

TOTAL
2
LIBERATION

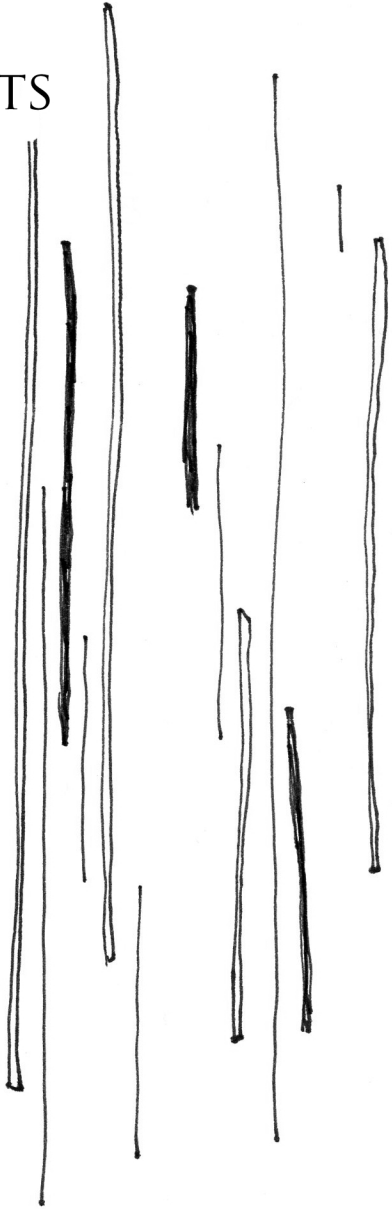
A biannual zine
of vegan anarchy
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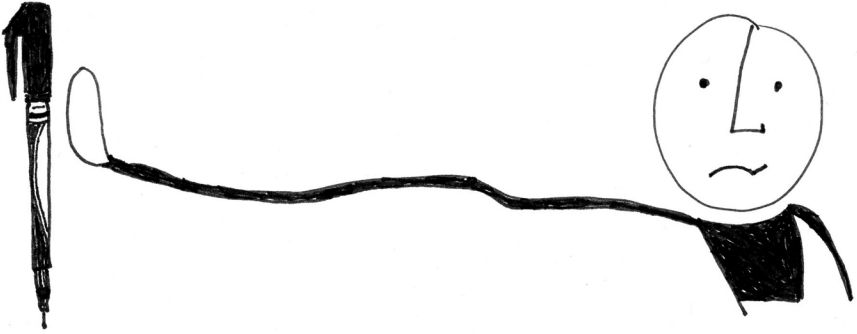
Spring 2011

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Letter from the Editors.



Dear Reader,

Thank you for picking up a copy of the second issue of *Total Liberation*. This issue is more playful and less verbose than the first and deals with more diverse issues. As a whole, this zine is a reflection of our ongoing struggle to live well, rather than obediently. Our model of good living is not mutually exclusive with others, and is in fact not itself internally consistent. The Father is dead. Without the Law, we demonstrate to ourselves the values of ways of being. This is a dangerous state, one in which we are prone to the depression of inadequacy, immobility, and aimlessness, but it is also fecund ground for creative expression.

We would further like to take this opportunity to recognize the absurd ambition and pretension of the title of this zine. The Holy Ghost haunts forgiveness no longer, so we kindly accept yours.

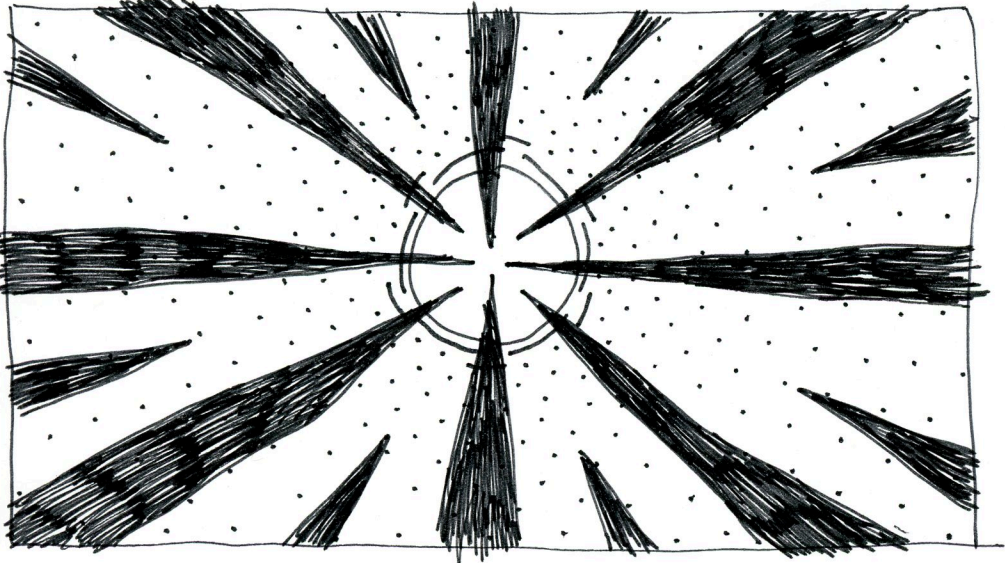
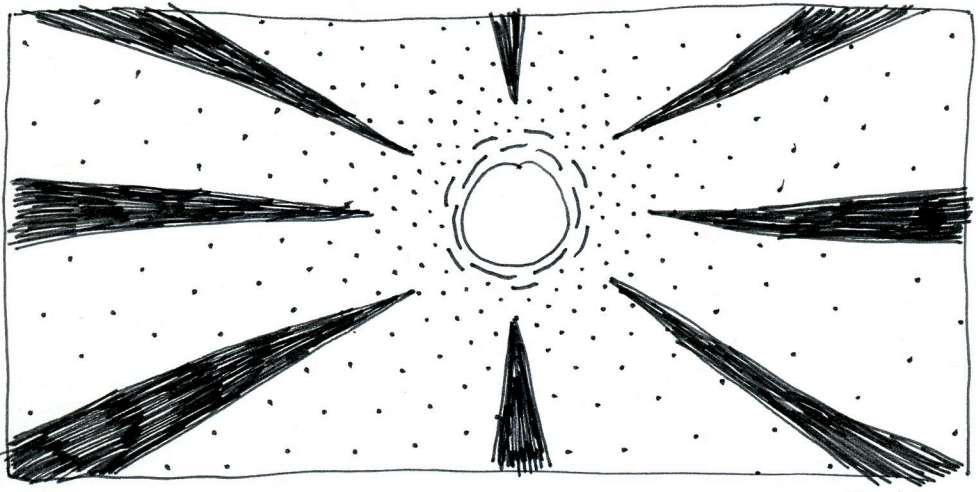
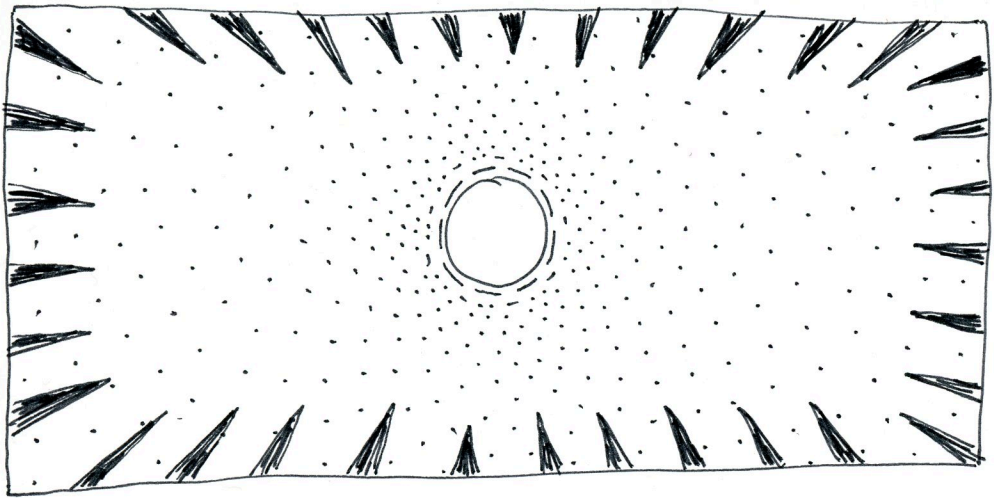
Sincerely,
The Editors

