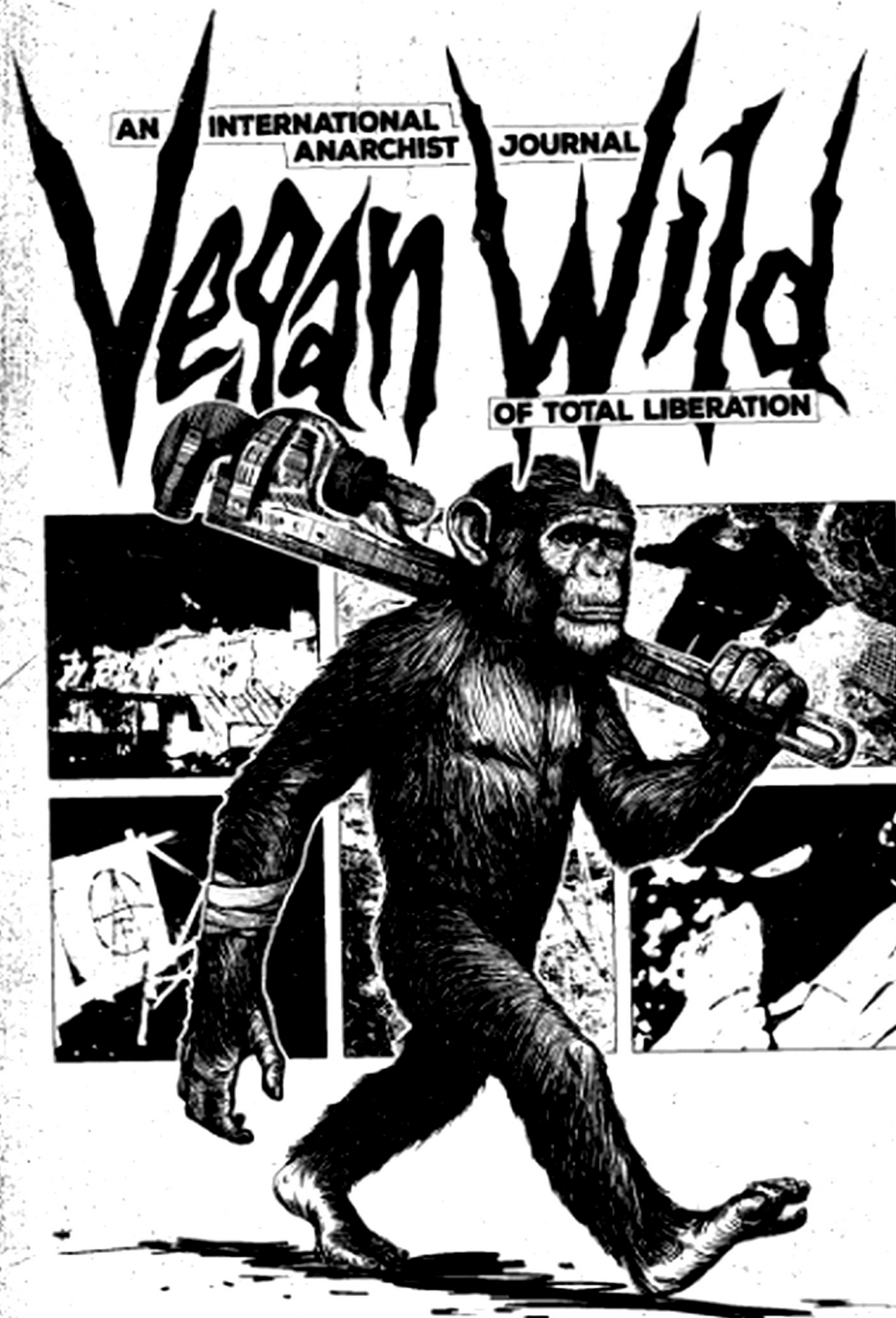


This journal contains within a collection of vegan texts contributed by anarcho-nihilists from across the globe. After having conversations about nihilism, anti-civ anarchy and veganism, we, the authors of these texts have all decided to compile our writing into a multi-language zine not only as an expression of global solidarity, but also as a way to make anti-speciesist anarchist ideas accessible to the world. These words, written with the refusal to be silenced by laws and prison walls, represent a wildfire that burns through borders toward every city....

Long live total liberation!



Warzone Distro
WARZONEDISTRO.NOBLOGS.ORG
2025



Reflections from a non-place (Bolivia)

I have been asked to write about veganism and anarchism, and curiously, I do not assume either of these as identities. I am mistrustful of identities in general, and I shy away from the two mentioned in particular, perhaps because they are the ones with which I most associate my daily habits, my way of thinking and the way I relate to others.

My history with veganism, in distinct places in south and north of so-called America, has revealed some ideas that I have not liked, while allowing me to meet wonderful people who have deeply influenced my life.

The question is quite similar with respect to anarchism. I read and enjoy anarchist materials in the same way as I enjoy a revitalizing meal based on plants and/or mushrooms (prepared by me or in the company of other people). However, I prefer not to ascribe to an ideology in exclusively theoretical terms, or to get involved with a rigid and doctrinal affiliation.

Although it may not seem to be the case, this text is not meant to be about me. I simply cannot speak from a place other than my own experiences, and while I may seem to be criticizing x or y approach, my objective is not to disqualify it altogether as I am not one to do so. I have always been very encouraged by discussion, debate, and conversations that turn into concrete actions that respond to local needs or desires and collective wills. If you feel that these words can contribute to the concretization of some individual or collective initiative, or to the deeper development of anti-authoritarian and anti-speciesist perspectives, please help yourself to them. Many of the ideas and concepts presented here have also been borrowed from others.

Introduction

If veganism would cease to consist of judging people who do not practice it, and scrutinizing the clothes that even vegans themselves wear, in order to maintain a sort of ridiculous purity and a stupid hierarchy of who has been vegan the longest or who has the most vegan tattoos (without scrutiny for the very authoritarian, colonial, racist, patriarchal, patriarchal, bourgeoisie and other authoritarian attitudes and practices that it feeds into and reproduces), it could be a fundamental pillar of the struggles that the planet currently demands.

Panda, and Lucas Hernandez (to name a few).

