



The Feral Space collective
2015



STRAIGHT EDGE

ANTI-CAPITALIST ANTI-COLONIAL ANTI-FASCIST VEGAN QUEER

XXX

RESISTANCE



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The Feral Space

A vegan straight edge anarchist queer collective

A short interview by Radish XVX

Radish XVX: Besides blogging what kind of action(s) do you, as a collective, take to further total liberation?

The Feral Space: Well, we run a zine distro (Warzone Distro) which includes everything from anarchism, anti-colonization, non-human animal liberation, earth liberation, straight edge/radical sobriety, gender anarchy and so on. All zines are free including the ones we created and published ourselves. We also host the Black Flag Sobriety Program which provides radical support and a sober safe space for those struggling with addiction. This also includes information on deconstructing intoxication culture and addiction from an anti-colonial perspective. We also host film screening events too which are always free, sober and includes free vegan snacks. Once a year we host a Really Really Free Market in our community. Others things we do include copwatching when possible, sharing food and clothes with the homeless community, tabling different events and shows locally and in the city.

Radish XVX: How many of your members are part of the community you're located in and around, and have you all been successful in involving members of that community in your collective?

FS: So one of us has lived here their whole life and wanted to pursue the idea of "fight where you stand". After meeting another one of us they both started the collective in 2014 in the northwest suburbs of Chicago and soon after, a couple other core members joined and now live here. We regularly have people in the community either attending our events or helping out. When we hosted last years Really Really Free Market, we could hardly say The Feral Space collective hosted it since members of the community contributed the tables, chairs and helped us organize the clothing. We feel it is successful when we initiate an event or action and in the end it is being sustained by those who are core members of the collective.

Radish XVX: As an intersectional group, you don't support animal rights platforms that perpetuate other forms of oppression. But what about your support of anarchists, anti-authoritarians and others that perpetuate speciesism?

FS: We are aware of some oppressive groups or individuals out there who will use the guise of a compassionate animal rights group or individual merely to make light of, and further, an anterior oppressive political ideology. And there are also predators and oppressors who use the guise of anarchist identity to infiltrate and inflict harm on people within radical circles. In deciding who we want to work with, it is an important and sometimes difficult task identifying those who are genuinely against oppression and those who prefer to settle for less. Sometimes it is only just a matter of time before an anarchist realizes the relevance of anti-speciesism to a struggle against authority and domination, or an animal rights activist discovering the relationship between non-human animal oppression and settler-colonial capitalism. Everyone in The Feral Space collective has and still receives constructive criticism from one another and others which has helped us grow and strengthen our understanding of the oppression we fight. While we don't support or work with any group or individual who ignores or purposefully perpetuates any kind of oppression, we do support any group or individual working towards freedom and is responsibly open to the constructive criticism necessary in this intersectional struggle for freedom-anarchists and animal rights activists alike.

Radish XVX: Do you all think sobriety is a necessity in the fight for total liberation and if yes, why?

FS: Yes, we all personally feel sobriety is a necessity in not only maintaining our own personal focus but also an understanding of intoxication culture and its role in colonialism. We believe in providing sober safe spaces for others who are either struggling to overcome addiction of any kind or for those who are triggered by intoxication in any way.

Radish XVX: For people interested in starting similar endeavors where they live, what is some advice you can give on starting and maintaining a successful collective?

FS: Communication is essential. Talk with the community you live in, identify the needs and desires of that community and work with that community directly to fulfill those needs. It is important for anarchists and activists in general to acknowledge gentrification as a real and occurring thing, and we encourage them to question their role, if any, in perpetuating gentrification when setting up collectives in communities that are their own. Focusing on small victories that are made by being personal agents of change rather than utilizing state representation is encouraged. Setting up a list of small victories tends to maintain motivation and limits "burnout". Most importantly, be safe, have fun and disrupt!

Vegan Anarchist Prisoners Support Group "Until the End" Formed in Mexico

(This article was shared from the zine titled ““CARNE ES ASESINATO”: Anti-Speciesism, Veganism and Animal Liberation Front/Frente de Liberacion Animal in Mexico”)

- This prisoner support group supporting anti-civilization (animal and earth liberation) of Mexico was formed due to the urgent need to support our comrades who have fallen into the dungeons of the enemy.

- With the expansion that has taken place in the fight for animal and earth liberation Mexico, the state has implemented forms of repression against anarchists and eco cells, and against the anarchist movement in general in a battle to the death. During the last few years in Mexico, individuals have fallen into the dungeons of different individual Mexican states; it is now time, as Anarchists, to set aside fear and deal directly with the threat against freedom. So far there are two prisoners in Mexico, eco-anarchists who are locked up; their sentences in prison promise to be "exemplary" for those who are breaking with the reality imposed on the rest of us. Their names are Abraham Lopez Magdaleno Martinez and Adrian Gonzales; this group seeks to aid them both in and out of prison, to avoid any pitfalls that those who fight victoriously for revolution might have to face someday.

- Critics of our struggle and the anarchist ideas have ensured that these two prisoners often lack concrete support; they need instead a break inside the prison, so we decided to form this group called "Until the End". It is essential for the revolutionary struggle for a group to take a hand in the matter of prisoners, and more so if they have a different diet to that of other prisoners (vegetarian or vegan) and if you are claimed as prisoners at war.

The struggle for total liberation apparently is new to the ears of many, but these ideas have been building and developing for several years in Mexico; only since September of last year has there been more public presence of anarchists and eco-cells, including insurrectionary attacks with explosives that obviously have since become of concern to the authorities in each city where they have had the presence of direct action anarchists.

- Our comrades are Abraham and Adrian, imprisoned for trying to halt those immediately responsible for the expansion and the imminent destruction and domestication of the wild that is actually perpetrated by the current dominant regime, whose goal is the domestication and control of nature and the universe.

Anarchist comrades were not passive before such a spectacle, and in their correct beliefs tried to confront the mega machine; however they were captured, so now this group is how we can give them more solid support.

- Support fellow prisoners in any way you can and want, words of encouragement, poems, drawings, poetic terrorism, actions in your daily struggle, legal advice (lawyer), economically, etc.

- IMPORTANT NOTE: we as a support group do not belong to any direct action cell, we have nothing to do with them. We disclaim all illegal actions that take place in the future claiming to support Adrian and Abraham, we're just a group of individuals who attempt to be a practical support for prisoners and Anarchist comrades that may need our support in the future.

PS: For any Anarchist individuals, or groups that want to support and help shape this project, do not hesitate to contact us; we know that organizing a support group is not easy, so ask the support and solidarity with other prisoners and their supporters. With this group, Until the End, we hope to become a strong and concrete support for the hostages of the state. Contact: hastaelfinal@riseup.net

INTRODUCTION

This zine contains a collection of articles, essays and information about total liberation and vegan straight edge anarchist groups, collectives and individuals on the colonized landmass currently known as the “usa”.

Why Straight Edge?

Straight Edge is the politics of regaining control over one's self, and of taking back from those who wish to enslave and control. It is the politics of rejecting the “values” and toxic traditions that have been instilled in civilized society. In a system dependent on the intoxication and ignorance of people, sobriety is a refusal to comply with, and rebellion against the system.

Living drug-free and sober is important when considering how the prison-industrial complex utilizes the “war on drugs” for expansion as well as war on communities of color and the revenue generated by the government for toxic consumerism. It's also crucial for maintaining focus, helping to effectively fight against the capitalist, colonial and hetero-patriarchal society without substances that may impair judgement, reduce the capacity to function, or undoubtedly exploit others. Such focus also offers a rare clarity in this miserable world to manage life and love, without destroying friendships and relationships.

Here in the “usa” it can be difficult to find smoke-free and sober ‘safe spaces’. The majority of radical communities fail to provide safety to those who have a current or past history with addiction, as well as people who have experienced abuse because of alcohol- or drug-dependent family members or partners. It's important to consider that consent violations often occur in non-sober spaces. Thus, there is an increasing need for more genuinely “safer spaces” within radical communities with smoke-free and sober environments.

Why Vegan?

People have been conditioned to believe the human species is inherently superior to all other species, and are offered privileges and rights accordingly. Not only are these privileges and rights denied to non-humans, but in combination with cultural, interpersonal, and political relationships, it is believed they exist explicitly for humans to use. While this belief is discriminative, exploitative and oppressive, the abuse and slaughter of non-humans is profitable, and to capitalists the prospect of limitless profit is irresistible. In opting for a vegan diet and lifestyle, continuously abstaining from actions which contribute to the suffering of all species, radical veganism stands in defiance and opposition to this.

However, radical veganism goes far beyond ceasing to buy animal products, and buying vegan ones instead. Unlike vegan capitalists, “radical veganism” recognizes the colonial, patriarchal food paradigm, speciesism and the links between capitalism and human exploitation, and capitalism and non-human (animal) exploitation. No society that oppresses and violates non-human animals will ever become a society that does not oppress humans. Thus, in pursuit of total liberation, the abolition of capitalism, along with all other forms of oppression and hierarchy, such as those that perpetuate human supremacy is necessary.



INTRODUCTION CONTINUED...

Why Anarchy?

Governments are oppressive systems that indulge in collusion, corruption, poverty, and war, while ruining the environment and threatening its very existence. Further, governments maintain society's false dualisms – distinctions that are made between groups and upheld by arbitrary lines. These lines are designed to divide and segregate, positioning those on one side as dominant, and the other subordinate. Governments then use violence to uphold their own position of power, as well as those of other dominant groups.

In addition to the governments and state, capitalism offers another system of exploitation, oppression, and violence. They can not be separated from each other, not least because they reinforce each other's position of power, therefore anarchists are anti-capitalist by default.



While initially the anarchist philosophy dealt primarily with the concentration and institutionalisation of power, in recent times it has expanded to oppose *all* forms of oppression. The logical extension of this incorporates intersectional feminism, anti-speciesism and anti-colonialism.

Why Anti-Fascist?

While merely one definition of fascism can not explain its many forms and manifestations, fascism is referred to as an authoritarian extreme right-wing ideology that celebrates the nation or the race as an organic community transcending all other loyalties. It emphasizes a myth of national or racial rebirth after a period of decline or destruction. As anarchists are against capitalism, the state and all forms of oppression, anti-fascism is necessary in fighting for genuine equality as well as combating discrimination militantly online and in the streets.

Why Anti-Colonization?

Colonialism is the practice of invading other lands and territories, for the purpose of settlement and/or resource exploitation. When an invading force confronts an Indigenous population already occupying a territory, colonialism becomes a violent conflict between two hostile and opposing ways of life, with one attempting to impose its will on the other. This is a standard definition of war, and colonization itself can be considered a war for territory involving all the means used to carry out wars: military, political, economic, psychological, diplomatic, cultural, etc. As anarchists against capitalism, the state and all forms of oppression, decolonization is important when deconstructing and dismantling practices and ways of thinking that support the logic of control and domination. Anti-colonial anarchy negates and disrupts the normalized, civilized order of daily colonization, as well as all capitalist mechanisms and institutions as they all embody traditional settler-colonial values.

Why Queer Anarchy?

Queer anarchy is an anti-assimilative understanding of the full spectrum of sex, sexual identity, and sexual orientation, as well as incorporating aromanticism and asexuality. 'Queer' means something completely different to the terms 'bisexual', 'gay', or 'lesbian'. It is the qualitative position of opposition to presentations of stability- an identity that problematizes the manageable limits of identity. Queer is a territory of tension, defined against the dominant narrative of white-hetero-monogamous-patriarchy, but also by an affinity with all who are marginalized, otherized and oppressed. Queer is a total rejection of the regime of the Normal. 'Boys' and 'girls' are expected to act differently, and are thus treated differently by everyone from birth. This perpetuates violence and therefore must be dismantled all together.

coercive and sexual exploitation of vagina-bearing individuals. Without total freedom for all, authority and oppression remain over some to benefit those in a position of power and privilege.

