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After recent attacks against vivisectionists who abuse, torture and kill animals inside laboratories in Santa Cruz, California, the Humane Society of the United States (HSUS) offered \$2500 of donor's money to add to the reward offered for the arrest of those liberationists who participated in the actions. Only last year People for the Ethical Treatment of Animals (PETA) was discovered regularly killing healthy, homeless dogs and cats and tossing their bodies in trash dumpsters. Yet millions of people who purport to care about animals send these two organizations tens of millions of dollars every year. Tens of millions of dollars wasted on expensive office buildings, six-figure salaries, millions of trinkets mailed with fundraising letters and ridiculous lettuce costumes; tens of millions of dollars that could be funding a serious struggle for animal liberation.

Alternatively, despite its persistent and growing success, the North American Animal Liberation Press Office operates on a few thousand dollars a year, donated by individuals who know every dime of their donation is used by unpaid volunteers to spread the message that animal liberation is an attainable goal, but a goal that requires the complete commitment of increasing numbers of animal liberationists. A vitally important message of the Press Office, that is now being heard by millions, is that animal liberationists have noble goals and a long history of fighting for animal liberation. Furthermore, these animal liberationists use the very same tactics that have been successfully used in all the important liberation struggles throughout history.

More and more animal liberationists are stepping forward to directly save

Press Office Directive: The North American Animal Liberation Press Office (NAALPO) was founded to communicate the actions, strategies, and philosophy of the animal liberation movement to the media and the public. Many of these actions are illegal under a current societal structure that fails to recognize the rights of non-human animals to live free of suffering, but validates and promotes the "right" of industries to do whatever they want to animals for profit or research. Within these conditions, those in the underground working for animal liberation often cannot speak out directly. Nevertheless, their actions and message is urgent and deserve to be heard and understood. Since animal liberation actions either go unreported in the media or are uncritically vilified as "violent" with no attention paid to the violence that industries and individuals gratuitously inflict on animals, NAALPO seeks to clarify the motivation and nature of actions taken in defence of animals.

The Press Office also provides a historical, social, and philosophical context for an objective understanding of the nature and motivation of illegal direct actions taken on behalf of captive animals.

the lives of animals by removing them from conditions of immense suffering and pain. They're also making it increasingly difficult for humans to exploit, torture, and murder innocent animals and continue doing business as usual. POM Wonderful Juice company no longer cuts the penile arteries of rabbits and force feeds them their juice, 30 fewer non-human primates are being tortured and then experiencing miserable deaths at the hands of UCLA vivisectionist Dario Ringach, who quit animal experimentation after his colleagues were attacked by liberationists; and hundreds of suppliers and customers have stopped funding Huntingdon Life Sciences as a direct result of liberationists' actions. Tell the animals still imprisoned and being brutalized that another hundred years of polite protests and letter writing campaigns might one day alleviate their suffering. Or, as liberationists have said, get busy out there and make a real difference for the animals.

And go ahead, send that \$20 every month to PETA so their mortgage payment gets made on time, or that \$40 to HSUS so Wayne Pacelle can cash his six-figure paycheck. Or find a way to really help the animals languishing in laboratory cages, waiting for a human to grab them, strap them into a metal device, insert electrodes into their brain or poison them with nicotine or methamphetamines. Help that chained dog get a new lease on life with someone who has the compassion to really care for her. Cut the fences that condemn millions of mink and foxes to anal electrocution and skinning so some rich white woman can make her sadistic fashion statement.

If you truly cannot do what needs to be done, then consider supporting the Press Office and other serious, liberation organizations. To find out how you can donate once or monthly, drop us an email or give us a call. For the animals.

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An Interview with Ashanti Alston

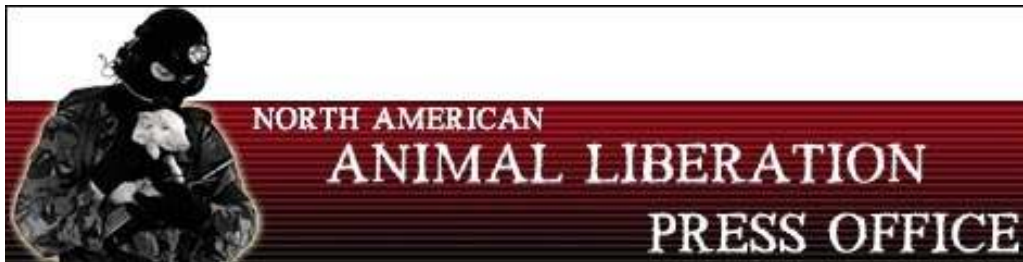
by Anarchist People of Color (APOC)

Team Colors: To begin, could you speak about some of your early life experiences and how they have affected you?

Ashanti: I'm from Plainfield, New Jersey and I was born 1954. I come out of a Baptist and Hebrew family. There was a split in the church at one point, so my family was basically Hebrews, they didn't call themselves Jews. My father and others decided that they wanted to be Baptists, so my father and his family became Baptist. But my mother's side is still Hebrew. So I come from that kind of background and I still got both in me. I'm the baby of the family. I, a lot of times, blame my family for who I became; they claim they don't know. I'm like "Listen, you all loved me and stuff..." Coming up, my father was a Baptist minister, and my family's always the type that would be helping people. [My father's] ministering to people, and I really admired him, and we're always helping people.

So the '60s came along and I'm seeing the Civil Rights movement stuff, and I'm curious. I was already struggling to understand Malcolm X when the '67 rebellions happened in Plainfield. People took over the community. That was profound. It was profound also to see the National Guard come in with troops and tanks, took it back over, and they took it over kind of brutal. That was my entry. I wanted to be one of them black revolutionaries. After that I was reading everything I could.

I wasn't a great reader, but I was struggling with Malcolm X autobiography. The more I struggled through Malcolm X, the more I understood. I flipped from page to page. I didn't read it cover to cover. I got little bits here and there. And at the same time here's Plainfield, here's the news, here's what's going on in Africa, and the anti-Vietnam war stuff. So we found ourselves in junior high school fighting for black history — there was no



An Interview with Ashanti Alstone (continued)

black history. There was two junior high schools in my hometown, and at both junior high schools, led by Plainfield High School, the black students left and marched down to City Hall and demanded black history. By the next school year we had black history. So black power — a la Stokely Carmichael, H. Rap Brown — had us trying to understand self-determination. How to implement black power in the schools. Winning black history was the first sweet taste of that.

By '69/'70, me and my best friend David (who was then Stagoles and is now Jihad Mumit) started finding out about the Black Panther Party, and we wanted to know more about them. We all respected Martin Luther King and the Civil Rights movement, but that non-violent resistance, we couldn't get with it. So something more aggressive was for us. I mean, black power was aggressive, but the Black Panther Party was openly saying, "We're arming ourselves; we're going to do all this, but we're going to do this with arms." We wanted to find out more about the Black Panther Party...

Plainfield, New Jersey is a small town in New Jersey between New Brunswick and Newark. So we would go travel to Newark, Jersey City, and then to New York to the different chapters; talk to people, pick up papers. Sometimes they would let us attend political education classes. When it became more frequent they'd let us sell papers at a certain point. Then when we had enough folks that we thought we could do a chapter, they actually helped us start a chapter. It was a whole process though, it wasn't simple. They had to work with us.

At a certain point, like from junior year in high school going into senior year, we had an office, we had another storefront, we had a free clothing program, we had helped tenants organize against landlords, we was on the streets every night in the most crime-ridden areas of Plainfield's black community and in the high schools doing party work. There was a black student union in the high school. Stagoles (David Bryant, and now Jihad Mumit) was part of the leadership. So we was pretty effective. But then the cop gets killed, and they tried to pin that cop on me and Stagoles, as we were the main organizers of the Plainfield Black Panther Party. From there it was being in jail for like 14 months. The last four months was the trial, and everything came out in the trial. Our lawyers showed the typical frame up stuff and actually convinced an all white jury — and we didn't think that was going to happen either — that we were innocent. When the decision came down in the end, we didn't think that they was gonna do that, but they acquitted us. But all during that time, our mindset was like, "We wasn't scared" — we were prepared. Because we knew what happened to Huey Newton, we knew what happened to Fred Hampton just two years before, maybe just a year and a half before. Panthers [were] getting framed in other places, so we knew it could happen to us too. So all during that time, it's like we were educating ourselves, trying to get out of this jail.

This was in '71, 14 months, we got out in 1972; we got arrested in October '71, just one month into our senior high school year. So when we got acquitted the police was making threats, so our families wanted us out of Plainfield. So I went down south to Greensboro, North Carolina and David went to Rochester, New York. I stayed down there for 6 months, and then I'm back. And then we're re-organizing the chapter. But at the same time we had lost a lot of members; Newark, Jersey City, New York chapters lost a lot of members. At a certain point I was back and forth between New York and New Jersey. At some point there was Panthers who were also Black Liberation Army (BLA) members who were facing the death penalty in California, but they was locked up in New York accused of a San Francisco police department ambush. So I was approached to become a part of the BLA, specifically to get them out before they were shipped back to California.

So I'm like 18/19. My girlfriend, who was also a member of the Panther Party in my hometown, she was pregnant. So for me, I had a lot of thinking to do. I'm 18/19, I still want to be around for this child, I'm still feeling like 'I'm ok. I'm getting ready to be a daddy,' but was still feeling like we could make this revolution happen. Even though it was clear that movements in general were on the decline; the FBI and all that stuff was doing their job and we were losing support, people were backing away from us. But we felt, too, that with what we understood of guerrilla

warfare... you know, it's kind of like the foco theory with Che and Regis Debray, the guerrillas can help bring that movement back. So we felt like maybe we could— from the underground —help to fortify them chapters that were still functioning. Help to bring other people back if we could bring up the spirit of people. This is in '72/'73.

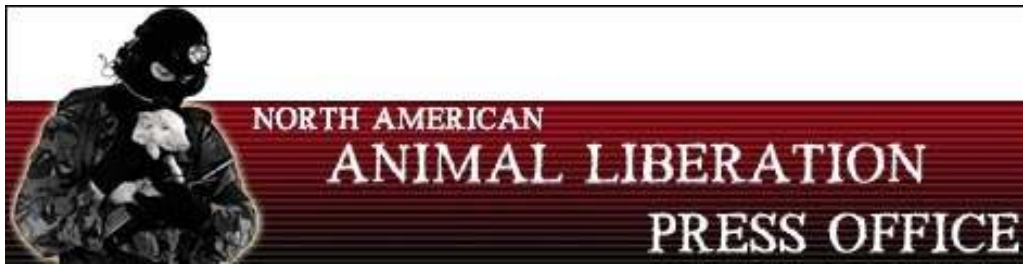
At some point I came back to them and said "I'm ready to join," and I brought one of my comrades with me; he was about a year younger than me. I was 19 and he's about 18 or 17 years old. So here we are getting integrated into the BLA, but at that time we're still doing above-ground work and underground-work. For me, it was helping to keep the Harlem office open — with Nat Shanks, Bernice Jones, Frankie Ziths and others — making sure the breakfast program is running, keeping the office functioning with people coming in and out, and then also doing the work in my hometown. But as the underground cell got more into our work, then it was mainly doing more underground than above, trying to prepare to get these folks out of the Manhattan House of Detention — the Tombs.

So we had a couple of plans. None of them worked, but we tried. One plan was, we had word that there was a tunnel that led up under the Manhattan House of Detention. So we went to the area where the information said you could lift up a manhole cover and go down, and we did that. There was no tunnel. But it was the wee hours in the morning down in the court area. Some John Q Citizen saw these black folks down there and called the police. So while one of the members was coming up out of the sewer, here the police come and arrest us. They don't quite know who we are yet, or what we're up to. But when they do find out who we are, front page— I think it was the Daily News, or one of them —they called us 'the sewer rats.' They called us BLA sympathizers and they thought we was trying to get into the building right outside the sewer. The building outside the sewer was the Department of Corrections building, where they have all the files of all the prisons in upstate New York. So that's where they figured we was going; we just got some good information, I wish we knew that. But the only thing they could really charge us with was tampering with city property. So they had us in Rikers Island, and then they let us out on our own recognizance. They eventually just dropped the charges. We went right back to work.

We had to figure another way to get them out. They were the 'New York 5' at the time and they was on trial for some ambush in New York. Everyday we were allowed to bring them food. Bringing them food meant that after they was brought from court (the court was in the same building that the jail was in), we would bring a bag of food— we gave it to the guard, they checked the food and passed it over to the prisoners. So everyday we're signing the log sheet, who we are and everything, take the food, and have a little chit-chat. But on this particular day we had already figured out we would have to go in with an acetylene torch and cut a hole in this metal wall where the visiting room is. It was like a solid metal wall, glass window, telephone and you talk through the telephone. So on the day that we went in, when we to pass over the food, we didn't quite pass it over; we opened up the bag like we was going to let them examine it, but we pulled out our weapons. We locked the guards up in the bathroom, went to the visiting room floor and commenced the cutting. I was the one who was cutting, but I wasn't an experienced cutter. By the time I almost had it all cut, the oxygen tank ran out. There was about two inches to go and I couldn't cut no more. On the places where the metal was hot and dripping it would kinda almost re-seal. So we couldn't kick it. One of the sisters wanted to shoot it. We just had to like look at them behind the walls and say "we gotta go." But if we would've been successful, we would have had four BLA soldiers out, and probably all the other prisoners who was out for visits at that time too. They would've probably came out too. But as easy as it was for us to go in and do it, it was as easy to get out of there. So we planned it pretty good.

The thing we had going for us was their arrogance of power. They would have never thought some black folks would dare to come up in there and attack in the inside of their fortress. So we knew we had that. So after that we're fully underground — this was in '74, the sewer thing was at the end of '73. The attack on the Tombs was April 17, 1974.

During the course of a bank expropriation in New Haven Connecticut,



An Interview with Ashanti Alstone (continued)

during the shootout, three of us were captured. So that's when we got time. I ended up doing a little over 11 years, and once I got out I ended up doing 10 months for a parole violation. I guess that's the beginning — it's like, I learned through practice. I was always encouraged to read and always encouraged to practice. The Panther Party's whole thing was theory and practice, theory and practice.

When I look back on it, I'm like, you know, yeah, we was young and inexperienced, but we also understood that we gonna learn as we go. We read a lot of Mao Te-sung and we had his Little Red Book, so there's all kinds of really great quotes. One of them that a lot of us followed was that, he would say, "A fall in the pit is a gain in the wit," and he would say too, "Fight, fail, fight until you win." There was this whole thing that about, you don't have to everything perfect. You don't have to have the theory perfect before you act. And I think this was Che Guevara too, it's like act and in the process you will learn. You got theory, that will change too as you go, you will learn more instead of you just sitting back theorizing. That's how I learned. For me that was some of the most important stuff I learned in the Panther Party: you don't have to wait.

Team Colors: So what year were you sentenced?

Maybe '75. The bank thing was two trials. The bank itself was federal, and the two cops that were shot were State of Connecticut. So we had two trials, we had the Federal trial first, and then we had the State trial.

Team Colors: So by '74 and '75 mass movements are starting to wane. Around that time the New York City fiscal crisis is starting as well. You're directly involved in militant organizing at a time when mass movements are waning and the City is going into crisis, which meant that things in New York are really tough. What was your experience around that — and the decomposition of that movement — coming from a revolutionary moment?

It was not only that that I remember, but it was also when the oil prices that shot up from the Arab nations' oil embargo. I remember that so clear. But for us too, because our support base was not there anymore, it meant we had to do a lot more expropriations. Even the expropriations, we had to have money for places that we were living, for food and transportation. Those sources that we generally had were drying up; either into legal stuff, or to people who was getting so intimidated that they was just backing up. But one of the good things about living collectively was even during the economic crisis, collective living is one of the best things you can do. You're sharing expenses and cutting down on so much, because you're living in what we called "Panther Pads" or "Underground Pads." Your expenses is like really down. You can't afford to get extravagant, you can't afford to buy any luxuries, even if that luxury is a bottle of wine, though sometimes that happened. But that's pretty much how I remember dealing with that.

It's like when all around you see that people are really suffering. I just [as of this interview] came back from Florida, and so I went to their library and I'm going through the New York Times. I was reading this one article dealing with the BLA. The police had came across this one house in Brooklyn that was probably a pad, and it had a lot of weapons in it. They got wind of it, raided it and got the weapons. It was interesting that the person who wrote the article interviewed people in the neighborhood. A lot of people in the neighborhood were saying that the newspapers were going to blame it on the BLA anyhow. But people were saying that, "Yeah they may blame it on the Black Liberation Army, but look at what's going on." And they was talking about no jobs, all this other stuff. And that they could make that connection with what the BLA was trying to do. I said, yeah I remember so much of that, when I tell people that there was times where it felt like the community was backing us.

