



(This text was originally published in a zine called “Vegan Wild: An International Anarchist Journal of Total Liberation”. It has been slightly modified and expanded for the purpose of serving as its own zine.)

As a zine distributor and publisher we wanted to provide what we feel to be a basic outline for exploring vegan perspectives generally defined as “liberal”, “radical” and “nihilist”. Exactly how those of us affiliated with Warzone Distro understand veganism in our individual lives has been inspired by a multitude of perspectives - vegan, non-vegan, and anti-vegan - shared over the years. Reading and listening to different 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. In encouraging dialog, we find it practical to continuously challenge non-vegan anarchists, non-anarchist vegans, as well as question and expand our own understanding of veganism.

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 those interested in creating further dialog of their own on the topic.



Warzone Distro
WARZONEDISTRO.NOBLOGS.ORG
2025



Liberal Radical & Nihilist VEGANISM

***A Short
Exploration***

**Written by
Warzone Distro**

General Definitions

Liberal Veganism:

An anti-speciesist praxis that critiques human supremacy by advocating for animal rights to bodily autonomy and freedom within society.

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 genuine non-human (and human) 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, communist, socialist, or so on) as blunt instruments of domesticating power and control over the wild.



While there are inevitable overlaps and grey areas among the different groups, for the purposes of clarity and simplicity within this zine, we will discuss them as separate entities with distinct behaviors and motives.

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

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.

Our critique of "human" is linked to our critique of humanism. The philosophy of humanism constitutes a space of glorified self-domestication within which the human is considered the moral center of the universe. In this sense, "Human" as an identity implies an elevated position of separation from the wild, serving as a justification for controlling and dominating everything non-human. In practice, this perceived human superiority encourages the objectification of the wild world with a rapidly evolving capacity for speciesist violence.

Only within the confines of this present world – industrial civilization - do 'human' animals maintain such a high level of power, collectively occupying a position of authority that with impunity allows them to consume other animals and the earth with their diets, bulldozers, highways, and cities.

As with any other label or identity, we acknowledge the word "vegan" has no intrinsic meaning or value in and of itself, therefore we do not relate to it as a socialized code or morality. Rather we find affinity with it and embrace it because we appreciate its track record for being disruptive to the everyday normalization of human supremacy. We can't deny the colorful ways in which veganism empowers anarchy – pushing rebellion beyond the stale tradition of labor marches and work-place reform, toward the liberation of animals, the sabotage of construction machinery or fires set to the meat packing facilities that would have us be their wage-slaves. But even if only for creating peaceful dialog or something as small as disrupting a family barbecue, we understand veganism as a primal reflex of confrontation with this mass society – a population of (human) animals asserting their civilized authority over others.

Every "human" is an animal trapped at an existential crossroads: domesticate others or rewild?



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 animals' assigned commodity status.

Humanism is a philosophical stance that places heavy importance on humans, using the advancements of science and technology as evidence of human superiority. While Judeo-Christianity is considered the root value system at the developmental core of settler-colonial industrial civilization, we feel humanism continues that same anthropocentric trajectory but without supernaturalism.

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

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 often 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 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.

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 as 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.

“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 that strict laws have been created (for example, the Animal Enterprise Terrorism Act) in an attempt to discourage radical veganism.