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Billions for pipelines while the world burns



by: **Brian Champ**

Shattering heat records in the BC interior, part of waves of scorching temperatures all down through the US states of the west coast, have resulted in 700 plus deaths. Dry conditions have resulted in out-of-control wildfires, resulting in the destruction of the town of Lytton. The risk of fire will be high again this summer throughout the BC interior and fires are already burning down the west coast of the US and in Ontario too. Crops have been devastated with alarming implications for food security. An estimated 1 billion sea creatures were killed by the soaring temperatures.

The Caribbean is bracing for Hurricane Elise, already the fifth named storm in the Atlantic in what could be a very busy hurricane season. Nearly half a million people are in danger of starving in Madagascar from drought, locusts and dust storms. The temperature in Verkhoyansk, Siberia reached 48 degrees Celsius in June. Canada is warming at twice the rate of the rest of the world, with the Inuit people of the arctic

impacted the most. The climate crisis is not in the future; it is here and now and all around us.

Addicted to oil

Yet corporations and governments continue to throw fuel on the fire. The Trudeau Liberals and the Tory government in Alberta have spent \$23 billion on pipelines. And Canada has a real problem with its addiction to the profits from oil - production increased from 2.8 million barrels per day in 2008 to 4.3 million in 2019, a 150% rise.

John Horgan's BC NDP government is continuing to push old growth logging and the construction of pipelines to the west coast, both of which further encroach on Indigenous sovereignty, devastate marine and land ecologies and accelerate the climate crisis.

In Alberta, the reckless investment of \$7 billion in the now mothballed Keystone XL pipeline by Jason Kenney's Tory government has them over the barrel, and they now want to cut nurse's wages so they can pay for it. The Alberta Investment Management Company (AIMCO), the home of many Alberta workers' pensions, is also heavily

invested in the CGL pipeline being constructed on Wet'suwet'en land.

And the Doug Ford Ontario Tory government has used the lockdown period to ram through legislation to gut Indigenous programs and open protected conservation areas for development, continuing their denial of the climate crisis.

Trudeau's greenwashing

Trudeau's "climate plan" revolves around a carbon tax that is failing to lower emissions. He is instead allocating money to "clean" technology, "clean" energy and "clean" fuels. These "clean" categories muddle the difference between zero-carbon technology, lower-carbon technology and oil industry pipedreams like carbon capture and storage that provide cover for continued fossil fuel subsidies. According to the plan, revenues from the operation of the TMX pipeline will fund the transition we need to a "net zero" economy, but this would require the flow of tar sands oil to continue for decades more, with the accompanying carbon emissions.

No mainstream party has a plan that is bold enough to solve this crisis. The plan we need

would have to confront the oil industry, first by eliminating all subsidies and developing a plan to wind down ALL fossil fuel extraction as quickly as possible. It would have to develop and expand the production of zero carbon energy production, transportation, and for general use. We need a plan that isn't driven by profit, but that is centred on human need while working to transition to a society that maintains a sustainable metabolic interchange with the natural world.

Repeated attempts to transform the NDP through the Leap Manifesto and the Pact for the Green New Deal were not taken up by the party bureaucrats and the parliamentary wing, despite massive support and excitement in riding associations across the country. These proposals attempted to create a common framework for struggles around climate issues, Indigenous sovereignty and workers' rights.

The #JustRecovery campaign has a similar framework. It remains to be seen whether it will be taken up by the NDP seriously or not - history suggests it will not.

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Battle of the Austerity Allstars!

Alberta and Ontario are in a pissing contest to determine which Conservative regime will take the mantle of “Worst Provincial Government Ever”.

Alberta: Big Smoky Sky Country

Not only is the Calgary Stampede not canceled or scaled back because of COVID, it is being extended across the province as a paean to Jason Kenney and his UCP government’s triumph over nature.

The annual spectacle of animal torture, public vomiting, truck-nuts and big, ill-fitting hats was extended far beyond Calgary. Massive firework displays blew up the skies over Edmonton, Lethbridge and Red Deer as well.

The pyrotechnics occurred simultaneously over each city, accompanied by the same UCP-approved soundtrack. The playlist wasn’t divulged but expect Gregorian Chants, UCP-approved hymns like Onward Christian Soldiers, an insignificant big band selection by grandpa Mart Kenney, and the country classic, Ghost Riders in the Sky.

Worries about pre-mature opening in the face of a new surge of COVID Delta variant have been brushed aside. Just because the particularly virulent Delta strain of virus rips through the un-vaccinated population, and the Yee Haw Stampede traditionally draws heavily from that anti-vaxx demographic, is no reason for alarm. After all, the horses, mules, bulls and cows have all achieved herd immunity.

Like the rest of the northwest, Alberta has been experiencing record high temperatures, and experts warn that wildfire risks are entering “uncharted territory”. Recently Kenney attended an Okotoks Dawgs baseball game in the town of Okotoks, and there was a fireworks

display to celebrate. The resulting grass fire sparked up a few thousand acres of prairie but was quickly dealt with.

To further celebrate the Stampede, the province managed to find \$850 million in the pocket of its rhinestone suit, to buy a half interest in the nearly-bankrupt Sturgeon Oil refinery. That’s how you thumb your nose at the very idea that your roasting, hellscape of a province is in the grip of a climate change crisis.

Exactly 24 hours later the Alberta Health Service announced it could no longer afford some luxuries, like nurses. They cut nurses’ pay by 3%.

About 3000 years ago, Roman

dispense with the bread.

Ontario: For the People (parents, students and teachers excluded)

Doug Ford and his Ontario Tories are itching to get back to business. He and his ministers have made sly use of the pandemic emergency to ram through austerity measures like a \$1.6 Billion cut to education funding alone.

In the age of COVID, quality public education actually demands greater spending: for better ventilated, modern schools; for smaller class size; to invest in new technology and teaching tools; and for extra,



satirist Juvenal coined the phrase “panem et circenses” (bread and circuses) to describe how despotic governments kept the population in line. But times have changed and Jason Kenney has decided to

trained personnel to include students with special needs and individual challenges. How can a government do all that and cut a billion and a half from the budget?

Well, they can’t. And the Doug

Ford government barely pretends to try.

The Education Minister, Stephen Lecce, is a private school boy who went directly from the ranks of his student Tory club to working as a gofer for Prime Minister Stephen Harper. He has never worked a day in the “real world”, or ever spent a day in public school.

So it is odd that Lecce is bringing in a new math curriculum that emphasizes “real world” applications.

“Yes, everyday life. Like learning how to pay taxes, or how to build a budget to repay debt or manage a credit card,” wrote Lecce in an article published in the Conservative Party organ Pravda...oh sorry, I mean the Toronto Sun.

