

DANIEL KÖTTER
CATALOGUE/
KATALOG



12 KOMPONISTEN/ 12 COMPOSERS

12 VIDEOS BY DANIEL KÖTTER

Marianthi Papalexandri-Alexandri (12', HD, 2014)
Josep Sanz (11', HD, 2014)
Samir Odeh-Tamimi (11'30", HD, 2014)
Brahim Kerkour (12', HD, 2014)
Zad Moultaqa (23', HD, 2014)
Zaid Jabri (14', HD, 2014)
Amr Okba (14', HD, 2014)
Silvia Rosani (8', HD, 2014)
Nimrod Katzir (16', HD, 2014)
Daniel Peter Biro (15', HD, 2014)
Zeynep Gedizlioglu (9', HD, 2014)
Evis Sammoutis (11', HD, 2014)

www.youtube.com/medivoices

KATALOG/ CATALOGUE

144 MEDITERRANEAN ENTRIES, VIDEOS AND TEXT
12 PROJECTIONS
TOTAL LENGTH: 3H 45MIN, HD, 2014, CATALOGUE

#1-12	Panorama View	12'
#13-24	Port Tourism	16'
#25-36	Crisis Europe	20'
#37-48	Flight Space	21'
#49-60	Border Space	19'
#61-72	Diaspora Identity	21'
#73-84	Theater Ritual	21'
#85-96	Dreamlands	21'
#97-108	Wastelands	18'
#109-120	Transformation	22'
#121-132	Public Space	14'
#133-144	Protest Arrival	23'

With special thanks to the 12 composers, the interviewees and Niki Katsaounis, Kalliopi Simou, Myrto Stamboulou, Charlotte Misselwitz, Carla Saad, Nesli Gül, Daniel Cohen, CSW Zamek Ujazdowski Warsaw and Helena Nualart.

CAMERA/EDITING/TEXT
DANIEL KÖTTER
SOUND RECORDING/SOUND DESIGN/MIX
MARCIN LENARCZYK
RECORDINGS TRIEST/BARCELONA
ECKEHARD GÜTHER
ASSISTANT SOUND DESIGN
ZOFIA MORUS
RESEARCH
STEPHANIE FÄUSTEL

SUBTITLES
ALETTA VON VIETINGHOFF
TRANSLATIONS
JUSTINA BARTOLI
WIELAND HOBAN
JAWAD ABU-SINNI
MONTSERRAT VARELA
ANNA ESCALA

Impressum:

Texts: Daniel Kötter

Design (Cover): Jürgen Palmer
Design (Catalogue): Nina Armbruster

Commissioned by:
Musik der Jahrhunderte
Siemensstraße 13
70469 Stuttgart
0711 62 90 510
musik@mdjstuttgart.de

Mediterranean Voices is supported by:
Kulturstiftung des Bundes
Ernst von Siemens Musikstiftung
Goethe Institute and Federal Foreign Office
Akademie Schloss Solitude
Canada Council for the Arts

Musik der Jahrhunderte is supported by:
Stadt Stuttgart
Ministerium für Wissenschaft, Forschung und Kunst Baden-Württemberg



STUTTGART



KULTURSTIFTUNG
DES
BUNDES

ernst von siemens
musikstiftung



PANORAMA VIEW



Literally translated, „Mediterranean“ refers to what lies between territories, within the mainland: the uninhabited, non-culturalised transfer area on whose edges, that is, on whose coasts a myriad of spaces, architectures and cultures abound. Interestingly enough, the „middle“ of this outwardly vaguely delineated but inwardly sharply divided political and social area is a hole: the Sea. Sparsely populated, it is a place of transit, a centre that neither demands nor produces an identity of its own, but nevertheless offers up the use of its name to the conglomerations on its shores.

Organising these complex spaces with a camera and microphone, cataloguing and categorising them is an intrinsically pre-

tentious venture; even the most conscientiously subjective visual and tonal research will be fragmented.

When considering the land from the sea, one can easily become lost in the sheer diversity of the structures and landscapes there. The view from land, on the other hand, is a relative homogenous (and homologous) panorama: A horizon line between sea and sky, regardless of the coast on which the camera happens to be positioned. In this first catalogue entry, the camera is mounted on the second storey balcony of the Regency Hotel in the tourist town Monastir. The view is of the Tunisian Mediterranean on a windy day, a section of the Mediterranean coast shared by price-conscious tourists from central and northern Europe and those making their way from the coasts of nearby Libya to the European island of Lampedusa – and supposedly, salvation.

Today, the majority of the hotel rooms here – behind the camera and therefore not visible – are empty. A week ago, on the 30th of October, a man was arrested on the street opposite the hotel. If he had succeeded in igniting his explosive belt before his arrest, it would have been the first suicide bombing on Tunisian territory.

>> EPILOGUE



In contrast to the verticality of the landscapes and structures, traversing the maritime panorama calls for almost exclusively horizontal movements. Departing, approaching, crossing over: ferries, container ships, rowboats and excursion boats serve as over-sized dollies for spectacular panoramas. Even those who intended to travel around the Mediterranean by land will inevitably arrive at a water passage: The Strait of Gibraltar, the only link between the Mediterranean and the Atlantic Ocean. Like the Bosphorus or the Suez Canal in the east, it separates the continents and thereby also geographically divides the culturally and politically sovereign territories.

The exit of the largest ferry and commercial trading port in the southwestern Mediterranean: In Algeciras, Spain, en route to Tanger-Med, Morocco.

>> 14 / 18 / 57

The Mediterranean region is nothing more than an extended periphery around the middle, the sea. The horizontal creates the dominant and provocative visual dimension. . No wonder, then, that the same narrative of the manmade vertical features prominently in all of the three world religions native to the Mediterranean:



„Go forth! Let us build a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad on the face of the whole earth!“

A young member of the oldest Jewish Diaspora on the African continent – on the Tunisian holiday island Djerba – recites from the Torah. The story of the Tower of Babel expresses the diversity of the Mediterranean region as if it were legitimatised by common origins. But it also leads from the horizontal emptiness of the sea to her shores, and on to architecture that attempts to control visuality with its vertical expansion.

>> 62 / 64



The construction of Burj El Murr in Beirut began simultaneously with the outbreak of the Lebanese Civil War in 1975. Not only is the impressive tower in close proximity to the Lebanese coast, allowing a view of Cyprus from its uppermost levels, it is only a few several hundred metres from the Green Line that separated the rival groups of the Civil War for seventeen years.

Snipers had an ideal visual survey of the area and all the way to the coastline from the building's shell. Twenty-eight of the planned forty storeys were completed when the war broke out. In 2014, Burj El Murr is unchanged: incomplete, uninhabited and perforated with bullet holes.

Today, the gaping window-holes in the slender concrete colossus would give visitors an unobstructed view of the glass façades of luxury hotels around the new harbour and the yacht club at Zaituna Bay. The hotel guests there are primarily from the Arabian Gulf. But the camera has to stay outside: The view is still reserved for soldiers from the Lebanese army.

>> 104 / 114 / 125

The tower creates an interruption in the vertical axis of the camera's horizontal 16:9 panorama. The natural boundary that is the Mediterranean has never prevented its inhabitants from taking advantage of the possibility to traverse the water on a horizontal plane and settle on the opposite shores. There was a time when Europe sought to expand its outermost boundaries deep into the African continent instead of „fortifying“ the Mediterranean Sea with Frontex to prevent the arrival of African immigrants. One of the few relics of this period are Spain's two colonial exclaves, Melilla and Ceuta. With these two cities, the boundaries of the EU include territory in Africa. A contemplative gaze from the towers, here in Melilla, does not rest on the nearby sea, but allows the tower keeper a privileged view of Morocco. A surprise onslaught of camping migrants and refugees in the forests around the exclaves might thus be less surprising.



>> 39 / 40 / 42 / 43 / 46

The top of this tower would be an excellent place to get a perspective of the sea's empty horizon; however, in the watchtower on the beach where Israel and the Gaza Strip meet, the camera is just as taboo as it is in Beirut's Murr Tower. Instead of filming the sea from the tower, the camera captures the tower itself – until the frontier soldiers' warning sirens put an end to it. The view



from the control tower somehow seems anachronistic in the face of a border on a beach that essentially separates Israeli and Palestine territories. As far as the eye can see and the ear can hear, the beach is full of cheerful Israeli beachgoers. Even after their retreat from the Gaza Strip in 2005, Israel still maintains control of the area's airspace. Using the most modern drone technology available, they guard the area, shooting their Palestine targets from the air. When the vertical perspective disconnects from the body as well as from the built environment, the construction of towers becomes superfluous.

>> 40 / 59 / 82 / 83 / EPILOGUE



The view from a tower allows survey of an area and facilitates control and contemplation. A human viewing a tower, however, also senses the tower's fundamental (economic) power and prestige. With its 345 high-rises, Benidorm, Spain's classic centre of tourism, boasts the highest ratio of skyscrapers to official residents in the world. During the tourist season, over one and a half million people temporarily gaze out at the sea from their hotel rooms. The Edificio Intempo Benidorm, on the other hand, will provide a permanent ocean view for its predominantly Russian residents when it opens in 2014. 47 storeys high and 188 metres tall, it will be the largest building of flats in the EU. Spain's real estate bubble and countless construction scandals delayed completion of the tower. The hubris of the tower's construction not only sparked a number of legitimising narratives, but also, occasionally, a rumour: in August of 2012, respectable international media incorrectly reported that planners of the Intempo had simply forgotten to build lifts in the skyscraper. A tower in which vertical mobility is impossible is like a sea without maritime traffic.

>> 10 / 29 / 30 / 31 / 81



Unlike manmade watch-, hotel-, or residential towers, a landscape element that rises from the sea allows an overview over the developed coast, even without access permission. During the dictatorship of Franco, countless immigrants made their own when they built themselves illegal housing there. During the Spanish Civil

War it was still being used as an aircraft defence cannon station. Today, the view of the city- and seascape has wearied of its own touristic reproducibility.

