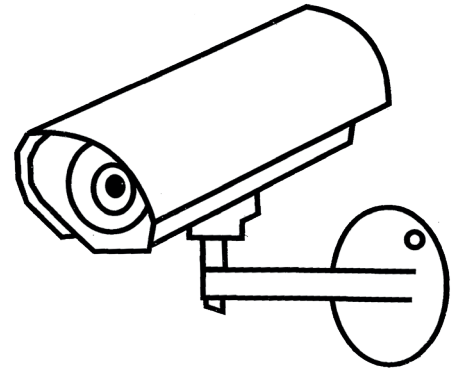


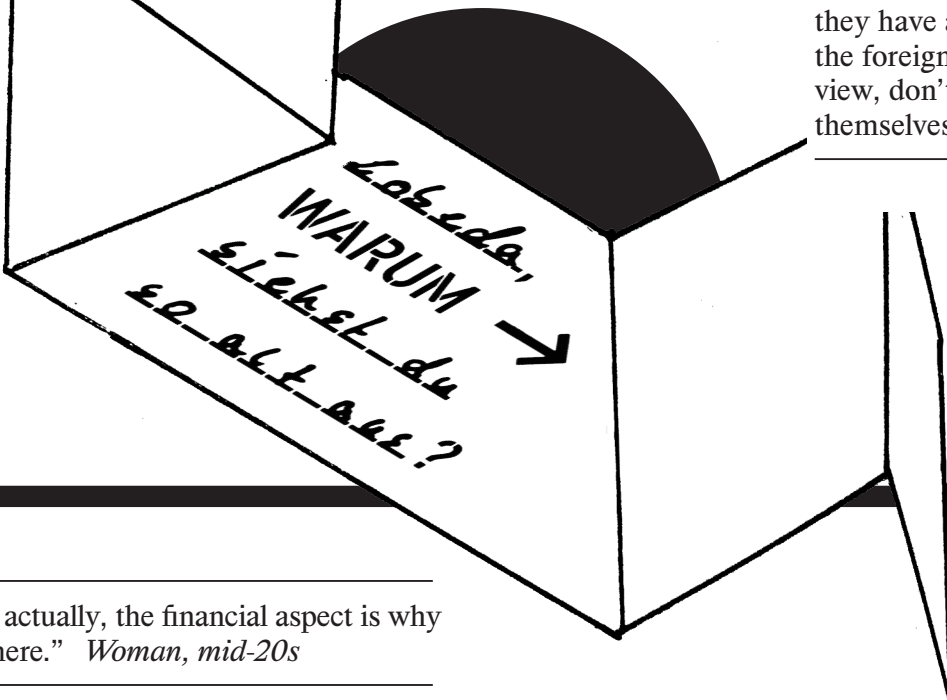
VOX POPULI



“If possible, always stay in Lobeda, I feel very safe here.” *Syrian Family*

LOBEDA,
WO SIND
DEINE GRÜEN-
ELÄECHEEN?

“There are these clichéd Germans who don’t like foreigners simply because they have a different culture. There are the foreigners who, from our point of view, don’t try very hard to integrate themselves.” *Student, late-20s*



“Well, actually, the financial aspect is why I live here.” *Woman, mid-20s*

DESIGN OF PUBLIC SPACE

“... public space is understood as a social space that belongs to everyone and that everyone may appropriate and design” Hanno Rauterberg (2016): *Wir sind die Stadt! Urbanes Leben in der Digitalmoderne*. Berlin: Suhrkamp, S. 14

“Most of us don’t feel we are in control of our environment. And it’s true, because as individuals, very often we are not. When people decide they want to change their environment they have to come together.” Kerem Halbrecht (Architect and Developer 72 HUA)

The rapid expansion of cities and residential areas, the growth of juxtaposed housing, and the presence of large numbers of people in a confined space often give rise to feelings of apathy. The awareness of being a part of a surrounding community becomes more and more difficult in times of increasing anonymity in expanding cities. Residents’ desire to create a city together, peacefully and fairly, has so far only echoed through the streets as the sound of a seemingly distant utopia.

Public space plays an essential role in the design of collective coexistence in a city and in a district. Changing and designing this space requires an active urban society. Public space is where we all linger and meet. The architectural competition 72 Hour Urban Action (72HUA) is an example of how public space can be changed in a short period of time and sites of lively interaction created by the cooperation of district residents. Residents will participate directly in an urban development by productively dealing with the district’s problems and finding solutions. The design of the social environment is directly dependent on the community that creates it. One of the Festival’s aims is to convey to people that urban design is also a personal and individual matter. The concrete utopia of a jointly designed city is made tangible. New perceptions of living together are generated. Public space is activated and becomes an experimental utopia.

“The right to the city reveals itself as a higher legal form: the right to freedom, to individualisation in socialisation, to the residential area and to housing. The right to work (as a collaborative activity) and the right to appropriation ...” Henri Lefebvre (2016): *Das Recht auf Stadt*, Hamburg: Nautilus, S. 189

Can it develop into an active urban society that is aware that it creates itself and thus increasingly takes the initiative for self-design? A society that has the courage and commitment to realize its desires collectively? A society that collectively and considerately cultivates its space?

During the 72HUA, ten different teams will pursue these questions, developing and implementing their own design ideas for ten different sites in Lobeda West. In each team, designers from different countries will work together with residents from Jena. The installations can be used immediately and thus contribute directly to the activation of city life. The teams are supported by structural engineers, carpenters, locksmiths and electricians. In this multifaceted constellation, the aim is to find out together what one’s own district should be like and what it can be like. The only way to find out what sort of city we want to live in together is to create urban space together. This space can and will constantly change and improve when individuals join forces to form an active urban society.

By Lea Weiß, studying Political Science and Sociology, Annika Schwerdt, studying International Communication Studies and Sociology, and Paul Naumann, studying Sociology and Slavic Studies, all in the 3rd Semester of their Bachelor degree.

SOCIAL STRUCTURE

Lobeda as a district has nearly 13,700 apartments and is home to nearly 25,700 inhabitants. With a total living space of 819,267m², it is divided into the four districts of Lobeda-Altstadt, Lobeda-West, Lobeda-Ost and Drackendorfer Flur. The largest group of inhabitants (24%) are aged between 18 and 29 years old, followed by people between 45 and 64 years old (20%). 14% are under the age of 18. Lobeda exhibits some distinctive features regarding the length of residence. The majority (45.6%) live here for ten years or more. The next largest group is made up of people living for a maximum of three years (32.4%). The recent increase in the latter is linked to a high proportion of students who usually need six semesters (3 years) to obtain a degree. Lobeda's housing structure consists to a large extent of one-person households (53.1%), followed by a large proportion of two-person households (31.2%). The number of households decreases with the increasing number of persons. A glance at Lobeda's housing stock reveals that people often live together there in shared flats. There are considerably more apartments with three rooms (36.8%) than apartments with only one room (23.1%). Flat with four rooms form the third largest fraction, which can also be explained by an increased number of shared flats.

