

I would like to acknowledge that this zine was created on the stolen land of the of the x^wməθk^oy^lm (Musqueam), S^olⁱl^wəta? (Tsleil-Watuth), and Skwxwú7mesh (Squamish). As anarchists we are against all axes of domination, which unquestionably must include the anti-colonial struggle. We stand with First Nations folks against Canada and all other settler colonial states. Fuck the state. Fuck capitalism. Fuck colonialism.

N O P I P E L I N E S

F U C K T R U D E A U

D E C O L O N I Z A T I O N
I S
N O T
A M E T A P H O R

Anarchist Essence Volume I

Compiled by SobJob



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could you begin by introducing yourself?

I am a volunteer with Spartacus Books, an infoshop near the Salish Sea. I grew up in the suburbs and developed a taste for activism in college when I joined a group of students to do cleanup in New Orleans in the aftermath of Hurricane Katrina. Since then I've sought out opportunities to support activists on a volunteer basis. A few years ago I came out as non-binary. My other interests are all over the place: I like learning about physics, plants, history, and linguistics; I enjoy writing handwritten letters and sending/receiving ugly postcards; I love singing, dancing, and roller skating; and I have an inexplicable obsession with the media and popular culture/counterculture of the 1960s and 70s.

how did you become interested in anarchism?

I guess anarchism sort of caught up with me. I was raised in a mainline liberal household in the so-called U.S. but I've always had an anti-authoritarian streak and considered myself a socialist by the time I left high school. In New Orleans I worked with Common Ground, a relief organization founded by former Black Panther Malik Rahim on anarchist principles, and from there became interested in the history and values of the Panthers. Studying economics at university cemented my opinion that capitalism and a just society are inherently incompatible. The Occupy movement was my first contact with people who called themselves anarchists and I gradually came to understand that my vision of a sort of decentralized, community-based society, which I had called socialism, shared a lot in common with some descriptions of an anarchist society. My introduction to anarchist writing came largely through *Anarchy*, a British magazine edited by Colin Ward in the 1960s.

what are some examples of activism/direct action that you do?

I'm interested in making space and resources available to activists, which is why being part of Spartacus Books is so important to me. I prefer taking a supporting role in other people's endeavours because having people to do the unglamorous grunt work can make all the difference.

there is something so profoundly gorgeous in people's faces when they sign on to autonomy, to being loved and supported as true and free humans. When they realize they are in a space where someone will actually slow down and listen to them. There is something so amazing that happens when people work together, building infrastructure that the violent states may appear to tear down the same day it was erected...there is something so precious in the realization that we don't have to join them in automating the world, in spying on each other, in betrayal, in duplicity, in sex-economic commerce and dehumanized mass production...we can be real things, yo...we can evade their star making machinery, we can evade their thugs, we can dance all night, homie, we can fucking escape into each other, the state system and the industrial capitalist nightmare it is inextricably bound with is terrified of our joyous distaste for it. I think anarchism may, fundamentally be based on that. On our human joy. It can seem so far away sometimes. But it seems to me those fulfilling moments, those autonomously lit moments, they are what we can capture back from it, to increase it's jealousy, the collective shame of the bootlickers is hard to articulate but you can see it, and they can see us, and the rage they have at our lack of shame well.....FUCK YEAH YO.

in your opinion and experience, does this relate to antispeciesism?

Yeah, well I do think I identify pretty intensely with a humanistic branch of thought but I also don't want a dog because I hate the idea of putting another living thing through the torture often referred to as "training" an animal. Then again, it may be more appropriate to take the dogs away from people who "enjoy" doing that shit to them as an act of solidarity. Who see it as a valuable thing they offer to interspecies relations. We trained a dolphin to work for food!!! Fuck you, buddy, you suck. Quit your job, obviously.

I am often annoyed by the vegan debate, mostly because it seems to take place still (how is this possible but...) inside of a vacuous debate about best consumer practices that seem so out of date as to be worth simply standing up and walking away from. It has been made clear by the vested interests of capital, and all state proponents that the continued reification of the "Man" will include the overconsumption of protein (I mean, of everything, right?), the death and slaughter of various creatures given no choice to be free in any sense. I got my own ideas about what choices I will make for myself in the coming years in order to be free of capitalist trajectories and to increase my potential to assist others in also leaving the old world behind. How well it will work is anyone's guess..... I have a deep interest in liberating as much of the natural world as possible from the bullshit conception of human dominion over the beasts, birds and the land and so I guess I feel like there is an inherent anti-speciesism element to the life I lead. However, perhaps because the torment of the human realm is so constant and obvious at this point in history, it has yet to assert itself in the direct actions I take. That said I do want to see a polar bear eat a cop...so yeah, fuck yeah. Fuck all this shit.

