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Download link for this zine [http://klitbudapest.wordpress.com/2014/04/24/klit-zine/]
Editorial

During our time of Klit, the queer feminist community safe space and library in Budapest, from 11th of October 2012 until 18th of March 2013, the series of queer publishing got serious. We created three issues of Q zine, all of them are available online – check the Radical Queer Affinity blog http://rqac.wordpress.com/. Then, the Infoshop and Rhythms of Resistance groups also created four zines, which are all available online: http://lmv.hu/ror and http://budapestinfoshop.noblogs.org/

The zine that you are currently holding in your hands, paws, claws or in your lap, is the first one that tries to present the activities of many groups involved in Klit and tries to wrap up the space-time dimension that we broadened together. It is not exhaustive, though it does give an overlook and insight of the queerstory we have created this way.

By publishing it, we would like to express our acknowledgment of political lessons, imaginations and becomings we reached by working together. As far as we know it, we were the only safe queer, trans and women space in Budapest, but likely also in the whole region. This experience is socially cohesive for us who live and work here, but there is another great commitment we have and will be important when trying to establish a new queer feminist space in Budapest. Please, read it below:

BY PUBLISHING THIS ZINE, WE WANT TO EXPRESS ALSO OUR Profound gratitude for all the solidarity support that we have got during our running. But also at the times when we needed it most. The directness of the solidarity we relieved contributed a lot to the process of us realising the actual importance of the space we have been creating for almost 2 years, and it raised a commitment to continue with radical political activism and anarchist, feminist and trans/queer community creation after Klit.
What is KIT?

It is a feminist community space open to anyone who fights oppression in its multiple forms and intersects such as homophobia, transphobia, sexism, xenophobia, ableism, classism, sexophobia...
Call for Solidarity and Donations for KLIT

KLIT: A Queer Feminist Community Safe Space in Budapest (Hungary) needs your help NOW!

Who we are

Two years ago, we began to work on building up a queer feminist community space here in Budapest. Now KLIT hosts seven different non-institutional groups covering topics from trans* issues to radical high-school activism. We are currently seven activist groups in KLIT: The Radical Queer Affinity Collective, the Freeshop Collective, TransVanilla, TETT, Rhythms of Resistance, the Infoshop Collective and the New Wave Faggots.

Due to conservative political pressures and heavy cracking down on alternative uses of urban space, our main allied cultural centers in Budapest have been closed down over the past two years. Although it is not presented in international media, Budapest’s micropolitics systematically target politically critical spaces, homeless, independent artists, anarchists, non-national anything, migrants, women, LGBT (for example: http://rqac.wordpress.com/2013/03/30/rqacs-statement-on-the-police-invasion-of-the-dragq-2-0-show-in-siraly/).

Under the current political conditions, it is practically impossible to squat. Since most alternative spaces have been evicted, the needs of our space has grown as many of our allied groups and individuals have turned to KLIT. In KLIT, our groups screen films, conduct workshops, run an infoshop, a free shop, share knowledge and skills on DIY activities, hold assemblies, host activists in need, organize and participate in demonstrations.
Why we need your support

The safety of our space has been and is a priority and necessary condition for our actions. Due to the current themes that we work on, such as gender, sexuality, migration, we need to pay for the rent of this space in order to keep KLIT as it is: a dedicated safe space for women, queer and trans*people!

We are getting evicted now! The only thing we need money for is rent to cover the remaining 2 months of our stay in the current location. So far this has been covered for 18 months by FRIDA: the Young Feminist Fund. Through our various activities, we have exhausted this funding. So we need around 1000 Euros to bring us through May 2014, until we find together with our allies another solution. If you have the capacity to throw a solidarity party for our community, or any other way to fundraise to meet our goal, it would be empowering for us.

If you want to know more or have any questions, check our blog klitbudapest.wordpress.com or write to fork@riseup.net.

KLIT
In the beginning there was…

KLIT, version 10.11.12:

Egy queer-feminista aktivista közösségi tér

Csütörtök

2012. október 11.

Nagy Diófa utca 34. (keresd a K-t!)

Nyitás 16:00-kor: Gyere és ismerd meg a helyet, tudj meg többet projektjeinkről!

A dekonstruált Coming Out Monológok @ 20:00

After-party a Pepita Oféliában @ 22:00

DJ Vida Vera

Az esti queer menü:

Ínyciklandozó falatok a Kakadu Kitchen jóvoltából, adományért

Infoshop (könyvtár)

Szolidaritás a pussy riottal

Ön-gyönyör: Interaktív kiállítás

Szexjáték labor

A Radical Queer Affinity Collective projektje.
A queer-feminist activist and community space

**Thursday, October 11th 2012**

**Nagy Diófa u. 34 (look for the “K”!)**

Doors open from **4pm**: Come and get to know the space, learn more about our projects!

**8pm**: The Coming Out Monologues deconstructed

**10pm**: After-party at Pepita Ofélia

Queer menu for the evening:

Vegan snacks by **Kakadu Kitchen** (donation-based)

Infoshop

Pussy Riot: In solidarity

Self-Erotism: Interactive exhibition

Sex toy laboratory
What is the infoshop?

Despite the spread of internet and other media, access to information is still unequal and barred by censorship, surveillance and copyrights. Our infoshop is a place where you can find free printed materials (books, zines, leaflets, posters, stickers) on radical topics. It is an autonomous, self-organized and do-it-yourself project based entirely on donations. There is a large section of materials that you can take home, and the rest you can enjoy reading in Klit’s comfy lounge spaces. The infoshop is a space where you can discover and exchange ideas and thoughts, where you can have free and unlimited access to information. Our space is open to anybody, regardless of their race, ethnicity, sexuality and gender identification, regardless of their so-called education level, social status or abilities.

It is a space that is free of authoritarian, racist, sexist, homophobic, xenophobic or speciesist ideas. Our materials focus on anarcho-feminist, anti-fascist, animal liberation and ecological, DIY and punk, anti-racist and anti-nationalist issues – among others. We have regular events where we show underground political films, have presentations of different struggles from all over the world, and generally intermediate the exchange of ideas and stories between people that are interested in such topics.

Our blog is here
http://budapestinfoshop.noblogs.org/
Contact: Budapestinfoshop@riseup.net
Our infoshop has a nice collection of fanzines that you can read and take home. We have materials on such topics as: feminism, queer politics, radical organising, anarchist theory and practice, animal liberation, green anarchy, gentrification, patriarchy, racism, antifascism, do-it-yourself, anti-nationalism, anti-capitalism and many more.

