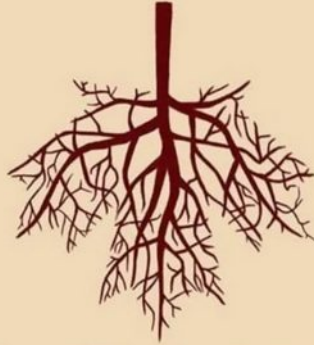


**CANADIAN  
PATRIOTISM**



**IS GENOCIDE  
APOLOGISM**

**Spring FORWARD**

**a salish sea anarcha network zine**

**april 2025**

## Salish Sea Anarcha Network

### Statement of Purpose/Unity

The Coast Salish Anarchist Network takes inspiration from syndicalism, though we broaden the scope of our approach to class organizing 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 colonial and carceral state of so-called 'Canada'. Through our efforts, we offer mutual aid, solidarity, education and research, for local liberatory activists and organizers, on the unceded and occupied Coast Salish territories.

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.

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Get in touch (via NOSTR):

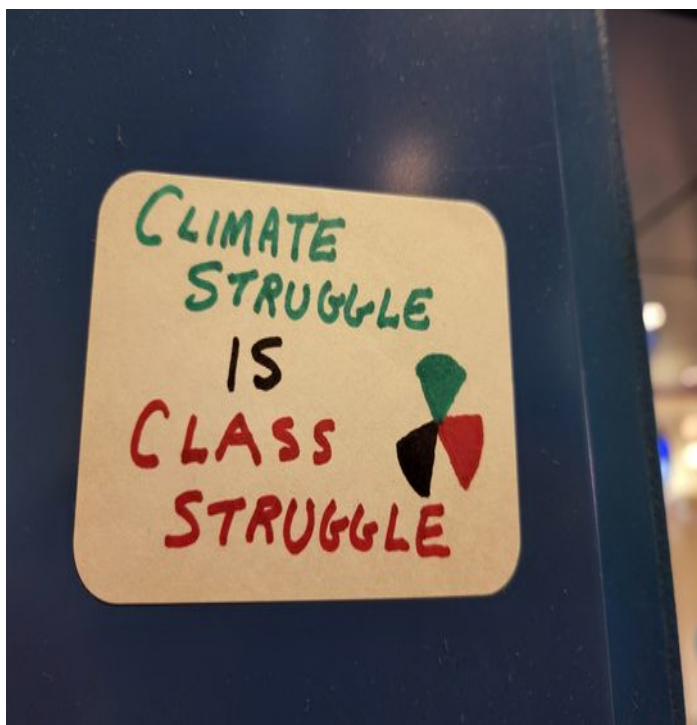
<https://iris.to/salishseanarchy>

send private message:



or via email:

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



## **Green Syndicalist Basics:**

### **Ecological Struggle is Class Struggle**

*By Jeff Shantz (February 2025)*

Green syndicalism is, at its most basic, the convergence of radical ecology and revolutionary unionism (syndicalism). It starts from a recognition that the destruction of nature and the exploitation of labor go hand in hand—they are the twin pillars of capitalism. These foundations of capitalism are inextricably connected and essential for the system's existence and expansion. This means, too, that ending the destruction of nature means ending the exploitation of labor and vice versa.

Green syndicalism recognizes that workers—at the site of exploitation—hold a crucial capacity for ending both the exploitation of their own labor and the exploitation of nature. Workers, by withdrawing and withholding their labor, can halt the mechanism of exploitation itself. As the old song goes, “Without our brain and muscle, not a single wheel can turn.”

The familiar weapons of labor struggle—strikes, sabotage, workplace occupations—can stop exploitation in its tracks—for workers and for nature. While providing a basis for reconstructing social life on an ecological basis.

Worker direct action can do more to stop destructive capitalist practices than protests, demonstrations, appeals to authority or reason, or even individual acts of sabotage outside workplaces. But this does not occur by chance. Green syndicalists must organize for it, especially in direct worker-to-worker networks. This includes overcoming the deeply socialized capitalist ideologies that undermine class consciousness and see workers and capitalists as “in it together.”

Tactically, syndicalism stresses the importance of worker self-activity toward revolutionary ends. This differs from the managerialism and contractual “partnerships” with capital pursued by mainstream trade unions (business unions).

The collective labor of the working class can reclaim commons of labor, reproduction, and production. For human and ecological need, not property or profit. For life, not the death culture of capitalism.

The creation of the working class under capitalism is itself based on the theft of commons (and its privatization)—the separation of people from their means of subsistence. Survival then becomes dependent on the sale of labor power on a capitalist labor market. This is expanded through colonialism and

imperialism—the spread of exploitation and ecological domination. Life as commodities.

