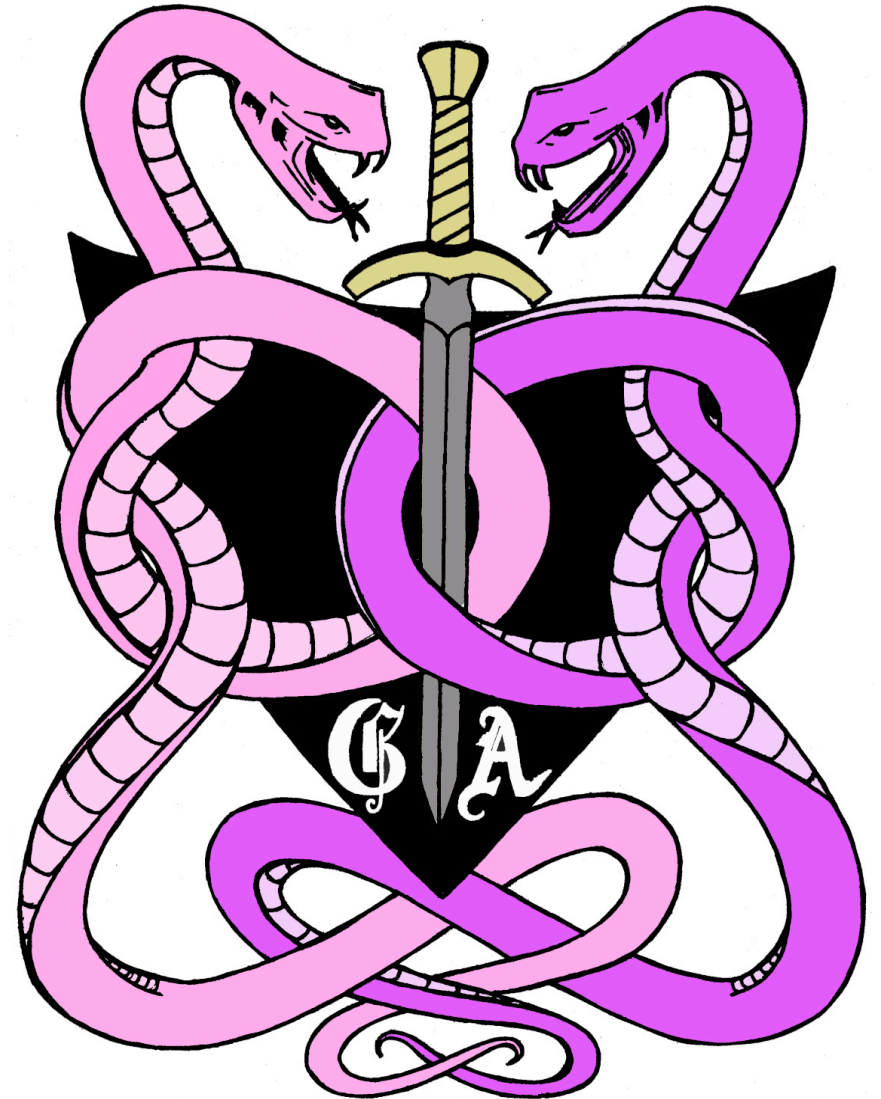


# Gender Anarky



[notyrcisterpress.tumblr.com](http://notyrcisterpress.tumblr.com)  
[genderanarky.wordpress.com](http://genderanarky.wordpress.com)

*selected writings*



to be sure, the girls continue to conspire and hopefully can maneuver themselves back together. the details of this cannot be revealed publicly lest the enemy know. but for the purpose of this communique the hunger strike is hereby terminated.

messages about the developing situation with amazon and cat will be posted in future press releases.

