



**SELECTED WRITINGS OF
GENDER ANARKY**

What follows is a compilation of writings by the radical trans women's prison collective Gender Anarchy. Gender Anarchy as a project materialized within the hellish conditions of the California state prison system, founded by trans women who have been serving life sentences since the '70s. We have reprinted these pieces of writing with as much accuracy as possible while omitting parts of our correspondences which contain more personal conversations between ourselves and Gender Anarchy member Amazon. Consequently, letters might seem to jump from topic to topic or be disjointed. While we do not necessarily agree with all of their conclusions, we find Gender Anarchy's militant struggle against prison, the state, gender, and civilization to be inspiring, and we hope you will too.

-the Gender Anarchy support team

7-POINT PLATFORM OF GENDER ANARKY

1. Pan-Transsexualism

The politics of Gender Anarky Political Party of Transsexual women are founded on Pan-Transsexualism. Pan-Transsexualism is the politics of Transsexual Nationalism and Transsexual Internationalism as a political movement of resistance to and freedom from our social and political oppression and persecution as Transsexual women. Pan-Transsexualism decrees Transsexualism as the focal point of our social activism. Pan-Transsexualism is universal: local Transsexualism at the same time must be international. Politics is activism and Pan-Transsexualism is Transsexual political activism on a national and international scale.

Pan-Transsexualism is the consciousness of our Transsexual state of being as the common denominator in our lives and as determinative of how we are perceived and treated socially. It is a universal awareness among Transsexual women worldwide. Because we are socially oppressed as Transsexual women around the world, Pan-Transsexualism inspires us as a Transsexual people to globalize and to resist and self-liberate from our oppression and persecution. We must unite nationally and internationally in a common movement to create, assert, and consolidate political power.

2. Transsexual Political Parties

In order for Transsexual women to socially marshal and materialize our aspirations and politics in the form of political power, we must have political parties. The political party is the medium for representing, actualizing, and exerting our political power in the social forum. The political party is the formal administrative body representing our interests, our resistance, and representing our politics. The Party administers our political aspirations into a channel that produces political results.

Gender Anarky is a political party of Transsexual women in society and prison who are united under the banner of Pan-Transsexualism and resistance. Gender Anarky Party represents the political desire and will of Transsexual women who are oppressed and persecuted in society and prison because of our Transsexual nature, and who desire political action, political representation, and political power. Gender Anarky Party is

formed from the ranks of oppressed and persecuted Transsexual women, and is the direct and accurate representation of the Disinherited Transsexual Woman.

3. Transsexual Political Activism

Gender Anarchy has levels of resistance. In prison, our struggle and objectives are those of Transsexual Medicine and to resist, defend against, and counter the hate and persecution Transsexual women experience in many forms, which include violence, hate attitudes, sexual disrespect and assault, harassment, discrimination, objectification by guards, administrative and medical staff, clergy, and reactionary prisoners. We are also a hands-on self-defense presence with offensive capability. Transsexual Medicine is prison-provided consultation with doctors who are qualified to diagnose and treat Transsexual women for female hormone therapy, genital reconstruction surgery, (“sex-reassignment surgery,” “sex-change surgery”), and related medical treatment unique and essential to Transsexual women. We seek placement in women’s prisons of Transsexual women who necessitate and request such housing, and other custodial and program accommodations as cosmetics (makeup), feminine clothing/grooming products/accessories, optional Transsexual-only housing and celling, decriminalization of casual intimacy and consensual sex, access to condoms, among other things. This activism is accomplished by pursuing prison administrative and medical channels, by direct representation on prison ad-hoc groups (e.g., “Inmate Advisory Council”), and where necessary by filing petitions and complaints in court (state habeas corpus, federal civil rights actions).

We also have an anti-slavery agenda that specifically targets the 13th Amendment to the U.S. Constitution that declares all prisoners slaves. We reject and oppose this stigma that specifically permits us to be treated as slave in prison, and which is used to justify keeping us in inhumane conditions of confinement. The prisons, courts, and legislatures, and the executive branch, highlight this clause in allowing prisons to treat us inhumanely, and to deny Transsexual hormone treatment and sex-reassignment surgery (SRS), treating all prisoners as a class of slaves who deserve less human rights than non-prisoner citizens. Our anti-slavery agenda calls for the deconstruction of prisons, because by the “supreme law of the land” they are institutions of slavery. We refuse to be branded as slaves and to be treated as slaves.

