



## A Publication of the Saskatchewan Green Party

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They do not necessarily reflect the policies of the Saskatchewan Green Party.

*"Environmentalism without class struggle is just gardening."*

*Chico Mendes, Indigenous rain forest defender and martyr*

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### A MESSAGE FROM OUR LEADER

*By Naomi Hunter*

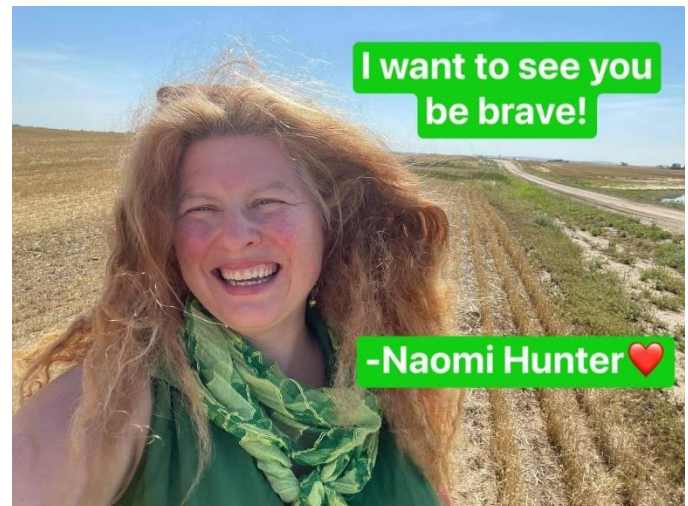
This is the time all of us environmentalists in Saskatchewan have spent our lives warning people about. The Climate Crisis has reached a point where we absolutely must focus all our efforts on getting at least one Green elected here. What we have seen in other provinces, when they elected just one Green MLA, is that more environmental legislation was proposed and passed immediately. Saskatchewan needs voices in government whose primary concern is the climate crisis.

During elections, every candidate from every party CLAIMS that the environment and the climate crisis are important issues to them. However, once elected, environmentalists are disappointed to see those same people fail to bring this issue up when opportunities arise. The time has come for us to funnel all our resources, and pour them into one constituency and elect a Green to the legislature. Science has created a deadline that we can't argue with. We need a voice in the legislature who isn't constrained by the demands of being in government or opposition. We need someone free to speak for the Earth itself at every opportunity. We owe that to our children and grandchildren. I continue to believe strongly that our Green value of participatory democracy means that it's important we run a full slate and give everyone a chance to vote their values, plus we need those votes, however we should focus our efforts on getting someone elected in one constituency.

As the existential threat to our environment reaches a tipping point, we see an increase in extremism in society on many levels. It seems harder to get people's attention for the issue of the climate crisis as we see threats to human health, like covid-19 which took over human concern around the globe. But even in the face of worldwide pandemics (which of course, must be addressed to protect unnecessary loss of life), the climate crisis cannot be pushed to the side. The timeline that the excess carbon in our atmosphere presents us with, is nearing an end-date. We, as a society, did not deal with this when we still had more time. Now we must have people in positions in government who will ensure we pay more than lip service to this problem.

As your leader, I am prepared to listen to all of you on important decisions regarding what I do as a politician. I can tell you that currently the three constituencies in this province that show the most promise numerically for us Greens are: Athabaska (far northwest), Cumberland (far northeast—it's imperative that we run a VERY active local candidate there), and Regina Elphinstone-Centre (where I ran

last both at a provincial and federal level). Other constituencies that we can see have better percentage results and where we could look to push are: Saskatoon Nutana (this was a historic high result location for us going back to 1999, not surprisingly with Broadway there), Saskatoon Riversdale (very similar demographic to Wolsley in Manitoba where Greens have only lost by 300 or 400 votes, two elections in a row), Saskatoon Centre, Saskatoon Silverspring Sutherland, Saskatoon Eastview, Saskatoon Stonebridge-Dakota, Saskatoon University, Saskatoon Westview (Glenn Wright was our excellent candidate there in 2020), Regina Douglas-Park (the numerical breakdown is almost the same there as Regina Elphinstone Centre, as far as how many voters show up to the polls), Regina Coronation Park, Regina Lakeview, Regina Pasqua (we need a very active candidate there, this constituency has a lot of Green supporters—we actually got more votes here than other places but due to more voters at polls, the percentages worked out lower), Regina University. Yorkton was also good, Wood River in Southern Saskatchewan (where our local candidate Kimisoo Goodtrack ran an excellent, active campaign). Lumsden -Morse was another above average result for us, as were Meadow Lake, Arm River, Humboldt-Watrous, Rosetown-Elrose and Moosomin.



I would like to hear from all of you, where you would like to see me run? Where do you think we can find the most support from volunteers to pour into a constituency? You know your local area. Is there an environmental issue in your constituency that has received so little attention that having the leader of a provincial party run there, could bring environmentalists from throughout the province together to push for better representation? Please reach out anytime, I would like to announce early but would like this to be a decision we make together. We have that opportunity now.

In 2020, when I became leader, we were in an election year. Now I would like all of you part of the decision as to where I run. I have opinions of course. But I feel that you may have information I don't. I would like to hear from you. My phone/text number is 1-306-551-8880, my personal email is Naomi.ness6@gmail.com. I'm on all major social media and answer my messages there promptly too. I have a long history of volunteer work in north central Regina and have built my name and photo recognition by running there previously. However, it may not be in the best interest of our party and our pressing need to see someone elected. I am prepared to be brave and relocate to wherever I am needed. I will literally pickup and settle in that area far in advance of the 2024 election. I am your leader and I believe in all of you. Let's make this crucial election decision together.

*Yours with determination and love,*

*Naomi Hunter*

Call 1-306-561-8880 or email [naomihunter@saskgreen.ca](mailto:naomihunter@saskgreen.ca)

### A FEW WORDS FROM THE NEW DEPUTY LEADER OF THE SASKATCHEWAN GREEN PARTY

*By Valerie Brooks*

A Few Words from the New Deputy Leader of the Saskatchewan Green Party

By Valerie Brooks

I was born and raised in Saskatchewan, and after high school, like many others, I left the province for a few years and returned with my husband in 2000 to raise our family. I am currently living in Saltcoats, though I have lived and worked in Saskatoon, Fort Qu'Appelle, Yorkton, and Hudson Bay.

I have a Master of Education degree for which I researched and wrote a Thesis on Treaty

Education and Reconciliation. I worked as an educator and administrator in the Education sector for the past 20 years, and am currently in the preliminary stages of launching a consulting business to support the decolonizing of workspaces. My hope is to work with organizations to develop and implement appropriate and long-lasting reconciliation policies and practices.

I am a strong supporter of Proportional Representation, and I am currently serving a two-year term as Director on the Board of Fair Vote Canada. I believe that our current electoral system does not support the needs, wants and wishes of voters, resulting in governments that do not reflect their constituents. A more proportional system of electing representatives would increase voter turnout and trust in the

system, as well as provide a governance body that fosters collaboration to create long-lasting policies and laws.

