

## **How to inscribe the antispeciesist struggle in a revolutionary trajectory and assure its effectiveness?**

In a time when police and judicial repression grows harsher and harsher against antispeciesist activists, it seems important for us, now more than ever, to defend the practice of direct action, to organize ourselves to face repression, to create alliances with other liberation struggles and to support the creation of territories of resistance for the autonomy of the oppressed people.

Since 2016, our collective "269 Libération Animal" tries, through a more offensive activism, directly targeting the economic and institutional power, to answer these questions: how to ensure that, in practice, our struggles outline a real, concrete, overcoming of specism? How to think and materialize antispeciesism as a global political project of challenge of the specist dominion, but also of other dominions?

*Here are the lines of thought that we will develop:*

**★ A REVOLUTIONARY AND POWERFUL ANTISPECIESISM** / We dropped leaflets, signs and cameras to seize the real revolutionary tools of bolt cutters, crowbars, pavers, hammers and picks; tools with which we implement struggle practices leading to a HIGH LEVEL OF CONFLICTUALITY vis-à-vis those responsible for animal exploitation.

Since 2016, our group has organized slaughterhouse blockades (17 blockages throughout Europe and especially in Italy), headquarters occupations, liberation actions and works daily to create areas of resistance (territories of struggle where animalized people expelled from the system of domination and exploitation can live). The tactic of blocking is for us part of a "revolutionary pragmatism" because it is not only a means of disruption of the speciesist system and a TAKING OF POSSESSION OF strategic OPPRESSION PLACES: it is also a NECESSARY PRELIMINARY CONDITION, the way for the place who participate to the blockade to train themselves to direct action, to meet and organize, to generate a balance of power with the state and the economic system.

We have sought to propose CONCRETE ACTIONS capable of bringing us to a true REVOLUTIONARY SITUATION. A gesture is revolutionary, not by its own content, but by the chaining of the effects it engenders. By interposing between the knives and the victims, 269 Animal Liberation invented a praxis of "defense for others" and broke this speciesist dividing line between the bodies worthy of being defended and those who, unarmed and violent, are left behind, defenseless. The strategy of defensive violence is similar to an insurrectional dynamic which is the one capable of profoundly modifying power relations.

The so-called animal right movement has been failing for too long because it focuses on legalistic militancy which is collaborative with the power, whereas only direct confrontation can lead us to concrete results. We do not need the State nor those who position themselves with shields between the power and its opponents, to cushion anger, to moderate the revolt by appealing to calm and discipline, perpetually condemning the illegalists, saboteurs and thugs.

**WE WANT TO TAKE BACK THE INITIATIVE, TO BECOME A THREAT TO THE DOMINATION SYSTEM, IMPOSE THE ANTISPECIESIST FIGHT AS AN EMANCIPATORY FIGHT (AND NOT A LIBERALISTIC AND EGOISTIC TREND FOR SOME PRIVILEGED PEOPLE) AND RESPOND WITH THE URGENCY OF FIRE!**

We therefore refuse to collaborate with institutional and capitalist power in the hope of obtaining reforms that make the associations gain adherents and donations but abandon the victims to their fate! It's a whole system that needs to change, not just a piece of legislation. We want to break the chains of all prisoners, break the alienation in power, but it is above all for the freedom and emancipation of each individual that we fight: we defend and practice an anarchist (amoral, illegal and anti-capitalist) and intersectional antispeciesism.

### **★ REDEFINING OUR GOALS: A NEW THINKING OF POLITICS /**

Today to gain interest from, and affect the media has become the "goal" of social movements: hoping to play as a "lever arm" and in ten or fifteen hoping to get to millions - archimedean strategies with very volatile effects. All causes struggle to CAPTURE THE ATTENTION and they are so numerous that they fight for the crumbs. Whether it be happenings, demonstrations or else: these means of contestation aim above all to the PUBLIC OPINION, they target the demand, the individuals, and remain in a logic of sensitization of the public (by means of pedagogy or shock) and / or lobbying with respect to the State.

The use of these protesting tools reflects an extremely restrictive thought of POLITICS, where it is immediately in touch with an ECONOMY OF VISIBILITY. Yet public opinion, which is supposed to guide the way in which we must act, is a chimera. Our battlefield is in slaughterhouses, farms, laboratories, on liberated lands, not in the media.

