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**MASS ACTION
CAN BEAT
THE NAZIS**

All out September 30



Charlottesville has drawn a line in the sand against racism and fascism

THE HORRIFIC racist rally in Charlottesville, Virginia has drawn a line in the sand. Either you are with Trump and his Nazi backers or you are for peace and unity.

Heather Heyer, an anti-racist activist, was killed when a bigot drove his car into the crowd. Many more were injured by attacks throughout the weekend as gun-toting fascists terrorized the community. They attacked poor housing projects, threatened clergy standing up against hate and surrounded the local synagogue chanting Nazi slogans.

Trump told the media that there were “many

fine” people at the Nazi rally. This has further emboldened the bigots. His statements have shocked the world.

But people are responding. Across the US, anti-racist mobilizations have been massive. In the first major post-Charlottesville rally in Boston, bigots planned to march through the city but were confronted by more than 40,000 people. The racists were humiliated by the show of unity and strength and had to scuttle away under police protection. Across the US, more than 50 planned racist rallies were subsequently canceled.

A rally in Vancouver on the same weekend

shut down a planned racist event before it could even start. Thousands of people clogged the streets in front of city hall and forced the bigots to flee.

The scene has been the same around the world. In Barcelona, Berlin, Warsaw, San Francisco, and in Ottawa, Toronto, London, and Quebec City, thousands have joined massive demonstrations to stop the hate. This is how we are going to defeat the racists: by showing them that they are few and we are many.

But they are not finished. They may have been forced into a retreat, but they are trying to

regroup. We need to build a mass movement that will confront them everywhere they go. We need to smash their confidence.

Our tactical choices matter as we try to build this movement. We need people from all walks of life to feel confident that they can participate. The best way to ensure that is to build as broadly as possible and with tight organization.

The rallies since Charlottesville have shown that the mood is there to stop the hate. It is up to all of us to mobilize in our schools, workplaces and communities to push the racists back into the sewers where they belong.

Interview: Guy Caron on running for NDP leader

by Kevin Taghabon

Editor's note: We have reached out to all NDP leadership candidates to conduct and publish interviews. A longer version of this interview is available at socialist.ca.

At one point the [polls in the 2015 election] had the NDP as [high] as 40%. The election did not turn out the way that the NDP wanted. What lessons do you draw from that?

We were just too cautious. We were too policy conservative in our approach. We had a very uninspiring platform. That, in the end, I would say was a major hindrance in our strategy. Elements such as having a balanced budget every single year hurt us. It demobilized our base and did nothing to attract new voters.

Your opponents in the leadership race have talked about nationalizing, bringing more things into the public sphere. Is this something that aligns with the things you want to do moving forward?

I'm not opposed to nationalization but there needs to be a case for it. When you nationalize something there is the risk that politics will play a role, which will not necessarily be in the best interests of those who are served by the service that is being nationalized. We do have an infrastructure problem, and we need to solve it.

I would suggest the creation of a crown corporation to invest in infrastructure. That would be publicly controlled and the infrastructure would remain publicly controlled.

On climate, where do you orient yourself? Are there any red lines you would say we absolutely cannot cross?

It's always hard to say because the decisions you have to make have to be made with the information you have in hand. To say "never" is actually binding yourself for situations that you might not forecast.

I do have a very comprehensive climate change platform. In the jobs creation platform I talk about \$90 billion of investment for the green



Federal NDP MP and leadership candidate Guy Caron (right)

economy, for transit, for higher speed rail, for a green retrofit.

What's your position on the Leap Manifesto?

The Leap Manifesto is composed of 15 articles. There's about eight or nine things we all agree on because we're all New Democrats. There's one for which I'm the lone standard bearer, which is basic income. And there's five or six which are about energy and climate change. We are having this debate in the race right now. I welcome the debate. I don't think it's that productive to say "for" or "against" Leap.

Basic income (BI): this is something on which you stand apart in the leadership race.

Basic income, the way I'm proposing it is basically for all those who are below the low-income cutoff. You ensure that through the tax system you complement any income they have, be it labour income or support program income. Through monthly payments you make sure that everyone has enough to get to that low-income cutoff.

Some of the arguments from the left against a basic income are that it disempowers organized labour on one hand. Finland's

biggest labour union came out saying basic income is not the solution. It disincentivizes employers from providing a livable wage. Rent seekers in the economy – food producers, landlords, internet providers – once we start receiving a basic income will raise prices accordingly.

People assume that it will decrease wages because it will provide an incentive for the Wal-Marts of this world to bring down their wages to minimum wage saying, "you have basic income, that will take care of it."

I would actually submit to you that in all likelihood basic income would increase wages. You have low wages because people are desperate enough that they will be taking the first crappy job at minimum wage to be able to survive. Employers know it.

If you no longer have to worry about survival, you don't need to take that crappy job. So employers will actually see that job, see that it doesn't attract people, and be forced to increase their wages.

It could be used as a wage subsidy, possible. Could it raise wages? I just made the case that it might. We will not know until we apply it. Everything else is theoretical.

BC NDP's crawl to \$15 minimum wage

by David Bush

The new BC NDP government has announced it is raising the province's minimum wage to \$15 an hour by 2021, making British Columbia the third province to bring in a \$15 minimum wage. This is undoubtedly a win for the larger Fight for \$15 movement in Canada and the United States.

However, the four-year phase-in to \$15 is the longest pathway so far in Canada. The Alberta NDP, the first to bring in a plan for \$15, is doing it within 24 months. The Ontario Liberals are aiming to do it in 18 months, with the bulk of the raise coming within six months.

The BC NDP's extremely slow rollout of the minimum wage increase leaves much to be desired. There has been no outline of scheduled increases to \$15, simply an announcement that a "Fair Wages Commission" would consult "stakeholders" about a timeline. They are also planning on keeping the liquor server exemption to the minimum wage. It currently stands at \$9.60, but will be raised by 50 cents to \$10.10 an hour on September 15, still well below the general minimum wage.

Placating, emboldening business

The BC NDP's announcement also tried to address the fears that a minimum wage increase would hurt businesses. The Minister of Labour, Harry Bains, told the media, "we've listened to business owners, who have told us gradual, predictable increases are the way to go to minimize the impact on their businesses."

