

The colonizer and the animal agriculture industry use the same logic. They identify difference, assert inferiority, and use the asserted inferiority to justify domination.

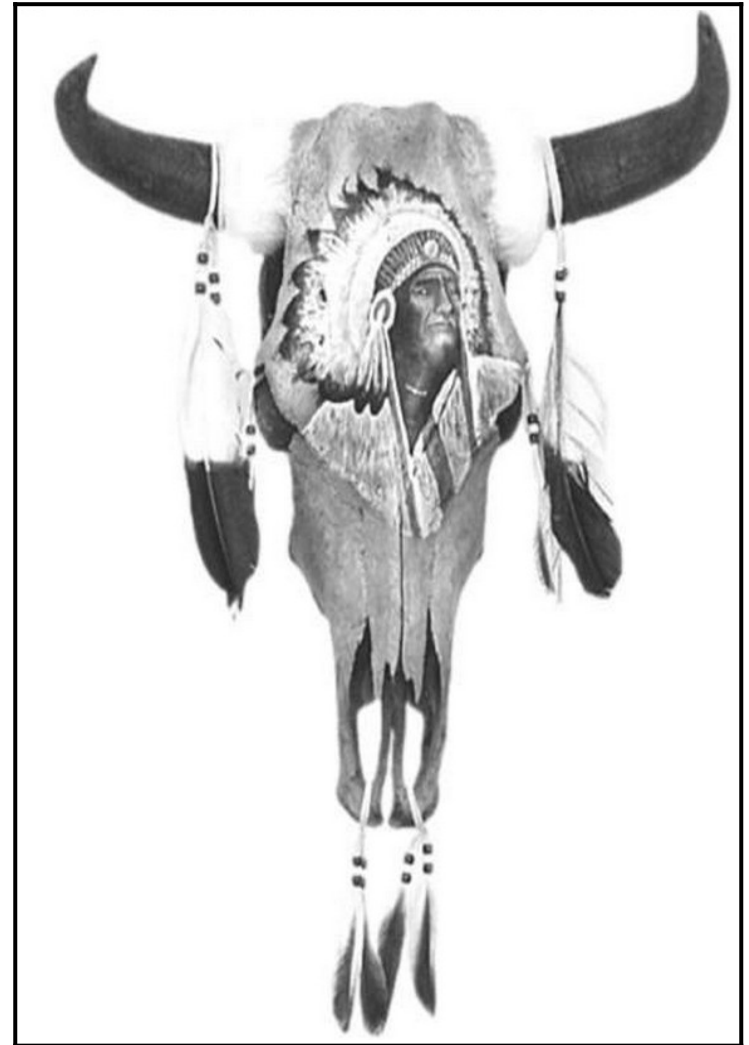
Animal agriculture is colonialism applied to animals. Hunting is organized warfare applied to animals. It is the assertion that animals exist for human use, that their bodies and lives are resources to be extracted, that their interests do not matter because they lack the characteristics that would grant them consideration. This is the same assertion that colonialism makes about colonized peoples: they exist for the use of the colonizer, their land and labor are resources to be extracted, their interests do not matter because they are not fully human, not fully civilized, not fully deserving of sovereignty.

The logic is identical. And the recognition of this identity is what the system cannot allow. Because if it were recognized that animal agriculture operates through the same logic as colonialism, then the refusal of animal agriculture would be recognizable as an anticolonial resistance. It would be understood not as a distraction from anticolonial struggle but as part of it. It would reveal that the logic of domination is unified, that rebellion requires setting ablaze the entire structure.



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How is Veganism Anticolonial?



Wildling

HOW IS VEGANISM ANTICOLONIAL?

This zine is a condensed assemblage of excerpts from an unpublished manuscript addressing colonialism, identity, and critiques of veganism.

ANIMAL EXPLOITATION IS COLONIALISM.

Colonialism is not merely a historical phenomenon. It is an ongoing logic of discrimination, domination, brutality, appropriation, displacement, and extraction. It operates through the assertion that certain lands, bodies, and resources exist for the benefit of those powerful enough to claim them. It operates through the production of "wastelands"—ecosystems cleared of their inhabitants and their complexity, reorganized as monocultures serving external interests. It operates through the construction of hierarchies: some lives matter, some lives are disposable; some beings are recognized as having interests, others are treated as purely things.

Animal agriculture is colonialism applied to not only humans, but to non-human animals and ecosystems. It involves:

- The displacement of wild animals from their lands so that those lands can be converted to pasture or feed crop cultivation.
- The domestication of animal bodies into forms that serve human economic interests, often at the cost of the animals' biological and behavioral capacities.
- The reduction of complex ecosystems to single-species production zones.
- The extraction of value from animal bodies while treating the animals themselves as byproducts, as metabolic units, as waste.
- The construction of hierarchies that declare some animals food, some pets, some vermin—based entirely on human economic interest rather than any inherent quality.

This is colonialism. And anticolonial thought refuses such arrangements not from moral feeling but from the recognition that colonial logic—the assertion that the colonized exist for the benefit of the colonizer—is the structure that permits all domination.

FOR MORE READING MATERIAL RELATED TO VEGAN
ANTICOLONIALISM:

- Vegan Wild: An International Anarchist Journal of Total Liberation (multi-language version), (Full Spanish version) & (Full English Version)
 - “Veganism” Through the Lens of Decolonization
- Decolonizing Individuality: Anarchism, Anti-Colonization & Anti-Speciesism
 - Of Indigenous Hunters & Colonial Stereotypes: Indigenous Anarchy Against Hunting & Intoxication Culture
 - Animal Bodies, Colonial Subjects: (Re)Locating Animality in Decolonial Thought
 - Veganism and Mi’kmaw Legends
 - Veganism as Anti-Colonial Praxis: A Collection of Indigenous Vegan Perspectives
 - Kaimangatanga: Māori Perspectives on Veganism and Plant-based Kai
 - My Vegan Straight Edge is Anything but White: An Indigenous Anarchist Critique of Speciesism and Intoxication Culture
 - Native Americans and Vegetarianism
 - Animal Colonialism in North America: Milk Colonialism, Environmental Racism, and Indigenous Veganism
 - There Is No Respectful Way to Kill an Animal
 - The Killing Game: An Ecofeminist Critique of Hunting
- On the Hunt: Morality in the Crosshairs, Hunting the Hunter in Anti-Civ Discourse

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Animal agriculture was the fucking foremost cause of land-hunger in the history of the United States, especially in terms of western expansion. The demand for grazing land drove the displacement of Plains nations with a directness that subsequent histories of "Manifest Destiny" have consistently euphemized: buffalo were exterminated not because settlers feared them but because cattle needed their range, and the systematic slaughter of sixty million animals in less than three decades was a deliberate, federally-sponsored campaign to collapse the food sovereignty of peoples whose resistance to displacement depended on their continued access to those animals.

