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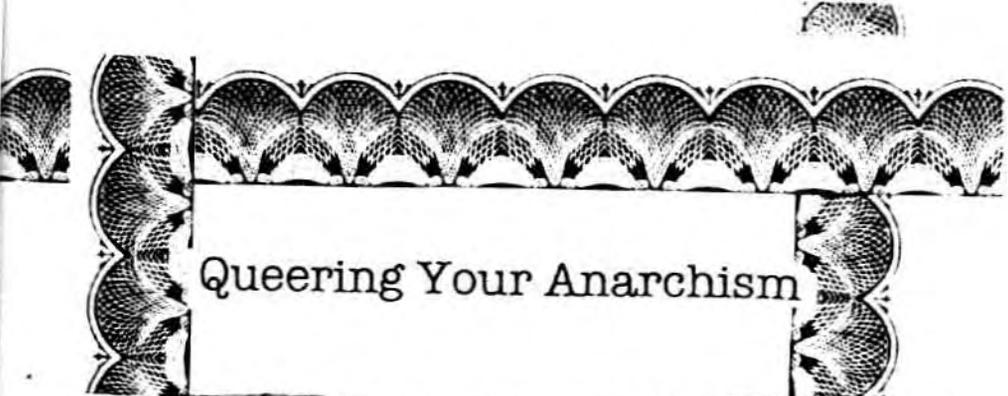
Anarchistic

Queer



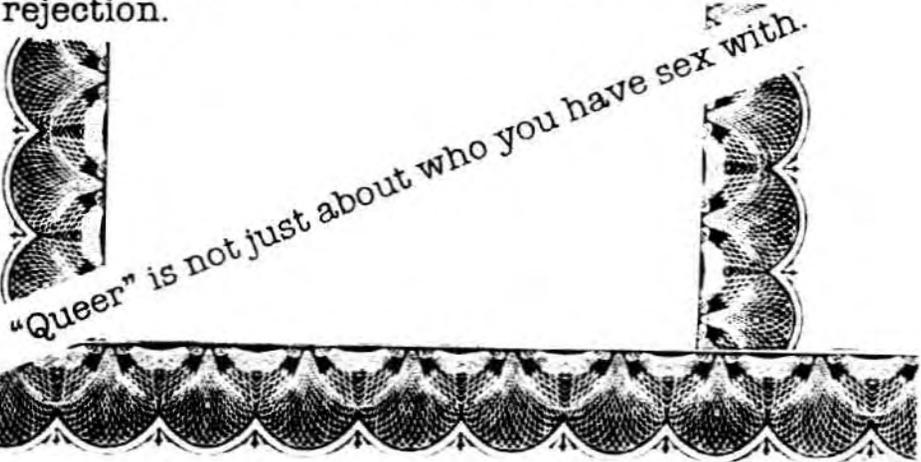
WHEN APPROACHING  
QUEER  
ANARCHY,  
HERE ARE SOME  
QUESTIONS TO  
THINK ABOUT:

- HOW DO YOU RELATE QUEER TO ANARCHY?
- ✦ • What is anarchy? What is queer?
- How can you be a queer anarchist in both the LGBT community and the anarchist community?

