

OKTOKULAR

Museum der Erinnerung in Beirut

Diplomarbeit

zur Erlangung des akademischen Grades einer Diplom-Ingeneuerin der Studienrichtung Architektur

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OCTOCULAR

Memory Museum in Beirut

Diploma Thesis, submitted to attain a Degree of Graduate Architectural Engineer

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Table of content:

008 Introduction

010 Short history of the city

012 Early history

011 Arab Era

013 Modern Era

017 Lebanese Civil war

018 Political background

020 Religious background

024 First phase of the war

026 Second phase of the war

029 End of the war

033 Divided Beirut

040 Development and reconstruction after the war

042 Reconstruction by Solidere

048 Reconstruction by Elisar

050 Reconstruction by Lindor

051 Public spaces in postwar planning

052 Comparison with other divided cities

053 Berlin

055 Jerusalem

055 Mostar

056 Belfast

057 Nicosia

059 The outlook into the 21st century

060 Museums (definition, typology, purpose)

064 Ethnic Museums

065 Project references: Jewish Museums

066 Example of Jewish Museum in Berlin

068 Example of Holocaust Memorial in Berlin

070 Example of Holocaust History Museum,
Yad Vashem in Jerusalem

072 Project: Memory Museum in Beirut

- 074 Introduction
- 076 Plot site & interaction with surroundings
- 082 Correlation with close-by objects
- 084 Hand sketches
- 088 Project evolution
- 096 Project development
- 098 Floor Plans
- 110 Sections
- 112 Front views
- 114 Communication
- 116 Structural analysis concept

122 Visualisations

133 Conclusion

134 Appendix

136 References:

- 136 Literature
- 137 Internet
- 138 Pictures

Introduction

Beirut is the capital city of the Republic of Lebanon. It is one of the central cities in the Near East now, looking back to an almost 5000 years long history. Geographically, the city is located in Southwestern Asia in the middle of Lebanon and overlooks the Mediterranean Sea. Most parts of the city are on the flat surface but some of the eastern suburbs start to go up in the mountains. Metropolitan area of Beirut occupies 200 square kilometers with population of 2,5 million. History of this city was very colorful, excavations of archeological remains unveiled artifacts from Phoenician, Hellenistic, Roman, Byzantine, Arab, Crusader and Ottoman periods. Beirut is one of the most ethnically and religiously diverse cities in the Near East. Main communities are Christian and Muslim, but there are also smaller partitions between them which was one of the reason for Lebanese Civil War (1975-1990). That war was totally destructive for the capital city and took away from it all its economical, cultural and infrastructural glory which it possessed before the war. There is an intention in last 20 years, during the reconstruction of the city and with redesigning of its Central District (BCD), to put Beirut in center of the region and to give it an important international role.



Picture 1:
Beirut panorama



Short history of the city

Early history

The earliest traces of habitation in Beirut date from the Stone Age, more precisely from Middle Paleolithic. There are also excavated tools from Upper Paleolithic and Neolithic, but it appears that the city could have been settled for the first time in the Early Bronze Age. Well-built settlement walls and gates were found from Middle Bronze Age and from Iron Age, impressive glacis with the staircase leading up to the city. All this fortification walls were found in today's Beirut Central District. First references about the city in written form were found in dates from 14th century BC. Those dates come from Egypt in cuneiform tablets of the Amarna letters from period of pharaoh Amenhotep IV. Beirut starts to be mentioned in Hellenistic sources after Alexander the Great's conquest, and later excavations have revealed an extensive Hellenistic city upon which the later Roman grid was based.

Importance came when it was given the status of a colony of Rome in the year 14 BC, under the name Colonia Julia Augusta Felix Berytus. The popularity of Beirut grew even further after the Romans established a law school that drew people from around the continent to Beirut. The city's importance as a trading hub and centre of learning continued as the Roman Empire gave way to the Byzantine and Beirut became the seat of a bishopric. Then, in 551, a devastating earthquake, combined with a tidal wave, almost destroyed the city, killing a huge number of citizens. After that, Beirut seems to have lost its importance. For almost a century, the city is hardly mentioned in texts, and the archeological evidence does not fill the gap left by the written sources.^[1]

Picture 2: Remains of Roman Bath in BCD



Arab Era

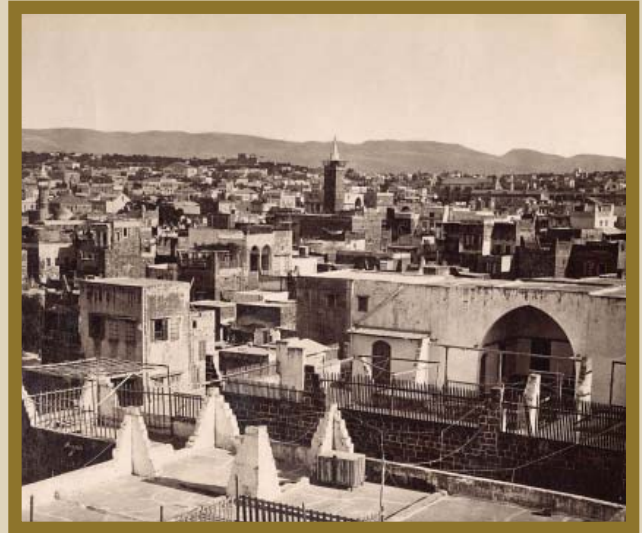
In 635 Beirut passed into Muslim Arabs control and they ruled the city until 1100. During this period Arabs founded principality of Mount Lebanon which was the basis for the establishment of Greater Lebanon, today's Lebanon. Much of the city's layout and grid system that was created during Muslim Arabs control is still visible in today's modern Beirut. Extensive sea trading under the Muslims helped to re-establish Beirut as an important port city on the Mediterranean and as a fastest growing city in the Near East. After a long siege, in 1100 the city fell into the Crusader's hands, as a colony of Latin Kingdom of Jerusalem. Crusaders stayed in Beirut for 77 years and during that time, under the rule of Jean I of Ibelin, the city influence grew and trade industry with Western cities developed rapidly. But Crusaders lost the city in July 1291 when the Muslim Mamluks of Syria took the possessions. Under their rule Beirut became the chief port in the spice trade in Mediterranean area. The Mamluks were pushed out of the city in 1516 and became a province of powerful Ottoman Empire. In that period spice trade has been diverted away from Middle East by Portuguese and Beirut started to lose its trading importance until the 17th century, when Lebanon through Beirut started to export Lebanese silk to Europe. Through this trade and commercial connections, Beirut also developed political relations with Europe, especially with France.

In the second half of 19th century Ottoman power in Near East continued to decline. During that period different religious conflicts and political changes escalated and culminated in 1860 into Lebanon conflict where huge numbers of Maronite Christian refugees came to Beirut. With that influx the city population was significantly increased and became even more multi-confessional. During the reign of Ottomans, Beirut continued to prosper economically and culturally and to develop infrastructure. Syrian and American missionaries founded the Syrian Protestant College in 1866, now known as the American University of Beirut, French built a modern harbor in 1894, a rail link across Lebanon to Damascus and a twenty-five-meter clock tower was built in 1897 in today's Beirut Central District. In 1888 Ottoman political center in Istanbul created the Province of Beirut with Beirut as province capital.

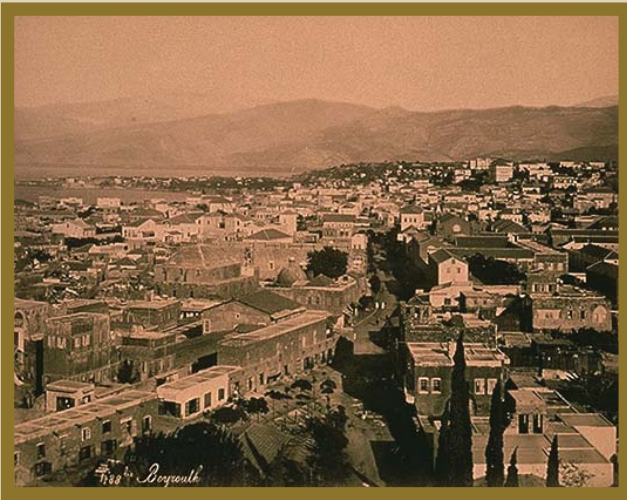
At the end of the 19th century Beirut had almost 150 000 citizens.



Picture 3: Beirut in 1860



Picture 4: Beirut in 1875



Picture 5: Beirut in 1880



Picture 6: Beirut in 1900

Modern era

With the beginning of 20th century, the First World War came. Ottoman Empire lost a lot of their territory, among others the territory of today's Lebanon. That war was also devastating for Beirut, where 30% of population were killed. After the WWI, in 1918, whole area with Lebanon and coastal Syria was occupied by the French, and from this period the history of Modern Lebanon begins. On 1. September 1920 the State of Greater Lebanon was established under the French Mandate. Constitution was adopted on 25. May 1926 and with that file, Republic of Lebanon was formed with a parliamentary system of government. This document „was giving Lebanese more control over internal affairs while reserving control over external matters and right of veto for France.”^[13] During World War II the French Vichy Government lost its hold on region. Lebanese independence was proclaimed in 1943. Two years later Lebanon had joined the League of Arab States as a founding member. In May 1948, Lebanon supported neighbor Arab countries in war against Israel. In period after WWII rise of communism was significant and in 1957 Lebanese government accepted the Eisenhower Doctrine, under which the United States could use armed force at the requests of a state in the Near East against signs of communist aggression.

This option was used in “Crisis of 1958” where American Fleet and a Marine contingent were sent into Beirut to suppress Lebanese Muslim rebellion, which luckily ended diplomatic. From all these facts it can be concluded that Lebanon used all its political power to improve its position as a new independent country.



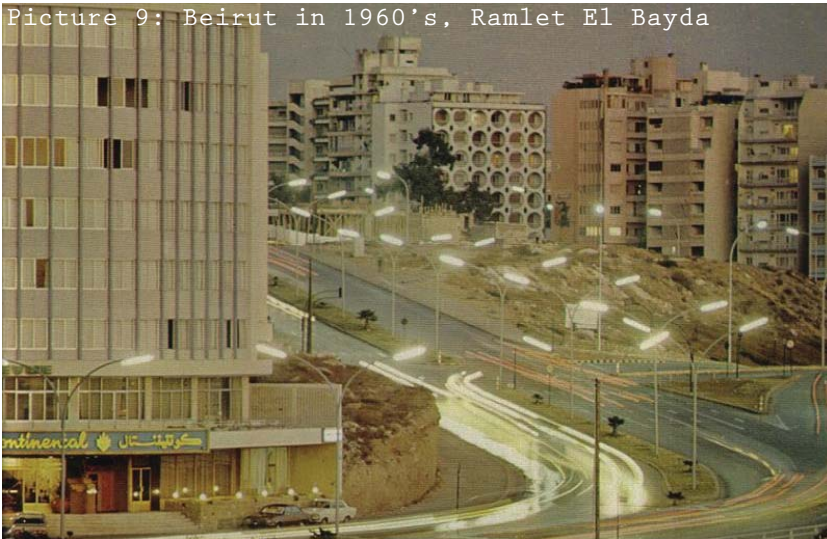
Picture 7: Place d'Etoile in 1930

Period from 1950 to 1960 was also known as Welfare State in Lebanon, during that time Beirut became intellectual capital, major tourist destination and leading banking center in the Near East. One of the most meritorious person of that time was Lebanon's President Fuad Shihab. His mandate (1958-1964) shows that he was effective leader in many aspects; he's done important reforms in governmental system, a huge social development projects have been initiated, he ensured harmony with neighbor countries, and cooperated closely with all religious groups, and with both secular and religious forces, managing to reduce all the tensions and keep stability to the country.^[14] Shihab era continued even until of the early '70s and the general welfare of the that time was shown in fact of double increase of the Gross Domestic Product from 1960 to 1971, and still in stark contrast to neighboring states.

Picture 8:
Beirut in 1969,
Riad El Solh Square



Picture 9: Beirut in 1960's, Ramlet El Bayda



Golden time was ended with the beginning of some national and military turbulence in region; six day war between Arabs country and Israel, Palestinian attack on Israel airplane in Athena, bombing Beirut airport by Israel, rise of Palestine Liberation Organization (PLO), "Black September" in Jordan, Israel school bus massacre, Palestinian insurgency in South Lebanon, Munich massacre... All those incidents were a kind of an introduction to bloody Civil War (1975-1990).



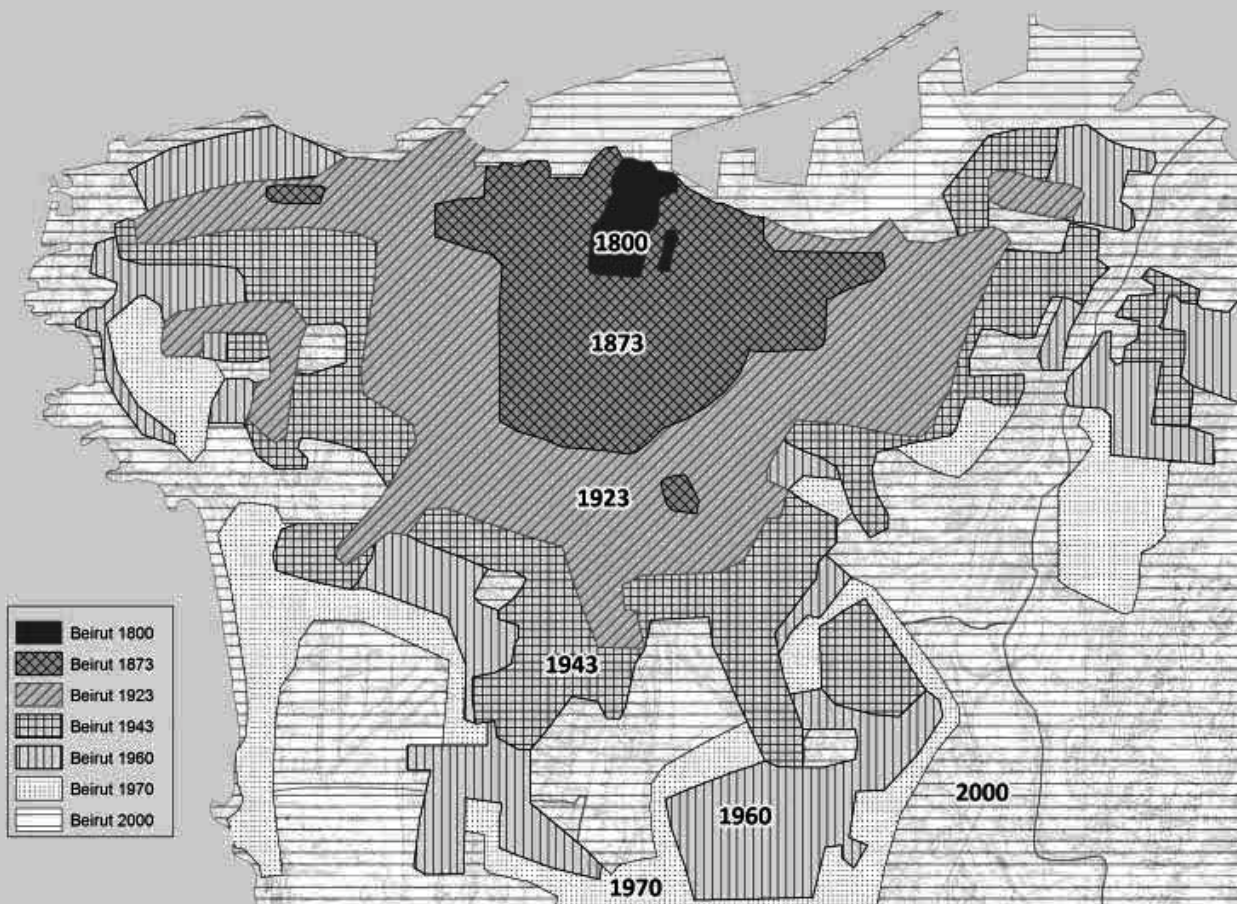
Picture 10:
Beirut in 1970's,
Souk El Frani



Picture 11:
Beirut in 1950's,
Bab Idriss



Picture 12: Beirut in 1964, Ashrafieh District



Picture 13: City development through decades

Lebanese Civil war

In **1975**, the civil war in Lebanon broke out. The decade and a half long war destroyed the country's economy and resulted in massive loss of human life, infrastructure and property. It is estimated, depending on source, that **100 000 to 150 000 people were killed**, another **100 000 LEFT HANDICAPPED** by injuries, **20 000 are still "missing"** and **200,000 (by some sources even up to a million) wounded**. There is no official figures available, but some 300 000 people were displaced within Lebanon and almost a million people left Lebanon during and after the war. The war ended in **1990**.

Political background

-First religious and ethnic conflicts broke out during the Ottoman Empire, in the province of Mount Lebanon, between Druze and Christians, with a death toll of about 10 000 people.

-During the World War I Turks started to lose their territory and they initiated a blockade of the entire eastern Mediterranean coast to prevent supplies from reaching their enemies; they caused indirectly thousands of deaths in Lebanon from famine and plague.

-In 1916 Turkish authorities publicly executed twenty-one Syrians and Lebanese in Damascus and Beirut (on Martyrs' Square), for alleged anti-Turkish activities.

-In 1948 Arab-Israeli War was fought; for Israel, that was the War of Independence and establishment of the State of Israel, which resulted in displacement of hundred thousand Palestinian residents from their homes in Israel to south Lebanon. This was a huge demographic change for Lebanon which generated the foundation for further regional conflicts.

-"Crisis of 1958" was a conflict between Maronite Christians and Muslims. After the Lebanon's independence in 1943, a confessional parliament was created. Muslims and Christians were given quotas of seats in parliament. The President was to be a Christian, the Prime Minister a Sunni Muslim and the Speaker of Parliament a Shia Muslim, but in practice Christians had power over the economy in the country those days.

The biggest problem for Muslims was economic and political domination of Christian families. These families maintained their election by pushing strong client-patron relations with their local communities. President Chamoun succeeded in sponsoring alternative political candidates for election in 1957 and with that move he caused traditional families to lose their dominate positions in parliament.

-Second problem was contract made with USA about military protection in case of signs of communist aggression; that was made because Lebanon historically had a small army of symbolic size that was never effective in defending Lebanon's territorial integrity. A couple years earlier, in 1956, the Suez Crisis broke out, which was a diplomatic and military confrontation between Egypt on one side, and Britain, France and Israel on the other. Lebanon's Christian president Chamoun was always pro-west oriented but Sunni Muslim Prime Minister Rashid Karami supported Egyptian President Nasser. Lebanese Muslims pushed the government to join the newly created United Arab Republic, a country formed out of the unification of Syria and Egypt, while the majority of Lebanese and especially the Christians wanted to keep Lebanon independent. That caused massive Muslim demonstrations and president Chamoun asked for U.S intervention. The American 6th Fleet were sent into Beirut on July 15; later that month Shihab, Christian army commander came on presidential position and ended the demonstrations and strikes with some changes in system. He ensured that the Muslims would have a larger and fairer share of government positions and he set out to placate Lebanon's neighbors and to reduce outside Muslim resentment of the state.

-In 1970, a new conflict escalated in Jordan, known as Black September. It was a month when Jordanian King Hussein forced Palestinian organization to move out from the country and tore his monarchy's rule over the country. That move was violent and resulted in the death of thousands of people, mainly Palestinians. Armed conflicts lasted until July 1971 with the expulsion of the Palestine Liberation Organisation (PLO) and thousands of Palestinian fighters to Lebanon. The result was 400 000 Palestinian refugees in the camps and when they arrived they created "state within the state". All this situation wasn't generally supported by the Lebanese government, but Sunni Muslims expressed solidarity to Palestinians.

- In 1970 the PLO had taken over the center of Sidon and Tyre, and the big part of south Lebanon. They got support by volunteers from Libya and Algeria, shipped in through the ports it controlled, as well as a number of Sunni Lebanese groups who had been recruited by PLO and encouraged to declare themselves as separate militias. The other Muslims in Lebanon, Shiite population, were clearly suppressed in those kind of circumstances.

- In February 1975, the strike of fishermen in Sidon started, which evolved from social demonstration against fishing company into a political action. Former President Chamoun (head of the Maronite-oriented National Liberal Party) tried to monopolize fishing along the coast of Lebanon, which generated strong resistance by the fishermen who were supported by PLO. The state tried to suppress the demonstrators and result of that was a sniper shot and the death of former Mayor of Sidon, Maroof Saad. It is still unknown who killed him, PLO or the State.

Shi'a Muslims

Shi'aa are second largest Islam fraction in the world, but they are the most numerous Islam community in Lebanon.

It is believed they have been original inhabitants in Mount Lebanon District and it is also known that some number of Shi'a Lebanese come from Christian and Pagan origins. Shi'a faith is based on Koran, Shariah, Muhammad and (in contrast to Sunni) Muhammad's successor Ali. The spread of Shi'a Islam in Lebanon stopped around the late 13th century, but in 16th century they spread Shi's Islam in neighbor Persia/Iran with conversion of Iran from Sunnism to Shiism, which later was pure source of support. During the long history Lebanese Shia'a suffered many times from religious persecution; from Maronite in 1605 and during the time of Ottoman Empire from Sunni Muslims and Druze.

Religious background

The confronted groups in Lebanon during the war were strictly divided by their religious backgrounds. There was political and military support from communities in region but only on religious basis. Religion in Lebanon determines one's identity, it affects the entire life of an individual, from the quality of the person and living standards to the direction of education, economy and political preference. Main ethnic groups in Lebanon are Christians and Muslims, but Muslim as well are strictly divided into Shi'a, Suniis and Druze; Jews were always present in Lebanon but in no large number.

Druze

Druze is a religious community in Lebanon, which developed in 11th century from Ismailism (one of the Shia'a Islam courses). The Druze claim that they have always existed in the Near East, but it was never a numerous population. Almost 30% of all Druze live in Lebanon, and they never have made up more than 5% of Lebanese population; with this small number they never had support from abroad, so they often had to represent themselves in a non-religious context.

Christians

The history of Christianity in Lebanon goes back to the 1st and 2nd centuries. Importance to Lebanese Christianity can be described through the facts (or even myths, depends of the view) that Peter and Paul were evangelized there and also Jesus had traveled to Lebanon's southern part to spread Christianity. The largest and the oldest Christianity group in Lebanon are Maronite. Maronitism was found by Saint Maron in 4th century on Greek/Eastern orthodox origin. By liturgy, religious books and their faith they are based on orthodox faith, but in the 16th century, the Maronite Church adopted the catechism of the Catholic Church and merged with it.^[16]

Maronite Church is now in communion with Roman Catholic Church and they are the largest and politically most influential Christian community in Lebanon.

Second is Greek Orthodox Church, then follows the Armenian Apostolic Church with a little bit less followers than the first two. Other branches of Christianity in Lebanon are Greek Melkite Catholic Church, the Latin Rite Roman Catholic Church, Coptic Church, Assyrian Church of the East and the Syriac Orthodox Church.

Traditionally Christians were always influential and dominant in economy in Lebanon and that's why Christians, especially Maronite, consider themselves as the "foundation of the Lebanese nation". But they have been also religious persecuted; from Ottomans(Sunni Muslims) and Druze during the Ottoman Empire.

Sunni Muslims

Sunni are the largest school of Islam and the oldest group of Muslim, but they are second largest in Lebanon. They are something like orthodox version of Islam. Sunni faith is based on Koran, Shariah, Muhammad and (in contrast to Shia'a) Muhammad's successor Abu Bakr. As the third largest ethnic group in Lebanon, Sunii had always support from other well-built Islamic states, like Saudi Arabia, Iraq and Libya.

Secular groups

There was a very small percent of non-religious persons in Lebanon. They have been connected in groups with the secular aim. Aspiration of these groups was social ideology such as Marxism, Communism, Pan-Arab Union...





Picture 14:
Lebanon Cedar:

- national emblem of the Republic of Lebanon;
- was mentioned many times in religious mythology;
- played a pivotal role in the cementing of the Phoenician-Hebrew relationship;
- Lebanon is sometimes metonymically referred to as the “Land of the Cedars.”

First phase of the war

Civil war began in Beirut on April 13, 1975, when unidentified men killed 4 Maronites in front of the Church of Notre Dame in Eastern Beirut. A couple of hours later, Phalange (Christian Maronite military organization) killed 30 and wounded 19 Palestinians in the Bus that drove by near the place of earlier incident. On December 6, Phalange temporarily set up roadblocks throughout Beirut in order to control people's religious identification. Many Palestinians or Lebanese Muslims passing through the roadblocks were killed immediately, they took hostages and attacked Muslims in East Beirut. These incidents resulted in some 200 to 600 deaths. Just one month later, on January 18, 1976, about 1000 people were killed by Christian forces in Karantina Massacre. In this period of the war civilians were easy target to the weapons and the only logic move was to build clear ethnic communities. This was the beginning of city's division into Christian Eastern and Muslim Western Beirut. In the beginning of 1976, there was intense fighting all over the country, which destroyed most important state institutions and public buildings. In the first half of the same year Syria took diplomatic role in conflicts and during the time that involvement grove. Results of diplomacy were not really successful and in June, Syria sent 30 000 troops in Lebanon. Of course Syria had its own political and territorial interests; They broke collaboration with Palestinian and began supporting Maronite forces, which put Syria in that war on the same side as Israel. In October 1976 Syria accepted Arab league's proposal on Riyadh Conference where they arranged keeping Syrian troops in Lebanon and entering a small number of other Arab troops too. But soon Saudi, Egyptian and other Arabs nations lost interest and pulled their troops back. Officially this was the end of the first part of Lebanese civil war. The result was an effectively divided nation. Muslims and PLO controlled south Lebanon and west half of Beirut; Christians took east part of the capital and Mount Lebanon. In Beirut, a border between east and west was clearly defined in that time and it was known as a Green line.



Picture 15, collage: Lebanon Civil war



Second phase

The second phase of the war was the period between 1977 and 1982. How complicated political relationships were, shows the fact that in 1978 in Beirut emerged the sub-conflict known as a Hundred Days War. Main confrontation was between Lebanese Christian Army and Syrian Army, who cooperated very well just one year earlier. Results were ouster of Syrian troops and breaking of alliance between Syria and Lebanese Front. On the other side, in 1977 and 1978 Palestinians attacked Israel several times from Lebanon. In one of the attacks called Road Coastal Massacre on March 11, 1978, PLO killed 37 and wounded 76 Israelis. Four days later Israel responded with crossing the Lebanon border in Operation Litani. They created a buffer zone 10 km deep in the Lebanon's territory, which means that Israel controlled 10% of Lebanon. But five days later the international pressure on Israel became very strong and United Nations adopted Resolution 425 which force Israel to withdraw their forces, which they did a couple months later. After that move, UN sent a 4000 soldier's UN peacekeeping army to South Lebanon and they are still there today.

UN troops didn't calm tensions in south between PLO and Israelis with support of the South Lebanon Army (SLA), a Christian-Shi'a militia, and violence continued in the next couple of years. Palestinians regularly attacked the northern Israel villages and towns and Israelis always had responded on attacks. As no one was stick to Resolution 425, in July 17, 1981 Israel air force bombed multi-story apartment buildings in Beirut that contained offices of PLO. Here, 300 civilians had been killed and 800 wounded.

In August 1981, Israel's new defense minister Ariel Sharon started with planning of total destruction of the PLO. It would mean that Israelis should attack all PLO military infrastructure and leadership, which were positioned mainly in West Beirut. Since Israelis suffered an USA embargo on aircraft import after the attack in July, Sharon had plans to use overland route and to place their forces to far north of the edge of Beirut International Airport. But USA didn't approve that move without major provocation from Lebanon.

During that time two more bloody conflicts happened. One was in Saifa on July 7, 1980, known as Day of the Long Knives. It was a fight with 83 deaths, between two fractions of Christians forces, Phalangists and Tigers. Second was in Zaleh (Largest city in East Lebanon), between December 1980 and June 1981 where 1100 were killed. Fights emerged between Lebanese Forces (Christians) and Syrian troops, who attacked the city, helped by some PLO fractions.

The second half of the war began with Israel invasion of Lebanon. Cause for invasion was PLO's attempt to assassinate the Israeli ambassador in Lebanon. Israel responded with aerial attack against West Beirut and a counterattack from Lebanon came at the same time. As a result the South of the country was literally burning. On June 6, 1982 Israel invaded Lebanon from the southern border with an aim to attack all PLO bases. Israelis quickly occupied southern part of the country, like cities Tyre and Sayda. For this action Israelis had tacit support of Maronite leaders and militia. The UN Security Council immediately released Resolution 509 which "demands that Israel withdraw all its military forces forthwith and unconditionally to the internationally recognized boundaries of Lebanon". However, the USA used veto on that Resolution because USA called for PLO withdrawal from Lebanon, which gave Israel support for further actions.

Seven days after the start of invasion, Israelis were in suburbs of Beirut. With siege of Beirut, PLO and part of Syrian forces were isolated in the city. At the beginning of siege, Ariel Sharon planned to do very quick and effective intervention and Palestinian leader, Yasser Arafat tied to salvage the position of PLO in Lebanon with political negotiations. But none of those plans came truth. "For seven weeks, Israel attacked the city by sea, air, and land, cutting off food & water supplies, disconnecting the electricity, and securing the airport and some southern suburbs, but for the most part coming no closer to their goals. As with most sieges, the population of the city, thousands of civilians, suffered alongside the PLO guerrillas. Israel was roundly accused of indiscriminately shelling the city in addition to the other measures taken to weaken the PLO. By the end of the first week of July 500 buildings had been destroyed by Israeli shells and bombs."^[21] With aim to kill all Palestinian leaders, Israelis killed and wounded hundreds of civilians, using all possible means, like car bombs and extreme intense air attacks, phosphor bombs, carpet bombing, etc...

On August 18, PLO accepted to be moved from Lebanon. Peacekeepers from France, Italy, Great Britain and USA arrived in Beirut on August 21, and 8500 PLO troops have been moved in September to Tunisia, where they have been again dispersed and 2500 moved to other Arab countries, but mainly to West Bank and Gaza. A week after the end of the siege Lebanon got a new president, Bashir Gemayel; but on September 14, he was assassinated, a day after Israelis troops entered West Beirut. During the next three days, Lebanese Christian forces under the full knowledge and help of the Israeli authorities killed 2000 (by some source 3500) Palestinian civilians in Sabra and Shatila refugee camps in West Beirut. Israeli defense minister, Ariel Sharon was found to bear personal responsibility for the massacre.

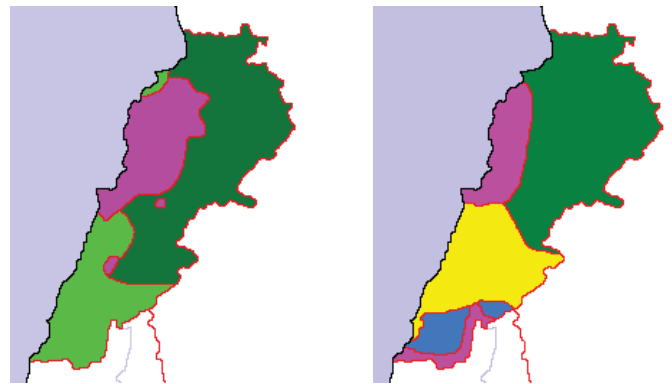
On May 17, 1983, Israel and Lebanon, under supervision of international forces, signed a peace agreement. That meant that both Israeli and Syrian troops should withdraw. In August, Israel started with the withdrawal from Beirut towards south (leaving the territory to the Shii's Muslims and the Druze), but Syria strongly opposed the agreement and declined to discuss the withdrawal of its troops.

A year later, the peace agreement was canceled by the Lebanese Government and international forces started their withdrawal. After that, a period of chaos began with attacks against U.S. and Western interests; The suicide attack against the U.S. Embassy in West Beirut, devastating suicide bombing targeting the headquarters of the U.S. and French forces, killing the president of American University in Beirut and bombing of the U.S. embassy annex in East part of the city. The Responsibility for attacks took the Druze. On February 7, 1984, USA withdraws their forces from Beirut and soon after that other Western countries did the same.

In March 1985, second reconciliation conference was held in Lausanne, Switzerland. A reconciliation government was formed. In June 6, Israel completed the withdrawal of the agreed number of troops from south Lebanon, leaving only 1,000. Instead, Israel started supporting a Christian militia in the area. However, between 1985 and 1989 situation has become worse.

Since Israelis left West Beirut, that part of the city was under control of Shiia (Amal movement), Druze and Hezbollah, but soon they started to fight for supremacy, and Syrian troops were sent to cool down the situation. During that time, a lot of political changes happened with the result that Lebanon was divided between a Christian military government in East Beirut and a civilian government in West Beirut.

On March 14, 1984, General Michael Aoun (Maronite Christian) declared a "war of liberation" against the Syrians and their Lebanese militia allies. The aim was fight for Lebanon independence, but he didn't achieve his goal because he didn't have support from Muslim population. The war of liberation caused considerable damages to East Beirut and provoked massive emigration among the Christian population.