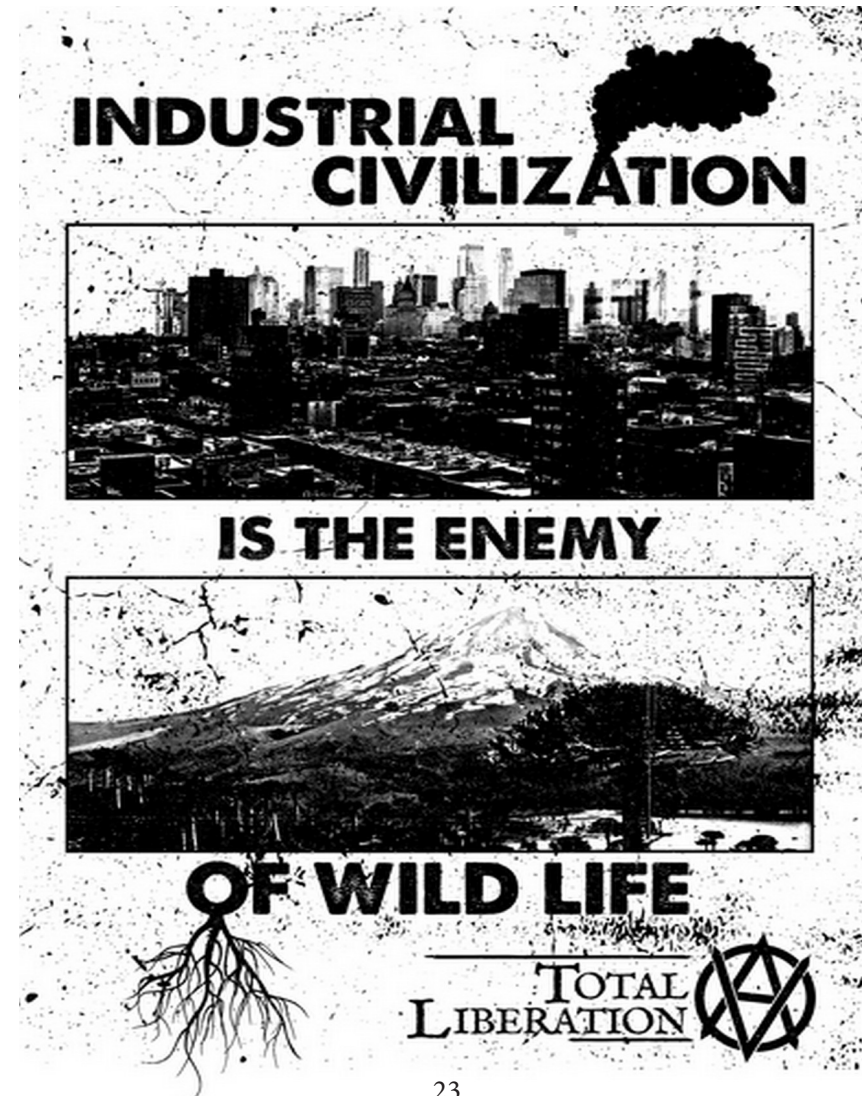
Let's continue nurturing our ideas and sharpening our weapons against power.

Filling our lives with actions that are individual or collective, anonymous and clandestine, in whatever way our capacity and imagination allow.

For the liberation of animals, humans, and the earth!

The multi-language version, and full Spanish version of this zine can both be found on the Warzone Distro website.

Shout out to vegan nihilist Luca Nicos for translating and making this full English version possible! Also shout out to our dear friend and vegan nihilist project Claustrofobia Ediciones from the colonized territory of Chile for creating the artwork below, and collaborating with Eccepunkarto for the cover art!



cultivation where native flora once grew, and where countless animals lived.

Consequently, the destruction of the current economic, political, and social system, accompanied by the logic of speciesist domination, seems to be the only way (at least the only one I know of) to dispel the idea that some species are at the service and disposal of humans.

- Mónica Caballero.

Veganism as War (Chile)

In the territory dominated by the Chilean state, we believe it is urgent to expand anti-speciesist veganism from an anarchic perspective and to posit animal liberation as a fundamental part of the social and anti-social war currently taking place in contexts of subversive struggle. All kinds of multi-faceted actions are vital contributions to the spread of conflict against the authority and power that perpetuate domination, exploitation, subjugation, and the annihilation of life on Earth.

Total liberation is a need that is always latent and requires sharpening combat strategies, with our own hands and weapons, without intermediaries, through affinity.

The political campaigns of candidates, authorities, and welfare or reformist proposals are nothing more than an extension of the enemy and its repressive arms.

Now more than ever, it is important to promote self-management and direct action in a way that opposes civil and pacifist activism. Actively participating in protests, demonstrations, resistance spaces or activities, commemorative or solidarity events with animal sanctuaries and incarcerated comrades.

In this territory, there is a significant increase in vegans who do not participate in anti-speciesist actions, because capitalism has managed to turn the vegan movement into mere consumers of products that come from large national or multi-national industries, which contribute to the devastation of the planet and the destruction of ecosystems where wild species live. There are many examples of comrades who are no longer physically present and who have sought confrontation by embracing anarchic struggle, always keeping animal liberation in mind as an important part of their combative political stance, such as Mauricio Morales, Sebastián Oversluij, Emilia Bau, Javier Recabarren, Belén Navarrete, Alonso Verdejo, and so many others who join us from another plane. As well as incarcerated comrades who maintain a diet free of animal exploitation from prison, such as Mónica Caballero, Marcelo Villarroel, Rucio,

There is no doubt about the environmental impact of animal products. However, sometimes people fail to mention how non-animal products also affect human and other species' ecosystems and habitats, which is a topic I will explore a bit later. Nevertheless, a way in which veganism seems to me particularly inefficient, is the fact that it focuses exclusively on consumption and does not question the role of consumption within a capitalist economy, but only proposes to opt for “cruelty-free” alternatives within it, without questioning one bit the whole structure of the system that generates and promotes such cruelty.

Is it not speciesist to privilege the suffering of a cow on a farm over that of a sugarcane cutter who labors in conditions of near slavery and lives in sugar mill plantations? Why is it often only animal slavery which is included in many vegan discourses? Do these same sugarcane monocultures not affect the soil, animal welfare, the microorganisms and species of bacteria, fungi and other elements that make up the balance of such an ecosystem? So why aren't vegans at the same time campaigning against sugar and the cruelty from which it is made?

