

Akademie der  
radikal Sorge-  
7.–8.10 tragenden

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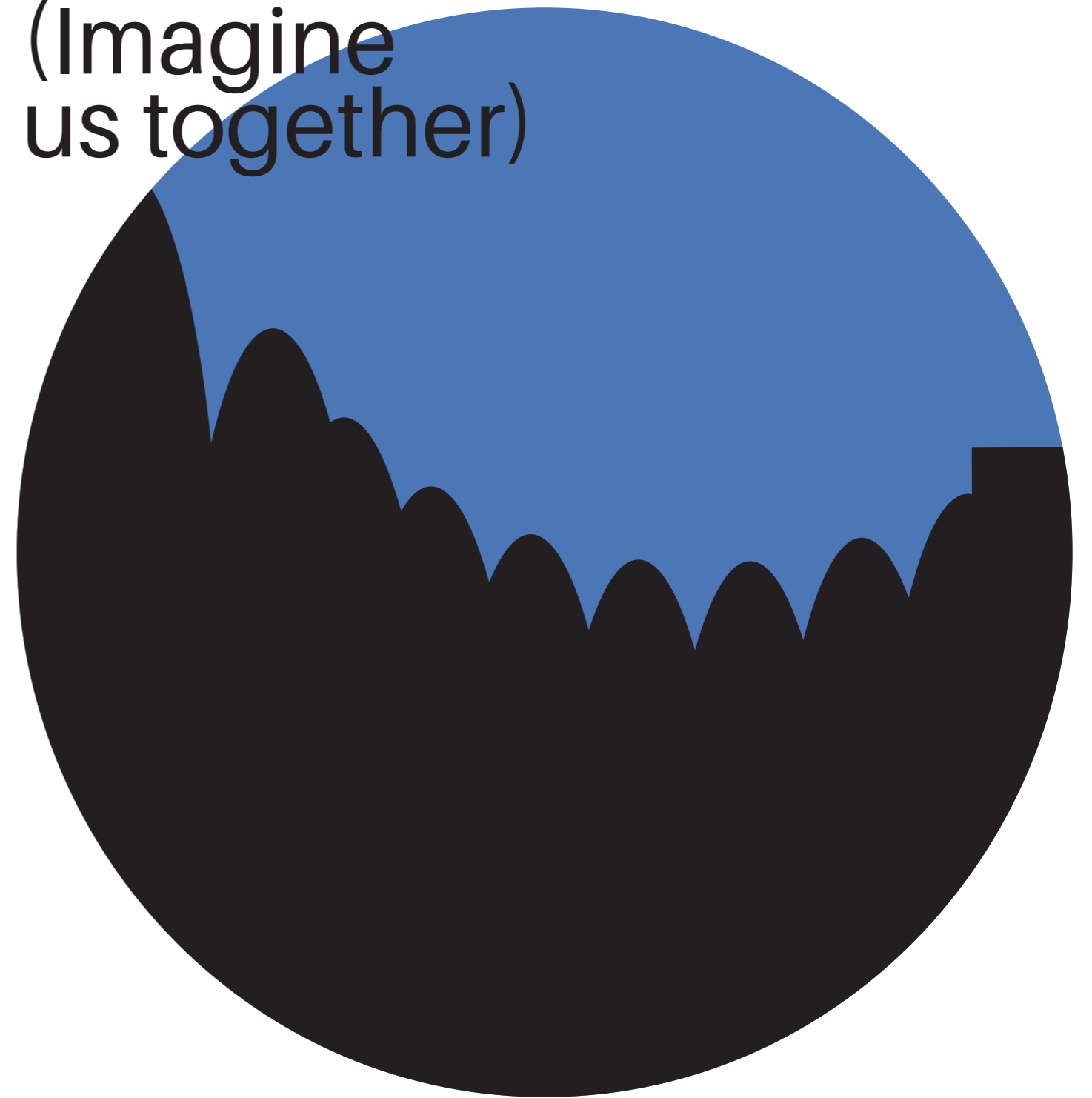
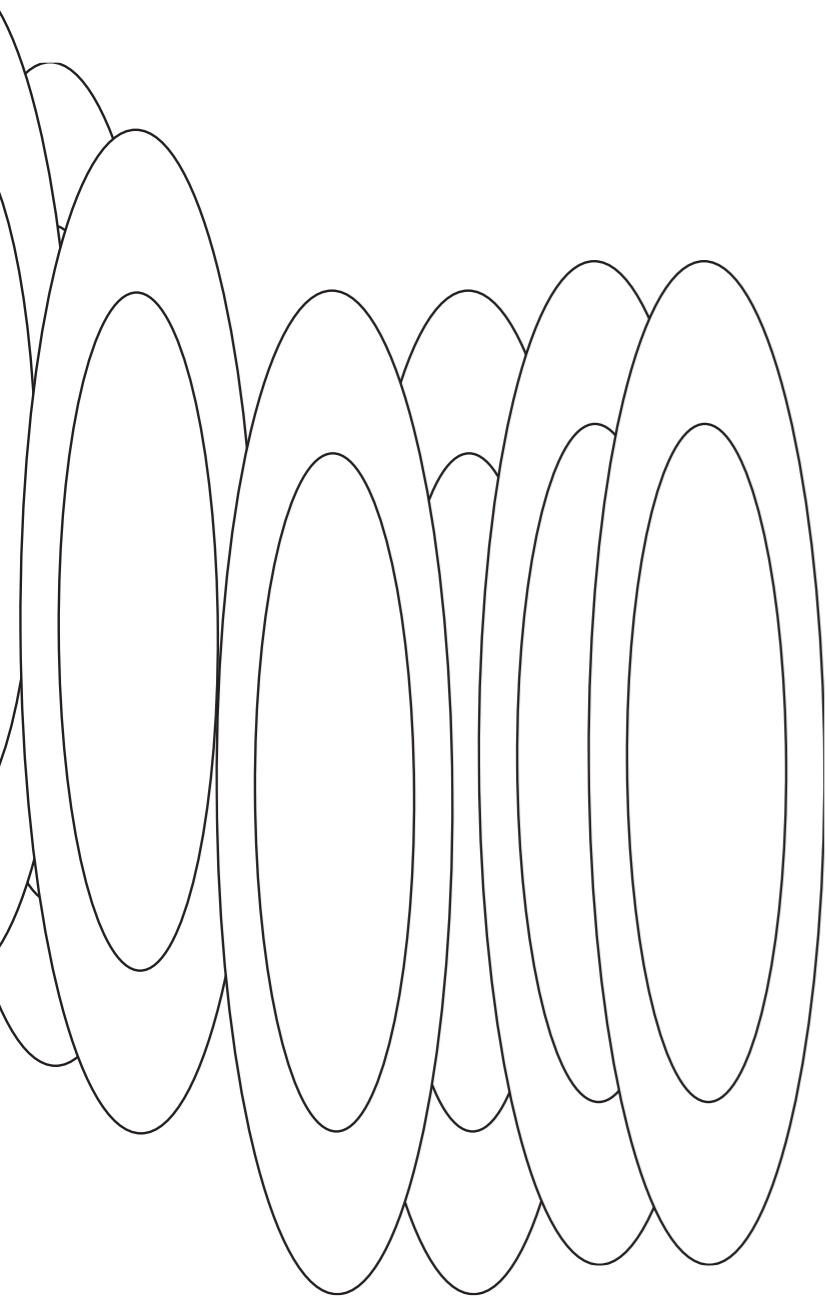
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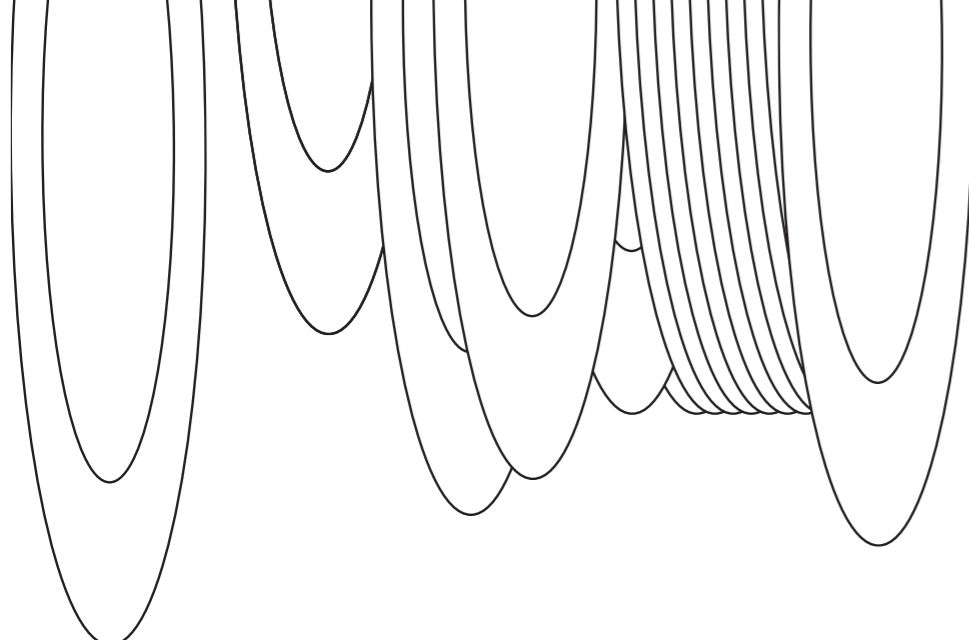
AND  
PART-  
NERS IN  
CRIME

