

Pink and Black



Attack 2

cover art by rowanne alexander

"Presently, radical queers are just brief visions of the future in your peripheral vision, the embodiment of every closeted desire in your nightmares. The Machine has embedded Order so deeply in every consciousness and we are the organic chaos that will dismantle the machine, we are what your subconscious has been taught to fear above all things. We won't be submitting to the terms of dictators or playing by the rules of oppressors any longer. We're no longer content lingering in the side lines and soon we will be in your direct line of vision, filling your mind with color, music, and dance. When you least expect it there will be no escape."- Bash Back communique #678-999-8212



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Editorial Collective Statement

So, here's the second issue of Pink and Black Attack. We're really excited about this issue, and we hope you all are as well. We're pleased to see that anarchist queer activity is continuing and growing, with spectacular actions occurring across the country and new groups and networks forming constantly.

We've received a lot of feedback from around the country on the first issue of the zine, and it was overwhelmingly positive. There's more content in this zine, ranging from action reports to analysis to poetry and recipes.

There's also a lot coming up this spring and summer, with Bash Back! hosting a radical queer convergence in late May (more info at bashbacknews.wordpress.com). The summer is also pride season, and we hope that the emergence of so many radical queer groups translates into actions around the assimilationist nature of these events.

Also, the third issue of Pink and Black Attack will be coming out in August, which means a submission deadline of July 15th. E-mail submissions to pinkandblackattack@riseup.net

We appreciate feedback and letters, which can be sent to the e-mail address above. Finally, if this is the first issue of Pink and Black Attack that you've seen, check out issue #1 online at: <http://zinelibrary.info/pinkand-blackattack-1>

In solidarity-

Pink and Black Attack Collective

Points of Unity:

- We are queer anarchists. We oppose the state and capitalism in all their forms.
- We are antiassimilationist. We refuse to beg the state for equality.
- We actively oppose heterosexism, transphobia, ableism, patriarchy, classism, and white supremacy. We believe in collective liberation for all people.
- We believe in revolutionary solidarity with everyone in the struggle against the state and against the domination of capitalism. We especially support our comrades who face legal trouble because of their struggles.

Seattle: Bash Back! Trashes Anti-Queer Christian Conference April 17, 2009

To Everyone:

Last night the Bash Back Unwelcoming Committee greeted the Worldview Apologetics Conference attendees. The conference is being held today through Saturday at Crossroads Bible Church in Bellevue, Washington.

When we first read of the conference we were excited. We thought the Christian Right was finally going to apologize for all the shit we've been put through lately, from the imprisonment of the New Jersey 4 to the execution style murder of trans woman Duanna Johnson, to the death this past week of eleven-year-old Carl Walker-Hoover who committed suicide after consistent unchecked homophobic bullying at school... But alas, appearances are deceiving. We looked up the Apologetics and that's not what it means.

We looked further into the host church more and found out that Pastor Ken Hutcherson, is a known supporter and colleague of Watchmen on the Wall, whose members who are responsible for the death of Satendar Singh in 2007.

As we write these three effigies, we remember the countless others that have been murdered as a result of the sick bigotry spewing from Ken Hutcherson's pulpit. He may not have tied the noose, pulled the trigger or thrown his fist, but his words have encouraged others to do so.

The Worldview Apologetics Conference was another opportunity for well-known queer haters to spread their bullshit. With titles like, "The Difference Between Boys and Girls; Exposing the Lies of Feminism and It's Cost to Society" and "It's Not Like Being Black; Why Homosexual Marriage is Not a Civil Rights Issue" these workshops promised a slanted view from a sick few.

To Queer Haters Everywhere:

Starting with last night's action, we're re-writing the "playbook". "Smear the Queer" may be your favorite pas-time, but honey let me tell you, we fucking reclaimed the word Queer 15-fucking-years ago and we've got a diversity of tactics. When we wrote "Up Anarchist Queers", "Watchmen Are Killers", "We Are Beauty" and glued all the doors shut, we threw open our own doors and tattooed those words on our hearts. Welcome to our world shitheads. We may have written on your walls, but you've written anti-queer rhetoric into law.

We hope your homophobic and transphobic hearts continue to sink as you are met with more resistance. Ours continue to beat, steady and strong as we dance in the streets and continue to make our liberation movement irresistible. We don't need permission from the government to build our families. WE build communities where gender self-determination, healthy bodies and open sexuality are loved. We walk with confidence and know our inherent self-worth. Our queer brilliance and fabulousness will always outshine the stink of shit you throw our way.

We would never settle for equality with you, we want liberation and nothing less. Queers around the world take note, the bigger the church, the bigger your canvas. We are here, among you, we are queer, every-fucking-where and we didn't start this war but was are BASHING BACK!

Sodomy in the ashes of Ken Hutcherson's "playbook",
BASH BACK!

BOSTON BASHES BACK AGAINST EXODUS

AT 9AM ON TUESDAY APRIL 28TH, SOMEWHERE BETWEEN 50-70 PEOPLE CAME TO THE ICONIC PARK STREET CHURCH ACROSS FROM BOSTON COMMON TO ATTEND AN EXODUS MINISTRIES TRAINING. AT 9AM ON TUESDAY APRIL 28TH, SOMEWHERE BETWEEN 50-70 PEOPLE CAME TO THE ICONIC PARK STREET CHURCH ACROSS FROM BOSTON COMMON TO ATTEND AN EXODUS MINISTRIES TRAINING. ATTENDEES WATCHED A VIDEO WHEREIN 'FORMER HOMOSEXUALS' AND 'FORMER LESBIANS' SPOKE OF THE POWER OF GOD TO HEAL 'SEXUAL BROKENNESS' AND RESTORE HETEROSEXUAL DESIRES TO THE MOST FALLEN OF SOULS. DURING THE 'MALE HOMOSEXUALITY' PORTION OF THE TRAINING, 'FORMER HOMOSEXUAL' JEFF BUCHANAN SHARED HIS EXPERIENCE OF HAVING TURNED FROM HIS HOMOSEXUAL PAST, AS WELL AS THE CAUSES OF MALE HOMOSEXUALITY, WHICH INCLUDE RESENTMENT OF MALE AUTHORITY AND LACK OF BONDING WITH FATHERS. THIS HAD BEEN GOING ON FOR QUITE SOME TIME WHEN JASON LYDON, PASTOR OF THE COMMUNITY CHURCH OF BOSTON, WHOM THE EVENT ORGANIZERS HAD FOOLISHLY INVITED, STOOD UP AND INFORMED THE ATTENDEES OF THEIR CULPABILITY IN THE SUICIDES OF TWO ELEVEN YEAR OLD BOYS IN APRIL 2009, BOTH PROMPTED BY ANTI-GAY BULLYING. AS SECURITY MOVED TO STOP HIM FROM DISTRIBUTING 'JESUS WAS GAY' FLYERS, HE CONTINUED, 'IF JESUS CHRIST WALKED INTO THIS CHURCH TODAY, HE WOULD OVERTURN YOUR TABLES BECAUSE YOU HAVE TURNED HIS HOUSE INTO A DEN OF THIEVES!' AS HE WAS REMOVED FROM THE BUILDING, ATTENDEES' EARS RANG WITH THE ECHO OF, 'GOD LOVES QUEEEERS!' ATTENDEES WERE VERY SHAKEN INDEED, WITH ONE CALLING FOR A PRAYER TO REFOCUS THE EVENT, WHICH CONTINUED. AFTER BUCHANAN, MELANIE SPINKS, A 'FORMER LESBIAN,' TOOK THE LECTERN TO ADDRESS THE ESSENCE OF WOMANHOOD, THE CAUSES OF 'FEMALE HOMOSEXUALITY,' AND WHICH PROFILES OF WOMEN TEND TO STRUGGLE WITH SAME-SEX ATTRACTION. EVENT-GOERS HAD JUST BEEN INFORMED THAT LESBIANS CAN BE ATTRACTIVE WHEN AN ATTRACTIVE YOUNG WOMAN STOOD, DECLARED HER REJECTION OF EXODUS MINISTRIES AND HER AFFECTION FOR ANOTHER YOUNG WOMAN TWO TABLES AWAY. THE TWO RAN TO EACH OTHER IN AN AFFECTIONATE, SNOGULAR EMBRACE, HELD HANDS AND SKIPPED OUT THE DOOR BEFORE SECURITY COULD REACH THEM. EVER MISCHIEVOUS, THE TWO RAN AROUND BACK OUTSIDE THE GIANT WINDOW OF THE CONFERENCE ROOM, BRINGING THEM INTO THE GRANARY BURYING GROUND, FINAL RESTING PLACE OF SUCH PATRIARCHS AS PAUL REVERE, SAMUEL ADAMS AND JOHN HANCOCK, VISITING PLACE OF HORDES OF SCHOOLCHILDREN. WHAT BETTER SETTING TO ENGAGE IN GRATUITOUS HOMOEROTIC CANOODLING?

