

by my Side

Belfast - Mostar - Nicosia - Berlin

An Exhibition by **Atelier Limo**,
Produced by the **Literary Colloquium Berlin**
within the festival „**Rewriting the Map**“

By my Side

Borders can be seen as spatial constructions creating distance in proximity. Still living side by side, people are often physically and mentally separated from each other by these borders. As they are formed in the course of history, they function as its tangible or imaginary traces in the present.

The exhibition “BY MY SIDE” accompanies the Festival on literature and urbanism in divided cities of Europe, “Rewriting the Map”, and investigates the ways borders influence the daily lives of people in Nicosia, Mostar, Berlin and Belfast.

Former front lines, invisible borders, concrete walls, boundary stones, soldiers, checkpoints, buffer zones...

How does a city look like when the continuity of its urban space is disrupted?

The photographs explore small portions of these cities and unveil diverse forms in which the lines that once separated or still separate people are manifested in these “urban microcosms”. Portraits and interviews show people dealing with the marks of history, the complexity of geopolitical contexts, their need to define themselves and the wish for reconciliation.



Belfast

Mostar

Nicosia

Berlin





7 x big size/ 1682 x 554 mm



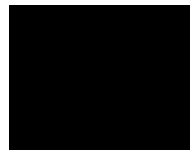
23 x medium size / 1188 x 391mm



4 x booklets / A5 format



about 30 Objects + maps



Introduction pictures x 4 / 831x554 mm



Introduction Text / 841 x 594 mm

Content

about **atelier limo**

Simon Brunel, Nicolas Pannetier

Atelier Limo was founded by Nicolas Pannetier and Simon Brunel, two trained architects who have also studied Visual Anthropology in Frankfurt (Oder).

Limo means border in Esperanto. Borders are a common thread running through the work of the artist duo, from the survey of 237 border posts along the former Schengen border in 2006 before they were shut down, to the documentary

“The return of borders” (Le retour des frontières), co-produced with ARTE in 2018. Europe, memory, identity and environment are among the other recurring themes in their work, which includes web projects, documentary theatre, exhibitions, installations, workshops and events such as the projects “The detour”, involving Finland, Russia and Estonia, or “J’aime ma lagune” in the town of Abidjan in Ivory Coast.





Belfast

831x554 mm

















booklets / A5 format



1542

The English king Henry VIII declares the Kingdom of Ireland as English-controlled territory. This declaration is followed by different Irish resistance movements.

1922

Following the Irish War of Independence between the Irish Republican Army (IRA, the army of the Irish Republic) and British forces, Ireland is partitioned. Northern Ireland is created and remains under British Control.

1967

Start of the armed conflicts between unionists (mostly having Protestant backgrounds and fighting for a British Northern Ireland) and nationalists (mostly coming from a Roman Catholic background and fighting for a unified Ireland). From 1967 to 2003, there were over 36,900 shooting incidents and over 16,200 bombings or attempted bombings associated with "The Troubles". 3,254 people were killed during this period.

1969

Following significant riots, the first "peace lines" are built in several cities in Northern Ireland in order to reduce fights and victims. Originally few in number, the barriers have multiplied over the years, from 18 in the early 1990s to at least 59 as of late 2017. All in all, they extend over 21 miles (34 km), mainly located in Belfast.

1998

UK and Ireland sign the Good Friday Agreement pacifying the conflict. However, peace lines increase in both height and number, especially in Belfast in order to avoid further riots.

2019

Lyra McKee, a prominent young journalist is killed in Londonderry, near Belfast, during a night of rioting between unionists and nationalists.

“

You've heard of, Banksy?
Haven't you? Banksy the mural
man... Well, we have our own
people here, they think they're
Banksy... You know what I
mean? The murals...

When you see a Republican mural you know
you're in a Republican area. If you see a loyalist
mural you know you're in a loyalist area. This is
the face of things, it doesn't bring a lot of people
together. No, definitely not. You've heard about
the streets? They are divided, there's like an
invisible border between the green, white and
gold and the red, white and blue... It can only be
road or a thing like that, you know...

Union Jack souvenir shop

”



“

Brexit has caused us to think seriously about where our identity is, and it's raised up that “inner process” that I talked about.

The Good Friday Agreement process. We're maybe not as far along as we are. We're not shooting at each other we're not bombing each other, largely... But the actual ideology, the thinking, where your heart lies. It hasn't changed that much...

...



Rev. Brian Anderson



...

We killed each other, we bombed each other... So, there is a... there is a... You know, my uncle was a policeman, he opened a drawer in a school and there was a bomb in it and it killed him. I've an affinity with that. It cost him his life. Our history is important. I don't want my Uncle Joe to be forgotten.

I want peace. I want my story to be told. I want his story to remain. He served his country... History is important, but I don't want my history to say: “I must be unionist therefore I must be nationalist”. I want whatever is best for Northern Ireland, but in the context of Europe and the context of Britain. So, our history, our story is important because it's there, it's in our hearts...

Rev. Brian Anderson
Methodist Church

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Jan Carson

“

What makes us special? What makes it particularly broken? I could try to phrase this in the right way... When I go to other places, I am always jealous of the fact that they can just start with a piece of art, it's like they begin at point zero.

