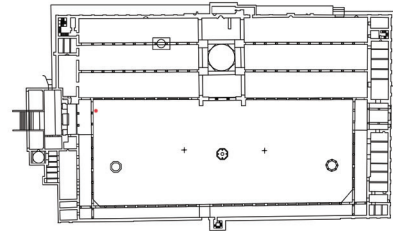
OPENING THE LAYOUT OF THESE RELIGIOUS BUILDINGS TOWARD THE SOCIAL, PUBLIC SPACE, TO FORM THIS WELCOMING ENVIRONMENT. THE PUBLIC SPACE RATIO TO THE RELIGIOUS BUILDING OR TO THE EDUCATIONAL BUILDING MUST MEET THE REQUIREMENT OF 1.5/1.



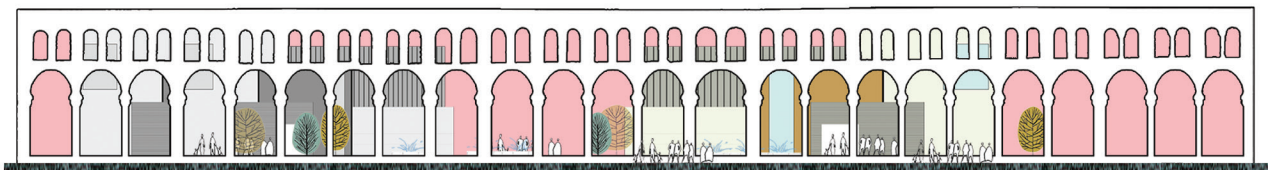
EVERYONE IS WELCOME HERE.



*HOLD A PEN AND A BOOK,
 INK
 OR BLOOD AFTER THE STRIKE
 YOU'LL ALWAYS MAKE IT THROUGH THE
 PAPER
 RAISE YOUR VOICE!
 NOW!
 IT'S DESTROYED!
 NOW!
 ACT!
 NO TIME BEFORE THEY COME
 MOVE TOWARDS THE LIGHT
 OPEN THE MOSQUE AND THE CHURCH
 LET THE LIGHT IN
 LET ME IN
 LET MY MIND IN
 SO TIGHT
 YOUR DOOR IS SO TIGHT
 I AM
 I AM
 I AM
 BIGGER DOOR
 NOT SMALLER MIND
 OPEN YOUR DOORS
 STOP PULLING ME BACK
 I SET MYSELF FREE
 I WANT YOU FREE
 FREE FREE FREE
 TURN IT UP!
 I WANT TO HEAR YOU
 I WANT TO READ YOU
 I WANT TO SEE YOU
 I WANT TO KNOW YOU
 TURN IT UP!
 HIGHER!
 HIGHER!*



CURRENT SOUTHERN ELEVATION



LOOKING FROM INSIDE THE MOSQUE OUT TO THE PUBLIC PLAZA

EVENT NUMBER #0021383
 PM 4:00
 MARCH 13TH, 2022



FIRST TWO TO THREE STORIES OF ANY BUILDING IN HIGH DENSITY AREA SHOULD BE COMMERCIAL.

SYRIAN BUILDING CODE 2022
RULE #XXX

ONE OF THE MAIN FEATURES OF A MIDDLE EASTERN BUILT ENVIRONMENT IS THE SOUK (TRADITIONAL MARKET OR BAZAAR).

THE SOUK ORIGINALLY MEANS NARROW IN THE AKKADIAN LANGUAGE "SŪQU".

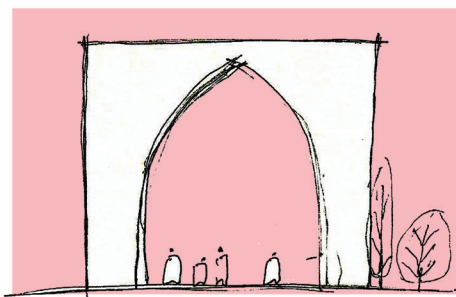
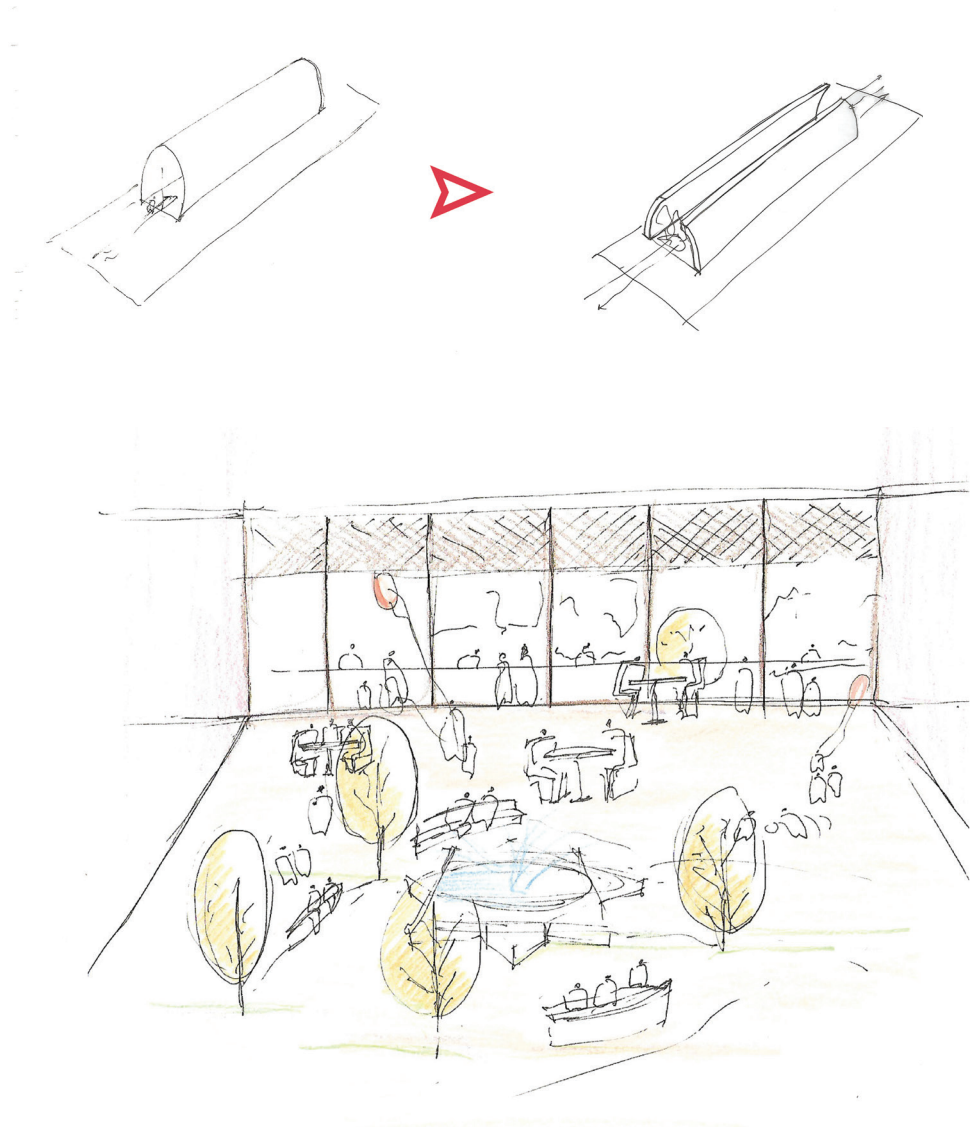
THE EXPERIENCE INSIDE THE STREET INCLUDES MOVING, WALKING, TALKING, SMELLING, EATING, BUYING AND SELLING. ONE OBVIOUS MISSING ELEMENT INSIDE THE SOUK STREET IS RESTING SPACES, SPACES WHERE PEOPLE CAN STOP, SIT, MEET AND ENJOY THE MOMENT. INSTEAD THAT EXPERIENCE IS A CONSTANT MOVEMENT.

THE NEW DESIGN OPENS THE SOUK, ALLOWING THE INNER SPACE TO BE A MEETING, SOCIAL PLAZA.

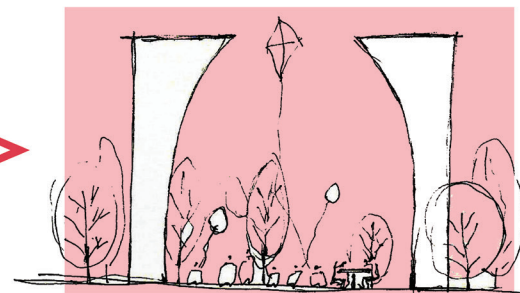
"OPEN THE SOUK" DOES NOT INDICATES ONLY OPENING THE CEILING, NOR ONLY PROVIDING SITTING AND RESTING SPACES TO ALLOW THE OPPORTUNITY OF MEETING TO OCCUR.

"OPEN THE SOUK" MEANS SPREADING THE COMMERCIAL AND THE EXPERIENCE WITHIN THE SOUK EVERYWHERE. INTEGRATING IT WITHIN THE RESIDENTIAL NEIGHBORHOODS. WHICH PROVIDES SERVICE, SAFETY AND OPPORTUNITY FOR THE EXISTING SHOPS, OR THE ONES THAT EXISTED BEFORE THE WAR, TO HAVE THEIR PLACE BY ADDRESSING THEM IN THE NEW CODE.

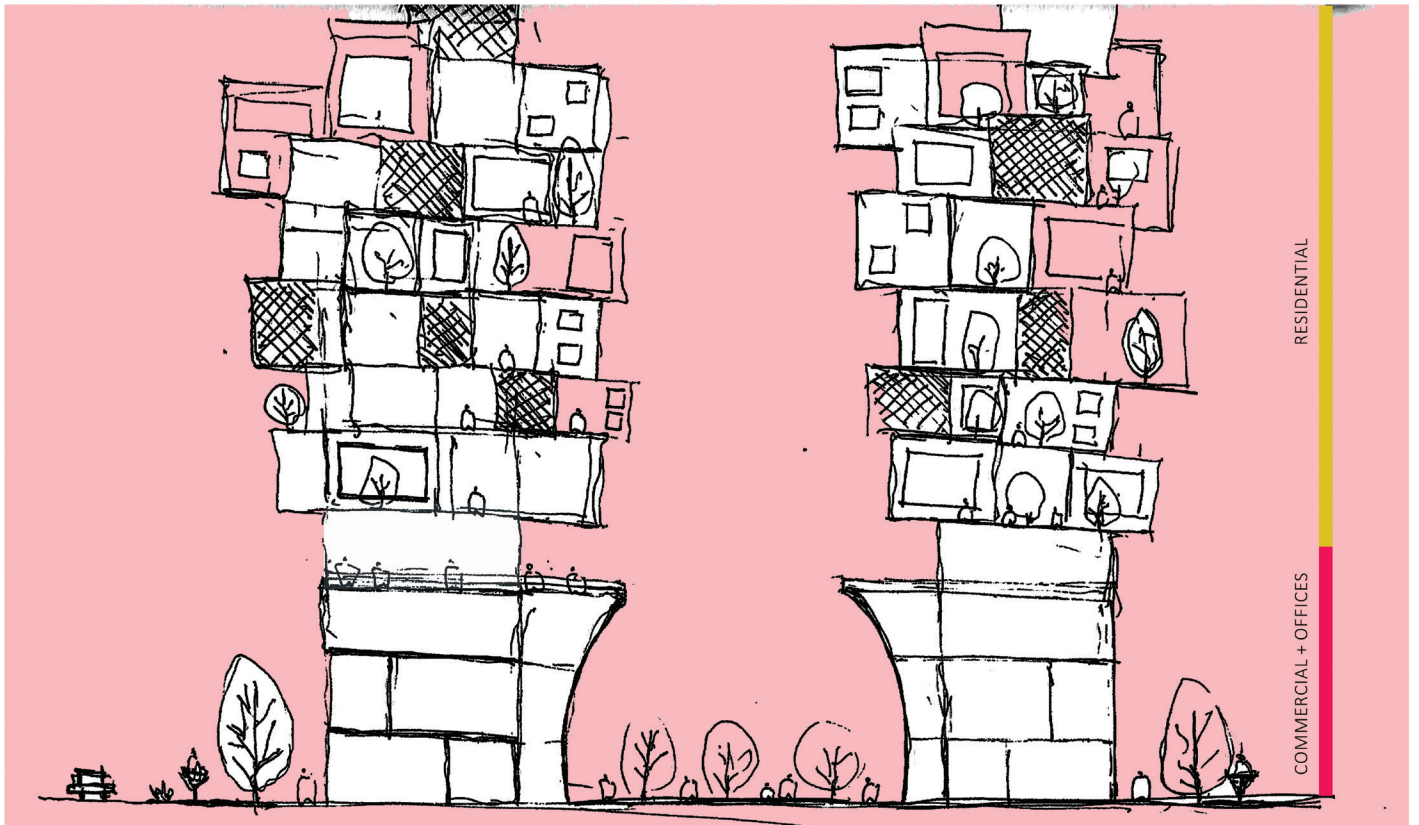
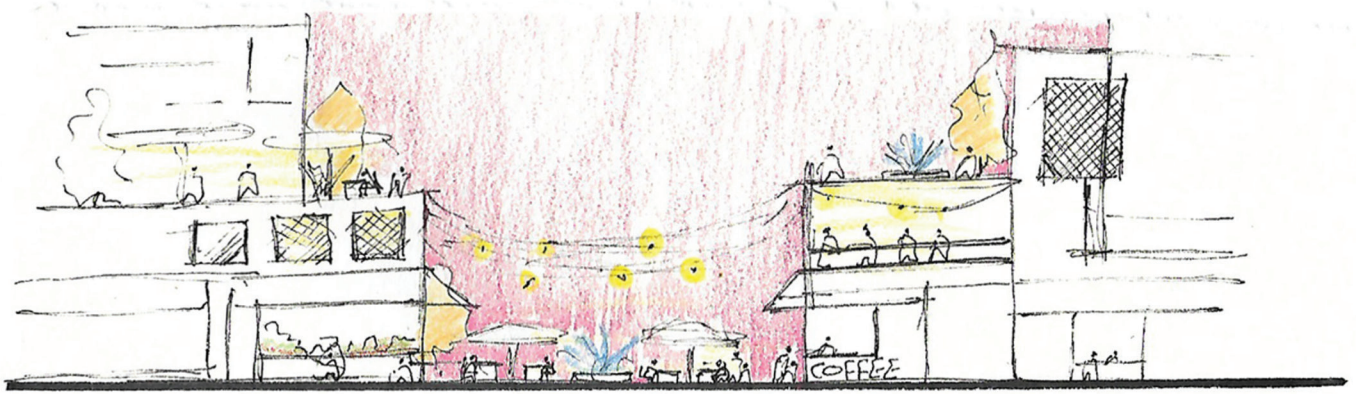
SUCH AN ACT WOULD PROTECT THE RESIDENTS FROM LOSING THEIR JOBS DESPITE THE ENCOURAGEMENT FOR THE PRIVATE SECTOR TO INVEST IN THE COUNTRY AND TO OPEN NEW MALLS AND FIRMS.



OSOUK



OPEN SOUK





THE RESIDENTIAL UNITS ARE FLEXIBLE AND ALLOW VARIOUS OPENING OPTIONS THAT GUARANTEE THE RESIDENTS' PRIVACY

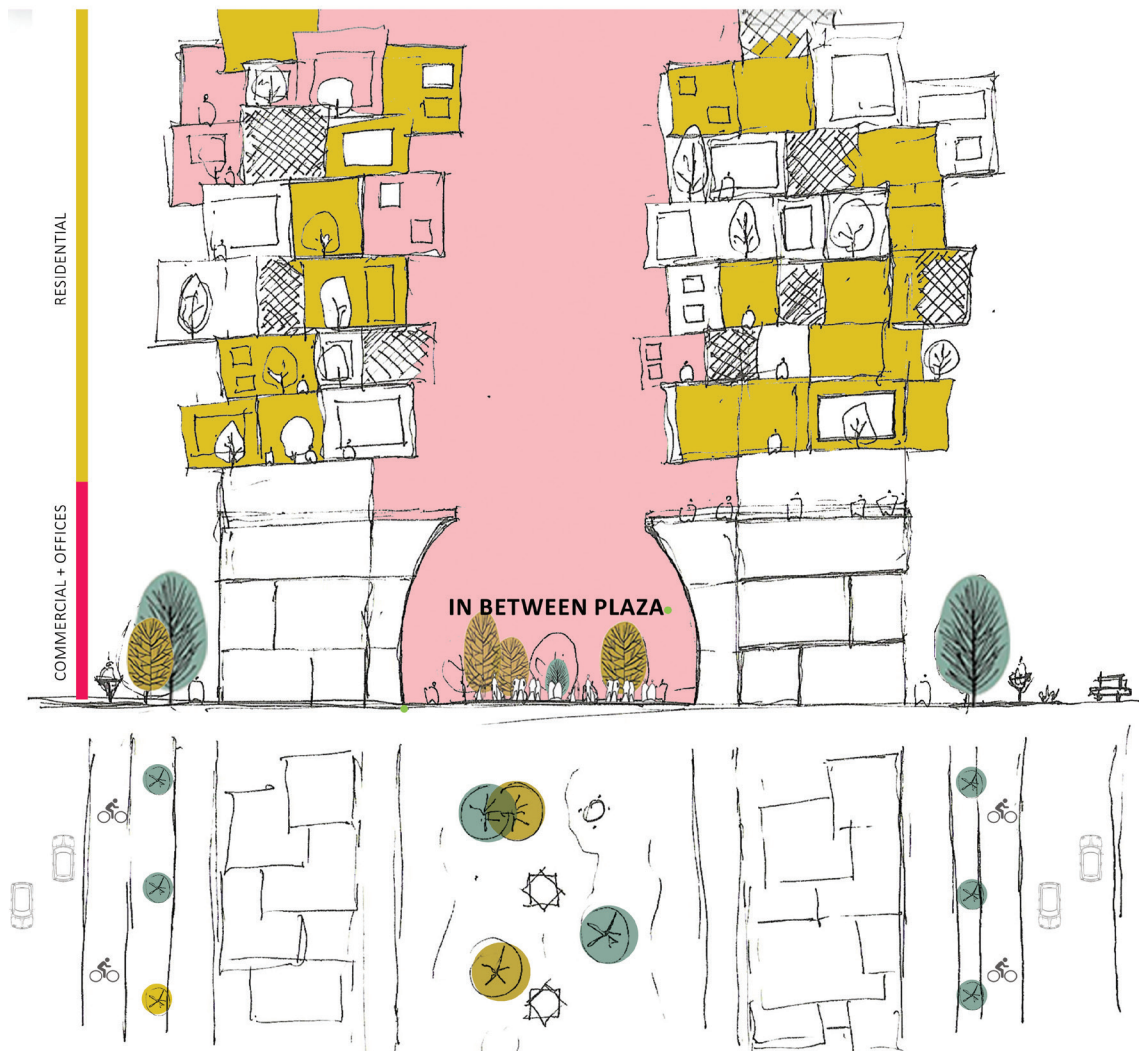
SYRIAN BUILDING CODE 2022
RULE #XXX

WHEN IT COMES TO RESIDENTIAL DESIGN, A UNIFIED RESIDENTIAL DESIGN IS NEVER ENOUGH. A UNIVERSAL DESIGN WOULD ALWAYS FAIL IN SATISFYING THE NEEDS OF EVERYONE WHO WOULD OCCUPY IT. THEREFORE, PEOPLE START ADJUSTING IT TO MEET THEIR NEEDS AND COMFORT ZONE.

WHILE THE DESIGNER, ARCHITECT, URBAN DESIGNER, URBAN PLANNER, DEFINE THE SPACES, THE BUILDINGS AND THE FACADES; THERE MUST BE OPTIONS FOR PEOPLE TO MAKE AND EXPRESS THEMSELVES.

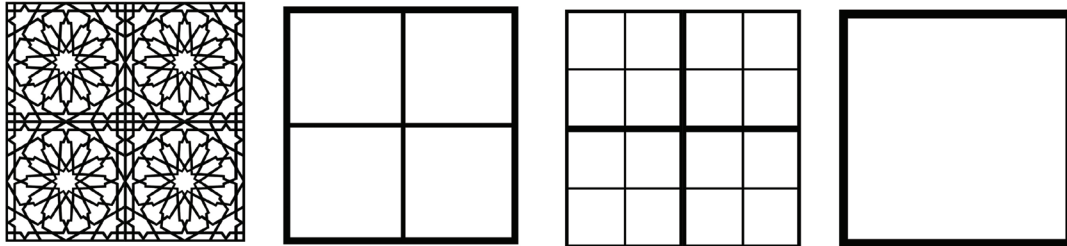
THE NEW CODE REQUIRES EVERY RESIDENTIAL BUILDING TO PROVIDE VARIOUS OPTIONS FOR THE WINDOW OPENINGS, SO PEOPLE CAN CHOOSE WHAT IS BEST FOR THEM WITHOUT AFFECTING THE URBAN ENVIRONMENT AND THE OVERALL IDENTITY OF THE CITY.

THESE VARIOUS OPTIONS CAN BE EITHER CHANGEABLE-FIXED OR CHANGEABLE-CHANGEABLE. CHANGEABLE FIXED OPTIONS MEAN THE RESIDENTS CHOOSE THEIR WINDOWS AND DO THE ALLOWED ADJUSTMENT IN THE BEGINNING AS THEY ARE CHOOSING THEIR UNIT. CHANGEABLE-CHANGEABLE MEANS THESE OPENING OPTIONS GET TO BE CHANGED BY CHANGING THE INPUT IN THE PROGRAM THEY ARE CONTROLLED WITH.



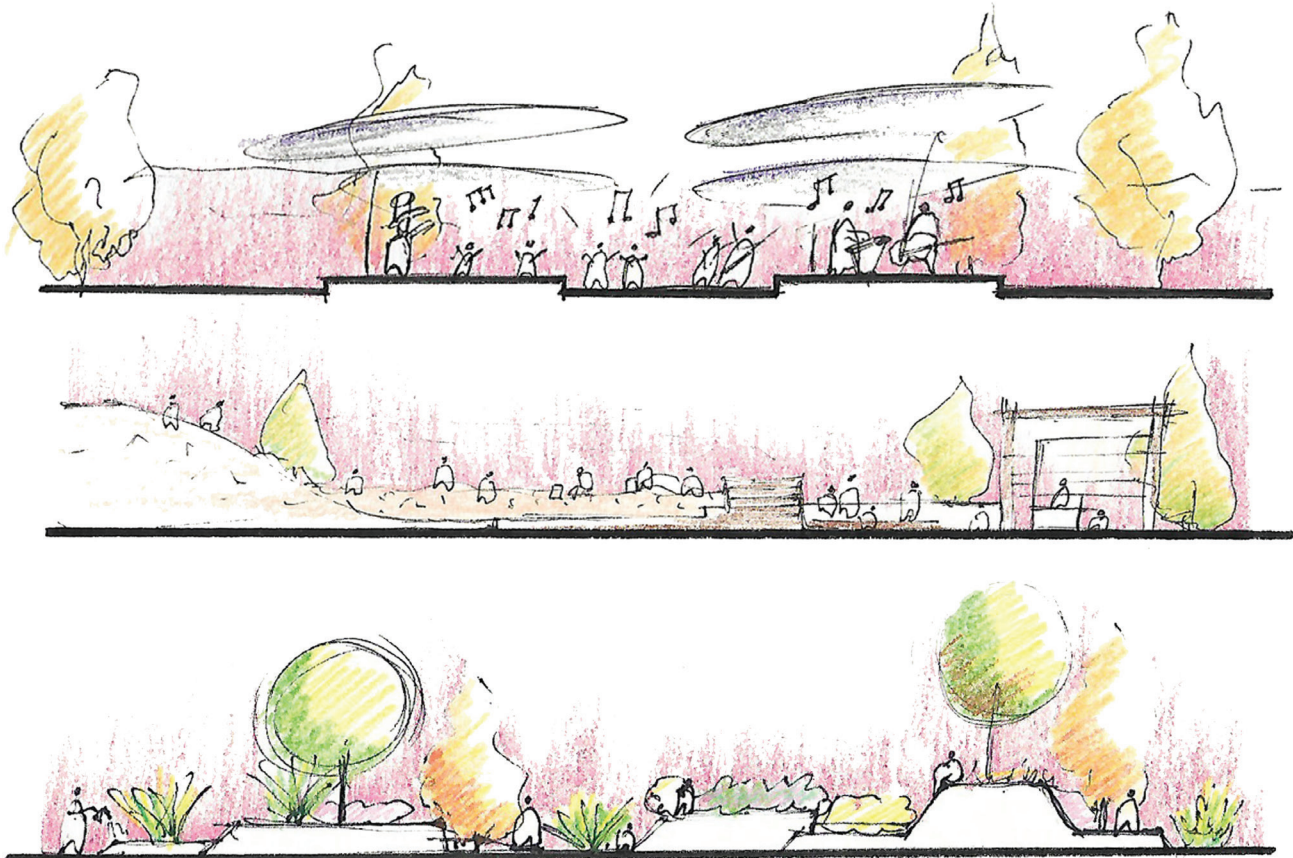
OPENING OPTIONS,
JANUARY, 19TH, 2022

AREA NUMBER #XXXX
NEIGHBORHOOD #XX



THE PLAZA BETWEEN BUILDINGS CAN BE
OPEN SOUK OR OCCUPIED WITH OTHER
DIFFERENT ACTIVITIES.
THIS DECISION WOULD BE MADE BY THE
RESIDENTS OF THAT AREA.

IN BETWEEN PLAZA ACTIVITIES





**PARKING IS PERMITTED ONLY UNDERGROUND.
THE GROUND FLOOR OF THE PARKING GARAGES IS ONLY
PERMITTED FOR URBAN LIVING ROOM USAGE.**

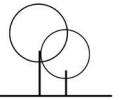
SYRIAN BUILDING CODE 2022
RULE #XXX

URBAN LIVING ROOM IS THE PUBLIC, OPEN SPACE BETWEEN THE RESIDENTIAL BUILDINGS.
IT IS ASSIGNED FOR VARIOUS ACTIVITIES THAT GET DECIDED BY THE ADJACENT RESIDENTIAL BLOCKS.

SUCH AN ACT WOULD ENCOURAGE COMMUNICATION AND COLLABORATION BETWEEN THE RESIDENTS AND WOULD PROVIDE THE OPPORTUNITY FOR THESE RESIDENTS TO MEET AND CONNECT.

A LONG LIST OF ACTIVITIES FOR EACH AREA WOULD BE PROVIDED BY THE CITY. RESIDENTS ARE FREE TO COMMISSION AN ARCHITECT, DESIGNER, URBAN PLANNER, OR ANY OTHER QUALIFIED INDIVIDUALS OR COMPANIES TO PROPOSE A DESIGN OR/AND BUILD IT.
OR CAN BE ASKED FOR FROM THE CITY.
THE SECTOR THAT WOULD PROCEED WITH THE DESIGN OR/AND BUILD WITHIN A DECIDED BUDGET AND WOULD BE PAID BY THE CITY, THESE PAYMENTS SHOULD BE INCLUDED WITH THE ANNUAL MAINTENANCE FEES AND TAXES.