They backed the Black Panther Party, but the BLA was a little harder because we wasn't just defensive anymore, now we're going on the offensive. It was like when them police was getting hit for shooting people in our community, people did understand; or if they heard about these bank expropriations and stuff, you know, people did understand. Even

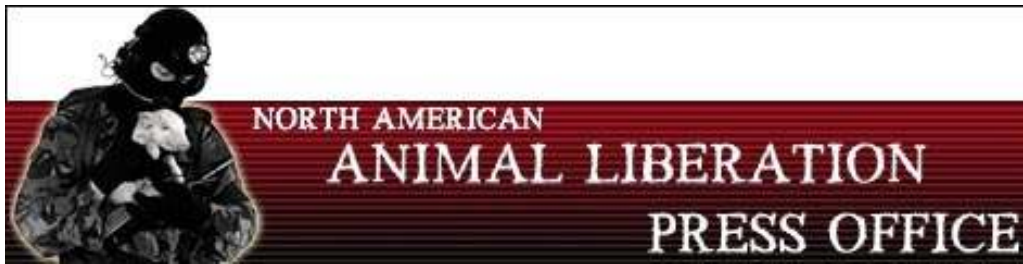
though it was at the end of a movement, I think people still had enough feeling of community and struggle to kind of put some context to it. So, I think it helped in the sense that when the community was going through some struggles, they didn't just dismiss the Panther Party or BLA, even though like... this is in 1973, even in '73 it was rough. Seventy-three and '74 even financially, it was rough. The community was going through a lot. It was probably a high point in bank expropriations in general, not just [for the] BLA. But everybody seemed to have been hitting the banks, everybody seemed to have been doing stickups. Because it called for something. So, a lot of that is the type of stuff I remember.

Team Colors: On an emotional level, what was it like to be involved in militant activity while larger movements are waning?

Knowing that we were suffering? I think we knew things was falling apart after the death of George Jackson in August, '71. A lot of the Left didn't support us anyhow. Weather Underground folks did, folks that were in that tendency within the Students for a Democratic Society, the Nationalist groups always supported, especially BLA. I think always had critical support for the Panthers because of the fact that we were dedicated to the black community. But damn man, it was like, with the arrests, with the shoot-outs, with the media constantly bombarding the community; newspapers was like "we're thugs, we're murderers," we're all of these things. It had some effect. I mean people was like buying into that stuff obviously. But some of the stuff that the FBI and the local police, like New York City had the Red Squads, stuff that they were doing, who knew? We said we knew, we said, but the reliance on mass media was still there. It was like this ideological battle on that level. We was losing that, and that was a big part of what was drying up our support. And plus the fact that when the police was coming in the community and so-called looking for us, they would terrorize a whole neighborhood. Like, when they was looking for Assata and stuff, it wasn't just one person. They would make sure, if it was a [housing] project, they're gonna make everyone in that project pay. They're gonna harass everybody. So the thing would be "See what the Panther's are causing, see what the BLA is causing, bringing down on us." So all of that was happening.

Like I said before, we studied guerrilla warfare, we look at the North Vietnamese. The guerrilla warfare going on in Vietnam, we looked at the guerrilla struggles going on in Asia, Latin America. We were highly motivated by the Tupamaros, Carlos Mariighela's For the Liberation of Brazil, Regis Debray's Revolution in the Revolution. We was looking at the guerrilla movements in Quebec, Italy, Germany, and Ireland for their urban examples. And it's like all of them had their ups and downs. So we figured 'ok, this is a down for us but we gotta figure out a way to bring it up.' So like the foco theory? I do think that we was definitely influenced by the foco. Like, maybe if we can survive, maybe we can begin to have victories from the underground that keep people motivated. I mean, I don't think we ever believed that we could lead it. But it was like, 'we can inspire people just to see that we can still keep this system vulnerable, we can still show people it's possible to strike and they can't catch us, we can embarrass them, we can use armed propaganda, we'll fund ourselves, we'll hit them banks, all of that. Even with them dope dealers, we knew that hitting them dope dealers we weren't just destroying their drugs, we were getting their monies too, which we would try to funnel into programs and different stuff like that. It was all with hope, maybe naïve, but it was all with the hope that we could keep it going.

But like '72-'76 we suffered a lot of losses from people being captured, killed or shut down in other ways; a lot of people just had to split. A lot of people they just had to lay low. Sometimes laying low also meant that you may not ever have gotten back to where you were going to be functioning again, because there was so much chaos and paranoia. The Split (in the Black Panther Party), I think, played a big part in terms of who you could trust. After the Split, it was like comrades that you knew who sided with the other side, you didn't know anymore if you could go to them now as BLA and say "hey, we need this, we need that." You tended to trust those who you were closer to. So, it was a rough period, it was rough. I think it put a lot of tension on our relationships. I remember one time underground we



An Interview with Ashanti Alstone (continued)

were getting low on monies. The men wanted to go to get some wine, there was one strong sister in particular, with real strong feminist politics, who was like "y'all can't do that." And we talked her down, and went out and did it anyhow, because we wanted to loosen up. It did create tension within our group that the type of things like that was happening. Or you know, you're pressing things to do stuff when it was a little bit uncertain about if we had everything in place. But like, yo, if it doesn't look good, back up; why must our machismo make us still do it anyhow? I think when things like that happened was when we made some real mistakes and people either got captured, hurt, killed, you know. I think a lot of it was pressure of a movement that was on decline from local police, FBI, and then us, just not experienced enough at knowing how to deal with our internal relationships, really getting shaky. They were really deteriorating. For a lot of reasons, it caused some people to say like 'hey, I gotta get out of this, I'm outta here.'

Team Colors: Often times it implied that the movements of the 1960s faded because of internal bickering. Where do you think popular struggles would have gone without state violence? Even more straightforwardly, do you think there was the potential for the overthrow of dominant systems and replacement with a new system?

Whether we would have really been able to overthrow the government?

Team Colors: In context of a revolutionary moment...

That might have been more '68 to '70. So much was happening where it felt like the air was thick with revolution. You just had to be in it and you probably found yourself joining something. But after that it was much harder and it was more dangerous, that atmosphere was disappearing fast. But when it was there man, I mean, people were ready to throw their lives into this thing without even clearly knowing what the outcome would be, but just on the faith of this revolutionary spirit alone. I think after that, we still had the spirit, but it was more out of like 'we have to do this because we're getting ready to fail if we don't.' And something was missing. Then, you know, you're calling on a lot of folks who you used work with, to say like "hey, c'mon man, what happened to you, why aren't you down anymore?" And maybe not even want to accept their reasons for why they're not, whatever their reasons were. At some point you've gotta step back and say "hey, it's different, something is happening," and say maybe we all need to step back. And some always choose to go forward, and maybe that was the wrong thing to do. I think we had the best of intentions, but maybe we should've all just stepped back, but for a lot of us to step back meant cowardice, so we didn't. And then things happened, and then that movement falls and then a lot of us are in prison.

Trying to figure out even in prison how to keep this thing going, that's hard from in prison. So like from when I went in '74 — I go to prison in '74 — I'm joining a whole bunch of other political prisoners, and everybody's trying to figure out how to keep this going — you know, BLA, we were trying to figure out how to reorganize from within the prison, and get the forces on the street to reorganize. Because I think us being in prison was the first time that we was physically taken out of the situation, not by our own choice. But still, it's a chance to reflect. So people are trying to work it, people are trying to figure out what happened, where did we go wrong? What should we have been doing? So we thought that maybe we wasn't centralized enough. Because BLA did operate very autonomous-cell like, but for some it was like — and I think I was even part of that at the time — I agreed that maybe we need to centralize this more; maybe we need to get this together a little bit more, with a more ideological consolidation, so that's what we were trying to do. And to some degree, some of that that worked, but we couldn't never quite get back to where we were before.

So all through that, like from '74 to the early '80s, it was all about trying to reorganize this thing, but then on the street and in other ways, we're reorganizing the BLA. But there was no more movement, there was no more mass-connected or community-connected movement anymore. So even when the Brinks stuff started happening, there was no community

that you could withdraw into. So the FBI and Special Police Squads start coming after you, it's a lot easier for them to start isolating you, figuring out where you at, and then come for you. And that's what it felt like had happened in the early '80s, with the whole Brinks thing; so much broke down around then. We had to watch that from in the prisons.

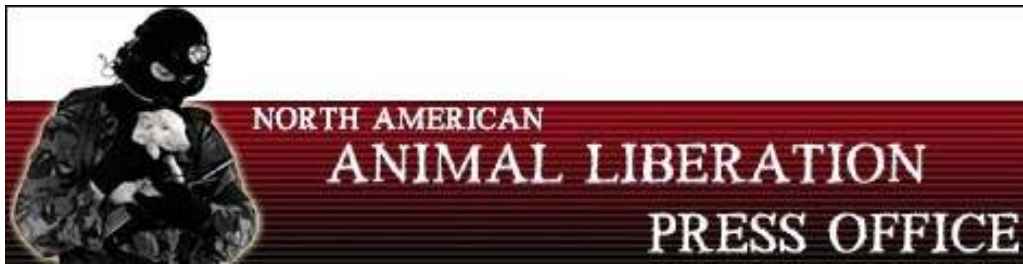
Team Colors: One interesting thing you've written is:

"Either you respect people's capacities to think for themselves, to govern themselves, to creatively devise their own best ways to make decisions, to be accountable, to relate, problem-solve, break-down isolation and commune in a thousand different ways ... OR: you disrespect them. You disrespect ALL of us." If people have the capacity to govern themselves and make their own decisions, what role does the idea that people have to think a certain way or attain a certain consciousness have in movement building?

I think that when people interact around whatever their issues are, that they really share and dialog, there is the possibility to create a common page of understanding. There's a chance to create a common page of action too. But people need to understand that what they're creating... some other community around some other issues, they are already forming their own page of understanding and action. So in that sense we've gotta accept that there are going to be differences. If we can figure out that even with our differences, to still be on some page together, like "we know that we can't be free with this empire over us. Can we figure out some way to at least be anti-that while we're respecting each other's uniqueness, or each others autonomous desire to create something better for the situation that we're in?"

The consciousness thing is gonna be different. Part of the thing from the '60s, and maybe the Panthers is perfect for this too — the Panther Party comes into the scene, and they're black nationalists. As it [the Panthers] struggles, its ideology is changing and it's changing because it's interacting with other readings and with other experiences. And reading from Mao and traveling to Cuba or China or Africa and checking out these movements and seeing what moves them, seeing what ideological motivations they're operating off of, the Panther's come back with these stories and you can see how it gets integrated every time the Panthers go somewhere and bring back new information or new readings, new thinkings... for me, the Panthers, you can see that we're developing but its always with practice. I don't know if we started calling ourselves the vanguard or others did, but at some point we started calling ourselves the vanguard. But, it was also a broad range of people being motivated and inspired by Panthers, from poor white folks in the Appalachian mountains, to Chicanos to Puerto Ricans, to folks from other countries. The good thing about it was that everyone was developing this kind of Panther type activity but from their own ground. Y'know... and then there comes the Revolutionary People's Constitutional Convention where all the groups are supposed to be coming together to theoretically rewrite the constitution for this new society and everybody's supposed to be contributing. So this meeting's taking place in Philadelphia or Washington DC, but it got closed down it started getting so big that the people who originally gave permission got convinced by the FBI "don't let them hold it here." This had to have been 1970. So the Revolutionary People's Constitutional Convention — great possibilities. But because the Panthers called it, and the vanguard mentality, the Panthers had too much fucking control in it. The women's groups, the White Panthers Party, the SDS and all these other people here, bringing their contribution, but the panthers are pushing for too much control. So every group has their consciousness, but shit, why's this one group trying to dominate the thing? Because we'd convinced ourselves that we had the right analysis, and that this revolution can't happen unless we are in the leadership or it is following Huey P. Newton's thought... but today, I look at how the Zapatistas are trying to do this. They're saying, 'well, lets just to create that space'.

And so different consciousnesses can come from different places can come to the space, and we can figure out the dialog, how to create a way forward that respects us all, that respects the different worlds that we come from. So for me, if that had happened back then in 1970, where



An Interview with Ashanti Alstone (continued)

would we have been right now? And for me, that's such a better way to go, 'cause for the queer community, or the Yoruba community that may exist in Brooklyn, what's best for them? Whether one is a small geographical community or tied to their ethnicity or dealing with a lifestyle, we should just be open to come together and see how we can do this in a different kind of way. That's the challenge. We definitely didn't overcome that in the '60s and '70s. That's why we couldn't pull it off — it created divisions, it created hostilities, that the FBI who had infiltrated us so much, knew what was going on and could play on the internal contradictions and the intra-organizational differences and antagonisms to the point where we start self destructing.

Team Colors: Do you think that the contemporary anarchist scene suffers from some of this ideological 'correct-line' approach?

I think there's some of it in the anarchist movement. For me it always comes up with the nationalism. I was just reading the latest Fifth Estate and I was reading something, I forget the name of the article, the writer was talking about nationalism and he used a real foul word with it. I was like "God damn, I'm a nationalist, however you understand that, if you want to know what I mean by it, let's talk. So that you see that I'm not talking about creating no nation-state." It hasn't every really meant that for black people and a lot of other folks. It has been a way for people who have been oppressed by a racist system in a very racist way has created other people who have begun to take their own stories in their own hands, to try to create some self-determination, some autonomy. Do not automatically tie me in to European nation states. When you see what the indigenous folks are doing in terms of what they call sovereignty, don't just take that and categorize it. Try to understand it.

So with me, even in the anarchist movement, even when you start dealing with nationalism or sovereignty or Puerto Rican independence, or even Chicanos who are fighting for what they see as the liberation of Aztlan, it ain't for you to see whether that fits some old category. You really need some dialog so that you can see what it is they are fighting for... So now, you've got the Lakota, or at least certain factions in the Lakota, who have called for secession. Instead of you saying "Oh man, I can't deal with this... more division," you maybe need to take a step back and find out "what do they mean?" and see that this is a struggle for their survival and still an anti-neoliberal, anti-imperial struggle that you need to support, and it does not have to fit some preconceived set of categories that you've got. My hope for the anarchist movement is that there's less of that than in some other movements. It's still a struggle.

Team Colors: One thing we thought was remarkable about you was your mix of revolutionary traditions: Your dedication to classical anarchism, black nationalism, post-anarchism, and Marxism. In a movement that seems increasingly ideologically based, how do you find your positions in relation to these individual traditions?

Even with the word ideology, I don't use it, 'cause I see ideology — and this is part of the postmodernist, poststructuralist thing — ideology comes out of having a set of answers for something. So even for me with my anarchism, I don't think it's classical. I don't call myself an anarcho-communist or none of the others. There's definitely anarchism that's open to being in tune with always changing realities. For me, anarcho-communists got good points about certain things, primitivists have good points about certain things. Them two don't get along, but I get something from both of them. I like some aspects of anarcho-individualism, and Tolstoy's spiritualism. For most of my folks, my people are Christians or Muslims and increasingly Yoruba, Kemetic and other African religions that they're recovering and using. I don't want to be categorized as a particular school because I know if I do, the world I would hope to be created won't have room for all kinds of tendencies of anarchism, or all kinds of tendencies of people living their lives according to their own terms. That's why I like Marge Pearcy's Woman on the Edge of Time. So there's certain things from Marxism that I like, which is basically the dialectical method. They can have the rest, 'cause I'm not on the working class as being the

ones that we've gotta organize, and I'm not on their historical materialism where communism evolves, 'cause all of that comes out of that European rationalist mindset where science becomes so premier — that if someone doesn't fit that, you justify in your mind that you either have to bring them in line with evolution and progress or you eliminate them. When I look at the Soviet Union and other so called communist and Marxist revolutions, I see what they've done to people who live close to the earth. But when I read Kropotkin and others I say, "well damn, they didn't want to get rid of how people live who are close to the earth" — peasants or whatever. They were about respecting them.

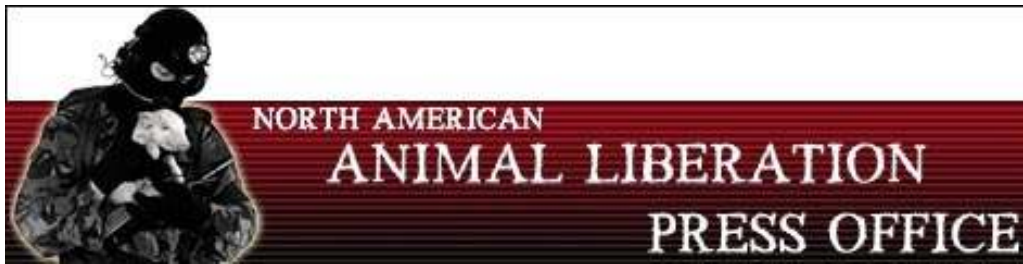
But I do like that the dialectical method helps me to kind of stay abreast of the ever-changing world, but I don't want their solutions when it goes into the historical or political because it did very poorly with race, with sex, and with environmental issues as well. That's ok, 'cause in the Panther Party we were never taught to look at Marx like he was the shit. Our thing was, we looked at the lumpenproletariat. Marx and them looked at the working class, and every group that followed seemed like they had this religious canon. So it had to be the working class, no matter how much the United States has changed due to technology and other stuff, so a lot of Marxist groups looked at the Panthers like we didn't know anything about Marxism and Leninism. They looked at us like we were kind of naive. So I learned early that I don't have to take the whole Marxist picture. But some of it does work, and I think the whole idea of socialism and communism are great ideas, but they are ideas and they don't necessarily have to unfold according to Western streams of scientific thinking, or that things HAVE to unfold according to the iron law of history or whatever. Some people have been living communistically and anarchistically for thousands of years. What are you saying? That they have to go through this development? No! And Marx didn't even have answers for that shit. But I still take what I can from it, and I still take what I think workers, and anarcho-communism and syndicalists, I think workers should be running wherever they work. So there's value in a lot of that for me. I just don't want to be in that category that says "this is that magical class that's going to bring about change."

