

# dominant powers. was also tun?

**my name is hany temraz.** my age is 32 years. I am a doctor, a surgeon in cairo university hospital. I live in Cairo since [laughs] about 32 years. now?

it's difficult now to describe the egyptian state, before the revolution, I can give you a description, but after the revolution, now it's a bit hard to give the „description“ for before the revolution. we were you can call it a police state, a state of torturing, a state of aggression, a state of suppression. no kidding, it was like that, ok. normal people in egypt before the revolution, in their hearts, inside, they will agree, because normal people just want to live just want to eat just want their kids to go to school and be safe, so the problem now is that the people normally in egypt don't find safety, so sometimes they express they are angry about the revolution, but it is not the full truth in their hearts, it's a false impression that they took from the revolution, because we loose the safety of the power of the police. so egypt before the revolution, as I said, is a state of torturing, aggression, suppression, you cannot say what you just believe, you cannot change your religion, you cannot believe in certain ideologies, you just must be with the state, and no more.

I think democracy is like a chain. our trip to democracy is hard work, to reach democracy, to achieve democracy, to do the real true democracy, I think it's a long long route and we truly work hard to find our model of democracy. we are just in the first step of that truth. we face a lot of models we are offered. maybe the turkish one, maybe the iranian one, maybe the foreign one, ok, but I think egypt must have its own model, must have its own style of democracy. not necessarily like any other countries surrounding us, like turkey, israel, or america, or europe, we need our model, but sure, we will take the best from each model to fit and to fix it with our tradition, with our rules, our values and sure we must respect these rules, to match these models with our future model.

democracy personally, or from behalf of myself – I can say that democracy is the state where each one, each individual, whatever his age, sex, gender, critical vision, whatever, shares the process of administration, or the process of controlling or of ruling this situation, ok. my party's believe is to start democracy from now, from the base, it's a base democracy, ok? we just want to make the base elect the upper layer and this layer elects the upper one till the end of a council, or a higher group, which are elected by all the people from the base, to make the supreme council or to make a higher council to rule the situation.

democracy has a lot of faces, not just a political face, also an economic face, a social face, a public face, ok, most of the people are just concerned about the political aspect of democracy, but democracy I think has a lot of aspects, these aspects must all be united. democracy is to share politically, democracy is to have your food, to have your drink, to have your clothes, to have your house, to have all what you need, this is an economical aspect; as a social aspect democracy is to marry whom you want to marry, with no respect to age, religion. this is my definition.

state? [laughs]. state is home. the best definition of a state is home. the state is something all should be put inside, to have a state, to have a home, to feel safe, feel secured for the future, for the cats, for the food, for the houses. but whatever aspects, whatever the regime, who is controlling the situation, who is ruling the situation, the state it something to make all of the people inside its border feel safe. this is a state.

oh. it's a very big story really, yeah. in the last 10 years, since 2000, a lot of change is happening in egypt, especially politically. the constitution was edited and 2 or 3 changes were made to make the presidency period forever. and there are a lot of talks in the political media or in the social media about the fact that the ex-president is preparing the theater for his son to be the next president. also there were a lot of strikes. the biggest one is mahalla al-kubra in 2006, 2008. and those strikes were something the egyptians didn't use since the 50ies and 60ies. imagine, about 22 000 workers on strike. and during these years a lot of political groups developed, like the national organisation of change, and a lot of new groups. in the last days, especially 2010, all the people, all the young, all the activists felt that they have to do something, what's that thing actually, we didn't know, or did we? no. but we have to do something, ok.

egypt, politically was drawn back from all talks, for example the israeli- palestinian conflict, for example the iraq war, whatever. I don't say that we want to lead the whole area, no. I's not that, ok, but we have a history and we are in the middle of a revolt and we have a historical role. anyway, economically all aspects of economics were deteriorated, completely deteriorated gradually, now in egypt it's increase gradually, ok. so at that time, we feel that we have to do something but what is that thing, nobody could have the answer for this question. I think it's a moment of darkness equally as a moment of lighting.

one of our young egyptians, khaled said in alexandria, this young men about 23, 24 was captured in a netcafé and he was tortured in the street and was killed by 2 policemen. so, some events collect people and some events distribute people. this event collected a lot of people, in alexandria, in cairo and internal egypt. a lot of via facebook. we are all with khaled said, we are all khaled said, we support khaled said, we want to revenge khaled said. the biggest group is „we are all khaled said“, the share on this page is more than one million, two million, something like that. this page particularly, and another group, it was the „6th of april group“, invited to the 25th of january. this is the national ceremony for egyptians to say god bless the police or something. in 1952 just before the 1st egyptian revolution by gamal abdel nasser the british colony attacked the state of ismailia and the police soldiers just stood up and fought the british attack, and there was a lot of killed people from the egyptian police, so the egyptian administration decided to make 25th of january as a national commemoration day for the police. but, the police state developed and you can take anyone from his home, and the people cannot ask the police for where, for what and where he will be, and he can disappear for days, weeks, months, maybe years, no problem. we have a lot of people disappeared for years and coming back after the revolution. the two groups „6th of april“ and „we are all khaled said“ and many small groups announced an invitation to demonstrate in all egypt, not only at tahir square, in all egypt, on that day, to introduce or to present a message to the police and to the administration or to the government or whatever, that we need our rights, politically, economically, socially, we need change. actually at that days many of the people didn't mean the change of the president, no, it's to change the rules, change the situation.

we started on 25th of january to make demonstrations in all egypt. and the biggest was in cairo, alexandria, suez, the main three cities started to make demonstrations. in the beginning the demonstrations were like the previous demonstrations in mahalla al-kubra and in alex. I will speak about cairo particularly because I lived in cairo, and we started in all streets. in the beginning I was involved, ok, we were just a few people, 99 percent young, below thirty or just a little bit over thirty [laughs] because I am 32, ok. in the afternoon, after 2 or 3 pm, it was a surprise for us that many people from the streets, from the houses, from the apartments around us join and ask us, for what? because, this is something important I have to say, this invitation was in facebook and in the internet, and not all egyptians are on internet, so the main power which started this revolution is a group of young and us just to make a change, the people, the normal people around us start to ask us, for what is it, for what, from to improve to change to improve to change to to – it's ok, we will share!