Oktober 2022  
issue #001

# Circle

(Imagine  
us together)





möglіkheіten  
مۆglіkheіten

möglichkeiten are on جدران  
aufgehängt sind سهران کما cilê  
they flattern as mariposas  
catch die یلّا yê chasing kann

hinrichteten all خیارات  
kuştin all ohne صلوات  
and auf der wand a story shouts  
chanting for eine möglіkheіt

Für die gegenwärtige Situation wird es keine soziale Lösung geben. Zunächst weil das vage Konglomerat von Milieus, Institutionen und individuellen Blasen, das man ironisch »Gesellschaft« nennt, keine Konsistenz hat, außerdem, weil es keine Sprache mehr für die gemeinsame Erfahrung gibt. Und man teilt keine Reichtümer, wenn man keine Sprache teilt. Es hat ein halbes Jahrhundert Kämpfe um die Auf-



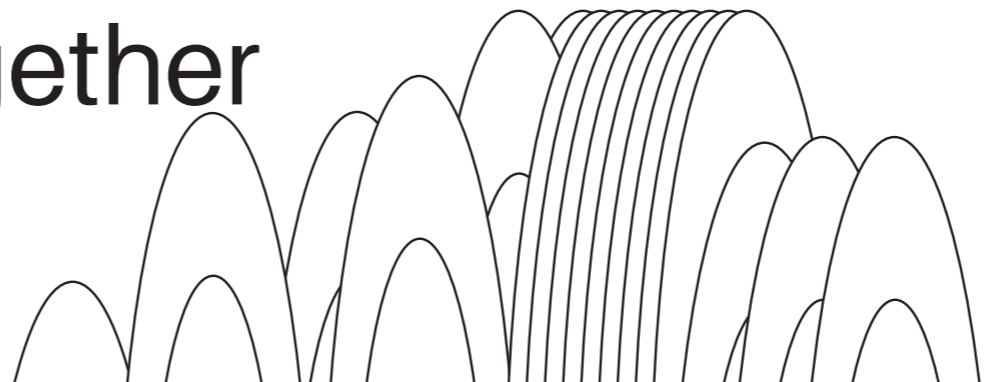
**P**

oetics—that is the creation of meaning through language—is a tool of theoretical approach towards the symbolic structures of art which, in the case of

