

RESEARCH PLAN
A MODERN 'MAUSOLEUM'

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1 PROBLEM STATEMENT

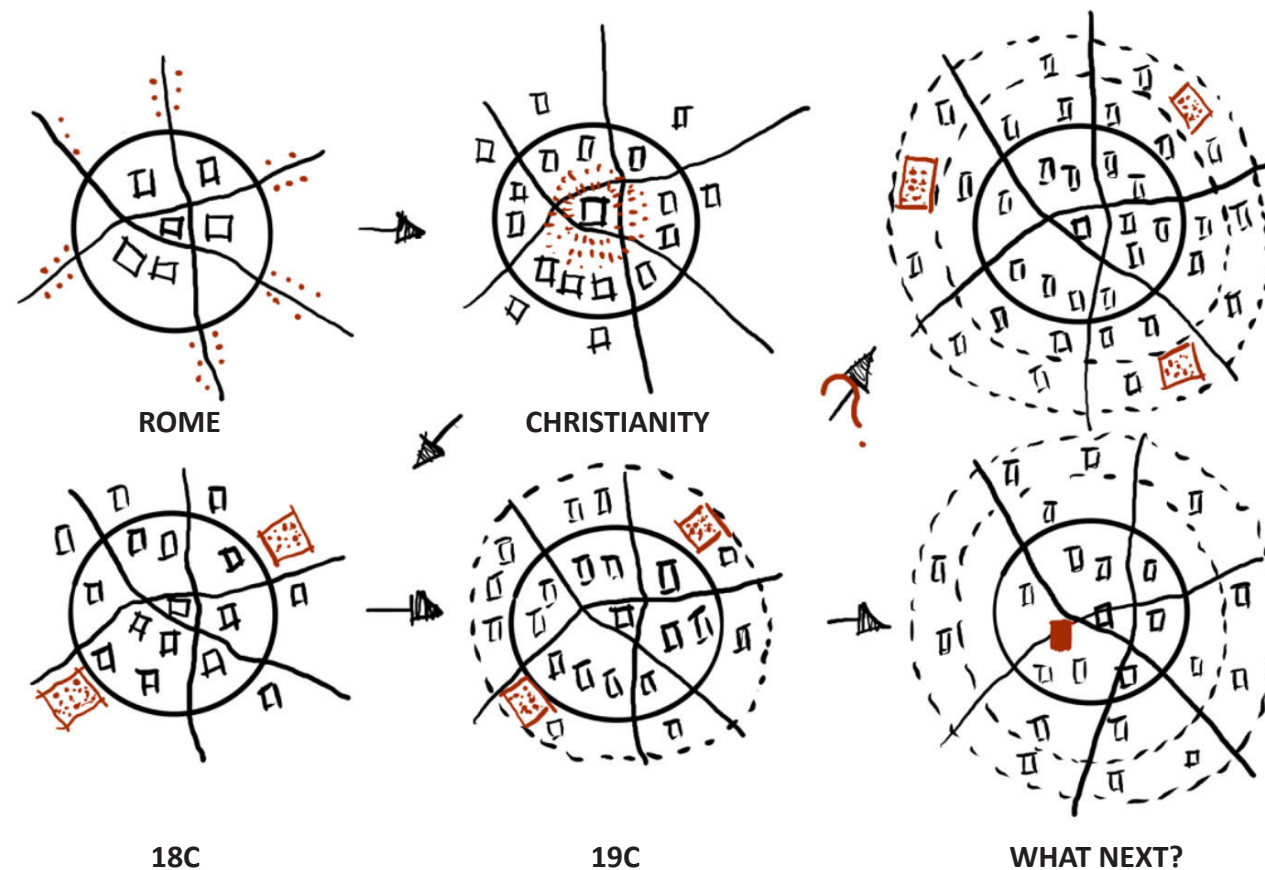
The cemetery was a part of the city, as death was a part of life. But both of them are being eliminated from the lives of citizens.

If we assume that a Western city has developed from the ancient Roman to today, we might be able to see a very clear changing relationship between the city and the cemetery.

When the time came to the 18th and 19th centuries, the city center could no longer accommodate so many corpses. Bodies being buried indiscriminately also lead to problems such as infectious diseases. So people decided to build new large cemeteries outside the city. With the further expansion of the city, these suburban cemeteries are slowly being included within the city boundaries again.