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

-Blitz Molotov XVX



"ANARQUISMO Y VEGANISMO" by Antiheroes Crew in Madrid

Communication, language and imagery contribute to the mutual reinforcement of all oppressions. Since non-human animals are viewed as inferior, their imagery and identity is used as a derogatory way of describing disliked, oppressed or uncivilized humans. For example some of the most commonly known slurs towards women attack their physical appearance and involve non-human animals. In addition to degrading individual women these insults marginalize entire species of non-human animals as well. The hatred and speciesism towards pigs is encouraged when they are used to reference officers of colonial law. In various contexts, pigs, cows, and dogs are considered dirty, unclean, ugly, unlovable beings. These serve as stereotypes that excuse and encourage their exploitation. In the eyes of a speciesist, non-human animals serve to metaphorically reference oppressed humans. Some non-human animals are used to describe people of color (monkey, ape, coon etc) other non-humans are used in the same way for women (bitch, chick, cow etc). People of color who break laws or act out their emotions are often referred to as animals, and a women who acts out her frustration or anger is often referred to as a "bitch". The marginalization of non-human animals is intimately intertwined with the oppression upon them. When examined, the mechanisms of domination, violence, and control are the same.

Beyond "veganarchism"; anarchism means total liberation for all

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

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

An Indigenous Anarchist Against Intoxication Culture

by Sarambi

The process of refusing intoxication is one that is long and arduous as a queer indigenous POC. The intense interlinking and bound together issues of being indigenous to land known as South America, a land being ravaged by major crop production of monocrops, but also of tobacco, coca, marijuana, and other chemicals being taken at a large rate out of context and out of balance like how people from off that land treat ayahuasca and other plants. As a queer individual now in the gilded, imperial terminal capitalist monstrosity known as the US, I see for what reasons our lands are being destroyed: it's for temporary pleasure, to numb from our suffering, because we have been told that how we exert liberation, freedom, and our sexuality and gender fuckery is at the bottom of a glass or end of a rail. I have also had to bear witness to the history of alcoholism en mi campesinx, mixed indigenous but not mestizx, familia. I have watched too many people end up in the clutches of the state for abusing or pushing drugs only because they had nothing else to gain or lose in their eyes so they listened to what was given to us. I speak to folk about why them spending what energy, resources, and capital on substances is not liberation, it is continuing genocide, ecocide, extinction, capitalism, colonial imperialism, and is keeping them from moving beyond themselves to actually get free.

This is a message for my indigenous relations and others: stop listening to the colonizer, stop trying to please our oppressors in every form they take. They feed off of our dead lives. We have resisted for 523 years, and often that has included abstaining from the intoxicants they push on us so we are easy and don't feel our destruction. We tell them to keep alcohol away from us, and though people die from saying no, we go on. We push governments, no matter how "leftist" or down they seem they are all gaming on maintenance of keeping nations/labor/trade for capital/systems that benefit them and must not be trusted, and narco's from lands, and even with armies against us we persist in the name of not having the substances destroy our land and people further. They have already written and foretold their demise.

To everyone else who is not yet on the same page: this is for you. You who seek to end the world and dance in the quick wild waters ready to erode the mutated fallowed earth. Why does your liberation cost the planet, other species and other humans far from you and your spectacle? Why are you seeking out making the spectacle yours instead of shedding it to embrace a real existence as an individual and collective instead of a walking dead existence? How do you justify your revolutionary revelry, subversions, or social revolt when you are still not embracing the agony and suffering of your own life let alone what your choices to consume do away from you? If you're not about capitalism, why are you acting as a consumer? If you are about decolonization, why are you promoting colonial land grabs, genocide against indigenous bodies, and destroying our connection to the environment we have always learned from? What is your cognitive dissonance with seeing suffering, extinction, and factual affects on things that you do see like the war on drugs and the incarcerated state, the military and medical industrial complexes, white supremacy, colonization of the land we are on in the US, etc.?

This is real talk. This is the problem. There is no conscience consumerism, as we all know hopefully, because of the mechanisms that make capitalism flourish. You cannot promote use of substances without participating in the justification of capitalism, you cannot produce many of the recreational substances used in North America, Europe, and amongst those with the capital ability to use without the exploitation and genocide of an ecosystem. We as humans in this age have seen it in both the proxy colonial wars through the Fertile Crescent and colonially termed Latinoamérica within the last 30 years. Within the warfare against US defined "terrorism" and hunting for oil in Iraq, what gets left out is the US's want of the opium poppy fields in Afghanistan when they entered. It also happened to coincide with the increase of opiate painkiller prescriptions doled out to Americans by primarily pharmaceutical company backed doctors and the continued rise in popularity of opiates as a recreational drug. This market still exists, as does the continued occupation, where people of the land are growing and being "raided" by the US but the opium gets overseas. Similar drug pushing and coerced production for the US was seen anecdotally in the Golden Triangle as the US was fighting in Vietnam, and committing secret operations in neighboring Laos and Cambodia. Drugs benefit the US as an empire, sorry.

But if it wasn't clear enough, look just south of the US colonial line from Mexico to Argentina - the US controlled and backed War on Drugs is not only meant to create the conditions to justify genocide in the US against Black and Brown, Indigenous and arrivant bodies, it is also a strategy to continue the legacy of the Dirty Wars, juntas, and white supremacist/Casta driven, colonially based neofascism that not even Leftists in charge and adored by American and European socialists can be found not falling under. Many people are no longer able to access their generational homelands due to violence related to the purest capitalistic motives of those who have "moved up", forced to take work as runners, pushers, guards, etc since there is nothing else because the land is poisoned or monocropped, the water is poisoned from mining residue and pollutants or is stolen to produce alcohol or soda or to be bottled as is for resale, and all other avenues are limited due to racially backed classism and anti-indigenous sentiment, strict morality, gender and

sexuality guidelines brought out by colonizers and neo-colonizing missionaries from the US (I see you Mormons, Jehovah's Witnesses, and Evangelicals), and purposefully underdeveloped status in the world. When we are given nothing, we turn to what we are granted, it seems. But we do fight back, Xyha people kick marijuana growers off their land before the paramilitary can come into their territory. The Emberá of Panamá, the P'urépecha of México, the Bri bri of Costa Rica, the Nahua of Colombia all have fought back and have even kicked out other foreigners or outsiders as they are aware how they could be blindsided by cartel movement if they are interfered with. Autodefensas and Zapatista communities throughout Mexico not only abstain from intoxication but also fight off cartels and the paramilitary government forces who are hand-in-hand with the cartels and the US. This type of armed resistance and pushback has history in the Americas to even earlier colonial periods and to this day, even in North America, autonomous and/or sovereign indigenous lands fight and die over preventing more damage and death done by intoxication. Though this has not always been and does not need to be the case either in indigenous lands producing or in occupied lands where it is consumed.

We can choose, and some of us do, to negate the existence of these intoxicants for political and decolonial reasons. By refusing to play into not only what pacifies but what comes up and promotes systems that are inherently based in imperialism and capitalism as well as used to bolster kyriarchy all around, one feels all the agony they should: for themselves to do what they chose or must for existence without being lulled into any false pleasure of this civilization, for other beings and the planet being destroyed near and far from them, and for the future as this continues. When you actually feel every painful aspect of living, you are more apt to resist at your fullest because you are able to sense how unyielding and sickening parasitic everything is. If you can feel that, and feel it always at the level as it is, then you have a stronger will built up to fight back as nothing is cushioning the blows any longer. Nothing is keeping your head above water, until you take the boat that civilization has given to some and smash it to bits, and float on a board. Nothing is numbing you, making you forget, making you feel pleasure when you, those around you, and other on the periphery are dying or are already dead as you are walking dead. In a framework that is against all oppression, against all control, against all passiveness, it continues that one should negate the interests of civilization and gilded pleasure at the cost of everything you think you fight for. You cannot destroy your masters without going all the way.



Anti-speciesist anarchism. None are free until all are free.

Anthropocentrism and Speciesism

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

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

Intersectional oppressions

Intersectionality is an examination of how all forms of oppression including but not limited to race/ethnicity, gender, sexual orientation, class, species or disability do not act independently of one another but instead, are interrelated creating a system of oppression that reflects the "intersection" of multiple forms of discrimination. For example, capitalism utilizes speciesism to commodify non-human animals, reducing them to units of production and capital. The legal property status of non-human animals can be compared to that of the enslaved Africans prior to the Civil War. Reproductive control over women reflects the reproductive exploitation of non-human animals. Anti-capitalists who have acknowledged the relationship between non-human animals and capitalism have seen that such a relationship is the antithesis of freedom and must be abolished. Consuming non-human animals perpetuates the capitalist and human supremacist notion that they are sources of food rather than sentient beings deserving of their natural born right to freedom as humans expect for themselves.



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

Negotiation is over. Moving beyond liberal veganism.

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

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

As tactical diversity grows beyond the state's control with the intent of yielding self-initiated results, the animal rights movement is now commonly referred to as the "animal liberation movement". This form of self-determination by individuals working in cells or affinity groups has become appealing for its effectiveness. Online petition signing has seen less activity as prisoner support through fund raising and letter-writing becomes more popular. Single-issue oriented activists have begun to diversify their activism in light of acknowledging the connection with social struggles, eco-defense, and decolonization. This expanding solidarity and mutual-aid has created new alliances, collective efforts, and new methods of resource sharing in many activist communities. The wave of increasingly radicalized vegans poses a threat to capitalism and the state. Today many once willing-to-negotiate activists have adopted new approaches that defy the lawfulness of peaceful protest and political reform. With an increase in property damage, liberated non-humans and appreciation for direct action, it was no surprise when the state constructed AETA (Animal Enterprise Terrorism Act) in an effort to sway public opinion and discourage the growth of radicalized vegans.



The Battle of White KKKlay: Alcohol as Chemical Weapon in the Ongoing War Against The Lakota (This article was originally posted on the Onkwehónwe Rising page May 9th 2013)

As we have explained elsewhere here on Onkwehónwe Rising Whiteclay is an unincorporated village of 14 people in northwest Nebraska bordering the Pine Ridge Indian Reservation, home to the Oglala Lakota (also known as the Oglala Sioux Tribe). Pine Ridge lies almost entirely in South Dakota. Whiteclay has four off-sale beer stores licensed by the State of Nebraska which sell the equivalent of 4.5 million 12-ounce cans of beer annually (12,500 cans per day), mostly to the Oglalas living on Pine Ridge.

Whiteclay exists to only to make money off of the suffering of the Oglala Lakota people. While it may soon change, the people of Pine Ridge have been attempting to create a "dry" (alcohol free) reservation for many years due to the pandemic of alcoholism within their community. Within the context of 500 years of colonial pillage and counter-insurgency the machinations going on within Whiteclay must be understood as a form of chemical warfare, just as crack, heroin and other "hard drugs" are within the urban ghetto communities of the domestic colonies.

There have been ongoing efforts by Lakotah, in particular the group known as AIM Grassroots, and their allies to shut down Whiteclay, including blockades of deliveries of beer and other liquors to the stores. Many Lakotah, including national leaders, have been arrested or otherwise face state and White settler persecution for their efforts.

We here at Onkwehónwe Rising fully stand behind our Lakotah brothers and sisters in what is aptly being called The Battle of Whiteclay.

WHITE CLAY, Neb. — On Monday morning, September 2, protesters swarmed and created a road block for cars leaving Whiteclay. Activists marched through the town and blocked entrances into the various liquor stores. Today's action is part of an ongoing campaign to stop liquid genocide on the Pine Ridge Reservation.

The town of Whiteclay is less than 300 feet from the border of Pine Ridge, where the sale and consumption of alcohol is prohibited. While Whiteclay has a population of 14, there are 4 liquor stores in the town, selling 13,000 can of beer each day mostly to the Oglala Lakota in Pine Ridge making \$34 million in revenue annually.

Lauren Lorenruiz came from Salt Lake City, Utah to stand in opposition to liquor sales, "The reason I am here today is because Whiteclay is poison. What we are seeing is a place of exploitation, a place of wrong-doing. These kinds of establishments are designed solely to destroy people so its profit over people and its inherently wrong. It has been tearing apart the Lakota people for over 100 years and we're ready for it to stop."

A protestor from Connecticut said, "As an ally to the Lakota people I think that solidarity is in sacrifice. As a non-native white person I have a form of privilege that I can bring attention to these issues."

