

KVIR – FEMINIST – ACTZIYA



D. I. Y. FESTIVAL
6th - 9th * JUNE * 2013

TÜWI* PETER-JORDANSTR. 76 * 1190 VIENNA

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KVIR_FEMINIST_ACTZIYA_2013

Dear all!

We would like to welcome you to our non-commercial, self-organized, Do-It-Yourself, queer_feminist1 super cool festival of awesomeness against Western bias!!

The queer_feminist festival is organized by a group of migrants* from the imaginary place called (South) Eastern Europe and their allies.

The aim of the festival is to create a space where we all can engage in a critique of the notorious dominance of Western queer_feminist concepts within LGBTIAQQ2 activism as well as theory.

We want to focus on self-(re)presentation, empowerment and trans-regional networking of activists from (South) Eastern Europe and to spotlight activism beyond hegemonic Western images and ideas of how queer and feminist have to be or what they look like.

More than 70 kvir_feminist activists, artists, performers, musicians and (other) people interested from various feminist and LGBTIAQQ- spaces and regions from (South)Eastern contexts and beyond came to Vienna to engage with each other, learn from one another and present their art and activism in the form of workshops, lectures, film presentations, discussions, exhibitions etc.

Literally, we all want to create a space for debating and examining representations, differences and imbedded power-relations.

Furthermore, we would like to work on kvir_feminist strategies, subversive crafting, artistic expression and forms of solidary action to fight heteronormativity, homophobia, sexism and other forms of oppression and to further a kvir_feminist world revolution.

However, we are just a handful of people and therefore volunteers are very much needed and appreciated. Whether you want to help with cooking, translating, transporting stuff or whatsoever: helping hands are very welcome at any time!

We all share a do-it-yourself ethos and approach which means that everyone contributes only as much as one is able to, so we expect that all participants, visitors, workshop-leaders, artists will do the same. The festival will be what we make of it, together!

Come kvir, stay rebel !

2 Lesbian, Gay, Bisexual, Trans*, Intersex, Asexual, Questioning, Queer



Conversational behavior

Please be aware that sexist, racist, homo- or trans*phobic, classist, lookist, and other discriminatory or hateful behaviour and speech will not be tolerated at this festival.

We ascribe responsibility to all participants of the festival, to only speak for themselves, to critically reflect on their own positions, to refrain from dominating discussions and to not discriminate against others, no matter on what grounds.

If you notice any violent, discriminating or differently inadequate behaviour, please do not remain silent. Speak up to others and/or come to the orga-team for assistance.

Anti-sexist conversational behavior

Preamble: speaking takes up time. When one member speaks, it takes time and attention from all other members of the group, some of whom may want to speak themselves.

To take up time speaking in a small group is to exercise power over the other members for at least the duration of the time taken, regardless of the content. Within the small group the time taken by a given member in a given session is practically a direct index of the amount of power he has attempted to exercise in that period.

Aggressive speech and language behavior, sexist salies or self-congratulatory lecturing, interrupting and disqualifying of contributions by way of comments, smirking, rolling one's eyes, unwelcome voices, overlaps and minimal responses, proliferating length will not be approved in a frame of the festival.

It is expected there won't be:

- *actions by which other people — mostly women and other non-male genders — are affected and their freedom is confined.

- *a manner of talking, which does not effect and confine others directly, but serves one's own male showmanship or predominance, one's own interests to be carelessly, insensitively and without further reflection put before those of others, one's own opinion to be presented as objective and generally accepted and thus protected from disagreement and inquiries.

We ascribe responsibility to all participants and especially to the speakers themselves. We expect men - especially those who understand themselves as leftist and emancipated — to reflect critically on their own masculinity and its accompanying practices. Also we expect them to withdraw themselves during discussions and arguments.

It is a personal responsibility of every participant to build and follow a comfortable and useful discussion as mutual communication. Therefore it is essential to keep contributions short - indefinite lecturing on part of speakers or participants is obstructive to all those things.

Manifesto for non-discriminating language(s) at the kvir_feminist_actziya festival

At kvir_feminist_actziya festival we want to deal with discrimination of any kind and try to fight it. Language is one of the fields where discrimination, exclusion and oppression are (re)produced.

The Kvir_feminist_actziya festival is taking place in Vienna, in the Austrian state, which reproduces and reinforces German as the majority language. In Austria there is a strong discourse that everyone has to speak the German language - this is one of many racist discourses that oppress especially non-western people and forces them to fit in with Austrian norms.

We want to have different languages during the kvir_feminist_actziya festival, because we don't want to exclude anyone on that basis. If one person needs a translation, it's just as important as if five or twenty persons would need it, especially when it comes to non-western and oppressed languages.

At each workshop, discussion, event etc. there is the possibility to get translation, depending on the needs of the people who would like to participate. It is the responsibility of the people who give the workshops, lectures etc., and the people who take part, not to forget to check these needs at the beginning of the workshop, and it is also the responsibility of the people with different needs to express their needs for language accessibility. We ask all people who are taking part at the festival to let us know what translation we should organize for which workshops as well as to offer and provide translation for others during the festival.

There is the possibility to have frontal translation, and we think it's better to do it like that whenever possible, because whispering translations exclude the people who get the translations, because they cannot take part in the discussion as the others. In the end, which languages are available for what workshops, and whether or not that is frontal or whisper translation, depends on the needs of the people who would like to take part.

Speaking the different languages perfectly is not a requirement – in an antiracist setting no one should be embarrassed about their language knowledge or the lack of it, their pronunciation or their grammar mistakes. This is a strong principle during the festival.

It's not that easy for everyone, especially because people with higher education and higher class background, basically more privileged people, tend to speak more languages or at least they are pretending it with more confidence. Even then it's mostly limited to western languages, languages of the colonizers and post-colonial oppression, like English, German and French, Spanish.

That's one of the important reasons why we want people to share languages. One can also discriminate through the usage of one particular way of speaking that is not approachable to everyone, such as academic language. It is often so that the academic language is considered to be a „better way of speaking“. These language hierarchies are internalized in every one of us.

Because of that it is very important to reflect on these subjects and to be aware of the kind of language you use – and try to speak in a way that is understandable for all the listeners. So it is better to ask if the persons listening understand your way of speaking than take for granted that the way you speak is understandable for all listeners – especially when you speak academic language.

It is also important to say if you don't understand one's particular way of speaking the language – no one should feel bad or stupid by doing so.

The difficulties with different languages and their inherent oppressive structures also include gendering language. Most (but not all) languages differentiate between female and male genders, when they talk about certain people in third person, and often even when they talk about objects, positions, jobs etc. This is a very strong part of reproducing hierarchy and it's a long way to learn new ways of talking without naming genders all the time.

Especially when it's totally not relevant.

No one should be named and labeled by other people during the festival (or anywhere else actually) as female or male or any other gender category by another person. The only acceptable form of labeling someone is free voluntary self-identification. For example if a person says they would like to be referred to as they/she/per/he/zie/X/*/whatever that you can and should refer to this person that way, otherwise you should ask first what the person likes. This doesn't mean of course, one can't name privileges and structural domination, and one can't talk in a gendered way in a context where it is not only relevant information, but the main topic of the discussion or message. To talk about genders or sexualities is sometimes necessary to be able to talk about privileges.

We all have to do our share to take each other seriously and to overcome language and gender hierarchies, and not to forget about them!

We don't want to have one dominant language in the kvir_feminist_actziya festival, but it will probably happen that English will be the dominant language at the festival, since this is the language that a big number of people speak. Anyway, it shouldn't be taken for granted that everyone speaks or wants to speak English.

Our aim is to fulfill the different needs of the people with different backgrounds as good as possible.

For this we need to know about the needs. If you haven't yet informed us about your needs concerning translation, there is also the possibility at the place to put the different language needs at the infopoint table and we will try to organize the translation.

