mapping change logbook

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mapping change logbook /entries

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Acknowledgments

Entries Booklet

The web-based mapping change logbook presents the key findings of our project and a selection of primary, secondary, and tertiary data that enriched our journey with concepts and experiments that engage critical mapping. Its design serves as a non-centered sitemap (table) of contents, while providing direct links to sites of sources (see K LAB website: http://mapping-change.labor-k.org/overview/).

In 4 STATIONS, we arranged 11 ENTRIES: short texts of +/- 1,800 words, written by our team, that base on inputs from the 2 workshops and our research. This booklet captures these entries. In addition, we plugged 60 DETOURS to the entries: short descriptions and links to relevant works that we highlight under 9 filters: map/image, mobilizer, workshop, scholarly, interview/podcast, field/prep note, music, video/film, counterimaginary. The pages of these detours in the logbook are only a windowsill that provides a synopsis (often a quote from descriptions by the respective authors on the sourced site) and the link to the work on the original server where it can be explored. Therefore, the detours can only be viewed online, yet a list can be found as annex at the end of this booklet.

To view the mapping change logbook on your device,
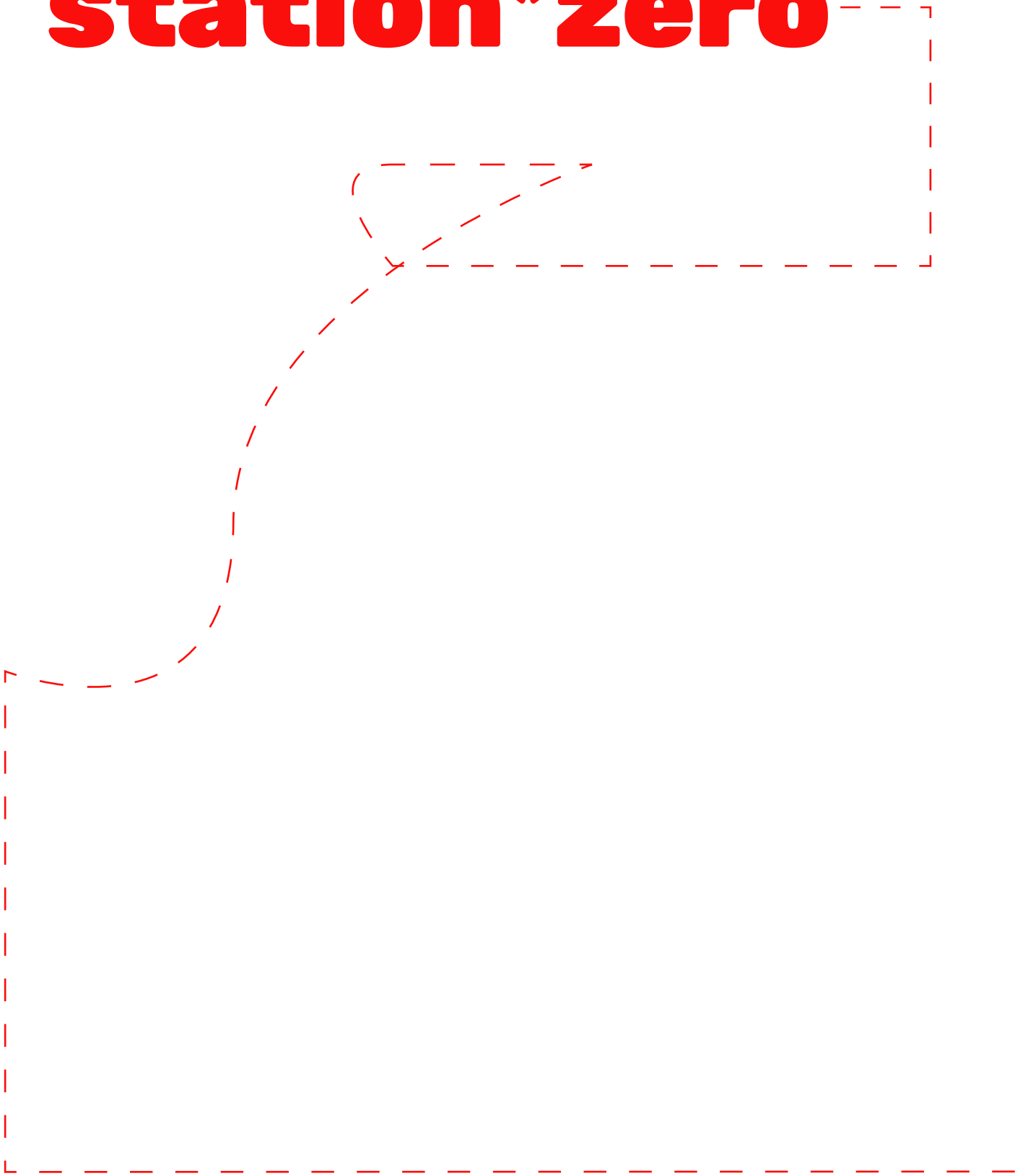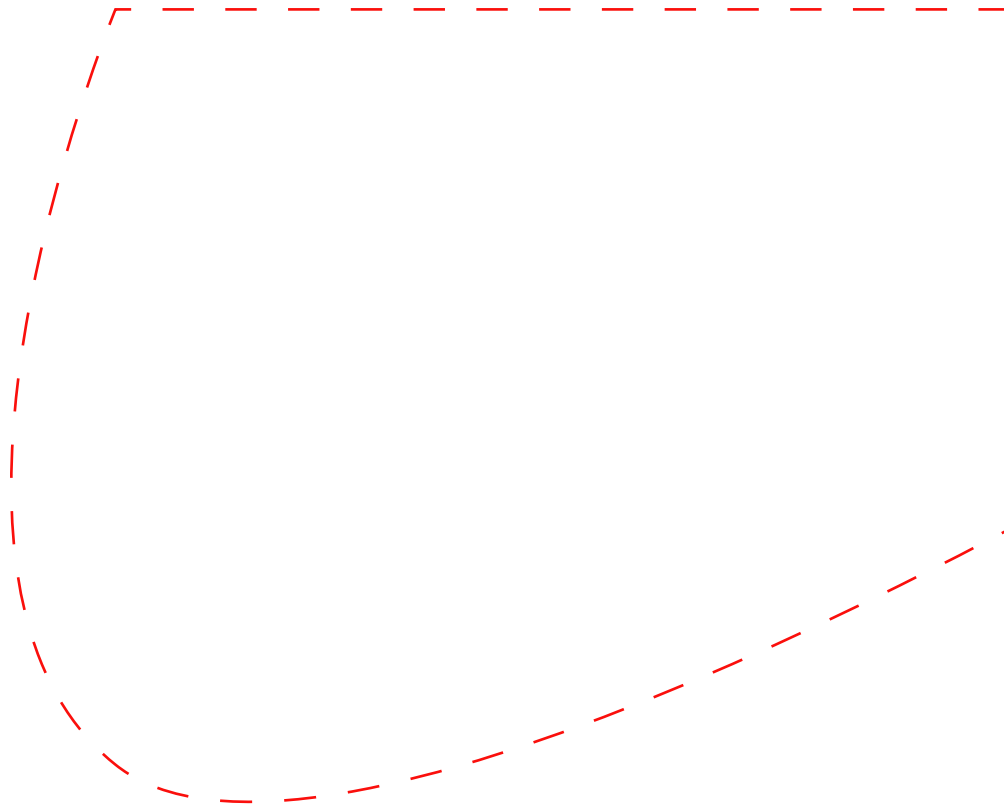please scan this code:

www.mapping-change.labor-k.org/overview/

Contents

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0.1 Greetings!

This is a logbook of our journey through concepts and projects that engage "critical mapping." We are an international team of hybrid professionals who question how to communicate reflexive multidisciplinary knowledge about the urban to serve the global challenge of emancipating socio-environmental understandings, language, and positionalities. We do this by means of research, teaching, civic and political engagement, and co-learning within and beyond academia. We choose to focus on urban geographies because they are nodes of intense assemblages and flows of resources, bodies, and infra/structures, and because that is where we are situated between Berlin, Jerusalem, Cairo, New York, and our networks in many other places.

This work centers on the fact that cities and agglomerates are rich topographies of translocal, gendered, and exiled identities.[1] Rubbing shoulders in dense spaces disturbs norms, alters and gradually resets relational perceptions, and nudges politics while feeding off a network of (non-)textbook narratives of other (non-)urban geographies. While formal global agreements (e.g., SDGs, COP, etc.) and governmental programs are based on institutionalized paradigms and "law and order," dysfunctional states are in fact a common phenomenon and oppression, poverty, and informality are on the rise everywhere, including in the fortress of Europe. The ongoing COVID-19 Pandemic has unsurprisingly served to advance disaster capitalism, encourage corruption, and silence dissent from Hong Kong to Beirut to Rio de Janeiro and beyond.
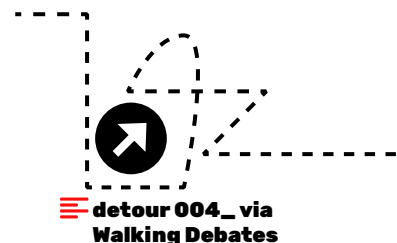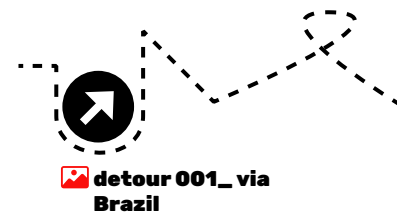
In pre-pandemic Rio de Janeiro, on 14 March 2018, Marielle Franco—a black Brazilian politician, sociologist, feminist, socialist, and human rights activist—was assassinated twice as narrated by Pablo DeSoto in

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1 We refer to forcefully displaced persons whether by war or climate or economic crises (e.g. migrants and diasporas) or due to socio-political prosecution (e.g. due to sextual orientation or religion). While the world regards movements of population as burden on the 'North', in effect, addressing the issue of exiled livelihoods is relevant because it is about brain- and labor-drain, and about creating continuities. This approach is elaborated in station*two_situating mapping in carft*ing and in station*three_counter topography.

his work "Cartography of a Techno-political Assassination" (see detour 001). While exploring this work, it is important to take a moment to think about derivative cases that each of us knows and ask how we can contribute to developing the skills needed to keep from becoming (in) directly implicated in similar scenarios. This was not one of our initial questions, but it became relevant as this project progressed due to a tangible rise in neo-nationalist and neoliberal regimes. It implored us to look for answers to how to re-skill ourselves and future generations across disciplines in visualizing (voicing), encouraging, and protecting "pseudo-concrete" spaces embedded in "fantasies"[2] of dissent and their creators.

As a team, we are invested in tactically designing "life between buildings,"[3] drawing our inspiration from principles of makeshift placemaking initiatives, including Flussbad Berlin (see detour 003). We are also inspired by important contemporary works such as that of Jan Gehl. However, over the course of our work, we have addressed a range of concepts related to socio-spatial violence and segregation that are far more brutal than commonly acknowledged. The dislocations resulting from the current economic, political, and social structures and gendered systems cannot, as Saskia Sassen argues,[4] be understood in the conventional terms of poverty and injustice. They are more accurately understood as expulsions: from professional livelihood, from living space, from the very biosphere that makes life possible.[5]

Expulsions are systemic because "poverty is a very lucrative business," as Onalenna Selolwane explained in 2017 at a high-level SDG[6]-related event at the United Nations pointing to the key issues of corruption and the lack of accountability.[7] One could consider it a prophecy of the kinds of shortcomings illustrated in the recent COP 26[8] in Glasgow, which took place as we were finalizing this logbook. Yet, we are pessoptimists and believe that changing mindsets is not only necessary in theory but also

detour 001_ via
Brazil

detour 002_ via
Pseudo-Concrete
Realities

detour 003_ via
Berlin

detour 004_ via
Walking Debates

2 See detour 002: Žižek, Slavoj. 2008. The Plague of Fantasies. London: Verso.
3 See: Gehl, Jan. 2011. *Life Between Buildings: Using Public Space*. London: Island Press.
4 Sassen, Saskia. 2014. *Expulsions: Brutality and Complexity in the Global Economy*. Harvard: Harvard University Press.
5 If you are interested in short articles from our archive on issues regarding food sovereignty and ecological degradation in Nairobi and Berlin (conducted within the framework of the Global Soil Forum), see detour 004_ via Walking Debates, by Katleen De Flander and Natasha Aruri.
6 SDGs: Sustainable Development Goals
7 UN (United Nations). 2017. *Opening High-level Political Forum on Sustainable Development, Delegates Share Successes, Challenges in Leaving No One Behind while Advancing 2030 Agenda*. United Nations Economic and Social Council. Accessed 1 October 2017.
8 UN Climate Change Conference UK 21. Greta Thunberg condemned it saying "COP26 Is a Failure." Among the notable shortcomings was the lack of willingness of rich countries to compensate poorer ones for the damages they caused and are continuing to cause. This was among the issues highlighted in the plenary session of our second workshop, captured in station*three countertopography.

possible in practice and that this process stands to benefit from countertopographical[9] networks of (in)formal resistance and experiments toward reforms in all sectors and disciplines. As Omar Jabary Salamanca[10] put it, we want to re-see "resistance is an infrastructure not an event;"[11,12]

Visual communication and critical mapping are key instruments (among others) in the emancipation (liberation, legitimization) of narratives and discourses, as demonstrated by many scholars and in the examples featured here. In this logbook, we take a closer look at several interpretations of critical mapping to investigate how and in what ways mapping strategies and tactics have contributed to reshaping the status quo and served to articulate and address the historically far-reaching and interconnected origins of recent urban polycrises. With this, we hope to humbly contribute to the countless global efforts to achieve localized systemic reforms and emancipatory pathways.

9 We took the term "countertopography" from the works of Cindi Katz, as one of the starting notions through which we present this research on mapping as a tool for progressive change. See. Katz, Cindi. 2001. "On the Grounds of Globalization: A Topography for Feminist Political Engagement." *Signs* 26 (4): 1213–1234.
10 Omar is currently an FNRS research fellow in the Faculty of Philosophy and Social Sciences at the Université libre de Bruxelles. He serves on the editorial board of **Jadaliyya** and **Arab Urbanism** and is also a member of the international advisory board of **Antipode**, **ACME**, and the French language magazine **Regards**. Omar's work focuses on the historical geographies of infrastructure and on transnational social histories of anticolonialism.
11 Omar Jabary Salamanca has previously used "Resistance is an infrastructure not an event" as a play on the phrase "Settler colonialism is a structure not an event" to highlight the necessity of considering resistance not as punctual uprisings and revolts, but rather as the social, political, economic, cultural, and environmental formations that constitute anticolonial struggles in the long term. He recently elaborated on this notion during "**Voices from Palestine: Decolonization in Practice,**" an event that included Muna Dajani and Nora Akawi and was organized and moderated by Faiq Mari and Samia Henni on May 2021.
12 We would like to note that relevant perspectives and arguments included in this logbook were gained from fieldwork conducted within the framework of a different project: "Takhayali Ein Qiniya," part of the international multisite research "**Urbanization, Gender, and the Global South: a transformative knowledge network,**" P.I. Prof. Linda Peake, supported by SSHRC and a consortium of partners. Particularly, we are thankful to the conversers in the "imagine otherwise" sessions that focused on infrastructural violence and took place virtually in March 2021. Our conversers were Lana Judeh, Lizzette Soria, Mai alBattat, Omnia Khalil, Renad Shqeirat, and Sahar Qawasmi.

0.2 The "Mapping Change" Project

"Mapping for Change?" started in October 2018 as an 18-month research project, supported by the "Originalitätsverdacht" program of the Volkswagen Stiftung, conducted and managed by LABOR K //// K LAB, TU Berlin. Due to life events and the global COVID-19 pandemic, the timeframe was doubled to nearly three years. However, this gave us time to discuss our findings with more people, and to reflect on and modify our activities and output formats to reach a wider and more diverse audience than we had initially intended.

We do not claim to have produced "original" knowledge in this project. We consider our contribution to be connecting insightful contemporary mapping projects and scholarly debates with each other: directly by means of face-to-face activities and indirectly in this logbook. We sought to reconnect concepts that we found central to uses of critical mapping in tackling the current precarious moment of compounded global risks and crises. During the phase of designing our visual strategy and elements, we noticed that by investigating the notion of "mapping *for* change," our journey resembled that of "mapping change" as it unfolded around us, and therefore we amended the title of the project to reflect this.

In a way, this logbook is a web-based mind-map of our key findings and a selection of primary, secondary, and tertiary data that has enriched our journey. Its design also serves as a table of contents. Considering, on the one hand, issues concerning a right to visibility and own voice and, on the other hand, the limited time the majority have to indulge in reading, we

structured our main arguments in three "stations," each composes of three subsections of ±1,800 words. station*one outlines the approach and theoretical framework, station*two discusses how to re-situate mapping in craft*ing, and station*three explores how the notion of countertopography can be applied to critical mapping practices. Each station connects to several clickable "detours," which are links to maps, videos, texts, and other types of materials (see detour filter) that visitors can explore as their authors intended for them to be exhibited and be inspired by them differently than we were.