URBAN LIVING ROOMS ARE A PLATFORM FOR CONNECTIVITY OPPORTUNITY

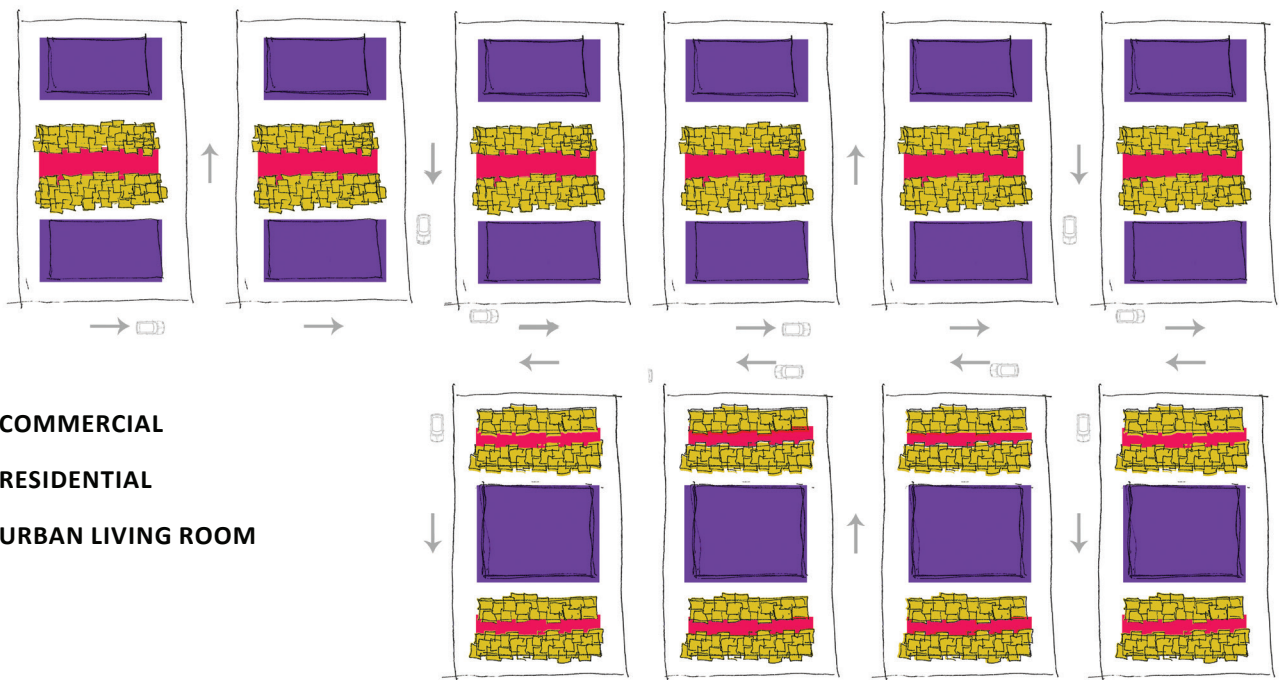


**BETWEEN
A PERSON
AND
THE WORLD**

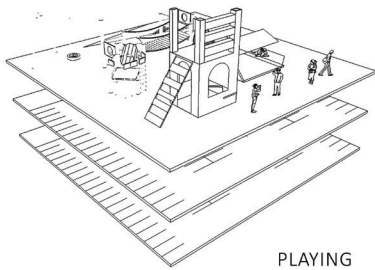
**BETWEEN
PEOPLE**

**BETWEEN
A PERSON
AND
SCIENCE**

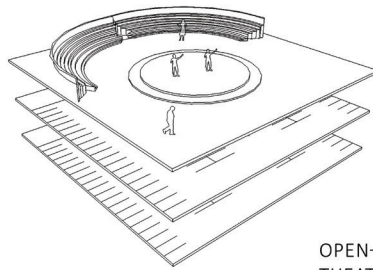
**AND
GREENERY**



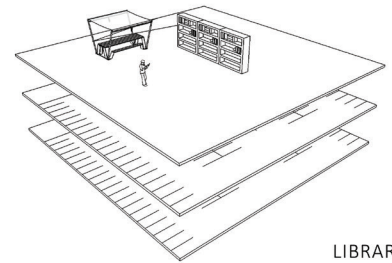
URBAN LIVING ROOM OPTIONS FOR #XXX NEIGHBORHOOD



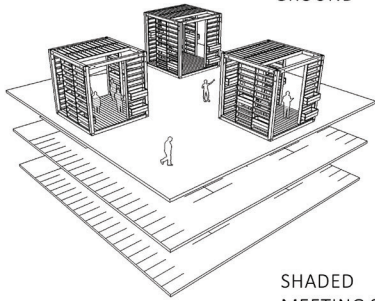
PLAYING GROUND



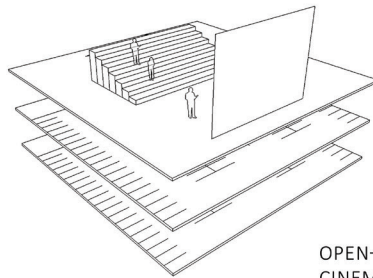
OPEN-AIR THEATER



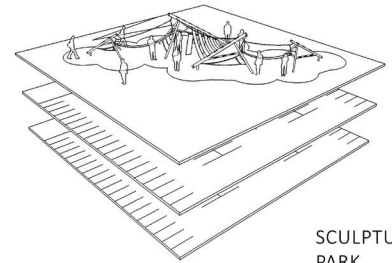
LIBRARY



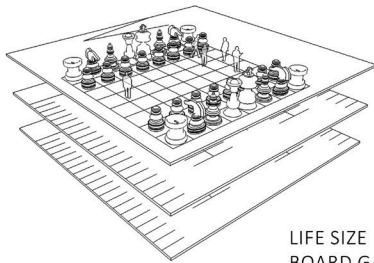
SHADED MEETING SPACES



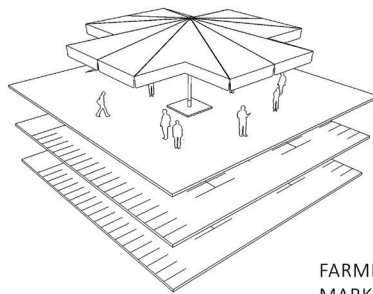
OPEN-AIR CINEMA



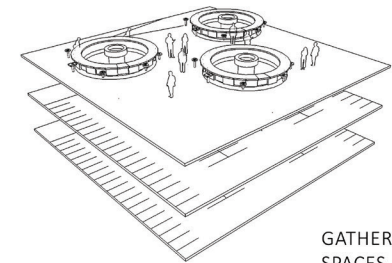
SCULPTURE PARK



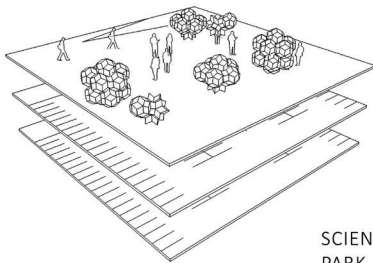
LIFE SIZE BOARD GAMES



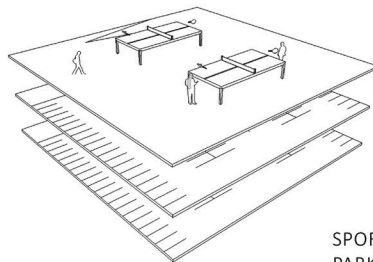
FARMERS MARKET



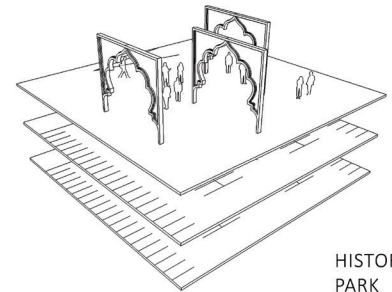
GATHERING SPACES



SCIENCE PARK



SPORTS PARK



HISTORY PARK

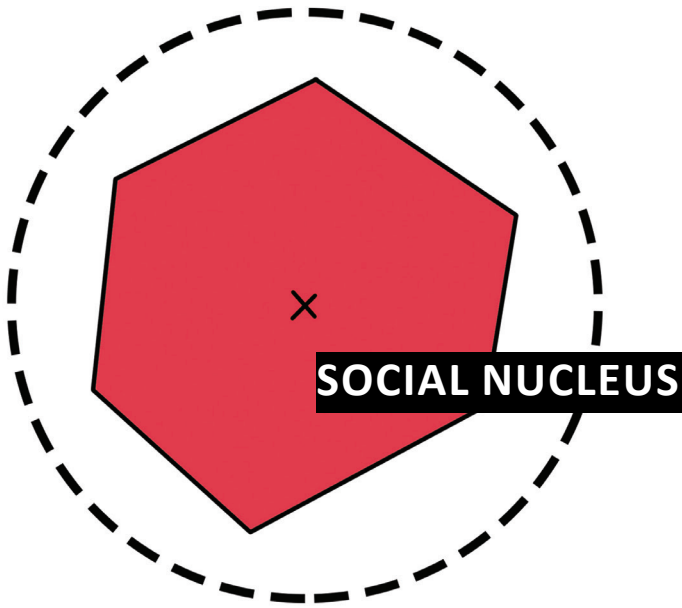


WE DESIGN WHAT WE ARE



WE BECOME THE PLACES WE LIVE IN



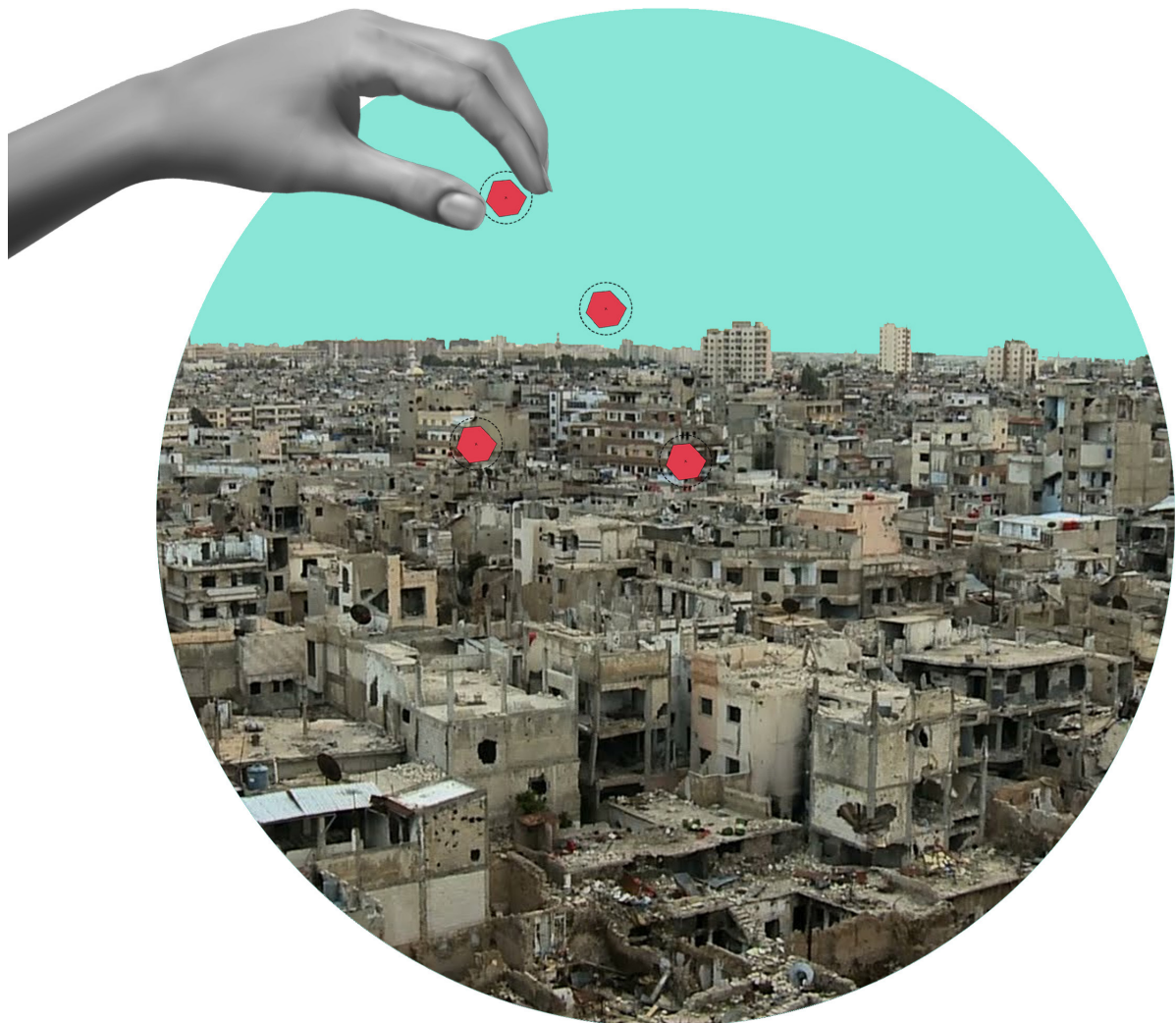


**IT HAS A START BUT NO ENDING
IT CONNECTS AND INTERACTS**

CAUTION:

**IT GIVES OWNERSHIP AND
OPTIONS
IT IS SELF ORGANIZED AND
STRUCTURED, MOVING FOR-
WARD THROUGH IT'S
RESIDENTS' COLLABORATIVE
DECISIONS**

**DOSAGE:
ONE WITH EACH BUILDING OF SPIRITUALITY AND RELIGION**



#WHAT IS IT?

SOCIAL NUCLEUS'S CENTER GETS PLANTED ACROSS EVERY BUILDING OF SPIRITUALITY. IT IS THE CENTER FOR SPACE/BUILDING THAT PROVIDES THE OPPORTUNITY TO ENHANCE THE COMMUNITY'S:



KNOWLEDGE



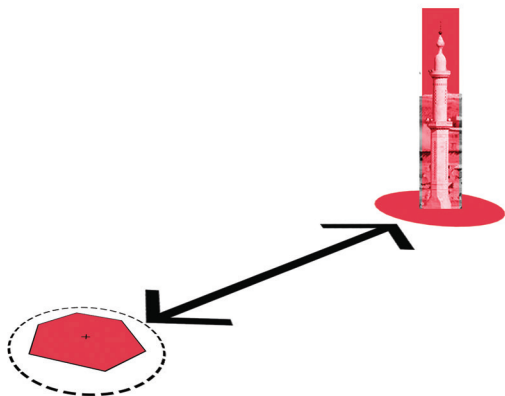
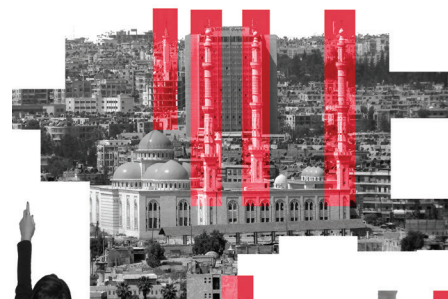
COMMUNICATION

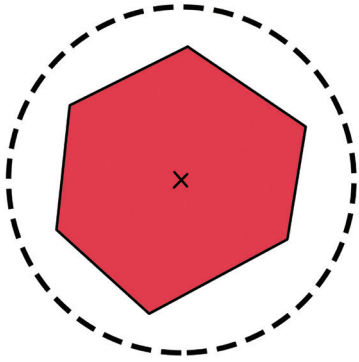


CONNECTIVITY
(SPATIAL & VIRTUAL)

#WHERE?

STARTING FROM THE EXISTING SPIRITUAL CENTERS BY RECONSTRUCTING, MODIFYING AND ADDING ON THEM TO MEET THE NEW CODE REQUIREMENT. AFTER THAT, EVERYTHING THAT IS GOING TO GET BUILT IS GOING TO BE BUILT UPON THE CODE.





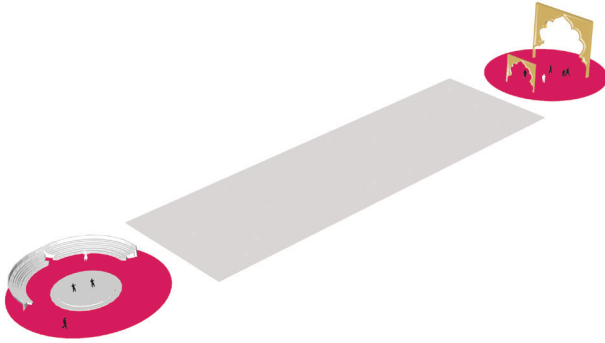
NUCLEATION

IS THE FIRST STEP IN THE FORMATION OF EITHER A NEW THERMODYNAMIC PHASE

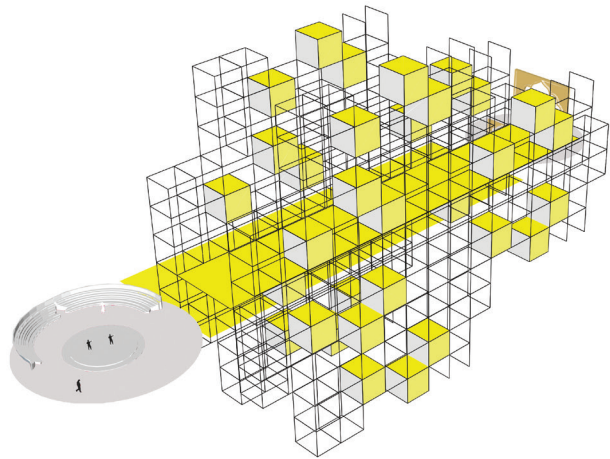
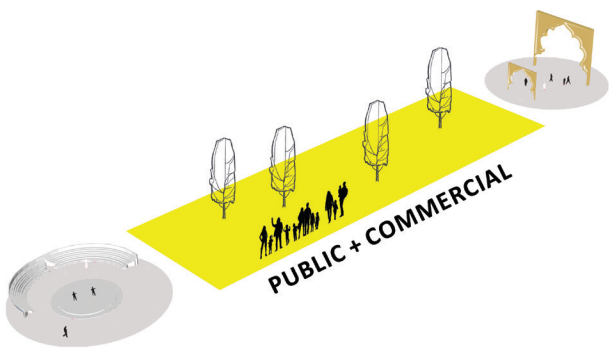
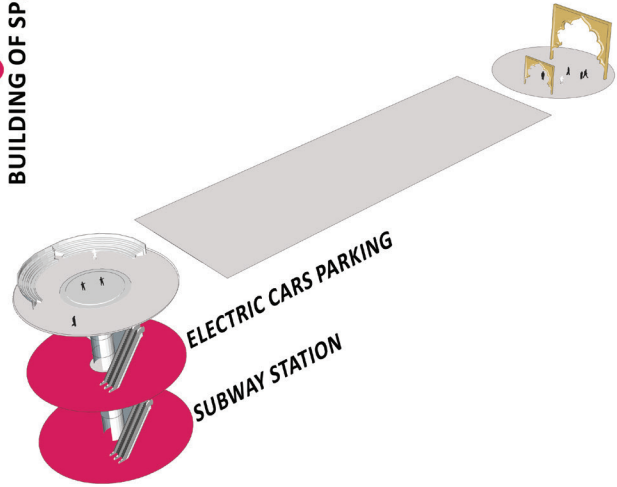
OR

A NEW STRUCTURE VIA
SELF-ASSEMBLY
OR
SELF-ORGANIZATION.

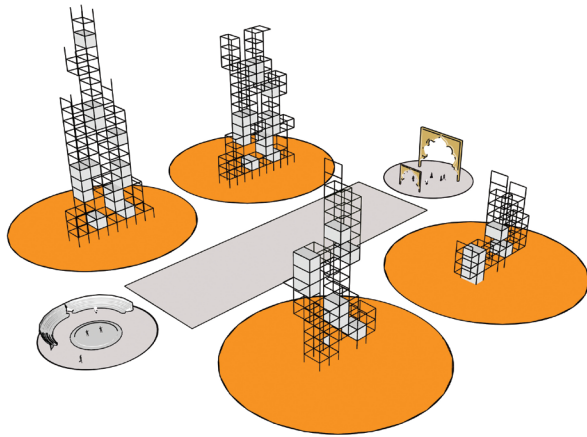
SCIENCE/CULTURAL/EDUCATIONAL



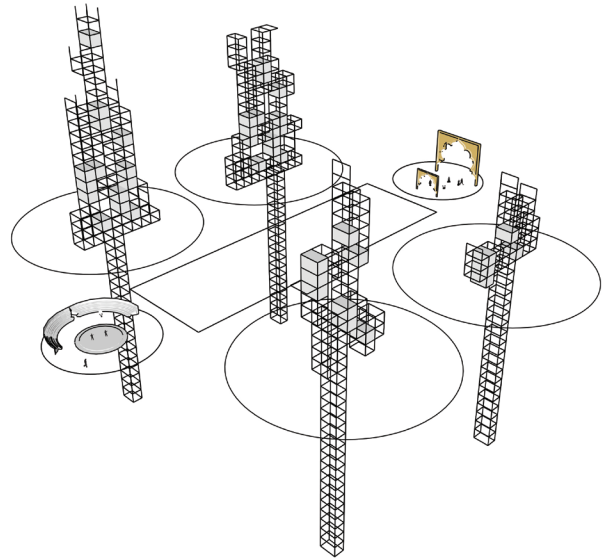
BUILDING OF SPIRITUALITY



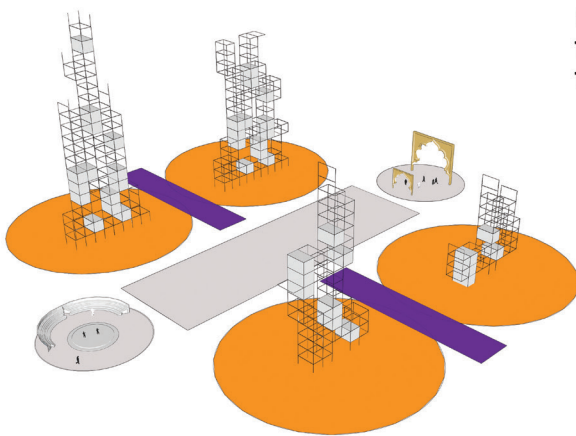
RESIDENTIAL



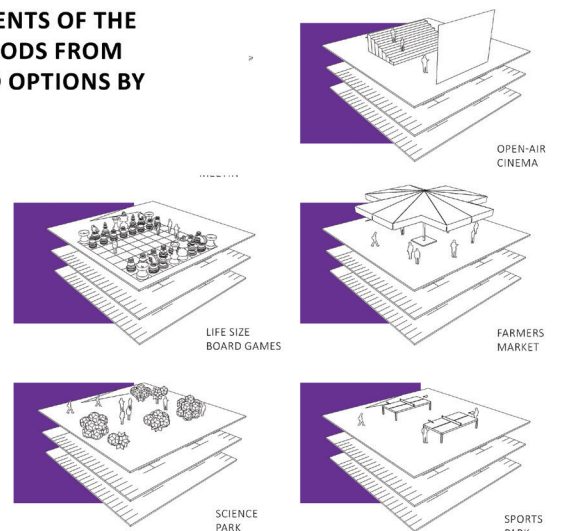
ALL RESIDENTIAL HAVE BOMB SHELTER ACCESS

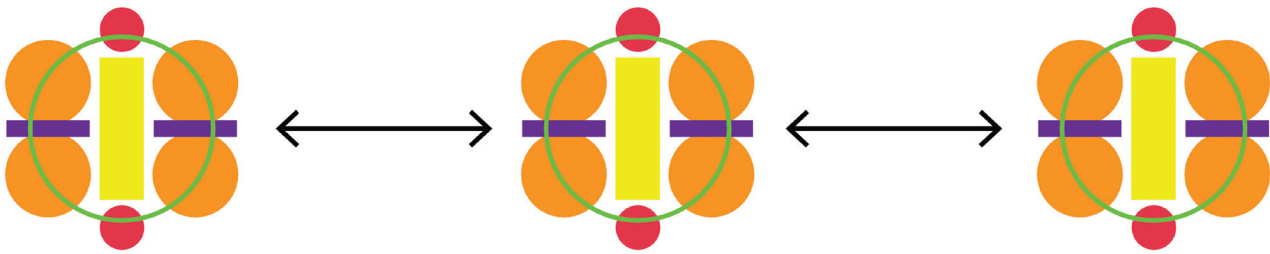
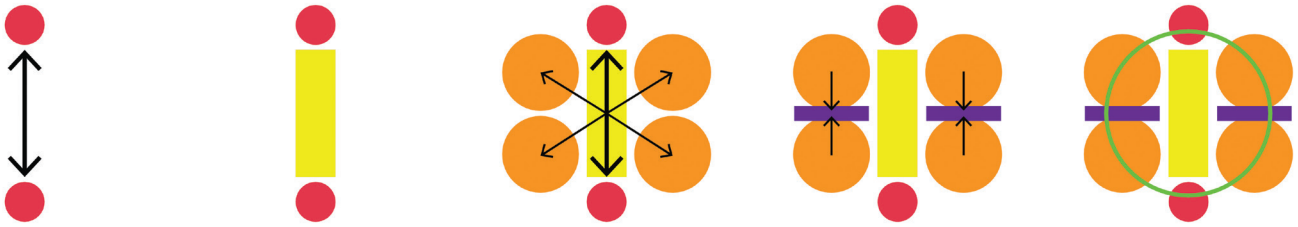


URBAN LIVING ROOM

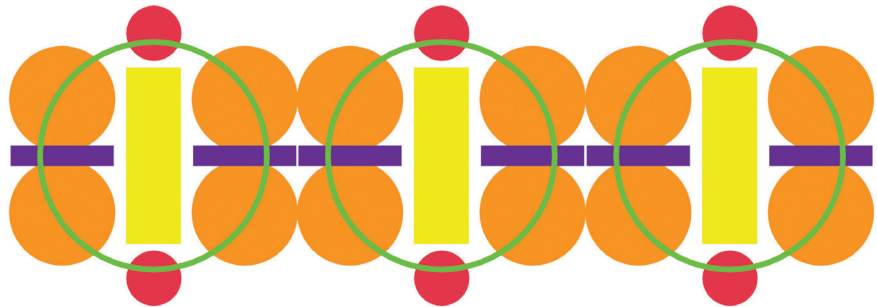


URBAN LIVING ROOM ACTIVITY IS CHOSEN COLLECTIVELY BY THE RESIDENTS OF THE NEIGHBORHOODS FROM THE SELECTED OPTIONS BY THE CITY

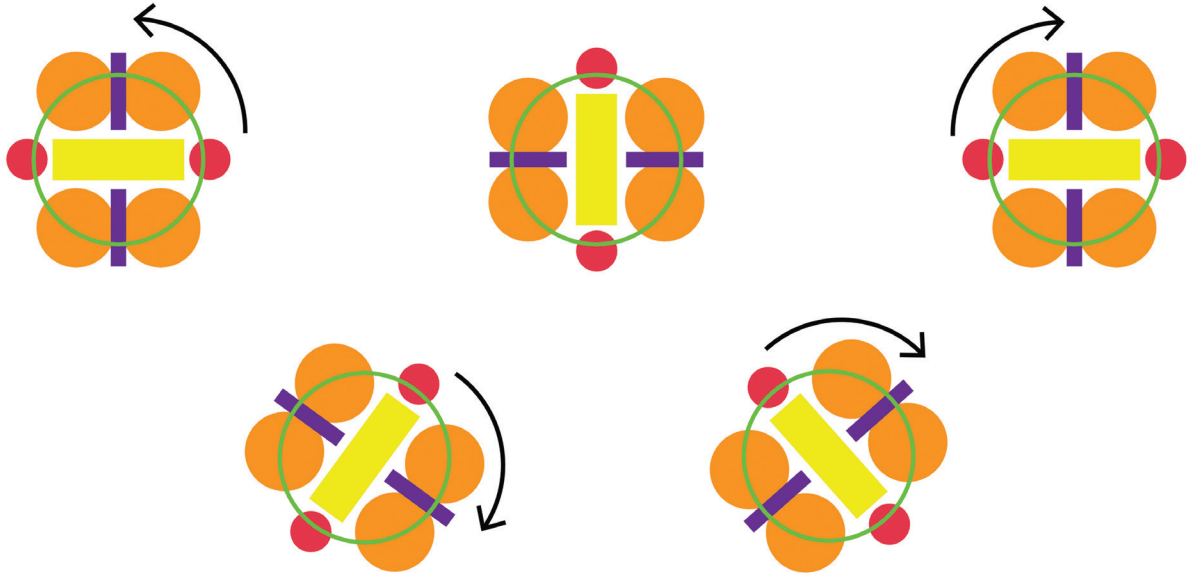




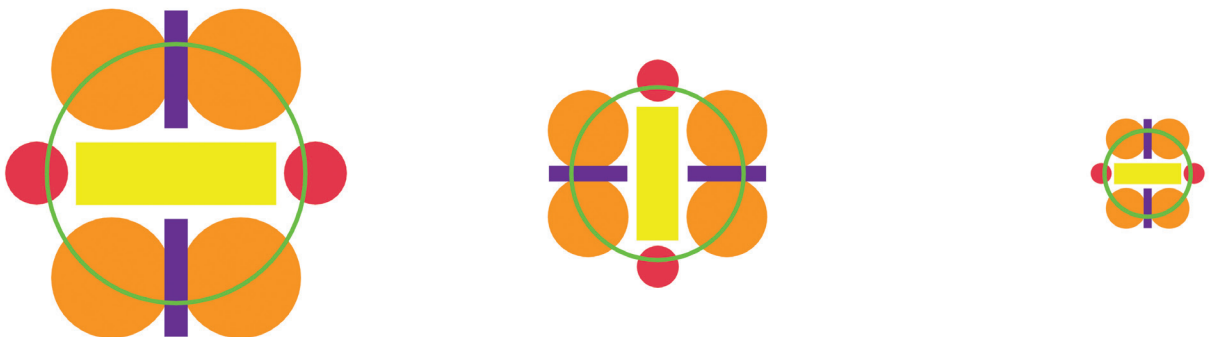
DO NOT
CREATE
ANOTHER GRID



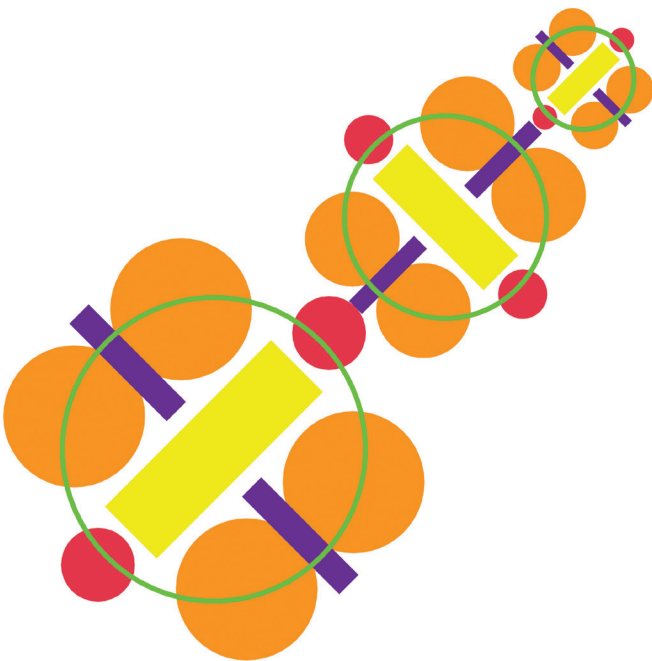
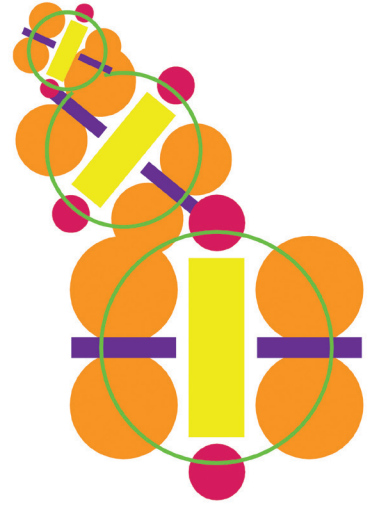
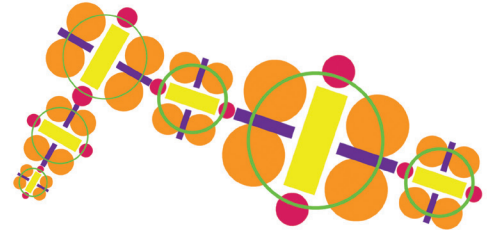
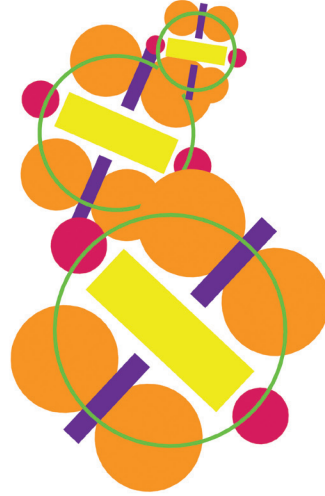
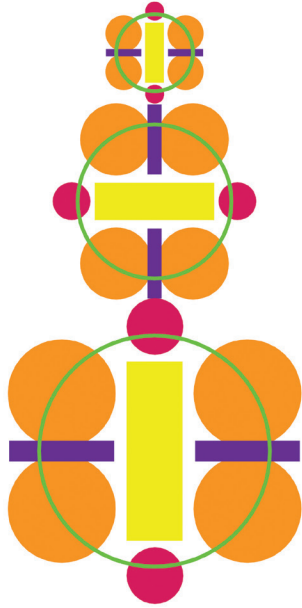
DO
ROTATE

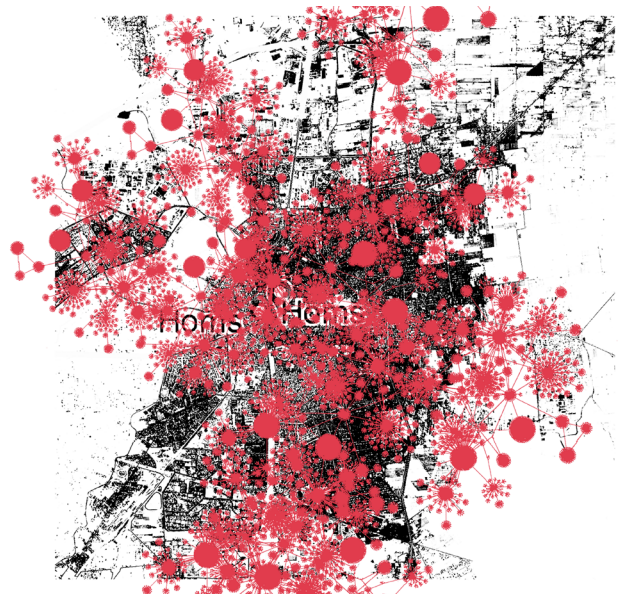
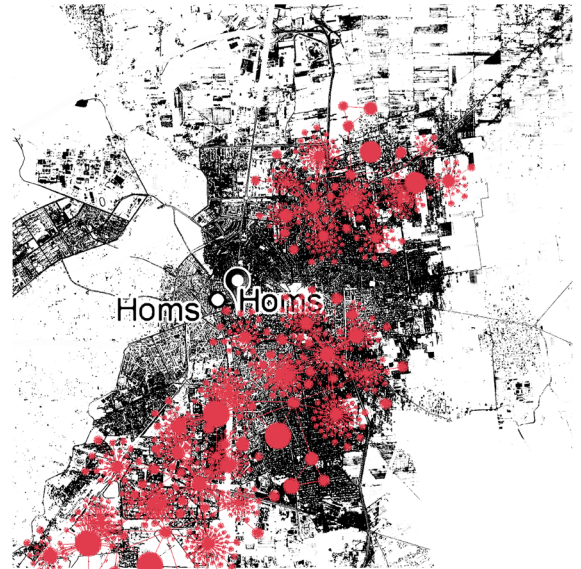


#DO
CHANGE SCALE

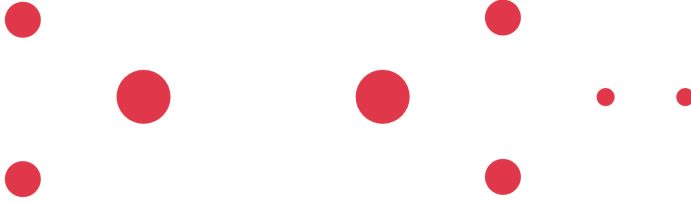


#DO
PARTICIPATE IN THE GROWING PROCESS





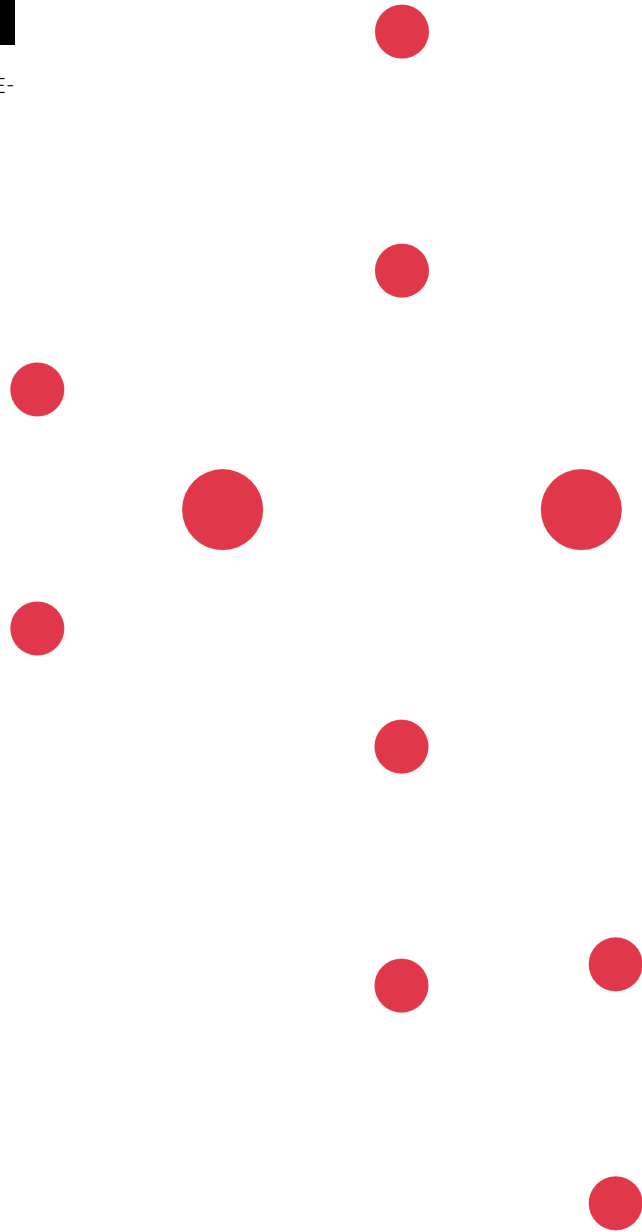
NUCLEATION



#TIME IS KEY

THE NEW METHOD GETS APPLIED TO THE CITY AND RESPONDS TO ITS NEEDS.