We have to begin further down the road, justifying why we're doing it and that we're not going to offend everyone and that we're going to cover all sides and be equally inclusive and it's that having to be meticulously think about everything before you actually create... and be very careful with your words and how you frame yourself.

...

...

It can work both ways, you know. You have people who are going out of their way to be deliberately offensive and to irritate the other side and they'll think about the words they use to annoy people. I don't want to do that, so as an artist I have to think about how I frame myself before I create anything.

In the same way, as a person who produces art in programs or I have to go through all of these looks of being cross-community and practicing equality and making sure everybody's involved. I don't see that in other cities. When I go to America and I say: "Oh, we had a literary festival last week and I had to pass them a form and ask everyone to check a box as to whether they were a Protestant or a Catholic because our funders want to make sure that we're funding an equally diverse audience." They look at you like you're mad, because that's really offensive to ask people that.

It's ingrained in us, we do that here. I don't know if it's the same in other divided cities...

Jan Carson
writer

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DANGER
NO CLIMBING
ON
THIS WALL



“

That's not a problem per se. It's something that has manifested itself through the conflict. So, what I'm saying, there's fear on both sides that they're going to be attacked if that wall was removed. But me personally, from my own personal opinion, it's to do with the way people think.

The physical structure is easier to remove, you just get something and remove it, but that doesn't solve the problem, because the fear still remains within people's heads. So, you need to remove the fear that is in people's heads. Sometimes people play on that fear and use that fear for their own political ends...

A person met at the Catholic school

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This area here is what you call the interface area. Some people call the “interface wall”, “the peace wall”, “separation wall” whatever you might want to call it, and it divides the two communities here and this part of Belfast. On this side of the wall, you have what people would call “the loyalist community”. On the other side of the wall, you have what people would call “the nationalist community”.

A lot of the time, there’s a bit of tension there, so that’s why the wall is still up. We are hoping to have a door put into the wall down at the bottom of the corridor to open up the club to both communities.

...



Terry McCorran



...

We actually have members of both communities in here. We actually have people that class themselves as British, Irish, we have English, we have French, we have German, we have Spanish, we’ve got a lad from Belgium, we have Muslims boxing here. So, it’s a club for everybody.

We set out to do that from the very beginning, to make sure that no one felt the club was excluding them. We don’t allow football shirts, anything what we call “colors” over here, which make you think: “Okay, they belong to one community and support a community”. It’s all banned in here. They just wear their ordinary training clothes. Nobody knows who’s who, what’s what, and we’ve got friendships now, and like I say, with people from divides that maybe haven’t met before. It’s going well. It’s doing what we set out to do, but there’s still a lot of things to do...

Terry McCorran
Boxing Academy Belfast

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Mostar

831x554 mm





1682 x 554







1188 x 391





1188 x 391





1188 x 391





booklets / A5 format



1566

A stone bridge is built over the Neretva river to unify both sides of the city which is part of the Ottoman empire.

1878

Austria-Hungary takes control over Bosnia and Herzegovina.

1918

Mostar becomes part of the State of Slovenes, Croats and Serbs, and then Yugoslavia.

1992

Bosnia and Herzegovina declares their independence from Yugoslavia.

1993

The Croat-Bosniak War escalates and by mid-April 1993, Mostar has become a divided city. The western part was dominated by Croatian forces whereas the Bosnian Army was largely concentrated in the eastern part. Several families move from one side to the other. The frontline ethnically splits the city.

2004

The Old Bridge which had been destroyed during the war is rebuilt, following a large international reconstruction project. One year later, UNESCO inscribes the Old Bridge and its closest vicinity on the World Heritage List. Mostar now attracts more and more tourists from all over the world.

2012

An international street art festival is founded. The festival aims at redefining public space and connecting artists from all over the world.

2017

The *Mepas Mall*, a shopping and business center, is opened in the middle of the city. The 100,000 square meter building is the largest shopping mall in Bosnia. It brings over 100 global brands to Mostar, including Bershka, Stradivarius, Zara, NewYorker and as well as a McDonald's restaurant.

2018

Mostar is shortlisted in the competition for the title of European Capital of Culture 2024.

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We have schools, that are two schools under one roof. Did you hear about that term? On the Spanish square you see the orange building? That was my high school. There, you have two different school programs. You have one class is Bosnian, the other one is Croatian, and we learn different lectures. They teach them Croatian language, we had Bosnian language... You can see, that's a problem.

We have two separate power companies, you have a Croatian one and a Muslim one, it's the same for the water supply... different. What else? Schools, everything...

...



...

We have also two separate hospitals and sometimes you have the possibility to go to only one. If you're Muslim you are in that list to go to the hospital in the south part of the city, but the other one is considered better. It means you need to have connections to go there if you have surgical stuff... It's stupid... It's only a mental border, not a real physical border...

You mean, how do we know in which part of the city we are? You just know because you live there. You grew up here and you were raised to know... We were like this, we used to say "the other side"... I cannot explain how, but you just know...

I was only three years old... I only remember, we were in the basement of our house, because it was safe, and my father and his brother went to the war zones to fight and we were at home with my mom and my grandparents.

My grandmother had a flat on this side, so across that border. It was very dangerous to cross if you didn't have a license. You had to have the paper, so they let you go and even then, it was very dangerous because they had rifles and you had to cross fast, you had to run.

Even my father... I mean every side is the same... he came back from the frontline and brought some books he found in apartments on the other side.