>> 13 / 28 / 91 / 112 / 113



„He descended to see the city and tower that the sons of man had built.“

9 Tel Aviv, Israel
10 Benidorm, Spain



>> 20 / 21 / 22 / 23



From the perspective of the sea, the cities on its shores are nothing more than the final points on a permanent horizontal motion over the water: Migration, commerce, large- and small scale tourism – individual or industrialised. The Tower of Babel and Noah’s Ark are two mutually dependent elements of the same system.

11 Estuary of the Suez Canal in Port Said, Egypt
12 Venice, Italy

>> 14 / 127 / 144

PORT TOURISM



The line of contact between the sea and land has its own particular infrastructure. It is fundamentally different than the divisions between other cities and settlements. Goods and humans converge at this line of contact, temporarily stored in waiting rooms and on piers, in container parks and warehouses, only to be loaded, shipped and sent on their horizontal journey once again. The standardisation of goods containers since the 1970s may have contributed to the first truly global architecture: Container terminals were no longer integrated in the city, but located outside of city limits and separated by walls. Barcelona, Algeciras, Istanbul, Port Said or Beirut – their cranes and container ships qualify the sea as a neutral medium of circulation. And yet the standardised visibility only levels the cultural and political contradictions on the surface: „Sailors and dockers are in a position to see the global patterns of intrigue hidden in the mundane details of commerce. Sometimes the evidence is in fact bizarrely close at hand: Weapons for the Iraqis in the forward hold. Weapons for the Iranians in the aft hold. Spanish dockers in Barcelona laugh at the irony of loading cargo with antagonistic destinations.“ (Allan Sekula)

13 Harbour tour in Barcelona

14 Algeciras, Spain
Istanbul, Turkey
Port Said, Egypt
Beirut, Lebanon

>> 111 / 114



Jože Pirjevec,
Slovenian historian
>> 52

There are countless factors that may influence the use of the coasts and Hinterland regions: Economic booms and ebbs, the restructuring of political and societal boundaries that sparks new developments, demolition and new usages. Thanks to its location in the northern Mediterranean, the port of Trieste was of central importance in commerce relationships between central Europe and the Middle East, particularly after the Suez Canal was opened. The new frontiers between Italy and Yugoslavia thrust Trieste into a problematic periphery between capitalism and communism. Since Slovenia's entry in the EU, Trieste has been forced to compete with the port in neighbouring Koper. The orphaned halls in the old port await reawakening; maritime charm does not automatically prompt the creative industry or socially enthusiastic youth to reanimate post-industrial architecture as it has in Barcelona or Thessaloniki.



>> 39 / 40 / 42 / 43 / 46



Another example of the delicate connotations of periphery: Valencia's Nazaret district was peripheral in two respects: Located on the periphery of the city and on the edge of the sea. The hotel and sanatorium Benimar stood at the beach's ample edge until the Port of Valencia was expanded and walls were erected that completely isolated Nazaret from the sea.

From then on, visitors could no longer enjoy the endless ocean horizon; instead, their view was of a wall and the cranes in the container port beyond it. Instead of several metres, the path to the beach was now kilometres long. The sound of motors and metal on metal replaced the crashing of the waves and the cries of seagulls. Nazaret is thus no longer on the edge of the sea, but merely on the edge of the city. The hotel closed its doors long ago.

>> 111

Ports have always been established in places where people were dependent on the import and export of goods. But when the importance of commerce overshadows the quality of life on the shore – as in Valencia – port and city need not necessarily continue to share the same location. An example is the Port Tanger-Med. Completed in 2008, it is not only the most important prestige project of the Moroccan industrialisation, but also the largest new port construction in the Mediterranean area by far – and thus also a new central economic factor for the western Mediterranean. Located fifty kilometres northeast of the old port city Tangier, the new port abbreviates the crossing from Algeciras or Gibraltar by thirty minutes. There are buses, trains and extensive motorway networks there for continued travel and transport. Those arriving at Tanger-Med are greeted with the words „God, Fatherland and King“ – the inscription in Arabic on the mountain above the port.



>> 57 / 97



The various forms of mobility in the Mediterranean region – refuge and migration, holiday and cultural exchange, summer return or winter escape – have rendered the differentiation between permanent and temporary stays obsolete. The homeland port is a mere transit station en route to the next place of temporary stay. Like Tanger-Med, the ferry ports in the Spanish enclave Ceuta and (here) Melilla are northern Moroccan distribution stations for holiday visitors and those returning home from the European mainland. The same ferry sluices also serve as the gates for so-called „illegal immigration“ to Europe. In a high-tech control action in September 2012, Spanish police used instruments to detect heartbeats on crossings from Melilla. In a single day, 133 refugees and migrants were found hidden in lorries.

>> 5 / 37 / 42



Ports are transit stations for goods and humans, a joint between movement on land and movement on water. Beaches, on the other hand, are places of temporary sojourn where bathers briefly blur the distinction between water and land. Free time instead of migration and commerce. The Mediterranean Sea was the first destination of the mass tourism that emerged in the mid 20th century. Its manifestations, however, could hardly be more different than here, on the Mediterranean coast in Morocco between Tangier and al Hoceima (#20) and on the beach at Benidorm, Spain. (#21) During the 20th century, a total of 85 million tourists spent their holiday in Benidorm. With their modernist 1960s charm, the high-rise hotels contrast sharply with the holiday home settlements of the Spanish Mediterranean coast: Space-efficient and occupied by weekenders or long-term visitors almost year-round. Despite Spain's financial crisis, Benidorm is one of southern Europe's wealthiest cities. An anachronistic, yet sustainable breed of tourism?

>> 7 / 22 / 23 / 81



Beach tourism has not proved sustainable everywhere: Varosia, south of Famagusta in Cyprus, was one of the first centres of tourism in the Mediterranean during the rise of mass tourism of the 1960s and '70s. There were a total of 45 hotels with 10 000 beds, 60 apartment hotels, 99 recreation centres, 21 banks, 24 theatres and cinemas and about 3000 small and large shops. In 1974, an additional 380 buildings were under construction. During the invasion of northern Cyprus in 1974, the Turkish military occupied the city and declared the area prohibited. It has since remained a restricted area. Since then, Varosia has joined the ranks of Pripyat outside of Chernobyl or the Japanese island of Hashima as one of the world's most spectacular ghost towns. But it is a backdrop reserved for the Turkish military. Even the UN, who controls the buffer zone between the occupied north and the south of Cyprus, may only access the area with special permission. Filming is strictly prohibited. These images also had their price: A three-hour interrogation by the Turkish-Cypriot secret police. An image of the coastline that showed the surf crashing against kilometres of hotel ruins on the beach had to be removed.

>> 23 / 61 / 103

The combination of construction and tourism is inherently difficult, as the buildings produced must accommodate a great number of short stays. Maybe that's what makes the hotel ruins, decades old, so picturesque. The tables have been turned: Everlasting concrete and the absence of humans are the opposite of what was intended. Agia Marina is a small town on the isle of Aegina, an hour's ferry ride from Athens. Tourists day-trip to Agia Marina to visit the famous Temple of Artemis, but ignore the temple of early mass tourism: The gigantic hotel project „Mariza“, built with the support of the Greek military junta. On this island of small apartment hotels and guesthouses, it would have been a novel exception. The same political involvements that rendered Varosia a tourist ruin sealed the fate of the Mariza as well: The Greek military junta's involvement in the Cyprus conflict that had provoked Turkish occupation in 1974 also led to the junta's fall. Tourism as a phenomenon of permanent shift and ruins as shifted permanence: An often reproduced relationship, not only forty years later during the Spanish real estate and economic crisis.

>> 20 / 21 / 22





Laia Balcells
Spanish economist

>> 28 / 29 / 30 / 31 / 32 / 54

EUROPE CRISIS



In the 21st century, economic and architectural Tower of Babel-aspirations have taken on new forms by necessity. Even the higher authority of construction with its punishing of builders could perhaps be found today in the global financial system rather than in the celestial realm. Construction and crisis have mutual influence on one another, and not only at the headspring of the bank crisis in the US. Even – and perhaps especially – in the European Mediterranean region, too many buildings were constructed without secured financing. Surrounded by water on all sides, an island nation such as Cyprus is peripherally located, both economically and in terms of transport. The global economic market, however, primarily trades the immaterial and therefore knows no periphery. When Cypriot banks collapse due to excessive construction elsewhere, there is no capital left in all of Cyprus for the temple of culture: The Cyprus Cultural Centre, a concert venue and opera house in Nicosia, has been planned since 2005, but won't be built any time soon. The placard with the building design is already yellowed, but it will have to conceal the wasteland behind it for a few more years.

>> 77 / 103



Fiona Mullen
British-Cypriot economist
>> 33 / 70

On the edges of the Mediterranean, there are two different strategies for unofficially acquiring space, permanently or temporarily that go around government authorities. Tents, tarpaulins and huts such as those used by refugees and tourists on the beaches and in the forests of Morocco (#20) can be used as temporary home-steads. But they can be removed by authorities in one swift and thorough movement, should they want to enforce their own political and economic interests. The Greek entrepreneur who had hoped for unbelievably high returns with the construction of the residential area „SEP Kissos“ in Thessaloniki in the 1990s instead unwittingly began extensive and irreversible alterations of the terrain. He deforested a large hilly region outside of the town Panorama. The location was optimal, with a view of the bay in Thessaloniki. He then sold the property at a high price and prepared the infrastructure – canalisation, street lighting and electricity – in the hopes he could use these infrastructural realities to procure permits. Because of the court-ordered suspension of construction in the end of the 1990s, the camera can capture this prototype of a dystopia brought on by crisis. Ten years later in Spain, its likeness would be reproduced in scores: Residential areas without flats, a settlement with no settlers, the unconsummated dream of an ocean view.