### **★ DIRECT ACTION, A BREATH OF REALITY IN THE SCLEROSED AND AGING SPACE OF DISCOURSE**

/ Even though it is obviously necessary to speak and explain the world, to think and produce "knowledge"; when one lives and struggles with oppressed people, certain decisions belong to another dimension of reality, a sensitive and therefore immediately ethical dimension; but classical politics, including the extreme left, has based itself on the denial of this dimension.

The left as a whole (ie all forces fighting for a fairer world) has today largely deserted the reality. We want to give politics a concrete dimension because it is a matter of life and death for all oppressed people.

**★ ACCOMPLICES IN STRUGGLE, NOT SAVIORS /** We want something other than this paternalistic antispeciesism based on a politicization of suffering, a politics that is done "in the place of", that "speaks on behalf of" and therefore produces a gap between those who have the power to give and those who hope to receive. We want to rid the antispeciesist struggle of this "humanitarian" imagery that shows animals as poor extras, both weak and helpless with their bodies and absent as concrete subjects.

We are their accomplices, not their saviors!

Our concern is to succeed in opening new fronts of struggle because political action is a question of gestures, not of speech. There is no one to "convince" or "inform", only new political spaces to let emerge. Those for whom, like us, the trajectory of this world is unbearable, will join these spaces, which blockages, liberations, sabotages and occupations can contribute to bring out. These practices allow us to INCREASE OUR AUTONOMY and to hinder the plans of the speciesist industry because we do not fight for the coming of a "vegan capitalism" but for the EMANCIPATION OF an OPPRESSED AND

INVISIBLE SOCIAL CLASS , for the autonomy of the oppressed people.

**★ DEFENDING TERRITORIES FOR AUTONOMY AND POLITICAL SELF-DEFENSE OF THE OPPRESSED** / The strength of a struggle comes from what it succeeds in constructing as a real alternative, as a counter-world or a new world, its capacity to renew political action and to challenge the space of struggles, to come out of abstraction, discourse and ideology.

Social injustice is also constructed through space and its use, hence the importance of producing spaces of resistance or "counter-spaces". This is why our practice of direct action does not stop at the doors of slaughterhouses.

If we want to put the oppressed at the forefront of the struggle, we must help them to exist, to defend themselves and to gain a form of autonomy and for this we must "conquer territories", tear off spaces where they can find dignity and power. We create these struggling territories everywhere in Europe, we organize ourselves to build this radical and emancipatory geography. Since its creation, our group has welcomed and "liberated" from speciesist jails more than 400 individuals who live today in territories extorted from the system of domination.

**★ A POLITICAL STRUGGLE** / Our struggle is deeply political because any struggle against oppression is a struggle against the system of domination as a whole. We do not want an antispeciesism which can be recuperated by capitalism or the right and the extreme right, we inscribe our struggle on the extreme left as a fight against the system of domination.

We want a revolutionary, anarchist, anticapitalist and intersectional antispeciesism because it seems essential to us to repeat with strength that the antispeciesist struggle is a political struggle and that this struggle is part of a more general fight against all oppressions. We practice intersectional activism and reject the open apolitical stance of the animal rights movement and its frankly nauseating complacency with fascist or far-right ideologies. Our antispeciesist struggle must take into account other oppressions and affirm the need to fight all dominations (Islamophobia, racism, sexism, homophobia, xenophobia, etc.).

**★ TO ORGANIZE & CREATE BONDS: NEVER FORGET WHAT IN ANY FRIENDSHIP IS POLITICAL** / These events (gatherings, conferences, debates, etc.) are also an opportunity to create valuable complicities in the struggle, to create the "insurrectional bond" and to encourage an autonomous practice of direct action. Friendship is not only pure affection without consequence, it is also the breeding ground for effective struggles! We never connect innocently in a time when so many authoritarian frontiers separate us, where so many obstacles of all sorts prevent us from building a collective "we", a powerful "we" that transcends sexist, racist, racist etc. prejudices ...

Everywhere, let's trace solidarities and fronts against the system of speciesist domination! It is in each small "commune" thus formed that a veritable revolution is being prepared. Let's not waste time waiting for the "right time" to get organized, its already now.