

DYKE MARCH ROMA – DOCUMENTO POLITICO 2026

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1. INTRODUCTION

We are aware that lesbianism can be both a demand of a political identity and a sexual orientation, while it also reclaims a separation from the gender binary. Though in our history, the usage of feminine pronouns signified our presence at the very edge of society's margins, following a political will of sisterhood and mutual recognition. And if what Monique Wittig said is true, that "lesbians are not women", we don't want to give up that piece of our history.

We then decided to use generic feminine pronouns as a way to claim our belonging to this category of marginality, since it defines anyone who can't move in social spaces with the privilege of a masculine socialization, apart from body shape and identity. For this reason, every feminine pronoun written in this document will be followed through with an asterisk, to include every lesbian subjectivity that doesn't identify with femininity. However, we choose to write the word "lesbian" without an asterisk, because we want to define it as a word that embraces every subjectivity that identifies within it, that claims it on a social and political level and that identifies with lesbian battles in a cis-hetero and patriarchal society.

*It's time to seize the power of dyke love,
dyke vision, dyke anger, dyke intelligence, dyke strategy.
- The Dyke Manifesto, Lesbian Avengers -*

We decide to take these battles to the streets as lesbians with all our differences, variations, intersections. Lesbians, women*, bisexual women*, queer women*, queer and non-binary people, "lelle", camionare, trans people, femme and butch, etc.

Dyke March-es exist to remind us and declare that lesbians are the grain of sand in the patriarchal mechanism. We exist against hetero-normativity, against gender roles, against the idea that women* exist only if they're accompanied by a cis man. We weren't expected, but we still rose. The first Dyke March-es were organised in the eighties in London and other cities; then the Lesbian Avengers, 30 years ago, organised the first march in Washington D.C., in which twenty-thousand lesbians participated: since then, we're here to say that patriarchy will never succeed in erasing us, will never divide us and will never see our end. We will be its.

Lesbians are and have been the center of every social change movement, but our contributions have been ignored, often with our complicity and agreement. In October 2026, when we will take the streets of Rome for the second Italian lesbian march, we will do it within the cracks of the other march-es, to reclaim the power of our loves, our visions, our anger, smartness, history and roots.

We can't and we shall not underestimate the politics of far right governments in the world, the acts of discrimination against trans people, the multiple attacks against the pro-rights society and the attacks against immigrants, the arrests and the acts of homo-lesbo-bi-a-trans-phobia against organizations and activists all around the world, supported by the state.

Our Dyke March recognizes what happens in Italy, Europe and the rest of the world, claiming that our own lesbian identity cannot be separated from places, cultures and politics in which our battles have been written in history.

For this reason, the second Dyke March in Italy is:

2. ANTIFASCIST

We take the streets because prime minister Meloni has been carrying out, since the beginning of the government's mandate, a fascist agenda.

Lesbians, especially mothers*, trans people, rainbow families, racialized people, immigrants and minorities have been the very first target of this government. But the current repressive grasp that includes also climate activists*, pro-Palestine protesters, journalists*, critics and whoever expresses dissent with their own body, confirms that using us as a target was just the first step.

The attacks towards abortion rights, the chance for anti-abortion organizations to access clinics and hospitals and the creation of a universal jurisdiction for Surrogate Pregnancy are the examples of an attempt to limit the freedom of choice towards women*'s bodies and pregnant people.

The totally inhumane treatment towards immigrants, the exacerbation of repressive measurements towards dissent and the freedom of protesting, the unconditional support for the State of Israel and the expansionist objectives of big powers, they all represent the continuation of racist and colonial politics used on a specific part of european ideology, founding and creating alliances where they're not expected.

We do not agree with any of this.

We don't want a Europe defined by frontiers, by those who defend genocides, by women* deceased because of illegal abortions, by homicide towards lesbians, homicide towards trans people and feminicide. This fascist deviation needs to be stopped. To put an end to it, we want to work with those within the movements, political parties and society, who are convinced that we can't continue onward while this is happening.

3. ANTI-CLERICAL, NO-VAT AND SECULARIST

The second Italian Dyke March is secularist, anti-clerical and No-Vat. What unites lesbians in Italy, Europe and around the world is the belief that all people, regardless of their religious faith, have the right to live in a secular state that protects them and guarantees them equal rights. In a secular state, those who represent the institutions must act in accordance with the values enshrined in the Constitution and in the interest of the whole community, rather than following their own moral convictions shaped by religious beliefs.

