

P26. The Slow Reversal of the Future. Heritage Practices of Care, Solidarity and Commons

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In his critique of neoliberalism, Mark Fisher used the term "slow cancellation of the future" to diagnose culture's inability to comprehend the present. The emergence of the reconstruction of historical buildings and the dominance of historicity in contemporary German building culture, which coincided with the neoliberalisation of urbanism in the 1990s, illustrate Fisher's notion. Inspired by a particular case of reconstruction based on the demolition of a listed department store building in the immigrant-dense district of Berlin-Neukölln, the panel explores the notion of the future from a decolonial perspective and investigates possibilities of a "slow reversal of the future" towards heritage practices of care, solidarity and the commons in the present.

The concept of the future is one of the main promises of neoliberalism. It implies "the new" in everything - new technologies, new buildings, new objects, new developments, and new possibilities. At the same time, the new is the driving force of imperialism and colonial and neo-colonial expansion, behind which lies violence, displacement, and exploitation exercised in the name of progress (Azoulay, 2019). The new is linked to destruction (ibid), and this is also true of neoliberal urbanism: cities have become important sites of destruction and resistance (Brenner et al, 2011). This rationality is referred to as what de Sousa Santos calls the "lazy reason" of Eurocentric thought: the inability to articulate the epistemological complexities of the world and still be considered universal (2014). He suggests that the rationality of the Global North "contracts the present [...] and expands the future" and calls for a reversal: expanding the present so that other rationalities and experiences can be seen and considered, and contracting the future to make it an object of care. As a result, the future would have "no other meaning or direction than that which results from such care" (ibid.).

Whose heritage counts when the future is expanded, and whose heritage emerges when the present is expanded? What and who would we see in urban spaces if the present were expanded? And what are the emerging heritage practices and experiences that would need to be nurtured for a reclaimed, common, non-violent future? Papers from urban, global contexts are welcome.

Keywords: Vulnerable Heritage; Reconstruction; Neoliberal Urbanism; Diasporic Spaces; Decolonial Epistemology.

Thematic lines: Heritage and Identities; Re-Signification, Revisionism and Postcolonial Discourses; Banalization of Heritage; Destroyed Heritage and Vulnerable Heritage; Heritage

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Actors and Stakeholders; Accessibility (marginalized publics, subordination of heritage, heritage in the diaspora).

Short bio: Niloufar Tajeri is an architect and architectural researcher living in Berlin. She is a Ph.D. candidate at the DFG Research Training Group "Identity and Heritage" at the Technical University of Berlin. She taught and researched at the Institute for History and Theory of Architecture and the City at the Technische Universität Braunschweig (2017 - 2022) and at the Institute for Architectural Design, Art and Theory at the Karlsruhe Institute of Technology (2013 - 2016). Her research focuses on structural racism and coloniality in architecture and urban planning as well as riots and memorial conflicts in the neoliberal city. She is co-editor of the anthologies "Nights of the Dispossessed. Riots Unbound" (Columbia Books on Architecture and the City, 2021), "Small Interventions. New Ways of Living in Post-War Modernism" (Birkhäuser Verlag, 2016) and "Kabul: Secure City, Public City" (Volume Magazine, 2008).

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