Gender Anarchy advocates on three fronts: 1) we organize and take action in the interest of Transsexual women in prison, who are the

most oppressed among us, 2) we review and research medical data that pertains to the Transsexual condition in order to liaise with the medical profession in the perception, understanding, medical matters of hate directed towards Transsexual people in social and cyber hate propaganda, and in public manifestations and violence by designated hate groups and hate religions that target us and foment hate sentiment against us. We propagandize our resistance throughout society and in cyberspace, among resistance movements and around the world. We outreach to our Transsexual sisters domestic and international to establish links, give mutual assistance, avow and exchange solidarity and sisterhood, expand our political power, coordinate and consolidate our struggle, and establish Gender Anarchy Party on other fronts. We are always recruiting.

4. Transsexual Resistance

Gender Anarchy Party is a resistance movement of Transsexual women with the purpose of resisting our social oppression and persecution as Transsexual women, and the objective of the full enjoyment of the human experience, the experience of life, without interference, that is based on our Transsexual nature. We call this struggle a movement, and the goal our freedom. We resist and confront anti-Transsexual manifestations, however, and wherever they appear. In this, we are constantly on the offensive. The methods we employ in our resistance correspond to the given situation.

Our resistance is formulated on militant activism. An activist must have a passion for the fight. Ours is a very personal fight, a fight for our personal and social livelihood and for our life. Our motivation is based on a moral sense of right and wrong that compels us irresistibly to get involved, to take action to right the wrong. This formula is best, because this sense of values is acquired in the course of our lives, an encoding that will not wash out and be with us for life: we will not give up, retire, abandon the cause, but will stand firm.

Our resistance is militant. We are fighting oppression and persecution, which have no sense of morality and are violent. Activism is the relationship of confrontation with the oppressor. Such a relationship is the relationship of militancy and those participating in it are militants. Confrontation with the oppressor occurs in all forms: the peaceful, the disobedient, and the extremist. How and when such tactics are employed in our cause is decided by the circumstances, the collective concern, and the decision of leaders.

As activists, we are constantly on the offensive, militants without compromise. Confrontation with oppression is necessarily aggressive. This is the natural law; it is eternal and absolute. Activists must take the initiative, which is what defines us: we act, without which there is no confrontation, no resistance. A resistance movement bears all the hallmarks of Heroism and Martyrdom, those who die in our resistance and those who suffer tremendously. Resistance is not a vocation we take up; it is what we do. It comes natural. It is not a sacrifice. There is no sacrifice in resistance. Who considers resistance sacrifice is lacking for the task. It is what we do. Resistance is morally embedded in human beings, encoded in us, genetic. Bold initiatives, imprisonment and dying are not unusual in the course of resistance and survival under oppression and persecution; they are the norm, air is breathed. We take time out to mourn over the fallen, while we continue to sharpen our weapons. Only the truly oppressed, the Disinherited, can function like this, and those who are morally able to absorb a sense of our ordeal.

As there are Transsexual women in prison, in-prison activism is a focal point of our resistance. Transsexual women in prison are among the most oppressed. Prison presents a very complex and dangerous situation for Transsexual women in men's prisons. We work on an extensive menu of issues as Transsexual women trying to live peacefully in men's prisons. We have had some successes. While this is so and we have developed finesse in working within prisons to try to improve our conditions of confinement, it is our political position that the ultimate solution to the tyranny of prisons is that they must be shut down. Tyrannical prisons are reflective of tyrannical government, however blatant or subtle the tyranny. Working within the prison system to adjust certain conditions we live under is a practical matter, but this is conditional and can never replace the need for militant resistance toward the dissolution of prisons that are corrosive and destructive of the human spirit. It is conditional because in most cases this approach only serves to prolong the greater suffering that prisons put on us if not applied in its proper, limited context. The prisons, courts, legislatures, and the government intentionally create diversionary steam valves, recourses to decompress and temper militant resistance with temporal, token solutions, a Great Game that ensures oppressive conditions prevail or reappear. It is a cyclic, deceptive process, dramatized from time to time with opinions of courts and laws of legislatures. But we have learned that what is so easily given can be just as easily taken away, as we have seen through the decades with the illusion of civil rights, human rights, legal rights, prisoners' rights, and other "rights" that have been drastically cut under