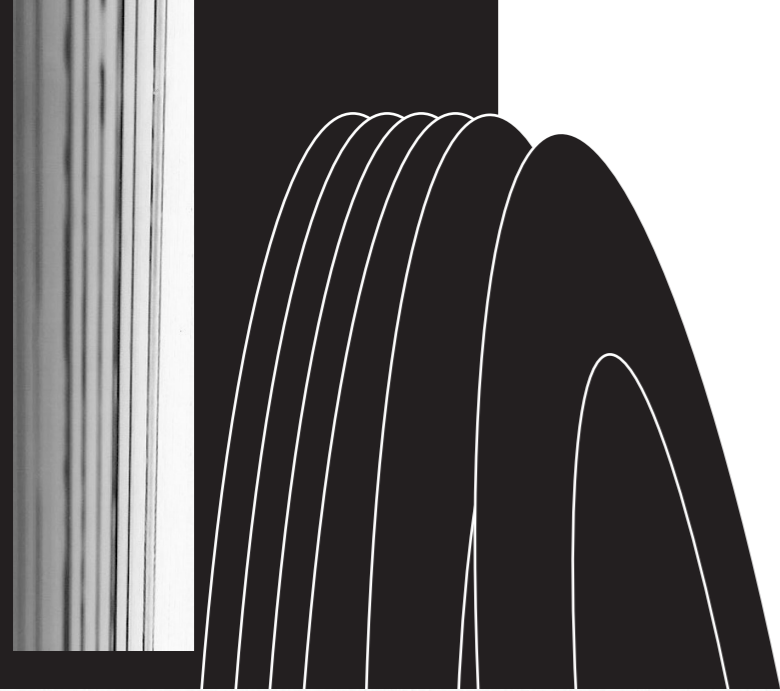
The weight of our tears is not related to gravity  
You know I know we know  
We relate to each other  
Imagine us mourning together  
Imagine a circle

möglichkeiten	derfet	إمكانيات, فرص	opportunities	posibilidades
wänden	dîwar	جدران	walls	paredes
aufgehängt sind	daliqandîne	هي معلقة كما	are hung up	están colgadas
wie	wek	كما	as	como
fledermaus	çilê	خفاش	bat	murciélago
wach	şiyar	سهران	awake	despierto
flattern	firandin	ترفرف	flutter	revolotear
schmetterlinge	pinpinik	فراشات	butterflies	mariposas
fäng	wan bigir	أمسك بهم	catch	atrápalas
los!	wernê!	يلا	come on!	vamos!
wer	yê	الذي	who	quien
erinnerungen	bîranîn	ذكريات	memories	recuerdos
schreien	bandîkin	يصيحون	shouting	gritando
leiden	waweylêlîn	ويلات	woes	sufrimientos
heulen	lîlandin	هليلة	ululation	ululación
mehr	bêtir	أكثر	more	más
kopf hoch!	serî rak	ارفع رأسك	be proud!	¡ánimo!
momente	demjimêrka	لحظات	moments	momentos
meine	min	ي	my	mis
gefangen	hêsîr kirin	أسروها	got captured	fue aprisionado
genommen				
weg	dûr	بعيداً	away	lejos
abgeschoben	jicîkirin	سُفروها	deported	deportado
suchten	dixwestin	أرادوا	sought	buscaron
freiheit	azadî	حرية	freedom	libertad
aber	lê	لكن	but	pero
ermordeten	darvekirin	أعدموها	executed	ejecutaron
optionen	vebijark	خيارات	options	opciones
töteten	kuştin	قتلوا	killed	mataron
gebete	limêjkirin	صلوات	prayers	plegaria
deutsch	kurdi	العربية	english	español

- 1 *Das unsichtbare Komitee, Der kommende Aufstand*, Edition Nautilus, 2010, (S.7)
- 2 *When the Roots start moving—Resonating with Zapatismo*, Hsg: Alessandra Pomarico & Nikolay Oleynikov, Archive Books, 2021, S.215
- 3 *Xoşewîst, möglіkheіten in Leipzig*, لي, hochroth München, 2020







The circle is a form we keep in mind to stay in touch with each other  
The circle is a form we keep in mind to stay in touch with time  
The circle is a form we keep in mind to hold on to in this abyss of false linearity

front. This politics of listening to each other became a key experience for us, changing our pedagogical and artistic practices in many ways: we understood that imposing our opinions and loudly insisting on them is not the best way to persuade someone. The Zapatistas' strategy admirably demonstrates how the tool of listening can be used, as we must learn to say "yes" to different positions, in order to reach a particular goal, in a particular situation, place and time, while clearly understanding that this "yes" does not mean saying "no" to other opinions and self-definitions of each participant in the process. In our times, when identity politics often disrupt possibilities of collaboration, to learn this lesson was fundamental.

ed in practice at grass-  
s. 'We' is always also a

question, to do with 'the potential of going on to find our own lights, that will allow us to trace the contours of our collective body' (Carrillo Vidal & Manzi Arredondo

By focusing on care,  
we are also pointing  
directly to the fact  
that we do this work  
out of love

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- 1 Manuela Zechner, *Commoning Care & Collective Power*, transversal, 2021, S.18-19
- 2 *When the Roots start moving – Resonating with Zapatismo*, Hsg: Alessandra Pomarico & Nikolay Oleynikov, Archive Books, 2021
- 3 Institut for Anarchist Studies, *Perspectives on Anarchist Theory*, V.14 N.1 Fall 2012 (S.3)



bricht auch die Linearität von Zeit und bricht sie auf. Es wird in der Gegenwart praktiziert und nicht in einem irgendwann umzusetzenden Programm auf die Zukunft verschoben. Präsentisch bedeutet die Gleichzeitigkeit von Bruch, als Unterbrechung des Bisherigen, und Brüche, als Eröffnung eines Möglichkeitsraums. Präsentisch verweist auf ein...

