

# NO VAT

SELF-DETERMINATION, LAICITY

ANTI-FASCISM, ANTI-RACISM, LIBERATION

DEMONSTRATION, SATURDAY, 13 FEBRUARY 2010

venue: ROME, ITALY – Piazza della Bocca della Verità at 2 PM



On February 13, 2010, for the fifth year, we will gather in the streets against the Vatican to denounce its interference in Italian politics: it is, in fact, one of the actors in the complex dynamics of power underlying an authoritarian and repressive system.

On 11, February 1929, the Lateran Pacts sanctioned the welding between the Vatican and the Fascist regime. Today right wing parties wave the crucifix to legitimize a moral order in line with the fundamentalism of Vatican hierarchies and they exploit it in order to build a racist national identity and a heterosexist and familist declination of citizenship.

On one side, right wing parties criminalize migrants, instigate a real "man hunt", represent them as a source of competition in access to public resources, while no one addresses the problem of a welfare state dismantled and designed on a social model that no longer exists. On the other side, the Catholic church legitimates only this model of society, based on family, on separation of sexual roles, where a gender is subordinate to the other and lesbian, gay and transgender people have no right of citizenship.

On another front, the moderate Right and the reformist Left attempt to carry out a selective assimilation of minority subjects on the basis of their expressed availability to meekly offer themselves to legitimize racist, heterosexist and repressive discourses. Only those subjectivities that do not question power can be included: there is a small place also for gay, lesbian and transgender people and other figures of diversity, as long as they confirm the racist, sexist and repressive order.

In this context, within the LGBTQ movement, we have witnessed the appearance of "new" subjects who use movement's watchwords to produce a reversal of reality: in protection of the supposedly "weak" subjectivities, they put their executioners. Those who legitimate these "new" subjects, contribute to produce a further shift to right wing positions and to normalize the presence of the radical right in the public debate.

Outside of these internal power struggles, we note the widespread and suffocating presence of Catholic ethics, a political model that proposes moralism and justicialism as the only alternatives of "renovation". We know that if today the Vatican appears to be less interventionist it is just because it doesn't need it: in our country it already has a monopoly of the 'ethics' that embraces equally the government and parliamentary opposition which compete - as always - to kneel at the altar of justicialism and hypocrite do-goodism.

We reject the attempt to expropriate even lesbian, gay, transgender and feminist movements of fundamental categories such as anti-fascism, otherwise the political ambiguity would end up making our subjectivities accomplices in this moral and political order, that grants a victimizing and minority legitimation in return of the habit to repression.

We fight this power that, wherever doesn't succeed in domesticating, represses and, through Vatican's moral order, uses apparatuses for discipline and social control that negate any kind of self-determination: social and economic self-determination of migrants, self-determination of bodies and lifestyles of women, gays, lesbians and transgender people, every route of self-organization, of dissent and conflict.

We denounce that when the process of domestication isn't achieved, prison, CIE's (Identification and Expulsion Centers), repression, fear, boredom, loneliness, intimidation and criminalization are used to neutralize unplanned and unmanageable carriers of dissent: migrants, movements, students, workers, unemployed people.

We reaffirm that anti-racism, anti-fascism, anti-sexism are struggles, necessary to each other, to be carried out even against the instrumental use of women's and LGBT's freedom to strengthen and legitimize a racist order.

We bring to the streets our routes to self-determination during the exacerbation of the economic crisis and the dismantling of welfare state - in particular of schools and universities - which leaves so much space to private and confessional entrepreneurship.

We reaffirm diversities and social, sexual, cultural differences, against the racist and heterosexist national identity we are imposed upon, and against Vatican's moral order.

We bring to the streets our routes to liberation to reaffirm our willingness to act in the public space to produce social and cultural transformation.

Facciamo Breccia Coalition

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