Echoing the business lobby's arguments is unlikely to discourage employers from aggressively attacking a raise to the minimum wage.

In fact, there is already a strong indication that the business community will use the Fair Wages Commission to further delay or even kill the proposed \$15 minimum wage.

When asked about policies such as tax breaks or relaxing labour laws to mitigate the cost to busi-

ness owners, NDP Labour Minister Bains said the government would consider it. But placating the business lobby will not work. The tepid rollout by the BC NDP will simply embolden the forces lining up against the minimum wage hike.

The business lobby can already smell blood. Green Party leader Andrew Weaver helped to quash the NDP following through on their campaign promise of card check union certification. And Weaver is sending mixed signals about the \$15 minimum wage, saying he while he welcomes it, he opposes the government's timetable of 2021 preferring the Fair Wages Commission to be allowed to impartially determine the phase in. Weaver supports consultation with small business and stated, "minimum wage is just one way we can move towards all British Columbians having a livable income."

This is not exactly a ringing endorsement of a \$15 minimum wage by the Green Party. Given the NDP's reliance on the Greens to be able to hang on to government this is a wedge that can be exploited to water down the NDP's most progressive campaign promises.

The NDP's minority government status can equally be exploited by labour and the left to wrench out concessions, but this requires a willingness to fight.

Considering the BC Liberals kept the minimum wage frozen from 2002 to 2010, and housing costs are spiralling out of control in Vancouver and other parts of the province, there is no good reason for the BC NDP's slow timeline to \$15.

The BC NDP's announcement is a victory for the Fight for \$15 movement. But the delayed rollout shows that a grassroots movement aimed at organizing and mobilizing workers across the province is needed to stand-up to the business lobby and force governments, even one's led by the NDP, to pass much needed reforms for workers in the here and now.

Read the full article at Rank&File.ca.

Asylum for Haitians, not Confederates

by Chantal Sundaram

On August 15 a plaque was quietly removed from the Bay in Montreal. It had been placed by the United Daughters of the Confederacy, descendants of southern combatants who sought asylum in Montreal after their defeat in the Civil War.

The plaque betrayed a hidden history: Confederates were given asylum in Canada. In particular it commemorated Jefferson Davis, president of the confederate states from 1861 to 1865. Davis considered coming to Montreal in exile, and wealthy printer John Lovell welcomed him in 1867.

As the plaque was removed, a tent city of Haitian refugees grew on the US border, fleeing Trump's curtailing of the US asylum granted following the Haitian earthquake. Canada's Safe

Third Country agreement and failure to recognize economic hardship as grounds for asylum put them in limbo.

Confederates, supporters of slavery, had an easier time finding asylum in Canada than those fleeing the legacy of slavery in Haiti.

Symbols of the Confederacy are not historical relics. They were erected in the 1950s in response to the rise of the Civil Rights movement to defend segregation. This is no less true of the Montreal plaque: it was financed in 1957.

But the Montreal plaque also resonates with Canada's present. Trump's threats to deport all the undocumented have led Amnesty International and many others to call for the repeal of the Safe Third Country agreement: the US is no longer safe. Trudeau has failed to respond.

Racism

Quebec white supremacists, particularly La Meute, are attempting to foment racial hatred around the Haitian refugee crisis. In mid-August they held a rally in Quebec City on the same day a rally was held in support of the Haitians.

The Wednesday before in Quebec City, a vigil in front of the US Consulate denounced the far right under the slogan "united against hate." A Quebec solidaire activist said: "it's important to send a message 6 months after the attack [on the Quebec City mosque] that the inclusive Quebec we want is one we must create, not just talk about it."

Days later, the Montreal Haitian community asked why both Quebec and federal governments had handled the refugee situation so

badly. Amir Khadir, Québec solidaire MNA, said: "We have many public buildings that could house them, particularly empty hospitals. I don't understand why we don't have access to these buildings but leave these migrants at the border, in tents, far from the community that is more than ready to offer their support."

It was on the eve of Canadian Confederation that the Confederacy plaque was placed in Montreal. At the time Montreal was the city of Canadian capitalism, run by wealthy Anglophones upholding British law. And it was only a few short months ago that controversy swirled around the dismantling of the monument to Edward Cornwallis in Halifax, a symbol of colonialism of the Mik'ma First Nation.

As Canada proudly celebrates 150 years of Confederation, it must account for why it was easier to accommodate Confederates than those fleeing Haiti.

Unity

August also marked the anniversary of the great Haitian slave revolt during the French Revolution, about which its leader, Toussaint L'Ouverture said:

"It is not a liberty of circumstance, conceded to us alone, that we wish; it is the adoption absolute of the principle that no man, born red, black or white, can be the property of his fellow man."

We must build a united movement against monuments to racism, current laws that perpetuate it, and the far-right that exploits it.

Huge rally in Barcelona— ‘Your wars, our dead’

by Maria Dantas, Marx21

On August 26th, Barcelona saw a massive demonstration in response to the August 17th ISIS attacks. The march was an enormous success for the social movements and the ordinary people of Catalonia.

The demonstration, called by the city council, then supported by the Catalan government, was initially presented as a march for peace and solidarity, and on that basis the council invited the social movements to participate actively in its preparation.

However, news that the Spanish government was also hosting the march, and that most of the Conservative (PP) government as well as the Royal Family would take part, put things in a different light. How could the PP and the Royal family head up a demo for peaceful coexistence?

Following pressure by the left, especially the anti-capitalist CUP, the organisers agreed that the PP and the royals wouldn't formally lead the march but they would still be a significant presence at the front. For the social movements and the left this posed a challenge.

Some argued that it was not the time to raise political debates and we should just go on the demonstration to remember the victims of the attacks of 17 August.

Others argued that the demonstration would inevitably reinforce the government and decided not to participate.

However, the majority position



Banner at Barcelona march: “Peace, solidarity, coexistence in diversity”

was that we should try to turn the demonstration into what it should be; in effect, take it over. There was a week of hectic activity, with meetings of representatives of neighbours federation, trade unions, important sectors of the independence movement, the anti war movement, and especially the anti-racist movements and the networks that organized the massive demonstration welcoming refugees February 18.