By focusing on care, we are also pointing directly to the fact that we do this work out of love. Our aspiration to form a new and better world together is a creative impulse, one that comes from a desire to defend what we care about, as well as to develop a culture and practices that reflect our love for freedom, for equality, for transformation, and for each other.

Balinesisches Sprichwort, gelesen in: Mierle Laderman Ukeles, *Manifesto for Maintenance Art*, 196

We have no Art —  
 we do everything  
 as well  
 as we can. (6)

Imagine us  
 together  
 Imagine us  
 together in  
 our pain  
 Imagine the  
 unimaginable  
 amount of  
 pain  
 It hurts  
 Our hearts  
 break  
 It hurts  
 Our hearts  
 keep  
 breaking

care. How we struggle *for* care: for needs to be met, for care work to be recognised and paid, for our infrastructures of care. How we struggle *to* care: for the recognition of needs, for building relations and ties, for ways of depending on one another. Some may say struggles *for* care are political ones, whilst struggles *to* care are ethical ones: perhaps. First and foremost, however, these struggles are entangled — and they are individual and collective at the same time. In this book, struggles for care are embodied

There are many ways to be present and to participate. To speak, to write, to show an image, to screen a film, to tell a story, to present a reasoned argument, to bind a book, to move, to gesture, to walk, to draw, to dance, to start a conversation.

To come prepared for a certain kind of encounter and to unprepare yourself, revise and reinvent. Rewriting, rethinking, revisiting. Re-knowing.

To cross an island, to walk on a frozen lake, to climb a tower, to swim in a sea.

The articulation of possibilities, the articulation of impossibilities. The languages, the accents, the voices.

To read together, many voices speaking at once, taking their turn, calling, responding.

To step away and disappear.

There are constant shifts between the radical and the familiar, challenge and agreement, misreading and recognition.

To look out, to look in, to break the circle, to make the circle, to move in and out.

How to ask a question? How to question?

It is a question of knowledge, of who has knowledge and who is excluded from knowledge, of what is admitted as knowledge, what knowledge counts,

- 1 Manuela Zechner, *Commoning Care & Collective Power*, transversal, 2021, S.17
- 2 Alia Zapparova, *Performing Elsewhere in Communities in Movement #1*, University of Bergen, 2020, S.64
- 3 Isabell Lorey, *Sorge im Präsens. Verbundenheit, Sorge, \_mit\_ in Ökologie der Sorge*, transversal, 2017, S.121
- 4 *Institut for Anarchist Studies, Perspectives on Anarchist Theory*, V.14 N.1 Fall 2012, S.3



Imagine us united by the groundwe lay upon

Imagine the oceans we are crying

And all the shimmering creatures of sadness swimming among us

Imagine how we have to smile, after all

Imagine dark purple shelled crayfish

Imagine us imagining

United by the pain we share

ENCUENTRO

/ ENCOUNTER, GATHERING.

A space where those present share and listen across situated knowledges, the encuentro as imagined and put to use by the Zapatistas, carves out a space of possibility where new forms of collective knowledge production take shape. A pedagogy as a praxis and a critical form of struggle against what they have named the Fourth World War (see: *Cuarta Guerra Mundial*). E. is also a space organized around proposals and agreements. In the instance of the Encuentro de las Mujeres que chan, the Zapatista women address those gathered (and also those not directly present but "present in our hearts and minds"), "an agreement to

Unterrichtet euch, denn wir werden all unsere Intelligenz brauchen.  
Regt euch auf, denn wir werden all unseren Enthusiasmus brauchen.  
Organisiert euch, denn wir werden unsere ganze Stärke brauchen.

