

WURFSENDUNG Circular 2

Lehr- und Forschungsprogramm Urban Design



Just in time for this year's application phase we are offering insights into our research and teaching programme Urban Design at HafenCity University to prospective students. This second edition of the ›Circular‹ assembles the following contents: As usual, the inner cover is devoted to the upcoming annual theme. While ›A Day in the Life of Building a Proposition for Future Activities‹ dives straight into the hustle and bustle of last year's Summer School, the excerpt from ›Questions and Debate in Project Management‹ features a conversation between various people involved in one way or another in the project Community Building Poppenbüttel /UD Summer School. The centre spreads are reserved for outtakes of key readings: This time, we're featuring Michel de Certeau's contrasting views of looking down upon, and walking in, the city, taken from his ›Practice of Everyday Life‹ and presented with the kind permission of University of California Press. Hannah Arendt, in an excerpt from ›The Human Condition‹ kindly provided by the University of Chicago Press, discusses the nature of power as something that needs to be actualised and cannot be stored – and thus requires spaces of appearance. Nina Power's recent essay ›Rainy Fascism Island‹ brings to the fore the urgency to spatially ground analyses of inequality, political ideologies and urban realities in actual places. We're closing this section with Friedrich Engels' classic description of his landing in London in his once again timely ›Condition of the working class‹. The current annual theme ›Luxury. Spatial Politics of Comfort‹ is featured in the retrospective of our kick-off event with research presentations by Yuca Meubrink (HCU) and Luna Glucksberg (LSE). We couldn't resist including an ad for the first two books in our new series ›Everyday Urban Design‹, published by boto press. Each Circular provides a snapshot of one of our core subjects, in this issue the methodology seminar ›Urban Territories 1‹. Lastly, we include a very short history of the ›HafenCity Lecture series‹ whose guest speakers addressed topical questions around migration and mobilities. Enjoy reading!

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A day in the life of »Building a Proposition for Future Activities«



On the morning of September 14, 2016 – day 3 of the summer school – Ina and Bernd want to move things forward with the construction of the mini golf courses. In the past two days all participants appropriated the container and its surroundings: installing the kitchen container, furnishing the office container, scheduling meal preparation, making lists, getting to know each other, mobilizing contingencies. Ina, an artist and professor for sculpture at the University of the Fine Arts in Berlin, asks half of the mini golf team to join her at the table to sketch out the possible positions of the lanes and work on a narrative for the course. In the meantime, Bernd, organizer of the summer school and Urban Design Professor, collects the other half of the team plus extra guys from different work activities to stake out the outline of the prototype lane 1 on its future green. The team members arrive, tools in hand, from another work station. At this point, the participants perceive each other as belonging to one of the three categories: international architecture students, industrial school students and refugees. The presence of modified ISO containers on a summer school location, safety boots during a dinner lecture, a concrete mixer next to a children's playground, cracked yet functional iPad Pros with pdfs of Christopher Alexander's A Pattern Language and A Timeless Way of Building on provisional tables, a baby carriage parked on the lowest level in a wooden ›support structure‹ reveal a situation in which the ›discipline‹ leaves the ivory tower by engaging performatively with the given context without closing out contingency. Questions about position, form and construction techniques of the mini golf lanes for the First International Mini Golf Grand Prix in Poppenbüttel zig-zag across the table – a self-built provisional of multiplex panels measuring 12 x 1250 x 2500mm, roof battens of 24 x 40 x 2000mm and Spax screws of 4,5 x 40mm produced on day one of the summer school. A4 sheets of printing paper and sketch paper follow questions to illustrate potentialities – those who get a hand on Flo's bricklayer pencil draw on the table. Farid puts his Samsung phone on the table displaying Google's image search with the words ›mini golf‹ typed into the search bar, Ina reports on previous art projects.



Days later participants pick up the construction of the first prototype lane after testing the concrete mix together with a foreman from the general contractor. He is only available at the beginning of week two, so the construction process is on halt until then. In the meantime, the project team decided on the outlines of all lanes and asked the digger from the construction site to excavate the pits for the foundation. The ordered gravel has been delivered in two big packs weighing about 1,200kg. With the first ten pushcarts making the 300 meters from the place where the material has been dropped to the final site of the mini golf course only filling about 15% of the excavated pits, participants decide to look for another mode of transportation. Ivan, one of the participants working on Take 1, has a Mercedes Vito with a hitch and a low trailer. Participants empty the big pack until only about half of the gravel remains in it and slide it onto the hitch by pushing a wooden beam measuring 100 x 100 x 2000mm through the loops on top of the big pack over a highly resistant screen plate initially ordered to construct forms for the mini golf lanes. With an eased grin participants repeat the process and all pits are filled by the end of the day.

Breakfasts from 9am to 10am are used for scheduling things to do for the day and figuring out how to do them. Participants quickly agree to transport the wet concrete in a similar fashion as the gravel. Only Ivan is not on site today as he is working as a freelance architect on another project in Hamburg. Just as the first pushcarts are filled with wet concrete, Lukas, an industrial school student, parks his VW Polo in front of the running concrete mixer, steps out of the car, opens the trunk and asks Flo to sit in it. Lukas passes a loaded pushcart into Flo's hands, asks if he will be able to hold onto it, gets back into the car and drives with about 15km/h to the mini golf course site. Again, improvisation is key on a design build construction site. Julia sketches out what she perceives as assembly line in her journal and gives a copy to Marius, who in addition to receiving credits is paid as student assistant and is responsible for archiving the process.

Participants quickly pour the wet concrete into the mini golf lanes as the 3 x 20mm metal plates suddenly appear to slightly drift topside and builders fear the lane could break out of their frames. Shafiq asks Nicolai for his rip saw and his assistance. He holds a piece of a wooden board over the framing metal plates and marks two cuts in the position where the plates are supposed to give form to the concrete. Nicolai, who still doesn't know what Shafiq intends to do, saws the cuts and hands the board over to Shafiq who positions the board and the two metal plates so plates fit into the cut-outs. The board is a brace. Shafiq has been working as an untrained concrete worker in Syria for years. The other participants quickly produce more braces based on Shafiq's procedure and place them on all lanes as Lukas and Flo are quick with more pushcarts of concrete. With all lanes filled, two days remain until the summer school's final presentation day. While the Mini Golf course itself is nothing new, it needs to be enacted and acti-

vated to stress its processual dimension as opposed to its mere object qualities. A self-build community building cannot be provided to those for whom it is but needs to be developed, planned and self-built with its future users, and potential uses in mind.



Questions and Debate in Project Management

Reassembling a Proposition for Future Activities (16.1.2017)

The seminar Project Management in Urban Design (winter semester 16/17) was concerned with the Summer School »Building a Proposition for Future Activities« that took place in September 2016. The students enrolled in the seminar re-constructed the Summer School's on-goings by applying an approach we refer to as project archaeology. This is a technique for reading structural traces of projective processes and that allows multiplying the directions of a project's time and content vectors (Dell 2017) ¹.

The following text presents excerpts from a panel discussion that offered students to speak to actively involved participants and share insights into participants' experiences with the Summer School. The panel brought together Bernd Kniess, Mareike Wierzoch, Maryam Jafari, Thomas Littmann, Christel Lühmann, Horst Oberquelle, Anna Kreuzer, Frederike Faas, Finn Jessen, Judith Blum, Nicolai Lang and Florian Böttger. In discussion, the involved actors related different aspects and perspectives of the Summer School as well as individual experiences with Building a Proposition for Future Activities.



Anna Kreuzer: 2 To start, we would like to recapitulate the three blocks of questions

that we are discussing today. The first is concerned with the experimental setup of the Summer School, self-building and involvement. The second addresses the kitchen as meeting space and, in particular, the question in how far the differences of intercultural practices played a role in the Summer School. And the third relates to questions around participation, collaboration between the various groups, different actors, the available resources and how they were used as well as the preparation and post-production of the Summer School.

*Thomas Littmann:*³ I would like to ask a question myself. What I wonder is: Bernd Kniess has mentioned in the beginning that there were very different visions as to what such a Summer School can result in. This very much touches on the whole conceptual framing. We are an association, PH [he points to the sign in front of him] does not mean 'pedagogical high school', but 'Poppenbüttel hilft'. And while we as association were of the impression that the Summer School would yield preliminary planning work, perhaps even produce relatively concrete plans, HCU assumed a more process-oriented approach. As Bernd mentioned, 'we wanted to experiment with the process and represent it in all its nuances so that we can draw on these experiences. These are two very different conceptual approaches and I would be interested to hear: What is your motivation to take part in the Summer School? Is it more this planning-conceptual aspect or the process character?



