

English

Security measures:

- Please wear a face mask!
- Make sure to leave space between each other. 1,5 m is the minimum allowance.
- Please abstain from drinking alcohol or doing drugs. If you want to smoke, step to the side of the protest.
- We kindly ask you not to bring any national/political party/organization/company flags.
- We are not separating sections during the march but for allies: please don't walk the front line.
- There'll be a special section for families marked with a signboard.
- If you bring your bike please stay at the side or the end of the march.
- Please refrain from wearing police fetish gear. We know this is a very vague demand but we are sure you are capable of assessing for yourself what is okay and what may be not. Also don't bring any kind of fake weapons.
- Being topless is not being prohibited but please tape your nipples.
- Be respectful with each other. If you need any kind of help please check with the coordinators (marked buy...?), the paramedics, the awareness team or the people organizing the protest.
- The paramedics can be found next to the manifestation truck, which is a good place to find help in any case. If it is out of reach please contact... who can redirect you to the according group.

EMA Block – Pride Capitalism (1, Marktplatz)

Hi, I am XYZ from the Ema-Block. The Ema-Block is an alliance that was founded rather spontaneously in 2015, to act as a left and radical voice at the Leipzig Pride. Because this Pride is a good example for how radical queer-feminism does not work. The Leipzig Pride is leading a fight, and directing their demands at the state, not against it. These demands are about changing laws and educational politics, like banning surgery on intersex children and getting rid of the „Transsexuals Act“- to put another law in its place. And even though these demands are right and important, they are simply not enough! We do not just want to start cute little families, and work without being discriminated against. We want to dismantle capitalism and families! Because not only do they belong together like facebook and fascism but they are also the reason why LGBTIQ+ people experience violence. And that is deeply rooted within the history of capitalism:

When capitalism was still small and weak on its legs, it felt very alone and decided to look for a partner. Whom it found in the patriarchy. But the patriarchy was already pretty old, and the young capitalism was kind of disgusted by this, so it was time for a make-over. When a system of repression and exploitation needs a make-over, it doesn't look like it does on Queer Eye – things get bloody. Today we know this bloody history as the witch hunts.

They were not just about some random women, or about how those stupid people from the middle-ages still believed in magic. It was about how women were persecuted for standing up to capitalism, christian patriarchy and colonialism. It was a war against women who were heretics, healers, disobedient wives, women who dared to live alone, the obeah-women, who poisoned the food of their enslavers and, along with the enslaved people, rioted against them. After 100 years of torture and burning stakes, the patriarchy had changed completely. The world was split into a public and a private sphere, which respectively were considered male or female. A separation which delighted capitalism because in one sphere, the labor of people could be exploited, and the other sphere made sure, that the source of free labour was replenished.

For the nuclear family to work, a few assumptions had to be changed. Sexuality and gender were being regulated more and more strictly. The patriarchy had found a powerful ally in the natural sciences. These explained happily how there was nothing else outside the two sexes and how men were far better than women. And of course, that only heterosexuality was natural.

This system has been under attack for the last 100 years. Radical feminist and queer movements have fought and still fight against the gender regime all over the world. But we must pay attention. The term „queer“, which was once used to give the movement its political fighting power back, is not becoming a buzzword. Queer-Partys are often mainly partys for a white, cis-homosexual middle-class. Even companies have found a thankful target-group in LGBTQI+ people. For June, Pride month, rainbows are placed on everything and sold to this thankful demographic. Meanwhile, the capitalistic and patriarchal exploitation happily goes on. For us, this is not societal progress – it is the pink-washing of a world, with which something is very wrong at its very core.

Queer is not a lifestyle, not a resource for a diverse company. Queer is a challenge!

The challenge for an autonomous life must also be a fight against the state, the nation and the capital. We do not just fight for freedom of sexual- and gender identity but for a freedom of the society as a whole. We want to fuck who and however we want. We want to abolish the binary and sexist gender regime, and leave heteronormativity behind. We want to tear down national borders and overcome capitalist conditions. We fight for borderless solidarity and autonomous life.

