The Present Is Not Enough
Performing Queer Histories and Futures

HAU 20.-30.6.2019
The present is not enough – as long as people outside of cis and heteronormative structures are still arrested, persecuted and killed. Queerness can be understood as a vision for the future. The time to come will be determined by its people and their actions, which are already showing today the potential for a queer future.

As part of the festival, HAU initiated an open call for artists based in Berlin, who were invited to submit proposals for the Manifestos for Queer Futures. 270 artists replied to the open call, and 26 were selected and will be presented on the stage of HAU2. The spectrum of projects covers a wide range, from works with cultural and socio-political references, active examinations of the past, to visions of a possible future.

Which narratives are still missing when we address queer history/histories? With this festival, HAU offers a contribution to the politics of memory by presenting artistic positions from diverse countries which have been underrepresented in mainstream discourse until now.
Refusal of the Present

Because I lived in Portugal for a long time, one seminal episode always comes to my mind when looking back at queer history. The fascist regime ended in Portugal on the night of April 24, 1974. On May 1st, placards were seen in public spaces. Maria Kulikowska’s sculpture and videos show the violence perpetuated upon female bodies, and her resistance against forgetting such acts. Maxim Eristavi writes an article, which is also published here, about the urgency and need to change the present and asks not to accept that changes towards equality “just take time,” as many say.

Queerness is an ever-fleeting concept, an ongoing becoming, which is why it doesn’t encapsulate identities. Identities are fixed norms. How is it possible for queer people to fulfill and follow norms when these norms were structured by politics whose principle is precisely the exclusion of queerness from that set of norms?

Theorist José Esteban Muñoz writes: “Queerness is not yet here. Queerness is an ideality. Put another way, we are not yet queer. We may never touch queerness, but we can feel it as the warm illumination of a horizon imbedded with potentiality. […] Queerness is essentially about the rejection of a here and now and an insistence on potentiality or concrete possibility for another world.”

The festival takes queerness as a tool to consider and rehearse futures. Future in this sense is not linked to an idle wish for things to become better. It emerges from the indignation against forgetting such acts. It asks how to face the absolute violence embedded in the relation between queer and cis-heteronormative structures. A video installation by Carlos Motta articulates this question through the testimonies of queer refugees. The present also demands an ongoing action of complaining, a queer method, as we will hear in Sarah Ahmed’s lecture.

Queer people navigate the world between situations of invisibility and hypervisibility. Travis Alabanza speaks eloquently about this reality when speaking about his experience of walking in public spaces. The documentary films produced by María Takács show the living conditions of lesbians and gays in Hungary before 1989. Mehdi-Georges Lahlou also traces his queer cultural history, going back as far as the Islamic medieval period. At the opening concert, Jam Roxtron aka Planningtorock tells us how a personal timeline mirrors social traumas and active networks to go through the turbulent times in front of us.

“The Present Is Not Enough” is hopefully a special event which participates and contributes to a vaster and common discourse in Berlin as a city of present and possible queer futures.

Ricardo Camona (curator) and the HAU Hebbel am Ufer team

Costume party at the Institut für Sexualwissenschaft, 1920.
Artists’ thoughts on the question: “what are your wishes for the future?”

“I want a future where things are less binary. Less good and bad. Less male and female. Less stagnant – allowing room for us to be far more complicated, messy, and complex than we are currently allowed to be. A world where failure is expected, not punished. Where we can exist, and change, and be – without fear of violence, and with a guarantee of care.”

Travis Alabanza

“The future is a contested ground when you live in a body and in a way that are not part of a normative-colonial futurity. My wishes for the future are concerned with dismantling futurity as a privilege, and with breaking the industries that hold the imagination captive. They are about leading into a proliferation of futures crafted and enacted by all those from whom the future was stolen.”

Jota Mombaça

“My belief is that one cannot wish for the future without firstly looking back on the past experiences with honesty and credibility, and learn from those experiences, in order to further improve one’s current situation and the future. My wish for the future is to work on this question: how can the democratic government of South Africa ensure that it also prioritizes arts, culture, and heritage in the same breadth as they do with issues of education and health, for example. Because the arts are the heartbeats of this nation.”

