

## *Ceremonial Shards*

*Shattered glass as a consequence of the Beirut explosion is transformed into ceremonial objects. They have no set form, but are everyday possessions: memorabilia, paraphernalia.*

*The gravity of these objects begin to erode with their continued use. However their ability to memorialize the event will not.*

*Though the collection of this glass is the start of the healing process. We are interested in the effect of everyday interaction with these ceremonial objects.*

*Unknowingly interwoven into the way we interact and think, lies our response to the tragedy. The resulting consideration then becomes largely focused on acceptance.*

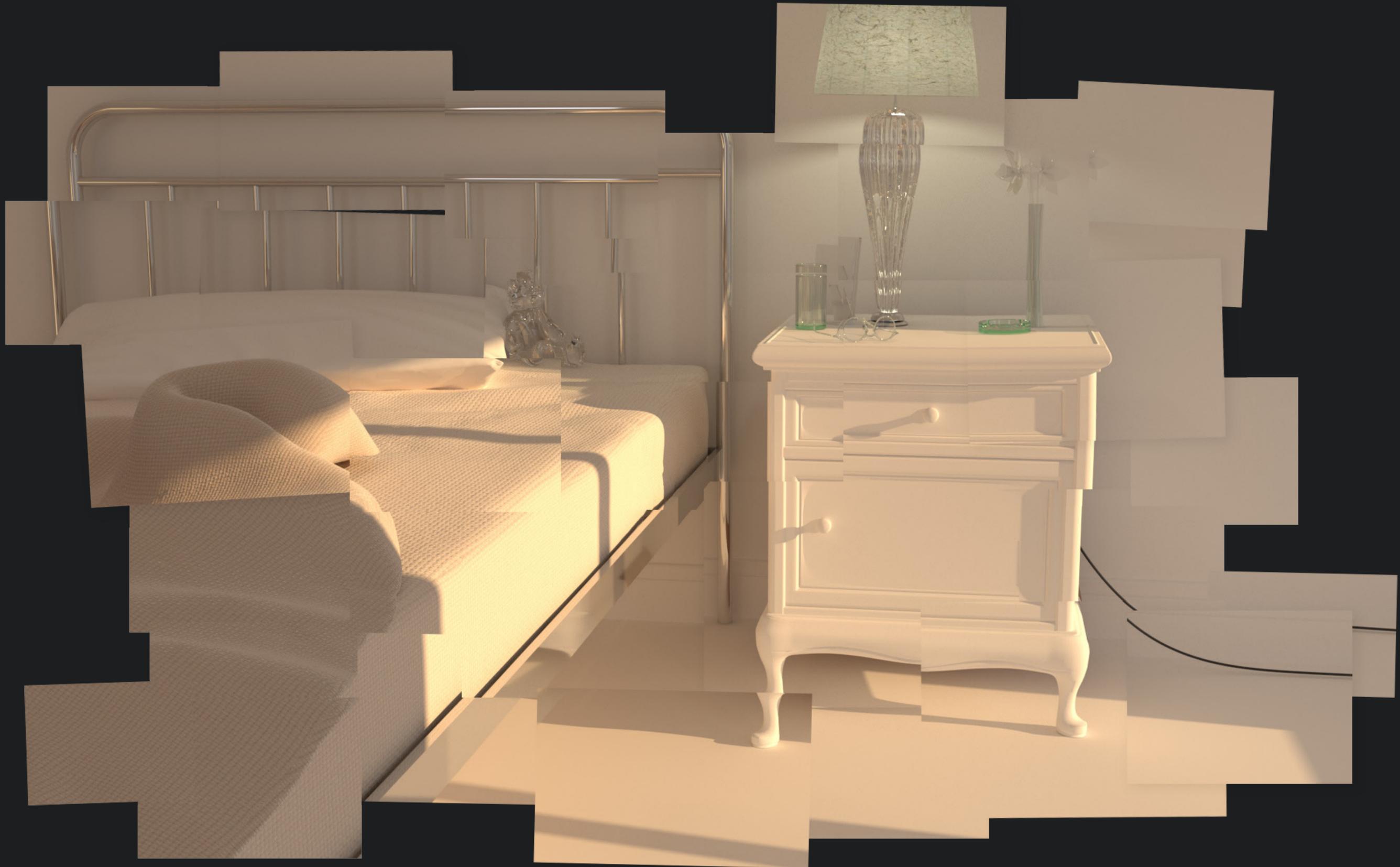
*Therefore, our proposition is not an architectural space of collection, but rather a gradually disappearing ceremony which takes place everyday with these possessions, in hopes to aid a process of renewal.*