Secularism is the foundation of democracy: an antibody against the virus of fascism, a solid barrier against the overwhelming anti-democratic, illiberal and reactionary drift of far-right governments, supported by anti-gender and anti-abortion movements, and by those who oppose sexual and emotional education in schools.

It is no coincidence that crusades have multiplied against women* who choose to have an abortion and against LGBTQIAKP+* people and their paths of self-determination.

We claim the need for a collective public voice, and for the building of networks and alliances with human rights movements, to expose the fake news and manipulations spread by these movements and to organize mobilizations and initiatives capable of raising public awareness of the need to defend the secular nature of the State.

4. AGAINST RACISM AND COLONIALISM

Racism is a prejudice rooted in power, in the perpetuation of colonial thinking and in the idea that there is only one possible normality, one possible beauty, one rightful vision of the world: the white one. Racism is more than an isolated incident: it concerns white

privilege, the reality we live in, an invisible package of unearned assets, the ease of not having to ask oneself questions or provide explanations.

Taking a stand for an anti-racist lesbian march means embracing complexity, creating spaces that are truly accessible and possible to move through, coming together and building from the margins toward possibilities for all of us. We are all lesbians, and we seek ways to walk side by side, aware of our differences and of our different privileges.

It is also the duty of white lesbians to confront internalized racism and colonialism, to understand that they are not immune to them, and to position themselves as allies to racialized and second-generation lesbians.

It is our duty to know Italy's racist and colonial past, and to learn a new language that is truly non-racist and non-colonial.

5.ANTI-MILITARIST AND ANTI-IMPERIALIST

We claim anti-militarism and anti-imperialism as elements that have always belonged to lesbian movements and struggles, crossing through both our histories and our present. The patriarchal system, which finds one of its fullest expressions in its capitalist and colonialist form, has its stability guaranteed by militarism. Militarist ideology is based on patriarchal, authoritarian and vertical violence, on hierarchy and domination. It expresses itself through possession, control, the appropriation of existence and the annihilation of other people's freedom, the exploitation and plundering of natural resources. It replicates itself in colonial action on lands, bodies and cultures "to be civilized". Militarism is rape culture: a weapon used in times of peace and war.

Militarism defends the necessity of the use of force by States to resolve conflicts. It does not merely project itself onto conflicts presented as external and distant, but identifies internal conflicts and enemies to be crushed: scapegoats used to justify repression, migration policies, security measures, ever higher walls and ever deeper seas to defend borders. In this context, Western States use the bodies of women* and LGBTQIAK+ people, presenting them as weak subjects to be defended, in order to implement policies of oppression and repression. As lesbians, we choose to reject these logics, and we refuse to allow systems of control and repression to be built upon our bodies, or racist policies, borders and wars to be justified through them.

As lesbians, we are bearers of and experimenters with new, different, "other" models of relationships and existence, models that derail every binary. Our lesbian lives have historically represented, and still represent today, concrete possibilities of choice and anti-patriarchal, anti-hierarchical, radically subversive perspectives of freedom. We resist, and have resisted, the attempts to make us invisible, as well as the more recent attempts at assimilation and normalization, which patriarchy, capitalism and colonialism impose on us and offer to us in the attempt to make us vanish or to assimilate us, in order to render us harmless, participants in this system, and to extinguish the revolutionary spark that animates us.

We do not want to take for granted that we are immune, individually or as a community, to these enticements, which rely on oppressions and privileges. In order to contribute to their destruction, it is essential to expose these dynamics of power. The Italian State in which we live manufactures and tests the weapons used to fight conflicts globally, and its economy draws enormous profits from this deadly business. Every year, for long periods, it organizes and hosts military exercises and war simulations, making bases, military ranges, portions of sea and air corridors available to armies from all over the world in exchange for economic or political advantages. To do this, it sacrifices large "dedicated" areas, including enormous territories in Sardinia: on the one hand, concretely testing the wars (to give just one example, Israel and Turkey have carried out military exercises on the island) through which the extermination of civilians, plundering, genocides and colonization will be carried out. On the other hand, it devastates the social, economic and cultural fabric of the island, effectively turning it into an internal colony. As members of the population of this State, we must reflect and act to prevent all of this from happening, and we must make our bodies and lands places of resistance.