Opting Out, Acting Up.

Disobedience is powerful. In a capitalist society founded on consumption, abstention can go some way toward ruining the best laid plans of the men on top. Take the people of Missoula, Montana. Gwen Florio reports on a judicial breakdown in an article published on the *Missoulian* website December 19, 2010. The state was unable to convict a man accused of marijuana possession because none of the potential jurors were “unbiased” (i.e. biased in the desired way). “‘A mutiny,’ said [Deputy Missoula County Attorney Andrew] Paul. ‘Bizarre,’ the defense attorney called it.” Beautiful.

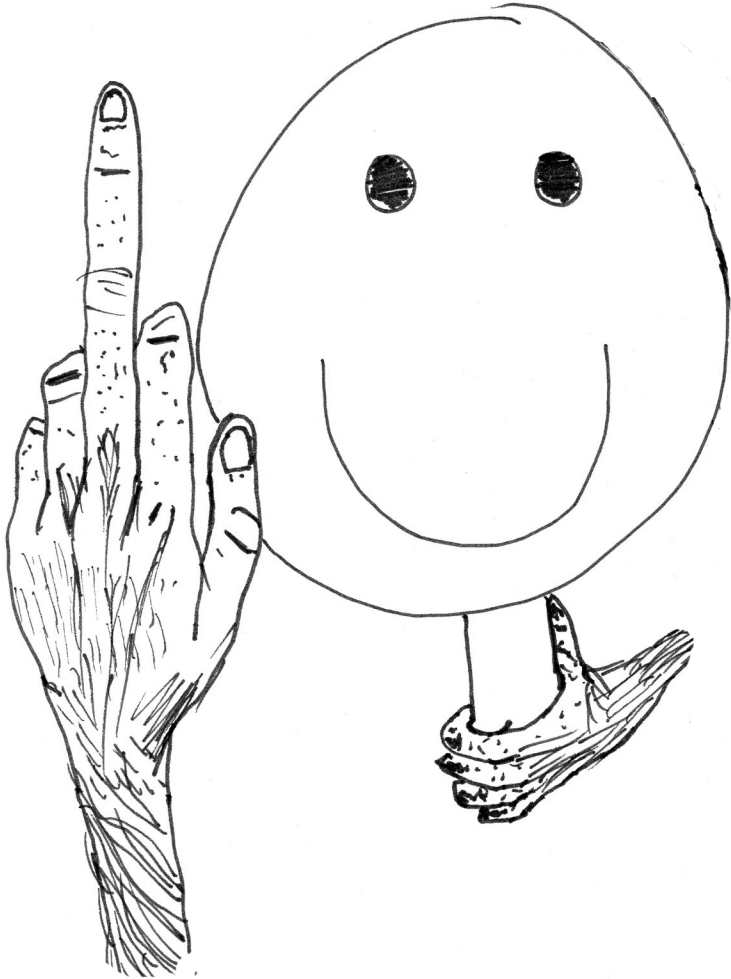
But when the Law is automatic, mutinous nonparticipation cannot resist. Refusal to consume – to swallow what we’re being force-fed – isn’t enough to halt production. The system reproduces itself with or without you, as long as “you” aren’t an overwhelming crowd in solidarity against the state. Obviously we aren’t. In such a situation, positive action makes a cut in an administrative process which formerly excluded feedback. Where silence fails to speak, pain does eloquently. Those who worship property, who *are* their property, cannot but react to revolt when mutiny passes unnoticed.

