

Pink Block Movement: Contra-Manifest

You can find the original here:

<https://drive.google.com/file/d/1KRNfPR1pxpbt-AgEaPsyKpVvuu9e2hg5/view>

And the Movement PINK BLOCK: Contra-Manifesto Video:

<https://drive.google.com/file/d/1KRNfPR1pxpbt-AgEaPsyKpVvuu9e2hg5/view>

instagram:

<https://www.instagram.com/pinkblock.original/>

To the bourgeoisie artists that are supposed to be revolutionary but at the bottom they represent themselves as mere reformists of old artistic technologies. And to the public that flatters them with so-called white, traditional arts and scream their good taste with their husky voices due to their passivity and hands behind the back when they contemplate paintings exposed in galleries that are dominated by individualists conscience of individuals that represent few. Those hands that are only used to political conflicts in their social networks of big north-american monopoly industries.

This is a manifest that only pays attention to modesty, to the good manners and the moral force. We accuse ourselves to be sloppy artists and that we are hiding in the anonymity, but we are anything but bodies searching for liberty through the transgressive artistic struggle. The neoliberal liberty and the authority don't contemplate us. We don't believe in fine arts, unless they are very fine (beautiful) and they make us cry. We don't believe in hipster arts, that create in their rooms that believe themselves to be rural artists from a century that is not even ours. The liberty that ignores the class-struggle doesn't contemplate us. The class-struggle that ignores the crossing of new politics doesn't contemplate us. We don't agree with the mainstream feminist movement that distances itself from narratives of not standardized bodies. We don't believe in the protagonism of feminism, whatever it is. We are strictly against protagonism. We don't agree with the feminism of Renata Vasconcelos who uses glasses when she interviews presidential candidates to seem more intellectual, although if it would be necessary, we would wear glasses and defend Renata a little, only to not defend repressive political agencies. We don't agree with a LGBT movement with an uppercase G, that installs imposed hierarchies and with the attempt to create a gay imperium highly heteronormative, although we are feeling honest affection for the pos pos fags, bread with egg, because we understand that within that front these have been highly injusticed, beaten, despised. And that's why we like singers like Dua Lipa, a poc icon, although we think she's a naughty bourgeois. We don't agree with Anita, we only defend her in moments of extreme necessity. We don't agree with new politics that don't even know what ableism is, ageism and other isms. We don't believe in politics that have only male representatives and one Marina Silva every 4 years. Marina Silva could be wonderful, but chose not to. We don't believe in the black movement that negates gender, sexuality and social class and at Tuesday nights after the samba reunion harass white women and show them as trophies. Although we believe it is the least shitty movement today.

We don't agree with leftist movements that holds reunions in their apartments and leaves by uber, to their demonstrations in the central region of the city, using this tool of political struggle of taking the streets only as catharsis of middle class guilt and a form of drinking a Heineken on a Saturday morning, although we think Heineken is really delicious and if the uber, cracked with four persons is cheaper than the bus it is up to understandable. Although if there would be the possibility to go for free (jump over the cross in the front of the bus, not paying a ticket) this has to be the only opportunity. We don't agree with the abusive price of public transport. And we don't consent with the idiomatic expression „i said everything“, very popular in social media, understanding that, I said everything means there are no more words left to say and if there are no more words to say you became a passive individual, without voice without argumentation. We don't agree with

professors that bend to censor laws and follow hegemonic curriculums, prisons for thoughts. We believe that those professors shouldn't try teaching but learning. We don't agree with a school that doesn't encourage their students to experiment. We don't agree with exams (proof is the same in portuguese) because no one has to prove nothing to no one, unless the proof is given on an urgent basis in favor of a class struggle and its intersections against the authoritarian neo-liberal world. We don't agree with a system of grades that serves as capital to exploit the student working hand. We are absolutely against every form of ideological expression of the right, especially extreme right. We believe in the profound technical skill and philosophy of this type of awareness to produce shit. When we walk on the streets and we hear a rightist comment, we swallow our craving to vomit, our profound aversion and to the maximum, make a good face or at maximum, a face of landscape. Although we say that we are listening and dialoging. We don't believe in the dialog. We don't believe in the politics pacifying the opinions. We are against the pacification of bodies. We believe in the dialectic pink confrontation, that isn't yellow and not white. A lot less green and yellow. We are absolutely against the realization of the exhibition called DERIVA and against all the artworks and artists, without exception, that compacted with this systematic. We demand the end of the DERIVA.

