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MANIFESTO

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.

Email fork@riseup.net with any comments, questions, and criticism. ;)

C c

is for capitalism

Capitalism exploits women in the household and in the factory.

How is patriarchy linked to the **capitalist** system?



D d

is for drag

Ana likes performing as a **drag** king.

Kim wonders: is everyone in **drag** everyday?



F f

is for feminism

Aneesha and her friends are **feminists**.

Are there different types of **feminism**?

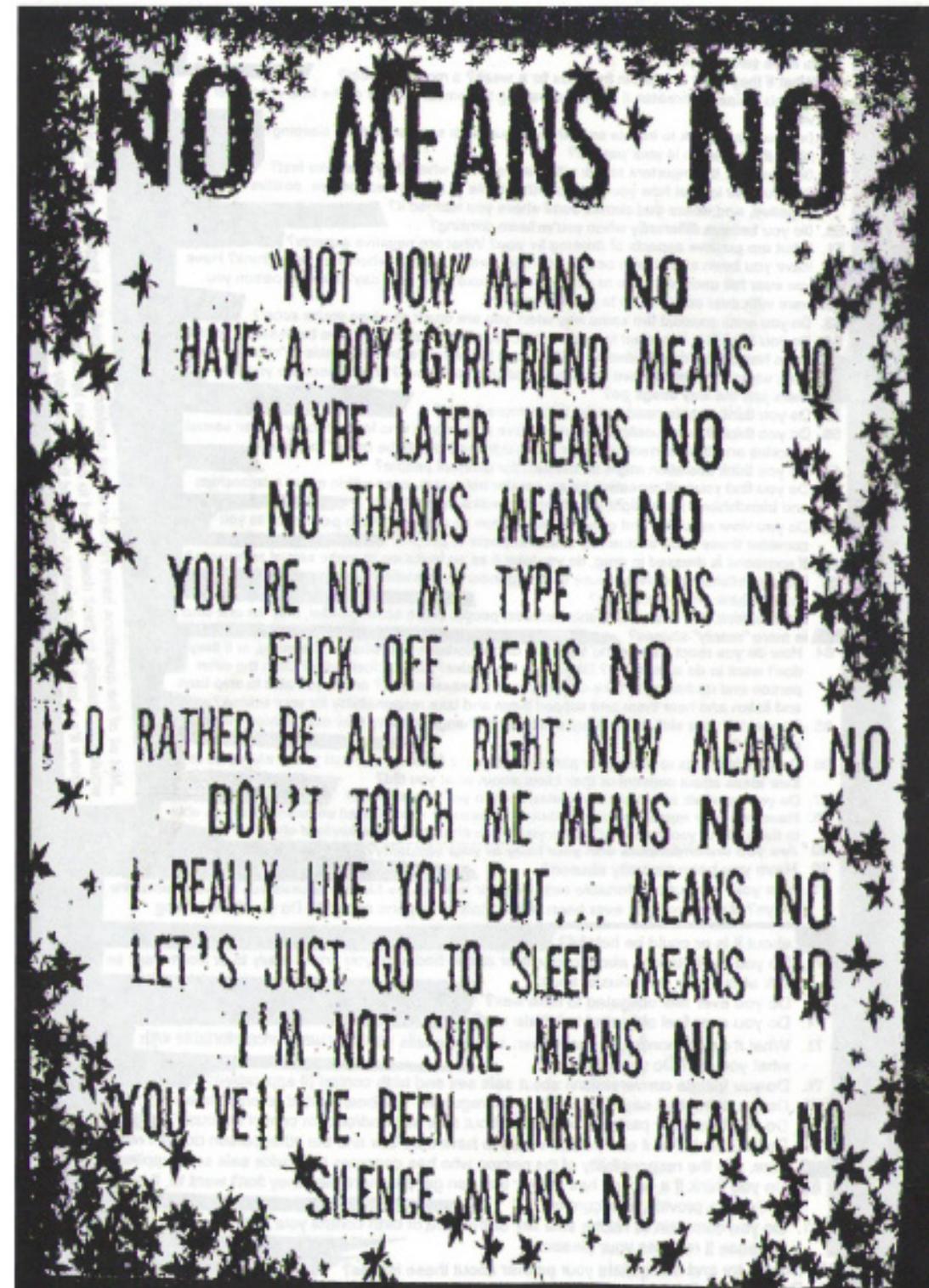


P p

is for pride

Svetlana and her family go to **pride** marches every year.