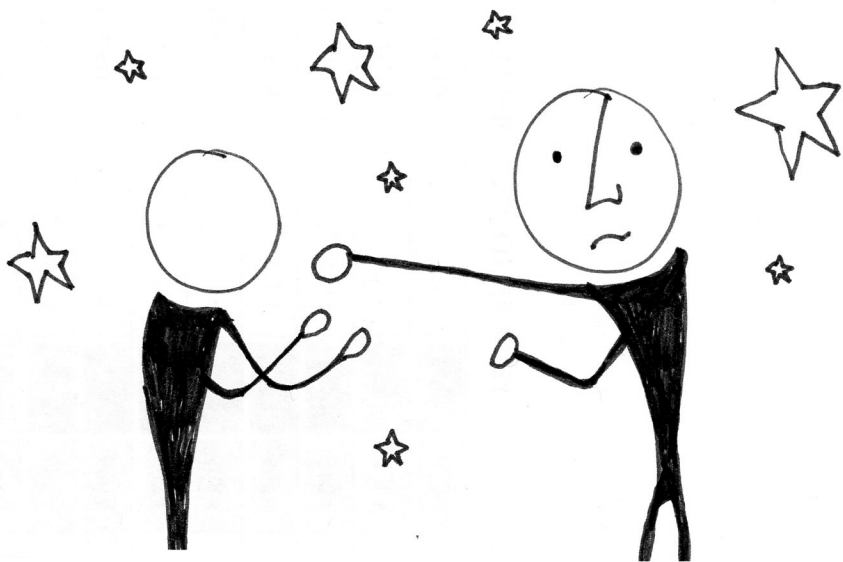
One consequence of this faith in activism is that veganism is the *bare minimum*. Veganism greatly reduces one’s individual deleterious impact on the lives of animals and the stability of ecosystems, but is that enough? Shouldn’t we also commit ourselves to promoting animal and environmental thriving?



WE HOLD THIS ATTITUDE TO BE SELF-EVIDENT:

If you recognize that octopi, chimpanzees, and dolphins are some of the most intelligent animals in the world, and you think there's nothing wrong with killing and eating the first for pleasure, torturing and killing the second for medical experiments, and poisoning and killing the third for industrial convenience, fuck you!





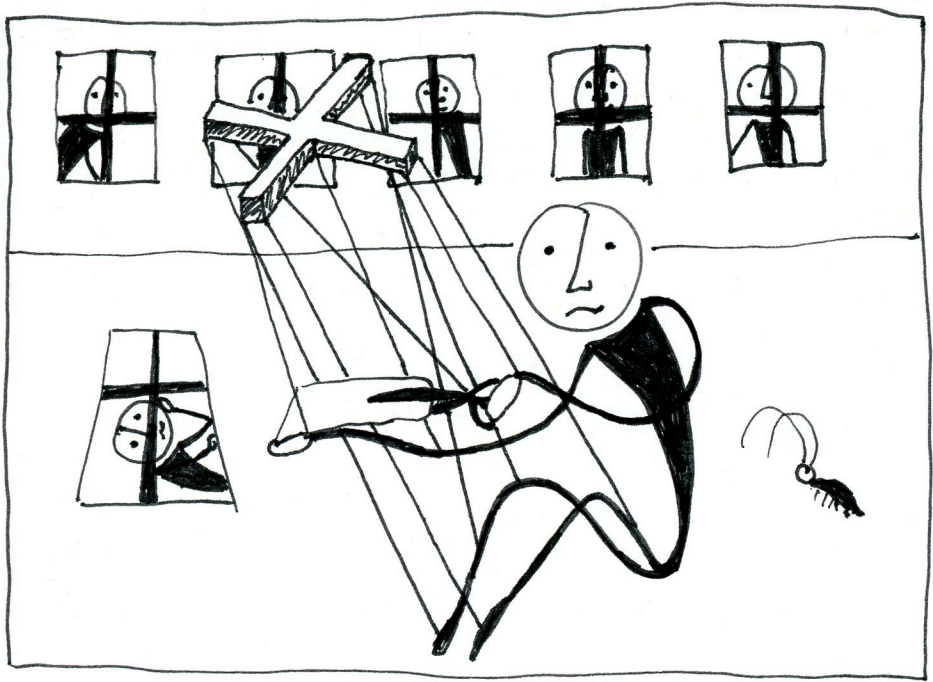
**DON'T MAKE
REVOLUTION,
REVOLT!**



Culture of Suffering.

In *TL#1* we published a version of Gary L. Francione's necessity argument, which goes like this. If you agree that to inflict unnecessary suffering on sentient beings is morally wrong, then eating animals is morally wrong. Most people who aren't ruthless adherents to the principle of rational self-interest agree that the suffering of beings other than oneself is ethically salient, and anyone who isn't plain ruthless recognizes that animals suffer when they're tortured. Food animals, entertainment animal, clothing animals, etc. are all tortured, they all suffer. How can you live with yourself if you buy animal products? QED.

What the necessity argument misses is that people have another motivation for using animal products besides pleasure and convenience, which is that consumption of animals is a means of cultural participation. People whose ethnic, family, or national identities essentially include the exploitation of animals (which traditions, it should be said, might not have been exploitative or as exploitative at their inception) consider veganism a dead option because it would alienate them from their heritage and their sense of self. While this is a more compelling justification than the appeal to pleasure or convenience, the anarchist's reply is obvious. Why should you want to participate in a society or in specific traditions which have such horrible ramifications? Is your normalcy more important than the well-being of other sentient animals? Just like any structure of domination, traditions of animal exploitation stand only as long as people continue to uphold them. So do like an anarchist – forge your culture and yourself anew!



