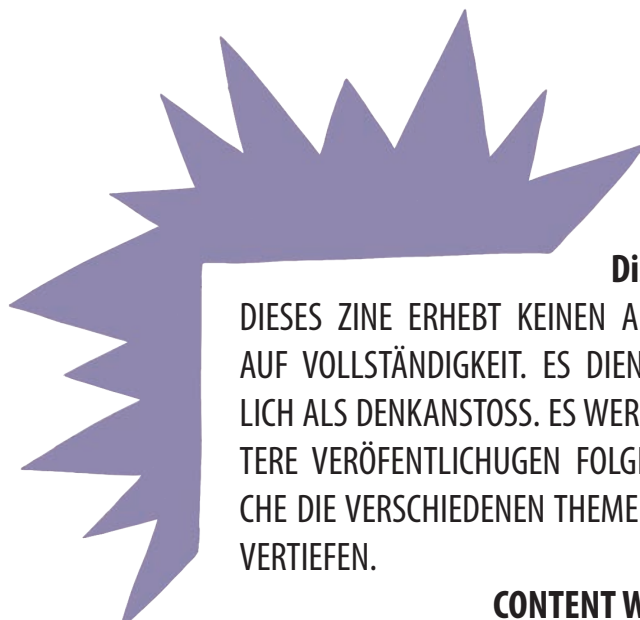


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TIMES HAVE CHANGED



Disclaimer

DIESES ZINE ERHEBT KEINEN ANSPRUCH AUF VOLLSTÄNDIGKEIT. ES DIENT LEDIGLICH ALS DENKANSTOSS. ES WERDEN WEITERE VERÖFFENTLICHUNGEN FOLGEN, WELCHE DIE VERSCHIEDENEN THEMENGEBIETE VERTIEFEN.

CONTENT WARNING

MENTIONS OF SEX, CLIMATE CATASTROPHE, PROSTITUTION, GENDERED AND SEXUAL VIOLENCE, FEMICIDE, TRANSPHOBIA, POLICE VIOLENCE.

It is the 8th of March 2024, and we still live in a world, and a country, that is set up to grind us down. No matter who we are, we need an intersectional (>Glossary: Intersectionality p. 51), feminist, queer, anti-racist, anti-colonial, anti-capitalist and pro-climate movement more than ever. With this zine, we want to focus on realities and fights that are not centered often enough. We want to show you that if we do not fight for the freedom of all of us, we are fighting for the oppression of some of us. We need a united movement with clear and direct actions. (>Our demands, p. 62) We need to keep going until we free all of us, and if you haven't started yet, you need to join us - NOW.

This becomes ever more clear as we witness world-shaking massacres, orchestrated by a Europe that watches on in silence while the far-right rises to new heights. These systems and ideologies have far too long been allowed to grow, fester and multiply in Luxembourg.

In Luxembourg, high-ranked politicians are able to aggress women in public space and walk away unscathed. Rape culture is alive and well and most victims of sexual assault know with certainty that if they seek justice, they will not win, but lose their hope and safety in the process. In Luxembourg, there isn't even a public statistical framework to record homo- or transphobic attacks, or femicides. In Luxembourg, we speak of multiculturalism and diversity while we treat people of colour, refugees and immigrants like second-class citizens. As white (pseudo) feminists (>Glossary: White Feminism, p. 15) get comfortable in positions of power, the needs and struggles of those in the margins and intersections are still ignored (>Le problème avec l'intersectionnalité, p. 30). There is no end in sight for trans people seeking respect (>Glossary: TERFs, p. 20), better access to health care (> Trans Healthcare, p. 16) and legal recognition. The number of queer safe(r) spaces (> Glossary: Safer Space p. 33) in this country can be counted on one hand (> Queering Public Spaces and Nightlife, p. 8).

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This country's leaders have a horrible way of twisting words into meaninglessness, delaying life-saving decisions indefinitely, and appropriating any movement they can into a cash-generating hype machine (>Political Bullshit vs Real Talk, p. 38). Our representation in the media is either nonexistent or utterly disrespectful (>RTL and LGBTQI+ Representation, p. 36). Our biggest feminist platform is whitewashed, co-opted by political parties and diluted to empty gestures once a year (>JIF's demands and what we think of them, p. 60). There is no space for critical reflection in the mainstream (>Glossary: Kanonerweiterung als feministische Aufklärung, p. 17). Where is our culture, our reflex for resistance? Where is the civil disobedience, the interruption of business as usual, the solidarity in action?

It's not that no one is doing anything about all of this. There are people who fight against racism and white supremacy (>Orgas: Lëtzt Rise Up, p. 31). There are people who oppose the genocide and make their voices heard (>Orgas Waassermeloun, p. 54). There are people taking on the giant task of collecting and recording gender-based discrimination (>Orgas: LEQGF, p. 13). There are queer artists who do the hard work of queering up the Greater Region (>Orgas: House of St Trinity, p. 22) and queer people organising film screenings to create their own representation (>Orgas: queer loox, p. 50). There are students creating their own queer community in spite of a bigoted university (>Orgas: uni.lu LGBT+ students' association, p. 43). There are a few safe spaces where we can exist as we are and seek help (>Orgas: CIGALE, p. 18), where we can party in safety (>Safer Night, p. 58) and euphoria (>Orgas: Gebeess Houerren, p. 34). Slowly, but surely, we are building our own world (>Orgas: Déi Aner, p. 52). Today, on the 8th of March 2024, we are launching and opening up a new alliance for multi-directional resistance and activism in Luxembourg (>Orgas: Megaphone, p. 46). Refuse to let capitalism, the patriarchy and white supremacy keep us apart. Let's let this real-life dystopia bring us together. And let's never stop fighting!

Yours in rage,

The Richtung22 Queerfeminist Working Group (> p. 66)

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QUEERING PUBLIC SPACES AND NIGHTLIFE

„Where can we be as queer as we want to be?“

Turns out it's easier to make a list of spaces where we CAN'T be queer. Many public spaces, such as the city center, public transportation or the bars/café's are seen as places where freedom of expression prevails, but if you ask queer people, it still feels like we have to tone down our queerness to be able to participate in public spaces. We often think

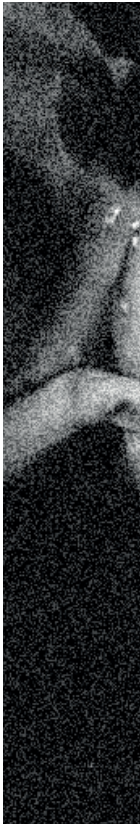
Luxembourg functions like countries with big cities such as Berlin, London or New York, which have queer neighborhoods and spaces, but this is not the case for us, they do not exist in Luxembourg. How could they even? Gentrification makes creating queer spaces unaffordable and unsustainable. Like, who can afford 15€ for a cocktail? Who can afford the rent to open a queer club anywhere in Luxembourg? The one or two spaces we do have are overly structured around white gay cis men and sometimes exclude trans and gender-nonconforming people, queer women and people of color. So, thanks to rainbow capitalism, we are forced to frequent non-queer spaces and nightlife and deal with statements such as these:

„Bass du lesbesch? Fannen dat mega chaud.“ [Are you a lesbian? I think that's so hot.]

„Sorry, you can't enter with make-up as a guy.“

„Mee ech si keen esou een, also maach dech net u mech run.“ [I'm not one of those so don't try to pick me up]

Queer moves, words, and actions seem to bring up insecurities in cis-hetero people that remind them that not everyone partakes in their „lifestyles“. The first reaction to this insecurity is then to create a hostile environment where queerness is kept to a minimum. So while others get to enjoy never having to confront their biases, queer people get to





perform behavioral and mental gymnastics to adapt to insecure people.

But are queer people the only ones that suffer from other people's misunderstandings and insecurities?

Let's change up some of the statements from above:

„Du bass schwaarz? Fannen dat mega chaud.“ [You're black? I think that's so hot.]

„Sorry, mat där Tenue kënns de hei net eran.“ [Sorry, you can't get in with that outfit.]

„Mee ech stinn net op Behënnerter, also maach dech net u mech run.“ [I'm not into disabled people, so don't try to pick me up.]

Public spaces are not only a mental strain for queer people, but for any marginalized person that is seen as separate from general society. Who can show affection in public? Who can exist carelessly? All of us who are not part of the privileged majority have to adapt our behavior to avoid violence/aggression. We are taught to be afraid, to scan our environment for danger, to hide, to lie, but we never feel fully safe in most public spaces. And this constant forceful adaption of our

own behaviors has real long term consequences in the form of depression, anxiety, dysphoria, and many other mental health issues. Feeling safe in who you are then becomes the privilege of white cis hetero men, and the struggle of everyone else.

So how do we offer some relief or solution to these phenomena? Well, with the queering of spaces.

1

We need to promote safety for all with nightlife education associations and Safer Night labels. „Public Safety“ doesn't mean more police, by the way. We don't feel safe with oppressive agents of state violence and guardians of social control. Public safety means fighting anti-queer hostility by educating people, listening to each other and keeping each other safe. It means speaking up against hate and having venues with zero tolerance for discrimination. It means teaching and knowing about the limits and harms of alcohol and drug use.

2

We need public visibility and education on queerness. Social structures need to teach us about the existence and rights of queer people, about the fact that we are people like them; people that want to go out, have fun and relax without having to argue why we are allowed to exist. No one can learn all of queer theory when they are standing in line for the club, but everyone should have a general education about human diversity and different human lives to reduce prejudice and misconceptions when we interact in public spaces.

3

Most importantly, we need to foster our community. What we need is a community where we can get to know each other, claim our space as part of society and invoke, stand, and fight for our rights to live a happy life free from personal or structural violence.

„Queering“ a space means not just thinking about being more inclusive for diversity in gender and sexual orientation, but for all groups who currently feel excluded or threatened in such spaces. Queerness without intersectionality is just rainbow capitalism and we are trying to get away from that. What we need is clear: spaces where we can be ourselves without fear, where we don't have to explain ourselves and where we can celebrate our queerness. Where we feel safe and included. Where people look out for and listen to each other and where we can finally feel like we belong. Because we do.

FLINTA*

- F** (Frauen) Women: people who identify as female.
- L** Lesbians: female-identifying people who are homosexual.
- I** Intersex people: people who are born with or develop sex characteristics that differ from the binary notions of a "male" or "female" body.
- N** Nonbinary people: individuals whose gender identity does not exclusively fall into the binary gender classification of only "man" or "woman."
- T** Trans people: People who don't identify with the gender they were assigned at birth.
- A** Agender people: people who don't identify with any gender.
- *** The * stands for all the other gender identities that were not mentioned here but which are still marginalised in a patriarchal society, because they are not cis-hetero male.