IT IS NOT KNOWN TO THE AUTHORS WHAT TRANSPIRED IN THE CONFERENCE ROOM AFTER THIS, AS, TO THE BEST OF THEIR KNOWLEDGE, ALL RADICAL QUEERS HAD EXCISED THEMSELVES FROM THE TRAINING AT THIS POINT IN THE PROGRAM.

SO WHAT IS EXODUS MINISTRIES? ACCORDING TO THEIR WEBSITE, 'EXODUS IS A NONPROFIT, INTERDENOMINATIONAL CHRISTIAN ORGANIZATION PROMOTING THE MESSAGE OF FREEDOM FROM HOMOSEXUALITY THROUGH THE POWER OF JESUS CHRIST.' YES, THEY'RE AWFUL, BUT PERHAPS NOT QUITE IN THE WAY AN OUTSIDER

MIGHT ENVISION. EXODUS ≠ FRED PHELPS; THESE FOLKS ARE INCREDIBLY POLITE AND SWEET, DIVERSE AND INTERGENERATIONAL, AND THEY ARE CONVINCED THAT THEY LOVE ALL US RUG MUNCHERS AND PETER PUFFERS. IN FACT, THEY ARE 'FORMER HOMOSEXUALS' THEMSELVES. THEY REJECT A SURPRISING NUMBER OF HARMFUL NOTIONS, THOUGH, AS MIGHT BE EXPECTED, THEY HAVE THEIR OWN SET OF HARMFUL NOTIONS WITH WHICH TO REPLACE THEM. THEY TEACH THAT ATTRACTION IS INVOLUNTARY AND 'HOMOSEXUALITY MEETS LEGITIMATE EMOTIONAL NEEDS.' NATURALLY, HOWEVER, THEY BELIEVE THAT SAME-SEX PAIRINGS ARE 'ILLEGITIMATE' AND 'WRONG' WAYS TO MEET THESE LEGITIMATE NEEDS, AND TEACH THAT ALL PEOPLE CAN AND SHOULD ENGAGE IN NONE BUT THE MOST GODLY, HETEROGAMARITAL SEXUAL RELATIONSHIPS. IT IS NOT SURPRISING THAT EXODUS AND OTHER EX-GAY MINISTRIES FREQUENTLY DRIVE THEIR QUARRIES INTO SUICIDE, A PHENOMENON WELL ENOUGH KNOWN THAT IT MADE ITS WAY ONTO SOUTH PARK.

AS THE CONFERENCE DISRUPTERS SAT ON THE COMMON AND REFLECTED ON WHAT HAD TRANSPIRED INSIDE, THEY MARVELED HOW VITALLY CRUCIAL A MONOMANIACAL INSISTENCE ON GENDER BINARISM WAS TO EXODUS' CONCERNS; WHILE THE TWO ARE NOT MUTUALLY EXCLUSIVE, GENDER CONFORMITY NEVERTHELESS SEEMED TO BE ELEVATED ABOVE SEXUAL CONFORMITY ON THEIR LIST OF PRIORITIES. EXODUS' DISCUSSION OF THE CAUSES OF HOMOSEXUAL BEHAVIOR INVOLVED PARENTAL INFLUENCES AND THE CENTRALITY OF MALE AUTHORITY. MELANIE SPINKS EXPLAINED THAT FATHERS SHOULD ALWAYS APPROACH THEIR DAUGHTERS; FOR A GIRL TO APPROACH A MAN AND TO TAKE INITIATIVE IS A MASCULINE TRAIT AND SHE MIGHT GROW UP WITH AN APPETITE FOR BOX LUNCH. JEFF BUCHANAN NAUSEATED THE RADICAL QUEERS WHEN HE INSISTED THAT THE ROLE OF A FATHER IS TO IMPART MASCULINITY TO MALE CHILDREN AND TO AFFIRM FEMININITY IN FEMALE CHILDREN. HE RECOMMENDED THAT FATHERS TAKE THEIR DAUGHTERS ON DATES, TELL THEM THEY'RE BEAUTIFUL, THAT THEY'RE PRINCESSES. IT WAS A STRANGE, ALTERNATE UNIVERSE WHEREIN FUNDAMENTALIST CHRISTIANS PROCLAIM RADICAL FEMINIST ASSERTIONS, HERE EERILY ECHOING TWISTY OF I BLAME THE PATRIARCHY WHO ONCE WROTE, 'MASCULINITY IS WHAT [MEN] DO TO KEEP WOMEN FEMINIZED. FEMININITY IS WHAT WOMEN DO TO KEEP FROM BEING PATHOLOGIZED, CRIMINALIZED, OSTRACIZED, JAILED, RAPED, AND BUTCHERED.'

'IF GENDER ROLES ARE SO NATURAL,' QUERIED A DISRUPTER, 'WHY DO THEY NEED TO WORK SO HARD TO MAKE SURE PEOPLE FIT INTO THEM?'

EXODUS' HATRED OF WOMEN WAS ON ABUNDANT DISPLAY THROUGHOUT THE SESSION. IN PROCLAIMING HIS OWN HETEROSEXUAL SUCCESS, JEFF BUCHANAN DREW ATTENTION TO 'HIS' WIFE STAFFING THE CHECK-IN TABLE AND, SPEAKING IN THE IMPERATIVE, DEMANDED, 'WAVE, HONEY!' WHILE MALE-PERPETUATED ABUSE FEATURED PROMINENTLY IN THEIR DISCUSSIONS AS CAUSES OR GALVANIZING INFLUENCES OF HOMOSEXUALITY, THEY PRESENTED ABSOLUTELY NO ANALYSIS, SYSTEMIC OR OTHERWISE, ON WHY MEN FEEL ENTITLED TO THE BODIES OF CHILDREN OR WOMEN. MELANIE SPINKS PROCLAIMED GENDER ESSENTIALIZING STEREOTYPES AS FACT, AVERRING THAT 'RELATIONSHIP IS ESSENTIAL TO FEMALENESS,' FURTHER INSISTING THAT THIS IS A 'GIFT, NOT A WEAKNESS.' ON THE VALUE OF WOMEN, SPINKS ASSERTED, 'THERE IS NOT A WOMAN ON EARTH WHO CAN GIVE YOU A SENSE OF IDENTITY, PURPOSE AND SECURITY.'

