

MY CITY THROUGH TIME



3 RALLIES

Co-funded by the
Erasmus+ Programme
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THE PROJECT

My City Through Time

The project “My City Through Time. Exploring our cities through historic and civic education (MCT)” wants to contribute to the recognition and improvement of youth work and its practices and to strengthen the link between youth work and civic and historic education.

The project aims to provide the partner and other organizations working with youth with new skills, competencies, working methods, and materials related to youth work and historic and civic education. At the same time, because of its thematic focus, the project aims to involve young people in a reflection on understanding diversities, the importance of intercultural dialogue, inclusion, and human rights.

The project develops from the idea that the cities we live in are not neutral, but are carriers of values and narratives, and communicate them through elements of its public space,



such as monuments, names of streets and squares, and architecture. By critically exploring their cities through the methods of historic and civic education, the project partners will tackle different relevant topics for today's youth, such as the rise of radicalization, nationalism, and populism, issues of equal representation, and the spreading of stereotypes and prejudices among young people. Because of this reason, through the project's activities and results, young people will become more able to critically approach complex topics related to historical and social changes in the 20th century and better understand the origin and the causes of contemporary challenges, including issues such as memory, identity, representation, inclusion, and democracy.

ARTISTANIA is a non-profit organization which provides space and opportunities to encourage individuals with different cultural and social backgrounds to work together on artistic and socio-cultural projects.

TRANSCULTURA ARTISTIC ACTIVITIES

Our goal is to promote the idea that cultural differences can stimulate inspiration, creativity and mutual learning. With our activities we want to propagate a new understanding of cultural and artistic work and create a place where we can implement the paradigm of transculturality, which addresses the idea of positive fertilization of different cultures as well as a fluid understanding of culture. We believe in art as a favorable tool for connecting people and cultures across boundaries, transcending languages and traditional ways of thinking, as well as allowing people to

reveal their own realities to others. By creating spaces for artists and non-artists to express themselves freely and creatively, Artistania fosters a vibrant and inclusive creative community that encourages dialogue, kindness, understanding, mutual care and empathy.

ARTIVISM

In addition to promoting transcultural exchange and social values, the organization recognizes the transformative power of art in addressing social issues. The organization believes that art plays a critical role in challenging the status quo, questioning oppressive norms, and envisioning alternative futures. Therefore we work closely around topics like climate justice or xenophobia.

LIFELONG LEARNING

Our wish is to create different opportunities for lifelong learning and to reach people in our local neighborhoods who do not have the opportunity to get involved in creative learning processes. We want to blurr the sharp distinction between artists and non-artists, professionals and amateurs. To this end, Artistania collaborates with schools, community centers, and youth organizations to provide a wide range of creative programs.

THE HISTORY OF Berlin



BERLIN the capital city of Germany, has a rich and complex history that spans centuries, encompassing remarkable political, social, and cultural developments. From its humble beginnings as a small fishing village in the 13th century, Berlin has transformed into a global metropolis, overcoming adversity and division to emerge as a symbol of resilience and reunification.

Berlin's origins can be traced back to the 13th century when it was founded as a trading outpost along the River Spree. Over time, it grew in importance and became the capital of the Margraviate of Brandenburg. In the 18th century, Berlin's significance expanded further as it became the capital of the Kingdom of Prussia. Under Prussian rule, the city experienced tremendous growth, architectural splendor, and cultural enlightenment, fostering intellectual and artistic achievements.

In the late 19th century, Berlin played a pivotal role in the formation of the German Empire. Following the proclamation of the empire in 1871, Berlin was designated as its capital, solidifying its position as the heart of a unified Germany. This period witnessed rapid industrialization, urban expansion, and the construction of grand buildings and landmarks, including the Brandenburg Gate and the Reichstag.

However, Berlin faced immense challenges in the 20th century. World War I inflicted significant damage and resulted in political instability and economic hardships. The aftermath of the war saw the rise of Adolf Hitler and the Nazi regime, leading to the city's involvement in World War II. At the outbreak of the war in September 1939, Berlin initially experienced limited direct military action. However, as German forces began their conquests in Europe, Berlin served as the political and administrative center for the Nazi regime under Adolf Hitler.

Starting in 1942, the Allied forces launched a strategic bombing campaign against Germany, which included intense air raids on Berlin. The city's industrial infrastructure, transportation networks, and military installations became primary targets. These bombings inflicted significant damage and loss of life, but Berlin's defenses and industrial capacity remained largely intact. As the tide of war turned against Germany, Soviet forces advanced westward towards Berlin.

