

# NONHUMAN, HUMAN ANIMAL, AND EARTH



# TOTAL LIBERATION



# riotous incognitx

Issue #1 FREE

INTERVIEWS  
w/  
**Sprout  
Distro** (Grand  
Rapids anarchist  
zine collective)

**xBalaclavax**  
(Vegan, Straight-  
Edge, Anarchist  
Hip-Hop from  
Brazil)



Notes on  
Green  
Anarchy  
and the  
fight  
against  
civilization

**STORY:**  
The Battle  
of White  
KKKlay:  
Alcohol as  
A Chemical  
weapon in  
the Ongoing  
War Against  
The Lakota

A QUEER, INSURRECTIONARY ANARCHIST,  
VEGAN STRAIGHT-EDGE ZINE

## Introduction

This zine was created with my experience as a queer, vegan straight-edge, anarchist of color. This zine includes notes and interviews with people and ideas that I find affinity with. Today many people hope things will get better soon in life. But some people have dreams beyond the skyscrapers of hoping, praying, or waiting for better days. Some people including myself can not help but feel consumed by a sense of urgency for action against civilization and all it's shit. Disrupting the systemic routine of capitalism by destroying property and attacking the state is to commit the unlawful act of self-liberation. Smashing oppression on all fronts means no compromise. This zine is dedicated to all those whos lives are committed to the destruction of civilization and oppression around the globe.

"I am a dangerous space for oppressors. I crave the pulse of distant explosions. I want to romance the earth with uncompromising industrial collapse! Every breath I take is a riotous count down to the orgasm of civilization's demise."

-Unknown



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Well, basically until they are well accepted by the local community because anarchism has much connection with the neighborhoods in which we live, autonomy, for example, is part of everyday life for every resident of the slum where nobody expects the help of any politician to do your stuff. Regarding veganism, in certain places it creates some strange weather, but it has been very important because it opens the space to put these questions to people who had not had contact with any matters related to animal liberation or even knew something concrete on vegetarianism, just as also we contacted several themes which were not part of our reality, so ends up being a very interesting exchange of ethical values.



**How many albums have you both made so far and what links can you list for people to check out your music?**

So far we have only one album (Demo) containing 5 songs, titled "Like a virus let's spread an idea of freedom," which is available for download at the links: [xbalaclavax.bandcamp.com](https://xbalaclavax.bandcamp.com) [soundcloud.com/xbalaclavax](https://soundcloud.com/xbalaclavax) If they want to contact us, Enjoy the [www.facebook.com/xBalaclavax](https://www.facebook.com/xBalaclavax) our facebook page or write us an e-mail [xbalaclavax@riseup.net](mailto:xbalaclavax@riseup.net).

**Last question for now. What are your future plans as xBalaclavax and what goals would you like to achieve as vegan straight-edge, anarchist hip hop musicians?**

Our future plans are to move forward with full force in our project, make many presentations of these questions about freedom for people, we are also in the process of composing our upcoming releases, we're thinking of releasing another demo / ep and some kind of split cd. With hip-hop anarchist vegan and straight edge, we want to be the voice of the oppressed classes, show the reality of the suburbs, the slaughterhouses and all other "extermination" camps existing in the world, our role is to smash the dollar signs that the system puts in the eyes of our people, to keep them imprisoned, pacified and alienated.

**XVX**

# xBALACLAVAX

## Vegan Straight-Edge Anarchy in Brazil



So I found you both while searching the net for vegan straight edge hip hop. After hearing your music I was stoked! How long have you both been making music together and how is the hip hop scene out there in general?



Greetings! We are extremely pleased to hear that our messages are reaching ever further and this fact motivates us to continue this journey.

xBALACLAVAX has been around a little more than 1 year, but with this current lineup, we're a little over six months together. Here in Brazil, the hip-hop scene is very strong and also very homogeneous, there are many active groups and collectives in general and anarchist groups are also emerging with hip-hop. Some of hip-hop groups that influence us are: Regicidas, Facção Central, Sankofa, Front LR, Ktarse, Liberdade e Revolução, Bandeira Negra, Bloco Negro, Unio Mystika.

**I feel that the struggle against civilization for total liberation necessitates an uncompromising fight against speciesism and intoxication culture. Was there any specific life events that led you both to personally embrace a vegan straight edge?**

Surely. For us, vegan sxe means the struggle against capitalism and its shackles that imprison us in life, so our ideas are based on total liberation, with rejecting the civilized cultures that have been imposed since our establishment. All estrangement which had we believed, was deconstructed through our vegan sxe vision. We were living a life of illusion, until we learned from hardcore / hip-hop, straight-edge, animal liberation, earth liberation and anarchism in general.