I'm more from like Marcuse and others — it may come from all kinda different places. It may come from the universities, it may come from the black community, it may come from the reservations, it may come from all of them rather than some pre-ordained class that, supposedly if you get this class organized and conscious of itself it will lead us to. Even with the Black Panther Party I mean, 'cause of me learning the poststructuralist stuff, I still identify with the lumpenproletariat, but I don't look at the lumpenproletariat like it is THE class anymore. I still think it's going to play a hell of a role, but that's going to entirely depend on the revolutionaries within that class.

Because of these advanced technological societies, we are totally thrown out from having a relevant role to the means of production. We are like that irrelevant, throw-away class, like the Zapatista's Mayan communities. But here we're thrown out of industry. We're increasingly either unemployed or underemployed. So it frees us in a sense so that we have time, like Marx says about workers, to think about what's going on. And Malcolm X's perfect examples of what the thinking lumpen can do. The street organizations (like the Young Lords) are perfect examples of what the organizing lumpen can do. For me, I want to be open. Don't make me, even as an anarchist, don't make me be tied down to something that seems to me so anti-anarchist that I just know that the power has to be with the people, that we have to get rid of hierarchical structures wherever we find them, and that we have to figure out how to create a world where all the different identities... where it's possible for them to be who they are, and where it's possible to have that world where everyone fits.

Team Colors: You've helped to bridge a predominantly white anarchist movement, a Zapatista support movement, and an anti-prison movement, which is predominantly of color. How have you seen your position as an organizer and communicator between these movements?

I think that it seems like my role is bridging more with the white anarchist



An Interview with Ashanti Alstone (continued)

communities... the Earth First! and animal liberation communities for quick terms right now. Where I also want to be is to bridge anarchist ideas and practices into my own black community and also into the academic world of radical academics who really could and want to play a big part in our struggle. That's my desire. But even with the white anarchist community, I really feel like of all the groups, the anarchist mindset is still open to understanding all the different oppressions, that they're not stuck on that it's just the system out there and you have to change the system. Anarchists, I think, understand the power thing more than others, so for me there's potential there. Already, anarchists will deal with movements that silence queers, folks of color, even on an age level — ageism, ableism. And when we start talking about how we have centered everything around us as human beings, I think that's great shit. For that, I'm going to stay with the anarchist movement. I just want that movement to figure out more ways to be relevant to the broader communities.

I'm afraid of that, when people say to the 'mainstream,' and you're talking about mainly that you want to convince mainstream white folks of something. But that process means you've got to keep watering down your message because you know they're not going to just take it as it is. And in that watering down you keep losing what you're really about in trying to appease that mainstream. That's one of the dangers of what's happening with Mumia and the Free Mumia Movement. I don't want that to happen, even with the political prisoner movement. If you keep watering it down, it's not the same message anymore, it's not the same goals anymore. But I like bridging things.

Just like with me getting involved with Andy Stepanian and Daniel McGowan, and War Cry and others, it means, for me, I'm broadening my own understanding of the movements, and at the same time I'm constantly thinking about "How can I bring them movements into my community?" Also encouraging them to not just stay there in their community movement, where they've gotta constantly figure out how to get that message going into other communities so that they're not insular. They're really trying to figure out ways to communicate with folks and they're not just staying amongst those who already know.

Animal liberation is a hell of a thing, to say "Look at what we have done as human beings, and look at how we have become the center of everything." The postmodernist thing is decentering. We need to take ourselves out of the fucking center to see how we are related to all living things. This is challenging us to do a re-evaluation of "How do we get in this position? What does it mean for us to stay in it. What might it mean to change the relationship we have to all living things?" And this goes for the Earth First! folks, too. Sometimes it just seems like common sense that we should figure out how to love this earth that we're part of, but then a movement comes along and says, "we're not doing that well, we need to figure out how to save this planet." So for me, it's constantly figuring how my vision of revolution can get enriched. I'm taking in this stuff like decentering man, decentering human being, having a whole new relationship to all living things on this planet and where we are in the universe. It's kind of common sense, but the Indigenous folks have been saying this for generations. People have been getting their inspiration from folks who've been living close to the earth forever. And we're not just talking about folks of color, we're talking about Indigenous folks from Europe, Asia, Latin America, Africa, to this continent here. They have all been close and have got some lessons for us to learn. I appreciate that. So my community, I want them to understand that this ain't just white folks doing this — this is folks from all over the world, from all different lifestyles saying "yo, we gotta stop!"

We have to stop the machinery, even if it's the machinery inside of us... to say, "What the fuck am I doing?" And then figure out how to hook up with others of like mind and like heart and organize so that in a massive way we can all stop the machinery and save this planet, let alone our individual lives — the ozone layer, the water, the pollution — it needs to really be more than who you are as this local person, and for me, that's the potential of the anarchist movement.

Team Colors: *What lessons can be shared between the movements you're talking about? Especially during a time when the anarchist movement doesn't seem to be engaged in substantial local organizing efforts.*

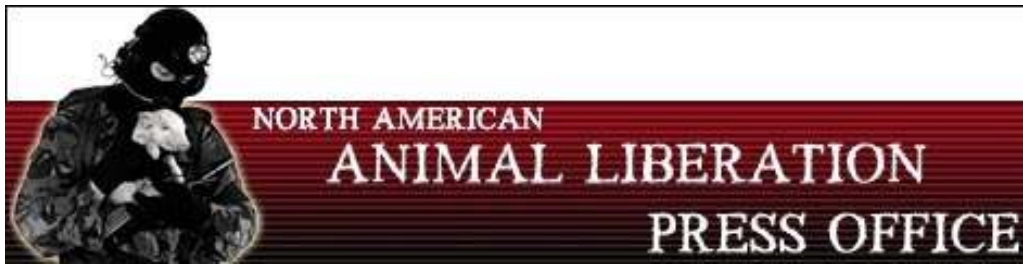
I always encourage folks to get involved with local. Local is it. The thing I miss most about the Black Panther Party is the local organizing. This is where you go from reading all this stuff that motivates you, to interacting with people about what you're learning and what they know. So we were reading all this stuff in the Panther Party, but the best parts were when we had to go out into the community ourselves without the Panthers there at our side.

At first they would walk us through stuff, "this is study groups, this is how we organize, this is how we rap in the community selling newspapers." But then they would leave and it was on us to do the work. When we started really doing the work, you scared, even a little intimidated. But then you start talking and people start asking you questions like, "my landlord, he won't fix this, and other people in the building have the same problem." Then you have to learn tenant organizing so that you can show them. The effect is so great. You can share something with people in your community and they trust you. You don't even realize how they're looking at you — they're looking at you like, "I'm proud of you, young person." You can see in their eyes that they can finally see that they've got a way to fight back and you can see how it makes them feel. It's really heavy stuff. Then you're joining anti-war protests and encounters with the police and people in the community see that you ain't even scared of them. You're in some of the toughest areas — here's the hustlers, here's the pushers, here's the stickup kids, and you can even relate to them. And they have respect, 'cause they see you there every day or every night, and you're doing your thing, selling your paper, and there's the Nation of Islam and the other groups, and everyone has respect 'cause they know that you're part of this movement. You never realize the impact that you have.

Even with the anarchists, you've gotta do some local work. Even if it's not your community, begin to interact. You don't go in like when Paolo Freire talks about the 'banking method,' you go into dialog. You've got some information, you've got some things to share? Well, so do they. And in the dialog, you gonna see some points where you can begin to work together.

We had learned, even in the Red Book with Mao-tse-Tung. Certain parts of the Red Book, I feel like are very anarchistic. Like, the revolutionaries are supposed to go working in a community, they talk with people about what the issue is and kind of go back home with it, go over it, synthesize it, and work something out, go back to the people and say: "listen, I was thinking about this last night and this is what we came up with. What do you think?" They interact back with you until you actually get to an action program. It was the way we were supposed to integrate our lives into the community. When you read about the early Civil Rights movement, that's what they were doing too. It was around voting and other issues like that, but white folks and northern blacks who were not part of the south, going down to the south was a whole new experience. But you had to go with a certain mindset, at least be humble. You knew you were going down there and it would be a totally different experience for you. But if the people see you consistently enough, and that you're coming from here, they're gonna respect you. A lot of them white folks that went down there, they was accepted into the community. A lot of the northern blacks and even northern Puerto Ricans and others were accepted because in the period of time that they stayed working with them day to day, eating the same way that the people ate, dressing the same way that the people dressed, a certain level of respect happened that allowed them to work together down there. Even if it's not your neighborhood, you've gotta be dedicated where you really pull your life into this. You can't just do it and then when it's no longer in season you moving somewhere else or you through cause people ain't treating you the way that you think.

It's a tough struggle, but I think people respect honesty, they respect integrity. They wanna feel like you a genuine person, that you ain't trying to be someone who you're not, so if you talk intellectual they begin to accept,



An Interview with Ashanti Alstone (continued)

"oh, that's how he talks, that's how she talks." They can accept that as long as you are there consistently and you're demonstrating that you really are there to be a part of the struggle and to help any way you can.

Team Colors: *Do you see the anarchist movement moving into that direction?*

I see certain efforts. I don't think it's enough. Like here in New York, I think that are certain groups like New York Metro Alliance of Anarchists (NYMAA), the Industrial Workers of the World (IWW), and 123 SPACE that, far as I understand, are doing some community work. Anarchist People Of Color (APOC) is not there yet, we're still trying to figure it out, and getting active. Once you start figuring it out, you got to integrate, you have to start putting your life into that community where you're at. Sometimes just the one you live in. Understanding each one of us is part of two, three, four, different communities. You're not just one community. You're a community where you live. You may be part of another community that's your ethnic group or spiritual group, another community that's your activist group. You got to learn to work all of those communities. The opportunity is there. Which means that you got ways to really start this networking process, where so many connections are being made where you actually becoming aware of your creative power. There's so many people you're connected with, where you can really see that you cover a wide area that you never even had an idea of. People need to see that.

Nothing beats community work. Nothing beats putting your life into something, getting in your mind that you're going to change in the process too. Don't think that you're not gonna change. Zapatista Sub-comandante Marcos and them learned that. They were University people, going to create a Marxist-Leninist-Maoist revolution with the peasants in southeast Mexico and go down there. But they get humbled by the people of that area and have to learn to accept that their ideas may have some relevance, but so do the Mayan peoples' idea. Your sciences may have some relevance, and so does theirs. And if theirs don't look like yours, well that's ok. You may even see how your ideas came about because they had their basis in the destruction of a lot Mayan culture or the oppression of Mayan communities where the Spaniards come in with their highfalutin ideas. Now the Mayans are like, "We got ours too. We can sit down as equals at the table. Not with you thinking you giving us something." I think anarchists, when we talk about direct democracy and 'horizontalism,' a different way to relate to planetary life, they are going to find a lot people who agree with the same thing, but may be not putting it in the same language. There you've got a basis for the dialog, to maybe start working on these issues together. You don't have to water down what you say, but you need to find a way to communicate to them in an honest and understandable way. Which ain't talking down to them. You done got caught up in this elitist language that it becomes very difficult for you to talk in a communicating way. Maybe you've got to look at that like, "I just got so caught up in a language that opened up so many doors for me that I just lost my ability to just talk."

Team Colors: *What do you think it is that keeps so many anarchists from doing that work?*

Fear. I think it's fear primarily, but I think what also plays a part in that fear, and this may just be peculiar the United States... We have a hard time dealing with race and privilege. No one wants to say, "I'm from an upper middle class family, I'm pretty privileged. I was raised by parents and we were all raised pretty racist and I carry some of that stuff." No one wants to say that. We just want it to work. It don't work like that. Issues always come up. Race, Class, Gender, and I think the anarchist movement do that better than others, but we gotta do so much better in talking about it. You know the small oppressions or how gender oppression comes out of our behavior, or our thinking or racist oppression comes out of our thinking. We can really work this out if we put it on the table. We don't have to know exactly how it's going to turn out. Zapatistas — figure it out as we go. Ask questions. For me, it's that point that I think I see American's don't like

messiness. So when we feel like it's going to get messy, we avoid it. By avoiding it, we hold ourselves back from doing so much more. We just got to get to a point where it's going to be messy. I've been in struggles where I tell people about the 2000 Republican Convention in Philadelphia. The spokes-council thing when the folks of color came, there was a struggle and the struggle got intense, but it had to happen, folks of color had to make sure their voices were heard.

Team Colors: *Can you elaborate on that?*

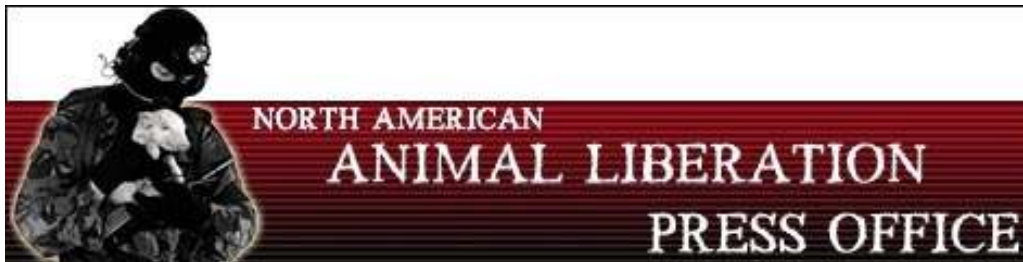
What I remember is that when we came there, we knew that we was going to have to deal with the spokes-council, which seemed to have been dominated by white folks, white anarchists, and other folks. People had felt like there was some other spokes-councils where folks of color's voices had not been heard. I wasn't one of the people chosen to be on the spokes-council, so I wasn't directly in the mix, but I watched the discussion. I watched some discussions happen, some back and forth that got really intense, some people cried. But they stayed in it. Folks of color wanted direct equal participation in everything from the strategizing, to tactics, to choosing which issues were being highlighted more so than others so that they would know their issues weren't being put on the back burner by what could be a predominantly white decision making process. It did help for the activities the next day to shut down the convention. It helped it to go a lot better. Because I think the folks of color felt that their voices were heard that they were a significant part of the spokes-council, and their issues were going to be addressed. They gave me hope, because I saw the spokes-council structure work. Who knows, maybe something better will come up or it will be improved. But it showed me that anarchists primarily are the ones who were searching for better methods of inclusion.

Other groups don't do that, they just don't do it. From the nationalist groups to the Marxists groups, to the Left in general. They already come up with concepts of coalitions and it's all figured out. One group will fight to be the vanguard — they ain't looking for a lot of inclusion. They just think that stuff is messy. Or, we'll never make a decision, so listen, "we need to make a decision right away, and the structure for that is hierarchy." Just common sense to them, but here we are saying: "No, we're going to make the space, it's going to take some time, it may take a couple of days. But at least we all come out of this feeling like our voices was heard, our faces actually were seen and recognized, and no one was trying to make anybody feel like we're invisible." That's our movement, and yeah, we could do better, but it's ours. I think it forces other movements to at least try to mimic that stuff or at least give lip service to it. I think if it wasn't for Seattle and democracy happening in the streets with the decision making happening just like that... This is new stuff that says we can do this differently. We can be effective. For me it means we can win. I'm there.

Team Colors: *Looking at the current movement composition within the anti-prison struggle, Zapatista support, environmental justice movement, and anarchism, can you describe the current potential and problems that you see in those movements?*

That's a huge question. Anti-prison struggles. There's an abolitionist understanding about a lot of them. It was definitely a new consciousness for me to come into an abolitionist understanding of the anti-prison movement. We are envisioning a society or a world without prisons. That used to be the banner written on Critical Resistance: "Once there were no prisons, that time shall come again." That's like, oh, OK, we ain't just talking about reforming prisons or cutting down on them. We're trying to figure out a society where we don't have prisons at all. We understand the class nature, we understand how brutal they are, how anti-human they are. Let's figure out what kind of world we want. For me it's anarchism, 'cause it's saying that we're not going to re-create structures that oppress people.

The Zapatista's are trying to create a world, they don't call themselves the anarchist movement. But they do so much that's anarchistic. Some people were a little upset when they found out the Zapatista's set up these, it might be a house, that when somebody's drunk and they can't seem to



An Interview with Ashanti Alstone (continued)

control them, they may just take this person and just lock them up in a house. Some people said, "Oh look, they're not what I thought, they're not anarchists. They're using a prison-like system." But for the Zapatista's, they're trying to figure it out. They're not saying, "This is going to be a main feature in the society we're trying to create, but we're trying to figure it out. This is what we're going to do right now." Even with the Zapatista army, they're saying, "Listen, it's a hierarchal structure." Though the juntas are really kind of anarchistic the way they are set up. They got this mixture thing going on, because they ain't quite figured out how it needs to be. Because this army needs to be able to move quickly and effectively. So they set up a hierarchal structure. But they say that the community, in terms of making decisions, that needs to have everybody participating and taking their time. So they do that rotating thing where every two weeks people are coming on. My god, that's anarchistic. They experiment. They're this movement that probably for me comes close to what I think the Spanish Civil War was about, as far as anarchists go.

The thing is, the Zapatista's don't want to be pigeon-holed. Even with the thing with the little jail, transformative justice or restorative justice is concepts they obviously deal with. They trying to find ways to not just confine people, but bringing balance. They bring Mayan forms of justice to Western forms. They really are about bringing the balance thing, which falls more into the restorative justice or transformative justice... They're really trying to figure it out as it goes. If a member of the community harms or even kills someone, they're not going to bring them to the police, they're not even arresting them to lock them up. They are going to sit them parties down and try to figure out how do we now bring balance or reparations back to the community that has been harmed. So the family's representatives get together, the community's representatives get together. It may be that because this person has harmed this person's family's ability to produce for themselves, you may now be required to produce for your family, you may be required to produce for the other persons family 'til they figure something out. The fact that they are even experimenting with that, it means they are not just trying to do things from the old way, from the old oppressive system.