Picture 16&17: Power balance in Lebanon
1976 1983

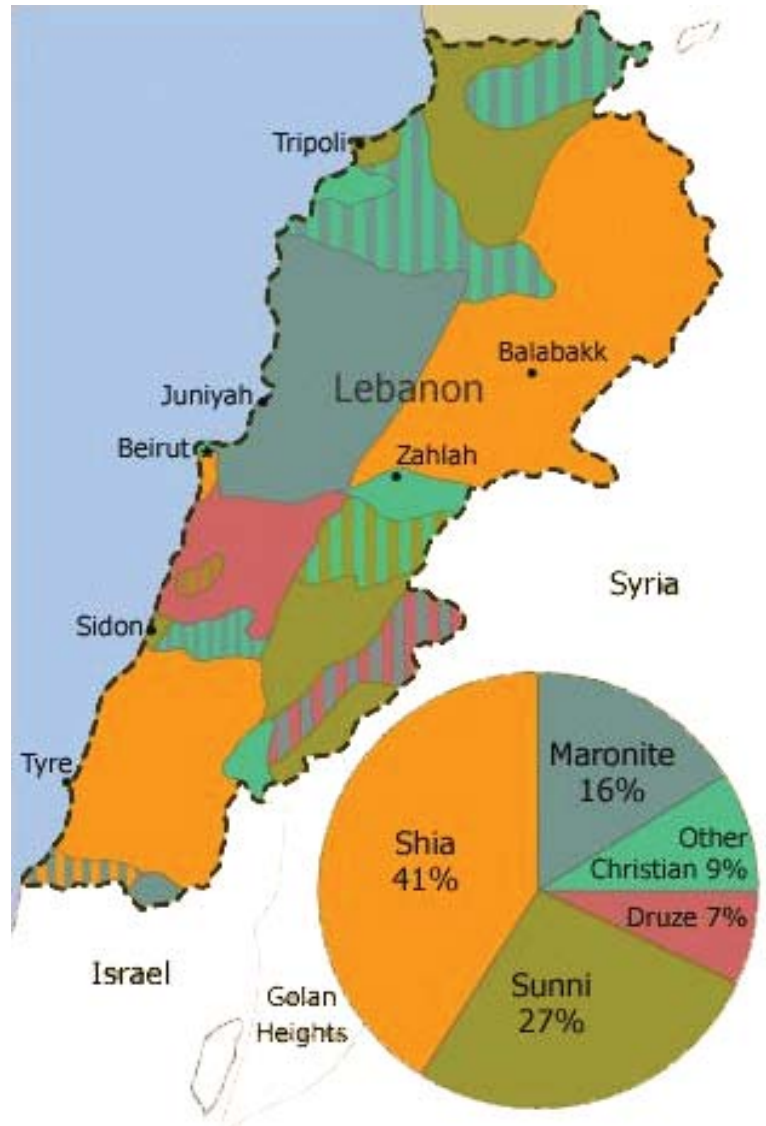
controlled by Syria
controlled by Christian militias
controlled by Palestinian
controlled by Israel
controlled by United Nations

End of the war

On the beginning of 1989 Arab League, Kuwait, Saudi Arabia, Algeria and Morocco began to formulate solutions for Lebanese conflict. They made agreement in Taif, Saudi Arabia, on September 22, 1989. The agreement provided a large role for Syria in Lebanese affairs. Christians lose their majority in Parliament, settling for a 50-50 split, though the president was to remain a Maronite Christian, the prime minister a Sunni Muslim, and the speaker of Parliament a Shiite Muslim.

General Aoun refused the new agreement in terms to be replaced and further presents of Syrians. In 1990 new fights between army of general Aoun and Syrian forces started in East Beirut. In October, Syrian forces were given a green light by France and the United States to storm Michel Aoun's presidential palace, once Syria joins the American coalition against Saddam Hussein in Operation Desert Shield and Desert Storm. On October 13, 1990, Aoun fled to the exile in Paris and his supporters have been killed. With this date, the war officially ended.

After the war, most of army have been weakened and lost their importance, several elections have been conducted and reconstruction was started. Everything showed some progress until 2006, when a new Lebanese-Israeli war started. This 30-days conflict caused a new city mass destructions, new victims and refugees and new city partition.



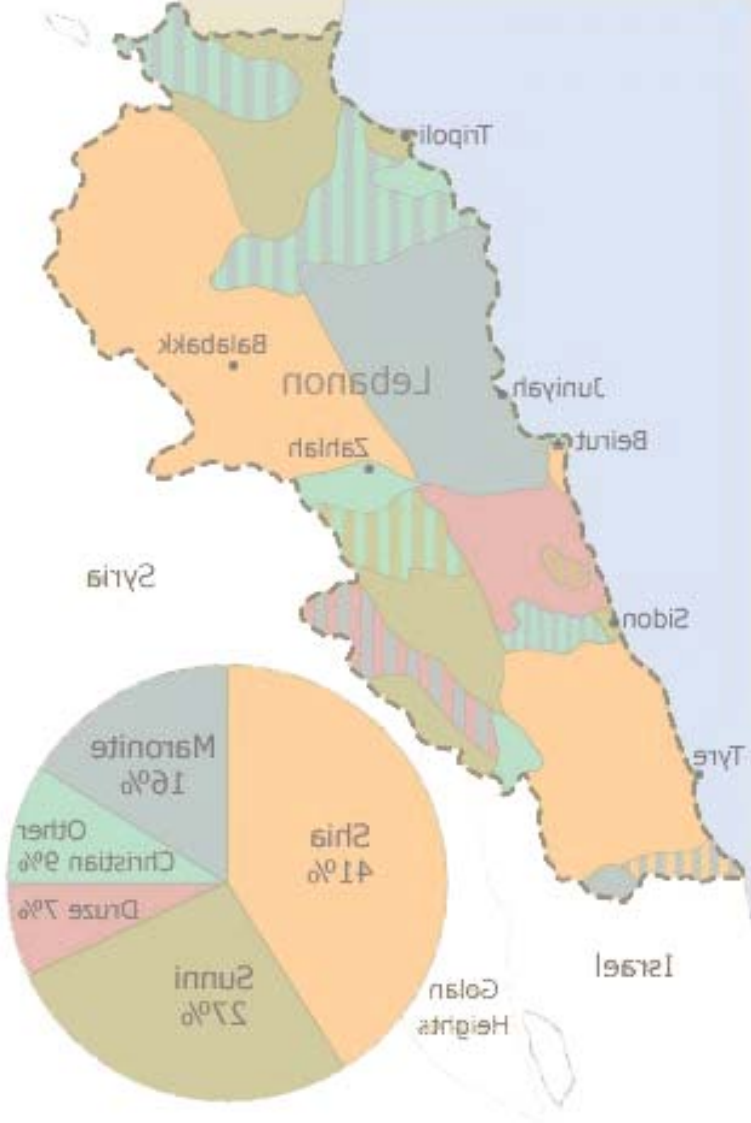
Picture 18: An estimate of the distribution of Lebanon's main religious groups in 1991

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Picture 18: An estimate of the distribution of Lebanon's main religious groups in 1991


 CHRISTIAN


 SHIA

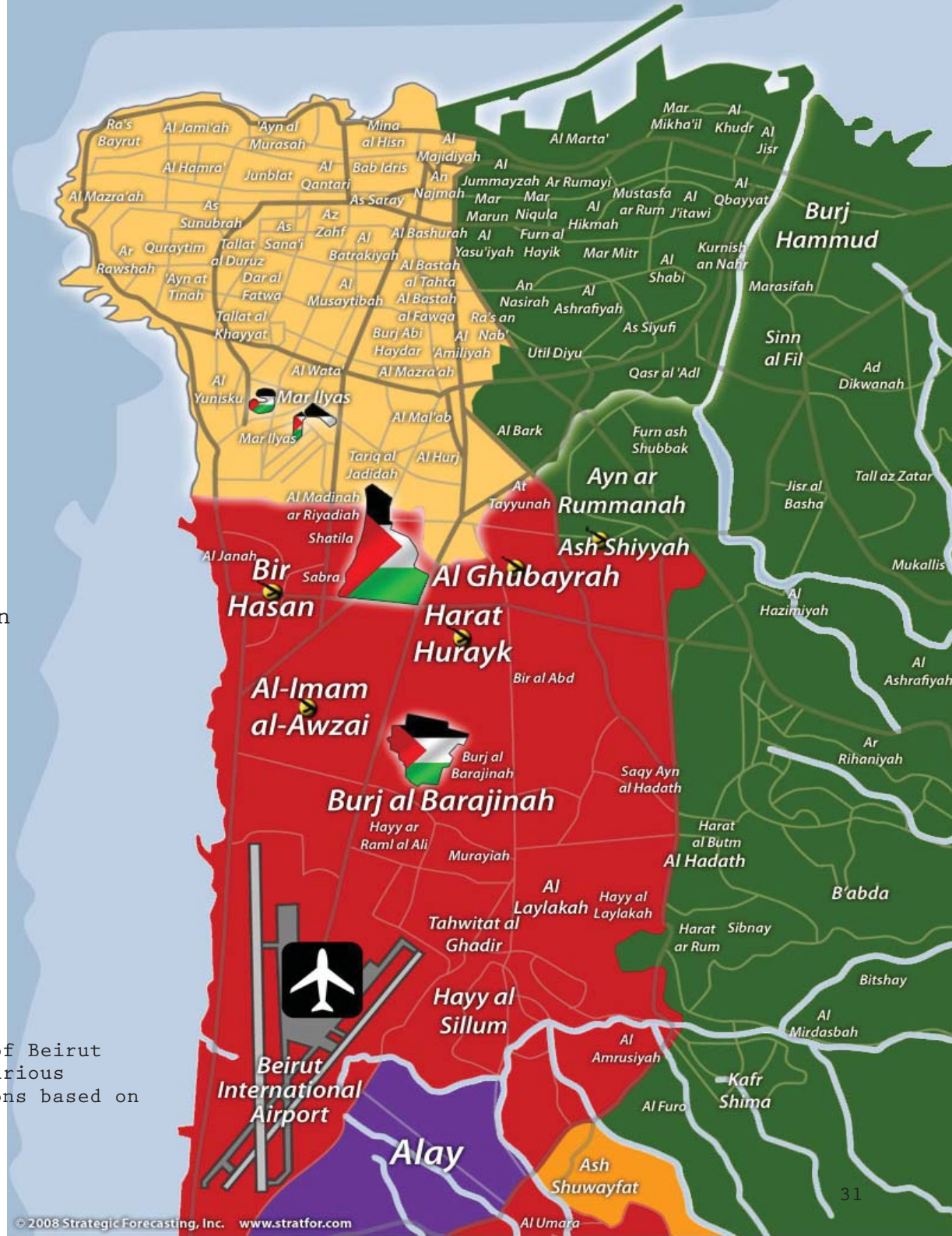
 SUNNI

 DRUZE/
CHRISTIAN

 DRUZE/
CHRISTIAN/
SHIITE

 Hezbollah
position

 Palestinian
refugee
camp



Picture 19: Map of Beirut with detail of various religious divisions based on districts



Divided Beirut

City division by confessional background is not something that came for the first time in the second half of 20th century. That phenomenon, in a multi-confessional city, as Beirut is, is not totally unfamiliar in history of the city. "There was always a certain polarization of confessions and its polarization of confessional private areas would lead to a demarcation line, whenever a political problem appeared".^[2] In the 19th century, more Beirut's Christians came from rural mountain areas and they settled mostly in the eastern part of the city, whereas Muslim residents were still predominant in western and southern sections. Christians chose to live outside of the city walls in order to avoid Ottoman regulation and military requirements. By 1920, Christian population in Beirut had assimilated themselves into social life, as they slowly came closer to the city center. The sympathies of the French Mandate gave them more prominent positions. On the west side, Sunni and Shii's Lebanese from countryside continued to settle in the city in the hope of finding jobs and of improving their living conditions. As Beirut always functioned as a pluralistic but ethnically segregated city, it is also interesting that other internal urban divisions in the pre-war period didn't outflank it; the old city walls divided it into urban and non-urban, there existed a clear line between poor and rich parts, civilian and military, pure residential and pure commercial parts. It can be said that only souks were an "independent" region in Beirut and through them, the city functioned as a complex urban mixture. There were also some mixed districts, but even there, mental segregation was dominant.



Picture 20:
Beirut's Green Line

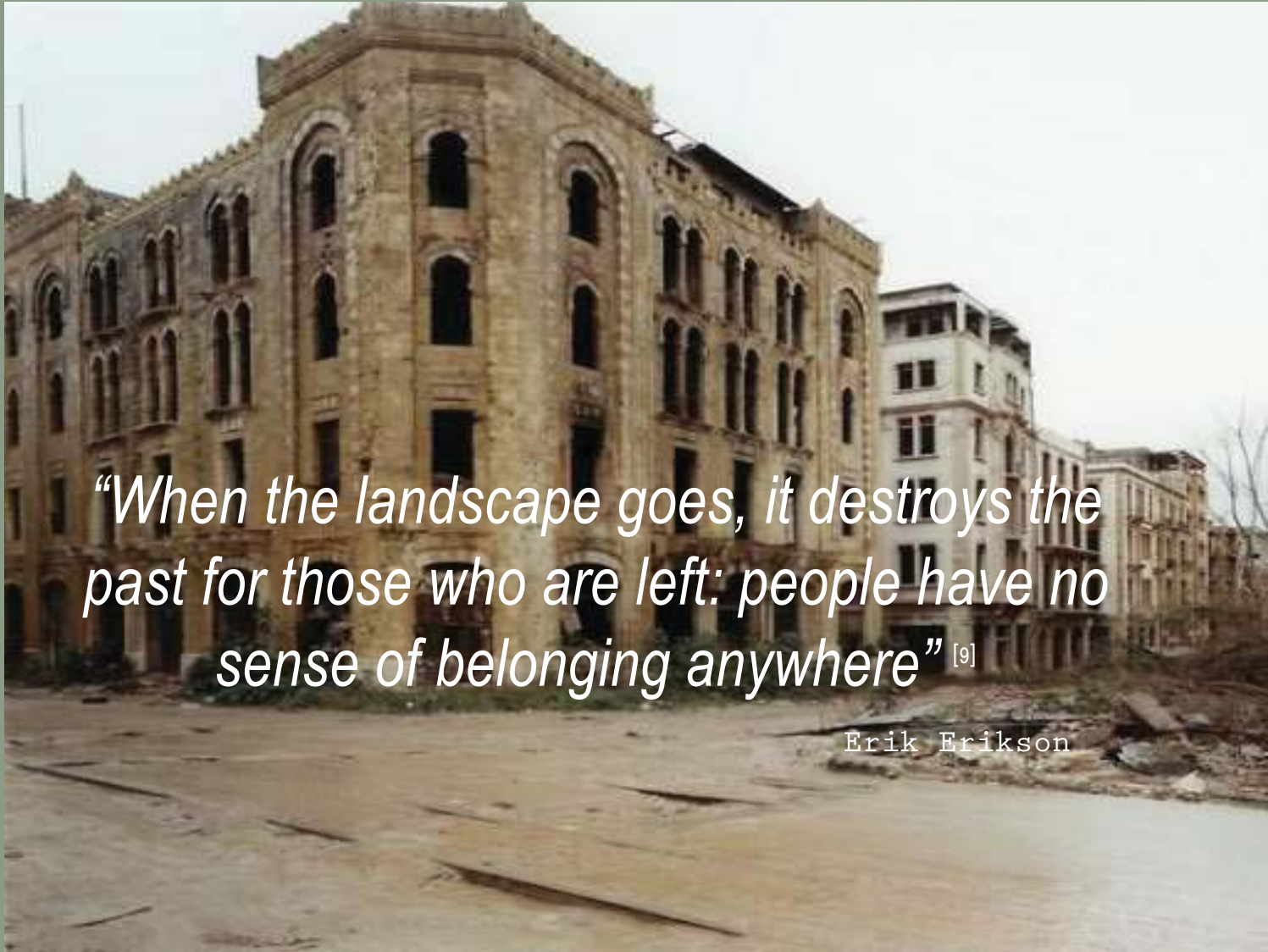
During the whole war, Beirut was physically divided into Christian east and Muslim west side. The line of demarcation was called the Green Line. The name refers to coloration of the grass and trees that grew there because the space was uninhabited. The Green Line was a real example of no man's land. It was a clearly defined border on north-south traffic corridor, splitting major roads and public spaces, starting at the historic harbor and Martyrs' Square, then following the Damascus Road southward beyond the suburbs. The Green Line was approximately 9km long and 18-90m wide, protected on either side by solid barricades. Partitions were constructed in a spontaneous way using barbed wire, sandbags on windows, abandoned vehicles, cement blocks and nearby debris. All passage of pedestrians and vehicles was hindered by several elements: Physical barricades, checkpoints, gates, exposure to sniper fire, mines, debris and intimidations. There have been three official crossing ways: The Port Crossing near the old harbor and Parliament building, the Museum Crossing next to the Hippodrome and National Museum and the Gallery Crossing near to the Beirut River and airport. Those official Crossings were mainly used by paramilitary officers, foreigners and diplomats, ordinary citizens didn't use them so much because of security reasons. Almost all buildings along the Green Line were severely damaged or totally destroyed during the war.



Picture 21:
Map of Beirut's Green Line

Green line was a vulnerable point for both sides in the city, specially for civilians. City division and all those war conflicts also affected every function in the city. Banking and business were paralyzed, schools were mainly closed, and most of the commercial buildings were robbed and transformed into military positions. Formerly commercial districts were transformed into open-air meat and fruit markets, that operated between the fights. Civilian population was forced out from city center and the port was put out of function. Transportation worked like one in two different cities, roads were closed and all bus lines stopped on demarcation line. Telecommunication and electricity cables were cut between two sectors and water was distributed to other side only when local militia leaders allowed. For citizens, movements were limited to destinations in the ethnic enclave to which they belonged, otherwise they would be kidnapped or killed when they tried to cross the Green line or to get to the airport. Multi-confessional quarters disappeared and they had been replaced with homogeneous ones. In such communities, a new kind of life was created: Local leaders and militia developed a new bureaucracy and provided public services, collected ransoms, run educational institutions, provided health services, operated radio and television station and published newspapers. According to ordinary residents, interaction with militiamen and other armed groups happened on daily basis. They were something like mediators, when conflicts erupted between neighbors, housed the war-displaced, they offered jobs for unemployed and organized everyday life in community. Under these circumstances, sectarian or confessional identity had become a means of survival. Resulting from this kind of an organization were personal connections to the local militia leaders, corruption, crime, blackmail. Black markets were part of everyday life in divided Beirut. One Beirut said in 1988:

„*Without confessional identity we were literary rootless, nameless, and voiceless...*”^[2]



“When the landscape goes, it destroys the past for those who are left: people have no sense of belonging anywhere” ^[9]

Erik Erikson

Picture 22: Beirut's Green Line after the war

GREEN LINE



Picture 23: Beirut's Green Line, Martyrs' Square

There is also one interesting demographic fact about the intermixture in the space of each sector. That was the mixture between social classes. Upper- and middle-class were forced to share their half of the city with members of lower class who lacked the urban culture. One woman who belonged to upper middle class described her wartime neighbors:

“You knew they come from rural areas where they raised goats and chickens. They were not accustomed to living in city apartments. They had too many children, who fought and screamed all day and night. The noise annoyed me more than a noise of bombs. They even threw their garbage from the windows...”^[2]

Although Beirut was divided, there were some residents who challenged the order of demarcation and found ways to cross from one side to the other. Most of them were people who didn't want to move to “their side”, people from mixed families and other rare examples; most of that people were women. Normally, crossing on the other side of the city was very dangerous, but militia agreed to ignore the movement of the women. Since the women were not viewed as a potential danger, they could move about the city with greater safety than men.

Beirut Green line made a huge vacuum in the city. It wasn't only a physical division, psychological effects were very strong as well, it left really deep scars on citizens. New generations were born and grew up during the war without even knowing the “other side”. When the war was officially over, in 1990 Green Line was dismantled, but that didn't significantly change the demography of the city. Many Beirut citizens avoided to cross the former Green line, some of them were scared and other were under a strong influence of habits of limited movement, which reduces chance of reconciliation. Although a strong curiosity for knowing other side existed, ethnic partition left enduring legacy of distrust and instability and that is curing very slowly.



Picture 24: Beirut's Demarcation Line

The problem in post war Beirut wasn't only the Green Line, the rest of the city was lying in debris, it was necessary to clean those, but before that it was necessary to clean the city of the garbage, which was also one of the huge problems in everyday life during the war. It is interesting that during period of cease fire, the successive war governments launched plans to revive the downtown, which looked like a ghost town inhabited with snipers, militias and stray animals. Local residents took part of reconstruction of the city. Property owners, tenants, and the displaced continuously repaired their war-shattered houses, sometimes added extra floors for to accommodate displaced relatives, and continued building activities in the relatively safe circumstances.

Generally, every citizen of Beirut has his own perspective about everyday life during and after the war. Definitely, it was very hard to organize life in the new circumstances. The war brought in some new people, fear, pain, uncertainty, destitution and a lot of things, all of which left deep scars on persons. This isn't easy to cure, because people started to be vulnerable and dissatisfied when the war was over, when fear for life was no more the first emotion and when they realized how much they had lost. In those circumstances, it takes a lot of time to reach forgiveness and reconciliation.

Development and reconstruction after the war

The post-war planning for reconstruction began in 1990, just after signing of Taif Agreement. Since the war put the state into almost total bankruptcy, with destroyed government administration, it was very difficult to realize any plans for reconstruction. The main effort for reconstruction was carried out in the capital city, and specially in its centre. It was believed that rebuilding the Beirut Central District would reclaim the city's pre-war role as financial capital of Middle East. Socially, the downtown area was supposed to represent the all-national harmony among the formerly combating groups. It was a place with different classes, different religious sects and different ideologies. By Sociologist Samir Khalaf, the pre-war Beirut's city center was a peaceful area with heterogeneous elements: Rural/urban, Christian/Muslim, Lebanese/Palestinian, Sunni/Shii, religious/secular, rich/poor and local/international.

That's why the revitalization of the city center was the way to heal the emotional wounds of the war. But crucial for political stability was the resettlement of the refugees and the reconstruction of destroyed villages and that was limited because of financial reasons. Some efforts for the return of the refugees have been partially made, but urban growth on such places became totally chaotic, often threatening the natural beauty of the countryside.

On the other side, reconstruction of Beirut was concentrated on three major schemes: The reconstruction of the Beirut Central District (BCD) by Solidere, the reconstruction of southern region by Elisar, and rehabilitation of the northern coast line according to project Linord.





Reconstruction by Solidere

Solidere (fr. Société libanaise pour le développement et la reconstruction de Beyrouth) is a joint-stock company in charge of planning and developing BCD. This is a private-public company founded in May 1994 by post-war Prime Minister Rafik Hariri (it is assumed that he owned more than 50% of company shares). “Lebanese government expropriated the land of the BCD and delegated, for twenty-five year mandate, the legal and managerial responsibilities of its reconstruction to Solidere, whose capital is constituted by the shares that were granted to property owner/tenants and sold to investors. Solidere tasks include, within a comprehensive master plan, the rehabilitation and extension of infrastructure, the restoration of select buildings, and the development and management of the real estate.”^[1] Since influence of the state in the company is very limited, plans for development and reconstruction made by Solidere were really brutal for ordinary citizens of Beirut. First step of urban plan was to move out people from city center. All owners and occupants from BCD had to compulsory participate and convert their deeds and leases into shares, which means they automatically lose right of occupation, or the right to return to their premises. Second step was designate historically valuable buildings and monuments. According to Solidere’s architects and archeologist, 265 buildings and monuments had symbolic and aesthetic reference to the past. Third step was deleting boundaries between property lots and merges them into a single unit to be divided into new parcels and sold off to developers. Result of those actions was a dead city center, an empty field open to the speculative ambitions of developers. This strategy of urban privatization is not particularly new, with London Docklands and Parisian La Defense and other key examples of this mode of project finance.

The Solidere plan proposes to demolish almost all damaged buildings and to build new ones with density increased almost fourfold. The plan affects 180 hectares, approximately one-tenth of the destroyed city area, the build area was intended to include offices, commercial centers, residential buildings, government offices, worship places, cultural facilities and hotels. It was the biggest reconstruction plan then in the world, and except enthusiasm, the plan was a treat to architectural tradition in Beirut for it didn’t have any sensitivity to topography and architectural language and was moreover similar to that in nowadays oil-rich Arab countries.

“An empty space, a placeless space, and a hole in the memory”

Elias Khouru, Lebanese journalist and novelist about city center

Those results came because politics and architecture in Beirut's reconstruction were tightly connected. Post-war Prime Minister Hariri had personally a very strong influence on the project itself. It is not unusual that politics have strong influence of architecture, but in post-war Beirut politics influence was so strong that literally political leaders took role of architects.

The project for reconstruction of city centre produced segregation enclaves and made an even deeper gap between rich and poor. It is often said that Solidere's projects created a new segregation line in Beirut, a border between BCD and rest of the city, known as red line which for the citizens of Beirut is sometimes worse compared to Green line. On the other side, this kind of project makes a good base for development of a new post-war pluralistic society without showing their ethnical roots, it was a possibility for a fresh new beginning. But as whole idea of the project was grounded on good thoughts, the effect of the "island for the rich people" couldn't be avoided. Also, legal part in citizen rights were problematic, many people were forced to sell their real estate to Solidere for extremely low prices without any other choices, which also brought anger to Beirutis. Also, the biggest urban problem in Beirut was division, which physically didn't exist after the war, but mentally it was still there, and master plan makers didn't do anything to integrate social communities. They just ignored it, with a motto that war is over and there were no problems to come back.

Solidere's first master plan was based on a master plan from 1991 and had three major aspects: Redevelopment of the waterfront into a promenade as a continuous corniche; the preservation of 400 low-rise buildings in the central business district that should define Beirut's identity, and international competition to rebuild the souks and nearby housing projects. The reconstruction was planned as a three phase process. The first phase was something that can be defined as a period of intense archeological excavations. It was in period after the war and before the beginning of the reconstruction. It was known for longer time that the pre-war Beirut was based on reach ancient structure and a part of the ancient Beirut lies under the modern city. Since Solidere demolished almost 80% of BCD, in one period of time it was almost an empty field and it was logical to start with archeological excavations. This action wasn't really favorably for Solidere, because they lose time and plots, but still they had to do it under UNESCO protocol and to integrate new archeological sites into their master plan. After this, BCD got new promotional motto, **"Beirut: Ancient City of the Future"**.



Picture 26: Solidere Master Plan

The second phase of reconstruction was carried out from 1994 to 2004. It is actually the first part of physical reconstruction and development. In this phase, it was essential to build infrastructure in traditional city center, such as new roads and parking places. After that they began with restoration of historic core; Then, renovation of banking district, Starco and Lazarieh commercial centers started.

Also, the following projects were carried out during this 10 years period:

- Redevelopment of Saifi, Zokak El Blatt and northern Wadi Abou Jamil neighborhoods;
- Major new projects: UN House, Saifi Village, embassy compound, Rue de France multiuse complex, Bank Audi, Medgulf and Bankers' Association headquarters,
- Monroe hotel, Al-Bourj and Atrium office buildings,
- The Consulting Clinics, 24 Avenue du Parc and Park View Realty residential buildings;
- Waterfront: Marine works, Beirut Marina, defense structure, sea promenades;
- Major advances in land treatment and reclamation;
- Waterfront District sector plan.

The third phase of reconstruction began in 2005 and it will take until 2030 when officially the whole reconstruction is expected to be finished. By Solidere's annual report, currently there are many projects under construction, but listed here are those completed by 2012:

- Traditional city center: South Beirut Souks: Souks Core and Gold Souk;
- The Waterfront District: land treatment and reclamation, master planning, infrastructure and landscaping design;
- Major real estate projects: Marina Towers, Beirut Tower, Platinum Tower, Le Gray and the Four Seasons hotels and others.

Generally, all statistics and facts are showing that Beirut city center is developing very fast into new economic and cultural center of the whole region. Beirut is getting new urban face, very interesting and alluring for foreign investors, businessmen, young people, artists, etc. Still, there doesn't exist any acceptable solution for social and ethnic segregation, which is still present in the daily life of Beirutis.



Picture 27: First phase of BCD reconstruction (1994-2004)

Picture 33: View on harbour



Picture 32:
Beirut Central District



Picture 31: Beirut's souks



Picture 30: Martyrs' Square



Picture 28: Beirut reconstruction



Picture 29: Beirut central panorama view

Reconstruction by Elisar

Elisar project was put-up in 1994 for a post-war reconstruction of southern suburbs, situated at 3.5 km from Beirut Central District. The project was initiated by Prime Minister Rafik Hariri and it got its name by ancient story of the Phoenician Queen Elisar, who escaped Tyre to found the city of Carthago. Elisar project should solve the urban problems in southern suburbs of the Beirut, where the majority of population is very poor. 'Misery belt', 'illegal urbanization', 'underdevelopment', 'squatters', 'anarchical space', 'Hizbullah's suburb', 'Shiite ghetto'; all of them are terms who are in use to describe southern part of Beirut. Those suburbs are inhabited by very poor Shiites, who are led or manipulated by the Hizbullah (radical Islamist Iranian party). Those radical Islamic quarters coexist with shops that bear Western names and with schools bearing Christian saint's names. On the other hand, the southern suburbs are not totally poor and illegal space. Several neighborhoods are inhabited by well-to-be people where it's possible to notice external signs of wealth, such as marble and stone façade, expensive cars, etc. When considered together, these facts show that the social and political realities of the southern suburbs are really complex and shouldn't be seen as an urban mistake.

Southern suburbs are inhabited by almost a half million people on an area of 17 square kilometers. Morphologically and socially, the southern suburbs can be differentiated into two zones divided by the north-south axis of the airport road. On eastern side, mainly old villages are situated and on western zone are non-urbanized areas. Elisar project has to deal with western part of southern suburb. The idea of the project is to make reorganization and development of the southern part, which reorganization will create a decent connection from airport to the city center. The total project area amounts to 560 hectares, from which 230 hectares of legal constructions are exempted from demolition and the remaining 330 hectares were placed under study. Those 330 hectares should contain new primary and secondary roads with related utilities, new infrastructure and public services, 10 120 affordable housing units, 1 260 shops and around 100 000 m² of light manufacturing, parks, warehousing.



Picture 34:
Illegal settlement-Jnah,
Beirut's southern suburb

Similar to that in Solidere's plan, it is planned in south to free the seashore from illegal economic sector and to develop it as a tourist zone with high profit potential. Residents from that part will be relocated in 7500 housing units along the airport road. Since the Elisar project was based on the same law as Solidere's plan, the main political groups in southern part, Hizbullah and Amal, took the negotiation with Prime Minister about the public entity and property rights in the project. They pushed thru some significant changes in the original formulation of the project, which give more landowner rights to suburb residents. After that, Elisar project brought some balance between real estate interests, economic and urban parameters.

The first stage will be the construction of 1800 house units below the future highway. Those house units, with six to eight stories, are organized into fifteen blocks with separation 25m wide for ventilation and light. Public spaces will be organized by the residents themselves and by municipal authorities, and parking areas will serve as playgrounds during off-peak hours. Functional organization is strictly divided, industrial zones are isolated from residential ones, and social services are grouped together in the center of the plots. This first part of the project is not even started up to today due to some delays, caused by legal changes related to land expropriation and political confrontations.^[1]

Picture 35: Elisar Master Plan



Reconstruction by Linord

Linord project for the northern coast line was initiated in November 1995. Now, it is a government project under the management of the Council for Development and Reconstruction. Dimensions of the cross area of the project are 2 400 000m² with an estimated total costs of 800 million dollars. The Linord project had to solve the problems of nonurban growth along north-south highway. As a consequence from long term civil war, the decentralization of Beirut, traffic congestion and general abuse of the area's natural environment were enough reasons to initiate project for new Northern Sector's coastline. Linord project starts from Beirut River and stretches two kilometers to Antelias. After the war, this territory was full with garbage dumps and small fishing harbors. Linord project was supposedly created to deal with environmental problems. The master plan developed for Linord divides the project into three zones: An infrastructure zone (sewage treatment plant, oil and gas tanks), a leisure area, and a residential area. A business park will surround the commercial developments of the marina and it will provide the "city facade" of the project along the highway. A seaside promenade is proposed along the coast, which gives the project a 'Mediterranean façade'. Generally, the project itself was ambiguous in social and formal issues. One of the characteristics of the plan was the possibility to be altered at will by the developer or construction company. With this option, Northern Sector's coastline loses possibilities to have public beachfront, even if the land was public property at the beginning of the project. Not only beachfront, the whole project was made in commercial interests with maximal land exploitation. Quantity and quality of open public space was rather low. Corniche is only model of a public space approved by planning agencies. It symbolizes an urbanization of the coastline, replacing sandy beaches and natural rock formations with a paved promenade. It is also a primarily traffic corridor. Linord project maybe is not the best solution within surrounding context, but definitely it had the best marketing that put project in front of the other.^[1]



Picture 36: Linord Plan



Public spaces in postwar planning

With the loss of the traditional souks and Martyrs' Square, open spaces for social interaction and public activity have been significantly reduced. The Corniche represent the most successful open space left in city today and it captures the positive public spirit. In postwar Beirut and also today is very important to open up the cloistered communities identified by religious confession, with urban spaces, where interaction and dialogue is possible. The proper selection of urban elements in master plans, such as public buildings, museums, sport facilities and beaches could make possible a better social dialog in the multi-ethnic Beirut. The cause for poor results of postwar planning is the decision of city of Beirut to give in charge almost all renewal work to real estate companies. For them, reconstruction and development is important only in terms of profit, but not from social aspect, which is crucial in this case.

Comparison with other **divided cities**

Beirut, as a formerly divided city with all related difficulties, is not the only example in contemporary world. Cities like **Berlin**, **Jerusalem**, **Mostar**, **Belfast**, **Nicosia** are also very specific examples of ethnical division. Each of them is different, each of them has unique historical background and each of them was or still is divided on different way, but common are existential factors. One more common thing for those cities is that reason for division is always some kind of ideology, be it a religious or a political one.

Berlin

Berlin was divided after the Second World War until the 1989, when the Cold war finally ended. Reason for Berlin's division was German defeat in Second World War and its occupation by victorious powers. Berlin's first division was made into four sectors, between Western Allies (United States, United Kingdom and France) and Soviet Union. Western Allies formed West Berlin and Soviets formed East Berlin. In 1961, East Germany began building of the Berlin Wall between East and West Berlin. The city was completely divided. West Berlin was geographically a part of East Germany, with a unique legal status and that's why Soviets wanted to separate it from Eastern Germany. However, Westerners could access the East- and Easterners couldn't access West-Berlin. Citizens of West and East Berlin were entirely the same in their ethnical, national and religious roots, but under the different political ideologies, they began to develop in two opposite ways. During the 45 years of separation, both sides of Berlin became totally different. West Berlin was financially better positioned and liberal in capitalistic way; On the other side, East Berlin had always financial difficulties and society was socialistic oriented. In comparison to Beirut, citizens of Berlin didn't have a chance to flee to the 'proper side', there were a lot of examples where families were separated by the wall.

