

MASTERSTUDIENGANG

# RAUMSTRATEGIEN

MASTER OF ARTS

# SPATIAL STRATEGIES

SOMMERSEMESTER 2025 – SEMESTER PLAN

## RAUMSTRATEGIEN / SPATIAL STRATEGIES

### SOMMERSEMESTER 25/ SUMMER SEMESTER 25

Vorlesungszeit/ Semester: 22. Apr. 2025 - 25. Jul. 2025  
(14 Semesterwochen)

First Meeting: 22.4.2025, 11:00 – 13:00 Concordia

## FACULTY

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## **THEORIE**

Paz Guevara (PG)

Tonderai Koschke (TK)

Marianna Liosi (ML)

Bonaventure Ndikung (BN) (Theorie aus Theorie-Praxis-Projekt)

Pauline Doutreluingne (PD) (Theorie aus Theorie-Praxis-Projekt)

## **PRAXIS**

Anton Kats (AK)

Lerato Shadi (LS)

Viron Erol Vert (VEV)

## **THEORIE-PRAXIS-PROJEKT (ODER HAUPTPROJEKT)**

Pauline Doutreluingne (PD)

Bonaventure Ndikung (BN) + Manuela García Aldana (MA)

## **MASTERARBEIT (PRAXIS UND THEORIE)**

Bonaventure Ndikung - Sprechstunde + Kolloquium

Pauline Doutreluingne - Sprechstunde + Kolloquium

## 1. SEMESTER

### Modul 1 / Anknüpfen und Reflektieren

1.1.

Theorie-Praxis-Projekt 1: PD (10 ECTS)  
oder Theorie-Praxis-Projekt BN + MA (10 ECTS)

1.2.

Theorieseminar: TK / PG / ML (6 ECTS)  
oder Theorie aus Theorie-Praxis-Projekt Kurs 1: BN / PD (6 ECTS)

1.3.

Praxisseminar: LS / VEV / AK (6 ECTS)

### Modul 2 / Einwenden und Formulieren

2.4.

Praxisseminar: LS / VEV / AK (6 ECTS)

2.5.

Theorieseminar: TK / PG / ML (6 ECTS)  
oder Theorie aus Theorie+Praxis-Projekt BN / PD (6 ECTS)

## 2. SEMESTER

### Modul 3 / Aufstellen und Begreifen

3.6.

Theorie-Praxis-Projekt 2 : PD (10 ECTS)  
oder Theorie-Praxis-Projekt BN + MA (10 ECTS)

3.7.

Theorieseminar: TK / PG / ML (6 ECTS)  
oder Theorie aus Theorie-Praxis-Projekt Kurs 2: BN / PD (6 ECTS)

### Modul 4 / Experimentieren und Kooperieren

4.8.

Praxisseminar: Künstlerische Methoden: LS / VEV / AK (7 ECTS)

4.9.

Praxisseminar: Forschende Praxis: LS / VEV / AK (7 ECTS)

## 3. SEMESTER

### Modul 5 / Vertiefen und Entwerfen

5. 10.

Theorie-Praxis-Hauptprojekt: PD (16 ECTS)  
oder Theorie-Praxis-Hauptprojekt: BN + MA (16 ECTS)

5.11.

Theorieseminar: TK / PG / ML (6 ECTS)  
oder Theorie aus Theorie-Praxis-Projekt Kurs 1: BN / PD (6 ECTS)

5.12.

Wahlpflichtfach (4 ECTS)

## 4. SEMESTER

### Modul 6 / Vergleichen und Neuerfinden

4.13.

Masterarbeit mit Kolloquium (30 ECTS)

<b>WEEKDAY</b>	<b>LECTURER / TIME</b>	<b>LECTURER / TIME</b>
<b>MONDAY</b>	Lerato Shadi 10:00 - 13:00	Marianna Liosi 14:00 - 17:00
<b>TUESDAY</b>	Pauline Doutreluingne 10:00 - 13:00	Anton Kats - Block Seminars (14:00 - 20:00) 06.05 - RS Library (first meeting) 17 - 18.05 Mashup Lab I AK Studio 03.06 - RS Library 10.06 - RS Library 28 - 29.06 Mashup Lab II AK Studio 05 - 06.07 Mashup Lab III AK Studio 24.07 - Refuge Worldwide 17:00 - 19:00
<b>WEDNESDAY BLOCK SEMINARS</b>	Bonaventure Ndikung with Manuela García Aldana 10:00 - 17:00  Pauline Doutreluingne Individual meetings 10:00 - 13:00	Block Seminars at HKW(10:00 - 17:00) 21.05.2025 25.06.2025 02.07.2025 16.07.2025 23.07.2025  Bonaventure Ndikung Individual meetings: arranging time via Ayse Karahan <a href="mailto:Ayse.Karahan@hkw.de">Ayse.Karahan@hkw.de</a>
<b>THURSDAY</b>	Tonderai Koschke 10:00 - 13:00	
<b>FRIDAY</b>	Paz Guevara 10:00 - 13:00	Viron Erol Vert 14:00 - 17:00