Capitalism has always advanced through enclosure of commons, land theft, dispossession and displacement for original inhabitants of ecosystems. Capitalism cannot exist without these.

Green syndicalism affirms nature as commons—against capitalist property, colonialism, and imperialism. This is the basis of life for all species. Thus, it also must mean land back and Indigenous sovereignty. Indigenous land defenders stop capitalist exploitation in its tracks directly at the site of extraction. Green syndicalism, then, must also mean active solidarity with Indigenous resistance. This, too, is class struggle, in ending the conditions that make capitalist class relations possible.

No  
Bosses

# Purpose in Dire Times

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

It can seem very hard these days to feel a sense of purpose, a sense that your actions can move toward some better future. It seems as though the world is determined to go in the wrong direction, that ignorance is winning, and therefore that our efforts will have little meaning. Yet it is precisely during these difficult times that having a sense of meaning is most important, and that positive actions no matter how small can have the most impact. In 1946, Viktor Frankl wrote the book *Man's Search for Meaning*. It talks about his experience as a Jewish prisoner in a concentration camp. According to him, the prisoners most likely to survive were the ones who had some sense of purpose, a sense of meaning or hope for the future to live for. In times like these, we need to keep in our minds our vision for a better world, hold to our values and purpose. If we continue to struggle, there is still hope for an anarchist future. Our vision can inspire us to help people and organize our community in whatever way that we can. Through acts of resistance and solidarity, we keep our vision alive in the real world, and as those acts add up, it becomes more and more likely that we can turn the tide.

## **What Is Anarcha-Syndicalism?**

Let's start off pitching the anarchist part in anarcha-syndicalism.

Anarchism is a political philosophy and movement that, at its core, is a self-managed form of prefigurative horizontalism, or better, self-managed horizontalism. Self-management is the idea that the working-class can and should manage themselves. Means and ends aligned, steps are taken forward in a “prefigurative” way, building grassroots unity in a horizontal or equal manner where everyone has autonomy and collective decision making, particularly in matters directly affecting them.

The principles we hold include autonomy, equality, solidarity, direct action, free association, and mutual aid. Autonomy and equality for our people's freedom, tied to solidarity because we are powerless when we are alone; we must build unity in struggle and give each other support. Through direct action, we don't need representatives or politicians' permission in order for us to be heard or to make changes, we do it ourselves. Free association is important, so anyone can associate or dissociate with others as they please, forming our demands, and together shaping our strategies. Lastly, mutual aid is crucial, to help each other out in times of need sustains our momentum.

Syndicalism then is a revolutionary form of unionism for the working class to assert self-management. Some key activities:

- Organizing in our workplaces on issues such as pay, hours, practices and conditions
- Community organizing in struggles around public services, housing, and the environment
- Supporting fellow workers through demonstrations, pickets, raising funds, bringing in supplies
- Networking with other militant workers
- Organizing mass meetings on issues such as the economy, climate change, and war
- building movement capacity, sharing working class history and imagining possible futures through reading groups, publishing literature, books & zines, podcasts, websites, discussion panels & workshops, book fairs and free schools.

By involving ourselves in practical day-to-day struggles, together with people willing to act for themselves, we can seize moments of liberation and find ways forward that engage and uplift our collective full potential. If these strategies make sense to you, then please join us in our journey in creating a better tomorrow and go out there and start organizing!

# At The Café One by Errico Malatesta

But of course... of course... we know all about it. There are people suffering from hunger, women prostituting themselves, children dying from a lack of care. You always say the same thing... in the end you become boring.

Allow me to savour my gelati in peace... Certainly, there are a thousand evils in our society, hunger, ignorance, war, crime, plague, terrible mishaps... so what? Why is it your concern?

I beg your pardon? Why is it my concern? You have a comfortable home, a well-provisioned table, servants at your command; for you everything is fine.

And as long as you and yours are all right, even if the world around you collapses, nothing matters. Really, if you only had a little heart...

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



Enough, enough... don't sermonise... Stop raging, young man. You think I am insensible, indifferent to the misfortunes of others. On the contrary, my heart bleeds,



(waiter, bring me a cognac and a cigar),

But the great social problems are not resolved by sentiment.

The laws of nature are immutable and neither great speeches, nor mawkish sentimentality can do anything about it.



The wise person accepts fate, and gets the best out of life that he can, without running after pointless dreams.

Ah? So we are dealing with natural laws?... And what if the poor got it into their heads to correct these... laws of nature.