Curiously, both cities ultimately threw down their internal borders in the same year, in 1991, but the results of recovery are totally different after 21 years. As expected, Berlin prospered much faster, considering the fact that both halves of the city were already highly urban-developed. For Berlin, it was important to reconstruct the territory around the former border and to make sensitive gradation between East and West. The same as in Beirut, the demarcation line in Berlin was passing through its historical core and it was important in reconstruction to bring old glow to city center. Generally, reconstruction of Berlin presented the role model for many Arabic cities, for Beirut as well. It is possible to notice the similarity between Beirut Central District and Berlin's Alexanderplatz or Postdamerplatz, in presence of high rise buildings as a solution for unification. Also, reconstruction projects in Berlin have a lot of critics carrying the same message as in Beirut: Mainly that everything was made without any urban context, just for pure profit, accessible only for rich and tourists.^[2]



Picture 37: Berlin partition map

Jerusalem

Jerusalem is still a divided city and the extreme example how ethnical conflicts can destroy a city, a country and even a whole region. Jerusalem was divided like Beirut, with its own Green Line. Israel's Green Line was a physical separation between Israelis and Palestinians, that means Jews and Arabs, or Israel and Jordan. Jerusalem's Green line was just one segment of a larger demarcation line separating on Jews West and Arabian East in a time period from 1948 until 1967. Reason for division was the war in 1948 when the Jews declared the State of Israel, which automatically caused abolition of Mandatory of Palestine.

In Jerusalem, there was a similar situation as in Beirut, where segregation was on ethnical and religious base. Both communities own historical rights on the city, but cooperation between them wasn't really possible. Compared to Berlin and Beirut, Jerusalem wasn't divided through historical core, the Old city was just besides the border, but under protection of Palestinians.

After Israel annexed East Jerusalem, technically, the city declared itself as united and it became capital of the state. But real unification didn't actually happen.

Today, after a half century of different military and political conflicts, barbed wire on Green Line was replaced with an 8-meter-high annexation wall. Parallel with that, Israel started intensively to build a ring of Jewish neighborhoods around the city's eastern edges, with aim to intensify its own presence on East. Access to old city has been changed and now it's allowed for anyone, but still under intense military control. Also, access to 'other side' is generally possible but no one have needs for that. ^[2]



Picture 38: Jerusalem partition map

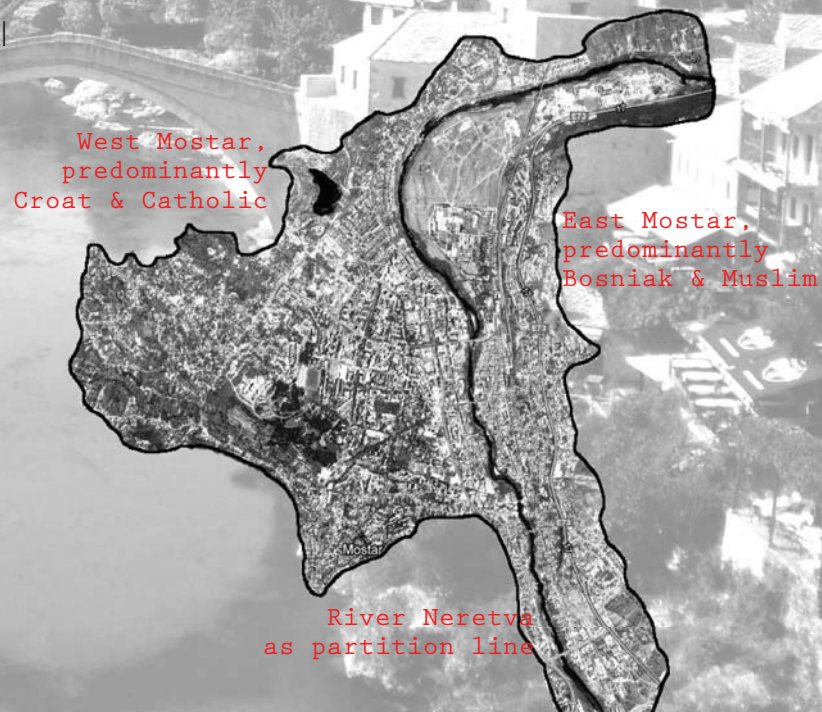
Mostar

Mostar is a divided city since the beginning of the civil war in Yugoslavia in '90s. The war escalated when Bosnia and Herzegovina declared independence in 1992. Since Serbs were constitutional nation in Yugoslavia, they didn't accept Yugoslavia splitting-up and that was one of the reasons for ethnic conflicts which later escalated into real war between 3 sides. Mostar always was a multi-ethnic city, where Bosnians Muslims, Serbs and Croats lived together. During the war, most of the Serbs fled out of the city and Croats and Bosniaks divided the city into clear ethnic communities. Western part of the city belonged to Croats and Eastern to Bosnian Muslims. Compared to other divided cities, Mostar's demarcation line was a natural element – the river Neretva, but the same as in Beirut, the demarcation line was the main battle front. Under those circumstances, bridges and historical core, positioned along both sides of the river, were totally destroyed. In the period during the war, citizens of Mostar broke any kind of collaboration and communication with each other.

Today, 17 years after the war, the city is rebuilt with all bridges and historically significant buildings again restored, but ethnic segregation is still on the same level as in wartime. First impression is that the city is re-united, specially after reconstruction of the Old bridge, but a deeper look reveals that everything is

functioning as in two separated cities. Separated schools, separated bus- and train stations, separated medical organizations, separated theaters... How deep the mental segregation is shows the fact that citizens don't even show the wish for cooperation, often can be heard that they can live alongside each other, but still not with each other. ^[2]

Picture 39: Mostar partition map



Belfast

Belfast got its first physical barriers in 1969. The separation barriers were named “peace lines” and they were built to minimize inter-communal violence between Catholic, who are Irish and nationalists, and Protestants, who are British and unionist. Ethnic conflicts existed in Northern Ireland over hundred years, but since the Belfast became the capital of the new entity in 1920, every conflict took numerous lives. So peace lines were built quite spontaneously as a response to rioting. Since 1969, 40 barriers in total length of 21 km, 3 to 12 meter high, were built. Those walls were made mainly of iron, brick, steal, concrete or even barbed wire. Some official gates which are opened only during the daylight, were also opened. Compared to other divided cities, Belfast demarcation line is not one continuous border, which divides the city on to equal parts. It is more like a pedestrian barricades which separated Protestant neighborhood from Catholic neighborhood. But still this is a clear physical segregation.

In 2008, an initiative for barriers removal was made, and later in 2011 City of Belfast agreed to develop strategy for removal of peace walls and in January 2012, several programs for reunification of local communities were started. ^[2]

Picture 40: Belfast partition map



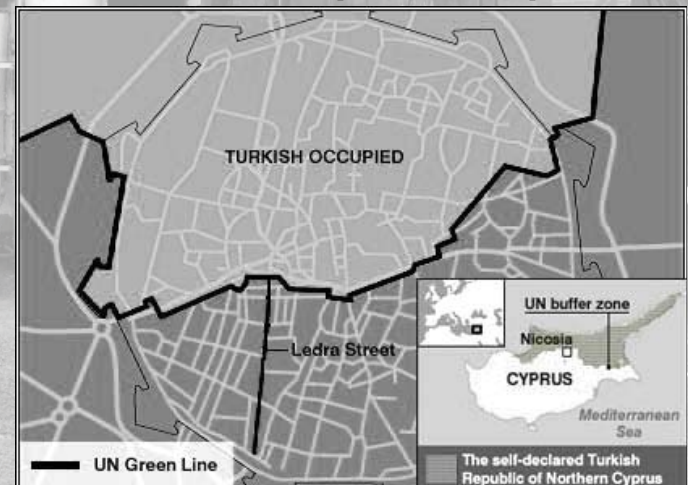
Nicosia

Nicosia is divided between Greeks and Turkish Cypriots. After long political tensions and inter-communal violence, Turkish Cypriot community occupied the northern part of Cyprus with north Nicosia and self-proclaimed Turkish Republic of Northern Cyprus in 1974. Nicosia was divided by United Nation officers under agreement of both communities and the demarcation line is named Green line, sometimes Attila Line or Mason-Dixon Line. Since the Turkish Republic of Northern Cyprus is not internationally recognized as a sovereign state, the Cyprus Green line is a de facto an international boundary, the same as in Berlin. The partition line is stretching through Nicosia and its suburbs for about 10km long, being approximately 4 meters high and 1 meter wide. Similar like in Beirut, the Green line divided Nicosia with its historical core into two almost equal parts, where each part functions as one independent city; Two political systems, detached education and culture, separated transportation. Compared to other divided cities, Nicosia's partition line is not made by a monumental concrete wall; Technically, it's a pretty improvised border of sand bags, oil barrels, barber wire, remnant architecture. This border change drastically the structure of the city; It's severs about twenty streets running perpendicular and swallows about 5 streets running parallel to the line. That's how the buffer zone is created, which made former

city's most valuable commercial properties into low-income residential area, light industrial facilities and red light district.

It can be said that some political progress has been made in last couple of years. United Nations made a settlement plan for Cyprus in 2003 and some of the gates were opened and crossing was allowed for the first time since division. Later in 2008, the Ledra Street, one of the main central streets which links North and South Nicosia, was reopened and reconstructed, which gave hope for unification.^[2]

Picture 41: Nicosia partition map



The outlook into the 21st century

Divided cities are a syndrome that developed in the second half on 20th century as a result of different adversely political. There is a hope today that some cities will be physically reunited again, but mental segregation is still a huge problem. Maybe the next generation will learn to live without mental barriers in reunited cities, but those who experience the division and all its difficulty will never access with open mind the "other side". Generally, the best option is to never build a border, but if it's already there, the only option is doing everything that will make everyday life as easy as possible.

We are witnessing that, in 21st century, all division walls will be sooner or later deleted. But instead of those kinds of walls, a new trend in city partition comes with **social and economic "walls"**. Today, in almost every metropolitan in the world, some kind of city "island" as a home of extremely poor or extremely rich citizens exist, people who usually don't communicate with the rest. Cities like **Cape Town, London, Paris, Detroit, Chicago, Rio de Janeiro, Mexico City** and a lot more are examples of how invisible walls became part of every big and developed city. Economical and social demarcation lines in cities of 21st century aren't less problematic than the previous ones with their physical barriers, actually it can have even worse effects. People can be much more disgruntled and irritated. To solve those problems or to minimize them, a lots of factors need to be harmonized but architectural planning in this urban context is playing a key role.^[2]

The outlook into the 21st century

Divided cities are a syndrome that developed in the second half of the 20th century as a result of different adverse politics. There is a hope today that some cities will be physically reunited again, but mental segregation is still a huge problem. Maybe the next generation will learn to live without mental barriers in reunited cities, but those who experience the division and all its difficulty will never access with an open mind the “other side”. Generally, the best option is to never build a border, but if it’s already there, the only option is doing everything that will make everyday life as easy as possible.

We are witnessing that, in the 21st century, all division walls will be sooner or later deleted. But instead of those kinds of walls, a new trend in city partition comes with **social and economic “walls”**. Today, in almost every metropolis in the world, some kind of city “island” as a home of extremely poor or extremely rich citizens exist, people who usually don’t communicate with the rest. Cities like **Cape Town, London, Paris, Detroit, Chicago, Rio de Janeiro, Mexico City** and a lot more are examples of how invisible walls became part of every big and developed city. Economical and social demarcation lines in cities of the 21st century aren’t less problematic than the previous ones with their physical barriers, actually it can have even worse effects. People can be much more disgruntled and irritated. To solve those problems or to minimize them, a lot of factors need to be harmonized but architectural planning in this urban context is playing a key role.^[2]

Museums (definition, typologies, purpose...)

“A museum is a non-profit making, permanent institution in the services of society and its development, and open to the public, which acquires, conserves, researches, communicates and exhibits, for purposes of study, education and enjoyment, material evidence of people and their environment.”

(International Councils of Museums Statutes, article 2, para. 1)

The concept of museum is a relatively recent phenomenon.

Collecting artifacts of artistic, scientific, religious or emotional importance, hosting them in a central place and making them accessible to genuine (and paying) public requires some foundations of a modern, stable and affluent society. Only a long-term established, relatively prosperous and affluent society or state (or private entrepreneurs) were able to create, collect (or rob from their colonies!) a relevant work of art and science. Also, it requires some kind of citizen's, urban society, with enough time, money and leisure time to make up a relevant museum's public.

So, not surprisingly, the first museums in today's sense emerged in the metropolises of powerful and rich European empires in the 18th century. Many ascribe the creation of the first public museum to Catherine the Great, who created The Little Hermitage (circa 1780). Certainly the 18th and 19th centuries saw the emergence of major museums all across Europe. In a competitive society it became a grave matter of civic pride for emerging urban centers to have a museum as well as a symphony orchestra and an opera house. The word, of course, was used earlier in ancient Greece, referring to parts of a city specially dedicated to artists and philosophers (“house of muse”).

For classification of museum is important to differ between concepts of exhibition, typology of museum and architecture of museum's building.

By type of exhibition concept museums can be grouped in different categories: Narrative, comprehensive, landscape oriented, scenographic and commemorative concept.

Narrative concept was developed in museums of 19th century, mainly related to historical paintings. It's based on mythological, religious and literature topics. Narrative theory is very important in presentation of spiritual and cultural work. Generally it is individual perspective of some historical moments.

Comprehensive concept of exhibition is mostly related to small and regional museums. It is showing objects related to some place and its specific historical development in some geographical space.

Landscape oriented concept of exhibition is showing some characteristic landscape, excavation and memorial places. This kind of concept often is directly related to open air museums. It works on village principle.

Scenographic concept bounds different kinds of cultural aspects, multi-media presentation and product design. It's a total opposite kind of presentation than classic presentation in showcase. Aim of scenographic exhibition is to bring the visitor into the exhibition and sometimes to interact with him.

Memory as a concept of exhibition can present any kind of historical age. Today, by term of memory, it's unfortunately presenting mostly the black side of history; wars, victims, surviving, killing. Museums with this kind of concept are mainly built in Europe and USA.

Some other typologies group museums in eight groups: archeological museums, ethnological museums, cultural-historical museums, art museums, technical museums, historical and political museums and environmental museums. ^[4]

The museum's architecture, in attempt to classify it, can be tracked in relation to its historical development. Many of the classic, big museums of the 19th and of the beginning 20th centuries were big and imposing buildings, reflecting the potential of their builders, but their architecture showed the contemporary style used on any other governmental building. Their main role was to provide technical/logistical environment to safely store the artifacts, provide enough space and comfort for the visiting (and paying) public and was supposed to be otherwise a neutral environment, not distracting from the art or exponents showed there. In other words, classic museums needed to provide "a clear, neutral white wall to hang the paintings". Museum architecture sometimes involved the conversion of old buildings that have outlived their usefulness but that are still of historic interest. Hereby, some then-contemporary governmental buildings, railway- and power stations became famous museums.

This changed, probably for the first time, with the introduction of Frank Lloyd Wright's Solomon Guggenheim Museum in NY City (projected in 1945 but finished in 1959). Although planned with the primary role as space to expose Guggenheim' rich arts collection, the thought that the architecture was as important as the art resulted in a museum building where the exposed art sometimes has to struggle for visitor's attention against the museum building.

Hence, sometimes all interest can be directed on exhibition space and not on exhibition, or just attractiveness of building can make the average museum real magnet for visitors. After first Guggenheim Museum, dozens of unconventionally created museum buildings were created, striking in their formal language and/or stirring emotions by their symbolic background. It's also known that the same object in deferent space has different outcome and today's visitors expect more side effects which bring them into the story and motivate them. Therefore museum architecture today has the goal to enhance the effects of exhibition and to bring more emotions and impressions on a particular topic. Many times, museum builders today use the "add-on" concept to rebuild or extend existing structures and combining the aforementioned architectural concepts. Many times thus, an old, baroque museum building gets an extension of striking, expressive and hypermodern shape, creating attractive contrast in itself.

“You don’t have to know anything about museum to enjoy in them but you have to know something about them to understand them.”^[3]

Friedrich Weidacher

Ethnic Museums

Within the museum culture and their rising popularity in the recent decades, a relatively new phenomenon are so called “museums of ethnicities”, “people’s museums” and other similar culturally specific institutions that emerged in bigger numbers only in the last 4 decades.

While still having their scientific and teaching role in the community, the motivation, planning and funding of ethnic museums are sometimes deeper rooted in some social and political considerations.

There are, for example, large and impressive state-run ethnic museums (E.g. The Chinese museum of ethnicities in Beijing, or the The Vietnam Museum of Ethnology in Hanoi), that are focused on all country’s officially recognized ethnic groups. These cultural institutions are officially aimed to demonstrate ethnic architecture, preserve ethnic relics, spread ethnic knowledge, study ethnic heritage, enhance ethnic culture and to promote unity of all ethnic groups. Thus, they equally focus on the entire community, be it majorities or minorities, trying to foster the unity in the country and thus sometimes serve as a political instrument, stabilizing the national and political landscape of a multi-ethnic community.

Yet another form of ethnic museums is focused on a certain group or minority, that was constituted by large migrations and may be funded by the state of residence or of the origin of that minority. Examples are jewish museums, museums of Czechs or Poles abroad, The Arab American National Museum in Michigan to the Japanese American National Museum in Los Angeles. Sometimes, a community establishes ethnic museums focusing on a ethnic group to commemorate some regrettable or tragic experience from history. US- museums on Native American or African American culture have the goal to display the history of a special ethnic group who had suffered an long-lasting and stately organized cruel treatment by the ruling majority in history.

Project reference: Jewish Museums

Among the ethnic museums, the Jewish Museums and commemorative parks take a very prominent place, partly because of their number and also because the motivation and the idea behind them has strong roots. A short recherche in the Web reveals that currently some 90 dedicatedly Jewish museums are operated worldwide. This number varies, depending on the source of information, but any such figure shows that in this case, the desire to communicate a picture to the public worldwide is strong.

Several factors can be analyzed to understand the Jewish commemorative culture

- Long, continuous history of Jewish people, that can be tracked back to the second millennium BCE, where Jewish ethnicity, nationality, and religion are strongly interrelated.
- Beginning with the first diaspora around the 6th century BCE to modern times, where millions of Jews migrated to the USA and later populated the new-founded State of Israel, Jews have repeatedly been directly or indirectly expelled from both their original homeland and the areas in which they have resided, creating a major element of Jewish history. This created also the strong feel for the Jewish identity and a robust and recognizable culture.
- During the ages, Jewish people suffered many prosecutions by different surrounding (or majority) peoples, rooted in different forms of anti-Semitism, but the Holocaust established clearly an unique tragedy in the written human history.^[31]

(Some critics, like Norman G. Finkelstein in his emotionally discussed 2000 book: „The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering argue that the American Jewish establishment “exploits the memory of the Nazi Holocaust for political and financial gain, as well as to further the interests of Israel“. According to Finkelstein, this “Holocaust industry” has corrupted Jewish culture and the authentic memory of the Holocaust. Finkelstein, himself a Jew born to parents who survived Warsaw Ghetto and Auschwitz/Majdanek concentration camps, also challenges the uniqueness of Holocaust on Jews alone. He cites the known, but less perceived genocides on Armenians in 1915 as well as the Nazi extinction policy against Soviet and Polish people and against European Gypsies.)^[11]

Among those almost 100 Jewish museums worldwide, some are particularly impressive: The Holocaust History Museum at Yad Vashem (Jerusalem), The Berlin Jewish Museum and the Holocaust Memorial, the museums in the USA like Houston, Los Angeles, Washington, and Budapest and Warsaw in Europe.

Example of Jewish Museum in Berlin

Looking at the what the Jewish life has to tell us historically, and from the architectural point as well, the Jewish Museum in Berlin by Daniel Liebeskind seems to be of particular interest.

In respect to its content related to Jewish culture, the Berlin Jewish museum represents their two millennia long integration and cohabitation with other peoples in this European core region, creating some of the highest cultural and scientific achievements but, in the same European region, suffering their biggest tragedy in modern history.

How does a city house the memory of people no longer at home there?

Architecturally, the Berlin Jewish Museum presents itself as a high-contrast, add-on ensemble, combining an old Berlin Museum building (which, itself, before its conversion, was the “Kollegienhaus” of Berlin circuit court, built in 1737) and an expressive new structure purposely built for the Jewish Museum.

Daniel Liebeskind, the author, stated in his interview for “G&B Arts International” in 1999:

“It (the architecture) is a political act; it is not a private one. It is not just sitting in a studio and inventing whatever one wants to invent. It is a deeply political act, as it can only be built through agreement, through discussion, through discourse, and through a democratic view of what is best for the citizens of a city.”^[29]



And later:

"I used many devices to structure the museum. In the structure of the building, I sought to embody the matrix of connections which might seem irrational today but are, nevertheless, visible and rationalised by relationships between people. I attempted to represent the names and numbers associated with the Jewish Berliners, with the 200,000 Jews who are no longer here to constitute that fabric of Berlin which was so successful in business and the arts, intellectual, professional and cultural fields."^[29]

Early attempts to establish a Jewish museum in Berlin lasted only for a short time, from 1933 to its closing by Nazis in 1938. The Berlin Museum introduced a Jewish department in 1978, but already at that time, discussions on a new extension were held. Construction on the new extension to the old Berlin Museum began in November 1992 and the empty museum was completed in 1999 .

-The main part of new museum consists of about 15,000 square meters area, is a twisted zig-zag structure and , according to the author, represents a warped Star of David. It is accessible only via an underground tunnel from the Berlin Museum old building. An empty space, about 20 m tall, cuts straight through the entire building. The façade is covered by a zinc layer, attempted to get a characteristic blue patina over time

-The "Garden of Exile", located beneath and founded on a tilted underground, is a semi-open garden, comprising 49 pillars covered by a green layer of growing oleaster.

-The 24 m high Holocaust Tower, a empty prismatic structure made of uncovered concrete, has a small opening in its top surface as its only light source..

The three of the underground tunnels connecting Museum, Garden of Exile and Holocaust Tower, intersect on one point and "may represent the connection between the three realities of Jewish life in Germany, as symbolized by each of the three spaces: Continuity with German history, Emigration from Germany, and the Holocaust."

Here, again, the architect Liebeskind for "G&B Arts International" in 1999:

"I erected the museum in response to a very specific programme. I was commissioned to build a museum which deals with the fundamental question of Jewish participation in the history of Berlin. The museum was to allow for the exploration of the historical dimension of Jews in Berlin and the consideration of what this means today in a world that has changed so much. Furthermore, it was to respond to what should be done with the artefacts and exhibitions of Berliners like Albert Einstein, Walter Rathenau, Rahel Varnhagen, and others not nearly as emblematic - the anonymous mass of people who made this city and country into such a unique identity."^[29]

Example of Berlin Holocaust Memorial

Another example of a memorial building structure with a strong capacity to stir up emotions is the Memorial to the Murdered Jews of Europe (“Denkmal für die ermordeten Juden Europas”), also known as the Holocaust Memorial by architect **Peter Eisenman**. It consists of a 19,000 square meters site covered with 2,711 concrete slabs, arranged in a grid pattern on a sloping field. The slabs are 2.38 m long, 0.95 m wide and vary in height from 0.2 to 4.8 m.

Facing the challenge of giving an architectural representation of the Holocaust tragedy, Eisenmann Architects as author of Berlin Jewish museum, stated: *“Architecture is about monuments and graves, said the Viennese architect Adolf Loos at the turn of the 20th century. This meant that an individual human life could be commemorated by a single stone, slab, cross, or star. Today an individual can no longer be certain to die an individual death, and architecture can no longer remember life as it once did. The markers that were formerly symbols of individual life and death must be changed, and this has a profound effect on the idea of both memory and the monument. The enormity and horror of the Holocaust are such that any attempt to represent it by traditional means is inevitably inadequate. The memory of the Holocaust can never be a nostalgia.”*^[27]

The entire structure utilizes a mixture of seemingly stable and rigid structures and grids, which, however, soon turn into instability, when the visitor turns his point of view or moves around and changes perspective. So any impression of symmetry or axiality is destroyed, as soon as the more space is taken into perspective. However, among other symbolic interpretations of the message that the architectural details send, this statement by author seems to say the most:

“In this monument there is no goal, no end, no working one’s way in or out. The duration of an individual’s experience of it grants no further understanding, since understanding is impossible. The time of the monument, its duration from top surface to ground, is disjoined from the time of experience. In this context, there is no nostalgia, no memory of the past, only the living memory of the individual experience. Here, we can only know the past through its manifestation in the present”^[27]



Picture 44: Holocaust Memorial in Berlin

Example of Holocaust History Museum, Yad Vashem in Jerusalem

The Holocaust History Museum, as a part of the Yad Vashem memorial complex in Jerusalem, made by architect **Moshe Safdie**, represents the story of the Holocaust from Jewish perspective, emphasizing the experiences of the individual victims through original artifacts, survivor testimonies and personal possessions.

A spike of a 180 meters length cuts through the mountain with its top edge. Galleries portraying the complexity of the Jewish situation during those terrible years branch off this spike-like shaft, and the exit emerges dramatically out of the mountainside, affording a view of the valley below. Unique settings, spaces with varying heights, and different degrees of light accentuate focal points of the unfolding narrative. The Hall of Names completes the narrative, as a collection of the Pages of Testimony of millions of Holocaust victims. ^[30]



Picture 45:
View over Jerusalem

Picture 46



Picture 47



Picture 48



Picture 49



Project

Memory Museum in Beirut

Introduction

The project of Memory Museum in Beirut is conceived as an ethnical museum with civil war memory as a presentation concept. The idea is to create a space which will show the modern era of the city but still with a view on the second half of the 20th century. It should show the Lebanese civil war, the period before and after and all the painful experience which results from that time. The primary theme will be the victims of the war and the city itself as one of them. The phenomenon of a divided city, the citizens of Beirut, the political confrontations and all war sufferings should be symbolically exhibited in the museum. The aim is to collect the Lebanese war memory on one place, to prevent all the terrible moments of that period from forgetting and still to keep the hope on such a place that something like that never happens again. As said in previous chapter, the whole idea with memorial museum is nothing new and certain results of similar projects can be observed elsewhere. The museum itself should be quite unique and specific in its design and its space organization. The building must express the war story with delicate symbols and space design.

Museums, by definition, should be public spaces, and many of them have very limited access underlying certain rules, like opening hours, where doors are closed for longer a time than they are open, forcing visitors to move through space by certain scheme, obliging them to buy a ticket, putting them through entrance inspection, so it can be said that museums in the real life are no more urban public spaces.

In case of Beirut, needs for public spaces are particularly high, especially in the post war period and especially in Central District.

‘Remember it,

The concept of Memory Museum in Beirut is planned to be an entirely open public museum, accessible to anyone, anytime, without closed doors, without tickets, just a museum for all citizens of Beirut. Decision for this kind of concept came after careful observation of the post war reconstruction process and critics on its outcome. Since Beirut Central District, in post war period, became a new city within the city, public spaces took only about 10% percent of area in the whole master plan, further limited by the fact that, being mostly commercially used, they are practically accessible only to people with higher purchasing power. In addition, communication and interaction in former divided city, crucial for national reconciliation, can only be encouraged in real urban public spaces and this must enjoy proper political support.

The idea is to have a totally open museum with the war memories integrated in the space. The museum should not only be an exhibition place, but also a platform for communication, interaction and socialization. The space should be able to be used flexibly, offering the visitors a freedom to be creative in space using. A part of concept is also the idea that museum should be a meeting point, a place where citizens of Beirut can enjoy their free time, interact with each other and give the city a new spirit of consolidation.

The museum's building should be also a space of provocation, offering multiple historical views reflecting those that prevail in different ethnical communities, and it should encourage re-thinking and reconsidering the facts. This museum will be a tribute to unified city with still existing elements of separation.

Generally, the building should present the city, and everything that defines Beirut will define the museum as well.

don't repeat it'



Plot site, interaction with surroundings

For the plot site, I choose the Martyrs' Square in Beirut Central District. First, I wanted a location for the Memory Museum to be exactly on the former Green line and also some place in historical core. Since Martyrs' Square is still in development, a plot site between old Opera house, today-Virgin Megastore and Rafik Hariri burial place was appropriate for this purpose. On the back side, there is the projected Garden of Forgiveness under construction and, together with it, the whole area can build one unity. In the immediate vicinity are objects which are real represents of the city history and, surely, the museum has to be in correlation with them; those are diverse religious objects, ancient sites and some preserved, old low-rise buildings.



Picture 50(up):
Beirut's Central District and
former Green Line

Picture 51(down):
Martyrs' Square in BCD and
former Green Line

Also, Martyrs' Square itself is really a challenging place for a museum's project, specially given the function that this place had in history and still has today. This square got its name after World War I, when Ottoman Turks on May 6, 1916 publicly hanged eleven Arab intellectuals and nationalists because of their anti-Turkish activities.

After that incident, the Place des Canons was renamed in "Martyrs' Square". In the 1970's, when the social structure of the city fell apart, Martyrs' Square got its fair share of hatred, bullets, and death. The green line divided the city of Beirut into East and West and passed through the square in a no man's land. When the war was finally over, the surrounding buildings were razed to the floor to start a period of "reconstruction and amnesia". Today, reconstruction is still in progress but there isn't any final reconstruction plan for Martyrs' Square, specially for the eastern part, which is still empty. This empty space is a common location for demonstrations and protests, one of which were the 2005 anti-Syrian protests of the Cedar Revolution and the 2007 anti-government opposition protests led by Hezbollah.

Martyrs' Square was always the center of the city, geographically, physically, socially, politically and emotionally. It was a commercial, cultural, and business meeting point. It had a green belt in its middle and since March 6, 1960, a statue as a symbol of freedom.

Generally, Memory Museum will have to deal with all this historical elements and also with the current situation, with aim to stop collective amnesia.

Picture 52: Martyrs' Square in 1930



Picture 53: Martyrs' Square in 1960



Picture 54: Martyrs' Square in 1978



Picture 55: Martyrs' Square in 1994



An aerial photograph of a city, likely Tehran, Iran, showing a dense urban landscape. In the foreground, there is a large, mostly empty parking lot with some cars parked. To the right, a prominent mosque with a large blue dome and minarets is visible. The city extends to the horizon under a hazy sky. The text 'MARTYRS' SQ' is overlaid in white, bold, sans-serif font across the middle of the image.

MARTYRS' SQ

Picture 56

UARE TODAY



Picture 57



Picture 58



Picture 59



Picture 60



Picture 61

1 Mohammed Al-Amin Mosque, magnificent new mosque, finished in 2007, copying the Sultan Ahmed Mosque in Istanbul, 42 meter high (with minarets 72 meters), located on corner of Martyr's Square and Amir Bachir Street.



Picture 62

2 St. Georges Maronite Church, located on Amir Bachir Street beside the mosque, finished in 1894, around 25 meters high, without church spire that is still under reconstruction after war damage, with a church façade in Neo-classical style.



Picture 63

3 Saint Georges Greek Orthodox Church with Chapel El Nourieh (Lady of the Light) Shrine, the oldest church in Beirut. It was built in mid sixth century, is around 25 meters high, located between Place de l'Etoile and Remains of Roman Law School.



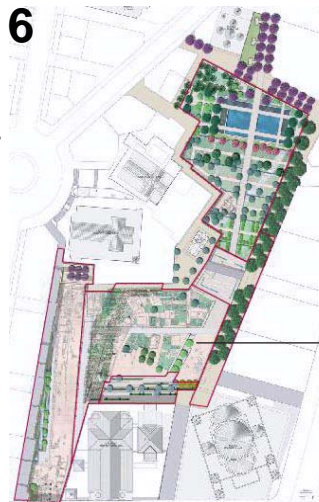
Picture 64

4 Saint Elias Greek Catholic Church, built in 1863, located in the block between Place de l'Etoile and Martyrs' Square. Around 25 meters high, it's a mixture of Byzantine architecture and oriental decoration.



Picture 65

5 Amir Assaf Mosque, located on corner of Waygand Street and Husein El Ahdab Street, a 20 meters (without minarets) high mosque whose construction was finished in 1580.



Picture 66

6 Remains of Roman Law School, which is an archeological site located between Mohammed Al-Amin Mosque and Saint Georges Greek Orthodox Church. It will be a integrated part of new Solidere project: Garden of Forgiveness.