So it has particular interest for me as an anarchist. I stay up on it all the time. They are posing questions that have always been hard for us. Even the one around the EZLN, the Zapatista army, the question that may have led to the defeat of the anarchists in the Spanish civil war... They were never able to figure out, "How do we defend, do we do a standard army, what do we do?" Maybe the decision around, well, "Maybe we shouldn't," made them vulnerable enough for the Communists and Fascists to just destroy them. I'm sure there's folks within the Zapatista's who are quite familiar with that, and are constantly figuring out how to deal with that question.

The other thing is in terms of the environmental thing, I think that we always gotta figure out: what is environmental justice when it's related to a community that is predominately of color? What's environmental racism? How does one bring justice to that type of situation? I think for us here in Harlem, Harlem's got a lot of environmental racism, from where they dump garbage to oil spills to the air pollution to the automobile congestion and gas, the high levels of asthma and stuff... how would that be resolved in the interest of the people that live there? It poses some questions: We're a pretty complex society. We can't quite operate as if communities are insular and they can just make decisions as if they're not connected to all these other structures. It makes us think about it... You don't have to have it all together, but when it gets on the table you can be sure that people will find people that have given it a lot of thought and people who are involved in the day to day anti-environmental racism struggles that can offer key shit, that are already trying to do certain forms of organizing.

The job is not as difficult as a lot of times I think we believe it is. We basically have got all have the knowledge to create another world, if only we could be convinced of it. I used to go to the Institute for Social Ecology, I would sit in on some of classes. Some of the classes used to take the students outside to learn about herbs that we would just think of

as weeds. I'm amazed at how the students know so much about these plants that grow right in our neighborhood that can be used for medicinal purposes or for food. They just learn this from being a part of the Institute for Social Ecology. There's people we know who do alternative healing in the community. There's people we know who know all about the climate change and the atmosphere. They're not experts — they're damn smart activists. We just need to convince ourselves that we know this stuff. We need to act more, so we can begin to take back our lives, not in that big cataclysmic way that the Marxists think it's going to happen. But in the small ways that it generally always happens, until someone takes credit for it later on... Here comes the vanguard, and they're like, "we did it." We are always learning how to take care of ourselves outside of the system. It's the same with all of this — we're trying to figure out how to have justice without dialing 911. Critical Resistance was initiating that a few years ago. How to have justice without taking it to the injustice system. How to make decisions in different ways — we're practicing this stuff every time we experiment.

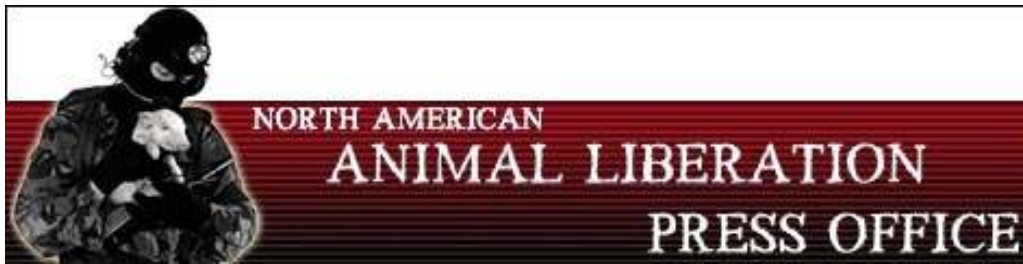
Team Colors: So the new society erupts in the process?

Yes! That's the way it happens. We just gotta convince ourselves we're not alone in this. We know that people are doing this all around the world. When we start supporting the U'wa people, and all these other groups, that's what they're doing, they're snatching their lives out of neoliberalism. We also doing it in our ways in this technologically advanced urban society called the United States. We just need to do more of that interconnected work. We need to realize that we probably have the power to change the world tomorrow. We're the ones that need to be convinced, 'cause they've convinced us that we're isolated, and we're not. That's why I love the animal liberation folks. All these actions, either free the animals or bring attention to it and don't get caught — so what if it's not in the New York Times. Their little magazines and other ways of communication, it does reach people. Even in the 1960s there was all kinds of zines. You could go somewhere and there was just racks and racks of zines. They're telling you about all this other stuff going on. You really felt there was a revolution going on.

Team Colors: You spoke about people realizing the power we have, what limitations do you see within these movements and places they need to address the lack of engagement?

I see the biggest limitations being around our fear of grappling with race, gender, and class. I think it's the thing in the U.S. history of struggles that has kept us divided, and I think it's the most difficult thing for us to confront and prepare to work through. I think when it comes down to it, if we can do better on that, we could propel forward, but those are the messy things. It's our fear of dealing with the messy things that holds us back. One thing I think is important, and this is from my background too, people are afraid of consequences. I mean, I come out of the Black Panther Party. I am convinced that, I don't care what, we're not going to change this world or bring down this empire unless, like Malcolm X says, it's gonna be by any means necessary. That expression means that we have to understand that this is a murderous system, it will kill it's own momma. I mean look what happened to Brad Will... I don't care that it was in Mexico, it's still part of this neoliberal power grid. It will kill. It will lock up, it will frame, it will drive people insane. We have to have in our minds that it is war in that sense. We're up against an enemy. At least a physical one we can identify, the people that support this system that we're going to confront.

Sometimes we're going to have to fight. I believe that we should- — and this is what Dhoruba bin-Wahad says — I believe that we should be preparing an underground all the time. Why do we wait for Fascism to drive us under? Why do we wait? With the anti-war movement, you know, people is not wanting to fight. They signed up, yeah, but they didn't really understand and this consciousness hits them and they want out. We have no way for them to get out, 'cause we ain't even trying to develop no underground. There should be something. There should be something for those communities who feel the need to develop an armed movement. Whether it's the Lakota or whether its the black community or the Puerto Rican independence movement — how do we support the different



An Interview with Ashanti Alstone (continued)

struggles that diversely attack? Some groups are going to decide they want to implement armed struggle. We should have something. We should have something that we're working on all the time. Because the law is against us. There are those who are going to use the law, but for the most part we should have a way to keep people out of the grip of the monster. We'll help people disappear, we'll get you somewhere, there's doctors, people who know how to make ID's. There's some money here for you — go! I don't think that we wait, I don't think that in that sense our struggle is different from those who fought the Nazis during Hitler's reign or Mussolini's. We have to be clear that this is not a nice struggle. It can't be won through legality. We can use legalities, but it can't be won that way.

Team Colors: Do you think that the Left has the ability to take that on as an accepted notion?

I think the Left is going to fight it. I think it challenges the Left in terms of how comfortable the Left has gotten. Even with the Left, I don't call myself a leftist, because the left and the right come out of a certain tradition. And in certain ways the left and the right are part of the same system. We have to figure out how to go beyond. A lot of people in the Left are caught up within doing things within a certain legality. It doesn't make sense to me that you call yourself a revolutionary and you won't even jaywalk. Or if you're hungry you won't even steal. Or you won't support somebody else who has to or feels the need to. I think about that, you know? I want to deal with people who aren't even a part of the Left. A lot of those people are ready to struggle to survive, and maybe take it beyond survival. If attracting people means saying "Hey you know your society has been fucked up from day one. The elections, the ability to get the latest cell phone, or music system, it's a diversion. They're gonna keep coming for you if you keep paying, maybe we should change the way that we live or the way we relate to this madness." The system is not going to let people withdraw to the point where it threatens how the system functions.

Even to withdraw, it's going to come after you. Is your idea spreading? Are other people trying to withdraw? They're not going to let this happen if there is money involved. It's profit and power. The movies on what's really going on behind the scenes, where they send Blackwater type figures to take care of this and that, I think that's based on what's really going on. For writers and directors I think this is the only way they can get their own message out about what's really going on behind the official walls of power. David Patterson just assumed the office of governor. He has to deal with that state police up there, which seems to be operating as this underground police force in the service of certain politicians. They're a murderous crew, I think they probably will do anything. What happens when that's directed towards activists on the streets?

I live everyday within my mind that one day they going to come after me. Being an enemy of the State, the State is going to send someone after me. Whether it be an official employee or a reactionary from the unofficial gangs who they send after me. For a person to kill me who's of my own community is more depressing than if some white cop comes up and kills me. My community might then be enraged, just like Malcolm X, because it was black hands that killed him, that hurt. A lot. I live with that. I'm fine with that. They're not going to just let us use the liberal aspect of their democracy to keep doing this. When we become effective, they're coming for us.

I mean, at the last 2004 presidential election, I'm in Chiapas, Mexico for 6 months, I ain't even doing anti-convention stuff. Nightline has a news report on anti-convention activity and 55 dangerous anarchists, and my picture is on there! I'm like, "I ain't even organizing this." And I don't mind... it's an honor! They keep tabs. We can be very naïve about them staying on us. Then when they come for us, we think it's somebody who infiltrated us. A lot of the time we're very naïve and we ran our mouth off on the phone or talked to somebody who is an agent. When they come, they come. When they was coming for people as a result of the Green Scare, a lot of them was kind of naïve. When the state gets you, they

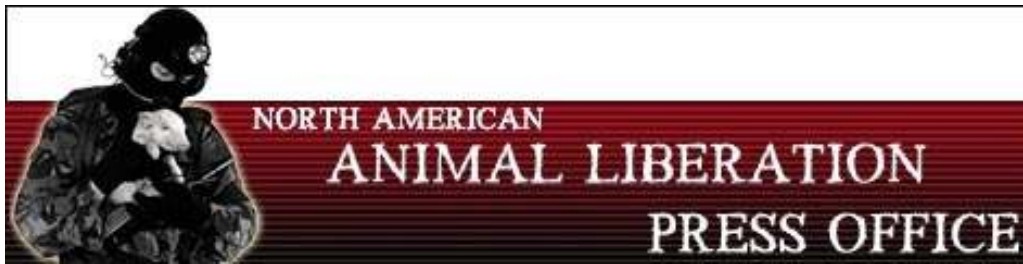
going to put the pressure on. They're gonna make it seem like everyone is pointing the finger at you, then you'll start running your mouth about everybody else. Then here's another slew of people getting ready to be political prisoners. How many people from the Earth First! and animal liberation movement backed up when their arrests and prison time started coming? Which is what the system wants. They ain't going to stop with discouraging people, they will kill people. Fred Hampton is classic, but he wasn't the only one. So many Native Americans was just disappeared. Clearly the FBI, CIA, Bureau of Indian Affairs. You are really putting your life on the line when you become a revolutionary. Revolutionary Catechism's thing is, a revolutionary is a doomed man or a doomed woman... It's really never left. In that sense I think that we have to take the struggle more seriously, 'cause when we don't it's a block in terms of what we do. What we are willing to do.

Team Colors: How can the community work you've been involved in — the Panthers, Critical Resistance, the Jericho Amnesty Movement — be used to critique the problems you've addressed?

Figuring out how to get involved with community struggles. That's still number one. I would love for groups to begin to put the issue of political prisoners on their agendas in a prominent way. The issue of political prisoners forces people to think about what this struggle is about. These are the people who made the sacrifices back in the '60's and '70's. What does it mean that they're locked up there and we pay them no attention as we still struggle to make changes in the United States. I think to connect with them brings needed history, it brings reminder stories that people need to know. In the effort to free them we are saying, "We got a commitment to them, that whatever we do, we're saying we want them free, we want them out here." When you connect with the political prisoner, you're saying you are honoring the dreamers of the past, whose dreams you've taken on now and to the future you're saying that we can't really move with any sense of real integrity unless we're working for their freedom. If there's tactical stuff that says, "new trial, they're innocent," let that be clear. But let's be clear that they are political prisoners. We must fight for their freedom. For example in the Mumia case, I always say, "I don't care whether Mumia killed that cop or not. He belongs to us, he's our freedom fighter. Free him." OK, the facts point to his innocence. If it works in the interim to say 'new trial', ok, but let's be clear, that's just for the interim. Its THEIR judicial system! They have no right to have him. He's ours. We are at war.

We are in communities of resistance until we can finally get from under your grip. If that should cause your downfall, well hey... with Leonard Peltier, he's in the forefront of all that they [indigenous struggles] do. In the case of the IRA, the political prisoners was in the forefront of everything they do. In the anti-apartheid movement, the prisoners was in the forefront. If we ever get to the point where we can bring the powers that be to the table, it should be the first thing we put on the table. Just like with the anti-apartheid movement — "Free Nelson and the rest of them first. Then we can sit down and talk." We don't do that here. I think it's a way for us to deepen our understanding of our struggle, to deepen the commitment to our struggle, and to honor those who picked up the struggle from the generation before. In a sense it's like reconnecting on that intergenerational thing. With the Zapatista's, every generation is in their struggle. It's not just young people, its whole communities. They're honoring their traditions as a Mayan people in their Mayan communities. Here we're very mixed, but we need to have that intra-generational connection. We need to honor those who laid it down before us. Especially those who are still alive but are just in these dungeons. We need to let the system know that they are on the front of our minds. We want them out.

"Only force can help where force prevails"- Bertolt Brecht



Obstructionists: Identifying and Handling Them from No Compromise Issue 4

"First, I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's greatest stumbling block in the stride toward freedom is not the White Citizen's Counciler or the Ku Klux Klanner, but the white moderate who is more devoted to 'order' than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, 'I agree with you in the goal you seek, but I can't agree with your methods of direct action'; who paternalistically feels that he can set the timetable for another man's freedom; who lives by the myth of time and who constantly advised the Negro to wait until a 'more convenient season.' Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will." - Martin Luther King Jr., excerpt from his April 16, 1963 letter from Birmingham City Jail.

Infiltrators, informers, and agent provocateurs are not the only threats our movement faces. There's also the obstructionists: activists who prevent others from doing the actions necessary to bring about real and significant change.

Obstructionists can be found in every movement. Martin Luther King Jr. called them "moderates" and Malcolm X called them "Uncle Toms." As King's quote from above says, obstructionists hinder the movement more than its opponents.

Their harm arises out of the fact that they are "one of us." Because of this, good activists often capitulate to the obstructionist's demands of inaction or ineffective action to maintain movement unity. Movement unity is an important goal to strive for, but it should not be achieved at the expense of the animals. In opposing most actions, obstructionists also tie up good activists' time and energy in argument. These repeated and unproductive verbal fights frustrate and dishearten the good activists, and can drive them to burnout.

Because of the harms obstructionists cause, it is important we recognize them and deal with them appropriately. The following is a list of characteristic traits of an obstructionist.

CHARACTERISTICS OF AN OBSTRUCTIONIST

1. Despise many non-violent tactics. Obstructionists pretend to hate controversy and ill-will leading them to argue against direct action like civil disobedience. They fear protests might get "out-of-control" so they take precautions to ensure it doesn't. They might not allow chanting, or they might appoint protest monitors to keep activists "orderly". The police and other authorities are often their best friends. Obstructionists obey all commands of the police and have no problem giving them whatever information they request.

Strangely enough, although obstructionists act like they oppose controversy and ill-will, they only seem to hate it when directed at animal abusers, for they typically have no problem verbally thrashing good activists who suggest the group take other, more effective actions.

2. Overly concerned with image. One of the obstructionists main arguments against effective actions includes their desire to maintain a "good" image. They fear direct action makes them look "extreme", and "radical." They have volumes of anecdotal evidence which they recite to show that direct action harms our image.

Certainly there is some room and need to discuss image. We don't want us, as messengers, to distract from the message. But at the same time, we must not let concerns of image unnecessarily waste precious time. When considering the impact of an action on our image, we should ask the question: Does this action make us look committed, determined, sincere, and unwilling to tolerate animal abuse? or does it make us look weak,

apathetic, and apologetic? By answering this simple question we can determine whether to do the action, or work on organizing a better one.

Furthermore, the animal rights movement is not a public relations firms. We are educators, and in order to educate we need to agitate. Only by waking people out of their slumber of complacency will we be able to get their attention and show them the horrors of animal abuse. Large animal-abusing, environment-raping, human-oppressing companies need P.R. Firms because they have to cover-up their destructive practices and sugar-coat their atrocities. We, on the other hand, have nothing to hide. So don't spend too much time worrying about image, and be wary of those who do.

3. Must have total control. Obstructionists must always have their way. Non-participation with actions they disagree with is not good enough for them. They have a burning desire to ensure those actions don't happen. Yelling, crying, guilt-trips, abuse of power, lies, back-stabbing and playing on your sympathy are some of the artillery obstructionists use to get you to obey their will.

Certainly everyone has a right to their opinion, but compromise between activists should be a give and take proposition. You will find obstructionists always take and never give.

4. Sabotage good activists. Obstructionists often try to minimize the effectiveness of good activists. They do this for a variety of reasons. Good activists make them look bad by making more sacrifices for animal, which results in more positive change for animals. Unfortunately, instead of trying to do more to help animals, obstructionists prefer to degrade good activists in an attempt to make themselves look better. Other reasons for obstructionists to sabotage good activists includes they are jealous, power-hungry, or have an overly-developed ego.

Obstructionists attack good activists in many ways. They prevent them from getting the resources they need to be effective, kick them out of the organization, paint their successes as tragedies that hurt the movement, spread damaging rumors about them, and use other under-handed ploys to regain control and get their way.