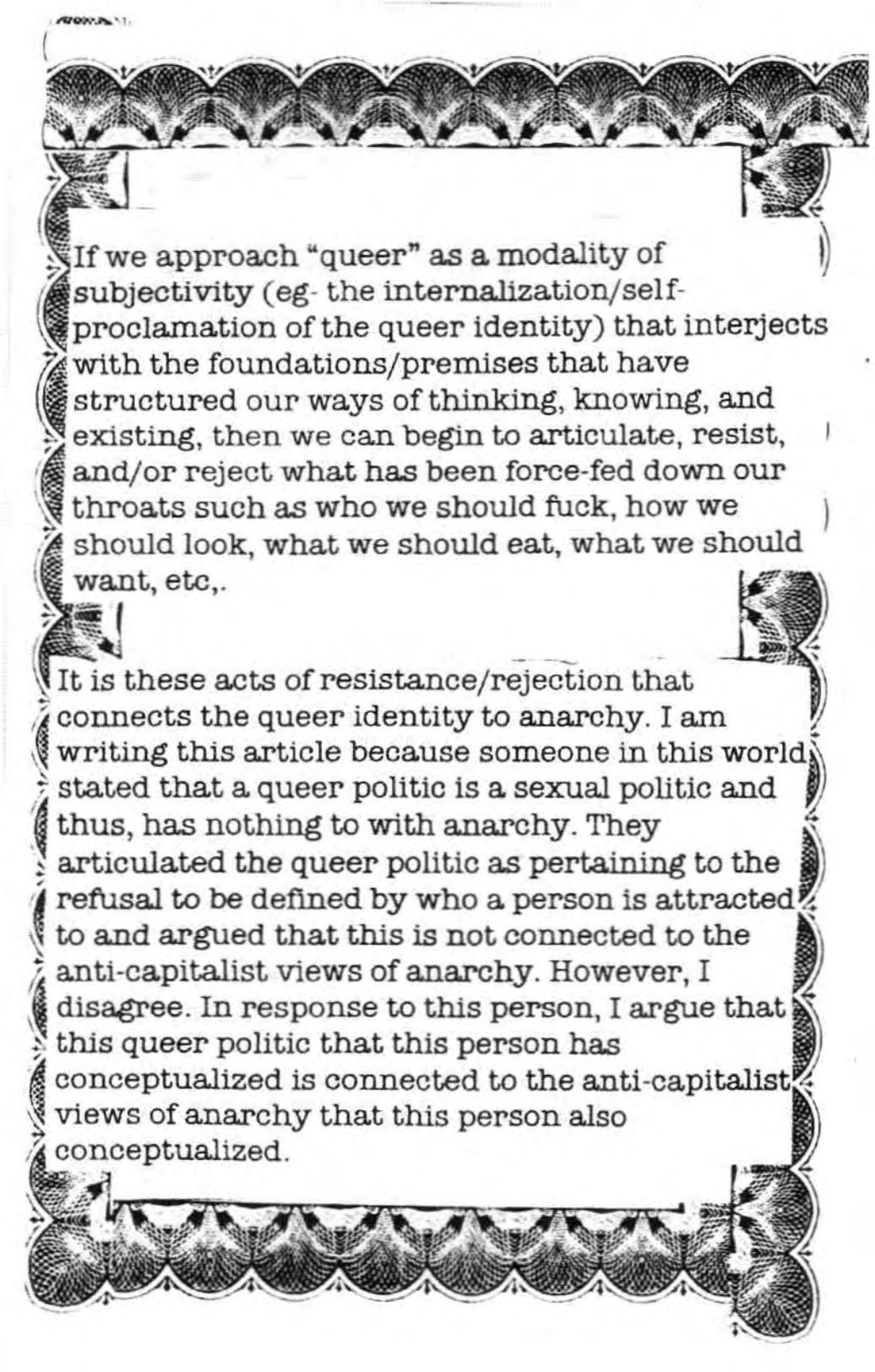


## Queering Your Anarchism

The subjectivity of the queer identity is indicative of the fluidity that typifies queerness; "Queer" is conceptualized as an "umbrella term" for the LGBT community and/or a resistance/rejection to heteropatriarchal normativity and/or as defined by Edward Avery-Natale, "the negation or obliteration of an existing identification and the freedom to become whatever," etc.. In other words, it is fallacious and contradictory to deem queer as a solely static proclamation of sexual orientation, insinuating that to queer something or be queer encompasses how "queer" as a mode of subjectivity interjects with the ontological epistemes and the production/propagation of power in order to manifest acts of resistance and rejection.

