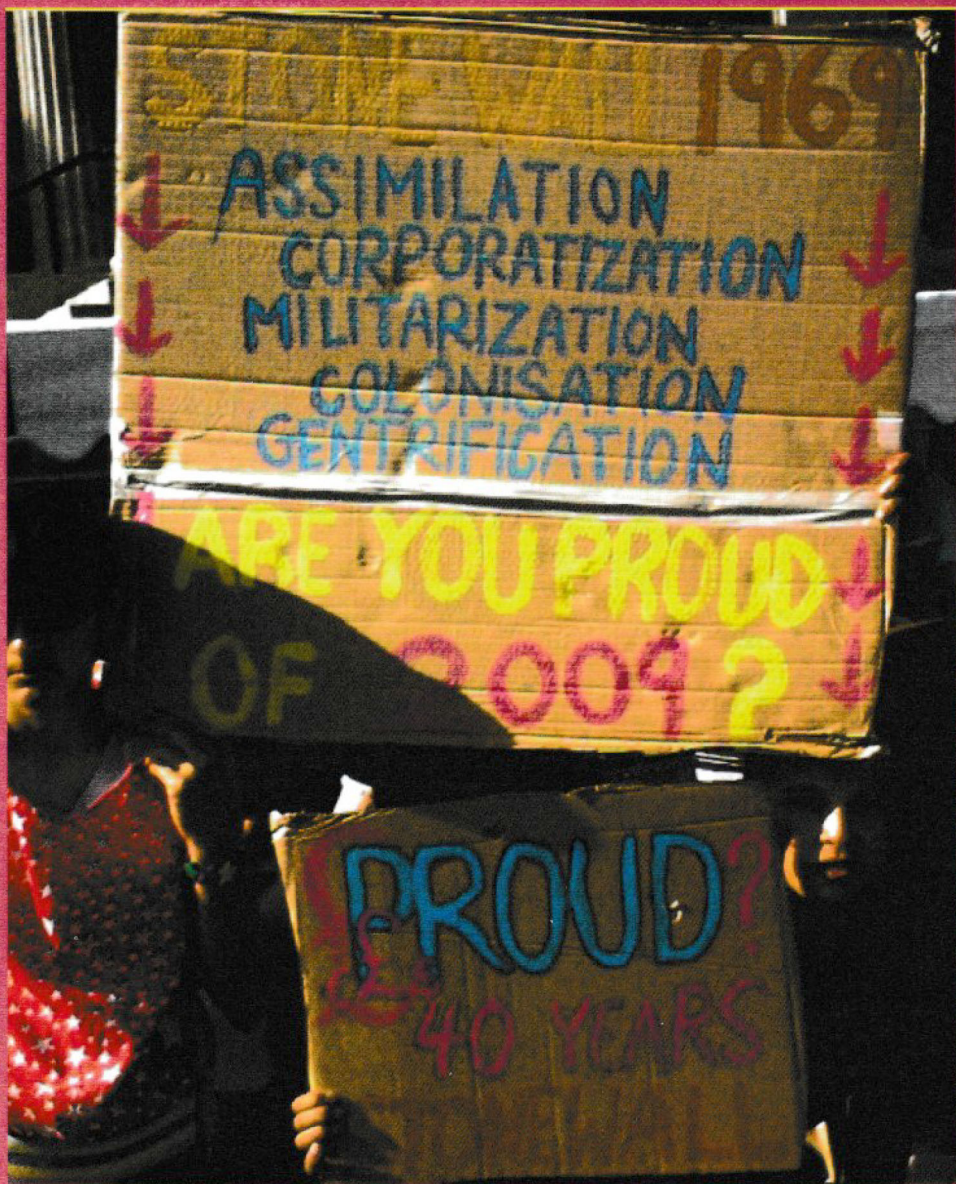


**P
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**THE PEOPLE'S REVOLUTIONARY IDEAS EATERY
2008**



1969
↓ ASSIMILATION ↓
↓ CORPORATIZATION ↓
↓ MILITARIZATION ↓
↓ COLONISATION ↓
↓ GENTRIFICATION ↓

ARE YOU PROUD ↓
OF 2009? ↓

PROUD? ↓
40 YEARS

In 2008 a creative activist collective called 'The People's Revolutionary IDEas Eatery' (we know you can feel isolated being a radical queer of colour in our crazy times of war, imperialism and racist backlash) planned a series of interventions and actions such as an anti-police brutality performance on the BAME stage of Pride and a bombardment of the conference the day before as 'drag queens' raising angry intelligent questions which seemed to shock the crowd (our intelligence as brown femme perceived transwomen?). We also responded to the incident that occurred with the harassment of a transwoman at London PRIDE but were shut down.