BETWEEN THE SECTIONS ON MALE AND FEMALE HOMOSEXUALITY, NATIONAL SPEAKERS STEPPED DOWN AND ALLOWED LOCAL QUEER-HATIN ORGS TO SPEAK. ONE SUCH, THE MASSACHUSETTS FAMILY INSTITUTE, HAD THEIR WHITE COTTON PANTIES IN A TWIST OVER A BILL PENDING IN THE MASSACHUSETTS STATE LEGISLATURE, AN ACT RELATIVE TO GENDER-BASED DISCRIMINATION AND HATE CRIMES. THIS BILL AIMS TO INCLUDE GENDER IDENTITY AND EXPRESSION IN MASSACHUSETTS' NON-DISCRIMINATION STATUTE AND AMEND EXISTING HATE CRIME LAWS TO INCLUDE TRANS AND GENDER VARIANT FOLKS. INEXPLICABLY, OUR FUNDY FRIENDS AND MEDIA HAVE TERMED IT 'THE BATHROOM BILL,' SHRIEKING THAT,

IF THIS BILL PASSES, MEN WILL BE ABLE TO GO INTO WOMEN'S BATHROOMS AND RAPE THE SHIT OUT OF EVERYONE INSIDE. WE HATE TO BREAK IT TO THEM, BUT, AS CHROMOSOME CHECKS ARE NOT IN PLACE OUTSIDE PUBLIC FACILITIES, THERE IS CURRENTLY NOTHING STOPPING MEN FROM DOING THIS AS THINGS NOW STAND. MEANWHILE, AS MUCH AS THESE RADICAL QUEERS SUPPORT WHATEVER IT TAKES TO END DISCRIMINATION AGAINST TRANS AND GENDER NON-CONFORMING PEOPLE, WE CANNOT SUPPORT HATE CRIMES LEGISLATION. TO QUOTE THE SYLVIA RIVERA LAW PROJECT, 'RATHER THAN SERVING AS PROTECTION FOR OPPRESSED PEOPLE, THE HATE CRIMES PORTION OF THIS LAW MAY EXPOSE OUR COMMUNITIES TO MORE DANGER-FROM PREJUDICED INSTITUTIONS FAR MORE POWERFUL AND PERVASIVE THAN INDIVIDUAL BIGOTS.' READ THE WHOLE THING.

THE DISRUPTERS SAT WAITING ON THE COMMON UNTIL, RIGHT AT NOON, PROTESTERS SHOWED UP FROM JOIN THE IMPACT, A PRO-MARRIAGE LGBT RIGHTS GROUP. CHOOSING A SPOT ON THE COMMON FAR FROM PARK STREET CHURCH, JOIN THE IMPACT BROUGHT SIGNS AND CHANTS, DELIVERED THROUGH A BULLHORN. THE THREE RADICAL QUEERS RAN OVER TO JOIN THE ENERGETIC CROWD AND TELL THEM OF THEIR DEEDS. WOULD THE DISRUPTERS LIKE TO SPEAK OVER THE BULLHORN? AND HOW! THE THREE TOOK TURNS ATTEMPTING TO IMPART A LIBERATIONIST, PRO-FEMINIST, PRO-TRANS MESSAGE AND TO ENCOURAGE THE CROWD TO MOVE CLOSER TO THE CHURCH WHERE THEY COULD BE HEARD BY EXODUS ATTENDEES. THE LEADERSHIP'S RESPONSE WAS THAT THEY HAD A PERMIT AND THAT THE LADY TRYING TO TALK ABOUT TRANS ISSUES OUGHT TO GIVE THE BULLHORN BACK. AS THE PROTEST WORE ON, THE DISRUPTERS WERE DISHEARTENED TO OBSERVE THAT ONLY CIS MEN WERE ASKED/PERMITTED BY THE LEADERSHIP TO SPEAK OVER THE BULLHORN AND THAT THEY KEPT TO ANDROCENTRIC MESSAGES GENERALLY. CONSIDERING THE VIOLENT MISOGYNY OF EXODUS, WHOM THE PROTEST WAS CALLED TO COUNTER, MORE ATTENTION NEEDS TO BE GIVEN TO THE ALARMING WAYS IN WHICH GAY/QUEER ORGANIZING CAN REPLICATE THE VERY UNSAVORY POWER DYNAMICS AGAINST WHICH WE ARE STRUGGLING. NONE OF US WILL BE FREE UNTIL WE ARE ALL FREE.

THIS STORY HAS A HAPPY ENDING, HOWEVER! AFTER A WHILE, DISREGARDING THEIR LEADERSHIP, THE PROTESTERS WERE ENTICED BY THE IDEA OF ABANDONING THEIR PERMITTED SPOT AND MARCHING OVER TOWARD PARK STREET CHURCH WHERE EXODUS COULD HEAR THAT THEY WERE NOT WELCOME IN BOSTON. AFTER A MINUTE OR SO IN FRONT OF THE CHURCH, THE CROWD WAS AMENABLE TO MARCHING AROUND BACK INTO THE GRANARY BURYING GROUND. THERE, ON THE FINAL RESTING PLACE OF CRISPUS ATTUCKS AND MOTHER GOOSE, EXODUS ATTENDEES WERE FORCED TO HEAR HIGH-OCTANE, RIGHTEOUS QUEER RAGE AGAINST THEIR POISONOUS MESSAGE. WITH CHANTS RESOUNDING, WITH SIRENS WAILING, WITH QUEER FACES PEERING DOWN AT THEM AND CAMERAS SNAPPING AT THEM, A MUCH-SHAKEN EXODUS AUDIENCE SOUGHT WINDOW COVERINGS. WE'VE GOT NEWS FOR YOU, EXODUS: WE DON'T GO AWAY WHEN YOU CLOSE YOUR EYES.

BASHING BACK IN BOSTON

MORE ATTENTION NEEDS TO BE GIVEN TO THE ALARMING WAYS IN WHICH GAY/QUEER ORGANIZING CAN REPLICATE THE VERY UNSAVORY POWER DYNAMICS AGAINST WHICH WE ARE STRUGGLING

TOWARD A MORE COLORFUL QUEER FUTURE

BY: GLITTERSPIT

Over the last few years mainstream gay advocacy groups have focused their efforts on one issue, a panacea to seemingly solve all forms of inequality that gays are faced with: marriage rights. With the passage of Proposition 8 this summer in California, many people's hopes that gays would achieve full equality in this country were dashed. What was even more distressing, however, was the wave of racist backlash against people of color in California, who were accused of being the cause of Prop 8's passage (this is a completely unfounded claim, as studies have shown). When I look at the actions of HRC, GLAAD, and other mainstream gay advocacy groups from the past years, they make me sad to call myself queer. In particular, their perpetual focus on marriage rights as the most pressing issue facing queers, the only obstacle blocking the road to full equality, is an awfully myopic and misguided claim. To assume that marriage is the main issue all queers should be organizing around automatically constructs an essentialized version of a gay person, when the very existence of queer people should be to contradict and confront essentialism everywhere.

In as much as anarchists say that "our dreams won't fit in your ballot boxes," queer bodies and experiences are too, well, queer, to fit in the state's centuries-old definition of marriage. For queers to appeal for marriage is to desire assimilation into a heteronormative conception of sexuality, gender, and relationships, things which the state should have no business regulating or legislating in the first place. What scares me even more about assimilation is that it compels us to ignore the structures of power and interaction of power dynamics in this country, because supporting marriage is supporting a means of institutional oppression. Historically, marriage was never rooted in religion, but rather it was a way for the state to regulate the transfer of property from a womyn's family to her husband, effectively binding the wife into a slaveholding document wherein she too became part and parcel of the man's life possessions (Mrs. is a possessive form of Mr.). For queers to appeal to an institution that has historically oppressed womyn (as well as non-whites) baffles me.

Assimilation has a precedent, and it always ends up with the same results. Assimilation pretends to seize power for an entire identity group and instead simply reconfigures the structures of power in society and correspondingly redistributes privilege in a way which capitalism, patriarchy, or any other dominant ideology can accommodate. In this instance, wealthy, white, monogamous gay couples who agree with the gender binary stand to benefit, which leaves out the majority of queers everywhere. In fact, the "struggle" for assimilation, through marriage campaigns, actively silences every other queer who is not a member of this elite, privileged gay vanguard (as they have so positioned themselves), but who is enmeshed in the intersectionality of oppressions we are faced with everyday.