You can find zines about struggles and resistance from occupied territories with names such as hungary, canada, france, england, u.s., romania, spain, italy, belarus, germany, poland, austria and so on. You can read them in hungarian, english, spannish, french, romanian, russian, polish etc.

All zines can be read inside the Klit space, where the infoshop is hosted. Some zines you can take home, for a small donation that we use to print other zines.

Our collection can also be used for radical events, where there is a need for a distro-table, a space where information can be distributed.

Read, share, and fight! knowledge is power!
In December 2013, a new feminist space, Centru Feminist Sofia Nadejde, opened in Bucharest, romania. It is explicitly antisexist, antiracist, antihomophobic, antitransphobic, antiableist, anticapitalist and antispeciesist. In the words of the collective: “We believe in feminism, intersectionality and solidarity as daily practice much needed in our own daily personal lives, our communities and the society we wish for. We know that in our current society domestic violence, sexual violence, sexual harassment, racism, homophobia, poverty, the limiting of reproductive freedom and the lack of an adequate access to health services are only a few of the specific injustices that affect daily women's lives. These are the issues we are focusing on.”

Currently CFSN is hosting the Feminist Reading Circle for women and trans* only, the FIA [girls/women/feminism in action/activism] mobile library, the SVR [vegetarian society] library, a weekly vegan cafe and “Sprijin Dupa Viol” – a rape crisis project. It is furthermore open and can offer to other feminist groups or initiatives a reading room, a screening space with the necessary equipment, a rehearsal space, a sewing workshop, a storage space and other types activities and support, if needed.

Contact: http://centrufeminist.wordpress.com and cfsn@riseup.net
Call for action – International solidarity with homeless people

http://avarosmindenkie.blog.hu/

February 2014

Poverty is not a crime!

We invite our friends all over the world to join our struggle against the criminalisation of homelessness in Hungary.

The 2010 election brought a comprehensive authoritarian and punitive turn in Hungary: constitutional democracy was essentially abolished; labour rights were curtailed; entitlement to welfare benefits was restricted and a harsh workfare regime was implemented; asylum-seekers became subject to an unjustifiable detention regime; increasingly severe penal policies were introduced with disproportionate sanctions; the surveillance of state employees was authorised on an unprecedented scale. Since the transition to capitalism in 1990, the poverty rate and the level of income inequality have never been as high as now.

Despite years of advocacy and protests, homelessness became a punishable offence in Hungary. In November 2012, the Constitutional Court struck down a law that criminalised street homelessness, arguing that the state should address homelessness as a social and not a criminal issue. In response, the governing party decided to change the Constitution itself, enabling local governments to punish “habitual residence in public spaces”. Homeless people can already be subjected to compulsory community work, monetary fine and imprisonment in most parts of Budapest, and several local authorities outside of the capital are also criminalising homelessness.

We, homeless and ally members of The City is for All are asking you to help us abolish this inhumane piece of legislation and express your solidarity with homeless people in Hungary.

If your time and resources allow, please organise a solidarity demonstration on one of the days between 13-15th of February, ideally in front of the Hungarian embassy or consulate in your country. If you do so, please send us pictures or videos so that we can publicise on our website and Facebook-page the international protest against the ongoing war on poor people in Hungary.

We hope that you will find a way to support our struggle. If you have any question regarding the event to be organised, the documentation, or the criminalisation of homelessness itself, please contact us at avarosmindenkie@gmail.com

Thank you for all your support!

The City is for All
To write about a language on this place and time holds for me the intention to try to think about the essence of our, and other's people migration. But let me not go there all the way right now, at least not before we have some fun. So what do we see, when we slowly uplift the veil that covers this mysterious central european, flat chested, sad, sad one?

One of the first informations one obtains when in Budapest is on the uniqueness and even isolation of the Hungarian language. It is Chico Buarque's statement in *Letras as Budapeste* that Hungarian is the only language "that is, as the evil tongues say, the one that devil itself fears". However, this can be a motivation good enough even to start to learn the language, or to feel about it passionately. So far I don't seem to be the only one to get friendly advised, or muttered through the teeth: learn hungarian!

The fact is, as I like to tease the locals: how do you tell a Jewish person from a Hungarian? Well, the Jewish person knows some other language apart from the native hungarian.

Not to forget the other big group of hungarian language speakers, they are Roma people, of course. It is common in Hungary that Roma tend to speak only Hungarian and consider themselves as Hungarians.

In this sense the Roma need zero assimilation, as far as language assimilation goes - there is nothing more to assimilate to. But! This is not likely to be enough for Roma to prevent them from discrimination on racial and nationalist basis. In our Free shop library and archive one can find printed zines but also research reports done in Hungary on the rising violence against Roma, and multiple forms of oppression of roma which is, unfortunately, not only the hungarian speciality.

It was for quite a while that I was myself totally into buying the widespread common tune: the (sad) story of isolation of Hungarian language, until I soon came to realise more and more words that I could match with words coming from within my native language group, south slavic languages group. At the same time I am much more aware of the hungarian words "borrowed" in slovenian language. These are the words I find most easily to remember and I am amused to observe how one language in takes the word from another language. One of such nice examples is *Draga* that in many slavic languages means “dear”, it is feminine (masculine: *dragi*, neutrum: *drago*), and can refer to something expensive too. In hungarian this word is used according to genderless system, so “*draga*” applies to men and women alike, but also to expensive items. It looks very gay to me, to see two local men call each other *dragam*, my dear...

Anyhow, coming from a native language pool of 2 million or so, I cultivated the idea before: language knowledge is a value, and if it is to learn the oppressors’ or colonialists' language, make sure to have it serve you better than them for their assimilationist reasons. Language is a value even in other ways, for sure. It is a tool that is likely to be used for nationalistic propaganda, therefore it makes one step from isolationist dogma to logically claim the exceptionalist mission: the island
of big hungary! A sad nation misunderstood by practically any other national force of the history. This is what I hear beneath the benign (and uncorrect) sentences of specialness of hungarian language who has only one remote neighbour on the north of the continent... (this angel gabriel has had in the recent history, to be honest, quite a few non linguistic though, but rather political friends, to name just the few: the rising mussolini's italy beetween the two wars, and the central powers during the first war – both proved to be the “wrong” friends, at least on the “wrong” side, as national histories tend to position the war outcomes. If doing better nowadays means to have the densest McDonald's coverage per square meter in the World – there is still hope for our new homeland...