\*\*the prison has begun to harrass our mail from supporters. a letter from [a comrade] in oakland was marked 'return to sender' by the pig in the housing block and sent back to the mailroom for no noted reason. but the mailroom sent it back to the block again and it was only after a comment to cat by another pig that cat was able to track it down and get it. if anyone gets mail you sent us marked 'rts' simply resend it. these kinds of things are a typical fuck-with-them ploy on the part of the prison department's counter-insurgency. it will fail.

love and hugs to all,

amazon and cat"

**Amazon invites correspondence with anyone interested in her ideas, especially those devoted to insurrectionary struggle against civilization and gender violence. You can currently write her at:**

Eva Contreras C45857  
Salinas Valley State Prison  
PO Box 1050  
Soledad, CA 93690-1050

What follows is a compilation of writings by the radical trans women's prison collective Gender Anarky. Gender Anarky as a project materialized within the hellish conditions of the California state prison system, founded by trans women who have been serving decades of time 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 Anarky 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 Anarky's militant struggle against prison, the state, gender, and civilization to be inspiring, and we hope you will too.

-the Gender Anarky support team

# TRANSSEXUAL ANARCHY: OUR INSURRECTION

By anarchy we do not mean to marshal forces to overthrow the government. We do mean to thoroughly wreck the capitalist-industrial-technological system as much as possible toward the destruction of that system for a Nature-oriented way of life that doesn't put money, materialism, corrupt technology and power over the peace and freedom and livelihood of people. We are for the autonomous power and freedom of individuals and small groups to live this way without interference. We are against the power of large organizations: governments, corporations, economic and financial blocs that exist to control Nature, natural resources, world finances, and populations of people. Our anarkist insurrection is not politics and does not have political objectives but is focused on industrial-financial-economic-technological structures that in their greedy pursuit of money and power and control cause suffering to the common people, polluting, disrupting, desecrating and destroying Nature. This is the profile of typical government, with its alliance with corporations and big business, making it a fascist state. This is civilization, a culture characterized and connected worldwide at its core by a world economy that is now a unified whole (e.g., international free-trade agreements, continental and international economic and financial blocs and military bodies that manipulate the destinies of countries, world banks. Therefore, our insurrection is international and worldwide. Defeating this system will, among other things, relieve the pressure on Nature and she may then heal globally. But the ultimate destruction of this system will not come as a result of a single, concerted and violent thrust of individuals; rather, breakdown of the system will come from different forces at work against it, through a process that is in part spontaneous but expedited by the insurrectionists, themselves a dynamic force. Financial crisis, technological crash, military adventurism (imperialism) and defeat, moral turpitude, military insubordination and mutiny, riots, civil war, and other unforeseeable events. Natural disasters can ignite or contribute to crisis and conflict. This will occur suddenly or gradually and will be chaotic and shocking in nature and dimensions. Passivism, liberalism, negotiation will have no place in such a fight to the finish, nor laws, moralities, rights. There will be no gray area, no refuge.

As anarkists, more than ridding ourselves of government we want to do away with economic relations and systems that uphold and promote

Do you resist? If not, why not? If so, join Gender Anarchy. Begin a Gender Anarchy column in your area. Dare to struggle and dare to win."

## News of the end of the strike, 10/25/12

"Prison's latest move changes battleground

the transsexual hunger strike at the r.j. donovan prison in california that was the initiative of gender anarchy has ended. the two girls on strike, amazon and cat, are now eating.