Is everybody welcome at a **pride** march?



Sustainability doesn't have to be sexist!

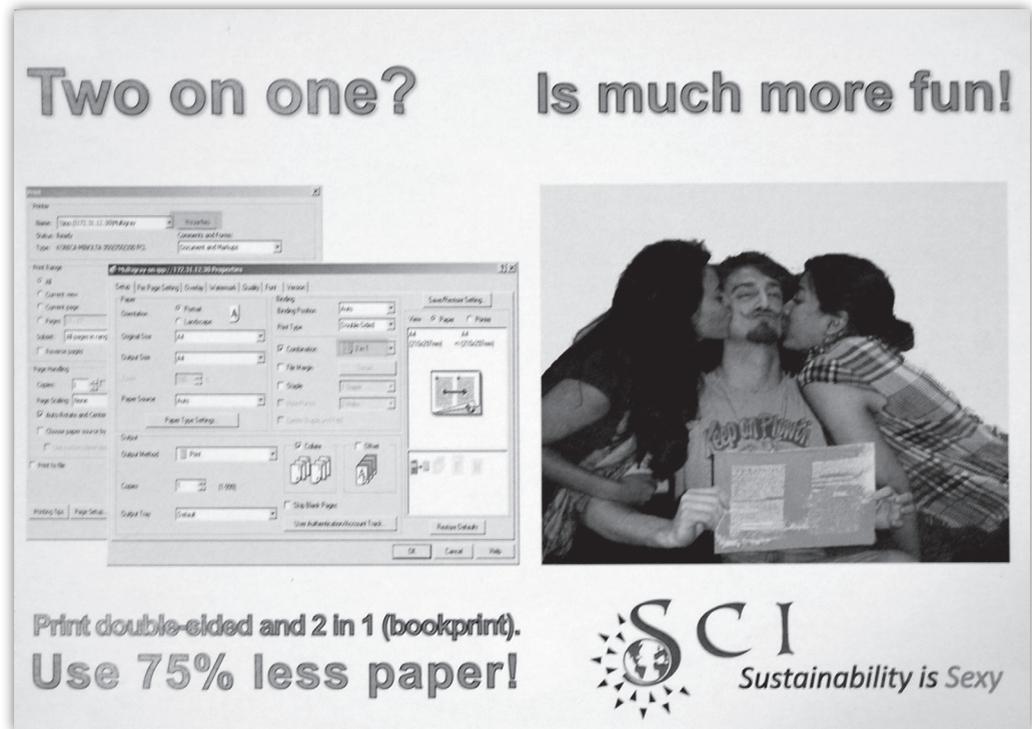
by cyborgmonkey

The golden rule of capitalist marketing says that 'sex sells'. Although using sexual and erotic imagery in salesmanship is as old as the idea of advertising itself, it has not died out. 'Young entrepreneurs' still believe that whatever they want to sell (be it beer, cars, hammers, jeans, coffins, roof tiles or, organic fertilizer), putting an image of a female body next to it will increase the chances of catching their clientele's attention. That is why public space is literally littered with boobs and asses. Vintage sexist ads are being mocked now as an obvious example of anachronism, but the trend to make a more or less subtle 'wink' to customers still continues.

Ok, everybody knows what's wrong with sex in advertising and how it objectifies women's bodies. But what about using sex to promote a 'good cause'? Let me give you an example of that: "Two on one? Is much more fun!" or "Turning this off turns me on!"

Sounds familiar? Yes, these are slogans from the new SCI (**Sustainable Campus Initiative**) campaign that you might have noticed on the posters put in computer labs. The *Sustainability is sexy* campaign seeks to make CEU students aware of energy savings that they could make by turning the computer screens off in the labs and printing double-sided. But why on Mother Earth do they have to do that using sexist means?! Let me briefly review the message that comes across with the beautiful posters I am talking about. If I print double-sided will it enhance my chances of getting laid or maybe even to have a threesome? If I turn off the screen in the basement lab do I run the risk of some guy creeping up behind me because he was inexplicably "turned on"? And who knows what would happen if I were to turn the lights off (apparently it should get better)? Not to mention that all the posters are meant exclusively for a heteronormative eye.