As my capacity nor intention here is to elaborate on social linguistics or similar, let me state another observation that I obtained as a non linguist on Hungarian language uniqueness. Being placed as a linguistic “island”, having no “brothers of the same group” around, this makes a handy double bind to conclude at least the following two: “no one understands us”, and: “we are so special”. Both contribute to the conclusion that at the end of the day we don't need to understand anyone, and yes, we might not be able to understand ourselves as well. To test the latter just ask yourself who composed the famous and beautiful Fekete vasárnap, the Gloomy Sunday... (bad joke, I agree).

The fact is, that I am more interested to trace the effects of such thinking than to see the possible “reasons” to it; like bad language teaching system in schools or dubbed films. In my opinion both of those are rather the reiterated effects of nationalist acquired propaganda than the cause of it. Take an example from neighbouring serbia. Due to political reasons the young people who are twenty five today, had been three years old when the first armed conflicts began on the territory of Yugoslavia, they were four when the first international and internal sanctions began (apart from economical sanction, prohibition of traveling abroad and serious visa regime), seven at the time of Dayton agreement, eleven when Serbia was bombed by NATO, and fifteen when premier of serbia was assassinated. The average of those youth is by far the lowest in europe when it comes to traveling abroad, or at least until the past few years has been like that. What I am saying is that these youth have been growing up in isolation.

Nevertheless, this doesn't prove to be a reason not to learn foreign languages, on the contrary, the youth in serbia nowadays seem to understand pretty well that any isolationist politics is profoundly harmful and that it is not always done at the expense of national integrity, or autonomy. At least one might assume this from the self reflexive humor of the wide spread traditional saying from serbia: “Speak serbian so that the whole world can understand you.”

One of the most organic features of language is its porosity; meaning that its molecules and atoms (phonems and words) are traveling through times and borderless spaces, they brush in rivers, in books, they create systems that mutually influence one another, they convey meanings while meaning doesn't necessary gets exhausted in the language, as we know well. I would like this to be the paradigm of the transnational activist exchange rather the the one we meet too often: foreigners who are better off that we are, and who are in no postion to understand this complex political reality we have in hungary.
Now, the fun part – try to check how do we understand hungarian reality and how do you understand hungarian language! On the left are some of the slogans that Rhythms of Resistance shout at the demos. Try to match them with the translations on the right side:

*A kuka mindenkié*  
Fascists into the sea, lesbians on board

*Raszismus mentes iskola*  
The law is for the rich

*Alkotmany nem jatek*  
The Costitution is not a toy

*Fasisztákat a tengerbe, Leszbikusokat a fedélzetre -*  
Schools Without Racism

*A város mindenkié*  
Voice for women

*A nem az nem*  
No means no

*Szót a nőknek*  
The city is for all

*A törvenyek a gazdagoké!*  
The trash(bin) belongs to everyone

*This is a slogan that reads on a T shirt that I obtained in our collective's Freeshop.*
Criminalizing seropositive women in Greece

During the 2012 elections campaign, a group of women were pilloried by the Greek authorities as “HIV-infected prostitutes.” In November, our Infoshop screened ‘Ruins’, a documentary about these incidents.

In the last years, Greece is experiencing an unprecedented economic crisis with severe political and social implications. The intervention of the Troika – the European Commission, the European Central Bank and the International Monetary Fund – brought about structural changes and the introduction of policies that continue to lower living standards considerably and to divide the society. At the same time, political discourse shifts and new paradigms of governance emerge. Issues such as irregular immigration and public health became prominent in the Greek political agenda and in the realm of public debate and are subject of almost everyday media attention.

Irregular immigration was a major preoccupation for the government before the May 2012 elections. Crackdowns on illegal immigrants living in the centre of Athens were and continue to be common practice. In addition, as part of the structural reforms imposed by the politics of austerity, the already inefficient social welfare programs are being crippled and sanitation services have deteriorated.

In the first days of April, the government announced (and, eventually, introduced) amendments, according to which the law foresees the right to detain indefinitely third-country nationals, if they pose a risk to public health. The decision to introduce the abovementioned amendments was preceded by alarming statements of government officials regarding the imminence of a public health disaster caused by the presence of illegal immigrants in the city centre. Passing the amendments gave the authorities the legal support to hold health checks in brothels. Sex workers were presented as a danger for public health and potential carriers of contagious ailments.

In the name of public health, health professionals and administrative staff forcibly (there was no informed consent) tested numerous women in brothels and in the streets of the city centre. The women who tested HIV positive were arrested and prosecuted for felony. Medical confidentiality was therefore cancelled through the collaboration of health professionals with the police that disclosed all of the women’s personal data accompanied with pictures to the media. Most of the women were drug users (26 out of 28), some of them were homeless, others did not even have an ID card. At the same time, the authorities set up a phone line were men who had contact with the women could call, then get tested and eventually, if necessary, get treatment. The authorities claimed to be taking precautions to protect society
from a potential future AIDS epidemic. In short, a government project initially targeting undocumented immigrants evolved into the pillorying of a group of twenty-eight seropositive women.

The women were presented by the authorities as unregistered and working in the street and were accused for “intentional gross bodily harm.” Most of the women were Greek nationals, therefore it was clear that the authorities’ rhetoric of the “criminal immigrant” was unsustainable. HIV had become the main focus of the emergency and the object of criminalization, even though the women were not aware of their illness. A couple of them that knew they were HIV positive and had their medication with them when they were detained, received the exact same treatment. Although the police was put under pressure and eventually removed the mug shots from its website (in fact, it was one of the first things the women asked for while in prison), their pictures and personal data can still be found online.

Unfortunately, public shaming is just one of the tragic aspects of this story. The seropositive women were held in prison cells, not in a hospital. As a precaution, they were held separately from the rest of the prisoners, in the basement of the prison, in highly unsanitary conditions. They did not have adequate medical care during this time. Their prosecution for prostitution was based on the information given by one police officer, who testified for all the girls -190 approximately- that were initially brought in for authentication of their data. The charges for prostitution could not be sustained, since the women were not caught on the act. It transpires that these women were controlled because of their appearance and their drug addiction, they were persecuted and imprisoned for being HIV-positive and it is hard to ignore the gender dimension in this story. By March 2013, all twenty-seven seropositive women were out of prison. Their release, however, enjoyed little or no media coverage and no statements were made on behalf of the authorities. While these women were treated like criminals, not as patients in need of care, there were no talks about client responsibility whatsoever.