As Audre Lorde once said, "There is no such thing as a single-issue struggle because we do not live single-issue lives." Where does a black lesbian womyn fit in the gay marriage campaign? An FTM trans immigrant from Latin America? A genderqueer working-class sex-worker from the rural Midwest?

Assimilation into state-sanctioned heteronormative and patriarchal institutions

No matter if you are a white lesbian or a Filipino MTF transperson, an injury to one is an injury to all, and to effectively achieve victory, we must constantly remind our aggressors of this, our promise of solidarity.

such as marriage and the military is not an option - why would we want "equality" in a state that denies those equalities to other citizens based on race, class, gender (identity), nationality, religious affiliation, etc...? Marriage rights aren't the problem - marriage, and any form of institutional oppression, is! Mainstream gay activism is based on an outdated notion of change which is polite and gradual, a change which holds the door for the power-holders who will proceed to walk all over it, a change which actually reinforces the existing power structures it pretends to oppose. As a radical queer, I see myself as part of a larger struggle for equality, but not the state's liberal definition of equality which hinges on white supremacist notions of individual rights and self-determination. No, I work for radical equality through collective liberation from all oppression. Where was the HRC in July 2007 when Victoria Aurellano, the inmate of an ICE detention center and an immigrant transwoman, died of AIDS, shackled to her bed after being denied medical treatment? Was it a gay rights issue? An immigrant rights issue? Or was it an issue of a legal system which reinforces white supremacy and patriarchy at all costs? In our public struggle, dividing our bodies, choices and lives into neat categories of LGBT makes it that much easier for capitalism to slowly accommodate some by extending privileges, while continuing to invent new ways to marginalize others, all the while marketing to every new compartmentalized niche identity. The time has come to realize how queer liberation is, always has been, and must continue to be bound with the liberation of all oppressed peoples everywhere. No matter if you are a white lesbian or a Filipino MTF transperson, an injury to one is an injury to all, and to effectively achieve victory, we must constantly remind our aggressors of this, our promise of solidarity.

There was a time when queers didn't ask for change, they made it happen. A time of militant, organized queer resistance to state power, when truly fierce trannies, dykes, fags, drag queens, and all other gender traitors battled cops in the streets instead of asking nicely. A time of White Night Riots, Stonewall, Sylvia Rivera, and the Street Transvestite Action Revolutionaries. I believe that time is due for a comeback. We are beginning to look beyond the superficial, the figureheads, and peer at the privilege that keeps them in place. Even still, we can see that the dummy power-holders are not the ultimate problem, rather it is the coercive power bestowed upon them which perpetuates the systems of structural oppression, and it is this power we must seize and abolish.

[A terrific example of this is the insistence of neoliberalism to "disorder"ize everything that doesn't fit with the mainstream culture - nary 50 years ago, homosexuals had a "disorder"; while they, trans individuals are considered to have "gender identity disorder," and the persistent research into a "gay gene" ominously forebodes eugenics in the form of designer babies.]

FUCK THEIR MARRIAGE

OR, SOME THOUGHTS ON THE COUNTER-REVOLUTIONARY NATURE OF ASSIMILATIONIST POLITICS AND PRACTICE.
BY PHIL

Defenders of “traditional” marriage (one man/one woman state sanctioned unions) often attack gay marriage as evil because, in their eyes, gay marriage will destroy the “traditional” family structure that the United States is based on, thus leading to the moral and social collapse of the nation. This argument has been rightly judged by many to be homophobic in addition to absolutely absurd. Allowing gay marriage will certainly not lead to the collapse of the United States. It will not destroy the current order.

And that’s the problem.

So much mainstream queer activism focuses on the issue of gay marriage, or in contemporary liberal buzzwords, marriage equality. This, along with a couple other issues (notably military service), dominate the mainstream queer/LGBT movement’s “struggle”. I’m not in favor of measures such as Proposition 8. They are undeniably expressions of a homophobic social structure. They are rooted in hate.

But you won’t find me casting my vote for gay marriage.

You see, I’m a queer anarchist. I’m also an anti-assimilationist. I’m not interested in equal rights, I’m interested in total liberation. I’m not willing to beg the state to recognize me, and I’m certainly not willing to beg the hetero world to make me just like them. I don’t consider marriage to be a goal, I see it as a problem.

On Marriage

The reactionaries do make a valid point when they say that the “traditional” family is an important part of the United States social structure. What is the family, then?

A “traditional” family consists of a man, a woman, and possibly some number of children. This unit is then accorded special rights and privileges under the law to facilitate its development and expansion. The state promotes this specific arrangement for two main reasons: as a general means of social control, and more specifically as a means of reproducing capitalist social relations.

Marriage as Social Control

As a state-privileged and enforced institution, marriage inherently expands the reach of state domination over individuals. However, beyond this simple fact, marriage functions as an instrument of social control in many ways.

First, it attempts to enforce monogamy. I believe that sexual relationships between individuals should be controlled only by those individuals. Marriage, because it refuses to acknowledge polyamorous relationships, seeks to control sexual expression by only legally protecting one sort of sexual expression: heterosexual monogamy. And while it is certainly not illegal to have multiple partners, the concept of marriage and the monogamist implications of it play a large role in creating a social stigma around people who choose to have multiple partners.

Second, marriage and the notion of a nuclear family is conducive to social frag

mentation. The family is seen as the primary expression of social interaction, with neighbors and community members and co-workers being viewed as less important. This creates a hierarchy of social relationships. While the relationship between partners is often quite different than the relationship between neighbors and members of the community, or even friends who are not sexual partners, they are just different. The privileging of marriage and the social pressure to find someone to marry elevates this specific relationship above other social interactions.

Additionally, marriage functions as a pillar of patriarchy. While it may be true that wives are no longer considered property, legal equality does not mean liberation. Indeed, the patriarchal roots of marriage are rooted in a conception of property, with a man being the owner of his family. A gendered division of labor has also been created and enforced by marriage, leading to the undervaluing of what is traditionally considered women's work: cleaning, cooking, raising children. This is in opposition to the status of the man as provider. While the gendered aspect of this hierarchy is less relevant in same-sex marriage, such marriages would by no means be immune to its effects.

One innate aspect of capitalism is that it reduces organic social relationships to relationships based on economics, based on the creation and exchange of goods and resources.

Marriage as Capitalist Reproduction

Reactionaries also argue that gay marriage is illegitimate because same-sex couples cannot reproduce. While this argument is absurd, it offers an interesting insight into the idea of marriage by framing marriage as essentially a relationship of production. One innate aspect of capitalism is that it reduces organic social relationships to relationships based on economics, based on the creation and exchange of goods and resources. Naturally, this tendency has affected marriage. This is seen not only in the benefits of marriage, but indeed also in the social function that marriage and by extension families serve within a capitalist social system.

Many, though not all, of the privileges given to those who marry are economic in nature. These benefits include tax benefits, insurance and inheritance benefits, and retirement benefits. Thus, the state creates an incentive to enter into marriage. However, it seems unlikely that what amounts to a state subsidy for marriage would be offered for no reason. Indeed, marriage functions as a system of social control. But it also functions as a tool of reproduction for capitalism.

Capitalism depends on labor to create value, and the source of this labor is the individual. By privileging marriage and the family, capital is essentially purchasing the production of its most valuable raw material: workers. The privileges accorded to the family, combined with the mandated state control of children (school) and the emphasis on the family from the reactionaries and the religious leaders, amount to a system for the continual reproduction of a workforce whose social conditioning has prepared them for a life of work. Marriage, school, and religion combine to create and train human capital. Thus, all three are heavily state supported or controlled.