Some will say that it is because they are misanthropic and humanity must disappear. Such ideas are only steps away from the most racist eco-fascism and ignore long genealogies of anti-colonial resistances, which have allowed the continuity of wild spaces. Now let's analyze this, in veganism we talk about empathy, but we only have empathy in some cases, we ignore the place of black communities, native communities, subjected with the worst cruelty for centuries, and we legitimize that historical suffering by consuming without questioning products coming from these contexts and conditions. Why not choose to weave relationships of solidarity and mutual support with black and native communities, often in struggle for the defense of the territories (and fauna, in case it is necessary to clarify it) ancestrally cared and managed by them, rather than just dismissing them as groups of humans?

Referring to cities, it is difficult not to think of the image of a young, pale and thin person reading the ingredients in tiny print and full of technicalities, of a product packaged in plastic, taken from the shelf of a supermarket, before deciding whether to consume it or not. It is said that veganism is healthier, but there is little questioning of the consumption of products that, despite not being of animal origin, have harmful impacts on health and on the ecosystems from which their raw materials are extracted.

For example, the crops destined to produce refined wheat flour, which are transgenic and full of pesticides, affect the health of the people who work with them and who are in contact with these chemical agents, countless varieties of insects, birds, amphibians, mammals and reptiles, not to mention microorganisms, soils and other species, and the impacts on those who consume it. In spite of this, they are present in many products classified as vegan,

according to different standards.

The oilseed industry, soy in particular, is in tandem with cattle ranching, expropriation, deforestation and the burning of hectares of rainforest and other key habitats for the development and prosperity of different communities of animal and plant species, fungi, bacteria and other microorganisms. However, urban vegans, experts in substitute meat products, find it very difficult to do without these refined and deodorized oils, which do not have any health benefits either.

Experiment

Given this context, I would like to put forward the same principles already proposed by veganism, but in a more honest way, based on concrete practices and actions. If it is really cruelty that is to be attacked, perhaps it would be pertinent to stop consuming products that involve cruelty (and ultra-processed products in general) on a daily basis, even if they are not of animal origin: to boycott them; to promote economic sabotage and to connect with the people in the places where this cruelty occurs; to manage links that allow interactions with these ecosystems, seeking to protecting them, within the framework of well-designed strategies. Meanwhile the territories destined for the production of these consumer goods, often have the presence of armed groups, which are specifically in charge of ensuring that the economic benefit obtained by these corporations is not affected.

With respect to empathy, it seems to me key to participate in local and regional struggles for the defense of territories, against entities such as megaprojects, based on a diversity of tactics that guarantee that there is no intermediation when it comes to denouncing or making propaganda for the action, in order to make visible the problems of the sectors in confrontation, vulnerable to attacks and the discreditation by corporations, repressive bodies, or the state itself; trying to promote horizontal, assembly-based decision-making dynamics that hinder the emergence of easily corruptible representative figures.

This, based on the contribution made by an active rearguard, that is to say, not wanting to stand out, but contributing to the strengthening of the struggle from below, which does not imply the justification of the existence of leadership vanguards, nor does it legitimize coercive practices from silence, but precisely, by getting seriously involved, gaining a voice in order to be able to share these reflections and propose or call for alternatives, offering in advance what we can count on to make them concrete, because it is not a matter of having wonderful ideas whose implementation will end up giving more work to someone else.

With regards to the monolithic role of consumers and health, the proposal is to accompany the calls for land takeovers and retaking, occupying wetlands and

The last thing we have left to say is about hyper-consumerist veganism and its delusions with respect to the Capitalist market (its vegan-friendly products, supermarkets with cruelty-free aisles, and companies dedicated to animal exploitation offering vegan products), (and about the instrumentalization of veganism by capital to demobilize and depoliticize it), is that capitalism uses veganism to sell its sustainable development and greenwash its highly processed, products, which are technologies often obtained from the fruit of exploitation, dispossession, and contamination of territories. This paves the way for the advancement of civilization, which involves the destruction of nature, and shifts focus on mere vegan options instead of the annihilation, extermination, and exploitation of non-human animals.

This is just a small preview of a zine we are writing with the desire to share our perspective and our struggle; from what we feel is perhaps in a more literary and less propaganda-like way, but we feel this kind of introduction is necessary, as is this gesture of collaboration with our comrades from other territories and the experiences of lands that are at war against domination and everything that impedes a free and wild life!

Anti-speciesist Practices (Chile)

In order to refer to antispeciesist practices in a more precise way, I need to illustrate what I mean by Anti-speciesism.

Speciesism is the practice of some humans who, for cultural, and religious reasons amongst others,, create relationships of commodification, servitude, domestication, slavery, etc., with certain animal species. It is important to note that these types of relationships always benefit humans over animals.

In this sense, anti-speciesism is the set of ideas that aim to end all forms of human domination over other species, without distinction between the latter. The set of anti-speciesist ideas makes sense when they are implemented in concrete practices.

Anti-speciesist practices are often simplified as consuming vegan products (which is indeed an anti-speciesist practice). However, from an anti-authoritarian point of view is not enough to put an end to the rule of the human species over the rest of the human species towards all other beings.

If we truly intend to radically attack speciesism, it is necessary to profoundly question how we relate to our entire environment, since we are neither superior nor inferior to other beings; we are simply different. In this way, anti-speciesism is related to the struggles against capitalist extractivism, which can be seen, for example, in the thousands of hectares dedicated to soybean or palm oil

and by practicing mutual aid; we propose an anarchist amorality that includes direct and material forms of autonomy, transformations, and insurrections that free us from the captivity of the cage-like civilization and extract from life its full potential in freedom.

In the words above, we try to clarify our ideas, practices, and feelings regarding an insurrectionary struggle; our dreams and convictions, our contradictions and what moves us, our will to fight for animal liberation and total liberation. For the destruction of all cages and until the last cage is empty, and until we bring into the practical realm the yearnings that this world of domination has been unable to annihilate.

Veganism in our country is dominated by legalistic views based on political advocacy and a somewhat surreal and misguided vision of achieving change for other animals through laws, reforms, fines, and prohibitions within the framework of the democratic trap.

Like magical formulas that will lead us to animal liberation through the spaces created by the state-judiciary; their supposed participation prevents the vegan movement from creating structural changes, appeasing the State and limiting the movement's scope of action to what is strictly legal and what it considers to be the methods we should use. Otherwise, if we deviate from what the laws dictate, we will be persecuted, retaliated against, and punished with the full weight of the law for disobeying the state and its judicial and repressive apparatus.