6. IN SOLIDARITY WITH THE PALESTINIAN PEOPLE

As lesbians we denounce the Zionist colonial military occupation and the genocide that Israel has been perpetrating for 75 years, with the reprehensible economic, military, diplomatic, and political complicity of the western and Italian institutions and major media outlets. The racist, militaristic, and colonial policies we protest against are clearly visible in what has been happening in Palestine. Pinkwashing, rainbow washing, femonationalism and homonationalism justify the attempts at assimilation and domestication of our identities, those same identities that are then used as proof of western cultural progress above the "barbarism" of others.

We condemn the inhuman and racist vote in favour of the death penalty instituted exclusively for Palestinians accused of terrorism.

We reject Israel's propaganda that, since the '90s, exploits lesbians and queer subjectivities by building a gay-friendly brand for Israel, using our rights and our fights for racist, Islamophobic, and xenophobic ends, to legitimise the oppression of the Palestinian people and to make us complicit in the genocide, today more than ever. We condemn this homonationalist narrative aimed at gaining consent within our communities, weakening our intersectional practices, and excluding lesbian and queer Palestinians, Arab and Muslim groups.

We also oppose the dehumanization of the Palestinian people and the victim and violent rhetoric that accuses of antisemitism any form of support and solidarity with the community in its fight for survival and liberation. We stand behind our critiques to the Israeli government and to the Zionist occupation, and we support all Jewish people and organisations world-wide that are taking a stance to end this massacre. As lesbians, we urge queer, lesbian, and LGBTQIAK+ organisations to not become the armed wing of the Zionist propaganda, because "the master's tools will never dismantle the master's house".

We answer the call of the queer Palestinian movement to support the right to self-determination of the Palestinian people. We call for the end of military and colonial violence in Gaza and the West Bank, for the right of return for Palestinian refugees, the protection of civilians and access to humanitarian aids and essential services, for the end of the Zionist occupation and the quick implementation of equal rights. We urge national governments and international institutions to listen to the call for peace and protection of civilians. We join the voices of many lesbians and queer people who took to the streets in the last year, to stand by the side of Palestinian organisations, to scream together that there is NO pride in genocide!

We stand against all past and present genocides.

There are no first-rate and second-rate genocides.

When there is a will to exterminate an entire people, that is a Genocide, period!

7. FOR CLIMATE JUSTICE

Ours is a declaration of resistance, a struggle for a planet that can guarantee a future to those who are still being marginalized. We fight for an environmental justice that is true, deep, and inclusive, because we know that our lives and the life of the planet are tied together by an invisible and indivisible thread.

Many of us come from economically, socially, and racially marginalized communities, communities on the front lines of the devastating effects of pollution, resource scarcity, and environmental degradation. We are among the first to suffer the consequences of a system that poisons and exploits us, that forces us to breathe the toxic air of the outskirts, that ignores our communities during the months of drought, and relegates us to the most vulnerable and least protected areas. We can no longer tolerate a system of environmental injustice that ignores and harms us, leveraging our invisibility to continue prospering.

Climate change directly threatens our housing security, food stability, and the health of our communities. Many of us already live in precarious conditions and face disproportionate rates of economic insecurity and homelessness. We are not the ones responsible for this disaster: we are not the ones exploiting resources to the point of exhaustion, yet we are the ones suffering the consequences. This is a reality that can no longer be ignored and that compels us to speak louder.

The traditional environmental movement, with its mainstream approach, has historically overlooked lesbian and ecofeminist perspectives, ignoring the voices and experiences of those who feel firsthand the violence of an economic and social system that has never chosen to protect us. We can no longer expect to "save the planet" without including those who fight to survive on this planet, those who are already on the front lines, who know the true cost of environmental and social devastation.

8. ANTI-SPECIESIST

From an intersectional perspective we cannot overlook the patriarchal violence that falls upon non-human animals. Industrial methods of intensive animal farming require intensive agriculture, one that makes resource consumption, especially water, devastating even from a climate change perspective. Intensive farming perpetrates unspeakable violence against conscious beings who, like humans, feel physical and psychological pain.

Feminist and transfeminist figures, including Carol J. Adams, Donna Haraway, Angela Balzano and Stacy Alaimo, have dedicated many elaborations to the relationship between patriarchal violence and violence against non-human animals. Animalization as a way to portray the other as not human has justified violence even among humans, as demonstrated by slavery and the genocides of entire populations that were considered animals. Posing the animal question as a political problem is fundamental to changing a society that is based on the cis-hetero-patriarchal model; we therefore believe that anti-speciesism is a struggle against the patriarchy that lesbians should embrace.

