

Iran, Imperialism
and liberation

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MINNESOTA SHOWS THE WAY

Defend Turtle Island from Trump and Carney



Tens of thousands march against Trump terror in Minneapolis

We are living in a world of endless crisis and instability. The capitalist system, in its relentless pursuit of profit, is destroying the planet, attacking the workers who create the wealth and breeding endless war.

The Trump administration is responsible for a daily cascade of far-reaching, sometimes bizarre and sometimes brutal acts.

Trump's threats against allied states and his open calls for regime change from Iran to Cuba to

Venezuela are creating a world of instability and brutality.

The Gaza genocide is ongoing and Trump's land grab under the 'Board of Peace' will mean the killing continues — just with less scrutiny.

Resistance is global and growing and the rich are employing ever more draconian means to shut down opposition.

Minneapolis, the city that has been the site of Trump's most lawless and thoroughgoing and nakedly

racist operation to date, has resurrected the tactic of a general strike.

Hundreds of businesses shut down on January 23rd and tens of thousands of protesters turned out in severely cold weather to demonstrate against the ongoing immigration crackdown in the state.

The mass strike in Minneapolis must not be swept from our minds. Rather, it must be treated as a powerful new phase of resistance against Trump's regime.

The day-long general strike and

collective actions mark a breakthrough in the fight against the American authoritarianism of our time.

Minneapolis was joined by protests and walkouts in more than 300 cities and towns. This is the power that can stop Trump.

For us in Canada, there is little we can do to end the Trump regime, but we can build the movements to end the rule of the mini-Trump, Mark Carney, who is enacting brutal policies against the people and the

natural environment here.

Carney's speech in Davos may have gained him some credibility but it is clear from his budget that his priority is to protect the rich at the expense of working people and Indigenous communities.

He can be stopped but to do so we need to build the kind of unity between striking workers, Indigenous land defenders and community groups that we saw on display in Minneapolis.

The billionaires can be beaten!

Mark Carney speaks for the rich

Canadian PM Mark Carney's speech at the Davos meetings of the World Economic Forum (WEF) was viewed in Canada and around the world as an important corrective to Trump's unilateralism and bullying.

Carney stated that the 'rules-based international order' that has been the framework for corporate plunder for decades, was always something of a fiction – that it was wielded unevenly by states with the most power. He lamented actors (but did not name the offending party) that are using their power for coercion and unfair practices.

He failed to mention that the Canadian state has long used these rules to pillage countries around the world and as a bludgeon against the working class domestically. Carney's speech may have shattered some illusions in the international order, but make no mistake he is an active participant in the structures that ensure capitalist exploitation and plunder. He has been central to the project as the Governor of the Bank of Canada and the Bank of England and having worked at corporations like Goldman Sachs.

Initially welcomed by virtue of his resume as a financial technocrat and a rational candidate against erratic Trumpism, Carney is now celebrated as the leader that 'Canadians' and the other middle powers need in a decaying world order.

By diversifying its strategic partnerships with China, ASEAN and MERCOSUR, to name a few, and increasing the capacity for trans-pacific trade routes for Canadian exports and naming a country like Qatar as a potential partner, he is declaring that Canada pursues what is called in international relations 'strategic autonomy', with a 'value-based realism', aka new pragmatism of the Canadian ruling class that is actively building diverse alignments to maximize its own interests.

As the growing inter-imperial rivalry between the great powers puts pressure over the middle powers such as Canada, the US-led military and economic arrangements are turning into a source of insecurity that the ruling class in Canada seeks to overcome. Having first resorted to multiple rounds of negotiations with the US hoping to restore the past, Canada is now openly expressing its strategic options, in militaristic and economic terms.

Carney: "united front" of billionaires

After his speech on January 20, Carney was widely hailed as a leader 'speaking truth to power' by the mass media as well as the other middle powers attending the WEF in Davos. As people are looking for an alternative to fight against the devastating impact of economic dislocation, and the threats from the disgusting attacks of Trump, the illusion that Carney's policies could be a solution has spread quickly.

Yet, we should never forget that Carney's so-called answer mainly involves policies designed to benefit

the rich. He is calling for a 'united front' of the billionaires in the middle powers to maintain profitability. The nationalism that he is whipping up is designed to maintain that project — not create better conditions for Canadian workers.

At Davos, Carney boasted that GDP growth in Canada was the highest within the G7 and that Canada has created more jobs than the US. We have to ask who has benefitted from the GDP growth. According to Statistics Canada, the gap between the country's highest and lowest-income households reached a record high in the first quarter of 2025, as wages declined for lowest income households.

they are putting down the deceitful sign of 'rules-based world order'.

Many Canadians have responded to calls from the ruling class here for a new 'elbows up' nationalism to protect from the Trump threats. But the measures Carney is implementing are a frontal attack on the working class that even the Trumpist premier of Alberta Danielle Smith is cheering.

We have to expose the real antagonism, truthfully. Any direction that posits defending Canadian sovereignty as an antidote to Trumpism, explicit in NDP MP Charlie Angus' call for 400,000 people to register for resistance against a possible US aggression, is misguiding people's

alism as a response to the crisis is a dead end. Nationalism at this time means only defending Canadian capital at the expense of people and the planet.

We won't argue for the preservation of the Canadian state. It is itself a product of Imperialism and is a prison house of nations build upon the genocide of Indigenous people — as is the United States.

This situation is a product of Canadian partnership in the US imperial project which has provided a huge return for Canadian corporations abroad. As a sub-imperial power itself Canada has performed a role both as a political cover for US aggression — often taking over

better conditions of life here, such as universal healthcare, the real threat to those services is coming from inside the country. The Canadian ruling class has used the Trump threats to destroy environmental and workers rights and protections and is ramping up attacks against Indigenous land defenders to further their own profit motive. The enemy lies within as much as without, as our domestic mini-Trumps attempt to build a world that will only benefit the 1% here.

3 – Oppose Canadian complicity in the global US-led Imperial project. Carney may have lamented the unevenness of the application of International law, but has been a strong supporter of that very unequal system for decades. In a 'rule-based international system', Canada was happy to be the middle power alongside the US military as an occupying force.

For many decades, Canadian mining companies have operated in the Global South (DRC, the Philippines, Mexico, Turkey and so on) with numerous human rights violations, and environmental destruction.

Carney has been onside with the genocide in Gaza providing political support and weaponry to the Israeli state.

Carney's speech was not the first time that the rules-based order was denounced as unfair. The myth of the benevolence of the western powers and international law lies under the rubble of Gaza. The genocide there has radically ruptured the legitimacy of that order. The Liberals and Carney have done nothing to oppose the attacks on international law that could challenge the Israeli state. Building the movement for a Free Palestine is crucial to widening the radicalization that has developed among millions around the world in the past 2 years.

4 – Carney used the word sovereignty many times in his speech, while he simultaneously attacks the sovereignty of Indigenous nations in the Canadian state. However much he tries to reassert the significance of sovereignty as a 'national' principle, his real aim is to generalize the interests of the Canadian ruling class to the whole society. Against this hypocritical invocation of sovereignty by the ruling class, building solidarity between workers and Indigenous Land Defenders is a key task.

