

## **Shared statement from the Inter-LGBT, organiser of the Pride March, and the organising groups of the "Pôle des Luttes" pre-cortege regarding the attacks and dysfunctions observed on 26 June 2021.**

During the Pride March on 26 June, we had to deplore many outrages, and wanted to look back on these different events. Several trans women were severely assaulted, sexually abused and harassed by people from outside the protest. Two of them were harassed and beaten by males for almost 5 minutes, without any reaction from bystanders and in the absence of any police force. Moreover, a trans woman was harassed by a group of reactionaries who came to the march without permission, and was subsequently subjected to a cyber harassment campaign by the far right.

This year, our march was marked by a much greater popular interest than expected. Compared to the previous editions, the logistical means were reduced due to the will of the Inter-LGBT to remove the presence of the chars and hence of the security personnel who supervise them. Our volunteers (more than a hundred) were insufficient in number compared to the crowd present and were disorganised, even before the start of the march, by the police force reacting to two car bomb alerts.

These particular circumstances partly explain the overflow of our security personnel and, as a result, the security breaches observed: hateful hijacking of the march's front line, unavailable support for victims of violence, but also unavailable support for many people with disabilities looking for the "accessibility" char. We, Inter-LGBT, Acceptess-T, NPA LGBTI, FièrEs, STRASS, and Act Up-Paris, associations and collectives organising the Pride March and its pre-procession, recognise our responsibility for these failings, and apologise deeply to the people and communities who were affected by these acts of violence.

Our anger is huge against the allegedly feminist anti-trans collective that hijacked the lead of the march. It is particularly revolting that our peaceful pre-march procession, led by migrant trans women, sex workers, who have been fighting AIDS for more than 30 years, was for nearly 40 minutes thoroughly insulted by intolerant reactionaries resenting the so-called erasure of lesbians. Their explicit intention was to "piss off", as they said in a video of their action, referring to all the LGBTQI+ demonstrators of the march.

In the face of the clear and deliberate public disorder, the police did not intervene against this hostile group, which was strategically positioned in the immediate proximity and shouting openly transphobic and hateful slogans. Instead, they quickly arrested a migrant trans woman, threatening to deprive her of her residence permit, on the day of the commemoration of an uprising of queer and trans people of colour against police violence and state repression. Wrong target, really? We recall that LGBT protesters at far-right demonstrations (notably anti-gay marriage and IVF protests) are systematically arrested, while the reactionary protesters at the Pride march were not worried. This is an illustration of the role of the police, judiciary and prison institutions in the repression of LGBTQI+ people that is perpetuated today, notably through the indirect criminalisation of sex workers, who are over-represented among trans and/or migrant people.

It is intolerable that this 10-person group called trans women "men" and "misogynist rapists", including the one who defended herself against their hate speech by trying to take their signs, before being stopped by the police. She has since been subjected to a cyber-harassment raid by the far right, while one of the members of the anti-trans collective has since referred to her in an English video as a "tranny", to the laughter of her comrades. This cry of "misogynist rapist" is an insult to all victims of

rape, and especially to trans people, as one in two has experienced sexual violence in the public space, more than any other category among LGBT people ([Virage LGBT Survey, 2021](#)).\*

The banner that our comrade tried to tear down read "Lesbians need feminism, not mutilating transitions". These words, describing the transitions of trans men and non-binary FtX people, are a serious attack on their right to self-determination. We recall that hormones and surgeries, which some trans people benefit from, are always obtained with their consent and are still too difficult to obtain. This is in line with the far-right's attacks on abortion rights, which deny the freedom and needs of people choosing to have an abortion.\*\*

Finally, other signs and banners denied the experiences of lesbian trans women and their partners. This malicious denial of trans subjectivities contributes to the erasure of trans people, as well as the erasure of the lived reality of lesbian, gay and bi women, cisgender or not, in same sex relationships with trans people. In their communications, anti-trans activists refer to trans people as "trans-identified". This term is drawn from the rhetoric used by promoters of homophobic and transphobic conversion therapies. "Trans-identified" and "gay-identified" are indeed terms aimed at denying the desires, needs and lived experience of trans, gay, lesbian and/or bisexual people, in order to present them as victims of an imaginary external force: LGBT ideology or lobby, transgender ideology, etc. The result is an invalidation of the existence of trans lesbian people, their loves, their families and their communities.\*\*\*

