

# queer voices

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## Anonymous Is a Queer Not Again!

By Richard

I'm seeing it pop up lately, more and more, in press conferences, in demonstrations on speaker's platforms, and in other places where we all gather to state what is on our mind. I wonder if this pattern is harking back; back to the day when anonymous was a queer?

Many years ago when speaking of the homosexual population (women and men) in America Harry Hay declared we were like a masked anonymous and unknown people. The founding of the Mattachine Society was based on this idea and the name Mattachine was taken from a

medieval French Society of unmarried men who conducted ritual dances at the vernal equinox. At these dances the men performed wearing masks. Throughout the years of a movement we always knew that we had to come out of the closet and stand up and be counted. This process of coming out takes many shapes and forms and many of us know that it is not something that we do once. Politically it still is as important today as it was 50 + years ago.

Back some 40 years ago when our contemporary movement was young, back in the heady revolutionary days of Americka our sisters and brothers in the Gay

Liberation Front knew that in order to be free that others had to be free also. The GLF was a part of the huge surge of the oppressed that rose up against the system. Building bonds and building coalitions in those days was not always easy. We were met with disdain and outright hostility on the picket lines, in anti-war demonstrations, in the unions and within most of the left. Only 2 leftist parties that I know of opened their arms to us, The Workers World Party and The Freedom Socialist Party. I can remember marching with anti-war pro-gay banners and being heckled by other anti-war marchers. Same old story that QWB faced a

*Continued on page 5 ...*

## ACT UP, BASH BACK! [WWW.BASHBACKNEWS.WORDPRESS.COM](http://WWW.BASHBACKNEWS.WORDPRESS.COM)

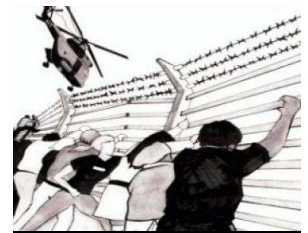
*An analysis of the radical queer organizing surrounding the Republican and Democratic National Conventions.*

Since November of 2007, a gang of trannies, queers and miscreants had made clear their intentions; they were going to fuck up the con-

ventions. From as early as discussions at NCOR in march, the criticism was made that organizing around the conventions was somewhat irrelevant to queer anarchist struggle.

True. Struggles for queers have largely, rightfully so,

been rooted in the desires and needs of queer bodies. From Stonewall, to the white night riots, to STAR, to the battles with AIDS; the struggles of radical trannies and queers have always involved matters of empowerment and immediate survival. In that context, it is



### INSIDE THIS ISSUE:

EDITORIAL	2
POETRY	3
"WHAT A QUEER CONVERSATION!"	6
PRIDE 2008	8
QUEER LIB AND ANARCHO-COMMUNISM	8
ON THE FIGHT AGAINST PATRIARCHY	8
SPOTLIGHT ON ANARCHISM	12

*Continued on page 4...*

# EDITORIAL

Welcome to the very first issue of *queer voices*, a print publication of Queers Without Borders. We are a Connecticut-based group of people from different backgrounds, sexualities, genders, ethnicities, communities and occupations. We share a common politics based upon solidarity between all groups of people struggling for liberation and a better society. We recognize that the powerful need us to stay divided and powerless in order to maintain the status quo, and that we must demolish the walls and borders that stand between us and our sisters, brothers and comrades.

This is the pilot issue of *qv*, and so is somewhat bare-bones. Our aim for this publication is to make radical queer politics relevant to a broader section of society than the usual suspects. The LGBT movement is notoriously white, upper/middle class and single-issue, especially in Connecticut. Rather than engage in pointless infighting with others in the movement who have no interest in solidarity or liberation, we are instead turning outwardly in search of the queer multitudes that do not fit into the respectable rich white gay or lesbian so-called "community."

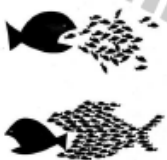
We are accepting submissions of artwork, poetry, rants, stories, diatribes, and essays, especially having to do with your experience as someone who does not conform to dominant ideas of sexuality or gender, and/or their connections to race, class, ethnicity, organization, occupation, community, or whatever unique perspective that we may never have even thought to list.

Yours for a queer revolution!

- m(A)tt, *qv* interim editor



humor militancy strategy solidarity links guff  
 zines audacity gall spunk analysis  
**QUEERS Without BORDERS**  
 outrage vision nerve principles autonomy affinity  
 contempt kinship camaraderie  
 agency defiance indignity creativity  
 participation daring  
 community



## LETTERS, ART ETC.

I Am Something So Obvious

By T.E.D

I am something so obvious

So obvious

I always overlooked it.

