



More “justice” for Indigenous in Ontario

In recent months, Native leaders in both eastern and northern Ontario have been jailed for standing up for their rights to due consultation and consent, with respect to prospecting and mining on their traditional territory. The ongoing “Six Nations” Haudenosaunee land dispute continues (where Caledonia ‘squats’, near Brantford). Most recently, the location was Tyendinaga (near Belleville), site of an ongoing land occupation and also of last year’s rail and highway blockades. Here are some reports:

Taken from MNN Mohawk Nation News, www.mohawknationnews.com

April 25: ... On Sunday, April 20, the Mohawk had set up an encampment to resist the development [\$35 million condominiums on the Bay of Quinte in Deseronto on Mohawk Territory] that was to start on Monday morning. They did not come in. On Monday night rowdy non-natives roamed the streets of Deseronto carrying signs and shouting racist threats at the Mohawks. They looked pretty organized.

On Tuesday morning over 900 troops swarmed onto Mohawk Territory in a military style “shock and awe” tactic. Fully armed SWAT Teams, cops, choppers, police boats in the Bay and a lot of undercover swooped in at 9:45 am. They spared no expenses. They closed the perimeter on the encampment to start kicking heads, beating up people and arresting us. They arrived and were disappointed to find there wasn’t a Mohawk in sight. It was a traditional disappearing act. There was no evidence that any Mohawks had ever been there. Not one was touched or arrested...

Tyendinaga Mohawk Aserakowa [War Chief] speaks from the front line:

April 26: ... [On Friday April 25] Shawn Brant was doing a media interview with APTN News ... Ontario Provincial Police came along with an outstanding [fake] assault charge. They arrested Shawn. They hauled him off to jail. Then the OPP closed both ends of Deseronto Road. The Aserakowa came down to see what was going on. Steve Flynn of Aboriginal Response Team of the OPP showed up ... By then we had men at both ends of the road. He talked about opening the road. Flynn said, “You walk away and we’ll walk away. Okay?” Both Flynn and the Aserakowa agreed.

“We will get in our cars and you’ll get in yours”, said Flynn. It turned out to be a set up. The Rotiskenreketeh started moving off the road. Suddenly about 10 OPP jumped about 5 of our guys, threw them in the ditch, beat them up and arrested them. They hauled them off to jail. No reasons were given for the arrests or assaults. The OPP is certainly not operating on an honorable nation to nation model. It is not even offering the kind of fiduciary protection for indigenous rights as it is supposed to, according to the Supreme Court of Canada.

... After behaving like thugs and beating up our guys, the OPP pulled out their weapons and pointed them at us. For our safety, we retreated back to the quarry. We didn’t want to get shot. Once we got there cops swarmed us from every direction. They were everywhere as far as we could see, armed to the teeth with their guns pointed directly at us all the time. Then they came over with

loud speakers, told us to come away from the quarry, down the hill, with our hands up in the air “where we can see them”.

We told them, “Fuck you. This is Mohawk land. We’re not leaving”.

They raised their weapons and aimed at us again. “You’re going to have to shoot us”, we told them. Then there was more build up. They told us they are coming in at dark to take us out. They are moving Mohawk people off Mohawk lands at the end of a gun barrel.

The Mohawks are unarmed. The OPP have SWAT Teams, ambulances, dogs and we can’t see if there’s ships in the water.

Arrested are Clint Brant, Steve Hill, Dan Doreen, Shawn Brant and Mac Kunkel ...

www.dominionpaper.ca – Lia Tarachansky

April 29: After a week of tension the police services have declared withdrawal from the Tyendinaga Mohawk Territory ...

The Mohawk defenders of the Quarry have declared victory ... They are requesting monetary assistance with legal fees ... Non-native allies have been assembling and delivering supplies from various Ontario cities...

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June 14: Hamilton Anarchist BookFair

The Common Cause Hamilton local will soon be hosting our first Anarchist Book Fair. In a city with a vibrant history of working-class struggle, the Book Fair presents a unique opportunity for people coming together to network, learn and build community.

The Book Fair is a one day event being held at Westdale Secondary School at 700 Main St. West, just outside downtown. The day will kick off at 10am and go until 4pm. Radical bookstores, publishers and organizations will fill the cafeteria space of the school while the Hamilton Food Not Bombs chapter will be providing free vegetarian meals.