USDA INSPECTION REPORT AT BROWN UNIVERSITY (8/2/10)

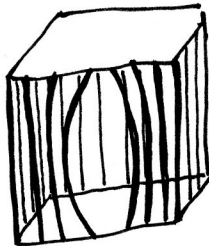
From the report:

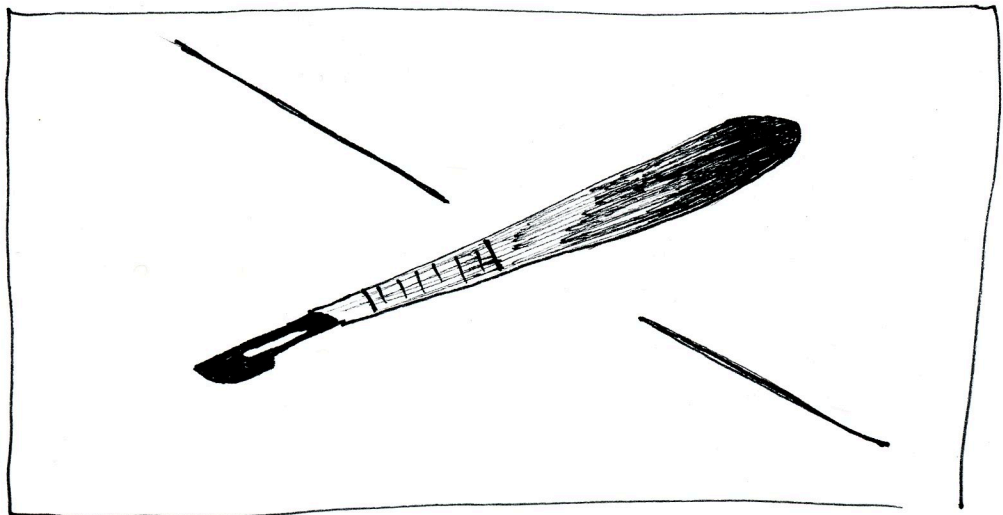
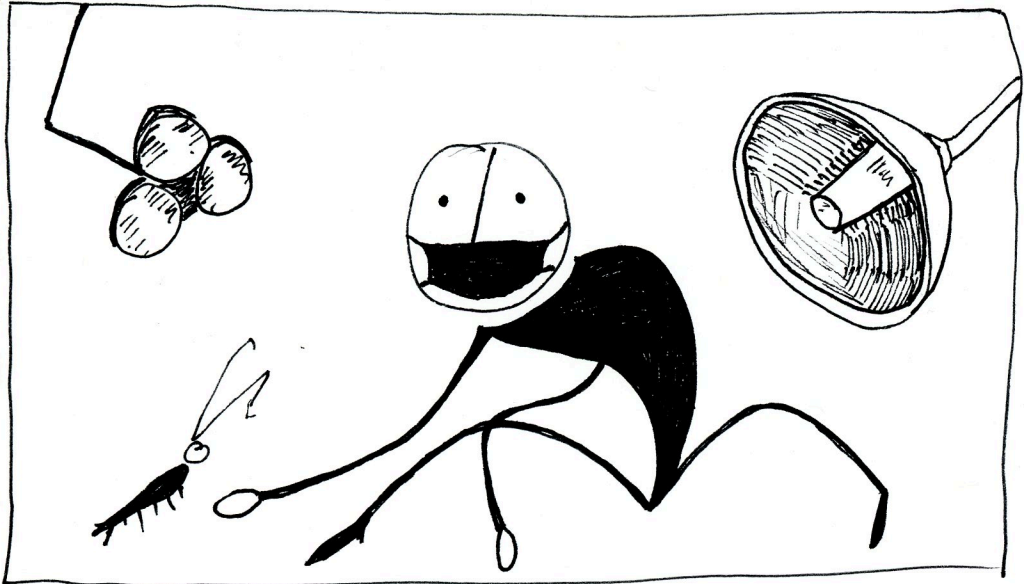
“On 5/9/09 student investigators performed surgical procedures on 3 animals that were not described in the IACUC approved proposal for animal use. Two of the animals experienced complications during the surgical procedure and were euthanized while under anesthesia.”

“NHP [nonhuman primate] #H310 used under Protocol #1002008 went without water for 72 hours from 4/5/10 through 4/7/10 when the investigator was out of town. The investigator forgot to make arrangements with other laboratory staff to take care of the animal during his/her absence.”

“The ‘Special Considerations’ section of the research facility’s Environmental Enrichment Plan for NHPs (EEP) dated 10/1/09 addresses the need for and the provision of special attention for several groups of NHPs including infants. However young juvenile NHPs are now being housed at the research facility; the current EEP does not address the special consideration regarding the enhancement of the environment for young juvenile NHPs.”

Brown University experiments on nonhuman primates (including infants), pigs, bats, and mice, among other animals. May we find the strength to break their cages.





Sometimes I cut things
just to see how they'll
react.

Queering the Kitchen.

by CuteRedHood

Unapologetic theory-talk:

I've really been digging Chaia Heller for a while now; eco-feminism without all the essentialism/racism common in other related work. She promotes an erotic relationship with nature, one based on mutuality and love. She critiques our typical romanticization of the environment/rural life/animals, which alienates human and nonhuman animal subjectivities from discourse and behavior in relation to the planet's well-being. She sees the erotic orientation to life as the one that radically transforms relationships one has with one's environment and its inhabitants.

I see this as the perfect platform to bring together my vegan and queer identities. Our typical food narrative demands we use animals in every aspect of the meal. They are categorized as lesser beings, incapable of thought or creativity or suffering, so can therefore be slaughtered for the convenience and pleasure of the dinner table. Now I am all about pleasure, but one should not experience it at the expense of other sentient beings. To do so creates a fissure in the kitchen between the lived experiences of non-human animals and the carcasses we consume; we've renamed and reconstructed the identity of these creatures and turned them into "chicken nuggets" and "pork" and "beef tips" instead of recognizing their former, complex lives (thank you, Carol Adams).

Becoming vegan means opting out of this violence. It means not using anthropocentric standards to judge worthiness of life. It means knowing that the dairy cow and the layer hen, even if allowed access to pasture and not outright tortured, end up in the same slaughterhouses as their fellow animals when they've outlived their reproductive ("useful") lives. Being vegan queers the notion of the dinner plate, of the healthy life, of the conception of humanity. It's a refusal to romanticize the "caveman" diet or the animal products from "the farm," images which not only legitimize the oppression of nonhuman animals but also harm human animals by perpetuating racism and ruralism. Veganism means rejecting the heterocentric meat-and-potatoes narrative of the socially acceptable meal and reminds us that we can live well without living recklessly with respect to other creatures.