*As a consequence we begin to question our behavioural response to this transmutation. Intrinsic qualities of glass inspire awe and a sense of preciousness.*

*For those unaffected by the Beirut explosion, this idolization raises discourse around the sustainability of everyday paraphernalia that pollutes our environment. In many cases, these possessions become unrecyclable and contribute to the growing waste management problem in Lebanon.*



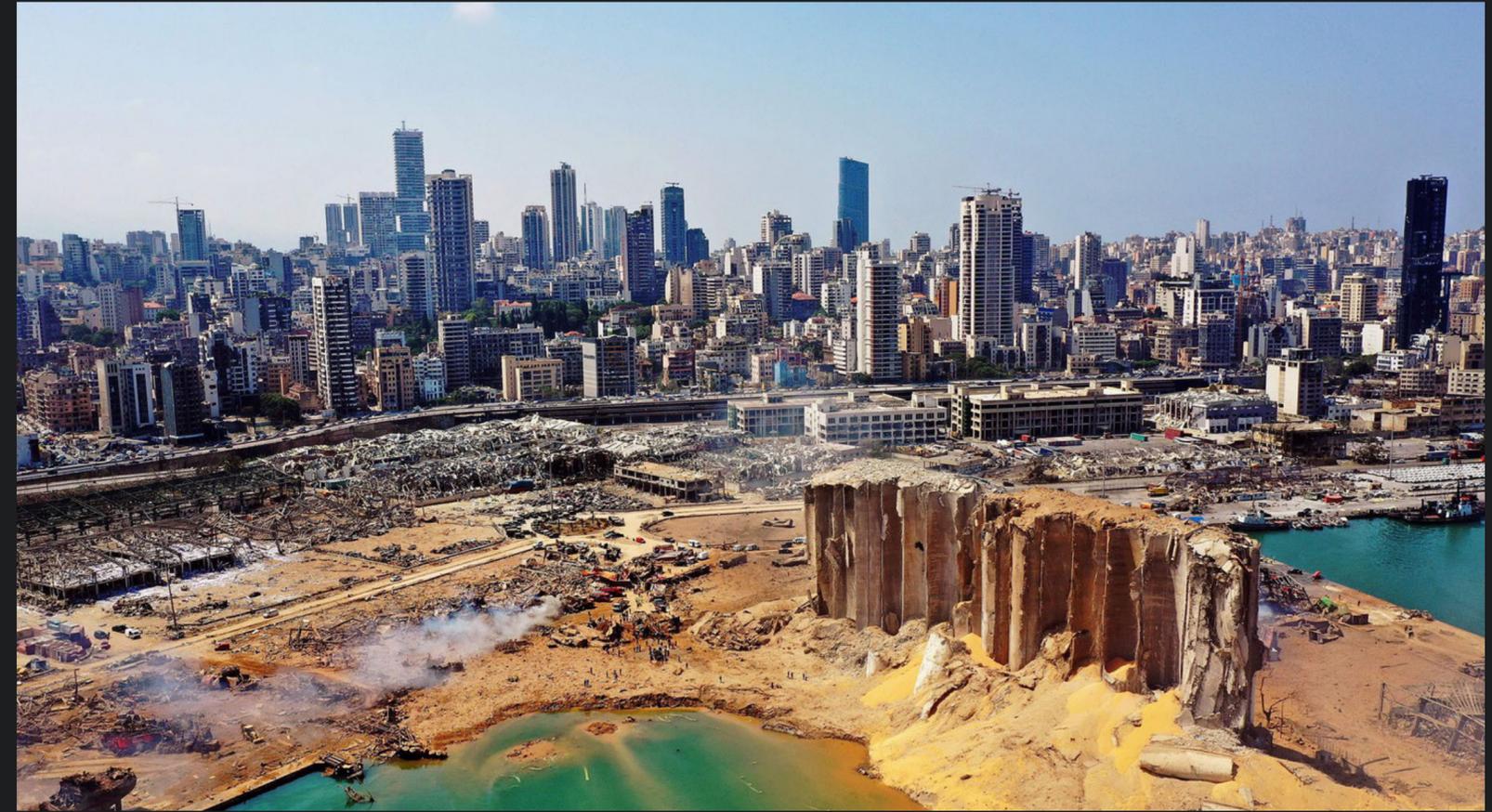
*Acceptance*



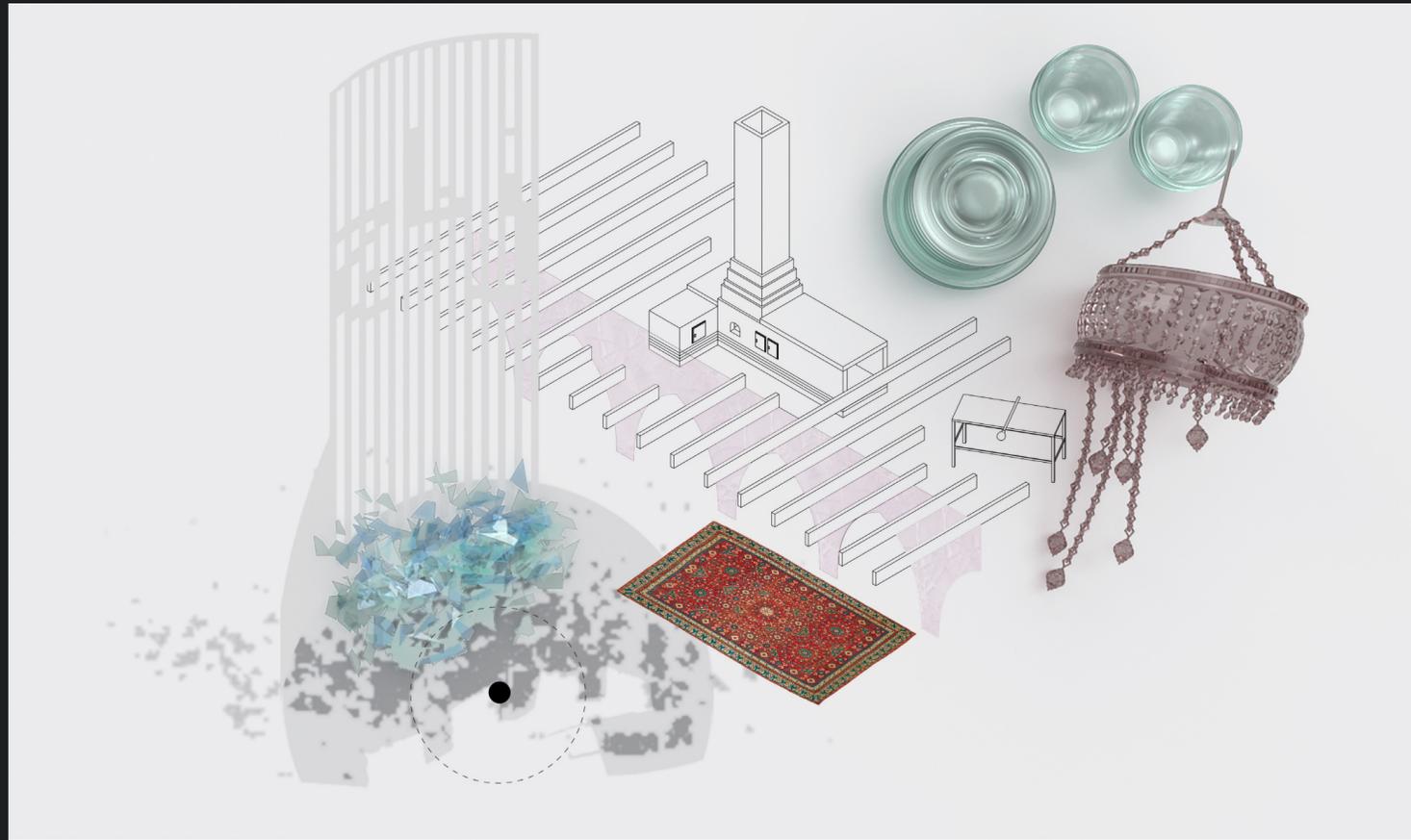
*Familiarity*