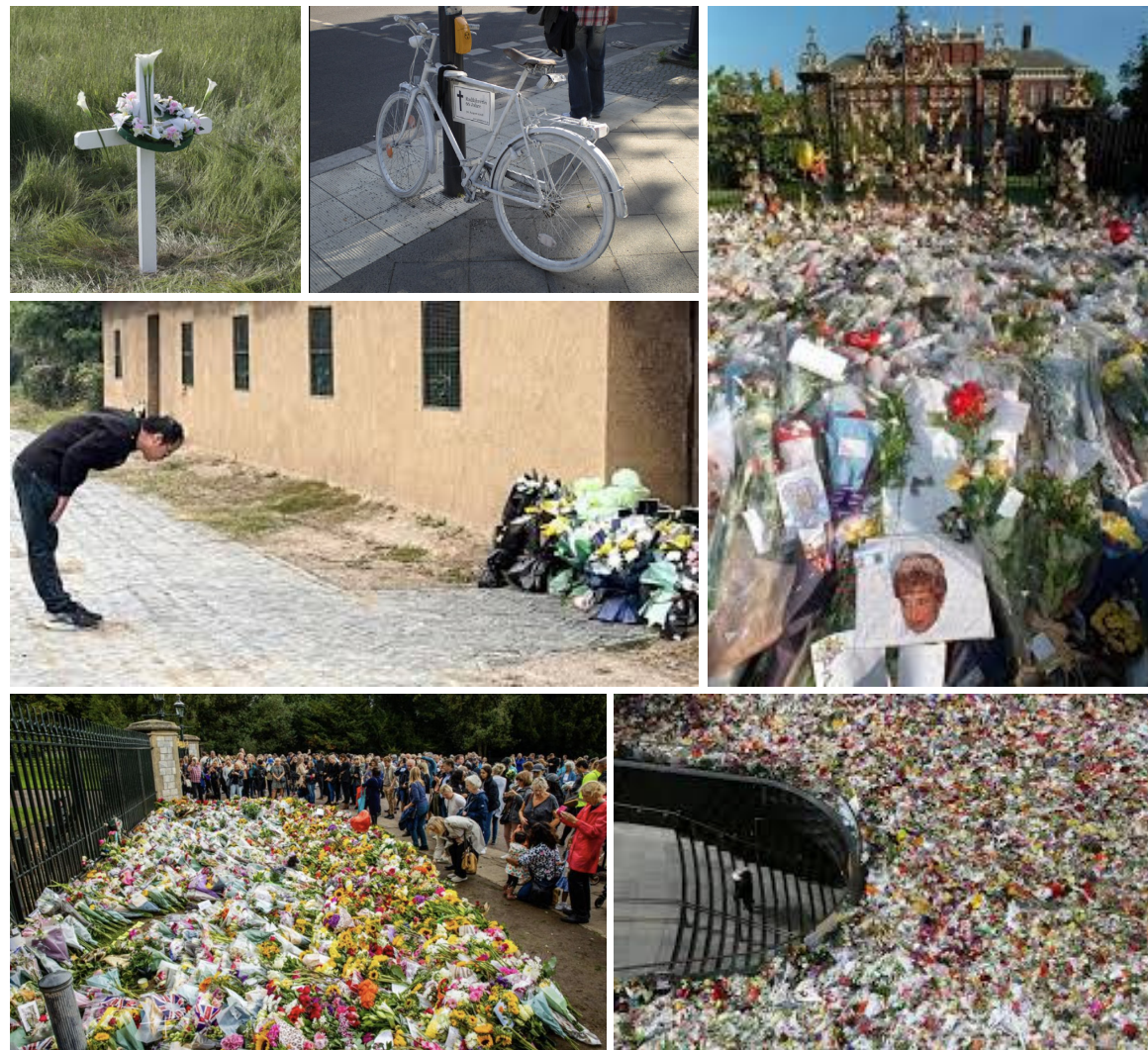
As the city expands further in the future, where will the cemetery go?

Do we choose to simply place cemeteries in more remote and inaccessible suburbs as we have in the past, or do we have better options? For example, using today's new technologies to bring cemeteries back to cities and communities again.



In ancient Rome, it was strictly forbidden for the dead to be buried within the city walls. Instead, tombstones of various sizes appear on both sides of the road outside the city. By the time Christianity came to power, cemeteries were placed around churches in city centers, and funerals were often part of religious ceremonies. This is the process of a cemetery being moved from outside the city to within the city.

People no longer go to cemeteries in their daily lives, as no longer mention the topic of death in their daily lives. We live in a death avoidant society nowadays(Clarkson 2015).



But we still see people having a need to mourn.

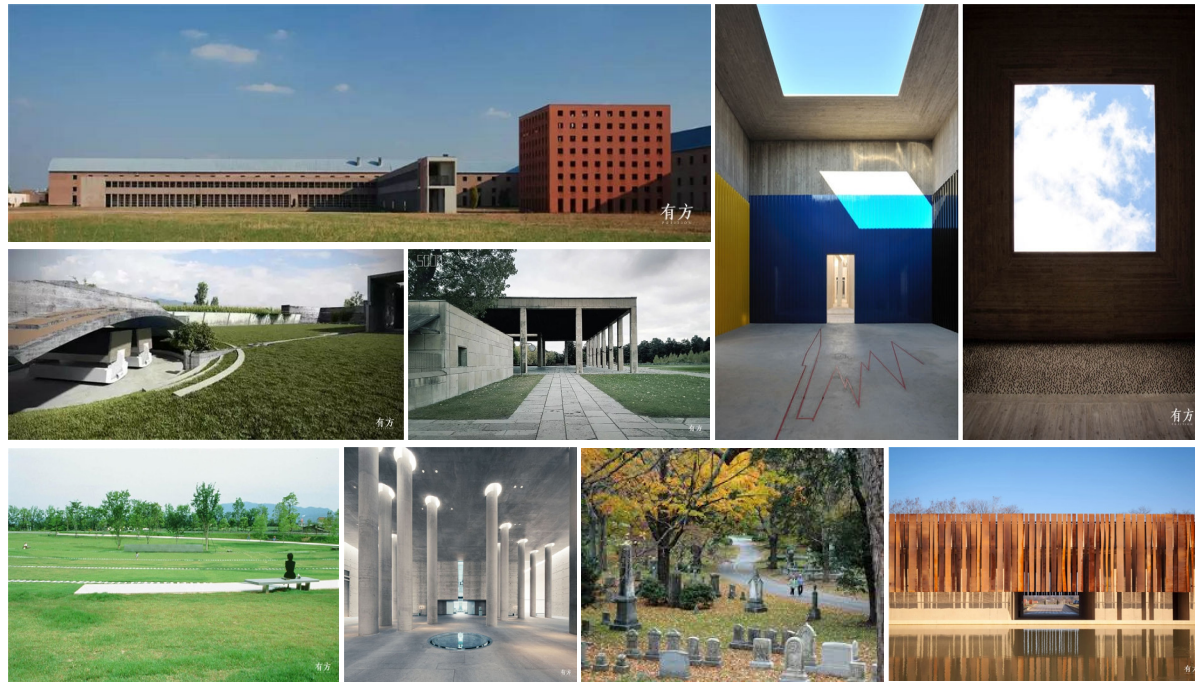
We grieve when a natural disaster strikes or the Queen dies or a friend loses a loved one, even if we didn't know them. From the 20th century onwards, crosses and "ghost bicycles" placed on the side of roads remind us of how much mourning takes place in public. Even today we can see many public mourning activities taking place in squares or streets in the city. Is it logical to think that people have chosen other places to carry out these mourning activities that could have happened in the cemetery because the existing cemeteries are not public and accessible enough?

