I would like to thank everyone who helped with the making and distribution of the last two issues of riotous incognita. I appreciate the positive and negative responses, and all the criticisms and the compliments I have received. This issue will be the last issue of riotous incognita. I enjoy writing very much because I really do believe words and ideas can change the world but I also believe actions give life to those words and ideas. A life that is experienced through the uncompromising refusal to be compliant with those who seek to destroy our will to be free. Freedom is radiant in the actions that destroy its captivity. There is a fire in my heart that can't be pacified by fear.

-Unknown

Stop Talking - Start Revenging
takes practice, so get a few cheap locks and work on it first. The other way to get past doors is not to go through them. Check the aforementioned websites for more in-depth information.

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Another method is to cut a hole through the middle of the door just big enough to fit through. A row of holes drilled with a thick drill bit is one way to do this, portable power saws are another. The advantage of this method is if the door is alarmed the alarm may not be triggered.

**Liberations:**

Hopefully these few words of wisdom will provide some useful basic advice:

*Education and economic sabotage save animals' lives in the long run, but liberating animals from laboratories, factory farms, or other places of abuse is the only way to save animals' lives here and now. Liberations are probably the most complex actions, and some of the most risky. For both these reasons, an incredible amount of planning and preparation is needed. The first step is research. You have to know all you can about the target. How many and what kind of animals they have, what they are doing to them, and where they are located. Once these are determined comes the most important part - finding homes for the animals. NEVER liberate an animal that you have not found a good and loving home for. Preferably in homes of people not associated with your group and hopefully not associated with the movement. When searching for the rescued animal should be completely veterinarian. Special homes may normally keep only pets, or with the abusers. Caring for a dog require special skill, but the to care for a monkey with people involved should each have a You will need people responsible researching and planning. It is possible the look outs and the carriers and drivers are there a way for lookouts to notify everyone else if things go wrong, be it an audible signal or by walkie talkie. Many animals naturally make noise when disturbed or moved and there's nothing you can do about it. All you can do is get in, get the animals, and get out as quickly as possible. Have lookouts on that you can concentrate on getting the job done & not have to worry about watching your back. If things go wrong get everyone together & leave quickly. Most people will be happy just scaring you off, so don't leave anyone behind. Parking vehicles near the site may be suspicious & it may be best to have the getaway vehicles arrive early and park nearby in a carpark or other streets amongst other cars. Then, they can simply pull up, at pre-appointed times or when notified, get the animals and go. Always have the vehicle with the animals leave first as if the animals get caught they face death, if you are caught you will only lose your freedom for a short time.*

**Fur Animal Liberation:**

Although fur farming is now banned in the UK, elsewhere fox, mink, wolf, bobcat, lynx, raccoon, and coyote are still farmed. Almost all animals raised on fur farms can be released safely into the wild. Of course some will not survive the wild; but do they stand any better chances on the fur farm? The only common fur animal that can not survive the wild is the chinchilla (an important thing to know is that they can not tolerate temperatures over 80 degrees Fahrenheit). No huge ecological imbalance results from releasing these animals, even in massive quantities. They all disperse quickly, with mink travelling five to ten miles a day, and fox travelling twelve. Fur farms are easily spotted, most use long sheds or rows of cages. Fur and cold streets; Fur and cold streets; Fur and cold streets; Fur and cold streets; Fur and cold streets; Fur and cold streets; Fur and cold streets; Fur and cold streets. Fur and cold streets...

*There are some points of safety for the animals that must be followed: Animals are not old enough to be released until they have been weaned. Also, they should never be released after late October, since by then winter has set in and they won't have time to learn to hunt as

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**Unconditional Anti-Oppression: The Rise of Anti-Speciesism in the Anarchist Movement**

Negotiation is over. Moving beyond liberal veganism.

About 40 years ago animal rights was a concept promoted and activated by determined individuals, passionate about expanding their sphere of compassion. Not only did many of these animal rights activists go vegan but they also took action in the streets. Big colorful signs, petion signing, banner drops, and other tactics were deployed to disrupt the normalcy of routine non-human animal exploitation. Many of these tactics served to spread awareness of slaughterhouse atrocities in hopes of generating sympathy and agricultural reform. Overtime as more and more people began to acknowledge and speak out against non-human animal exploitation, tactics, ideas, and even other movements began to evolve.

