



CLIMATE RAGE

FALL 2023

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TIRED OF BEING ECO-ANXIOUS? LET'S GET ECO-FURIOUS!

THE PEOPLE DESTROYING THE PLANET HAVE NAMES AND ADDRESSES

Eco-anxiety arises from the constant barrage of global warming statistics, scientific reports confirming the irreparable damage to the environment, and media imagery painting climate change as a slow-motion apocalypse. These portrayals suggest that a multitude of catastrophes result from the choices each of us makes, such as you not selecting the right environmentally friendly products. Consequently, eco-anxiety manifests as a profound sense of distress, paralysis, and helplessness in the face of the harsh reality of the climate crisis. This emotional turmoil alludes to the loss of a world and a political vision tainted by fatalism, where hope is not possible, and the dice are already cast. While eco-anxiety may seem like the only response to the world's deterioration, it also bears some responsibility for contributing to this decline. It is a slippery slope, starting with a sense of paralysis and a loss of control, culminating in genuine political stagnation. This stagnation, in turn, nourishes neoliberalism and systems of oppression.

Eco-anxiety, in essence, is a paralyzing sensation. The enormity of the problem can make it seem as though the apocalypse is imminent, leading to questions like: "Why bother fighting?" and "Can our efforts truly make a difference?" This feeling is born from the haunting concept of an inevitable end of the world, rendering individuals helpless. At its core, eco-anxiety stems from our internalization of the capitalist perspective, which holds us individually responsible for our ecological footprint, even as our choices are severely restricted. We find ourselves amidst an era of ecocide, and the imperative lies in initiating a reversal of this trend, extending the

effort to dismantle the systems perpetuating it—capitalism, colonialism, white supremacy, patriarchy, and others.

We must overcome the anxiety that immobilizes us and induces inaction. While eco-anxiety is a reaction to the escalating disintegration of our world, eco-fury beckons us to take action and unite. The transition from eco-anxiety to eco-fury is essential, shifting us from the isolation of individual efforts against climate change towards collective organizing. This transformation enables us to become a genuine force for ecological, anti-capitalist, and anti-oppressive change. It's imperative to recognize that mere gestures like switching to cardboard straws and reusable cups won't suffice to bring about meaningful change. The necessary actions are systemic and lie beyond the realm of individual solutions provided by the very industries responsible for the crisis. ***Eco-fury signifies the rejection of superficial individual fixes in favor of a deeper introspection that unveils the true root of climate change: the structure itself of our society and economy.***

The dissatisfaction stemming from dwelling in an increasingly apocalyptic environment should propel us towards a resolute collective mobilization to confront the true perpetrator of ecocide: capitalism. We are not advocating for passive environmentalism; instead, we are asserting the importance of collective climate fury. Amidst the climate crisis, we have ample justification to harbor hatred towards the capitalist system and aspire to its demise, in order to pave the way for the creation of a genuinely ecological, anti-capitalist, and anti-oppressive society. This journal, therefore, provides contemplations aligned with this vision. If you share this same determination and indignation, let us collaborate in shaping new worlds together.

CALL FOR STRIKES, DEMONSTRATIONS, AND FOR ACTIONS DURING THE WEEK OF CLIMATE RAGE

Trees crumble under the weight of ice in March, forests burn in May, rivers overflow in July, the air has been unbreathable for weeks, and the only answers governments offer us are to widen the highways and pave over the few remaining green spaces in our cities to allow more containers filled with millions of useless plastic gadgets to be shipped right to the jaded petit bourgeoisie's doorsteps. In the face of cynical inaction, false promises, and unfolding catastrophe, we have no choice but to act.

That's why we're calling on political, community, student and union organizations to unite in a week of climate rage from the 25th to 29th of September. It's imperative that we use this week as a reminder that we won't be fooled by opportunistic politicians who tell us there's nothing more to be done, or that they'll take matters into their own hands, depending on the mood of the moment. We no longer expect anything from the political class, but it is still possible and necessary to act collectively by fighting against this extractivist, colonial and ecocidal system, which chooses profit over life.

Thirty years after the Rio Earth Summit, it's clear that nothing has really changed. The COP 15 on biodiversity, the COP 27 on climate change and the other countless useless capitalist conferences have not moved us forward, but backwards to the edge of the precipice. Peaceful actions, docile parades and negotiation are no longer enough. It's inevitable that we must turn up the heat if we want to see concrete change. Those responsible for this massacre are not abstract entities... they are real people with names and addresses! This system of infinite growth and profitability is responsible for the destruction of our planet.

We must leave them no choice. The Week of Climate Rage must be a call for radical system change-- towards building a system that is fairer and more respectful of the Earth that feeds us.

The Week of Climate Rage will be an opportunity to put forward a radical, anti-oppressive, anti-colonial and anti-capitalist ecology through workshops, demonstrations and other disruptive actions. Rage climatique invites all groups and individuals to organize disruptive actions that directly confront capitalists, the state that serves them, and their watchdogs.

STRIKE!

Since 2019, the month of September has been synonymous with climate justice strikes. Despite widespread mobilizations, every year we hear the same empty promises and every year as soon as we politely return home, we find ourselves faced with inaction and relive the same disappointments. But we refuse to give up in the face of capitalism's death machine, and we're going to keep up the fight to put an end to this unjust and ecocidal system.

In the spirit of escalating pressure tactics, Rage climatique is calling on student associations, community groups and unions to go on strike from the 25th to 29th of September, with an emphasis on the 28-29th. We're calling for a general strike that will truly disrupt the established order, with action, sabotage, disruptions, banner drops and all kinds of strong protest actions against the cynicism of those who already have everything. The week will culminate in two demonstrations on September 28th and 29th.

CLIMATE RAGE

In late 2022, during the events surrounding COP15 in Tiohtià:ke/Mooniyang/Montreal, several people got together to set up the Bloquons la COP15 organization with the aim of proposing an anti-capitalist alternative and denouncing the ineffectiveness of these kinds of events. Once COP15 was over, a number of people wanted to continue the project-- in particular to push forward an anti-capitalist discourse on "Earth Day," April 22; the provisional name CAÉ - Coalition Anticapitaliste et Écologiste - was chosen. A few months later, the name Climate Rage emerged as more relevant and representative of the group's objectives.

Climate Rage is an organization that invites us to go beyond the paper-thin environmentalism of big companies that offer us cardboard straws to prevent us from rethinking the fundamental organization of our society. For the time being, Climate Rage's aim is to radicalize environmentalist discourse by putting forward an anti-oppressive, anti-capitalist ecology: it's impossible to reverse ecological destruction without getting out from underneath the capitalist system. Climate Rage invites us to go beyond the fake environmentalism and greenwashed solutions offered up by big corporations. We are faced with a socio-economic system that destroys ecosystems and exploits people. In the capitalist society in which we live, there is no solution for the living. Yet the state and private companies are prepared to go to any length to protect this death machine. Faced with this reality, it's our duty to embrace our collective rage and let it emerge as a fighting force capable of building new worlds. Climate Rage is an invitation to transform eco-anxiety into eco-rage!

Climate Rage Teach-In

During the Week of Climate Rage, we will host a day of workshops focusing on action perspectives and theoretical currents of revolutionary and anti-capitalist ecology. This day provides an opportunity to share activist knowledge and ignite radical transformations.

Workshops and discussions will cover topics such as anti-capitalist ecology, demonstration security, legal self-defense, queer ecology, collective care, direct action, and ongoing Indigenous struggles. For the complete schedule or in case of rain, please visit our website.

Food will be provided, and childcare will be available upon request. While the workshops will be conducted in French, simultaneous translation into English will be available.

September 27, 9:00 am at Parc Lafontaine (at the end of rue Calixa-Lavallee from rue Rachel). The last workshop will be held at UQAM.