'If gay corporate interests have been quick to assume their mascot status in the war, self-appointed trans leaders are following closely in their steps. Police entered and dominated the event as sponsors, employers at the job fair, and glorified ushers with clubs. Even more twisted, on the day before, the self-appointed trans leadership had entered the London Metropolitan Police itself and used its headquarters as a venue for the 'Trans Community Conference'. Asylum was declared one of the policy foci of the conference, and there was a strand on trans asylum seekers. Would people with an insecure immigration status feel comfortable in a police venue? we asked one of the organizers, in a last-ditch attempt to keep up the pretense that this was really a terrible misunderstanding. He replied: The asylum strand was not intended for asylum seekers anyway, it was more for policy makers. This was our chance to communicate with the police, and wasn't it great that they wanted to listen! We might even have a few visitors from border control. We gasped, we cursed, and we got very angry. More than ever, it was glaringly obvious that reason was wasted on these people.... We were pissed off, and we were not going to express this in ways which could be easily consumed or placated. Instead, we went for unauthorized action and performed participation. A group of four to eight individuals (FTMs, genderqueers, intersexed people and allies of various South European and non-white backgrounds), we 'took part' that day by donning our glad rags, tiny skirts, big tits, high heels, make-up and wigs'

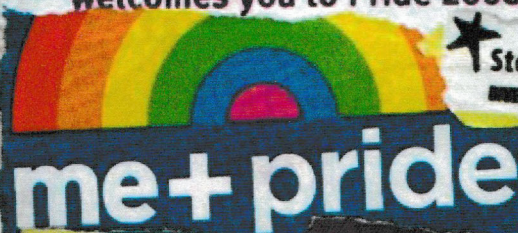
As part of the interventions a zine that handed out at PRIDE 2008 with the following intro

*Our friends. Gay assimilation, Trans assimilation, and Terror
Are we scared of faggots? We are transgending people of various colours and allies in London, and it isn't only the most powerful gay men that are selling us out.....
we look around us and see powerful white gay boys joined with powerful white straight boys, going to war, in our name. And we are frightened. We see sexual liberation reduced to a dirty word used to discipline, deport, and kill brown people of all genders and sexualities. We are celebrated for our size, skin texture, hair*

distribution, pigmentation, we are sexy and dangerous, and we are to listen very, very carefully while our white cohorts educate us about the oppression of queers in the global south. And we are alarmed because powerful white trans people are joining the gays in jubilantly putting that T into the LGBT, these experts in Muslim gender affairs, from honour crimes to forced transitioning. We wonder what it means to need to claim our 'T' when it is being harnessed in our name as a part of the Euro-American civilizing mission. We are worried about the losses we suffer when we object to being the token brown transfags who will make your project look less problematic, your festival less white, and the war on terror less imperialistic. We don't want to shut our mouths. The disgusting things that are happening in this moment of assimilation compound neatly with our fear of losing friends and lovers, of losing the only bits of community we have as they are branded and used as weapons against us all in the name of freedom, liberation, equal rights, consumer rights, human rights, representation. We are sick to the stomach in the mouth of our own erasure'

The Metropolitan Police Authority welcomes you to Pride 2008

PRIDE '08
MAJOR SPONSORS
MAYOR OF LONDON



Stonewall
DIVERSITY COUNTRY

Chief of the Metropolitan Police Authority...
...of the Metropolitan Police Authority...
...of the Metropolitan Police Authority...



...of the Metropolitan Police Authority...
...of the Metropolitan Police Authority...
...of the Metropolitan Police Authority...

...of the Metropolitan Police Authority...
...of the Metropolitan Police Authority...
...of the Metropolitan Police Authority...

It's a reassuring feeling to know that we can freely stand up, be counted and proudly celebrate our diverse lives in public. That's what Pride is all about, right? But think about this: in countries all over the world, people are being locked up, beaten up and worse, for doing what we all take for granted. And if you think it's just repressive, backward regimes where Pride marches are banned, you might be surprised. Some "enlightened" countries, places not too far from home, where you might have even enjoyed your last holiday, are among

...of the Metropolitan Police Authority...
...of the Metropolitan Police Authority...
...of the Metropolitan Police Authority...