On the other hand, there is the vegan perspective from the ethical philosophy, which is constructed as an ethical principle of respect for other animals. This principle discourages the use and exploitation of animals as far as is practicable and possible. But sometimes this principle can also have an almost religious basis. The anachronistic definition of the vegan society is held as the highest principle and dogma of what it means to be vegan; which is theoretically unequivocal (or so it is thought), uncritical, dogmatic, and totalitarian. It considers vegans who disassociate themselves from these guiding principles as misrepresenting veganism, mistaken, and irrational. It detaches the issue of the cause and the fight for animals as intersecting with human struggles such as anarchism, anti-authoritarianism, or liberation, thus delaying the advancement of veganism and animal rights.

Furthermore, it is important to highlight that these types of people only believe in educational activism and awareness-raising, and from a sense of arrogance and haughtiness, this translates into seeing themselves as bearers of truth, placed in the world to educate the ignorant and veganize it, while maintaining the same dynamics of oppression and without touching the power structures; keeping intact the status quo and the existence conditioned by capitalist structures.

wastelands in urban or non-urban environments, practicing agriculture and recreational fungiculture. This is not to ensure the totality of what is consumed, nor to generate profit, but to learn, to benefit from its therapeutic benefits and to consume foods with high nutritional content, which are not excluded by their price, among other things. To produce food, even in a small way, is a very valuable experience, to understand the time it takes to grow a plant or an edible mushroom, the things that can go wrong, and is the only viable answer to speculation and increasing food shortages, since the majority of land is currently used to produce food for animals exploited by the livestock, poultry, fish and other industries. To produce implies an easy way to break the sentence of the consumer role and encourages connection with others, vegans or not, with whom we share the crops, in addition to providing the possibility of practicing a gift economy. At least in my case, there are always surpluses, which constitutes an incentive to strengthen ties with other people, which is simultaneously an invitation to more so begin to break with the monolithic role of consumer, despite living in cities.

Conclusions?

Approaches to veganism bring with them very valuable principles and reflections that would be worthwhile to take up again in many contexts, given the current conditions of crisis and scarcity, to which we have been led by the very implications of growth and development within a system that thinks more about the profitability and comfort of a few small elites, than in providing access to healthy ecosystems and habitats to all living beings.

However, if veganism is seen as a way to have a better physical performance or something along those lines, as some so-called radical activists put it, it loses its potency. If it is reduced to consuming one brand or another, veganism will not have the same danger and possibility of shaking the existing order. If veganism does not take its postulates further, if it does not break with Western and traditional rationalism-cartesianism that does not allow us to understand that the wellbeing of animal habitats is based on processes of interdependence with other species such as fungi, bacteria, soils, and even human communities, and that there is no separate animal welfare (or liberation) without the welfare of all the individuals of a given ecosystem; if it does not question and seek to eradicate colonialism, racism, patriarchal practices and bourgeois tendencies within itself, if it is not more present in the struggles from practices such as individual and collective initiatives, direct action, active solidarity, mutual aid, it will be more effective as a tool of the system, which is something that is already occurring, than as an anti-authoritarian praxis.

Excerpt from the interview entitled “Burning the Borders: Total Liberation and Individualistic and Nihilistic Perspectives in the Colonized Territory of Mexico”. (Mexico)

(This interview between Warzone Distro and Guta - one of the organizers of EININPAACF, or Encuentro Internacional de Practicas Anarquicas y Antiautoritarias Contra las Fronteras (International Meeting of Anarchic and Antiauthoritarian Practices Against Borders) - took place both before and after the event. This event, which took place January 25-27 in Tijuana, Mexico, reflects a new emergence of individualistic, anarcho-nihilistic perspectives, influenced not only by the current techno-industrial world in general, but also by the perceived failures of leftism experienced by anarchists living in so-called Mexico).

Warzone Distro: Some say that “Total Liberation” - an anarchist trend that includes animal liberation/vegan rejection of speciesism and straight edge/radical sobriety against intoxication culture - died in the 2000s. Do you think it really died? Did it simply go underground? In what ways do you consider veganism, animal liberation and radical sobriety to be compatible with anarchist nihilism and individualism?

Guta: As for dying, no, not at all, it has never died and will never die, as I said before, hibernation doesn't mean it's dead, it means it's in some level of sleep.... But it is still active. For me, (and others) all these ideas manifest themselves in dangerous and clandestine practices that insist on individual revolt.

As for the relationship between anarchy, nihilism, individualism, radical sobriety and antispeciesism, I feel that it is a totally compatible relationship that I have personally assumed, and it is not necessary to place individualism in sobriety within the framework antispeciesism, because for some of us individualism itself contains these practices, in fact for me it feels unnecessary to call myself an anarchist or nihilist because I think the simple fact of assuming individualism is something that necessarily leads to all these practices and ideas. Something I might add is that drug addiction is something that interferes with the individual.

When you stop being you, you become a machine ready to self-destruct at the mercy of the exploitation of your body. Our body ceases to belong to us. In the same way that speciesism separates us from the primordial relationship with nature, beyond environmentalism or animalism. Speciesism and intoxication disconnect us from this spiritual, animalistic relationship. And it turns us primarily into the worker who builds the world, humanism.

Let us also remember that specialization and identity are two characteristics that the techno-industrial society uses for development. The system sees the bodies

authority, feeling entitled to consume the earth with their bulldozers, highways, and cities.

The word “vegan” has no intrinsic meaning or value because it isn't a socialized code or morality, but an expression of a primal reflex, an instinctual empathy, an internal wild reaction to a mass population of (human) animals asserting a civilized authority over others.

The “human” is an animal trapped at an existential crossroads: domesticate others or rewild?

Artículo (Colombia)

In an attempt to avoid ideological ostracism and praxis, we launch this reflection on anti-speciesism and veganism; the criticism of what creates speciesism, as well as critiquing the authority of morality, identity, and dogma.

This text was compiled with comrades from other territories. We are not the theorists of the movement, which is why this part of the zine is only a contribution to the struggle against domination from the perspective of propaganda and counter-information as an expression of intent and part of the multiplicity of fronts against civilization and power.

We practice veganism out of an opposition to domination and the commodification of life and existence. Therein lies our volition in the struggle for animal and total liberation; the practices that seek to detach it from utopia and ground it in the realm of the possible; expressed through Autonomy, broad direct action and independence from capitalism and control, creating forms of existence in everyday life free of oppression, exploitation, power and domination.