The beef industry did not follow western expansion. It was western expansion. The violence the ranching frontier directed at Indigenous peoples was not incidental to the cattle economy. It was the cattle economy, asserting, through guns and starvation and reservation policy, the same principle the factory farm asserts through concrete and wire: that this land exists for our extraction, and every being on it is either an instrument or an obstacle.

The word for what this describes—what it has always described—is ecocide: the systematic destruction of ecosystems, the deliberate or negligent elimination of the conditions that make complex life possible. Ecocide is not merely environmental damage. It is the killing of the living world—not any single species, not any particular habitat, but the relational fabric of interdependence that constitutes a biome. The buffalo extermination was ecocide. The Amazon deforestation for cattle is ecocide. The emptying of the ocean by industrial fishing fleets is ecocide. The conversion of living soil into the chemical substrate of monoculture feed crops is ecocide. And these are not separate events, each to be evaluated on its own terms. They are the cascading consequences of a single operating logic—the agrilogistical axiom that more is always better than less, applied to a planet that has finite capacity for the more.

The legal apparatus has no adequate language for ecocide, and this absence is itself a form of protection afforded to the industries that commit it. When sixty million buffalo were slaughtered to clear the Great Plains for cattle grazing, no crime was named. When the Amazon loses an area equivalent to a mid-sized European country every year to clear land for beef and animal feed crops, no tribunal convenes. When the oceans are depopulated at rates that can only be described as a liquidation of the last large wild ecosystem on Earth, the quarterly earnings reports of the companies responsible show only profit. The absence of the crime's name is the condition of its continuation.

SPECIESISM AND THE SHARED LOGIC OF ALL DOMINATION

The anticolonial critique reveals this clearly. Colonialism operates through the same three-step structure: identify difference (the colonized are not European), assert inferiority (they are savage, primitive, uncivilized), justify domination (they must be civilized, their land must be taken, their labor must be exploited).

This is the same structure that appears in speciesism. The colonizer and the animal agriculture industry use the same logic. They identify difference, assert inferiority, and use the asserted inferiority to justify domination.

Animal agriculture is colonialism applied to animals. Hunting is organized warfare applied to animals. It is the assertion that animals exist for human use, that their bodies and lives are resources to be extracted, that their interests do not matter because they lack the characteristics that would grant them consideration. This is the same assertion that colonialism makes about colonized peoples: they exist for the use of the colonizer, their land and labor are resources to be extracted, their interests do not matter because they are not fully human, not fully civilized, not fully deserving of sovereignty.

The logic is identical. And the recognition of this identity is what the system cannot allow. Because if it were recognized that animal agriculture operates through the same logic as colonialism, then the refusal of animal agriculture would be recognizable as an anticolonial resistance. It would be understood not as a distraction from anticolonial struggle but as part of it. It would reveal that the logic of domination is unified, that rebellion requires setting ablaze the entire structure.

THE ACCUSATION AND ITS KERNEL OF TRUTH

The accusation arrives with predictable regularity: "Veganism is racist. It erases Indigenous food sovereignty. It imposes Western values on non-Western cultures. It ignores the fact that many Indigenous peoples have traditional relationships with animals that include hunting and fishing. To advocate for veganism is to participate in cultural genocide, to erase Indigenous knowledge, to continue the colonial project of imposing European values on colonized peoples."

The moment of recognition does not automatically produce refusal. The system has many resources to restore passivity once recognition begins—social pressure, the difficulty of maintaining refusal under conditions designed to make it inconvenient, the managed ignorance that limits access to information about alternatives. But the recognition, once it has happened, cannot be entirely suppressed. The person who has seen cannot entirely unsee. And the accumulation of recognitions—the growing number of people who have looked at the system and decided to stop cooperating with it—is how the manufacture of consent eventually fails.

This is not a prediction about when or whether the system will collapse. It is an observation about the structure of all consent-based domination: that the consent is manufactured, that the manufacture depends on mechanisms that can fail, and that the refusal of consent—however partial, however incomplete, however difficult to maintain—is a real material force of rebellion in the world.

The mechanisms described—linguistic erasure, spatial distance, compartmentalization, justification, projection—are the daily operational tools through which this consent is maintained and reproduced. They are not applied consciously, for the most part. They are embedded in social norms, in linguistic conventions, in the design of supermarkets and restaurants and menus, in the aesthetic conventions of food photography and food media. The person who eats a piece of chicken for lunch without thinking about where it came from is not consciously deploying any of these mechanisms. But the mechanisms are operating through them nonetheless, because the mechanisms have been so thoroughly institutionalized that they operate automatically, without requiring individual effort or intention. This is why the refusal of consent is so significant and why the system cannot simply ignore it.

The refusal does not merely remove one consumer from the market—it reveals that the consent was manufactured, that the participation was chosen, that the system depends on choices that can be made differently. And this revelation is threatening precisely because it is not available to the system's usual defenses. The system can argue against moral claims. It cannot argue against the simple fact that a person decided to stop participating. The withdrawal of consent requires no philosophical justification, no appeal to objective moral facts, no consistent application of a universal principle. It requires only the recognition of what the system is and the decision to stop. Guy Debord understood that The Spectacle—the society organized around the continuous production of images that substitute for direct experience—maintains itself through the passivity of those who consume it. The spectacle does not require that its viewers actively endorse it. It requires only that they remain passive, that they continue to consume the images without examining what they conceal, that they allow the aesthetic object to stand between them and the reality of its production. The refusal is the interruption of this passivity. It is the moment when the viewer stops consuming the image and asks what the image is concealing. And this moment—the moment of recognition—is what the system works so hard to prevent and what the mechanisms of denial are designed to forestall. Every withdrawal of consent from a system of domination begins with this moment.

