

DOWNLOAD PDF VENEZUELA AND THE STRUGGLE FOR SOCIAL JUSTICE

Chapter 1 : The Struggle for Social Justice is a Struggle with Ourselves - The Aquila Report

In the past, concepts similar to social justice, such as the general interest, the common good, and the social role of private property have served as excuses for state intervention.

National Security Advisor since the end of the Cold War. They have tried a year blockade of Cuba; a five-year regimen of sanctions, fascist violence and acts of sabotage against Venezuela; and just this year attempted to relaunch a civil war in Nicaragua through violent street blockades. They have failed in all their efforts. Of all these countries, Venezuela is most clearly in the crosshairs. It is pinned between two countries Colombia and Brazil whose presidents are committed to crushing the Bolivarian Revolution, even by military means. They are backed to the hilt by the Trump administration and the U. Already, imperialism is in open economic war with the Venezuelan people. Five years of sanctions, acts of internal sabotage, global market volatility, and exploitations of structural economic weaknesses dependence on natural resources exports to pay for food and consumer goods imports have left the country devastated. Every year, productive levels drop and inflation soars. Yet every day, millions of workers and campesinos struggle. They rebuild their economy to meet the needs of the people. Miraculous efforts have been made. Since their legalization earlier this year, nearly companies are now run by CPTs. In the countryside, unused or misused land is being seized by campesinos to grow corn, potatoes and whatever else is needed to stock the grocery shelves. Their efforts do not happen in a vacuum, however. With every advance towards a new, sovereign economy, the imperialist noose tightens. Such pressure has led many Venezuelans to migrate to neighboring countries looking for economic opportunity. It is worth noting that many have returned home, victims of unemployment and discrimination, and more return every day. Workers demand control Yet, the Venezuelan workers advance. This past month, the Constituent Congress of the Working Class came to a close. It was convened by workers to determine their role in the new economy to be built. Workers assemblies across the country spent a month collectively debating and formulating proposals. This includes Sidor, the largest steel mill in South America. One micro-mission will direct worker-run companies to produce milk and cereal, guaranteeing every child in school a free breakfast, while another will focus on the production and distribution of personal hygienic products, which until now have mostly been imported. In order to carry out these micro-missions, trade unionists and revolutionary workers will form Brigades for the Operation of Socialist Production BOPs. The decision to start this model in the oil and heavy metals industries, the pillars of the state-owned sector, is worth noting. These are historically critical industries for the Venezuelan economy and have been significantly harmed by the economic crisis. Their productive capacities are not where they should be. The Maduro government is putting its trust in the organized working class to renew these crucial productive forces and produce in the interests of the nation. While oil and heavy industry facilities under worker control will face little opposition except from corrupt local officials , food production and distribution is still dominated by Polar, a privately-owned monopoly. Worker control of milk and cereal production and distribution - even if in the interests of schoolchildren - will be seen as a threat to their interests. On October 20, another gathering of workers came to a close: The communes are the leading edge of the revolutionary push in Venezuela, and among the many demands from the 4th Congress is a National Communal Parliament to replace the current National Assembly, with corresponding State and Local Communal Parliaments to take over legislative responsibilities. Class war in the countryside In the western countryside, a stronghold of the comprador bourgeoisie where power is rooted in the land, class war rages. Here we find land seizures being organized by the Communist Party of Venezuela PCV , which soared in prominence in the campesino movement since the leading role they played in the Admirable Campesino March over the summer. The Party is mobilizing its resources to defend the campesinos now engaged in land seizures and is demanding that the national government bring the killers to justice. The Colombian-Venezuelan border is not any kind of barrier - it is mostly unpopulated, undeveloped and wide open. Every day smugglers cross from Venezuela, and fascist

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paramilitaries cross from Colombia. The death squads that served the Colombian oligarchy in their war against the FARC now serve their Venezuelan counterparts in their war against the Bolivarian Revolution. Gun battles are not uncommon. On November 4, three Venezuelan soldiers were killed and a dozen injured by paramilitaries near the Colombian border. This open border is the greatest threat to the territory of the Bolivarian Republic and the gains of its people. Much has happened in Venezuela in the 14 months since the ANC was first convened. The masses - workers, campesinos, communal activists - are in motion and will not turn back to a past of subservience to monopoly capital. No one can hold us back, neither today nor ever. We cannot accept being led astray or held back by imperialism. No, we must advance, and demonstrate that the Bolivarian project is the most just, humane and fitting project that has ever existed in Venezuela.

