Move the bits, not the electrons – Duncan Chapel

On the first Thursday in September, several hundred people gathered outside Holyrood carrying banners against AI data centres. They had come from around fifteen local campaigns, Larbert to the Borders, Fife to Inverclyde, and their message to John Swinney was blunt: stop approving these things until there is a strategy, and until then, listen to the communities already saying no. Larbert alone has drawn 7,000 objections. Auchtertool's proposed Cato development, at 600 megawatts reportedly the second-largest data centre on earth, would sit inside a Fife village smaller than the campus itself. In the Borders, the Duke of Roxburghe has been offered a private briefing with every Scottish Borders councillor to make the case for his own £2 billion scheme on the Roxburghe Estate, a meeting leaked emails describe the council's own chief executive arranging and encouraging planning committee members to attend, against a petition that has by now passed 22,000 signatures. Edinburgh's council has already thrown one scheme out, at the former RBS headquarters, for failing to show its green credentials. The Scottish Greens tried to force a moratorium at First Minister's Questions before summer recess. The SNP's own National Council backed one too. The government has said no to all of it so far.

Every one of those campaigns is right to fight the site in front of it. Police Scotland has already warned it may need what it calls "robust security" if the Larbert scheme goes ahead over local objection, which is itself a measure of how far this has travelled from an ordinary planning dispute. The Larbert site would put 200 diesel backup generators within 50 metres of a 56-bed hospice for the terminally ill and within 400 metres of Forth Valley Royal, an 860-bed hospital. Action to Protect Rural Scotland, the charity that has done most to

knit these fifteen-odd local groups into something resembling a national campaign, now publishes an interactive map of every hyperscale proposal in the country, precisely so that a resident in Cockenzie or Dunbar or Bishopbriggs can see they are not fighting alone. What none of them can do alone is answer the question underneath all twenty-four proposals now in the planning system, which together would draw over 150 per cent of Scotland’s peak demand: why is this landing in the Central Belt and the Borders at all, when Scotland spends hundreds of millions of pounds a year paying wind farms further north to switch off?

The Duke’s own developers, to their credit, say the quiet part out loud. Their pitch for the Roxburghe scheme argues the site can help prevent some fifty million pounds a year of wasted wind energy, because it sits near turbines the grid regularly switches off. That is the correct diagnosis wearing the wrong politics. The waste is real. The fifty million pounds it could capture should not become one aristocrat’s private return on a family estate that already runs to fifty thousand acres, a castle, a golf course and a hotel.

Start with the waste, because the waste is the argument. Generators in Scotland’s congested transmission zones, principally the B4 and B6 boundaries in NESO’s own terminology, are routinely told to reduce output, and the system pays for both sides of that decision: for the generation turned down, and for the gas fired up elsewhere to replace it. NESO recorded £1.7 billion in thermal constraint costs for 2024/25, up 64 per cent on the year before. Widen it to every category of constraint and the total climbs to £1.9 billion, 71 per cent of Great Britain’s whole balancing bill. Gas dominates the replacement side: £959 million in gas offer costs in winter 2024/25 alone, much of it covering exactly the shortfall Scottish constraints create. This is not a technical footnote. It is public money spent unmaking electricity that has already been produced, on a scale NESO expects to keep

climbing toward £8 billion a year by 2030.

The obvious answer is more pylons, and National Grid is building them, slowly, at a pace that would make a Bolshevik weep. But that’s not quite right either. Electricity is expensive and contested to move over long distances. Data is not. So don’t move the electrons south to the compute. Move the compute north to the electrons.

Britain has done something like this before, once, in Manchester. The National Computing Centre opened on Oxford Road in 1966, one of the visible products of Wilson’s ‘white heat’ of scientific revolution, built to put scarce computing time within reach of industry when computers themselves were the bottleneck. By the 1980s that scarcity had gone, so the state let the Centre wither into a membership body and then sold its commercial arm into what is now NCC Group, a cybersecurity firm on the FTSE 250. The lesson is not the technology. It is that the state built serious public computing infrastructure once, and handed it to the market the moment the scarcity that justified it moved somewhere else.

Scarcity has moved on again, from silicon to electricity, and the shape of the answer is a national compute utility: not a single site but a grid of publicly owned compute campuses, sited where curtailed renewable power already sits. That is not official policy. It is an idea some policy people are starting to float, quietly, in the places where the mismatch between generation and demand is worst, and it is worth noticing that the people floating it are not, on the whole, socialists.

Which is where the moratorium campaign meets its harder question. Every one of the twenty-four sites now working through Scottish planning, Cato in Fife, Rufus in East Ayrshire, Aurelius in North Lanarkshire’s new AI Growth Zone, the schemes at Larbert, Hermiston and the Gyle, sits in or near the Central Belt because that is where the fibre, the

grid connections and the skills base already are. None of it is sited to relieve a single constraint. A properly sited national grid of compute campuses would look nothing like this map. It would sit north of the Central Belt, on the curtailed capacity these very same communities' wind farms are already producing and being paid to switch off, and it would be owned publicly, not by ILI Group or whoever comes after them.

That is a harder demand than a moratorium, because a moratorium only has to say no. A compute utility has to say what compute is for, who owns it, and where the profit that a hyperscaler or a duke currently extracts from a stranded grid connection would go instead. Public ownership of the racks means nothing if the models running on them are still licensed from the same handful of firms that own the training data and the chips. Nationalising the plug socket while leaving the extraction in place is exactly what happened to Oxford Road once its own scarcity ran out, and it is not obvious that a government which would not take Thames Water into public ownership when the case was overwhelming will treat compute any differently, or that a council chief executive arranging private briefings for a duke will treat the next landowner's scheme with any more scrutiny than the last.

There is a version of this that ends with a call for the moratorium campaign to become a nationalisation campaign, computing sited for the grid and not the shareholder, and that ending would not be wrong. The harder truth is that fifteen local groups fighting fifteen separate planning applications are not yet the same thing as a movement with a positive answer to what should replace the map they are rightly rejecting, and turning one into the other is the work still to be done.

Duncan Chapel is a member of Anti-Capitalist Resistance and the editor of RedMole.org

Map of Proposed Data Centres reproduced from the Action for

the Protection of Rural Scotland website is available here

Data centres are toxic capitalism – Cymru'n Codi

The following is a briefing note prepared by the Cymreig/Welsh ecosocialist organisation Cymru'n Codi (Cymru Rising) on the environmental and social impact of hyperscale data centres. It was originally published on their Substack and is reproduced here with their kind permission. For more information about the situation in Scotland, Action For the Protection of Rural Scotland (APRS) have a comprehensive guide and list of useful resources on this dedicated webpage

Background

Data centres are physical buildings that house computational equipment for storing, processing and sharing data, a server is a typical example. Services they provide fall into two main categories: AI computation and cloud computing, data storage and processing.

The resources used for these services are measured in terms of the maximum electrical power load required by the equipment using megawatts expressed as say as 1MW which would typically power 600 – 800 homes simultaneously.

In 2024 Cymru had the highest British data centre capacity outside London at 154MW and London at 1048MW. This is set to

change rapidly. The UK Government has designated North and South Cymru as Artificial Intelligence Growth Zones (AIGZs) to accelerate the development of AI infrastructure, with the support of the Secretary of State for Wales and Adam Price AM the current Minister for Enterprise, Connectivity, and Energy. Planned growth is huge with two developments in Cardiff proposing **148 MW** and **150 MW**, one in Newport **200 MW**, one in Bridgend **around 600 MW** and another on Anglesey **349 MW**. Maps and other basic information on current and future data centres is included in this Senedd Research paper and a longer version here.

Control over this expansion is being driven very hard by Westminster. Planning is a devolved responsibility to the Welsh Government so support for the AIGZs was required from the Welsh Government. Approvals would have to fall within environmental and other Senedd laws. However, national security is a reserved UK level power, and as many data centres will be involved with civil and defence issues, who would have the last say could become a challenge. The UK Cyber Security and Resilience Bill currently in the Lords is likely to strengthen this UK position.

Claimed economic opportunities and security interests are making the most of the investment, jobs, skills, and research opportunities projecting £10bn on investment in the South Wales AIGZ alone. Although the US experience indicates outcomes much less than originally claimed.

The toxic 'land and expand' process

These high powered signals of support for data centres is creating a legitimacy juggernaut for developers and opportunists to override any planning objections. The company applying for planning for the data centre in Pontylcun for example has never built one. They appear just interested in gaining approval and selling it on. Democracy for Sale has put their finger on the issue in relation to their work on

Palintir with identifying a process they describe as ‘land and expand’, first you get your initial plans through then once started it is very difficult to stop future growth. Political legitimacy for data centres has lit this blue touch paper: we are faced with challenging this toxic ‘land and expand’ process, and for the following five reasons.

1. Soaring energy demand.

The AIGZs policy is on target for Cymru to hit 1000MW or 1GB by 2030 the equivalent of 13% of Cymru’s electricity capacity in 2024. The Cardiff East data centre alone will consume 150GW equivalent of all Cymru’s solar capacity in the same year. Currently 315 UK data centres are waiting connection to the grid and in Ireland in 2021-25 a moratorium had to be imposed on building new data centres around Dublin as power demands soared.

Expansion of this size will put the Welsh Government ‘ambition’ to achieve net zero by 2040 and legal requirement by 2050 under great pressure. It will be almost a question of running faster to stand still with nearly all new renewable capacity being used to enable data centre power. To counter the grid issues and fluctuating provision of renewable energy, data centre developers are installing their own generation or a private provider, usually gas fired, but also diesel, which if allowed would make hitting net zero increasingly difficult.

One issue that is largely ignored in UK discussions is who pays? Expansion of the grid costs and like nuclear power, is covered in current electricity bills. So not only are we as consumers potentially faced with paying for the generating investment but high levels of demand whilst power generation is in private hands will potentially mean higher consumer prices.

2. Local water supplies

Water is required as coolant in data centres. It appears most

in Cymru will argue that they use water and air to cool equipment, but with rising are temperatures, water will be in demand. A mid-sized data centre could use up to 5m gallons (US) daily, as much as a small town. Development plans in Cymru have indicated that local supplies will need 'reinforcing' but that at this time it appears agencies and the Welsh Government have yet to address the issues. There are possible alternatives to public supplies and reusable systems but it is not at all clear if any the current or proposed developments in Cymru are considering these, and without a political lead and regulation, unlikely to happen.

Again who pays is rarely considered. And we know in Cymru our water bills are already some of the highest in the UK so if new investment is needed Dwr Cymru as a private provider only source of investment is again us as consumers.

3. Air pollution and climate

If electricity is not sourced renewably and onsite gas or diesel generation is used, net zero targets would be rendered harder to achieve. Such forms of generation in the US has led to intensifying local pollution with court cases being brought under clean air acts. Foxglove reported that just two new data centres will pump out more planet heating carbon emissions than Exxon Mobile. Alternatives exist, such as battery storage, combined with renewable public provision, but will require stronger proactive political regulation. After around six years it is expected that all the data centre equipment will have to be replaced. This has to raise important issues of recycling materials to avoid disposal.

4. Noise

Noise pollution has been cited as a main concern in the opposition to the data centre in Pontyclun. Local experience in the US has cited cooling fans and back up generation systems as a source of high decibel local

pollution. The same in Australia. Alternatives exist but require strong regulation and effective local enforcement – the sort of provision that has almost been lost due to local government austerity cuts.

5. Land competition

So far in Cymru data centres have been sited around places that have access to good internet connectivity such near Cardiff and Newport, a process that reduces 'latency' in electronic communication, something which is apparently less important to AI focused data centres. Data centres occupy large areas of land, with the average data centre covering 100,000 square feet. AIGZ application sites must demonstrate access to at least 500MW of power capacity by 2030 and have a minimum of 100 acres of land available for construction of AI infrastructure by 2028.

Building such large buildings near local communities with constant strong lighting, security and noise is causing concern around the world and increasingly in Cymru such as the opposition in Cardiff and Pontyclun that has already been mentioned. There is also concern about the impact on local biodiversity as in the Senedd Environment Act. Data processing infrastructure and the inevitable involvement of security and defence possibly centered on a particular data centre but also involved in all, with modern warfare, increases the possibility of a community being a target.

What can be done?

Due to political support for accelerating planning through the AIGZs, coupled with security concerns, it is giving virtual legitimate free rein to the 'land and expand' profit driven processes that lay behind the expansion of data centres. As this excellent article from Friends of Earth suggests it is difficult if not impossible to row back from the use of the internet that has now become embedded in our society and

culture but some very specific policies can be put into place to control the adverse consequences outlined in this newsletter and indeed in the linked article. Clearly there is a case for the construction, maintenance, and additional employment and development that will be derived from the data centre infrastructure. However, there is also the possibility that developments in software could start to render such large structures unnecessary and if we recognise the push to monetise and make a profit out of the internet as opposed to serving the needs of people, planet and peace, questions need to be raised about the direction and purpose of this investment.

What we clearly face is a state sponsored profit driven bonanza. With controls only on the initial planning approval stage, investors can tick all the boxes and once up and running the ‘land and expand’ process will increasingly put the power of decision making over the expansion of data centres in the hands of those who develop now and over all the five social and environmental issues listed above.

There is a weakness in the Friends of the Earth proposals in that they have an expectation that private companies will give serious consideration to their proposals. We don’t think they will and will drive forward a ‘land and expand’ profit driven strategy unless checked by collective opposition and government action. Consultation with energy generators and water suppliers not enough they need to pay for extra energy,water and recycling investment needed. state and consumers must not be forced to face increased prices to subsidise data centres. Real control only if data centres are seen as a basic utility and are developed under public ownership and control

Cymru’n Codi proposed demands and action

Stop the political open door.

- Support all opposition to data centres locally and propose supporting the following demands both for local council planning meetings and the Welsh Government.
- Demand a Welsh Government moratorium until all proposals accepted as follows:
    - Energy is renewable, infrastructure paid for by investors, electricity cost neutral, positive effect on Cymru net zero targets.
    - Additional water use is restricted as far as technically possible, where required infrastructure and charges paid by investors.
    - No additional air or noise pollution.
    - Brownfield land use only, special attention to avoiding any adverse bio diversity impacts.
    - Recycling of materials used as part of planning and investment requirements.
    - Annual reporting and Welsh Government statutory inspection established to ensure planning approval adhered to.
    - Local community views and assemblies to have enhanced standing in all planning considerations and have open access to inspectors and have the right to accompany them.

The far right as a global phenomenon: the ecosocialist

alternative

In recent years, we have seen a spectacular rise in reactionary, authoritarian and/or fascist far-right movements across the globe. They already govern half of the world's countries, including Trump (USA), Modi (India), Orbán (Hungary), Erdogan (Turkey), Meloni (Italy), Netanyahu (Israel), and, recently, Milei (Argentina). Elsewhere, they have recently governed Brazil (Bolsonaro) and are serious candidates for power with the National Rally (France), the AFD (Germany), the Republican Party's Kast (Chile), etc. And Putin's regime in Russia is not very far from this model.

In each country, the far right has its own characteristics: in many cases (Europe, the United States, India), the 'enemy'—i.e. the scapegoat—is the Muslims and/or the immigrants; in some Muslim countries, it is some religious minority (Christians, Jews, Yezidis). In some cases, xenophobic nationalism and racism predominate; in others, religious fundamentalism, or hatred of the Left, feminism, and homosexuals.

Despite this diversity, there are some common traits shared by the majority, if not all: authoritarianism, integral nationalism—'Deutschland über alles' and its local variants 'America First', 'O Brasil acima de tudo', etc; religious or ethnic (racist) intolerance; and police/military violence as the only response to social problems and crime. The characterisation as fascist or semi-fascist may apply to some, but not to all. Enzo Traverso uses the term 'post-fascism', but I believe that *neo-fascism* is the best term to describe both the continuity and the novelty of the 21st-century far right.

Neo-fascist not 'populist'

The concept of 'populism' is used by some political

scientists, the media and even part of the Left. But it only serves to sow confusion. While in Latin America from the 1930s to the 1960s the term corresponded to something relatively precise—Vargasism, Peronism, etc.—its use in Europe since the 1990s has become increasingly vague and imprecise.

Populism is defined as "a political position that sides with the people against the elites". But this applies to almost any political movement or party! This pseudo-concept, applied to far-right parties, leads—intentionally or unintentionally—to legitimising them. It makes them more acceptable, if not sympathetic—who is not for the people against the elites?—while carefully avoiding terms that cause offence: racism, xenophobia, fascism, far right. 'Populism' is also used in a deliberately misleading way, by neoliberal ideologues, to conflate the far right and the radical Left. They are characterised as 'right-wing populism' and 'left-wing populism', since they are opposed to liberal policies, 'Europe', etc.

Climate change rejected

One common element in most of these neo-fascist governments or movements is *negationism*—the refusal to acknowledge the ecological crisis and climate change. In spite of the overwhelming scientific evidence, they persist in denying, or simply ignoring, the reality of global warming. Donald Trump is only the most vociferous and vulgar proponent of this trope, which is not only an ideology but an ecocidal *praxis.*

This is illustrated again by Trump, who is totally devoted to the unlimited development of fossil fuels. These suicidal politics represent the interests of the fossil oligarchy—the capitalist sectors linked to the production of oil, coal, gas, chemicals, plastics, cars and airplanes, etc. Their short-sighted perspective is exclusively focused on immediate opportunities for profit and accumulation.

Back to the 1930s?

History does not repeat itself; we can find similarities or analogies, but current phenomena are quite different from past models. Above all, we do not—yet—have totalitarian states comparable to those of the pre-war period. The classic Marxist analysis of fascism defined it as a reaction by big capital, with the support of the petty bourgeoisie, to the revolutionary threat posed by the labour movement. One may wonder whether this interpretation truly accounts for the rise of fascism in Italy, Germany and Spain in the 1920s and 1930s. In any case, it is not relevant in today's world, where there is no 'revolutionary threat' anywhere.

There are other significant differences with the fascism of the past: neo-fascist regimes are devoted to neoliberalism, not to corporate-national economies. And they are involved in ecocidal activities on a much larger scale than in the 1930s.

What is the explanation?

It is difficult to offer a general explanation for such diverse phenomena, which are the expression of contradictions specific to each country or region of the world.

One 'explanation' that should be rejected is that it is linked to waves of migration, particularly in the US and Europe. Migrants are a convenient pretext, a useful tool for xenophobic and racist forces, but they are by no means the 'cause' of their success. Moreover, the far right is thriving in many countries—Brazil, India, etc.—where immigration is not an issue.