9. ANTI-ABLEIST

Disabled and neurodivergent lesbians carry on their own shoulders the weight of many types of oppressions, which don't just add up but multiply: they live discrimination as women*, marginalization as lesbians and ableist violence as bodies and minds that aren't part of the dominant normative model. This intertwining of oppressions is not just part of our battle - it's the core. We can't call ourselves intersectional and at the same time ignore those of us who live with a disability, visible or not, or with a form of neurodivergence, recognised or not, that goes through the obstacles that even the lesbian community repeats too often.

Ableism is not just about missing ramps. It's the culture that puts bodies in a hierarchy system, that decides which minds are "productive" and which aren't, that makes those who don't conform with the standard of a cis, white, hetero and able subject invisible. Deaf and visually impaired lesbians, those with chronic illnesses or not visible disabilities, those with ADHD, hypersensitivity, HPT or any other form of neurodivergence exist within our community - but they still get ignored too often when it comes to organise a space, an event or when a document needs to be written. Invisibility is a form of exclusion. And exclusion is always a political choice.

Accessibility is neither just an added thing, nor a favor: it's an essential political condition. A space without subtitles excludes deaf people. An event organised without paying attention to sensorial stimulation excludes who has a different sensorial sensibility. A way of communicating that doesn't consider different cognitive styles excludes those who elaborate infos in a non-linear way. Every barrier - architectural, sensorial, communicative, relational - is a border that we refuse to mark.

We reclaim physical, communicative and relational spaces that are actually accessible: not as a special grant, but as a norm. We ask our community to stop treating disability

and neurodivergence as things to “manage” or “accomodate”, but to recognize them as an integral part of our collective diversity. Disabled and neurodivergent lesbians don't have to adapt to be recognized as lesbians - they're already here, as they've been since forever. Their perspective, their resistance, their incarnate knowledge are indispensable to build a liberation that is worth for each one of us.

We can't keep building movements that name themselves radical but still remain ableist. We work hard to build a community and a march that are actually accessible, where participation doesn't depend on a body's or mind's conformity to the standard. Because lesbian liberation is either for each one of us, or it isn't.

10. FOR THE BATTLE AGAINST LESBOPHOBIA AND GENDER BASED VIOLENCE

As lesbians, we think that the first step to fight lesbophobia is recognising it as an expression of a structural, systemic, multifactorial violence, profoundly inscribed within patriarchal cultures. Lesbophobia is a form of gender based violence that is carried out against gender orientation, identity and/or expression, but it's also a very specific form of masculine violence against women* and people socialised as women* when they're perceived as lesbians.

Lesbophobia acts through: invisibilization - to which the absent and distorted narration form medias contributes - that gets translated into the systemic negation of lesbian existence and their experiences with breaking apart from the cis-het patriarchal norm; verbal aggression, such as hateful speeches, threats, harassments (even sexual) practiced both in person and online; psychological violence, that adds a huge weight to daily life and that also influences both the physical and mental wellbeing; lesbo-phobic bullying; sexual harassments; physical aggressions, that can get to the point of corrective rape; economical based violence, often translated into economic blackmail, discriminations within the work place and access to goods and services. These forms of violence get operated in the shadows and, even if sometimes they're not clearly recognizable, they take place even between lesbian couples: this type of violence is often overlooked, minimised or silenced; sometimes it acts with specific instruments such as tipping off and threats of outing.

A great step forward against lesbophobia in Italy was made by starting to name it, thanks to the lexical and political work made by the LGBTQIAK+ in the first place. If it's true that the majority of lesbo-phobe violences are determined by moral, economical and psychological threats that are also incredibly hard to report, it's still important to mention that even in such cases lesbophobia doesn't get enough attention or mediatical, legal or institutional coverage. The attention we get is too often tied to morbid details of that same narration, endorsing the usage of the umbrella term “homophobia”, without correctly mentioning the lesbo-phobic dynamics and causes at the base. We still find ourselves declaring that cultural change cannot be divided from also changing the language and its correct use knowing, recognizing and naming lesbophobia.

11. FOR THE FULL ACCESS TO REPRODUCTIVE RIGHTS

Lesbians were not expected to reproduce. Certainly it was not something that the Catholic Church, the conservatives, and the fascists around the world had foreseen. But we want to be able to do it, and to have access to free and open medically assisted reproduction techniques, and to adoption.

