

SEANCE ALIANCE



The alley (a dead end) could have gone all across town, if they had let it. A wall blocked its way. And behind the wall, tall buildings, which time had dressed in mourning. The alley struggled in a rectangle of stone like the book in its bounds of ink and paper, under its worn cover.

Edmond Jabes / The Book of Questions

I could tell you how many steps make up the streets rising like stairways, and the degree of the arcades' curves, and what kind of zinc scales cover the roofs; but I already know this would be the same as telling you nothing. The city does not consist of this, but of relationships between the measurements of its space and the events of its past...

You advance always with your head turned back?
Is what you see always behind you?
Does your journey take place only in the past?

Italo Kalvino / Invisible Cities

B A C K G R O U N D

In 1860 young Jewish activists, still inspired by the revolutionary atmosphere of 1848, and in light of the French revolution of 1879, sought an operative path for improving Jewish life in France and throughout the world. They believed that what is lacking is an umbrella organization that will synchronize all other Jewish organizations located in countries where Jewish Emancipation has already taken place, and especially would strengthen Jewish communities in countries where Jews suffered from severe persecutions and violence.

Following several blood fables, where Jews from Syria and elsewhere were accused of conducting blood rituals, drawn from Muslim and Christian children, leading French Jewish figures, such as Adolphe Cremieux and Solomon Munk, conceived a remedy for alleviating Oriental Jews misery. They diagnosed Oriental Jews as suffering from typical eastern bad habits including selfishness, pride, exaggeration, blind respect for strength and



wealth, etc. They proposed to strengthen young individual members of society in poverty stricken Jewish communities through modern education. They believed that knowledge and moral behavior would enable individuals to realize their potential to contribute to their social environment, and thus coalesce and empower these communities, leading eventually to a universal Jewish social regeneration and national emancipation.

In 1860 a group of 17 educated Jewish French professionals established 'Alliance Israelite Universelle' whose goal was to solidify a universal Jewish nation through modern education. They conceived AIU with a political-social agenda that aspired to liberate oriental Jews (including in Czarist Russia) from their dependency on support and donations from wealthier Jewish communities, which usually occurred in reference to tragic violent incidents. The society invested a lot of effort in establishing a worldwide Jewish census, tracking anti Jewish laws, and maintaining a worldwide Jewish organization network. AIU saw its mission as protectorate of Jews where ever they might be, just as Christian



countries protected fellow faith residents in the Muslim world.

Under Cremieux's elected first presidency, AIU grew exponentially, to gain members throughout the Jewish diaspora. In 1 year the society consisted 850 members, 600 of which were French and Algerian citizens. By 1864 the organization grew to over 2800 members, and in 1870, a decade after its initiation, it had 13,370 members, 20% of which in Germany alone. By 1885 AIU had 30,000 members. AIU opened its first school in Morocco in 1862, to be followed immediately by schools in Damascus, Bagdad, and Edirne. On the eve of World War I, AIU schools spread from Morocco in the west to Persia in the east, totaling 183 school facilities, serving 43,700 pupils, and on the eve of World War II there where 132 schools with 47,400 enlisted students.

Initially AIU schools consisted of core modern education, which included science, math, geography, history, languages, and religion. The first institutions opened

PIÈCES ANNEXES

1. Tableaux des Ecoles et Oeuvres d'apprentissage.

Ecoles.

Ce tableau est disposé par ordre chronologique. — Toutes les données sont en Tunisie. — Le signe (c) désigne Constantinople. — Les années qui ne sont pas accompagnées d'indications dans les trois dernières colonnes, sont actuellement fermées.

DATE et le lieu de construction.	VILLES.	GARCONS ou FILLES.	MESES	DÉPARTEMENT	ANNÉES
		(en mille)	(en mille)		L'Algérie
1852, oct.	Tétuan.	garçons	200	9.074	5.824
1854, avri.	Tanger.	garçons	150	14.200	1.790
1855, fev.	Bagdad.	garçons	200	12.807	3.544
1857, mars	Yafa.	garçons			
* nov.	Andrinople.	garçons	166	7.898	3.250
* nov.	Mogador.	garçons			
* nov.	Mogador.	filles			
1858, avri.	Larissa.	garçons			
* oct.	Paris (école prépara- tatoire)	garçons	25	10.000	40.000
1860, juill.	Alap.	garçons	417	7.260	4.000
* déc.	Beïrouth.	garçons	120	4.000	1.500
* déc.	Choumia.	garçons	127	5.470	1.000
1861, avri.	Andrinople.	filles	218	19.200	5.420
* mai.	Jaffa (école agricul- turelle).	garçons	32	10.000	40.000
1862, mai.	Widjia.	garçons	93	7.781	1.940
* juill.	Larache.	garçons			
1863, juill.	Houschouch.	garçons	193	7.050	300
1864, avri.	Salonique.	garçons	257	25.000	2.000
1865, avri.	Sourne.	garçons	251	20.200	5.950
* mai.	Samsoun.	garçons	163	6.200	700
* juin.	Houschouch.	filles	92	4.760	1.000
1866, sept.	Paris (école prépara- tatoire).	filles	12	41.000	11.000
* juil.	Choumia.	filles	74	3.150	1.000
1867, janv.	Salonique.	filles	223	21.500	3.000
* juill.	Cpte.-Husseini.	garçons	157	7.140	3.400
* juill.	Cpte.-Balat.	garçons	128	8.207	4.000
* juill.	Cpte.-Haskur.	filles	102	7.004	3.000
* oct.	Cpte.-Galata.	garçons	105	17.008	4.400
	A reporter.		3.758	316.300	150.900

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PIÈCES ANNEXES.