We are not living in a perfect world. Epidemics, violence, crimes, natural disasters, terrorism and even wars are taking people's lives and shaking up our peaceful reality.

Today, we stand at an uneasy juncture: older traditions of handling death are breaking down while new ones have yet to fully emerge(Hollaran 2018). It's time to rethink the relationship between life and death, cemeteries and the daily life in the city.

2.1 RESEARCH SCOPE

The main object of study is the relationship between cemeteries and urban life in Western culture.



In Western culture, cemeteries have clearly and obviously moved from within the city to outside the city. The study will explore the cultural, religious, planning, and other factors behind the changing process from history, and at the same time analyze some new cultural phenomena about death and mourning in modern times.

2.2 RESEARCH OBJECTIVES

The study will focus on the publicity and accessibility of cemeteries, and examine how cemeteries can be brought back into public life today and in what form by studying the extent to which cemeteries were once involved in urban daily life.

3 RESEARCH QUESTIONS

HOW HAS THE RELATIONSHIP BETWEEN CEMETERIES AND DAILY LIFE CHANGED IN WESTERN CULTURE?

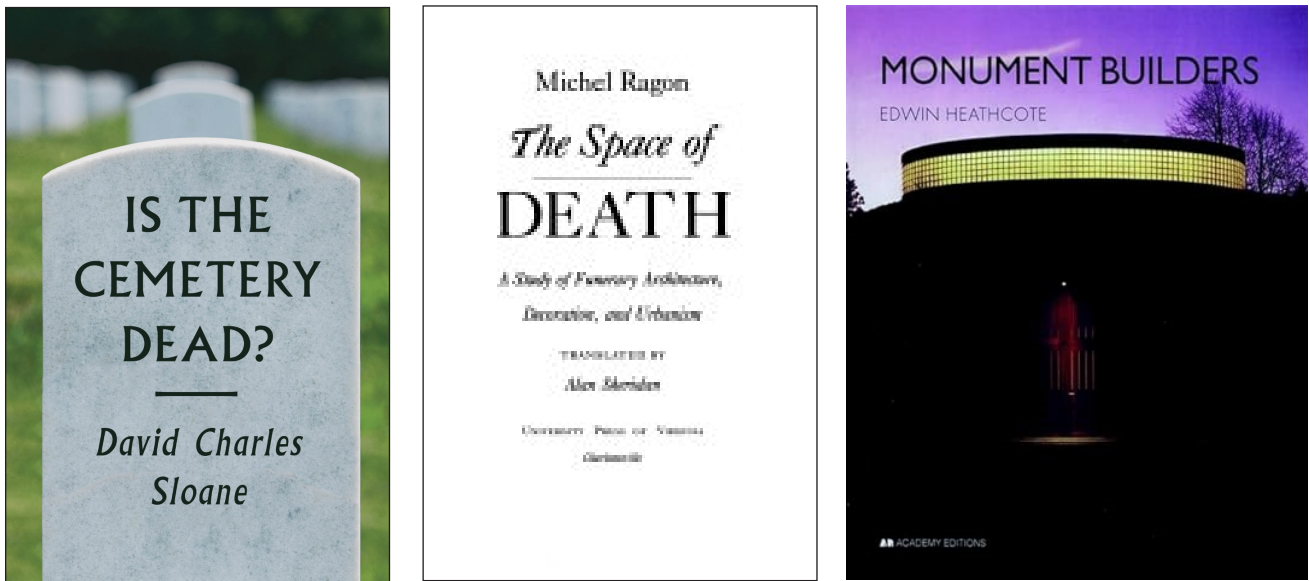
3.1 WHAT WAS THE CHANGING PROCESS OF THE PUBLICITY AND ACCESSIBILITY OF CEMETERIES WITH THE CITY DEVELOPMENT?

3.2 WHAT WERE THE PRACTICAL CONSIDERATIONS AND CULTURAL CONCEPTS REGARDING THE CHANGES IN CEMETERIES?

3.2 WHAT NEW TRENDS AND CULTURES REGARDING CEMETERIES AND DEATH ARE EMERGING TODAY?

4 RESEARCH METHOD

The study will mainly use the method of literature study.



Involving research on different types of cemeteries belonging to different periods and their characteristics and backgrounds

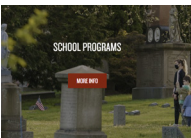
This may be supplemented by a small number of interviews with citizens about their ideas of death and purpose.