## THEORIE-PRAXIS-PROJEKT (10 ECTS) (Hauptprojekt: 16 ECTS)

**PROF. DR. BONAVENTURE NDIKUNG**

**with Manuela García Aldana**

**5 Block Seminars**

**Wednesdays 10:00 - 17:00 at HKW**

**First meeting: 21.05.2025**

### **Caminante, no hay camino / Traveler, There Is No Road — On guests and hosts, hospitality and hostility —**

"Caminante, son tus huellas  
el camino y nada más;  
Caminante, no hay camino,  
se hace camino al andar.  
Al andar se hace el camino,  
y al volver la vista atrás  
se ve la senda que nunca  
se ha de volver a pisar.  
Caminante, no hay camino  
sino estelas en la mar."  
Traveler, your footprints  
are the only road, nothing else.  
Traveler, there is no road;  
you make your own path as you walk.  
As you walk, you make your own road,  
and when you look back  
you see the path  
you will never travel again.  
Traveler, there is no road;  
only a ship's wake on the sea.  
Antonio Machado's "Caminante, no hay camino / Traveler, There Is No Road"

At the core of spatial strategies and the politics of space is the question of movement and displacement, of who is the host and who the guest, who has or does not have space, who gives and who is not given space and under what conditions... In short, at the crux of spatial strategies is the question of the intersection between hospitality and hostility: Hostipitality.

As history reveals, from time immemorial, humans have moved, freely or by force, from A to B, and have always relied on the hospitality of the host to find a resting place. In his philosophy of hospitality Derrida differentiates between the 'law of unlimited hospitality' and 'laws of hospitality':

"The law of unlimited hospitality (to give the new arrival all of one's home and oneself, to give him or her one's own, our own, without asking a name, or compensation, or the fulfilment of even the smallest condition), and on the other hand, the laws (in the plural), those rights and duties that are always conditioned and conditional, as they are defined by the Greco-Roman tradition and even the Judaeo-Christian one, by all of law and all philosophy of law up to Kant and Hegel in particular, across the family, civil society, and the State."<sup>1</sup>

Derrida who considers hospitality as always conditional sees the exercise of hospitality on two practical levels of inviting and welcoming the 'stranger' at the personal level of the private home or at the level of the nation state. But Derrida sees in the concept of hospitality an ambiguity that stems far back from its proto-Indo-European etymological derivation, which encompasses the words 'stranger', 'guest', but also 'power'.<sup>2</sup> This power gradient inherent in the concept of hospitality is at the root of what Derrida called:

"an essential 'self limitation' built right into the idea of hospitality, which preserves the distance between one's own and the 'stranger', between owning one's own property and inviting the 'other' into one's home."<sup>3</sup>

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<sup>1</sup> J Derrida Of Hospitality, Anne Du fourmantelle invites Jacques Derrida to respond (Stanford, Stanford University Press 2000)

<sup>2</sup> K O'Gorman 'Modern Hospitality: Lessons from the past' *Journal of Hospitality and Tourism Management* **12** (2) 2005 pp 141–151

<sup>3</sup> JDCaputo *Deconstruction In A Nutshell: A conversation with Jacques Derrida* (New York, Fordham University Press 2002) p 110

