

another  
salish sea anarcha network  
zine: long, hot summer edition  
[august 2025]



**Lebendige, keine toten Gewerkschaften**

von Max Baginski

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VERLAG: „DER SYNDIKALIST“, FRITZ KATER, BERLIN O 34

▲ (1920 Anarcho-Syndicalist zine cover, see over ►)

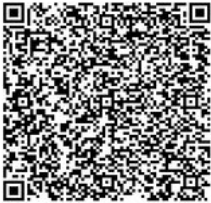
## Salish Sea Anarcha Network

### Statement of Purpose/Unity

Our ‘anarchist network’ based here on the unceded and occupied Coast Salish territories takes inspiration from histories of syndicalism rooted in internationalist and anti-imperialist struggles for liberation. Some of us are

IWW members, here near the docks (since time immemorial) of the səlilwətał (Tseil-Waututh) peoples—where historically there were many workers in that same solidarity union. We strive to broaden our approach to class organizing also to sites of struggle beyond the workplace—we seek to aid in their organizing efforts not only workers, but tenants, students, the unhoused, and the unemployed as well. We support the abolition of the monarchy and the entire colonial and carceral state of so-called ‘Canada’—it’s prisons, it’s racist police violence, and we join the demands for an end to their brutal bureaucratic grip on these lands and peoples across Turtle Island.

We are committed to opposing all interlocking systems of oppression and forms of discrimination, in line with the values of anarcha-feminism and social ecology. To this end, we mean to unite struggles against capitalism, colonialism, war, and social and ecological injustice. We welcome to join all comrades who embrace principles and practices of radical democracy and anti-hierarchical organizing.



◀ ◀ Get in touch (via NOSTR):

<https://iris.to/salishseanarchy>

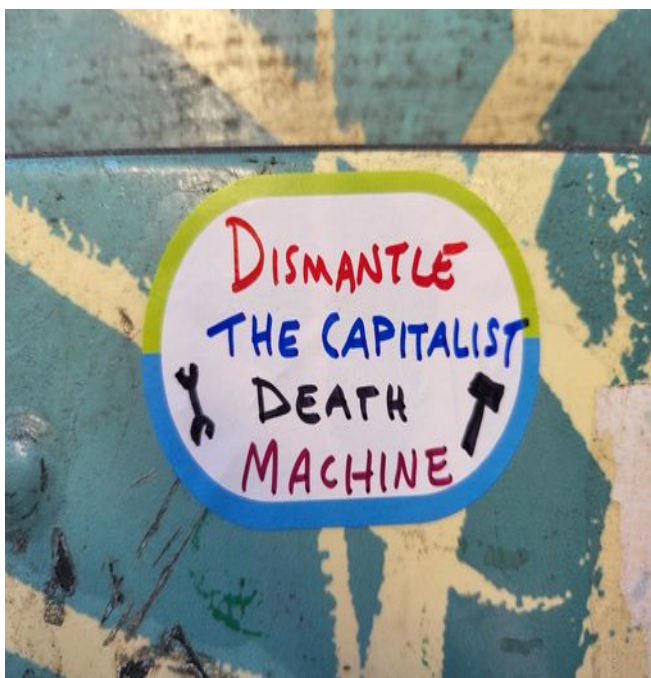
send private message via QR ◀

or via email:

[salishseanarchy@beyondcapitalism.info](mailto:salishseanarchy@beyondcapitalism.info)

Our cover ▶ Cover of "*Was will der Syndikalismus?*", a pamphlet written by Max Baginski (1864-1943) and published by Der Syndikalist, an anarcho-syndicalist publisher. Published in 1920, according to Institut für Syndikalismusforschung, a portal for researchers on German syndicalism ▶





## Culling The Working Class:

### Acceleration and the Period of Capitalist Democide

*By Jeff Shantz (July 2025)*

Capitalism has moved into a stage of open mass culling of the working class—starting with those currently deemed unusable (as workers or consumers). This is a rapidly escalating period of democide—state killing of its own populations—for capital. For purposes—requirements—of accumulation. It will increasingly expand that category as fewer and fewer workers and consumers are needed to maintain profitability. Tightened conditions of accumulation mean that the ruling class is not simply

okay with working-class people dying off—they have determined it is a necessity that must happen, and as quickly as possible. Automation, robotization, AI, put to new and more expansive uses will ensure this culling of the unusable is an ongoing need of capital.