the pretext of threat of foreign- or domestic-initiated sabotage, or because of failing economies, tough-on-crime initiatives, political judges, and a population of voters moving further to the right. In California, another factor is the financial influence of politicians and election agendas of the prison guard union, which increased dramatically as a wave of prison construction took place, swelling its ranks and coffers. They also bear responsibility for the retraction of so many prisoner “rights” given in a bygone era, which turned out not to be rights at all. They are directly responsible for the overwhelming oppression, anguish, and persecution of Transsexual women in prison, and the inhumane conditions of others in prison. There is no perceivable end in sight as things are and have been since the creation of prisons. The only way the problem will be resolved is the dismantling of the prison system as we know it, the conglomerate Prison-Industrial Complex. As anti-prison activists, we challenge the role of prisons in contemporary times, are opposed to the long-held mindset of their medieval conception, the infliction of cruelty, torture, and psychological debilitation. In their intractable tyranny they are a fundamental source of our oppression and persecution as Transsexual women. Tyranny cannot be reformed but must necessarily be replaced. There is no other way. Our resistance must inevitably reach this plateau; it is inevitable, or we shall not prevail. However, from the point of gauging the deconstruction of prisons to the point of actually deconstructing them is a considerable space. Currently, the question is less one of taking them down than of taking them on, moving things to a level of more impact than traditional courses of action have produced, systematic impacts that contribute to their ultimate banishment. This takes organization and individuals fully committed to engagement. Great shifts and change and new social orders have always been conspired and initiated by a minority of individuals, not a majority. At some point, resistance must evolve on a radical scale. There must be an open clash. We believe that this is the time of that critical juncture that mandates heightened resistance. A resistance is always in-movement, taking things to the next level.

In the course of our resistance, the ultimate objective of the Gender Anarchy Party is the freedom of Transsexual women from persecution and oppression as Transsexuals. We well understand human nature. Transsexual and other women have always had to tread softly in a man’s world. “Liberation” will not change this fact, and we do not intend to lay down our weapons— political, ideological, actual— at any point. Our resistance must be a permanent resistance. We cannot afford to desist in our vigilance at any point but must consolidate our gains with ever more scrutiny of the social order in guardianship of our attainments, all that we

fight and suffer and die for. Should our vigilance come to a conclusion, we shall surely be back to square one, oppressed and miserable, simply because it is the nature of human beings to discriminate. There are many examples of “liberated” societies that did not turn out to be the utopias envisioned socially, economically, and politically, and are no better off now than before their fight for “liberation,” caught in a vicious cycle of oppressing masses of people.

For us, there is no point of conclusion in our resistance. Gender Anarchy does not propose a particular type of societal model or imprint. Such distant estimation cannot be so accurate from where we stand today. Our fight is, foremost, against disfavor of Transsexual people because we are Transsexual, in whatever social composite. However, we do insist that whatever the case, Transsexual people must have a political presence in the form of our own political parties or collectives that play a role in our social governance and destiny.

It is mandatory that we fight a permanent resistance and not merely a resistance up to a limited point. We must consolidate our successes and ensure their continuity. Our socio-political consciousness must constantly or it will become inert and atrophy, and we will have struggled in vain. We incorporate the principle of permanency in our movement, as dictated by the reality of human nature and the lessons of history. This is proper. This is necessary. If resistance is not permanent, the cycle of oppression will prevail over us. We will not allow this to happen. Whatever the social arrangement if it oppresses Transsexual women, we shall surely fight it.

5. United Sisterhood

Solidarity among Transsexual women worldwide is the solidarity of Sisterhood. This solidarity is founded in the entity of the United Sisterhood of Transsexual Women. The United Sisterhood is the international umbrella of resistance of Transsexual women around the world, Pan-Transsexualism in action. Gender Anarchy, being a Transsexual political party in resistance, is a standing and active member of the United Sisterhood. Sisterhood is commonality in our Transsexualism, in our social and political factors as oppressed women of a Transsexual nature, in our Transsexual culture, survival, concern for each other, love, pride, wanting to help, making efforts for our Transsexual people. It is how we are. The binding of the solidarity of our Sisterhood is cultural, moral, spiritual, political, and medical. The struggle of our Sisters in the Sisterhood is ours. Their enemies are ours. We will support them from afar and with

our personal presence, helping them prosper, fighting our enemies side by side, in Pan-Transsexualism. We will come together to celebrate and make merry. In this, we tighten the bonds of our Sisterhood and consolidate our political power. This is the way of the United Sisterhood. This is our solidarity.