I have been a long-time member of the Federal Green Party and ran as a candidate for the

Yorkton-Melville constituency in the 2021 election. New to the provincial Green Party, I

believe that the Core Values of the Greens are universal in scope and when applied in society, will result in a better world, stronger country, healthier provinces, and happier communities.

I am delighted to be of service to the Saskatchewan Green Party as its Deputy Leader.

### PRESS RELEASE: SASKATOON-MEEWASIN GREEN CANDIDATE JACKLIN ANDREWS AT BROADWAY STREET FAIR

Saskatoon, Saskatchewan – September 15, 2022 –

Saskatchewan Green Party candidate Jacklin Andrews campaigned at the recent Broadway Street Fair. He was particularly interested in hearing issues of concern to Saskatoon-Meewasin voters. The top issue was healthcare which is a platform of Andrew's campaign.

Andrews says, "The number one issue was healthcare including mental health. Again and again, I heard the pain in people's voices as they shared their scares and worries about the ability of the healthcare system to respond to their needs. I share their pain. We know that people in palliative care are very often not getting the support they need at a crucial time in their lives. Rather than being admitted to a palliative unit and receiving the care and attention from those who have specialized in palliative care, they very often find themselves shuffled between their home care programs, emergency services, and even general duty wards in their local hospitals. Moving from one place to another is not good for them, neither is it good for their families, but in our present system they have few other alternatives. We need more beds in our palliative care in-house units."

Andrews has experience in healthcare staff debriefings across the province; Saskatoon, Prince Albert, North Battleford, and Kindersley. What he has learned with the debriefings is that the staff do not feel the government is listening to their expertise or lived experiences.

As a candidate, Andrews welcomes invitations to events, debates, discussions, and forums. As an MLA, he would challenge the Minister of Health asking what direction the healthcare workers think best as they serve on the frontline. Andrews would also be a voice to demand reduced wait


times, healthier working conditions, and strong regulations for long-term care facilities.

Andrews can be reached at 306-918-7264 or connect with Naomi Hunter, Leader of the Saskatchewan Green Party at 306-561-8880.

**Saskatoon-Meewasin**  
**By-Election**

Choose the  
candidate  
with solutions.

A vote for  
**Jacklin  
Andrews**  
is a vote for change!



saskatchewan  
**green**  
party

saskgreen.ca

*Authorized by the business manager for Jacklin Andrews*

**Stronger  
Healthcare**

- Reduced wait times
- Better working conditions

**Sustainable  
Environment**

- Locally produced food
- Protect soils, pollinators, and waterways

**Quality  
Education**

- Lower pupil teacher ratios
- Better oversight for private schools

called green capitalists to take capitalism in a greener direction may be well intended, but they can only go so far. Under capitalism, the overall need to dig for more oil, coal, uranium, lithium, platinum, silver and other minerals, the need to cut down more forests and overuse the soil for agribusiness, the need to keep building and testing weapons and so forth, will still be there. Just as capitalism with its need for ever expanding markets has led to imperialism and the oppression of peoples throughout the world, it has also led to a kind of imperialism toward nature which has played a major role in bringing us to the brink where we are now standing.

If a slightly reformed capitalism is not enough to save us from ecological collapse, the question needs to be asked, what will prevent such a collapse? My answer to that question is, a fairly broadly defined Green Socialism.

Over the past quarter century or so, a number of writers have come to use the term Ecosocialism, and I have sometimes used this term to describe myself. I find, however, that some who use the term Ecosocialism are essentially old style socialists who have tacked the prefix, eco, in front of the word socialism, but who haven't really absorbed the true situation of our deeply finite and fragile planet. Many who have called themselves socialists, from the old Eastern Block countries plus China under Mao, to social democratic governments in the west, have run into the same kinds of ecological problems as capitalism because they essentially imitated the expansionary ways of capitalism.

Because of my criticism of some who use the term ecosocialism, I have started using the term green socialism to identify myself. Being green means more than just being ecologically sound. It means embracing the six core principles of the Global Greens: Ecological Wisdom, Social Justice, Participatory Democracy, Non-violence, Sustainability and Respect for Diversity. Being a green socialist means both understanding that all of these principles must inform a socialist society, and that moving to a socialist society, in which the economy consists of worker co-operatives, worker collectives, consumer co-operatives and other community owned and operated institutions, is necessary if we are to put the six core Global Green principles into practice in any meaningful way. In short, the green needs the socialist and the socialist needs the green.

Our current economy, dominated by shareholder-owned corporations for whom corporate profit margins are the bottom line, simply will not bring us to an ecological future. Ecological well-being is the ultimate bottom line, and within that the well-being of humanity.

## OPED: WHY I AM A GREEN SOCIALIST

*By Dave Greenfield*

Many years ago, the German Green activist Rudolph Bahro said: "The ecological crisis will mean the end of capitalism: either because humanity gets its act together and moves away from capitalism to a decentralized community-based form of socialism, or because we fail to stop the ecological crisis and civilization collapses and capitalism collapses along with it."

What Bahro was pointing out was that there are aspects of capitalism which are inherently ecologically destructive and unsustainable. Capitalism requires a level of economic growth with ever expanding markets, which usually means a level of material growth that is not sustainable on a finite and fragile planet. Some of the schemes that have been invented by so-



If we wish to move to a deeply co-operative and egalitarian society and economy, I believe there may be a variety of ways of getting there and we may draw upon a variety of traditions from the left in order to get there. There may be a strong role for the state during the transition process, (as outlined by Seth Klein in "A Good War"), but ultimately I would favour worker and community-owned co-operatives and other community-based institutions, rather than relying completely on the state.

We need to look back past the nightmare vision painted by George Orwell in Nineteen Eighty-four, of state socialism gone awry, back to two wonderful utopias written in the late nineteenth century: William Morris's "News from Nowhere" and Edward Bellamy's "Looking Backward".

In the nineteenth century, people dreamed of a co-operative and egalitarian society and wrote utopias envisioning how such a society could work. In the twentieth and twenty-first centuries, it has often been easier to write dystopias outlining how human beings could oppress each other even more than they already are.

In both "News from Nowhere" and "Looking Backward" a late nineteenth century individual is catapulted forward into the twenty-first century to find that a socialist revolution has occurred and that humanity has created an equitable and quite enjoyable society. In "News from Nowhere," after a revolution the people have dismantled the cities and gone back to the land, where they live happily, sharing all things in common in a fully classless society. In "Looking Backward" people have stayed in the cities, eliminating poverty and sharing the benefits of wealth and technology with the whole society. We may need to draw upon aspects of both of these utopian visions as we seek to move forward and build a new society for real.

The vision outlined by Star Hawk in her novel "The Fifth Sacred Thing," of an eco-communal society that emerges in the San Francisco Bay area when the wider economy collapses, may also give us some inspiration.