There are workshops and speaker panels planned featuring a number of experienced organizers/activists from a wide range of struggles. Anyone interested in anarchism and radical politics, or just curious, should not miss this opportunity to learn more and meet others who want to fight for a new world.

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about us>>

Common Cause is an Ontario anarchist organization. We publish the Linchpin paper bimonthly, as well as additional content online. Locals are active in Hamilton, Ottawa and Toronto, and there is interest elsewhere, including northern Ontario. We welcome new members and alliances with activist groups. To contact us, use the online form at Linchpin.ca

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The history of May Day

by David Brons (Ottawa)

May 1 has a special significance for the labour and anarchist movements. In almost every country of the world, except for Canada and the U.S., it is observed as International Workers' Day. Ironically, the observance of May 1 has its origins in the struggle for the eight-hour day in Canada and the US.

On May 1, 1886 there was a general strike in support of workers' demand for an eight-hour day. Most factory workers of the day were immigrants who faced discrimination both on and off the job. It was normal for them to work fourteen-hour days seven days a week. The strike was organized by the major radical labor organization of the time, an anarchist group called the International Working Peoples Association. Prominent organizers with this group were Albert Parsons, Lucy Parsons, and August Spies.

Between 300,000 and 500,000 workers went on strike, including 90,000 in Chicago alone. The police and militia were mobilized but the first day passed peacefully enough. On the third day of the strike, there was a confrontation between strikers and strikebreakers at the McCormick Reaper Works in Chicago. Police opened fire on the crowd, killing four and wounding many others including several children. The people of Chicago were outraged and some were calling for revenge against the police.

A protest rally was called for the

evening of May 4 in Haymarket Square. As people listened to speeches by August Spies and other organizers of the strike, the heavily armed police marched into the square, pushing back the crowd and demanding that the rally disperse. As police confronted the strikers, an explosion occurred in police lines, killing one officer. In the darkness and confusion, police opened fire, killing six more of their own and an unknown number of strikers. The Chicago Herald described the scene as "wild carnage" and reported that there were at least 50 dead or wounded civilians lying on the street.

Organizers of the general strike were rounded up and eight of them were charged with "conspiracy" in connection with the events in the Haymarket. There was no pretense of a fair trial. The jury was stacked with businessmen and even included a relative of an injured police officer. No evidence was presented at trial that any of the defendants were involved in the bombing. Instead the prosecutor argued that they should be found guilty simply because they were organizers. In his address to the jury he said, "These men have been selected, picked out by the Grand Jury because they were leaders. They are no more guilty than the thousands who follow them. Gentlemen of the jury: convict these men, make examples of them, hang them and you save our institutions, our society."

Despite their obvious innocence, all

eight were found guilty. Seven were sentenced to death and one was sentenced to fifteen years. The case became an international scandal and there was a worldwide campaign for a new trial. All appeals were rejected although two had their sentences commuted to life in prison. Louis Lingg committed suicide the day before he was scheduled to hang. On November 11 1887, Albert Parsons, George Engel, August Spies and Adolph Fischer were hung. Over 500,000 people attended their funerals.

On June 26, 1893 Illinois Governor Altgeld pardoned the three survivors. He also exonerated the executed men because "the trial was not fair."

In 1889 the American delegation to an international labour convention proposed that May 1 be adopted as a workers' holiday to commemorate class struggle and the "martyrdom of the Chicago Eight." The observance quickly spread around the world. It was also initially observed in Canada and the U.S., until the governments designated a less politically-charged Labour Day in September.

May Day is a time to remember past struggles and demonstrate our hope for a better future. It has its origins as a day of solidarity among workers around the world and solidarity with class-war prisoners. In North America we need to reclaim May Day as a day of solidarity and direct action in struggle for the rights of workers and migrants.

The state can't stop rape

by Rev (Sudbury)

We need to stop imagining the government and police as being able to prevent women from being sexually assaulted. The police operate as an organized force to punish crimes and investigate other possible crimes. Very rarely do they prevent crimes or assaults from happening. Common statistics that come across the Canadian media proclaim that between 1 in 5 and 1 in 3 women experience sexual assault in their lifetime. Obviously the government, through the police service, is choosing or not able to investigate or prosecute all of these offences. Often people who are forced into sex or are drugged without witnesses are left without legal recourse to pursue. Often the police will actually tell women what happened to them was morally wrong but not legally wrong, leaving them to deal with their pain themselves.