the change in the battlefield came as the prison moved to transfer both girls. at this, a tactical decision was made to end the strike and shift tactics. it would have been futile to oppose the transfers, as prison rules and courts give great discretion to prisoncrats in matters of transfers. it also gives them leeway to act tyrannically with transfer to disrupt and retaliation against in-prison activism. the girls are known to be radicals who struggle for transsexual medicine and human rights. they are also aware that cat and amazon are partners, lovers, and resent it. so by transferring the girls out they got rid of radicalism and lesbianism in a single stroke. the transfer hearings were a sham and a farce, typical kangaroo court, as prisons everywhere are notorious for. but it will not deter the girls in their insurrection against prisons, government, and civilization. the girls have accepted that they will be separated soon, for how long they are not sure. it could be one or two or more years that they end up on the same yard together again. amazon is a lifer with some years to go, cat will be getting out in about eight years. but they also keep uppermost that the insurrection is not about individuals but about masses of people. they will mourn when they are separated, while continuing to sharpen their weapons of resistance to the tyranny of government and prisons, they the civilization that spawned them, utterly degenerate and putrid to the core and deserving not an iota less of merciless destruction. wherever they are sent, the girls will continue on the path of anarkist insurrection, spreading the word, and always recruiting.

amazon and cat send their affectionate love and admiration to all who resist civilization, and a special embrace to all those who sent letters and cards and zeens during the hunger strike and so much love and support, letting them know that they were not alone. your concern for them is matched with theirs for you.

For decades hundreds of Transsexual women throughout California prisons have been undergoing brutal violence and rape because prisonrats refuse to implement a Transsexual housing policy wherein such girls are safely housed and celled among themselves, and instead house them in dangerous environments where they will be abused and hurt, possibly killed, driven to suicide, going to solitary confinement to preserve their lives. Or stuck on single-cell status for endless years. For many girls it is a life of desperation not worth living. It is a genocidal policy, intentional, meant to punish and terrify the girls just because they are girls. We will not allow this happen or continue unchallenged. We will take up the challenge and resist with all our might, tooth and nail, and with our minds, sustained only by our kind and by an uncompromising spirit that glows within and keeps our resistance aflame, alive, throbbing, vibrating. The struggle for safe housing and for exclusive Transsexual housing for those who prefer it is a single aspect of Transsexual resistance in the California prisons. It is a human rights issue.

Gender Anarky stands for the union of all oppressed genderfags and for aggressive resistance against our oppressors, whatever disguise they wear. In this we will not take one step backward. The Transsexual resistance movement that is Gender Anarky advocates militant uncompromise and daring measures in the endless struggle for our peace and freedom. We are in the trenches of society, in the trenches of prisons, zealous in our confrontation with the oppressor, assured of victory, welcoming Martyrdom.

We urge our supporters to continue to confront Donovan Prison Warden Paramo and the Secretary of Corrections in Sacramento, California, to allow Transsexual women to cell with each other, and to establish exclusive Transsexual housing units for their safety. Join this resistance. Make your voice heard.

Resist for Transsexual Human Rights, Transsexual Peace, and Transsexual Freedom!

Action builds resistance! Build up the resistance!

To Transsexual Women Everywhere:

the supremacy of capital and are the sources of government, tyranny, oppression, and the destruction of the Earth, all in the name of civilization. Freedom and capital cannot be reconciled. To be free, capital must be dispensed with. Hence our slogan: Death To Money!

We insist that the most important thing to humans is the well being of the Earth and this is our ultimate goal. Capital, by its intrinsic nature of multiplying itself endlessly, witnessed in capitalism, must eventually veer anti-Earth, as we have seen. Hence, the biggest threat to Mother Earth is capitalism. Congruent with our goal of the well being of the planet is our passion to annihilate capita and economies of minted capital. This includes capital profit-based ventures such as industry and high-technology, the pursuit of both causing great injury and destruction to the Earth, in many cases irreparable.

Our insurrection aims to destabilize the socio-economic milieu and to disrupt its confidence, exposing its vulnerability, which will attract ore forces against it. we undertake, propagate, and encourage this type of conflict, a conflict of power – us versus them. Every direct action matters, from simple to grandiose.