Our principle of Respect for Diversity can be applied in a variety of contexts. In the context of envisioning a green socialism, the idea of diversity tells us that we need to respect the diversity of regional cultures, eco-systems and bioregions, and realize that a "one size fits all" socialism will not work. The green socialisms we develop need to be as diverse as the eco-systems and cultures in which they are embedded.

Green socialism presents us with a few paradoxes. On the one hand, socialism is a movement encouraging people to be proud and assertive, encouraging workers, both men and women, all ethnicities, orientations, disabilities and so forth,

to feel proud of themselves and to assert their dignity. At the same time, we all have to humble ourselves before the earth, living simply with our hearts embedded in eco-community. Perhaps we can refer to this combination as a proud humility. Perhaps if we feel good about ourselves and are no longer being hit over the head by capitalism, we will have the emotional energy to love and care for the earth.

Another paradox is that the more dramatically we are asking society to change, the more we must realize that change cannot be imposed on a society. It must come from below and from within. Lenin's mistake was to think that dramatic revolutionary change could be imposed from above. There are some things that can be done and need to be done through government action, such as winding down the fossil fuel industry and building the renewable energy economy to replace fossil fuels. Moving to a fully worker-owned co-operative economy, on the other hand, probably has to come from the hearts and minds of the people themselves.

I am a green socialist, because we live on a finite and fragile planet. What resources there are will have to be shared deeply and equitably. We will need to overcome our individualistic egotism and recapture a more communal outlook akin to the community focus we practiced for the first few million years of human existence. We will need to be able to dream co-operatively and collectively while at the same time preserving the individual identity in positive ways. The future, if there is to be a future, must be co-operative, classless and materially simple. We must be able to share this finite pie, while being free to think and dream.

### **ANNOUNCING THE LAUNCHING OF SASKATCHEWAN FORUMS: RESPECTFUL COMMUNITY FORUMS ON SASKATCHEWAN'S FUTURE**

From the Qu'Appelle Valley Environmental Association (QVEA.ca, August 7, 2022)

Our province's political culture is presently dominated by the highly ideological Saskatchewan Party and the largely ineffectual NDP opposition. In such dire circumstance it is difficult to honestly face up to our emerging realities and challenges. These cannot be understood or addressed through the parochial, evasive lens that presently characterizes "politics" and how it is mostly reported in our province.

There is talk of political realignment or perhaps even a new party, which might just further fragment affairs. Certainly, the Green Party has not proven able to mobilize broadly to,

perhaps, influence the NDP to become more ecologically-responsible. And far-right, separatist leaning, populist groups would just take us from bad to worse.

But one thing is abundantly clear: **we need popular, community-accessible forums to honestly explore the realities and challenges, and to help build a realistic and constructive way forward. Hence, we are initiating Saskatchewan Forums.**

Saskatchewan Forums will welcome people, from a diversity of social, political, professional and activist backgrounds, who want to build common understanding and positive direction. It will not be or become a political organization; **its goal is to rebuild democratic trust, communication and understanding across the province.** It will be non-sectarian, non-partisan Forums where alternative directions for politics and ultimately government in Saskatchewan can be openly and respectfully discussed.

*Saskatchewan Forums* will launch discussions on the basis of several observations:

1. **FOSSIL FUEL CRISIS:** All major global and local ecological crises that we now face, not only the extreme weather-climate crisis, but also the crisis of plastics in the oceans and in our bodies, and the toxic, petrochemical, carcinogenic threats to our personal and environmental health **are rooted in the carbon-intensive fossil fuel energy systems that dominate economies across the planet.**<sup>1</sup> Much is at stake; Russia's criminal invasion of Ukraine shows how interrelated persisting Cold War mentality, aggressive ethno-nationalism and nuclear brinksmanship are with continued dependency on fossil fuels.

2. **CAREFUL STEWARDSHIP:** All sectors of society, not only energy, but food, health, education and others, will have to carefully steward the shift to sustainable, low-carbon alternatives. We will need to create more resilient infrastructures, while making preventative, emission reductions our urgent priority. We simply must protect and restore the quality of water, air, soil, habitats and overall biodiversity. We cannot be hoodwinked, steam-rolled or "Greenwashed" by the high-pressure marketing of "tech fixes" (like nuclear power) that are not cost-effective, timely, appropriate and just kick threats to our sustainability down the road.<sup>2</sup> All technological and other "solutions" need to be **rigorously scrutinized with the aid of emerging knowledge about sustainability and foresight about unintended consequences.**

3. **DESPAIR AND EMPOWERMENT:** We are all feeling more personally challenged due to the isolation of the pandemic, growing stresses from extreme weather, more precarious,

higher-cost living and global conflict and warfare. Persons dealing with the traumas of colonization or with conflict and climate dislocation face additional burdens. There are now signs that some people are dissociating from our common challenges, spending more time in artificial, carbon-intensive virtual "realities". While each of us must live within our capacities, there is clearly a pressing need for more human engagement, fellowship, compassion, and creative problem solving. **We need to help each other stay grounded, connected and to nurture common perspective.**

4. **COMMON CAUSE:** Whatever the nature of our quest for inclusion and justice, be it as exploited, racialized, marginalized, stigmatized, or otherwise oppressed, or as youth – who will inherit the worst of the climate crisis, we all have a stake in successfully making this societal transformation. The pursuit of human rights for all people, regardless of heritage, characteristics or identity, must continue to unify us. **We must make common cause.**

5. **DEMOCRATIC ACCOUNTABILITY:** This transformation cannot be assured while anti-democratic, anti-science, ethno-nationalism continues to detract and polarize. There is no place for the politics of resentment, blame and scapegoating, or marshalling nationalistic hatred, in our common quest to build a better future.<sup>3</sup> The resulting geo-political conflict, warfare and militarization, including by NATO, are not only a serious threat to world peace and ecological security, but are draining scarce resources away from addressing the climate crisis and pressing global developmental needs.

6. **BASIC NEEDS:** This transformation to a low-carbon society must put the basic needs of the population front and centre, ensuring affordable, ecologically-sustainable goods and services. Economic growth driven by largely unregulated, global, corporate markets - where resource, big tech, financial-banking, real estate or other sectors continue to accumulate obscene levels of profit and wealth, will not accomplish this. We must envisage and organize for concrete political and policy alternatives and transformational strategies, including building up local economies that provide more sustainable goods and services.<sup>4</sup> **We must embark on a common program of radical reformism.** Not only progress, but survival, is now at stake.

**Note to Partners:** These forums can be held in your local community, in workplaces, with community, interest or faith groups, or on-line. **All sizes of gatherings are important.** Please indicate that your group or organization will host such a forum by registering at [SaskForums@gmail.com](mailto:SaskForums@gmail.com). Forum facilitators should ensure that all attending get the **opportunity to speak and be heard.** Your local Forum could consider appointing volunteers to help provide **coordination,**

**continuity and a record** of events and activities. The overall goal is to find **and sustain actions that your network can embrace** that will help Saskatchewan get on to a better track. If we do this in rural, northern and urban areas, the whole will become greater than the sum of its parts.

