



RE-READING LIBYA

The political effect on the libyan space

Sarri Elfaitouri

Re-reading Libya

Sarri Elfaitouri

Content :

1 Introduction	23 Part 3 : The Libyan Avantgarde A new philosophy
2 Part 1	
3 The Sunusi zawia strategy “ Text “	24 Avantgarde
4 The Sunusi zawia strategy “ Space “	25 Avantgarde statements
5 Colony vs scaffold “ Text “	26 Avantgarde space
6 Colony vs scaffold “ Space “	27 Biography
7 Melody of coexistence “ Text “	
8 Melody of coexistence “ Space “	
9 Institutionalized cages “ Text “	
10 Institutionalized cages “ Space “	
11 Absolute chaos or courage “ Text “	
12 Absolute chaos or courage “ Space “	
13 Post revolution and pleasure “ Text “	
14 Post revolution and pleasure “ Space “	
15 Part 2 : The present space	
16 Composition	
17 The Libyan dream “ Text “	
18 The Libyan dream “ Space “	
19 Kusksu school of war for girls	
20 Kusksu school of war for girls “space”	
21 Critical nostalgia	
22 Critical nostalgia “space”	

Introduction

Rereading Libya is a research project that seeks to explore the critical role of politics in the libyan social fabric from a philosophical perspective throughout history and the different times that the country had gone through , starting from the Imam Elsunusi time until the present day , some statements were written by the leaders , some heard in the street and some felt by experience , the aim is to capture the changes that shaped what we know as the libyan space today .

The **method** used in the graphical work is Architecturelessness , which is a philosophy that sarri invented to De-construct certain topics and break the architecture of it to discover what lies beyond and inbetween , and this comes from the theory that everything in the universe has got an architecture of its own and solid architecture sometimes blinds us from seeing the truths in the details .

Part 1 : from text to space

Transformative landscapes

The Sunusi zawia strategy

Libya 17th century

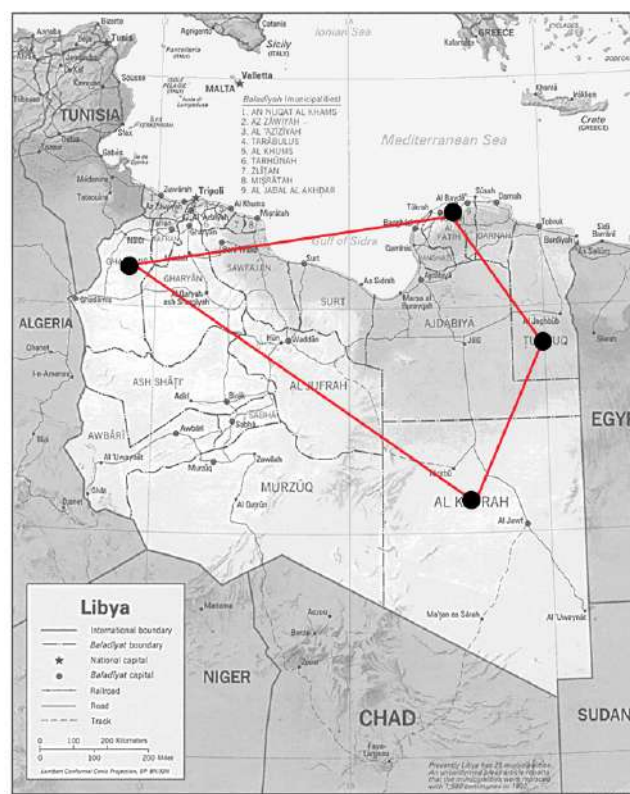
Imam Mohammed Ben Ali Elsunusi is the founder of muslim Libya and the one who first sowed the seeds of civilization in its lands , he was a sufi scholar who's philosophy touched and influenced every part in africa .

The zawia strategy is based on the idea that islam should be multi-dimensional and it should be embracing : intellect , science , spirituality , politics , worship and hardwork “ handcrafts , agriculture etc “

His powerful approach was creating the zawia “ corner “ as a place for practicing all the qualities mentioned above : intellect , science and so on , and by creating a network of zawias all over Libya and Africa to have a relationship of connection and unity , contrary to what Libya is in the present day

Sunusi principle : The reformation movements need to be political and intellectual at the same time, while reforming of one side without the other is a lack in the movement, Islam is a religion and a state, worship and work .

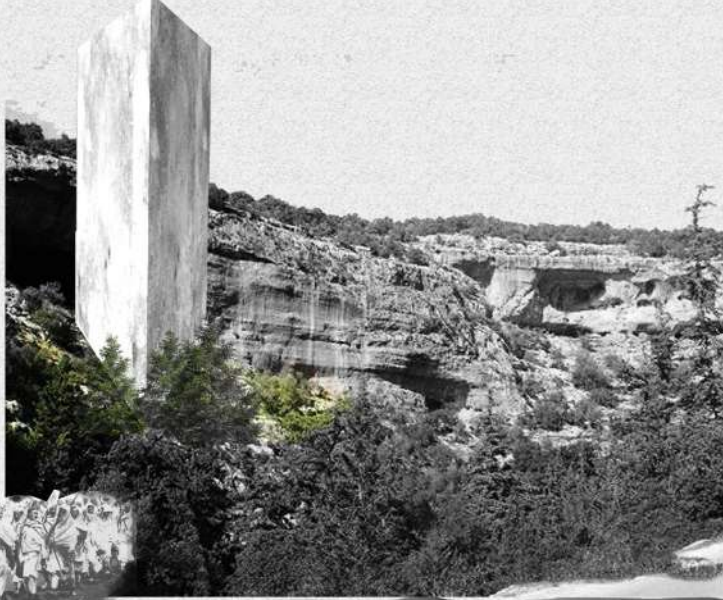
The graphical work in the next page is a personal reflection on the zawia philosophy and strategy , which depicts the main 4 zawias in Libya in : Bayda city first , then , Jaghbub , ghadames and Kufra