Only a cynic would believe that the changes are part of a broader campaign to undermine public education, eliminate critical thinking and problem solving from the curriculum, and cater to the narrow interests of corporate overlords. That would require destroying teachers’ unions, and tearing the heart out of the very vocation of teaching.

Who would suggest such a thing?

Over to you, Thornhill Tory MPP Gila (Monster) Martow.

On a constituency zoom town hall, focused on education issues, Martow, a local teacher and a student discussed the experience of on-line education during the pandemic.

“Online learning is awful. I can’t imagine any teacher goes into their career wanting to do it. They’re doing it out of necessity,” said the teacher.

“It has really made teens’ mental health suffer. School isn’t just the class participation in the classroom, it’s also really the social environment,” said the student.

MPP Martow decided to go in a different direction, getting rid of teachers altogether: “Why should

we pay a teacher maybe even to do this virtual learning? Should we just be recording the teachers and the students could just log on? Teachers would just record their lesson and you would just download that lesson and watch that lesson.”

Was Martow, a Ford appointee to a variety of committee and ministerial positions, speaking for her party? Within hours Lecce was rushing to repudiate Martow’s ranting. He emphasized his commitment to getting students back in the classroom, although he has yet to divulge how that can be safely done just 7 weeks from now. He issued a possibly less than sincere thanks to Ontario teachers for their above-the-call-of-duty service during COVID.

As he beat a hasty retreat, one could only think back to the days before the last election, when a leaked video of Doug Ford and a room full of developers carving up the Green Belt. When the news blew up, DoFo back-pedalled furiously, swearing he would never touch the critical GTA watershed.

But under the emergency provisions intended to deal with COVID, Ford gutted the rules for Conservation Areas, forced the board overseeing the Green Belt to resign en masse, and instituted Ministerial Zoning Orders. MZO’s allow government to circumvent environmental assessment processes and fast-track development.

Ford lied about the Green Belt, and the video evidence proved true. Might we suspect that Lecce is lying, and that the Martow video evidence is a warning of things to come.

Which Conservative government is worse: the runaway chuckwagon of cuts that is Jason Kenney’s UCP; or Doug Ford’s anti-conservation Conservatives, hinting at straight-up scrapping the teaching profession? Vote early, vote often!

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Some have proposed that the Greens and NDP merge in a climate alliance, but it’s hard to see how merging the lacklustre climate plans of these parties would result in a party that could make a difference.

The political force that could make a difference is the climate justice movement. It is a movement that is building links between Indigenous land defense struggles, climate strikes, XR-type direct actions and workers’ climate struggles.

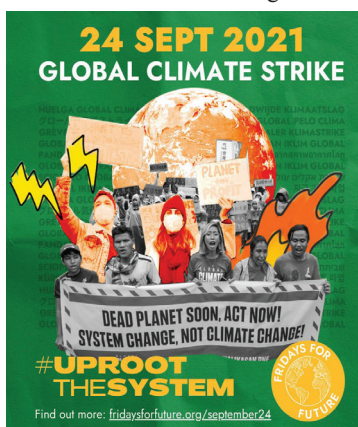
More and more climate activists are identifying that it’s the capitalist system that is driving the crisis and many are demanding system change. The theme for the next global climate strike on September 24, 2021 is #UprootTheSystem. The Indigenous-led Fairy Creek blockade on so-called Vancouver Island shows that commitment of people of all ages to defending the land and the effectiveness of direct action in the context of a mass movement. These Indigenous reclamations of their territory will likely increase, given the anger felt in many communities with the confirmation of residential “school”

genocide. Continuing to support these struggles is crucial for moving forward.

Demands on the state are an important part of climate activism because government legislation, policies and programs are needed to transform our societies. But our governments have not reacted appropriately to these demands for a radical shift – Trudeau, after all, put the TMX pipeline at the centre of his plan rather than funding a transition from fossil fuels. How can our governments be forced to take real climate action?

It is important to understand the dynamics of the system of capitalism. Individual capitals exploit labour to generate profits at the point of production, where raw materials appropriated from Indigenous land are formed into commodities and sold on the market. The profits generated provide the basis for competitive capital accumulation, the ultimate goal of the system. Capitalist states such as Canada are not neutral in this process and seek to manage accumulation for the nation as a whole, including enforcing the removal of Indigenous peoples from the path of development. Over

time, Canadian settler colonial capitalism has become captured by powerful and influential fossil fuel companies that have been able to dictate policies to allow more oil extraction even as climate scientists worldwide have raised the alarm about dire consequences. Even the usually conservative International Energy Agency has urged no new oil and gas development after starting in 2022 to meet climate targets.



But fossil fuel energy is a key component of capital accumulation, both through the commodities themselves, and the power and flexibility they give the boss in the

production process. Renewables aren’t as profitable and have the disadvantage for the boss of lacking the portability of fossil fuel energy, fixing energy production in particular locations. Quite simply, those who oversee the management of Canadian capitalism can’t see how they can make the transition and continue to profit at the rate to which they’ve been accustomed.

Companies must make their profits now in order to continue existing as a viable economic entity in the future. Investments that have already been made in roads and oil and gas infrastructure (including pipelines) will be stranded for a loss if a transition is embarked upon.

For this reason we can’t simply make demands on companies and state and expect them to follow through in good faith. The profit motive gets in the way. Climate activists should still make those demands, but do so in such a way as to challenge workers in the public service and in high carbon intensive industries to pressure their boss to take real climate action. In doing so, workers can be inspired to take collective action at the point of production to halt the destructive process of capital accumulation.

XR activists in Sydney Australia earlier this year blockaded fuel-oil exports, calling for a just transition to renewable energy. By engaging the workers as potential allies in the struggle, they elicited a response from the Sydney Maritime Union of Australia branch that agreed with the need to shut down the madness of fuel oil exports while Australia burns.

In settler colonial contexts, the capitalist system is vulnerable at two points: where Indigenous land defenders assert their sovereignty in the path of development and prevent the appropriation of resources from their land, and at the point of production where labour power is exploited to produce profit, the engine of the system. By supporting Indigenous struggles on the one hand, and challenging workers to fight collectively for the climate against their own boss on the other, climate activists can strike at the vulnerabilities of the system.

The struggles of Indigenous people, climate justice activists and the working class are bound together because they ultimately target capitalism and provide hope that this criminal and destructive system can be overturned.

COVID: too soon to relax

by: John Bell

The COVID-19 virus is constantly adapting. The speed at which multi-cellular organisms evolve and mutate is slow. But viruses move fast, change fast, seeking a new advantage in their quest to exist and spread. The Delta variant of the coronavirus is proof.

First identified in India, the Delta variant has rapidly spread around the world. It has been identified in 77 countries and territories as of the end of June.

“It is the most hyper-transmissible, contagious version of the virus we’ve seen to date, for sure—it’s a super-spreader strain if there ever was one,” says Eric Topol, a professor of molecular medicine at US-based Scripps Research Institution.