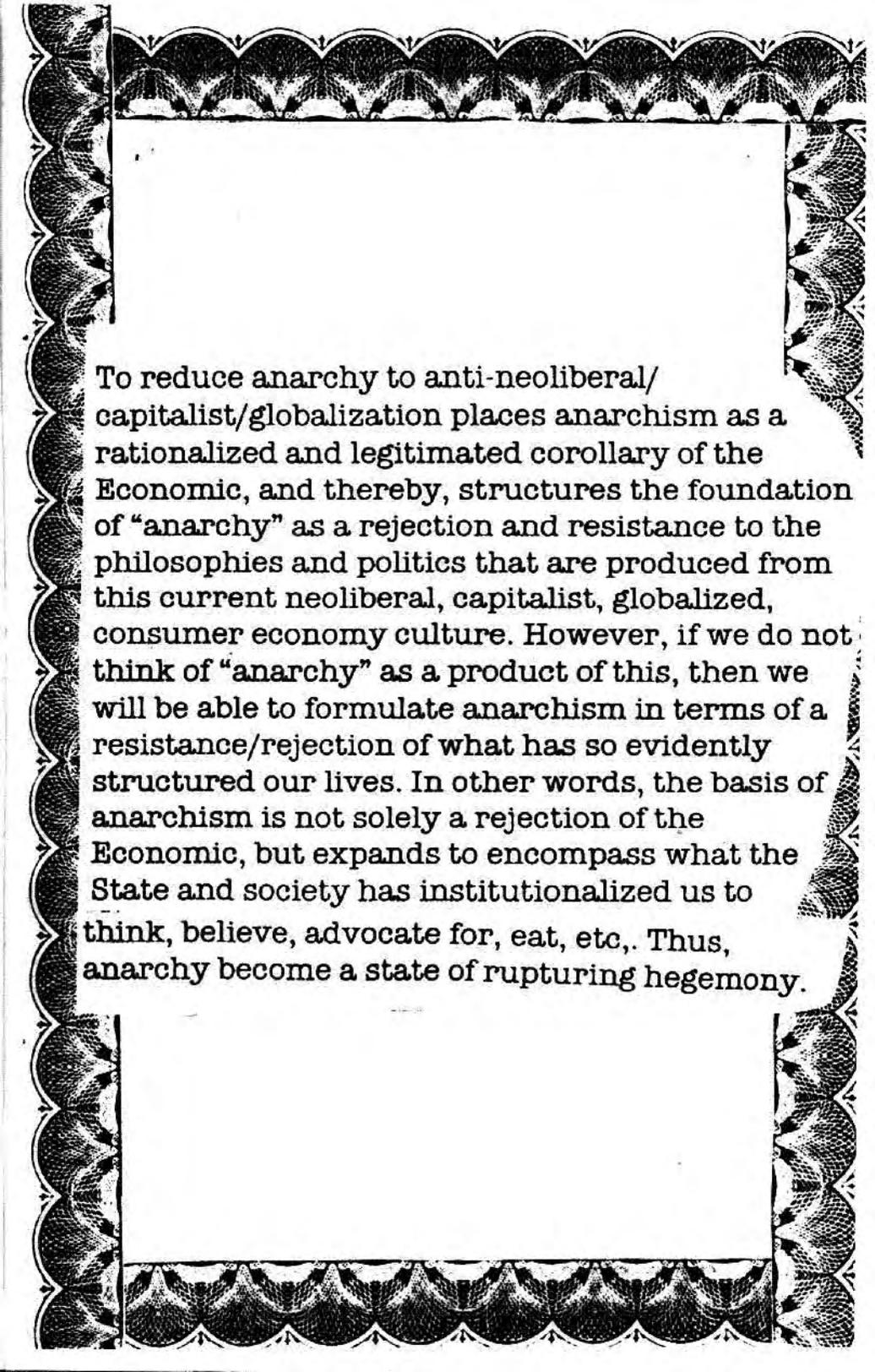


"Queer" is not just about who you have sex with.

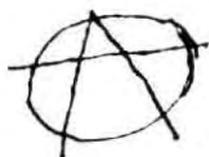


If we approach "queer" as a modality of subjectivity (eg- the internalization/self-proclamation of the queer identity) that interjects with the foundations/premises that have structured our ways of thinking, knowing, and existing, then we can begin to articulate, resist, and/or reject what has been force-fed down our throats such as who we should fuck, how we should look, what we should eat, what we should want, etc.,

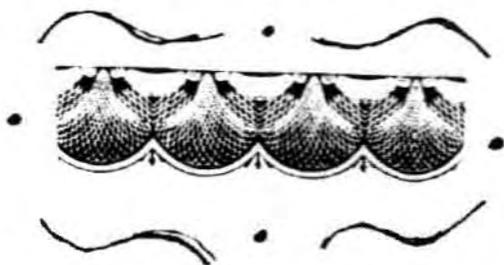
It is these acts of resistance/rejection that connects the queer identity to anarchy. I am writing this article because someone in this world stated that a queer politic is a sexual politic and thus, has nothing to with anarchy. They articulated the queer politic as pertaining to the refusal to be defined by who a person is attracted to and argued that this is not connected to the anti-capitalist views of anarchy. However, I disagree. In response to this person, I argue that this queer politic that this person has conceptualized is connected to the anti-capitalist views of anarchy that this person also conceptualized.