1804 PERE LACHAISE



1831 MOUNT AUBURN CEMETERY



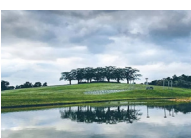
1838 GREEN-WOOD



1844-55 SPRING GROVE CEMETERY



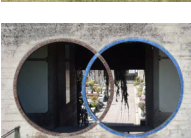
1899 HOLLYWOOD FOREVER CEMETERY



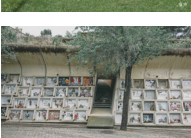
1940 SKOGSKYRKOGÅRDEN



1971 CIMITERO DI SAN CATALDO, MODENA



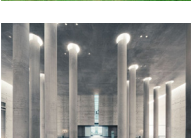
1969-78 TOMBA BRION



1994 IGUALADA CEMETERY



1997 KAZE-NO-OKA CREMATORIUM



2000 CREMATORIUM BAUMSCHULENWEG



2011 GUBBIO CEMETERY

5 CASES

5.1 PERE LACHAISE

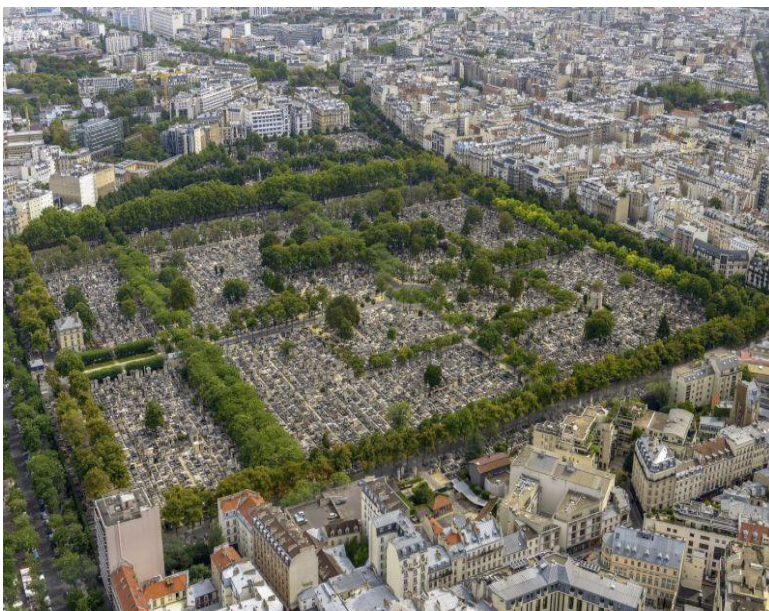


The current cemetery was originally an estate, on which a country house was built in 1430. In the seventeenth century the Jesuits acquired it and turned it into a rest home. The most famous resident was Father François d'Aix de La Chaise , the influential confessor of King Louis XIV , who stayed there for more than thirty years. In 1762 the Jesuits sold the estate to pay off debts. It then changed hands regularly and became neglected.

In 1801, the Champ-l'Evêque hill, together with the Montmartre and Montparnasse hills, was designated as a site for a new cemetery. According to the new views, new cemeteries had to be built outside the city walls. The name of the cemetery was Cimetière de l'Est because it was intended for the residents of the eastern arrondissements.



The then city architect Alexandre-Théodore Brongniart designed the 18-hectare site as an English garden . The total cost of this new cemetery was 180,000 francs. Initially the cemetery was not a success. Prominent people did not want to be buried outside the city walls and in a poor and working-class neighborhood. Eight years after its opening, there were barely 833 graves. To give the cemetery more prestige, the remains of several celebrities were transferred in 1817: Molière and La Fontaine , while Abelard and Héloïse were buried there next to each other - almost seven centuries after their deaths.



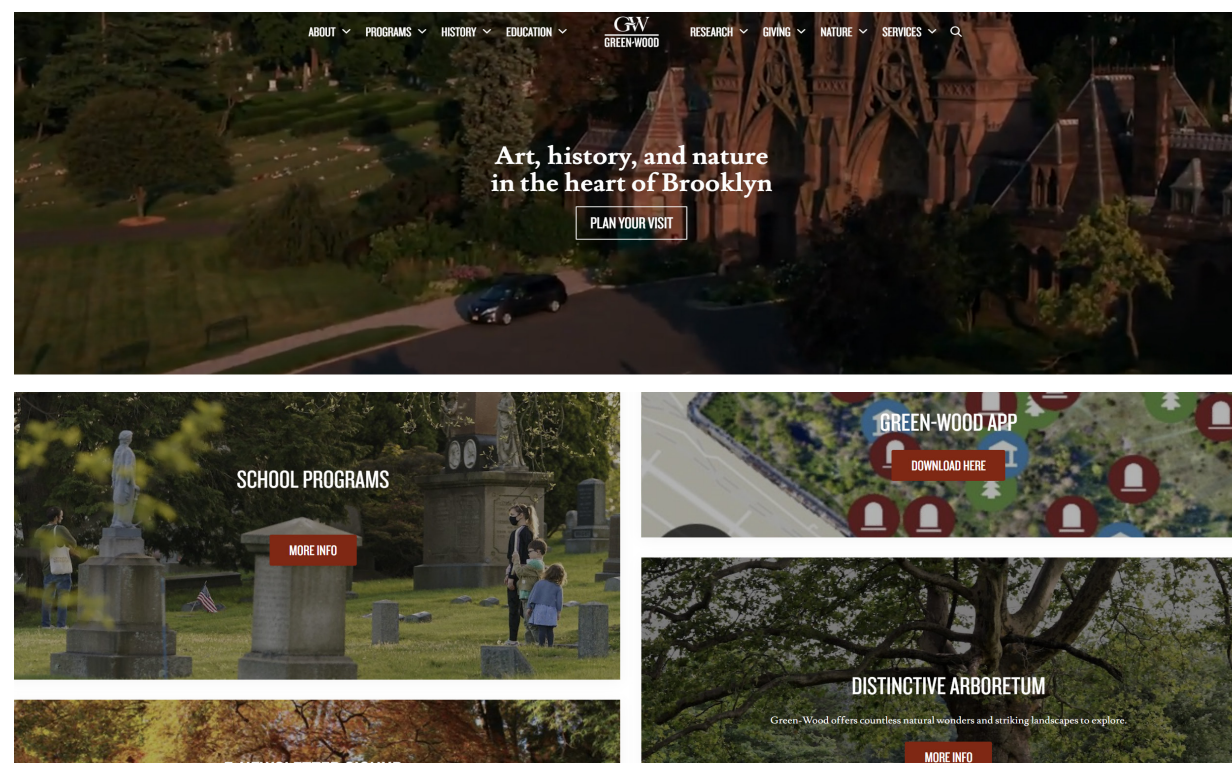
From then on, the cemetery's reputation was assured. In 1830 there were 33,000 graves. In the years that followed, the wealthy bourgeoisie of Paris, inspired by the romantic spirit of the times, erected many grave monuments on the site. The cemetery was enlarged five times and reached its current size of 43.93 hectares in 1850. Since 1860 it has been on the territory of the city of Paris.