So by welcoming someone into your home, you the host thus have the possibility of exercising power. Here a few things could be taken into consideration. So while you give your guest a 'roof over his head', the pleasure derived doesn't only come from the altruistic act, but also pleasure is gotten from keeping your guest at your mercy, especially if there is an existential, economic and political dependence. Also, the power of making the guest the 'other', constructing the subordinate, or through a process of identification the guest might be stamped or categorized. So concepts of hospitality see-saw in balancing acts of the host renouncing and at the same time proclaiming his mastery. So the concept of hospitality encompasses these schizophrenic acts of invitation or attraction to 'feel at home', but at the same time repulsion by reminding that the guest doesn't share property and is expected to leave. So the guest is always a guest and always in a state of limbo, except in those cases like in colonialism where the guest comes with the power of suppression, denigration, disappropriation, dispossession and dehumanisation. Otherwise, the guest is always in a state of coming and never arriving. Looking at Derrida's points from the perspective of the nation state, e.g. in Germany, Netherlands or Belgium with the concepts of the Gastarbeiter (migrant guest workers), or in the Nordic countries invandringsarbetskraft (workforce-immigration), who imported workers from Turkey, Italy, Spain and all over the Southern Hemisphere from the 1950s to 70s, this would mean that these so called 'guests', who were and are still expected to leave will forever be in a state of limbo. The scenario becomes even more complex when one thinks of other constellations, e.g. refugees that come into a country as mostly unwanted 'guests', especially because their coming is not tied to any particular economic gain on the side of the host, or contexts of colonial dependencies. Here again the power gradient expresses itself in multifold dimensions, e.g. the coloniser as a 'guest' using force to stay in the colony, the ex-coloniser using force to evict the ex-colonised from the territory of the metropolis etc.

The relationship between the host and the guest is conditional, and it is a thin line between being a guest or a parasite, as both exist sometimes simultaneously, side-by-side, parallel, one-after-the-other. Despite this, Derrida puts in question the limitations of national hospitality toward legal and illegal immigrants.

How can the concept of hospitality be understood in our contemporary with massive shifts to the politically extreme right across the globe? What are the conditions that make the conditional hospitality still count as hospitality? Are there any possibilities of creating moments of unconditionality before they get suffocated by conditional hospitality? How does the violence of the nation state exercise hostility on its weakest citizens?

According to popular lore some regions around the world, be it Minnesota, Pakhtunistan (the Land of hospitality), African countries or the Orient are said to be most hospitable and hence such expressions like "Minnesota nice" or "Southern hospitality". Coming to think of it, hospitality holds a very important place in many cultures, and their myths. In Greek mythology Zeus was the god of hospitality and one of the ways of worshiping Zeus was to be hospitable to strangers, so every passer-by is said to have been invited into the family house and the stranger's feet were washed, food and wine were offered and the stranger was made comfortable even before asking the strangers name. From a biblical point of view, there are numerous counts of hospitality. An early one, and absurd one, is in Genesis 19 (The Destruction of Sodom and Gomorrah), where Abraham's nephew Lot not only pleadingly beckons two angels into his house, baked unleavened bread and made them a feast and also protects them from rape by a wild mob and instead offers his two daughters to the mob (!) in the name of hospitality:

"Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."<sup>4</sup>

This later saved Lot from the subsequent destruction of Sodom and Gomorrah.

If one were to take a yawning leap into modern European philosophy, even a figure like Immanuel Kant formulated outstanding legal thoughts on the subjects of 'hostility' and 'hospitality' in his treatise on international law of 1795.

"[...] hospitality means the right of a stranger not to be treated as an enemy when he arrives in the land of another. One may refuse to receive him when this can be done without causing his destruction, but so long as he peacefully occupies his place, one may not treat him with hostility. [...] It is only a right of temporary sojourn that all men have as a right to associate by virtue of their common possession of the surface of the earth, where, as a globe, they cannot infinitely disperse and hence must finally tolerate the presence of each other. Originally, no one had more right than another to a particular part of the earth."<sup>5</sup>

In this indeed astonishing position, Kant makes clear that universal hospitality is a right to humanity, and less a matter of philanthropy than of right. Despite his stressing on the temporality of the sojourn of the guest, Kant makes a point against hostility and micro-space nation state mentality, but endorses a global thinking of the earth as a

<sup>4</sup> Genesis 19;8, Holy Bible (King James Version)

<sup>5</sup> Kant, Immanuel: Zum ewigen Frieden. Ein philosophischer Entwurf. In Kant: Gesammelte Schriften. Erste Abtheilung: Werke. Band VIII. Abhandlungen nach 1781. Herausgegeben von der Königlich Preussischen Akademie der Wissenschaften. De Gruyter 1923, Berlin/Leipzig, 341–386.

common space. At any rate, we are all just passers-by on this earth and thus every human existence is but temporal. Again in his *Toward Perpetual Peace – A Philosophical Sketch*, in 'The law of world citizenship is to be united to conditions of universal hospitality', Kant tries to distinguish between peacefully setting foot into a territory and asking to be accepted into that society from being accepted into the society. Though it is not very clear as to what line he chooses there, he makes the point that hospitality means the right of a visiting foreigner not to be treated as an enemy. Kant even thereby goes as far as naming hospitality as a precondition for 'perpetual peace' between nations and mankind. But the ultimate point Kant tries to make in his reflections on notions of hostility and hospitality, using the spatial strategies metaphor, is that:

"human beings enjoy a universal right to hospitality because they share a space, the 'surface of the earth'"<sup>6</sup>.