Nearly 200 such movements agreed to a powerful declaration

denouncing the role of the PP in the Iraq war—and the occupation which laid the basis for Daesh—and denouncing the role of the Spanish royal family, intimate friends of the Saudi monarchy and deeply involved in the arms trade to that country. The text included the call to turn the demonstration blue: the blue of the Mediterranean and of the 18 February pro-refugee protests.

50,000 blue placards were produced with slogans in favour of peace and against islamophobia.

Two 15 metre long blue banners were made with the two main slogans: “Their policies, our dead” and “Peace, solidarity, coexistence in diversity”.

The demonstration was full of the color blue and the movements’ slogans, with shouts against islamophobia and war, denouncing the hypocrisy of the leaders. Thousands of placards naming and shaming Prime Minister Mariano Rajoy and the king for their role in the arms trade had slogans like “People who

want peace don't sell weapons”. This was also on a massive banner that a whole block of the demo held just over their heads.

The right reacted in two contradictory ways: pretending that none of this had happened (thanks to carefully chosen camera angles), or accusing independentists of having hijacked, boycotted or wrecked the demonstration. They denounced the “politicisation” of the demo, ignoring that their “antiterrorist” demonstrations have always been highly political, and full of nationalist flags... Spanish nationalist flags. The whole operation by the PP, bringing the king and the government to the demonstration, was an attempt to weaken the independence movement, and it failed completely.

The demonstration was a massive victory for the social movements and a defeat for the right.

It also raises questions about the left that controls the council and about the Catalan government, which will hold a referendum on independence on October 1st. If the council and the government can't face down the Tories and the king, how can they face up to them in the much bigger challenges implied if they fulfil their promises?

We know that there will be many struggles ahead. The fight against islamophobia and fascism will have to continue and increase. But the lesson of the demonstration is that we can get mass support for this if we know how to look for it and how to build it.

INTERVIEW

Linda Sarsour: “We don't lead single-issue lives”

Linda Sarsour, a prominent Palestinian-American political activist, is perhaps best known for her work as one of the co-chairs of the 2017 Women's March on Washington. She is currently working with MPower Change, a grassroots Muslim American organization that fights for racial and economic justice. Kevin Taghabon spoke with Sarsour at the 2017 People's Summit in Chicago.

There's sentiment I feel that since Trump got elected, there's a lot of accelerated activism, there's a renewed Left. Do you feel comfortable with that sentiment?

Trump didn't introduce racism or xenophobia or mass incarceration or poverty. None of these issues are new to the movement. There have been people for decades in this country working on these issues. I agree with the sentiment in the sense that there's much more mass mobilization and mass organizing, in a way that we haven't seen in the past – at least for me – thirty years. But I also don't want to discredit or underestimate work that has already happened in the past. As long as

we still remember that there have been mass mobilizations in the past and that we do stand on the shoulders of giants, then it's okay to recognize that there has been an acceleration under this particular administration.

What does intersectionality mean to you, and why is it specifically important in the framework of Muslim solidarity and Palestinian solidarity?

Intersectionality for me means that we all come to the table. That we understand that there are no single-issue struggles because we don't live single-issue lives. As a Muslim woman, as a Palestinian woman, as a daughter of immigrants, as a non-profit leader, as someone who serves refugees, I want to be able to bring all that to the table. An intersectional movement allows me to not have to prioritize which issues are more important and kind of split my activism, and allows me to care about many things all at the same time. And that's the only way we're going to win. Environmental justice is not going to be able to win without the folks working on single-pay-



Linda Sarsour

er healthcare or the folks working on ending mass incarceration or the folks working on reproductive rights. What I'm seeing now is young people coming together and saying “yeah, we can say all these things and we can work on all these issues together.” What that does is it builds power, and it brings us all together.

How do you feel about the narrative of, “we are either the white working class, or the other mar-

ginalized communities, and these are diametrically opposed”? Why does that not serve us? Why is that something that perhaps the establishment parrots?

The establishment wants to pit us up against white working class [people] when in fact they are core to the movements that we're a part of. They are also impacted by the very issues that we are impacted by whether it be poverty, drug abuse, access to healthcare, reproductive rights. At this conference as you can see there are people of all backgrounds. It's actually one of the most diverse progressive conferences I've been to in a really long time. This is antithetical to the opposition saying, “people of colour versus the white working class.” This is the conference that's telling us, no, the white working class is in fact our ally, and in fact also part of the directly impacted.

There seems to be a bit of lagging behind in Canadian, American, or British opinion specifically on Palestine. It's kind of split down the middle [among citizens]. But the state and the media portray it as

if there's Israel and that's it.

Oh yeah. I mean, it's a new day, right. We're starting to see a lot of young Jewish white progressives who are standing up against groups like AIPAC [the American Israeli Public Affairs Committee], standing up for justice for Palestine. At the same time, being able to say that when we stand up for human rights we have to stand up for the human rights of all people including the Palestinian people. A lot of people are making the comparison now between what's happening in Palestine and South African Apartheid, and people choosing to say, “what side do I want to be on?” Fifty years from now, do you want to be the one to say, “I was on the side of human rights, I was on the side of ending military occupation”? I think that's where most young people are. I'm seeing a new shift in that and I'm very proud of those who are choosing to stand up for Palestinians.

This interview has been edited for length. Read the full interview at socialist.ca

Right-wing terrorism strikes Charlottesville

by Jesse McLaren

In an act of terrorism, a white supremacist drove his car into a crowd of anti-racists in Charlottesville, Virginia, killing 32-year old Heather Heyer and injuring 19 others. This is the latest backlash of racist violence, encouraged by the Trump presidency and continuing a long legacy.

Anti-racist movements have swept across the US in the past few years—from Black Lives Matter challenging anti-Black racism, to Indigenous communities leading the climate justice movement, to racialized workers leading the Fight for \$15, to migrant workers and their allies calling for sanctuary cities. These fights for a better future include efforts to correct distortions about the past.

Removing symbols of slavery

According to the Southern Poverty Law Centre, there are more than 1,500 symbols of Confederacy in public spaces, including 109 public schools named for General Robert Lee, President Jefferson Davis or other Confederate icons. After the 2015 massacre of Black parishioners in Charleston, there have been growing demands for southern states to remove their symbols of slavery, which have succeeded in removing or renaming 60 sites. State capital buildings in South Carolina and Alabama removed their Confederate flags two years ago, while New Orleans removed the statue of Jefferson Davis this year.