SCI seems to be inspired by the infamous PETA (People for Ethical Treatment of Animals) strategy that uses sexism and nudity as a cheap trick to attract attention to animal rights. Naked sexy bodies wrapped in plastic like chicken meat, models posing with animal skins, a shot of female lingerie with body hair (the slogan says: "Fur trim. Unattractive"), urging ice-creams producers to use human breast milk instead of cow milk – that's PETA's shock therapy. 'Sex sells' in its fullest! The latest video commercial from the "Veggie Love" campaign shows barely dressed women getting down and dirty with... vegetables! So who is a target of this kind of advertising? Licking pumpkin and imitating masturbation with asparagus somehow does not convince me to go vegetarian. Don't get me wrong, I do enjoy



green porn and I know sex toys are expensive, so cheaper organic substitutes are not such a bad idea, but PETA's ads are clearly misogynist. PETA responds to criticism by pointing out that, "since the organization is run by a woman, they could not possibly be accused of sexism." Great logic, let us think about that for a second. Hmm, "The US is not racist, because Obama is black". The problem is that one type of oppression is prioritized over another. Hey PETA, why not try to be more concerned with the ethical treatment of women?

Coming back to the SCI case, what is it all about? In the **Proposal for a Sustainable Campus at CEU** in the section 2.1.1 on education it is argued that:

The most important task during the year students spend with CEU is to make them feel that the sustainable lifestyle and habits that CEU supports and takes for granted are desirable, normal and things, habits to be taken home and inculcated into their local populations when they return to their countries, that this is 'the way things should be done' by civilized, socially and environmentally aware citizens.¹

I think that my 'local population' better knows how 'things should be done' and how to care about the environment without offending women and using them

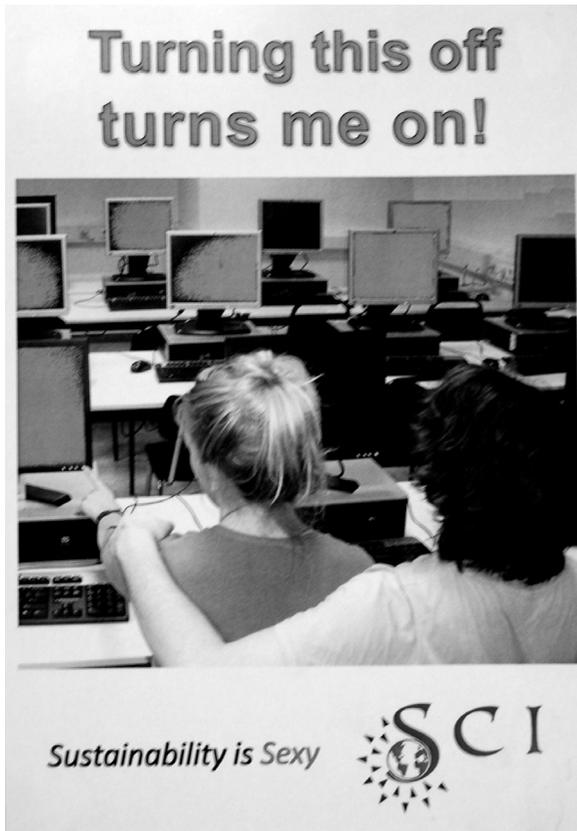
¹ https://envjustar.ceu.hu/CEU_SC_Proposal

as tokens only. Unfortunately the author clearly assumes that my lifestyle (and yours too) is not sustainable enough, as the 'local population' of my species has to be some savage, uncivilized, non-western wasteland. Let there be dragons! The report on the sustainable campus conveniently doesn't mention the key word here: development. 'Sustainability' inevitably comes in a package with 'development'. The whole project is yet another alliance between the patriarchal system and capitalism to launch a developmental mission to civilize savage populations. Of course what is also nearly forgotten is that the idea of sustainability is linked to responsibility. The poster action and SCI's strategy can in no way be termed 'responsible'. By utilizing such techniques to reach a goal, SCI leaves a giant **sexist footprint** behind and they'd better deal with it soon, because the struggle for the environment is a serious one! If you are not creative enough to come up with something actually interesting, and if you cannot make yourself fight for a clean campus without simultaneously exploiting women, it is better to say nothing instead. Sustainability should be thought of in relation to equality.