Picture 67

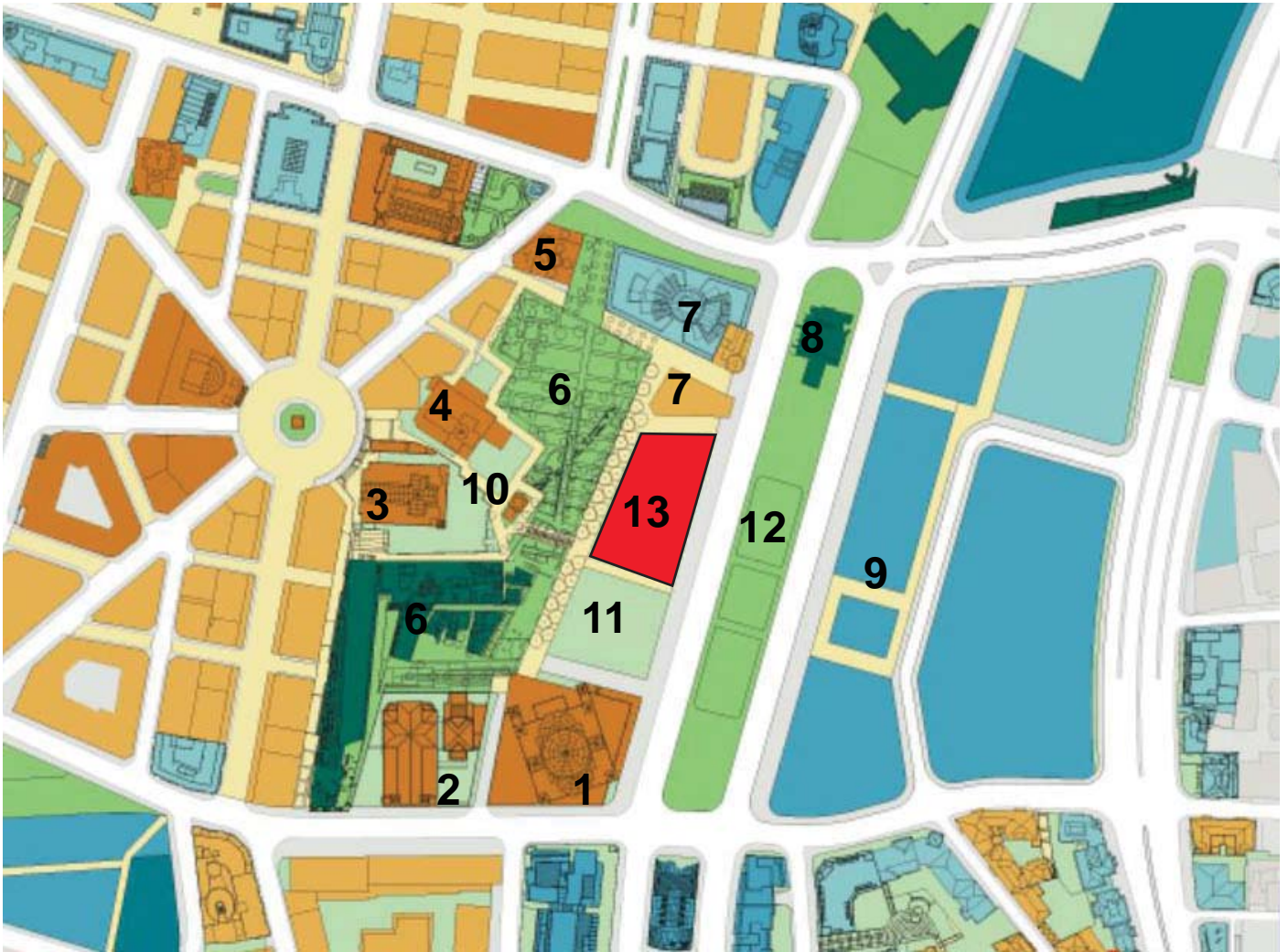
7 Old Opera House, today used for Virgin Megastore, and front part of Le Gray Hotel, both conserved historical Beirut's buildings, located directly to Martyrs' Square. They are typical Beirut's historical buildings.

8 Roman Remains

9 Empty Site



Picture 68:Chapel El Nourieh Shrine



Picture 69



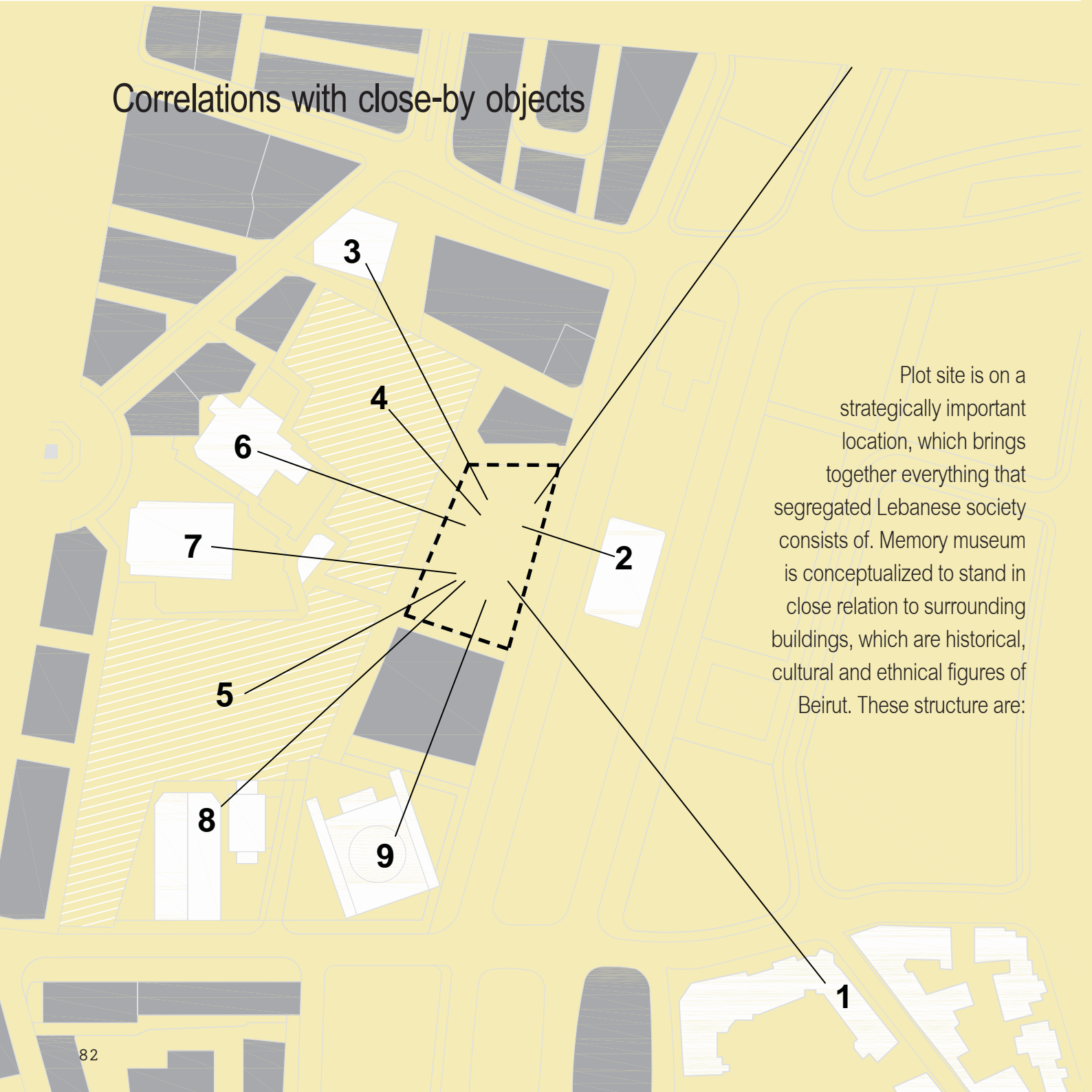
Picture 70:
Rafik Hariri burial place



Picture 71:
Martyrs' Statue

13
Memory Museum

Correlations with close-by objects



Plot site is on a strategically important location, which brings together everything that segregated Lebanese society consists of. Memory museum is conceptualized to stand in close relation to surrounding buildings, which are historical, cultural and ethnical figures of Beirut. These structure are:

3 Shia Mosque



Picture 72



Picture 82

4 Garden of Forgiveness



Picture 73

6
Catholic church



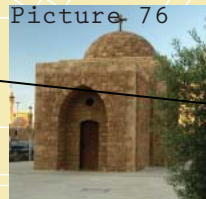
Picture 74

Picture 75



7 Orthodox church

Picture 76



Shrine from 4th century

2

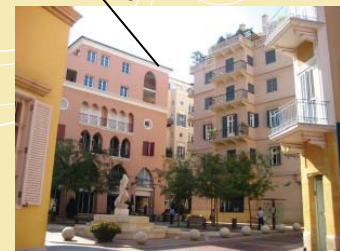


Picture 81

Martyrs' statue as tribute to eleven Beirutis who were hanged by Ottoman Turks in World War I.

1

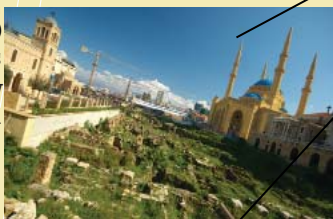
Saifi Village, also known as Le Quartier des Arts, due to its numerous art galleries, antique store, artisan shops, and speciality boutiques. The construction was initiated by the French.



Picture 80

5

Roman remains of first Law School



Picture 77

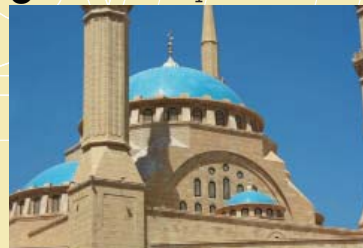
8

Maronite church



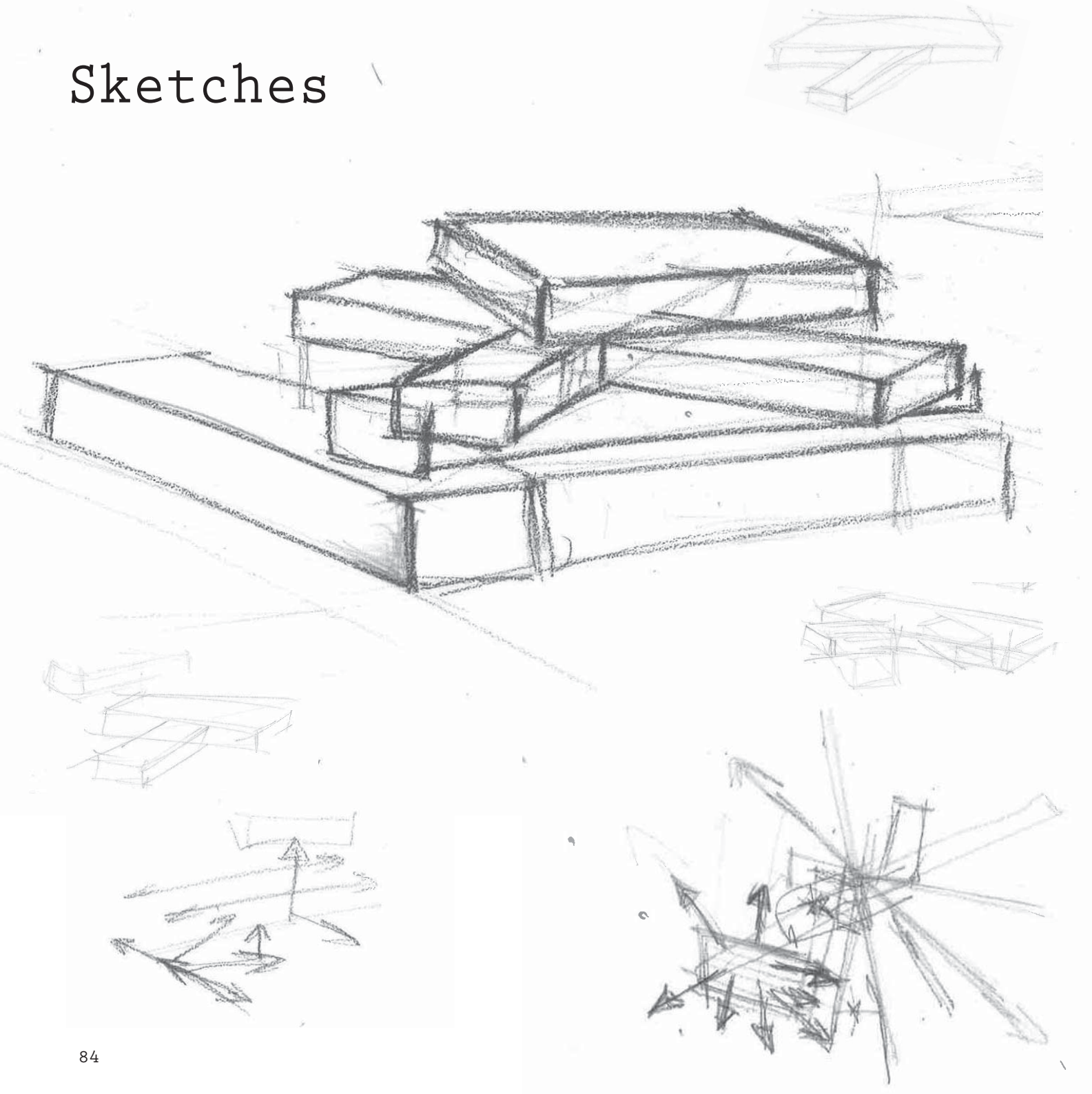
Picture 78

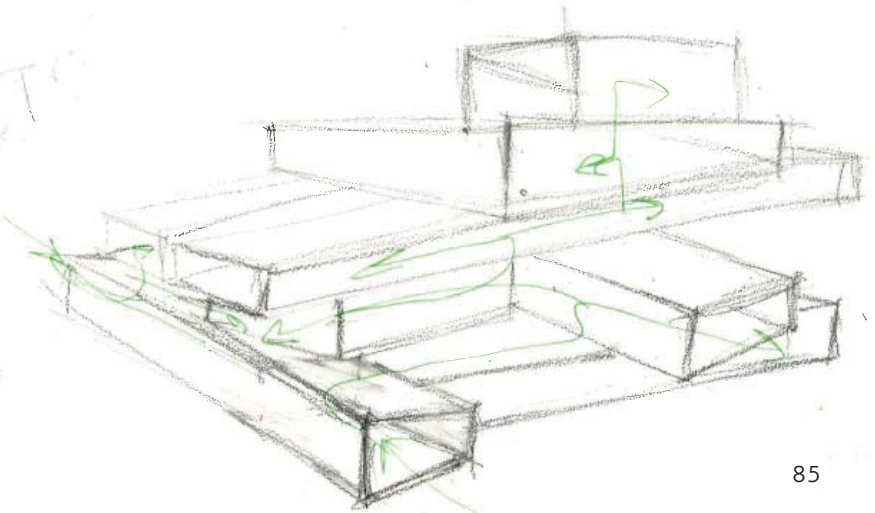
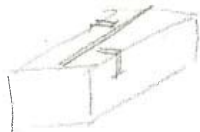
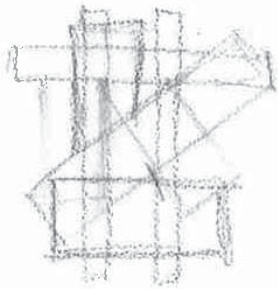
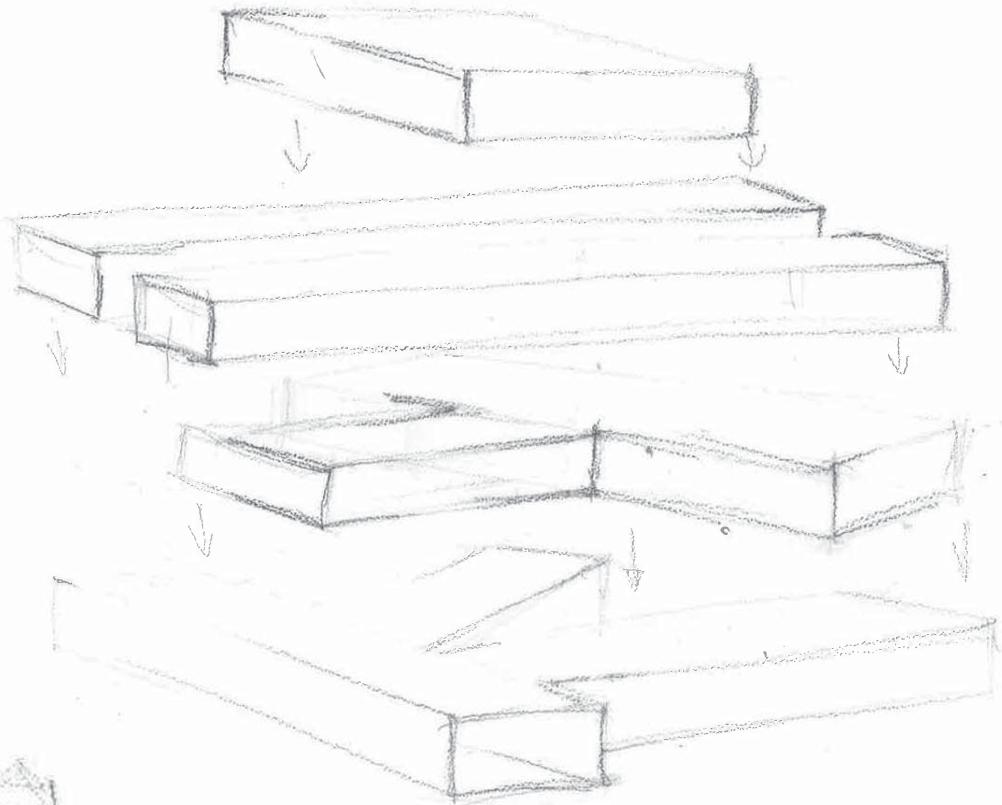
9 Sunni Mosque

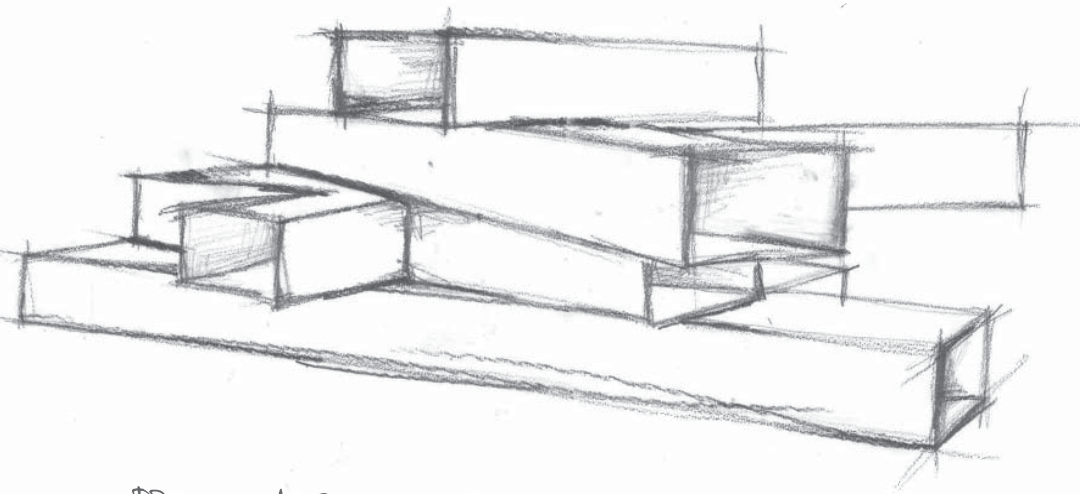


Picture 79

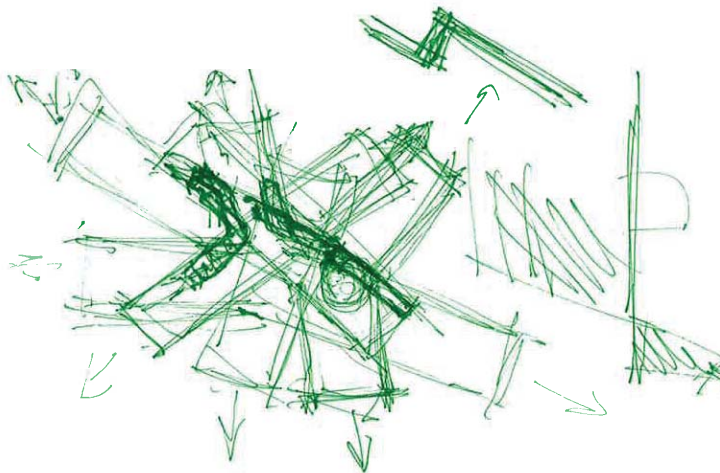
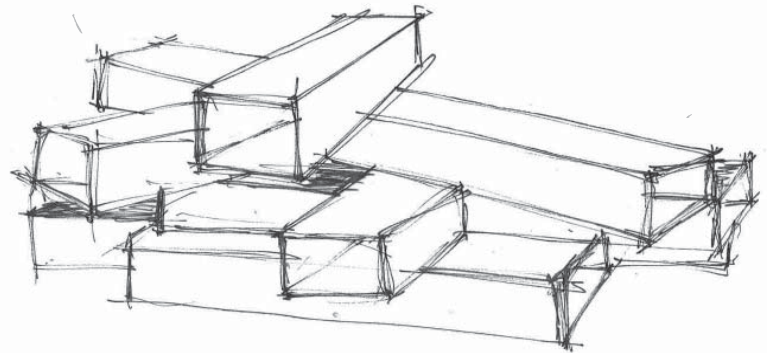
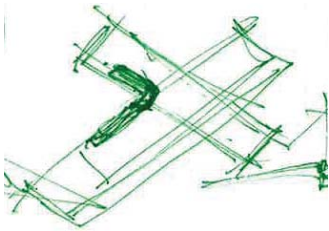
Sketches



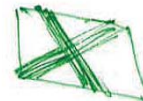
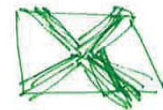
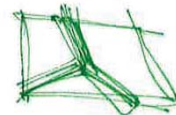
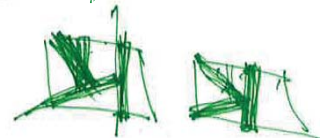


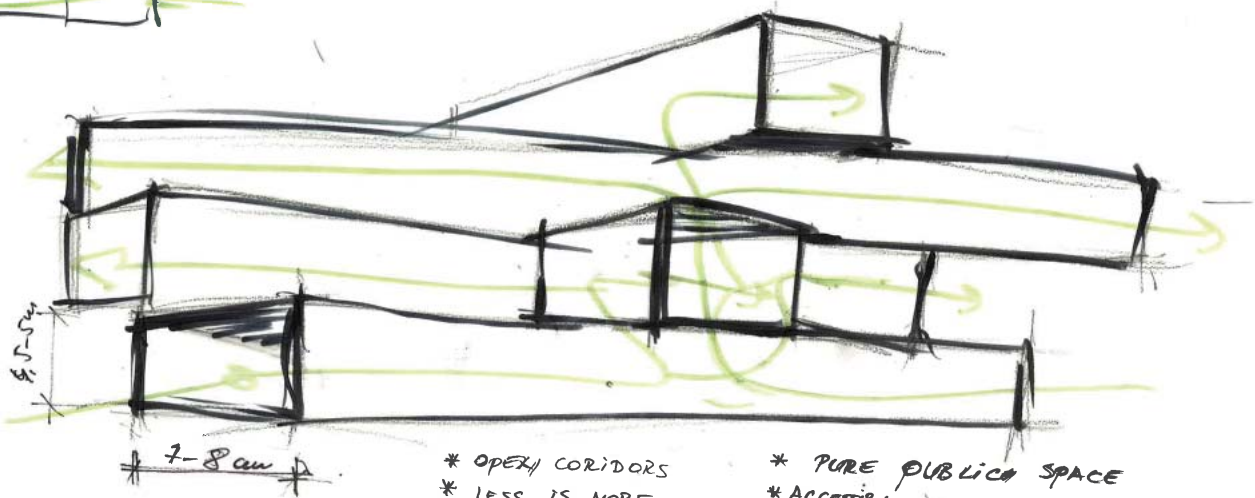
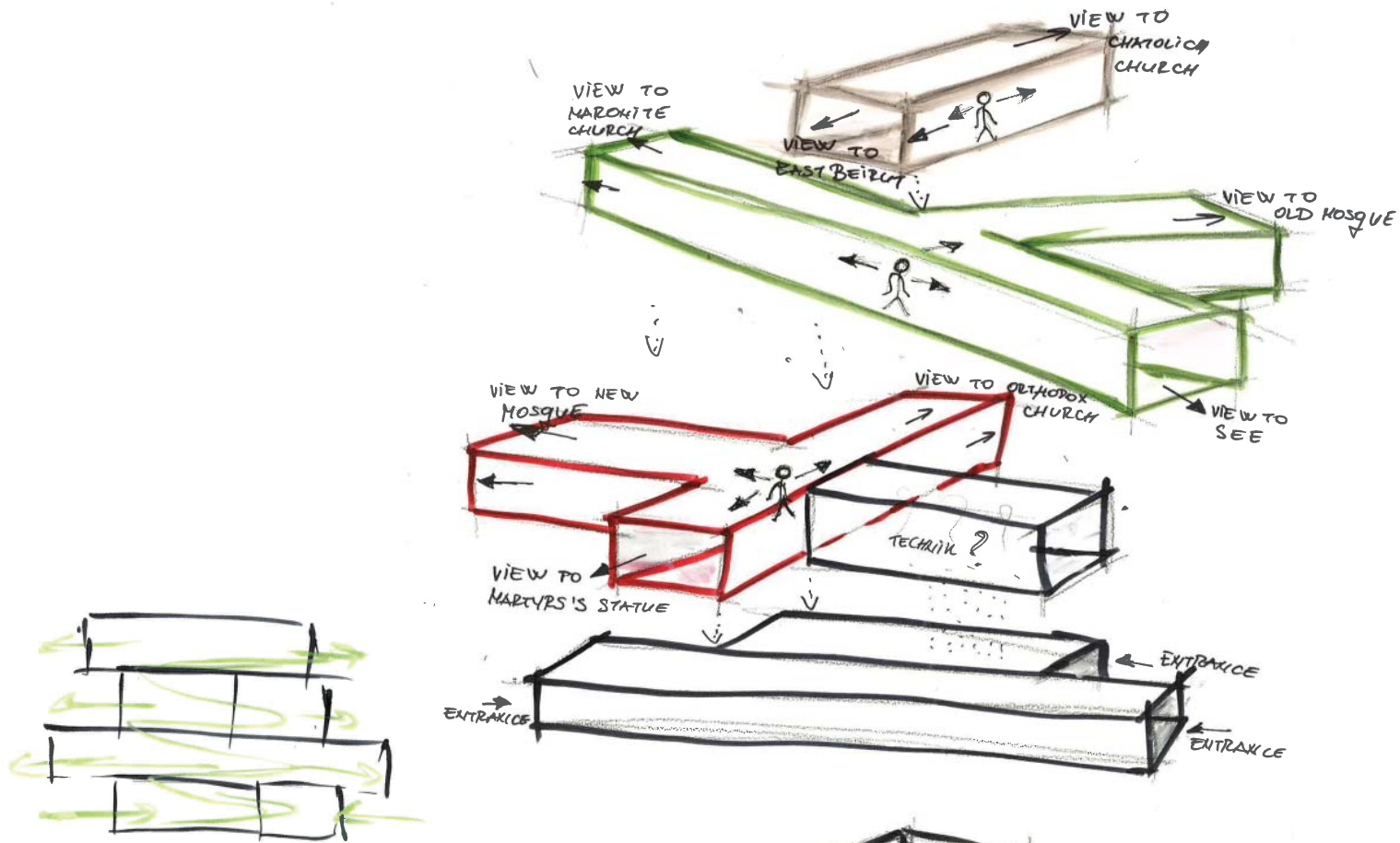


FROM MARTYRS' SQUARE



FROM GARDEN OF FORGIVENESS



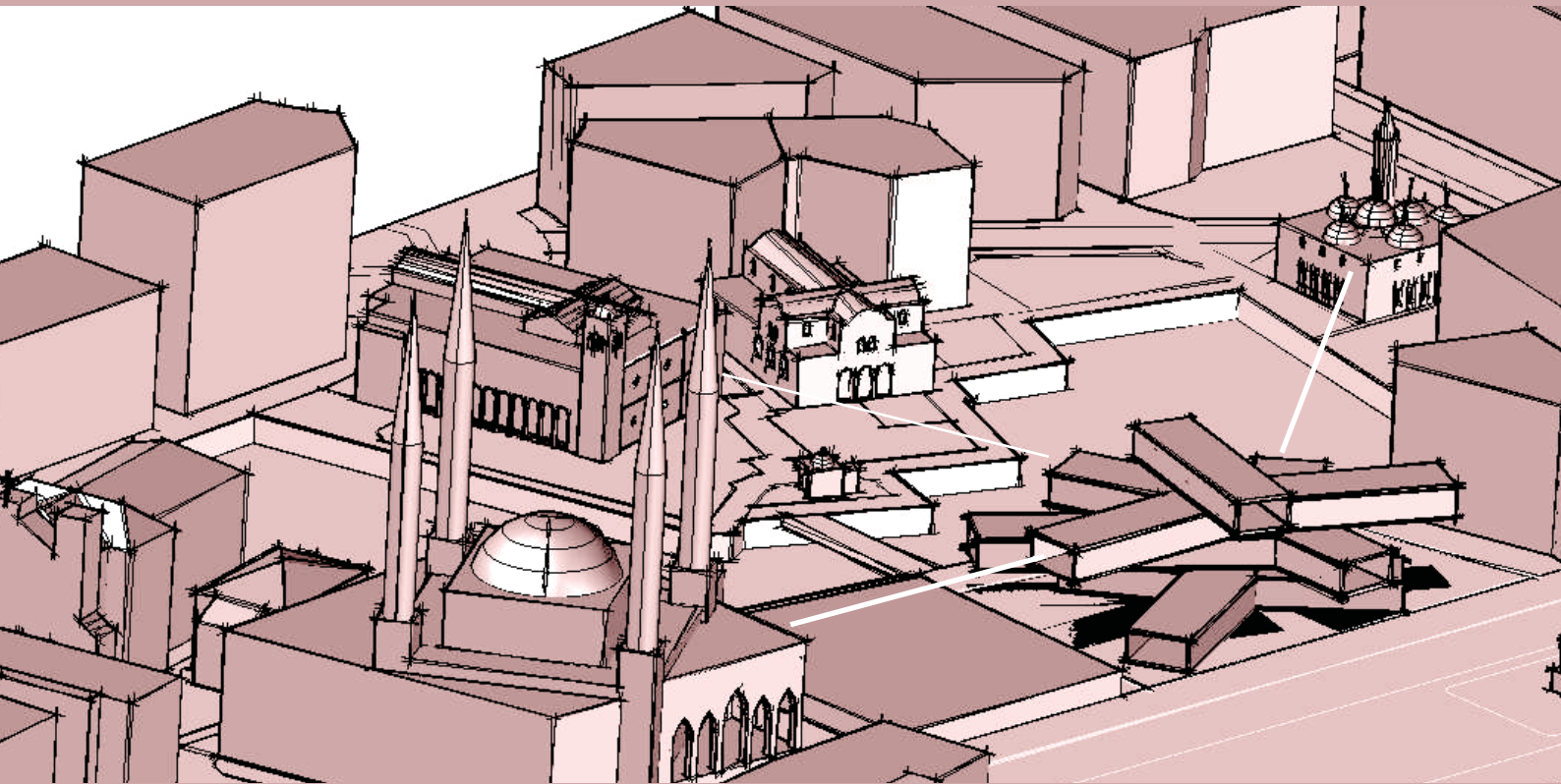


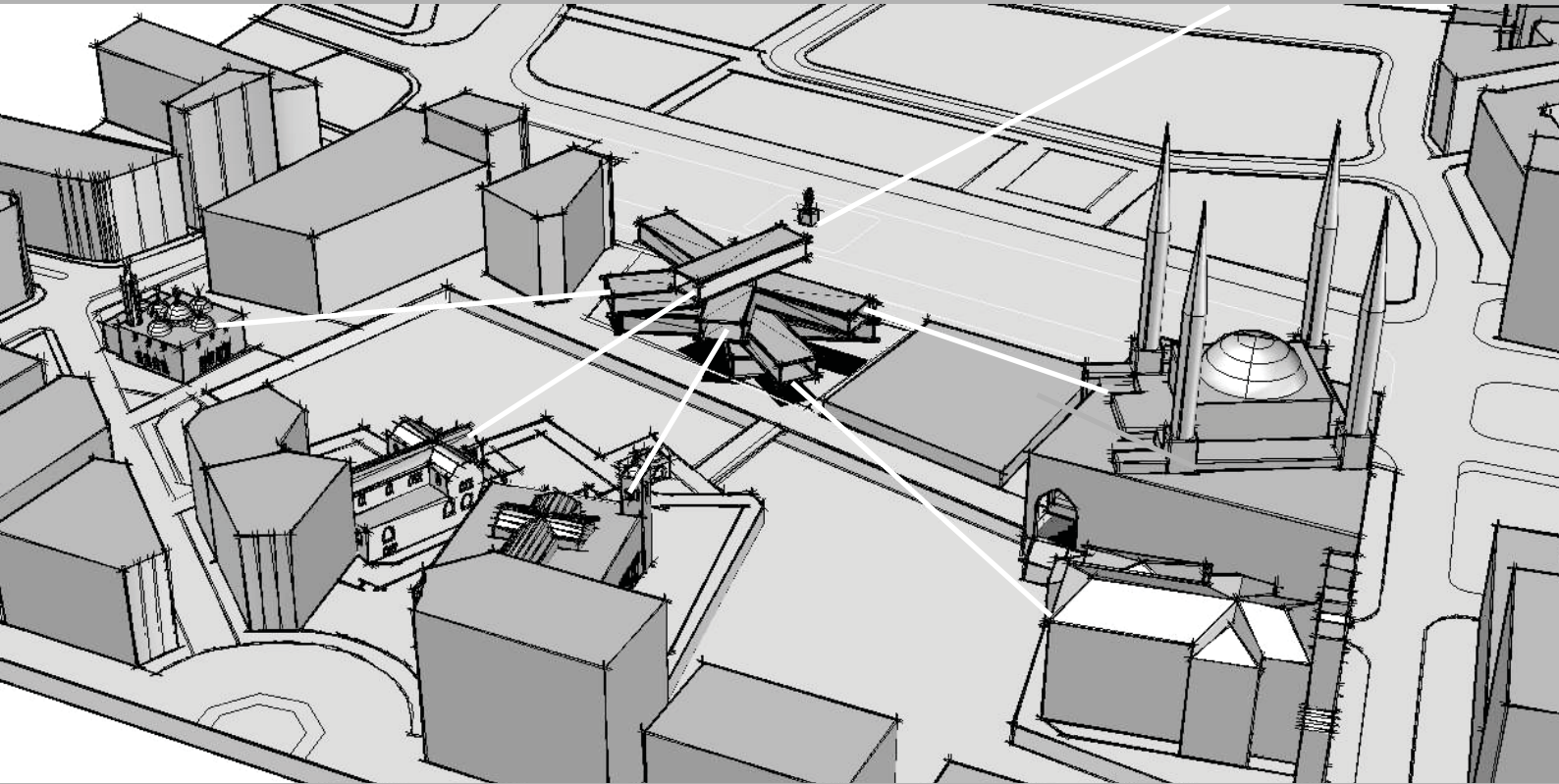
* OPEN CORRIDORS
 * LESS IS MORE

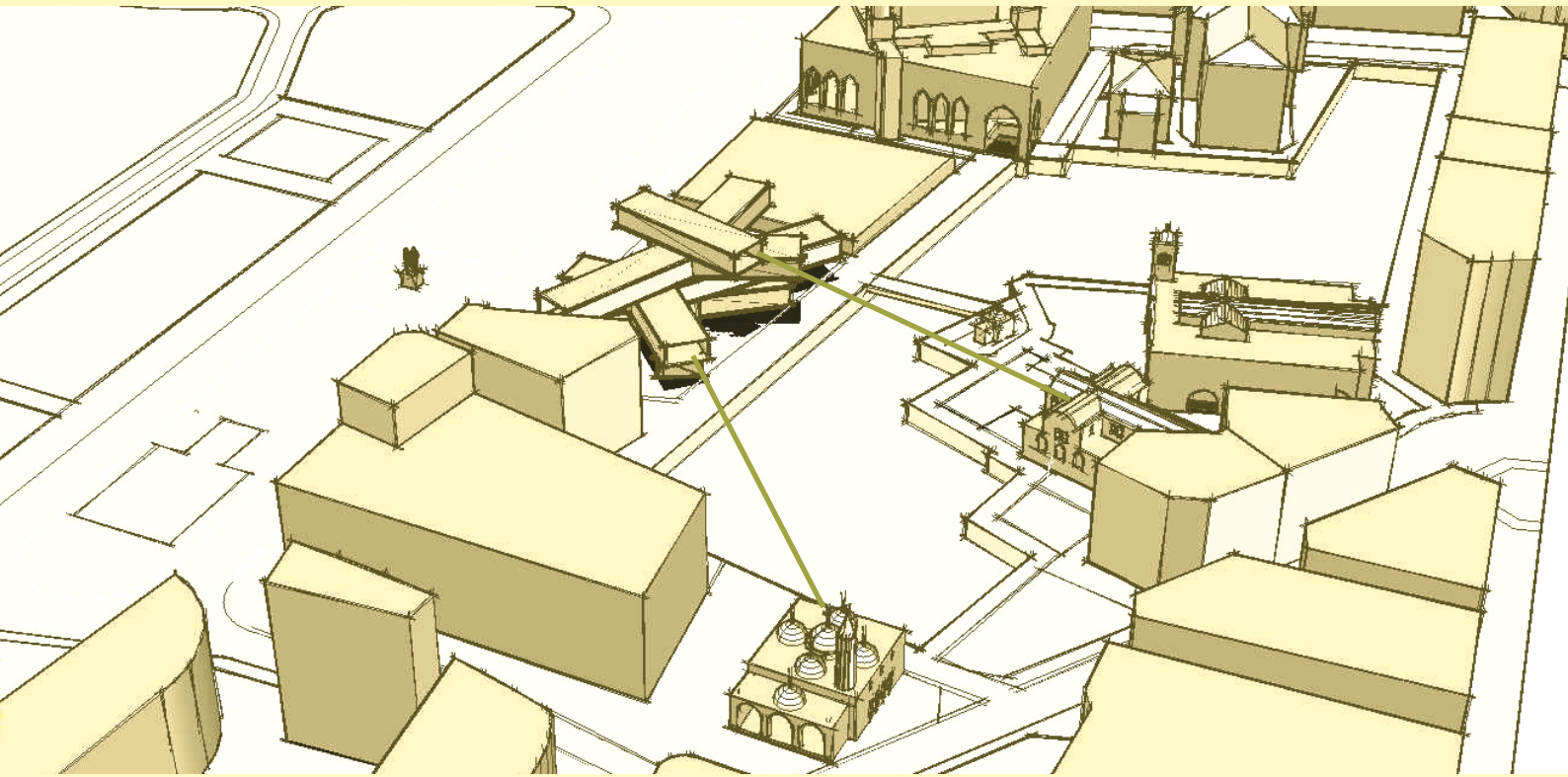
* PURE PUBLIC SPACE
 * ACCESSIBLE TO ANYONE, ANYTIME
 * SYMBOLIC CONNECTIONS OF
 FORMER CONFRONTATED SIDES
 * PROVOCATION → ANYTHING
 DEPENDS ON THE VIEW!!!