Zuher - Racism within Queer Communities (2, Marktplatz)

Four years, on the 12. of June 2016 die Boricua Community of Orlando suffered a huge loss, when a radical-fanatic Islamist murdered 49 people in the nightclub “Pulse”. It was a huge shock for the queer community, especially its non-white members. The club was frequented mostly by Latinx and Black people, and hence mostly Latinx and Black people were killed.

The attack made headlines in Germany also, and watching the discourse closely, it becomes apparent, that within white-German thought, different identities are not thought of together. Instead they created a binary of “Muslim” and “Homosexual” – no discourse in Germany without at least referencing the larger debate on Islam. Just as my Friend Ozan

Zakariya Keskinilic has said: "Die Islamdebatte gehört zu Deutschland (The debate on Islam is part of Germany)."

And therefore, the theory of a homophobic Islam, and its alleged incompatibility with queerness found great reception. It created the idea that queer People could not also be Muslim – something that doesn't make sense neither in the present nor in the past. What those beliefs show is not only how deeply anti-muslim racism is ingrained into German society, a racism with a decades-long, if not centuries-long history. It also reveals the long and problematic tradition within the Gay community, which again reveals that behind rainbow flags of the West, really is the an invisible "white" colour. Our presence, our bodies, our voices, our stories break with that tradition. Non-white queer people often don't feel represent within the aims and demands of white queer organisations. The realities of white queer people are considered the norm. A fulfilled life could only be achieved after fully coming out. For many non-white queer people this is, for many reasons, either not possible or wanted – something that gets dismissed as self-denial by the white queer community.

The complexities of our lived realities are not seen, and it seems as if the white way was the only one to actually live a happy life. But non-white queer people, that not only to grew up in a heteronormative, but also racist society, who survived, who had to fight their way through, are very well capable of navigating their own happiness. We don't need any more paternalistic advice of white queer people! The only things in way of our happiness are the violence of racism, capitalism, heteronormativity and other forms of oppression, that marginalised people must endure.

Not being able to think of several identities as compatible directly feeds into a racist trope, that paints Muslims as dangerous heterosexual men, that sexually harass women, are anti-Semitic and a danger for white Queers – the same way that leading politicians like Jens Spahn or the AfD rely anti-muslim and racist stereotypes to garner political profit. It was Jens Spahn who cautioned that Germany might turn into an "Islamic society" that would kill people like him. In a tone reminiscent of groups like PEGIDA, he said German society was in danger of turning "more violent, more anti-gay, more macho, and more prone to violence, than it is now." Such right-wing populist lines come from middle of the CDU party, someone making his bid for the party lead. During the Berlin senatorial elections, the AfD tried to garner votes by using anti-muslim racist resentment. A sign of two men kissing was accompanied by the sentence: "My partner and I don't see any valued in getting to know muslim immigrants, that consider our love a deadly sin." Those racist stereotypes, on the hand, reproduce the idea that Islam, in all its facets, was hostile to queerness, and, on the other hand it reproduces the dichotomy of "Muslim" and "Queer". An idea that is widely believed even within white leftist – or to better say "antideutsch" – circles. People like to distance themselves from racism – but it is often found in the circles closest to us. Why do we have to talk about racism within the queer community more often? A study found that a 51% of queer BIPOC experience racist discrimination by the queer community. White Queers must accept the responsibility of understanding and fighting racism! Facing multiple forms of discrimination is not only stressful, but also takes its toll on the mental health of those affected. Anti-LGBTIQ legislation is rooted in white people's Colonialism. Today 70 countries criminalise queer intimacy – in 35 of those they are the direct legacy of laws imposed by the colonisers. Many pre-colonial Asian, Pacific or North-African societies had a much less binary understanding of gender. Trans and non-binary people were sometimes even honoured as divine figures before their existence was criminalised by white colonisers and their existence obscured.

And today? White gay men appropriate the slang of racialised groups of people, add "No Blacks, no Asians" to their dating profiles and advocate a homonational political agenda. What has to happen now is: Listen to us, invite us to the very front, take step back, so that we can take a step forward, give us funds and many things more: white people, white gays – do better! THANK YOU!