In 2015 someone spraypainted “Black Lives Matter” on the statue of General Lee in Charlottesville’s Lee Park, and in last year highschool student Zyahna Bryant petitioned the city council to remove the statue entirely. As she explained,

“As a teenager in Charlottesville that identifies as black, I am offended every time I pass it. I am reminded over and over again of the pain of my ancestors and all of the fighting that they had to go through for us to be where we are now. Quite frankly I am disgusted with the selective display of history in this city. There is more to Charlottesville than just the memories of Confederate fighters... Let’s not forget that Robert E. Lee fought for perpetual bondage of slaves and the bigotry of the South that kept most black citizens as slaves and servants for the entirety of their lives. As a result, legislatures of the south chose to ignore and turn a blind eye to the injustices of African Americans from Jim crow and anti-black terrorism to integrated education. These are all some things that this statue stands for.”

In January of this year Charlottesville joined the growing numbers of sanctuary cities across the US—challenging Trump’s travel ban—and in February city council voted to change the name of Lee Park to Emancipation Park, and to remove the statue.

Racist backlash

As Wes Bellamy, Charlottesville vice mayor and the only African-American city councilor explained, “When you have African Americans who decide to stand up in nontraditional African-American places, in places in which we haven’t been very vocal or in which we have, quote-unquote, ‘caused trouble’ or stirred things up, whenever we decide to do so, and our white brothers and sisters or Latino brothers and sisters, our brothers and sisters of different hues and persuasions decide to rally and ride with us, whenever you see that kind of uprising... individuals who believe that things should be the way they’ve always been, they normally push back. You’ve seen this from the ‘40s to the ‘50s to the ‘60s.”

This latest pushback has been encouraged at every step by Trump. As former KKK leader David Duke threatened, “We are determined to take our country back. We are going to fulfill the promises of Donald Trump.”

What this means was on full display in Charlottesville: racists organized a “Unite the Right” rally at the site of the statue of Lee, marched through University of Virginia brandishing

torches, and unleashed anti-Black violence including the beating of 20-year old Deandre Harris. When a diverse crowd of anti-racists confronted them, a white supremacist drove his car through the crowd—killing Heather Heyer and injuring 19 others. As Patrisse Cullors, co-founder of Black Lives Matter, explained, “The klan was at its height during Black reconstruction. The last 4 years has been our reconstruction moment, and this is the backlash.”

After encouraging the growth of the far right, Trump refused the condemn its lethal violence, instead vaguely speaking out against “hatred, bigotry and violence on many sides”—as if the anti-racists who were injured and killed are an equal threat to the racists who killed and injured them. Attorney General Jeff Sessions also condemned “racial bigotry,” but it’s unclear what he means by this, as just last week his Department of Justice laid out plans to sue universities over affirmative action policies deemed to “discriminate against white applicants.” The media have been similarly evasive, speaking of “violent clashes” that “left one person dead” rather than condemning right-wing terrorism and anti-Black racism.

Solidarity

Looking at the tragic images from the Charlottesville terrorist attack, there isn’t a starker dichotomy of who we are and what we’re against. Confronting the forces of racism, bigotry, xenophobia and violence, the counterprotest signs proclaim loudly: Black Lives Matter, solidarity, love, and the fight for a better world.

At the core of this solidarity is a sense of the international struggle of us against them; of the desire for a better world built on cooperation versus a vision of the world carved up along racial lines.

As we learned about the death of a member of the IWW and injuries to members of the ISO, DSA, Black Lives Matter, and many others who were standing up against bigotry, we were reminded of an article that came out after the murder of Ahmad Sami, a comrade in the Revolutionary Socialists in Egypt during the Egyptian Revolution. The words seem fitting for the situation today. We paraphrase below:

“Wherever socialists are when one of our side is murdered, it should make us all the more determined to carry on the fight. We are proud to be part of the same fight for a better world as those injured or killed in Charlottesville this weekend. That fight reaches back through the struggles of generations across the world. We are internationalists. Our struggle for a better world and a socialist society knows no borders.”



Over 5,000 people mobilize against anti-Muslim and anti-immigrant rally in Vancouver



In Boston, over 40,000 anti-racist protesters shut down right-wing rally

Ottawa rallies against racism

Approximately 1,000 people rallied outside the United States embassy in Ottawa on August 23, standing in solidarity with anti-racist protesters in Charlottesville, Virginia in their opposition to the far-right.

Demonstrators chanted “No hate, no fear, refugees are welcome here” and “Black lives matter” as they marched around the embassy compound.

Speakers included Ishaan Gardee, executive director of the National Council of Canadian Muslims, Alex Neve, secretary general of Amnesty International Canada, Rabbi Elizabeth Bolton of Orh Hanesham Congregation and Yamikani Msosa of the Sexual Assault Support Centre.

Rabbi Bolton quoted the famous lines of Pastor Niemoller

in describing why people need to stand together: “When they came for the socialists, I did not speak out, because I was not a socialist. When they came for the trade unionists, I did not speak out, because I was not a trade unionist. When they came for the Jews, I did not speak out, because I was not a Jew. When they came for me, there was no one left to speak out for me.”

Msosa noted that it is not the explicit gestures of hatred or bigotry that are the biggest problem facing racialized people, but the covert systemic barriers that white allies may not see or wish to acknowledge.

She ended her speech by calling for active solidarity, quoting Australian Aboriginal artist Lilla Watson by saying “If you have come to help me, I

don’t want your help. But if you come because your liberation is tied to mine, come let us work together.”

At the end of the rally, after most of the crowd had dispersed, four members of the far-right Proud Boys arrived, carrying signs proclaiming that they, too, are anti-racists and anti-Nazis, and attempting to engage demonstrators in discussion or debate.

The violence in Charlottesville has created a crisis for several far-right groups, particularly those like the Proud Boys which have been attempting to present themselves as legitimate “protectors of their culture” rather than hate-mongering bigots.

Some far-right groups are now trying to distance themselves from the violence in Charlottesville,

and the appearance of the four Proud Boys at this rally is symptomatic of this trend.

While individual demonstrators engaged the four and attempted to debate with them, the majority of the crowd was having none of it, as more than 100 protesters surrounded the four, chanting at them “Proud Boys, go home” and “Nazis, go home.”