I also like curating and disseminating information, so I put together a collection of radical films at the bookshop and dig up radical writings to turn into zines and make freely available online. But mostly, I try to live my life in accordance with my beliefs to the best of my ability, to teach by example, and to learn from others.

to you, what is anarchism fundamentally based on?

To me, anarchism is based on favouring collaboration over competition, social responsibility over individual responsibility. It's the freedom to be oneself without coercion by others and without coercing others. It's not holding all people to the same standards, but rejecting standards altogether—the proverbial live and let live. Perhaps at its most basic level it's simply universal kindness. If anarchists seem hostile to the wider world, it's because we stridently reject an unkind society that forces, demeans, suppresses, oppresses, depresses, and we're willing to destroy any and all barriers to a kinder world.

in your opinion and experience, does this relate to antispeciesism?

Belief only in the value of human life and human experience is authoritarian and hierarchical. Humans are animals, and we are a product of nature. The mindset that humans are masters of all other beings on earth and that humans must conquer nature while also somehow being apart from it is responsible for the ecocide and mass extinction we are witnessing today. There is nothing to support us except nature; all artifice is made from natural components by natural processes, and "conquering" nature necessarily leads to our own extinction. Humans who live within an ecosystem, rather than atop one, can be nurtured and nourished by other beings if we know how to nurture and nourish them in kind. But even setting aside our own parochial interests as a species, all beings deserve to be respected for their own sake on their own terms because joy and suffering are real regardless of who experiences it.

could you begin by introducing yourself?

I'm fool, an anti-civ anarchist.

how did you become interested in anarchism?

I became interested after doing a process of self-reflection and philosophical thinking and realized my problems with hierarchies and how they manifest in human society. Eventually, I reached out to other anarchists.

what are some examples of activism/direct action that you do?

I help organize public outreach, the creation of anarchist art, and make activist spaces; I also participate in direct anti-fascist actions and strategizing.

to you, what is anarchism fundamentally based on?

Anarchism is fundamentally based on trying to create equality between beings and between concepts; that hierarchies manifest due to human perception and tearing down and undermining these hierarchies is important for the improvement of the world.

in your opinion and experience, does this relate to antispeciesism?

I think that humans value ourselves above other animals and species on this planet, and this hierarchy of speciation creates the same injustice that political or social hierarchies create between humans. I think that anti-speciesist activism is important in dismantling hierarchies and self-analysis of hierarchical perceptions that most people are taught from birth; and that when developing anarchist ideology a major hierarchy to attempt to remove from one's perception is the hierarchy of creatures.

-I have been involved in several land-defence movements on both Unceded and Treated Territories on Turtle Island. This has taken a wide variety of forms; tool drives, fund raiser, direct occupation, relief work, building infrastructure that is unsanctioned by the state, researching hidden connections between the colonial state and various capitalist initiatives and making them publicly known, internet research on violent individuals, community level self-defense skill shares, direct conflict with fascist groups. I have also washed a lot of dishes and swept a lot of floors.

-Some of the most important direct action I have done is inside my own mind. Learning new patterns of relating, undoing relationship patterns that are harmful, overcoming a variety of intentionally designed forms of thought which are intended to create in us a sense of servitude, of finding our worth in obedience, in consumerist cycles, in the job well done without attention to the ramifications of industrial capitalism's 24/7 assault on the natural world. I can not stress enough how horribly damaging the totalitarian (no distinction between public/private) tendencies of capitalism have become. We are fucked, yo. Really in deep.

-I consider most of my artistic practice to also be direct action in resistance to these limiting and damaging systems. To make work that has no value; can't be bought; is the result of the body existing/moving/singing/fragments through time. No uploading. No preserving. To be ephemeral, something that can end, not a piece of manipulatable memory (to be encrypted, interpreted, fit into theoretical or ideological modes but an act that passes away in time, dissolves, resists ALL definitions, resists ALL domination. Ha, if only I ever achieve it.

to you, what is anarchism fundamentally based on?