Similarly, sexual assault crisis centres are left with marginal funding and limited counsellors, forcing women who show progress to be denied further support so that more recent victims can get priority. Often this can cause a blockage in the healing process as a trustful

relationship is broken. The centres are also restricted by government-controlled funding. Rape Crisis Centres are unable to conduct public wide campaigns because of funding limits or go beyond the law to make assaulters accountable for their actions.

Often our society is hesitant to believe women when they insist they have been assaulted, abused, or raped, forcing victims to live with doubt and self-loathing because others are unwilling to support them, and possibly even blaming the victims for what happened to them. We all hold responsibility for what happens. Women who allow or seek out the sexual attention of men and encourage objectification are lending to the dehumanization/victimization of other women. Men who do not directly confront and socially ostracize male perpetrators of sexual violence lend to the conscious and unconscious acceptability of sexual violence. Further, men and others need to challenge lesser expressions of sexism to make sure people know that no level of sexism is acceptable. So on and so forth.

Incite! Women of Color against Violence, a grassroots women of colour anti-

violence movement, have been articulating anti-state analysis and community-based solutions to sexual violence in their recent works. They have taken strong stances against state funding; they see it as a form of co-optation and regulation. Further, they see the state and the people who enforce its existence as using sexual violence as a strategy, a way of expressing power. *Incite!* along with their ally organizations have been developing an anti-state feminist analysis that intersects dynamically with anarchist-communism. *Incite!* is based in the U.S. with chapters all over the country. *Incite!* was initiated in part by former Black Panther Angela Davis and Indigenous feminist Andrea Smith.

According to many feminists and activists, stopping sexual violence does and will continue to require a community-based response that goes beyond the legal barriers of the criminal system. It requires self-organization by a whole community to prevent and enact justice on perpetrators of sexual violence. It is up to you to get involved.

WEBSITE:

www.incite-national.org

An Anarchist FAQ

FAQ stands for "Frequently Asked Questions" and *An Anarchist FAQ* is a collection of answers to questions related to anarchism, hosted in different places on the Internet. Its aim is to present what anarchism really stands for and indicate why you should become an anarchist. It is produced by a small collective of people who work on the FAQ when they can (mostly in their free time, after work). They are not a corporate funded think-tank or full-time members of a party apparatus.

An Anarchist FAQ is due to be published by AK Press (akpress.org) later in 2008. Volume one (sections A to F, plus the introductions and appendix on the symbols of anarchy) is now ready for publication.

There are 10 sections (A through J). These are: A) What is anarchism?; B) Why do anarchists oppose the current system?; C) What are the myths of capitalist economics?;

D) How does statism and capitalism affect society?; E) What do anarchists think causes ecological problems?; F) Is "anarcho"-capitalism a type of anarchism?; G) Is individualist anarchism capitalistic?; H) Why do anarchists oppose state socialism?; I) What would an anarchist society look like?; J) What do anarchists do?. There are also four appendices, and a bibliography.

Here are some samples of what you can find in this comprehensive FAQ:

A) What does anarchism stand for?

"... anarchists consider it essential to create a society based on three principles: liberty, equality and solidarity. These principles are shared by all anarchists."

A) What is the essence of anarchism?

"Anarchists are anti-authoritarians because they believe that no human being should dominate another."

J) What is direct action?

"... in a nutshell, direct action is any form of activity which people themselves decide upon and organise themselves which is based on their own collective strength and does not involve getting intermediaries to act for them ... It is clear that by acting for yourself you are expressing the ability to govern yourself. Thus it's a means by which people can take control of their own lives. It is a means of self-empowerment and self-liberation ..."

J) Why is social struggle a good sign?

"... it shows that people are unhappy with the existing society and, more importantly, are trying to change at least some part of it. It suggests that certain parts of the population have reflected on their situation and, potentially at least, seen that by their own actions they can influence and change it for the better."

ONLINE:

www.anarchistfaq.org, www.infoshop.org/faq
www.geocities.com/CapitolHill/1931/

(Road)blocking capitalism

by the *Disgruntled Crossing-Guards Collective*

How do we resist capitalism? How do we resist this system based on a logic that reduces human bodies, nature and life itself to mere economic inputs to be bought, put to work and then sold for profit? How do we resist its exploitation in our homes, our workplaces, our schools, and our communities? This question is about how we organize ourselves and what tactics we use. It has always been the key question and all of our struggles, past and present, are dedicated to answering it.