<sup>1</sup> 80% of primary energy across the planet remains fossil fuels; Saskatchewan has one of the highest per capita carbon footprints on the planet; increases in emissions from the fossil fuel industry in Saskatchewan, along with Alberta, are largely responsible for Canada's overall emissions rising after 2015.

<sup>2</sup> So-called "small" modular nuclear reactors do not meet the criteria of sustainability and do not adequately address high-level nuclear wastes or risks of nuclear proliferation. And alternative fuels and technologies, including hydrogen and electric transportation, must be approached with new levels of foresight.

<sup>3</sup> This requires regulating social media, which has played a major role in compounding disinformation and hateful polarization.

<sup>4</sup> These forums will be open to discussions about the future prospects of progressive liberalism, social democracy, Green parties and traditional conservatism during this transformative era.

## UKRAINIAN LANGUAGE SCHOOLS IN WESTERN CANADA WERE SHAPED BY SHIFTING SETTLER COLONIAL POLICIES

By Andrea Sterzuk, *Professor of Language and Literacies Education, University of Regina*

This article is republished from [The Conversation](#) under a Creative Commons license. Read the [Ukrainian language schools in Western Canada were shaped by shifting settler colonial policies](#).



Since the Russian invasion of Ukraine, the number of people studying Ukrainian globally [via the language learning app Duolingo](#) has grown: figures [from March 20 showed a 577 per cent increase](#).

In Canada, there is also [new interest](#) in learning Ukrainian.

As solidarity with Ukraine grows, Canadians may be curious to know more about the history of Ukrainian-language schools in Alberta, Saskatchewan and Manitoba, spanning roughly 125 years.

Ukrainian-language education in the Prairies has been shaped by national, provincial and territorial policies. In Canada's settler colonial context, [these policies have shifted over time](#) in how they accommodate, marginalize and privilege settler languages other than English.

### Colonial settlement

Following Canadian Confederation in 1867, interconnected approaches and policies were consolidated and developed to displace Indigenous Peoples from their lands. Canada used dispossession to make the territory that would become

Alberta, Saskatchewan and Manitoba available for European settlement.

As historian James Daschuk explains, "[clearing the plains](#)," entailed using starvation against Indigenous people to clear the way for settlement.

In 1876, Canada passed [the Indian Act, designed to assimilate and control First Nations](#).

Video about The Indian Act from the Canadian Encyclopedia.

After the [Red River Resistance](#) of 1869-70, the Manitoba Act transferred land from the Hudson's Bay Company to the Dominion of Canada.

The Canadian government created a system called [Métis scrip](#) to provide Métis families already living in the area with titles to their lands (land scrip) or money in exchange (money scrip). The process was slow, complicated and served [to extinguish Métis title to land](#).

Métis scrip commissions coincided with the [numbered treaties](#) (1871-1921), which pertained to lands from [Lake of the Woods in the east to the Rocky Mountains in the west, and to the north, as far as the Beaufort Sea](#).

In this era, as historian Kenneth Taylor notes, Canadian immigration law was "[explicitly racist in working and intent](#)": it discouraged and prohibited non-white and non-European immigration in several ways.



Public Domain

The 1910 Canadian Immigration Act provided the Ministry of the Interior with the authority to ban entry of people of any race "deemed unsuited to the climate or requirements of Canada." Immigration officials used this section [to limit Black settlement](#) in the Prairies. Prior to this policy, [roughly 1,500 Black settlers](#) moved to [the Canadian Prairies](#) and research has documented [long Black community histories](#) and ongoing presence there.

While there were well-established Chinese communities in British Columbia prior to 1923, and [Chinese immigration to the prairies](#) between [the 1870s and 1923](#). Widespread Asian immigration to the prairies did not happen until the 1960s due to federal legislation including [1908 amendments to the Immigration Act](#) and exclusionary 1923 amendments to [the Chinese Immigration Act](#).

While the promotion of Eastern European immigration was [not without some controversy](#), the recruitment of these early “agricultural immigrants” became government practice.

Canada opened the door to the [first wave](#) of Ukrainian settlement in 1890.

### 400 Ukrainian schools

Ukrainians arriving during this period were [pushed out of Ukraine](#) by overpopulation, poverty and foreign domination, and pulled to Canada by the prospect of what Canada billed [as free farm lands](#) and jobs.

At the time of this wave of settlement, western Ukraine was part of the Austro-Hungarian Empire. Ukrainians from Galicia, Bukovyna and Transcarpathia were [officially called Ruthenians](#) in the Austro-Hungarian Empire.

From their arrival, Ukrainians directed most of their organized effort to [maintaining their language](#). By 1915, there were roughly [400 Ukrainian schools](#) in Western Canada.

### ‘Laurier-Greenway Compromise’

How were Ukrainians able to create Ruthenian bilingual schools and teacher training programs?

An 1896 agreement for bilingual schooling in Manitoba called the [Laurier-Greenway Compromise](#) holds part of the answer.

This regulation stated that when there were 10 or more students who spoke French or another language, the school could provide instruction in a language other than English. This policy made it possible to [establish Ukrainian bilingual schools](#) in Manitoba, and influenced their creation in Saskatchewan and Alberta too.



Public Domain (Plum Ridge School, first school for Ukrainians in Manitoba, George E. Dragan / Bibliothèque et Archives Canada / PA-088422)

### Teacher shortages

Another reason for the creation of Ukrainian schools was a teacher shortage in Ukrainian districts. Historian Orest T. Martynowych explains that English-speaking teachers were unwilling to work in Ukrainian communities due to [“prejudice, a sense of cultural superiority and more lucrative positions elsewhere.”](#)

To address the shortage, the provincial governments assisted young Ukrainian men in qualifying as teachers. The Ruthenian

Training School opened in Manitoba in 1905 and operated for 11 years. Similar programs opened in Saskatchewan in 1909 and in Alberta in 1913.

In Manitoba, the province also produced a Ukrainian bilingual school textbook called the [Manitoba Ruthenian-English Reader](#).

As historian Cornelius Jaenen notes, the success of bilingual Ukrainian education programs angered influential members of society who wanted [schools to assimilate immigrants](#) towards building an English-speaking Prairies.

### ‘Enemy aliens’

The outbreak of the First World War in 1914 further threatened these programs as [Eastern Europeans fell under surveillance and suspicion](#). The issue of bilingual schools became mixed up with the question of “enemy aliens,” which included [people from Germany, the Turkish Empire, Bulgaria and the Austro-Hungarian Empire](#).

The same year, the government of Alberta declared itself [opposed to bilingualism in its school system](#).

By 1916, the option for bilingual schooling was [also removed in Manitoba](#). Saskatchewan waited until 1919 to [introduce a regulation naming English](#) as the sole language of instruction.

