Lula’s Win: A Blow to the Far Right Throughout the World

Lula’s extraordinary victory overnight in Brazil is the most important defeat for the far right we have seen anywhere in the world in recent times, and its impact will be felt worldwide.

Seeing those millions and millions of people pour onto the streets across this vast country to celebrate was enough to make you weep.

The seemingly impossible turnaround in the second round is not a simple electoral victory. It was won in the streets and on socials. Immediately after the far-right candidate, Flavio Bolsonaro, won in the first round, thousands of mainly very young people took to streets in Niteroi, across the bay from Rio de Janeiro, to demonstrate against the likelihood of a neo-fascist government in Brazil. The same thing happened in cities in the Northeast, the most impoverished region. This was repeated throughout the country in the three weeks between the rounds.

In parallel, younger members of congress from a smaller party supporting Lula’s Workers Party, completely revamped the campaign’s lacklustre social media presence. ‘Lula’s Army’, a WhatsApp channel launched by Janones of the Rede party, went from 50,000 followers to a million in two days. Now it has 10 million.

The next stage will be difficult, and possibly violent. As I write, Flavio Bolsonaro is refusing to recognise the results and calling on his supporters not to either. He’s promising a legal challenge, but last time, when his father, Jair Bolsonaro lost, they invaded the congress and presidential palace. President Trump looks ready to back him.

Even if the immediate threat recedes, Lula's presidency will confront big far-right and traditional right majorities in both houses of congress. If he is not to capitulate completely, he will have to govern with the streets, and with his new found digital army. This in turn is likely to lead to confrontation. The far right is deeply embedded in large sections of society. And it could draw on the sympathies of at least parts of the armed forces.

What the Brazilian people have achieved can be a huge inspiration for all of us facing resurgent varieties of neo-fascism and the far right in different parts of the world. But they will also need support. We should be thinking now about how to organise that solidarity. The Scottish working class has a proud tradition in this area. 'Nae pasaran.'

But developing our own struggles is also part of building solidarity. There is little doubt that the kids on the streets in Brazil have been encouraged by what they see in France and the Spanish state. No doubt the Serbian students who just defeated Vucic have been too. A new form of internationalism appears to be taking shape and we need to be part of that.

We live in interesting, if dangerous, times.

Iain Bruce 26th October 2026

Anti-Fascists Demand Freedom for Zaragoza Six

Jennifer Debs writes for Heckle.Scot about the campaign to free anti-fascist activists in the Spanish state.

If the Scottish independence movement has a sense of internationalism, then events in that blob of disgruntled nations called ‘Spain’ tend to loom largest in our minds. *Heckle* readers are aware, I’m sure, of how the cause of Catalunya is eagerly identified with the cause of Scotland – one need only attend any independence march to see that evidenced in the Catalan colours among the mass of flags. In a way, this is a kind of Scottish modification of the traditional “philo-hispanism” of the left, our movement’s continuing identification with the history of the Spanish Republic, the international brigades, workers’ power in Barcelona, and the long clandestine struggle against Franco and his regime.

Even so, for all our sympathy with the brave crowds who confronted the Guardia Civil during the 2017 Catalan referendum, our support for persecuted pro-independence politicians, and our disgust at the zombie Francoism of the Spanish government, there are some urgent causes from the peninsula that could do with greater awareness among Scottish workers. Take the case of the Zaragoza Six, a group of anti-fascist activists arrested and imprisoned on trumped-up charges after a protest against the far-right Vox party in 2019.

Just for taking to the streets to oppose the rising threat of fascism in the Spanish state, the Zaragoza Six are facing prison sentences. Theirs has been a years-long battle for freedom since the initial arrests, a story of trials, verdicts, appeals, and yet more trials, with three of the group now having entered prison as of April 16th, and one more set to enter prison on April 24th. These four comrades will each be serving a sentence of four years and nine months, and that on top of heavy fines.

As anti-fascists facing punishment, the cause of the Z6

demands the enthusiastic support of the Scottish left. Not only have we witnessed fascist political organisations making a comeback in the anti-refugee protests at Erskine, but far-right public order and culture war politics lead the way in the Conservative Party, with the government taking aim at refugees, climate protesters, striking workers, Palestine activists and transgender people. The danger is in the streets, but also in the halls of government. The Spanish context, with the role played by both Vox and by state repression, therefore warrants our close attention – our national situations are two facets of a wider phenomenon.