The most obvious and undoubtedly relevant explanation is that capitalist globalisation—which is also a process of brutal cultural homogenisation—produces and reproduces, on a global scale, forms of 'identity panic' (a term coined by Daniel Bensaïd). This leads to nationalist and/or religious intolerance and fosters ethnic or religious conflicts. The

more nations lose their economic power, the more they proclaim the immense glory of the ‘Nation Above All Else’.

Some of these explanations are useful, but they are insufficient. We do not yet have a comprehensive analysis of a phenomenon that is global and is taking place at a specific moment in history.

How can we fight back?

Unfortunately, there is no magic formula. Bernie Sanders’ call for a Global Anti-Fascist Front is an excellent proposal. At the same time, we must build broad coalitions in defence of democratic freedoms in every country affected. This is also an ecological imperative: prevent the rise of negationist and ecocidal governments, or when they are in power, resist their destructive politics.

But we must also take into account that the capitalist system, especially in times of crisis, constantly produces and reproduces phenomena such as fascism, coups d’état and authoritarian regimes. The root of these tendencies is systemic, and the alternative must be radical; it must be anti-systemic. In 1938, Max Horkheimer, one of the leading thinkers of the Frankfurt School of Critical Theory, wrote, “If you don’t want to talk about capitalism, you have nothing to say about fascism.” In other words, a consistent anti-fascist is an anti-capitalist.

This is more relevant than ever today, when the active destruction of the environment and global warming are the inevitable consequences of the expansive logic of the capitalist system. If we want to avoid ecological catastrophe, the only way is to look for anti-systemic proposals, such as ecosocialism.

Ecosocialism the way forward

Ecosocialism is an attempt to provide a radical,

civilisational alternative, based on the basic arguments of the ecological movement and of the Marxist critique of political economy. It counters capitalism’s destructive idea of ‘progress’ with an economic approach guided not by money or economics, but by social needs and ecological balance. This dialectical synthesis is attempted by a broad spectrum of authors (including Joel Kovel and John Bellamy Foster). It is at the same time a critique of ‘market ecology’, which does not challenge the capitalist system, and of ‘productivist socialism’, which ignores the issue of natural limits.

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An ecosocialist transformation is impossible without public control over the means of production and planning; that means public decisions on investment and technological change. These must be taken away from the banks and capitalist enterprises to serve society's common good. Socialist planning is grounded in democratic and pluralist debate, on all levels where decisions are taken: different propositions submitted to the people, in the form of parties, platforms, or other political movements, and delegates elected accordingly. However, representative democracy must be completed—and where necessary corrected—by forms of direct democracy, in which people directly choose among options on major issues at the local, national, and, later, global levels.

The passage from capitalist 'destructive progress' to socialism is a historical process, a permanent revolutionary transformation of society, culture and ways of thinking. This transition would lead not only to a new mode of production and an egalitarian and democratic society, but also to an alternative way of life—a new ecosocialist civilisation, beyond the reign of money, beyond consumption habits artificially produced by advertising, and beyond the unlimited production of commodities that are useless and/or harmful to the environment.

Such a process cannot begin without a revolutionary transformation of social and political structures, and the active support of the vast majority of the population for an ecosocialist programme. The development of socialist consciousness and ecological awareness is a process in which the decisive factor is people's own collective experience of struggle, from local and partial confrontations to the radical change of society.

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COP 30: Entrenching the crisis of climate politics

As the dust settles after COP30 in Belém, the scale of the failure becomes impossible to ignore. The world is on a path toward catastrophic warming, ecological systems are collapsing, and millions across the Global South face annihilation, not in the distant future, but today. The world's political and economic elites arrived in the Amazon to negotiate when the 1.5°C target had already slipped out of reach, and they left with little more than symbolic gestures. No binding emissions cuts. No serious plan to phase out fossil fuels. No meaningful climate finance for adaptation. No accountability for the destruction already unleashed.

The gap between official international climate policy and the lived reality of a warming world has never been wider. In Belém, that gap became a chasm.

The world is heading towards roughly 2.8°C of warming by the end of the century. This is not a scenario compatible with human dignity – or even, for many, with life itself. Rising seas, extreme heat, drought, and flooding are eroding food security, displacing communities, and driving inequality to historic heights. The economic costs of climate disasters are

skyrocketing, but the social and human costs are immeasurable: lives lost, livelihoods shattered, ecosystems irreversibly damaged.

These worsening crises play out in a world shaped by neoliberal austerity and debt dependency. Countries battling climate shocks are forced to cut social spending, privatise public goods, and surrender sovereignty to creditors. Governments continue pouring billions into militaries, fossil fuel subsidies, and the enrichment of corporate elites. The current political economy accelerates both warming and war.

The growing irrelevance of the COP

COP30 offered no mechanisms for enforcement, no firm deadlines, and no clear pathways to keep warming below 1.5°C. Nor did it include a fossil-fuel phase-out; oil-producing nations blocked binding language, and the final deal focused on voluntary road maps instead. What it did offer was an expanded space for corporate actors, carbon traders, and mining interests seeking to greenwash extractivist projects.

What is staring society in the face – and what too few scientists are willing to acknowledge – is that the climate-crisis regime cannot be separated from the logic of capitalism. So-called “green transitions” simply open new arenas for profit while remaining embedded in the same global system of accumulation. Renewable energy may be expanding, but it does not replace fossil fuels; it merely adds to an energy expansion rather than driving a real transition.

Climate summits have become a “safety valve” for capital. They offer the illusion of action, while allowing the core exploitative relations to continue. For workers and communities already suffering climate breakdown, it is indisputable that the COP has failed them.

The Just Transition heist

COP 30 adopted the Belem Action Mechanism for a Global Just Transition (BAM) – a proposed new institutional arrangement under the UNFCCC designed to address the current fragmentation and inadequacy of global just transition efforts. Trade unionists and workers should have no illusions about this mechanism. It has no finances or concrete plans to protect workers and communities affected by energy and other decarbonising initiatives. There are no resources for a re-industrialisation in harmony with the protection of nature. So workers and other vulnerable sectors will simply be left behind. Words and policies in COP statements are a dime a dozen. Reality is harsher.

Why mass movements matter – and why institutions don't

If COP30 cannot deliver the mechanisms for decarbonisation or social protection, then the hope must lie in movements of people: workers, peasants, indigenous people, women, youth, and the urban poor. Outside of a global mass movement rooted in national realities, the necessary steps to confront the climate crisis will not occur. Yet such a movement cannot be built if it fails to address the immediate needs of the working classes and the poor. The fight for climate protection and ecological justice must therefore begin with the fight for life itself – for clean water, decent housing, jobs, food, and security against the elements.

Right-wing climate denialists exploit the desperation of the poor to drive a wedge between ordinary people and climate action. They present environmentalism as a threat to livelihoods rather than the path to survival. To win the majority, our movement must link ecological transformation with social justice. We must demand the redistribution of wealth and power away from the billionaire class, big tech,

and ruling elites who plunder the planet for profit.

By Brian Ashley, First Published in Amandla!, 25 November 2025

Brian Ashley is a member of Zabalaza for Socialism and serves on the Amandla! editorial collective

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Brazil's Decision to Drill for Oil Off the Amazon Shows Limitations of Government's Approach

[On 20 October, exactly three weeks before the beginning of COP30 in Belem, Brazil's environmental regulator, IBAMA, finally approved a licence for the state-controlled oil company, Petrobras, to drill an exploratory well off the coast of Amazonia, close to the mouth of the Amazon River. That same Monday, within hours of the announcement, drilling began. A couple of days later, Petrobras said it would need to sink three more wells in Block 59 to evaluate the exact extent of the reserves. Petrobras is hoping these deep-sea oil fields will prove to hold reserves similar in size to the estimated 11 billion barrels that Exxon-Mobil has begun to exploit further north off Guyana, in waters disputed with Venezuela. That's more than 30 times the amount of oil held in the Rosebank field off Shetland, which the UK government is about to rule on.

On 23 October, eight Brazilian NGOs sought a legal order to

block the drilling. They pointed to the lack of any proper consultation with Indigenous peoples in the region, and the failure of any full evaluation of the environmental impact, both locally and globally. They suggested the move made a mockery of the Brazilian government's commitments for the coming COP30. But it seemed unlikely their injunction request would succeed. President Luis Inacio Lula da Silva, of the Workers Party (PT), regretted that "nobody is in a position to do without fossil fuels". He said the income from the Amazon oil would be used to combat poverty and pay for the transition away from fossil fuels.

Subverta, one of the currents in the PSOL that makes up the Brazilian section of the Fourth International, says the decision reflects a much more fundamental limitation in the government's approach to the environment.]

On the eve of COP 30, to be held in Belém in Pará, this decision is by no means just a technical choice, but rather a political repositioning of Brazil in the face of the global climate crisis; it contradicts the image of a country seeking to lead a global just transition and reinforces the perception that Brazil remains trapped in a historical cycle of dependence and extraction.

Although the current government's programme is based on an ecological transition with social and environmental justice, this authorisation of oil exploration in one of the most sensitive regions of the planet highlights the contradictions between theory and practice. The rhetoric of a 'just transition' collides with the continuation of an extractive model that depends on fossil fuels, and which is justified on the grounds of energy sovereignty and national self-sufficiency.

Exploration on the Equatorial Margin will have an impact well beyond Brazilian territory. Much of the oil extracted would go for export, transferring emissions to other countries and

undermining Brazil's global climate responsibility. According to estimates by climate organisations, burning the oil potentially extracted from this region could release more than 11 billion tonnes of CO_2. That is about 5% of the total remaining carbon budget available if warming is to be limited to 1.5 °C. In other words, this has a planetary impact, not just a regional one, which compromises the country's role in the international climate fight.

This puts us in a situation of even greater climate insecurity and uncertainty. The planet has already exceeded seven of the nine planetary boundaries (defined by the scientific community as the limits of stability for the planet's ecosystems), and the fossil fuel industry is primarily responsible for this. It is a mistake to expand drilling for more wells, wherever they may be.

In addition to the environmental and climate impacts, there is also an economic argument that cannot be ignored. Several international studies, such as those by the International Institute for Sustainable Development (IISD), warn that Petrobras' oil expansion represents a high-risk investment. They estimate that up to 85% of new production projects would only be profitable in a scenario of global warming above 2.4°C, i.e., in a context incompatible with the Paris Agreement targets. Although economic factors and figures alone should not be our main motivation for rejecting exploration, they show that, even according to the logic of profit, the country is investing in assets that may quickly become stranded by the global transition to renewable sources.

Petrobras, as a strategic company, occupies a paradoxical position in this situation. While seeking to reposition itself as a leader in the energy transition, with many renewable energy projects (despite a number of conflicts around wind and solar power plants in the Northeast of Brazil) and a lot of green advertising, it is also investing heavily in new oil fields. IBAMA's decision legitimises this ambiguity, and puts

off confronting the need for a social and territorial restructuring of the energy sector.

The Equatorial Margin coastal region, stretching from Natal in the Brazilian Northeast to the border with French Guyana, is renowned for its high marine and river biodiversity, as well as being home to artisanal fishing communities, quilombolas and indigenous peoples who depend directly on coastal ecosystems. Even the installation of infrastructure for research and exploration in the Amazon estuary region will have a significant impact, not to mention the future risk of oil spills and contamination that could damage entire ecological chains, affecting fishing, water quality and traditional ways of life.

From an eco-socialist perspective, the permit given to Petrobras shows that territories on the periphery continue to be sacrificed for the sake of a centralised, dependent development project; it illustrates in practice the impasse of a 'transition' that has been captured by capital. It is not a question of denying the need for energy, but of questioning who produces it, according to what logic, and in the service of what kind of society.

Drilling for oil in the Amazon estuary reveals a conflict between two kinds of rationale: the productivist rationale (of 'commodity peoples', in the words of Davi Kopenawa), which transforms nature into a commodity, and the ecological rationale (of the forest peoples), which understands the interdependence between living systems, territories and cultures. Defending the Amazon is not an 'environmentalist' demand in the narrow sense, but a political struggle for other ways of living and other kinds of social reproduction. Protecting the mouth of the Amazon means fighting for a future for our civilisation that cannot be measured in barrels of oil, but in flows of life, autonomy and socio-environmental diversity.

This dispute between different rationales also reveals how the path of more drilling for oil reproduces historical inequalities. The indigenous, quilombola and traditional communities that live on the Amazonian coast find themselves confronting the advance of the energy frontier with no access to real decision-making mechanisms. The absence of any free, prior and informed consultation, as laid down in ILO Convention 169, reinforces the marginalisation of these peoples. The colonial logic of exploitation and environmental racism is revived, imposing socio-environmental risks on those who benefit least from the extracted wealth.

The challenge facing the progressive camp, especially those who make up the social and political base of the government, is to insist that there can be no socio-environmental justice without a break with fossil capitalism. We need to strengthen initiatives that contribute to the development of a new energy infrastructure, with communities playing an active part from the planning stage onwards the aim must be to replace thermal power and fossil fuels with decentralised, accessible, renewable and low-pollution public infrastructure at all levels.

We are opposed to any new thermal power plants, to drilling new oil wells and all other polluting projects, as well as to renewable power projects that lack socio-environmental justice. We must continue to promote dialogue with oil workers’ unions and other workers in the fossil fuel sector. Only organised struggle will be able to stop fossil capitalism, and we call on everyone to join us in this struggle!

22 October 2025

Rupture Magazine Issue 16 ‘Culture War’

Despite – or maybe because of – the overall weakness of the far left, there is no shortage of left-wing journals. Many are written by (and for?) academics and whilst these can often be informative and useful, their relevance to the actual struggles of the oppressed and exploited is not always clear. Others focus on more immediate issues but are often restricted to advancing a rather stale and narrow ‘party line’. The existence of a journal which combines topical analysis with political relevance – in an attractive and readable format – is therefore something to be celebrated. *Rupture* is one such journal, and the comrades of RISE in Ireland deserve to be warmly congratulated for bringing it out.

The latest number of the journal – Issue 16, Summer 2025 – contains a variety of articles, several of which focus on the so-called ‘culture war’ and on the need for the left to engage with and champion – not avoid or downplay – the struggles of the oppressed. These include a piece by Paul Murphy, TD, responding to a recent book with the somewhat ominous title ‘Class War – Not Culture War’. In this article Murphy warns of the danger of ‘economism’ and reminds us of Lenin’s dictum that, above all, socialists should aspire to be ‘tribunes of the people’. It concludes:

“[t]he working class will not be unified on the basis of a rational appeal to put aside other issues and unite solely on the economic issues – but only on the basis of a consistent struggle against all oppression … [w]e cannot win the class war by abandoning the cultural front”.

Other articles exploring the same theme include ‘Stay Woke’ by Comrade RS; ‘Struggle Outside the Workplace – Women in the Vanguard’ by Jess Spear; and a piece on the need for trans-

inclusive feminism by a group of comrades from *Anti-Capitalist Resistance.*

In addition to the above, the current issue also includes a helpful introduction to the relevance of Gramsci to the development of socialist strategy by a comrade from the USA; an article on the shortcomings of some 'orthodox' interpretations of historical materialism; a short piece of creative writing; a review of the popular TV show 'Severance'; and, finally, an interview with an author of a new book on the political history of rap icon Tupac Shakur.

All in all, the latest issue of Rupture contains some great articles and these alone would justify a subscription but – and this is important too – the physical magazine is also beautifully designed – with lots of charming visuals – and it's clear that a lot of thought has been put into both its content and its appearance. At a time when many of us get almost all our political content online, the pleasure of a well-produced and attractive journal with good politics shouldn't been underestimated. Do yourself a favour and get hold of a copy!

Subscriptions to Rupture Magazine including free postage to Scotland, England and Cymru are available here

RISE is an Irish Revolutionary Marxist organisation and a Permanent Observer of the Fourth International.

INTERNATIONAL DENUNCIATION OF

THE ATTEMPT TO ASSASSINATE LEONIDAS IZA SALAZAR, LEADER OF THE INDIGENOUS MOVEMENT OF ECUADOR.

[Two years ago Ecosocialist Scotland had the privilege of supporting Leonidas Iza Salazar and his comrades during a visit to Scotland as part of a wider series of visits across Europe. The shocking news that an attempt has been made on his life has filled us with anger and a renewed spirit of solidarity with both Leonidas Iza himself and with the struggle of the indigenous peoples of Ecuador which he has championed. We reproduce below an English text of an statement issued in Spanish denouncing the attempt on Leonidas' life and registering on-going support with him. We would encourage all our friends and comrades to sign the statement which is available here]

The undersigned indigenous organizations of Abya Yala, trade union groups, social movements, political organizations, human rights defenders, feminist movements, student, environmental and alternative communication organizations and personalities defending social justice; we strongly reject the attempted assassination of the leader Leonidas Iza Salazar, leader of the Indigenous Movement of Ecuador. We denounce at the international level that these acts of persecution, surveillance and harassment directed against comrade Leonidas Iza, former president of CONAIE, are part of a plan that constitutes a State policy backed by the Intelligence Law of the national government of Daniel Noboa to restrict democratic freedoms and the legitimate right to protest.

In Ecuador and many parts of the world we are witnessing an offensive of great calamities and injustices against the popular majorities. The flip side of the neoliberal plan is the solidarity of the peoples, breaking the media siege and achieving the broadest unity in defence of our most elementary rights. Leonidas you are not alone.