Interestingly, most right-wing organisations base their violent world views and politics on their European cultural values, which are known to be remnants of Greek culture, and many of such organisations see their Judeo-Christian culture, tradition and religion at stake. What about the values of unconditional hospitality that the aforementioned models embody? What about these concepts of hospitality propagated by Immanuel Kant and co. in the wake of nation state building and foundation making of modern European philosophy?

In the diverse and heterogeneous cosmos of African philosophies, it is recurrent that hospitality is perceived as "an unconditional readiness to share,"<sup>7</sup> i.e. giving without the pressures of expectations, or to put it in Julius Gathogo's elegant words "this sharing has to be social and religious in scope. In view of this, it can be simply seen as the willingness to give, to help, to assist, to love and to carry one another's burden without necessarily putting profit or rewards as the driving force."<sup>8</sup> As African philosophers like G.I. Olikenyi<sup>9</sup> and co. have pointed out, the concept of hospitality stands as a backbone in many African cultures and is considered to be one of the few characteristics in African societies that have survived the 600 years of slavery, imperialism, colonialism, despotism and all sorts of

technology. The complexity of hospitality in many African cultures is the marriage of African philosophies, African religions and the adopted religions of the colonisers, who despite cruel acts in reality preached peaceful words of God, of which hospitality was on the top of the list. And indeed hospitality could be considered a vital element in the conception of personhood and of communality - that state of interdependence in relations, socio-political structures, consciousness and philosophies or worldviews - in many African societies, as expressed for example in Akan and Igbo philosophies. These virtues of hospitality are not only revered for strengthening the bonds between human beings in their societies, but also between the people and their collective and personal traditional gods. It is in this line that in his aforementioned paper, Julius Gathogo expatiates on one of today's most popular and even exploited concepts or philosophies of hospitality, i.e.

"Unhu among the Shona of Zimbabwe; Ubuntu among the Nguni speakers of Southern Africa; Utu among the Swahili speakers of East Africa; and Umundu among the Kikuyu of Kenya, among others. Basically, it is both a philosophical and a religious concept that defines the individual in terms of his or her relationships with others. In the African context, it suggests that the person one is to become, by behaving with humanity, is an ancestor worthy of respect or veneration. In other words, those who uphold the principle of Ubuntu throughout their earthly lives will be rewarded or promoted in death by becoming ancestors."<sup>10</sup>

This by no way should imply any idealisation of African societies, as the levels of hostility experienced by some of the most vulnerable intra African refugees is well known and documented.

This course will employ Derrida's concept of hospitality and the current HKW exhibition "Musafiri — Of Travelers and Guests" as points of departure to deliberate on the intersection of spatial politics and hospitality, the triggers of hostility in hospitality – historically and in the contemporary.

Source material:

1. Jacques Derrida. Hospitality.  
<https://eclass.uoa.gr/modules/document/file.php/PPP668/H%20φιλοξενία/Derrida%2C%20Hospitality.pdf>
2. Whose Land Have I Lit on Now? Contemplations on the Notions of Hospitality  
<https://www.archivebooks.org/whose-land-have-i-lit-on-now/>

<sup>6</sup> Minkinen, Panu. "HOSTILITY AND HOSPITALITY."

<sup>7</sup> A. Echema, *Corporate personality in Igbo Society and the Sacrament of Reconciliation* (Frankfurt am Main: Peter Lang, 1995), 35.

<sup>8</sup> Gathogo, Julius. "African philosophy as expressed in the concepts of hospitality and ubuntu." *Journal of theology for Southern Africa* 130 (2008): 39.

<sup>9</sup> G. I. Olikenyi, *African hospitality: A model for the Communication of the Gospel in the African Cultural context* (Nettetal: Steylerverlag, 2001), 102.

<sup>10</sup> Ibid 12



## THEORIE-PRAXIS-PROJEKT (10 ECTS) (Hauptprojekt: 16 ECTS)

**PROF. PAULINE DOUTRELUINGNE**

**Seminar: Tuesdays, 10:00 - 13:00**

**First Meeting: 29.04.2025**

### Spatial Imaginaries of symbiotic care

This summer seminar is a continuation of the 2024 SoSe seminar (PARA)Sites at Floating University. It is a site-specific, expanding theory-practice seminar. The seminar explores fragile spatiality using trans-disciplinary artistic methods, unlearning the coloniality of botany and working towards a series of spatial imaginaries of symbiotic care.

