

Concept of artistic intervention

Concept of the artistic intervention in the Creative Europe project
future.repair.machine

Ensemble e.V.
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CHILDREN OF COMPOST

Future.repair. machine Munich 2023/24

„Camille is a child of the “Children of Compost,” a community that has learned to survive on an even more damaged earth than our own through becoming-with different species, viewing themselves as “humus, rather than as human or nonhuman” (Donna Haraway)



Fröttmaninger Berg / Munich Oktober 2022 Fotocredit: Astrid Behrens

Based on Donna Haraway's Camille stories, we develop cyborgs / human-animal hybrids in the future.repair.lab and explore possible spaces in Munich through the development of these actors.

What abilities do people have, what powers do animals have, what powers do machines and objects have? Which hybrids and cyborgs would we like to be, how do we then move, how and what do we see, taste, feel, where in the urban space do we settle? We test the new special abilities that are created in this way. What can we understand from these actors for our future if we look at the present with their tentacles, feelers, claws, their digital computing power or their special knowledge?

Which space of the possible, which spaces of imagination, of desires and the limits of urban space and of our own beings living in it, become conceivable?

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Fröttmaninger Berg/ Munich Oktober 2022 Fotocredit: Astrid Behrens

The aim is to use the image and sound material created in the city interventions and workshops to create a cinematic narrative that anchors inclusive space in the cityscape and tells a new story about the city.

.The Camille Stories inspire to continue writing history and stories and to activate hybrid forces in them and to include them as social powers in urban society.

Which "special abilities" are we able to develop in order to make the present sustainable?

There is no objective, neutral perspective when it comes to public space, the city, society - and power relations. These have to be constantly renegotiated and not only claimed by a white, privileged class.

Two mountains in the north of the city that were man-made after the war cannot be overlooked in the cityscape of Munich: the Olympia Berg and the Fröttmaninger Berg. The 56 meter high Olympia Mountain was heaped up between 1947 and 1957 from the rubble and ruins of the war - the mortal remains of buried people are still under the Olympia Mountain.

In addition to the Olympiaberg, the Fröttmaninger Berg was also declared a local recreation area, which, in contrast to the Olympiaberg, was not made from war debris, but



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from the city's rubbish.



Fröttmaninger Berg/ Munich 2022 Fotocredit: Angelika Fink

The bizarre story of the Fröttmaninger Berg is that of a village sunk in rubbish, which disappeared from the face of the earth in the north of the city after the Second World War between the construction of the motorway and mountains of rubbish in the 1950s.

The 'Holy Cross Church' is the oldest surviving church building in the city of Munich and the only building that can still be seen from the sunken village. She likes the stench of exhaust gases, rubbish and death.

After a "poisonous lake" was formed on the top of Munich's garbage mountains in the 1960s, in which the city's chemicals were disposed of, the groundwater pollution increased more and more, but it took another 10 years until a renaturation phase was initiated and the mountain was greened. It was not until 1985 that measures were taken to protect the groundwater by means of a concrete wall and a degassing system. Today there is a local recreation area on the Fröttmaninger Berg.

The Fröttmaninger Berg takes on exemplary importance in a society shaped by a pandemic, war in Europe, economic collapse, climate catastrophes and the resulting fears for the future.

Blind spot or forward-looking perspective? Is the Fröttmaninger Berg a successful example of how new connections and a livable city are created? Or a deterrent example, because the basis of every repair, namely a careful handling of what is worth preserving - was completely missed? What stories are buried under the mountain and are there still

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witnesses to this restructuring of the north of Munich? What moves people in the north of Munich today? What effects did this strategy of "sweeping under the carpet", which began in the 1950s, have on the further development of the city of Munich, on the processes and dynamics of urban planning and on the cultural freedoms that make a city worth living in.



Memorial Walk with elderly people in Munich/ Fotocredit: Astrid Behrens

In cooperation with the Seniorenborse Munich and their participants we rewrite the story of the "village sunk in rubbish" and evoke the memories as a tool to create fictive stories and a shift of perspectives.

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