FIRST SIGNATURES

Argentine Association of Jurists- Argentina./Association American Association of Jurists-Continental./Association American Jurists, Ecuador Branch./Indigenous Women by CIARENA-Mexico./Consortium Oaxaca- Mexico./Evita Movement-Argentina./Kurdistan Women's Movement in Abya Yala, Latin America./CTA autonomous- Argentina./Amazon Commune-Ecuador./Front of organizations in struggle-Argentina./National Movement of Scientists Simón Bolívar (MOCIENSO)- Bolivarian Republic of Venezuela Venezuela./FTS-UNLP- Argentina./University of Oxford-United Kingdom./CADTM-Belgium./Association of University Students of Haina (Aseuha) Dominican Republic./Handkerchiefs in Rebeldía-Argentina./Coordinadora de las Organizaciones de los Pueblos Indigenous People of Quito-COIQ-Ecuador./Observatory of Human Rights and nature – Pacayacu – Lago Agrio-Ecuador./Ecumenical Movement for the Human Rights – Quilmes Memory, Truth and Justice Collective-Argentina./CONULP – National Unified Committee of Struggle of Peru./Anticapitalist resistance-Gran Brittany./Ecosocialist Scotland-Scotland./Multisectorial Federal of the Republic Argentina./Eloy Alfaro Institute for Democracy-Mexico./Medical Society International of the ELAM-Ecuador./Quinto Suyo Switzerland-Peru- Switzerland./Support for the Kitu Kara People-Ecuador./Central University and Amawtay Wasi University- Ecuador./France Amérique Latine-France./Frutos de Nuestra Tierra-Ecuador./AMPDE- Ecuador./PTS – DAUGHTERS- Argentina./New Meeting-Argentina./Center Intercultural Kapak-Ecuador./AGD UBA press secretary-Argentina./Assembly Popular of the Puna-Argentina./Network of women politicians-Ecuador./Networking-Ecuador./School Permanent PRAIS-Chile./Eloy Alfaro Plurinational Association-Ecuador./Commune PRO-Ecuador./Fundación Kapak-Ecuador./APEGECEA-Ecuador./Association. Argentina Uruguayan ecological economy-Argentina./ANKU native rights-Argentina./Whitman College USA.France Amérique Latine-France./Comité Daniel Gillard pour les Droits humains et de la

Nature. Belgium/Marea Socialista and co-founder of Aporrea.org/ Other Voices in Education Venezuela, Brazil/.Ecosocialist Scotland-Scotland/Feminist Assembly of Latin Americans/Elam- Colombia/Community Communication Infórmate Pueblo- Ecuador/AnticapitalistasMiguel Urban Crespo-Spanish State/COMUNA CHAMI- Ecuador/Comunidad Shuar Consuelo Severino Samuel Sharupi Tapuy-Ecuador/UCIA- Ecuador/Supporting Ecuador and University of Utrecht-Ecuador/ Agroecological Network of the Austro- Ecuador.

Review – Against the Crisis: Economy and Ecology in a Burning World by Ståle Holgersen

Amongst the most overused terms in politics and journalism, ‘crisis’ must be a strong contender for the top spot. A quick glance at today’s news headlines reveals – amongst others – a nightlife crisis, a tariff crisis, a cholera crisis, a housing crisis, and – heaven forbid – an injury crisis at a leading football club! More specifically, for the Marxist left, the notion of ‘the capitalist crisis’ has played an important role in our collective political imaginary. How many times have we heard something to the effect that “as the crisis deepens”, the working class will shed its illusions and in due course will rally to the socialist cause? Stale Holgersen recent book, *Against the Crisis*, takes issue with both the conceptual confusion surrounding the concept of crisis and, more importantly, at the notion that capitalist crises should be conceived as opportunities for the left.

In relation to the first point, Holgersen proposes a working definition of crisis which comprises three essential elements, as he writes, *"Crises are events that 1) come relatively quickly, 2) are embedded in underlying structures and processes, and 3) have negative effects on people or nature"* (p.5) Thus, as a consequence, he is sceptical about the concept of a 'permacrisis' (the Financial Times' word of the year 2022). As to the second, he stresses the role that crises play in sustaining the system and the political difficulties that they pose for the left:

"*While crises can – in theory – help us to reveal and expose capitalism's weaknesses and problems, they are also – in the actual political economy – central to the reproduction of capitalism. Crises are a good starting point for criticising capitalism, but they also make it harder to actually overthrow the system*"; (p.10) moreover,

"If opportunities – as defined in textbooks – are occasions or situations that make it possible to do something you want or have to do, and if opportunities – as conventionally understood – entail moments of excitement, optimism and hopefulness, and chances for advancement, then we must refrain from referring to crises as opportunities for the working class, the environmental movement or the political left" (p.16).

'Make the Rich Pay for the Crisis!' may be an attractive slogan but, as Holgersen points out, it is rarely the case that they ever actually do.

Against the Crisis focusses on the nature of the recurrent economic crises under capitalism and on the overarching issue of the ecological crisis. One of the main strengths of the book is how it analyses the specifics of each of these, their similarities and differences, and the complex relationship between them. Holgersen takes issue with the (reassuring?) view that the ecological crisis, in itself, poses a threat to

the continued existence of capitalism. Paraphrasing Lenin he wryly observes, *"[It] is more likely … that the last capitalist will sell a jug of gasoline to his last customer in a world on fire; or that the last capitalist will order workers to use the latest technology to produce even more survival kits"* (p.106).

In attempting to understand these economic and ecological crises, Holgersen applies an approach which combines both empirical data and structural analysis by way of a series 'abstractions'. Thus crises, Holgersen argues, need to be understood simultaneously (1) at the 'surface level' (e.g. a financial crisis), which is in turn related to (2) the concrete organisation of nature/capitalism (e.g. 'neo-liberalism'), rooted in (3) the crisis tendencies of the system (e.g. the increase in the 'organic composition of capital') which are finally associated with (4) the profit-driven nature of the system and (5) ultimately, with the underlying contradiction between use-value and exchange value which characterises the capitalist system as a whole. It is at these, more fundamental levels of abstraction, that both the economic and the ecological crises – despite their specificities and important differences – can be conceptualised as different manifestations of the same systemic imperatives and contradictions.

Holgersen applies this overall framework to a number of specific issues associated with crises under capitalism. Above all, he underlines the essential class dimensions of such crises. Far from us all being in the 'same boat', crises are caused by one class but typically paid for by another. More broadly he writes,

"[t}hat class struggle intensifies during crises of capitalism may sound like a dream to the left, who might be more than happy to welcome some extra class struggle. But most of this is nothing to cheer about. This is class struggle from above, subtly and quietly, often with murderous efficiency" (p.142).

Against the Crisis also includes a very useful discussion of the relationship between racism, fascism and capitalist crises. For Holgersen racism is a permanent feature of such crises, a predictable response *"within a capitalism built for centuries on colonialism and imperialism"*, but *"[w]here racism is the rule, fascism is the exception; if racism is the eternal answer to crisis, fascism is the exceptional solution"* (p.187) and *"[f]ascism is a solution when it seems that the crises will not be able to reproduce capitalism. In other words, fascism becomes a possibility when the basic hypothesis of this book is challenged. Fascism is the shock therapy when capitalism really needs to change in order to survive"* (p.194).

Holgersen applies a variety of theoretical frameworks to help illuminate the nature of capitalist crises, drawing on both the Trotskyist tradition, especially the work of Ernest Mandel and Daniel Bensaid, and on the 'left eurocommunism' of Nicos Poulantzas, and specifically, on the latter's concept of the 'relative autonomy' of the capitalist state. This represents a potentially innovative fusion of traditions that have traditionally between somewhat remote and indeed hostile to each other; the resumption of a dialogue that briefly took place in the late 1970's and was subsequently lost to history, not least by the virtual disappearance of the 'left eurocommunism' perspective by the early 1980's[i].

However, whilst Holgersen's book is theoretically rich and stimulating, in a refreshing contrast with much current leftwing theorising, it also focusses on the practical responses which capitalist crises demand of the left. Paralleling the analytical abstractions that he employs to understand the nature of crises; he distinguishes between three 'levels' around which the left should formulate such a response. In particular, he distinguishes between (1) crisis management (2) crisis policy and (3) crisis critique and argues convincingly that then left needs all of the above. In

fact, it is the weakness of the left at the level of crisis management/policy, in contrast to its relative sophistication at the level of crisis critique, which leaves us vulnerable to collapsing into essentially 'Keynesian' solutions to when the crisis actually hits. Holgersen rightly stresses the urgent need for the left to develop its own distinctive and credible crisis policies and proposes several possible sources for these; including a renewed programme of 'transitional demands', the advocacy of anti-capitalist 'structural reforms' and a strategy which operates simultaneously 'in and against' the capitalist state. As he notes:

"Crisis and its causes are something we must fight against. Rather than opportunities we look forward to exploring, or moments when the fight for socialism is put on hold, the crises are problems we must solve" (p.19).

Overall, *Against the Crisis* is a fascinating and rewarding read providing useful material on a host of topics. If I have one reservation about the book it would be that whilst correctly stressing the 'destructive functionality' of cyclical crises under capitalism and their essential role in ensuring the reproduction of the system, it is not at all at clear that similar considerations apply to the more long-term 'organic' downturns of the system which can and do span numerous cyclical 'booms' and 'bursts'. It is not of course that Holgersen is unaware of the distinction here and in fact discusses it at various points, but perhaps the relationship between these different 'crises' (indeed whether the latter is correctly regarded as a 'crisis' in the sense that Holgersen defines the term) could have been explored more thoroughly. The 'functionality' of capitalism's cyclical undulations makes much more intuitive sense than those of its 'long downturns', especially when the latter – for example in the case of the 'Great Depression' of the 1920's and 30's – required a cataclysmic world war to finally resolve. In a similar vein, whilst there is no guarantee that any particular crisis will

be the ‘final’ crisis of capitalism, it doesn’t follow that we can’t or shouldn’t talk in terms of an overall systemic decline.

Notwithstanding this, Holgersen’s overall thesis is thoughtful, important, and timely. We can’t rely on the crisis of capitalism to deliver the transition to socialism; on the contrary, it is only by finding the political resources to struggle effectively ‘against the crisis’ that we will find our way to a better society. Although crises typically and paradoxically strengthen the system, the ultimate challenge is, as Holgersen concludes, to definitively ‘falsify’ this very thesis.

[i] See ‘L’État et la transition au socialisme. Interview de Nicos Poulantzas par Henri Weber’, *Critique communiste* (the Ligue Communiste Révolutionnaire journal), no. 16, June 1977 translated to English as ‘The State and the Transition to Socialism’, in *The Poulantzas Reader,* ed by James Martin (Verso, 2008) pp. 334-360

Reviewed by Iain Gault, Against the Crisis: Economy and Ecology in a Burning World is published by Verso and is available here

There is a *Scotonomics* You Tube interview with Holgersen which outlines the main themes of the book and which is well worth a look. It can be accessed here

Ståle Holgersen is a Senior Lecturer in Human Geography at Stockholm University, Sweden. He is a member of two research collectives: the Zetkin Collective (ecosocialist group working on political ecologies of the far right) published *White Skin, Black Fuel* on Verso in 2021 and Fundament (a housing research collective) published *Kris i Bostadsfrågan on Daidalos in* 2023.

Review – For the Earth to Live: The Case for Ecosocialism by Allan Todd

“For the Earth to Live” is a compelling and essential read for anyone seeking a radical and comprehensive understanding of the interconnected ecological and social crises facing our world. Written by Allan Todd, with a foreword by Professor Julia Steinberger, it emerges as an unapologetic and passionately argued case for ecosocialism.

The book distinguishes itself by its direct and unwavering commitment to ecosocialist principles, boldly asserting the necessity of uniting ecological concerns with socialist solutions. In an era often characterised by cautious and diluted discourse, “For the Earth to Live” offers a bracingly clear analysis and position, advocating for a political direction that is uncompromisingly pro-ecology and pro-socialism. It actively seeks to combine “Pessimism of the intellect, optimism of the will,” drawing on the wisdom of Antonio Gramsci to provide both a stark awakening to the realities of our situation and a powerful call to action.

A significant strength of this work lies in its well-informed and thoroughly cited analysis. Todd presents a treasure-trove of political, historical, and scientific evidence to contextualise the climate, biodiversity, and health threats we face within our prevailing political and economic systems. The book is structured logically, building from an exposition of ecological dangers to examining political and economic threats, culminating in a powerful argument for revolutionary ecosocialist politics as the necessary response. The extensive

referencing provides readers with an excellent foundation for further exploration and independent understanding.

“For the Earth to Live” makes a significant contribution by aiming to articulate a majoritarian perspective for ecosocialism. It moves beyond the notion of ecosocialism as a fringe ideology, presenting it as the potential “political home of the majority of humans on planet earth” and of the rest of life on Earth. This book offers a more accessible pathway for arguing for ecosocialism as a vital project for the 99 percent.

Furthermore, the book actively seeks to counter the understandable despair that can arise when confronting the severity of the ecological and political challenges. By promoting Gramsci’s “optimism of the will,” it encourages readers to see “horizons even in the darkest night,” fostering the determination needed to continue the struggle for a better future. It explicitly states that ecosocialism offers the “best hope for replacing today’s ‘old order’ with a new one”.

The author doesn’t shy away from highlighting the dire warnings from climate, ecological, and pandemic-health science reports, illustrating the interconnected crises facing our environment and the failures of current political responses. The book also touches upon the historical context of humanity’s relationship with nature, including the more harmonious approaches found in Indigenous societies, suggesting important ways forward.

In conclusion, “For the Earth to Live” is a vital and inspiring contribution to the literature on ecosocialism. It combines a rigorous and well-researched analysis with a passionate and hopeful call to action. By directly confronting the crises of our time and offering a clear and compelling alternative, this book will likely be an essential resource for activists, scholars, and anyone seeking a pathway towards an ecologically sustainable and socially just world. It

encourages readers to embrace “optimism of the will” grounded in a clear understanding of the challenges, ultimately arguing that our best chance for the Earth to live lies with ecosocialism.

Reviewed by Duncan Chapel, “For the Earth to Live” is published by Resistance Books and is available here.

Allan Todd is an ecosocialist/environmental and anti-fascist activist. He is a member of Anti-Capitalist Resistance and Extinction Rebellion North Lakes (Cumbria), and is the author of *Revolutions 1789-1917* (CUP), *Trotsky: The Passionate Revolutionary* (Pen & Sword), *Ecosocialism Not Extinction* (Resistance Books), and *Che Guevara: The Romantic Revolutionary* (Pen & Sword).

Allan will speaking about the book at a free event in Glasgow at 7pm on 21st May 2025. For further details of the event and to reserve a copy of the book see Mount Florida Books

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For a May Day of anti-fascist and anti-imperialist resistance

Declaration of the Executive Bureau of the Fourth International

On 5 April in the United States, 1,300 demonstrations involving 500,000 people expressed broad anger against Trump and his far-right government. These mobilizations, significant but still in their early stages, show that it is possible to respond to the violent attacks carried out around the world

against the interests of workers, migrants, victims of racial oppression, women, and the LGBTI community.

In Serbia, Greece, South Korea, Turkey, Britain, Germany, Argentina and India, significant sectors of the population have also mobilized against their governments – putting them in a tight spot, and against the far right. The youth have played a fundamental role in almost all of these resistance movements. The broad movement of solidarity with the people of Gaza against the genocide imposed by the Zionist state, which has mobilized hundreds of thousands of young people, many of them from racialized backgrounds in imperialist countries (including anti-Zionist Jews), shows the way forward in the mobilization against imperialist and extreme right offensives. This movement strengthens solidarity with the Ukrainian resistance against the Russian invasion, the resistance of the Kanak people against French imperialism, and all other forms of anti-fascist and anti-imperialist solidarity and resistance.

2025 May Day is an opportunity to demonstrate worldwide our international solidarity with the struggles against warmongering policies, the far right, against neoliberal policies, and for the democratic, economic, and social rights of the people. The Palestinian flag will fly as a symbol of resistance all over the world.

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The world has become even more unstable, uncertain, and dangerous. We must confront the climate emergency and the economic, social, and political crises engendered by capitalism. The authoritarian and xenophobic-protectionist policies of Putin and Trump, and the imperialist and commercial wars they are waging are deepening the crisis of this system. Trump’s measures worsen the economic crisis and cause more inflation, and layoffs, in addition to reinforcing ecocidal and imperialist extractivism. The authoritarian,

imperialist or regional imperialist governments of Trump, Putin, Netanyahu, Meloni, Orbán, Erdogan, Modi, Xi Jinping and Marcos are leading these attacks. Their reactionary conservatism is simultaneously articulated through a multiplication of attacks on social and democratic rights, including women's reproductive rights, LGBTI rights, particularly those of trans people, against freedom of the press and expression, against migrants and all racialized people – who are increasingly subjected to discrimination, illegalization, family separation, imprisonment and deportation.

Faced with this situation, the Fourth International affirms the urgent need to fight for the broadest freedom of movement and settlement, with equal rights regardless of nationality, origin, gender, or sexuality. The Fourth International demands a freeze on prices and an increase in wages, the cancellation of illegitimate debts, and the expropriation of banks and large energy companies.

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The response to the warmongering policies of Trump and Putin, which are embodied in the invasion of Ukraine and the genocide in Palestine, as well as in their attempts to reach an agreement to divide up Ukraine's wealth, cannot be militarism. The European Union is trying to organize itself to form a third economic and military pole based on a headlong rush into warmongering and antisocial austerity policies. It uses the pretext of responding to Putin and Trump to increase military budgets. It claims that, to do so, drastic cuts in social spending are necessary – in hospitals, schools, pensions, public jobs, and, of course, aid to countries in the South, as Trump has done. This policy is fraught with threats to humanity, whether through the threat of war, including nuclear war or through the rise of neo-fascism around the world and their open rejection of the fight against the climate crisis.

The Fourth International calls for a global movement against wars, militarization, and against nuclear weapons. This movement does not clash with but instead strengthens support to the armed and unarmed struggle of the peoples against imperialist wars, particularly in Palestine and Ukraine, but also of all peoples subjected to imperialism and regional powers in the Congo, Sudan, the Sahel, Kurdistan, Armenia, Yemen, Myanmar. Because there can be no peace without justice.

There is an urgent need to build another world based on cooperation rather than violence, on socialization (of natural resources, transport, banks) and not competition, on democratic decisions about what to produce and what goods to circulate, on solidarity instead of the hatred encouraged by the far right. At the forefront of this struggle are these ones who fight against the far right, against liberal governments, against war, for the liberation of Palestine and Ukraine. The Fourth International expresses this in its manifesto for the eco-socialist revolution, adopted at its 18th Congress.

This May Day, we call on workers, peasants, those living in poor neighbourhoods, and all oppressed peoples and sectors to mobilize massively to change the world. In the face of the rise of the far right and the authoritarian policies of all governments, the Fourth International calls for building unified campaigns in response to warmongering imperialism, neo-fascism, and neoliberalism. Let’s change the balance of power!

- International solidarity against imperialism and authoritarianism on the 1st of May, historical day of international resistance and solidarity!
- Stop wars and militarization! Free Palestine! Russian troops out of Ukraine!
- Stop the far right all over the world!
- Defence of workers’ demands, for an ecosocialist revolution!

28 April 2025

From Socialist Politics, Sweden

Manifesto for an Ecosocialist Revolution – Break with Capitalist Growth

Introduction

This Manifesto is a document of the Fourth International, founded in 1938 by Leon Trotsky and his comrades to save the legacy of the October Revolution from Stalinist disaster. Rejecting sterile dogmatism, the Fourth International has integrated the challenges of social movements and the ecological crisis into its thinking and practice. Its forces are limited, but they are present on every continent and have actively contributed to the resistance to Nazism, May 68 in France, solidarity with anti-colonial struggles (Algeria, Vietnam), the growth of the anti-globalization movement and the development of ecosocialism.

