

Lomljiva prisutnost Fragile Presence







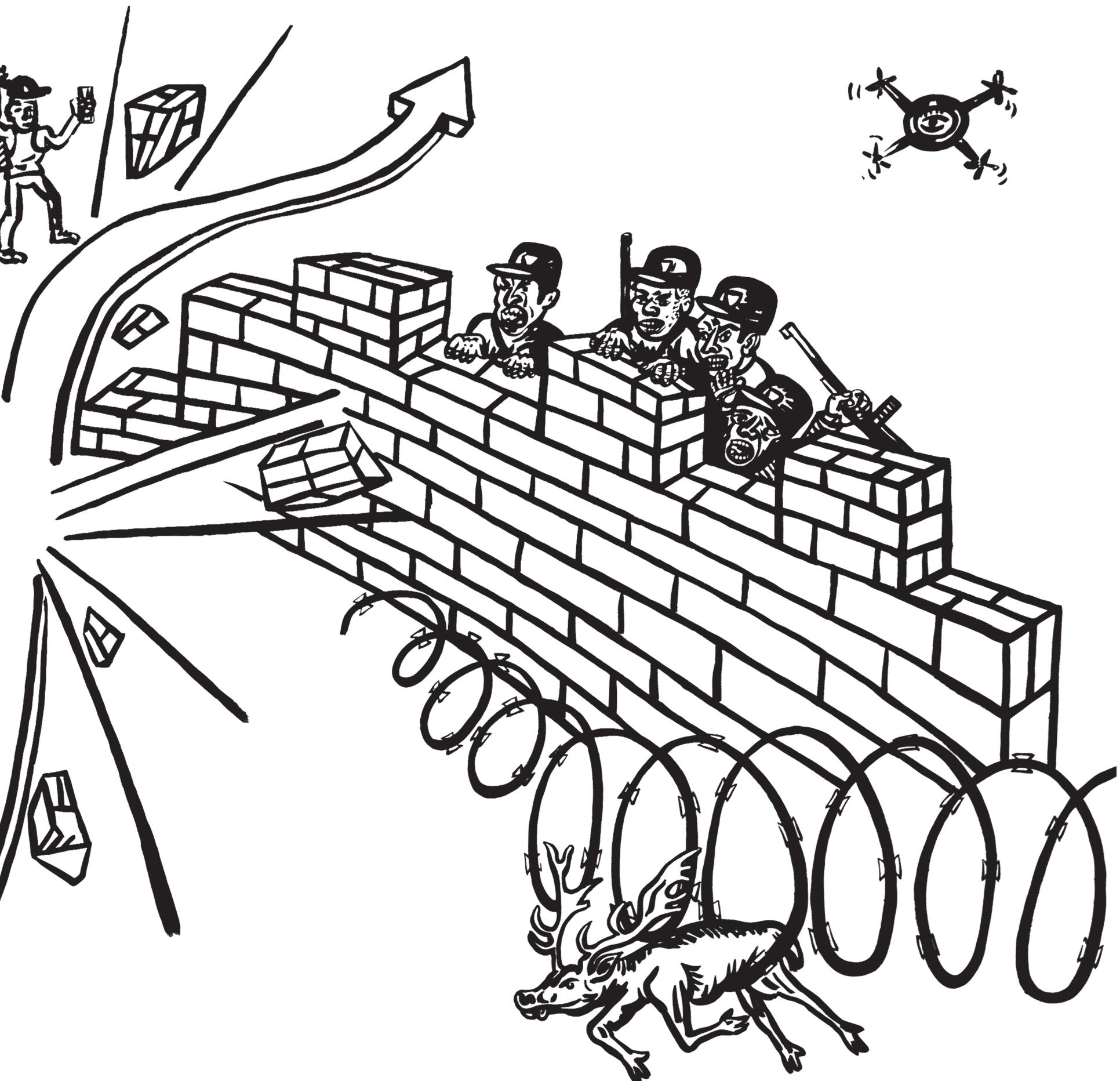


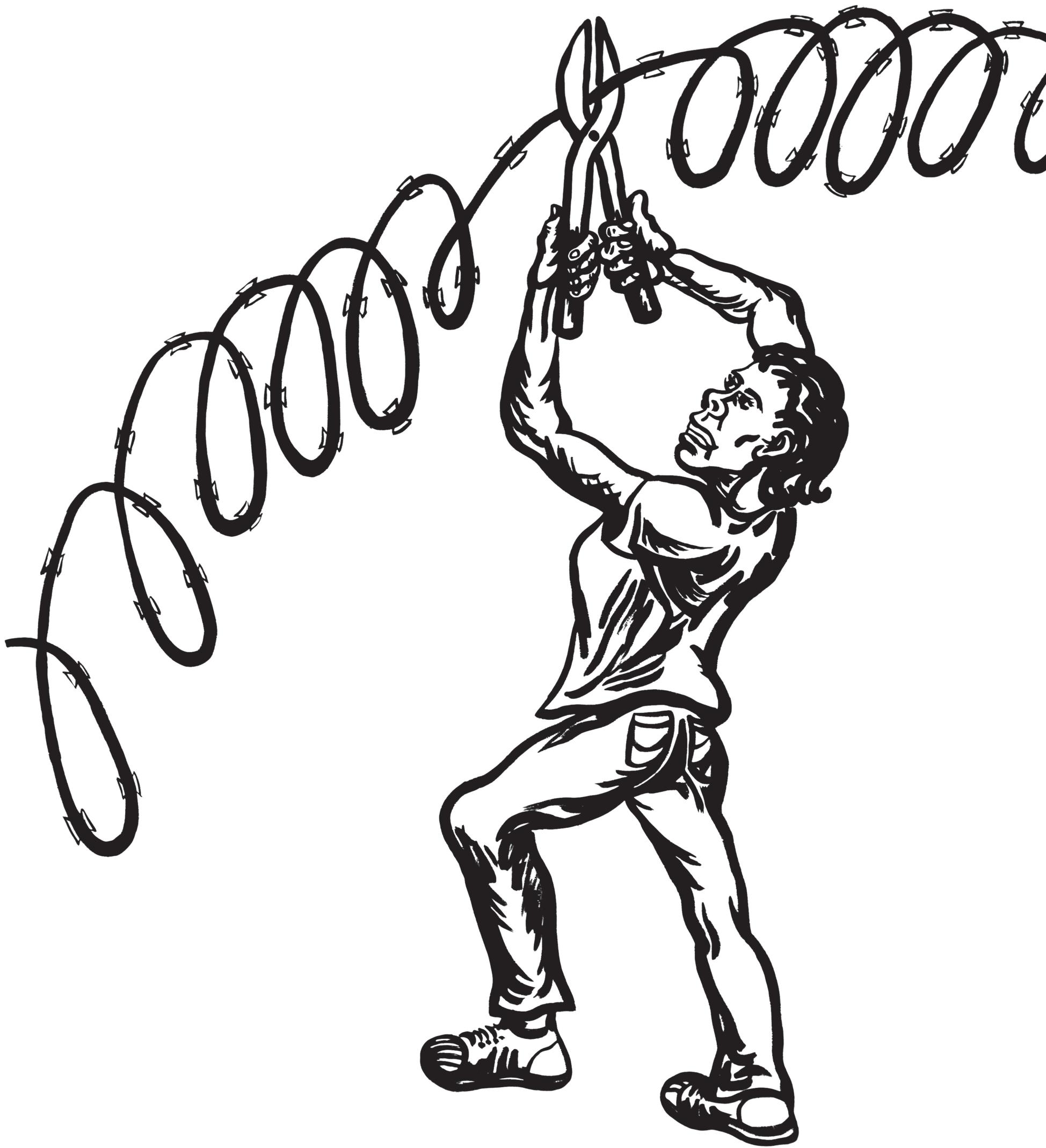








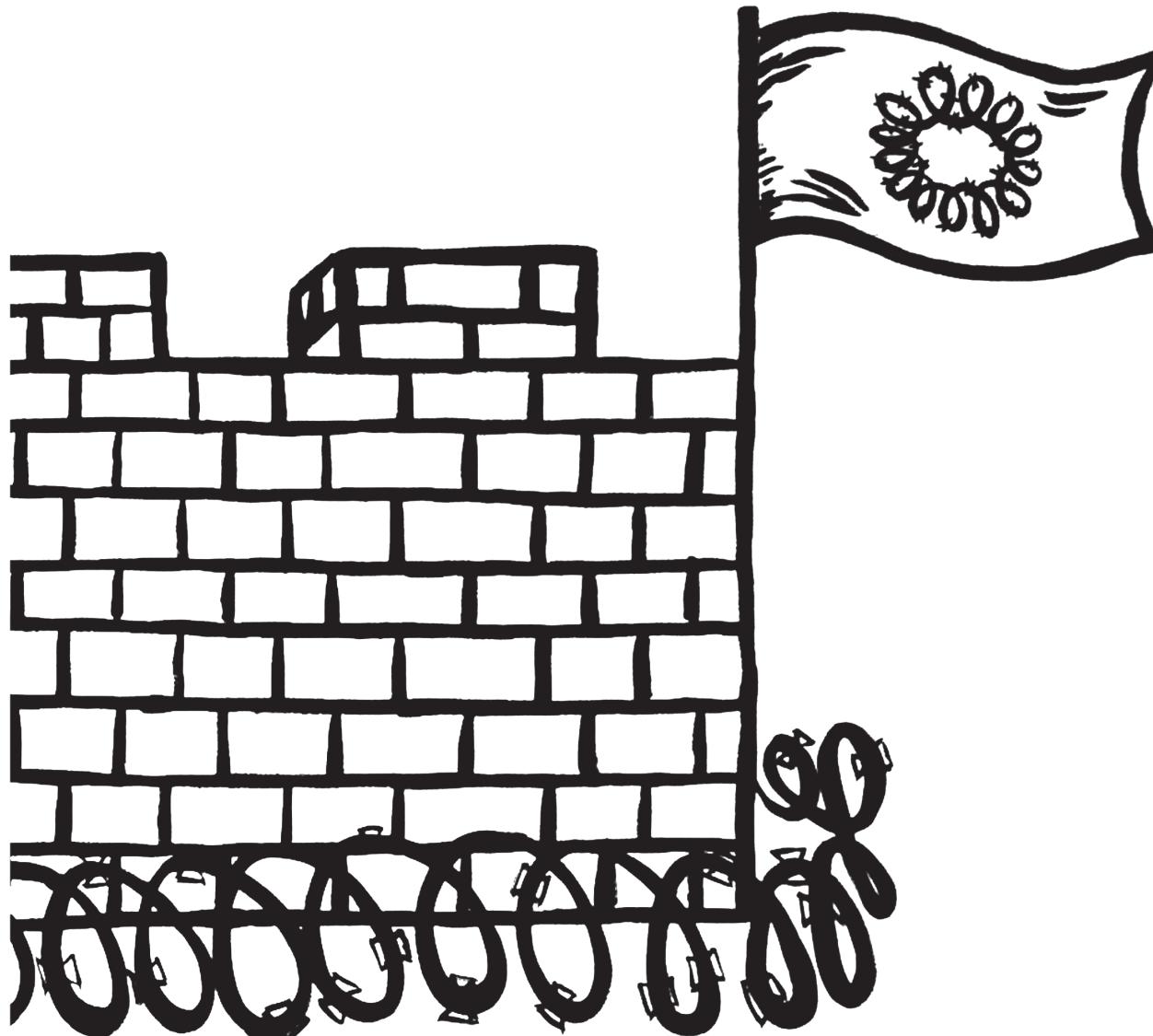












Štampani list „Lomljiva prisutnost“ odnosi se na „Marš nade“, kako su migranti nazvali svoj pešački marš od železničke stanice u Budimpešti do nemačke granice, bežeći od pretnje zatvaranjem u logore, krajem leta 2015. godine.

„Lomljiva prisutnost“ se bavi trenutkom u kojem se iz „Marša nade“ rada nova kolektivnost, koja uspeva da slomi prepreke, iako je i sama lomljiva. Reč je o trenutku u kojem dinamika ljudskih tela probija granični režim Evropske unije.

To je situacija u kojoj se ljudi izvlače iz nepodnošljivih životnih uslova, postajući vidljivi, ranjivi i izloženi mehanizmima vlasti, a njihova egzistencija biva prepuštena mržnji ili solidarnosti i ljubavi drugih.

