

Testimony 1:

As a Jewish student at the udk, I feel that the university has dealt with student welfare in the absolute worst way possible. The homogenising of Jews into one narrative, the assumption that Jews would intrinsically support the actions of the Israeli government is extremely damaging and shortsighted. why the university would feel the need to make a statement against anti semitism without consulting or supporting Jewish students is completely beyond me, the statement made me feel very out of control and like my jewishness at the university as purely virtue signalling, meanwhile not engaging or understanding the plethora of jewish experience and relationship to antisemitism.

The university calling the action that took place violent and insinuating that Jews at the university are in danger from Palestinian solidarity is absurd, there are many Jews involved in these actions and these spaces have actually been far more understanding, filled with care and solidarity for all that are effected, far more than anything the university has organised.

The outreach program that separated Jewish students, from Arab or Palestinian students and the rest of the student body, while i see that it is to create safe spaces, also missed the mark majorly, all useful or interesting conversations that have taken place have been despite the university rather than because of it.

I have also encountered multiple instances where when iv shared that iv been struggling with what is going on in Palestine, that the response from staff and some students has been along the lines of 'why are you sad, shouldn't you be happy about what Israel is doing?' which is extremely distressing and adds to the feeling of alienation and miss understoodness in the university.

as well as this there have been instances in classes where i have felt hostility from fellow student and staff surrounding my Jewishness, that when i try and talk about my frustration with the way that the university and Germany is dealing with all displays of solidarity, that I am met with german people telling me that i don't understand how hard it is for germans, because of world war two and the holocaust, it reminds me of a quote, 'the germans will never forgive the Jews for the holocaust' i feel like my perspective is not represented or heard because the university finds it inconvenient that i am a jewish voice that stands in solidarity with Palestine.

overall I find the universities claim to stand with Jews and against antisemitism, to be both untrue and purely a virtue signal, I do not believe from both institutional actions as well as interpersonal conversations, that there is any genuine care, that the treatment of my fellow Arab, Palestinian and BIPOC students shows that they do not care to create an open and respectful opportunity for dialogue but will just repeat the authoritarianism of the German government.

—

Testimony 2:

As a jewish student I have felt unsafe at UdK for being tokenized in the context of the current situation in Gaza, and the political position that the university has officially taken.

I feel uncomfortable with the fact that the university has “taken a side”, to protect people like me (jewish), and didn’t express any sort of solidarity with the people of Palestine, who are also my classmates, colleagues and friends.

This creates an unnecessary and dangerous division between the students, and it tends to polarise discussions instead of stimulating better conversations.

On the other hand, the recent “Statement der Lehrenden und Mitarbeitenden gegen Antisemitismus an der UdK Berlin vom 8. Februar 2024”, which was published officially at the UdK webpage and signed by many professors, shows, in my opinion, a very poor attitude towards how to handle free speech and diversity of opinions at a campus. Many students felt unsafe to express their opinions at the university spaces and classrooms after this. The fact that this is done in the name of the jewish students safety, makes me (as a jewish person) feel rather unsafe, because it automatically puts me on the side of those who decide to criminalise an act of expression of the students instead of pedagogically question it and react accordingly.

If any protest or manifestation that happens at the university, would feel disruptive or disturbing for anyone, I would rather establish a channel for communication and interexchange, where everyone feels safe and protected to speak. For example, organising a discussion with professional moderators, would have been a pedagogical reaction. Instead, the direction some professor and the very president had, make me feel that the university representants don’t have the capacity to properly handle things in this context, to stimulate critical thinking, and to take care of its student which, in this particular moment is extremely important, considering the immeasurable fragility and pain that palestinian and israeli students are currently experimenting.

Finally, the fact that only some of the UdK member are allowed to express their personal political opinions in the official website of the university, it’s constitutes a very clear abuse of power.