- F** Fraen: Mënschen, déi sech als weiblech identifizéieren.
- L** Lesben: weiblech gelies Persounen, déi homosexuell sinn.
- I** Intergeschlechtlech Mënschen: Persounen, déi souwuel biologesch weiblech wéi männlech Geschlechtsmierkmoler opweisen.
- N** Net-Binär Mënschen: Mënschen, déi sech weder als männlech nach weiblech definéieren.
Trans Persounen: Persounen, deenen hiert bei der Gebuert zougewisent Geschlecht net mat hirer Geschlechtsidentitéit (Gender) iwwertenee stëmmt.
- A** Agender: Mënschen, déi keen Gender hunn
- *** De Stär steet fir all déi Geschlechtsidentitéiten, déi uewen net genannt goufen an an der patriarchaler Gesellschaft awer marginaliséiert ginn, also net cis-hetero männlech sinn.



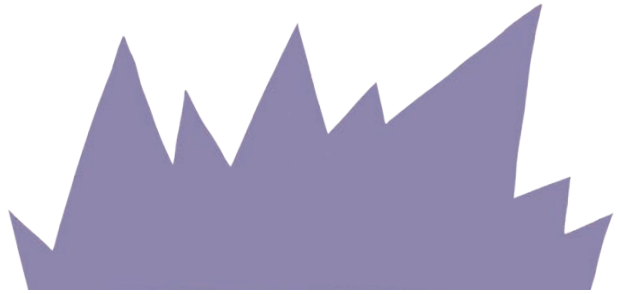
Illustration: Ana-Filipa [@menina.camarada](https://www.instagram.com/menina.camarada)



The Laboratoire d'Études Queer, sur le Genre et les Féminismes (LEQGF) is a non-profit organisation established in August 2020. Its aim is to promote queer studies, feminist studies and gender studies in Luxembourg through action research and basic research.

The idea of creating this association originated in 2018, after long-time observations by its founding members that questions of gender, sexuality, feminism and queerness struggle to find a place in the Luxembourgish academic landscape. LEQGF was also created with the scope of generating and promoting knowledge on intersectional equality issues related to gender and sexuality. This is a keystone of our work and the result of our longstanding involvement in feminist, queer, cultural, and trade-unionist activism. This involvement has very often been accompanied by disappointment and the realisation that activist spheres and strategies are treated separately. Whether it is activists themselves or governmental decision-makers, we perceive a lack of knowledge, and maybe also willingness, to analyse and to implement policies that would consider the intersection of gender and sexuality in theory and praxis.

Therefore, on a daily basis, our activities include the production and transmission of knowledge and tools on gender, sexualities and intersectional equality issues. Our research and analyses are action-oriented, and are intended to serve as a basis for formulating recommendations and designing social interventions that best benefit the populations involved. This year we launched our 2024 flagship project, the Luxembourg LGBTIQ+ Panel. The panel is a study on the situation, experiences, and aspirations of LGBTIQ+ people in Luxembourg and the border region. By providing a platform where community members can think, discuss, and share experiences and ideas on being queer in Luxembourg and the border region, we aim at better understanding the challenges faced by its members. Usually, a panel brings together a group of experts to discuss relevant topics of public interest. For our panel, the expertise comes from the everyday experiences of LGBTIQ+ people. In the end, we develop recommendations based on this data to inform policies and actions designed to improve the lives of LGBTIQ+ people.



We understand that some identity politics strategies – especially those in queer and feminist contexts, aimed at fighting sexism, racism, cis-heteronormativity – sometimes require us to split up struggles and to focus on one identity element to achieve change. But in the end, who really benefits from it? Let us take, for example, a project dedicated to health issues faced by immigrant bisexual women. Which association could ask funding from which Ministry for this project? Would associations be able to work together to support the needs of the people who do not fit bureaucratic categories, or on the contrary, who fit into too many categories, because they “do not live single-issue lives,” to quote Audre Lorde’s talk at Harvard University for Black History Month in 1982?

Ultimately, it is also a question of power and resources. We have seen associations, groups and institutions fighting over resources and turning against each other. Organisations with similar aims start(ed) competing with each other instead of working together instead of creating collective tools of solidarity. This drains everyone’s energy and leads to nothing, as Lorde put it in 1984 at the New York University Institute for the Humanities conference: “The master’s tools will never dismantle the master’s house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change.” We at LEQGF, as an association dedicated to producing and transmitting knowledge that is centred on diverse experiences and community-based action research, prefer to focus on creating spaces where marginalised communities can speak up and become knowledgeable/intelligible subjects of social transformation.

www.leqgf.lu // www.lgbtpanel.lu

White Feminism

White or liberal feminism refers to the most common and visible type of feminism, which is led by and focuses on white middle class women, and prioritises issues that primarily affect them. It's also called „girlboss feminism“ as the focus tends to be on „equality“ and „empowerment“ gained through capitalist means. For example, it's encouraging women to surpass men in their quest for power and money, calling for more female CEOs and investors. It's a feminism that prioritises raising white women to the position of white men, insisting that their „equality“ will open up doors for all the others, who are often directly affected by the policies enacted by „girlbosses“ and their male counterparts.

TRANS HEALTHCARE

We know who we are!

The path to accessing gender-affirming healthcare in Luxembourg's medical system is outdated and broken. This is mostly due to the inability or sheer unwillingness of the medical system's different governing bodies to update their knowledge with respect to transgender issues, and to stop basing their practices on old misconceptions.

To access gender affirming care, such as hormone replacement therapy and surgeries, people are still required to get a referral letter from a psychiatrist and to have one year of „real-life“ experience. These requirements are outdated compared to current international standards for trans health care. This patronizing attitude towards trans people comes from the old misconception that trans people are to be presumed mentally ill and necessarily require the approval of cis people in order to access care. However, all those forms of gatekeeping have been proven to be harmful for the concerned individuals as it forces the patient to reproduce a stereoty-

pical gender narrative that can greatly differ from the realities of the gender spectrum. Unfortunately, most professionals that are supposed to provide referral letters are often ill-informed when it comes to identities that fall outside the gender binary.

We believe in the right of self-determination and the respect of the patient's capacity for self-knowledge.

A simple solution would be to implement an informed consent system, which has become the norm in many countries. Informed consent requires medical professionals to effectively communicate anticipated benefits and potential risks of a treatment. Informed consent also allows for the respect of the patient autonomy and right of self-determination.

There is also an urgent need for better reimbursement of some essential care related to trans healthcare. For example, hair laser removal and speech therapy are currently not reimbursed at all by the CNS in the context of trans healthcare, however both have been proven to greatly help.

We urge the CNS to update their status to follow current modern practices when it comes to gender affirming care and to stop harmful practices.

Gender affirming healthcare saves lives.

Kanonerweiterung als feministische Aufklärung

Unter dem Begriff Kanon versteht man im Bereich der Kunstgeschichte eine Zusammenstellung von Künstler*innen und Werken, welche einen herausgehobenen Wert, beziehungsweise eine normsetzende und zeitüberdauernde Stellung besitzen. Der Kanon bezieht sich demnach auf die Werke und Künstler*innen, welche eine im Mainstream überdauernde Berühmtheit besitzen. Die Künstler*innen, welche in diesem Kanon beinhaltet sind, sind zum Großteil weiße Cis-Männer. FLINTA* und POC-Künstler*innen werden weitestgehend aus dem kunsthistorischen Kanon ausgeschlossen. Es fehlt an Informationen und Ressourcen um die Werke dieser Personen aufzuarbeiten. Feministische Kunsthistoriker*innen begannen in den 70er-Jahren damit, sich dieser Lücke zu widmen und die Werke von bis dato vergessenen Künstler*innen zurück in den Mainstream zu bringen.

Expanding the canon as feminist education

In the field of art history, the term canon refers to a collection of artists and works that have a prominent value or a standard-setting and timeless position. The canon therefore refers to the works and artists that have a lasting fame in the mainstream. The artists included in this canon are mostly white cis men. FLINTA* and POC artists are largely excluded from the art historical canon. There is a lack of information and resources to analyse the works of these people. Feminist art historians began to address this gap in the 1970s and to bring the works of previously forgotten artists back into the mainstream.



Centre LGBTQ+ Cigale is a queer community center in Luxembourg City which focuses on support, empowerment, education and research on LGBTQ+ topics. We do free counseling, have empowerment groups, do trainings, workshops and projects, and we have the only specialised queer library in Luxembourg as well as an observatory on discrimination against queer people.

Part of the intersectional approach at Cigale is to recognise that the lives of our community members are multi-dimensional and complex. In our daily work, we hear many different stories and encounter a variety of intersections between queerness and other social and political identities. Our listening and reflective approach at Cigale helps people to put these unique experiences into words and analyze them.

A black gay man, for example, has experiences that white gay men do not have. He also has experiences that Black heterosexual men do not have. In the same way, a lesbian trans woman has experiences that neither heterosexual trans women nor lesbian cis women have. And similarly, a nonbinary person who uses a wheelchair experiences discrimination that neither non-disabled nonbinary people nor disabled cis people do.

„Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects. It’s not simply that there’s a race problem here, a gender problem here, and a class or LBGTQ problem there. Many times that framework erases what happens to people who are subject to all of these things.“

- Kimberlé Crenshaw



In our counseling sessions, we encounter people who might have fled their home country because their sexual orientation is a crime back there, and here they're confronted with racism and homophobia. Or people who come to us to talk about their transition, but because they can't find a job, live on the streets or are in another precarious situation, they can't afford binders, voice training, or the removal of facial hair, as none of these are explicitly covered by the CNS. Or the trans woman of color who comes over to talk to us about her experiences as a sex worker. These are just a few examples of many possible intersections, the list goes on. The main intersections we encounter are queerness with race, socioeconomic background, disability and sexism.

At Cigale we try to give all parts of our community a voice by creating more and more empowerment groups around different topics. We bring together people who have similar experiences so they can organise themselves and vocalise their struggles and needs. We recognise and support the expertise that comes from experience.

A structural problem we face in Luxembourg, for example, is a lack of understanding of what intersectionally really means in practice. It is essential for a feminist movement to include all people who are impacted by patriarchy and to show solidarity with marginalised groups like women of color, queer women, trans women and nonbinary people. In order to provide the best possible intersectional support, training and information are essential. To understand a person's experience, we also need to understand the structures and systems that surround them.