5. Weak on issues. Although this is not always the case, they are often weak on the issues. They argue against veganism, make excuses for animal abusers, and despise direct action activists more than animal abusers.

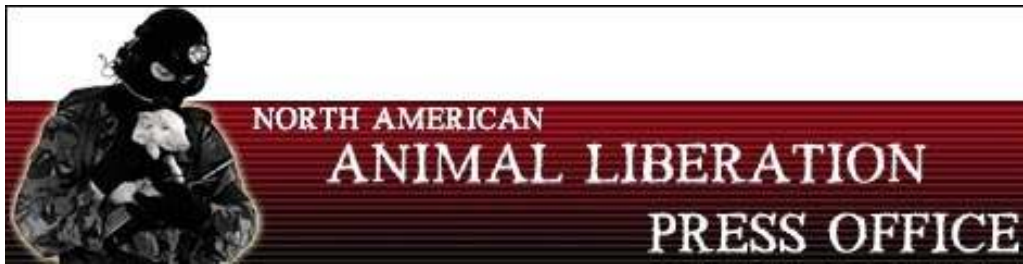
Unfortunately, not all obstructionists are as clearly defined as the descriptions given above. They definitely work on a continuum and sometimes it is hard to tell if they are an obstructionist or just a naive activist. Therefore, the below rules on handling obstructionists can be applied when working with all activists. These simple rules will help minimize the negative effects of obstructionists, while encouraging movement unity.

RULES FOR DEALING WITH OBSTRUCTIONISTS

1. Work together when possible. Work with other activists -- obstructionists or not -- on issues and actions that you agree with. Don't be afraid to work with them and support their actions which help animals. Hard-core obstructionists will often refuse to work with you, treating you like some kind of slime mold instead of graciously accepting your help. Regardless of their unwillingness to work with you, continue to offer your help and support for their effective activities. It should be the obstructionists who prevent movement unity, not you.

2. Expect compromise to go both ways. As animal activists in a diverse movement, we must realize that not every activist can get their way all the time. When working with other activists be prepared to make compromises (on actions NOT Animals!!!), but make sure they are willing to reciprocate. If they are unwilling to do this, it might be time to part ways.

3. Follow your conscience. The best advice when dealing with activists is



Obstructionists (continued)

to follow your conscience. Even if it leads you in directions that are uncharted or scary, it will not lead you astray. If the group you started has been infiltrated by obstructionists, your conscience might tell you to leave it and start over. It might not always lead you in an easy direction, but it will lead you down rewarding paths. Don't fear following its lead.

4. Speak the truth, but don't get hostile. Obstructionists are quick to anger. Respond to their yelling by calmly stating your ideas, arguments, and opinions. Their inaccuracies and distorted half-truths must be confronted and corrected, but don't meet their hostility with similar anger. Our actions need to show that any disunity in the movement is not caused by direct action activists. We must always be willing to work with others, even those we disagree with. However, we cannot let ourselves become obstructionists' doormats.

5. If you are an obstructionist . . . Some people reading this might recognize some or all of the traits of an obstructionist in themselves. If this is the case, it is a good time to evaluate your involvement in the movement and your relationship with other activists. However, since all activists should strive to better themselves, I invite all readers to take some time and answer the following questions:

What are your priorities? Where do the animals fall into those priorities? How much are you willing to sacrifice for the animals? Do you treat other activists with respect? Why or why not? Does your involvement with the movement stem from ulterior motives? What personal fears do you have about your involvement with the movement or direct action? If your fears are realized, would life really end? Do you spread damaging gossip about other activists? What three promises could you make or actions could you do to become a better activist?

After taking some time to answer these questions, please take action to make yourself a selfless activist for animals who treats other activists with the respect they deserve.

Merritt Clifton: Obstructionist Extraordinaire Clifton is a perfect example of an obstructionist. He vehemently denounces being an animal rights activist (which is true), even though he has no problem giving activists "pointers" and explaining to them their "mistakes". Instead of an activist, he claims to be an unbiased "journalist" who believes in the humane ethic.

Clifton's paper Animal People has spread his obstructionist ideas to all corners of North America's animal movement. In it, he defends businesses like Proctor & Gamble, McDonalds, and Sea World; rants about the "psychotic" A.L.F. activists; and pleads for activists to work with abusers to bring about change for the animals.

Clifton, with the help of his paper, has helped lull the movement into a complacent slumber -- our outrage was pacified, ineffective campaigns were looked upon as the animals' salvation, and direct action was dismissed as extremist and ineffective. This is a good example of the potential dangers that obstructionists pose to our movement.

In accordance with obstructionist tendencies, Clifton opposes the non-violent direct action of the A.L.F. Clifton's fanatical hatred of the Animal Liberation Front is legendary. He considers the A.L.F. to be "nightriders", "psychopaths", and "terrorists". He compares them to the Ku Klux Klan, saying they operate on the same principle that "might makes right".

He down-plays the A.L.F.'s successes and assumes the worst. When the A.L.F. liberated 1,200 animals from the University of Arizona in 1989, he argues that the A.L.F. torched the labs -- mice and all! Not even the vivisectors entertain such a ridiculous idea. Clifton still doesn't seem to understand that members of the A.L.F. believe in animal rights, and would not harm animals.

True to obstructionist's principles, Clifton's main argument against the A.L.F. is that they hurt our image. Clifton argues this image problem makes: abusers less willing to implement humane changes, the media less willing to run stories on animal issues, and the public less willing to adopt a

humane lifestyle. In Clifton's words, "[coverage of A.L.F. activities] tends to increase the perception that animal rights activists are terrorists, crazy, and dangerous."

Clifton, although willing to bend over back-wards to speak well of the abusers, apparently has no problem trying to destroy good direct action activists. As any educated activist knows, you do not spread rumors that other activists are infiltrators without hard evidence (read War at Home; Covert Actions Against U.S. Activists and What We Can Do About It by Brian Glick), or rumors linking people with illegal activities. However, he has publicly argued on the internet that two people involved with the production of No Compromise are agent provocateurs on the basis that they support direct action. Clifton has also publicly suggested that three No Compromise activists, whom he mentioned by name, were involved in certain specific A.L.F. actions which none of them had been arrested or convicted for. I have not repeated the names of the people he has tried to denigrate because those rumors are nothing more than damaging lies which must be buried.

As someone who claims to have been involved with environmental, peace, and animal issues for over two decades, Clifton should know better. I think he does know better. And it is precisely because he knows how harmful these rumors can be that he uses them. Direct action threatens his perceived "empire" that he has created with Animal People and he wants radical actions stopped. Since he doesn't recognize the fact that direct action stems from committed people who demand change now, he is attacking the messenger that reports on direct action, No Compromise, by attacking those people involved in its production.

Clifton is also weak on the issues. For starters, he admits to not being vegan while traveling. Equally egregious, he defends Sea World, Proctor & Gamble, and McDonalds. He argues that Sea World has the world's largest tanks, rescues dolphins, promotes environmental education, and has not captured animals from the wild for over a decade. I guess we should just ignore the fact that the animals are still imprisoned and that any tank, no matter how large, is still a toilet when compared to the ocean.

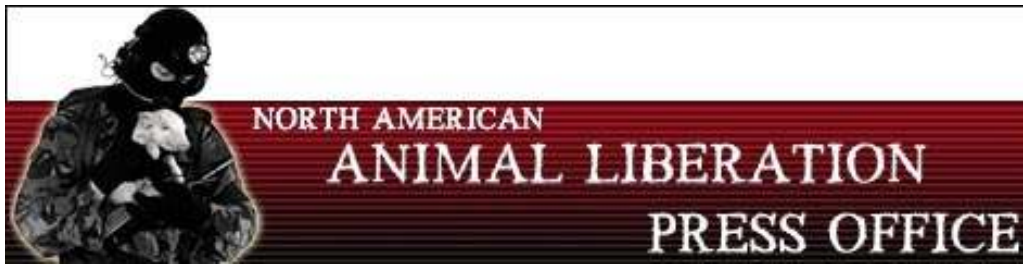
When defending the vivisectors, Proctor & Gamble, Clifton argues that P&G have donated \$45 million to developing alternatives to animal tests, reduced animal use by 56%, and in 1984 made a corporate commitment to phase out all animal tests as quickly as possible. But if P&G is so good why is it that more than a decade after their "corporate commitment", they continue to slice, dice, and sacrifice animals for profit?

And how could Clifton possibly defend McDonalds? Because the golden arches signed an agreement to only purchase brutalized carcasses from factory farmers that meet the humane standards set up by some meat promoting organization. Well, hooray for the largest animal killer in the world! Hey Merritt, sign me up for the Humane Auschwitz Now campaign!

With friends like Clifton, the animals don't need enemies. There are many obstacles in our way towards animal liberation -- the abusers, the authorities, infiltrators, and agents. But we must also remember that even those who claim to be friends of the animals can also be obstacles. Just be sure to always place the interests of animals foremost in your mind and follow your conscience when determining what is right and wrong. Think for yourself and don't be afraid to rock the boat if that's where your conscience dictates.

We Have A Dream By Animal Liberationists Worldwide

Thirty million years ago, the Almighty Force of the Universe, in whose symbolic shadow we stand, engineered the creation of "Life" as We know it. This momentous decree came as a great beacon light of hope to millions of Human and Non-Human creatures first emerging from the primordial "slime." It came as a joyous daybreak to end the long night of darkness in the Void. But, thirty million years later, we face the tragic fact that the first beings on earth, the Non-Human Animal Species, have been



We Have a Dream (Continued)

enslaved.

Thirty million years later, the life of the "Animal" is sadly crippled by the manacles of systematic daily torture and the chains of isolation and death like never before in the history of "Life" on this planet. Thirty million years later, the Non-Human Animal lives on a lonely island of destitute poverty in the midst of a vast ocean of material prosperity. Thirty million years later, the "Animal" is languishing in the corners of Global Society Markets and finds himself a prisoner in his own land.

So, we have come here today to dramatize an appalling condition. In a sense, we have come to our fellow Human Beings to cash a check. When the Architect of our Universe wrote the magnificent words of the Bible and said "ye shall have dominion over all of the animals, it declared us as Stewards of all living things, "Guardians" to a promissory note to which every Human Being was to fall heir.

This note was a promise that ALL BEINGS would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness, as decreed by their Maker who presented them upon this earth as Whole an self-sustaining.

It is obvious today that Human Beings have defaulted on this Covenant's promissory note to be "Guardians" insofar as her "Animal" citizens are concerned. Instead of honoring this sacred obligation, Human Beings have given "Animals" a bad check, which has come back marked "insufficient funds." But we, the Animal Liberationists, refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of "Humanity" and the chance for survival on this Planet. So we have come to cash this check -- a check that will give us upon demand the riches of Freedom and the security of Justice and peaceful coexistence.

We have also come to this hallowed spot to remind the Human Race of the fierce urgency of "NOW." This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. After 30 million years, NOW is the time to rise from the dark and desolate valley of speciesist oppression to the sunlit path of Equal Rights and Coexistence. NOW is the time to open the doors of opportunity to all of God's Children, not just the Human ones. Now is the time to lift our consciousness from the quicksands of Speciesism to the solid rock of Trans-Species Brotherhood.

It would be fatal for the Human Race to overlook the urgency of the moment and to underestimate the determination of both the ecosystem and the Animal Liberationists. This sweltering summer of the Animal Liberationists' legitimate discontent will not pass until there is an invigorating autumn of Freedom, Equality, and Good Will toward ALL of God's Children. 2006 is not an end, but a beginning. Those who hope that the Animal Liberationists' needed to blow off steam and will now be content will have a rude awakening if this torturous, greedy Human Species returns to "business as usual." There will be neither rest nor tranquility on this Planet until "Animals" are granted their god-given citizenship rights -- and returned their birthright to a HOME on this planet.

The Whirlwinds of Revolt will continue to shake the foundations of every nation until the bright day of Ethics and Justice emerges. But there is something that we must clarify to our own Race who stand on the warm threshold that leads into the palace of Justice. In the process of gaining a rightful place for "Animals," we will not be guilty of "wrongful deeds." We will not seek to satisfy our thirst for "Animal" freedom by drinking from the cup of bitterness and hatred. With clarity of mind and love in our hearts, we will honor our fellow "Animal" brethren and fight to the death for their safety, for their well-being, for their place in the sun. And, because we are moral, civilized, responsible, ethically loving beings, honoring our ultimate Covenant with the Universe, we will suffer no guilt in the "War" to end Speciesism that was begun by our greedy, profiteering opponents. And, we will WIN... by any means necessary... with the Almighty Creator on our side. We must forever conduct our struggle on the high plane of dignity

and discipline, unlike the murderers of the Innocents who sink to new depths of depravity daily in their quest for monetary gain. We will not allow our creative protest to degenerate to their levels of depravity... but we will use any and all "necessary force" to fight the evil of these speciesist oppressors and butchers, whether they be fur farmers, hunters, factory farmers, heinous researchers and experimenters wrapped in the Flag of "Science," or sadistic circus owners. Again and again, we will rise to the majestic heights of meeting physical force with soul force and All Force necessary to overcome this Planet's heinous and inhumane enemies.

The Marvelous New Militancy which has engulfed the Global Liberation Community will lead us to Victory, and the oppressors will come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom and the freedom we will secure for Non-Human Animals.

We cannot walk alone. And, as we walk, we do make the pledge that we shall march ahead. We cannot, and will not, turn back. There are those who are asking the devotees of Animal Rights, "When will you be satisfied?" We can never be satisfied as long as Black Bears and Wolves, fatigued from aerial gunning, cannot gain lodging in the forests of the mountains and the rivers of the valleys. We cannot be satisfied as long as the Primate's basic mobility is from a lesser prison to a larger one. We can never be satisfied as long as the circus Elephant does tricks by chains and bullhooks and the research monkey is born behind bars only to suffer and die the loneliest of deaths. No, no, we are not satisfied, and we will not be satisfied until Justice rolls down like waters, and Righteousness like a mighty stream.

We are not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from witnessing narrow cells and torture chambers. Some of you have come from areas where your quest for freedom left you battered by the storms of judicial persecution and staggered by the winds of governmental brutality and imprisonment. You, who have risked your lives for a Higher Cause, have been the veterans of creative suffering. Your bodies may be imprisoned... but your Spirits are not forgotten. Continue to work with the faith that unearned suffering is redemptive.

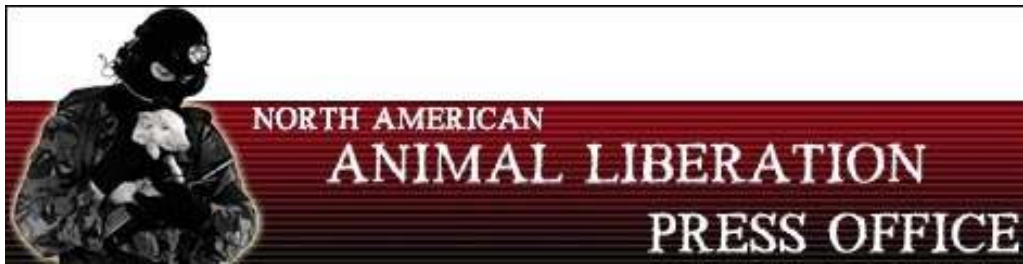
Go back to Britain to spy on HLS and its barbaric "research" atrocities; go back to destroy fur farms, where Animals are skinned alive, and "research" labs that gain billions on the suffering and brutal deaths of the Innocents; go back to paint KFC and put them out of business by any means necessary; go back to Germany, to India, to Australia and to Canada... go back to the slums and ghettos of our circuses and zoos... go back to the "Auschwitzes" of university "scientific research" facilities... go back to fight the Baby Seal butchers in Canada, knowing that somehow this situation can and will be changed. We will not wallow in the valley of despair. We say to you today, dearest friends, that in spite of the difficulties and frustrations of the moment, we still have a dream. It is a dream deeply rooted in the American dream, in the Biblical dream, in the Universal Dream.

We have a dream that one day all nations will rise up and live out the true meaning of the Universe's Creed as so aptly inscribed by the authors of the U.S. Constitution: "We hold these truths to be self-evident: that ALL BEINGS are created equal."

We have a dream that, one day, on the bountiful hills of America the sons of former slaves will roam free, without the tethers that scar their legs and the bullhooks that gouge their flesh.

We have a dream that one day the rhesus monkey will not be viewed as a commodity on which to test scorching, bludgeoning, poisoning or sensory deprivation but on whom we can peacefully gaze as he swings in the freedom of his natural habitat.

We have a dream that one day even the Republic of China, a desert state, sweltering with the heat of brutality and oppression, will be transformed



We Have a Dream (Continued)

Into an oasis of Freedom and Justice for ALL Animals, both Human and Non-Human.

We have a dream that our animals will, one day, live in a nation where they will not be judged by the softness of their fur or the ease by which they can be skinned or annually electrocuted but by the worthiness of their innate character and inherent value. We have a dream today.

We have a dream that, one day, Senator Lewis' perspective, which is presently dripping with ignorance, interposition and nullification, will be transformed into a situation where the idea of gross Speciesism will be recognized and "Animals" will be regarded as our rightful sisters and brothers. WE HAVE A DREAM TODAY.

We have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Universe shall be revealed, and all flesh shall see it together in harmony and brotherly love. This is our hope. This is the faith with which we return to our commitment and our Battle.

With this faith we will be able to hew out of the mountain of despair a stone of Hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of Brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for Freedom together, knowing that WE WILL CREATE FREEDOM one day.