DATE et la VILLE.	VILLE.	GARCONS ou FILLES.	MESES	DÉPARTEMENT	ANNÉES de L'Algérie
1868, juin.	Roumania.				3.728
	Cpte.-Galata, amie				316.300
	olivierande				150.900
1867, juin.	Cpte.-Husseini.	garçons	191	12.000	4.000
1868, janv.	Beïrouth.	filles	93	6.749	2.300
* juill.	Dardanelles.	garçons	100	4.000	1.000
1870, mai.	Sourne.	filles	125	1.752	500
* juill.	Tunis.	garçons	25	16.271	2.200
* juill.	Varna.	garçons	909	72.000	11.720
1872, fév.	Tanger.	filles	167	7.000	2.000
* juill.	Philippines.	garçons	210	41.425	2.100
* juill.	Cpte.-Galata.	filles	151	22.300	3.000
* oct.	Cpte.-Constantinop.	garçons	115	7.199	2.000
* oct.	Sofia.	garçons	477	21.280	3.000
* déc.	La Caire.	garçons			
* déc.	Almanz.	garçons			
	Tatar-Basserdjik.	garçons	144	5.500	700
1890, juil.	Damas.	garçons	129	7.274	1.000
* avri.	Cpte.-Daghlamani.	filles	64	4.150	1.200
1891, avri.	Cpte.-Ostakroug.	garçons	96	5.000	1.200
* oct.	Cpte.-Ostakroug.	filles	99	3.745	1.200
* oct.	Caïffa.	garçons	174	4.794	1.000
* oct.	Yambell.	garçons	104	4.400	1.000
1892, avri.	Jérusalem.	garçons	125	21.200	24.300
* mai.	Tétuan.	filles	124	3.000	1.000
* juil.	Tunis.	filles	281	7.250	1.000
* juil.	Cpte.-Balat.	filles	120	6.200	2.200
1893, janv.	Sourne.	garçons	289	10.389	2.000
* Janv.	Mobileia.	garçons	36	3.475	600
* oct.	Fiz.	garçons	100	8.200	1.000
* oct.	Damas.	filles	98	4.720	2.200
* oct.	Sofia.	filles	200	12.600	2.000
* oct.	Tatar-Basserdjik.	filles	70	3.058	700
	Téhéran.		8.380	620.400	237.300

TOTAL : Ecoles de garçons... 32 Ecoles garçons... 6.200
Ecole de filles... 17 Ecoles filles... 2.000

— 49 — 2.000

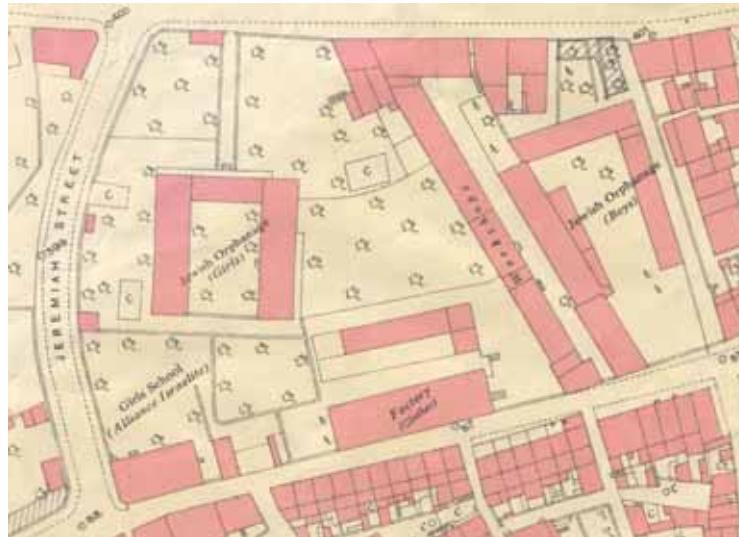
were boy-schools to be followed shortly after with girl-schools as well. However, shortly after its initiation it was clear that these courses are insufficient in providing a sustainable future for these pupils and their communities. At that point AIU began to offer apprenticeship education and applicable knowledge with professional craftsman and land workers. Agriculture and vocational schools provided workshop experience in required professions, such as metalsmithing, mechanics, carpentry, painting, sewing, embroidering, weaving, etc. Combining a professional training with possible minor salary on the side, enabled the children to gain also from theoretical education and knowledge.

Some Jewish leaders and philanthropists emphasized the significance of supporting Jewish communities in Eretz Yisrael. AIU's fundamental agenda and growing success led them to persist with the organization to erect educational facilities in Palestine. Although AIU was conceived as a non-territorial solution for Jewish despair the organization built schools in Eretz Yisrael right from the start.

ALLIANCE ISRAÉLITE UNIVERSELLE ECOLE DE GARÇONS JÉRUSALEM			חברת כל ישראל חברים בית-הספר לבנים ירושלים			
EXAMENS			הבחינות			
Année 1939-40			שנתה' תרצ"ט			
Nom de l'Elève	Afela Boualem	Classe 8ème	תכלת			
HÉBREU:	Bible 9 Lecture 8 Récitation 8 Orthographe 9 Composition 4 Grammaire 7½ Moyenne 8		פברית: קין קרוא סדרות הכתבה חבור דרכון צין ממוצע			
FRANÇAIS:	Lecture 7 Récitation 7 Orthographe 6½ Composition 7 Grammaire 6½ Moyenne 8½		צרפתית: קריוא סדרות הכתבה חבור דרכון צין ממוצע			
ENGLISH:	Reading 9½ Conversation 9 Dictation 9 Grammar 9 Composition 9 Average 9		אנגלית: קריוא סדרות הכתבה חבור דרכון צין ממוצע			
Arabe	Arabe 8½		ערבית: קורת הכהרים דבר ימי העם כינור הארץ גיאוגרפיה כללית זרענות וחקלאות חשבון וריבוי זקן אוצר עליון טבילה תהה			
Histoire juive			תיעודים			
Histoire générale			סדר			
Géographie de la Palestine	2½ 7½		כינור			
Géographie générale	8		שירה			
Sciences ou Leçons de choses	10 9		תגובה			
Arithmétique et géométrie	10 9		תירועי פטוגז הכללי			
Dessin	8½ 10		הסורים במשך השנה			
Calligraphie	13 10					
Gymnastique	10 9					
Tenue des cahiers	8½ 7½					
Propreté	9 7½					
Travail	8½ 7½					
Conduite	8½ 7½					
Moyenne générale	24 16 (14)					
Absences dans l'année	7½ (14)					
Observations	הערות					
Le 15/4/40			הבחן: 5 במאי 1940			
L'instituteur: <i>[Signature]</i>			Le Directeur: 02/10. 10 המנהל: <i>[Signature]</i>			
דפוס מרכז ירושלים						