>> 14 / 18 / 57



Jordi Raymond Parra
Neighbourhood activist
Valcarca, Barcelona
>> 62 / 64



Valcarca in Barcelona (#28) and the deserted, incomplete holiday home areas north of Valencia demonstrate the two extremes of the complications of economic and real estate crises and architecture. On one end, activists in a ruined neighbourhood are trying to appropriate the empty lots as a meeting place for the area’s remaining residents. On the other end, the built, but never-inhabited holiday homes: The homes have mortgages, but neither potential residents nor prospective investors. The Spanish Mediterranean coast as an involuntary investment ruin park that – if only through the camera’s lens – recedes behind a fence from all encounters and appropriation.

>> 97 / 98 / 99 / 126 / 128

Crashes caused by the system are not compensated for by the system, but must instead be absorbed by individuals. Even those in economy have a hard time with the entanglements of real estate speculation and government bonds, „toxic paper“ and derivative contracts, particularly in a global economic market that influences political decisions. In light of that, it seems absurd for an individual to stand for hours on a street in Barcelona hollering with displeasure. At least the location of this solitary fighter was well chosen: The area 22@/Poblenou in northern Barcelona is the city’s former industrial district. In the last 10 years, it has developed into an „innovative“ business district. At no other place in the city do abandoned industrial plants and office buildings brush elbows so intimately.



>> 113 / 133 / 134 / 136



Laia Balcells
Spanish economist
>> 24 / 54

Back to the emptiness of the constructed infrastructure and the fence.

Charter tourism and cheap airfare were two of the necessary conditions for the construction boom in the years before the crisis. Unlike horizontal passage by ship, airplane travel brings short holidays closer for central Europeans. The airport in Castellón was intended to draw Europe closer together. With the €150 million construction of the airport near the coast between Tarragona and Valencia, Carlos Fabra, governor of the province, apparently wanted to erect a monument. He commissioned the artist Juan Ripollés for €600 000 to create an oversized Medusa head, entitled „The Plane Man“, to be placed at the airport entrance. Since construction began in 2004, the plane head has remained the only flying object in the area. The crisis and a lack of airline interest to redirect jets to Castellón in an area already well connected by airports – such as those in Reus and Valencia – have rendered the airport yet another monument to wasteful spending.



>> 44 / 56 / 103



Fiona Mullen
British-Cypriot economist

>> 26 / 70



Asu Aksoy
Turkish cultural scientist

>> 66 / 140



On the northern shores of the Mediterranean region, the economic crisis prompted certain modifications in European relations. In Greece, there was talk of exiting from the euro zone, and Cyprus and Spain began to consider a European model in which the Mediterranean no longer delineates the natural southernmost boundary of a continent defined by its economic power. But for those who have experienced Europe's economic boundaries from the outside in the past decades, rapid economic developments could also bring Europe unexpectedly closer. If Turkey were an EU country, the Bosphorus would no longer demarcate Europe's self-conceived southeastern boundary; instead, the frontier would shift eastward to Turkey's boundaries with Iran, Syria and Armenia.

>> 66 / 94 / 115 / 140

At „Europa Point“, the outermost southwestern tip of the continent, at the foot of the Rock of Gibraltar and the point at which Africa and Europe are their nearest, the camera's view of Africa is obstructed by a construction fence. Save for the lighthouse and a café, behind the camera is the only building at this place of enormous symbolic significance: the Ibrahim-al-Ibrahim Mosque, donated in 1995 by the Saudi king. A reminder of Spain's Moorish times or spiritual consolation for Moroccan migrant workers: A stately mosque several kilometres outside of the residential area of a predominantly Christian small town, it is easily visible for all passenger and commerce ships arriving from the European mainland and a provocation to anyone who hasn't yet grasped that Europe's cultural boundaries are flexible.



>> 63 / 69 / 72

A PLACE OF REFUGE

37

The refugee poses the Europe-question from another standpoint: The living conditions are not determined by where it ends, but by where it begins. And for the refugee from Eritrea, „Europe“ begins at the point where safety is guaranteed. Neither civil war-stricken Libya nor Tunisia, where the refugee is now, can satisfy this criterion. To be seen – even by a camera for a presumably harmless art project – means identifiability and thus danger. By the interviewee's request, the lens cap stays on for this recording.

>> 39 / 45 / 134

Back to the „old world“ again. Tourists and refugees are connected by the shape of their movements and the temporary character of their stops. Only the flow of their direction is usually opposing. In the Mediterranean region, tourists move southwards, toward the sun. Refugees and migrants move north toward politically and economically more stable regions.

Official media usually depict tourists as a welcome economic factor, while a large influx of immigrants is depicted as posing a fundamental danger to economic prosperity. Both can be seen as other than economic factors, and both can be subject to completely different evaluations, as can be seen in this unofficial medium; a tag in central Thessaloniki.



>> 113 / 133 / 134

Certain entrepreneurs in southern Spain also welcome migrant workers from Africa. The landscape around Almeria is almost completely covered with white tarpaulins. The workers who plant and harvest salad and tomatoes in these greenhouse tents are almost exclusively black and have no valid residence permits. As a result, their working conditions are not in accordance with EU industrial laws. Their payment is half of the legal minimum wage, their accommodations are poor and lacking minimum standards of hygiene and the workers are constantly in danger of being deported. According to the UN's official definition, these are the conditions of contemporary slavery. For African migrants, the refugee and migrant encampments in northern Africa and the sea of plastic in „Europe's salad bowl“ outside of Almeria are equidistant from „Europe“.

>> 37 / 40 / 46



The architectural juxtaposition of plantation tents and border barrier, refugee camp and high security prison at Israel's border with Egypt is honest at least. For refugees from the crisis-stricken east African countries of Sudan, Eritrea and Somalia who don't dare cross the Mediterranean, Israel offers the only land bridge. The Saharonim Prison, in the middle of the Negev Desert, dozens of kilometres from the next Israeli settlement and exempt from independent international control, it was originally built for Palestinians from the Gaza Strip. In 2012, Israel – itself a nation of refugees – expanded the world's largest detention facility for African asylum seekers. It has capacity for up to 8 500 immigrants. From there, the 140 km long border barrier between Egypt and Israel is visible. Constructed at the same time as the prison, it is not only related to Israel's complex system of walls, fences and barricades; it also forms the eastern end of the north to south border to keep out illegal African immigrants that stretches from Gibraltar to the Red Sea. Its primary material, besides barbed wire, is the water of the Mediterranean.

>> 5 / 35 / 59



Gianfranco Schiavone
Italian refugee expert

>> 1

Europe's outer boundaries have become more sensitive since the dissolution of intra-EU borders. As a medium, the sea is as difficult to control as it is to traverse. As a frontier it is fluid, flexible and geographically challenging to localise. The situation is different at the EU outposts in Lampedusa and the Spanish exclaves in Africa, Ceuta and Melilla. Since 2005, Europe has erected immovable boundaries in the landscape here. Consisting of multiple rows of fences six metres tall, tear gas sprinklers, surveillance cameras and motion, audio and heat sensors, the architecture of these barriers stand in direct opposition to the individual's determination.



Hobby golfers on the golf course adjacent to the border fence in Melilla have a chance to witness the weekly feats of strength of African survivalists and Europe's physical high-tech defence when groups of would-be migrants emerge from their camps in the forests around Melilla and try, in concentrated actions, to get over the fence. With financial support from the EU, Moroccan frontier soldiers acting as interceptors were responsible for the death of many refugee seekers in recent years. Perhaps that's why every attempt to near frontier areas with a camera on the Moroccan side of the border is immediately prohibited. Here again, visibility is undesirable.

>> 5 / 35 / 40 / 53



Those who succeed in launching themselves over the fence are still far from becoming free European citizens: In Spain, the detention limit is 40 days. Afterward, whether or not they have papers, the migrants must be released. Because of Ceuta and Melilla's special status, migrants are not permitted to enter the Schengen area when the 40 days have lapsed. Thus, the reception camp for immigrants in Melilla has become a permanent detention facility.

The road to the ferry terminal there leads through a city traditionally wary of foreigners. Although Melilla's administrators have announced its pending removal several times, they have yet to succeed in removing it from Spanish territory: The last remaining statue of the fascist dictator Franco. It stands somewhat forlorn at the foot of the fortification, on a street that virtually every visitor to Melilla arriving by ferry from Europe must pass.

>> 5



Regardless of whether they are in Almeria, Melilla, Saharonim or in Choucha, the Tunisian refugee camp on the Libyan border, the confined living quarters for migrants contrast peculiarly with the wide-open landscapes surrounding the facilities. The concept of a temporary stay is not always feasible. Lebanon, for example, is the only one of Syria's neighbouring countries that declined to establish camps for refugees from the civil war. The reason is their experience with Palestine camps; over the course of the past 60 years, they have gradually transformed to permanent settlements. Similar misgivings may have been what prompted the UN refugee agency UNHCR to dismantle a refugee camp for Libyan refugees in the Tunisian desert in the summer of 2013. Hundreds of refugees had no choice but to remain after the camp's official closure, although they now found themselves with no infrastructural support. In protest of the closure, some 30 former camp residents set up a makeshift camp on the street outside of the UNHCR office in Tunis. The office is located between embassies and business headquarters in the embassy district Berges du Iac. With their street camp, the refugees have managed to become visible, an option unavailable to them behind camp gates in a desert.

>> 37 / 43 / 134



67 (!) million olive trees in southern Tunisia grow without the help of white tarpaulins. The city of Medenine is the centre of the Tunisian olive industry, responsible for one-fifth of global production. A small community of refugees from the Ivory Coast have made their home there. Singer Yacouba is one of them.