U tom pokušaju proboja, kolektivitet njihove telesne prisutnosti pruža im sigurnost i snagu da nastave dalje. To je produženi trenutak rizika i nade, koji potencijalno vodi dalje od individualnih života i biografija.

Njihovo kretanje stvara vreme koje prevazilazi lokalnu temporalnost, u kojem njihova borba postaje deo drugih borbi, koje okupiraju, otvaraju i preobražavaju prostor, nasuprot linearnoj hronologiji ograničenja i represije.

Solidarnost sa novim kolektivitetom znači stvaranje istorije kolektivnog, nasuprot fragmentaciji i subordinaciji.

Rena Rädle & Vladan Jeremić



The printed paper "Fragile Presence" refers to the "March of Hope". This is what migrants called their foot march from Budapest train station to the German border, escaping threatening detention in camps in the late summer of 2015.

"Fragile Presence" is dealing with the moment when the "March of Hope" brings a new collectivity about that succeeds to break obstacles, despite of its own fragility. It is about the moment when the dynamic of human bodies breaks down the border regime of the European Union.

It shows the instant when invisible people, escaping from unbearable conditions of life, become visible and vulnerable, exposed to the mechanisms of governance, their very existence left to the hatred, or solidarity and love, of others.

In this attempt of breakthrough the collectivity of their bodily presence gives them the safety and strength to go on. This is an expanded moment of risk and hope that bears a potentiality which goes far beyond individual lives and biographies.

Their movement creates its own time that transcends local temporalities. Their struggle becomes part of other struggles that occupy, open and transform space against the linear chronologies of restriction and repression.

Solidarity with the new collectivity means the creation of a history of collectivity, against fragmentation and subordination.

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