We need all the participants to take this very seriously in the way they deal with each other during the festival and hopefully after as well in their lives.

We also encourage all of you to offer your help with translation any time, now or later, or spontaneously at the place! All help is welcome to create a non-discriminative, open atmosphere as much as possible!

The kvir_feminist_actziya collective

Манифест о недискриминационном языке(ax) во время фестиваля the kvir_feminist_actziya

Во время фестиваля the kvir_feminist_actziya мы желаем избегать любых возможностей дискриминации. Язык является одних из тех сфер, где дискриминация, исключение и угнетения могут быть с лёгкостью реализованы.

Фестиваль the kvir_feminist_actziya состоится в Вене, столице Австрии, что подчёркивает и выделяет немецкий язык как доминирующий. В Австрии достаточно сильный дискурс о том, что на немецком языке должны говорить все жители Австрии- это один из многих расистских дискурсов, которые угнетают в особенности не западноевропейских людей и заставляют их встраиваться в австрийские нормы.

Мы хотим, чтобы в рамках фестиваля звучали разные языки, потому, что мы не желаем исключать кого-либо. Если какой-то человек будет нуждаться в переводе, это в той же степени важно, как и перевод для пяти или двадцати нуждающихся, в особенности, когда это касается незападных и угнетённых языков.

На каждом воркшопе, дискуссии, мероприятия и т.д. есть возможность получить перевод, в зависимости от нужд, потребностей участников мероприятия. Это ответственность участников, которые проводят воркшоп, лекцию и т.д. и тех, кто принимает участие, не забыть выяснить о наличии таких потребностей перед началом воркшопа или лекции. Мы просим всех участников оповестить нас о том, какой перевод в рамках какого мероприятия необходим, в том числе предлагать и содействовать предоставлению перевода в рамках других мероприятий фестиваля.

Есть возможность прямого фронтального перевода, и мы думает будет лучше делать это более по возможности, потому, что индивидуальный перевод (перевод шепотом) исключает такого переводчика от возможности участия в обсуждениях. В результате, то, какие языки для перевода (прямого или шёпотом) доступны и для каких мероприятий будет зависеть от потребностей участников этих мероприятий.

Более того, мы ожидаем, что все участники и посетители фестиваля воспримут структурную дискриминацию и различные потребности участников с достаточной серьёзностью, как во время семинаров, так и во время обедом, в очередях ожидания в уборные, или во время опроса о том, как много людей желают кофе или желают играть в карты либо иные другие игры.

Говорить в совершенстве на различных языках не является требованием; в анархистском окружении никто не должен быть смущён слабым знанием языка, наличием ошибок или неправильным произношением. Учитывать это вовремя фестиваля принципиально. Это не просто для многих, особенно, когда люди с высшим образованием и с более высоким классовым рангом, чаще всего имеют тенденцию говорить на многом разнообразии языков или по крайней мере они делают это с большей уверенностью.

Кто-то может также дискриминировать с помощью особой формы, манеры речи, которая не подходит другому, к примеру академическая речь. Очень часто именно академическая речь рассматривается наиболее удобным способом общения. Подобные языковые иерархии интернализируются в каждого из нас. По этой причине очень важно рефлексировать в таких обстоятельствах и быть осведомлённым об этом, стараться говорить так, чтобы другие участники тебя понимали. Будет не лишним переспрашивать, уточнять, понимают ли тебя, особенно, когда ты говоришь на академическом языке. Важно также не молчать и говорить, предупреждать, если ты не понимаешь чьё-либо речь или манеру говорения - никто не должен чувствовать себя глупо или некомфортно в таких ситуациях.

Сложность с разными языками и свойственным им угнетающим структурам также включают гендеризацию языка. В большинстве (но не в абсолютном) языки различаются при употреблении в отношении мужских и женских гендеров, когда они говорят об определённых людях в третьем лице и даже, когда они говорят о каких-либо объектах, позициях, должностях и т.д. Это одна из сильнейших частей реализации иерархии и в то же время это очень долгий путь к изменению и началу употребления языка в новых форматах, формах речи без упоминания, выделения гендера. Особенно, когда это абсолютно не принципиально.

Никто не должен быть назван или клеймован другими людьми во время фестиваля (или в принципе где-либо ещё) как женщины и мужчины, так и любые другие гендерные категории. Единственная возможная форма названия людей - свободная самоидентификация. К примеру, если человек говорит, что желает, чтобы обращение было в виде они\он\она\оно*) или что-либо иное, то следует соблюдать это, в любом случае стоит уточнить, какое обращение требует, предпочитает к себе тот или иной человек.

Это конечно же не говорит о том, что кто-то не может говорить с употреблением гендера. Наша задача заключается в том, чтобы каждый из нас в серьёзной степени заботился друг о друге, избегал гендерной и языковой иерархии, и в тоже время не забывали про это!

Мы не хотим, чтобы в рамках фестиваля был какой-либо доминирующий язык, но скорее всего получится так, что английский язык будет основным коммуникационным языком.

Но это не является основанием того, что каждый может или желает говорить на английском.

Наша цель - восполнить различные потребности людей из разных контекстов в как можно лучшей степени. Для этого мы должны знать о потребностях. Если ты всё ещё не информировал нас о твоих нуждах относительно перевода, есть возможность свои нужды указать в информационном центре и мы постараемся организовать перевод. Мы надеемся на ответственность всех участников в общении друг с другом и возможно в дальнейшем после фестиваля.

Мы призываем всех Вас предлагать помощь в переводе в любое время. Любая помощь приветствуется с целью создания недискриминационной, открытой атмосферы!

Manifest o nediskriminacijskom jeziku (jezicima) na kvir_feminist_actziya festivalu

Na kvir_feminist_actziya festivalu želimo se baviti s i pokušati se boriti protiv diskriminacije svake vrste. Jezik je jedno od područja u kojem se diskriminacija, isključenje i opresija konstantno (re)produciraju. Festival kvir_feminist_actziya održava se u Beču, u Austriji, državi koja reproducira i podržava njemački jezik kao dominantni jezik i jezik većine. U Austriji postoji snažan diskurs da svi moraju govoriti njemački jezik – ovo je jedan od mnogih rasističkih diskursa koji potlačuje naročito ne-zapadne ljude i prisiljava ih da se uklape u austrijske norme.

Tijekom kvir_feminist_actziya festivala želimo koristiti različite jezike, jer ne želimo nikoga isključivati na toj osnovi. Ako jedna osoba treba prevođenje, to je jednako bitno kao da pet ili dvadeset ljudi treba prevođenje, posebice kada se radi o ne-zapadnim i potlačenim jezicima.

Na svakoj radionici, diskusiji, itd. postoji mogućnost prevođenja, ovisno o potrebama osoba koje sudjeluju na istoj. Odgovornost je osoba koje drže radionicu, predavanja, itd. i osoba koje sudjeluju, da ne zaborave provjeriti ove potrebe na početku radionice. Također je odgovornost osoba s različitim potrebama za prevođenjem da izraze svoje potrebe o pristupačnosti jezika. Sve osobe koje sudjeluju na festivalu molimo da nas obavijeste kakvo prevođenje je potrebno organizirati za koju radionicu, jednako tako molimo da nas obavijeste ukoliko mogu/žele ponuditi i omogućiti prevođenje za druge tijekom festivala.

Direktno usmeno (frontalno) prevođenje je jedna mogućnost - smatramo kako je to najbolji način prevođenja kada god je to moguće, jer se kroz šaptajuće usmeno prijevodenje isključuju osobe kojima je taj prijevod potreban – te osobe ne mogu sudjelovati u raspravi kao ostali sudionici.

Na kraju krajeva, o potrebama osoba koje žele sudjelovati na radionicama ovi se jezici prevođenja, kao i da li se prevođenje odvija direktno ili šapćući.