WEEK OF CLIMATE RAGE



September 25 to 29

OUT FROM THE HOME: GET ORGANIZED TO OCCUPY THE OUTDOORS!

The discourse surrounding the climate crisis has, for too long, been dominated by corporations and the media, which have presented unsatisfactory solutions. What could be more comforting than solutions that fit neatly on a convenient grocery list: purchasing organic and local foods, practicing zero-waste cooking, cleaning and maintaining the home with the most environmentally friendly products available, adopting a vegan diet, and opting for cycling or public transportation for all your shopping needs. Don't forget composting, recycling, and educating children to become environmentally responsible citizens. And, of course, the occasional eco-friendly family walk in the fall and spring! To round out this list, you might even consider pursuing a good old housewife's homemaking guide from the 1960s and incorporating a few elements of the neoliberal environmental discourse.

This approach to ecology exerts unwarranted pressure on specific groups, particularly women and queer individuals, as domestic responsibilities continue to be disproportionately placed upon them. These individuals now bear an additional mental burden: caring for what society is actively eroding. It is also apparent that the resources available to them yield minimal tangible impact on the crisis. It's a strategy destined for failure; in fact, these solutions can even create divisions among those responsible for caregiving. That's why we must introduce collective solutions.

ECOLOGICAL SOLUTIONS OR CAPITALIST TOOLS?

It is neither coincidental nor surprising that the environmental struggle is branded as a management problem of the household chores of traditional families. The capitalist system seizes the opportunity to offload its responsibilities onto specific groups while seeking fresh avenues to generate profits. Individual actions conveniently align with an emerging concept of responsible consumption, which can be linked to the greenwashing phenomenon.

In fact, companies facilitate a new means of mass manipulation by establishing a division in consumption: one that is deemed acceptable and another that is not. This message intensifies the pressure on individuals with children, particularly women in traditional households, who are expected to conform to the image of the "good mother/ parent" practicing responsible consumption for the well-being of their offspring. They exploit the essentialist attributes of women by conveying the notion that this form of consumption benefits not only the planet, but also children.

DIVIDE AND CONQUER: COMPETITION AND OPPRESSION WITHIN THE ENVIRONMENTAL STRUGGLE

This division further fosters competition among women and other individuals. “Good” mothers/parents who successfully tick all the boxes on the grocery list are encouraged to cast shame upon those who don’t do enough. This dynamic frequently intersects with existing oppressive dynamics, as it becomes evident that these “good” mothers are typically individuals with the purchasing power to afford increasingly expensive “eco-responsible” products. They are often white, cisgender, heterosexual, non-disabled, and affluent women.

Introducing eco-friendly household responsibilities places an excessive burden on these individuals, subjecting them to an unhealthy pursuit of perfection that leaves them utterly drained. This leaves them with limited time for political engagement, further accentuating the already gendered power dynamics within certain organizations. Consequently, they find themselves broke and exhausted, seeking solace in the perceived impact of these actions, as constructed by popular discourse. Regrettably, there remains little space for fostering solidarity and collective action, which could genuinely empower them to forge a more equitable society where everyone, rather than just privileged women, enjoy power and agency.

KEEPING WOMEN WEAK, AND KEEPING MEN IN POWER

Hence, individual environmentalism offers a semblance of a solution, appeasing the

“female eco-anxious hysteria” in response to the issue, allowing men at the helm of large corporations to continue their destructive practices freely. Consequently, cisgender white men can absolve themselves of responsibility in the environmental struggle. This is particularly concerning because when environmental responsibility is confined to the domestic sphere and associated with women, it becomes all the more more susceptible to devaluation and ridicule. Consider, for instance, reactionary discourses that uphold the notion that real men must consume meat and drive the most opulent (and polluting) sports cars. This reinforces the capitalist system, which is already responsible for oppressing women and queer individuals, at the expense of both human and natural ecosystems.

RETHINKING OUR STRUGGLES: THE POWER OF COLLECTIVE ACTION

Nonetheless, there are alternative avenues to explore. Environmental movements can draw valuable lessons from racialized communities’ struggles, which have a rich history of collective organizing and a keen focus on identifying the true culprit: the capitalist system that exploits both human and natural ecosystems. As an illustrative example, consider the women of the Chipko



movement in India during the 1970s. They orchestrated numerous efforts to safeguard forests earmarked for logging. Their approach involved mobilizing workers and villagers towards multiple acts of direct civil disobedience. They undertook forest occupations in Adwani, encircling each tree with their bodies, effectively thwarting logging attempts and pushing back law enforcement.¹ Bringing the focus closer to the present, in Uashat Mak Mani-Utenam, women from the Innu community united to collectively oppose Hydro-Québec's power line pylon project. Despite the band council's acceptance of increased funds to permit the advancement of the project, these determined women persisted with their blockade, even in the face of criminalization.²

This form of struggle demonstrates the imperative need to address the root of the problem with concrete and effective actions, underlining the necessity of collective action. It falls upon us, collectively, to undertake these endeavors. Simply refraining from purchasing paper or using recycled paper isn't sufficient; we must proactively prevent companies from accessing forests to profit from induced hyperconsumption. Merely opting for organic products for our own families falls short; we must unite in organizing to ensure

that everyone can fulfill their needs while safeguarding their health and the health of ecosystems. Striving for a zero-waste lifestyle individually isn't enough; we must confront companies that irresponsibly produce waste; we must reclaim control over the means of production to ensure that production aligns with our needs and respects the environment on which we rely. Mere purchases of electric cars to reduce our climate impact are insufficient; we must compel companies to leave oil untapped by supporting indigenous communities engaged in pipeline resistance.

In summary, we must reposition the environmental issue within the public discourse and democratize the battle, making it inclusive and formidable enough to instigate change in the established order. We cannot accomplish this alone, nor can we do it without collaboration. The environmental struggle is inherently collective, and it should leave no one behind, acknowledging the diversity of circumstances and forms of oppression that exist. It should provide us with the tools to construct a fairer and more functional society for both ourselves and the planet.

Notes:

1. To learn more, see this interview with Vandana Shiva: <https://bitly.guru/YYPcE>

2. To learn more, see <https://bitly.guru/YlHqP>



TO FIGHT GENOCIDE AND ECO- CIDE, WE MUST ABOLISH THE RCMP

(AND THE POLICE WHILE WE'RE AT IT)



The Community-Industry Relations Group (C-IRG) is a secretive, armed detachment of Canada's federal police force, specifically established to police Indigenous-led resistance to resource extraction projects. In calls to abolish the C-IRG, we see more clearly than ever how police abolition, ecological restoration, and Land Back are one and the same struggle. To work towards police abolition is to deliver a blow against colonialism, extractivism, the climate crisis, and capitalism itself.

THE MYTH OF THE "PUBLIC" SECTOR

Like almost everyone who attended pub-

lic school in Canada, I was misled to believe that the government played a mostly neutral or even sometimes positive role in conflicts between resource extraction companies and the communities they harmed. Our textbooks were filled with examples of US and Canadian legislators passing regulations and bylaws that seemed to protect everyday people from the pollution of profit-seeking private companies.

The myth that there is any kind of meaningful, antagonistic relationship between Canada's public sector and Canada's private sector is a powerful propaganda tool for the capitalist class. The reality is that our settler-capitalist government and its colonial legal system were created in tandem with

the establishment of extractive industries, expressly to support capitalist accumulation through violent force. Capitalists established a bourgeois government and colonial police force to remove Indigenous inhabitants, to crush the armed resistance of the people, and to fend off competing American capitalists who would otherwise begin to encroach upon “their” resources. Contrary to what we were all taught in school, in the vast majority of cases, the state holds a gun to the heads of the people so that the capitalist class may rob, drill, pollute, and clear-cut with impunity. “Canada” to this day remains “three mining companies in a trench coat,” no matter how many millions of dollars are spent on “CanCon” media productions that try to fabricate a vacuous nationalist mythology based on hockey, timbits, liberal multiculturalism, and “reconciliation.”