Today there is less sign holding and petition signing as these previous attempts for change have left many disappointed. As the treatment of non-human animals continued despite votes and petitions, activists went underground giving birth to many radical groups like the Animal Liberation Front, Animal Liberation Brigade, Animal Rights Militia, Revolutionary Cells, and so on. Many vegan liberals, disappointed by politicians and the state, had begun to re-examine their own political ideologies.

As tactical diversity grows beyond the state's control with the intent of yielding self-initiated results, the animal rights movement is now commonly referred to as the "animal liberation movement". This form of self-determination by individuals working in cells or affinity groups has become appealing for its effectiveness. Online petition signing has seen less activity as prisoner support through fund raising and letter-writing becomes more popular. Single-issue oriented activists have begun to diversify their activism in light of acknowledging the connection with social struggles, eco-defense, and decolonization. This expanding solidarity and mutual-aid has created new alliances, collective efforts, and new methods of resource sharing in many activist communities. The wave of increasingly radicalized vegans poses a threat to capitalism and the state. Today many once willing-to-negotiate activists have adopted new approaches that defy the lawfulness of peaceful protest and political reform. With an increase in property damage, liberated non-humans and appreciation for direct action, it was no surprise when the state constructed AETA (Animal Enterprise Terrorism Act) in an effort to sway public opinion and discourage the growth of radicalized vegans.
Anti-speciesist anarchism. None are free until all are free.

Anthropocentrism and Speciesism

Anthropocentrism is the belief that humans are superior and therefore entitled to dominate other animals and the earth. This form of discrimination and privilege exists in the anarchist movement, and has played a key role in the perceiving of non-human animal and earth liberation as secondary movements. As any other supremacist ideology, anthropocentrism perpetuates discrimination, enslavement, and murder in general, and towards non-human animals in particular. It embodies an interlocking combination of oppressions which manifest in the dominating social relationship humans have towards each other, the earth and other animals. Similar to white supremacy with the discrimination of non-white people, and male supremacy with the discrimination of non-male identifying people, human supremacy refuses equal consideration and opportunity for non-human animals to pursue a life free of human control.

Like racism and sexism, speciesism is irrational discrimination towards non-human animals based on species. Anti-speciesist anarchism is an anti-authoritarian challenge to anthropocentrism. Biocentrism or Deep Ecology is the re-distribution of power and autonomy equally to all sentient beings through the destruction of human moral elitism. Humans have generally justified their exploitation of non-humans through the catagorization of “animals” as inferior therefore rightfully subjugated. Today many vegan anarchists have replaced “animals” with “non-human animals” or simply “other animals”. This serves to distinguish non-human animals from human animals, while also recognizing the shared animality of both. The word “rights” regarding non-human animals is less often used. Since “rights” in the political context imply permissions or privileges granted by the state, anti-speciesists generally feel this term is inconsistent with autonomous freedom. Anti-speciesism as a significant element and concept in the struggle for freedom is expanding as the intersectionality of all oppressions gains recognition.