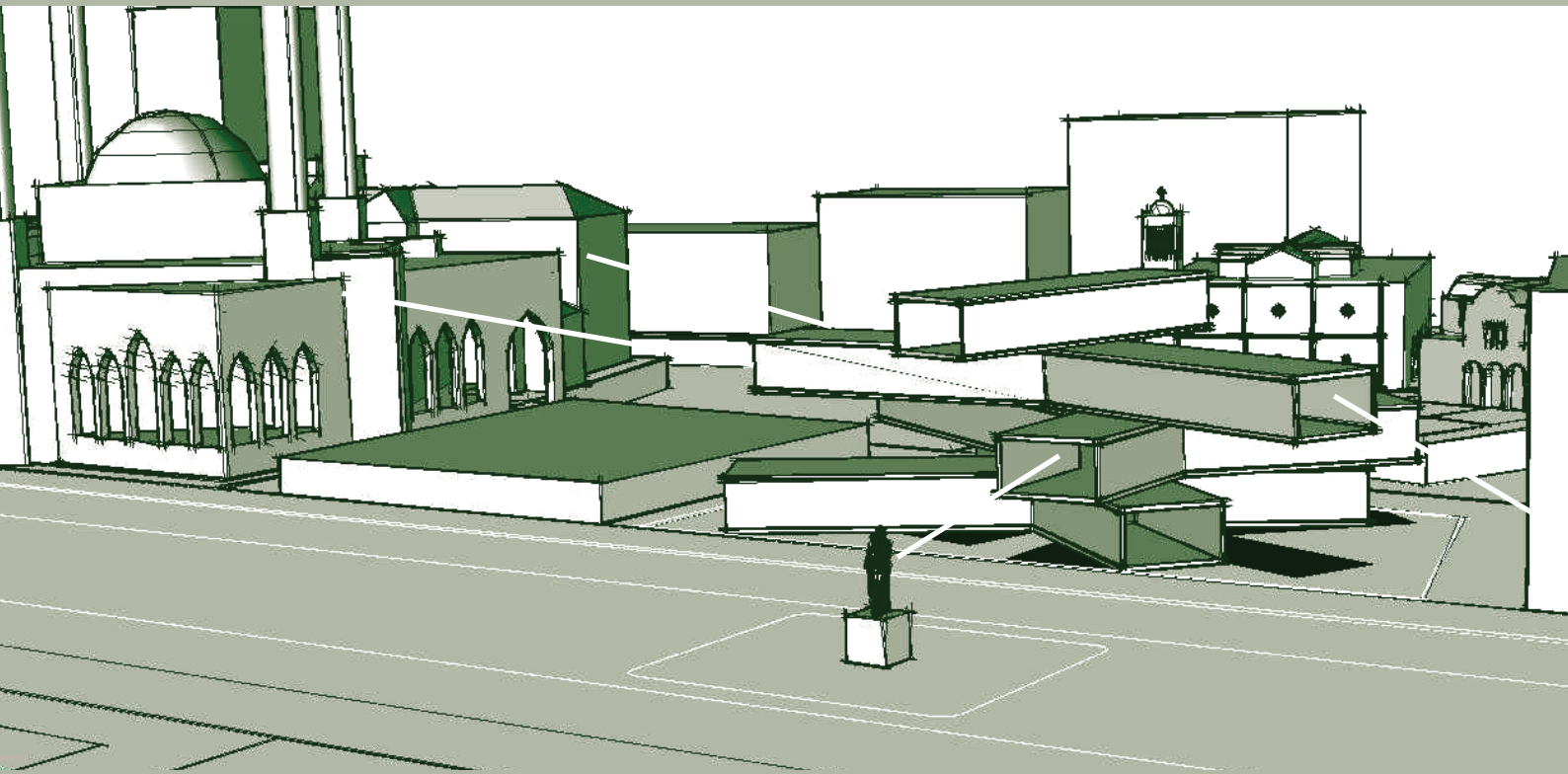


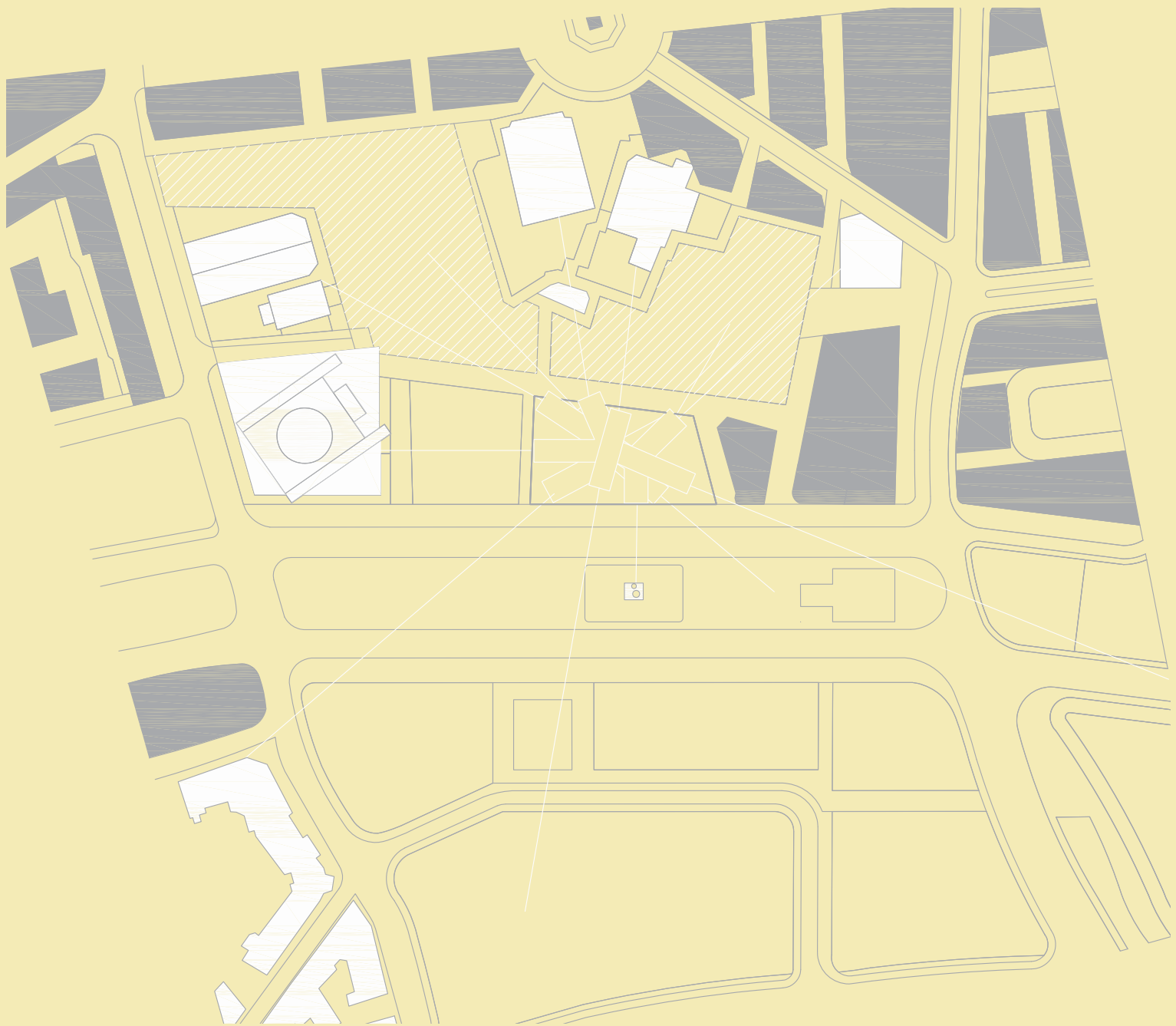
Project evolution











The leading idea behind this project is the symbolic connection of objects surrounding the museum that are of mayor importance for the city of Beirut and its citizens. This is intended to be a visual connection, establishing a relation between a couple of objects at a time, whereas these objects are entities that are confronted on the religious or symbolic level. To these pairs or triples, an additional, rather neutral and secular entity is accompanied by creating additional direction of view, serving as a factor of equilibrium.

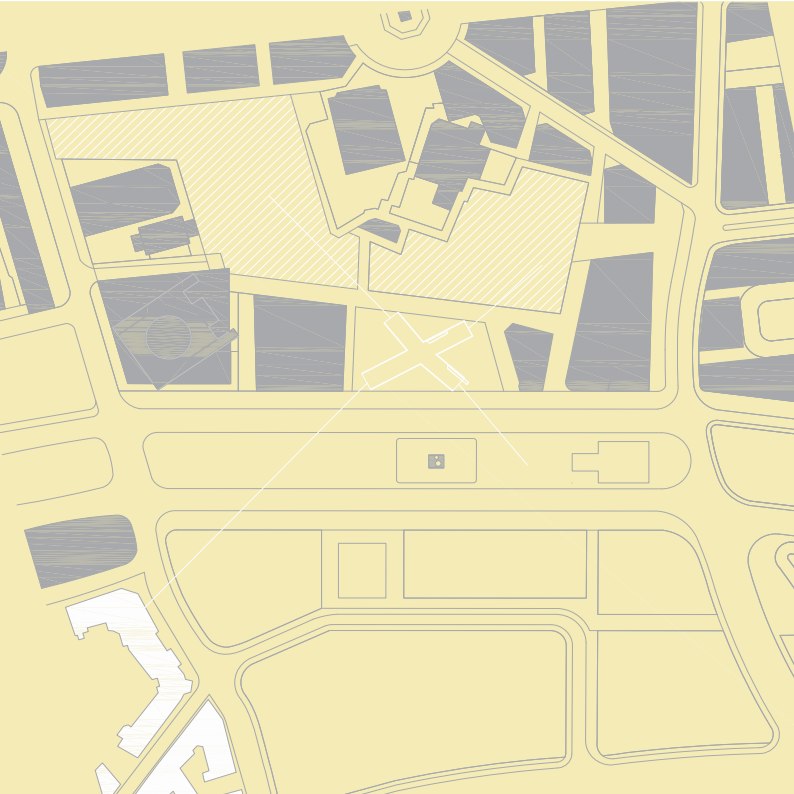
The structure is set up as a group of continuous prismatic tubes on 4 levels, each of them resembling an "objective lens" which emphasizes the line of view and which enables (and "forces") the visitor to point his view in a straight line from inside of the structure.

The ground level visually connects the 4 important city's entities: Martyr's Square, Saifi Village, Garden of Forgiveness and the archaeological excavation of the Roman law school, that was the first of its kind in the world. Thus, the ground level is symbolized by 4 tubes pointed to the 4 entities and with a common crossing point.

The second level connects by the vision lines the Maronite Church, the old Mosque and the Martyr's Statue. These views represent objects that are religiously and symbolically confronted, where the visitor can see them all from the crossing point inside the structure by simply turning his vision direction.

The third level correlates in the same way the New Mosque, the Orthodox Church and the sea as the neutral secular element that is common to the otherwise confronted elements. The central crossing point, again, enables the visitor to envision all 3 elements from inside the structure by turning his head.

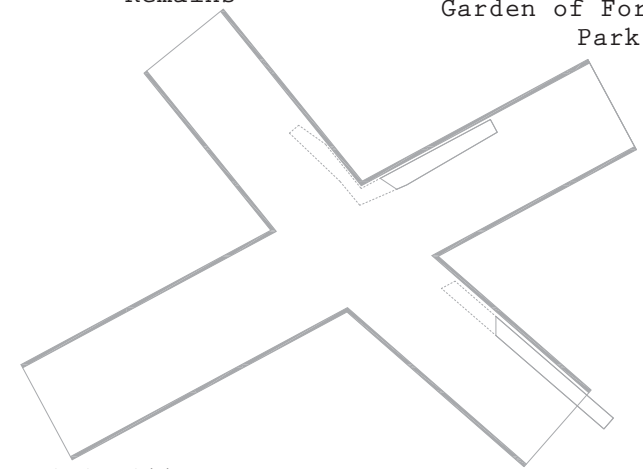
The fourth level establishes a vision line between the Catholic Church and the eastern hills of Beirut, thus connecting this former Christian's settlement area with their Catholic Church.



Level 1

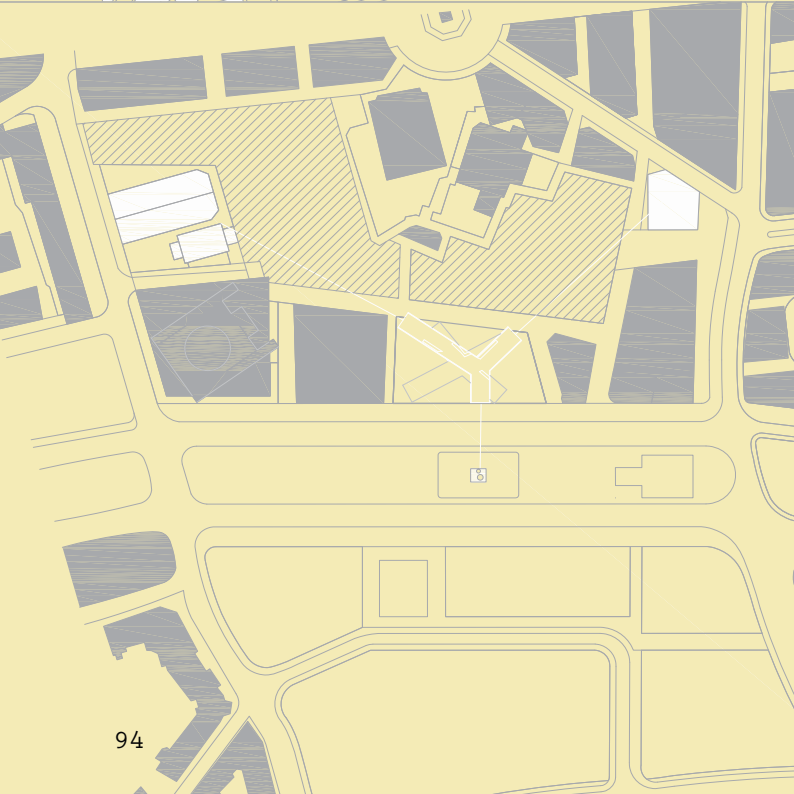
Garden of Forgiveness
Remains

Garden of Forgiveness
Park



Saifi Village

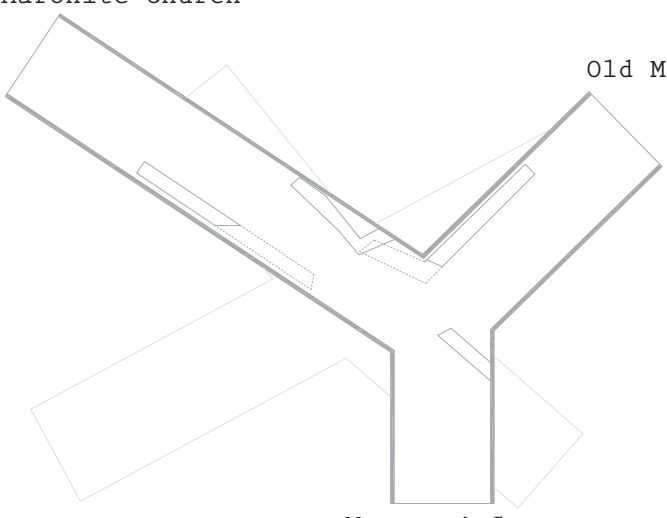
Martyrs' Square



Level 2

Maronite Church

Old Mosque



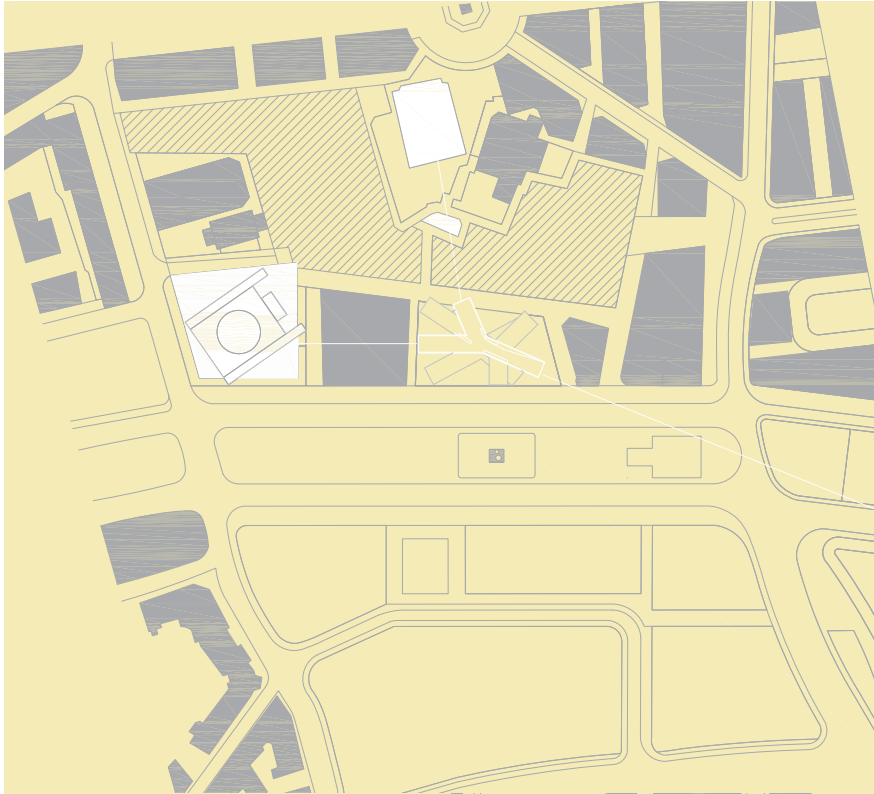
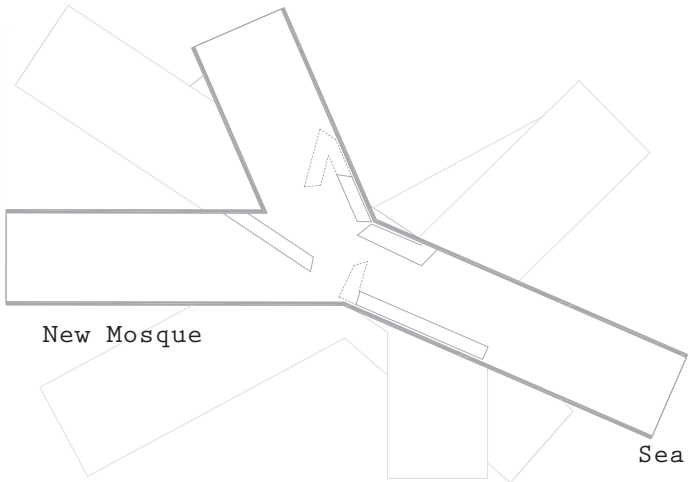
Martyrs' Statue

Level 3

Orthodox Church

New Mosque

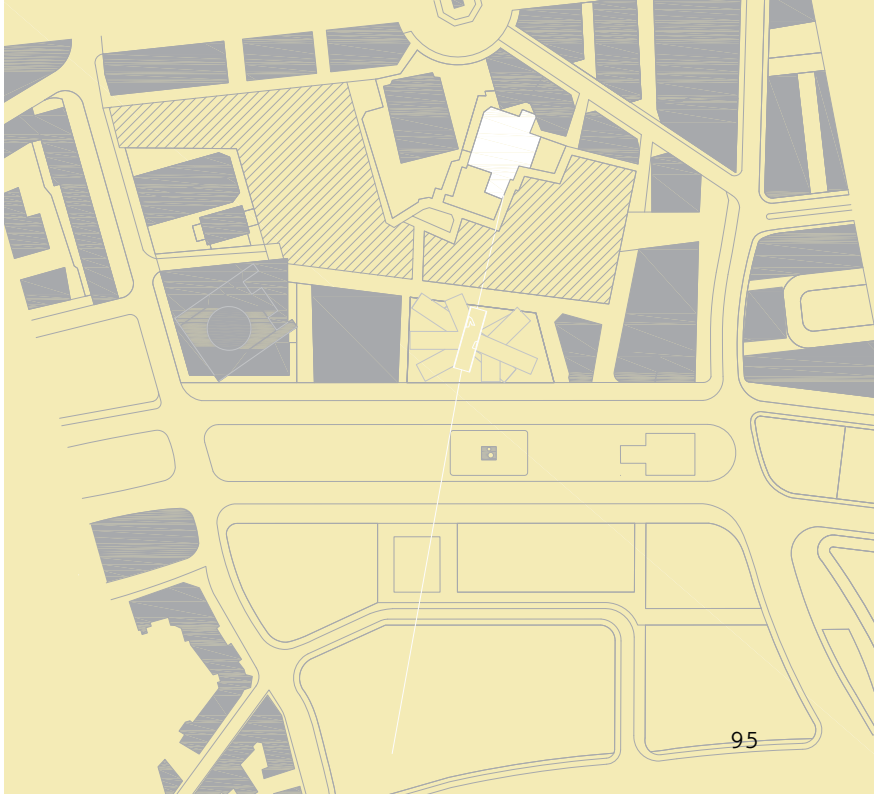
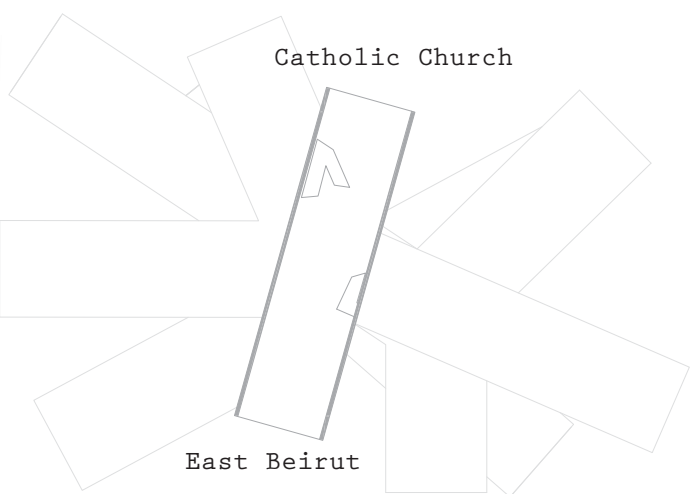
Sea



Level 4

Catholic Church

East Beirut

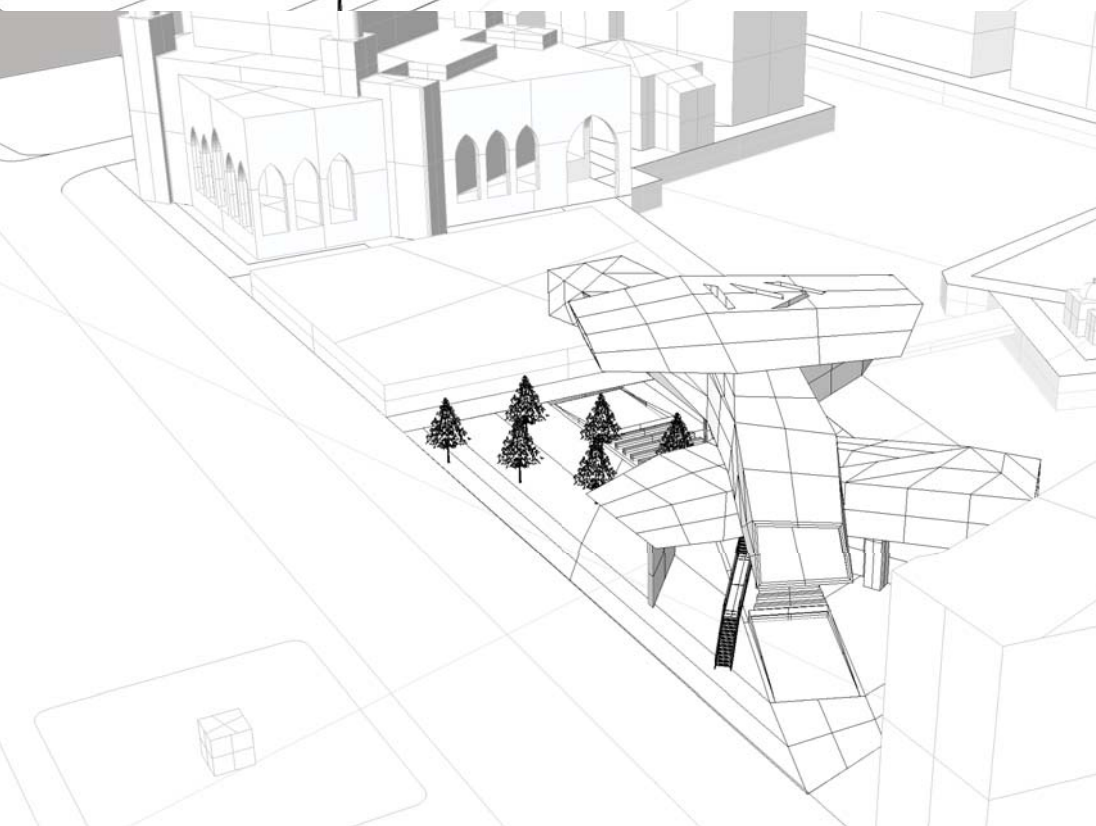
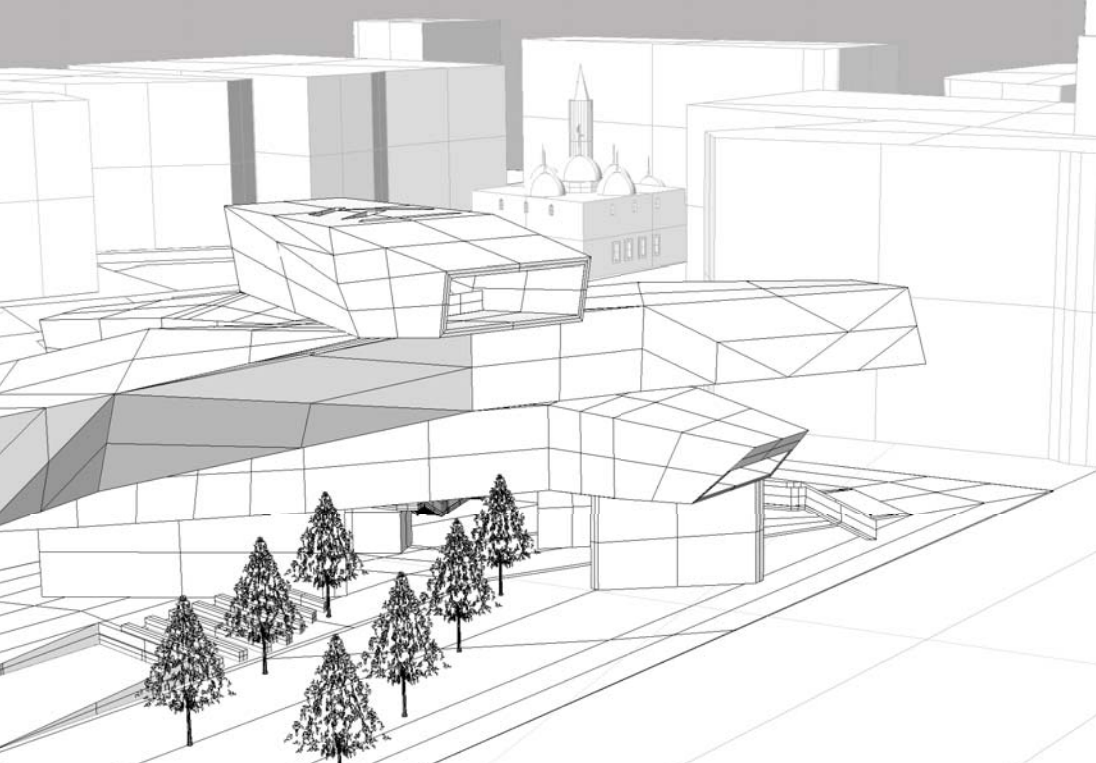


Further evolution modified the project towards a better accessibility, openness and transparency at the ground level, which has a mayor visual presence to passers-by. To do this, the complete ground tube structure was replaced by a group of bearing pylons, retaining the original idea and the original lines of view and the vicinity was planted with Lebanese Cedar.

Also, the upper levels were dynamically modified by creating a complex polyhedron surface around the basic prismatic tubes. This helps in reducing the impression of monotony in observing huge prismatic structures and also helps the integration of the museum into its urbane surroundings.

The vertical connections between levels are generous and are equipped with mesh-structured stairways and galleries. These connections are placed above each other, and, with natural lighting from top ceiling, create a kind of atrium feeling.

