

**THE POLICE ARE THE WEAPON OF EMPIRE  
WHO EXIST TO KILL AND ENSLAVE ALL  
WHO ACT AGAINST THEIR MASTERS WISHES**



**FIGHTING BACK IS  
SELF-DEFENSE**



[pugetsoundanarchists.org](http://pugetsoundanarchists.org) / [theanarchistlibrary.net](http://theanarchistlibrary.net)  
[saynothing.info](http://saynothing.info) / [325.nostate.net](http://325.nostate.net) / [becausewemust.org](http://becausewemust.org)

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**Issue 2 FREE**



**A QUEER, INSURRECTIONARY ANARCHIST, VEGAN  
STRAIGHT EDGE ZINE**



The focus of this second issue is insurrectionary anarchy and radical sobriety. The Straight Edge movement was predominately white and still is today. But not *all* people in this movement are white nor heterosexual. Today there are more people of color and non-heterosexual folks embracing the Straight Edge movement as personal warfare against civilization, capitalism, and the state, But this is *not* to say that folks who *don't* identify as "Straight Edge" are incapable of fighting these struggles. I wanted to include "Some notes on insurrectionary anarchism" in this issue because I feel that leftism and state compromise continue to be a burden in fighting for freedom on the colonized landmass currently known as the USA.

I found much inspiration from this picture and decided to use it in this issue. Solidarity with the folks who rejected the religious platform of peacekeepers and "community leaders". In memory of Michael Brown and all others murdered by the state. Death to cops and the prison world they protect.



xvxfuckcompromise@riseup.net

#### **Eric McDavid**

#16209-097  
FCI Terminal Island  
P.O. Box 3007  
San Pedro, CA 90731, USA

Serving 19 years & 7 months (until 02-10-2023) for being entrapped and coerced to plan to destroy the property of the U.S. Forestry Service, mobile phone masts and power plants. At the point of his arrest, no criminal damage had occurred.  
Birthday: October 7, 1977  
Diet: Vegan

#### **Rebecca Rubin**

#98290-011  
FCI Dublin, 5701 8th Street – Camp Park,  
Dublin, CA 94568, USA

Rebecca is serving 5 years (until 04/07/2017) for arson and conspiracy charges stemming from Earth Liberation Front actions that occurred between 1996 and 2001. She accepted a non-cooperating plea agreement.  
Birthday: April 18, 1973

#### **Brian Vaillancourt**

#M42889  
Danville Correctional Center  
3820 E. Main Street  
Danville, IL 61834, USA

Arrested on February 9, 2013 in Chicago for an alleged attempted arson at a McDonalds. He took a plea deal for 9 years, and is collecting donations for legal fees for a potential appeal.  
Birthday: September 5, 1964  
Diet: Vegan

#### **The Cleveland 4**

The Cleveland 4 were four Occupy Cleveland activists, Brandon, Connor, Doug and Joshua "Skelly." They were arrested on April 30th, 2012. They were accused of plotting a series of bombings, including that of an area bridge. However, the real story is that the FBI, working with an informant, created the scheme, produced the explosives, and coerced these four into participating.

#### **Brandon Baxter**

#57972-060  
FDC Oakdale  
P.O. BOX 5010  
Oakdale, LA 71463

#### **Doug Wright**

#57973-060  
USP Coleman 1  
PO Box 1033  
Coleman, FL 33521

#### **Connor Stevens**

#57978-060  
FCI McKean  
PO Box 8000  
Bradford, PA 16701

#### **Joshua Stafford**

#57976-060  
USP Tucson  
P.O. BOX 24550  
Tucson, AZ 85734

**NOTE:** A letter is a simple way to brighten someone's day in prison by creating human interaction and communication—something prisons attempt to destroy. Beyond that, writing keeps prisoners connected to the communities and movements of which they are a part, allowing them to provide insights and stay up to date. Always make sure you include your return address inside the letter as well as on the envelope. It's common for prisoners to receive letters without the envelope. If you are writing to someone who is pre-trial, don't ask questions about their case. Discussing what a prisoner is alleged to have done can easily come back to haunt them during their trial or negotiations leading up to it. Do not write anything you wouldn't want a cop, or a judge to see. Assume that intelligence and law enforcement agencies are reading your letter.

# *Prisoner Support*

Current as of 10/22/2014



# TOTAL LIBERATION

SMASH ALL OPPRESSION!



RACISM

=



SPECIESISM

=



SEXISM

SOLIDARITY MEANS ATTACK!