Delta not only spreads fast, it hits hard. A new report in the English medical Journal, the Lancet, finds that the “hospitalization rate of patients with that variant was about 85 percent higher than that of people with the Alpha variant.”

Full vaccination provides some protection from the variants. But a single dose of Astra-Zeneca, widely used in Britain and Canada, provides about 70% protection from hospitalization from Delta. Even with full immunization, some deaths have been recorded.

Immunologists warn of a new surge in hospitalization and death centred in areas where rates of vaccination are low, in jurisdictions that adhered to a plan to get one dose to a wide num-

ber of people, and to demographics not yet vaccinated – especially young people.

And now immunologists are talking about the need for a 3rd dose, a booster to deal with variants, as COVID adapts to circumvent our defences. Expect to need boosters, probably annually, for the foreseeable future.

And that is just the situation in the handful of rich nations where vaccines are produced and consumed. But COVID is a global pandemic, and many nations have received next to no supplies of personal protective equipment or vaccines. Billions of human beings have not had 1 dose, let alone 3.

As long as western governments put the patent protection and profits of multi-national drug corporations ahead of world-wide public health, the virus will continue to spread and evolve. We can expect to see more, and potentially more dangerous variants.

Open for business = illness and death

Even as jurisdictions across Turtle Island drop restrictions and safety precautions, other countries are reeling from another surge of COVID hospitalization.

South Korea was once touted as a model of how to deal with the pandemic. Now Seoul is facing a new lockdown as the Delta variant spreads.

Australia thought it had everything under control, and as a result the per-

centage of its population fully immunized is relatively low. COVID Delta is taking full advantage. Sydney has toughened its restrictions to include a complete shutdown of retail except for essentials, and banning travel outside a 10 K bubble around the city.

England is going in the opposite direction. It has been relaxing restrictions for over a month and is about to drop them altogether. Scotland, Wales and Northern Ireland will make their own decisions. About 65% of its population is double dosed, mostly with domestically produced Astra-Zenica.



AZ is the vaccine least effective against Delta.

In England, COVID case numbers are doubling every 10 days, and hospitalizations rose 50% just in the first week of July. Yet Boris Johnson and his Tory government seem determined to press ahead with their plan to drop all limitations to business and public events by July 19. Tory MPs shouted “Hallelujah” following the announcement.

“I wholly welcome this. It goes down the route of personal responsibility. It’s spot on,” said Tory MP Peter Bone.

This is insane. There is no solution to a global pandemic through “personal responsibility.” But it does set up the idea that, if you contract COVID Delta, or any other variant, it is your own fault.

Scientists have other ideas. In a letter published in the Lancet, Swiss professor of virology Isabella Eckerle wrote: “The decision can only serve as a warning negative example for

In Ontario, “stage 3” reopening is ahead of schedule. Going to the mall, haircuts, eating out, baseball games, and summer vacations are the government priority, and a large portion of the population, stressed and inconvenienced by a year of on-again-off-again restrictions is yearning for a return to “normal”.

Ontario’s Education Minister regularly tweets that they are committed to full, in-person schooling in September. They assure us it will be safe, but when pressed for details they repeat that a plan for the looming school year is in the works. Then they announce an end to free rapid COVID testing for students and teachers.

Dr. Peter Juni, Professor of Epidemiology and Medicine and Chair of the Ontario Science Advisory Round Table, warns that the rush to reopen is premature. “Delta doesn’t care. If we are just patient and stick with the plan, we can safely reopen.” He calls for waiting until about 80% of the population is fully vaccinated.

But Doug Ford has surrounded himself with medical toadies who follow orders. This allows him to claim that he is “listening to the science” when in fact he is only hearing what he wants to hear: the cash register.

No politician wants to be the one to say there is no future without COVID, there is no going back. Every politician is subject to the demands of corporate donors and big business. As it has throughout the half-hearted responses to COVID on display in the rich countries, profit takes precedence over public health.

As universities reopen, fight for worker safety

by: Rohit Revi

Across Ontario, virtually all universities have announced their decision to return to onsite education starting fall semester. However, in most places there is no gradual or graduated return plan, and the idea is for a sudden and nearly complete return to campus. This inexplicable urge to fully return to onsite work is driven solely by profit motives – to fill student residences to capacity (read: housing income), to ensure enrolments rates are high (read: tuition income), and to make profits from on-campus rentals. Regardless of current predictions that physical distancing requirements could be lifted by fall, if this return plan is executed without sufficient and necessary protections for workers and students, University campuses will be the site of new outbreaks in September. We have already seen how poorly executed re-openings of student residences earlier this year resulted in outbreaks at many campuses.

Many workers, depending on their current places and countries of residence, will not have received both doses of vaccination at the beginning of onsite education. As things stand, unvaccinated and partially vaccinated people remain highly vulnerable to the Delta Variant, which is likely to be the dominant strain in Ontario.

From custodial staff to precarious teaching employees, a safe return to

work is one of the largest concerns in the sector currently, and we must fight together.

Who is at risk? Workers, not bosses.

Once students come back to classrooms in large numbers and if onsite operations start without sufficient precautions, custodial staff, precarious teaching staff, laboratory workers and students themselves will remain highly vulnerable to workplace infections. How are Universities limiting class-room sizes? Will there be an immediate and comprehensive paid sick days plan for temporary and non-union workers? What vaccination options and facilities will be in place before we are required to be in contact with students and each other? Will Universities commit to hiring additional custodial staff so that their workloads become manageable? For employees who may be able to deliver their work remotely, shouldn’t we retain that option until the pandemic is declared over?

From what I have seen, no sufficient assurances are in place for any of these questions in the sector. At least nothing in writing. What is currently being proposed is insufficient, unconvincing, and uncomprehensive.

On the other side of things, upper administration continues to have secure, personal office spaces, infinite paid sick days, and flexible employment duties that don’t put them at physical risk. At the very top, Board Members will meet each other once a term (if that) in their luxurious COVID bubbles, and their lives will remain pretty much the same, but with newer investment options.



What can unions do? It is crucial that we keep our ranks safe and protected through this process, and this means taking care of our most vulnerable, empowering each other and ensuring the safety of temporary/contract workers and migrant workers.

Unionized workers who have access to paid sick leave and other protections, must demand the same for temporary and contract workers at the University. We must be in

touch with workers at cafeterias and other leased out franchisees on campus, and pressure our employer to meet their safety needs. As things stand, most temporary workers employed through third party contractors do not have comprehensive paid sick leave benefits and are yet to have the organizational power to fight for it themselves.

Similarly, migrant workers, especially international graduate student-workers, come from countries with differential access to vaccination.