THE RCMP: 150 YEARS OF COLONIAL VIOLENCE

The North West Mounted Police (NWMP) was the direct predecessor of the Royal Canadian Mounted Police (RCMP), established in 1873 on the heels of the Métis Red River Resistance. It was created for the express purpose of clearing Indigenous communities from Western Canada and crushing any remaining pockets of rebellion, so that the new settler-colonial state could be joined from coast to coast. In one of the first of many social and ecological crises precipitated by the Canadian state, the NWMP were also in part responsible for the near-extinction of the buffalo on the Western plains. The NWMP immediately embarked on the project of pushing Indigenous people further and further West to allow for encroaching European settlements to establish enclosed cattle ranching, right atop the traditional grazing land of the buffalo. Meanwhile, U.S. settlers engaged in a systematic campaign of buffalo slaughter to clear the way for ranching and white settlements to the South-- this was done to try to induce starvation and disease in Indigenous popula-

tions, to force dependency on colonial food rations, and to corral Indigenous people onto reservations under the constant threat of starvation. Once the buffalo were all but a distant memory, the police engaged in routinized humiliation and sexual violence by withholding food rations to reserves in order to “secure their access to teenaged Indigenous women,”¹ among other atrocities.

Over the years, the RCMP along with provincial police forces have consistently overseen the rights of the capitalist class to systematically bulldoze, clear-cut, and drill on Indigenous land. But they have been met at every turn by heroic anti-colonial resistance and struggle. During the armed conflict at Oka in 1990 over the expansion of a golf course and the development of condos on Kanien’kehá:ka land, the Quebec police, along with officers with M-16s, tanks, helicopters, jets, artillery units, and even naval forces to repress resistance at both Kanehsatà:ke and Kahnawake. The armed stand-off lasted 78 days and ultimately saw the successful blocking of the golf course expansion. 5 years later, the RCMP carried out a 31-day siege of Secwépemc territory and arrested Ts’peten land defenders during the Gustafsen Lake Standoff in BC. In 2013,



the RCMP arrested over 40 Elsipogtog First Nation members opposing shale gas and fracking projects on their territory. These are but a few of hundreds of examples in the history of so-called Canada that highlight the centrality of state police forces in settler-capitalists' centuries-long crusade to exploit the "rich natural resources" on which the wealth of "Canada" is built.

THE COMMUNITY-INDUSTRY RESPONSE GROUP

Today, as the climate crisis worsens and Indigenous-led resistance grows, the reactionary state repression of land defenders has become increasingly efficient and consolidated. Perhaps the clearest demonstration of the interests of state and industry is the creation of the C-IRG (Community-Industry Response Group). The C-IRG is a secretive paramilitary detachment within the RCMP (Royal Canadian Mounted Police), specifically established in 2017 to streamline the violent repression of Indigenous-led resistance against resource extraction projects in BC. So far, at least \$50 million has been spent over the last 6 years to surveil and repress land defenders at Fairy Creek, the Wet'suwet'en-led resistance to the CGL pipeline, several First Nations' protests against the Enbridge Northern Gateway pipeline, the Coast Salish Nation's resistance to the Trans Mountain pipeline expansion, and resistance at the Site C hydroelectric dam.

What is known about the C-IRG in BC has been revealed through access to information requests by investigative reporters, and from research led by land defenders like Molly Murphy in collaboration with Research for the Frontlines. The C-IRG has been described as free "mercenaries" for the oil and gas industry, hired and paid for through public tax dollars. This special detachment consists of "volunteer" RCMP officers who specifically put their names

forward to work alongside private industry to police Indigenous-led resistance to pipeline construction and logging. Some are paid \$100 per hour, working 18 1/2 hour shifts at a time. They routinely remove their name badges to avoid accountability for misconduct, and have become infamous for sporting fascist "thin blue line" badges in their place. The group is funded through a 70:30 split between the provincial and federal governments. In other words, the C-IRG is a racist, self-selected, highly remunerated, state-funded paramilitary group that provides free intelligence and "quick-response" armed security for the owners of oil, gas, logging and mining companies. Among their favourite tactics is stinging—a psychological warfare technique where cops play unnerving noises and keep bright lights on at all hours of the evening in the campsites, walking through the camps non-stop to prevent land defenders from getting rest. This is meant to break land defenders' morale and create tensions within the camp. Floodlights, loud speakers, cameras, and other sensors are trained on the sleeping quarters of prominent activists. During confrontations, the C-IRG is also authorized to use "pain compliance" techniques, including face holds that involve gouging land defenders' eyes with the index and middle finger.

“PRIVATE-PUBLIC PARTNERSHIPS” ARE THE COLONIAL WAY

The RCMP also collaborates intimately with private firms to spy on activists. At Fairy Creek, they helped the Teal Jones logging company's private security agents infiltrate activist camps, who then conducted covert ops and shared surveillance intelligence with the C-IRG. If ever there were any doubts about the extent of collusion and coordination between the RCMP and private industry, people at Fairy Creek reported company loggers physically pin-

Capitalists

Government of Capitalists
Gouvernement du Capitalistes



ning down land defenders then calling over C-IRG officers to finish the job. In other words, loggers openly assaulted individuals with impunity, right in front of police officers, in order to facilitate their formal arrest.

As these investigations point out, injunction law is the resource extraction industry's greatest weapon, allowing judges to consider each case in isolation without regard to the validity of Aboriginal Title. All the company needs to do is make the case that they will suffer "irreparable harm" if their project is not allowed to advance. The majority of the C-IRG's operations consist of the armed enforcement of these illegitimate civil injunctions.

The C-IRG is currently under CRCC review after the RCMP received over 500 complaints in areas where the detachment was active. But no matter how much the Canadian state attempts to reform, rename, or rebrand these forces under different names or through "cultural sensitivity training," we must never be fooled. Our capitalist government will never support Land Back in any material sense— it will never allow for the collective stewardship of our forests, mountains, and waterways so long as there is more profit to be squeezed from mines, fracking projects, and lumber monocultures.

DON'T COUNT ON OUR "ELECTED OFFICIALS"

For those still holding out hope that electing a "progressive" party might help stall or reverse the climate apocalypse, it's worth

remembering that almost all of the violent crackdowns on Indigenous groups by the C-IRG in BC were funded and supported by the so-called "progressive" provincial New Democratic Party (NDP), who have held a majority government in the province since 2017. In 2022, they pledged \$230 million in additional funding to the RCMP to grow rural police detachments, recognizing the increased importance of protecting the capitalist class's massive mining, logging, and natural gas projects in the face of growing Indigenous-led resistance.

"Democratic" elections at both the provincial and federal levels in Canada have time and time again proven to be highly effective propaganda campaigns-- they are exercises in democracy for the capitalist class only, who get to select every four years the particular flavour of welfare-state capitalism or free-market capitalism they'd like to enjoy. In a faux-democratic system designed and controlled by settler-capitalists to serve the interests of resource extraction and labour exploitation, there has never been an electoral party that truly and materially delivers on Land Back. Capitalists rest easy knowing that state-funded mercenaries like the C-IRG will always be there to back up their pipelines and logging projects, no matter the colour of the posters that hang in the office of the incumbent.



ABOLITION AND ENVIRONMENTAL STEWARDSHIP ARE THE SAME STRUGGLE

Police abolition—and especially the abolition of the RCMP—is central to the fight against ecocide and climate change. If completed, the 670-km Coastal Gas Link pipeline will transport 2.1 billion cubic feet of natural gas to export terminals on the coast, to be processed, exported, and burned. Canadian liquified natural gas exports are set to soar thanks to new market penetration opportunities brought about by the war in Ukraine, with new export terminals being considered on the West Coast, East Coast, and even in Québec.