*_Bernd Kniess:_*⁴ Perhaps I may clarify the approach again. Where the experimental setup is concerned I feel I should respond first. This experimental setup was concerned with the idea of the community building. We were confronted with the idea to plan and build a community building with refugees and perceived this as a mode of engagement that involves or rather builds on the recognition that the actual problem of those in particular who are accommodated in initial reception centres for refugees is that they are not allowed to become active. That's the first point. The second point is: We've all come

a long way, literally we've had to travel an hour on public transport from the city centre, per way, that is: Poppenbüttel is far out of the city proper. Poppenbüttel, furthermore, is one of the locations of the framework programme 'Accommodation with the perspective dwelling' by fördern&wohnen, the city's main public service agency accommodating refugees. The other locations are similarly far out in the fringes. Perspective dwelling says it all, essentially we are concerned with dwelling. This is of course partly due to the framework of paragraph 246 that regulates the possibility for making exceptions for accommodations and for passing permits for planning solid buildings. So we literally have a solid framework that poses the question: okay, what are those who will live there do? This is besides the question of how many there will be. What will they do apart from dwelling, where will they become active and where are possibilities for becoming active? What we picked up from Poppenbüttel hilft and your idea was actually this very point: it's not about us building the houses and letting people live there and – put simply – then there will be social space management and then that will all work out. On the contrary, for us becoming active, not just in terms of the actual building process, but already during the planning process, is vital. And the question that we're concerned with ever since that idea came up is: how do we actually do that? These considerations formed the Summer School's basis; we have tried through three Takes to bring together these different approaches of the three groups – students, refugees and industrial school students – in one situation. And to do this without reducing or switching off aspects of planning that for us however doesn't aim so much towards the design or rendering, but more towards its opposite, opening up, building on broad research and then transpose into three structural approaches that we wanted to discuss, with the discussion being part of the overall concept. This comes down to three things. Firstly, what does that entail for self-build techniques, i.e. for engineering, architecture? What building systems are eligible that can be erected fully in self-build processes or alternatively, in terms of expansions? The model Grundbau und Siedler (2013) 5 would be expansion, a concept of which we have developed three over the Summer School. And we wanted to engage in techniques of self-building in the context of our actual needs. Secondly, the idea was to concretely build in this display, in this wooden display and around the tables and the wood house that required protection from rain and so on. That meant to accept our own requirements and demands within these two weeks as an occasion to build all these things. Thirdly, the mini golf course had to be devised, designed, planned and built. Eventually, it all had to be brought together in this display, in showing and communicating and speaking about it in the context of the final day. The decisive point is that the plan that is normally an object on the wall gains spatial traction and starts to take effect within and of the whole situation that we have created. It equally means that we have become part of the situation on a number of different levels. That was our experimental setup. Perhaps this serves to explain the development of our undertaking. Its further development is what we are now concerned with: is such a procedure useful or would perhaps a concrete architectural mis-en-scène be more productive in order to push the project? That is the question.



Frederike Faas: 6 So what I gather from what has been mentioned is that there were discussions and exchanges during the cooking sessions and dinners. Could all those who were involved in cooking and eating together give a few examples about what you have talked about?

Finn Jessen: 7 We talked about things concerning the actual work that we'd done on the day. We discussed what the problems were, but also talked a lot about personal experiences, especially as we'd become befriended over working together. So it was both, private and project-related issues, highlights and steps to be taken the next day, what had to be done.

Maryam Jafari: 8 What I found really surprising in the kitchen was that one day while I was washing the dishes, one of the students from the university came and wanted to help me. I was overjoyed! Because I remember he told me: „It's impossible for me to eat when I see someone else washing up.“ I will never forget this sentence. In that place, in the project, the people were all trying very hard and it was really great, it was wonderful for me to come to a country and not know anything about that country and not know anybody there, to then meet and become familiar with such great people. They have a really kind heart. It was wonderful.



Judith Blum: 9 What kinds of obstacles were there for refugees to participate? Were there any specific obstacles or restrictions?

Thomas Littmann: The problem is that refugees in Hamburg (and elsewhere) are managed. They are managed by official institutions, in this case fördern&wohnen. Fördern&wohnen is an organisation that very cautiously tries to innovate, but really takes the position: we follow clearly outlined processes according to which the refugee is more an object than a subject. That is our experience with fördern&wohnen. Of course, this plays a particular role in such participatory processes. Bernd Knies has just mentioned that Poppenbüttel is way too far out of the city centre. As someone from Poppenbüttel, I surely see this differently. And secondly, and perhaps more importantly, Poppenbüttel is a highly attractive location with leisure spaces and green spaces, as you can glean from house prices, for instance. No other location for refugee accommodation is closer to an 18-hole golf course, just to mention such details. But this causes fears and concerns on the part of fördern&wohnen that once these houses and flats are available, there will be a run on them, that everybody wants to be housed there. Fördern&wohnen reject anything that could possibly amount to a privilege. This is why there were not inclined to see refugees from other accommodations participate in this process. That makes it very, very complicated. We have now entered productive discussions in this regard, but at that point in time it was considerably more difficult, I have to say.



Judith Blum: That's one thing, but what made participation for refugees in particular so difficult? Were these the times that they had to be back at their accommodation? Were these the three appointments per day that they had to attend?

Maryam Jafari: You're asking why we couldn't come every day to the Summer School? My answer is, as I told you before, we got familiar with this project in our German class. And so during the Summer School we had class. I was really interested to come every day. But if I didn't attend the class, I would lose the certification at the end. That's why it was very important for me to manage time in a way that enabled me to go to the class and also go to Poppenbüttel as well. And some days we also had an appointment during the time of the Summer School, but because it was so far away from our place, because we were living in Bergedorf, it was a huge distance. For example if I had an appointment at 12 o'clock and I wanted to come in the morning, then I wouldn't be able to come back in good time for the appointment. And if I wanted to go after my appointment, I wouldn't be able to have useful time in Poppenbüttel. It was reasons like these that I wasn't able to go every day, but the days that I was there, I really enjoyed it.



Frederike Faas: Where do you live, and how far did you have to travel to the Summer School?

*Florian Böttger:*¹⁰ I'm from Bergedorf, so I had the same distance as you. Two or three times I stayed with a host family in the neighbourhood, quite spontaneously actually, but usually I went home. One and a half hours more or less.

Bernd Kniess: Since the international students are not present, perhaps you, Mr. Oberquelle, could tell us about those who stayed with neighbours from Poppenbüttel?

*Horst Oberquelle:*¹¹ I think there were 18 participants, students from outside Hamburg, who stayed with host families in Poppenbüttel for two weeks. From all I've heard from people that was a great experience, to have guests who were so engaged, who marched to their work place every morning more or less on time and returned late in the evenings. We didn't have to provide meals, however, because they organised everything themselves. They put on breakfasts, had lunch and dinner on site. We still have a very cordial relationship to our guest, Carolina, who came from Brasil and currently studies in Portugal. I have just sent her a link about the opening of the Elbphilharmonie. She wrote back: 'Wow, I must try to get tickets.' And so we have invited her again to stay with us. That was almost like finding a new family member. It was a great experience and that holds for many of us. Hosting these 18 people free of charge in our neighbourhood was Poppenbüttel hilft's contribution to the Summer School. Nobody had to search and book rooms in hotels or in youth hostels. And it worked out really well, which is something that we need to acknowledge: it is relatively easy to integrate these foreign guests. We had enough offers to host people.



Mareike Wierzoch: ¹² That raises a few questions: Was there any kind of timetable for the Summer School at the beginning? Did you establish a construction management position for these various projects? Or was it completely democratic in the sense, let's see where we get, without setting a concrete aim so as to remain open for the process?

Finn Jessen: Well, we from the Industrial School 19, if that process took place before the Summer School happened, have not participated in it. We actively met for the first time with the students and professors on site and then started to support the project.

Bernd Kniess: We principally had these three Takes that we only roughly described. The task was really the process. It is thus actually really well described when you said: It all went hand in hand. That is exactly what has to be endured initially. There is no plan at the beginning. There are these three Takes, that's the iterative procedure, I approach the project while I'm doing it. The Mini Golf course is a relatively concrete project in itself, but it is completely irrelevant whether there are four or eight or twelve lanes. The interesting part is this display. You find yourself on a parking lot and look at this container with a basis for a kitchen. That's it. A few chairs. And then the agenda emerged: okay, we need to eat, let's have a coffee, and then there's this video in which you guys are going shopping and Dominique gets lost in front of the coffee shelf. And where you buy bread rolls. Then you return to the parking lot. We need tables, the coffee machine is being installed and so on. The material and the tools arrive and off we go. And yes, Alexander had an idea, but it wasn't the object, it was the structure. He had no idea as to how it should look like in the end. What he did, however, was to give you and us the support structure (archinet 2017) ¹³ that we could build on. And how far we'd get was actually irrelevant.