5 – Crucially, oppose Carney's racist scapegoating of immigrants here, and stop the growth of far-right 'Maple MAGA' forces that seek to organize racist anti-immigrant movements that align with the Trump agenda.

The border is no protection for people in the Canadian state. Against the patriotic fever in Canada, the working class needs its own "strategic autonomy" from the ruling class projects so that we can see the capitalist state and ruling class as they are – and develop actions that express solidarity with those that can defeat Trump and US imperialism on both sides of the Medicine Line.



Carney's policies are on the neo-liberal right. He started his tenure as Prime Minister by suspending the rights of Air Canada workers to collective bargaining and attacking postal workers. He and the Premiers are using the Trump threats to destroy the environment and suspend Indigenous Sovereignty rights. With Bill C-12, he is overseeing a massive attack on immigrants, preventing any path to Permanent Residency and Work Permit renewals for migrants and fueling racist scapegoating across the country. He has implemented Trumpist border policies and massively increased military spending. In essence, he has put in place the right-wing policies that Conservative leader Pierre Poilievre was dreaming of.

Carney began his speech with a reference to a long article by the poet, playwright and later president of Czechoslovakia Václav Havel, *The Power of the Powerless*. Bourgeois leaders love to quote the dissident voices that critiqued 'Communism' in the old Stalinist Eastern Bloc. Havel writes that the sign every greengrocer had to put up in their storefront, 'workers of the world unite', was a lie that everyone knew yet pretended as if it had been true. Now, Carney and the rest of the Canadian ruling class want everyone to put up a maple leaf in their windows as proof of their patriotism against Trump's threats – as

legitimate frustration. Today, labour organizations, community activists and politicians elected by labour votes should call for resistance against our own ruling class' offensive that is attacking public healthcare, cutting 40,000 civil service jobs and trampling the rights of Indigenous people.

No military solution

Trump continues to renew threats to take over the Canadian state — recently posting a picture of a map of North America with a US flag over Canada and once again, a chorus of Canadian nationalism follows the threats.

The *Globe and Mail* in an article designed to whip up fear of a potential invasion states that Canada hasn't the military capacity to repel an invasion. This is obvious to anyone who pays attention. The US is the dominant military power in the world — spending trillions of dollars on weapons over decades of the largest military buildup in human history. A conventional battle would be incredibly short given the geography and the balance of forces.

There won't be a military solution to the conflict. The only path forward is unity between workers and Indigenous Nations on both sides of the Medicine Line (Canada/US border) against Trump and the capitalist system as a whole.

The revival of Canadian nation-

Carney's other speech

by: Chantal Sundaram

While the world sang the praises of Mark Carney's speech at the World Economic Forum in Davos, a speech he gave two days later, back on "home soil," largely escaped notice – except in Quebec, where it went over like a lead balloon.

Carney spoke at the Quebec City Citadelle, on the Plains of Abraham – the site of the historic battle that saw the defeat of New France by Great Britain. That battle of 1759 was the beginning of what is known in Quebec as The Conquest.

When British General James Wolfe landed in Quebec in 1759 with an armada of 200 sail, 8,500 soldiers and a naval force of 13,500, it wasn't just a military engagement at the top. Wolfe's troops ravaged the countryside, reducing more than 1,400 habitants (small tiller) farms to ashes. Wolfe wrote, "... it would give me pleasure to see the Canadian vermin sacked and pillaged." We must remember that at this time "Canadian" (les Canadiens) referred to the French-speaking settler population.

The Canadiens of the time waged a guerilla war of resistance. A startled General Wolfe recorded: "old men of seventy and boys of fifteen take up positions on the fringes of woods and fire on our detachments." Ultimately the battle on the Plains of Abraham was decisive in the political and economic subjugation of the remnants of New France.

This truly was a conquest. It did not merely settle a battle over territory between two great colonial powers but also left behind a settlement of ordinary French-speaking people who could not return to France (as some of the more powerful of New France did). And they were now subject to a new colonial rule.

There couldn't have been a worse place for Carney to deliver any kind of speech about national unity. But his actual words, glorifying this brutality, made it even more unreal:

"The Plains of Abraham mark a battlefield, and also the place where Canada began to make its founding choice of accommodation over

assimilation, of partnership over domination, of building together over pulling apart."

Outside voice and inside voice

It is not an accident that Carney followed his speech at Davos with an inside-voice speech in Quebec, to show that he can command his own backyard. While the Davos speech was designed to "speak truth to big powers" on the world stage, the Quebec City speech was yet another attempt to whitewash Canadian colonialism and the reality of big power at home.

Carney's ugly contempt for Indigenous sovereignty is much more despicable than his contempt for Quebec history, but it was still significant that he got called out as a colonialist at the site of British North America's triumph. And called out he was.

The speech came on the eve of a major Parti

Québécois convention where 1,400 people were expected. The PQ is leading massively in the polls for the October 2026 Quebec election – so much so that current Premier François Legault recently resigned as leader of his right-wing CAQ party. The CAQ is reviled for attacks on healthcare and union rights, and although the PQ's record is not much better, they are

benefiting, with polls showing growing support for their promise to hold a third independence referendum by 2030 if they win.

The leader of the PQ, Paul St-Pierre Plamondon, posted a message on social media immediately following Carney's Plains of Abraham

speech:

"It's not the first time in our history, faced with a sovereignty movement that's growing in strength, that the federal (government) distorts our history and suddenly promises the end of the contempt it displays towards our democratic choices." In a press conference shortly after he commented: "I don't think (Carney) realizes that he is following in a long tradition of colonialism that dates back to Lord Durham."

Bloc Québécois leader Yves-François Blanchet also picked up on the theme of Carney not knowing his own history: "The banning of French in schools, the Durham report which suggested the assimilation of a people without a history or culture, the hanging of Louis Riel, the October crisis and all the cheating during referendums, that was cooperation."

Even the right-wing CAQ got a shameful bump from Carney's

the Plains of Abraham is the conquest, the culmination point where the English came and defeated the French and burned villages. There's nothing glorious in this."

While these Quebec politicians must all be called out on the racist double-standard that they show their own linguistically and culturally diverse population – not to mention the colonial legacy they continue towards Indigenous nations within Quebec's borders – they are nonetheless completely right about the British colonial history that Carney wants to paper over.

Know your history, Carney

While Carney's speech paid lip service to "the Great Deportation of the Acadians" and "the Durham Report following the Patriots' Rebellion," he asserted that unlike every other conquering power, Canada avoided the "usual scenario of conquest," one where the vanquished are assimilated, lose their language, their laws, and their religion.

Let's take a look at what actually happened.

The Durham report of 1839 proposed forcible anglicization, and The Act of Union of 1841 enacted this into law. What had motivated this proposal in the first place had been a rebellion of the French-speaking Patriotes in what was then known as Lower Canada – but there was also a rebellion in Upper Canada at almost the same time, demanding better government. In the words of Canadian Marxist historian Stanely Ryerson:

"The defeat of the rebellions in Upper and Lower Canada inaugurated a period of counter-revolution. In Lower Canada, where the popular rising had attained its widest scope, the Constitution was suspended, and twelve of the Patriote leaders were hanged in a public square in

Montreal... Lord Durham's celebrated report had recommended the granting of responsible government, but also the suppression of French-Canadian rights. The Imperial authorities rejected the former proposal but accepted the latter."