= Potential

Source : <http://3.bp.blogspot.com>

ب



ج



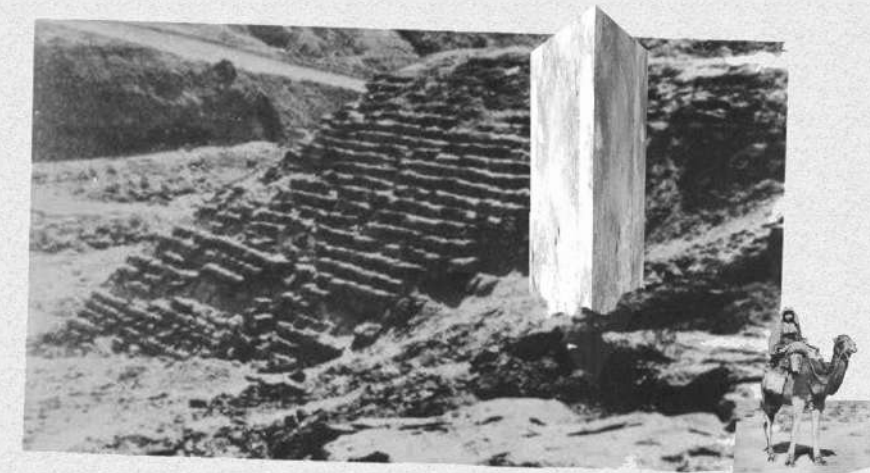
حذر .. وتردد!
 ان الجيول نفق اليوم على حدة عهد جديد ..
 نحن الى امجاد الماضي العتيق ، وتطلع يحذر
 شديدا الى حفارة القرن العشرين التي نفق على
 بوابات سورها السبع ، نفق عليها في رفق
 وتردد !!