The Fourth International does not see itself as the sole vanguard; it participates, to the extent of its strength, in broad anti-capitalist formations. Its objective is to contribute to the formation of a new International, of a mass character, of which it would be one of the components.

Our era is one of a double historic crisis: the crisis of the socialist alternative in the face of the multifaceted crisis of capitalist "civilization".

The Fourth International is publishing this Manifesto now because we are convinced that the process of ecosocialist revolution, at different territorial levels but with a planetary dimension, is more necessary than ever: it is a question of not only of putting an end to the social and democratic regressions that accompany global capitalist expansion, but also saving humanity from an ecological catastrophe without precedent in human history. These two objectives are inextricably linked.

However, the socialist project which forms the basis of our proposals requires a broad refoundation fed by a pluralistic assessment of experiences and by the major movements fighting all forms of domination and oppression (class, gender, oppressed national communities, etc.). The socialism we propose is radically different from the models that dominated the last century or from any statist or dictatorial regime: it is a revolutionary project, radically democratic, to which feminist, ecological, anti-racist, anti-colonialist, antimilitarist and LGBTQI+ struggles contribute.

We have used the term ecosocialism for some decades now because we are convinced that the global threats and challenges posed by the ecological crisis must permeate all struggles within/against the existing globalized order. The relationship with our planet, overcoming the “metabolic rift” (Marx) between human societies and their living environment, and the respect for the planet’s ecological equilibrium are not just chapters in our programme and strategy, but its common thread.

The need to update the analyses of revolutionary Marxism has always inspired the action and thought of the Fourth International. We are continuing this approach in writing this Ecosocialist Manifesto: we want to help formulate a revolutionary perspective capable of confronting the challenges of the 21st century. A perspective that draws inspiration from social and ecological struggles, and from the

genuinely anti-capitalist critical reflections that are developing around the world.

The objective necessity of an ecosocialist, antiracist, antimilitarist, anti-imperialist, anticolonialist and feminist revolution

All over the world, far-right, authoritarian and semi-fascist forces are gaining power and influence. The lack of an alternative to the crisis of late capitalism is breeding despair which feeds misogyny, racism, queerphobia, climate change denial and reactionary ideas in general. Frightened because the ecological crisis objectively threatens accumulation for profit, billionaires are turning to a new far right that offers its services to save the system through lies and social demagogy. Authoritarian policies and oligarchs form a powerful alliance to safeguard the power of capital. They target environmental protection but also social programmes, and wage a war against workers and the poor, all the while claiming to represent them against the liberal establishment.

Capital triumphs, but its triumph plunges it into the insurmountable contradictions highlighted by Marx. Faced with these, Rosa Luxembourg issued her warning in 1915: “Socialism or barbarism”. One hundred and ten years later, sounding the alarm is more urgent than ever, as the catastrophe growing around us is unprecedented. To the plagues of war, colonialism, exploitation, racism, authoritarianism, oppressions of all kinds, is added a new scourge, which exacerbates all the others: the accelerated destruction by capital of the natural environment on which the survival of humankind depends.

Scientists identify nine global indicators of ecological sustainability. They estimate that danger limits have been reached for seven of them. Due to the capitalist logic of accumulation, at least six have already been crossed (climate, functional integrity of ecosystems, the nitrogen and

phosphorus cycles, ground- and freshwater, land use change, pollution by new chemical entities). The poor are the main victims of this destruction, especially in poor countries.

Under the whiplash of competition, big industry and finance strengthen their despotic hold on people and the Earth. The destruction continues, despite the warning cries of science. The craving for profit, like an automaton, demands ever more markets and ever more goods, hence increased exploitation of the labour force and plundering of natural resources.

Legal capital, so-called criminal capital and bourgeois politics are closely intertwined. The Earth is bought on credit by the banks, the multinationals and the rich. Governments increasingly strangle human and democratic rights through brutal repression and technological control.

The same causes underlie social inequality and environmental degradation. It is an understatement to say that the limits of sustainability have also been crossed on the social level.

Capitalism entails scarcity for billions of people and infinite wealth for a tiny number. On the one hand, the shortage of jobs, wages, housing and public services fuels the reactionary idea that there aren’t enough resources to satisfy everybody’s needs. On the other, with their yachts, their jets, their swimming pools, their exclusive massive golf courses, their many SUVs, their space tourism, their jewellery, their *haute couture* and their luxurious homes in all four corners of the world, the richest 1% own as much as do 50% of the world’s population. The “trickle-down theory” is a myth. Wealth “trickles” towards the rich, not the opposite. Poverty is increasing even in “developed” countries. Labour income is squeezed ruthlessly, and social protections – where they exist – are dismantled. The world capitalist economy floats on an ocean of debt, exploitation and inequalities.

Within the working classes, the most vulnerable populations

and racialized groups are hardest hit. Ethnic and racial communities are deliberately placed in areas contaminated by often toxic and hazardous waste, in more polluted, as well as in high-risk areas, lacking urban planning (hillsides, for example). Victims of environmental racism, these populations are also systematically excluded from the design and implementation of environmental policies.

Assigning women the duty of caring for others allows capital to benefit from cheap social reproduction and encourages the implementation of brutal austerity policies in public services. Generally speaking, inequality and discrimination particularly affect women, who continue to provide most domestic and care work, whether free or paid. They receive only 35% of labour income. In some regions of the world (China, Russia, Central Asia), their share is declining, sometimes significantly. Beyond work, women are under attack on all fronts as women, from sexist and sexual violence – femicides, rapes, sexual harassment, sex and labor trafficking – to the right to food, to education, to be respected and to control their own bodies.

LGBTQI+ people, particularly transgender people, are the target of a global reactionary offensive that exacerbates their precariousness and discrimination, compromises their access to healthcare, and consequently, public health.

People with disabilities are discarded by capital because they cannot work for profit, or their work requires adjustments that reduce profits. Some are victims of forced sterilization. The spectre of eugenics is resurfacing.

While old people of the working classes are also discarded, the lives of future generations are generally mutilated in advance. Most working class parents no longer believe that their children will live better than they do. A growing number of young people observe the organized destruction of their world with dread, rage, sadness and grief, as it is raped,

gutted, drowned in concrete, engulfed in the cold waters of selfish calculation.

The scourges of famine, food insecurity and malnutrition had receded at the end of the 20th century; they are now burgeoning again as a result of a catastrophic convergence of neoliberalism, militarism and climate change: almost one in ten people are hungry, almost one in three suffer from food insecurity, and more than 3 billion cannot afford a healthy diet. One hundred and fifty million children under the age of five are stunted by hunger. The vast majority of them have the sole fault of having been born on the periphery of capitalism.

Hope for a peaceful world is evaporating. More than 30 countries are or have recently been in wars of considerable dimensions, including Sudan, Iraq, Yemen, Palestine, Syria, Ukraine, Libya, the Democratic Republic of Congo and Myanmar. The climate crisis itself, weather phenomena, and the resulting intense migratory flows are fuelling many conflicts around the globe. The suffering, displacement and death of populations is tremendous.

While imperialisms squabble, urgent measures for climate transition and a sustainable future are called into question. Wars, besides being calamitous in terms of human lives, attacking women’s bodies, using rape as an instrument of terror and dehumanizing collective life, are harmful to the planet we live on. They destroy habitats, cause deforestation, poison the soils, the waters and the air, and are major sources of carbon emissions.

The brutal Russian war against Ukraine and the new level of ethnic cleansing perpetrated in Gaza and against the Palestinian people in general are major crimes against humanity. Both cases confirm the barbarian nature of capitalism.The Russian imperialist aggression against Ukraine has fostered geopolitical tensions on a global scale. It confirms the entry of a new era of inter-imperialist

competition for global hegemony. Land, energy and mineral resources are an important stake of this inter-imperialist competition.

Everyone could have a good life on Earth, but capitalism is an exploitative, macho, racist, warlike, authoritarian and deadly mode of predation. In two centuries, it has led humanity into a deep ecosocial impasse. Productivism is destructivism. The overexploitation of natural resources, rampant extractivism, the pursuit of maximum short-term yields, deforestation and land-use change are leading to a collapse of biodiversity, that is, of life itself.

Climate change is the most dangerous aspect of ecological destruction, it is a threat to human life without precedent in history. The Earth is in danger of becoming a biological wasteland uninhabitable for billions of poor people who are not responsible for this disaster. To stop this catastrophe, we must halve global carbon dioxide and methane emissions before 2030, and reach zero net greenhouse gases emissions before 2050. So, a priority is to banish fossil fuels, agribusiness, the meat industry and hyper-mobility… that is to say, produce less globally.

In this context, is it possible to meet the legitimate needs of 3 billion people living in appalling conditions, mainly in the countries of the Global South[1]? Yes. The richest 1% emit nearly twice as much CO2 as the poorest 50%. The richest 10% are responsible for more than 50% of CO2 emissions. The poor emit far less than 2-2.3 tonnes of CO2 per person per year (the average volume that must be reached in 2030 to achieve net-zero emissions by 2050 with a 50% probability). A dollar spent to meet the needs of the richest 1% emits 30 times more CO2 than a dollar invested to meet the social needs of the poorest 50% of the world’s population.

The climate impact of production aimed at satisfying human needs – especially when democratically planned and assumed by

the public sector in a context of social equality – is much lower than that of production aimed at satisfying the needs of the rich through GDP growth and blind market competition for profit. It would be largely offset by the radical reduction of the carbon footprint of the richest 1% – they must divide their emissions by 30 in a few years in the North as in the South! – and sobriety for all. In fact, stopping the catastrophe needs a society that provides well-being and guarantees equality like never before. Yet the rich refuse to make even the slightest effort! On the contrary: they want ever more privileges!

Governments have pledged to stay below +1.5°C, to maintain biodiversity, to achieve so-called "sustainable development" and to respect the principle of "common but differentiated responsibilities and capacities" in the ecological crisis, while producing ever more goods, using ever more energy. These combined promises will not be respected by capital. The facts show this: 33 three years after the Earth Summit in Rio (1992), the global energy mix is still completely dominated by fossil fuels (84% in 2020). The total production of fossil fuel has increased by 62%, from 83 000 Terawatt-hour (TWh) in 1992 to 136 000 TWh in 2021. Renewables add to the mainly fossil energy system, offering more capacities and new markets to capitalists.[2]

· With the energy crisis unleashed after the pandemic and deepened by the Russian imperialist war on Ukraine, all capitalist powers revived coal, oil, natural gas (including shale gas), and nuclear power.

· The promotion of artificial intelligence (AI) by Big Tech companies and capitalist governments poses a new threat. Data centres and crypto-mining already consume nearly 2% of the world's electricity. This consumption will increase dramatically with the expansion of AI, which requires enormous amounts of energy and water. People's lives will be affected in numerous ways. The capitalist use of AI threatens tens of

millions of jobs, degrades and undermines artistic and cultural creation, reinforces systemic racism, and accelerates the spread of far-right lies. Moreover, AI and data centres accelerate the frenzy of restless capitalism, which monopolizes people's attention, thus corrupting their free time and social connections.

· The main force historically responsible for climatic shift, US imperialism, has enormous means to fight against the catastrophe, but its political representatives criminally subordinate this fight to the protection of their world hegemony, when they do not simply deny the crisis.

· The measures big polluters implement under the label of "decarbonization" not only fail to address the magnitude of the climate crisis but also accelerate extractivism, mostly in the dominated countries, but also in the North and in the oceans, at the expense of both populations and ecosystems.

· This so-called "decarbonization" exacerbates imperialist land grabbing and exploitation of labour in the South, with the complicity of the local bourgeoisies (as illustrated by various projects using solar and wind energy in the territories of traditional communities, indigenous peoples, farmers and small-scale fishermen in the countries of the South as well as in "free zones", in order to produce "green hydrogen" for industries in developed countries).

· "Carbon markets", "carbon offset", "biodiversity compensations" and "market mechanisms" based on the understanding of nature as capital weigh on the least responsible, the poor, in particular indigenous people, racialized people and the peoples of the South in general.

Valid in theory, abstract concepts such as "circular economy", "resilience", "energy transition", and "biomimicry" become hollow formulas in practice as soon as they are used in the service of capitalist productivism. If there is no plan

implemented by society as a whole for the conversion of production, then technical improvements (e.g. to make energy production cheaper) have a rebound effect[3]: a reduction in the price of energy generally leads to higher energy and material consumption.

The right blames global warming and the decline in biodiversity on "galloping" population growth. In this way, they seek to blame the oppressed for the crisis and their own misery, in order to impose population control measures on them. In reality, high population growth rates are a consequence rather than a cause of poverty. Income security, access to food, education, healthcare, and housing, gender equality, and women's empowerment all contribute to the demographic transition because mortality rates, and then birth rates, decline.

The capitalist fetish for accumulation prevents recognition of this truth. In the face of the climate crisis, the fetish will ultimately leave only two options: deploy sorcerer's-apprentice technologies (nuclear, carbon capture/sequestration, geoengineering) or sacrifice billions of poor people in poor countries, saying that "nature" has so decided.

Politically, the impotence and injustice of green capitalism play into the hands of a fossil, conspiratorial, colonialist, racist, violently macho and LGBT-phobic neo-fascism, which is not put off by this second possibility. A sector of the wealthy is marching towards a huge crime against humanity, cynically betting that their wealth will protect them, letting the poor die.

World capitalism is not progressing gradually towards peace and sustainable development, it is going backwards and with great strides towards war, ecological disaster, genocide and neo-fascist barbarism.

In the face of this challenge, it is not enough to question the neoliberal regime and to revalue the role of the state. It would not even be enough to stop the dynamic of accumulation (an impossible goal under capitalism!). Global final net energy consumption must decrease radically – which means producing less and transporting less globally – while increasing energy consumption in poorer countries to meet social needs.

It is the only solution that makes it possible to reconcile the legitimate need of well-being for all, and the regeneration of the global ecosystem. Just sufficiency and just degrowth – ecosocialist degrowth – is a *sine qua non* condition of rescue.

Getting out of the productivist impasse is only possible under the following conditions:

• abandon "techno-solutionism", that is, the idea that the solution will come from new technologies (their impact on energy and resources is often underestimated, or not taken into account). In an ecologically wise way, decide to use the means we have – they suffice to meet the needs of all;

• drastically reduce the ecological footprint of the rich to permit a good life for all;

• put an end to the free market in capital (stock markets, private banks, pension funds);

• regulate markets for goods and services;

• maximize direct relationships between producers and consumers at all levels of society, and the processes of evaluating needs and resources from the perspective of use values and ecological and social priorities;

• determine democratically what needs these use values must satisfy, and how;

• include, at the centre of this democratic deliberation, taking care of humans and ecosystems, careful respect for living things and for ecological boundaries.

• consequently, suppress useless production and useless transport, rethink and reorganize all productive activity, its circulation and consumption.

These conditions are necessary but not sufficient. Social and ecological crises are one. We must rebuild an emancipatory project for the exploited and the oppressed. A class-based project which, beyond basic needs, favours being over having. A project that profoundly changes behaviour, consumption, the relationship with the rest of nature, the conception of happiness and the vision that humans have of the world. An anti-productivist project to live better by taking care of living things on the only habitable planet in the solar system.

Capitalism has plunged humanity into such a bleak situation before, notably on the eve of the First World War. Nationalist hysteria gripped the masses and social democracy, betraying its pledge to respond to war with revolution, gave the green light to the greatest massacres in human history. Nevertheless, Lenin defined the situation as “objectively revolutionary”: only revolution could stop the slaughter, he said. History proved him right: the revolution in Russia and its tendency to spread forced the bourgeoisies to put an end to the massacre. The comparison obviously has its limits. The mediations towards revolutionary action are infinitely more complex today. But the same awakening of consciousness is necessary. In the face of the ecological crisis, an anti-capitalist revolution is even more objectively necessary. It is this fundamental judgement that must serve as a foundation for the elaboration of a programme, a strategy and a tactic, because there is no other way to avoid catastrophe.

The world we fight for

Our project for a future society articulates social and political emancipation with the imperative to stop the destruction of life and to repair as much as possible of the damage already done.

We want to (try to) imagine what a good life would be for everyone, everywhere, while reducing the consumption of matter and energy, taking into account differentiated responsibilities, and therefore reducing material production. It is not a question of giving a ready-made model, but of daring to think of another world, a world that makes us want to fight to build it by breaking with capitalism and productivism.

“Yes, it is bread we fight for, but we fight for roses too.”

A good life for all requires that basic human needs – healthy food, health, shelter, clean air and water – are met.

A good life is also a chosen life, fulfilling and creative, engaged in rich and equal human relationships, surrounded by the beauty of the world and human achievements.

Our planet (still) has enough arable land, drinking water, sun and wind, biodiversity and resources of all kinds to meet legitimate human needs while renouncing climate-damaging fossil fuels and nuclear power. However, some of these resources are limited and therefore exhaustible, while others, although they are inexhaustible, require for their human consumption materials that are exhaustible or even rare and whose extraction is ecologically damaging. In any case, as their use cannot be unlimited, we must use them carefully and sparingly, in an ecologically wise way.

Essential to our lives, they must be excluded from private appropriation, considered as common goods because they must benefit humanity as a whole both today and in the long term.

In order to guarantee these common goods over time, collective rules defining the uses but also the limits of these uses, the obligations to take care of or repair, must be drawn up.

Because a mangrove is not cared for in the same way as an icecap, a wetland in the same way as a sandy beach, a tropical forest in the same way as a river, because solar energy does not obey the same rules, does not impose the same material constraints as wind or water power, the elaboration of rules can only be the fruit of a democratic process involving those immediately concerned, workers and inhabitants.

Our common good includes all the services that allow us to respond in an egalitarian way, and therefore free of charge, to the needs of education, health, culture, access to water, energy, communication, transport, etc. They, too, must be managed and organized democratically by the whole of society.

Services that deal with people and the care they need at the different stages of life break down the separation of public and private, all the while respecting the privacy of all, and end the assignment of women to these tasks by socializing them, i.e. by making them the business of the whole of society. These services for social reproduction are essential tools, among others, to fight patriarchal oppression.

All these decentralized, participatory, community-based “public services” form the basis of a non-authoritarian social organization.

