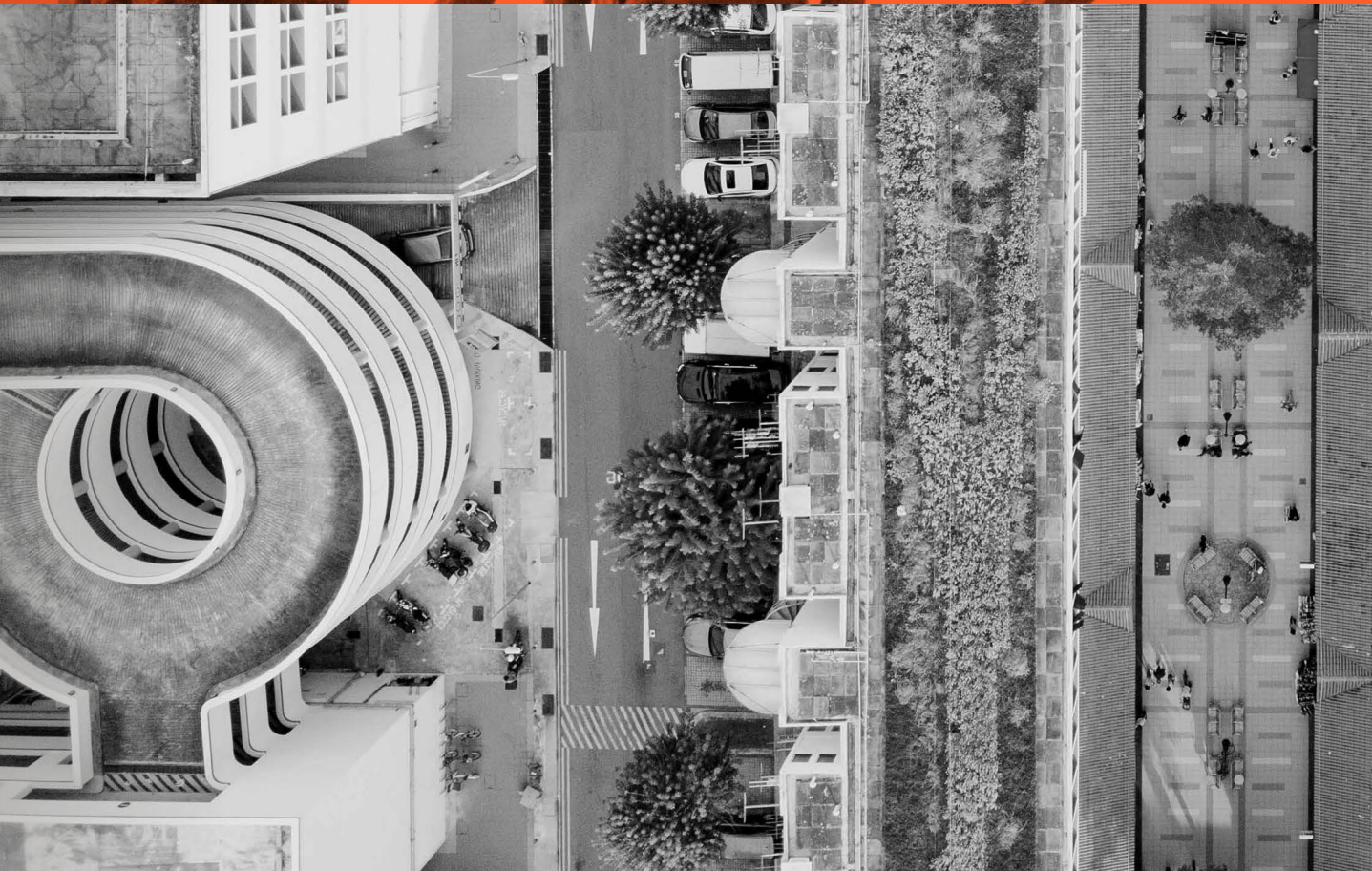


# HIAS

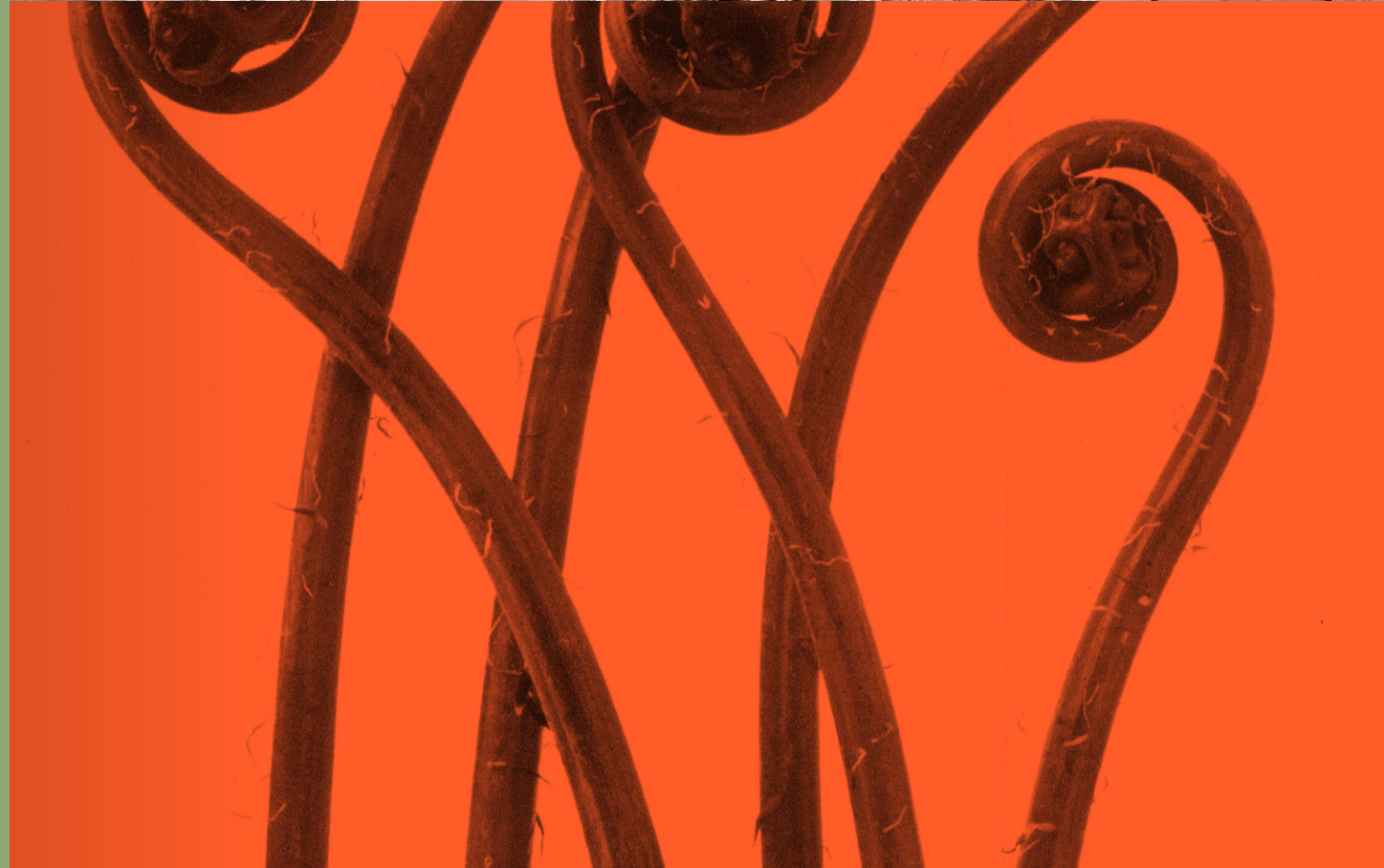
#01  
Globalized  
Nature





Modern science and scholarship is no longer something that takes place in an ivory tower. It should move into the center of our societies in order to shape new ideas.  
**Katharina Fegebank**

Second Mayor of Hamburg and Senator for Science, Research, Equality and Districts



Dorothea Rühland  
Editorial

02

Margret Wintermantel  
Becoming and being  
a HIAS Fellow—  
From an inside and  
outside perspective

04

Christine Hobden  
Knowledge Creation &  
Myths of the Seventh  
Sister

06

Dana Jalobeanu  
A room of one's one

10

Lisa Maria Herzog  
How much, and what,  
do you need to know to  
be a good citizen?

12

Thiemo Breyer  
Bridging Worlds

14

## Focus: Globalized Nature

Monika Grubbauer  
Urban future-making:  
rethinking urban natures

18

Matthew Gandy  
What is urban nature?

22

Emily Jones  
Environmental Humanities—  
How language turns plants  
into Unkraut

28

Klaus Hoppe  
How does the wild get into  
the city? What contribution  
can landscape planning  
make?

32

Matthias Glaubrecht  
The Illusion of a Green  
Tomorrow's City—Why  
urban refuges cannot  
preserve biodiversity

38

Cat Hope  
Countering  
Compassion Fatigue

42

Oliver Schmidtke  
Assessing the East-West  
Divide and the Viability of  
a Common European  
Project

50

kitchen talk with  
Sol Gruner

54

not without with  
Lutz Rademacher

58

HIAS network

60



The HIAS magazine is published in a hybrid format at [hias-hamburg.de/magazine](https://hias-hamburg.de/magazine).

This symbol in the magazine indicates that there is supplementary material online, such as photos and videos or the long versions of shortened texts in this printed edition. You will also find further «kitchen talks» and «not without», as well as numerous additional articles, such as

Katrin Singer, Tobias Schmitt  
A political ecology of water

Amy Padula  
PFAS

A report from the Hamburger  
Horizonte 2023 on the topic  
«Threatened diversity—  
How do we protect biodiversity?»



The fourth cohort of fellows has just arrived at HIAS. This is a good opportunity to take stock of the past three years and to look to the future, and this is what we want to do with this publication. To put it in a nutshell: We want to network! We bring researchers, artists and cultural professionals from all over the world together with their colleagues in Hamburg in order to contribute to the internationalization of Hamburg and to make Hamburg even better known as a location for science and research.

Every fellow cohort is a new adventure. New people come with new ideas, bring their networks with them, new topics appear on the agenda, and exciting cross-connections between different approaches and questions emerge—interdisciplinarity in the best sense of the word. A continuous learning process that also changes HIAS. HIAS has completed its first evaluations, is part of the European network NetIAS and is thus not only connecting researchers and artists with one another, but also itself with other institutions: locally with local partners such as the Research Center for Contemporary History (FZH), region-

02

ally with other IAS and globally with STIAS (Stellenbosch Institute for Advanced Study) and CALAS, a Maria Sibylla Merian Center in Latin America.

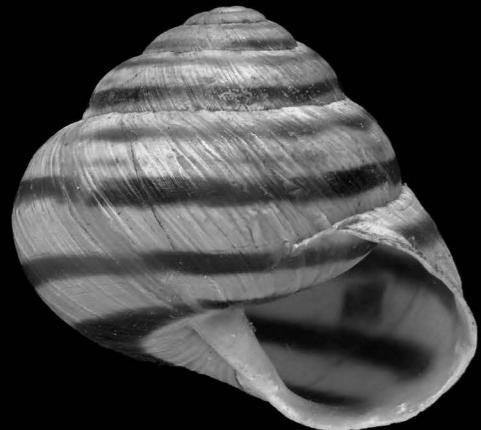
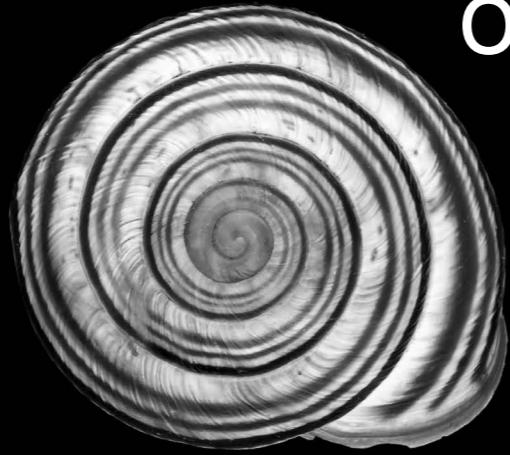
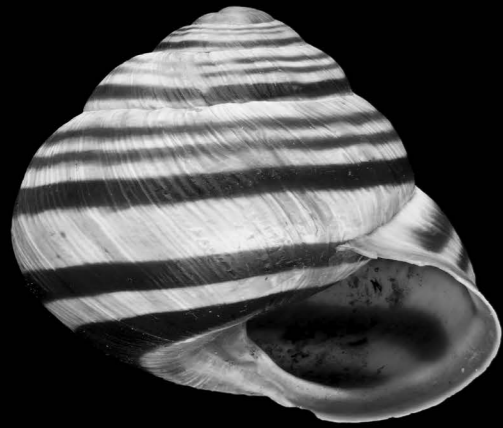
As a result, the cohorts' composition becomes more diverse, and intentionally so. The more perspectives are represented, the better. In the process, new topics are constantly emerging; they are not predetermined but are created from the bottom up: *Urban ecology*, for example, is something we want to cover in the present issue. Basically, the question of what kind of world we want to live in and what it should look like in the future, runs like a thread through the various discourses, once with a view to nature, but also with a view to our society and how we live together.