The Père-Lachaise cemetery was immediately the prototype of the extra-muros cemetery. The example was followed throughout the Western world. 'Rural cemeteries' were constructed in various cities in the United States.

5.2 GREEN-WOOD

Green-Wood is a living cemetery that brings people closer to the world as it is and was, by memorializing the dead and bringing to life the art, history, and natural beauty of New York City.

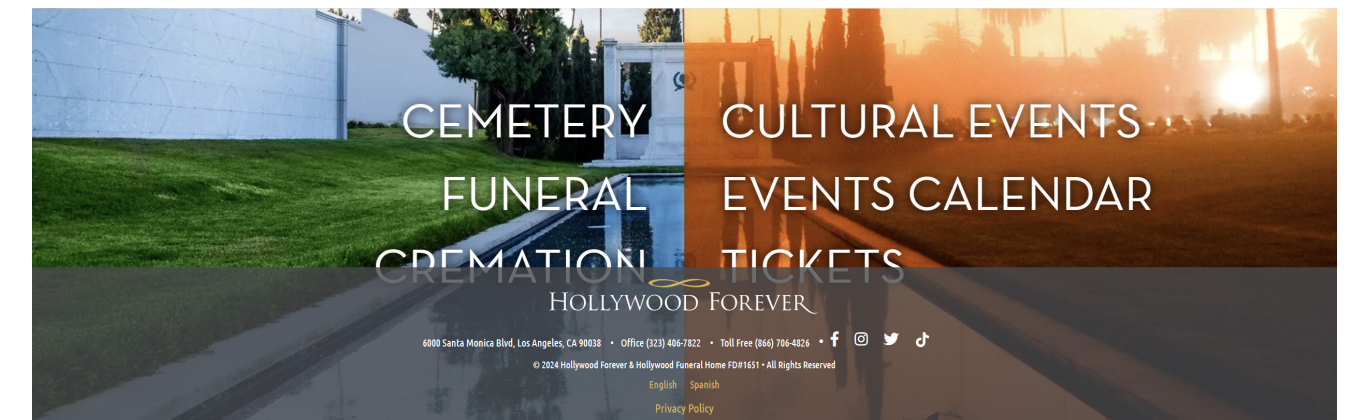
Founded in 1838 and now a National Historic Landmark, Green-Wood was one of the first rural cemeteries in America. By the early 1860s, it had earned an international reputation for its magnificent beauty and became the prestigious place to be buried, attracting 500,000 visitors a year, second only to Niagara Falls as the nation's greatest tourist attraction. Crowds flocked there to enjoy family outings, carriage rides, and sculpture viewing in the finest of first generation American landscapes. Green-Wood's popularity helped inspire the creation of public parks, including New York City's Central and Prospect Parks.



Green-Wood is 478 spectacular acres of hills, valleys, glacial ponds, and paths, throughout which exists one of the largest outdoor collections of nineteenth- and twentieth-century statuary and mausoleums.

On September 27, 2006, Green-Wood was designated a National Historic Landmark by the United States Department of the Interior, which recognized its national significance in art, architecture, landscaping, and history.

5.3 HOLLYWOOD FOREVER CEMETERY



Hollywood Forever is a full-service cemetery, funeral home, cremation services provider, and cultural events center in the heart of Hollywood, Los Angeles.

Founded in 1899, the national cemetery is one of the world's most historic places, and the final resting place of hundreds of Hollywood legends, including Judy Garland, Cecil B. DeMille, Rudolph Valentino, Mickey Rooney, Tyrone Power, Douglas Fairbanks, Johnny and Dee Dee Ramone, Valerie Harper, Chris Cornell, and hundreds of others. And is also the burial site of thousands of neighborhood residents and individuals from across the globe.

The functioning crematory, mortuary, funeral home and cemetery provide lawn spaces, memorial services, cremation niches, cremation services, mausoleum crypts and a range of premium cemetery services. The Beth Olam section is one of the oldest, active Jewish cemeteries in California.

