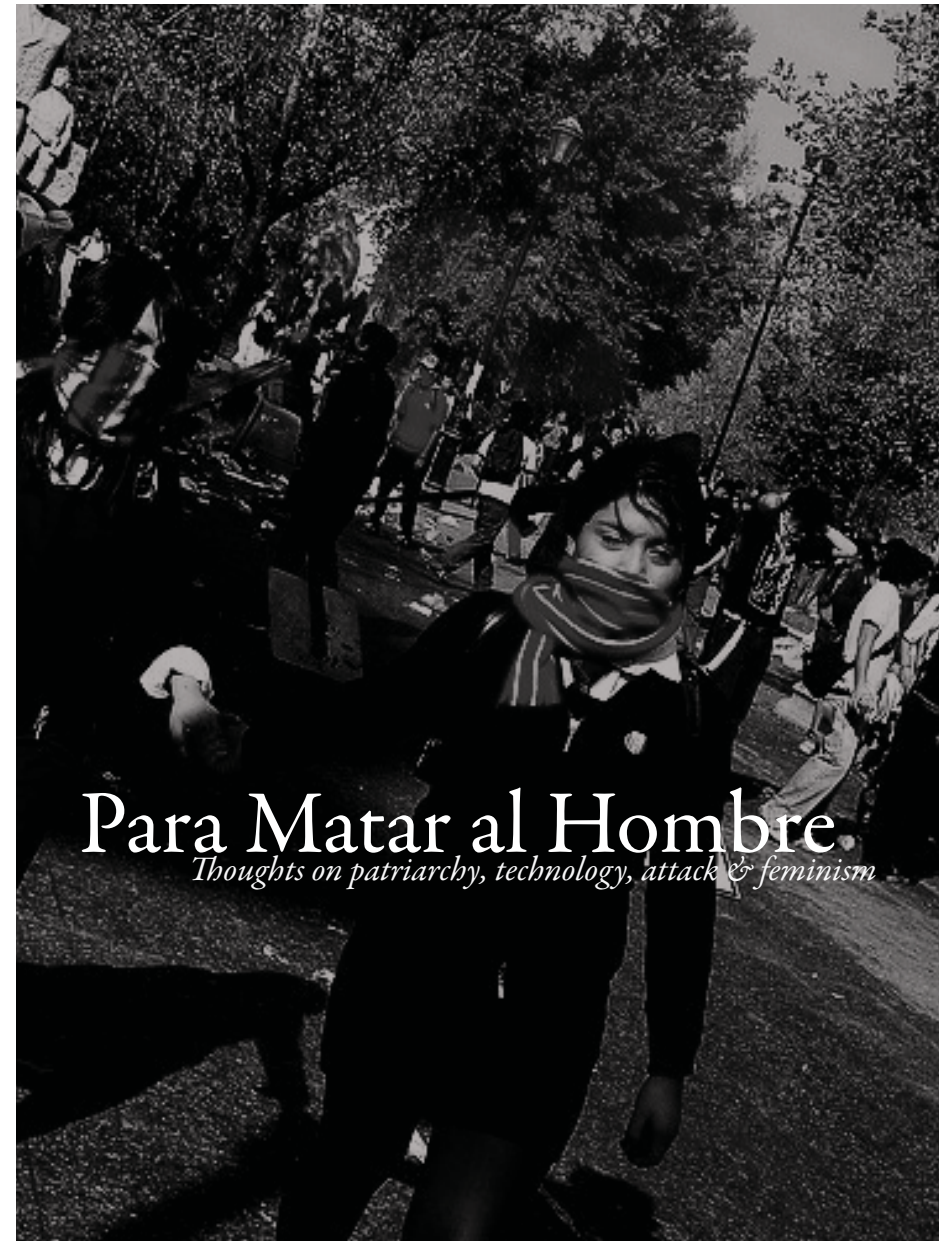


“
...Being tortured, killed, destroyed. We never
forget...



...remember what it is like to live...
”