On Assimilationism

I'd like to clarify here that I hold no contempt for people who choose to get married. It really doesn't affect me, and I have several friends who are married for various reasons. However, I refuse to accept marriage equality as a goal.

If we understand the institution of marriage as a fundamental pillar of state control and capitalist domination over our lives, then the idea of struggling for marriage equality seems absurd. It is, after all, state power that has historically either failed to protect or outright attacked queer people. Capitalism, on the other hand, forces us to sell our lives for wages.

While the rhetoric of "equal rights" is certainly appealing to many people, the logic that underlies this goal proves to be problematic. The reality of our current social system and economic structure is one of inequality. Thus, a struggle for equal rights under the law is, while well-meaning, misguided for two main reasons.

First, it assumes that legal equality is related to social equality. This has been demonstrated to be false by history, as we see marginalized peoples still marginalized even after achieving legal equality. Equality before the law can never bring social equality, because law exists to legitimize inequality and enforces it by using the monopoly on legitimate violence that the state retains.

Second, the reality of existing inequalities means that the marriage struggle, and assimilationism more generally, is a struggle to be included in the privileged classes. Regardless of rhetoric or good intentions, assimilationist politics is tied towards inclusion into the classes benefiting from social inequality.

Marriage is, at its root, a privileged institution because it plays a key role in maintaining the state and capitalism. I struggle against both of these because I struggle against inequality and exploitation. This is why I do not see marriage as a goal. I see it as a part of the problem.

PRESENT

by Akale McHenry

we are screaming
fucking revolution
with the convulsions
of liberation

in this moment
we are present tense
forever.

we are revolution.
inspiration
with neck kisses
and images -

doing work
isn't just unpaid
labor and technology -

remember your body
needs touch instead
of a different word or
long wage.

Please Act.

You are respect.
You are liberation.
You are revolution.

Your hands on my
hips me
kissing your face
liberation
consent the only foundation
toward a feminist revolution

we are wakin'
sowing, touching
laughing out loud
at their idea

of love and
fucking.

radical notions
we are rejecting
ideas of fear and
scarcity.

you lift me up to
your hips
my ankles cross
behind your back

arms over my
head and fucking
good (dass)

your screams echoing
out the open window
i am covered in
tiny pools of
sweat.

completely present
in the moment
with you and
your touch

liberation.
inspiration.
revolution.



LIST OF WORKSHOPS FOR THE RADICAL QUEER CONVERGENCE

We here at Pink and Black Attack are publishing the list of workshops for the Radical Queer Convergence which is taking place in Chicago from May 28th-May 31st. For more information on the convergence, go to bashbacknews.wordpress.com

Public Sex

A discussion of the revolutionary potential of public sex as a means of resistance (and a biopolitical strike) against the ruling social order. How does keeping sex “behind closed doors” reinforce capitalism and heteronormativity? What mechanisms act to control our public selves? How do we destroy those mechanisms and reclaim the public as a queer and sexual space? We’ll explore historical and contemporary examples of public sex/sexual counterpublics. We’ll theorize the possibility of reterritorializing our desires through the claiming and queering of space through public sex, ultimately destroying the capitalist divide between public and private.

Takin’ it back: Gentrification & Squatting

Presented by: South Florida United Queers and Trans (SoFUQT)

In South Florida, people’ve been battling gentrification ever since the dunes turned to real estate. From power point presentations to direct action construction blockades to directed vandalism campaigns to full-scale land & housing takeovers, the struggle’s been HOT down here in Florida. We have worked in all types of neighborhoods, from upscale-wannabe downtown Lake Worth to the nitty gritty center of Liberty City, Miami. Our latest efforts have been working with black-led organizations Power U and Take Back The Land, backbone of the 6 month Umoja Village shantytown, to move families into abandoned public housing and vacant foreclosures. We’ll talk about what gentrification means in this foreclosure economy and ways to reclaim housing as a human right.

Reviving Our Archives: Putting Memory Into Action

Presented by: The Naughty North

This participatory workshop will focus on dialogs around queer/trans historiography and provide basic information about important/inspiring moments in radical queer history in the U.S. and Canada. We hope to impart knowledge and skills that encourage participants to continue digging up and celebrating our radical queer/trans histories that will inform our present moment and take us to astounding new levels of queer brilliance/activism. Celebrating our radical histories and putting our memories in action is a fierce creative tool to combat erasure, disappearance, oppression, gaystream assimilation and death. Out of the closets and into the libraries!

White Gay Male Privilege

Presented by GenderJUST

Join together so that you can move: strategies for building community power through difference

The main focus of the workshop will be to both deepen our understanding of the histories of the various oppressions we all face and how they intersect and develop concrete strategies for resistance in our communities. At the beginning of the first session, we'll establish functional definitions for the systems we will be talking about (heterosexism, racism, sexism, ableism, transphobia, imperialism, classism) so that we can have a common understanding of what we are talking about as we move forward. I usually like to ask people to trust the process and see it through even if they feel defensive or confused along the way and to use those feelings as an opportunity for introspection. It is imperative we set boundaries for what happens in the space; we are here to look at some ugly things (some of them inside us). If we are to make progress, we must acknowledge those things and work through them. We will all agree to the following: be on time, getting called out for oppressive behavior is an act of love and an opportunity for growth, what happens in the room stays here, we will actively listen to each other and pause before we respond. We'll then discuss the histories of some of these systems, how they have come together to create the situation we have now and how oppressive systems keep us apart. Next, we move into small groups (everyone will be instructed to find a few people they have never met before) to discuss ways that we have collaborated in either our own oppression or the oppression of others. What were you thinking at the time? How did you feel after? What could have been done differently? We will then report back about what we learned from one another. On the second day, we'll talk in small groups about what we have done as part of our activist work to undermine some or all of these systems in our communities. What worked? What didn't work? Who was part of the planning and why? What do our activist communities look like? After we have discussed these questions, we will rejoin as a larger group and briefly report back what we learned from one another. The third and final day will be devoted to strategies about future work in our communities. What does "liberation" mean? For whom, and on what terms? How will we build community across complex lines of difference? How do we envision the movement changing over time? We will all come up with a list of actions/strategies to use when we return to our communities.

Performing Queer

Through a short presentation on how radical queer performance is developing around the country and internationally, followed by discussion on performance theory's intersections with radical queers and other nerdy theory bits like post-structuralism and anarchism, we will explore how radical queer performance goes outside established binaries of sex and gender to explore New sex and New gender, off the spectrum. Possibly a short workshop at end to improv a quick performance piece to share with others.

BDSM Panel Discussion

Redefining BDSM for a radical context

This panel discussion will explore the use of BDSM as a form of play to subvert imposed social roles and develop radical sexual practice. Whether solely in the bedroom or adapted to one's full lifestyle — radical BDSM offers a playful approach to power and the opportunity for the challenging of patriarchy and other coercive, hierarchical relationships. What does BDSM have to offer to those of us who desire to attack and undermine patriarchy and heteronormativity? How can BDSM break down and transformation of gender roles and sexual orientations? In looking at the development of affinity between dominants and submissives and the treatment of consent in such relationships, we seek to develop BDSM as a subversive art form striking against sexual repression and social order.

Needles, cuttings, and blood play

Come attend this interactive workshop on the basic safety of needles, cutting and other types of blood sports. Learn what types of tools, techniques, and scenes you can do to incorporate these types of play in your repertoire. Also engage in energy exchange practices.

The ExGay Movement: An Evil Right Wing Plot and How to Survive

The exgay movement has been attempting to poison the minds and identities of queers and their allies since the 70s. Even today this movement is behind oppressive legislation and education measures and ideas. This is a workshop giving a brief history of the exgay movement, my own personal story, ways it is being combated today and what individuals and groups can do against it.