People in the war times always took something valuable and he always brought books. I remember that. Even now, in my library, I don't know which books he bought and which ones he took during war times.

Neira Kerović

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You can forgive but you can never forget. I was three years old when the war started. My father has been in a concentration camp. I remember when he came back home, he weighed only maybe 30 kilos or something... He was so skinny we couldn't recognize him.

Our house burned. My uncle was missing. We never found him... in a one month grave. My mother was raped during the war. After the war, we've lived in different cities in Bosnia. After that we build our house again... Now everything is okay.



Menvirs Kmetas-Demic



...

People who come from all around the world they hear about the war in Bosnia but they don't know the details. They read something in the newspaper or saw something on television. But they don't know... People usually cry or ask „Why“? Everyday, I have a thousand questions like: „Why did this happen?“

I don't know, I always say our political situation is really weird. Now, 27 years after the war, in one country, we have three presidents. Before the war, we were only one country for all, Yugoslavia...

The other side of Mostar hasn't been destroyed like this side during the war. So now, when you go to the other side, you have the feeling that you're in another city. That it's not Mostar anymore. Because on our side, we still have a lot of destroyed buildings and mosques... They didn't rebuild everything. On the other side, you don't have that... Then, you can have the feeling that you have a border, because on the other side it doesn't look like war, on this side, yes. Then, you can see this invisible border...

Menvirsa Kmetas-Demic
Museum of War and Genocide Victims

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Sabina Maslo

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I never felt I live in a divided city, because I have a huge family and we have a lot of different people in our family because we have Croats, Serbs, Muslims. Whatever you need, we have that in our family. So, it's not really affecting us like other families.

I never felt the other part of the city is not my city, but people who came after the 90s here, they were afraid of going somewhere else, or going on that side or the other side, because they heard urban legends about some Croats who are bad or some Muslims that are bad... That's not the same with people coming initially from Mostar.

The main idea when we first started with the Street Art Festival was to include young people from Mostar, with or without experience connected to street art or arts in general.

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We just wanted to gather those young people from that school or the other school, so they could express their creativity or meet towards their ideas. They can work on that big platform of street art, exchanging ideas.

When I was doing my first mural, in the first year of the festival, there was an old lady who came down to see what I was doing and she asked: „Do you want coffee darling, do you want something to eat do you need anything?“ and she was really open-minded. But two years ago, we had a guy here in the Šantića street, I was fighting with him because he was like: „I can see dead bodies on that wall and I can see...“ you know...

People here in Mostar connect everything with the war, so you have to worry about every detail on the work. „Is it going to offend someone? Is it going to be a bad memory for someone? That guy in that building whose wall you are taking to work with, was he in the war? Did he lose someone in the war?“ It's really hard to think about all of these things in that time when you're doing murals. You have 20 artists from abroad and you know... It's divided, you have people who like street art and you have people who think it's vandalism.

Sabina Maslo
Organiser of the Street Art Festival

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Exhibitions and literature and museums and theatres, it's all very important to me because it's what I do. But when you talk to people, you know, „petit bourgeois“, the majority, they don't care. They want their drive-in and if that's what they want in order to behave not like assholes but normal human beings, then that's what they should get

It's a global phenomenon, where you buy an expensive bag and you think, now your personality has improved, because you have a status symbol. It's like here, it's the same thing. People want to differ from the rest of the bunch and many of them want to use these status symbols as a way of difference and again it's a new means of identity that is not connected to ethnicity or confession...

...



Mirko Božić



...

There is this really great Montenegrin artist singer, called Rambo Amadeus, and he said something that's very important and that summarizes the whole post-war society in former Yugoslavian countries, or the problems of these societies and what happens. He said: „If you earn up to 500 euro during the month, of salary, you only bother about politics, ethnicity, face-ism, stuff like judging people for whatever their issue is. If your salary is between 500 and 1000 euro, you bother about whether you will go skiing in winter or go somewhere for the summer vacation. And if your salary is above 1000 euro, it practically means whether you're going to you apply for a job in London or Dubai. So, it's all about this social ladder and income. And since the economy is so bad and since there are many people with a bad income, it means that they bother with these issues that create tensions.

So, if everybody had a decent job, you wouldn't care what somebody's name or identity is, because you could afford to bother about something else. Like, you know, having a mistress or having an extramarital child something like that... So foreign cultures, foreign media, they don't regard it like this, they always put it into this ethno-confessional perspective but it's all about income.

Even before the 1990s and the conflict, it was a huge deal to be able to buy something which

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...

was from capitalist countries like jeans from Italy or cars from Germany... It was always associated with progress, with Western countries in general, with capitalism. Capitalism was this Holy Grail that people aspired to because they thought, it was also synonymous with freedom of speech, with democracy, etc. So, when it finally hit them and when the system fell apart, they realized that they have been plunged into it overnight, without this process where you slowly get into it and grow into it and they had no time to adapt. So, the economy fell down, people lost their jobs, the industry got destroyed. And suddenly, you found yourself on a dry land, you got what you wanted but the price was too high. Nobody wanted to admit this because you don't want to admit that the hot girl you had sex with, was really bad at it, let's put it that way.