This was hardly "accommodation over assimilation and partnership over domination." Under the imposed Act of Union, Lower Canada ceased to exist as a separate province, the use of French was banned in the Assembly and Government, and majority representation was provided for the English-Canadian minority. This was only amended in 1848 as a result of democratic pressure from both English-Canadians and French-Canadians.

Whose unity?

Carney's explanation for why British North America became a "unified" Canada was that the British authorities realized they couldn't stably govern 70,000 habitants against their will, especially with unstable British colonies to the south.

Another historical note left out by Carney is that Benjamin Franklin, inspired by the French Revolution as well as his own, was giving successful speeches to rebels in Lower Canada, tired of having their villages burned down by the British. At that moment in the Americas, the British were the common enemy, the empire on which the sun never set.

To calm the threat, British pragmatism prevailed in Lower Canada. The conclusion of Carney's unity speech was to assert that out of initial pragmatism and colonial self-interest the dream of a united Canada was born. His speech absolutely follows the usual scenario of conquest, where history is written by the victors.

The Canadian state's colonial history weighs most heavily on Indigenous sovereignty, from past to present. But it is also baked into every moment of so-called "Canadian" history.

Carney, no matter who calls you out, the facts speak for themselves: you are part and parcel of the undeniable colonial history of the Canadian state.

smashing, the Venezuelan people and the government that they chose.

They cannot get away with that, because if they do, it will demoralize us all. But if the attacking forces are defeated, it will give confidence to every working person across the globe.

We want more and more and more activists and organizing in the streets to bring that solidarity beyond all of you here, but to everyone you function with, whether you be — on a university campus, be in high school, be in the workplace, be in a union, wherever you may be, to make sure that what you feel and the reasons you feel it are being shared amongst others so that we can once again get 80,000 in the streets in Toronto or 250,000 in the streets of Montreal because this is what's going to change the world and what's going to stop the imperialist adventures that we're seeing all around.

Canada is a country of immigrants, it's a country of migrants, and we have to make sure that we fight for the self-determination of the Venezuelan people, because the US government cannot get away with

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The leadership doesn't automatically make these decisions. They prefer not to, frankly, in my experience anyway. But when we are in the streets with the Palestinian youth movement, when we are in the streets with those of you fighting for the self-determination of the Venezuelan people — this is critical and we have to spread that solidarity. So it's just not the activists, it's all of us.

The Steelworkers are in a big tariff war. Our industry's being gutted — a thousand layoffs in Algoma Steel and that is just one workplace.. It's hurtful, it's painful when you see people's lives being destroyed.

But we have to link those struggles to what's going on in countries like Venezuela. We have to link those struggles so our workers understand as we do, that these are part and parcel of the same struggle. We are an international working class, and that is why we have to act.

And the other thing that I want to say, the tariffs from Trump are

coming at us hard but we differentiate between the government of the United States and the people of the United States.

And this is critical. As working class people and the international working class, our brothers, our sisters, our comrades are American workers, Mexican workers, Venezuelan workers, Cuban workers, workers in Greenland, workers all over the world. And we have to build those links.

And I think if you saw what happened in Minneapolis yesterday. They had a general strike in the United States and thousands came out and unions were at the heart of it. Unite Here, the Amalgamated Transit Union, Service Employees, International Union, the teachers union, the health care workers, the nurses, they were out because they understood that they had to fight.

They had to fight because we are going to be able to defeat U.S. imperialism if the American people realize that they have to take up the struggle and they're doing it fighting

their own government to stop the oppression at home, stop the killings at home, and stop the imperialist adventures that are going on all around the world.

Trump wants to control the Americas — but not just the Americas. He wants to control everything he possibly can for the enrichment of the capitalist class. We have to have alliances in solidarity with the U.S. working class and all else who are willing to struggle.

Minneapolis has a long history from the Teamster strike in the 1930s to the recent Black Lives Matter movement fighting back after the murder of George Floyd. They are people who will stand. And they were a shining example to other American people across that country. But this is what they have to do. They have to work with their unions, with their community organizations, and fight back. They have to stop not only the oppression at home against migrants from the Somali community, Hispanic community, but they also have to show international solidarity

and stay the hand of their government when they attack Venezuela, when they attack Cuba, when they attack any nation in the world.

To stop Trump the only way we can do it is by building the international working class. That's what we're trying to do here.

And that's why we had the previous speaker from Palestinian Youth Movement who said to all of us very clearly that it is the grassroots organizing on the ground that matters.

Because as important as a statement from the Canadian Labour Congress, the OFL or the Labour Council or others is, and we need those, we need to fight and win the vote, absolutely. But that can't be enough. It can never be enough. We have to have people in the streets, workers in the streets, joining with communities fighting oppression.

Canada is a country of immigrants, it's a country of migrants, and we have to make sure that we fight for the self-determination of the Venezuelan people, because the US government cannot get away with

Between imperialism and resistance. What next for the people of Iran?

by: Bijan Behrangi

The following is an account of an Iranian student at Western University reflecting on the current protests in Iran and its promises and dangers.

The situation in Iran is so dark and stark that it leaves anyone too overwhelmed for sober and comprehensive analysis.

It is important, however, not to fall for a simplifying framing that distorts the picture into a mere battle between the so-called brutal medieval mindset of political Islam against the secular mentality of modern Iranians. This framing is based on Orientalism, cultural essentialism, and dissociating cultural and political conflicts from the history of class and economic development in Iran. Mainstream media gives this framing.

By abandoning this framing, we can begin to look carefully at historical details and develop a better grasp of our situation. Understanding the situation clearly is essential for anyone who deeply cares about the sufferings of the people of Iran, wants to express solidarity, and intervene in a helpful way.

I intend to sketch or list my observations, striving to give clarity and a better understanding in these horrifying times.

The contradictions of Iran's government

The Islamic Republic has brewed the wildest forms of capitalism and corrupt oligarchy in an economy that has been under severe illegal and geopolitically driven sanctions by the West. Instead of an economy adapted to the sanctions, Iran's economy has been adapted to the greed of its capitalist elite. This economic policy has pushed the republican interpretation of Islam, molded in the dawn of the 1979-80 revolution, toward a dictatorial version of Islam that is hollowed out, deprived of popular anti-colonialism, and devoid of support of the masses of the poor.

Now, the evolved version of Iranian Islamic republicanism is an exclusive identity politics. It takes pride in estranging the "impious" lifestyle of the modern urbanized middle class. It emphasizes the lifestyle and dressing of women over a political agenda to keep the nation united under the constant threat of imperialist bullying.

There is no inherent essence to Islam (or Christianity, or any other religion) that requires it to only be enacted in progressive or reactionary ways. It is individuals who interpret and reproduce the religion in ways that reflect their historical and economic situations. Shia Islam, as interpreted by the founders of the Islamic Republic, has exhausted its potential as a language for oppressed, anti-colonial, third-world revolutionary populism. It has shown that it cannot evolve and be flexible to changing realities.