all the people come from giza, every step, hundred and thousands of people join them, join them, join them till the tahir square and the ramses square and mostafa mahmoud square. these are the big squares here in cairo. and then the government started to feel that something is different from the previous demonstrations, that something will happen. what it is? I think also, at that time, they didn't have the vision or the knowledge about what will happen, like we, we didn't have it at that time also. at the end of 25th of january the police started to attack us, but not a strong attack, it was a light attack, light touch from the police [laughs], and they start to use gas bombs, ok, and watertanks, and we started to be distributed, and the day ended. this is the 25th.

the 26th was the same, we start from morning, and also demonstrated in all streets, in all squares, and many joined us. first cairo, alexandria, suez, now you talking about cairo, alexandria, giza, suez ... but with different numbers, the biggest, cairo, alexandria and suz and that day also the police attacks all the people in the demonstration and succeeded to distribute them. on the 25th and the 27th, it was the first case of killing, three people were were killed in suez.

you cannot imagine, how, what we felt at that time, when we hear, that three people were killed in suez from the police. the situation felt like an explosion, ok? we started to. in the beginning, we were afraid if we saw a strong power or some huge number of police, we were leaving. but after

**andere räume.** andere räume sind anders. was ist genau deren fremdheit, die diese räume für mich anders macht?

ich nehme räume nur wahr, wenn sie sich nicht an meine erwartung schmiegen, sondern mir probleme bereiten, probleme durch abweichungen, die sich meinen gewohnten abläufen, erwartungen und wahrnehmungen widersetzen. ja, räume, die sich widersetzen.

der raum ist kulturelles gedächtnis meiner wahrnehmung und meiner konkreten lebenspraxis. suchen, abweichen, stören ordnet meine raumwahrnehmungen.

fremde städte sind für mich andere räume, wenn sie auch für deren bewohner gebeugte räume sind. gebeugt durch das vorausgesetzte wissen, durch gebrauch und struktur. ich erinnere mich an orte des alltags, die durch politische veränderungen zu anderen räumen wurden, wie die supermärkte anfang 1990 in ostberlin, in denen man unheimlich langsam einkaufende beobachten konnte, die produkte vergleichen, und die gewählten produkte in genauer ordnung in ihre einkaufswagen einordneten.

ich bin gerade von einer reise zurück, aus einem gebiet im gesetzlichen ausnahmезustand, nach einem

**radikale umwälzung vermeintlich unveränderlicher zustände. intensiver widerstand, der zur änderung herrschender normen / muster / systeme führen kann. der beginn einer unaufhalt-samen bewegung in eine neue richtung. daniela zeilinger die revolution muss vom volke ausgehen. ziel ist es, neues zu schaffen und für das neue, oft ungewisse, zu kämpfen. revolutioniert wird unter der prämissе „beschissener kann's nicht mehr werden“ und ein von positiven, lebensbejahenden gedanken durchzogener zorn treibt das volk an, für seine zukunft und rechte zu kämpfen. eva-maria wall revolution ist das gemeinsame ablehnen gegen herrschende machtsstrukturen. revolution kann menschen unterschiedlichster gesinnung verbinden. das ist der grund, warum revolution letztlich scheitert. stella reinhold revolution ist liebe zum menschen, zum leben und zum dasein. sie ist ausdruck von äúßerstem lebenswillen. revolution ist das umgraben der erde und nicht das ausrupfen des unkrauts. revolution ist, wenn die essenz den kitsch abzuschütteln versucht. lisa weber revolution bedeutet für mich das erwachen aus der alltäglichen stumpfheit. ein erkennen der eigenen verstrickten muster und die der anderen und der versuch, sich von ihnen zu lösen. revolution als ein hochschrecken aus dem dornröschenschlaf. thomas schweitzer monogamie und monotonie. etwas unendlich wirres, wohlgepflegtes, abgeteiltes, katalogisiertes. und dann wndern sie sich, wenn sie damit nicht leben können, dass sie träumen, und dass in ihren träumen schlangen und feuer und sumpfe und flüge vorkommen, dann wundern sie sich, dass sie so weder leben können, an ihren bürotischen, dass sie es einfach nicht können, in der dreizimmerwohnung, mit dem zeitungserviette über die mondrakete und die papierserviette ... ingeborg bachmann was ich unter revolution verstehe? dieser begriff weckt im mir keine positiven gedanken, obwohl er viele positive änderungen auf kultureller, technischer oder anderer ebene mit sich tragen kann. dieser begriff - revolution bedeutet für mich GEWALT, GEWALT und noch mal GEWALT. bozena kunstek umdrehen, rückführen, umwälzen. sich gegen etwas, gegen jemanden auflehnen. wie gross muss die verzweiflung sein, um für eine veränderung das leben aufs spiel zu setzen? welches glück, nicht wählen zu müssen**

*eva maria schmid revolution ist das untere nach oben drehen, das umstürzen, das erneuern. dabei kann sie langsam und friedvoll oder gewalttätig und abrupt vor sich gehen. revolutionen sind nicht aufzuhalten, so oder so, wenn der inhalt des zu erneuernden genügend wichtig ist. sie selbst hat aber „per se“ kein recht auf ihre durchführung. besonders franzosen neigen zu revolution. peter dworzak ich wünsche mir junge menschen, die das INDIGNEZ VOUS des 93jährigen stephane hessel befolgen; die marsche organisieren, die ihre politischen ideen ohne gewalt auf die straÙe bringen, die politikern so lang unbequem sind, bis diese endlich aufwachen und sich für die belange der schwachen einsetzen. ilse urbanek revolution findet dann statt, wenn der erste aufsteht und sagt - selbstjustiz. wenn die menschen jahrelang betrogen, belogen, verarscht und ausgenúzt wurden, kommt irgendwann der punkt wo es dann reicht. es ist nur die normale reaktion auf das, was mit der „bevölkerung“ immer wieder seit jahrtausenden durch die machthaber gemacht wird. susanna peterka die tradition aller toten geschlechter lastet wie ein alb auf dem gehirne der lebenden. karl marx*

*richard wagner*

**Sehen wir hinaus über die Länder und Völker, so erkennen wir überall durch ganz Europa das Gähren einer gewaltigen Bewegung, deren erste Schwingungen uns bereits erfasst haben, deren volle Wucht bald über uns hereinzubrechen droht.**