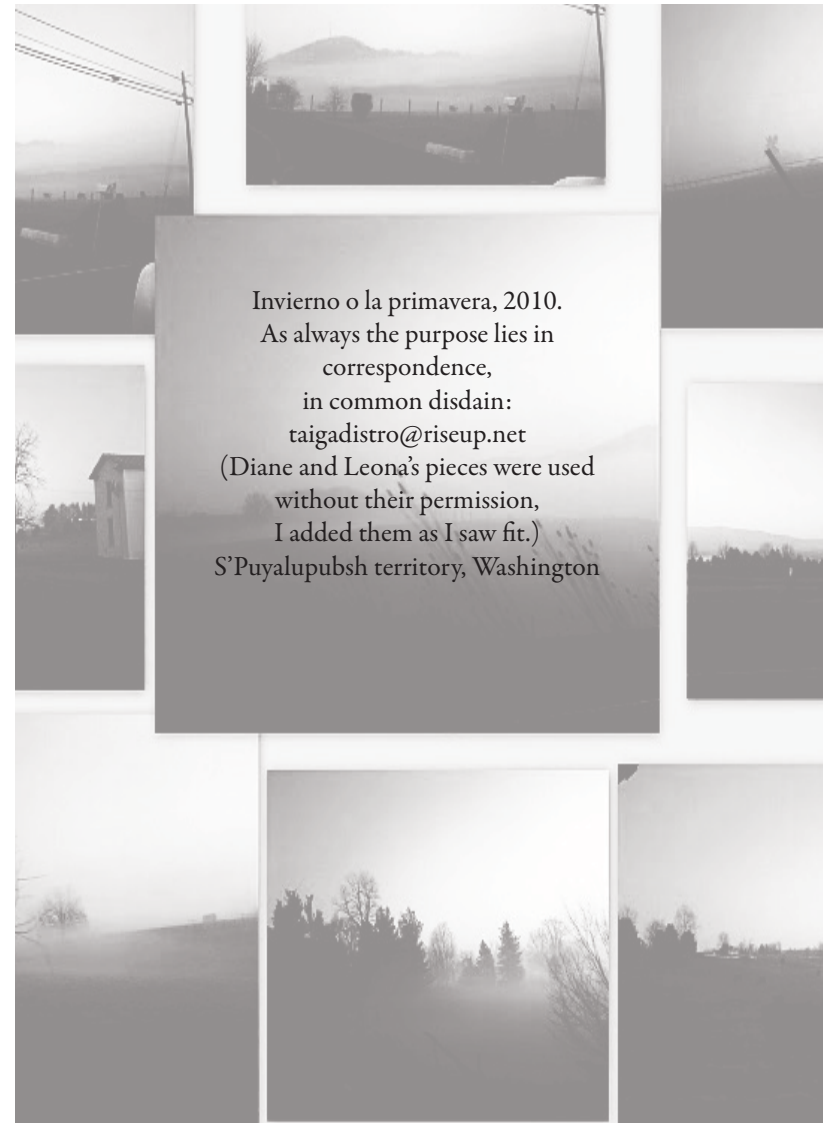


politics. I define radical as leftist reformism. Radicality still maintains the idea of “change at the root” which does not encompass destruction of the entire civilized construct we exist in but instead calls for change at the core. The core is not enough. Therefore, radical is used here to differentiate between itself, mainstream, and anarchist ideas of patriarchy. As a anarchist (and strongly anti-patriarchal person) I have no sympathy for those who seek to only change, not destroy this boring world.



off” sexuality. In some cases, I wish to destroy those that come first (man, straight, white, etc.). It is in complicity though that I can hold an individual in the highest of regards that may be mostly straight, white, and male-identified. It is the constructions behind those labels that must be dismantled. As well as the institutions that creates them, in this case science, in the wider arena, civilization. A well known woman scientist once said that the reunification of “*hand, brain, and heart*” would foster a new form of technology, enabling humanity to live in harmony with nature. It is in that ridiculous statement that my rage seethes. There has not been and will never be a harmonious fusion of technology or science with nature or women (or any other being). As science objectifies all living things, it obliterates all living creatures. In that clear split there is a call to fire; for those who kill the living, can expect only certain death.

*I want to make it clear that I do not share any affinity with those who cling to radical ideas or



not only the age old dichotomy of man vs. woman but many others such as, mind vs. body, culture vs. nature, reason vs. emotion, white vs. black, straight vs. queer, public vs. private and human vs. wild. All in which the former rules the latter. There are, of course, large distinctions between many. Yet, the structured world we exist in does not allow for any complicity. You are either one or the other, and if you are the other than you are a target. Again though, it is not equality in those terms that I strive for but diversity in thought, freedom in desire. Reasoning and objectivity now equate public life while feeling and subjectivity equates the private sphere. This divide puts women back behind the scenes and pushes emotion out of this world. It shoves action out of the public domain. One may experience uncontrollable emotions inside the home, only emerging when able to conceal oneself. This is something I wish to destroy fully. It is in definite relation to inaction by those who harbor thoughts of vengeful violence. It is also the same attitude that preserves the values of the hetero-normative “lights

It is science and technology that have spread mockery and massacre to indigenous people, through blatant genocide first, second by idolization through anthropological gains, instead of listening (or fucking off) to native people speak of their own lives and their people. It is biology that makes queer and trans people out to be slight exceptions, simply a mistake in the machinery. It is science and biology, by ignoring the class system and white domination, which deems people of color more prone to anger than white people, more likely to commit “crimes”, not because of this world but because they are biologically presupposed to emotional explosion. It is the rationalization of civilization’s disease that science and technology excuse for in theory. The role of technology fits securely in, unnoticed, as its class character is the method of production, science produces humans as machines, and all other life as goods.