The solidarity rally was initially called for August 22 but was postponed due to torrential rains and a tornado watch issued that day. Despite the rain, more than 100 people rallied on that day.

As Aditya Rao, one of the organizers told the CBC, “A hundred people showed up even though there was a tornado warning. This is sort of a breaking point. Now is the time we need to stand up.”

Victory in Vancouver against the Nazis

by Bradley Hughes

Faced with the threat of a Nazi rally in Vancouver, faith groups, Indigenous activists, cultural groups, and trade unions brought out over five thousand people to stand up to an anti-Muslim and anti-immigrant rally organized by two local Nazi groups.

In five days, a new coalition – Stand up to Racism Metro Vancouver – organized a wonderful anti-Nazi rally. By the night before the rally, Vancouver’s mayor, BC’s new NDP Premier John Horgan, the BC Government Employee’s Union, the Federation of Post Secondary Educators’ unions, faith groups, cultural groups and many others had joined the call for people to join the rally.

The BCGEU organized a feeder march, Working People Stand Up Against Racism, that was joined by hundreds. The numbers were so large that the entire front of Vancouver’s city hall was filled and the crowd spilled out onto 12th Ave. The small number of Nazis were forced to skulk around the edges of the anti-racist rally, and congregate behind City Hall with the garbage dumpsters.

Solidarity with Musqueam, Tsleil-Waututh, & Squamish nations

The speakers at the rally represented the breadth of Vancouver society and the depth of disgust at the actions of Nazis and other white supremacists.

The rally opened with a welcoming from Melanie from the Point family and Christie Lee Charles, both from Musqueam. Every speaker afterwards acknowledged that the land we were meeting on belonged to the Musqueam, Tsleil-Waututh, and Squamish Nations.

Speakers included members of First Nations, trade unionists, politicians, members of the faith community, and activists from the anti-racist, anti-poverty, Indigenous rights, climate justice and student movements.

Fighting white supremacy

One of the rally organizers, Isabelle Rowe-Codner, explained why the coalition organized the rally: “It was important to organize this rally because we didn’t want a Charlottesville on our hands,” she said.

“We’re very much under the impression that hate speech becomes hate crime, and that if you let these social divisions grow, they will. Ignoring this would have been brazenly irresponsible, and ignorant of the realities of those affected by white supremacy.”

Ms. Rowe-Codner pointed out that, “This means not just creating a culture of tolerance and understanding, but perhaps most importantly, addressing and changing the societal conditions that bring about racism and white supremacy in the first place.” Ms. Rowe-Codner is a member of the International Socialists (IS).

Another of the rally organizers, Sarah Bjorknas, a CUPE activist and member of the Vancouver Catholic Worker explained what the rally accomplished:

“I think we relied on our best instincts to do the right thing, broadened our circles of solidarity, encouraged people to push themselves past real and perceived obstacles, and hopefully challenged the complacency of white privilege in our city.”

Lisa Descary, a teacher from Richmond and also a member of the IS, stated: “Obviously, the timing of our counter-rally happening to coincide with the horrible events in Charlottesville meant that when our little group put out a call, media helped us by talking about our rally and interviewing us (the organizers). This helped get the word out.

“But we also were able to reach many people by putting as few barriers in the way of potential rally attendees as possible. If you were against the Nazis and the far-right, you were welcome at our rally!

“Some activists suggested that we post instructions on how to cover your face to avoid being identified by the fascists, and wanted to talk about how to physically confront the Nazis, but we stayed away from those approaches.

“Instead, we made it clear that this was to be a non-violent protest that would not physically confront the far-right ‘protesters’. We had marshals who were trained in de-escalation and safety tactics ready to help out, and we publicized that broadly.

“And we reached out to every large organization of working people that we could think of: faith groups, communities of people of colour, unions, and anyone we knew who had done anti-racist work with us in the past. It also didn’t hurt that both the Mayor and the Premier endorsed our rally. The number of RSVPs on our Facebook page really grew after that!”

Ms. Rowe-Codner is optimistic about the future. “Just celebrating its one week anniversary, Stand Up to Racism Metro Vancouver hopes that it can continue to help build this extraordinary movement which we’ve seen take on a passionate life in the past week.

“We will continue as an organization, gaining tremendous support from the city around our rally.”



Ottawa anti-racism rally in solidarity with Charlottesville counter-protesters

Where we stand

The dead-end of capitalism

The capitalist system is based on violence, oppression and brutal exploitation. It creates hunger beside plenty, it threatens our sustenance through unsafe and unsustainable farming, and kills the earth itself with pollution and unsustainable extraction of oil, minerals, animals, trees, and water. Capitalism leads to imperialism and war. Saving ourselves and the planet depends on finding an alternative.

A system that is killing the planet

Capitalist profits depend on extracting the world's blood and bone. The devastating impact of capital's assault on the planet affect the world's most vulnerable populations and threaten the long-term meaningful existence of humanity. Capitalism cannot regulate the catastrophic effects of climate change. We stand for climate justice, including the concept of "just transition" for affected workers.

Socialism and workers' power

Any alternative to capitalism must involve replacing the system from the bottom up through radical collective action. Central to that struggle is the workplace, where capitalism reaps its profits off our backs.

Capitalist monopolies control the earth's resources, but workers everywhere actually create the wealth. A new socialist society can only be constructed when workers collectively seize control of that wealth and plan its production and distribution to satisfy human needs, not corporate profits—to respect the environment, not pollute and destroy it.

Oppression

Within capitalist society different groups suffer from specific forms of oppression. Attacks on oppressed groups are used to divide workers and weaken solidarity. We oppose racism and imperialism. We oppose all immigration controls. We support the right of people of colour and other oppressed groups to organize in their own defence. We are for real, social, economic and political equality for women. We are for an end to all forms of discrimination and homophobia against lesbians, gays, bisexuals and transgender people.

We oppose environmental racism. We oppose discrimination on the basis of religion, ability and age.

Canada, Quebec, Indigenous Peoples

Canada is not a "colony" of the United States, but an imperialist country in its own right that participates in the exploitation of much of the world. The Canadian state was founded through the repression of Indigenous peoples and the people of Quebec.