I have heard speeches hardly supportive of these superior laws.

Of course, of course. We well know the people with whom you associate.



On my behalf, tell those scoundrel socialists and anarchists, who you have chosen to be your preferred company, that for them, and for those who would try to put in practice their wicked theories, we have good soldiers and excellent carabinieri.

Oh! If you are going to bring in the soldiers and the carabinieri, I won't talk anymore. It is like proposing a fist fight to demonstrate my opinions are in error.

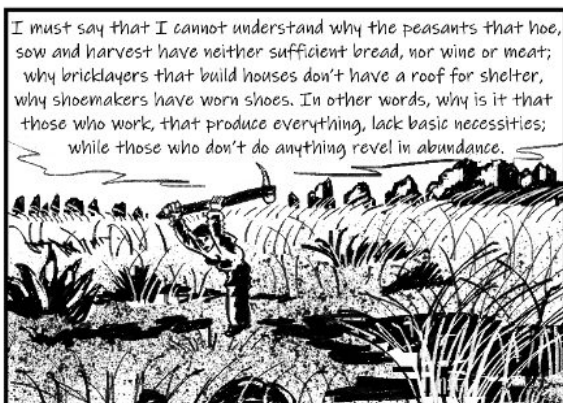
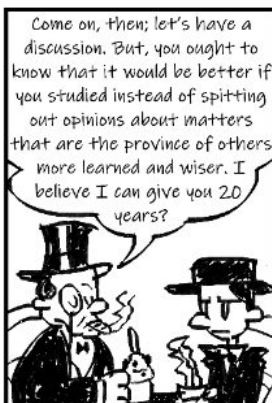
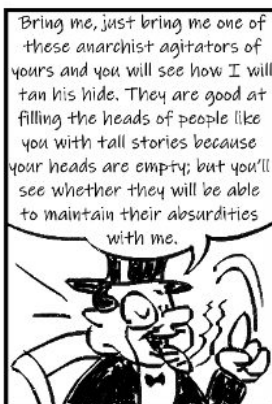


However, don't rely on brute force if you have no other arguments. Tomorrow you may find yourself in the weakest position; what then?

What then? Well, if that misfortune should come about, there would be great disorder, an explosion of evil passions, massacres, looting... and then it would all return to how it was before.



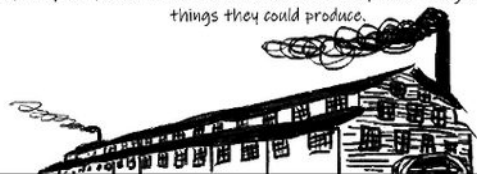




I cannot understand why there are people that lack bread, when there is much uncultivated land and a lot of people who would be extremely happy to be able to cultivate it; why are there so many bricklayers out of work while there are lots of people who need houses; why many shoemakers, dressmakers etc... are without work, while the majority of the population lacks shoes, clothes and all the necessities of civil life. Could you please tell me which is the natural law that explains and justifies these absurdities?



Nothing could be more clear and simple. To produce, human labour is not enough, you need land, materials, tools, premises, machinery and you also need the means to survive while waiting for the product to be made and delivered to the market: in a word, you need capital. Your peasants, your workers, have only their physical labour; as a consequence they cannot work if such is not the wish of those who own land and capital. And since we are few in number and have enough even if, for a while, we leave our land uncultivated and our capital insoperative, while the workers are many and are always constrained by immediate needs, it follows that they must work whenever and however we wish and on whatever terms that suit us. And when we no longer need their labour and calculate that there is no gain from making them work, they are forced to remain idle even when they have the greatest need for the very things they could produce.



Are you content now? Could I explain it more clearly than this?