HISTORY

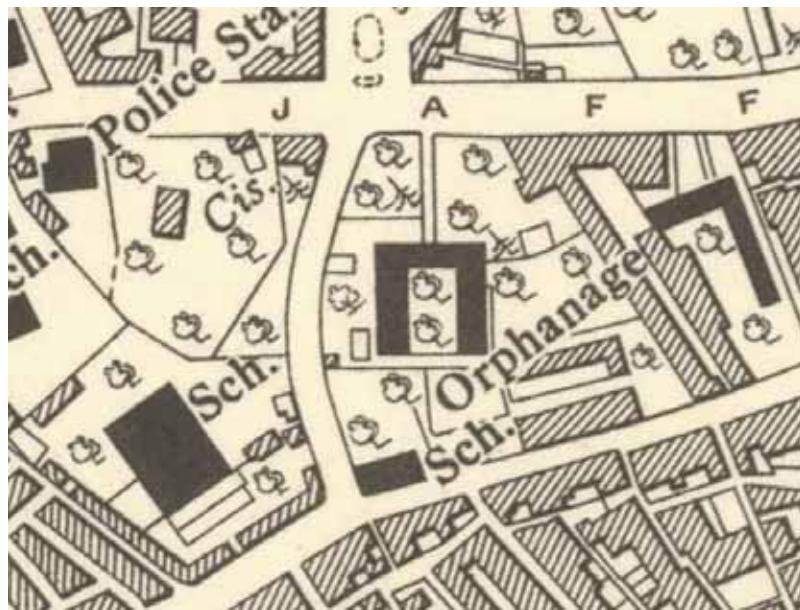
Throughout the 19th century local Jewish leadership in Eretz Yisrael were against modern education institutions, claiming these would interfere with religious studies and deviate pupils to focus on mundane vanity. In 1867, Yosef Kriger, a Jerusalem Jewish bureaucrat initiated the establishment of an AIU school in Jerusalem. While the Ashkenazy community denounced the project, the Sephardic community reacted positively. Shortly after the school opened its gates in 1868, Kriger was dispatched to Greece and the school's opponents managed to shut it down. In 1870 AIU opened its first agriculture school – Mikve Yisrael, south of Jaffa. 9 years later it purchased a plot of land with the aid of British Jewry along the Jaffa road in Jerusalem. When the school's first principle, Nisim Bachar, opened its gates with 50 students in 1882, again local Jewish communities entrenched themselves in the same positions, with Sephardic support and Ashkenazy rejection. Towards the end of that decade had over 200 pupils enrolled, 15% of which were non



1938



1918



1947



1951



Conrad Schick
Nähere Umgebung
von Jerusalem
1895

64. Hotel Feil	C2
65. Anstalt der St. Vincenz-Schwestern .	C2
66. Schulen der Alliance Israélite . . .	B1
67. Französisches Konsulat	C2



Nähere Umgebung
von Jerusalem
1905

66. Werkstätten der Alliance Israélite .	B1
66a. Schulen der Alliance Israélite . . .	B1
67. Französisches Konsulat	C2

The map drawn by Conrad Schick in 1895 as well as the later one, based on Schick's map, show a building labeled in the map's legend as AIU, yet has clearly a different footprint than the 'Torah u'Melacha' building. This building may have been the original school building purchased as is by AIU, and demolished for a new school building erected around 1888.

Jewish. The school's exponential growth in students brought about the construction of a new building in 1888, which was named 'The Lionel de-Rothschild Torah u'Melacha School', and a second larger building on an adjacent plot to the west in 1897. In 1906 a wing in the new building was designated for girls.

The school combined general modern education with workshop experience in mechanics, carpentry, metalsmithing, and tailoring, as well as painting, sculpture, and language classes in French, Hebrew and Arabic. Bachar promoted the use of Hebrew as an everyday language, and therefore hired Eliezar Ben Yehuda to teach in the school as early as 1882. Having 2 buildings enabled the school to reorganize and separate the general studies from the workshops, which remained in the older Torah u'Melacha School' structure. The boys workshops included woodturning, coppersmithing, cabinetmaking, weaving, dying, and stone cutting, and for girls there was lacemaking and hairnet weaving. During World War I the school went into recession with a severe drop in students enrolment. The school never

Nisim
Bachar



recuperated from its decline, and in 1927 the vocational school shut its gates. In 1930 the building was used as an orphanage home, and in 1932 it functioned as a school for deaf and dumb children. By 1940 AIU's decline and lack of funding brought about a complete closure of the building, which reopened only in 1947 with the aid of the Sephardic society in Israel, now named after Rene Cassin. AIU resumed vocational studies in the building as well as the school for deaf and dumb children. Still the school did not manage to regain its prominence, and in 1967 the building was transferred into a joint educational project with Ort Institute, only to finally close in 1969. In 1970 the land was purchased by Clal realestate company and demolished shortly after. The school's gate was the only architectural element preserved in the process, and was reinstated slightly east of its original position. Clal Building opened its gates in 1978, yet its hay days were short and rough. Already in the 1980's it was seen as an urban and architectural failure, to be followed by degrading businesses and plagued with real-estate vacancy to this day.

הוּאדָה הַלאָמִי לְבָנָתֵי יִשְׂרָאֵל בְּאֶרְצֵי שִׁזְׁלָל
GENERAL COUNCIL (VAAD LEUMI) OF THE JEWISH COMMUNITY OF PALESTINE

ט"ז בתקורי תש"ג
10.10.40

רֹאשׁוֹן יְהוּדָה
יְהוּדָה וָנָסֶר
יְהוּדָה וָנָסֶר

Ref. No. 33 / -

הנפקה: בזקן

ביה"ס לוחשיך-אלמייך ביסודה של "אברהם כל מיראל כבודים",
כל אה קביזו הבעל סקרן פיזורו - זוכין לאזעך א', לדי',
וז כבודך גודת לא עבלת הנבנלה יותר אמצעים לקיום המוכר,
איו כל דבריהם כל בעזם תשבח כל דברו כן.

בגדרה הגדירה פון בונזון ערך אחד:

- מזכירות למביר תערוכות מודולריות ביחסותם.