The potential of imagination is a very important and powerful tool for future worldbuilding. The assertion that "only if you can imagine it does it begin to exist" is a fundamental underpinning of this approach. In the context of increasingly dystopian and hateful political landscapes, the imperative to resist is paramount. A radical reimagining of structures is therefore vital: structures of fragility and love, of symbiosis and resilience. The focus will be on the profound impact of colonial science and epistemologies, with particular attention to botany and biology.

Commencing on 6 May, a series of site-specific learning and experimental sessions will be held at the floating university, the former rainwater basin of Tempelhof Airport, which has been transformed into a third natureculture landscape. A first session on *Rottenness* will be hosted in collaboration with the artist Dan Lie.

Following this, we will engage with Ailton Krenak's *Ancestral Future*, and initiate an on-site recording of its implications, serving as a form of feedback or response to Krenak's essay. By commencing the preparatory phase at an early stage, we will initiate the process of testing and refining various choreographies of spatial imaginaries of care, with the objective of preparing for a subsequent public encounter or presentation at the Floating

University. The notion of care, in its various forms, is inherently linked to the questions of what we care about and who we are. The objective is to establish a collective understanding of how to achieve this transformation artistically, whether collectively or individually, and to explore new possibilities of what movement can entail.

First seminar at Raumstrategien Library Tuesday April 29, 2025

Starting date at Floating University: May 6 2025

Final feedback session at Floating University: July 22 2025

Presentation weekend Floating University: Sa 12 - Sun 13th of July 2025

#### *Literature:*

Ailton Krenak, *Ancestral Future*, 2022

Alexis Pauline Gumbs, *Dub, Finding Ceremony*, 2020

Dan Lie, *Rotten Energy. Spaces with Consciousness*. In: Strauss, Carolyn F. (ed.): *Slow Spatial Reader. Chronicles of Radical Affection*. Amsterdam:Valiz, 2021, pp. 301-310

Banu Subramaniam, *Botany of Empire, Plant worlds and the scientific Legacies of Colonialism*, University of Washington Press, 2024

Françoise Vergès, *A Leap of Imagination*, 2021

## THEORY (6 ECTS)

DR. MARIANNA LIOSI

**Mondays from 14:00 – 17:00, Library room**

**First meeting: Monday 28.04.2025**

### *Bodies in motion.*

#### *The Montage as Paradigm of Action. Part 2.*

Within the exploration of montage from a theoretical and experimental perspective, and the broader investigation of editing as a radical narrative technique that exceeds the cinematic frame, in the previous semester, attention was devoted to leftover images and their unexpressed potential. Scholar Kajri Jain defines images as bodies that move, “they travel from their place of origin to where they are sold, consumed, used, displayed, or watched. (...) They act on bodies and create relations between bodies”(Jain, 2007, 218-219). Case studies show how revolutions and protest movements started, and spread transnationally not only because but supported by visual triggers that leaking from authorities’ control, boosted civil anger. Or, conversely, didn’t succeed when pieces of evidence were confiscated and disappeared. Whereas circulation is at the basis of images’ existence, preservation, and empathic bonds with observers, enframement is one of the counter effects. Enframement is used to define the various ways in which an image is foregrounded or separated from its general environmental surroundings. It could refer to a frame of reference, language in the form of the caption, or a device. Enframement reaches its

highest level on the social networks as digital archives, but it is also the result of a selection in the composition of an image, according to the story that it is supposed to convey.

Can images as bodies truly move without carrying their history, background, and intentions? What gets lost, and what is gained across the journeys?

The seminar will focus on these entities in motion, enframed but carrying a story, and montage as a moment of revelation. Within this context, how does montage as an organizing thought contribute to reframe, and while doing so, to apologize, heal, and eventually repair?

If the act of editing is a narrative model, can it be done collectively?

The theory seminar will develop across readings, analyses of case studies, also proposed by participants, and visits to film festivals, exhibitions, and studio visits with artists.

Jain, K. & Thomas, N. (2007). *Gods in the Bazaar: The Economies of Indian Calendar Art*. New York, USA: Duke University Press.