The intellectual and technical labor invested in this project rests on many different persons. In addition to Natasha Aruri, Katleen De Flander and Andreas Brück, who are the three postdoctoral researchers who saw this project through from its inception to its completion, we were fortunate enough to have received support from several current and former LABOR K //// K LAB colleagues – Andrea Aho, Lýdia Grešáková, Nija-Maria Linke, Tim Nebert, Robin Hüppe, Christian Sanders, Georg Müller, and Pierre Funcke. Omnia Khalil[13] participated in the second workshop that was organized within the framework of this project, and further, she was a phenomenal help in structuring and writing the texts of this logbook, as well as contributing to its contents and arguments. The Visual Intelligence team[14] – Danielle Rosales and Robin Coenen – also played a central role in the realization of this project in various stages, in designing the visual communication strategy and in tailoring this Mapping Change Logbook. We are also very thankful for the time and inspiring input provided by the participants from our two workshops: "*Mapping for Change? Understanding Critical Cartographies that influence Urban Transformation*" (June 2019) and "*Mapping for Change? Cartographies of the Urban: Intersectionality and Climate Change Adaptation*" (January 2020). The names of the participants can be found in detour 208 and detour 306 for the two events, respectively, and some of the contributions are included as detours in this logbook.
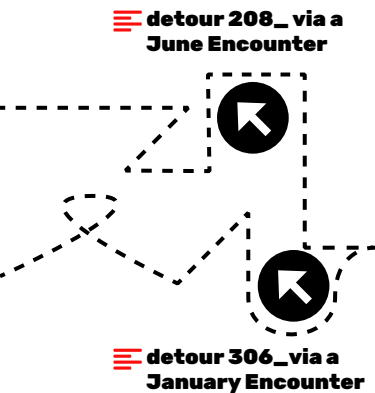
≡ detour 208_ via a June Encounter

≡ detour 306_via a January Encounter

Finally, we would like to note that while this text is largely based on the conversations that took place during the various formal and informal activities of the Mapping Change project, the opinions presented here are aligned with some but not all of the named persons. Equally, they do not necessarily represent the opinions of our host institution, TU Berlin, which has been an inspiring community and space; nor the opinions of the Volkswagen Stiftung who's generous grant enabled the rich discussions captured in this mapping change logbook.

station*one
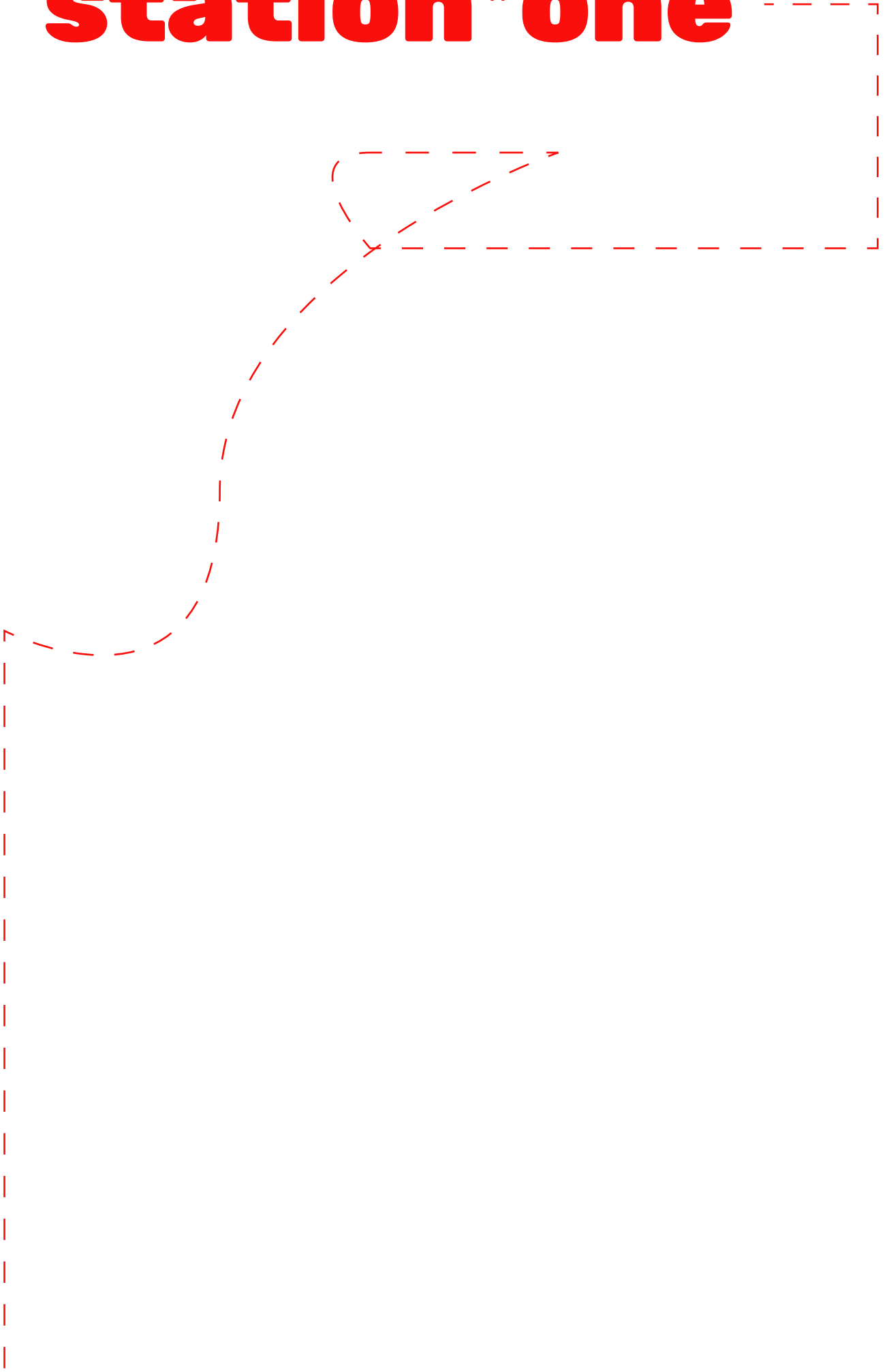
rhythms of resistance

1.1 Commun(icat)ing Solidarity

In 2017/18, after the election of Donald Trump as President of the United States, the title of Naomi Klein's book *No Is Not Enough*[1] became somewhat of a slogan on Eurocentric streets. In 2020, the spotlight shifted back to the "I can't breathe!" movement, which started in 2014 with the killing of Eric Garner by an NYPD officer in New York City. The trigger this time was George Floyd, whose cold-blooded murder was caught on video. It sent seismic shockwaves throughout the world and echoed the struggle against anti-blackness in different ways in many places. This also intersected with experiences since "Occupy!" in 2011 and the convergence on the "Black Lives Matter" movement in 2013 just before Ferguson in 2014. Yet, the journey to justice for Black, Indigenous, and People of Color (BIPoCs) is far from over.

Since the turn of the millennium, there have been many other movements for justice that mainly manifested in cities and on their public streets and squares. One example is the Penguin Revolution resisting the neoliberalization of education in Chile (2006), which had reverberations in the following years incorporating other sectors, led to a referendum for a new constitution in 2020, and saw 35-year-old Gabriel Boric elected as the new president in 2021. Another series of events is referred to as the *alRabee' al'Araby* (Arab Spring, starting late 2010), which has been a long, dusty ordeal with no end in sight.[2] The *Indignados* movement in Spain (2011/2012, also known as Movimiento 15-M) is also well-known and gave rise to *Podemos* and *Barcelona en Comú*, as well as other new political frameworks. In Lebanon, *Til'at Reehetkom* (You Stink! 2015/2016, triggered by the collapse of waste collection systems) contributed to new socio-political platforms and initiatives who's work had set the stage ripe for *Thawret 17 Tishreen* (17 October Revolution in 2019). These included

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1 See: Klein, Naomi. 2017. *No Is Not Enough: Resisting Trump's Shock Politics and Winning the World We Need*. Chicago: <u>Haymarket Books.</u>

2 Includes Tunisia, Egypt, Syria, Bahrain, in later stages Sudan, Algeria and Iraq. While eurocentrism thinks of 'spring' as delightful, for many it is the season of to°*z* – sandstorms that kill blossoms, blur vision, and bring lots and lots of dirt. In all these cases, the state is governed by generals or is dependent on their protection, whether official armies and security apparatuses or otherwise (e.g. militias).

many mobilizers such as Public Works Studio and Beirut Madinati (see detour 101). The Lebanese echoes of the Arab Spring were silenced by the COVID-19 Pandemic and resumed after the Beirut Port Explosion on 4 August 2020. On those hot August weeks as *Beirutis* were still grappling with the shock, classics like Majida El Roumi's *Qoum Ithadda* (Stand Up and Challenge, released in 1994, see detour 102) returned again as anthems, calling for *thawra!* (revolution!) on the streets and squares and resonating elsewhere.

In the examples above and many others, imagery and audiovisual communication played a significant role in redirecting attention to grave injustices that had been sidelined repeatedly. In contextually varying trajectories, they succeeded in engaging people to force parts of the world to pause, even if only for a few days or weeks at a time. Disruption of the status-quo machine is the goal, enchanting a critical mass[3] of society is the tool.

In addition to drawing attention, visuals—as well as music and other media—have long proven helpful in forging and communicating solidarity across geographic and linguistic boundaries. Since the start of the fourth industrial revolution (a.k.a. Industry 4.0 and '4IR') and the exponential growth of virtual communication, mental constructs via flows of news and information through different channels[4] have played an increasingly important role in mobilizing around struggles. These are "the stories we tell"[5] ourselves and others casually (e.g., by choosing to read and share or not); some remain unspoken and others resonate in encounters. Such processes are impossible to codify or archive because they are boundless networks of triggered thoughts and actions of many persons. However, changing mindsets can be observed in long-evolving and new solidarity constellations[6] that materialize in visual languages and iconized vocabulary.
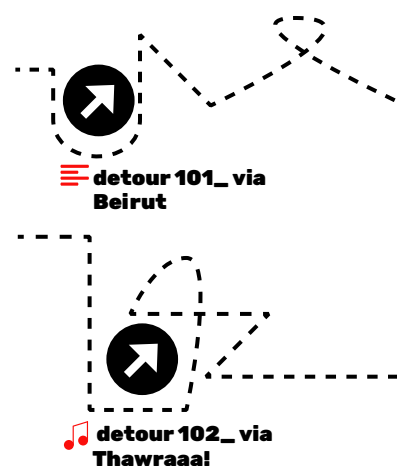
3 From physics, it is not about majorities but the minimums necessary to cross thresholds to set a mass into motion or change its direction.
4 E.g. news outlets, social media, blogs, scholarly publications, events, etc.
5 "the stories we tell • engaging archives otherwise" is the title of a seminar series taking place as we finalize these lines, convened by Omar Jabary Salamanca and Sahar A Saeidnia.
6 The expression is also a title: "Solidarity Constellations" is a series of assemblies that started in October 2021 by Eye on Palestine and Subversive Film. The assemblies "gather militants, researchers and artists to engage with the imagination and presentness of transnational histories of liberation."

In the recently released book *Mapping Gendered Ecologies: Engaging with and beyond Ecowomanism and Ecofeminism,* in a chapter titled "Darkness All Around Me. Black Waters, Land, Animals, and Sky," K. Melchor Quick Hall argues for "nuanced mapping" to disentangle from hegemonic perspectives and ways of seeing our lifeworlds and to create what Ashanté M. Reese calls "geographies of self-reliance" (see detour 316). Reese urges readers to "reveal different yet related experiences, namely, how the everyday lives of residents disrupt the dichotomy between death and survival to reveal how hope and visions for an uncertain future animate decisions."[7] By employing any feasible set of techniques and mediums, "nuanced mapping" involves bringing (non-/inter-)connected happenings into conversation with each other by means of momentary flashes (on streets and screens, could be visual or otherwise). It involves tracing human actions and behaviors and portraying the building up of (transborder) momentum, paths of progression, and/or signs of regression.[8]

detour 316_ via Mapping Gendered Ecologies

In detour 103_via alKarama wa alAmal, we map twelve items that start with a casual news post by an official global outlet, to then span through stenciled icons of mobilizers, cartoons, militant research, and videos that became intertwined before and around the 2021 political moment in Palestine. This collage showcases one way of how *nuanced mapping* can be interpreted, namely, as *mapping resonance*. As explained in the detour, a year after Minneapolis sent reverberations around the world on the still pressing issue of anti-blackness, activists in Jerusalem took advantage of its momentum, directly conversed with it (along Beirut and other struggles), and the new movement used creative disruption to prompt a tectonic paradigm shift in the century-long Palestinian struggle for justice and freedom. In a sense, this *resonance map* exhibits select artifacts by non-coordinated global collectives and personal initiatives operationalizing Omar Jabary Salamanca's[9] concept of "resistance is an infrastructure not an event"[10] in real time. The collection shows a mixture

detour 103_ via alKarama wa alAmal

7 Hall, K. Melchor Quick. 2021. "Darkness All Around Me: Black Waters, Land, Animals, and Sky." In *Mapping Gendered Ecologies: Engaging with and beyond Ecowomanism and Ecofeminism,* edited by K. Melchor Quick Hall and Gwyn Kirk, 17–32 (p.22). Lanham: <u>Lexington Books</u>.
8 An example of a radical mapping exposing regression is Pablo De Soto's "Cartography of a Techno-political Assassination", see <u>detour 001_via Brazil</u>.
9 Omar is currently an FNRS research fellow in the Faculty of Philosophy and Social Sciences at the Université libre de Bruxelles. Previously he was an FWO research fellow in the Department of Conflict and Development at Ghent

University and a Marie Curie Global Fellow in the Department of Middle Eastern, South Asian, and African Studies at Columbia University. Omar's work focuses on the historical geographies of infrastructure and on transnational social histories of anticolonialism. He serves on the editorial board of <u>Jadaliyya</u> and <u>Arab Urbanism</u> and is also a member of the international advisory board of <u>Antipode</u>, <u>ACME</u> and the French language magazine <u>Regards</u>.
10 As mentioned in <u>station*zero</u>, Omar Jabary Salamanca uses "Resistance is an infrastructure not an event" as a play on the phrase "Settler colonialism is a structure not an event" to highlight the necessity of considering resistance not as

punctual uprisings and revolts, but rather as the social, political, economic, cultural, and environmental formations that constitute anticolonial struggles in the long term.

of tactics and formats that pivot around site-based claims and visions of frontline mobilizers and the translocal and global shapes and roots of dispossession through narratives, agency, and defiant debate.

In her analysis "On creative disruption: Taking stock of the May 2021 Palestinian uprising,"[11] Rana Baker highlights *Ishtibak* (Arabic: engagement) as an underlying principle of the current political moment. She maps a change from a lingual focus on *Sumud* (Arabic: steadfastness, "to remain"), which has been a dominant term since the 1980s, to a focus on *Ishtibak*, which appears in short episodes of confrontation that employ temporality and simultaneity in physical and virtual realms, both locally and globally.

Among other things, the capturing of iconic imagery from the streets showing "self-reliance" and the use of digital media to give resonance to alternative nuanced narratives of "dignity and hope"[12] have been key achievements of *Intifadat alWihhda* (the Uprising of Unity). One example is the iconized silhouette of Muna alKurd, who together with her twin Mohamed alKurd[13] became a symbol of the new movement and of *Ishtibak*. Another is Wafa Kanaan's picture of her bag, which accompanied her short article that was released amidst the bombing of Gaza where she lived in spring 2021, showing *Sumud*.[14] Such (audio-)visual triggers streaming through social media—be it news outlets or tweets from personalities such as supermodel Gigi Hadid[15]—are the essence of TikTok revolutions from Hong Kong to Cairo, and they are constructing noteworthy *countertopographical*[16] perceptions of the world.

In summer 2021, we had the pleasure of presenting our work next to José Pérez de Lama[17] and Pablo DeSoto,[18] whose work has been influential on ours, including Hakitectura's[19] mapping "Cartografiando Gaza" (Mapping Gaza), and Pablo's mapping on character assassination "Cartography of a Techno-political Assassination."[20] Discussing maps of (infra-)structural and corporeal dispossession in Palestine and Brazil
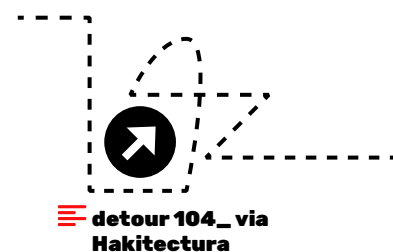
11 Baker, Rana. 2021. "On creative disruption: the May uprising in Palestine." ROAR Magazine, May 29.
12 The Declaration of Dignity and Hope was released with the call for a general strike on 18 May 2021 in all Palestinian communities across historic Palestine, and it proved a resounding success. It declared the reunification of the Palestinian people and the struggle for justice regardless of whether they were lower-class citizens of Israel, in-limbo Jerusalemites, or stateless subjects under military rule in the West Bank and Gaza. This paradigm shift on the ground has been ignored and rejected by the Israeli and Palestinian authorities and official

diplomacy alike. **13** Muna and Mohammed ElKurd were named among the "100 Most Influential People of 2021" by Time Magazine. Mohammed recently delivered a powerful and unapologetic speech at a United Nations special meeting in observance of the International Day of Solidarity with the Palestinian People, on 29 November 2021. Mohammed's address starts at minute 62.
14 Both examples can be seen in the collection in detour 103_ via alKarama wa alAmal.
15 Gigi Hadid is a Californian supermodel with a Palestinian father. She is considered a helpful influencer in terms of promoting solidarity with Palestinian narratives.
16 See: Katz, Cindi. 2001. "On

the Grounds of Globalization: A Topography for Feminist Political Engagement." *Signs* 26 (4): 1213–1234.
17 Panel "Mappings & Municipalism," organized by the European Municipalist Network, online, 22 June 2021. Speakers included José Pérez de Lama (Hakitectura), Severin Halder (Orangotango Kollektive), Natasha Aruri on behalf of K LAB (TU-Berlin), and Ana Méndez de Andés (EMN) as both speaker and moderator.
18 Seminar "Activist Mapping & Mapping as Activism," organized by The Lines of Flight Research Group at Sheffield School of Architecture, online, 29 June 2021. Speakers included Pablo de Soto, Liz Mason-Deese,

Sebastian Cobarrubias Baglietto & Maribel Casas-Cortes, and Natasha Aruri on behalf of K LAB (TU-Berlin).
19 See detour 104_ via Hakitectura
20 See detour 001_ via Brazil

(and other places) using same questions disturbs political frames and prejudices about alliances and causes of wretchedness. Such layering and borrowing of experiences contributes to the incremental resetting of relational perceptions and what constitutes the "other." Besides their documentative nature and original formats and designs, Pablo's cartographies, classes, and exhibitions can be seen as a continuous re-sketching of what we consider new and emancipated definitions of internationalist solidarities against capitalist violence.

The aforementioned rhythms of socio-political movements around the globe point to the long-evidenced links between political economies of austerity and militarization, disaster capitalism and modern forms of slavery. They prove the inextricable relationship between tackling the climate crisis (keyword: climate change adaptation) and addressing the sanctioned dispossession and oppression of the majority of the world's population. This violence, which has many manifestations including in infrastructures of human settlements large and small (e.g., inaccessibility to drinking water, location of toxic waste dumps, affordable housing crisis), is taking place across the board.

Therefore, and as reflected in the various parts of this logbook, we understand critical mapping in a broader sense as processes of visual **convers**ations (collective reflexive un-/re-/new-making) and **commun**ication (solidarity through re-/co-learning, socializing knowledge). We commenced this research as an exploration of ways to read, understand, and engender urban spatial transformations and therefore strategies, tactics, and typologies in the use of critical cartographies to serve liberatory change. These remained key domains in our analyses as mapping the kinds of individual features is important for creating nuanced perspectives. Notwithstanding, the findings we share in this logbook are less focused on the varying interpretations of critical mapping methodologies (which always differ depending on context and conditionalities) and more focused on the question: How can mapping contribute to commun(icat)ing solidarity and giving resonance to rhythms of resistance?

1.2   Resonance of Imaginaries

In 2015, the ad-hoc collective of cultural initiatives *Die Allianz bedrohter Berliner Atelierhäuser*[21] (AbBA) rolled down a banner on the façade of the city-owned Haus der Statistik (HdS) in Berlin: a 45,000 sq.m. abandoned and for-sale socialist complex. The banner stated "Arising here for Berlin: spaces for art, culture, and society"[22] (see detour 105). This visual prank leveraged a coup against normative and institutionalized capitalist mechanisms of management of public wealth by publicizing an imaginary (creating an illusion) that was widely celebrated. This made the anti-capitalist demands hard to silence and the building complex was ultimately pulled from the hands of speculators. Since 2018, the consortium Koop5, which includes ZUsammenKUNFT e.V.,[23] has been testing solutions for new hybrid models of public ownership intended to serve what is locally referred to as *Gemeinwohl*, which means "the common good" and encompasses mechanisms of "public interest."

In terms of legislative protections for civic mobilizers and accessibility to limited monetary and spatial resources, Berlin is a paradise even when compared to other Western cities and states. The operational conditions of the Koop5 and Berliner activists are by no means comparable to those in Brazil, Turkey, or many other countries where initiatives have no or close to no resources and supportive structures and where people literally disappear for voicing disapproval against their hegemonic governments.

In Jerusalem North, since around 2015, several small initiatives have been tirelessly trying to assemble. Varying in their stories and missions, they work to protect the socio-environmental and agrarian ecosystem around Wadi elDilb. An inspiring example is that of the Sakiya collective

detour 105_ via Haus der Statistik

detour 106_ via Sakiya
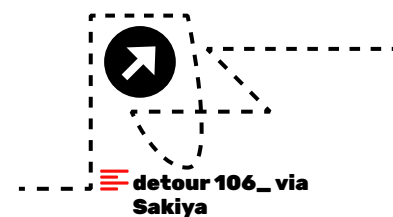
**21** In English: The Alliance of Endangered Ateliers
22 Original banner text in German: "Hier entstehen für Berlin: Räume für Kunst, Kultur und Soziales".
23 Haus der Statistik is now led by the consortium Koop5 that brings together the formalized cooperative ZUsammenKUNFT Berlin e.V. (its founding members were the mobilizers of the civic motion) and four partners from politics and administration.

which sees itself as a 'progressive academy' (see detour 106). Slowly but steadily, Sakiya and other mobilizers are imagining new viable scenarios that can counter the dominant capitalist urban development agendas (Chinese, Saudi, and the like). After about six years, these are still "ideas in progress" because, unlike conditions in Berlin, Jerusalem suffers from a Puerto Rican-style disaster capitalism with a Syrian twist: Puerto Rican in the sense that shock (man- or nature-made) is a frequently recurring state of being in which the mass destruction of infrastructure and livelihoods is not an episodic anomaly, and Syrian in the sense that regimes of despots and militarized neo-religious groups practice their ethnopolitics and proxy wars unhindered.