Mamela Nyamza
The caring gaze of Leviathan, the “pink files” from 1980s Poland, and the issue of privacy.

Before “Hiacynt” the homosexual share of the Polish population was practically invisible to the state. Between 1985 and 1987 extensive police and secret service operations were carried out under this flowery name in order to control the “unknown” share of gay men in the population. Cultural philosopher Ewa Majewska visited the archive and read the files again. In her essay she explains what role the private sphere plays for queers in Poland and what it has to do with state “care”.

“Privacy is the Oz of America”
Lauren Berlant, “The subject of true feeling”

Becoming public
The image of the public sphere reproduced in liberal media and political theory, academia and to some extent also in art most often suggests that becoming public is not only harmless, but should also be seen as highly rewarding. From the perspective of those who are excluded, oppressed and marginalized, the public sphere is not merely a blissful confrontation with common matters, but is also a zone of privilege, in which those who are allowed to enter it enjoy the possibility of expressing their political interests and sharing their political concerns, while the excluded are exposed in a variety of ways, from a forced publicity to segregation, marginalization, and discrimination. The gay population of the People’s Republic of Poland enjoyed almost complete invisibility, with the exception of some key cultural figures in the 1950s and 1960s, who were investigated by the secret services. This changed with the sudden decision of the Headquarters of the Polish police (MO) in Warsaw to examine the population of homosexual men in the fall of 1985, in a nationwide action called “Hiacynt”, which was repeated in 1986 and 1987.

In this text I will give a brief account of the “Hiacynt” operations, based on my archival research at the state archives of the IPN (Institute of National Remembrance), conducted in April and June of 2015. This account is embedded in a wider investigation concerning the issue of queering the archives – which I understand as not only a production of grassroots archives of sexual minorities, but also as a transformative critique of the modus operandi of the existing state archives. In doing so, I critically address the issue of the archive, in the form shaped by the Foucauldian “critique of the repression hypothesis”.

Zitat: “From the perspective of those who are excluded, oppressed and marginalized, the public sphere is not merely a blissful confrontation with common matters, but is also a zone of privilege.”

The sculptor Renee Sintenis and girlfriend.
According to gay activists, some 3000 people were taken to the police stations and questioned on November 15, 1985 alone. Witnesses claim that some 11,000 men were investigated. The main objectives of the "Hiacynt" operations, as defined in the documents issued by the headquarters of the police in Warsaw, were to investigate homosexual circles, to register homosexual prostitutes, to establish knowledge about possible AIDS cases and to learn more about these young men, including those who apparently became homosexuals while fleeing the country, etc. The initial document starting the "Hiacynt" operation of 1986 specified that the operations initiated in it should not concern individuals already under supervision by the Secret Services, which most certainly means the political opposition. It actually seemed that there was a genuine concern about "AIDS" and the undetected criminal cases within the police forces of the time, but also a desire to control the "unknown" population of gay men. On October 14, 1985 a "Framework of the Nationwide Operation "Hiacynt"" had been issued by the headquarters of Polish police in Warsaw and signed by its vice-chief, general Zenon Trzciński. In this framework we find a general description of the aims, strategies, tactics, etc. of an action that was planned to begin at 8:00am on Nov. 15, 1985 and should be terminated at 12:00 midnight on Nov. 16, 1985. Clearly the logic of the supposedly communist Leviathan is a "caring" one. The first reason given to legitimize the action is the lack of success in solving murder cases in which the victims were homosexual. The state does therefor not prohibit homosexual acts, but provides guidance and care. In line with Foucault’s somewhat ironic narrative from The Society must be Defended, the Polish state’s agents also tried to "care" for their citizens, to protect them in classically "pastoral" ways. Interestingly, some form of resistance can be found also in the police files. In a small town called Police and three other small towns near Szczecin, the police refused to conduct the "Hiacynt" operation, because – as they wrote in their notes, "no homosexual milieu was detected in our region". This might simply mean laziness or indiscrimination, but perhaps it was more than that – a sudden act of refusal based on decency? The chief of police in Szczecin demanded to register all gay men in Szczecin, which led to a list of 450 men in 1985 and 550 in the consecutive years. Such registration of gay men was not mentioned as a necessary task in the documents issued by the Warsaw General Police Headquarters. In Białystok, on the other hand, it seems that the police re-opened the files of un-solved crimes against homosexual men and actually performed some police work. There is no mention of any "registering" of gay men in that region, however we must remember that the IPN files are generally incomplete. Privacy became a vital element of the popular image of a “good life”, and as such, it is obviously and nostalgically drawn from a highly improbable and definitely inaccessible idyllic “past”. We are somehow “nostalgic” about privacy and do fantasize about it without acknowledging its already always interrelated character, depending on the context, including our own embodiment, historical and cultural conditions as well as the economy. The Polish state often employs the caring logic of protecting our privacy, neglecting the fact that society should be allowed to investigate the clear cases of the state’s abuses of power. Gay activists remember violence, arrest and threats, yet the state did not condemn its past actions. It is thus an element of “archivist justice” and research ethics to demand recognition for those targeted in actions such as “Hiacynt” as well as to pressure state institutions to assume their responsibility for them.