Feminism shares the environmental concerns! While we appreciate the tremendous efforts of SCI to raise awareness about environmental issues, we certainly do

not appreciate the cheap mainstream tactics of selling the message. This is a common fight, and powers should be consolidated, instead of being compromised by sexist culture. Hopefully SCI will realize that and try to change their poor strategy of drawing students' attention to a very important cause. But maybe they need some help, so I invite you to come up with an alternative to the shameful *Sustainability is sexy* campaign. Anyone can think of a way to prove that green activism doesn't have to be sexist, racist, or classist.

Design a poster or leaflet, make a video or sticker, and share! Let's turn it into a kick-ass action!



How to Avoid Rape?



1. Don't put drugs in people's drinks in order to control their behavior.
2. When you see someone walking by themselves, leave them alone!
3. If you pull over to help someone with car problems, remember not to assault them!
4. NEVER open an unlocked door or window uninvited.
5. If you are in an elevator and someone else gets in, DON'T ASSAULT THEM!
6. Remember, people go to laundry rooms to do their laundry, do not attempt to molest someone who is alone in a laundry room.
7. USE THE BUDDY SYSTEM! If you are not able to stop yourself from assaulting people, ask a friend to stay with you while you are in public.
8. Always be honest with people! Don't pretend to be a caring friend in order to gain the trust of someone you want to assault. Consider telling them you plan to assault them. If you don't communicate your intentions, the other person may take that as a sign that you do not plan to rape them.
9. Don't forget: you can't have sex with someone unless they are awake!
10. Carry a whistle! If you are worried you might assault someone "on accident" you can hand it to the person you are with, so they can blow it if you do.

And, ALWAYS REMEMBER: if you didn't ask permission and then respect the answer the first time, you are committing a crime -- no matter how "into it" others appear to be.

Not Gay as in happy
but Queer as in Fuck you



Social tolerance because of commercial viability is inherently exclusive and classist. Acceptance of alternate sexualities and gender identities can not be made a commodity!

Fight against assimilation and socially acceptable gayness! Don't join the same oppressive power structure that used to (and still does) bash us!

Fight the marginalization of the lower class, people of color, trans people and queers in our movement by the homosexual elite!

Hold your LGBTQI causes accountable to keep challenging the racism, sexism, transphobia, and homophobia inherent in that power structure, in themselves, and against which we all need to work in solidarity!

CALL FOR SUBMISSIONS



Be part of the first ever „Coming Out Monologues“ theatre performance at CEU!

Write your story ... act ... come! (OUT!)

Have you come out? Do you want to come out? Has someone come out to you? What do you think of coming out? Tell us your story!

How did you come out to yourself?

How did you come out to friends, family, classmates, exes? Do you want to?

How have your friends, family members, classmates, exes come out to you?

What do you think of coming out? Liberating? Important? Scary? Overrated? A heteronormative concept?

Send us your stories!

We are expecting written pieces of max. 1200 words before Monday, 31 October. The stories will then be edited and turned into monologues, which students will perform at CEU in April. All ages, sexualities and gender identities are encouraged to submit. You may choose to remain anonymous. Please indicate if you would be up for acting your piece or others' stories! Send it to fork@riseup.net and write "The Coming Out Monologues" in the title.

Get creative, write, share, submit, become part of making LGBTQIA his/herstory!

A really loooooong story of why we boycott Alterego club

by cheburashka

Questions are already floating around CEU about the LGBTQ scene in Budapest, places to go, things to do...but before giving you some suggestions, we thought it would be worth retelling some of the events that took place during the last Budapest Pride this past June.

Also, a small disclaimer: This article is more of a personal account not going to contain many footnotes or references. So those who are really interested can do some research on their own as there are many internet resources and people to talk to.