Specifically, the atmosphere at HIAS, our philosophy, if you will, should not be neglected: For only when everyone feels comfortable does this constructive togetherness come about. This includes home-cooked meals, the backyard garden, the cultural city of Hamburg, living close to campus, and much more.

Dorothea Rüland, Secretary-General



04



Margret  
Wintermantel  
Becoming and  
being a  
HIAS Fellow—  
From an inside  
and outside  
perspective

05

In March 2023, I spent a month at HIAS and was not only able to dedicate myself to my own projects, but at the same time, as a member of the selection committee, I was finally able to get to know the daily life at HIAS from the inside. Here, I met the fellows in person I had once selected together with my colleagues in the HIAS Executive Committee and was once again able to convince myself that a fellow group lives essentially through its diversity: While a stay at HIAS primarily offers a great deal of freedom for one's own research, the time spent there also enables encounters with many colleagues from other fields, whereby it is precisely this transdisciplinary exchange that often holds the potential for new ideas. Conducting research only in an isolated room is not the goal. Instead, HIAS thrives on dynamic discourses in the lecture room, kitchen, garden, over shared meals and collective music or theatre experiences. Art historians meet microbiologists, neurologists meet medievalists and together they develop new approaches. It was really impressive to be able to experience this on site.

Bringing together such an interdisciplinary and curious fellow group is only possible through a differentiated selection process, which—to be precise—also has to be constantly re-evaluated and updated. The quality of an application is paramount and this together with the diversity of the group are the main pillars of the selection process—at all levels: diversity in terms of gender, career stage, discipline and country of origin; and quality in terms of the research project and past performance. Above all, it is important to us that the fellowship project—be it in the field of science or the arts (or both!)—is easily feasible in Hamburg. This is of course facilitated by the tandem principle, the specific feature of HIAS, according to which each fellow is assigned a person affiliated with one of HIAS' academic member institutions in order to be integrated in the best possible way—not only in purely professional terms, but also personally. Often this may be the start of a new network and is particularly helpful for those fellows who know little or nothing about the German system and to whom we can thus introduce Hamburg as a science and culture hub.

Another selection criterion is the candidate's potential, which is demonstrated by their individual enrichment of a group of fellows, the curiosity for other disciplines and the motivation to get to know new research landscapes such as that of Hamburg (or Germany). This is particularly relevant for academics or cultural workers whose careers are still at a very early stage and who therefore do not yet have a large globally dispersed network or a long list of publications. Here it is the selection committee's role to identify the innovative character of the specific research questions on the basis of the application, and to be able to predict an up-and-coming career and the associated positive impact on Hamburg.

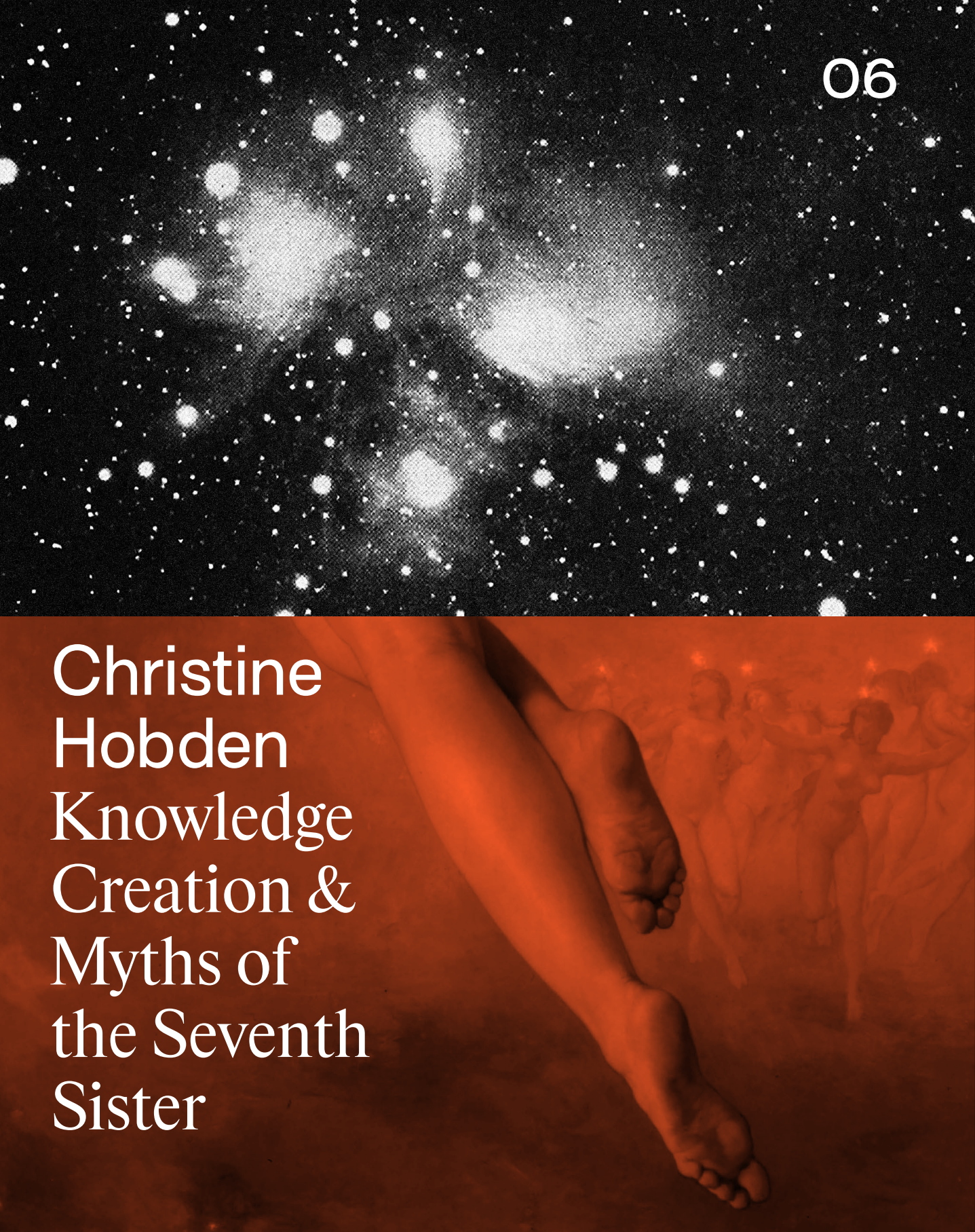
It is the responsibility of our committee to make this difficult selection. It is a very complex task, which requires a lot of preparation and support from other experts (such as HIAS' Advisory Board) and can sometimes lead to lengthy discussions among us during the selection process. But it is worth it, as we can see, both in terms of enriching our own science system and in terms of creating new international networks, which the *German Science Council* recently rightly identified as an essential role of an Institute for Advanced Study.

Margret Wintermantel, Professor of Social Psychology. She was President of Saarland University, President of the German Rectors' Conference, President of the German Academic Exchange Service (DAAD) and is member of HIAS' Executive Committee.



06

07



# Christine Hobden Knowledge Creation & Myths of the Seventh Sister

As a political theorist trained in the analytic tradition, my training has often focused on precision and how, through text, to articulate exact meaning through clear steps of an argument. Against this background it has been surprising for me to notice that it is an image that has served as the framework to best describe my research project and point to the value of my experience at HIAS.

During my stay at HIAS I began work on a project titled: <What we owe each other when others owe us so much: Global Injustice and inter-state duties in the Global South.> The project seeks to think through normative questions of international relations from the perspective of the Global South. It takes seriously that many states in the Global South are owed much from an unjust global order (and its many actors) and interrogates what norms and responsibilities ought to guide inter-state duties among these states who bear the brunt of this unjust global system. These states are often acting together to respond to this unjust reality, and proximity and current challenges require often intensive engagement between them. The project interrogates what normative principles, if any, ought to guide such interaction? It does not aim to develop such guiding norms from first principles but through an analysis of the norms underlying current diplomatic practice and the principles contained within philosophies of the South.

Before taking up my fellowship, HIAS requested an image to represent this project. This is a challenging task at any time, but for a new, normative project I found myself with little footing to conceptualise an appropriate image. In the end I chose a constellation: the Pleiades. Knowledge of the Pleiades was a gift from a fellow fellow at the Stellenbosch Institute of Advanced Study, the home institute of my *Iso Lomso Fellowship*. In early 2020 I had joined Elleke Boehmer, who was working on a project on Southern Imaginaries, on a trip into the desert to Sutherland, the home of South Africa's SALT telescope. There we had seen magnificent stars and talked of the myths that surrounded them.

The Pleiades is one of the constellations that you can see from both hemispheres and a range of places around the world, at different times of year and with a different placement within the night sky. Already, this captures the idea of location in my project: while we might be looking at the same thing, our location will shape our view. And our view, or the story we tell from our position, offers insight into our context, just as the myths that describe this constellation reveal something of the ways of life of those who held them.

The constellation is also called <the Seven Sisters> but on a clear night we can only see six stars with the naked eye. Myths from around the ancient world—from Aboriginal communities in Australia, to Cherokee communi-



ties in North America, to the Ancient Greeks—speak to this disappearance of the seventh star, or in the myths, the seventh sister. Each community tells a different story to articulate and explain this experience—and we are richer for having the variety. Through interrogating the puzzle as to how different ancient communities came to share similar 100,000 year old myths, astronomers have discovered the movement of the stars in the constellation such that stars that once looked like two to the naked eye now appear merged as one. No one story captured the full reality of the event, but taken together they pointed towards it.

This offers me a helpful description of knowledge creation, especially in exploring the complex moral landscape of our world: as a political philosopher, the normative stories I can tell, through careful reasoned argument, do not aim to be the full story or truth but to contribute to a much wider project of finding our way forward. The Pleiades helps to illustrate an aim of this project to begin very consciously from a location and so to be conscious of how this location shapes the view and so the content and nature of the particular contribution I hope to make to knowledge creation.

It was valuable to me to begin this project in the context of an interdisciplinary, international Institute of Advanced Study because this consciousness of location—both physical and disciplinary—is brought to the fore in these moments of encounter. For me, it is not just having experienced different physical and intellectual locations (and so viewpoints), but those moments of movement between them that often provide me with opportunity to understand my own positionality better. During my four month residency at HIAS, over many seminars, meals, and discussion, I had opportunity to notice the responses to my ideas within this different academic and socio-political space, and to notice the questions that I have in response to the work of others. This kind of experience of academic mobility brings alive for me the arguments made by many decolonial and feminist scholars—that our positionality as scholars is always present in our work.

While there is still much conceptualisation and groundwork to be done on my research project, my HIAS Fellowship has prompted me to think more boldly and creatively around how to develop a project that begins from but goes beyond my own location and positionality as a scholar, to creating space to bring a diversity of voices into this important question of normative duties between states of the Global South. Perhaps, as fellow fellow Elvira Pushkareva has illustrated, opening space for artistic expression of complex and fraught concepts is one creative way to widen the scope of the narratives that, taken together, can help us move forward toward living together well.

08

09

Christine Hobden is Senior Lecturer in ethics and public governance at Wits School of Governance, University of Witwatersrand. Core themes of her research include citizens' collective and individual responsibilities, duties between states, and methods of political theory. As part of the Iso Lomso Fellowship program, provided by Stellenbosch Institute for Advanced Study (STIAS), Christine Hobden was granted a Residency Fellowship at HIAS. Her fellowship 2022/2023 was funded by the ZEIT-Foundation Ebelin and Gerd Bucerius.





Dana Jalobeanu  
A room of one's own

During her stay at HIAS Dana started posting a blog about Hamburg—the Hanseatic Diary. In this blog, Dana shares her impressions of her Hamburg surroundings—sometimes the sporty side of Hamburgers on the nearby Alster, sometimes the island of flowers in front of the house in the changing seasons. In her latest post, Dana gets to the bottom of the HIAS secret. What makes this institution so special?

As my stay here draws to a close, I find myself looking around more and more to understand what makes HIAS so good—what creates the atmosphere of peace, well-being, light and enthusiasm that has made me feel so at home these past few months. HIAS is a newly founded Institute for Advanced Study (IAS) in an increasingly crowded marketplace—there are no less than 25 such institutes in Germany. There is a European network of IAS. And then, of course, there is the American market. This market is highly competitive and difficult to compete with. You have to attract scholars with strong research careers every year, preferably in a successful combination. Because interdisciplinarity is not easy. It is complicated to bring together mathematicians and art historians, philosophers from the continental tradition with philosophers from the analytic tradition, historians of science with medical doctors and epidemiologists, sociologists and music historians, artists in residence, literary scholars, anthropologists, legal scholars. How are all these people going to talk to each other? The secret of HIAS is space: each fellow has a spacious office with large windows, a computer screen, bookshelves,

10

11

and comfortable chairs and armchairs. Each fellow has two seminar rooms where he or she can hold events, with everything needed for hybrid or zoom meetings. The staff is very professional and discreet and will help you get things done elegantly and efficiently. There are common areas—garden, terrace, kitchen—and a communal meal. Of course, there are also seminars, lectures and workshops. But the secret is the space. In recent months, I have often thought of Virginia Woolf and her central demand—the manifesto of feminism in the early 20th century—«a room of one's own». Today it sounds old-fashioned. And yet, how many of you have your own office? How many of today's researchers can close the door behind them, stack books on the table until the pile topples over, how many can shut themselves off to work undisturbed—for a day, a week, four months? A year? I have been to many research institutes. And in most of them I have shared an office. I like working in the library. I'm happy in the old book room in the British Library. But for the last few months I have been happy in this office. Many ideas have been born here—and when I write the articles and books that will come out of them, I will always mention in the footer of the first note that they all came about as a result of that almost forgotten luxury of intellectual life: having a «room of one's own».