Antonio Gramsci, *L'Ordine Nuovo*, 1. Mai 1919

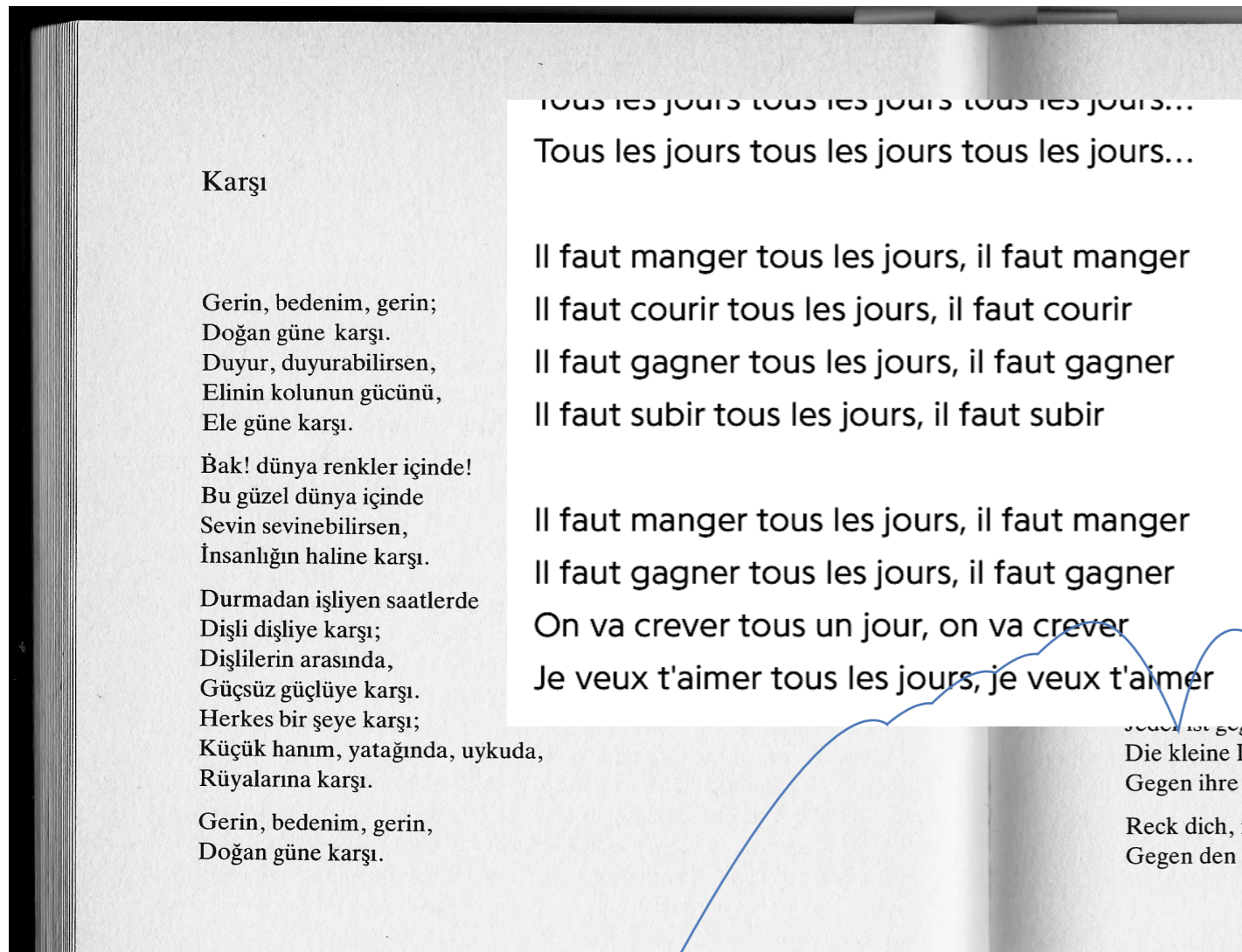
Eine Begegnung, eine Entdeckung, eine breite Streikbewegung, ein Erdbeben: Jedes Ereignis produziert Wahrheit, indem es unsere Art, auf der Welt zu sein, verändert. Eine Feststellung hingegen, die uns gleichgültig ist, die uns unverändert lässt, die uns zu nichts verpflichtet, verdient den Namen Wahrheit noch nicht. Hinter jeder Geste, jeder Praxis, jeder Beziehung, jeder Situation gibt es eine Wahrheit. Das Übliche ist zu verwalten, die Wahrheit zu umgehen, was die charakteristische geistige Verwirrung der meisten Menschen in dieser Epoche produziert. In Wirklichkeit verpflichtet alles zu allem. Das Gefühl, in der Lüge zu leben, ist wieder eine Wahrheit. Es geht darum, es nicht loszulassen, sogar da anzufangen. Eine Wahrheit ist keine Ansicht über die Welt, sondern das, was uns mit ihr auf unreduzierbare Weise verbunden hält. Eine Wahrheit ist nicht etwas, das man besitzt, sondern etwas, das einen trägt. Sie setzt mich zusammen und nimmt mich wieder auseinander, sie bildet mich als Individuum und löst mich wieder auf, sie entfernt mich von vielen und verbindet mich mit denen, die sie empfinden. Das isolierte Wesen, das an ihr festhält, begegnet zwangsläufig einigen seinesgleichen. Tatsächlich beginnt jeder aufständische Prozess mit einer Wahrheit, die man nicht aufhebt. Man hat in Herkommen...

that care must be thought in relation to power, privilege and politics, knowing it matters not just for our chances of collective transformation but indeed also of collective life and survival, not just for humans but for how we relate to all life on earth. In this uptake, care is not a synonym for goodness or benevolence, but rather a field of practice and tension. To care is not something we merely choose, like an item in a shopping cart or a lifestyle, it is something we struggle over. Every day, in many ways.

! → Adrienne Rich / Édouard Glissant

- 1 Manuela Zechner, *Commoning Care & Collective Power*, transversal, 2021, S.20
- 2 Michael Hardt, Antonio Negri, *Assembly—Die neue demokratische Ordnung*, campus, S.283
- 3 *Das unsichtbare Komitee, Der kommende Aufstand*, Edition Nautilus, 2010, S.76
- 4 *When the Roots start moving—Resonating with Zapatismo*, Hsg: Alessandra Pomarico & Nikolay Oleynikov, Archive Books, 2021 S.239