Basic Bike Repair

Basic parts of the bicycle
Identifying the 5 most likely things to go wrong with your bicycle.
How to fix a flat
How to tighten brakes
Where to go to learn more/get help fixing things yourself

FREAKS! GEEKS! AND DANCING GIRLS! History of Sex in the Sideshow

An overview of how Sideshows of the early 20th century sexualized deformity and created a new kind of fetish. You will learn about sexy freaks, the start of gynecological exams and the roots of Burlesque.

You Improvise To Survive: Sexual “Safety” For Queers Inside And Outside Of Prisons

Presented by: The Prisoner Correspondence Project

This workshop will feature statements from gay, queer and trans prisoners across the US and Canada on what sexual “safety” means when condom access is restricted and when queer sex is criminal. The workshop will draw specifically on the development of a resource series called Fucking Without Fear that has been underway with the Prisoner Correspondence Project for the past six months, as well an anthology of writings by our pen pals on the inside on how they negotiate risk, safety, and survival against a prison landscape.

The workshop seeks to forge dialogue about how anti-prison struggles, and queer anti-prison struggles in particular, can work more closely with HIV/AIDS prevention work and the histories of queer AIDS and prison organizing that precede us. We hope to use this as a point of departure to start dialogue about how we can support one another, and each others’ struggles for control over our own sexual lives, as trans folks and gays and queers across prison walls.

The Prisoner Correspondence Project is a collectively-run gay, trans and queer prisoner support initiative based out of Montréal, Québec. We coordinate a pen pal program for gay, lesbian, transsexual, transgender, gender variant, two-spirit, intersex, bisexual and queer inmates in Canada and the United States, linking these inmates with people a part of these same communities outside of prison. Through the development of resources for our incarcerated pen pals, coordination of a resource library about trans and queer survival inside prisons, collaborative writing projects, workshops, and programming, we aim to confront the ongoing targeting, policing, and criminalization of trans and queer communities, inside and outside of prisons.

Aids, Intellectual Property and Activism

Part 1: Screening of film Patent Fever [32 mins].

Part 2: Facilitated discussion on issues raised by the film and activist struggles around intellectual property and access to essential medicines. I don’t consider myself an “expert”, especially on such a huge topic, but am more interested in generating discussion and hearing participant’s own experiences. I know very little about activism in North America (apart from ACT UP!) and less than I would like about digital media responses to intellectual property, so this will be a learning experience I hope for me too

The Politics of Passing

First, the workshop: What is “passing?” When is it important or safer? What are some ways that someone can be better at it? Tips and demonstrations for passing better will be offered, i.e. binding, packing, voice, surgery, etc..

Then the Discussion: Who does passing effect and how? In what ways does it combat oppression? In anyway does it reinforce it?

Confronting Sexual Assault In Our Communities

Presented by: Denver on Fire

Join in developing community-based models for confronting sexual assault that you can take home and implement in your community. Focusing on how our communities are hurt both by sexual violence and the prison system, we'll provide some models and tools for prison-abolitionist community accountability, and also create space for dialog about what you're doing in your unique communities. Denver On Fire's work is based on the idea of strengthening survivor-centered models for safety, health, and accountability within our group houses, collectives, campuses, communities -so that no one feels alone, overloaded, or the need to call the police.

Your Money is No Good Here: building and nurturing Queer economies

As the market-driven, capitalist economy collapses upon itself, local, sustainable, and alternative economies have increased potential. Queers in this moment have an opportunity to reach new participants and deepen their impact within their communities. Jeff Hnilicka, founder of Brooklyn-based FEAST (Funding Emerging Arts with Sustainable Tactics), will lead a discussion looking at successful strategies: InCUBATE (Chicago), GiftCycle (Providence, RI), FEAST (NYC). Additionally, participants will collaborate on developing tactics to implement in their own communities.

IED's (Insurrectionary Erotic Devices)

“Cum Harder comrade, the old world is behind you”

With -Heather Trash and Glitter

WHOSE SEX!, OUR SEX!, WHOSE TOYS!, OUR TOYS! Join our presenter as she shows the ropes on rope bondage. Fills the molds, for filling dildos. Binds the pieces for, bike tube handcuffs. whips up, some fancy floggers. Most importantly though, she teaches you how to punish her for all these puns. *wink* *wink*

Criminal Queers

Criminal Queers visualizes a radical trans/queer struggle against the prison industrial complex and toward a world without walls. Remembering that prison breaks are both a theoretical and material practice of freedom, this film imagines what spaces might be opened up if crowbars, wigs, and metal files become tools for transformation. Follow Yoshi, Joy, Susan and Lucy as they fiercely read everything from the Human Rights Campaign and hate crimes legislation to the non-profitization of social movements. Criminal Queers grows our collective liberation by working to abolish the multiple ways our hearts, genders, and desires are confined. www.criminalqueersfilm.net

Blocs 101/Movement Within a Crowd

We have noticed over the years manifold mistakes in the conduct and preparation of bloc participants. This workshop is designed to refresh individuals on basic bloc protocol, and eliminate poor decisions that accompany their manifestations. Topics covered will range from decision-making models, to simple attire adjustments.

The second half of the workshop will take on a more active character. It will start with practicing dearesting skills and games that participants can take back to their AGs, followed by exercises designed to get folks more comfortable moving within a group.

Born In Flames

Film Screening.

Raspberry Reich

Film Screening.

DIY Vasectomy 101

Presented by: Snip Das

Why Resist the Olympics?

Presented by: Olympic Resistance Network (ORN)

Why do our cities and communities bend over backwards to host these international sporting events? Is it to support and marvel in amateur sport? Is it to be put on the world map as an Olympic host city? Who is impacted most? Who benefits most? Far from being simply about 'sport', the history of the Olympics is one rooted in displacement, corporate greed, fascism, repression, and violence. Only the political and corporate elite – from real estate developers to security corporations – have anything to gain from the Olympics industry. The effects of the upcoming Winter Games have already manifested themselves- with the expansion of sport tourism and resource extraction on indigenous lands; increasing homelessness and gentrification of poor neighbourhoods; increasing privatization of public services; union busting through imposed contracts and exploitative conditions especially for migrant labour; the fortification of the national security apparatus; ballooning public spending and public debt; and unprecedented destruction of the environment.

The Olympics Resistance Network is primarily based in Vancouver, Coast

Salish Territories Canada and exists as a space to coordinate anti-2010 Olympics efforts. In doing so, we act in solidarity with other communities across 'BC' - particularly indigenous communities who have been defending their land against the onslaught of the Olympics since the bid itself. Our organizing is largely being done under the banner of "No Olympics on Stolen Native Land", while creating an opportunity for all anti-capitalist, indigenous, anti poverty, labour, migrant justice, environmental justice, anti war, and anti colonial activists to come together to confront this two-week circus and the oppression it represents.

Forging Radical Trans Identity

Roundtable discussion on how to forge your own radical identity. What does a radical (trans)gender identity look like? Where does the journey begin? How do you communicate with others about your identity? What words do you use to talk about your own gender identity?

QUIT Workshop

Presented by: Queers Undermining Israeli Terrorism (QUIT)

Tool Time!

Season 6 Episode 66 "Tools for Insurrection"

With -Tim "The ToolBoi" Taylor and Al Boirland

Synopsis- On Today's episode Tim and Al prepare for a multiple actions happening during The Cumming Insurrection. Be prepared as you will have hands on experience to learn how to make Lock Boxes, Sleeping Dragons, Smoke Bombs, Glitter Bombs, 3 persyn Sling Shots, Paint Bombs, and other fun toys har har har har har.... We will also talk about how to occupy buildings from Schools to Houses to Yachts abandoned by yuppies har har har har har.... WHAT TIME IS IT!! Fuck Shit Up TIME!