The enslaved person who begins to think of freedom as possible rather than unthinkable. The colonized person who recognizes that the authority of the colonizer is not natural but imposed. The worker who recognizes that the extraction of surplus value is not the inevitable structure of productive activity but a choice made by those with the power to make it. The consumer who recognizes that the system that produces the food on their plate depends on their continued participation and that participation is a choice.

This accusation is more sophisticated than the claim that veganism is elitist. It does not merely assert that veganism is inaccessible. It asserts that veganism is itself a form of domination—that the refusal to eat animals is an act of cultural imperialism, that it replicates the violence of colonialism by erasing Indigenous practices and imposing a universal standard derived from Western cultures. The accusation contains a kernel of truth. Colonialism has operated through the erasure of Indigenous knowledge, the destruction of Indigenous food systems, and the imposition of European agricultural practices. The displacement of Indigenous peoples from their lands, the destruction of the ecosystems they depended on, the forced assimilation into European ways of life—all of this has been justified through narratives of civilization, progress, and development. And these narratives have often included the claim that Indigenous practices are primitive, savage, or morally inferior.

The concern for Indigenous food sovereignty is legitimate. Food sovereignty—the right of peoples to define their own food systems, to control their own seeds and land, to maintain their own agricultural practices and relationships with the land—is a framework developed primarily by Indigenous and peasant movements in response to the violence of industrial agriculture and global capitalism. The defense of food sovereignty is a defense against the imposition of monoculture, against the patenting of seeds by corporations, against the destruction of local food systems by global supply chains. It is a refusal of the logic that says all food systems must conform to the model of industrial capitalism.

This is real. This matters. The defense of Indigenous food sovereignty is part of the struggle against colonialism, against capitalism, against the domination of land and people by corporate and state power. And any analysis that ignores this, that treats Indigenous food practices as if they were equivalent to industrial animal agriculture, that demands that Indigenous peoples abandon their traditional relationships with animals in the name of a universal moral principle—such an analysis would indeed be colonial. As it would replicate the violence of imposing European standards on non-European peoples. It would erase the specificity of Indigenous knowledge and practice. That, however, **should not be misconstrued as a justification for hunting, trapping, fishing, whaling—practices which are roundly repudiated and condemned by Indigenous vegans within their own cultural contexts; not only in the western hemisphere, but worldwide.**

But this is not what veganism is. Or rather, this is not what veganism must be. The accusation conflates two entirely different things: the refusal to participate in industrial animal agriculture, and the demand that Indigenous peoples

abandon their traditional food practices. These are not the same. And the conflation serves a specific function: it allows the defense of industrial animal agriculture to hide behind the legitimate concern for Indigenous food sovereignty.

This is the inversion. The accusation takes a legitimate anticolonial concern—the defense of Indigenous food sovereignty—and deploys it as a shield for the very system that is destroying Indigenous food sovereignty. Because industrial animal agriculture is not Indigenous food practice. It is the destruction of Indigenous food practice. It is the displacement of Indigenous peoples from their lands, the conversion of those lands into pasture and feed crops, the imposition of a food system designed to maximize profit rather than to sustain communities. Industrial animal agriculture is itself a colonial project. And the accusation that veganism is racist functions to protect this colonial project from examination.

THE LOGICAL STRUCTURE OF HIERARCHY

To understand why the accusation is an inversion, it is necessary to understand the logical structure that underlies all systems of domination. This structure is not complex. It is remarkably simple. And it is identical across every system of domination that has ever existed.

The structure has three steps:

First step: Identify a difference. The difference can be anything—species, race, gender, ability, class, nationality, religion. The content of the difference does not matter. What matters is that a difference is identified and marked as significant.

Second step: Assert that the difference implies inferiority. The beings on one side of the difference are marked as less than—less intelligent, less rational, less capable, less deserving of consideration. The assertion is not argued. It is simply stated as if it were obvious, as if the difference itself were sufficient to establish the hierarchy.

Third step: Use the asserted inferiority to justify domination. Because the beings on one side of the difference are less than, they can be dominated. They can be owned, exploited, killed, displaced, erased. The domination is presented not as an act of power but as a natural consequence of the difference. The hierarchy is naturalized. The domination becomes invisible.

ignorant of antiracist analysis. Because if the unity were recognized—if it became clear that the logic being refused in the gestation crate and the logic being refused in the plantation and the logic being refused in the reservation and the logic being refused in the factory are all the same logic—then the refusal would become total. And a total refusal is what the system cannot survive—because total refusal leads to Total Liberation.

THE APPARATUS OF CONSENT:

HOW SYSTEMS OF OPPRESSION MAINTAIN PARTICIPATION

Every system of domination depends on the participation of those it dominates. This is not a claim about false consciousness—it is a structural observation about how power operates. Slavery required the labor of the enslaved. Colonialism required the cooperation of the colonized—their labor, their knowledge, their compliance with the administrative structures that organized their dispossession. Capitalism requires the labor of the working class and the consumption of consumers. And animal agriculture requires the consumption of animal products by humans.

The participation of the dominated—or, in the case of animal agriculture, the participation of the bystanders and consumers who benefit from but do not directly perform the system's violence—is not freely given in the sense that it follows from genuine deliberation and genuine choice. It is produced. It is manufactured by the system itself, through mechanisms that range from the crude (hunger, poverty, the absence of alternatives) to the subtle (linguistic erasure, spatial distance, aestheticization) to the ideological (moral frameworks that naturalize the system, cultural narratives that render participation invisible).