In order to find out more, I reached out to the Z6 campaign to see if I could interview anyone and bring their story to an audience over here. They were happy to speak to *Heckle*, and so Javitxu Aijon, one of the Six, got in touch with me to speak over a video call. My discussion with Javitxu took place when he was still free, but I am sad to say that as you are reading this now, he is behind bars.

I began by asking Javitxu who the Zaragoza Six are, and about their case. Essentially, Javitxu said, they are just six people who were arrested following a demonstration against a

meeting of the far-right Vox party at Zaragoza's auditorium on 17th January 2019. Just one month prior to the demo, Vox had entered the Andalusian parliament, "so there was a popular impression of the rise of the far right, and the danger of that- machismo, racism, xenophobia," Javitxu explained. "In that protest there were a lot of people who weren't in formal political movements," he continued, including himself among their number. Javtixu said he had previously been in the Podemos party in 2018, and had left-wing views, but that he wasn't really organised at that point. In all, 200 young anti-fascists protested against Vox on the 17th, facing violent attacks from the police in the process.

After the demonstration was over, six young people, four adults and two minors, all of them under 24 years of age, were arrested at random in the surrounding area. The police made their choices based on the look of their targets' clothing – indeed, one of the six did not even attend the anti-Vox protest. Four of the six, Javitxu alongside them, were detained when police entered a bar close to the site of the demonstration. In Javitxu's case, he simply saw a minor being arrested in the bar, and when he tried to point this out to the police officer and tell him to be careful, he was grabbed and detained too. He asked the officers why he was being arrested, but didn't get much of a response: "Their only answer was that I was in the protest, so maybe I had done something." This was an arrest on pure suspicion, on assumed guilt.

And the crimes for which this haphazard bunch of arrestees, one of whom wasn't even present at a protest, stood accused? Public disorder, and assaulting a police officer. These were the charges on which the Z6 faced trial in the Provincial Court of Zaragoza, with a sentence of six years in prison for the four adults, one year of probation for the two minors, and a fine of €11,000 being handed down in January 2021. This conviction was, however, based on the sole evidence of the

testimony of the police officers, with witnesses and evidence that could prove the innocence of the Z6 being ignored. Crucially, security footage caught by University of Zaragoza CCTV cameras shows the violence at the protest, but the footage does not show any of the Z6 involved in fights with the police at any point. However, this footage was not admitted as evidence by the judge.

Following the initial judgment, the sentence was then increased by the High Court of Justice of Aragon to seven years for the four adults in October 2021. Javitxu explained that a sentence of this length for anti-fascist activism is unheard of; typically, arrested anti-fascists receive sentences of two or three years. The Z6 appealed this decision to the supreme court, and the appeal process dragged on with no decision until this year, when the supreme court finally decided on the aforementioned sentence of four years and nine months, plus fines. Even if the jail-time has been reduced, the fact that innocent anti-fascists are being imprisoned at all is a tremendous blow to the left, and a victory for both the far right and the repressive apparatus of the state.

“Francoism never went away. There is no real democracy in Spain.”

Beyond the police narrative of events, I wanted to get Javitxu’s perspective on the reasons for the arrests and the sentences, and to discuss the significance of the criminalisation of his and his co-defendants’ political activity. In Javitxu’s opinion, “they want us in jail because we have a problem with police hierarchy and far-right movements. They are linked.” Indeed, Javitxu contends that the police are very close to far-right movements in the Spanish state. Furthermore, he feels that the Z6 have been hit with such heavy jail-time specifically to send a message to other

protest movements. Javitxu pointed out that the protest in 2019 was the first anti-fascist protest he had seen in Zaragoza with new people who weren't just part of the pre-existing movements of the left, fresh people who saw a danger in far-right ideas – and of course, fresh layers of society taking part in protests is dangerous to the status quo, dangerous to the capitalist state. Adding to this, Javitxu outlined a repressive wave in motion throughout the Spanish state in recent years, with the arrest of the Catalan rapper Pablo Hasel for criticism of the monarchy serving as a prime example.

Javitxu dates this repressive wave from late 2017 and the state backlash against Catalan independence referendum. He argues that the Spanish government is afraid of the number of people who took to the streets to fight for Catalan independence, and that it wants to try and clamp down on future mass movements. In the context of this, abnormally harsh sentences for protesters opposing the far right appear as a weapon for dispersing and defusing a protest movement before it can cohere. Indeed, when I spoke of the courts as a capitalist class weapon, Javitxu agreed with me. "Francoism never went away. There is no real democracy in Spain."