Also, the overall, the intention of this article is not to give a negative picture of the whole organization of pride and attempt to describe the LGBT scene in Budapest. All our activities were conducted in very close collaboration with a lot of Hungarian LGBTQ activists from who we had learned a lot and our very grateful for the mutual support. What our experience did show was that this year (organizing team of pride changes somewhat every year) there seemed to be a rigid hierarchical structure and monopoly on the position of deciding what constitutes an LGBT identity in Hungary and how it should be presented to the public. Some Hungarian members of the LGBTQ community had complained that their voices are completely ignored and some that they don't even bother to engage in any discussion about the organization of Pride. But it also taught us that the gender-identity expression or identification with a specific group in Hungary is not so easily deciphered with western frameworks. With this sentence I am not trying to highlight the specificity of this region or trying to reinforce nationalist characteristics but simply calling upon whoever is reading this, instead taking our word for it or just starting to look for literature on the topic, as we are all trained to do in our academic tower, to go out and engage with different collectives and people, listen to their experiences and views and definitely make an attempt to participate when you can. You will definitely learn more and if not, will at least have a much more fulfilling experience in Budapest.

Now, this account of events is from the perspective of people who participated, to the extent that it was possible, in the pre-Pride and post-Pride happenings. Before going into details, some general things that do have to be mentioned is that the history of the LGBT movement in Hungary is quite long and also complicated and we definitely suggest doing some background research to gain a fuller picture. Also, while most pride events prior to 2007 were quite peaceful, after the turbulent events of 2006 in Hungary, growing violent attacks became reasons for conducting the pride march within a street corridor cordoned off by metal fences with a significant number of police and security forces. In 2008 and 2009, after the march, pride participants were evacuated through a designated underground metro car and dropped off at a station that was announced

only at the last moment. Upon their arrival at the station, everyone was ordered to remove all symbols and paraphernalia that might indicate their participation and to disperse in small groups throughout the city.

This year there was no fence and no evacuation plan. In the middle of the march the route had to be changed because of the organized counter-protest at the Oktogon area. BUT, before retelling what took place right after the march I would like to direct your attention to some of the pre-pride incidences, discussions and debates that took place.

One of the initial causes of discontent from the activists that either came to support from abroad or that were non-hungarians residing in Hungary was the monopolizing nationalist and homonormative rhetoric that manifested itself in various promotional videos that were made, as well as symbols (e.g. half Hungarian flag/half rainbow flag ribbons). Nationalism in Hungary has its history, therefore the Pride organizing team in planning these campaigns had their own strategic and non-strategic arguments behind this. We had engaged in numerous debates and discussions regarding the exclusionary aspects of this move with the organizers and other activists, but still with not many signs of agreement. Being on the verge of refusing to go to the march because we did not want to, through our presence, by default, suggest that we supported the main messages of the pride, instead we decided to organize a pink bloc within the march with our own messages and slogans (overall about 150 people joined the bloc) either clearly challenging some of the mainstream slogans or bringing into visibility the “identities” and groups which this nationalist and homonormative rhetoric excluded (e.g. ethnic minorities in Hungary, transpeople and gender non-conformists). Other groups also took initiative in making their non-conformist presence much more visible and supported our Alterego boycott with slogans such as “No Dress Code, No Face Control”.

So we finally get to the reasons for our boycott. Moving to the day before the pride march, an incident, which we thought could be tied to this overuse of nationalist rhetoric, took place in the famous gay club Alterego, which we have boycotted ever since and would never dare set foot in again in this place run by racist scumbags who only care about the profit they make off of the LGBT community (emotions running high here). Three Roma transgender people^[1] came to Budapest pride from Gyöngyöspata (a small town about 2 hours from Budapest, where earlier this year a right-wing group started a campaign of terror against the Roma community which culminated in the organization of a military camp right across the small territory with a predominantly Roma population). The night before the Pride march a party was organized at the Alterego club and of course, the guests from Gyöngyöspata were not let into the club due to their suggested non-conformity with the dress-code (allegedly they were wearing inappropriate shoes and shorts). Once we got news about this (about 30 min later), we gathered a group of 7 people and attempted to enter the club in the most