# FREEDOM FOR ALL

Terms and definitions which reflect the content of this zine

**Intoxication culture** is a set of institutions, behaviours, and mindsets centered around the consumption of drugs and alcohol. Intoxication culture intersects with and strengthens other oppressive systems such as ableism, colonialism, racism, speciesism, sexism, and capitalism.

**QUEER:** A qualitative position of opposition to presentations of stability- an identity that problematizes the manageable limits of identity. An identity against the dominant narrative of white-hetero-monogamous-patriarchy.

**Insurrectionary anarchy** is a revolutionary theory, practice, and tendency which emphasizes attack and a refusal to negotiate or compromise with enemies. It is critical of formal organizations such as labor unions and federations and instead advocates informal organization and small affinity groups.

**Veganarchy** is the combined philosophical and practical implications of veganism and anarchism. The hierarchies in civilization are dependent on all of the interdependent oppressions they maintain, including nonhuman animal domestication and commodification. Since the fate of all disenfranchised and exploited groups are interrelated, nonhuman animal liberation is an essential part of a praxis seeking total liberation.

**"Straight Edge"** is a movement focused on self-liberation from addiction and toxic consumption by embracing sobriety and rejecting intoxication culture.





## *Some Notes on Insurrectionary Anarchism*

Insurrectionary anarchism is not an ideological solution to all social problems, a commodity on the capitalist market of ideologies and opinions, but an on-going praxis aimed at putting an end to the domination of the state and the continuance of capitalism, which requires analysis and discussion to advance. Throughout history, most anarchists, except those who believed that society would evolve to the point that it would leave the state behind, have been insurrectionary anarchists. Most simply, this means that the state will not merely wither away, thus anarchists must attack, for waiting is defeat; what is needed is open mutiny and the spreading of subversion among the exploited and excluded. Insurrectionary Anarchy is, therefore, primarily a practice, and focuses on the organization of attack.

### **1: THE STATE WILL NOT JUST DISAPPEAR; ATTACK!**

—The State of capital will not “wither away,” as it seems many anarchists have come to believe—not only entrenched in abstract positions of ‘waiting,’ but some even openly condemning the acts of those for whom the creation of the new world depends on the destruction of the old. Attack is the refusal of mediation, pacification, sacrifice, accommodation, and compromise. —It is through acting and learning to act, not propaganda, that we will open the path to insurrection, although propaganda has a role in clarifying how to act. Waiting only teaches waiting; in acting one learns to act.

—The force of an insurrection is social, not military. The measure for evaluating the importance of a generalized revolt is not the armed clash, but on the contrary the amplitude of the paralysis of the economy, of normality.

### **2. SELF-ACTIVITY versus managed revolt: from insurrection to revolution**

—As anarchists, the revolution is our constant point of reference, no matter what we are doing or what problem we are concerned with. But the revolution is not a myth simply to be used as a point of reference. Precisely because it is a concrete event, it must be built daily through more modest attempts which do not have all the liberating characteristics of the social revolution in the true sense. These more modest attempts are insurrections. In them the uprising of the most exploited and excluded of society and the most politically sensitized minority opens the way to the possible involvement of increasingly wider strata of exploited on a flux of rebellion which could lead to revolution.

—Struggles must be developed, both in the intermediate and long term. Clear strategies are necessary to allow different methods to be used in a coordinated and fruitful way.

—Autonomous action: the self-management of struggle means that those that struggle are autonomous in their decisions and actions; this is the opposite of an organization of synthesis which always attempts to take control of struggle. Struggles that are synthesized within a single controlling organization are easily integrated into the power structure of present society. Self-organized struggles are by nature uncontrollable when they are spread across the social terrain.



### **Straight Edge: An anarchist POC perspective on resisting intoxication culture**

Anyone who lives in a low-income community of color knows that when jobs are scarce, survival happens by any means necessary. Drugs are a product with endless demand in the hood. Where people are suffering, escapism facilitates a toxic market. From nicotine to alcohol or weed to heroin, somebody poor enough will find a way to get it to sell or use to escape. As a kid I remember folks would be stumblin around the block tweakin out daily on different shit, and every once in a while one would sit down next to me at the park and spill guts about their pain. Seeing the misery of being a drug-addict in their eyes and face never leaves my memory. To hear some of these folks speak to me like an adult and vocalize this misery left me asking the same questions: Why does this happen to people? Is it merely the choices they make or are there bigger factors that play key roles in cultivating a life of oppression and neglect? As I got older I realized that as human animals caged by civilization, private property ownership, and the armed gangs who protect those in power, intoxication culture is escapism. In many cases it is self-destruction due to internalized and repressed anger. It is fucked up that most families live on scraps while others sit on more than they need. When the survival rate drops and hunger consumes your patience, “crime” becomes an inevitable option. Some folks use that five-finger-discount but others continue to suffer in fear of getting caught and locked up. So, what else to do when fear reinforces a cage of its own within the mind and heart? Some concede and self-destruct. Others sell poison to their own people, either to survive or get rich. Intoxication culture thrives where folks are angry and poor. Pacifism and apathy co-operate with escapism by discouraging direct confrontation with the underlying causes of such misery.