The other day someone asked me if

I thought Jesus Christ ever existed

I said

“I am Jesus Christ

I am the little boy

Who skinned his knees on

The zero St. subway stop exit.

I am your mother

I am your father

I am your baby brother.

I am a crocodile.

AMAZON basin.

I am the man who killed

Lincoln, Kennedy, King and the Jews.

I am the man who killed ADOLF

Eichman

And Jesus.

I am the man who sells razor blades

And comic books about

Superman, BATgiRL.

I am a champagne BuBBLe.

I am the devil:

The source of your TROUBLE.

I am your savior.

I am the answer.

I am the question.

I am LOVE.

I am HATE.

I am PEACE.

I am WAR.

I am a snake.

I am a spider.

I am a baby.

I am a flower.

I ran the 5 BILLION YD. DASH

In the ToKoYo Olympics.

In 22 Hrs.

I build the UNI-verse.

I put holes in donuts for

MIMiMum wage.

I got arrested in TENnesSEE for

Turning a page in the

PHONEbook marked ‘HIS holiness’

Pope PAUL the 4<sup>th</sup>.

I am the man who introduced BEEF To

Stroganoff.

I taught the Greeks how to make

PIZZA with

NAPLAM.

I am the Melting Pot

And the BOSTON Harbor.

I am the murder- er of a civilization.

I am the result of miscegenation.

I called the taxi

Five min. ago.

I am what I am

and,

that ALL that

I am.



## ... "BASH BACK!" CONTINUED

understandable why many queers would not be quick to put a year of work into the RNC or DNC. After all, our bodies would still be in prison and we'd still be killed on the street without regard for the events of four days in St. Paul and D e n v e r .

We get that. But we don't live in 1969. Queers aren't engaged in four-day-long street-battles with police anymore. We haven't burnt cop cars or attacked capitols lately. We aren't occupying federal buildings, and public sex in enormous squatted buildings is sadly a matter of envious nostalgia for our generation. Rather, we have the banal regurgitation of heterosexuality and patriarchy in the form of campaigns for marriage and military service.

Understandably, we needed a reason to get excited. We needed a chance to position ourselves as a force. We needed to feel strong. Above all else, we needed to find one another as individuals who wanted this world's head on a platter - we needed folks to dance with atop the rubble.

The author of this tragically incomplete analysis cannot attest to anything that happened in Denver, but really hopes someone else will. While fun, and a worthwhile experience, what happened with the Bash Back! blockade in the

streets of St. Paul was neither outstanding, nor as wild as it could have been. A lot of shit was put in the roads; shit in the roads got broke, one person was arrested, another got fucked up by a horse. The blockade created a situation that kept busses from entering the excel on Kellogg for about 40 minutes. Later, folks got into a few scuffles with the Westboro Baptist Church. Oh, and a terrified and bewildered corporate journalist got a great story about a 'funnel cloud' of tire slashing, cop terrorizing, genderfuckers. From the perspective of this participant, more could have happened. The conflict could have been escalated, and the ante could have been upped. I can say, though, that standing down a charging line of horse cops, linked arm-in-arm with friends and lovers in their sexiest attire has left me with a certain taste for conflict - a taste not easily satisfied. Over a year in advance of the conventions, it was articulated that the most important reason to organize against them lied in their potential as catalysts to create lasting networks and to escalate social conflict in this country. For this reason, the conventions were an enormous success for Bash Back! and for radical q u e e r s .

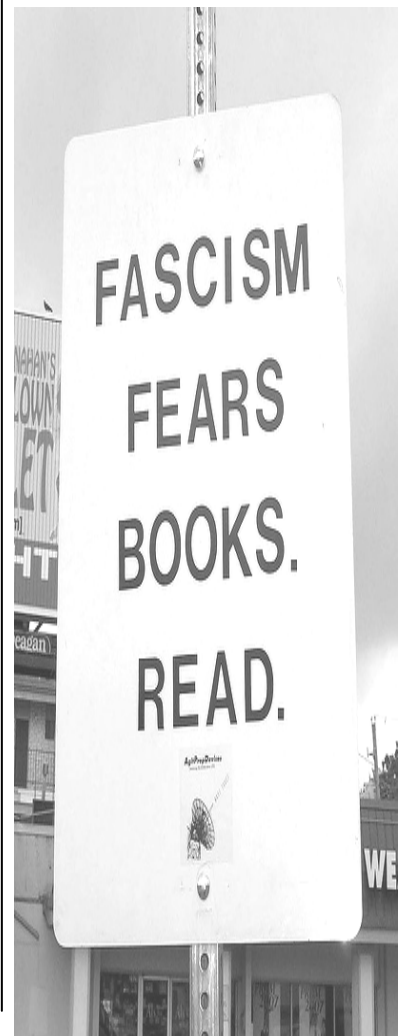
Bash Back! as a network, was born entirely out of anti-convention organizing. This organizing made possible the outrageously successful Radical Queer Convergence in April, and the formation of a