البحر والصحراء
 راحة نسبية ، في الصحراء الليبية

غ



ك



Colony vs scaffold

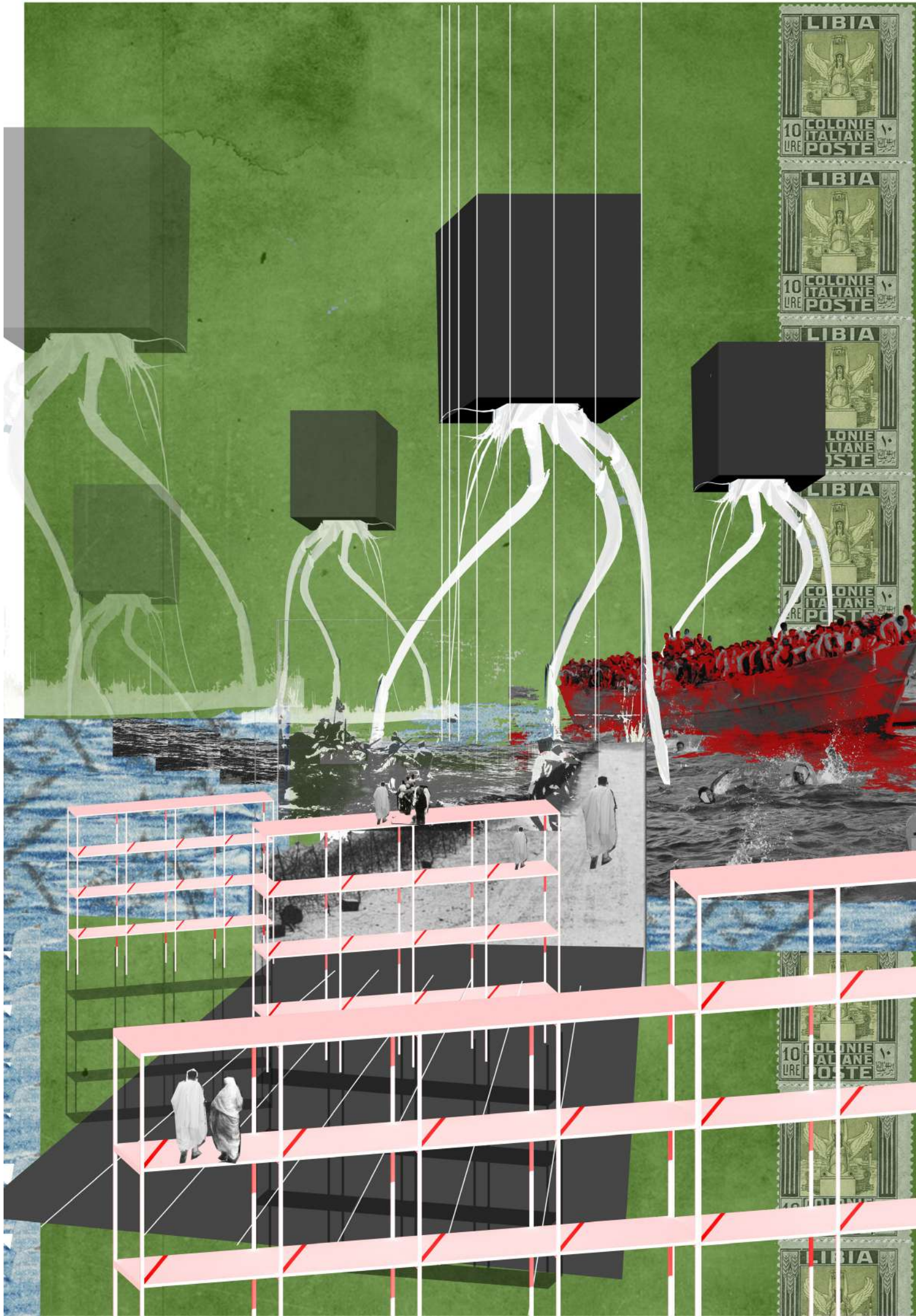
Libya 1911

The next piece is a reinterpretation of a speech that Mussolini gave , paraphrased : I have only three options for you Libyans , 2 meters underground " Grave " , 1 meter above the ground " hanging execution " and a boat to Italy for prison .

And the quote :

The liberal state is a mask that has no face behind it, it is a scaffold that has no building behind it. Benito Mussolini

The collage expresses my philosophy of liberal and colonial architecture , the scaffold or " Sgala" is to me the highest forms of freedom , because its in the hands of people and everyone can use it , it's free architecture , while on the other hand we have the solid architecture of the invaders , brutal , ugly and parasitic .



Melody of coexistence

Libya 1951

From the Libyan constitution :

Article 11 : in the law Libyans are equal and in having civil and political rights and equal opportunities and their public duties and costs, without distinction in religion, sect, language, wealth, descent, political or social opinions.

Article 21 : freedom of belief is absolute and the country respects all religions and sects and guarantees to Libyans and foreigners living in Its land the freedom of belief and practicing the rituals of religions, as long as it does not violate public order and does not contradict morals .

Article 34 : Labor is one of the essential elements of economic life and is concerned with the protection of the state and the right of all Libyans. Everyone who works has the right to a fair wage .

The collage evokes the spirit of the day in the Libyan kingdom times where freedom has its real meaning and influence , it's believed that it was the golden age of the Libyan civilization . King Edrees Elsunusi resurrected Imam elsunisi's philosophy and teachings very wisely and adapted them to the contemporary then Libya , and it guaranteed most importantly women's comfort and rights and freedom of thought

Daring English Woman's Trip to the Home of the Senussi



Gaddafi : no independence for a nation that eats from beyond the sea .