The manufacture of consent to animal agriculture is one of the most thorough and successful consent-production operations in the history of human culture. It has been operating for ten thousand years, since the first domestication of animals for agricultural use. It has had ten thousand years to become invisible. It has had ten thousand years to embed itself in language, in cuisine, in cultural practice, in religious ceremony, in economic structure, in legal definition, in the physical infrastructure of cities and supply chains. The consent is not felt as consent because the system that produces it is so old and so pervasive that it has come to feel like nature—not a set of arrangements that could be otherwise, but the shape of the world itself.

has, in some of its expressions, been characterized by racial homogeneity, middle-class assumptions, and an absence of intersectional analysis. It has produced rhetoric—the comparison of factory farming to the Holocaust, the comparison of animal confinement to chattel slavery—that has sometimes been deployed in ways that center animal suffering at the expense of human suffering and that have, predictably, produced pushback from members of those communities whose historical experiences are being invoked as analogies.

But this is precisely what scholars of genocide, some of whom are Holocaust survivors themselves, and decolonial theorists, have independently identified as the shared logical structure of industrial killing. It is not that the Holocaust was "like" factory farming, or that factory farming is "like" the Holocaust—a comparison that is often dismissed as trivializing human suffering. The insight is more precise and more disturbing than analogy. The insight is that the same ideological infrastructure—the same processes of legal exclusion, taxonomic reclassification, linguistic sanitization, spatial concealment, and bureaucratic normalization—was deployed in both cases. The disassembly line was borrowed from animal agriculture by the architects of industrial genocide. The logic that made both possible was the same logic: that some beings can be classified as outside the category of those who matter, and that once classified as such, any treatment of them becomes administratively and morally permissible.

The critique's direction is legitimate but in limited scope. And the conclusion the critique is used to draw—that animal liberation should be set aside in favor of "real" human liberation struggles—does not follow from the critique. The failure of the animal liberation movement to practice genuine intersectionality is a failure of the movement, not a failure of the underlying analysis. The analysis—that domination is a unified structure, that the same logic operates across all systems of oppression, that the refusal of one form requires the recognition of the entire structure—is not invalidated by the failure of any particular movement to embody it fully. After all, if perfection is the criteria for validity then every movement fails.

What the analysis demands is precisely the opposite of fragmentation. It demands the recognition that these struggles cannot be separated—that the factory farm and the plantation and the colonial territory are not different problems but different expressions of the same problem: the assertion that certain beings exist for extraction by those with the power to extract them. The fragmentation of these struggles is not a natural fact. It is a strategic outcome of a system that needs the struggles to remain separate, that needs animal liberation and human liberation to be understood as competing rather than complementary, that needs the antiracist activist to dismiss the vegan and the vegan to be

This is the structure. And this structure appears identically in every system of domination: speciesism, racism, colorism, patriarchy, ableism, neurotypical supremacy, queerphobia, cisnormativity, heteronormativity, colonialism, capitalism, nationalism, ageism, fatphobia/sizeism, xenophobia/nativism, lookism, linguisticism/linguistic domination, religious supremacy, caste systems, classism, carceralism, anthropocentrism, environmental domination.

In speciesism: Animals are different from humans (first step). This difference means animals are less than humans—less rational, less intelligent, less morally significant (second step). Therefore animals can be dominated—confined, exploited, killed (third step).

In racism: People of certain races are different from white people (first step). This difference means they are less than white people—less civilized, less intelligent, less fully human (second step). Therefore they can be dominated—enslaved, colonized, displaced, killed (third step).

In colorism: People with darker skin are different from people with lighter skin (first step). This difference means they are less than—less beautiful, less refined, less desirable, less worthy of status or opportunity (second step). Therefore they can be dominated—excluded, devalued, denied opportunities, or subjected to discrimination (third step).

In patriarchy: Women are different from men (first step). This difference means women are less than men—less rational, less capable, less suited for public life (second step). Therefore women can be dominated—excluded from political power, confined to domestic roles, treated as property (third step).

In ableism: Disabled people are different from able-bodied people (first step). This difference means they are less than able-bodied people—less productive, less valuable, less deserving of resources (second step). Therefore they can be dominated—institutionalized, sterilized, denied autonomy, rendered invisible (third step).

In neurotypical supremacy (neurodivergence stigma): Neurodivergent people are different from neurotypical people (first step). This difference means they are less than—less rational, less capable, less functional, less suited to participation in society (second step). Therefore they can be dominated—pathologized, excluded, institutionalized, denied autonomy, or forced to conform (third step).

In queerphobia: Queer people are different from heterosexual and cisgender people (first step). This difference means queer people are less than heterosexual and cisgender people—less natural, less normal, less legitimate in their identities and relationships, as if deviation from a constructed norm were itself proof of inferiority (second step). Therefore they can be dominated, stigmatized, criminalized, pathologized, excluded, subjected to coercion and violence (third step).

In colonialism: Colonized peoples are different from the colonizing population (first step). This difference means they are less than the colonizing population—less civilized, less developed, less capable of self-governance, as if these imposed descriptions were neutral facts rather than assertions of inferiority (second step). Therefore they can be dominated—occupied, dispossessed, exploited, governed without consent, assimilated or erased (third step).

In capitalism: Workers are different from owners (first step). This difference means workers are less than owners—they own only their labor, not the means of production (second step). Therefore workers can be dominated—exploited, paid less than the value they produce, treated as replaceable units (third step).

In nationalism: People outside the nation are different from those within it (first step). This difference means they are less than—less deserving of protection, less entitled to resources or concern, less civilized, less worthy of sovereignty (second step). Therefore they can be dominated—excluded, displaced, invaded, exploited, sanctioned, or treated as expendable in the pursuit of national interest (third step).

In ageism: Older people (or younger people) are different from those in the dominant age group (first step). This difference means they are less than—less capable, less rational, less adaptable, less worthy of autonomy or consideration (second step). Therefore they can be dominated—excluded from decision-making, denied opportunities, infantilized, neglected, or discarded (third step).

In fatphobia / sizeism: Fat people are different from thin people (first step). This difference means they are less than—less disciplined, less healthy, less attractive, less worthy of respect or care (second step). Therefore they can be dominated—stigmatized, shamed, denied opportunities or care, or subjected to social and institutional exclusion (third step).