“non-dressy” clothes. Of course, no attention whatsoever was paid to our torn shorts and flipflops as well as some spray paint because we were making posters at the time that we heard about the incident. Once we had entered the club, we made an attempt to raise awareness about what had just happened upstairs, but nothing really resonated in the people who were content with sipping their overpriced drinks and just having good old fun (how dare we spoil it with something political). In about 15 minutes the owner of the club noticed our activities and of course duly escorted us to his office to ask about why we were disturbing the running of his business. I will not go into details about the treatment and comments that we received from the bodyguards who participated in the escort. The person who did not allow the 3 Roma transgender people into the club was also called into the office but of course continued claiming that his decision was purely based on the dress code criteria (pretty much playing stupid and ignoring all our questions about on what basis where we let in). In the mean time one of the Pride organizers also came to Alterego after receiving a phone call about the incident but of course the argument of those with the money had the most weight. The owner of the club could not care less about the opinion of the representative of the organizing team and so the whole “discussion” did not lead to anything except us getting our money back for the entrance. No apologies, no explanations and only a few dirty sly remarks in our address. We pushed for a subsequent meeting with the organizers of Pride as well as with another owner of Alterego, which turned out to be completely futile in our attempt to have them acknowledge that this was a case of clear discrimination on the basis of ethnicity and gender-identity. More non-sensical explanations and even issues of hygiene were brought up. In the end, a lawsuit was taken up against Alterego by another gay rights organization and an organization for the protection of ethnic minorities, the results of which we have yet to hear.

Coming back that night exhausted and with a low morale we finished our banners and plans for the march that would take place the next day. So here I come back to the actual Pride march.

While the whole march proceeded quite peacefully aside from the change of the route, the absence of an evacuation plan proved to be the biggest problem especially for those not familiar with the city. When the march ended at parliament, the pride participants were told to disperse in smaller groups. Although our group was quite familiar with Budapest, we headed towards Bajcsy-Zsillinsky ut. with a group from Berlin towards their bus because we could put our instruments (drums) there and disperse in smaller groups. We slowly became surrounded by a group of people yelling and spitting at us and taking our pictures with threats of finding us later. As this group started getting larger and larger, since we were not far from the last point of the march police came quite quickly and formed a human chain around us. We were stuck in this double circle for about 45 minutes before the Berlin bus actually arrived, and instead of our initial plan to disperse in smaller groups we jumped into the bus (in total about extra

30 people ended up getting onto the bus, seeing no other alternative for escaping the situation). We circled throughout the city for about 30 minutes and then returned to the hostel where the activists from Berlin were staying and camped out there for about 3-4 hours until we were sure that the situation in the city settled down a bit.

A group of activists from Vienna (about 50 of them in all) was not as lucky, and were attacked right after the march as they were making their way to their bus. Right before the encounter, as the Vienna group had noticed a potential confrontation, they started moving much faster towards their bus and during this mini-running action a group of counter-protesters, started using some kind of irritant spray against which the some of the Vienna activists used their umbrellas. A small fight over the umbrellas ensued and once the police arrived the group of counter-protesters accused the Vienna group of attacking them with those very same umbrellas. By the time the police came, all the activists from Vienna had managed to get into their bus but of course were all ordered to get out of the bus for a line up so that the counter-protesters' group could identify their "attackers". The four people selected by them were taken into police custody for questioning and were only released eight hours later, at 4 am. The whole bus from Vienna remained in Budapest waiting for them until about 2.30am but at that point it was decided that 4-5 people would stay to wait for the release of their co-activists and the rest would return to Vienna.

Now while all this was happening near the Parliament, there was of course the official Pride party happening at Orpheum club in a 5-star hotel – it was filled with people, most of whom did not even attend the march (the exclusivity of this gay male elitism is mind-baffling). Once one of the organizers found out about the situation with the Vienna activists he tried to raise awareness about it in order to organize a solidarity action, but he was politely told by the other organizers that he was not welcome at the club until he calmed down a bit (nothing should interfere with posh gay fun!!). We managed to get a group of about 20 people to stay with the Vienna activists until 2.30 in case another confrontation took place, and to simply help keep up their morale in the spirit of solidarity, as they clearly were left with no police protection. Sleeping places were arranged for the 4 people who had stayed to wait for the release of those taken into police custody.

So these are pretty much the key motivational reasons for why we boycott Alterego and avoid any over-commercialized gay places and parties, and call upon you to do the same. We refuse falling into the mainstream practice of ever increasing commercialization of LGBTQ movements, where profit is the driving motive.

[1] Pride participants from Gyongyospata did not use these identifying criteria for themselves and we do not assume that they do, but since this incidents occurred during events where the commonly known identity markers such as Lesbian, Gay, Bisexual and Transgender were predominant, we use them in this article and also, taking into consideration the potential reading audience of this article.