Intersectional social work, as practiced at Centre LGBTIQ+ Cigale, is part of a commitment to social justice.

TERFs

TERF stands for Trans-Exclusionary Radical Feminist. These so-called feminists advocate for an exclusion of transgender women from womanhood on the basis of so-called „biology“. TERFs refuse transgender-inclusive policies and fight to maintain gender binaries. Therefore, they are against inclusivity in feminist struggles and commonly express hate-speech disguised as „concerns“ about transgender women’s access to women’s shelters, bathrooms, and sports. Some well-known media figures and „feminist“ icons support the TERF ideology in mainstream media, sometimes in an insidious way (look out for terms like „gender critical“, „biological male/female“ or „LGB rights“) and sometimes in an openly hateful way. This is the reason why the queerfeminist movement rejects the TERF ideology and TERFS are not welcome at our spaces or events.



Illustration: Ana-Filipa @menina.camarada



HOUSE OF

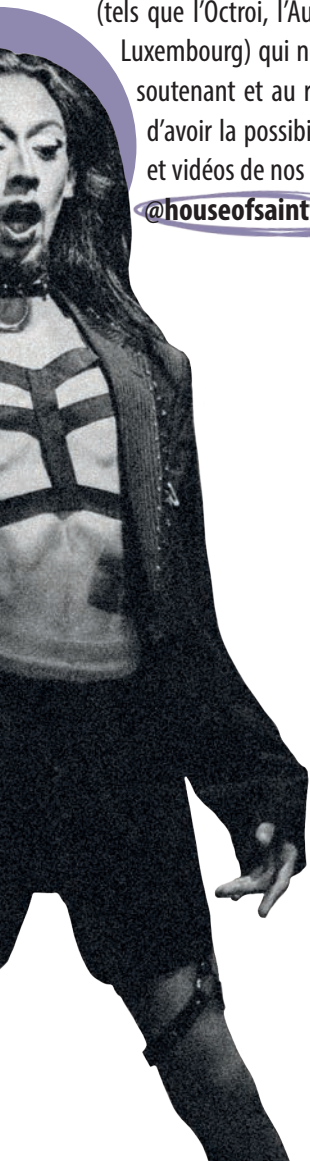
House Of Saint Trinity est l'alliance de trois artistes queers nancéien'nes (Eros, Souluuux, Moonlight del Saphir) prêt'es à tout donner pour répandre l'art du drag dans leur ville mais aussi au-delà. Trois âmes devenues sœurs, c'est avec adelphité mais aussi une grande part politique que nous créons. Notre but est de sensibiliser sur la question de l'identité de genre mais aussi de la communauté LGBTQIA+ de manière générale ainsi que sur tous les sujets touchant à la discrimination. À travers la danse, le maquillage, la mode mais aussi plein d'autres disciplines, retrouvez-nous dans des univers diversifiés, remplis d'amour mais aussi de luttes.



SAINT TRINITY

Nous avons eu la chance de performer dans de nombreux lieux nancéiens (tels que l'Octroi, l'Autre Canal, la MJC 3 maisons, etc) et ailleurs (Kufa au Luxembourg) qui nous ont permis d'obtenir un certain public ici, toujours soutenant et au rendez-vous. Nous sommes désormais plus que ravies d'avoir la possibilité d'amener notre art chez vous. Des photos, visuels et vidéos de nos précédents shows sont disponibles sur notre instagram

[@houseofsainttrinity](https://www.instagram.com/houseofsainttrinity)



GENDER

queer

En Identitéitslabel, deen als Beleidegung am Sënn vu "komesch" entstan ass. E gouf scho säit de 70er/80er vu Leit reclaimed, déi net de gängegen gesellschaftleche Virstellungen vu Sexualitéit, Geschlecht and Gender entsprechen, besonnesch den cisheterosexuellen Normen.

Meeschtens si queer Leit net straight oder cis. 'Queer' not as being about who you're having sex with (that can be a dimension of it); but 'queer' as being about the self that is at odds with everything around it and that has to invent and create and find a place to speak and to thrive and to live."
bell hooks

Kierpergeschlecht - Geschlecht wat engem bei der Gebuert zougeschriwwen gëtt

dyadic - **dyadesch**: Geschlechtsmierkmaler passen an eent vun deenen 2 binären Geschlechter (männlech oder weiblech)

intersex - Geschlechtsmierkmaler passen net an eent vun deenen 2 binären Geschlechter, souwuel biologesch weiblech wéi männlech Geschlechtsmierkmoler

Gender Identity - Geschlechtsidentitéit - dat eegent Gefill fir den eegene Gender

cisgender - sech mat dem bei der Gebuert zougewisene Geschlecht identifizéieren

transgender - sech net mat dem bei der Gebuert zougewisene Geschlecht identifizéieren

non-binary - sech net engem vun deenen 2 binäre Geschlechter zougehöreg fillen

ABC

queer

An identity label that started as a slur meaning "strange" or "different". Since the 70s/80s it's getting reclaimed by people who don't fit the societal ideas or norms of sex, gender and sexual orientation, especially cisheterosexual norms. Most queer people are not straight or cis. "Queer' not as being about who you're having sex with (that can be a dimension of it); but 'queer' as being about the self that is at odds with everything around it and that has to invent and create and find a place to speak and to thrive and to live."

bell hooks

Sex - Combination of bodily characteristics, including: internal and external reproductive organs, hormones, chromosomes and secondary sex characteristics that develop during puberty

dyadic - Sex characteristics matching one of the two binary sexes (male or female)

intersex - Sex characteristics that do not easily fit in one of the two binary sex categories

Gender Identity - the personal sense of one's gender

cisgender - if your gender identity matches the gender you were assigned at birth

transgender - if your gender identity does not match the gender you were assigned at birth

non-binary - to not or not exclusively identify as one of the two binary genders "man" or "woman"

Gender Expression - Ausdruck vun der Geschlechtsidentitéit: dei extern Manifestatioun vum Gender vun enger Persoun

gender non-conforming - Persounen, déi sech géint Gender-Normen positionéieren an deenen net entsprechen

sexuell Orientatioun / Unzéiung - vu weem een*t sech sexuell ugezu fillt

heterosexuell - wann een*t sech zu engem aaneren Geschlecht higezunn fillt, wéi dat zu deem een*t sech zielt

homosexuell, lesbisch, schwul - wann een*t sech zum selwechten Geschlecht higezunn fillt, zu deem een*t sech zielt

bisexuell - wann een*t sech zu op d'mannst zwee Geschlechter higezunn fillt

pansexuell - wann een*t sech zu Leit onofhängeg vum Geschlecht higezunn fillt

asexuell - wann een*t keng sexuell Unzéiung verspiert

demisexuell - wann een*t sech just sexuell zu engem aanere Mënsch ugezunn fillt, wann een*t eng emotional Verbindung huet

Romantesch Orientatioun / Unzéiung - ween een*t romantesch attraktiv fënnt

aromantesch - wann een*t keng romantesch Unzéiung verspiert

panromantesch - wann een*t sech onofhängeg vun Geschlecht zu Leit romantesch higezunn fillt

Bezéiungsstil - wéi een*t seng Bezéiung(en) strukturéiert

Polyamorie/Nonmonogamie - wann een*t sech net op een exklusiven Partner beschränkt

Monogamie - wann een*t een exklusiven Partner huet

Gender Expression - A person's external manifestation of gender

gender non-conforming - People who don't follow gender stereotypes

sexual orientation / attraction - who you feel sexually attracted to

heterosexual - feeling attracted to the opposite gender to your own

homosexual / lesbian / gay - feeling attracted to the same gender as your own

bisexual - feeling attracted to at least two genders

pansexual - feeling attracted to people regardless of their gender

asexual - feeling no or limited sexual attraction towards others

demisexual - not feeling sexually attracted to others unless they've formed a strong emotional bond

romantic orientation / attraction - who you feel romantically attracted to

aromantic - feeling no or limited romantic attraction towards others

panromantic - feeling romantically attracted to people regardless of their gender

Relationship style - how one structures one's relationship(s)

Polyamory/Nonmonogamy - being involved romantically and/or sexually with more than one individual at a time

Monogamy - being involved romantically and/or sexually with one exclusive partner

FLOUR GLUE

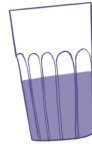
① Ingredients



2 Tbsp flour



1 tsp sugar

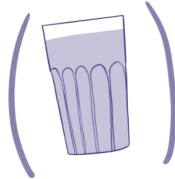
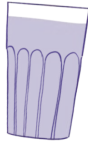
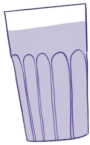


1/2 glass water

② Mix and cook

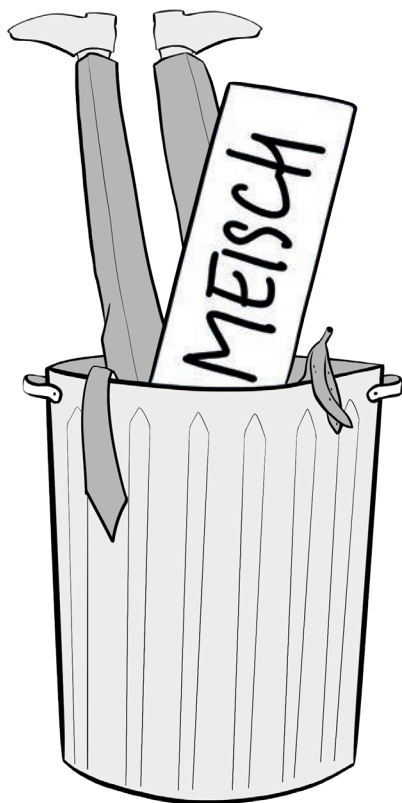
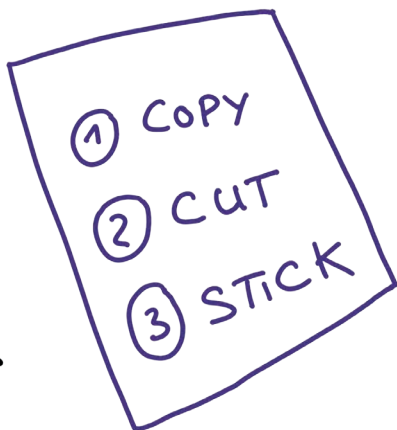


③ Add 2/3 glasses water until it looks like béchamel



④ Let cool.
Stick everywhere







LËTZ RISE UP ♀

LE PROBLÈME AVEC L'INTERSECTIONNALITÉ: LA SUPRÉMATIE BLANCHE

Sandrine Gashonga, LëtZ Rise Up

Le concept d'intersectionnalité, conceptualisé par Kimberlé Crenshaw pour décrire l'expérience du „sexisme racialisé“ et du „racisme genré“ vécu par les femmes noires, n'a cessé de gagner en popularité dans les universités, la culture populaire, les mouvements sociaux, les entreprises et l'élaboration des politiques publiques. Aux États-Unis, la popularité de ce concept a généré un retour de bâton, tandis qu'en Europe, la situation est différente. Mais que signifie réellement l'intersectionnalité pour ceux qui réfléchissent aux politiques à l'égalité et pour les responsables diversité des entreprises ? Comment ce concept agit-il dans les domaines de la justice raciale, du féminisme, des droits des personnes en situation de handicap, des droits des personnes de la communauté LGBTQIA+, ou des collectifs de réfugié-es ? À qui profite-t-il ?