Two days earlier, people from all over the country marched into White Clay for the second annual Women's March and Day of Peace to bring awareness of the harms caused by alcoholism. Even with the highly contentious vote to legalize alcohol in Pine Ridge Pine Ridge activists remain undeterred. Present at the Women's Day of Peace, Oglala Lakota activist Olowan Martinez spoke to how alcohol has had a devastating impact on the people of Pine Ridge and continues to be used as a chemical weapon of genocide against the Lakota people and their culture to this day, "They use alcohol to trick us and now we trick ourselves."

A Green Anarchist Essay on Intoxication Culture

"There is no more profound way of understanding the course of history than in terms of this effort to escape from one's own 'sweating self' and to experience even temporary states of euphoria or relief of discomfort regardless of the cost."

- Nathan S. Kline

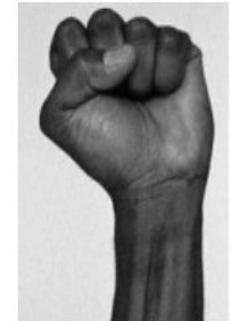
From its earliest inceptions, sedentary life brought with it a drudging misery for its inhabitants, and with such misery quickly arose the need to placate the unruly and desensitize the weary. As social beings, the disassociated conventions of civilized life have never come naturally, and these impositions into and upon our lives have induced massive, collective trauma. The infrastructure of civilization surrounds, envelops, and teaches us to embody its qualities. Its modern totality is the magnum opus of the domestication set out upon less than a dozen millennia ago, and we are its equally insane offspring, each generation's pathology more dysfunctional than the last. What began over ten thousand years ago when we began domesticating plants and animals to meet food demands, and from there led to the deforestation of the lands of Mesopotamia and beyond in order to meet the needs of agriculture, what meant the forcing of other peoples off the land wanted, has continued into the present today. We bind ourselves to its unreasonable and unsustainable demands, suffering a commitment to a lifestyle that demands constant production and expansion through ever-increasing and deepening levels of exploitation and an unwavering devotion to this culture as not only beneficial and enlightening, but the only way in which our species can survive. As demands increase and complicate, so do our techniques and our technologies. Exploitation is no longer enough, for we are no longer just consuming. We need hyper-exploitation for hyper-consumption. Our concept of Progress only serves to reinforce the process of converting the living to the dead.

Our every relationship is framed by through coercion. In the absence of wildness, our desire for direct experience is left unfulfilled. In its place, the hollowness of modernity: a psychically and ecologically barren monoculture of hyper-consumption makes a pathetic attempt, if any, to replace the engagement our species demands. Lacking the balance of a sustainable and natural experience, civilization deals with extremes, such as the bounce between over and under-stimulation, neither one satisfying or healthy for us in any way. In place of the forager's quest, we stand slack-jawed in the aisles of supermarkets (how many times have you heard someone say in those aisles, "there's just too much to choose from, I wish this were easier?"), a place where even the "original" hits of pop radio are replaced with tamed, detail-less muzak®, as is the warmth and light of the sun with the eerie glow of fluorescents. The conversation around the campfire is relegated to rare and novelty occurrences, if ever, as we take to replacing emotion with "emojis," and even the voices of our friends and families over telephone lines are becoming more and more often replaced with the beeping and buzzing of text message notifications. It was once written that "our generation will go to its grave shouting its last words into a cell phone, but this dying world may not hear our screams. It has become frighteningly more realistic that we will go to our deaths silently, pressing keys and holding the "send" button.

We are truly surrounded/alone. Our social networking profiles boast legions of online friends, but the reality is we are isolated as we click our way through pseudo-relationships - it's not just quantity over quality, it is, like all of domestication, the abolition of quality itself. We surround ourselves with techno-comforts whilst prisoners within our increasingly standardized and dehumanized, our experiences overwhelmingly clustered yet simultaneously crushingly separated by walls physical and emotional. Fredy Perlman passed away before the permeation of the internet, cell phones, and so much of what shapes the technological ghost limb of many in this culture today, but the writing had been on the wall long before these "advances," and his words ring truer today than ever before when he wrote that "civilization is a humanly meaningless web of unnatural constraints. It is in our ever widening disconnect from reality and its pervasiveness of boredom and teeter-totter of over and under-stimulation that the misery of this culture expands into every facet of our existence.

Whether bombarded or deprived, the terror has started to blend into a painful dullness, and we search desperately for comfort, for euphoria, for anything that tells us we are actually alive. At every turn, our quest for connection finds itself funneled into ever-isolating and unfulfilling activities - escapes that replace outlets for

I am an Afrikan Vegan



Pep words for Afrikan vegans: You can come out. Be visible. Show your healthy glistening black self and stand up proud. You are an African. Your skin is some awesome shade of anything sienna to super dark-chocolate. Your hair is tightly curled, strong, black as the universe. You own it like a million dollars. We are Africans. We come from the most beautiful land on this beautiful planet. We have a deep and profound responsibility to the people, sentient beings and land of our continent and planet, but we walk harder because we know we will save the world, full and proud in our blackness.

And we are vegans. We are vegans. We are the black vegans. Okra and spinach stews all day for me. All y'all West African vegans make that egusi soup tight and chop with the best fufu. You know how hype that meatless jollof rice is. I used to roll gari all day in Ghana. Brown rice and groundnut stew. Ethiopians be rocking that njera with black bean stews and all. Then raw vegan fruitarian types like me eat warrior-class mangos in the middle of New Jersey on a warm sunny day and instantly recall a hundred days in Ghana and Nigeria three years ago. Have to get back to Afrika ASAP and eat all the colorful tree-grown orbs and pearls that make us superhuman.

Eleven years strong as an Afrikan vegan. I'm only 26 so I'm just off the starting line. I maintain beginner's mind – Zen mind, beginner's mind. In the beginner's mind anything is possible, including the will to practice the healthy and happy life nonstop. Struggle does not need to negate happiness. We are Afrikans, we WILL struggle. Yet young Afrikan vegans know how good they feel. Thus they should feel so proud and powerful. Young, gifted, black, vegan!

I'm a Nigerian vegan. We exist. We can come out. All that pastureland chewed off by browsers, we could feed so many more Africans with what we could grow on it than what is fed by the brutally slaughtered animals. Spare their lives. Make Africa the garden that can feed ourselves and the world. Not by giving Nigerian land to white Zimbabwean farmers and displacing black folk all over again. Not by bulldozing the rainforests, nor flooding the Delta with blood and oil.

Maybe African vegans are too sophisticated, too futuristic, too iconoclastic for this world right now. But we are coming out. We exist. We are dedicated. We know about racism and speciesism and sexism and patriarchy and neocolonialism. We know how awesome eating stacks of fresh veggies and fruits makes us look and feel, preventing disease, preventing the African dictator-/ corrupt official-gut. Africans not addicted to meat, nor to rage and anger. Africans loving their own selves, their land, their bodies, their families, the collective Afrikan.

Our body is the temple. Can't fill it with junk. If we do that we won't feel like Africans anymore, we won't have the vigor to do that mandyani, that sabar dancing, that iron sculpting. African vegans know this.

African vegans are here. From Dakar to Maputo, Africans are becoming vegan. From Lagos to Lusaka, fresh fruits and vegetables are being taken very seriously. In the lands between Abidjan and Addis, Africans are staying away from the meat. In Kinshasa and Kumasi, black people are getting down with some veganism. I've seen it. I'm one of them.

What is awesome?

To be Afrikan, to be Vegan, and proud.

We are not from the future. We are here

For online view of this essay visit <http://africanvegans.com/2010/05/12/i-am-an-african-vegan/>

If we were to put ourselves in the position of these animals, what would we prefer? Maintaining growth that is anti-natural (the lifespan of a pig which oscillates between ten and twelve years is reduced to a period of four to six months) as this species is subjected to torture and suffering of all its individuals, or having an option to live in a natural state, in which its population would be reduced to return to a normal state (without forceful reproduction) and in addition without suffering?

I think the response is very clear we should prioritize the interests of the individuals in face of the survival of the species.

The second example has to do with the liberation of mink. I find it interesting that people (including people that are against exploitation and inequality) throw their hands over their heads when the liberation of mink takes place. (when predators not indigenous of those places get liberated) before this liberation there was very little attention payed to the acquisition power wielded by the businessmen in the mink industry throughout European mink farms, for example those of the Spanish state.

If the repercussions of liberating hundreds of predators in the territory worries you. This worries me as well, I think the just thing would be to fight against this from the time they enter they enter these farms (or rather before they do). When you take a population of thousands of mink out of their natural habitat, you run the risk of many things, among them, being that they escape or having them being liberated, since not everyone in this world is in agreement that these animals have to live a short existence in a minuscule cage that provokes a lot of anxiety among them, that they be assassinated via anal electrocution, peeling off their skin as they still remain conscious. But it is a lot safer to be against the people that are risking their own liberty, they have decided to give them the opportunity against the company that took them in the first place.

At the end of the day these ideas are utilized to justify enslavement and pain. To maintain these ideas the consumer should remain far from the process of production, the information should be inaccessible, and the reality must remain hidden under the guise of an "alternate reality" in which no animal suffers throughout their life in a factory farm neither when they are sacrificed, as we all remain happy under the bliss of ignorance.

It isn't strange that the factory farms and slaughterhouses are far away from urban centers, and that the laboratories that experiment among animals have restricted access. Perhaps if we heard the screams of pain from the factory farms instead of the smiling cow who's image we've grown so accustomed to seeing would be looked upon as less realistic and much more sadistic.

In this process of distancing we use a deliberately erroneous language... why do we say farms? (a much more traditional and idyllic way of raising animals) when we say factory farms, or fisheries in regards to fish.

Another example would be the patriarchal beliefs that reinforce the idea (and vice versa) that in order to appreciate our bodies, which in turn leads to a better social value, we depend on a market of aesthetic products that will make us feel better as well as happy. If we would all question the role that patriarchy imposes upon us, the multinationals from this sector would go on a downward spiral, since the majority of these consumer products have been artificially created to increase our dependency upon them.

In today's day in age there are populations that don't utilize meat for their own subsistence, they obtain it via agriculture and exchange among peers for their own necessities. That means that it is possible, the intention does exist, to live in communities that don't exploit animals in order to live. In regards to diet as well as clothing (utilizing vegetable fibers such as cotton, and hemp) they can supply the basic necessities without enslaving anyone.

That's why the exploitation of animals should be contextualized within a system that domination that depends on the perpetuation of everyone's subsistence.

We know that it isn't an easy struggle, but nevertheless we shouldn't turn our backs on the ones that are the most exploited.

"The most significant act in terms of primitive consumption, is that private property of land didn't exist, trees, animals hadn't been domesticated. Although some animals were hunted, they ran free in the wild. People took what they needed from nature and the animals that were hunted were in a delineated zone. In any case there wasn't an excuse for indiscriminate killing of animals, because the community wouldn't have the means to utilize the excesses nor the market to sell them. The communities typical lived in harmonious relationships with their environment; it was their abode and their provider hence they weren't interested in destroying it, for example, by way of exterminating other animal species." Beasts of Burden

"Once it is given as a fact that animals are mere objects for human use, the introduction of slavery implies assigning human groups to animal status." Beasts of Burden

the type of ecstatic energy life should create, diverting our desires and replacing them with false engagement, framing our relationship to such experiences originally through the habitual use of intoxicants and now through nearly every mediated aspect of civilization.

This undercurrent developed with the rise of domestication, deepening and strengthening with the onset of the enveloping hopelessness of the first cities. As David T. Courtwright so keenly observed in Forces of Habit Drugs and the Making of the Modern World:

"Humans evolved as hunter-gatherers in itinerant bands. After the Neolithic Revolution, most of them lived as peasants in crowded, oppressive, and disease-ridden societies. The misery and grinding poverty that were the lot of 90 percent of humanity in the early modern world go far toward explaining why tobacco and other novel drugs became objects of mass consumption. They were unexpected weapons against the human condition, newfound tools of escape from the mean prison of everyday existence."

The once-free were no longer so. Trapped inside, the now-broken were under a constant barrage of fear – the fierce coercion of the Big Man, the uncertainty of early agricultural food production, even the water that was once trusted to sustain was poisoned, diseased. It was no mere accident that the use of intoxicants grew rapidly into regular inoculations. In fact, inoculation is often what one intoxicant provided, as Bert L. Vallee discussed in Alcohol in the Western World: A History, his June 1998 Scientific American article:

"In the context of contaminated water supply, ethyl alcohol may indeed have been mother's milk to a nascent Western civilization. Beer and wine were free of pathogens. And the antiseptic power of alcohol, as well as the natural acidity of wine and beer, killed many pathogens when the alcoholic drinks were diluted with the sullied water supply."