**After first hearing your music and "google translating" your lyrics I was really excited to read how outspoken you both are about Xvx anarchism! In your experience as musicians what has been the local hip hop community's response to you both being a vegan straight edge anarchist hip hop duo?**

**Terms and definitions which reflect the content of this zine**

**Intoxication culture** is a set of institutions, behaviours, and mindsets centered around the consumption of drugs and alcohol. Intoxication culture intersects with and strengthens other oppressive systems such as ableism, colonialism, racism, speciesism, sexism, and capitalism.

**QUEER:** A qualitative position of opposition to presentations of stability- an identity that problematizes the manageable limits of identity. An identity against the dominant narrative of white-hetero-monogamous-patriarchy.

**Insurrectionary anarchy** is a revolutionary theory, practice, and tendency which emphasizes attack and a refusal to negotiate or compromise with enemies. It is critical of formal organizations such as labor unions and federations and instead advocates informal organization and small affinity groups.

**Veganarchy** is the combined philosophical and practical implications of veganism and anarchism. The hierarchies in civilization are dependent on all of the interdependent oppressions they maintain, including nonhuman animal domestication and commodification. Since the fate of all disenfranchised and exploited groups are interrelated, nonhuman animal liberation is an essential part of a praxis seeking total liberation.

**"Straight-Edge"** is a movement focused on self-liberation from addiction and toxic consumption by embracing sobriety and rejecting intoxication culture.

## Some selected notes on green anarchy and anti-civilization..

### What is Civilization?

Green anarchists tend to view civilization as the logic, institutions, and physical apparatus of domestication, control, and domination. While different individuals and groups prioritize distinct aspects of civilization (ie primitivists typically focus on the question of origins, feminists primarily focus on the roots and manifestations of patriarchy, and insurrectionary anarchists mainly focus on the destruction of contemporary institutions of control), most green anarchists agree that it is the underlying problem or root of oppression, and it needs to be dismantled. The rise of civilization can roughly be described as the shift over the past 10,000 years from an existence within and deeply connected to the web of life, to one separated from and in control of the rest of life. Prior to civilization there generally existed ample leisure time, considerable gender autonomy and equality, a non-destructive approach to the natural world, the absence of organized violence, no mediating or formal institutions, and strong health and robusticity. Civilization inaugurated warfare, the subjugation of women, population growth, drudge work, concepts of property, entrenched hierarchies, and virtually every known disease, to name a few of its devastating derivatives. Civilization begins with and relies on an enforced renunciation of instinctual freedom. It cannot be reformed and is thus our enemy.

### Biocentrism vs Anthropocentrism

One way of analyzing the extreme discord between the world-views of primitive and earth-based societies and of civilization, is that of biocentric vs anthropocentric outlooks. Biocentrism is a perspective that centers and connects us to the earth and the complex web of life, while anthropocentrism, the dominant world view of western culture, places our primary focus on human society, to the exclusion of the rest of life. A biocentric view does not reject human society, but does move it out of the status of superiority and puts it into balance with all other life forces. It places a priority on a bioregional outlook, one that is deeply connected to the plants, nonhuman animals, insects, climate, geographic features, and spirit of the place we inhabit. There is no split between ourselves and our environment, so there can be no objectification or otherness to life. Where separation and objectification are at the base of our ability to dominate and control, interconnectedness is a prerequisite for deep nurturing, care, and understanding. Green anarchy strives to move beyond human-centered ideas and decisions into a humble respect for all life and the dynamics of the ecosystems that sustain us.

### The Domestication of Life

Domestication is the process that civilization uses to indoctrinate and control life according to its logic. These time-tested mechanisms of subordination include: taming, breeding, genetically modifying, schooling, caging, intimidating, coercing, extorting, promising, governing, enslaving, terrorizing, murdering...the list goes on to include almost every civilized social interaction. Their movement and effects can be examined and felt throughout society, enforced through various institutions, rituals, and customs. It is also the process by which previously nomadic human populations shift towards a sedentary or settled existence through agriculture and nonhuman animal husbandry. This kind of domestication demands a totalitarian relationship with both the land and the plants and nonhuman animals being domesticated. Whereas in a state of wildness, all life shares and competes for resources, domestication destroys this balance.