slew of new queer anarchist groups throughout the country. There are now Bash Back! groups in at least six cities or areas (Chicago, Denver, Memphis, Michigan, Milwaukee and Upstate New York), as well as crews of radical trannies and queers in several other towns. To be clear, the relationships and networks we've built are here to stay. We've fucked one another, we've slept on each others' floors, we've sat for hours in lovely parks applying glitter to our costumes. That doesn't go away after four days. The only place we're going is forward.

The work we've done to create a network of queer and trans anarchists has been amazing. Now the next few months and year will truly tell how well we've done. We have a lot of momentum and a lot of passion. With that, we have an opportunity to invigorate and embolden queer organizing in this country. We don't intend to let that opportunity pass. We know what we've want, and in the flurries of kicking horses and streams of pepper-spray, we've found other who want it just as bad. We have only one direction: the queerest of insurrections .

## ARRGH!

(the Area Radical Reading Group of Hartford) is an anti-authoritarian, socialist, anti-racist, feminist radical reading group in Hartford. It's our goal to contribute to the radical project through education, reflection, study, and, of course, on-the-ground struggle against capitalism, the state, patriarchy, white supremacy, and the hetero-normative imperative. We seek like minded people and the curious bystander to study and learn with. We meet once a month in West Hartford and can be contacted at [www.myspace.com/radicalreaders](http://www.myspace.com/radicalreaders) or 860.978.3562.



## ... "ANONYMOUS" CONTINUED

few years back, "What does Gay have to do with this?" but many of us knew then as we do now that if we didn't build coalitions we would be dead ducks. Many of our people at that time were indeed in the various liberation movements but our identity was hidden in the closet. We must remember that some of our great leaders came out of the left. This has always been the case and is a forgotten part of our stories. These multi-issue people were the soul of our movement.

Building coalitions today is as important as it was years ago. Since none of us live single issue lives (thank you Audre Lorde) how can we not be a multi-issue people? We are fully aware that the LGBTI/Q community does not live in isolation from other communities. We know that war, racism, sexism, poverty, health concerns, youth violence, environmental justice, religious intolerance, racial and ethnic profiling, tax cuts for the wealthy, the slashing of critical programs for the people, attacks on civil liberties and immigrant rights, the right to organize into unions, affordable housing are our issues, our everyday issues. We participate in many groups today and work on many issues. Do we hide who we are in these groups? Do we think it isn't important to come out of our closets? If we do believe this way then we are moving backward and

joining with the agenda of the assimilationists.

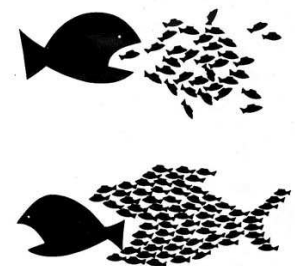
Why this writing?

What got me thinking about this again was something that happened a few years back at an anti-Iraq war rally. A person from the LGBT community was up on the stage speaking out against the war. This person is a very good speaker, very committed to social justice and was speaking to a crowd of about 1,500 people. Not once was the connection made that the very same people who waged a war of terror on Iraq were waging a war here at home against LGBT people. We too are their enemy. The political and religious right continues to demonize our people and believe that it is quite okay to write discrimination into the constitution. We are so much their enemy that they discharge soldiers from the military who are specialists. For whatever reason this speaker did not see any need to express outrage and sorrow as a LGBT activist. The opportunity was lost to educate the anti-war crowd that we are here, we are queer, we are outraged, that we care and we are not all a one-issue people. One of my mentors told me back in the day that one can always find a way to get this important fact about our lives out and in the speech. She also reminded me that it is our duty to our LGBT community to do so.

By doing this we then begin to disarm people's notion about our lives, who we are and what we stand for. So many people have been lead to believe that all we care about is marriage and rescinding the Don't Ask, Don't Tell policy. By any of us not speaking out, many on the "progressive left" will continue to believe and think of us, as just a pressure group which does not join in the larger struggle of liberation. This thinking isolates us from potential allies and abandons us in the fight to transform society. Then we do not become a block in the building of the new world but remain members of the old society that must be done away with. By this silence we mask ourselves again, and we mask our people. This speaker by not saying, out and proud, I am a Queer made it far easier for the leftist that asked at another demonstration, "why are you gays here, I thought you were only interested in marriage."