On the scale of society as a whole, democratic ecological planning allows people to reappropriate the major social choices relating to production, to decide, as citizens and users, what to produce and how to produce it, what services must be provided, and the acceptable limits for the use of material resources such as water, energy, transport, land, etc. These choices are prepared and enlightened by collective deliberation processes that rely on the appropriation of

knowledge, whether scientific or derived from the experience of populations, on the self-organization of the oppressed (women's liberation movements, racialized peoples, people with disabilities, etc.) to push back the barriers to development and to continue the conscious fight against discrimination and oppression.

This global economic and political democracy is articulated with multiple decentralized collectives/committees: those that allow decisions to be taken at the local level, in the city or neighbourhood, on the organization of public life and those that allow workers and producers to control the management and organization of their workplace, to decide on the way to produce and therefore to work. It is the combination of these different levels of democracy that allows cooperation and not competition, a management that is fair from an ecological and social point of view, fulfilling from a human point of view, at the level of the workplace, the company, the branch … but also of the neighbourhood, the city, the region, the country and even the planet!

All decisions on production and distribution, on how we want to live, are guided by the principle: Decentralize as much as possible, coordinate as much as necessary.

Taking charge of one's life, and participating in social collectives, requires time, energy, and collective intelligence. Fortunately, the work of production and social reproduction only takes up a few hours a day.

Production is exclusively devoted to the satisfaction of democratically determined needs. Production and distribution are organized in such a way as to minimize the consumption of resources and to eliminate waste, pollution and greenhouse gas emissions. It constantly aims at sobriety and "programmed sustainability" (as opposed to the programmed obsolescence of capitalism whether planned or simply due to the logic of the race for profit). Producing as close as possible to the needs

that are to be met allows for a reduction in transport and a better understanding of the work, materials and energy required.

Thus, agriculture is ecological, small-scale and local in order to ensure food sovereignty and the protection of biodiversity. Processing workshops and distribution channels ensure that most of the food is produced in short circuits.

The energy sector based on renewable sources is as decentralized as possible to reduce losses and optimize sources. Activities related to social reproduction (health, education, care of the elderly or dependent persons, childcare, etc.) are developed and enhanced, taking care not to reproduce gender stereotypes.

Although work occupies less time, it occupies an essential place because, together with nature and by taking care of it, it produces what is necessary for life.

Self-management of production units combined with democratic planning allows workers to control their activity, to decide how to organize work and to question the division between manual and intellectual work. This deliberation extends to the choice of technologies according to whether or not they allow the work collective to control the production process.Giving pride of place to concrete, practical and real knowledge of the work process, to collective and individual know-how, and to creativity, makes it possible to design and produce robust goods that can be dismantled and repaired, reused and, if necessary, recycled, and to reduce the consumption of materials and energy from manufacture to use.

In all areas, the conviction of doing something useful and the satisfaction of doing it well are combined. As for tedious tasks, everyone pays attention to reducing the load and difficulty. However, there remains an essential part which is performed by everyone in turn.

A large part of material production, because the volume is greatly reduced, can be deindustrialized (all or part of clothing or food) and artisan skills, in which everyone could be trained, should be better valued.

Liberating labour from alienation allows us to abolish the boundary between art and life in a kind of “luxury communism”. We can keep or share tools, furniture, a bicycle, clothes … all our lives, because they are ingeniously designed and beautiful.

Being rather than having

“Only that which is good for all is worthy of you. Only that is worthy of being produced which neither privileges nor demeans anyone.” (A. Gorz)

Freedom lies not unlimited consumption, but in chosen and understood self-limitation, defined against consumerist alienation. Collective deliberation makes it possible to deconstruct artificial needs, to define “universalizable” needs – i.e. not reserved for certain people or certain parts of the world – which must be satisfied.

True wealth does not lie in the infinite increase of goods – having – but in the increase of free time – being. Free time opens up the possibility of fulfilment in play, study, civic activity, artistic creation, interpersonal relationships and with the rest of nature.

So we are opening the way to a lot of activity because we have time to think about it and because we can do it keeping care for people and the rest of nature at the centre.

The places where we live, each space in which we socialize, belong to us for building other interpersonal social relationships. Freed from land speculation and the car, we can rethink the use of public spaces, bridge the separation between the centre and the periphery, multiply recreational,

meeting and sharing spaces, restoring nature to cities with urban agriculture and community market gardening, restoring biotopes embedded in the urban fabric… And beyond that, implement a long-term policy aimed at rebalancing urban and rural populations and overcoming the opposition between town and country in order to reconstitute liveable, sustainable human communities on a scale that allows for real democracy.

Our desires and emotions are no longer things to be bought and sold, the range of choices is greatly enlarged for everyone, everyone can develop new ways of having sexual relationships, of living, working and raising children together, of building life projects in a free and diverse way, respecting each person’s personal decisions and humanity, with the idea that there is no one possible option, or one option better than the others. The family can stop being the space for the reproduction of domination, and stop being the only possible form of collective life. We can thus rethink the form of parenthood in a more collective way, politicize our personal decisions about motherhood and parenthood, reflect on how we consider childhood and the role of the elderly or disabled, the social relations we establish with them, and how we are able to break the logic of domination that we have internalized, inherited from previous societies.

We are building a new culture, the opposite of rape culture, a culture that recognizes the bodies of all cis and trans women, and their desires, that recognizes everyone as subjects capable of deciding about their bodies, their lives and their sexualities, that makes it visible that there are a thousand ways of being a person and of living and expressing our gender and sexuality.

Sexual activity that is freely consented to and enjoyable for all who take part in it is its own sufficient justification.

We must learn to think about the interdependence of living beings and develop a conception of the relationship between

humanity and nature that will probably resemble in some respects that of indigenous peoples, but will nevertheless be different. A conception in which the ethical notions of precaution, respect and responsibility, as well as wonder at the beauty of the world, will constantly interact with a scientific understanding that is both ever more refined and ever more aware of its incompleteness.

Our transitional method

From our analysis of capitalism and specifically the policies of the ruling class in relation to ecological dangers and climate change, it follows:

First, that there is a need for an overall alternative and a social plan based on production and reproduction oriented towards the satisfaction of human needs and not towards profits (producing use values rather than exchange values).Adjusting this or that screw within the system without changing the mode of production will not avert or even significantly mitigate the crises and catastrophes we are facing and those to come, due to the permanence of the capitalist system. One of the important tasks of revolutionary politics is to convey this insight.

The understanding of the need for global revolutionary change is a task that cannot be solved directly and without difficulty in practice. That is why, second, it is important to combine the presentation of the global perspective with putting forward immediate demands for which mobilizations can really be developed or promoted.

Third, it must be emphasized that people cannot be convinced by argument alone. To win people to turn away from the capitalist system, to encourage them to resist, successful struggles are needed that give courage and demonstrate that partial victories are possible.

And fourth, successful struggles require better organization.

This is always true in principle, but today – in times when trade unions have in many parts of the world largely disappeared politically and the left is fragmented – it is important to promote practical cooperation in a non-sectarian way, especially among the anti-capitalist left, and at the same time to support workers in their self-organization.

On the one hand, time is pressing if we do not want to go beyond crucial tipping points and see global warming accelerate beyond control. On the other, the vast majority of people are not ready to take up the fight for a different system, i.e. to overthrow capitalism. This is partly due to a lack of knowledge of the overall situation, but more to a lack of perspective on what the alternative could or should look like. What is more, the social and political relationship of forces between the classes does not exactly encourage confrontation with the rulers and the profiteers of the capitalist social order.

However, a programme that wants to reform capitalism or overcome it piecemeal (especially if directed from above) also has no chance of success. Reforms that accept the rules of the capitalist system are unable to confront the challenges of the ecological crisis. And gradual changes in the economy and state have never led to a change of system. The owners and profiteers of capitalism will not peacefully watch as their wealth is confiscated and their way for enrichment is deprived of its basis bit by bit.

Time is short, and there is the need for urgent measures. Some opponents of ecosocialism argue for mild reforms “because we cannot wait for world revolution”. Well, partisans of ecosocialism do not propose to wait! Our strategy is to begin NOW, with concrete transitional demands. It is the beginning of a process towards global change. These are not separate historical stages, but dialectical moments in the same process. Each partial or local victory is a step in this movement, which reinforces self-organization and encourages

the fight for new victories.

In the upcoming class struggles – a basis for the battle of hegemony involving broader layers of the working class, the youth, women, indigenous peoples etc. – it must become clear that ultimately there is no way around a real change of system and the question of power. The ruling class must be expropriated and its political power overthrown.

For an anticapitalist transitional programme

The transitional method was already suggested by Marx and Engels in the last section of the *Communist Manifesto*(1848). But it is the Fourth International that gave it its modern meaning, in the *Transitional Programme* of 1938. Its basic assumption is the need for revolutionaries to help the masses, through the daily struggle, to find the bridge between present demands and the socialist programme of the revolution. This bridge should include a system of transitional demands, stemming from today's conditions and from today's consciousness of wide layers of the working class; the aim being to lead social struggles towards the conquest of power by the proletariat.

Of course, revolutionaries do not discard the programme of the traditional old "minimal" demands: they obviously defend the democratic rights and social conquests of the workers. However, they propose a system of transitional demands, which can be appropriately understood by the exploited and the oppressed, but at the same time directed against the very bases of the bourgeois regime.

Most of the transitional demands mentioned in the programme of 1938 are still relevant today: sliding scale of wages and sliding scale of hours; worker's control of the factories; open the "secret" business accounts; expropriation of private banks; expropriations of certain groups of capitalists; among others. The purpose of such proposals is to unite the broadest

possible popular masses in struggle around concrete demands that are in objective contradiction with the rules of the capitalist system.

But we need to update our programme of transitional demands, in order to take into account the new conditions of the 21th century, in particular the new situation created by the ecological crisis and the imminent danger of catastrophic climate change. Today these demands must have a socio-ecological and, potentially, an ecosocialist nature.

The aim of ecosocialist transitional demands is strategic: to be able to mobilize large sections of urban and rural workers, women, youth, victims of racism or national oppression, as well as unions, social movements and left parties in a struggle that challenges the capitalist system and bourgeois rule. These demands, which combine social and ecological interests, must be considered as necessary, legitimate and relevant by the exploited and the oppressed, according to their given level of social and political consciousness. In the struggle, people become conscious of the need to organize, to unite and to fight; they also begin to understand who is the enemy: not only local forces, but the system itself. The aim of transitional eco-social demands is, thanks to the struggle, to enhance the social and political consciousness of the exploited and the oppressed, their anti-capitalist understanding, and, hopefully, an ecosocialist revolutionary perspective.

Some of these demands have a universal character: for instance, free and accessible public transport. This is both an ecological and a social demand, and it contains seeds of the ecosocialist future: public services vs market, and free vs capitalist profit. However, their strategic significance varies according to the society and the economy. Ecosocialist transitional demands must take into account the needs and aspirations of the masses, according to their local expression, in the different parts of the world capitalist

system.

Main lines of an ecosocialist alternative to capitalist growth

Satisfying real social needs while respecting ecological constraints is only possible by breaking with the productivist and consumerist logic of capitalism, which widens inequalities, harms the living and “ruins the only two sources of all wealth – the Earth and the workers” (Marx). Breaking this logic implies fighting for the following lines of action. They form a coherent whole, to be completed and broken down according to national and regional specificities. Of course, in each continent, and in each country, there are specific measures to be proposed in a transitional perspective.

Against disasters, public prevention plans adapted to social needs, under popular control

Some effects of the climate catastrophe are irreversible (rising sea levels) or will last for a long time (heatwaves, droughts, exceptional precipitation, more violent tornadoes, etc.). Capitalist insurance companies do not protect the popular classes, or (at best) protect them poorly. Faced with these scourges, the wealthy talk only of “adaptating”. “Adaptating” to warming, for them, serves 1) to divert attention from the structural causes, for which their system is responsible; 2) to continue their harmful practices focused on maximum profit, without worrying about the long term; 3) to offer new markets to capitalists (infrastructure, air conditioning, transport, carbon compensation, etc.). This technocratic and authoritarian capitalist “adaptating” is in fact what the IPCC calls “maladaptation”. It increases inequalities, discrimination and dispossession. It also increases vulnerability to rising temperatures, with the risk of seriously jeopardizing the very possibility of adaptation in the future, especially in poor countries. To capitalist

“maladaptation” we oppose the immediate demand for public prevention plans adapted to the situation of the popular classes. They are the main victims of extreme meteorological phenomena, especially in dominated countries. Public prevention plans must be designed according to their needs and their situation, through dialogue with scientists. They must encompass all sectors, in particular agriculture, forestry, housing, water management, energy, industry, labour legislation, health and education. They must be the subject of broad democratic consultation, with the right of veto of the local communities and work forces concerned.

Share the wealth to take care of humans and our living environment, free of charge

Quality health care, good education, good care for young children, a dignified retirement and a care system that respects dependency, accessible, permanent and comfortable housing, efficient public transport, renewable energy, healthy food, clean water, internet access and a natural environment in good condition: these are the real needs that a civilization worthy of its name should satisfy for all humans, regardless of their skin colour, gender, ethnicity or beliefs. It is possible to achieve this while significantly decreasing the global strain in our environment. Why have we not got this? Because the economy is tuned to induce consumption created as an industrial byproduct by capitalists. They consume and invest ever more for profit, appropriate all resources, and transform everything into commodities. Their selfish logic sows misfortune and death.

A 180° about turn is required. Natural resources and knowledge constitute a common good to be managed prudently and collectively. The satisfaction of real needs and the revitalization of ecosystems must be planned democratically and supported by the public sector, under the active control of the popular classes, and by extending free access as much as possible. This collective project must harness scientific

expertise to its service. The necessary first step is to fight inequalities and oppression. Social justice and a good life for all are ecological demands!

Expand commons and public services against privatization and marketization

This is one of the key aspects of a social and ecological transition, in many areas of life. For instance:

• Water: The present privatization, wasteful consumption and pollution of water – rivers, lakes and subterranean – is a social and ecological disaster. Water scarcity and floods due to climate change are major threats for billions of people. Water is a common good, and should be managed and distributed by public services, under the control of consumers. Landscapes and cities should be made permeable to water and able to store water to avoid massive flooding.

• Housing: The basic right of all people to decent, permanent and ecologically sustainable housing cannot be guaranteed under capitalism. The law of profit entails evictions, demolitions and criminalization of those who resist. It also entails high energy bills for the poor and subsidized renewables for the rich. Public control of the real estate market, lowering and freezing of interest rates and profits of the banks, a radical increase in good, public, social and cooperative housing, a public process of climate insulation of houses and a massive programme of building energetically autonomous houses, are first steps of an alternative politics.

• Health: The results of the Covid-19 pandemic are crystal clear: privatization and cuts in the care sector fragilize the popular classes – in particular children, women and the elderly – and are strong threats to public health in general. This sector must be refinanced massively and the whole plaved into the hands of the collective. Investments priority must be in front-line medicine. The pharma industry must be

socialized.

• Transport: Individual transport in capitalism privileges private cars, with dire health and ecological consequences. The alternative is a large and efficient system of free, accessible public transport, as well as a great extension of pedestrian and cycling areas. Commodities are transported great distances by trucks or container ships, with enormous gas emissions; reductions in wasteful consumption and relocalization of production and transport of goods by train are immediate necessary measures. Air transport should be significantly reduced. No air traffic for distances less than 1,000 km where operational rail systems exist.

Take the money where it is: Capitalists and the rich must pay

A global transition strategy worthy of the name must articulate the replacement of fossil fuels by renewable energy sources, protection against the already perceptible effects of climate change, compensation for losses and threats, assistance for reconversion (in particular guaranteed income for the workers concerned) and the repair of ecosystems. Between now and 2050 this needs several trillion dollars. Who should pay? Those responsible for the disaster: multinationals, banks, pension funds, imperialist states and the rich of the North and South. The eco-socialist alternative requires a broad programme of tax reform and radical reduction of inequalities to take the money from where it is: progressive taxation, the lifting of banking secrecy, a register of land assets, taxation of assets, exceptional single tax at a high rate on inherited wealth, elimination of tax havens, abolition of tax privileges for companies and the rich, opening of company account books, capping of high incomes, abolition of public debts recognized as “illegitimate” (without compensation, except for small investors), compensation by rich countries for the cost of renouncing exploitation of fossil resources by dominated

countries (e.g. the Yasuni Park project). Above all, genuine ecosocialist democratic planning is not possible without the public socialization of banks. “Credit for the common good” means definitively eliminating profit in determining interest rates and transaction margins, supporting the public and popular function of credit, and guaranteeing the public and cooperative role of banks.

No emancipation without anti-racist struggle

Racial oppression is a structural and structuring element of the capitalist mode of production. It accompanied the primitive accumulation of capital through colonization, the slave trade, and slavery. The forced displacement of millions of Africans, their commercialization in the Americas, and the exploitation of their labour ensured the enrichment of Europeans and still guarantees their privileges today.

Racism manifests itself centrally as a mechanism of oppression of sectors of the working class, the reservation of specific positions and socially determined access for whites (the supposedly universal subject) and for people perceived as racialized. It shapes social relations, reinforcing and complicating the mechanisms of bourgeois exploitation and wealth accumulation. Diversity that deviates from the norms of whiteness is transmuted into oppression.

Building a new world free from all oppression and exploitation requires a head-on struggle against racism. This is a central task of ecosocialist strategy. We must break with the genocidal logic against non-white groups and strengthen the anti-prison struggle against mass incarceration, imposed in particular through the liberal tactic of the so-called war on drugs.

The fight against police militarization must be at the heart of anti-racist struggle, as must access to decent living conditions in general. It is necessary to combat all austerity

policies, which primarily and increasingly affect non-white people. They structure the environmental racism that unequally distributes the deadly consequences of capitalist production. It is necessary to confront all fiscal austerity policies, which deepen the precariousness of life for the working class as a whole and fall mostly and more heavily on non-white people. They structure environmental racism which, in this climate emergency, distributes the deadly consequences of capitalist production unevenly.

Freedom of movement and residence on Earth! Nobody is illegal!