To reduce anarchy to anti-neoliberal/capitalist/globalization places anarchism as a rationalized and legitimated corollary of the Economic, and thereby, structures the foundation of "anarchy" as a rejection and resistance to the philosophies and politics that are produced from this current neoliberal, capitalist, globalized, consumer economy culture. However, if we do not think of "anarchy" as a product of this, then we will be able to formulate anarchism in terms of a resistance/rejection of what has so evidently structured our lives. In other words, the basis of anarchism is not solely a rejection of the Economic, but expands to encompass what the State and society has institutionalized us to think, believe, advocate for, eat, etc.,. Thus, anarchy become a state of rupturing hegemony.



In other words, anarchism seeks to dismantle the propagated "truth" of the valorized State which produced a westernized modernity that includes heteropatriarchy. Similarly, the queer identity seeks to separate oneself as an act of rejection from the propagated "truth" of the modern westernized society. Thus, when defining anarchy as such, we have queered the definition and thereby, connected the subjectivity of the queer identity to anarchism. To this extent, anarchism parallels with the subjectivity of the queer identity, allowing for the queer anarchist to emerge.



Queer

# PUNK ROCK



By  
Anthony  
(TONY)



I remember the first time listening to punk and realizing that the forms of oppression the songs expressed were the same type I experienced being a queer male. It's an expression of anger and frustration in result of societies social stigmas and oppressive morals. As I began to listen more to punk and discover the political stand the hardcore scene strove for, it occurred to me that punk could also be used to express my own struggles for being queer.

That's when I discovered queer-core. I remember when my friend first introduced me to Limp Wrist a long time ago. Since then I been obsessed with finding other queer-core bands. Unfortunately there are not many of them out there. If you aren't sure

what Queercore is, let me explain.

Queercore is a form of punk where the bands focus on topics involving LBTQI issues mostly through an anarcho perspective with a blend of crust, thrash and punk sounds. Bands such as Limp Wrist or Black Flag are a good example of Queercore. Leftover Crack, a skacore band, is not so much a Queercore band; however they do write two queer oriented songs which contribute to the queer movement.

Furthermore, I find that music can be an outlet and very effective tool towards exploiting the truths that society blinds itself to see of the injustices practiced by the government. One day hopefully I myself will be able to form a band and be a part of this movement.

# THE HEGEMONIC

## QUEER



In challenging, resisting, or rejecting systemic violence instigated by the State, we need to understand how and why this system is perpetuated. Though there are a million and one reasons, I would like to take this time to focus on hegemony and how hegemony orchestrates within the queer community.



# WTF IS HEGEMONY

Loosely defined, hegemony is manifested by and thrives upon consent of a particular group of people at a particular time or what Gramsci has conceptualized as a "historic bloc." This means that there is no coercion, no physical force that persuades people to think, say, or do certain things in a certain way. In a hegemonic bloc, individuals consent to a particular "truth" without the pressure of coercion. To this extent, hegemony massages and strokes the modes of the production of knowledge wherein something comes to be consented to because the individual wants and believes that "truth" to be legit. Thus, hegemony maneuvers strategically within the realm of the common sense wherein the idea of not consenting to a certain "truth" is unfathomable.



Hegemony becomes problematic when a particular "truth" that is racist, homophobia, sexist, etc, is propagated and consented to, meaning when particular ideological standpoints are authoritatively secured by popular consent of the masses, the formulation of hegemony is fortified when consent to these particular, oppressive "truths" is obtained and sustained by subordinated, marginalized groups of individuals. Thus, the coherence of identifiable and political demands, interests, and social desires is framed by the ideological institutionalization of cultural and political beliefs within a "historic bloc" that may aim to authoritatively secure consent across society in order to manifest hegemony.



It is at this point that the state pedagogically aids to maintain and reproduce a coherent coordination of interests from people of different social and economic groups, resulting in the mobilization of the state through its fortification of formal apparatuses such as law and policing, bridging the gap between state control and repression. In exercising its repressive side of power, the state's routinisation of control is normalized and thereby, deemed morally correct and inevitable, strategically and consequently minimizing the exertion of violence through the systemic normalization of a particular hegemonic epistemological code.

? ? ?

Thus, through law and policing, particular bodies are legitimately criminalized such as the queer body, the brown body, or the female body, etc, because these bodies are not the same bodies that are valorized as a result of the consented to "truth."

? ? ? ? ?