In April 1945, the Battle of Berlin commenced, with Soviet troops facing fierce resistance from German forces determined to defend the city. The battle resulted in intense urban warfare, street-to-street fighting, and heavy casualties on both sides. The Battle of Berlin culminated in the fall of the city to Soviet forces. On April 30, 1945, as the Soviet Red Army closed in on his bunker in central Berlin, Adolf Hitler committed suicide.

The remnants of the Nazi leadership surrendered in early May, officially marking the end of the war in Europe. Following the German surrender, Berlin was divided into sectors, with the Soviets controlling East Berlin and the Western Allies occupying West Berlin.

After World War II, Berlin became the focal point of the ideological conflict between the Western world and the Soviet Union. The division deepened during the Cold War, leading to the construction of the Berlin Wall in 1961, physically separating East and West Berlin.

The Berlin Wall stood as a symbol of the ideological divide for nearly three decades. East Berlin remained under communist rule, while West Berlin thrived as a beacon of freedom and democracy within East Germany. However, the desire for freedom and reunification persisted among Berliners.

In 1989, peaceful protests, political changes in Eastern Europe, and a shift in Soviet policies culminated in the fall of the Berlin Wall on November 9. This historic event marked a turning point in Berlin's history and set the stage for the reunification of Germany. The wall's fall brought euphoria and a renewed sense of hope, leading to the dismantling of the physical and ideological barriers that had divided the city for so long.

The reunification process presented both challenges and opportunities for Berlin. Extensive reconstruction and revitalization efforts transformed the city, symbolizing its resilience and determination to overcome the scars of division. Berlin emerged as a vibrant and dynamic metropolis, known for its thriving arts scene, innovative architecture, and multicultural diversity.

Today, Berlin stands as a testament to the enduring spirit of its people and the power of transformation. The city's complex history serves as a constant reminder of the importance of freedom, unity, and progress. It has become a global hub for creativity, innovation, and entrepreneurship, attracting visitors from around the world who are drawn to its historical landmarks, diverse neighborhoods, and vibrant cultural offerings.

Berlin's journey from a modest fishing village to a divided capital and subsequent reunification embodies the indomitable human spirit and the capacity for change. As the city continues to evolve, it remains a symbol of resilience, a testament to the strength of its inhabitants, and a beacon of hope for a united and prosperous future.

city RALLY



CREATING A SAFE BERLIN

The role of women and minorities initiatives



DECOLONIZING NEUKÖLLN

Colonial legacies and decolonial movements in Neukölln



RECLAIMING NEUKÖLLN

Contemporary elements on historical monuments, Reappropriation and Reuse



CREATING A SAFE BERLIN

The role of women and minorities initiatives

KEY WORDS:

feminism, safe space, care, intersectionality

DURATION: 60 min by foot, 40 min by bike

DISTANCE: 3 km



STATION 1

**Monument of
the Trümmerfrau**



STATION 4

**Kraut & Rüben
Collective**



STATION 2

Bikeygees e.V



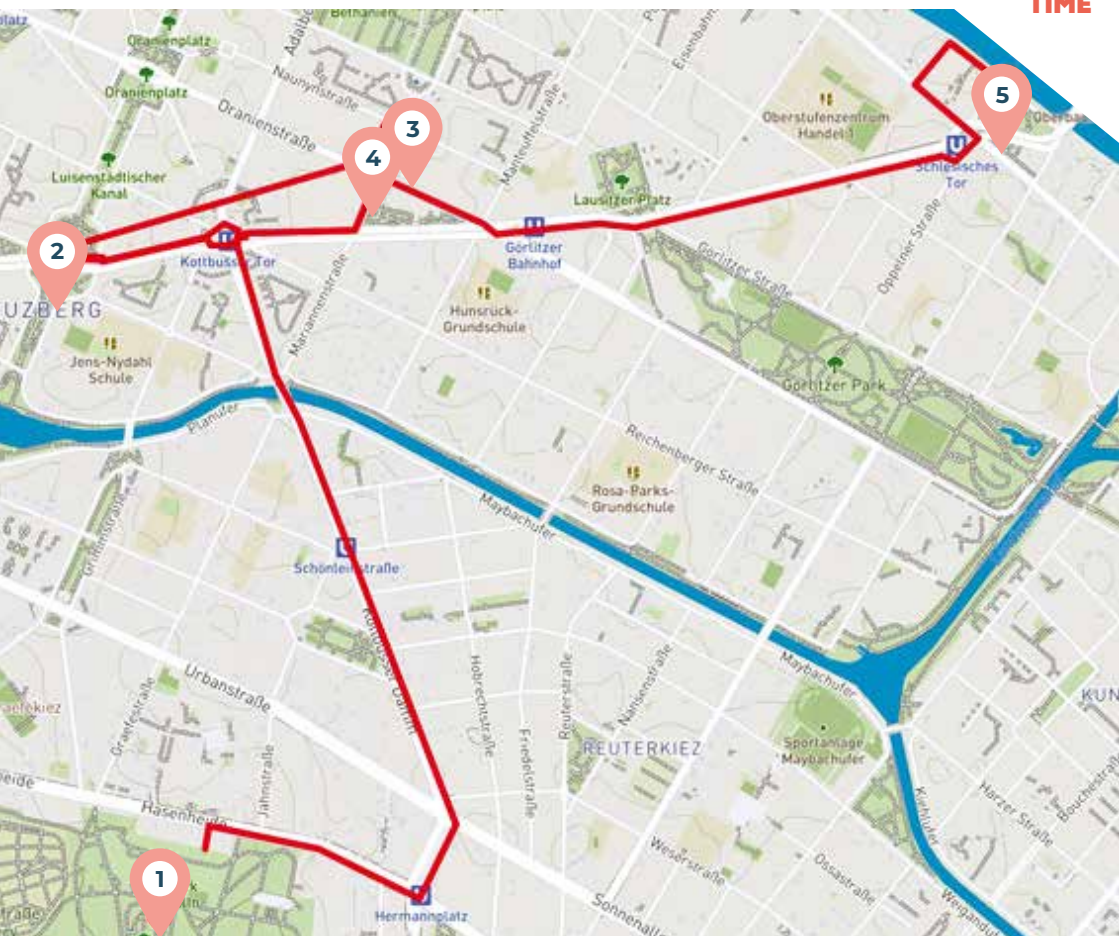
STATION 5

May-Ayim-Ufer



STATION 3

**Frauzentrum
Schokofabrik /
Hamam**



CREATING A SAFE BERLIN

The role of women and minorities initiatives



STATION 1
Monument of the Trümmerfrau



STATION 2
Bikegees e.V.



STATION 3
Frauzentrum Schokofabrik e.V./ The Hamam



STATION 4
Kraut & Rüben Woman Collective



STATION 5
May-Ayim-Ufer

60'



3 km

Description

The mapping of this city rally shows the representation of minority initiatives, especially Flinta¹ initiatives in Berlin Kreuzberg and Berlin Neukölln with a special focus on space who were created during the 1980's. It presents as well the multi-layered relationships between feminist initiatives and the intersectionality between queer, transgender, migrant and black feminism.

Berlin is a city known for its thriving community of activists, feminists, and advocates for social justice, and the rally invites to discover initiatives and organizations working towards creating a safer and more inclusive city. Kreuzberg-Neukölln in particular, is a vibrant and multicultural neighborhood that has been at the forefront of feminist and social justice movements in Berlin. From the fight for reproductive rights to the struggle for LGBTQ+ rights and the fight against racism, this area has a long and proud history of standing up for marginalized communities and promoting equality.

From community centers to women's collectives, we'll be exploring a variety of spaces that serve as important hubs for social change. We will navigate through topics of care, facilitation and activism. Furthermore, the location of this rally traces also the existing dynamic of an urban feminist presence between safe spaces and the representation of the feminist movement in public space.

¹ See glossary

A format of care are “safe spaces”. The concept of safe spaces originated in the gay liberation movement and women’s movement, and it describes a place where anyone can express themselves and feel confident that they will not be exposed to discrimination, so it “implies a certain license to speak and act freely, form collective strength, and generate strategies for resistance...a means rather than an end and not only a physical space but also a space created by the coming together of women searching for community.”² Feminist activists have developed a perspective of care as an ethical proposition to exchange, connect and nurture our needs and have organized themselves politically around different practices and spaces of “care” as a specific form of practices. The rally traces practices of feminist care manifested through maintenance and cleaning (location 1), empowerment of mobility (location 2), cleansing and self-nurture(location 3), health care and nutrition (location 4), but also through activism as a form of critical care (location 5).