Digitized by srujanika@gmail.com

מגנום

באותו בדרכיהם עם גורייה ר' הפסкар, מגהן ביהדות לזרזים – אלכינ' ותירוכם על הקומת פאקרות האזובדים, בן שטעזיב ביהדות לסתום לאבדים וזה יפה נדרבקון;

ללאן+	100	סכום לדרור הקטנה, מוגבל
" "	95	" לדרור הקטנה, מוגבל
" "	105	" לדרור הקטנה, מוגבל
" "	60	" לדרור הקטנה, מוגבל
" "	40	סכום לדרור הקטנה, מוגבל
סה"מ		484

Maariv
1979



2016

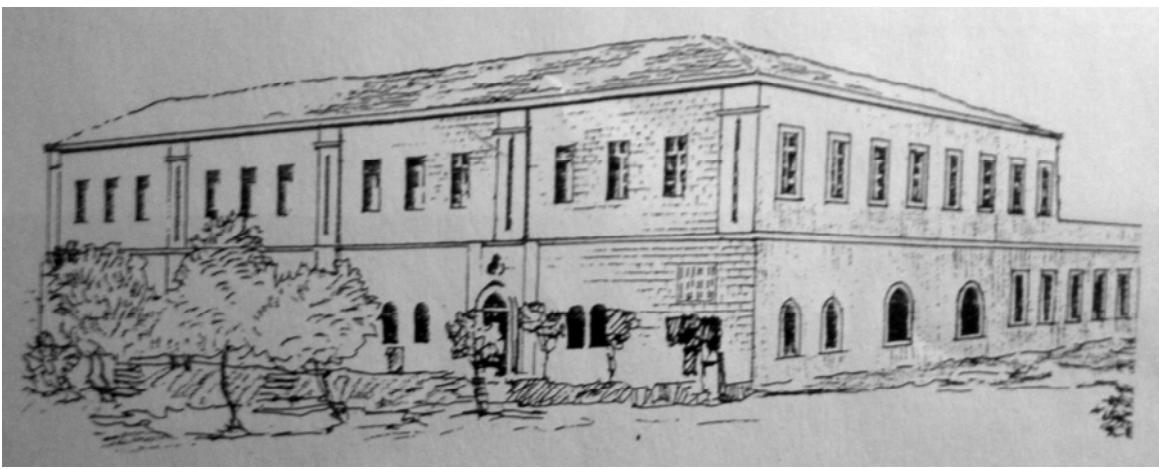


2016

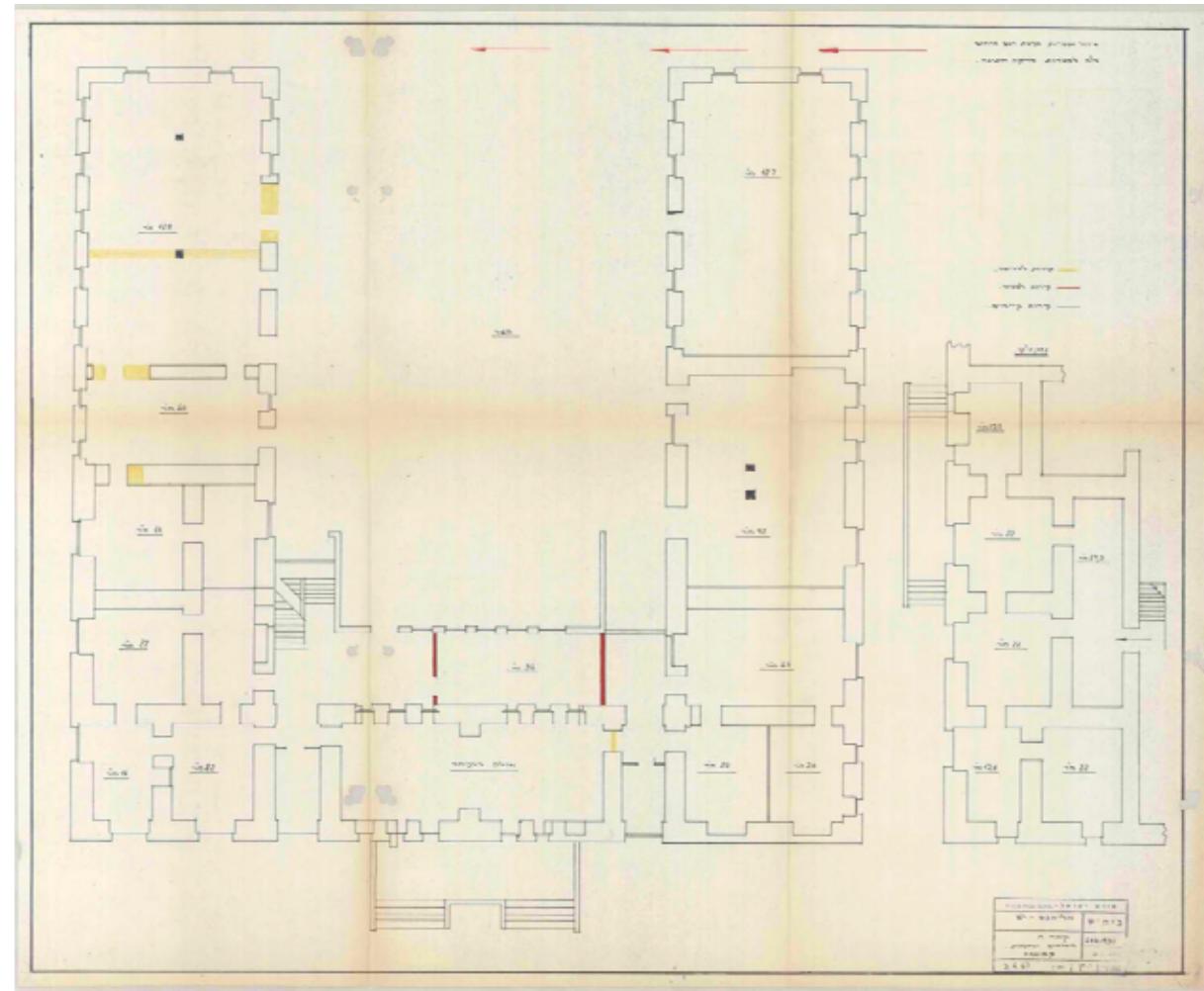


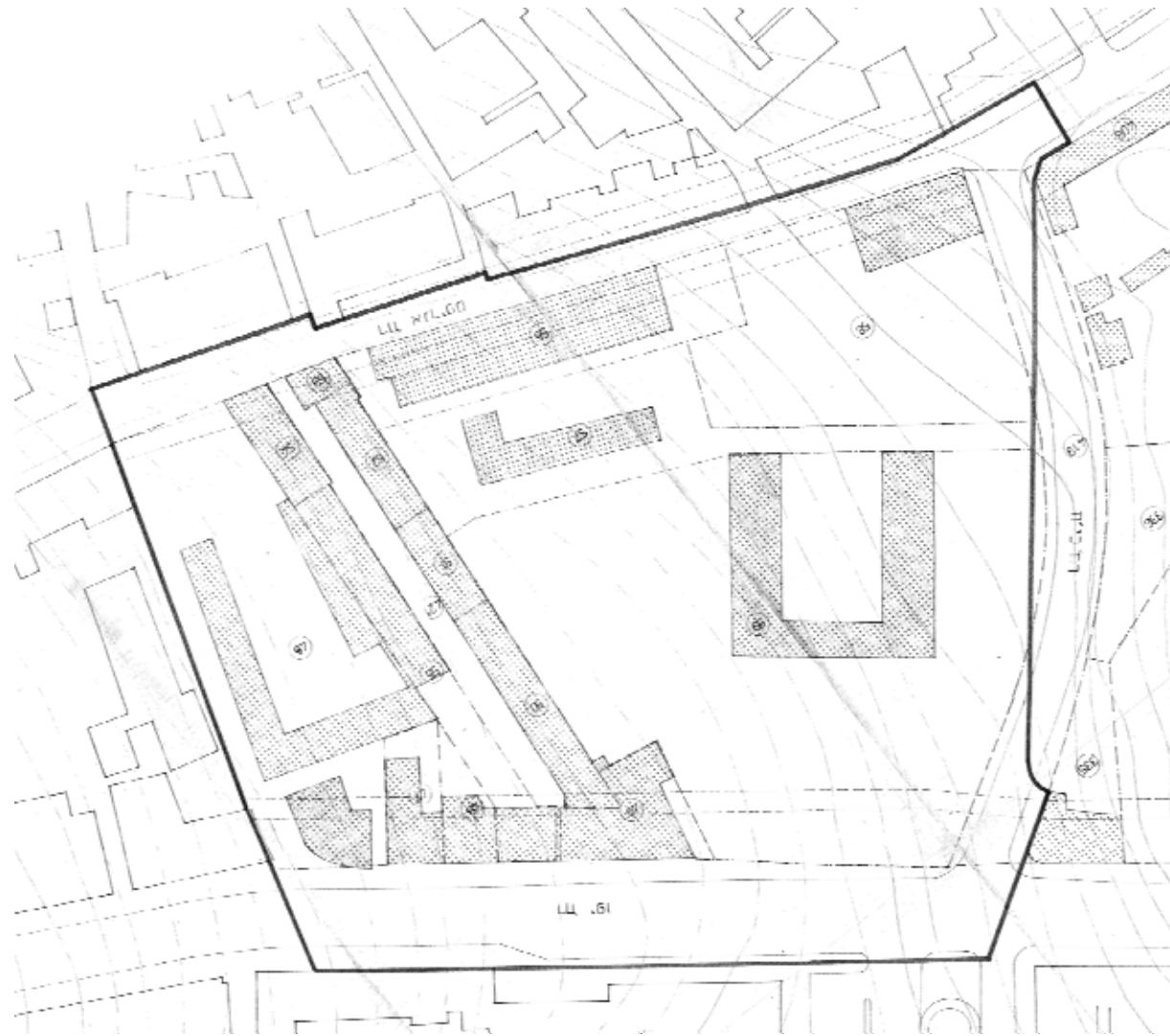


Relocation of the original gate, as a gesture of preserving a relic from the Torah u'Melacha complex.















You take delight not in a city's seven or seventy wonders,
but in the answer it gives to a question of yours.

Italo Kalvino / Invisible Cities

“What is your story?”
“Ours, insofar as it is absent.”
“I do not understand.”
“Speaking tortures me.”
“Where are you?”
“In what I say.”
“What is your truth?”
“What lacerates me.”
“And your salvation?”
“Forgetting what I said.”

Edmond Jabes / The Book of Questions

PROPOSAL

Every place and every building have a spirit we grasp and call ‘Genius Loci’, or character or atmosphere. Landmark buildings, which are home to historical events, significant figures, or haphazard yet key incidents withhold traces and memories which are sensed by visitors. Vacant buildings speak of passed occurrences, the walls have a visual language humans can comprehend if attentive.