So why do queer people fight to be a part of institutions such as marriage and the military that are historically oppressive and seek to perpetuate particular "truths" that have resulted in the marginalization and criminalization of the queer body?

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↘ ↙

I think it's time we rethink inclusion. ? ?

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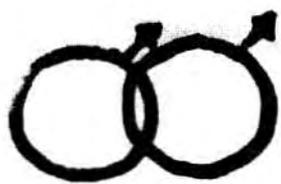
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We as a queer community have been consenting to the truth of a privilege group of individuals whose epistemological and moral code has penetrated the mechanics of the State. This is made evident through the media presented to us that we have so proudly constructed ourselves. We show white people in the media hanging with their adopted/artificially inseminated children. We show white people looking proud, strong, and beautiful. We show people of color when we want sex or when we haven't tokenized anyone in awhile. We also fight to feel safe being queer in the military. We are demanding that the State let us fight for the State. We are demanding that the State let us represent it.



UHH,  
QUESTION:  
WHAT THE  
FUCK THE  
WE ARE  
DOING?!



Answer: We are consenting to particular "truths." We are molding ourselves as agents within hegemony. We are playing the role as The Hegemonic Queer.

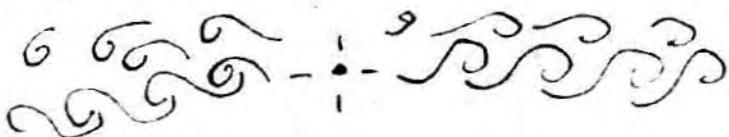




The rhetoric of the equality campaign is problematic because it advocates inclusivity at any costs.

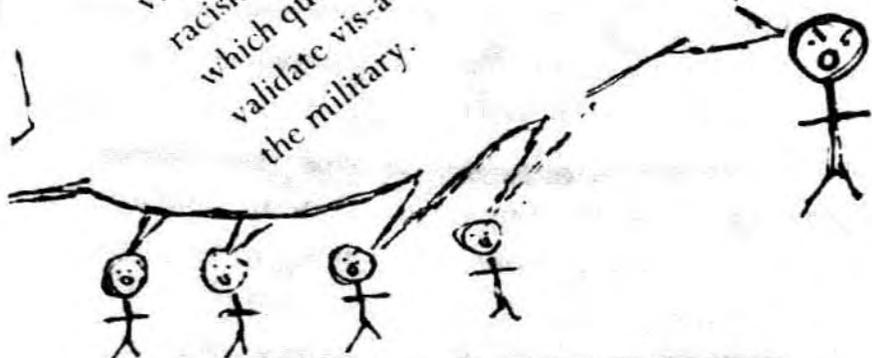


We are fighting for the State to recognize us, let us get married, let us feel welcomed in the military, etc.,. But why? To quote Liz Kinnamon, "the government, its agents, and their institutions perpetuate systemic violence and set themselves as the only avenue in which justice can be allocated; they will never be charged with hate crimes" (~~the source of this quote is from the site of the~~ ~~author~~). By advocating for the State to validate queer sexuality, queer people are fighting to be an agent of the government.





We are fighting for the privilege to validate the State. By extension, we are fighting for the privilege to reproduce the violence that the State is based upon. This "systemic violence" that Liz Kinnamon is referring to ranges from racism, homophobia, classicism, ableism, sexism, etc, to which queer people are fighting to reproduce and thus, validate vis-à-vis the equality campaign for marriage and the military.



**PRESIDENT OBAMA SIGNED  
LEGISLATION THAT  
WILL REPEAL "DON'T ASK,  
DON'T TELL."**

Are our  
Priorities  
Straight?

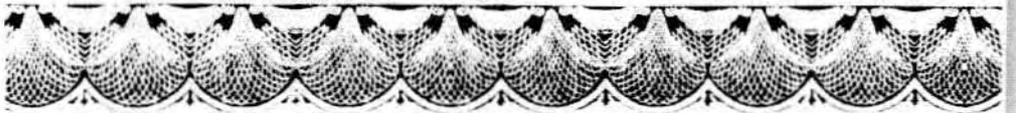
We do not need to demand to be a part of the State to achieve justice. We do not need to demand to be a part of the state to achieve justice.

We do not need to demand to be a part of the State to achieve justice. How can the reproduction and validation of the State and its ideologies achieve justice? How can an agent of the State achieve justice through systemic violence?