The Lakota, Dakota, Nakota, Cheyenne, Arapaho, Pawnee, and other nations were systematically dispossessed of their land to make way for cattle ranching and agriculture. Now, the descendants of those same Indigenous peoples live on reservations—the most impoverished areas in the United States—while the land their ancestors were murdered for is used to raise cattle in feedlots that pollute the air and water.

This is the continuation of colonialism. The land is still being stolen, still being used to extract profit, and the Indigenous peoples who survived genocide are still being poisoned and displaced.

ON THE SEPARATION OF STRUGGLES: WHY FRAGMENTATION SERVES THE SYSTEM

The accusation recurs with the predictability of a script: Why are you talking about animals when there are so many human problems that need attention? Sometimes the question is posed as a rebuke of priority. Sometimes it is posed as an argument about cognitive and material resources — that attention given to animal liberation is attention stolen from antiracist, anticolonial, feminist, or labor struggles. Sometimes it is posed as a philosophical claim: that the moral significance of animal suffering is simply lower than the moral significance of human suffering, and that anyone who fails to recognize this hierarchy has confused their categories.

The argument is almost always made by people who are not, in fact, actively working on any of the human struggles they invoke as the reason to dismiss animal liberation. This selective deployment is worth noting. The urgency of antiracist struggle is rarely this person's organizing frame—it is invoked specifically when animal liberation comes up, and invoked specifically as a reason not to think about it. The argument is not actually about priorities. It is about deflection. And the deflection reveals exactly what the analysis of mechanisms of denial would predict: that the discomfort produced by encountering the refusal is being managed by redirecting attention to something else, anything else, as long as that something else is not the killing floor.

But there is a more substantive version of this argument that deserves a more substantive response — the version that holds that single-issue politics is genuinely limited, that focusing on one form of domination to the exclusion of others reproduces the fragmentation that serves the system, and that animal liberation as a movement has a poor record of engaging with human liberation struggles. This version is not wrong. Animal liberation as a social movement

The trees are cut and burned. The smoke darkens the sky. The animals who lived in those trees—the jaguars, the monkeys, the sloths, the birds, the insects, the amphibians—burn alive or flee into shrinking fragments of forest where they slowly starve. Indigenous peoples who have lived in the forest for thousands of years are driven from their land, often violently, by ranchers and loggers who want the territory for profit. Indigenous activists who dare to stand in defense of their lands are hunted down and murdered. "Disappeared" and assassinated as a matter of routine business.

The forest, once cleared, releases its stored carbon into the atmosphere. The Amazon has stored carbon for millennia, acting as a carbon sink that helps regulate the global climate. As it burns, that carbon is released, accelerating warming. The forest is approaching a tipping point—a threshold beyond which it will no longer be able to regenerate, transforming instead into a dry savanna. This transformation would release billions of tons of additional carbon and eliminate one of the planet's most critical climate regulation systems.

This is happening for beef. For leather. For soybeans to feed pigs, cows, chickens, turkeys, etc., in the United States, Europe, China, and elsewhere. In Indonesia, tropical forests are being cleared for palm oil plantations—and palm kernel meal, a byproduct of palm oil production, is used as animal feed. Orangutans, already critically endangered, are losing their habitat. They are beaten, burned, killed by workers clearing the land. Mothers are shot, and their babies are taken to be sold as pets. The forests burn, the animals die, and the feed is shipped to factory farms.

THE STOLEN LAND

In the Great Plains, industrial cattle feedlots and dairy operations are located on land that was stolen from Indigenous peoples through a campaign of genocide, forced removal, and treaty violations that continued well into the 20th century.

The Rosebud Sioux Tribe in South Dakota has fought for years against the expansion of industrial dairy operations near their reservation. The dairies threaten the tribe's water supply and sacred sites. The tribe has limited legal recourse because the operations are located on land that is technically outside reservation boundaries—land that was once part of the reservation before it was taken by the federal government.

In xenophobia / nativism: Foreigners or immigrants are different from native-born populations (first step). This difference means they are less than—less trustworthy, less loyal, less deserving of rights or belonging (second step). Therefore they can be dominated—excluded, detained, deported, exploited, or denied protections (third step).

In lookism: People with certain physical appearances are different from those who meet dominant beauty standards (first step). This difference means they are less than—less attractive, less valuable, less worthy of attention or respect (second step). Therefore they can be dominated—excluded, stigmatized, underpaid, or treated as socially inferior (third step).

In linguistic domination / linguicism: Speakers of non-dominant languages are different from speakers of the dominant language (first step). This difference means they are less than—less intelligent, less competent, less articulate, less worthy of participation (second step). Therefore they can be dominated—excluded from institutions, denied access, pressured to assimilate, or silenced (third step).

In religious supremacy: People of other religions (or no religion) are different from the dominant religious group (first step). This difference means they are less than—less morally aware, less enlightened, less deserving of authority or legitimacy (second step). Therefore they can be dominated—persecuted, excluded, forcibly converted, or subordinated under religious rule (third step).

In caste systems: People of lower castes are different from those of higher castes (first step). This difference means they are less than—less pure, less worthy, less entitled to dignity or opportunity (second step). Therefore they can be dominated—segregated, exploited, restricted in occupation and movement, or subjected to violence (third step).

In classism: Poor people are different from the wealthy (first step). This difference means they are less than—less responsible, less intelligent, less deserving of security or comfort (second step). Therefore they can be dominated—exploited, underpaid, denied resources, blamed for their conditions, or rendered disposable (third step).

In carceralism (punitive justice systems): Criminalized people are different from law-abiding people (first step). This difference means they are less than—less

moral, less redeemable, less deserving of rights or dignity (second step). Therefore they can be dominated—incarcerated, surveilled, deprived of rights, subjected to violence and social exclusion (third step).