<https://doi.org/10.1515/9780822389736>

## **PRAXIS** (6 ECTS)

**LERATO SHADI**

**Mondays, 10:00-13:00, Library room**

**First meeting: Monday 28.04.2025**

### **The Breath of Memory**

This semester, we will explore the ephemeral and enduring nature of memory through artistic practice. Over the course of our time together, we will engage in an investigation of how memory shapes our identities, narratives, and perceptions. This inquiry will culminate in the creation of an end of semester work that embodies our discoveries and reflections.

In our exploration of memory throughout this course, we will delve into the fragility and fluidity of recall. Memory is not a fixed entity; rather, it often comes with inherent distortions, gaps, and reconstructions that can alter our understanding of past experiences and how memory can simultaneously hold beauty and loss. We will be encouraged to consider how our recollections are shaped by the rhythms and textures of our lives. We'll discuss the tension between personal and collective memory, investigating how individual experiences interweave with shared cultural narratives to shape our understanding of the world around us. Toni Morrison, in "Beloved," emphasizes the haunting nature of memory and its impact on identity, suggesting that the past is never truly past but a living, breathing part of who we are. Her exploration of memory as a means of both pain and healing will guide our conversations.

Additionally, we'll investigate the materiality of memory, focusing on how different media and artistic processes can evoke and embody our recollections in

powerful and meaningful ways. The tactile quality of materials can alter our perceptions, prompting emotional responses that foster a deeper connection with our memories. Our bodies will take center stage in this exploration, serving as vital sites of memory where we will reflect on the somatic and sensory aspects of remembering. Emphasizes the ways in which the body holds memory and experience, urging us to acknowledge how our identities and lived experiences are inscribed into our physical selves.

Furthermore, we'll take a closer look at the significance of archiving and ephemeral moments, considering how objects, documents, and fleeting experiences can preserve and trigger memories in profound ways. Objects can serve as tangible links to our past; as James Baldwin points out in "The Fire Next Time," the interplay between personal identity and collective history can deeply influence our understanding of self. Finally, we'll contemplate the relationships between specific places and our remembered experiences, exploring how geography intersects with memory to create deeper connections in our artistic practice. Baldwin notes in his essays that "the past is always present," underscoring how our environments can carry the weight of memory, shaping the narratives we construct about ourselves.

## **PRAXIS** (6 ECTS)

**DR. ANTON KATS**

**10 Block Sessions**

**First Session 06.05.2025 / 14:00 - 18:00**

**Dates: Tuesdays 14:00 - 20:00**

**Mashup Lab - Three Weekends. Time tbc.**

### **Sound Subjects**

Sound Subjects are a series of seminars and studio labs dedicated to listening as a relational, embodied, and political practice. Inspired by a range of performative, theoretical, and sonic works, the course asks:

How is subjectivity formed through sound? And how can we sound otherwise?

Blending sonic experimentation with political and heartfelt imagination, the seminar challenges the notion of sound as a passive “object” and the listener as its active interpreter. Instead, it explores subjectivity of sound and listening as a dynamic relation—between bodies, environments, texts, and technologies.

Through listening, writing, recording, mixing, and critical reading, students will develop a sound-text piece: a situated artwork that emerges from and responds to the course’s sonic and textual inquiries. This work will unfold both individually and collectively, including during three “Mashup Labs”—intensive gatherings outside the academy considered to dive deeper into the technical, editorial, and engineering dimensions of sound production.

Drawing on abolitionist visions for racial, gender, and environmental justice, students are invited to approach sound as a spatial strategy, a relational methodology, and a deeply affective partner in meaning-making.

The seminar continues the collaboration with Refuge Worldwide Radio, encouraging sound and community-building practices beyond the academy. Contributions to a collective radio broadcast will form part of the course assessment.

#### **Main Sources:**

Lawrence Abu Hamdan - (2023) Natq

Daphne A. Brooks – (2021) Liner Notes for the Revolution: The Intellectual Life of Black Feminist Sound

Ruth Wilson Gilmore – (2024) Change Everything

R. DiMaggio and Henry Giroux - (2024) Fascism on Trial: Education and the Possibility of Democracy

Stefan Helmreich – (2015) Sounding the Limits of Life

Christine Sun Kim - (2014) The enchanting music of sign language

Trinh T. Minh-ha – (1982) Reassemblage

Dylan Robinson - (2020) Hungry Listening

Ultra-red – (2014) Five Protocols for Organized Listening

Apichatpong Weerasethakul – (2021) Memoria

## THEORIE (6 ECTS)

PAZ GUEVARA

Fridays, 10:00 – 13:00

First meeting: Friday 25 April, 10:00 - 13:00

### *Epistemologies of Breathing Cartographies: Land pedagogies, interconnected spaces and living cultures*

How do cartographies shape knowledge, stories and understandings of spaces? What political and cultural debates are at stake in the formation of counter-cartographies? What knowledges, stories and spaces would a *breathing counter-cartography* shed light on by mapping not objectified spaces, but land pedagogies, interconnected spaces, and living cultures?