We renew our support for the trans women victims, and our uncompromised solidarity with the trans communities whose rights have yet to be won. We condemn in the strongest possible terms transphobia, transmisogyny, and all sexual and gender-based violence. We are also aware that lesbophobia is still too often present in LGBTQI+ circles and in society, affecting cis and trans women. This was recently illustrated by a lesbophobic attack on lesbian and feminist activist Alice Coffin by far-right masculinists.

We believe that trans, non-binary and lesbian struggles are not antagonistic but complementary. Many lesbian and bi women contribute to movements and mobilisations for the rights of trans and/or non-binary people, many trans and/or non-binary people contribute to movements and mobilisations for lesbian rights. We salute the many lesbian, trans and non-binary activists to whom we owe the dynamism of feminist and LGBTQI+ struggles. It is largely thanks to them that this Pride March brought together several hundred thousand participants in its two processions and will remain a historic protest.

We call on all feminist and LGBTQI+ organisations to speak out against transphobia and lesbophobia and to value the contributions of trans and/or lesbian women, trans men and non-binary people to the richness of our emancipatory struggles. We need to speak out to defend our values whenever necessary, to trigger a collective response to the structural failure of public policing, to defend and demand public policies to fund LGBTQI+, anti-racism, refugee and sexually transmitted diseases, and to fight AIDS.

We believe that it is the role of all demonstrators to collectively train ourselves so that we can, not individually, but massively recognise and kick the far right out of our streets.

We are committed to maintaining intra-community dialogue, and to prioritising the improvement of the safety and accessibility of our political events, in order to shape them into the inclusive society to which we aspire. The popular enthusiasm for the Pride Marches expresses a powerful desire for social and anti-patriarchal transformation, and we will work to develop this desire

into a cohesive political force that does not forget its popular and protesting roots in the face of state repression.

**NOTES :**

\* Trans people suffer a great deal of discrimination in all areas of life: family exclusions (20% of trans people, cf. [LGBT Virage survey](#)), school exclusions (a quarter of trans people, cf. [EU LGBTI Survey II data](#)), labour market exclusions (a third of trans people made redundant - cf. [Alessandrin & Espineira 2015](#); 45% of trans women discriminated against in hiring, cf. [EU LGBTI Survey II](#)). The result of this considerable systemic oppression is a clouding of trans people's life prospects, precipitating suicidal risks to the extent that 40% of trans people have attempted to end their lives ([Herman et al., 2019](#)), and that attempting to discourage a trans person's gender identity or transition is associated with a 227% increase in suicide attempts ([Ashley et al., 2021](#)). In this context, the 26 June action, under the guise of denouncing lesbophobia, is a very dangerous attack on the right to life and health of all trans people.

\*\* We also recall that the mutilation of trans and intersex people is perpetuated when it is not the result of self-determination by the people concerned, but of judicial or legal coercion by the State. This was the case for trans people, sterilised and mutilated under judicial coercion until 2017. It is still the case for intersex people, with nearly 4,000 mutilating surgical operations per year on children under 4 years old (cf. [SNIIRAM data](#), [Fondation Jean Jaurès](#)). To describe as "mutilatory" medical acts desired and decided by people is not only a violation of their decision-making integrity, but also a violation of the memories traumatised by the very real trans and intersex mutilations.

\*\*\* The rhetoric chosen by these extremists has similarities with ultra-right-wing groups such as Génération Identitaire [during the demonstration](#) against police violence on 13 June 2020 called by the Comité Adama, or the Némésis collective during the demonstration in support of Julie on 14 February. In these movements, the common identity foundation is established on the basis of biological purity. In this respect, the systematic referral of transfeminine people to their original genitality, and the characterisation of the body modifications desired by transmasculine people as "mutilating", are markers of a discourse positing this biological purity as the root of collective organisation, just as is regularly observed in racist and xenophobic dynamics.