Alors que ce terme est de plus en plus employé, sa signification est de plus en plus contestée. En effet, plusieurs auteur-ices affirment que, pour reprendre les termes de Vivian M. May, professeur-e d'études féministes et de genre à l'université de Syracuse, „bien que l'intersectionnalité soit largement diffusée, reconnue et mise en pratique, elle est souvent interprétée d'une manière qui dépolitise et affaiblit les bases les plus fondamentales sur lesquelles elle repose“. Selon May, une tendance a été observée en Europe de donner plus de valeur à une intersectionnalité „épurée“, c'est-à-dire „débarrassée de son caractère racial, ethnique ou culturel“. En effet, l'accent mis sur la race dans les fondements de l'intersectionnalité s'est avéré moins répandu en Europe qu'aux États-Unis. Des féministes noires ont théorisé la manière dont les femmes noires tendent à être effacées du débat sur l'intersectionnalité et à être absentes de certains espaces. La signification donnée à l'intersectionnalité et la manière dont elle est utilisée dans les politiques et les pratiques effacent épistémologiquement et matériellement les femmes noires, en tant que productrices de savoir et actrices dans ces mondes sociaux.

LËTZ RISE UP est une association féministe et antiraciste composée de femmes et d'hommes ayant pour but d'unir leurs forces pour défendre et soutenir les personnes susceptibles de subir des discriminations en raison de leur genre, race, religion, orientation sexuelle ou leur handicap, oeuvrer pour leur bien-être dans la société luxembourgeoise, et agir pour la transformation sociale de la société en faveur des personnes susceptibles de vivre des discriminations.

Nous souhaitons sensibiliser les citoyen.nes et les décideur.ses aux problématiques du racisme au Luxembourg, à travers l'organisation de formations, de conférences, le plaidoyer, ainsi que de manifestations artistiques, dans le but de valoriser et rendre visibles les personnes qui ne le sont pas, et en particulier les femmes qui subissent des discriminations croisées.

La sociologue britannique

Ashlee Christoffersen développe dans ce sens le

concept d'«intersectionnalité générique» („generic intersectionality“)

qui circule dans les milieux „Diversity & Inclusion“ au Royaume-Uni, dans lequel l'accent n'est pas mis sur un volet de l'égalité en particulier, mais plutôt sur un travail „au profit de toutes“. Il pourrait être défini par „l'élaboration de politiques dans l'intérêt universel de toutes plutôt que ciblées sur des groupes particuliers“. Son émergence au niveau local est étroitement liée à l'austérité : il est beaucoup moins coûteux de réaliser une intersectionnalité générique que de réaliser, respectivement, l'égalité entre les races, les sexes, les handicaps, les religions/convictions et les identités LGBTQIA+.

Si l'on ne veut pas gâcher l'opportunité de progrès engendrée par le mouvement Black Lives Matter, il faut interroger franchement la construction discursive de la séparation entre la race et l'organisation de la justice raciale, d'une part, et l'intersectionnalité, d'autre part, qui sert le double objectif de maintenir la suprématie blanche et d'effacer la marginalisation intersectionnelle parmi les personnes racisées. La signification de l'intersectionnalité en tant qu'égalité générique a été trouvée parmi les décideur.euses politiques dans certains contextes et le chevauchement entre les décideur.euses politiques, le secteur public et les entreprises; elle n'apparaît pas dans les organisations populaires autonomes. En d'autres termes, cette compréhension était limitée aux acteur-ices les plus puissant-es. En ce qui concerne la position individuelle des acteur-ices,

cette signification était moins répandue chez ceux dont les aspects de l'identité étaient marginalisés et plus répandue chez ceux dont les aspects de l'identité étaient privilégiés. Elle n'était associée qu'aux participant-es blanc-hes. De nombreuses praticien-nes reconnaissent la menace que représente cette conception de l'intersectionnalité. Dans les contextes où cette signification est dominante, ce n'est pas seulement la viabilité du travail de justice raciale qui est menacée, mais aussi tout le travail des organisations intersectionnelles. Cela inclut en particulier les organisations dirigées par et pour les femmes noires et les femmes racisées comme la nôtre qui, comme les organisations de justice raciale, sont considérées comme incapables de pratiquer l'intersectionnalité par leurs „pairs“ du secteur de l'égalité. Dans un contexte plus large d'injustice épistémique qui nous dévalorise sur le plan de l'intersectionnalité en tant que personnes non crédibles, en réponse et en résistance à l'intersectionnalité générique, nous nous organisons pour faire entendre nos voix et celles des personnes racisées de manière plus large, plutôt que de faire confiance à des organisations ou à des réseaux d'égalité génériques pour le faire. Pour reprendre les mots d'Ashlee Christoffersen, „nous affirmons notre présence“.



May, V.M. (2015). Pursuing Intersectionality, Unsettling Dominant Imaginaries (1st ed.). Routledge. <https://doi.org/10.4324/9780203141991>

Christoffersen, A (2021), 'The politics of intersectional practice: Competing concepts of intersectionality', Policy and Politics. <https://doi.org/10.1332/030557321X16194316141034>

Safe(r) Space

„safe(r) space“ ass eng Plaz, wou sech z.B. FLINTA*-Persounen, déi duerch d’Patriarchat ausgeschloss an attackéiert ginn, sécher an empowered fille kënnen. Eng Plaz, wou mir zesumme kommen, wëllkomm sinn, wou eis Gender a sexuell Identitéit net marginaliséiert ginn. Wou een*’t Accès zu Informatioun, Educatioun, Support a Verständnis huet a sech austauschen an uvertraue kann. Wou mir eist Selbstbewusstsein an eis Connectioun zoueneen an der Welt stärke kënnen. Et ass eng Plaz, wou ee kenger Diskriminatioun, kenger Belästegung a kengem emotionalem oder physischem Schued ausgesat gött. Sou Plazen, déi sech z.B. als Kommunitéits-Raim oder Bars gestalte kënnen, erlaben et FLINTA*en an anere marginaliséierte Gruppen, si selwer ze sinn, zesummen ze kommen a sech zesummen ze organiséieren.

Safer(r) Space

A "safe(r) space" is a space where, for example, FLINTA* people, who experience exclusion or attacks by the patriarchy, can feel safe and empowered. A space where we can come together, where we are welcomed, where our gender and sexual identities are not marginalised. Where we have access to information, education, support and understanding and where we can exchange ideas and trust each other. Where we can strengthen our self-confidence and our connection to each other and the world. It is a space where we are not subjected to discrimination, harassment or emotional or physical harm. Such places, which can come in the shape of community spaces or bars, for example, allow FLINTA* people and other marginalised groups to be themselves, come together and organise themselves.

1. What and who does Gebees Houeren represent? What intersections do you deal with?

We position ourselves as WOMEN OF CULTURE, creating spaces and experiences that focus on women, femmes, trans, inter, and nonbinary individuals. As mindful creators rather than passive objects of lust, we strive to shift desire away from cis male domination. This involves encouraging experimentation beyond the usual or conventional norms. Gebees Houeren forms a collective that aims to represent FLINTA* individuals in nightlife, serving as mindful creators and decision-makers. Nightlife is a heavily male-dominated environment that often objectifies women or erotic expression. We are reclaiming what is ours and creating dancefloor experiences that aim to protect women, femmes, trans, inter, and nonbinary individuals. We feel a responsibility to create safer environments for both current and future generations.





2. What kind of struggles have you encountered in Luxembourg ?

We realized that positions of power are often filled by masculine actors. Nightlife has always been a place of exploitation of young girls, women and vulnerable individuals. Our female artists have had to deal with this for a long time and are still facing the consequences of a patriarchal system of oppression. The struggle of being sexualised and/or just being booked as objects of desire is a daily reminder of our cause to fight.

Concerning the techno music culture in Luxembourg, we also realized that a lot of it is aesthetically very hard and dark, yet we wanted to awaken the colorful 90's rave nostalgia but by adding our own identity. We like to work with rich colors and texture to again play with the stereotypical aspects of desire and seduction.

3. What work do you do on a daily basis ?

Gebeess Houeren is music-based as it aims to promote different electronic genres. The focus often lies on genres that have not yet been explored in Luxembourg. Yet for the creative team it does not end with sound as we include visual art to work hand in hand with the music to enable the escape out of this reality into an alternate one.

RTL & LGBTQI+ REPRESENTATION: THANKS FOR NOTHING

How RTL treats queer people is not worthy of the word "representation". Their journalists are more likely to deadname a trans person on air than to follow ILGA Europe-guidelines on reporting. The main RTL outputs publish around 2 things about queer people a year, which always contain zero research or basic knowledge around these issues, with phrasings that would have made queer people cringe even in the 90s. Some of them, like an article from last year on the letters in the LGBTQI+ acronym and the colours of the rainbow flag, read like a rushed piece of homework written by a disinterested primary school kid. Others, like an interview with trans woman Caroline from the same year, in which she is consistently and dramatically deadnamed, reduced to her gender-reassigning surgery and described with an unbelievable number of outdated clichés like "born in the wrong body", honestly read as very hostile and disrespectful encounters.

When we take a look through the archive, we find the same scheme repeated over and over. In 2021, in a segment of the RTL-show "Menschen a Geschichten", trans woman Veronica is not only introduced by her deadname and dead pronouns, she is not even given the decency of having her name in the title of the episode, as is common for this format: the title of the segment ends up being "Born in the wrong body". The interviewer even goes so far as to call her a "man" to her face. In 2020, the exact same story was brought already, but about trans man Jan, even showing him while undergoing surgery. They start with his chosen name and pronouns but still manage to deadname him and "born in the wrong body" him. Misgendering trans people in journalism, whether to their face or afterwards in voice-overs or written reports, is violent in a way that is hard to describe to cis people. The obsession with trans people's bodies and their genitals is clear in all of these reports - an obsession that is not only wrong, but deeply harmful and inappropriate.