Finn Jessen: Regarding the construction management – but I can only speak for

my department Mini Golf – at one point it became clear that we had three main actors. Myself, and I think that was kind of expected from me because I was the only concrete builder present, another key actor was my colleague Lucas, a carpenter, and then we also had a student specialist who mainly focused on the design. We continuously sat together and the student also worked hands on. And of course we also delegated sub projects and tasks. Perhaps we could say that we had foremen – I wouldn't say construction manager, but foremen as found on construction sites and others who took on tasks and put them into practice together with the team. I don't know how this was organised around the container.

Florian Böttger: We had material, wooden boards, that was pretty much the only material we worked with. We also had wooden planks. And in terms of process, when we arrived at the construction site on the first day, we spoke with Alexander and didn't really know at all what we were supposed to do. So we asked him and he said: 'Well, we're constructing scaffolding around the container.' Okay, a scaffolding. We're not allowed to go on top of the container, but we're constructing scaffolding around it? So we didn't really understand that in the beginning. And Alexander had this structure in his mind that we would build long supporting beams using the boards, arrange these somehow around the container and connect them with the container so that the whole structure would be stable. Over the process of the project we would then start to fill this structure, for instance build in a kitchen area, a small workshop, build a food tent or a space in which we can eat etc. So while he did conduct these tasks, he also let us work relatively freely. For example, on the first or second evening he said: 'Think of one detail in your flats. How would you build this yourself?' And that could be anything, from the work tops in the kitchen to the space above the windows. And so the students and industrial school students came up with concrete ideas as to how we could fill these individual panels within the scaffold, how to design the kitchen area, for instance.



Horst Oberquelle: I would like to add one aspect. On enabling. I think what was central was that the district or the city of Hamburg offered money so that this Summer School could be realised. And that the whole realisation in terms of finance not only was managed by HCU or its employees who organised the shopping and documentation but also worked out really well, including the final accounting. Without this money the whole thing wouldn't have worked. And it is an art in its own right to acquire such support.

*Christel Lühmann:*¹⁴ There are particular budgets that can be used for such activities. And we were also really happy to support this project, especially because it presented a completely novel approach. So there was an openness on our part as well as the opportunity for funding it. And of course, as for any financial support, we always have conditions and regulations that we have to follow and consider. So there had to be a bid and this bid had to be justified and it had to be judged on our part, but that went well and so I agree that this worked out really well.

Horst Oberquelle: In addition to the money, the project was also provided with material. Fördern&wohnen has provided a whole range of material, workshop container, tools and all kinds of other useful things. Without these materials nobody could have got engaged.

Bernd Kniess: Part of this setup is timing as well: the container with the tools and the material had to be there by Monday morning. So we had to plan and discuss in advance: what do we put on the list, on the order. What Mr. Oberquelle says is right. Fördern&wohnen has provided the things on our list without any further questions.



Christel Lühmann: I think what will be exciting now, especially for the community building, is actually: how will this pan out, develop further and how will elements or experiences from the Summer School be implemented into the construction of the

community building? I think that is an exciting question. We have just spoken about the things that had to be principally formally clarified, prior to the Summer School. That will probably multiply when tackling the actual community building. The whole planning process for the community building, the implementation and construction of the building, all that. It will be a public building and for a public building there are of course infinite regulations and provisions that will accompany the whole process. Of course we cannot continue to work with such short-term procedures as we did during the Summer School, i.e. we need to plan in good time how the project can be implemented. We have this regulation called 'building with cost-stability' that was developed because there have been projects in Hamburg that became incredibly expensive. The Court of Auditors engaged with the question how such cost explosions could happen and then devised and established risk factors that we in the administration were to avoid by all means in the future. This regulation is a thick document with provisions that have to be implemented when the public pays for the construction process. Just to give an example, self-building and creative designing and planning processes are certainly not the subject of it. So it will be very exciting how we can come to the table and drive this process together; I'm sure that will be a really interesting experience.

Bernd Kniess: We also have to discuss the question of ownership and operation. Before we haven't agreed on these aspects, there is little sense in coming together in order to discuss the structure of a project because it is exactly these points that need to be clear.



Thomas Littmann: I would like to add a sentence, just so that you see the dimension correctly. Such a project that tries to approach refugees in a different manner by way of common activity has not been seen in Hamburg before. You can be sure, and other discussions in the political realm have shown this, that some have watched us closely and would like to see it falter. Hence we have, especially in Hamburg, a real political responsibility to make the project a success. We as a civil initiative are very much

conscious of that. We have developed this project and approached partners, and that brings with it particular responsibilities that far outreach the project. The decision by Hamburg's parliament who provide us with relatively generous funds states that there will be an evaluation about whether this project could be a model project for future engagement. And there are a number of refugee initiatives in Hamburg that have great interest in it, apart from the fact that a successful project opens up possibilities to build on for their own purposes. However, that also puts us under a certain pressure, I can't deny that. For all who've seen the project from the outside – for my part, I live just a few metres away from the construction site and was able to observe the Summer School closely – what was palpable for the neighbours and still receives recognition in the neighbourhood is the unbelievably great atmosphere that was created. The industrial school students just have related in a rather sober manner how it all worked out, with delegating and organising work flows and so on. For me, the first day stands out as students and industrial school students at first stood around in two groups and couldn't really relate to each other at first sight and nobody knew how to get going. And at one point, the industrial school students said 'Okay people, let's not stupidly stand around, let's work!'. That really created such a drive for the project. So all who've seen that were really enthusiastic about it. Perhaps there aren't that many district festivals in Poppenbüttel as in Eppendorf, but the final day of the Summer School created a really fantastic atmosphere. Just as many evenings did too. We also often sat with those who lived with us into the small hours of the night and downed another glass of wine. There were many positive experiences that showed that this form of cooperation, especially between groups who didn't know each other before, can function really well.



Postscript

Any urban design undertaking as open form requires the translation into an understanding of what is at stake as the project enters a new loop. As in the example of the Summer School, we continued as active participants in development plan negotiations. Although the structural order of how urban planning works remains

intact, the summer school has credibly shown how new forms of agency can be made available. Continued partnerships between the UD research and teaching programme and key actors involved in the Summer School prove that the attempt to break open a seemingly closed process, such as building a house, has been understood: it worked and resulted not least in the city council agreeing to pay for the cost of construction (600.000 EUR). The cost of construction was estimated on the basis of the building cost index (Baukostenindex), where groups 300 and 400 cover the building structure and technical facilities. All actors are now reassembled under new auspices and pick up negotiations for the upcoming phases of the realisation and uses of the community building. Where the existing modes of disciplinary practice are taken seriously, common spaces and open forms enable situations to emerge. Contingency may then no longer be considered a threat to a project's existence; playing with contingency rather enables potentialities.



1. Dell, Christopher (2017) Project Archaeology. In: Kniess, Bernd; Christopher Dell, Jules Buchholtz, Dominique Peck (eds.) (2017): Project Management in Urban Design. Hamburg Open Online University (<http://www.pm.ud.hcu-hamburg.de>).
2. As B.A. of Architecture, Anna Kreuzer started studying Urban Design in October 2015 to acquire new approaches to questioning and working with the urban. She was part of the seminar "Reassembling a Proposition for Future Activities" and worked with the materials from the Summer School "Building a Future Proposition", reassembling them to carve out topics, such as the role of cars and parking in Poppenbüttel in the context of the refugee housing. In the Debate, her role was to introduce and moderate the three blocks of questions: experimental setup, intercultural practices and collaboration.
3. Thomas Littmann studied History and Political Sciences and taught from 1979-2003 in Comprehensive Schools in Hamburg. From 2006-2016, he worked for the Senate Chancellery of the Free and Hanseatic City of Hamburg. Since 2015 he is the Chairman of the charitable initiative Poppenbüttel Hilft e.V. In making contact with Prof. Bernd Kniess, he helped lay the groundwork for the Summer School.
4. Bernd Kniess is an architect and urban planner. Since 2008 he is Professor for Urban Design at HafenCity University Hamburg where he established the Master Programme Urban Design. He is interested in the negotiation of the contemporary city, whose planning principles he aims to diagrammatically describe and transfer into a relational

practice as procedure. From 2008 to 2014 he directed the project ›University of the Neighbourhoods‹ (UoN) and was responsible for the development of a project curriculum. He conceptualised and organised the Summer School in cooperation with the civil society initiative Poppenbüttel Hilft e.V. He is a member of the North-Rhine Westphalian Academy of the Arts and Sciences since 2009.