2 Hanhardt, Christina B. (2013). Safe space: gay neighborhood history and the politics of violence. Durham



STATION 1

Monument of the Trümmerfrau

Volkspark Hasenheide



The seated stone *Trümmerfrau* by Katharina Szelinski-Singer from 1955 stands in the Volkspark Hasenheide in Berlin-Neukölln. This monument is a sculpture made of shell limestone and originally named “The Sitting One” commemorating Ber-

lin's Trümmerfrauen (rubble women), which have cleared the rubble of World War II with their bare hands. Initially, this activity was ordered by the occupational administrations both in the Allied and Soviet zones. Also, men took part, but because only a few were still able to work after the War, it became the task of the women to clean up the mess. The main task was to clear the ruins and to separate bricks and other materials, so the latter could be used in the construction works later on. The non-usable stones were either crushed or stored in open areas in parks which later turned to 'rubble mountains. One of these 'mountains' turned into the Rixdorfer Höhe (Rixdorf Hill) in the Hasenheide Park, where the statue was later erected. Note that to visit the monument, one will find it in a new location in the lower part of the Volkspark at the northern entrance to Graefestrasse. It was placed in this new location in 1986, when after heavy vandalism the figure was restored by Katharina Szelinski-Singer.

2

STATION 2

Bikeygees e.V.

Wassertorpl. 1, 10999 Berlin



The association BIKEYGEES e.V. with its holistic approach tries to combine a wide variety of aspects such as empowerment, independence, CO2-neutral mobility, outdoor movement, joie de vivre and shared experiences of solidarity and sharing. It teaches girls and refugee women cycling. The unassuming traffic school where Bikeygees were teaching about 30 women that day, is hidden in Wassertorplatz, metres away from the famously gritty Kottbusser Tor. Each was coached by at least one volunteer instructor, who helped them ride around a circuit signposted with German traffic signs.



STATION 3

**Frauenzentrum Schokofabrik
/ Hamam****Mariannenstraße 6, 10997 Berlin**

Schokofabrik is an important feminist institution in Berlin since the 1980s. It carries out many functions within the network and offers concrete services for women*. Only girls* and women* are permitted to enter and use this building complex, which was formerly occupied by squatters and is now owned by a cooperative. Opened in 1988, the Hamam in the Frauenzentrum Schokoladenfabrik was the first Turkish bath to be opened in Germany. Here women from different cultural backgrounds meet to relax, and also network. Part of the first visit is also a guided tour through the premises of the Schokoladenfabrik women's centre.



STATION 4

Kraut & Rüben Collective
Oranienstraße 15, 10999 Berlin

Kraut & Rüben was founded in 1978 as “Organisation of Practical Pedagogy”, a vegetable shop with collective work structures, close ties to the neighborhood and the claim to include the store in political discussion and action processes. At the beginning of the 80s, the supply of organically produced fruit and vegetables was quite small, especially in West Berlin, without deliveries from the surrounding area, but there were close contacts with farmers and the “Rübenexpress” came into being.



STATION 5

May-Ayim-Ufer**Passeig d'Isabel II, 8-14**

This street in Kreuzberg was renamed May-Ayim-Ufer on 27 February 2010, with the unveiling of a commemorative plaque dedicated to the Afro-German poet and educator May Ayim (1960-1996). May Ayim was an anti-racist, feminist activist whose academic work and lyric poetry condemned colonial ideas and commonplace racism. She was a founding member of the Initiative Schwarze Menschen in Deutschland-ISD (Initiative of Black Persons in Germany). Ayim was a close friend of Audre Lorde. From 1895 to 2010, this street was called Groebenufer, after Otto Friedrich von der Groeben, the founder of the first colony from Brandenburg in the area that is now Ghana. The Groß-Friedrichs-

burg fort was a stronghold in the 17th century for trade of goods and the deportation of slaves to the Caribbean.

And at the end of this rally let's read a fragment of the poem ***blues in black and white*** by May-Ayim,

over and over again
there are those who are dismembered, sold off and distributed
those who always are, were and shall remain the others
over and over again
the actual others declare themselves
the only real ones
over and over again
the actual others declare on us war
it's the blues in black-and-white
1/3rd of the world
dances over the other
2/3rds they celebrate in white
We mourn in black
It's the blues in black-and white

A reunited Germany
celebrates itself in 1990
Without its immigrants, refugees, jewish and black people
It celebrates in its intimate circle
It celebrates in white.....

(written in 1990, Translation: Tina Camp)

Glossary:

— **FLINTA***: is an abbreviation used in German to refer to individuals who identify as both feminist (“F”) and lesbian, gay, bisexual, transgender, or queer (“L, I, N, T, or A”). It is an inclusive term that encompasses people who identify with both feminism and LGBTQ+ identities.

The term “Flinta” originated from the German language and is used to highlight the intersectionality of gender and sexuality. It recognizes that issues related to gender equality and LGBTQ+ rights often overlap and acknowledges the experiences and perspectives of individuals who navigate both identities.