Talk to us about a new career and be surprised
Police Officer, Police Staff
West Yorkshire Constabulary

ASYLEUM & TRANS PEOPLE
This is an excellent and is developing ways that we as a community can support trans people who are seeking asylum in the UK.
We will introduce you to the legal processes of seeking asylum. You will hear from trans people who are in the process of seeking asylum and also some people who already support them. Then we will be looking at the ways that we can help to improve their lives and the outcome of their claim for asylum including informed legal support, welfare and other support.

Your Friendly Property Professionals

The Home Office - who we are and what we do

- The Home Office is the government department responsible for leading the national effort to protect the public from terrorism, crime and anti-social behaviour.
- Our work is organised around seven objectives, which contribute to our overriding aim to protect the public.

Equality and diversity

- Our objective is to build a safe, just and tolerant society for everyone in the UK, regardless of their race, religion, gender, gender identity, sexual orientation, disability or age.
- Protecting equality and diversity is a duty for every UK government and every territory, and is a responsibility shared by all government departments.

Home Office

SPECTRUM is proud to be a safe working environment where LGBT staff are able to be everything they can be.

gendered intelligence
Understanding gender diversity to combat crime



Fast forward to 2011 where organisers of the East End London PRIDE wanted to march into 'homophobic' predominantly brown Muslim neighbourhoods despite the fact that racist and religiously motivated attacks were 8 times the number of homophobic attacks. It turned out one of the members was part of the EDL and after a lot of drama and unrest it was cancelled. However, there was a huge amount of anti-Islamic sentiment with the Pink Paper publishing articles that polarised the debate between Muslims and gays. Erasing Muslim LGBT people and many LGBT communities joined in. More of this can be read about in Safra and Imaan's, Decolonize Queer and Bent Bars projects statements as well as Jin Haritaworn's work.

So where are we now? Currently there seems to be little form of organised radical transfeminism in the UK. The liberals and conservatives seem to be winning and many trans activists coopted into organisations whose policy and activity is complicit in state violence and perpetuates a neo liberalist agenda. We all need jobs we can keep and be safe in, especially as transwomen and trans people of colour. We know survival is imperative so we do understand the assimilation and there are good intentions. However, what does this mean for our future as trans people of colour who are multi oppressed, for being racialized and gendered and many of us in poverty? Has violence, poverty and deprivation in our community decreased or have a few privileged mostly white members managed to transgress their oppression and at what cost? There is still a war against Islam, there is still anti-black racism, an increase in police/state violence and we are still stuck on inclusion models. The newest issue in the trans community is inclusion of trans people into Stonewall the former LGB charity who are notorious for receiving criticism for their problematic saviour work over the years.

We would like to reiterate the questions submitted to the trans community in our open letter to trans organisers and Pride 2008 participants in London:

Whose political voices have been heard?

What are these recommendations being made and what are their consequences?

Who is making them and what gives them authority to speak for all trans people?

Whose voices are being sidelined?

Whose interests are being represented?

What kind of a society are we envisioning?