Project development

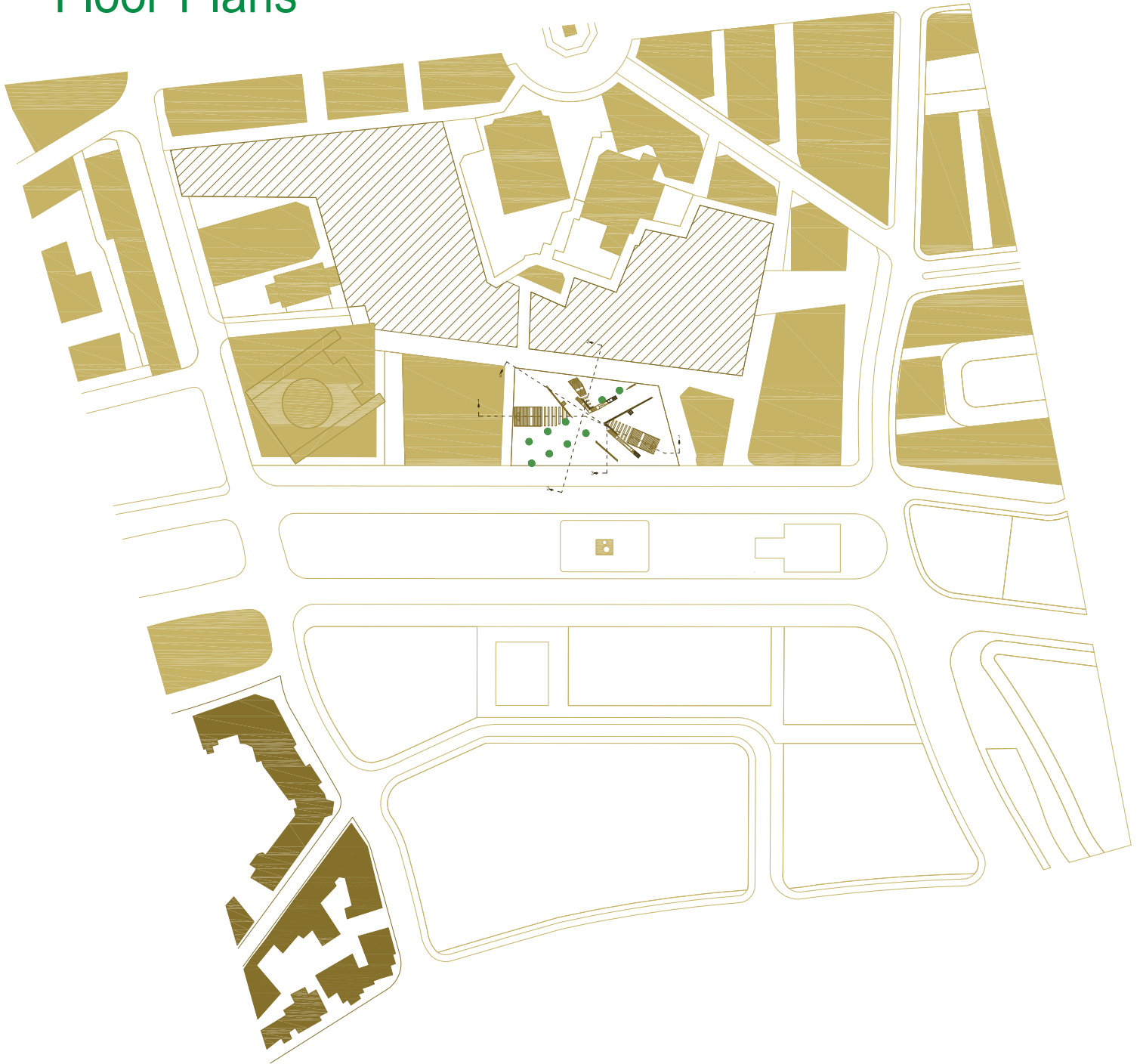


Since the museum is an open public place, completely accessible to anyone at any time, the exhibition concept is rather minimalistic. The main information content comprises the text that is cast-in on the inner concrete surface of the prismatic tubes. The letters/texts provide various facts about the civil war. However, during and after a civil war, many different versions of “truth” develop, depending on the conflict party and the point of view. The Museum tries to reflect as many as possible different and particular truths, rather than trying to establish one universal standpoint.

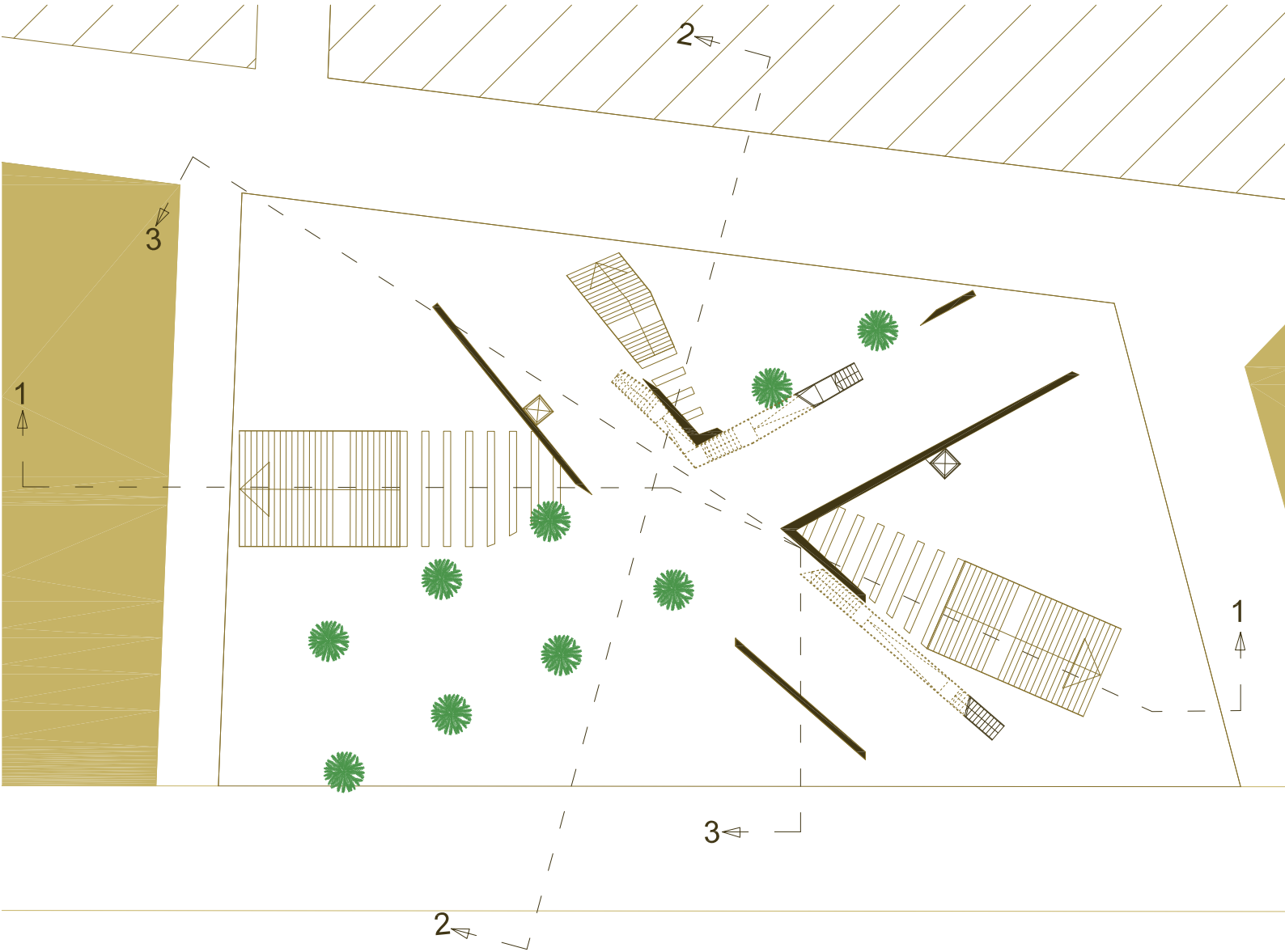
Being a memorial museum, which, in this form, is a symbolic installation that creates images of life under war circumstances, the life in cellars and bomb shelters is symbolized in the underground level. This is an exact projection of the 3. level and is accessible by wide stairways from all 3 sides.

All these modifications brought additional dynamic to the basic geometrical concept but still remained minimalistic and true to the first idea.