>> 39



Batool Ahmed
Public relations UNHCR Lebanon

>> 45 / 101 / EPILOG



The civil war in Syria has driven millions of people to cross the borders into neighbouring countries and seek refuge. Since our interview with UNHCR officials in Lebanon in January 2013, (#47) the number of registered refugees in Lebanon alone has risen to 850 000. Crossing the border to neighbouring Israel is impossible, as Israel and Syria have no internationally recognised border. The ceasefire line in the Golan Heights still remains an impenetrable barrier for Syrian families torn apart by Israel's occupation of the area. Nonetheless, for a long time a UN mission camp, constructed with white tarpaulins in the green Golan landscape, provided medical assistance to those wounded in Syrian battles. This image from the crossing point was taken in April 2013. Two months later, in June, the camp was under fire during battles between Syrian rebels and government troops. After the incidents, Austria withdrew its UN peacekeepers.

>> 45 / 47 / 105 / EPILOG

BORDER SPACE



National borders are artificial and arbitrary divisions between cultural landscapes. The de facto transitions would be far more fluid were it not for the fences, walls and other architectural elements dividing territory into different legal and linguistic spaces for the sake of political and economic interests.

Dozens of divisions like these divide the rims of the Mediterranean into plots, and each of these borders defines its own conditions of entry. The Algerian-Moroccan border has been officially closed since 1994 due to discrepancies during the Western Sahara Conflict. Near Saidia, the border runs between two boulders near the river Oued Kiss. Motorists on both sides stop to call out greetings and exchange information across the river. The water is only hip-deep. With a few steps, the political dispute would be overcome.

>> 42 / 57

The artificial nature of national borders is especially noticeable in places where homogenous cultural landscapes and cities that have grown together naturally over decades are suddenly divided by a line into two opposing political factions, and then decades later, when the parts have grown independently, are suddenly reunited. The Green Lines in Beirut and Nicosia belong to the best-known examples. The artificial boundary between Italy and Yugoslavia from 1945 cut through the middle of the formerly Habsburg Gorizia after Yugoslavian partisans occupied the city's train station. In a visual protest, the Italians raised an especially big tricolore on the hill that could be seen from Yugoslavia. As a countermove, the word TITO was written largely in a stone on a hill in Nova Gorica. It is still visible today. The red star over the train station had been removed by the time Slovenia became part of the Schengen area. Architectural traces of the division will remain part of the cityscape for some time still.



>> 60 / 88 / 89



Alberto Gasparini
Italian sociologist

>> 50 / 88



Jože Pirjevec
Slovenian historian

>> 15



The dismantling of border facilities and -controls within the EU is reversible, at least theoretically. The infrastructure at most former border stations is still intact, so controls could be reinstated at the shortest notice. On the administrative level, the frontiers are still intact. From this perspective, the possibility of a new national border between Catalonia and Spain is perhaps less of a radical undermining of European tendencies than it originally appeared to be. Essentially, changes in the region would only be administrative ones in Brussels. There are other questions, however: Do shifting boundaries within Europe concern problems of cultural identity or of economic advantage, and who will give directives for the cultural regions? A referendum on the independence of Catalonia, planned for autumn 2014, was recently stopped by Madrid once again. But will a blow with the sickle help?

>> 44 / 56 / 103



Laia Balcells
Spanish economist

>> 24 / 31 / 53

Freedom of movement from Warsaw to Lisbon is self-evident for the Schengen generation. Cyprus in its entirety has de facto been part of the EU since 2004. However, due to the island's location, the Turkish occupation of northern Cyprus and the sovereignty of the two British army bases Akrotiri and Dekelia, it is impossible to drive a car in Cyprus for a single hour without reaching some natural or artificial boundary. Since the last two incidents in the UN buffer zone in the 1990s, the situation in Nicosia has relaxed. Nevertheless, with their oil barrels and barbed wire, the border fortifications between parts of the old city centre under Greek and Turkish control are more evocative of urban warfare than of transnational cultural exchange.



>> 4 / 60 / 61 / 103



No matter how high a border barrier is built, it cannot obscure the fact that the mobility of the people on the coasts of the Mediterranean cannot be permanently restricted. Colonialisation and decolonisation were only two of the processes that preserved flexibility and movement in division of the land and islands around the Mediterranean. When Russians are colo-

nising the holiday flats around the Spanish Mediterranean coast and Turkish and Turkish-Cypriot identities in Famagusta are indistinguishable from one another, and Moroccan families who have lived in Central Europe for generations spend their summers in settlements they've erected in Tangier or Nador, self-government and heteronomy are no longer strictly oppositional terms. The idea of British territory overseas as in Gibraltar may seem almost anachronistic, but that doesn't stop concrete territorial conflicts over the precise borders within the Mediterranean Sea: When Gibraltar's authorities erected a concrete riff off of their coast in the spring of 2013, Spain reacted with provocative increased border controls for commuters. The runway at Gibraltar Airport is located directly by the border due to the area's rocky terrain, and the only communication road with the Spanish mainland traverses it; the road must be closed for each landing and take-off. For days on end, the increased border controls created traffic that effectively blocked the airfield.

>> 2 / 36



Frontiers, then, are not limited to land, but continue into a less visible and ostensibly neutral medium: The sea. The border crossing point between Spain and Morocco is located on a ferry between Algeciras and Tanger-Med. The moment of crossing itself is mobile. The status of frontier architecture is relative to the mobility of its system of reference.

>> 1 / 13 / 42

Travelling around the Mediterranean, one is continually met with situations of exclusion, in places where certain groups of people are forbidden from crossing certain borders: The Lebanese are not permitted in Israel, the Israeli are not permitted in Lebanon; non-Muslims are not permitted to enter mosques in Morocco, sub-Saharan Africans are not permitted in European Melilla. But that there exists a European territory whose borders may not be crossed by any living creature and access to whose coastline is only granted conditionally to male members of the human race must be one of the most absurd phenomena in the Mediterranean Sea's entire contradictory border world. Located on the eastern finger of the Chalkidiki Peninsula, the monks' republic Athos belongs to Greece according to public national law. However, the republic has special autonomous status, and the monks who live there control the area's management and inner affairs. Whenever EU officials attempt to take measures against the ban on women there, the monks refer to Byzantine documents from over a thousand years ago that assured the monks of their sovereignty for all of eternity. The Holy Mountain lets no one tell them what to do – especially not the European Union.



>> 65 / 67 / 69



Eyal Weizman writes about the area between the eastern Mediterranean coast and Jordan: 'Against the geography of stable, static places, and the balance across linear and fixed sovereign borders, frontiers are deep, shifting, fragmented and elastic territories.' (...) Distinctions between the 'inside' and the 'outside' cannot be clearly marked. In fact, the

straighter, more geometrical and more abstract official colonial borders across the 'New Worlds' tended to be, the more the territories of effective control were fragmented and dynamic and thus unchartable by any conventional mapping technique." The territory divided by Israel and Palestine is an experiment with this depth; a wide variety of barriers have created a highly complex patchwork of legal zones and interest spheres. Suggestions for a simple two-nation solution have long since seemed absurd. Geographically, frontiers run through the air, landscape and earth when streets reserved for Jewish residents lead over bridges and through tunnels in Palestine towns.

- Scarecrow tank dummy at the ceasefire line between Israel and Syria, Golan.
- The border to the Gaza Strip, impenetrable without a special journalist permit, at the place where it meets the Mediterranean Sea. In the haze on the horizon: Gaza City.
- The wall between the Palestine towns of Jaljulya und Qalqilya. The aforementioned is Israeli territory. Before the wall's construction, there were only two kilometres along the communication road between the towns; today, there's a seven-kilometre detour and a checkpoint control for those travelling from one town to the next.
- Gate of a Jewish compound

>> 6 / 82 / 83 / 127



The territorial demarcation of one's own to provoke the Other. The flag of the Turkish-occupied area of Cyprus on the cliffs of the Pentadaktylos mountain range is 450 m wide – the size of four football fields – and it is clearly visible from much of southern Cyprus, both day and night. Only the additional horizontal stripes set it apart from the Turkish flag. There seems

to be a slightly longer pause before the stripes are visible in the evening light choreography. The Cypriot flag waves on the flagpoles at Greek-Cypriot border stations, as does the flag of the Greek „motherland“, the blue and white cross with stripes on the side. One of the last victims of the conflicts on the frontier between north and south was the Greek Solomos Solomou. He was shot from a Turkish border station in August 1996 while attempting to climb a flagpole, „a cigarette in his mouth“. In recent years, the tribute singer Notis Sfakianakis was openly supporting the Greek neo-Nazi party Xrysi Avgi. Who can still argue that there is no correlation between frontier architecture, its symbolic legitimisation and the question of cultural-political identity?

>> 22 / 55 / 61

DIASPORA IDENTITY

Frontier architectures are the Tower of Babel's alternative draft. With borders, people of different heritage do not gather in a vertical structure, but instead spread out on a surface and separate themselves by delineations. Thus, they are also responsible for the formation of distinct identities, the vehicle for which may be religion, language, skin colour or even style. This is trivial, as long as people are not deprived of these attributions. The commonalities of a group of people sharing the same space are self-evident and need not be the subject of discussion. Only in minority situations of physical separation and inferiority to a hegemonious power, does the preservation of one's minor own become desirable and necessary.