Western neo-colonialism and disaster capitalism have resulted in severe vaccine shortages across the Global South, including in South Asian countries which constitute a large portion of international enrolments at Canadian Universities.

As the Universities are yet to ascertain whether they will run consistent and available vaccine clinics prior to workers’ return to work, it is crucial that we protect unvaccinated or partially vaccinated migrant workers from entering an unsafe workplace.

Campus Coalition to Build Power Over the pandemic, Universities across the country have systematically eroded and fractured the decision-making powers of Joint Health and Safety

Committees (JHSCs) using public health emergency as an excuse. Bargaining units have been excluded from direct conversations on COVID-19 and do not find a seat at designated committees on COVID response plans. We have instead become recipients of final or penultimate plans that we can largely symbolically review. Yet, needless to say, workers are the ones most impacted by those plans and should therefore have played an active role in the crafting of its terms. If we do not fight back against this erosion of worker power, it can have long term consequences to the very structure of decision-making in campuses.

Like all our fights, we must find connections between all units at our workplaces and develop a coalition that responds actively to the return to work proposal. While working to reclaim power to JHSCs, we must speak with one another to ensure that that our demands are unified and in one voice. From temporary workers to faculties, workers run the university and all reopening plans are banked upon our willingness to work.

We must build a collective plan of education and action alongside each other, one that foregrounds the safety of the most vulnerable and brings together temporary workers, custodial staff, lower administration workers, faculties, graduate students, and all other workers at the university. By doing so, we are not only protecting ourselves and students, but our communities too.

Indigenous sovereignty and socialism

The recent Cancel Canada day protests have reshaped the discussion of Indigenous sovereignty and have called into question the legitimacy of the Canadian state itself. But they didn't come out of the blue. There is a long history of fights for self determination and an increasing awareness of the genocide of Indigenous people. There is also growing support among a larger section of the population for more radical change. How does that change come about? What are the strategies that socialists can bring to the fight?

by: **Michelle Robidoux**

A wave of anxiety is rippling through Canada's ruling class. In dozens of cities and towns on July 1st, huge gatherings of Indigenous people and settlers wearing orange mobilized to commemorate the thousands of Indigenous children whose lives were lost in Canada's genocidal residential "schools", and to reject Canada Day.

The rot at the heart of the Canadian state has been there all along. The testimony of thousands of Indigenous people to the Truth and Reconciliation Commission (TRC) should have sufficed. But Indigenous communities literally had to unearth this truth, showing in the process how this genocidal past continues in the federal government's policies today. Trudeau's failure to implement the TRC calls to action, his government's litigation against Indigenous children and residential school survivors, his support for pipelines running through unceded Indigenous lands, is juxtaposed to his recent photo-op placing a teddy bear on the unmarked grave of an Indigenous child.

The wealthy and powerful fear the unravelling of the lies they have propagated from Canada's beginnings. But working class people of all origins need not fear it. These lies have been a key tool in maintaining a settler colonial capitalist state that requires the theft of Indigenous lands, the destruction of Indigenous societies and the exploitation of lands and labour for profit.

The growth of a powerful Indigenous movement for sovereignty and justice, gaining increasing support from non-Indigenous people, is a very real worry for the Canadian

state. But what are the prospects for such a movement? Can non-Indigenous workers be won away from identification with the Canadian state to supporting a movement that seeks to tear it down?

A few recent examples point to the potential for these struggles to connect broadly and deeply with other struggles pitted against the same Canadian state.

#ShutDownCanada

In early 2020, the #ShutDownCanada movement in solidarity with Indigenous Wet'suwet'en people sparked a wildfire of resistance across the country. The Wet'suwet'en hereditary chiefs were fighting attempts by Coastal GasLink to push a natural gas pipeline through their lands. In response to the violent arrest of Wet'suwet'en people and their supporters by the Royal Canadian Mounted Police (RCMP), protests erupted. Within hours, the BC legislature was occupied and ports, railways and highways were blocked across the country.

For several weeks, transport across Canada was shut down, and mass protests called for respect of Indigenous sovereignty and removal of RCMP from Wet'suwet'en land.

On 8 February, protesters blockaded the access road to the Deltaport container terminal in Greater Vancouver, staying overnight. The 300 members of International Longshore and Warehouse Union Local 502 who arrived for the morning shift treated the blockade as a picket line and refused to cross, shutting down this key port which sees \$1 billion worth of goods transported through it yearly.

Two weeks into the shutdown, the Canadian Manufacturers and



Tyendenaga Mohawk blockade in March 2020

Exporters body estimated that \$425 million in goods were being stranded daily. Shipments were diverted from Halifax to New York and Baltimore, and goods were stranded and ships backlogged in Montreal and Vancouver.

As blockades and protests spread across the country, statements of solidarity with the Wet'suwet'en hereditary chiefs rolled in from the BC Government Employees Union (BCGEU), the Canadian Union of Public Employees, the BC Teachers' Federation, postal workers and nurses' unions. Canadian Union of Public Employees (CUPE) national president Mark Hancock stated, "We would never accept this kind of RCMP behaviour towards striking workers on a picket line.

Protest is a fundamental right, and the Wet'suwet'en people have a right to protect their unceded territory." BCGEU advised that "members who encounter a picket line at their worksite are expected to exercise their collective agreement and Charter rights to respect that picket line".

The BC Teachers' Federation statement on behalf of its 45,000 union members called for the Supreme Court's landmark Delgamuukw-Gisday'wa decision of 1997 to be upheld: it had found that Aboriginal title was never extinguished in BC and recognized Wet'suwet'en hereditary chiefs as the rightful decision makers on their traditional territories, or yin'tah.

CGL's injunction against

Wet'suwet'en land defenders was granted despite Delgamuukw. This is a pattern repeated across the country. Indigenous peoples' sovereignty over their lands is trampled, and industries rely on state violence to ensure access to resources.

As Unist'ot'en activist Karla Tait stated, "The violence of Canada and the emptiness of its commitments to us as indigenous people were laid bare in their actions, and their forcible removal of us in the midst of a ceremony... The events we experienced leading up to February 10 are another culmination of the efforts of Canada to discredit and criminalise us for simply existing on our land as we always have... because of the threat to the capitalist economy."

Recognition of this reality led Zach Wells, a shop steward on the VIA passenger rail network, to publicly speak out in support of the Wet'suwet'en struggle despite the layoffs hitting his industry: "The labour movement is weakened enormously if it doesn't extend solidarity to broader social justice issues. We have more common cause with First Nations than we do with the Liberal Party of Canada, Canadian National Rail and Coastal GasLink."