And now, seizing the opportunity to greenwash the production of semiconductors and batteries, the Canadian state has arbitrarily labeled a whole host of new metals and minerals as “critical” and “essential,” in much the same way that “oil and gas” was labeled critical infrastructure in the mid-2010s. This designation, in conjunction with Stephen Harper’s Bill C-51, means

that resistance to fossil fuel extraction may now be considered domestic terrorism—with Indigenous land defenders and their supporters labeled members of “fringe terrorist groups” by intelligence agencies. As Canada expands its domestic mining operations to deliver on “critical minerals” for “green” batteries and semiconductors, their promotion of these mines to “critical infrastructure” could allow the state to come down on protestors with the full force of its intelligence, surveillance, and paramilitary apparatus.

There is an inextricable and increasingly obvious link between police abolition and ecocide. Accelerating extreme weather events and climate-related catastrophes make the former an ever more urgent necessity, because climate disasters and social upheaval only strengthen the fascist tendencies of the liberal capitalist state, as demonstrated by the creation of the C-IRG. To dream of reversing or even just curbing our precipitous ecological decline, and slowing the exponential proliferation of extreme weather events, we must make rapid and sustained progress towards abolishing the armed forces that have enabled capitalists to exploit the land for far too long.

Notes:

1. Shipley, T. A. (2020). *Canada in the world: Settler capitalism and the colonial imagination*. Fernwood Publishing. (p 53)

More reading on C-IRG:

- APTN (“Behind the thin blue line” - Brett Forester): <https://www.aptnnews.ca/our-stories/cirg/>
- Briarpatch (“The C-IRG: the resource extraction industry’s best ally” - Molly Murphy): <https://bitly.guru/OqSID>
- Briarpatch (“Real climate action means defunding the police” - Molly Murphy): <https://bitly.guru/lhnCZ>
- RCMP 150: <https://rcmpheritage.ca/>

Support the Abolish C-IRG: <https://abolish-cirg.org/>

EKONI ACI and MASHK ASSI INDIGENOUS BLOCKADES AGAINST FOREST DESTRUCTION



For several years, indigenous movements have been advocating for the acknowledgment of their ancestral rights to their territories and complete sovereignty over them. This is exemplified by the Ekoni Aci (Atikamekw) movement and the Mashk Assi (Innu) Collective. These communities are at the forefront of the battle to safeguard their lands against logging and mining encroachments while advocating for the recognition of their ancestral rights.

Forest defenders demand to be consulted regarding any activities conducted within their territory. In their pursuit of complete sovereignty over their lands, these movements align

themselves with the broader Land Back movement. They resist the dispossession and economic colonialism perpetrated by large forestry and mining corporations, which extract resources and retain the profits, often with the complicity of various levels of government.

In a November 2021 letter addressed to the Premier of Quebec, where they called for a 5-year moratorium on logging across their territory, the chiefs of the Atikamekw ancestral lands proclaimed, “These logging operations are abusive, excessive, and conducted without regard for our rights. Forestry developments show no consideration for our way

of life and our capacity to engage in traditional activities. This practice, which contradicts our rights, must cease immediately.”¹ Of course, the decree of this moratorium was promptly disregarded by the provincial government and forestry companies, who continued their activities as if nothing had occurred.

The territory provides sustenance and traditional medicine to community members, forming the core of their way of life. The unchecked exploitation of resources without any recompense for the Indigenous people who rely on them results in the dismantling of their traditional economy and, in turn, their way of life. Following the classic colonial pattern, logging companies conducting extensive clear-cutting only offer token compensation to the communities, such as firewood or free snow removal from the roads, all while amassing millions of dollars in profits each year.

BLOCKING THE ROAD TO EXPLOITERS

In early 2022, despite the moratorium decree, the Champoux Group, operating the St-Michel-des-Saints sawmill, engaged in illegal logging within a traditional maple grove, sparking outrage within the community. Backed by the Band Council, the community established its initial roadblock at kilometer 60 of Chemin de la Manawan. The blockade, led by the “60 Movement,” effectively barred any machinery from advancing beyond that point and remained in place for over a year.

In February 2023, the Wemotaci community followed suit and implemented multiple barricades on forest road 25, near La Tuque in Haute-Mauricie, effectively barring all machinery, including those of the deforestation giant Remabec. Despite an injunction from Remabec and the disapproval of their band council, the families of Wemotaci chose to

maintain the blockades. This marked the inception of the “Ekoni Aci” movement, which translates to “Enough” in Atikamekw, uniting territory defenders from the communities of Manawan and Wemotaci.

A GRASSROOTS MOVEMENT

The Atikamekw Nation Council (ANC), representing three communities: Manawan, Wemotaci, and Opitciwan, has been engaged in a negotiation process for over 30 years with provincial and federal governments to secure recognition of Atikamekw territorial rights within Nitaskinan (their traditional territory). In the spring of 2023, undoubtedly due to the economic pressure exerted by the two blockades, the negotiation process gained momentum. Clearly feeling threatened by colonial authorities, the ANC and the Manawan Band Council then reversed their stance by withdrawing support for the blockades and calling for their removal during the negotiations.

This attempt to stifle the resistance of the Atikamekw communities, understandably, rekindled the blockades. In May of the previous year, in response to their dissatisfaction with the direction of the negotiations and in open defiance of the ANC and the band councils, several families took action by establishing a second barricade at the 16th kilometer of the Manawan road. This location held strategic significance as it allowed the blockage of two routes commonly used by logging companies. The directives were clear: no more machinery was to enter the territory. However, residents, passers-by, including vacationers, and trucks transporting timber were still permitted to circulate.²

In that same month, the pressure intensified as the Mashk Assi Collective, consisting of Innu individuals from Mashteuiatsh, established a blockade on a forest road at the 216th kilometer of Route 175 within the Laurentides



wildlife reserve in Saguenay. Eviction notices were issued to all companies operating in the territory, including the pulp and paper multinational Resolu, the Forestra Group, and the Lignarex Group. These notices explicitly demanded the “immediate cessation of all [...] forestry activities and vacating our territory.”³ Beyond the immediate halt to logging operations and the expulsion of harvesters, the guardians of Nitassinan (the ancestral Innu territory) also called for a logging moratorium. Additionally, the collective voiced opposition to the Petapan Treaty, which seeks to extinguish the Innu’s ancestral rights to their territory.

FOREST FIRES

In a dramatic turn of events last June, all blockades had to be dismantled due to the proximity of several large forest fires. The land defenders redirected their efforts towards the direct defense of their living environment by actively engaging in the battle against these raging fires on the doorstep of their homes. The rapidity and ferocity of these forest fires serve as a tangible manifestation of the climate crisis, the repercussions of which we are just starting to experience. Indigenous

communities, whose lives are intertwined with and reliant on the forest, were among the first to bear the brunt of these impacts.

During the summer, a coalition comprising the Mashk Assi Collective, the Ekoni Aci Movement, and the Kanien’kehà:ka Kahnistenera (also known as the Mohawk Mothers) made a public declaration, reiterating their call for a logging moratorium and urging for a public inquiry into the origins of the forest fires rampant across the province. As stated in their open letter: “The government, through its mismanagement of the forest, has created this situation of extreme danger for which it is responsible. By prioritizing profitability, the government has fostered monoculture coniferous forests that turn into veritable tinderboxes in dry and hot weather, posing a risk to public health. [...] This forest management is centered on maximizing cutting potential, industrial development, and immediate profit.”⁴

THE STRUGGLE CONTINUES!

Forest protection movements serve as compelling examples of tangible resistance against extractivism, capitalism, and colonialism. As highlighted, “While Rémabec reported an annual income of \$277 million in

2021, the unemployment rate in Wemotaci stands at 30%, and 25% in Manawan, which is over 6 times the provincial average. The stark contradiction between the wealth extracted from Atikamekw lands and the profound impoverishment of its inhabitants played a pivotal role in propelling them to establish this movement.”⁵ For now, members of the Mashk Assi Collective have reinstated their roadblock, and the blockade remains in effect.