We do not need to demand to be a part of the State to achieve justice. We do not need to demand to be a part of the State to achieve justice. We do not need to demand to be a part of the State to achieve justice.



IT'S  
TIME  
WE  
RETHINK  
INCLUSION



A queer womyn of color in a position of power?!

### LESBIAN SWORN IN AS COLORADO STATE SUPREME COURT JUSTICE

Monica Marquez was sworn in as a new Colorado State Supreme Court justice on December 10, 2010 replacing retired Chief Justice Mary Mullarkey. She becomes the state's first Latina female justice and also the first openly LGBT justice on the state's Supreme Court. She was appointed by Democratic Governor Bill Ritter.

It cum at the theory of equality. Judge Marquez



Judge Monica Marquez

She was sworn in by her father, senior judge Jose Marquez, at the State Capitol. Her father was the first Latino judge of the Colorado Court of Appeals. She follows in her father's footsteps, blazing trails.

Marquez, 41, is a Grand Junction native and graduated from high school there. She attended Stanford University and Yale Law School where she was Editor of the Yale Law Journal. She has clerked for two judges. She is a past president of the Colorado GLBT Bar Association and a board member of the Colorado Hispanic Bar Association. She also served as chairwoman of the Denver Mayor's GLBT Commission. She lives with her long-term partner, Sheila Barthel.

Will this make our wet dream of a multicultural utopia come true?