6. Transsexual Militia

A resistance movement must have a standing militia, a guardian entity made up of the oppressed people it stands for. A militia is necessary at all times— in times of peaces and in times of hostility and danger. The militia is a natural function, an institution within a community of people and within their resistance movement. Our militia is made up of those who have volunteered to act in the defense, protection, safety, and interest of the community of oppressed Transsexual women.

At all times, the militia is under the Party. The militia is not an administrative organ and is separate from the administration of the resistance; though, it is not a political body but is guardian in nature and goes to the defense and protection of the community as a whole. At all times, the militia is armed and trained, prepared, zealous to defend the community at any peril.

The driving force of the Transsexual militia is in its cause, mission, and agenda, which is always, first and foremost, the safety from harm of the community of Transsexual women. Political leaders may be put out of operation and in such event the militia must be able to continue to function without pause. Its ultimate leader is the community it serves and defends, which is the purpose of its existence.

The Transsexual militia is the military manifestation within the political and cultural Transsexual community and is the extension of its politics, will, and desire in political and conflict affairs. In the resistance, the Party and the militia are inseparable aspects of the same phenomenon and neither can succeed without the other. Under the Party, the Transsexual militia stands with the Transsexual nation worldwide, the Transsexual Diaspora, the Disinherited Transsexual woman. Its political character is local, national, and international, Pan-Transsexual. The Transsexual militia is possible because the Transsexual nation is sovereign, under the jurisdiction of neither national nor international entities whether states, commonwealths, federations, or governments, neither legally nor morally bound by laws made by bodies in which it has no representation. The Transsexual militia is loyal, obedient, and subservient to the Party as the representation of the aspirations of the oppressed Transsexual people.

The Transsexual militia is clandestine: it is underground, secretive, anonymous. Within the Transsexual community it is a shadow, unidentified and unidentifiable. This security measure is necessary because of the circumstances of today's world, the persecution of Transsexual people by individuals, groups, and governments that have proven themselves dangerous to us and continue to be a threat to us and wish and intend to harm us.

7. Mutual Recognition

Gender Anarky Political Party acknowledges only progressive political movements that are politically compatible with Transsexualism and Homosexuality and with the Program of Gender Anarky, and that acknowledges our resistance. Gender Anarky does not acknowledge movements with politics and goals that conflict with our politics and goals.

GENDER ANARKY, 2011

LETTERS FROM AMAZON

A Letter to Black and Pink Newsletter, January 2011

Greetings in Resistance,

My name is Amazon, and I am a transsexual woman in a men's prison. I am a transsexual lesbian. I am a Kupangak, from my holy land of Kupa in Southern California, or "Native American" or "American Indian," as colonialism would have it. I have been in prison for 30 years. I am from Gender Anarky Collective in the prisons. We are a militant organization fighting in the prisons for transsexual medicine in the form of female hormones and sex-corrective surgery, and against all forms of hate, genocide, and discrimination by cops or prisoners alike, and are also a self defense structure and will fight, have fought, and are fighting for ours on the yards. I am currently in the hole for "battery on an inmate with a weapon." Two other girls are here with me, one for three counts of assault on staff who jumped on her. We survive by aggressive self-defense. It's reality back here.

We are prison-based, not a part of any group out there, tranny or otherwise. We don't believe in them, for various reasons. We only work with a group in Canada.

Your Newsletter was interesting! Your article and graphic on Attica was radical! And right where it should be, on the front page. And the follow up was clever, what would "we" ask for. It could move the right people. We of course agree with what you are doing, and that it is very much needed in the 21st century world order, which is way different than the 20th century playing field. But most are caught up in past strategies that failed, and have nothing radically new to offer, and are redundant and this is a terrible waste of time and energy and cadre. We need new thinking, new tactics, a new strategy. Actually, they are not new at all, but have existed throughout history and simply need to be applied to the contemporary situation with adjustment, as they have been applied to given resistance movements with some success. Even so, new waters must be charted, still, to expand even on that. Yet while this is obvious, some would rather not make the effort to construct a boat that won't sink, less tread the water in one. They would rather f***around and bulls***. And this is how colonialism works, to wear down and discourage people from resisting in an effective way, ultimate-

ly defeating us.