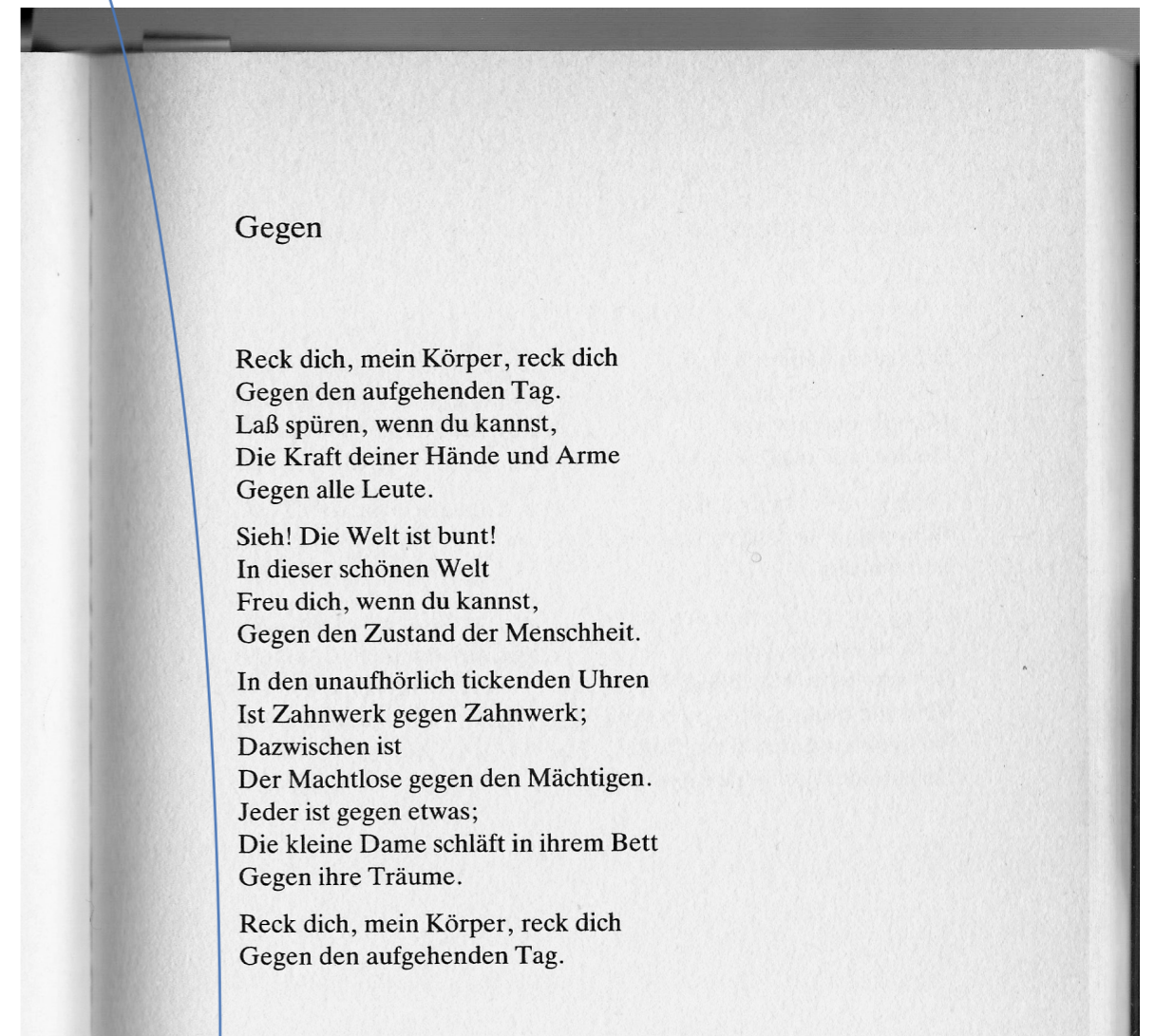




The world we live in makes us sick  
The world that was built  
The world we have built  
The world we want to tear down  
The world we have to tear down  
We are tired  
We are not alone  
We need rest

- 1 Manu Chao, *Il faut manger* erschienen auf *Sibérie m'était contée*, Radio Bemba, 2004
- 2 Orhan Veli, *Gegen in Fremdartig/Garip*, Dayyeli Verlag, 1985, S.176-177 Quellenangabe.rtf
- 3 Manuela Zechner, *Commoning Care & Collective Power*, transversal, 2021, S.24

we all face struggles to care, as struggles for access to one another, to reclaim our interdependencies. Overcoming our care impasse implies work on both fronts learnin





Imagine a circle  
Imagine a sleeping circle  
Let us all lie down  
as we are comfortable  
The circle is a form  
we keep in mind to stay  
in touch with each other  
As we lie down  
we salute gravity  
Assalamoualeykoum  
we come in peace  
and we trust you  
The circle is a form  
we keep in mind to stay  
in touch with time  
As we lie down  
we salute our brother  
horizon we come in peace  
and we trust you  
The circle is a form  
we keep in mind to  
hold on to in this abyss  
of false linearity

## RANT

You cannot write a single line w/out a cosmology  
a cosmogony  
laid out, before all eyes

there is no part of yourself you can separate out  
saying, this is memory, this is sensation  
this is the work I care about, this is how I  
make a living

it is whole, it is a whole, it always was whole  
you do not "make" it so  
there is nothing to integrate, you are a presence  
you are an appendage of the work, the work stems from  
hangs from the heaven you create

every man / every woman carries a firmament inside  
& the stars in it are not the stars in the sky

w/out imagination there is no memory  
w/out imagination there is no sensation  
w/out imagination there is no will, desire

history is a living weapon in yr hand  
& you have imagined it, it is thus that you  
"find out for yourself"  
history is the dream of what can be, it is  
the relation between things in a continuum

of imagination  
what you find out for yourself is what you select  
out of an infinite sea of possibility  
no one can inhabit yr world

1 Diane Di Prima, *Rant in Pieces of a Song*,  
City Lights Books, 1990, S.159

2 Das unsichtbare Komitee, *Der kommende Aufstand*,  
Edition Nautilus, 2010, S.23

»Autonom werden« könnte genauso gut bedeuten: lernen,  
auf der Straße zu kämpfen, sich leere Häuser anzueignen,  
nicht zu arbeiten, sich wahnsinnig zu lieben und in den Ge-  
schäften zu klauen.



thinking. This leads to an individualization of collective problems, and to a perpetuation of systemic injustice. In this sense, 'care' has become a buzzword of advertising and arguments that de-politicise collective matters. Similar to its past function for legitimizing the paternal politics of the church and charity, care is now key to the neoliberal politics of choice and consumption. To reclaim its power, we must bring care back together with perspectives on social reproduction.