We're still

Bu

'TONY :-

fighting

~~~~~  
You think you've won  
But we're still fighting  
Pushing us into the closet  
Your words dehumanizing  
my existence

WE WON'T BACK DOWN  
OUR DAY WILL COME



RESISTANCE IS OURS

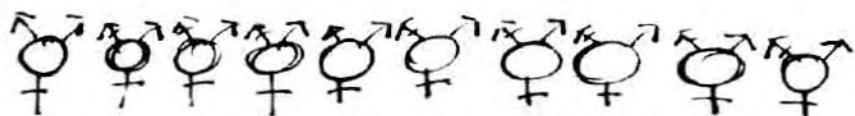
YOUR HATRED CANNOT  
HARM ME



YOU JUDGE ME BECAUSE I  
LIKE MEN

JUDGE BECAUSE OF YOUR LACK  
OF UNDERSTANDING



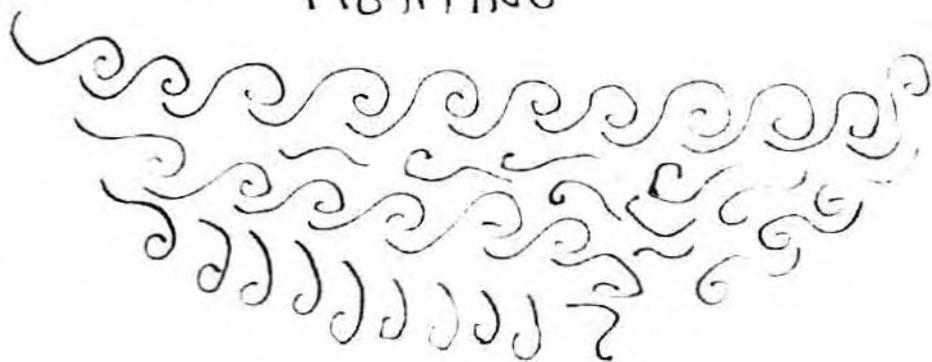


PHYSICALLY HARMING TWO  
MEN HOLDING HANDS  
IS THAT WHAT MAKES YOU  
IMPORTANT?



I AM TIRED OF BEING AFRAID  
YOU WON'T WIN  
YOU'LL HEAR MY VOICE!  
I'M QUEER  
YOU AREN'T MY FEAR

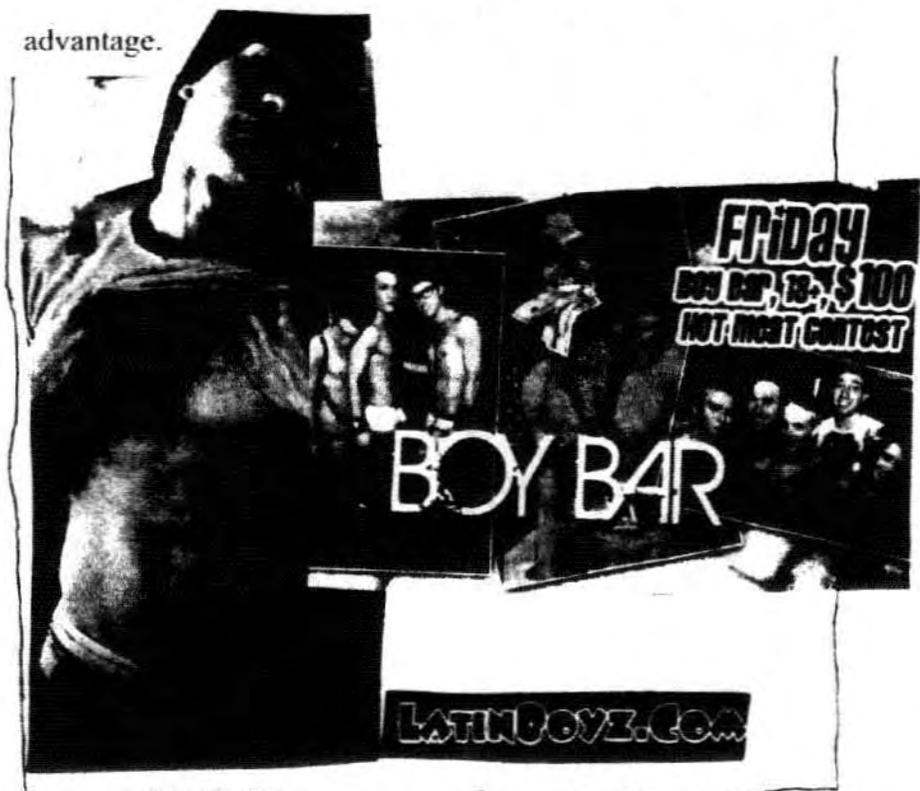
AND AGAIN I SAY,  
WE WON IT BACK DOWN!  
YOU THINK YOU'VE WON  
BUT WE'RE STILL  
FIGHTING



# SEX SELLS: Materialism in gay culture

by Tony

For the typical gay man its all about sex. Is this true? Is it true that the gay/bi scene is so hyper-sexualized just because simply they're men? This may be true that men do have the tendency to think about sex almost 24 hours a day (just as much as woman). However, is it men who can't help but hyper-sexualize the gay movement? Perhaps it is more than that and it is the media finally realizing that sex sells whether it be a straight man or a gay man and taking advantage.



Just as much as women struggle with their own body image due to what society perceives as beautiful, gay men go through this as well in result of this new propaganda. A half naked (typically white male) with the ideal body appears on the fliers of gay events, on pride promotions and on magazines. This does not make up what being queer is about or the agenda of the movement. This is solely the work of corporations bringing in the dough and creating a culture of sex within the gay community. This does not erase the fact that we deserve sexual liberation but the idea that sex is not what this movement is all about.

Furthermore, the results are not liberating ourselves but breaking down the gay movement. How can we work together to move forward from this limbo the gay rights movement has found itself when "gay culture" constantly criticizes us. We are constantly being judged if we do not fit the ideal attractiveness or materialistic lifestyles that "high society" gay men continue to promote through magazines and propaganda. There is also the

exoticization of queer people of color in the gay culture which dehumanizes them into nothing more but a giant penis.

Additionally we see that queer men of color are unnoticeable in the media and if ever revealed, they are seen as objects of exotic desire. Even in shows such as Queer as Folk, the cast is exclusively white men. If there is ever any people of color on the show they are objectified as a sexual object. Many men continue to develop such psychological issues such as low self-esteem, depression, negative stigma even from within their own community and even more severe issues such as bulimia.

In addition this questions whether or not sex within gay culture and the materialistic representation is a form of oppression itself. Throwing a whole movement in jeopardy where we cannot work together. We find ourselves constantly judging each other and more worried about our social surroundings and appearances which enables us to be unaware of the oppression that exist and effects us.



*some guys like it early*  
*some guys like it late*

**GET  
HIM  
ON  
THE  
LINE**

**GO GALT!**



This is one agenda that you as a queer anarchist can break down. We need to break away from that image and empower yourself as an individual. We need to stop segregating ourselves by social status and critically think about what drives us to be so focused on what social status we hold in the gay community. In addition we need to educate ourselves on the different forms of oppression the LGBTQI community faces and work together towards liberation.



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AMERICA,  
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IS MY DEATH  
FUCKING  
ORGASM.



LOVE,  
THE REST  
OF THE WORLD