The ecological catastrophe is a growing driving force for migration and displacement of populations. An annual average of 21.5 million people were forcibly displaced by weather-related events between 2008 and 2016. Most of them are poor people from poor countries who are displaced within their own countries or in poor neighboring countries. Climate migration is expected to surge in coming decades: 1.2 billion people could be displaced globally by 2050. Unlike asylum-seekers, “climate refugees” do not even have any status. They bear no responsibility for the ecological catastrophe but the capitalist system, which is responsible, condemns them to swell the ranks of the 108.4 million people worldwide who were forcibly displaced in 2020 as a result of persecution, conflict, violence, human rights violations. The basic rights of these people are under constant attack: the right to be protected against violence; to have enough water and food; to live in a safe house; to keep their family united; to find a decent job. A growing number of them (4,4 million, probably much more) are even considered stateless by the UNHDR. All this is contrary to the most basic justice. It feeds the fascists who scapegoat the migrants and dehumanize them. This is a huge threat for the democratic and social rights of all. As internationalists, we fight for restrictive policies against capital, not against migrants. We oppose the building

of walls, confinement in centres, the building of camps, expulsions, deportations, and the racist rhetoric. Nobody is illegal on Earth, everybody must have the right to move and to leave everywhere. The borders must be open to all those who flee their country, whether it is for social, political, economic or environmental reasons.

Eliminate unnecessary or harmful economic activities

Stopping the climate catastrophe and the decline of biodiversity necessarily requires a very rapid and significant reduction in net energy consumption at the global level. This discipline is unavoidable. First steps include drastically reducing the purchasing power of the rich, abandoning fast fashion, advertisement and luxury production/consumption (cruises, yachts and private jets or helicopters, space tourism, etc.), scaling down mass-produced meat and dairy and ending the accelerated obsolescence of products, extending their lifespan and facilitating their repair. Air and maritime transport of goods should be reduced drastically by relocation of production, and be replaced by train transport whenever possible. More structurally, energy constraint can only be respected by reducing economic activities that are useless or harmful as quickly as possible. The main productive sectors to consider are: arms production, fossil energy and petrochemicals, extractive industry, non-sustainable manufacturing, the wood and pulp industry, personal car construction, planes and shipbuilding.

Food sovereignty! Get out of agribusiness, industrial fishing and the meat industry

These three sectors pose serious threats to the climate, human health and biodiversity. Dismantling them requires measures at the level of production but also significant changes at the

level of consumption (in developed countries and among the rich in all countries) and in our relationship with living things. Proactive policies are needed to stop deforestation and replace agribusiness, industrial tree plantations and large-scale fishing with small farmer agroecology, ecoforestry and small-scale fishing respectively. These alternatives consume less energy, employ more labour and are much more respectful of biodiversity. Farmers and fisherfolk must be properly compensated by the community, not only for their contribution to human food but also for their ecological contribution. The rights of first peoples over the forest and other ecosystems must be protected. Global meat consumption must be drastically reduced, particularly in countries and among social classes that consume too much meat. The meat and dairy industry must be dismantled and a diet based mainly on local vegetable production be promoted. By doing that, we put an end to the abject treatment of animals in the meat industry and to industrial fishing. Food sovereignty, in line with the proposals of Via Campesina, is a key objective. It requires radical agrarian reform: the land should go to those who work it, especially women. Expropriation of big landowners and capitalist agribusiness who produce goods for the world market. Distribution of land to peasants and landless peasants (families or cooperatives) for agro-biological production. Abolition of old and new genetically modified crops in open field and elimination of toxic pesticides (starting with those whose use the imperialist countries prohibit but whose export they authorize in the dominated countries!).

Coexist with living things, stop the massacre of species

Respect for non-human life is fundamental to preserving the conditions for reproduction and evolution of the human species. Production methods must take into account relationships with other living things from the very beginning. Immediate action must be taken against the

patenting of living things, the destruction of wetlands, and the exploitation of the seabed. Although partial and insufficient in the long term, the expansion of wildlife conservation areas must be encouraged, provided it does not lead to further social injustice, particularly to the detriment of indigenous peoples and rural communities.

Popular urban reform

More than half the world's population now lives in increasingly large cities. At the same time, rural regions are becoming depopulated, ruined by agribusiness and mining, and increasingly deprived of essential services. So called "developingcountries" have some of the largest megacities on the planet (Jakarta, Manila, Mexico City, New Delhi, Bombay, Sao Paulo, and others), a growing number of homeless people and slums where millions of human beings (around Karachi, Nairobi, Baghdad…) survive and work informally in undignified conditions. It is one of the most hideous wounds left by capitalist development and imperialist domination. In addition to violence, heat waves make survival increasingly difficult in slums and poor neighbourhoods, especially in humid climates. The ecosocialist alternative demands the launch of a vast social housing construction programme accompanied by a popular urban reform that changes the organization of large cities, designed in cooperation with homeless associations. This has to be combined, on the one hand, with labour legislation that protects workers and, on the other, the attraction of agrarian reform, in order to initiate a movement of rural counter-emigration.

Socialize energy and finance without compensation or buyback to get out of fossil fuels and nuclear power as quickly as possible

The energy multinationals and the banks that finance them want to exploit every last tonne of coal, every last litre of oil, every last cubic metre of gas. They initially hid and denied

the impact of CO2 emissions on climate change. Now, in order to continue to exploit these resources despite everything, and while soaring prices ensure them gigantic surplus profits, they promise all kinds of phony techniques (greenwashing, exchange of “polluting rights”, “emissions offsetting”, “Carbon capture, sequestration and utilization”) and promote nuclear energy as “low carbon”. Have no doubt: these profit-hungry groups are taking the planet from climate catastrophe to cataclysm. At the same time, they are at the forefront of capitalist attacks on the working classes. They must be socialized by expropriation, without compensation or buyback. To stop the social and ecological destruction, to determine our future collectively, nothing is more urgent than constituting public services of energy and credit, decentralized and interconnected, under the democratic control of the people.

Open the “black box” of data centres, socialize Big Tech

Data centers owned by Big Tech companies consume increasing amounts of energy and water. They are “black boxes”: what happens there is covered by trade secrets. In addition to the fact that these centres power surveillance capitalism, create algorithms for targeted advertising, and artificially generate new needs, a growing part of their activity involves supporting AI. This “black box” must be opened. People must be able to control energy usage and decide which functions are socially useful and which are not. Big Tech and social media giants must be socialized and democratically managed to create truly public digital spaces.

For liberation and the self-determination of peoples; against war, imperialism and colonialism

We defend an internationalist programme based on social justice, and an ecosocialist transition led by liberating and collective forces, and peace among peoples, confronting

oppressive policies. We oppose NATO and other military alliances, which drive the world towards new inter-imperialist conflicts. We fight against increases in military budgets, for the dismantling of manufacturing and stocks of all nuclear, chemical and bacteriological armament and cyber weapons, for dismantling of all private military companies. Weapons must not be commodities; their use must be under political control for the purposes of defence and protection against aggression.

The sole road to peace is through the victorious struggles for the right to self-determination, the end of occupation of lands and ethnical cleansing. As internationalists, we are in solidarity with the oppressed people fighting for their rights, notably in Palestine and in Ukraine.

Guarantee employment for all, ensure the necessary retraining in ecologically sustainable and socially useful activities

Workers engaged in wasteful and harmful fossil fuel activities, in agribusiness, big fishing and the meat industry should not pay the price of capitalist management. A green job guarantee must be instituted to ensure their collective retraining, without loss of income, in the activities of the public plan to meet real needs and restore ecosystems. This green jobs guarantee will overcome the legitimate fears of the workers concerned. Thus, there will be an end to the cynical instrumentalization of these fears by the capitalists, in the service of their productivist/consumerist interests. On the contrary, the green jobs guarantee will encourage and motivate workers in condemned sectors to train and mobilize to actively take charge of carrying out the plan, in dialogue with the public benefiting from it, by investing their knowledge, their skills and their experience in an activity rich in meaning, emancipatory, truly human because concerned with the lives of future generations.

Work less, live and work better, live a good life

Radically reducing energy consumption by eliminating useless and harmful production/consumption logically has the effect of reducing the time of salaried social work. This reduction must be collective. Capitalist waste is of such magnitude that its suppression will undoubtedly open up the concrete possibility of a very significant reduction in weekly working time (about a half-day's work) and a significant lowering of the retirement age. This trend towards reduction will be partly offset by the necessary reduction in work rhythms and increase in social and ecological reproduction work necessary to take care of people (including by socializing part of the domestic work carried out for free mainly by women) and ecosystems. Democratic planning will be essential for the articulation over time of these movements in various directions. The ecosocialist break with capitalist growth implies a double transformation of work. Quantitatively, we will work much less. Qualitatively, it will create the conditions for making work an activity of the good life – a conscious mediation between humans (therefore also between men and women), and between humans and the rest of nature. This deep transformation of work and life will more than compensate for the changes in consumption affecting the best paid layers of the working class, mainly in the developed countries.

Reduce, reuse, recycle

The concepts of product life cycle, recycling, repair, and circularity are essential. Their consistent application requires production focused on meeting real human needs. However, the production of organic and solid waste is an unavoidable reality of life in society. It is therefore essential to have adequate means for its disposal, treatment, and reuse. Therefore, alongside drastically reducing consumption, it is necessary to implement adequate methods for treating organic waste (such as composting) and to develop techniques for recycling and reusing solid waste, based on the

knowledge accumulated by science and workers collectively organized in waste collection and recycling. Ecosocialist policies will promote the adequate collection and treatment of hospital, contaminated, and toxic waste, aiming for the lowest possible socio-environmental impact.

Guarantee the right of women to control over their own bodies and a life without violence

Humanity will not be able to consciously manage its relationship to the rest of nature without consciously managing its relationship to itself, that is to say its own biological reproduction, which passes through the body of women. It is not by chance that patriarchal attacks on women's rights are intensifying everywhere: these attacks are an integral part of political projects that seek to establish strong powers at the service of the rich and the capitalists. They are most often carried out in the name of a reactionary "pro-life" ideology, which incidentally denies anthropogenic climate change. But, alongside these reactionary forces, there are also technocratic currents that blame the ecological crisis on "overpopulation" and thereby attempt to impose authoritarian policies of birth control. Faced with these two types of threats, we maintain that no morality, no higher reason, even ecological, can be invoked to deny women their elementary right to control their own fertility. The denial of this right is consubstantial with all other mechanisms of domination, including "human domination" over the rest of nature, for the benefit of patriarchy and its current capitalist form. Human emancipation includes the emancipation of women. This implies as a priority that women must have free access to contraception, abortion, education on how to use them, and reproductive care in general. This also involves the fight against all forms of physical, psychological, social or medical violence against women and LGBTQI+ people.

Knowledge is a common good: Reform of the education and research systems

Knowledge is a common good of humankind. Implementation of the ecosocialist emergency programme has a crying need for decolonized and decapitalized knowledge, embodied by numerous and competent teachers and researchers in all disciplines. For reform of the education system, expansion of public schools and universities, an end to discrimination in education, of which girls are particularly victims in certain countries. For recognition and integration of indigenous knowledge and know-how. Deep reform of research in order to put an end to its submission to capital. Research to be directed primarily towards repairing ecosystems and meeting the needs of the working classes, and determined in consultation with them.

Hands off democratic rights! Popular control and self-organization of struggles

Powerless to curb the ecological catastrophe it has created, the ruling class is toughening its regime, criminalizing resistance and picking on scapegoats. Its policies pave the way for nihilistic, nationalist, racist and macho neo-fascism. Faced with the bourgeoisie unmasked, ecosocialism raises the flag of extending rights and freedoms: right of association, of demonstration, right to strike; free election of parliamentary bodies in a multi-party system; a ban on private financing of political parties; legalization of popular initiative referendums; abolition of non-democratic institutions (such as an autonomous Central Bank); prohibition of private ownership of major means of communication; abolition of censorship; a fight against corruption; dissolution of militias serving leaders; respect for the rights and territories of indigenous communities and other oppressed peoples, etc. Ecosocialism is a societal alternative that requires the broadest democracy. It is being prepared now through the democratic self-organization of popular struggles and the demand, at all levels, for transparency and popular

control, with the right of veto.

Foster a cultural revolution based on respect for the living and “love for Pachamama”

A radical break with the ideology of human domination of nature is essential for the development of both an ecological and a feminist (an ecofeminist) culture of “caring” for people and the environment. The defence of biodiversity, in particular, cannot be based solely on reason (the human interest properly understood): it requires just as much empathy, respect, prudence and the kind of global conception that the first peoples sum up by the phrase “love of Pachamama”. Maintaining this global conception or reacquiring it – through struggles, artistic creation, education and production/consumption alternatives – is a major ideological challenge in the ecosocialist struggle. Western modernity has systematized the idea that human beings are divine creatures whose mission is to dominate nature and instrumentalize animals, which are reduced to the rank of machines. This non-materialist conception, intimately linked to colonial and patriarchal dominations, is completely disqualified today by scientific knowledge. We are part of the living Earth; human life would be impossible in the absence of the network of life on this planet.

Self-managed ecosocialist planning

The ecosocialist transition needs planning. In particular, the transformation of the energy system (exit from nuclear and fossil fuels, energy savings and development of renewables) needs to be planned. Contrary to what is often claimed, planning is not contradictory to democracy and self-management. The disastrous example of the countries of so-called “really existing socialism” shows that self-management is incompatible with authoritarian, bureaucratic planning, imposed from above in contempt of all democracy. What does democratic ecosocialist planning mean? Concretely, that the

whole of society will be free to democratically choose priorities for production and the level of resources which must be invested in education, health or culture. Far from being “despotic” in itself, democratic ecosocialist planning is the exercise of freedom of decision-making of the whole of society, at all levels, from local to national to global. It is a necessary exercise to free oneself from “economic laws” and “iron cages” that are alienating and reified within capitalist and bureaucratic structures. Democratic planning associated with the reduction of working time would be a considerable step forward for humanity towards what Marx called “the kingdom of freedom”: the increase in free time is in fact a condition for the participation of workers in the democratic discussion and self-management of the economy and society. Ecosocialist democratic planning is about key economic choices and not about local restaurants, grocery stores, bakeries, small stores, craft businesses. Likewise, it is important to emphasize that ecosocialist planning is not in contradiction to the self-management of workers in their production units. Self-management therefore means democratic control of the plan at all levels – local, regional, national, continental and planetary, since ecological issues such as climate change are global and can only be addressed at that level. Ecosocialist democratic planning is opposed to what is often described as “central planning” because decisions are not taken by a “centre” but determined democratically by the populations concerned, according to the principle of subsidiarity: responsibility for public action, when necessary, must be allocated to the smallest entity capable of solving the problem itself.

Material global degrowth in the context of uneven and combined development

There will be no national solution. A just ecosocialist alternative can begin in one country but its full implementation requires the abolition of capitalism at the

global level. From now on, the exploited and the oppressed therefore need a consistent anticapitalist, anti-imperialist, anti-racist and internationalist strategy, aiming at a global outcome. This strategy must articulate the struggles that unfold in very different contexts. It means that the main lines of an ecosocialist programme breaking with capitalist growth have general relevance but they apply differently in different countries. Some demands are more important in some countries than others, according to their place in the uneven and combined development of capitalism under imperialist rule.

After centuries of slavery and colonial plunder, the populations of so-called “developing” countries are victims of a new monstrous injustice. While their responsibility for greenhouse gas emissions is small, almost nil in the poorest countries, the climatic shift caused by two hundred years of imperialist capitalist growth places 3.5 billion women, men and childrenin the front line of catastrophes that are hitting them harder and harder.

The populations of the dominated countries have the basic right to access dignified living conditions. Imperialist governments, international institutions and the governments of the peripheral countries themselves claim that capitalist growth will enable people in the South to “catch up” with the standard of living of the developed capitalist countries. All it would take is “good governance” to “adjust” societies to the needs of the global market. But this is a dead end, as shown by the fact that inequalities continue to grow (between countries and, more and more, within countries), while the “carbon budget” compatible with 1.5°C is vanishing rapidly.

In reality, the imperialist model of development keeps the dominated countries in a neocolonial position of subordination, as suppliers of raw materials and low-cost labour power, producers of plant and animal goods for export, places for storing waste – among others carbon sinks appropriated by capitalists for their profit – and the chief

victims of the ecological crisis. Added to this now are the scandalous policies of developed countries to pay dominated countries to play the role of border police. The local corrupt "elites" carry a major responsibility. Instead of promoting an alternative development, based on alternative social values, they have come to serve imperialism.

The discourse of the "the South catching up with the North" is a chimera, a smokescreen to conceal the continuation of capitalist and imperialist exploitation, which widens inequalities. With the increase in ecological disasters, this discourse is losing all credibility.

The multipolar world of the BRICS is not an alternative to imperialism, as shown by the politics of Russia and China, the two main leaders of this bloc. Their autocratic leaders do not oppose the imperialist and oppressive practices of "classic" Western imperialism – they want to have the same rights. Likewise, what they object to is not the gap between rights and realities in the practices of Western societies, it is the rights themselves (of workers, women, LGBTQ+, etc.). Putin wants to rebuild a colonial empire by force and coercion. Taking advantage of the huge fossil fuels reserves, he seeks alliances with oil monarchies, other dictatorships and powerful interests in the energy and crime industry to prolong the exploitation of fossil fuels as long as possible. The Chinese Communist Party claims to show the countries of the South that they can escape domination and develop by entering the New Silk Roads, but its project of global capitalist hegemony is one of the main drivers of ecological destruction and accumulation by dispossession.

Now is not the time for "catching up" but for planetary sharing. The great mass of the working people, of women, of youth, of the ethnic minorities in the "North" and in the dominated countries are victims of climate change. According to scientific analysis of current climate policies, the richest 1% will emit even more CO2 by 2030; the poor 50% will

emit a little bit more but remain largely under the level of individual emissions compatible with 1.5°C; the intermediate 40% will support the greatest part of the emissions reduction (with the proportionally greatest effort imposed on low incomes in rich countries). This is the basis for an international struggle for justice and equality. The meagre carbon budget still available must and can be shared according to historical responsibilities and capacities, not only between countries but more and more between social classes. Mineral resources and the wealth of biodiversity must be harvested carefully, according to the real needs of all.

The capitalists of the imperialist countries are by far the most responsible for the ecological crisis and they must pay the consequences. The bill must be paid, too, by countries like the "oil monarchies", Russia, and China, although their historical responsibility is not the same. The industrialized countries of the "North" – Europe, North America, Australia, Japan – must make the greatest efforts in terms of a rapid degrowth in useless and/or harmful productions. They are also responsible for giving the dominated countries access to alternative technologies, and to provide funding for an ecological transition and real reparation for the loss and damage. The abolition of patents must allow the peoples of the South to freely access technologies that can meet real needs without using even more fossil energy.