As Los Angeles' most dynamic cultural event center, Hollywood Forever welcomes families and visitors to concerts, films, and events each year. Since 2000, Hollywood Forever has partnered with Cinespia to present cinema screenings in the summer on the Fairbanks Lawn, and the cemetery's Dia de Los Muertos celebration is the largest outside of Mexico, attracting visitors from all over the world. Paramount Studios was built on the undeveloped south end of the original site, where the studio still operates, and the cemetery was listed on the National Register of Historic Sites in 1999.

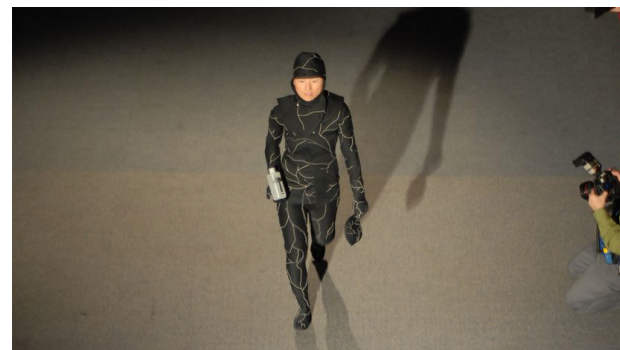
6 TRENDS

6.1 GREEN BURIAL INDUSTRY

The green burial industry is booming these days, and there are certainly a lot of people who claim to have a process or product to help dying people pass out of this world with as little environmental impact as possible. But the Coeio Infinity Burial Suit might be one of the most remarkable.

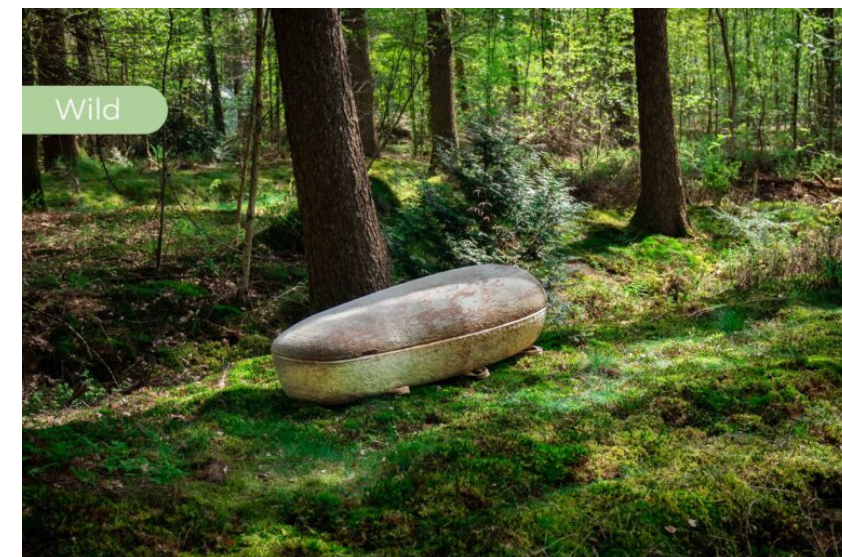
This suit is not only chic, it is made out of organic cotton and seeded with mushroom spores. Not only that, the company claims the mushrooms can decompose our post mortem bodies while cleaning toxins from our bodies before they leach out into the soil.

Although green burials that don't involve embalming fluids like formaldehyde are a step in the right direction toward making the process of dying a little greener, the Infinity Burial Suit promises to use fungi to clean the toxins we walk around with every day.



Jae Rhim Lee, artist and founder of the Infinity Burial Project, has been working to find a hybrid mushroom that can decompose bodies and metabolize toxins, turning corpses into nutrient-rich soil. Using her own hair, nails and skin cells as food for her mushrooms, she developed the best mushroom variety for the job: the Infinity Mushroom. Now you can buy a suit Lee likens to "ninja pajamas" covered in a netting laden with mushroom spores and other elements that help decompose, remediate toxins and deliver nutrients to plant roots.

The Loop Living Cocoon™ is the world's first living coffin that enriches nature by biodegrading in just 45 days and giving our nutrients back in the most natural way. The Loop Living Cocoon™ is grown in just 7 days in our growing facility in Delft, The Netherlands, from local mushroom species and upcycled hemp fibers. This makes it 100% natural and GreenLeave certified. The Cocoon comes with a soft bed of moss as standard. You can opt for either the 'Wild' or 'Calm' Loop Living Cocoon™.



6.2 DIGITAL MEMORIAL CEMETERY



Hadas Arnon:

"If we examine the western cemeteries today we find that the way we perpetuate our dead takes a lot of space and eventually we sit in front of a stone trying to imagine the face and memories of our beloved person.

Nowadays in a digital world, between Facebook, linked in, Twiter and all the other social networks, each person holds a lot of digital data and a digital personal internet profile.

These facts led me to create a digital memorial cemetery.

It is not an actual cemetery but it is a perpetuation place to mourn and remember the dead.

The family and friends of a person who passed away can gather all the digital data they wish on one small memorial stick.