Niki Katsaounis
Cypriot poet

>> 22 / 55 / 60



Slah Ben Daoued
Imam
Djerba, Tunisia

>> 3



Mauro Tabor
Vice president
of the Jewish community in Trieste

>> 3 / 64 / 74



The preservation, but also the adaptation of social or religious practices in Diaspora conditions casts shadows on the idea of the authentic. The Al-Ghriba Synagogue on the Tunisian tourist island Djerba is considered the spiritual centre of the oldest Jewish Diaspora on African soil. The few hundred remaining Jewish families there live in a town near the synagogue. Surrounded by a largely Islamic community, they pass their traditions, faith and way of living along to their children. The „authentic“ has become a tourist attraction: The number of non-Jewish visitors to the synagogue per day exceeds the total number of Jewish community members in Djerba. From the outside, the „Torah Disneyland“ (Dániel Péter Biró) looks more like a high-security fortress – showed that the Diaspora dangers are still real. In a terrorist attack on the synagogue in April 2002, a lorry filled with liquid gas drove into the synagogue walls. Nineteen tourists died. Fourteen of them were German.

>> 1 / 63 / 80



In the Mediterranean region, religion is still one of the most important mediums for maintaining cultural identity. When Serbs in Italian Trieste (#65), Armenians in largely Muslim Istanbul (#67) or Coptic Christians in Cairo (#69) meet to worship on Sundays, it is also a sign of solidarity against political isolation. Turkey has yet to officially acknowledge the genocide of Armenians during Ottoman rule; in fact, calling it genocide is punishable by law. Attacks on Coptic churches in Egypt occur not only since the revolution of 2011.

>> 58 / 70



On the other hand, identities can be reinvented at any time, unlike the sometimes-immovable boundaries that run between nations, confessions and economic areas. Even in countries like Egypt, Turkey or Cyprus, the alternative associations between people that have been created through migration and the internet might cause the definition of identity through territory, language, ethnicity and supposedly „pure faith“ to lose importance.



Asu Aksoy
Turkish cultural scientist

>> 34 / 140



Hala Galal
Egyptian filmmaker

>> 135



Fiona Mullen
British-Cypriot economist

>> 26 / 33



Schoolchildren in SEKEM
Outside Cairo, Egypt

>> 73 / 76



Urban transformation under the conditions set by the neo-liberal economy, global adaptation to „flexibilised“ labour markets, neglect of certain social strata: Citing so-called Western values when condemning radical Islamic tendencies in Syrian rebels, Egyptian Muslim Brotherhoods – or here, the salafists in Tunisia – is one thing. Considering the possibility of radicality as a reaction to feeling that one’s identity is being repressed would be another.

>> 131 / 136 / 137

RITUAL THEATRE



After filming his performance on a street in Rabat, Morocco, we approached the blind singer to thank him „for the music“. This faux pas earning us a brusque retort: „That is not music. I am reciting the Koran.“ In the eyes and ears of a non-Muslim, his religious offering had the air of a concert on the street. But what of the Muezzin in Jeljulia, Israel that calls worshippers to the mosque by loudspeaker, who repeats his song exclusively for the camera filming him? The significance of social and religious practice is in a continual process of negotiation all around the Mediterranean. In the presence of a camera, the roles of acteur and spectator are in new allocation.

>> 62 / 71

The closing of the open ceiling in the side room of Trieste's synagogue was also a performance for the camera; the filming did not coincide with Sukkot, the Jewish Feast of Booths, during which practicing Jews leave their homes for seven days to commemorate the forty years that their ancestors were forced to spend in the desert. During the seven-day period, the roof of the synagogue is open. In a part of Europe where leaving the protection of the synagogue was not always without a mortal risk, a spatial theatrical ritual like this one can be of vital importance.



>> 63 / 128

Taking the hundreds of mobile phone cameras into consideration, our camera is hardly the only one to declare the 700 metre-long table on Istanbul's shopping avenue a stage. The game of illusions that reinterprets traditions is taken to a new level: Here, several days after the disputed Gezi Park has been reopened, the Muslim practice of breaking the Ramadan fast together after sundown is also an elegant dissolution of the boundaries between a political demonstration and the performance of a ritual. This time, it was difficult for police to disperse the crowd with tear gas. It is, after all, the government party AKP – under the leadership of minister president Erdogan himself – that strives to strengthen Muslim practices. During the Gezi Park protest, theatrics proved their value as a real political practice: Instead of violent demonstration, the choreographer Erdem Gündüz stood motionless on Taksim Square for hours on end. Gündüz, now famously the „standing man“, was the inspiration for thousands of others to do the same.

>> 123 / 139 / 140 / 141 / 142



When certain social practices are removed from their original social and ideological contexts and imported into others, hybrid forms of collectivity emerge. With SEKEM, the anthroposophist and entrepreneur Ibrahim Abouleish runs a globally operating company for sustainable organic production in the desert east of Cairo. Classical music and Western-style education are part of every employee's workday. What do the veiled young women tell their Muslim families about the eurhythmics lessons in the SEKEM school over dinner?

>> 5 / 35 / 59



77

on the stage in anticipation, the camera's gaze catches the rows of people lined up in a semicircle, falling to an almost prearranged hush as the lights dim.

>> 80

At the moment when a voice over the loudspeaker in Teatro Dassous in Thessaloniki asks all visitors to turn off their mobile phones so as not to interrupt the performance of Sophocles' „The Women of Trachis“, two social practices collide over the space of thousands of years. Nonetheless, the theatre is well occupied. While the audience's gaze rests



80

week after the thwarted attempted suicide bomb attack on the street opposite. When we set up our camera in front of the stage of the „Fakir Show“, we are the only guests. The eight-person team of entertainers greets us with enthusiasm. Not even the disclosure that our interest in the show was of purely artistic nature could spare us from being drawn in from the audience. Luckily, the camera was already turned off.

>> 1

Although they are practiced in public spaces, the „Castells“ are more an experience of community for the tower's participants than an acrobatic performance for the public. In the case of the „Fakir Show“, the opposite is true. Mass tourism reproduces and sells the images of supposedly authentic local practices. It is off-season at the Regency Hotel Monastir in Tunisia, a

Lining up in rows and synchronicity are also the task of participants in the Fantasia riding games in Bouznika, Morocco. Instead of paramilitary drills, the only objective here is for a large number of humans and animals to demonstrate the synchronicity of their movements and salvos. The camera's position is a privileged one: Visitors from all over Morocco are cheering from the platforms flanking the spectacle. The Central European guest, however, is led wordlessly to the end of the riding course and allowed to set up his camera there.



78

>> 117 / 129

Breaking the fast, the performance of Greek tragedies, synchronised riding and shooting – these are not only social and theatrical forms of community, but also and primarily allegorical practices. The Catalan human towers „Castells“ embody a specific idea of social balance. The strong men at the base of the pyramid are the foundation for the upper layers, which



79

become progressively younger towards the tower's top. Every element of the pyramid is dependent on the others – the danger of collapse is real. The eventual and inevitable failure of the temporary tower construction is anticipated.

>> 75 / 78 / 79 / 139



81

When the droves of tourists in Benidorm, Spain move from a long day at the beach to the stages of the beach's boardwalks, the arrangements have already been made and the actors' roles already distributed.

>> 7 / 21



Even political and de facto violent behaviour can develop ritual character by the force of endless repetition: Every Friday after prayer for the past nine years, residents of the Palestine town Bil'in have been going to the wall that surrounds the Jewish settlement Modi'in Illit to protest the annexation of the land. They arm themselves with catapults, gas masks and the Palestine flag. Awaiting them there is a well-organised infrastructure of soldiers, themselves armed with tear gas and water cannons filled with sewage-reeking liquid. The audience of this weekly one-hour performance is also split in two factions: Here are the international activists for peace, and from a safe distance on the hill, the youth of the settlement, who cheer with scorn at every tear gas attack. The theatre is anything but harmless: In April 2009, a resident of Bil'in died after being struck by a tear gas cartridge.

>> 59 / 127



Twice a year, Israel's public life comes to a halt for one minute. The camera is the only audience; for the duration of the sirens, all Israelis without exception are rendered non-actors by the action, which has been practised since 1953. The memorial days symbolise the two poles of Israel's founding and survival dilemma: Yom haShoah commemorates the Holocaust, and seven days later, Yom hazikaron honours Israeli soldiers fallen in conquest wars.

>> 105

DREAMLANDS



Since the construction of the Tower of Babel, architecture has shaped life in every new city founded on the Mediterranean. But explaining why these people wish to and should live together requires a legitimising narrative. Young Israelis decide to build a settlement on a hill. It will be shaped like a small circle of wagons, and they will build wooden huts or use metal containers. A street will be built as a community action with the modest resources to which they have access. What sounds like a liberated and romantic paradise will require barbed wire and protection by Israeli soldiers, because the land already belongs to someone who would certainly not approve of their plans. This settlement south of Jerusalem is part of a network of over a hundred outposts around the West Bank. Often, the construction begins on the pretext of erecting a mobile phone tower, and then gradually expanded.

>> 82 / 83 / 86 / 87

The outposts are strategic anchor points in the settler movement. Settlements like Modi'in Illit with their homogenous plans are complete and established cities. With its 50 000 residents, most of whom are ultra-Orthodox Jews, Modi'in Illit is the largest Israeli settlement in the West Bank. It is east of the Green Line but west of the Wall and thus in an area internationally recognised as rightfully Palestine territory. Like most settlements, Modi'in Illit is constructed along the hill's contours, and the streets follow its concentric form. The arrangement and the form of the houses allow for maximum strategic and metaphoric visibility. "If the area along the West Bank were cut along an invisible horizontal line a few hundred metres over sea level, almost all of the land above that line would be settlement land annexed by Israel. The natural wrinkles, cliffs, valleys, angles, gullies and streams are no longer innocent topographic elements, but references for various juristic manipulations. (...) The colonisation of the hills was a vertical separation of two overlapping parallels and self-referential ethno-national geographies, both of which existed in surprising and terrifying proximity to one another." (Eyal Weizman)



>> 82 / 83 / 87



city north of Ramallah is being built with the help of investors from Qatar. Its infrastructure includes a city parliament, an amphitheatre and shopping malls. In total, the architecturally homogenous blocks of flats will accommodate 40 000 residents. The venture is risky: Although the lots are located in Zone A and therefore in the custody of the Palestine National Authority, the city's access roads are located in Israeli-controlled Zone C. The settlement's name „Rawabi“, meaning „hill“, is also a symbolic occupation of the West Bank's mountain range.