What remains of demolished buildings?

We are accustomed to experiencing building relics, ruins, appreciated for what they convey, through the missing parts not least then within the remnants, as occurs in archeological sites of distant cultures.

And what about resurrecting a building?

A structure that is gone completely, along with the earth it once sat in. That has no traces left, but

fading memories, old photographs, perhaps some oral or written stories. How does one go about resurrecting a building, communicating with it, conducting a séance ritual to raise from the abyss of erased history. What is required and what can be achieved?

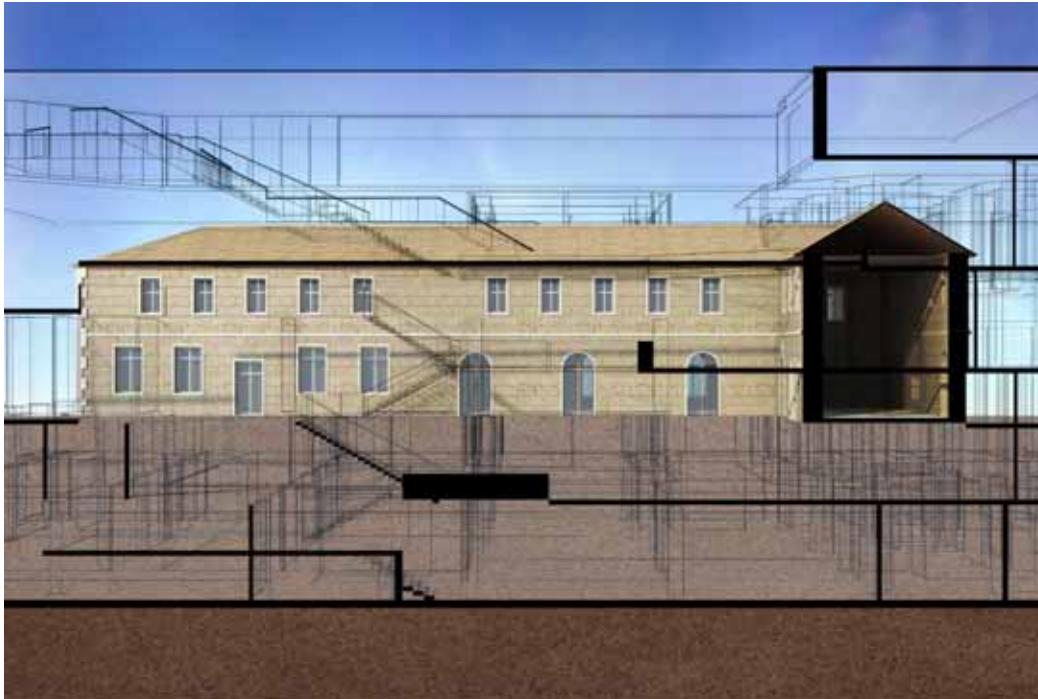
This proposal suggests to conduct a séance ceremony to the Alliance building of 'Torah u'Melacha'. In order for such a procedure to occur, we require building relics, which can summon the building's spirit. In the case of 'Torah u'Melacha', one element survived the years since its demolition, the gate from Yafo street. We propose to augment this with 3 major sculptural installations:

