

MORE THAN JUST A DIET

A Conversation Between Warzone Distro & the Susaron 4

Warzone Distro, Susaron 4

July 7 2024

So first and foremost, could you give us and the readers an update? Last many of us heard, one of you was released.

So for those who don't already know about our case and a small update:

On November 3, 2022 we four comrades were arrested, accused of the arson attack to the meat company Susaron, a national industry that has been supplying the whole country with beef, pork and poultry meat for years.

On November 4, we were remanded in custody for the duration of the investigation. Accused of burning six trucks, the refrigeration room and the sales room of the company. And two of us were also charged with possession of ammunition.

Since then, our situation as a group in terms of imprisonment has had several movements. First of all, our comrade Itamar, after a long judicial struggle got a sentence of five years of probation. This means that she can be out of prison, serving this measure under state control. She must report every now and then to a prisoner's headquarters, under a regime of constant surveillance.

As for the rest of us (Rocio, Tortoise and Panda), we are waiting for the same release as the companion, waiting for some legal procedures to be expedited, which in the men's prison of Santiago 1 take longer, because of its great disorder and institutional corruption.

We all hope that "freedom" is to come. But, even risking in case things go wrong, sentences ranging from 5 years in prison to more than 10 years.

Currently, we have already been in prison for 19 months.

Here in the colonized territory known as america, there is much debate around the topic of veganism, straight edge, and their association with anarchy. Not only is there debate on their compatibility but also a perception that this *total liberation* tendency among anarchists is in decline. Those of us affiliated with Warzone Distro understand that due to the expansion of state surveillance, many anarcho-nihilist, vegan straight edge individuals operate underground, publishing very few if any communiques of their actions. We have recently been made aware of an awakening of anarcho-nihilist, vegan straight edge activity in so-called mexico, where friends of ours have explained it as only having been in hibernation.

How would you describe the presence of anarcho-nihilist, vegan straight edge where you are?

In our territory there have been cycles where anarcho-nihilist vegan straight edge groups have proliferated. Especially action groups, where we had a fallen, comrade Sebastian Oversluij "pelao angry", who died in an armed assault on the stat bank entity in 2013. In a shootout with the armed personnel of the branch, that comrade was a fervent practitioner of the vegan straight edge tendency, leading his life to the sound of anarcho-nihilism and all that this implies.

Today the presence of this particular species of rebels is in decline due to the advance of a mercantile mentality and greater attachment to appearance. This has undoubtedly had an impact on how the generations of anarchists have evolved. Drugs have entered strongly in the youth who have a position of confrontation with power and that has diminished the progress in many aspects of the struggle and fight against authority and its networks. The same with respect to veganism; there was a time when in these parts being anarchic was almost synonymous with having an anti-speciesist veg or vegan stance. But over time that was diluted in the same advance of the ideological superficiality already mentioned. And ethical practices necessary for smashing the market mentality, such as veganism or being drug-free, were left behind. Precisely because of the lack of diffusion and propaganda by the activists themselves.

As a result of that, precisely what strongly motivated our actions as a group, was the dissemination of that message, somewhat diluted by time: The war against existence from an anarcho nihilist perspective, fervently anti-speciesist and straight edge. Which to our taste fulfilled its purpose, since these discussions happened again as a result of the action and our subsequent arrest. And consequently; constant elaboration of propaganda material referring to our ideological thinking. Which gives us the desire to refloat within future generations these incendiary ideas, which have no intention of making peace or negotiation with the enemy. Be it the animal exploitation industry or any other authority that may seek to impose itself on us.

In a recent offline anarchist journal, an article titled, "Anti Speciesism: A War of Intrasigent Belligerence" was made which references Grupo De Respuesta Animal. What stood out most from the article was the fact that despite the author glorifying anti-speciesism and animal liberation, there was criticism of veganism which many of us nihilist vegans found disappointing (as well as confusing haha).

This is a quote from this article:

"It's time to do away with a vegan diet as a prerequisite for anti-speciesism. The critique of how our world treats animals is more important. Let the arguments around diet rest."