Lobeda-West has seen a number changes in population composition in recent years. Although the gender ratio has remained the same over the last 20 years (50/50), the number of inhabitants has fluctuated between 10000 and 12000. In the last four years the trend has been upwards. The over-65 age group has more than doubled in the last 20 years, while the proportion of people aged between 35 and 65 has shrunk by around 40%. Since 2008, the number of people

aged 17 or under has been growing steadily, whereas 10 years earlier it had fallen steadily. The number of people aged between 18 and 35 has remained constant at around 4000 over the last 10 years. Looking at the relationship between Germans and foreigners, it can be seen that the proportion of foreigners in Lobeda is growing steadily. Growth is particularly noticeable from 2014 onwards. However, the proportion of foreigners has never risen above 25% in the past two decades. The number of registered children as well as the number of Kindergarten places available has increased steadily over the last nine years. The number of children aged under one year is comparatively small, whereas the proportion of children aged four to seven is growing steadily and represents by far the largest group.

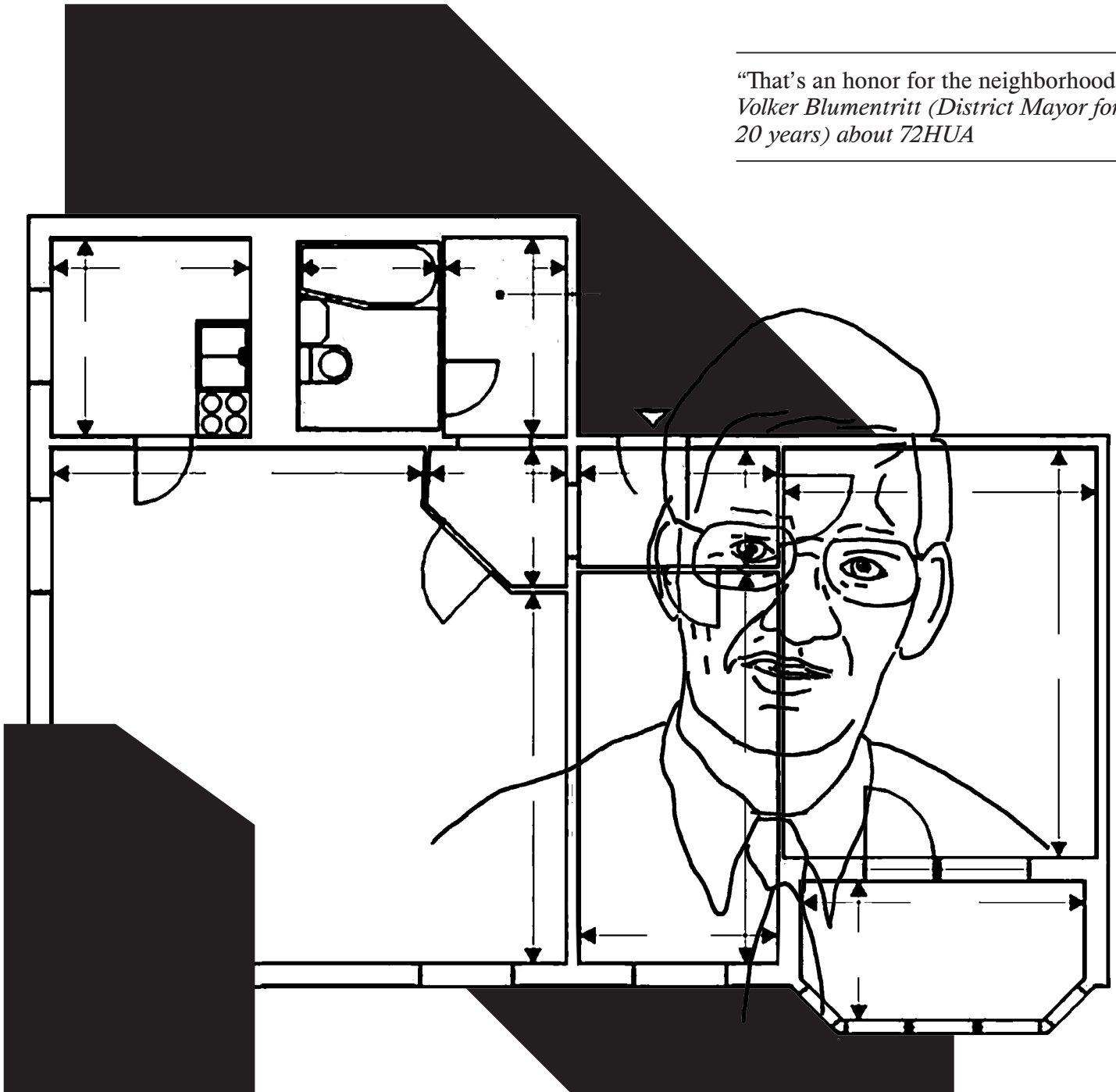
From the residents' survey of the city of Jena in 2017 it is possible to get a general picture of the opinion of the Lobeda's inhabitants about their housing situation. It can be seen that a majority of residents are either 'very satisfied' or 'satisfied' with both their residential area (68%) and their housing (77%). The proportion of those who are really dissatisfied with the residential area or the housing lies between four and five percent. As is so often the case, self-perception and the perception of outsiders diverge.

By Romain Hubert, studying International Business Communication in the 5th semester and Sociology in the 3rd semester of his Bachelor degree.

25.700 EINWOHNER



“That’s an honor for the neighborhood!”
*Volker Blumentritt (District Mayor for
20 years) about 72HUA*

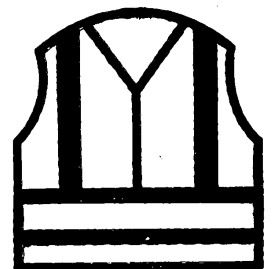




„Einzelne Plätze verschönern bringt was. Mit schönen Orten kann man auch die Mentalität ändern.“ *Junge Familie mit kleinen Kindern*

LOBEDA
 LOBBEDA
 LOBEDA

nerbovy
 vněšovací
 oběhový



LOBEDA IN FOCUS – THE VIEW FROM OUTSIDE

In media reports, Lobeda West often carries the negative stereotype of a typical prefabricated housing estate. People passing by on the motorway see one thing in particular when they pass Jena: Lobeda. And Lobeda is prefab. From the outside, the houses all look the same. Originally built for functional purposes, the housing is designed primarily for living. The infrastructure is also designed to meet the basic needs of life. From this point of view, the district appears as a ghetto, with no recognizable quality of life. Anyone who wants to see it this way will see Jena Lobeda West as a hub of poverty and crime, a social flashpoint where fear prevails. In the recent past, the media have been happy to report on criminal migrants and youth gangs, whether shooting out of windows with a pistol,¹ firing at trams, or wielding machetes.