I first claimed straight edge when I was 16. It wasn't just the music, the unity at shows, or the X's (which weren't easy to see on my hands). For me, being straight edge was primarily a personal political statement. I had seen what intoxication culture and addiction did to people in my community. I saw what it did to my own family, and seen how the “War on Drugs” was used to brutalize and imprison people of color. It was obvious that the white supremacist capitalist system profited from intoxicated people of color. The prison-industrial complex swells as the state uses addicts as snitches. There was a full blown market for nicotine and alcohol consumption in the hood. As long as we were distracted with addiction and poor health, questioning the origin of our misery came last. All of this including the lose of friends and family to overdose left me with the anger to reject intoxication culture. I embraced straight edge after deciding I would never use or depend on that shit. Why the fuck would I ever put money directly into the pockets of those who don't give a shit about us, our health, the environment, or the nonhuman animals caged up in their testing laboratories? Just so I could “get wasted” or catch a break with a hit of nicotine? But while I had the determination to reject intoxication culture, not everyone is the same. I can only speak for myself for this decision. One thing that I have found problematic with both the anarchist and straight edge community is the lack of support groups or sober safe spaces offered for folks struggling with addiction and intoxication culture. While traveling I had seen so many anarchist collectives filled with cigarette smoke and swimming in alcohol. Most anarchist collectives get shy when questioned about a sober safe space and supporting comrades fighting personal battles with addiction. I personally feel that radical sobriety is important in radical circles, and that support for those tryin to kick toxic habits is necessary for opening more avenues of solidarity. While many other folks are straight edge for many other reasons, I use my sobriety as a weapon of war. To me, straight edge is more than just X's and tattoos. To the industries, tobacco companies, drug cartels, and everyone else getting rich by enslaving addicts, my straight edge is a black flag. Personally, straight edge means no surrender and the refusal to be pacified by the systems weapon of internalizing defeat. Solidarity with all those who are struggling against addiction for self-liberation. All power to the families and community folks rising up in arms against drug lords and cartels in their towns.



Everyday Children working on tobacco plantations are exposed to nicotine levels equivalent to almost 36 cigarettes.



**TODAY is a good day to QUIT SMOKING.**

### **3. UNCONTROLLABILITY versus managed revolt: the spread of attack**

—It is never possible to see the outcome of a specific struggle in advance. Even a limited struggle can have the most unexpected consequences. The passage from the various insurrections—limited and circumscribed—to revolution can never be guaranteed in advance by any method.

—What the system is afraid of is not these acts of sabotage in themselves, so much as their spreading socially. Every proletarianized individual who disposes of even the most modest means can draw up his or her objectives, alone or along with others. It is materially impossible for the State and capital to police the apparatus of control that operates over the whole social territory. Anyone who really wants to contest the network of control can make their own theoretical and practical contribution. The appearance of the first broken links coincides with the spreading of acts of sabotage. The anonymous practice of social self-liberation could spread to all fields, breaking the codes of prevention put into place by power.

—Small actions, therefore, easily reproducible, requiring unsophisticated means that are available to all, are by their very simplicity and spontaneity uncontrollable. They make a mockery of even the most advanced technological developments in counter-insurgency.

### **4. PERMANENT CONFLICTUALITY versus mediation with institutional forces**

—Conflictuality should be seen as a permanent element in the struggle against those in power. A struggle which lacks this element ends up pushing us towards mediating with the institutions, grows accustomed to the habits of delegating and believing in an illusory emancipation carried out by parliamentary decree, to the very point of actively participating in our own exploitation ourselves.

—There might perhaps be individual reasons for doubting the attempt to reach one's aims with violent means. But when non-violence comes to be raised to the level of a non-violable principle, and where reality is divided into 'good' and 'bad,' then arguments cease to have value, and everything is seen in terms of submission and obedience. The officials of the anti-globalization movement, by distancing themselves and denouncing others have clarified one point in particular: that they see their principles—to which they feel duty-bound—as a claim to power over the movement as a whole.