The situation now is bleak. This means that the question of how the movement fights back against the convictions is

crucial, so I naturally wanted to know what Javitxu thought about the issue. His answer was keeping up pressure, continuing the fight: “If you want to stop the repressive machine in, for example, the housing movement, and the bank are going to throw you out of your house, then there must be a movement to avoid the eviction. So if you want to end the repression of this movement, you need to stop more evictions. If you want to stop the repression of the workers’ movement, you need to strike more, protest more.”

For Javitxu, there is no solid border between the struggle in the courts and in the streets – indeed, for him the question of liberty is a political one, which requires an organised response. “I think if you want to fight back against repression, you need more of a political movement.” He pointed to the example of the Z6 solidarity campaign so far, which has gathered the support of the political parties, trade unions and movements of the left, as well as musicians and actors, and which has continued to protest and agitate for a total amnesty.

Of course, with the dire turn events have taken, the need for a political support campaign has only deepened, as has the necessity of internationalising the campaign and getting support from workers’ and popular movements across the world. If pressure can be brought to bear on the Spanish government on multiple fronts, it will be to the benefit of the Z6.

The question of the movement’s response naturally entails another: What next for the anti-fascist movement in the Spanish state? Javitxu felt that the main problem of anti-fascism currently is that “there are not enough people involved. The anti-fascist movement needs to do more to influence popular opinion.” He also pointed out a problem with how the anti-fascist movement has traditionally operated: “I think there are people that still think the far right are just skinhead Nazis who are in the streets with knives and so on. It’s really different, the way the far right are organising

themselves right now. There are Nazis with a skinhead aesthetic, but they are not the majority of the far-right movement right now. They are not the imminent danger. Vox for example, I think there is a difference in how they do politics."

Javitxu pointed out that while Vox might hate groups like LGBT people and immigrants, the party is much more careful in how it expresses its ideas about these groups. It does not call for violence openly in the way a neo-Nazi gang would, but rather Vox seeks to influence and sway public opinion, to bring in parts of the traditional conservative voter base. In Javitxu's view, the anti-fascist movement needs to find a way to combat this more "official" form of fascism. This dilemma is reminiscent of our own situation here in Scotland and the wider UK, where our anti-fascists may be able to outnumber and kick the fascists out of towns and cities on a good day, but where far-right ideas spur government policy regardless and receive silence, or even approval, from the Labour Party.

I ended our call by asking what the Scottish workers' movement can do to support the Z6. Javitxu felt that the best way for people in Scotland to support the Z6 is, first and foremost, to spread the word: "It's really important at the moment for this to be known about." The campaign for an amnesty for the prisoners will be continuing, so Scottish workers need to keep up to date and show solidarity where they can. If you can bring up the cause of the Z6 in your trade union and organisational branch meetings and encourage them to contact the campaign and get involved, then please do so. And of course, there is currently a fundraiser to cover both the fines and the legal costs of the Z6 case. Please donate if you can, and spread it in your groups and networks.

Javitxu also wanted to underline to my readers that "if they know someone who is in some kind of trial, not to let him or her fight this alone. The most important support they can give to any victim of repression is emotional support." We have

cases here in Scotland that are in need of this kind of comradeship, like the Starmer Two, a pair of Palestine protesters arrested for demonstrating against Keir Starmer in December last year. Comrades bearing the brunt of police repression could always use a friend and a helping hand.

When we raise the call of freedom for the Zaragoza Six, the old struggles live anew in our words. We remember the names of friends and martyrs, class war prisoners old and new: John Maclean, Nicola Sacco, Bartolomeo Vanzetti, George Jackson, Angela Davis, Abdullah Öcalan. We remember the love, hope, rage and solidarity that fired, and fires, hearts in streets all across the world in cause of their liberty. And we fondly recall the words of the great American socialist Eugene Debs, another victim of capitalist persecution, who said: “While there is a lower class I am of it, while there is a criminal class I am of it, while there is a soul in prison I am not free.”

As for Javitxu himself, he remains defiant. Throughout our conversation he was adamant that he will continue to participate in anti-repression movements, and that his experience with the courts has only made him firmer in his resolve. He wants to show others what the judicial system does to people, and to express himself to others who are facing repression from the state.