Autonomy is the matrix of the anarkist program and formation. Autonomy is the anarkist's freedom. We promote autonomous social arrangement in place of government-structured society whether capitalist, communist, or other. Social autonomy is not possible under a formally structured society because there is no room for autonomous decision and initiative in such a society. This is because such a society is governed and controlled by the government. People who behave autonomously get in trouble with the government. This makes the anarkist a social criminal under the government, an anti-social irritant. To be called a criminal by the government is an honor to anyone because it means that they have broken the bonds of society that held them captive since infancy and learned the power of autonomy, the freedom it gives and ensures. Once this autonomy is attained the individual will hold onto it relentlessly, unto death even if the alternative is slavery to government or imprisonment.

But this is not possible when performing a job for money within the system, acquiring social status, and otherwise depending on and partaking in the system, including its institutions of education, where there

is no autonomy for free thinking and so the person is basically owned by the institution and its ideological propositions and becomes their promoters. They become obedient, vowing and parroting the party line without doubt. The willingness to be exploited, brainwashed, for manual labor and intellectual corruption and dependency is not autonomy. Autonomy is not a choice made of following orders or dogmatism; it is a freedom one has by birthright that empowers an individual in a life-fulfilling way, contributing to one's self-esteem and creativity and self-confidence. Without autonomy personal disorder sets in, triggering an array of ailments classic in government-controlled Western society, affecting sex, diet, sleep, mental peace, for example. Autonomous, primitive people were more balanced than modern socialized people because they lived in autonomous clusters, small groups or associations that were self-reliant and made their own decisions and were not ruled from above; they did not live in strictly government big cities. They appreciated and preserved the environment; they did not abuse it. They were uncivilized. In comparison, civilization has produced every type of abnormal person, unbalanced, to whom Nature is alien and hostile and frightening and who cannot properly function amid it, people attuned to being told what to do and blindly obeying, motivated by selfishness and secured by personal gain and materialism and money. These are just some of the consequences of industrial, agriculture, and technological development and the rapid social changes they create and that alienate people from Nature towards injurious patterns of behavior and social structures that is civilization.

Our goal is a new world different from the old one that returns us to primitive, Nature-oriented values and social spread wherein our autonomy and happiness is fully restored and which preserves Nature and the Earth. By no means will it be easy to achieve our noble goals, where a healing process for ourselves and the Earth can take hold, but it is possible and we aim to set the process in motion for its ultimate attainment, because we believe it must and can be done, whatever it takes. This is our aim, our conspiracy, and our task.

GENDER ANARKY, 2012

Warden Paramo heard the girls out, Amazon reminding him of his instruction to her to find a partner for double-celling, that her and Cat were in agreement to cell up, and that Lignell was unduly delaying and avoiding the process. Warden Paramo then gave his word to the girls that he would look into the situation and take appropriate action, and asked the girls to begin eating in a good faith gesture. That night, the girls ended the hunger strike and ate dinner.

By the following week, however, no action had been taken, and while committee hearings were being held Amazon was not summoned. This flew in the face of Lignell's promise that Amazon would be taken off single-cell status, and flew in the face of the Warden's promise to resolve the matter. Therefore, on October 5th, 2012, the sisters once again went on strike.

As of this writing, Oct. 9th, the girls have been on strike for five days. On Oct. 9th, they also stopped taking water, informing medical via 7362 of this escalation of their strike. On Oct. 5th, Amazon weighed 202 lbs. at 6'1". On October 6th, she weighed 195 lbs. On October 7th, 192. On October 8th, she maintained 192 lbs. On October 9th, 189. A loss of 13 lbs in four days. Cat has also lost weight drastically, and is struggling with disorientation and fatigue.

The girls have noticed that RN Boucher has been fudging the entries of their vitals, inaccurately recording their actual weight, misstating their reason for hunger striking, and not entering in the flow sheet that records hunger strike information that Amazon is no longer taking liquids. When she pointed out this omission to Boucher, he left a "yes" response to the question of whether liquids were being taken by her and entered in the brackets that she claims she is not drinking water. A couple of times Boucher forgot completely to weigh the girls. So they have taken to recording their vitals themselves on notepads for their own information, and keep a strict log of everything going on with them while on the strike. Depending on the course of things, they may eventually file a lawsuit about it, and the accuracy of the facts will be critical.