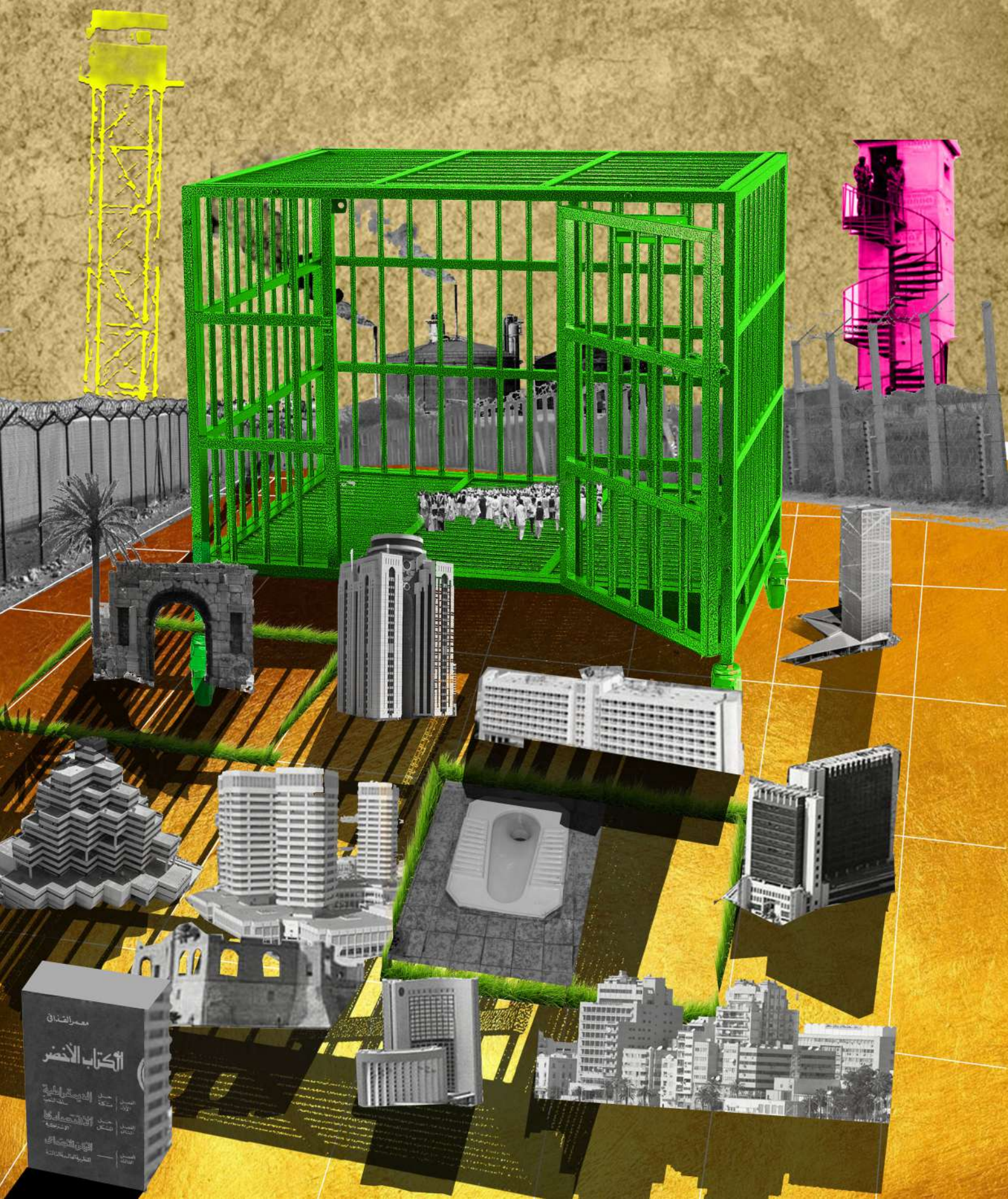
غَوَّائِيَّة

سِيَّاسَةٌ تَتَمَلَّقُ الْجَمَاهِيرَ لِاسْتِغْلَالِ مَشَاعِرِهَا وَكَسْبِ
وَدَّهَا وَإِثَارَتِهَا

(حالة سياسية تكون فيها السُّلطة بيد الجماهير)

Demagogia: a strategy to convince others based on their fears and prejudices.

The collage is based on a question ! if Demagogia is the philosophy that gaddafi used to convince Libyans that they do have power : السلطة بيد الشعب : was it really Libyans that wanted to be caged ? wanted to hide in fear behind the fences ? **ASKED FOR FENCES TO CAGE THEM BEHIND AND ALLOWED GADDAFI TO FEED THEM WITH MEANINGLESSNESS ? ON GOLDEN FREE LANDS ? AND COLORFUL DEHUMANIZATION ?**