Dana Jalobeanu is Associate Professor in Philosophy and Director of the Humanities Division of the Institute of Research (ICUB) of University of Bucharest. She is the co-founder of the Princeton Bucharest Seminar in Early Modern Philosophy and member of the Oxford Francis Bacon editorial project. Her HIAS Fellowship 2022/2023 was provided by the Free and Hanseatic City of Hamburg and the federal and state funds acquired by Universität Hamburg in the framework of its Excellence Strategy.



## Lisa Maria Herzog

### How much, and what, do you need to know to be a good citizen?

12

When you choose between political parties as a voter, are you doing the same as when choosing between products in a supermarket? How does knowledge function in markets, how does it function in democratic political systems, and what is the interaction between these two realms? What's the deeper story behind such seemingly disparate phenomena as the influence of corporate money on academic research, the use of indicators inspired by market-prices in hospitals and other public institutions, and the claims by populists that «people have had enough of experts»?

As an interdisciplinary scholar with a home in philosophy, these questions had kept me busy for years, while I was working on the manuscript that ended up being entitled «Citizen Knowledge. Market, Experts, and the Infrastructure of Democracy.» I developed a three-part model, in which three mechanisms of the production and «use of knowledge in society»—to quote a famous line from F.A. Hayek—are contrasted: the market mechanism, the production of knowledge in expert communities, and democratic deliberation among citizens. All three can have their place, all three need to be protected against corruption and corrosion if they are to function well, and the balance between them needs to be right—with democratic deliberation, on the basis of equality, being the most central one.

In recent decades, however, a powerful narrative about markets as magic knowledge machines has unsettled this balance and distorted the way in which their interplay functions. To redress this imbalance, markets need to be put back into their place, expert communities need to take on an active role as partners of the democratic public, and democracy needs to be strengthened, by enabling all citizens to participate in public discourse and decision-making. But the exchange of knowledge between citizens, which is inevitable in societies with highly divided labor, requires certain forms of trust, and these are unlikely to flourish in highly unequal societies. Ultimately, democratic societies need to rein in socio-economic inequality if they want to live up to the challenge to live with complex knowledge.

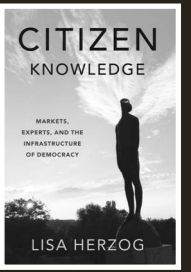
At the end of 2021, I was ready to go over the final revisions, in response to the comments I had received from reviewers. November to January in Hamburg, a fellowship in the darkest months of the year, with Corona still around the corner—it might sound as if there could be more attractive options. But for me, it was a fantastic time, thanks not least to the wonderful staff of the HIAS and the great intellectual community of my co-fellows. I vividly remember many of our discussions, for example one with a medical scholar about the extent to which human behavior is determined by hormones. I still haven't figured out how to integrate this point into democratic theory—interdisciplinarity always remains an unfinished task!

Lisa Herzog is Professor of Political Philosophy at the Faculty of Philosophy and at the Center for Philosophy, Politics, and Economics at University of Groningen, Netherlands. Her HIAS Fellowship 2021/2022 was provided by the Academy of Sciences and Humanities in Hamburg.

## 13 Citizen Knowledge. Market, Experts, and the Infrastructure of Democracy

Many democratic societies currently struggle with issues around knowledge: fake news, distrust of experts, a fear of technocratic tendencies. In *Citizen Knowledge*, Lisa Herzog discusses how knowledge, understood in a broad sense, should be dealt with in societies that combine a democratic political system with a capitalist economic system. How do citizens learn about politics? How do new scientific insights make their way into politics? What role can markets play in processing decentralized knowledge?

Herzog takes on the perspective of «democratic institutionalism», which focuses on the institutions that enable an inclusive and stable democratic life. She argues that the fraught relation between democracy and capitalism gets out of balance if too much knowledge is treated according to the logic of markets rather than democracy. Complex societies need different mechanisms for dealing with knowledge, among which markets, democratic deliberation, and expert communities are central. Herzog develops the vision of an egalitarian society that considers the use of knowledge in society not a matter of markets, but of shared democratic responsibility, supported by epistemic infrastructures.

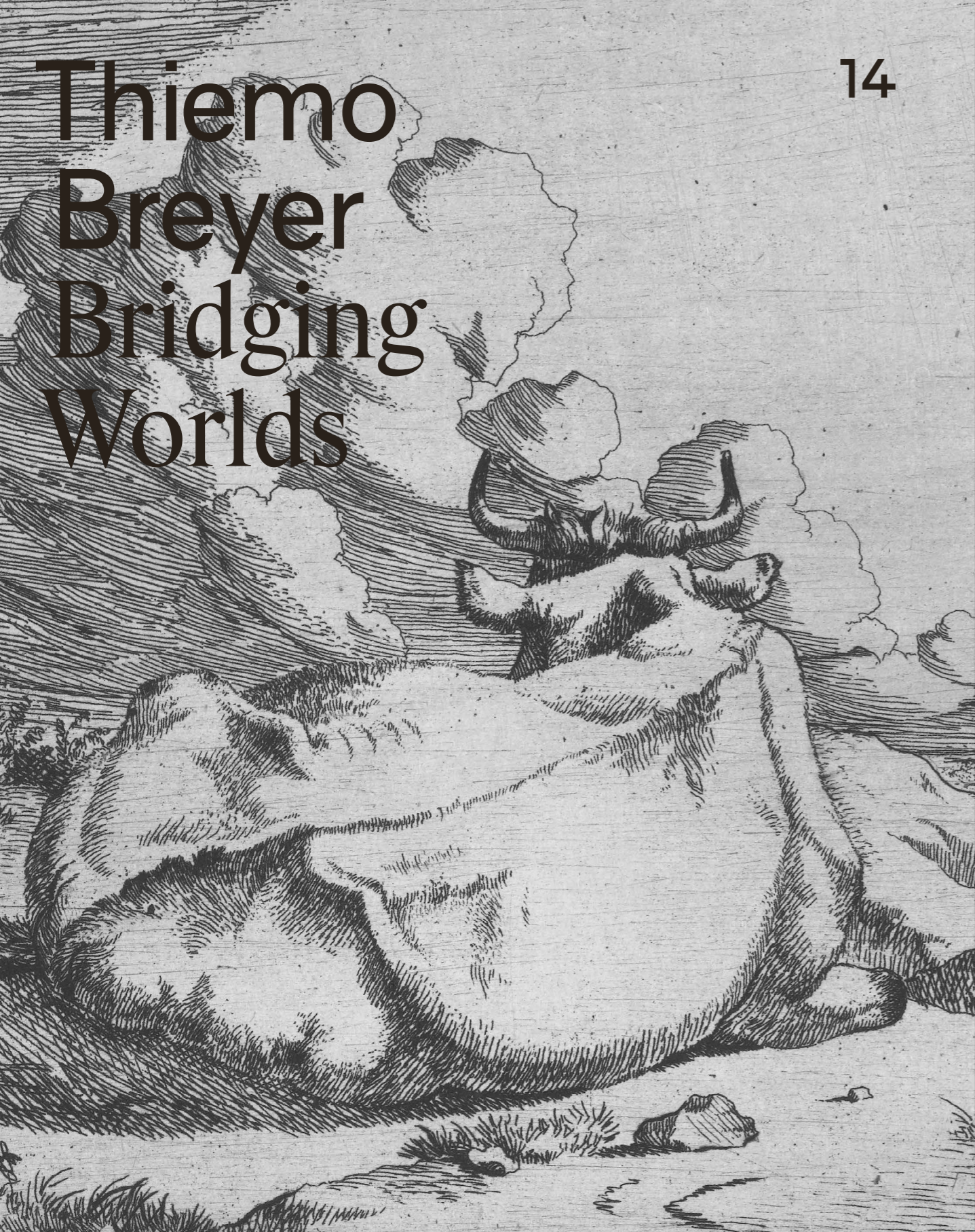


Lisa Herzog:  
*Citizen Knowledge.*  
Oxford University Press,  
October 2023



# Thiemo Breyer Bridging Worlds

14



15





# The Synergy of Philosophy and Anthropology in the Quest for a Critical Understanding of Cultural Meanings

## 16

Having started as a digital dialogue during the phase of the pandemic, the exchange between HIAS Fellow Thiemo Breyer and his tandem partner from the Institute of Social and Cultural Anthropology at the University of Hamburg, Michael Schnegg, has in the meantime developed into a manifest interpersonal and international collaboration. A jointly written journal article and a co-organized workshop are two of the first outcomes of this ongoing cooperation:

1. The journal article titled «Empathy Beyond the Human: The Social Construction of a Multispecies World» (published 2022 in *ETHNOS*) explores the intersection of Breyer's and Schnegg's disciplines in the study of empathy, subjectivity, and intersubjectivity in a world inhabited not only by humans but also by various non-human beings. The article acknowledges the growing recognition within the field of anthropology of the need to expand subjectivity beyond the human realm. It highlights the challenges in doing so, including conceptual and methodological complexities. The central questions posed are: How do non-human beings perceive the world, and how can we come to understand their conscious experiences and perspectives? Furthermore, the article investigates how these non-human perspectives influence the collective reality or multispecies world. Empathy is introduced as a conceptual tool to tackle these questions. The authors emphasize that empathy, in this context, is not driven by ethical considerations but rather as a means to access the subjectivity of others, human and non-human alike. It becomes a tool for understanding how different beings experience the world, encompassing their feelings, beliefs, and desires.

To bridge the gap between human and non-human subjectivity, the authors turn to phenomenology, specifically drawing upon Edith Stein's concept «Einfühlung». Stein's model of empathy offers a structured approach to understanding how individuals perceive and connect with the consciousness of others. Importantly, it does not assume a human mind as the sole warrant of subjectivity, making it applicable to non-human entities as well. The model is composed of several steps, allowing for a nuanced exploration of other-understandings. This stepwise approach accommodates the diversity of subjectivities found in the multispecies world, ranging from animals like elephants to spirits such as tricksters and even natural entities like winds. By employing philosophy, the authors aim to provide a conceptual framework that can capture the varying degrees of empathy and its consequences when extended beyond human subjects. The ethnographic research conducted by Schnegg in Northwestern Namibia, focusing on the Damara pastoralists who coexist with a multitude of beings, both human and non-human, allows to examine the practical applications of empathy in a multispecies context.

2. The workshop «Normalised Consciousness: Anthropology, Phenomenology, and Critique,» organized by Breyer and Schnegg at the HIAS in June 2023, highlighted the potential of phenomenologically informed ethnography in critically reflecting on social processes. The workshop's central proposition was rooted in the phenomenological perspective, which encourages an exploration of how something appears as something for somebody. At its core, phenomenology prioritizes the first-person perspective, acknowledging that subjective experience plays

## 17

a crucial role in shaping any understanding of the world. This approach invited the international assembly of speakers and discussants to consider not just what is observed (e.g., through the participant observation of classical ethnography), but also how it is experienced, emphasizing the subjective nature of human consciousness. For empirical subjects—individuals immersed in their life-worlds—the fundamental relationality of intentionality combines two essential elements: their ways of experiencing the world and the societal context that defines the norms and conditions within which they operate, especially in the public sphere. These two dimensions leave indelible traces on what individuals perceive as phenomena. This dual influence shapes the lens through which individuals view themselves and interpret their surroundings.

Moreover, the workshop highlighted the significance of «quasi-transcendental structures,» a term used recently by critical phenomenology. These structures encompass the normalised ways of seeing, feeling, and thinking that are deeply influenced by societal norms and values. Quasi-transcendental structures are the hidden scaffolding of our consciousness, shaping our perceptions and interpretations of reality within the context of our cultural milieu. Thereby, a central goal of the workshop was to bridge the gap between abstract philosophical inquiry and empirical investigation. It encouraged scholars to explore how these quasi-transcendental structures are formed, transformed, and manifest themselves in the experiences of individuals and groups. This empirical turn in phenomenology involves the application of philosophical methods such as description, epoché, reduction, and both static and genetic analysis to examine lived experiences within their social contexts. Ethnographic discussions play a vital role in illustrating how these structures function in specific experiential states, such as feelings, volitions, or cognitions. Ethnography serves as a window into the tangible ways in which norms and values influence experiences, actions, beliefs, and interactions. Through ethnographic accounts, scholars can unveil the often concealed traces of normalised structures within individual consciousness.