As civilization expanded and complicated, so too did its connection to intoxicants and our dependency upon them. The coming of the industrial age only served to increase demands of precision and timeliness that weighed down those laborers chained (sometimes literally) to the engines of production. Concerning the constantly rising levels of alcoholism amongst workers in the early 19th century, Zerzan notes that this addiction "[was] an obvious register of strain and alienation, of the inability to cope with the burden of daily life. Be it social control or survival, the relationship was there. Domestication and intoxication became inseparable, one augmenting the other - a vicious cycle that so suitably illustrates the functions of both."

"Alcohol has been around since the beginning of civilization. In fact, people loved alcohol so much that they forgot their nomadic ways and decided to settle down, just so they could grow the grains necessary to make beer. Just think: if it weren't for alcohol, we'd still be wandering around pitching tents every night."

- Drinkfocus.com, a website whose "aim is to empower consumers through providing information that may help in the development of informed decisions."

Intoxication Culture is defined as a "set of institutions, behaviors, and mindsets around consumption of drugs and alcohol" by the author of Towards a Less Fucked Up World: Sobriety and Anarchist Struggle. To be clear, Intoxication Culture is not the same as intoxication itself. As mentioned earlier, many prehistoric (or is it pre-hysterical?) foraging people have, and their modern descendants continue to carry, knowledge of intoxicating plants and substances. The difference between an individual experience and our habitude is just that: what for the primal person is an individualized, conditional moment is for the civilized a compulsion. I have chosen to use the term Addiction Culture to expand and extend this concept to include other psychoactive substances, the pharmaceuticals that are pushed by mental and other conventional health industries, the aforementioned dependence upon technological mediation, and in fact the whole of domesticated existence.

In My Name is Chellis and I'm in Recovery From Western Civilization, Chellis Glendinning writes, "As an outgrowth of trauma, addiction is an attempt to confront the pain that lies at the heart of the traumatic experience. Elsewhere, she cites Morris Berman when he delved even deeper into the core of the matter:

"Addiction, in one form or another, characterizes every aspect of industrial society... Dependence on alcohol (food, drugs, tobacco...) is not formally different from dependence on prestige, career achievement, world influence, wealth, the need to build more ingenious bombs, or the need to exercise control over everything."

Glendinning was one of the first to recognize not only the trauma of civilization and its relationship to literal addiction, but the similarities between how addictive behavior and civilization are rationalized. She identified the major characteristics of addiction as "an out-of-control, often aimless, compulsion to fill the lost sense of belonging, integrity, and communion which is "shielded from awareness by denial: pretending everything is normal, not admitting pain or vulnerability, followed by "an attraction to repeated trauma. Let us explore these concepts now.

An out-of control, often aimless, compulsion: The entire natural world shudders beneath the load that our culture has created. Our entire lifeway - from our food acquisition to our social structures - has asked more from the natural world than it has ever been able to provide. At every rejection of our demands, we have thus forced our will upon the planet. We have deserted once-beautiful wild lands for our food staples: wheat, rice, soy, corn, and so on. We have thrust our drills deep within the earth to extract its black blood, and we have nearly bled her dry so that our daily activities continue. We have dredged the oceans, nearly wiping out all large sea mammals. We have blown the tops off mountains. We kill billions upon billions of land animals in factory farms and slaughterhouses. We've dammed (or is it damned? the answer is most likely both) the mightiest rivers for even more power. More food, more power... we constantly extract at insanely exploitative levels so that our culture, one of what we perceive as convenience, might survive. In turn, we have spread famine, poverty, disease, and every facet of destruction thinkable – and some unthinkable. We've even created weapons that in moments can undo billions of years of planetary development, leaving a scorched wasteland as our only legacy: a vicious cycle of rapacious consumption and incomprehensible desecration.

Denial:

"We cannot go back."

"It was here way before us."

"We can't take something this big down."

"It's too late. There is nothing we can do about it now."

"We can change the bad things about this and keep the good things."

"Were would we even begin if we did want to stop?"

"We'll find a new way to make things work without it falling apart"

"You are being pessimistic."

"You are the one who lives in a fantasy world."

"It's not my problem. It's not OUR problem."

"I don't even want to think about this."

... Is there any doubt about the depths of
our refusal to accept the reality of our situation?

Attraction to repeated trauma:

Easter Island. Mesopotamia. Maya. Rome. Anasazi.

Waterloo Creek. Wounded Knee. The Great Purge. The Holocaust. My Lai. Darfur.

American Bison. Northern Spotted Owl. Bali Tiger. Mexican Grizzly Bear. Passenger Pigeon.

Time after time. Failure after failure. Over and over again. Forever and ever into oblivion.

The anthropocentric and capitalist system, supported by the idea of progress which guarantees human well being, are concepts which are correlated to each other provoking the destruction of the planet and the massacre of millions of animals everyday. To question this belief could appear complicated, since we're bombarded via the media with the objective that reinforces these ideas from our childhood onwards. We must struggle against years of education imposed upon us only to find out that the things we were taught at school or at home, and that behind all of this exist the economic interests and social control that chains us consumption and the commodities thereof.

Some speciesist ideas are :

1. The human being is the most evolved animal of all.

We would have to define what being "evolved" signifies since it is one of the most relative and ambiguous concepts that exists. In any case, we must talk about the capacity of adaptation, which is more evolved or is more adaptive , human beings or cockroaches? Which is better to walk or to fly? In another sense we must ask ourselves ... is it ethical to understand the capacity of adaptation of an individual as the argument for his/her discrimination? What happens to a blind person do they not merit the same amount of respect as someone who can utilize the full scope of their vision?

2. Animals feel less, or they directly don't feel anything.

The majority of animals (humans or not, we must not forget that we ourselves are animals) posses a nervous system that is practically identical. Aside from that they posses a great deal of empathy, social abilities, they can feel fear, anxiety, sadness and happiness.

It shouldn't be strange to us that many psychological investigations have been based upon experimentation with rats, dogs, beagles and other primates since they posses a repertoire emotions and habits similar to ours. Another thing is that they may be expressed differently than that of our own capacity (either that or we may not want to understand it)

In spite of the majority of experiments on animals are tested cosmetic products, there are other investigations in psychobiology that intend to study the effects of isolation, the separation between Mother's and their babies, privation of the basic needs, and the effects of drugs, etc.

The contradictory result of public opinion justifies animal suffering affirming it's lack of sensibility and it's "significant" differences in respect to human beings, all in the name of defending the utility and fallibility of animal experimentation in order for the results to be extrapolated (and these investigations can be carried out they must obtain grants) that defend the similitude among species'.

3. Animals are here to serve us without them we'd be unable to survive or (worse yet) animals would not be able to survive without us (without being exploited by us would be the implicit idea) they would become extinct.

I just want to emphasize one aspect in relation to this idea. The supposed environmental arguments, are utilized on occasion with total self interest in mind.

On this point I'd like to distinguish between the different forms of questioning environmentalists: on the one hand there is environmental capitalism that is submerged with the institutions , the only look to reform small aspects of the destruction that has been increased with the emergence of tecno-capitalism that condemns all natural territories. Concepts such as "sustainable growth" covered by numerous NGO's and citizens associations, only perpetuating the model, which only values the ecosystem if human beings can extract it's benefit.

From an anti-development standpoint, nature has an unquestionable intrinsic value , and following from this statement, and in consequence with such actions, we put forth the relationship that we want to the earth.

The first position is based upon looking at the world in an anthropocentric manner. and as a result we must unmask the organizations that are benefiting from the destruction of the planet and to put them in their place, that is putting them in the enemy camp of domination.

The second position is the only one in which our discourse and our practice can coincide.

Two environmentalist arguments that they tend to utilize against animal liberation are:

The first is based on the framework which insinuates that if animal exploitation didn't take place they would be extinct (these arguments are used primarily in reference to bulls and cows) Normally, this is said by "very concerned" people in regards to certain animal species (the exploited one's) meanwhile others that are practically extinct aren't enough of a worry for them (they tend to be in favor of hunting, which in my opinion appears to be a bit contradictory.)

Capitalism & Anthropocentrism

An excerpt from the zine "Biblioteca Contrabando REFLEXIONES SOBRE LIBERACION ANIMAL desde un punto de vista anarquista n1 Coleccion animal" translated to english by A.V.

There are myths surrounding the animal liberation movement. More or less malicious, the beliefs surrounding the figure of the "anarcho-vegan" reinforcing an idea that a society that doesn't enslave the rest of the animals is non viable, or even worse, that a vegan way of life (understood in a global manner, not solely as a theme that has to do with dieting) is impossible without the existence of a "developed" capitalist society that sustains it.

There are many points that are worth clearing up prior to debating this issue. First and foremost the most important thing is animal liberation should be integrated within a broader social change in its profundity and global dynamic. It can't be understood as a partial struggle, at least within the realm of theory, therefore we must have the presence of mind that animal liberation is not more or less important than that of humans, but they must go hand in hand.

On the other hand, we should understand this as an emerging front that is growing, that reinforces (or should reinforce) the struggle against capitalist domination, on a theoretical and level as well as in practice. It shouldn't be strange to us to know, that the most powerful multinationals in the world (p.e Novartis, Bayer, Roche, Monsant,...) benefit themselves from the exploitation and suffering of millions of animals.

So these companies can make some profit off of it, society is in charge of perpetuating anthropocentric beliefs. These beliefs, have their roots in the Judeo-Christian religions, which situate the human being at the center of all creation, and give humans power and dominion over the natural world that surrounds them. In all actuality, they are transmitted thanks to familial educational and familial institutions, public relations and the mass media, and, among other things, they make us believe that we depend on products whom's origins are derived from animals, and to act in accordance to consumer demand and profit.

For example a belief that has permeated throughout the population is that milk is one of the main fountains of calcium. The United States, one of the principal consumers of milk, is also one of the "developed" countries with the most illnesses related to the lack of calcium in their diets.

Coming back to the objective of this communique, it isn't rare to hear criticism in regards to veganism (which is a very important aspect of the struggle, but not the only one) that affirms that it's only possible within a technologically "developed" society such as ours, and that our aspiration was to return to a traditional way of living the exploitation of animals would be a logical consequence.

We will see as we continue to describe the relation between primitive societies their co-existence with nature, which includes the animals as well thanks to the numerous authors that address this issue, we can imagine how life was in primitive societies prior to capitalism, who's individuals, in spite of living in a much more hostile environment (in relation to the climate, in spite of agricultural knowledge, of fabrication of tools, etc) didn't utilize animals as their private property (a concept which would be implanted later on, generating a social fracture due to the possession of animals in livestock production, which incremented the inequality on all social levels).

Other theories point towards the consumption of meat within the human species (traditionally hunter gatherer) had to face a very hostile situation in order to fight for its own survival (for example, having to cross the desert through large migrant expeditions). This explains why, having the capacity to metabolize animal proteins, we don't share much of the biological or physiological properties that other carnivorous species (the size of their digestive tube, their teeth, etc)

If we advance all the way through to our own time period it is said that Henry Ford inspired the first slaughterhouses as well as automobile chains. In the slaughterhouses they started to proportion meat at a cheap price, which entailed a deteriorating rate of hygiene and control process which produced an apparition and increase in diverse diseases, and worse of all, animals were completely commodified if we think about it in a crude manner, butchering a cow in an inverse manner to enter a car.)

As we commented previously, we are educated by way of a series of anthropocentric beliefs, among them being speciesism. From a psychological point of view, some beliefs are adopted, they help us organize our experience as well as give it meaning. However, if they become rigid they can be dysfunctional. In order for a belief to conserve its value it must be augmented and defined in a rationally, if not it loses its function.

In the case of anthropocentrism, it serves us a paradigm. It tells us how we should relate ourselves with the rest of the species', with ourselves, as well as with nature. We grow up with a conviction that fauna and flora, are natural resources for our own disposition, that we form part of a phylogenetic tree which situates the human at the top of the hierarchy, and can dispose of anything, when he wants and in the manner in which he wants. Nature loses its intrinsic value and revitalizes in function to the economic benefit that can be obtained through her.