It is crucial for environmental movements and anti-colonial allies to stand in solidarity with grassroots Indigenous struggles. Amidst the climate crisis, the environmental movement should attentively heed the voices of other communities in the struggle, consider the concerns of those most affected, prevent divisions within the movement, and refrain from perpetuating colonial dynamics. By doing so, we can harness strength through the diversity of practices and collective experiences.



Notes:

1. Nitaskinan, November 2, 2021. <https://rb.gy/v4mw6>
2. Trucks are authorized to transport trees that have already been cut to prevent the waste of wood, which could otherwise decompose on-site and potentially harm ecosystems by releasing significant amounts of mercury into the environment, among other consequences.
3. <https://rb.gy/cizky>
4. <https://rb.gy/z0e7k>
5. <https://bitly.guru/OwtUu>

Fundraising for the Ekoni Aci Movement:
<https://rb.gy/uvnw0>

Fundraising for the Mashk Assi collective:
<https://rb.gy/a7ilo>





Fistulous monarda.



New England Aster



MAKING SEED BOMBS

Seed bombs are a *guerrilla gardening* practice that enables us to reclaim vacant or excessively grassy urban spaces. This practice promotes local biodiversity, offering a simple and tangible means to support pollinating insects, combat heat islands and air pollution, prevent flooding through improved soil water retention, and slow the spread of invasive species. By

introducing native, melliferous, medicinal, and edible plants to our neighborhoods, we can green our communities effectively!

There is more than one method for making seed bombs, and we'll introduce one here. However, don't hesitate to explore other tutorials on platforms like *YouTube* for additional guidance!

The choice of seeds

To have a positive impact on biodiversity, it's essential to prioritize native wildflower seeds in so-called Canada. Alternatively, you can use seeds from introduced plant species that have successfully naturalized. These plants play a crucial role in local ecosystems by serving as primary sources of habitat and food for pollinating insects. These insects are vital for our food systems, and their presence sustains a complex web of ecological relationships necessary for the health of our ecosystems.

Here are some plant species to consider when creating your seed bombs: *Goldenrod*, *New England Aster*, *Tuberous Milkweed*, *Yarrow*, *Agastache Fennel*, *Rudbeckia*, *White Immortelle*, *Fistulous Monarda*, *Heliopsis False Sunflower*, *Biennial Evening Primrose*, and *Narrow-leaved Willowherb*.

Harvest your own seeds!

The practice of seed bombs invites you to open your eyes to the diversity of the plant world, encouraging you to truly observe the omnipresent plants in our daily lives. **An urban wasteland is a world waiting to be discovered.** You can collect seeds from species that captivate your senses and contribute to their dispersal.

Download an app like *Seek* to identify the plants you encounter on your path, and equip yourself with an envelope or paper bag to collect the seeds when they mature. How do you know if seeds are ready for harvest? Develop your sense of observation and revisit the same places often to experience plants throughout their life cycle. This exercise helps you build relationships and connect with the urban landscape, opening up possibilities for redefining our relationship with the world by connecting to a temporality other than the frantic pace of capitalist production.

Instructions

In a bowl, thoroughly mix 1 cup of seeds with 5 cups of compost and 2-3 cups of clay powder.

Gradually add water while mixing until you achieve a texture that allows you to roll small balls (approximately the size of a falafel) in your hands, ensuring they can retain their shape.

Gather your friends, share your seed bombs, and set out to disperse them on urban wastelands, vacant lots, sidewalk ledges, roadsides, cycle paths, alleys, water wells, and even in your neighbours' abandoned flower pots!

To maximize the success of your action, launch your seed bombs in areas where vegetation isn't too dense, and choose sunny locations. Timing your seed bombing just before a rainy day will make it even more effective!

Don't forget to label your seed envelope with the name of the plant, the year, and the place of harvest (so you can return to it the following year!). Store your seeds away from light and humidity.

Where to throw your seed bombs?

It is important not to throw your seed bombs in conservation areas, such as protected areas, ecological reserves, or even national parks. Doing so risks introducing plant species that are not initially found there, and their presence can jeopardize the integrity of populations of already threatened or vulnerable plant species.

IN GERMANY AND FRANCE

STATE VIOLENCE DEPLOYED TO SUPPRESS ENVIRONMENTAL MOVEMENTS

Since the beginning of the year, we have witnessed the recurring spectacle of the extensive use of state violence against environmental movements. Despite their undeniable significance, these events received minimal coverage from the mainstream media. In the following paragraphs, I will provide a brief overview of two such incidents.

LÜTZERATH

Between January 14 and 16, the village of Lützerath in Germany was occupied by environmental and anti-capitalist activists who strongly opposed the expansion of a lignite mine belonging to the company RWE. Lignite coal is regarded as one of the most environmentally harmful forms of fossil fuels, being approximately twice as detrimental as natural gas. This mine expansion was approved by the German state, ostensibly due to the alleged unavailability of Russian gas imports amid the conflict in Ukraine. However, experts have demonstrated that an increase in coal production was unnecessary to fulfill Germany's energy requirements during these circumstances. Consequently, thousands of demonstrators from across Europe rallied against this ecocidal project, which not only posed a severe threat in terms of greenhouse gas emissions but also jeopardized arable



land within the village of Lützerath.

Some individuals joined the activists who had already occupied the village for several months, barricading themselves within, while others formed groups in the fields

surrounding the stronghold. In total, there were at least 35,000 demonstrators. Faced with these protesters obstructing their Machiavellian plans, the company sought the intervention of the State, which deployed its police to enforce the sacrosanct laws of private property. Adding to the indignity of the situation, these police forces were transported using company trucks, among other vehicles. Predictably, clashes erupted as the police moved to disperse the demonstrators, resulting in injuries to dozens of protestors, with approximately twenty of them requiring hospitalization. In addition to the physical violence, state authorities employed the well-documented strategy of legal harassment, initiating legal proceedings against nearly 150 individuals.

Isn't this evidence that the State currently prioritizes the profits of major corporations over the welfare of its citizens and the future of humanity? If you remain unconvinced, let me present another, perhaps even more compelling, example of this very trend.

Sainte-Soline

On March 25, approximately 6,000 environmental activists and farmers gathered in Sainte-Soline, France, to protest against the construction of a megabasin—an artificial reservoir designed to store groundwater for agricultural irrigation. The organization “Les Soulèvements de la Terre” (“The Uprisings of the Earth”), which spearheaded this mobilization, opposes the development of this infrastructure because it jeopardizes water reserves, particularly groundwater tables, during droughts and privatizes access to water. They also hold a broader stance against industrial agriculture, viewing megabasins as a means of perpetuating its environmentally destructive and wasteful practices.

The protesters sought to occupy the megabasin, which was under construction, but they were met by a horde of heavily armed police officers. The police launched an onslaught, firing a total of nearly 4,000 tear gas and sound bombs, not to mention their extensive use of rubber bullet guns. This brutal attack resulted in injuries to 200 demonstrators, including approximately forty who sustained severe injuries and two who fell into comas. The carnage was compounded by the fact that the police obstructed ambulance drivers from reaching the site of the massacre for several hours.

This unrestrained state violence aimed to silence the voices of farmers who were confronting the threat of water privatization during a period of drought and climate change.