### 4. What kind of responses have you all received, both negative and positive, for being a Straight-Edge collective?

When we table at zine fests and bookfairs we always have copies of "Wasted Indeed" and "Towards A Fucked Up World." As you might expect, they generate a mix of reactions. We've definitely had people pick up one of the zines and laugh in our faces and/or think that the "Anarchy & Alcohol" sub-title of "Wasted Indeed" means that the zine is in favor of intoxication culture. I think the negative reactions are pretty easy to ignore and/or write-off as we've had a lot of positive interactions with people and conversations ranging from people who struggled with alcohol abuse telling us that one of the zines "saved their life" to others who want to have more detailed conversations about the role of alcohol and intoxication culture in our culture.

### 5. What goals or future objectives do you have for this collective/distro?

We want to continue to make connections with folks outside of Grand Rapids and to expand our distro. We also hope to write more and release more zines in the future. We've always wanted to do something on straight edge or sobriety more generally within the anarchist space, so perhaps we'll do that. If anyone wants to get in touch, visit our website at <http://www.sproutdistro.com> We'd be happy to exchange zines, letters, or emails with anyone reading this.



## Interview with Sprout Distro



Sprout Distro is a zine distro and publisher based in the occupied territory currently known as Grand Rapids, Michigan.

**“Our focus is on “how to” type zines that help anarchists build strong cultures of resistance and increase our collective skillset. To that end, we carry zines on tactics, collectives, affinity groups, history, etc. It’s our hope that our project contributes to the increased proliferation of anarchist projects and resistance.”**

### 1. What made you all start Sprout Distro/collective?

We started Sprout Distro back in 2010 during a low time of activity for anarchists in our hometown of Grand Rapids, MI. We wanted a deliberate and intentional project that could keep anarchist ideas in circulation, in part to combat the relatively cyclical nature of anarchy in both our hometown and the United States more generally. We thought the distro would be a good way to connect with folks outside of Grand Rapids. At the time, we felt there was a real gap in knowledge and skills available to folks getting into anarchy as most other distros tended to (and often still do) focus on theoretical topics rather than circulating information on the “how” of anarchist activity.

### 2. What is one of the most difficult things you all have had to deal with/overcome running the collective?

From my perspective, I’d say that the most difficult thing we have had to deal with in running our collective is the general sense of isolation that often comes with being anarchists in an area with relatively few anarchists. There isn’t a lot of anarchist activity where we are, often making it somewhat difficult to feel like we’re engaging with others on the level we would like. Similarly, since we’re relatively geographically isolated, we don’t always have the sense of connection to the larger anarchist space that we would like to have. Additionally, the fact that when we aren’t tabling we are primarily reliant on the Internet means much of our communication tends to be relatively anonymous and doesn’t generally foster deep connections.

### 3. What reasons did you all have for starting an anarchist collective that was Straight-Edge?

Our collective isn’t specifically straight edge in that we don’t have a political statement that says we’re straight edge anarchists, but we’re all straight edge. We carry a few zines on the topic, including a reprint we put together of “Towards A Less Fucked Up World.” We’re very interested in sobriety in radical circles and are all too familiar with the negative effects of substance abuse on anarchy in the United States. The fact that we are straight edge impacts the work that we do and I’d say that our being straight edge is largely inseparable from us being anarchists.

The domesticated landscape (eg pastoral lands/agricultural fields, and to a lesser degree—horticulture and gardening) necessitates the end of open sharing of the resources that formerly existed; where once “this was everyone’s,” it is now “mine”. In Daniel Quinn’s novel *Ishmael*, he explains this transformation from the “Leavers” (those who accepted what the earth provided) to that of the “Takers” (those who demanded from the earth what they wanted). This notion of ownership laid the foundation for social hierarchy as property and power emerged. Domestication not only changes the ecology from a free to a totalitarian order, it enslaves the species that are domesticated. Generally the more an environment is controlled, the less sustainable it is. The domestication of humans themselves involves many trade-offs in comparison to the foraging, nomadic mode. It is worth noting here that most of the shifts made from nomadic foraging to domestication were not made autonomously, they were made by the blade of the sword or barrel of the gun. Whereas only 2000 years ago the majority of the world population were gatherer-hunters, it is now .01%. The path of domestication is a colonizing force that has meant myriad pathologies for the conquered population and the originators of the practice. Several examples include a decline in nutritional health due to over-reliance on non-diverse diets, almost 40-60 diseases integrated into human populations per domesticated nonhuman animal (influenza, the common cold, tuberculosis, etc), the emergence of surplus which can be used to feed a population out of balance and which invariably involves property and an end to unconditional sharing.