Science is largely the study of rationalization as well, the study of academic reason. It promotes

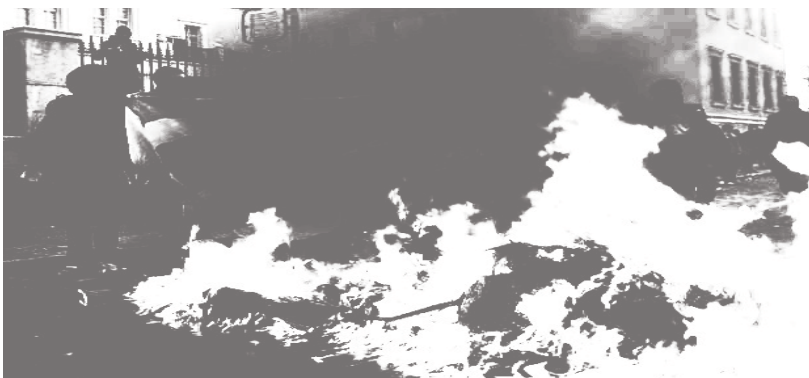
Introduction |

The formation of this text sprung from the spiraling tension of internalization, of silence. The world* we live in is without question, dominated by the white male. This notion is acknowledged by most who claim to oppose all forms of domination. Yet, the simple acknowledgment is not enough, as it leaves space for pillars to form within groups of people attempting to dismantle power in their lives. As the external (capitalism, civilization, the state) is the structure critiqued the most, the internal (the subculture, the community, the individual) tends to build replicas within it, as people focus so intently on the larger world. It is the world outside of us and the world within our houses that I wish to devastate; it is the world of patriarchy, inside and out that I want to make an end of, regardless of the (lack of) agency I possess. There is a strong need to act out, to be absurd, to forget political restraints or ideological chains, to burn the fear of being disregarded as single issue. That said I have no regret for

my emotion, quiero fuego.

A. A.

*I consistently use the phrase “this (or the) world” throughout this text. It is meant to encompass all power structures; capitalism, the state, civilization, the metropolis, colonization, etc. In no way am I referring to the world underneath, the world lingering in the soil slipping through the moonlight. The world of the wild, of the free, unrestrained, as that world has long been covered by the current world, the world of domination. It is of that world that I refer.



the norm, going so far as to trust doctors' opinions (male or female) more than their own bodies. It is no wonder that mental prisons largely hold more women than men, as the definitions of insanity are controlled by the white man. Any extreme display of emotion, feeling or action is essentially crazy in this droned society. It was Freud who said, that the mature woman only orgasms from vaginal penetration, and that it is only the immature girl who excites from her clitoris. In that statement Freud, hailed by all current scientists, disregards queer relationships and our ability to please ourselves (in regard to body ability, obvious other objects still apply). He forces the presence of males in women's lives for sexual satisfaction. Anatomically, males are depicted as representing active agents and females as passive objects of male agency. In the same way that biomedical science intensifies the normative conception of the wild as passive, objectified and constructed femininity, this world values itself as active through its constructed masculinity.

world, biology is God. It is the one explanation for social roles and existence, as they are determined by biological deemed sexuality and gender. Women are given a certain “nature”, we are weak, gentle, and generally inferior. We are described as “naturally” inefficient. Apparent visual-spatial skills are said to explain why there are so many more male scientists. Instead of noting the presence of male domination in this culture, we are to think it is supposed to be so. As I mentioned before I have no interest in the increased number of women scientists. But it is by this idea, of biological presupposition, that this world excuses and demands patriarchal domination.

Western medicine and modern psychology are rooted in biology. Both not only promote the destruction of the entire wild world but also discourage feelings such as, rage and hate. They seek to content us, to silence us. They form our identity as much as pop culture does, as much as school does. It is men who shaped the current state of child birth, and most women who have accepted it as