Reginald Brown – You are my legacy (3, Marktplatz)

My name is Reginald Thomas Brown. I grew up in Kansas City Kansas. My pronouns are they, them and their. I am 68 years old and a Queer, gender non-conforming Black revolutionary.

My mother encouraged me to question and challenge everybody and everything so that I could stand up for what I believe even if she did not agree with me. One of her greatest gifts to me was telling me that I can do and be anything I want to be. Because she was my mother, I believed her without question and I am presently living and doing what I want to do.

When I told her that I was involved with Gay Liberation, she smiled and said "no matter what I do or who I am, that I will always be her son and that she would always love me." These encouragements haven enabled me to take on the world and win!!!!

In 1986 when I was 34 years old I told to get my affairs in order because I had two years to live. My HIV+ diagnosis came when death from HIV was most likely. This news, even though it felt like a punch in my stomach, did not surprise me because I **REALLY** like sex and have had sex with more men that I can remember. Keep your slut shaming to yourself because this MY journey.

There was no one that I could turn to for support. So I turned to myself and realized that this HIV+ diagnosis was 3 blessings.

#1 I did not have to worry about getting it anymore;

#2 decisions about how and with whom I spend my time are non-negotiable;

#3 the most important blessing, whether I have 2 years or 2 days, I will live UNTIL I die.

That was 34 years ago this August 2020. I have been unable to transmit HIV since 2003

I learned about Stonewall in 1969 while studying abroad in Chile as a high school foreign exchange student . My Chilean "brother" Mario told me, "the queers in NYC are rioting" He, did not know that I was Queer but I felt a jolt of excitement when he told me. I graduated high school in 1970 a year after Stonewall. Although I was far from NYC in white conservative Kansas I was inspired by the rioting Queers to became a member of the Gay Liberation Front (GLF) at the University of Kansas. Eventuality I was elected president of GLF. This was 1971. I was 19. I grew up my entire life being different people depending upon the circumstances.

There was NOWHERE that I could go and be me. I attended predominantly white educational institutions, in an area that is predominantly conservative, reactionary with white people and institutions. I was not able to be Queer everywhere I went publically not even my neighborhood neighborhood nor my church.

I have always been spiritual and aware of the God of my understanding. would not have created me to be anyone but myself. It was hard as a child to hold on to that. But my faith kept me.

I moved to the campus of Kansas University one week after my high school graduation. I met

Tony Cious an older graduate student while cruising the johns at the University Student

Union. He took me to my first Gay Liberation Front meeting. When I walked into that meeting it was the first time I was in a room of openly Queer people. I felt comfortable because I didn't need to hide. This was the first place where all of me could show up without having to explain or justify my existence. Eventually I was elected President of the Gay

Liberation Front (GLF).

My faith, and mother's love supported me as we sued the University for denying funding and space in the student-funded Student Union.

I was part of a Speaker's Bureau that did teach-ins around the State to promote our campaign. I wrote op-eds in Newsweek and the student pointing out that the only reason we were denied was because we were Queer. The University was embarrassed and we got funding and space the next year!

My activism was not limited to the GLF. I was pepper sprayed and shot at by the police during a demonstration denouncing the murder of the Kent State Four and the Vietnam war.

That was the first mass demonstration I participated in. A colleague, Nick Rice was shot and

killed behind me as we fled the police. Womxm's right, sexism, machismo culture and counterculture were among the social justice issues that I believed in.

I continued standing up for what I believed when I moved to NYC, and became an activist

fighting for intersectional justice putting myself on the front lines for healthcare, affordable housing, HIV/AIDS advocacy, homelessness, etc. I have been arrested in 6 different civil disobedience direct actions. 3 for housing and 3 for healthcare. Social Justice is my ministry/service. "Injustice anywhere is injustice everywhere" Martin Luther King Jr.

The Reclaim Pride Coalition held its second March for Pride 2020 to celebrate the fist Gay Liberation Christopher Day March on 1970. Our theme: Queer Liberation March for Black

Lives and Against Police Brutality. Our first March was last year.