How to reappropriate language?  
Words?  
Invent new ones?

THE DOMINANT IDEA

83

I set the opposing declaration, "Circumstances are what men make them"; and I contend that both these things are true up to the point where the combating powers are equalized, or one is overthrown. In other words, my conception of mind, or character, is not that it is a powerless reflection of a momentary condition of stuff and form, but an active modifying agent, reacting on its environment and transforming circumstances, sometimes greatly, sometimes, though not often, entirely.

All over the kingdom of life, I have said, one may see dominant ideas working, if one but trains his eyes to

yet it is not lonely,  
the ground of imagination is fearlessness  
discourse is video tape of a movie of a shadow play  
but the puppets are in yr hand  
your counters in a multidimensional chess  
which is divination  
& strategy

the war that matters is the war against the imagination  
all other wars are subsumed in it.

the ultimate famine is the starvation  
of the imagination

it is death to be sure, but the undead  
seek to inhabit someone else's world

the ultimate claustrophobia is the syllogism  
the ultimate claustrophobia is "it all adds up"  
nothing adds up & nothing stands in for  
anything else

THE ONLY WAR THAT MATTERS IS THE WAR AGAINST  
THE IMAGINATION

THE ONLY WAR THAT MATTERS IS THE WAR AGAINST  
THE IMAGINATION

THE ONLY WAR THAT MATTERS IS THE WAR AGAINST  
THE IMAGINATION

ALL OTHER WARS ARE SUBSUMED IN IT

There is no way out of the spiritual battle  
There is no way you can avoid taking sides  
There is no way you can *not* have a poetics  
no matter what you do: plumber, baker, teacher

you do it in the consciousness of making  
or not making yr world  
you have a poetics: you step into the world  
like a suit of readymade clothes

or you etch in light  
your firmament spills into the shape of your room  
the shape of the poem, of yr body, of yr loves

A woman's life / a man's life is an allegory

Dig it

There is no way out of the spiritual battle  
the war is the war against the imagination  
you can't sign up as a conscientious objector

the war of the worlds hangs here, right now, in the balance  
it is a war for this world, to keep it  
a vale of soul-making

the taste in all our mouths is the taste of our power  
and it is bitter as death

bring yr self home to yrself, enter the garden  
the guy at the gate w/the flaming sword is yrself

the war is the war for the human imagination  
and no one can fight it but you/ & no one can fight it for you

The imagination is not only holy, it is precise  
it is not only fierce, it is practical  
men die everyday for the lack of it,  
it is vast & elegant

*intellectus* means "light of the mind"  
it is not discourse it is not even language  
the inner sun

the *polis* is constellated around the sun  
the fire is central

politischen Konflikts um basale Ressourcen. Da Boden begrenzt ist –  
und Stadt ist in gewisser Hinsicht *gerechte Erfahrung der Begrenztheit  
von Boden* –, spitzt sich die Frage der Verteilung, zumal der Kampf

Have we ever doubted ourselves  
because we got wet in water  
Have we ever doubted ourselves  
because we burned in fire  
Have we ever doubted ourselves  
because we suddenly got light  
with the winds  
We do not need to believe in  
physics to know that we are all  
infected with the same poison  
It hurts  
Our hearts break  
It hurts  
Our hearts keep breaking  
It hurts  
Our hearts break  
It hurts  
Our hearts  
keep  
breaking  
Over and  
over again

- 1 Voltairine de Cleyre, *The Selected Works—Poems, Essays, Sketches and Stories*, 1885–1911, AK Press, 2016, S.83
- 2 Gabu Heindl, *Stadtkonflikte—Radikale Demokratie in Architektur und Stadtplanung*, Mandelbaum verlag, 2020, S.96
- 3 Manuela Zechner, *Commoning Care & Collective Power*, transversal, 2021, S.20
- 4 Diane Di Prima, *Rant in Pieces of a Song*, City Lights Books, 1990, S.160-161



Bewegungen verursacht und einen dazu bringt, die Krisen zu fürchten und die »Sicherheit« zu wünschen. Dadurch haben die Streiks den Horizont der Revolution gegen den der Rückkehr zum Normalen getauscht. Sich von dieser Fatalität zu befreien, macht einen langen Lernprozess und vielfältiges, intensives Experimentieren erforderlich. Es geht darum zu wissen, wie man kämpft, Schlösser mit dem Dietrich öffnet, einen Knochenbruch oder eine Angina behandelt, einen Piratensender baut, Straßenkantinen einrichtet, genau zielt, aber auch wie man das verstreute Wissen zusammenträgt und eine Kriegs-Landwirtschaft bildet, dass man die Biologie des Planktons und die Zusammensetzung der Böden versteht, die Verbindungen der Pflanzen studiert und so die verlorenen Intuitionen wiederfindet, all die Gebrauchsweisen, all die möglichen Verbindungen mit unserer unmittelbaren Umgebung und auch die Grenzen, über die hinaus wir sie auslaugen; und das schon ab heute und für die Tage, an denen wir mehr von ihr bekommen werden müssen als nur einen symbolischen Teil unserer Nahrung und unserer Pflege.