People keep underestimating the value of their own culture, precisely because for the same reason. Why capitalism and consumerism was this Holy Grail? Because they thought: "Okay, if we finally get into that place, where we can buy everything, we'll be good enough or we'll feel good enough about ourselves". This is a blessing in disguise or a curse in disguise, if you wish, since it put all the people under one roof and created an equal identity... which is the identity of a shopper.

Mirko Božić
Poet and writer

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Nicosia

831x554 mm



1682 x 554







1188 x 391





1188 x 391





1188 x 391







booklets / A5 format



1878

The island of Cyprus, under Ottoman's rule since 1571, becomes British-controlled.

1960

Cyprus obtains its independence from the UK. At that period, 82% of the population are considered Greek Cypriots, 18% Turkish Cypriots. Both populations cohabit across the entire territory of the island. UK military remains on the island with several permanent installations.

1974

Armed conflict between Greek and Turkish Cypriots. As a result, the Northern part of the island is occupied by the Turkish Army. Over 150,000 Greek Cypriots and 50,000 Turkish Cypriots are displaced. The United Nations maintain a buffer zone, known as the Green Line, to avoid further intercommunal tensions and hostilities. The capital Nicosia itself is cut in two parts, separated by no man's land.

1983

The Turkish Cypriot community unilaterally declares independence, thus forming the Turkish Republic of Northern Cyprus, a sovereign entity that lacks international recognition, except from Turkish side.

2003

Northern Cyprus unilaterally eases border restrictions, permitting Cypriots to cross between the two sides for the first time in 30 years.

2004

Cyprus becomes part of the European Union. The Northern part of the island is officially part of the EU.

2008

Following several peaceful demonstrations, Ledra Street in the centre of Nicosia is reopened in the presence of Greek and Turkish Cypriot officials. Tourism is developing in this area.

2019

For the first time, a Turkish Cypriot candidate, Niyazi Kizilyurek, is elected to the EU Parliament.



“

In Cyprus, the lack of war doesn't mean peace. People from abroad and even here, think that because there hasn't been any incidents, killings, or bad situations, there is no war going on, there is peace. But I don't see it this way. I see the barbed wires here across the street. I see soldiers. I see it's not a normal situation which you want to see continue, it's something that we have to change!

The biggest tragedy in Cyprus is the missing people. There is a committee for locating the missing people. I think out of 2000 and something, they were able to find the remains of about half of them. But there is still another ten hundred missing people from both communities. That's the biggest, the saddest story.

...

...

I'm Cypriot, I'm a Greek Cypriot, a Greek speaking. For me, we are all Cypriots. There are not "them" and "us", because unfortunately in Cyprus a lot of people believe that Turkish Cypriots should live in the North and Greek Cypriots in the South. I'm a strong believer that quite the opposite should happen. Cyprus is too small to be divided and as you see, as United Cyprus Now we're working to reunite this country.

We believe in a multicultural society where all Cypriots and all minorities can live together. It's the best way probably to overcome the fear. Because I think it is human nature that people know how it is now, but they don't know how it will be tomorrow, if there is a solution, if there is a united island. Because they're afraid of change, and I think it's very important for Unite Cyprus Now also to produce material...

We just applied for a Dutch grant to produce a leaflet with Q&A: common questions that people have and answers. For example: "Would I be able to buy a house in Famagusta? Or will I be able if I am a Turkish Cypriot, to move and buy a house in Limassol or Pathos which is in the South". I think things will be better for sure if there are no checkpoints... I don't believe there will be any incidents you know but what's important is for the Turkish army to leave...

Joli Kythreotou
Unite Cyprus Now

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Marios Epaminondas

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Nicosia has been the capital of Cyprus for 1,000 years. I will not go into details about that, but the last era before the independence was British rule. And if you want to understand the current situation, you should start thinking about the division from that time, in one way or another. Back then, when the British came here there were these two big ethnic religious communities: Greek Cypriots, Turkish Cypriots, even the issue of how they were named evolves over time.

When the British came here and made a census, they categorized the population in Muslims and Non-Muslims, which is like the Ottoman way of categorizing.

...

Because by then, we start having these issues of being like Greeks and Turks in the modern sense, like in the more nationalistic sense. The Greek Cypriots were the first to espouse this kind of modern nationalism and they had a connection with modern Greece. Because the state was already established, and they started having this affiliation. There was this issue of “Who are we and what is our aspiration?” As the years went on, due to various factors, the two communities were identifying themselves with different nations in the modern sense and this was a force of some kind of tension. It’s interesting to know that if you want to be a Cypriot, according to the constitution of 1960, you have to either be Greek Cypriot or Turkish Cypriot. It’s not a matter of identity, it’s also a political issue. If you come to Cyprus, on for example 1st of October 1960, in three months you have to decide, will you be Greek Cypriot politically, or Turkish Cypriot. Are you going to vote for the President or the Vice President? You know what I mean? It’s part of the political establishment to be either/or here.

In ’74, the division in the whole of the island becomes a mass displacement and some kind of exchange of population. There is no complete agreement on anything. But the people, I mean the Greek Cypriots, were running away from the Turkish army and the Turkish Cypriots were running towards the area which came under control of the Turkish army, more or less in ’74.

...





But again, in Nicosia these lines were already there more or less, but after '74 this line became impermeable. You wouldn't cross, it was almost impossible and unimaginable. I grew up in that period after '74, you wouldn't imagine crossing. You could imagine going to the moon or something, but you wouldn't imagine going to the other side.