This text is a part of a larger discussion concerning resistance against the constantly changing apparatuses of sovereign power, recently acquiring surprisingly “caring” and “maternal” aspects, as opposed to the pater familias figure of the Roman law and pre-modern times. While the caring aspects of state power have been analyzed at length since Foucault and his theory of bio-power, we still need a revision of the archive practice from a feminist and queer perspective. This is an abbreviated version of a long article published in Queer Studies Journal Internalia in 2017, please do consider reading it, too: http://interalia.org.pl/index_pdf.php?lang=en&klucz=&produkt=151328793-283

Maria Kulikovska
The 4 lessons Eastern Europe teaches us about tectonic shifts at global LGBT+ frontlines

Maxim Eristavi, an openly queer journalist from Ukraine, observes how LGBTIQ+ communities expand safe space locally. At the same time, with regard to all of Eastern Europe he has to state: In the age of globalization, digitalization, worldwide waves of migration and transnational hate movements the suppression of LGBTIQ+ lives is becoming more and more complex. He therefore calls for a new tactic in the struggle for equal rights: wider in scope, international and intersectional.
In the transgender bar “Eldorado” in Motzstrasse.

If I had a euro every time someone would compare my frontline fight for civil rights equality with the Western successes and assure that “it just takes time.”

Back in 2015 I did an interview with inspirational Edgar Rinkēvičs, the Latvian foreign minister, the first and only openly gay cabinet member in the post-Soviet space. He delivered the same line, though, saying “the progress will probably take 20-30 years.” I remember I suddenly snapped: “But I don’t want to wait 30 years, I want to live my life now.”

The history proved us both wrong: things got worse and better, at the same time.

Despite unprecedented LGBT+ visibility and legacy of public figures like Rinkēvičs, Latvia has never delivered more equality and been sliding in LGBT+ rankings ever since. But back in my homeland Ukraine, public queer events broke free of violence and now attract thousands and, as the only openly queer journalist coming from the region, I see safe space for my people expanding.

We deal with the same dichotomy all around Eastern Europe.

On one hand, extreme anti-queer policies by Russian President Putin contribute to the rising violence against LGBT+ communities in the region. In the worst recent outbreak since the World War II, the 2017-2019 “gay pogroms” in Russian region of Chechnya left dozens executed in extrajudicial manner or disappeared in government secret prisons, hundreds were subjected to brutal torture. On the other hand, a number of popular uprisings against Russian-backed kleptocracy brought a civilizational U-turn towards the European Union integration and greater political will for adopting progressive legislation. For example, the region’s only anti-discrimination laws protecting queer citizens were passed by the region’s only anti-discrimination laws protecting queer citizens were passed by local governments and diplomats, including members of the U.S. Congress. I faced a surprising knowledge gap among some key officials when it comes to everyday life of queer communities from Global South. Specifically, some found it puzzling that LGBT+ victims from more community-oriented Muslim cultures find it impossible to sever ties with their families and are entangled in opposite-sex marriages serving more complex role than similar forced marriages of LGBT+ individuals in the Global North. Dealing with hundreds of cases of Muslim dissidents, including queer refugees, I keep hearing the same story of how they get rejected asylum because of a failure on behalf of Western authorities to understand what is like to be a queer person in a Muslim-dominated or non-Western communities. As a result, this knowledge gap resulted in misguided or sometimes damaging asylum and migration policies – most victims running from gay pogroms in Muslim-dominated Southern Russia, Azerbaijan, Tajikistan in 2017-19 have been denied asylum or visa requests by Western governments at least once.