Instead, in Italy the reproductive rights of lesbians have been sacrificed on the altar of the traditional family and biological filiation, thanks primarily to the propaganda of the Catholic Church. Since 2004 in Italy Law 40 has formalised heterosexual privilege, authorizing couples of different genders to access assisted reproduction and leaving single women* and lesbian couples unable to access their reproductive rights. Law 40 is clear state-sponsored lesbophobia.

In a country that places more and more obstacles in the way of voluntary interruption of pregnancy, this lesbophobia does not surprise us. We reject the persecution implemented by the Meloni Government against lesbian mothers*, who have seen their birth certificates challenged and their right to be recognized as mothers* for all intents and purposes, denied. This too is an expression of state-sponsored lesbophobia. The battle against the challenges to the birth certificates was won by lesbian mothers after two years of struggle in the courts which led to the sentence of the Constitutional Court that, modifying Law 40/2004, today allows for recognition at birth by both mothers. Once again victory was achieved through fighting in the courts and not through state-promoted laws protecting our rights.

Against these heteronormative policies, forms of non-heterosexual parenthood must be recognized, even outside the couple and in the event of a separation. Reproduction cannot be discriminatory on the basis of social class and sexual orientation. People can freely make their own bodies and their own time available to support those with a parenthood project, through practices of gestation for others and gamete donation, as long as it is within a system of regulations that avoids exploitation and abuse.

12. FOR THE ACKNOWLEDGMENT OF SEX WORK AND THE VISIBILITY OF NON CONVENTIONAL SEXUALITIES

Lesbians as women* are expropriated of their own autonomy in terms of erotic desire. Deep stigma towards any form of desire and sexuality that deviates from that of a romantic and monogamous relationship and from conventional sexual behaviors, exists even in lesbian communities. With this march we reclaim the variety and freedom of our desires and sexual behaviors: consensual non-monogamies, kinky and bdsm are individual, collective and political dimensions that belong to the richness of the lesbian experience and for which we ask respect, dignity and inclusion within sexual-affective educational practices.

Lesbians are people who can also practice sex work by free choice. We loudly proclaim that "sexwork is work": sex work must be decriminalized.

13. FOR A FULL ACCESS TO THE RIGHT TO HEALTH

The medical world is still a place of oppression for women* and Lesbians. The discriminations, gynaecological abuse and limitations to access hormonal and reproductive healthcare share the same dynamics of oppression, inflicted upon female and gender non conforming bodies, which for centuries labeled us as hysterical, deviants, crazy.

In addition, a rigid binary vision of bodies creates the same issues to access healthcare for non-binary people.

Female and gender non conforming bodies aren't studied enough and the impact of prescription drugs, medications and medical practices is way too frequently based on the model of male, cis, white, abled bodies.

In a landscape of privatising public health, we reclaim a full access to care and to public, dignified, health services, including those specific to mental and physical health, with a medical staff adequately trained to face the specific needs of Lesbians and trans people. We want to get care without being subjected to the male cisheteronormative gaze on our bodies.

Lesbian's health has never been taken seriously. Many diseases have been ignored or underestimated. The medical staff is not trained enough. In the absence of individual rights, single Lesbians are not protected: they are invisible in their needs of being heard and cared for.

We want to be free to choose our caretaker, without being bound to our blood family. We want psychological and psychiatric care without the baggage of diseases specific to our "deviancy". We want an unprejudiced focus on our sexuality when we are in need of gynecological care. We want health care that takes everything into consideration: body, mind and spirit.

We believe in the right to end our own life: to freely choose to die when we deem it right.

14. FOR SEXUAL AND EMOTIONAL EDUCATION IN SCHOOLS

Italy is one of the last states in the European Union where Comprehensive Sexuality Education is not mandatory in school, in spite of the recommendations of Unesco and the World Health Organisation. Comprehensive Sexuality Education is important because it concerns a person in its totality, it's a fundamental tool in the prevention and fight against bullying and patriarchal violence, and it's a basic garrison for the defence of reproductive and sexual health and for consent education. For these reasons we demand for it to not be left up to the common sense of principals and regional councils, but for it to be an integral part of the school program of every level.

We take the streets to reiterate the need for a serious commitment in this direction and to fight dangerous tendencies that equate sex education as a phantomatic "LGBTQIAK+ propaganda".