No apologies |

It can be easily stated that one cannot know another individual's experience if they have not and do not endure the same conditions. It is of a whole other element to embody that statement, to agree. I could relay to any male, guy, dude, or man my experience as a woman in this world. I could tell stories of a long history of sexual, emotional, and physical abuse by male perpetrators, as most women could as well. The specific incidents I harbor are plagues to my existence yet they are not isolated experiences. The obvious conflicts of rape and assault are (for some) easy to point out. Yet, it is the daily attack that infects my prolonged illness rendering it incurable. The smallest look, the slightest gesture sends swift twists and knots to my stomach and burns the skin between my clenched fingers. Every catcall, double-take, and door opened is an invitation for retaliation. These feelings can not be conveyed to those who do not have the experience, who have not lived a day in a woman's body. Any “good”

intentions (from this male moralized culture) that exist in strangers of the hetero-male sex, are laid waste in the moment they interact with a female-bodied person. Common courtesy (or modern day chivalry) is a gross facade for sexual predators and rapists. Politeness is a virtue, we are told. As we are taught to be all forgiving, to be submissive, to be completely understanding, to appreciate all acts of kindness, we are also taught to be stepped on to be penetrated without permission everyday, literally and not. As female-identified people, as women, as whomever, it is imperative that we disregard all of these notions, that we assert ourselves. Apologies are the first to go as they are a form of our dictated polite desires formed by this male-dominated world. We owe men nothing, not a “thank you” for opening the door or a “please stop”. Dialog must cease. A more fulfilling response would conclude with a door to his face and knife to his throat. All must be physical, and this time not on his terms. This is not to say that all male-identified people are at fault or deserve harm but it is intended at the

not an achievement. Women or not, they still the rule under the this system. In the same way that Obama’s presidency makes no difference to any black person’s immediate condition, neither does the placement of women in aristocratic positions.

Currently many education programs seek to reform schools for young women by encouraging interest in math and science in order to fulfill more managerial positions. Rather than question science itself or capitalism as a form of power over women, reformists hide under the veil of women’s rights to promote their system-rotted interests. Science, as subject and institution, produces and enables biology. Biology, as the new Christianity, is the ultimate reinforcement of gender roles and patriarchy. It is from this, study of life, that the “factual” differences between male-bodied and female-bodied people arise (as most never include trans people at all). Everything is biological; everything is explainable through the scientific method. As biology is the creed of this highly rationalized and stocked

Technology & Science

The mainstream and radical* conceptions of feminism consider technology to be a strictly dichotomized gender issue, wherein men are in control and woman must seek control. It is the same capitalist program of promoting women in the workplace and increasing their wages. It is this approach to feminism or anti-patriarchal tendencies that I disagree with strongly. This is what I perceive as single issue.

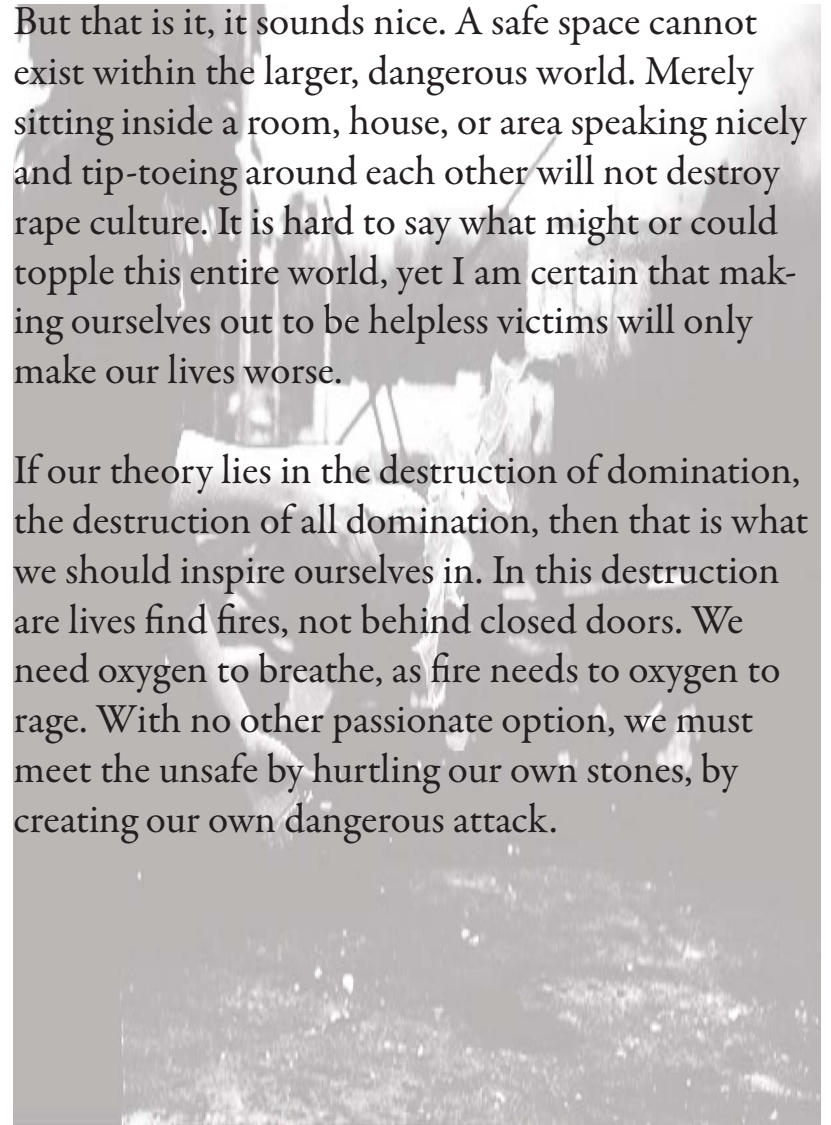
Women who encourage work, instead of refusing it (by refusing I do not mean to condemn those that sell their wages but those who affirm the labor division system), and women who support technological advances, are my enemies. Identifying as a woman does not excuse any boring behavior-such as capitalist aspirations, queer bashing, technophilia, bourgeoisie ideals/morals, white supremacy, or any other inclination of domination in this world. The recovery of a woman scientist, doctor, or banker is