But there's also another side to Lobeda. An 'image restoration plan' so to speak. Housing providers now advertise rental apartments in Lobeda by emphasizing the urban planning measures taken to upgrade housing and living space (rebuilding, noise and vibration protection, etc.) and the opportunities its location offers to 'escape into the countryside'. Lobeda, "Jena's largest city district and, for travelers on the A4 motorway, long a striking landmark and face of a city, is now a changing relic.

Lobeda now shows itself as flexible and socially mixed."² This last sentence captures things very well, recalling well-known buzzwords from job references: 'keen', 'ambitious', and 'so-ciable'.

Other media report a decreasing number of crimes committed by young migrants.³ Recent headlines suggest that Lobeda is once again becoming a better place to live.⁴ There is news too of residents' movements being formed.⁵ As in almost every major German city, movements campaign for the right to affordable housing. Under the slogan "No profits with our rent", one citizens' initiative is campaigning for the recomunalization and democratization of the jenawohnen company. Even long-established residents are concerned about maintaining the quality of living.⁶ After all, a considerable proportion of residents have lived here for 20 years or more. Nevertheless, it remains the case that the view from outside reflected in the media tends to compare the prefab district of Jena Lobeda West unfavorably with other parts of the city.

By Yvonne Talas, studying Sociology in the 6th semester of her Bachelor degree at the Technischen Universität Chemnitz und guest student at the Friedrich-Schiller-Universität Jena.

1 <https://www.jenaer-nachrichten.de/stadtleben/10090-mann-ballert-in-jena-aus-fenster>

2 "Wohnen in Lobeda. So lebt es sich in Lobeda" <https://www.immobilienscout24.de/wohnen/thueringen,jena,lobeda.html> (accessed: 05.01.2019 ; CET 00:30)

3 <https://www.jenaer-nachrichten.de/stadtleben/8347-weniger-straftaten> (13.05.2018, accessed: 25.01.2019; CET 11:59)

4 TLZ 2013: „Lobeda: Die Jenaer ‚Platte‘ erlebt ihren zweiten Frühling“ <https://jena.tlz.de/web/jena/startseite/detail/-/specific/Lobeda-Die-Jenaer-Platte-erlebt-ihren-zweiten-Fruehling-1818867345>

5 <https://jena.otz.de/web/jena/startseite/detail/-/specific/Initiative-fuer-soziales-Wohnen-beantragt-Buergerbegehren-1345785535>

6 <https://www.thueringer-allgemeine.de/web/zgt/politik/detail/-/specific/Jenaer-befuerchten-Verlust-an-Wohnqualitaet-in-Lobeda-West-942829695>

LOBEDA, WHERE DO YOU COME FROM?

In the 12th century the area which is today Lobeda was owned by the noble family of Auhausen. The people of that time lived as farmers, first from the cultivation of wine and later from the cultivation of malting barley. Several centuries later, influential inventors such as Carl Zeiss, Ernst-Abbe and Otto Schott settled in the attractive university town of Jena, transforming it into an industrial city known worldwide for its achievements in optics.

The Carl-Zeiss-Stiftung acquired the agricultural estate Lobeda in the 20th century.⁷ In the early 1960s there was a rapid growth in scientific instrument construction in Jena, which was reflected in the population figures. As a result, planning began for a new residential area, initially intended mainly for the workers of the Carl-Zeiss state-owned enterprise (VEB) and designed for 20,000 inhabitants.⁸ On 20 November 1964, the ground-breaking ceremony for the construction of Neulobeda, a “prefabricated satellite town”, took place. In order to meet the great demand for housing, construction based on the Bauhaus model was an obvious choice.⁹ Bauhaus means, in a nutshell, good and affordable living space for everyone. The 1959 architectural plan had spoken of a “socialist housing complex” which would offer apartments for 4,000–5,000 people, with an average living space of 55m² and furnishings to cover general needs. In December 1967 the first apartments were ready. In 1973 the cultural center was built, becoming an important focal point for events, such as concerts, exhibitions and meetings for working groups – it would be demolished after the fall of the Berlin Wall due to “inefficiency”. Like the cultural center, the market place – built on a site which today houses the Kaufland supermarket – played a key role in connecting the district and giving it a focus.

With lucrative jobs from Carl-Zeiss on offer, Neulobeda quickly attracted large numbers of skilled workers and apprentices from all over the GDR. Waiting times to get an apartment via the municipal housing allocation plan and the housing commission grew accordingly. The blocks of flats were both popular and respected, their design seen as modern and progressive. It was a minor privilege to live in Neulobeda.

In 1981, around 45,000 people lived in Lobeda, mostly young families. The period after the fall of the Wall in 1989 was a time of change and transformation, such as the wave of emigration to West Germany and unemployment. The Trusteeship Act privatized or closed most of the companies in the East. With the resulting lack of prospects, many families moved to the West. Meanwhile, wealthier families often relocated to other areas. Like many other large companies, Carl Zeiss Jena GmbH had to lay off around 17,000 employees in 1991. The population of Jena shrank from 108,000 to 99,000. In the post-reunification period, Jena’s cityscape, especially Lobeda, was marked by an enormous number of empty properties.

The first prospect of improvement came with the city council’s 1995 plans for an urban development framework. The aim was to link the district more consistently with the city center of Jena, to revitalize Lobeda and to make it more attractive to live in. As a result, buildings were renovated and the residential environment changed and improved through various projects, such as the “Socially Integrative City” (Soziale Stadt)¹⁰ and EXPO 2000.¹¹ In 1998, the district office was established in and for Lobeda, and a district newspaper was introduced, giving residents the opportunity to actively participate in urban design. However, by the end of the ’90s the hoped for changes had not materialized. From 1995 to 2001, the number of residents fell from 30,000 to 22,000.

8 Weilandt, Doris (2018): Im großen Maßstab. 50 Jahre Neulobeda. Herausgegeben von jenawohnen GmbH., S.9.

9 Horbank, A., Schmidt, B., Stephan, B. & Weilandt, D. (2017): Neulobeda Stadtteilchronik 1966-2017. (3. erweiterte Aufl.). Gera: KOMME e.V., S.5.