From ideas to practice, we reject the authoritarianism of morality and its dualistic and simplistic characterizations, cloaked in good and evil, just and unjust; a religious vision of relating to nature and animals; furthermore, morality is flawed with legalism and dogmatic notions of justice that tend to incrementalize the ways in which the domination-exploitation of speciesism and other forms of oppression operate, which also reproduce and perpetuate it. This mindset of the colonizer constructs the transformation of unequal structures through education and the generation of raising awareness as the only effective means.

Instead of thinking that there is a pseudo-objective and authoritarian moralism that governs our lives and destinies, existing for the sake of power and the state, we propose thinking for ourselves; relating to others without exercising power

While anti-vegan anarchists may find it easy to dismiss veganism as merely a quiet, passive consumer activity, the very presence of vegan anarchists in radical spaces often makes them nervous. Quite often dialog is created – whether through arguments or escalated conflict bringing to the surface the issue of non-human animal oppression and the irony of anarchists exercising control and domination over the bodies of other animals.

We feel that speciesism is reinforced not only through the normalized abusive treatment of non-human animals in general, but also through direct (individual and financial) dietary, consumer choices which collectively enable a larger social project of capitalist, colonial domestication. Veganism portrayed only as a boycott activity disregards the power it possesses as a tool for disrupting the normalized, authoritarian relationship between animals and so-called humans.

I'm not contributing to animal oppression because I only steal or dumpster animal products.

We feel statements like this expose the core of a speciesist relationship to animals; whether on the shelf or in a dumpster, an animal's corpse is considered a product. Consuming the corpses of animals discarded by the market contributes to speciesist oppression by failing to challenge the norm that socially designates their bodies as products for consumption. As long as animals (and historically humans) are referred to as products to consume, their social status is maintained as inferior within an anthropocentric hierarchy. We also feel this objectification serves the purpose of making exploitation easier for those attempting to soothe their own guilt. While stealing or dumpstering animal products might mean one is not contributing monetarily to animal oppression, this activity still affirms the notion of human supremacy by affirming an animals assigned commodity status.

While we often choose to use the word “human” for linguistic conveniences in writing and face to face conversations, we do also find the word “human” to be a (concept of misplaced importance) misnomer at best and therefore worthy of critique. While we are not of the belief that all “humans” are destructive to the earth and oppressive toward non-human animals, we want to make clear that our perception of “human” as a word and concept is not only a social construct assigned by civilization but also a shaper of reality. And as with all other socially constructed identities, we feel “human” is loaded with its own meaning and moral values which shape the world to benefit humans. Sometimes our critique of “human” is viewed as controversial. But we reiterate our point; the ideology of humanism is a space of domestication, a mindset that exists only within those animals who attempt to distinguish themselves from the wild. Only within their own civilized prison world – industrial civilization - do these individual animals have the power to collectively sit atop a hierarchy of

that make up Society as entities or numbers. It is necessary for techno-industrial society to endow bodies with identity/race/gender/sexuality, which contribute to the ways of thinking that develop in the world of peaceful/passive/moral humanism. And to assume certain roles of the architects of progress, some directly as bureaucrats, engineers, architects, military, police etc., and others indirectly, who would be those who participate with their passivity and submission to execute and obey their role delegated by the imposed order. That is why individualism when psychologized is interpreted as a sociopathy, and it is, because at its root it is an antisocial war.

And that is why I believe that individualism is a chameleon that camouflages itself with these two characteristics. It is something that cannot be pigeonholed into any political framework, nor can it be said that it does not have one. However, it can also be said that it does not have a political framework. I see it more as affinity with wild nature. I understand that some people have conflict with those two words, wild nature. I am not affiliated with any group, except my own and with the relationship I can generate with other beings that live their anarchy in the here and now, defending themselves as nature itself.

Indigenous Anarchy Against Hunting & Intoxication Culture **by Kerry Redwood Ajecoutay (USA)**

My name is Kerry Redwood Ajecoutay. I am from Ka-wezauce “Little Boy” First Nation (cowessess Saskatchewan Canada) Saulteaux/Cree of the Ojibwa Nation, a descendant of the Anishinabek. I am a descendant of an Ancient Contrary Social Role Society, I conduct my life by the way of dreams given to me by my ancestors.

I am NOT a hunter as many would stereotype me. I don't eat animals. This also includes animal byproducts like eggs, cheese and so on. I am probably one of the few indigenous (native american) people training mixed martial arts on a vegan diet.

It is obvious to me by now, that someone like me - who is a descendant of the buffalo hunters of the great plains, what is now known as North America – can survive and live very comfortable on a vegan diet. The reason I am doing this is not just for my health, but for the health of the planet, domesticated animals, the free-living (wild), and for the tribal peoples, who are still struggling to hang on to their ancient ways of coexisting with nature.

Here are some more things about me:

- My spirituality – The Morningstar Society – Manitou, Mysticism Asceticism

Nature-Based system of thought, (no monotheistic-organized religious sect or scientific dogma). The ultimate respect for women-mothers, animals, and of course, the earth.

- My politics – total liberation, animal liberation (green anarchism-primitivism & anti-natalism) based on my desire to rewild the planet

- I am an artist – Mixed Media Abstract Expressionism.

- Favorite music to listen to – Eclectic. But I love almost all Metal.

- I am a warrior. I am not a pacifist or an altruist – I fight for the animals & earth, train in mixed martial arts (English Boxing, Muay Thai, Nippon Kempo, and Jiu jitsu-Judo).

- I am also Straight Edge/Sober Warrior – I only drink water, tea, and fruit juices. No carbonated colored sugar water like coca cola. No drugs, no mind altering substances (inhalants, injections etc).

- I enjoy gardening – organic toward polyculture, permaculture, & minimalist living.

- I am unschooled/self-educated* (make-up the rules as I go, trust and believe no one). *Unschooling is an educational method and philosophy that advocates learner-chosen activities as a primary means for learning.

- I am an anarchist. I am vehemently anti-capitalist (all governing politics), vehemently anti-industrial civilized society (science and technology) and monotheism (organized religion). I strive to consume less products – no unnecessary consumerism.