The workshop's ultimate objective was to cultivate a phenomenologically informed critique of societal norms. By scrutinizing the interplay between transcendental and

quasi-transcendental structures, participants could pinpoint the sources of normativity within a given cultural setting. This critical analysis opened avenues for understanding how societal norms permeate individuals' life-worlds, generating both what Edmund Husserl termed «home worlds» and «alien worlds» within their experiences.

The intensive and sometimes controversial discussions at the HIAS event underscored the synergistic potential of philosophy and anthropology. By embracing the first-person perspective and bridging the gap between phenomenological analysis and empirical investigation, the interlocutors could uncover the intricate interplay between individual experience, societal context, cultural meanings, and normative orders in a variety of cases from different places around the world. This assembly of perspectives and regional expertise invited them to explore the rich terrain where phenomenology and ethnography can converge, offering new insights into the nature of normalized consciousness and its implications for human existence. As they continue to navigate the complexities of the human condition, this interdisciplinary approach promises to deepen our understanding of the forces that shaped our perceptions, actions, and interactions in the world. As a more far-reaching outcome of the workshop and their reciprocal cooperation, Breyer and Schnegg plan to publish a co-authored book on the topic of «Phenomenological Anthropology: A Critical Introduction».

A continuation of the workshop is planned for the summer of 2024. Then, the focus will be on one of the central theoretical concepts in ethnology and phenomenology: «What is experience?»

Thiemo Breyer is Professor of Phenomenology and Anthropology at the Department of Philosophy at University of Cologne and Director of the Husserl Archive there. His HIAS Fellowship 2022/2023 was funded by the Academy of Sciences and Humanities in Hamburg.



In the face of urban growth, climate change and natural resource exploitation, the future of cities is currently shaped by an absolute imperative to act. Urban areas have become crucial sites where aspired pathways towards desirable futures are imagined, forecasted and variably negotiated.

18

19

Monika  
Grubbauer  
Urban  
future-making:  
rethinking  
urban natures





Through the lens of «urban future-making», our research training group investigates the key role of urban professionals in these processes. The central question is how, or whether, reflexive and responsible professional agency with regard to urban future-making can be possible under present conditions, in which multiple crises have fundamentally heightened uncertainty and put professional routines and established solutions into question. A key topic of the group is the rethinking of urban nature in the context of urban transformations. Several PhD projects of the Research Training Group (RTG) «Urban future-making: Professional agency across time and scale» engage with this topic, with case studies of Hamburg as well as cities across the globe.

Cities are assumed to become green by using nature for the creation of sustainable urban development. Imaginations of the future green city, thus, play a crucial role in guiding strategies and interventions aimed at the urban built environment. This includes a variety of experiments that involve nature and nature-based solutions as a response to the current challenges of climate change. It also includes new approaches to green building design and passive cooling based on green spaces. More broadly,

Fixing change—  
maintenance and  
repair practices  
are a sustaining as  
well as a trans-  
forming force that  
shape urban  
natures in mostly  
invisible ways.  
Lena Enne

urban natures are reconfigured in response to the risks and threats posed by sea level rise, flooding and extreme weather events which change the given socio-environmental ordering of the city. These events also pose radical challenges for the maintenance of the existing built fabric and urban infrastructural systems.

Lena Enne's PhD project addresses the often invisible labor of maintenance and repair around infrastructural systems with a case study of Hamburg's gas and water infrastructures. Infrastructures resist rapid radical change through their materiality and embeddedness in the urban fabric. Although maintenance and repair of infrastructural systems are crucial for the functioning of our society, they often only become visible in moments of breakdown and failure. The aim of the project is to understand the ambiguity of maintenance and repair practices as a sustaining as well as a transforming force.

The postdoctoral research project by Lucas Pohl addresses sea level rise as a challenge for urban future-making. It engages with coastal cities on different continents already at risk of permanent flooding, where large parts of the urban area will undergo massive changes if no significant political measures are taken to control the water level. The aim of the project is to investigate urban visions with regard to sea level rise: what possibilities are opened up, and for whom, when it comes to adaptation and resilience measures that aim to protect the city's built and natural environment against rising sea levels?

More specifically focused on the discursive production of urban natures is the PhD project by Alessandro Arlati. He investigates the upscaling processes of experiments involving nature-based solutions as a response to climate change in different European cities. Understandings of nature entail strong cultural dimensions, which are contextually and temporally specific. The focus of the project is on political discourses which frame these «greening» experiments and the influence of European innovation policy in that regard. It identifies ideologies and collective cultural beliefs that underlie the practices of the different actors involved in the upscaling processes.

The PhD project by Thilo van der Haegen takes a look at the specific context of North American cities with a history of settler-colonialism. The project is concerned with understanding the ways in which imaginations of

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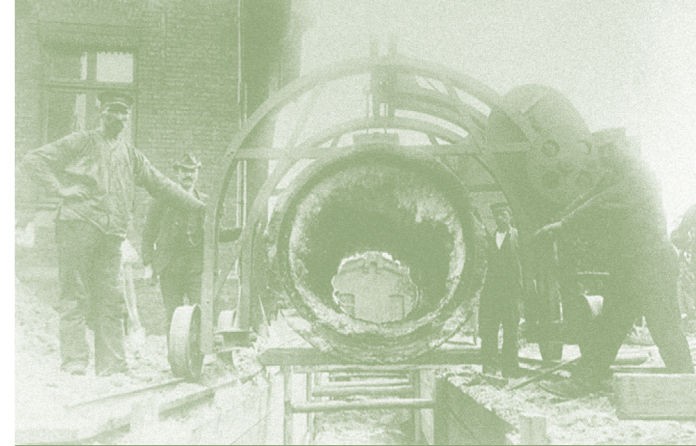
21

the green city of the future intersect with those concerning Indigenous reconciliation, with a case study of Vancouver. It examines different planned or initiated Indigenous-led real-estate developments in the city which promise building green and sustainable forms of living while also being highly lucrative properties on Vancouver's housing market.

In contrast, Aboli Mangire engages with the context of India and investigates the potential of green spaces and urban nature for improving the mass housing for the urban poor. While the dominant political aim is to increase the number of dwelling units, factors such as the physical effects of housing density, rising temperatures, and extreme weather are not part of the design considerations. The project sets out to improve the methodologies for achieving sustainability of low-income mass housing, with a focus on passive cooling design and the shared thermal, physical, and social benefits of green spaces.

In sum, these ongoing research projects confirm the need of a fundamental rethinking of urban natures: historically, cities have grown and prospered by distancing and protecting themselves and their inhabitants from natural environments and their hazards. Today, the importance of natural green spaces and the value of nature experiences for urban dwellers are subject of much debate. However, making space for nature in cities does not merely imply reorganizing the layout of cities and introducing natural elements through the greening of buildings. More fundamentally, it asks for new imaginaries that acknowledge that urban natures include much more than what is immediately visible, that they are part of global ecologies in complex ways, and that they shape more-than-human histories through timescales which challenge human imagination.

The Research Training Group (RTG) «Urban future-making: Professional agency across time and scale» is funded by the German Research Foundation (DFG) and jointly organized by HafenCity University Hamburg, Technische Universität Hamburg and Universität Hamburg. Monika Grubbauer is Professor of History and Theory of the City at HafenCity University and spokesperson of the RTG. More information about the RTG and its projects: [urban-future-making.hcu-hamburg.de](http://urban-future-making.hcu-hamburg.de)





# Matthew Gandy What is urban nature?

22

23



In recent years urban nature has become a sustained focus of global attention from many professional fields including architecture, design, and planning, as well as new forms of public enthusiasm for «wild nature» in cities ranging from roadside weeds to coyotes, foxes, and birds of prey.

How should we characterize urban nature? Perhaps a useful starting point is to distinguish between produced nature such as gardens, parks, and tree-lined avenues and spontaneous nature that simply co-exists with us such as foxes, swifts, or weeds. It is certainly the case that interest in spontaneous nature has grown rapidly in recent years, as part of a surge of interest in urban biodiversity. The Covid-19 lockdowns, for example, encouraged a discovery of nature on «our doorstep». The reduced noise from road traffic made birdsong more audible. People taking walks near their home began to notice traces of nature they had previously overlooked such as brightly flowered weeds growing by the roadside. Many commentators stressed the mental and physical health benefits of contact with nature.

A number of scientists and policy makers now recognize that levels of biodiversity in cities are not only very high but also often greater than in monocultural urban hinterlands. In contrast with modern agricultural landscapes, for instance, cities contain multiple biotopes such as cemeteries, walls, and wastelands. Urban ecologists have sometimes emphasized these unusual sites as «novel ecosystems» which comprise fauna and flora from all over the world. In this sense urban nature can be characterized as a series of «cosmopolitan ecologies» that contain traces of global history. Studies of ballast flora in ports, for instance, is a living record of former trade routes including botanical traces of European colonialism.

How is urban nature conceptualized? There is now a huge and growing literature on urban nature but it is useful to highlight four main perspectives. A first dimension is what we might term «systems-based approaches» that tend to regard nature as a series of measurable phenomena that can be designed or controlled such as the flow of water through infrastructure networks or the construction of new parks. A second vantage point is that of «observational paradigms» which we can trace back to nineteenth-century fascination with birds, plants, and other organisms in cities and now connects with emerging interest in «citizen science» and new ways of collecting scientific data. A third perspective, dating from the 1990s, is that of «urban political ecology» which emphasizes connections between polluting or health-threatening human environments and the need to connect nature with social justice. And most recently we can add a fourth dimension, linked to interest in the «multi-species» city, which emphasizes the social justice dimensions to polluted or health-threatening human environments.

One of the most interesting questions to consider is whether different elements of these existing approaches might be combined to provide the kind of insights that can foster a new kind of environmental citizenship. An interest in «forensic ecologies,» for example, might effectively combine observational approaches, such as the use of lichens and other biological sensors to monitor air pollution, with aspects of political ecology that have revealed the speculative dimensions to the production of urban space. Equally, an emphasis on how to live with non-human others might be extended to a fuller engagement with hidden dimensions to agro-capitalism and the treatment of animals in food production. After all, some of the most serious threats to human health are zoonotic in origin. A more nuanced intersection between theory and practice offers possibilities for an enriched public culture that can build new kinds of social and environmental alliances. Cities can be conceived as laboratories for the future.



«We must foster a kind of environmental citizenship». Dorothee Brantz and Matthew Gandy met in Berlin's *Park am Gleisdreieck* to talk about emerging ecological ideas in urban development that take into account a coexistence of social human life and urban nature.

24

Matthew Gandy For me, *Park am Gleisdreieck* is an extremely interesting new public place because it's being built out of an effectively postindustrial landscape, and infrastructure landscape from former railway lines, and it incorporates these interesting pockets of ruderal ecologies. But it also creates some completely new ones. It has this interesting mix of artificiality and staged urban nature, but also genuine fragments of what was here before. This park is very interesting from a design point of view as it links directly to the *Institute for Urban Ecology* at the Technical University Berlin.

Dorothee Brantz And you can still see some of the leftover spaces, like the rail lines. It fits into a larger sort of development in Berlin, but also elsewhere of turning former industrial sites into parks. *Südgelände* is another example for Berlin. But we also have this in many other cities. Is there a kind of global dimension to this kind of reconstitution? Especially, these kinds of former railroad infrastructure spaces into green spaces.

MG Yes, I think so. Obviously, Berlin has been leading the way in certain respects. But in other cities—London, Paris, Montreal—you have examples of these former industrial spaces or infrastructure spaces turned into very innovative public parks. And it's quite ambiguous because on the one hand, it's a kind of celebration of urban biodiversity and urban nature. But it's also become recognized as a very clever way of raising property values and regenerating particular urban districts.

25

DB I was also thinking that it is covering up histories in many ways. Maybe not so much in these industrial areas, but when we think about Berlin, we have these covered up spaces of the Nazi Era. If we think of for instance the *Teufelsberg*, we have the Nazi Military Academy that was to be a part of the University underneath. And then they built a rubble mountain on top of it, and then a spy station on top. So, it shows the history of the city and its development, it kind of documents the integration of green spaces into political ideologies.

MG I think that's a really interesting point in the way that vegetation can hide the past. It can also at the same time reveal the past, in the sense that certain plants are indicative of former human activities or traces of global history. So, there's this ambivalence about the relationship between vegetation and ecology, and urban history.

DB *Teufelsberg*, if you walk up there, if you scrape a little bit with your foot, the rubble is coming up and you can see it on one level. But for instance, during World War 2, all kinds of new plants were being brought in right on the wheels of the tanks. So, there's this constant in-migration, too. That's brought through human movement, global trade. We always have that. New animal species arrive and new plants, some of them intended, some just arrive on their own accord. So, you also know a lot about animals, right? And it's always important not to think of green spaces as just plants. What sort of notable temobe brackets around species are here?

MG Personally, I'm really an insect specialist, although I'm interested in birds and plants and so on, and there are some very unusual insects that live in parks like *Park am Gleisdreieck* that are living in habitats that you could regard as interstitial or ruderal habitats. There are certain insects which I'm very fascinated with, which are so-called Batesian mimics, which

resemble wasps but they're moths or other harmless insects. They're quite closely associated with either old trees or senescent trees with unusual structures, and on species associated with ruderal vegetation as well. So, through a close investigation of species, you can really uncover the intricate complexities of urban ecologies.