“I had passed from a lot of states of depression because of this. I think that these are thoughts that are normal. After the second trial, I really wanted to abandon social movements, to go away, to disappear. And it’s this that they want. They want us to surrender, give up, and not to fight for a better world, a better situation for our comrades, friends, family. I think if someone is living this kind of thing, like trials for fighting for a better world, maybe, maybe, they are on the right side of history. I did nothing wrong, my conscience is peaceful. For now, I have no problems. If I go to jail, it will be years to study politics, to form myself, to be a

better militant for the movement, to change this shit, this judicial system, this political system."

All that remains to be said is that Javitxu Aijon and the Zaragoza Six are comrades in need. They deserve our support and assistance.

For them, for all political prisoners – tenacity, courage and fury!

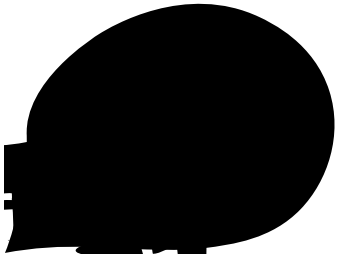
Free the Zaragoza Six!

You can keep in touch with the Z6 campaign at these links:

- Fundraiser campaign for the Z6.
- Campaign email address: contacto@libertad6dezaragoza.info
- The campaign's website has a manifesto with a section for signatures from supporters at the bottom of the page.

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Remembering September 11, 1973: The US-backed Pinochet Coup in Chile

This September marks the 50th anniversary of the US backed coup by Pinochet in Chile. It was one of the heaviest and bloodiest defeats ever suffered by the left and progressive movement in Latin America. There are a number of events being organised in Britain, including in Scotland (full details also below), this year to remember and discuss the Chilean process and coup and links are provided below. (The introductory note is compiled by Dave Kellaway of Anti*Capitalist Resistance in England & Wales.)

The following article is an edited extract of a chapter in a book, Recorded Fragments, by Daniel Bensaid that Resistance Books has translated into English (published in 2020). The book is a transcript of a series of radio interviews Daniel did with the radio station Paris Plurielle in 2008. He discusses the politics behind a series of key dates in 20th Century history. Daniel Bensaïd was born in Toulouse in 1946. He became a leader of the 1968 student movement and subsequently of one of France's main far left organizations (Ligue Communiste Révolutionnaire) and of the Fourth International. He is the author of ***Marx for our Times,*** *Verso:*

*2010, **Strategies of Resistance**, Resistance Books: 2014 and **An Impatient Life**, Verso: 2015. He died in Paris in 2010.*

On 11 September 1973, the Chilean military put a bloody end to the three year reformist experience of the Salvador Allende governments. Augusto Pinochet leader of the armed forces initiated a new cycle of bloody repression and brutal economic liberalism that had started in Bolivia with the 1971 Banzer coup. He was soon followed by other dictatorships in South America such as the one led by General Videla in Argentina in 1976.

The United States, which intervenes throughout South America, has no intention of allowing the people in its backyard to raise their heads against its interests.

Perhaps we should begin by recalling that the 11 September coup, in 1973, and not that of 2001 Twin Towers terrorist attack, was first and foremost an emotional shock. We were transfixed by the news that arrived on the radio from the headquarters of the Presidential Palace, La Moneda, and then by the announcements that gradually came in about the success of the coup d'état. At first we hoped it would not succeed, since another coup d'etat had failed in June three months before, but then we got the news of Allende's death.

How can such an emotional shock be explained, this had not been our reaction during the bigger bloodbath in 1965 when the Indonesian Communist Party was crushed or more recently with the repression of the Sudanese Communist Party? I believe it is because there was a very strong identification in Europe and Latin America with what was happening in Chile. There was a feeling that this was indeed a new scenario and a possibility, practically a laboratory experiment, which was valid for both Europe and Latin America, in different ways.

So, why was it so important for Europe?