The discriminatory law that allowed for the controls was cancelled, but last summer the new Minister of Health, Adonis Georgiadis, brought it back. In March 2014, a prosecutor rejected a lawsuit against the doctors and police officers who took part in their examination. The lawsuit was submitted by five of the seropositive women and four NGOs. In line with the neoliberal policies followed in Greece, justice is sending the message that the acts of the police and health experts that participated in the operation were lawful and, consequently, socially acceptable. There will soon be an appeal on this decision. It is worth to finish this brief text on a more positive note: in the first days of April, there was a court decision regarding two of the women’s request to receive compensation for their unjust imprisonment. The court ruled that the each of the women will receive €10 compensation for every day of pre-trial detention. On September 2014 and January 2015, more women will be tried on reduced misdemeanor charges, and some of them brought their case to the European Court of Human Rights, assisted by organizations that support them. Donations are being collected here: http://ruins-documentary.com/en/donate/
you might have heard of recent events starting from last autumn. Beyond all of them revealing itself again the speciesist ideology of believing that non-human animals belong to human animals, that they are ours to be used and disposed of as we wish...

In september 2013 in bucharest, a 4-year old boy who ventured too far away from his grandma and ended up on the terrain of an abandoned factory was supposedly mauled to death by some dogs. Along the euphoria of tens of thousands of people going out in the streets against the roisia Montana gold mining project, what followed was mass panic in the media and mass mobilization against all stray/homeless dogs of bucharest and other big cities throughout the territory of the state called romania. It is not like homeless dogs weren't persecuted at all before, but now the violence suddenly increased. Random killings of homeless dogs were undergone by some people through rudimentary methods, while most local authorities had hired dog-catching companies to “clean” the streets and public spaces.

Shelters, which look more like prisons considering the poor conditions, had become in just a few days overpopulated. Then the state got actively involved and the parliament deemed constitutional a new law allowing “euthanasia” (actually brutal killings) of all homeless animals who have been caught but not adopted within 14 days – hence the overnight flourishing of a new dog-catching dog-killing industrial complex.

Since the government approved the methodological norms for the bill in december, the murders became fully “legal” and continue even now through 2014. Not only the
killing machine became fully effective, but we heard numerous horrific stories of
dog-catchers entering people's own backyards in order to get the dogs they were
living with, just because they looked more like mutts, and not “pure-breed”.

So in the infoshop in bp, in october 2013 we organised a screening of “Man's best
friend” - a documentary from 2011 but still relevant, about the love-hate relationship
between human and non-human homeless dogs communities sharing the same public
space, with lots of interviews and secret footages from the dog capturing industry in
romania.

We tried to co-ordonate with our comrades from iasi, cluj and bucharest, who had
also organised screenings and discussions for mobilization in the exactly same day.
Resistance is currently very hard. Currently, the dog “shelters”/prisons where the
dogs are kept until they are killed are heavily guarded, and now even the dog-
catchers go around raiding the streets, accompanied by the police.
**We Refuse to be Servants!**

Bring a pot or a pan with you, so we can create a feminist orchestra to disrupt the comfortable silence and united voice our demands!

**WE REFUSE TO BE SERVANTS!**

This Saturday, on the 8th of March, we will celebrate the International Women’s Day in Budapest with a loud feminist march. Starting at 16.00 o’clock, we will walk through the city centre, beating on pots and pans to make noise and finally break the silence about women’s existence, and working conditions! Freedom – equality – feminism!

**We, women, together with our allies, refuse to be anybody’s servants!**

Woman is at first a human being and not a kind of a human, i.e. a derivative of a man. If women were primarily considered a human, universal human, just like a man is, we would consider the crimes against the women as a crimes against humanity and not as a second class offences, or as a national folklore. The average of 16 % less payment than the man earns for the same work, is a first degree crime in EU. This means that women work 59 days per year literally for free! The gender pay gap in Hungary is one of the highest in Europe. We demand equal pay for equal work!

**We demand equal share of responsibilities!**
None of us was born a woman. The woman is a product, the effect of a human civilisation and its history, its material productions, and is not its birthgiver. There is no essence of women, no nature of women, we refuse any such eternal biological grounds to our beings. Therefore, the feminist revolution is not simply intended for “women”, for “mothers”, “daughters” but rather against the social construction of it.

Therefore feminism is not simply a vindication of the rights of women, it is a deconstruction of exactly this production of the oppressive culture of slavery named women and womanhood. We refuse to be the second sex in any sexual contract or in any life system. We refuse to be secondary in any sense! We refuse to be a synonym for gender in general. We say “no” to the everyday sexism that surrounds us.

During the economical crisis that neoliberalist capitalists made for all of us, the women, and especially young women are extremely harmed by it. The girls from the youngest age learn to become smaller and smaller while they grow up. Did you know that only 22% of women with children return to the workplace after giving birth? We are saying “no” to the “traditional” enslavement of women as housekeepers. We say, we have had enough. Did you know that 22% of women in Europe have experienced physical and or sexual violence?

Because no woman is a tool to any imperialist, capitalist, sexist and exploitative bullshit!

My body is my property! My work is my property! Do you still want to offer me a flower today?

**Down with the discrimination!**

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**The 8th of March Coalition**
Call for International support with local resistance against Chevron in East Romania

December, 2nd, 2013.

_Corporations cannot make the legislation!_

In Pungesti, east Romania, people are resisting Chevron’s fracking efforts. After facing strong opposition from local community and from a strong transnational movement of support, Chevron had to scale down activities in Pungesti. At least until Monday night, when the assault started around 6 AM!

The riot police and Chevron joined forces to dismantle the local resistance group camped across the road from the field where Chevron plans to explore for shale gas, using hydraulic fracturing. After 2 months of resistance, 40 people were beaten, arrested and taken to the nearest town for further investigations. The Spokesperson from the riot police did not come out with a statement until much later and denied any abuse, while the riot police officers prevented the people from filming and recording the intervention. Media representatives do not have access to the site, and the road to Pungesti is blocked by Chevron equipment and Police intervention cars.