DB So there's a need to rethink what it means by green spaces for climate change. But it's very important not to reduce green spaces to climate effects. What effect it has on biodiversity and what we need to do to maintain biodiversity?

So, I think the question of temporality comes up in many ways. In your book «Natura Urbana», you also talk about deep time and geological time. I know there have been different areas here in Berlin that have been integrated into planning. We were talking about the green politics. I have this discussion with my students about gentrification and the greening of certain areas.

MG If you have a park like here, where we're sitting now, *Park am Gleisdreieck*, there is a complicated situation because it's quite successful at protecting or enhancing ecology but less so in relation to the social complexity of this area because most people rent in this part of Berlin and rents, of course, have risen in response to this extremely successful and very well designed green space in the immediate vicinity. And that is a dilemma which I think is often absent from an architect's point of view or planners' point of view. It's not satisfactorily addressed. And landscape designers would say our job is to produce an amazing space and we we're not responsible for the structural dimensions to capitalist urbanization. But that answer isn't enough. I think we have to look at an integration.

DB And nothing is to say a one-to-one connection that more green spaces means gentrification. I mean, everybody should have a right to green spaces. The right to the city shouldn't be sort of connected to who can live near a park. If we think of Martin Wagner [German architect & city planner, 1885–1957] at the turn of the 20th century right here in Berlin who said everybody should have access within walking distance to green spaces independent of their economic position or class. So, we need to get back to that too where it's not equated with gentrification.

MG Martin Wagner explicitly wanted to connect the new electrified S-Bahn system to these bases of nature on the urban fringe, *Wannsee* and *Schlach-*

26

27

*tensee*, and these other very popular lakes. So that was part of his overall vision for nature in the city.

DB Having lots of them at different places all over the city to not just have these large green spaces where it takes a long time to get to. I think this is something that we're getting to more and more, not just the park as an isolated green space but these sort of park systems, which is something we already had in the 19th century Frederick Law Olmsted [American landscape architect, 1822–1903] was really trying to have that kind of urban understanding and we are getting back to that to see who travels the city. The animals who travel the city, they need corridors to go through. So, I think that's something where we need to think about urban green spaces as a whole cover of the city and not just contain spaces.

MG Rather than parcels of green space we can consider interconnected networks or corridors. I think something that is happening in Berlin and other cities is an attempt to connect between different parks. I know *Park am Gleisdreieck* is being connected to the same former infrastructure system that leads to *Südgelände*, and I think we will be there very gradually step by step. They're trying to connect these spaces together with new sorts of walkways, cycleways, and things of that kind. So that's quite an imaginative approach, to think of the networked green city.



Watch the  
entire conversation  
online



Matthew Gandy is Professor of Geography at University of Cambridge and an award-winning documentary filmmaker. His interests span biodiversity, infrastructure, landscape, urban epidemiology and visual methods. His HIAS Fellowship 2021/2022 was provided by the Free and Hanseatic City of Hamburg and the federal and state funds acquired by Universität Hamburg in the framework of its Excellence Strategy.

Dorothee Brantz is Professor of Urban History and Director of the Center for Metropolitan Studies at Technische Universität Berlin. Her areas of interest are urban environmental history, urban temporalities, human-animal relations, and war and the environment.



# Emily Jones Environmental Humanities— How language turns plants into Unkraut

28

29

When I introduced myself at the first HIAS fellow gathering, I blithely said I am studying seeds from an «environmental humanities» perspective. However, I forgot as I often do that Environmental Humanities is not a familiar term, let alone concept, for many people and it seems as if that might be a good place to begin.

By training I am a Germanistin—a scholar of German-speaking cultures, but especially of literature. My work often centers around familiar questions of how language is used to represent concepts, objects, and events, mostly in fictional works, and in my case primarily in contemporary literature. I am interested in gender, in the representation of history, and in the many ways literary narratives respond to the question of what a «national» culture means in the shadow of 20th century history and in the multinational spaces where German is spoken today.

However, the strongest thread in my research is environmental. I began working on the representation of environment in the works of W.G. Sebald at the end of what might be called the «first wave» of environmental work in the humanities in the US. Starting in the 1970s and 80s, scholars and creative writers engaged in what came to be known as «ecocriticism.» On the one hand, creative writers produced so-called «nature writing» which often but not always embraced a neo-romantic «back-to-the land» view of nature. On the other hand scholars sought for a deeper understanding of how so-called nature was represented in literature, particularly in the romantic era, and almost exclusively in English and American literature. German literature was late to the game, for a variety of good reasons, among them the political upheavals that were taking place during those years and the ways in which nature imagery was and still is appropriated by nationalist movements.

This is the context out of which my recent work has developed. I focus on the concept of non-human agencies and the agency of matter to act, even without intention or even sentience.

While in Hamburg, I am beginning work on a book project on cultural narratives and material practices around seeds and other forms of plant propagation, with special attention paid to weeds—or to use the fantastic German word, «Unkraut»—plants that almost don't deserve to be called plants. I am exploring the ways in which we humans demonize weeds and other plants that propagate themselves beyond our control while simultaneously valorizing seeds and positioning seed collecting as an insurance policy for humanity's future.

I am thrilled for the opportunity to work with Thea Lautenschläger, the scientific director of the *Hamburg Botanical Garden* and to learn about the living and preserved botanical collections in the city. I am particularly interested in Hamburg's role as a global shipping center in both colonial streams and in the tangible movement of plant matter around the world. As a humanities scholar, I am thrilled to have the opportunity to work together with scientists on the one hand to further develop my understanding of the biological process at work and on the other hand to develop an interdisciplinary dialogue that may be of use in facing the climate crisis and can serve as a model to other humanities scholars working on the environment.

Emily Jones is Associate Professor of German Studies and Environmental Humanities at Whitman College. She engages material ecocritical theory, botany, environmental planning and policy, and economics in order to explore the valorization and demonization of seeds and other plant matter in discourses of climate change, sustainability, and agriculture. Her HIAS Fellowship 2023/2024 is provided by the Free and Hanseatic City of Hamburg and the federal and state funds acquired by Universität Hamburg in the framework of its Excellence Strategy.



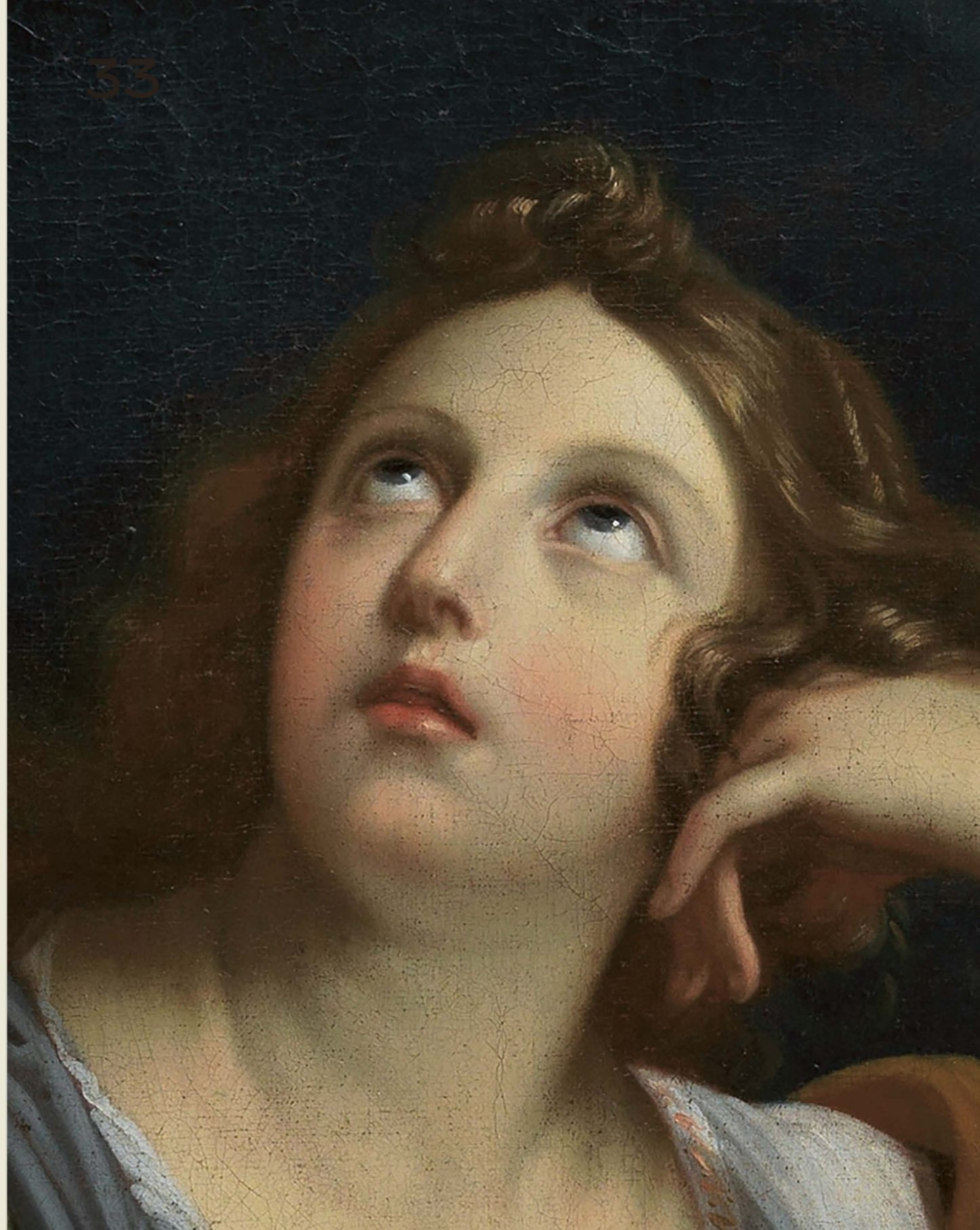
*Stinging Nettle* } 1 Flower {  
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Cities can be  
conceived as laboratories  
for the future.  
Matthew Gandy