5. BeL (2013) Grundbau und Siedler, self-build housing. IBA Hamburg (<http://bel.cx/cxProjektseiten/projects.html>).
6. After finishing her Bachelor in landscape architecture, Frederike Faas started the Urban Design Master at the Hafencity University. She attended the seminar Project Management, which was concerned with the Summer School in her first semester. In a group of three students she dealt with the topic of the kitchen during the Summer School. The group were interested in questions concerning the role of the kitchen as a meeting place – a place of communication and participation. Since none of these students had participated in the summer school, the panel discussion helped them to understand some of the processes.
7. Finn Jessen from Hamburg has always wanted to be an architect and started vocational training as a concrete worker with Otto Wulff company in 2014, so as to literally build a solid basis for his future studies. He was motivated to participate in the Summer School through his interest in engaging socially and practically with refugees in the context of building together. His contribution to the Summer School consisted mainly in organising and working on the Mini Golf course, which corresponded with his qualifications and presented a welcome challenge to make use of his experience.
8. Maryam Jafari was born in Afghanistan and grew up in Iran, where she began to study English. Her forced repatriation to Afghanistan led to the disruption of her studies. Having returned to Iran she continued her studies and started to teach English to Afghan students. Together with her husband she came to Germany in November 2015 where she was accommodated in Hamburg Osterrade. Since November 2016 she lives in Niendorf.
9. Judith Blum studied socio culture at the College for Social Work in Luzern, Switzerland. Her particular interest in urban social development and planning of sustainable development processes led her to embark on the masters Spatial Development and Landscape Architecture at the Technical University Rapperswil. Her exchange year brought her to HCU's Urban Design programme where she studied the conditions for participation of diverse groups in the context of the Summer School. In general, Judith is interested with themes that oscillate between urban planning and social culture. She is currently writing her thesis 'When the nights grow louder' on the noise conflicts of urban nocturnal entertainment.
10. Florian Böttger is in the last year of his vocational training as a carpenter. He participated in the Summer School mainly because of his previous experiences with other group projects. He is convinced that coming together to engage in creative activity and work on a project is a great opportunity. He enjoyed being part of the Summer School, two weeks full of interaction, learning processes and fun, and would like to be able to take part in other such projects.
11. Professor emeritus Dr. Horst Oberquelle is a retired information scientist from the University of Hamburg and actively involved as a treasurer in the civic society initiative Poppenbüttel Hilft e.V. as well as spokesperson for donations in kind. His involvement in the Summer School consisted mainly in the financial accounting and the civil society's responsibilities towards the district of Wandsbek and Lawaetz-Foundation.
12. Mareike Wierzoch was born in Hamburg and is a graduate in Urban Planning at Hafencity University Hamburg. She works in the department Urban and Landscape Planning in the district of Wandsbek since 2011. There, she is responsible for the land use development planning process Poppenbüttel 43 through which the legally binding planning rights for the residential development, the community building and a child care facility will be established. The land-use plan aims to put into practice and build the foundation for the approved buildings for the accommodation of refugees and asylum seekers following §246 section 14 BauGB (German Planning and Building Law).
13. archinet (2017) Joanne Pouzenc interviews Alexander Römer: Building togetherness through architecture (<http://archinect.com/features/article/150001158/building-togetherness-through-architecture-an-interview-with-constructlab>).
14. Christel Lüthmann has a diploma in Social Pedagogy and worked for the district administration Wandsbek. After 28 years in youth welfare services she moved on to the department social space management. She leads the section 'Integrated social planning', which aims to make a contribution to improving the living conditions of all those who live in the defined area. Against this backdrop, her interdisciplinary analysis of specific socially-spatially defined areas and their inhabitants feeds back into planning contexts.

Key Readings

The Practice of Everyday Life by Michel de Certeau, translated by Steven Rendall. (c) 1984 by the Regents of the University of California. Published by the University of California Press.



Hannah Arendt. 1998. *The Human Condition*. Chicago: University of Chicago Press.

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merely like other living or inanimate things but make their appearance explicitly.

This space does not always exist, and although all men are capable of deed and word, most of them—like the slave, the foreigner, and the barbarian in antiquity, like the laborer or craftsman prior to the modern age, the jobholder or businessman in our world—do not live in it. No man, moreover, can live in it all the time. To be deprived of it means to be deprived of reality, which, humanly and politically speaking, is the same as appearance. To men the reality of the world is guaranteed by the presence of others, by its appearing to all; "for what appears to all, this we call Being,"²⁸ and whatever lacks this appearance comes and passes away like a dream, intimately and exclusively our own but without reality.²⁹

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POWER AND THE SPACE
OF APPEARANCE

The space of appearance comes into being wherever men are together in the manner of speech and action, and therefore pre-dates and precedes all formal constitution of the public realm and the various forms of government, that is, the various forms in which the public realm can be organized. Its peculiarity is that, unlike the spaces which are the work of our hands, it does not survive the actuality of the movement which brought it into being, but disappears not only with the dispersal of men—as in the case of great catastrophes when the body politic of a people is destroyed—but with the disappearance or arrest of the activities themselves. Wherever people gather together, it is potentially there, but only potentially, not necessarily and not forever. That civilizations can rise and fall, that mighty empires and great cultures can decline and pass away without external catastrophes—and more often than not such external "causes" are preceded by a

28. Aristotle *Nicomachean Ethics* 1172b36 ff.

29. Heraclitus' statement that the world is one and common to those who are awake, but that everybody who is asleep turns away to his own (*Diels, op. cit.*, B89), says essentially the same as Aristotle's remark just quoted.

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less visible internal decay that invites disaster—is due to this peculiarity of the public realm, which, because it ultimately resides on action and speech, never altogether loses its potential character. What first undermines and then kills political communities is loss of power and final impotence; and power cannot be stored up and kept in reserve for emergencies, like the instruments of violence, but exists only in its actualization. Where power is not actualized, it passes away, and history is full of examples that the greatest material riches cannot compensate for this loss. Power is actualized only where word and deed have not parted company, where words are not empty and deeds not brutal, where words are not used to veil intentions but to disclose realities, and deeds are not used to violate and destroy but to establish relations and create new realities.

Power is what keeps the public realm, the potential space of appearance between acting and speaking men, in existence. The word itself, its Greek equivalent *dynamis*, like the Latin *potentia* with its various modern derivatives or the German *Macht* (which derives from *mögen* and *möglich*, not from *machen*), indicates its "potential" character. Power is always, as we would say, a power potential and not an unchangeable, measurable, and reliable entity like force or strength. While strength is the natural quality of an individual seen in isolation, power springs up between men when they act together and vanishes the moment they disperse. Because of this peculiarity, which power shares with all potentialities that can only be actualized but never fully materialized, power is to an astonishing degree independent of material factors, either of numbers or means. A comparatively small but well-organized group of men can rule almost indefinitely over large and populous empires, and it is not infrequent in history that small and poor countries get the better of great and rich nations. (The story of David and Goliath is only metaphorically true; the power of a few can be greater than the power of many, but in a contest between two men not power but strength decides, and cleverness, that is, brain power, contributes materially to the outcome on the same level as muscular force.) Popular revolt against materially strong rulers, on the other hand, may engender an almost irresistible power even if it foregoes the use of violence in the face of

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materially vastly superior forces. To call this "passive resistance" is certainly an ironic idea; it is one of the most active and efficient ways of action ever devised, because it cannot be countered by fighting, where there may be defeat or victory, but only by mass slaughter in which even the victor is defeated, cheated of his prize, since nobody can rule over dead men.

The only indispensable material factor in the generation of power is the living together of people. Only where men live so close together that the potentialities of action are always present can power remain with them, and the foundation of cities, which as city-states have remained paradigmatic for all Western political organization, is therefore indeed the most important material prerequisite for power. What keeps people together after the fleeting moment of action has passed (what we today call "organization") and what, at the same time, they keep alive through remaining together is power. And whoever, for whatever reasons, isolates himself and does not partake in such being together, forfeits power and becomes impotent, no matter how great his strength and how valid his reasons.

If power were more than this potentiality in being together, if it could be possessed like strength or applied like force instead of being dependent upon the unreliable and only temporary agreement of many wills and intentions, omnipotence would be a concrete human possibility. For power, like action, is boundless; it has no physical limitation in human nature, in the bodily existence of man, like strength. Its only limitation is the existence of other people, but this limitation is not accidental, because human power corresponds to the condition of plurality to begin with. For the same reason, power can be divided without decreasing it, and the interplay of powers with their checks and balances is even liable to generate more power, so long, at least, as the interplay is alive and has not resulted in a stalemate. Strength, on the contrary, is indivisible, and while it, too, is checked and balanced by the presence of others, the interplay of plurality in this case spells a definite limitation on the strength of the individual, which is kept in bounds and may be overpowered by the power potential of the many. An identification of the strength necessary for the production of things with the power necessary for action is conceivable

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only as the divine attribute of one god. Omnipotence therefore is never an attribute of gods in polytheism, no matter how superior the strength of the gods may be to the forces of men. Conversely, aspiration toward omnipotence always implies—apart from its utopian *hubris*—the destruction of plurality.