It constantly brings itself to the verge of contradiction. Privatization and wild capitalism oppress workers within Iran, while the government resists full subordination to the imperial West's global poles of capitalism.

Republicanism in Iran

The modern political culture in Iran, which emerged during Iran's constitutional revolution of 1905-1911, has been historically steered by the European style of republicanism. Republicanism in 19th century waves of European revolutions acted as a cultural format for political movements of the time. As a language of revolutionary politics, it contrasts with more "tolerant" political ideologies like liberalism. It invokes big ideas like equality, liberty, and national and civic virtues to set the political agenda for movements and justifications for political institutions and arguments. The Republican spirit allows for the state to pursue some idea of civic virtues and moral perfection upheld by the population, as opposed to the liberal notion of an anti-perfectionist state, which supposedly avoids advocating any vision of a good life and civic virtues for individuals.

Since its birth, Iran's political culture evolved in a republican way. The populist political format appealing to the oppressed masses was always an inevitable part of the picture. A vision of a "good" Iranian life - religious or secular (whether the secular vision was a nationalist or socialist one) - was central to its political development. Under the threat of colonialism, foreign capital

2) not giving up and tolerating the existing Islamic Republic.

Beneath the first option, Iran would be deprived of its independence and subsumed under US imperialism as a client state that, like most US client states, only affords false democracy. It would give up sovereignty over economic and national policies and play by the rules of imperialism. To give up on republicanism is to give up on the idea that Iranians could ever think for themselves. They should love Israel and the US, even if they don't want to, and if, for a second, they were tempted to sympathize with the victims of the US and Israel in the region - that is, if they ever wanted to act on their temptation of solidarity with Palestinians - as an independent, autonomous national policy, that would be considered misbehavior and would not be tolerated by the Imperialist Masters of the Middle East.

In the case of foreign intervention, Iran would not face a mild loss of self-autonomy in exchange for mercy from the political-economic elite of the West. The Iranian society would face total destruction. This ranges from civil war - the Balkanization of Iran - to the installation of a brutal dictator who makes sure Iranian political consciousness will never dream again of republicanism and

is still up for debate. It is imperative to reframe the political imagination from this false dichotomy between two evils and think of a third way where political action and movement arise from organized popular power and political awareness, and not desperation. The Workers' Union of Tehran and Suburbs Bus Company statement is a bright example of working toward a third way.

Lazy Revolutionaries: Politics of desperation and impulsivity

The politics of the Iranian middle-class diaspora could be characterized as a politics of lazy revolutionaries. Their implicit but commonly accepted idea is to outsource the "revolution" to Israel, the US, and the violent extremist wing of organized monarchists funded by foreign lobbies.

It is almost a truism that you cannot bomb your way into democracy and freedom, especially in the Middle East, especially if the bombs are Israeli and American. A slight glance into historical records substantiates that truism.

For one to cook up such an illusion about shortcuts and outsourcing, one has to be really lazy, intellectually and morally; detached from reality and history; and manipulated to the extent that politics will appear as an irresponsible, impulsive behaviour.

publications, and poetry, and any resemblance to rational discourse if you are on the side of apartheid, genocide, and imperialism.

Monarchists, like most fascist movements in history, try to capitalize on the desperation and impulsivity of the Iranian masses. Still, that is not the whole story. They have gone even a step further: they have made an unquestioned assumption that there is no need to go through the demanding labor of doing politics (even based on impulsivity). Rather, "revolution" can be outsourced to a butcher who is still not done with the ongoing genocide in Palestine.

An alternative might be to consider mass-based organizations and party publications with media and intellectuals. Building mass-based parties has remarkable examples in the history of modern Iran. In a short window of democratic opportunity after the fall of the tyrannical rule of the first Pahlavi till the US-backed coup and restoration of the tyrannical monarchy of the second Pahlavi (1941-1953), we had mass parties like the National Front, the Tudeh Party, Iran Party, National Will Party, and a dozen more parties ranging from right to left.

The Tudeh party, while banned and working underground, had a remarkable role in the movement of oil nationalization by organizing its supporters among the urban middle-class and workers and holding demonstrations all over Iran. Meanwhile, 80% of the conservative and monarchist parties in the Iranian parliament were on the CIA payroll. There was no shortcut to winning the support of the masses in such a critical time in Iran's history. (See Abrahamian, Iran between two revolutions, Ch 5)

The responsibility of intellectuals

Fighting capitalism, fascism, and imperialism is a boring, long-term repetitive task and not a series of heroic short-term acts. Just like in a human relationship, where we need healthy, boring communication about laundry folding, house chores, and silly mistakes, intellectuals must take on the constant, boring tasks of going through history.

This includes going through the details of the 1953 coup and the constitutional revolution against the right-wing and monarchist interpretation of it. This includes laboring over the details of specific economic, banking, and trade policies of the government. This includes helping people distinguish the real roots of their misery from what they are led to believe by propaganda from those in power.

The situation, surely, is dire enough, but not hopeless. The responsibility of progressive and left intellectuals, inside or outside Iran, is structurally like that of a therapist: They should not tell people what they want, or what they should "really want". Instead, they should act as a reality check and a memory of the people and the protesters. They should help people sculpt their distorted consciousness into a coherent one, and then the choice will be clear for them by their own deliberation.



We can oppose imperialism and stand with the people of Iran against their rulers

and states, a Middle Eastern modern political culture could not afford too much tolerance.

Islamic Republicanism was the synthesis and the outcome of decades of Iranian modernization, from its constitutional revolution in 1906 to its anti-monarchist revolution of 1979. Seven decades of political development pushed away secular republicanism - nationalist or leftist - and landed the victory card in the hands of Islamic Republicanism.

The main reason for this was not only the activities of the Islamist intelligentsia, but also the US and the Pahlavi monarchy's repression and coups against secular republicanism.

Two equally despicable options for Iranians

The political mentality of Iranians is torn between two equally despicable options: 1) giving up on their republican dreams of national autonomy by submitting to US imperialism; or

independence, or that gives the West full license to plunder Iranian resources. The "stable option" in Iran - that would keep the foreign powers, the domestic capitalists, and the elites happy - would be a brutal option.

Beneath the second option, Iran would remain suffocated by the Islamic Republic, which has inflexibly and dogmatically stuck to its exclusive version of Islam, its neoliberal capitalism, and its desperate under-preparation in the face of Western threat and sanctions. This will not do. The ordinary people will not stay within a system that is fully dysfunctional and has developed its internal contradictions to the tipping point of undermining itself.

What the Iranians collectively choose as their future is beyond the control of anyone. Whether Iranians will choose their future with self-awareness of its history, economic, and geopolitical situation

One has to cry: "I hate this, I love this, let's follow that demagogue."

In this regard, the so-called MAGA and monarchist MIGA (Make Iran Great Again) movement truly belong to the same category, both detached from reality, both guided by mythology, irrationalism, and anti-intellectualism.