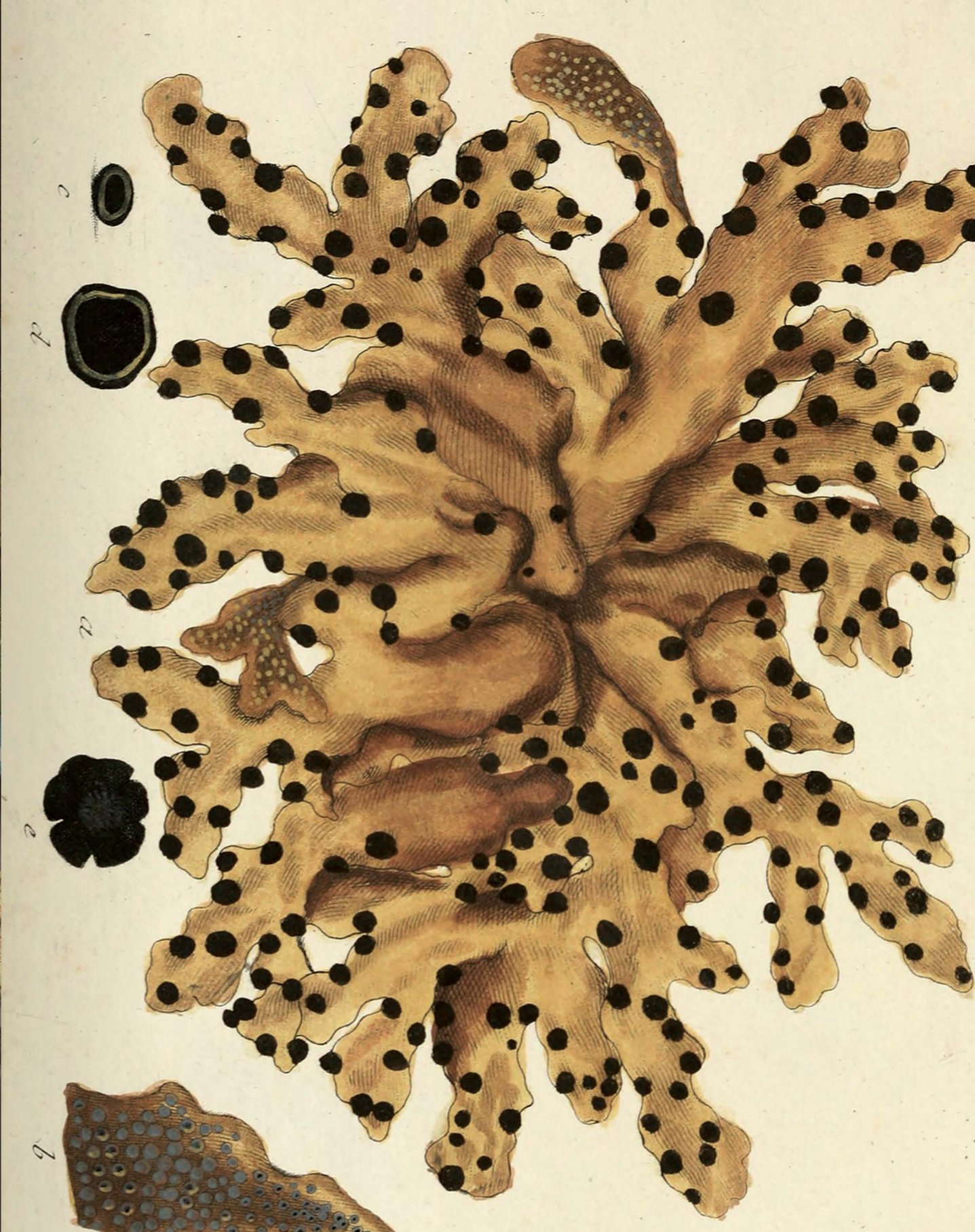




















32



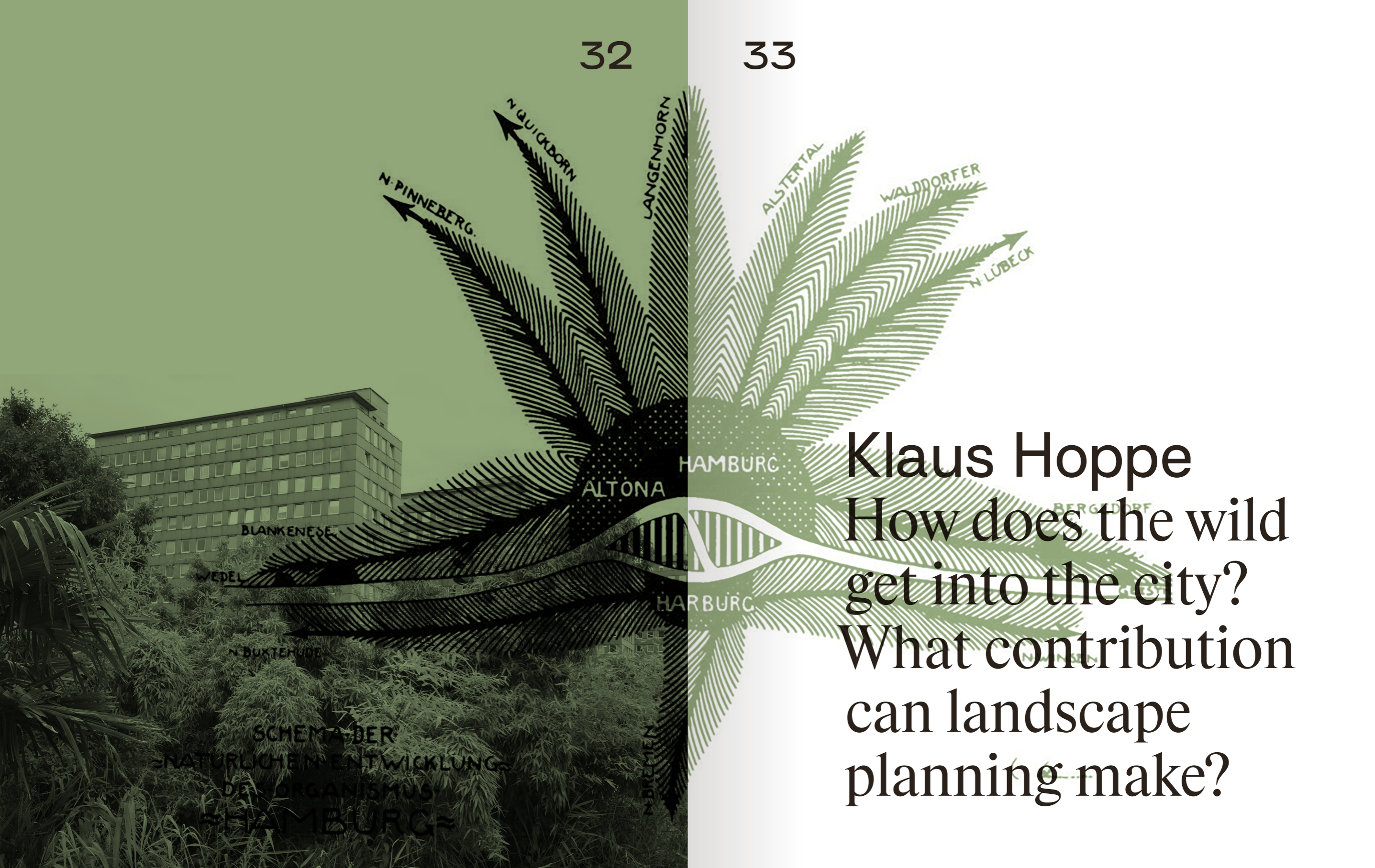
31

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32

33



Klaus Hoppe  
 How does the wild  
 get into the city?  
 What contribution  
 can landscape  
 planning make?



An answer to these questions actually excludes «planning». After all, the wild or, more precisely, spontaneous vegetation in the city is the opposite of planning and usually appears when planning does not work out or its implementation is delayed.



The urban wasteland on the vacant lot is the example par excellence of this. The longer the state of uncertainty persists, the more spontaneous plant communities develop, all the way to pioneer forests. These random wastelands are therefore cyclical and can hardly be influenced.

Can planning nevertheless create open spaces that allow for natural dynamics? And can near-natural land-

scapes on the outskirts of the city be linked to the inner city by green connecting lines, thus creating open spaces that are not isolated from each other but are connected to each other via a large urban green network and allow constant exchange of species. Furthermore, this network must be made usable and developed as an everyday quality to enable an experience of nature. These

are all tasks that the *Grüne Netz Hamburg* has accepted as its mission.

The idea of a network-like *green* infrastructure for Hamburg began more than 100 years ago when the present city-state of Hamburg still consisted of many independent cities. Gustav Oelsner developed three green belts for Altona, a connecting green corridor was built in the independent town of Wandsbek, and Fritz Schumacher outlined the urban development of a future Hamburg in a summarizing and forward-looking manner in his «Fingerplan». In this plan, it is the white areas that were to be laid out as a future open space structure as deliberate green caesuras, thus turning the city and landscape into a living green «organism».

In the 80s of the 20th century, landscape planning at the state level began to secure what already existed and to connect it in planning terms to form an open space network system for the entire city, first referred to as a «green network». Two green rings, twelve landscape axes, parks and green axes—all together and connected with each other take up the existing open space structures and develop from them an independent open space concept in the binding landscape program.

The first green ring is the remnant of the old medieval fortifications, which, after losing its military significance, was kept free of buildings and partially landscaped, as in many cities. The fact that today such a large part has been built on or covered with traffic infrastructure can be regretted afterwards, but it is irreversible.

The second green ring is the «trap line» of the green network: a 100 km long circular path through the fraying edge of the city. A path that sometimes runs very narrowly as a trail through small wildernesses, sometimes traverses large parks in wide paths, such as the *Altona Volkspark*,

## 34

## 35

and sometimes finds its asphalt track along busy main roads in an accompanying green fugue. Allotment gardens are also traversed, offering glimpses into the souls of gardeners.

It is not a really grown, clearly readable border of the city that one experiences while walking along it, but one that is set by planning. A city edge that allows individual free spaces and at the same time provides a deep insight into the city system, which becomes increasingly disordered towards the edge. This borderline encompasses the densified core city of Hamburg. It is an adventure route for urban pioneers, a testing ground for art in the urban in-between zones, and a sporting challenge for Hamburgers who want to circumnavigate their own city with their own muscle power.

Within this second green ring is the densified city. Nearly one million people live here. The demarcation of the second green ring acquires its binding force through the contract for Hamburg's greenery and is also the funding backdrop for a higher subsidy in the green roofs program. More on this later.

The landscape axes as a radial open space planning linear structure of an average length of 9 to 12 km connect the inner city with the adjacent landscape areas, such as *Duvenstedter Brook*, *Fischbeker Heide*, *Altes Land* or *Vier- und Marschlande*. But the reverse perspective is also possible: coming from the countryside, they lead toward the city, they are guiding paths that bring more nature into the city. There are twelve landscape axes in Hamburg that connect the city and the countryside. Around 100,000 to 120,000 people live along these axes, each within a 5-minute walking distance.

Sometimes these axes are compelling, especially when they run along rivers. The river as a companion is a sensible orientation that needs no further explanation. Many animal species use these orientation lines and thus reach far into the city. Along the Alster runs the Alster axis, which is deeply connected to the city and its inhabitants. Not least because in summer it can be experienced from the water side by countless boats. Here, the potential of a green axis is demonstrated almost perfectly.

Along the Wandse, a lesser-known tributary of the Alster, it also works, but here a dilemma becomes apparent. The green radial connections to the outside have to cross

wide traffic axes again and again. Detours and disorientation for pedestrian and bicycle traffic are the result. Disruption by grey infrastructure is a motif that accompanies all landscape axes. Turning roads into «climate roads» is a task for the future.

Wayfinding and orientation systems are a consistent theme addressed by the green network. The goal is to enable intuitive «flowing» movements through the city that can find support and backbone in the greenery, but also achieve a degree of recognition.

One of the twelve landscape axes was selected as a pilot area for 5 years in 2015: the axis along the Horner Geest edge, the «Landschaftsachse Horner Geest». The break edge between the marsh and the Geest is one of the few topographical features in Hamburg that can be experienced in the cityscape. A special feature that is celebrated in the west of Hamburg with the best residential locations along the *Elbchaussee*, but hardly appears in the urban structure in the east of Hamburg. The great destruction caused by the war and the car-oriented development took a particular toll here.

In recent years, a number of measures have been implemented to strengthen this landscape axis and make it visible. Green milestones at 200m intervals clock the distance to the city or the landscape. Citizen projects help to create identification of the residents with «their axis». Unused lawns become meadows. Starlings gradually took to the 200 green new starling boxes. They understood the invitation to come from the outskirts further into the city, not least because the food supply has improved. The starling had been chosen as the key species together with the Nature Conservation Union, as it was not too demanding a bioindicator and could make successes visible early on.

In 2016, thanks to the NABU (The Nature And Biodiversity Conservation Union) popular initiative, the *Grüne Netz Hamburg* was both secured in its existence and its further development structurally anchored by a contract for Hamburg's green spaces. The protection mechanism of this contract secures the existence of the inner-city open space system (in which every encroachment must be compensated on a large scale!)—this is unique in Germany. And the fact that annual funds are made available for the acquisition of land (3 million Euros) and further development (4 million Euros), including the personnel to implement this, is certainly also remarkable.



## 281 different beetle species have arrived on Hamburg's green roofs. A unique beetle fauna has found its habitat here.

How does the casual magic of experiencing nature on the outskirts of the city come about? The fluttering lemon butterfly, the powerful dandelion blossom in late spring, the fluttering evening swift in the sunset. Just like people's sensibilities, such natural phenomena cannot be planned; they can only be made possible. Therefore, it needs care. Care that becomes more extensive towards the edge as the intensity of use decreases. But even extensive care must actually take place. It requires much more understanding of natural dynamics than regular mowing with a lawn mower. Meadows must be mowed at the right time, clearings in the forest must be kept free of woody plants but not all foliage completely blown away, and paths into and through the greenery must remain walkable but should not be paved. There is a fine line between what is perceived by most as neglect and what is associated with disdain. The acceptance of a lower mowing density of open areas and more extensive maintenance of roadsides must be perceived as a quality in order to avoid a negative connotation. After all, the wild does not only have a positive connotation. Especially the dark, uncontrolled can also quickly become a place of fear. This does not matter to fox and hare, but not to the district politician.

Biodiversity is an unwieldy term that usually gets stuck in the discussions of specialized planning. What constitutes the value of biodiversity to the average city dweller?

Is it the polyphonic birdsong, the colorful flowering meadow. Certainly. Even without knowing the individual bird species, a wider species spectrum of birds and their songs is unconsciously perceived as particularly rich. The meadow functions excellently as a horticultural production for the city dweller particular during the blooming

season, although it has been relieved of its original function as a food production.

# 36

The large-scale nature conservation project «Natürlich Hamburg!», which has already been launched and is being funded with 16 million euros by the Federal Ministry of the Environment, will be allowed to address precisely these issues over a period of 12 years. The task is to change the city's green space management in the long term. In 20 selected parks, these changes will be systematically prepared and implemented on the basis of carefully drawn-up maintenance plans.

And: Last but not least, it is also important to conquer the city's stone structure in order to draw the green network more finely meshed over the city. With the solar green roof obligation from 2027, this goal will become law in Hamburg. But the green roof strategy already pursued in Hamburg since 2013 is also having an impact. 175 ha of Hamburg's roofs are green. The results of the insect surveys are surprising: 281 different beetle species have arrived on Hamburg's green roofs. A unique beetle fauna has found its habitat here.

From the city-wide green network to the microcosm of the green roof—everything together serves nature in the city and gives its inhabitants quality of life.

Klaus Hoppe is head of the Landscape Planning and Urban Greening Department of the Ministry for the Environment, Climate, Energy and Agriculture of the Free and Hanseatic City of Hamburg. This department is responsible for the development and maintenance of the «green network». The green network includes the two green rings, the connecting twelve landscape axes, supplementary green links, 316 green spaces including numerous historic, listed parks. The green network goes beyond this guiding structure by laying a further, finer network over the city.