Third, repressive regimes exploit international policing law for more effective anti-queer oppression. I’ve been documenting dozens of cases in the recent years telling the same story: from Turkey to Russia, authoritarian states get much better at abusing international anti-terrorism laws in the hunt for those running from the terror. Take for example the Chechen authorities in Southern Russia who logged more Interpol “red notices” than Americans and Chinese combined. Most of those accuse the suspects of terrorism and ISIS links, including the victims of the 2017 gay pogroms.

If you are a Russian, Turkish or Azerbaijani dissident or oppressed minority person seeking refuge in the West, you know that the international policing system has been rigged for years.

Forth, we can’t ignore the role of disinformation weaponizing identity politics anymore.

“Transborder Hate Movements” is new, but over-looked phenomenon of internationally organized effort by vast spectrum of hate groups utilizing politics and disinformation to trump equality movements all across emerging democracies. Take World Congress of Families (WCF) – once a fringe club of the American conservative movement, has now emerged as well-organized and influential global force. Through this well-funded organization, anti-equality groups from all around the world have discovered the power of organizing in the international arena. They codify their ideology into regressive laws and policies for global export. The organization is not alone in this international crusade and it is important to acknowledge that global fight against homophobia won’t be winnable without fully addressing those pockets of well-organized hate groups, based in the Global North.

Second, intensifying global migration reshapes the portrait of a queer refugee and our migration policies aren’t ready for it.

“The global fight against homophobia won’t be winnable without addressing those hate groups, based in the Global North.”

In 2017-18 I was part of the global awareness outreach bringing the stories of Chechen gay pogrom victims (predominantly of Muslim minority, too) to light and briefed a number of foreign governments and diplomats, including members of the U.S. Congress. I faced a surprising knowledge gap among some key officials when it comes to everyday life of queer communities from Global South. Specifically, some found it puzzling that LGBT+ victims from more community-oriented Muslim cultures find it impossible to sever ties with their families and are entangled in opposite-sex marriages serving more complex role than similar forced marriages of LGBT+ individuals in the Global North. Dealing with hundreds of cases of Muslim dissidents, including queer refugees, I keep hearing the same story of how they get rejected asylum because of a failure on behalf of Western authorities to understand what is like to be a queer person in a Muslim-dominated or non-Western communities. As a result, this knowledge gap resulted in misguided or sometimes damaging asylum and migration policies – most victims running from gay pogroms in Muslim-dominated Southern Russia, Azerbaijan, Tajikistan in 2017-19 have been denied asylum or visa requests by Western governments at least once.

First, globalization has forever transformed frontline battles for civil rights equality.

I like to tell the story of the 2018 Kyiv Pride, when a sizeable group of American conservative protesters tried to prevent me and other marchers from accessing the event’s area. They revealed to me that they’ve traveled from Pittsburgh, PA to protect “traditional Ukrainians from Western homosexual conspiracy.” From Ukraine to Uganda, and from Brazil to Taiwan, a frontline fighter for queer equality faces bigger set of challenges, than an activist from the global North would during early stages of LGBT+ movements. Rising power of international homophobic groups and their export of disinformation messages places enormous pressure on indigenous human rights movements around the globe.

“Today it is difficult or dangerous to have any wishes for the future. Everything changes fantastically quickly. We should pray that this future will be at all. Pray? But to whom? I come from a very Catholic country, but it also changes. I wish the churches to be only beautiful ruins, deserted interiors, visited without specific emotions. The same applies to shopping malls. I wish to work less and travel more often. Meet fewer people but get to know them more intensively. I wish the technological progress of our civilization to be slower but the emotional development to be faster.”