We want a school which is secular, democratic, antifascist, public, free, accessible for all and devoid of sexism, racism, homophobia, ableism, fatphobia, ageism and classism. To make it happen, a transfeminist education, capable of combining the cognitive aspects tied to education with the dimension of bodies, identity, emotions, relationship and sexuality, can't be ignored. Schools can't exclusively be the place where imparting knowledge occurs, but they have to become a space of formation and self-determination, where people grow together.

15. FOR THE RIGHTS OF TRANSGENDER AND NON-BINARY PEOPLE TO BE RESPECTED

The Meloni government is busy trying to repress and eliminate the self-determination of transgender and non-binary people. The Vatican, interfering and pushing in this repressive direction, declares that "gender" "cancelling out the differences between man and woman" is the "the gravest danger" and that "cancelling out gender differences is like erasing humanity". The reference to non-binary people and those who don't identify as men or women is apparent. The attacks against Careggi Hospital, a symbol of Italian excellence for taking care of transgender minors; the opening of a multidisciplinary centre, within the Gemelli hospital, with a clear psychiatric approach; the persistent attack to the initiative allowing students to use an elective name in school (carriera alias); the initiatives held by different realities belonging to the "anti-gender" ideology, are all symbols of the transphobic ideology of those who govern us. Making it all more worrying is the violent drift brought by the Trump government, the sentence of the Supreme Court in the United Kingdom, which defines women only those who, based on their genitals, are assigned female at birth. The transphobic drift increasingly widespread in the occidental democracies is alarming.

Surpassing the 164/82 law is urgent, which was in its time a vanguardist law in Europe, in favour of a law that's based on the self determination of anyone who does not feel comfortable in their assigned sex/gender on the basis of their genitals at birth, and about full informed consent for those who desire to medically transition. We ask for the full acknowledging of non-binary people, and the full liberty to use, as a sex/gender marker, X as an alternative to the binary F or M.

16. FOR THE FULL RECOGNITION OF SENIOR LESBIANS

As older Lesbians we want our existence to be recognised in all aspects of the so-called old age.

We want dedicated, intergenerational co-housing.

We ask for our specificity to be taken into consideration when we require medical care.

We ask for our caretaker to be not a family member but a Lesbian chosen by us.

We ask for the right to choose how to end our lives: leaving our existence in a dignified way, as we want it, is our business.

The medical staff must be trained according to our necessities when we are hospitalized.

17. FOR THE END OF DISCRIMINATION FOR ALL LESBIANS

The discriminations Lesbians endure are diverse and multifaceted. To sex, gender identity, gender expression and romantic-sexual orientation, they add up discriminations based on age, health and relationship status, racialization, ethnicity and disability,

We have to look inside our own community and call for the intersectional nature of oppression to be acknowledged, and the full visibility of non-white, not young, disabled, Lesbians. The fight against oppression moves through the recognition of civil rights. As well as legal protection against discrimination based on sexual orientation and gender identity, we ask for more protection for our Lesbian families, the expansion of rights within the institution of civil union (such as the right to be related to the relatives of the spouse), egalitarian marriage, the right to adopt both as Lesbian couples and single parents. In addition, for those who don't want to resort to "patriarchal" institutions, such as marriage, we ask for the possibility to appoint as legal guardians, heirs, executors of wills, even at the end of life, people outside the family unit, and for them to have the same rights as spouses and relatives, with the prospect of full juridical recognition of elective and extended families.

As Lesbians we believe in individual rights as a tool to break away from the patriarchal and financial control standing at the base of the institutionalized and traditionally understood concept of family.

We believe in intergenerationality and Lesbian intersectionality, Lesbian co-housing, in shelters for immigrant, poor, senior and disabled Lesbians, and in intergenerational spaces where young and old lesbians can help each other in their respective stages of life, in which the specificities of those who had to leave their family networks are acknowledged. Moreover, we promote the education and advocacy of the history and experiences of old and young lesbians, to fight prejudice and discrimination with educational programs in schools and public awareness campaigns.

INFO ABOUT THE MARCH

The march will take place in Rome on **October 3rd 2026**, on the occasion of **International Lesbian Day**.

The march is open to everyone, lesbians and allies*, the head of the procession, however, will be reserved for lesbians. Cis men are welcome but we ask them to remain at the end of the procession, in support of lesbian visibility.

We ask not to bring any political or union-related flag, and to bring flags of organisations and groups that are not lesbians by accompanying them with lesbian messages. National flags are discouraged, except for those representing oppressed people.

All info can be found on the official website: dykemarch.it