THE SAME VIOLENCE

In both Germany and France, we witnessed the embodiment of state violence as it wholeheartedly aligned itself with capitalist interests, opposing those who simply aim to safeguard the habitability of the planet for all human beings. This violence is by no means confined to Europe. As you are likely aware, it manifests itself perhaps even more brutally on the other side of the Atlantic, in what is known as Canada. This is notably illustrated by the neocolonial deployment of the RCMP on Wet'suwet'en territory to enforce the passage of the Coastal GasLink gas pipeline, generously financed by the Royal Bank of Canada. It is imperative that we recognize this as a universal issue and foster solidarity among various decolonial, environmentalist, and anti-capitalist movements worldwide. We all confront a common adversary: Capital, protected by the State.

ECONOMIC GROWTH

A NEGATIVE-SUM SYSTEM

When we scrutinize economic growth primarily through the lens of tangible measures (such as metric tons of natural resources, greenhouse gases, hectares of land, etc.) rather than its monetary value (GDP), its true nature emerges as a zero-sum, if not a negative-sum game. Where there is economic growth in one place, there is typically loss and devastation elsewhere. This “elsewhere” encompasses distant human societies, ecosystems, non-human life forms, and more. For example, the projected surge in electric vehicle adoption, predominantly in the Global North, translates into diminished mineral resources for future generations, the systematic dispossession of communities where extraction and waste disposal take place, and the widespread destruction of habitats crucial for all life on Earth.

The dominance and hegemony of GDP as the financial yardstick for growth conveniently obscures these externalities, which negate its alleged benefits and predominantly benefit a privileged minority. A comprehensive grasp of economic growth must shed light on its material reality, the accompanying ideological narrative, and the oppressive social dynamics it inherently entails.

GROWTH AS MATERIALITY

In 2019, nearly 100 billion tons of natural resources were extracted, which is twice



the established sustainability threshold. Economic growth demands an expansion of extractivism and imperialism, which are the very foundations that make it feasible.

GROWTH AS IDEOLOGY

It is unsurprising that economic growth is the political horizon of the ruling class. This growth primarily benefits the ruling class, which is why it becomes their primary objective. Subsequently, it is promoted as de-

sirable for the public interest. This ideology gives rise to a specific lexicon: under this narrative, capitalists are hailed as job creators (despite the obvious role of workers in creating products and services), ecosystems are reduced to mere natural resources, the economy is distilled into stock market indices, and exploited nations are portrayed as developing nations, and so on.

GROWTH AS SOCIAL RELATIONSHIP OF DOMINATION

Every year, since the turn of the 1990s and the era of economic globalization (which translates to the global expansion of capitalism and the further entrenchment of colonialism), the Global North continues to import an equivalent labor force of approximately 200 million full-time workers from the Global South. A significant portion of the Global South's population is thus compelled to work for the benefit of the North. This so-called free trade is, in reality, a form of impoverishment perpetuated by militarized property relationships that safeguard the interests of large corporations. This dynamic also exists within countries of the Global North, and Indigenous peoples in so-called Canada and the Americas persistently resist it.

MAKING DEGROWTH a POSITIVE-SUM Game

To emancipate ourselves from the clutches of growth, we must wage a multifaceted battle against its materiality, its ideology, and its social relationships. However, it's important to recognize that any society inherently involves a material aspect, a particular political ideology, and distinct social rela-

tionships. Therefore, the various political proposals currently under discussion (such as eco-socialism, communalism, democratic economic planning, eco-anarchism, and more) can also be examined through this threefold framework.

The materiality of a post-growth world:

What social relationship with nature will predominate? What will be the material conditions of our societies?

The ideology of a post-growth world:

What lexicon and narrative will represent the common good? What will be the production conditions of this narrative?

The social relationships of a post-growth world:

How will the social distribution of tasks be organized? What forms will the deliberative and decision-making institutions take?

The worsening of modern ecological crises renders the politico-economic status quo increasingly utopian/dystopian. The materiality, ideology, and social relationships of growth-based societies are not viable. However, the ruling class will attempt to perpetuate this system as long as possible, as their power relies on it. Meanwhile, greenhouse gases and the exponential destruction of ecosystems will continue to rise, parallel to a widespread sense of ecological rage.

Notes:

1. WU Vienna & UN IRP Global Material Flows Database, online, <https://bitly.guru/nCnNc>
2. Jason Hickel, Christian Dorninger, Hanspeter Wieland, Intan Suwandi, 2022, "Imperialist appropriation in the world economy: Drain from the global South through unequal exchange, 1990–2015", *Global Environmental Change*, Volume 73-102467.
3. M. Schmelzer, 2022, "The Future is Degrowth: a Guide to a World Beyond Capitalism", Verso.

A DIVERSITY OF TACTICS...

WHAT DOES THAT MEAN?



What is a diversity of tactics? Put simply, it is the principle that allows all affinity or more formal groups with compatible objectives to choose the strategies and tactics they prefer, without denouncing or discrediting one another.

Within the same struggle, the principle of diversity of tactics may lead to certain groups preferring tactics such as petitions, popular education, and cultural events to raise awareness about the issue, while others may opt for more intense forms of action (often referred to as “violent” - we will revisit this term later), such as blockades, occupations, acts of sabotage, or other forms of direct action. By respecting the diversity of

tactics, all these groups and individuals engaging in different actions acknowledge that other tactics have their place. Over time, this approach is more likely to maintain the cohesion of their struggle.

Of course, when groups agree on the principle of diversity of tactics, it doesn't imply that criticism is unwelcome. In fact, giving constructive criticism and expressing concerns among different groups when necessary is healthy. However, things don't always proceed smoothly, and tensions often arise between groups employing different tactics.

These tensions often arise when a group firmly believes that nonviolent tactics are the

sole path to victory. They may fear that any so-called “violent” action, such as a broken window, fireworks, or acts of sabotage, will discredit the demands of a social movement, divide it, and escalate repression. To address this form of purism, which is the dogma of non-violence among certain activist groups, and to equip ourselves to engage in discussions about more intense forms of action with our non-militant allies, we will explore the concept of violence in this text. We will also briefly examine the history of some social struggles and demonstrate that movements described as non-violent or peaceful are, in reality, more complex. Additionally, we will advocate for the strategic relevance of embracing a diversity of tactics. Finally, we will explore what this principle can look like in practice, first within a demonstration, and then within a coalition of groups employing diverse tactics.

WHAT IS VIOLENCE?

Defining violence can be a complex task. Is violence strictly limited to causing physical harm to one or more individuals, or does it encompass damage to material property, such as breaking the window of a bank branch? Psychological violence is undeniably real, but is it considered violence to subject a police officer to psychological stress, perhaps through insults or throwing tomatoes? Is systemic violence, such as police killings or injuries, comparable to the violence employed in response to such acts? Does violence only encompass hate-fueled attacks against marginalized individuals, or does it also include the Islamophobic and queerphobic content published in the *Journal de Montréal* that preceded the physical attack? What criteria determine whether one form of violence is morally more acceptable than another?

The objective here is not to provide exhaus-



tive answers to each of these questions but rather to illustrate the challenges of arriving at a universally agreed-upon definition of violence. Additionally, it is important to initiate discussions regarding the power imbalances that come into play when violence is present. Labeling an action as “activist violence” simply because a demonstrator throws a can of soup at police officers, who are equipped with full protective gear, batons, rubber bullets, pepper spray, tear gas grenades, a 9mm pistol, and the authority to use violence as sanctioned by the State, can seem absurd.

Let us condemn the hypocrisy that involves singling out acts of resistance as violence while downplaying and legitimizing the violence exercised by the Canadian and Quebec states through their military, police forces, and legislative and judicial systems. This includes deportations of migrants, repression against Indigenous people defending their land and the well-being of all against oil and gas projects, inaction on the issue of thousands of murdered or missing Indigenous women and two-spirit individuals, neglect of the housing crisis, the unfortunate reality of people living on the streets, the precarious conditions of sex workers, the escalating poverty affecting the majority of the popula-

tion while the wealthy become wealthier, Law 21, which has fueled Islamophobia in the province, the tax benefits that result in over 75% of mining companies having their headquarters in Canada – some of which are connected to the killings of activists in the Global South,¹ and the alarming levels of arsenic near the revered Horne Foundry, just to name a few. These are all forms of violence that may not be as overt as a physical assault but are profoundly destructive to the lives of people and ecosystems, both locally and globally, often in a much more insidious manner. We view any violence employed in response to or in defense against the systemic and potent violence mentioned above as justified.