Baffinland

#ShutDownCanada revealed points of convergence between Indigenous peoples' struggles, the climate justice movement and the struggles of workers. It built on the spectacular Idle No More movement that emerged in 2012, and follows in a long history of resistance to colonization by the First Peoples of Turtle Island. It also built on the momentum of the global climate strikes, and further radicalized it. But the pandemic interrupted that momentum.

vereignty



Cancel Canada Day protest, July 1st 2021 in Ottawa

A year after #ShutDownCanada, in February 2021, a group of Inuit hunters – the Nuluuqaat Land Guardians – blockaded a bridge and airstrip used to supply Baffinland’s Mary River iron mine. Concerned about the impact on their traditional hunting lands, they defied the company’s plans to double production at the mine and build a rail connection. These plans had been accepted by the Qikiqtani Inuit Association (QIA), a regional Inuit organization, and Nunavut Tunngavik Inc. (NTI), an Inuit land-claims body.

A spokesperson for the hunters explained, “We act out of love for our descendants, our children, the wildlife we hunt, and for what our ancestors endured. They worked hard, they survived hunger to bring us to this day. You must know that we aim to continue our culture and way of life as we want a good life for our descendants.”

In response, an open letter in support penned by a “sizeable minority” of the 700 stranded mine workers, stated:

We recognize the Inuit as the rightful custodians of this land, and as the people who should make the decisions about how it is used.

Your protest has generated a lot of conversation among the workers here. Many of us are disappointed that our flights to return home were postponed, but some also consider it a small thing compared to the hundreds of years of colonization and cultural erasure that Indigenous people have experienced — and continue to experience — at the hands of the Canadian government and the private sector.

This country has seen the consequences of entitlement and greed that have led to the destruction of the land for profit, and we are glad you are fighting for autonomy over your land.

You’ve said that it is not the workers you are upset with, but the Baffinland executives, and we would like to say that our support is also not with our superiors in the company, but with you.

The #ShutDownCanada movement has brought the struggles of Indigenous peoples into the consciousness of millions, raised questions and debates in the working class and given confidence to Indigenous land defenders, climate activists and their allies that there can be a basis for united struggle.

As the Baffinland mine workers wrote in their letter, “On many occasions we’ve looked around at the massive piles of iron ore surrounded by miles of rusted snow, the colossal diesel tanks and the clouds of exhaust fumes that hang above the camp and thought, “What the hell are we doing here?”... Despite the injunction that is now forcing you to vacate the airstrip, we hope that you go on to succeed in your goal to prevent Baffinland’s phase two project to double their output and build a railway.”

In March, both the QIA and NTI reversed their previous approval of the mine expansion, citing concerns of the local Inuit communities. In

May, Baffinland CEO Brian Penney said that the company may mothball the mine in 2022 due to shareholder reluctance to invest in the mine given the delays securing the expansion approval.

Thus a victory by Inuit land defenders would directly raise the need for a just transition for workers (including Inuit workers) who stand to lose their livelihood as a result. Answering this political question is vital to the future of such struggles which are multiply-

climate issues, Indigenous sovereignty and workers’ rights. The Leap Manifesto, created by Indigenous, climate, labour, faith and social justice organisations, was launched in September 2015: “We start from the premise that Canada is facing the deepest crisis in recent memory... small steps will no longer get us where we need to go. So we need to leap. This leap must begin by respecting the inherent rights and title of the original caretakers of this land.”

Building on the Leap, the Pact for a Green New Deal was launched in the summer of 2019. A few months later, on 27 September 2019, the global climate strike drew 500,000 people on the streets of Montreal, 100,000 in Vancouver and 50,000 in Toronto – including students, Indigenous activists, union members and many more. The sense of possibility was building, as climate actions took place around the world.

But despite broad support for the principles of a Green New Deal, the proposal proved too “radical” for the reformist New Democratic Party and most trade-union officials. This is shameful. These initiatives, along with #JustRecoveryForAll, are critically important as they can provide an alternative to working-class identification with the settler-colonial state, towards solidarity with Indigenous people – countering the false dichotomies between jobs, Indigenous sover-

eignty and the environment. Workers building pipelines, or working in the tar sands and refineries, need a concrete alternative to the dead end of fossil fuel production and Indigenous peoples need solidarity from working-class people to win their struggles.

Revolutionary convergence

In a recent discussion on the crisis in the Amazon, Brazilian Indigenous leader Sônia Guajajara spoke of how the system “...sees our land as unproductive, they see land as an object. But the Earth is sacred. It is us. It is our body and spirit.” This outlook, shared by Indigenous peoples the world over but delegitimized and derided over hundreds of years by colonial and capitalist societies – resonates with Karl Marx’s insight that “Nature is man’s [sic] inorganic body – nature, that is, insofar as it is not itself human body. Man lives on nature—means that nature is his body, with which he must remain in continuous interchange if he is not to die. That man’s physical and spiritual life is linked to nature means simply that nature is linked to itself, for man is a part of nature.”

When mineworkers say “What the hell are we doing here?” in their letter to Inuit hunters, they express a recognition of the unsustainable nature of capitalist production – but also the possibility of workers’ struggles against exploitation linking with the struggles of Indigenous peoples and the fight for a sustainable world. They are linked because they are all directed against the capitalist system, suggesting a potential revolutionary convergence that can overthrow capitalism in the context of settler-colonial states. Finding concrete ways to strengthen and deepen these links is a crucial and urgent task for socialists today.



Protesting Baffinland’s iron mine

ing across the globe as Indigenous peoples fight to reclaim spaces lost to colonial/capitalist development.

Solidarity

The mass solidarity seen in #ShutDownCanada has been built over years, in spite of the racism permeating the structure of capitalist Canada – and moved forward by a series of initiatives seeking a common framework of struggles around

On false charges: What the world needs to know about India's political prisoners

by: Rohit Revi

Fr. Stan Swamy, an 84-year-old political and social activist, died while in captivity of Narendra Modi's Indian state. For decades, Fr. Stan has been a tireless organizer for the rights of the Indigenous/Adivasi peoples of Central India, whose mineral-rich lands continue to be stolen by extractive industries and their political lobbyists. He was also a Jesuit priest who fused together the values of radical empathy, kindness and equality with anti-capitalism and manifested them through daily practice in his social life. For the last year however, an ailing Fr. Stan, pressed with charges of 'terrorism', found a new descriptor: the oldest political prisoner in Modi's India. He was living with a deteriorating Parkinson's disease, and had contracted COVID-19 while in prison. When he requested a straw to help him drink water because of his tremors, he was denied this for weeks. Yesterday, he passed away. Such is the price of disagreement with India's ruling class.

This is India's story of political persecution: a machine that took a life of breath-taking kindness and depth, and tried to flatten it out with state violence. But if there is one thing that history has taught us, Fr. Stan Swamy will outlive his jailers.

Political incarceration in Modi's India.