–

Testimony 3:

Since I started studying in UdK Berlin I have had many situations I found discriminatory by the school. Within my first semesters I have had some administrative people continuously misspell my name and berate me for not knowing better German. These introductory experiences of racism in UdK has been nothing compared to what was to come after the start of the Genocide. Lately the university has become an increasingly uncomfortable place as the presidium argues with their students, puts them at risk by feeding into the narrative media plays and become a place of silencing rather than expression they so highly speak of. Since the start of the conflict, Udk put many threatening statements and the president himself has spoken to the media about students lying by calling them violent and threatening to call the police on the students in emails shared with the whole school.

I have had personal conflicts with a teacher where they complained about arabic posters around the campus that must be calling for terrorism and called people who lived in Neukölln “ Hamas supporters”. When I argued against it and called her very inappropriate, she continued to state that is how she felt. This sentiment is not surprising when one considers the statements UdK has been making about their students and clearly using a very racist narrative. Now the school is considering the exmatriculation law to prosecute students and

add onto the growing feeling of fear in the school. The totalitarian and dogmatic approach the school has been taking is concerning to say the least and is making me really uncomfortable being in the school.

Testimony 4:

The udk in general has always felt like an unwelcoming place to me as a neurodivergent/autistic student. Very little regard from some (not all!) of the staff in terms of planning lectures or tasks with students in mind that may have difficulty adhering to a "normal" uni structure. So there have been instances all the way from slight disregard all the way to clear annoyance when this topic was brought up to them. More specifically since last October the udk has felt like an increasingly hostile place to study as someone who has been politically engaged and had hoped that the udk with its progressive and internationalist image would stick to what it claims to be at least somewhat. This has not been the case. I have felt judged by members of staff when trying to have political conversation in class, including attempts to discuss the tense situation at the university, or even when wearing a kuffiyeh in classrooms. The ongoing silencing of students and members of faculty is concerning to put it mildly and wildly hypocritical considering the udk's public image (which it is spending a considerable amount of money on).

Testimony 5:

I am writing to express my concerns and dissatisfaction with the academic environment and the treatment I have experienced since the commencement of the semester. I understand the challenges associated with adapting to a new educational system, but unfortunately, my experience has been particularly challenging.

Before the semester started, I reached out to Professor Thomas Zipp, inquiring about essential information regarding the semester's beginning and also informing him about my ADHD diagnosis. Regrettably, I did not receive a response, which left me in a state of uncertainty for three weeks after my arrival in Berlin. The initial meetings further added to my sense of neglect, as Professor Zipp was either absent or arrived significantly late, displaying a lack of engagement and interest in my presence.

Moreover, a distressing incident occurred during a Telegram discussion on the Palestine/Israel situation. When I sought clarification in English, the response from a fellow student, Tania Elstermeyer, was unnecessarily hostile, instructing me to "read the fucking article." Subsequently, I was accused by another student, Kurt Von Bley, of making unfounded and offensive remarks, creating a hostile and childish tone. This is contrary to the respectful and inclusive environment I am accustomed to at my home university.

When Kurt wrote to me in the class thread "why do you even speak? you are a guest", I felt unwelcome and mistreated, I voiced my concerns in our class group chat, urging Professor Zipp to address the issue. However, instead of addressing the matter, the entire thread was deleted without any explanation. Since then, I have not received any communication from Professor Zipp, and the lack of response exacerbates my feelings of neglect.

I understand the importance of fostering an inclusive and supportive learning environment, and I believe that my experience is not aligned with the values upheld by the institution.

Testimony 6:

Since December I have been banned from a printing and computer room (Catlab) at the UdK because I printed a 12-page file about the humanitarian situation in Gaza. Since then, I have also missed some lectures that take place in this room. The staff member in charge accused me of spreading propaganda and shouted at me. Afterwards, he also spread the false claim that I had become violent, although a fellow student confirmed my version of events.

At a meeting with two professors and the support team against discrimination and violence, it was agreed that I would be allowed to use the room again and attend lectures. In addition, solutions were to be found for the missed lectures and the employee's treatment of the students was to be reviewed.

The professors later revoked this agreement and demanded a meeting with the employee before I was allowed to enter the room again. I refused as I felt unsafe due to the employee's previous aggression and requested mediation, which was refused. The professor then accused me of discrimination because I questioned his support. I then asked to only be contacted in writing in future, as I had lost confidence in verbal agreements.