The journalists involved (some of them hiding behind the all-encompassing author name "RTL") should be embarrassed at how they handle(d) these topics and take some time to reflect on whether they should be reporting at all, if they cannot do so without employing harmful stereotypes and spreading untruths. This fetishising and sensationalising narrative ultimately contributes to

a more hostile environment for trans people. This is a company that has an absolute monopoly on large parts of Luxembourgish media using its reach to ultimately create the climate that leads to high numbers of suicides, self-harm and other mental and physical health problems in trans people, starting at a very young age. It's apparent that they really didn't try at all and they had and have no intention to try at any point in the future. This stands in stark contrast to some articles published on RTL Today in the last few years. Here, it seems like one or two dedicated queer people have managed to find their way into the editorial office and tried to better the unbetterable with well-researched, well-written, liberatory articles from the perspective of queer people. Shout-out to these people who must have faced a considerable amount of backlash from their colleagues and bosses. If they were running these newsrooms, we would have a lot less headaches - but unfortunately, the people actually running them think that it is enough to let a few queer people write a few online opinion articles around Pride season to make up for all the horrible shit they spread on their main channels year after year after year. If this is what the country's biggest medium wants to call representation, we'd rather have nothing.



POLITICAL BULLSHIT VS. REAL TALK

“For more fairness”. “Am Numm vun der Justiz”. “Plus de parité!” “Besser Jobs fir jiddereen”.

If there is one thing pervading all aspects of Luxembourg public life, it HAS to be slogans that promise you the moon and the sun. “Fairness”, “equality”, “representation” are some of the hopeful promises political parties LOVE to use to evoke moral feelings in us. Moral feelings are those feelings that make you want to do the good or the right thing. And what makes these feelings so powerful is that they feel good! We feel happy when we think we’re doing something good. So we can expect that when we hear “Justice!”, “Equality!” or “The Right Thing”, we tend to listen to those who are using these words. But here’s where we HAVE TO have some REAL TALK: Politics are a popularity contest, and politicians will abuse our sense of morality to win. They will manipulate the meaning of words to favour their political agendas and turn their original moral meaning into fake publicity statements. To counter this tactic, it’s good to have an idea what these terms ACTUALLY mean, so that no one can manipulate their meaning for fake PR stunts. SOOO, let’s look at some words together that we hear all the time, but might not always fully know what they mean or imply!

Equality = Fairness

Political BS: If we all give the same things to everyone, everything will be fair.

Real Talk: We don’t all need the same things, because we don’t all have the same conditions.

Let’s take housing problems for example:

A person that can barely afford their 1-bedroom apartment OBVIOUSLY needs more help than a person that already owns a house. Giving them the same help would give too little to the one that needs more and too much to the one that needs less. Equality is not about making people equal in term of treatment, but in terms of opportunities, so that the problems of each person are considered in accordance with what they need. Fairness comes from just practices, not from material equality alone.

Representation = Values

Political BS: If I see myself represented in a group, my views are represented.

Real Talk: Saying that, for example, one black person always represents all the interests of every black person is not only wrong, it's racist. How would a person brought up under X circumstances have the same perspectives as a person brought up under Y circumstances? They might share experiences, but it doesn't mean they will share their values. We are told that political representation is the ultimate solution to inequality, but having your values represented and put into action is more important than having your looks represented. Both would be the best, of course, but ultimately politics should be about values and actions, not about looks and visibility.

Participation = Voting

Political BS: Participating is all that matters. If I vote, I did my part.

Real Talk: If given the choice between no housing, no money or no food, which one would you choose? You are forced to pick one. Not that nice, right? It becomes clear that simply having a choice doesn't mean you have good choices. So telling someone that voting is all one has to do (or can do) in politics is both reductionist and bullshit. Politics influences all of our lives and should not be in the hands of only those able to participate or vote. It should be a space for collective processes that takes into consideration the problems of all, not just of a percentage of the population.

Political participation is a right that shouldn't be reduced to the privilege of voting.

Economic Growth = Better

Political BS: The more we have, the better for all.

Real Talk: We already have more than enough for all, so why would we need to produce more? We are one of the richest countries in the WORLD and we still have poverty? It's not about not having enough, it's about what we have not being fairly distributed. We see more and more how exploitative a growth mindset is, not only of workers but also the environment. We can't just stop producing things, that was never the point, we just have to produce less. Producing less = less work = less burnout = more free time = more living rather than working.

Justice = Law

Political BS: The rule of law = Justice

Real Talk: The law is not automatically what is right. Slavery was legal in the 18th century, the rise of the Nazis in Germany was legal, forcibly mutilating intersex babies was once legal, and still is in some places. The law is not a benchmark of morality, but about what power relations exist in the world. Property owners can legally raise their prices as much as they want, even though we are going through the worst housing crisis in decades. Justice is about understanding people's context, respecting their rights and dignity, and finding fair processes to help people get out of their bad conditions.

The law SHOULD be moral and just, but that doesn't mean that it always is.

Respect over all!

Political BS: Respect is the most important thing.

Real Talk: Respect is not just one thing. What is respectful to one might be disrespectful to another. In China, burping is a sign of respect to the chef, while in most European countries it's seen as a sign of disrespect. Respect is a positive attitude towards certain morals, while disrespect is a negative attitude towards morals. Respect, then, depends on what our morality is, and who we feel deserves positive treatment. For example: No respect for Nazis because we don't have a positive attitude towards their morality. So you don't have to respect Liberals, Conservatives, etc. if you don't have a positive attitude towards their morals. Demanding respect as a universal service takes away people's right to not agree with certain morals (which in themselves might be disrespectful).

Good vs. Evil

Political BS: There are good people, and there are bad people.

Real Talk: A businessman that gives 1000€ to charity every year, but exploits and mistreats his migrant workers, is he good or bad?

A single mom that hits her 2 children, but overworks herself at her minimum wage job to provide a good life for her children, is she good or bad?

Politicians like to sell you an image of perfect humans vs. imperfect humans, but this just serves to divide us so we can't collectively identify what problems we actually share, such as housing, medical access, and education.



Meme: @kontra7000

We all have good and bad sides depending on our upbringing, but we all can learn to recognise our common humanity.

So remember: Don't be fooled by big words from people that want to sell you morality for the price of your humanity. Look at the people around you: they are like you, facing problems, struggling with life, and looking for some type of help. How much nicer would it be to find solutions together? <3



Illustration: Ana-Filipa [@menina.camarada](https://www.instagram.com/menina.camarada)

UNI. LU LGBT+ STUDENTS' ASSOCIATION

The uni.lu LGBT+ Students' Association was founded in 2019 at the University of Luxembourg with the mission to provide a safe space for queer students and to help them form meaningful connections within the community.

In general, our association, often referred to as a „chosen family“, tries to push for more acceptance and inclusion at the University among students, in the classroom, and among the administration. Besides social gatherings, such as the monthly student night, quiz nights, film nights, and board game events, we organise round table talks to discuss various topics that matter to our community. During these events, our participants are guided through educative material and questions which they discuss with the help of moderators, discussing their experiences freely.

Our Association is active in community building beyond the University, as we keep our doors and events open to all LGBTQIA+ persons as well as allies. Besides our recurring events, we also organised fundraisings (for instance, a creative workshop) to support trans persons. Furthermore, we find it important to maintain a network of different civil society organisations in the field of the protection of LGBTQIA+ rights and have been taking part in collaborative actions with several other organisations, such as Cigale and Richtung 22.

Currently, we are facing some struggles within the University. Communicating and reaching people is hard, both for people in our own community and outside of it. We do not have much ally support in our activities or events. Also, the University still hasn't fully implemented the preferred name and pronouns in their system, despite agreeing to do so more than two years ago. We are stuck as each department we talk to tells us they will do something, but nothing happens. Another issue is the imbalance of power between the administrators and queer people in Luxembourg with a visa. Being kicked out of the University is a much bigger risk for them than for EU residents, since their visa depends on their studies.

Amidst these struggles, we are trying our best to provide support to our members, may it be administrative, academic, or personal needs.



uni.lu
lgbt+

students' association





MEGAPHONE

is an autonomous platform dedicated to bringing an alternative approach to activist spaces and movements in Luxembourg and that gives a voice to people who are ignored in existing movements.

It was created in early 2024 to unite people and groups in and around Luxembourg who are queerfeminist, intersectional, anti-racist, decolonial, climate conscious, anti-ableist, anti-fascist and anti-capitalist. Our political convictions are at the core of our practice: ultimately, we strive to dismantle the patriarchy, end white supremacy, and confront all forms of structural oppression and violence - and if possible, also have some fun together.

Our platform aims to reclaim those spaces in Luxembourg that have been inaccessible and oppressive, with the intention of opening them up for everyone. By being accessible, inclusive and safe, we want to combat the isolation of individual marginalised people and their struggles and encourage connections between existing organisations and communities, to create new alliances and networks of care and support. We want to offer an alternative to institutions, political parties, for-profit organizations and those that are funded by private companies. It is not our inten-

tion to oppose existing events but to offer alternative opportunities to get active and represent the broad and colourful spectrum that makes our community.

A grassroots, community-based approach centered on common ground, solidarity and mutual aid is at the heart of our philosophy. We are aware and critical of power dynamics, systematic dominance and oppression - and of how power is abused not just to harm human beings, but also animals and all of nature.

Collective responsibility means we take care of ourselves and each other. Collective action means that we are strongest when we stand up for each other and stand together. Megaphone warmly welcomes those who share common values and visions. Join us in reshaping activism in Luxembourg and fostering a more inclusive future for all! Get in touch with Megaphone at info@megaphone.lu or on social media at [@megaphone.lu](https://www.instagram.com/megaphone.lu).

Members to this date : Centre LGBTIQ+ Cigale, Déi Aner, Gebeess Houerem, Lëtz Rise Up, uni.lu LGBT+ Student association, Richtung22 and individuals

TAKE BACK THE NIGHT

Walpurgis Night 2024: Luxembourg's first Take Back the Night March!

Dear FLINTA* person,
how many more times will we have to walk home at night and feel unsafe?