One personal account: “we made it to Pungesti. We can’t stay in the camp anymore, it’s full of police and gendarmes. On our way here, close to Pungesti, we passed many vehicles full of cops. In Silistea, the road is blocked with fences and gendarmes that guard them fiercely. In order to pass the fences, we had to say that we head to a town further away from Pungesti. We did not know that we couldn’t get to the camp [where people are resisting]. We have to return to Silistea, where few people support the Resistance and have banners. We’re trying to find efficient solutions, it’s horrible what’s happening here. Chevron is setting up the installations, they have all their machines on the field. Please let’s mobilise and go there! People are beaten up and scared. Share!”
Children cannot go to school at this point. The life of the entire community has been severely disrupted. The road is also blocked for anyone else, the villagers cannot go to work and the press is kept kilometres away from Pungesti. All this was planned in detail by the local authorities, the Police and Chevron in order to help the company install its shale gas exploring equipment on the site despite prior official statement from Chevron country manager Tom Holst to halt any activity until the community agrees with the project. The same equipment will be used for the exploitation phase as well.

This abusive intervention follows two months of continuous harassment and intimidation of the local community. It is an irresponsible, dangerous attack on human and civil rights, as recognized worldwide. All this is happening in a context of large 3 months nationwide (and international) protests against fracking and cyanide use in Romania.

Please spread the news and help us rise awareness on this difficult situation in Romania. Links:
http://www.gazedesist.ro/?sLang=en
http://fracking.casajurnalistului.ro/english/
Other recent Infoshop events

Info-night on struggles from Hamburg

DIY Stencil Workshop

The Punk Singer + Vegan Sushi = benefit party for Klit

Infoshop radiating Monday: projection of ‘Into Eternity’

INFOSHOP and RQAC joint event: projection of “DEGETOAICA” and “The AGGRESSIVES”

Talk about current situation in Hungary

Info-Night: recent protests in Kiev and Pungesti

Far-right in Hungary: a discussion

Film projection: ‘Ungdomshuset’
We are the Radical Queer Affinity Collective.

RADICAL: We favour non-institutionalized means of activism, and strive to rupture and dismantle dominant structures of privilege and power via direct action, art, and alternative reclamation of spaces.

QUEER: We aspire to disrupt the limiting imperatives of heteronormativity, homonormativity, and reproduction. We oppose homonationalism, racism, sexism, transphobia, ableism, and classism – in all their forms.

AFFINITY: Our community is based on the ideals of mutual trust and respect for each other. We value personal integrity, and passion for what we do and what we stand for.

COLLECTIVE: This group is an autonomous, decentralized entity, in which we strive for non-hierarchical, consensus-based decision-making.

The creation of this group was motivated by various discussions and the experiences of its members within various LGBTQI movements. We wanted to create a space/platform within the LGBTQI movement in Hungary to address and challenge issues like homonormativity, homonationalism, transphobia, the silencing of marginalized groups, and hierarchical decision-making. We wanted a space which acknowledges and interrogates the intersections between gender, race, class, sexuality, ability, and ethnicity, while questioning and resisting the commodification of “queer”.

The main aim of this collective is to use grassroots instruments such as direct action and political art (visual, musical, theatrical, literary, etc.) to tackle these issues.
VAJAZZLED at LIFT Festival

At the LIFT Festival by Labrisz organisation, members of RQAC held the Csikló Power Lifting Workshop:

*Fabulously Vajazzle Your Punci. Women* were invited to present their own intimacy, political and poetical imagination and humor in free style decorating their own pussies, representing its results by polaroid photos to others or not.

The workshop was successful and one participant, R., sent KLIT News a reaction to Vajazzling

During these twenty-something years of existence, my pussy has been told many things... it has been told it's little, that it should remain innocent, be discrete... shouldn't be feeling much desire (specially for other pussies), should devote itself to other’s pleasure, it should be clean and ready just as any other commodity. Above all, it's been told to remember it is vulnerable, it has no will, it could be violated, so it better feel fear, live in fear all its life.

AND if it ever dared not doing so, only possible explanation would be that i AM a whore, a slut, a bitch, a hooker and i deserve anything that happens afterwards.

And here is what my pussy has to say to all that bullshit:

I SQUIRT LIKE FOUNTAINS ON MY LOVER’S FACES, I do just what I please for no reason, I am dyke, and contagious, and autonomous, violent, savage... I want to get fisted NOW, and if I can't get what I want then I do it myself, I BLEED LIKE FOUNTAINS and learnt to like it despite your efforts, and paint myself and others with my blood and theirs and whatever we feel like... Because of your crap I have lots to do and undo, I fall and I have to stand up again, it takes time, it is sometimes painful, but I enjoy the way because i am learning...

I am feminist, queer, transfeminist, lesbian whatever label it takes for you to understand that i am standing in an opposing front, and I AM NOT ALONE

WE ARE A PERMANENT SITE OF EXPLORATION
and that is something just UNSTOPPABLE
}Squeerting{{ Discussion

For those of you who squirt, for those who feel like giving it a go but don't know where to start from, for those who would like to question its political importance, for those to whom it happened one day but stopped it, for those who doubt it happens at all...

RQAC invited to the evening of collective debate around the topic in which we will queer ideas around squirting and share our knowledges, doubts, fears and pleasures when exploring our sexualities.

Klit is a queer feminist space where we intend to pursue safe space politics and strategies for self and collective care. The workshop will start by defining participant's boundaries and approaches to discussing sexuality.
They Leave Me and Take the Toys!

I don’t know about you, but every time I go through a break-up, my partners always leave me and take our sex toys with them! This occurred recently and yet again, I was left toy-less in a city full of extremely heteronormative sex shops filled with painfully realistic dildos and no fetish outfits in my size. DREADFUL! But today, my life was changed...I attended my very first do-it-yourself sex toy laboratory! I was a little nervous at first, but thanks to the KLITTERS, myself and a handful of others were inspired to use the materials surrounding us to create things of beauty and pleasure. I have always wanted a mini flogger to carry around on my keychain, and thanks to this great opportunity and knowledge sharing, I now have one! So, the next time she walks out on me and takes the toys, I’ll just look around and make some more.
Activists at work: film screenings and discussions

During the laziest day of the week we hold some fabulous film screenings in Klit with some fabulous guests presenting the issues related to film and following the discussions.

Here it goes:

Gradually we discover the extent of the ‘arsenic murders’ that were discovered in 1929, when a large group of women of the village where arrested for poisoning their husbands with arsenic. Rather than presenting the historic facts, the film shows us how the older members of village remember the events and how they reflect on it. The film Angelmakers was presented by Gyöngyi, a person who was an interwiewer of the villagers in this incredible film, The Angel Makers, from 2005 directed by Astrid Bussink (screened by author’s free copy - thanks).