Based on this example, in neocolonial geographies the question is less about dates or categories of disasters and more about overlapping of patterns (rhythms), shifts in types of challenges, resonance in local politics, and limitations on civic mobilizers. Measures that are introduced temporarily in response to shocks often become permanent and add to vulnerability, as illustrated in the cartographies and other visual materials produced by Léopold Lambert and collected in his recent book *States of Emergency: A Spatial History of the French Colonial Continuum*.[24] Yet, there are episodes of hope that border on imaginaries, caress temporal situated narratives, and inspire further resistance against dispossession.

An empowering example with no fairy-tale ending (yet) is that of the *Kolektiv Ministarstvo Prostora*[25] (Ministry of Space Collective, a.k.a. Institute of Urban Politics), which has been utilizing various mediums (including mapping) to synthesize and communicate knowledge to change political discourses across scales, from local to global forums. As explained in detour 107, the Belgrade Waterfront project, a capitalist redevelopment project on a central area in the city (which was based on backroom dealings between local politicians and a UAE investor), does not genealogically differ from hundreds of others. However, the

detour 107_ via
Ministarstvo
Prostora
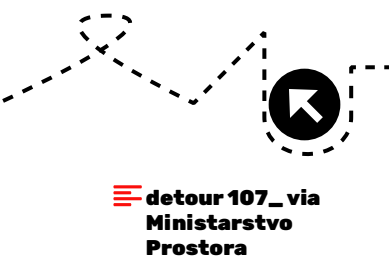
24 See detour 204_ via States of Emergency: Lambert, Léopold. 2021. États d'urgence (States of Emergency): Une histoire spatiale du continuum colonial français. Toulouse: PMN.
25 See the Ministarstvo Prostora website or in the CMMM.eu Timeline

Ministarstvo Prostora and the engaged community in which they are embedded succeeded in using the moment to gain more long-term momentum around questions of viability, dignity, and exploitation in the city.

It was around the time of the initial protests in 2014 that a yellow inflated duck became an easily recognized symbol of dissent against ruling parties and their entourage (see detour 107). This originated from the fact that the word "duck' is pronounced like the Serbian word for "fraud." Several years later, the *Ne da(vi)mo Beograd* (Don't Let Belgrade D[r]own) movement has become a political power to be reckoned with, and the yellow duck continues to symbolize the persistence of the problems and resistance against them in protests, music, and street art.

In October 2021, the *Ministarstvo Prostora / Ministry of Space* released the 20-minute film "Belgrade 2041: Back to the Future," which is guided by the questions: "What kind of city do we want to live in? How do we deal with growing problems, and what are we doing to make our city an adequate place to live in 20 years" (see detour 108). About a month later, some of the prophecies made in the film materialized. In late November 2021, a wave of protests erupted due to governmental moves that would ease expropriation of properties and mining for toxic metals. They have been taking place on Saturdays ever since[26] reminiscent of Belarus some two and a half years ago. However, this time instead of the protests taking place in the wake of hijacked elections, they started with a five-month countdown to what is being described as detrimental elections. Will the results Will the results resemble more Croatian or Czech trajectories? Will they bring winds of change or more "*weiter so*"[27]?

detour 108_ via
Belgrade 2041
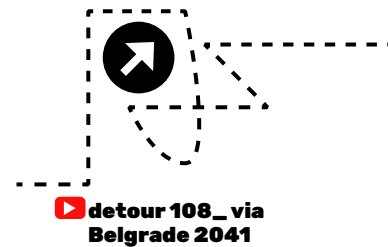
26 This text was finalized
in January 2022.
27 German for:
continuation of the same.

detour 109_ via
Shamsia Hassani
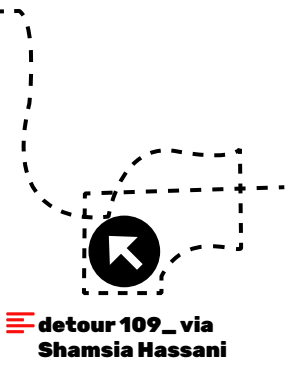
While we have to wait to answer the questions above, as the experience with the *Ministry of Space* and others have repeatedly demonstrated, conquering new terrains in virtual realms does not diminish the need to improve visibility in the (reclaimed) physical spaces of cities. In Afghanistan, and in what can be seen as an example of thinking of resistance as an infrastructure and not as an event, artist Shamsia Hassani[28] used city surfaces as her canvas and changed the streetscapes of Kabul (see detour 109). She gave wings to countless people, even if imaginary and short lived. She engaged in skilling new generations through her work in the Faculty of Fine Arts at Kabul University and in spreading calls for human rights and freedom for girls and women. Although Shamsia's artwork in the streets might have been mutilated or erased by now, the echo of her imaginaries is still there.

Mobilizers such as Shamsia Hassani, *Ministarstvo Prostora*, the Dignity and Hope movement, and ZUsammenKUNFT Berlin use temporary and temporal imaginaries as a tactic to disrupt the status quo. It is not only about the "wars," but also about the battles between the wars. It is about the resonance of the imaginaries after the initial moment of encounter or impact, when the new perception materializes with a new vocabulary and positionality. What is the future of this era of compound crises and unfolding change? Recent stories such as that of Pegasus spyware and others add to reasons for pessimism; yet, optimism can be borrowed from new generations of activists, scholars, and others who are re-establishing lost connections between knowledge production and small politics.

28 See: Shamsia Hassani

1.3 A Partisan Journey

While the COVID-19 pandemic is still unfolding at full tilt, it has revealed grave systemic impotencies and exemplified how reality is anything but what the SDG slogan "leave no one behind" would suggest. Five years of statements, group photographs, and billions of dollars for the promotion of the concept failed to shame the self-acclaimed democratic regimes into foregoing patent rights on vaccines. At a time when the media were still reporting that a majority of EU citizens favored a waiver of patent rights on vaccines, the few debates that took place on the topic at academic institutions have had no impact. It is worth noting that European academia have become increasingly selective about publicly engaging with ethical questions and taking a stance (using its own power and privileges) on polemic issues, with far-reaching impacts for justice and the health of democracies. The late Desmund Tutu is attributed with saying: "If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality."[29]

Since the 1960s, social transformation protests have often started at and rippled out from universities, with Chile and Hong Kong as two recent examples. With the neoliberalization of educational systems[30] in most parts of the world, our community seems to have been "toned down," depoliticized, and therefore often regarded as "out of tune" by communities of mobilizers, be those activists, local politicians, artists, etc. This schism is often swept under the carpet with the excuse of "the gap between academia and practice," but in reality it is about patriarchal systems and precarious labor, among many other shortcomings. The domain of restructuring and decolonizing higher education is a vast and

29 See Oxford Reference
30 See: Smith, Yves. 2021. "McDonaldization of German Universities." naked capitalism, November 17.

crucial field to explore and shape, but it is not per se at the center of this logbook. Nonetheless, it is a concern that is reflected in all three stations. Another overarching question for us is how to confront and deactivate the global "anti-politics machine" from the different positions and living conditions. The term was coined by James Ferguson in his works on neoliberal developmentalism and bureaucratization in Lesotho.[31] In urban realms, global and national governance systems address "development" using borrowed words and new jargon (e.g., urban regeneration, resilience programs),[32] and the resulting policies more often than not frame complex and conditional transformation processes as linear, calculable, and feasible ventures. Unrooted "expat policies" and "manual approaches" are systemically creating precarious local realities. Indeed, it is hard to miss the friendly relationship between missionary urbanism[33] and authoritarian guerrilla statesmen[34] who are legitimized by official diplomacy, donor structures, and university curricula, as well as many other actors.

The questions above go hand in hand with others on how to scale back commercialization and consumption to afford healthy lifeworlds, environments, and civic economies that capture wealth at the base. While there are many different proposals, they all hinge on changing mindsets and tackling the "last mile problem."[35] (see detour 110). As stated elsewhere in this station, deconstructing infantilizing frames that limit perspectives and potential scopes of action and self-reliance is essential to these processes (e.g., formal vs. informal, developed vs. underdeveloped or developing, Global North vs. South, etc.).

▶ detour 110_via TEDIndia

These and other questions served as guides and the basis for the activities we conducted in the research project that produced this Mapping Change logbook. In the exploration phase before officially commencing, we organized the workshop "The Power of Mapping: Critical Mapping as an Instrument for (New) Municipalist Movements?" within the framework of

☰ detour 111_ via Urbanize!
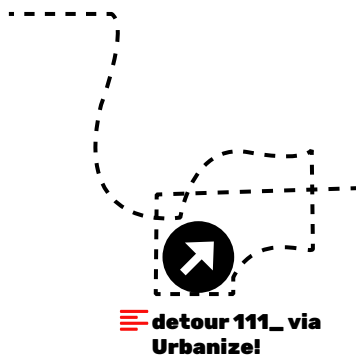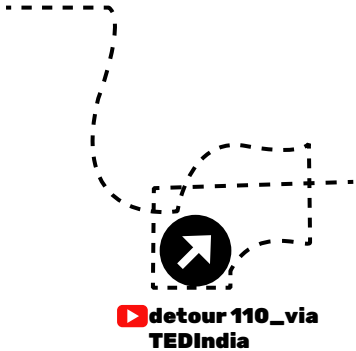
31 See: Ferguson, James. 2009. *The Anti-Politics Machine: Development, Depoliticization, and Bureaucratic Power in Lesotho*. Minneapolis: University of Minnesota Press.
32 See: Kaika, Maria. 2017. "Don't call me Resilient Again!: the New Urban Agenda as immunology ... or ... what happens when communities refuse to be vaccinated with 'smart cities' and indicators." *Environment and Urbanization* 29 (1): 89–102. DOI: 10.1177/0956247816 684763.
33 Missionary urbanism is used to refer to policy

mobility and assemblages that are led by large private capital and donor frameworks. It is the kind of urban design and decision making that gives more power to expats and experts than to everyday mobilizers; where "community-led" often translates to concealing "participatory" elements in programs without allowing critical voices to (co-)lead processes. It reproduces spatial development concepts such as CBDs (central business districts) and SIDPs (strategic investment and development plans) and

many other (recycled) models that promise salvation, while themselves creating further obstacles to the already harsh realities.
34 Guerilla statesmen is used to refer to political leaders who started their careers in militarized resistance groupings then moved into neoliberal suits. They speak the market and bureaucracy language fluently, and they operate governmental apparatuses and public resources like clans and mafias, albeit legitimate. See: Aruri, Natasha. 2015. "Rediscovering Little Sins:

Palestinianhood, Disobedience, and Ramallah." RLS PAL Papers, November; and, Hadda, Toufic. 2016. *Palestine LTD. Neoliberalism and Nationalism in the Occupied Territory*. London: I.B.Tauris & Co. Ltd.
35 See detour 110_via TEDIndia, a talk by Sendhil Mullainathan "Solving social problems with a nudge", 2009.

the 2008 Berlin Urbanize! Festival (see detour 111). In this three-hour workshop, we focused on what constitutes critical mapping and what does not. With a diverse group of participants (urban activists, practitioners, academics), we discussed how militant research can endorse progressive socio-political agendas and, in a similar vein, how to deal with scales and thresholds, (non-)appropriabilities and other fundamental questions. While militant research is also not at the center of this logbook *per se*, it also resonates in the different stations.

After setting up the Mapping Change project and conducting exploratory desk research, in June 2019, we organized a 1.5-day "show-and-tell-and-imagine" workshop titled "Understanding Critical Cartographies that influence Urban Transformation," inviting a colorful group of thirteen innovative hybrid academics, practitioners, and artists (see detour 208). As described in station*two, in this workshop we used our own and other projects to reflect on ways to see and design mapping processes beyond binaries, through (land)scapes, and across literacies. We questioned what skilling in critical mapping means and what it requires. We discussed how mapping can be seen less as "sketching" (quickly capturing and coding data) and more as "craft*ing": understood as a practice based on key procedural features of slow time for nurturing tacit knowledge and on embeddedness in the social for engendering intersectional knowledge.

detour 208_ via a
June Encounter

Based on the last exercise, in January 2020, we organized a medium-sized 2.5-day symposium titled "Cartographies of the Urban: Intersectionality and Climate Change Adaptation." The goal of this third "space of encounter" was to expand our views on thematically relevant discussions through an intimate and engaging program. It was around three times the size of the preceding workshop and involved around 45 people (mostly scholars) from varying disciplines and living situations (see detour 306). The program was designed around the overarching question of how to layer Cindi Katz's notion of "countertopography" with
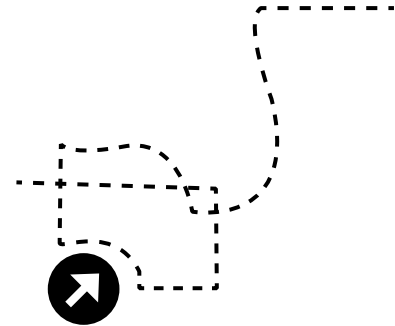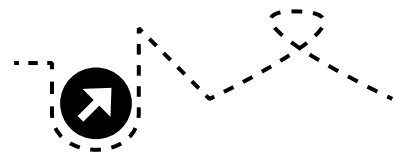

detour 306_ via a
January Encounter

the concept of "situating mapping in craft*ing," while also addressing the highly technocratic (managerial) domain of "climate change adaptation" together with "intersectionality" as a frame of analysis. Our main discussions and several of the contributions are described in station*three. In the initial proposal, the last activity was conceived and communicated as an international symposium and was then adapted with lessons and conditionalities to what ultimately resembled more of a workshop. The unclarities that were caused by using the word "symposium" in communication materials were the subject of an open feedback discussion that included other aspects and that delivered constructive criticism on the formats and languages of knowledge mobilization activities.

The other two stations in this logbook, station*two and station*three, are largely based on the conversations that took place during the aforementioned workshops and the discussions around them. In this station*one we sought to lay out the key themes, spheres, political questions and structural elements that formed the trajectory of the Mapping Change journey, which was informed by lessons and knowledge from many interlocutors to whom we remain in deep gratitude.

station*two
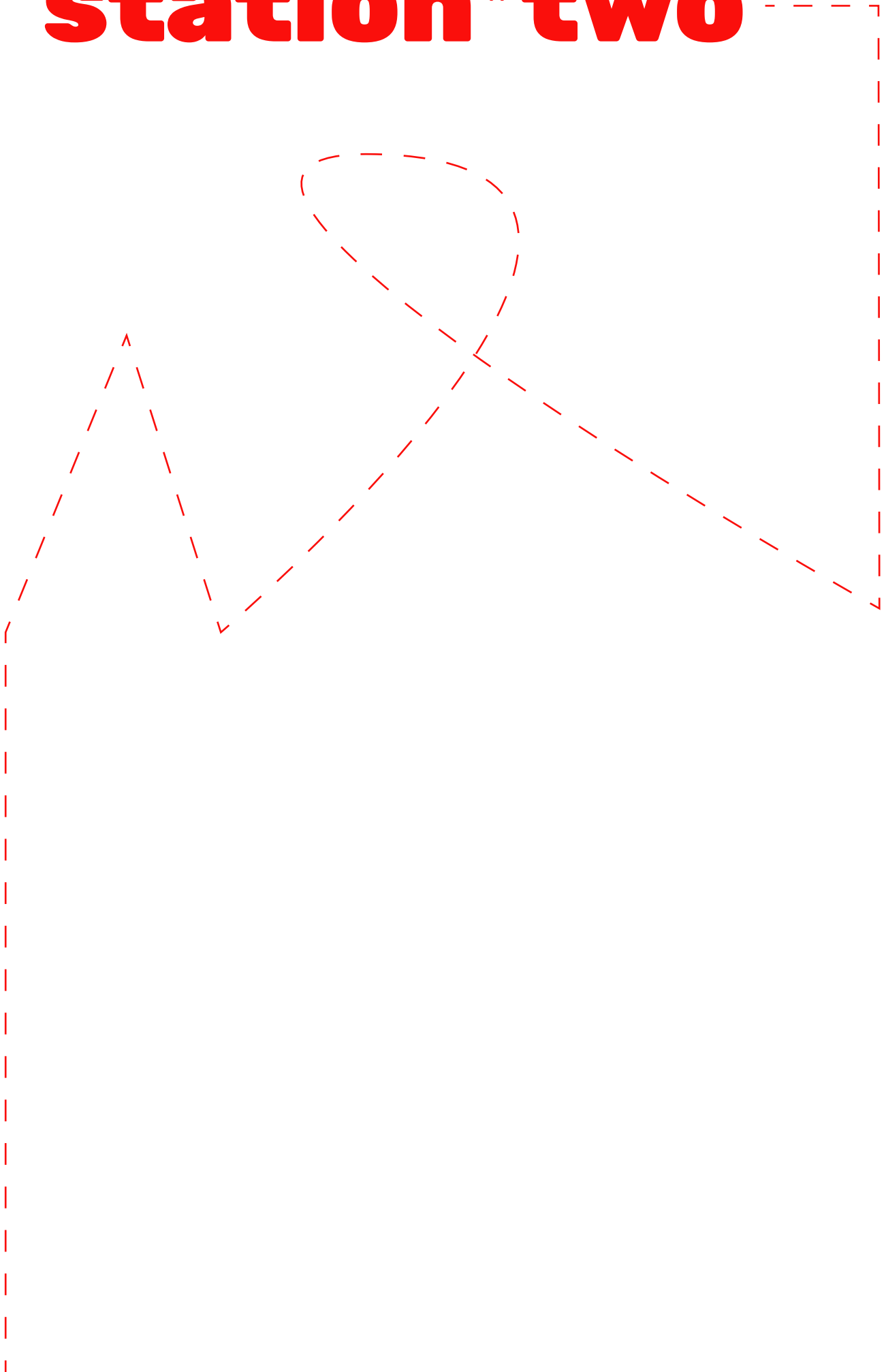
situating mapping in craft*ing

2.1 Expedition or Exploration?

Shortly after the deadly 1967 Detroit Riot, then 18-year-old community mobilizer Gwendolyn Warren teamed up with Dr. William Bunge to create the Detroit Geographic Expedition and Institute. Following the principle that "it is not the function of geographers to merely map the earth, but to change it,"[1] they organized classes, workshops, and research that mapped racial inequalities and injustices, often using unorthodox methods. They programmed the themes and itineraries to challenge perceptions and decision-making paradigms on existential affairs and to highlight the needed spatial transformations. Although short-lived, it remains a frequently cited "model for running a community-controlled *extension school to the university* that was *driven by values* and focused on how to make abstract college subjects relevant to communities facing daily challenges to their survival"[2] (emphasis added, see detour 201).