*Territorien schaffen. Die Zonen der Undurchsichtigkeit vervielfachen*

Immer mehr Reformisten sind sich heute einig, dass mit »dem Näherkommen des Peak Oil« und »um die Treibhausgasemissionen zu verringern«, man »die Ökonomie zurückverlagern«, die regionale Versorgung und die kurzen Vertriebswege bevorzugen, auf die gängigen Fernimporte verzichten muss etc. Sie vergessen, dass das Spezifische von allem, was man in Sachen lokaler Ökonomie macht, ist, dass es *schwarz* gemacht wird, auf »informelle« Art und Weise; dass diese einfache ökologische Maßnahme der

mpliziert,  
oder sich

t mehre-  
hat das  
dann aus  
I schließ-

lich aus den Eingangshallen der Wohnblöcke – in der kranken Hoffnung, jedes Leben zwischen den vier schwitzenden Wänden des Privaten einzuschließen. Die Frage des Territoriums stellt sich für uns nicht wie für den Staat. Es geht nicht darum, es zu *halten*. Es geht darum, die Kommunen, die Zirkulationsflüsse und die Solidaritäten lokal derart zu verdichten, dass das Territorium unlesbar und für jede Autorität undurchsichtig wird. Es ist nicht die Rede davon, das Territorium zu besetzen, sondern es zu *sein*.

Jede Praxis bringt ein Territorium zum Existieren – Territorium des Deals oder der Jagd, Territorium der Kinderspiele, der Verliebten oder des Aufruhrs, Territorium des Bauern, des Ornithologen oder des Müßiggängers. Die Regel ist einfach: Je mehr Territorien sich in einer gegebenen Zone überlagern, desto mehr zirkuliert zwischen ihnen und desto weniger kann die Macht eingreifen. Kneipen, Druckereien, Sporthallen, unbebaute Grundstücke, Stände von Straßenbuchhändlern, Hausdächer, improvisierte Märkte, Dönerbuden, Werkstätten können ohne Weiteres ihrer offiziellen Bestimmung entkommen, wenn es dort genügend Komplizenschaften gibt. Indem die lokale Selbstorganisation ihre eigene Geografie der staatlichen Kartografie aufzwingt, verwischt sie diese und macht sie ungültig; sie produziert ihre eigene Abspaltung.

## Imagine us together

- 1 Alia Zaparova, *Performing Elsewhere in Communities in Movement #1*, University of Bergen, 2020 S.67
- 2 *Das unsichtbare Komitee, Der kommende Aufstand*, Edition Nautilus, 2010, S.87
- 3 Manuela Zechner, *Commoning Care & Collective Power*, transversal, 2021, S.28-29
- 4 *When the Roots start moving - Resonating with Zapatismo*, Hsg: Alessandra Pomarico & Nikolay Oleynikov, Archive Books, 2021, S.180

If art can bring together people that think alike, then perhaps it can regain its political potency.

Friendship is how we practice knowledge.

There is a style of sharing knowledge and insights that is animated by the values of friendship, such as generosity, attention and thoughtfulness. We can aim to practice knowledge as friendship. We can aim to consider our knowledge in its wider context. We can be there not only to present our thoughts and theories, but to participate in a community that is inseparable from our lives and our ways of relating to each other.

We listen, we speak, we exchange.

We respond. To each other, with words and gestures. We follow the trail of pages, we walk around a book, we find ourselves always leaving and arriving in unknown places.

People come and go, some have been coming for years, others visit once and never return, there are newer generations, older generations, there are networks and collaborations that have moved to other places.

To listen and to ask; to call and respond.

Knowledge as friendship, friendship as conversation, knowledge as conversation.

Knowledge as care.

To care, to take something in, to accept it as it is, and to give something back, and also have it accepted. Without competition, without accounting, without applause.

The tension between autonomy and heteronomy in commons functions like a push and pull, between depending on others and claiming self-constitution. Autonomy is not to be confused with independence here: in liberal political thought, independence is key, implying an emphasis on not needing others, rooted in masculinist sovereignty. In the commons politics at stake here, on the other hand, it's autonomy that grounds thought and practice, meaning self-constitution and self-government. The feminist struggles I trace here work to shift autonomy away from independence, allowing us to reclaim it from a new place, one where care, interdependence and life itself are at the centre of politics.

Sadly, democratic thought still dwells on the independence/autonomy nexus without having much incorporated interdependence and care. If we knew how to value our interdependency as much as our powers of self, we would be in a very different place today vis-à-vis the communities and ecosystems we are part of. Such valorisation would

imply powerful alterontological shifts, as well as undoing ideas of citizenship in favour of imaginaries of 'carecitizenship'.<sup>2</sup> Those who sustain and safeguard life, rather than those who accumulate, would be the central subjects of our politics – and to democratise would primarily mean to involve everyone in this care, rather than merely in decision-making. These would no longer be negotiated as purely human or social matters. New articulations of ecology and care thus become possible.<sup>3</sup>

The city is an important place for such redefinitions of political subjectivity, as the site where other ways of inhabiting, communing, reproducing and deciding are most direly needed. But shifting to a politics of care also

Vida / applied Poetry  
→ Zapahiter  
Carta Declaración de la Felicitad

Robin Kinross  
Fabian Amir Manifesto  
Organism Democracy



*IMPRESSUM:*

*Konzeption und Inhalt:*  
Nouria Behloul

*Redaktion:*  
Nouria Behloul  
Inga Bendukat  
Eleonora Herder  
Tim Schuster

*Grafik:*  
Tanya Tverdokhlebova  
Elise Pixel

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