Our responsibility of unmasking ourselves extends to all coalitions that we join. We not only stand in solidarity against the war in Iraq, against any war with Iran, Venezuela, or North Korea but stand in solidarity with all victims of hate crimes. We have a large stake in this area. So many of our people have been beaten and killed in this country and around the world that as Queers we must stand together with any and all who are victims. We have to stand up and out with all others so

there will be no question that united we are a force to be reckoned with. When standing up and out we must proclaim that We as Queers are activity opposed to transphobia, racism, sexism, classicism, and xenophobia. We must speak out against this system that oppresses us and other minorities to the point that the common citizen feels its quite okay to beat and kill us. When one of us is chosen to speak to this great injustice we must do so by being totally unmasked. We owe this to our people, to our history and to justice. Nothing or anyone is so important to force us back into the closet, to demand that we do not speak our truth and that we should put on a mask of any shape, type or size. If we are asked to do so or feel that we must then it might be time for us to join another human fellowship rather than continue in a false intimacy.



## COOKING FOR PEACE: HARTFORD FOOD NOT BOMBS

Food Not Bombs is one of the fastest growing revolutionary movements and is gaining momentum throughout the world. There are hundreds of autonomous chapters sharing free vegetarian food with hungry people and protesting war, poverty, racism, sexism and trans/homo-phobia. This energetic grassroots movement is active throughout the Americas, Europe, Africa, the Middle East, Asia and Australia. Food Not Bombs is organizing for peace and an end to the occupation s of Iraq, Af-

ghanistan and Palestine. For over 25 years the movement has worked to end hunger and



has supported actions to stop the globalization of the economy, restrictions to the

movements of people, end exploitation and the destruction of the earth.

For over a decade Hartford Food Not Bombs has recovered vegetarian and/or vegan food that would have otherwise been thrown away, and cook up delicious meals and share it with anyone who is hungry. In addition to cooking, we also bag up groceries for about 40 sheldon/charter oak residents to take home with them each weekend. Food Not Bombs is not a

charity. It has no funding, and no 501(c)3 tax status. Volunteers come together under the simple concept that food is a right, not a privilege. You can find Food Not Bombs every weekend at 1pm at the Charter Oak Cultural Center, or at 3pm by the carousel in Bushnell Park.

## WHAT A QUEER CONVERSATION!

By abbey

I was having a discussion with a friend of mine (a fellow radical) about the word “queer.” A few interesting points of that discussion have stuck with me. Is the word queer reclaimable? And I guess this begs the question: Is any word that was once used pejoratively towards a group reclaimable by said group? Is there use to organizing around a word that offends so many already marginalized people (many self-identified bisexuals, gay men and lesbians are offended by the term)? Can on-the-ground struggle and organization happen around the term queer, or is it too “academic” and abstract (and misunderstood, I should add)? What happens when everyone identifies as (or more so takes up the *positionality of*) queer?

Meaning if queer is understood as *challenging* the (and being in opposition to the concept of a) status-quo, does “queer” then *become* the status-quo? Isn’t queer just another identity category?

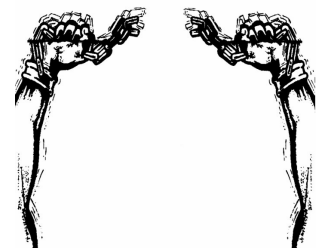
I don’t think it’s necessary to point out here that this discussion was extremely intense, personal, and left us both with more questions than answers (not that that’s necessarily a bad thing).

I definitely think queer is reclaimable, and furthermore I think it *already has been* reclaimed. The reason my comrade thinks it’s not reclaimable is because many people, who we assume would otherwise be partial to what queer has to offer, are so offended by the term that they wont stick around to listen and learn; basically the idea that

some folks write off queer before giving it a chance. The notion was brought up that, of course, helping more people to find the term, learn about it for themselves, etc...is a goal, right? But the thing to remember about queer is that it is specifically anti-assimilationist. But doesn’t that limit the amount of people queer organizing will be able to reach? I guess it might, but what do we lose by trying to “include” more people by way of loosening our commitment to anti-assimilationism? Also, many folks don’t like queer namely *because* of its radical anti-assimilationist position.

I mean, the term was used in 19<sup>th</sup>-century literature as a word to describe people who didn’t fit into regular categories; a term to be equated with words like “odd.” The

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IT IS SOMETHING  
THAT YOU DO, NOT  
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Continued on page 7...

