

Ways of Worldmaking

Zur Möglichkeit einer Geo-Graphie aus der Welt

*«Das Schwierigste ist hier, die Unbestimmtheit richtig und unverfälscht zum Ausdruck zu bringen.»
(L. Wittgenstein, 1954)*

Ich hab' mich an mein Pult gesetzt und beginne zu schreiben. «Ways of Worldmaking», meinen Vortrag vom Bonner Geographentag, möcht' ich ... – ja was? – niederschreiben, zusammenfassen, darstellen, festhalten, wiedergeben ...? Ich möchte in geschriebene Worte fassen, was dort gesprochene Worte waren. Heißt das: In schwarzweiße Augenhaltspunkte verwandeln, was beim Vortrag im Ohr vibrierte? Im begrenzten Raum von Seiten verorten, was sich in der Zeitlichkeit des Schalls verflüchtigte? An allgemeinen Bedürfnissen orientieren, was sich dort dem Kontext anpaßte, ja dem Moment (wenn ich mir das gestattet und nicht nur abspulte, was vorprogrammiert war)? Heißt das, in einem «Ich» – allgemeinste aller Äußerungen! – versammeln, was sich dort bewegte und in verschiedene Richtungen wies? In Stoff zum Alleinsein verdichten, was repetitiv war und in gemeinsamer Zeit?

Wenn Übergang von mündlichem Vortrag zu schriftlichem Text *das* heißt, so genügt mir schriftlicher Text nicht. Ich möchte mit geschriebenen Worten erreichen, was gesprochene Worte vermochten. Nicht Propositionen weitergeben, sondern Erfahrungen ausdrücken, ausdrücken in Worten, die Bewegungen sind und Körper, Variation der Stimme, ihre Melodie, ihr Rhythmus ... Nicht Aussagen in der Linie eines Arguments postieren, sondern Menschen zeigen, wie sie aussagen, wie sie zu Verständnis und Mißverständnis kommunizieren ... Wie den Reichtum einer Situation in geschriebenen Worten unterbringen? Ich möchte schreiben können wie Paul VALÉRY: Oder Gertrude STEIN. Oder halb so gut. Warum, verdammt, war das nicht Teil meiner Ausbildung? Einer Ausbildung¹ zu einem Beruf immerhin, der nicht nur so heißt – Geo-Graphie –, sondern bei dem ich auch die halbe Zeit damit vorbringe: Schreiben.

Ein Schreiben hat man mich ja vielleicht gelehrt: über die Welt schreiben. Als universaler Aufklärungssatellit über der Welt schwebend Daten und Analysen liefern. So ist es: So ist die Wirtschaftslage, so ist der Wohnungsmarkt, so ist die Lage der Frauen, so ist die deutsche Geographie, so ist DERRIDA, Dekonstruktion und Konstruktivismus, so ist es gut. Da braucht's kein Nachdenken um Sammlung oder Streuung von Bedeutung durch ausgewählte Metaphern und Assoziationen, kein Überlegen, wie durch Wortwahl und Interpunktion die Melodie, den Rhythmus einer Situation entstehen zu lassen? In welchen Kontexten erweist es sich als äußerst

angemessen, sehr lange, und vielleicht auch verschachtelte, von Nebensätzen durchdrungene Sätze zu schreiben? Und wo nicht? Wer als universales Subjekt über die Welt schreibt, muß sich darum nicht sorgen. Unabhängig von allen Kontexten sollen Daten und Analysen verstehbar sein, und unabhängig vom eigenen Kontext sollen sie geschrieben werden. Das genügt. Einen Körper, einen Ort, eine Geschichte, eine persönliche Stimme, Atem und Rhythmus hat er hier sowieso nicht zu haben. Auch Sie nicht. Denn nicht nur die philosophischen Probleme entstehen, wenn die Sprache feiert. Was will sie also?

Ich will aus der Welt schreiben. Genauso, wie ich aus meinem Vortrag schreiben will. Das Problem ist das gleiche: Wie schreiben, um einem Reichtum gerecht zu werden, an dem man teilhat, das faszinierende Gewebe einer Situation zu begreifen, in der man sich findet, ein Wissen entstehen zu lassen, das ihr entspricht, das sie nicht reduzieren muß, die Vielfalt nicht reduzieren muß, die Unbestimmtheit nicht beseitigen, sondern sie mit äußerster Präzision beschreiben.

Ich kann schon sagen, warum ich das will: Weil eine Wissenschaft von Menschen mehr leisten muß als eine Wissenschaft, der es um Objekte geht, um Dinge, die selbst nicht denken und für die «selbstverantwortlich» ein unsinniges Attribut wäre. Wenn ich versuche, humangeographisch zu arbeiten, so logisch und methodisch korrekt vorzugehen, wie's dort in den Büchern steht, kommen mir Zweifel:

Werde ich damit den Menschen gerecht? Denen, die ich verstehen will? Mir selbst in meinen Fähigkeiten als Mensch?

Kann ich die Menschen wahrnehmen, ohne ihnen meine Problemsicht aufzustülpen?

Gelingt es mir, über sie nachzudenken, ohne sie wie Gegenstände zu behandeln – wie Gegenstände meiner Planung womöglich sogar?

Kann ich die anderen denken, ohne sie dabei zu meinen, zu von mir definierten «Anderen» zu machen?

Kann mein Denken Wandlungsprozesse begreifen, denken, wie Menschen sich durch Denken verändern?

Dagmar Reichert, Dr., Geographisches Institut ETHZ, Zürich
Irchel

Ways Of Worldmaking

S Ashworth



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