10 Projekt „Soziale Stadt“ https://www.staedtebaufoerderung.info/St-Bauf/DE/Programm/SozialeStadt/soziale_stadt_node.html

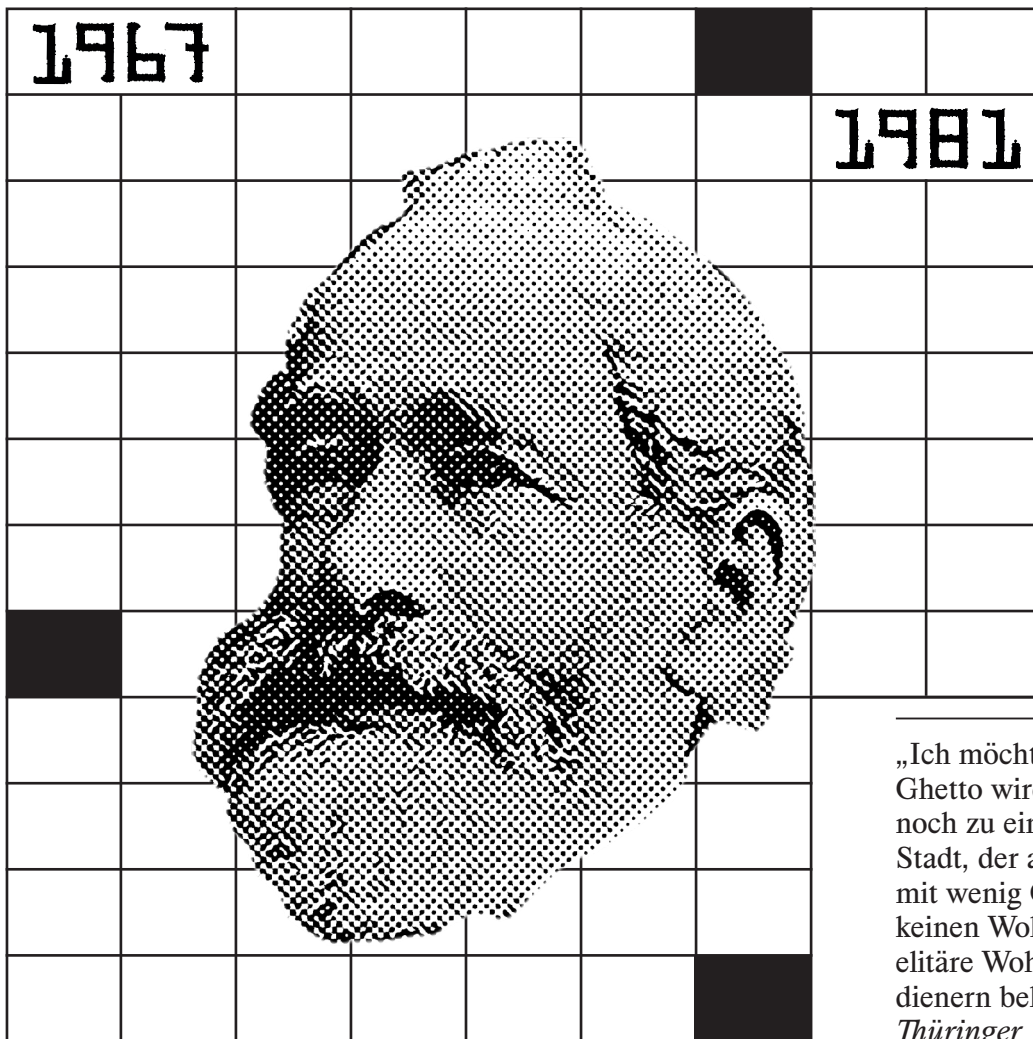
11 Expo 2000: Bauprojekt in den 1990ern, bei der es sich um eine Weltausstellung von Exponaten handelte, die sich nicht an einem Ort befanden. Lobeda wurde als eins dieser Exponate unter dem Titel: „von der Plattenbausiedlung zur Universitätsstadt“ ausgestellt.

12 Weilandt, D. (2018). Im großen Maßstab: 50 Jahre Neulobeda. (1. Aufl.). jenawohnen GmbH., S. 56

De facto, this meant an exodus of 25.4% and around 1500 vacant apartments.¹² At the end of the 20th century the first buildings in Lobeda Ost were demolished. But Jena experienced a housing crisis in 2005 when it became increasingly clear that there was a lack of affordable housing in the city. It was estimated that an extra 1000 apartments were needed. This resulted in an immediate halt to the demolition of

prefabricated housing. By 2015, only around 1.9% of the apartments were vacant.

By Sofie Saalman, studying Sociology and Psychology in the 3rd Semester of her Bachelor degree, und Clara Busemann, studying Art History/Film Studies in the 2nd and Sociology in the 3rd Semester of her Bachelor degree.