–

Testimony 7:

Do you know how it feels to go out of bed everyday and hear the news coming out of Gaza, try to check if your friends are still alive, or your family still okay? Despite that you force your way out to do your "normal" tasks which became very difficult to maintain. Do you know how it feels walking in the street in Berlin watching people doing their daily things while your mind is always thinking about your friends and people in Gaza? And when you open the German TV all you see is nothing about your people as if what you just saw in the social media belongs to another world.

Do you know how it feels when you participate in Demos in Berlin calling for ceasefire in Gaza . And you witness first hand police violence, how they treat protesters just because some carry signs that the German state decided it is "violence". You get pushed by the police while filming protesters being violently arrested. Do you know how it feels when you go home and open the TV, you watch the news talking about the "jewish hater" Demo that you just participated in. And when they want to talk about the "Middle East" they invite a white german "expert" because he/she is more believable than Palestinians. No place for Palestinians voices in the German TV Or in public culture institutions. Although in Berlin lives the biggest Palestinians diaspora in Europe for generations now.

Do you know how it is difficult for you to enter the university that dismiss your pain and identity. Displayed publicly on the university website since October. And when you protest this one sided statement you get called out as promoting "violence" and Islamist.

Do you know how it feels when you are in your class and when the topic is related to what is happening in the "Middle East" you are being cut and dismissed by the teacher saying "let's stick to art".

Do you know how it feels when you walk in the streets wearing a kuffiyah, a scarf and people look at you as a "criminal" just because they been indoctrinated by the media and the politicians that this scarf is more "violent" than the police violence, that this scarf is more violent than the bombs raining on your loved ones. That this scarf is disturbing the Western society while in fact 2 million people lives is disturbed enormously and for years to come.

Do you know how it feels living in Germany as Palestinian these days? Although you have the German citizenship but you know that you will never be accepted if you do not revoke your identity and your life experience. The experience of living most of your life under a military occupation. Do you know how it feels raising German/Palestinian kids in Germany? Kids that do not look "typical Germans" whatever that means. When the education ministry advice the school where your kids go to, to remove Palestinian symbols, Again because it represent "violence".

Do you know how it feels going into your class to discuss your university anti discrimination document that one of your Professors was proudly part of. To find out few days after they signed a statement that is discriminating against you as Palestinian, and you are the one to be called out for raising your voice for injustice, for ceasefire, to end the war on Gaza. And you are the one who are the "violent", you are the one who are disturbing the public discourse. And not the bombs that rain on people in Gaza that is partly funded by the German state and supported politically by the German institutions and the media. Do you know how does it feel to be discriminated at as Palestinians in German Universities? Do you know how it feels, feeling unsafe as Palestinian in Germany?

–

Testimony 8:

There have been a couple of incidents where teachers have shut me down when I wanted to talk about my Palestinian experience in Palestine and in Germany, in one lecture the art topic was about an installation in Palestine presented by another colleague and when I wanted to add to the discussion and started talking the teacher shut me down.

Another incident involved other students who attended a general student assembly in November and we thought we were in a safe space to discuss the Israel/Palestine situation only to find out that these people were in contact with the media and broke the trust between the students and they twisted words to fit their perspective. Some of us students have visa issues and are afraid of losing our residency in Germany. I know student friends who have left their home countries because of war and if anything happens to them they have nowhere to go. We all feel isolated and unsafe on this issue, especially when we see other universities inviting the police onto the university campus.

–

Testimony 9:

In an email correspondence regarding a registration for a seminar, I had asked a guest lecturer to address me with my correct pronouns and even wrote to her that I am trans. She then replied "I'm not your site". In the previous email, she had equated my request with hers, saying that I had not addressed her by name in the salutation. Although I explained to her that I avoid using names in my salutations so as not to address people with the wrong pronouns.

I also had to keep reminding administrative staff to use my correct pronouns, which I always list in my signature. Unfortunately, the UdK does absolutely nothing to sensitize its employees to this or to train them in this respect.