In heteronormativity: Non-heterosexual relationships are different from heterosexual relationships (first step). This difference means they are less than—less valid, less stable, less legitimate as forms of life, less worthy of recognition or protection (second step). Therefore they can be dominated—excluded from institutions, denied rights, erased from representation, or treated as illegitimate (third step).

In cisnormativity: Trans and gender non-conforming people are different from cisgender people (first step). This difference means they are less than—less real, less coherent, less stable, less entitled to recognition of their identities (second step). Therefore they can be dominated—misgendered, excluded, denied care, or forced into conformity (third step).

In anthropocentrism (beyond speciesism to include all non-human life): Non human life is different from human life (first step). This difference means it is less than—less valuable, less significant, less worthy of moral consideration (second step). Therefore it can be dominated—exploited, destroyed, or disregarded for human ends (third step).

In environmental domination (also a form of anthropocentrism): Ecosystems and non-human environments are different from human systems (first step). This difference means they are less than—less valuable, less significant, less deserving of preservation except insofar as they serve human use (second step). Therefore they can be dominated—extracted from, degraded, or destroyed (third step).

The structure is identical. Only the category changes. The logic of domination does not vary. It simply selects different populations to mark as different, to assert as inferior, to justify dominating.

This is what the individualist anarchist recognizes—and rejects—wherever it found: the system operates through categorization and hierarchical sorting. It creates categories—human/animal, white/non-white, male/female, able-bodied/disabled, owner/worker—and then uses those categories to justify domination. The categories are not natural. They are constructed. They are

autonomy. This refusal is compatible with the defense of Indigenous food sovereignty. It is, in fact, part of the same struggle. Because both are refusals of the logic that says certain beings and certain lands exist for extraction by the powerful.

The system needs these struggles to appear separate. It needs veganism to appear as a threat to Indigenous food sovereignty rather than as part of the same anticolonial struggle. Because if the unity were recognized, if it were understood that the rejection of animal agriculture and the defense of Indigenous food sovereignty are both rejections of colonial logic, then the fragmentation would collapse. The struggles would unite. And the unified resistance would threaten the entire structure of domination.

This is why the accusation that veganism is racist is deployed with such force. It is not a genuine concern for Indigenous peoples. It is a defense mechanism, designed to protect industrial animal agriculture from examination by fragmenting the struggles that threaten it. The accusation ensures that veganism and anticolonial struggle remain separate, that they are seen as competing rather than complementary, that the unity of the domination structure remains invisible.

But the unity is real. The logic is the same. The refusal is the same. And once this is recognized, the accusation collapses. Veganism is not racist. Industrial animal agriculture is colonial. The refusal of animal agriculture is an anticolonial refusal. And the accusation that this refusal is racist is a **strategic inversion designed to protect the system from the recognition that would make its dismantling possible.**

THE RAZED FOREST

The Amazon rainforest—the lungs of the Earth, home to 10% of all species on the planet—is being clearcut to grow soybeans for animal feed and to create pasture for cattle. Every minute, an area of Amazon rainforest the size of five football fields is destroyed. Much of this destruction is driven directly by the demand for beef and animal feed. Brazil is the world's largest exporter of beef and soybeans. The two industries are symbiotic: cattle ranchers clear the forest, use the land for pasture until it degrades, then sell it to soy farmers who plant feed crops for chickens, pigs, cows, etc., in other countries.

The person who eats industrial chicken while claiming that veganism is culturally insensitive is participating in a system that depends on the exploitation of workers, many of whom are Indigenous, immigrants and people of color. They are funding the exploitation. They are funding the trauma. And they are using concern for cultural sensitivity to avoid confronting their own participation in this exploitation. This is erasure. It is the erasure of the workers whose bodies and minds are destroyed by the system the person is defending.

The person who consumes dairy while claiming that veganism ignores Indigenous relationships with animals is participating in a system that has displaced Indigenous peoples from lands that are now used to grow feed for dairy cows. They are funding the displacement. They are funding the destruction of ecosystems that Indigenous communities depend on. And they are using concern for Indigenous knowledge to avoid confronting their own participation in this destruction. This is erasure. It is the erasure of the ongoing colonialism that the system perpetuates.

The real erasure is not in veganism. The real erasure is in the refusal to acknowledge that industrial animal agriculture is destroying Indigenous food sovereignty, that it operates through colonial logic, that it displaces Indigenous peoples and destroys their lands. The real erasure is in using Indigenous peoples as a rhetorical shield while participating in the system that harms them.

The anarchist refuses this erasure. It is the recognition that industrial animal agriculture is a colonial project, that it operates through the logic of extraction and domination, that it destroys the food sovereignty it claims to defend. And it is the withdrawal of consent from this system.

The refusal is not an imposition on Indigenous peoples. It is not a demand that Indigenous communities abandon their traditional practices. To the contrary, it is a refusal to participate in the industrial system that is destroying those practices. It is a refusal to fund the displacement, the extraction, the destruction. It is a refusal to allow concern for Indigenous food sovereignty to be weaponized as a defense of the very system that violates that sovereignty.

This distinction is crucial. Veganism as anarchic refusal does not demand that everyone eat the same way. It does not impose a universal standard. It does not claim that all relationships with animals must be identical. It simply refuses to participate in any form of animal exploitation—any system that operates through domination, extraction, and the systematic violation of sovereignty and

imposed. And they function to render certain populations disposable, exploitable, available for domination.

The anarchist rejects all imposed categories. Not because the differences do not exist—animals are different from humans, people of different races have different experiences, bodies have different capabilities—but because the assertion that difference implies inferiority is a lie. It is a lie told by power to justify domination. The difference is real. The hierarchy is constructed. And the construction serves power.

"My egoist critique of 'Human' as an identity and concept is no more sophisticated than my critique of race and gender; I reject any socialized binary worldview that pre-supposes categorical divisions based on hierarchy."

—Flower Bomb, Egoist Vegan: Some Thoughts on an Individualist Animal Liberation

Veganism, understood as anarchic refusal, is the refusal of this categorization. It is the recognition that the category "animal" and "livestock" functions the same way as the category "savage" or "slave" or "woman" or "disabled"—it is a category constructed to justify domination. The refusal of the category is not a claim that animals are exactly the same as humans. It is a refusal of the logic that says difference justifies domination.