### English-only status quo

For [the next 50 years](#), the Prairie provinces maintained an English-only status quo, resulting in considerable language shift in Ukrainian and [Francophone communities](#) and many other immigrant language communities also.

During this time, 66 Indian residential schools operated in Alberta, Saskatchewan and Manitoba [under federal responsibility](#). First Nations children were taken from their families to attend these institutions and forced to learn English, [systematically resulting in Indigenous language loss](#).

As a result of Métis scrip, many Métis people were living on [road allowances](#), settlements they created on unused portions of Crown land. There, multilingual Métis people maintained community languages, including [Michif](#) and other Indigenous languages. Between the 1920s and 1960s, however, provincial governments forcibly dispersed these communities, [introducing a period of rapid language shift to English](#).

Ukrainian children were [often not permitted to speak Ukrainian at school](#). Adults faced workplace discrimination and many Ukrainians anglicized their family names.

### New era of bilingual Ukrainian schooling

In 1969, [Canada introduced the Official Languages Act, and the Multiculturalism Policy](#) followed in 1971. Soon, the Prairie



provinces' education acts were changed to allow languages other than English to be used for instruction in schools again.

These developments led to a [new era of Ukrainian bilingual Prairie schools](#). In 1974, advocates established a bilingual Ukrainian program in Edmonton. In 1979, programs in Manitoba and Saskatchewan classrooms followed.

Today, Ukrainian bilingual programs are once again found in school divisions in all three provinces. [Ukrainian learning opportunities](#) also include heritage language classes for children (*Ridna Shkola*), summer camps, preschool programs (*Sadochok*) and adult language classes.

As Canada begins to receive displaced Ukrainians, [Ukrainian language education programs](#) can help bridge communication gaps.

### Laws, culture and languages

Language policies and language-in-education policies shape the ability of individuals, families and communities to maintain minoritized languages. When languages are under-protected by policy — or intentionally attacked through cultural genocidal policies, as in the case of [Indigenous languages in Canada](#) until [recently](#) — language loss is difficult to prevent.

Confronting settler colonial legacies is a reminder of why the Truth and Reconciliation Commission of Canada [urgently advocated policy](#) to bolster [Indigenous language resurgence](#).

In the case of the Ukrainian language, today's programs exist due to changes in federal policies, provincial education act amendments and the hard work of Ukrainian Canadian communities who have maintained their language despite many obstacles.

### POEM: PROPHET AND PROFITEER, A SONNET

*By Dave Greenfield*

We stand outside the gates of corporate might  
And hear the mindless soulless corporate cheers,  
As prophets in a world of profiteers,  
As leftists in a world of might makes right.  
Our message haunts the dark Mordorian night,  
And hopes that every mindful human hears.  
It whispers in the opened minds and ears  
To turn this dark-spun planet toward the light.

All those whose beings have been bought and sold,  
Whose souls have died, whose hearts have grown cold,

They know not what to make of our small voice

That speaks and dares to offer them a choice.

They walk past without seeing it would seem,

But something in them begs their hearts to dream.



### A MAN WITH A HAMMER

*By Alan Bishoff*

"To a man with a hammer, every problem looks like a nail." We can see the truth in this for some individuals, but more importantly in many of our institutions and in humanity as a species.

As humans have begun to learn the scientific basis of the world around us, we have become adept at using the application of science through technology to build our modern world and solve our problems. As our knowledge of science has expanded humans have been able to design machines, DNA, chemicals, devices and processes to achieve our goals. Our goals? More. More stuff. More freedom of

movement. More leisure. More exotic use of our leisure. Less physical effort expended. Got a problem? There's an app for that.

One of the main causes of our infatuation with technology is that we have really been quite good at it. Certainly two hundred or even fifty years ago no one would have imagined what we have been able to achieve. With some caveats coming out of the shadows now, our use of technology has had fantastic and seductive success. The spread of the application of technology has been facilitated by its "user friendly" nature. The user does not need to know any of the science involved.

Technical solutions are non-threatening for us. We bring technology into our existing world view, values, goals and attitudes. We don't need to think about larger issues and more importantly we don't need to change. We are fine. Our values and the things we do are fine. Technology can solve the problems that arise on our personal and social trajectories.

However, there are problems that the technology hammer cannot solve and often exacerbates. Moral and social issues are as old as humanity. They include our individual and social capacity to practice self restraint (...or gluttony), our willingness to ensure some equality of opportunity and of being for all those who share our world regardless of race, gender (...or greed), our willingness to consider how our actions impact our earthly home for our children and grandchildren (...or neglect).

We are now being confronted with limitations to our technological solutions. When faced with a world wide pandemic we all chafed at the restrictions placed on our lives, while we waited for the vaccine technology that would let us return to normal. Now, even though we have a technical solution, we find ourselves struggling through a fourth covid wave because of a lack of public scientific understanding and the exploitation of a moral imbalance between individual rights and collective well-being. If the virus is around long enough, it will mutate to a variant that is immune to our current vaccines and probably to variants that are increasingly contagious. Where will that leave us?

In recent years extreme fires, droughts, and floods have reduced the strident protests from the climate change deniers. But there is no consistent effort to recognize the roots of the issue and begin action to change our course. Even among the "environmentally conscious" there is a belief in a technical solution to global warming. We have consumed fossil fuels like a drunken sailor with a bar tab to

bring us to where we are. The technical "solution" to this, is to find alternate sources of energy so we can continue on our path of ever increasing personal consumption and freedom but with electric cars, solar panels and wind farms. We hope to stop global warming without actually changing our attitudes and moral choices.

Darwin suggested that flexibility was key to species survival - change or be doomed. Humans have made momentous achievements with our technological hammer, but if we are going to survive pandemics, global warming and social strife we need to diversify our toolbox of solutions. We have to look within ourselves for the moral answers to the problems technology cannot solve.

We can't buy moral solutions at Walmart or Best Buy.

### A BENEFIT OF PROPORTIONAL REPRESENTATION: DIVERSE REPRESENTATIVES

*By Nancy Carswell*

This script is the second episode in a seven part series that highlights the benefits of proportional representation (PR). It imagines Canada has had PR for a long time and is reaping the benefits. Visit <https://bit.ly/PR2DiverseReps> for the video.

**Picture it— Canada 1937.** There is no need for a second all-party committee on electoral reform because 1921 was the last election using the undemocratic, unfair, first-past-the-post system. In the four federal elections since, Canada's parliament and cabinet have grown increasingly diverse with proportional representation.



Screen grab from <https://bit.ly/PR2DiverseReps> by Nancy Carswell

In a winner-take-all system, parties are compelled to select the one winning candidate. Historically, in Canada, the candidate has been White, cis, and male. With proportional representation, parties actively recruit women and minorities to reach a wider range of voters. Like other countries using proportional representation, Canadian statistics show women should soon claim 40% of the seats. The percentage of women in power measures not only the quality of democratic

representation but serves as an indicator of how well minorities are represented.