The seminar will begin by historicising and problematising one of the most known methods of creating spatial strategies: a cartography. We will read and discuss the work of Kollektive Orangotango, *This is not an Atlas. A global collection of counter-cartographies* (2018), in which cartographies are defined as artifacts of the modern colonial project since the XVI century, in which their knowledge has been tied to power and hegemony and intended to produce objectified spaces, claiming representation, truth and neutrality. We will also analyse how they still operate in current media such as 'googlemaps' (the ongoing battle of toponimia between naming Golf of America to the Golf of Mexico, not to mention that the indigenous Maya people called the place "Chactemal", is evidence of the political power and violence of cartographies).

We will then move on and engage with critical practices of counter-cartographies that create spaces for counter-hegemonic worldviews, and open up different

options for thinking, tracing and producing spaces, knowledges and stories. In this sense, cartographies can also be a tool for struggles, such as the defense of indigenous territories, the visualisation of injustices, the mapping of webs of life to be perceived and preserved, among others.

Departing from this introduction, we will focus on theorizing, and speculate on *breathing cartographies*, as a counter-cartography that maps breathing as a fundamental act and right of life in our common space, the planet. As a rupture with the objectification of modern colonial maps, which aim to fix spaces for the purposes of control, division and exploitation, *breathing cartographies* can focus on land pedagogies, interconnected spaces and living cultures.

In doing so, we will pay particular attention to and discuss Leanne Betasamosake Simpson's concept of 'land pedagogies', which emphasise the land as a source of knowledge, a context for learning and a teacher in itself, challenging dominant, often colonial, educational systems.

Through this critical reflection, we will analyse cases of possible breathing cartographies in places of radical porosity and possible cohabitation amidst beings, such as volcanic ranges, forest and fungi subterranean networks ('wood wide web'), wetlands (peatlands, mangroves, and others), and waterway formations, such as the artistic project by the collective Restauero that proposes a "Forest Pedagogy" (São Paulo). Or, as Amitav Ghosh puts it in times of planetary crisis (and against climate denialists), it is the painful 'terraforming', the re-engineering of the earth since colonial modernity, that threatens the web of life, and counter-cartographies can also critically account for this.

During the seminar we will also practice outdoors, wandering through the porous spaces of Berlin, and we will engage with cultural practitioners who are committed to working with the method of counter-cartography and the concepts and practices related to the seminar, including a collaboration with this year's *Der*

*Jugendwohnkongress* at the Haus der Kulturen der Welt, to which we have been invited as occasional counter-cartographers.

The course will be evaluated through the following assignments: attendance and participation in the course and class activities; the conceptualization of a *breathing cartography* as a research space (individual or in groups); and a conversation with a practitioner who could support this research (individual or in groups).

### Main bibliography

Kollektive Orangotango +, *This is not an Atlas. A global collection of counter-cartographies*, 2018.

Leanne Betasamosake Simpson, "Land as pedagogy: Nishnaabeg intelligence and rebellious transformation", 2014.

Leanne Betasamosake Simpson, *Theory of Water*, 2025.

Amitav Ghosh, *The Nutmeg's Course. Parables for a Planet in Crisis*, 2021.

Michel Nieva, *Dengue Boy*, 2025.

Gille D. Wood, *Tambora: The Eruption That Changed the World*, 2015.

Carla Macchiavello Cornejo and Camila Marambio, *Turba Tol Hol-Hol*, 2023. (see the whole volume, including: Paz Guevara, "How to Listen? Or: The Body's Gaze").  
file:///Users/pazguevara/Downloads/Turba\_Tol\_Hol-Hol\_(eng).pdf

Yasmine Ostendorf-Rodríguez, *Let's Become Fungal. Mycelium Teachings and the Arts*, 2023.

Anna Lowenhaupt Tsing, *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*, 2015

Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, 2013

Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, 2012.

Donna Haraway, "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective", 1998.

Saidiya Hartman, *Venus in Two Acts*, 2008.

Stuart Hall, "Whose Heritage. Unsettling the Heritage, Re-imagining the Post-Nation", 1999.

Walter Benjamin and Asja Lacis, *Neaples*, 1925.