Historically and today, providers of maps and visual illustrations to decision-makers dress themselves in the robes of scholarly neutrality, but there is nothing neutral about mapping as illustrated in recent publications such as "Data Feminism" by Catherine D'Ignazio and Lauren F. Klein (see detour 202), "Cartographie Radicale / Explorations" by Nepthys Zwer and Philippe Rekacewicz (in French, see detour 203), and "States of Emergency: A Spatial History of the French Colonial Continuum" by Léopold Lambert (in French, see detour 204). As extensive as critical cartography literature is, maps are an exercise of power and therefore, with any map, one should investigate and question the overtly and covertly advocated politics, as well as whose interests are being served. Put shortly, what is the cartographic intention?
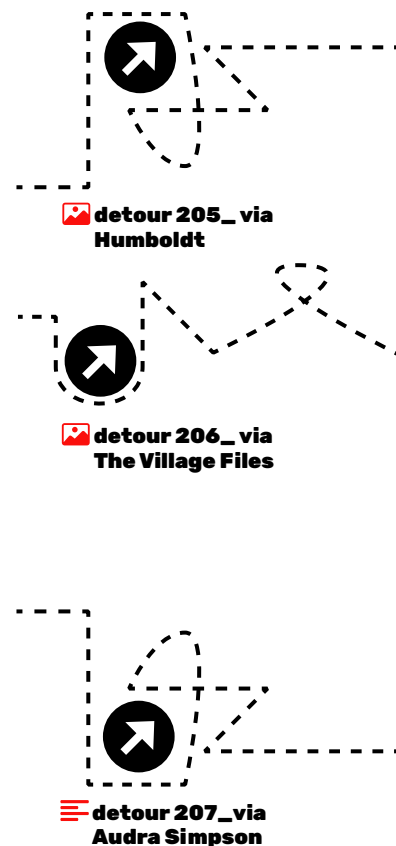
detour 201_ via Detroit

detour 202_ via Data Feminism

detour 203_ via Cartographie Radicale

detour 204_ via States of Emergency

1 See: Kanarinka. 2013. "The Detroit Geographic Expedition and Institute: A Case Study in Civic Mapping." MIT Center for Civic Media, August 7.
2 *Ibid.*

Today's mapping practices build on centuries of long-standing traditions from empires that sought to inventorize and classify human communities, species, environmental features, and topographies, and their potential (ab)uses. As Benedict Anderson[3] explains in his book "Imagined Communities," maps—similar to other colonial socio-spatial reengineering tools (e.g., museums, monumental architecture)—fragment socio-environmental landscapes and set pathways for appropriation. Examples include the early European colonial expeditions, like the 'scientific' one led by Humboldt to the Americas (see detour 205), and continue in contemporary settler-colonial practices. With regard to colonial mapping, one example that comes to mind is the 1940–1948 "Village Files" (see detour 206), which saw Palestinian communities and landscapes mapped by the zionist Haganah militias prior to the ethnic killing and expulsion (commonly referred to as "ethnic cleansing"[4]) that started in 1947/8.[5] A second more recent example is the spatial surveys and maps linked to the proposals for the Coastal GasLink pipeline,[6] the construction of which is dispossessing and displacing the Wet'suwet'en—a First Nations people in today's Canada where struggles for justice remain unresolved, as explained in detour 207_via Audra Simpson.

There are countless other stories before, in between, and after these two examples from the Mediterranean Sea and North America. The reason why we chose these two is because, as Audra Simpson argued in her Keynote[7] address "We Are Not Red Indians (We Might All Be Red Indians): Anticolonial Sovereignty Across the Borders of Time, Place and Sentiment," we need to ask "how these processes may be re-narrated and comprehended in a global, comparative framework including not only analysis, but also struggles for justice" (see detour 207).

The twentieth century saw many revolutions and increasingly weaponized wars that caused mass destruction. It saw the shifting of world orders from overt colonialism to neo-colonialism in the shape of global neoliberal

🖼 **detour 205_ via Humboldt**

🖼 **detour 206_ via The Village Files**

☰ **detour 207_via Audra Simpson**

3 See: Anderson, Benedict. 2006. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. rev. ed. London: Verso.
4 On a saved yet no longer accessible Facebook post in July 2021, a 'friend of a friend' wrote a comment imploring everyone to stop using and find an alternative term to "ethnic cleansing." Eradicating communities should not be downplayed by using the term "cleanse" which implies "making clean." Murder and cleaning should not be a normal co-association. On a different level, this points to the question: What happens when our archives are easily censored and manipulated?

In a response to digital surveillance and repression, during the summer 2021 events, Arabic speakers developed the tactic of leaving the dots of letters out of words, thus making the contents unidentifiable to algorithms (as shown in one of the twelve elements of <u>detour 103_via alKarama wa alAmal</u>).
5 While global diplomacy treats *alNakba* as the period between 1947 and 1949/50, recent news headlines in January 2022 from the Naqab Desert support the Palestinian narratives that it was not an isolated event but rather a peak in a longer timeline before it and since. The evidence requiring this paradigm shift is abundant

and engraved in physical (infra)structures of communities and fluid borders as indicated by multiple contemporary scholars. Example: See Weizman, Eyal. 2020. "Ground Truth: Reading Aerial Images of the Naqab from the Ground Up." <u>Jerusalem Quarterly</u> 81: 37-51.
6 See: Brown, Alleen, and Amber Bracken. 2020. "No Surrender: After Police Defend a Gas Pipeline Over Indigenous Land Rights, Protesters Shut Down Railways Across Canada." <u>The Intercept</u>, February 23.
**7** The Keynote address "We Are Not Red Indians (We Might All Be Red Indians): Anticolonial Sovereignty

Across the Borders of Time, Place and Sentiment" by Audra Simpson was delivered at the 7th International Conference of Critical Geography (<u>ICCG 2015</u>) on 26 July 2015 at the Friends Schools Upper Campus in Jerusalem North. The title was a reply to Yasser Arafat's statement in one of his last interviews, "we [Palestinians] are not red Indians," as an entry point into a passionate opening address to an international group of more than 350 scholars and activists that combined examples from Canada, Palestine and other places.

capitalism and its systems of governance and administration. And today, as Industry 4.0 unfolds at full speed, mapping remains a double-edged sword. It serves both as a central tool in extracting data to consolidate power and preserve the oppressive status quo and as a tool for resistance, as outlined in station*one_rhythms of resistance, where one finds the framework of this Mapping Change logbook.[8]

After setting up the project and conducting exploratory desk research, in June 2019 we organized the 1.5-day "show-and-tell-and-imagine" workshop titled "Mapping for Change? Understanding Critical Cartographies that influence Urban Transformation." We invited a colorful group of thirteen innovative hybrid academics, practitioners, and artists (see detour 208) to an interactive program with six sessions that combined inputs, exercises, breaks, and meals. This station*two_ situating mapping in craft*ing describes some of the key topics we visited and our team's reflections on them since. Here we build on the conversations that started with a set of questions and then meandered through experiences that were shared in discussions, be they the result of the labor of those around the table or others. Our goal was to exchange ideas on how to see and design mapping processes beyond binaries, through landscapes, and across literacies and mediums.

Therefore, in this workshop we also questioned what skilling means in critical mapping, what it requires, and how mapping can be seen less as "sketching" (recording and categorizing data) and more as "crafting," a sensorial performance. We exchanged opinions on how such skilling in and practices of mapping can depend on two key procedural features: first, *slow time* that nurtures values and inner compasses (keyword 1: tacit knowledge); and second, the essentiality of embeddedness in the social for engendering intersectional knowledge (keyword 2: dialectic laboring). We will elaborate on these keywords in the following two entries of this station but would like to note that these texts do not give
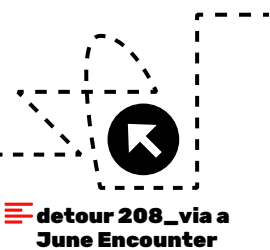
detour 208_via a June Encounter

justice to the rich discussions that took place. Four short reflection texts that were drafted by some of the workshop participants a few days after our program concluded were very helpful to the process of navigating through the complex webs of topics and in knitting together the selection included here. It was an exercise to re-integrate field notes (see detour filters) as part of the working agenda and to collectivize thoughts before they are filtered out by exhausted routines and limited frameworks of end products, such as this logbook.

The final third of our workshop program was dedicated to scenario building. We asked: If the funds and wo/manpower were available, what would your contemporary urban mapping expedition look like? Sub-questions included: Where would you go? What is the intention? Who would be part of your team? What would you take along? Which mediums and languages would you use to amplify appropriability and steer clear of exploitation? The four imaginary mapping expeditions sounded like great plans to do one day, and naturally everyone had spontaneous adjustments and more questions.

For example, with regard to the topic of needing to problematize used language, we found it impossible to decouple the term "expedition" from its colonialist past, even with stories such as that of the Detroit Geographic Expedition and Institute. We thought about "counter-expedition" as it would parallel the frequently invoked terms counter-cartography and counter-mapping. However, "counter" is often interpreted in the sense of reacting to a preceding event, while the goal is to reflect pro-activeness in tackling anticipated challenges in realities of compound crises. We therefore carried this question with us to station*three_ countertopography and decided to temporarily use Philippe Rekacewicz's suggestion of the term "exploration" instead, until we find a better one.[9]

9 Depending on the linguistic and cultural viewpoint, "explorations" could also be associated with the "age of explorations," that of exponentially growing numbers of European colonial expeditions and violence.

In the same line, we had a short but lively discussion about the terms "strategies, tactics, and typologies," in which we did not reach a conclusion. However, everyone agreed that critical mapping cannot be decoupled from tactical spheres if the exercise (exploration) is driven by values and defines a cartographic intention that resituates small politics within knowledge production processes, similar to the Detroit Geographic Expedition and Institute. An interesting reflection on the tense relationships between these terms can be found in detour 209_ via Field Notes 1.
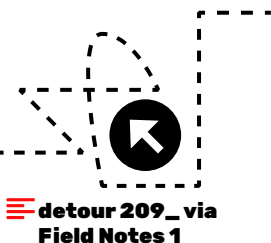
Similarly, when starting the project, instead of using the word "crafts**man**ship" we used *crafts**wo/man**ship*. Later, discussions led to the need to use *crafts**person**ship*. Such processes of questioning and re-tailoring our terminology accompanied us and were essential for critical conversations to unfold and mature. Ultimately, we decided to title this entry **craft*ing** because critical cartographies that influence urban transformation are (among other things) ones that succeed in forging a continuum between niche and mass production as signified by "craftspersonship" and "craft," respectively.[10] Craft*ing involves combining case-specific nuances and readerships with dynamic processes and uses: in other words, combining tacit knowledge and dialectic laboring. As critical mapping is overwhelmingly associated with tackling injustices, we wish to point out that it is a tactical and gendered practice that serves at scales (small and large) that impact trajectories and improve livelihoods (of one person or more). It is about continuities, where ends meet new beginnings. So, what does a return to mapping as a "craft" require in terms of skilling?

detour 209_ via Field Notes 1

10 As described by Richard Sennett, see detour 210_via handiCRAFT 2016, minute 05:00.

2.2 Tacit Knowledge

In "Craftsmanship may suggest a way of life that waned with the advent of industrial society—but this is misleading. **Craftsmanship names an enduring, basic human impulse, the desire to do a job well for its own sake**."
– Richard Sennett, The Craftsman[11]

As part of his address at the opening of the exhibition "handiCRAFT: Traditional Skills in the Digital Age" in 2016,[12] Richard Sennett relates craftsmanship[13] in music with that in programming and notes the laboring processes as performances in artisan spatializations (see detour 210). He describes it as a quality that is embedded in the making, as an additive skill that is developed through "slow time," in learning to dwell on the things we do. He explains how capitalism has no interest in craftsmanship because it is looking for "instant hits" of innovation that feed continued, rapid consumption and interchangeable names. It is interested neither in skilling people and the qualities of the performance nor in the durability of the produced and accumulated objects (the foundational concept of sustainability). The productive imperative privileges the "creative act" (delivering a marketable product) over the additive act, that of experimenting with hybrid combinations, modes, and methodologies and accumulating techniques along lifetimes of changing technologies.

detour 210_ via handiCRAFT 2016

Sennett demonstrates that nurturing "tacit knowledge" means discovering the many ways to perform one activity in order to favor polychromatic production (the variable combinations of skills and techniques a craftperson can employ) over technical monochromatism
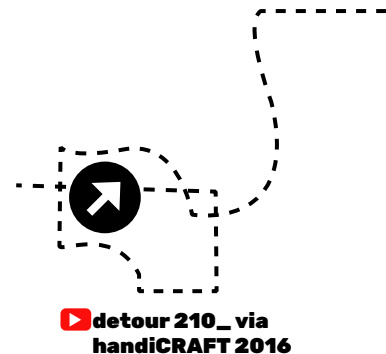
11 See: Sennett, Richard. 2009. *The Craftsman*. New Haven, CT: Yale University Press.
12 The exhibition handiCRAFT: Traditional Skills in the Digital Age took place at the Museum for Applied Arts (MAK) in Vienna from 14 December 2016 to 9 April 2017.
13 Richard Sennett uses "craftsmanship" and we are aware that it is an established term. However, in view of the debates that accompanied this project, we are using "craftspersonship" in our writing.

(what an operator does). This requires time to repeat, re-calibrate, and often start over. Citing examples as a cellist himself and conversations with programmers, he emphasized the essentiality of time for what he called tacit-explicit-tacit rhythms of training,[14] for trial and error in problem solving, for learning through absorbing and responding to resistances to ultimately "recover the social world of craftsmanship."

In the past, the kinds of time governance described by Sennett were more predominant in curricula in schools of architecture and other socio-spatial disciplines than they are today. The same applies to mapping exercises and processes. The neoliberalization of training programs (and all life spheres) continues to shorten duration and resources, while extending targeted outputs. Around the globe, policy frameworks like the Bologna Process[15] make curricula more structured and less exploratory under the pretext of internationalization and efficiency, among other standard sets of indicators of "good practice." However, it is hard to ignore the many consolidations of capitalist value systems that systemically tame the emancipatory learning potentials in classrooms and later in professional spheres.

In an opinion piece in the ArchDaily about crafting in the digital age,[16] Guy Horton wrote that "craft is defined by intention and attention, by caring about the outcome and in relation, caring about the end-user." He described digital craftspeople as those who employ programs and robotics to push beyond the boundaries of the interfaces of the individual tools to fulfil a vision or idea and distinguished them from mere consumers. The differentiation between the ability to operate tools in parallel and that of setting them into conversation is an issue that relates to another thematic thread, namely that of the alleged divide between digital and hand-drawn maps. This is a dichotomy that mapping as a craft dismantles because "the core question is more about humanism and poetry through dilemma," as Annette Kim[17] said, and about the "creation of maps that seek to become," as Eugenio Tisselli wrote.[18]

▶ **detour 211_ via Los Angeles**
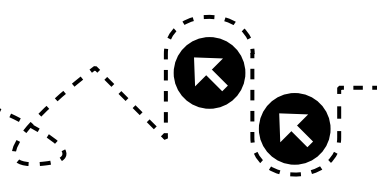
☰ **detour 212_ via Field Notes 2**

14 Sennett gives the example of musicians learning the various techniques of vibrato, see detour 210_via handiCRAFT 2016
15 See: European Commission. 2022. "The Bologna Process and the European Higher Education Area." European Commission. Accessed November 19 2021.
16 See: Horton, Guy. 2013. "The Indicator: Craft in the Digital Age." Archdaily, February 18. Accessed 30 November 2021.
**17** Annette Kim is Associate Professor at the USC Sol Price School of Public Policy and Director of the Spatial Analysis Lab, SLAB. See detour 211_via Los Angeles
18 See: Eugenio Tisselli's reflection, detour 212_via Field Notes 2

Digital tools have become a dominant medium for producing maps, particularly in relation to large datasets that are aggregated into coded categories. On the one hand, large data pools provide essential meta perspectives for analyses of particular issues and patterns, and they could assist, optimize, and augment processes of managing a common space.[19] They offer options such as creating time geographies, adding multimedia inputs, working at varied scales, and enjoying archival qualities.[20] On the other hand, however, categorizations that make it possible to program digital operation systems lead to the abstraction and simplification of complex realities into pixels that are loaded with information. These provide little to no visibility of the conditionalities that gave rise to the protocoled patterns.

With the diversity in today's digital cultures and kinds of access to technologies, it is not possible to define how different people in different places read and interact with maps. Ultimately, maps are "a performative language like any other."[21] However, the abundance of digital applications facilitating the production of maps (often described as democratization) has on some levels been disempowering because technical limitations feed into the homogenization of expressions and flattening of languages (i.e., collapsing of differences, akin to the homogenization of spatial development strategies). Similarly, the visual neutrality of digital mapping tools often creates "clean surfaces" and sidelines the chaotic emotions that people typically associate with the messiness of their everyday lives and spaces.

While speaking about his work in Tanzania where he observed women farmers folding their gowns in particular ways to carry their mobile phones at their waists,[22] Eugenio Tisselli argued that "the digital is, in our time, one of the most human manifestations available."[23] He does not underplay the complications and dependencies that result from such processes of technologization, the associated risks of detachment between bodies and

detour 213_ via
Field Notes 3

detour 214_ via
Furtherfield
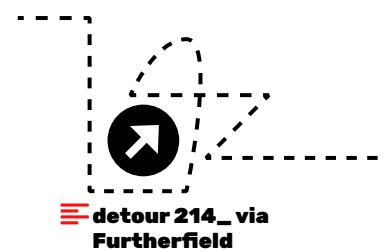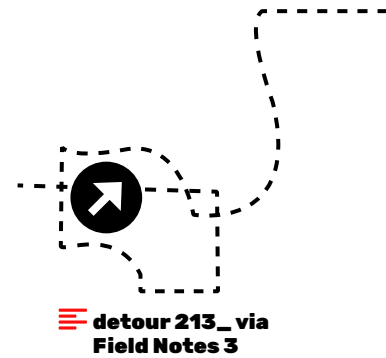
19 *Ibid.*
20 See: Ilana Boltvinik's reflection, detour 213_via Field Notes 3
21 See Nepthys Zwer and Philippe Rekacewicz's reflection, detour 209_via Field Notes 1
22 See detour 214_via Furtherfield
23 See Eugenio Tisselli's reflection, detour 212_via Field Notes 2

their social and physical environments due to mediatization and hyperconnectivity, or the resulting vulnerability to data abuse.


detour 215_ via Moritzplatz

Referring to one of her projects around Moritzplatz in Berlin, Larissa Fassler argued that while digitally produced maps are often similar in their language, the monotony can be broken by incorporating a hand-drawn layer (see detour 215). Drawings overlaying or underlying a digital map can act as a "layer of seduction" that distorts the visual code, slows the reader down, adds intimacy, and encourages imagination by removing the impression of completion. In addition, drawing by hand makes one see things in a different way because of the time spent and the attention invested in the activity of making (e.g., downloading vs. tracing a nolli map), which helps analyze and capture the relative situatedness of places and events. Particularly when speaking about participatory or community-led activities, we should note that although digital maps are often considered more accurate or closer to reality than hand-drawn maps, observations have shown that in group meetings people feel easier about changing hand-drawn maps as they consider digital maps to be "closed" or final. This might change in the next few years or decades as more people gain literacy and access to digital tools, but for the time being, that is not the case.

Therefore, it is important to recognize that digital tools are not a substitute for manual skills. Besides the fact that manual mapping techniques increase the independence of field work in terms of visual capturing and expression (with less technological intimidation), they are essential for understanding, learning, and creating tacit-explicit-tacit rhythms of practicing knowledge about city spaces, variations in compositions, and reading possibilities. Hence, a return to mapping as a craft that combines craftpersonship does not mean using specific tools or techniques (shape of the toolbox). Rather, it involves lots of time embedding inner compasses that pivot around critical understandings of the physics and sociology of

explorations and the outside world. It means that mapping processes can be (dis)assembled and adjusted to best serve the cartographic intention and contribute to provoking scaled creative disruption and nudging mindsets.[24]

Since many critical mapping projects set off to contribute to social change, Elisa T. Bertuzzo asked: "Do we expect too much of maps?"[25] We believe the answer is no for various reasons. As Nepthys and Philippe wrote, maps are never used alone, but rather as a basis to start or describe a discussion. As Ilana noted, the act of mapping entails observation, negotiation, and socialization as necessary mediums for building solidarity, changing value systems and therefore mindsets. And as Elisa herself argues, mapping as a craft involves *collectivizing*, as illustrated in the following entry.

detour 216_ via Field Notes 4
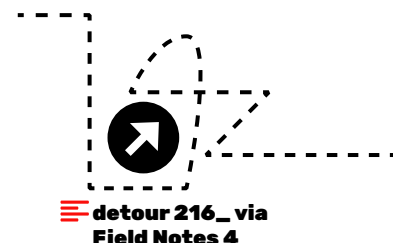
Ultimately, skilling in critical mapping is less concerned with destinations and products and more with the journey and the tactical interim stations that bridge utopic futuristic spatial imaginaries with solving violent realities. In this sense, Flussbad Berlin[26] offers an impressive scenario. However, in spite of the progressive potential of a city like Berlin, after more than three decades since the first sketch, co-founder Jan Edler reminds us that the battle is long from over.