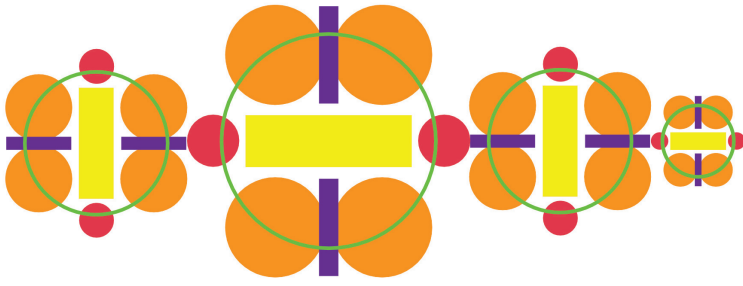
IT GETS MORE CONNECTED AND COMPLEX OVER TIME.



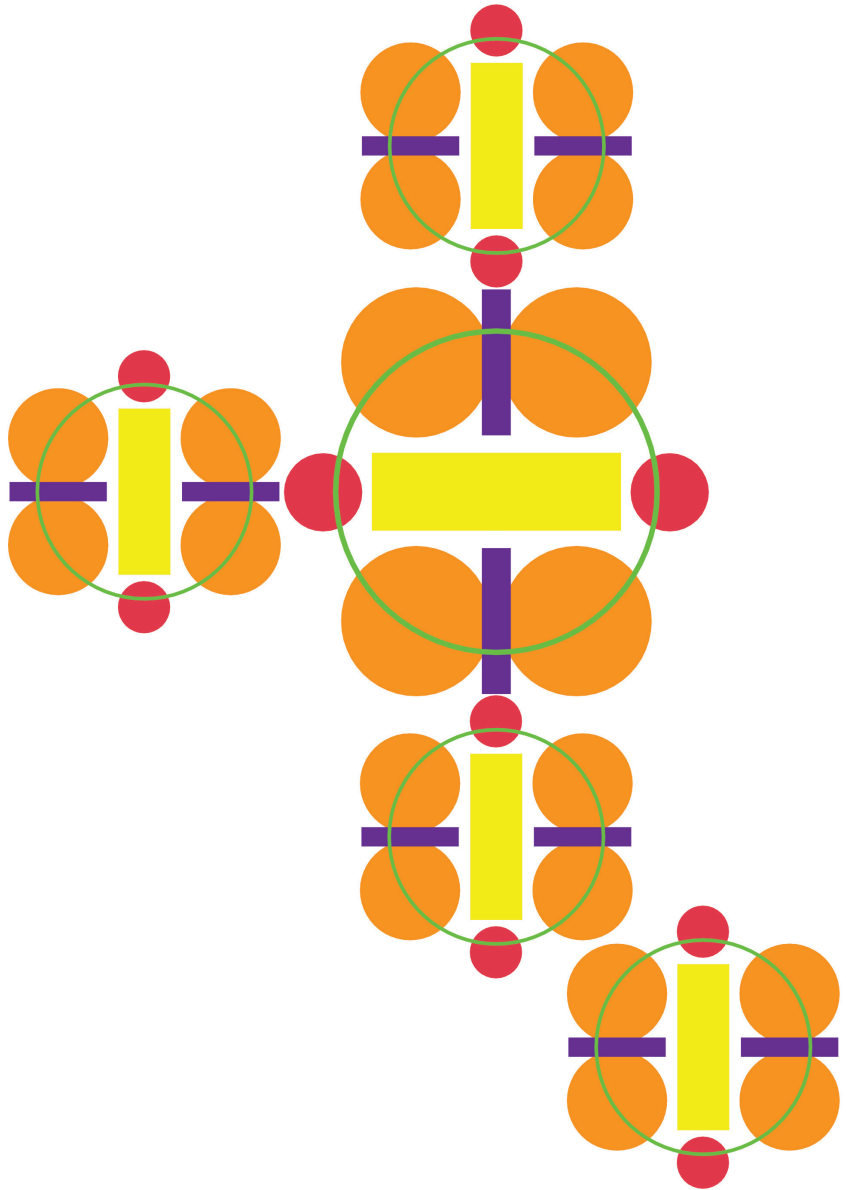
IMPLANT



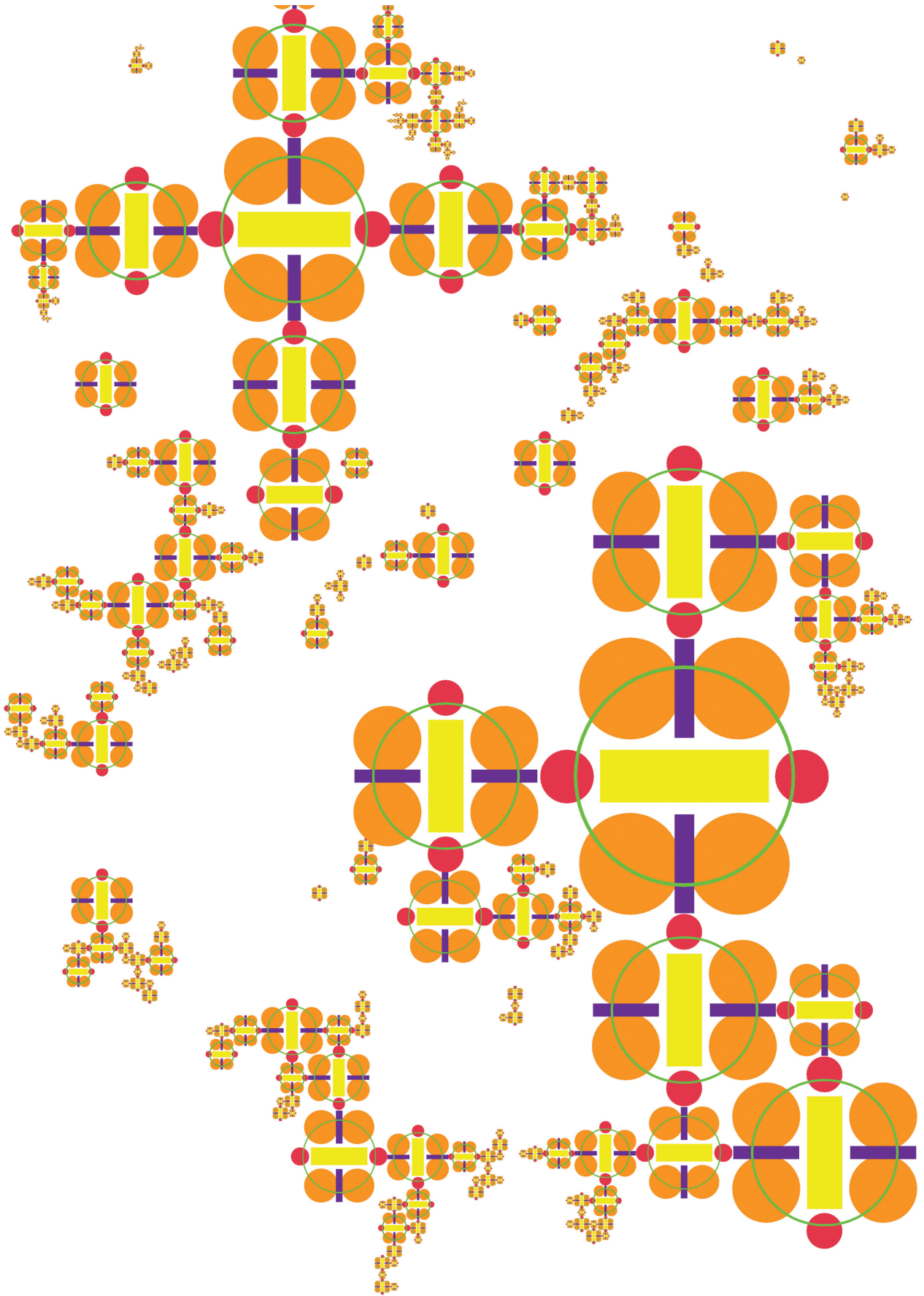
APPLY THE CODE



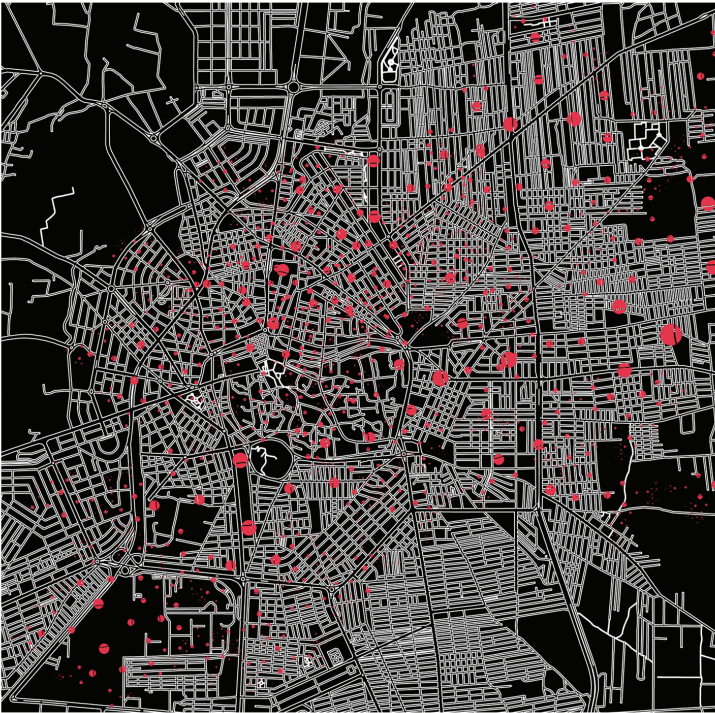
WATCH IT GROW



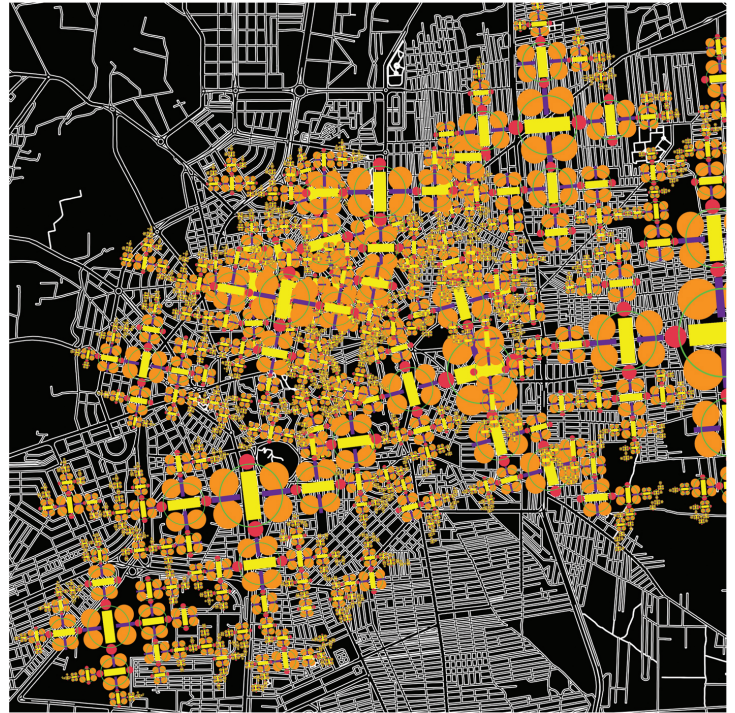
AND GROW... ..



IMPLANT



GROWTH PREDICTION



APPLICTAION



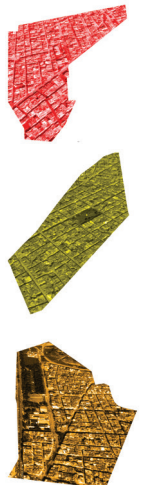
#BEHAVIOR

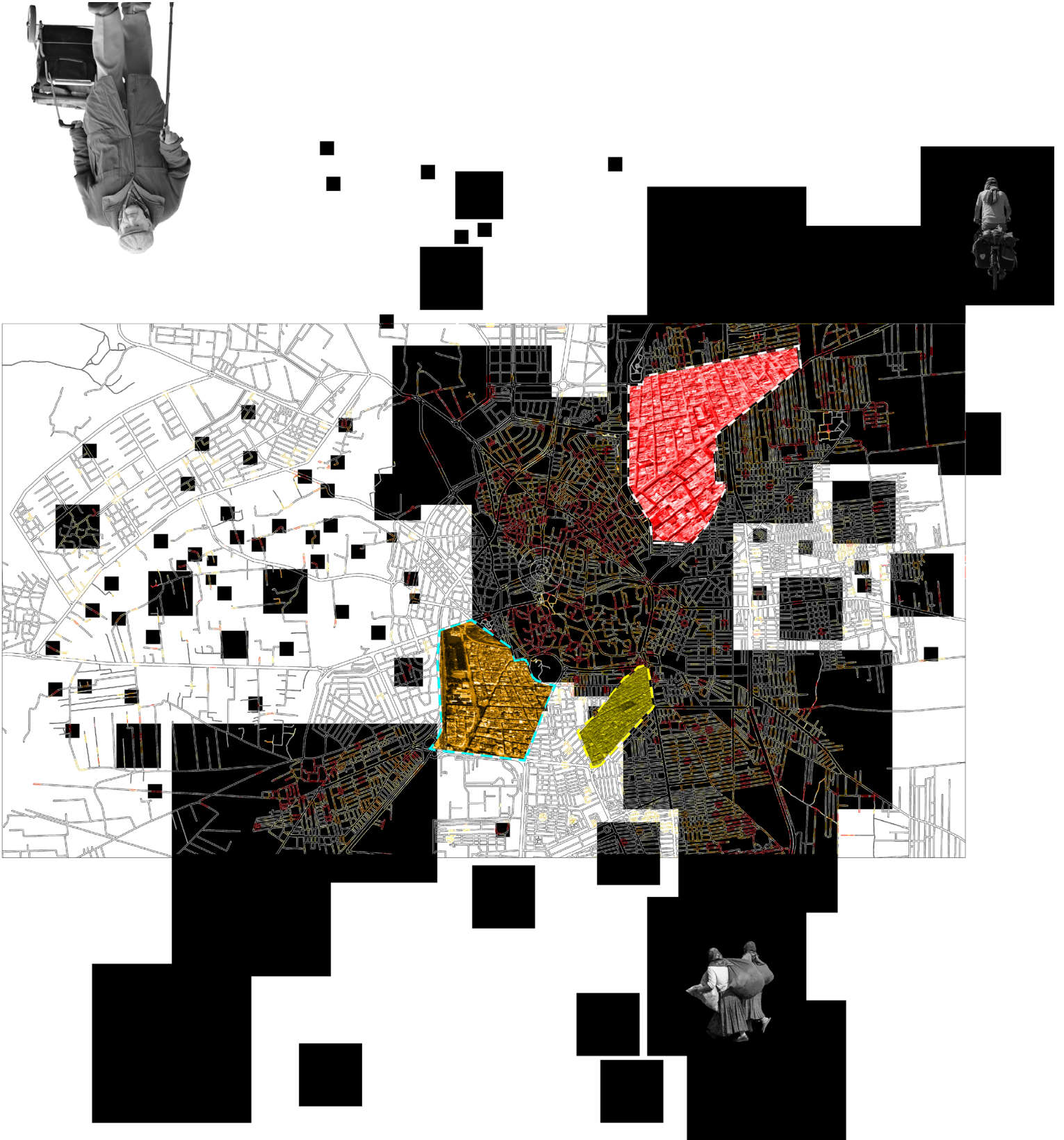
THE SOCIAL NUCLEUS INTERACTS DIFFERENTLY,
RESPONDING TO DESTRUCTION LEVEL

#TOTAL TRANSFORMATION
DESTRUCTION LEVEL 60% OR MORE

#ADAPTATION
DESTRUCTION LEVEL LESS THAN 40%

#ACCLIMATION
DESTRUCTION LEVEL IS MINOR





#CONSTRUCTIVE REACTION

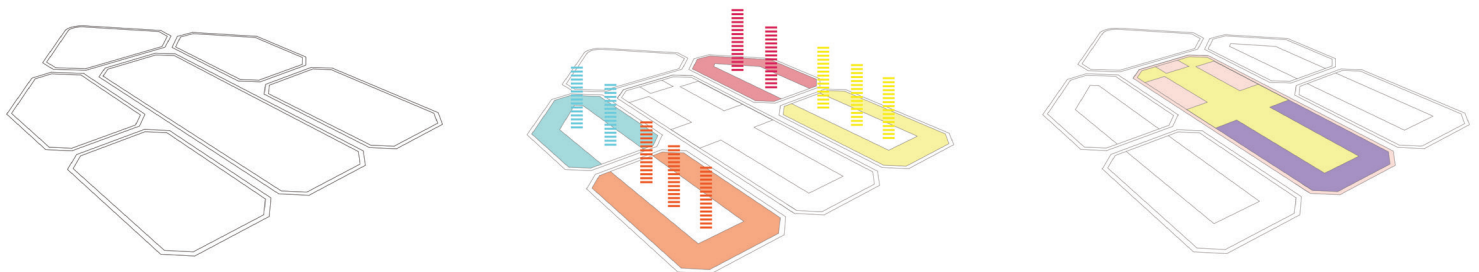
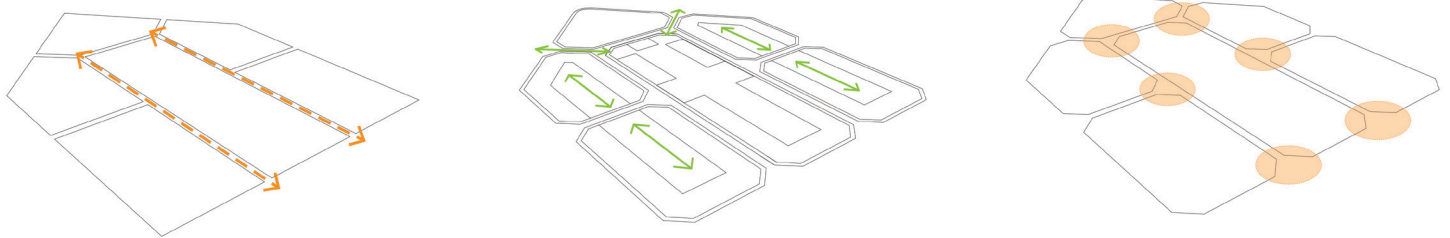
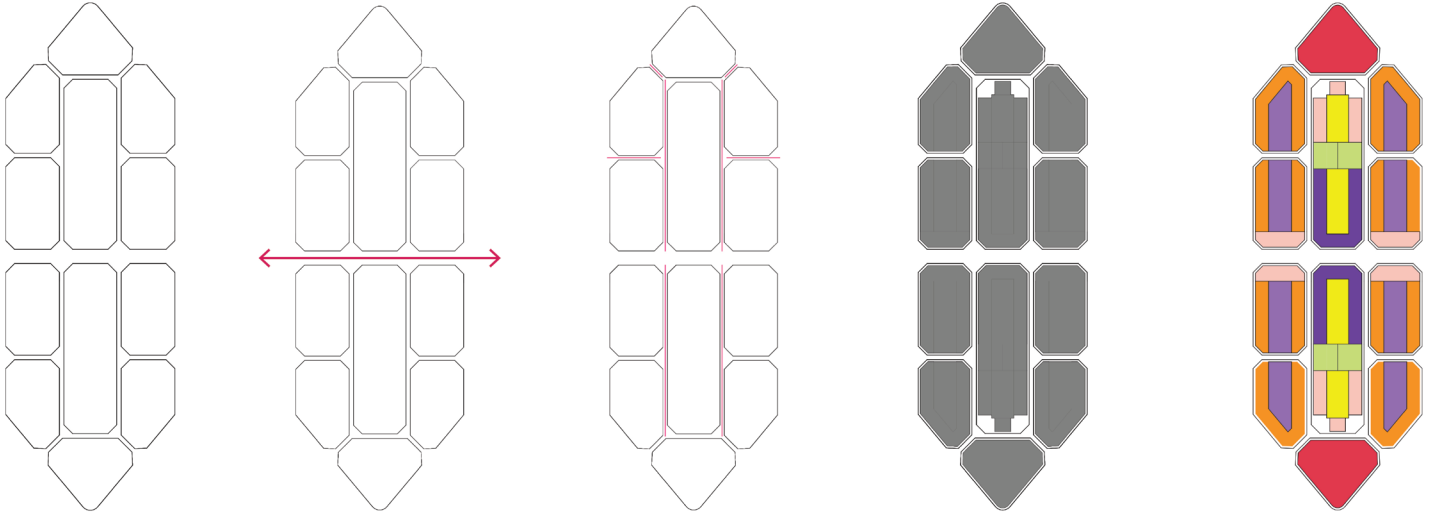


#BEHAVIOR.1
ZONE#00216

#TOTAL TRANSFORMATION

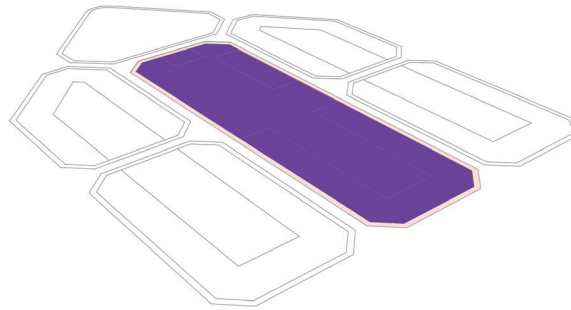
DESTRUCTION LEVEL 60% OR MORE

EXAMPLE #XXX FOR NEIGHBORHOOD #XXXX
MARCH, 2022
HOMS,
SYRIA

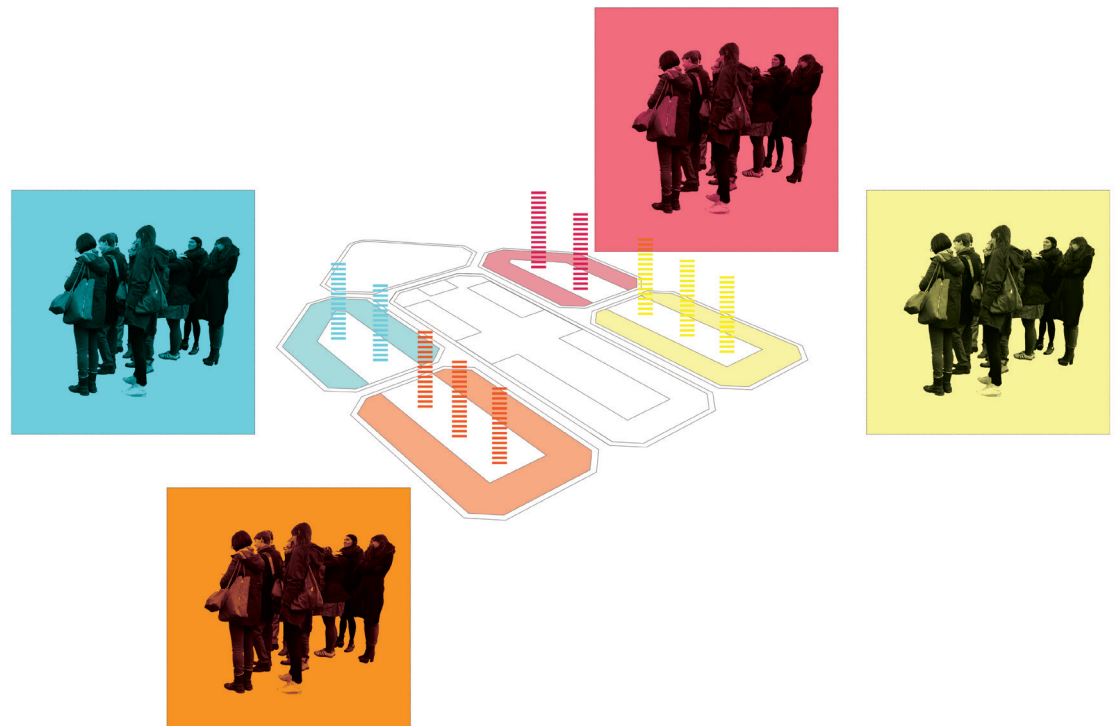


#COLLABORATION

SPACE DECISION MAKING

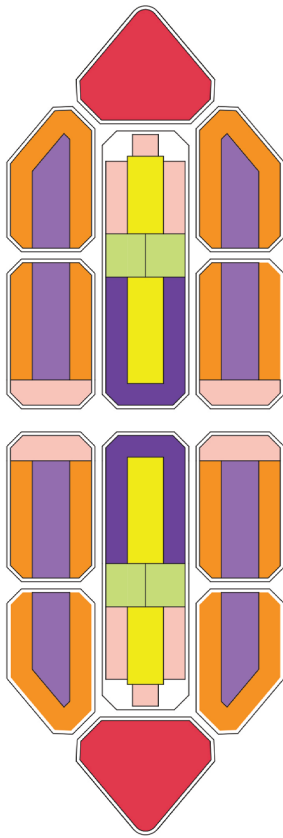


EACH UNIT'S URBAN LIVING ROOM ACTIVITY IS DECIDED BY THE RESIDENTS OF THE DIFFERENT BLOCKS IN THAT SPECIFIC UNIT



RESIDENTS OF EACH BLOCK DECIDE THE ACTIVITY OF THAT SPECIFIC BLOCK'S URBAN LIVING ROOM

#SAMPLE



#TOTAL TRANSFORMATION

THIS IS AN EXAMPLE OF A BLOCK BEFORE APPLICATION. THE COLORS ONLY REFER TO THE RATION OF EACH ACTIVITY, NOT TO ITS FORM.

THIS RATIO IS PROVIDED BY THE CITY, WHEN APPLIED THE RESIDENTS ARE FREE TO HIRE A DESIGNER, ARCHITECT, URBAN DESIGNER, OR ANY SECTOR THAT WOULD PROVIDE A PROPER DESIGN FOR THE SELECTED AND CHOSEN ACTIVITIES WITHIN THE DRAWN LINES AND BUDGET.

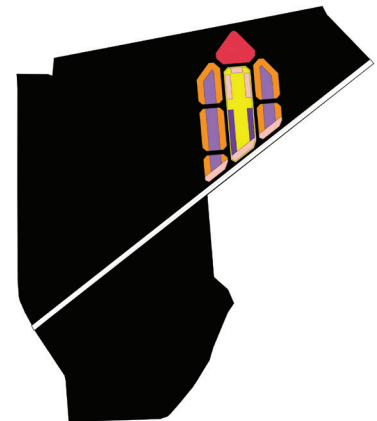
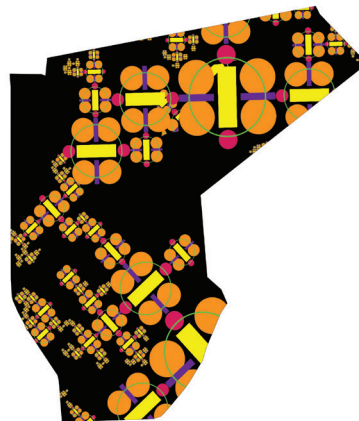
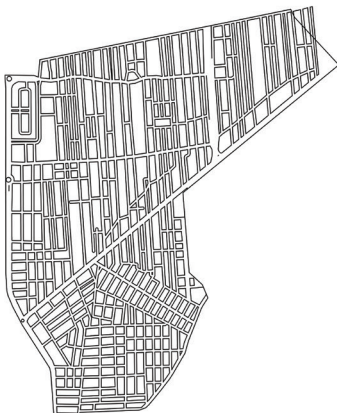
THE BUDGET IS DETERMINED AND PAID BY THE CITY, RESIDENTS HAVE THE OPTION TO ADD ON THAT BUDGET.

THE RESIDENTS HAVE THE RIGHT TO REQUEST A DESIGN FROM THE CITY IN CASE THEY COULDN'T FIND, OR DO NOT WANT TO HIRE ONE.