Under the conditions of human life, the only alternative to power is not strength—which is helpless against power—but force, which indeed one man alone can exert against his fellow men and of which one or a few can possess a monopoly by acquiring the means of violence. But while violence can destroy power, it can never become a substitute for it. From this results the by no means infrequent political combination of force and powerlessness, an array of impotent forces that spend themselves, often spectacularly and vehemently but in utter futility, leaving behind neither monuments nor stories, hardly enough memory to enter into history at all. In historical experience and traditional theory, this combination, even if it is not recognized as such, is known as tyranny, and the time-honored fear of this form of government is not exclusively inspired by its cruelty, which—as the long series of benevolent tyrants and enlightened despots attests—is not among its inevitable features, but by the impotence and futility to which it condemns the rulers as well as the ruled.

More important is a discovery made, as far as I know, only by Montesquieu, the last political thinker to concern himself seriously with the problem of forms of government. Montesquieu realized that the outstanding characteristic of tyranny was that it rested on isolation—on the isolation of the tyrant from his subjects and the isolation of the subjects from each other through mutual fear and suspicion—and hence that tyranny was not one form of government among others but contradicted the essential human condition of plurality, the acting and speaking together, which is the condition of all forms of political organization. Tyranny prevents the development of power, not only in a particular segment of the public realm but in its entirety; it generates, in other words, impotence as naturally as other bodies politic generate power. This, in Montesquieu's interpretation, makes it necessary to assign it a special position in the theory of political bodies: it alone is unable to develop enough power to remain at all in the space of appear-

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ance, the public realm; on the contrary, it develops the germs of its own destruction the moment it comes into existence.³⁰

Violence, curiously enough, can destroy power more easily than it can destroy strength, and while a tyranny is always characterized by the impotence of its subjects, who have lost their human capacity to act and speak together, it is not necessarily characterized by weakness and sterility; on the contrary, the crafts and arts may flourish under these conditions if the ruler is "benevolent" enough to leave his subjects alone in their isolation. Strength, on the other hand, nature's gift to the individual which cannot be shared with others, can cope with violence more successfully than with power—either heroically, by consenting to fight and die, or stoically, by accepting suffering and challenging all affliction through self-sufficiency and withdrawal from the world; in either case, the integrity of the individual and his strength remain intact. Strength can actually be ruined only by power and is therefore always in danger from the combined force of the many. Power corrupts indeed when the weak band together in order to ruin the strong, but not before. The will to power, as the modern age from Hobbes to Nietzsche understood it in glorification or denunciation, far from being a characteristic of the strong, is, like envy and greed, among the vices of the weak, and possibly even their most dangerous one.

If tyranny can be described as the always abortive attempt to substitute violence for power, ochlocracy, or mob rule, which is its exact counterpart, can be characterized by the much more promising attempt to substitute power for strength. Power indeed can ruin all strength and we know that where the main public realm is society, there is always the danger that, through a perverted form of "acting together"—by pull and pressure and the tricks of cliques—those are brought to the fore who know nothing and can do nothing. The vehement yearning for violence, so char-

30. In the words of Montesquieu, who ignores the difference between tyranny and despotism: "Le principe du gouvernement despotique se corrompt sans cesse, parcequ'il est corrompu par sa nature. Les autres gouvernements périsseut, parceque des accidens particuliers en violent le principe: celui-ci périt par son vice intérieur, lorsque quelques causes accidentelles n'empêchent point son principe de se corrompre" (*op. cit.*, Book VIII, ch. 10).

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acteristic of some of the best modern creative artists, thinkers, scholars, and craftsmen, is a natural reaction of those whom society has tried to cheat of their strength.³¹

Power preserves the public realm and the space of appearance, and as such it is also the lifeblood of the human artifice, which, unless it is the scene of action and speech, of the web of human affairs and relationships and the stories engendered by them, lacks its ultimate *raison d'être*. Without being talked about by men and without housing them, the world would not be a human artifice but a heap of unrelated things to which each isolated individual was at liberty to add one more object; without the human artifice to house them, human affairs would be as floating, as futile and vain, as the wanderings of nomad tribes. The melancholy wisdom of *Ecclesiastes*—"Vanity of vanities; all is vanity. . . . There is no new thing under the sun, . . . there is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after"—does not necessarily arise from specifically religious experience; but it is certainly unavoidable wherever and whenever trust in the world as a place fit for human appearance, for action and speech, is gone. Without action to bring into the play of the world the new beginning of which each man is capable by virtue of being born, "there is no new thing under the sun"; without speech to materialize and memorialize, however tentatively, the "new things" that appear and shine forth, "there is no remembrance"; without the enduring permanence of a human artifact, there cannot "be any remembrance of things that are to come with those that shall come after." And without power, the space of appearance brought forth through action and speech in public will fade away as rapidly as the living deed and the living word.

Perhaps nothing in our history has been so short-lived as trust in power, nothing more lasting than the Platonic and Christian distrust of the splendor attending its space of appearance, nothing

31. The extent to which Nietzsche's glorification of the will to power was inspired by such experiences of the modern intellectual may be surmised from the following side remark: "Denn die Ohnmacht gegen Menschen, nicht die Ohnmacht gegen die Natur, erzeugt die desperatere Verblütherung gegen das Dasein" (*Wille zur Macht*, No. 55).

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—finally in the modern age—more common than the conviction that “power corrupts.” The words of Pericles, as Thucydides reports them, are perhaps unique in their supreme confidence that men can enact *and* save their greatness at the same time and, as it were, by one and the same gesture, and that the performance as such will be enough to generate *dynamis* and not need the transforming reification of *homo faber* to keep it in reality.³² Pericles’ speech, though it certainly corresponded to and articulated the innermost convictions of the people of Athens, has always been read with the sad wisdom of hindsight by men who knew that his words were spoken at the beginning of the end. Yet short-lived as this faith in *dynamis* (and consequently in politics) may have been—and it had already come to an end when the first political philosophies were formulated—its bare existence has sufficed to elevate action to the highest rank in the hierarchy of the *vita activa* and to single out speech as the decisive distinction between human and animal life, both of which bestowed upon politics a dignity which even today has not altogether disappeared.

What is outstandingly clear in Pericles’ formulations—and, incidentally, no less transparent in Homer’s poems—is that the innermost meaning of the acted deed and the spoken word is independent of victory and defeat and must remain untouched by any eventual outcome, by their consequences for better or worse. Unlike human behavior—which the Greeks, like all civilized people, judged according to “moral standards,” taking into account motives and intentions on the one hand and aims and consequences on the other—action can be judged only by the criterion of greatness because it is in its nature to break through the commonly accepted and reach into the extraordinary, where whatever is true in common and everyday life no longer applies because everything that exists is unique and *sui generis*.³³ Thucydides, or

32. In the above-mentioned paragraph in the Funeral Oration (n. 27) Pericles deliberately contrasts the *dynamis* of the *polis* with the craftsmanship of the poets.

33. The reason why Aristotle in his *Poetics* finds that greatness (*megaleia*) is a prerequisite of the dramatic plot is that the drama imitates acting and acting is judged by greatness, by its distinction from the commonplace (1450b25). The same, incidentally, is true for the beautiful, which resides in greatness and *taxis*, the joining together of the parts (1450b34 ff.).

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Pericles, knew full well that he had broken with the normal standards for everyday behavior when he found the glory of Athens in having left behind “everywhere everlasting remembrance [*immortalia aiōia*] of their good and their evil deeds.” The art of politics teaches men how to bring forth what is great and radiant—*ta megala kai lampra*, in the words of Democritus; as long as the *polis* is there to inspire men to dare the extraordinary, all things are safe; if it perishes, everything is lost.³⁴ Motives and aims, no matter how pure or how grandiose, are never unique; like psychological qualities, they are typical, characteristic of different types of persons. Greatness, therefore, or the specific meaning of each deed, can lie only in the performance itself and neither in its motivation nor its achievement.

It is this insistence on the living deed and the spoken word as the greatest achievements of which human beings are capable that was conceptualized in Aristotle’s notion of *energeia* (“actuality”), with which he designated all activities that do not pursue an end (are *ateleis*) and leave no work behind (no *par’ autas erga*), but exhaust their full meaning in the performance itself.³⁵ It is from the experience of this full actuality that the paradoxical “end in itself” derives its original meaning; for in these instances of action and speech³⁶ the end (*telos*) is not pursued but lies in the activity itself which therefore becomes an *entelechia*, and the work is not what follows and extinguishes the process but is imbedded in it; the performance is the work, is *energeia*.³⁷ Aristotle, in his political philosophy, is still well aware of what is at stake in politics, namely, no less than the *ergon tou anthrōpou*³⁸ (the “work of man” qua

34. See fragment B157 of Democritus in Diels, *op. cit.*

35. For the concept of *energeia* see *Nicomachean Ethics* 1094a1–5; *Physics* 201b31; *On the Soul* 417a16, 431a6. The examples most frequently used are seeing and three-playing.