As conditions of accumulation become tighter, more avenues will need to be opened spatially. What has been called accumulation by dispossession, already advancing in cities (street sweeps of unhoused people, encampment evictions, displacement, and gentrification) and the countryside (land grabs, extractives expansion) is switching over to accumulation by democide. And this has moved to the imperial core—its heartland—even as mineral wars, as in Congo, neo-colonialism, the genocide in Gaza, show that this is always readymade capitalist practice against the colonized.

Capital has lost its patience with keeping unneeded working-class people alive. Notably in the very center of advanced capital and so-called liberal democracies (“the West”). Any and all social policies that even minimally address the



needs of the unneeded working class—social housing, welfare, shelters, disability benefits, harm reduction, etc.)—are drains on accumulation. They are, from capital’s perspective, wasted resources, unacceptable costs—at a time when capital needs to squeeze out all it can get.

That Canadian politicians, for example, of all stripes, from social democrats to conservatives, jumped immediately to increased border police and security, further militarization of police (Black Hawk helicopters and drones for the RCMP), and actual military deployment to borders—and more military bases

—shows clearly that Trump is not an anomaly or even a cause. Trump is a signal. This is what capital has determined is necessary going forward for purposes of accumulation.

Pacification and control of populations abandoned as their jobs are replaced by automation and AI. Populations being prepared for detainment and restriction before eventual elimination (once their usefulness to capital evaporates and their poverty intensifies).

New territories and lands opened for exploitation and extraction. New mining, timber, gas projects. Land grabs against Indigenous people. Dispossession and displacement for accumulation.

Capital and its state servants learned a great deal during COVID. They were able to experiment with some things they viewed as essential for accumulation going forward—they learned lessons and advanced projects—consolidation, automation, workplace restructuring, abandonment of populations, reduction of workforces, social control measures, pacification of populations under situations of outrage and duress, surveillance, monitoring, regimentation. They learned what supports for working-class people could be removed or undercut.

And, crucially, they learned that it needed to go faster. We can understand withdrawal of supports for disabled people and the push for MAID (Medical Assistance in Dying) as principle offering in this light.

The importance of acceleration is that the speed up of mass murder means that all of the assumptions of anti-capitalist organizing have disappeared or are about to disappear. The timeline organizers imagined operating are gone.

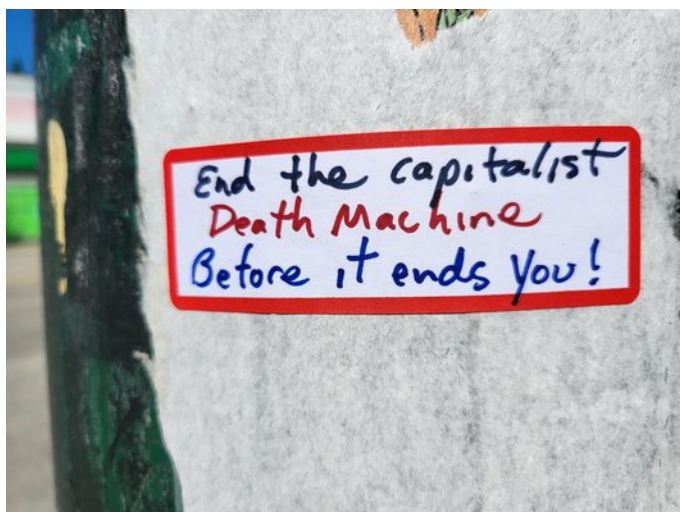
The rise of fascist movements is also in part a recognition of this shifted temporal and spatial context. The fascists have realized sooner than the Left what the current conditions are and what is coming—and how soon. They are an expression of the recognition that the kill off is upon us and there is no time to spare.

Theirs is a reaction of survival of the fittest and preparation to survive regardless of what might happen to others. They have determined that they must act in their own self-interest and turn the gun barrels onto others.

We do not have time to organize a general strike. We certainly do not have time to build a “just transition” or a “green new deal.” These are fairy tales in this period. They are little more than lullabies sung to comfort those on the way to the grave.

This should inform our organizing and acting going forward. It should tell us what we are up against—and we are up against it with pace. The requirement for us is to stop it now, not tomorrow.

Sabotage, direct action, offensive self-defense must be put to the forefront. If you know someone is right in front of you, with capacity and intent to kill, how would you act? Now apply that to the state and capital at this very moment. They need you dead, they want you dead. Act accordingly, without hesitation or doubt.