I want a dyke for president. I want a person with aids for president and I want a fag for vice president and I want someone with no health insurance and I want someone who grew up in a place where the earth is so saturated with toxic waste that they didn't have a choice about getting leukemia. I want a president that had an abortion at sixteen and I want a candidate who isn't the lesser of two evils and I want a president who lost their last lover to aids, who still sees that in their eyes every time they lay down to rest, who held their lover in their arms and knew they were dying. I want a president with no airconditioning, a president who has stood on line at the clinic, at the dmv, at the welfare office and has been unemployed and layed off and sexually harrassed and gaybashed and deported. I want someone who has spent the night in the tombs and had a cross burned on their lawn and survived rape. I want someone who has been in love and been hurt, who respects sex, who has made mistakes and learned from them. I want a Black woman for president. I want someone with bad teeth and an attitude, someone who has eaten that nasty hospital food, someone who crossdresses and has done drugs and been in therapy. I want someone who has committed civil disobedience. And I want to know why this isn't possible. I want to know why we started learning somewhere down the line that a president is always a clown: always a john and never a hooker. Always a boss and never a worker, always a liar, always a thief and never caught.

- Zoe Leonard

Genderqueer

Lidia Krawczyk and Wojtek Kubiak deal with the issue of the identity of the space contained between the masculine and the feminine.

8 September 2011 - 9 November 2011
Platan Gallery
Budapest, VI. Andrásy út 32.



Lidia Krawczyk & Wojtek Kubiak started realising projects together in 2004. They deal with paintings, photography, and video. Their area of research includes issues connected with gender, sexuality, social structures of power, and hegemony. They cooperate with Culture for Tolerance festival, and other social activities. From 2005, they have been working on the project Genderqueer, an attempt to illustrate notions and situations which transcend the culturally accepted definitions of gender and sexuality (painting, photography, film and sculpture).

Information taken from: <http://www.polinst.hu/node/7516>

A few points for all you white, middle-class...

by cheburashka

Before starting out this little instruction guide I would of course, with all due academic diligence (hail to the ivory tower fortress), have to provide a brief description of what I mean by "white feminism". "White feminism", in the initial critique of it by women of color, was referred to as a movement in which the predominant views and needs prioritized in the feminist movement were of white, middle-class, heterosexual American (United States) women. Therefore, our main target group includes anyone who identifies themselves as a White Feminist or with the ideas of "white feminism".

So here are some of the typical comments and responses from the "white feminists" when womyn or transpeople of color raise the issues of racism or classism, as well as our "clarifications".

1. If only those "third world" countries would achieve the level of developed countries, women there would have much more freedom.

Right, because all oppression comes down to the difference between our class status... First, the people of these so-called "third world" countries, under the proclamation of "civilizing" colonial missions were brutally exploited for purely economic motivations by the oh-so-enlightened north and now here comes the second phase of the civilizing mission? Who is to say that a woman in a non-westernized country, who is dressed in less expressive clothes with a seemingly limited choice, is more oppressed than the liberated woman of the west who finds herself constantly bombarded by beauty standards, consumerist ethics, ambitions for clothes which restrict, if not contort body movement (yes, I am talking about stilettos here¹). It is time to move beyond the interventionist rhetoric and the "oh poor women in those third world countries" pity utterances. If you think that they are sooooo much more oppressed than the liberated woman of the west, then why not invest your energies in creating a platform for "them" to voice their concerns, clear the space, get off the pedestal and you might learn something new.

2. We have to be efficient in getting our message across and out to the public, and if we pitch them too many oppressions, the message will lose its force.

Here, there needs to be a distinction drawn between sending a message to the group which is most likely to find itself in the position of the oppressor (men) and to a group which is most likely to be the target of this oppression. In this case,

¹ I do actually have a friend who has to wear shoes with at least a 2 cm heel for health reasons, so this is not a universal critique of heels. Just an example to let us start thinking what style of clothes we choose to see as liberating and which as oppressive and how most of the time this judgment is made through western lenses

empowerment of the oppressed group should be set as the main priority and not “educating” the oppressor. Empowerment of individuals and social mobilization is much more achievable when each person can somehow identify with the movement, and one or two “markers of identity” are usually not enough. I think that it would be much more sustainable to have 5 empowered womyn than 1 “enlightened” man. He will get the message anyway....