It is worth noting that the guards have been trying to entice the girls into ending their strike. One guard offered to let them visit in Cat's cell for a few hours if they start eating. The insinuation was not lost on the girls, that their real motive for the hunger strike was to have sex with each other. They considered the proposition an insult and utterly rejected it.

## THE DISINHERITED

she and Cat wished to be cellmates, and requested committee action for double-celling. She also corresponded this to the yard captain, whom the warden had advised to review Amazon's cell status.

Once case worker Lignell saw that it was two transwomen who wanted to be cell with each other she began a series of deceptive maneuvers to avoid and prevent the process of taking Amazon off single-cell status. It is the political opinion of Amazon and Cat that Lignell is a feminist of the type hostile to Transsexual women. For example, at one point Lignell told Amazon that all committee hearings had been cancelled for two weeks, for the entire yard. She had no explanation for this, stating she did not know why this happened. However, when Amazon's therapist called Lignell about the situation Lignell said that she needed two weeks to do an evaluation report before Amazon can appear at committee, and that this was the delay. When questioned about the inconsistency, Lignell assured Amazon that she would be the first to go to committee in two weeks and that her and Cat would be celled up. But the girls were not persuaded, and at this point began their hunger strike, on Sept. 21. They submitted medical form 7362, Health Care Services Request Form, to the Clinic to inform of their strike and asked for daily monitoring of their health while on strike.

On September 23, a sergeant and psychiatrist interviewed the two girls, who reiterated their strike reasons and what was needed to resolve it— their celling together. Daily monitoring of their vital signs began. On September 24th, three days into the strike, Cat began to vomit liquid, as the girls were only drinking water. On Sept. 25th, Cat vomited green bile (possibly due to her medication) shortly after vital signs were taken by an RN in the nearby medical office. Amazon immediately informed a guard of Cat's condition, and the guard informed the RN on duty, Roucher. However, the RN refused to see Cat again, requiring her to fill out another 7362 form to be seen. But daily monitoring of the girls' health was covered by the initial 7362 form informing of the hunger strike. RN Boucher was simply trying to cover up the incident, hush it, and was punishing and harassing Cat for being on a hunger strike by requesting another 7362, and to delay treatment to cause her to suffer more and to charge her an additional \$5 for medical services with a new 7362. The girls refused to go along.

On Sept. 26th, the fifth day of the strike, the warden, who was aware of the strike since day one, appeared at the girls' housing unit.

Politics are the science of social milieu and related activism. We reject the pig definition that politics are “the science of government.”

For transsexual anarkists politics are a presentation and a representation. Presentation occurs when a held political position is revealed. Representation happens when the revealed political position is put forth; that is, when the position is advocated and implemented objectively by the anarkist. It is at the moment of representation that the individual becomes a militant, a representative of the political position, political; this is to say, the individual confronts the opposition and gives notice to interested parties: she goes to the oppressor in confrontation. This is radicalism, “going to the root...” This is militancy, “confrontation with the oppressor.” In the anarkist camp— which is to say, within the anarkist insurrection— the position presented and represented is quality of life interest, deeply personal, with social, economic, medical, and other ramifications, basic root issues. Thus the confrontation, which is always right, never wrong, just because it is a quality of life matter. Accordingly, confrontation with the oppressor is obligatory, not optional, a must. It could not be otherwise, or there would be no insurrection and we would remain a constantly oppressed and tyrannized people, with no hope of salvation. Only militant, radical action can take the insurrection to a higher level towards the apex of our collective livelihood, no tyrants, governments, or rulers; a new, meaningful, fulfilling way of life. Militancy is nothing more than the raw, undiluted application of our vested interests. This kind of political activity is directed against a counter-political activity and interest, notably but not limited to that of government.