36. It is of no importance in our context that Aristotle saw the highest possibility of “actuality” not in action and speech, but in contemplation and thought, in *theoria* and *noûs*.

37. The two Aristotelian concepts, *energeia* and *entelechia*, are closely inter-related (*energeia . . . syntetaini pros tēn entelechian*): full actuality (*energeia*) effects and produces nothing besides itself, and full reality (*entelechia*) has no other end besides itself (see *Metaphysics* 1050a22–35).

38. *Nicomachean Ethics* 1097b22.

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man), and if he defined this "work" as "to live well" (*eu zên*), he clearly meant that "work" here is no work product but exists only in sheer actuality. This specifically human achievement lies altogether outside the category of means and ends; the "work of man" is no end because the means to achieve it—the virtues, or *aretai*—are not qualities which may or may not be actualized, but are themselves "actualities." In other words, the means to achieve the end would already be the end; and this "end," conversely, cannot be considered a means in some other respect, because there is nothing higher to attain than this actuality itself.

It is like a feeble echo of the prephilosophical Greek experience of action and speech as sheer actuality to read time and again in political philosophy since Democritus and Plato that politics is a *techné*, belongs among the arts, and can be likened to such activities as healing or navigation, where, as in the performance of the dancer or play-actor, the "product" is identical with the performing act itself. But we may gauge what has happened to action and speech, which are only in actuality, and therefore the highest activities in the political realm, when we hear what modern society, with the peculiar and uncompromising consistency that characterized it in its early stages, had to say about them. For this all-important degradation of action and speech is implied when Adam Smith classifies all occupations which rest essentially on performance—such as the military profession, "churchmen, lawyers, physicians and opera-singers"—together with "menial services," the lowest and most unproductive "labour."³⁹ It was precisely these occupations—healing, flute-playing, play-acting—which furnished ancient thinking with examples for the highest and greatest activities of man.

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Homo Faber AND THE SPACE
OF APPEARANCE

The root of the ancient estimation of politics is the conviction that man *qua* man, each individual in his unique distinctness, appears and confirms himself in speech and action, and that these activi-

39. *Wealth of Nations* (Everyman's ed.), II, 295.

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Nina Power. 2014. Rainy Fascism Island. e-flux journal #56, June 2014.

Nina Power
**Rainy Fascism
Island**

How to characterize this period post-crash, or post-post-crash if we assume that the measures taken (austerity, the destruction of the welfare state) have largely been set in motion, if not completed? The deliberate shifting of blame that saw the public sector punished for the crimes of the private allowed various other modes of the dis- or rather misplacement of resentment to be mobilized. The targets are the same as they ever were – migrants, the un- or underemployed, those in need of help or support – but, given that the structures that enabled help and support had largely been dismantled even before "austerity" measures were imposed, there seems little left to attack. Those outraged by people receiving benefits, or those telling people to just get a job, must know that what meager benefits there are do not support a life, and that in many places there simply are no jobs to get. But nevertheless, resentment remains, or at least, somehow, a fantasy version of it can be mobilized such that resentment acts as a kind of looping device, self-nourishing and ever-expanding. What should we call this state of affairs? How best to identify it, in order to redirect or dismantle its energies?

The first element of the post-post-crash could be described as a "post-political" anti-politics. Both UKIP (the UK Independence Party who won the European elections) and Britain First (a British National Party splinter group who have almost half-a-million Facebook likes) are explicit in their opposition to politics and politicians as such: those in power are simultaneously elite, out of touch, corrupt, indifferent to the plight of the "British" person (not-so-veiled code for white, Christian, capitalist or entrepreneurial, property-owning, xenophobic). Existing politics on this model is complex (read Brussels "meddling" with rules and regulations), bureaucratic, hypocritical, and lethargic. It matters not at all that the opposition to this has no content at all – UKIP famously have no manifesto in the usual sense of the word, only their stated opposition to Europe and immigration fronted by a collection of members who invariably say something racist, sexist, ableist, or homophobic in public and promptly resign (or often not). Their leader, Nigel Farage, a former stockbroker who narrowly avoided death in a light aircraft crash during the 2010 elections, seems to have based his entire campaign on ensuring that there are hundreds of photographs of him drinking pints of ale in pubs whilst looking like he's just told an offensive joke to some crazy mates.

Thus institutions end up filled with those who want nothing more than to destroy them – the European Parliament a shell stuffed with people shouting about how pointless it all is and

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Harold Edgerton, Butler Through Binoculars, 1961. Dye transfer photograph, Wilson Edmondson Purchase.

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how the whole thing should just be abolished. It is consequently possible to imagine every existing institution occupied by those who most want it abolished – prisons are already such a place, or schools, perhaps – but the banks are not yet filled with anticapitalists. To imagine a world in which prisons, asylums, and holding centers were not run but destroyed by those whom they seek to capture is to rethink the principle of institutions as such: why do these places exist? In whose interest do they continue to exist? What would it take to negate them, forever?

The battle over space, or rather the false image of space peddled by those who seek to mobilize the energies of post-political antipolitics, is the second central element of this period. It is an old story – “we” are running out of room, there are too many people here already, resources are “scarce.” This is not a position confined to the center-right and far right of course, as it is also the “logic” of all the major parties: immigration is a “worry” for all of them, because it is supposed to be a “public” worry. But beneath the continuities lie subtle shifts in rhetoric and policy that replace one public – that of a people who welcome immigration, who themselves migrated to Europe decades ago or more recently – with an imaginary public that is always against those it deems to be “other.”

“Public interest” and the “public good” in the legal sense particularly used in immigration law has seen a worrying alteration in its usage. Prior to 2007, a foreign national convicted of an offense could challenge deportation on the grounds that banishment would not be conducive to the public good, where the public good is imagined as a collective whole where someone has a role or a relation, to labor or family or community. Since the UK Borders Act of 2007, however, if someone is convicted of an offense and has served at least twelve months, their deportation is “automatically deemed to be conducive to the public good and the Secretary of State for the Home Department is obliged to make a deportation order.” Thus the UK public becomes a direct prey for the state, rather than a space where the population resides. A friend of mine was recently polled regarding her political preferences. Asked whether she was interested in immigration, she said “yes” before quickly realizing that this would mean immigration would be registered as a “concern,” rather than something she actively supports: thus public interest in immigration is simply seen as the interest in reducing or eliminating immigration. There is no room for any other “public” response to the question. Immigrants and asylum seekers themselves simply do not count as the “public” in such a world, either spatially, temporally, or

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politically, hence their ostracism as nonpersons in internet camps, and their aliening as residents. Antipolitics vies with politics to compete over who can come up with the most restrictive policies, who can claim to have stopped the most people, or who will act the “toughest” in the near future.

The possessive relation to space – “Britain’s too small!” – represents the bizarre position of speaking on behalf of the land, as if the land was something that had some kind of central tie to identity, as opposed to something owned and divided by private interests. This land isn’t your land, and if it were you certainly wouldn’t need to speak on behalf of it. One of the many implications of the Occupy movement was the way in which it sharply revealed the absence of public space: there was nowhere to go, nowhere in fact to “occupy,” no matter how many tents were put down. Meanwhile, libraries are closed, rents skyrocket, and no new social housing is built. Those responsible for land grabs are ignored in favor of blaming those who have the least relation to space of any kind.

There is nothing really new about much of this, apart from the rapidity with which the directed and stage-managed misplacement of resentment happens. Those who are the most privileged believe that they, above everyone else, are the true victims, suffering from a lack of sovereignty, a lack of enjoyment: the last people who should be begrudged are the first to be hated by those who have the most. The aesthetics, too, are the same as they always were: Britain First, who seek to “lobby, cajole, expose, demonstrate, and organize on behalf of our beleaguered people” against the supposed threat of “militant Islam,” are covered in lions, flags, soldiers with stupid hats, UKIP is all pound signs, Churchill, pints, and Cadbury’s chocolate purple. Animals are always being cruelly slaughtered by religious others, rather than being killed in a nice British way, one supposes. It is the aesthetics of the rural pub, where Farage feels most at home, of the “Keep the Pound!” sign in a field somewhere in a shire. It is the fantasy that Britain is primarily rural – UKIP’s election video features an angry sheep farmer – despite the fact that more than 80 percent live in urban areas and agriculture contributes 0.5 percent to GDP. It is Britain imagined through the lens of feudalism, with modernity disappearing under the muddy crunch of Wellington boots marching to a brass band on the way to church, or perhaps to see the Queen flag her wrist about. It is the Britain of secret courts, of unpopular wars, of mass surveillance, of winpats and undercover police officers, of complete unaccountability for deaths in custody, of political prosecutions and the violent crushing of

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protest, of institutional sexism and racism, of "British values," of private schools, of food banks, of passport checking and "routine" stop and search, of security guards and processions for the war dead, of the mawkish worship of children and animals, of money flowing through the city but never from it to anywhere else.