### **5. ILLEGALITY; insurrection isn't just robbing banks**

—Insurrectionary anarchism isn't a morality on survival: we all survive in various ways, often in compromise with capital, depending on our social position, our talents and tastes. We certainly aren't morally against the use of illegal means to free ourselves from the fetters of wage slavery in order to live and carry on our projects, yet we also don't fetishize illegalism or turn it into some kind of religion with martyrs; it is simply a means, and often a good one.

### **6. INFORMAL ORGANIZATION; not professional revolutionaries or activists, not permanent organizations**

From party/union to self-organization:

—Profound differences exist within the revolutionary movement: the anarchist tendency towards



quality of the struggle and its self-organization and the authoritarian tendency towards quantity and centralization.

—Organization is for concrete tasks: thus we are against the party, syndicate and permanent organization, all of which act to synthesize struggle and become elements of integration for capital and the state. Their purpose comes to be their own existence, in the worst case they first build the organization then find or create the struggle. Our task is to act; organization is a means. Thus we are against the delegation of action or practice to an organization: we need generalized action that leads to insurrection, not managed struggles. Organization should not be for the defense of certain interests, but of attack on certain interests.

—Informal organization is based on a number of comrades linked by a common affinity; its propulsive element is always action. The wider the range of problems these comrades face as a whole, the greater their affinity will be. It follows that the real organization, the effective capacity to act together, i.e. knowing where to find each other, the study and analysis of problems together, and the passing to action, all takes place in relation to the affinity reached and has nothing to do with programs, platforms, flags or more or less camouflaged parties. The informal anarchist organization is therefore a specific organization which gathers around a common affinity.

The anarchist minority and the exploited and excluded:

—We are of the exploited and excluded, and thus our task is to act. Yet some critique all action that is not part of a large and visible social movement as “acting in the place of the proletariat.” They counsel analysis and waiting, instead of acting. Supposedly, we are not exploited alongside the exploited; our desires, our rage and our weaknesses are not part of the class struggle. This is nothing but another ideological separation between the exploited and subversives.

—The active anarchist minority is not slave to numbers but continues to act against power even when the class clash is at a low level within the exploited of society. Anarchist action should not therefore aim at organizing and defending the whole of the class of exploited in one vast organization to see the struggle from beginning to end, but should identify single aspects of the struggle and carry them through to their conclusion of attack. We must also move away from the stereotypical images of the great mass struggles, and the concept of the infinite growth of a movement that is to dominate and control everything.

—The relationship with the multitude of exploited and excluded cannot be structured as something that must endure the passage of time, i.e. be based on growth to infinity and resistance against the attack of the exploiters. It must have a more reduced specific dimension, one that is decidedly that of attack and not a rearguard relationship.

—We can start building our struggle in such a way that conditions of revolt can emerge and latent conflict can develop and be brought to the fore. In this way a contact is established between the anarchist minority and the specific situation where the struggle can be developed.

## **7. THE INDIVIDUAL AND THE SOCIAL: individualism and communism, a false problem**

—We embrace what is best in individualism and what is best in communism.

—Insurrection begins with the desire of individuals to break out of constrained and controlled circumstances, the desire to reappropriate the capacity to create one's own life as one sees fit. This requires that they overcome the separation between them and their conditions of existence.

Where the few, the privileged, control the conditions of existence, it is not possible for most individuals to truly determine their existence on their terms. Individuality can only flourish where quality of access to the conditions of existence is the social reality. This equality of access is communism; what individuals do with that access is up to them and those around them. Thus there is no equality or identity of individuals implied in true communism.

What forces us into an identity or an equality of being are the social roles laid upon us by our present system. There is no contradiction between individuality and communism.

## **8. WE ARE THE EXPLOITED, we are the contradiction: this is no time for waiting**

—Certainly, capitalism contains deep contradictions which push it towards procedures of adjustment and evolution aimed at avoiding the periodic crises which afflict it; but we cannot cradle ourselves in waiting for these crises. When they happen they will be welcomed if they respond to the requirements for accelerating the elements of the insurrectional process. As the exploited, however, we are the fundamental contradiction for capitalism. Thus the time is always ripe for insurrection, just as we can note that humanity could have ended the existence of the state at any time in its history. A rupture in the continual reproduction of this system of exploitation and oppression has always been possible.



**Attack is the refusal of mediation, pacification, sacrifice, accommodation, and compromise.**



**THE TIME IS ALWAYS RIPE FOR INSURRECTION**