Osim toga, očekujemo od sudionica_ka i posjetiteljica_lja festivala da vrlo ozbiljno shvate strukturalnu diskriminaciju te različite potrebe prisutnih osoba, ne samo na radionicama, već i za večerom, pri čekanju reda za WC, ili kada pitaju tko sve želi kavu ili tko se želi igrati „na karte“ ili skrivača.

Izvršno govorenje različitih jezika svakako nije zahtjev – u antirasističkom okruženju nitko se ne bi trebao sramiti svog poznavanja jezika ili nedostatka poznavanja istog, svog izgovora ili gramatičkih pogrešaka. Ovo je jedan snažan princip festivala. To nije uvijek lako ostvarivo za svakoga, posebice stoga što osobe s višim obrazovanjem i iz više klase, u principu osobe s većim privilegijama, imaju tendenciju govoriti više jezika ili se barem s više samopouzdanja govoriti više jezika. Čak i tada to je većinom ograničeno na zapadne jezike, jezike kolonizatora i post-kolonijalne opresije, poput engleskog, njemačkog, francuskog i španjolskog. To je jedan od bitnih razloga zbog kojih želimo da osobe dijele jezike kojima govore.

Također je moguće diskriminirati nekoga kroz uporabu posebnog načina govora koji nije pristupačan svima, poput akademskog jezika. Često se smatra da je akademski jezik „bolji način govora“. Ovakve jezične hijerarhije internalizirane su u svima nama. Iz tog razloga je vrlo bitno da se o ovim temama promišlja i da postoji svjesnost o načinu govora kojeg se koristi – i da se uvijek nastoji govoriti na način koji je prihvatljiv svim prisutnim slušateljicama_ima. Bolje je pitati osobe koje slušaju razumiju li određeni način govora, nego uzeti zdravo za gotovo da je taj način govora razumljiv svim slušateljicama_ima – naročito kada se govori akademskim jezikom. Također je bitno reći ukoliko ne razumijete nečiji način govora – nitko se ne bi trebala_o osjećati loše ili glupo izjavljujući to.

Poteškoća s različitim jezicima i njihovom inherentnim opresivnim strukturalma također uključuje rodni govor. U većini (iako ne u svim) jezicima postoji razlika između muškog i ženskog roda, kada se govori o određenim osobama u trećem licu, pa čak i kada se govori o predmetima, pozicijama, poslovima itd. To je vrlo jak način reproduciranja hijerarhije i potrebno je mnogo vremena kako bi se naučilo govoriti bez konstantne uporabe rodova u govoru, naročito kada to uopće nije važno.

Nijedna osoba ne bi trebala biti označena ili imenovana od strane drugih osoba tijekom festivala (zapravo i bilo gdje drugdje i bilo kad...) kao muško ili žensko ili kao bilo koja druga rodna kategorija. Jedini prihvatljivi način označavanja nekoga je slobodna i dobrovoljna samoidentifikacija. Ako na primjer osoba kaže da želi da joj se obraća kao one_i/ona/per/on/onija/X/* /kakogod to znači da se toj osobi možete i trebate obraćati na taj način, a inače trebate prvo pitati tu osobu što ona preferira.

To naravno ne znači da se ne mogu imenovati privilegije i strukturalna dominacija, i da se ne može govoriti u rodnim kategorijama u kontekstu gdje to nije samo relevantna informacija, već i glavna tema ili poruka diskusije. Razgovor o rodu ili seksualnostima je ponekad potreban kako bi se moglo razgovarati o privilegijama. Svi mi moramo jedni druge shvaćati ozbiljno i nadići jezične i rodne hijerarhije – i nikada ne zaboraviti na njih!

Ne želimo jedan dominantan jezik na kvir_feminist_actziya festival-u, ali će se vjerojatno dogoditi da engleski jezik postane dominantan jezik festivala, pošto taj jezik govori velik broj ljudi. U svakom slučaju ne bi se trebalo uzimati zdravo za gotovo da svatko govori ili želi govoriti engleski.

Naš cilj je da u najboljoj mogućoj mjeri ispunimo različite potrebe osoba s različitim pozadinama. Kako bismo to mogli, moramo znati vaše potrebe. Ukoliko nas još niste kontaktirali u vezi vaših potreba za prevodenjem, također postoji mogućnost da na samom info-pultu festivala izrazite svoje potrebe – i mi ćemo pokušati organizirati prevodenje.

Potrebno je da sve sudionice_sudionici festivala shvate ovo vrlo ozbiljno, u ophođenju jednih s drugima tijekom festivala i nadamo se nakon toga u njihovom svakidašnjem životu.

Također potičemo vas sve da ponudite pomoć s prevođenjem u svakom trenutku, sada ili poslije, ili spontano na samom mjestu! Svaka pomoć je dobrodošla, u cilju stvaranja ne-diskriminacijske, otvorene atmosfere što je to više moguće!

kvir_feminist_actziya kolektiv

PROGRAM OVERVIEW

FRIDAY

Breaking the Ice

10:30 – 11:00 (Tüwi-Baracke)

Introduction Workshop

Antonja Stojanovic

At the beginning of the program, I organize a small introduction workshop among all (or as many interested) participants. The aim would be an introduction of them through short, funny games for 'breaking the ice'.

Invitation Politix: open to all

„Eastern Europe for Dummies“

12:00-14:00 (02)

Discussion

Rheta

There is an endless discourse on first world and third world – whether or not these expressions are “politically correct”, there is no talk about the second, and what exactly belongs to this “second world” and what is its position socially, economically and politically in the postcolonial/neocolonial power relations.

During this (non-academic) discussion we will try to go through what it means, structurally, to live in and to migrate from south-east to north-west, and what it means to do that the other way around, mapping our own different backgrounds and privileges and preconceptions on “Europe(s)”.

Invitation politix: people of all genders, and all “Herkunft” can participate, however participants should feel open/safe/encouraged to discuss/reveal openly their backgrounds, their privileges and their socializations (not particularly related to gender, but for the content of the discussion) and people with privileged (western) backgrounds should give space to people with non-privileged (eastern, south-eastern) backgrounds and should be able/should try to listen actively.

Stencils for every day. Quick art-activism strategy.

13:00-15:00 (04)

Workshop

M!kaela, artist, feminist, activist

Contemporary art – is just the art about something you feel is significant right now. Stencils and spray paint are handy and quick tools to express it. They also work good to include your agenda into the context of your city or district. Quick stencil technique doesn't need much time or special artistic skills. If you can write, draw rectangles, triangles and cut – then you can do graffiti. For me doing small quick graffiti's is a very important and desirable skill as I usually have SO little time to draw for myself. And yet I am still not very good at it, so I would like to have some practice together. Small things help to do small steps and to learn constantly. But it's so much fun to make them. Streets are so overfilled with commercial adverts. Let's reclaim our voices and our imagination!

Invitation Politix: open to all

Mass emancipation?!

14:00 – 15:00 (02)

Diskussion

Tamara Zlobina, queer socialist feminist

Is/how mass emancipation is possible in the context where feminism is demonized and marginalized so much that it can not be a resource for the majority of women? The very concept of queer came into Central-Eastern Europe without a long previous history of LGBT movements, as a borrowed (academic) idea, somehow very distant from the everyday reality of post-socialist countries. Moreover, a specific "time knot" was created in this geopolitical location, where different "waves" of feminism can be found simultaneously, and special sensitivity should be paid in order to recognize their impact. An even higher level of sensitivity is required in order to recognize emancipation beyond usual feminist tropes of guerrilla and direct rebellion. I will propose a few different examples (art works, popular psychology sites, and Luce Irigaray's concepts of productive mimesis and masquerade) in order to open common discussion on the subject.