The legislature is a more respectful, caring workplace as women's leadership style generally favours collaboration. The perspectives and priorities of women and minority groups, including Indigenous people, bring balance and fairness into the decision-making process. For 100 years, Canadian voters have trusted proportional representation to produce legitimate long-term laws and policies that represent and meet the needs of the full diversity of voters.

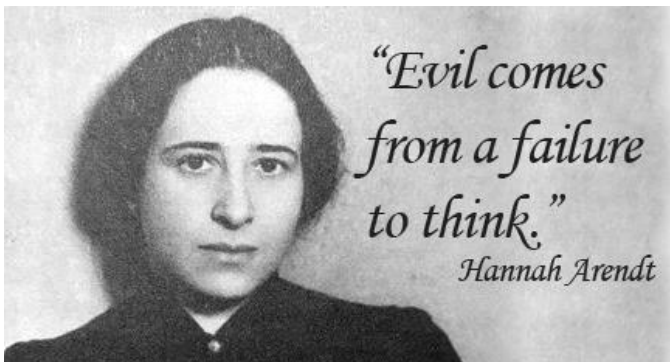
If you wish this picture were true, help make it true. Support electoral reform with proportional representation.

### REVALUING INDEPENDENT THINKING AND KNOWLEDGE IN OUR TROUBLED TIMES

*By Jim Harding*

*Jim Harding is a retired professor of environmental and justice studies and author of several books. He has taught at Lakehead, Waterloo, Simon Fraser, and University of Regina and remains active with the Qu'Appelle Valley Environmental Association.*

A little knowledge is much more trustworthy than a lot of belief or opinion. But easier said than done. Our minds are habitually drawn to views that confirm our beliefs. And now, with the Internet, lies, half-truths and conspiracies spread much more quickly than reliable knowledge and facts. Thinking itself can deteriorate and then politics gets dangerous.



Modified from Public Domain

Known for *Origins of Totalitarianism*, Hannah Arendt faced personal attacks for noting that Nazi bureaucrats mostly followed orders and did not take responsibility for their actions. She coined the phrase “banality of evil”. Responsibility involves thinking and independently seeking knowledge, which is not encouraged in totalitarian, authoritarian or hierarchical atmospheres.

The horrendous climate events that compound human suffering, daily, are the result of decades of people managing institutions and corporations, business as usual, without thinking about the cumulative consequences for us and our offspring. Lots of deflection, and belief and opinion about economic growth, has accompanied our global ecological decline.

Creating and preserving democracy itself depends on there being space for comprehensive thinking so that public knowledge nurtures informed consent. The media can play a role in this. Meanwhile, we presently see how the struggle for political power can undermine it.

Protests against vaccine science and policy are telling. The lower the public uptake of vaccines or boosters, the more at risk are the individuals supposedly defending their “rights and freedom”. This also puts population health and healthcare workers at greater risk. An alternative reality can always be constructed; now, conveniently, at our finger tips. There are unregulated podcasts, which rarely uphold journalistic standards, for all likes and dislikes.

Anti-vac groups during the polio epidemic in the 1950s were linked to McCarthyism and the Red Scare.

The conspiratorial claim that we must defend individualized freedom against supposedly, inherently, autocratic government, can be contagious. The “freedom convoy” showed that, in our fragmented times, solidarity and a sense of a community can come from the aggressive display of such belief. Disruptive politics may be on the upswing. The irony is that anti-government populism can become a pathway to authoritarian rule. Extreme inequality, precariousness and polarization make us all more vulnerable.

Some insist on the right to believe whatever they want; even to say and do whatever they want, regardless of evidence or harms. Certainly, there must be free speech for there to be free inquiry in a free society. But “free speech” can be used not only to perpetuate prejudice and hate, but to undermine the fruits of inquiry and democratic institutions themselves.

Of course, power structures can influence how and which knowledge is developed, which is why we need effective academic freedom. But treating knowledge as simply a tool of power is a non-starter.

The surrender to narcissistic ideology crosses political lines. Under Putin’s conservative, nationalist regime, Russians are free to have opinions about the “special operation” in Ukraine as long as they don’t seriously think and seek knowledge about it. Meanwhile, some on the political left want to blame “the capitalist West” for the vicious invasion. There is a complex background to Ukraine’s nation-building,

but that requires us to carefully think and seek knowledge, not engage in simplistic ideological blaming.

Unfortunately, our educational system doesn't necessarily encourage knowledge-seeking public discourse. Teaching in universities in BC, Ontario and Saskatchewan over several decades, I witnessed a steady drift away from "critical thinking" towards utilitarian and technocratic goals. Universities were increasingly run like input-output corporations.

Nor is the media innocent. Recently, when Pope Francis did his pilgrimage, reporters waited with bated breath for him to say the desired, correct words, as though we were all in a morality play. There was little concern for restitution or contextual reporting, including about the global land holdings and wealth of the Catholic Church. And the British Empire, and the Protestant Conservative government that established the residential schools, and hung Catholic, Metis leader, Louis Riel, got off the hook.

Being more concerned about the ideologically "correct" way to talk about history, than about making changes to address and prevent further injustices, can backfire. Since the 1980s there have been calls for Tribal/First Nations policing to address serious problems of trauma, addiction and violence in some communities. The horrendous James Smith murder rampage may have been preventable.

The flurry of "correct" or "anti-establishment" beliefs and opinions was never going to set out a unifying path. Anti-oppression activism and anti-authoritarian rebellion were always going to be double-edged swords. Believing we are right and others are not, will never be a replacement for serious, heartfelt thinking or the, potentially unifying, knowledge that we, thankfully have, to build on.

### ONE RULE TO RING THEM ALL

*By Bob Stuart*

Reprinted with permission and previously published as [Article: One Rule to Ring Them All -- OpEdNews](#)

For most of human evolution, we lived in small groups where a psychopath couldn't fool people enough to take over in peacetime, but became a real asset in a crisis, assuming leadership and minimizing the losses rather than trying unsuccessfully to save everyone. Once we developed agriculture, there was an opportunity for them to seize control permanently. Farmers have good years and bad ones, and a tribe that kept a 5-year food reserve would eventually be able to just take over the land of neighbours who only kept a 3-year stockpile. When we centralized grain storage,

we were persuaded to put too much trust in the keeper, and lost control of the community wealth.

A good definition of a psychopath is one who is just too slippery for the law. Watching companies pervert the intention of environmental regulations has been like a game of whack-a-mole. I don't think we can ever get the psychopaths out of power without a total ban on private wealth, and laws to preserve that from trickery. A psycho would have to make a reliable voting bloc out of a co-op or similar group, which would be far weaker than having the funds for a secret army of PR schemers, lawyers and crooks. One long-standing group advocates a maximum range of 4:1 in wealth, but I'd be comfortable with a few outside of that, maybe 10:1 on a bell curve. We'd also need exemptions for renunciants, so that they wouldn't make ownership impossible for others. Right now, I know of people with ten times less than myself, and others with ten times more, and I can't really imagine the daily concerns of either group. Where I grew up, the poor people had 14' boats with 10 HP, and the richest people had 18' cabin cruisers with 50 HP motors, but it was still "our" river. It is a lot easier to feel a part of the Family of Humanity when Police are not busy keeping poor people away from rich people, and everyone has about the same space, etc. Some people will always be afraid of strangers, but knowing that they have no reason to steal really helps.