Floor Plans



Level 1

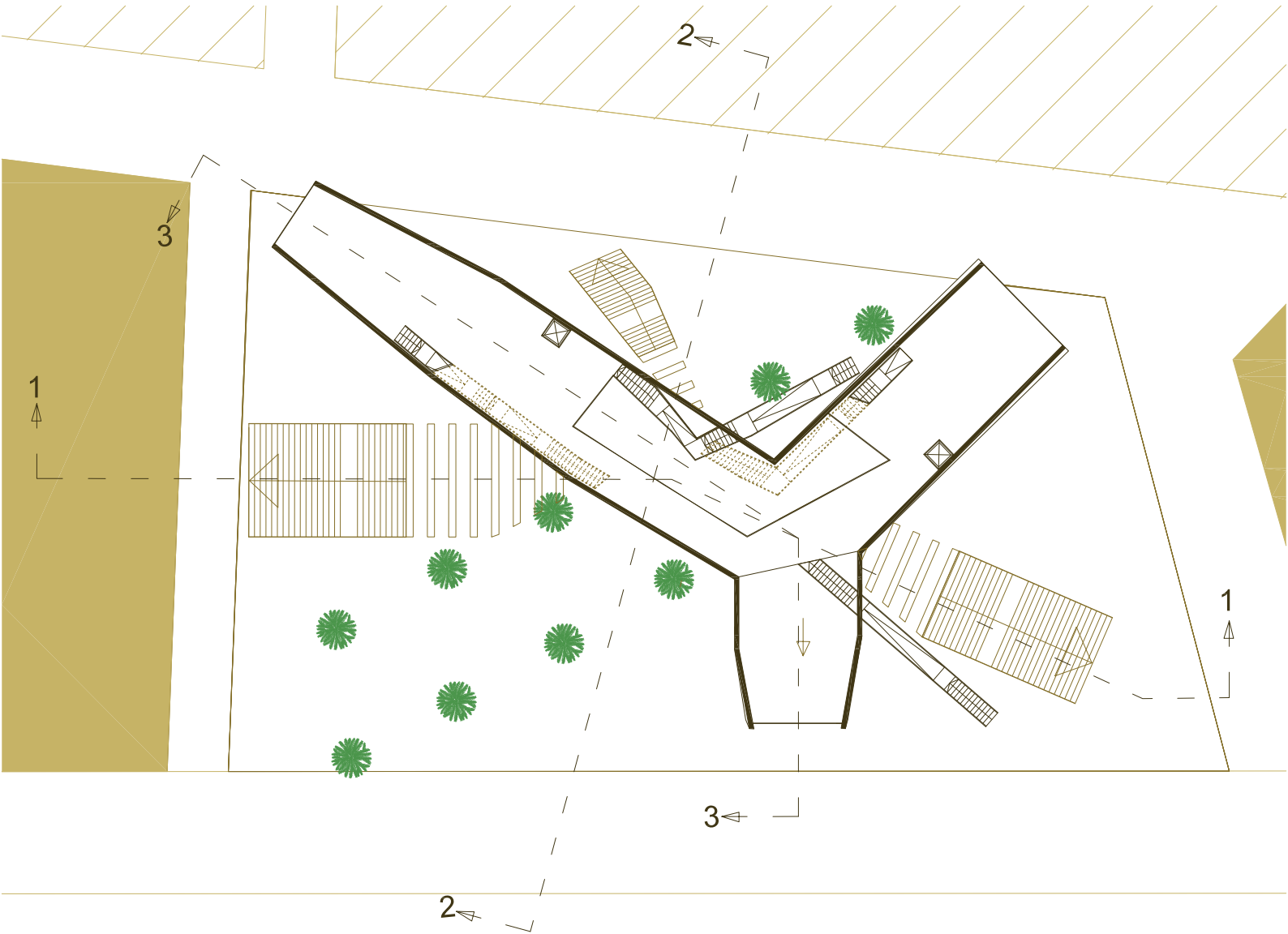


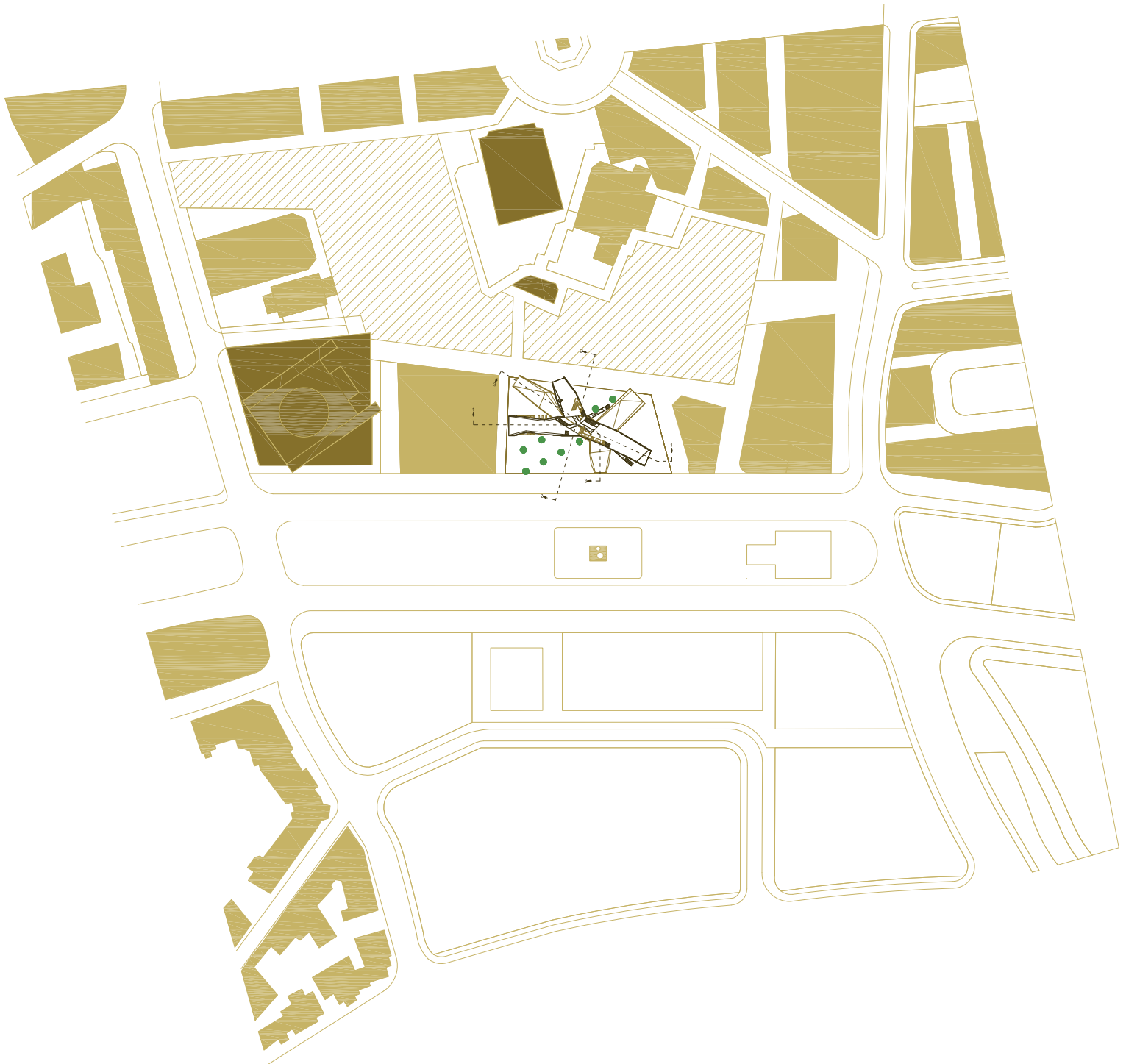
5m



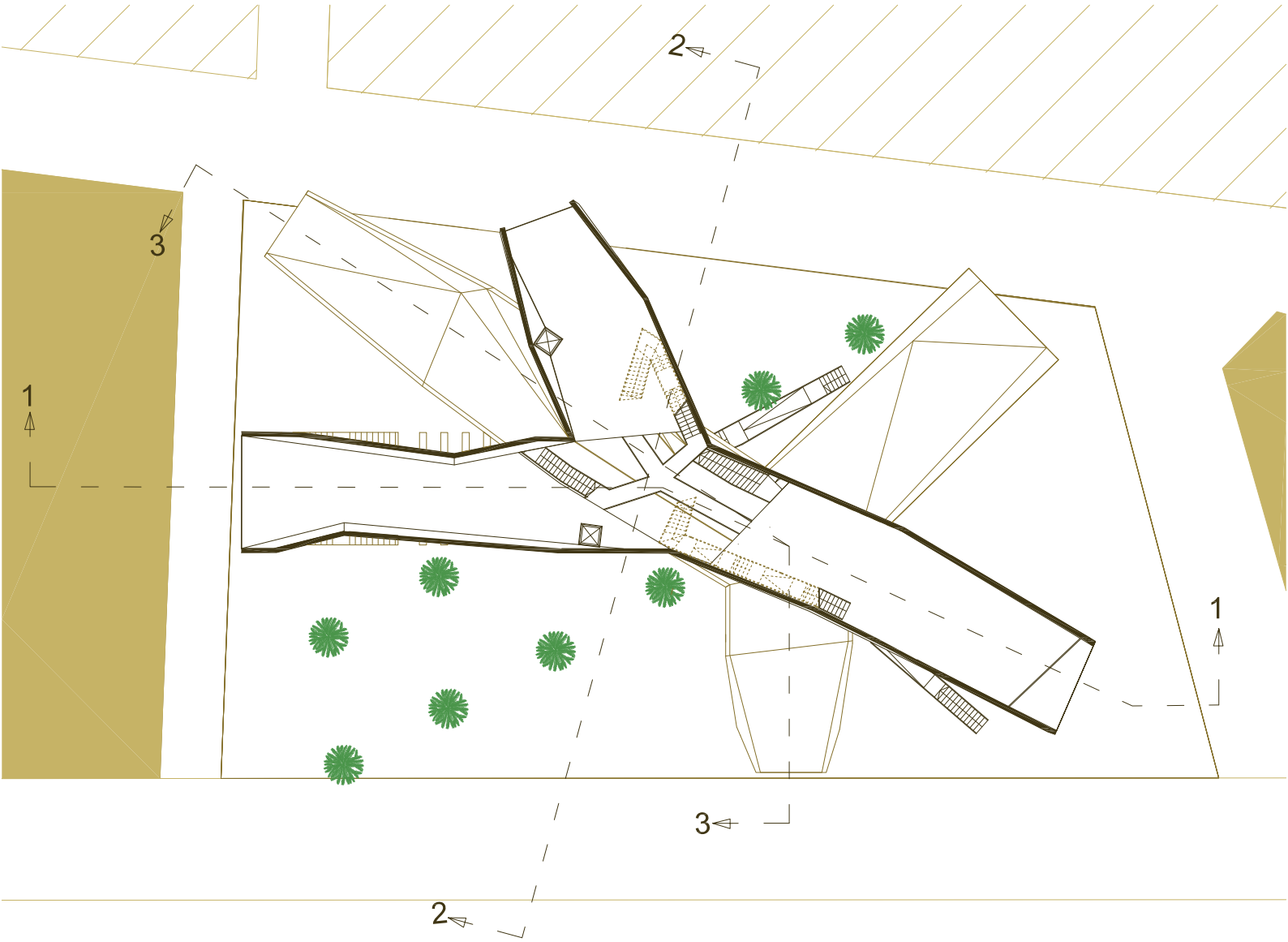


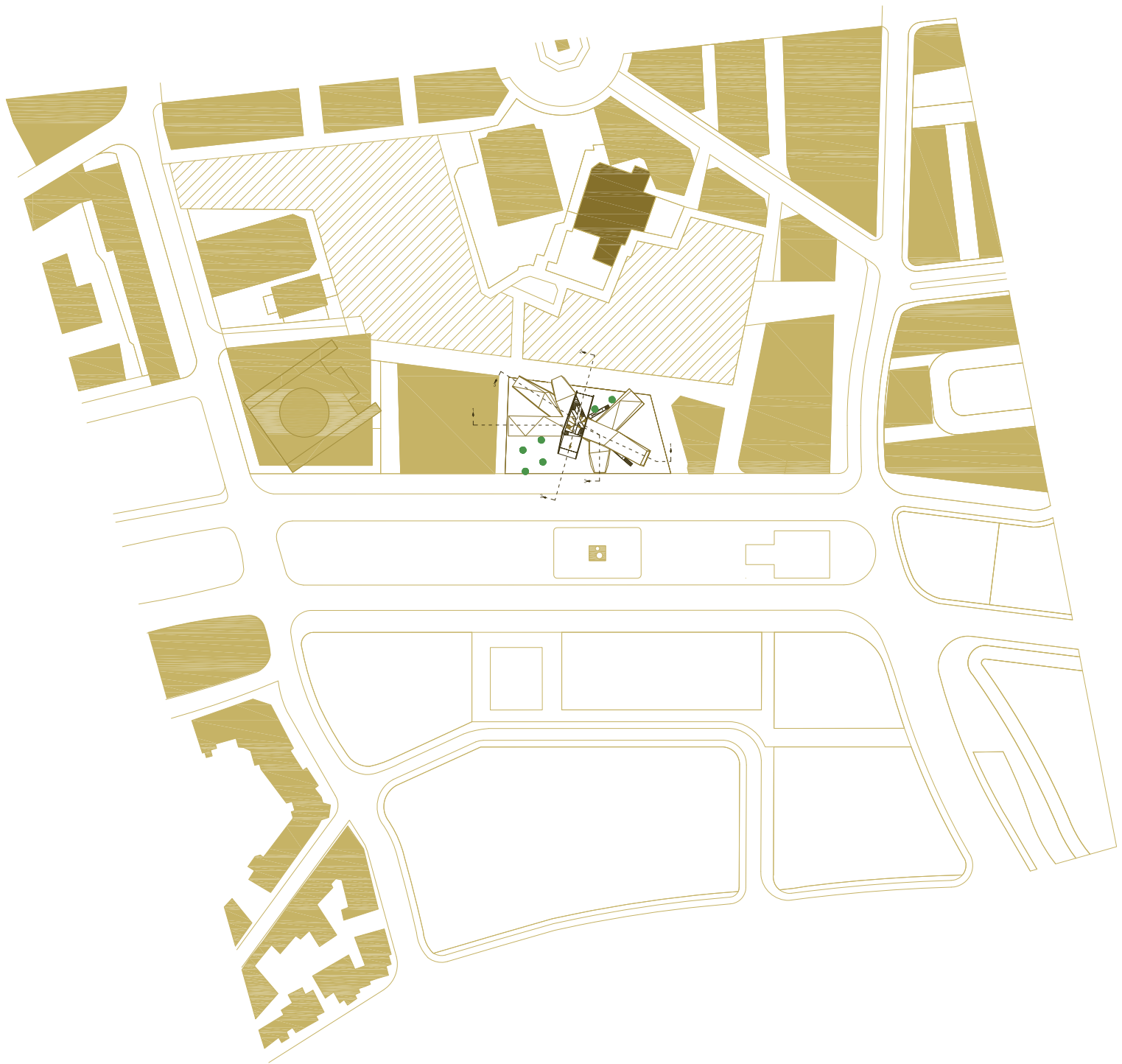
Level 2



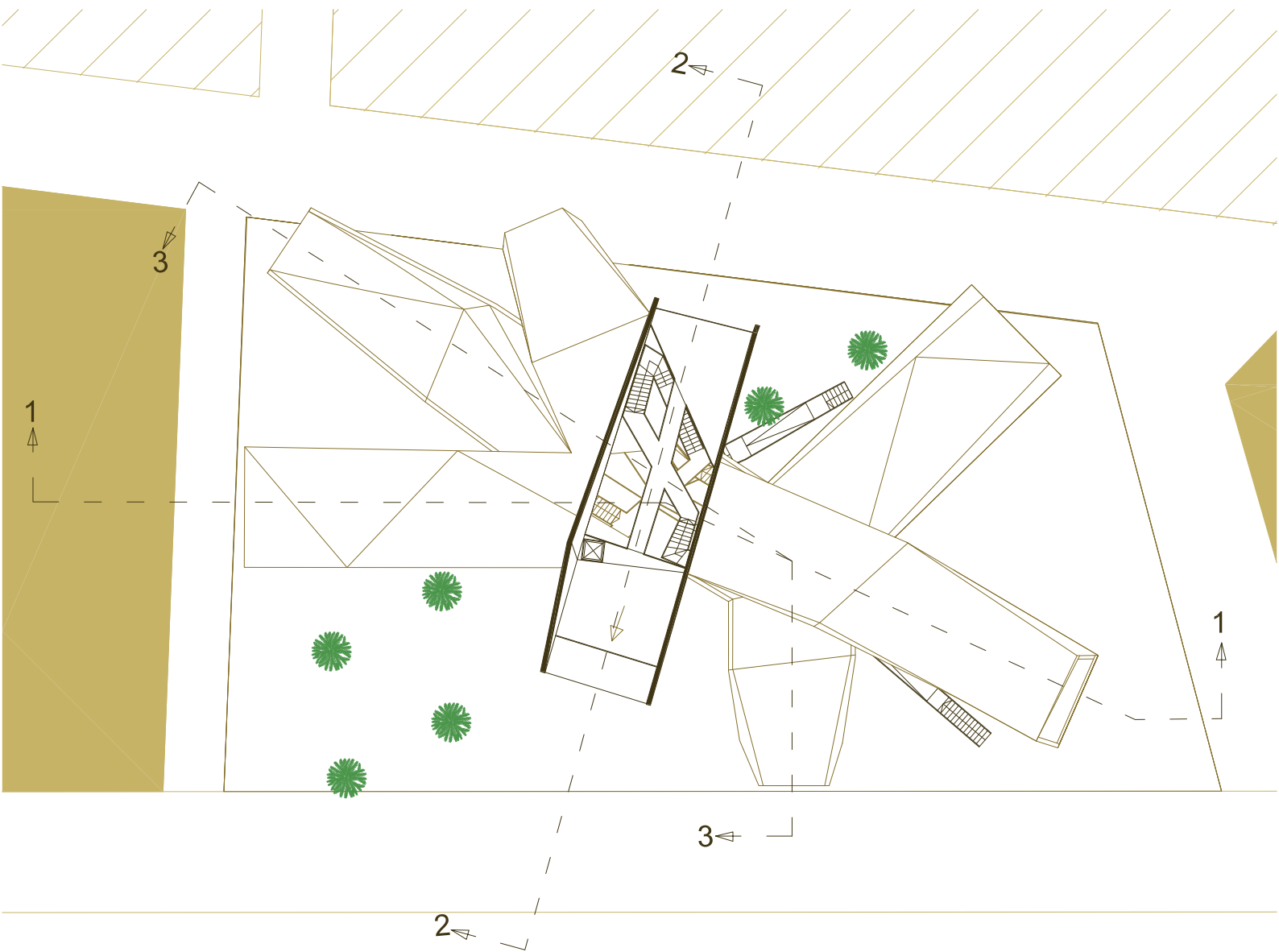


Level 3





Level 4

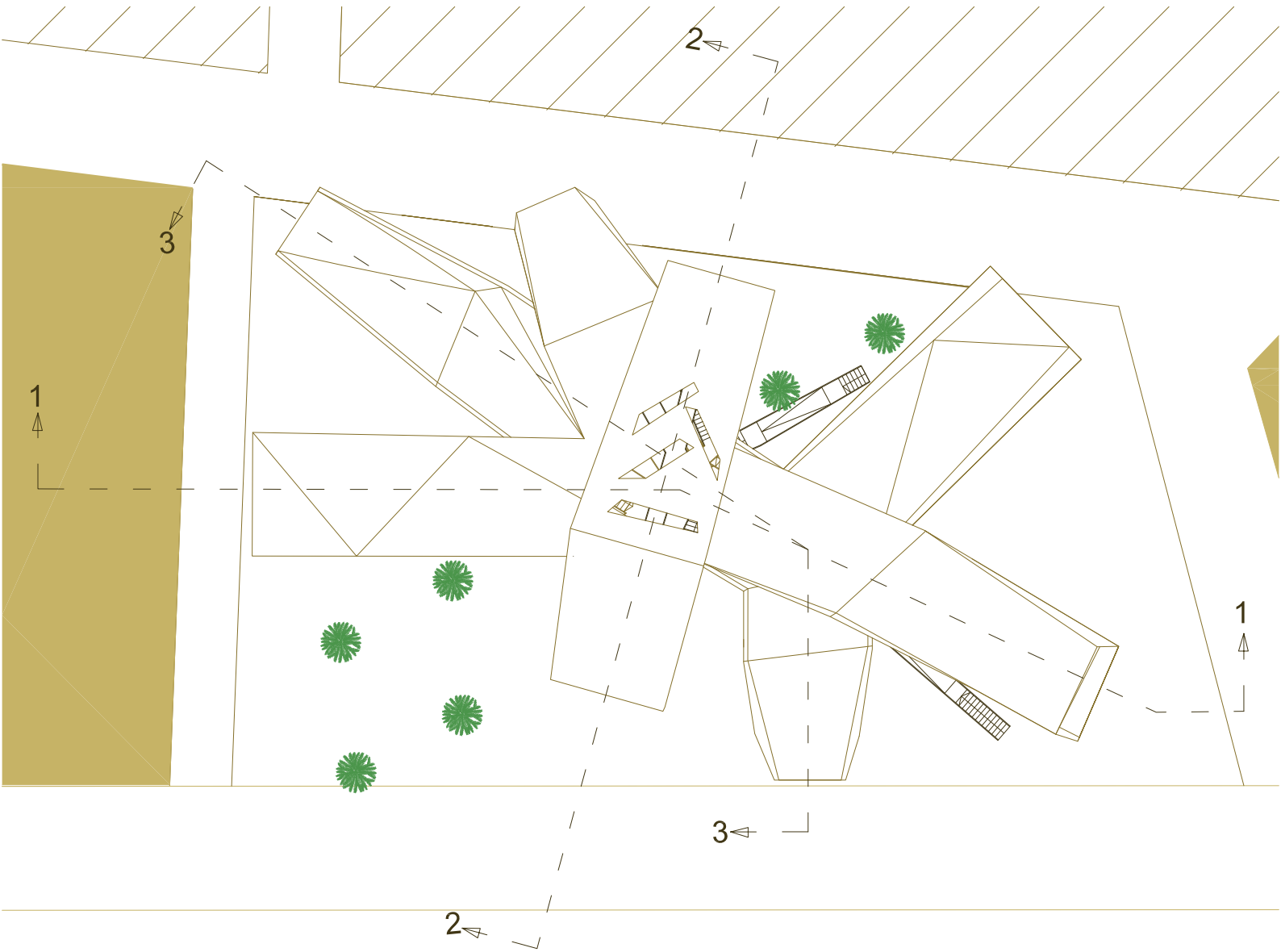


5m





Roof top view



5m



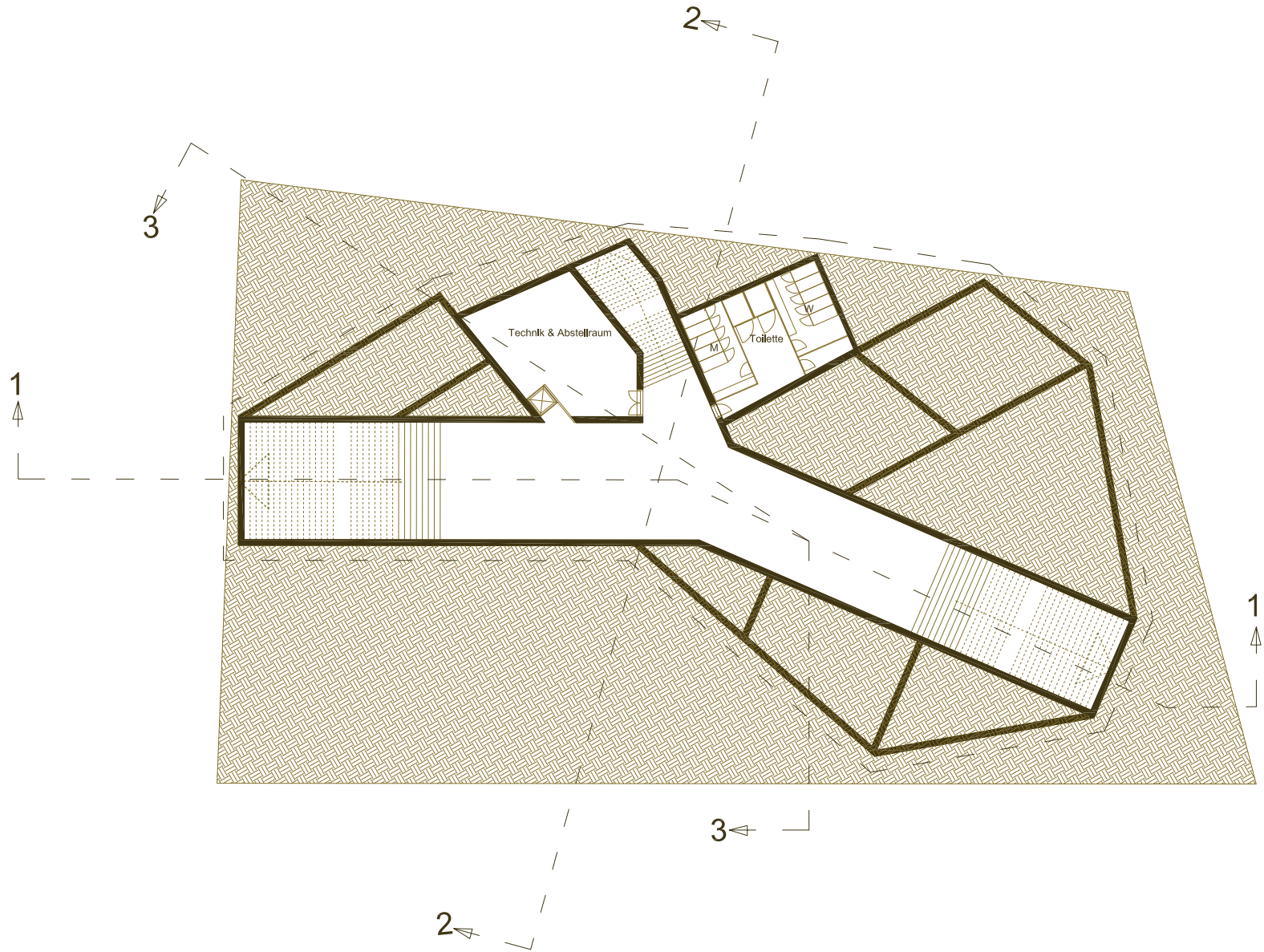
plot site: 2378,4 m²

level 1: 473,1 m²

level 2: 460,3 m²

level 3: 124,1 m²

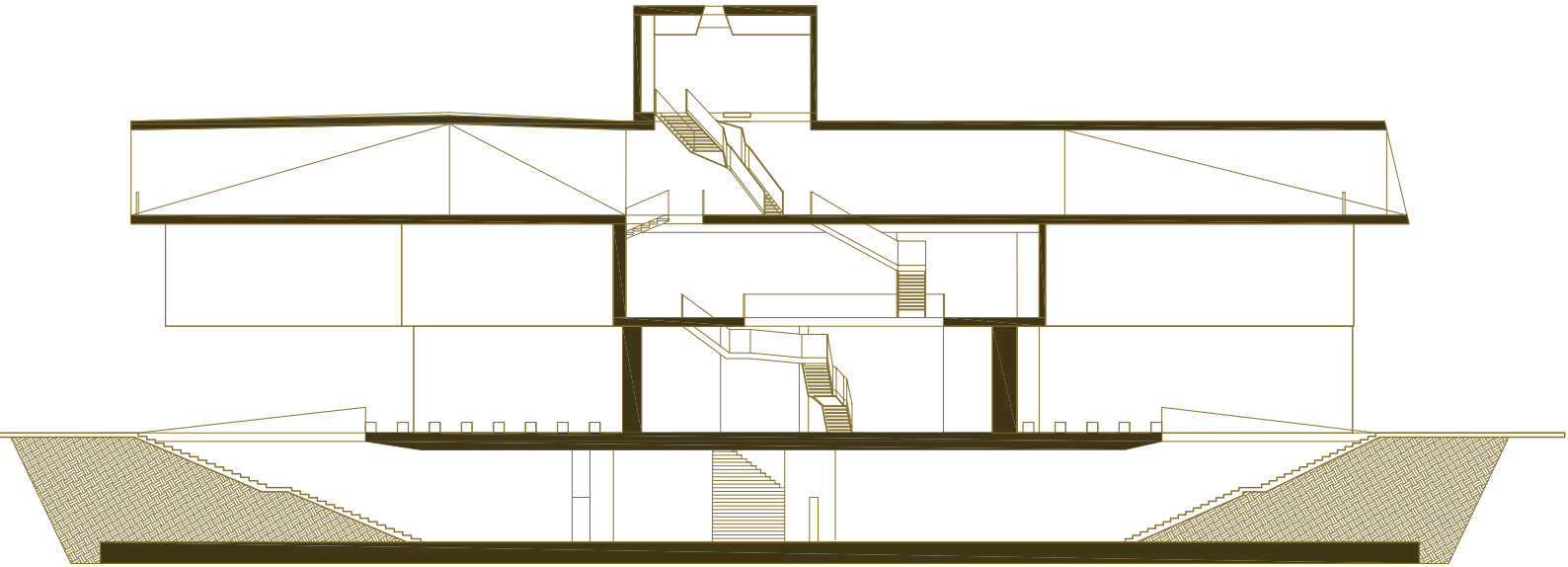
level -1: 641,1 m²



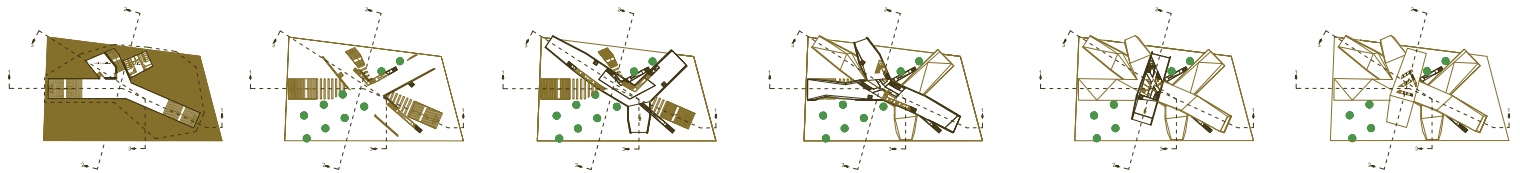
5m



Sections

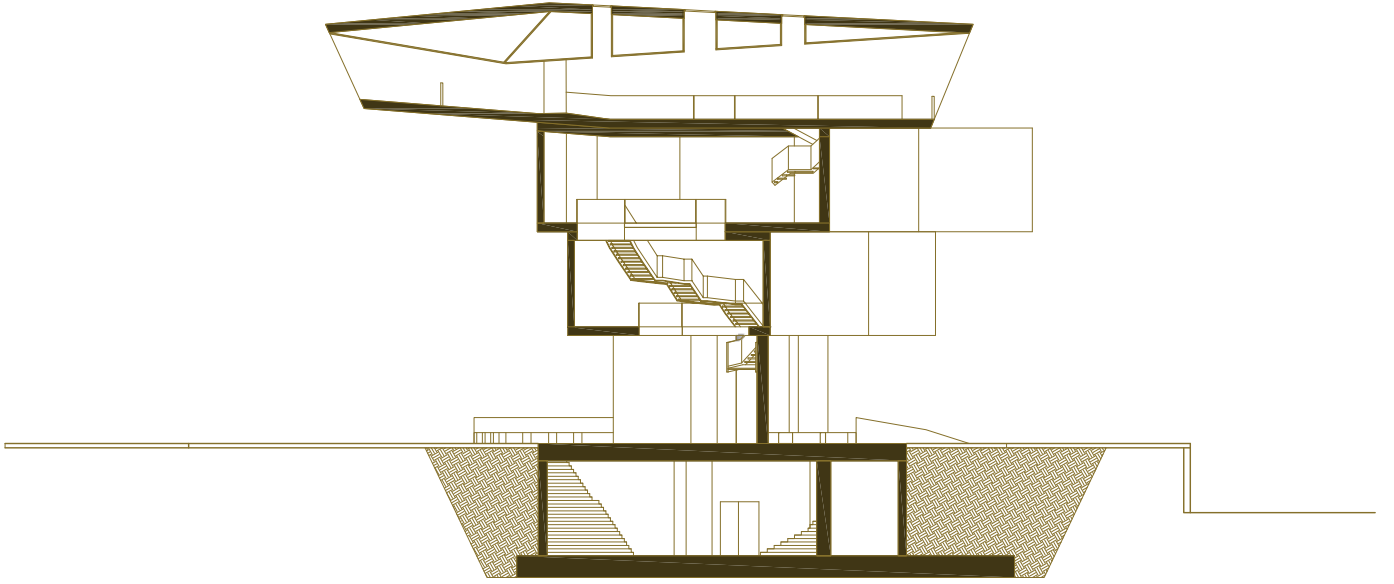


Section 1-1

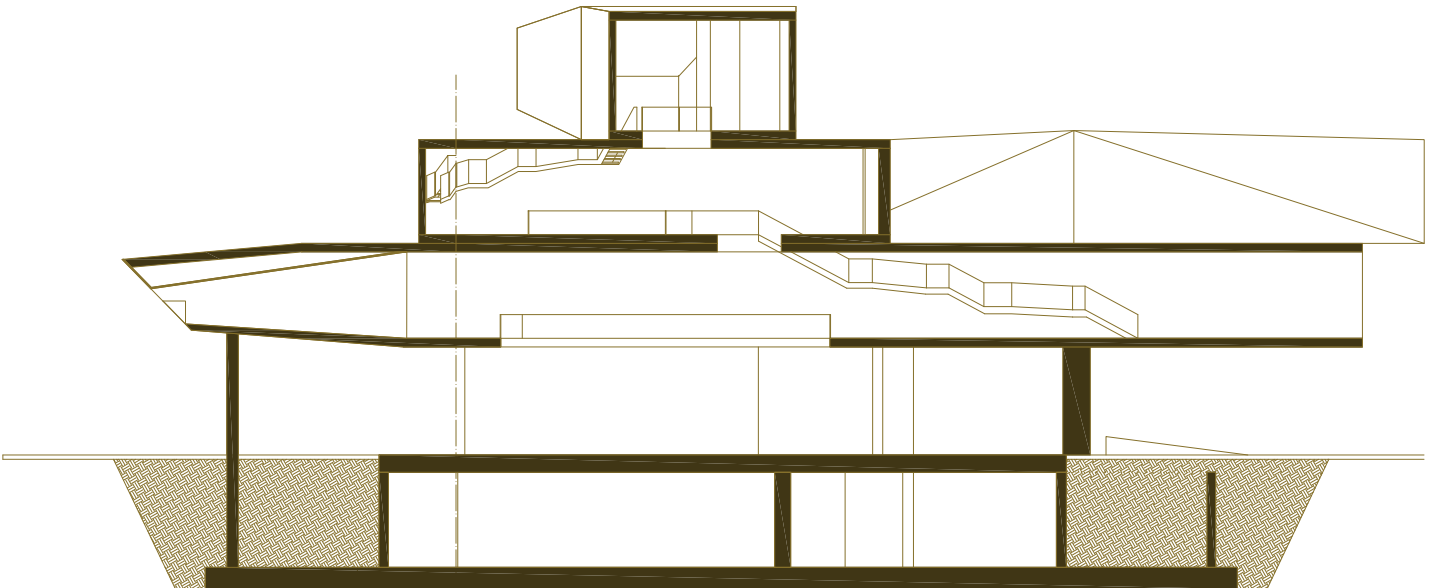


5m

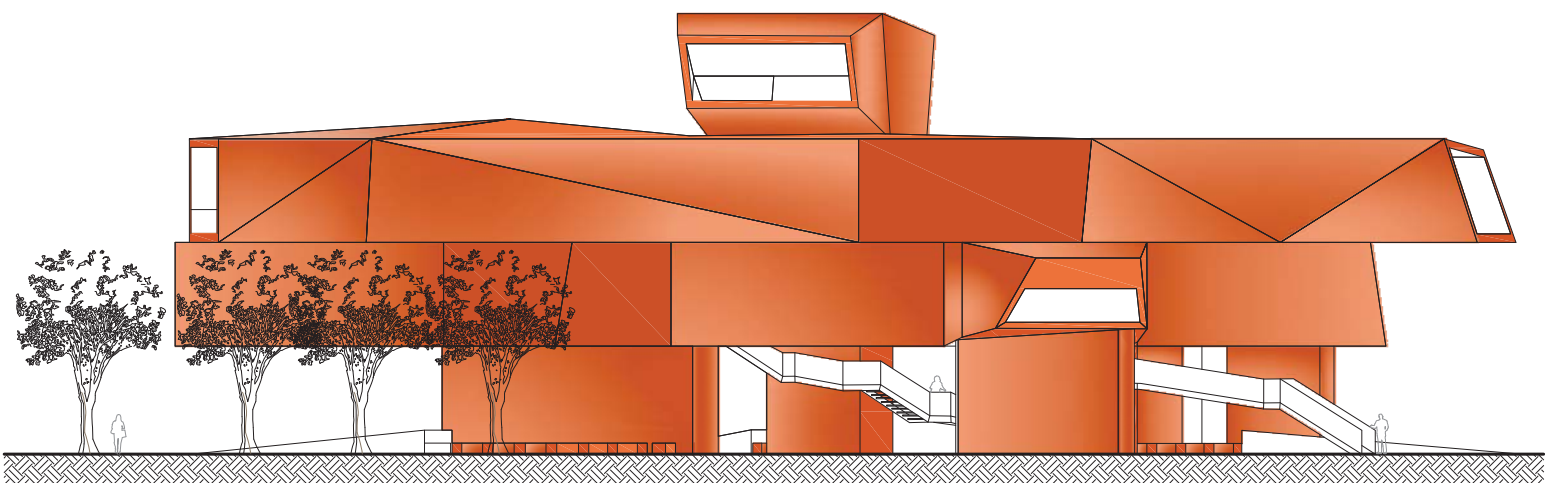




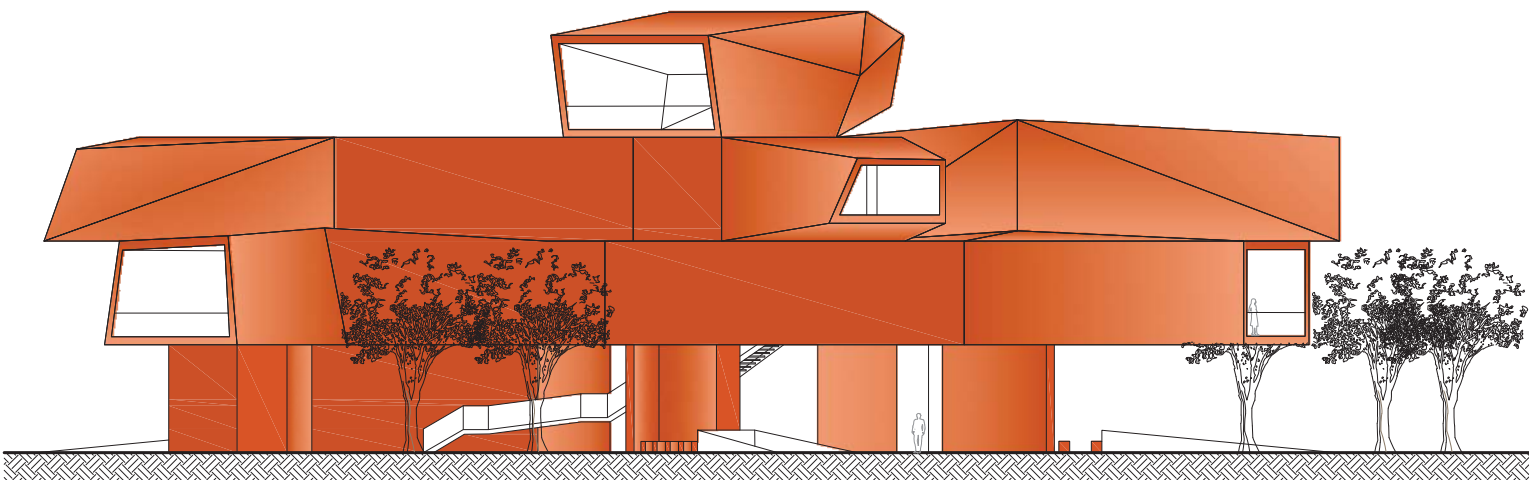
Section 2-2



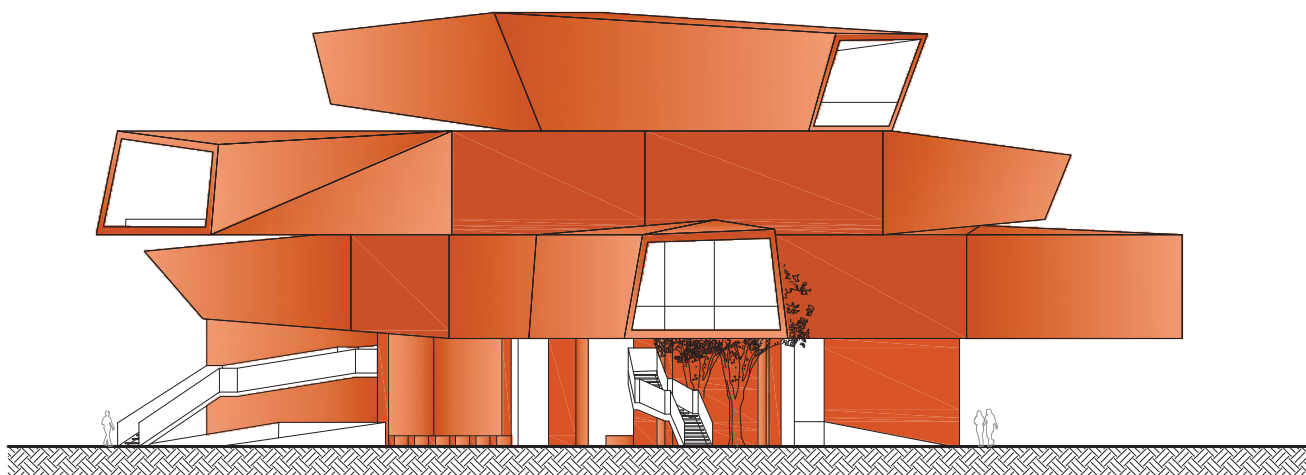
Section 3-3



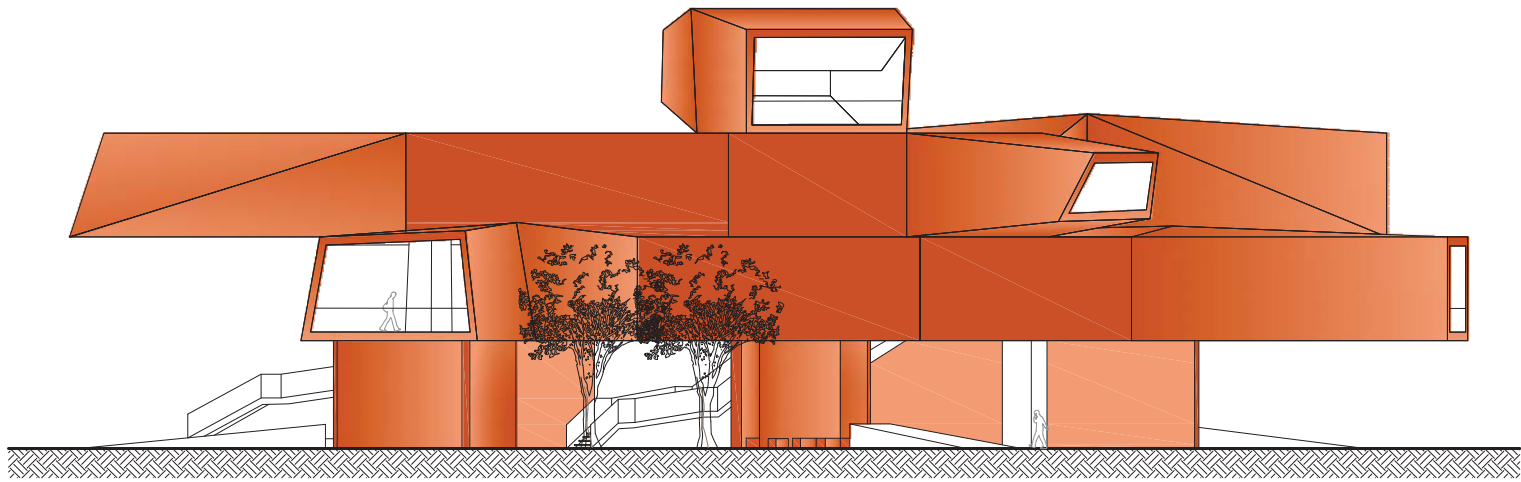
South-East view



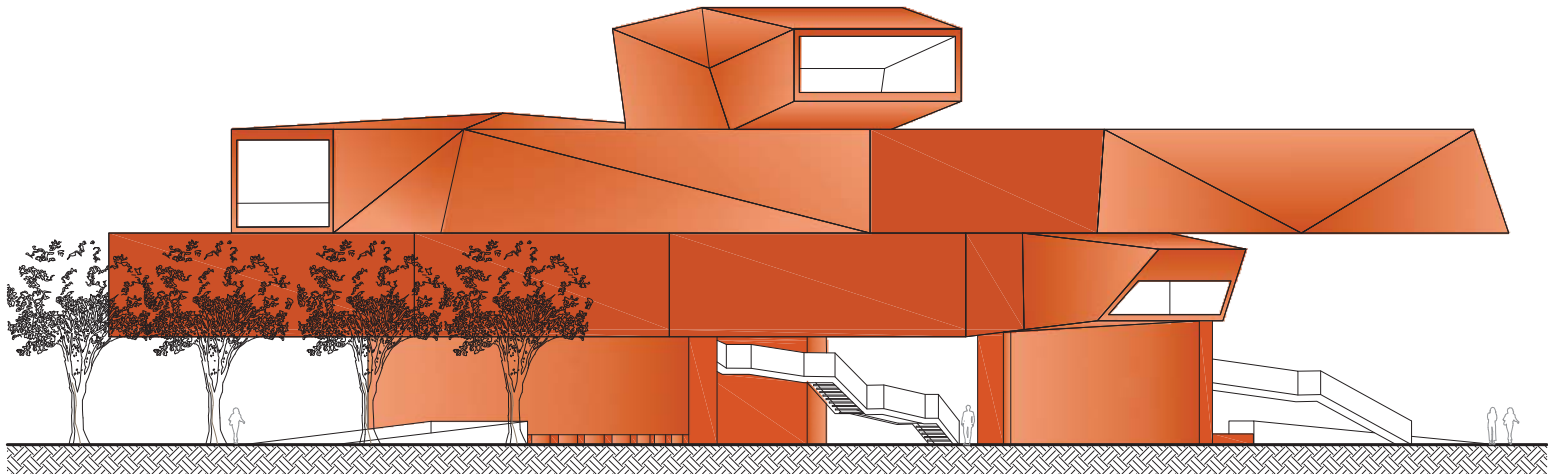
East view



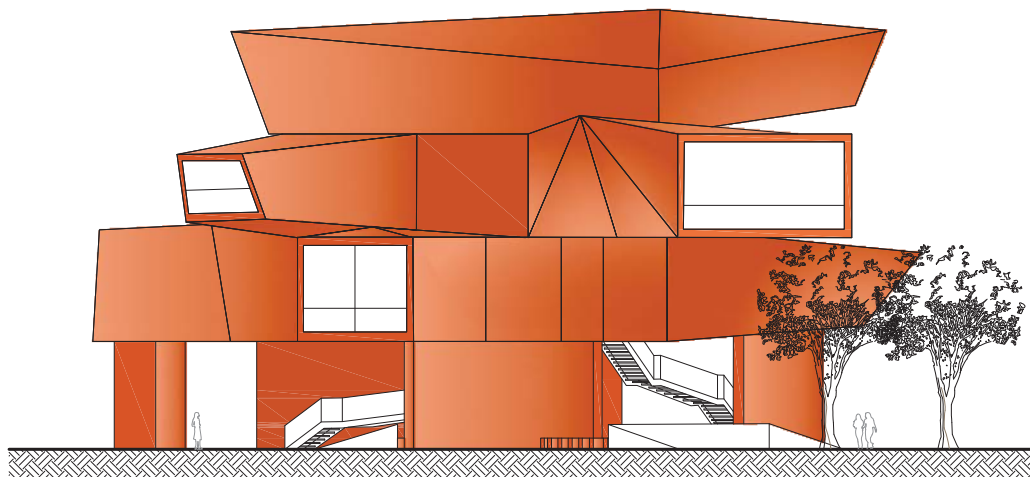
North view



North-West view

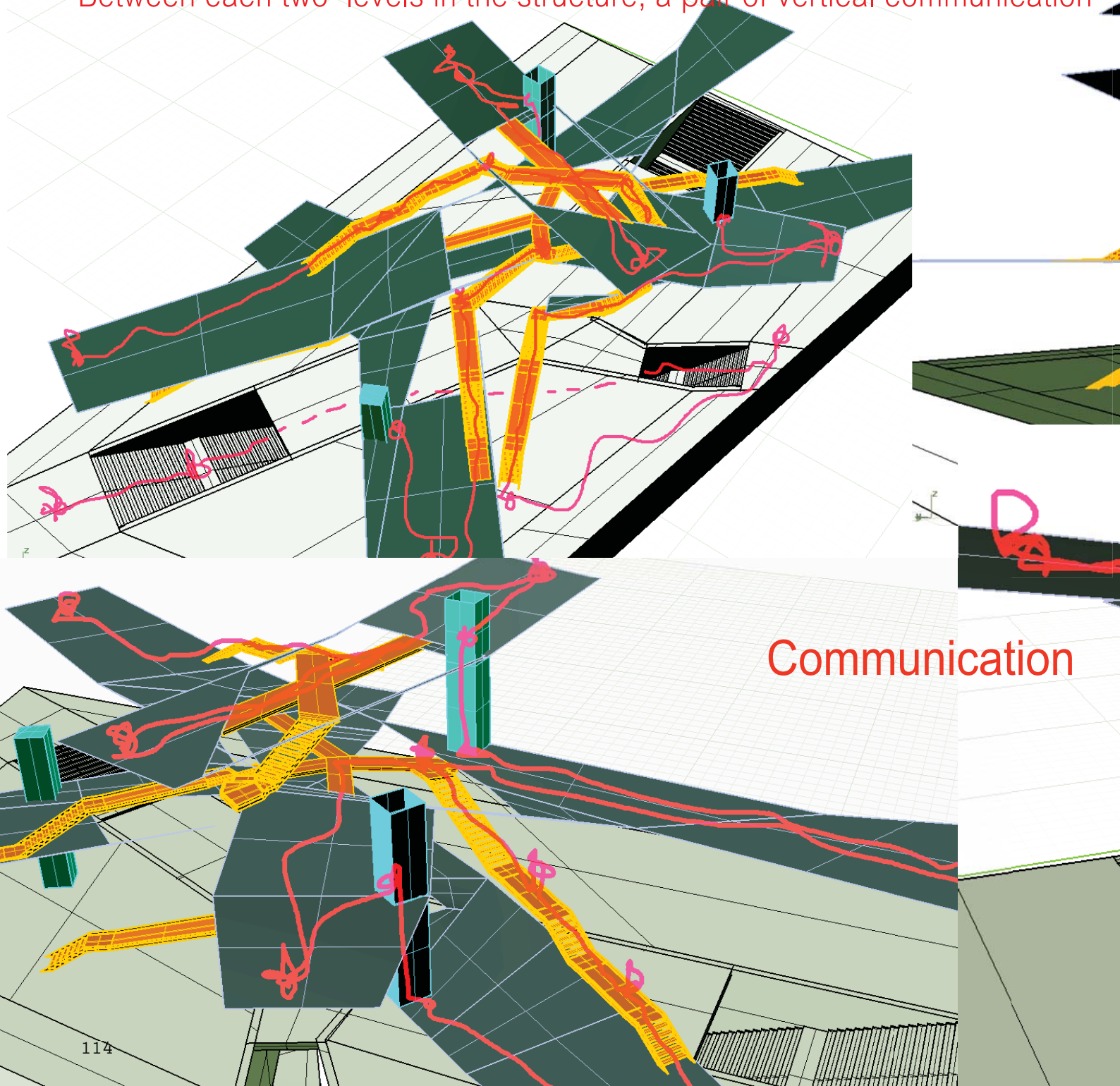


West view



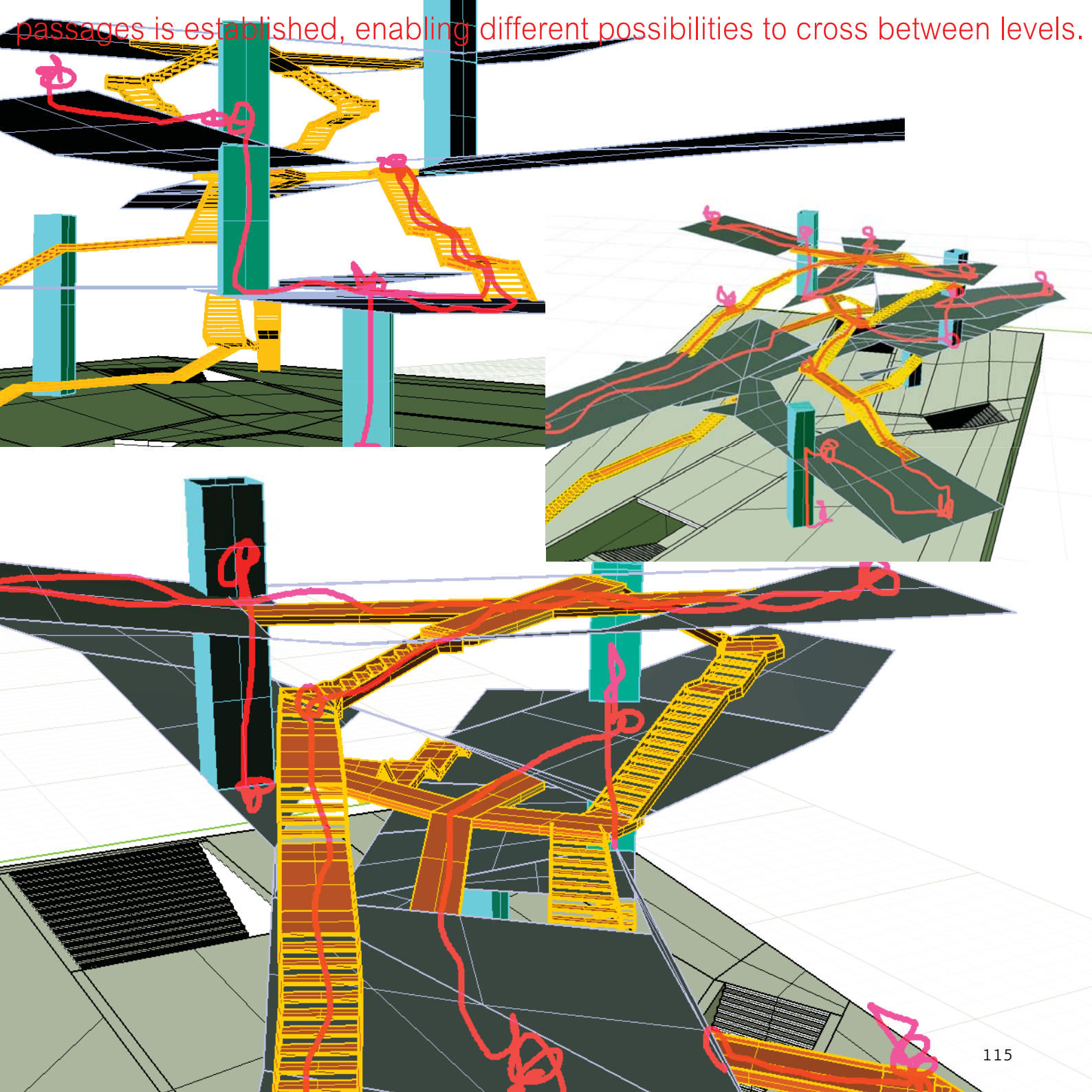
South view

Between each two levels in the structure, a pair of vertical communication

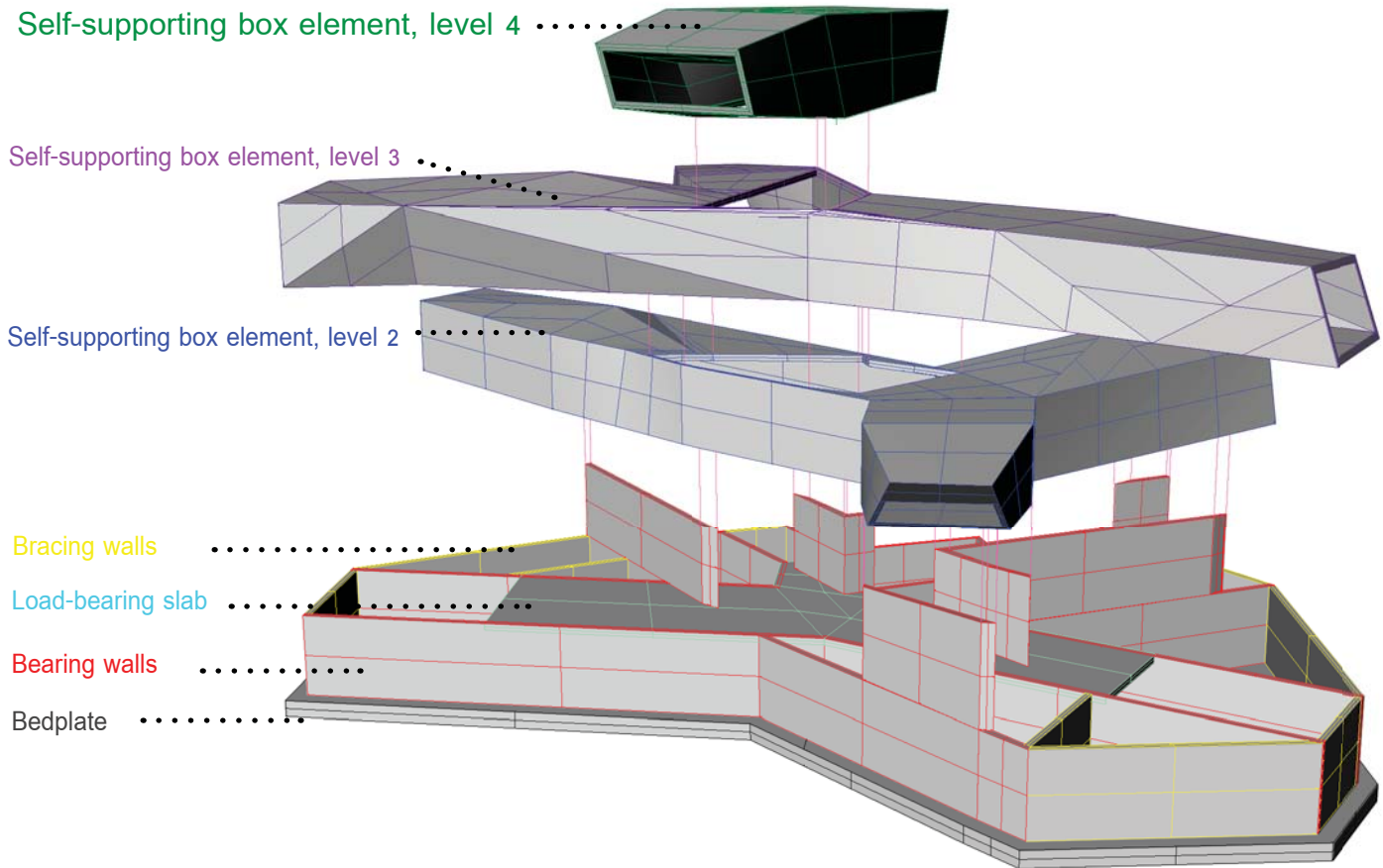


Communication

passages is established, enabling different possibilities to cross between levels.