majority, who deserve the utmost amount of harm. If someone cannot stand with women against patriarchy as well as fight back when asked or needed then he is only another enemy. Words are never enough. It has been seen time and time again that someone can say all the right phrases, hold back all the right words around certain people but when the lights go out or the women leave the room, he is the first to disregard her decline. In that same vein, there are men that I have met and been accustomed to for a short time during various occasions, they were likeable enough or costumed enough. All went well until the normative behavior slipped out in the form of come-ons and compliments. Sometimes it is slow, other times it is an explosion. I have felt awkward and apologetic in the face of people like so, who I thought were friends at many different times. It is a very sad and infuriating position to feel as if it is your priority to make him feel better, to apologize, because you do not want them to touch you or think that is all you exist for. Politeness means nothing in this world but submission.

My body, as well as others, does not belong to him, he is not allowed near me nor should he expect to be for any reason unless I make it clear that is my wish. Women are not commodities to be consumed hastily or righteously, we are not goods to be bought or sold. As much as capitalism orders the exchange of play for work, for human life for labor, and as much as it orders forests in exchange for strip malls and freedom for prisons, patriarchy (as a product of civilization and capitalism) exchanges women for objects in all forms. In that sense it is not equality that I strive for but revenge. Equality is a of this world, a false notion stemming from democratic values. Revenge is of another world, the old magical and wild world; it is the breath of life into our bleeding scars. It is multifaceted, it can act anywhere. It can start with the rejection of politeness, the discarding of all apologies, the refusal of our forced constructed femininity. By responding to the sweat in our palms, the lowering of our eyes, the swiftness of our steps, we begin. It is what feels natural, to respect oneself and ones kin. There is a

But that is it, it sounds nice. A safe space cannot exist within the larger, dangerous world. Merely sitting inside a room, house, or area speaking nicely and tip-toeing around each other will not destroy rape culture. It is hard to say what might or could topple this entire world, yet I am certain that making ourselves out to be helpless victims will only make our lives worse.

If our theory lies in the destruction of domination, the destruction of all domination, then that is what we should inspire ourselves in. In this destruction are lives find fires, not behind closed doors. We need oxygen to breathe, as fire needs to oxygen to rage. With no other passionate option, we must meet the unsafe by hurtling our own stones, by creating our own dangerous attack.



Safe space

There is a persistent need to verbalize, to actualize, and to come to terms with displaced feeling; to meld theory to praxis. From the discomfort that arises from circumstances of machismo behavior, boundaries blurred between sexual and physical relations, and general pressure to assimilate to male culture. My reaction consists of an initial nausea or a circumstance of rationalization, making the situation less of an issue. I sidestep my response. The need to look deeper and more critically surfaces. It is ridiculous to disregard any situation that I am uncomfortable in. Again and again the need for affirmation is presented, when everyone around yourself negates your feeling. Each day is a break down. I build myself up only to be brought back down.

Some people speak of the notorious idea of, safe space, as a remedy for patriarchal domination. The idea of a space set aside for those who do fit into the white male role is nice to contemplate, to imagine.

rapist in almost all men. Do not let the situation arise easily; stop him at his first proclaimed accidental grope. If direct confrontation seems too dangerous, become the hunter, track his steps. There is always a way in the dark. Above all be safe. Stay armed. Strike first. Steal back your spirit and heal your wounds. For it his blood, the blood of the rapists that must swarm the sidewalk, so that the fight may never cease until they all lay dead in the casket of patriarchy, in the graveyard of civilization.