It's part of our discussion even if we go for a beer, we might discuss these issues, Cyprus' problems, issues of identity that is one stream over, let's say, argumentation mostly by left-wingers, some, let's say, branch of left wingers: „We're all the same, we're just divided and two classes“, social classes... But it's not the case. There are different ways of categorization, and de facto, because we have this big issue of being divided along ethnic lines... you have to accept this and work on it. But if I pretend that everything is the same, I think I don't have the full picture. I have friends here, they are very close to my heart... Even I don't know how their schools look like, what is on their blackboards... There are some things we don't know about each other. So, there is a continuous effort to understand each other because we have been divided politically for 3 generations. This is what we're doing every day at the Home for Cooperation.

Marios Epaminondas
Home for Cooperation „



Aleem Siddiqi

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Nicosia remains the only divided European capital in the whole of Europe, that's my personal view of how I see the city. You will know that Cyprus was a colony of the United Kingdom up until 1960 when it gained independence...

The security situation on the island deteriorated significantly between 1960 and 1964 when the UN Security Council mandated the United Nations peacekeeping force to quell the conflict and separate the sites and try and bring some order onto the island. The situation continued to deteriorate through the 60s to 1974 when there was an intervention by the Turkish military which led to a de-facto division of the island. Ceasefires were declared by both sides, the buffer zone became the land in between the two ceasefire lines.

...

...

The United Nations peacekeeping force has been tasked by the Security Council to patrol that buffer zone, to prevent a return to fighting to maintain law and order within the buffer zone and also to promote a return to normal conditions.

We patrol the buffer zone by air, by helicopter, by bicycle, by vehicle, and by foot. The challenges that we face in the buffer zone vary, it's a hugely diverse area of land. Most people assume that a buffer zone is a dead sterile area where there is no human activity. Here in Cyprus, you can see very clearly that there are thousands of people who live and work within the buffer zone.

I think it's important to know that the military forces between the two sides do not communicate with each other. They do not recognize each other, they do not talk to each other. They only talk through the United Nations. So, the United Nations has an important role to play in ensuring that there is good communication between the opposing forces and there's no misunderstandings.

Aleem Siddique -
UN spokesperson in Cyprus

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Normally, an asylum seeker is first and foremost a person who should be welcomed in order to help him to wash away his memories, his traumas, that he has endured in his country. But when you're not welcome, it hurts a lot.

We should have trainings. You come here, you're not trained, what's the point? We're humans, we resonate, you know!

Because tomorrow, these countries will need us. We will contribute to their taxes, to their development. We're brothers, we're all brothers, we all have the same skin, we all have the same blood. Where does this discrimination come from? That surprises us, us from Congo.

...

...

The asylum seeker, he's here to work in the fields, to clean cars. There is work that only exists for asylum seekers, so it's not really open. The boss tells you 20 euro for 12 hours work and at the end, he can give you 10 euro.

You can find a job in hotels, in a restaurant, even to clean, but... „No, no, no, you can't do it. We're not hiring you.” It's very hard here. Europe should come and see what is happening here. But there's no one to open their eyes. In our country, we were persecuted, we experienced war, stress. And here, many of us are sent to prison. I've been here for two years. I sent the papers for the regularization, I did the interviews but nothing is happening. We're just trying to survive, that's all. Some of them break everything. I look calm but inside of me, I'm burning.

Samuel
Refugee from Congo

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I'll tell you a story. I was standing with my mom at the border and my mom is fluent in Greek and there were some people behind us. She later told me that they were saying: „Oh my god I'm so scared, it's my first time, do you think we'll be alright?“, and she said she felt like turning around and saying: „We haven't got two heads, you know“. But she didn't say anything...

More people obviously cross over and see that actually it's the same here, okay, maybe a little bit more underdeveloped than the South.

...



Fatma



...

But actually there aren't any differences, and, yes, it's okay, you know... And they will tell other people and I think more people then think: „Okay well it's fine, why shouldn't I?“

Well, we're both born in Cyprus. Our family home is actually in the southern part of Cyprus but we emigrated to England before 1974. I myself, have been back in Cyprus, living in Cyprus, for 16 years. So, we both lived in England and decided to come back and live here. When people talk about Cyprus, obviously the immediate reaction is "Cyprus is a Greek island", but there have been Turkish people living on the island for centuries, really... That's the reality and there were problems probably in the 60s between Greeks and Turks, since the independence from British rule... Some of the villages were mixed, you know, Greeks and Cypriots were mixed. Some of the villages were quite separate, some villages were completely Greek some were completely Turkish, and they were dotted around the island. There wasn't any line as such as it is today.

Well, we decided to vote, because I think it's the first time maybe there may possibly be the chance of a Turkish Cypriot person representing Turkish Cypriots on the island.

So, we feel that we want to be part of that. Because the Turkish Cypriot community over the years is becoming smaller. Amy, you can say a little bit more on this?

It's a historic moment as well because it's the first time that both communities, Greek and Turkish Cypriot will be voting for the same person. It's non-divisive politics which I agree with. And like, my sister said, we will be represented hopefully, because I feel that, you know, we've been invisible in the EU really, we have some rights as Turkish Cypriots. But really, politically... we don't exist, we don't have a voice... really.