I would like to try something here where I locate some ground for myself that gets beyond concepts of negation. I mean, I am right down with the anarchist pursuit as one of negation, of anti-everything since everything seems to repeat the structural problems at the root of our current global socio-cultural reality. I mean, what are we supposed to do besides acknowledge that we are in an asymmetrical war of humongous proportions. The civilizational project pitted itself against life a very long time ago. That position of violence towards the natural world quickly transformed into class division with women at the bottom. The violent suppression of the women, the non-conforming, expanded into a variety of controls based on race, for the purpose of containing human resistance to the destruction of their freedom. Of their free and real relation to the land-base. The civilizational project has been boundless in it's push to confine, contain, and control all life. And all it's free expression. Honestly, it has expanded to the point where many people I have spoken to can't even locate why they would bother trying to separate themselves out. And those who realize they have no other choice generally do so initially with their eyes glazed over and their breath growing short. But, you know, there is something else here.....

how did you become interested in anarchism?

I became interested in anarchism as a result of, really, a persistently queasy feeling that shit was just not quite proper within the culture around me. I was not blessed with being raised where information about liberation movements, class war, social theory, queer theory, feminist writings or other ideologies that interrogated the going narratives of the state and /or industrial capitalism. In fact, quite the opposite. I was given information throughout my childhood and early life that had the intention of turning me into a happily laboring religious homophobe with misogynistic tendencies. I am very lucky to have escaped that shit. Just wow. I often felt, but lacked the capacity to articulate my utter contempt with the forces operating around me. I have viewed the dominant culture of colonial capitalism as a form of abuse since my mid-teens. Although I was severely lacking in information and the language to break down my experiences until much later in life. I became interested in psychedelics, music and art at an early age (I took acid before I ever used the internet). All of which assisted me in seeking a variety of tools to expand my relation to the world and develop an internationalist consciousness rather than a nationalist one. The tenor of my upbringing was a racist, industrialized, misogynist, and homophobic one that glorified mindless labor as a virtue to itself. This particular stew of ideas has since been developed into a mass consciousness that we know see being weaponized at the individual level (the ideas are prevalent, articulated by political authorities, passed around as dehumanizing memes and transformed into empathy blocking aphorisms encourage "lone wolf" terrorism - which is the result of a well-developed process of alienation). This has created a social context of control, through violence, that dislocates itself into a language of benevolence and kind authority despite the immense body of evidence to the contrary. Just yesterday I read an interview with, you know, a purportedly grown and thinking individual who was able to say without irony they believed it was wrong to take a job with a corporation and then be overly concerned with your own wealth, that subjugating your desires for your own life to the company project was a noble and proper path. As an anarchist, I have a deep interest in developing new models of human relationship formation outside of social roles designed to prop up racist nationalist discourse. I am interested in pursuing, despite the odds stacked against us, forms of decentralized existence that reject hegemonic development, reject monoculturalism, reject white supremacist social institutions, reject all forms of authoritarian/totalitarian governance. I have a deep interest in the dismantling of industrial culture at the global scale. Overgrown high rises. Vertical food forests. Theatre. Music. Love. Fresh fruit. Trust. The end of variations of capital. The end of fragmented intimacies. The end of push/pull violent conflicts for power. Hierarchy. Up from the shadows. A victory in which the enemy isn't even aware there was a battle. I have no idea, yo, how. None.

what are some examples of activism/
direct action that you do?

-I read a lot and spread knowledge. I was recently asked if I felt a responsibility to the knowledge I hold and I realized the answer is yes. Fragmented and lacking though it is. It is still an element of the counter-narrative. Of the resistance to domination that keeps us whole and, if not free, at least trying for it.

could you begin by introducing yourself?

i am a domesticated house cat and an uninvited guest in "vancouver", scamada. I was born on Turtle Island to settlers who immigrated here seeking a comfortable middle class life. I grew up in that kind of life and was raised to be an office worker but failed at that too. I am a houseplant with no roots.

how did you become interested in anarchism?