From Diane di Prima's *Revolutionary Letters*:

Revolutionary Letter #7

There are those who can tell you
how to make Molotov cocktails, flamethrowers,
bombs whatever
you might be needing
find them and learn, define
your aim clearly, choose your ammo
with that in mind

it is not a good idea to tote a gun
or knife
unless you are proficient in its use
all swords are two-edged, can be used against you
by anyone who can get 'em away from you

it is
possible even on the east coast
to find an isolated place for target practices
success
will depend mostly on your state of mind:
meditate, pray, make love, be prepared
at any time to die

Interruption brings,
a soft invitation, sparks a welcome,
the excitement of snow once lost to
Jesus and pupitre,

Regained, reclaimed
ruptured and broken,

In between, beneath,
fingers swim,
engage and respond,
departs from the rest

Amidst snowflakes,
and the aspen's quake,
tumble and suffocate
Selah's avalanche,
as wet as the storm
her only guest

“All of us girls have had our hands smacked and torn away from our genitals and called dirty for playing with ourselves”

To Selah:

Purity met prudence, the guideline for the stairs
constructing the conceptions,
separated from the screams
detached from herself

In between, beneath,
yearning to be the first,
Mary and marianismo,
Magdalene and Virgin
forget,
forgotten,
she comes last
Rejection inside, access denied
the only selfish one,
an image fucked,
a face staged

Revolutionary Letter #4

Left to themselves people
grow their hair.

Left to themselves they
take off their shoes.

Left to themselves they make love
sleep easily

share blankets, dope, & children
they are not lazy or afraid
they plant seeds, they smile, they
speak to one another. The word
coming into its own: touch of love
on the brain, the ear.

We return with the sea, the tides
we return as often as leaves, as numerous
as grass, gentle, insistent, we remember,
the way,
our babes toddle barefoot thru the cities of the
universe

Less Within, More Between

Leona Benten

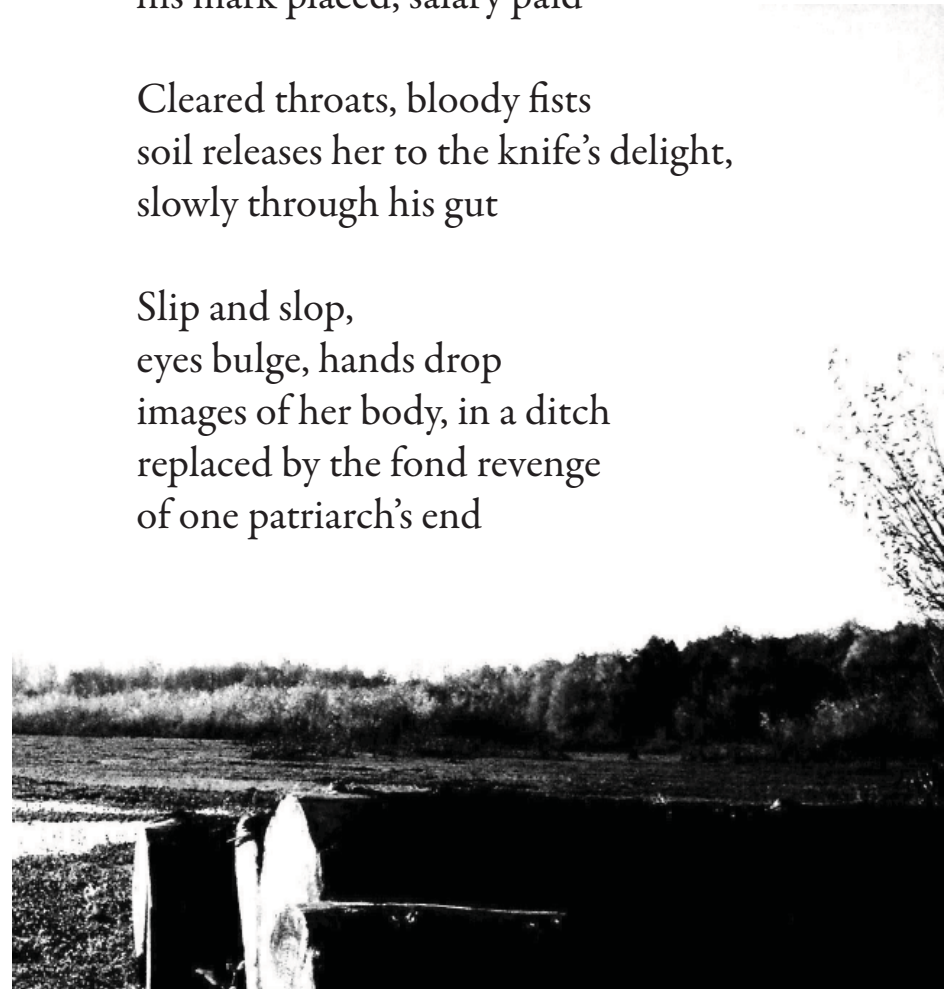
caveat: Both feminists and anarchists come in wildly divergent flavors (some mutually exclusive), and yet those labels remain useful. I do not continually say “this kind of anarchist” or “my kind of feminist,” so please understand that I’m biased and referring to the anarchist and feminist ideas that are most interesting to me.