We say no more! It is our right to live freely and fearlessly in Luxembourg's public spaces! So gear up and prepare yourself for taking back the night on the 30th of April 2024! Let's come together for a demonstration that is all about empowerment, resistance, and reclaiming public space. Let's celebrate Walpurgis Night (the night the witches meet) in solidarity with each other and make all of the dark alleys our own.

This march serves not only as a response to the issues we face in the streets at night; ranging from rampant casual sexism and verbal harassment, to sexual and other forms of gender-based violence. It's also an attempt to create safer spaces together in the streets, during those hours that are normally the most frightening.

We will gather in the park at Kinnekswiss at 7pm and march under the setting sun, walking through the center of the city and finally, holding a vigil together at Casino Luxembourg. This solemn gathering will be a moment to unite; to mourn and honor the FLINTA* people who were injured or killed in and by our heteropatriarchal society.

The March is open to every FLINTA* person who wants to participate.

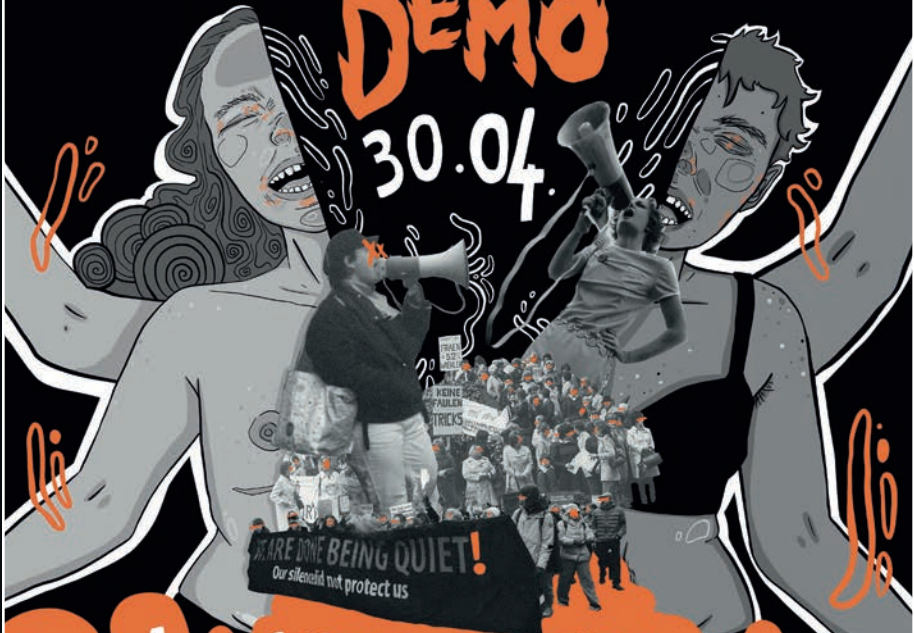
Are you an individual, a collective, an artist? If you want to contribute something (speech, music, art, photography...) to the demo, or if you have questions, get in touch with Megaphone at info@megaphone.lu or on social media at [@megaphone.lu](https://www.instagram.com/megaphone.lu).

Let's make our voices heard and our presence felt as we reclaim the streets - the night is our ally and together we are invincible!

TAKE BACK THE NIGHT DEMO

FLINTA
ONLY

30.04.



MEET UP AT KINNEKSWISS 19:00
VIGIL AT CASINO 21:00

MEGAPHONE



Reclaim the Night

(extract, by Peggy Seeger, 1979)

[...]

If we choose to walk alone
For us there is no safety zone
If we're attacked we bear the blame
They say that we began the game
And though you prove your injury
The judge may set the rapist free
Therefore the victim is to blame
Call it nature, but rape's the name

Chorus

**Reclaim the night and win the day
We want the right that should be
our own
A freedom FLINTA*s have seldom
known
The right to live, the right to walk
alone without fear**

A husband has his lawful rights
Can take his wife whenever he likes
And courts uphold time after time
That rape in marriage is no crime
The choice is hers and hers alone
Submit or lose your kids and home
When love becomes a legal claim
Call it duty, but rape's the name
And if a man should rape a child

It's not because his spirit's wild
Our system gives the prize to all
Who trample on the weak and small
When fathers rape, they surely know
Their kids have nowhere else to go
Try to forget, don't ask us to
Forgive them -- they know what they do

Chorus

When exploitation is the norm
Rape is found in many forms
Lower wages, meaner tasks
Poorer schooling, second class
We serve our own, and, like the men
We serve employers -- it follows then
That bodies raped is nothing new
But just a servant's final due

We've raised our voices in the past
And this time will not be the last
Our bodies' gift is ours to give
Not payment for the right to live
Since we've outgrown the status quo
We claim the right to answer "No!"
If without consent he stake a claim
Call it rape, for rape's the name.



queer loox



"queer loox est un ciné-club queer-féministe depuis 2013 aux Rotondes à Luxembourg, et qui collabore régulièrement hors les murs avec d'autres institutions.

Le cinéma, en tant que forme d'art et de divertissement, touche un public large et diversifié. Comme un moyen important de représentation, le cinéma a le pouvoir de raconter une multitude d'histoires.

Avec son programme, queer loox se concentre sur les questions féministes et LGBTQI+ et sur les représentations des minorités. Il vise à stimuler les discussions sur les différentes facettes des questions queer et féministes et à contribuer ainsi au paysage culturel du Luxembourg et de la Grande Région. »

Next Screening:

SOMETHING YOU SAID LAST NIGHT, by Luis De Filippis, 2022, on April 30, at 19h at Rotondes.

Intersektionalitéit

Intersektionalitéit beschreift iwwerlappend oder vuneneen ofhängeg Diskriminéierungssystemer am Zesammenhang mat soziale Kategorië wéi Ethnizitéit, Klass, Gender, sexuell Orientéierung, Alter, Behënnerung, sozial Klassen etc. Et ass eng Metapher fir ze verstoen, wéi verschidde Forme vun Ongläichheet oder Benodeelegung sech heiansdo zesummenzéien an Hindernisser kreéieren, déi dacks net mat konventionellen Denkmethode verstane ginn.

Intersectionality

Intersectionality describes overlapping or interdependent systems of discrimination related to social categories such as race, class, gender, sexual orientation, age, disability, social class etc. It is a metaphor for understanding the ways that multiple forms of inequality or disadvantage sometimes compound themselves and create obstacles that often are not understood among conventional ways of thinking.

„Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects. It's not simply that there's a race problem here, a gender problem here, and a class or LGBTQ problem there. Many times that framework erases what happens to people who are subject to all of these things.“

- Kimberlé Crenshaw


DÉI ANER

Written by Gabrielle Antar

Queer feminist spaces in Luxembourg are rare. Not because we don't exist, but because the spaces where we can feel at home are so limited to the point of non-existence. As a queer feminist media platform, we've been confronted with discriminatory and oppressive behavior from members of the cis-male gay community. There have been moments of sabotage. There have been moments when our queerness and journalistic expertise have been questioned.

One of the main reasons for it having been questioned is because we're two queer women trying to create something on a voluntary basis. Perhaps also because it's difficult to connect femininity and womanhood with queerness in Luxembourg, a country where queerness is dominated by the representation of cis gay men. One of our main goals through this media platform is to provide a digital space where we present people's stories that are not broadcast in the mainstream media. We want to give visibility to those who are forgotten, and to be able to tell these stories without the censorship of powerful people. A space for „the others“, that's why we have chosen this wording in Luxembourgish as the name of our media.

An upcoming article we'll be detailing on our platform is a feature on Dunia Ciufferi, who is behind the feminist queer tattoo space located between the former social security headquarters and the Bouillon parking lot in the city. Dunia has created a space that is much more than a tattoo studio, it has become a haven for Luxembourg's alternative queer outcasts. A bi-person herself, Dunia was determined to create a space for her younger past self. „I had to trust myself and make this place what I would have needed back then, growing up here in Luxembourg,“ she said. While you can book an appointment with Dunia at Studio Scuro to enjoy some iconic body art, that's not the only community opportunity you can find there.



There are two other important pillars in her studio: firstly, there's the „creator's eck“, where Dunia has reached out to queer and feminist creators, not necessarily professional ones, to exhibit their talents in the corner of her studio. All she wants is to give creatives who may not have the opportunity to show their skills elsewhere, and those who suffer from imposter syndrome, the chance to step out of their comfort zone and take ownership and pride in their talents.

The final pillar of this little haven of refuge that is the studio are the monthly events. When it comes to queer feminist events, I don't think you could find more random and beautiful opportunities for community gatherings than at Studio Scuro. Whether it's a zine-making workshop, a life drawing session, an interactive workshop on queer-ness or a morning yoga session, this place is definitely one to watch if you're looking for random but wholesome things to do in the Grand Duchy.

I know that for me, personally, I took a deep breath of relief, sighing „finally“ as I left its first event I attended. Finally, a space where you feel safe and included. Finally, there are people trying to create something new and community-based in this small country. Finally, we have a space that I had always hoped would one day exist in Luxembourg. A space for the feminists, the queers and the others...

[@déi_aner](#)

WAASSERMELOUN

Written by Gabrielle Antar

Waassermeloun's call to queer people's duty to stand up for the liberation of Palestine

"I am not gay as in let's wave a pride flag; I am queer as in free Palestine."

Israel has succeeded in presenting itself as the only „democracy“ in the Middle East and the only „country“ that is „queer friendly“ to the western mainstream. This is in contrast to the racist portrayal of Palestinians and Arabs as savages, labelling them as inherently queerphobic and misogynistic. Israel has perpetuated this lie in order to conceal the violent colonial actions it has been carrying out against Palestinians for decades, to the detriment of the lives of thousands of people, including queer Palestinians. This approach has a name: pinkwashing. Pinkwashing, in this case, is not only a technique that uses the pride flag to divert attention from the slaughter of thousands of children, but it also erases the existence of queer Palestinians and Arabs, as if the dual identity of being both queer and Arab is not to be considered.



For example, when an IDF soldier displays a queer pride flag amid the rubble of Gaza, declaring „Look, it's Gaza's first pride flag“, it reinforces the troubling idea that Westerners are privileging the symbolic value of a pride flag over the welfare of Palestinian families whose homes, and lives, lie under the rubble. This illustrates how Israel's colonial agenda misunderstands and distorts the essence of queer and trans liberation movements, which traditionally emphasize collective struggle and self-determination for all oppressed communities.

The truth is that the government of Israel is a violent, criminal apartheid colonial state that has been responsible for the deaths of at least 30,000 people in the last four months, half of them being children. A clear genocide of incomparable horror. When we, as queer people, stand up for all oppressed people, we must also do so for those who are living through one of the most horrific massacres in contemporary history.