I fell into a well-paying office job after failing and flailing for years post-secondary. It was my first real job. I quickly hated how my life devolved into a series of rituals and scheduled activities oriented around the demands of work. I hated this environment where politeness was conflated with superficiality, and I especially hated how the work I was doing ultimately greased the wheels for all the material supply chains and data flows that sustain our life-destroying economy. Among my company's clients were organizations like Walmart, Coca-Cola, Apple, and fucking Raytheon. When no one was over my shoulder, I read PDFs of books and drew comics about how employment destroys our inner lives. Searching for texts that affirmed my anti-work stance is where I came across explicitly anarchist material. The scrappy punk, DIY, drop-out praxis espoused by Crimethinc texts like "Expect Resistance" and "Days of War, Nights of Love" spoke to me. Reading this kindled a strong temptation to cut ties with the people and institutions that supported my half-assed existence. Run away from home, hop some freight trains, make friends and learn skills along the way, burn bridges and jump off a cliff to see where you land. It made sense at the time and I still see its appeal, from the vantage of a cubicle serf anyway.

I decided abruptly one day that I wanted to quit my job and work at an anarchist bookstore. In tears, I scheduled a closed-door meeting with my manager to talk about how role-playing as an office worker was crushing my spirit and that I had to quit because I hated capitalism so much. He suggested that I'd feel better about my station in life if "I didn't see the forest but instead focused on the trees" and kept my hobbies on the side, outside of work hours. I hope he felt ridiculous for saying that afterwards.

Even back then, I didn't know shit. I had no anti-colonial analysis to speak of but still called myself "anarchist". Now I know more about the interconnected and expansive horrors our world has to offer, and all I can easily say is that my ethical position aligns well with the anarchistic thought that I've been accessing and digesting. If there is a standard for "anarchist" that exists among most anarchists, I may not be in touch with it or fit the criteria. I just hate stuff.

what are some examples of activism/
direct action that you do?

I probably shouldn't take ownership this kinda stuff in print.

to you, what is anarchism fundamentally based on?

One component of "my anarchism" is a rejection of systems of control that pervade our lives and from which we can't escape. Fuck our poisonous colonial neoliberal surveillance state bullshit social order, fuck waged labour and private property, fuck the police, fuck the injustice system, fuck the global economy, and fuck the dominators who would want us all dead or shackled to their wealth-generation machine. Our world is run by greedy, short-sighted fucks. Their logic and values fuck our relationships because it all distorts us on the level of our unconscious desires and our sense of right and wrong. I don't wanna be dominated and don't want to dominate. That's oversimplifying, but it's basically true.

Beyond rejecting and hating stuff, I'm into classic anarchist-coded shit like mutual aid, voluntary association, non-alienating labour, and non-coercive relationships. Imagine a group of people who cared for each other, actively tried to deprogram themselves of the shitty beliefs instilled by our shitty mass culture, and organized to build each other up. I think a lot of beautiful things naturally extend from that. Imagine lots of groups of friends making their own projects and sharing their discoveries that made life easier. Imagine all of those people doing it freely and according to desire because they don't wanna fucking dominate or be dominated.

I think I've made some good friends who I'm trying to spend more time with. I want to build that trust and see what kinds of things we can make together. It's just the start right now.

I am among those who do not wish to assist the state in its attempt to violently dispossess the indigenous peoples of their lands.

And I am among those who do not wish to remove bodily autonomy or to insist on any particular set of behaviours/versions of reality from anyone.

I am among those who do not believe that states are a justifiable system for governing human relations to each other and the planet around them.

Because I do not believe there is a correct moral order that can be applied to others through processes of bafflement, confusion, belittling, coercion, torture...in short techniques of domination (but it is so easy to fall into the abstract, to forget the meaty reality and the ethereal possibility of this word) and these are the only tools ever used to create and maintain states.

I am among those who believe it is essential to speak against narratives of erasure, of state benevolence and to, as much as possible, continue to foster new roles for ourselves in the world around us.

The life sustaining capacities of the planet have been destroyed. Species are dying off in massive numbers.

Mass uprisings are taking place across the planet, connecting us with the chance to develop new patterns in international relationships, new methods of human movement, develop new social roles that escape the industrial capitalist endeavor. Let's not pretend these are truly heartening circumstances, the NEED for uprisings and resistance being a terrible result of a deeply entrenched and violently maintained system of domination and brutalization and silencing. We have to learn from, and learn methods for supporting, human resistance to capitalist hegemony and attempts at control.