“Political prisoner” is Old Left formula that alludes to someone placed in prison for a “political” act committed in society deemed a crime or suspected of such, in contrast to prisoners who were not imprisoned for social “political” activity, “political as determined by the myopic Old Left. the terminology is outdated and

now counter-insurgent as applied by the Old Left remnant and their rote followers. It is an impediment to 21st century reality/politics, anti-political. The proposition, as exclusively applied by the Old Left and its contemporary adherents, is overdue for overthrow, for there are prisoners politically active in prison who were not sent to prison for political activity and who are not deemed to be political prisoners by this proposition. However, by the aforementioned premise of militancy, such prisoners are political. When they take a stand on quality of life issues, lodge a protest, whether within the prison administration or a pig court, tactically, they are presenting and representing a vested interest, advocating it against the government. Prison is government. They are political. They are rebels. They are political prisoners as we apply it. The issues they raise directly impacts them; it is not something done in solidarity but is about the quality of their personal life, deep in the soil, unlike what activists in society have ever experienced. There is no fanfare in this; they do not seek or entertain the spotlight; it is what they do.

“Political prisoner,” as applied by those who are intent on applying it, principally the arthritic Old Left and their bling following, has come to designate an elite among prisoners, not just someone in prison for a different reason, in the minds of such prisoners and in the minds of other prisoners. The idea and practice creates a caste and a caste system of individuals supposedly possessing a quality that other prisoners lack, a system then incorporated into social activism in and by which such individuals become celebrity causes, poster activists. There follows a monopoly on exposure: the affair degenerates into name-recognition politics and select alternative media coverage as these prisoners are given priority over others or other causes and opinions, glorified. They are sought for interviews, comments, opinions, profiles, memoirs, biographies, articles, participation, photo-ops, posters and flyers, over and over through the years and decades, always spewing the same old theories of bygone, defeated eras. What they have to say has become annoyingly redundant, rehashed, lacking lacking in vision and vitality, because there is no forward thinking, no new ideas, no new or expanded analysis, just the same old antique recipe, shallow,

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...”

### **A summary of the strike thus far, from the strikers, 10/11/12**

“In September 2012, Sister Amazon and Cat began a hunger strike to protest the prison's refusal to allow them to be cellmates, while allowing male gender-identity prisoners to cell up with whoever they want. The strike began when Amazon's case worker, Ms. Lignell, began to give sham reasons for not initiating the administrative process that would make it possible for Amazon and Cat to be cell-mates. Amazon has been on single-cell status for 14 years due to in-cell abuse and violence on her by men. Upon her arrival at Donovan in early August, the warden advised her to “find a partner” so that she may be double-celled. Apparently, the prison wanted as many beds available as possible, and making it possible for Amazon to have a cellmate would lend itself to this. Otherwise, she is the sole occupant in a cell with two beds. Amazon was agreeable. Soon, she informed case worker Lignell that



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.”

## **DISPATCHES FROM THE HUNGER STRIKE**

### **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 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

rudimentary, rote, ineffective, far behind the times. They are mired in ’60s, ’70s, ad ’80s politics and even farther back in the last century, since its beginning. Where there is lack of political integrity in what they do, a blind eye is turned to it because in their world they have also become infallible, immune to criticism, and it would not sit well with their otherwise spotless image created around them if they were allowed to be criticizes, even constructively. A resentment settles in as those slogging long and hard in the trenches are marginalized, ignored, or worse, repressed by these political idols and their promoters.

Another term of the same crowd of politically challenged individuals is “social prisoner,” by which is meant prisoners not sent to prison for political acts in society. The imprint is not just that of someone who committed a different, non-political type of crime than a “political prisoner,” but also that of a lower caste of prisoners. By this caste system, so reminiscent of reactionary prison-yard pecking orders and fitting right in, statistically there are more “social prisoners” in prison than “political prisoners,” overwhelmingly so. The division between “political prisoner” and “social prisoner” is along the line of “political activity” versus “criminal activity,” with the latter popularly frowned upon by the left political element, though its critics may see the political cause of it and the political streak within it.