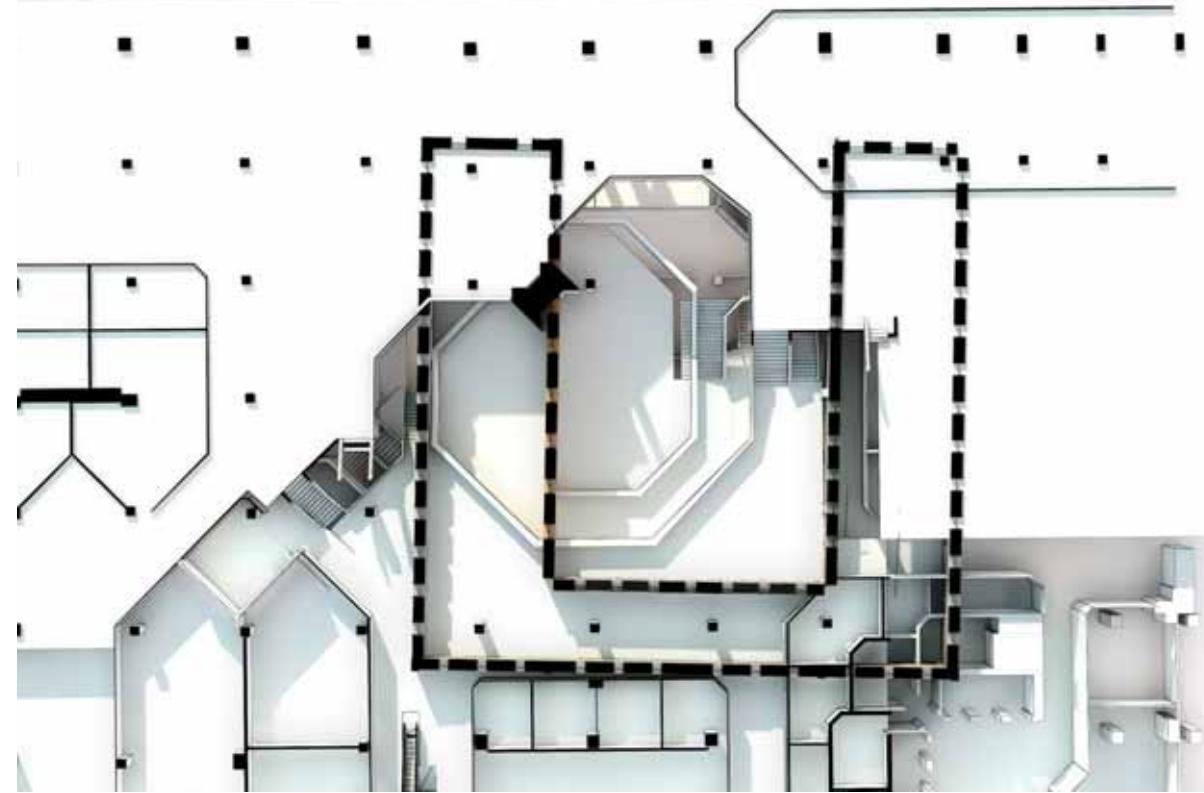
1. Corner Stone: Just as ceremonial ribbon cutting events are conducted to symbolically mark the initial moment the corner stone of a building is placed in the ground, likewise, for séance ceremony we require a piece of ground at one of the demolished building's corners. The 'Corner Stone' is an earth-room installation which can be entered and experienced from within, where the

building's foundation and other relics can be traced.

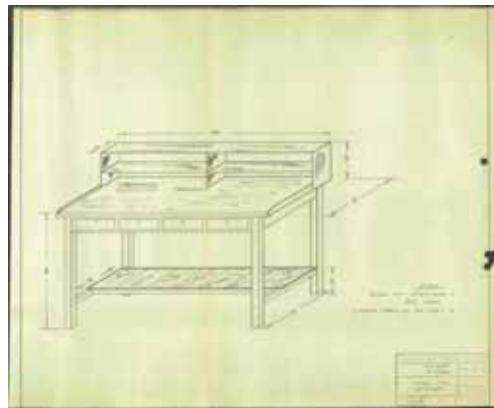
2. Room: The room installation depicts a fragment of the building's façade, furniture and spatial character of the interior, to include products created in the workshops. This installation combines factual relics of the building and its creative educational life, as well as invented remnants, and an ongoing and evolving portrayal of the design and art products that were created in the building.
3. Roof: A continuous hovering roof at the scale and location of the original building, hung from the ceiling or supported by pilasters. The roof is to be done in translucent material, such as glass, which will reflect direct sunlight to be broken down to spectral reflections throughout the building's atrium.