I sometimes make art and I sometimes make music. One part of my practice is to collect trash: candy wrappers, left-over flyers, my own sketchbooks, other people's sketchbook (with permission), old picture frames, unsold magazines, cell phones that have been run over by cars, etc....trash. And make collages out of it that I think sometime manage to excise, to reveal, I hope with a dry laugh, my changing internal relationship towards the social context outlined above. The utter plundering of the planet's wealth (both human and non-) the kleptocrats have really done is phenomenal in scope. It's really harsh and I am undergoing, as I type, an intense desire to gloss the subject in some way. To cut it off at: That's Heavy. It is way fucking wilder than that. And so much more disgusting. And I guess somehow I like these quaint and useless (but affective) artifacts that result.

My tendency with music making can be similar, remixing from odd sources that change depending on concept and available technology. Sometimes I just play grooves on the drums. I rarely sing but it can be pretty freeing in the right spaces. I have recently begun to include more full body physicality into art as well. Dance, I suppose. I like it if I can disappear, ya know? for a bit? Forget it all and feel good? Joyful? Disappear but not disintegrate.

could you begin by introducing yourself?

There is a type of stock, sort of programmed message I could give here. It isn't false but it doesn't really dig in, either. I can be referred to as a MangyCalf for now. Since we are socially constituted beings it seems a good idea to start with some social/geographical/cultural context:

The lands where I currently carry out my relatively improvisational existence are the Unceded territories of the Musqueam, Squamish, and Tslil-watuth peoples.

This statement fails to convey the intensity of the ongoing genocide of the indigenous peoples of this land by a settler-colonial state. In the view of many people I have spoken with these are occupied territories.

This settler-colonial state claimed me and a great many of the people with whom I share food/life as it's own, without our consent. It insists on a specific moral order from those it claims (as a result of geography) as it's subjects. Those who are displaced from other geographical contexts, often against their own desires but due to imperialist or colonial violence on their own ancestral lands, also have to adhere to the settler-colonial states moral order.

And it insists on it through behavioral controls applied through bureaucratic process, labor rules and regulations, income controls, housing restrictions, control of access to communication, threat of detention, over-policing and many other coercive tactics. It will often disguises these tactics using a language of benevolence. If these tactics fail, or the states benevolence is questioned, It imposes it's claim through the imposition of violence against both the body and mind of the deviant social member. This moral order is an important element of the states attempt to create a foundational mythology that either justifies or erases it's history of violence.

This state violence is applied unevenly in settler society in a manner that reinforces a neoliberal, white supremacist, heteropatriarchal colonial capitalist ideology into all the lives it claims the right to dominate.

This domination attempts to assert itself on a daily basis through a wide variety of interactions with a wide variety of media/bureaucracy/institutions and agents. The Settler-colonial state has aligned itself with the market forces of late industrial capitalist society to such a degree that our daily lives are an endless collage of nationalist iconography as advertising technique. And it conspires with these same market forces to preempt or subsume all dissent against it's unsupportable claim of the right to "govern" these lands. "Governing" in the settler-colonial state is inextricably connected to profiting off of.

The state, and the market, through imposed institutions and coercive systems, attempt to enlist all "citizens" in it's ongoing battle to dominate/control/assimilate/govern the sovereign people of these territories. Of all territories. All regions. These are distinct and well documented features of all states.

If the citizen refuses to be a participant then the same coercive, and ultimately violent, measures will be applied to them.

in your opinion and experience, does this relate to antispeciesism?

It should. But I didn't mention any of that in the previous answer.

I think anarchism should be concerned with purging frameworks that justify domination and limit the ranges of experiences we can have in our bodies and directly with each other. I think this entails antispeciesism. Rejecting animal-based industries is well in line with my anarchism because their existence is an extension of the hierarchical logic that make our hellworld. Creating and destroying living beings according to market whims is fucking abhorrent.