***

Anne was talking about her activist group from Berlin which is dealing with critique of the psychiatric system, critique of diagnosis of mental illness and how to develop care and accountability in our communities through radical peer support. After the discussion we screened the documentary film by Pat Deegan, The politics of Memory, 2004.

In short: The film challenges conventional accounts of the history of mental health services. That story often ignores the experience, voice and perspective of people receiving psychiatric services.
Degetoaica

Our presenter R., tackled on this most interesting phenomenon: “Btw, “degetoaice” comes from “deget” which means a finger. maybe i could somehow translate the term as: “big woman-finger”, “big finger-woman” if that makes any sense? One of them was saying how between the degetoaica and their female partner, the roles are fixed, and only the degetoaica is allowed to take the “active role” during sex. I am quoting: “only the “boy” is allowed to touch her girlfriend, without the latter being active in any way” and “the difference between us and lesbians is that they use their tongues on one another.” Our comrade Infoshop activist born on the territory of the state currently called romania will be willing to discuss and answer our questions on this topic.

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No-TAV — The Valley that Resists

We have turned our discussion toward Italy, where for twenty years, in Val Susa, inhabitants of a whole region have been resisting the construction of a high velocity railroad, creating one of the most powerful movements today in the EU fighting against ecological degradation and for people ‘self-determination.

Our comrade spoke along the most powerful photos that she and other activists made, about the significance of this struggle, in the context of the valley’s history and the situation in Italy today, especially in this moment of intense economic and political crisis. She will also discuss the attack that the NO TAV Movement is presently undergoing and the strategies and methods of struggles the movement has developed during the last two decades.

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Resistance Through Moving Pictures

In this workshop, through a number of videos circulating on Youtube, we tried to look closer into the dynamics of the protests. In so doing, we hope to initiate a discussion on the following questions, initiated by our comrade from Istanbul:

How as activists from different contexts we relate to the protests and uprisings in different geographies and locations? What are the effects and implications of cultural products capturing and representing protest movements for our politics? What are the possibilities and limitations of culture as a site of resistance and transformation?
One of the artistically most intriguing films that we saw and discussed during our activist/films meetings was presented by P. She introduced and screened to our great amazement: Otto; or, Up with Dead People, by iconic Bruce La Bruce.

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“My Sexuality is an Artistic Creation”

What is Postpornography? On Sunday we hope to finally answer this question by screening the documentary movie “Mi sexualidad es una creación artística”, directed by Lucía Egaña Rojas (46 min). It is a documentary movie about the Postporn movement in Barcelona. After the screening we explored this alternative way of pleasure knowledge that postpornography offers, through a guided masturbation ritual. This part it was, at least for that time, for “women only”. We introduced the ritual and the aim of it before we came to the practical part. In Klit we learn also how to construct sex toys and harnesses (whips, strapons, dildos and chinese balls!). Everything we construct is made with recycled and vegan materials! Shape your desires!

L’ordre des mots / binding words

Self-produced by Cynthia Arra and Melissa Arra

France, 2007

The film aims to give Trans’ people whose quest for gender identity is fettered by established norms a chance to voice their tribulation. A great source of personal and political research!
“Pay It No Mind: Marsha P. Johnson” (2012)

From the 1960’s through her too-soon demise, Marsha persevered through a life embodied by her middle initial P, which stood for “Pay It No Mind.” Queer history doesn’t just happen. Trans rights don’t just happen. The revolution takes a queen with a smile, flowers in her hair – and possibly a brick in hand! Director: Michael Kasino. Writer: Richard Morrison

"IT'S REVOLUTIONARY TO CONNECT WITH LOVE."
~ REINA GOSSETT
Bike Repair Workshop for Grrrls! + Bike Smut Films Preview

The Radical Queer Affinity Collective and allies organised a basic bicycle repair workshop. ‘Bring your bike and learn/share some practical and useful skills! Don’t ditch it, stitch it! Don’t end it, mend it!’

We will show you basics in bicycle maintenance:

★ changing and patching the inner tube
★ centering wheels
★ fixing and regulating breaks
★ gears maintenance
★ cleaning and lubricating
★ changing and fixing chains
★ bike settings

We provide tools, but also encourage you to bring some of yours, so that more people can work at the same time.

The workshop is mainly addressed to women, trans*, girls and anyone who identifies as such, because we want to challenge the dominant social norms that give women and girls less chances to acquire practical technical skills. Inspired by many feminist and queer “bike kitchen” projects, we want to learn how to fix bikes together in a safe environment without “handymen experts” ready to do everything for us. Nevertheless, we also invite folks who do not identify as women.

For those who don’t want to get their hands dirty or don’t have a bike to bring along we prepared some very special film session in the KLIT darkroom cinema. We will show a selection of short films from BIKE SMUT — A film festival of radical pleasure! Bike Smut is a collection of short erotic films made by inspired cyclists from all over the world. It is creative, clever, funny, and aware! The Bike Smut Film Festival is now in its 7th year and has never been just a single person’s vision, rather, a coalition of the horny work together to bring this synthesis of transportation and sexuality to life.

We are velo-freaks and would like you to become one too! Riding a bicycle is not only lots of fun, but also a radical action that positively affects you and your environment. Repairing and reusing things is our other passion and as part of the DIY culture we believe it makes you an independent and empowered user of technology, not its slave. It’s also a creative and fun action. Come and join us!
A note to Allies who are not trans- or woman-identified

You can support our workshop by:

★ Respecting the space. If you are not woman-identified or trans-identified, please come to our other events open to wider public!

★ Taking us seriously. We have created this space because we feel like we need it. It is hurtful to ask people who are trying to claim space whether they are joking!

★ Creating a positive, anti-oppressive environment is everyone’s job.

★ Educating yourself about issues affecting trans folks and women.

★ Explaining to other potential allies why it is important to support trans and women exclusive spaces. It is often helpful for dudes to hear it from other dudes!

(note learnt from the fabulous people at the Bike Pirates collective)
Feminist self defence trainings

Feminist Self Defence Trainings (FSD) is a project by Radical Queer Affinity Collective from Budapest ([http://rqac.wordpress.com/](http://rqac.wordpress.com/)) known mostly for the activist community space Klit ([http://klitbudapest.wordpress.com/](http://klitbudapest.wordpress.com/)). The project is funded by Frida - the young feminists fund, and aims at community's capacity building. The second part of the same initiative is creation of a resource manual, to assist us in dealing with gender related violence (check it out – in eng and hun: [http://klitbudapest.wordpress.com/2013/10/18/call-for-solidarity-call-for-resources-on-sexual-violence-in-budapest/](http://klitbudapest.wordpress.com/2013/10/18/call-for-solidarity-call-for-resources-on-sexual-violence-in-budapest/)).