# 37





# Matthias Glaubrecht The Illusion of a Green Tomorrow's City— Why urban refuges cannot preserve biodiversity



38

39



The evolutionary biologist, biosystematist and science historian Matthias Glaubrecht is Professor of Animal Biodiversity at Universität Hamburg and Scientific Director of the «Evolutioneum» project at Leibniz Institute for the Analysis of Biodiversity Change (LIB).

The extraordinary human population growth, now numbering more than eight billion people, has long been also driving the enormous growth of cities. Urbanization is one of humanity's great turning points, which has recently become a powerful mass movement of millions that is causing metropolises around the world to grow ever more rapidly. There are now more city dwellers than rural dwellers on earth, as since around 2008 over half of humanity has lived in the particularly rapidly growing cities in Asia, Africa and Latin America. More and more of them are becoming highly dense urban monsters in which millions of people live in very small spaces in a sea of concrete.

By 2050, around 70 percent of humanity worldwide will live in cities. Although these only cover around three percent of the earth's surface, through urban sprawl and densification cities cause significant environmental problems. They are not only responsible for 80 percent of carbon dioxide emissions, but also pose an immense challenge for the surrounding country due to the resource consumption of their population and their consumer demands—with consequences also for nature.

Nevertheless, due to the narrow view on comparatively small green cities such as Hamburg or Munich, they are perceived mistakenly as future havens of biodiversity. Because in some cities a dense population of birds, for example, can be seen, often the impression arises that this could generally apply to the abundance of animal and plant species on earth. However, the facts help to dispel a persistent myth of urban ecology—the belief that biodiversity that is disappearing in the countryside can be preserved in the world's cities in the future.

First, cities practically absorb their means of living from their surroundings and now from the entire world; food and water, but also other resources such as wood, cement, steel, and so on. Everything comes from outside, is digested and released into the surrounding area as waste or wastewater. People consume in the city but produce in the country. This means: the more people move from the countryside to the city, the more agricultural land will be needed, the more agriculture will be industrialized elsewhere, and the more effectively city dwellers will have to be supplied in the future. They are the ones causing the loss of nature and the biodiversity crisis—in many ways. Because more city dwellers not only need more food, but also more space and resources.

As more and more people move into cities, they can either fray at the edges and spread out into the area, or structurally densify the existing urban area. The major cities of the future will be both larger and more densely populated. Thus, they will displace further natural areas, meadows and forests; and through so-called urban densification, they also will cause a displacement of the natural in the inner city. No matter how much urban developers will practice the art of not losing the quality of open spaces in European cities such as Berlin or Barcelona, for example by greening roofs and facades and trying to preserve peripheral strips and parks; nevertheless, the population will continue to become more dense and most world cities will remain far away from the beautiful dream of a «green city»—with ideas of «urban gardening», with



garden towers instead of concrete buildings and with housing 3.0 instead of ghettos.

The future of people's urban living space will most likely look different from what the visionary architects of a green tomorrow's city would like. Instead, there will be agglomerations made up of several large cities—urban archipelagos with many city islands is how cultural ecologists describe these large and complex human-made structures. Cities in the Global South in particular will grow rapidly and largely uncontrolled, with slums and their toxic mix of social density and social isolation where life will be dangerous. Already today, the overwhelmed administrations of many megacities around the world are hardly able to alleviate poverty, housing shortages and sanitation problems; not to mention taking care of urban relicts of nature.

Looking at the world, will cities really become hotbeds of biodiversity? Definitely no. A park with green lawn and a few trees is suitable as an architectural prop, not as a viable retreat for many and different plants and animals. What we must not ignore: Just like almost every urban park, green roofs and green facades are biologically impoverished residual biotopes in which biodiversity is now only a pitiful imitation of nature—urban green as a reminiscence of former ecologies. Instead of helping biodiversity out of the crisis, cities themselves are becoming ecological problems. And in the future they will eat up even more natural areas, which cannot be compensated for by a little decorative greenery in the city.

The global loss in biodiversity cannot be avoided in any significant way by green cities. From a global perspective, the idea that nature and biodiversity could be preserved in a tomorrow's city is pure eyewash and wishful thinking. Even a brief visit to Osaka or Rio de Janeiro, for example, should be enough to confront urban ecology enthusiasts with reality; and lead to a fundamental change of perspective that makes them realize that urbanization in general represents another problem for biodiversity—and that cities are not the solution to the impending biological crisis.

In view of the rapidly growing population and crowding into urban centers, «green cities» are at best a beautiful illusion created by architects and city planners. It may be that individual shrinking cities in the Global North are using this to reinvent themselves. But this will neither preserve nor create new nature, the environment and biodiversity. The future will be difficult enough for many people in the megacities of the Global South; but for the diversity of other species there is certainly no urban future.

## 40



## 41

On the end of evolution

While climate change is finally on everyone's lips, hardly anyone is talking about perhaps the biggest challenge of the 21st century—the biodiversity crisis that also threatens our livelihoods. In an analysis that is as comprehensive as it is oppressive, Matthias Glaubrecht's «Ende der Evolution» comes to the conclusion that mankind has now become the largest predator and the decisive evolutionary factor that endangers the existence of all living beings—and thus also its own. The book highlights the current state of human evolution, from its beginnings as an arboreal primate to the upright walking ape-man ancestors and the repeated exodus from Africa. He ruthlessly reveals the facts about the historical development of agriculture, overpopulation and urbanization. At the center of his study is the dramatic loss of biodiversity of animals and plants everywhere on earth, from large mammals such as tigers and elephants to native birds and the decline of insects. The impending extinction of up to a million species is already in full swing, both on land and in the sea, threatening the functioning of global ecosystems. Our actions in the decades immediately ahead of us will determine whether the end of evolution can be avoided.



Matthias Glaubrecht:  
Das Ende der Evolution. Wie die Vernichtung der Arten unser Überleben bedroht. Penguin Random House, München 2023



# Cat Hope Countering Compassion Fatigue

42

43

«Music can be a channel to think about difficult issues, to respond to them differently than we would to the words in a news report or the cold realism of a photograph.»







Speechless is my personal response to the plight of refugee's worldwide—my protest and plea to citizens of democratic nations to maintain humanitarian values in the face of an evolving crisis. As many suffer compassion fatigue around this issue, I believe that the multi-dimensional nature of opera can provide a powerful way to think differently about key and complex problems affecting us today. Speechless aims to build empathy with the plight of refugees. It is a work of practice-based research—where I experiment with the potential of opera to create empathy, but also as a vehicle for technical developments in digital music scores. Speechless draws from the 2014 Australian Human Rights Commission report «The Forgotten Children: National Inquiry into Children in Immigration Detention».

The core of my 22–23 research fellowship with the HIAS was the presentation of the European premiere of my opera Speechless in Hamburg. Speechless is a wordless opera for four vocal soloists, bass orchestra and a choir of refugees. The world premiere took place as part of the Perth International Arts Festival in Australia in 2019.

The first work to be done for this new version in Hamburg was an arrangement of the original orchestral score to suit smaller ensembles, which I completed over some weeks at HIAS. I named this group the «Hamburg Bass ensemble», and found the musicians via networks developed during my frequent concert attendances in Hamburg. The choir was sourced

with the assistance of HIAS Fellow and Ukrainian refugee Oksana Koshulko, who assisted me in building «Hamburg Choir for Ukraine» by translating and fielding calls for participation on social media community pages, and later managing the twelve Ukrainian women refugees who agreed to participate. The choir members came from very different singing styles such as pop, choir, jazz, traditional, church and even karaoke, and made a significant contribution to the project. Perhaps the most meaningful comment I received was from one of the choir members: «I realised that the composer Cat Hope wrote a masterpiece of music about the war, not experiencing the war personally, but she somehow truly felt it! All the sounds that the singers, choir and orchestra did were so convincing and truthful. Thank you so much for your work and open, sensitive heart! It was a big pleasure to work with you, Cat» [Facebook, May 2023].

Whilst I don't think I was able to «feel» the war, I do think the music somehow drew out some of the emotions of those who had experienced it, and was able to communicate that to the audience. Some of the soloists had also experienced displacement, and shared similar sentiments—

«I experiment with the potential of opera to create empathy, but also as a vehicle for technical developments in digital music scores.»



Kurdish singer Hêja Netrik, Argentinean born Moxi Biedengel, and Jamaican/German soprano Marcia Lemke Kerne, whose mother was part of the British Windrush generation<sup>1</sup>.

The score for «Speechless» uses animated notation—a colour and dynamic graphic notation for music read on networked tablet computers in a software program I had developed with a team of Australian artistic researchers<sup>2</sup>. Digital notation for music is at the core of my academic research, and this production offered me an opportunity to further experiment with the potential of the digital score. I decided to try and achieve the «big sound» of a larger group by adding electronic effects via the Forum's Meyer Constellation system and controlling them in the score. During a month-long technical development period with Jacob Sello of the Hamburg Hochschule for Music and Theatre (HfMT), we developed trigger systems for the new audio effects, and built special LED pole lights we installed in the theatre. I designed a set of lighting states for the performance that combined these LED poles and standard overhead theatre lights controlled from the digital score, ensuing close alignment between lights and music. I also outlined some theatrical directions in the digital score, such as the choir coming from within the audience onto the rear of the stage after the opera had begun, later moving forward to join the vocal soloists in a rare moment of bright, white light. A minimal video part, which was projected from the digital score, featured mostly slabs of colour transition in and out of black to work with the lights, but also included some small excerpts of score material that coordinated with the performance. Working closely with conductor Yalda Zamani, I guided her through some of the unique requirements when conducting animated notation scores<sup>3</sup>.

The production was overwhelmingly well received by the audience and participants, and was live streamed. As a chief investigator in a European Research Council project entitled «DigiScore», several performers and audience members were interviewed about the project.

Watch the  
performance from  
3 May 2023 online



# 46

1—Wardle, H. and Obermuller, L., 2018. The windrush generation. *Anthropology today*, 34(4), pp.3–4.

2—Hope, C., Wyatt, A. and Thorpe, D., 2018. Scoring an animated notation opera—the decibel score player and the role of the digital copyist in «Speechless». In *Proceedings of the International Conference on Technologies for Music Notation and Representation (TENOR) Vol. 18*, pp. 193–200.

3—Wyatt, A. and Hope, C., 2020. Conducting animated notation: Is it necessary? In *Proceedings of the International Conference on Technologies for Music Notation (TENOR) \_ Vol. 34*, pp. 169–174.

# 47



Speechless was produced with the support of the Hamburg Hochschule for Music and Theatre, the «DigiScore» European Research Council Project, the Ligeti Center, Sir Zelman Cowen School of Music and Performance at Monash University and HIAS.

A chamber concert version of the opera was devised with a team from Hamburg, and staged on 3 May, 2023 at the Hamburg Hochschule for Music and Theatre (HfMT), as part of the «Ligeti Festival». It featured the Hamburg Bass Ensemble, the Hamburg Choir for the Ukraine, alongside vocal soloists Frauke Aulbert, Moxi Beidengel, Hêja Netrik and Marcia Lemke-Kern. The conductor was Yalda Zamani. The costumes were created by Pia Preuss and Malaika Friedrich Patoine, and the performance was facilitated by technical director and HfMT academic, Jacob Sello.

Cat Hope is a classically trained flautist, self-taught vocalist, experimental bassist, composer and artistic director of Decibel new music ensemble. Her music is conceptually driven, using graphic scores, acoustic /electronic combinations and digital scores. Cat is Professor of Music at Monash University in Melbourne, Australia, where she is part of the «DigiScore» European Research Council project and leader of the music notations research group. Her HIAS Fellowship 2022/2023 was provided by the Free and Hanseatic City of Hamburg and the federal and state funds acquired by Universität Hamburg in the framework of its Excellence Strategy.



48

49



Profound, meaningful and mature.

Audience member

I felt at times that the stage was occupied by ghosts, ghosts that wanted to tell us something. It was very hard at times ... but I stayed because I wanted to listen until the end. It was worth it.

Audience member

A transformative experience I will remember forever.

Choir member

This is very «democratic» music—meaning (all can) find access to it. The way sounds and visuals play together is very well done.

Audience member





# Oliver Schmidtke

## Assessing the East-West Divide and the Viability of a Common European Project

50

51 What future can the project of European integration have in light of the crisis of democracy and the rise of exclusionary nationalism and authoritarian populism across the continent?

In the summer of 2023 (July, 16–22), HIAS organized its first summer school for doctoral students and post-docs. The main theme focussed on a critical challenge to today's European politics, namely the divide of the continent along the East-West axis. How deep is the alienation between Western European countries and those in Central Eastern Europe (CEE) that have endured Soviet rule during the Cold War era? How has the changed geopolitical reality triggered by the Russian attack on Ukraine accentuated this divide in terms of formative national collective identities and memories?