Our goals are: The immediate end of the DERIVA. We are not going to participate in this exhibition anymore unless it happens again in the next years. In that case, we will be here again resisting, and in possession of new requirements, every time more aggressive, through a pink guerrilla esthetic. We demand the end of the designation Man and Woman. The end of heterosexuality, homosexuality and bisexuality. We want a contra-sexuality. The end of the identification of individuals with sexual organs. We understand all the organs, limbs, joints, cartilage, small bones, as sexual. The end of the discursive hegemony and the white producer. The end of privat, intellectual, material, or not material, metaphoric, and artistic property. The end of the sacrification of walls, monuments, and patrimonies. The end of the sacrification of the arts. We demand the profanation of every and whatever ideology and intellectual and artistically production. The end of female and male clothes. The end of department stores. The education of sexuality and gender for kids from one or less years on. We demand the end of baby clothes, as cute as baby shoes may look. We demand an end to the designation baby and an end to the contempt of babies, as if they were very innocent. The end of the moral amnesty for babies and the appreciation of children's bodies (which includes babies). The end of the monopoly of communication by foreign mega companies. We demand the use of deep weeb by all citizens. The end of X as a gender marker if it is not accompanied by the end of gender. Access to all types of hormones by all individuals. The end of the consumption of the network „globo“, even if a very good series or the presidential debate is going on live. The end of the election in two shifts and the immediate adoption of at least nine shifts. We demand the extreme sexualization of all bodies until desexualizing oneself and having sex is as common as drinking water. We demand the strategic use of symbolic and not symbolic violence until it is no longer necessary to use it. We strongly demand that all citizens write their stories on paper or notepads, through fanfics and other genders they deem necessary. We want an end to the white, eurocentric, helenized and hygienized academy. We want broad and unrestricted access for all individuals to any kind of knowledge production.

We demand the end of the twenty cents and all the other three and eighty-five reals. We demand the replacement of the idiomatic expression „I said everything“ by the expression boto fé (Multipurpose slang that can mean: yes, I agree; I disagree, but I'm lazy to argue; I didn't pay attention to anything you said; I didn't understand and I don't want you to repeat it.) and its derivatives. We demand the end of the teaching system and that all individuals in the school environment become students. We demand the end of ALL prisons, because we believe that they serve only as a form of revenge with the support of the neo-liberal authoritarian state. We demand the end of the undercover cop. We demand the end of the military police. We demand the end of supermarkets, we believe that the commercialization of food and other basic items for survival is unacceptable. We believe that everything should be for free, except the weapons, which should be extinguished in all countries of the world, except in cases of self-defense against the authoritarian neo-liberal state, only. We demand the immediate allocation of non-art in the spaces of art and that of art in the spaces of non-art. We demand the constant, immediate and unrestricted nudity of Marcos Hill. In case our demand is not met, we promise to promote attacks on decency in Marcos Hill's work spaces, saying that we are under his tutoring.

We assume the authorship of this and other attacks on decency that have been embedded in us and reject the untruths that have been said about us. It is true that we celebrate the destruction with fire on a bank agency on the Avenida Antônio Carlos. It is not true that the branch exploded. It is true that we influenced students from the Fine Arts School to dance naked in the space called piscinão ("big swimming pool" called plaza in the middle of the faculty building). It's not true that we instated the P day (day of everyone walking around the school naked). Yet. If our demands are not met we will immediately establish P days over the years in strategic locations. We assume responsibility for the attack on decency called by occult forces "Pinho sol the armed hand". Last year we made a political act of non-art in this same worshipped DERIVA to warn about the social-political-economic arbitrariness in force. It is true that we profaned the works of our colleagues, altering their titles and establishing Pinks papers in strategic locations. It is not true that we were invited to withdraw our work. We were actually coerced to remove the residues of our non-performance art and throw them in wastebaskets and bathroom drains, because it was not understood that this kind of non-artistic artistic expression would serve for the templates of the so cultured DERIVA. It's true that we hoisted a pink flag in public space. It is not true that the flag remained for more than a week. Hidden forces removed it in less than three days. As a result of these attacks and pressure from hidden forces, some supporters of tactics of Pink Block were forced into exile from the city of Belo Horizonte and even the country. However, they continue to receive information and from the lemon we made a lemonade. The trip abroad has provided us with national and international articulation with other artistic guerrilla fighters. Our demands aim at the expropriation of artistic estates and the invasion of unproductive artistic lands. This struggle is a small pedestal that aims to end with the pedestals on the way to revolution and not the mere reform of artistic technologies and the liberation of means of artistic production for each and every human being, animal, plant and alien, if they exist. It is a struggle of all, for all, for all. Until this political period comes to an end and the Pink Block is no longer necessary.

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