Invitation politix: open to all

Queer Migration

17:00- 18:30 (02)

Workshop

Queer Migration/ Let's sing, paint, dance Queer Migration (workshop) –
Kvir Migracija / Pjevati, crtati, plesati kvir migraciju (radionica)

Vlatka Frketić, Helga Hofbauer

“Ich habe den Körper. Ich komme da her. Ich trage den Namen. Ich habe die Tränen. Ich weiß wie das ist. Ich bekämpfe Gesetze. Ich kämpfe dagegen. Ich kenne die Leute und weiß wie sie ticken. ...”

Vlatka Frketić ,

<http://www.igbildendekunst.at/bildpunkt/bildpunkt-2012/dass-etwas-geschieht/frketic.htm>

In our workshop we want to try out different kinds of articulation to express ourselves in the context of queer migration. We don't want to discuss theory but have fun, find out new things concerning queer migration, paint a little bit and try out different perspectives.

Come with your fantasies, ideas and a lot of lust and desire.

In 1½ hours time we approach the subject of queer migration in various ways. We will tell you about our understanding of queer migration that does not only mean the physical movement of lesbian_gay_trans_queers crossing borders but the stories and situations of our lives that are queered and migrated from, to and trans identities, nationalities, normativities etc.

In painting your queer migration biography you can express your own experiences, knowledge and fantasies.

There will be room for exchange and discussion.

Workshop Language: English, Croatian/Serbian/Bosnian and if necessary German.

Invitation politix: open to all

U našoj radionici želimo isprobati različite mogućnosti izražaja u kontekstu kvir migracije. Nećemo voditi teoretske rasprave. Želimo se zabavljati, isprobati nove stvari, malo crtati i isprobati razne perspektive.

Ponesite vaše fantazije, (ne)skriveni požude i želje.

Comic workshop: blind date

17:00-19:00 (04)

Workshop

Helena Janečić, Maja Marković

Interactive comic workshop where participants will have their first date with comics.

Invitation politix: open to all

Information about the queer: from fanzines to newspapers

13:00 – 15:00 (07)

Discussion table

Hanna Sivakova, Journalist and queer activist (Belarus)

Disclosure issues analysis of the queer feminism in modern information resources. Review of thematic fanzines, online magazines and not specialized publications periodicals.

(Анализ раскрытия проблем квир-феминизма в современных информационных ресурсах. Обзор тематических фензинов, онлайн-журналов и неспециализированных изданий периодической печати.)

Invitation politix: open to all

“Good as you” & LGBTQ rights in Russia

17:00 – 19:00 (Boku Hörsaal)

short film, presentation & discussion

Yulia Tyapicheva, Svetlana Barsukova, queer activists (Russia)

Short documentary “Good as you”, directed by Yulia Tyapicheva. Duration of the short film 9:13. Discussion with the participant of this film.

Afterwards moderated by Svetlana Barsukova: Meeting / presentation on LGBTQ rights in Russia : about the «propaganda» law and how we live with it. I'll tell about the situation in Russia today – about the consequences of the «propaganda» law, the law on «NGO and foreign agents» and others and how we work with this situation. Discussion / questions and answers, plus I'll show the video from our street actions.

Invitation politix: all genders

ToBe.Queer

18:30 – 20:00 (07)

Presentation & discussion

Ana Lok and Katerina Bo, queer activists

Presentation of the coalition “ToBe.Queer” (people, mission, goal, program, manifest, plans...) & discussion of the ideas.

«To Be. Queer» is an opportunistic and spontaneous alliance of LGBT, feminism, youth art initiatives and free curators for promotion of the queer concept within Belarusian public expanse, for groups and people consolidation and common aims achievement. We use the notion «queer» for defining our critical position towards norms formation and hierarchies of patriarchal society. The coalition strives to speak out against heteronormative and traditional policy of identity categorization, sexism and sexual gender discrimination of groups and people.

Invitation politix: open to all

„In the name of the father”

19:00 – 20:00 (Tüwi-Baracke)

antiprayer/performance followed by a workshop

Veda Popovici

„In the name of the father” is an impossible physical performance in which the body of a woman confronts the oppressed position which she occupies through self-violence. By violently enacting the specificity of a womanly body, this body (my own) speaks to „the father”, an entity encapsulating multiple oppressive entities: the father – head of the mononuclear, heterosexual family; god – head of Christian religion; capital; empire – as the geo-system of colonialism and neo-colonialism.

The workshop will focus on the potential problematic character of the performance and through this address some key radical feminist debates: emancipation through violence, essentialism and culture-based identity, cisidentity and queer. Also it opens a discussion on the intersectionality of the oppressive structures sketched above from the character of „the Father”.

Invitation politix: open to all

Gay or not gay?

20:00 – 21:00 (Tüwi-Baracke)
performance

Piotr Armianovsky

A story about seeking love by a young guy in post-Soviet society

Invitation Politix: open to all

Ludska Podoba: Human Shape

21:00 – 22:00 (Tüwi Stage)
musical performance

Ludska Podoba (Human Shape) band is a Ukrainian musical project of five artists, working with audio-visual art. The interest of the band is most of all to experiment with sound, research to make the new avant-garde pop sound. By means of universal language improved by the band, it speaks about life, love and beauty to destroy borders, stereotypes and standards. The main interest of the group is the essence of queerness, gender questions, sexuality, human relationship, love, and lack of love.

Invitation politix: open to all

OPEN STAGE

22:00 – open end (Tüwi Stage)

**Do what you like
spontaneously.
Open to all.**

SATURDAY

The Project “Queer Culture”

11:00 – 12:30 (02)

Workshop

Alexandr Deineko

The project “Queer-Culture” is created for communication and to create a shared vision of queer community in Europe. My blog that I’m going to present at the festival tells the story of “Queer opinion: talking about personal” where I say my opinion about the problems and difficulties of different situations faced by Queers.

I live in Kazakhstan since 27 years. I was born around the time when Kazakhstan was a part of the Soviet Union. Those were relatively calm times, but maybe I’m wrong about that, I was still little.

Anyways, today it looks like this: we have a lifetime-president and his family, which means that the political development in Kazakhstan is determined for many decades to come. Maybe this is the reason for flourishing corruption – the head of state is exemplary for taking over everything that surrounds you, just for your own benefit.

In principle, Kazakhstan can afford a lot – expensive Asia-Winter-Games, the World Exhibition (Expo) and the brand-new capital, which was build from scratch. What Kazakhstan cannot afford is the prohibition of discrimination against LGBTs, laws against murder and assault of homosexuals and making sure that many many rights are secured, even though they are in the constitution. Basic human rights are violated principally everywhere in Kazakhstan – in hospitals, at prosecuting institutions, even in supermarkets...

In my workshop I am going to present my blog “Queer opinion: talking about personal”. Here I share my opinions about the problems and difficulties that Queers face in various situations and contexts.

I would like to tell you about different living situations of the LGBTIQ-communities in post-soviet states, and think about our similarities, differences and problems together with you. Different continents, different countries, but some things we have in common: How do I tell my parents and relatives about my sexuality and gender-identity? How do I deal with it in everyday life, to not be fired from my job or to avoid being the target of homophobic aggression and violence? How can I raise my children or live in a relationship in a legally secured way?

Invitation politix: open to all

„How to make kvir dolls?“

11:00 – 13:00 (04)

workshop

Alena Aharelysheva

It will be work with stereotypes about kvir people. We will make kvir dolls during the workshop. There will also be some helping instructions. Afterwards we will discuss why kvir dolls look that way. The main idea of the workshop and the discussion is that features of appearance can't say everything about the inner world of a person. People are different and that's great.

Invitation politix: open to all

Was there a second and/or third wave of feminism in Eastern Europe?

11:00 - 12:30 (07)

discussion

Vera Akulova, Moscow feminist group
In Russia we often tend to borrow the Western (primarily American) terms and periodization of the women's movement, although it is problematic in terms of dates and years as well as the movement's main ideas. If we look at the history of the Soviet and post-Soviet women's movement and its different periods (from the 70s onwards), we'll see that there are both similarities with and differences from the Western 2nd and 3rd waves. Is the situation similar in other Eastern European countries? What political conclusions should be made from that?