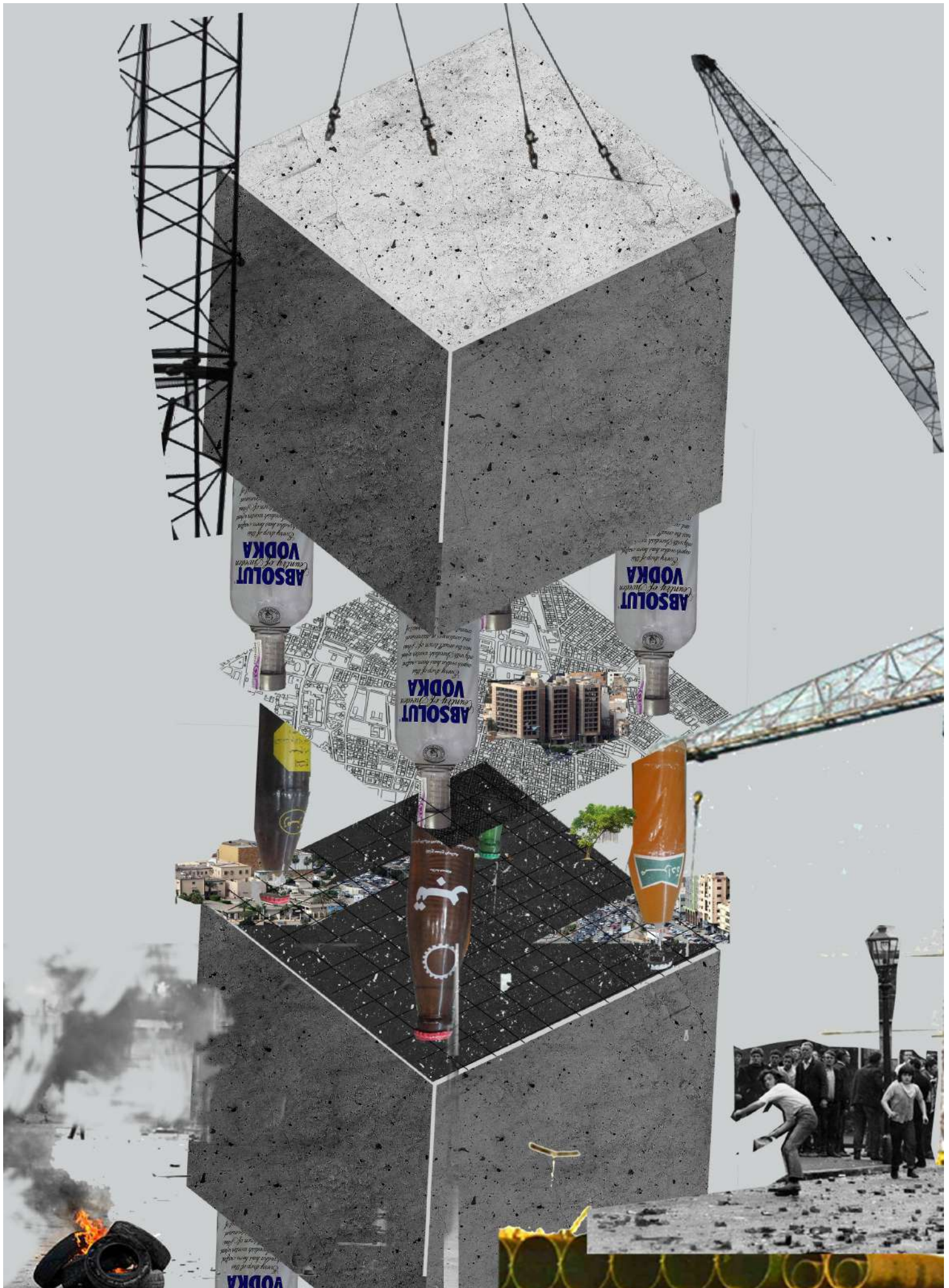
Absolute chaos or courage

Libya 2011

الذي بيته من زجاج لا يرمي الناس بالحجارة

Gadfdafi : He whos house is made of glass doesn't throw stones at people .

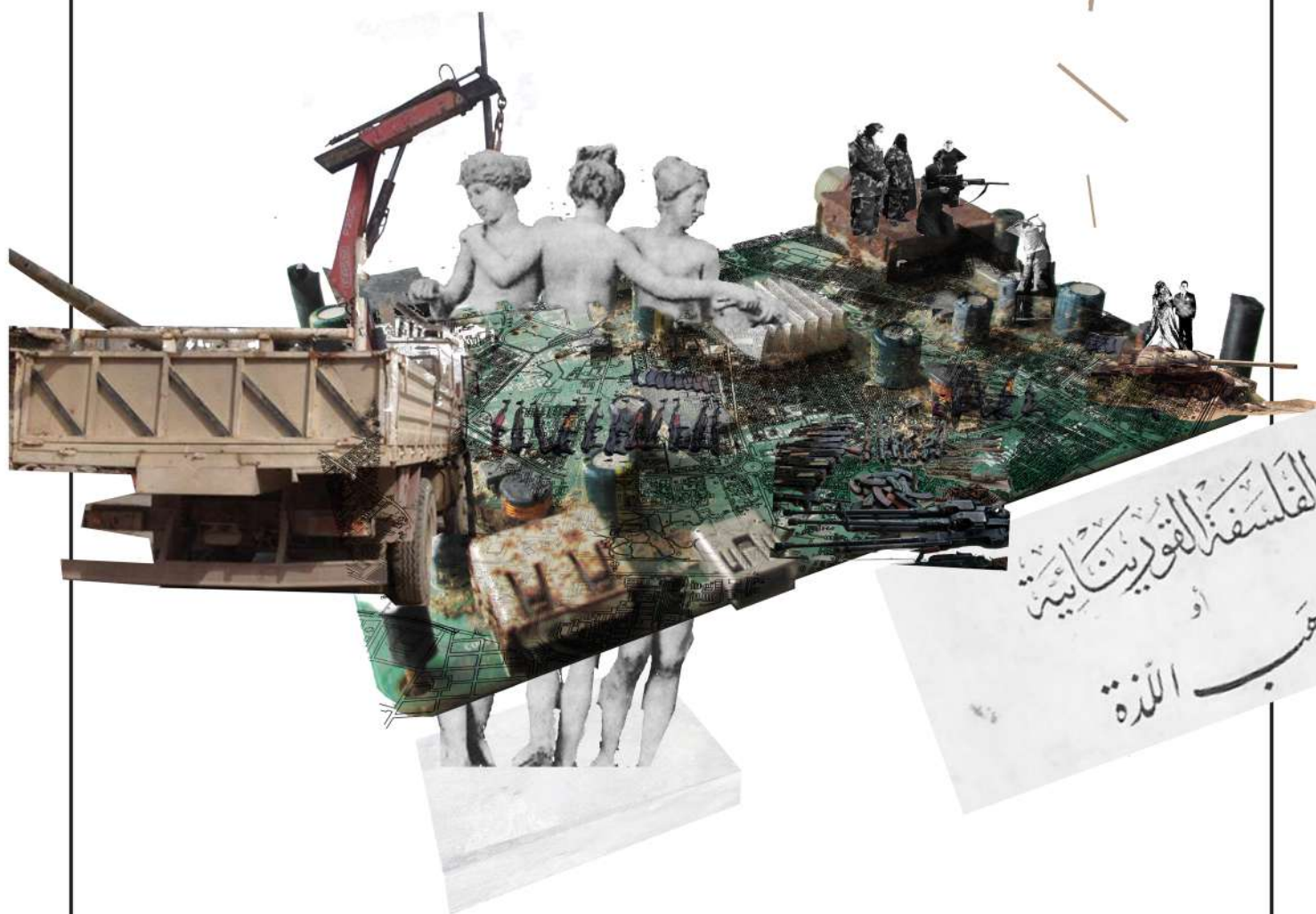
Libyans : We have foundations made of glass and yet we will still throw stones at you !