# Overcoming Isolation

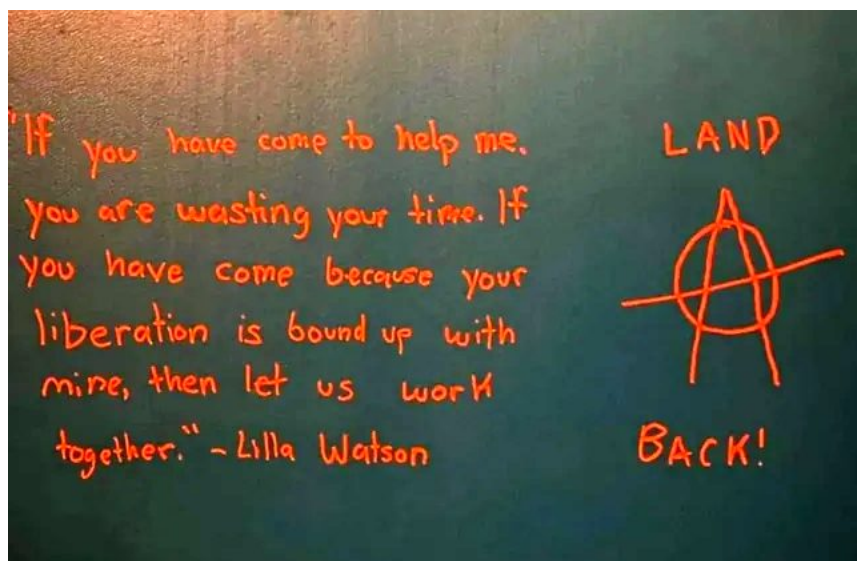
*By C.W.P. (July, 2025)*

**T**he capitalist philosophy of individualism impacts us all. From the time we are in school, we are placed in an environment of competition and alienation from one another. After school, we are expected to separate from our family and live on our own, “independently”, and to compete with everyone around us in a struggle for survival. Throughout all of this, we are fed myths that tell us if we succeed enough at this competition, we will be granted a life of wealth and power. Individualism is the water that we swim in, we know very little else. Small wonder, then, that many of us struggle to imagine a life outside of that.

The truth of course, is that there is very little about our lives, even in this highly alienated world, that is truly separate from others. Everything that we use and need on a daily basis was made by other people. At work, even when we compete, we often have to work together with others. Even our own individual personalities are highly influenced by our relationships with others. Capitalism disguises it with commodity relations and money, and tries very hard to break up what is there, but life is inherently interconnected. We are all part of webs and systems of energy and matter. And living beings, though they have often had to struggle for resources, have found ways of cooperating within that struggle for life, that made survival much more achievable than operating through brute self interest.

But in liberal capitalist culture, we are blinded to that through atomized lives and individualistic ambitions. So, in order to create a new world beyond capitalism, it is crucial that we break down these individualistic ways of thinking and being. How do we do that? Well, I think it starts with breaking down the barriers between us and other people. The capitalist world sets up artificial and

sometimes invisible walls between us, where it keeps us engaging with a small number of people, or not at all. Even potentially “rebellious” people can fall into this when they see the rest of the world as “normies” to be shunned. That usually comes from a place of hurt, but we must move past that. We need to break through those barriers by talking to people that we wouldn’t normally, and learning about them, their lives, their struggles and their material needs. You might find that you have more in common than you don’t. Some people that you talk to will be bigoted or closed off in ways you can’t reach, and you shouldn’t waste too much time trying to, and always consider your safety. But many people will be relatively easy to connect with. Those connections, as you make them, become the basis for networks of community, mutual aid, and ultimately resistance. It’s not that we must surrender our individuality, but rather we must see our freedom and well being as individuals as being inextricably bound up with the freedom and well being of those around us, and ultimately that of all humanity and life itself.





# At The Café Two by Errico Malatesta

Listen, Signor Prospero, now that it is just between ourselves, all good conservatives. The other evening when you were talking to that empty head, Michele, I did not want to intervene; but, do you think that was the way to defend our institutions?

It very nearly seemed that you were the anarchist!

Well, I never! Why is that?

\*The original text, created during 1890-1920, contains outdated, hurtful language

RT

Because, what you were saying in essence is that all of the present social organisation is founded on force, thereby providing arguments for those who would like to destroy it with force.