Paz Guevara, "Conversation with Elicura Chihuailaf". In: NIRIN NGAAY, Manual of the Biennale of Sydney, 2020.

[https://www.academia.edu/44025759/Conversation\\_with\\_Elicura\\_Chihuailaf](https://www.academia.edu/44025759/Conversation_with_Elicura_Chihuailaf)

## THEORIE (6 ECTS)

TONDERAI KOSCHKE

Thursdays 10:00 – 13:00

First Meeting: 24.04.2025 at 11:00

will work together toward a group presentation of individual topics in a format we will determine together at the end of the semester.

### TARZAN AND JANE DREW: Tropical Modernism, The colonial gaze and resistant structures

This seminar examines **tropical modernism** as both a material legacy of coloniality and a site of resistance.

We will begin by situating modernism within the broader context of imperial expansion and anti-colonial resistance, tracing ideas from physical places that connect us to relevant memories, such as Wilhelmstraße in Mitte, to global movements that still resonate today, such as the Pan-Africanist Congresses. We will critically engage with architectural colonial export at different scales, focussing on German colonial exports to Africa and Modernist movements in the Global South spanning from India to Brazil, at each turn interrogating the shifting politics of preservation and memory. The aim is to find ways, from here, to turn the colonial gaze back on itself, and in doing so, tap into a practice that has been honed for generations before its present day “moment in the sun”.

Through a combination of **readings, workshops, film screenings, and city walks**, we will traverse the tensions between erasure and survival, appropriation and subversion in colonial and postcolonial space-making.

This seminar builds on previous inquiries of postcolonial urbanity, but no prior knowledge is required—only a willingness to critically question, reimagine, and resist. Attendance is mandatory, and contributing to topics, readings, or any other material is encouraged. We

## PRAXIS (6 ECTS)

### VIRON EROL VERT

**Thursday, 15:00 – 18:00**

**First meeting: Thursday 24 April, 15:00 - 18:00**

### Space as Clothing / Clothing as Space II

In this following practice based seminar (SS 2025), we will develop and work on the materialisation and production of our last semesters research, where we had a closer look of the historical and contemporary development of clothing and in particular the interaction of clothing and space in the broadest / diverse sense, especially from our very personal perspectives as part of the concept *“Clothing as Space / Space as Clothing”*.

The reasons why humans dress can be summarized in three theories: the protection theory (clothing as protection against the environment and dangers), the shame theory (clothing for moral or religious reasons) and the jewelry theory (the desire to stand out and attract admiration). Today, it is assumed that these motives are closely related and cannot be considered in isolation. Clothing not only covers and protects, but also serves as an expression of individuality.

Since the earliest beginnings of human history, clothing has been one of the first objects, cultural goods and items made by humans. In addition to protection from the weather, when hunting and when attacked by animals or insects, clothing acts as a “second skin” for humans, not only as a protective cover, but also as a means of communication that positions the wearer in the field of “tension” between these aspects and has an effect both internally and externally.

This practice based seminar is process-oriented, and the outcome and results which can be understood as a hybrid between clothing/object/sculpture/space, wishes to analyze and reveal exact these “tensions”. Especially the individual perspectives of the seminar participants and their personal relationship between space and clothing from both an inner and outside perspective.

These multidimensional reflections of the inside and outside will be transformed and developed into material, surface and form individually but also collectively and will be deepened through the diversity of the individual production methods and craftsmanship. Therefore all seminar participants - after a phase of practice/ experimentation/ solution finding, which are based on their concepts, will produce a body of work individually and collaborate with the various workshops of their interest at the KHB, that we visited together in the last semester.

The diverse multi-dimensional results shall accumulate into a joint presentation and will be bound together into a collective atmosphere and performative presentation by all participants in which the various dimensions and senses of the thematic complex (visual/audio/smell/movement) can be part of.



## MASTERS COLLOQUIUM

### WITH BONAVENTURE NDIKUNG AND SUPERVISORS

Thesis Group Meetings:

Wednesday 22nd May: 14:00 – 17:00

Wednesday 3rd June: 14:00 – 17:00

Thursday 10 July 14:00 - 17:00

### WITH PAULINE DOUTRELUINGNE AND SUPERVISORS

Thesis Group Meetings:

Tuesday 29th April: 14:00 - 16:30

Monday 12th May: 10:00 - 13:00

Wednesday 28th May: 10:00 - 13:00

## COMMUNICATION PLATFORM

For announcements and updates throughout the semester  
please see: <https://kh-berlin.incom.org/workspace/2113>