RPC was fed up with the Heritage of Pride's Parade with its floats, barricades and uniformed police involvement. Stonewall was a riot and not parade with floats sponsored by corporations who lobby against our interests.

Originally we had scrapped our plans to March this year due to COVID-19. However the police brutality and murder of George Floyd changed our minds. In three weeks we put together a March that took 11 months last year. It was police brutality led to the Stonewall riots. We knew that we could not remain silent.

I am standing on the shoulders of the ancestors who prayed for me. Follow your passions. You are in the universe to do something that only you can do. Find out what

that is. Once you know what that is, don't let anyONE nor anyTHING prevent you from doing it. Gay Liberation is my legacy.

50 years ago I stood up to bullying when I sued the University and won. I stood up because I was tired of being bullied and unable to live my truth out loud. What I did 50 years ago not only changed my life but it changed the lives of all of you who have come after me. YOU are my legacy.

Luke Rede (4, Augustusplatz)

Queer4evacuation (5 Augustusplatz)

Max – Bodyshaming on dating apps (6, Augustusplatz)

Hi everyone,

I am also so happy to be here with you to take all of our colors, our power and our demands to the streets! It's amazing to see the queer community coming out of the closet and take up the public space we deserve.

There it is again: that 'queer community' everyone talks about these days- but what exactly is 'queer community' supposed to mean?

A community, to me, is made up of several people sharing a common trait; in our case, being queer. Queerdom, being queer, is our non-straight or non-cisgender identity, our not-normative desire or not-desire for sex, our sexual practices and kinks that are ostracized and tabooed by 'society' and everything else that is deemed unfit for the cis-heteronormative patriarchy.

But I believe queer community is more than the sum of these parts: it's about uniting in our shared experience of not belonging to the majority, in solidarity, to empower and uplift each other's voices, to create shared safe spaces.

When I want to meet people from my community - mostly gay and bisexual men- on dating apps like Romeo or Grindr, though- when I use these apps to cruise because I want to have a good time, to connect with someone else or just to fuck- then I can't believe in this brave new queer community.

I can't believe in it anymore, and I think we need to talk about this issue- as a queer and, specifically, as a gay community.

We need to talk about the violent and toxic atmosphere we create on those apps- apps that were created to celebrate friendship, communication, dates and sex!

I can't and won't take it anymore- racist exclusion, exoticism, transphobia, ageism, bodyshaming, fatshaming, the aversion against effeminacy and the hypermasculinity? Those exclusionary practices you depoliticize and disguise as 'subjective' and 'personal taste' are, in fact, violence! They trigger, they hurt, they poison our sense of community. Have you ever considered how the people feel that you exclude with your profile description or your text message? How they feel about being marked as not-belonging or unattractive by you?

Also, how often the 'perceived' and 'real' affiliations overlap you exclude or insult or shame other app users for?

Well, this fabulous, flamboyant, garish, gay queer community is all-too often way less colorful and diverse than it seems at first glance.

And don't even get me started on your "That's so straight!" or "Way too heterolike!"

You are reproducing the very toxicity that has pained so many of us all these years. That continues to pain us, to break us, that used to show in tears and shame and mobbing and beatings.

This 'homonormativity' displayed on dating apps makes us sick.

It makes us feel terrible and hate our bodies and push them to their limits- and we don't even do it for ourselves or for our health or because we like it! We do it to fulfill beauty ideals and to post the same mirror sixpack selfie on our profile that everyone else already has.

STOP IT!

We need to create a climate of acceptance, respect and solidarity! How can we hope to tear down this cis-heteronormative shitshow if we are still tearing down each other?

Yes, white gay cis-men with abs belong to the queer community.

But so do BIPOC, people with make-up, with curves, with dyed hair, with dreads, men with vulvas belong to this community, women with penises, non-binaries, allosexual people, people with less or no sex drive, this community speaks every language on earth, it likes vanilla sex or leather, it crossdresses, it's in drag, it vogues and plays around with gender stereotypes.

Let us unite in solidarity! On the streets, at parties, at dates, in fucking!

Last but not least: It's perfectly fine not to be interested in another person in a sexual, romantic or platonic way! But please consider communicating it with respect and with empathy.