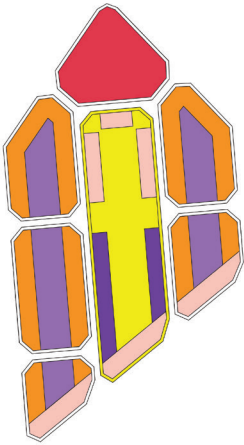
KEY

- PUBLIC FACILITIES / RELIGION / CULTURAL
- RESIDENTIAL
- URBAN LIVIN ROOM OF THE UNIT
- URBAN LIVIN ROOM OF THE BLOCK
- COMMERCIAL
- OPEN PUBLIC SPACE
- GREENERY

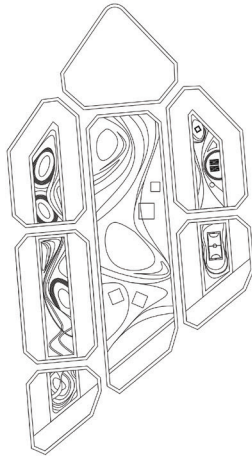
#APPLICATION METHOD



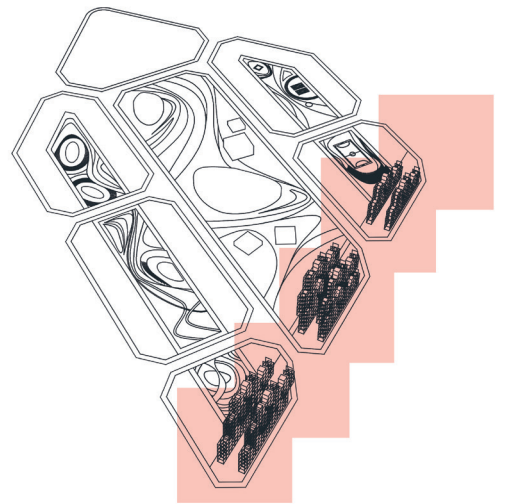
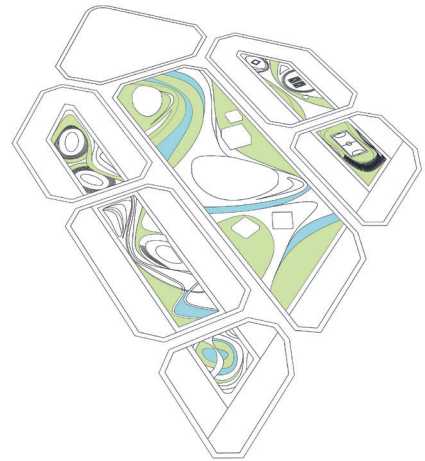
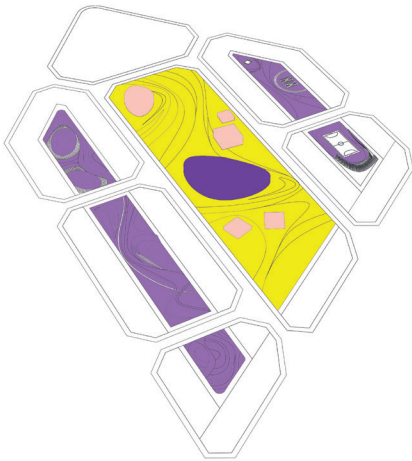
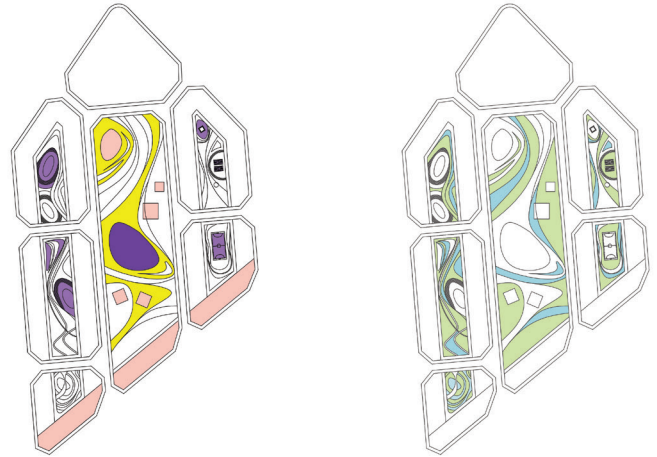
**CITY URBAN
ZONE CODE
REQUIREMENT**



APPLICATION



**THE FORM
IS NOT RIGID, THE APPLICATION HAS TO MEET THE SE-
LECTED RATIO UPON THE NEW CODE**



#CONSTRUCTIVE REACTION

#ADAPTATION

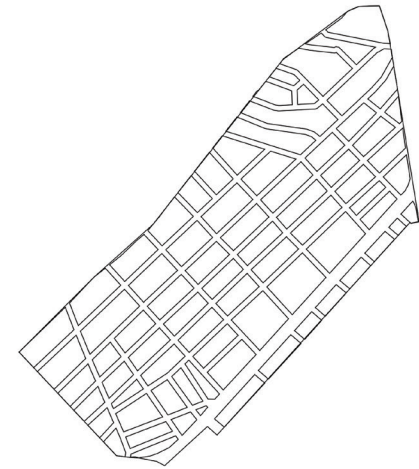
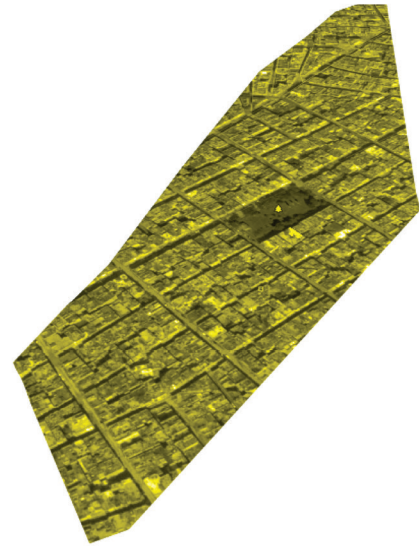
DESTRUCTION LEVEL LESS THAN 40%

EXAMPLE #XXX FOR NEIGHBORHOOD #XXXX
MARCH, 2022
HOMS,
SYRIA

RECONSTRUCT THE INFRASTRUCTURE

PROVIDE MINOR TRANSFORMATION AND MORE SERVICES

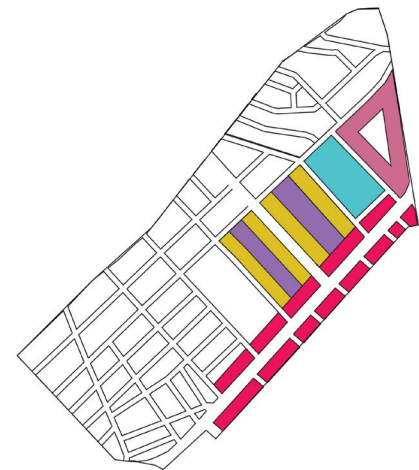
TRANSFORM BUILDINGS' USAGE AND RELATIONSHIP WITH EACH OTHER TO MEET THE NEW CODE



RECONSTRUCT THE INFRASTRUCTURE

PROVIDE MINOR TRANSFORMATION AND MORE SERVICES

TRANSFORM BUILDINGS' USAGE AND RELATIONSHIP WITH EACH OTHER TO MEET THE NEW CODE

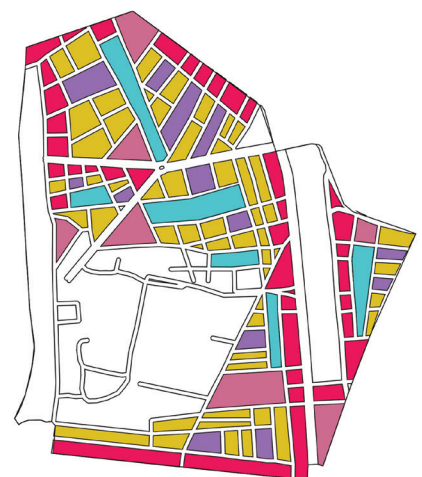
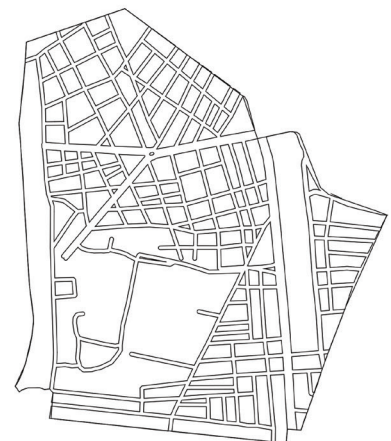
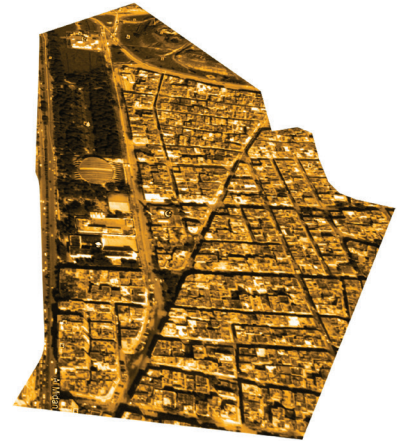


#CONSTRUCTIVE REACTION

#ACCLIMATION

DESTRUCTION LEVEL IS MINOR

EXAMPLE #XXX FOR NEIGHBORHOOD #XXXX
 MARCH, 2022
 HOMS,
 SYRIA

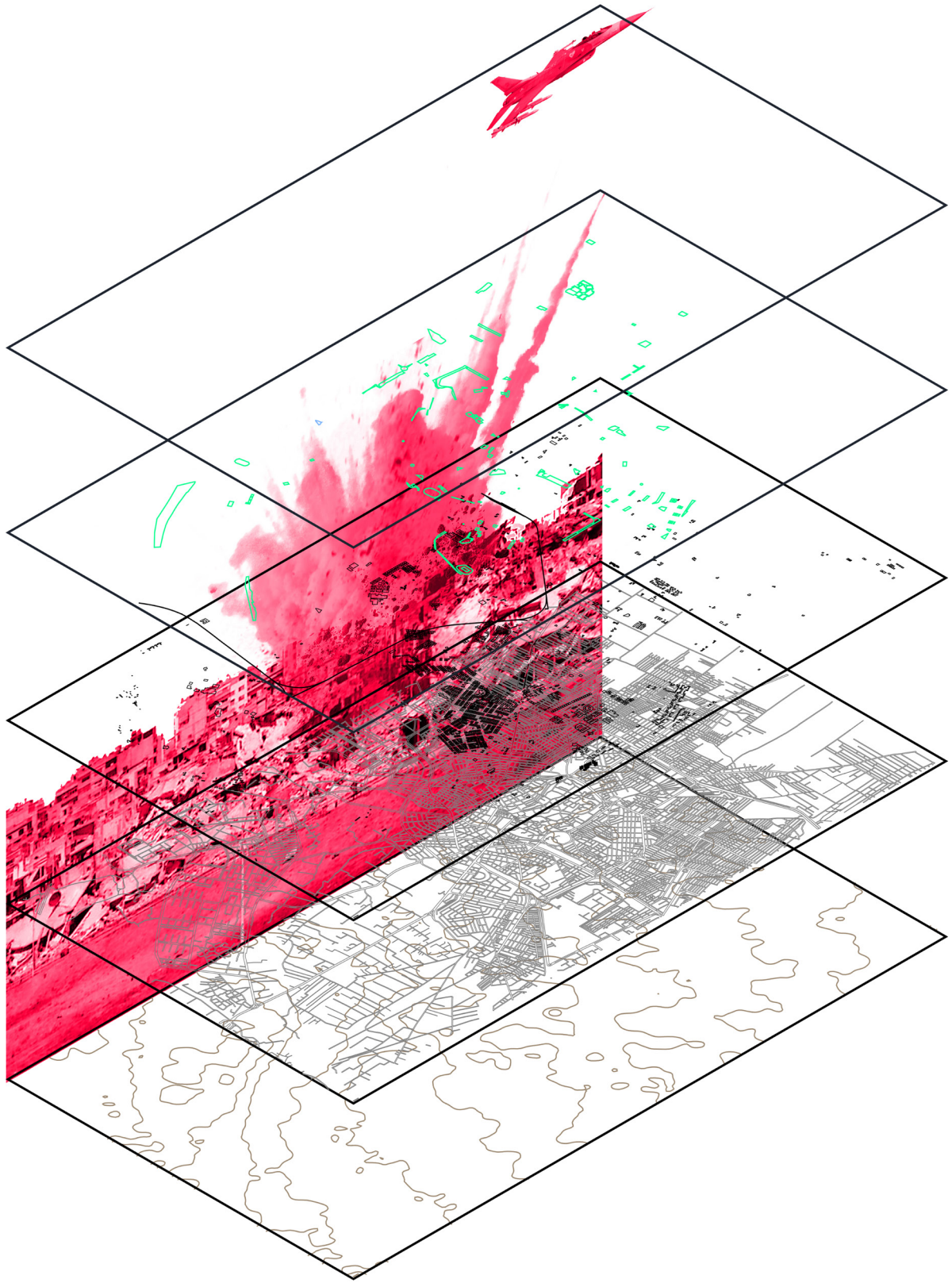


MINOR CHANGES TO THE EXISTING FABRIC, MATERIAL AND APPEARANCE,
 RECONSTRUCT AND IMPROVE THE EXISTING INFRASTRUCTURE
 TO MEET THE NEW CODE ZONE REQUIREMENTS

PROVIDE MINOR TRANSFORMATION AND MORE SERVICES

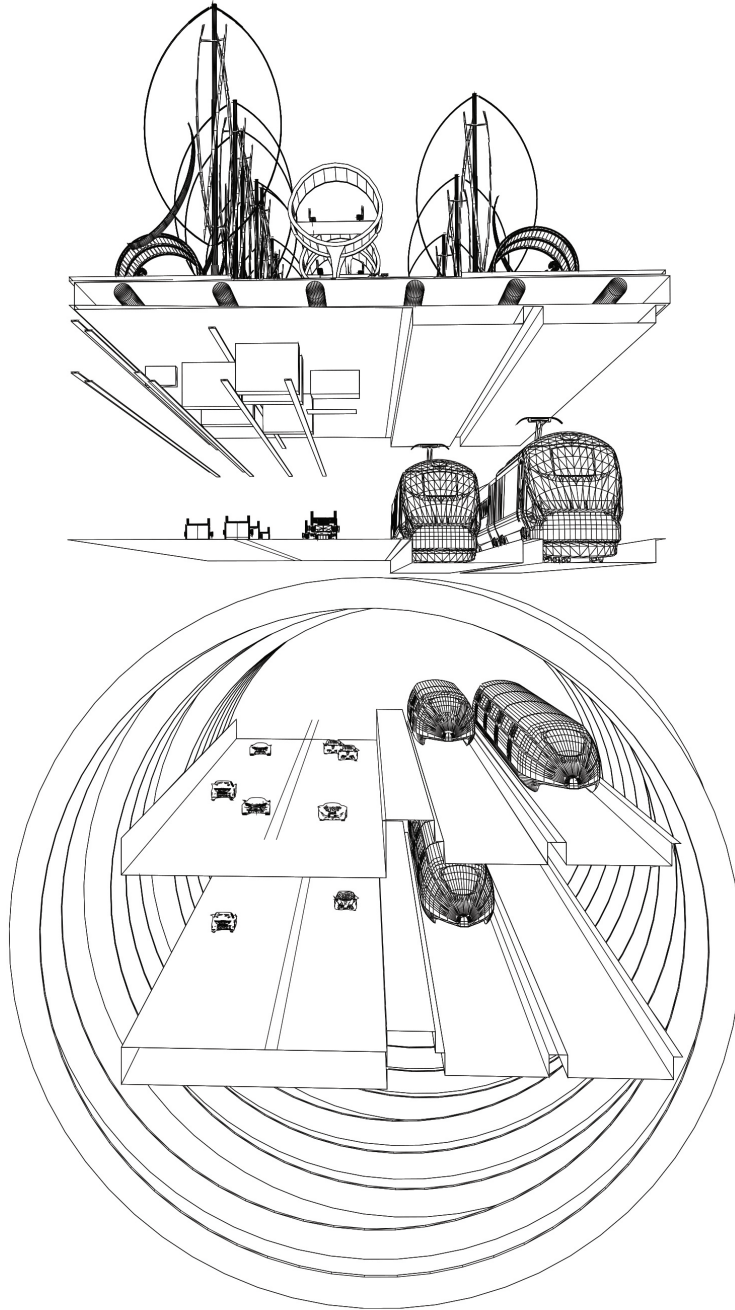
TRANSFORM BUILDINGS' USAGE AND RELATIONSHIP WITH EACH
 OTHER

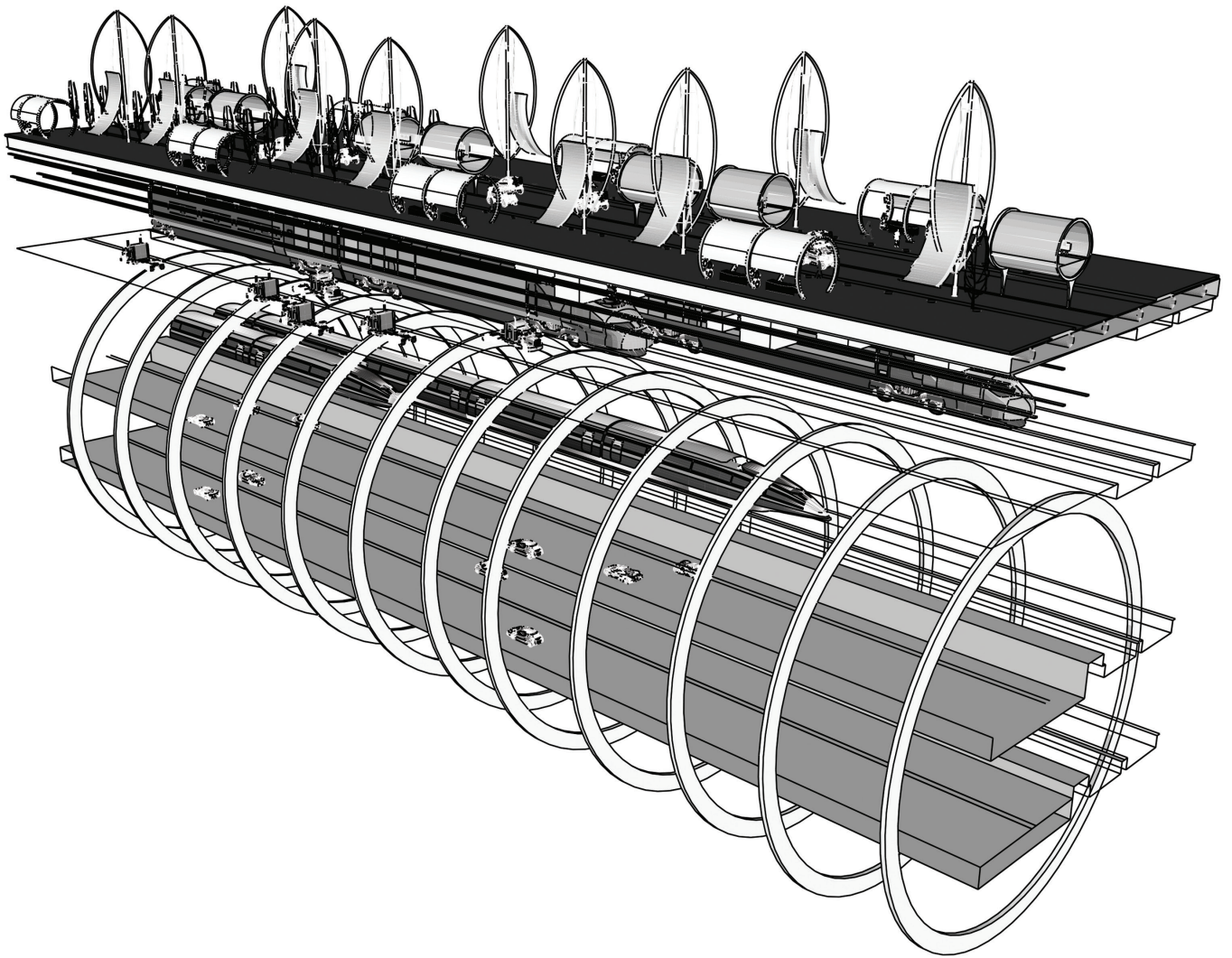
HOMS.



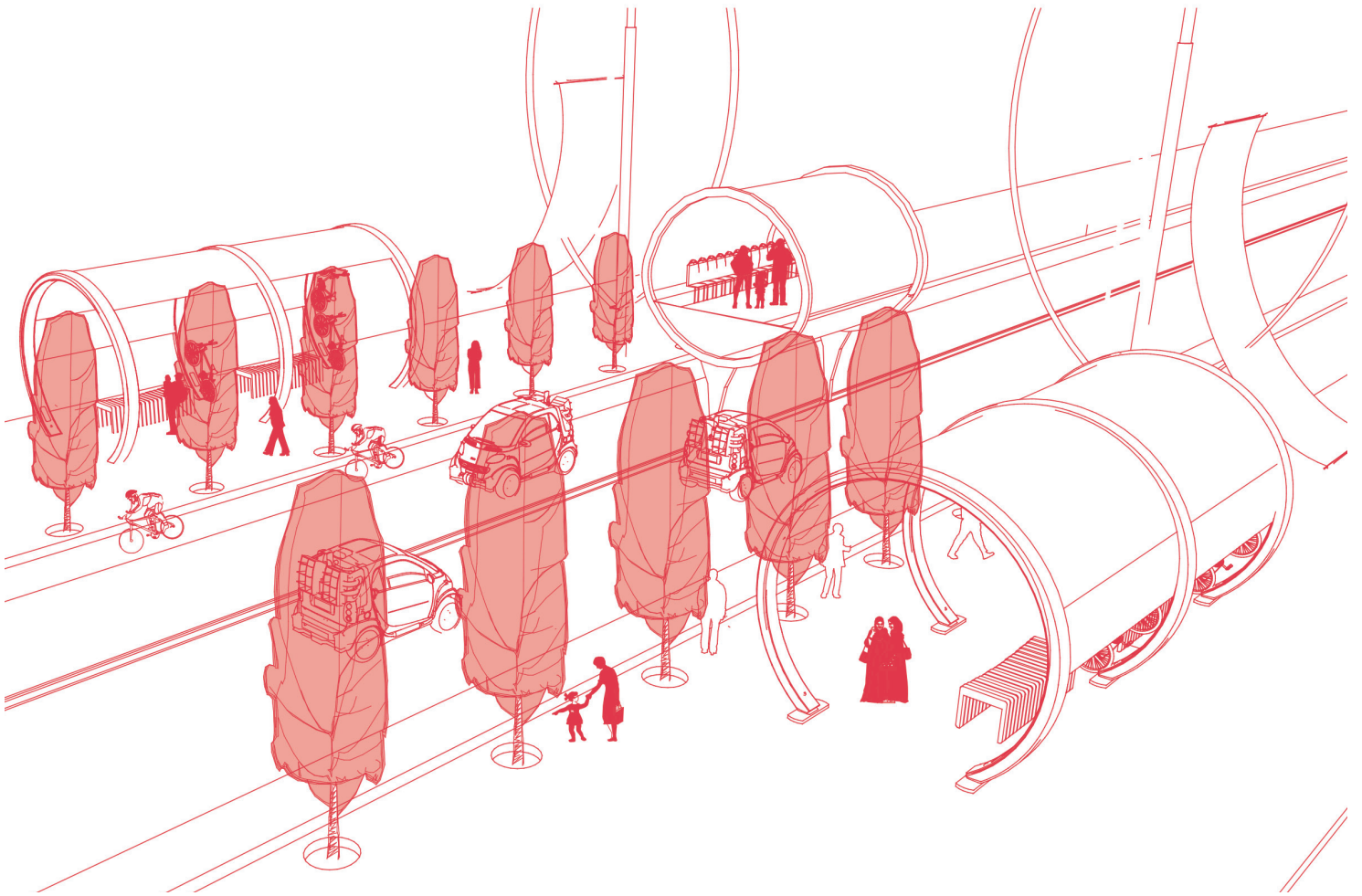
#TRANSPORTATION

STREET TRANSFORMATION
IS APPLIED TO THE CITY, ALL PARTS,
REGARDLESS OF THE DESTRUCTION LEVEL.

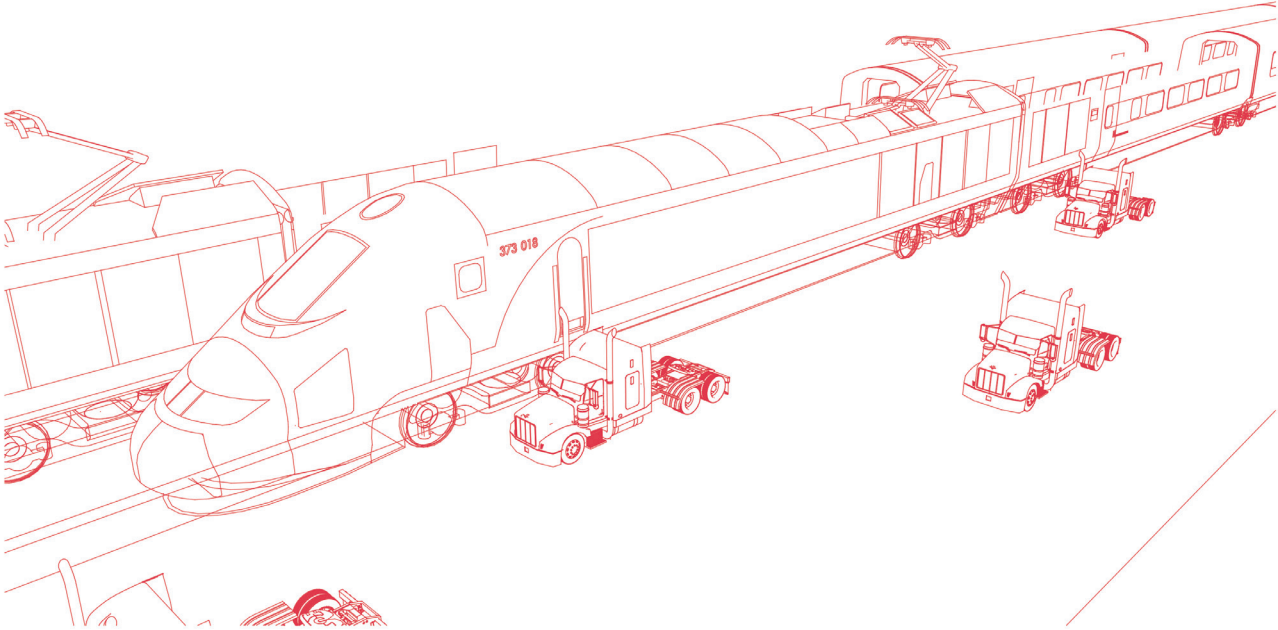




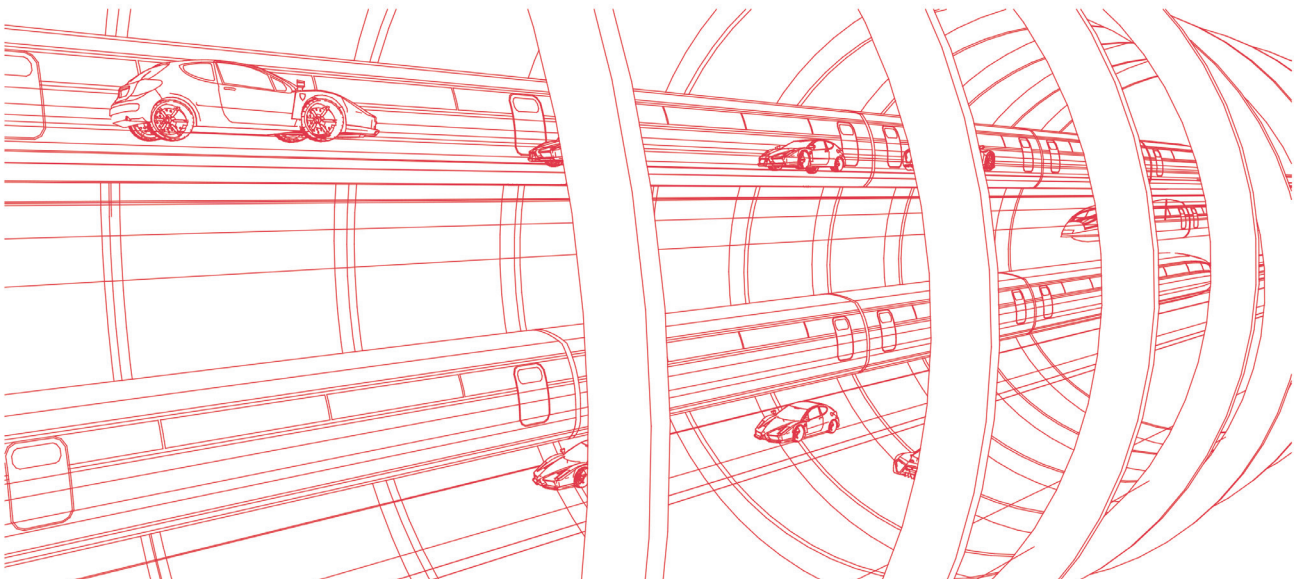
FIRST LEVEL PEDESTRIAN AND ELECTRIC CARS



**LOWER LEVEL
HEAVY TRANSPORTATION AND TRUCKS**



**LOWEST LEVEL
FAST TRANSPORTATION, SUBWAYS AND PRIVATE
CARS**



WHERE TO BEGIN FROM?



WHERE DID IT START?

THE NEW METHOD IS APPLIED STARTING FROM THE HEART OF HOMS, THIRD LARGEST CITY IN SYRIA, FROM THE CITY CENTER.

AS RESPONDING TO THE NEW CODE, THE LOCATION IS DETERMINED BY THE OLDEST MOSQUE IN HOMS; *KHALID IBN-ALWALID* MOSQUE WHICH FOLLOWS OTTOMAN-TURKISH ARCHITECTURAL STYLE. THE SHRINE INSIDE THE MOSQUE WAS COMPLETELY DESTROYED DUE TO THE SYRIAN CIVIL WAR IN 2013. THE MOSQUE STRUCTURE WAS PARTLY BURNED AND SUFFERED "HUGE AMOUNT OF DMAGE" ACCORDING TO *THE LONDON-BASED SYRIAN OBSERVATORY*. (1)



(1) KHALID IBN-ALWALID MOSQUE
FEBRUARY 7, 2014.
HOMS, SYRIA.



(2) KHALID IBN-ALWALID MOSQUE
DECEMBER 26, 2005
HOMS, SYRIA.

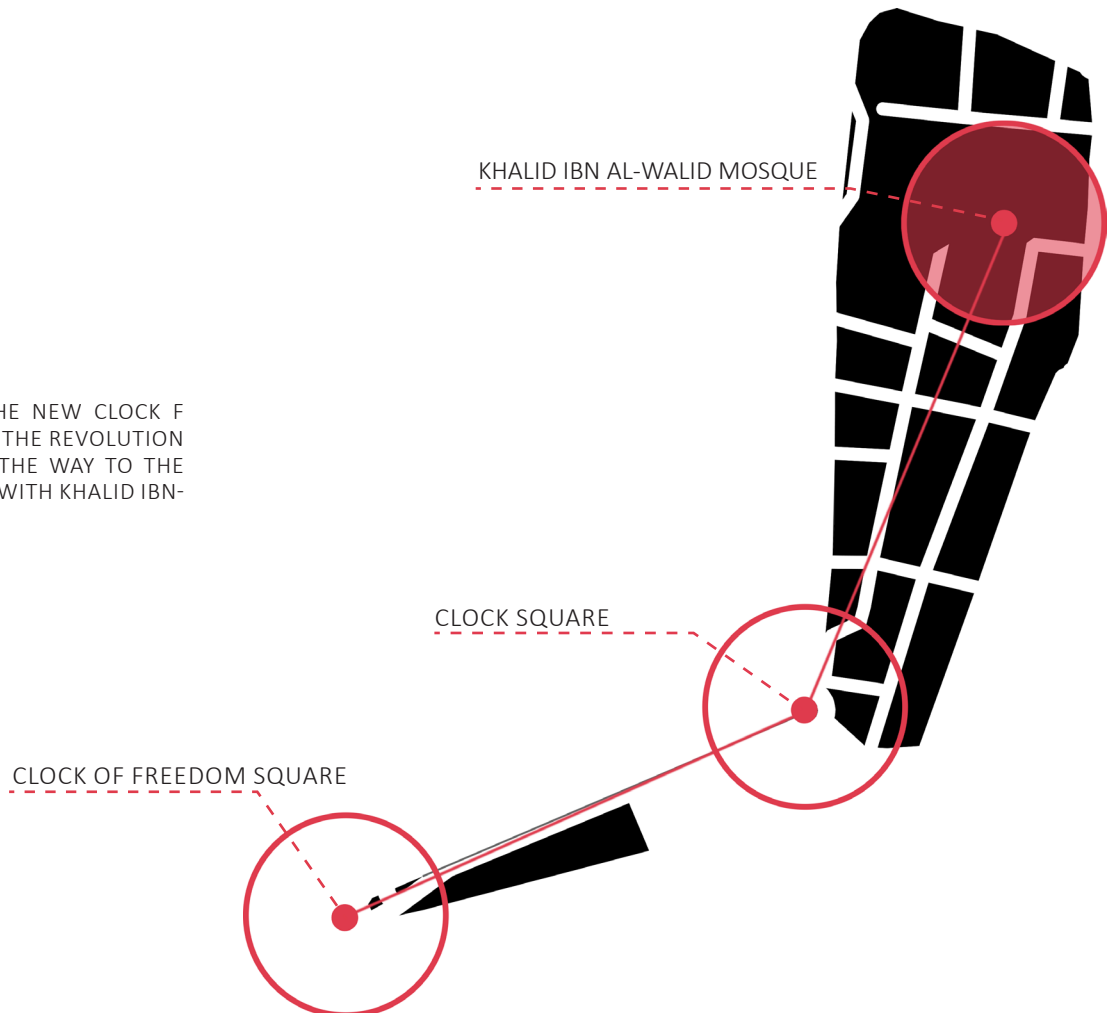
CITY CENTER

DESTRUCTION LEVEL:
MORE THAN 60%

NUCLEUS BEHAVIOR:
TOTAL TRANSFORMATION.



