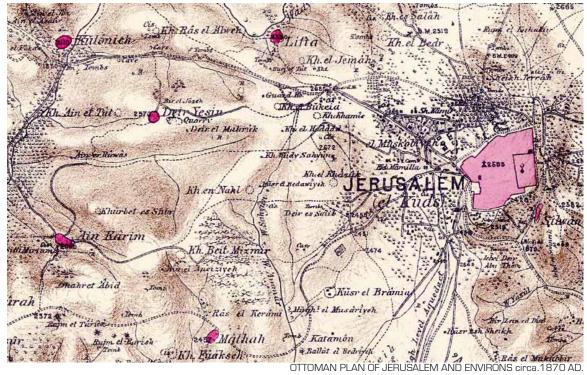
ADVANCED ARCHITECTURE DESIGN STUDIO SPRING 2014

Columbia University Graduate School of Architecture, Planning and Preservation A4006/A4106 Sect.019 Advanced Architectural Design Studio VI Konyk





OVERVIEW

Jerusalem is a complex narrative, a fictional reality, devised by those who have written its history in stone. It is an intensive history, one that is narrated through the consensus of belief; the belief in Yahweh, Christ, Allah. It is the place where beliefs have been located, inscribed and offered up as truth on the ground. The close proximity of these "sacred grounds" to one another creates competition for belief as ultimate truth; this in turn fuels the deep divisions that arise from ardent belief. Jerusalem is dependent upon this projected belief mythology to be a continuity of relevance to all those who call themselves believers.

The Latin "Corpus Separatum" literally translated means, "body separated". It is also a legal term, first decreed by the Archduchess Maria Therese of Austria for the City of Fiume within the Hapsburg Empire in 1776. The term refers to a city or region which is given a special legal and political status different from its environment, but which falls short of being sovereign, or an independent city-state. The United Nations Resolution 181 under the 1947 United Nations Partition Plan for Palestine and the subsequent Resolution 194 of 1948 declared the intention of Jerusalem to be a Corpus Separatum administered by the UN. Thus far, this actual separation from the body has proven difficult if not impossible to implement. Present day Jerusalem is more akin to a body subdivided, rather than a body separated, from its environment.

The creation of the State of Israel in 1948 and the ensuing 1948-49 Arab-Israeli War decimated whole sections of Jerusalem, including the Jewish Quarter and neighboring Palestinian villages. Armistice Demarcation Lines drawn up to end the conflict established the contested "Green Line", separating Palestinian and Jewish territories. Immediately following this, residents became refugees and displacements dating from this divisive war continue to this day. In many ways, these refugees are the "separated bodies" of Jerusalem. In their absence all that remains is memory as reality.

The Studio will redefine *Corpus Separatum*, the separated body. What happens when the memory of the place becomes the substitute for the actual place? Removal, refuge and return are sequential acts of dislocation. Return is not continuity. Return does not restore the past. Return is actually a new beginning in a changed place.

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CORPUS SEPARATUM: JERUSALEM & THE OCCUPATION OF MEMORY. [cont'd]

But what does remain is the ground, and the ground is never neutral. The narrative of the ground will become the site of our investigations this semester. Lifta is a small Palestinian village that is divided by Western Jerusalem's Green Line. Forcibly abandoned in the 1948-49 war, it has remained forcibly unoccupied for the last 66 years. Ironically, it is this unique condition of Lifta that has actually preserved it to this day. Jerusalem will serve as a laboratory for the investigation of the occupation of a memory landscape and Lifta will be our point of focus.

What is the effect of the memory of a place when it conflicts and collides with the reality of that very same place? How does one memorialize or commemorate past events and contextualize them within the present? What role do architecture and its preservation play in this discussion?

The Studio will travel to Jerusalem via Amman Jordan in the beginning of March to visit the site and tour other sites of intense significance. We will view similar Ottoman-era villages in the occupied West Bank/Palestine as case studies of re-occupation strategies. Students will propose architectural intervention strategies for the re-occupation of Lifta as a continuity of Jerusalem and its ongoing evolution as an intensive urban field of memory.