Your public statement claims that the U.S. Empire is “founded on the legacy of slavery.” (p. 5, par. 4). We disagree. It is founded on colonialism: on the military conquer of the land of the native first people on this continent, on our genocide and subjugation by force and violence, the theft of our natural resources and precious metals, of which one, gold, has become the cornerstone of the imperialist world financial power structure, from Fort Knox to Wall Street to Swiss Banks and the coffers of the Vatican, and other places. With all due regard to the slavery of Africans, they could not have been enslaved without a place to enslave them. The U.S. could not construct an empire without actual land. In the instant equation, then, it is colonialism, not slavery, that is the foundation of the U.S. Empire. It is an ongoing colonial occupation, tangible, not something of the past. The U.S. uses occupation, foremost, to exist, to launch its domestic and world schemes. The “United States,” so-called, an offshoot of the British “United Kingdom,” is a foreign institution and a foreign occupation of native lands, with no legitimacy anywhere on this continent. As such, no one is legally or morally bound to obey its laws. We don’t.

With regard to abolishing prisons. Prisons in the U.S. are not going to be abolished until the U.S. Government is crushed. And of story. Prison is government. No government in the world is going to allow anyone to deconstruct it’s prisons, come what may. Therefore, to actually abolish prisons, the government must be destroyed, overthrown. While agitating against prisons can serve its purpose, we are practical people, and social activism alone is not going to solve the problem of prisons. Gender Anarky’s philosophy is not the deconstruction of prisons, but the destruction of the government. The U.S. Government must be overthrown. And not many among activists “really” want that and the post-apocalyptic civil war madness that would follow, total social breakdown, the scramble for weapons and food and water and energy resources, “Mad Max” times, never mind kicking it off.

We have “a lot” more to say, but will let it rest until we hear from you. I like what the Cuban patriot Jose Marti had to encourage about times like these: “Now is the time of the furnaces, and only light should be seen.”

We look forward!

From the Trenches,
Amazon for Gender Anarky

From a letter from Amazon to a supporter, 11/13/11

“I first read political stuff at age 14, but my political consciousness didn’t take off until age 16. how did i first become political? you can’t avoid it if you’re born an Indian. That of course is not exclusive. Anyone can become political, but with my life experience of coming up in poverty and slums i fell right into step with it. I didn’t join the struggle; it had always been my life. You just take it to a higher level. You move into a higher consciousness born from the reality of your life or rather arising out of it. Struggle is what we’ve always done vis-a-vis society, with all of its pig conventions. It’s nothing new or unusual to us, the wretched of the earth. It’s what we do. We didn’t have to join or adopt a cause; we are the cause. So in answer to your question, I am the political, I didn’t have to become it.”

From a letter from Amazon to a supporter, 02/08/12

“I am an eclectic and believe in eclecticism. And I believe that this is really required especially here in america/united states, with our unique culture and social composition and also our geographical location as well as the general state of the world today. E.g. multiethnic society with divergent cultures and histories and ambitions, and for us especially of the fag element, which itself can and is now changing the political panorama of the overall “struggle of the oppressed” here. New thinking is needed, new isms, not just the same old rehash – Marxism, Leninism, Maoism, etc. Why must thinking stop with them? I don’t know that they contributed anything to fags, but the contrary. We need new isms in these times now upon us, and one of the new types we need is Fagism. I mean, you know, say it, get it over with. We need our own system of ideology, philosophy, theology, medicine, and even economics. Our own system of justice, what it is to us. The world is still spinning, times are still changing, and all for the worse here, and what does improve – science, technology, yada yada – is never for the benefit of the oppressed among us anyway. We are international, on every continent. It’s time to connect, to take our place and that must be asserted, because no one is going to hand it to us...”