Seeing oneself more as a subjective social being and less as an assumed neutral professional is essential in acknowledging the political nature of practices such as mapping, urban planning, and design. It is necessary to produce generations of practitioners who are able to connect to the lives, needs, and languages of masses and niches, who possess the ability to debate openly and democratically, and who have an attitude of conscious positioning against hegemonic power. With this in mind, how can we rethink the realms that encourage radical yet feasible and reflexive interpretations of mapping?

24 For more on creative disruption, see station*one_rhythms of resistance/1.1 commun(icat)ing solidarity.
25 See Elisa T. Bertuzzo's reflection, detour 216_via Field Notes 4
26 See detour 003_via Berlin: Flussbad Berlin, Process and Flussbadpokal.

2.3 Dialectic Laboring

"At its core [...] disposable time is social time; it is a source and outcome of the creation of wealth. Disposable time is best understood *not* as waste but as wealth and potential wealth, as something to be shared, to be played with, to be reimagined as the very fiber of what it means to be a person, to be social."
– Cindi Katz 2011: 57 (emphasis in original)

detour 217_ via Rough Fish
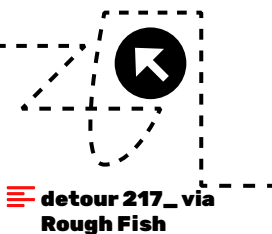
Around 2014/2015, the art research collective TRES[27] developed the "Rough Fish!" game, which employs experiential mapping to stir the public debate on waste and pollution. Ilana Boltvinik and Rodrigo Viñas describe it as two-dimensional social cartography that combines "getting your hands dirty" with a virtual mise en scène (see detour 217). They started with a field study on canal ecosystems to draw their parameters. Then they designed a mapping process that combined "active fishers" and "observers" around a set of tasks that included collecting litter, geo-locating and archiving each piece through an app, and replacing each piece with an orange ball that registered the continued journey. The resulting maps of catching locations, litter categories, and trajectories were then exhibited together with the collected items. Parallel to the exhibit, they organized (public) events for collective reflection. This game is part of a larger portfolio of art-based endeavors in which TRES employs intimate engagement (production of more complex relationships with, for example, objects or social prejudices) and varied visual communication strategies to link scientific knowledge about waste with the less-pronounced issues of infra/structural violence. They regularly use games

27 See: TRES art collective

as these provide settings that allow people to lower their guard and exchange more freely.

Linked to the spheres of gaming, Cindi Katz[28] notes that there is a need to (re)legitimize "disposable time" and "play time" as these constitute "a non-instrumentalist state of being and an openness to becoming.'[29] While analyzing impacts of economic restructuring, deskilling, and social reproduction among other relevant issues, her arguments resonate with those for 'slow time'.[30] We had the pleasure of conversing with Cindi Katz about her work and the intersections with critical mapping as described in station*three_countertopography.[31] Meanwhile, this entry continues with a focus on some of the principles surrounding value-driven processes of mappings, which see explorations as an act of "destabilizing centers, exclusions, and knowledge domination."[32]

As mentioned earlier in this station and as Ilana Boltvinik summarized in her reflection,[33] there are three main issues that should be defined at the outset of a mapping exploration: the cartographic intention (narratives, authorship), the technical boundaries and possibilities, and the shift in focus from the map to the act (performance) of mapping. While Henri Lefebvre's triad of perceived-conceived-lived space and his theories on spatial production have become widely known,[34] setting this analytical framework into dialectic operational plans in professions preoccupied with spatial organization and resource flows—including mapping— remains a terrain under development. While lived spaces are physically made mainly of concrete, people's perceptions and behaviors within them are dynamic and vary with time, age, technologies, culture, and social ethos, among other factors.

When setting off to design a mapping exploration, it is helpful to consider David Harvey's[35] call for understanding the tensile relationships between six "moments" (physics) that surround the organization of human labor

28 Katz, Cindi. 2011. "Accumulation, Excess, Childhood: Toward a Countertopography of risk and waste." *Documents d'Anàlisi Geogràfica*, vol. 57/1: 47-60.
29 *Ibid.* (2011: 56)
30 See previous entry: station*two_situating mapping in craft*ing/2.2 Tacit Knowledge
31 Cindi Katz was a speaker and discussant at the second workshop organized within the framework of this Mapping Change project, titled "Cartographies of the Urban: Intersectionality and Climate Change Adaptation", 16-18 Jan 2020, at K LAB, TU Berlin.
32 See Ilana Bolvinik's reflection, detour 213_via Field Notes 3.
33 *Ibid.*
34 See: Lefebvre, Henri. 2009. *The Production of Space*. 2nd ed. Oxford: Blackwell Publishing.
35 See: Harvey, David. 2009. *Cosmopolitanism and the Geographies of Freedom*. New York: Columbia University Press, 237-239.

processes: 1. *technology* (hard and soft, human knowledge), 2. *nature* (ecosystems, phenomena, and human impacts), 3. *the act of producing* (from raw materials to utility), 4. *the sustenance of daily life* (socio-ecological life processes), 5. *social relations* (networks, hierarchies, gender, and racial exclusions), and 6. *mental conceptions of the world* (including languages, ideological meanings, moral judgments). The interaction between these moments is continuous and relational, where a change in one impacts the others. Planning with these moments in mind, while taking note of changes occurring over the lifetime of a mapping exploration (from conception, through field work, until communication), helps provide a deeper understanding of the situatedness of the activities within particular geopolitical conditions, anticipate challenges and respond to them.

Cindi Katz, David Harvey and many others have been arguing for creating new systems that capture wealth within communities and fend off the capitalist logic of accumulation by dispossession. With the turn of the millennium, terms like "participatory" and "community-led" became omnipresent in developmental discourses, and since the 2009-2010 financial crisis, the domains of "common good" and mechanisms of "public interest" have regained attention. However, when emphasizing the need to collectivize our labor processes as mappers and scholars, Elisa Bertuzzo highlighted in her reflection[36] the need to understand our work as a "highly specialized endeavor of individuals or teams" and that by collectivizing she intends "that the very process of knowledge production, not just the final outcomes, is opened up by the researcher to include the questions, doubts, representations, constraints, *biases* of the social groups involved; and to allow these to impact, *contaminate*, and influence the research." (emphasis added, see detour 216)

While making her argument on what collectivizing constitutes, Elisa also notes that participatory features (whatever operational interpretations

detour 216_ via Field Notes 4
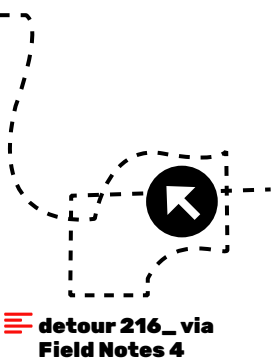
36 See Elisa T. Bertuzzo's reflection, detour 216_via Field Notes 4

37 Punam Khosla is a scholar-activist and University lecturer in the Social Justice and Community Studies Department at Saint Mary's University in Halifax. Punam's teaching focuses on the operations and contestations of race, class, gender and sexuality as multiscalar, material, interlocking economic, social and spatial contours and structured inequalities. Her current research theorizes the corporeal logic of everyday gendered, racialized and sexualized violence. She has extensive community and professional experience as an educator, organizer, cultural curator, policy analyst, researcher and public speaker in academic, government, media, arts and community-based organizations. Khosla's intellectual work builds on a long activist history and seeks to theorize the cul-de-sacs and questions that haunt social movements in their quest for deep social transformation.

they might have) are not a prerequisite for the legitimacy of the issues being raised by a map. This also resonates with Punam Khosla 's phrase[37] "objectivity is necessary but overrated." As we note in several entries in this logbook, while legitimacy is often linked to objectivity and neutrality, more of the opposite is needed if we are serious about facing the global challenges and improving paradigms of climate change adaptations (behavioral and infra/structural) beyond niches and professional disconnections (silos).

At the heart of the notion of "collectivizing" (similar to "commoning") lies the need to identify and knit together individual vested interests. Scales can be micro, meso, exo, or macro and can range from a parcel or street to a neighborhood or district and beyond. Scale is defined by the context, the available resources (labor, time, money), the anticipated hurdles, and, above all, the disabling and enabling conditionalities around craftspersons and performers. Seen from this perspective, one could say that collectivizing in crafting stands for temporary solidarity frameworks, which are intended to achieve something specific based on imaginaries formed around acts of small politics. Thus, institutional (in)compatibility is less relevant than reflexive and nonbureaucratic terms of reference that give rise to and constitute creative disruption.[38]

Varying literacies and interpretations are decisive dimensions for mapping change, and it is naïve to assume that a politicized map will be read consistently across social groups and economical-political agendas. In this regard and at a workshop that we organized within the framework of a parallel project,[39] Clancy Wilmott explained that cartography as a discipline represents a particular concept of space and place that is very inherent to Eurocentric epistemes of space and utility. This has nothing to do with, for example, worlds that produced the utilitarian Micronesian Stick Chart (see detour 218_via Fibers and Shells). Rephrasing Audre Lorde, Clancy said: "The map is not neutral, it is a tool of the master's
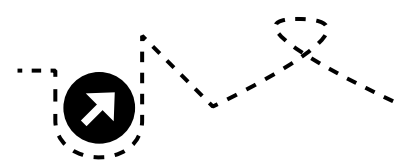
detour 218_ via Fibers and Shells

37 Punam Khosla is a scholar-activist and University lecturer in the Social Justice and Community Studies Department at Saint Mary's University in Halifax. Punam's teaching focuses on the operations and contestations of race, class, gender and sexuality as multiscalar, material, interlocking economic, social and spatial contours and structured inequalities. Her current research theorizes the corporeal logic of everyday gendered, racialized and sexualized violence. She has extensive community and professional

experience as an educator, organizer, cultural curator, policy analyst, researcher and public speaker in academic, government, media, arts and community-based organizations. Khosla's intellectual work builds on a long activist history and seeks to theorize the cul-de-sacs and questions that haunt social movements in their quest for deep social transformation.
38 For more on creative disruption see station*one_rhythms of resistance/1.1 commun(icat)ing solidarity.

39 The scoping workshop "Setting the Grounds", 5-6 March 2020, at K LAB, TU Berlin. It was organized within the framework of the practice-oriented research project "Critical Mapping in Municipalist Movements", supported by the Robert Bosch Stiftung. A report on the workshop can be viewed here.
40 Lorde, Audre. 1984. "The Master's Tools Will Never Dismantle the Master's House." in *Sister Outsider: Essays and Speeches*. Ed. Berkeley, CA: Crossing Press.

house,"[40] one that was designed to displace and dispossess people across the world, formerly in colonial eras and now in geographies of neocolonialisms.

Therefore, crafting in critical mapping requires acknowledging that maps (be it a casually produced plan by hand or in a CAD system that an architect sees as "just a sketch") can be read and used in various ways, including against their cartographic intention. Notwithstanding, when mapping is seen as an act, it most often serves the externalization of concerns, creates dialogue, and nudging sociopolitical paradigms on existential issues.

The points above refer to the need to finetune one's tacit knowledge of what *pluralism* means and implores tactical thinking about the visual and textual languages of socioenvironmental projects. This includes internalizing resistance and normalizing shortcomings (failures) as integral elements of journeys. Critical mappers always ask anew: When does visibility lend power and when does it do the opposite? What are better systems of mapping and representation that balance the right to be forgotten or invisible with the need to communicate scientific information to enable anticipatory rather than responsive actions? What forms may come across as intimidating in which contexts? Why are some kinds of activist maps illegible or prone to misinterpretation at scales beyond niches?

In exploring works that provide guidance in navigating such questions, we found Catherine D'Ignazio and Lauren F. Klein's six Principles of Feminist Data Visualization very helpful as they capture the core elements of what a mapping praxis informed by feminist theory should do:[41]

> 1. *Rethink Binaries* – beyond oppositional categories and exclusions, and re-establish continuums between nature and culture, reason and emotion, the body and world.

40 Lorde, Audre. 1984. "The Master's Tools Will Never Dismantle the Master's House." in *Sister Outsider: Essays and Speeches*. Ed. Berkeley, CA: Crossing Press.
41 See detour 202_via Data Feminism

2. *Embrace Pluralism* – confront implicit and explicit subjectivities of the designer's decisions on data display, recognize that self-disclosure facilitates pathways to multiple truths.

3. *Examine Power and Aspire to Empowerment* – face hierarchies, acknowledge users as a source of knowledge, and reconnect with the communities that informed and enabled the work.

4. *Consider Context* – counter homogenization by resituating the data design process, namely, through the particular social, cultural, and material context in which knowledge is produced and the ways an output might be received.

5. *Legitimize Embodiment and Affect* – acknowledge the importance of experiences and expertise that are derived from sensation and emotion as on par with more quantitative methods of knowing and experiencing the world and as a way to engage readers.

6. *Make Labor Visible* – pay attention to (the overwhelmingly gendered) undervalued forms of labor and give credit for the resulting artifact. At every stage, make sure the process makes the bodies that shape and care for the data visible.

The issues and arguments laid out in this station*two_situating mapping in craft*ing point to the need to experiment more with mapping methodologies that sensibilize understandings of the intersectional socio-spatial composition of cities, without the jargon that dominates work around the notion of "intersectionality." We need to expand our understanding of the spatially embedded violence that perpetuates dispossession and precarity. For professionals and craftspersons vested

40 Lorde, Audre. 1984. "The Master's Tools Will Never Dismantle the Master's House." in *Sister Outsider: Essays and Speeches*. Ed. Berkeley, CA: Crossing Press.
41 See detour 202_via Data Feminism

in the urban, a paradigm shift is needed from the dominant techno-managerial approaches (smart-everything) to ones that incorporate carefully designed operational frames that are less shackled by concrete indicators and bureaucracies and more informed by disposable time and play time. Embeddedness in the social means combining key issues from the humanities, with specific spatio-temporal political claims for dignified living conditions.

This understanding served as the basis for our second workshop, which is described in the following station*three_countertopography, where we had the pleasure of conversing directly with Cindi Katz, Ilana Boltvinik, Catherine D'ignazio, Punam Khosla, and Philippe Rekacewicz—together with other speakers and participants—about what value-driven tactical mapping looks and could look like. Meanwhile, at the end of this station, we note that a return to mapping as craft*ing for creative disruption must find ways to identify and connect rooted persons and movements for justice. It is a process of continuous re-making and a very flexible tool that enables resistance.

Thus, to embed tacit analytical practices (inner compasses) in operational paradigms (dialectic laboring), as craftspersons we need the skill of *aimless observation*: a foundational method in the humanities used to establish a knowledge-culture in which creating a design, a plan, or a map is not the target, although it could be a potential outcome. We need the skill of *care* to see the city less through the lens of utility and efficiency and more through the subjectivities and the "perceived–conceived–lived" welfare of the people residing in particular places and territorialities. And, we need the skill of *reading gendered spatial violence*; systemic, social and environmental violence are reproduced in and through banal everyday spaces and aesthetics of exclusion that are regularly promoted by modern patterns of planning and seldom officially recognized as such.

40 Lorde, Audre. 1984. "The Master's Tools Will Never Dismantle the Master's House." in *Sister Outsider: Essays and Speeches*. Ed. Berkeley, CA: Crossing Press.
41 See detour 202_via Data Feminism

Nurturing skills of observation, care, and reading spatial violence involves humanizing production processes and recovering a social world of craft*ing in mapping. It means rethinking the realms that encourage radical yet feasible and reflexive interpretations. As children today are instinctively pinching surfaces to zoom and press for expected hyperlinks and user interfaces to reveal embedded layers of information, a creative challenge for future mappers is to create maps that carry multiple, pluralistic readings. Mappings that raise new questions around the spatial materializations of social and systemic injustices and violence. Mappings that raise awareness and boldly articulate matters of concern. Mappings that encourage public debate and inspire change.

station*three
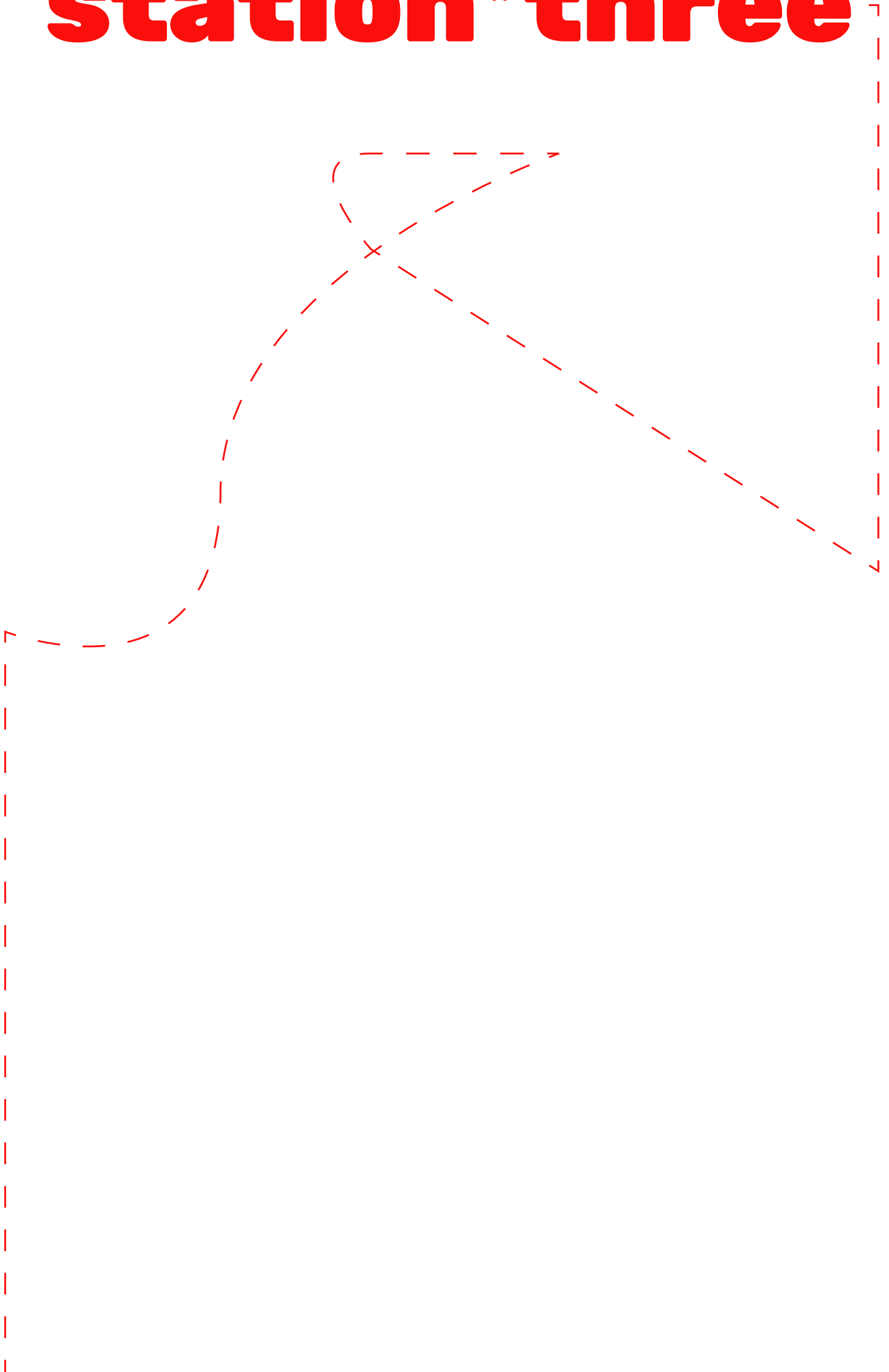
counter topography

3.1 Anticolonial Mapping

In June 2021, Hanan Sabea[1] and Martina Rieker[2] convened an intimate virtual encounter between seven scholars with varying *imagined worlds*[3] to converse about their works, which spanned from India, Egypt, and other geographies to Argentina. The invitation to the "Research Methodologies: Ethnography, Precarity, and the Everyday"[4] workshop consisted of many questions starting with how "to reveal the nuances of precarity and the everyday, [...] how to engage the contemporary and its messiness [...]. How to explore the duration of waiting, how to think waiting, but also why has waiting as a technology of governance captured the imagination of so many scholars?" and finally: "How does methodological experimentation open up spaces to revisit the topo of decolonization"?