Civilization is the culture of unrelenting trauma, its inhabitants helpless addicts seeking refuge from excruciating distress.

Not that our search for reprieve, however artificial, is condemnable, as the temperance and prohibition ideologies would have us believe (their intoxication being moral absolutism). Rather, such a search is only expected of a creature deprived and cut off. Erich Fromm wrote in Escape From Freedom that, "to feel completely alone and isolated leads to mental disintegration just as physical starvation leads to death. All animals need engagement and without it the need for tranquilization quickly follow in hopes of survival. Courtwright again points to the confinement of domesticated life when he writes, "species seek and consume intoxicants in the wild, but they do so more often and more compulsively under conditions of captivity. One can reflect upon the terrifying experiences of those confined in cages, from vivisection labs to psych wards to schools to Super Max prisons. Many of the more literal hostages of this culture die, whether physically, mentally, or emotionally, before their captors can administer all the appropriate tests/diagnosis/degrees/ sentences - often from their implacable misery. Put simply, life is impossible without stimuli. Biologically, humans (and again, many other beings) just don't survive under such denied circumstances – in other words, even within its own scientific reasoning, we are at odds with civilization.

Our participation within this culture is driving us absolutely insane. We see the pathology playing out all around us – the news stories of people "snapping" have gone from freakish occurrences to freakishly often occurrences. Rates of autism and schizophrenia, among other mental illnesses, rise at what should be alarming rates – people turning within themselves, people tearing themselves into pieces, people unable to cope with the barrage of daily life. Perhaps these persons aren't so much ill as more rooted in reality than the rest of us; perhaps it is the rest of us who have somehow managed to disassociate ourselves. Perhaps the real sickness is not automatically reacting with confusion or panic or dejectedness when faced with civilization.

Addiction Culture provides the context necessary for placation and pacification, to further disempower us, to more easily break us. Under its enchantment, we perpetuate a cycle of docility and destruction. That is why it is called addiction.

And that is why we must resist Addiction Culture's promises of a lull in the torrent of civilized misery. Some may argue, as Courtwright has, that "the use of drugs to cope with fatigue and obliterate misery is in many ways a byproduct of civilization itself, but it increasingly seems more feasible that Addiction Culture is not an unintended consequence, but rather an integral and vital part of the domesticating process. Without civilization addiction culture would not exist, but just as importantly without addiction culture, civilization could not exist. Relief from domestication through civilization has always been the mythology handed to those who would otherwise resist. The fix, whatever it may be, has always been just around the corner, requiring just another act of subservience from us.

"To be addicted is to be a slave. To be a slave is to be addicted. The heroin ceases to serve the addict, and the addict begins to serve the heroin. We can say the same for civilization: it does not serve us, but rather we serve it.

Just as the environmental movement will never save any ecosystem, just as the worker's movement will never abolish work, a culture of false and/or detached pleasure will never bring about a participatory experience. There never was and never will be balm in Gilead, to borrow from the western mythical tradition. Sadly, the stranglehold of addiction was in place long before our struggle to undo it, and it is to no surprise that anarchist communities suffer as much as any other from the pitfalls of Addiction Culture, amongst the many other undesirable aspects of civilization. What is surprising, however, has been the absence (and in some cases removal) of dialogue around the subject, particularly within the context of resistance to civilization and the unlearning of domestication. As Glendinning showed, denial is a central part of the addict pathology. Until we acknowledge the major deficiency of praxis our resistance suffers from by perpetuating Addiction Culture, our opposition will continue to falter, stumbling drunkenly towards abject failure, towards the realization of domestication and civilization: extinction.

As with so many of the problems facing those hoping to overcome and outlive civilization, this undertaking will not be easy, and I make no claim to have all or even any answers to this problem. I can only say that the damage

wrought by this culture is deep and manifests itself widely, and the rewilding of our planet and our selves must go as deep as civilization's despoliation. Our hopes for a life engaged and enmeshed within actual experiences lay within an attack on the totality of civilization and nothing less. The only way we will achieve total liberation from this culture is by tearing out every last vestige of the malicious roots of domestication from within our communities and ourselves. Anarchists purport to be fighting against the world that creates such wretchedness while seeking, building, and sustaining communities free of the stifling woe that is necessary for civilization to continue and that Addiction Culture numbs us to. To end oppression of all kinds, we must confront it by any means necessary and must also be willing to look critically at, speak openly about, and fight vigorously against such an omnipresent component of oppression, simultaneously seeking to heal, working to support one another in our recovery.

An anarchist world is a world of liberatory reality, of daily engagement and constant stimulation, with rewarding experiences and real relations – a world without domestication or civilization, without this web of boredom, depression, docility and misery.



Straight Edge: An anarchist POC perspective on resisting intoxication culture (*taken from the zine "Riotous Incognitx issue 2"*)

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

I first claimed straight edge when I was 16. It wasn't just the music, the unity at shows, or the Xs (which weren't easy to see on my hands). For me, being straight edge was primarily a personal political statement. I had seen what intoxication culture and addiction did to people in my community. I saw what it did to my own family, and seen how the "War on Drugs" was used to brutalize and imprison people of color. It was obvious that the white

So then when I talk to people about why I'm so interested in fusing black feminist thought with understanding humans' relationships to nonhuman animals, to this concept of veganism, what we consume, I think the answer is clear: if you don't want someone to strap you down and cut you up, if you are disgusted by what was happening during antebellum period in America where people like Dr. Sims strap these women down and cut up their vaginas, repeatedly, without any anesthesia, without any remorse—if you're disgusted by that, I just need to understand why you may not be disgusted by the same thing happening to nonhuman animals, and to put yourself in that place and really ask yourself, 'Do I think that nonhuman animals really deserve to be treated this way because they're made for "human use"?' Or do I just say that because I have the power and privilege to dictate how nonhuman animals should be treated, so it can benefit my desire to eat them, because I like the taste, or my desire to wear a particular popular cosmetic because it's supposed to make me look very beautiful.' And I just really need to understand: How is that one's right? And how is it that so many human beings can be disgusted at the thought of experimenting on a human being (or not even experimenting, just torturing somebody), or putting them in slavery?

I like to understand why there is this defense when so many people like myself not necessarily parallel African slavery or the Nazi Germany and the Jewish Holocaust to nonhuman animal suffering today, but ask people to understand how this all fits into a huge matrix of oppression where all of these pieces are contingent upon each other and influence each other. One cannot fully understand how African American women have been oppressed because of sexism, racism, colonialism, unless they actually understand how nonhuman animals have been treated in the West—mistreated. You really need to understand that colonialism and racism have been built upon this understanding by those that were ruling—and to some degree even the, the elite of today—that those who are truly and fully "human" are white, property-owning males who can think "rationally." And then there's the other, the other that can actually be colonized and dominated—the other being women, non-white people, people without "property" or owning land, and that these others conveniently fit into the elite's conception of capitalism, imperialism, and colonialism.

So when you start talking about people of color, and you start talking about the mistreatment of animals within the context of how the other has been constructed, within the perception of the white, male, formally educated, class-privileged property owner, you begin to see how othering, distancing, cutting off your capacity to empathize and sympathize is incredibly important when you want to create a world based on imperialism and capitalism, and you want to objectify, you want to colonize, and you want to dominate the "other" as resources, as commodities, so you can continue to benefit in that particular position of power. That isn't just that particular white racial status quo—that's just an example—but when I ask many people to seriously consider why is it they quickly dismiss the suffering of nonhuman animals when it comes to their consumption habits, they other them, they dismiss their suffering, they dismiss the fact that these nonhuman animals have pain and suffer, and they really are not necessarily there for your desire or your entertainment. And I'm always, always perplexed when I encounter non-white minorities who are very, very against institutionalized racism, have the visceral experience of being othered, of not having their pain and suffering taken seriously—why the walls come up when I ask them to think about, 'Well how do you think nonhuman animals feel, as well, about being othered, about their pain and suffering not being taken seriously?' I get very, very perplexed. This is not judgement, this is more just curiosity: How do you, if you have been an omnivore, or if you are an omnivore—how do you rationalize to yourself that it's okay for certain beings to go through pain and suffering, and for other being not to?

How is it you're able to separate and how is it that you're able to convince yourself that you don't need to acknowledge or recognize the pain and suffering of certain nonhuman animals?

And this also goes for many people that don't want to acknowledge the pain and suffering of human beings they've othered—what is going through your head?

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www.sistahvegan.com

BLACK FEMALE SLAVE VIVISECTION AND NONHUMAN ANIMAL EXPERIMENTATION: INTERSECTING OPPRESSIONS

This article is an edited transcription of Breeze Harper's video presentation *Intersections: Black female slave vivisection, non-human animal experimentation, and the foundation of Western gynecology*. Transcription completed and provided by Lori Adorable.

Vivisection. The same mentality that made it okay to conduct cruel experiments on black women by the 'father of gynecology' in the 19th century is the same mentality that continues to allow nonhuman animals to suffer heinous atrocities today, writes critical race feminist Breeze Harper.

I began thinking about a piece that Petra Kuppers wrote about black women in the mid 19th-century, who had been experimented on by a man named Marion Sims who, in medical schools focused on gynecology, is considered the father of gynecology in the West. And if you read Petra Kuppers' piece about the Anarchist project, she talks about how Marion Sims experimented on many African American women slaves. He experimented on them to benefit white middle-class women who would use his services – his gynecology services, and what he did was really disgusting and very cruel. He experimented on these women, of course without their consent, but when you're a "slave," you're property so you don't actually have any say in what white people do to you. What Sims was trying to do was solve the problem of fistula amongst white middle-class women. A fistula is a condition in which there is a tear in the bladder that happens during a long labor sometimes, or the improper use of forceps during labor tears the bladder, so women are constantly leaking urine – and he was using black women's bodies to solve this "problem." He did this without anesthesia, and one of the women that he did this on, he did more than 30 times. I mean, he cuts up their vaginas, their wombs, without anesthesia. Can you imagine that?

It's really disgusting, but he's the father of gynecology, and we all know – most of us in the West – that if you're a critical thinker, when it comes to knowing the history of suffering and oppression, that the case of these black women is not singular. Experimenting on beings – human beings, nonhuman beings – it's been a reoccurring problem. And I also think during this time there was a huge push to end vivisection – the cutting up of animals while they're alive, for the "benefit" of medicine. It's very, very, very cruel and very painful.

Nowadays I get a lot of questions from people asking me how is it that I merge black feminist theory and activism with the subject of caring for animals, animal ethics, animal liberation, and veganism. I know each person has their own unique opinion which is invested in their interests and their desires, and of course interests and desires are never apolitical, and one should really do a deep genealogy and why they desire certain things even if it causes harm to other beings. One of my reasons for integrating black feminist theory and activism with studies around animal liberation and veganism is that I believe the same mentality that makes it okay to conduct cruel experiments on the black women in Dr. Sims' "care" (remember, he's the father of gynecology), is the same mentality that continues to allow nonhuman animals to go through incredible hell – from factory-farmed animals to animals used for testing cosmetics on their eyes to animals used for vivisection. And I think to myself, what happened to these black women is just ... there's no excuse for it, there's no rationalization for it. I'm sure during the time there were people that benefited from it, such as the white middle-class women and the white male doctors who truly believed that it was integral for these black women or, these black women's bodies, to be a sacrifice for the greater cause. And isn't it funny that those people who always say that, who always talk about how, while this one being will have to be sacrificed for the greater cause of "humanity" – isn't it interesting that they're always in the power or the position where they will never be that being or that person? And if you skip forward to today, you'll hear the same rationalizations for why hundreds of thousands of nonhuman animals are cut up and tortured, for the "betterment" of humanity and medicine. And you'll hear people argue, 'Well, it's for the betterment of humanity. They just have to be sacrificed,' and I ask myself, now, at least in the West, most people would actually say, 'No that is very, very wrong to do that on a human being.'