*richard wagner*

**we want the regime to collapse, we want the regime to shut down, we want the regime to step down from that day. because we decided, that our enemy is not hosni, not persons, we, or our enemy, our problem is the regime, so we want this regime to shut down and go and another democratic fresh regime to rule this situation.**

and we announced that, ok, we have no channels, but some channels can reach us like, al Jazeera, ARB, BBC, they are secure, then go to tahrir in secret and meet some people and announce our demands and our power. the situation maintained the same till the 2nd of february, which was famous by the camel-attack, if you heard about the camel attack. this day, it was the 2nd of february, we were in tahrir, didn't go home since the 25th, me and us didn't go from the 25th of january and so we were in tahrir and I was near the square and then surprised by a group of people riding camels and horses in a very traditional historical way. I think there is no filmdirector, whatever talented, he cannot make [laughs] this view, ok? many people riding camels and horses and attack tahrir square. there was no problem with horses, but with the camels, because the camel is high and tall, you cannot catch them or you cannot catch the men riding the camel. beside that, they were carrying swords and heavy metals with sharp edges. you remember the historical movies, the leader on his horse with the sword, something like that [laughs] traditional, something from history, something amazing.

we were back two or three or four thousand years to the dark years of wars, ok. in the 21st century the world sees a camel attack or a horse attack and sees another attack by swords and metals. it was something unbelievable, unbelievable. so they pass for a long distance into tahrir, because we were surprised, what is that, we cannot imagine. and at the end we succeed to catch some of the horse riders, not the camels, which of course injured a lot of people surrounding them, because the camels have long and strong legs and start to kick people in the chest and in the face. something amazing [laughs], really, believe me, it's reported in the TV, you can return and see. we succeeded to catch some of them. most of the people come from a place just near the pyramids and are experts in riding horses. and they told us, a lot of people come to us and ask us for a lot of money to collect and come together and attack the tahrir square with horses and camels to make the people escape and make the square empty from the young people and then the police will come to control the situation.

we have our prison, it's the underground, the metro station in tahrir. the metro goes without staying in this station, so we make it a prison. all the people in this prison and all the people of the police which came in secret, we succeeded to catch them and their papers, documents, ID's of the police, we catch them. and many people from the national democratic party which is the ruling government party at that time, we catch them. and some people from the national security, we catch them ok. all these people, we want them in prison and start our investigation:

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ok, this was about 12am or 1pm. and then the attack started, from 3pm or 4pm till 6am next day about seventeen hours of attacking. at 2pm or 3pm the forces of the army started to draw us back from the tahrir and stayed in the exits and started to draw us back from the exits, to deep down in the streets. we asked, what is this situation? some of us ok they will us to draw back, no problem, because they know, that we have our police. some of us make like a local police, from girls and from guys to search about any weapons from any bandit to protect the exits of tahrir, ok? they see that we have our own police, no need for them to go on, we don't know. and we understand that they draw us back to make chance to the oncoming police to come.

I don't know, that was killing, he said now this in court. a men from nicaragua and a woman and a child from somali see that on TV. and the egyptian president didn't. something amazing of course. and we stand in this day and this night, we start to break the walls and the bridges to make some rocks and to attack those people. the 28th of january, *the friday of anger*, it was a very dangerous day, I swear it was very dangerous, but I did get not injured. the 2nd of february, it was my injury. I was injured that day, you came in the front rows, attack and attack and attack, myself in the first row and it was our third attack, so we attack and they run, ok, and try to catch men, he was a very long sort of men, ok? I jumped and I catched him but before I succeeded to catch him, he just turned suddenly with the sword in the front, so the sword just cut me in the chest and I was wounded but it was a superficial one, not a deep one, ok? and then I was transferred to the field hospital, they made their best to sterilize the wound, and a bandage and then I continued the fighting. after half an hour or an hour I had another injury, ok? it was between the legs, this femoral triangle this is a serious area of the human body, ok? these people, I told you they are experts and have good experience, they know the fatal areas. he will not, by sword or by knives, start to stab you in any places, no, he knows in what places, in the neck, ok, in this area, in the front here. he has a special sight to stab it. one of them, when I was in the attack, we were dropped back by rocks and I was falling down. my people, my colleagues started to draw me back. the bad guys were so fast to catch me and start to kick me, by their shoes and my flanks and my chest and my head. and one of them came from a very long area [laughs] with some metal weapon, like swords and something like that. and he comes fast, fast, fast and then he stabs me in this area in my femoral area, ok. puuh, like that. all blood gushed from the wound and I think, that the femoral artery, because I am a doctor, the femoral artery was injured, the fatal one. so I made compressions, ok? and my people carry me and hurry to the local field hospital, which was just to hardiz, hardiz, famous restaurant. I told him my femoral artery was injured. ok, let, see, he injects a local anesthetic and starts to explore. no no, god bless you, it's not, it's intact. I can see, look for the pulse. and I looked, and I see my artery pulsing [laughs]. I saw my artery pulsing like that, ok, like that, it's ok. I have another bandage and I turned back to fight [laughs]. yeah, it's very, very simple. injured. we have a lot of injured, we have just penetrating injured, we have a cut injured, we have bullets in the head, in the eyes. I saw a young child, twelve years old, twelve years old with a bullet above his left eyebrow, here in front, by sniper. a lot of people like that, me for myself it's something something to so easy something not good to mention it. it's ok.

**dominant powers. was also tun?** ein projekt von claudia bosse in zusammenarbeit mit günther auer (sound) in deutscher und englischer sprache zweiter teil der reihe der „politischen hybride“ nach **vampires of the 21st century oder was also tun?** (düsseldorf, wien, new york)

**von/mit** nele jahnke, nora steinig, catherine travelletti **konzept/regie/raum** claudia bosse **sound** günther auer **sowie mit** peter-christian dworzak, jessyca r. hauser, bozena kunstek, réka kutas, sandra pascal, susanna peterka, stella reinhold, eva maria schmid, thomas schweitzer, konstantin sieghart, ilse urbanek, eva-maria wall, lisa weber, jana westermann, dana worfolomeeva, daniela zeilinger **technische leitung/bauten** marco tölzer **kommunikation/künstlerische assistenz** anna feldebain **regieassistenz** ana miroković chork **chorkoordination/kostümassistenz** luzie stransky **mitarbeit produktion** nicole delle karth **dramaturgische beratung** chris standfst **produktionsleitung** serena laker **dokumentation** alexander könig **grafik** anne lange **redaktion** claudia bosse, christine standfst