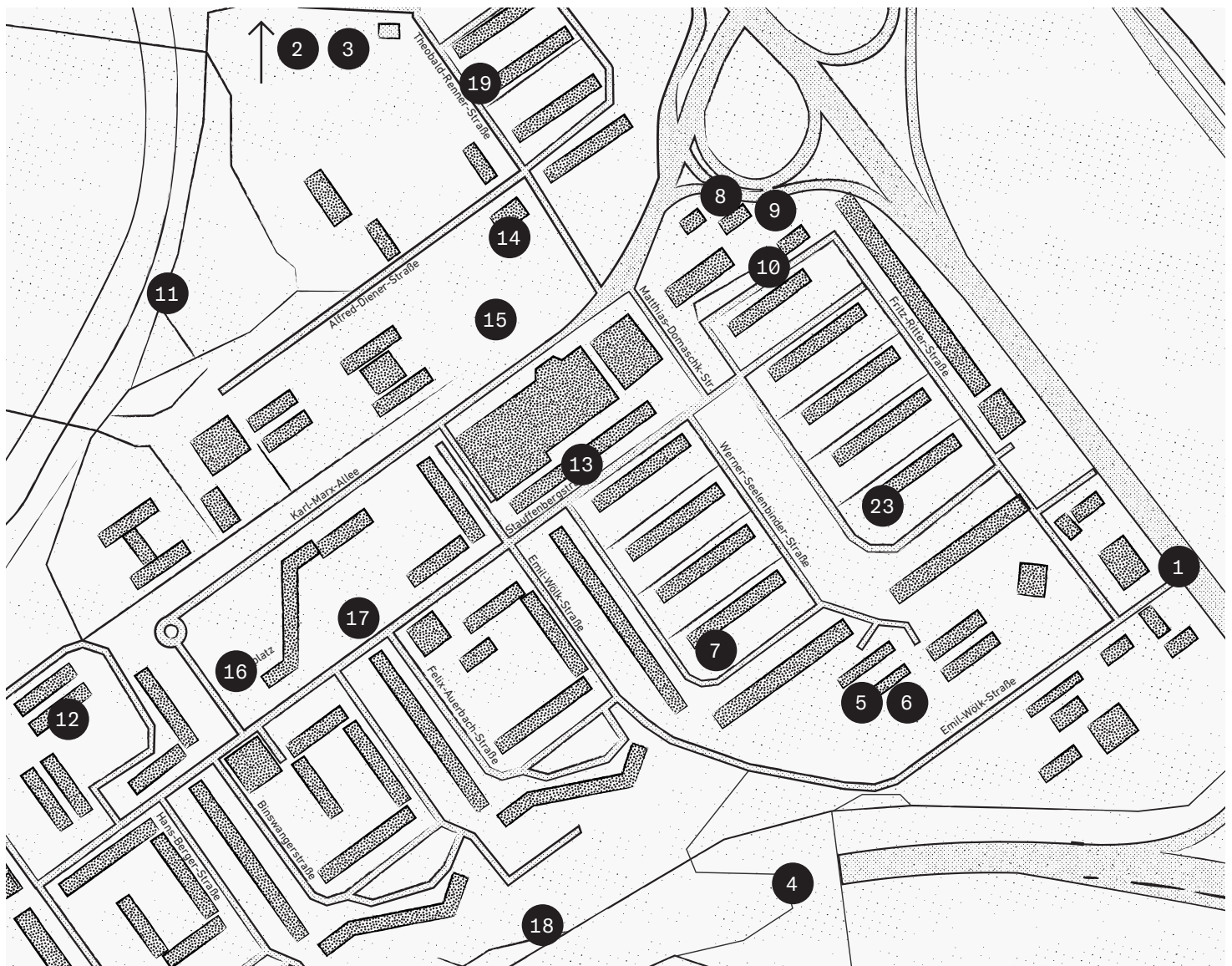


„Ich möchte nicht, dass es hier zu einem Ghetto wird, dass es hier einfach nur noch zu einem Teil, Stadtteil wird dieser Stadt, der abgegangen ist, wo die Leute mit wenig Geld leben müssen, weil sie keinen Wohnraum mehr haben, weil der elitäre Wohnraum von den Besserverdienern belegt wird.“ *Mittvierziger Thüringer*












SITES AND INITIATIVES


During the 72HUA, the following sites will become centers of transformation. Criteria for the choice of sites included the distance to the 72HUA Camp, each site should be no more than 10 minutes from the next and the residents of Lobeda should not feel disturbed by the urban action. In addition, public sites and


locations close to nature were selected to highlight Lobeda's diversity, reports the architect and co-founder of the 72 HUA Kerem Halbrecht. Close to some of the sites, one can find social or civic initiatives that promote sustainability, social integration and civic engagement.





- | | | | |
|----|--|----|--|
| 1 | Underpass to Lobeda-Ost | 11 | Saale Meadow (Saaleaue) |
| 2 | Little Paradise & Rootworks | 12 | Children's- and Youth Centre Klex |
| 3 | People's Garden | 13 | Area behind Kaufland |
| 4 | Landscaped Motorway Bridge | 14 | KuBus |
| 5 | Adventure Playground Jena-Lobeda | 15 | Street Art |
| 6 | Neighborhood Garden "Colorful Vegetables" | 16 | Boulevard (Allee) |
| 7 | District Centre LISA | 17 | The Rectangle (Das Rechteck) |
| 8 | Green Area in Front of the District Office | 18 | Car Park in Green Space
(Parkplatz im Grünen) |
| 9 | District Office | 19 | Meadow of Freedom (Wiese der Freiheit) |
| 10 | District Newspaper | | |


-  **Underpass to Lobeda-Ost** (1)
The tunnel leading from Lobeda-West to Lobeda-East is commonly identified by residents as a problem area. However, major structural changes or initiatives are out of the question here; at most the graffiti could be renewed. (The owners are the City of Jena, the KSJ and the Studierendenwerk Thüringen).
-  **Little Paradise & Rootworks** (2)
About 500m downstream from the Saale Meadow (Saaleaue) and 300m north-west of the underpass to Lobeda-Ost lies 'Little Paradise' (Paradieschen), a socially cooperative agriculture project. The project is connected to the support network 'Rootworks' (Wurzelwerke), where people in need of social support can join in the community work of growing fruit and vegetables. Cooperative agriculture establishes a direct relationship between consumer and producer and offers a regional, seasonal and ecological alternative to anonymous supermarkets.
-  **People's Garden** (3)
The People's Garden (Volksgarten) is situated 100m upstream, next to 'Little Paradise' and close to the Saale Meadow and the underpass to Lobeda-Ost. The 'People's Garden' is a community project in which value is placed on a sustainable, responsible approach to nature. The garden allows interested people to grow their own fruit and vegetables.
-  **Landscaped Motorway Bridge** (4)
Though it is a large, anonymous space, the landscaped motorway bridge (Begrünte Autobahnbrücke) offers a variety of uses for all generations, whether taking a walk with the family or letting children play. The green spaces in each case are to be preserved and improved via maintenance of the surrounding landscape. (The owner is the Federal Road Administration and the maintenance is carried out by the KSJ.)
-  **Adventure Playground Jena-Lobeda** (5)
The adventure playground (Abenteuerspielfeld) borders directly on the northern end of the landscaped motorway bridge and is an oasis for children in which they can let their imagination run free in an extensive open green space. Materials and support are available and the educational philosophy behind it aims to strengthen children's self-confidence in their own abilities via free play in nature.
-  **Neighborhood Garden "Colorful Vegetables"** (6)
The neighborhood garden "colourful vegetables" ("Buntes Gemüse") is attached to the adventure playground and is managed by the children, carers and residents. The garden creates a meeting place for different cultures, generations and social milieus and also offers the opportunity for ecological agriculture and urban habitat design.
-  **District Centre LISA** (7)
The LISA is located 300m north-east of the landscaped motorway area and is used by various associations. Regular concerts, dance evenings and readings take place in the large event hall.
-  **Green Area in Front of the District Office** (8)
This area is very well suited for interventions to increase diversity. The proximity to nature should be maintained and even enhanced so as to create a harmonious meeting place. In cooperation with the district office, there is the possibility of long-term preservation. (Owners here are the city of Jena and the KSJ.)
-  **District Office** (9)
The district office offers a central point of contact for residents' questions and problems, wishes and criticisms. The employees mediate between citizens, housing associations and the city administration and facilitate networking with sponsors and initiatives.
-  **District Newspaper** (10)
The district newspaper for Lobeda is published monthly by the district office and represents Lobeda's most important source of information about current developments and announcements about events.
-  **Saale Meadow (Saaleaue)** (11)
Here we find an open space which creates connection to nature and offers surroundings in which to relax and unwind. It is important here to preserve the greenery and to enhance it by maintaining the landscape. (This area is owned by the city of Jena and the KSJ.)


 **Children's- and Youth Centre Klex (12)**
The Klex is a popular children's- and youth center located only 300m south-west of the Saale Meadow and offers young people a wide range of leisure activities and summer camps, open spaces to relax and a workshop for hand-crafts. The Klex follows the "Gut Drauf" concept developed by the Federal Centre for Health Education (BZgA) and promotes a healthy diet, exercise and stress-reduction.


 Area behind Kaufland (13)
This place is characterized by anonymity, something that is underlined by its vast area. It is suitable for interventions that could be preserved permanently. The area is accessible to everyone and has a high foot-fall. Surrounding shops and a hairdresser also enliven the space, but its potential remains untapped. (Property of Kaufland).


 **KuBuS (14)**
The KuBuS is a much frequented cultural center. 200m behind the Kubus the meadows of the Saaleaue begin, and opposite the KuBuS is Kaufland and the area behind Kaufland. The premises of the KuBuS are used for sports courses, cultural and private events.

 Street Art (15)
Here we find a public space that is accessible to all residents - with street art that can be integrated. It is located directly on the main street and opposite Kaufland. The redesign would be noticed by many residents. (The owner is the City of Jena, the KSJ and additionally the KIJ).