The range of talent is greater than 10:1, but talent works for self expression, and is inhibited by great financial risk. Crowd funding has replaced the only social utility of millionaires. Without a pot of gold as a lure, people would get into politics as a public service again. With no way to get rich and protected by selling guns, wars would not be fomented for profit, and with economic equality, there would be little reason to fight.

Currently, the progressive causes that get into the mainstream media are all selected for minimum threat to the oligarchy, and maximum emotional appeal. After years of this priming, progressives have been compared to a circular firing squad. We have dozens of good causes struggling for recognition, and a lot of potential allies banished and dismissed. Everything is focussed on immediate problems, while the overwhelming influence of the plutocracy affecting all our lives is barely mentioned. The one thing we have most in common is the one we ignore, lest we be called communists, and assumed to be totalitarian about it.

If it were not for economic inequality, even primitive democratic systems might well be adequate. Without big money working to stop proportional representation systems



such as ranked choice voting, it would be easier to fine-tune our governance. Without the influence of investors, schools would teach people how to avoid bad deals instead of arcane number theory as "math." The managers they train would be keen on maximizing service and efficiency, not syphoning off profits. The same surveillance equipment that is tracking every hint of dissent now should instead be trained near any concentrations of wealth so that cheating becomes impossible.

Without large fortunes at stake, corruption in politics would, at least, be an equal-opportunity game for those interested. With any luck, after a few generations we would all absorb enough of the principles of systems management that even minor fiddles would be broken up quickly. There will always be people keen on wielding authority, but without deep pockets and desperate situations to exploit, their range will be much reduced. Grass roots power would be the only kind, and without dead patches of destitution. Psychopathy aside, people have a wide range of political and persuasive talents. There should probably be a bureau of equalization to sniff out novel kinds of class formation.

We come from a long evolution for life without land ownership, or in groups too big for us to know everyone. The USSR had trouble with the large collective farms, because it was easy to avoid doing good work on them, and there was no incentive to do it. By contrast, the tiny private kitchen gardens were wildly productive. It seems that we should keep our co-ops, etc., small enough that no one can slack off or rise into another whole level of management. All the groups with common interests will want to make sure that their trade associations stay responsive, but without steady sabotage from monied schemers, better education, and good systems engineering, a planned economy would have a much better chance.

### BOOK REVIEW: RAGE BY BOB WOODWARD

*Reviewed by Neil Sinclair*

Woodward, Bob. *Rage*. Simon & Schuster, 2020.

Bob Woodward of the famous journalist duo Woodward and Bernstein, of *All the President's Men*, has published his second book on the Donald Trump presidency. His first book on the Trump presidency was entitled "Fear". His third book is entitled "Peril".

*Rage* deals with the early formation and workings of the Trump administration.

Donald Trump gave Woodward several interviews while in the White House, and several confidential and other sources

also supply the content of *Rage*. It is a fascinating look into the workings of the Trump administration.

The title *Rage* refers to Donald Trump's short temper, but could also come to refer to the feeling many people will feel after reading the book and learning what the inner workings of the Trump administration were truly like.

The Trump administration could actually be looked at as several administrations as there were so many major cabinet change-overs.

Retired general James Mattis became Trump's first Secretary of Defense and was worried about nuclear war with North Korea during most of his time in the job. Former CEO of ExxonMobil Rex Tillerson became Trump's first Secretary of State. Trump ended up firing Tillerson by Tweet. Indiana Republican senator Dan Coats became his first Director of National Intelligence. Coats spent many a sleepless night worrying about Trump's nighttime Tweets.

These men and others soon realized that Donald Trump was not a normal president following normal protocol. Their collective efforts were not just doing their jobs but also containing a loose cannon in the White House.

The book also contains a number of photographs of interest. There is a picture of Trump getting along with North Korean dictator Kim Jong-un, another of Trump speaking closely to Russian dictator Vladimir Putin and another of Trump happily getting along with Chinese dictator Xi Jinping.

These photographs appear to show a man who has no trouble getting along with dictators who have no use for democracy.

Woodward's final conclusion is: "When his performance as president is taken in its entirety, I can only reach one conclusion: Trump is the wrong man for the job.", and I fully concur after reading this book.

*Rage* is a very good view of the formation and workings of Trump's early administration. While we can breathe a partial sigh of relief that Trump was voted out of office in 2020, our sigh of relief is tempered by the fact that there are many Americans who want to re-elect him, or someone of his ilk, in 2024, and there are some Canadian politicians who are moving in a Trump-like direction.

The nomination of Trump as the Republican presidential candidate in 2016, and his election as president, were the end product of thirty or more years of the Republican Party being taken over increasingly by extremists. A similar process now seems to be taking hold in the Conservative Party of Canada and the United Conservative Party of Alberta.

As Greens and as Canadians, we can only hope that both Canadians and Americans will be smart enough to avoid electing such extreme and disruptive candidates, and instead

elect more Greens -- and others willing to work with Greens -- on such issues as climate breakdown and peace.

### **BOOK REVIEW: AN INTRODUCTION TO ANTONIO GRAMSCI: HIS LIFE, THOUGHT AND LEGACY BY GEORGE HOARE AND NATHAN SPERBER**

*Reviewed by Dave Greenfield*

Hoare, George, and Sperber, Nathan. *An Introduction to Antonio Gramsci: His Life, Thought and Legacy*. Bloomsbury Publishing, 2015.

This book is a good introduction to an interesting twentieth century figure, Antonio Gramsci. Coming in at just over two hundred and fifty pages, and written in an easily readable style, this book is quite accessible to the average interested reader.

Antonio Gramsci was born on the island of Sardinia, Italy in 1891, the son of a local civil servant.

Gramsci grew up and was active in the Socialist Party of Italy by his early twenties. After World War I, at a particularly intense time in Italy, during which there was an attempted worker revolution, Gramsci helped found the Communist Party of Italy, being somewhat inspired by Lenin and the Bolshevik Revolution in Russia in 1917.

During these years Gramsci also became quite an articulate political journalist, publishing a leftist periodical called *L'Ordine Nuovo* or New Order.



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Mussolini took control of Italy in October of 1922 and slowly began dismantling and silencing the opposition. Gramsci was arrested and jailed in November of 1926 and spent the rest of his days in the Italian fascist prison system. Between 1926 and 1935, despite being in increasingly poor health, he managed to write some twenty-eight hundred pages worth of notebooks, discussing various topics, analyzing the nature of twentieth century capitalist society, and in some cases Italian society more specifically, and discussing how to bring about progressive change, namely movement toward revolutionary socialism.