>> 89 / 93

In Palestine, not only the middle class lives in close quarters. Construction conditions by Israeli occupying forces and the uncertain legal position in claims of ownership prevent the majority of large investments. All the same, the Palestinian entrepreneur Bashar Masri has decided to found the first new city in Palestine. Visually reminiscent of the Israeli settlements, the



Alberto Gasparini
Italian sociologist
>> 51



Commerce, community living and construction usually go hand in hand, which is why social utopias and correlating architectures develop parallel to every economic form. This is true for global financial economy with its office towers, business centres and single-family housing as well as for the historic forms of industrial capitalism or of communism. Two utopian cities can still be found near Trieste. On the formerly socialist side in Nova Gorica, now a part of Slovenia, high buildings with open spaces are a demonstration of the socialist interpretation of Ebenezer Howard's garden city concept (#89). Situated on a hill outside of Trieste is the brutalist Rozzol Melara (#90), a housing district designed by local engineers and inspired by Le Corbusier's idea of Unité d'habitation. The French architect sought to combat the post WWII housing shortage with standardised, serially produced, vertically stacked housing units. In addition to flats, the residences would also include covered shopping streets, workshops and cultural areas, thus offering a complete life concept. Most of the flats in Rozzol Melara are occupied; the small shops are vacant without exception. As far as living goes, residents seem eager to live as the architect hoped they would. When it comes to shopping, however, other motivators seem to take precedence.

>> 50 / 51 / 87





91

Architecturally, the Mediterranean region is full of contradictions as well: Here, the prolific temporary local „architecture without architects“ in various camps around the Mediterranean Sea; there, the designs of international star architects, designed to have a long-term effect. The latter promises cities and municipalities profit in the form of a better image and

tourist magnetism – more easily achieved with representative architecture in the Western style such as theatres, opera houses and museums than with social housing. Hello, „Bilbao effect“. Zaha Hadid will be erecting a new Moroccan national theatre on the wasteland at Bou-Regreg between Rabat and Salé, (#99); after ten years of construction, work on Santiago Calatrava's „City of Arts and Sciences“ was concluded in 2006 with the completion of Valencia's opera house, and Herzog & de Meurons „Forum“ was designed in 2004 for Barcelona's International Forum of Cultures. Both of these extensive Spanish projects exceeded their budgets many times over and are currently fighting to survive the economic crisis. With tickets for entry to exhibitions in Valencia going for more than €30 apiece, many residents can hardly afford a visit. Event arrangers at the Forum had estimated 25 million visitors in 2004; less than 3.5 million came.

>> 25 / 32 / 99



92

In Spain, the construction boom in 2007 led to the real estate crisis. In Morocco, construction is still booming. The largest comprehensive tourism project in the entire Mediterranean region is underway on the Moroccan Mediterranean coast. Of all real estate groups, the Spanish Fadesa is the driving force behind it. The dream of an endless summer holiday in Saidia-Mediterranea includes, of course, golf courses, shopping mall and a yacht marina. Concealed behind construction fences, the unfinished areas have yet to be stormed by sun-starved European tourists.

>> 117 / 129



93

Turkey's rapid economic development over the past ten years has made Istanbul interesting for Central European tourists as well as – and perhaps even more so – for the global finance industry. For several years, Istanbul's new economic centre has been establishing itself in Atasehir, a suburban district on the Anatolian side of Istanbul. Visually, the architecture of the housing units is not dissimilar to that of Modi'in Illit, Rawabi, Nova Gorica or Benidorm (#7); the area's unmistakable character lies in the exorbitant price per square metre and the local mosque named after the Ottoman architect Mimar Sinan.

>> 34 / 35 / 115 / 140



94

Aykut Köksal
Turkish architect

>> 115 / 123 / 140

Back to Morocco: As in up-and-coming Turkey, the dream of new cities is strong here outside of Tangier, Ceuta and Rabat – especially in the old cities' provisional and peripheral zones. The homogeneous new housing settlements in the country's north contrast sharply with the small-town settlements, which with their irregular, cubical lean-tos and extensions are easily adaptable to familial and demographic changes. As a legitimising narrative for the new housing, the emerging upper middle classes cite global lifestyle, Europe and consumerism.

>> 97 / 99 / 129



95

„In Cairo, the social gap is most apparent as a physical separation. The poor and the suffering middle classes were driven into the growing urban slums and informal settlements, which in turn spread across the city like great inkblots while the rich embarked on a historic journey – out from the increasingly congested posh neighbourhoods Zamalek, Mohandessin



96

and Maadi and into opulent gated communities whose names – Dreamland, Utopia or Beverly Hills – already reveal a new cultural anomaly.“ (Asef Bayat)

>> 98 / 102 / 108 / 118

WASTELANDS



The architecture of the new city, regardless of which ideology it represents, begins as empty stone. Only with residents can the dream of a new life be realised. The over two million Moroccans who live abroad (MREs) are an important factor in their home country's economic development. They are rewarded with tax benefits in Morocco. Almost every MRE family owns one or more flats in northern Morocco, located in specially founded settlements. Except in the summer months, when the MREs spend their holidays in Morocco, the settlements are deserted – like this one near Tangier.

>> 18 / 92 / 95

Bringing life to the desert is an ambitious venture. A metropolis like Cairo may offer sufficient opportunities for distinguished lifestyles, but the desert beyond the Nile Delta promises freedom of movement, at least. Millions of people live in the architecturally monotonous satellite town west of Cairo, and more and more land is being added. The dreamland determines its own conditions in the desert. These gated communities protect residents from contact with members of other populations with other lifestyle preferences. Inside the walls, however, American and Gulf Arabian ideals can hybridise in peace.



>> 40 / 96 / 118 / 119



The wasteland inspired urban planners as well as investors. Instead of allowing the population to appropriate it, developers and architects were invited to design future cohabitations. The shores of the river Bou-Regreg, which separates the Moroccan cities of Rabat and Salé, are among Morocco's most prestigious construction grounds. In addition to luxury flats, the new Grand Theatre is scheduled to open here. For the moment, however, there is nothing more than a multiple-lane asphalt road leading through the sand, lying in wait for a bustling future.

>> 91 / 95 / 129

The fascination of urban wastelands lies in their transitory character, in their simultaneous No Longer and Not Yet. At the end of the 17-year Civil War, central Beirut was an utter wasteland. Very little of that wasteland remains. Historicising restoration, but also modern high-rises with glass façades have fundamentally altered the character of the central city. The Beirut City Centre Building, called „The Egg“ in reference to its form, is one of the last Civil War ruins. The former cinema was part of a modernist business and shopping complex; at the war's outbreak in 1975, it had not yet been completed. In contrast to residential housing ruins, the ruins from former meeting and cultural rooms are quickly infused with iconographic and metaphoric significance. Perhaps this can explain the bitterness associated with discussions in Beirut about whether the „Egg“ should be demolished, restored or reprogrammed. In a society fragmented into so many diverse interest groups, the question of a potential space for meeting – even a cinema – is apparently a particularly precarious one.



>> 4 / 104 / 114

„Rashid Karami Fare“, the fairground and event site planned by the architect Oscar Niemeyer in Tripoli, Lebanon, is also a symbol of a country that self-amputated its pursuit of internationality with the outbreak of the Civil War in 1975. The site's gigantic theatre and exhibition halls were neither completed nor officially opened. Although residents are not permitted access to the area, occasionally a jogger ends up there after losing his path. Ironically, in the past two years the architectural icon of the Civil War has been a secondary stage for another violent war. The UN's refugee agency is currently using a small section of the fairground as a centre for registration for Syrian refugees in northern Lebanon.



>> 47 / 91 / 102



Civil wars and revolutions mean bad times for the entertainment industry's heterotopias. Covering an area of 60 hectares, the amusement park „Dreampark“, directly adjacent to the gated community „Dreamland“ just west of Cairo, is the largest recreational park in the Middle East. Candy colours, white water rides and American fast food abound. The images

were taken on the first day of the trial against Mohammad Mursi, former president and chairman of the Muslim Brotherhood. On that day, the Disney soundtracks echoed unheard in the surrounding desert. Fearing violent riots and attacks, people didn't dare to spend their free time re-enacting the American dream.

>> 96 / 98 / 108

For the past forty years, the airport in Nicosia has been deep in her Sleeping Beauty sleep. Shortly after the Turkish invasion of Cyprus in June 1974, the airport came under UN control to prohibit the landing of more Turkish troops. Since then, the UN has been maintaining status quo in the buffer zone between the two sections of the island. The airport facilities themselves may not be entered without special permission. Thus, in a manner of speaking, the Nicosia International Airport with its „No Longer“ is the older brother of the „Not Yet“ used airport in Spanish Castellón. (>> #32). The only difference is that real estate speculation and investment crises have taken the role of military invasion and civil war.



>> 22 / 32 / 55

In Lebanon in 2013, all of these strategies are present. In 1994, two years after the end of the Civil War, former president Rafik Hariri founded the real estate group Solidere and commissioned the restructuring of all of central Beirut. It was a globally unique case of a private company being permitted to overtake a project of this sort. Countless high-rises were erected with luxurious hotels, predominantly frequented by guests from the Arabian Gulf wishing to enjoy Beirut's open, Western ambience. Between the hotels stand the enormous ruins of the Holiday Inn, which played a central role in the notorious battle for Beirut's hotel district at the beginning of the Civil War. Old and new, revived, bombed or in waste – all of these categories brush elbows in central Beirut and are occasionally indistinguishable from one another in a city that has been subject to regular bomb attacks, even since the end of the Civil War. The bomb that killed Rafik Hariri on the 15th of February 2005 detonated directly in front of the hotel complex, leaving behind more contemporary traces of destruction.