In recent years, India has seen mass incarceration of political activists, from anti-CAA dissidents to the protesting farmers, pulled from picket lines or their homes, and thrust into prison-cells. Under the Modi regime, any form of political dissent is marked as a criminal activity, to be charged with 'terrorism' charges under the draconian UAPA act (Unlawful Activities Prevention Act), with life-threatening consequences for the lives of the activists.

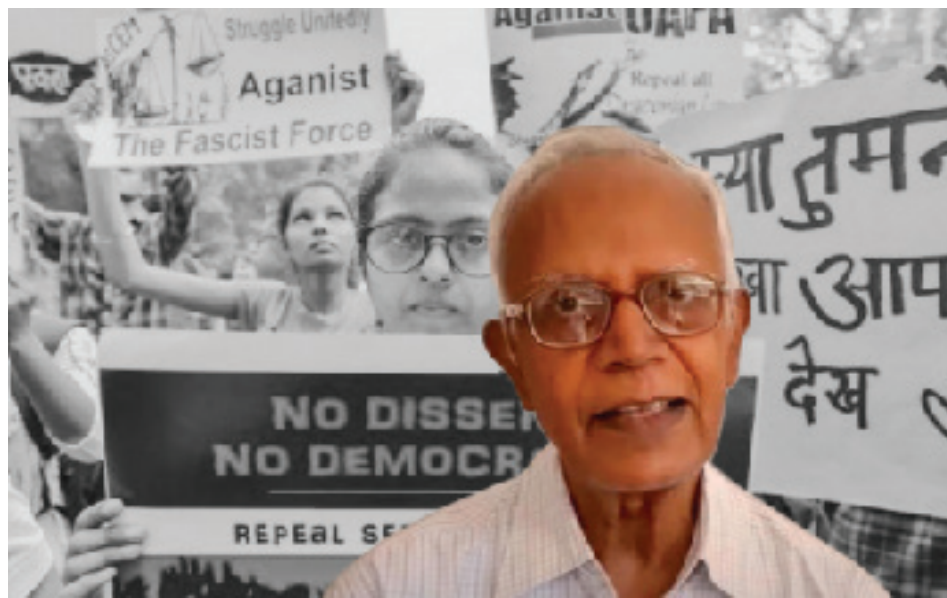
Fr. Stan Swamy was one of the several activists arrested on charges of conspiracy against the state for their alleged participation in the 200th year commemoration of the Battle of Koregaon at the Elgar Parishad Conclave in Pune.

The State and its friends in the corporate media allege that these activists are part of a secret network which plots to undermine national security, and have Naxalite or Maoist connections. In Modi's India, to allege connections to the banned Maoist organizations is a strategy to criminalize any and all criticism of the fascist regime.

Needless to say, the only thing that was decidedly common to all sixteen arrested activists – labour lawyers, a poet, a priest, journalists, musicians and academics, is a vision and a desire for social and economic justice in a country that has increasingly descended into fascism.

Among those arrested is Dr. Anand Teltumbde, a socialist thinker and teacher,

whose writings on the relations between caste and class in modern India are milestones for both socialist movements and anti-caste movements alike. In a moment of dark prescience, Dr Teltumbde wrote in his 2018 essay titled 'Manufacturing Maoists: Dissent in the age of Neoliberalism' that "It is unfortunate that the modern constitutional state we created, instead of doing away with this incivility [of caste-class divisions], has imbibed it in full measure, promoting and accentuating the divide. The state apparatus favours those who are against Dalits and tribals, and opposes those who stand up for them. If you sympathise with Dalits and tribals, you become an outcaste, but if you despise them, you are welcomed into the fold.



Maoism and nationalism are simply modern-day euphemisms for outcaste and caste, respectively."

False charges and fake evidence

Perhaps as shocking as the arrests themselves was the way in which the State orchestrated them. The key evidence paraded around on corporate media against these activists was some digital correspondence allegedly found on their devices that indicate a supposed Maoist plot to overthrow the Indian state. One of the letters seemed to imply a plot to assassinate the Prime Minister. The correspondence, written in English and in incredibly naïve and obvious ways, had immediately raised suspicion about its legitimacy. No other material evidence was ever recovered from any of them.

Earlier this year, Arsenal Consulting, a Massachusetts based Digital Forensics firm, examined the laptop of one of the arrested activists at the request of the defense lawyers, and found clear evidence that the incriminatory documents, including the one that mentions the assassination plot, were planted by an

unknown hacker prior to the arrest. Since then, more digital forensic investigations have been carried out, all indicating that the documents claimed as evidence in this case were planted in their devices in the months leading up to the arrests.

It seems to be increasingly clear now that there has been a coordinated effort by the deep state and corporate media to incriminate and crush any formations of a political alternative to fascism in modern India. Yet, even as the Elgar Parishad case continues to shake our public conscience, the Modi regime has extended this strategy and has continued to incriminate, persecute and charge political dissidents, many young, Muslim student-activists, in similar ways.

Since Elgar Parishad: Their names must be known

Young student activists like Natasha Narwal, Devangana Kalita and Asif Iqbal Tanha were in prison for 13 months until recently, accused of inciting a riot in Delhi that is widely known to have been orchestrated by the ruling party unnerved by the growing support to the anti-CAA protests and sit-ins. Umar Khalid, another brilliant young revolutionary with a vision for freedom in India, has been in prison for close to a year now on the same case. Umar has the corporate media houses thirsty for his blood and had narrowly survived an assassination attempt in 2018. Similarly, for more than a year now and on the same charges, Sharjeel Imam, another brilliant young mind who spoke against the Citizenship Amendment Act, has been in prison.

During the farmers' protest in Delhi, Nodeep Kaur, a young Dalit labour activist and union organizer, was arrested for her organizing work in support of the farmers resisting corporatization of agriculture. She was tortured and sexually abused in police custody.

Lastly, one cannot write a note on political incarceration in modern India without mentioning GN Saibaba, a scholar and writer with disability, who has been in incarcerated since 2014 and has spent large amount of that time in solitary confinement. He too contracted COVID-19 in prison and as a man with disability, he has had his physical condition deteriorate heavily behind bars. Despite this, he continues to face national indifference and apathy, due to a conceited demonization of his Naxalite sympathies.

Free all Political Prisoners, Repeal UAPA!

What is common to all these exceptional activists, other than their principled dissent at the face of injustice and their commitments to a vision of anti-capitalist equality and religious inclusivity, is that almost all of them were charged under the draconian UAPA (Unlawful Activities Prevention Act).

The UAPA was first enacted in 1967 to 'protect the sovereignty and integrity of India' and has been weaponized against political dissent by different ruling governments. It was amended to expand scope in 2004, after the Mumbai terror attacks, by including 'terrorism' as a key descriptor. It grants powers to the state to imprison civilians and activists for up to 180 days without the need to file a charge sheet, presumes guilt on the accused, and makes it near impossible to receive bail. Since 2014, the Modi government has habitually used this brutal framework to suppress dissent. Yet, the conviction rate under UAPA between 2016-2019 is merely 2.2 percent, proving beyond doubt that this Act is a deliberate tool to persecute political alternatives, to protect capital, and silence difficult questions, under the guise of terrorism prevention.