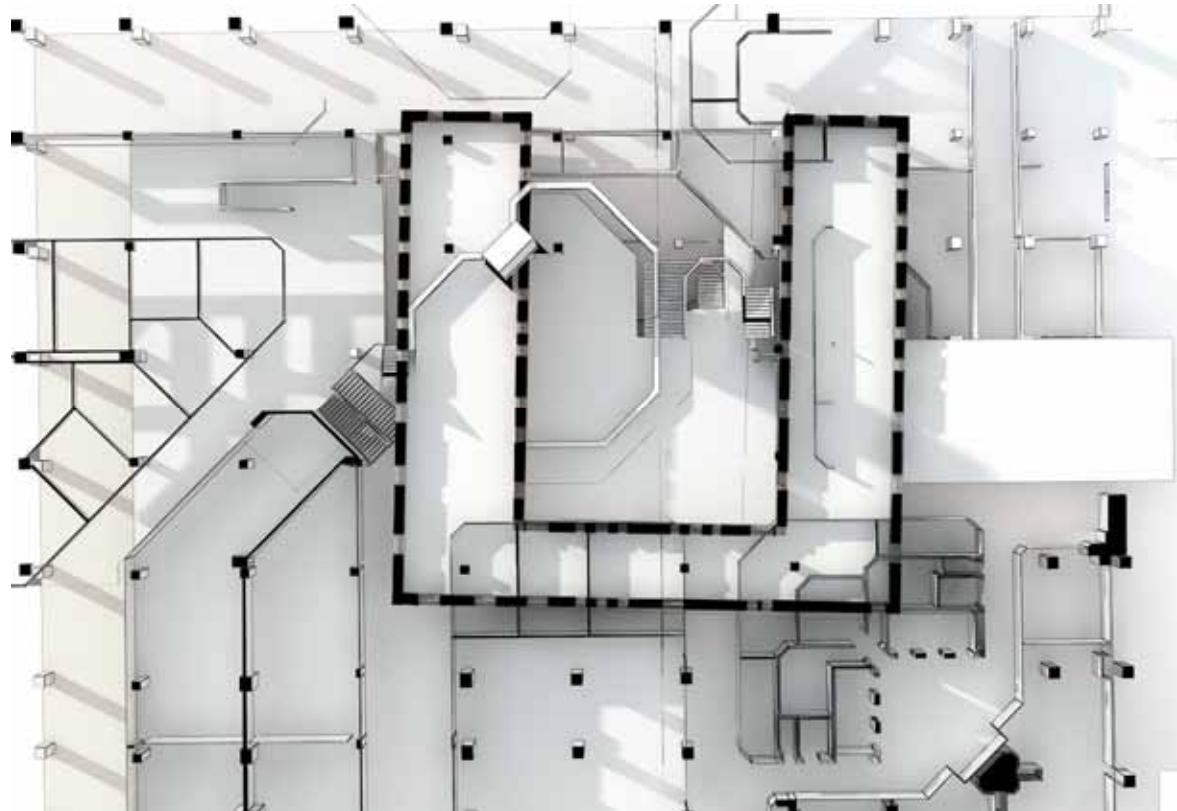






Clal and Alliance buildings juxtaposed – 3rd floor.





Clal and Alliance buildings juxtaposed – 2nd floor.