>> 4 / 100 / 114



The empty Syrian army bases in Golan breathe pure past, even if the border conflict between Israel and Syria is still far from being resolved. The ruins in the eucalyptus trees testify to the story of the Israeli secret agent Elie Cohen. He worked his way up to highest ranks of the Syrian army as a respected diplomat and allowed the eucalyptus trees, otherwise rare in Golan, to be planted around the army bases. The official explanation was that the trees would conceal the bases from Israeli air strikes. He then alerted the Israeli army to simply bomb the eucalyptus trees in Golan. Israel won the war, and Elie Cohen paid for the treason with his life. The future of the barracks is yet to be decided. Who knows, maybe Israel's planned expansion of tourism in the Golan will see them reopened as the Elie Cohen Memorial Bungalow.

>> 48 / 59 / EPILOG



Certain incidents, like the revolutions in Egypt, alter the places and structures where they occurred. All future use becomes fundamentally changed, if not impossible. For decades, the NDP party headquarters was the epicentre of Hosni Mubarak's – and thus Egypt's – power. The building is positioned in the trouble area between Tahrir Square and the bank of the Nile. It burned

out entirely at the end of January 2011 in a fire lit by revolutionaries; it was a symbolically laden moment in the revolution and what ultimately led to Mubarak's fall. The building has stood empty since. Suggestions for the future of the ruin vary from preserving it in its current state as a symbolic reminder of the revolution to demolishing it completely.

>> 98 / 107 / 108 / 135 - 138

The last time a football match took place in the stadium in Port Said was the 2nd of February 2012. It was played between Egypt's two premier leagues, Al-Masri and Al-Ahly. Both teams' fans also belonged to different political groups. Immediately after the game, Al-Masri fans stormed the field, and seventy-four people were killed in the riots that followed. The subsequent investigations revealed that the action had been politically motivated. Among others, the chief of police was sentenced; police had allowed the massacre without taking any action to stop it.



>> 102 / 130 / 136 / 137



A revolution momentarily rearranges the density of human conglomerations. Squares like Cairo's Tahrir, fairly lively on an average day, can suddenly be filled with millions of people or, if the military blocks them off, be utterly devoid of them. Before 2011, the square between the Cheops and Chephren pyramids teemed with tourists. When we visited in November 2013, it

was a gaping void. Tourism has reduced dramatically since the revolution, particularly in Cairo and Luxor.

For months, tour guides, horse-drawn carriages and those renting out camels have been waiting in vain for customers.

>> 40 / 98 / 107 / 135 / 138

TRANSFORMATION



Cities are the focal points of economic, political and social change. This also impacts the transformation of architecture: Redesignated use, demolition, new constructions, adaptations and expansion are only a few of the strategies to adjust the built environment to changing interests and needs. The hotly debated question is this: Ultimately, whose interests will be decisive, and by what means?

The neighbourhood Tarlabasi is directly adjacent to Istanbul's central Taksim Square. Located off the main shopping strip and the centre of tourist nightlife, Tarlabasi's small, old flats are inhabited predominantly by Kurds and African immigrants. When the neighbourhood is restructured, they will be forced to move – the planners' maxim for the exorbitant tourist area is not careful restoration of the existing built environment, but rather demolition and historicising new architecture. After the revamp, guidebooks will presumably rhapsodise about the „fascinating demimonde between prostitution and petty crime“.

Billboards along the Dolapdere Caddesi already concealed a deep construction hole when we visited in July 2013. Trees behind neighbouring Gezi Park are scheduled for removal; it complements the symbolic emptiness behind the façades of Tarlabasi well.

>> 75 / 92 / 123 / 142



Architectural transformations can valorise or marginalise entire districts and their residents. Expansion of Valencia's cargo port has effectively severed the neighbourhood Nazaret from the sea and shore on which it once bordered by means of a high wall. At the same time, the neighbourhood is isolated from the city by wastelands, railway routes and a motorway. Since the

expansion of the port, Nazaret's popularity has decreased sharply: Without the Mediterranean, there is nothing glamorous about the area. Residents are marginalised, particularly immigrants and the socially disadvantaged – physically and even from society. A new bridge was built in order to link them to the city, at least via streetcar; however, the new route has yet to be opened. Apparently, Valencia's precarious economic post-crisis situation cannot accommodate urban and social permeability.

>> 17 / 91



have an unexpected chance for bottom-up appropriation. Despite the crisis, finances could apparently accommodate the demolition of countless buildings – but not their reconstruction. Since then, neighbourhood activists in Valcarca have collaborated with urban planners and architects to convert the empty lots to community gardens, small stages and meeting places. However, the fate of these places when decision makers and investors are once again in possession of the necessary resources is foreseeable.

Several kilometres north in Barcelona, the district 22@/Poblenou has already moved on to the next step. Post-industrial gentrification has already begun in the former „Manchester of Catalonia“. No smoke rises from the brick chimneys of former factories; today, they serve as nothing more than ornaments on buildings filled with loft offices. Businesses and creative industry, cafés for hipsters and car mechanics coexist here. As of yet, there is no consensus as to which groups have the right to use the public space: „Tourists and the rich?! „The neighbourhood belongs to us!“

>> 28 / 30 / 38 / 91



When top-down transformation becomes stuck halfway, as in the case of Barcelona's Valcarca neighbourhood, residents



Logically, those to whom the built environment belongs also have the right to transform it. Processes of legal appropriation and disappropriation almost always accompany changes in urban development situations. Fadi El-Khoury, owner of the legendary Hotel St. Georges on the bay in Beirut, staunchly refused to turn over his building – which had sus-

tained a great deal of damage during the war – to the real estate company Solidere. Since 1994, Solidere has been developing the area along the Mediterranean coast under the authority of Rafik Hariri. Along with luxury hotels, a yacht marina with numerous cafés was built on the former St. Georges Bay. Small fishing boats were consequently prohibited. The hotel is thus the sole unrestored relic of the past. Solidere's urban planning politics have always been met with great resistance, particularly because of their disregard for the interests of most of the Lebanese population. Hotel St. Georges, then, is both an icon and a mouthpiece. The protest poster „Stop Solidere“ from 2004 was changed in the summer of 2013 to include „and discrimination“ after an Ethiopian migrant was denied entry to the swimming pool in the front of the hotel.

>> 104 / 125



The exorbitant residential blocks and future bank towers of Istanbul's Atasehir district have claimed an area that was largely made up of one- and two storey housing estates just ten years ago. These informal residences, many of them built without permits, were gradually forced to give way. The intersection of Atasehir's former and future residents is presumably rather improbable.

>> 116 / 117



116

the conditions of global economic interests might homogenise the lifestyles of certain population groups, while others might be marginalised. But, as a journey around the Mediterranean demonstrates, the local characteristics are specific. The standardised new buildings along the Bou-Regreg River are only several hundred metres from Rabat's Medina. Small businesses flourish in the market's narrow alleys. None of the suburban shopping malls have succeeded thus far in replacing the market's central role as an economic factor and a social arena for all classes.



117

The old tower doesn't always have give way to a new one. The transformation of the cities around the Mediterranean under

>> 95 / 99 / 129



118



119

Along the main roads leading out of Cairo, plans and construction for the Dreamlands are still underway. But the country's social tensions are leaving a permanent mark on the central city's urban fabric. The fact that what happened on the streets of Cairo in January 2011 (Mubarak's fall) and in June 2013 (Mursi's fall) was possible will serve as a warning for anyone who comes to power in Egypt from now on, regardless of their political orientation. Regardless of the degree to which the built environment allocates each group of a population their place in the urban context, publicly accessible spaces between the buildings will always be subject to negotiations – unless controls, barricades and other divisions are employed.

The Iranian-Egyptian sociologist Asef Bayat writes: „The revolutionaries used the roundabouts and boulevards for their central location, their symbolic weight and the freedom of movement they allowed, but most of all for their openness and size. When these normal spaces became extraordinary places full of political significance, they became a great problem for the authorities. They set up barriers and barricaded streets, they blocked off bridges and even changed them, to strip them of their political significance.“

>> 96 / 98 / 102 / 106



120

Mohammad Abo-Teira
Egyptian architect

>> 121 / 138

PUBLIC SPACE



Mohammad Abo-Teira
Egyptian architect

>> 121 / 138

The images from Tunis, Cairo, Istanbul or Beirut sent out into the world via mass media have the character of anomalous moments. Burning barricades, tanks and cars destroyed by bombs form the visibility in the evening news and on magazine covers, and thereby also the image for those without the privilege of experiencing their own impression on site. Even in times of the greatest political tension, people have an everyday; they buy and sell food and other goods, they meet and exchange, they drive through the city on their way to work or take care of other practical things. Like every other region of the world, the Middle East is an area where „things are not only decided by the elite, the military and foreign intrigues, but by the influence of perfectly normal people.“ (Bayat)

Recording from Tahrir Square in Cairo, on 1 November 2013.



>> 102 / 130 / 136 / 137

Istanbul's Taksim Square has always been a symbol of secular Turkey. The traffic junction at the end of Istikal, Istanbul's main shopping strip, is a place where business people, pleasure-seekers and tourists cross paths. During the protests, it was an ideal meeting place; people could stop by when they were shopping or coming home from work and participate in the demonstrations for a bit. As such, the protest could flare up in different places at any time. This contemporary guerrilla tactic made it distinctly more challenging for police to suppress the demonstrations.