To satisfy their needs, the people in dominated countries need a development model radically opposed to the imperialist and productivist one, a model that prioritizes public services (health, education, housing, accessible transport, sewage, electricity, drinking water) for the mass of the population, and not the production of goods for the world market. This anti-capitalist and anti-imperialist model expropriates the monopolies in the sectors of finance, mining, energy, agribusiness, and socializes them under democratic control.

Especially in the poorer countries, the necessity to meet the

needs of the population will require increased material production and energy consumption over a period of time. Within the framework of the alternative development model and other international exchanges, the contribution of these countries to global ecosocialist degrowth and respect for ecological balances will consist of:

· Imposing just reparation on imperialist countries.

· Cancelling the conspicuous consumption of the parasitical elite.

· Fighting ecocidal megaprojects inspired by neoliberal capitalist policies, such as giant pipelines, pharaonic mining projects, new airports, offshore oil wells, large hydroelectric dams and immense tourist infrastructures appropriating natural and cultural heritage for the benefit of the rich.

· Ecological agrarian reform to substitute industrialized agro-business.

· Refusing the destruction of biomes by breeders, palm oil planters, agribusiness in general and the mining industry, “forest compensation” (REDD and REDD+ projects) as well as “fishing agreements” which offer fishery resources to industrial fishing multinationals, etc.

Through their struggles, the popular classes of the dominated countries can contribute in a decisive way by engaging the exploited of the whole world in this path, the only one compatible with both human rights and with terrestrial limits.

Against the tide, make the struggles converge to break with capitalist productivism. Seize the government, initiate the ecosocialist rupture based on self-activity, self-organization, control

from below, and the broadest democracy

The economy, the state, the politics of the bourgeoisie and its international relations are deeply affected by the eco-social impasse in which capitalist accumulation and imperialist plunder have plunged humanity. Around the world, the exploited and the oppressed are gripped by deep anguish.

Movements of resistance are developing against the tide. Even in extremely difficult contexts, people stand up for their social, democratic, anti-imperialist, ecological, feminist, LGBTQI, anti-racist, indigenous, and peasant rights. Significant struggles have been waged and sometimes remarkable victories have been won: the Yellow Vest movement and the movement to defend pensions in France, the ecosocialist struggle of the GKN factory workers in Italy, the struggle of the auto workers union in the United States, the closure of a copper mine owned by First Quantum in Panama in 2023, thevictory of the Indian peasants against the Modi government, the victory of the "zadists" in France against the airport of Notre-Dame-des-Landes, the victory of women in the fight for abortion in Argentina, and of the Sioux in the United States against the XXL pipeline… But the enemy is on the offensive and many struggles are defeated. Our task, as activists of the Fourth International, is to help organize and extend the struggles, bringing our ecosocialist and internationalist perspective to bear.

While the history of the labor movement is rich in struggles for workers' health and environmental protection, the productivism of the hegemonic forces of the left, parties and trade unions, is a serious obstacle on the road to an ecosocialist response commensurate with the objective situation. Most of the leaderships have abandoned any anti-capitalist perspective. Social democracy and all other variants of reformism have become social-liberal, their only ambition being to bring some social correction to the market within the limits of the neoliberal framework. Most

leaderships of the big trade union organizations limit themselves to accompanying neoliberal policies with the illusion that capitalist growth will improve employment, wages and social protection. Instead of organizing an awareness of the ecosocial impasse, these policies of class collaboration deepen it and conceal its gravity.

Fortunately, some political forces and trade union currents – notably in Europe, the United States and Latin America – are beginning to distance themselves from productivism and neoliberalism. In the trade unions, activists aware of the ecological challenge have advanced the concept of a "just transition". Social democracy and ITUC trade union leaders have hijacked this in the direction of supporting productivism and business competitiveness. The dominant class is expert in manipulation. This is how "just transition" has joined "sustainable development" in the discourse of governments that trample on justice and organize unsustainability.

In the "developed" capitalist countries, the ranks of the traditional forces have been reinforced by the green parties. It took four decades for the vast majority of these parties to join the layer of the political managers of capitalism. Their pragmatism based on the individual responsibility of consumers is extended in civil society by numerous environmental associations. It has allowed social democracy and traditional labour leaderships to disguise their class collaboration in defence of the "lesser social evil" in the face of ecotaxes and other so-called "realistic" solutions of "neither left nor right" ecology.

In other parts of the world, although still in a minority, ecosocialism is beginning to gain an influence on social movements and the radical left. Some important local experiences – in Mindanao, Rojava, and Chiapas, among others –have affinities with the ecosocialist perspective. However, capitalist growth still falsely appears to most as the only way to improve social conditions.

Given the depth of the crisis and disarray, there is a real risk of seeing a growing tendency in sectors of the working classes to sacrifice ecological objectives on the altar of development, job creation and increased income. This trend would only accelerate the catastrophe of which these same classes are already the first victims and would deepen the loss of legitimacy of the unions. It would also create fertile ground for neo-fascist attempts to greenwash racist, colonialist and genocidal projects. The migrants fleeing their devastated lands are the main targets of these hate campaigns.

The socialist project is deeply discredited by the record of Stalinism and social democracy. It is from struggles that we must reinvent an alternative, not from dogmas.

Who is today on the front lines of the real ecosocial movement? Indigenous peoples, youth, peasants, racialized people who pay a heavy price for the social and ecological destruction. In these four groups, women play a decisive role, in connection with their specific, ecofeminist demands, for which they fight and organize themselves autonomously.

The international peasant alliance Via Campesina offers numerous examples that demonstrate that it is possible to combine the defence of the rights of poor peasants and indigenous peoples, the fight against extractivism and agro-industry, the fight for food sovereignty and the preservation of ecosystems with feminism.

The vast majority of wage-workers is absent or standing back from anti-productivist struggles. Some then infer that the class struggle is outdated, or must be waged by an “ecological class” that exists only in their imagination. But stopping the catastrophe is only possible by revolutionizing the mode of production of social existence. This revolution is not possible without the active and conscious participation of producers, who also form the majority of the population.

Others, on the contrary, deduce that it is necessary to wait for the moment when the mass of workers in struggle for their immediate socio-economic demands will have reached the level of consciousness that allows them to participate in the ecological struggle on a “class line”. However, how would the level of consciousness of the mass of employees integrate ecological issues in time if no major social struggle comes to shake up the productivist framework within which they, increasingly on the defensive, spontaneously raise their immediate socio-economic demands? Moving beyond the productivist framework requires a logic of public initiative and planning of the necessary reconversions, with guaranteed employment and income.

The class struggle is not a cold abstraction. “The real movement that abolishes the current state of things” (Marx) defines it and designates its actors. The struggles of women, LGBTQI people, oppressed peoples, racialized peoples, migrants, peasants and indigenous peoples for their rights are not simoy adjacent to the struggles of workers against the exploitation of labour by the bosses. They are part of the living class struggle.

They are part of it because capitalism needs the patriarchal oppression of women to maximize surplus value and ensure social reproduction at a lower cost; needs the discrimination against LGBTQI people to validate patriarchy; needs structural racism to justify the looting of the periphery by the centre; needs inhuman “asylum policies” to regulate the industrial reserve army; needs to submit the peasantry to the dictates of junk food-producing agribusiness to compress the price of labour power; and needs to eliminate the respectful relationship that human communities still maintain within themselves and with nature, to replace it with its individualistic ideology of domination, which transforms the collective into an automaton and the living into dead things. In particular, indigenous peoples and traditional communities

are at the forefront of the struggle against the destructive domination of capitalism over their bodies and territories. In many regions, they are even the vanguard of new revolutionary movements of the subaltern classes. Therefore, we recognize that they are a fundamental part of the revolutionary subject of the 21st century.

All these struggles and those of workers against capitalist exploitation are part of the same fight for human emancipation, and this emancipation is only really possible and worthy of humanity in the awareness of the fact that our species belongs to nature while at the same time having, because of its specific intelligence, the responsibility, now unavoidable and vital, of taking care of it. Such is the strategic implication arising from the fact that the destructive force of capitalism has ushered the planet into a new geological era.

This analysis is the basis of our strategy of convergence of social and ecological struggles. Whenever possible, this convergence should also be coordinated at the international level through democratic forums. The struggle is global, and our movement must be too.

This convergence of struggles should not be limited to the search between social movements, or between apparatuses of social movements, for the greatest common denominator in terms of demands. This conception can imply the disregard of certain demands of certain groups – to the detriment of the weakest among them – that is to say, the opposite of convergence.

The convergence of social and ecological struggles includes all the struggles of all social actors, from the most seasoned to the most hesitant. It is a process of dynamic articulation, which raises the level of consciousness through action and debate, in mutual respect. Its goal is not the determination of a fixed platform but the constitution of the unity in combat of the exploited and the oppressed around concrete

demands opening a dynamic aiming at the conquest of political power and the overthrow of capitalism in the whole world.

In practice, the ecosocial convergence of struggles implies above all that those sectors most aware of ecological threats address themselves to the sectors most aware of social threats, and vice versa, in order to overcome together the false capitalist opposition between the social and ecological.

In this approach, the defence of an eco-unionism that is both class struggle and anti-productivist plays an essential role, based on the concrete concerns of workers for the preservation of their health and safety at work and on the role of whistle-blowers about[1] the damage to ecosystems and the danger of production that they are best placed to play.

As ecosocialist activists, we encourage resistance in the workplace through strikes and all initiatives that promote the organization and control of workers. We work to strengthen mobilizations by combining the extension of strikes, building ever greater demonstrations, by promoting all forms of self-organization and self-protection in the struggle against repression, as well as its popularization to counter the lies of the dominant media and the government apparatus.

We are also inspired by forms of civil disobedience, from blocking sites to boycotting rent payments, which have also proven their effectiveness.

Experiences from struggles help to feed the strategic debate.

Anti-productivist struggles are diverse, but generally their starting point is very concrete, often local, in opposition to new transport infrastructure (motorway, airport, etc.), commercial or logistical infrastructure, extractivist infrastructure (mines, pipelines, mega-dams, etc.), the grabbing of land or water, the destruction of a forest or a river, etc. It is, first, the threat to daily life, to livelihoods and health that mobilizes people, not a

generalizing discourse. By confronting political decision-makers, capitalist groups and the institutions that protect them, by forging alliances between actors with different histories and commitments, the struggle becomes more and more global and political.

These combinations of struggles anchored in a specific territory with a precise objective and general combat exist throughout the world and form a new political reality which may be called “Blockadia”.

The formation of an ecosocialist class consciousness also implies a convergence in struggles in which (young) scientists can contribute by using and sharing their knowledge (agronomic, climatic, naturalist).

Strike committees, community health centres, company takeovers, land occupations, self-managed living spaces, repair workshops, canteens, seed libraries, etc., allow the experimentation of a social organization free of capitalism. They allow those who are deprived of political and economic power to experience their collective power and intelligence. Contradicting the illusions about possibly bypassing or simply adjusting the system, they sooner or later come up against the state and the capitalist market, showing that it is impossible to do without political power and the necessary overthrow of the system. In industrialized countries, the general political strike will be a decisive instrument. However, by establishing, even temporarily, another legitimacy that is popular, democratic and based on solidarity, the concrete alternatives allow the oppressed to become aware of their own power and to work towards the construction of a new hegemony.

More globally, the construction of self-organized organs of popular power is at the heart of our strategy.

The systemic crisis of “late capitalism” dominated by transnational finance nurtures both a disgust in the face of

the phenomena of the decay of the bourgeois regime and a feeling of helplessness in the face of the profound deterioration, both quantitative and qualitative, of the balance of power between classes. In this context, the question of government takes on increased importance. The seizure of political power by the working classes is a prerequisite for the implementation of a plan initiating a policy of rupture. At the same time, recent years have shown the deadly illusions of political projects which exploit popular aspirations, channel mobilizations, even stifle them in the name of realpolitik, and thus strengthen the far right.

There is no shortcut. An ecosocialist strategy of rupture involves the struggle for the formation of a popular power, fighting for a transition plan, emanating from the self-activity, control, and direct intervention of the exploited and oppressed at all levels of society. No consistent measures against exploitation, oppression, and the destruction of ecosystems can be imposed without a balance of power based on this self-organization. Self-emancipation is not only our goal; it is also a strategy for overthrowing the established order.

New institutions must be built to deliberate, to decide democratically, to organize production and the whole of society. These new powers will have to confront the capitalist state machine, which must be broken. The overthrow of the social order, the expropriation of the capitalists, will inevitably come up against the violent, armed response of the ruling classes. Faced with this violence, the exploited and the oppressed will have no choice but to defend themselves, it will be a question of democratically self-organizing legitimate violence while refusing virilism and substitutionism.

Everything depends on the outcomes of the struggles. No matter how deep the disaster, at every stage, the struggles will make the difference. Within them, everything depends on the ability

of ecosocialist activists to organize in order to orient themselves in practice according to the compass of a historically necessary option. Reflecting and acting, building struggles and tools of struggle, comparing experiences and learning from them: the international implementation of this immense task requires a political tool, a new International of the exploited and oppressed. Through this Manifesto, the Fourth International expresses its readiness to help meet this challenge.

Adopted by the World Congress February 2025

Notes

1 We use the term “Global South” to describe dependent countries, dominated countries, and peripheral countries in Asia, Africa, and Latin America. We use all these expressions to refer to the same reality. We do not include in the Global South countries like China, Russia, the oil monarchies, or substantially autonomous middle powers like India, etc., which occupy a specific place in the global capitalist system of domination and cannot be considered “dominated”.

2 Terawatt-hour (1 TWh = 1 billion kWh). This energy unit is used to measure the electricity production of a power plant (a few TWh) or a nation state. A kilowatt hour is equivalent to a steady power of one kilowatt running for one hour and is equivalent to 3.6 million joules or 3.6 megajoules.

3 This rebound effect is also known as “Jevons’ paradox”.

Leónidas Iza (Pachakutik, Ecuador): ‘Our election campaign is an extension of the people’s struggle’

In conversation with Iain Bruce, Ecuadorian Indigenous leader and presidential candidate Leónidas Iza analyses the profound economic, social and institutional crisis the country is going through, marked by the advance of neoliberal policies, state repression and the precariousness of living conditions.

Iza reflects on the impact of popular demonstrations on the upcoming general elections, with the first round to be held on February 9, and the need to build a political project from the grassroots that defends plurinationality, the public sector and national sovereignty. He also addresses the tensions and challenges facing the Ecuadorian left, the role of the Citizen Revolution led by former president Rafael Correa, and his strategy for the elections.

Faced with a political scenario dominated by the right, the rise of drug trafficking and the fragmentation of progressive forces, the Indigenous leader reaffirmed his commitment to an alternative that does not abandon street protests, but rather integrates the electoral dispute into a broader social and political struggle to transform Ecuador.

Over the past year, Ecuador has faced a series of difficult situations – rising levels of gang violence and state repression, drought and an electricity crisis, deepening poverty and mass migration. Could you describe what the context was like at the start of this campaign, a little over a year after Daniel Noboa became president in November 2023?

Ever since the idea of a “bloated state” and excessive

bureaucracy was introduced, the model imposed by the International Monetary Fund (IMF) – successively implemented by the [Lenin] Moreno, [Guillermo] Lasso and now Noboa governments – has resulted in a fragile state lacking in social policies to strengthen key sectors of the Ecuadorian economy and society. Education, health and employment have been seriously neglected, as has support for the grassroots and solidarity economy. This has led to a drastic deterioration in living conditions for ordinary Ecuadorians.

As a consequence, in the most impoverished areas, many have ended up seeing drug trafficking, organised crime or illegal activities as their only way out. For the majority of Ecuadorians, this represents a problem; but for the political and economic elites, for the oligarchies, it is an opportunity – they have exploited this suffering to promote their usual projects.

We now find ourselves in a painful situation. After President Noboa's declaration of a "state of war", which is now a year old, these elites have managed to establish their hegemony over public consciousness and discussion. The so-called Phoenix Plan to tackle gang-related violence does not really exist and there is no real intention to put an end to crime; instead, what we are seeing is the use of this crisis as a mechanism of control.

In economic terms, the declaration of war has hit the country hard. It has scared off investment and affected strategic sectors, such as tourism, which has declined on the coast, in the highlands and the Amazon. Furthermore, due to the energy crisis, we have recorded losses of more than $8 billion, according to estimates by concerned business groups.

On the other hand, we are experiencing serious violations of human rights. Cases such as that of the four children in Maldivas [where four Afro-Ecuadorian boys were detained by the army and later found dead] are just one example of a

systematic policy. It is estimated that under the state of war, more than 20,000 young people have been prosecuted but data indicates that only between 350-500 of them had any real involvement in illegal activities. What happened to the rest? We do not know.

Added to this is a climate of structural racism. In Ecuador today, if a white or mestizo person sees someone of African descent, they assume they are a criminal. If they see an Indigenous person, they label them a terrorist and a "Quito arsonist" [in reference to the Indigenous-led uprisings of 2019 and 2022]. If they see a poor person, they stigmatise and racialise them. This is the scenario that the Ecuadorian right has been able to take advantage of, and it is one that we have to confront.

Today we face systematic violations of human rights, a state that operates with a monarchical logic, the breakdown of basic conditions for democratic coexistence, and the failure to comply with the Constitution and Code of Democracy. The four branches of government have subordinated themselves to the executive, and the latter, in turn, is subject to the conditions imposed by the IMF.

In the past year, Ecuador has agreed to a new loan of $5.5 billion, not yet disbursed, but destined exclusively to pay previous debt. Meanwhile, the economic and political elites continue to control national politics, deepening a crisis that increasingly affects the majority of the Ecuadorian people.

Last month there was a major mobilisation in the Amazon against the construction of a super prison. Do you think this marks a reactivation of the social movement after the impact of Noboa's security policy? And, in that sense, do you think this has influenced the campaign, generating a new political climate?

Look, Ecuadorians are, by nature, a fighting people.

Throughout history, all governments have tried to curb this rebelliousness and dismantle organisational processes in different ways: criminalising and persecuting leaders, inventing parallel organisations, or trying to link us to organised crime and drug trafficking. We have seen these strategies time and time again. But popular resistance is stronger, and they will never succeed in breaking it.

When we have mobilised, we have done so forcefully, as happened in 2019 and 2022. Leading up to the uprising of June 2022, there were 28 protest events; leading up to October 2019, there were 38. Currently, we have already had between 5 and 10 mobilisations, which indicates that concrete actions from different sectors are accumulating. First, there are scattered struggles, then they are articulated and, finally, they lead to social outbursts. This is a cyclical process, so I am not worried: governments can continue trying to repress us, but sooner or later the issues come together and the struggle arises again.