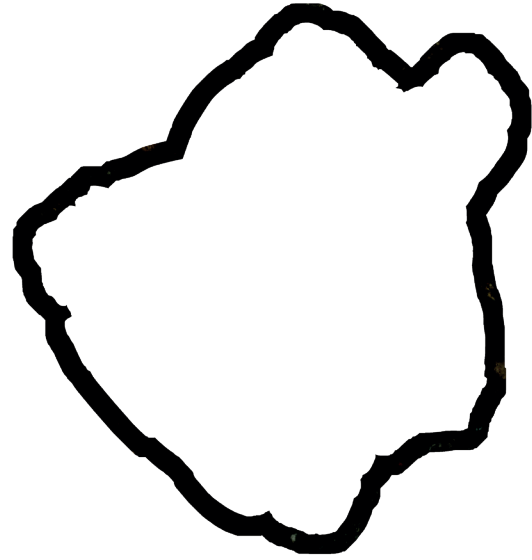
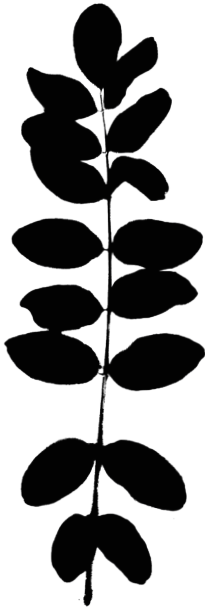
 Boulevard (Allee) (16)
This space offers a usable area for possible remodeling and interventions that can be permanently preserved. The space is quite anonymous and rarely visited; social tensions are visible here, creating a rather negative atmosphere. The community should be strengthened and a peaceful atmosphere created. (Owners here are the City and the KSJ.)

 The Rectangle (Das Rechteck) (17)
Here there is plenty of room for redesign to relieve social tensions. It is a social meeting place that is very busy. It can be connected to the adjoining infrastructure, the street with sidewalk. (Private property of jenawohnen.)

 Car Park in Green Space (Parkplatz im Grünen) (18)
On and with this car park you can experiment with the existing infrastructure. This freely accessible car park offers plenty of space for creative design, which can be permanently preserved. (This space is owned by the City of Jena and the KSJ)

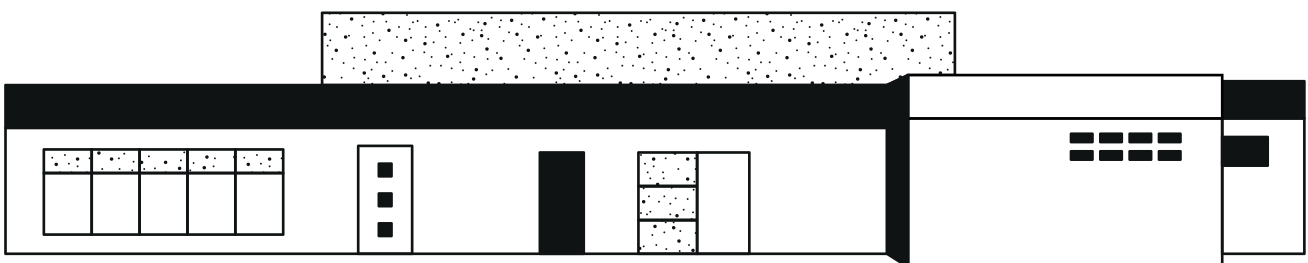
 Meadow of Freedom (Wiese der Freiheit) (19)
An open lawn area which can be freely designed as desired. This place lies between industry on the one side and residential area on the other and is rather anonymous. (Owned by the City of Jena and the KSJ.)

By Lena Möhrke, studying Sociology and Psychology, and Moana Pfleiderer, studying Romance Studies and Sociology, both in the 3rd semester of their Bachelor degrees.



“When I was out celebrating at night and I was wearing high heels, I always took a change of shoes so that if I had to run home I wouldn’t break anything. I’ve sometimes thought about calling the safety hotline on the way home.”

Medical student



WHO DOES LOBEDA BELONG TO?

What do ownership relations mean for the design of a city by its citizens? Since Neulobeda was built, the ownership structure of real estate and land in the Lobeda district has changed as a result of various dynamics – from its emergence as a socialist workers' housing estate in a prefabricated satellite town, to the significance of becoming a city district, to the processes that shape the housing situation in cities today. In the early 1960s, Lobeda was planned as a workers' housing estate for the Carl-Zeiss-Werke, and the first apartments occupied in 1967. Due to the nationalization of the company after the war, the development of the urban district came under the control of the planned economy of the GDR. The socialist housing estates were modelled on the Bauhaus style. Inexpensively built, a large number of people could be accommodated here. Equipped with hot and waste water, electricity and heating, the apartments guaranteed a high standard for the time. Simultaneously, the construction method provided space for social encounters, culture and retreat.

The rents of the newly built residential area were adjusted to the salary of a Zeiss worker. By the mid-1970s, 20,000 people were already living in Lobeda. Although after 1989 the apartment buildings were largely spared from speculative transfer of ownership by the Trust and stayed in cooperative hands, the economic downturn in Jena and the general migration to the West meant that only about 10,000 people were still living in Lobeda. Lobeda developed into an increasingly unattractive residential area with high rates of vacancy and crime. In 1999, Lobeda was included in the Federal "Socially Integrative City" (Soziale Stadt) programme because of its image as a social flash-point. This was intended to promote investment in public and social facilities such as civic and district centers, but also in the design of public spaces. Facilities of this kind include the KuBuS, which offers a broad cultural and social programme, the KLEX children's- and youth center and the district office. These are supported by KOMME e.V (Kommunikation&Medien), the owner of the facilities being Kommunale Immobilien Jena (KIJ). Another contact point is the LISA district center. Here JenaKultur is the responsible body, the property also belonging to the KIJ. Though further investments were made in sports facilities and swimming pools, it did not manage to ward off the effects of

wider dynamics in the German urban housing market and which strike individual districts directly. Typical features include the privatization of public services such as postal services, telecommunications, public transport, electricity and water supply, waste disposal, but also real estate and land. The right of ownership of a city to its real estate is vital because the city can thereby exert direct influence on housing policy through political decision-makers – usually the city council – and can have a say in the construction and modernization of housing, as well as rental prices.

The allocation plan for the Lobeda residential area of the Jena city administration shows that more than half of the properties are owned by *jenawohnen*, while the second largest number are owned by the Carl-Zeiss housing cooperative. The State of Thuringia and the City of Jena hold a negligible share of the land, with the state's properties being owned exclusively by the *Studentenwerk* and the city's properties consisting only of technical facilities. Areas for schools, sports facilities and swimming pools belong to municipal companies such as *Kommunale Immobilien Jena* or *Jenaer Bäder*, a subsidiary of *Stadtwerke*. According to *jenawohnen*'s own figures, out of a total of 59,117 apartments in Jena reported in the quarterly report of the City of Jena, *jenawohnen* owns 14,000 of them, making it the largest real estate company in Jena, with a share of 24%. In Lobeda East and West there are 9289 apartments, which is about 16% of the city's total stock. *Jenawohnen* is a municipal real estate company in which 6% of the shares are held by KIJ and 94% by *Stadtwerke Jena-Pöbneck Gruppe*. While the KIJ are completely in the hands of the city, the corporate structure of the *Stadtwerke* is somewhat more complicated. 72% of the shares belong to *Stadtwerke Jena GmbH*, a municipal company, 5.9% of the shares are held by *Stadtmarketing Pöbneck GmbH*, which is also under municipal control. This distribution enables the city council to participate directly in corporate policy by appointing members to the supervisory board.