We can queer our diets and queer our cooking spaces. Queering the kitchen is a radical act: whenever we cook for others without trying to impress, whenever we co-create love and side dishes to rockin' tunes, whenever we make do with whatever's in the pantry and indulge in a self-pleasuring, single-person show, we queer the notion of what the kitchen feels like. The kitchen is the room in the house where fruits of the earth are transformed into cultural goods; this act of transition provides the space to fuck with food, fuck with the housewife as the queen of the dinner table, fuck with our silly ideas that we aren't good cooks and have to rely on corporate grown/marked food just to survive. We can become gastrosexuals, seeking mutual pleasure in nourishing our bodies and satisfying those persistent cravings. Choosing to eat vegan is another method for uprooting any non-erotic tendencies we've been saddled with over the years.

Desire cannot be captured in a measuring cup but runs through the sifter and the strainer, un-containable and powerfully real. We desire tastes and scents and experiences, but true desire requires consideration of the Other; non-human animals are not our beloved, they are their own creatures of self-driven existence.

*As long as there are slaughterhouses...
there will be battlefields.*

Leo Tolstoy

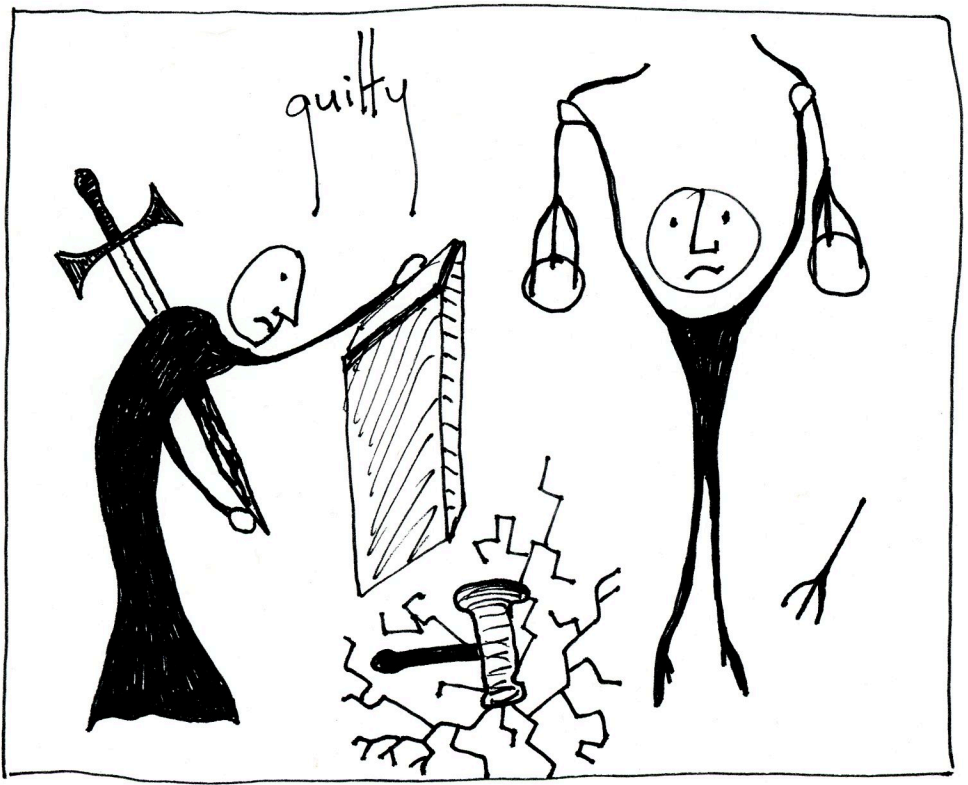
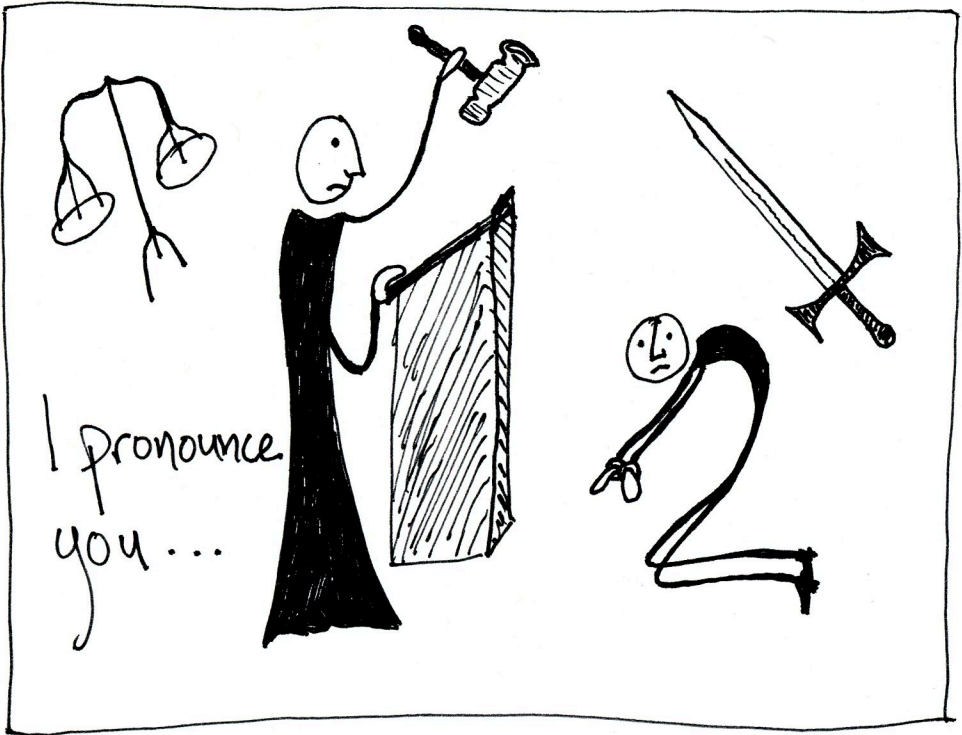
Women's social standing is roughly equal to men's only when society itself is not formalized around roles for distributing meat.