- From *Anti-Speciesism: A War of Intrasigent Belligerence

For those of us who read the article it was interesting to see an author glorify and romanticize the actions of Grupo De Respuesta Animal, while appearing to frame veganism as an action unworthy of being glorified and romanticized as well. We understand a vegan lifestyle to be an individualized act of negation toward human supremacist morality in general, and in particular, sabotage against upholding authoritarian relationship with animals. What are your thoughts and personal experiences with being vegan as it relates to anarcho-nihilism?

*Regarding the discrepancy in this article, for us it is quite simple: If we had been part of the partisans seeking to liberate territories in Nazi bastard-controlled Eastern Europe, we would have found it immoral and impracticable to buy or consume products that came out of the concentration camps. Be it forced manufactures or even products made from the bodies of the captives themselves. Under that premise we do not see [it as] sane to be willing to give our lives in an unequal war against a global industry, attacking its centers, threatening its participants and putting us at constant risk of death or imprisonment, to consume for convenience and selfishness what is produced there, how absurd it sounds, no?

And that's even if it were from outside the industry, which ... [also seems to be completely nonsensical consumption] ...for an antispeciesist. In itself, the use of an animal as a consumer good or commodity seems to us impracticable. We believe that they have the same right to live as a human being. And we do not care that certain human doctrines or ancestral cultures consider the contrary. Because if a child is being eaten by a group of other humans in our presence, we will defend it and prevent its death, won't we? We do not see why we shouldn't do the same for an animal.

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

That said, what we do agree on is that veganism without direct action is just as absurd and sterile. For it becomes only a personal and very selfish painkiller, while the real horrors of speciesism continue to exist with no one to minimally confront them.

For us, both (being vegan and direct action) are vital balanced essential parts of each other. Direct action and habits. Because "Nothing changes if you don't change". On the relationship between anarcho-nihilism and veganism: In itself the anarcho-nihilist concept is related to the anarchic perspective of confronting the problems generated by a society of domination in a confrontational, active and horizontal way. But without yielding to ideological dictates that come from any human group. Understanding our freedom and individual spontaneity and the same creativity that is born from it, as the most essential in the denial that we carry as a banner against this fustigating reality of goods and consumption. Not bowing to any authority. Not even to the one that may arise in tangles of concepts in anarchism itself. We answer to no one except ourselves and our bonds. Making that necessary clarification, and as we already said in the previous questions. We do not see any space for not understanding veganism as an essential part of a daily life that seeks to position itself against the domination of our species over others.

Since the practical and behavioral confrontation that we give to such normalized and stagnant dynamics as the understanding of animals and their environment as elements of exploitation for the benefit of our sickly species starts with ourselves. And in the basic dynamics that we understand as a rudder in our lives, there is no room to be part of the gear of exploitation in any of its forms. Because if not, why would we attack it if we are providing ourselves with it. We don't see the point.

We believe that the perspective of anarcho-nihilism is completely linked to a vegan practice.

Here in so-called america, intoxication culture is still very commonly associated with the anarchist movement. While many of us anarchists are straight edge, there is always an uphill battle with attempts to hold discussions with non straight edge anarchists around addiction. Straight edge anarchists are almost always dismissed as "purity politicians" or "privileged" (despite many of us coming from impoverished conditions where addiction and death dominated the neighborhoods we grew up in).

We are always interested to hear perspectives critical of intoxication culture from other colonized territories. Could you please share with us some of your personal stories related to why you embraced a straight edge lifestyle as part of your anarchist practice?

Regarding the straight edge concept; we have always seen as essential the care of our body as a temple and as a channel of direct confrontation. And likewise refusing the brutal control exercised by the state and its tentacles through drugs. Ruining entire generations of rebels because of it. And it does not fit in our concept of opposition to all exploitation and apparatus of domination, that by our own complacency and mental weakness we are subjugated through substances made to appease the discontent and collapse. And as anarchic-nihilists we understand our body and mind as the only thing we own and our main weapon.