English is not my language, I have struggled with it for most of my life. If life would have been normal according to my people, there would have been no reason for me to speak english, but this was not the case. We were invaded and then colonized; the dominant culture attempted to exterminate my people, resulting in a genocide that is not acknowledged as a genocide, but certainly looked at as an inconvenience to a more progressive and superior race. Simply because we survived the onslaught and then having to conform to institutionalized racism, in schools, the work force, and Euro – American/Canadian society in general, our unfortunate situation is now viewed as an ethnocide, to ease the consciousness of those who now occupy the lands of the indigenous people of what is now north america. What I write here is putting it lightly, because in person, I have a tendency to get in people's faces. I am not afraid of physical confrontation, and yes violence is a means to an end - the invader culture has proven its ability to demonstrate this! I will take the

I oppose factory farming but there is nothing wrong with killing animals outside of capitalism i.e. "Killing and eating animals is not the problem, killing and eating animals under capitalism is the problem."

This objection to veganism assumes that capitalism – specifically factory farming - is the only harmful experience attributed to non human animals. Therefore it is assumed that capitalism is the only target for abolition. We understand that all of settler-colonial, industrial civilization embodies human supremacist norms and values. Socially, the moralizing of non-human animals as inferior to "human" animals is the foundation of a speciesist, hierarchical relationship, influential to the design of the capitalist world - but certainly not limited to it. While capitalism exacerbates this relationship through the industrialization of the wild world, human supremacy on an individual level pre-dates capitalism, and has existed all over the globe. While the elimination of capitalism and factory farming might end the institutionalized manifestations of speciesism, we feel a nihilist critique of human supremacy is best as it challenges the internalized, moralist programming used to suppress empathy in order to maintain controlling relationships with non-human animals.

For us nihilist vegans, there is no "right" or "wrong" in relation to killing animals (humans included); our empathy, wild and liberated from the shackles of domesticated civility, is a primal instinct in confrontation with the moral anthropocentrism that defines non-human animals as "food" to be killed and consumed in the first place. We've come to understand how this same logic at one time played a role in alienating each of us from our own animal-being. We also acknowledge that this moral, anthropocentric indoctrination can appear anywhere and at anytime. This same mindset led to the development of industrial civilization - a web of anti-animal, pro-human relationships stratified with hierarchical domination.

Veganism is only a consumer activity and not inherently anti-capitalist. Boycotts don't change anything. i.e. "There is no ethical consumption under capitalism."

This objection, while still fairly common, has recently fallen out of favor for many speciesist anarchists. For a while, many non-vegan anarchists who would become uncomfortable in vegan debates would attempt to portray all vegans as merely liberals engaged in boycott activity. This was usually done out of desperation in order to make speciesist arguments against vegans appear stronger in front of a crowd of anarchists. But radical vegan affinity groups and cells like the Animal Liberation Front, Animal Liberation Brigade, Animal Rights Militia etc. have destroyed hundreds of thousands of dollars in property and terrorized the State for years – to the point of strict laws being created (for example the Animal Enterprise Terrorism Act) in an attempt to merely discourage radical veganism.

to wage primal war against civilized societies, present and future, is accompanied with accepting permanent conflict as an inevitability.

Below we respond to three of the most common anarchist objections to veganism

Veganism is a euro-centric, colonial practice because killing and eating animals is culturally essential to indigenous identity. “Killing and eating animals is not the problem, a colonized relationship to killing and eating animals is the problem.”

This is one of the most common positions held by anarchists in general, and anti-civ anarchists in particular. We feel this identity-based stereotyping of indigenous people – especially those of the colonized territory known as “north america” – is the result of both an anthropological exaggeration of hunting, as well as a westernized portrayal of indigenous people as all hunter-gatherers. For many anarchists in so-called north america, high importance is placed on identity and allyship, rather than a nuanced understanding of indigenous people as individuals with differing views and relationships to non human animals. It is common for pro-hunting anarchists (who use identity politics in an attempt to deflect or shut down vegan dialogue) to reference indigenous people as a historical monolith. When challenged, pro-hunting anarchists typically rely on cherry-picked indigenous individuals (whose value and usefulness is pre-determined by their proximity to the meat-eating, hunter stereotype) as representative of all indigenous people.

We feel the simplistic portrayal of indigenous people as all animal killers not only reinforces colonial assumptions of the type of relationships indigenous people had (and currently have) with non human animals, but also erases indigenous people who (past and present) live a vegan life. All too often, vegan anarchists who attempt to elevate the views and experiences of vegan indigenous people are called anti-indigenous by those who perceive veganism to be euro-centric.

Portraying anarchist vegans as colonial or anti-indigenous not only erases years of dialogue shared between anarchists, vegans, and indigenous people but also uses the fear of being a “bad ally” to limit discourse that sheds light on indigenous vegan lifeways buried by historical revisionism.

We also feel that anarchy toward total liberation necessarily includes challenging oppressive customs, cultures, and traditions, regardless of any identity markers associated with them. Attempting to justify hunting and/or non-human animal oppression (or any oppression for that matter) with the use of political identity upholds the idea that identity should have the supreme power to govern one's actions.

offensive stand against the invader cultures of the world!

I am also a nihilist. The massive manufacturing of mind and matter - the education system, for a capitalist industrial society - assembles a currency dependent servant-slave to the lie called progress. I believe that all values are baseless and that nothing can be known, communicated, or translated. My anarcho-nihilism is associated with extreme pessimism and a radical skepticism that condemns the existence of capitalist-industry and all civilized men. I have no loyalty to humanity, and no purpose other than to serve the animal-kind and the earth, with an impulse to destroy civ-man. The “free-living” (wild) was once priceless, but life-sustaining resources are not. Now we live in our price-tag and instant-gratification society that wants to privatize every single tangible and intangible resource for profit making!

As I have mentioned earlier, I am straight edge because I am against inebriation– stupid drunkenness and escapism by the way of mind altering substances! Burn down the liquor stores and other factions of oppression established by the “greed invader cultures” of the world , and let the free-living take over and roam the planet, like it was, a NORMAL reality.

Vegan, straight edge anarchy, I identify with, and I also embrace extreme physical training-exercise and discipline of the mind and body to achieve a higher level of spiritual awareness, being at peace with myself, the animals, and nature. Sometimes even the word “vegan” can only be consumerist, or “straight edge” as consumerist, or “anarchism” as consumerism, alone and separately these “isms” are merely concepts, and without applied practice to daily life, are only just theories.