Our queer Palestinian comrades have asked us to strongly support their demand for dignity. This means opposing Israel's strategy of „pinkwashing“, which exploits queer voices to mask decades of right-wing, violent and racist policies against Palestinians, under the guise of progress. At this critical moment, it's essential to make it clear that not all members of the queer community are aligned with Israeli apartheid propaganda. We should therefore use our voices and platforms, not only to oppose the systemic violence and inequality suffered by the Palestinian people, but also for all the peoples of the world. If we decide to speak out against oppression, this declaration must not be obscured by our Western privilege, which is showing through in the lacking mobilization of the Luxembourgish queer community to openly demand a ceasefire and an end to apartheid.



رائع
ANTIFA



AlQaws* spills the tea

It is instrumental that before having opinions about a people's right to resist, we must first take on the responsibility of informing ourselves on Palestinians experiences and listen to their stories. It is without a doubt, the only to move away from the racist tropes that have justified the more than 70 yearlong genocide by the Israeli apartheid state. Here is a little excerpt of a statement by a queer Palestinian grassroots civil society:

"Queer liberation is fundamentally tied to the dreams of Palestinian liberation: self-determination, dignity, and the end of all systems of oppression. In a settler colonial context, no clear line can be drawn where colonialism ends and patriarchal violence begins. The fight against patriarchy and sexual oppression is intertwined with the fight against settler-colonialism and capitalism. [. . .]

Israeli settler colonialism, and tactics such as "pinkwashing" weaponize our queer experiences to place us in opposition to our own society and communities. Pinkwashing is a form of colonial violence. It promotes harmful narratives and policies that alienate queer Palestinians from our own communities. Our answer to pinkwashing is to say that liberation is indivisible, and that there will be a place for all of us at the rendezvous of victory.

The Israeli criminal government and Zionist LGBTQ movement manipulate and exploit queer Palestinians' lived realities to advance a colonial agenda. The standards for solidarity and action cannot be set by the colonizer.

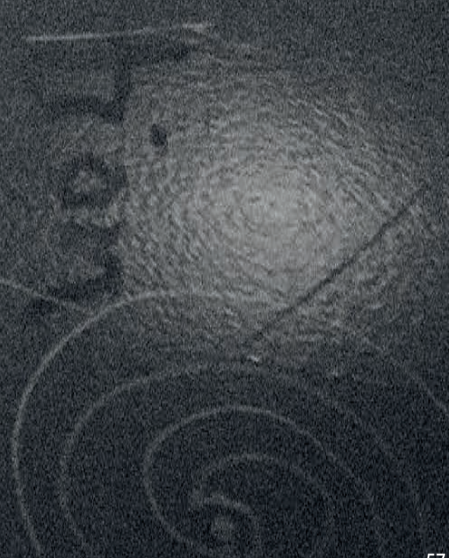
Continue the struggle against Israeli settler colonialism:

Center Palestinian voices and experiences
Strengthen your local organizing spaces by including queer and feminist perspectives
Demand queer institutions end complicity with Israeli Pinkwashing
Organize your communities to combat militarization of local pride activities
Learn from groups like alQaws and listen to Palestinian queer activists explaining what struggle and liberation look like.
Reject propaganda, learn from our movement, and incorporate the lessons of Palestinians queer feminism into your daily practice."

*alQaws for Sexual & Gender Diversity in Palestinian Society is a civil society organization founded in grassroots activism helping to promote and build queer communities within Palestinian cultural and social change

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SAFER NIGHT PROJECT

Partying can be part of a good life balance for many people. It's about having fun and letting go of the pressure we face in everyday life. Creating a space where everyone can enjoy themselves, feel safe and be at ease is not an easy task. It can be challenging to set up limits and boundaries for yourself prior to going out and often

even more challenging to listen to them when having fun. Nevertheless respecting your own limits and boundaries and those of other people is important to ensure that everyone's comfortable.

Boundaries are often overstepped, most of them unconsciously or involuntary, especially in packed, loud and sweaty places in nightlife. A majority of the time this happens above all to people who are already marginalised in day-to-day life (e.g. are exposed to racism, sexism, sexualised violence, transphobia, homophobia, etc.). After a situation where someone's boundaries were violated they might feel left alone, sometimes even think that what happened was their fault. The behaviour of aggressors is not addressed or identified as is and the affected people feel unsafe and / or uncomfortable to return to the party.

This includes:

- Development of a SaferNight charter for venues and parties with standards and guidelines to insure a quality follow-up
- ★ Supporting the setting-up of an SaferNight event by providing staff training (i.e. health promotion, party culture and wellbeing, awareness, safer spaces and social inclusion) and a personalised follow-up for bars, clubs and festivals
- Artistic and well-being workshops, as well as peer-to-peer workshops about active bystander interventions
- ★ Sensibilisation about consent, safer sex, safer use (harm reduction), active bystander intervention and raising awareness for discriminations

Every SaferNight event has guidelines that aim to make us aware of our own boundaries and respect other people's limits. These include looking out for each other („Keep an eye on...“), respecting consent at any time („Consent is a MUST“) and a zero tolerance for discrimination („SaferSpace4All“).

An Awareness Team is always present to support people who need help, feel overwhelmed or just want to retreat and calm down.

By raising awareness about social inequalities we can minimize risks of discrimination and aggressions in nightlife settings. We are conscious that this is an ongoing work, as it implies to rethink so many behaviors that are considered normal by many today. This is a collective process of unlearning hurtful patterns and learning new strategies to take care of and look out for each other. Together we can create a SAFER SPACE where EVERYONE can enjoy the party!



Pipapo, initiator and leader of the project, is in close collaboration with Centre LGBTIQ+ Cigale for trainings around LGBTIQ+ discriminations in nightlife. Planning Familial is supporting the initiative.

Save the date for the next PIPAPLABOOM @ De Gudde Wëllen: Oktober, 4th, 2024.

Les revendications de la JIF...

POURQUOI PRENDRE LA RUE LE 8 MARS À L'OCCASION DE LA JOURNÉE INTERNATIONALE DE LUTTE POUR LES DROITS DES FEMMES ? CAR EN VUE DE LA SITUATION GLOBALE ET NATIONALE, NOUS SOMMES ENCORE À DES ANNÉES LUMIÈRES DE POUVOIR CRIER VICTOIRE EN MATIÈRE D'ÉGALITÉ DES GENRES !

L'égalité est menacée et dans de nombreux pays les droits des femmes régressent. Le Luxembourg n'est pas épargné ! Les femmes continuent à avoir moins d'argent que les hommes, que ce soit en termes de revenu ou de patrimoine, elles sont 6 fois plus nombreuses à travailler à temps partiel et sont surreprésentées dans les secteurs sous-payés. Pour celles qui touchent déjà la retraite, c'est le grand écart, elles touchent 43% moins que les hommes. A la maison, ce sont encore souvent les femmes qui font le gros du travail domestique non rémunéré et qui portent la charge mentale du foyer. Des politiques familiales favorisant la présence de la mère au détriment de celle du père, comme le congé de maternité et de paternité inégal, ne font que perpétuer cette injustice. Face à la crise du logement qui touche l'ensemble de la population, ce sont encore les femmes qui sont touchées le plus lourdement : elles ont moins de budget et sont plus souvent seules avec des enfants à charge. Les familles monoparentales, à plus de 80% féminines, font également face à un système fiscal très injuste favorisant les couples mariés. Les victimes de violence domestique se retrouvent souvent confrontées au manque de places dans les foyers d'accueil et dans l'incapacité de se loger sur le marché privé, leur laissant pour seul choix la violence ou la rue. Et la violence se dirige encore et surtout contre les femmes : En 2022, parmi les victimes d'un événement de violence domestique pour lequel une expulsion a été ordonnée par le parquet, 230 sont des femmes, 31 sont des hommes. Au Luxembourg, 1 femme sur 4 affirme avoir vécu une situation de violence sexuelle au cours de sa vie. Enfin, si nous nous tournons vers la représentation politique, nous sommes encore loin d'atteindre la parité ; 19 sur 100 bourgmestres sont des femmes, 20 sur 60 sont dé-

putées, 5 sur 15 sont ministres. Les femmes partagent ces discriminations avec d'autres groupes vulnérabilisés et beaucoup d'entre-elles font face à des discriminations multiples : la communauté LGBTQIA+, les personnes racisées et les personnes migrantes, les personnes âgées et en situation de handicap ainsi que les étudiantes. (corriger leur texte à la main pour le mettre en inclusive „étudiant-es“, marquer en rouge chaque mention de „femmes“)

A ces quelques exemples nationaux, s'ajoute un constat international accablant. Partout dans le monde, des mouvements réactionnaires et l'extrême droite progressent, et les droits des femmes et des personnes LGBTQIA+ s'en trouvent impactés. La traite, la mise en cause du droit à l'avortement, le viol comme arme de guerre, les violences sexuelles dans le contexte migratoire, les restrictions vestimentaires, les atteintes à la liberté, les mutilations génitales et les mariages forcés sont autant de fléaux qui touchent encore les femmes en 2024. Les causes sont les mêmes partout dans le monde : sexisme structurel, patriarcat et misogynie. Aujourd'hui, nous exhortons la Chambre des députées, le gouvernement et le Conseil d'Etat à reconnaître ce constat et à inclure une perspective d'égalité des genres dans la conception, l'émission d'avis et l'approbation des textes législatifs. Nous affirmons cette revendication face à une neutralité de genre encore reconnue comme option par le législateur dans l'acte d'évaluation d'impact des projets de loi. Nous tenons à rappeler qu'il n'existe pas de neutralité de genre en termes de politiques et de textes de loi, et tout ce qui se veut neutre en genre, discrimine inévitablement le groupe déjà défavorisé. La réponse pour garantir des politiques féministes qui luttent réellement contre toute forme de discrimination se trouve dans le gender mainstreaming⁸ : tandis que l'Union européenne en a fait un pilier depuis les années 1990, il est grand temps que le Grand-Duché en modernise sa conception. Une politique qui intègre la dimension de genre est une politique pour laquelle on a examiné de manière comparative la situation des femmes et des hommes concerné-es, on a identifié les éventuelles inégalités entre les sexes, et on a cherché à les réduire ou à les éliminer. Des actions concrètes sont aujourd'hui plus que jamais indispensables.