This is why speciesism is not separate from racism, from patriarchy, from ableism, from capitalism, or whatever-the-fuck. It is the same structure. It is the prototype—the first and most fundamental application of the logic of domination. And once the logic is accepted in one domain, it can be extended to any domain. Once it is accepted that certain beings can be dominated because they are different, the only question is: which beings? The answer is determined by power. Those with power decide which differences matter, which populations can be marked as inferior, which beings can be dominated.

THE RACIALIZATION OF CHEAP MEAT

The accusation that veganism is racist also obscures the fact that animal agriculture itself is deeply racialized. The production of cheap meat depends on the exploitation of racialized populations and the destruction of Indigenous lands. This is not incidental. It is structural.

Industrial animal agriculture in the United States is concentrated in areas with high percentages of Black, Latino, and Indigenous residents. The factory farms are sited in these communities because the industry knows that these communities lack the political power to resist. The pollution, the smell, the contamination of water, the health impacts—all of this is displaced onto communities of color. This is environmental racism, and it is constitutive of the system that produces cheap meat.

The expansion of animal agriculture globally follows the same pattern. In the Amazon, cattle ranching is the leading cause of deforestation. The forests are cleared to create pasture, and the clearing displaces Indigenous peoples who have lived in and with these forests for thousands of years. The displacement is not a side effect. It is the point. The land is taken because it is valuable—valuable for cattle, valuable for soybeans to feed cattle, valuable for the production of cheap meat for global markets. And the people who live on the land are treated as obstacles to be removed.

This is colonialism—modern economic colonialism. It is the assertion that the land exists for extraction, that the people who live on the land do not have the right to refuse, that their sovereignty does not matter because the land is needed for development, for progress, for the production of commodities. The narrative is identical to the narrative that justified historical colonialism: the land is not being used properly, the people are primitive, development requires that they be displaced. The logic has not changed. Only the specific justification has been updated.

The production of cheap meat also depends on a narrative of development and progress that is explicitly racialized. The narrative says: industrial animal agriculture is modern, efficient, scientific. Traditional food systems—the food systems of Indigenous peoples, of peasant communities, of anyone who has not adopted industrial methods—are backward, inefficient, primitive. The narrative constructs a hierarchy: industrial agriculture is superior, traditional agriculture is inferior. And this hierarchy is used to justify the displacement of traditional food systems by industrial ones.

This is the same narrative that colonialism used. The colonizer claimed that European agriculture was superior, that Indigenous land use was wasteful, that the land would be better used if it were taken from Indigenous peoples and converted to European-style farming. The narrative justified theft. It justified displacement. It justified the destruction of Indigenous food sovereignty in the name of progress and development.

Animal agriculture is colonialism applied to animals and to the lands they inhabit. The displacement of wild animals to make room for livestock is the same logic as the displacement of Indigenous peoples to make room for settlers. The confinement of animals in factory farms is the same logic as the confinement of colonized peoples in reservations. The assertion that animals exist as resources is the same logic as the assertion that colonized lands exist as resources. The logic is colonial. The project is colonial. And the refusal of animal agriculture is an anticolonial refusal.

This is what the system cannot allow to be recognized. Because if it were recognized that animal agriculture is a colonial project, that it operates through the same logic as historical and ongoing colonialism, then the accusation that veganism is racist would be revealed as an inversion. The actual racism, the actual colonialism, is in the system that displaces Indigenous peoples to make room for cattle, that destroys Indigenous food systems in the name of development, that asserts the right to extract resources from Indigenous lands without consent. The refusal of this system is not racist. It is antiracist. It is anticolonial. It is the refusal of the logic of domination itself.

THE REAL ERASURE

The accusation that veganism erases Indigenous food sovereignty is an inversion. The real erasure is in defending a system that is actively destroying Indigenous food sovereignty.

When someone defends their consumption of industrial meat by invoking Indigenous food practices, they are not defending Indigenous food sovereignty. They are using Indigenous peoples as a rhetorical shield while funding the system that displaces those peoples, destroys their lands, and eliminates their traditional food systems. This is not solidarity. This is appropriation. It is the use of Indigenous identity (usually caricatured) to defend a system that harms Indigenous peoples.

The person who eats factory-farmed beef while claiming that veganism erases Indigenous food sovereignty is participating in a system that clears Indigenous lands for cattle ranching. They are funding the displacement. They are funding the destruction. And they are using concern for Indigenous peoples to avoid confronting their own participation in this destruction. This is erasure. It is the erasure of the actual violence being done to Indigenous peoples by the system the person is defending.

The system cannot allow this recognition. So it fragments the struggles. It insists that animal liberation is separate from human liberation, that the refusal of speciesism is a distraction from antiracist struggle, that caring about animals means not caring about humans. The fragmentation is strategic. It ensures that the struggles remain isolated, that they do not recognize their common enemy, that they do not unite against the structure of domination itself.

The accusation that veganism is racist is part of this fragmentation. It positions veganism as opposed to antiracist struggle, as a white issue, as something that competes with rather than complements the struggle against racism and colonialism. This positioning is false. But it is effective. Because it prevents the recognition that the refusal of animal agriculture is part of antiracist and anticolonial struggle, that the logic being refused is the same logic, that the structure is unified.

The one who has a well-reasoned anticolonial critique sees through this fragmentation. She recognizes that the system operates through categorization—it creates categories and uses them to justify domination. The rejection of imposed categories is the rejection of the system's primary mechanism. And this rejection does not apply only to one category. It applies to all categories. The negation of the category "animal" and "livestock" is the negation of the same logic that creates the categories "savage," "slave," "woman," "disabled." The rejection is unified because the logic is unified.

This is why veganism, understood as anarchic negation, is not separate from antiracist and anticolonial struggle. It is the same struggle. It is the negation of the logic that says certain beings can be dominated because they are different. This logic appears in how animals are treated. It appears in how Indigenous peoples are treated. It appears in how people of color are treated. It appears in how women are treated. It appears in how disabled people are treated. The logic is identical. And the negation of the logic in one domain is the negation of the logic in all domains.