What happened in the Amazon is a blow to Noboa's government. He governs arrogantly, with a monarchical vision, as if he were the landowner on a big estate. This time, he had to back down because the resistance affected him electorally. He did not suspend the construction of the prison due to concerns about life in the Amazon – for him, the region represents only 3% of the national electorate, it does not interest him – but because he feared this would impact his image in other parts of the country.

For now, the project is suspended and they have promised not to resume it. However, they have not provided any official document to confirm this. We will continue to pay close attention to what happens.

How have these protests influenced the mood of the campaign?

I think that all mobilisations force people to have to take a

stand. The first thing we must understand is that the political and economic elites have managed to implant the idea that politics is something negative for popular sectors and their leaders.

They have constructed a discourse that if we participate in politics, we do so for our own individual interests, that we are "taking advantage" of mobilisations to run for office. They say, for example, "There they are again, the golden ponchos, using the struggle to get into elections." But when they stand for election, then it is democratic, it is legitimate. Unfortunately, many people have fallen into that trap.

We, on the other hand, have been clear: without abandoning the streets, we are going to contest elections as a further extension of the struggle. We are not abandoning mobilisation, but complementing it with electoral participation. That is why the organised rank and file who have been on the streets are now taking a stand in this election.

I will give you a concrete example: our comrades who have been defending the hills and highland moors from extractivism. Yesterday I saw a statement from them that said: "We're backing Leónidas Iza". Not because they believe that the elections are an end in themselves, but because they understand that the electoral arena is another tool for channeling the strength that they have built up in the streets.

Our struggle is not reduced to electoral politics; it is another dimension within a broader process. We fight in the streets, in national and international courts, in the drafting and reform of laws, in local governments. What we have not yet fully achieved is consolidating all these struggles under a unified project. We are on our way to doing that.

That is why I firmly believe that, in time, we will succeed in

aligning the struggle towards a proposal that represents the interests of the people in this process.

And what are the main planks of your program for government?

Well, when I am asked about “my” government platform, we end up going back to the same old stories that I have been fighting against these days. “What is Leónidas Iza’s government program?” No, that is to individualise politics, to make people believe that it is about personal interest. It is not my program, but the government program of the people, the program of the Indigenous peoples, the cholos, the Indians, the mestizos, the stigmatised Afro-Ecuadorians.

Our government program has not been produced from behind a desk, but out of grassroots struggle. It is the result of what we stood up for in 2019, of what we took to the streets for in 2022. And that was clear: financial relief for the people; no mining in watersheds and fertile areas; genuine and deep implementation of plurinationality; and total rejection of privatisations.

In our government, we will strengthen the productive capacity of Ecuadorian state-owned companies and defend national production. What does this mean? That we are going to promote policies to support small farmers – those whom the state has abandoned but who were the first to take to the streets when the crisis hit. This is a government program built from the people and for the people.

One of the central issues is crime. They have led us to believe that the solution is to put more weapons and more police on the streets. No. In our government plan we have been clear: yes, there are some young people who have fallen into criminal networks and who we may not be able to rehabilitate socially, and we will have to face up to that. But crime cannot be combated with repression alone; we need a solid social policy linked to neighbourhoods, communes and

territories.

We need to strengthen education and healthcare and create minimum employment conditions. Why? To prevent 12- or 13-year-olds, whose parents work in precarious conditions and cannot look after them, from being recruited by organised crime. This is the vision of the popular sectors, not of those who think that crime can be solved with a warmongering mentality, with more weapons and repression.

And what has happened? The state has been deliberately weakened, its capacity reduced under the pretext of combating its supposed “bloatedness”. But when you dismantle the state, you dismantle the basic policies that sustain any society, be it in the First, Second or Third World.

In terms of institutional framework, we are going to respect democracy. Why do we write democracy in the Constitution if each government then interprets it as it pleases, turning us into a monarchy? No! Democracy cannot be a concept manipulated by political and economic groups as they see fit. It must be a democracy rooted in the people, not in the interests of an elite that uses it as an instrument to perpetuate its power.

Halfway through last year, in Pachakutik, in CONAIE, I believe you tried to unify or at least bring together the different left-wing currents and groups. I understand that at least a minimum agreement was reached: not to attack each other and to support whoever reaches the second round. Is that agreement, even if minimal, still in place? How do you see the current situation and what is your position towards a possible second round?

Yes, there is a general government program that some sectors accepted, assuming that it should be the basis for an agreement. However, there are central issues that many of those who call themselves progressive are still not willing to stand firm on. Issues such as mining, bilingual education,

redistribution of wealth, defence of national production and the public sector continue to be points of contention.

For example, on the mining issue, some people ask: “Where are we going to get the money from?” The answer is clear: we have to collect it from those who are not paying what they should. But many sectors lack the necessary determination to face these debates. These are pending issues that remain open and which, in the event that we are an option in the second round, could serve to unify the struggle even more from the perspective of the popular sectors.

Now, why have more pragmatic and long-term agreements not been achieved? Precisely because of the history of how certain sectors have governed. They have not understood what plurinationality really means, nor have they accepted that the rights of Indigenous peoples are not a concession from the state or a favour from governments, but fundamental collective rights.

Free, prior and informed consent, the application of Indigenous justice, bilingual intercultural education, defence of food sovereignty, of our culture and our languages … all these issues have been left at the mercy of the political will of the government in power, without any real commitment. This historical debt has held back genuine unification through this process. These are issues that still need to be resolved in any space for debate.

Until now, the non-aggression pact has been respected. But in political and ideological terms, we must take as a reference point the structural problems that any government must overcome, regardless of who comes to power.

At the moment, there are candidates who claim to represent the left and others who present themselves as right-wing. They all try to present themselves as “new”. But the real question is how much sensitivity and how much memory people have to

recognise who can genuinely be a real option for Ecuador.

Sorry, Leónidas, but specifically, if you make it to the second round, you are obviously going to want the other left-wing parties to support you. Now, if the scenario were different and the final contest were between Luisa González [the presidential candidate of the Citizen Revolution movement] and Noboa, would you call for a vote for the Citizen Revolution?

At the moment, I cannot say what will happen in the second round. We are focused on building support for our option in the first round. If we start discussing hypothetical scenarios now, people might end up voting in this first round for an option they do not really agree with. That is why the responsible thing to do at the moment is not to speculate about the second round, but to consolidate our proposal and our strength at this stage.

Now, if we reach the second round, and I am sure we will be one of the options in that round, at that point we will have to assess our capacity to integrate the different sectors of Ecuador and move forward based on that scenario

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Why do socialists organise internationally?

Dave Kellaway examines the arguments for eco socialists to be part of a revolutionary international

‘I mean you guys have less than a thousand members in most countries and you want to build an International? Esperanto has more chance becoming an international language than you lot building an International with any relevance.’

How often have revolutionary Marxists heard this retort? Mind you the same objection is often made to attempts to building a revolutionary socialist party just in one nation. Members of Anti*Capitalist Resistance are meeting in the New Year to decide whether to fully join up to the Fourth International. So what is the point of building a revolutionary International?

1. **An International is the historical legacy of our movement**

Marx himself set up the First International, if you read the Communist Manifesto it is written as a draft programme for an international party – the Communist League, precursor of the International – for its Congress in 1848. Already in that year it was translated into a number of European languages. It was never a document for one nation. Given that at that time capitalism was at quite an early state of globalisation it is remarkable how far sighted Marx and Engels were. Since then capitalism has come to dominate the planet, even recapturing societies like the Soviet Union that had begun a transition to socialism to its rule. If capitalism is a global system since corporate investment and imperialism knows no borders then workers of all the world have to unite. The Manifesto ends with that slogan. It states that workers have a ‘world to win’. The chains of nationalism had to be broken.

Lenin, Trotsky and Rosa Luxembourg broke from the Second International over the capitulation of the German Social Democrats and their co-thinkers elsewhere to their own bourgeoisie’s support for the inter-imperialist First World War. At that time the revolutionary internationalist position was a very small minority. However the victory of the Russian

Revolution and its impact among workers and peasants worldwide enabled Lenin and Trotsky to set up the Third International. This functioned as a revolutionary force for change with its parties having a real mass base. It did not get everything right, but if you read the documents of the first four congresses there are rich debates about revolutionary tactics and strategy that still have some relevance today.

Stalin's rise to power in the Soviet Union and the physical repression of Trotsky, the Left Opposition and any other challenge to his rule resulted in the destruction of the democratic Third International. Thereafter Stalin set up the Comintern which was totally controlled from Moscow and defended the interests of the bureaucratic dictatorship rather than those of the international working class.

In the Spanish Civil war, for example, the Comintern's role included dividing the anti-Franco forces. Independent revolutionary parties like the POUM were repressed. Its leader, Andres Nin, and other fighters, were murdered by Stalin's agents. Trotsky, before his assassination by a Stalinist operative, set up the Fourth International in 1938 with the few revolutionary currents which were both anti-Stalinist, anti-capitalist and anti-imperialist.

2. Ecological crises make international organisation even more relevant today

Over the last few decades we have become increasingly aware that capitalism does not just exploit the majority of people for profit but threatens all human, animal and plant life because of its never-ending need to grow and exploit the natural world. Marxists, revolutionaries and eco activists are more and more seeing themselves in practice as ecosocialists. Pollution does not recognise borders. Extractive and fossil fuel companies operate indiscriminately throughout the globe.

Such an eco-socialist international is a change from the one that Marx, Lenin, Luxembourg, Trotsky envisaged. Even the new post-1968 New Left was slow to see the importance of the ecological struggle. A new revolutionary international does not just aim for working people to own and control the means of production. We also need an ecological plan to remodel production in harmony with Mother Earth. The bureaucratic dictatorship in the former Soviet Union polluted and destroyed nature just as much as the capitalists in the west. For example industrialised cotton farming destroyed the Aral Sea.

A revolutionary international today has to interrogate traditional notions of growth and abundance put forward by our movement. So the need for a revolutionary International does not just depend on some sort of ritualistic bow to our Marxist or Leninist forebears. It has to respond to today's conditions and how they affect workers and peasants.

3. Forming internationalists

Building international parties helps to break down ingrained nationalist/imperialist reflexes that can even affect Marxist radicals who proclaim themselves internationalists. Centuries of empire, colonialism and imperialism will leave deep ideological and psychological traces, just as sexist behaviour can persist among radicals. Actively building an international party can lesson these risks.

It is interesting how the experience of some currents building internationals can replicate this ideology as the strongest section with funds that support the smaller groups becomes the motherboard of these currents. The self-designated centre essentially decides the political line at all times, intervening in its satellite groups if they go off message. Getting real input and balanced leadership that includes the global south is difficult although the extension of new technology can help.

Class struggle parties emerged to the left of reformism such as Syriza (Greece) or Podemos (Spain) in recent decades. They were not part of an international current and therefore more likely to succumb to pressures to join 'national unity' governments. Look at the *Bündnis Sahra Wagenknecht* (BSW) in Gemany, led by Sahra Wageneckt, which split from Die Linke on a nationalist, anti-migrant line.

Groups and individuals who are inside revolutionary international currents can also do the same – this happened in Brazil and Sri Lanka with the Fourth International (FI) in the past. However by establishing structures and education that consciously operates to develop an internationalist culture you can try and minimise such losses.

4. Do you need a major breakthrough in one country first before building an International?

Some people on the left may accept the need for an international abstractly but say it is premature to set one up now or to give it too much priority. Don't we have to concentrate on making an anti-capitalist breakthrough in one country which can then provide a resource and a model for revolutionaries everywhere? Look at how the victory of the Russian revolution really boosted the structures of the Third International. The period covering the first four congresses of the Third International was the only time we saw mass parties structured in an International.

Isaac Deutscher, the great biographer of Trotsky, argued it was premature to set up the Fourth International in 1938. But it is difficult to argue that it was any easier after the Second World War when Stalinist parties became stronger given the role of the Soviet Union in fighting Hitler and the CPs in the resistance movements.

Once you recognise that the revolutionary continuity is fatally broken you have to start again as Lenin did in 1914

with meagre support. The fact that some continuity through the Fourth International was maintained through to the post-1968 New Left meant that that generation was able to have access to an anti-Stalinist, revolutionary tradition going back to classical Marxism.

This argument is a bit like people saying in a national context that it is premature to set up a revolutionary organisation before there is a class struggle mass movement and a higher consciousness among masses of workers. The problem here is that you cannot leave it all to the last minute. Revolutionary crises will not provide the basis for a revolution if you have not achieved a specific weight of revolutionary cadre who can provide leadership to take the revolution forward.

How many times have we seen mass upsurges shake bourgeois states only to evaporate due to a lack of a conscious vanguard? It is also true that we should not get ahead of ourselves and have small groups proclaim that we already are the revolutionary nucleus and people should just join us.

5. Why an International is useful for revolutionary activists

It is useful both for political discussion and for taking action that has a political impact. Revolutionary consciousness benefits from regular structured debate with others throughout the world. A functioning international provides that training, the opportunities to regularly talk and discuss. Debates documented inside the FI on women's liberation, socialist democracy and ecosocialism have often been useful for wide layers of activists. Sometimes these issues were taken up before they became more mainstream in the wider movement. Books and publications sponsored by the IIRE (International Institute for Research and Education) and International Viewpoint/Inprecor help diffuse these ideas.

International structures are not just about generating

political analysis or even communiques on the issues of the moment but can help coordinate actions internationally. The FI was rebuilt partly through its solidarity with the liberation movements in Cuba, Algeria and Vietnam. Later it made huge efforts to build solidarity with Nicaragua (in its radical phase), Solidarnosc in Poland and the 1982 British miners strike to just cite a few examples. Today comrades in Italy are at the centre of solidarity with the GKN factory occupation/cooperative. We have organised international meetings to share the experiences of organising in solidarity with the Palestinian people.

An international can quickly disseminate practical information about certain struggles. Tours of comrades involved in exemplary battles can be set up in a number of countries. Another useful activity is to bring together young activists in an annual youth camp that has a different country as the venue each year. Groups or individuals from the global south can be subsidized to a degree by sections in the more advanced capitalist countries. This applies also to the international educational schools that are run in Amsterdam with its dedicated base. These schools are open to activists who are not members of the FI.

We can benefit too from sharing articles written by comrades across the world and published in the International Viewpoint website. One thing that can be very irritating is when people from Britain pontificate about events in other places without giving voice to the activists in those countries. For example some people on the left here reduce the invasion and occupation of Ukraine to an inter-imperialist conflict provoked by US pressure on Russia. Contacts with sympathisers inside Ukraine allow us to counter such simplistic analyses and restore agency to Ukrainians.

With a functioning international structure, you can build a political culture that starts from understanding the conditions and interests of workers and peasants in different

countries first hand. This is particularly important given the influence of campist sentiments today on the left. For campists revolutionary action is mainly determined by the conflict between the imperialist powers. If the main and only task is to weaken US interests that the needs and interests of workers in countries on the wrong side of this divide are sacrificed. So some left wing people defended Assad as a lesser evil since the US was attacking him. Russian bombing and war crimes there were downplayed or ignored because Putin was supporting a regime that supposedly was part of an axis of resistance against the US and Israel. They see the overthrow of Assad as a massive defeat for workers.

6. An International that does not sound or look weird

Listening to Aaron Bastani on Novara media's review of the year (well worth watching) I was impressed by his final comment about the need for the left to build an anti-capitalist current that is not 'weird'. I think he is absolutely right about the need for the left to be accessible and approachable for people outside the left bubble. This applies to our championing of the need for an International.

The first maxim must be: do not pretend to be the world party of the international proletariat, particularly do not proclaim this on your publications. Talk like that puts you in the weirdo camp.

We must accept where we are. While we say we must not put off building an International today we see ourselves as a possible component of a much bigger one. Regrouping with currents coming from within or outside the Trotskyist tradition is essential. Indeed officially the FI does not define itself as Trotskyist and there are sections that come from Maoist or other traditions.

In Britain both the Socialist Party with the CWI (Committee for a Workers International) and the SWP with the IST

(International Socialist Tendency) organises with its co-thinkers internationally. Neither is as present internationally as the FI or as structured, but we do not rule out working towards a convergence with such currents.

An international has to reject any pseudo Leninist idea that some sort of centre has to determine the political line to take in each country. Each section has to determine its own strategy and tactics. It is only when a section in a country decides to cross class lines by for example joining a bourgeois government or breaking a strike that the International leadership would take action repudiating it. Just to give an example of democratic functioning today in the FI. There are nuances today on the line to take on Ukraine. While all groups call for the withdrawal of Russian troops not everybody agrees with Ukraine getting arms from Western governments. Publications of the International reflect that pluralism while making clear when positions are actually taken by international bodies.

Finally we should also keep in mind another reason for international organisation. The far right are organised internationally and they have a lot more resources than we do. Steve Bannon and others are always organising international meetings and funnelling money from their rich backers to groups around the world. Money from Putin's Russia also finds its way into the coffers of the far right. The left should organise on an international level, whether this is us as revolutionary ecosocialists or broader mass organisations like trade unions or Labour parties.

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Fund drive for the Congress of the Fourth International

The Fourth International is organizing its world congress in February 2025. This will be an opportunity for around 200 delegates from all over the world to meet and exchange views.

We note that the world is particularly complicated to grasp at the moment, with the multiple crises that capitalism is experiencing, combining economic, social, political and ecological crises, the rise of the far right, and so on. Comparing the situations in different countries, as we are doing by exchanging texts and organizing discussions in all the countries before we meet for the congress, is extremely useful for better analysis and action.

To meet these challenges, we are discussing a new Manifesto for the Fourth International based on our ecosocialist orientation and outlining the world we want to build. We will also discuss the state of the world as it is around our international resolution with two specific focuses on Palestine and Ukraine, our activity in the social movements of the exoploited and oppressed where we build class struggle forces, and of course strengthening our own International.

Organizing a congress costs a lot of money, because we have to have a residential centre where the delegates are housed, a full team of interpreters and secretariat, and subsidize comrades from the Global South – from Asia, Africa, Latin

America – for their transport tickets, which have become much more expensive since the covid pandemic.

If you can contribute financially, please make your transfers to

Account Name: A.F.E.S.I.

(Association pour la Formation, l’Education, la Solidarité Internationale)

IBAN: BE03 0013 9285 0884

BIC/SWIFT code: GEBABEBB

And of course, take part in the discussions in your country!

A video :

https://fb.watch/vD3eKIZ8Gk/

https://www.instagram.com/reel/DB6ABVOKxyw/?utm_source=ig_web_copy_link

https://youtu.be/SbNvi751B6I?feature=shared