The struggles of French workers in the Paris Commune (1871) gave the radicals of the day a vision of participatory democracy and of an economy run by those who actually do the work. The sit-down strikes of the American auto-workers in the 1930s showed how the newly-emerging assembly line, itself meant to weaken the power of skilled or craft workers, could be brought to a standstill by workers sitting down at their machines and refusing to work.

Today it seems that our various struggles are coming up with another "answer" or rather part of an answer as no single form of organization or tactic is ever enough on its own. The struggles I have in mind include the piqueteros or the unemployed workers movement of Argentina that began in the mid-1990s. How do workers who no longer have jobs and therefore can no longer strike or shut down production at its immediate site, resist? Their answer has been to occupy and block Argentina's major highways and bridges, even in the face of brutal and sometimes deadly police attacks. Using this tactic they are able

to prevent the circulation of goods and people (or inputs and outputs of production from a capitalist point of view) and in general prevent business as usual. They have won victories that seemed impossible only a few years ago including an employment insurance-like program which they have used to fund an autonomous network of worker-run shops and stores.

Closer to home, the leading practitioners of this tactic have been Indigenous peoples who have repeatedly occupied land, roads and railways in their struggles against Canadian colonialism. This recent wave of struggle includes the Six Nations occupation of land and of Highway 6 near Caledonia, Ontario, several occupations of railways across the country in solidarity with the Six Nations and most recently, the occupation (using an old school bus) of the major Toronto - Montreal railway line as well as the blockade of the major 401 highway by the Mohawk of Tyendinaga near Belleville.

One thing stands out about these recent struggles. Capitalism has changed in a crucial way. While capitalism has always depended on the smooth flow of products and people, this dependence has today reached new heights. In response to the factory-based struggles of the industrial worker, capitalism has exploded the large factory or workplace into a number of fragments kept together through hi-tech networks and transportation infrastructure. This is not the capitalism of the factory town but rather of the network where a car is made up of parts produced in 100 small factories, in 10 different countries and then

delivered to thousands of dealers to be sold to millions of consumers all over the globe.

Disruption of the smooth flows of capitalism thus becomes an important source of power, perhaps as important as was disrupting production in the factory in the era of the factory town. The fact that the last year's two-week CN workers' strike alone caused hundreds of millions of dollars in profit losses is a testament to the power that we can gain from this tactic.

These struggles are showing something very important to us, to the unemployed factory worker whose job has been moved to where workers are more intensely exploited, to the young worker making minimum wage at a multinational chain-store, to all the people and communities that have been the target of the neoliberal onslaught (think run-away factories, cuts to social programs, police oppression, land grabs, etc.). They are showing that, despite our marginalization and apparent powerlessness, we too can organize our communities and disrupt this insane economic system by clogging its channels, by disrupting the smooth flows of goods and people it so depends upon. They are showing that we too can resist and resist effectively.

RESOURCES:

Ontario Coalition Against Poverty (OCAP),
http://ocap.ca/taxonomy_menu/1/11
Autonomy and Solidarity,
http://auto_sol.tao.ca/node/view/2012
Turtle Island Native Network, www.turtle-island.org/news/news-sixnations.htm
ZNet's Argentina Watch,
www.zmag.org/lam/argentina_watch.cfm

Action against the War Machine

Direct Action against CANSEC in Ottawa

by Sarah Claudette (PGA Bloc)

CANSEC is Canada's largest weapons fair, held annually in Ottawa during the month of April. The two-day event brings together weapons and security systems manufacturers, brokers, lobbyists, military personnel, and government officials to showcase new technological developments and to schmooze. This year's gathering of war profiteers, including Boeing, Raytheon, Northrup Grumman, General Electric, and Blackwater, was held on April 9-10 at the Ottawa Congress Centre.

The Network to Oppose War and Racism - Pacte Contre l'Agression, l'Intolerance et la Xenophobie (NOWAR-PAIX) and People's Global Action Bloc (PGA Bloc) organized a number of lead-up events and two days of protest and resistance to oppose CANSEC, the war machine and the brutal occupations of Iraq, Afghanistan, Haiti, Palestine and Turtle Island.

Efforts were made to ensure that resistance to CANSEC was both well informed and inclusive. A joint panel discussion brought out over 45 folks from many activist circles. Common Cause's Anarchist Discussion Group also hosted a CANSEC-focused session.