In 1935, with his health failing, he was moved into the Italian hospital system where he spent his final couple of years, too ill to write anything more, and died on April 27th 1937.

His sister-in-law, who remained free outside the prison system during these years, was able to smuggle his notebooks out of Italy, enabling his unending streams of thought to be read and interpreted in the post World War II era.

As the authors state, Gramsci's ideas have had an impact in several different fields of study, including sociology, political science, economics, cultural studies and philosophy.

Gramsci was among the first wave of Marxists who had to come to terms with the fact that, while a socialist revolution had succeeded in Russia, similar successful socialist worker revolutions had not occurred in Western Europe. Gramsci concluded that there were a number of aspects of western capitalist society that were significantly different than the more traditional pre-capitalist society that had existed in Czarist Russia. He conveyed his analysis of Italian and Western European society by focusing on, and in the end popularizing, a number of terms.

One term that he played a major role in introducing to Post World War II discourse was the term "hegemony". By hegemony, and more specifically ideological hegemony, he meant a system or complex of ideas and means of communicating such ideas whose purpose it is to dominate society with the ruling class's perspective, to the point that a ruling class ideology gains a near monopoly in a society. He felt that a ruling class ideology, telling the workers to be submissive and satisfied with their lot, or alternately to strive to improve their lot as individuals rather than working collectively, was communicated to the working class through the school system, the universities, the church, newspapers and the beginnings of radio and the cinema. This constituted hegemony in the realm of the collective public consciousness and was just as responsible for preventing progressive social change as were the more direct weapons in the hands of the state, such as tanks or guns.

This ruling class hegemony needed to be countered by a "counter-hegemony" that could communicate the agenda of the working class. This counter-hegemony would arise from and speak to the working class. He felt that culture could be created by the working class, just as much as by the ideological servants of the ruling class. From alternative newspapers to alternative theatre, and possibly even alternative schools and universities, an alternative culture could be created to educate the working class about what kinds of alternative visions were possible.

Another term he used was "the Modern Prince", borrowing the idea of the Prince from Machiavelli, (signifying a pragmatic political leader who could accomplish what needed to be done and know how to obtain and keep power). Gramsci's "Modern Prince" was not an individual, but a large progressive, politically aware and politically savvy organization. This organization would know how to communicate an alternative ideology to the common people, creating a counter-hegemony and preparing society for essentially non-violent revolution.

With both his concept of hegemony and of the Modern Prince, Gramsci recognized that, in western capitalist society, the battlefield was in the realm of collective public consciousness at least as much as it was in the realm of barricades, strikes, blockades and so forth.

The authors begin by giving the reader an outline of Gramsci's life, and then go on to discuss quite a number of concepts that Gramsci used in his prison notebooks of which hegemony and the Modern Prince are only two. His concept of education as something that occurs throughout one's life emanating from a variety of formal and informal sources, his concept of culture as something that the common people can create just as well as the official creators of culture, his concept of the organic intellectual, namely an intellectual or thinker who dwells among the people and within the progressive movement, his rejection of economic determinism in favour of the idea that the common people can mobilize and bring about positive change by being inspired by progressive ideas, his idea that everyone is a philosopher, able to think and discern their world, and his idea of civil society, are all examples of his further thought which the authors discuss.

The authors then describe how two of Gramsci's concepts can be used when discussing particular questions in the modern era: namely how Gramsci's concept of "common sense" can be used to describe the public understanding of political Left and Right as it has emerged since the eighteenth century, and how Gramsci's concept of hegemony can be applied in

describing how neo-liberal economics was introduced under Thatcher in Britain and under Mitterrand in France.

The authors then explore four areas of study in which Gramsci's writings have been influential in the past forty or fifty years, namely the areas of post-Marxism, post-colonial studies, cultural studies and international political economy. The authors follow this with a listing of books and websites for further reading and an outline for a ten part discussion series on Gramsci. These are followed in turn by a much longer bibliography of books by and about Gramsci and books on related topics.

Today, in the third decade of the twenty-first century, there are certainly some ideas of Gramsci's that are as relevant as ever. We experience the propaganda of pro-industry and anti-ecological hegemony blaring at us from all media sources. We find ourselves wondering what Gramsci might have made of the rise of the internet and social media as a potential propaganda vehicle for both ruling class hegemony and popular counter-hegemony. Some of his ideas, that culture can be created by the common people, that education happens throughout our lives from many sources, and that powerful ideas can stir the common people to action, are now taken as given by most of the movement, thanks in part to Gramsci's influence.

One idea of his that I would definitely make some improvements on is his idea of the Modern Prince. I would replace the term "Modern Prince" with a term such as Mover-Facilitator, a more gender-inclusive term meant to signify a collective socio-political force that can coordinate and bring about progressive change. As well, rather than thinking of such a force as consisting of one large organization, I would think in terms of a network of inter-woven organizations, large and small, that together work to impact public consciousness and bring about a just and sustainable society.

The movement for action on climate issues, of which we are a part, is such a network movement, consisting of hundreds if not thousands of organizations of various sizes all contributing in their own way. A Green Party contributes in our own unique way by running candidates and electing members to parliaments and legislatures who can raise issues on the campaign trail and from their seats in a legislative body which other parties, for the most part, fail to address.

Gramsci stands as one of many interesting thinkers of the past two hundred years who have contributed to the currents of thought that have helped make the green-progressive movement what it is today. I recommend this book to anyone interested in getting a good introduction to Antonio Gramsci.

### INVITATION TO CONTRIBUTE

There are too many of us now, Green members and supporters, for the Weaver staff to reach out to each recipient of this issue to ask “Do you have something to say to, or to share with, the rest of us?”

Don't be shy, dear reader. We are available to work with you so that an article, letter, report, or poem of yours appears in the Weaver. The insights, problems, frustrations, helpful hints and shareable joys of Greens and green-friendly folks throughout the province help us to really understand one another and to co-operate for a just and climate-sane Saskatchewan.

The Weaver Editorial team **reserves the right to edit any article we receive**. If we do **substantive** editing, we will connect with you for your approval or to see if you wish to withdraw your article.

*David Walther, Weaver Editorial Team*

[info@saskgreen.ca](mailto:info@saskgreen.ca)

### JOIN THE WEAVER TEAM

Do you have Microsoft Word (or other word processing programs) layout skills and an interest in choosing graphics?

The Weaver invites you to volunteer and join our team. If you are interested, please email [nancy.carswell@saskgreen.ca](mailto:nancy.carswell@saskgreen.ca) or call her at 306-747-3769.

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#### Fall Equinox 2022 Team

##### *Editors*

Dave Greenfield

David Walther

Victor Lau

##### *Collation/Graphics/Layout*

Nancy Carswell & Valerie Brooks

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