But what about the supreme principles which govern civil societies, rights, morality, religion, don't they count for anything?

Of course, you always have a mouth full of rights. It is a bad habit that comes from your profession.

If tomorrow the governments should decree, let's suppose, collectivism, you would condemn the supporters of private property with the same impassiveness with which today you condemn the anarchists...

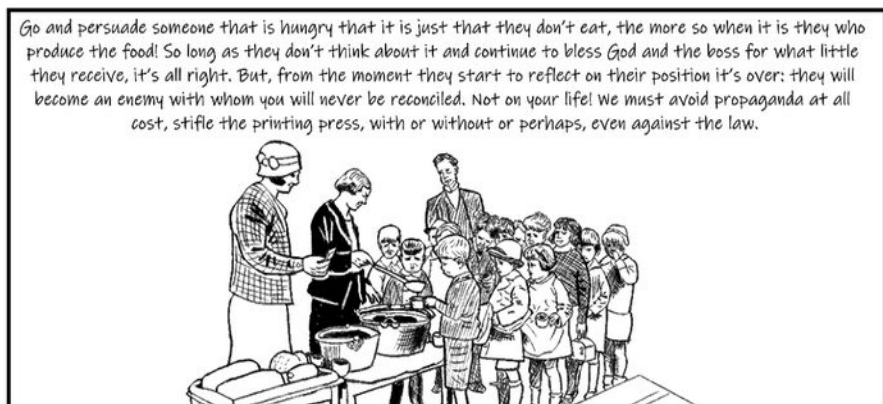
and always in the name of the supreme principles of eternal and immutable rights!

You see, it is only a question of names. You say rights, I say force; but, then, what really counts are the blessed carabinieri, and whoever has them on their side is right.

Come, now, Signor Prospero!

You don't understand how many bad effects follow from the sight of a person such as yourself, one of the elders of the town, providing arguments for the worst enemies of order.

Believe me we should stop this bad habit of squabbling among ourselves, at least in public; let's all unite to defend our institutions which because of the wickedness of the times are receiving some brutal blows... and to look after our endangered interests.



Good evening, Gentlemen. May I introduce to you an anarchist friend of mine who has accepted the challenge thrown down the other evening by Signor Prospero.



But, what challenge, what challenge?! We were only having a discussion among friends to pass the time. However, you were explaining to us what anarchism is, which is something we have never been able to understand.



I am not a teacher of anarchism and I have not come to give a course on the subject; but I can, when needed, defend my ideas.



Besides, there is a gentleman here who ought to know more about it than I.



He has condemned many people for anarchism; and since he is for a certainty a man of conscience, he would not have done so without first of all making a profound study of the arguments involved.

Come, come, let's not get personal... and since we must speak of anarchism, let's start on the subject immediately.



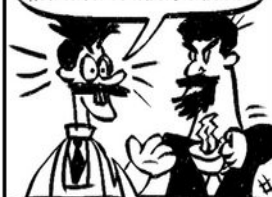
You see, I also recognise that things are going badly and that remedies need to be found. But we don't need to become utopian, and above all we must avoid violence.

Certainly, the government should take the workers' cause more to heart: it should provide work for the unemployed; protect the national industries, encourage commerce. But...



How many things you would like this poor government to do! But the government does not want to become concerned for the interests of the workers, and it's understandable.

How can it be understandable?



Up to now, really, the government has shown a lack of capacity and perhaps little desire to remedy the ills of the country; but, tomorrow, enlightened and conscientious ministers might do what hasn't been done up to now.

No, my dear sir, it is not a question of one ministry or another. It is a question of government in general; of all governments, those of today, like those of yesterday, and those of tomorrow. The government emanates from proprietors, it needs the support of proprietors to sustain itself, its members are themselves proprietors; how can it therefore serve the interest of workers?



On the other hand the government, even if it wanted to, could not resolve the social question because this is the product of general factors, that cannot be removed by a government and which in fact themselves determine the nature and the direction of government. In order to resolve the social question we must radically change the whole system which the government has the appointed mission of defending.



You talk about giving work to the unemployed. But, what can the government do if there is no work? Must it make people do useless work, and then who would pay them? Should it gear production to provide for the unsatisfied needs of the people? But, then, the proprietors would find themselves unable to sell the products which they expropriate from workers, as a matter of fact they would have to cease to be proprietors, since, the government in order to provide work for the people would take away from them the land and the capital which they have monopolised.