R. Leakey and R. Lewin, *People of the Lake*

The Usefulness of Guilt.

The often bitter rhetoric anarchists aim at religion comes from a place of resentment for the legalistic framework of religious prohibitions. Moralistic guilt is a technique of social control. It commands us not to steal (from the wealthy), not to commit adultery (as an escape from chattel status in marriage), and not to murder (our oppressors). Religious leaders preach asceticism as they consolidate landholdings, preach chastity as they molest parishioners, and preach humility as they attain ever-greater heights of ostentation. The guilt which the Church speaks, which the Law speaks, is a guilt instilled to preclude disavowal of the prevailing order. In other words, fuck guilt.

But this renunciation is incomplete. If it overreaches its target, we end by forsaking the transformative capacity of privilege guilt. White guilt, bourgeois guilt, male guilt, industrial guilt – these are hammers which strike sideways. Their lines of intensity are directed at the wielder, project a force which shatters not institutions but rather our investment in the institutions which privilege us. Guilt in this sense is empowering, not paralytic, and if we are to make ourselves into embodiments of social metamorphosis we need to feel our guilt acutely. We need not conceal or deny but acknowledge and confront the extent of our participation in structures of domination. In other words, abide in guilt, hold it fast, let it guide your rage and steady your hand. You are guilty... now smash the court!



Kafka's Diaries.

To have the feeling of being bound and at the same time the other, that if one were unbound it would be even worse.

(21 December 1910)

Finally I have the word 'stigmatize' and the appropriate sentence, but still hold it all in my mouth with disgust and sense of shame as though it were raw meat, cut out of me (such effort has it cost me). Finally I say it, but retain the great fear that everything within me is ready for a poetic work and such a work would be a heavenly enlightenment and a real coming-alive for me, while here, in the office, because of so wretched an official document, I must rob a body capable of such happiness of a piece of its flesh.

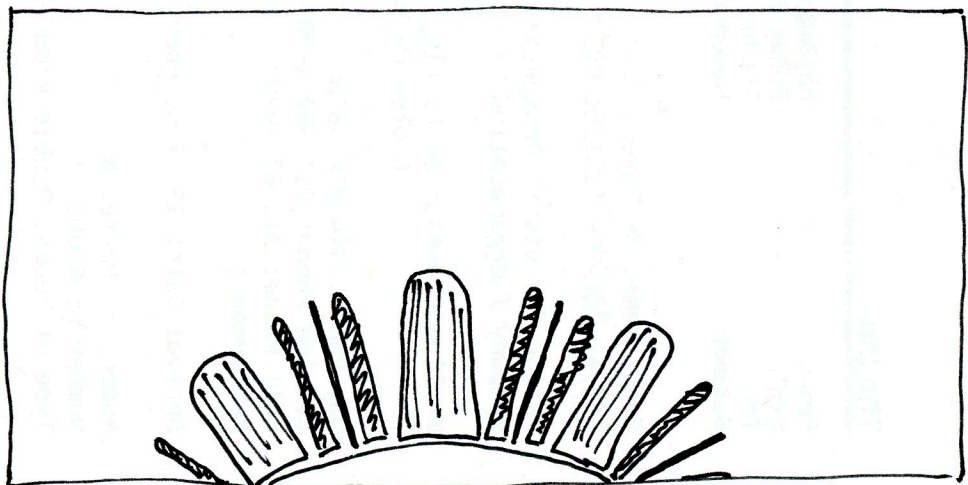
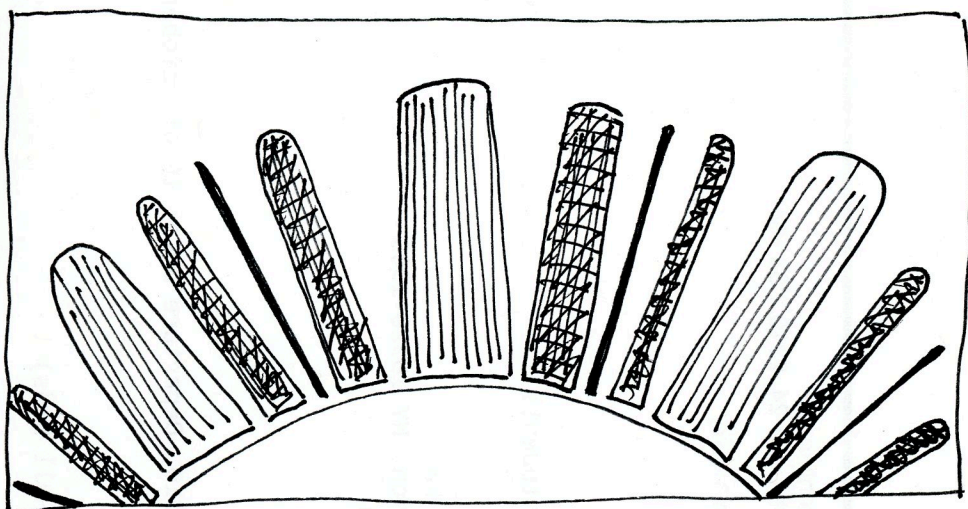
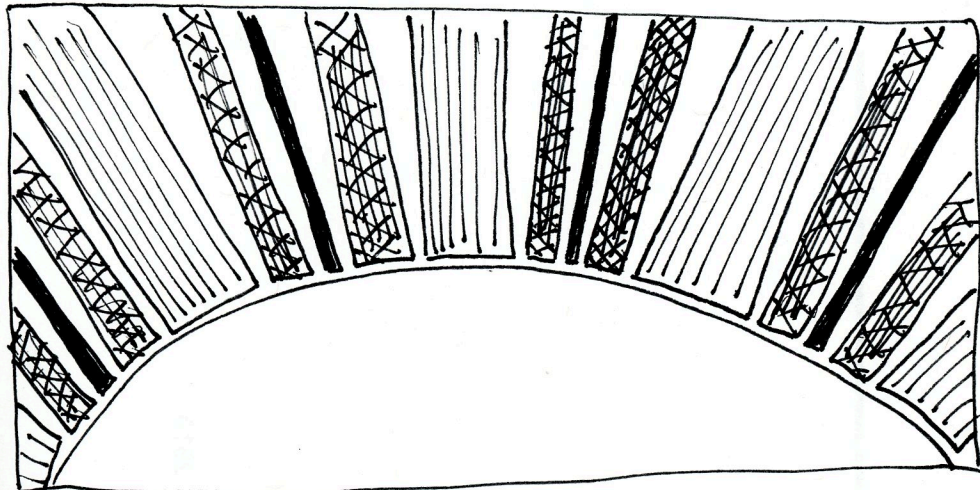
(3 October 1911)

Don't forget Kropotkin!