Within the division of “social prisoners” are the subdivisions of “violent offender” and “nonviolent offender,” with the former being the ‘real’ bad guy and the latter a ‘kinder, gentler sort of criminal’, more ‘worthy of sympathy’, more repairable, more ‘socially acceptable’, more ‘respectable and civil’, ‘more presentable’, ‘let them go’, ‘keep the violent ones’, ‘trade-off’, as in anti-3-strikes initiatives that promote this kind of division and defection. Or in the case of “political prisoners” ‘they didn’t really do the crime’, ‘they were framed, let them go,’ ‘it is not as though they were uncouth “social prsioners” with no sense of direction’. Or ‘they were forced to do it,’ whereas “social prisoners” presumably had a choice. Or it is all just a big misunderstanding. There is

a resentment by multitudes of prisoners that they are being left out, a resentment bubbling beneath the surface, volcanic.

By the proffered militant political premise breaking the law to ease or address one's otherwise unresolved socio-economic status is political, and it established the most radical, the most anarkic people as not the minority caste of "political prisoners" but the mass criminal element that has never had anything but unvarnished contempt and bitter disregard for the government's corrupt and oppressive system of laws and economic relations, with no qualms about breaking the law, arrogant to do so, boasting, the riot element, the only true true anarkists among us, the violent outlaw, the anarkist par excellence, a people for whom freedom is expendable in a way only they can grasp. They were pure anarkists, gutter people, wretched. They are the sheroes and heroes and martyrs who through the centuries have never slowed their stride against tyrannical authority but more and more are filling the prisons by the millions. They are the true political prisoners, the gold in the crucible they always have been- they did not 'become.' Certain of the celebrated "political prisoners" went to prison shooting and bombing, and after so much time in prison they have been broken, rehabilitated, co-opted, and now propagate reform and pursue reformist agendas, and some have integrated into the institutions of society and government, joined their former adversaries, while the criminal element, the gutter element, whose name no one ever knew, whose picture no one ever saw, have never stopped rebelling for one moment against the law an order of pig society, have never stopped bleeding the beast. Look at the overcrowded prisons. Look at the mounting death row count. Billions and billions of dollars on imprisonment and still not enough prisons. This is their voice. This is their composite. So are the silent cries of so many of their victims, who didn't have to be that.

Misplaced semantics can also flip a race card, as in "people of color," which even some in the ethnic bloc have learned to play well. The term has become implicit in stereotype that portrays the ethnic bloc as the champions of resistance movements, at

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 anarky has been expanded on in many ways in the course of this new generation of activists 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 anarky is strong on, overthrowing the old left in particular. while anarky 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 anarky. 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 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, though 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 grassroots 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 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

the expense of people not 'of color,' ostensibly Caucasians, who have been in the trenches all along with everyone else. "People of color" are projected as the ones doing all the suffering, all the work, getting all the oppression. There is no similar promotion of the oppressed Caucasians in the gutter; they are invisible, absent in the 'color' lineup. The term has become a canny status symbol.