More: https://de.wikipedia.org/wiki/FLINTA*

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DECOLONIZING NEUKÖLLN

Colonial legacies and decolonial movements in Neukölln

KEY WORDS:

colonialism, decolonialism, genocide, memory, Africa

DURATION: 50 min by foot, 30 min by bike

DISTANCE: 4 km



STATION 1

**Berlin Global
Village and the first
decolonial memorial
of Berlin**



STATION 4

**Oyoun: a center
for decolonial
perspectives and
migrant voices**



STATION 2

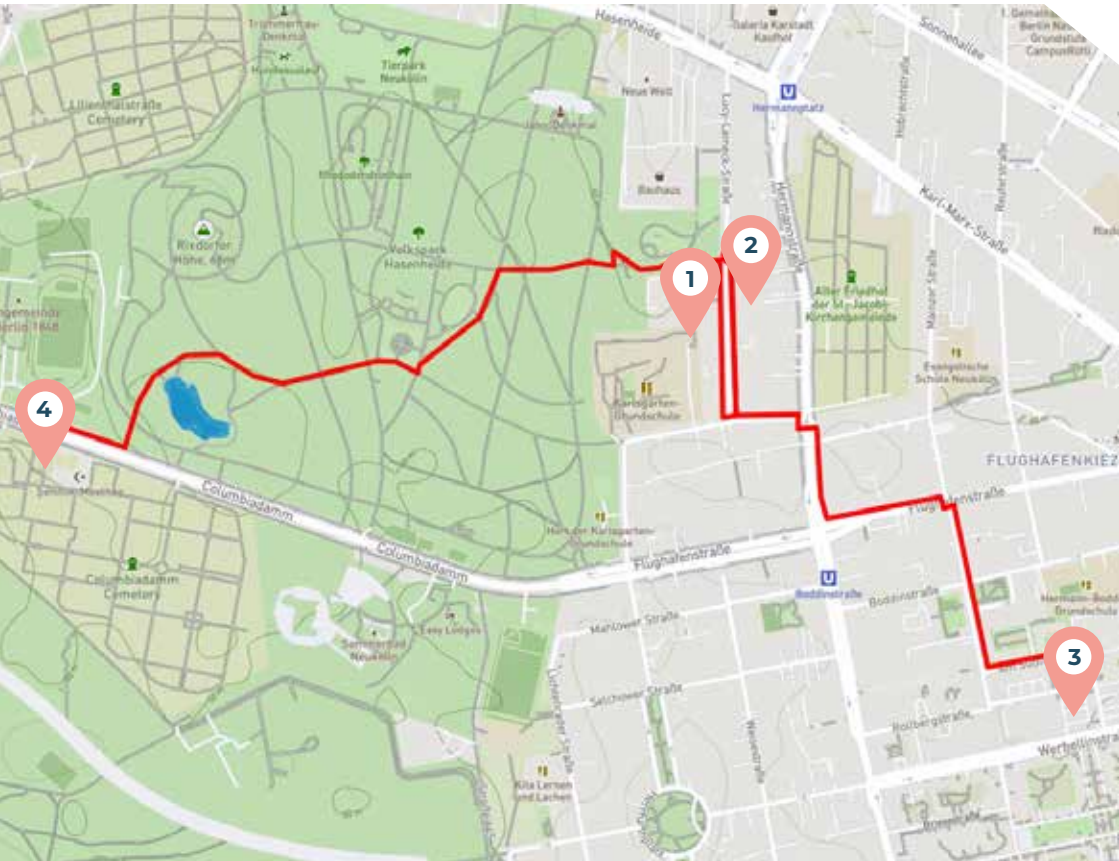
**From
Wissmannstrasse to
Lucy-Lameck Strasse**



STATION 5

**Herero Stein
+ Namibia
Gedenkstein**

Optional: during the walk between the stations participants can listen to the audio walk „Zurück Erzählt“, which tells the stories of Africans who were „exhibited“ in the colonial Exhibition in Treptower Park in 1896. More here: <https://www.zurueckerzaehlt.de/audiowalk>



RECLAIMING NEUKÖLLN

Contemporary elements
on historical monuments,
Reappropriation and
Reuse

50'  4 km



STATION 1

Berlin Global Village
and the first decolonial
memorial of Berlin



STATION 2

From
Wissmannstrasse to
Lucy-Lameck Strasse



STATION 3

Oyoun: a center for
decolonial perspectives
and migrant voices



STATION 4

Herero Stein +
Namibia Gedenkstein

Description

Although the topic of colonialism has been much discussed recently, there are many gaps in knowledge about the colonial past and postcolonial present of Germany. It is often said „Germany was not a colonial empire“ while pointing the finger at other European countries. Discussions about Germany’s colonial past are difficult, when not completely avoided. Regarding this part of history, some are even talking about “collective amnesia”¹.