This laziness is rooted in different factors. First, the Iranian government has restricted the political arena to its elite, has favoured circles, and has depoliticized a good chunk of the population of the middle and working classes. Additionally, neoliberalized education and the precarious job market have made it a luxury for ordinary people to pay attention to politics and history. The middle classes, in the absence of an organized progressive working class alternative, tend to turn to right-wing ideas and become a fertile ground for the rise of fascist and racist ideas. It is hard to produce intellectual ideas,

Persian calligraphy and womanhood in Iran

Exhibit review - *Grounding: States of Gender* - Persian calligraphy and womanhood in Iran

by: Incé Husain

"What are the ways in which gender has actually conditioned our life?" asked Iranian artist Gita Hashemi, introducing *Grounding: States of Gender* at Western University's John Labatt Visual Arts Centre on January 8. Curated by Soheila Esfahani, the exhibit was displayed at the artLAB Gallery.

Grounding features Persian calligraphy that tells the story of a woman in Tehran named Zahra. The swaying script is written on twenty-two scrolls that cover the gallery walls, circling audiences from all sides. Live-streamed footage of Hashemi writing the calligraphy — on hands and knees, with ink and paintbrush, the letters curling, flaring, flowing — is projected on the gallery floor. Evocative audio blares in the gallery: air-splitting ululations that mark "when the female voice becomes public", a rush of men's voices, women's haunting and insistent whispers.

The words in the calligraphy are Zahra's. They emerged through months of email correspondences with Hashemi where Zahra wrote about memories that mark her reflections on womanhood. Their discussions were intimate, revealing, and healing.

"We had to think about feeling — what is that feeling of childhood? — and visit all of the difficult and traumatic memories that are necessary," said Hashemi. "What you see here is a documentation of that conversation.

"Zahra's writing is raw. It documents graphic physical violence, harsh isolation, a fracturing self, cycles of tenderness sought and denied. Her body is explained as a site of carnal curiosity, fear, and submission. Her life — school, family, lovers, interrogation during the Iranian Cultural Revolution of the 1980s — is articu-

lated through the lens of how gender has stalked her psyche.

Universal experience

Says Hashemi: "States of Gender, for me, points to the fact that, although [gender] is assigned, it is also in flux and can go through different states. At the same time, 'states' evokes the involvement of political systems in the experience of gender. The title points to the foundational role of gender, which is itself a construct, in the construction of our identity, socio-economic status, and life experiences."

Hashemi emphasizes the universality of *Grounding*. Though recounting the story of an Iranian woman, the concept of the performance arose as Hashemi contemplated the subjugation of women across the world.

"There is the man who is now president [Trump] saying 'grab [women] by the pussy. There is the campus rapist walking free, and the radio host acquitted of sexual assault. There was Pussy Riot in Russia, masses of women in rallies against rape in India, and Women's March on Washington. There is the Islamic State, and here, in the 'West' is the state of poverty that increasing numbers of women are pushed into, courtesy of neo-liberalism and politics of austerity," writes Hashemi.

"Wherever we are located geo-politically, gender writes us. Gender writes on the body. It is the most pervasive marker of the individual and the social body. It defines us in the most intimate ways and in the most intimate spaces. It conditions our interaction with the world and our place and power within it. In a gendered state, there is nothing neutral about gender, nothing given, nothing natural."

Gendered calligraphy

Hashemi explained that transcribing Zahra's story in Persian calligraphy, on wall-sized parchment, resists convention. She described Persian cal-

igraphy as a revered part of Iranian culture that has been dominated by men; the language is formal, focused on poetry, sacred texts, and sealed within manuscripts.

Zahra's story — written by a woman, calligraphed by a woman, in language that is colloquial, intimate, and profane, with lettering amplified to public monumental scale — breaks these norms. It practices a bold equality of form, craft, and content. With this delivery, a voice that has been silenced rises.

ing Zahra's narrative. And it ensured it cannot be taken back or censored in any way.

The original livestream was created over eight days at Carleton University. Hashemi didn't have Zahra's full text when she began transcribing; their correspondences were ongoing, and Hashemi transcribed new text almost as it came.

Two scrolls in the exhibit remain blank. They signify that other stories are yet to be written, and that Zahra's story is not fully contained in

English because I think it's important that the specific content should not be translated for consumption. You need to do some labour to access it... Obviously, many culturally specific things remain opaque. That's okay. As an audience, we need to get used to the discomfort of not getting it all. It's a colonial impulse to expect that we can look at something that is culturally remote from us and fully occupy it."

Context of dissent and resistance

Grounding was completed in 2017. The #MeToo movement and #WomanLifeFreedom protests in Iran followed, a trail of dissenting stories echoing the harshness in Zahra's. Today, Hashemi feels a tie between her work, current protests in Iran, and ongoing genocide in Palestine. She wore a black keffiyeh to the exhibit's opening night at Western University's gallery.

"I am standing here fully aware that today and in the past few weeks there have been more protests in Iran. And I want to acknowledge that today is day 826 of Israel's genocide in Palestine and year 77 of the occupation. As a minority, as a racialized person, an Iranian, I am very aware of the fact that any work that I do as an artist carries that history of colonization, trauma, political turmoil."

Hashemi penned a letter addressed to "Canadians of Conscience" open for signing that describes Iran's cyclical history of revolutions and how to take action in the current moment. She writes:

"We must demand that Canada end debilitating economic sanctions against Iran that have created rampant black markets for necessities of life. We must firmly stand against the brutality of the IRI against Iranians. We must speak out against the US agenda of regime change and the threats of military intervention. We must refuse to accept that the only choice for the Iranian people is between foreign occupation and iron fist repression."



In traditional calligraphy, black ink is used for the main text while red ink might signify chapter titles or opening words. As Hashemi transcribed, she shifted from black to red ink when she read parts of Zahra's story that viscerally marked her.

Livestream

Hashemi said it was crucial to livestream her transcribing of Zahra's story. It ensured that the story was witnessed as it was created, synchronizing audiences to the labor of deliver-

ing — it precedes and outlives the performance.

Translation

For non-Farsi speakers, English translations of Zahra's story are printed in folders, translated by Hashemi and her collaborators. They lie in the gallery's alcove on a small table surrounded by cushions. Hashemi refrained from providing English translations in the performance itself.

"This work could only be done in Persian and could not be subtitled in

country must immediately end their interventions.

The right to determine Syria's future belongs to the people of Syria. They are the only legitimate actors in building a democratic political system. A political basis for the peoples of Syria to exercise self-determination must be secured in opposition to the sectarian and monolithic logic of the al-Sharaa government.

Security guarantees issued by the Trump administration carry neither credibility nor reliability, especially in light of recent operations of the United States, including the kidnapping of Venezuelan President Nicolás Maduro and his wife, Cilia Flores, and the continued deadly violence against civilians carried out by Trump's paramilitary force, ICE, inside the US. Today, the US is prioritizing its own interests as it desperately seeks to restore its diminishing global power, pursuing a "let those at the bottom die" politics.