–

Testimony 10:

The female (50+) porter exploits her position of power with regard to handing out keys. She makes it difficult for me to use the breastfeeding room with statements like: "CHANGE, SHUT UP, GET OUT"! She regularly tells me that as a breastfeeding mother I am not allowed to rest in the breastfeeding room (which I have/had to set up myself). The whole thing is supported by Irina Heckendorff (room unit).

Irina Heckendorff forced herself on me in the breastfeeding room and refused to allow me to withdraw with my child for 10 minutes to breastfeed.

I was denied the protection I was entitled to as a mother. It causes so much stress that I no longer dare to go to university regularly.

The gatekeeper reacts passively and aggressively to concerns about accessibility, most recently to my request to come upstairs to 102. She speaks to me in a disrespectful tone and calls me names without being asked.

Testimony 11:

On the evening of 12.02.2024, two parallel events were being hosted in the UdK building Hardenbergstrasse 33. Ahmed Mansour was being hosted for a private talk for Jewish students titled: „Where does all the hate for Israel come from?“. Simultaneously, in room 158, there was the Juxtapositions lecture that was hosting Forensis/Forensic Architecture that evening, which is the lecture I was planning to attend. I am a Bachelor student of Fine Art and English with Education at the UdK and HU in my 8th semester.

I wanted to enter the building as I usually do, as there are usually no boundaries, barriers or checks to enter. There were a few more people than usual when I wanted to enter the building and across from the Pförtner's station, there was one of these retractable barriers in place, that are usually used to keep people in line at the airport. I didn't think much of the barrier, and stepped in despite it, as it was not clear to me why it was there and nobody communicated that security officials were checking student IDs before entering the building. In my previous 7 semesters of studying at the UdK, I had never experienced a check like that at our entrance except during our annual Rundgang exhibition.

Right when I stepped in that evening, a male security officer used his body to physically push me back without giving me any warning or telling me why I can't enter the university like I usually do at this time. He did not give me any chance to explain to him that I am a student, nor did he treat me respectfully or ask me to show him my ID, which I would have gladly done. He immediately resorted to a physical act of aggression, though I was just a student trying to attend a lecture. Due to the fact that the entrance hall was buzzing, there are multiple eyewitnesses to this event as I was also entering the building with two fellow students who can vouch for me. Most people just silently watched what was happening. Luckily my friends were there to support me. I feel that this was a racialized act of aggression, due to the fact that I am a BIPOC student and also choose to wear the Islamic headscarf. By immediately confronting me with this physical act without any warning, I feel my faith and personal boundaries were disrespected. No apology ever came from the officer, nor did he or any of the bystanders around acknowledge that he had done anything wrong, which felt very alienating. I was left to do the emotional work of processing that experience on my own with the friends that had borne witness to what had happened.

–

Testimony 12:

Im Januar habe ich ein Seminar besucht, welches uns in die Kunst im öffentlichen Raum einführen sollte." Die Aufgabenstellung war, dass alle Kursteilnehmenden eine drei minütige Präsentation über ein Kunstwerk im öffentlichen Raum vorstellen sollten. Eine studierende Person hielt einen Vortrag über "The Jenin Horse", eine im Jahr 2003 von dem deutschen Künstler Thomas Kilpper und Jugendlichen aus Jenin errichtete Pferdestatue aus zerstörten Häuser- und Autometallresten, welche seither auf dem zentralen Kreisverkehr der Stadt in der besetzten Westbank platziert war. Nachdem der Vortrag zum Ende kam, meldete sich eine palästinensische Kommilitonin und kommentierte, dass diese Statue Ende Oktober 2023 vom israelischen Militär willkürlich abmontiert und zerstört wurde. Unsere Dozierende

unterbrach sie sofort und ermahnte sie mit den Worten "Let's stick to the art please!". Weitere Studierende im Raum schritten daraufhin sofort ein und sagten, dass sie gerne den Kommentar hören möchten. Die Dozentin wies jeden weiteren Gesprächsverlauf ab. Zu diesem Zeitpunkt hatte das israelische Militär bereits 8.306 Palästinenser:innen in Gaza und über 100 Palästinenser:innen in der Westbank als Reaktion auf den 7. Oktober 2023 getötet (Quelle: <https://hyperallergic.com/854177/israeli-forces-remove-west-bank-sculpture-commemorating-2002-massacre/>).

