

CONCLUSION

In the Bekaa valley, residents adapted to their surrounding environment by local tools, demonstrating their vernacular architecture. Such adaptation expresses the sustainable means that humans invent in-order to dwell in an area existentially. The exteriority of the built habitat reflects the materials found in the region provides architecture with the quality to blend in perfectly with nature. Although non-formal engineers or architects performed any construction in that area, the human will-power to survive in such harsh environments drives towards an active creation of architecture and extensions that allows residents to survive in their designated environment. Resident's creative imprint did not only reflect on the exterior facades, but also it reflected their interior spaces which were molded to satisfy their daily habits.

The studied region of Nabisheith clearly illustrates how residents invented new construction methods to adapt to their environment. Residents used sustainable means such as a mixture of mud, pebbles, and vegetal fibers, to create their walls, ceilings, and interior partitions, while finished with lime paint. The designated mixture of mud and fibers acts as a humidity absorber, hence, prohibiting food from decaying. This interior space articulation was formed in a way to allow dense cold air to continue circulating between the "storage" partitions and the living space. Moreover, residents didn't only mold their physical space to their advantage, they also adapted and invented new food traditions.

The studied phenomenon in this area represents the authenticity of "Dasein," and the active existential means of being in space. Moreover, each space represents the owner's personality and their existential adaptive behavior. Therefore, a vernacular architecture showcases the authentic, sustainable means to live with the environment. Hence in this research we observe a connection between vernacular architecture and authentic living.

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