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Chapter 2 : The Struggle for Social Justice is a Struggle with Ourselves – Just Thinking for Myself

The Struggle for Social Justice By Elbert "Big Man" Howard It can be said that the struggle for civil rights in America was the greatest social revolution in modern history.

I have the great honour of addressing you on the anniversary of the death of a man who fought long and hard against imperialism, neo-colonialism and other forms of oppression of the peoples, especially in Latin America. A little over six months later, the US supported a coup against him that was defeated when hundreds of thousands of Venezuelans took to the streets, many of them with the constitution in hand. Like all of us, he was not free from sin, but his virtues shook the world. As director of WikiLeaks, we have shed light on the secrets of the powerful, and have built a different and powerful library; a library that contains information regarding how our world and its institutions really function; a library that contains information that for centuries was solely in the hands of the elites and that now – not without facing risk and persecution – we have democratised and put at the disposition of the people, regardless of political orientation or creed. It is for everyone, so that society as a whole opens their eyes and, with irrefutable information at hand, confront the powerful and come to their own conclusions, without the filter of the media, regarding political events and decisions that affect their lives. The objective of WikiLeaks, of seeking truth in the name of humanity, is today more important than ever, an objective we continue to seek despite the high price we pay for it. The cost, in my case, has been high. I have been legally persecuted and detained for almost seven years, without any charges having been laid against me. This persecution has been extended to my family, my children, to those I have not been able to see during this period of time. The United Nations, as well as numerous human rights organisations and personalities at the global level, have called on Sweden and the United Kingdom to respect their international obligations, to respect and recognize the sovereignty of the state of Ecuador and to, therefore, recognise my asylum and stop blocking the exercise of this human right. It is inconceivable that, in the 21st century, the imperialist attitudes of the United Kingdom and Sweden could lead them to ignore, with complete impunity, a sovereign act by an independent country, Ecuador. I remind those present that Ecuador has paid and continues to pay a high price for granting me asylum to protect me from political persecution for having exposed the secrets of the empire. The British police have attacked its Embassy in London, which even today continues to be subjected to unprecedented levels of surveillance. Denying safe passage so that I can go to Latin America is an act of pure imperialism by countries that occupy high posts in the United Nations and that, nevertheless, refuse to recognise and enable the exercise of a universal right. They do so with total impunity while mocking the sovereignty of a country of the South and the entire region of Latin America, which unanimously supports my asylum. This constitutes a great insult to the dignity of our peoples and the very system of the United Nations. To have done this over many years demonstrates the deterioration and grave backwards steps that have occurred in terms of the international system of protection of human rights for all. Not to speak of my country, Australia, another servant of imperialist interests, that in seven years has not once pleaded my case and, moreover, has sought to criminalise me to ensure I cannot return home. Both Sweden and the United Kingdom have completely ignored a firm resolution from the highest authorities on the issue of arbitrary detention, who after closely analysing my case determined that my detention was arbitrary and illegal and that I should be immediately allowed to leave and be compensated. But despite all this, the empire has not been able to silence me. I am free simply because I am free to express myself. And I have this freedom thanks to the courage of Ecuador and other states, among them Venezuela, that have united to support me. My struggle could become a success story for freedom of expression and human rights. As such, granting safe passage would be an act of justice and dignity for the region. We remain faithful to our promise to publish the truth without fear or negotiating under the table. We will continue to strive to fulfil our commitment to truth and social justice. The liberation of the peoples depends on the liberation of the minds of the peoples. For this, we need peaceful revolutionary efforts, like those of WikiLeaks, to flourish around the world. That is why

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we need to halt the persecution of WikiLeaks and its people. Let us do this together, today. Tomorrow may be too late.

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Chapter 3 : What "Social Justice" Did to Venezuela

Democracy, States, and the Struggle for Social Justice draws on the fields of geography, political theory, and cultural studies to analyze experiments with novel forms of democracy, highlighting the critical issue of the changing nature of the state and citizenship in the contemporary political landscape as they are buffeted by countervailing.