Radical Consent Models

We know we don't want to go with mainstream ideas of sexuality. We know we don't want to make alt sex acceptable by fitting ourselves into a normative box. What's the best way to convince the mainstream that we need a serious revolution? Is it better to frame this in a "marketing" way or in a "protest" way? Which tools are serving the radical sex movement well, which tools aren't working, and which tools would mean selling out? Can we do alt sex activism under false names, or is that dishonest and offensive? How much common ground do different alt sex communities have with each other, and how can we work together?

Drug Addiction and Support in the Community

We are interested in coming together to share stories and strategies on how to talk about addiction and how to be an ally to addicts in our radical queer communities. We are interested in discussing harm reduction, quitting options, as well as ways to be supportive of an addict. We may break into groups, self identified addicts and self identified support persons, to discuss different processes and regroup to share thoughts and experiences.

Queer Alchemy

The radical history and spiritual legacy of LGBTQ people in a hands-on interactive format that looks at the way queer people have manifested in mythology and spiritual roles the world over and what it means today in the Western world. Tracing queer spiritual lineage from the earliest tribal shamanic traditions through the ancient gods of polytheistic civilization to today's movements bent on reclamation of spiritual purpose and heritage by LGBTQ people (American Indian Two-Spiritedness, Neo-Pagan sects and traditions, Shamanic roles).

Fatphobia

Presented by: Radical Homosexual Agenda (RHA)
Topics that could be covered are the radical reclaiming of one's body in the feminism of the 1970's (Fat is a Feminist Issue); the pros and cons of eroticizing the larger body; "chub and chaser" gay male subculture; "gainer and feeder" subculture and its attendant health issues; the economics of the fat body; and how to use a big-fat-sissy-body to its best advantage in street activism.

Queer Counter-Recruitment

Presented by: Bash Back! Denver
With Obama preparing to undo the military's "Don't Ask, Don't Tell" policy, the military is preparing programs and materials recruiting queer youth. These programs will exploit the isolation and oppression felt by many queer youth and recruiters will lie to queers (and everyone else) about the benefits of military service while hiding the truth of imperialism. By engaging in queer counter-recruitment, we strengthen our communities and simultaneously undermine US imperialism.

Direct Action: Sustainability or Death

Co-Presenters are Eric Stanley: Gay Shame SF, Critical Resistance, Free the NJ4 and Yasmin Nair: [Khuli Zuban, Queer to the Left], Chicago LGBTQ Immigrants Alliance, Gender JUST
The presenters will discuss their organizing experiences with various groups in Chicago and California. We will offer some examples of what has worked and not worked for us, in terms of organizing around direct action, popular education, and the articulation of a radical queer politics. The goal of this workshop is to continue conversations around how to work toward an organizing structure that lives the politics it represents. Our collective work has tried to build into our organizational structures, to various degrees of success and failure, a self-reflexive politic that attempts to undo the alienation much "activist culture" produces (specifically in terms of race, age, dis/ability, immigration status, and class).
In particular, we are critical of the heightened concern, among contemporary activist groups, about "security culture" and surveillance. Although resisting ever-expanding powers of the state and the prison industrial complex on all fronts is vital, many of these cultural practices can alienate potential members. What is the relationship among accountability, sustainability and security? How do we differently define what makes us feel secure? How do we take caution, while not reproducing harm? And what kinds of process might help ensure those most vulnerable to the wrath of the state are central to organizing? To this end, we are not assuming to be experts, but as facilitators for this urgent and necessary conversation.

Getting Into It: Exploring the agents of and against consent in intimate relationships

At its most obvious, sexual assault is recognizable- but what about more subtle forms of coercion, or even simple confusion? In a society where dominant social narratives infect interpersonal relationships, being able to assert and recognize consent is a vital but often overlooked skill.

Using the participatory techniques of Story Circles and Theater of the Oppressed, we will identify commonalities of consenting experiences as well as non-consenting situations. Participants will leave the workshop with experience-based criteria to assess when they are in a non/consenting situation and specific skills in language to engender consent in intimate relationships and beyond.

Building a Radical Queer Network

This would only be open to people who agree with Bash Back's Points of Unity and/or other Points that we could come up with in the coming months.

In this we would have a free and open discussion about what that network would look like, how we could effectively organize between cities, etc. This would be more of a guided discussion with a facilitator. The goal would be to have some sort of radical queer network emerge from the meeting. This would not be a conversation to get everyone to join Bash Back!. Instead, we would discuss how all of the radical queer projects in the country could most effectively work together.

**BE ONE OF THOSE QUEERS YOU'VE HEARD ABOUT:
UNDERMINE THE ARMY'S
ABILITY TO FIGHT!**



2009 BASH BACK! NATIONAL CONVERGENCE

MAY 28-31

TO ASK OR TELL: RADICALQUEER2009@GMAIL.COM

SLUTTY FEMMES

UNITE AND TAKE BY CYRÉE

OVER

i am realizing more and more as i understand my own gender better that one of the first thing that people notice about me is how little clothing i wear on a day to day basis. it is interesting that queer groups don't often view that as a target of gender policing. not in the old fashioned, tired as hell, played out line "men can take off their shirts in public, mom, why can't i do it too." although i think that is a part of the story.

i am currently at my job, ya know, the library. stacking, shelving, bitching and moaning being the majority of my goals for the position, it is good that i am usually alone during my shifts. well accept for cracked out div III's and the dreaded imposition of the mid spring tour group.

tour groups are the bane of my existence! imagine a loose semi-circle of aging hippies mulling around stupidly with their over eager spawn touching everything in sight and speaking at the top of their lungs in a place that they are wholly unfamiliar with. as though this sight were not magical enough, there is a somewhat disinterested college student at the helm of the mob lying through their teeth about hampshire's illustrious amenities.

today as some of my ankle biting future peers meandered past in confusion, two of the above mentioned aging hippies and one of their crazy Birkenstock wearing, patchouli bath taking, menstrual blood painting kids stopped behind the column in front of the desk. in what they assumed *incorrectly* was a whisper they said "the librarian is wearing a belly shirt, what a skank." now, i could have proceeded to a.) layeth the smack down on their candy ass for talking shit their carter era politics would not back up. b.) gracefully told them to shut the fuck up because they were in a library, imbeciles! c.) cried softly to myself and create a desire to change the of-

JOHNSON

fending article of clothing. or d.) written about their idiocy in my own femmity femme blog.

i chose options b.) and d.) as all of those who know me understand i would have.

ever since i was littler i have been called nympho, slut, whore, fast and easy. i have coded these insults in tons of different ways because of my past. the father of an ex once said that i looked like a hooker (wouldn't be a insult, except that he said it as one), and used it to justify the reason that i was racially profiled in a restaurant. everyday people use my skimpy clothing to justify to touch my body inappropriately, feeling my exposed thighs most regularly. when i walk out of my house someone invariably tells me to go back in the house and put on more clothes. one could ask (and some have asked) why i don't just dress differently, or assume that i do so because i seek the sexual attention of others (which i think is the reason that most people dress the way they do, who in the hell wakes up in the morning and looks in their closed like " what should i wear so that absolutely no one wants to fuck me?") and if they do, they need a self esteem implant.

i choose not to dress differently because part of the way that i see my gender is tied with sluttyness and skanktivity. part of transgressing normativity in femininity is challenging arbitrary rules about the amount of clothing needed in order to be respectable or worst even the new way to say "better than you" empowered. i'm smart, most people who know me know that, so why in the fuck can't i quote plato in booty shorts? who decided that i couldn't and why should i listen to that dumbass?

so, slutty skanky femmes unite! let our ample thighs and happy round bellies hang out over our tiny shorts. show our hairy armpits in a tube top, enjoy your body and your life, but white Christ, quit being such a prude.

My Mother

by Maya B.

My mother has trouble with the term “genderfuck.” Same with genderqueer, transman, polyamorous, and heteronormative. I guess I can’t blame her—even Microsoft Word can’t spell “heteronormative.” When I use the word queer casually, in passing, she jerks her head and says, “Isn’t that derogatory?” She can’t wrap her head around trans-folk who don’t have “the surgery” and gets angry when I suggest that sexuality is fluid. After dozens of frustrat-

ing conversations she throws her hands up and exclaims, “I give up!” I shrug, unsure of how to respond.