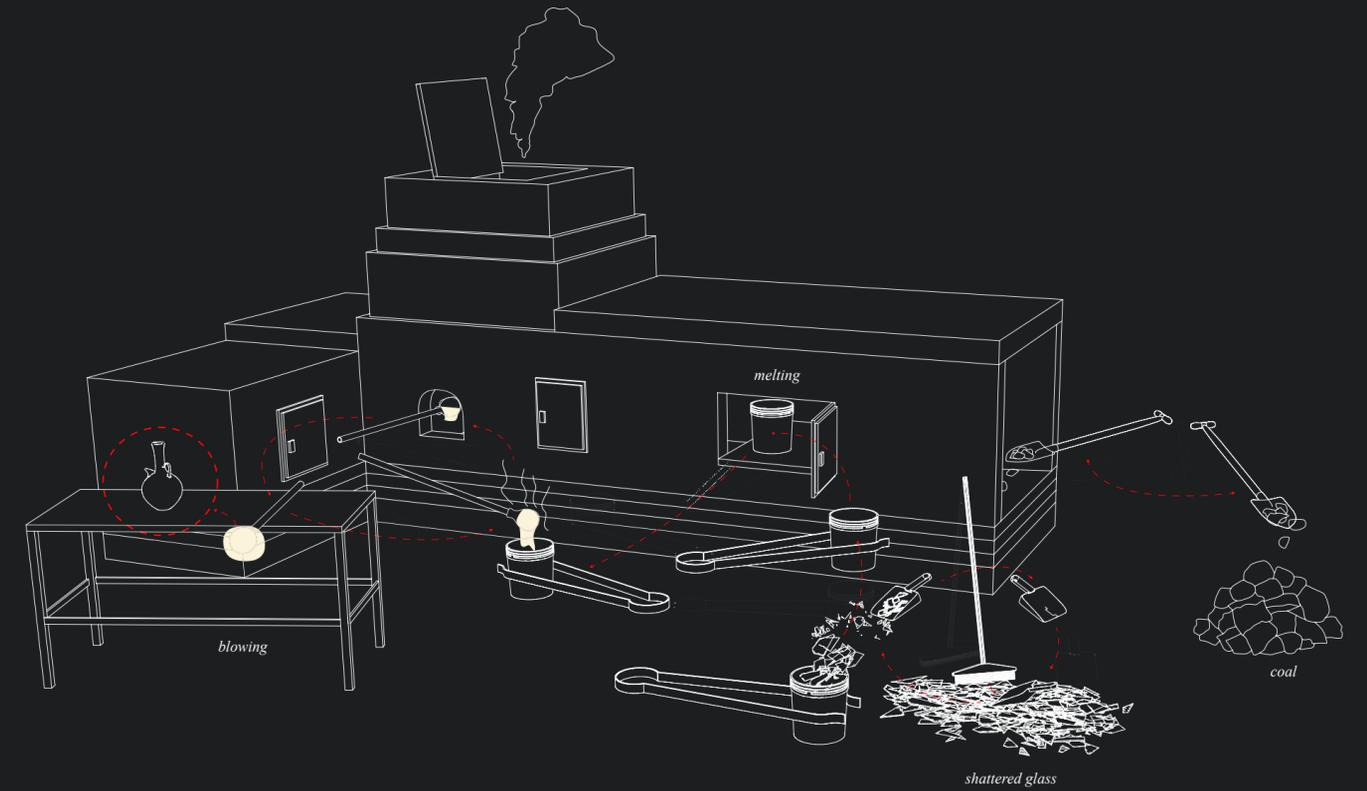
*A man removes broken glass scattered on the carpet of a mosque damaged in Tuesday's blast on August 5, 2020.*



*Imports alone account to 80% of the country's needs. Beirut port processes 82% of the country's imports.*



*Lifecycle*



*Reforging process*