## ... QUEER CONVERSATION CONTINUED

people who fit into the term queer were the invisible people. In this sense, queer is certainly reclaimable in the sense that we are pointing out the fact that queers *are invisible* to so many people. At least we were...more so now we are “queer as in fuck you” and we don’t need your recognition anyway. And furthermore, as queer stands in opposition to the static, we can apply that notion to language as well. Meaning, a word that has been used pejoratively needs to be reassessed as we realize that language, like identity, is in flux and is something we do or use in this sense. I’ve had this same argument with folks around the word “anarchism.” I hold the same position as I do with queer, namely that anarchism is reclaimable, however many people I do activism with and respect greatly disagree with this. Sometimes it comes down to preference, I suppose.

Another point to discuss is identity politics- namely people organizing around a shared or marginalized identity (i.e. race, gender, etc...). Queer claims that identity is in flux- it is something that you do, not something that you are. Queer is therefore not an identity, but more so a critique of identity (hence the usage of “positionality”). Queer is a positionality “relational to the normal, the legitimate, the dominant” (Spargo, Tasmin). So the notion that queer is an identity is a misunderstanding of the

fundamentals of queer in the first place. I am not trying to dismiss a queer identification, but more so focusing on the anti-identity aspect of queer, therefore utilizing “positionality” in place of “identity.” This is not to say that queer is immune to being co-opted by the mainstream. If queer becomes normal then it immediately ceases to be queer, as queer specifically challenges notions of normality. But if everyone took up the positionality of queer (this will never happen) then I still don’t think queer would become normal, I think normal would disappear. But I guess if normal disappears then so does queer. But the thing about queer is that “queering” never ends. When the normal changes, so will the queer, considering the relational aspect it shares with the normal. Queering in this sense is always (or should always) be something in process. The same goes for revolution in general, right?

But back to identity politics...we don’t need to coalesce around identities to be political. As Judith Butler states, “The deconstruction of identity is not the deconstruction of politics.” In fact, many believe that identity politics creates more divides than it does bridges, focusing on difference rather than commonality. And commonality is exactly what we need to focus on- the commonality we all share in that we are all oppressed while we are also all oppressors. Juana Maria



Rodriguez writes in *Queer Latinidad*, “Identity politics’ seeming desire to cling to explicative postures, unified subjecthood, or facile social identifications has often resulted in repression, self-censorship, and exclusionary practices that continue to trouble organizing efforts and work against the interests of human rights, creative individual expression, and meaningful social transformation.” So the notion that queer is simply another identity category is just not inline with what queer is and what queer is trying to do.

The last idea I will try to tackle with this piece is the notion of on-the-ground struggle and whether queer lends itself to that. My comrade stated an understandable weariness regarding the utility of queer as a banner under

which to organize. She stated that it may be hard to organize around the word queer when so many people have objections to its reclaimability. My thought on that is basically that there *already are* a bunch of people organizing around the positionality of queer: ACT UP and Proyecto ContraSIDA (queer activism focusing around AIDS), NYC-based FIERCE!, (Bash Back! (queer activism focusing on the 2008 Party Conventions [RNC/DNC]), and namely Queers Without Borders. Furthermore, queer organizing needs to be understood in the context that queer has no interest in consolidating nor stabilizing itself. I am interested in what other folks think about all this.

## Pride 2008: The fight is not over!

By Anne Slater, National Radical Women Organizer

The California Supreme Court ruling, which paved the way for same-sex marriage this summer, is a ray of sunshine in an otherwise stormy season of skyrocketing gas, rent, and food prices, layoffs and unemployment.

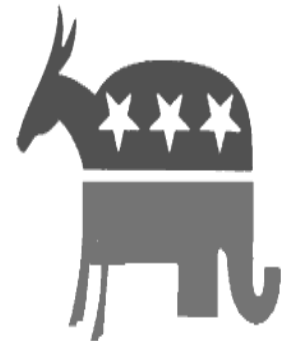
With the economy gone belly up, the Iraq war raging on and on, and the White House busy dismantling separation of church and state and the Bill

of Rights, it's no wonder a desire for change is sweeping the country.

The lesbian, gay, bi, and transgender community feels an extra sense of urgency as rightwing bigots unite to counterattack our recently won gains. Despite this pressure, mainstream national gay organizations seem out of touch with their own rank-and-file; their tepid strategies for "change" are: Vote Democrat, get married, and donate money.

Street heat. Ignored by the mainstream is the independent political action and grassroots mobilization that were the primary ingredients behind California's marriage victory and the growing public support for sexual minorities' civil rights.