Post revolution and pleasure

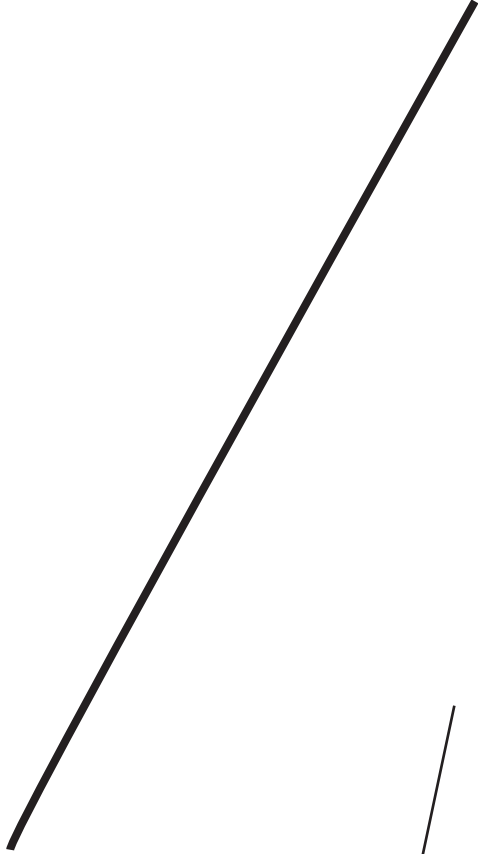
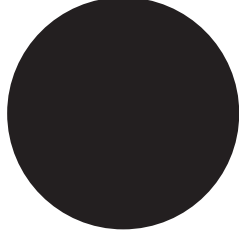
Libya 2013

the collage expresses my understanding of the Libyan revolution impacts and how it shaped the Libyan space today . It's an explosion of a nation that forgot what it means to **desire**, for more than 42 years . To desire is to hope to satisfy one's own pleasures , and pleasures could be either good or bad , angelic or evil , and that's how the revolution affected the Libyan street ! It started to devour technology with lust and greed , weapon has become a culture ! not only to defend oneself , but to steal and kill another , to sell and buy and make an economy of it .