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**texte von und nach** ingeborg bachmann, wüstenbuch. in: todesarten-projekt. claudia bosse, gaddafi now. claudia bosse, wenn wir was tun wollen. gilles deleuze, félix guattari, anti-ödipus. kapitalismus und schizophrenie I. antonio gramsci, gefängnishefte, heft 10. rudyard kipling, the song of the white men. heiner müller, ödipuskommentar, in: gedichte. karl marx, der achtzehnte brumaire des louis bonaparte. michel de montaigne, of a monstrous child, in: the complete essays of montaigne. sylvia plath, lady lazarus. jacques rancière, ist kunst widerständig? jacques rancière, der hass der demokratie. lucius annaeus seneca, oedipus. übersetzung konrad heldmann, bearbeitung claudia bosse. richard wagner, die revolution 1848. slavoj žižek, die blutige robe des tyrannen, in: die gewalt.

chor, 3 sätze zu: was bedeutet für dich revolution? nele jahnke, nora steinig und catherine travelletti, texte und notate entstanden im probenprozess zu **dominant powers. was also tun?**

günther auer, ist also sprechen lügen? die sprache eine lüge? claudia bosse, was also tun? in gift 4/2011 (auszüge). claudia bosse, andere räume - ein plädoyer für das ungewohnte. hany temraz, gesprächstranskript, kairo, 20.09.2011 chris standfst, probennotat nora steinig, probennotat catherine travelletti, probennotat

in negotiation. he starts to negotiate with all the people in tahrir, but we said that we have no one to be our speaker, we have no speaker and we have no leader. he met three or four people and the television was there and presented to the people negotiating the young ages and now he wants to realise their demands and he will promise to achieve, and he has the responsibility from the president to negotiate all. but nobody will trust in this, and the most important is to start at the first time to speak to the muslim brotherhood. young people from muslims brotherhood share in this negotiation and this was the first official governmental confession of the president with muslims brotherhood. all in tahrir we commit that negotiation with the regime and from this day we start to announce our flag:

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*whats your name? where do you come from? who pays you? I don't know some guy came and asked us to go and he gave us a lot of money and this is a very simple procedure, just to ride a camel or horse fast to tahrir. what's the problem? we are experts in riding horses and we can do whatever we want.*

ok, this was about 12am or 1pm. and then the attack started, from 3pm or 4pm till 6am next day about seventeen hours of attacking. at 2pm or 3pm the forces of the army started to draw us back from the tahrir and stayed in the exits and started to draw us back from the exits, to deep down in the streets. we asked, what is this situation? some of us ok they will us to draw back, no problem, because they know, that we have our police. some of us make like a local police, from girls and from guys to search about any weapons from any bandit to protect the exits of tahrir, ok? they see that we have our own police, no need for them to go on, we don't know. and we understand that they draw us back to make chance to the oncoming police to come.

I don't know, that was killing, he said now this in court. a men from nicaragua and a woman and a child from somali see that on TV. and the egyptian president didn't. something amazing of course. and we stand in this day and this night, we start to break the walls and the bridges to make some rocks and to attack those people. the 28th of january, *the friday of anger*, it was a very dangerous day, I swear it was very dangerous, but I did get not injured. the 2nd of february, it was my injury. I was injured that day, you came in the front rows, attack and attack and attack, myself in the first row and it was our third attack, so we attack and they run, ok, and try to catch men, he was a very long sort of men, ok? I jumped and I catched him but before I succeeded to catch him, he just turned suddenly with the sword in the front, so the sword just cut me in the chest and I was wounded but it was a superficial one, not a deep one, ok? and then I was transferred to the field hospital, they made their best to sterilize the wound, and a bandage and then I continued the fighting. after half an hour or an hour I had another injury, ok? it was between the legs, this femoral triangle this is a serious area of the human body, ok? these people, I told you they are experts and have good experience, they know the fatal areas. he will not, by sword or by knives, start to stab you in any places, no, he knows in what places, in the neck, ok, in this area, in the front here. he has a special sight to stab it. one of them, when I was in the attack, we were dropped back by rocks and I was falling down. my people, my colleagues started to draw me back. the bad guys were so fast to catch me and start to kick me, by their shoes and my flanks and my chest and my head. and one of them came from a very long area [laughs] with some metal weapon, like swords and something like that. and he comes fast, fast, fast and then he stabs me in this area in my femoral area, ok. puuh, like that. all blood gushed from the wound and I think, that the femoral artery, because I am a doctor, the femoral artery was injured, the fatal one. so I made compressions, ok? and my people carry me and hurry to the local field hospital, which was just to hardiz, hardiz, famous restaurant. I told him my femoral artery was injured. ok, let, see, he injects a local anesthetic and starts to explore. no no, god bless you, it's not, it's intact. I can see, look for the pulse. and I looked, and I see my artery pulsing [laughs]. I saw my artery pulsing like that, ok, like that, it's ok. I have another bandage and I turned back to fight [laughs]. yeah, it's very, very simple. injured. we have a lot of injured, we have just penetrating injured, we have a cut injured, we have bullets in the head, in the eyes. I saw a young child, twelve years old, twelve years old with a bullet above his left eyebrow, here in front, by sniper. a lot of people like that, me for myself it's something something to so easy something not good to mention it. it's ok.

the end of that day, it's finished, ok, and the people succeeded to counter attack. the bad guys started us to draw. but something I want to mention. at that time there was a strong activity of the snipers. if you return back to the youtube shots, you see, ok? and drawing snipers at the square or something like that. you will see the laser on the bridge which marks the spot he wants to shoot on, on their flanks, on their backs, on their necks and shoot and go down. and the people who tried to draw him back, they are shot. we don't know, we cannot decide at that time, from where.

the day was finished at 7am or 6am and the army came again and occupied our exit again and we started to clean tahrir square, from the blood, from the rocks, from the sand, from everything, ok? to make it clean again and again. [...] *talk with hany temraz, september 28, 2011 in cairo.*

**excerpts from one of 24 talks between the 25th of september and the 6th of october in cairo and alexandria. the talks with activists, artists, observers, the austrian ambassador, journalists, members of NGO's as well as with non-nationals living for a long time in egypt, a university lecturer, architects and writers, followed a script by claudia bosse and were documented by audio and video recordings by claudia bosse and günther auer.**

script: a short introduction of yourself your name your age your nationality your occupation since when do you live here?

questions: how would you describe the egyptian state? how do you see the egyptian democracy? what is democracy for you? what is the state for you? please tell me your personal chronology of the events from january 25th to february 11th 2011. what are the actual political conditions and changes? did your personal life change? and how? what function had the media in respect to the changes? the national, international, social media? please describe yourself in ten short sentences.

how do you define "freedom"? what is "capitalism"? what is for you "revolution"?

please describe the egyptian society. do all have the same rights? and who doesn't?

is democracy the ideal mode of a state? why? is there an alternative? which one? which voices are heard in public life? which not?

what does it mean for you to live under the laws of emergency? who are "foreigners" for you? how is history produced?