We support the struggles for self-determination of Quebec and Indigenous peoples up to and including the right to independence. In particular, we recognize Indigenous peoples' original and primary right to decide their fate and that of their lands, heritage, and traditions. Socialists in Quebec, and in all oppressed nations, work to give the struggle against national oppression an internationalist and working class content.

Internationalism

The struggle for socialism is part of a worldwide struggle. We campaign for solidarity with workers in other countries. We oppose everything that turns workers from one country against those from other countries. We support all genuine national liberation movements.

The 1917 revolution in Russia was an inspiration for the oppressed everywhere. But it was defeated when workers' revolutions elsewhere were defeated. A Stalinist counter-revolution, which killed millions, created a new form of capitalist exploitation based on state ownership and control. In Eastern Europe, China and other countries, a similar system was later established by Stalinist, not socialist, parties. We support the struggle of workers in these countries against both private and state capitalism.

Elections and democracy

Elections can be an opportunity to give voice to the struggle for social change. But under capitalism, they can't change the system. The structures of the present parliament, army, police and judiciary protect the ruling class against the workers. These structures cannot be simply taken over and used by the working class. The working class needs real democracy, and that requires an entirely different kind of state—a workers' state based upon councils of workers' delegates.

Reform and revolution

Every day, there are battles between exploiter and exploited, oppressor and oppressed, to reform the system—to improve living conditions. These struggles are crucial in the fight for a new world. To further these struggles, we work within the trade unions and orient to building a rank and file movement that strengthens workers' unity and solidarity.

But the fight for reforms will not, in itself, bring about fundamental social change. The present system cannot be fixed or reformed as the NDP and many trade union leaders say. Nor can the system regulate itself to prevent environmental destruction and climate injustice. It has to be overthrown. That will require the mass action of workers themselves.

The revolutionary party

To achieve socialism the leading activists in the working class have to be organized into a revolutionary socialist party. The party must be a party of action, and it must be democratic. We are an organization of activists committed to helping in the construction of such a party through ongoing activity in the mass organizations of the working class and in the daily struggles of workers and the oppressed.

If these ideas make sense to you, help us in this project, and join the International Socialists.

Remembering the Christie Pits Riot: What does interfaith have to do with it?



Christie Pits in Toronto: the site of anti-fascist riots in 1933

by **Cynthia Levine-Rasky**

On the night of Wednesday August 16, 1933, two local softball teams, St. Peter's and Harbord Playground, met to play a quarter-final game. St. Peter's was sponsored by a Catholic Church at Bathurst and Bloor.

The Harbord team was predominantly Jewish with some Italian members. At the end of the game, members of a local Swastika Club displayed a large blanket with a swastika painted on it. They had done so at the first game on Monday night. But this time, Jewish onlookers (and their Italian and Ukrainian supporters) rushed at the symbol intending to destroy it—sparking the Christie Pits riot.

Cyril Levitt and William Shaffir, authors of the 1987 book, *The Riot at Christie Pits*, put the riot into historical context: 1933 was the year that the Nazis seized power in Germany, an event that was celebrated by racists around the world.

In Toronto, it spawned the new Swastika Clubs in Toronto's Beaches neighbourhood with its 500-strong membership.

Solidarity against fascism

As Levitt and Shaffir explain, the riot is a significant event in the history of Toronto's Jewish community, and in the broader community:

"First, it represented a direct response by several hundred Jewish youth to numerous blatant and relentless anti-Semitic provocations

throughout the summer, against the backdrop of Hitler's coming to power in Germany... [Police] reinforcements were only sent, some say, when it became apparent that the Jewish boys were acquitting themselves well in the street brawl...

"The fact that many more claimed to have been involved in the action testifies to the great pride it engendered among Jews at the time and among those of subsequent generations. Third, the riot caused anti-Semitic provocations to be taken more seriously by the municipal government...

"Fourth, the Italian boys who went to the park to fight alongside of the Jews demonstrated that the anti-Semitism they experienced was embedded in a more general xenophobia, which included anti-Catholic and anti-immigrant sentiments...

"Fifth, the riot became a marker of remembrance, pride and resistance not only for the generation involved in the riot, but for successive generations of Jews... Finally, learning about the riot helped the city come to grips with a less savoury aspect of its past—with its racism, anti-Semitism, xenophobia and the prejudices, discrimination and exclusion involved with all that."

Over eight decades later on Sunday August 20, hundreds gathered in the park for the Christie Pits Riot Commemorative Barbeque.

Sisterhood of Salaam Shalom

One group that enjoyed the barbeque was the Toronto Circle of the Sister-

hood of Salaam Shalom. Its mission—to build trust, respect, and relationships between Muslim and Jewish women to end acts of hatred against us—is carried out by a group of women, now more than 70 in number.

Not all members are religious. In fact, deep diversity in religious identity and practice, as well as in age, place of origin, and cultural values, is one of the group's strengths. Preferences for political action are also diverse. While some members appreciate dialogue, others are involved in activism of all kinds. For many, soft dialogue and hard activism are not mutually exclusive. Indeed, many would argue that you cannot sustain commitment to the latter without the former.

Stronger together

So what does interfaith have to do with remembering the Christie Pits riot? A lot. The white supremacist rally in Charlottesville called openly for violence to Jews. Their rallying cry, "Jews will not replace us" is a distressing reminder that anti-Jewish hatred is anything but historical. It is as present as can be.

This is not the time to withdraw out of fear. The best antidote against fear is engagement. It is time to reach out across differences that, once you explore them, are insignificant in contrast to what we share. We are stronger together. If we do nothing more than stand together, we make a powerful political statement against hate, white supremacy, and fear of apparent, but minor, difference.



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Labour against racism

by Carolyn Egan

Charlottesville's decision to remove a Confederate statue brought on the wrath of the white supremacist movement. It had been planning for months to rally the KKK, neo-nazis and all manner of bigots to make a stand in that university town.

Richmond, Virginia had been the capitol of the Confederacy and the racists and anti-semites viewed the state to be the perfect venue to put their reprehensible politics on view. They drew supporters from across the US, intending their actions to draw others to their cause.

But in Charlottesville the residents began to organize as well. The local Black Lives Matter group joined with others and began to mobilize a response to the bigotry. As national and international media covered the events, it was clear that ordinary people were speaking out and fighting back, refusing to allow their home to become a symbol of white supremacy. Tragically, this so enraged a neo-nazi participant that he plowed his car into the crowd, killing Heather Heyer and injuring many others.