الفلسفة القويانية
أو
مذهب اللذة

Part 2 : The present space

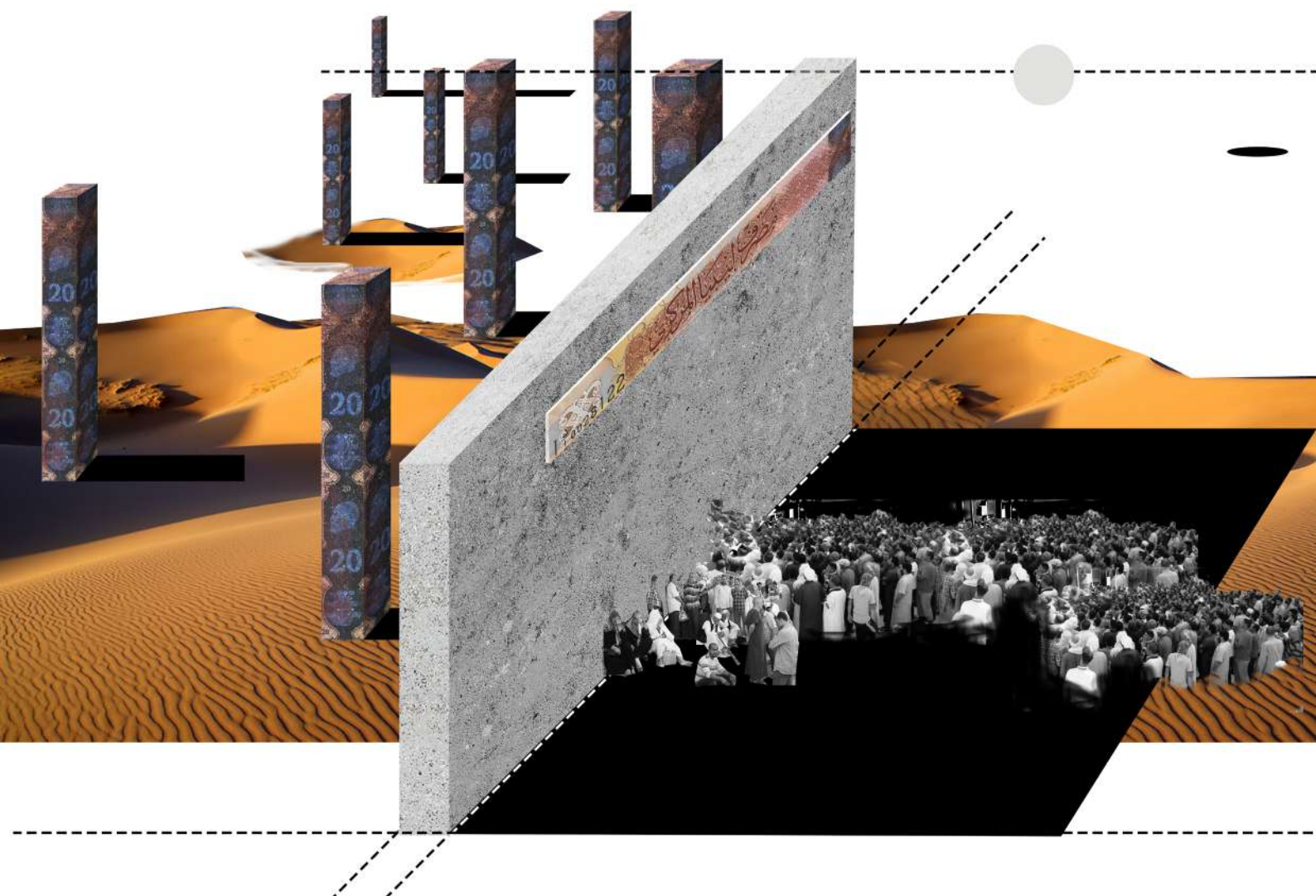


حتفعد زي دبي

The Libyan dream

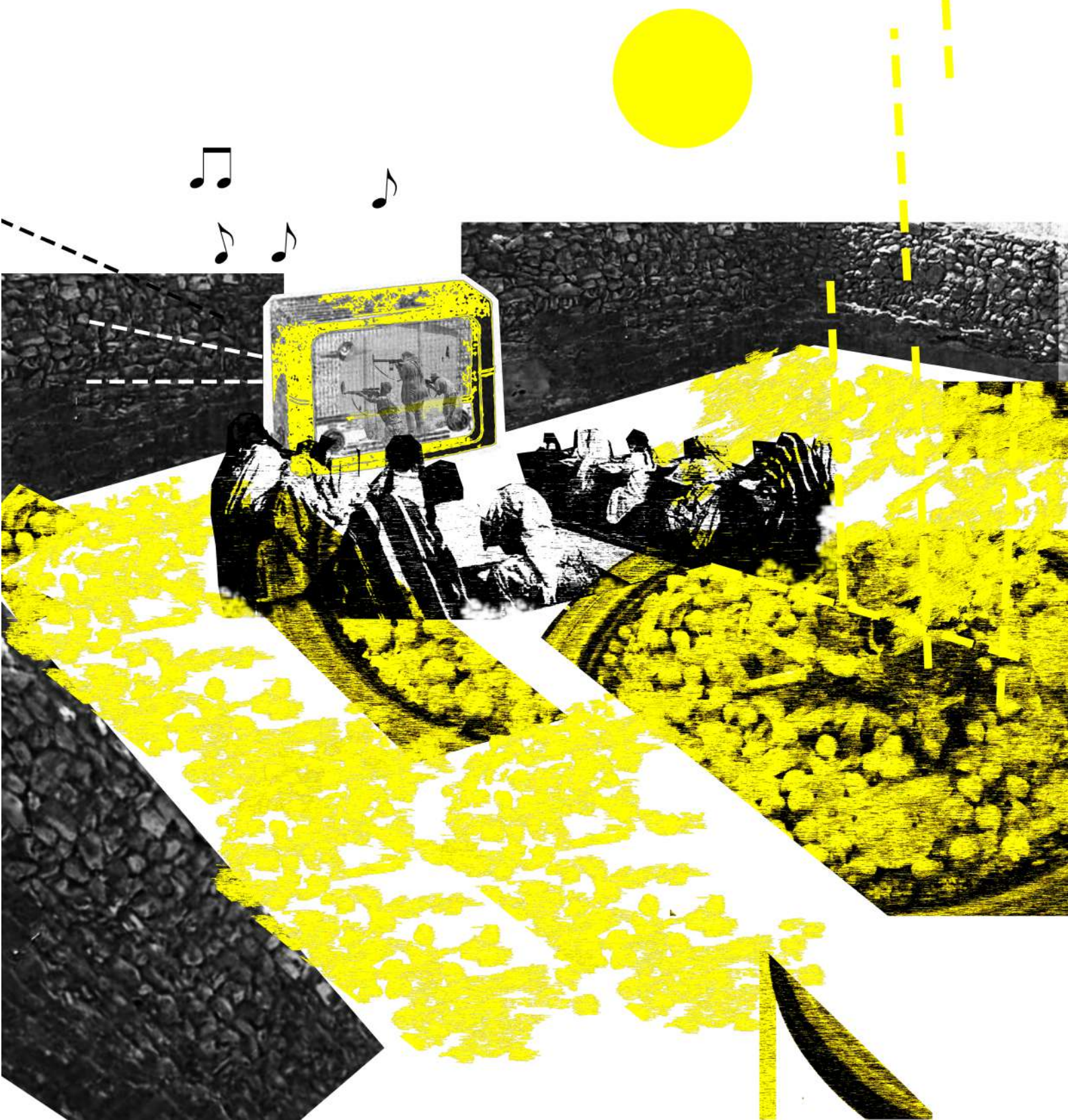
Libya today

“ It will be like Dubai “ a saying that used to be heard a lot in the Libyan street right after the fall of gaddafi , **AND IT TURNED OUT THAT WE HAVE HAD OUR OWN DUBAI BUILT FASTER THAN DUBAI EVER DREAMT OF BUILDING ITSELF .**