The feudal shire that is Britain, or rather England, has never gone away. The financial class governs as it always did, just with fancier technology, like *Lords of the Rings* meets *Fruit Ninja*, an app that the prime minister, David Cameron, according to one aide, spends a "crazy, scary" amount of time playing. All these people go to the same schools, the same universities, have the same slave-owning, land-pilfering ancestors. They all know each other and visit each other's country homes, where they hang out with journalists and celebrities to reassure each other that the world belongs to them. The shire is home, where money and power begin and end. To abolish Britain would be to abolish the shire and everything that follows from it.

The fatalism of this feudal financialization – the idea that however inoperative, destructive, and untenable the continued reduction of all value to economic exchangeability might be, it is the only way – fuses all too easily with the regressive antimodern sentiments of ultranationalists everywhere, where money meets malice and patriotism meets the property market, in the era of post-political apologetics, where the Futurists' dream that libraries would perish is speeding up, it is resentment that congeals and sticks. Time and space didn't die, as the Futurists imagined. They were merely sold off. Banks live on as if in some perpetual present, propped up eternally by the state, less zombie than *Zimmer-frame* capitalism. All else can perish, if it can no longer be asset-stripped or mined for the antipathy of a public-made cruel by the myth that it is the one who suffers at the hands of those who have no weapons.

A video of a fox hunt played backwards would show the fox chasing the hounds arse-forwards, with both people and on horses running for their lives. I hope they do.

x

Nina Power teaches Philosophy at the University of Buckingham and is a tutor on the Critical Writing + Art & Design MA at the RCA. She is the author of many articles about philosophy and politics.

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The phrase that serves as the title of this piece, coined (most likely) by members of the *Black Panther Party*, is a reference to the *Black Panther Party* manifesto, which states that the *Black Panther Party* is the *Black Panther Party* of contemporary Great Britain.

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Why luxury? And how?

Luxus Kick-off 20.10.2016



Good news for whom? Sold out before the building exists. Luxury housing development in the heart of Shoreditch, London. © Yuca Meubrink



Luxury apartments in tenement style, Queens, New York City. © Yuca Meubrink



Luxury flats inserted into traditional terraced housing, London. © Yuca Meubrink



Back alley off Commercial Street, Tower Hamlets, London... © Yuca Meubrink



... with an entrance for less well-off residents (>poor door<)... © Yuca Meubrink



... and another entrance for wealthy residents/owners. © Yuca Meubrink



Luxury high-rises with affordable housing units on the back side of the buildings in the heart of Williamsburg, Brooklyn, New York City. (c) Yuca Meubrink



Entrance for the rich residents on Riverside Boulevard, near the Trump Place Apartments, while the less well-off tenants have to use a side entrance (>poor door<). (c) Yuca Meubrink

Cities in Western Europe are characterised by an increasing lack of affordable housing vis-à-vis a growing luxury sector marketing high-end office and living spaces. While the notion of luxury is highly contested, it is generally connoted with extravagance, excess and pomp. Sombart famously described luxury in 1922 as above and beyond the necessary ¹. Of course it is equally open to debate how to define the ›necessary‹ – normatively or morally or subjectively – and it isn't quite unproblematic either to cite Sombart who as a economist and sociologist supported the anti-semitic policies of the National Socialists, but his definition of and work on luxury is still a point of reference. This definition raises important questions around justice and the criteria for distribution – of goods, jobs, access, space and time. Speaking with Bourdieu ², luxury builds on distance: it entails a form of access to resources that are available to the few, but equally implicates the many without access. Following his materialist line of thinking, luxury thus refers to a maximum distance to needs; it is the distance from necessities secured by economic and other forms of capital. In order to function, this distance between the few and the many produces two modes of compensation on the part of the many: they either develop their small everyday surrogates for luxury or acquire an ascetic and affect-laden political narrative that charges luxury with negative moral values, such as decadence. These mechanisms of distancing call for a spatio-political conceptualisation of luxury that provides the tools to analyse social demarcations and their underlying politics. According to Rancière ³, the question what luxury is necessarily involves the negotiation of the

partition or distribution of what is perceptible or sensible.

In many places, luxury has become a commonplace style or aspiration or even genre in architecture and contemporary new-builds. Annette Condello in her study ›The Architecture of Luxury‹ (2014: 3- 4) ⁴ writes that ›its meaning and value have changed. The key changes to the term ›luxury‹ in modern times have been its relation to deluxe consumption goods, marking the buildings as brands, and as benefits for most people to enjoy, especially the middle class. The problem of luxury in architecture is its distastefulness to some people because its excesses are thought to engender unethical behaviour.‹ Conversely, Christin Ross (2015) ⁵ picks up the theme of Communal Luxury and considers the Manifesto of the Paris Commune in which the Federation des Artistes calls for a luxe communal, an appropriation of the beautiful, leisure, education and de-privatisation of the arts and aesthetic that shall be available for all. Ross draws a parallel to contemporary protest forms and their ›politics of encampment and occupation‹. Such a politics of appropriation aims to question ›how to refashion an internationalist conjuncture, the future of education, labour and art, the commune-form and its relationship to ecological theory and practice‹ (2015: 2). This perspective on luxury is particularly interesting for our research and teaching programme Urban Design where we study the phenomenon of ›luxury‹ as part of the urban fabric with a view to inquire its implications for housing. For our purposes, the spirit of challenging the distribution and modes of distancing surfaces most prominently in Anne Lacaton's and Philippe Vassal's (2007) ⁶ call for ›luxury for all!‹ Contrary to conventional perspectives, they understand social housing as epitome of such a luxury for all, or communal luxury: ›Luxury isn't related to money, it's the condition of achieving above and beyond what was imagined to be possible‹. Luxury, it seems, has to be enacted and practices in order to come into being, it doesn't exist on its own, but has to be acted out, understood, read and – especially with the prospective annual theme ›modes of realising' in mind – realised in relation to what isn't luxury.

We had invited two guests for our kick-off event opening the annual theme ›Luxury – Spatial Politics of Comfort‹. Luna Glucksberg and Yuca Meubrink each gave a presentation about their research into phenomena related to luxury in contemporary housing politics and practices. Following their presentations, we revisited in conversation some of the research practicalities and methodological approaches and invited the audience for more questions.

Following the two presentations, we discussed the practicalities of doing ethnographic research, identifying and making contact with interview partners and undertaking participatory observation in the context of such sensitive research topics such as housing, wealth accumulation and class relations. In debating how such research can contribute to actually addressing the wider problem of increasing wealth accumulation and hovering pension funds seeking return through investing in housing, questions were raised as to the role of the state and legislation that legitimate such practices. Luna expressed the bottom line of the problem in concluding that the wrong kind of housing and the wrong kinds of units are built at the wrong places and at the wrong prices.

Some of the questions we have tackled throughout the semester therefore concerned the typologies of luxury from a relational perspective and how they are articulated. We similarly asked how is luxury produced? What kinds of socio- and spatio-political decisions and legislations influence perceptions and practices of luxury? We were concerned with how urban populations want to live together and what kinds of normativity and ethics (and morals) apply. What techniques and kinds of governance or governmentalities of distribution and circulation are in place? How are questions of care, welfare and diversity approached? Which practices, places and things articulate the luxury of the urban and how does this occur?

1. Sombart, Werner (1922): *Luxus und Kapitalismus*, München.
2. Bourdieu, Pierre (1982): *Die feinen Unterschiede*, Frankfurt a.M.
3. Rancière, Jacques (2008) : *Die Aufteilung des Sinnlichen*, Berlin.
4. Condello, Annette (2014) *The architecture of luxury*, Farnham.
5. Ross, Christin (2015): *Communal Luxury: The Political Imaginary of the Paris Com- mune*, London and New York.
6. Lacaton, Anne; Vassal, Philippe (2007): *Game Changer in: 032c*,
<http://032c.com/2013/o-architects-where-art-thou-game-changer-lacaton-vassal/>

Urban Territories 1

Urban Territories 1 provides an introduction into research methodology, especially qualitative approaches and empirical research methods from the social sciences, anthropology and urban studies approaches to research. Followed by Urban Territories 2, these two core modules run throughout the first year of study and serve to acquaint students with methods that are continuously tried, tested and practiced, and equally unpacked and re-assembled. Inputs provide insights into theoretical perspectives, different approaches and methods of practice-oriented research; seminar sessions offer space for discussions, close readings and work on individual research projects. Outlining the ›research territories‹ that Urban Design students discover, permeate and explore throughout the course of their studies, the two modules combine intensive reading and continuous self-study with an iterative process of articulating research questions and motifs as well as experimenting with various forms of data collection methods, data analysis methods, approaches to interpretation and forms of presentation.