Direct action against the corporate profiteering began early - on the evening of April 8, during CANSEC's set-up and first wine-and-dine, a fire alarm was pulled by "a group of nefarious anarchists" acting in response to the PGA Bloc's call-out for autonomous actions. This effective action saw the Ottawa Congress Centre evacuated and disrupted the conference activities.

Wednesday April 9, the official opening of CANSEC, was designated as "family friendly." Two marches were accompanied by an overwhelming police presence. The lunch-hour Tour of War Profiteers in Ottawa saw police outnumber demonstrators at least 3 to 1. The brief march followed a route past such war mongering enterprises as Mincom, Fleetway, and the Canadian Association of Defense and Security Industries (the lobby group that

organizes CANSEC and represents over 500 weapons and surveillance manufactures), plus the Canadian Forces Recruitment Centre.

The evening picket had approximately 60 people aiming to disrupt the CANSEC Black Tie social event. Homemade red & black flags flew above the crowd next to psychedelic peace sign flags, and much noise was made.

The next day, a crowd of about 70 gathered at 11am at a park away from the Congress Centre, and then took to the streets with banners and chants. Cops were everywhere, as usual. Reaching the Congress Centre, part of the crowd attacked and rattled barricades surrounding the Centre and a solid line of cops. The protest continued for a short time before snake marching back downtown. Taking advantage of the police's confusion and inability to keep up with the front of the march, a small crew of militants successfully smashed the window of the Recruitment Centre.

The march raged on to SNC-Lavelin, and then one arrest was made - solidarity and confrontation sparked in the crowd, as the car holding the captured comrade was pushed and unable to escape until riot cops pushed the rowdy crowd onto an adjoining street. The march eventually rerouted itself to the cop shop in an act of jail solidarity.

Later, according to two separate communiqués posted on Indymedia Ottawa



Common Cause banner at CANSEC protests
Photo: Ryan Davies, ottawa.indymedia.org

and Infoshop News, windows at the downtown Recruitment Centre, a Scotiabank and the Somerset West police station were smashed in retaliation to the police actions and the earlier arrest. These autonomous actions of love, rage and solidarity brought resistance against CANSEC to a close, while opening a call to all who fight capitalist exploitation, imperialism, and authoritarianism to strike blows against the system that is killing us all and the planet that sustains us. Over the next year, confrontations with the capitalist system will only grow stronger - when CANSEC returns in April 2009 we will be ready to stand up once again and take action.

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U of T represses student activism

by anonymous

Recently, the University of Toronto has experienced an upsurge of student activism, which began with a rally and a sit-in against residence rent increases. Student concerns were met with police aggression on order from the administration. An Ad-hoc Committee for Just Education was formed and a second rally held in response to the administrations actions and, again, to oppose the rent and fee increases, drawing over a hundred students, workers, and community members. However, the rent increase was passed.

An assembly was organized, out of which came three demands: 1. An end to all fees; 2. Student, worker, and faculty parity on University decision-making bodies, including the Governing Council; 3. An immediate end to repression against student dissent.

With these demands, a third rally was organized on April 10th, when Governing Council was to vote on tuition fee increases. Student union representatives were frozen out of the meeting, the meeting was moved behind closed doors, and tuition fee increases of up to 23 per cent were passed.

Student mobilization has unfortunately been met with criminalization and repression, consistent with recent trends towards the policing of dissent, especially on university campuses - other examples include the censoring of the term "Israeli Apartheid" at McMaster University, and police aggression at an anti-corporatization demonstration in UBC.

In response to the peaceful March 20th sit-in, President Naylor released a defamatory five-page letter, describing the mostly racialized participants of the action as a "thuggish mob" who "hijacked" the cause of another group and took "violent actions". In addition, campus police have been using a number of intimidation tactics. Students now face criminal charges as well as investigations under the Code of Student Conduct, which could result in expulsions.

Students and their allies have refused to succumb to scare tactics, however, and will continue to stand opposed to inaccessible education and the suppression of dissent.

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Linchpin locations

Linchpin is distributed in a number of ways in many Ontario communities, including at:

Hamilton:

The Skydragon Centre, 59 King William St.

Ottawa

Exile Infoshop, 256 Bank St.

Oneness Grassroots Promotions, 430 Rideau

Toronto:

GlobalAware Infoshop, 19 Kensington Ave.

Toronto Women's Bookstore, 73 Harbord St.