There will be positive discrimination, meaning that those who identify as men will be given word after everybody else.

Invitation politix: It's a theoretical discussion, so I do not object to the participation of men (=those who identify as men), but during the discussion, there will be positive discrimination so as to give more space to women and/or genderqueers.

Bikesexual

11:00 – 15:00 (outside Tüwi)

Workshop

Rheta

Learn how to make a harness, handcuffs, a collar, a whip or just a bracelet or jewellery, all from broken bicycle parts, with simple techniques, to make your sex life as dirty, as cheap and as green as you like, and to go beyond the limits of what you can get in a sex shop. More info <http://bikesexual.blogspot.eu>

Invitation politix: Women, lesbian, intersex and transgender people only, to create a safe and relaxed space for the participants, where working with handtools is not questioned or made feel unsafe or inappropriate (whereas in mixed gender environments men tend to dominate handwork) and to talk and experiment with sexuality related topics openly.

The Queer Worker

13:00 – 14:00 (02)

lecture-performance

Mihai Lukacs

“The Queer Worker” uses socialist stereotypes regarding the working class merged with queer theory and political utopias regarding a genderless and classless society. The class struggle of the proletariat intersectionally expands through the feminist, queer and anti-racist struggles. The exploitation of the working class goes hand in hand with the oppression of women and queers. Our struggles for sexual justice go hand in hand with those for social justice. The redistribution of goods goes hand in hand with changing the gendered/sexed/racialized instruments of culture. The queer worker will give critical concern to women’s and queers’ issues in their own right, while being part of a retro-future cooperative and classless society. Some of the questions that are addressed are related to a utopian movement that goes beyond the interests of its most privileged elements and to an existing commitment to socialism as politics with no queer or feminist bullet points at the end of the list. The queer worker embodies and gives voice to these concerns.

Invitation politix: open to all

Queer and the Left: from Theory to Praxis

13:00 – 14:30 (04)

panel discussion

Nada Bobičić, Gjorgje Bozhoviq, Saša Kesić, Biljana Kosmogina, Olja Nikolić
Kia, Vukoman Stranjančević, Vladimir Opsenica

We are going to analyze the politics of exclusion within Queer activism, the reduction of Queer to sexual and gender identities, as well as power relations and the commodification and mainstreamization of the Queer movement; in all, the deviation of praxis to the theory. At the same time, the talk itself will be subversive and performative in a Queer way.

Invitation politix: open to all



Social graphic reporting my experience

13:00 – 15:00 (07)

lecture and exhibition

Vistoria Lomasko

I will talk about my projects: „The Chronicle of Resistance“, „Drawing lesson in a juvenile prison“, „A feminist pen“, and also about my graphic reportages regarding migrants and life in the province. The lecture will be followed by a practical task: the participants will split into pairs and make interviews with each other about the differences between eastern and western feminism, drawing sketches at the same time. As the result, several frames of the drawn interview are to be produced, a portrait that is developed in time and accompanied by character's quotations and author's remarks.

Invitation politix: open to all

Radical Queer & Trans Activism in Russia

17:00 – 19:00 (02)

lecture/discussion

Grey Violet

I'll talk about radical queer and trans activism in Russia. Action, thought, police repression and far right attacks. Participation of radical queers in civil protests, Pussy Riot and Pussy Riot support campaign, anarcha-feminist activism will also be considered.

Invitation politix: open to all “because gender should cease to exist and because I think that solidarity must not depend on gender.”

Radical (Collective) Intimacy Ritual and Reflections

17:00- 19:00 (07)

Workshop/collective ritual

Klitters

The world becomes intelligible for us through patterns, composed of existing objects and orientations. However, as queer feminists we are not interested in justifying the existence of these patterns, but in questioning them, in which way can they serve us to create different, more, and better objects of desire. During the 2 hours of this workshop we will look and explore intimacy/ our intimacies, the shapes they take and how we can create a net of collective intimacy. In practical terms this means we start from a set of exercises on breathing, body movement and sounds, to train ourselves in the process of joining our individual desires through a circle of erotic energies, a space/ moment of the experience of women with women, accessing the power of pleasure and the strength of intimacy regardless of age, ability, sexual orientation, or background.

<http://klitbudapest.wordpress.com/2013/05/13/collective-intimacy/>

<http://klitbudapest.wordpress.com/2013/02/24/guided-masturbation-ritual/>

Invitation politix: open to women-identified people

„drag king/queen“

17:00 – 21:00 (04)

workshop

Zamara Zlobina, (Land)

I have no general concept for this event, I prefer it to come from the group of people willing to perform. There is just the preliminary idea to work in pairs, where one person is describing what persona she/he would like to create, and another one helps her/him to realize the idea. Drag can be either feminine or masculine or both or neither of them. You will need tools for impersonation, please think in advance what persona you would like to create and bring all necessary stuff with you.

Possible props: mirrors (absolutely necessary), clothes, shoes, make-up cosmetics, hair styling cosmetics, wigs, elastic bandages (to bandage breasts in male drag), stick glue and scissors (to make mustaches from own hair),

socks (to fake different body parts), make-up remover, and anything else what comes to your mind.

Invitation politix: open to all

Women's Stories from Ukraine

19:00 – 20:00 (Boku Hörsaal)

Lecture & Film

Julija Proskurina, Zhanna Ozirna, Olha Reiter

Report 'Women in Ukrainian Parliament' by Olha Reiter

The population of Ukraine is 45 millions. 45 % of them male, rest of them are women. Despite its natural dominating, women are less visible, admired or successful in Ukraine. There are only 10% of women in Ukrainian Parliament 'Verkhovna Rada'. Who are they? How did they become deputies? What laws do they support?

The aim of the report is to analyze social, cultural and private portraits of women in the UA Parliament.

Short animated film 'Simplemente Maria' Q&A with authors

Everybody knows the story of Saint Mary, the mother of Jesus. Marriage with Joseph, message from an angel, childbirth, mother's duties, tragedy of her son's death. We tried to consider her life as an ordinary woman's story you can read in an ordinary women's magazine. She has never made her own choice and never told her point of view. All events in her life were defined by somebody, man or spirit, it doesn't matter. So she was the perfect speechless incubator for the son of God. Besides we also tried to suppose what would happen if one day she decided to leave her husband and to exchange her paradise-life with a very very long life on the sin Earth.

So, nowadays. One evening, one bar, one girl. Abandoned by her boyfriend she tells the barwoman her sad usual story. The old barwoman answers with her own usual story. And suddenly the girl starts to understand that this is not just a barwoman. This is Virgin Saint Mary, who left Joseph many years ago.

Invitation politix: Open to all

What is happening when he leaves at work

19:00 – 20:00 (Tüwi-Baracke)

performance

M!kaela, artist, feminist, activist.

A man. And a woman. They are the couple. He works full day. She stays home. She is a housewife or freelancer. Whatever. She stays home. For several years, may be. What does happen to her while he is busy? What does she do? What is her situation?

Invitation politix: open to all

HYENAZ

21:00 – 22:00 (Tüwi Stage)

music (electro) and performance

Mad Kate & TUSK

HYENAZ are Mad Kate & TUSK—bottom-feeders on the surface of a planet eating itself; exquisite creatures whose synthwave soundscapes spring from the surplus and detritus of civilization's cultural and consumerist material. The beats and basslines lift from early house, IDM and R&B; the vocals from soul, blues and prog-rock; the lyrics are punk poetry, cutups — the calls of a cybernetic siren. Synthesizers are built from discarded scraps of metal and 90s nostalgia. Their performance, their visual art and their texts cull from the discarded fabrics of their surroundings, felt and reinterpreted through their bodies.

HYENAZ are the future, a golden age that exists on the twilight of now. HY-ENAZ are one, defiled and immaculate, their androgynous flesh quivering on the thin edge between the digital and the divine.