Some of the questions that Hanan and Martina posed resonate with issues we addressed in our first Mapping Change workshop,[5] which closed in June 2019 with a scenario-building exercise on how mapping explorations can be conceptualized and programmed such that they contribute to larger initiatives for justice. Besides the dimensions that are covered in station*two_situating mapping in craft*ing and center on *slow (disposable) time* for situated and networked labor,[6] in discussing their three imaginary scenarios, the participants repeatedly returned to a very similar question: Under what conditions can a mapping exploration (process and outcomes) claim to be anticolonial? This question cannot be decoupled from that of, how does coloniality operate and manifest itself today?

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1 Hanan Sabea is an Associate Professor of Anthropology at the American University in Cairo. Her research on dynamics of land and labor on plantations in colonial and postcolonial Africa, state-subject relations, and the production histories and memories, is part of her forthcoming monograph Present Pasts: Coloniality of Power and Laboring Subjects on Sisal Plantations in Tanzania. Her current research projects include shifting meanings of the political; meanings, affects and the aesthetics of revolutionary times; irregular migration; gender and regional gatekeeping constructs; and knowledge production in the social sciences. She has co-edited several volumes and has

published articles in Africa, Journal of Historical Sociology, African Studies, Feminist Africa, International Journal of African Historical Studies, International Journal of Working Class History, and Cultural Anthropology.
2 Martina Rieker is the director of the Institute for Gender and Women's Studies at the American University in Cairo, where she also served as Associate Dean of the School of Social Sciences and Humanities from 2005-2009. She is the co-founder and co-coordinator (with Kamran Asdar Ali) of the Shehr Comparative Urban Landscapes Research Network, founded in 2003 with a focus on theorizing the urban from the perspectives of the Middle East, South Asia

and Africa. She has co-edited several volumes and has published articles in Social Text, Journal of Middle East Women's Studies, New Left Review, Jerusalem Quarterly, and others.
3 Coined by Arjun Appadurai, See: Appadurai, Arjun. (1996) 2008. *Modernity at Large: Cultural Dimensions of Globalization*. Reprint, Minneapolis: University of Minnesota Press, 33.
4 This workshop was part of a series under the same title: "Research Methodologies: Ethnography, Precarity, and the Everyday." The session in which we took part took place 7–8 June 2019, organized online by Hanan Sabea and Martina Rieker, American University of Cairo.
5 Workshop: "Mapping for Change?

Understanding Critical Cartographies that influence Urban Transformation," 6–7 June 2019, at K LAB, TU Berlin. See detour 208_via a June Encounter.
6 Summary: The workshop focused on exchanging ideas about how to see and design mapping processes beyond binaries, through landscapes, and across literacies and mediums. It also questioned what skilling means in critical mapping, what it requires, and how mapping seen as "crafting" hinges on two key procedural features: first, *slow time*, which nurtures values and inner compasses (keyword 1: tacit knowledge); and second, the essentiality of embeddedness in the social for engendering intersectional knowledge (keyword 2: dialectic laboring).

As many detours in this logbook narrate, contrary to dominant discourses that treat colonialism as a thing of the past, it is a continued reality that materializes in various forms of political economies and governance mechanisms, infrastructures of discontinuity and dependency, increased vulnerabilities, and overwhelming precarity. Therefore, building on the questions left unanswered from the first workshop, we designed a second Mapping Change workshop titled: "Cartographies of the Urban: Intersectionality and Climate Change Adaptation" (described in this station*three). A short summary video of the encounter can be watched in detour 301.

Closely related to our foci, in its first episode "Decolonize Berlin" (released 4 October 2019), the *Decolonization in Action Podcast Series*[7] spoke to Noa Ha[8] about the relationship between German colonial history and Berlin today, and asked: "In what ways does colonialism continue to shape Berlin institutions and the city of Berlin itself?" (see detour 302). In response, Noa Ha explained that colonial relationships are reconstructed in many intertwined everyday spaces, and they can be traced through the gendered social hierarchies and their mirror image of the (un)availability of and the (in)accessibility to infrastructural services, including noncommercial public space. She noted that an example of how coloniality is reproduced in Germany today can be seen in the conversations on migration, which racialize the other. Such discourses are connected to casual urban educational and knowledge production frameworks and spaces, which themselves are colonially structured. Examples vary from museums (e.g., detour 303_via Defund Humboldt), to botanical gardens, to the high number of streets named to commemorate figures of European colonial movements, while few are named after those who resisted them.

Universities and research institutions also have their place in past colonial activities, as well as in the coloniality of the present, be it in terms of the

detour 301_ via Workshop 2 Highlights

detour 302_via Decolonialization in Action

detour 303_ via Defund Humboldt
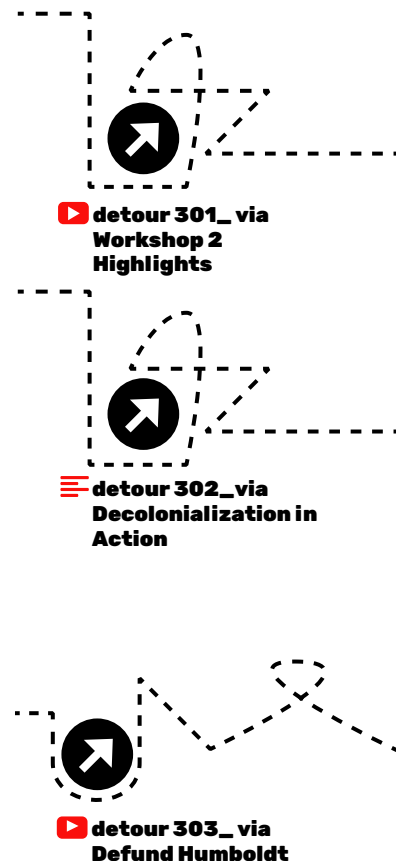
7 See: Ha, Noa and Tahani Nadim. 2019. "Decolonizing Berlin (Part 1)." Decolonization in Action, Podcast Series. Produced by Edna Bonhomme and Kristyna Comer. Berlin, Germany.
8 Dr.-Ing. Noa K. Ha is a postcolonial urban researcher. She taught and conducted research at universities and research institutions in Berlin and Dresden. She is currently a guest lecturer in the MA Spatial Strategies at the Weissensee Kunsthochschule Berlin. Currently she is leading the National Racism and Discrimination Monitor (NaDiRa) at the German Center for Integration and Migration Research (DeZIM). Her work focuses on postcolonial urban research, migrant-diasporic memory politics, critical integration research and racism critique. Her publications have appeared in various edited volumes, journals and catalogs.

types of political ideologies underlying curricula or in the types of professionals they train.[9] Often urban planners, designers, scholars, and development professionals resemble trained officers of empires, although many view their labor as apolitical, benevolent, and serving "the nation." Such approaches are not limited to institutions or nationals of the Global North, but also include people from the Global South who were trained into what Frantz Fanon termed "Black Skin, White Masks."[10]

In his book, Fanon argues that "It is the racist who creates the inferiorized" and that "the colonized are given the choice between inferiority and dependency. Outside these options there is no salvation."[11] The last statement resonates with Dipesh Chakrabarty's criticism of the Eurocentric politics of infantilization which "consigned Indians, Africans and other 'rude' nations to an imaginary waiting room of history. In doing so, it converted history into a version of this waiting room."[12] The uprisings that perforated the past decade point to the fact that the structures of these waiting rooms–today's regimes of neocolonialism—are cracking, but still to be dismantled.

Not only have processes of surveying and mapping human and material capital served extraction and dispossession, but as Benedict Anderson wrote,[13] maps as visual and spatial projections (together with monumental architecture and museums) have also been employed to create *imagined communities* and constructed national identities that engender ethnicized socio-political hierarchies.[14] While Arjun Appadurai expounds how cities are mostly *translocalities,* geographies of arrival and departure for people and their fortunes,[15] the novelist Toni Morrison reminds us in her book *The Origin of Others* that building up and reinforcing dehumanizing categories of otherness have been recurring. She explains how such processes are necessary for supporting contemporary understandings of "national" security and belonging, as well as to justify exploitation.[16]

9 Noa Ha additionally notes that while 'decolonization' of knowledge, knowledge production and city-making practices seems to have become an acknowledged necessity; nonetheless, the term 'decolonial/ization' is often used to fig-leaf what in essence is a continuation of past and present hegemonic hierarchies and discourses. See detour 302_via Decolonization in Action.
10 See: Fanon, Frantz. 2008. *Black Skin, White Masks.* Translated and edited by Richard Philcox. New York: Grove Press.
11 *Ibid.* pp. 73–74.
12 See: Harvey, David. 2009. *Cosmopolitansim and the Geographies of Freedom.* New York: Columbia University Press,

40.
13 See: Anderson, Benedict. 2006. *Imagined Communities: Reflections on the Origin and Spread of Nationalism.* rev. ed. London: Verso.
14 Arjun Appadurai expands on Benedict Anderson's work by examining the relationships between five dimensions of global cultural flows and considers the five landscapes a) ethnoscapes, b) mediascapes, c) technoscpaes, d) financescapes, and e) ideoscapes as the building blocks of what he calls "[...] imagined worlds, that is, the multiple worlds that are constituted by the historically situated imaginations of persons and groups spread around the globe." See: Appadurai, Arjun. (1996) 2008. *Modernity at Large:*

Cultural Dimensions of Globalization. Reprint, Minneapolis: University of Minnesota Press, 33.
15 See: Appadurai, Arjun. 2003. "Sovereignty without Territoriality: Notes for a Postnational Geography." In *The Anthropology of Space and Place: Locating Culture,* edited by Setha M. Low and Denise Lawrence-Zúñiga, 337-349. Oxford: Blackwell Publishing.
16 See: Morrison, Tony. 2017. *The Origin of Others.* Cambridge: Harvard University Press.

Focusing on structures and manifestations of social oppression, Kimberlé Crenshaw, who is credited with the introduction and development of intersectional theory,[17] notes that systemic change requires tackling the problem of patterns of recognition and behaviors at the everyday level. In order to create the needed shifts in mindsets that in turn could (eventually) trickle up to support work at administrative and policy levels, society has to reach a *critical mass* to acknowledge an issue as a problem, an injustice needing action. As an example, in an address titled "The Urgency of Intersectionality" in 2016 (see detour 304), Crenshaw mentioned how the names of Black male victims of police brutality and anti-Black violence in the United States are more often noted by society than those of Black women and how the "Say Her Name!" initiative came as a response to the overwhelming myopia to gendered racial violence.
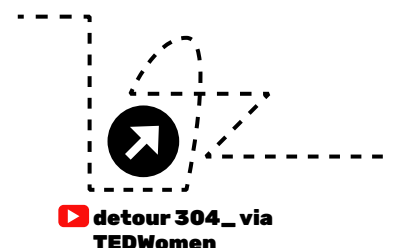
This problem of recognition—where the facts and the individuals implicated by problems do not fit the dominant mental frames and perceived priorities—is mirrored in contemporary approaches to tackling environmental crises and climate change. International agendas (e.g., the 2030 Agenda[18]) and many environmental justice initiatives focus on quantifiable numerical data, such as those related to greenhouse gas emissions, sustainable energy sources (technical and technological solutions), and "smart" management and optimization. Such frameworks sideline and blur discussions on coloniality and the afterlives of colonialism and slavery (social and structural violence),[19] as well as the spatial and policy materializations of these omissions in the urban.[20]

Discourses such as those mentioned above are not unique to the realms of environmental politics. They are a continuation of the "anti-politics machine" that reduces poverty to a technical sectoral problem rather than what it is: ideological and systemic.[21] The opinion that we live in an era of neocolonialism in the shape of rogue (disaster) capitalism that feeds off of privatizing protections at the expense of BIPoC bodies and

17 See: Crenshaw, Kimberlé. 1989. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," *University of Chicago Legal Forum* 1989 (1): 139-167.
18 See: The 2030 Agenda for Sustainable Development, United Nations.
19 Take the example of pay-scales and benefits of laborers in international development organizations, how nationality, race and gender create variable renumeration values for same labor.
20 See: Checker M. 2018. "Environmental Gentrification: Sustainability and the just city". In *The Routledge Handbook of Anthropology and the City,* edited by Setha Low, 199-213. London: Routledge.
21 The term "anti-politics machine" was coined by James Ferguson in his criticism of the Washington Model of international development that since decades continues to be propagated by the World Bank and IMF among other international frameworks. See: Ferguson, James. (1994) 2009. *The Anti-Politics Machine: Development, Depoliticization, and Bureaucratic Power in Lesotho.* Ninth Reprint, Minneapolis: University of Minnesota Press.
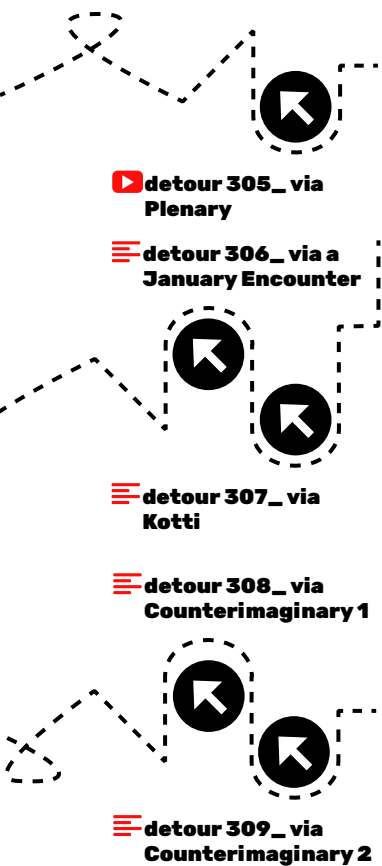
fortunes was reiterated by the guest speakers and discussants[22] at the plenary: "MORE THAN ACKNOWLEDGING DIFFERENCE! mobilizing intersectionality as compass in urban climate action" (a video recording of the event can be viewed in detour 305).[23]

The public plenary was the official opening of our three-day closed workshop, which brought together a group of about forty-five international participants from various fields (see detour 306). It took place after a warm-up in the shape of a field exercise[24] in the area around "Kotti," as Berliners dub the Kottbusser Tor juncture (see detour 307). The workshop[25] consisted of eight segments (sessions) varying in length between ninety minutes to six hours. Similar to the first workshop, the program combined inputs (public plenary and methods lab), exercises (field trip and working groups), breaks and meals, as well as "prep notes" and "counterimaginaries." The last two refer to two categories in the detour filters that refer to, respectively, extracts from a compilation of short papers by the participants that were shared in preparation for the event[26] and four concepts that were developed by working groups and discussed in the closing assembly: "Trash Monsters,"[27] "Open University,"[28] "Panic Room,"[29] and "Are We All in the Same Boat?"[30]

The guiding question during this event was: How can we operationalize Cindi Katz's concept of "countertopography" to support the global rhythms of resistance to neocolonialisms? To concretize our debates and link to today's urgencies, participants were invited to explore whether and how intersectionality as a frame of analysis can alter the ways communities—scholars, practitioners, politicians, activists, artists—think about needs and potentials in defining what a justice-seeking climate change adaptation constitutes for them. As captured in the following entries in this station, we exchanged views on how maps and the processes that produce them can contribute to shifting paradigms on the climate crisis away from an emphasis on technological and technocratic

22 The guest speakers were: Ilana Boltvinik (video), Catherine D'Ignazio (video), Imeh Ituen (live), Keisha-Khan Perry (live), Cindi Katz (live). Philippe Rakacewicz was the first discussant.
23 The plenary was a public event that was attended by a mixed crowd of about 120 people, ranging from professors to students and from non-academics to colleagues. It took place at PlaWi, Café PlanWirtschaft (Planned Economy), the student's cafeteria at the Institute for Urban & Regional Planning, TU Berlin.
24 The exercise, which included lunch at Haus der Solidarität – KiezKantine (an activist-run kitchen and space for

socialization and mobilization at Oranienstraße 45 in Berlin-Kreuzberg), was conceptualized, designed, and organized by Lýdia Grešáková, Tim Nebert, and Robin Hüppe, to whom we and all participants of the workshop are grateful.
25 We would like to note that, initially, this activity was conceived and communicated as an international symposium, but later the program was amended to what ultimately resembled more of a medium-sized workshop than a symposium. The unclarities that were caused by using the word "symposium" in communication materials were the subject of an open feedback discussion that included other aspects and that delivered constructive criticism

on the formats and languages of knowledge mobilization activities such as ours.
26 In total, the compilation included 18 short papers of around 2,000 words in length; in this entry, we share short extracts from a select few.
27 Working Group 1: Dulmini Perera, Eugenio Tisselli, Jonathan Jae-an Crisman, Karl Beelen, Lana Judeh and Omnia Khalil (see detour 309_via Counterimaginary 2)
28 Working Group 2: Marlene Wagner, Benedikt Stoll, Alina Schütze, Matthew Crabbe, Luise Haufe, Nicolas Fonty, Mandu dos Santos Pinto.
29 Working Group 3: Diana Lucas-Drogan, Grit Burgow, Lisa Wagner, Zuzana Tabackova.
30 Working Group 4: Antonia

Buchard-Levine, Hişar Ersöz, Nepthys Zwer, Nuno Grancho, Romain Leclercq (see detour 308_via Counterimaginary 1)

dimensions that consolidate hierarchies and depart from the historically far-reaching systems of racial violence and domination and infantilizing development frameworks.

3.2 (In)Visibilizing Zeroes

"Cartography is more than a representation of the territory: it becomes a political act; either an act of resistance against power, control, surveillance; or an act of propaganda at the service of the powerful to enslave people and impose their (totalitarian) vision of territories."
– Philippe Rekacewicz, June 2019[31]

detour 310_ via Methods Lab

detour 311_ via Monopolized Space
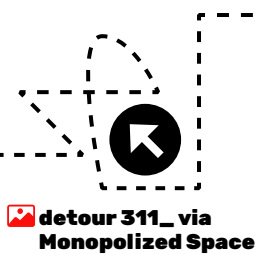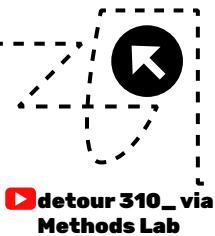
In the "Methods Lab,"[32] Philippe Rekacewicz shared some of his maps, including one that traces the spatial reorganization of a terminal in Oslo Gardermoen Airport in 2005, 2006, and 2007 (see detour 311). No text is necessary to explain what he wished to express: incremental remodeling of the space to maximize consumerism, a problem that echoes beyond the walls of airports. Simple lines, indicative colors, and a few (optional) sentences articulate the cartographic intention, which is to make a statement against the monopolization of space by profit-oriented functions. As Philippe notes, while airports are exclusive spaces by nature (to those who can afford the costs), the same mechanisms are applied to public city spaces (e.g., streets, stations), from which undesired bodies (e.g., informal vendors, homeless persons) are constantly chased away.