#### The Origins and Dynamics of Patriarchy

Toward the beginning in the shift to civilization, an early product of domestication is patriarchy: the formalization of male domination and the development of institutions which reinforce it. By creating false gender distinctions and divisions between men and women, civilization, again, creates an “other” that can be objectified, controlled, dominated, utilized, and commodified. This runs parallel to the domestication of plants for agriculture and nonhuman animals for herding, in general dynamics, and also in specifics like the control of reproduction. As in other realms of social stratification, roles are assigned to women in order to establish a very rigid and predictable order, beneficial to hierarchy. Woman come to be seen as property, no different then the crops in the field or the sheep in the pasture. Ownership and absolute control, whether of land, plants, animals, slaves, children, or women, is part of the established dynamic of civilization. Patriarchy demands the subjugation of the feminine and the usurpation of nature, propelling us toward total annihilation. It defines power, control and dominion over wildness, freedom, and life. Patriarchal conditioning dictates all of our interactions; with ourselves, our sexuality, our relationships to each other, and our relationship to nature. It severely limits the spectrum of possible experience. The interconnected relationship between the logic of civilization and patriarchy is undeniable; for thousands of years they have shaped the human experience on every level, from the institutional to the personal, while they have devoured life. To be against civilization, one must be against patriarchy; and to question patriarchy, it seems, one must also put civilization into question.

#### The Problem of Technology

All green anarchists question technology on some level. While there are those who still suggest the notion of “green” or “appropriate” technology and search for rationales to cling to forms of domestication, most reject technology completely. Technology is more than wires, silicon, plastic, and steel. It is a complex system involving division of labor, resource extraction, and exploitation for the benefit of those who implement its process. The interface with and result of technology is always an alienated, mediated, and distorted reality. Despite the claims of

of postmodern apologists and other technophiles, technology is not neutral. The values and goals of those who produce and control technology are always embedded within it. Technology is distinct from simple tools in many regards. A simple tool is a temporary usage of an element within our immediate surroundings used for a specific task. Tools do not involve complex systems which alienate the user from the act. Implicit in technology is this separation, creating an unhealthy and mediated experience which leads to various forms of authority. Domination increases every time a new "time-saving" technology is created, as it necessitates the construction of more technology to support, fuel, maintain and repair the original technology. This has led very rapidly to the establishment of a complex technological system that seems to have an existence independent from the humans who created it. Discarded by-products of the technological society are polluting both our physical and our psychological environments. Lives are stolen in service of the Machine and the toxic effluent of the technological system's fuels—both are choking us. Technology is now replicating itself, with something resembling a sinister sentience. Technological society is a planetary infection, propelled forward by its own momentum, rapidly ordering a new kind of environment: one designed for mechanical efficiency and technological expansionism alone. The technological system methodically destroys, eliminates, or subordinates the natural world, constructing a world fit only for machines. The ideal for which the technological system strives is the mechanization of everything it encounters.

### Rewilding and Reconnection

For most green/anti-civilization/primitivist anarchists, rewilding and reconnecting with the earth is a life project. It is not limited to intellectual comprehension or the practice of primitive skills, but instead, it is a deep understanding of the pervasive ways in which we are domesticated, fractured, and dislocated from our selves, each other, and the world, and the enormous and daily undertaking to be whole again. Rewilding has a physical component which involves reclaiming skills and developing methods for a sustainable co-existence, including how to feed, shelter, and heal ourselves with the plants and materials occurring naturally in our bioregion. It also includes the dismantling of the physical manifestations, apparatus, and infrastructure of civilization. Rewilding has an emotional component, which involves healing ourselves and each other from the 10,000 year-old wounds which run deep, learning how to live together in non-hierarchical and non-oppressive communities, and deconstructing the domesticating mindset in our social patterns. Rewilding involves prioritizing direct experience and passion over mediation and alienation, re-thinking every dynamic and aspect of our reality, connecting with our feral fury to defend our lives and to fight for a liberated existence, developing more trust in our intuition and being more connected to our instincts, and regaining the balance that has been virtually destroyed after thousands of years of patriarchal control and domestication. Rewilding is the process of becoming uncivilized.



## The Battle of White KKKlay: Alcohol as Chemical Weapon in the Ongoing War Against The Lakota

As we have explained elsewhere here on Onkwehón:we Rising Whiteclay is an unincorporated village of 14 people in northwest Nebraska bordering the Pine Ridge Indian Reservation, home to the Oglala Lakotah (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 only to make money off of the suffering of the Oglala Lakotah 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 Onkwehón:we 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."