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**wenn wir was tun wollen**

müssen wir wissen wie. wenn wir was tun wollen müssen wir wissen wozu. was also tun?

das politische im theater ist ein komplexes feld, weil theater zu allen seiten hin abhängig ist und daher anfallig für kompromisse und arrangements.

das theater ist für mich ein instrument, sich der wirklichkeit anzunähern. das theater ist für mich der ort der öffentlichen fragen. das theater ist für mich der ort der gemeinsamen öffentlichen fragen, die keine einfachen antworten zulassen.

ich frage mich, welche bezugie wir haben können von den kämpfen unseres

individuellen überlebens. sind wir vorreiter des generellen überlebens. sind wir vorreiter des flexiblen prekaritäts? sind wir philosophien der tatz? sind wir konsumenten der ästhetik? welchen handlungsspielraum haben wir? in welchem rahmen sind die fragen an das politische im theater zu stellen?

in bezug auf die weisen der produktion? die verteilung der mittel? die ethik der arbeit? die verhandelten inhalte, texte, fragen? die ergriffene ästhetik?

wie werden äkten verküpft, verkoppelt und zu realitäten geschraubt?

wann sehe ich ein stück, wann sehe ich theater, mit dem ich mich vorurteilsfrei konfrontiere, und wann beginnt das

abwägen der versuchlinge, der bezuahnahme? gibt es ein unschuldiges theater? OHNE AUSNAHME beobachtet man nicht nur das stück sondern SICH SELBST als freudkörper oder teilnehmer einer bestimmten community, die kollektiv dieses oder jenes vertritt, diesen oder jenen habitus anwirft im sozialen spiel.

das politische im theater erscheint mir im moment der zweifel zu sein, der zweifel an wirklichkeit, der zweifel an den uns umgebenden wirklichkeiten und die frage nach geschichte und wie diese produziert wird. ich erlebe die vorgänge und szenarien, wie sie in und für libyen entworfen werden, als ein politisches

KÖRPER
ort (zentrum)
raum
achsen (raum, körper)
tridimensional: der körper baut den raum durch perspektive, achsen, spannung
kopf
blick
spannungen (prozent)
rhythmus
arm, hand, finger, ellbogen ...
bewegungen
öffnen/schliessen
nicht zeigen

STIMME
ort (zentrum)
ziel
rhythmus
tonhöhe
loslassen
schwung in den wörtern, silben
verstärkt / unverstärkt
le mot n existe que après le mot
*nora steing, 31. juli 2011*

that, no, we have a good self independence, we feel that we are in a strong situation and we decide, now, we will not be distributed anymore. if they attack us, we will attack them. peacefully, we attack them peacefully. the young people of the egyptian revolution did not use anything like it was recorded in the media

so this was the day, I think this is the day of the true revolution, this is the 28th of january. it was a friday, it has a title: it's friday of anger. before this day we were collected and decided who will be here, who will be there and what they will do, they will do, we have maps, have a distribution, this one will be here to collect these people to go to this place and this one, and so on. we were arranged, and on the 28th of january, we start from the early morning, to make sure that every situation or every place is arranged, everything is ok inside of this place. I was in ramses square, a big square, bigger than tahrir, but tahrir now is much more famous than ramses. it's two or three kilometers in between. actually, I was surprised by the huge number which came on friday, because we a had strong invitation on facebook and internet: tomorrow, friday, will be the friday of anger, we will do something for this state. all the ages came and many, many older people came. it's a holiday, with a big prayer on friday, ok, it's about 12pm or 1pm, all the people collect in the mosques, we will have that huge number, but believe me, before the praying we all people have a very very huge number. but we decide to move just after the praying, not before. after the praying finished and all mosques at the same time and all people come out from the mosques, and the women joined from the streets, from the homes, from their apartments, from their flats and children of young ages. and the first time we see older people about seventy, about sixty, ok we will share. and we start to collect in all squares, in all main streets and we start to push this masses to tahrir.

at that time we decided to make tahrir our center, the center of the revolution – I'm sorry, not center for the revolution, because this term at this time was not in mind, it was an uprising, not a revolution, this title revolution was not in our mind, in this time particular. after friday, it was revolution, but before, it was an uprising, demonstration, whatever you want to say, but not the word of revolution.

I want to start to move after the praying, we were faced by the heavy machine of torturing, all the women start with us, ok, the last two days it was gas guns and the stakes. and after this, after the praying on friday, now, there were rubber bullets and the gas bombs and the watertanks and the military shot in the necks, in the heads and arms and legs of all the people. I was in the mass start to move from ramses square to tahrir and we succeeded to tahrir to join the people in tahrir. and then we heard, ok, we have channels and phonecalls with all the guys in suex and alexandria, we follow and we think or keep to get contact with them to see what will happen. they also want to know from us whats happening here in cairo, ok.

every problem, or every killing or every torturing make the people from the other side much more insisting to finish the situation, to force themselves. at this moment, I was near to the ministry of interior, the center of the police, the ministry where the minister is inside. there was a very strong attack from the police and all the snipers just above the ministry and they start to shoot us and then a lot of people were killed all around the street. we start to draw back the injured and try to transfer them. at that time, there was no field hospital, after that day we developed field hospitals, there were volunteer doctors from many hospitals, but at that time not. you can do something if you know how to help an injured man, you can, if you don't, it's no problem, you will let him. and the police starts to cut the roads and cut streets. there was a very famous hospital, it's kasr al ainy, it's a big hospital, here near tahrir, we think to move all the injured people to this hospital, but we cannot, because the police cut all roads and this station, there was shooting there. it's so dangerous, if you just are near to their field of shooting.