THE SITE TENDS FROM THE NEW CLOCK F FREEDOM SQUARE WHERE THE REVOLUTION IN HOMS EXPLODED, ALL THE WAY TO THE OLD CLOCK SQUARE, ENDS WITH KHALID IBN-AWALID MOSQUE.

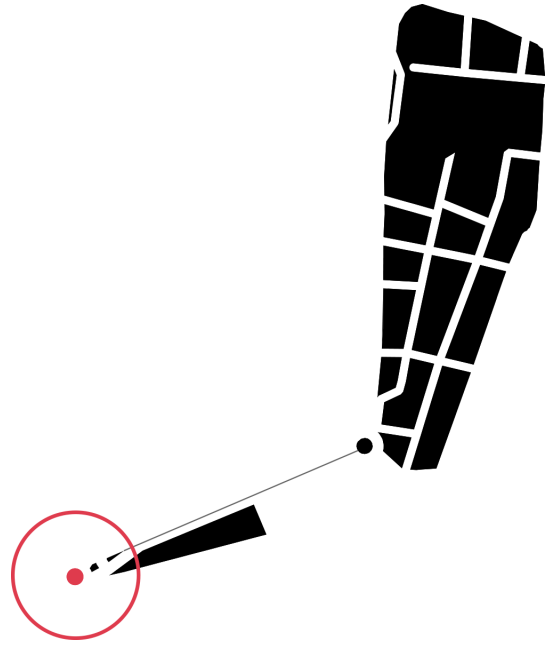


CLOCK OF FREEDOM SQUARE

THE CLOCK TOWER IN HOMS, 2014



(3)
"THE CLOCK TOWER IN HOMS."
MAY 8, 2014.
HOMS, SYRIA.



THE CLOCK TOWER 2003

(4)

THE CLOCK OF FREEDOM SQUARE HOLDS A SYMBOLIC MEANING FOR THE SYRIAN REVOLUTION. IT IS THE SITE THAT WITNESSED THE REVOLUTION EXPLOSION IN HOMS IN 2011.

THE SITE IS DESTROYED AS THE IMAGES SHOW. THEREFORE, THE ACT WOULD BE TO RESTORE THE SITE AS IT WAS BEFORE DUE TO ITS SIGNIFICANCE TO THE SYRIAN PEOPLE'S MEMORY.

STATUS: DESTROYED
TO DO:
RECONSTRUCTION AS IT WAS DUE TO ITS SIGNIFICANCE MEANING AND THE MEMORIES THIS SQUARE HOLD

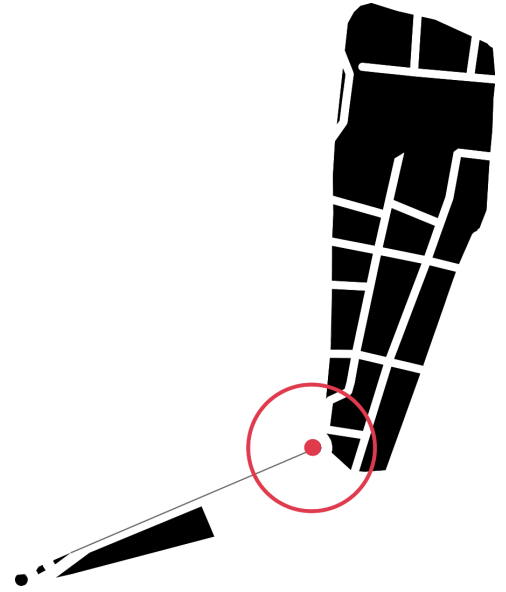


CLOCK SQUARE

THE OLD CLOCK TOWER IN HOMS, 2015



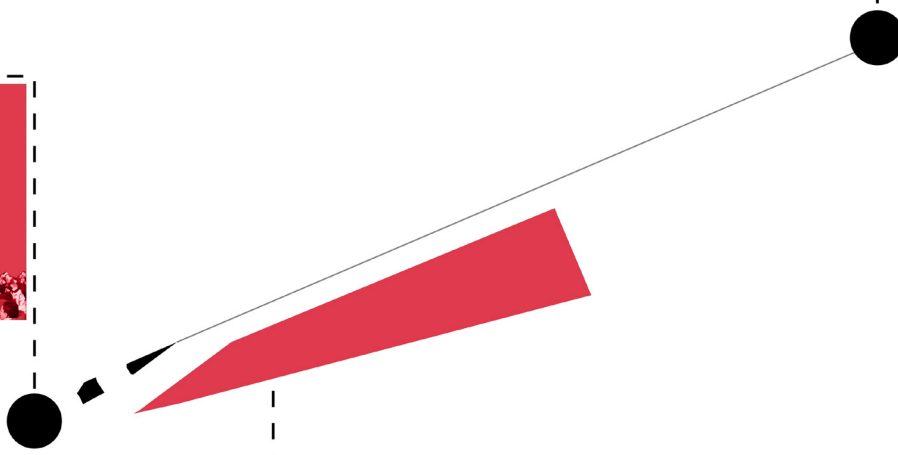
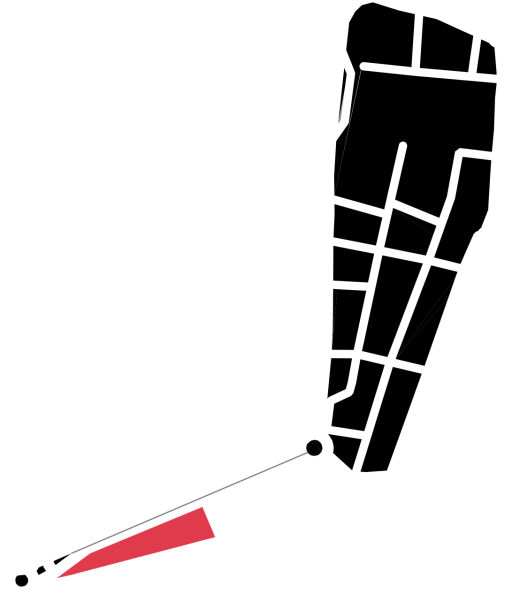
(5)
The Old Clock Square Is Pictured in Homs.
December 7, 2015.
Homs, Syria



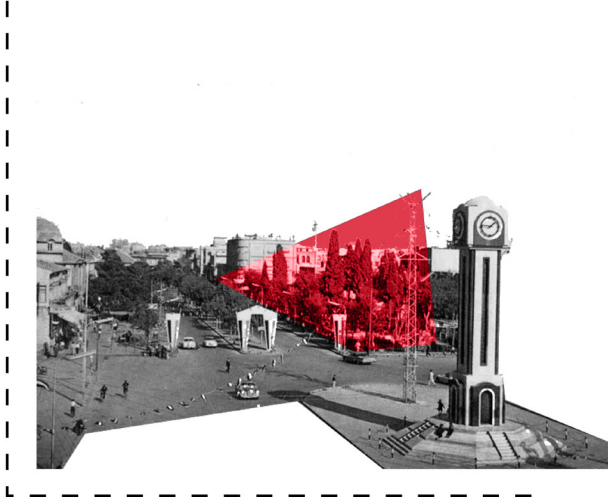
(6)
AL-SHUHADAA SQUARE
FEBRUARY 24, 2009
HOMS, SYRIA

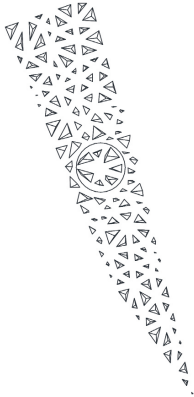
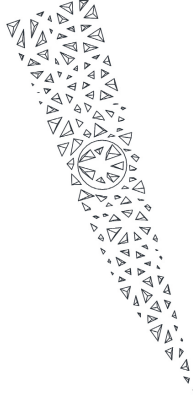
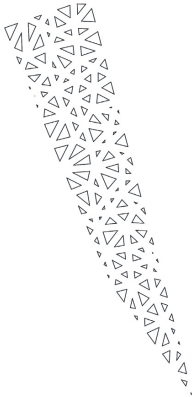
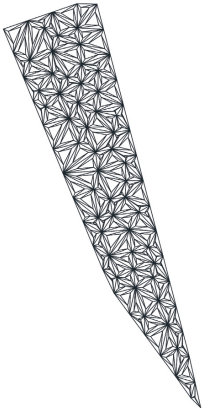
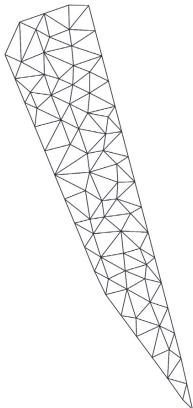
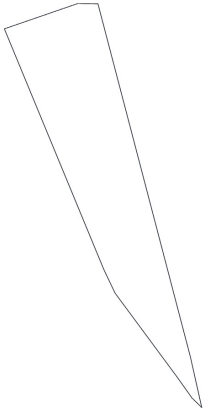
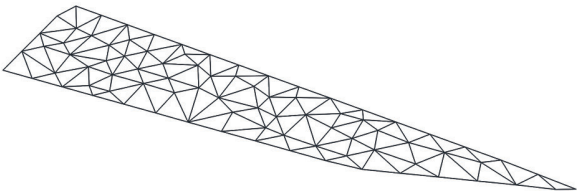
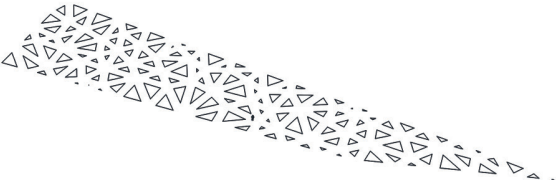
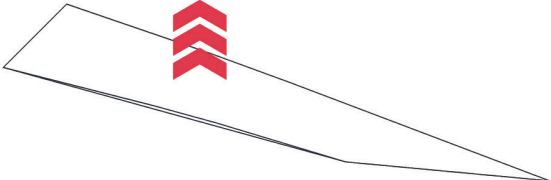
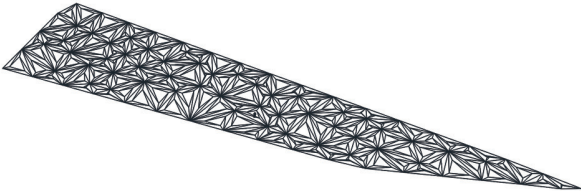
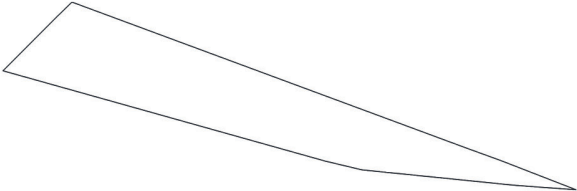


(7) AL-SHUHADAA SQUARE



STATUS: DESTROYED
TO DO:
RECONSTRUCTION AS
A MEMORIAL FOR THE MARTYRS OF HOMS
MASSACRE

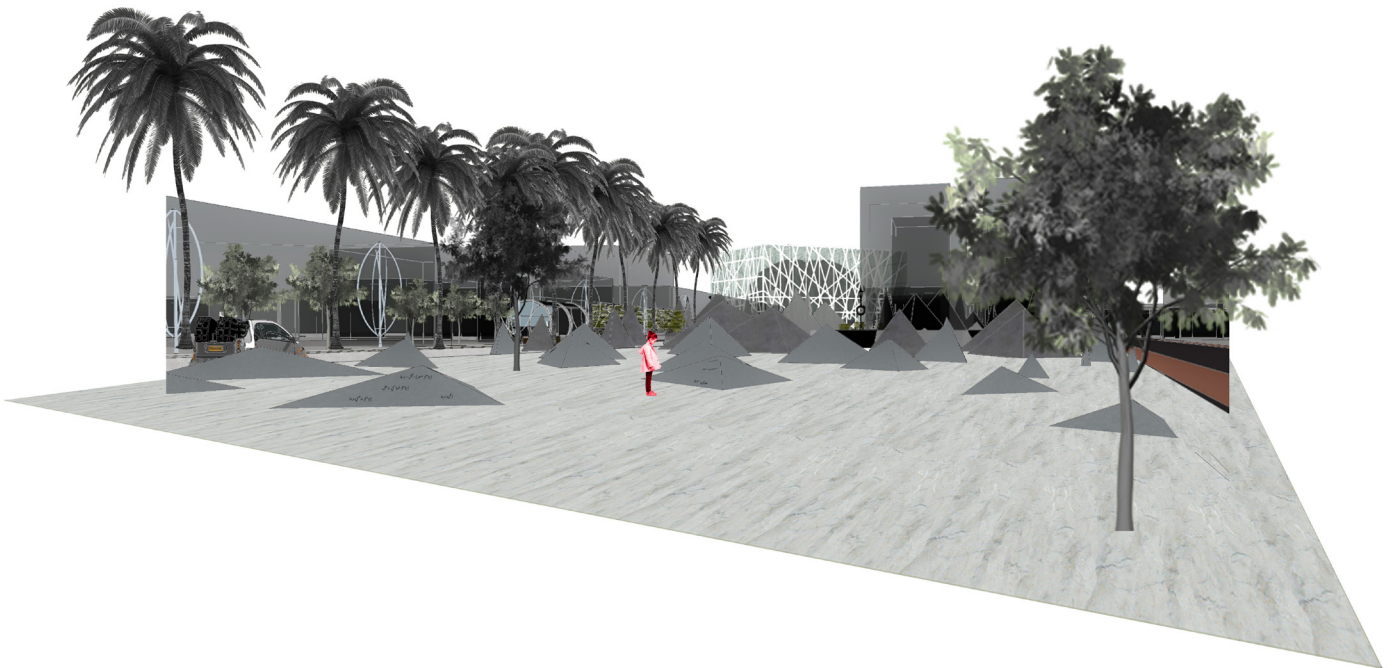


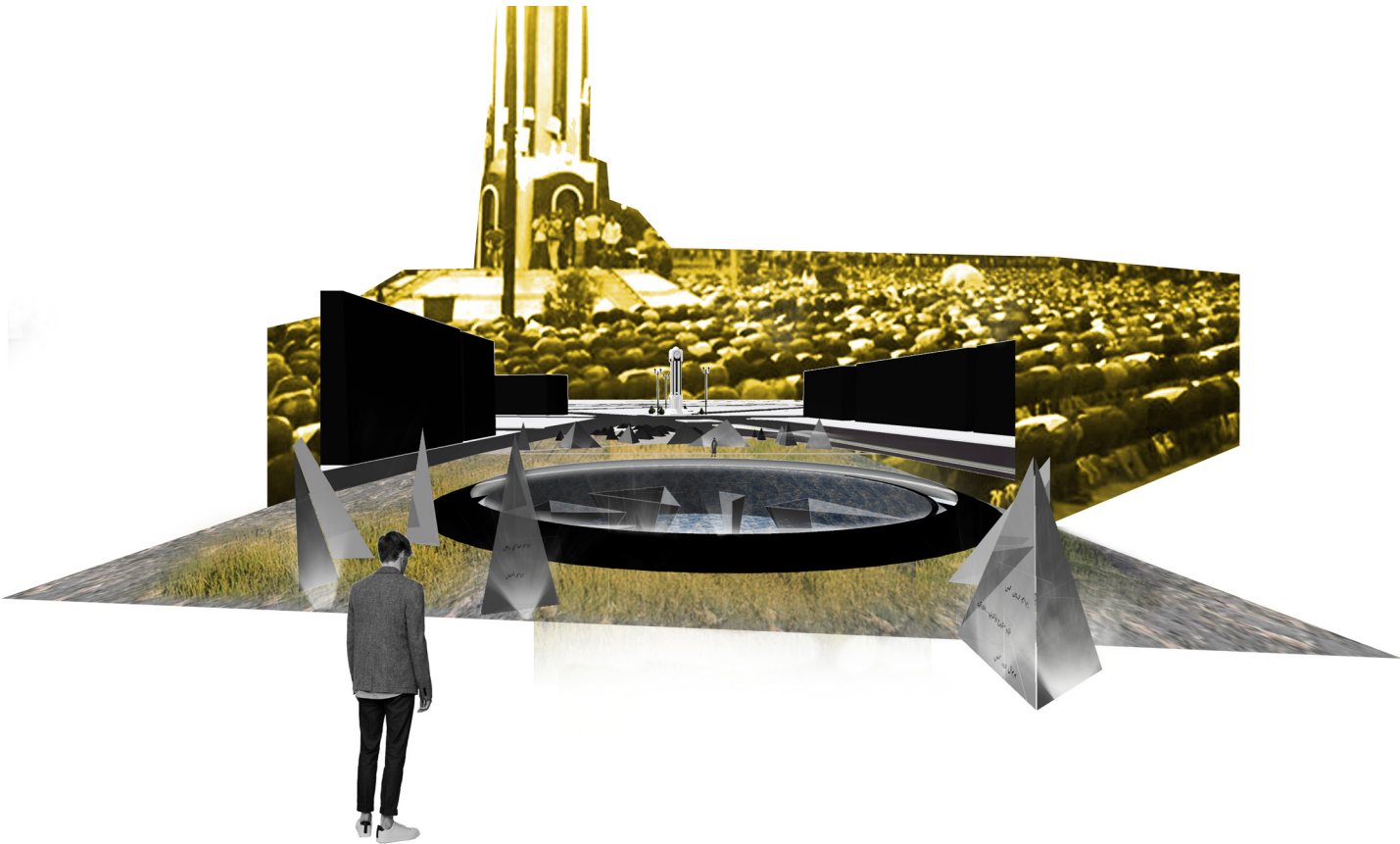
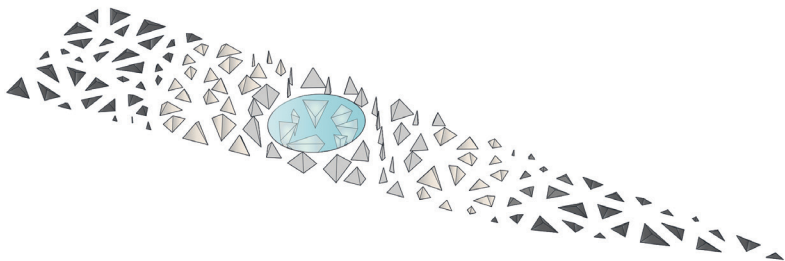
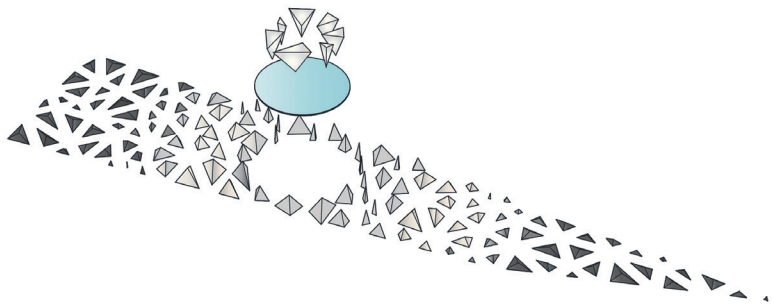


#TO REMEMBER

AL-DABABEER PARK IS TRANSFORMED INTO A MEMORIAL THAT HOLDS THE NAMES, CARVED ON THE MARBLE PRISMS, OF PEOPLE WE LOST DURING THE WAR. THE MEMORIAL IS ARTICULATED ON A RAMP THAT TRANSCENDS FROM BOTH WAYS TOWARDS THE CENTER.

CREATING PATHWAYS BETWEEN PRISMS THAT ARE BUILT OF A GRADIENT OF BLACK MARBLE THAT GETS LIGHTER AS WE GO UP TOWARDS THE CENTER, ENDING WITH GLASS PRISMS THAT ARE FLIPPED UPSIDE DOWN AND PUT UNDER THE WATER OF THE LAKE IN THE MIDDLE TO REMIND US OF THOSE WE LOST IN THE SEA, DURING THE DESPERATE IMMIGRATION PROCESS.

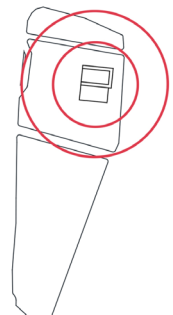
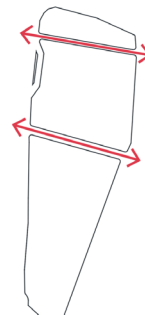
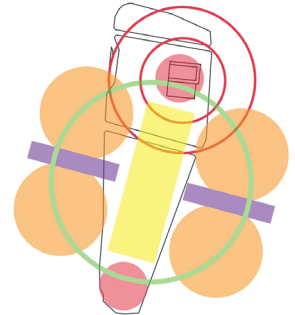
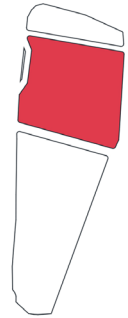
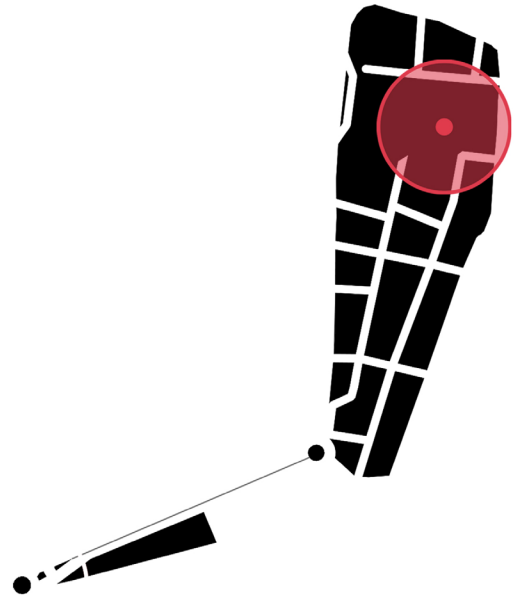
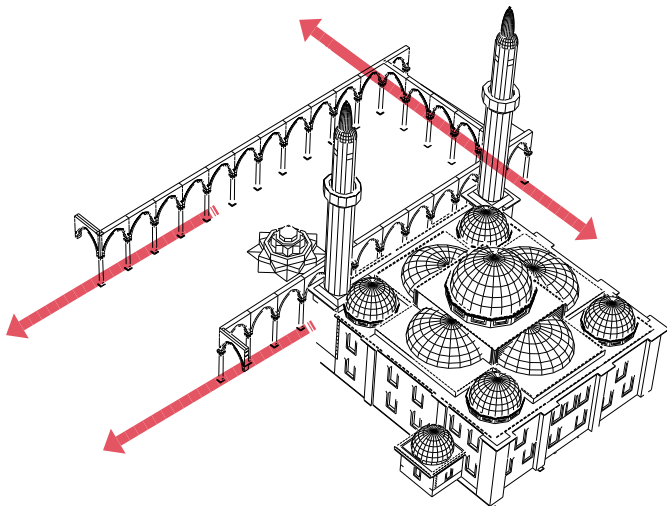
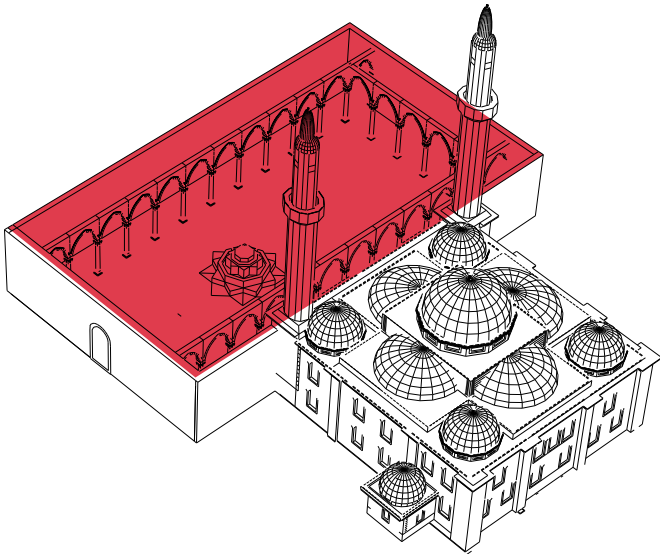


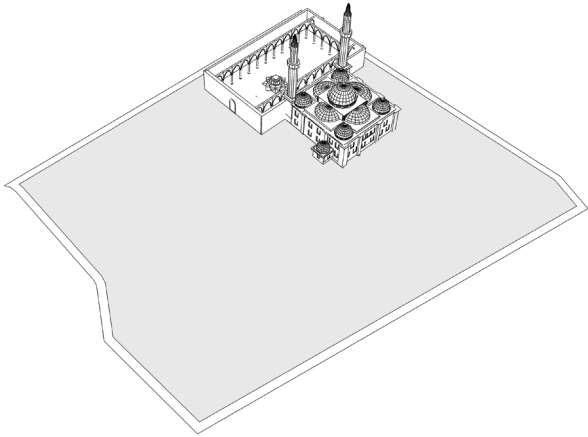
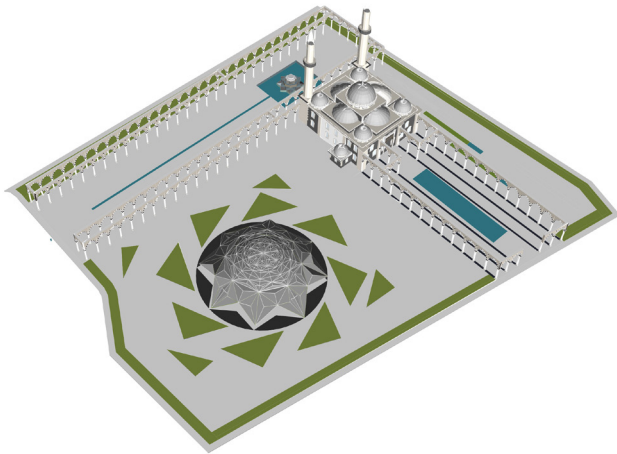


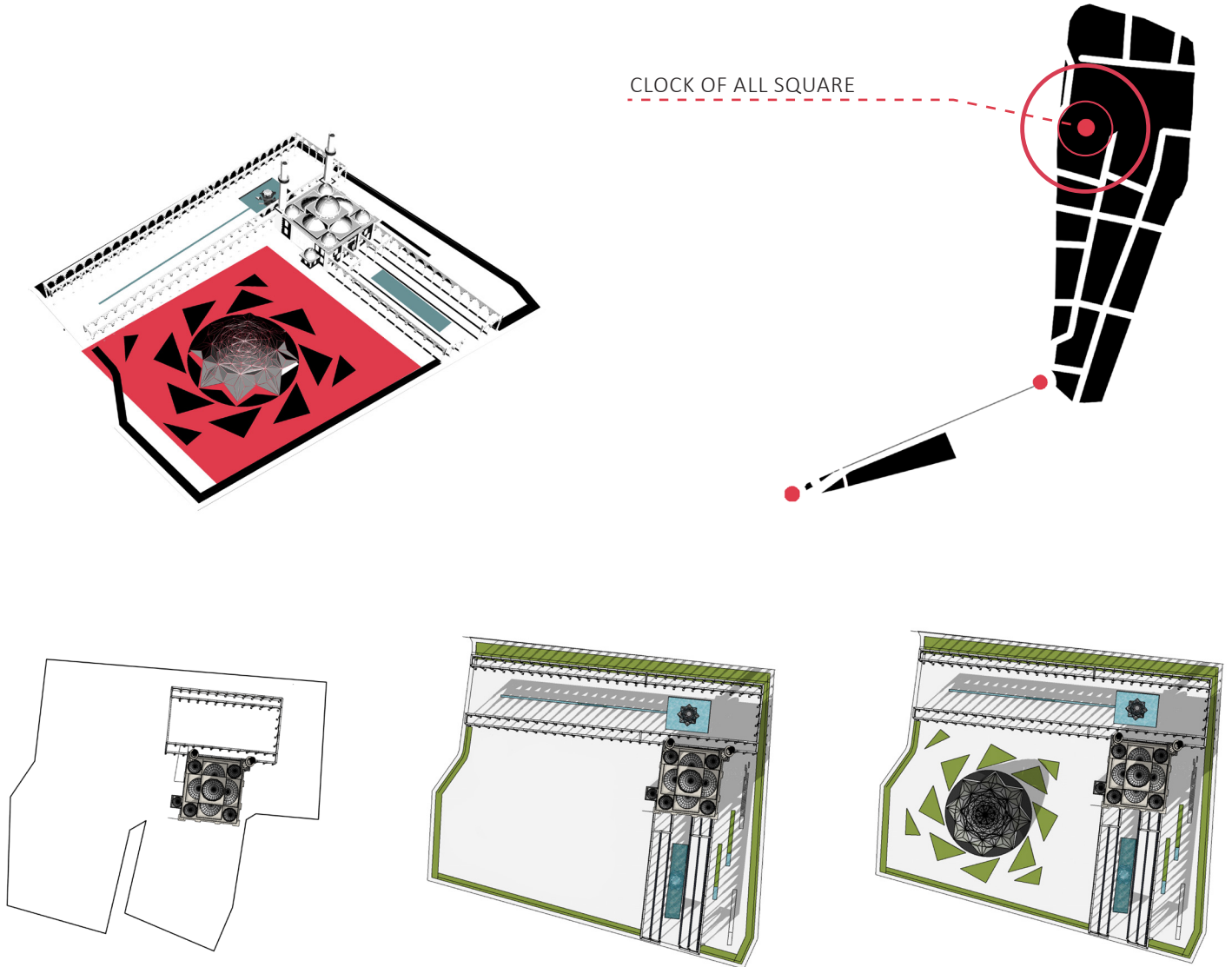
#OPEN THE MOSQUE

RESPONDING TO THE NEW SYRIAN CODE
RULE NUMBER # XXXXX.

THE ACT TOWARDS KHALID IBN AL-WALID MOSQUE WOULD BE
RECONSTRUCTING THE STRUCTURE, IMPROVING THE MOSQUE
BUILDING AND THE SPACE AROUND TO MEET THE NEW SOCIAL
RULES.