Germany has yet to come to terms with its German and European colonial past. This is absolutely necessary, not least because colonialism continues to have an effect today. Be it, for example, through the persistence of colonial racist ideas, through prevailing exoticising and pejorative images of Africa, or through the unequal global trade relations that have arisen from colonial structures.

Berlin was a German colonial metropolis: it was here that the Africa Conference took place in 1884/85 and the Colonial Exhibition with its “Völkerschau” in Treptower Park in 1896. It was from here that the German colonies were annexed, administered and governed, and it was here that the National Socialists planned a new colonial empire in Africa. Accordingly, many colonial traces can still be found in Berlin, on street signs, monuments or building facades. Street names that honor colonial criminals or perpetuate racism in public space are everyday testimonies to Berlin’s colonial present.

1 <https://taz.de/Berlins-koloniale-Vergangenheit!/558470/>

This city rally exemplifies the fight from diverse decolonial organizations to make the colonial past of Germany visible and acknowledged (and ideally put accountability for). How was the imperialism of the German Empire, with its reach overseas, reflected in urban life? What has remained of it? And what are the current strategies to reverse the perspective and narrative from the colonisers to the colonised?

**STATION 1****Berlin Global Village and the first decolonial memorial of Berlin**

Am Sudhaus 2, 12053 Berlin



Berlin Global Village hosts around 50 development and migrant-diasporic associations and initiatives who work here on various topics of global justice, sustainability and diversity. It is the first hub of this kind, where marginalized perspectives of the Global South are recentered.

The BGV critically reappraises the colonial past through diverse projects but as well through the building of a „decolonial memorial sign“ in front of the Global Village building.

BGV has launched on the 30.3.2023 the art competition for the “Decolonial Memorial”: an artistic work that deals with decolonisation. The artwork will be permanently and visibly placed on the forecourt of Berlin Global Village. The competition and the creation of the artwork will be accompanied by an extensive education programme and innovative public relations work on the topic of decolonisation. This memorial, also one of the first of this kind in Berlin, shall engage artistically and from a decolonial perspective with colonialism as an essential element of the North-South relationship.²

What this monument will exactly represent is still open, but already the process of its realization is a sign of shifting historical perspective: far from the monument celebrating German military oppressors, this monument will stand as a critical monument to celebrate those who resisted colonialism.

2 <https://www.berlin-global-village.de/dekolonialesdenkzeichen/>

Aspects and actors of colonial history that have received too little attention so far thus become visible in everyday life, in the living environment of Berliners. This makes it possible to experience that the honored have contributed through their resistance to the understanding of freedom that we are currently trying to implement. When the active and emancipative moment of resistance is honored, those affected by colonialism and racism are recognised as subjects and honored in their struggle for a different social order.³



STATION 2

**From Wissmannstrasse to
Lucy-Lameck Strasse: a street name
changing from a colonial military to
an african resistant**
Lucy-Lameck-Strasse



3 <https://eineweltstadt.berlin/publikationen/stadtneulesen/einfuehrung/>

Commemorating events and personalities by naming streets is a political act that carries significant history into the present at the time of naming. The street names in Berlin make it clear that in Berlin the events of colonialism and enslavement are carried into the present.

While there was a demonstrative reassessment of past dictatorships in Berlin and series of street were renamed after 1945 and after 1990 – the critical reevaluation of Berlin’s involvement in the transatlantic enslavement trade and in European colonialism is still largely lacking. Thus, there are still numerous positive references to these aspects of German violent history in the cityscape. The Wissmannstrasse was one example of this continuity.

Hermann von Wissmann contributed significantly to the forcible colonisation of the Congo with military expeditions. As Reichskommissar, he defeated the anti-colonial resistance of the coastal population in “German East Africa” (today Tanzania, Rwanda and Burundi) with the “Wissmann Force” between 1888 and 1890. As colonial governor, he significantly prepared the taxation of the colonised, which became the trigger for the Maji-Maji War in 1905, in which at least 100,000 East Africans lost their lives.

For 15 years, postcolonial initiatives have fought for this: On 23 April 2021 the former Wissmannstraße has been renamed Lucy-Lameck-Straße. Finally, the name no longer honors a colonial criminal, but commemorates a woman from the anti-colonial movement in Tanzania and . worked for various organisations that campaigned against colonial rule over Tanzania.