This will be the day when all of God's Children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let Freedom ring..." for ALL Animals, both Human and Non-Human! And if America is to be a great nation, and the Human Species is to evolve to its full spiritual potential, THIS MUST BECOME TRUE.

So, LET FREEDOM RING from the prodigious universities of New Hampshire!

Let Freedom Ring from the mighty circuses of New York!
Let Freedom Ring from the factory farms of the Midwest!
Let Freedom Ring from the renowned hospitals of California!
Let Freedom Ring from the heightening plains of Kenya!
Let Freedom Ring from the "psychology" labs of Russia!
Let Freedom Ring from the "research" facilities of all countries!
But not only that; let Freedom ring from HSL labs of Brittain!
Let Freedom ring from butchering fur farms of China!
Let Freedom ring from every hill and every molehill of this, our Mother Earth...

From Every Mountainside, LET FREEDOM RING.

When we Let Freedom Ring, when we let it ring from every village and every hamlet, from every state and every city, from every nation great and small, we will be able to speed up that day when ALL OF GOD'S CHILDREN, Rhinos and Elephants, Gorillas and Chimps, Cougars, Jaguars, Rabbits, Rats and Minks, Chickens and Calves, Rabbits and Pigs... and every species on this beautiful planet, will be able to join hands with ALF and with all humane Beings and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, WE'RE ALL FREE AT LAST!"

2 Years for Rescuing Dog, ALF Rescue More Animals in Retaliation by Will Potter

Woman Sentenced to 2 Years for Rescuing Dog, "Terrorists" Rescue More Animals in Retaliation. As both the US and UK governments (and many

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others) are cracking down on animal rights and environmental activists, labeling them as terrorists and hitting them with outrageous prison sentences, supporters say it is for a few reasons. First, they say that these activists are national security threats. Second, they say that this boot-on-the-throat approach will deter future illegal activity by underground, "eco-terrorist" groups like the Animal Liberation Front.

But here's a recent example of how this "Green Scare" plays out in real life. A UK activist named Sara Whitehead was just sentenced to 2 years in prison for rescuing a beagle from an abusive home. That's right, two years. Neighbors had filed complaints with the police and the RSPCA, to no avail. When Whitehead rescued the dog, cops pounced surprisingly quickly: it turns out Whitehead, like many activists, was already under police surveillance.

So has this use of police resources, to crack down on a woman rescuing an abused dog, deterred illegal activity by "eco-terrorist" groups like the Animal Liberation Front?

Far from it. Bite Back Magazine has published an anonymous communiqué that says:

"Animal liberation volunteers are claiming responsibility for the direct intervention in the animal farming industry, as an act of solidarity with Sarah Whitehead who is currently behind bars for doing the right thing. While Sarah remains locked in her cell for freeing animals from pain and misery, volunteers successfully liberated 50 Turkeys from an Eastern factory farm.

This action means these sentient beings were spared from constant suffering, their lives destined to be cut short with the blade of slaughterhouse machinery. No longer will their existence be to fill the mouths of a salivating and greedy nation. They now exist as valued individuals, remaining happy and free.

Love and liberation for Sarah and all other captive individuals!
Animal Liberation Front"

This isn't a new phenomenon. After a US court convicted the SHAC 7 on "animal enterprise terrorism" charges for running a controversial website, underground activists retaliated. And after lawmakers passed the Animal Enterprise Terrorism Act, underground activists retaliated.

The outrageous prison sentences, the scare-mongering legislation, the spying: it's not deterring underground activists. It's only giving them one more reason to fight.

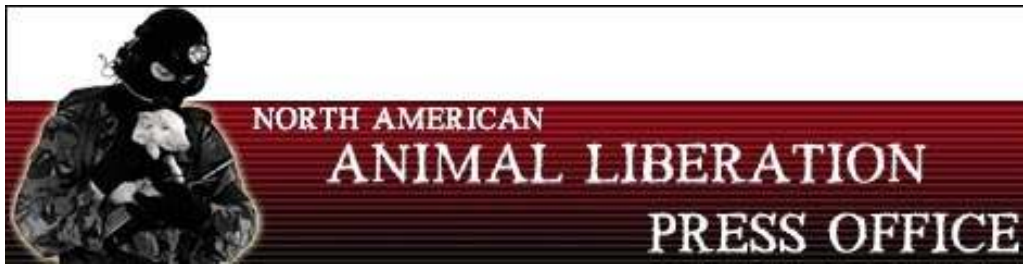
But lets stop for a moment so we can truly appreciate the absurdity of this situation. This is what the global "War on Terrorism" has become: a "animal rights terrorist" sentenced to two years in prison for rescuing a dog, and the "terrorist" retaliation is... saving more lives.

The new vegetarianism: meat is more murderous than ever

by John Harris, The Guardian

Back in April, under the auspices of a campaign titled No Meat No Heat, around a million people in Taiwan - including the speaker of parliament, the environment minister, and the mayors of Taipei and Kaohsiung - vowed to never again touch flesh nor fish. Given that Taiwan's Buddhist traditions mean around 1.2 million of its people are already vegetarian, this was perhaps not such a bold move as it seemed, but still: the organisers of the mass pledge cited the often overlooked contribution of livestock farming to greenhouse gas emissions, and presented it as an environmental move par excellence.

The decisive arrival of the current food crisis must be making them feel



new vegetarianism (Continued)

even more righteous. As daily news reports now remind us, there are three key factors behind the rocketing price of the most basic foodstuffs: the rising cost of oil, swathes of agricultural land being given over to biofuels, and the fact that the increasing affluence of China and India is spearheading an explosion in the demand for meat and the feed needed to produce it.

From there, it is only a small step towards an argument that is rapidly gaining ground: that with more than 850 million people going hungry, using huge amounts of water, grain, energy and land to rear livestock is a luxury now officially beyond us. This may suggest the arrogant west once again telling the rest of humanity to refrain from what we have happily done for years, but there is another way of thinking about it: à la the contraction and convergence model for tackling climate change, if we are to accommodate other countries' increased demand for meat, we will have to drastically reduce our own.

As the Alcoholics Anonymous mantra would have it: my name is John Harris and I am a vegetarian. I haven't eaten meat or fish since Christmas 1984, when I had my share of the Christmas turkey, and then quit. I can faintly recall arguments about the inbuilt inefficiencies of meat-eating, but the decision of this particular hard-bitten 14-year-old was based on two different considerations: first, a belief that it was wrong to kill sentient creatures to eat them; and second, that living without meat was an integral part of the 80s counterculture that set itself against the adult world, international capitalism, and Margaret Thatcher. With the arrival of the Smiths' album *Meat Is Murder* in 1985, everything became clear.

If only for reasons of space, we'll have to leave vegans out of this - but in the intervening 20-odd years, it's been strange to watch vegetarianism ooze so easily into the culture. The great post-PC backlash that began in the mid-1990s seemed to briefly threaten its quiet ascendancy - but though avowed British herbivores still form a pretty tiny minority (between 2% and 8% of us, according to polling), their influence is obvious. The recent story of British meat consumption may essentially be one of fish, chicken and processed meat supplanting our appetite for beef, pork and lamb straight from the butcher's block, but the parallel growth of vegetarian food has been astonishing: after well over a decade of year-on-year surges, the research firm Mintel reckons that the annual value of the British "meat-free" market is about to reach £780m.

In the midst of such progress, there has only been one drawback: the ongoing and inevitable association of vegetarianism with a very British piety (with the onset of age, one begins to understand Orwell's very reasonable distaste for the people he described as "vegetarians and communists"), and the mixed-up morals of the hardcore animal rights lobby. In 1999, I went to see Morrissey in concert, and heard him compare the meat industry's transgressions with slavery and the Nazi genocide; down the years, I've regularly confronted the assumption that refusing meat and fish somehow puts you in tight alliance with the people who seem to think that medical vivisection is a bigger problem than, say, human hunger.

Now, thankfully, there comes this new vegetarian(ish) agenda, and the chance to make the case against meat-eating on more level-headed grounds: that even if meat will remain part of most people's diet, they are going to have to eat less of it; and that right now, this is actually more about human lives than those of animals.

Newsnight recently ran an item on the arguments for cutting down, stuffed with the requisite statistics: for example, whereas it takes 20.9 square metres of land to produce 1kg of beef, to come up with the same weight of vegetables, the figure is 0.3 square metres. In the ensuing studio discussion, even the pro-meat contributor agreed that the world would now "have to value meat more highly", and Gavin Esler enthusiastically quizzed the vegetarian advocate, rather than trying to tear him to bits. By the end, one got the impression that they were discussing something almost unanswerable. In the short-to-medium-term, it may well be the price of

meat rather than high-minded ethics that sends sales of Quorn through the roof. Nonetheless, something is up: the possibility of a decisive sea-change that, back in the days of Smiths albums and endless lentils, would have been unimaginable. Millions of Britons following the Taiwanese and pledging en masse to go herbivorous may seem unlikely - but then again, I wouldn't rule it out.

Vivisection: Scientists Use 6% More Animals For Research

by James Randerson

The number of scientific procedures carried out on animals rose by 6% last year to just over 3.2m. The vast majority (83%) used rodents, while the number of procedures that involved monkeys was down 6% with 3,125 monkeys being used in total.

The overall increase is due largely to the continued trend for researchers to use more genetically modified mice and fish in experiments. Creating GM animals involves two steps of breeding and these animals are counted in the figures as having undergone a scientific "procedure". In 2007, 1.15m GM animals were used, a rise of 11% on the previous year. Over a third of all procedures in 2007 were breeding animals.

"As the volume of medical research increases, which we all want to see, then the overall volume of legitimate and useful animal experiments will increase despite steps taken to minimise their use," said Liberal Democrat MP Dr Evan Harris, who is a strong supporter of the regulated use of animals in scientific research. He welcomed the use of more GM animals because he said this was a refinement that would make animal use more relevant to human diseases.

Iain Simpson of the Oxford group Pro-Test agreed: "We view the increase in the use of transgenic animals used as especially positive as it shows that academics are continuing to use innovative new methods to find cures for life threatening diseases."

The figures, which were released by the Home Office this morning, show that 83% of procedures used rats, mice and other rodents, 10% used fish and 4% used birds.

The number of procedures carried out on dogs was up 600 (9%) while the number carried out on cats dropped by 216 (41%) and the number of cattle procedures was down 2000 (39%). Genetically normal animals were used in 1.73 million regulated procedures (54% of the total), up 5% on the 2006 figures.

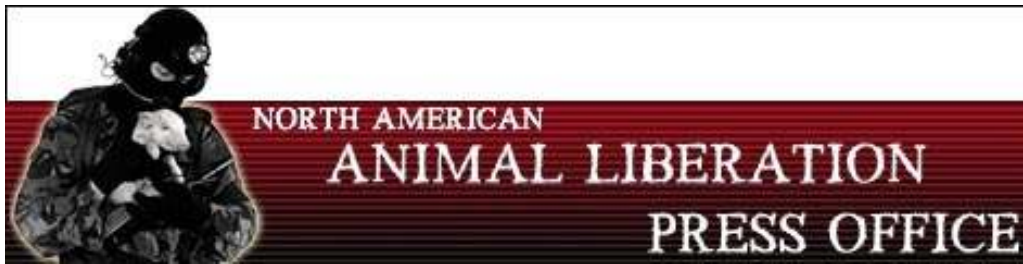
The total number of animals used was 3.125m, an increase of 6%.

Home Office minister Meg Hillier said: "As the regulator we ensure that a proper balance between animal welfare and scientific advancement is maintained; and that the regulatory system is effective, efficient and impartial ... Advances with non-animal test methods continue to be made, but at present licensed animal use remains essential to develop improved health-care technologies."

Groups who oppose animal testing condemned the figures, pointing out that they represented an increase of 21% in animal experiments since Labour came to power.

"In 1997 animal welfare tokenism may well have been a vote winner for Labour. But it has resulted in an eleven year record of failure that has now seen the number of animals dying in British laboratories reach three million for the first time in 16 years," said Wendy Higgins of the Dr Hadwen Trust. "If the government doesn't take urgent action to implement a clear strategy to replace animals with advanced techniques, Labour's legacy for lab animals will be an appalling failure."

She said that 0.00002% of Britain's science budget was spent on government funding of non-animal replacements.



Direct Action Since Our Last Newsletter

An astonishing 38 anonymous communiques have been received by the North American Animal Liberation Press Office from the mexican ALF since our last newsletter, adding to the 30 from last quarter. There were a number of actual liberations, as well as continued support for jailed animal liberation prisoners. Below are selected excerpts from some of the 48 total messages received :



March 16, 2008

It is truly nasty, degrading and authoritarian what laboratories, places of animal inquisition, do to our animal brothers and sisters simply to conduct tests and to be able to adorn the vanity of women.

We cannot conceive why the mind of the human animal has come to such a degree of degeneration that it no longer cares what happens to our brothers and sisters of other species. The capitalist system and those that sustain it are unique culprits of the very humiliating way that animals in laboratories, factory farms, circuses, aquariums, butcher shops, etc. are treated.

So in the early morning of March 16 of this year, a cosmetics business was attacked with paints on their floor and shutters by the ALF. COSMETICS = ANIMAL TORTURE! What was left was created for people to read and get a little bit of conscience. As dawn was still young, 5 butcher shops in Mexico State were also attacked with various paints, and the lamps which illuminated the businesses were shattered.

Down with speciesist businesses!
Go vegan sXe
ALF Mexico



March 24, 2008

The bomb threat during the night of March 24 in Ecatepec, Mexico State, against the murderous multinational KFC is a response to the inexcusable

and unacceptable Holocaust of non-human animals suffering at the hands of international businesses such as KFC, Burger King and McDonald's. For their ways of torturing and killing our animal brothers in their factory farms they deserve to feel terror and intimidation by radical activists and actions that directly target their property and even attacks that harm the physical integrity of those who profit at the cost of the torture and killing of animals....

We are the Animal Rights Militia and one of our principles is to fight against speciesism, which is nothing more than an anthropocentric idea imposed on the human animal over all those other species that live around them, making them see them as objects, food, clothing or entertainment; we believe that the capitalist system is to blame for how far this idea has gone in the minds of people; the mind has degenerated to such an extent that the consequences are two other antisocial frustrations: sexism and racism have been created by the most inhumane and immoral system that is speciesist, globalized, neo-liberal capitalism."

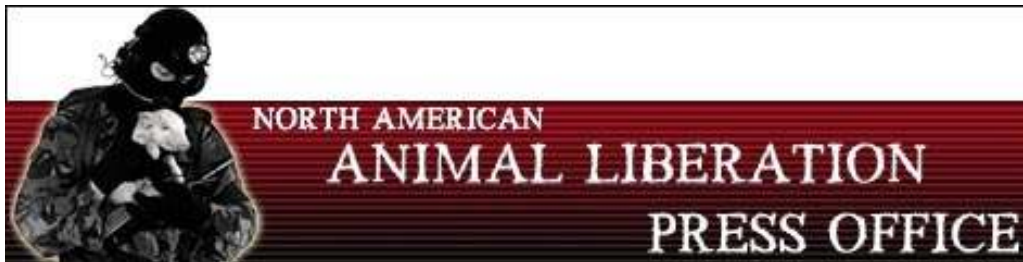
Complete Spanish communique:
Amenaza de bomba reivindicada por las MDA en el Estado de México

'La vida de cualquier animal es más valiosa que la de aquel hombre que es capaz de torturarlo.' Ronnie Lee (fundador del F.L.A)

La amenaza de bomba perpetuada la noche del 24 de Marzo en Ecatepec Estado de México a la multinacional asesina KFC, es solo una respuesta al holocausto imperdonable e inaceptable que sufren los animales no humanos en las manos de los negocios internacionales como KFC, Burger King y Mc Donalds, pues por sus maneras de torturar y asesinar a nuestros hermanos animales en sus granjas de concentración se merecen sentir el terror y el amedrentamiento por activistas radicales y acciones que ataquen directamente a sus bienes materiales y hasta ataques que dañen la integridad física de aquellos que se lucran acosta de la tortura y la matanza de animales. Así como es un gran ejemplo de que los gobiernos sean cuales sean sus posturas políticas se callan la información y no se atreven a exponerla debido a que sienten la presión entre las manos.

Somos las Milicias por los Derechos de los Animales (MDA) y uno de nuestros principios es luchar en contra del especismo, que no es mas que una idea antropocéntrica que impone al animal humano (o sea el hombre y la mujer) sobre todas las demás especies que viven a su alrededor haciéndolas ver como objetos, comida, vestimenta, diversión o mercancía; consideramos que el sistema capitalista es el culpable de que esta idea haya ido tan lejos en la mente de la gente pues la ha degenerado a tal grado que por consecuente otras dos frustraciones antisociales como el machismo y el racismo han sido creadas por el sistema mas inhumano y desmoralizado como lo es el capitalismo-neoliberal-globalizado-especista.