Intersecting oppressions

Intersectionality is an examination of how all forms of oppression including but not limited to race/ethnicity, gender, sexual orientation, class, species or disability do not act independently of one another but instead, are interrelated creating a system of oppression that reflects the “intersection” of multiple forms of discrimination. For example, capitalism utilizes speciesism to commodify non-human animals, reducing them to units of production and capital. The legal property status of non-human animals can be compared to that of the enslaved Africans prior to the Civil War. Reproductive control over women reflects the reproductive exploitation of non-human animals. Anti-capitalists who have acknowledged the relationship between non-human animals and capitalism have seen that such a relationship is the antithesis of freedom and must be abolished. Consuming non-human animals perpetuates the capitalist and human supremacist notion that they are sources of food rather than sentient beings deserving of their natural born right to freedom as humans expect for themselves.
Communication, language and imagery contribute to the mutual reinforcement of all oppressions. Since non-human animals are viewed as inferior, their imagery and identity is used as a derogatory way of describing disliked, oppressed or uncivilized humans. For example some of the most commonly known slurs towards women attack their physical appearance and involve non-human animals. In addition to degrading individual women these insults marginalize entire species of non-human animals as well. The hatred and speciesism towards pigs is encouraged when they are used to reference officers of colonial law. In various contexts, pigs, cows, and dogs are considered dirty, unclean, ugly, unlovable beings. These serve as stereotypes that excuse and encourage their exploitation. In the eyes of a speciesist, non-human animals serve to metaphorically reference oppressed humans. Some non-human animals are used to describe people of color (monkey, ape, coon etc) other non-humans are used in the same way for women (bitch, chick, cow etc). People of color who break laws or act out their emotions are often referred to as animals, and a woman who acts out her frustration or anger is often referred to as a “bitch”. The marginalization of non-human animals is intimately intertwined with the oppression upon them. When examined, the mechanisms of domination, violence, and control are the same.

Beyond “veganarchism”; anarchism means total liberation for all

The term “veganarchism” has played an important part in distinguishing the growing wave of anti-speciesist anarchism from traditional anarchism. But as earth and non-human animal liberation gain recognition for their place in the anarchist struggle, the continued usage of “veganarchism” becomes problematic. The term “veganarchism” preserves the same false division currently withering away. It also draws more attention towards veganism as an action without a preexisting cause. This leads to more dialogue and attention on veganism as merely dietary rather than enough dialogue on the oppression of non-veganism. Speciesism, anthropocentrism, and the authoritarianism in consuming other sentient beings for food receives less exposure to criticism than veganism. This imbalance usually results in drawn out debates about veganism being classist or racist. While it is a common mistake for speciesist anarchists to impose white imperialism upon veganism (which marginalizes vegans of color by assuming that whites are the only ones concerned with deep ecology, health, and non-human animal liberation, this mistake is almost inevitable when the scope of veganism is reduced to Western culture rather than global anti-colonialism. Anti-speciesism is increasingly viewed as consistent with anti-oppression, and biocentrism consistent with anti-authoritarianism. This combination of earth, non-human and human animal liberation presents an anarchist struggle for total liberation.

Speciesism is still widely tolerated in many anarchist communities. Despite the growing number of anarchist vegans, speciesism and anthropocentrism are still viewed as secondary problems. Some blame the language barrier between human and non-human animals for this lack of consideration. Intelligence, physical limitations and sometimes even the question of sentience all play a role in speciesist apologism. But as more anarchists acknowledge the intersectionalism and interdependence of all oppressions, veganism is viewed as the logical process of being anti-speciesist. Anarchism without anti-speciesism allows space for irrational discrimination, domination, and oppression. Furthermore, anarchism without veganism allows space for patriarchy and rape culture. The consumption of milk from cows or eggs from chickens enables the
coercive and sexual exploitation of vagina-bearing individuals. Without total freedom for all, authority and oppression remain over some to benefit those in a position of power and privilege.

More anarchist collectives have extended solidarity to non-human animals through promoting veganism, opening up anti-speciesist spaces, and being vocal against non-human animal oppression. Guerrilla gardening, community gardening and polyculture are on the rise in many anti-oppression communities in an effort to combat monoculture and Genetically Modified foods which colonize other lands with industrialization and environmental destruction. Despite ever-increasing state repression, a gradual increase of property destruction attributed to non-human animal liberation continues. In online forums and in the streets, speciesism within the anarchist community is receiving more constructive criticism. Anti-speciesism means critically examining social interactions and communication between all animals, human and non-human alike. In the process of eliminating oppressive language and practices, solidarity is extended with power, respect, and equality to all who are oppressed. Many anarchists across the globe have embraced veganism not only as a practice of healthy survival but also as an extension of solidarity beyond the speciesist limits of human struggle. Today one can see the merging of the anarchist anti-capitalist/anti-fascist struggle with the eco-defense, animal and earth liberation movements. These struggles in combination present an uncompromising war against capitalism, the state, civilization and the myriad of colonial oppression.

- Blitz Molotov XVX