The level of human right violations and political persecution that is happening currently in India is brutal and needs to be recognized as such. As students, workers and political activists call for an immediate repeal of UAPA and freedom to political prisoners, socialists across the world must necessarily stand with them and amplify this demand. Injustice anywhere is a threat to justice everywhere.

Free all political prisoners! Repeal UAPA!

Territorial Acknowledgement

As settlers, we acknowledge our occupation of lands that are the Indigenous territories of Turtle Island. Furthermore, we support all struggles for Indigenous sovereignty in whatever forms they take by the hundreds of First Nations and Inuit communities that have resided here for many thousands of years, and by Métis communities that have developed in the last hundreds of years.

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WHERE WE STAND socialist.ca/ourstand

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. Capitalism cannot regulate the catastrophic effects of climate change. We stand for climate justice, including the

concept of "just transition" for affected workers.

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.

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Muslim women, punk rock, and liberation

We Are Lady Parts investigates punk and precarity

by: Perna Subramanian

There is a new phenomenon of what feminist theorist Rebecca Wanzo has called the “precarious-girl comedy” where the intimate problems of modern women are often accompanied by unsuitable foregrounding of or the atmospheric background of suffering in a competitive market. Most of these women who are protagonists in this new kind of comedy-drama are struggling to find a job, employed in gig-economy sectors or are in between jobs – or are working class women doing three jobs at the same time.

The alienation in their work translates into their romantic life: often the central premise of most of these shows has a woman trying to find love while finding a stable career, rent an apartment, and have enough to pay for food. The central contradictions of most of these shows is precisely the competition one faces in the job-market and the neoliberal insularity one faces in intimate life.

The imagined resolutions for this struggle make up the storylines of the show. They often turn into solidarity plotlines, where women find each other through their shared struggles, or they slip into sentimental, individualist “success” narratives where the women choose either love or a job – or show how they are successful in managing both. Initially these shows overwhelmingly were and still are about white women (like *Fleabag*), but now with shows like *Insecure* and *Chewing Gum* to name a few, race and gender is taken into account while navigating the crisis-prone economic conditions we live in.

Indeed, the genre of “precarious-girl comedy” is itself a sign of our times, where feminist struggles against oppression cannot be separated from liberation from exploitative regimes. While these shows are about “unlikeable” women trying to find a place in the world, their unlikeability is steeped in emergent contestations against both conservative and reformist tendencies of the times: these women are not satisfied by the current solutions to their problems. They want more, and so they aren’t particularly likeable to many who are okay with how things are or cannot envision transformation without multiple compromises.

We are Lady Parts (2021), a British comedy-drama directed by Nida Manzoor, follows this development of “precarious girl-comedy” featuring Muslim women struggling to find a place of their own in the overwhelmingly immigrant neighborhood of East London.

We see them channeling their creative energies and rage by trying to establish a punk band. At the first glance the show seems to “check-listing” each and every identity-categories possible: Black, south asian, middle-eastern and British. But then it does manage to proffer that “representation”, which is also a important concept within the show,

doesn’t come without a cost and having every identity “on board” isn’t enough. Although it isn’t trumpeted loudly in their shock-effect ridden punk rock songs, it is expressed in how all the women are not only part of a punk band, but are employed precariously. One of them is a struggling PhD student, one drives an Uber, one is employed in a butcher shop, another one in a lingerie store whilst another

playing as Muslim women isn’t reduced to contradictions of practising religion and pursuing art, or being progressive or traditional; these questions are instead subsumed as faultlines in a larger universe of struggles to make a living in a world that breaks you for who you are, all the while extracting time out of your life to pay for (a) living. A scene that stuck with me is how Ayesha meets the

music, but how refuge is sought in the DIY subcultural tradition of punk.

Similarly, in *We are Lady Parts*, there is a constant tension between turning into the tunes of the dominant culture of influencer-based industry or struggling to change the way music is done and distributed---making the audience realise that the music industry, like any other, might be producing progressive tunes but doesn’t function in an equitable economic apparatus.

The obvious dependence on internet-based audiences to be recognised crashes into crisis when their “Muslimness” is questioned by the anonymous audience of the internet. However, the same internet seems to give them a group of people trying to find a subcultural space where their struggles are talked of or sung about because their everyday life doesn’t seem to provide them with any resolution. The temporary and symbolic relief and mediation of pressing life-issues sought in the music thus projects the collective need and indeed, absence of relief from oppression and exploitation in everyday life. They know their problems won’t be solved by their music, but that’s not their intention either--- their music is a way of communicating the struggles they have identified as primary to them.

In the end, the women end up playing in an empty garage-like place, expressing how the industrial standards and corporatisation of music can never really build a truly liberating commons and one

has to find their own counterspaces to struggle against and survive the dominant conditions. Thus, the fragility of sticking to “representation” without taking account of the unequal economic conditions through which representation is sought, is thrown open in the last few episodes. Representation is not then about being “seen” alone, but being heard, where the echoes of needing solidarity and a commons is not only in their songs, but why and how they end up on the stage in the first place.

Even though the show has the usual tropes of woman trying to find a man to “settle” down with, struggling against religious or tone-deaf parents and having a peer that is pressuring you to become another version of her, it still manages to have its moments ripe for cultural analysis and discussion attuned to the class struggles of the time. Other aspects of *We are Lady Parts* that are worth mentioning would be the centralisation of women in the show’s aesthetic arrangement of scenes itself, where men hardly ever make it to the foreground and are merely important yet only supporting characters. The refuge sought in art is also true of *We are Lady Parts* as a cultural product in its own right, as it tries and claims a temporary ownership of place by letting women run the show and yet, voicing struggles that are at once their own and doubtlessly, ours.



tries to sell zines in art markets. All of them have a dream of making it “big” through the punk band, but that is not what brings them to make the band---it is a place where their conflict-ridden lives could find a place of sisterhood and solidarity.

The women lead lives which are rife with contradictions: Amina is a religious woman trying to find her match alongside her religious friends who are already hitched or are on their way to, but her parents are far from religious. Saira is alienated from her religious family and struggles to be in a heteronormative relationship with a man who wants to marry her. Ayesha is a queer Muslim woman who is troubled by her brown, influencer girlfriend’s questioning of her Muslimness. Momtaz wears a Niqab throughout the show while her job is to sell lingerie. Bisma is a Black Muslim mother which presents its own conflicts in a racist and xenophobic society.