At a United Steelworkers convention in the US last spring, Reverend William Barber, head of the NAACP in North Carolina, said in no uncertain terms that you cannot fight for economic justice without fighting for racial justice at the same time. He implored the thousands of delegates of every race and background to build the unity necessary for the workers' movement to fight back and win against the elites who are trying to divide and weaken us. He made it clear that the organized working class has a huge responsibility to take on bigotry, and that the collective power to fight and overcome is there if we do not allow people like Trump to divide us one from another.

The people of Boston and Vancouver showed how that can be done, rallying thousands in response to actions by the far right. The Boston rally was led by a banner saying "Which Side Are You On", an old labour slogan. It's a simple question and 45,000 responded, showing that when masses of people come out they can shut down and demoralize the right.

Labour is playing an important role. The Toronto and York Region Labour Council has formed a Rapid Response Team to challenge the bigots when they try to rally at city hall, and Hamilton is doing the same. In Toronto, labour packed city hall chambers on March 21st, the Day for the Elimination of Racial Discrimination. The Society of Energy Professionals has started a campaign against Islamophobia. Other unions must do the same showing that they will not tolerate racism and bigotry, and work with all of their members to do the work necessary to build a more just society.

REVIEW

Wind River shines spotlight on violence against Indigenous women

by Faline Bobier

First, the good things about Taylor Sheridan's new movie *Wind River*, which he directs and for which he wrote the screenplay. Sheridan was the writer of last year's brilliantly bleak truth-telling film about the dispossessed in Texas in the aftermath of the financial meltdown of 2008 – *Come Hell or High Water*.

His new movie is set on the Wind River reservation in Wyoming. The Wind River reservation was established for the Eastern Shoshone in 1868 and is now home to both the Shoshone and the Arapaho tribes. Sheridan describes it as one of the poorest reservations in North America.

The movie opens with the striking image of a young Indigenous woman running in the snow barefoot, obviously being pursued by persons unknown. The bleak beauty of this landscape is one that Sheridan knows intimately and he brings it memorably to the screen; he has talked in interviews about his connections and friendships with people living at Wind River.

These connections explain the care Sheridan has taken with the casting of his film: "I wasn't going to sit here and tell a story about very real issues [including violence against Indigenous women] and cast people to portray characters in that world suffering those burdens and not have some connection." There are some fine performances by Indigenous actors, including Graham Greene, Tantoo Cardinal and Gil Birmingham, a Comanche actor who plays the grieving father. Birmingham also appeared in *Hell or High Water* as a half-Comanche, half-Mexican Texas Ranger, playing Jeff Bridges' partner to great effect.

Wind River involved Indigenous collaboration on many levels. Leaders from the Wind River Nations — the Eastern Shoshone and Northern Arapaho — read the script and visited the set. The Tunica-Biloxi tribe of Louisiana provided 90 percent of the film's budget, with money allocated solely for the telling of Native American stories.



In *Wind River*, Indigenous law is sidelined by colonial setup of control and contain.

But Sheridan chooses to put at the centre of his movie about the harshness of life on the reserve two white characters: Jeremy Renner who plays Corey Lambert, a federal wildlife officer and tracker who finds the corpse of the young Indigenous woman we see fleeing at the beginning of the film, and Elizabeth Olsen, who plays the young, inexperienced FBI officer, Jane Banner, who comes onto the reserve, since homicide on reserve is deemed a federal crime.

There is much about jurisdiction of the various police who become involved in the case. It becomes clear that the Indigenous law enforcement officers, although they have the most knowledge about their own community and would presumably know the best way to proceed, are sidelined by the whole colonial set-up of control and contain.

Sheridan is not unaware of the irony. When Jane makes a request for FBI backup, realizing she is out of her depth, Graham Greene, playing the Indigenous police chief, schools her in the

reality of life on reserve: "This isn't the land of backup, Jane. This is the land of 'you're on your own.'"

Although Corey definitely has deep ties to the Indigenous people of Wind River and to the land that he knows like the back of his hand, the filmmaker is not unaware of the seemingly unbridgeable distance between his experience and that of the people who were forced to accept this land of 'cold and snow' as their own by the colonizers.

There is much to like and respect about this film: the harsh beauty of the winter landscape, the great pacing and tension of a traditional thriller, the gritty and realistic portrayal of life on the reserve and the way it shapes character, the spotlight it shines on the violence perpetrated on Indigenous women.

However, it is much to be hoped that we will have the chance to see mainstream films in the future where Indigenous writers, actors & directors can tell their own stories and be at the centre of these stories.

A redder shade of green

by Valerie Lannon

A Redder Shade of Green by Marxist Ian Angus is a must-read book for everyone wanting a just society and a sustainable environment. Angus states "Red and green together are the colours of ecosocialism... there can be no true ecological revolution that is not socialist, and no true socialist revolution that is not ecological" – hence the name of the book.

He is interested in fostering an interest in earth science among socialists. The book focuses on debates among environmentalists, scientists and socialists who otherwise have in common grave concerns about the state of the planet. The book's chapters are articles previously written for his web journal *Climate and Capitalism*.

Understanding science

He begins by reminding us of how seriously Marx and Engels paid attention to the leading natural scientists and scientific discoveries of their day. With Trump scrapping the US Federal Advisory Committee for the Sustained National Climate Assessment, the call for us to be more like Marx and Engels is timely.

He then takes up debates around the validity

of the concept of the anthropocene, a geological term describing the current epoch, displacing the Holocene epoch of the previous 10,000 – 12,000 years, when life was most physically habitable for humans. Earth scientists argue that the factors that have made life habitable are now undergoing significant, different pressures (all of which are produced by humans) and the measurements of these factors show remarkable changes starting around 1950.

"The population bombers"

A chapter in Part Three takes on the "populationist" argument that continues to be raised no matter how many times it is disputed. According to the argument made prominent by Paul Ehrlich's 1968 book *The Population Bomb*, population growth is the primary cause of environmental destruction, and the solution is population reduction. Espoused by some environmentalists, it is also a popular argument with racist and anti-immigrant groups. Those who espouse the argument see no alternative way of organizing production or distributing goods and services. But Angus states:

If the birth rate in Iraq or Afghanistan falls to zero, the U.S. military – the world's worst polluter – will not use a gallon less oil. If every

African country adopts a one-child policy, the drive to global climate catastrophe won't slow down one bit.