The passage from an interview shows different layers of open coding from a session on Grounded Theory. Before students code their own interview material, they practice different approaches to coding together with an interview recorded by students from a previous year.

Am 28.11.2013 führten wir ein Interview mit Herrn Tilicki, aktives Mitglied der Willy Bredel Gesellschaft e.V. im Rahmen des UDP1 Projekts, Take 3, durch. Inhalt des Gesprächs war die historische Entwicklung des Stadtteils Hamburg Fuhlsbüttel und insbesondere die bauliche und funktionelle Veränderung des dort ansässigen Flughafens. Obwohl eigentlich nicht intendiert, nahm das Interview im Verlauf biographisch-narrativen Charakter an, ohne dass große Erzählstimuli gesetzt werden mussten. Im Folgenden zwei kurze Ausschnitte aus dem etwa 1:15 h dauernden Interview.

Ab '16:27

Also, ich bin als Butsche mit meinem Vater spazieren gegangen und ist äh sind hier auch spazieren gegangen und ist dann halt hier auch mal am Flughafen lang gegangen. Da ging man einfach so spazieren, ne. Äh. Das, das war alles nicht so getrennt, das stimmt. Äh und es war dann auch so, dass hier alles vollgeparkt war und dass das dann langsam auch so in die Wohnstraßen reinging, ne, also man am Flughafen auch gar nicht mehr parken konnte und in den Wohnstraßen parkte. Und dann fingen die an, (denkt nach), das war dann in den sechziger Jahren, da waren hier dann so Kleingartengebiete und da hatte sogar noch nen Schulkumpel gewohnt und die hatten das als festes Haus, also, sogar ausgebaut, und das ist dann alles weggekommen, um daraus einen Parkplatz zu machen.

Ab '59:25

Also, bis ich so 17-18 war, bin ich nicht geflogen, hab aber hier am Flughafen gewohnt. Aber man ist dann ja auch nicht geflogen... oder es war auch nicht so wie heute, dass man sagt „joa, wo machste Urlaub, da fliegste denn da mal hin.“ Das war eher so, man steigt in das Auto und fährt an die Nordsee, oder an die Ostsee, und das war dann Urlaub. Man fährt in den Harz, und wenn man tollkühn ist, dann ist man bis Österreich gefahren, ne. Und die richtigen Pioniere waren dann schon in Italien mit ihren Wohnwagen, ne. Aber man ist dann, eh, und ja wer flog da, ne? Das waren dann Leute mit dem Aktenkoffer. Oder halt die Leutchen, die ein bisschen... Also das war vom Flair her, wenn man heute zu diesen kleinen - wie heißt denn das - Geschäftsfligern, diese kleinen ähmm (denkt nach) Café to fly, wo man dann wirklich halt eben nach Sylt, und ähm, ja und man kann da natürlich auch gucken, aber man kann dann auch von dort fliegen. Also mein Chef hat sich das mal geleistet und ist dann nach ähmm Helgoland geflogen für ne Woche. Also da, da ist schon so ein Flair, also, dass man da so in nem Strandkorb sitzt und ne Tasse Tchibo trinkt, und dann laufen da so die Piloten rum und die Herrschaften, sag ich mal, die steigen dann in so nen Flieger, um mit 3-4 Leuten nach - sagen wir mal - Sylt fliegen. Und das war vom Flair her früher so ähnlich... Und ich erinnere mich noch, dass ich das als Kind gesehen habe, da geht man in die Abflughalle und da steht New York dran, ohhh (mach Erstaunen nach). Das war schon etwas. Und da hat man dann so in die Ferne geträumt. Ich weiß noch (lacht) der interessanteste Laden war ein dänischer Laden, wo es dänischen Käse, dänische Butter, dänische Milch und dänische Produkte gab, der war direkt beim Abflugbereich. Da war (lacht) Dänemark sogar was besondere und hier in unserm Flughafen...

(vielleicht noch
Zeit?)

10.01.

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Arriving and Staying

That the programme took place at all was due to a lucky coincidence. The originally scheduled programme for the lecture series 2015/16 centred around Hamburg's bid for the Olympics 2024 and the event's envisaged effects on the city. When the public voted against the bid in a referendum, the municipality and many of its organisations and institutions had to re-think their programmes. So did the HafenCity GmbH in regards to the HafenCity Lectures when they, after running the Olympia Lectures programme for one semester, approached the authors of the other concept submitted in early 2015. All of a sudden – some say by popular demand – the “refugee crisis” was ranked #1 on the city's agenda and Ingrid Breckner, Alexa Färber, Bernd Kniess, Dominique Peck and Kathrin Wildner were given the chance to put the HafenCity Lecture series 2016/17 together under the title How Migration Produces the Urban.

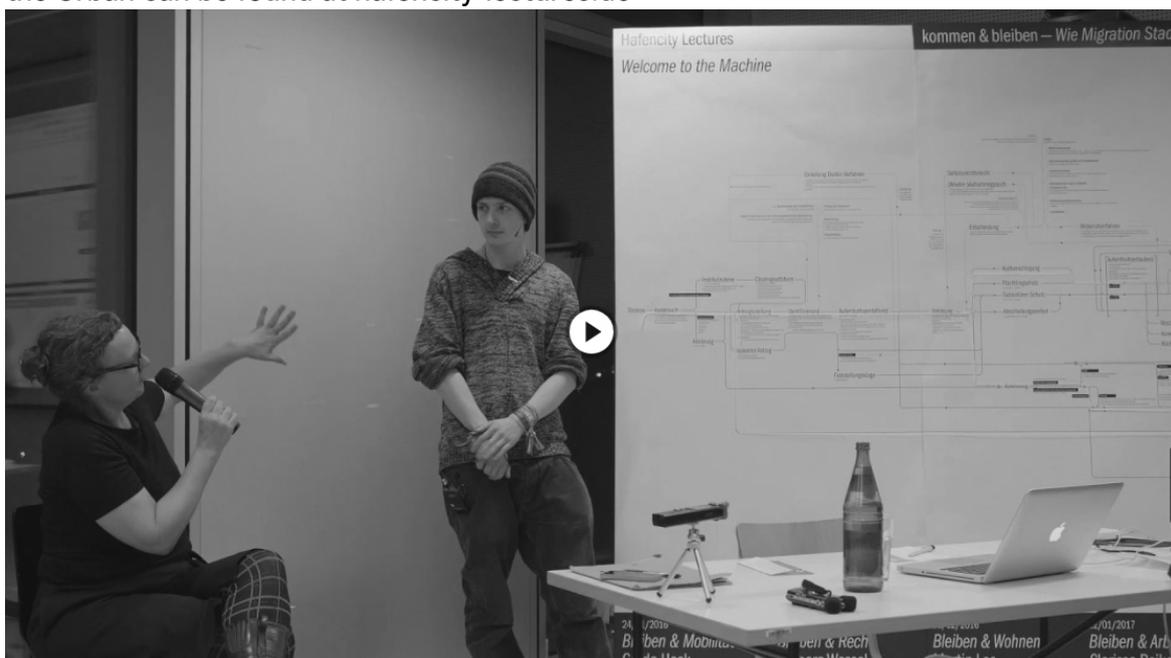


The lecture series kicked off with three pairings programmed to arrive at the field of How Migration Produces the Urban. Wolfgang Kaschuba (director, Berlin Institut for empirical research on integration and migration (BIM) and Tobias Zielony (photographer) offered two perspectives on how facts – statements about reality, not reality – are produced on what is called migration. Manuela Bojadžijev (member, Berlin Institut for empirical research on integration and migration (BIM) and Doris Kleilein (architectural journalist) centred their lectures on how migration unfolds in time and space. Reinhard Olschanski (author, politician) layed out how resentment is mobilised by some as a business model and thus determines what can be called identity politics, to which Gesa Ziemer (director CityScienceLab) responded with the idea that new technologies will deliver the (de-)materialization of space into information as an integral part of these politics.



The second part of the programme was conceived as a serial organisation of aspects of *How Migration Produces the Urban* in projects and with project work as a mode of remaining in the field constructed in the first part. Without going into detail into the individual lectures on Mobility (Gerda Heck & Michael Hieslmaier), Law (Barbara Wessel & Jakob Kempe), Dwelling (Martin Leo, Maja Momic and Maryam Jafari), Work (Clarissa Reikersdorfer & Jens Tiedemann) and Education (Joachim Schröder, Maren Gag & Michael Stenger), this serial reading offered an insight into vectors of transformation in the organisation of *How Migration Produces the Urban*. Projects and project work might assemble a pertinent amount of force to re-negotiate how we, as world citizens and inhabitants of Hamburg, can be propositional towards the urban again.

If the Olympic idea holds true that taking part is the most important thing, the question is in what and how. The documentation of the Hafencity Lectures *How Migration Produces the Urban* can be found at hafencity-lectures.de



Imprint

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