In a study conducted within the framework of the international Hungry Cities Partnership titled "Mapping the Informal Food Economy of Cape Town, South Africa,"[33] Jane Battersby, Maya Marshak, and Ncedo Mngqibisa offer important insights into the vital role played by informal vendors in ensuring access to food by the urban poor. The paper, which aims to inform better policies and debunk misinformation (e.g., that refugee Somali vendors are driving South Africans out of business),

31 See detour 208_via a June Encounter.
32 The "Methods Lab" took place on the morning of the second day of workshop two, and provided space for participants to talk freely with Cindi Katz about her concept of countertopography and potential ideas for how it can be operationalized. Philippe Rekacewicz also spoke briefly about some of his works and insights as a veteran cartographer. The video recording of the session can be viewed in detour 310_via Methods Lab.
33 See: Battersby Jane, Maya Marshak and Ncedo Mngqibisa. 2016. "HCP Discussion Paper No. 5: Mapping the Informal Food Economy of Cape Town, South Africa." Hungry Cities Partnership.

provides an elaborate review of the context and a vast amount of collected data, which they visualized in fifteen bar charts, two graphs, one pie chart, and two maps. The maps show the spatial distribution of informal vendors in the two examined wards using icons that represent the informal retail type, with official streets as the only other layer demarcating the territory. Although they explain that "[t]he mapping exercise revealed the existence of distinct geographies of informal trade,"[34] the wards' spatial components and distribution (e.g., formal or informal housing block, a school or a supermarket, a parking lot or a farm) are not included. This blurs the correlation between locations of vending and everyday flows of purchasers. The twenty data illustrations depend on the text for meaning and, sadly, as visual products they do little in helping "view the formal and informal sectors as part of the same food system and to generate policy and planning responses that acknowledge the role of both in meeting local food security needs."[35]

The aforementioned problem reappears in research and publications, where significant fieldwork and intellectual discussions are restricted by "budgetary benchmarks" that (predominantly) value communication through text and (niche) events. It is true that visual formats such as infographics and graphic summaries are gaining traction. However, too often research financing and time constraints result in situations where data visualization is conducted either through desktop programs (such as in the case of the "Mapping the Informal Food Economy of Cape Town" paper) or through commercial designers and agencies who have little connection to the topics of the text, processes of its development, or the political intention of the authors. In such cases, elements are often standard sets of graphics, and customization is marginal. Subsequently, the reach of findings as well as potentials for dissemination and impact (be they on public discourse or policy) are narrowed down. As elaborated in station*two, such mapping practices are more the product of one-size-fits-all sketching than polychromatic crafting. From this perspective, how

34 *Ibid*. p. 6.
35 *Ibid.* p. 18.

can intersectional experiences with violence be captured and expressed in mappings that seek to influence realities and policy?

As Keisha-Khan Perry[36] illustrated in stories from her work that double-pivots on activism and scholarship and expands on Kimberlé Crenshaw and Punam Khosla,[37] there is an urgency to understand racial capitalism and how it crosscuts climate change. She shared stories of Black women who were dispossessed of their apartments with no wrong-doing due to "Stop and Frisk" and similar policing practices of incarceration of Black and brown people; of the successive disasters that keep visiting the "US Colony of Puerto Rico;" and of violations against human rights defenders, among others. She argued that "these intersections [with violence] matter because they impact identity as well as erotic and bodily autonomy; they impact experiences with violence as well as experiences with justice; they impact inclusion in governance as well as exclusion from it."[38]

detour 312_ via
Prep Notes 1

detour 313_ via
Prep Notes 2

detour 314_ via
Guardia Fuerza

Intersectionality as a lens of analysis overlaps racism, sexism, and class discrimination, which engender precarious lives, in order to reveal and confront the system beyond professional and disciplinary silos. Understanding human networks, social hierarchies, and correlations of temporal (violent) events is fundamental for determining methods and scales of operating against dispossession (e.g., see detour 312) and, equally, for recognizing emancipatory social transformation experiments as "slow cooking," as resting in *dureé*.[39] Finding ways to depart from infantilizing, fast-tempo developmentalism (which includes research funding hierarchies) and defining pathways for interrupting the free game of *guerrilla-statesmen*,[40] from Sri Lanka (see detour 313) to Colombia (see detour 314) and elsewhere are fundamental to enabling public interest oriented frameworks such as those we describe.

In Colombia, 177 human rights defenders were murdered in 2020, a staggering 53 % of the total 331 cases documented by the Front Line
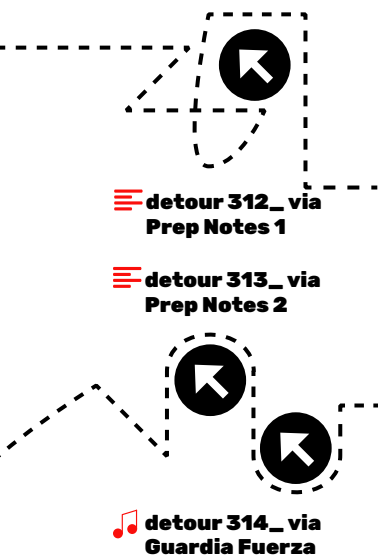
36 Keisha-Khan Perry was among the speakers at the second Mapping Change workshop. She was born in Kingston, Jamaica and migrated to the United States at the age of 10. She is professor of Africana Studies at Brown University where she has taught classes focused on and researched questions of race, gender and politics in the Americas, urban geography and questions of citizenship, intellectual history and disciplinary formation, and the interrelationship between scholarship, pedagogy and political engagement." Her full Bio can be viewed on her webpage here.

37 In her address Keisha-Khan Perry notes that she draws from the work of Punam Khosla, who was also set to be among the Plenary Speakers and participated in several preparatory meetings since the conceptualization phase. Punam's work on violence stems from her long experience as mobilizer and intellectual, as an openly lesbian Canadian of Indian heritage who was born in 1961 in then British East Africa. Punam's house was in today's Uganda, her school in today's Kenya, and her engagements on the African continent as mobilizer and communicator spanned from Cape Town to Sudan. Punam was a contributor to a Field Exercise we organized on the margins of a High-Level event in Nairobi, November 2016, see detour 004_via Walking Debates.

38 See: detour 305_via Plenary, minute 1:03:40.

39 See: detour 210_ via handiCRAFT 2016

40 Guerilla statesmen is used to refer to political leaders who started their careers in militarized resistance groupings then moved into neoliberal suits. They speak the market and bureaucracy language fluently, and they operate governmental apparatuses and public resources like clans and mafias, albeit legitimate. See: Aruri, Natasha. 2015. "Rediscovering Little Sins: Palestinianhood, Disobedience, and Ramallah." RLS PAL Papers, November; and, Hadda, Toufic. 2016. *Palestine LTD. Neoliberalism and Nationalism in the Occupied Territory.*

Defenders in their Global Analysis.[41] In the report, it was noted that 69 % of killings targeted people defending land (e.g., against logging, mining), indigenous people, and environmental rights, 28 % of which were people involved in women's rights. They also document how the COVID-19 pandemic served despotic and corrupt regimes—which enjoy diplomatic legitimacy at international fora—in oppressing and incarcerating *en masse* human rights defenders in life threatening conditions. Tragically, the numbers do not account for many cases where information or contact to defenders is not available.

Layla Saad, the former deputy director and policy advisor of the UNDP World Centre for Sustainable Development – RIO+ Centre, used to repeat at events attended predominantly by high-level and white-collar individuals that if the claim is achieving environmental sustainability and ending injustices, then, without centralizing the Universal Declaration of Human Rights (1948)[42] and protecting civic mobilizers and human rights defenders, there is no grounds for any project.[43] The urgency to extend protection and voice to those who are countering violence in its various forms is an issue that can also be heard in the work of Leilani Farha, UN Special Rapporteur on the right to adequate housing. Her work involves finding political solutions for fighting against vulture capitalism, which is *de facto* re-engineering cities (with vulnerable communities suffering most), and calls for considering housing as a human right.[44]

While experiences vary widely according to locational conditionalities, global anticapitalist movements continue to experiment with mapping methods to help curb the discriminate distribution of power, resources, and flows in and around urban spaces. Some of these relate to the expanding realms and utilizations of radical cartography (see detour 315). As argued in the anthology "Mapping Gendered Ecologies, Engaging with and Beyond Ecowomanism and Ecofeminism" (see detour 316), the degree of success in forging paradigm shifts is closely interlinked with

detour 315_ via Anti-Eviction

detour 316_ via Mapping Gendered Ecologies
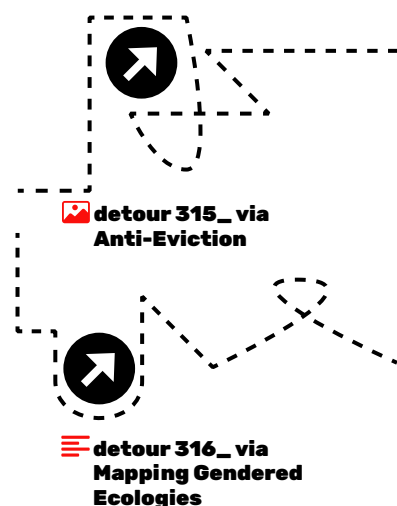
41 See: Front Line Defenders. 2020. *Front Line Defenders Global Analysis 2020*. Front Line Defender. Accessed October 22 2021.
42 See: UN (United Nations). 1948. "Universal Declaration of Human Rights." UN. Accessed 22 October 2021.
43 In the period between 2016 and 2017, Katleen De Flander and Natasha Aruri (co-authors of this Mapping Change Logbook) collaborated with Layla Saad, who was guest moderator and contributor to several of the events organized by the Global Soil Forum,

IASS (the unit was dissolved in 2017).
44 For more about the mission of Leilani Farha, see the film Push (Push), which documents many of her meetings, remarks, and conclusions. The film clarifies why and how real estate (80 % of which is housing) became the most profitable economic sector globally, valued at four times the global GDP. Despite the promises of governments since the 2008/9 financial crisis, evictions and inaccessibility to adequate housing are at record highs due to speculation and money laundering.

the disentanglement from hegemonic ways of seeing lifeworlds, as well as with re-creating *self-reliance* through frameworks that counter the shrinking of socialized security nets and associated legislations.

Many scholars and practitioners have been advancing concepts and methods to provide for better understandings of multi-layered complexities, global flows, and crises (e.g., the theory of planetary urbanization[45]). Notwithstanding, with the advent of the computerized sensing and modeling of big data, global trends of producing scientific knowledge and decision-making (particularly with regard to the urban) have increasingly relied on "evidence-based" and "smart" (quantitative) methods.[46] However, approaches that focus on what is capturable and up-scalable (e.g. to draw a theory) are a problem because they flatten and abstract the messiness of everyday life. In this regard, Annette Kim noted that "[our] cool maps couldn't be used to help policies. Our metrics or map layers couldn't engage with regulations or policy levers which wanted numbers."[47] Therefore, in <u>station*two</u>, we argued in favor of humanizing maps and mapping processes.

Emphasizing the problem of power imbalances and disconnection (as opposed to continuums), Linda Peake[48] and Jeff Brugman[49] call for a change of perspective: namely, to focus on the central role of social reproduction, social agency, and infrastructural spatializations in either creating rooted transformation or in increasing disjuncture.[50] As the highly inflexible, labor- and time-intensive, two-dimensional *master plans* remain a dominant tool in urban spatial planning and administration, critical mapping explorations need to find ways to communicate what everyday life means. Particularly, how do we give visibility to blurred or invisible structural and spatial relations (and the kinds of triggers) that produce indignity and impact physical and mental health among other dimensions of vulnerability and precarity? In other words, how can maps visualize ethnographic data? The answers vary depending on the context,

45 See: Brenner, Neil, ed. 2013. *Implosions/ Explosions: Towards a Study of Planetary Urbanization*. Berlin: Jovis.

46 In 2015, the Symposium "<u>Beware of Smart People! Redefining the Smart City Paradigm towards Inclusive Urbanism</u>" took place at TU-Berlin, and included contributions by Saskia Sassen, Adam Greenfield, and others. The event critically discussed the opportunities and challenges offered by the Smart City paradigm. Andreas Brück was part of the organization team.

47 Annette Kim participated in Workshop 1, see <u>detour 208_via a June Encounter</u>.

48 See: Peake, Linda, Darren Patrick, Rajyashree N. Reddy, Gökbörü Sarp Tanyildiz, Sue Ruddick, and Roza Tchoukaleyska. 2018. "Placing Planetary Urbanization in other Fields of Vision." *Environment and Planning D Society and Space* 36 (3): 374-386.

49 See: Brugmann, Jeb (2009). *Welcome to the Urban Revolution: How Cities Are Changing the World*. New York: Bloomsbury Press.

50 See: Aruri, Natasha. 2021. "Re-imagine Urban Antispaces! For a Decolonial Social Reproduction." In *A Feminist Urban Theory for our Time: Rethinking Social Reproduction and the Urban*, edited by Linda Peake, Elsa Koleth, Gökbörü Sarp Tanyildiz, Rajyashree N. Reddy, and darren patrick, 186-214. Hoboken, NJ: John Wiley & Sons.

political intention, and available technologies and skills. "This Is Not An Atlas" (see detour 317) contains noteworthy observations and relevant lessons from mapping experiences in a wide range of places.

An example of visualizing socio-spatial pluralism and rethinking binary categories is Bill Rankin's dot map "A Taxonomy of Transitions" (see detour 318). It employs gaps and gradients and gives a very different understanding of Chicago's realities in comparison to the typical choropleth maps. The latter kind of maps collapse the differences within district borders and are typically used by policymakers in their proposals on spatial reorganization and administration. Rankin argues[51] that instead of reinforcing ideas of absolute territoriality, by showing space as layered and perforated, changing abruptly at times and gradually at others, a map can provoke slippages, overlaps, and various kinds of diversity. In a sense, this example invites critical mappers to experiment with granularity to reveal where and how dispossession is happening as a path to explore how current urban (sub)boundaries can be dismantled and decolonized.[52]

The question of who has power and who does not underlies Catherine D'Ignazio and Lauren Klein's book "Data Feminism" (see detour 202). It explores how data can challenge power differentials when visualizations reveal customary practices, inequalities, and biases. According to them, feminism is very good at asking "who" questions: Who is mapping? Who is it about? Who is it for? With whose data, values, perspectives, and interests? Who are the people that go uncounted? Their work implores us to stop considering mapping as a mere analysis-support tool and to regard it as a commitment to action, to challenging patriarchal paradigms and hierarchies with content, form and process. It promotes alternative principles for data harvesting, processing and communication, and decision-making on mediums and displays that allow for plural expressions and bring back the human scale.
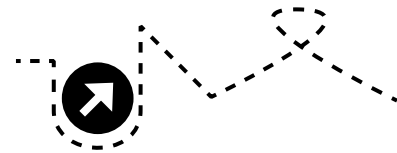
detour 317_ via Orangotango
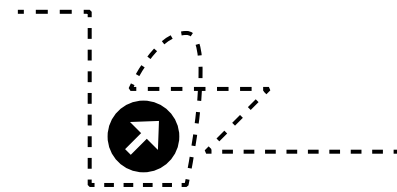
detour 318_ via Chicago
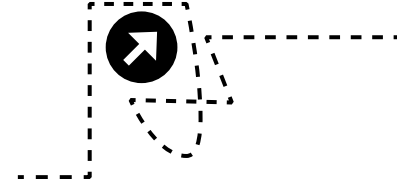
detour 319_ via Prep Notes 3
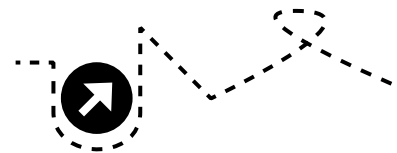
detour 202_ via Data Feminism

51 See: Rankin, Bill. 2010. "Cartography and the Reality of Boundaries." **Perspecta** 42: 42–45.
52 Another example is the work of Antonia Burchard-Levine and a group of co-authors "MERA" shown in **detour 319_via Prep Notes 3**.

detour 320_ via
OpenVis

detour 321_ via
Hurricane
Colonialism

detour 322_ via
Prep Notes 4
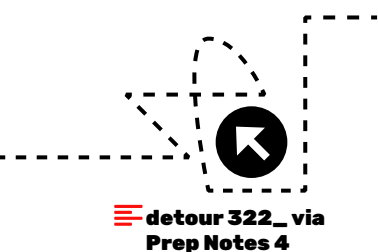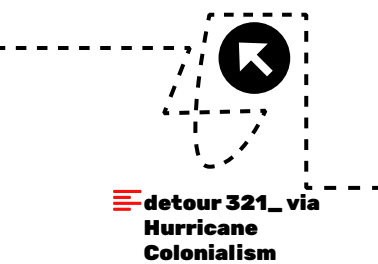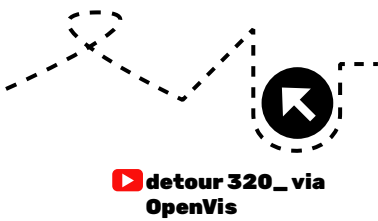
In a similar line, Jer Thorp[53] suggests that one of the first questions we should be asking about any dataset is: "What is missing?" and "What can we learn from the gaps?" Andy Kirk points to the importance of "The Design of Nothing" (see detour 320) in visual communication strategies. He asks, "How do we give zeros a home? How do we represent nothing? What does the absence of data mean?" The importance of this issue is twofold: on the one hand, to normalize the visualization of nulls, zeros, and non-categories as normative, and on the other hand, as a statement against sidelining anomalies and discordances.

In view of the arguments made in this station and preceding ones, decisions along anticolonial mappings rely on concepts and frameworks that are based on dialectic understandings of the interrelationships between five elements: Harvey's *space-time compression*,[54] Cindi Katz's *space-time expansion*,[55] Arjun Appadurai's *imagined worlds*,[56] Naomi Klein's *disaster capitalism*,[57] and Catherine D'Ignazio and Lauren Klein's *seven feminist principles of data visualization*.[58] Methodologies of mapping explorations should combine staged[59] yet loosely organized moments of encounter in temporary artisan spatializations (e.g., workshops, field exercises) with extended, open-ended, *pseudo-concrete*[60] conversations within networks. Therefore, anticolonial mapping explorations are *collectivized*[61] *performances* that hinge on many skills, including those of aimless observation, care, and reading gendered violence.[62] They are emotional, sensorial, messy, flexible, longitudinal, guided by value-driven tacit knowledge, and equipped with a good nose about when and where visibility is needed and when it is disempowering.

Finally, mapping as an anticolonial practice acknowledges that the gap between viewpoints of dispossessed bodies and those who have little experience with violence cannot be bridged. It seeks to give legitimacy and space to knowledge produced in precarious geographies, particularly

53 See: detour 320_ via OpenVis, quoted by Andy Kirk, minute 08:46.
54 See: Harvey, David. 1990. "Between Space and Time: Reflections on the Geographical Imagination." *Annals of the Association of American Geographers* 80 (3): 418-434.
55 See: Katz, Cindi. 2001. "On the Grounds of Globablization: A Topography for Feminist Political Engagement." *Signs Journal of Women Culture and Society* 26 (4):1213-1234.
56 See: Appadurai, Arjun. (1996) 2008. Modernity at Large: *Cultural Dimensions of Globalization*.