Nach dem Seminar war die palästinensische Studentin sehr aufgelöst und fühlte sich gesilenced. Auch bei einer von Studierenden und Lehrenden organisierten Gesprächsreihe an unserem Institut nahm diese Dozentin nicht teil. Ich bin zutiefst schockiert und enttäuscht und werde kein weiteres Seminar bei dieser Lehrkraft besuchen.

Testimony 13:

Seit Oktober letzten Jahres fühlt es sich so an, als würde ich im Kontext der Universität ganz genau aufpassen müssen wie ich rede/ mich präsentiere und was ich sage, da Begriffe wie Antisemitismus dermaßen verwässert wurden, dass sie ihre Bedeutung verlieren- was eigentlich nicht sein darf. Es fühlt sich so an, als würde man gegen eine Wand reden wenn man sagt man findet Solidaritätsbekundungen mit Israel- einem Staat, welcher an diesem Punkt 40.000 Palästinenser*innen ermordet hat, nicht in Ordnung. Jedesmal wenn ich einem gewissen Studenten aus der Kunst begegne während ich eine Kufiya umhabe wirft er mir bedrohende Blicke zu als würde er versuchen mich einzuschüchtern. Als müsste ich mich dafür schämen, dass ich mich mit Palästinenser*innen solidarisiere.

Ich befürchte, dass die angespannte Situation zu immer offensichtlicheren rassistischen Anfeindungen führen kann. Anstatt Studierende, die sich für ein Ende des Leids der Menschen in Gaza einsetzen, hetzenden Medien auszusetzen (siehe Ahmad Mansour Doku, siehe diverse Zeitungsartikel zur UdK) sollte von Seiten der Universitätsleitung dafür gesorgt werden alles mögliche zu tun um Palästinenser*innen zuzuhören und ihr Leid anzuerkennen. Davon ist selbst nach 40.000 Toten (unüberraschenderweise) nichts zu spüren.

Testimony 14:

Im vergangenen Monat (April 2024) kam eine studierende Person aus den USA, die an der UdK für ein Semester studiert, auf mich zu und hat mich gefragt, wie Lehrende und Mitstudierende auf meine Kuffieh reagieren würden. Daraufhin antwortete ich, dass ich bisher keine negativen Erfahrungen gemacht habe. Die Person reagierte sehr überrascht und sprach davon, selbst aus Angst nie in Erwägung gezogen zu haben, das Tuch zu tragen. Es stellte sich heraus, dass die Person palästinensischer Abstammung ist und von der eigenen Familie in den USA den Rat bekommen hat, die Kuffiye an einer deutschen Universität nicht zu tragen, um sich vor Anfeindungen und Repressionen zu schützen. Zudem erzählte die Person, dass ihre eigene Kunst häufig Palästina zum Thema hat und die

Person sich hier in Deutschland nicht traut, zu dem Thema zu arbeiten. Die Person schien sehr verunsichert darüber zu sein, wem sie sich in der UdK anvertrauen kann.

–

Testimony 15:

As an anti-zionist Jew, I feel my opinions on anti-semitism and its manifestations at the university have not been treated with the same respect as those of zionists (whether they be Jewish or non-Jewish) by the university leadership. I feel I am not being taken seriously by the Presidium and do not feel safe to publicly express my political opinions in certain contexts of the university because I'm afraid I could be publicly shamed or doxed.

The University has made a big effort to appear to be on the 'side' of its Jewish members but no effort at all has been made to reach out to Jewish members of the uni and ask what we think or would actually like to see done. On the contrary, my efforts with other Jewish members to reach out to the Presidium for dialogue have been met with some hostility, unfair accusations and the setting conditions which undermine my comfort, to the extent that no real dialogue has been possible.