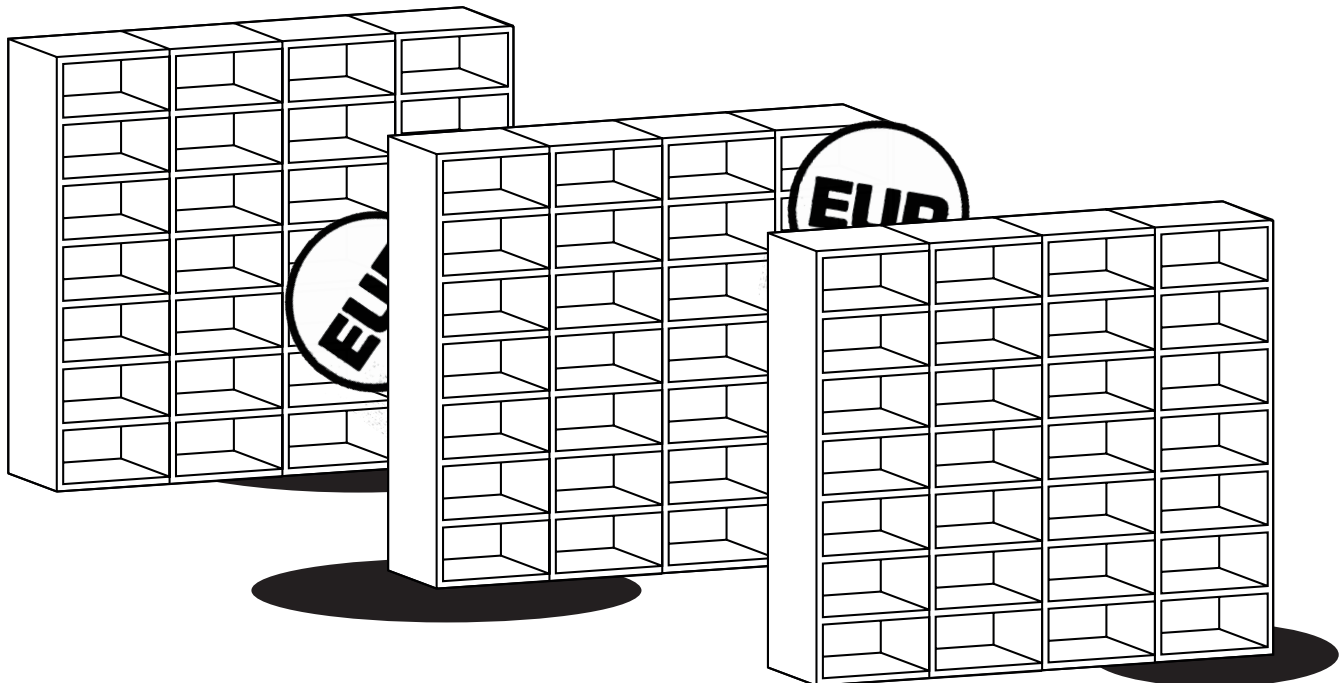
Rents in Lobeda are significantly lower than in other parts of the city. A further indication that *jenawohnen* attaches importance to municipal co-determination is its implementation of the requirement to sell a certain proportion of

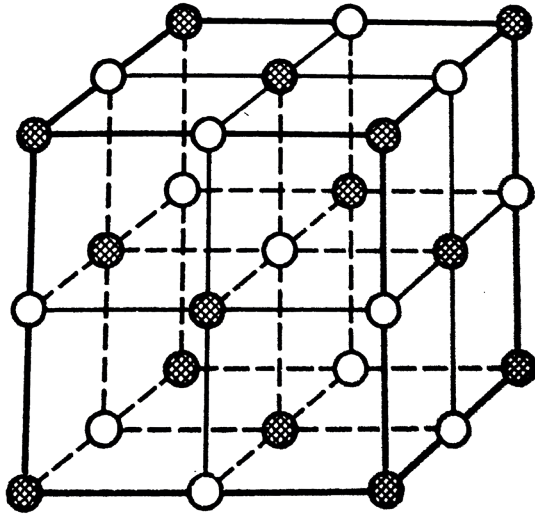
its real estate by taking over the management of owner-occupied apartments. Nevertheless, in 2012, 20% of the shares were sold to Thüga AG. Thüga is a joint-stock company that is friendly to municipal interests and gives a majority of its shares to municipal partners, most of which are held by the energy group E.ON.

The example of Lobeda shows how crucial it is that a city or district actively designs itself if it is to meet the needs of its inhabitants. A city should be responsive, i.e. able to address acute problems and take into account the needs of future residents during the planning process. At present, the social situation is fairly well secured thanks to the fact that political representatives, i.e. the city council, can (by appointing the supervisory board of the largest housing company) play a decisive role in shaping housing policy and responding

to the needs of the residents. In addition, the "Socially Integrative City" (Soziale Stadt) programme has created facilities which are welcomed by local residents and help to shape social reality in the district. These facilities are in public hands, and local residents help to design the programme. The development of a self-image that the city belongs to everyone and can therefore be designed by everyone could provide a path for participatory urban planning and for future living space. The 72 HUA can be an exercise in creating new communities. Even residents of Lobeda who do not participate in the festival will be able to see that a simple co-design of the neighborhood is possible by bringing lots of people together.

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"Give me one matter of concern and I will show you the whole earth and heavens that have to be gathered to hold it firmly in place." (Latour, 'Why Has Critique Run Out of Steam?', Critical Inquiry 30 (Winter 2004) p. 246.)

Performative SOZIOLOGIE

Does our act then CREATE the world's salvation so far as it makes room for itself, so far as it leaps into the gap? Does it create, not the whole world's salvation of course, but just so much of this as itself covers of the world's extent?

Here I take the bull by the horns, and in spite of the whole crew of rationalists and monists, of whatever brand they be, I ask WHY NOT? Our acts, our turning-places, where we seem to ourselves to make ourselves and grow, are the parts of the world to which we are closest, the parts of which our knowledge is the most intimate and complete. Why should we not take them at their face-value? Why may they not be the actual turning-places and growing-places which they seem to be, of the world-why not the workshop of being, where we catch fact in the making, so that nowhere may the world grow in any other kind of way than this?