Askēsis Physical Asceticism means extreme rejection of civilized industrial and Occidental society. Only nurturing the body with plant-based or unpacked foods and not processed manufactured commodities. Nurturing the mind, making aware of the injustices of the world - acts of immoral crimes committed by oppressive corporate-governments of the world, and the ignorance of the average working-class consumer. One of the most simplest and effective ways to resist and to hinder this civilizing progress is to not buy their products that keep them in political and economic power, and there are four major commodities not to mention gasoline and oil.

-Refined tobacco – that is offered up the spirits.

-Alcohol – including your fine wine.

-Pharmaceutical drugs – that keeps the people sedated and dependent, including marijuana.

-Factory Farmed Meat (or animal flesh and secretions in general!)- of which is cruel and extremely unhealthy for the earth, people and the animals, the eating of this flesh goes against all spirituality's that identifies the earth as their mother

and the animals that are the guiding spirits to the metaphysical world of the Manitous, that have kept the natural balance of the world in check for tens of thousands of years since before the invention of linear time.

These four products (and of course many others that are consumed every single day) require the animals and indigenous peoples' lands to harvest, grow and to make a profit so that some can have a job to feed their families and the greed that the ultra rich are addicted to.

As of now we are all contributing to the current condition of the world, of which is extremely POOR.

People say that all indigenous people were hunters or hunter-gatherers. But this is only a myth...

Hunting requires great skill. The hunting mentality that we see today derives from the fact that hunting has been made easier, by high velocity projectiles, that could kill at the distance of approximately 388.62 meters, 425 yards, whereas before colonization, a man needed to know how to construct a bow and an arrow, get close enough to the animal to pierce the skin, and most of the time only wounding the animal, then after the hunter had to track the animal, following him or her till they bleed out, which could have taken days. The buffalo hunters sometimes used bow and arrows, but certain tribes would flag them, controlling their movement and run as many as they could off cliffs, therefore wasting much of the carcass, because they were piled up and the others near the bottom could not be reached. Other tribes would build corrals to catch the buffalos on their migrational path, when they were moving from the south to north, and inside these corrals the buffalos would be slaughtered, with bow and arrow and flint knives. This was the Cheyenne that did this, but before they did this they would hold a large ceremony consisting of many other tribes.

The ceremony would take 5 days to complete. It was extremely elaborate, which also indicated a certain level of respect they had for the animals, whereas the Blackfoot would run them off the cliff. The Cheyenne criticized the Blackfoot for this method. The buffalo migrated once a year, and the hunting happened only a few times a year, and could take days before they tracked the animal and killed them and then waited for them to bleed out. When white men refer to the natives as hunters, they do not take in account all that is required for a man to prepare, and what to expect from the hunt, and in the meantime what they are eating before the hunt and all other times in between each hunt. The people are eating the plants, berries, roots that the women, elders, and children gathered. Fishing and trapping also required a great skill and also took more time than civilized people realize.

So in short, the first circle of food was and still is, the plants. If any of these

genuine non-human (and human) animal liberation can only be actualized through the total abolition of capitalism and the State.

Nihilist Veganism:

an anti-speciesist praxis that extends the critique of human supremacy to include the moralist framework from which humanism (and consequently, civilization) have materialized. Vegan nihilism asserts animal liberation from an amoralist position informed by an understanding of "human" as an identity marker designed to both internally suppress primal animality, and to reproduce human supremacy on an individual level. Nihilist vegans view the speciesist treatment of non-human animals to be a result of social programming rooted in the assigning of moral value to 'human' animals, elevating their status of importance above other animals. Nihilist vegans generally view industrial civilizations (whether it be capitalist or communist) to be blunt instruments of domesticating power and control over the wild.

Liberal vegans generally deploy protest strategies that bend but not necessarily break the law, and encourage acts of non-violent civil disobedience. Liberal vegans typically prioritize spreading awareness of animal-cruelty and mistreatment by starting up welfare campaigns, advocating for 'plant-based' options in restaurants, and creating and signing petitions in an effort to pass legislation that validates the personhood of non-human animals.

Radical vegans assert that the concept of "rights" is an invention of government used to stratify society into oppressive hierarchies. Therefore simply assigning rights to animals doesn't necessarily liberate them from the confines of a society dominated by humans who, in effect could simply retract those rights at any time. Radical vegans favor tactical diversity, expanding protesting to include illegal and violent acts in the name of animal liberation beyond the reformist realm of rights advocacy. Radical vegans generally view capitalism and the State as not only the root causes of animal cruelty and oppression but also as the enforcers of control and domination over 'human' animals as well.

Nihilist vegans generally view speciesism and human supremacy as manifestations of anthropocentric morality, constructed from capitalist, colonial modes of thinking. Nihilist vegans generally favor asymmetrical warfare through clandestine, cell-structured attacks against all and any aspects of industrial civilization. Vegan nihilists advocate for total (human and non-human animal) liberation, expanding tactical diversity to sometimes include violence against human targets. Rather than being guided by "hope" or a futurist vision of "a better world", many nihilist vegans point to a primal empathy as the motivation to attack here and now, for the sake of even momentary (human or non-human animal) liberation. Discarding the concept of a linear history (the concept of a progressive, linear timeline of historical events), nihilist vegans generally accept that a fully vegan world is highly unlikely. Therefore the urge

To make a necessary clarification, and as we have already answered in the previous questions, we do not see any room for not understanding veganism as an essential part of a daily life that seeks to position itself against the domination of our species over others. The practical and behavioral confrontation that we give to such normalized and stagnant dynamics as the understanding of animals and their environment as elements of exploitation for the benefit of our sickly species starts with ourselves. And in the basic dynamics that we understand as a rudder in our lives, there is no room to be part of the gear of exploitation in any of its forms. How can we attack something if we are providing ourselves with it? We see no sense in it.

We believe that the anarcho-nihilist perspective is completely tied to the vegan practice.

**Liberal * Radical * Nihilist
VEGANISM
A Short Exploration
by Warzone Distro (USA)**

This text was created to serve as a basic outline for understanding vegan perspectives generally defined as “liberal”, “radical” and “nihilist”. With having numerous conversations with people who individually define their vegan life in different ways, we have found it practical to continuously question and expand our own understanding of veganism. How we (Warzone Distro), as individuals understand veganism in our own lives has been inspired by a multitude of perspectives, vegan and anti-vegan, shared over the years. Reading and listening to these stories (and critiques) has without a doubt played an influential role in how we, as anarchists, relate animal liberation to veganism, as anti-speciesist praxis.