When conceiving trainings we met with activists allies, shared some informations, experiences and thought of some basic requirements for FSD as we would like it:

– **regarding the training group:**
After the first two initial trainings we form a stable, closed group, of about 14 persons max.; the group is women* only, meaning we recognize term “women” involving trans women as our political ideas are based on deconstructive feminist principles. There's always a presence of few persons that can provide translation to hun as we want to have a chance for local feminist activists to be fully involved too. Our target groups are radical feminist, lesbian feminist, queer feminist/ trans feminist or feminist activists in budapest.

– **regarding the trainings:**
Trainings offered for free is an important principle; we can collect some money though on voluntary bases or organise a benefit party. The trainings combine verbal, physical and mental level of self defence. Ideally we practice once a month with trainers (weekends only), otherwise alone, self-organised.

– **regarding the trainers:**
As feminists we respect other feminists work and want to support it economically too, so as a principle we want to offer also some symbolic fee to our trainers, host them and cover their travel costs (so far from Vienna only).
The trainers we will work with have various (martial arts) backgrounds but more or less deal with wen do school of feminist self defence for women*. Check some basic stuff about the training on this rather classical website: http://www.wendo.ca/home.php

We practice different techniques of self defense in a broad sense. This includes training of awareness of your own personal boundaries and how to protect them, to train how to defend yourself from sexist, homo/lesbophob, racist assaults verbally as well as physically, to train some practical and simple blocking and attacking skills and to get empowered by your own possibilities.

There is no previous knowledge required.
Common Party Rules

By entering this space, you agree to a few rules below. The place you are about to enter is a shared space, where everybody (including you) shares responsibilities. Most importantly, it’s a SAFER SPACE, which means it’s free from violence (physical, psychological, sexual, verbal, symbolic) and discrimination based on ability, gender, looks, sexuality, ethnicity, race, age, class/social status, etc. We call it a “safer,” rather than “safe” space, because everyone’s safety is a common effort of everyone who decides to participate in the party and together we need to work on it.

Please, read carefully:

Responsibility
★ Creating a safer space is a process: be open to any critique of your own behavior
★ Be sensitive and aware of the boundaries and limits of others, as well as their need for comfort
★ Avoid making assumptions or judgments about others (their gender presentation, clothes, body type, etc.)
★ Speak for yourself, not for others

Respect
★ Respect others: their bodies, their self-expression, their choices
★ Don’t mock, don’t judge, don’t laugh out!
★ Kindly ask if you’re not sure about something (for example which gender pronoun you should use when addressing someone)
★ When asked questions, try to respond, assuming good intentions of your speaker. Have good intentions towards others.

Consent
★ While we encourage testing limits, when it infringes on someone’s boundaries that is when we draw the line.
★ Before you dance with someone, make sure that she/he/they agree to that. If they say ‘No,’ respect it.
★ Remember that a ‘Yes’ to a question about dancing applies only to that activity. If you are interested in something else, you have to always ask.
★ Avoid an explicitly sexual behavior without the person(s)’ consent
★ Feel free to express yourself through dance and respect others for expressing themselves
★ Always ask before you take and/or publicize a photo of someone!

Self-care
★ Be where you need to be: dance by yourself, with a partner, join a group, or don’t dance at all if you wish to.
★ Ask for help if you need it! If anyone hurts you, makes you feel uncomfortable (even if you think it might be unintended), don’t be afraid to say it out loud!
★ Speak up about your needs

Alcohol
★ Remember that alcohol is not an excuse for violation of any of the SAFER SPACE rules!
★ Be aware of your own drinking limits in order to avoid it
★ Respect the choice of others to be sober or substance-free

Celebrate!
★ Make this space inclusive and comfortable for others!

Please, react when any of the above rules is violated, and if you feel unsafe/uncomfortable to do so, ask one of the organizers’ for help.
ATTENTION: PEOPLE WITH BODY PARTS

ATTN: People with body parts is a body-positive collective we collaborate with survivors of domestic violence/sexual assault/intersecting communities that experience political violence & embody histories of occupation and uprootedness.

Through book-making, dance workshops, and collaborative art projects, ATTN: People with Body Parts aims to give space for bodies and communities to have autonomy over their bodies and boundaries. Reclamation! Celebration! And the many ways in which survivors can move forward and into a body that feels a little more like home.

want more — attnpeoplewithbodyparts.org
A Take on Drag Queer

Whether you’ve seen our playful Drag Queer performances or not, we would like to share some of the processes behind, inside, and outside of them.

Impersonating, cross dressing, and different forms of performance that play on/with the gender binary (male/female, man/woman), have a long history. In our practice of Drag Queer, we build on this history, acknowledging the varieties of intentions and needs/precarities that reach from necessity or survival strategy, to entertainment, fun, or profession. The name Drag Queer makes particular reference to the practice of Drag Queen and Drag King of which the latter, when it is to parody masculinity or embodying „man”, is much less popular and more questioned in its possibility than playing on/parodying femininity of Drag Queen culture.

In our continuous attempts to reclaim space and to create/ensure safer spaces for our community, women, trans and queer people, gender becomes important not as a single issue, but in connection to other issues, in its context/situation. With Drag Queer we try to build on the empowering potential of performance, and the inspiration of all the Drag Kings and Queens we met directly or through stories and different types of documentation. The intention is to experiment with the bodily experience of impersonating, or Dragging another gender, but also and most importantly, to create shared fiction that includes gender in its intersections. This means to explore the different shapes or bodies and our experience of our bodies can take and into what it transforms, by sharing our visions, desires, or repulsion, and the space, dialogue, and meaning these performances create together.

The process stems from the conception of the idea, and the desire to get closer to the persona or trait that is about to be explored, giving it a shape by deciding on the clothing and makeup, rehearsing and simply spending time with the idea is part of a certain ritual of transformation. It is quite intimate and vulnerable as it exposes a desire or at least an affect of loving, hating, curiosity, denying, accepting, confusion, or any contradictory mix, that has never /usually remains in the invisible, „private”, only being tangible when blamed or shamed for it (by oneself or others), or so well hidden that none but the performer knows about it.
Even though, all our Drag Queer Shows were filled with excitement and liberating joy, it does not mean that they were not nerve wrecking, emotionally demanding and/or at the same time lonely while being together. This passageway through the interrogation and through the joy is one we’ve found so empowering to share with each other.