Thank you.

Anna - Being Fat (7, Wilhelm-Leuschner-Platz)

For me personally, being fat means to constantly generate disgust and hatred. Even more in summer than in winter, where I can hide my body behind coats and long trousers. Sometimes it's the stares, the glances, the laughter, fingers, pointing at me, sometimes insults and hostilities, sometimes physical violence.

Nobody wants to see fat people. They'd rather deny the existence of fat people. Fat people should be invisible. They shouldn't participate in social life; I shouldn't participate in social life. That's why I hide, as best as I can, but I have to get out, want to be able to go out.

Working, shopping, meeting loved ones, leisure time, going to doctors. That's when I try to become as small as possible: dark clothes, wide clothes, long clothes. Just don't attract more attention, because that's what I do already. I avoid body contact, afraid that people might be disgusted by me. I turn myself invisible, would like nothing more than to disappear.

Self-love is an unknown word to me. What for many is a way to deal with their own existence is a mockery for fat people. I am supposed to love myself and my body, even though I have been told and taught all my life that my fat and plump body is not lovable. And health?! Everyone talks about health and that fat people are unhealthy. You don't care about my health, you care about devaluating fat and large bodies, you can't tell from the outside whether a body is healthy or not. And for whom should I actually be healthy?

Do I have to be healthy? Can I only be happy if I'm healthy? I should do sports and eat healthy, but nobody should see me doing it. I could sweat, sweaty fat people are disgusting, they say. But if I hide, don't exercise and don't sweat, I am lazy. This is what the world wants from me: small, slim, inconspicuous, is what I should be. If I'm not, people become violent. Physically, verbally. Since nobody wants me, sexual harassment is a compliment. I'm not lovable, so I shouldn't be picky about relationships. If somebody is psychologically violent to me, it's my own fault because I'm fat. Big and fat. Lazy and stupid. Clunky, gluttonous and self-indulgent. I'm not gonna take it anymore. I don't want to have to hide under long clothes in summer anymore. I want to dare to go swimming. Want to meet my friends for ice cream without strangers telling me to stop eating. Not putting up with sexual harassment anymore, because they suppose it's a compliment. No more being told by medical professionals that losing weight is the solution to all medical problems. I don't want to hide anymore. I want to make fat-shaming visible. People should no longer be discriminated, disadvantaged, hated and subjected to violence because of their weight. People come in many different forms: thick and fat are only two of them.

Ronya Othman – Her pride and her smile remain (8 Wilhelm-Leuschner-Platz)

Obituary – The Egyptian LGBT-Activist Sarah Hegazi died in exile in Canada

Husni Mubarak's regime was already discriminating against LGBT people. And the government under the only democratically-elected president of Egypt, Mohammed Mursi, a muslim-brother, was as well. Under General Fattah el-Sisi, who took power in 2013 through a coup, the persecution got worse. In the first year of el-Sisi's rule, between 2013 and 2014, more people were arrested for their homosexuality than during the whole 13 years before. The hostility of the Egyptian society was then joined and strengthened by that of the government.

In 2017, the young, lesbian Egyptian Sarah Hegazi and her best friend Ahmed Alaa went to a concert of the libanese band Mashrou' Leila in Kairo, who's front front singer is openly homosexual. It was an open-air concert, the mood was lively. In the crowd, Sarah was waving a rainbow flag. Later, in an interview with the Deutsche Welle, she said: „We went home and we were proud. We posted the picture.“

What followed then, they did not see coming. The photo went viral, there was positive feedback and insults. The picture was being discussed on Egyptian news. After the concert, the Egyptian government ordered one of its largest raids against queer people. 75 people had been arrested, among them Sarah and Ahmed. They were tortured with electroshocks and insulted. Ahmed was put into a cell with members of the IS and muslim-brothers. Sarah Hegazi was abused by other female inmates.