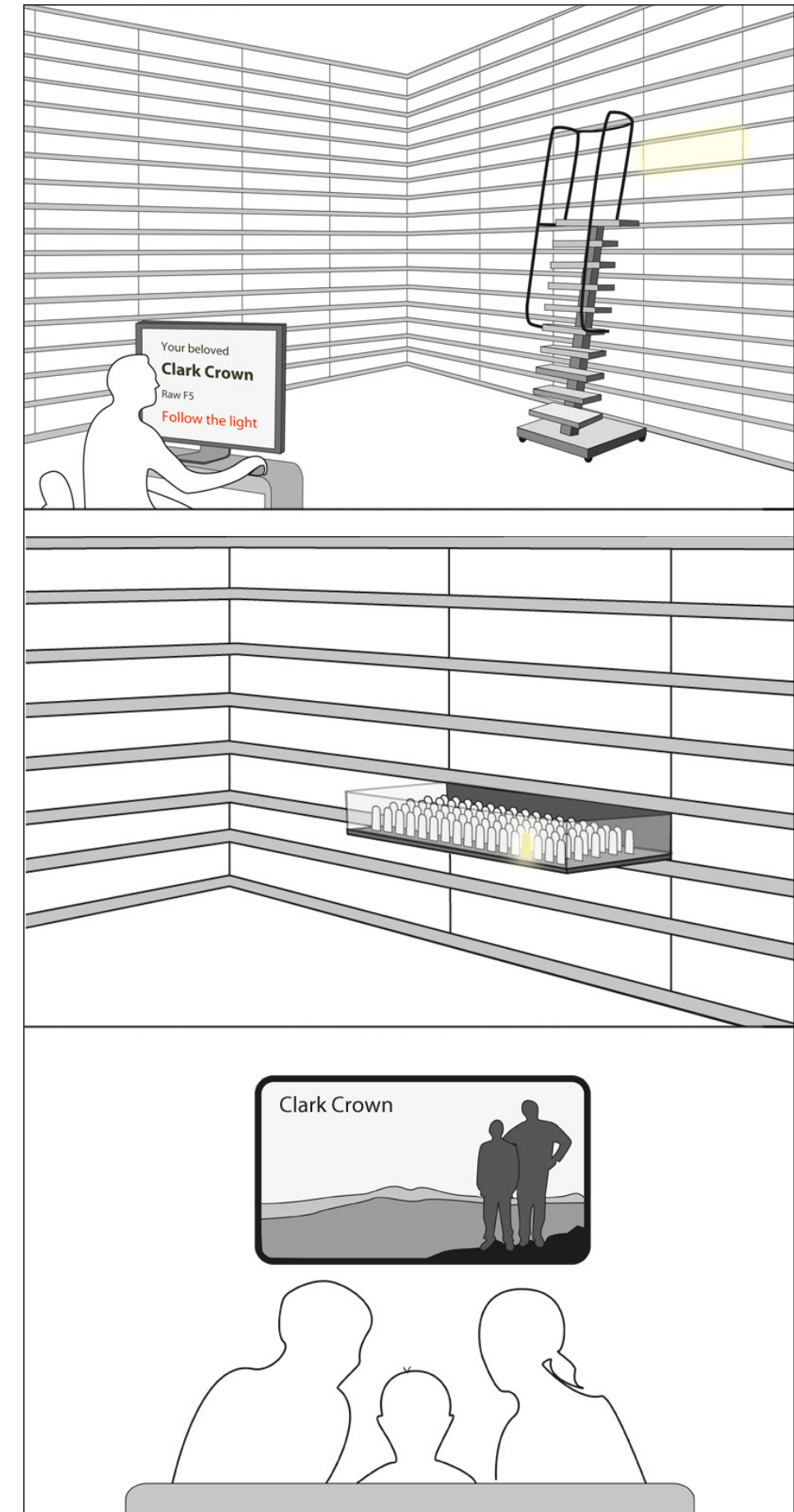
The sticks are gathered in to a memorial archive or library;
a neutral place to come and remember your beloved person,