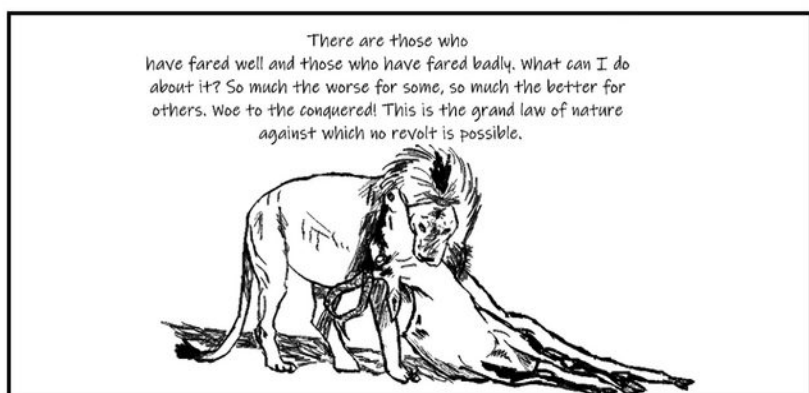
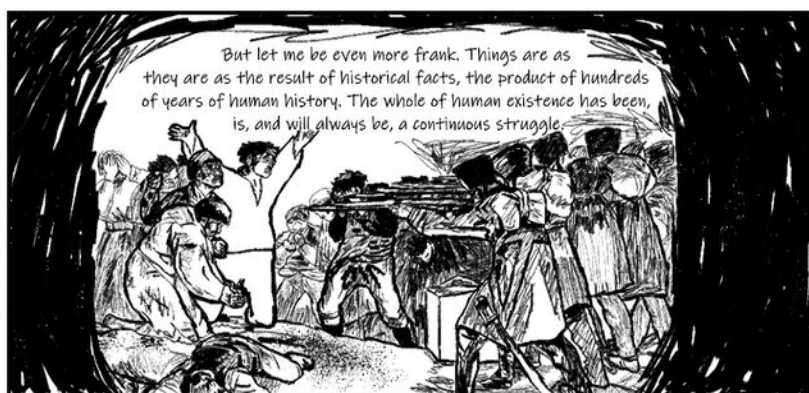
Certainly, this is what one calls speaking frankly, there is no question about that.



But, by what right does land belong only to a few? How is it that capital is found in a few hands, specifically in the hands of those who do not work?

Yes, yes, I know what you are saying to me, and I even know the more or less lame arguments with which others would oppose you; the right of the owners derives from the improvement they bring to the land, from savings by means of which labour is transformed into capital, etc.





# Solidarity greetings from the Montreal IWA Friendship Circle...

Some of us Montreal anarcho-syndicalists got together during summer 2024. 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.

We founded in October 2024 the Montreal IWA Friendship Circle with the aim of creating a local IWA group. Some of us were already involved with the Anarchist Union Journal which is made by Montreal and US based Workers Solidarity Alliance activists. The Anarchist Union Journal is a paper journal distributed for free in both the USA and Canada.

In the end the Montreal IWA Friendship Circle got recognised early 2025 as the “Canadian IWA Initiative”. The IWA website isn’t updated yet about this, but we got official correspondence from IWA saying so.

Being the “Canadian IWA Initiative”, which means that we’re the only group recognised by the IWA for Canada.

We propose for the moment the creation of a local and international network for mobilization and action, diffusion and self-education, mutual aid and solidarity for collective emancipation from exploitation, whatever its form: wage labor, forced labor or even modern slavery.

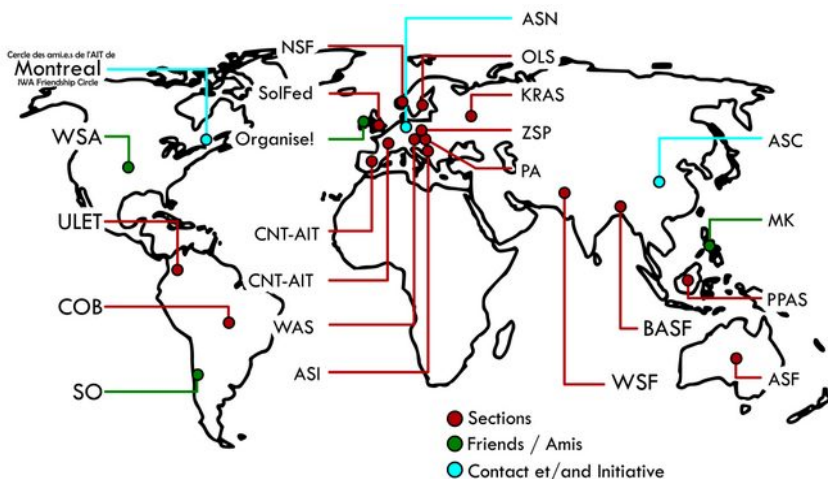
In February we decided to have three activities for 2025: an anti-militarist online conference around May Day, solidarity with

Spain CNT-AIT which is being sued by the other Spanish CNT (CNT-CIT), and an autumn conference (to be confirmed).

We wish to feed a balance between the daily struggle for immediate improvements and our anarchist ideal. In our opinion, a social revolution is necessary on a revolutionary anti-militarist basis. It will make real the principles of libertarian communism, that are foundations of a free society, without social class, economic exploitation, political or moral domination: an anarchist society.