Four years ago, Democrat Party leaders — gay and straight — tried to hush up the issue of same-sex marriage before election time. Afterwards, they blamed Bush's victory on the "spectacle" of thousands of



*Continued on page 9...*

## QUEER LIBERATION AND ANARCHIST COMMUNISM

by Thomas Giovanni  
Boston NEFAC

Anarchist communism is—and has always been—against all oppression and exploitation of people over people including any system where a person or group of people has privilege or power over any other person or group politically, economically, socially or otherwise.

It is for a cooperative and free social order aimed at the equal freedom of all humanity achieved through: directly-democratic decision-making, a social/cultural value system actively opposing domination, privilege, oppression and exploitation and a classless economy where all contribute according to their ability and receive according to their needs.

It was developed in the 1800s by revolutionaries who observed the natural tendency of generally communal and generally self-managing people—both within emerging economic imperialist states and within colonized states exploited by imperialists around the world—who resisted forced incorporation into a developing white-supremacist, patriarchal, au-

thoritarian, industrial capitalist system. Of course, to develop anarchist communism the logic of the generally communal and generally self-managing societies had to be taken to their natural conclusions: that it's neither desirable nor necessary for any human or group of humans to control, dominate, rule, exploit, decide for, oppress or otherwise cause harm to any other human or group of humans.

*Continued on page 10...*

## ON THE FIGHT AGAINST PATRIARCHY

Patriarchy, in the narrowest definition of the term, means (from Greek) "father-rule," however this tends not to fully encapsulate all of the social implications that stem from such a systems implementation. As socialists I recognize that the system of male-supremacy far pre-dates the rise of industrial capitalism. However, the rise of capitalism, combined with existing patriarchy, has lead

to an intensification of the subordination and degradation of women through further manipulation of family life and sexuality. It must also be recognized, if we ever wish to be/come true revolutionaries, that the reality about patriarchy is that it is not just simply about the way men treat women, it is also about how men treat other men. The system of patriarchy is fundamental in

the oppression of homosexuals, and is at the heart of the way in which we indoctrinate our boys and young men into what it means "to be a man."

If we ever mean to truly establish freedom, justice and equality then we must always struggle against patriarchy, both in capitalist society and within our own organizations.

Patriarchy is a concept that I



*Continued on page 11...*



## ... "PRIDE 2008" CONTINUED

queer couples lining the sidewalks waiting for marriage licenses from San Francisco to New Paltz, NY. But it was precisely these displays of matrimonial civil disobedience — in defiance of state law and the party line — that set the stage for this summer's court victory.

Now, these same pundits urge us to vote for Barack Obama, who (like Hillary Clinton and John McCain) refuses to support gay marriage. Obama says, "Tradition and my religious beliefs say that marriage is something sanctified between a man and a woman."

As a consolation prize, he opposes "Don't Ask, Don't Tell," saying gays should be allowed to "openly" express their patriotism. Fab timing. Desperate recruiters can market the military's imperialist occupation of Iraq and stop-loss policy as an endless queer honeymoon in the desert!

This November, vote for real change: mark your ballot for up-front anti-capitalist, anti-war, and unabashedly pro-gay candidates. Then hit the streets, and join rabble rousing organizations like Queers without Borders and Radical Women!

Beyond wedding bands. Everyone should have the right to marriage and its tangible benefits, such as healthcare and child custody rights. But let's get real. Sexual liberation, feminism, working mothers, and a 50% divorce rate have left the patriarchal nuclear family a shadow of its former self. Inclusion in this outdated institution is no panacea — just ask straight couples.

And in the first place, why should access to medical care, citizenship, or Social Security benefits depend on who one sleeps or lives with? Universal healthcare, legal status for immigrants, and a guaranteed minimum income for all are more practical solutions — and that's

why many LGBT activists have embraced this much broader agenda.

Lavender warriors. Though big-city Gay Day parades have been dulled down by an influx of corporate advertisers who pimp off pride, there is a vibrant, bold and brassy queer movement reemerging. Dykes in the service industries are organizing LGBT caucuses in their unions, lesbians and gays of color are leading the fight against AIDS in their communities, and young gender-benders are defending gay/straight alliances in their schools, joining immigrant rights marches and blockading arms shipments to stop the war.

These times call for sweeping fundamental change, but none of us can do it alone. Radical Women is an organization that supports and trains women leaders because we believe that students

and workingclass women of all colors and sexualities can unite the diverse movements for justice into one revolutionary rainbow. Get involved, lend a hand, you are needed!

Anne Slater is the National Radical Women Organizer and a leading lesbian activist in Seattle, WA. She can be reached at

[RadicalWomenUS@gmail.com](mailto:RadicalWomenUS@gmail.com)



... "ANARCHIST COMMUNISM" CONTINUED

Therefore, as anarchist communists, it is only logical and consistent with our principles in the struggle for a free humanity that we support the personal, cultural, and institutional fight against patriarchy, hetero-sexism, the gender bi-nary system and all other struggles for queer liberation both in themselves and in their intersectionalities with capitalism, the state, white supremacy, and all other forms of human oppression. While we see queer liberation as an important struggle in and of itself, we feel that systems of domination and oppression depend upon and support each other.