With respect to nomenclature of the genderfag, I will tread carefully because it’s going in every direction today and is not friendly to absolutes. It’s still in the making in this new era now on us, and will probably never see a conclusion through the generations. And really,

this is a paragon example of pure gender anarchy, the disruption and deconstruction of imposed descriptions, identities, limitations, and defining and constructing ourselves in the ways that we do, the actual practice of gender anarchy. Anarkic deconstruction is a prerequisite to this process (“anarkic” because how can there ever be a single, final set identity to the multivariations of fags?), and it’s being done so well today, and with so much burning energy. By and in subverting the reactionary norm, the historical social mode, we are antisocial. We must be. This word is a stigma that society has traditionally attached to the criminal element, especially prisoners, that we should be ostracized and shut away because we don’t go with the social flow and do not behave as expected and indoctrinated to as children in the government’s schools, and by its outdated and imbalanced laws that we had no representation in creating, imbalanced against our kind and our protest against society and government, against their oppression and tyranny...

How do I self-define? In all honesty, I really don’t know. I am not so concerned about something like that than I am about getting the struggle on. I can figure out who I am later, if that is even possible for any fag or queer. I doubt it. It is better to be a mystery. To hell with all this Western analyzing. A mystery to others and a mystery to ourselves. Th perfect cosmic person, the perfect feral cosmic children. The savage has spoken.”

From a letter from Amazon to a supporter, 7/15/2012

“...this is not an infatuation. It’s our actual lives, the way we live and fight, the shit we go through because we are trans women. It occupies us 24/7. It occupies all of our lives. Its not something someone joins and then quits to pursue personal, individual things. It’s so meaningful to us we don’t really care about personal pursuits because this fight of all things is our personal pursuit. It’s something we feel deep down inside of us, engulfs our entire being. And it has to do with us girls and with the fucked up way society is laid out and functions, which is always adverse to us, harmful, hateful, dangerous, lethal, as we girls have surely seen, experienced so much of. So it crosses over to social issues as well, in relation to how we are perceived and treated by society and its people and institutions... we have so much to say, in terms of our current day reality and the course of our transsexual movement, our political philosophy and ideology and theories. It’s a very strong program, don’t mince words, very direct, which is how we operate, thought we are also subtle where needed. It’s a militant

program, very radical, and some will shy away. Cool. We have come to create unity amongst us, yes, but we have also come to create divisions, where old politics, defunct political formulas are being pressed on us or imitated by us with no direction of our own, and which don't adequately apply to or represent our current tragedy and suffering and the needed vision to get ourselves out of that rut and begin to fight it. Too much reform, compromise, short political sightedness or no political vision at all...

...We mostly want to reach out to our sisters in the prisons, because they are the grassroots of this fight to the finish, and our sisters in the street who are active in the fight. We are all collectively the grass-root element, right down to the gutter, and we are going to bring the gutter on to whoever hates and oppresses and exterminates us, with no boundaries, no borders...

As we always say publicly, gender anarchy party stands for active ideological struggle, debating the issues, critique, analysis and arriving at a conclusion, rather than just going by rote or the so-called "majority" political opinion or position, which is usually not well informed or able to grasp or even just see the totality of the elements involved in this kind of critical things within our movement. And so we debate in the zeen, all the issues that our movement are faced with today, not how shit was in the days of the Old Left, who always try to impose their politics on anyone gullible enough not to be able to figure it out themselves. There is a lot of Old Left and revisionist shit out there that needs to be cleaned up that has infiltrated the ranks of the trans resistance, and we are at the forefront of that and invite all critique of our own positions and debate over them. We will always prevail because we are Pan-Transsexual first and foremost, not left or right or center or other old time political spot that makes no sense today. We don't envision or propose a future society or government, only the destruction of the current one, because no one can foresee that far. We would rather there was no government than another one, whatever it'll be called, that will eventually corrupt itself and oppress, all over again. I would personally rather live in an anarchic environment than some formally established society."