[From William James (1992 [1908]) 'Pragmatism' in Doris Olin ed. Pragmatism in Focus. London: Routledge, 1992) pp. 136-37.]

From William James (1992 [1908])
'Pragmatism' in Doris Olin ed.
Pragmatism in Focus. London: Routledge, 1992) pp. 136-37



EXPERIMENTAL SYSTEM PUBLIC SPHERE

From Robert Jende (2018), 'Performative Soziologie als öffentliche Aktionsforschung: An-deutungen einer Ästhetik des Sozialen' in Hans-Werner Franz und Christoph Kaletka (eds.), *Soziale Innovationen lokal gestalten*. Wiesbaden, Springer VS, pp. 197-213

This article aims to open up new spaces of democratic experimentation for public action research. The historian of science Hans-Jörg Rheinberger (2006) describes the emergence of experimental systems in terms of the arrangement of various instruments and actors around an epistemic thing, which is produced precisely in the constellation of a specific epistemic community and which in turn constitutes and changes the instruments, methods, knowledge, environment and the subjects involved. In order to produce a public sphere as an epistemic object, an experimental community is needed that participates performatively in its production.

We know from Ritual Theory (Turner 2005) that "communities are created by the joint execution of rituals" (Fischer-Lichte 2004, p. 86). A community which publicly devotes itself to designing the public sphere in order to practice transformation and self-transformation would have to develop common rituals that guarantee continuity. In the streets and squares, self and other come together for a "practice in what is common", creating performative common ground through reciprocal interplay (Waldenfels 2015, p. 95). "The common ground that precedes every explicit interrelationship results from mutual participation" (ibid., p. 104). Thus, if new constellations of practices are to emerge that can solve concrete, collectively binding problems (including a substantial change in behaviour) there must be an occasion, a common experience (pathos), to which persons react together as co-subjects (response), in order to experience a performative commonality.¹³ Occasions arise from the events created which make public space visible as something that can be designed and changed. "The question of who owns public space is not only unsolved, a certain persistent lack of self-reflection can also be

observed on all sides. Perhaps this is because public space is not thought of in terms of its multifaceted use nor as a field which only constitutes itself through changing use. The different functions of public space - as a place of symbolism and critique, as a good to be managed publicly, as a place of general access - are, so to speak, played off against one another rather than treated in relation to one another" (van den Berg 2007, p. 226).

As an experimental system and an epistemic object of public action research, local public spaces offer an ideal and as yet relatively untapped resource for testing social innovations. The creative dimension of collective action to confront current and future problems consists in an act of co-creation or "concreation" whereby "the transformation of an order takes place collectively" (Waldenfels 2015, p. 290). For performative sociology in its role as public action research, it is thus necessary to create occasions that introduce cracks and ruptures into social reality, in which people and things can gather around new forms of being-together. This can begin in the germ cells of "collusion"¹⁴ (Ziemer 2013) - for example, between social researchers, lawyers, city councilors, entrepreneurs, senior citizens, librarians, students, schoolchildren, doctors, locals, immigrants and so on - and attract a broader public in the form of a growing and open mass. "In the most ideal instances, an alliance begins to enact the social order it seeks to bring about by establishing its own modes of sociability" (Butler [2015] *Notes Toward a Performative Theory of Assembly*, Cambridge, MA: Harvard University Press: 84). In these spaces of performative utopias, people can have the bodily experience that another form of living together is within reach.

13 This argumentation lends itself to a democratic experimental community in John Dewey's sense (*The Essential Dewey: Pragmatism, Education, Democracy*, Indianapolis: Indiana University Press, 1998: 295): "Wherever there is conjoint activity whose consequences are appreciated as good by all singular persons who take part in it and where the realization of the good is such as to effect an energetic desire and effort to sustain it in being just because it is a good shared by all, there is in so far a community." See also 'The Construction of the Good' (in Dewey 2001) or the rehabilitation of experience in the fulfilment of a life that conceives itself aesthetically (Dewey 1988) as well as the volume *Demokratischer*

Experimentalismus (Brunkhorst 1998). For reasons of space, this promising line of thought cannot be pursued further here. For future processes of democratization, we have yet to catch up with the pioneering spirit.

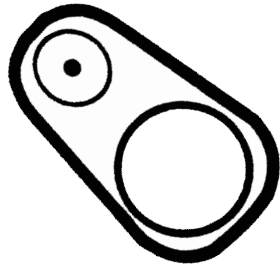
14 "Collusion means being an accomplice and is defined in criminal law as a three-step process of decision-making, planning and carrying out an act" (Ziemer 2013, p. 10). It is possible, however, to detach the principle of collusion from the context of illegality while retaining its inherent advantages. For example, the idea that public spheres can be generated by such a relationship: "Collusion generates a public sphere through its acts" (ibid., p. 173).

LOBEDA – A SUPERMARKET

It is a cool Saturday afternoon in the heart of Lobeda when Reinhard, who already knows everyone here, enters with his walking stick and makes his way to the magazine section. His gaze wanders along the monotonous metal shelves of stationery. From afar, the sound of a boombox pushes its way into his hearing aid, the noise now amplified several times over so that it roars in his ears. In the dreary corner between the metal stands, a group of young people catches his eye. The leader, Juri, is complaining about the large police presence at the skatepark and the unprovoked controls to which he has been subjected, when Reinhard interrupts him in a firm voice: "Why are you hanging around here and annoying people?" Yuri catches his breath. The music continues. Yuri would normally have had an answer ready, but after the pensioner's words he doesn't manage to spit it out as calmly as the Russian sunflower seeds in his mouth. Some of them have already accumulated on the floor, which seems to displease Reinhard and raises the tension further. The silence, accompanied by Sido's "My Block", is interrupted by Bianca, a 47-year-old mother who is struggling with her shopping cart at the back of a shelf of tupperware boxes for school sandwiches. She clearly has children of her own she can speak for: "Where should they go? What are they supposed to do? The youth club has closed, you can't tell them to go to the park in this weather. Turn up the volume in their flat? They're not allowed that either, so they chill at Rewe or somewhere else". "But it can't go on like this," Reinhard replies, "and the inspections are justified." He pushes onwards,

working his way through his shopping list which could be summed up with the words: the usual. Withdrawing into himself again, he sets out to secure for himself what can still be secured. Bianca, who moved here because of the affordable rents and the experience of a lively community she had as a child in a similar estate, joins the queue at the checkout. She has not found everything she was looking for, for herself and her family. After picking up the kids from the dance group, she will go to the city centre, where her friends live – friends she has not found in Lobeda. At the checkout she lets the impatient medical student Sarah go first. Sarah doesn't say a word, but drops her shopping list. Alongside vegetable spread and rice waffles with chocolate, the list carries the number of a personal safety hotline, in case things get unpleasant on the way home. She has found inexpensive accommodation here, well connected by public transport, but misses having a café nearby. As soon as she gets the receipt in her hand, like her diploma, she will leave.

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NEU



LOBEDA WAS STECKT IN DIR ?

IMPRESSUM

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