For example, the statement was made, in reference to transsexual resistance activism in the prisons, that "... the cutting edge political issue in terms of prisoners' rights right now is about transgender prisoners of color..." (Interview with Laura Whitehorn by the Prisoner Correspondence Project, Montreal, Canada) This is stereotype. It is rote. Revisionist and Old Left gibberish. And it is inaccurate. It displaces Caucasian transsexual women from the role of they have historically played and continue to play as cadre, leaders, fighters, victims, and martyrs in trans politics within the prisons of America. The organization Transsexuals In Prison, the first of its kind ever in American prisons, was established by a Caucasian transsexual woman, Vanessa Merriweather, in an Indiana state prison in the 1980s. The hub of the organization was managed by a French Canadian post-op transsexual woman, the late Patricia Fisher, in Montreal, Quebec, another Caucasian. TIP struggled for female hormones and sex-change surgery and safe housing for imprisoned transsexual women, unheard of by Old Left ex-"political prisoner" Laura Whitehorn. TIP was a multiracial organization that never upheld race or "color." As the Executive Director of TIP in California at the time I extended TIP into the federal prison system by connecting with the late Dee Farmer, an African transsexual woman, now a martyr in our cause, who operated TIP in the federal prisons, fighting the pig administration and the pig courts from hormones and surgery until her death, set up by the pigs. TIP girls fought long and hard for transsexual medicine and our peace, up to the U.S. Supreme Court (Merriweather vs. Faulkner, Farmer vs. Brennan, etc.) These became precedent cases that eventually opened the way for later, contemporary rulings in favor of transsexual medicine in prison for male-to-females and females-to-males in many prisons, though this fight continues.

There are many other cases in the law books of transsexual women in prison suing for hormones and surgery, now making headway, the majority of these cases filed by Caucasian transsexuals. Not to overlook outside support services and solidarity actions of Caucasian people across the fag rainbow, people who are giving transsexual women in prison a tremendous boost with their good work and who are also a part of our resistance. These are trans and queers in the trenches who in many ways make it possible for our insurrection to be what it is for us back here, needed material and moral support, an impetus, providing service to every kind of fag across the board, in or out of prison. Among a myriad of other things they are a medium for our voice in the fag and anti-prison audience in segments we could not otherwise reach or be heard in, including presenting our resistance in the prison to anti-prison gatherings in Canada and translation of gender anarchy propaganda into Francophone for French speakers in Quebec. Caucasians. White people. They are our comrades. They are in the resistance too, struggling side by side with us, facilitating resistance in the prisons for fags. Whereas many “people of color” organizations in the United States have no time for us and actually suppress our voice. We, gender anarchy, are the witness.

We reject the assumption of the superiority and primacy of the ethnic bloc (people of color) in our resistance over people who are not of the ethnic bloc, specifically Caucasians. The racialization of our resistance is an act of depoliticization. gender anarchy does not see race as determinative or decisive in our universal resistance against oppression and persecution of transsexual women or any other kind of fag that is taking place around the world today. Neither do we segregate anarchy along sexual/gender orientation. The fag anarkist and the straight anarkist are of the same anarkic DNA.

gender anarchy is formation of transsexual women, fluid, autonomous, who are in insurrection against the government and civilization, both of which must be destroyed utterly and completely, without prospect of resurrection. We are anarkists. We op-

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. The 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

We look forward!

From the Trenches,  
Amazon for Gender Anarchy

**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...

pose, confront, and attack entities that oppress, persecute, and kill us because we are transsexuals. But there is nothing racial about our insurrection: it is purely political, anarkic. We are oppressed people. There is no distinct category amongst us that is based on a person’s crime, no “political prisoners.” We are oppressed prisoners. We are the persecuted. We are in the problematic criminal element, anarkists. We will not allow our insurrection to be distorted or depoliticized or projected into any kind of divisionary dichotomy. We reject the left-right political model, a creation and medium of heteropatriarchy. We are neither left nor right but anarkist. While as a force we do not represent the trends of every transsexual woman, we speak and act as many girls who have no voice or ‘political consciousness,’ yet have the same life experiences and like us are found in the slums and morgues and jails and juvenile prisons and crack houses and shooting galleries and whore tracks of the inner cities, in the wealthy suburbs, on Skid Row, on oppressed, colonized Indian reservations, in the solitary confinement and psychiatric units of prisons, in state insane asylums, in immigration detention, in AIDS residences. These are our people, whatever their race, whatever their crime. We are the Disinherited. Truly, it is the Disinherited who fill the columns of our insurrection.

# 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, ultimately 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 its 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."