In the band, they sing songs about their Muslim identity, their struggles with living in a patriarchal society whilst all the while, trying to get a place to perform at as no one wants to give them one to do so. The contradictions I have pointed out do pain them, but they do not take precedence over building a world where they could seek moments of uncomplicated companionship and comradeship. Utilisation of the trope of trying to make a band while

women while not leaving work, in an Uber, to plan their next steps for the band. It might be a pretty innocent and a basic transition scene, however the simultaneity of inability to get out of work to discuss art lest one loses pay, while being seen as a Muslim woman driving a car in a hijab by her passengers, expresses the exhausting macro structures impeding just surviving the everyday.

The choice of punk does not seem forced and ties in very well with the social struggles these women embody. The history of punk rock, if one draws a timeline from its emergence in the 1970s, has always been tied to the angst and anger of those who reject oppressive traditions. The history however also sees a criss-crossing with predominantly white, middle-class and upper class tendencies of negating living in an authoritarian society writ-large, express anarchy in their aesthetics and irreverence towards having a coherent political stance--- thus signifying rebellion and pseudo-rage without any real ground, intention or vision for social change in sight.

However, it is not the songs or the anarchical aesthetics of punk that matter. But what it expresses about the prevalent societal contradictions itself. Punk, for all its reactionary history, has had a critical realism to its aesthetics. Social struggles are made subtly aware of through not only its

Rexplas workers strike and win

by: Carolyn Egan

Members of USW Local 8300 have voted to end their strike against Rexplas. The strikers, a majority of whom are racialized women, walked the picket line for two months. They overwhelmingly turned down three offers from the company before accepting a collective agreement in which they won a 5% increase over four years plus a signing bonus.

This was significantly more than they had originally been offered and it was won through struggle. There were no concessions and the workers maintained a strong strike line insisting that they picket their full work hours, which is not the norm during a strike or lockout.

Most of the strikers were originally from Punjab and came from farm families. They strongly supported the farmers strike in India having many relatives involved. There were "USW on strike" placards on their cars lined up in front of the plant as well as stickers stating "We support Indian Farmers". They connected the struggles going on in their home country with the fight they were involved in here in Canada, understanding that corporations and governments were



attacking working people in the name of increased profits around the world.

Solidarity

There was strong solidarity from the United Steelworkers as well as union members from the Ontario Public Service Employees Union, the Canadian Union of Public Employees, IATSI, teachers, the Toronto and York Region Labour Council, postal workers and others regularly coming out to the line. They were rarely alone and had strong support from their community as well, with Punjabi radio and TV programs highlighting the strike. "One Day Longer. One Day Stronger" was their slogan.

Being on the picket line almost every day as the local union president I could see the strikers' confidence growing. Women who were hesitant to speak in the first days were easily doing TV interviews as time went on, clearly articulating why they struck and what they were demanding from the company. They organized a strong strike and were very supportive of each other. The constant support and solidarity from so many made all the difference in winning or losing that strike. At the end the workers went back to work with their heads held high knowing that they won against a large corporation that was intent on grinding them down.

Support locked out NRI industries workers

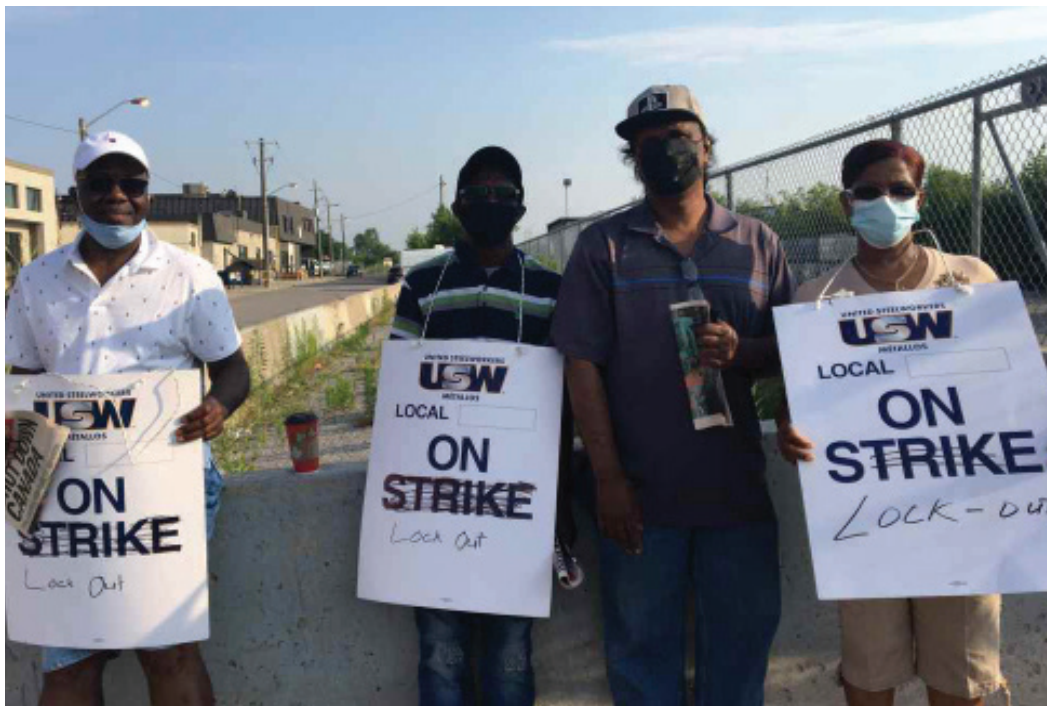
by: Carolyn Egan

On July 2nd at 12.01am members of United Steelworkers Local 3950 were locked out by NRI Industries in Toronto.

The company was founded in 1927 and is North America's largest fully integrated manufacturer of industrial and automotive rubber products.

NRI demanded sixty three concessions from the workers. They strongly turned down the final offer and found the plant barricaded and closed. Strikers, primarily immigrants from a number of different communities, immediately set up picket lines. The local organized three shifts with picket captains and are maintaining a strong presence.

Speaking at the Toronto and York Region Labour Council five days into the strike, the rank and file president, Lightbourne Hunter outlined the issues, which include mandatory overtime, wages including increases



based on perfect attendance which is discriminatory, removal of severance language, vacation pay paid out weekly requiring workers to apply for a leave of absence to take their earned time. He called for support and solidarity against the employer.

A rally has since taken place at the corporate headquarters with support from the Toronto and York region Labour Council, the Hamilton District Labour Council and other unions.

Employers are coming down hard on workers as the pandemic is slowly easing.

The Rexplas workers provided a strong example of how to fight back and win against companies that are trying to bump up their profits at the expense of workers. Through strong solidarity we can win this one as well.

"One Day Longer. One day Stronger!"

Join the picket line at 35 Cawthra near Davenport + Old Weston Rd. Pickets start at 8 am.