The „Atatürk Cultural Center“, a concert and conference building near Gezi Park that has been in dire need of restoration for years, was also occupied by demonstrators during the protests. The façades were covered with banners. After the police had cleared the building, they replaced the banners with a Turkish flag and a portrait of Atatürk. Since then, the police have used the building as an assembly point for quick intervention in the event of new protests: „The real street is difficult to control, and that's an indication that the metaphorical street is not so much deserted as already controlled.“ (Bayat)

>> 75 / 130 / 142



„But ultimately, the streets – the quint-essential public spaces – are where apparently undefeatable rulers are collectively challenged, often it's where the fate of a political movement is decided. In other words, beyond their chronological components, revolutions or uprisings must also include a spatial dimension. For that reason, one shouldn't exclusively contemplate the reasons for revolutions, but also where they take place. One must ask why some spaces and places, such as the streets of a city, become the setting for action and public displays of dissatisfaction more often than others.“ (Bayat)

Revolution Square and the Avenue Habib Bourguiba are the central meeting places in the Tunisian capital city of Tunis. This is where the so-called Arab Spring began in 2011, when demonstrators forced the long-standing autocrat Ben Ali to leave the country. The large boulevard runs through the middle of a tree-lined promenade street. Since the revolution, this area has been cordoned off with barbed wire. Those wishing to walk to the clock tower use the street.

>> 29 / 132



When we were researching in Beirut, I approached the architecture theorist Robert Saliba about the problem of public space in Lebanon. Shaking his head, he replied: „Public space? That’s a Western concept. There is nothing like that here. ‚Public space’ assumes that people have citizenship – in Lebanon, that’s completely unheard of.“ Christian Maronites,

Sunni and Shiite Muslims, Phalanges, Hezbollah, Syrian or Israeli occupiers and not least Palestinian refugees who have been living in Lebanon for two or three generations. It is a society that not only has a history of foreign rule, but is also full of internal contradictions – the interests of different confessional, economic and political groups and family clans. There is no smallest common denominator. It seems impossible to designate a place that would serve the entire public sphere as a place to negotiate their conflicting needs. Martyrs’ Square in Beirut could have been such a place. In 2005, it served as a meeting place for the Cedar Revolution after the assassination of President Rafik Hariri; protestors there demanded the withdrawal of Syrian troops from Lebanon. After the Lebanon War of 2006, the Hezbollah erected a sort of „occupy” camp here to bring down the government. Today, the square is primarily used for parking cars.

>> 100 / 114



Grand socco
Tangier
Morocco

>> 95 / 97



When two so fundamentally different societies as the Palestinian and the Israeli share a common space, one must wonder about the result. The double city Tel Aviv - Jaffa represents the complexity of the question. On one side is the Israeli Tel Aviv with its hotel complexes and Bauhaus boulevards; on the other is the Arab Jaffa with its narrow alleys and markets. This is how segregation through space, discourse and tourist market is effectuated. Naturally, the Arab residents of Jaffa are Israeli citizens, and there are also Jews among them – but these facts are often ignored.

- Excursion boat in Jaffa, Israel. In the background, the Tel Aviv skyline

>> 82 / 83

The binary relationship of public and private cannot be maintained where privately operated shopping malls and gastronomies are a central factor in urban public life. This pseudo-public space is under private management; the rules of the house and security controls are determined by the managers. The Osmitza principle in the Italian-Slovenian frontier area, on the other, has turned the tables. Private space becomes public: Slovenian farmers open their private homes on weekends to serve local products.

>> 79 / 117



The new boardwalk in Rabat is one of the few stops on our journey where the contradictory tendencies for public space use were on blatant display. The new houses on the Salé riverbank and the newly opened marina are under the strict surveillance of hired security guards; our camera is met with scepticism by hysterical guards and we are prohibited from filming. On the opposite riverbank in Rabat, the first design cafés have already opened their doors. Prohibition signs regulate public behaviour. But the hoards of young people pay no mind to the „no bathing” sign, and the people in row boats don’t seem disturbed by the motorised water scooters in their midst.

>> 40 / 98 / 107 / 135 / 138



One location, two occupations. Shortly before the whistle for the first half of the Champions League qualification match between PAOK Saloniki and Schalke 04, Greek football fans occupying the crossing in front of the PAOK Stadium to protest that the UEFA had banished them from the stadium as punishment for the riots of a few ultras. Thirty minutes later, the street crossing has been cordoned off.

>> 107

PROTEST ARRIVAL



The internet and the street are the two forums in which the informal protest of people who are not organised in unions or NGOs can be articulated on a large scale. This was crucial during the so-called Arab Spring, when a group of young people wrote an online petition against the Muslim Brotherhood. It was signed by millions of people. The town Stratonis on the Chalkidiki Peninsula in northern Greece is resisting the exploitation of its natural environment by a Canadian mining company in a goldmine adjacent to the town. Word of the protest in the little „Gaulish village“ has long since reached the large cities Thessaloniki and Athens, and tens of thousands of people have taken to the streets to support their resistance of the „Romans“.

>> 18 / 92 / 95



The camera on the revolutionary street offers a perception that far exceeds the local public sphere of the society in question. The circulation of images is always part of the propagandistic control of events, which is why it always awakes the mistrust of officials. In spite of official permission to film, we were continually stopped and questioned by undercover police in Egypt. Not everyone welcomes a broad global and medial public sphere, perhaps sensing that the camera can never capture an independent and neutral picture of the truth, but will always reflect the experiences and interests of the individual guiding it. At first, the man who positions himself in front of my camera at the Salafi demonstration in Tunis seems to be looking for public exposure. When he glances over his shoulder, his true intention is revealed; he apparently wants to prevent the camera from filming several of the female demonstration participants in the background. (#131) The demonstrators who fill the streets on the first day of the proceedings against the removed president and Muslim Brother Mursi also know that they have a visual impact on world's perception. The peace sign made by a passerby is the symbol of the protest movement against the Muslim Brotherhood. (#132)

>> 71 / 136 / 137



The penniless East African refugees in Tunis, on the other hand, are dependent on the help of relief organisations to represent their interests. People who not only protest on the streets, but also live, sleep, wash and eat there cannot write online petitions. The UNHCR office in Tunis that was responsible for closing the refugee camp in Choucha hides behind a tall, unmarked white wall in Tunis' embassy district. The refugees protesting out front made a sign so that people passing by will see against whom they are protesting.

>> 45



Hala Galal
Egyptian filmmaker

>> 121 / 131 / 138

„The authoritarian nature of these nations hindered meaningful political participation and the development of civil society organisations. The statist ideology and patrimonial tendencies of this regime made the nation a significant, if not exclusive guarantee for the livelihood of many citizens in exchange for their loyalty. (...) Internally, the background of the revolutions was expanding urbanisation, an increasingly young population, an increase in literacy and improved education standards, combined with an expansive economic liberalisation and as the result of inequality, social exclusion and marginalisation. These structural changes led to the development of dissident social groups, and they challenged the corrupt authoritarian Arab regimes that had prompted these changes.“
(Asef Bayat)



136

Mohammed Mursi, chairman of the Muslim Brotherhood, was modern Egypt's first elected president. Even if his removal from office by the military under the authority of Abd al-Fattah al-Sisi was supported by millions on the streets of Cairo, continued conflicts show that the nation is divided; there's very little space for elaboration between 'for' and 'against'.

29th of October 2013

Almost all of the car drivers that drove by these schoolgirls demonstrating pro-Mursi in the Gizeh neighbourhood cast their vote with a hand signal: A peace sign for Sisi, a tucked-in thumb and four spread fingers for Mursi.

>> 97 / 99 / 129



4th of November 2013

When we find ourselves in the midst of a demonstration on the streets of Cairo on the first day of proceeding against Mohammed Mursi, the camera is too shy to choose its subject – instead, this demonstrator chose to whisper her message to the camera.

>> 102 / 132



Mohammad Abo-Teira
Egyptian architect

>> 120 / 121



9th of July 2013

Ferry from Karaköy to Kadiköy
Istanbul, Turkey

>> 75 / 123



Asu Aksoy
Turkish cultural scientist

>> 34 / 66



141

16th of July 2013
Gezi-Park, Istanbul

>> 75 / 109 / 110 / 123 / 142



142

13th of July 2013
Istiklal Avenue, Istanbul

>> 75 / 131



143

29th of November 2013, Piraeus
Arrival by ferry at the port of Piraeus. This is the very last recording made in a year-long visual study with over four hundred hours of footage.

17th of September 2013, Piraeus, Greece
The Rapper Pavlos Fyssas, alias Killah P, was stabbed to death on the street by members of the neo-Nazi party Xrysi Avgi ("golden dawn")

>> 60

„Revolutions cannot be planned and arranged, even if people do. Revolutions just happen. But whether the idea of a revolution was there to begin with – or not – will influence the results significantly when the revolution has already happened. A crucial paradox in the Arab revolution has to do with its refo-lutionary character (reforming-revolutionary). In the best-case scenario, the revolutions will be incomplete, because the key institutions and values of the old regime continue to destroy the wishes and demands of meaningful change.“ (Asef Bayat)



144

Arrival by ferry over the Suez Canal, Port Said, November 2013

>> 2 / 11

EPILOGUE



The epilogue of this catalogue returns once again to the panorama. But not to the Mediterranean horizon line; instead, to the vernal expanses of the Golan highlands. This is the only footage of Syria – due to the security situation, the only country we were not able to visit on our Mediterranean research journey. The images were taken in April 2013, when I visited Golan with the composer and DJ Nimrod Katzir. The camera's position: A hill on Israeli soil, about 100 metres from the fence that delineates the ceasefire line. During follow-up research in January 2014, Nimrod drew my attention to a short video-clip on the internet. Filmed from exactly the same position two months after our visit, in June 2013, it shows everything that we had „missed“ in April.

In a single day, the nearby Syrian settlement Quneitra had been seized by rebels and reclaimed by government troops. „You will not be able to capture it on film, you know that?“

<http://www.telegraph.co.uk/news/worldnews/middleeast/syria/10104630/Fighting-seen-in-Syrian-town-of-Quneitra-from-Israeli-side-of-the-border.html>