But beyond that, there's a recklessness and thoughtlessness toward anything whose appearance and way of existing differs from ours. It's not just about non-human animals. Trees and plants in general are regarded as biological machines, in a way, who even animal-welfare advocates generally don't feel accountable toward. Don't we have a responsibility to avoid crushing and uprooting plants when we can help it? Isn't a planter pot analogous to a cage for an animal? Don't plants form relationships with other beings when growing wild and find transplantation traumatic? And so on. And how about rocks? Waterways and mountains and the soil? I think they have a self-evident "right" to exist as they will, in the places and enmeshed in the relationships they naturally occur. We ought to respect their integrity because they "own" themselves and we don't own them. It seems only correct that we shouldn't manipulate or exploit them for frivolous purposes like boosting shareholder profit, increasing property value, etc.

Everything about this system we have in place for meeting needs on a mass scale (in which we use money to purchase any good on demand if the price is agreeable to the seller) is inimical to life. Believing this is correct and inevitable is not just speciesist but extremely disrespectful toward life. Industrial extraction, transportation, and processing tear apart and poison living habitats. It partitions, isolates parts from the whole, rarefies and concentrates and releases toxic quantities of substances that never should've been taken from the whole. For us who were born in civilized and modern parts of the world, these are the processes we depend upon to survive and we don't know any other way. The bastards set us up like that.

I think it's a waste of space to list all the ways our built environment in the city is made of awful things that got here by awful means. But how often does reality strike us as real and affect us viscerally? How often does it cause us pain as (I think) it should? Maybe it would kill us to never have this awareness turned off. But maybe being switched "on" all the time and surrendering the luxury of forgetting is part of decolonizing. Water from a tap comes from what body of water, by what means? Wooden telephone poles? Sand in concrete sidewalks? Were your pesticide-soaked produce was picked by literal slaves 10,000 km away? This entire thing is rotten to its foundations. Total destroy.

could you begin by introducing yourself?

I am a queer trans woman living on stolen Coast Salish territory. Anarchism, and more generally the struggle for a society of compassion and solidarity, is the core of my being and that informs the art I am working to create.

how did you become interested in anarchism?

I've been interested of far-left ideologies for about three years, but it wasn't until the Winter of 2019 that I became aligned with Anarchism and actively engaged in radical politics. I reconnected with an old friend at an occupation protesting a police assault on Indigenous land. We began to hang out, and I couldn't help but be slowly converted to Anarchism - their belief in it was palpable, and their enthusiasm infectious.

what are some examples of activism/direct action that you do?

At present, my attentions are mostly focused distributing agitprop to build class consciousness and knowledge of far-left ideas among my peers and community. This can look like many things, including wheat pasting posters, distributing flyers, and bringing up radical politics in spaces that would normally focus on the electoral system and the confines of the current political parties. This is done to hopefully change people's minds, but the fact is that is very difficult - and I don't want anyone to go away thinking that my viewpoints are the limits of anarchism. Rather, mostly I hope to build awareness and normalize leftist idealogies.

to you, what is anarchism fundamentally based on?

To me, anarchism is fundamentally based on the equal distribution of power. Anarchism seeks to disempower oppressors and empower the oppressed, flowing power from the few at the top to the many at the bottom.

in your opinion and experience, does this relate to antispeciesism?

Anarchism does relate to speciesism because anarchism opposes all unjustified hierarchies and speciesism is one. Moreover, I believe that speciesism is the product of capitalist ideology which justifies exploitation and coercion for the sake of capital. Speciesism exists to allow the property owning class to exploit non-human lives for profit. Anarchism abolishes exploitation and coercion and is fundamentally at odds with the capitalist mode of production and its exploitation of non-human animals.

could you begin by introducing yourself?

I'm an anarcho-syndicalist and a member of the IWW. I also incorporate some concepts from post-left anarchy into my theory, specifically from insurrectionary anarchism, anarcho-nihilism, anarcha-feminism, queer anarchism, and green anarchism. I first radicalized about three years ago, and have become politically active over the last two years, particularly this past year. Originally I was a Marxist-Leninist before becoming anarchist. I practice veganism and relationship anarchy.

how did you become interested in anarchism?

I became interested in anarchism first because I started dating a girl who was anarcho-syndicalist. She challenged a lot of my Marxist-Leninist beliefs and led me to learn more about anarchist theory and the history of anarchist movements. Around this time a close friend from high school had begun to radicalize as an anarchist and introduced me to music with anarchist themes which had a significant impact on me. I still hold a lot of sympathy towards communism/Marxism-Leninism and I strongly believe in left unity. I departed from Marxism-Leninism because I considered it ineffective compared with anarchism, not because I think it's fundamentally immoral or anything like that. I harbour no ill will to Marxist-Leninists, I simply disagree with them.

what are some examples of activism/direct action that you do?