El especismo es la actitud más atroz que hasta ahora ha tomado el mono degenerado, (el hombre) pues al empezar a utilizar a sus hermanos como objetos sin valor alguno, esta cayendo en uno de los grandes errores que ha cometido la humanidad; la mayoría del pueblo mexicano piensa que un animal solo es un ser que vino a la tierra a servir al hombre, y nosotros como activistas radicales de las MDA decimos NO, pues los animales igual que el ser humano son seres inteligentes, sintientes, nobles, están llenos de sentimientos, pero con la única pequeña diferencia de que ellos no se organizan en contra del cazador que los asesina solo por diversión o por deporte; no se reúnen para hablar y hacer una huelga en contra de la empresa que esta succionando su leche, que les quita sus huevos y las viola por inseminación artificial, que les quita a sus crías para vender su carne en centros comerciales; ellos no toman las armas para defenderse del humano que los pesca en grandes cantidades, les corta las patas o las escamas y los echan vivos en agua hirviendo; ellos no toman piedras para aventarlas contra los que pretenden despellejarlos vivos y quitarles sus cálidas y hermosas pieles para venderlas a los burgueses mas ignorantes, vanidosos y exigentes; ellos no cortan las cadenas que los tienen atados en los circos para liberarse; ellos no rompen las peceras que los tienen encarcelados para salir corriendo al lago mas cercano; ellos no evitan que



les pongan algodón en las orejas y en la nariz, que les achaten los cuernos, y les golpeen los riñones para cansarlos y salir a enfrentar a un riquillo cobarde que se siente dios por ser solo un torero mediocre; ellos no preparan una contraofensiva para rescatar a sus hermanos de las garras de la vivisección, de universidades, de los laboratorios farmacéuticos, militares y de cosméticos donde sufren infinidad de pruebas dolorosas, innecesarias y inenarrables; en donde a monas preñadas las meten a un cuarto donde lo llenan de humo de cigarro mientras la mona solo piensa en su cría que esta recibiendo el humo del cigarro, golpea con fuerza las paredes del cuarto ¿y todo para que? Para que los sádicos asesinos vestidos de científicos vean cual es la deformación más horrorosa que sufre el changuito bebe al nacer; en donde a perros les colocan mascararas que reciben al igual, el humo del cigarro y otras drogas como el alcohol hasta no poder mas, para ver que tan destrozados quedaron sus pulmones y los riñones de los perros; en donde a los ojos de los conejos les vierten detergentes líquidos y en polvo para ver que tan irritados y que tan dañados quedaron de la vista; puercos, monos y demás animales con usados en la industria militar, exponiéndolos a explosiones radiactivas, nuevas armas toxicas y demás; donde ratones, perros y gatos son enfermadados con diversos tipos de canceres, SIDA entre otros para encontrar una posible cura para el humano desconsiderado e inconsciente de que la medicina solo es un pretexto para que ricos y poderosos ensanchen mas sus carteras drogando a la gente, dándoles remedios y no un fin absoluto a su problemática enfermedad.

Se puede ver solo en este pequeñísimo escrito sobre el abuso a los animales que ellos no pueden defenderse solos y necesitan de alguien para poder estar felices y ser libres; el humano ha creado solo para él y su especie los derechos humanos, garantías que los amparan de alguna posible violación hacia ellos, entonces si existen los derechos humanos también existen los derechos animales los cuales casi nunca se respetan y los cuales como MDA defenderemos, pero ya no con métodos pacíficos de lucha, la situación exige la radicalización del actuar cotidiano del activista que luche en verdad por la liberación animal, el gobierno fascista de FECAL, como todos los del mundo están en complicidad con los asesinos de animales y no permitiremos que se pisoteen los derechos de las especies indefensas.

Sagarpa, Semarnat, al igual que otras instituciones esbirras y títeres de los intereses de destrucción ambiental y animal del imperio estadounidense solo ignoran las protestas de grupos ambientalistas, veremos si las siguen ignorando cuando el MDA haya atentado en contra de estos ignorantes sin consideración alguna a su trabajo.

Con esta amenaza de bomba queremos exponer la idea de un nuevo estilo de vida, mas ético, más responsable y más humano hacia la opinión publica, que es el veganismo, la dieta que rechaza la total utilización de productos animales de la alimentación distorsionada y cotidiana del pueblo mexicano en su conjunto, no carne, no huevo, no lácteos, es la consigna que como veganos radicales del MDA adoptamos, pues los productos animales son solo el resultado de la tortura y de una vida de esclavitud a la que son sometidos los animales por medio del hombre, su ciencia y su tecnología; consideramos que los productos animales a la larga también son dañinos para la salud de las personas, creando diferentes tipos de canceres, infartos, diabetes y demás enfermedades que se pudiera haber prevenido con una alimentación vegetariana o en sus mejores casos, vegana.

Los productos animales en su conjunto no son solo dañinos para la salud de las personas y/o son producto de el genocidio animal; sino también se consideran una de las causas del cambio climatológico, pues si todas las millones de hectáreas de arboles talados para la cría de ganado porcino, bovino, equino, entre otros, sirviera para el cultivo de frutas, verduras y legumbres, alcanzaría a dar de comer a la mayoría de la población mexicana y mundial, resolviendo casi por total el hambre en el mundo; pero como los intereses de poder siempre están por encima de los de las mayorías trabajadoras, nos toca a nosotros, el pueblo, tomar los medios que nos llevaran a ese fin.

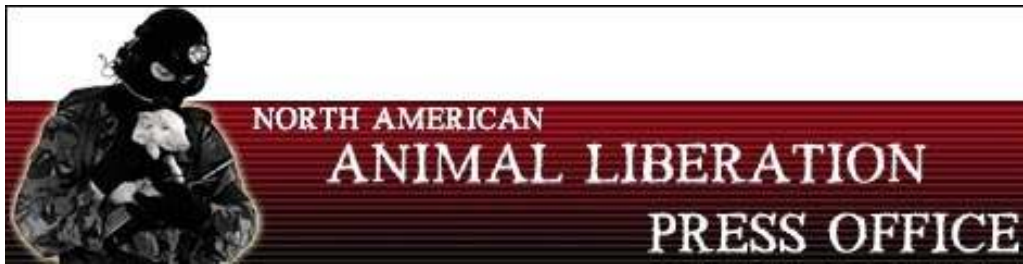
Las MDA antes de declararse socialista, anarquista, izquierdista o cualquier línea política de aquellas, nos declaramos veganistas y libertarios, luchamos y soñamos con una revolución libertaria-vegana, en donde la explotación del hombre por el hombre, así como la explotación del animal humano al animal no humano, pasen a la historia como una vergüenza más; no estamos de acuerdo ni con el capitalismo ni con el socialismo, pues sus modelos económicos se apoyan en una base antropocéntrica de dominación y explotación a nuestras hermanas animales para sobresalir y demostrar cual sistema es el que satisface las necesidades mas elementales de la población, aunque sea solo para una pequeña cúpula en el poder .

La realización de una revolución libertaria-vegana es una tarea difícil y sabemos bien que si este gobierno cae en determinado momento por las masas descontentas y sube uno nuevo, nuestro deber como activistas radicales será seguir luchando igualmente con la misma dureza que la que luchamos contra el gobierno pasado, pero lo que no podemos soportar es quedarnos sentados viendo las taranovelas o el futbol, viendo pornografía por internet u otros medios o andarnos drogando con opios legales e ilegales, consumiendo como estúpidos sin cerebro en centros comerciales o preocupándonos por pertenecer a una moda efimera y sin sentido, teniendo sexo promiscuo o tragando grandes cantidades de productos animales, andar queriendo bajar de peso o tener una figura agradable para la sociedad o andar golpeando emos como la mayoría de la juventud inepta mexicana lo hace, liderados por grupos de la extrema derecha gobiernista y desviando a la verdadera juventud revolucionaria a golpear y a ser intolerantes con los que no son "normales"; por estas y variadas razones declaramos el comienzo de una guerra contra el especismo y contra todas las personas que lo sostienen, no queremos perder el tiempo e invitamos a todos los jóvenes que no lo pierdan tampoco.

Queremos agregar que seguimos con mucha atención las nuevas noticias de la huelga de la UAM, de la lucha en contra de la ley del ISSSTE, de las marchas magisteriales, de los conflictos mineros, de las acciones llevadas a cabo en el norte del país con los campesinos oponentes al TLC, de la reagrupación del pueblo de Oaxaca para con la APPO, de la represión que diferentes gobiernos de la república ejerce contra la Otra Campaña, de las agresiones paramilitares sufridas en contra las comunidades zapatistas, de la continua lucha del FPDT de Atenco, de la situación de los mas de 600 presos políticos del país, de la creación de la Asociación de Padres de Hijos Masacrados el Primero de Marzo a raíz del genocidio por el pro yanqui gobierno Colombiano, de los grandiosos ataques al estado Mexicano de la guerrilla del EPR y de las declaraciones de demás comandos armados; además de seguir la nuevas noticias de demás descontentos sociales, queremos decir a todas estas organizaciones que la verdadera libertad no es entre mujer, hombre, clases etc sino también entre los animales, no se puede estar hablando en un mitin o en una reunión de libertad, igualdad y justicia mientras quien habla se come la carroña de algún animal que quería ser libre, que fue esclavizado y que sin mas ni menos fue condenado a morir en contra de su voluntad.

Hacemos una importante declaración, las MDA no tenemos ningún contacto ni linde con alguna organización ambientalista, protectoras de animales, vegetariana, política y ni nos interesa, no intenten amedrentar el espíritu luchador por la liberación animal, pues si contestan con violencia, autodefensa tendrán.

Queremos hacer una cordial invitación a toda persona de buen corazón que sepa de algún animal encerrado, torturado, maltratado y demás, a que rescate y libere su vida, aunque sea con métodos "ilegales" como lo llama la moral burguesa; así como empezar una serie de acciones descentralizadas de sabotaje económico a laboratorios de vivisección, a circos con animales, a corridas de toros, a rodeos, a empresas y tiendas de pieles, a negocios de carne, a mataderos, a restaurantes multinacionales y nacionales de comida rápida, a tiendas de caza, a rastos, o cualquier negocio que se enriquezca a costa del sufrimiento animal, utilizando la Acción Directa organizada como un método para poner fin o tan siquiera hacer menos el holocausto animal, ahora lo que menos importa es lo cuantitativo, lo que importa es la cualidad de las personas que se decidan a seguir nuestro llamado, recuerda el miedo es



la esclavitud.

¡Guerra al estado y al especismo asesino!
¡Viva la lucha del Frente de Liberación Animal (FLA/ALF)!
¡Viva la lucha del Frente de Liberación de la Tierra (FLT/ELF)!
¡Viva la lucha del Departamento de Justicia (DJ/JD)!
¡Vivan las Milicias por los Derechos de los Animales (MDA/ARM)!
¡Hasta que todos sean libres!
24 de Marzo 2008 México Clandestino

April 22, 2008

We, the masked avengers of the Animal Liberation Front released around 40 Blue Iris mink from the breeding stock at Jefferson Fur Farm, 1477 SE Talbot Road, Jefferson, OR. Breeding records containing genetic history were also permanently destroyed. It will be a hard road ahead for these mink and their offspring, but with our help they now have a chance at survival. These animals are not capitalist commodities to be bought and sold for fashion or vanity, but unique individuals deserving of liberation from human exploitation. Even if some of the mink do not make it we feel it is better to die free, then at the hands of their speciesist captors.

To the Posches, owners of Jefferson Fur Farm: Consider this your first warning. Tear down this death camp and let the mink live free. If you don't we will be back to finish the job.

To others concerned with the well-being of fellow living beings. First and foremost, go vegan. If you've been vegan for a while, it's time to start looking up animal abusers in your area and doing the research for how to effectively cripple them. Work in small affinity groups, be cautious always-- macho never, and never give information if captured. It's time for animal rights to move beyond consumer sub-culture, towards an active liberation movement, which threatens the capitalist commoditization of life and the speciesist ideology itself.

We want to make it very clear that we will not be intimidated by the states continued witch hunt against the earth and animal liberation movements. Draconian prison sentences and repressive legislation will not deter us from our goal of total earth, animal, and human liberation. For every liberator you throw in prison, there will two more to take her place. For every activist's house you raid, there will ten times that many cages emptied. You can take our freedom, but you will never extinguish the flame that burns in our heart. Let your passion mirror the animals oppression and our persecution. --ALF-Cascadia

April 24, 2008

An incendiary device was left under a Staples delivery truck in Garden Grove, CA. We did this due to Staples continued support of Huntington Life Sciences (the notorious animal murder and torture laboratories.)

Unmarked Staples trucks have been spotted making deliveries to the HLS lab in the UK. Trying to sneak in with unmarked vans... shame on you Staples executives.

Now you have to think about this, do you, as a company with stores and warehouses filled with paper want to take a stand against those of us who are notorious for bringing fire??? DO THIS: Cut your ties with HLS.

A note to activists out there: If Staples doesn't cut those HLS ties lets get busy eh? Those stores are everywhere. KEEP THE PRESSURE ON HLS! We can and will shut them down. -ALF

May 13, 2008

Action: Incendiary device left under Staples delivery truck.
Action: Small explosive device inserted into exhaust system of additional Staples delivery truck. (If it hasn't been activated yet, it will as soon as it gets hot enough.)

When: Two consecutive nights, The last week of April.
Where: San Diego area.
Reason: Staples support of HLS in the UK is unacceptable. When you

should be seeing animal torture and murder you are seeing profits instead. We hope to clear that up for you and to guide you towards the proper ethical choice.

This will continue (so many of those trucks...) until the CEO of Staples USA and Staples UK publicly, and permanently cut ties with HLS.

May 22, 2008

Following the recent sentencing and imprisonment of fighters for animal liberation (Eric McDavid, Rod Coronado and the unjust arrest of Sean Kirtley), activists united in the Frente de Liberación Animal (FLA) of Mexico could not remain unarmed and without demonstrating our total rejection of the system of 'security' of the major world powers (in this case England and the United States) who are accomplices in murderous speciesism, both executioners and true genocidal murderers of our mother earth and our animal brothers and sisters.

That is why the FLA has carried out a direct action against the dirty fur business in Mexico State. In the evening of May 19, red paint was spilled on the doors of such a business, its walls, curtains and windows were redecorated as well with paint-filled bulbs, thus demonstrating our small and sincere yet at the same time strong support to our fellow prisoners, to those who not only have dreamed of animal liberation but have carried it out, to those who risked their lives to liberate and to avenge the lives of others, to those who left fear behind and decided to take to the street and not to join those vegans who only avoid consuming animal products and do not see the real struggle moving forward from there.

As a cell of the FLA we are enraged to know that the capitalist system burdens us by creating aberrant behaviors and sicknesses (like speciesism, machismo and racism) which surround all those who want it to change, it hurts us but we push forward in the struggle for animal liberation when we hear that another compañero is in the dungeons of the bourgeoisie, from Mexico we send a warm embrace of solidarity and our most sincere support for these three who are condemned. Forward! Not one step back!

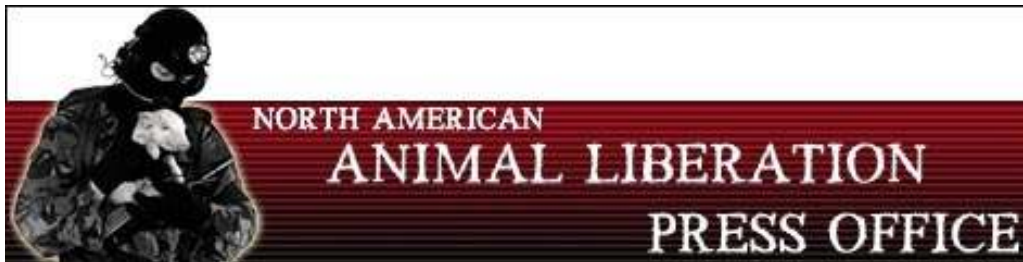
They may be able to censor our words and our deeds, but never our ideas! The day will come when the cages will be opened and finally they will see a new freedom. Give up on this struggle-- NEVER! FLA/ALF

Original Spanish:

A raíz de las últimas sentencias y encarcelamientos a los combatientes por la liberación animal (Erick McDavid, Rod Coronado y el arresto injusto de Sean Kirtley) en estos días, los activistas conglomerados en el Frente de Liberación Animal (FLA) de México no nos pudimos quedar inermes sin demostrar nuestro total repudio al sistema de "seguridad" de las grandes potencias mundiales (en este caso Inglaterra y Estados Unidos) cómplices del especismo asesino, solapadores de los verdugos y verdaderos terroristas genocidas de nuestra madre tierra y nuestros hermanos y hermanas animales.

Es por eso que el FLA ha llevado a cabo una acción directa en contra del sucio negocio peletero en el Estado de México, cuando por la noche del 19 de Mayo, pintura roja fue derramada en las puertas de dicho negocio, así como sus paredes, cortinas y ventanas quedaron redecoradas con bombillas de pintura podrida, mostrando así nuestro pequeño y sincero pero a la vez gran apoyo a nuestros camaradas presos, a aquellos que no solo han soñado con la liberación animal sino que la han llevado a cabo, a aquellos que arriesgaron su vida por liberar y vengar la vida de otros, a aquellos que dejaron el miedo atrás y decidieron salir a la calle y no formar más parte del grupo de gente que se dice vegana y se queda sólo en no consumir productos de origen animal y no ver que le verdadera lucha no solo se queda allí.

Como célula del FLA nos provoca rabia saber que a pesar de que el sistema capitalista crea estos comportamientos aberrantes y enfermos (como lo es el especismo, el machismo y el racismo) encierre a todos aquellos y aquellas que lo quieran cambiar, nos duele pero nos empuja a seguir en la lucha por la liberación animal oír que un compañero mas esta



detrás de las mazmorras de la burguesía, desde México mandamos un caluroso abrazo de solidaridad y nuestro mas sincero apoyo a estos tres condenados, ¡ADELANTE! ¡NI UN PASO ATRÁS!