Tracks can be listened to and downloaded for free at:

hyenaz.com

soundcloud.com/hyenazhyenaz

Invitation politix: open to all

Zdrada pałki

22:00 – 23:00 (Tüwi Stage)

band

Queer is the new punk!

Zdrada pałki is a diy performing artist from Wrocław, Poland. Zdrada's shows are full of glitter and color and kitschy electro danceable music. An important part of the project are the light and funny lyrics which however relate to serious topics of queer, veganism, anarchy, polyamory, feminism, love, love, love and even more sex and whatever. Zdrada pałki fights the system by simply laughing in its face and enjoying the counter-culture life. The first album "ka-wałki" was released in 2013 and is downloadable here:

<http://zdradapalki.bandcamp.com/> (for free or any donation)

Invitation politix: open to all

Žen

23:00 – 24:00 (Tüwi Stage)

Band

Žen is a 4 piece audio-visual band from Zagreb. Through their musical and visual interactions, they are creating a happy cloud filled with lines, dots, sounds and melodies. Their sound varies from post math and kraut rock to noisy synth electro and melodic indie.

Žen is very happy to announce their first album release, for a queer-feminist label from Vienna – Unrecords, which you have the opportunity to listen to here:

<http://xzen.bandcamp.com/>

Come and dance with us!

Invitation politix: open to all

ZbeLeTron

24:00 – open end (Tüwi Stage)

Party with DJ and VJ performances

ZbeLeTron DJ/VJ collective is primarily focused on organizing community events for lesbians, bisexuals and transgender women in order to give them an opportunity to meet and collaborate and also to get in touch with female and queer artists and their work, primarily from the Balkans region. In the past four years ZbeLeTron has become one of the most prominent and most recognized women initiatives in Zagreb and Croatia. We are proud to say we are among the first two initiatives in the Balkans that featured all-female DJ/VJ collectives and the first which upgraded its collective into a LGBTIQ one, thus starting to represent members from the entire community. In the last couple of years, our community events have become a synonym for good fun, great attendance, excellent music and presentation of innovative musicians and artists. We are proud that ZbeLeTron is one of the reasons why the lesbian music scene has such a strong visibility and presence in Croatia. For the *kvir_feminist_actziya* festival in Vienna, ZbeLeTron plans to rock your body with two of its DJanes, different in music selection and presentation: the beloved DJane Nori Gnom who has been a part of ZbeLeTron since its very start and plans to offer her recognizable, danceable and trustworthy selection to the audience. Next to her ZbeLeTron will be represented by two new hopes of the collective: a minimal electronic music lover DJ Sorel (who often performs as his drag alter-ego DJane Marina Diamond) and VJ Donnie with his psychedelic visualizations.

Invitation politix: open to all

FRIDAY & SATURDAY ALL DAY at Tüwi-Baracke

GUIDED TOURS for exhibitions @ Fri. & Sat. 16.30

Stencils exhibition

M!KAELA, artist, feminist, activist

Female political history, prostitution, domestic violence, practices of separatism and political pressure against LGBT - those are significant topics for the contemporary political gender situation in Russia, which my work responds to. "Choose women" is a co-operative project of Feminist Initiative.

«Prostitution Is Not...»

My stencil project is named «Prostitution Is Not...». It was made as an art/political protest against buying women. The visual part consists of redesigned pictures from a free magazine called «Flirt» that is distributed in Russian cities and of the prostitutes' direct speech cited in the research by Natalya Khodyreva.

My political position is neoabolitionism which means that I think that the main cause of prostitution is gender inequality. That is deeply rooted in gender socialisation and patriarchal attitude towards women as secondary humans, objects for sexual pleasure and alienated Others. The purpose of my project is not to question or devalue the experience of those women and men who works in prostitution by their own will and enjoy their work. My purpose is to bring into focus that if prostitution is based on free female/male choice, it would never be so wide spread, so oppressive and so full of violence as it is now. The prostitution itself comes out from male demand for not just sexual service but, more importantly, from demand for power over a human beings' body and personality.

My project is political and personal. Although I have never worked as a regular prostitute or street prostitute, I was in personal relationships with men who assured me that «it's normal for a women to exchange her sexual abilities for economical security or higher social status, that's for women were made for». My marriage partly worked as a very privileged, but still, prostitution. That was a very hard and destroying experience for my personality and it took me years to be finally able to talk about that.

«Narodniki-women» is a project about female political HERstory: stencil-portraits of six female Russian activists from the movement «Narodnaya volya» («The Will of People»). They are (in the order of arrests): Vera Zasulitch, Sofya Perovskaya, Vera Figner, Ekaterina Breshkovskaya, Maria Spiridonova, Irena Kahovskaya. The portraits are signed with the name and the short reference about how that woman was repressed by the government for her political actions. Although neither of those women were feminists, female political activism in XIX and early XX century in fact meant double political protest — against the government and against the traditional power of fathers and husbands. Narodniki-women chose very uncusomary personal strategies. They left homes and renounced support of their rich and privileged fathers and husbands; worked hard in schools and hospitals for poor peasants and fought for freedom. I have made a project about them because I wanted to learn from them myself and I want women to know and reclaim our political background.

«Choose the woman»

Last year laws «against homosexual propaganda» were adopted in several Russian regions. Now a similar law is being discussed in the federal parliament. The law means de facto increasing stigma and homophobia in society as any information about LGBT or Queer can be treated as «propaganda». The usual strategy of defense for LGBTQ-activists is to point out that «homosexual propaganda» does not exist. The fact is that actually propaganda does exist, but for our society that means real and aggressive heterosexual propaganda, dictating women to choose only men as partners. Any relationships between women from friendship to romantic love are usually devalued as «not real» or «not so important». We decided to question that and produce the slogan for our stencil: «If your boyfriend is a dick, live with a girl. There is nothing bad about propaganda».

«Against domestic violence»

Everyday reality for women in Russia is that every fourth woman is beaten by her husband or partner. As one of the survivors, I have decided to visualize the abstract statistics with a drawing of a house with many windows. Red windows are those where violence happened. The last stencil has a hotline number for those who suffer from domestic violence.

Invitation politix: open to all

Exhibition of prints

Victoria Lomasko

Victoria Lomasko is a Russian artist who is probably most famous in the West for her drawings from the frontlines of the Pussy Riot trial. Recent weeks have seen the publication of a German-language edition of her book *Forbidden Art*, about the 2007 trial of two Russian curators convicted of inciting religious hatred. She has also produced a stunning series of illustrated reports on the women freed from slavery at a Moscow grocery store last month (in Russian and English). Finally, the latest issue of *Volya* features her “Chronicles of Resistance” about the past year of protest in Russia

Exhibition of prints from the series:

“The Chronicle of Resistance”

“Drawing lesson”

“Feminine”

Invitation politix: open to all

“Most pornographic book in the world 1&2”

book exhibition

Anatolij Bielov

„The most pornographic book in the world» (2008)

This book is not a linear story, through poetry and picture caption about being human in the modern world, awareness, analysis of their sexuality, role in society.

Having a degree in Book Design, in terms of design I have created an anti-book, although in the conventional form of a book – cover, pages, and their sequence – were preserved. Various subconscious images, true life stories or images taken from porn websites mingling with each other created their own coherent nonlinear poetry.

„The most pornographic book in the world II“ (2012)

The book was written in the Vienna residence of KulturKontakt in 2012, being a continuation of the previous book. The book is about questions of sexuality, homosexuality, and similar questions in Ukraine. „The most pornographic book in the world II“ has a lot of songs, many of which can be heard in the musical performance of Ludska Podoba. From Russian and Ukrainian language to German it has been translated by Erich Klein.

Invitation politix: open to all

“Still here, still sure”

exhibition

Lea Kralji Jager

Recent paintings and sketches/autobiographical in nature, dealing with identity, gender and personal history.