Now back in the day when people of color were not seen as beings that could suffer, it was okay to actually have the same mentality, to say, 'It's okay. They don't feel, they don't have actual pain.' And Dr. Sims actually said – and believed, with a bunch of other people, who created this concept of scientific racism – that people of African descent have a higher tolerance for pain and suffering than white people. Now you skip forward to today, and you hear the exact same rationalization when it comes to experimentation, abuse, and cruelty, when it comes to nonhuman animals in "labs," used for medicine, cosmetics. And I'm just really trying to understand why it's so difficult for me to actually say to people – people who are very much invested in the abuse and exploitation of nonhuman animals in the United States – why it's so difficult to have them see the larger picture, to see history, and how the same type of mentality, the same type of logic has been used on Native American people, African slaves, freed African Americans, who – remember the Tuskegee experiment, not treating human beings with syphilis, but saying that you were, for decades – experiment on people seen not "fit" enough to be intellectually productive in society, such as those with mental disabilities. And we can't forget the experimentation, cruelty, torture of the millions of Jews, and not just Jews – there were those who just didn't agree with Nazi Germany who were also placed in the concentration camps – that were experimented on, and unfortunately many people in the world today benefited from the medical "knowledge" created from such cruel experimentation.

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



Intoxicating Spaces: Colonialism, Nationalism and Consumption. A presentation of, "Interrogating the Intersections of Colonization, Class, Race and Addiction".

Presentation of, "Interrogating the Intersections of Colonization, Class, Race and Addiction," by Amelia Saunders as part of the talk, Sobriety As Accessibility: Interrogating Intoxication Culture, at the Reclaiming Our Bodies and Our Minds conference on March 16, 2013.

For the next fifteen or so minutes, I will be discussing the idea of 'intoxication culture' as a colonizing tool that has, over time, been used to hail certain bodies in nation statehood, citizenship and patriotism while damning others to be left in the margins. Also, I aim to look at how this relationship between alcohol, drugs, nationalism and colonization is structured through space. I will be engaging with these ideas through a lens that is critical of colonialism.

My work is drawn upon the research I have done in areas of colonialism, law, race, and space theory. I mainly draw upon the work on Sherene Razack and Nick Riotfag, in tandem with the ideas and theories of Judith Halberstam as they relate to identity and space construction.

The position with which I approach my research is that of a white cis-gender, queer woman from a low-income

background. I also come from a background of alcohol and drug abuse and am myself a recovering addict and alcoholic. As I am merely presenting my thoughts and ideas and the research I have done on this topic, I can only share from my position of experience and research.

The main questions of my research are: how does colonialism speak to and construct the addict and a culture of intoxication? How is this produced in time and space? How does intoxication culture continue to oppress certain populations, while rewarding others?

First, What is Intoxication culture and why is it important for the discussion of race and space construction?

I first came across this idea in Nick Riotfag's anarchist zine 'Towards a Less Fucked Up World'. This specific zine is titled "Sobriety and Anarchist Struggle". I consider intoxication culture to be a culture in which intoxication is not only normalized but also expected. For the purposes of my research, I understand intoxication culture to be a culture within which spaces have been constructed in order to normalize the capitalistic enterprise of inebriation, pushing those who do not wish to engage in such a transaction to the margins of intelligibility(9 – 15).

I express that the idea of intoxication culture is important to the conversation of race as it relates to alcohol consumption and space construction, because I take the position that intoxication culture is itself a tool of white supremacy. I argue that this tool aims to encourage the passivity of racialized communities and individuals(Riotfag, 12). I argue that it does so while constructing spaces that structure the relationships with alcohol and drugs with oppressed communities and racialized individuals as something 'abnormal'.

Nick Riotfag addresses the prevalence of addiction within oppressed communities. Riotfag discusses drug and alcohol use in Black communities, Indigenous communities and queer communities. Nick Riotfag also acknowledges the role the state has played in the development of a dependant relationship between oppressed communities and drugs, such as the CIA involvement in the introduction of Crack in urban black communities in the United States(12).

As example of a form of resistance, that I would argue position sobriety as a tool of decolonization, the Black Liberation Movement rectified policies of prohibition within their communities; The Zapatista societies of Mexico are dry communities; Indigenous communities across Turtle Island ban alcohol from their communities and reserves as a form of identity reclamation and culture regeneration(12). Riotfag quotes Frederick Douglass as stating, "when a slave was drunk, the slaveholder had no fear that he would plan an insurrection; no fear that he would escape to the north. It was the sober, thinking slave who was dangerous, and needed the vigilance of his master to keep him slave"(13). As I have stated, I think it is important to acknowledge these relationships and their utility for state rule and citizen pacification. For the purposes of my research, I have sought answers to questions that pertain to citizenship and patriotic rhetoric which I argue has been instrumental in the development of relationships of dependence and the introduction of drugs and alcohol into oppressed communities. What I find of interest here is the spaces in which the relationship oppressed communities have had with substances that, has encouraged a relationship of dependence, addiction and a larger societal stigmatization. Similarly, I have noticed that the rhetoric of recovery follows similar nationalistic, white supremacist, capitalistic discourses (which I unfortunately will not have time to go into today!).

Drawing from this, I plan to discuss racial categories and identity as a system that deciphers who can access nation, land and citizenship and how this interacts with alcohol, drugs and recovery.

Razack states that race and space are constructed through "Racial and spatial boundaries, as to keep the colonized in their place, which is to be out of place"(61). Razack is stating that the ways in which spaces are constructed specifically in our North American, white supremacist culture, is to reduce the visibility of racialized individuals and communities while selling the idea of assimilation to these communities through various means. I would argue one of these means being the 'proper method of intoxication and substance usage'. The construction of a proper method of intoxication creates a binarism that constructs an improper method of usage, as Geoff has stated earlier in the presentation. As Razack argues that the prospects of white supremacy are reliant on the construction of space in racialized terms(*), I will, in tandem, argue that 'improper usage' or 'improper inebriation' within oppressed communities is seen as a complication for nation statehood and as a threat and problem for white supremacy.

Sherene Razack considers the relationship between alcohol policies and land settlement in British Columbia in her book, Race, Space and the Law. In Chapter two Razack states that process of colonizing British Columbia was contingent on the strict enforcement of liquor laws(65). The liquor laws enforced by white settler government dictated who could drink, where and with whom. As Razack suggests, "the regulation of liquor was about space"(65).

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WITH A NATURE BASED REALITY ON LIFE.

As such, alcohol was once only available to citizens of the Canadian state, not inclusive of Indigenous folks, before the idea of the status and non-status Indian came into existence(Razack,). It was also available only to those citizens who could reproduce state nationalism through a heterosexual discourse. It has become evident through my research that colonialism plays an important role in the establishment and normalization of heterosexuality(Razack, 67). Upon discussing this with my colleague, Clementine she summed it up as such 'If you control who drinks together, you control who fucks'. At first, I laughed at this thought but then realized its truth and profundity. The relationship that alcohol, colonialism and race have is such to continue a white statehood through heterosexual procreation. It is space construction that insures the continuation of a 'pure' white race which would continue the legacy of the nation state. What I find interesting about this relationship is that the consumption and purchasing of liquor was once only limited to the white, heterosexual patriot subject. Where white settlers were the only ones allowed to purchase and drink alcohol, Indigenous folks and people of colour were not allowed to by legislative rule. We can see these attitudes still prevalent in the marketing of certain alcoholic products, such as Geoff mentioned earlier with a product such as Molson Canadian. Upon watching a commercial for the product, it is almost impossible to not recognize the nationalistic rhetoric prevalent in much of the companies marketing, where Canadian pride is built on the consumption of this beverage, and once having purchased and drank this product, you are able to claim 'I am Canadian'.

We can see this nationalist discourse manifest in certain spaces constructed for the purposes of buying and consuming alcohol. For example, imagine yourself walking down King Street West on a Friday night. The bars are full, and everyone is trying to get laid. Who do you see? Who is in the bars? How old are they? What colour is their skin? What is their gender presentation? Now, how about if you walk by Queen West and Bathurst at any given time of day or night... Who do you see? How are they drinking? Are they using drugs in a public space? Are they racialized or are they white? Spaces such as these that are constructed with invisible borders, are dictated by race as constructed by white supremacy.

In her research, Razack focuses on the illegality of alcohol consumption for Native folks which defined a racial boundary that was integral to the heterosexual policing of Native folks in British Columbia; the Native identity was constructed as a non-heterosexual, non-white 'other' who threatened the white, Eurocentric compilation of nationalistic identity. This, in turn, was concretized as heavily policed liquor laws and laws pertaining to inter-racial sex relations. As Razack notes in her work, liquor laws, and the construction of spaces and borders are also very much about sex(67). They are about the mixing of cultures, an idea that reiterates eugenic ideas. It is through the colonization of space that race can be managed, heterosexuality solidified and the 'legacy of white Canadian statehood' continued(67).

This nationalistic consumption and intoxication is undoubtedly reified through systems of white supremacy. I would argue that, as Geoff stated earlier in this presentation, that the ideology of 'othering' is used for people to identify as addicted or non-addicted people. The idea of 'othering', as David Goldberg states is used for white supremacy, constructs itself by conceptualizing order anew, and then by reproducing spatial confinement and separation in renewed terms(*). If we apply this idea to the construct of the addict, we can see this as it relates to spatial construction in urban areas. I think that is important that we question how these spaces have come to exist, and through which process can the invisible borders, tied up in race, addiction and discrimination begin to be dismantled?

In her article, Razack discusses the legalization of alcohol for Indigenous folks in Canada and the "problem of Indian drunkenness" the state was then presented with(66). This was faced with policies that once again outlawed the sale of alcohol to indigenous folks. The anxiety the white Canadian state faced in regards to the "problem of the drunken indian" related to their desire to build and reform a respectable white society, as the pervasiveness of alcoholism and addiction in communities deeply affected and destroyed by colonialism presented a problem to the sustaining of this patriotic imaginative.

I would like to briefly use an example that I have come across in my research. In 2001 John Stackhouse, a journalist for The Globe and Mail, published an article called "Welcome to Harlem on the Prairies". The article as discussed by Craig Proulx, a Metis professor of Anthropology at McMaster University, claims to be written to empower Aboriginal folks who live in this 'Harlem on the prairies', while asking the reader to be the judge of the plausibility of peaceful Aboriginal – Settler relations(143). Instead, what Stackhouse does is utilize what I have discussed here, white supremacist discourse and rhetorics of nationalism and racism, to construct both the identities of racialized folks who he silences, and the white authoritarian settler who he puts on a pedestal(147). Pictures that accompany the article are those of 'drunk Indians being carried to police cars' and 'concerned white police officers looking on' and doing their duty for the nation state by sweeping the streets of this Canadian Harlem clean of the problem of race integration in the pursuit of maintaining borders constructed around race and alcohol and drug consumption. In the article, the only

racialized folks who are given voice are those who work directly for the government through judicial services. Upon investigating this relationship, Proulx quotes Jeanne Guillemin in saying "Since the police and other keepers of the peace in urban and reservation areas have the same values as the rulers of American society, they perceive public inebriation as an ultimate degradation, a fall from civilization. They judge Indians who drink publicly even more harshly than the individual white, because Indians as a group seem to have been born uncivilized with no shame about their categorical degradation" (148). I urge all you to read the article 'Welcome to Harlem on the Prairies' by John Stackhouse and draw your own conclusions on what is being said and what it reifies.

The privilege of those who are able to drink in certain spaces, such as at bars on weekends and Friday nights, over lunch with the buddies, or with mimosas at brunch with the girls are constructed upon their relationship within racial borders that dictate who is not allowed to access this privilege. It is this privileged relationship to alcohol and drugs that is a large part of the patriotic imagination, which boasts 'proper consumption' as a nationalist duty.

That statement I wish to close with is this: Given the nature of our culture as one of intoxication and seeing the connections that intoxication has with colonialism and racism, how can we work towards a community and a society that operates in a framework of accessibility? This means an accessibility for racialized folks, status and non-status Natives, immigrants, queer folks, and the addicted and the non-addicted alike. I ask what this would mean for you personally? Does this mean you interrogate your own relationship with substances and alcohol? Does it mean you are more conscientious of the spaces in which you drink? Or does it mean that you work with your community to make events dry and alcohol-free and accessible for all?