Because we had the impression, partly false I would say today, that we finally had a country that was a reflection of our own reality. Unlike other Latin American countries, there was a strong communist party, there was a socialist party represented or led by Salvador Allende, there was an extreme left of the same generation as ours. Small groups existed like the MAPU(Unitary Popular Action Movement, a Christian current) and MIR, the Movement of the Revolutionary Left, born in 1964-65 under the impulse of the Cuban Revolution. There was an identification with the latter organization, with its militants, with its leaders who were practically of our generation, who had a fairly comparable background. The MIR was formed from two sources: on the one hand inspired by Che Guevara and the Cuban Revolution; on the other hand there was a Trotskyist influence, it must be said, through a great historian of Latin America, Luis Vitale. He was one of the founding fathers of the MIR, even if he was removed from it, or left shortly afterwards. All this in a country where, in the end, Stalinism had never been dominant, including on the left, nor did it have the role that the communist party had in Argentina, for example.

There was a specific factor in Chile, which is one of the difficulties in understanding the situation. The Chilean Socialist Party, even though it called itself socialist, had little to do with European social democracy. It was a party that had been built in the 1930s as a reaction, in opposition to the Stalinisation of the Communist International. So it was a party more to the left of the CP than to the right, so there was a strong sense given to the idea that Chile could give the example of a scenario where the left came to power through elections. This would then be the beginning of a social process of radicalization leading to, or, let’s say, transitioning towards a radical social revolution at a time when, it should also be remembered, the prestige of the Cuban Revolution in Latin America was, if not intact, then at least still very important.

I believe there are still lessons for us about what happened in Chile.

Today, I would be more cautious about this reflection of European realities. I think that, seen from a distance, there was a tendency to underestimate the social relations and the reserves of reaction and conservatism that existed in Chilean society. We saw this a lot in the army because, as was said and repeated at the time, the army had been trained by German instructors on the Prussian army model, which was already not very encouraging. But what's more, as I've seen since then, it's a country where the Catholic tradition, the conservative Catholic current, is important.

And besides, this was just a starting point. Allende was elected in September-October 1970, in a presidential election, but only with a relative majority of about 37%. For his nomination to be ratified by the Assembly conditions were set. These conditions included two key aspects: no interference with the army and respect for private property. These were the two limits set from the outset by the dominant classes, by the institutions , for accepting Allende's investiture.

Nevertheless, it is true that the electoral victory raised people's hopes and sparked a strengthening of the social movements, which culminated in a major electoral victory in the municipal elections of January 1971. I believe that Popular Unity, the left-wing coalition on which Allende was relying at that time, had on this occasion (and only then) an absolute majority in an election.

This obviously gave greater legitimacy to developing the process. So we had an electoral victory, a radicalization, but also a polarization that was initially internal to Chile, which gradually translated into a mobilization of the right, including action on the streets. The landmark date was the lorry drivers' strike in October 1972. But it should not be thought that it was employee led: it was the employers who

organised it. Chile's long geographical configuration meant that road transport was strategic. So there was this truckers' strike, therefore, supported by what were called ***cacerolazos (people banging empty pans)*** , i.e. protest movements, particularly by middle-class consumers in Santiago. Santiago makes up more than half of the country in terms of population. It constituted a first attempt at destabilization in the autumn of 1972.

At that point, there was finally a debate on the way forward for the Chilean process, which opened up two possibilities in response to the destabilization of the right. The latter was also strongly supported by the United States. We know today with the disclosures of the Condor plan how much and for how long the United States had been involved in the preparation of the coup d'état, through the multinationals but also through American military advisers. So in early 1973, after the warning of the lorry drivers' strike, there were several options. Either a radicalization of the process, with increased incursions into the private property sector, with radical redistribution measures, wage increases, and so on. All of which were debated. Or on the contrary, and this was the thesis that prevailed, put forward by Vukovik, Minister of Economy and Finance, a member of the Communist Party. The government had to reassure the bourgeoisie and the ruling classes by definitively delimiting the area of public property or social property, and by giving additional guarantees to the military.

The second episode of destabilization was much more dramatic, no longer a corporate strike like that of the lorry drivers, but in June 1973 we saw a first attempt, a dry run for a coup d'état, the so-called ***tancazo***, in which the army, in fact a tank regiment, took to the streets but was neutralized.

I believe that this was the crucial moment. For example, it was the moment when the MIR, which was a small organisation of a few thousand very dynamic militants – we must not

overestimate its size, but for Chile it was significant – proposed joining the government, but under certain conditions. After the failure of the first coup d'état, the question arose of forming a government whose centre of gravity would shift to the left, which would take measures to punish or disarm the conspiring military. But what was done was exactly the opposite.