Jason Brickhill 12 Oct This political demand reflected the reality of the day – that the majority of South Africans were deprived of the right to self-govern and to vote. The legal system of apartheid made any meaningful political participation impossible. How could the disenfranchised and oppressed ever hope to secure any relief from the judicial arm of the apartheid state, which excluded them from the polity? The courts were one site of struggle. Though severely constrained by the substantive and procedural legal terrain, public interest litigation was possible during apartheid and yielded outcomes that at the very least mitigated some of the worst excesses of the racist ideology. Throughout the freedom struggle, it was articulated as a demand for economic equality, realisation of human rights and fair access to social goods, status and opportunities. This demand, framed in the language of human rights and constitutionalism, runs like a golden thread through the 20th-century history of resistance in South Africa, at times being refined and rearticulated in important written claims instruments. Though it may not have been described as such, public interest litigation commenced in South Africa as early as the 19th century. Public interest litigation did not end with the formal demise of apartheid – individuals, groups, social movements and other civil society actors continued to use it as one strategy to secure largely the same goals as articulated in the Freedom Charter. The book *Public Interest Litigation in South Africa* considers the development and use of public interest litigation in the constitutional era. The Constitution revolutionised the procedural and substantive legal environment. The most significant substantive developments included the shift from parliamentary to constitutional supremacy; a justiciable Bill of Rights, including socioeconomic rights; and a robust doctrine of the rule of law. Procedurally, constitutional innovations included the broadening of standing rules, greater receptiveness to *amici curiae* and intervening parties, the creation of flexible and extensive remedial powers for courts and a protective regime relating to costs in constitutional litigation. But another paradox remains: In a country with political freedom seemingly won but economic freedom still a distant hope, what does public interest litigation have to contribute? These works have tended to focus on the development of legal doctrine, and usually prioritised the most well-known decisions of apex courts, especially the Constitutional Court. Most have adopted the perspective of courts or court-watchers, rather than of the activist-lawyers who ran the cases or of the individuals, communities, social movements and other clients whom they represented. In other words, court decisions and the law are analysed in great detail, without much attention being paid to the social actors who use the law, their tactics and strategies, and empirical evidence of the effect of their work. More recently, there is an emerging body of work that attempts to map and analyse the value and effect of public interest litigation, including research reports supported by long-time funders of this work. The authors of this volume offer a unique contribution to this debate, both in South Africa and in the international arena, regarding the potential of South African courts to contribute to social justice. They provide a grounded account and analysis by leading public interest lawyers who have actually litigated in the areas in which they write. Their accounts therefore go beyond law reports and academic discourse on landmark cases; they look beyond appellate courts to the breadth of litigation in the lower courts and particularly the high court, where most public interest litigation is conducted. The contributors to this volume identify the key social actors involved: Each chapter traces the development of public interest litigation in a particular area of law, observing techniques, tactics, doctrines and approaches that public interest lawyers and their adversaries employed. The authors analyse the effect of public interest litigation in those areas and predict the key frontiers of future contestation. Naturally, accounts by lawyers with an interest in presenting a positive picture of the work that they do should be approached critically, acknowledging the risk that lawyers may valorise the law and its potential. To understand public interest

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litigation in South Africa today, one must appreciate how it evolved, what areas of contestation attracted public interest litigation and who was driving it at different points. In the Introduction, I provide an overview of the evolution of public interest litigation over three periods. The first was from the earliest use of the courts to resist colonial dispossession and injustice in the 19th century to the imposition of apartheid in and its implementation during the s to s. The second period, beginning at the end of the s, saw the establishment of dedicated public interest organisations, which used the law to resist apartheid. The third period is the constitutional era, which saw new actors emerge in the public interest sector, specialising in discrete areas. One of the aims of this volume is to analyse and share accounts of public interest litigation in South Africa to enable a richer and fuller assessment of what it has achieved and what that means for the future of public interest litigation. These contributions set the stage for a more informed discussion on the role of public interest litigation in achieving the constitutional vision of social justice, as well as reflecting on the strategies and tactics that are likely to be effective in the future. This is an excerpt from *Public Interest Litigation in South Africa* Juta , which includes contributions from more than 20 public interest lawyers.

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Chapter 4 : The Struggle for Social Justice - Middlesex School

Public interest law and the struggle for social justice Jason Brickhill 12 Oct The Congress of the People in demanded that black people be given rights.