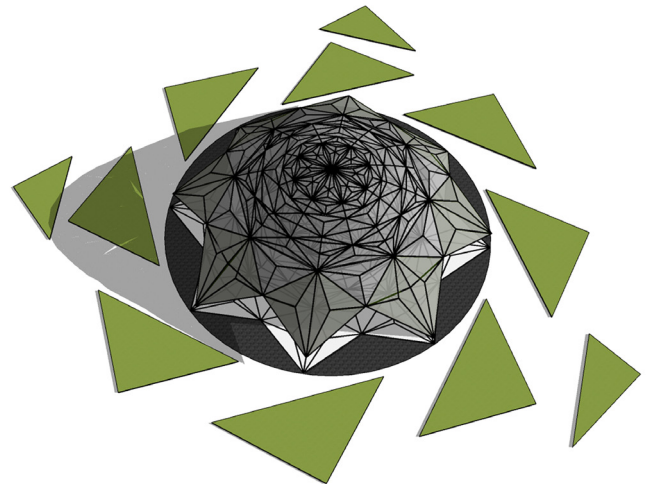


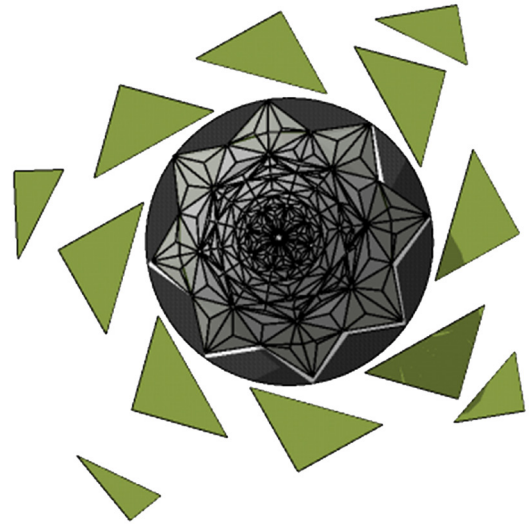
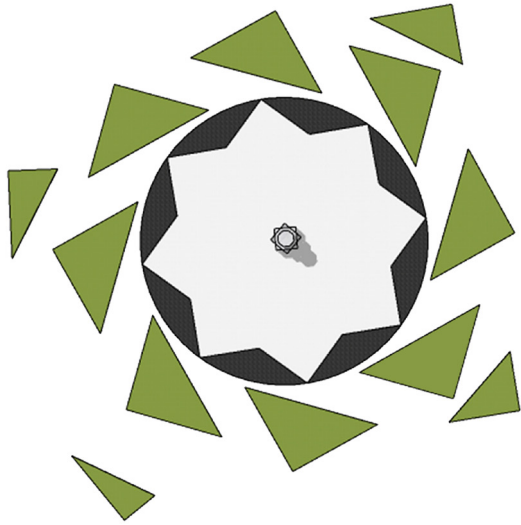
CLOCK OF ALL SQUARE

CLOCK OF ALL SQUARE IS AN EXTENDED MEETING SPACE IN FRONT OF THE GREAT MOSQUE OF HOMS.

THE NAME COMES FROM THE CONTINUOUS AXIS FROM THE FREEDOM CLOCK SQUARE TO THE OLD CLOCK SQUARE TO COMPLETE IT IN AN OPEN WELCOMING SPACE.

THE DESIGN IS A DOME OF STEEL AND ETFE WHICH ALLOWS IT TO SPAN MORE AND CREATE BIGGER OPEN PUBLIC SPACE.

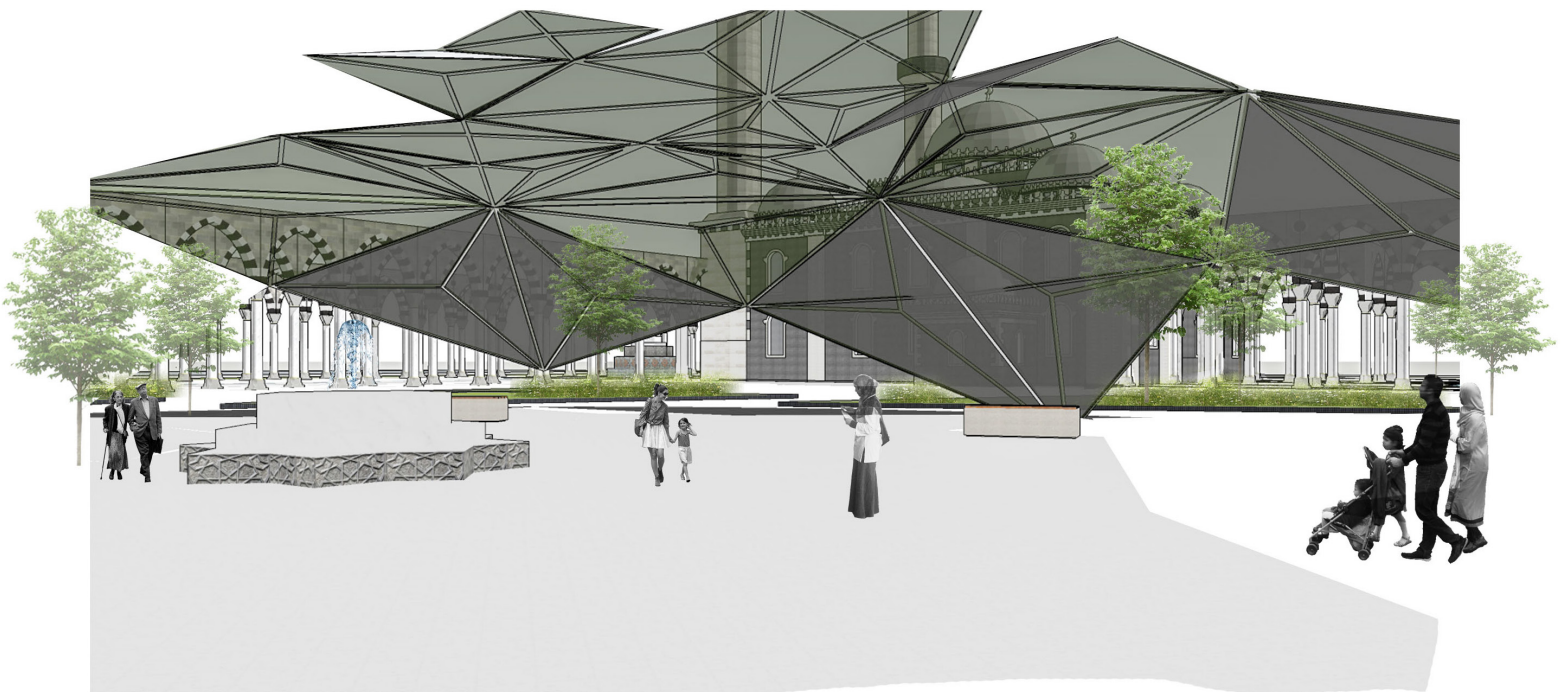
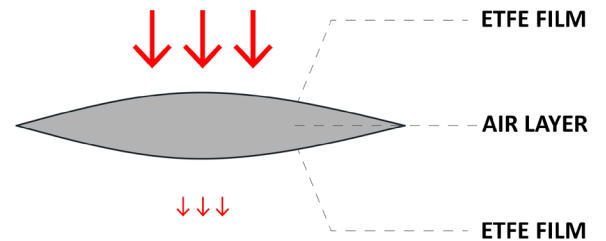




THE SHATTERING OF THE TWELVE GREEN ELEMENTS AROUND THE SQUARE IS A SYMBOL OF THE SHATTERING OF THE ORDINARY AND TRADITIONAL METHODS THAT THE NEW GENERATION IS TRYING TO CHANGE. WE ARE THE NEW START.

WE ARE PUTTING THE RULES. WE ARE NOT REJECTING THE PAST, WE ARE PRESERVING WHAT CAN MAKE US STRONGER, SMARTER, AND MORE CONNECTED. EVERYTHING THAT WOULD NOT HELP US EVOLVE IS GOING TO BE REJECTED, NOT RECONSTRUCTED NOR IMPROVED.

A NEW START IN DECONSTRUCTING THE CONCEPT OF EVERYTHING WE, AS PEOPLE, TAKE FOR GRANTED.



I AM STRONG. I AM HERE.



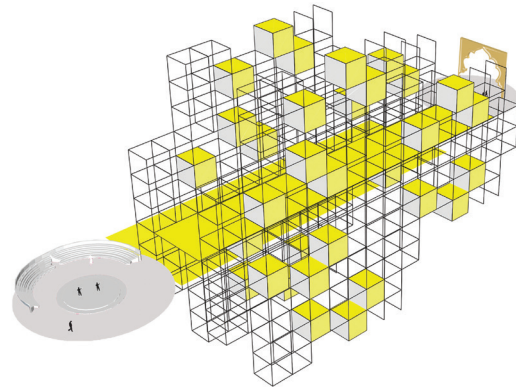
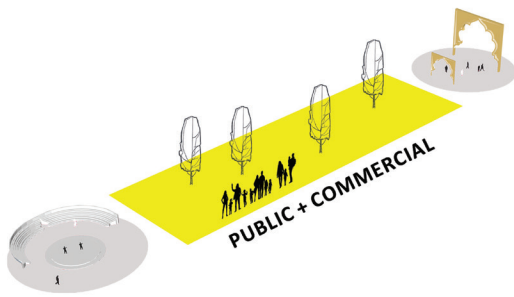
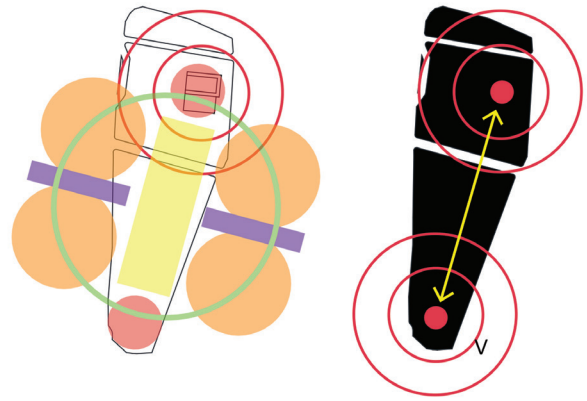
#IN-BETWEEN

RESPONDING TO THE NEW SYRIAN CODE
RULE NUMBER # XXXXX.

THE SPACE BETWEEN THE SPIRITUAL BUILDING AND THE BUILDING OF SERVICE IS AN OPEN, PUBLIC SPACE.

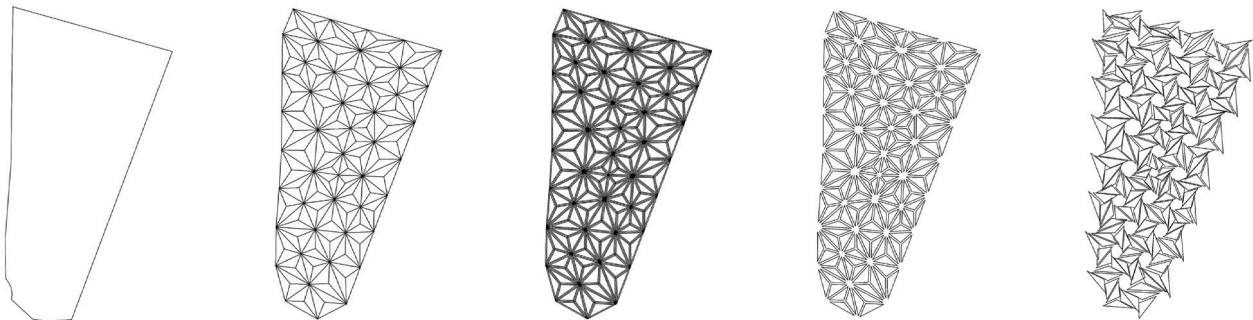
#XXX AMOUNT OF THE PUBLIC SPACE CAN OCCUPY COMMERCIAL ACTIVITIES DECIDED BY THE CITY.

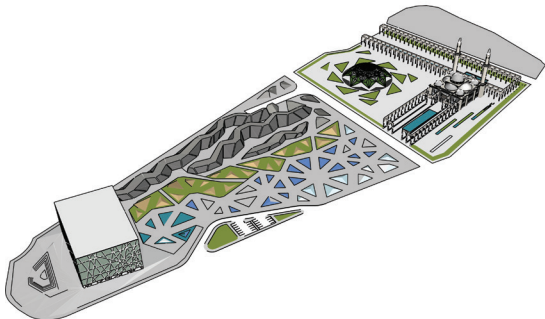
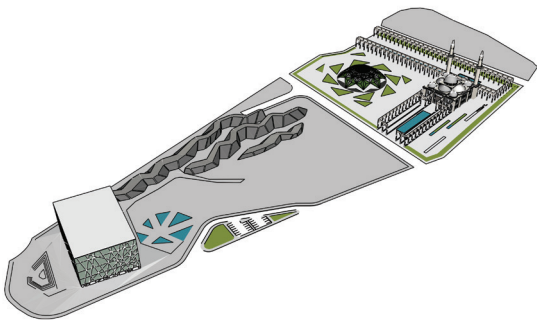
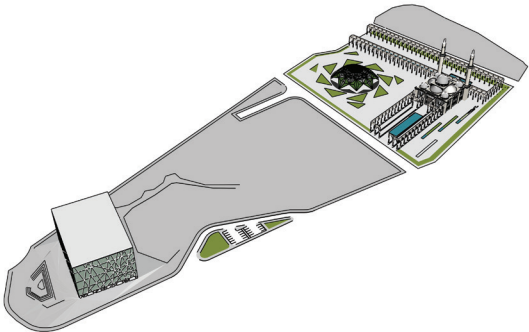
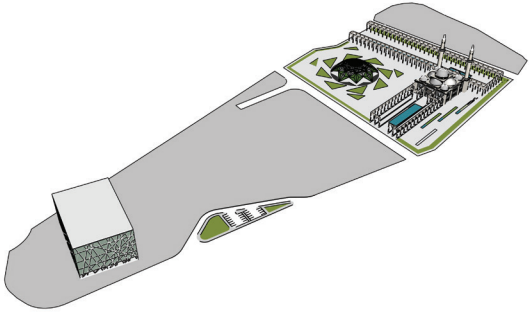
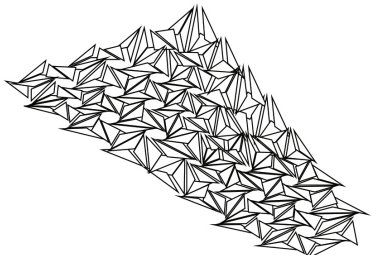
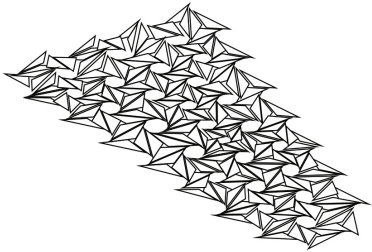
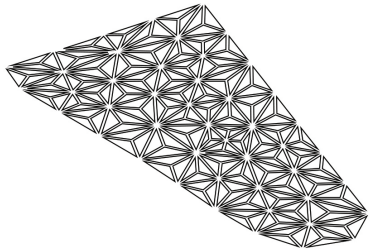
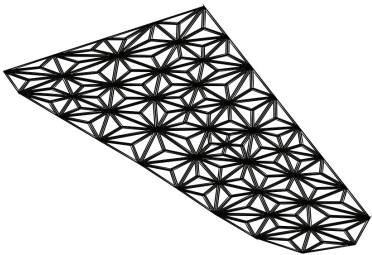
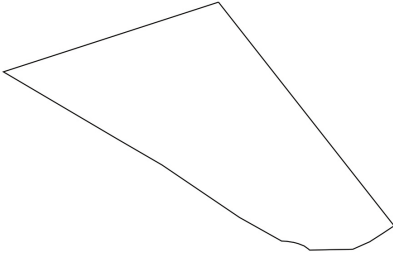
THE ACTIVITY OF THE OPEN PUBLIC SPACE IS DECIDED BY THE RESIDENTS OF THE ADJACENT RESIDENTIAL BLOCKS COLLECTIVELY IN A DEMOCRATIC PROCESS OF SELECTING NUMBER OF RELIABLE, TRUSTED INDIVIDUALS TO FORM THE DECISION-RESPONSIBLE COMMITTEE.



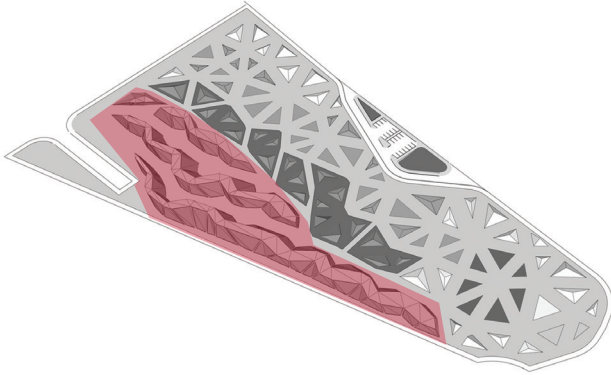
THE OPEN PUBLIC SPACE FOLLOWED THE SAME METHOD OF THE MEMORIAL IN THE ARTICULATION AND DESIGN.

AS A REMINDER THAT THE PEACE WE LIVE IN NOW, IN 2030, HOMS SYRIA, IS ONLY AN OUTCOME OF THE REVOLUTION AND PEOPLE'S COURAGE TO SPEAK UP; DREAMING OF A BETTER FUTURE, DEMANDING A FAIR REALITY THAT INCLUDE

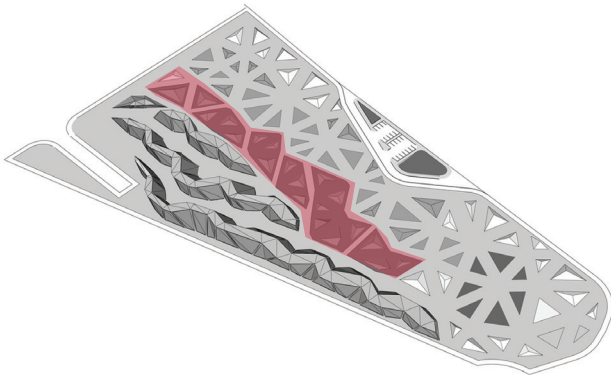




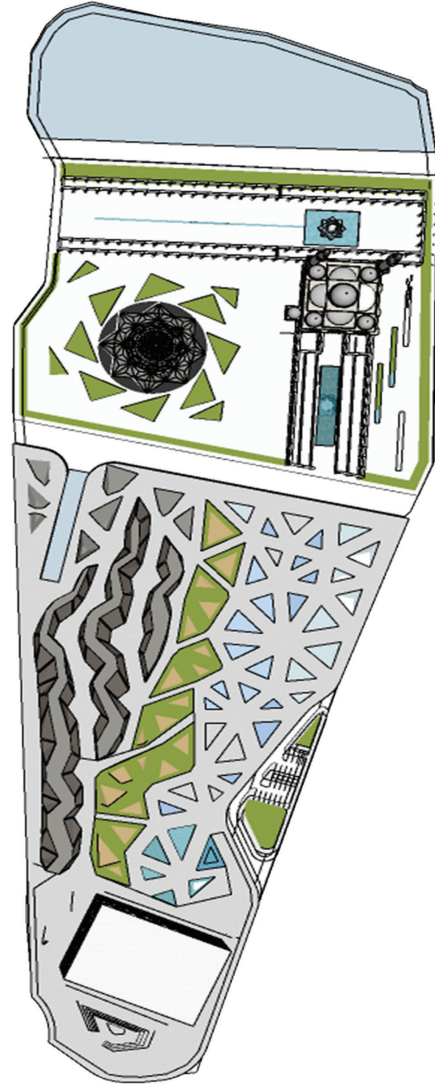
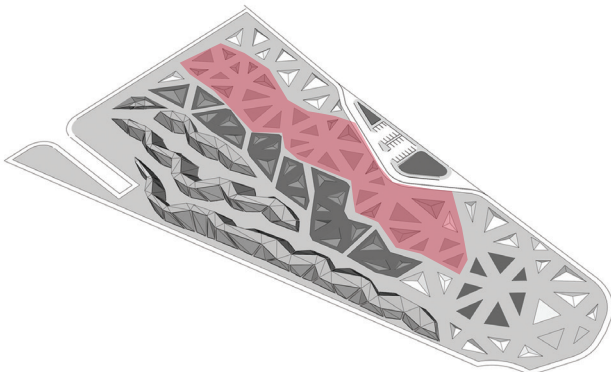
SOUK - TRADITIONAL MARKET



PLAYING GROUND - OPEN, GATHERING SPACE



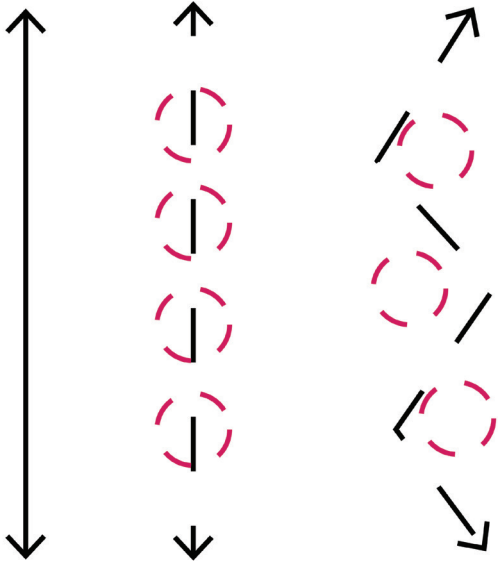
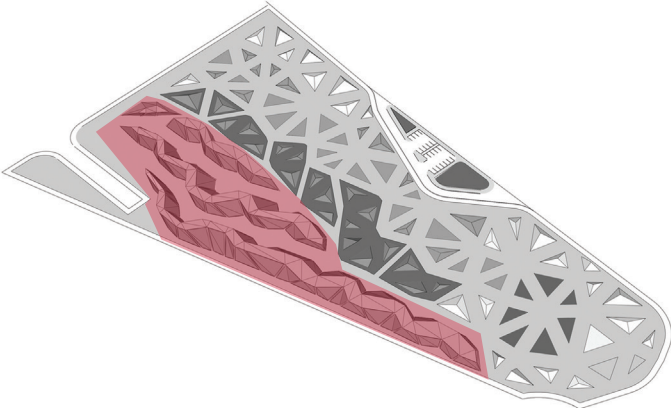
SKYLIGHTS FOR THE UNDERGROUND MALL



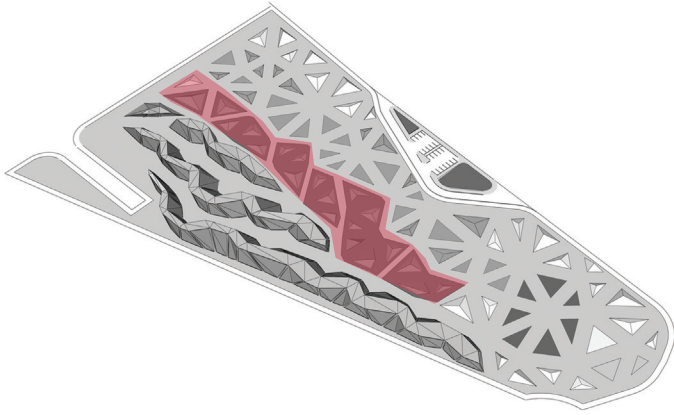
***SYRIA NOW IS A PLACE OF ALL.
SYRIA NOW IS A PLACE FOR ALL.***

A REALITY THAT DOES NOT EXCLUDE ANY SYRIAN DUE TO THEIR ETHNICITY, RELIGION, INCOME, SOCIAL STATUS, OR LEVEL OF EDUCATION.

SOUK - TRADITIONAL MARKET



PLAYING GROUND - OPEN GATHERING SPACE



***WE DESERVE BETTER.
WE DESERVE IT ALL.***

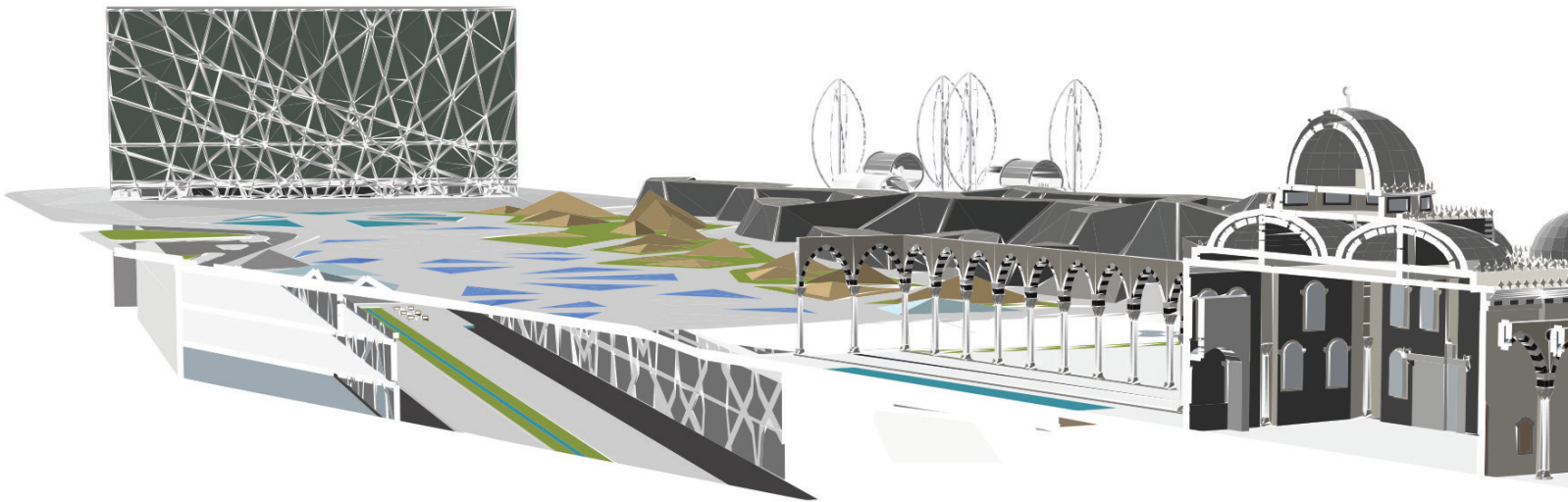
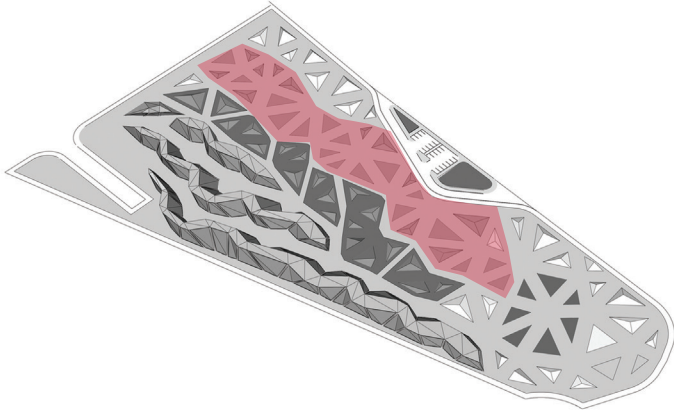


A PLACE OF ALL. A PLACE FOR ALL.



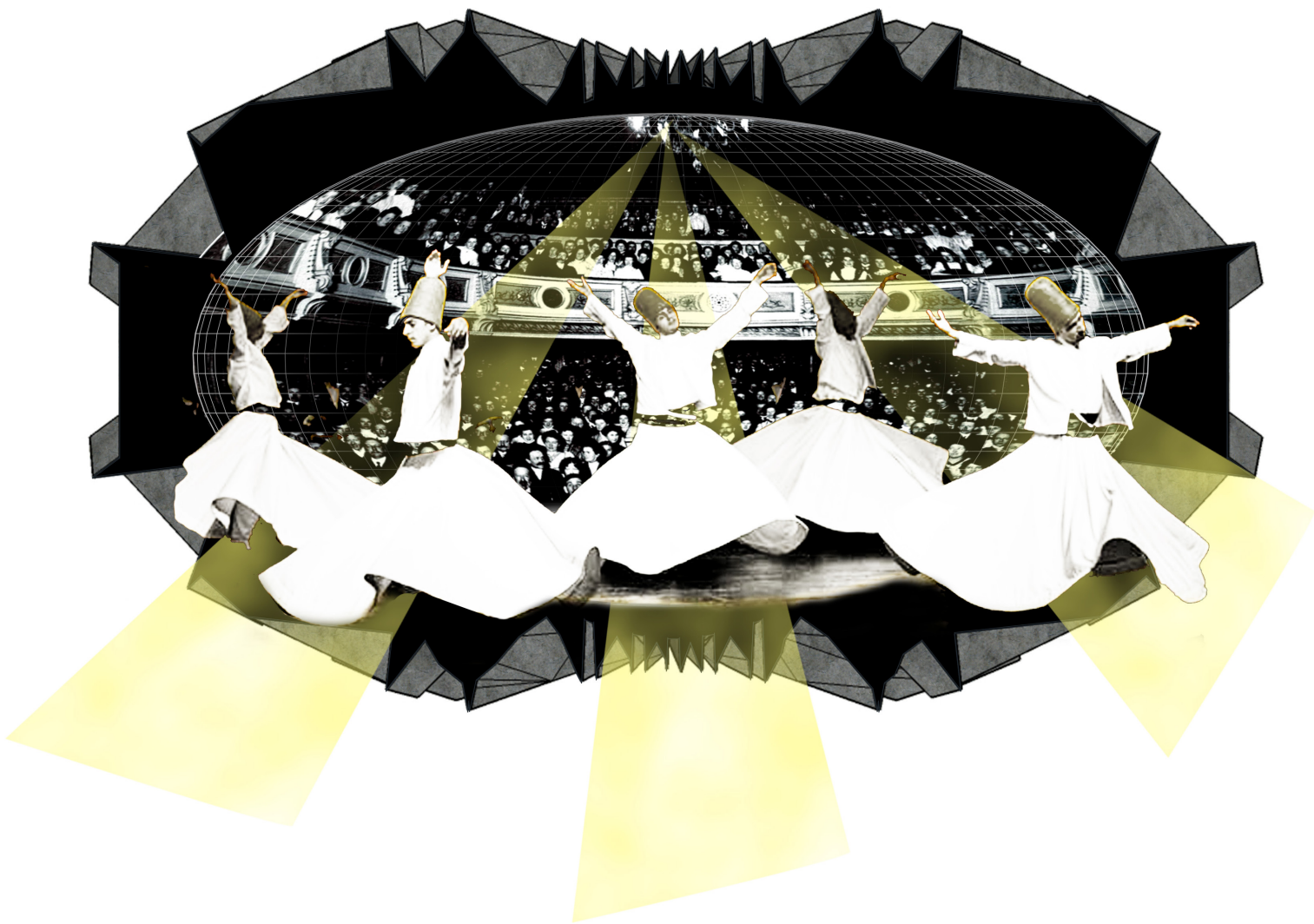
UNDER THE LIGHT

SKYLIGHTS FOR THE UNDERGROUND MALL





KNOW THE MEMORY. LIVE THE DAY.