That is to say, between the period of June 1973 and the actual coup d'état of September 11, 1973, there was repression against the movement of soldiers in the barracks, searches to disarm the militants who had accumulated arms in anticipation of resistance to a coup d'état, and then, above all, additional pledges given to the army with the appointment of generals to ministerial posts, including Augusto Pinochet, the future dictator.

So there was a momentum shift, and Miguel Enriquez, the secretary general of the MIR who was assassinated in October 1974, a year later, wrote a text, in this intermediate period between the dry run and the coup d'état, which was called "**When were we the strongest**? ». I think he was extremely lucid: until August 1973 there were demonstrations by 700,000 demonstrators in Santiago, supporting Allende and responding to the coup d'état. That was indeed the moment when a counteroffensive by the popular movement was possible . On the contrary, the response was a shift to the right of the government alliances and additional pledges given to the military and ruling classes, which in reality meant in the end encouraging the coup d'état.

That is how we were surprised. You referred to the reformism of Salvador Allende but, in the end, compared to our reformists, he was still a giant of the class struggle. If we look at the archive documents today, he still has to be respected.

In the movement of solidarity with Chile, which was very

important in the years that followed, 1973, 1974 and 1975, I would say that we were, somewhat sectarian about Allende, who was made into someone responsible for the disastor. That does not change the political problem. It implies respect for the individual, but there is still a conundrum: during the first hours of the coup d'état, he still had national radio, it was still possible to call for a general strike, whereas a call was made in the end for static resistance in the workplaces, and so on. Perhaps it was not possible. Even an organisation like the MIR, which was supposed to be prepared militarily, was caught off guard by the coup. We see this today in Carmen Castillo's book, ***An October Day in Santiago*** or in his film, ***Santa Fe Street***, 2007. They were caught off guard, perhaps in my opinion because they did not imagine such a brutal and massive coup d'état. They imagined the possibility of a coup d'état, but one that would be, in a way, half-baked that would usher in a new period of virtual civil war, with hotbeds of armed resistance in the countryside. Hence the importance they had given – and this is related to the other aspect of the question – to working among the peasants of the Mapuche minority, particularly in the south of the country.

But the coup d'etat was a real sledgehammer blow. They hadn't really prepared, or even probably envisaged, a scenario of bringing together:

a) the organs of popular power that did exist,

b) the so-called "industrial belt committees (cordones)" that were more or less developed forms of self-organization, mainly in the suburbs of Santiago ;

c) the "communal commandos" in the countryside ;

d) work in the army, and finally

e) in Valparaíso even an embryo of a popular assembly, a kind of local soviet.

Whatever else can be said, all that existed and suggests what could have been possible – but that would have required the will and the strategy. It was another way to respond to the coup d'état, whether in June or September, with a general strike, the disarmament of the army, something akin to an insurrection. It was always risky, but you have to weigh it up against the price of the coup d'état in terms first of all of human lives, of the disappeared, of the tortured. Above all, you have to consider the price in terms of peoples' living conditions, when we see what Chile is today, after more than thirty years of Pinochet's dictatorship. It has been a laboratory for liberal policies. It was an historic defeat. If you look at two neighbouring countries, Chile and Argentina, the social movement in Argentina has quickly recovered its fighting spirit after the years of dictatorship, despite the 30,000 people who disappeared. In Chile, the defeat is clearly of a different scope and duration.

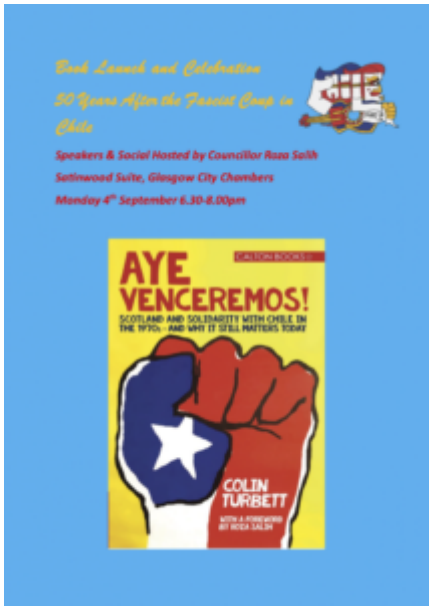
I believe that the coup d'état in Chile was the epilogue of the revolutionary ferment that followed the Cuban Revolution for 10-15 years in Latin America. And as you pointed out in the introduction, the dates clearly tell the story: three months before the coup d'état in Chile, I think it was June 1973, there was the coup d'état in Uruguay. In 1971 there was the coup d'état in Bolivia. While the dictatorship had fallen in Argentina, it returned in 1976. But let's say that symbolically, the killing of Allende, the disappearance of Enriquez and practically the entire leadership of the MIR, closed the cycle initiated by the Cuban Revolution, the OLAS(Latin American Solidarity Organization, meeting in Havana in 1967) conferences, and Che's expedition to Bolivia in 1966.