There is great emphasis being placed today by Christian social justice activists on remediating the adverse effects of historical and contemporary injustices, particularly as it relates to its generational impact on people of color in America. I will speak more to that in a moment. I thought it necessary to insert that caveat, as I find context is often missing in the continuing discourse regarding the pursuit of social justice and racial reconciliation. Scripture is unarguably clear that we who profess to be followers of Jesus Christ, that is, who, by the sovereign will and unmerited grace of God 1 Cor. Perhaps it is our failure to live up to this calling that prompted Dr. Martin Luther King, Jr. But with all due respect to Dr. King, and to those who share his perspective on these matters, the reason the change he sought after for so long took “ and continues to take “ time is, ironically, a matter not of chronology but theology. But even that is secondary to the fundamental question of why we pursue social change to begin with. This is the mandate of creation. Nevertheless, I am not naive that a fundamental tenet of the gospel is that Christians address, in practical terms Jas. In fact, it is not even what the gospel is principally intended to do. As theologian David VanDrunen writes: Christians should be modest in their expectations about what they can accomplish with regard to the cultural institutions of this present world. We can contribute in many small ways to making the common kingdom a better place, and occasionally we can be instrumental in forging large, systemic improvements to our cultural environment. But the fact that the common kingdom will remain the common kingdom should instill a profound modesty and humility in us. Whatever contributions we make, small or great, are contributions to a cultural arena that is temporary and fleeting. But to whatever extent social justice is a gospel mandate, it should never be misunderstood to be the ultimate or sole purpose of the gospel which, in fact, is what many Christian SJWs have done. You see, the works Jesus performed were never for the sake of the works themselves, nor the benefits derived thereof, but to point people to Himself as the Savior of sinners not the Savior of society 1 Tim. Collective societal reformation happens only as a result of individual spiritual transformation, not the other way around. The Scriptures warn us that we should never expect perfect justice in a world comprised of those who, because of sin, are inherently unjust. After all, a king who cultivates the field is an advantage to the land. How impudent would they be if they allowed the slightest iniquity access to their judgment seat, which they know to be the throne of the living God? But with that, I would respectfully disagree. Yes, Christ is building a kingdom, but that kingdom is not of this world Jn. Societal equity is not the mandate of the gospel. Racial reconciliation is not the mandate of the gospel. Gender equality is not the mandate of the gospel. Equal opportunity is not the mandate of the gospel. Ultimately, the mandate of the gospel is to make Jesus Christ known to those who do not know Him Matt. And in coming to know Him, we love Him; and in loving Him, we obey Him; and by obeying Him, we become more like Him; and in becoming more like Him, we more consistently reflect to a world thirsting for righteousness the image of the One in whose image we are all created. That is what true justice looks like. Performing the works of the gospel is of no lasting societal benefit apart from preaching the word of the gospel. And, as His followers, so should we.

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Chapter 5 : Democracy, States, and the Struggle for Social Justice (, Paperback) | eBay

Contemporary social scientific scholarship is being transformed by the challenges associated with the changing nature of, and responses to, questions of crime, security and justice across the globe.

This position is ours at the present day. They oppose us who stand for the cause of progress and of justice. They were accurately described by Lincoln. The same thing is true now. Those people are against me because they are against the cause I represent. These men against whom we stand include the men who desire to exploit the people for their own purposes and to profit financially by the wicked alliance between crooked business and crooked politics. The boss system is based on and thrives by injustice. There is far more in this contest than is involved in the momentary victory of any man or any faction. We are now fighting one phase of the eternal struggle for right and for justice. But we insist that without just laws and just governmental action the high standard of character of the average American will not suffice to get all that as a Nation we are entitled to. We must strive for industrial as well as political democracy. None of us can really prosper permanently if there are masses among us who are debased and degraded. The children of all of us will pay in the future if we do not do justice in the present. This country will not be a good place for any of us to live in if we do not strive with zeal and efficiency to make it a reasonably good place for all of us to live in. Nor can our object be obtained save through the genuine control of the people themselves. The people must rule or gradually they will lose all power of being good citizens. The people must control their own destinies or the power of such control will atrophy. Our cause is the cause of the plain people. Why does Roosevelt invoke Abraham Lincoln in this speech? How does Roosevelt define social justice?

Chapter 6 : North Korea Expresses 'Firm Support and Solidarity' to Maduro's Venezuela

The Struggle for Social Justice is a Struggle with Ourselves Performing the works of the gospel is of no lasting societal benefit apart from preaching the word of the gospel.

Chapter 7 : The Struggle for Social Justice - Mr Godoy

The Struggle for Social Justice January 24, On January 15, - the date that would have been the 89th birthday of Dr. Martin Luther King, Jr. - the Middlesex community remembered his courageous commitment to social justice and, at the same time, reflected on the civil rights issues and inequities that remain today.

Chapter 8 : Venezuela and the fight for working-class power | Fight Back!

Recently returned from undergoing radiotherapy treatment in Cuba, Chavez signed the law on national television from the Miraflores Palace, stating that he was carrying out an act of "social justice" for Venezuelan workers at a time when labour rights were being rolled back across Europe and the United States.

Chapter 9 : Youth, Community and the Struggle for Social Justice: 1st Edition (Hardback) - Routledge

Julian Assange on Chavez, Ecuador and WikiLeaks' struggle for truth and justice Letter sent by Julian Assange to the XV Encounter of the Network of Intellectuals, Artists and Social Movements in Defence of Humanity, held in Caracas, Venezuela over March ,