we hear that a lot of police stations were fired in suex and in cairo and in alexandria and in upper egypt and the people start now to attack the police. some people felt sympathy with the people, the guys at tahrir, and some criminals want to attack the police just for revenge or to steal weapons or to do anything, but still the policepower in cairo is the same, still shooting us by all things, by rubber, by water, by gastanks, by life bullets. a lot of dead, a lot of killed people, a lot of injured were in the streets and everywhere. you see two or three, or a man carry a woman or a child, any. it's like a massacre, it was a war, it's a field of war, ok. like one of the war movies, it's something like that in the world war second or first, you know the bullets everywhere, you just hear a bullet, just a strike, a metal sound, ok, and you sometimes draw back, hide behind the wall, hide behind the car, and the car you are behind, is attacked by firing, and just you. ok, it's exactly like movies, ok, and believe me, the feel of afraid was not existing. it's just, actually, psychologically, I have no explanation, but maybe when you suffer from a lot of fear, that sence is killed in you and the opposite will happen.

the police since 25th, 26th, 27th, 28th was working in very long shifts and got tired and cannot stand anymore, with this situation, because our numbers ... ok and ok, kill everybody you want to kill, make watertanks, make gasbombs, but the masses increased and increased and increased. and then we noticed, police was drawing back all the huge tanks in tahrir square, near the museum and near the arabic league start to walk, start to move, ok and then all were suddenly gone. about 5 or 6pm they start to leave tahrir and we hear, every people from giza, from ramses, that all the police machines, all the police tanks, all the police start to draw back from the places. and people start to attack them and say go, ok, and persist to leave all the areas. all of the sudden, the police disappeared, completely disappeared, after one or two hours the army came inside in the egyptian land and we heard from the tv that the expresident asked the army to protect egypt and to get control of the situation, because the police is gone. I feel that it was not like that, he said that the army would help the police but actually there was no police. all the police disappeared and all the people just put off there official clothes and are in civil clothes and throw the weapons away or make a hole in the ground at saddat station or whatever, just to make, i am not from the police, because all the egyptians have a revenge with the police at that time. the army comes, at that time i was at tahrir square in the exit of tahrir to talaat harb square. many tanks army with heavy weapons and they surrounded us and there was a big command from the army, he said, guys we are with you, we are with the revolution, we will protect you, don't be afraid, you are in peace, you are safe, but just please leave and go home and we will not attack anyone, we will not do anything with anyone, but please go home.

at that time, the firing started at certain places in egypt, the same message for all, for all people which were on the places. the police station and the governmental party, the national democratic party, all the places of those parties were fired. and all or many police stations were fired and attacked by the people. and I told you, the people, most of them are good people, but it's no problem, that there are criminals with them, just to make a revenge with the police, just take a weapon, it's ok, but all the people attack what they thought that this is enemy, the police station and the department of the political party, which was ruling egypt. we told the big commander that we will not leave the tahrir square and we have a demand and if he has a responsibility to transfer this demands to the president or to the prime minister whatever, it's ok, if you don't, just leave. we want to talk to one in responsibility, or in a good position. it's ok, we will see and you will have our reply.

and then the army tanks start to surround us in tahrir, you know tahrir is a big square and we have many exits ok, start to close all exits: talaat harb, kasr al nile,

**ist also sprechen lügen? die sprache eine lüge?**
das zueinander in beziehung bringen,
abhängigkeiten schaffen, logiken entwickeln.
über metrum, über rhythmus, über pausen.
synchronisierung als ursprünglichste multisensorische leistung.
quasi-abhängigkeiten als träger von wirklichkeiten, wahrheiten.
nur das sind die träger – die einzigen träger – von wirklichkeiten, wahrheiten:
verfälschte, verkürzte, verallgemeinerte, zusammengedrückte, konstruierte abhängigkeiten, überschmierte wahrheiten.
auf kosten von un-vereinbartem, niemals zu vereinbarendem, dem tatsächlichen.
schlüssigkeiten als fallen, als zement, als einzige möglichkeit des zwischenmenschlichen austausches: der kommunikation.
ist also sprechen lügen? die sprache eine lüge?
ich spreche das aus und vermehmliche dadurch das andere.
ich

schließe aus, um schlüssig zu sein.
ich vermeide widersprüche, die doch auf der hand liegen.
ich kaschiere widersprüche durch anknüpfung an altes, bewährtes, tradiertes, an übereinkünfte, deren inneren widersprüche mit der zeit zugedeckt, wegpoliert, auf alle fälle unsichtbar gemacht wurden.

eine aussage will überprüft werden. das muss sehr schnell gehen. mein vor-ge-urteiltes hilft mir. damit kann ich schnell reagieren. mich in sicherheit wiegen. eine zweite aussage mit anderem thema, von einem anderen ort aus, aber zur selben zeit, macht es schon etwas schwieriger. auf zwei gebieten gleichzeitig abwägen, auseinander halten, wird schon schwieriger. wenn die beiden aussagen dann noch in ihrer form homogen auftreten – im rhythmus, in der geschwindigkeit, in der melodie, fugatisch, was mach ich dann? entsteht ein drittes? und wenn viele stimmen gleichzeitig auf mich einprasseln, musikfetzen,

räume, aber alle zueinander gestimmt, ein homogener klumpen voller harmonie und metrik, was ist es dann? was höre ich dann? was trifft mich dann? was betrifft mich? ist das nix? eine kakophonie, chaos? aber chaos ist nicht gestimmt. es ist auch kein rauschen. wörter reißen meine ohren auf. wörter setzen sich zu einem sinn zusammen, der sich im nächsten moment wieder verflüchtigt. ich meine stets zu verstehen und bin schlichtweg am kapitulieren. ich verweigere mich, will meine ohren schließen und spanne sie dabei weit auf. zeiten stürzen auf mich ein. 9/11, gustav mahler, der welttraum, gaddafi, die zukunft der EU, die wirtschaftskrise, die erste jemals aufgenommene stimme, die nie mehr verklingt und einmal gewesen ist. unheimlich, das, was hier klingt, wird niemals mehr verklingen, wird niemals mehr gewesen sein, die stimmen werden jedesmal aufs neue frisch angeschlagen, ihre behauptungen, ihre haltungen, ihre emtionen auf ewig