Invitation politix: open to all

Drawings & sketches

HELENA Janečić

Drawings and sketches that talk about lesbian identity, some visual elements, people, gay icons, everyday situations.

Invitation politix: open to all

Photo series“vulnerabilities 2011“

exhibition

Olga Akhmetieva

I made these photoshoots in 2010-2011. I had had the idea to take pictures of naked men for a long time without exactly realizing why. The feminist curator who finally appeared in my life, making it a lot more conscious, gave me the green light, so I started working. The first shoot was a curious experience: the man was shy and at the same time tried to fuck me. Why, we had switched roles: I was the man in pants with a camera, and he was the naked woman-object. I took pains to escape objectivity, though — there is no posturing.

There are a few pictures of a man covered in tattoos — this is Moscow's Last Punk — he never saw the pictures because he died in 2011. I only had the time to tell him by phone that all the men in the pictures had been considered gay and the pictures had been taken down as propaganda of homosexuality'. We laughed — not one of the three men in the pictures was gay.

„For me, photography must reflect life - all the pleasure through to fornication, all the hurting acuteness, and it doesn't matter what the pictures were taken with.“

My curator stated: The exploration of men's vulnerability is a recurrent motive in Olga Akhmetieva's documentary photography, and at the same time it is a territory of freedom from the contemporary gender norm, rigidly split in two.

In 2011, Olga Akhmetieva's project was dismantled right before the opening following the venue owners' demand. Individual portraits of men shown outside the stereotypes of masculine behavior were perceived as homosexual propaganda' and caused more outrage than the gay pride photos from that hung next to them.

Invitation politix: open to all

SUNDAY

Feminist media and libraries”

11:00 – 13:00 (07 or Haus der Studierenden)

input, discussion & networking

Tanya

There are, for sure, feminist zines, internet pages, libraries and infoshops we create and use. As a creator of a feminist zine and a feminist library I would like to discuss the experience of other similar projects – which sources do they use, how do they work? Everyone who uses and creates feminist media is welcome for the discussion. During the talk I suggest to create a map of feminist media projects for a future connection – sharing and spreading information and making solidarity actions.

Invitation politix: open to all

QueerFeminist Comic Zine “Practice Solidarity!”

11:00 – 15:00 (at Tüwi-Baracke)

Open Space to create collective eZine

Vasilili (anarcho-feminist, activist),
Rotten Zombi (queer anarcho-feminist, artist)

In the feminist community often rises the question of solidarity and consolidation within the feminist movement. We are convinced that such consolidation and support are possible by creating space for the collective co-creation and action. We are close to the idea of situational consolidation “here and now”, the “flash-consolidation”, which could result in the creation of a common product.

In Belarus, especially because of the political context, feminist / gender / queer groups exist in a high-risk situations and pressure, which is why the question of support is an important point of the existence of groups and initiatives. Accordingly, we would like to organize a space that would allow us and other groups from other countries to express their “trouble” about certain issues, and also to identify possible types of resistance through the organization of joint activity to create a collective comic zine.

We propose to build the work in the form of dialogue. Before the festival, we are going to prepare some comics (sketches), which would reflect our vision of the queer feminist agenda in Belarus, and in particular our personal experience of becoming feminist in the local context. Participants of the festival will be welcomed to check out our sketches, and other Belarusian materials on the subject that we collected. After that they can contribute to the creation of a common zine which will include comic parts (ready-made pictures with empty bubbles. f.e.) but will also leave space for more free participation (drawing their own comics, f.e.).

This may be their reaction / reflection on some prepared materials or presentation of their local context, their vision of issues about communication between groups from different countries, their personal experience of self-determination themselves as feminists, etc. We do not limit the participants in the form of expressing their utterance.

Invitation politix: open to all

Queer art pastel workshop

11:00 – 15:00 (at Tüwi-Baracke)

Workshop

Association for fine arts and design PLANETdesign B&H

The workshop is intended for 15 people, activists and guests of the festival that are amateur or not involved in queer art and queer theory practices. This will be a basic queer art 4-hour-training that will provide new knowledge and a new vision of the queer world. Also, this is one fun way to learn and experience queer freedom.

The workshop will be held by artist Melisa Haćimić-Ljubović, art assistant and tech member of the Association for fine arts and design Besma Arnaut – Bajraktarević.

The lead artist will bring inspiration materials and assist participants at the workshop in making their own queer master-pieces, while the art assistant will hold the theoretical part of the workshop and make video material for further use.

Pastels are fast for use and very high rated material in the fine art sphere, also need to be used properly and participants are going to be known with that. Organic colors can be used also, and the most important thing is that all materials are going to be provided from safe and green-minded producers. Recycled paper will be in use and left-overs will be recycled too.

The workshop needs to be flexible and can be held anywhere, at the top of the building, in the park, in a garage, or indoors.

Art works that come from this workshop can be photographed and exhibited online at Gallery Planet Online gallery showroom, if participants allow that.

Invitation Politix: open to all

SATURDAY & SUNDAY:

HOLY RATCHET

Car Deconstruction

10:00 – 17:00 (Outside Tüwi)

Workshop / performance

(2-day Workshop)

Dina Roncevič

I am an artist that made a professional retraining for a car mechanic. My work is based on research about how women feel about their bodies, if they know how to use it or enjoy it, how knowledge is distributed and what the alternative ways of learning are...

There is a car and a tool box. The car is old, can be destroyed. There is a person for documenting a performance with me. A group of girls/women can come because they want to deconstruct that car. I am helping/showing them how to use the tools, the strength of their own body, explaining the car parts that we take off...

There can be a short theoretical introduction to four stroke engines.

Invitation politix: not open to all genders, only to women, because we have a limited approach to mechanics. This is the opportunity...!

Cancelled Contributions

Transfeminism & Transgender Rights in Russia

Yana Sitnikova

Yana Sitnikova is a radical trans_feminist and political activist in Moscow. Yana is everywhere at the same time and all over the place and always right there with her statements and questions to herself and the Russian society. Out of principle she writes in Russian only and is one of the few activists in Russia that deal with transgenderism at all. Yana publicly criticises societal transphobia, also within feminist and LGBT-communities. Her text „I propagate transgenderism“ was discussed in Russia, within the context of homo- and transphobic laws, as „propaganda of transgenderism and lesbianism“ and even as „destructive for the heterosexual family“ - this is why Yana was excluded from the political party „YABLOKO“ (member of ALDE and Liberal International).

I propagate Transgenderism

A route to write this text was not easy, it claimed not only fundamental change of the theoretical notions of homo- and transsexuality, but also a breakaway from convenient positions of biological determinism to the slippery ground of social constructivism. I go towards a decisive separation with those LGBT activists, who use conformist positions such as:

- a) homo- and transsexuality is a congenital feature and
- b) for which reason they can not be propagated.

First off, I reject the idea of politics and daily live splitting off and I consider such an idea as politophobic. „The personal is political“ - this is one of the major feminist slogans. Any personal statement is political. There is no objective way of information extending by means of which LGBT people are excused themselves, but any kind of information holds political meanings which are sometimes even hidden and created by those who propagate them. Therefore any statement or action can be considered as political propaganda. Every day we are exposed to a stream of information: on the streets and through the TV broadcasting we watch the people who propagate the norms of women's and men's behavior, which include also norms on how to start a relationship, how to create heterofamilies and how to bear children. It is time to propagate homo- and transsexuality in contrast to hetero- and cisnormativity!

Further, I confirm that medicine does not exist free from politics. The pathology is a political nation used for marginalization of nonconformists and differently acting people. Why is homosexuality excluded from the international clarification of the diseases but transsexuality is included into the list of the psychological diseases? Western LGB movements more effectively propagate homosexuality, while transgenders are going at the tail of the movement.

They (transgenders) fuss over the idea that the depathologization of transsexuality can close access for them to the hormonal therapy and operations. I am not coming all the way with these confirmists, conservative trans-actors, who are afraid of everything. I propagate transgenderism as a norm which is no less than cisgender, but also that it is much better to be transgender than cisgender.