So, I think that we will have a chance to be represented properly. And maybe also, if it's successful, maybe it's a shot for the right-wing part of the politics to be hopefully quieten down, we hope... Because it's quite strong here, as well as in the rest of Europe, growing. We're quite anti that... maybe we have something to say against the fascists... Maybe renegotiation might start if our candidate gets to win.

Fatma and Amy
Turkish Cypriot citizens

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Berlin







1188 x 391





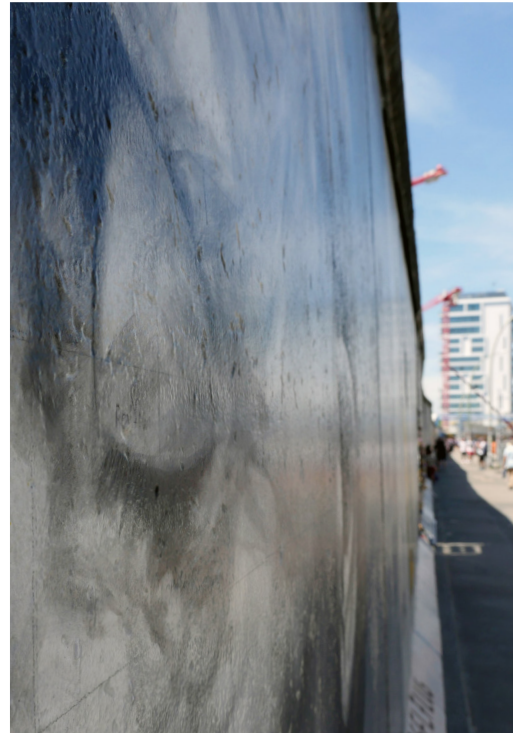


1188 x 391





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1945

As the rest of Germany, Berlin is divided into 4 zones. Each zone in the city is controlled by one of the four occupying Allied powers: the United States, the United Kingdom, France and the Soviet Union which also controls the rest of the Eastern part of Germany.

1961

First Secretary of the GDR State Council chairman Walter Ulbricht states in an international press conference, „ No one has the intention of erecting a wall!“. Some months later, in August, the construction of a 156 km long wall starts, aiming at stopping the exodus of emigrants from East Germany.

1989

In the night of the 9th of November, East Germans begin gathering at the Wall, at the six checkpoints between East and West Berlin, demanding that border guards immediately open the gates. Authorities are overwhelmed and let people cross the border.

1990

Artists from all over the world come to Berlin to paint a 1.3 km long section of the wall situated close to Ostbahnhof. This is the creation of the East Side Gallery.

1991

Reunification of Germany.

2004

A consortium of public organisations and private companies create the initiative Media Spree. This initiative aims at promoting investments in the areas along the river Spree, including the East Side Gallery.

2008

The initiative Mediaspree versenken organizes and wins a referendum against the privatization of the Spree river banks

2009

The East Side Gallery is renovated and attracts more and more tourists.

2013

The removal of a section of the Berlin Wall for the construction of the luxury apartment project Living Levels arouses protests.

2018

Opening of the Mercedes Square in front of the Mercedes Benz Arena. Displacement of a second section of the Berlin Wall for the construction of the hotel complex Pier 61/63.



Vitali Kivmann

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Der Bezug der Menschen zu ihrer Geschichte ist merkwürdig. Die Menschen kennen ihre Geschichte vielleicht 50 oder 100 Jahre, beziehungsweise sie kennen sie länger, aber den Bezug zu ihrer Geschichte verlieren sie nach einer relativ kurzen Zeit. Das heißt, dieser Todesstreifen wird bei den Menschen in 50 Jahren keine Gefühle mehr hervorrufen.

Das passiert viel schneller als man denkt. Es gibt viele Beispiele dazu: Ich habe in Russland 12-jährige Kinder getroffen, die nicht mehr wussten, wer Lenin war. Vor 100 Jahren war das die Geschichte.

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Ich finde die Lage attraktiv, weil ich in dieser Lage eine wahnsinnige Energie spüre und zwar dadurch, dass es eine Grenze war. Also, eine Grenze, die nicht mehr da ist, ist etwas Gutes. Das heißt nicht, dass man alles vernichten sollte. Nicht, dass man die Mauer wegreißen sollte – auch diese Stimmen gab es Anfang der 90er Jahre verständlicherweise – es ist ein Denkmal. Aber eine Grenze, die jetzt offen und zugänglich ist und dabei eine Kommunikation zulässt, ist etwas Schönes und Interessantes. Ein Ort der interessanten Energien.

Ob man das anders und besser machen könnte? Diese Frage sollte man in die Vergangenheit, in die frühen 90er Jahre, adressieren. Vielleicht könnte man es schöner machen, aber heute ist es schon passiert. Was wir heute haben, ist nicht schlecht, es hat ein großes Potential, wenn die Entwicklungen weitergehen und zu Ende gehen, dann wird dieses Quartier lebendig. Nicht zuletzt auch deswegen, weil auf der anderen Seite Kreuzberg liegt, ein sehr lebendiger Stadtteil, wenn auch sehr anders, unterschiedlich zu unserer Seite. Durch die Unterschiede zwischen den beiden Teilen von Friedrichshain-Kreuzberg können Energien entstehen und diesem Ort weiteres interessantes Leben verleihen.

