

## Handout: Residency Structure

### Example

Using the example of the Nikolaikirche, this means that it is possible to either

- conceive artistic works that relate specifically to the history or the spatiality of the Nikolaikirche location *or*
- to present a more abstract examination of the institution of the church in a colonial and anti-colonial / decolonial context, thus working on a meta-level.

The following potential structuring questions are designed to help you think through the angle you want to take and how you want to structure your project, but you are not obliged to make use of them:

### Overarching questions

- How can one intervene artistically in order to promote a confrontation with the ghosts of German and European colonialism and its lingering consequences?
- What alternative and appropriate forms of recognition, commemoration and at least symbolic reparation are conceivable here?
- Which invisibilities need to be rendered visible, and which personalities, groups or narratives are presently still missing in the public sphere?

## **The implications of the Nikolaikirche as specific historical site**

As a burial site, the Nikolaikirche documents the history of influential white Berlin elite families. The stories behind their wealth and influence has been untold and lies silent beyond dominant narratives.

- How can the history of Berlin's urban elites, who profited from early modern colonialism and whose tombs are located in the Nikolaikirche, be researched, addressed and contextualized?
- How, for example, should a site such as the Nikolaikirche deal with the burial place of Constantin von Schnitter - colonial officer and builder of an enslavement fortress?
- What does a society commemorate and how? And how do we shape or change (public) memory?

## **The implications of the Church as institution, religion and symbol**

- What role do the Christian churches and their dogmas play in the history of ideas of European colonial ideology and how is that connected to German colonialism in Africa, Asia and Polynesia?
- What kind of historical responsibility is following out of this?
- What role did the Christian churches play, both as institutions and as religions, in establishing bourgeois supremacy?
- How can the social and structural manifestations of this supposed superiority be dismantled?