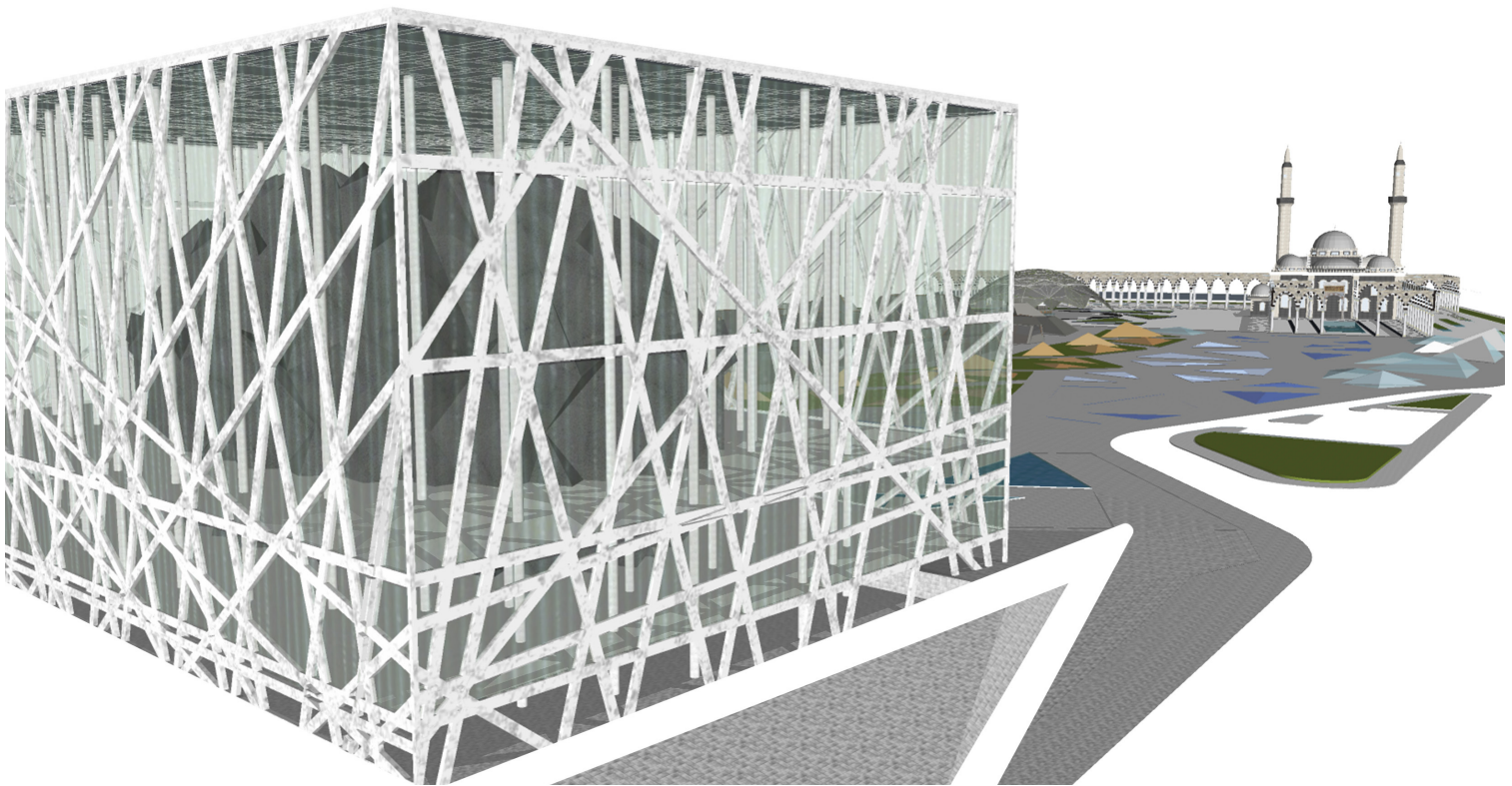
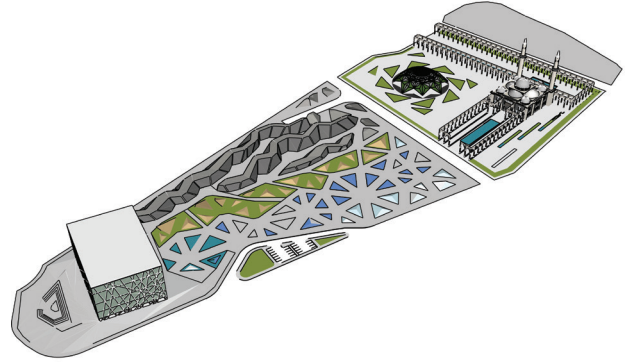
#THE NEW

RESPONDING TO THE NEW SYRIAN CODE
RULE NUMBER # XXXXX.

BUILDING OR CONSTRUCTING A BUILDING OR A SPACE FOR SPIRITUAL PURPOSES REQUIRES BUILDING A "BUILDING OF COMMUNITY SERVICE".

THESE NEW BUILDINGS PROGRAM VARIES FROM A HOSPITAL, TO A SCHOOL, TO A CULTURE CENTER, LIBRARY, KINDERGARTEN, MUSEUM, EXHIBITION.....

ANYTHING THAT WOULD BENEFIT THE COMMUNITY, WITH PREFERENCE OF EDUCATIONAL PURPOSES.



#RATIONALE

A PERSONAL OBSERVATION, AS A TWENTY-TWO-YEAR SYRIAN RESIDENT; THE MAIN BUILDINGS THAT GET RECONSTRUCTED AFTER ANY CRISIS IN THE SYRIAN CITIES, OR THE ADJACENT COUNTRIES, ARE THE RELIGIOUS BUILDINGS.

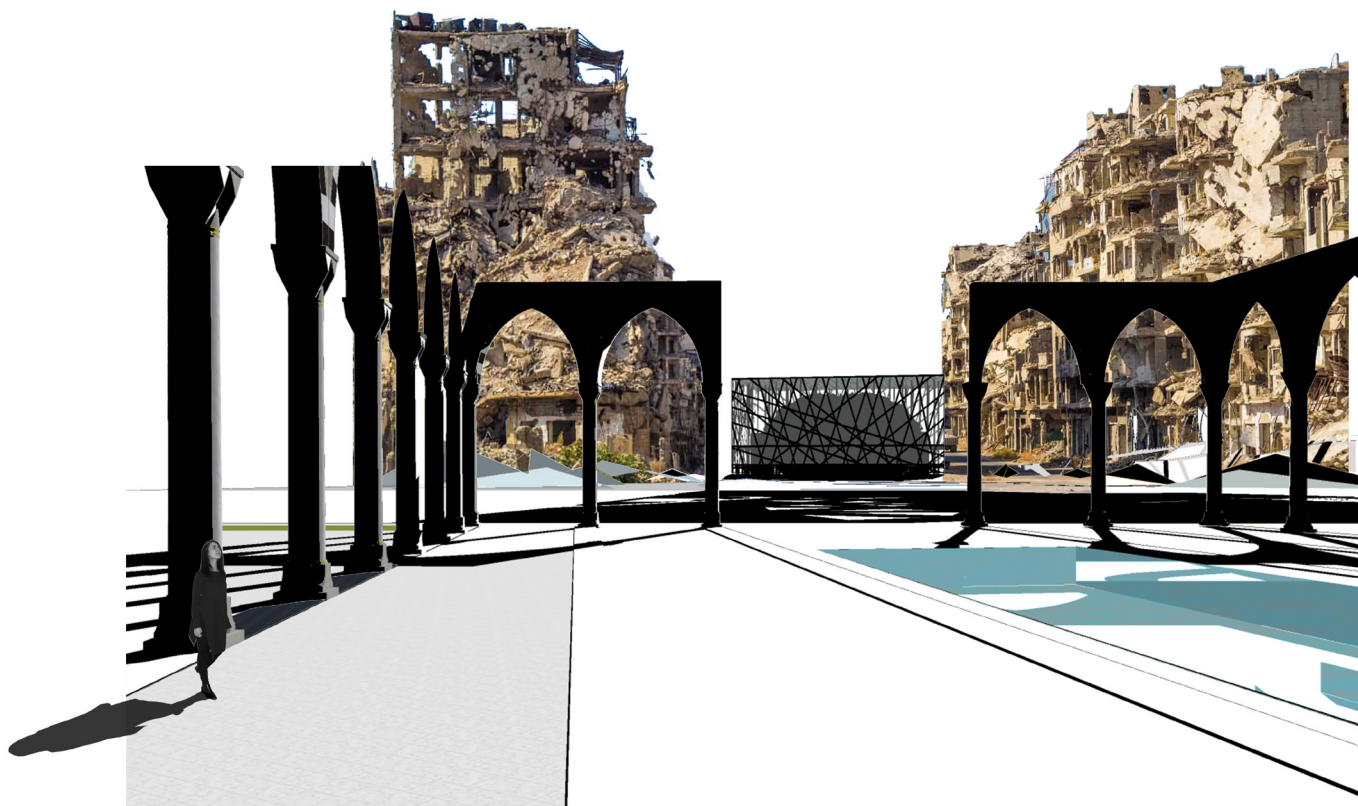
ALSO, PEOPLE TAKE PRIDE IN DONATING TO BUILD THOSE BUILDINGS.

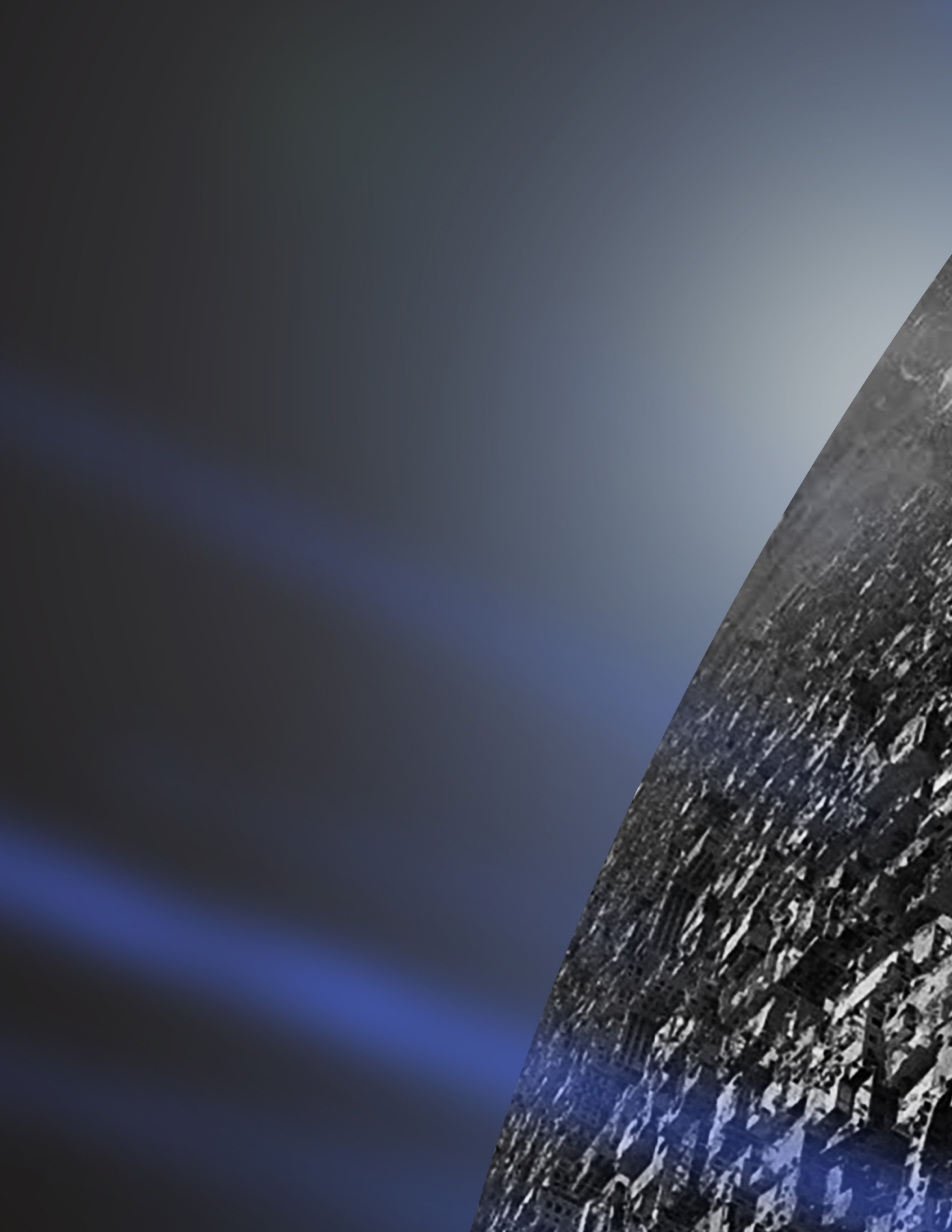
THE NUMBER OF THOSE RELIGIOUS BUILDING EXCEED THE NEED FOR THEM. THEY BECAME AN IDENTITY CREATOR AND A DOMINANT FEATURE FOR THE SYRIAN CITIES.

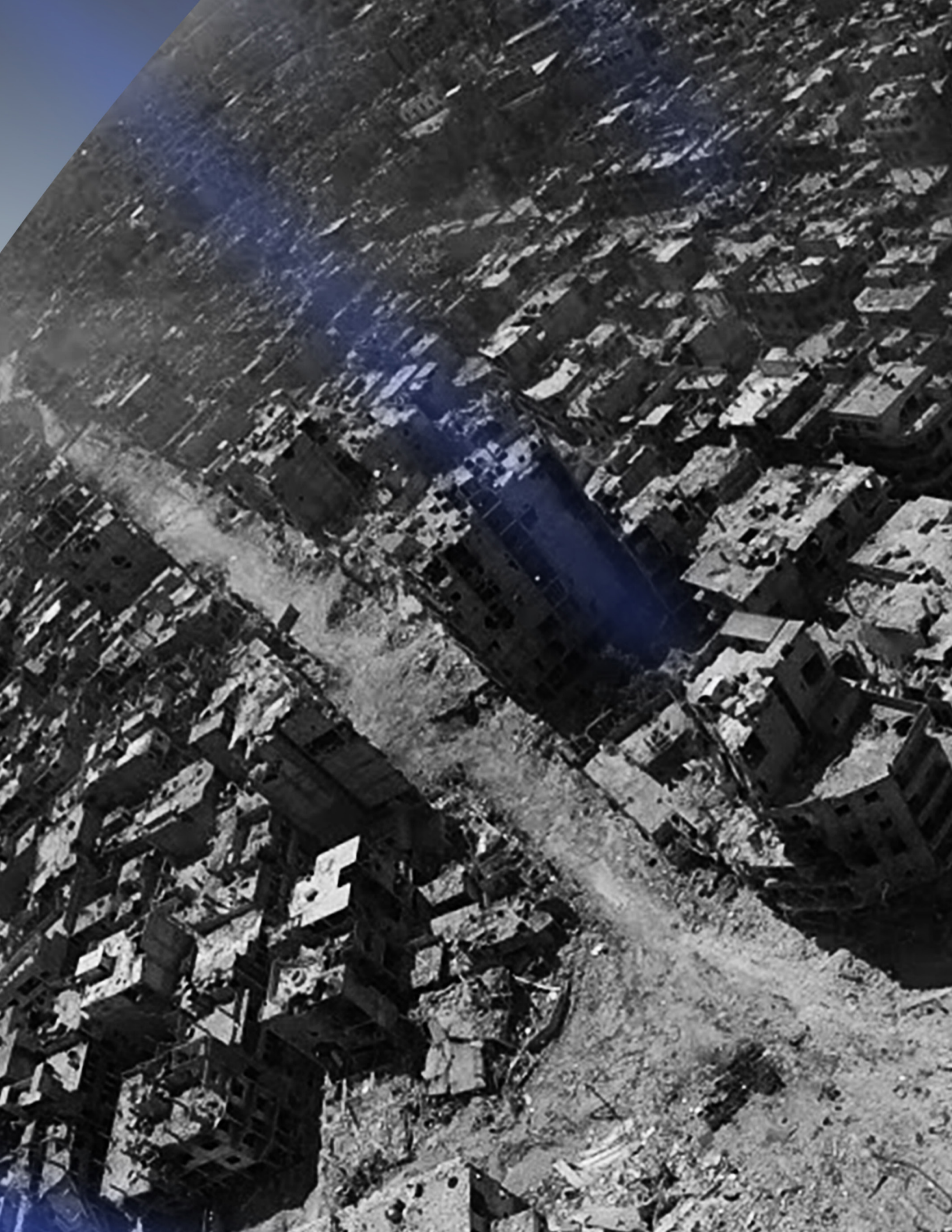
EVEN THOUGH RELIGIOUS BUILDINGS ARE OPEN TO ALL, AND EVEN THOUGH NO MATTER WHAT RELIGION A PERSON FOLLOWS, AS LONG AS HE/SHE RESPECTS THE CUSTOM OF THE BUILDING THEY ARE ENTERING, THEY ARE WELCOME, ALWAYS WELCOME IN THESE BUILDINGS.

THE FACT OF THE SYRIAN RELIGIOUS BUILDINGS OPEN TO ALL DID NOT BRING PEOPLE ANY CLOSER TO EACH OTHER. DID NOT MANAGE TO MIX THE VARIOUS COLORS OF THE RICH SOCIAL FABRIC. INSTEAD THESE PLACES HELD THE COLOR OF PEOPLE THEY ARE PAINTED WITH.

AS A RESULT, AND WITH THE ABSENCE OF PUBLIC SPACES AND FREEDOM IN EXPRESSING ONE'S OPINION, THESE BUILDINGS BECAME THE MAIN HUB FOR LARGE NUMBER OF PEOPLE TO MEET. THEREFORE, WHEN THE REVOLUTION STARTED, IT STARTED WITH SYRIANS MARCHING THE STREETS RIGHT AFTER FRIDAY PRAYER.

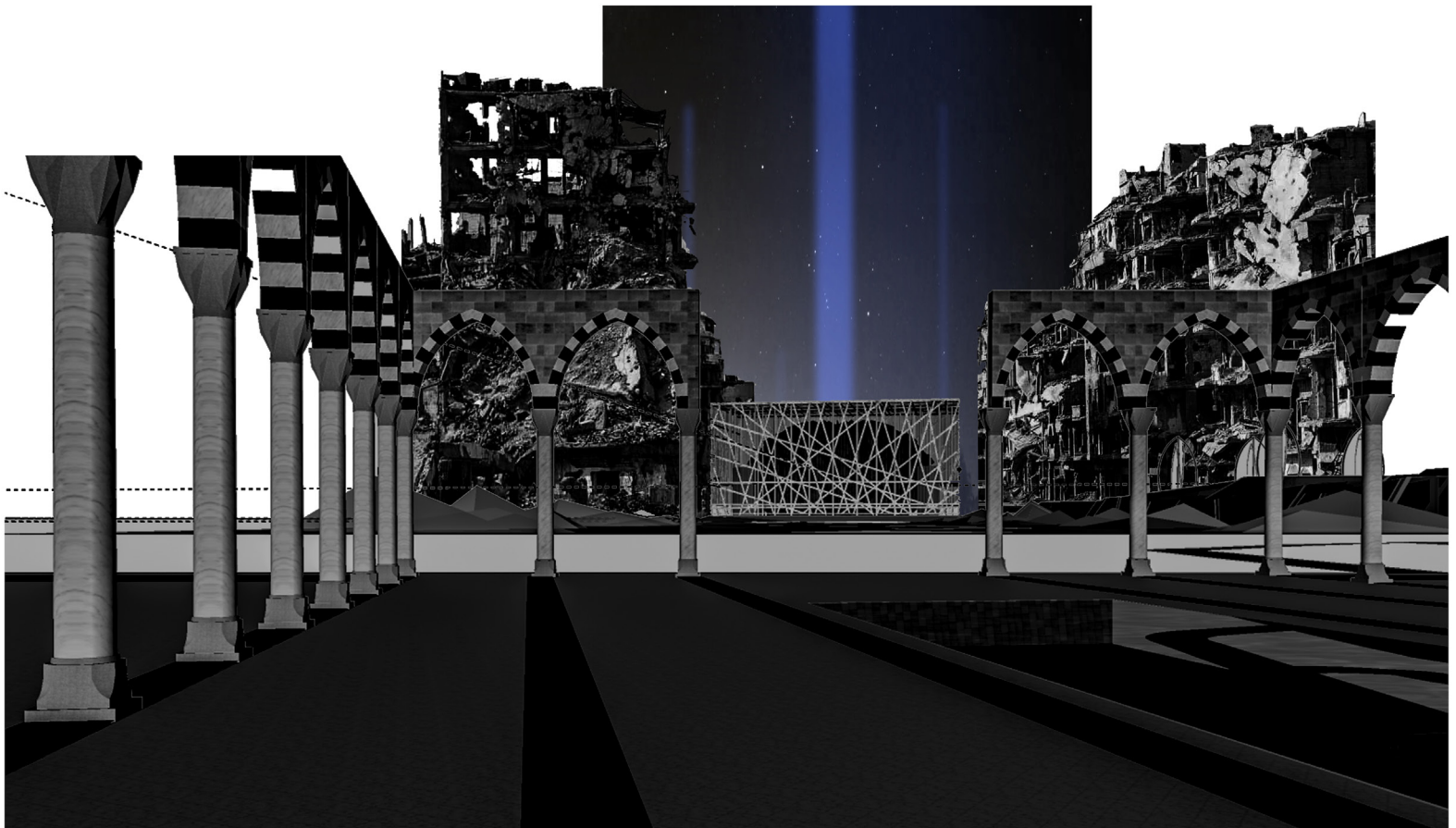






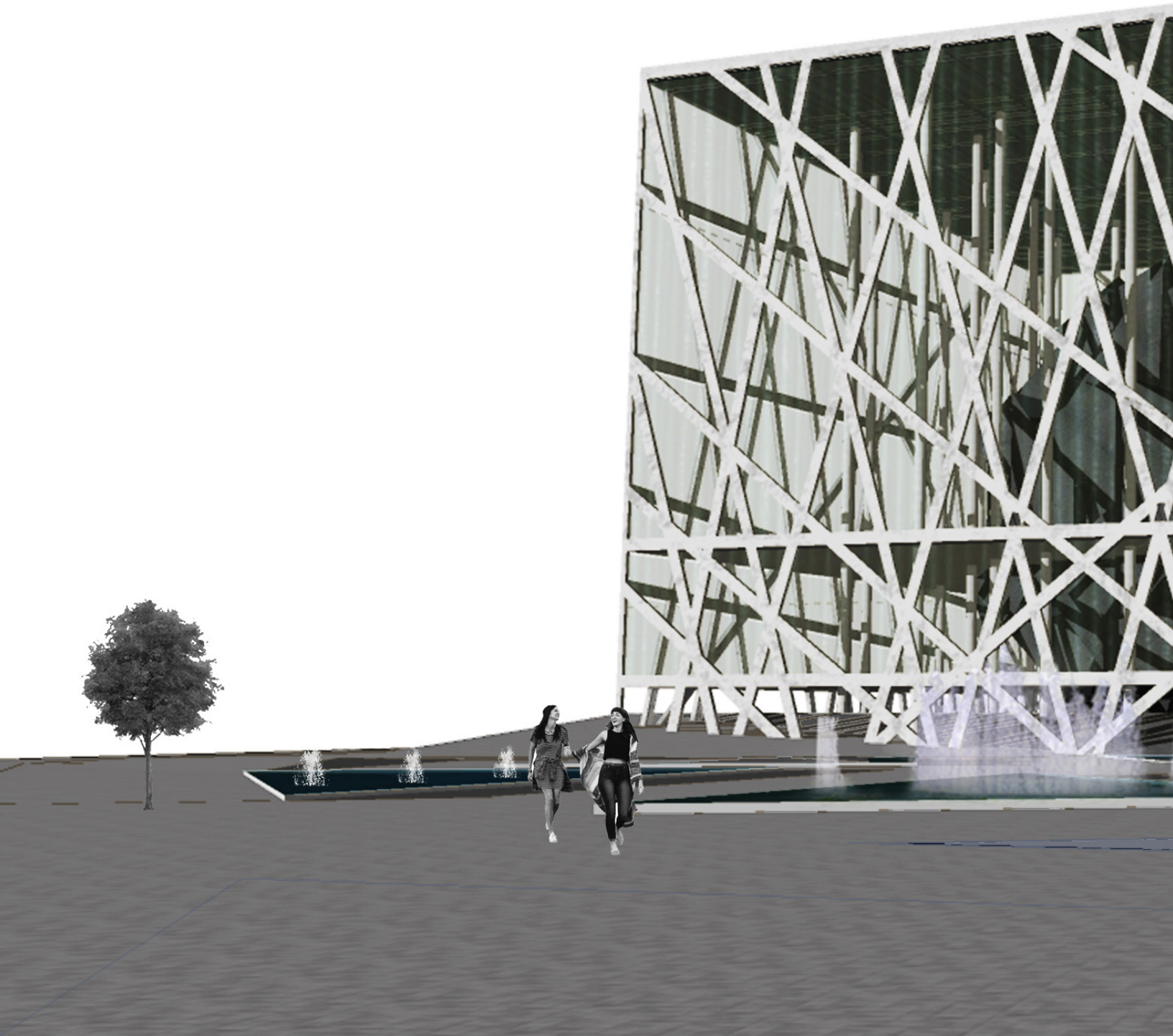
CITY OF LIGHT.

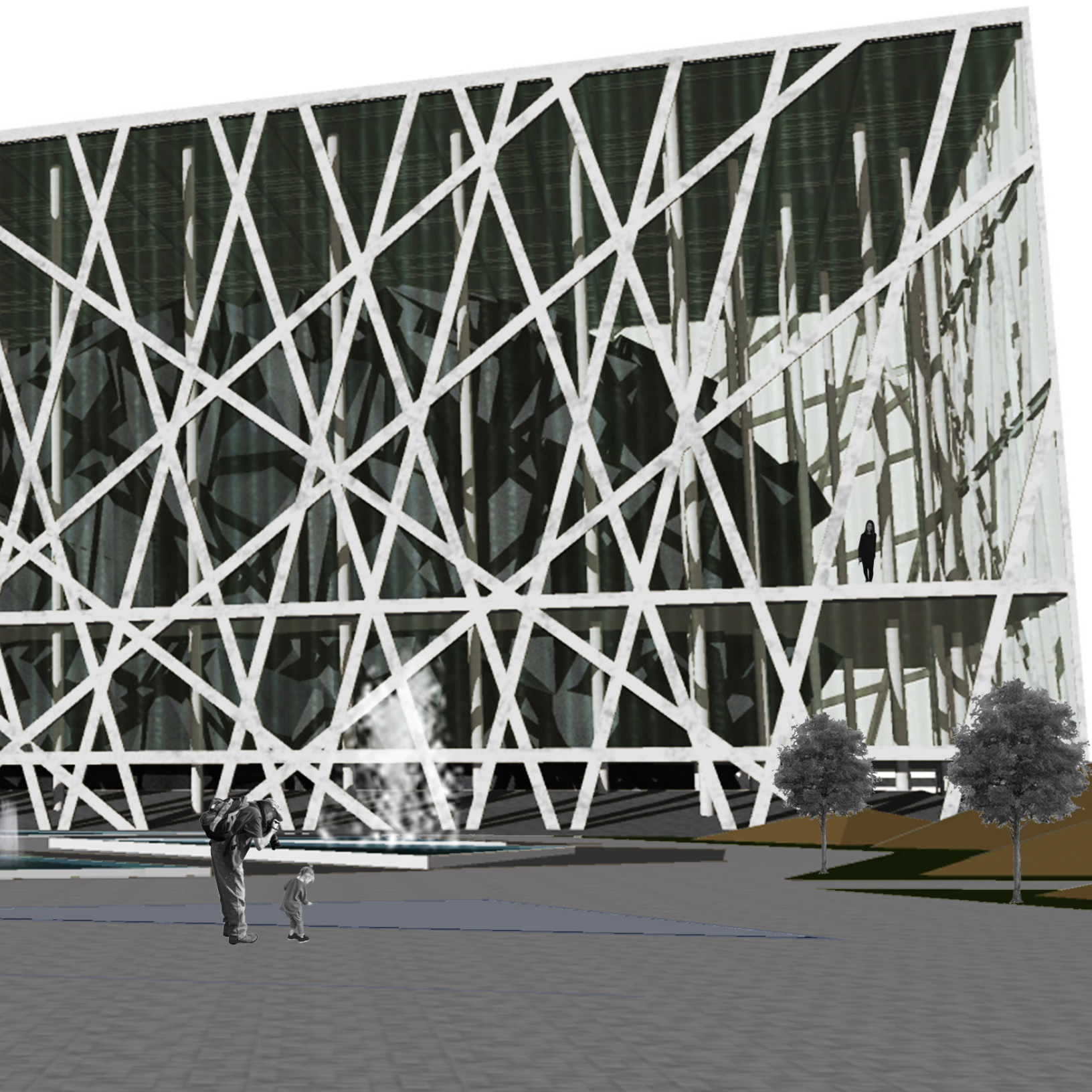
RESPONDING TO THE NEW CODE, EACH OF THE NEW BUILDINGS, SERVICE FOR COMMUNITY BUILDINGS, IS COMBINED WITH AN UPPLIGHT THAT CAN BE SEEN FROM ANY POINT. TRANSFORMING THE SYRIAN CITIES FROM CITIES OF RELIGION TO CITIES OF RELIGION AND LIGHT, RELI-GION AND SCIENCE, KNOWLEDGE, AWARENESS.