Michał Borczuch

“A slawer and greener world, more time and love for each other. More balanced social circumstances for the people. And their own cultural house for the Hungarian LGBTQ community in Budapest.”

Mária Takács
As we learn more about growing wave of disinformation campaigns, including those designed and deployed by the Kremlin, one thing stands out—the anti-equality message is a core part of it. The concept that sexual or gender diversity is an ‘alien Western concept’ is now a strengthening ideology binding millions from Russia to the US and from Brazil to Uganda. The Russian disinformation campaigns pioneered it in late 2000s with the ‘Gayrope’ concept portraying homosexuality as a Western conspiracy to undermine Russian President Vladimir Putin as a self-proclaimed defender of conservative moral values. The narrative is designed to help Putin to justify neocolonial expansion into neighboring countries and preserving regional kleptocracies under the façade of protecting ‘a civilizational block.’

There’s no coincidence that the societies where institutions of journalism are weakened or suppressed are among the most affected by organized disinformation campaigns. As the latter has become instrumental in launching discrimination efforts against queer communities—learning more about how disinformation works and supporting independent journalism are now officially part of the newly-emerged intersectional toolbox for addressing LGBT+ discrimination. I want to end in Ukraine, which grabbed recent headlines with fascinating presidential elections bringing landslide victory for anti-establishment comedian. Despite being a ‘liberal’ ticket and a darling among young voters, President-elect Volodymyr Zelensky have utilized homophobic and misogynist tropes in his comedy before and avoided backing LGBT+ equality in his campaign.

We can’t blame politicians only: for example, just 1% of Ukrainians would accept a queer person to their families, according to a recent poll. However, lack of political leadership and weaponized identity politics make it much worse. In this nutshell, Ukraine is a good illustration of the status that plagued most emerging democracies: global proliferation of identity politics brought more visibility for minorities, but it has also polarized public debate and locked pro-equality legislation in a logjam. While the Kyiv Pride in Ukraine emerges as the biggest pride event in Eastern Europe and the visibility of local queer community is at historic high, legislative process for any LGBT+ protection has been dead for years. Many queer Ukrainians seek dignity and fulfillment of their basic rights abroad (as I did myself marrying my partner, also a Ukrainian, in Denmark last year), which only fuels an ongoing brain drain of colossal proportions.

Nowadays, state policies are just not enough to make the pivot towards LGBT+ equality sustainable. Reimagining our frontline tactics, making it them intersectional, seeking broader groups of allies—inclusion abroad and among transborder businesses—a combination of all it is something I believe will break the mold. The first step, though, is to let go an outdated notion that LGBT+ progress ‘just takes time.’

Maxim Eristavi is a Ukrainian-Georgian journalist and fellow at the Atlantic Council.

“Most victims running from gay pogroms have been denied asylum or visa requests by Western governments at least once.”

Group around Magnus Hirschfeld.
THE PRESENT IS NOT ENOUGH
In Jota Mombaca’s journal entries – less a dystopia than a poetic description of the status quo – the hierarchy of the world above and below materializes. In secrecy, in the labyrinths of tunnels, accompanied by sadness and constant losses, those present have to rely on their instincts, therefore holding on even more to community.

November, the 21st. 2021
WE LOST EVERYTHING AGAIN. This is the third time this has happened since the time has come. The days are long, almost eternal. We walk indefinitely through the tunnels, having been thrown out from everywhere, always in the shade, always together. Down here, the vibration of the world can be disturbing. There are those among us who still dream of returning to the surface, some dream of taking the world back and restoring the integrity it seemed to have had before. There are also, among us, those who mock the nostalgics, insisting that the world, after all, has never been wholesome and that somehow we have always been here.

We have always been here, indeed. The tunnels which we now live in were made by the first ones of us who traveled through this territory – enslaved people, fleeing from the lashes of those who claimed to be their masters. Over the years, the paths have been opening up and multiplying, like an underground labyrinth, an ancestral infrastructure embedded in the earth under the white feet of those who, by the force of their weapons, have imposed themselves as masters of the world.