A LITTLE HISTORICAL COMMENTARY

Groups advocating nonviolence as the sole effective tactic in the face of the sixth mass extinction, such as Extinction Rebellion and Just Stop Oil, tend to overlook the inherent heterogeneity of actors and a diversity of methods within all social movements. While this text does not delve into an exhaustive historical analysis, it's worth noting that even movements often cited as examples of nonviolence are more complex than conventional narratives suggest. Suffragettes, for instance, engaged in acts like smashing windows, blowing up mailboxes, and setting fire to municipal buildings. Martin Luther King Jr., a staunch advocate of nonviolence, carried a rifle for self-defense wherever he went. Gandhi, too, had support not only from peaceful activists but also from armed guerrilla groups.

When discussing history, it's important to note that opponents of social movements, including the State, private companies, property owners, and the media, often ex-



plot disagreements and tensions that arise from the choice of tactics used. Their aim is to create a division between the “good demonstrators” advocating nonviolence and the “bad demonstrators” employing violence, with the goal of fracturing social movements and undermining their legitimacy. A clear example of this occurred during the 2012 student strikes when the media suggested that individuals breaking windows or clashing with the police were not students but rather undercover “thugs” infiltrating the movement to disrupt the peace. In reality, it's entirely possible for someone to be both a student opposed to tuition hikes and to engage in property destruction; the person engaging in such actions and the student can be one and the same. To prevent our adversaries from exploiting divisions within our groups, we should embrace the principle of diversity of tactics. Diversity of tactics entails recognizing that different groups and individuals, facing similar circumstances, may choose various resistance strategies, driven by their political considerations. Ultimately, we all strive for social change.

DIVERSITY OF TACTICS IS MORE THAN A PRINCIPLE: IT'S A STRATEGY

Diversity of tactics should not be seen as an endorsement of violence by certain groups, but rather as a demonstration of confidence in their ability to strategize. Instead of framing the discussion as violence versus non-violence, it is more constructive to consider our actions in terms of tactical harmony. In any movement, both well-established and emerging groups can take action and organize activities based on their judgment of what is most relevant. Communication between these groups doesn't necessarily have to be explicit; each organization pursues actions it deems suitable. This concept underlies Climate Rage Week, which aims to provide a platform for a variety of activities that can address multiple needs within the current environmental movement.

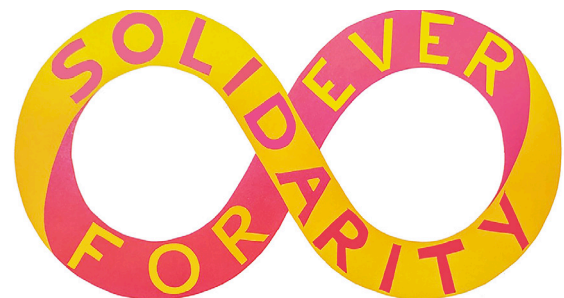
There are several essential needs that can be addressed through these diverse tactics. Firstly, there is the need for collective strength, often fulfilled by large demonstrations where people feel supported by a significant portion of the population. Secondly, there is the need to disseminate the message and reach beyond traditional activist circles. This can be achieved through symbolic and visibility actions, as well as popular education efforts like training camps and publications, such as this journal. Lastly, there is the need to exert pressure on capitalists and the state through disruptive actions, blockades, and sabotage. Given the current era of *global boiling*, the violent nature of these actions pales in comparison to the immense violence of the climate crisis, which is intricately tied to the violence of capitalism and colonialism. These actions are, in essence, acts of self-defense against a system that is causing widespread destruction. None of

these tactics are inherently contradictory, and we are stronger when these strategies complement one another.

This diversity offers numerous advantages to our movements. Firstly, for individuals who may be uncertain about taking any action at all, it is much more beneficial for them to engage in some form of action, even if it seems modest, as it allows them to grasp the limited relevance of their contribution. Whether it's participating in a playful action, like dressing up as bankers and staging a mock scenario of polar bear harm in front of a bank for Instagram photos, or engaging in a container port blockade, these softer actions often serve as an entry point into our movements. This inclusivity is essential for maximizing participation. Additionally, by dispersing organized actions and activities across different groups, we prevent any single organization from consolidating power. This also complicates the efforts of law enforcement, as they can no longer simply focus on targeting a central group within the movement.

Non-Denunciation in Practice

During COP15 in December 2022, Bloquons la COP15 ("Let's block COP15") – the precursor to Climate Rage – circulated a non-denunciation agreement, which several activist groups were invited to endorse. Non-denunciation is the foundation of the diversity



of tactics, aimed at preventing harm among groups; it's the *bare minimum*. As the term implies, it involves strategically refusing to denounce the actions of other groups to the authorities and refraining from criticizing these actions on our platforms – be it social networks, newspapers, radio, TV, and so on. But can we go further? Can we not only abstain from denunciation but also decide to strengthen each other, recognizing that our goals are compatible? While we may not have definitive answers, we encourage contemplation. Groups and individuals with media visibility can discuss the intense actions taking place, amplify them, and contribute to a greater understanding that the situation is dire and that such actions may recur. NGOs and other well-funded organizations can find ways to provide financial support to groups with fewer resources.

Collaboration can also extend to the realm of demands and actions undertaken. Why not engage in dialogue and consider how our diverse messages and actions can complement each other, even if they vary in intensity?

Of course, there is a danger that groups without a revolutionary perspective may give visibility to revolutionary struggles but dilute their message. Similarly, there's a risk that financial resources might be granted in exchange for changes in the angle of demands or the nature of actions. These phenomena must be absolutely avoided. The most crucial aspect is that groups maintain their autonomy. Otherwise, it ceases to be a diversity of tactics and becomes co-optation, which is always detrimental to social change. Co-optation occurs when a dominant group wishes to preserve its power and takes actions that may initially resemble revolutionary efforts but strip away their transformative potential. As illustrated by Dean Spade in *Mutual Aid: Building Solidar-*

ity During This Crisis (and the Next), a perfect example of co-optation is the breakfast program initiated in the 1970s by the United States Department of Agriculture. This program aimed to undermine the Black Panther Party's initiative of providing breakfasts to children in working-class neighbourhoods. Unlike the emancipatory program of the Black Panthers, which empowered black families in working-class communities to feed themselves, build community bonds, and develop a shared analysis of racism in the United States, the state-run program was, and still is, discriminatory. To access the service, individuals had to meet specific criteria, and it lacked the revolutionary political education aspect while stripping communities of their autonomy. This is why there may be a need for distrust on the part of revolutionary groups and why allies within resource-rich groups, if they genuinely want to support revolutionary efforts, must align with these initiatives without co-opting, altering, or overriding them.

CONCLUSION

We could exhaust ourselves fighting against the principle of diversity of tactics, but we must face the facts: it is impossible to control what other people or groups will do. Even David Suzuki declared in 2021 during an interview that “people are going to start breaking pipelines” in a calm manner. He didn't denigrate this type of action but acknowledged that it will inevitably happen. Faced with the destruction of life and the increase in forest fires, floods, tornadoes, and heat waves caused by climate change, more intense actions are on the rise. Let's work to ensure that this inevitable diversity empowers our movements, and let's not allow rigid conflicts to destroy them.

Notes:

1. <https://bitly.guru/mmCgj>

A LITTLE PRACTICE...