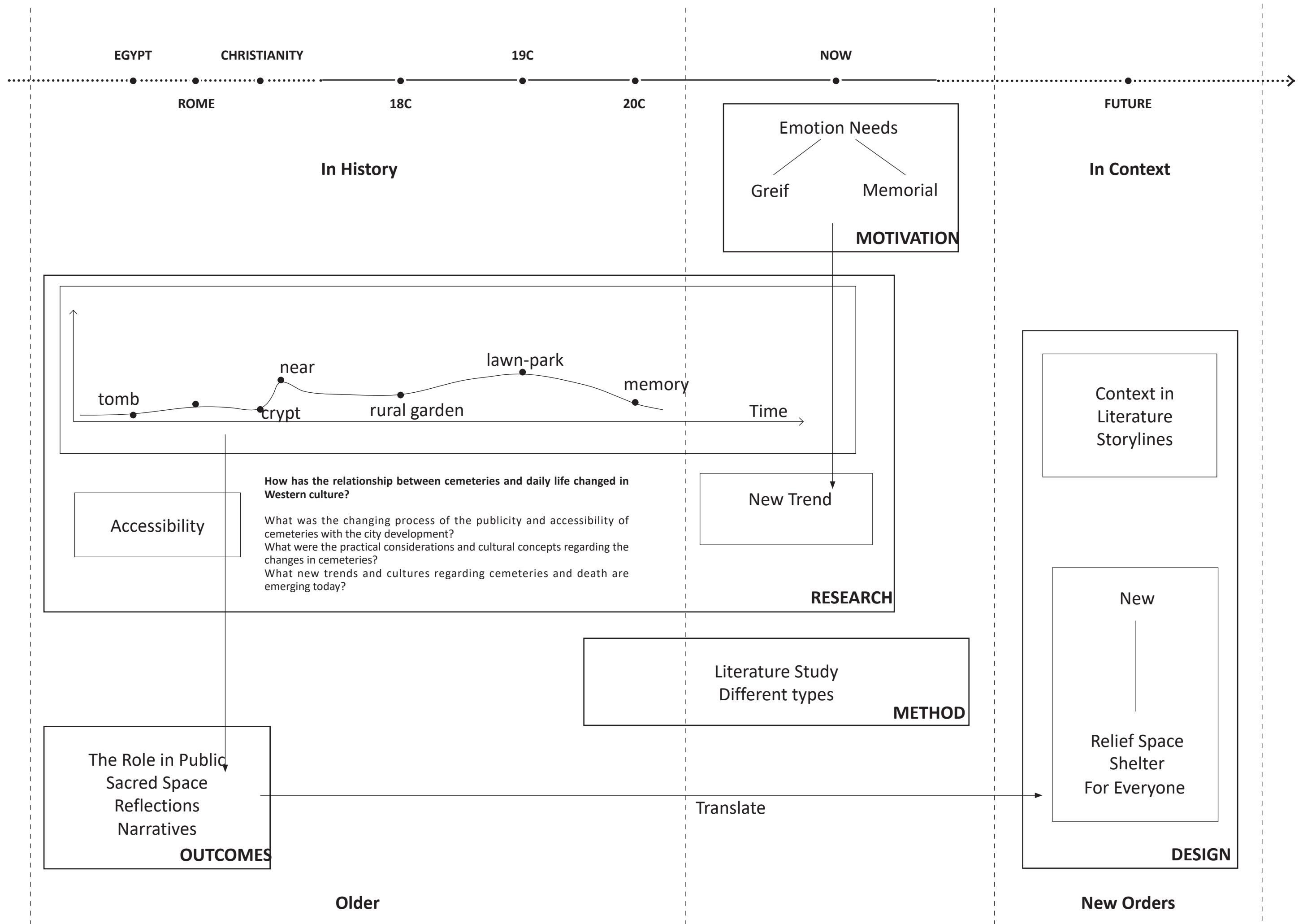
The scenario of use-

By a quick computer search, you find the location of the requested memorial stick.

The location is indicated by light, you take the stick to a separate memorialization room, there you can watch and listen to all the pictures, movies, songs or any other data. This way you mourn and remember your beloved when he is smiling in good and happy moments, it is a way to heal and cope with the loss in a positive point of view.

The design of the memory stick and its stand creates the visual link between the traditional cemetery and the new future digital ones, furthermore the place of mourning remains public and neutral."





7 OUTCOMES

An essay on rethinking the relationship between the daily life and cemeteries.

An advice and a brief guideline about designing cemeteries in modern cities.

8 HYPOTHESIS STRUCTURE

Where are the modern dead buried?

Today, we stand at an uneasy juncture: older traditions of handling death are breaking down while new ones have yet to fully emerge(Holleran 2018).



What kind of cemetery do modern people need?

Cemeteries have always been not only functional in human culture, but also have cultural significance and emotional connection.

The public nature of cemeteries is ignored today.



This may have something to do with the fact that cemeteries are no longer so accessible these days.

Historical research on the publicity and accessibility of different types of cemeteries in different periods



The public nature of cemeteries is valuable to human society and has existed since ancient times. It is missing today, related to its low accessibility and other factors.



How to regain the publicity of cemeteries?

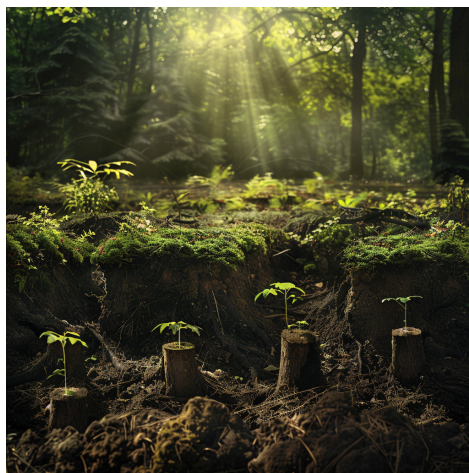
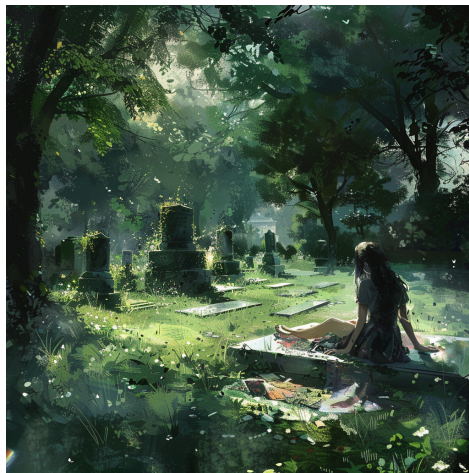
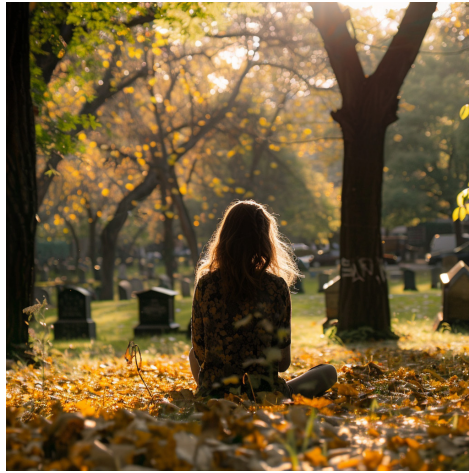
Research on some trends and new cultural symbols emerging today



Conclusion

9 TO DESIGN

A modern “mausoleum” that returns to the daily lives of citizens, it will become an important part of public life and a place where people can relieve negative emotions and feel connected.



We hope to find a balance between green burials and digital cemeteries, bringing nature back to the city in a new form and providing citizens with a generous and accessible memorial place.

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