Red and Green together at last

After chapters on loss of biodiversity and ocean acidification, Angus moves on to the fifth part of the book, entitled *Toward an Ecological Civilization*.

Here he links the fight for socialism with the fight for climate justice. He cites specific steps that have been identified by many activists – to leave fossil fuels in the ground, stop agribusiness, stop super-extraction (of forests and oceans), increase public transport, stop warfare, etc.

The book's brief chapters lend the book well to use by a reading or study group.

Other strongly recommended books by Angus include *Facing the Anthropocene: Fossil capitalism and the crisis of the earth system* and (co-authored with Simon Butler) *Too Many People? Population, Immigration, and the Environmental Crisis*, in which they de-bunk arguments about population size as the major contributor to the climate crisis.

• Stay tuned for other reviews of books on climate justice written from a Marxist perspective.

Solidarity with Swissport workers

by Pam Frache

On August 23, the more than 700 members of Teamsters Local 419 voted over 98% to reject the latest contract offer by the multinational Swissport.

These brave union members, many of whom are workers of colour, newcomers, and – certainly among cabin cleaners – women, have been on strike since July 27. They provide crucial services to more than 30 airlines and are essential to the safe and efficient operation of flight service at Pearson International Airport, Canada's largest workplace.

Although these workers are federally regulated, so most provisions of Bill 148 would not automatically apply, the federal law establishes the minimum wage as the one prevailing in the province where the work is done. If adopted, Ontario's Bill 148 would increase the minimum wage to \$14 by January 1, 2018 and to \$15 by January 1, 2019 for federally-regulated workers in Ontario.

In this sense, Swissport's demand for concessions is related to the broader Fight for \$15 and Fairness. As reported to *Socialist Worker*, among the many offensive provisions of Swissport's "offer" was a maximum wage of \$14 an hour for certain employees – a move that would have capped the wages of many union members after years of service. In this diabolical move, Swissport hoped to transform a higher minimum wage floor into a wage ceiling for union members. Instead of a working class victory, these Teamsters would have experienced Bill 148 as a truncheon used against them, which would, in turn, weaken class solidarity and exacerbate divisions between union and non-union workers.

Instead, all workers at Pearson should be at least \$15 an hour or more right now – and any future increases in the provincial minimum wage should accrue to all workers in the collective agreement, regardless of whether they are at or above the official minimum wage.

As we saw with food services workers at York University, this kind of demand could galvanize



Workers are taking on multinational Swissport at Toronto International Airport

labour and community support, especially since two-thirds of Ontarians already believe all workers should be earning at least \$15 an hour.

Swissport is also demanding cuts in benefits and concessions on scheduling, even though the current contract provisions are modest – just four days notice of shifts are required. (For provincially regulated workers, Bill 148 would provide all workers with the right to refuse shifts assigned with less than four days notice and employers would have to pay workers for at least three hours if employees are expected to be on call or if shifts are cancelled at the last minute.)

Clearly, Swissport is giving the two-finger salute to workers, public safety and even pending provincial laws. In so doing, Swissport is deliberately endangering the lives of the temporary agency workers they are using as replacement

workers, since they have neither the training nor the experience to fully protect themselves – or the public.

This situation underscores how employers treat temporary agency workers (themselves often newcomers and workers of colour) as disposable, and singles them out for the most dangerous jobs. Injury rates among temporary agency workers are notoriously high. Already, Teamsters Local 419 has reported numerous and serious workplace injuries and accidents, including a near-miss when a temp agency worker was almost "ingested into the engine." Health and safety is obviously a crucial issue and this strike is as much about passenger safety as it is about workers' rights.

Swissport is a huge, profitable multinational corporation that is drawing a line in the sand at the YYZ. At the same time, Pearson Inter-

national Airport is a key economic hub and the workers there have enormous economic power. Pearson is run by the Greater Toronto Airports Authority, a not-for-profit entity established by the federal government. That body has the power to set minimum labour standards as a condition of granting operating rights to companies doing business at Pearson we can demand that the GTAA – and other airport authorities across Canada – do exactly that.

We cannot allow these workers to fight alone. We all have a stake in the outcome of this strike. It is urgent that we show Swissport – and the GTAA – what a united, working-class movement can really do.

• Join the solidarity rally **Sunday, September 3** at 1:00 pm, at Terminal 3, Departures. For more information: bit.ly/TeamstersNEWS

Disability Pride: grassroots and staying that way

by Melissa Graham

It's that time of year again, disabled and mad folks are taking to the streets of Toronto to remind the ruling class that we are still here, and still fighting back against our oppression.

I'm proud to say that the International Socialists have supported this march from the very beginning. In times such as these our oppression often gets overlooked. The oppression of Disabled and Mad people happens more quietly and is harder to see. This is why we march loudly and proudly year after year.

Disabled people can be a strong community here in Toronto, but our strength comes from the harmony of our collective voices, and when we hold up those most marginalized above us in equity.

It's about the ableism, the sanism, and all the

other "isms". Disabled and Mad people are as diverse as the communities they come from, and in a city that tries so hard to pride itself on diversity, it's really important that we recognize the sexism, poverty, homophobia, white supremacy, Islamophobia, transphobia and all the forms of oppression that intersect and amplify with ableism and sanism throughout our daily lives and call it out for what it is.

Our awesome speakers reflect also that reality through their lived experience. We have a great line up of speakers this year, and more information about that will be posted on our website, TDPM.org.

We started grassroots, and we're staying that way. This march got started during the Occupy Movement as an effort to represent some of the voices that were not being represented. Our organizing team is made up of me and three other

passionate organizers. Each of us have our own lived experience as members of the Disabled and Mad communities.

We march without any public funds, so we can continue to be a voice for our communities year-round. Even when we're not marching we continue to speak out against racism, poverty, and oppression of Disabled and Mad people.

We've spoken up for the Fight for \$15, and for those bringing attention to Indigenous youth suicides. We can only win a better world when we support each other.

• Please join us for the 7th annual Toronto Disability Pride March on Saturday September 23rd starting at Queen's Park at 1:00 PM. You can find out more about the march at TDPM.org.