The dominant narrative at the UdK is that Jewish students need to be protected from students engaged in the Palestine solidarity movement. Jews and Arabs are imagined as natural enemies in this conflict. This does not reflect my reality at all and obscures the fact that there are many Jews participating in the Palestinian solidarity movement at the university. Hence, as a Jewish person at UdK I feel I am being spoken for rather than listened to. I feel I am being used as a surface onto which the German majority can project their fantasies, rather than being seen.

On the other hand, there are some circles of safe spaces at the university where I do feel comfortable being open about my Jewishness and my opinions on the Israeli state. This includes the strikes organised by the group 'Not in our name' and the general assembly discussion spaces organised by the Sound Studies and Sonic Arts Masterstudiengang.

–

Testimony 16:

As a Jewish student, I felt used by the authorities of the UdK. I see how my identity is used to generate fear within the student and worker's body of the institution to have freedom of speech or generate criticism towards the political positioning of the university. None ever came to me or any of the other Jewish student I know to ask how we felt regarding the political demands of some students criticizing the support towards Israel that UdK has shown.

The violent silencing and the usage for personal purposes of my identity who only collaborates with the ongoing confusion within Judaism and Zionism is terrifying to me, specially coming from a German public institution.

–

Testimony 17:

Ich musste als einzige dark skinned person in einem Seminar am Institut für Kunst im Kontext vor zwei Wochen die Reproduktion vom N Wort 3 mal durch eine Dozentin aushalten - während die andere Lehrperson nichts dazu gesagt hat.

Keiner meiner Kommilitonen ist eingeschritten. Die Dozentin sah es als notwendig an, dieses Wort zu reproduzieren, um nicht deutsch Muttersprachlern eine Literatur Referenz zu erklären.

Meiner Meinung nach - nicht notwendig gewesen.

Ich habe im Nachgang eine Mail an den Hauptlehrenden geschrieben - der das unkommentiert weitergeleitet hat.

Es ist nicht meine Aufgabe als Betroffene Person das aufzugreifen bzw. anzusprechen.

–

Testimony 18:

I have been witness to silencing, tone policing and racially motivated discrimination against my colleges especially after 7.10.23 in seminars though I started in October 2023 (Palestinian art was not allowed to be addressed or discussed, and silenced when mentioned; isolating and misusing of Jewish students and feelings as explanation, gaslighting of anti Zionist Jewish students and Palestinian students ...).

My prof told me in a personal talk that Palestine should not be addressed as that was according to my prof potentially traumatising. After a student showed a potentially hurtful and very decontextualized art work about Palestine, we had a discussion in seminar. This student wrote me a letter afterwards asking why I am aggressive and/or angry and I know this student was supported by profs. In several seminars i was singled out by students with teachers present and it was criticised how I talk rather than addressing what I talked about which was Palestine and Germanys involvement in the genocide happening.

In a public lecture a prof showed blanc up violence and dead persons of Color to make a point about design. A black student stood up and addressed that this is violent and has nothing to do with design. The prof silenced the student, several profs being present were ignoring the incident and no consequences were taken nor the lecture was ended. Several BIPoC left the space.

Abuse of power is in the arts everyday life: telling students to do prof jobs, using single talk with students as a emotional recharge, infantilizing themselves because they don't know what to do after their colleges smeared students in press and asking students constantly for help instead of helping struggling students, who risk their studies, and more in case they receive visa or financial aid.

Oh, and Jörg Heiser publishing interviews calling students Islamists and fundamentalists, aggressive etc Pp. And profiting after by getting a new job. After this interview, and after signing a letter actively supporting the criminalisation of students, (now his signature is off to be fair) he said that the newly planned Exmatrikulation law is actually not as bad as we think

and that we should just chill, basically gaslighting us and spreading misinformation as this law is worse than the one which was in place until 2020. So basically he fuels the gasoline into the burning state violence against general solidarity with Palestine, and afterwards gaslights our experience. He constructs mental gymnastics to also criminalise students being politically active but reads Hannah Arendt at public art shows. I hope one day he realises that he provided the theories and explanations for the police beating up students at FU last week as latest consequence of criminalisation of students.

Using students and leak lies to the press about them in order to get a job after studies is also nothing new at UdK: Tania Elstermeyer, who also tokenised their Jewish friend for press and visibility of their own art practice did exactly this and still works at UdK.