My introduction to direct action was volunteering for a camp that was occupying pipeline construction. These days I focus my praxis on the IWW, specifically on educating people on workplace organization and the methodology of solidarity unionism. I also organize some antifascist action, usually trying to deplatform local fascists by sabotaging their events. I try and do solidarity actions in support of union campaigns wherever possible. I do not consider my veganism or relationship anarchy to be forms of direct action. I think of them as personal lifestyles that incorporate anarchist philosophy into my individual journey. They enrich my life but I do not think they are effective for enacting systemic change.

to you, what is anarchism fundamentally based on?

Anarchism is about dismantling the hierarchal systems that have suppressed humanity for millennia - Capitalism, imperialism, dogmatic religion, and fascism being but a few. We acknowledge that the current systems of governance must be destroyed to make space for a better world to prosper, but it goes deeper than that. Leftist politics focus on the revolution, the much-anticipated uprising of the working class. But once the dictators and their thugs are dead or gone, we must immediately begin the process of restructuring society along lines of community, compassion and solidarity. Otherwise it will not be long until we slide back into the tyranny of old days.

in your opinion and experience, does this relate to antispeciesism?

It does relate. If we want to build a kinder world, we cannot limit the rights of all living beings just to humanity.

could you begin by introducing yourself?

- I'm a 19 year old anarchist singer-songwriter. I'm half east asian, half white, non binary. I'm also vegan. So having a very intersectional, inclusive approach to my anarchism is pretty important.

how did you become interested in anarchism?

- I started off being interested in Marxism in grade 10, after a trip to Cuba my dad took my family on for his 50th birthday. That was the first time I was exposed to anti-capitalist ideas. Some of my high school teachers were quite radical so they were a big influence on that front. Then, I went vegan at the start of grade 11 which got me thinking about my politics on an intersectional level, connecting the dots. It lead to me to realise that the issue isn't just capitalism, it's domination. I made a friend that year that was an anarchist, and my English teacher lent me his book by Noam Chomsky called "On Anarchism". Ever since then I've constantly been learning about the different tendencies and different liberatory ideas.

what are some examples of activism/direct action that you do?

- My favourite kind of direct action I do is probably street art, writing a message in a bathroom stall, spraying graffiti paint on the wall. With some other people I've taken part in some sabotage actions against far right gatherings, counter protesting, showing up at marches or protests, representing a more radical strain. My partner is an anarcho-syndicalist, big on union organising so I've learned quite a bit from her. Once I get a job hopefully I'll take part in organising the work place. I would possibly like to become a teacher so being part of the teacher's union could be cool. I think creating art/music is also a kind of activism or direct action. I'm a singer-songwriter so the lyrics of my songs are quite anarchist. It's also nice to just meet up with other like-minded people and create spaces where we can part take in collective activities together, such as watching a movie, jamming, making zines, having discussions, cooking... etc. And yeah I think just talking and discussing my ideals with the people around me has been a form of activism- I've brought a lot of people to the left or further :)

to you, what is anarchism fundamentally based on?

- To me, anarchism is fundamentally based on compassion. It's about finding the root causes of harm, and doing whatever is in your power to fight against it. So the ideological focus is on destroying domination, one group having power over another which inevitably leads to them exploiting that power, and harming that group. The point is to strive for the most free and egalitarian social interactions possible. It's identifying structures of power and trying to change your life on an individual and structural level to subvert that. Then, you have different tendencies that have different goals. Some want to reach a communist utopia, some want to destroy civilisation, some don't focus on any kind of end goal and just incorporate anarchism into their day to day life. But they're all connected by a disdain for hierarchical structures and domination.

in your opinion and experience, does this relate to antispeciesism?

- For sure. Antispeciesism lead me to become an anarchist. Speciesism is a form of domination, that leaves the anthropocentric framework. Anarchism claims to be against ALL discrimination, ALL forms of domination, but many anarchists quite often forget to extend the framework to all sentient beings. Some people would say it's the root cause of all domination, as animals and nature were the first groups that humans dominated systematically through the creation of civilisation.