Structural analysis concept



The Memory Museum is constructed as an integrated structure, realized in reinforced concrete. The material is delivered as in-situ concrete and is then formed in the castings to form the building's substructures.

To optimize the strength and the stiffness of the construction, especially over the crossing planes of the 4 levels, the continuous casting process is necessary.

The areas that are exposed to exceptional tensile stress (e.g. the roof areas of the 4 main prismatic tubes and the roof areas of the cellar level) are made of pre-tensioned concrete.

The surfaces color is achieved by mixing-in a ferro-oxide pigment suspension into the prepared concrete. The mixing of the pigment material follows the instructions from the supplier company. The text passages are formed as letters cast-in into the fresh concrete on the inside of tubes.

The load-bearing structure of the object is based on a solid bedplate on the bottom of the cellar level

This bedplate must be placed on an evenly stiff soil structure and to achieve that, extensive excavating and soil treatment are made to ensure the evenly distributed bearing capability under the sole plate.

The bedplate has enough stiffness and strength to support vertical loads coming from load-bearing walls and from the cellar box, some of which are highly stressed.

The cellar level is mainly a box structure, ensuring not only the overall stiffness of the cellar area itself, but protruding to the main load-bearing walls, ensures their torsional and lateral stiffness

Thus, this box structure is not only applied to the useable cellar area but also to the connections to the bearing walls, which are later partly covered by soil.

In some areas, where they would intrude into the usable cellar area, these main bearing walls are shortened and supported by the cellar roof plate so this plate must have enough strength to support them in such areas.

The main bearing walls, coming from the soil level and visible in the ground level, are bearing the entire superstructure.

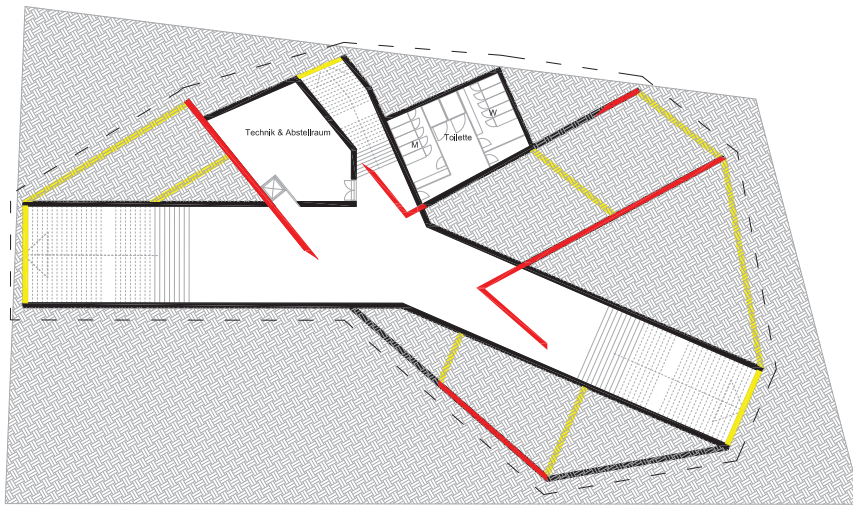
The vertical loads are supported by the entire group of bearing walls and the horizontal stability is ensured by the bracket-shaped sections of 2 bearing walls.

The superstructure comprises of a cast-together set of reinforced concrete shells.

The shell structure of the upper levels, mainly modified to polyhedron structures, is inherently very stiff so the entire construction has a fairly good weight-to-strength and weight-to-stiffness ratio.

Also, the horizontal positioning of the upper level shells to each other makes them inherently stable in terms of statics.

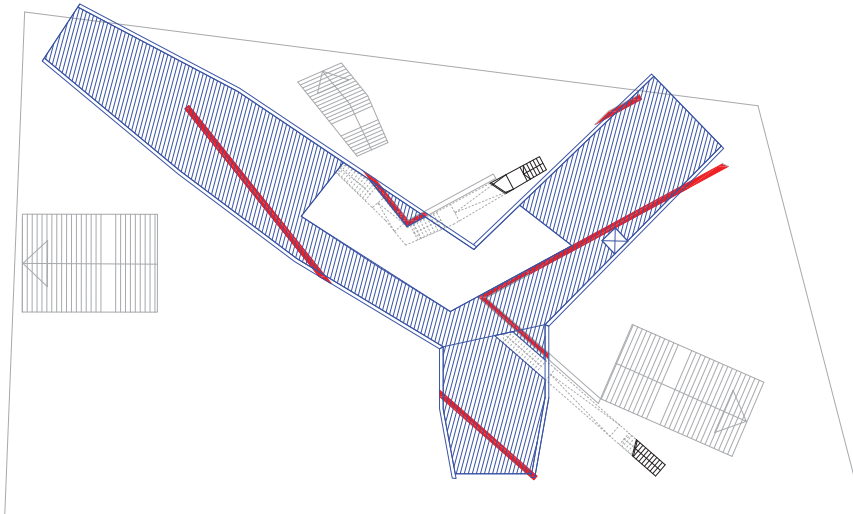
However, the generous openings in the central crossing area (atrium) that are realized through all 3 upper levels, make necessary the use of pre-tensioned concrete for the roof areas of each tube shell.



Level 1 bearing walls projection on basement floor

Bearing walls of level -01

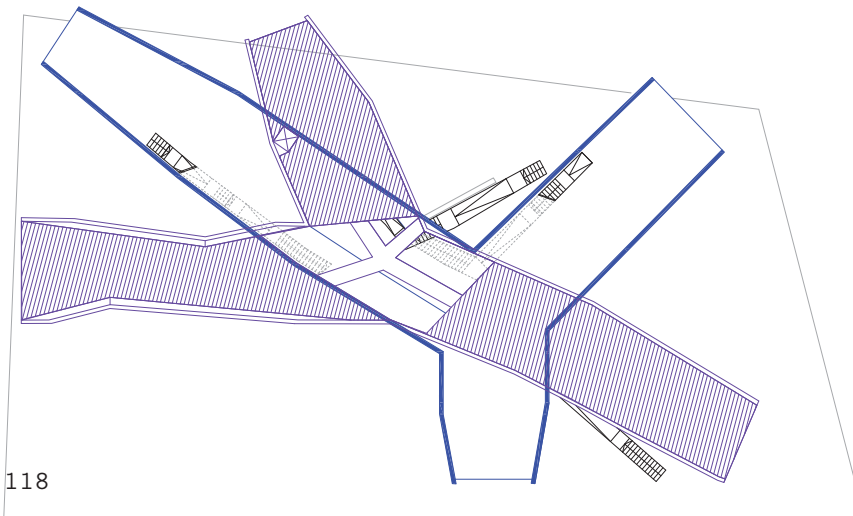
Bracing walls of level -01



Level 1 rests on level 2

Bearing walls of level 1

Level 2 surface



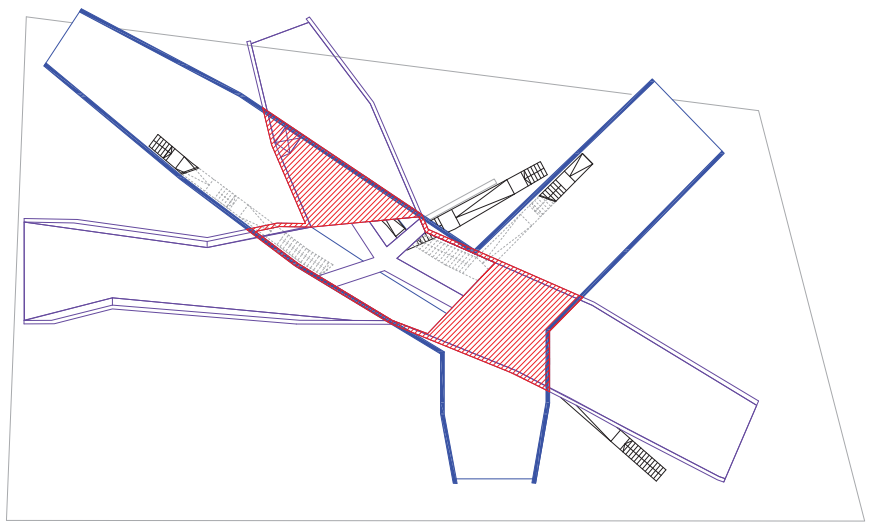
Level 2 rests on level 3

Bearing walls of level 2

Level 3 surface

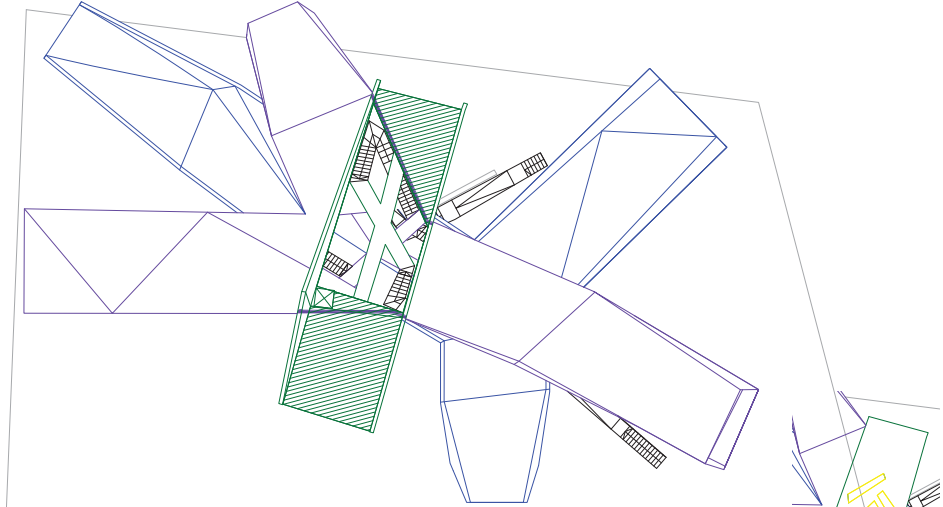
Interconnecting surface between level 2 and level 3

Bearing walls of level 2
Level 3



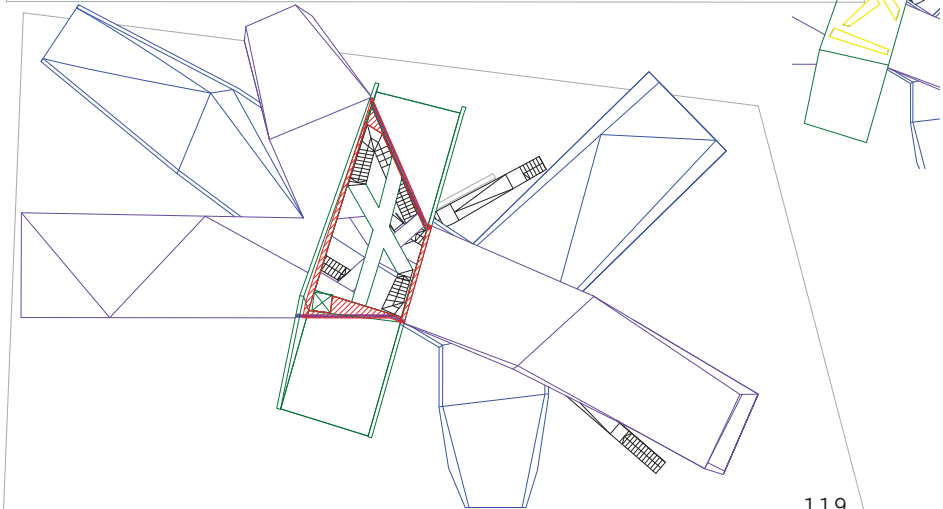
Level 3 rests on level 4

Bearing walls of level 3
Level 4 surface



Interconnecting surface between level 3 and level 4

Bearing walls of level 3
Level 4



ОСТ

eight views

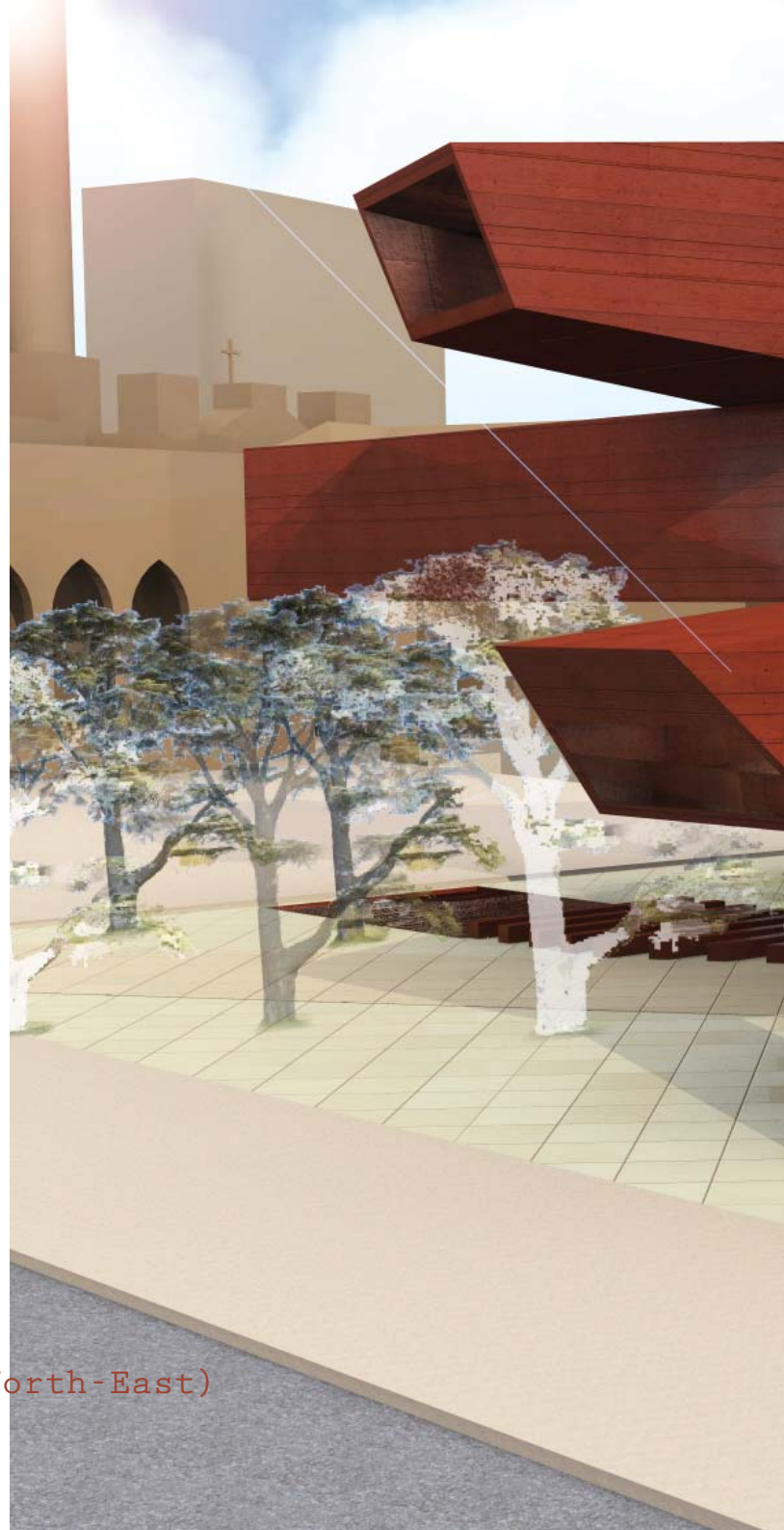
eight worlds

eight thoughts

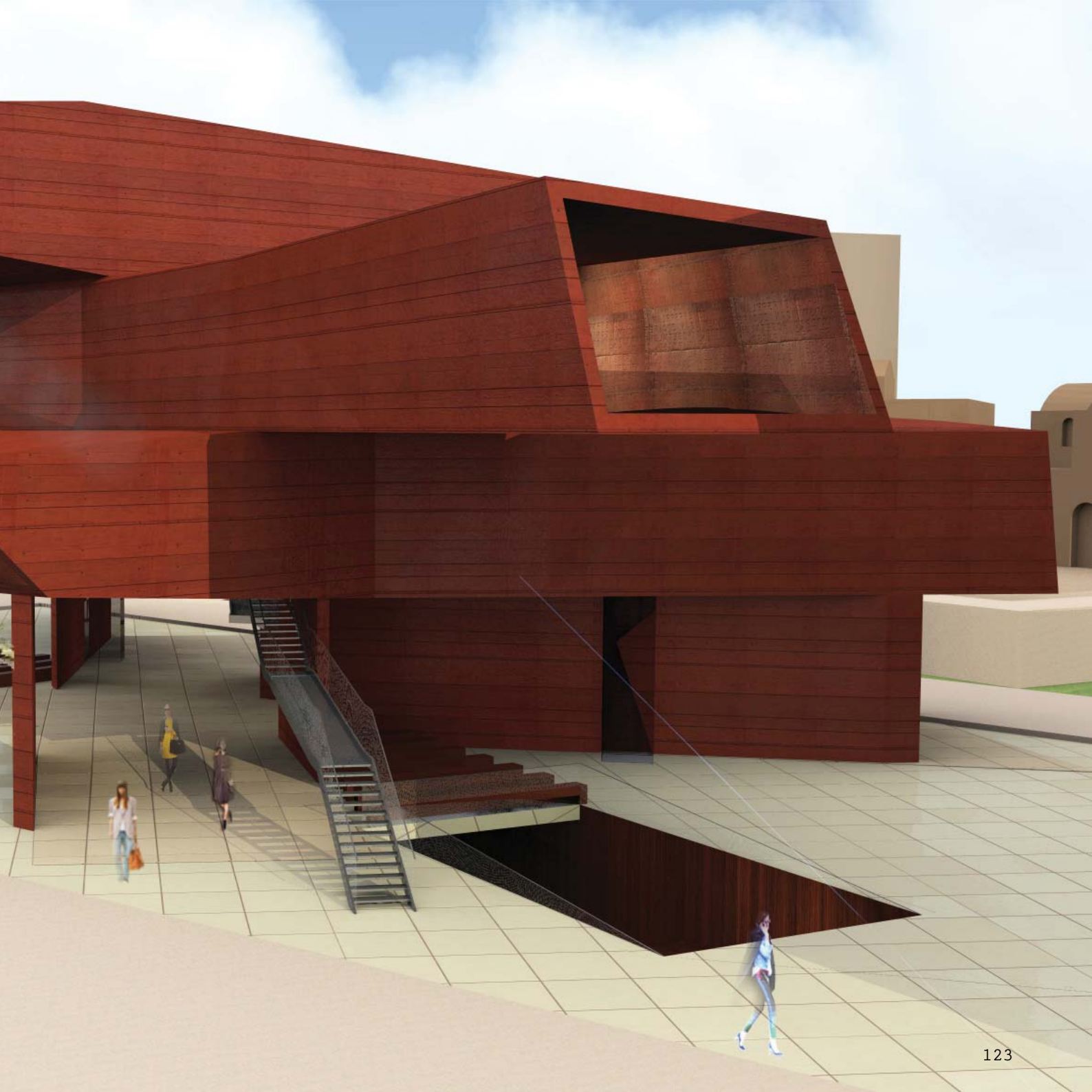
OCULAR

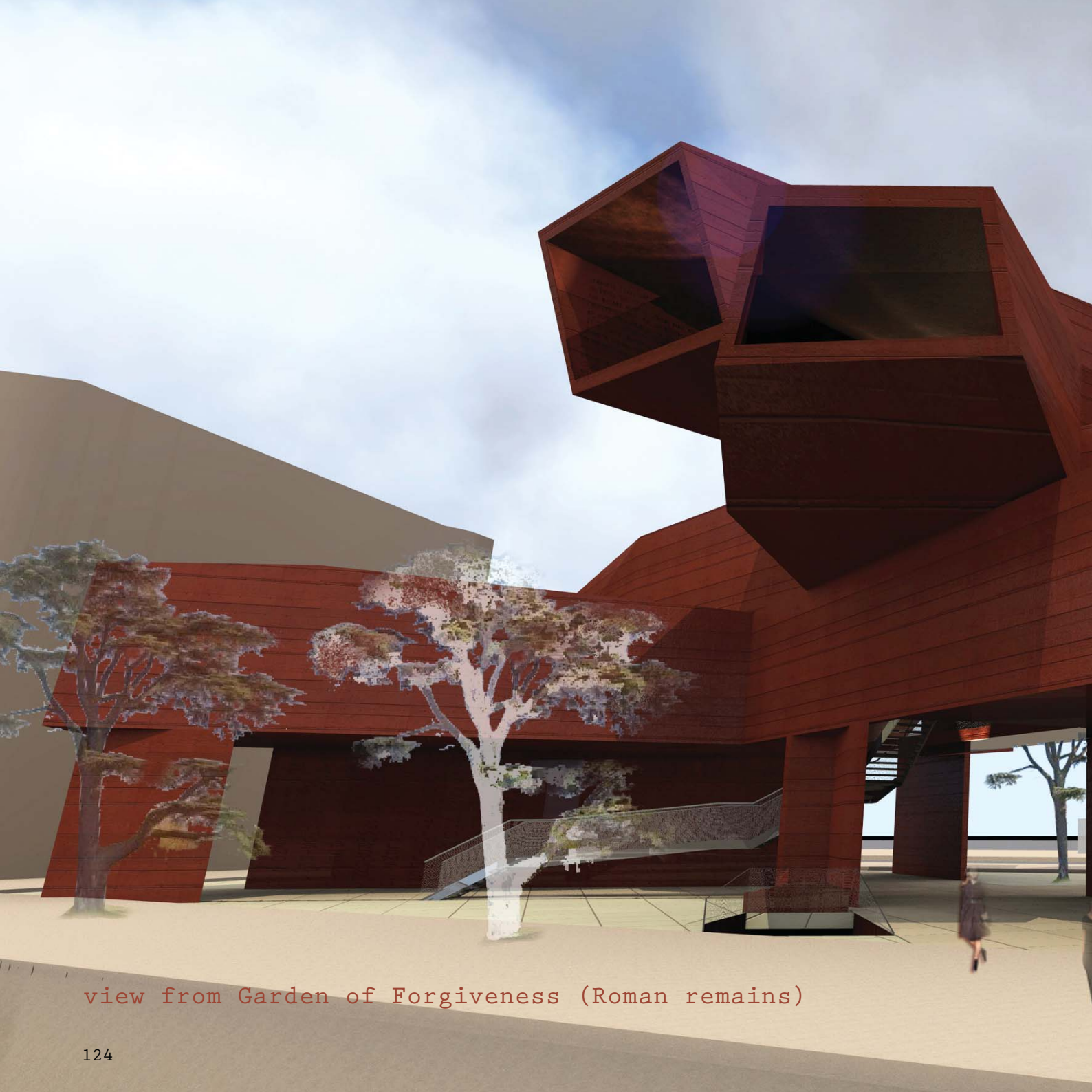
but one common heart for Beirut

Visualisation



view from Martyrs' Square (North-East)





view from Garden of Forgiveness (Roman remains)



RECEIVE
AND
TUBE
THAT



view from Martyrs' Square (South)

view from Garden of Forgiveness, South-West



photo-montage

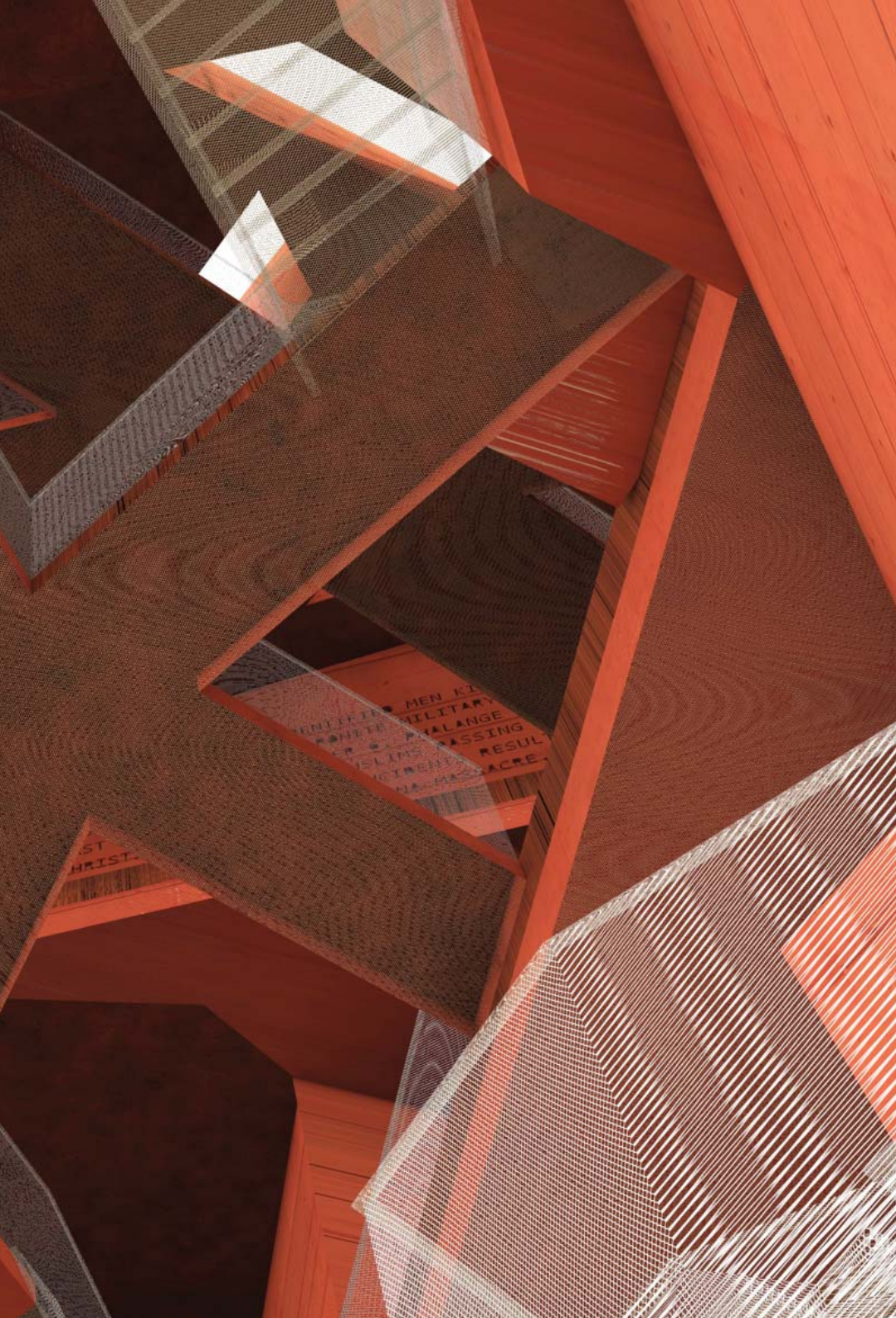


Solidere model montage



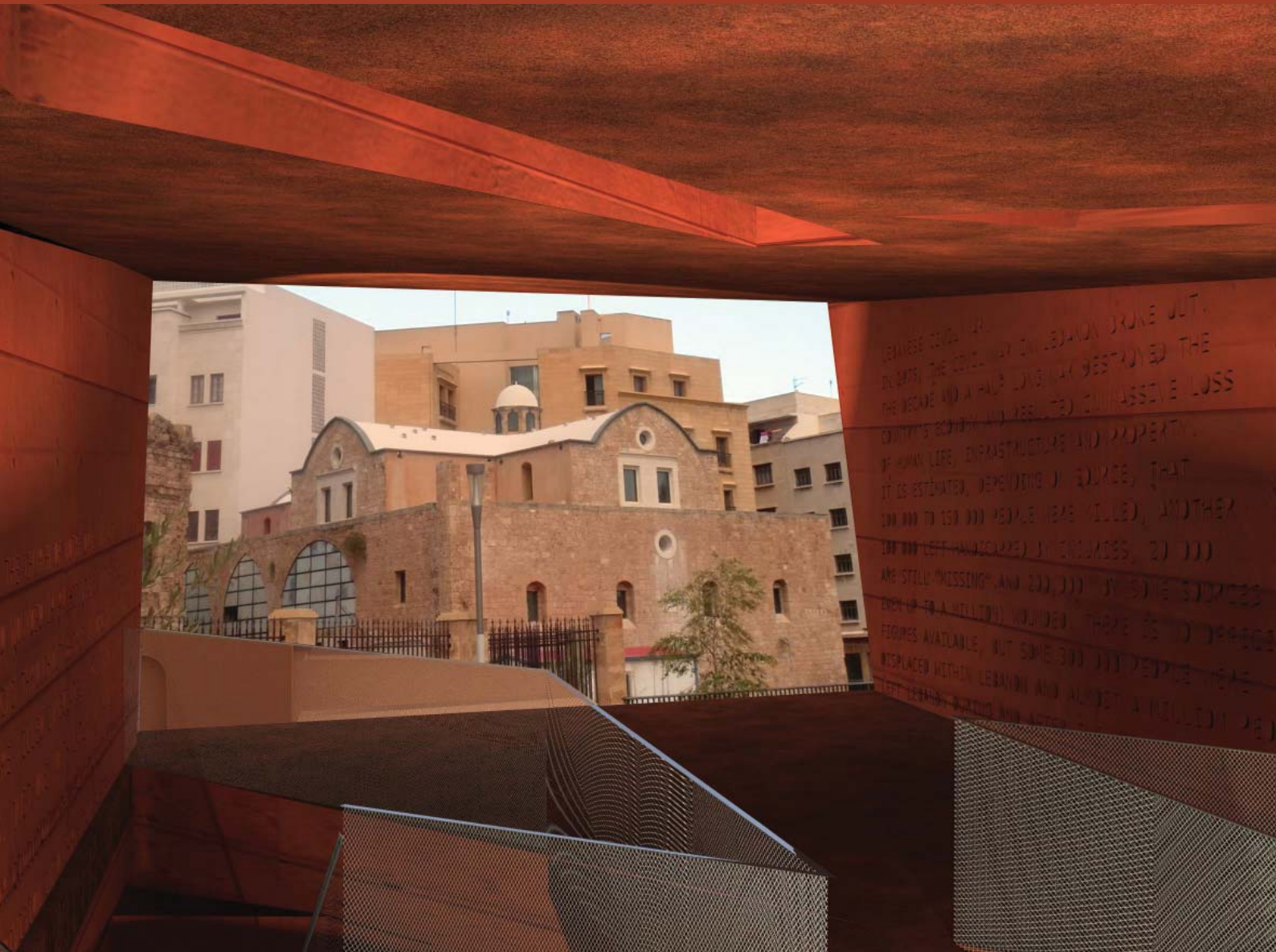


view to atrium, the heart of the building





view to St. George Maronite Church



LEBANESE CIVIL WAR
INDICATES THE CIVIL WAR IN LEBANON TOOK OUT
THE BOMB AND A PAIR OF BOMBS DESTROYED THE
COUNTRY'S ECONOMY AND CAUSED MASSIVE LOSS
OF HUMAN LIFE, INFRASTRUCTURE AND PROPERTY.
IT IS ESTIMATED, DEPENDING ON SOURCE, THAT
100,000 TO 150,000 PEOPLE WERE KILLED, ANOTHER
100,000 LEFT HOMELESS BY DISPLACEMENT, 100,000
ARE STILL "MISSING" AND 200,000 IN THE STREETS
EVEN UP TO A MILLION WOUNDED. THERE IS NO PERFECT
FIGURES AVAILABLE, BUT SOME 500,000 PEOPLE WERE
DISPLACED WITHIN LEBANON AND ABOUT A MILLION WERE
LEFT HOMELESS AND NOW ARE

view to Saint Elias Catholic Church

Conclusion

Memory Museum is supposed to be just one link in the chain which will reunify and thus heal the post war society. Cooperative work between politics, education, economy, culture and, in important and visible role, the architecture, can make some crucial changes in this multi-ethnic, post-war society. Museum has to give a new spirit to Beirut's downtown, to offer a place of communication and interaction between the visitors without any precondition. With the concept of a space entirely accessible to public, the atmosphere hereby created will have a completely different connotation than in conventional museum. It's about a space of "social practice".

It is often said that Beirut is the biggest laboratory of contemporary architecture in the world. However, with careful monitoring of natural and social conditions, combining climate, landscape, the habits and needs of the citizens, it can work towards responding to the purposes and quests of the peoples of 21st century. The purpose of the Memory Museum, based on this kind of concept is:

- To commemorate the senseless destruction and the urban division as gloomy experience of the 20th century;
- To offer to the post-war generations the insight to the "other side" and thus the opportunity to get their own message from the history of their city.

Appendix

I want to thank my mentor, assistants and professors of TU Graz, and some other professors, colleagues, friends, family, parents, boyfriend, cousins, friends of friends, neighbors, lover, cats and others, for teaching, mentoring, supporting, financing, loving, ignoring, existing, annoying, listening, irritating and entertaining.

Thank you a lot!

The Land

This is the land for us
this is the land for all our people
this is home for us
this is home for all our children
look at me, oh look at me
with the eyes of a child

In the land I see salvation
a voice that I recognize is waking me up from a dream
while branches are caressing our bodies
while shadows are making a shroud for us

I hear, come back, I hear, stay
I hear, come back, forgive me
don't go, don't go, no

In every defeat
I saw a bit of freedom
and when it's over for me
you should know, that's only the beginning
Look at me, oh look at me
with the eyes of a child

I hear, come back, I hear, stay
I hear, come back, forgive me
don't go, don't go, no ^[32]

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