An essential element of this project is its continuity, the ongoing process and development of the personas, their abandoning, rebirth, and creations of new ones, and with the shared fiction that is created community building, and collective care. To follow up with each other on the personas and how they are doing, if they are still with us or if we have abandoned them, or send greetings from KIM to Husky.
The Free Shop Collective says...

This is the place where anyone can take the things she/he needs or likes, and bring the things he/she does not need or like anymore. It is a money free zone, all the things are totally free to take. In a FreeShop everyone is equal in opportunities, there is no class division based on economic situation of a person. A FreeShop is not a social, but a political project. FreeShop aims at influencing consumerist society in a way that the resources will be used in a more conscious way. Stop by KLIT to check out the Free Shop or create one in your community!

http://lmv.hu/node/6952

and in hungarian…

Ez szabadbolt!

Ingyen kapjuk a ruhákat, és fogyasszunk ezeknek, akiknek ingyen van rá szükségük.
Legyőzzünk a száraz szabadbolttól származó ruhákat visszalévő.
Hozzázzunk az újrahasznosításhoz és az ellenőrzéshez.
Az így készült újrahasznosított ruhát nem kell fizetni!

Ez nem jótékonyság, nem közvetlen anarchista akció!
Ez nem adatbázis, néhány kisebb támogatás, nincs probléma!
Bármilyen adatforrásokat is a szabad megosztással kapcsolatban:
Információ, tudás, forrásokat, stb-ét illetően.
Tisztelet a Budapest utcáin élő embereknek!
Pink Block 2013 – Call for Support

This was a collectively written text requesting support for last summer’s Budapest Pride that took place on Saturday the 6th of July. The Radical Queer Affinity Collective (RQAC) and Rhythms of Resistance Budapest asked for solidarity and collaboration to create a Pink Block. You can also read it on http://bmv.hu/node/7967

Dear Comrades,

What we envision: a well-organized Pink Block, made up of autonomous groups of comrades who are well prepared and take the streets with a common tactical understanding of what we are there for.

We stand against capitalism!

Corporate political fronts are a result of lobbying efforts conducted by and for the rich, those who substantially benefit from social and economic hierarchy. In the case of queer political fronts, influential lobbying groups include the Human Rights Campaign (HRC) and similar liberal reformist organizations that do not challenge authoritarian social structures. This is why less-privileged queers—such as Trans* people, undocumented queers, refugees and queer people of color—are all too often abandoned amidst precarity and violence by these powerful organizations’ political moves. Such front groups are legally categorized as non-profit corporations and organized on a mass scale, often at the national or regional level. They collaborate with political parties and other undemocratic groups that claim to represent our struggle. They are quick to compromise and always appeal to the state rather than admit that nobody can represent us but ourselves. We say NO! to corporate-capitalist exploitation of LGBTQIAA politics!

We are unwaveringly anti-fascist!

Hungary has some of the most powerful extreme right groups in Europe. They are not just in parliament, but everywhere on the streets. They spread violence, from everyday harassment and aggressions to mass mobilizations against Pride. Since a few years, the march has always been attacked by neo-nazis, and so the police had to ‘secure’ the Pride route with several rows of fences, sealing off almost the entire centre for the whole day. This situation adds to the general antipathy of the population towards this event. Instead of seeing the neo-nazi violent behaviour as the source of this disruption, people blame the Pride. We protest against this massive securitization of the march, which acts in our disadvantage more than helps us. We want to stand against the extreme right every day – not just once per year, openly in the streets, not behind a police fence! The neo-nazis are not only a threat for us, but their violence affects all social communities which do not adhere to their ‘norms’. We stand in solidarity with these communities, and ask for a common front against fascism in Hungary and everywhere else. Our anti-fascism does not emerge from the liberal fear of conflict and ‘extreme’ positions; it comes from our hearts, from our solidarity with those who struggle against neo-nazis every day, and especially from our belief that the system that encourages heteronormativity, sexism, patriarchy, domestic violence and exploitation is the same system that encourages and benefits from the rise of the extreme right. The Pink Block stands firmly against the extreme right!
We unite against racism and homonationalism!

In the face of rising neo-nazi extremism, as well as state racism complicit with the far-right groups who threaten and attack Roma community in Hungary, we want to unite against racism. We are anti-nationalist, so that we reject any national symbols (of any nationality) in the landscape of the Pride, because we believe that homonationalism crucially links to the racist tactics of the state. We oppose the strategy of the mainstream LG(BT) movement that seeks acceptance in the society as good citizens, as good consumers, as good taxpayers on the expense of excluding unregistered queers, queers with disabilities, working class queers, homeless queers, poor queers, asexual queers and those who do not conform to the norms in other ways. In a larger context and a long term perspective, we refuse the pinkwashing-style politics where the Pride is being instrumentalized as a “civilizing” landmark for many Eastern and Central European countries, and becoming a one-time show off event without enough attention paid to structural and everyday problems of the LGBTQIAA community. We want to speak out loud about racism and other kinds of discrimination within the LGBT movement in Hungary.

We march in solidarity with...

trans*, queer, bisexual, and asexual people; lesbians, women, immigrants, Roma, undocumented workers, those experiencing poverty and/or homelessness, activists, people with disabilities and protesters who experience oppression and violence, like our comrades in Turkey, Georgia, Ukraine, Russia, Palestine, and particularly those who get persistently silenced within the LGBT movement.

Even before RoR Budapest began, RoR Vienna came in large numbers to support us. The antifa presence was sustained further with bus loads of activists from other neighboring communities. We initiated a Pink Block for the first time two years ago after a quintessentially fucked-up incident made it all the more clear how gay male centric the Pride organizing community was and how racist, transphobic and classist discrimination were not being sufficiently addressed. Since then many things have changed in the Pride organizing. Given the current political situation in Hungary and the need to tackle many problems and exclusions still present in the LGBTQIAA community, we call on you this year again to help us stand against capitalism, fascism, homonationalism, and racism.

In Solidarity,

RoR Budapest and RQAC
 petitions
INFO SHOP
TransVanilla
todatostarsad.com
tumblr.com
Rhythms of Resistance
lmv.hu/ror
DONATIONS
Rent
FOR KLIT
VISIT
CONTACT
JOIN
Klitbudapest.wordpress.com
Utilities
Space
Maintenance
Download link for this zine
http://klitbudapest.wordpress.com/
2014/04/24/klit-zine/