Republished from Anti*Capitalist Resistance, 29 August 2023: https://anticapitalistresistance.org/remembering-september-11-1973-the-us-backed-pinochet-coup-in-chile/

Forthcoming events in Scotland

Book Launch – “Aye Venceremos – Scotland and Solidarity with Chile in the 1970s – and why it still matters today.

Monday 4 September @ 18:30 Satinwood Suite, Glasgow City Council, Central Chambers, George Square, Glasgow, G2 1DU



The new book celebrates acts of Chile solidarity in Scotland in the 1970s, including the action by Rolls Royce workers in East Kilbride. It also describes the welcome given to refugees at the time. All this is set against events in Chile before and after the Coup, with eye-witness accounts from some who ended up as political exiles in Scotland. The event is being hosted by City of Glasgow Councillor Roza Salih – herself a Kurdish refugee from Iraq, and a well known campaigner since her school days, for refugee and human rights.

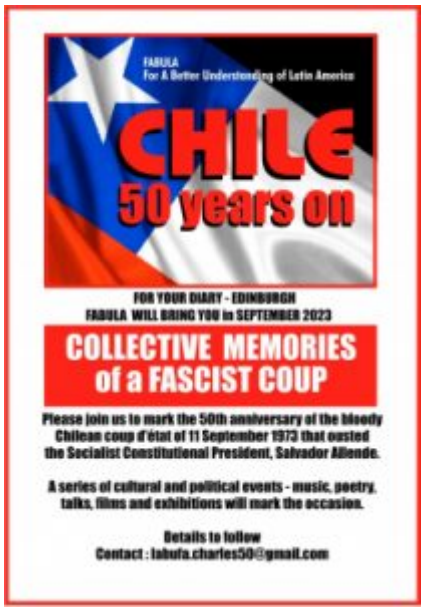
The event will include contributions from Chileans in Scotland, trade unionists and campaigners, as well as the book’s author, Colin Turbett.

For a free ticket via Eventbrite see here > https://www.eventbrite.co.uk/e/aye-venceremos-book-launch-anniversary-celebration-glasgow-4th-sept-tickets-674133751197

SCOTLAND – COLLECTIVE MEMORIES OF A FASCIST COUP

Monday 4 September – Thursday 21 September

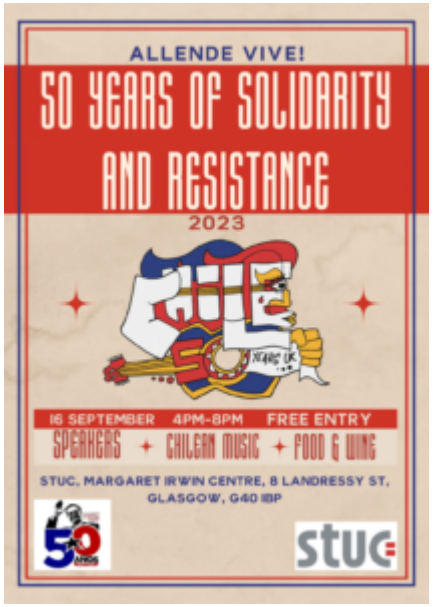
A series of cultural and political events -music, poetry, talks, films and exhibitions to mark the 50th anniversary of the bloody coup d'état of 11 September 1973.



Programme still in development for September 2023 with participation of FABULA (For A Better Understanding of Latin America) Full details here: https://chile50years.uk/event/scotland-collective-memories-of-a-fascist-coup/

For further information email labufa.charles50@gmail.com

Public event hosted by the Scottish Trades Union Congress (STUC)
Saturday 16 September @ 16:00



STUC, 8 Landressy Street, Bridgeton, GLASGOW, G40 1BP

All welcome! Speakers, music, food and wine available

Please register for the event here >> so that the organisers can best cater for the food and wine!