The greatest responsibility for the current developments in Syria falls

on Turkey. Turkey's stance during the ISIS assault on Kobanê in 2014 created an irreparable rupture for Kurdish people, and repeating that stance today carries even greater risks. Turkey must not allow this to happen again. Turkey must stop treating Kurdish organizations as an enemy, or as a force that threatens Turkey's existence and territorial integrity. Turkey must use its influence to open a path of dialogue with

Kurdish people in Syria, and it must refuse to support the Syrian transitional government's military attacks against Rojava. Turkey must dissociate itself from these brutal operations if there is to be any democratic future for the region. Turkey must defend a democratic coexistence of peoples in Syria on equal terms. The conditions for such a policy shift still exist against all the odds, and they must not be allowed to wither completely.

Turkey's position toward Kurdish people in Syria, while it claims commitment to negotiations and peace with Kurdish people in Turkey, severely damages the prospects for a peaceful resolution. Turkey's role must be to take concrete steps toward a democratic peace process at home while strengthening the basis for equal coexistence among Syria's peoples.

All global and regional powers must withdraw their military forces from Syria. Israel must immediately withdraw from the Syrian territory that it has opportunistically occupied during the regime change.

The al-Sharaa government must immediately stop its attacks on Kurdish people and rebuild a process of dialogue and peace building in the region.



No to war and brutality against Kurdish people in Syria!

Statement by DSIP, Revolutionary Socialist Workers Party in Turkey, on the recent HTS attacks against Kurdish people in Rojava, Syria

Tensions in Syria have reached a new and dangerous point with military aggression against Kurdish forces, with Hayat Tahrir al-Sham (HTS) at the centre of these operations.^[i] The abandonment of the March 10 and January 18 deals^[ii] in favour of military attacks is alarming for all peoples in the region. Diverse ethnic and religious groups deemed disposable by the al-Sharaa government are facing escalating repression in today's Syria. The hopes raised by the fall of the Assad regime have been dimmed by the authoritarian and exclusionary policies of the new regime, which does not tolerate any ethnic or religious difference in the country.

Imperialist powers, including the United States, and regional states that have pursued their own military and political interests in Syria by entrenching armed influence in the

The rise of anti-immigrant racism led to violent attacks and silence in London community

by: Morgan Oddie

On January 18, a group of South Asian youth from the Malayali community were targeted and attacked in Victoria Park. This racist violence seriously injured four of them, including one suffering a critical eye injury. They are workers in the London community, having recently graduated as international students from local post-secondary education.

The London Police didn't release a media statement for public safety.

Only days after the attacks, upon seeing statements by London Malayali cultural groups raising community safety concerns, did anyone from the wider community respond.

Both the racist attacks and the following silence are symptoms of anti-immigrant racism.

We are not being alarmist when we talk about the rise of fascism.

'Fascism' originated as a term in Italy to describe Mussolini's rule. It is not synonymous with an authoritarian state or dictatorship, and while it can get used as short-hand to describe the far-right, it can also be watered down when lobbed without basis. Fascism is a mass movement, but behind the small business owners, underclass, and even workers themselves, the interests of large capitalist powers are ultimately served.

It is only once power is fully consolidated do we end up with a fascist state like Nazi Germany. The United States under Trump with its imperialist aggression abroad and domestic repression at home is making a run for it. We are not even one month into 2026 and already have seen the kidnapping of Venezuelan President Nicolas Maduro and Cilia Flores, threats of military aggression in Iran, Greenland, Colombia, and Cuba, and the murders of Renee Good and Alex Petti in Minneapolis by ICE. But the mass struggles against these also show that the state does not have full control.

Knowing this, why do we use the word 'fascism' in Canada and why claim there's a growing threat?

Anti-Immigrant hatred is building a fascist base in Canada

The dollar-store-maple-leaf-merch-lovers of the Canada First Movement who organized in Victoria Park in October have variously called for 'responsible' immigration to 'remigration', all with an overarching white nationalist agenda. Their rallies rely on police protection and try to take the streets.

While many of us were shocked not to see London's hometown 'knuckledraggers' we've come to know by name in October, at least

one felt compelled to make an appearance at the last Toronto 'Canada First' rally, proudly holding his 'Mass Deportations Now' sign.

We recall the 30 or so Second Sons Canada all-black-ski-mask militaristic frat boys and their snappy banner drop on Wortley Road in November and we remember all the way back to last December when a small group of men felt emboldened to hold anti-immigrant banners at White Oaks Mall.

A government militia of stormtrooping ICE agents occupying the cold streets of Minnesota might feel like a far cry away from the somewhat 'polite' version of Canada fascism we feel accustomed to.

What's the big deal, eh?



So, what if the male loneliness epidemic takes a new turn where they join 'active clubs' to express discontentment with their material conditions?

If the Canadian far-right only fly their flags threatening to fuck whoever the current Prime Minister is, what harm is really done?

Emboldened fascism leads to racist violence

Those who have been fighting fascism have been sounding alarm bells. They have been identifying patterns of growth.

Groups like Second Sons are using what seem right now like meagre events to recruit. Every time fascists take the street to scapegoat immigrants, police protect them. They are emboldened by this reclamation of public power, combating the powerlessness as workers and small business owners who feel the deterioration of their material conditions. They are looking for easy explanations and have been told by those in power that brown immigrants are to blame.

The ruling class benefits from this. They get to remain the unseen force – a small minority that would buckle under the unity and collective power of the working class.

We ought to be proud that the labour movement in London responded the way it did in solidarity. We also ought to be appalled that vicious racist attacks might have gone unnoticed and unmentioned if Malayali labour activists had not formed these connections themselves.

This silence is also a symptom of growing social complicity with anti-immigrant hatred. And this hatred isn't just rhetorical. It has led to the serious injury of the Malayali youth who were attacked. We must confront the plague of anti-immigrant racism every time we encounter it and stand united as workers and allies to fight those actually responsible for the many crises we currently face.

Inqilab zindabaad (Long live the revolution).

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LAND BACK!

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Breaking the Bonds of Fate: Epicurus and Marx

by John Bellamy Foster

by: Brian Champ

We live in times of a deepening interconnected global crises: rising inequality, authoritarianism, fascism, and inter-imperialist rivalry conditioned by climate and ecological catastrophes that threaten life as we know it on planet Earth.

Given this, one might ask; why should we care about Marx's engagement with the ideas of the ancient Greek philosophy of Epicurus?

In *Breaking the Bonds of Fate*, John Bellamy Foster shows that Epicurean philosophy had a profound influence on Marx and Engels. Foster's earlier book, *Marx's Ecology*, shone a light on Marx's ecological critique of capitalist production, and touched on Epicurus's influence. Now he shows how key elements of Marxism were prefigured by Epicurus thousands of years earlier. Since various strands of Marxism have denied or distorted this influence – and the bedrock of the dialectic in nature on which historical materialism stands – it does matter in these tumultuous times.

While some knowledge of philosophical frameworks is assumed in the work, it is largely written in an accessible style that most readers will be able to navigate.

Foster starts by situating Epicurus in his time. He was the son of colonists of the island of Samos in the Aegean Sea, which had been seized by Athenian forces from the Persian empire. Shortly after his birth, Alexander the Great of Macedonia incorporated Athens into his empire, though allowing relative autonomy for the city-state. At about the time of Epicurus's mandatory military service, Alexander died, leading to an 'empire of chaos' during the Wars of the Diadochi (or Successors) of the Macedonian Empire.