(15 October 1913)

The bringing up of children as a conspiracy on the part of adults. We lure them from their unconstrained romping into our narrow dwelling by pretences in which we perhaps believe, but not in the sense we pretend.

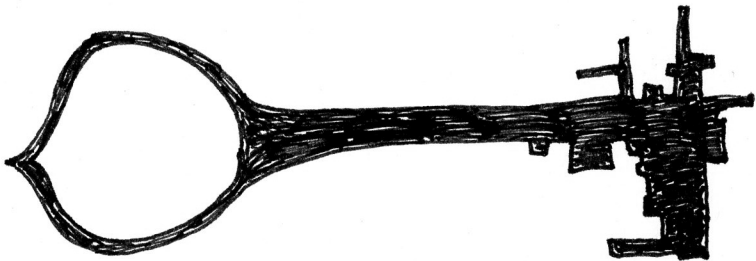
(8 October 1916)



Freedom holds you back.

[A]ll too often men are betrayed by the word freedom. And as freedom is counted among the most sublime feelings, so the corresponding disillusionment can be also sublime.
Kafka, "A Report to an Academy"

At the risk – at the hope of inducing sublime disillusionment, listen to this conviction. Freedom is a fiction. It is a retroactively imagined state of perfect indecision, a field in which everything remains possible, in which there are no partitions demarcating boundaries of permissibility, viability, or validity. Freedom is a joke. It is the violence of self-controlled movement, the self-defeating performance of a discipline which manifests the latent desire for the reinstatement of a comprehensible and comprehensive moralistic system. Do everything. Don't do nothing. Freedom is a curse. It is the injunction to isolated self-actualization. It is the libertarian dream and the American nightmare, the womb of apathy and nihilism.



Play your limitations.

For certain purposes it's not too misleading to call our system democracy or capitalism or — better still — industrialism [...] Anybody who says these people are "free" is lying or stupid.
Bob Black, "The Abolition of Work"

Opposed to freedom is the technique of a *way out*. A way out is best conceptualized as a sort of Brownian motion which evades convergence at every moment. It refuses to play by the rules; it is incapable of doing so. A way out frustrates the inflexible Manichean logic which equates rightness with truth and wrongness with falsehood. It escapes the Aristotelian disposition which conceives *episteme* and *eudaimonia* as two sides of the same coin. The hope is not to live outside of limitation but to play with limitation. We need a way out of the Mirror of Nature, of all systems which would alienate us from our ludic drive and our affinity with the world. At those who refuse the ethical act of choosing their path of becoming, at those who prefer the deterministic rigidity of perfect discipline — whether imposed from without or within — at those people we would like to cry in rage, as in *The Trial* the priest does at K., "Can't you see two steps in front of you?"

Recipes.

Nut Mylk

makes approximately four cups

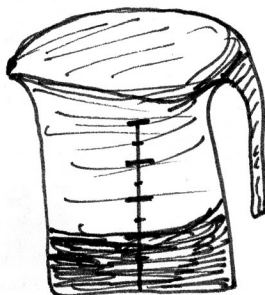
Ingredients:

1 c. nuts (almond, cashew, hazelnut)

4 c. water

Directions:

1. Soak nuts in 1 cup of water for several hours.
2. Pour nuts with water into a blender. Add the remaining water. Set to "liquefy" and blend until smooth.
3. Place cheesecloth over the mouth of a mason jar. Alternatively, place a funnel in the mouth of a mason jar and a small strainer over the funnel. Pour the mylk through the filter into the jar. Set aside the nut pulp for chocolate chip cookies.



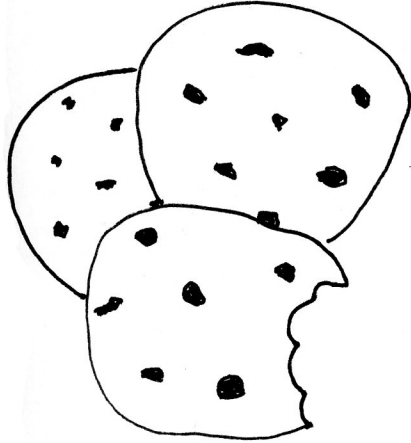
Chocolate Chip Cookies

(adapted from Isa Chandra Moskowitz, 11/10/2008, theppk.com)

makes approximately 16 cookies

Ingredients:

- ½ c. brown sugar
- ¼ c. white sugar
- ½ c. canola oil
- ¼ c. nut mylk
- 1 Tbsp. cornstarch
- 2 tsp. pure vanilla extract
- ¾ c. nut pulp
- ¾ c. all-purpose flour
- ½ tsp. baking soda
- ½ tsp. salt
- ¾ c. chocolate chips