wiederkehren, immer wieder, ohne ende auf uns einprasseln. und neue werden dazukommen, die nachrichten über den tod von gaddafi, das erdbeben in san francisco, die jetscherschmelze. und immer und alles: verkürzt, verstümmelt, jedes für sich auf einen einfachen nenner gebracht, um plausibel zu bleiben, ehrlich zu sein oder zumindest zu wirken. und diese gleichzeitigkeit von diesen vielen und unterschiedlichsten wahrheitsversuchen, wirklichkeitsbeschreibungen: zeigen sie nicht dann doch wieder nur den wahnsinn auf, mit welcher vehemenz versucht wird, wahrheit zu generieren. und diese unterschiedlichkeiten, wie sehr sind sie ident in ihren formen?
*günther auer, 24. august 2011*

techniken, anschaungen, lebensweisen.
ich denke anders und mit anderen in proben und in theaterarbeiten und auführungsspielen, als wenn ich mit freunden am tisch diskutiere oder aber lese, zurückgezogen hinter meiner wohnungstür.
vielleicht ist theater ein labor zum erlernen der techniken von wirklichkeitskonposition und der ort, kollektiv die daran nowandigen zweifel zu formulieren, vielleicht ist das das eigentlich mögliche politische des theaters im moment. eine zeit das zweifels und fragens: vielleicht die einzige anarchie innerhalb der verwertungszusammenhänge und manipulätionen von sinn – der entzug von bedeutungen, die die welt zu anweisungen geben, wie die welt zu konsumieren? moralisch zu betrachten, wahrzunehmen sei?
*claudia bosse, 11. september 2011*

from behind, but it looks good. the official expression is not an attacking expression it's a peaceful expression. they are laughing, they make jokes with us, sometimes we give them food, they give us to drink, something like that and make friends, I have a lot of friends, soldiers and officers in the army, from these days, because they live one or two days, nights with us. they told us we are safe and no problem, but please we prefer you to leave this square, because it's the problem now and the president is preparing a speech in the TV, go home and hear the speech and it will be something good to you. no we will not leave the square we will stand here forever till our demand will be reality.

it's ok. so we spend this night in tahrir square till the second day. second day, it was the 29th, it was saturday and the situation was so aggressive. all the police disappeared from egypt and the army starts to occupy and the media play a very very strange role in this. they announce that egypt is under attack, a lot of thieves now attacking houses, a lot of thieves now killing people, a lot of thieves now and criminals escaped from the prisons, ok we know that, to open the prisons for the thieves, to go, it was a governmental plan. because we heard from armyleaders and a lot of people, there was a plan one hundred. this plan was prepared by the national security and by the president and a lot of leaders to control the situation. the son of mubarak should be a president. if there is any demonstration, they will reform these plans. it makes a lot of mess, a lot of crimes and thieves attacking the people and then the military rules and all people are shut down, everything must be calm because egypt is under attack. we heard a lot and it was written in a lot of reports. so, they want to make some gap between the people in tahrir and the people in streets and squares and the normal people in homes in front of the TV, ok, because at that time we all were one single body, but they announce that thieves and criminals occupy the shops, the houses, occupy everything, they are killing here and killing there and killing more and more and more, to make people in the homes say oh whats the revolution, it's something bad for egypt, these people come out from thair, come out from all squares, I go home and will make that the police again in egypt has to control the situation. but they don't succeed, actually the egyptian people proved that they have a good mind, a good thinking, they reach the maximum point of anger about the regime, whatever you want, know you have no place anymore, this is the end.

thieves, criminals whatever, we reach to the maximum point, the point for no return, it's ok. I can accept, I will die, I can accept whatever, but no place anymore, here in egypt. hosni mubarak, the ex-president had a speech in the night of saturday, he announced that the government will go and he will make a new government and he asked ahmed shafi, he was the minister of the ... airports to make a new ministry and to be a prime minister. then in the official TV's in the official channels start to, it's ok, the government changed and a strong men, good men with a lot of experience ahmed shafi will control and will do everything for the people, please go home. this was on sunday and omar suleiman, he was the president of intelligence, egyptian intelligence, one of the strongest people here in egypt, became a vice president.that was in sunday. all the people in tahrir and all the squares, most of the people collected in tahrir, I know, but there were many people in suex, in upper egypt, in lower egypt refused all this changes, because it's not a true change. it's change of faces not change of policy, not change in mind, we don't want this. we have no personal problem with hosni mubarak himself or with ahmed shafi, or with omar suleiman, no, we have a problem with the regime. with the mind of the regime, with the police of the regime, we don't need or want changes of personals, it's not a problem of personals it's a problem of mind, thinking, policy, ok. we refuse all these changes, also the media, the governmental and official ones, start to attack the people in tahrir and people in squares. ah they are not pure egyptian, there is a lot of people from hamas, palestine and israel and people from germany and people from the united states. we catch them, the army catches them and their passports. an israeli spy now is here in tahrir square and asks people to make problems to make troubles and destroy and kill.

and propaganda starts, goebbels the minister of propaganda with hitler, yeah something like that, but, who knows? because it's something joking and they said that the people in tahrir receive meals from kentucky fried chicken and every single men in tahrir receives two hundred pounds. many, many, many free channels made these talks like a joke, ok, all the foreigners come from everywhere to make trouble and shouting and shouting in egypt and the media maintain this way of presentation till the collapse of the regime. back again to the events. omar suleiman was vice president ahmed shafi was prime minister. the choosing of ahmed shafi, ahmed shafi was a fighter, a air fighter, a pilot but a fighter pilot, like hosni mubarak and he was his student. and there was a very strong relation between them up to the family relation. and that men was a men of choice because he was the men to secure the safety of mubarak and his regime by all of his money and all of whatever, because this prime minister is like his lovely child, his lovely men or something like that ok, he will secure this passage, because hosni mubarak starts to think that the situation is not good. night, everytime is something different, he cannot face it anymore. omar suleiman, the vice president was talented in negotiation, he is the egyptian negotiator in all israeli palestine negotiations and he is a messenger for hosni mubarak to every fired area around egypt, so he has a good talent