This would be social revolution, the liquidation of all of the past, and you well know that if this is not carried out by the workers, peasants and the underprivileged, the government will certainly never do it.

Protect industry and commerce you say: but the government is able, at the most, to favour one industrial class to the detriment of another, to favour the traders of one region at the expense of those of another, and so, in total, nothing would be gained, only a bit of favouritism, a bit of injustice and more unproductive expenditure. As far as a government which protects all, it is an absurd idea because governments do not produce anything and therefore can only transfer the wealth produced by others.



But what then? If the government does not want, and is not able, to do anything, what remedy is there?



Even if you make the revolution you will need to create another government; and since you say that all governments are the same, after the revolution everything will be the same as before.

You would be right if our revolution produced simply a change of government. But we want the complete transformation of the property regime, of the system of production and exchange; and as far as the government is concerned, a useless, harmful and parasitic organ, we don't want one at all.



We believe that while there is a government, in other words a body superimposed on society, and provided with the means to impose forcibly its own will, there will not be real emancipation, there will be no peace among people.



You know that I am an anarchist and anarchy means society without government.



But what do you mean? A society without government! How would you be able to live? Who would make the law? Who would execute it?



I see that you don't have any idea of what we want. In order to avoid time wasting digressions you must allow me to explain, briefly, but methodically, our programme; and then we can discuss matters to our mutual benefit.



But now it is late; we will continue next time.



## A look back at our first year as **Montreal IWA Friendship Circle...**

Our common perspective about anarcho-syndicalism is above all one of a practice for human liberation based on the anarchist principles and aims inherited from the International Workers Association, founded in 1922 in Berlin (Germany) and that still exists today. Our official launch took place in October 2024, but we formed our group in August. By February 2025, we had already become the official initiative of the IWA in Canada, following an internal referendum within the IWA.

During this first year of activity, we invested a lot of effort into building the foundations of our group. Everything had to be done: website, informational pamphlets, but above all, explaining and reiterating what the IWA is—its principles, tactics, and goals.

At every info table, we had new materials. At the Anarchist Bookfair in May, we even distributed a brochure containing two historical texts on the IWA. More publications are planned for the future.

We then organized our first event on our own terms: a symbolic action to commemorate the libertarian social revolution of July 19, 1936. We made great connections there. Everyone expressed interest in repeating the initiative next year, especially considering it will mark the 90th anniversary of July 19. (see poster ►)

With all these local events, and to avoid burnout, we decided to adopt an outreach strategy focused on achieving maximum impact with limited labor power.

Beyond this local work, it's important not to forget our participation in international efforts, such as the IWA Climate Committee and the collaboration to help rebuild the American Continental Workers' Association (ACWA) which is known as



ACAT in Spanish and French. The ACAT brings together all IWA groups from the three Americas. <https://cercleaitmontreal.org/>



From July 19th in 1936 Spain to here today

## Anarchist social revolution is still necessary!

On July 19th 1936 in Spain, an anarchist social revolution broke out in the midst of a merciless civil war. While the CNT-AIT militias and Franco's military troops fought each other with unequal weapons, workers self-managed factories and peasants collectivised land on a scale that remains unparalleled to this day.

**Libertarian communism: it is possible because they dared!**

They realised their ideal of a free society.

The fruits of everyone's labour were distributed according to each person's needs. Decisions were made from the bottom up: this was libertarian communism.

**From hope to action**

This story still resonates with us today as a source of hope. A hope that drives us to fight both for immediate demands and for a revolutionary goal. This balance will make it possible to create the conditions for a better life for all, a life without bosses or the state, without capitalism or bureaucrats.

**The revolution will be a libertarian and social revolution, otherwise it will not be a true revolution!**

**Down with capitalism and the State!**

**Long live libertarian communism and anarcho-syndicalism!**

<http://salishseanarchy.beyondcapitalism.info>



## More Solidarity Notes ...

Liberating open source software for a different internet of the future... Some intro notes toward building our networks outside of corporate control, state surveillance & repression:

**<https://hackmd.io/@solidarity/comms>** –

free open source software for communications

**[https://hackmd.io/@solidarity /security-culture](https://hackmd.io/@solidarity/security-culture)**

- infosec political histories & general activist opsec

**<https://hackmd.io/@solidarity/fediverse>** –

on growing our federated networks