After studying the philosophy of the Pre-Socratics, Plato and Aristotle, Epicurus set up schools, first in Lampsacus (in modern day Turkey), then later in Athens.

Other philosophical schools in the city used public space for lectures and attracted young, well educated, aristocratic Greek men. His critique of the ruling classes that dominated these schools that "Nothing is enough for those for whom enough is too little" is as applicable today as in his age.

His school, in contrast, was comprised of the private spaces of a house and a non-contiguous garden just outside the city walls, that welcomed "the uneducated as well as the educated, embracing slaves, paupers, craftsmen, country folk, and woman." Greeks and "barbarians" were welcomed alike, accounting for Epicureanism's spread eastward. Rather than top down instruction, "The Garden" – as his school was known – fostered open discussion

and encouraged critical thought. It was also literally a "kitchen garden (Kepos) of the kind used for growing beans, cabbages, turnips, radishes, lettuce, beets, coriander, onions, dill, cress, cucumbers, basil, and savory. It provided food for communal meals and a modicum of self-sufficiency."

It was a sanctuary from the mortal dangers for people espousing radical ideas, where a community of equals based on unity and friendship through a "social compact" could thrive, enjoying the simple pleasures of life and the contentment (ataraxia) of having enough. Indeed, for Epicurus, "the world is my friend."

Very few of Epicurus's writings have survived, but "judging by its numbers of adherents, Epicureanism was the most successful philosophy in Greek, Hellenistic, and Roman antiquity", lasting for seven centuries. Much of what we know comes from later writers, such as the Roman Lucretius, as well as from the recovery of fragments of writing on papyri from Herculaneum that were carbonized in 79 AD by the eruption of Mount Vesuvius.

Epicurus developed an Ethics, built on the basis of a theory of knowledge and a physics that greatly influenced modern empirical science. In opposition to Platonic idealism that argued that "sensations were undependable", Epicurean materialism asserted that "perception through the senses is possible because it expresses an active relation to nature" that was constantly changing.

To understand the world, he expanded on the idea that material reality was made up of atoms ("unsplittables") and void and that "nothing came from nothing and that nothing being destroyed is reduced to nothing".

Earlier atomists like Democritus, who argued that nature was deterministic and mechanical. Epicurus left room for "some new movement": his atoms fell to Earth in parallel lines, but "swerved" infinitesimally from their paths at random.

These ideas had a big impact on the enlightenment and modern science: they prefigure natural emergence and extinction, the conservation of matter, gravity, and atomic forces.

Foster shows how the "swerve" had further implications: in Hegelian philosophy, the repulsion implied was "associated with ... individual freedom." For Epicurus, "freedom arose not out of an ideal realm ... like Athena from the head of Zeus – but through contingent struggles associated with human existence itself. In the last instance ... what we choose is 'up to us.'"

Furthermore, "the mortality of life [becomes] enjoyable," Epicurus wrote, by removing the desire of immortality. 'Death ... is nothing to us, seeing that, when we are, death is not come, and, when death is come, we are not.'

Epicurus's materialist philosophy of "causal determination, contingency, emergence, and freedom" thus broke the bonds of fate dictated by the Gods of the idealists and the mechanistic determinism of other materialists.

As Marx prepared for his doctoral thesis, *Difference between the Democritean and Epicurean Philosophy of Nature*, he filled seven notebooks on Epicurus. He noted the influence of Epicurus on natural sciences. But he also noted that for Epicurus, the world of appearance has its being in "a form external to itself, the world of the atom", where observations of the world were "signs" of what was unobserved. Marx was drawn to this emphasis on complexity, change, contingency, and immanently dialectical contradictions.

This has an echo in Marx's writings: in

were influential in Marx transcending both Epicurus and Feuerbach, as Marx wrote in the Theses on Feuerbach: "The chief defect of all hitherto existing materialism (that of Feuerbach included) is that the thing, reality, sensuousness, is conceived only in the form of the object of contemplation, but not as sensuous human activity, practice, not subjectively."

Foster points out that this is a little unfair to Epicurus, whose followers supported one another in equal societies based on friendship and mutual aid – and at times acted en masse to confront tyrannical state formations. The difference for Marx writing during the rise of the capitalist system was the existence of a subject, the working class, that could overthrow the capitalist class through revolutionary struggles: thus he was able to proclaim: "The philosophers have only interpreted the world in various ways; the point is to change it."

Even this echoes a sentiment of Epicurus: "Vain are the words of a philosopher by which no malady of mankind is healed."

In Marx's economic and historical works the influence of Epicurus is also evident. Consider this quote from the *German Ideology* on the foundations of historical materialism: "The first premise of all human history is, of course, the existence of living human individuals. Thus the first fact to be established is the physical organisation of these individuals and their consequent relation to the rest of nature."

Thus the metabolic interchange between humans and nature, and the dialectic of nature, are the starting point. This is important because the revolutionary wave inspired by the Russian revolution failed to overturn other capitalist states, most importantly Germany. Soviet Russia became isolated and, along with setbacks for revolutionary movements elsewhere, this began to influence the development of Marxist theory.

Starting in the 1920s, Western Marxism, exemplified by the Frankfurt School, denied that there was a dialectic in nature – calling it a deviation of Engels from Marx's orthodoxy. While Soviet Marxism, after Stalin consolidated control, still officially embraced dialectical materialism, it was distorted so as to become a positivist (i.e. eternally progressive) ideology that became estranged from the material and dialectical reality.

John Bellamy Foster and others that have rediscovered the ecological core to Marxism have developed important tools for dealing with the planetary crises that we now face. These crises are driven by the dynamics of capitalism, a system that subordinates all other considerations to the need to produce profit in order to accumulate more and more capital. In the process, it produces its own gravediggers, the working class that has the potential to overturn the system and "Break the Bonds of Fate."

Breaking the Bonds of Fate



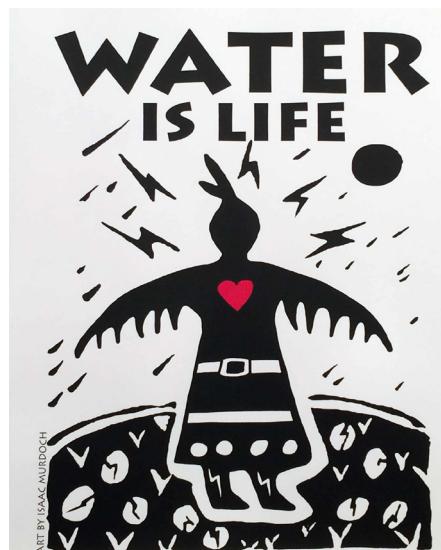
EPICURUS AND MARX
JOHN BELLAMY FOSTER

Capital Vol 3, during a discussion of capitalist sources of revenue, he comments that "all science would be superfluous if the outward appearance and the essence of things directly coincided."

Marx keyed in on the "swerve" of the atom as leaving room for the possibility of freedom in a causally determined material reality.