The underlying issue that provided the intellectual glue for the summer school was the debate on the future of the project of European integration in light of the crisis of democracy and the rise of exclusionary nationalism and authoritarian populism across the continent. On what cultural or political foundation could a shared project of European integration be grounded given the diversity of collective identities and memories across the continent? What future is this project about to face considering the implications of Russia's war in Ukraine and the resulting crises (economic, energy, security, etc.)? Is there a set of common political principles that could provide stability to the fragile democracies across Europe and a shared orientation for an EU foreign policy agenda?

These issues sparked the interests of doctoral students from Belgium, Canada, Germany, Georgia, Italy, and Poland who joined me for a full—and intense—week of scholarly debates and exchanges on the most recent research findings in the field. The diverse set of experiences, academic and disciplinary backgrounds, as well as familiarity with particular national contexts opened



up a space for the most stimulating and engaging encounters. The beautiful premise of HIAS' office space provided an ideal setting for presentations and debates—including the opportunity to cool off on the terrace or relax during lunch hours at the roof top picnic tables. The highly stimulating part of the summer school was how the participants took up the invitation to share their expertise and to engage in a format encouraging joint learning and intellectual exploration that is not easy to find in the traditional university environment.

Not too surprisingly, Russia's invasion into Ukraine was a constant reference point in considering the shifts in Europe's political landscape, the resurgence of nationalism-populism, and the fate of the European integration project. For one day of the summer school, the group was joined by Alina Cherviatsova from University of Ghent who shared her research on memory politics and practices of commemoration in Ukraine and Russia with us. Her presence underlined in an emotionally moving way the extraordinary challenge of debating the future of Europe during a time when a brutal war of aggression holds the continent in its grip.

Another highlight of the summer school was the all-day conference on the «East-West Divide in Europe—Myth or Reality?» at the Europa-Kolleg Hamburg. The event brought together a high profile panel of scholars (Janusz Reiter, Poland's Ambassador to Germany 1990–1995 and to the US 2005–2007; Regina Heller, Universität Hamburg, Institute for Peace Research and Security Policy; Markus Kotzur, Universität Hamburg, Law Faculty and Director of Europa-Kolleg; Katja Makhotina, University of Bonn, Historical Seminar). Welcomed by the Secretary-General of HIAS, Dorothea Rüland and moderated by myself, the panellists engaged in a fascinating debate on the recent history of uniting Europe after the collapse of Communism and the multiple crises that the European continent currently faces. The participants of the summer school greatly appreciated the opportunity to attend this conference and to engage with the scholars in the inviting, collegial setting of the Europa-Kolleg. Similarly, the event allowed different generations of HIAS fellows to connect. For instance, incoming fellow Tsitsi Dangarembga enriched the debate at the conference with a post-colonial perspective on structures of domination between states that triggered an animated discussion beyond the central European focus.

Welcoming twelve doctoral students and guest speakers to the summer school also meant to introduce them to the captivating ambience of Hamburg as a vibrant port city. Outings to the *Hafencity*, *Elbphilharmonie*, the *Loki-Schmidt Botanical Garden*, the promenade along the Elbe and to Altona gave the participants a glimpse of the flair of Hamburg. One further highlight of the summer school's program were two guided walking tours. One City Walk was organized by Karen Michels, an art historian and excellent Hamburg expert, and another one was a «Post-colonial City Walk» that led the group to sites reflecting the deep colonial ties of Hamburg. These outings situated the summer school and HIAS in the wider context of the city and all it has to offer as a place of science, culture, and encounter.



Oliver Schmidtke is Professor of Political Science and History and Director of the Centre for Global Studies at University of Victoria. His research interests are in the fields of the politics and governance of migration, citizenship, nationalism, democracy, and populism. His HIAS Fellowship 2021/2022 was provided by the Free and Hanseatic City of Hamburg and the federal and state funds acquired by Universität Hamburg in the framework of its Excellence Strategy.



## 55 *Food and mushrooms.* HIAS chef Leoni is having one of her «kitchen talks» with Sol Gruner

Hi Sol, I'm very happy to have you here! You're basically just about to leave Hamburg again—can you tell me a little bit about yourself, where you're from and what you're doing?

Well, I'm here to talk about high pressure biology and x-ray detector technology. But maybe more relevant to food is where I come from: I was raised on a farm in the United States. My parents came from Europe and they quickly managed to find a farm that was available, a small farm.

From which part of Europe did your parents emigrate?

Where they were from is today in Western Ukraine; at the time that they were there it was Eastern Poland.

Are you a foodie at all?

Oh yes! I like to cook. One of the things I've missed most being in Hamburg is my own kitchen.

I can relate to that very much. Did you miss anything, foodwise?

Oh, many things, but at the same time I've enjoyed being here. Let me explain why: As I pointed out, my parents were from Eastern Europe and I was raised on Eastern European food. My tastes diverged from that when I was in college; they got much broader. Coming to Germany was a chance to experience things that I really hadn't had for a long, long time.

Oh, that's wonderful! Do you have a favorite dish your mom used to make?

Pierogies! She used to make pierogies with a filling of potatoes, with pepper and onions. Just spectacular ... I never was able to get the recipe out of her, which is one of my greatest regrets. I mean, it's not that we didn't try and it's not that she wasn't



cooperative. It's just that like with many parents: «A little bit of this and a little bit of that» and trying to get all the little bits right didn't work. It didn't taste right. I asked my mother, «What happened?» And then she said «What did you do?» and I would go through the recipe just as she told it to me and she said, «Well, you forgot the —,—,» and I said, «You didn't tell me about —,—!» And she would reply «Everybody knows, you put —,— into the recipe!» After two or three rounds of this, I gave up.

**I can relate to that. What comes to your mind when it comes to your stay in Hamburg: Which food was extraordinary or special?** Well, one thing that we almost never get in the United States is the mixture of fish that is common here. And as someone who likes herring, likes smoked fish, you know, this is delightful!

**What was the most extreme food you've ever eaten?**

Most extreme .... Well, let me tell you about mushrooms: The way that I learned about mushrooms from my mother is to fry them up with sour cream and onions. But that's not my extreme encounter with mushrooms. My extreme encounter with mushrooms was when I was in college, this was at MIT in Boston. I would frequently visit the bookstores and I spotted a book by Louis C.C. Krieger called *The Mushroom Handbook*. It is a reprint of a classic mushroom book from, I believe, the mid-1930s. And being the kind of person that I am, I bought the book and started looking through it. It identified edible versus non-edible mushrooms. And I said to myself: «I'm going to try to find some wild mushrooms.» I found a place where there was a hillside covered with mushrooms. I worked hard and keyed them down to identify them. I fried them up and tried them and they were very, very good. That same day, I went to my mailbox and there was an envelope without a return address. It was a handwritten little cartoon booklet of about ten pages. It told the story of a young man who goes out and tries wild mushrooms which were poisonous, and he dies. This was about an hour and a half after I consumed my first wild mushrooms!

**Oh nooo, what a nightmare!**

It turned out afterwards that it was a girlfriend; I had been telling her what I was going to do and she wrote the booklet not because she thought I would eat mushrooms at that time; that was pure coincidence. She was just writing this little story so that we could talk about. I loved it.

**Which was your most memorable meal you've ever had?**

It was in Rome, and it involved—mushrooms! My spouse and I were visiting Rome, and we had this fantastic meal—we both said it's the best meal we'd ever had—the night before we were to depart Rome, having been there for a week. The best part of the meal was a dish of wild mushrooms. It was excellent. And that night, we got food poisoning. It was the exactly the worst result of the best meal of our lives! We felt like we wouldn't survive. I was very worried, in fact, that we might have to go to the hospital. By morning we felt a bit better, good enough to practically crawl on our hands and knees onto the airplane to go home.

**My God! That was the most memorable and best meal?! Is there anything you would like to take from Hamburg back to the States?**

No, most of the things I have really enjoyed here are prepared in a way that you would not be able to take back with you. For example, there's one place down the street—it's actually a bar—which has the best Caesar salad I've ever had. I would love to have that bar somewhere nearby at home, but obviously, I'm not going to take a Caesar salad with me.

**But a good reason to come back ...**

That's right!

Listen to audio of  
this and other «Kitchen  
Talks» online



Sol M. Gruner is a biological and condensed matter physicist. He is presently the John L. Wetherill Emeritus Professor of Physics at Cornell University. And he is a fellow of both the American Physical Society, and the American Association for the Advancement of Science, as well as a Member of the American Academy of Arts & Sciences. His HIAS Fellowship 2022/2023 was funded by the Joachim Herz Foundation.

Leoni Schmitz—a studied designer is known throughout Europe as a «multitool» with experience in journalism, PR, graphics, community management and street music. For almost 20 years, she has been cooking in other people's kitchens for—and often with—people who are strangers at first, but who have become friends by the end of the day!



not



without:

58

59 my wonderful pencil. I use it to mark things in the score I am studying, such as cues for an instrument or a group of instruments. I use soft pencils because they are easily erasable and I very much love the haptics. Lutz Rademacher

Conductor Lutz Rademacher has been working with orchestras and opera ensembles in German-speaking countries since 1997. First as music director in Basel and Freiburg, then as general music director in Detmold. At the Salzburg Festival he conducted the multi-discipline project «Judith». Guest conducting engagements have taken him to the Deutsches Symphonie-Orchester Berlin, the Vlaamse Opera Antwerpen, the Leipzig Opera and the Komische Oper Berlin, among others. His work focuses on contemporary Music theatre and the mediation of New Music. His HIAS Fellowship 2021/2022 was provided by the Free and Hanseatic City of Hamburg and the federal and state funds acquired by Universität Hamburg in the framework of its Excellence Strategy.



# The HIAS network is growing

# 60

How can HIAS build strong and enduring ties between scholars, scientists, and artists from around the world on the one hand, and the science and arts community in Hamburg on the other? How can HIAS bring together people from very different horizons and thus become an attractive point on the map of international research exchange? And how can HIAS itself, as an institution, be part of an international learning community?

To achieve that, building sustainable networks is one of our key missions. By inviting a fellow group to Hamburg that is most diverse in terms of nationality, research activities, gender, and career level, HIAS creates opportunities for the fellows to build up relations among each other, and to connect with Hamburg researchers and link them with the already existing global networks of the fellows. Cooperations like the one with the Research Centre for Contemporary History in Hamburg (FZH) serve to create durable relations on a local level.

In addition to fostering individual networking activities, HIAS also interacts with other international stakeholders on an institutional level. In 2021, HIAS became member of the European Network of Institutes for Advanced Study (NetIAS) and enthusiastically participates in networking meetings within Europe, as well as in a variety of innovative programs. One of these is the CAT program (Constructive Advanced Thinking) which aims to invite groups of young international scholars who meet for a short period of time at different Institutes for Advanced Studies all over Europe to work on their joint research topics.

Also, HIAS aims to build stable relationships with institutes of the so-called Global South that go beyond coincidental appointments of individual fellows from African, South American, Asian, or East European countries. Partially this is done with the help of the strategic partner institutions of Universität Hamburg. For instance, HIAS built up a cooperation with the Stellenbosch Institute for Advanced Study (STIAS), inviting regularly early career scholars from the African continent who have been granted a three-year Iso Lomso fellowship (The eye of the tomorrow) to accomplish a research stay in Hamburg. A similar cooperation has just recently been established with Latin America: The Maria Sibylla Merian Center for Advanced Latin American Studies (CALAS) annually announces a joint fellowship format with HIAS that combines teaching and researching while getting to know institutions in Germany.

There have been other networks arising, too. For example, the informal yet regular meetings of German Institutes for Advanced Studies, initiated by FRIAS. These meetings (both digital and physical) serve the possibility to learn from each other as an institution while concentrating on best practices, and to address joint challenges, discuss topics, and position oneself coherently within different discourses in Germany.

It is fair to say that HIAS seeks to and will gain even more networks in the course of time—by the help of its fellows, alumni, partners, and friends. In the future, these networks will, without any doubt, become increasingly relevant in order to jointly face global challenges.

The map to the right  
shows the locations of  
our partners.



Fellows  
2023—2024

**Marwa Lamia Arsanios**  
Art, Film, Artistic Research

**Tsitsi Dangarembga**  
Author and Filmmaker

**Elisabeth Bronfen**  
Literature and Cultural Studies,  
University of Zurich & New York University

**Nathan J. Brown**  
Political Science and International Affairs,  
George Washington University

**Davide Giuriato**  
Modern German Literature,  
University of Zurich

**Rüdiger Görner**  
Modern German Literature,  
Queen Mary University of London

**John Hamilton**  
German and Comparative  
Literature, Harvard University

**Marc-Thorsten Hütt**  
Computational Systems Biology,  
Constructor University Bremen

**Stefan Huster**  
Law, Ruhr-Universität Bochum

**Emily Jones**  
German Studies & Environmental  
Humanities, Whitman College

**Oleksiy Kandyuk**  
Political Science, Institute for  
Social Research Chronos, Kiev

**Przemysław Marciniak**  
Byzantine Literature, University of Silesia  
in Katowice

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International Relations, V. N. Karazin Kharkiv  
National University

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Tel Aviv-Yaffo

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Musicology, University of Potsdam

**Victoria Tkaczyk**  
History of Media and Science,  
Humboldt-Universität zu Berlin

**Athanassios Vergados**  
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literature, Newcastle University





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