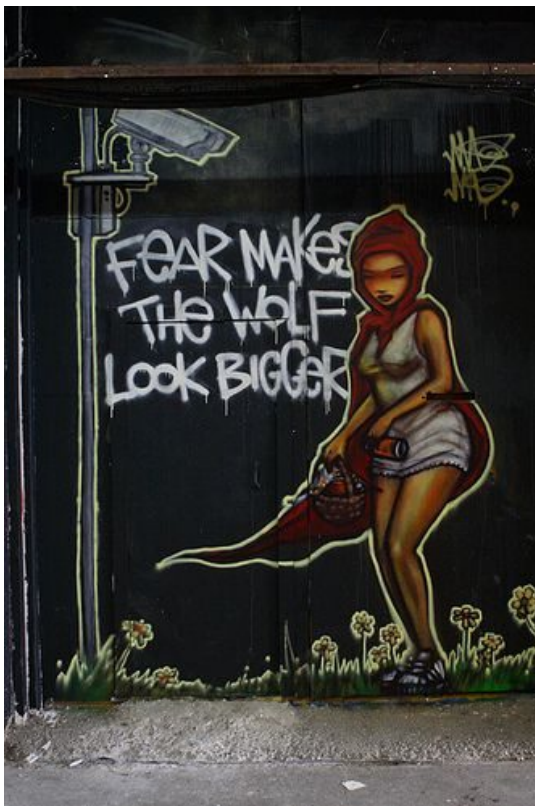
We are the Montreal IWA Friendship Circle and we will actively fraternize with the struggles coherent and respectful of these principles and purposes.

We encourage any people inspired by the IWA statutes to get organized locally. We'd be happy to eventually work in solidarity with you.



^ map via **Montreal IWA friendship circle** website:  
**<https://cercleaitmontreal.org/>**

## 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

or **<https://hackmd.io/@solidarity/security-culture>** –

political histories of infosec & general activist opsec

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

on growing our federated networks

**“From the International Network in Support of Mapuche Political Prisoners (CAM), we launch an International Solidarity Campaign** to expose and denounce the stigmatization, criminalization, and persecution faced by the Mapuche people as a whole, and the Mapuche autonomist movement in particular, at the hands of the Chilean State and its current pseudo-progressive government. This government has now become a puppet of the corporate interests occupying ancestral territory.”

**{READ & SHARE FULL STATEMENT}>**



“We consider it urgent and necessary to call upon all expressions of resistance, communities in struggle, and support organizations at the local, national, and international levels to join an international Denunciation Campaign from April 1 to 20, 2025, with the goal of exposing the repressive strategy and political persecution of the current Chilean government. This government continues to deepen and deepen the criminalization, militarization, and political-ideological persecution, leading to an increase in the number of Mapuche political prisoners (over 100 at this moment) and applying the state security law against a historic leader of the CAM.

**FOR THE FREEDOM OF ALL MAPUCHE POLITICAL PRISONERS OF THE CAM.**

**AMULEPE TAI WEICHAN. [OUR STRUGGLE CONTINUES]**

**MARRICHIWEU. [TEN TIMES WE SHALL OVERCOME]”**

See our back page for details to send your message of solidarity  
& Read the full statement:

<https://vocesenlucha.com/2025/04/03/international-campaign-in-support-of-the-mapuche-people/>

# INTERNATIONAL SOLIDARITY CAMPAIGN

INTERNATIONAL NETWORK IN SUPPORT OF MAPUCHE POLITICAL PRISONERS CAM



"Mari mari," greetings to all peoples of the world

We wish to inform you that the International Network in Support of Mapuche Political Prisoners is launching an international solidarity campaign to highlight and denounce the infamy, criminalization, and persecution experienced by the Mapuche people in general, and the Mapuche autonomist movement in particular, by the Chilean state and its current pseudo-progressive government, which has become a puppet of the interests of the corporations occupying their ancestral lands.

We call on you to participate in this internationalist campaign in support of the Mapuche people and the defense of their land by sending messages to **redinternacionalppmcam@gmail.com**, attaching a photo and/or video (maximum one minute) with your name, occupation (optional), and country.

Some examples of message to send with the images and/or videos:

- ◆ DEFENDING THE LAND IS NOT A CRIME OR TERRORISM
- ◆ KEEP THE CHILEAN COLONIAL STATE AND EXTRACTION COMPANIES OUT OF WALLMAPU
- ◆ TERRITORY AND AUTONOMY FOR THE MAPUCHE NATION
- ◆ IS IT POSSIBLE TO BE MAPUCHE WITHOUT A TERRITORY?
- ◆ THERE IS NO LAW THAT PREVENTS SOLIDARITY WITH THE MAPUCHE NATION