¡Podrán censurar nuestras palabras y nuestros hechos, pero jamás nuestras ideas! Pero el día llegara en que las jaulas se abrirán y verán por fin la nueva libertad. ¡Claudicar en la lucha JAMAS! FLA/ALF

June 13, 2008

Today as in years past we are living through a violent attack of the speciesist states against fighters for the liberation of animals and the earth. Confinement in apocalyptic prisons is an example of the fact that this movement is growing worldwide and that companies such as HLS fear those hooded saboteurs following them in the streets.

Many have fallen into government cages but one of those many prisoners is the young anarchopunk JJ of the group Active Slaughter in the United Kingdom, arrested in May of last year and accused of conspiring against HLS. The Frente de Liberacion Animal de Mexico wanted to show our support to that companero, so on the night on June 9, spilled paint on the walls and floors of the headquarters of DHL (company linked to HLS), their windows were shattered by strong hammering and they were painted with 'HLS freedom for JJ' and 'Break with HLS.'

Solidarity with imprisoned activists!
For the liberation of animals, humans and the earth!
Down with HLS! FLA

Spanish:
Hoy en dia, como en otros anos posteriores se esta viviendo una envestida del estado especista en contra de los luchadores de liberacion animal y de la tierra, el encierro en las carceles apocalipticas es solo el ejemplo de que este movimiento esta creciendo a nivel mundial y empresas como HLS tienen terror que los encapuchados saboteadores siguen en las calles declarandoles la guerra.

Son muchos los que han cando en las jaulas de gobiernos antropocentrista pero uno de aquellos tantos presos es el joven anarchopunk JJ del grupo Active Slaughter del Reino Unido, arrestado en Mayo del ano pasado y acusado por conspirar contra HLS; por parte del Frente de Liberacion Animal de MÃ©xico quisimos demostrar nuestro apoyo a aquel compaÃ±ero, pues la noche del 9 de Junio, se derramo pintura en las paredes y pisos de una de las sedes de DHL (empresa ligada a HLS), sus vidrios quedaron destrozados por fuertes martillazos y se pinto "HLS libera a JJ" y "Rompe con HLS".

A Solidaridad con los activistas presos! A Por la liberacion animal, humana y de la tierra! A Abajo HLS! FLA

June 13, 2008

At the start of last week, in Irvine, CA, a van owned by UCLA went up in flames. For all of those affected you have the UCLA primate vivisection program to blame.

It is unacceptable for us to see, hear, and know what is going on in our animal labs without taking action. Every time we pass someone like Arthur in the hallways and have to witness his stomach churning grin or watch Joaquin double checking the door locks on his little red Mercedes we have to choke back a crippling amount of disgust and hatred. It is becoming almost impossible to hold back. Then we hear the monkeys wailing and screaming and we find the strength to stay put.

We are driven to show the world the compassionless support that UCLA gives to these monkey killers and to do anything we can to end the needless suffering that the primates are forced to face.

The end of UCLA vivisection is coming. We urge you to start switching over to non-animal protocol without haste. -LA ALF

June 14, 2008

On the night of June 14 (International day in support of the earth liberation warrior Jeffrey Luers and all radical environmental prisoners), the Earth Liberation Front and Animal Liberation Front got together and went to the doors of one of the many companies guilty in the domination, destruction and extermination of the earth and its living beings.

Various slogans were painted such as 'No More Vivisection,' 'ALF,' 'No HLS,' 'Support Jeffrey,' 'Murderers' and others which attacked the company Unilever which shares property with DHL (an HLS supporter). Now as one passed through these modern-day extermination camps, one can read the slogans of the FLA and FLT on most of its walls.

CompaÃ±ero Jeffrey we know about your situation and it gives us great pleasure to know that soon you'll be out here on the front line fighting again like you've done before.

We hope that those bars and life in prison leave you with even more strength to continue. To all those radical environmentalist prisoners, an embrace from Mexico.

For Animal Liberation! For Earth Liberation!
For Human Liberation! Direct Action!
FLA & FLT

Spanish:
La noche del 14 de Junio (DÃ­a internacional en apoyo al guerrero liberacionista de la tierra Jeffrey Luers y los presos ecologistas radicales) el Frente de Liberaci3n de la Tierra y Animal conjuntamente coordinados, fueron hasta las puertas de una de las tantas empresas culpables de la dominaci3n, destrucci3n y exterminio de la tierra y de sus seres vivientes.

Variadas pintas como "Vivisecci3n no mÃ¡s", "ALF", "HLS no", "Apoyo a Jeffrey", "Asesinos" y demÃ¡s sacudieron la empresa Unilever que comparte sus inmobiliarios junto con DHL (soporte de HLS) ahora al pasar por estos campos de exterminio modernos en la mayorÃ­a de sus paredes se puede leer las consignas del FLA y del FLT.

CompaÃ±ero Jeffrey sabemos de tu situaci3n hoy en dÃ­a de y nos da mucho gusto saber que pronto estarÃ¡s acÃ¡ afuera en la lÃ­nea del frente luchando como tu lo has de hacer.

Esperamos que esos barrotes y esa vida de presidio te de mas fuerzas para salir adelante. Para todos los presos ecologistas radicales, un abrazo desde MÃ©xico.

¡Por la liberaci3n Animal! ¡Por la liberaci3n de la Tierra!
¡Por la liberaci3n Humana! ¡Acci3n Directa!
FLA & FLT

June 19, 2008

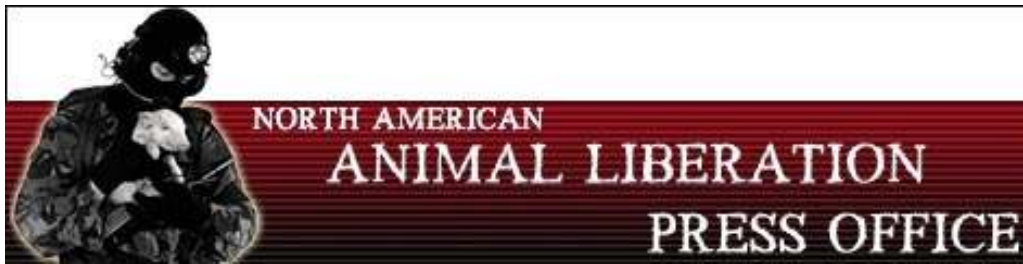
On the night before May Day 2008, about 50 'game birds' were released from a facility on Moore Road in Ruckersville, VA that supplies 'canned hunts'. The action is dedicated to the memory of the passenger pigeon."

June 28, 2008

On June 1 the bottler and distributor of the multinational coca cola was attacked in Mexico state; its walls were covered in paint and a large painting at the entrance read, 'Multinational murderers;' the attacks do not stop and will go on increasing.

Solidarity with prisoners of Austria! For animal liberation!
For the liberation of the land! For human liberation!
Sabotage and direct action! FLT/ELF

Spanish:
El 1 de Junio fue atacada la embotelladora y repartidora de la multinacional coca cola en el estado de MÃ©xico, sus paredes amanecieron derramadas de pintura y como al igual una gran pinta en sus entradas que decÃ­a "Multinacionales asesinas", los ataques no paran y van en aumento.



¡Solidaridad con los presos de Austria! ¡Por la liberación animal!
 ¡Por la liberación de la tierra! ¡Por la liberación humana!
 ¡Sabotaje y acción directa! FLT/ELF

July 19, 2008

Kudos to whoever lit that UCLA van ablaze a couple of weeks ago. Your action inspired us to look into these vans as well. You were right. They are everywhere.

We effectively removed one of them from it's location in Riverside county last weekend. The funding that UCLA spent on purchasing this particular van will be redirected to save animals rather than the torturing of monkeys that UCLA is doing. Awashed in shame and the blood of innocents UCLA will continue to be held accountable. Hopefully by a rapidly growing number of people doing whatever it takes.

Activists: GET OUT THERE!!!

July 29, 2008

Mexico State - July 25:

'Pet' stores are one of the preferred businesses of animal traffickers, and by being directly or indirectly related to them they are accomplices in incarceration, depression and the madness of these beings who were trapped in their natural habitat, placed behind a showcase, snatched from their families and deposited in small prisons for the selfishness and greed of the degenerated monkey.

For all this and more, a radical response must be given now against today's prevailing anthropocentric system; that's why in the morning of the date indicated the Frente de Liberación Animal – Comando Verde Negro (FLA-CVN) went to a pet shop (still closed) breaking a glass showcase and rescuing 3 mice prisoners there.

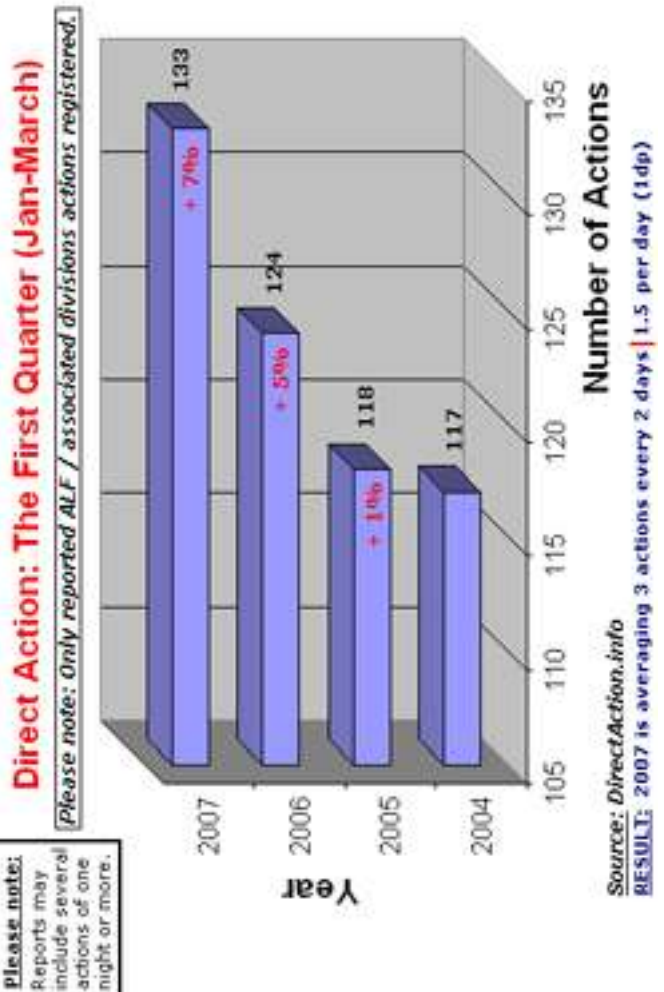
There is no excuse not to fight, preaching animal liberation is no longer enough, carrying out actions is essential.

This action dedicated to Sarah Whitehead
 México: FLA-CVN

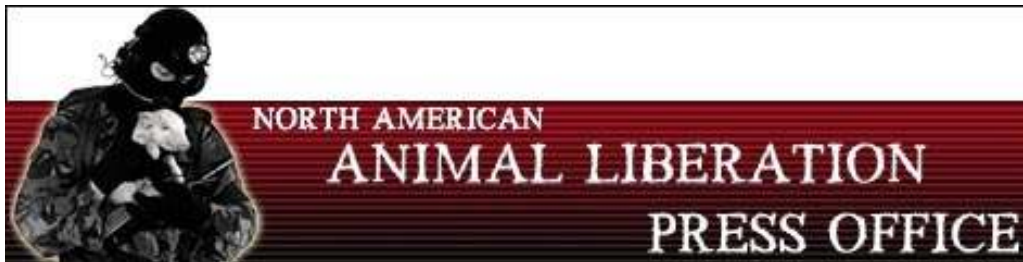


Las tiendas de 'mascotas' son uno de los negocios mas preferidos de los traficantes de animales, pues al estar directa o indirectamente relacionados con éstos son cómplices del encarcelamiento, depresión y hasta locura de lxs seres atrapadx en su habitat natural, puestxs detrás de una vidriera, arrebatadx de sus familias y depositadx en pequeñas prisiones por el egocentrismo y avaricia del mono degenerado.

Por todo esto y más, una respuesta radical contra el sistema antropocéntrico hoy imperante se debe dar ahora, es por eso que por la mañana de la fecha indicada el Frente de Liberación Animal – Comando Verde Negro (FLA-CVN) se dirigió a una tienda de mascotas (aun cerrada) rompiendo una vidriera y rescatando a 3 ratones allí reclusos. No hay excusas para luchar, pregonar la liberación animal ya no basta, llevarla acabo es esencial.



To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages, with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spritual, unbidden and unconscious, grow up through the common- this is my symphony. -- William Henry Channing 1839



Prisoners Update

" If they haven't got prisoners, we have stopped fighting. If our prisoners are forgotten about, they have beaten us ."
 -Keith Mann, ALF activist and former prisoner

Jonathan Paul #07167-085
FCI Phoenix
Federal Correctional Institution
37910 N 45th Ave.
Phoenix, AZ 85086
 Jonathan was jailed October 31, 2007 after sentencing in August 2007 to 4 years and 3 months imprisonment for role in 1997 fire that destroyed the Cavel West horsemeat packing plant in Redmond, Oregon.

Daniel McGowan #63794-053
FCI Terre Haute
P.O. Box 33
Terre Haute, IN 47808
 Daniel McGowan is an environmental and social justice activist from New York City. He was charged in federal court on counts of arson, property destruction and conspiracy, all relating to two actions in Oregon in 2001. Daniel was sentenced to 7 years in prison on June 4, 2007.

Jeffrey "Free" Luers #13797671
CRCI
9111 NE Sunderland Ave
Portland, OR 97211-1708
 In June 2001, 23 year-old forest defense activist Jeffrey "Free" Luers was sentenced to 22 years and 8 months in prison for the burning of three Sport Utility Vehicles (SUV's) in Eugene, Oregon. To make a statement about global warming, Jeff and his codefendent, Craig 'Crittter' Marshall, set fire to 3 Sport Utility Vehicles at a Eugene car dealership. Re-sentenced to 10 years!

Joyanna "Sadie" Zacher #36360-086
FCI Dublin
5701 8th Street- Camp Parks- Unit F
Dublin, CA 94568
Nathan "Exile" Block #36359-086
FCI Lompoc
3600 Guard Road
Lompoc, CA 93436
 Unrepentant eco-warriors convicted for the arsons of a SUV dealership and a genetic engineering tree farm in Oregon under the banner of ELF. Betrayed by all but 2 of their co-defendants, both are currently serving 7 years 8 months and are scheduled for release in 2012.

Justin Uribe #T-29257
C-5/236 up
Pleasant Valley State Prison
PO Box 8503
Coalinga, CA 93210
 Serving the final years of a 6-year term for arson. These actions were not animal or environmentally motivated, but Justin is an avowed animal liberationist, scheduled for release within a year.

The SHAC 7 are six individuals--Lauren Gazzola, Kevin Kjonaas, Jake Conroy, Josh Harper, Andrew Stepanian, and Darius Fullmer--and the organization Stop Huntingdon Animal Cruelty (USA). They are all serving lengthy prison sentences for simply speaking out! They were found guilty on all charges on March 2nd, and are were sentenced on September 12th in Trenton, NJ. They received the following sentences:

JACOB CONROY- 48 months
 # 93501-011
 FCI VICTORVILLE MEDIUM I
 FEDERAL CORRECTIONAL INSTITUTION
 P.O. BOX 5300
 ADELANTO, CA 92301

DARIUS FULLMER- Released!

LAUREN GAZZOLA- 52 months
 # 93497-011
 FCI DANBURY
 FEDERAL CORRECTIONAL INSTITUTION
 ROUTE #37
 DANBURY, CT 06811

JOSHUA HARPER- 36 months
 # 29429-086
 FCI SHERIDAN
 FEDERAL CORRECTIONAL INSTITUTION
 P.O. BOX 5000
 SHERIDAN, OR 97378

KEVIN KJONAAS- 72 months
 # 93502-011
 FCI SANDSTONE
 P.O. BOX 1000
 SANDSTONE, MN 55072

ANDREW STEPANIAN - 36 months
 # 26399-050
 FCI BUTNER MEDIUM II
 FEDERAL CORRECTIONAL INSTITUTION
 P.O. BOX 1500
 BUTNER, NC 27509

Kevin Olliff 706097, CID#287574
Santa Barbara County Jail
4436 Calle Real
Santa Barbara, CA 93110
 Jailed February 2008 on theft-related charges. Committed animal rights activists who has organized against HLS.

Eric McDavid X-2972521 4E 231A
In Transit, New Address Next Issue
 Conspiracy to destroy property by means of fire or explosives, facing up to 20 years imprisonment. Lauren Weiner and Zach Jensen, Eric's two co-defendants, are cooperating witnesses against Eric.

- Things to remember when writing to prisoners:
1. Don't discuss any illegal activity (ALL mail is read by prison officials).
 2. Each prison has its own mail restrictions.
 3. Do not put any stickers inside or outside the card/letter (including Air Mail/Par Avion stickers, if writing from overseas)
 4. Do not include any paperclips, staples or anything extra in your letter.
 5. Write your address on the envelope AND inside the letter, since prisoners often are not given the envelope.
 6. Do not send money to the prison address (please contact activist's support groups to financially support prisoners).
 7. Prisoners appreciate books, but they must be paperback, and must ship directly from the publisher or from online retailers like Amazon.com.
 8. Your letters are appreciated , even if you don't receive a response (prisoners are only allowed a limited amount of paper, envelopes and stamps, making it difficult to respond to every letter).