Soweit ich weiß, haben die meisten Kritiker generell den Bau an dem Todesstreifen kritisiert. Das ist eine grundsätzliche, philosophische Frage. Die Frage, wie man das angeht. Da war zum Beispiel David Hasselhoff, der niemanden interessiert, der versucht hat sich dadurch zu profilieren. Diese Fälle lasse ich mal weg, es ist nicht interessant...

Es gab auch Menschen, die vom Herzen die Bebauung bekämpft haben, und ich respektiere das. Andererseits glaube ich, dass man Stellen wie diese, die mal Grenzen und vielleicht auch Todesstreifen waren, beleben sollte. Was passiert, wenn wir das nicht tun?

Dieses ganze Media-Spree-Areal war eine Ödnis, da war nichts, sagen wir, die letzten 30 Jahre mindestens und zu DDR-Zeiten waren dort nur Industrieanlagen. Es war nichts Interessantes, es war kein Wohngebiet. Es war eine ganz graue Gegend. Mit der Anschutz-Arena fand eine Entwicklung statt, die man mögen kann oder auch nicht. An dieser Stelle, dort wo nichts war, entsteht ein Ort, zu dem Menschen gerne hingehen, sei es zu Konzerten oder zu Sportveranstaltungen, sei es, um sich das Mauerstück anzusehen oder um am Ufer zu sein, an schönen Tagen wie heute.

Vitali Kivmann
ALTHAFEN Real Estate GmbH

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Mehr geht nicht... hier machen die Werbeanlagen die Gestaltung. Wir haben hier acht doppelseitig belegte Stelen mit LED-Videowerbung, an den Fassaden auch riesige LED-Wände. Es blinkt und funkelt hier den ganzen Tag und vor allem die ganze Nacht. Man kann nicht mehr weggucken.

Das ist ein absoluter Missbrauch des öffentlichen Raums für Werbezwecke. Die gesamte Fassade ist ja auch eine Werbeleinwand für Becks Bier, Coca-Cola... und das läuft hier den ganzen Tag, die ganze Nacht. Zufällig bin ich auch der Mitinitiator von Berlin Werbefrei, von dem Volksbegehren. Es war ein relativ großer Erfolg letztes Jahr, also genug Unterschriften. Und wir reichen jetzt Klage ein gegen die störende Häufung von Werbeanlagen auf diesem Platz.

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Carsten Joost



Das ist eine alte Baugenehmigung gewesen. Das war eine städtebaulicher Vertrag aus der Zeit von 2005, wo der Investor Philip Anschutz kam aus den USA und meinte: „Macht mich zum Bürgermeister, guckt fünf Jahre lang weg und ihr werdet sie nicht wiedererkennen, eure Stadt, macht das einfach!“ Die große Tafel an der Spree, die ja das ganze Spreeufer komplett dominiert, vor allem auch den Mauergedenkstreifen... Aber es gab die Halle nur gegen das Versprechen: inklusive volles Programm oder gar nichts... Er ist angekommen wie ein Donald Trump, ein früher... alles scheißegal, was ihr wollt...

In der Zeit von Mediaspree versenken eine Strandbar neben der nächsten. Gerade da, wo sie jetzt bauen, waren die schönsten Strandbars überhaupt: Spacebar, Strandgut, Oststrand. Drei Projekte, vier, manchmal sogar fünf, das waren Saisonbetriebe auch... Die haben sich da mit irren Bauformen ausgedrückt. Es war ein Traum... Wie üblich, manche Berliner haben ein bisschen gesagt: „Das ist Tourismus...“, aber trotzdem, wenn man da hingegangen ist, hat man gesehen, wie schön es eigentlich ist, auch wenn Touristen da waren. Selbst der Eigentümer des Grundstücks, wo das Hochhaus jetzt steht, der war ja immer auf dem Oststrand und hat da seine Geburtstage gefeiert mit der Familie. Der hat ihn geliebt... Das ist verrückt.

Verschiedene Einzelprojekte hatten sich zusammengeschlossen Anfang 2005 zu einem Marketingverband, Regionalmanagement war das eigentlich auch mit Beteiligung des Bezirks, aber in erster Linie natürlich: „Höher, näher ans Ufer und weiter“... Das war die Zeit der Depression noch, wo man hier Investoren anlocken musste in die Stadt und rote Teppiche ausgerollt hat: „Bis ans Ufer, ganz dicht ans Ufer bauen, ganz hohe Hochhäuser“, mit der Adressbildung „Ufer und Wasser“. Es war damals noch nicht so ein Thema, Spree. Berlin ist sehr dicht ans Ufer gebaut, es ist auch historisch kein Hochwassergebiet. Man muss die Spreeufer also nicht freihalten, anders als andere Städte.

Die Mauer wurde vor ein paar Jahren restauriert. Das war auch interessant. Da wurde wirklich hochspezialisierte archäologische Technik... urkomisch, dass so eine Mauer, Scheiss-Betonfertigteile mit der Zahnbürste praktisch gereinigt wurde... Die haben sich da eine Mühe gemacht und alles gesandstrahlt mit einem Höllenlärm – das hat uns hier einen ganzen Sommer gekostet, eine Gebrülle die ganze Zeit – damit die Mauer nicht umfällt angeblich. Irre... Es ist immer die Frage: Was schützt man eigentlich?