Minneapolis: University of Minnesota Press, 33.
57 See detour 321_via Hurricane Colonialism
58 See detour 202_via Data Feminism, and see entry 2.3_Dialectic Laboring
59 See detour 209_via Field Notes 1
60 See detour 002_via Pseudo-Concrete Realities
61 See detour 216_via Field Notes 4
62 See entry 2.3_ Dialectic Laboring, and see Omnia Khalil's "Geography and Violence in Cairene Post-Revolutionary Times" in detour 322_via Prep Notes 4

by Black women and women of color. It designs its targets and processes around supporting networks and contributing to enabling frameworks. It pays attention to the roles and meanings of *zeroes*, value distortion, and gives resonance to tactical disruption by artists and mobilizers of justice movements in many places, in spite of algorithmic and political censoring and assassination.[63] Yet, as Cindi Katz asked our team in a meeting between the first and second workshops, how can a countertopography of knowledge and resistance be seen and put together without her being the shuttle between the places, e.g., between Howa, rural South Sudan, and Harlem, New York?

63 See detour 001_via Brazil and detour 103_via alKarama wa alAma

3.3 Counterimaginaries of Dissensus

"[W]ithout romanticizing the local scale or any particular place, I want to get at the specific ways globalization works on particular grounds in order to work out a situated, but at the same time scale-jumping and geography-crossing, political response to it. Tracing the contour lines of such a "countertopography" to other sites might encourage and enable the formation of new political-economic alliances that transcend both place and identity and foster a more effective cultural politics to counter the imperial, patriarchal, and racist integument of globalization."
– Cindi Katz, 2001[64]
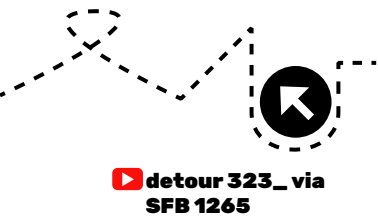
In an address titled "Topographies of Hope" (see detour 323) at the Haus der Kulturen der Welt (HKW), organized by the multisite research project *Refiguration of Spaces*, Cindi Katz asserted that "space hides consequences" of state violence and racial domination. She told of how the contour lines reflect "oppositional position(s)" that take shape in retrospective but seldom at offsets of situated scholarly journeys. She closes with a statement, a warning against exacerbating insecurities and injustices, foreclosing glimpses of different futures in the present, locking people into nothingness, and reminds us that accumulation by dispossession requires resistance. "Hope, it is important to remember, is the mediated presence of possible futures, here and now," "and it can be

64 See: Katz, Cindi. 2001. "On the Grounds of Globalization: A Topography for Feminist Political Engagement." *Signs Journal of Women Culture and Society* 26 (4): 1216.
65 See: Katz, Cindi. 2019. "Topographies of Hope." Lecture. *Summer School 2019 of the Collaborative Research Center*. SFB 1265 - Re-Figuration of Spaces. Accessed November 19 2021.
66 The plenary took place on 16 Jan 2020 under the title "More Than Acknowledging Difference! Mobilizing Intersectionality as Compass in Urban Climate Action", at PlaWi, TU Berlin, see detour 305_via Plenary.

found in the alternative worlds of children, in their boxes of props and toys, which if picked up, could reveal *new worlds of undercommons*."[65] Four months after this address, Cindi returned to Berlin and engaged with us at the second Mapping Change workshop on how to operationalize her concept of *countertopography* in anticolonial maps.

The plenary[66] of the workshop featured five speakers, two via pre-recorded videos (Ilana Boltvinik and Catherine D'Ignazio, whose works highly influenced ours as reflected in <u>station*two</u>), three in person, and Philippe Rakacewicz as the first discussant before opening the floor for discussion. The three in-person speakers were Keisha-Khan Perry, Cindi Katz, and Imeh Ituen.[67] Delivering the first speech from the floor, Imeh set the tone for the conversations that followed by providing maps and illustrations evidencing that the brunt of climate-change-related disasters is carried by Black and brown people. She used Germany and Ethiopia as an example of one low-risk and one high-risk country, respectively, and informed participants that at the time of her speech, 16 days after the start of 2020, Germany had produced as much greenhouse emissions as Ethiopia does in four years. She called the climate crisis a genocide against Africans and other disposable colored people (including those in the North), and other speakers concurred.

With the advancement of technologies and people's access to knowledge and knowledge-sharing possibilities, data and its visualizations are increasingly used to challenge and change power relations. Nonetheless, as housing justice movements and experiences of mapping projects such as Who Owns(ed) Boxi (see detour 324) and Leerstandsmelder (see detour 325) show,[68] there is still a long way to go before regimes of data transparency and accountability are established. Many mapping projects related to housing justice suffer from high inaccessibility to land and property registries (e.g., by journalists, scholars, activists), which impedes possibilities for early detection and response to attacks by
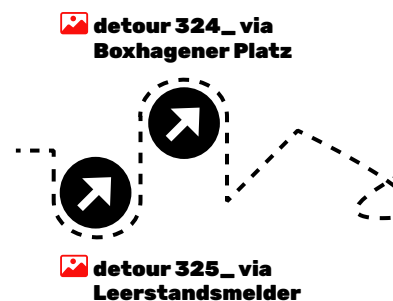
🖼 **detour 324_ via Boxhagener Platz**

🖼 **detour 325_ via Leerstandsmelder**

65 See: Katz, Cindi. 2019. "<u>Topographies of Hope</u>." Lecture. *Summer School 2019 of the Collaborative Research Center*. SFB 1265 - Re-Figuration of Spaces. Accessed November 19 2021.
66 The plenary took place on 16 Jan 2020 under the title "More Than Acknowledging Difference! Mobilizing Intersectionality as Compass in Urban Climate Action", at PlaWi, TU Berlin, see <u>detour 305_via Plenary.</u>
67 Imeh Ituen is a Research Associate at the Department of Global Climate Policy at the

University of Hamburg and part of Black Earth, a BIPoC environmental and climate justice collective in Berlin.
68 Also see: Who Owns Berlin / <u>Wem Gehört Berlin</u> project.
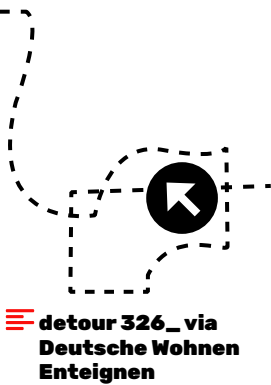
vulture capitalism. Incomprehensibly, large real-estate companies often enjoy the same privacy (data protection, invisibility) as an apartment owner. The problem of the lacking transparency and accountability of capitalists and comprador governments has also been the culprit behind failed international climate projects since the "Earth Summit" in Rio de Janeiro in 1992.[69]

The mobilizers and supporters of the "Deutsche Wohnen & Co. enteignen" campaign (see detour 326), who protest the "wholesale of Berlin" to investors, know that their claims have no constitutional grounds at the moment. However, their dedicated unpaid labor is spurred on by projects such as Berlin vs. AirBnB (see detour 327), and is inspired by journeys and models such as Flussbad Berlin e.V. (see detour 003); whose work has been highly visual, forging experiential[70] and policy continuums. They imagine solutions, loop scenarios, and forge alternative political-economic alliances that turn the tides, as the Häuser Bewegen GIMA (see detour 328) is doing by addressing the urgency of *the right to housing*.[71]

As the examples in this logbook and the literature show, maps not only illustrate the world but re-describe it. They provoke past and new perceptions of networks, lineages, associations, and representations of places, people, and *(dis)connection*. Maps reproduce spaces. Critical mapping reproduces social relations. The power of maps lies in the ability of drawings to "do work," to create and transform places according to the wishes of those who make them. This recognition comes from understanding maps as much more than what we perceive through sight.

Over 80 % of the fastest growing cities are subject to rising temperatures and thus an increase in disasters such as flash floods, droughts, fires, hurricanes, etc. caused by climate change.[72] Although most of these cities are in the Global South (particularly Africa and Asia), their fate is

69 See: UN (United Nations). 1992. "United Nations Conference on Environment and Development, Rio de Janeiro, Brazil, 3-14 June 1992." UN. Accessed October 22 2021.
70 Makeshift spatial rearrangements combined with social activities that materialize the notion of premature gratification, a term coined by Katherine Shonfield to describes engagements that are propositional and locational, seeking long-term consequences, while constituting 'brief disobedience' undertakings as a 'means

to advance proposals in advance of advancing proposals'; see: Thomas, Helene, and Liza Fior. 2014. "Brief Disobedience and Premature Gratification." In *Make_Shift City: Renegotiating the Urban Commons*, edited by Francesca Ferguson, 150-153. Berlin: Jovis.
71 We understand 'Housing' as a broad term that goes beyond 'having a shelter' and encompasses the worriment about sustenance for everyday people. As a framework it brings together aspects of infrastructure, education, access to non-

monetized/-commercialized spaces of socialization (which is as central to mental health as water and clean air), and therewith spaces that cater for just and secure social production and reproduction. Viability and sociability of buildings, sustainability of invested and operationalization resources and energy, and other technical parameters also play a role. For more see the report "Setting the Grounds" that summarizes key discussions of a workshop K LAB organized in March 2020, within the

framework of the multisite research project "Critical Mapping in Municipalist Movements – CMMM."
72 Based on data of the Climate Change Vulnerability Index (CCVI). See: Verisk Maplecroft. 2018. "84% of World's Fastest Growing Cities Face 'Extreme' Climate Change Risks." Verisk Maplecroft, November 18.

interconnected with the Global North as the main producer of greenhouse gases, the largest consumer of natural resources (mostly grown or extracted and shipped in from elsewhere), and the main proponent of cheap labor and precarious work. While the term *sustainable growth* appears in most if not all national and international strategies and policies at the various levels, a "legitimate" alternative to the umbilical relationship between "economic growth" and socio-ecological exploitation has yet to be defined.

Arturo Escobar is a veteran engaged intellectual and politician with many published works. "Encountering Development. The Making and Unmaking of the Third World" (see detour 329) is a fundamental read for understanding what "development" is and for dismantling the premises of diplomatic financing as pathways for Global Southerners to *de-under-develop* and democratize their geographies. He encourages us to routinely un- and re-think processes and relations and to challenge what we consider (il)legitimate norms and codes for happenings in the world around us, such as in his recent publication on "Degrowth, Postdevelopment, and Transitions."[73] Drawing similar contours to those by contributors to our project, Escobar reminds us of the quintessence of anticonsumerist value systems and social networks for socializing risks, buffering shocks, capturing wealth at community levels, and for creating materializations for the right to flourish.

In an address at the *Urban Futures 2050* conference in Lisbon in 2014,[74] geographer and planner Mee Kam Ng defined the *right to flourish* as the human threshold of "capability to function and the somewhat higher threshold that constitutes a good human life."[75] Social movements are protests of and resistance against the collusion of state apparatuses and neoliberal capitalism, which gave rise to the "pressure cooker" environment in many cities today, where:
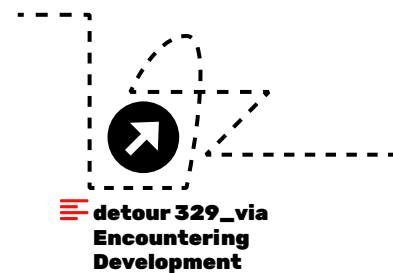
73 See: Escobar, Arturo. 2015. "Degrowth, Postdevelopment, and Transitions: a Preliminary Conversation." *Sustainability Science* 10: 451-462. doi: 10.1007/s11625-015-0297-5
74 See: Urban Futures - Squaring Circles: Europe, China and the World in 2050, 10-11 October 2014, at Calouste Gulbenkian Foundation, Lisbon, under the European Commission's Seventh Framework Programme: URBACHINA (European Project on Sustainable Urbanisation in China. Historical and Comparative Perspectives, Mega-trends towards 2050).
75 See: UN (United NatiSee: Ng, Mee Kam. 2014. "The Right to Human Flourishing and the Production of Space: Implications for the Planning of Future Cities." In *Urban Futures - Squaring Circles: Europe, China and the World in 2050 Keynotes*. Edited by Olívia Bina, Luís Balula and Andrea Ricci, 40-45. Lisbon: Institute of Social Sciences, 41.

> [...T]he rights to human flourishing require subjective
> efforts as well as a nurturing objective environment. These
> can only be realized through a value transition or a
> reframing process of what community psychologists would
> call the ecosystem of our lives from individual to micro-
> (family, schools, work units), meso- (combination of micro-
> systems), exo- (neighbourhoods, world of work, district
> cities) and macro-systems (cultural values, customs and
> institutions). [... S]trength involves 'the capacity to cope
> with difficulties, to maintain functioning in the face of
> stress, to bounce back in the face of significant trauma, to
> use external challenges as a stimulus for growth, and to
> use social supports as a source of resilience'.
> – Mee Kam Ng, 2014 [76]

Coming from similar arguments, in a paper titled "Don't call me resilient again!"[77] Maria Kaika criticizes the New Urban Agenda and the SDG's dependency on old methodological tools (e.g., indicators). Emphasizing the disempowering role of institutional frameworks of "modernization" paradigms that do not work, she proposes to better monitor and articulate practices of dissensus.[78] International development organizations and "city-splitting" institutions promote manuals of "good governance" practices that focus on consensus-building (i.e., negotiating compromises), while standard participatory activities reproduce roles and power positions. Instead, she advocates for scaled work centered around small community-based collectives such as Initiative 136 (K136) in Thessaloniki, Greece. Such actors voice demands, often refuse to be included in formal processes, and shift the focus toward establishing new *hows*. Their methods alter the criteria for choosing interlocutors and radically change frameworks to create the conditions necessary for democratizing the production of new imaginaries.

76 *Ibid*. p.42
77 See: Kaika, Maria. 2017. "'Don't Call Me Resilient Again!': The New Urban Agenda as Immunology ... or ... What Happens When Communities Refuse to be Vaccinated with 'Smart Cities' and Indicators." *Environment and Urbanization* 29 (1): 89-102. doi: 110.1177 /0956247816684763.
78 Maria Kaika argues by saying, "stop focusing on how to make citizens more resilient 'no matter what stresses they encounter,' as this would only mean that they can take more suffering, deprivation or environmental degradation in the future [...], focus instead on identifying the actors and processes that produce the need to build resilience in the first place [...], and try to change these factors instead." (*Ibid*. p. 7.)

As explained in <u>station*zero_mapping change</u>, we started this journey from a politically committed academic agenda to explore how maps and mapping serve as a tool for progressive change and how methodologies can be reconsidered or improved in future initiatives within and beyond academia. Therefore, we would like to draw this entry to a close by concluding that anticolonial mapping is about *narrating stories of dissensus and dissent, raising consciousness, countering segregation,* and creating *rhizomatic ecologies* of anticapitalist knowledge sharing and solidarity.

Today it is difficult to disassociate maps from geographic territories. However, as Elisa T. Bertuzzo noted at the margins of the first mapping change workshop,[79] in "The Practice of Everyday Life"[80] Michel de Certeau reminds us that until the Middle Ages, the function of maps was not to demarcate places but to narrate. That is to say, maps were "journals" of itineraries used to represent and retell the events that occurred along the way. Today, when people draw a map or explain one to others, they still usually start to tell a story. Maps as narrations speak to varied subjectivities through visual correlations instead of logical concatenation.

What the detours of our logbook show is a microcosm in a galaxy of actors that translate radical cartographic ideas into storytelling and awareness-raising acts that create imaginary and real maps that encourage new consciousness. Applying intersectionality as an analytical lens means examining the multiple forms of violence and (spatial) exclusion that people experience simultaneously and registering these occurrences not as anomalies or "displacement," but as recurring inferiorization and elimination of communities and people. Operationally, this means opening up the mapping process and its product(s) to contamination and dissensus, where countertopography is "a way of seeing common grounds across difference."[81] While the realities of children in different locations are certainly different, the root causes and mechanisms of de-

79 See: <u>detour 208_via a June Encounter.</u>
80 See: Certeau, Michel de. 1984. *The Practice of Everyday Life.* Translated by Steven Rendall. Berkeley: University of California Press.
81 From Cindi Katz' contribution to the plenary, <u>see: detour 305_via Plenary</u> .
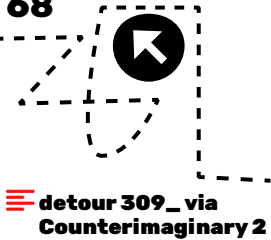
skilling and robbing opportunities transcend these differences. If we re-imagine the world through machine space, or displacement, or waste, different kinds of relations emerge; as demonstrated by the "Trash Monsters" counterimaginary (see detour 309).

Real and mentally constructed spatial segregation is a manifestation of state and social violence and is hard to miss, particularly in urban areas. It can be seen in the discriminate distribution of social infrastructures, such as childcare, health, and sanitation, and the racialized distribution of hazardous infrastructures, such as waste collection facilities, chemical industries, and highways that dissect and isolate neighborhoods of othered communities. Along the same lines, if we place mundane practices such as gerrymandering and gentrification on territories of self-described democracies next to settler-colonial tactics of confiscating land and racialized access to resources and rights, then the difference becomes blurry and what emerges is a common governance paradigm: Apartheid (see detour 330_via Wadi elDilb). Therefore, anticolonial mapping is a practice that reveals invisible and unrecognized forms of discrimination and the spatializations of neo-slaveries. In addition, it discloses how burdens and vulnerabilities are systematically placed on gendered, socially othered, and disposable populations.

With the hype around big data, smart sensors, and evidence, it is important to re-humanize mapping to better understand the structures of racial discrimination. In this regard, while many argue that nation states granted people more freedoms in comparison to colonial times, the opinion of Arjun Appadurai, Cemil Aydin, and Rana Dasgupta is that this is not very accurate, as expressed in their conversation about the question of "Have Nations Killed Cosmopolitanism?" (see detour 331). Among other central issues, they point out that the birth of nation states was accompanied by an increase in racialized restrictions on movement, which suppress not only the economies and social relations of the

inferiorized, but also collaborative critical knowledge production and sharing across borders.

Seen from this perspective, anticolonial mapping is focused less on finding truths and more on revealing and reconnecting situated discordant knowledge across space and time. It is a ritual of un- and re-learning, of re-questioning political intention, and of incremental resistance in the shape of pseudo-concrete, sensorial disruption and makeshift spatial (re)claiming. It is a practice of resisting expulsions while revealing territories of hope, a practice that integrally creates ecologies of rhizomatic knowledge[82] production and socialization, within localities and with tendrillar exiles.

In realms of practice such as those mentioned above, *countertopography* involves planting seeds and growing rhizomatic networks of oppositional positionality against the intersectional forms of violence that simultaneously fuel environmental destruction and climate change and bring devastation. It also means aligning positionalities among counterparts to collectively imagine alternative paradigms and engender ecologies that recognize the bodies and minds of Black and brown people as the primary sites and infrastructures fending off missionary developmentalism and apartheid governmentalities. It is a practice interested in understanding the rhythms of growth and the shrinking of socialized security nets that reduce vulnerability, enable flourishing and dignity in spite of precarity, and resonate hope in the face of the "protracted" disaster that colonialism is.

82 In "A Thousand Plateaus" Deleuze and Guattari (1987) describe the rhizomatic mode of knowledge as one that allows for multiple, non-hierarchical entry and exit points in data representation and interpretation, as opposed to an arborescent (hierarchic, tree-like) conception of knowledge. A rhizome, they say, is characterized by "ceaselessly established connections between semiotic chains, organizations of power, and circumstances relative to the arts, sciences, and social struggles," and can be described by the six principles of connectivity, heterogeneity, multiplicity, asignifying rupture, and cartography as opposed to decalcomania. They elaborate that a rhizome is a "map and not a tracing" See: Deleuze, Gilles, and Felix Guattari. 1987. *A Thousand Plateaus*. Translated by Brian Massumi. Minneapolis: University of Minnesota Press.

Detours

Station 3

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Notes

Notes

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