This text is by no means intended to be complete. Despite its simplicity, we feel this text has the potential to be a useful tool for others interested in creating further dialog on the topic.

General Definitions

Liberal Veganism:

an anti-speciesist praxis that critiques human supremacy by advocating for animal rights to bodily autonomy and freedom within a society. (Not to be confused with plant-based liberals)

Radical Veganism:

a critique of human supremacy informed by an understanding of how speciesism is interwoven with all other forms of oppression, therefore concluding that

modern day hunters practised Bushcraft or wilderness survival they would understand this. I have been practising Bushcraft for 25 years.

In response to modern day hunters who call themselves “green” or “primitive” or “anti-civ anarchists”, they are an example of how humans are inherently violent, with each other and with other species, either through war or terrorism, and they usually focus on the weaker. As for the animals, most of them don't and can not defend themselves from the hunter. Hunting is a form of terrorism, that humans, past and present, attempt to justify as being “necessary” for survival reasons - grown men and women killing or beating the shit out of the innocent.

When I read that these green terrorists who call themselves anarchists impose their superiority over animals, it sends me into a rage, and this is the reason I do not talk to these “useful idiots”, they prove to me that they are in fact inferior to the animals because all they want to do is kill the innocent, and pretend to be a friend of natives.

I have no respect for these greenwashed terrorists!

My instagram is <https://www.instagram.com/aboriginal.man.fine.art/>

- Kerry Redwood Ajecoutay-----

Excerpt of the interview entitled “MORE THAN JUST A DIET A conversation between Warzone Distro and Susaron 4” (Chile)

How would you describe the anarcho-nihilist, vegan, straight edge presence in the territory you inhabit?

In our territory there have been cycles during which anarcho-nihilist, vegan, straight groups have proliferated. Especially action groups, precisely in which we have fallen. The comrade Sebastian Oversluij “pelao Angry”, who died in an armed assault on the state bank in 2013 in a shootout with the armed guards of the branch, was a staunch practitioner of the vegan straight edge cause, leading a life of anarcho-nihilism and all that it implies.

Nowadays the presence of this particular kind of rebel is in decline due to the increase of a mercantile mentality and a much greater attachment to appearances. This has undoubtedly had an impact on how generations of anarchists have evolved. Drugs have taken a prominent position within the circles of youth that seek to confront power, and this has diminished the progress in many aspects of their struggles against networks of authority. It is the same case with respect to veganism; there was a time when, in this context, being an anarchist was almost synonymous with having an anti-speciesist or

vegan stance. But as time went by this was diluted in the same advancement of ideological superficiality already mentioned, and the ethical practices necessary to break from the market mentality, such as veganism or being drug-free, was left behind, precisely for a lack of diffusion and promotion by the activists themselves.

As a result, what strongly motivated our actions as a group was the dissemination of that message, which was diluted by time: the war against existence from an anarcho-nihilist and fervently anti-speciesist and straight edge perspective. Which, to our liking, fulfilled its purpose, since those discussions were reopened as a result of the action and our subsequent arrest. And consequently; constant elaboration of propaganda material referring to our ideological thinking. This is what gives us the desire to refloat this incendiary message for future generations: we have no intention of agreeing or dealing with the enemy, be it the animal exploitation industry or any authority that seeks to impose on us.

An article appeared in a recent anarchist publication entitled “Antispeciesism: a war of intransigent belligerence”, referring to the Animal Response Group. What was most striking about the article was the fact that despite the author's glorification of antispeciesism and animal liberation, there was a criticism of veganism, something many of us nihilistic vegans found somewhat deceitful (as well as confusing haha).

Here is a quote from the article:

“It is time to abandon the vegan diet as a prerequisite for antispeciesism. Criticism of how our world treats animals is far more important. Let the arguments for the diet die.”

For those of us who read the article, we found it interesting to see the author glorify and romanticize the actions of the Animal Response Group, while seemingly pigeonholing veganism as a practice unworthy of being glorified and romanticized. We understand a vegan lifestyle as an individual act of refusal against human moral supremacy in general, and in particular as a form of sabotage against authoritarian relations with animals.

What are your personal thoughts and experiences about being vegan and how does it relate to anarcho-nihilism?

Regarding the discrepancy that the article brings forward, for us it is quite simple:

If we had been part of the groups seeking to liberate territories in Nazi-bastard-controlled Eastern Europe, we would have found it immoral and impracticable

to buy or consume products coming out of the concentration camps, whether they were forced to manufacture them or whether they were products made from the very bodies of the captives. Under that premise we do not consider it sane to be willing to give our lives in an unequal war against a global industry, attacking its centers, threatening its participants and putting us at constant risk of death or imprisonment, to consume what is produced there out of convenience or selfishness. Doesn't that sound absurd?

It already seems to be completely unconscionable for an antispeciesist to consume from this industry, but in and of itself, the use of an animal as a consumer good or commodity seems to us completely nonviable. We believe that they have the same right to live as humans. And we do not care that certain human doctrines or ancestral cultures consider the contrary. If a child is being devoured by a group of other humans in our presence, we will defend them and prevent their death, won't we? We do not see why we should not do so with an animal.

Non-veganism seems to us simply lazy on the part of someone who calls themselves anarchist or anti-speciesist. We don't understand why they engage in such sterile discussions when animals are locked up, tortured, raped and killed. It would be better for them to admit that they are too lazy to question their consumption habits and that the products provided by animal exploitation and the voracious human culture of ecological devastation are convenient, delicious, and comfortable for them. At the same time they are horrified by cruel images of slaughterhouses and fur factories. Simply absurd.

That said, what we do agree on is that veganism without direct action is just as absurd and sterile. It becomes only a personal and very selfish painkiller, while the real horrors of speciesism continue to exist without having anyone to even minimally confront them.

For us, both are vital and essential parts that balance each other out. Direct action and habits. Because “Nothing changes if you don't change”. On the relationship between anarcho-nihilism and veganism: In and of itself we relate the concept of anarcho-nihilism to the anarchic perspective of addressing the problems generated by a society of domination in a confrontational, active and horizontal way. But we do not yield to ideological dictates that originate from any human group. Understanding our freedom and individual spontaneity and the same creativity from which they are born, as the most essential in the denial that we carry as a banner in front of this oppressive reality of goods and consumption. Not bowing to any authority. Not even to that which may arise in entanglements of ego and concepts in anarchism itself. We answer to no one except ourselves and our bonds.