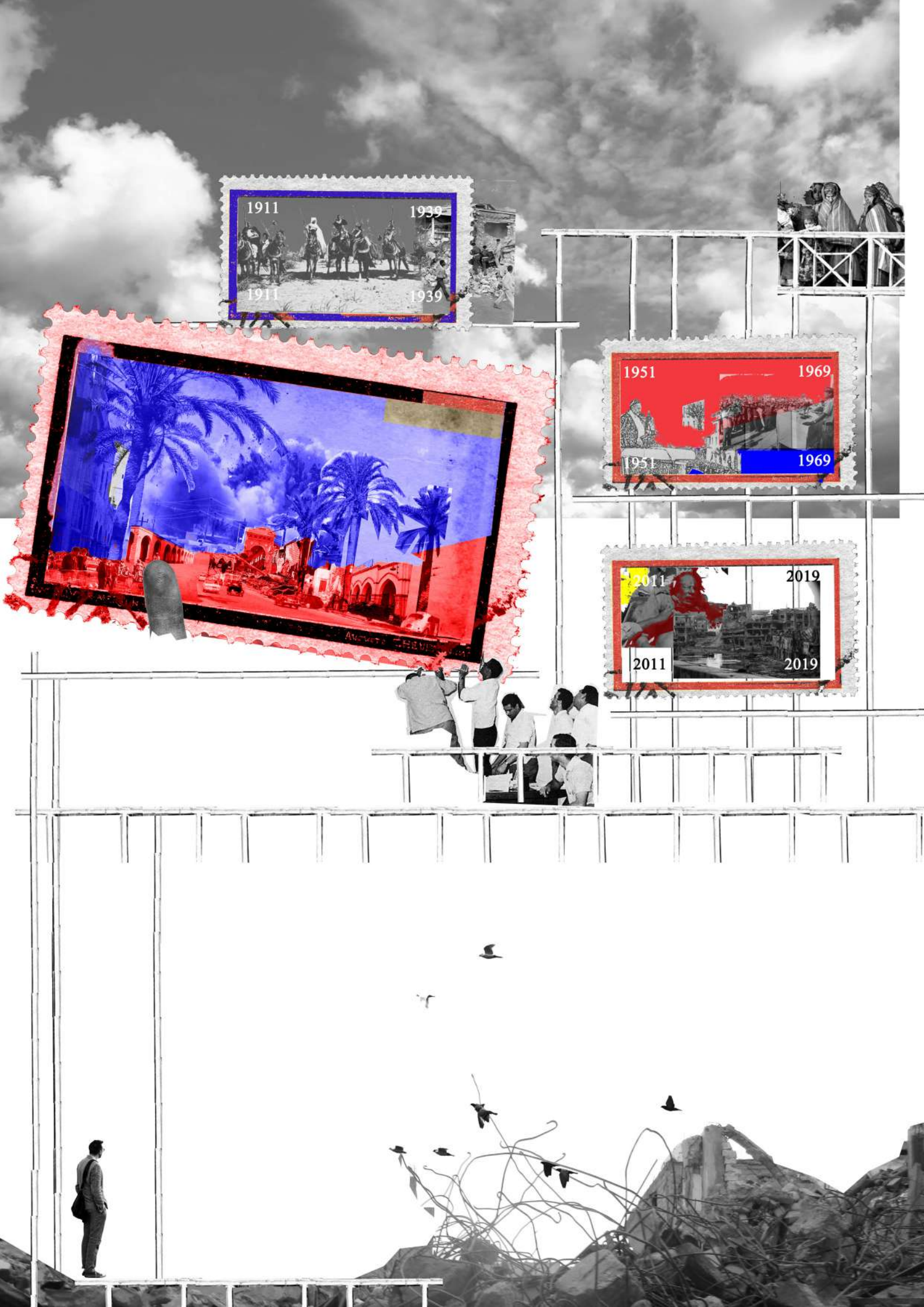


Kusksu school of war for girls

مدرسة كسكسو احترق للبنات



Critical nostalgia



Part 3 : The Libyan Avantgarde

A new philosophy

The idea of THE LIBYAN AVANTGARDE is an approach to see all these wars and suffering as part of Libyans ! Revolutionary souls , it's the identity of resistance and hot bloodedness ! NOT ACCEPTING TO SURRENDER .



LIBYAN AVANTGARDE

**THE LIBYAN AVANTGARDE NEVER REGRETS
REVOLUTION**

**THE LIBYAN AVANTGARDE IS AN ARTIST IN THE
FRONT LINE TO RESIST THE ENEMY**

**THE LIBYAN AVANTGARDE SEEKS RADICAL
CHANGE AND UNCONVENTIONAL SOLUTIONS**

**THE LIBYAN AVANTGARDE SEES DECAY AND
LIVES WITH IT**





Sarri Elfaitouri is a 22 years old architect and visual artist from Benghazi , Libya , in 2018 he graduated from Girne American University North Cyprus , Kyrenia with a bachelor degree in Architecture and Urban Planning .

His main interests are philosophy , theorizing architecture and politics , and radical transformation of the city of today to discover the city of tomorrow .