Carsten Joost
Freelance architect

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Jochen Ströh

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Die Leute hatten schon drei Monate lang das Lovelite als Club ausprobiert in einem Haus, das später abgerissen wurde und zur temporären Nutzung freigegeben wurde für drei Monate. Dort haben sie dann schon zum ersten Mal geübt und das war ganz erfolgreich.

Dann bin ich noch als Vierter dazugestoßen und dann haben wir die neuen Räume in der Simpsonstraße gefunden und das von dort aus weitergemacht. Das Spannende war eigentlich natürlich, immer wieder neue Leute, Veranstaltungen mit neuen Leuten zu haben, die immer wieder frischen Wind reinbringen und auch wieder neue Leute in den Club reinbringen. Und persönlich natürlich auch etwas zu haben, wo man hinter der Musik stehen kann, und schon noch sehr subjektiv, nicht nach dem, was die Leute hören wollten, sondern eher nach dem eigenen Geschmack etwas entstand und dann von den Leuten sozusagen angenommen wurde.

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Dadurch hatten wir dann ein ziemlich großes Areal, auch mit einer Kunsthalle, die immer leer dem neuen Künstler zur Verfügung gestellt wurde zur Umgestaltung. Das war vor allem der Hauptantrieb, dass man ungewöhnliche Sachen, auch unkommerzielle Sachen machen kann.

Naja, es gibt natürlich jetzt auch viel mehr insgesamt und es gibt, glaube ich, immer noch Leute, die versuchen unabhängig, geldmäßig unabhängig zu sein. Es gibt halt welche, die aber auch durch die neuen Preise der Mieten und so weiter letztendlich auch gezwungen sind, möglichst viel Umsatz zu machen, um überhaupt den Standort zu erhalten. Da gibt es noch beides, würde ich sagen. Da muss man nur immer je nachdem das suchen, was man gerne hätte.

Offiziell war der Club 14 Jahre offen und dann wurde das Gebäude abgerissen und neu gebaut. Es gab nie einen langfristigen Mietvertrag, es war immer nur auf kurze Frist, immer nur auf ein Jahr und dann eines Tages wurde er nicht mehr verlängert. 14 Jahre lang immer ein Jahr, das war gefährlich, aber es hat dann halbwegs gereicht, in 14 Jahren, dass man die Investitionen wieder herausspielen kann.

Jochen Ströh
Lovelite Club

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Timo Dege

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Also, eine Mauer passt da schon ganz gut rein, ja, also in die Teilung zwischen Ost und West oder auch eine ganz eindeutige politische Teilung, auch ein Krieg, Dynamiken, die gegeneinander vorgehen... Was macht noch eine bipolare Stadt aus?

Berlin zum Beispiel hat eine sehr interessante Ausprägung auf Wasser und Land. Es gibt unheimlich viel Wasser in Berlin, so dass es geradezu eine fast gleichwertige Bipolarität von Wasser und Land ist, die hier vorliegt. Kommunismus wie Wasser, Land wie Kapitalismus. Das eine ist ein bisschen liquider und geht mehr der Gleichheit der Menschen nach und das andere ist sehr fest und sorgt damit auch für langfristige Ungerechtigkeiten, die offensichtlich nicht gut veränderbar sind... alles ist verdreckt, fest und verrottet nicht, sondern bleibt liegen als Beweisstück... Was gibt es noch für bipolare Städte...?

...

...

Die Mauer ist, glaube ich, 1990 gefallen, oder da fing das dann wirklich an, dass Mauerstück für Mauerstück in alle Welt verfrachtet wurde, als freiheitliches Objekt. Ich habe halt jetzt bis heute den Prozess mitgekriegt, wie jetzt eine Lebenswelt, die idealistisch-kommunistisch ist, sich verändert in einen komplett gentrifizierten Bereich, in dem die Menschen nur noch darauf achten, dass sie eine möglichst hohe Rendite auf ihre Mietwohnung bekommen. Das ist, glaube ich, eine der heftigsten Veränderungen, die es in Berlin gegeben hat.

Was feiern die Menschen?

Sie feiern, Teil der Geschichte zu sein und sind deshalb heute 30 Jahre später schon wieder ein bisschen trauriger, dass sie schon wieder 30 Jahre entfernt sind von diesem Epizentrum der Veränderung, das dort seinen Anklang, Ausklang und Vollklang entwickelt hat in einem Jahr oder einem Herbst.



Wenn es eine friedliche Zukunft ist, dann sehe ich viel Gutes auf Berlin zukommen. Wenn es aber Konflikte gibt, dann war Berlin schon immer der Ort, an dem man zuerst gemerkt hat, wie die Zukunft schlecht werden wird, so wie im Jahr 1933. Machtergreifung durch Hitler, das muss eine ganz krasse Zeit gewesen sein. 1932 – das reinste Paradies, Wohlfahrt, Ende der Arbeiterkrise, Aufschwung, auch viel Spiritualität und viel Unterhaltsamkeit, viel freie Unterhaltsamkeit, Homosexualität. Und von einem auf den anderen Tag alles verarmt, klassifiziert und verbrannt.

Also, ich könnte mir vorstellen, dass, wenn die Zukunft nicht gut wird, man das in Berlin sehr gut ablesen kann, was schlecht wird...

Timo Dege
City poet

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