3. Let’s not cause division in our already fragile movement, we are all women first after all

Unity is important, true. But as I mentioned above, superficial unity will not get the movement too far. Reproducing the same hierarchies, that we are trying to fight against, within the movement itself is merely substituting one oppression with another oppression. Acknowledgement of a variety of experiences and acknowledging that not everyone privileges gender as their main qualifier of identity and for some it may be class or “race” and also awareness one’s own constructed privileges (what is regarded in the western context as privilege), is more likely to lead to a stronger and tighter movement based on mutual trust, and hence, definitely not more fragile.

4. I thought that the idea of anti-racism is to erase racial boundaries, but now you are just reiterating them

The point of anti-racism is to eradicate notions that a person’s skin color or shade or any other physical features could give someone legitimacy to attribute certain characteristics (which are usually propagated by those in positions of power) to that person. We are not striving for a homogenous world but we are also not living in the privileged utopian liberal idea that we are all the same. Violence (physical and emotional) on the basis of someone’s sex, gender-expression, race, able-ity, or body shape, happens, and it’s real. Brushing it under the carpet or to the side will not make it go away. We are also NOT promoting multiculturalism in its current predominant interpretation which has been mainly abused for political motivations.

5. So does this mean that “white” feminists cannot participate in the movements of women of color?

Of course not. Learn to LISTEN! Be aware of your constructed privileges and the possibilities of monopolizing spaces, whether physical or verbal (especially in discussions, and especially if you are a native-level English speaker). Do not assume that just because you’ve made efforts to implement this advice a couple of times and it didn’t really work the way that you expected, that it’s hopeless. This is one of the few ways that we can start, instead of striving towards superficial unity, achieving more empowering solidarity across and between oppressions and struggles.

The Bridge Poem

Donna Kate Rushin

I’ve had enough
I’m sick of seeing and touching
Both sides of things
Sick of being the damn bridge for everybody

Nobody
Can talk to anybody
Without me
Right?

I explain my mother to my father my father to my little sister
My little sister to my brother my brother to the white feminists
The white feminists to the Black church folks the Black church folks
To the ex-hippies the ex-hippies to the Black separatists the
Black separatists to the artists the artists to my friends’ parents...

Then
I’ve got to explain myself
To everybody

I do more translating
Than the Gawdamn U.N.

Forget it
I’m sick of it

I’m sick of filling in your gaps

Sick of being your insurance against
The isolation of your self-imposed limitations
Sick of being the crazy at your holiday dinners
Sick of being the odd one at your Sunday Brunches
Sick of being the sole Black friend to 34 individual white people



Find another connection to the rest of the world
Find something else to make you legitimate
Find some other way to be political and hip

I will not be the bridge to your womanhood
Your manhood
Your human-ness

I'm sick of reminding you not to
Close off to tight for too long

I'm sick of mediating with your worst self
On behalf of your better selves

I am sick
Of having to remind you
To breathe
Before you suffocate
Your own fool self

Forget it
Stretch or drown
Evolve or die

The bridge I must be
Is the bridge to my own power
I must translate
My own fears
Mediate
My own weaknesses

I must be the bridge to nowhere
But my true self
And then
I will be useful

CALL FOR SUBMISSIONS

You probably wonder if we are seriously pissed off.
Yes we are, and we think you should be pissed off too!

The whole idea of creating this zine has sparked as a process of becoming. Of becoming what? We do not seek to limit the "what". It all depends on you. Becoming means transformation: conforming and opposing it, running away and staying right here, constantly questioning the self and being ok with it, constructing identity and deconstructing it playfully. We invite you to open yourself to new possibilities and interpretations, and to have doubt that can eventually be liberating. But the idea of becoming is also much broader. We want to start thinking of becoming with. Becoming as creating alliances and crushing privileges. It cannot exist without tackling the problems of racism, classism, sexism and a couple of other '-isms' that form a web of power relations constantly present in our everyday lives.

The zine is titled "Q?", because we would like to open a discussion of what it means to be queer, what it means to "queer" things, and what are the consequences of these actions. The Q word has become so fashionable recently that we aspire to create an alternative to the western monopolization of this word and the elitist/academic interpretation of it.

Become a part of the Radical Queer Affinity Collective, and help us create the "Q?" zine! (and other things besides. ;))

We invite submissions of articles, comic stories, artwork, photographs, poems, fiction, commentaries, polemics, etc. Write to fork@riseup.net!