Personal experiences that led us to become straight edge: In general among our straight edge peers, we have very common issues that led us to the decision to position ourselves as drug free.

In general here in these territories, life in the slums implies a constant and harassing coexistence with the scourge of drugs. Seeing how entire families are destroyed with their extended families included. While at the same time with rage and impotence we observe how the houses of the traffickers and their number of luxury cars grow and grow. Being this is a cancer that spreads through almost all neighborhoods, as well as the control that these guys have on the streets, which continues to show an excessive growth. With time, these characters that supply drugs become direct agents of the police in the towns, informers and intimidators of people who cannot defend themselves.

Functioning as micro states of internal order, with their own armed soldiers. For us this is elemental in positioning ourselves responsibly as opposed to drug consumption and trafficking. We see drug traffickers as the same enemies as a policeman or a ruler.

This common experience shared by many anarchists has been one of the elements that has marked our perspective on being straight edge and why. As well as, and not least, the fact that many generations of young insurrectionists have been lost in the mental and physical deterioration generated by the web of drugs and their slow and camouflaged intrusion into the lives of those who begin to consume them, especially individuals prone to depression. This dramatically undermines the power of resistance movements that require people committed and prepared for the challenges involved in fighting such a giant and finely tuned machine as the reigning structure of domination.

Last but not least, do you have any message for us, any of the readers of this interview, or other anarcho-nihilist, vegan straight edge accomplices around the world?

Some words for all readers, and vegan and straight edge anarcho-nihilists: In conclusion and after extensively discussing our political base. Our call is simple and clear: not to lower our fists and never identify ideological loneliness or feeling like a freak as something that diminishes your strength. On the contrary, in a world dominated by banners of subjugation and homogenization, escaping the common denominator is synonymous with doing something rebellious. Even if you

are the only one in your school, family or neighborhood who understands what we are talking about here, don't stop fighting and making it known. Be proud of your sensitivity, courage and empathy.

Never fear the consequences of action and practice, nor fear being marginalized or looked down upon. Because a life of submission, adaptation and fear is not life. It is just vegetating.

Avoid cameras, avoid leaving fingerprints, avoid showing your face and build, avoid snitches, avoid talking too much. But do it...Burn, destroy, set on fire, question, release and spread the idea behind it.

The past is a failure, the future a crossroads. But the present... is a gift. Now is the time.

"NI CULPABLES, NI INOCENTES; ENEMIGOS SIMPLEMENTE!" ("Neither guilty nor innocent, we are enemies!")

About the individuals:

Note: Itamar, from caso Susaron, is free, although with heavy probation conditions and having to serve a five year sentence. The other three prisoners are still locked up awaiting trial for the arson of a butcher shop and slaughterhouse.

RU/GATO is an anarcho-nihilist, vegan, straight edge prisoner. He is 28 years old, loves animals and hates drugs. He maintains his belief in illegal direct action as the tool to fight for animal and total liberation. He considers himself a proud political prisoner against the business that controls the Chilean territory.

PANDA is a straight edge, vegan anarchist prisoner. He is 26 years old. Enemy of the law and order forcefully imposed by the capitalist system. Loves nature, ecosystems, animals and simplicity. Proud political prisoner, honest with his politics and vehemently in favour of animal and human liberation from the business-territory so-called Chile.

ITA is a vegan, straight edge prisoner. She is 23 years old. She loves nature, animals and specially colours and cats! She opposed the system and the so called law and order. Proud anti-speciesist political prisoner. She feels calm and patient with the consequences of the illegal fight against speciesism.

TORTU is a vegan, anarcho-nihilist, straight edge political prisoner. Hates the system, loves nature, animals and freedom for all. Proud political prisoner for animal liberation.

To talk with them, simply write an email specifying who you want to talk to and send it here: solidaridad.antispecista4@gmail.com If you can afford it, consider sending some cash to the support group, who will be redistributing funds between them for commissary and also helping with legal costs, solicitors and court costs. Their communal PayPal is www.paypal.me/solidaridad4

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