Interrogation (<http://wciom.ru/index.php?id=459&uid=112718>) shows that only 6% of the population face „homosexual propaganda“. If you have not faced it yet I will show you. There is the manifest of the feminist painter Manna Kashi: „I propagate female homosexuality“ (<http://ravnopravka.ru/2013/02/mannayakasha1/>). And there is also a perfect graffiti street-art group, „Feminist initiative“ (<http://ravnopravka.ru/2013/01/1785/>).

I hope that being familiar with these excellent examples of homosexual propaganda, women will leave their husbands - domestic violators, and reject heterosexual relationships completely. Why do we face the homosexual propaganda on rare occasions and especially the transsexuality propaganda? Both male and female LGBT activists are mostly conservative and conformal. They pretend to state that we are similar to them. That's really... thanks! No, I am not like you, sexists, transphobes, fascists.

I am a transsexual and a lesbian and proud of this fact. I want my children to be similar to me and not to you. I want people like me to be the majority. That is why I am going to propagate transgenderism. In their attempts to show that „we are the same as you“, LGBT conformists join the patriarchy. They try to prove that homo- and transsexual people as well as hetero- and cissexuals want to create families and foster their children. Thereby they propagate institutions of the nuclear families, support the opinions of the disparity of mono- and polygamous relations and the need for everyone to have children. Trying to fix the rotten system of patriarchy in one place, they become its supporters in other places.

Whether it is possible to propagate transgenderism and transsexuality? Conformist trans-activists say that transsexuality is of congenital character, that they were born „as women in the alien body“, that „our transsexuality is not our fault but the fault of nature“. Such an approach is rather convenient in order to prove that our transgenderism is not our choice, and if there was a chance to choose we surely would choose the cisgender. I disagree with the position about the congenital mode of transgenderism. I do support the approach of the transgender activist Anno Komarov who was participating in the public pickets with the poster „my gender is my choice“. I want to be the one to fix my destiny and my gender, and to make decisions concerning my body independently - that is why I propagate transgenderism.

I won't talk for all transsexual women, however, I was not born „as a woman in a man's body“. I was a man literally, and moreover, I was a misogynist, discharging violence against women. Nowadays I am ashamed of the period of my life when I was a man. I consciously refused all the privileges men have by becoming a woman. I think that belonging to the class of oppressors, i.e. men, is embarrassing. I am happy that today I can share oppression with other women and perform together with them against gender hierarchies.

I propagate transgenderism because I want to live in a world where human destiny is not determined by something between the legs, which nature has prepared before birth. I want every one of us to be free to choose its gender, clothes and behaviour, instead of being constrained by other people. I want each of us to have the right to dispose of our own bodies, whether it concerns abortion or sex reassignment.

There is nothing that calls into question the advantage of masculinity over femininity like the existence of people who were born men, but reject male privileges and chose to be women instead. There is nothing that violates the binary gender system like the possibility to „transition“ from one gender to another. There is nothing that goes against the idea of male and female biological orientations like the woman who became a man and who now performs the same functions as a man.

The more often we will propagate transgenderism, the sooner the rotten foundation will be ruined and there will be a world in which each person chooses their own gender independently.

“Memory and oblivion“ & “Two spirits“

Jessica Bock & Barbara Kupinska

“Memory and Oblivion“ is an international project (Poland, Ukraine, Germany and Czech Republic) realised in July 2010/2012 and continued. Female researchers asked women who experienced forced migration during and after the end of the Second World War. Avoiding nationalistic and revisionist historiography, the main aim was to make these women with their experience visible and save their stories.

We like to give a report about our experience with this project, the results and show one of these documentaries.

“Two Spirits“ interweaves the tragic story of a mother’s loss of her son with a revealing look at a time when the world wasn’t simply divided into male and female and many Native American cultures held places of honor for people of integrated genders. Between tradition and controversy, sex and spirit, and freedom and fear, lives the truth — the bravest choice you can make is to be yourself.

We like to show the film and give other people the chance to learn from different kinds of societies and their understanding of gender to break through the western white monopoly of queer-/gender theory.

Queer Beograd Border fuckers Cabaret

Jet Moon

Between 2005-2008 Queer Beograd featured a cabaret as [art of its opening night in the underground festival they organized in Beograd, Serbia]. This film presents archived footage of some of those performances and gives an overview of the politics and situation at that time in Beograd. Border Fuckers Cabaret was so named as it presented an intersecting politics of queer, borders, antifascism, antimilitarism and against capitalism. Film presentation and discussion.

Queer sport: tensions of sport normativity and queer expression

Zeljko Blace & Tina Kadoić (Kroatia)

////////// qSPORT presentation-screening:

Ca. 15-20min talk and screening of the short promo video clips about qSPORT as a queer sport organization that works in the context of SouthEastEurope and its social, cultural and political agenda.

<http://www.qSPORT.info/about>

„qSPORT is an instigator and incubator for queer sports and things related. It is an agent of wider social change with its queer mission in society. It provides both a lens for the queer perspective on sports and a mirror for continuous self-reflection.

qSPORT is set up:

- to give impetus to local LGBTQ initiatives, groups and individuals who want to meet for sport and recreational activities, be it local sport practice or to take part in international LGBTQ sport events and institutional networks.
- to (re)present unique perspectives of developing countries within different international LGBTQ and sport institutions/organizations.
- to articulate queer perspectives within the contemporary field Gay and Lesbian Sport as well as in other sport/cultural/social contexts.

qSPORT is working in the conditions/contexts of South East Europe (with Zagreb as its origin). It is a highly dynamic ‚transitional‘ and hetero-normalized society with strong homophobia, rendering qSPORT different and unique from known forms of sport clubs, city or national teams.“

////////// QueerSport lecture-presentation:

Ca. 30-40min talk (with visuals) about LGBT/Queer Sport realities, artistic and activist agenda of the queering of sport by its instigator, organizer and researcher Zeljko Blace...

By contesting and contextualizing SPORT, Blace looks into what can be learned from a multiplicity of realities and imaginations, disruptive interventions, insular practices, minor theories, micro politics... as a highly normative system like Sport is challenged in its foundations through critical thinking and creative expressions. <http://www.QueerSport.info/>

“QueerSport research project examines and instigates tensions between SPORT in its norms and regulations, and the notion of QUEER as a discourse, practice and performative act. Contemporary sport (competitive, commercialized, institutionalized, politicized...) is often taken for granted in its capacity to normalize societies and cultures on a global scale. It is equally the source of countless traumatic, stressful and frustrating experiences for queer youth, trans individuals and others who challenge or do not fit its norms.

If sport (as art) is considered as a laboratory, then it is potentially one of largest fields for social, cultural and political innovation in contemporary society in need of contemporary aesthetic articulation.

While simultaneously working as artist, activist and academic researcher I seek answers for:

- When/How/Where are tensions catalysts for innovation and radical change?
- How can artists challenge norms and contribute to the critique and development of sport?
- What are capacities for creative innovation in the niche (LGBTQ) sport movement?
- What are contexts (occasions, venues and resources) for the emergence of QueerSport?

In this process of articulation QueerSport is used as a flexible term that accommodates different meanings and opens up a spectrum of possible interpretations that emerge from interaction with contexts of: academia, artistic/cultural field, professional/amateur sport, corporate/community media, political/social activism... I use different models and methods to chart directions for development of QueerSport as both a critique to normalization of once progressive gay sport movement, and proactive development of contexts for emergence of QueerSport as a cultural experiment and community work towards a particular social sculpture or better a social landscape. My research outputs are texts, workshops, media, presentations and performances that create contexts for envisioning the development of queer qualities in sport through interaction with individuals, groups, organizations from both LGBTQ sport and larger society."

 ROSA LILA VILLA
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