Threatening with calling the police on students, using the security personell to exclude access to university, this is our President. He gives out his personal number to only Zionist Jewish students, anti-Zionist Jewish students are excluded and criminalised in order to 'protect the real Jews' as well as denies a talk after publishing their perspective.

Also, My profs have 0 understanding of financial realities of students and don't give a damn. Accessibility in UdK is not given, if you use a wheelchair and it's very exhausting as rooms change without consciousness who can access the room, short term changes in time make it impossible to organise translators in case you cannot hear and the list of inaccessibility is endless. My study program is shifted from one construction site to a seminar space above a club/ sport space loud as fuck which is really overwhelming if you are neurodivergent. Toilets are a mess, if you need accessible toilets you have to travel endless and Portier cannot give you a key for a day but you have to first and after toilet to the door. Silent spaces to recharge not given. Gendered toilets are still gendered also if you change the little description sign of paper if the architecture says hugely Damen or Herren above the toilet. Stuff don't have access to workshops concerning accessibility or trans realities, that ends up in constant misgendering at door or security personal dragging people out of toilets at Rundgang. It's an endless list. And still UdK is more interested in PR stunts or interviews with the press than protecting their students, and taking a meaningful step away from its dark dark past that leaks into our present.

–

Testimony 19:

As someone who grew up in Germany and was naturalised but doesn't look ethnic German, I am used to adjusting my behaviour to make Germans feel comfortable with me. I have long complained about the lack of awareness of their privilege among my German peers and professors, but I naively thought that within UdK I didn't have to behave differently, we all were more or less on the same page politically. But when I express a different political opinion, one that doesn't correspond with the official position of UdK, for example when I criticise the university's selective solidarity, I am reminded that I my acceptance is conditional. Weird looks and uncomfortable art students who'd rather talk about fonts and I'm also sort of ruining the vibe.

Some of my professors are signatories to a statement that in the name of fighting antisemitism speaks about Israel's war of defense. When I tried to start a discussion about why I have an issue with that, the tone of the lecturer I was hoping to have a productive conversation with changed completely from friendly and open to insultingly suspicious of my

person, insinuating a possible ulterior motivation for contacting him. I will not be taking this person's class again. I am not going to my class anymore as I am considering to quit my studies all-together, because the psychological toll of being confronted with the apathy of those who choose to be "neutral" and then the occasional unexpected offensive comment or suspicious look is at times too high. I would consider to reach out to the university's psychologist, but they also signed the previously mentioned statement. This limits the scope of what I would feel comfortable addressing with such a person and begs the question is anyone who does not unconditionally support Israel at this university, any of the POC or international students UdK is so proud of comfortable reaching out to psychological help? In December the president, Norbert Palz, was priming the academic senate for the situation that it might be necessary to bring the police or security personnel on campus. Hearing that, as someone who comes from a country that made it illegal for police to enter university property, I couldn't believe my ears. Who is that supposed to make feel safe? Us students? Jewish students specifically? I do not feel safe if the police is brought on campus. I do not feel safe when journalists are pushing their camera in my face inside my university. Speaking of that: I understand this absurd day of harassment by the press during the student strike as something that was allowed to happen because the president of UdK, Prof. Dr. Norbert Palz (among a few others) participated in a series of articles and therefore gave the baseless accusations within them legitimacy. This manufactured a scandal put us students in direct danger of escalation. These articles for me constitute journalistic malpractice and that the president did not distance himself from them the real scandal. I find the accusation preposterous that there is a threat to Jewish life to be found within this university. This just feeds into a general atmosphere of paranoia and stands in the way of having these important discussions that the people working hard to suppress and and all dissent claim to want to have with us.