... et ce que nous en pensons

Comme chaque année, la plateforme JIF (Journée Internationale des Femmes) a publié ses "revendications" à l'occasion du 8 mars. Et comme chaque année, nous avons pris la liberté de les analyser et d'y ajouter nos remarques.

La plus grande partie du texte ne contient pas de revendications mais passe son temps à faire une liste de statistiques qui illustrent la situation, grave comme elle est, pour les discriminations à base de genre au Luxembourg. L'inégalité financière et professionnelle sont nommées, ainsi que l'inégalité en charges domestiques et mentales. Il y a mention de la crise de logement, de violences domestiques et sexuelles, et de représentation politique.

Est-il inutile de rappeler les chiffres des violences faites aux minorités de genre? Non, bien sûr. Cet inventaire à la Prévert de pourcentages glaçants est nécessaire, année après année, pour espérer convaincre de nouvelles personnes peut-être. Ou pour rappeler que notre expérience vécue est la réalité, qu'elle se base sur des chiffres concrets. Puisque nos voix ne suffisent pas, il faut s'appuyer sur des chiffres. Mais est-ce suffisant?

La décision de parler presque exclusivement de femmes, au lieu de choisir un mot plus inclusif, est frappante. Le passe-partout "d'autres groupes vulnérabilisés" est censé être suffisant pour décrire un groupe de personnes qui au total comprend la majorité des personnes atteintes par le patriarcat. "Les femmes" ne peuvent pas être séparées de ces "autres groupes" dans les luttes féministes, sauf par ceux qui opèrent d'une perspective blanche, cis et hétéro et qui l'imposent consciemment comme vue universelle et prioritaire.

On remarque aussi un manque éclatant de mentions de problématiques de classe et de capitalisme. Il n'y a aucune critique de la politique contempo-

raïne et aucun mot n'est perdu sur la plus grande nouvelle des dernières semaines: l'abus de pouvoir et l'agression publique exercée par Claude Meisch, Ministre et agresseur multiple. Ou est cette plateforme quand on en a besoin pour représenter la voix féministe au Luxembourg? On ne peut pas combattre les violences sexuelles et domestiques sans en nommer la cause: les hommes. Toutes ces statistiques ne nous sauveront pas si nous n'arrivons pas à nous unir pour confronter les coupables et les traduire en justice.

La seule vraie demande qui émane du texte est d'"inclure une perspective d'égalité des genres dans la conception, l'émission d'avis et l'approbation des textes législatifs.". Mais qu'est-ce que ça veut dire? Introduire une clause « femmes » dans la constitution est une exclusion en soi-même et ne change rien sans des lois concrètes qui s'y joignent. Il n'y a pas de propos concrets pour des changements de lois dans ces "revendications".

"Des actions concrètes sont aujourd'hui plus que jamais indispensables"... oui! Et dans un texte appelé "Revendications 2024", on attend de la plus grande coalition féministe luxembourgeoise une liste détaillée de ces actions, et pas seulement un rappel des faits.

À l'heure où le Ministre de l'Éducation nationale, de l'Enfance et de la Jeunesse est empêtré dans une histoire qui devait constituer un scandale national, mettre fin à l'impunité des agresseurs est plus que jamais nécessaire. Nous avons donc fait une liste non exhaustive de demandes concrètes pour substituer ce geste vide. Nous demandons à tout le monde d'y ajouter d'autres et de lever sa voix pour les faire écouter!

NOS DEMANDES

- **Une tolérance zéro** et des procédures solidaires dans les services publics, les entreprises et les écoles pour tout comportement sexiste, raciste, homophobe, transphobe et validiste
- ★ **La formation systématique des employé-es de l'état**, obligatoire et régulièrement mise à jour, pour comprendre, détecter et protéger les victimes de tels comportements, et en particulier, une formation approfondie des responsables à recevoir les plaintes sur ces sujets
- **Un changement radical du système de justice carcérale** en faveur d'un système basé sur la transformation, la réhabilitation, la prévention et les réparations
- ★ **Un programme de prévention fort** dans les écoles qui permette d'éduquer les enfants au consentement et à l'égalité ainsi qu'à l'histoire des mouvements de libération
- **Normalisation** de l'écriture inclusive
- ★ **Un suivi dédié** et rendu public des actes de violences sexistes et sexuelles, incluant les féminicides et les agressions motivées par l'homophobie, la transphobie, le racisme et le validisme
- **Un soutien conséquent** aux initiatives universitaires d'étude des expériences des minorités
- ★ **L'inscription** d'une définition officielle du féminicide dans la loi luxembourgeoise
- **L'inscription** du droit à l'avortement dans la constitution luxembourgeoise et une amélioration de l'accès à l'avortement
- ★ **Soutien au logement** pour les personnes fragiles et l'établissement de logement social accessible à grande échelle
- **Introduction d'une caisse de soutien** social facilement accessible pour personnes en précarité à cause de vulnérabilité, crises, inflation, grève ou procès juridique politique
- ★ **Introduction d'un système de soutien/rémunération financière** pour le travail domestique et parental
- **Soutien financier et sécurité** pour les personnes à risque de violence de genre et orientation sexuelle dans leur pays d'origine - et une procédure d'asile adaptée aux réalités de vie des personnes concernées
- ★ **Accès gratuit à la psychothérapie** et autres services de santé mentale pour tout le monde
- **La fin de la psychiatrisation des parcours trans** et une réforme générale du complexe psychiatrique et du traitement de personnes psychiatrisées
- ★ **L'introduction d'une pratique** systématique d'intégration des personnes concernées dans l'élaboration des lois
- **Une politique de tolérance zéro** sur les propos discriminatoires tenus dans les médias et les médias qui accordent une place à ces propos
- ★ **Une campagne nationale et publique** de décolonisation qui inclut des changements au niveau de l'éducation, du développement international et des réparations pour les pays et peuples atteints de violences coloniales exercées par le Luxembourg
- **Abolition de la police et de l'armée** comme institutions hyperpatriarcales et arrêt immédiat de participation politique et financières dans toutes guerres, invasions, génocides et commerces d'armes.

Nous y ajoutons ces demandes, travaillées par le Centre LGBTIQ+ CIGALE:

- ☆ **Des logements d'urgence** pour les personnes LGBTIQ+ de tout âge qui se font expulser de leur famille pour différentes raisons ;
- **Des logements pour les réfugiés LGBTIQ+** qui ne se sentent pas à l'aise / en sécurité dans les foyers d'accueil spécialisés ;
- ☆ **Des logements d'urgence pour les personnes LGBTIQ+** en situation de précarité, qui ont perdu leur travail ou qui ont des difficultés à en trouver à cause des discriminations structurelles
- **Une troisième option pour les personnes non-binaires et intersexes**, reconnue par la loi et présente, entre autres, sur les formulaires, les cartes d'identités et dans les systèmes informatiques des administrations ;
- ☆ **Un accès aux soins médicaux** basé sur l'autodétermination et le respect de nos expériences
- **Une meilleure protection** contre les interventions médicales non-vitales et en respect de l'autodétermination des personnes intersexes ;
- ☆ **Une (meilleure) éducation** (obligatoire) sur les sujets LGBTIQ+
- **Des aides financières** pour des personnes LGBTIQ+ en situation précaire
- ☆ **La prise en charge** de tout le parcours de transition des personnes transgenres (épilation, maquillage pour faciliter le passing, sous-vêtements adaptés, logopédie)
- **La filiation automatique** au parent non-porteur dès la naissance de l'enfant, sans avoir besoin d'adopter. Celle-ci doit être ouverte aux couples non-mariés
- ☆ **L'accès au congé parental** pour la mère non porteuse d'un couple de femmes devrait bénéficier d'un congé parental dès la naissance de l'enfant, tout comme c'est déjà le cas pour les pères dans les couples hétérosexuels



THE STORY OF THE HOLY ST. TRINITY

Gather, devout believers, as we kneel before the tale of the Holy Saint Trinity, born of an immaculate conception of a trans mother, chosen by celestial decree to bear both sorrow and triumph.

In the grip of societal oppression, the saint emerged as a vessel of divine providence amidst a world shrouded in darkness.

Growing among the marginalised—queer, disabled, racialised—their deeds of love and compassion aroused the ire of tradition's keepers, who sought to quench the flame of righteousness.

Bound to the pyre, the saint ascended, enveloped in celestial grace. The heavens parted, and a chorus of angelic voices rang out, proclaiming the saint's righteousness and valor.

As flames ate at their flesh, instead of agony, a serene peace enveloped them. With a wave of their right hand, the saint commanded the elements, and the flames themselves bowed before their transcendent glory, dancing in reverence rather than consuming.

With a wave of their left hand, the selfish were humbled, transformed into the very adversaries they despised most, destined to learn the lessons of empathy and understanding.

Yet, upon the oppressed, a wondrous gift was bestowed: the ability to peer beyond the veil of earthly suffering, to see the beauty and potential that lay hidden within every soul. And wherever they trod, flowers bloomed, love followed, and the angels sang.

Let us honor the epoch of the Holy Saint Trinity, as the marginalised were anointed with divine insight, and the selfish were put on the path of change. May we, inspired by their example, walk the path of faith and compassion, in the light of their miraculous ascension and the eternal flames of their heart.

Amen.



Richtung22's Queerfeminist Working Group

Richtung22 is committed to radical artistry and social consciousness. Through our projects, we aim to provoke thought, challenge perceptions, and initiate important discussions. We refuse to be confined by the limits of class and society; instead, we strive to tear art out of its elitist framework and make it accessible to all.

The Queerfeminist Working Group, a dynamic and colourful force within Richtung22, has dedicated itself to dismantling normative structures and amplifying marginalised voices in Luxembourg.

For the past four years, we've been at the forefront of feminist activism, present at each JIF march since its inception with an artists' bloc. We have created intersectional campaigns, zines, and articles that challenge the status quo. During the 2023 Pride Week at the KuFa in Esch, we presented a theatre play about the pinkwashing and hypocrisy within LGBT+ organisations in Luxembourg.

Within and with Richtung22, we've created a space for ourselves—a space where we confront the issues that resonate deeply with us and our communities. Through this, we had to face many hurdles connected to the limitations of existing structures, which lack intersectionality and often prioritise cisgender, white, and heteronormative narratives. With our Working Group, as well as the new community collaboration project, Megaphone, we want to combat this climate and make new spaces and worlds for ourselves and each other.

TAKE BACK THE NIGHT DEMO

FLINTA*
ONLY

30.04.



MEET UP AT KINNEKSWISS 19:00
VIGIL AT CASINO 21:00