Feminism is meaningful as a perspective on what humans need, and what ‘human’ means. This is qualitatively different from feminism being merely about defining ‘woman’ more expansively. Feminists believe that both men and women are constrained by gender/sex roles in this culture (and most cultures that have survived under the current paradigm). We believe that while one group in this culture is more obviously powerful (i.e. able to do more of what they want, to determine more of the course of their lives), that the definitions of

the toxin,
only his inside her,
his mark placed, salary paid

Cleared throats, bloody fists
soil releases her to the knife’s delight,
slowly through his gut

Slip and slop,
eyes bulge, hands drop
images of her body, in a ditch
replaced by the fond revenge
of one patriarch’s end



“The man who raped me was white, and the cops here are all white. I didn’t report it. I just told a few people I trusted. It helped, but I felt scared, knowing he’s out there and that nobody was doing anything about it.”

Burning throats, clenched fists
images of her body, in a ditch
Nails grind palms, fingers swarm sweat
mouth dried, swelled neck

As a saw to the cedars, a cage to the crows
strangled and dead, fluids run dry
the dam at the Dosewallips,
the road at the redwoods,



“power” are warped: one way men are considered to be powerful is that men can and do beat the people who care about them, which is hardly ‘powerful’ in any kind of appropriate, sustainable way. In other words, men are usually more able to make decisions about externals but also usually have a more severe lack of internal options regarding range of feelings and relationships. Part of the power equation in this culture is the ‘power’ of being a victim or martyr that women have been encouraged to claim as our own. The fact that it is frequently a dissatisfying option doesn’t refute the point that there is a status that comes from being worse off than other people. (The “innocent victim of war/crime/catastrophe/ blood transfusion stories is only the most blatant example of this line of thinking.) The power that comes from that status can be hard to give up, especially if there seems to be no other kind of power available. This is the best answer I can find to the question of a conversation I had in my 20s with an anti-choice woman who argued that if it is possible for women to get abortions, then men will

not be forced to deal with the consequences of their actions. In this perspective, abortions mean that women's bodies become men's toys. If pregnancy is the last option for getting a husband to take care of you — i.e. for survival, to some people — then socially-acceptable abortions take away women's last, strongest tool.

Put a "strong" woman in the same small group with a "weak" one, and [there] becomes a problem: How does she not dominate? How does she share her hard earned skills and confidence with her sister? From the other side — how does the "weak" woman learn to act in her own behalf?... Those of us who have learned to survive by dominating others, as well as those of us who have learned to survive by accepting domination, need to re-socialize ourselves into being strong without playing dominance-submission games, into controlling what happens to us without controlling others... (Carol Ehrlich — Socialism, Anarchism & Feminism)

to incorporate our needs for both autonomy and membership into how we want to live. We all need to develop a more sophisticated understanding of how U.S. culture manipulates us through both sets of needs (by pushing conformity and individuality). Feminism provides anarchists with tools to discuss both autonomy and membership. "Feminism," "racism," "classism": the whole lexicon of "identity" is useful to today's anarchists to the extent that it provides us with ways to talk about, and to meet, both sets of needs. (Anarchy: A Journal of Desire Armed #59, 2004/05)



ment is dominated by talk about the prevalence of sexist behavior (duh) and how we need to support each other (again duh, or perhaps, unh unh, depending on the definition of support and who “each other” is). The lack of analytic and strategic thinking is in part a valid rejection of abstraction, and in part intellectual laziness and/or intimidation. The feminist tactic of analyzing our individual behavior and needs, too frequently is used to attack people for not abiding by “rules,” when what it is good for is challenging us and our friends to keep our theory and practice fresh and meaningful. This means criticism has to work for something other than making one person feel better than another.

Finally, there is an ongoing tension for anarchists between understanding ourselves as members of groups and understanding ourselves as individuals. U.S. culture exploits both those urges in people, and dissidents in the U.S. tend to prioritize one or the other; e.g. anarcho-individualists vs. anarcho-communists or -syndicalists. But really we need

Anarcha-feminists reject simple essentialist analysis. We know that while characteristics that are assigned to women in this culture need bolstering (nurturing, wombs, moods, non-linear thinking — all mostly good) and women need bolstering (we deserve better than what we get), it is misleading to conflate the two. It is not a matter of deserving better because we have wombs (we don't all have wombs) or because we are nurturers (we are not the only ones who nurture), and so on.

As anarchist feminists we are not asking men to atone for the sins of the forefathers, we are asking them to take responsibility for the masculinity of the future. We are not asking women to be perpetually aware of their oppression but to emerge from it.