CONFLICT RESOLUTION CENTER





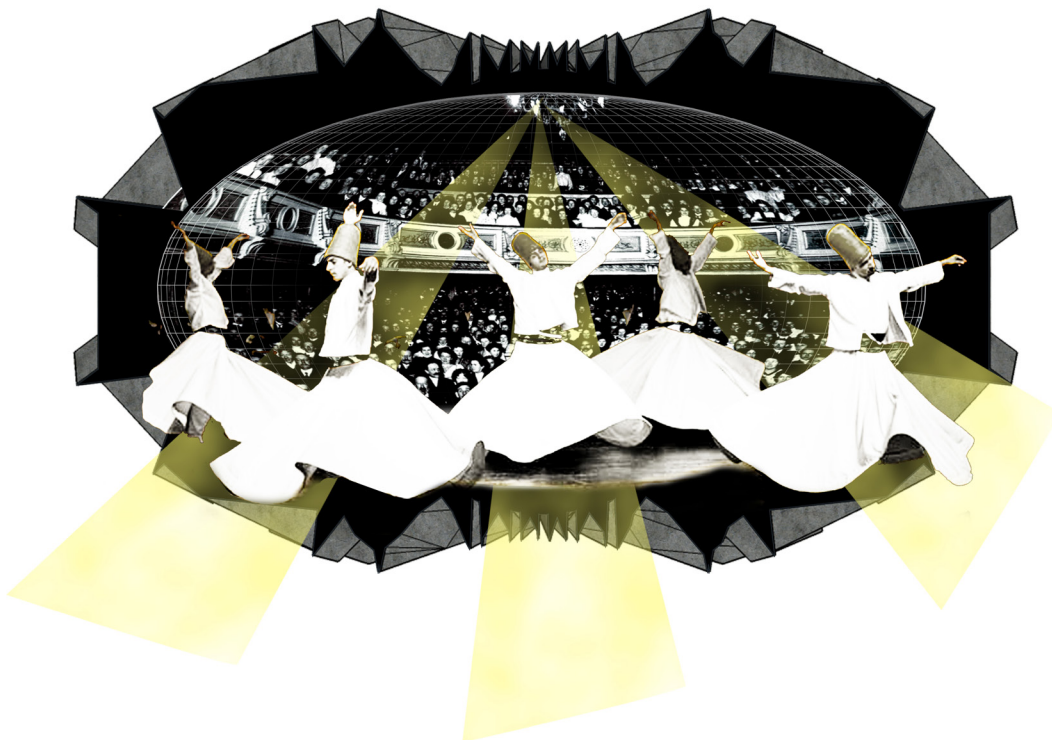
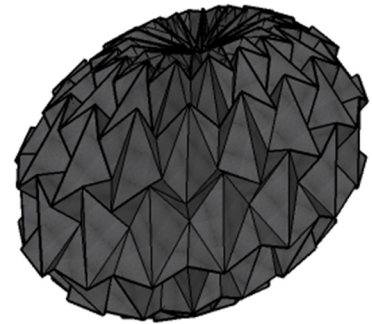
#CONCEPT

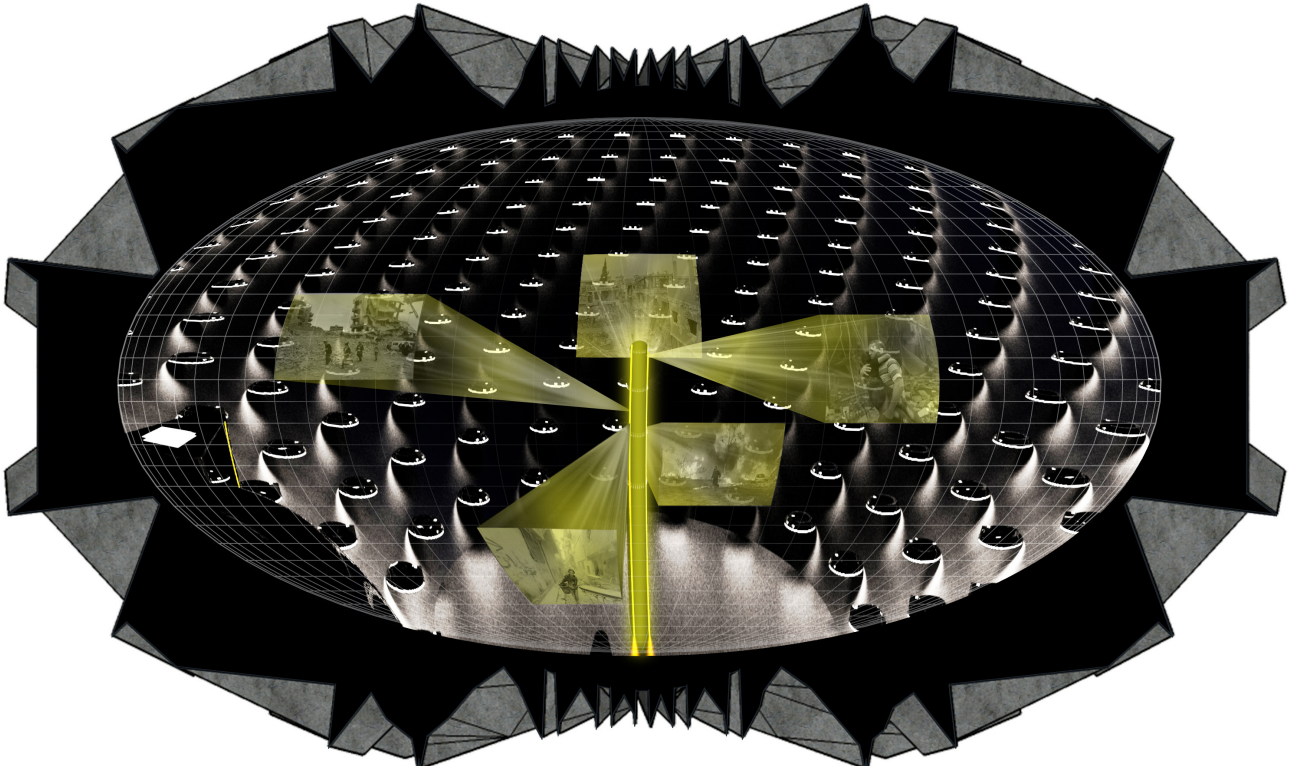
DRAWING FROM THE IMAGE OF THE DESTRUCTION ACT THAT HAPPENED TO KHALID IBN-ALWALID MOSQUE.

THE CHAOTIC DUST AFTER THE DOME WAS HIT WITH BOMBS, DISTURBING THE SMOOTH TEXTURE OF THAT DOME AND OF THE CONCEPT OF RELIGION ITSELF. ALL THAT ANGER WAS COMBINED AND FORCED TO HOLD TOGETHER CREATING THE GEOMETRICAL SURFACE OF THE THEATER INSIDE THE CONFLICT RESOLUTION CENTER.

CONTAINED IN A TRANSPARENT BOX THAT REPRESENTS THE SMOOTH AND PEACEFUL STATE OF RELIGION AND OF THE NEW SYRIAN CITIES AFTER APPLYING THE CODE AND SPREADING COLLABORATION, DEMOCRACY AND PROTECTING HUMAN RIGHTS.

RESPONDING TO THE NEW CODE, EACH OF THE NEW BUILDINGS, SERVICE FOR COMMUNITY BUILDINGS, IS COMBINED WITH AN UPLIGHT THAT CAN BE SEEN FROM ANY POINT. TRANSFORMING THE SYRIAN CITIES FROM CITIES OF RELIGION TO CITIES OF RELIGION AND LIGHT, RELIGION AND SCIENCE, KNOWLEDGE, AWARENESS.





CONFLICT RESOLUTION CENTER

#STRUCTURE

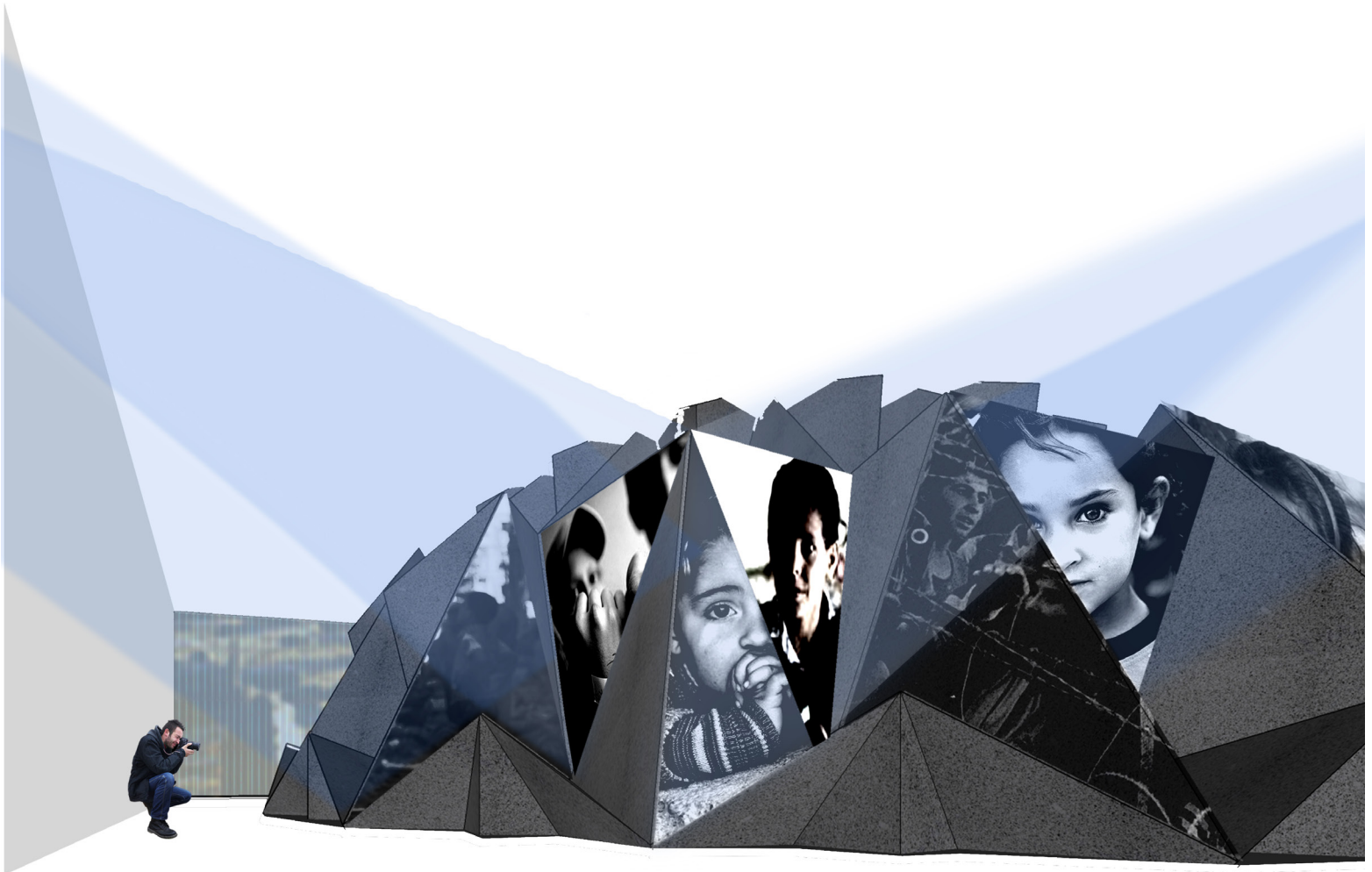
THE STRUCTURE OF THE CONFLICT RESOLUTION CENTER IS A COMBINATION OF CONCRETE, STEEL AND GLASS.

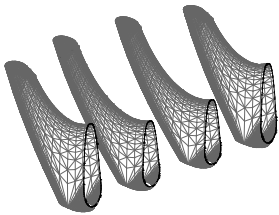
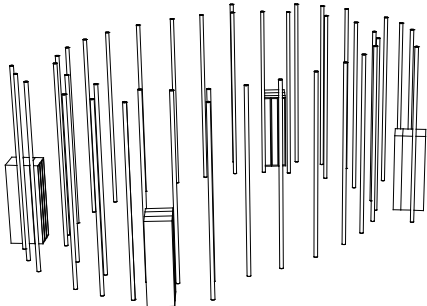
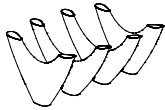
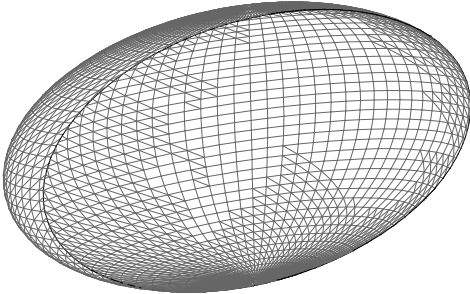
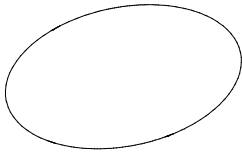
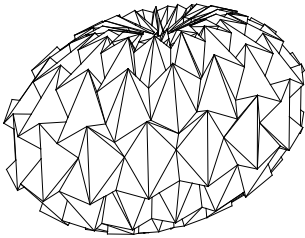
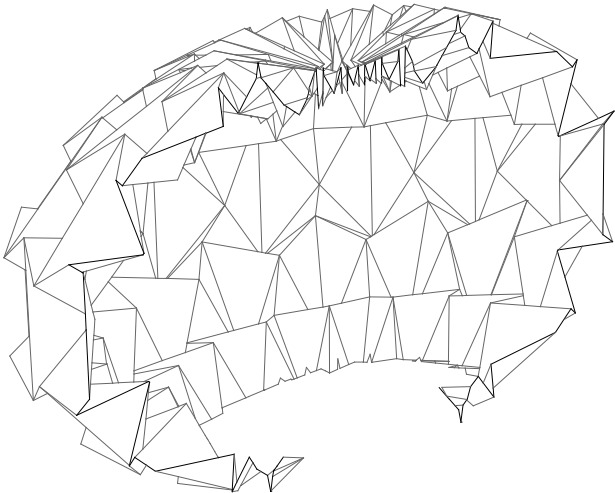
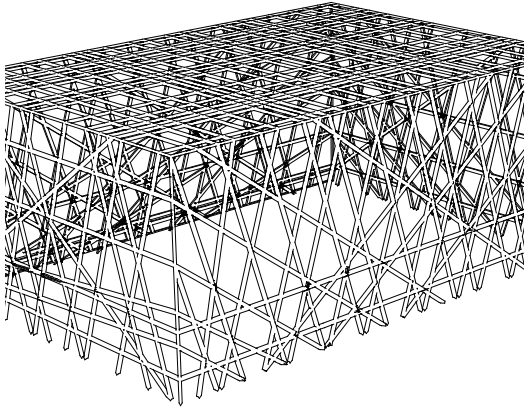
CONCRETE V-SHAPED PIERS CARRY THE LOADS FROM THE THEATER DOWN TO THE CELLAR WHERE THEY FORM DIVISIONS FOR RETAIL SPACES.

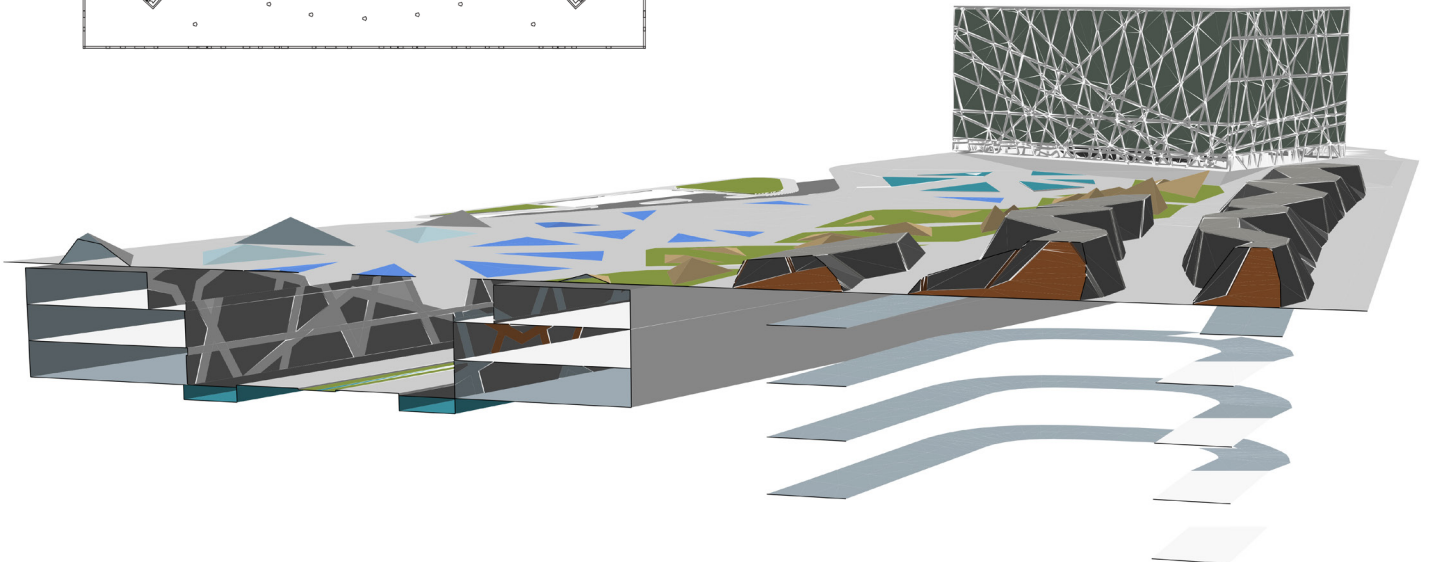
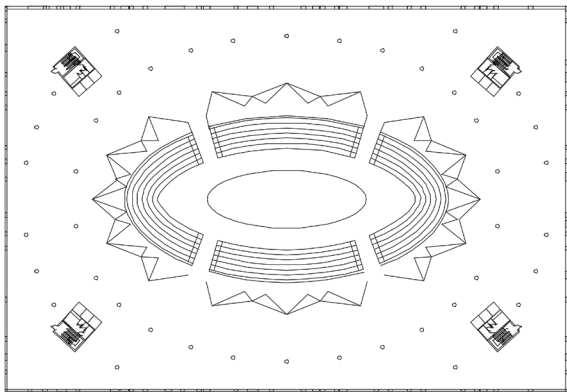
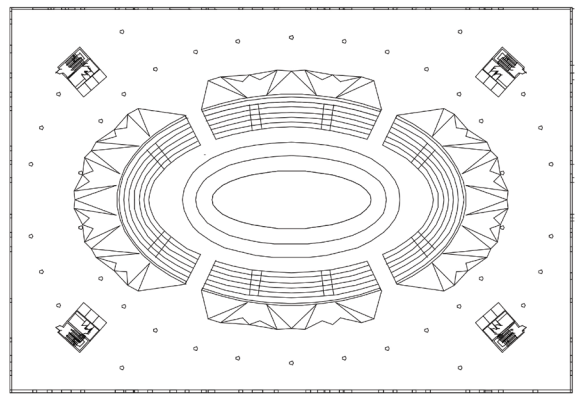
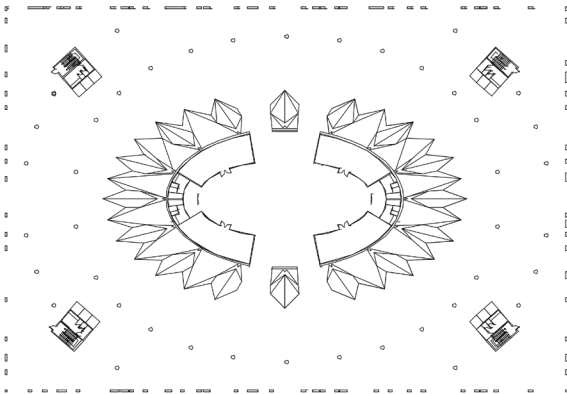
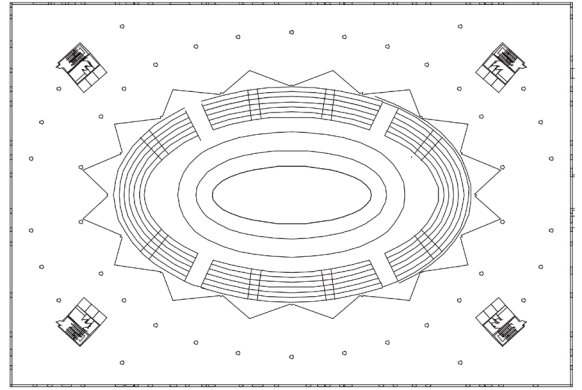
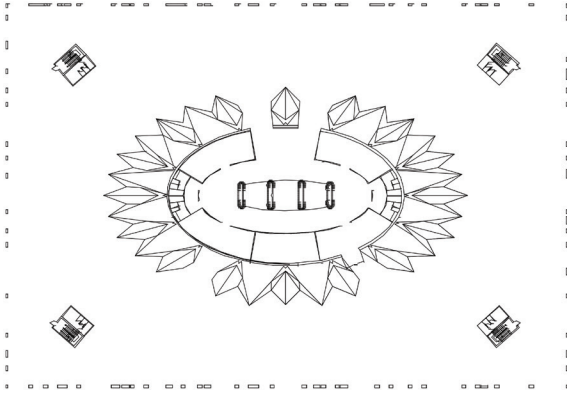
CONCRETE COLUMNS ARE THE MAIN STRUCTURE THAT CARRY THE LOADS FROM ROUND LEVEL AND THE UPPER TWO LEVELS.

THE TESSELLATION OF THE GLASS CUBE THAT CONTAINS ALL ACTIVITIES IS STEEL STRUCTURE THAT CARRIES GLASS CLEAR PANELS; ALLOWING TRANSPARENCY AND WELCOMING ENVIRONMENT THAT DRAWS PEOPLE INTO THE BUILDING, AS WELL AS ALLOWS THE EXHIBITION ON THE THIRD FLOOR TO SHOW THE PROJECTED IMAGES ON THE THEATER GEOMETRIC SHELL TO BOTH PARTICIPANTS INSIDE THE BUILDINGS AND PEOPLE AROUND THE SITE.

THIS DESIGN IS BASED ON FUNDAMENTAL IDEAS OF ENGAGING, TRANSPARENCY, WELCOMING, DEMOCRACY, COLLABORATION AND COMMUNICATION.

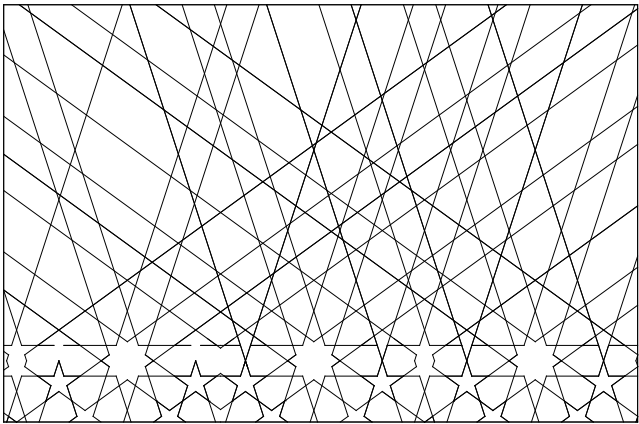
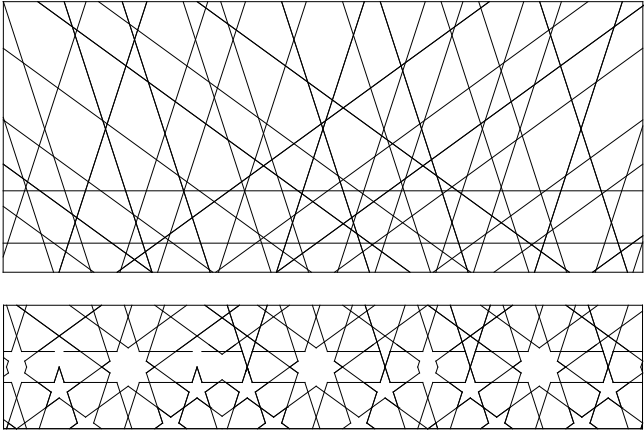
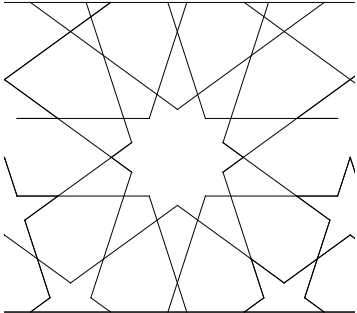




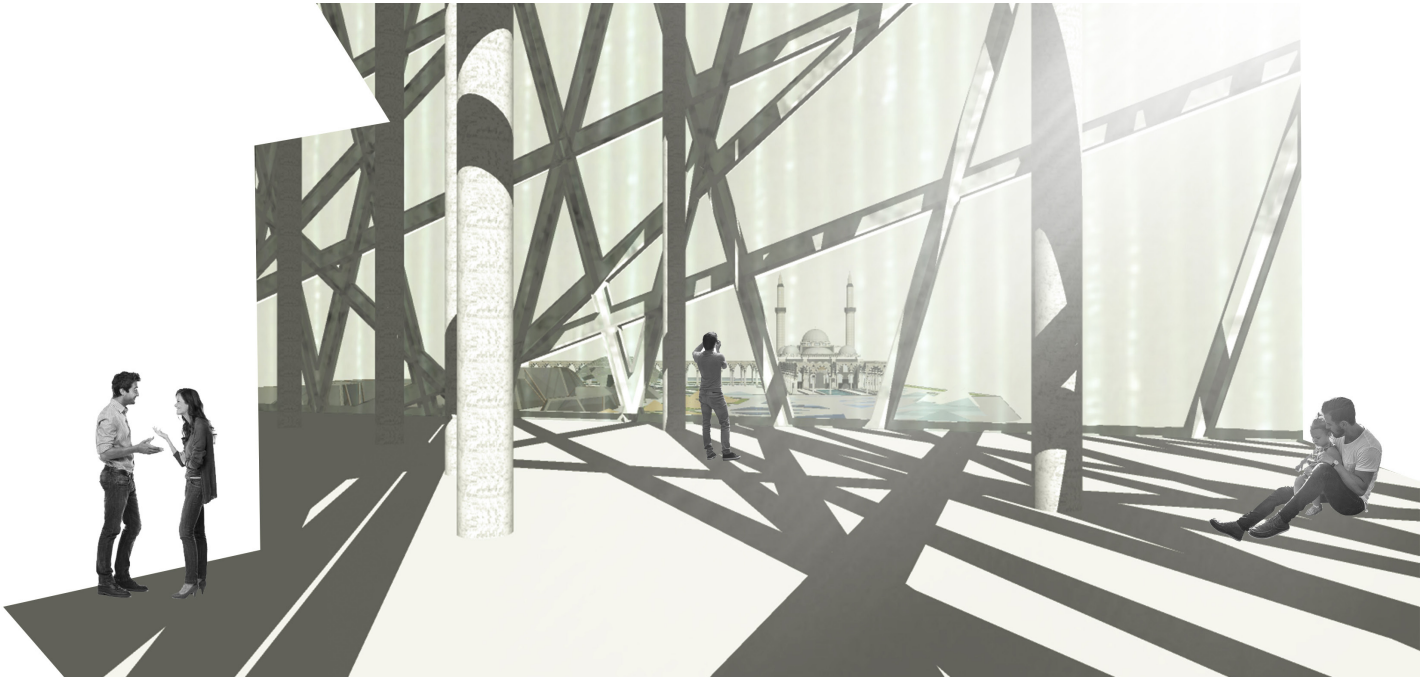


#CONCEPT

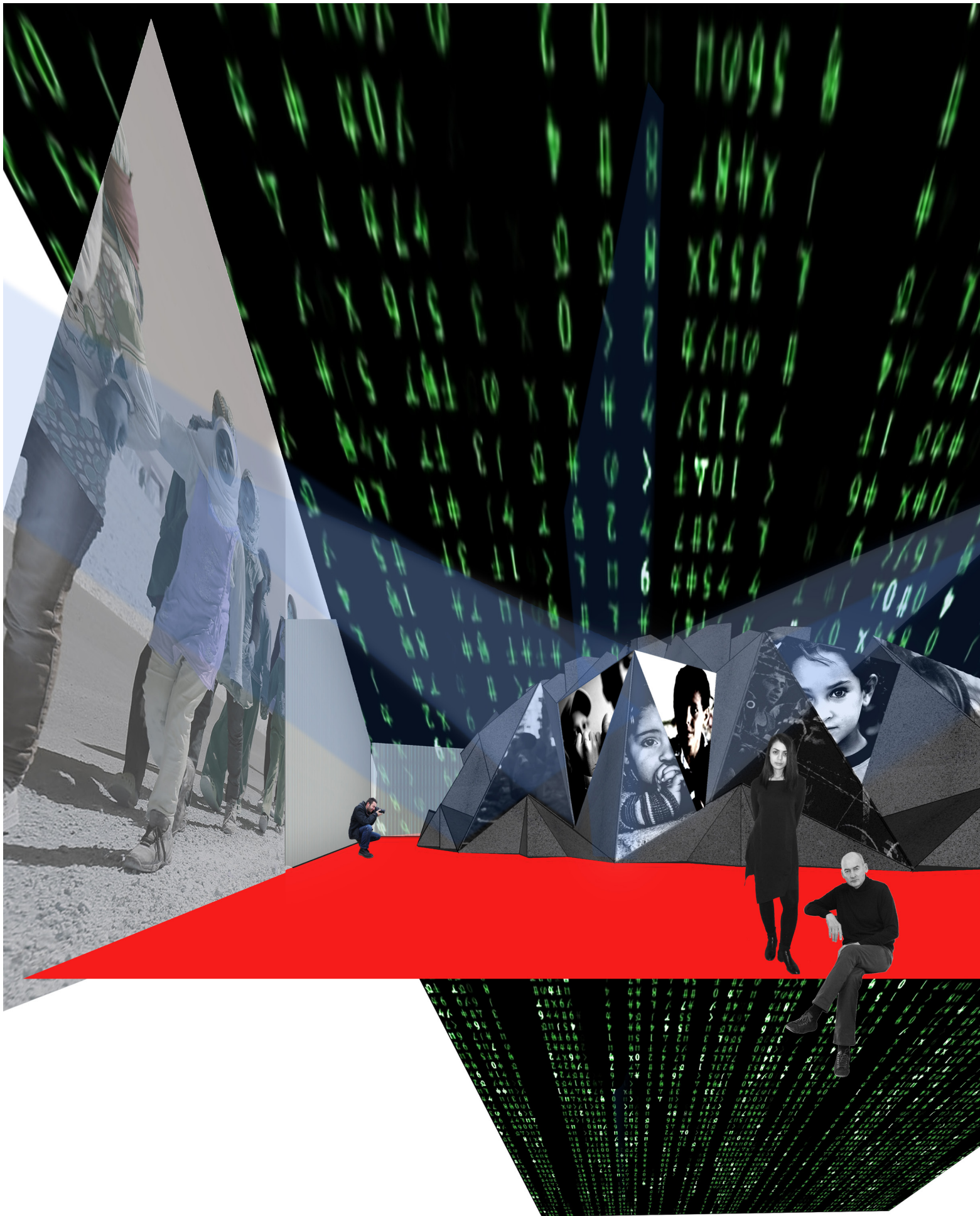
THE TESSELLATION OF THAT GLASS BOX IS DERIVED FROM ISLAMIC PATTERNS.



INSIDE THE CONFLICT RESOLUTION CENTER,
LOOKING OUT TOWARDS THE PUBLIC GARDEN
IN BETWEEN AND KHALID IBN-ALWALID MOSQUE.



KNOW THE MEMORY. LIVE THE DAY.



PRESENTATION DAY

TUESDAY, APRIL, 17TH, 2018.
CAGE GALLERY,
ALUMNI HALL,
MIAMI UNIVERSITY,
OXFORD,
OHIO.













#REFERENCE:

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- (5) Singh, Jyotsna G., editor, Kim, David D., editor, The Postcolonial World, Routledge; 1 edition, 2016, p:308
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- (7) BBC Monitoring, "Profile: Syria's ruling Baath Party", article, 2012 <http://www.bbc.com/news/world-middle-east-18582755>
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- (2) "Khalid ibn al-Walid mosque is located in the Khaldiya district of Homs, the third largest city in Syria. It is situated in a park alongside Hama Street about 500 metres (1,600 ft) north of Shoukri al-Quwatli Street. Designed by Turkish architect Türk mimar Abdullah bin Alaaddin Olsun, the mosque construction was completed in 1912."
Photographer: Najjar, Abdulhadi. Khalid Ibn Al-Walid Mosque. December 26, 2005. Homs, Syria.
- (3) "The Clock Tower in Homs." Digital image. Syria's City of Homs, Shattered by War. Essay. By: Alan Taylor. May 8, 2014. Accessed May 6, 2018. <https://www.theatlantic.com/photo/2014/05/syrias-city-of-homs-shattered-by-war/100735/#img09>.
"Note the damaged and missing clock faces, the missing windows from the buildings in the background, and the missing air conditioning units."
- (4) Shamsouri. "NEW CLOCK IN HOMES." Digital image. Flickr. May 1, 2003. Accessed May 6, 2018. https://www.flickr.com/photos/damascus_shamsouri/487365051. Editor: Mary Shoufan
- (5) Reuters. "The Old Clock Square Is Pictured in Homs." Digital image. THOMSON REUTERS FOUNDATION NEWS. December 7, 2015. Accessed May 6, 2018. <http://news.trust.org/item/20151207200630-82oud?view=print>.
- (6) "File:Al-Shuhadaa Square- Hims, Syria." Digital image. WikiPedia. The Free Encyclopedia. February 24, 2009. Accessed May 6, 2018. https://en.wikipedia.org/wiki/Homs#/media/File:Al-Shuhadaa_Square_-_Hims,_Syria.jpg.
Date: Unknown date. 24 February 2009 (original upload date) Source: Transferred from en.wikipedia to Commons by Diego Grez using CommonsHelper. Author: Zozo2kx at English Wikipedia
- (7) "File:Al-Shuhadaa Square- Hims, Syria." Digital image. WikiPedia. The Free Encyclopedia. February 24, 2009. Accessed May 6, 2018. https://en.wikipedia.org/wiki/Homs#/media/File:Al-Shuhadaa_Square_-_Hims,_Syria.jpg. Date: Unknown date. 24 February 2009 (original upload date) Source: Transferred from en.wikipedia to Commons by Diego Grez using CommonsHelper. Author: Zozo2kx at English Wikipedia. Edited by: Mary Shoufan



TO BE CONTINUED.