So, the elimination of one form of oppression is necessarily tied into the elimination of all forms of oppression.

This doesn't mean that we all must individually fight every struggle on every front in order to fight any; as individuals we don't have time, energy or resources to be involved in every front of every struggle against every form of oppression. Rather we feel that we must bring an analysis of all forms and systems of domination and oppression to the struggles that we respectively fight. That we must not only see ourselves as part of an overarching struggle for the equal freedom of all humanity in every domain and the elimination of all forms of oppression, but we must confront the various manifestations and contexts of oppression within our respective struggles and build bridges between them.

In this sense, we will be able to confront oppression on every front of every struggle... as a collective revolutionary movement working together.

Unlike authoritarian revolutionary tendencies which seek to gain support for their party so that they may gain power and rule in everyone's name.

We, anarchist communists, argue that systems of domination and control must be destroyed not captured... that it's not the people in power that must change within the system, it's the system itself that's the problem. All human beings have the capacity for good and the capacity for bad.

Only through the elimination of all structures which give some power over others economically, politically, socially, culturally or otherwise and the replacement of these systems with systems based on freely-associated equal power on all fronts globally will all humanity really be free.

Of course, we're not utopian dreamers, we agree with Fredrick Douglass when he said in his 1857 speech "West India Emancipation":

*The whole history of the progress of human liberty shows that all concessions yet made to her august claims, have been born of earnest struggle... Those who profess to favor freedom and yet deprecate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightning. They*

*want the ocean without the awful roar of its many waters... The struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will.*

We feel that oppression can only be truly ended by the oppressed and those standing in solidarity with them. We realize that the struggle has been and will continue to be... a struggle. People's capacity for good is just as malleable as their capacity for bad and the oppression of L,G,B,T,T,Q,Q, and I folks is both an institutionally and personally violent oppression that runs deep throughout the history of humanity. However, as we feel that anarchist communism is only possible with queer liberation, we also feel that queer liberation is only fully possible with anarchist communism. Systems of domination and oppression are too interconnected to ignore one and not all others.

To end any form of human oppression we must end them all.

So let us struggle together, for queer liberation... and for anarchist communism. Contact us at: nefacboston@nefac.net PO Box 230685 Boston, MA 02123

For more information: <http://nefac.net/> <http://www.anarkismo.net/> <http://anarchism.ws/faq/>



*POWER CONCEDES NOTHING WITHOUT A DEMAND. IT NEVER DID AND IT NEVER WILL.*  
—FREDERICK DOUGLAS



## ... "PATRIARCHY" CONTINUED

feel has been either been mis-handled or ignored altogether by the world communist movement. Many Marxists have taken an overly reductionist and mechanical view towards the liberation of women that generally follows the logic of, "overthrow capitalism and sexism will follow." These types tend to be dismissive of the feminist struggle or, in the case of some, accuse it of being a bourgeoisie deviation.

The truth of the matter is that, as patriarchy is fully ingrained in the class system, the struggle for women's liberation will actually continue, and likely even intensify, under socialism. The establishment of working-class hegemony does not mean that women's oppression will magically disappear.

To this end, the struggle for genuine women's liberation and equality must be one of the core elements of the world communist movement. Unfortunately the history of our movement has been anything but this. It has often been the case that issues pertaining to the liberation and equality of women were often shoved off to the side. In the case of Stalinism we see that the clock was turned back on the gains for women, including limiting a woman's right to divorce and access to abortion. It is also an unfortunate truth that more often than not these people have so often declared homosexuals to be

deviants, a sign of capitalism's decadence in decline.

The principle of women's equality must become mirrored in the leadership and priorities of our organizations. It also must become inseparable from the work we carry out as part of our grassroots activities. We must give special respect and support to the demands of working-class women, women of color and women in the LGBTQQ community. We must also struggle for the most basic demands of the women's liberation movement. It is my firm belief that the women's liberation movement can only totally achieve its goals with the full participation and leadership of women of the working-class women, women of color and LGBTQQ women.

I would now like to return to one of my original points, that patriarchy is not just about male treatment of women, but also male treatment of other men, especially homosexual men. Patriarchy is the core component of the culture which enforces preconditioned gender and sexual norms on the people. Patriarchy seeks to dehumanize and obliterate all deviations from its social norms. Lesbians, gays, bisexuals, transsexuals and all others who walk, blur or cross the set line are threats to the masculine order.