“The Other Davos” – Swiss counter summit to the World Economic Forum, watch on YouTube 13/14 January

The “World Economic Forum” of big business interests kicks off in Davos, Switzerland on 16 January 2023. For a number of years, ecosocialist.scot’s friends and allies in the Swiss “Movement for Socialism” have organised a counter-summit called “The Other Davos” that focusses on the economic and ecological crises as they affect working class people around the world and presenting ecosocialist alternatives to the global establishment.

The motto of The Other Davos 2023 is ***“In solidarity against inflation, climate catastrophe & war”***.

Guests include Ukrainian-born sociologist Yuliya Yurchenko, Ukrainian activist Tasha Lomonosova (Sotsialnyi Rukh) and Lausanne-based Ukrainian socialist Hanna Perekhoda (solidaritéS); Russian journalist Ilya Matveev (Posle Magazine); economic geographer Christian Zeller (author of Revolution for the Climate); Simon Pirani (author of Burning Up: A Global History of Fossil Fuel Consumption”); the Iranian journalist Mina Khani; activists from RWE & Co. Simon Hannah (Anticapitalist Resistance), Charlotte Powell (rs21) and Taisie Tsikas (rs21) from Great Britain; the Italian trade unionist Eliana Como (Sinistra Anticapitalista); Christoph Wälz (Trade Union for Education and Science, Berlin); the anti-racist activists Simin Jawabreh and Mark Akkerman; as well as the journalists Anna Jikhareva (WOZ), Nelli Tügel and

Jan Ole Arps (ak – analyse&kritik).

The event takes place in Zurich and starts on **Friday 13 January at 6pm British time, and runs until 7pm on Saturday 14 January**.

Some of the sessions will be livestreamed on YouTube and many presenters will be speaking in English, one of three official languages of The Other Davos (the others being German and French).

The full programme is available here:

The Other Davos 2023 > sozialismus.ch

But you can join the YouTube livestreams as follows:

Friday 13 January at 6pm-8.30pm (British time)

Plenary session:**"Perspectives of Solidarity in a burning World"**
We are currently experiencing a dramatic escalation of the contradictions of capitalist society. War, ecological crisis, inflation and poverty are raising the stakes of the challenges the left is facing. Our answers must inevitably question capitalist power and property relations.

(1452) Plenum: Solidarische Perspektiven in einer brennenden Welt (Das Andere Davos 2023) – YouTube

Saturday 14 January at 9.30am -12 noon (British time)

Workshop: **The Iranian Revolution and International Solidarity**

With: Mina Khani, Iranian journalist (e.g. at ak – analyse&kritik) and queer feminist in Berlin, and Elisa Moros,

feminist activist of the European Network in Solidarity with Ukraine and the Nouveau Parti Anticapitaliste (NPA) in Paris.

(1452) Der Aufstand im Iran und die internationale feministische Solidarität (Das Andere Davos 2023) – YouTube

Saturday 14 January at 1.30pm -4pm (British time)

Workshop: **Resistance Against War and Neoliberalism in Ukraine**

With: Yuliya Yurchenko, lecturer in political economy at the University of Greenwich (UK), author of the book "Ukraine and the Empire of Capital: From Marketisation to Armed Conflict", Tasha Lomonosova, activist of the Ukrainian socialist organization Sotsialnyi Rukh (SR); fled from Kyiv to Berlin in March 2022, and Hanna Perekhoda, from Donetsk, political scientist at the University of Lausanne, activist of solidaritéS and the Ukraine-Switzerland Committee.

(1452) Der ukrainische Widerstand gegen Krieg und Neoliberalismus (Das Andere Davos 2023) – YouTube

Saturday 14 January at 5pm -8pm (British time)

Workshop: **For an Internationalist Antifascism!**

With Mark Akkerman, active with abolishfrontex/ stopthewaronmigrants, Mina Khani, Iranian publicist (at ak – analyse&kritik, among others) and queer feminist, Tatjana Söding, activist of the Zetkin collective (research group on right-wing extremism and climate justice), and activists of the Movement for Socialism (BFS).

(1452) Plenum: Für einen internationalistischen Antifaschismus! (Das Andere Davos 2023) – YouTube

Please note that times on the programme on the official website are in Central European Time (CET) which is one hour ahead of British Time.