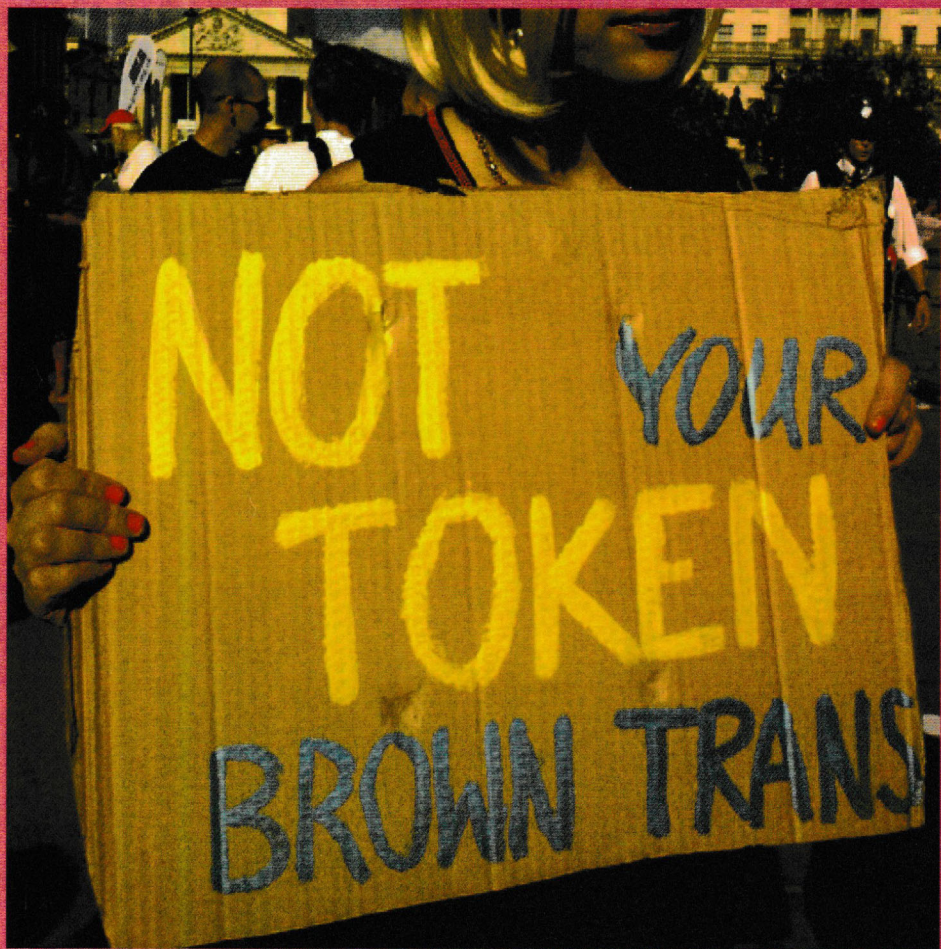
In summary, we see an urgent need for a feminist, queer and trans politics which:

- * stays autonomous of the police.
- * goes beyond tokenism, opportunism and paternalism, and seeks to empower all queer and transpeople rather than a select few.
- * refuses to be enlisted into racist backlash and imperialist war.
- * challenges corporate LGBT interests rather than training them to hide their oppression of us behind more 'pc' language as well as meaningless policy

*We look forward to hearing allied voices.
Pride and Solidarity,
People's Revolutionary IDEas Eatery*

'We talked back, calmly and quietly, playing by their rules. We worked our asses off, while staying obediently in our 'diversity' and 'awareness' corners. The margins belonged to us, in part, because we were educated and light. We asked, politely and intelligently, to please not kick our issues off the agenda again. We waited for that moment of inclusion.... We appealed to a false rhetoric of Community and Experience, and saw our labour converted into ever new money-making enterprises for white people, read our words translated into ever new p.c. acronyms, for policies made up to keep us down. We defended queer and trans identity with our nails and our teeth, until we realized it had been turned to capital for a select few hyper-privileged opportunists. And yet we were afraid of losing this community, because at this time and place, in 2000s London UK, where gender violence rules the streets..... we had nowhere else to go. Tired as we were of being tokenized, patted on the head, divided, and ruled, we put up and we shut up. We probably sold out somewhere on the way. It was the war on terror that signaled enough was enough. The unhesitating support that British feminist, LGBT, trans, even radical queer activists have lent to their leaders under the auspices of 'liberation', 'sexual citizenship' and 'gender recognition', the enthusiasm with which gender activists are enlisting themselves as imperial citizens..... has finally forced us to keep eyes wide open. And we are - scared. But, even more, angry and disgusted and, increasingly, disloyal.

As people of colour, who are assumed to be more body and emotions than mind, more naturally in place as sex workers, manual workers and unskilled white collar workers than in lecturing halls and arts centres, as multiply oppressed people whose minds have been sharpened for survival, we cannot afford to give up on our intellects. We are continually exploring and fucking with both traditional and alternative genres and political strategies. Nevertheless, we ultimately agree with Lenelle Moïse's words: I'm not gonna recommend a good book to the jerk-off/who is holding a real or symbolic gun to my head (The Fuck You Now Manifesto):'



* We choose to work anonymously in order to highlight a gendered and racialized division of labour which puts us at risk and structurally undervalues us while treating us as objects of charity and open sources of special, minority information. Our access to queer and trans discourse is unequal and precarious. We are the first to be excluded as 'traitors' and 'killjoys', and yet we often remain alone in speaking out against feminist, gay and trans racism and imperialism. We would like to see white anti-racists use their own names against white racists.