It is dark in here. We often lose sight of one another, so our senses are sharpened. We have learned to communicate by touch, by smell, by the sound of our breaths, by the vibration that passes through our skins and reverberates in each and everyone. We also read the tunnels this way. Every aspect of this unusual geography speaks to us. The humidity, the smells, the sound of the creatures that are also here, just as that black, almost purple light that from time to time emerges from a deep place of the earth and floods everything, illuminating it all without becoming visible. Whenever we lose everything, the light comes and enters and stays our bodies, as well as in the very structure of all tunnels.

“’To lose everything’ is the expression we use when one of us dies. We stop saying ‘die’ because, after all, we have all been dead since the first bomb… and even long before, since the very first slave ship, when our lives were all marked as part of a single undifferentiated mass of death-in-life. As the living-dead, some of us like to identify as Zombies. We are, in fact, Zombies because, strictly speaking, we are neither alive nor dead, but also because we descended from the warrior Zumbi dos Palmares. In the happiest hours, when our hearts quiet a little and we can feel small sparks of life burn everything inside us, we like to imagine that Palmares is here and that on the opposite side of all apocalypse, there is a Black life that manifests itself and vibrates and shines like that light that rises from the depth every time we lose everything.

November, the 22nd. 2021
WE ARE TIRED. We no longer know how to count the time because, here below, nothing ever dawns. I am writing this desperate journal while pressing my left temple with my fingertips, looking for some sign or telepathic event that will allow me to pass on anything about us. I’m not asking for help. Most of us refuse the idea of being saved, for we know that the world – or at least the world as we know it – holds no hope for us. What I seek when I try to tune my mind to any other mind up there is a way of disturbing the peace that buries us, to invade the pacified consciousness of those who live above us and to shake it with the pain that we are made of.

We are tired and we are also furious. There are moments when we desire so firmly the abolition of all things done through our social death that we feel the earth to start trembling around us. We then hold hands, refusing the fear, in order to wish together that the earth finally vibrates their apocalypse this time.

November, the 23rd. 2021
THE BLACK LIGHT LIGHTED THE LABYRINTH OF TUNNELS ALL AT ONCE AND WE, TOGETHER, WE MADE EVERYTHING VIBRATE AROUND US. We are tired of always losing everything. It will be
needed to take something too, to cut the world. This time, it was the oldest warrior. She had been sick already, mumbling against our condition, sad, deeply sad, but still haughty in her own fury, raised to her own anger. In tribute to her, this time, after losing everything, we made something remain, as if the pain that passes through us had finally reached a point of overflowing.

We held hands. Around the sleeping body of our old woman, we made a great shudder come. Some were afraid that the earth would collapse upon us, but deep down we all wished for some form of collapse. The shuddering earth vibrated beyond the tunnels, and we felt the waves of fear come to us from those who over these years have made us exist in fear. It was an attack; we were catching up. We radiated with a sorrowful fury, and we felt that the more we shook each other’s hands, the more we became intimate with the earth around us. Stunned by our own power, we also swayed, shaken by the shudder we were generating in their world, frightened by the materiality of our own power, with its ability to affect, so directly, the structure of their world, the health of their world, the architecture and grammar of their world. We were there, bound by a force that came precisely from the gathering of our fragilities. We were weak, broken, and we had lost everything so many, many times ... Somehow, from that labyrinth of tunnels under the earth, we were operating an earthquake against their world. In fact, it suddenly seemed like we were about to break their world into pieces forever.

As I walked, I remembered a phrase I had learned shortly before the morning of January 1st, 2012, “May the victory reward those who have made war without loving it.” I felt the memory of it rebounding from the walls of the tunnels, and it vibrated with all the people who accompanied me. Nothing vibrated in response. We continued in silence, studying the labyrinth. Everything seemed oddly calm. We were alive. We would live.


