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# NEXT YEAR IN JERUSALEM\*

*\*or even this year!*

# Next Year In Jerusalem A Studio

**Michael Rajnik**



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Monographic Series Library of Congress, **The New Republic** Herbert David Croly, 1925 **The Publishers Weekly**, 1976 **Appletons' Annual Cyclopædia and Register of Important Events of the Year ...**, 1895 **Library of Congress Catalogs** Library of Congress, 1977 **The American Annual Cyclopedia and Register of Important Events of the Year ...**, 1895 **Daily Report**, 1977 *Publishers Weekly*, 1976 **Library Journal**, 1976 *The International Studio; an Illustrated Magazine of Fine and Applied Art*, 1914 *Jewish Art*, 1990 **The Harvard Jerusalem Studio** Moshe Safdie, Rudy Barton, 1986 These studies conducted in 1980 1984 by teams of faculty students consultants and advisors from the Jerusalem planning community and the Harvard Graduate School of Design provide a unique sense of Jerusalem's natural and built environment its livability cultural diversity and political and religious tensions *The International Studio*, 1914 **The Reflex** S. M. Melamed, 1929 *Holocaust Memory Reframed* Jennifer Hansen-Glucklich, 2014-03-31 Holocaust memorials and museums face a difficult task as their staffs strive to commemorate and document horror On the one hand the events museums represent are beyond most people's experiences At the same time they are often portrayed by theologians artists and philosophers in ways that are already known by the public Museum administrators and curators have the challenging role of finding a creative way to present Holocaust exhibits to avoid clichéd or dehumanizing portrayals of victims and their suffering In *Holocaust Memory Reframed* Jennifer Hansen Glucklich examines representations in three museums Israel's Yad Vashem in Jerusalem Germany's Jewish Museum in Berlin and the United States Holocaust Memorial Museum in Washington D C She describes a variety of visually striking media including architecture photography exhibits artifact displays and video installations in order to explain the aesthetic techniques that the museums employ As she interprets the exhibits Hansen Glucklich clarifies how museums communicate Holocaust narratives within the historical and cultural contexts specific to Germany Israel and the United States In Yad Vashem architect Moshe Safdie developed a narrative suited for Israel rooted in a redemptive Zionist story of homecoming to a place of mythic geography and renewal in contrast to death and suffering in exile In the Jewish Museum in Berlin Daniel Libeskind's architecture broken lines and voids emphasize absence Here exhibits communicate a conflicted ideology torn between the loss of a Jewish past and the country's current multicultural ethos The United States Holocaust Memorial Museum presents yet another lens conveying through its exhibits a sense of sacrifice that is part of the civil values of American democracy and trying to overcome geographic and temporal distance One well known example the pile of thousands of shoes plundered from concentration camp victims encourages the visitor to bridge the gap between viewer and victim Hansen Glucklich explores how each museum's concept of the sacred shapes the design and choreography of visitors' experiences within museum spaces These spaces are sites of pilgrimage that can in turn lead to rites of passage *The Autobiography and Journals of Benjamin Robert Haydon* (1786-1846) Benjamin Robert Haydon, 1950 *Jewish Observer and Middle East Review*, 1975-07 **Studio International**

,1975      **Scientific American** ,1921 Monthly magazine devoted to topics of general scientific interest      *Encounter* ,1979

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