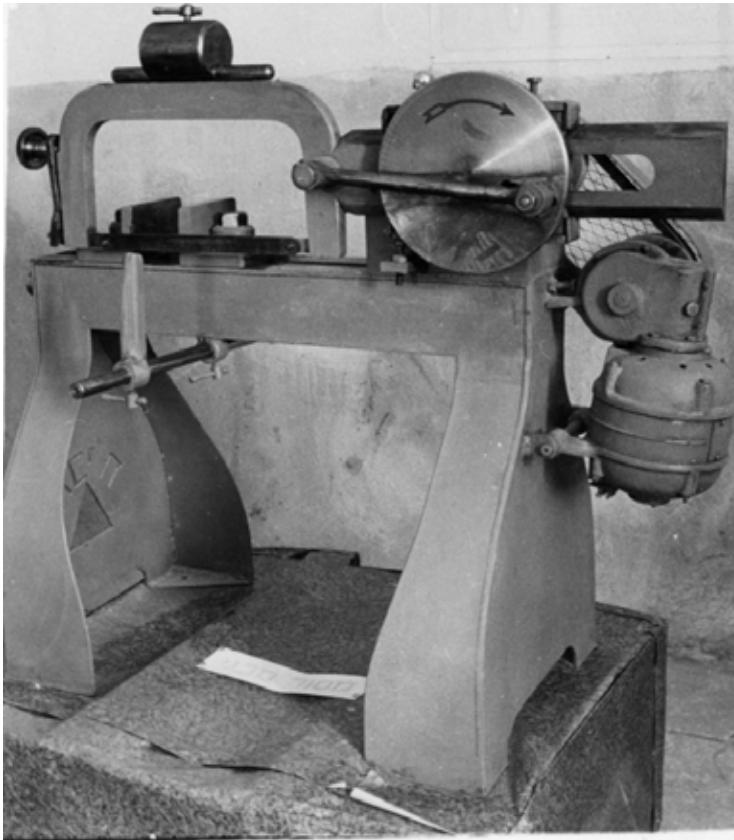
A P P E N D I X – P H O T O





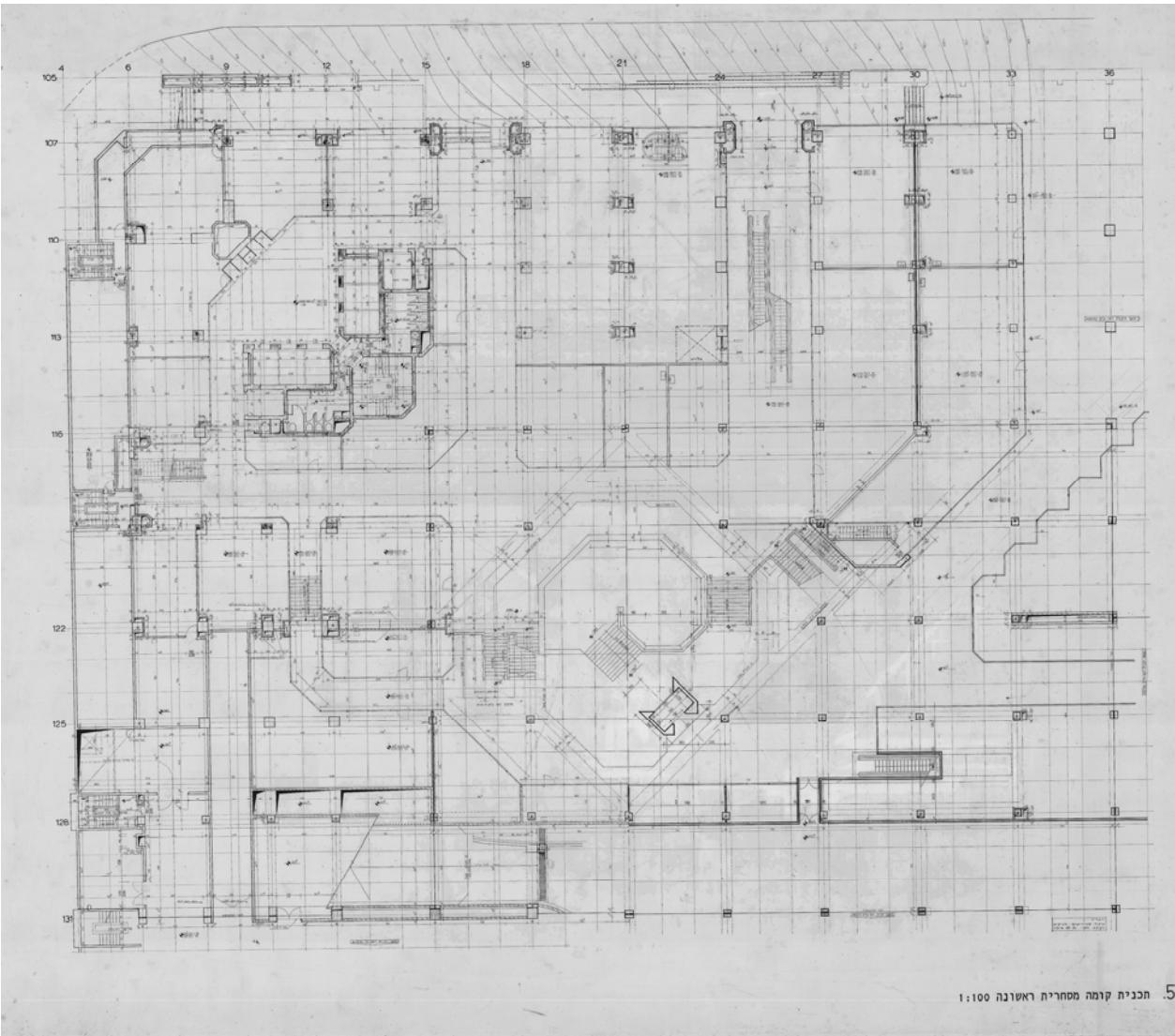


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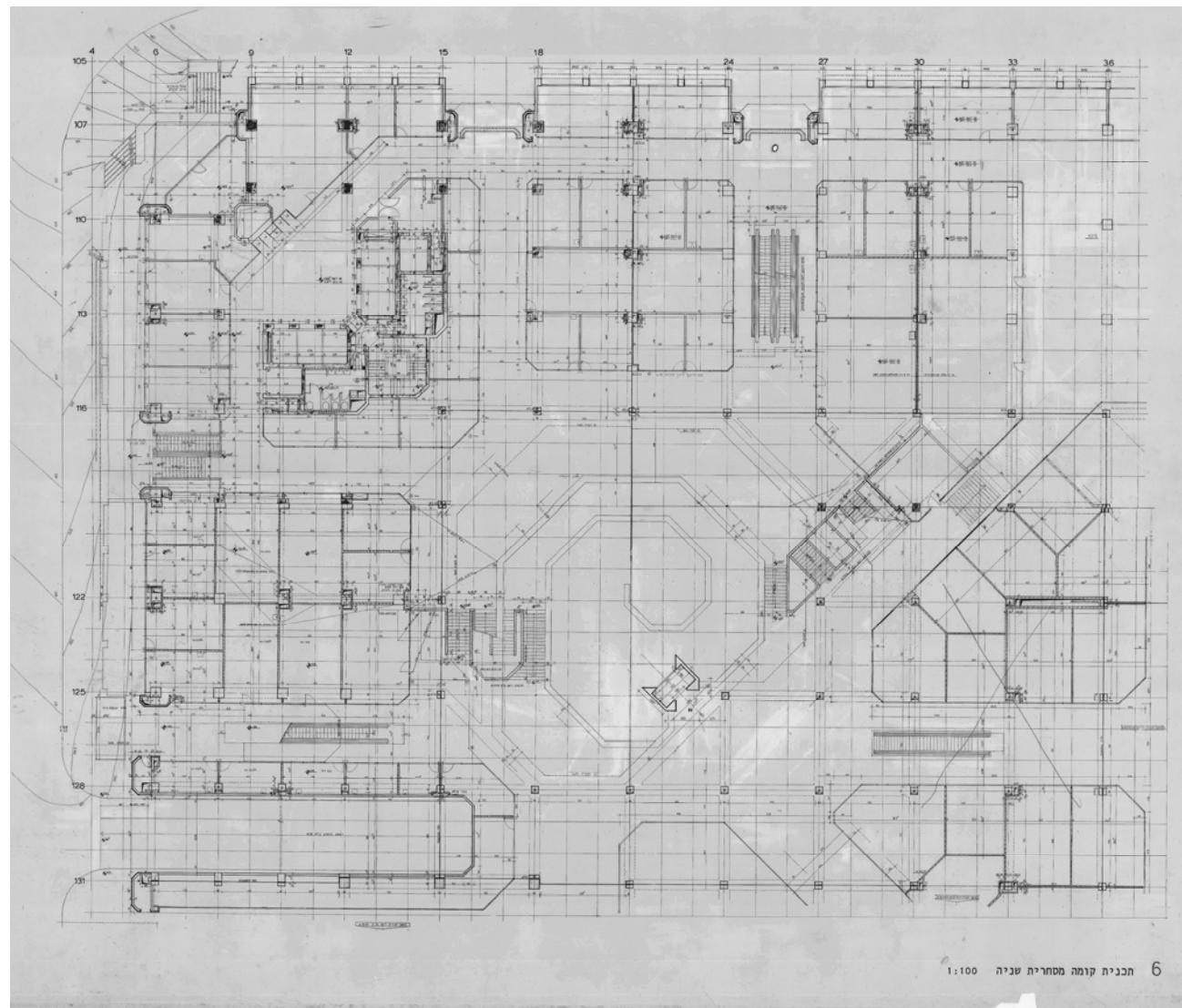


A APPENDIX-PLANS

1st commercial floor



2nd commercial floor



3rd commercial floor