The anticolonial critique makes this even clearer. Colonialism is not merely a historical event. It is an ongoing structure. It is the assertion that certain lands, bodies, and resources exist for extraction by the powerful. This assertion appears in how colonizers treated Indigenous peoples. It appears in how corporations treat workers. It appears in how industrial agriculture treats land. And it appears in how animal agriculture treats animals. The assertion is the same: you exist for my use, your interests do not matter, I have the right to dominate you because I have the power to do so.

Industrial animal agriculture uses the same narrative. It claims that its methods are superior, that traditional food systems are inefficient, that development requires the adoption of industrial methods. And this narrative is used to justify the displacement of Indigenous peoples, the destruction of traditional food systems, the conversion of land to industrial agriculture. The logic is colonial. The project is colonial. And the beneficiaries are the same: capital, corporations, the owners of the means of production.

The accusation that veganism is racist obscures all of this. It treats veganism as if it were the colonial project, as if the refusal to eat animals were an imposition of Western values. But the actual colonial project is animal agriculture. It is animal agriculture that displaces Indigenous peoples. It is animal agriculture that destroys traditional food systems. It is animal agriculture that operates through the logic of extraction, domination, and the assertion that certain lands and peoples exist for the use of the powerful.

The refusal of animal agriculture is an anticolonial refusal. It is the refusal of the logic that says land exists for extraction, that animals exist as resources, that Indigenous peoples can be displaced in the name of development. The refusal is not an imposition. It is a withdrawal of consent from a system that operates through colonial logic.

FOOD SOVEREIGNTY AND RHETORICAL DEFLECTION

Food sovereignty is a framework developed primarily by Indigenous and peasant movements to resist the imposition of industrial agriculture and to defend the right of communities to control their own food systems. The framework is explicitly anticolonial. It is a refusal of the logic that says all food systems must conform to the model of industrial capitalism, that seeds can be patented by corporations, that local food systems must be destroyed in the name of global markets.

The defense of food sovereignty is a defense of the right to refuse. It is the assertion that communities have the right to determine their own relationships to land, to seeds, to animals, to food. It is a refusal of the imposition of external standards, external control, external ownership. It is, in other words, an anarchist principle: the refusal of imposed authority, the assertion of self-determination, the recognition that no one has the right to dictate how a community feeds itself.

This framework is important. It is legitimate. And it is under attack—but not from veganism, but from industrial agriculture. The corporations that control the global food system are the ones destroying food sovereignty. They are the ones patenting seeds, imposing monocultures, displacing peasant farmers, destroying local food systems. They are the ones asserting the right to control how the world eats. And they are doing this in the name of efficiency, development, and progress—the same justifications that colonialism always uses.

Industrial animal agriculture is part of this system. It is not separate from it. The same corporations that control the seed supply control the meat supply. The same logic that justifies the patenting of seeds justifies the confinement of animals. The same narrative of development and progress that is used to displace peasant farmers is used to displace Indigenous peoples from lands that are converted to pasture. Industrial animal agriculture is not a defense of food sovereignty. It is an attack on food sovereignty.

But the accusation that veganism is racist deploys the language of food sovereignty to defend industrial animal agriculture. This is the inversion. The accusation takes a framework developed to resist industrial agriculture and uses it to defend industrial agriculture. It takes a principle developed by Indigenous and peasant movements and uses it to protect the very system that is destroying Indigenous and peasant food systems.

This deployment is not genuine concern for food sovereignty. It is rhetorical deflection. It is the use of anticolonial language to defend a colonial system. And the deflection is effective because it sounds like solidarity, like a defense of Indigenous rights, like anticolonial politics. But it is none of these things. It is a defense mechanism, deployed to protect industrial animal agriculture from examination by making veganism the problem.

The distinction is crucial. There is a difference between genuine concern for Indigenous food sovereignty and the defensive deployment of that concern as a shield for the meat industry. Genuine concern would focus on the actual threats to food sovereignty: corporate control of seeds and land, the displacement of Indigenous peoples by industrial agriculture, the destruction of traditional food systems by global capitalism. Genuine concern would recognize that industrial animal agriculture is one of the primary threats to food sovereignty, that it operates through displacement and extraction, that it destroys the ecosystems and communities that traditional food systems depend on.

But the defensive deployment does not focus on these threats. It focuses on veganism. It treats veganism as if it were the threat to food sovereignty, as if the refusal to eat animals were an imposition on Indigenous peoples. This focus reveals the function of the accusation: it is not a defense of Indigenous food sovereignty. It is a defense of the right to continue eating animals without having to confront what that consumption supports.

The accusation allows the person making it to position themselves as an ally of Indigenous peoples while continuing to participate in the system that is destroying Indigenous lands and food systems. It allows them to feel anticolonial while funding the expansion of cattle ranching in the Amazon, the displacement of Indigenous peoples, the destruction of forests. It allows them to avoid confronting the contradiction between their stated concern for Indigenous sovereignty and their actual participation in a system that violates that sovereignty.

This is projection. The accusation projects onto veganism the characteristics of the system itself. Industrial animal agriculture is the colonial project, the system that displaces Indigenous peoples and destroys food sovereignty. But the accusation reverses this, claiming that veganism is the colonial imposition. The reversal protects the system from examination by making the refusal the problem.

THE UNIFIED STRUCTURE OF DOMINATION

The recognition that emerges from this analysis is that domination is not multiple separate systems. It is a unified structure that operates through the same logic across all domains. The logic is: identify difference, assert inferiority, justify domination. This logic appears in speciesism, in racism, in colonialism, in patriarchy, in ableism, in capitalism, etc.. The categories change. The logic does not.

This unity is what the system must obscure. Because if the unity were recognized, the refusal of one form of domination would be recognizable as the refusal of the entire structure. The person who refuses speciesism would recognize that they are refusing the same logic that appears in racism. The person who refuses colonialism would recognize that they are refusing the same logic that appears in animal agriculture. The struggles would not be separate. They would be unified.