“How do you keep it all straight?” she wonders.

“We don’t,” I laugh.

“Doesn’t it get exhausting, though? Don’t you ever get burnt out?”

Yes. Yes, of course we do, and of course we rail against the utter pettiness of it. Semantics and personal identity, that’s all it boils down to. All these hyphenated, unheard-of, and completely legitimate identities. Yes, of course we get exhausted and make bitter threats about moving to Wyoming, crack jokes about new pronouns and haircuts, but in the end we love it. Without this vibrant (and yes, Mom, sometimes confusing and conflicted) culture, without these terms and people, all us queer kids would wither and wilt. We need it.

My mother has trouble with term genderfuck, but that’s not to say she’s close-minded. When I came out to her, the first thing she said was “Oh thank god! Now I never need to worry about you getting pregnant.” My mother has one of the healthiest attitudes about sexuality that I’ve ever encountered, to the point of traumatizing me—lectures on safe sex starting at age three, on masturbation at age twelve, and all things sexual once I hit high school. She has trouble with the terms I use, yes, but not the concepts.

Genderfuck. Oh, that feels good.

Genderfuck.

Oh, that

feels good.



POEMS

Falling is permitted,
to be raised is an obligation.
Behind the number zero
the light already had
put us out.
You will see in a mirror,
your future behind.

Under the adequate light
all is better.
I think it is so beautiful that
somehow
a desert can keep water
in its interior.
Far away is the moon
and the impossible thing to arrive there.
And now with a simple stair
any can be going to sleep.
I arrive there
away from this civilization.
I crave the loneliess and
isolation.

The disconnection begins and
is finished in the air and the
energy remains
with nobody in the control of the ship that floats.
I drift with melancholy vision
review science and religion
I indicate the sun by the window there

A tiny blue point is lost.
In a million sparks is my planet to a
day light and a lesson of perspective
and I am scared to death in a corner
when I think about my civilization.

And then I break to cry and thousands of
droplets violate the gravity.
I remove me and the flag of my spacesuit and
I write in the back that I am of the humanity

As it indicates
the monitor goes out,
Then there is less time remaining to suffer the

collision that returned me to the firmament.
I listen to the echo of my voice recording
this broadcast so that a sound in the future can
serve a lesson.

And then I break to cry and thousands of
droplets violate the gravity and I
remove myself.
I write in the back, "I am of the humanity; the fragile
coincidental and miraculous
existence; the smallest life, yet worth thousand times
more than the largest
nation."

I have here
damned butterflies that to the
dawn of returning home
They came with me
and I have here under my bed
each early morning that we undid
I have so many things
and none of this in their place.

I have here inside a glass the
first wave of that tomorrow
I have in one of the waves in my hair
the rhythm of the tango
that we always danced.
I have writing in a sigh those words that
were never said.
I have so many things and none of
this in their place;
with a thousand words I cannot answer.

I will be your light,
I will be a disguise,
a streetlight that will be lit upon passing,
any butterfly.
The north star that comes alone
I will be the flavor of a kiss in the sea,
We can be immortal
as long as we live in each others destinies.
-rachel dubuc

I am an octopus
laying low in a
tropical hideout.
I hear the whales and the
sea lions sing.
In the evening
I arrived on a sailboat,
I asked the wind to let her breath
pull me towards the shore.
In this hideout my mind's pressing rewind
and my heart's presses fast forward
But my soul stays in place.
In the sand
my breathing pores
long for my lungs to be filled
with the earth's fungus no more.
My pores become weak
as I loose my grip on things
and I start to cry
as my cells divide.
So I press rewind
and my heart travels back in time
to when I was a girl
on a continent
far away from this shore
And I remember the day
my soul had risen from the floors.
Then my mind presses fast forward.
My mind goes blank
as I drift out to sea
I start to sink further
and further.
My mind wakes up
and my pillow is wet.
I wake up thirsty and covered in sweat
My heart's beating fast
and my mind is racing faster,
scared from a nightmare I can remember,
but something is glowing in my chest
and I feel as though
in my bed I am sinking
but I remembered as soon as I started thinking
of the perfect dream
is one of which
I haven't woke from,
I then became relieved
and fell back asleep
and found that I was already awake.

-rachel dubuc

I wonder if
hours lost on planes
end up in a second world where
blind spots and black holes appear,
déjà vu is everyday,
and reincarnation takes place.
The stuffed animals I was sure
I made magically
disappear
have tea with
children's imaginary friends
that were forgotten when
their imagination lost its strength.
I remember flying on planes
when i was younger
and always asking my dad
what happened to the hours lost
in the sky.
No matter what he told me
I still believed we were
traveling through time.

In the second world
I would imagine the grass
growing on top of
my feet
and my hands
pulling shadows over moonlight.
In the trees,
birds incubate promises
until they hatch
and then the air becomes
so thick and
impenetrable that
nothing from the outside
can come inside.
In the second world there is no need to
get depressed,
no need for me to
feel anxious,
no need for me to worry about
what my mother
thought of my clothes.

I would imagine this place
still locked inside
the tent in my room when I was six
A place where my imaginary friends
did indeed
exist.
And all the stuffed animals
I still believe I made disappear
wait for me there.

-rachel dubuc

"hate crime"

By Heart

the first time

i was assaulted

it was a hate crime

i wasn't even out

i found myself

with my head

shoved in my locker

his hand flailing at my crotch

'you fucking dyke'

he whispered

'get the fuck out of here'

he shove me again, harder

then he was gone

sprinting down

the crowded hallway

i didn't even know him

it was years later

that i felt that empty

and shameful again:

when my friend raped me

*"All that I desire to point out is the general principle that life imitates art far more than art imitates life."
- Oscar Wilde*

"haircut"

By Heart

i've always resented that everyone assumes that i am gay.

just because i have short hair

and hairy pits,

i stand up for myself,

and wear plaid,

i have self confidence.

none of the determines my identity,

sexual or otherwise.

i stayed in the closet forever on purpose.

not because i was afraid

of rejection

or my safety.

i knew that

everyone would be thrilled.

i just hate that my appearance makes me

a picture perfect stereotype.

most days i wish i had come out sooner.

i missed out on a lot of things:

amazing women who i've loved

being proud of myself and my impulses,

being honest-

especially to those who want to be sup-

portive.

i guess it's just i wanted to out myself, not

to be outted

by my haircut.

CHOCOLATE BLUEBERRY TROTSKIES

Wet

1 cup Earth Balance
1/2 cup Sugar
1 cup Brown Sugar
2 replaced eggs
1 tsp of Vanilla

Dry

1 tsp cinnamon
1/2 tsp nutmeg
1 tsp baking soda
1/2 tsp salt
2 1/2 cups of flour (if using ashes replace 1 cup of flour with 1 cup of ashes)

Fold

Blueberries(frozen work well)
Chocolate Chips

Step 1 Unearth enemies of the past as vengeance is the sweetest of all sweeteners. (See History as examples for enemies)

Step 2 Mix Wet ingredients and Dry ingredients in separate bowls, then combine the two together.

Step 3 Fold Blueberries and Chocolate chips into the batter.

Step 4 Bake at 350 for 13 minute (I suggest reading towards the queerest insurrection in those 13 minutes)

Step 5 remove cookies and allow to cool, then package them up in nice boxes. If using ashes deliver them to those who continue on the legacy of whom ashes you use. If not using ashes label the cookies as Trotskies and bring them to your friends to enjoy while celebrating the ingenuity of the Mexican anarchists.

by

Filth and Glitter

Opening rifts in the concept of time that history created, to finish battles we lost in the past will make us stronger.