Mostly we are not locating conflict within certain people, but in the kind of behavior that takes place between them. (Flick Ruby — Anarcha-feminism;)

Feminism and anarchy both encourage people to take responsibility for our own lives and relationships. This is different from a) advocating that people make the government behave itself, or b) that generalized men make space, in some generalized way, for generalized women. Who can deny that there are institutional structures that enforce oppressive/oppressed roles for men and women? Or that there are patterns of behavior that are endlessly, tediously replicated between most men and most women. But we know that no government is going to help us, or even allow us, to liberate ourselves. We also know that individual behavior is most effectively challenged on an individual level. In other words, if a man is acting like a jerk, then having his less jerky peers deal with him directly (in whatever way makes sense for the situation) will be a more effective response than (for example) writing/reading some paper saying that men are jerks and should do fill-in-the-blank.

wildly swinging trapeze?) addresses both the need for reconciliation and the reality that we cannot spend all our time trying to help people who don't want to change. (And of course we reject the whole Christian continuum of Righteous Casting Out of Sinners on one pole and martyr-sacrificing-self-for-other-people on the other.) Anarchists and feminists also find ways of being in relationship that are different from culturally prescribed models — like by challenging the primacy of romantic/ sexual relationships, and the idea that any relationship is separable from the context and social relationships it exists within (e.g. abusive relationships are frequently misunderstood to be the business only of the people involved, rather than a part of whatever social circles are involved).

While a bias towards the real is one of the things that maintain feminism's relevance, that bias also limits us when it comes to articulating what our goals are. I have been to too many conferences, anarchist and otherwise, where the feminist compo-

... to draw back respectfully from the Self-gate of the plainest, most unpromising creature, even from the most debased criminal, because one knows the nonentity and the criminal in oneself, to spare all condemnation (how much more trial and sentence) because one knows the stuff of which man is made and recoils at nothing since all is in himself, this is what Anarchism may mean to you. It means that to me.
(Voltairine deCleyre — Anarchism)

We acknowledge that we are all broken by the society that raised us, that we all need to learn how to interact with each other better, and that while some of us are more broken than others, self righteousness is not helpful to us, either as individuals or as groups.

Anarcha-feminists are somewhere along the road of holding the community and the individual in simultaneous regard, challenging both the individualism and the group-think taught us by patriarchal capitalism. This balancing act (uh, this

And if there's no group of less jerky people who are prepared to deal with him respectfully and appropriately? Then the situation is best treated as motivation to get started developing such a group. We have to build these relationships, not continue trying to get by without them.

Feminism or anarchism is frequently people's first and deepest exposure to a fundamental and global type of critical thinking that can work as a compass for gauging every interaction that we have in the world. This is why both feminism and anarchism vary so widely — because on one hand, the most significant aspect of both types of analysis is the intensity, clarity and wide range of their critique of the present situation. Both act as elevators dropping us down many floors (as many as we can stand) in the edifice of our current situation.

Both feminism and anarchism emphasize the relevance of day-to-day actions and situations: there are political and personal aspects to all experiences.

Feminism especially brings an awareness of the concrete, personal and emotional repercussions of oppression. Most political theory is happy to exist platonically, but feminism insists that we check ourselves and our friends regarding the decisions we make, the relationships we live, the choices we assume. Feminism tracks the genesis of personal behavior from political, social constructs (which is the original meaning of “the personal is political”). Feminism rejects abstractions to the extent that they distract us from what we can do now to make the world better, or to the extent that people act like we can make a better world without challenging problematic patterns now. To say that this is ‘feminist’ is to say that it is not behavior that comes easily or gracefully within a sexist culture. We all have to find our ability to a) value and work on relationships, b) value ourselves and our ideas, and c) be creative (and patient) when those two seem to be at odds. DIY, communal living and polyamory are all aspects of this kind of perspective. A significant part of this living- in-the-real-world aspect of

feminism is the recognition that actual situations, choices, and people are complex, with conflicting motivations and unpredictable interactions. There is no purity. (The concept of purity is a Christian construct that valorizes the non-physical/ sacred by denigrating the physical/mundane, as a way to bolster the power of religious, ideological “experts.”) Walking towards being more wonderful is gratifying (and fun!), as long as it’s kept in perspective. Feminism and anarchism both help us keep that perspective: anarchism by reminding us that none of us want to be Authorities/experts, that Authority is undesirable as a state, dehumanizing as a position. The combination of feminism’s understanding of complex emotional realities and anarchy’s belief in our fundamental ability to be in appropriate relationship means that an anarchy-feminist response to inappropriate behavior by community members requires a community response that is just and supportive to all parties involved.