Ahmed's university publicly denounced him, Sarah lost her job and was shunned by parts of her family. Mashrou' Leila was banned from performing in Egypt again. After three months, Sarah Hegazi and Ahmed Alaa were released on bail, fled and sought

asylum in Canada. Sarah was suffering from a post-traumatic stress disorder and severe depression – caused by her imprisonment. „Whoever has been tortured, stays tortured.“ writes the essayist Jean Amery. Added to this was the loneliness that came with the exile in Toronto. Sarah missed her family, her friends, and her home. About the exile, Amery writes: „Whoever knows exile, has learned some of life’s answers, and even more of life’s questions. Among those answers is the realization, seeming trivial at first, that there will never be a return, because the re-entry into a room never means winning back the time that was lost.“

She kept fighting, gave interviews, wrote, critiqued the supporters of Mursi and the muslim brotherhood – some with beards, some with phones and cars, but both with contempt. On instagram, she wrote: „Down with the patriarchy. Down with capitalism.“ But eventually, she did not have the strength anymore. She shared a picture of her, smiling, lying in a field. The caption: „The sky is nicer than earth. I want the sky, not the earth.“

On the 14th of June, Sarah Hegazi took her own life. She was 30 years old. It was the hate against homosexual people that killed her. Directed at the world, she wrote in her farewell letter: „You were horrible but I forgive you.“ The pride of the waving rainbow flag at the concert in 2017, her beaming smile – they could take her life; her pride and her courage, that she gave so many other people in Egypt and all over the world, they could not take that from her. Rest in power, Sarah!

Pawel – The Situation for Queers in Poland (9, Wilhelm-Leuschner-Platz)

250 km from here, Leipzig, there is a border with the land where lives of LGBTQ+ people are under attack! Poland is the most homophobic and transphobic country in the EU. One-third of Poland has now declared itself “LGBT-FREE ZONE” to avoid LGBTQ+ community to organize itself. It’s a land where catholic priests spread hate towards queers in every city, town and every village DAILY and OPENLY. Capitalist state and the catholic church have systematically shrunk women and LGBTQ+ rights over the last decades. Current and previous governments created laws and monuments glorifying antisemites and fascists. Those monuments have to go down! This has to stop!

Law and Justice party contributed to a hostile atmosphere against queers, Jews, women, and everyone not fitting the patriotic and nationalistic vision of the world. Andrzej Duda, the current president of Poland, started his term by a slap in the face of trans people: he rejected law which would establish transparent and accessible gender recognition procedures. He finished it by openly calling LGBTQ+ community not humans, but “ideology”. Since then war against queers in Poland escalated.

We need international solidarity and an international movement that will stop the destructive forces of homophobia, transphobia, racism, antisemitism, and capital!

Last week Małgorzata Margot Szutowicz, an activist from queer collective STOP BZDUROM (“STOP BULLSHIT”) was kidnapped by the police. Only because she was standing against so- called hate-buses that drive around polish city centers with large

loudspeakers spreading anti- abortion disinformation and comparing homosexuality with pedophilia. But this was not the first attack on LGBTQ+ activists.

Four years ago, just two months after I arrived in Leipzig, Lambda Warszawa, the oldest LGBTQ+ organization in Poland, a place I worked and searched for help many years ago, was attacked by neo-nazis. A window was broken with a brick and doors were demolished with nazi symbols. I could tell you many stories like this. Last year, during the first pride march in the heart of polish neo-nazis, in the city of Białystok, nationalists almost took over the whole town harassing queers and their allies. They are gaining power and we need to fight back internationally!

We need international solidarity to avoid incidents like this to happen again!

This is not something new, but a long-term work of previous polish governments and politicians who today proudly call themselves freedom and democracy defenders. They are liars. Christian and right-wing politicians, we don't need your mercy. We are fed up with empty words and empty promises. We need and demand your doom.

LGBTQ+ movement in Poland experiences extreme marginalization and repression. Due to financial problems, the only shelter for homeless queer youth in Poland is closed. Polish government doesn't care about queer lives. Polish government allows and is initiating gay bashings. It cares only about the interest of capital and church. People are being attacked on the streets of Poland because they wear a rainbow bag. Two weeks ago homophobes attacked people going out from a gay club in Kraków. One victim landed in hospital in a serious condition. There have been queer bashings in many other places in Poland. An atmosphere of fear and danger on the streets is growing from day to day.