THE DIVERSITY OF TACTICS IN DEMONSTRATIONS

We sometimes hear that “anarchists compromise people’s safety by causing damage during demonstrations.” Let’s defuse this type of argument. Of course, there may be individuals who behave in unacceptable ways, such as throwing a projectile without considering the potential danger it poses to the crowd of demonstrators or hitting a fascist and running away, without worrying about weaker comrades that they have left behind, even though the individual would have had the capacity to stand up to the fascists. This kind of behavior does not represent an entire group or political ideology. Moreover, these individuals can receive constructive criticism from their peers and improve their actions in future situations. The same principle applies to activist groups: constructive criticism regarding how to enhance safety for people is critical. For instance, including considerations of exit routes during an action or quieter sections within a demonstration is crucial, and should be openly communicated and welcomed.

Despite the prejudices often associated with anarchists, black blocs, and other activist groups known for their more intense militant practices, these practices are not synonymous with negligence or incompatible with collective security. In fact, these groups employ a range of collective care practices during demonstrations and actions. Here is an overview of some of these practices.

The **black bloc** is a group tactic, not a type of activist. Participants in a black bloc dress in black and mask themselves to conceal their identities during a demonstration. This tactic serves two

main purposes: It reduces the risk of arrest for their fellow activists, as it becomes difficult for the police to target a specific individual when the crowd appears as a homogeneous and anonymous block. Secondly, it lowers the risk of being identified and arrested by law enforcement officers who often film and photograph demonstrations.

Distributing **materials** such as COVID masks and glasses (to help other comrades complete their black bloc outfit) is a common practice.

Staying together during the demonstration helps minimize the chances of the crowd being split into two by the police, which can make those present vulnerable. Resisting the usual dispersal attempts by the police, such as tear gas, and making an effort to remain in a group is also a way of protecting yourself and your comrades. Nobody wants to find themselves alone with their three friends in front of the riot police amid a cloud of tear gas. Similarly, **staying together when the demonstration ends** and returning to the metro as a group rather than going alone can minimize the chances of being harassed and arrested after the demonstration.

Demonstration **medics**, who possess first aid knowledge, are often, if not always, present in more radical demonstrations where police repression is expected. They carry their first aid kits along with “Maalox,” a half-and-half mixture of water and milk of magnesia (an over-the-counter antacid available in pharmacies). This mixture is very useful in relieving the burning sensation in the eyes caused by pepper spray and tear gas.

Legal support is typically provided by the groups organizing the protests. The contact number of a lawyer is distributed at the beginning of the demonstration, which can be useful in case of an arrest. These groups may also offer financial assistance during court proceedings. Anarchists ensure that no one is left alone in the justice system!

The majority of comrades exercise **“common sense”** during demonstrations and actions: they

help fellow comrades to get up when they fall, avoid leaving slower runners alone to face the police, refrain from throwing objects that could harm their fellow demonstrators, and prevent street furniture from falling at the feet of comrades who are walking with them and might trip.

Our fight is against oppression, state violence, and the violence of murderous corporations. We aim to fight together, for a sustained period. To achieve this, let us take care of our comrades, especially during moments of repression.

CLIMATE RAGE HOROSCOPES

Inspired by stupid websites and the basic knowledge of some astro-queers ;)

FOR EVERYONE

Love: <3 <3 <3

Friendship: <3 <3 <3

Chance: <3 because ACAB

\$: FUCK CAPITALISM

ARIES

(March 20 – April 19)



If you've been criticized for your resentment at other times, this time, your skepticism will be necessary to avoid being coaxed by bogus promises of green energy. Remember, capitalism, regardless of its guise, is still capitalism! Your bold, headstrong and part-time punk nature will serve you well. “We advance, we advance, we don't retreat!”

TAURUS

(April 20 – May 20)



You are the only person who manages to keep indoor plants alive in a ½ basement for \$2000/month! Your years of tree planting experience will not have been in vain, we will need your skills for the climate revolution. Fuck the hierarchy of productive and re-productive tasks, you are essential!

GEMINI

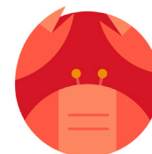
(May 21 – June 20)



Your eccentric yet endearing personality, your “I know it all” demeanor that can be irritating at times but is incredibly useful, and your charming smile will help unite revolutionaries and reformists in our cause. Here's a suggestion: don't waste your time with Greenpeace – we know where their headquarters is ;)

CANCER

(June 21 – July 21)



Eco-anxious millennials and the generations that follow appreciate your emotional support and your role as a “free hugs booth operator.” You excel at shouldering everyone's problems. Just be cautious not to burn yourself out with this heavy load. If your glass is overflowing, don't hesitate to pour some out, and if your bag is too heavy, don't be afraid to toss away those stones that weigh it down :p

LEO

(July 22 – August 22)



Your stand-up act to grab attention (the one you rehearse a bit too frequently, hehe) could serve as a distraction while we set police tanks ablaze in

the name of the forests. Climate Rage Week is your moment to shine; for once, no one will fault you for shouting too loudly. Please, reserve your monologues about the revolution ONLY for the demonstrations ;)

VIRGO

(August 23 – September 22)



'Tupperware for other people's mess,' we're lucky to have you so that our HQ doesn't resemble the bedroom of a teenager torn between anarchism and communism. As the "one-person welcome committee," your presence ensures the inclusivity of the group! But, most importantly, it's a blessing that you can be occasionally judgmental (with good intentions), as organizing with you would otherwise be quite intimidating <3

LIBRA

(September 23 – October 22)



Usually, as soon as it's voting time at the GA, you're THE person who wants to amend the proposal/when half the people at the GA are due for a cigarette, YOU raise your hand... BUT, your choice is clear: no compromise, no reform! Continue to make anarchist propaganda on the MTL poles (they say it's fun to stick stickers on the run) xD

SCORPIO

(October 23 – November 21)



Your gaze pierces and delves into the soul of others. You know the meaning of ACAB ;). You sport the look of a protagonist in a leather coat (faux leather from thrift stores #vegan), and you manage to exude swag even in black bloc. Your skills in deception and stealth will come in handy for avoiding trouble. Plus, thanks for taking the trip to the grocery store for the Climate Rage BBQ; let's just say you were quite thrifty ;)

SAGITTARIUS

(November 22 – December 20)



Your Signal nickname is useless because EVERYONE in the community knows you. Besides, you

manage to sleep with your comrades' little notifications constantly popping up? Your interpersonal skills make you an excellent correspondent with other activist groups, make you the MVP of the party and we could see you being the karaoke emcee at the after party. Glad you love Richard Desjardins too!

CAPRICORN

(December 21 – January 19)



You have been an adult since the age of 6. You weren't playing with dolls because you were already managing the overpopulation of playmobiles. Fortunately, monopoly \$ was enough for you and your motivation for duty lives on through your activist commitments. Thank you for organizing our chaos brilliantly and tactfully... well sometimes tactfully :p. Thanks to you, our demonstration route is clear: Direction --> Revolution!

AQUARIUS

(January 20 – February 17)



Your creativity and your sense of analysis will perhaps allow us to find a way to make demonstrations fun for > 20 minutes! You have the reputation of being an armchair philosopher (especially the armchairs of student associations) and of wanting to defend all marginalized people. Take note, you are no longer "an ugly duckling" in a suburban family, you can trust your allies :)

PISCES

(February 18 – March 19)



Best fortune teller ever (careful of cultural appropriation if you use tarot :p). We believe you when you reassure us! We're grateful that you're taking on a therapist role that doesn't charge 2 months' salary/hour when we need it. Little reminder: it's climate RAGE week... You too can be angry when the CEO of a company sprinkles pesticides on his lawn in the middle of a drought.



CLIMATE RAGE DEMONSTRATION

ecologist - anti-capitalist

September 29

2023

George-Étienne Cartier Statue - 2pm

RAGE
CLIMATIQUE ORG