To interrogate intoxication culture we must truly investigate the ways in which intoxication, alcohol and drugs have shaped our lives and our experiences, as well as how it has worked to construct ideas, identities and the spaces associated with those identities. It has become evident to me, through my research, that to interrogate intoxication culture is to interrogate a deep-rooted racist, nationalistic, colonial discourse. If we truly want to create a culture of accessibility, then we must redefine our relationship with that which aims to render us incapacitated to do so, both individually and collectively.

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Deconstructing Myths Surrounding Veganism & People of Color!

by Sarambi

1. Veganism is a white privileged consumer activity. Aight, so I hear this and see this shit a lot. That vegans are inherently white, that veganism is about consumerism, and it also makes the (racist) assumption that ALL POC people have the same, monolithic culture around consuming and exploiting animals. Does the average Western vegan have access to expensive, fancy options? Yes, but so do all consumers, especially those who prefer "natural", "happy", "healthy", and "organic" animal products. And when you don't? Well, you're getting by on what is affordable, calorie dense, nutritionally balanced as much as feasible, kinda like we all do when we are forced into poverty. It ain't new that food and class go together - it literally has been like this since hierarchies and the foundation of many stratified societies that your "worth" is translated to diet. Anyway, there is also the wide array of class backgrounds within the vegan POC community, though most, as you can guess cuz society, are making far less than the Western white vegan trope. And they're doing fine as they are acting in resistance to consumerism pushing the racist settler narrative that all POC eat a certain way and always have. No, we are and always have been has varied and different as the plant and animal nations*. Don't be lazily keeping a narrative that white people gave you to separate our relationship to plants and animals.

2. Veganism is a form of colonialism because anti-speciesism is a western concept. Hang on, so Western Europeans roll up on all our lands, say its theirs cuz flags, enslave/"reform"/kill us, and start desolating land which kills and hurts our relations for centuries and being against that destruction of other living nonhuman relations is theirs? It's their concept insomuch as they have actively created speciesism we all know of today. The understanding my people have had about animals is that they are no different than humans, they share the fact that they are protected by spirits as we are, or they themselves are important figures or representatives to things beyond our own perceptual world. The respect and realization of the fact we are no different than animals, and we are related and should be treated as such has been a very indigenous understanding as we understand it for the land and waters too. Colonizers have mostly successfully broken these connections and understandings by force on purpose, and have turned all facets of the land, water, and living beings into property instead of honored and related dynamic lives. So actually your speciesism is colonial as fuck.

3. Animal liberation isn't revolutionary and has nothing to do with anti-authoritarianism. How is disrupting one of the largest exploitative, capitalist, racist, colonial systems not qualify as revolutionary? Please read the history and the Animal Enterprise Terrorism Act in full and then talk to me how it's a non issue to attack. Just like how reforms and social justice ain't gonna get us total freedom, veganism alone as western green consumerism ain't gonna do shit either. Which is why green anarchists, anti civ types, and generally very militant folk have been on some of the most destructive, economically and psychologically damaging attacks done. Where I primarily grew up here in the PNW a large, profitable luxury fur trade was shut down because of attacks by folk on some anticapitalist, anticolonial, antispeciesist shit. This is the type of terror authoritarians, capital, and protectors of these institutions need if we as people known colloquially as anarchists are gonna be the most effective at razing everything this type of society stands for.

4. There is nothing wrong with hunting because indigenous people did it for years. Are you indigenous? Like actually raised in, knowledgeable about your peoples, accepted by said peoples and not basing it off blood quantum alone? No? Please fall back then cuz no. If yes, mba'éichapa! Ha upe? We gotta talk, cool? Cool, so about hunting. Hunting made hella sense within a certain time. Now thanks to the colonization of our ancestral areas, the genocides between us as indigenous peoples and our ancestral land, water, and yes nonhuman animals are linked thanks to settler-colonial capitalism. We don't got time to be killing our relations now! Also, c'mon, look at how these traditions got polluted by settlers, wiping out bison and many now extinct species especially from the eastern areas, destroying orca, seal, salmon, eagle, coyote, wolf, etc, etc and that's just in colonially identified North America. Let's stop giving them ideas and start respecting life enough for it to balance and thrive once again.

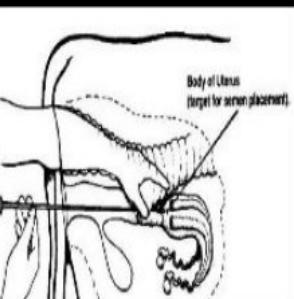
5. Pre-colonial Native diets were primarily animal based. Oh hey, more racist settler-colonial stereotypes homogenizing billions of people who have lived n peoples who survive. Ok so evidence and living indigenous people who carry on traditional living know that none of our diets were identical, it was based on what is available. So case in point, I don't expect the tribes in the northern Plains to have the same berries, citrus, and vegetation as my people do in the sub Amazon. However, it is also very telling that in many cultures and structures the meat eating was a rare thing saved for the elite primarily on special occasions. Dietary research has been being done for example with mummies and corpses in the mountains of the Andes and Patagonia showing that everyday people were eating primarily vegetables and starches and wearing plant based materials. This carries over to even North America, with Easter tribes subsisting on the vast variety of gourds, nuts, fruits, and plant matter over game. Sure, this might not carry over to all tribes but like I said, we are not a monolithic peoples as the colonizers want us to believe we are.

6. Veganism is a classist movement because vegan food is expensive and unattainable in poor communities. Remember what I was saying earlier about consumerism in all forms being classist at the beginning? And the connection to elites having the access to flesh in major aboriginal empires above here? So again, vegan food has been around and been affordable. Any vegetarian food from certain non Western traditions (looking at East, SE, South Asian, Middle Eastern, East African, and yeah Latin and indigenous foods) are based on only cheap ingredients like legumes, rice, a wide assortment of common and uncommon vegetables and starches, and things like tofu, hella fruits, glutinous items, and fungi as well as things like flatbreads, noodles, cakes of glutinous and starchy goodness. Thing is, these things are cheap, filling (if you never had to live off the staple arroz y frijoles cuz the paycheck ran dry, c'mon), and more nutritionally packed for the caloric intake than animal products. A healthier, plant based diet and decolonial diets have shown success at combating illnesses that are primarily affecting POC and poor communities in the West such as heart disease, diabetes type II, hypertension, and GI disorders as well as maintaining good health in chronic illnesses along with physical activity. Saving money on not needing to pay or be chased by medical bills sounds pretty good. WE don't need fancy ass shit to be vegan, cuz we have had these things and the knowledge all along! This society has tried to rip us apart or make us do that work for it, so fight in any way by any means.

A FEW OF MANY REASONS



TO SMASH SPECIESISM



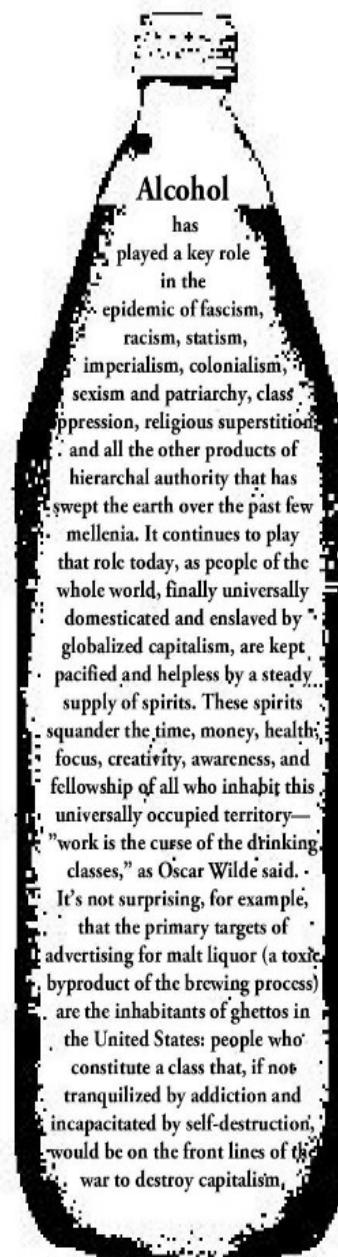
AND GO VEGAN

The Black Flag Sobriety Program is designed to provide information about addiction and intoxication culture, while also providing support and solidarity with people struggling against drug use, alcoholism and smoking.



Black Flag Sobriety Program in Elgin, IL

Email: xtheferalspacex@riseup.net



When: Friday nights at 7pm

Where: The Feral Space in Elgin (email us for address)

Cost: FREE

Doing what:
Exchanging stories,
discussions, film
screenings, physical
education etc.

**SMASH ADDICTION.
DETOKIFY DA HOOD.**

Anti-Fascism, Anti-Capitalism and Straight Edge

(Shared from SKE Madrid's zine "SOBRIOS Y ALERTA" and translated by A. VJ)

For many years vegetarianism, veganism and alcohol abstention has been common in revolutionary circles. Just do a quick search on the internet to run into a list of utopian figures, reformist, revolutionary, communarians and individualists who chose this lifestyle. Great figures of anarchism as Jules Bonnot or anarchist militant Severino Di Giovanni maintained a sober life. But abstemious life style was not only a personal choice, it has also been promoted at a collective level. As we can see in the documentaries "collective dreams" and "Living Utopia" during the Spanish social revolution of 1936 many anarchists communities rejected the use of alcohol. The rebellious positions within the hardcore punk community were evident, though only some bands were highly political in nature, as Lärm or Manliftingbanner. In the nineties many vegan straight edge bands were committed to animal rights activism, environmentalism and anti-imperialism. Bands like Birthright and Chokehold had positions very close to anarchism, who later would be reflected in bands like 7 Generations or Gather. In general, many of its values can be transferred to the anarchist ideology. Thus, the philosophy of Do It Yourself (DIY) has much to do with anarchist concepts of individual responsibility and self-management, and the convictions and commitment shown are equivalent to those of every revolutionary movement with social impact. Straight Edge has also had its influence in the anti-imperialist resistance and the anti-globalization movement in Latin America, especially in southern Africa. In Argentina the Cooperative Libertarian Straight Edge, which was responsible for spreading information about veganism and straight edge was created. In turn, many bands began to have a high political component closely tied to veganism or vegetarianism. Europe has also made the connection between straight edge and anti-fascism. Joel B. Almgren and Linus K. latter Neighborhood band singer, are in prison for his role in the Swedish anti-fascist movement. In Russia there is a large participation of straight edge people in the anti-fascist and anarchist movement in the country, as you can see in the video reportage International Research Project Episode 1. Straight Age. Anarchists? Another country in Europe with an anti-fascist attitude in and out of the scene is Poland.

ANTI-FASCIST FIGHT AND DRUGS

Drug addiction, like alcoholism, has been a problem that has always affected mostly the oppressed classes. For years, workers and revolutionary movements have sought to address this problem, as they saw it one more consequence of a life of misery. Anarchism goes further, as evidenced by the fact that the fight against alcohol is a transverse element to this ideology, since its inception. Alcoholic beverages are presented from the first founding texts as a poison sinister capitalists Borgias intended to maintain dull, far from the revolution, the will of the workers: "Contaminated by this toxic, the worker doesn't feel the chains, nor the degradation of enslavement" a temperance treated with the eloquent title "The damn poison" F. Elosu. In Argentina there was a great work of awareness of the problem of alcohol on the working class of the time, something that is seen in the film "La Patagonia Rebelde", based on the book "The Anarchist historian Osvaldo Bayer: "Alcohol only serves to stuifify the people, it is a weapon of the bourgeoisie." One of the greatest anarchists in Argentina, was the Italian insurrectionary anarchist Severino Di Giovanni, living sober in an anti-fascist struggle and after the long-awaited social revolution. In Chile the anarchist sector devoted to generate new forms of sociability and a new working system based on mutual support and solidarity in the struggle for full emancipation of human values. Constant learning would only cease at the tavern and the capitalist vices. They should change the glass of alcohol alienating sociological and scientific books "Workers, do not drink!" Many workers, lousy parents and worse, husbands, forgot the most sacred duties, wasted half or a third of the already meager wages they receive, in alcoholic libations in the tavern, in the game, leaving women and children without bread, forced fasting and victims of all



A Few Highlights From The History Of Tobacco

(Shared from the "Quit Smoking: A DIY Guide by Ex-Smokers" zine)

Modern capitalism was, of course, built in part to facilitate the international trade in tobacco and other commodities produced on European-owned slave plantations in the New World. Jamestown, the first British colony in North America, produced almost nothing but tobacco (going so far as to use it as currency at one point), and the various colonies that sprung up soon after in the Carolinas followed a similar tobacco-intensive model, enriching their investors at the expense of slaves, indentured servants, indigenous people, and the land. The large sums of money that could be made in tobacco production led the British colonists to declare open-ended war on the indigenous people that occupied the lands around them, beginning a process of theft and murder that would go on to become one of the most horrific genocides in human history.