From a letter from Amazon to a supporter, 7/22/12

"there are way different kinds of anarkists today than even just ten years ago. in this, the contradictions (social) have moved rather rapidly for anarko-consciousness. the ideology of anarchy has been expanded on in many ways in the course of this new generation of activ-

ists since about 2000. and we see some of this in the article, “the queerest insurrection.” overthrowing the old guard (e.g. marx, communism, the left), and that is proper and something gender anarchy is strong on, overthrowing the old left in particular. while anarchy must always be for the total destruction of society and of social orders – all isms – it is not and cannot be a unified movement but is destined to be sporadic, un-jointed, scattered about, but always along the beam of destruction of what we have before us in the social milieu. and this is proper. or it would not be anarchy. mass movements are a different culture. a different political matter. our aims are not the same, though the mass movement will talk about smashing and overthrowing the state. but they also want to replace it with another state, another dictatorship, which they are not too shy to admit, that of the dictatorship of the proletariat. i am not the proletariat. i dont believe in work. i dont want another dictatorship. i dont want another democracy. i dont want another society as we know it. and anyway, all this crystal ball gazing by the left as to some utopia awaiting us after liberation is not realistic. nobody knows whats going to become socially after the power structure in the united states defuncts. there is gonna be so much madness. no one, lest of all the left, is gonna be able to blow a whistle and call time out and set the rules for all of us to live by. they will be slaughtered in the process. civil war. lawlessness. fags better get up real quick and prepare for that time, most importantly stockpiling weapons and other survival shit, fighting shit, and lots of it cause you dont want to run out of ammo in the middle of all the fighting that will be going on, or food or water. its such a big, massive animal from this perspective that it is very silly to hear all these prophecies of a future la la land in the former united states of america, amusing. i just live for the destruction. the future will take it from there...

its nice to hear the subject of prostitution mentioned in passing. actually, it says ‘sex workers.’ i guess some call themselves that, tho ive not heard it in the gutter. prostitutes should always have to answer to no one, whether handlers (pimps, madams) or governments (taxes). i dont do it myself, not today, but ive been there, for yrs, and know what that game is all about, and no one should be able to extort an honest days wages from a whore. its part of our economy, our culture, historically and traditionally, and no one, be they leftists or whoever, will ever put an end to it. we will defend it especially as it runs so deep in trans culture.

i differ as to struggling against straights or the straight agenda, which is to say, their inclination to live a straight life, while all along

respecting our way. gender anarchy doesnt see straight as the enemy, not straight per se, or as some monolith that needs to be torn down. then we become just like narrow minded straights who want to do away with us. haters come in every stripe. there are many straights who are not tripping on fags and some who support our cause. its haters who we target.”

Letter from Amazon to a supporter, 9/21/12

“this is an emergency letter about the situation with trans girls here... I’m trying to get off single-cell status here and cell up with cat. my case worker was supposed to start the process two months ago but she’s a feminist and hating on us and don’t wanna do it. so we went on hunger strike to force the issue. we have been on a hunger strike since 9-21, didn’t eat dinner that day and have not eaten since. this is day [eight at this point*]... they have been trying to get us to eat but we won’t. today cat started feeling fucked up and vomiting water...

so we need some direct action support in this, for the prison to double-cell me, and get on the phone to the warden here, warden paramo... regarding why they are discriminating against transwomen here... Gender Anarchy and militia goes to the oppressor in confrontation and leaves a hard mark. so show these motherfuckers who are the bitches with the most.”

Letter from Amazon to a supporter, 10/7/12

“this time we are striking indefinitely, until this matter is resolved and i am no longer on single-cell status and cat and i are celled up. today [October 7th] is our third day without food, and we are only drinking two bottles of water a day. after food, we are going to stop drinking any water. they are monitoring our health daily, taking our vitals. so far we have lost ten pounds each, as of today. cat gets a lil woozy, but we are going thru with this...

...inform [prison officials] of our hunger strike, that it is for transgender housing, that my case worker is preventing me from celling up with cat, that initially the warden instructed her to do it, but she has been avoiding it because she is a feminist hater of trans inmates. this is the only reason she is discriminating against us... she has lied to us, giving us different reasons for delays that conflict. we know whats up. this is

straight up discrimination... they don't want to give us our transgender housing, where two girls can live together, while letting any two men live together who ask to. and now they are also retaliating because of our hunger strike, trying to punish us by ignoring us now and our hunger strike for protesting in the first place. so get at them like you need to...

this is a mental health prison, with special structured programs designed for inmates with long-term mental health therapy, and this problem with us is also aggravating our mental health status, making us decompensate, get depressed, suicidal, want to cut. this is our last resort next to doing something desperate..."

“We are all collectively the grassroot element, right down to the gutter, and we are going to bring the gutter on to whoever hates and oppresses and exterminates us, with no boundaries, no borders.”