The renaming to the final name “Lucy-Lameck-Straße” was decided by the district assembly of Neukölln on 25 November 2020. On 23 April 2021, the renaming was completed with a ceremony (live recording) and a supporting programme.



STATION 3

Oyoun: a center for decolonial perspectives and migrant voices

Lucy-Lameck-Strasse 32, 12049 Berlin



At the beginning of 2020, the non-profit Kultur NeuDenken UG took over the 3500 m² cultural institution at Lu-

cy-Lameck-Str 32, Berlin Neukölln and created the center „Oyoun“, which conceives, develops and implements artistic-cultural projects through decolonial, queer * feminist and migrant perspectives.⁴

Oyoun creates space for critical discussion, reflective experimentation and radical solidarity. The non-profit cultural centre sees itself as an inter- and anti-disciplinary platform for newly emerging approaches between and from the fields of fine arts, performance art, theatre, literature, dance, music, new media, socio-culture, education and much more.

Oyoun carries out socio-cultural and artistic projects that highlight neurodiverse and class-critical perspectives throughout Berlin and internationally, with the aim of creating an intersectional platform for excellent diasporic, migrant and international art and culture, a place for an artistic dialogue about locally, nationally and internationally relevant topics. Colonialism and its remains in our contemporary world is one of the curational focus.

⁴ <https://oyoun.de/>



STATION 4

Herero Stein + Namibia Gedenkstein
Friedhof Columbiadamm, Neukölln

From 1884 to 1915, German Southwest Africa was a German colony on the territory of the present-day state of Namibia. In 1904, the pastoralist Herero people rose up against the colonial power. The Germans proceeded with ruthless harshness not only against armed fighters and executed every male member of the defeated Herero. The Herero and Nama genocide was a campaign of ethnic extermination and collective punishment occurring between 1904 and 1908. In total, between 25,000 and 100,000 Herero, more than 10,000 Nama and 1,749 Germans died in the conflict. .

The fact that the “Hererostein” honours the perpetrators of the genocide, while there is still no proper memorial for the victims in the capital, has long offended Afrodiasporic and postcolonial initiatives. Almost 20 years ago, the criticism reached local politics and it was decided to erect a memorial plaque for the victims of the genocide. After five years of discussion, a black plate was placed in front of the stone in 2009. “In memory of the victims of the German colonial rule in Namibia 1884-1915 especially of the colonial war of 1904-1907”, it reads.

The critics were appalled: no mention of genocide, no casualty figures, no mention of the Herero and Nama. This was probably due to the interference of the German Foreign Office, which at the time did not want to speak of “genocide” for fear of reparations claims.

Even today, African organisations are annoyed by the memorial plaque, especially with the Wilhelm von Humboldt quote at the end: “Only those who know the past have a future.” which seems cynical in regard to the trivialization of German crimes on this plate.

Only recently, in may 2021, because of the hard work of post-colonial organisations and after many years of negotiations, the genocide of the Herero and Nama peoples made by Germany was finally recognised.

Questions:

- _____ How do you think colonial actions from the past are still affecting our lives?
- _____ Which effect does it have on the city when streets are named after colonial criminals?
- _____ What difference would a decolonial memorial or a memorial for the Herero and Nama Genocide make for the city life?
- _____ In which ways can the victims and resistant fighters of colonial Germany be honored and remembered in Berlin?

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RECLAIMING NEUKÖLLN

Contemporary elements on historical monuments, Reappropriation and Reuse

KEY WORDS:

Reappropriation, Civil engagement, Space of new possibilities, Memory, future

DURATION: 45 min by foot, 15 min by bike

DISTANCE: 3 km



STATION 1

Skatepark 'Vogelfreiheit'

Tempelhof Airport



STATION 2

Community Garden 'Allmende-kontor':

Tempelhof Airport



STATION 3

Tempelhof Airport



RECLAIMING NEUKÖLLN

Contemporary elements on historical monuments, Reappropriation and Reuse



STATION 1
Skatepark 'Vogelfreiheit'



STATION 2
Community Garden 'Allmende-kontor'



STATION 3
Tempelhof Airport

60'



3 km

Description

A monument such as architectural memory, that can be a representation of a person, event or function, which used to be culturally important, can become a potential 'space of new possibilities'.

Cultural heritage throughout time or through changes of socio-political visions can lose their relevance or contemporary values and start to be obsolete. In such a case a monument becomes a 'hole' in the public space that is required to be reappropriated. Altering the usage of any particular historical structure has been a long subject of public debates and civil engagements.