Tobacco was, of course, used by indigenous people long before the arrival of the British, but not at all in the same way. North American indigenous groups used tobacco very rarely and only for ceremonial or religious purposes. They did not consume it regularly, as modern smokers do, nor did they use it recreationally. Typically it was used in extremely high doses by experienced medicine men or shamans for its hallucinogenic effects. So don't think that smoking those American Spirits, which so crassly exploit offensive stereotypes of indigenous people, makes you any different from any other person who forks over their hard-earned cash to giant corporations in order to satisfy their addiction (American Spirits are made by Reynolds American, a \$19.5 billion corporation, who also produce Camels and Winstons.)

Anyway, the blood-soaked tobacco sent home by the British invaders quickly became a huge hit with people all over around the British Empire. Tobacco growing expanded exponentially, and it was packaged in all kinds of new forms, like snuff, chew, cigars, and pipes. And while it was consumed by all classes of people for the first 300 plus years of its popularity in Europe* it was almost exclusively the province of men, which limited its profitability in a big way. It was generally considered unfeminine and inappropriate for women to smoke, and virtually no women participated in die act publicly.

Recognizing this as a business problem, George Washington Hill, president of the American Tobacco Company, hired a man named Edward Bernays in 1929 to broaden smoking's appeal among women. Bernays quickly organized the most ingenious publicity stunt of all time, using the most prominent social movement of his time — the struggle for women's suffrage — as a marketing tool for cigarettes.

Bernays arranged for New York City debutantes to march in that year's Easter Day Parade, defiantly smoking cigarettes as a statement of rebellion against the norms of a male-dominated society. Publicity photos of these fashion models smoking "Torches of Liberty" were sent to various media outlets and appeared worldwide. The taboo was quickly dissolved and smoking was suddenly associated with women's liberation. Some women even demanded membership in all-male smoking clubs, a highly controversial act at the time (this nicely illustrates why it's so important to have a critique of privilege — don't join the club, burn it down!) For his work, Bernays was paid a tidy sum, and his employer was no doubt pleased that half of the world's population had suddenly become potential tobacco consumers.

Having found their jackpot, tobacco corporations haven't really changed tactics much in the last 80 years. Cigarettes are still marketed as signifiers of edginess and freedom, and tobacco advertisers have been particularly adept at attaching their product to whatever is hip and avant-garde at the time. Unfortunately, the anarchist community has been fertile ground for these idiotic marketing ploys! When I look around at anarchist gatherings and see how many people smoke, it amazes me that so many people who are supposed to be working to bring down capitalism so willingly allow themselves to be duped by a bunch of capitalists with a poisonous product and a clever pitch.



MIDWEST STRAIGHT EDGE ANTIFA

Who we are: Midwest Straight Edge Antifa is a decentralized group of individuals committed to confronting racism and fascism in the vegan, straight edge and environmental movements. We also oppose capitalism and the state, understanding that both entities create hierarchical relationships and power structures that perpetuate discrimination and institutionalized racism.

What we do: We disrupt racist events and challenge institutions that promote discrimination towards people of color. We oppose ALL forms of oppression and exploitation. We stand against racism, speciesism, sexism, homophobia, transphobia, and discrimination against the disabled, the oldest, the youngest, and the most oppressed people. We support abortion rights and reproductive freedom. We provide information on anti-fascism, anti-racism, and anti-colonialism.

Our Philosophy: We embrace an intersectional approach to fighting oppression. We don't rely on the cops or courts to do our work for us. This doesn't mean we never go to court, but the cops uphold white supremacy and the status quo. They attack us and everyone who resists oppression. We must rely on ourselves to protect ourselves and work towards ending all oppression. We work towards challenging racism and fascism and all other forms of oppression in pursuit of freedom and equality for both human and non-human animals.

Interested in joining?

Email us at midweststraightedgeantifa@riseup.net

Visit our page at midweststraightedgeantifa.noblogs.org



Anti-Fascism, Anti-Capitalism and Straight Edge continued...

tribulations of life "Tierra y Libertad, April 1, 1909. In the weekly anarchist, libertarian, one could read: "a higher core drinkers biggest advantages of subjugation, as it gradually removes energy drink, health, nobility and understanding and, what is worse, the sense of dignity. "Product and support of the capitalist regime, alcoholism will not disappear but he will." The effect will not cease as long as the cause. Even alcohol is seen as a formidable competitor revolutionary ideology itself: as Bakunin says, "the dangers of alcohol could derail the revolution to see workers in their consumption the wrong way out of their humiliating situation and an easy way to escape the miseries of capitalism." "To escape their situation (meaning the people) there are three methods, two chimeric and one real. The first two are the tavern and the church, debauchery of the body or debauchery of the mind; the third is the social revolution." In the United States at the height of the hippie movement and unbridled hedonism, drugs were present; However, although little known, many organizations such as the American Indian Movement viewed alcoholism and drug addiction problems as the fight to be fought. The Brown Berets along with the Black Panthers banned in their ranks consumption and distribution of drugs, which were seen as weapons of alienation. The Black Panther Party created a network of support and rehabilitation for drug abusers. With the infiltration of drugs in American black, Latino and Native communities in place, the US government conducted a campaign to slander the name of such organizations, in particular that of the Black Panthers, being linked to drug trafficking and other illegal activities.

At present, the new group of Brown Berets opened in Derry, Northern Ireland, where there is a war on drugs by the Republican Action Against Drugs (RAAD). This group takes the fight against drugs to another level, reaching the house, threatening drug dealers with either bombs or incendiary devices. In 2010 the Raad declared an amnesty for drug traffickers who will cease operation in the region of Derry, which ended in June of that year, giving rise to the persecution of harmful elements in the community. The RAAD, like many other Republicans revolutionary groups seeking freedom from British rule and self-determination of their people against drugs see it as contrary to its purposes and harmful to the youth of the community. The RAAD, like many revolutionary groups, have blamed the police in Northern Ireland (PSNI) for the introduction of drugs in their communities under the complicity of UK, which is why in 2012 attacked a patrol of the PSNI, both for their role in drug trafficking and drug defense and for their constant harassment of Republicans and family. That same year, a rally against the government bill of PASOK tripartite legalization of drugs was held in Greece. Before it said Giorgios Sideris, a member of the central council of the Young Communists: "They know they are always faced with strong opposition from working people; which they are always faced with a wall of people who do not want the future of their children is drugs. And why do you bring now? It is clear. They want the awareness of young people being drugged so that they have demands, not to fight, not to react. Drugs are no free choice, no right. It is a despotic option and is the abolition of all right ..." This is an important issue for a country where misery of the financial crisis has led to increased drug use and increased use of SISA, cocaine of the poor, and introduction of drugs in the combative neighborhood of Exarchia.

With the increasing Kurdish conflict in Syria and the fight against the Islamic state, the Turkish state has intensified the repression of the Workers Party (PKK) Kurdistan. In response, the Patriotic Revolutionary Youth Movement, the youth PKK, has generated a response from the attacks of the Turkish special forces and turned against drug trafficking, cleaning the areas controlled by drugs and the trade, while creating a new form of organization neighborhood and increasing solidarity and mutual support in the neighborhood.

For the original text in Spanish download SOBRIOS Y ALERTA created and distributed by SXE Madrid

Queer edge: Bridging the Gap Between Queer Culture and sXe

(Excerpt from "My Edge Is Anything But Straight: Towards A Radical Queer Critique Of Intoxication Culture")

In spite of the lack of space for queer people in sXe, there are examples of individuals and bands who have attempted to forge a "queer edge" identity that blended commitment to sXe ideals with uncompromisingly queer imagery. Hugely popular and influential gay punk group Limp Wrist put out records showing vividly Xed up hands that juxtaposed sXe anthems like "This Ain't No Cross On My Hand" with distinctly queer songs like "I Love Hardcore Boys" and "Cruising at the Show." Zines such as Total Destruction #3 drew links between queer oppression and intoxication culture from a militant vegan sXe perspective. There was at one point a queer edge website for queer sXers to link with each other. I've seen rainbow-colored patches circulating at punk shows that said "Taking the Straight out of Straight Edge." Although they're too few and far between for my liking, I'm excited to see hints of a queer edge culture emerging from the overlap between queer culture and sXe punk and hardcore scenes.

I think that sXe and queer culture have a lot to offer one another. From sXe I'd love for queer culture to absorb a sense of commitment to health, self-respect, and intentionality about lifestyle choices, as well as a sense of how individual choices can be meaningful within the context of a broader community. Queer culture can offer sXe a refusal of the machismo and gender rigidity that plagues the scene; a rejection of the false moralism of pseudo-militants; and above all, a fucking sense of humor. I would love to see a thriving queer edge scene full of bands singing righteous pro-queer, pro-sober messages, zines documenting and exploring a culture of sober queer punks, and who knows, maybe even gatherings and festivals? (Yes, this is a challenge!) But I don't know how realistic that is - I mean, how many sober queer punks are there? It may be that we're just not visible, but it's also possible that there just aren't a lot of us. So while I want to support the development of an explicitly queer edge scene - both as a pathway to link sobriety with radical queer identity, and also because I'm into gayin' up the punks however possible! - I think we need to go further. In addition to making space for queer people within punk and hardcore scenes, I want to encourage queer communities to radically challenge intoxication culture.

What would it take to transform queer communities towards healthier relationships with drugs, alcohol, and each other? As I see it, creating a radical queer critique of intoxication culture within our communities provides a place from which we can begin answering that question. As a starting point, we can critically examine the past to understand the role of intoxication in our queer communities today. The dominance of drugs and alcohol in our communities has a history – how did it come about, and whose interests did it serve? And what about hidden stories of queer people who have challenged or resisted intoxication culture? Having examined the past, we can shift our focus to understanding and analyzing how intoxication operates in queer communities and lives today, reinforcing our self-hatred and stifling our ability to challenge oppression. We can't rely on moralistic frameworks, which have always been used by people in power to scapegoat queer people, so this critique must be grounded in compassion and solidarity, aware of the ways that our options are constrained by the social conditions in which we operate. In my opinion, we should focus on harm reduction rather than total abstinence as an imposed norm, on creating space for sobriety as a viable and non-stigmatized choice and on promoting community health. This means setting addiction treatment and recovery as a community priority, while rejecting the individual, depoliticized alcoholism-as-illness framework. Alcohol abuse is neither a moral failure nor an individual pathology; it's a response to a collective reality of oppression and the lack of social alternatives for challenging or coping with that reality. What we need are empowering models that understand addiction as a response to an oppressive society and locate the sickness in that society, not in ourselves. In the spirit of the radical queer ACT-UP activists who helped create the first needle exchange programs, we can develop treatment practices that don't rely on professionals, including supportive counseling, recovery groups, and resources coming from radical perspectives.

In addition to supporting one another in escaping the clutches of intoxication culture, a radical queer critique can also inspire active resistance. A crucial component of this involves examining the economic structure of the alcohol industry and how its tentacles have slithered into the deepest levels of our communities. Refusing to allow alcohol and tobacco corporations to sponsor LGBT events, especially Pride festivals, and protesting them when they are featured, can be a starting point for action and for re-envisioning our relationship to intoxication and consumerism. Promoting community health includes holding accountable the agents of alcohol and drug distribution as well as the addiction profiteers outside and within our communities for the harm that their efforts produce. Realizing that the prison industrial complex offers no path towards freedom for queer people or anyone else, it's up to us to creatively find strategies to impose this accountability without relying on police, courts, and jails.

**POLICE BRUTALITY IS NOT AN ACCIDENT.
RACISM & WHITE SUPREMACY STILL EXIST.
STRAIGHT EDGE FOR ARMED RESISTANCE**



ARMS UP, SHOOT BACK