-

Testimony 20:

Gewalt durch im Auftrag der UdK agierende WISAG Mitarbeiter

Während des UdK Sommerfestes 2019 in der Hardenbergstr. 33 fiel folgendes vor:

1. Ein Studierender des Instituts für Kunst im Kontext an der UdK fühlte sich seitens der Wisag Mitarbeiter rassistisch diskriminiert und angegriffen, nachdem sie ihn ohne Anlass an seinem Rucksack gezogen und geschoben hatten.
2. Er verschaffte sich daraufhin Gehör und klagte dies an. Die Gruppe der Wisag Mitarbeitenden lief auf ihn und seine Mitstudierenden zu.
3. Einer seiner Mitstudierenden versuchte zu deeskalieren und sagte zu den Beschäftigten der Wisag "Wir klären das hier jetzt verbal", woraufhin ein Wisag Mitarbeiter erwiderte "Wir klären hier gar nichts verbal".
4. Im nächsten Moment drückten die Wisag Mitarbeiter die beiden Studierenden auf den Boden, wobei die Studierenden zum Teil bleibende Verletzungen erlitten.
5. Im darauffolgenden Gespräch mit der Führungskraft der Wisag, Hr. Dostert, drohte dieser den Studierenden, wenn sie bei der Polizei (vor dem Gebäude) Anzeige erstatten würden, würden seine Leute ebenfalls Anzeige erstatten. Diese Aussage ist extrem problematisch

und stellt Machtmißbrauch, Silencing, und stellt als Drohung Gewalt an sich dar. Die Aussage entmutigte die Studierenden und hielt sie davon ab, sofort zur Polizei zu gehen und die Dienstnummern/Identitäten der Angreifer feststellen zu lassen.

6. Später erstatteten Studierende Anzeige gegen die Wisag Mitarbeiter. Die Firma verhinderte jedoch die Herausgabe der Identifikation ihrer Mitarbeiter.

7. Ein paar Jahre später wechselte die UdK jedenfalls für Rundgang/Sommerfest den Dienstleister. Jedoch besteht grundsätzlich weiterhin das Problem des Outsourcings des "Sicherheits"-Auftrages seitens der UdK und der damit in der Praxis beauftragten Gewalt gegen Studierende.

Zu dem Vorfall gibt es Beobachtungen von Zeug*innen und Videoaufnahmen.

Wir halten es für wichtig, dass die Erinnerung an den Vorfall auch nach dem Wechsel des Dienstleisters den UdK Organen ebenso präsent bleiben wird wie sie den betroffenen Studierenden ist.

Es sollte keiner Erwähnung bedürfen, dass die UdK auch für Outgesourcete Arbeit die volle Verantwortung gegenüber ihren Studierenden trägt.

Es ist unser Eindruck, dass der Dienstleister an anderen UdK Standorten weniger präsent war, woraus sich die Frage ergibt, warum in der Hardenbergstraße die übermäßige Präsenz des Dienstleisters gegeben war, mit ständiger drohender Atmosphäre und tatsächlichen Angriffen auf Studierende.

Es scheint, die Beauftragung des Dienstleisters war nicht einfach auf den Schutz der Studierenden und von den Studierenden eingeladenen Besucher*innen ausgerichtet, sondern in seinem übermäßigen Umfang und in der Handlungsweise der Wisag Mitarbeitenden auch auf Faktoren wie den wohlhabenden Standort Berlin-Charlottenburg, monetäre Dimensionen des Kunstmarktes und (als seine Vertreter) auf wohlhabende Rundgangbesucher*innen.

Während dieser Zusammenhang schwierig zu überprüfen ist, könnte er Aufschluss darüber geben, warum ausgerechnet der Bildende-Kunst-Standort Hardenbergstr. 33 übermäßig von Präsenz und Policing der Wisag betroffen war.

In jedem Fall ist die UdK in der Verantwortung, die Gesundheit und das Wohlbefinden ihrer Studierenden zu garantieren, das heißt nicht aktiv zu beeinträchtigen.

Dies bedeutet, dass die UdK keine Kompromisse eingehen darf, beispielsweise durch die Beauftragung von Firmen wie der Wisag, die in der Praxis Studierende angreifen und sich als Gewaltverursacher entpuppen.

Im Bezug auf die Ausrichtung der Umfrage, kommen hier also zum tragen: Rassismus, Disabling, Klassismus, Machtmissbrauch und Silencing.