Over thirty years massive changes have been taking place in Berlin. Social movements emerged, bringing forward the topics such as reappropriation of public spaces, occupying houses, changing the functions of urban infrastructure, in order to increase sustainability and awareness among the citizens. Art and culture took an important role in inspiring and initiating such movements.

finding a balance between commercial and socio-cultural interests became a major problem and battlefield. What kind of future is facing the city? Place with vast commercial interests or a place with awareness, sustainability, art and socio-culture?

Tempelhofer feld Berlin represents an example of such a battlefield in which civil involvement backlashes with commercial interests and wins over. It is a case of reappropriation of historical monuments and finding the socio-cultural and artistic purpose of it, rather than commercial.

Tempelhofer Feld is a big area in Berlin used for German military and aviation practices. In 1922, construction began to transform the area into Tempelhof Airport, The final airport building was accomplished from 1936 to 1941.

Once it was the biggest building in the world and most importantly a symbol of Nazi Power. It is larger than New York's Central Park and almost twice the size of Monaco.

Airport building originally was constructed for the usage by the arms industry and to conduct military Nazi operations, after the end of World War 2, flights reopened again. The airport took back an important role during the Berlin Blockade from 1948 to 1949, with food and medical supply aircrafts often landing almost every minute. Eventually all flight operations were stopped completely in 2008, and the airport lost its function.

In 2008, a large number of civil activists came together in collaboration called Squat Tempelhof in order to occupy the area. This organized massive occupation of the closed field was to bring the statement that the area (locked and without usage), must be utilized by the citizens.

The field re-opened in 2010 under the new name Tempelhofer Park, an inspiring, leisure, sport, artistic, socio-cultural area in Berlin. Now officially named as Tempelhofer Feld, it is the biggest inner city open space in the world and Europe's largest monument.



STATION 1

Skatepark 'Vogelfreiheit'
Tempelhof Airport

Tempelhofer feld became a major destination for skateboarders, skaters, inline skaters, etc. Hundreds of people from all over Berlin are visiting the skatepark on a daily basis. Professional skaters, 'influencers' and amateurs are coming together every day to practice this art of activity. With the credo 'each one teaches one' the skaters transformed the area into an amazing site seeing and formed a beautiful divers community.

Various groups or individuals propose regular workshops to improve the art of skating, as well as designers and people engaged in handcraft around roller-skating subject offer their services and share their knowledge.

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STATION 2

Community Garden 'Allmende-kontor'
Tempelhof Airport

The community garden was founded in 2011 by the group 'Allmende Kontor'. Initiators were allowed to build special constructions "Hochbeet"(raise bad) that would be used as gardens.

At first 10 'raised beds' were created on an area of 5000 square meters with the engagement of about 20 people. Since then, the garden and its community have grown with more than 250 raised beds and over 500 fellow gardeners - self-organized!

The community garden activists stand for the concept of 'each one teach one', working together and initiating more urban

community gardens, cooperation in urban developments, sharing and helping each other, being a diverse movement, etc.

The garden attracts many visitors from all around Berlin and became one of the most favorable chilling areas of the neighborhood.



STATION 3
Tempelhof Airport



The Tempelhof airport building can be considered as the biggest experimentation process of Berlin, it carries with it the contrasts between past, present and future. Once the biggest

monument of Nazi ideology it became the vision of art, culture and creativity. With its appearance It definitely provokes the desire to stand for the diversity and transculturality of Berlin and its neighborhoods.

The building has definitely lost its static function and became more fluid. It feels like that building will never reach the desired finished format. The step-by-step development of a usage concept should incorporate principles of civil engagement and inspire future developments outside of commercial interests.

Questions:

- _____ What should be done with Nazi monuments in Berlin or in Germany?
- _____ How important is civil engagement?
- _____ What can be the techniques to reclaim the city and public spaces?
- _____ How can we find the balance between commercial and socio-cultural/artistic interests?
- _____ How can art and culture create public awareness?

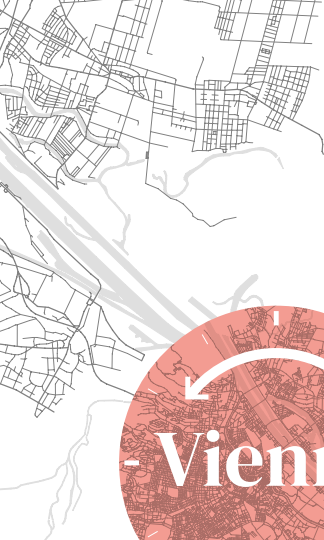
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