Victims have names: Dominik from Biezuń, Kacper from Gorczyno, Milo from Poznań, Wiktor from Warsaw... 70% of young LGBTQ+ people in Poland have suicidal thoughts and half have symptoms of depression. Teenage queers don't feel safe in their school, on the streets and in their own homes and families. It's high time we strike back!

Redebeitrag – Selbstbestimmungsgesetz, TSG (10, Simsonplatz)

Imagine that you would have to pay between 1500 and 5000 Euros to finally be allowed to be yourself. Imagine that you have to prove to two different evaluators (which you might not even be allowed to choose yourself) that you are yourself. Imagine that you have to walk on one line to prove that you are walking as male or female as possible. Take off your shirt to prove the same. Answer humiliating questions about underwear, masturbation, childhood, sex partners, sexual preferences - always aware that an inappropriate answer can result in a negative opinion.

These are all just excerpts of what trans people who want to have their first name or civil status changed via the TSG have to endure.

The TSG came into force in 1980 and used to have 15 paragraphs, six of which the Federal Constitutional Court has now determined to be partially or completely unconstitutional.

One example is that until 2011 trans persons could only have their civil status changed if they had undergone gender reassignment surgery and had thus in fact been sterilised. Likewise, until 2009, trans persons' marriages were automatically divorced, which was also condemned as unconstitutional.

The same-sex marriage was thus possible in Germany before it became possible - out of trans hostility and because of the Federal Constitutional Court.

The TSG is a degrading, dehumanizing and pathologizing legislation, which lets experts and judges decide which gender a person has.

In short: The TSG must go.

The Greens introduced a bill in the Bundestag which would replace the TSG. The so-called self-determination law. At <https://allegutendunge.jetzt/> you can find a detailed study of the law. At the moment it is being discussed in the committees of the Bundestag, together with a very similar draft of the FDP, which was added later.

Quick summary: The expert opinions are dropped, the ban on disclosure remains, infringements are sanctioned as an administrative offence (in the FDP draft with the current burden of proof problem, because the bad intention must be proven), the compulsion to operations is dropped, gender-specific surnames can be changed, health care is to be improved, the age limit is dropped. Operations on intersex children and infants will finally be banned. It is really a law that would massively improve and simplify the life realities of trans, non-binary and intersex persons.

Unfortunately, both the CDU and, in its shadow, the SPD (because the CDU has banned it) believe that the law should not come. A simple civil registry is above the self-determination of thousands of people, because, who should reintroduce compulsory military service when everyone can be what they are? (Rhetorical question).

The answers of the CDU members of parliament are not only inhuman, but also point out problems that have already been solved by the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth.

In its rejection, the CDU primarily refers to the fact that it says that the legitimate interest of persons who are trans, the public interest in a valid civil status register is contrary to the principle of transparency. This is no longer the case with a simple declaration of name and sex. However, the CDU overlooks the fact that gender entries have so far been made purely anatomically at birth - the Constitutional Court, however, assumes that gender cannot be determined physically alone. The Bundestag would do well to agree with the argumentation of the Constitutional Court here.

Furthermore, the CDU sees a potential for abuse in the possibility of being able to change names and marital status by declaration alone. Such changes are already possible in many countries today. There were no problems with abusive changes there. The argument that people could escape prosecution in this way is also rather weak. Fingerprints or results do not change due to a change of civil status. Some members of the CDU have also explicitly emphasised that the waiting period of one year between the declaration and a new deviating declaration would not sufficiently protect against abuse. The IMAG (inter-

ministerial working group) trans inter, under the leadership of the Federal Ministry for Family Affairs, together with other ministries, members of parliament, associations and representatives from the scientific community, gathered expertise years ago and itself proposes such a one-year waiting period. Here, too, it would certainly not be entirely wrong for members of parliament to listen to where a consensus between ministries, research institutes, and the scientific community is needed.

What you can do: Report to your respective representatives, build pressure. Allegutendingejetzt.de also gives tips on activism.

The demand is clear: self-determination instead of the obligation to obtain an expert opinion. We know best who and what gender we are!