In the history of the 20th and 21st centuries, the struggle

for the liberation of the LGBTQQ community has fundamentally been one for basic human rights. In the West, right-wing conservative forces have begun to attack these rights. They seek the complete dehumanization of them. Doing so justifies their persecution. As revolutionaries we must actively and openly oppose homophobia and heterosexism in all forms, wherever we shall find them. We must work towards the building of a truly open and inclusive socialist society, one that respects the diversity of the human family and that will continue to fight for LGBTQQ liberation in all of its institutions.

On another note I would like to say that, even though I am not queer myself, I have been deeply moved and inspired by the struggles of the LGBTQQ movement, which has been able to effectively challenge social oppression and, by claiming such victories as the liberty to come out, has been the primary motive force towards a amazing expansion of the possibilities of human sexuality in our society, all in light of the fact that no-one, even many so-called "revolutionaries", have given them the time of day. It seems that in today's climate it takes so much courage and strength just to be yourself, and we if all just had just half the strength and bravery to face up to society and oppression as those who come out, then the world would be a better place. Also, the LGBTQQ movement and how it has led the way in the

battle against AIDS, which over the last thirty years has developed to become one of the most devastating health crises of the modern era, has come to inspire the whole of the revolutionary and progressive movement with its courage and militancy. The movement has fought for and won real gains and freedoms for all people and truly become an example for all.

As with the fight for women's liberation and equality, it must be recognized that the LGBTQQ liberation struggle is a revolutionary and progressive movement, and radicals of all stripes should encourage, take part in, and help lead it. Also as with the women's movement, we must strive for the leadership and empowerment of oppressed nationalities and working class people of the LGBTQQ community within our organizations, movements and parties.

To reiterate, if we ever mean to truly establish freedom, justice and equality then we must always struggle against patriarchy, both in capitalist society and within our own organizations whenever it shows its ugly face. We must recognize the intersections of capitalism, patriarchy and national/racial oppression in order to build a movement for the creation of a socialism for the 21st century.

In Peace and Solidarity  
Rowland Rowland

# ★ ★ ★ Spotlight on Anarchism

A free all-day gathering for activists and the curious

Saturday, November 8th

12:00 pm-11:00pm

Charter Oak Cultural Center

21 Charter Oak Avenue. Hartford, CT



Co-Sponsored by the Area Radical Reading Group of Hartford, Hartford Food Not Bombs, and the CLASH collective (Creating Local Autonomy and Solidarity in Hartford), this all day event features panels on diverse topics such as feminism, antiracism, anti-capitalism, radical queer politics, and domination of all kinds and their relationship with contemporary anarchist practice.



We still see mostly misinformation and distortion as norms when people talk about anarchism or anarchist-inspired projects. This event seeks to dispel some of these myths, as well as build bridges between activists throughout the region by engaging in dialogue about this diverse movement—and, perhaps more importantly, what anarchism can offer other activist perspectives towards the creation of a free and egalitarian world.

Thus, this event is not just about anarchism, but centered on strategies to create justice and resist structured inequality.

Activist groups throughout New England will be tabling and holding panel discussions throughout the day. This will be followed by a free community dinner provided by Food Not Bombs (from 7-8).



Finally, we will finish the event off with music by local groups dedicated to social justice.

For more information please see [www.myspace.com/spotlightonanarchism](http://www.myspace.com/spotlightonanarchism), call 860.978.3562 or email [hartfordfnb@gmail.com](mailto:hartfordfnb@gmail.com).

## Tentative Schedule

### 12-1p: Tabling

A chance to visit activist tables and networking

### 1-2p: Anarcha-Feminism

A discussion on the liberation of women from patriarchy

### 2-3p: Racism + Anarchism

A panel on struggles against white supremacy, both within and on the outside of our movements

### 3-4p: Queers Without Borders

A conversation outlining radical queer politics and the necessity of queer organizing

### 4-5p: Anarchism + Marxism

A panel on the relationship between Marxist and anarchist politics and contemporary activist theory and its relationship to on-the ground practice

### 5-6p: Student Organizing

A discussion on student organizing and the role of students in struggles against exploitation and oppression

### 6-7p: Security Culture

In this discussion panelists will talk about their experiences with the recent RNC protests and state infiltration into our movements

### 7-8p: Dinner!!

Yummy free food provided by Hartford Food Not Bombs

### 8-11p: Music!!

A variety of genres (hip hop, punk, indie, etc.) of independent music organized by the Rock Yer Socks collective

**Responsible childcare will be provided  
Please contact us in advance**