“Transgender Pass” – these passports were introduced by the Magnus Hirschfeld Institute in order to certify that their holders dressed in contrast to their gender assigned at birth. These could be useful, for instance, during police operations.
The “Manifestos for Queer Futures” come from …

Ania Nowak > artist, choreographer, performer


Nicky Miller > French-Vietnamese artist/filmmaker based in Berlin

VLK > sex-positive, taboo challenging performance and design

Stasys Zak > multifunctional visual artist from upside down

Candice Nembhard > writer, artist, curator, poet & prophetess

Cointreau On Ice > You got me feeling emotions, eine Haut, smell my armpits and jiggle my fat, wir, die erleuchtet sind, High Five, fick dein Leben, bitch better pay my taxes // mit Claudio Campo Garcia, Johanna Küster, Justin Mamat, Sita Messer, Gregor Schuster und Meo Wulf.

Elisa Purfürst > audio-video artist, proficient in montage and collage

Joni Barnard > audio-video artist, proficient in montage and collage

Mmakosig Kgabi > master physical-storyteller, puppeteer, virtuosic oral/aural manipulator of sound

Ian Kaler > Choreography beyond movement, happens to be trans, felt age varies


Iury Trojaborg > interdisciplinary artist who works practically and theoretically in theatre, opera, dance and performance

Ming Poon > choreographic interventions, social poetic action, resistance in vulnerability and care

Jair Luna > a body where different everyday situations intersect, a body where multiple identities coexist, a body in the process of transformation

Jeremy Wade > Performer, Choreograf, Lehrer und Kurator

Johannes Müller & Phline Rinnert > Musiktheater – Archäologie – Popkultur

Keith Zenga King > writer, performance artist, educator, political activist

Kübra Varol > performer, writer, drag queen, music producer, professional amateur

Mohamedali Ltaief > born 1984 in Tunis, visual artist/director and author

Neo Hülcker > composer and performer

Olympia Bukkakis > empress of despair, performer & event organiser

Isabel Gatzke > Dramaturgin

Parisa Madani / Psoriasis > Zoroastrian drag monster-choreographer - Bad A$$ Bitch

Pêdra Costa > brasileиров*ч*s Performance-Künstler*in, visuelle*s Anthropolog*in und Schriftsteller*in

Political Fatties ft. Antigoni Tsagkaropoulou > activists, researchers, performers, artists

Przemek Kamiński > performer and choreographer

Quilombo Allee:

Marissa Tarsse Lobo > hospitalidade afeto imparcialidade bonde fuga ficção


Luezley So > ❌€⊃∃|∴∄

Ricardo De Paula > Tanz-Künstler, Performer, Choreograf, Regisseur und Mitglied der Grupo Otto

Romily Alice Walden > socially-engaged, research-led, practice-based, transdisciplinary artist

Sanni Est > musician, actress, film-maker and founder of Empower

Simon*e Jaikirimua Paetau > transcultural mutant lover, Technicolor obsessionist, semipermeable monotasker, gender cat, story witnesser/gossip girl, filmprovisor

Aérea Negrot > Phoenix, artist of hundred expressions, nocturnal composer, voice acrobat, something with wings

Tucké Royale & Hans Unstern & Orlando de Boeykens > Tuba, Testosteron, Text, Harfe, Tendemess
Mi 19.6.
19:00 / Museum Berlin
Karol Radziszewski Eröffnung Queer Archives Institute
mit Einleitung
Do 20.6.
18:00 / HAU2 Eintritt frei
Festivitätsöffnung
19:00 / HAU2 Vorstellung
Manifester für Queer Futures #1
Haus der Musik, Tempelhofer Ufer 10, 10963 Berlin
21:00 / HAU2
Jamil Ibrahim
Non-binary them - 1972-2019
17:30 / HAU2
Mária Takács
Mehdi-Georges Lahlou
18:00 / HAU3 Vorstellung
Jota Mombaça Transition and Apocalypse #1
HAU3 Houseclub, Tempelhofer Ufer 10, 10963 Berlin
19:00 / HAU2 Vorstellung
Mehdi-Georges Lahlou The Ring of the Dove
20:30 / HAU2 Vorstellung
Mamela Nyamza
20:00 / HAU2 Vorstellung
Mamela Nyamza

Fr 21.6.
17:30 / HAU2
Sara Ahmed
„The Present Is Not Enough“ Ricardo Carmona
Redaktion: The Ring of the Dove
18:00 / HAU3 Vorstellung
Mamela Nyamza
18:00 / HAU2 Vorstellung
Jota Mombaça Transition and Apocalypse #2
20:30 / HAU2 Vorstellung
Mamela Nyamza
19:00 / HAU3 Vorstellung
Jota Mombaça Transition and Apocalypse #2