**und kein bereich bleibt von dem untergang verschont, gleichgütig alter und geschlecht: der sturz trifft alle; die jungen mit den alten, mit den trüben väter vereint der pesttod; und nur eine fackel verbrennt die ehegatten; ohne klage und ohne bitteres weinen sind die leichenzüge. gerade dieses unauffälliche erleiden eines solchen unglücks ließ die augen trocken werden, wie’s im äußersten zu gehen pflegt: die tränen sind versiegt. den einen trägt sein kranker vater zum letzten feuer; diesen bringt die mutter, außer sich, und holt den nächsten eilends für denselben feuerstoß. ja, noch im trauern selbst erhebt sich neue trauer, und beim begräbnis sinkt der leichenzug dahin. danach verbrennen sie auf fremden flammen die eignen toten; und man reißt sich um das feuer. die unglücksel'gen kennen keine scham.**
*lucius annaeus seneca*

ist eine phantastische parallelwelt mit beunruhigenden übergriffen auf unsere gegenwart. sie existiert scheinbar ganz ohne uns, die zuschauer: als chorische installation immerzu anwesender körper und stimmen; als endloser spaziergang ohne aufstand; als seltsames spiel dreier weisen, die junge frauen sein könnten oder aber hybride olimpias, die von blade runner übersehen wurden. selbher sind sie untergetaucht und überwintern in archiven, bibliotheken, in schriftzeichen, auf tonspeuren, festplatten und in den schaltstellen des www. in dominant powers oder was also tun? materialisieren sie sich, gierig auf weit, aus drang nach verkörperung und verhandlung ihres wissens, ihrer widerstände, begehren und note. verhandlungen, handlungen. sie kommen aus unserer vergangenheit und unserer zukunft zugleich. und hier treffen sie auf andere – einen chor von jungen, einen chor von gealterten und einen chor von dokumenten: gedächtnis und gegenwart in einem, und sie treffen auf eine menge von fremden, freundlich aufgenommenen, aber vielleicht ganz unwichtigen gästen (oder sind es nur passantent?). und hier kommen dann doch wir, die zuschauer, ins spiel, buchstäblich. denn wir sind ins schleiblich, unsere körper, blicke, unsere interessen, spontanen entscheidungen oder unser sich-treiben-lassen, die dem verlauf des stücks, gewicht“. verliehen: der choreografie aus versammelten materialien, körpern und stimmen, den kollisionen von adressierungen, den fragen und verhandlungen der akteure in situationen, die sich immer wieder in einem raum verdichten, um wieder auseinander zu streben oder vermeintlich zu zerfallen. dabei aber meinen sie immer „uns“. verfallen. versammeln, lagern, orientieren. zurückziehen, exponieren, eintauchen, untertauchen. folgen, verfolgen, da sein.

chris standfest, 13. november 2011

**dominant powers. was also tun?**
ist eine phantastische parallelwelt mit beunruhigenden übergriffen auf unsere gegenwart. sie existiert scheinbar ganz ohne uns, die zuschauer: als chorische installation immerzu anwesender körper und stimmen; als endloser spaziergang ohne aufstand; als seltsames spiel dreier weisen, die junge frauen sein könnten oder aber hybride olimpias, die von blade runner übersehen wurden. selbher sind sie untergetaucht und überwintern in archiven, bibliotheken, in schriftzeichen, auf tonspeuren, festplatten und in den schaltstellen des www. in dominant powers oder was also tun? materialisieren sie sich, gierig auf weit, aus drang nach verkörperung und verhandlung ihres wissens, ihrer widerstände, begehren und note. verhandlungen, handlungen. sie kommen aus unserer vergangenheit und unserer zukunft zugleich. und hier treffen sie auf andere – einen chor von jungen, einen chor von gealterten und einen chor von dokumenten: gedächtnis und gegenwart in einem, und sie treffen auf eine menge von fremden, freundlich aufgenommenen, aber vielleicht ganz unwichtigen gästen (oder sind es nur passantent?). und hier kommen dann doch wir, die zuschauer, ins spiel, buchstäblich. denn wir sind ins schleiblich, unsere körper, blicke, unsere interessen, spontanen entscheidungen oder unser sich-treiben-lassen, die dem verlauf des stücks, gewicht“. verliehen: der choreografie aus versammelten materialien, körpern und stimmen, den kollisionen von adressierungen, den fragen und verhandlungen der akteure in situationen, die sich immer wieder in einem raum verdichten, um wieder auseinander zu streben oder vermeintlich zu zerfallen. dabei aber meinen sie immer „uns“. verfallen. versammeln, lagern, orientieren. zurückziehen, exponieren, eintauchen, untertauchen. folgen, verfolgen, da sein.

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bewegung an den gegenüberliegenden schaltern. es fliegen 3-4 massive absperrungshalter durch die luft. eine bewegte menge, die sich um einen kern schiebt. schreie. ein mann schreit, tobt. ich will was trinken. ein ebenfalls wartender vater vor uns in der reihe bringt seine 3 kinder hinter einem kofferberg in schutz. aufruhr. eine ungeklärte situation. die schalterbeamten haben ihre plätze verlassen. keine sicherheitskräfte. eine polizist spaziert lächelnd vorbei. *sie schlagen sich die schädel ein und es wird eine massenschlägerei aus der wir nicht mehr herauskommen*, denke ich mir. *sie werden diesen zwischenbereich absperrern, beim eingang und beim ausgang, und uns uns selbst überlassen.* ich bin diese art der gewalt, die nicht sofort von einer staatsgewalt unterdrückt wird, nicht gewohnt. ich bin gewohnt, dass eingeschritten wird. der raum wird zu einem raum der befürchtungen, der angst, verunsicherung, bedrohung. der konkrete raum ist unverändert, aber die szenarien verändern sich. *warum greift denn das sicherheitspersonal nicht ein und schützt uns? warum geht die polizei vorbei? es gibt keine zuständigkeit.* die leute tragen den konflikt aus. offener ausgang. jetzt gehen alle und wir kommen aus diesem zwischenbereich nicht mehr raus. „seit ende januar gibt es keine polizei mehr in diesem land.“ „seit der revolution ist hier ist das absolute chaos.“ „keine ordnung, keine sicherheit hier, es herrschen chaoten.“ aussagefetzen von anderen wartenden, mich macht das wütend, eine frau weint. die gruppe,