Echoes of this can be detected in the Eighteenth Brumaire of Napoleon Bonaparte: "Men make their own history, but they do not make it as they please; they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past."

The fellow young Hegelian Ludwig Feuerbach critiqued Hegel's dialectics from a materialist perspective. The ideas of Epicurus



... continued from page 8

In early January, cryptosporidium was found in the water because the treatment plant failed and sewage backed up. Most of the community were evacuated and, tragically, two elders and one youth have died. But funding for a new water treatment plant will remain on hold until the reserve moves location.

Officially, the situation is worsening: in 2024 and 2025, the number of LTDWAs had increased from 10 to 39. There are also 44 short term drinking water advisories that threaten to become LTDWAs.

But there's more, because official figures only include 800 reserve water systems supported by Indigenous Services Canada (ISC) – another 51 LTDWAs are in place on 500 other reserve water systems.

In addition, ISC does not support water systems in Inuit communities where, in the five years between 2015 and 2020, there were 298 boil water advisories affecting 29 of 51 communities in the Inuit Nunangat (the 'lands, waters, and ices of the Inuit people') – lasting an average of 323 days in each community. 80% of these occurred in one community – Nunavik – while all four LTDWAs in that period occurred in another community – Nunatsiavut.

Piped systems are decades beyond their design lifespan and unreliable truck delivery serves 85% of the communities.

Compounding these challenges is the changing climate. Last December 7, the community of Kugaaruk, Nunavut declared a state of emergency because the water plant was rendered inoperable because a tidal bore caused sea water to travel upriver, inundating the plant. This will get worse as sea levels rise

due to climate change.

Carney's fast-track plans pad the bottom line of corporations, and promise fewer jobs than have been cut from public services. These projects will continue to degrade ecosystems on Indigenous land, impacting the water, lands and all their non-human relatives. And the continuing climate and ecological crises will continue to affect us all.

Many people across Canada have woken up to the Indigenous genocide upon which Canada continues to be built. The lack of access to clean water for drinking and bathing on reserve is part of this ongoing genocide. It is imperative that we stand against the apartheid conditions that are perpetrated on reserve, and support the Indigenous sovereignty struggles that are a crucial part of the fight against Carney's anti-worker, anti-Indigenous policies that threaten the future of life on the planet.

The international working class can defeat US imperialism

The following is a transcript of a speech by Carolyn Egan and the Hands Off Venezuela rally in Toronto.

We're very, very pleased the United SteelWorkers Toronto Area Council to be able to offer our hall today.

I'm speaking on behalf of the council and its 20,000 members, and I'm also on the executive of the Toronto and York Region Labour Council that represents 200,000 workers in Toronto and York Region.

And when I speak on the same platform as my comrade and brother Learie (President of the Canadian Union of Postal Workers Scarborough Local) — (we speak on a lot of platforms together). We're very proud to be able to bring solidarity from the trade union movement because as many of you, I think, believe as well as both of us, that the working class, the organized working class, has to be part and parcel of any movement for change.

We need to build solidarity here at home, obviously in our own workplaces, and support other workers when they're on strike. From CUPW to the air flight attendants, whenever workers are in struggle, we are there with them.

Being part of it, it's in our blood.

And we all have to understand why it is in the interests of workers to support not only their own struggles in their own workplaces, but the international working class has to be

in solidarity with its brothers, sisters, comrades around the world.

the workers in our workplaces, our plants, — they're just trying to put food on the table, a



That is why the struggles in Palestine, the struggles in Venezuela are so critical.

But it's not automatic that the working class will see the need for International solidarity.

In this room we are activists. We're involved in different struggles. But a lot of

roof over their heads. They're trying to pay the high rents, the high grocery bills and all of that, and that's their motivation. They'll fight what's needed in their workplaces, but what's going to bring them out into the streets?

In this country, we've had a very good history of international solidarity. Some of

you are old enough to remember the war in Afghanistan and the war in Iraq. Others of you were not even born yet. But I will tell you, the trade union movement came out in this country in very significant ways and it made a difference. It kept Canada out of the war in Iraq.

And how did that happen? Because we talked in our workplaces. We have a tradition in the Steelworkers. We go to lunchtime meetings, half an hour. People take a break from the hard work that they're doing. We go, we talk, we give educational events.

Our members, their representatives come here and we talk about why international solidarity is so necessary today, in terms of Venezuela and the ongoing Palestinian struggle. We have to support the self-determination of the Cuban people. We have to support the people in Greenland to be able to maintain their sovereignty.

This is critical for all of us. And when I think back, during the Iraq War, there were 80,000 people in the streets on University Avenue — 80,000 people — it was huge. And it didn't happen by accident. In Montreal, there were 250,000, and that particular demonstration was led by the trade union movement because of militants and activists who had been working on the ground hard, hard, hard in their workplaces, and they were able to push the leadership, because this is not automatic.

continues on page 3

Clean water crisis continues in Indigenous communities

by: Brian Champ

As climate and ecological catastrophes multiply, disproportionately affecting Indigenous people worldwide, governments, along with the fossil fuel and mining industries continue to pour fuel on the fire.

Carney has declared 'Canada a superpower in both conventional and clean energies' that is open for business. This means fast-tracking 'green' critical mineral projects and new pipelines bringing LNG and tar sands crude to tidewater, over the objections of Indigenous land defenders and water protectors.

For Indigenous people, water is life. But appalling conditions on reserve are the painful reality for Indigenous people today.

The 7,000 residents of the Pimicikamak Cree Nation in northern Manitoba have been devastated for the past three years. Wildfires forced evacuations in 2023 and in the summer of 2025. Then last December 28 a single power line snapped, cutting power community-wide in -20 C conditions. When power was restored on January 2, leaks from burst water pipes had made about 200 homes unsafe to live in and compromised the water treatment plant. Once again, thousands of people were evacuated from the community.

For most Canadians, safe access to water is

readily available: simply turn on the tap.

Pollution from extraction, pipelines and chemical plants poison waters on Indigenous land, blocking access to this basic necessity of

life. Aging water infrastructure compounds the problem.

There are more drinking water advisories (DWA) on reserves than for any other commu-

nity. And they last longer. Commonly called "boil water advisories", they prevent water from being consumed and, sometimes, from being used for bathing.

They routinely last weeks or months — for most Canadians even a few days is intolerable. When they last for over a year, they are classified as long-term drinking water advisories (LTDWA).

In 2015, then PM Justin Trudeau pledged to lift all 105 long-term advisories (LTDWA) then in place. Progress was made such that, by the end of 2023 there were only 29 remaining in place.

But as the Liberals crowded about lifting LTDWAs, new ones cropped up elsewhere and previously lifted LTDWAs recurred. Their approach was never to invested proactively to prevent aging infrastructure from failing — they were in reactive mode, while exacerbating the problem with new pipeline and extractive projects. Communities like Neskantaga, under a LTDWA for 30 years, have remained in intolerable conditions.

Kashechewan First Nation is located in a flood plain, and for 20 years the leadership has pushed for funding to move the community to higher ground — but no commitment has been made.



continued on page 7...