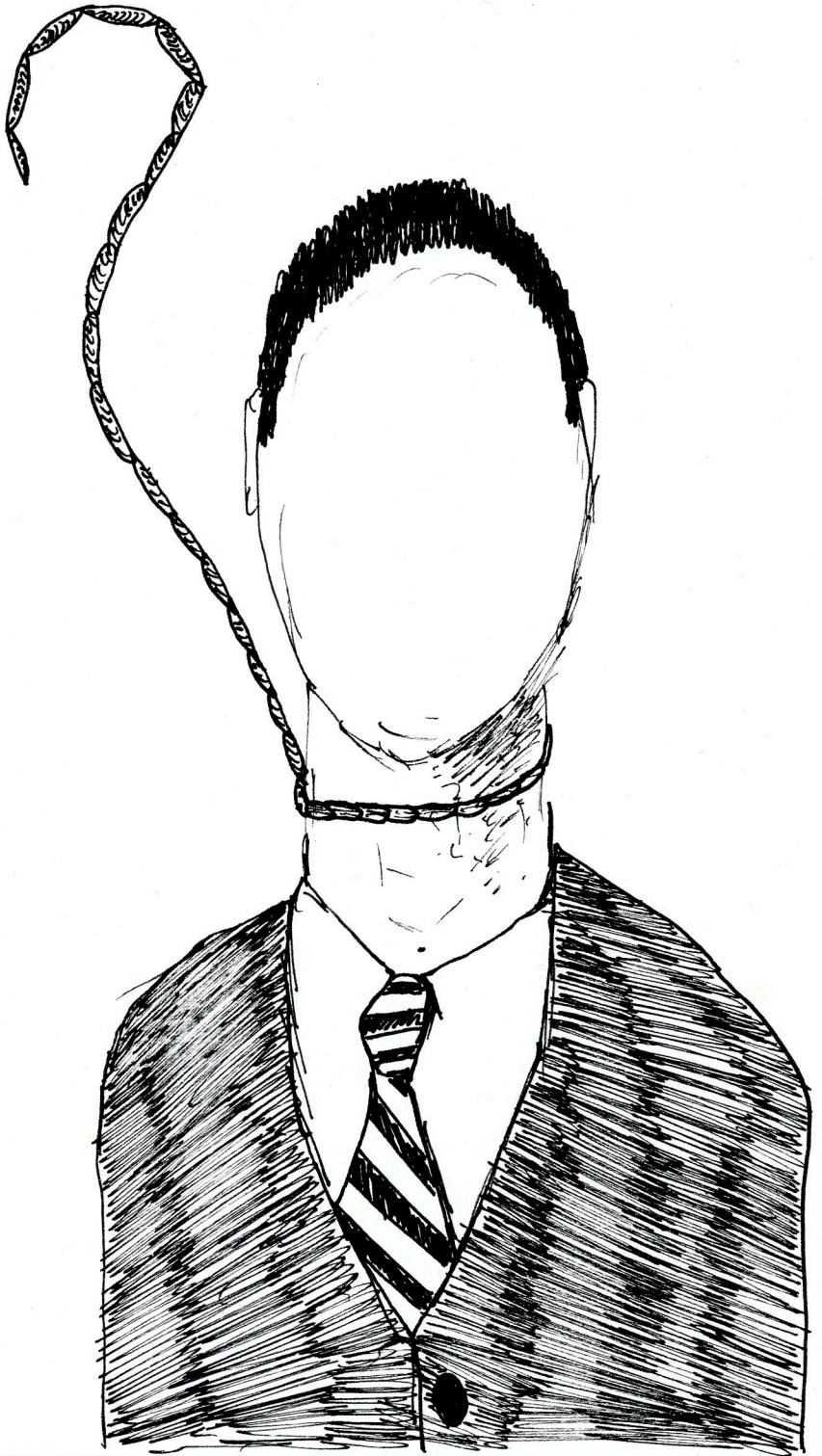


Directions:

1. Preheat oven to 350°F. Cover baking sheet with parchment paper.
2. Combine sugars, oil, mylk, and cornstarch in a mixing bowl. Use a strong fork and whip until it resembles smooth caramel. Stir in the vanilla.
3. Add nut pulp, baking soda, and salt. Mix until well incorporated. Mix in flour in small batches until the dough thickens. Fold in the chocolate chips.
4. Spoon dollops of dough onto the baking sheet. Bake for 10-12 minutes. Let cool for a few minutes, then transfer to a cooling rack or finish cooling on parchment paper.

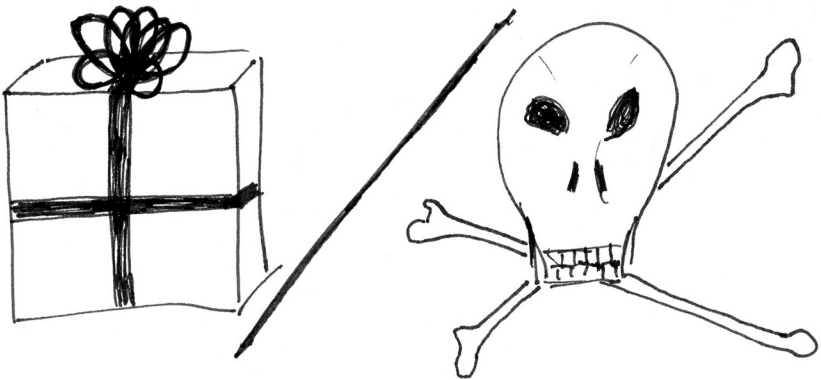
The most profound three-word sentence in the English language:

IS THIS IT?



[inspired by Richard Linklater's *Slacker*]

TO ALL THE WORKERS
EVERYWHERE: EVERY SINGLE
COMMODITY YOU CONSUME IS
A PART OF YOUR OWN DEATH.

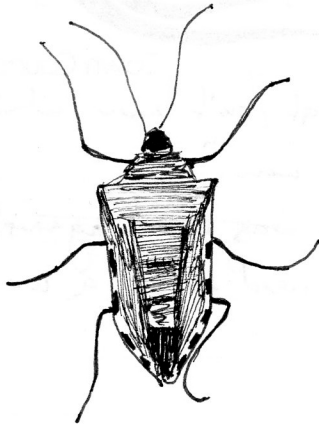


TO ALL THE EX-WORKERS
EVERYWHERE: EVERY SINGLE
GIFT YOU PRODUCE IS THE
WHOLE OF THE LIFE OF THE
COMMUNITY.

This issue of *Total Liberation* was produced by Vegans Against Animal Property and the Young Anarchists of Providence. It was typeset and designed in free copies of Word and Photoshop and illustrated with stolen Sharpie pens.



To inquire about contributing to future issues, to receive a link to PDFs of past issues, or to leave us a comment, email **VAAP@riseup.net**. For real, if you're reading this, please email us!



[invasion]