Sa 22.6.
18:00 / HAU3 Vorstellung / Eintritt frei
Jota Mombaça Transition and Apocalypse #2
19:00 / HAU2 Vorstellung
Mamela Nyamza Hamburger Kammerspiele
20:30 / HAU2 Vorstellung
Mamela Nyamza

So 23.6.
19:00 / HAU2 Vorstellung
Mária Takács
18:00 / HAU2 Vorstellung
Mária Takács
Hot Men Cold Dictatorships
19:00 / HAU3 Vorstellung / Eintritt frei
Jota Mombaça Transition and Apocalypse #2

D 25.6.
20:00 / HAU2 Vorstellung
Mamela Nyamza

Mi 26.6.
20:00 / HAU2
Mamela Nyamza
Black Privilege

Do 27.6.
18:00 / HAU3 Vorstellung / Eintritt frei
Jota Mombaça Transition and Apocalypse #3
20:30 / HAU2 Vorstellung
Mamela Nyamza
20:00 / HAU2 Vorstellung
Mamela Nyamza

Fr 28.6.
18:00 / HAU3 Vorstellung
Jota Mombaça & Hackney Showroom
19:00 / HAU2 Vorstellung
Jota Mombaça Transition and Apocalypse #3
20:30 / HAU2 Vorstellung
Mamela Nyamza

Sa 29.6.
18:00 / HAU3 Vorstellung / Eintritt frei
Jota Mombaça Transition and Apocalypse #3
19:00 / HAU2 Vorstellung
Mamela Nyamza
20:30 / HAU2 Vorstellung
Mamela Nyamza

So 30.6.
18:00 / HAU2 Vorstellung
Jota Mombaça Transition and Apocalypse #4
19:00 / HAU2 Vorstellung
Mamela Nyamza
20:30 / HAU2 Vorstellung
Mamela Nyamza


Ausstellungen & Installationen
Karol Radziszewski
Queer Archives Institute
Eröffnung am 19.6. 19:00
Maria Kulikovskaya
Let Me Say: It’s Not Forgotten
20-22.6., 25., 26.-6. 29.30.6., 18.00-22:00 / HAU / Eintritt frei
26.6., 11:00 Performative Artist Talk in englischer Sprache mit Maria Kulikovskaya
Carlos Motta
The Crossing
20-22.6., 25., 26.-6. 29.30.6., 18.00-22:00 / HAU / Eintritt frei
Jota Mombaça
Transition and Apocalypse
20-22.6., 25., 26.-6. 29.30.6., 18.00-22:00 / HAU / Eintritt frei

Tickets
Online-Buchung 24/7: www.hebbel-am-ufer.de / Tageskasse
vor der Vorstellung: mit Vorlage von Vorstellungsbeginn, an Vorstellungsfreien Tagen 15 bis 19 Uhr / Sonn- und Feiertage geschlossen: Tel. +49 (0)30.259004-17 / Online-Buchung: www.hebbel-am-ufer.de

Ticketing & Service
Tel: (030) 259.004-111, service@hebbel-am-ufer.de
Telefonisch Montag bis Freitag 12–18 Uhr
Bestellbar: Unser Newsletter oder unseren Lapinville unter www.hebbel-am-ufer.de

Adressen
HAU2, Grenzstrasse 29, 10623 Berlin
HAU2 und HAU3, Tempelhofer Ufer 10, 10963 Berlin
Schlossberg Museum Berlin, Lützowstraße 73, 10785 Berlin

Impressum

Bildnachweis
• Seite 1/2 Ullstein Bild – Ullstein Bild, Berlin / Foto: © Ullstein Bild
• Seite 3/4打扫卫生, 徐佳 coated with a protective coat

Artist Muguette, transgender woman from the Eldorado bar in Motzstrasse, Berlin.
Artist and singer Claire Waldoff as "Pausen Girl" at the Berlin Scala.

www.hebbel-am-ufer.de