Latin America’s Indigenous: A Struggle for Survival?
This edition of the CUSLAR newsletter addresses a sampling of issues facing indigenous populations in Latin America today. Although the situation of each indigenous group is unique, some remarkable similarities can be drawn from the struggles outlined in this issue. The Ecuadorian people, the U'wa in Colombia, and the Mapuche in Chile are all fighting to uphold rights guaranteed to them by the constitutions of their respective countries. Another common theme is the threat from international corporations who wish to drill, mine, or exploit indigenous territories for economic gain, a threat that is often supported by government agencies in the name of economic development. It is also important to note that the external pressures of foreign debt and structural adjustment imposed by the World Bank and IMF encourage the increased exploitation of remaining natural resources, often the last stronghold of Latin America's indigenous populations.

Historically, it's often those who have had no voice that face the harshest repression by government, military, and international forces. Today, however, voices are finally being heard that may signal changes ahead. In November, as the WTO conference was shut down by activists from all over the world, indigenous leaders held their own summit in Seattle. Stating that "the aggressive promotion of consumerist and individualistic western culture continues to destroy traditional lifestyles and cultures," today's indigenous leaders demand a place at the table in defining the rules of the future. Believing that "it is us who can offer viable alternatives to the dominant economic-growth, export-oriented development model... with our sustainable lifestyles and cultures," indigenous peoples and their allies worldwide are making their voices heard.

Direct actions and protests continue to raise awareness of the role of outsiders in promoting environmental degradation and abuses of human rights in indigenous territory. An international alliance of indigenous peoples, supported by environmental, women's, farm, labor, and solidarity organizations worldwide are working together to ensure that the marginalized will no longer be silent victims. The actions of state governments and multinational corporations are increasingly scrutinized by activists and concerned individuals worldwide. Pressure is being placed upon international financing bodies to be held accountable for the consequences of their lending policies toward developing nations.

Activists must be careful not to assume that as indigenous struggles for land and rights attract international attention, that they are approaching a fast victory. As recent WTO negotiations have shown us, the international climate for exploitation may only be worsening. The challenge then becomes to work even harder, through awareness, outreach, and peaceful protest, so that the destructive forces of international business and politics will be overcome and the global society that results will value the indigenous world as an integral part of the whole.

The Committee on U.S./Latin American Relations (CUSLAR) is a Cornell University based group, founded in 1965, which seeks to promote a greater understanding of Latin America and the Caribbean. The members of CUSLAR are a diverse group of people united in our concern about the role of the U.S. in the social, political, and economic affairs of the region. Within this context we support the right of the people of Latin America and the Caribbean to self-determination, and support their efforts to free themselves from a legacy of colonialism, exploitation, and oppression. CUSLAR works for peace, justice, and greater mutual understanding in U.S./Latin American relations through education, solidarity, and support of human rights.

If you are interested in writing or editing for the Newsletter, please call the CUSLAR office at (607) 255-7293. Articles and letters to the editor should be sent to: CUSLAR, 316 Anabel Taylor Hall, Cornell University, Ithaca, NY 14853, or via email at cuslar@cornell.edu. The CUSLAR Newsletter is published three times a year.

The CUSLAR Newsletter is funded by the SAFC of Cornell University. The content does not necessarily reflect the views and opinions of the SAFC or Cornell University. CUSLAR is a project of CRESPP.

Editor-in-Chief
Hannah Wittman

Editing/Layout
Sam Costello, Marcie Ley, Carolina Osorio

© 2000
Did Flooding Lead to Murder in Venezuela?

The Venezuelan Program of Education and Action on Human Rights (PROVEA) alleges that during the floods of middle and late December, which destroyed over 100,000 homes and killed between 20,000 and 50,000 people, police and military officers may have killed more than 60 people. Roger Codene, Vargas state's Defender of the People, characterized these acts as "extremely serious abuses of power."

PROVEA, in a report first released to the public on January 7, charged that from December 17 to 30, Venezuelan forces conducted a series of extrajudicial executions, disappearances, illegal searches, and lootings. The report alleges that many of those killed were shot with silencers, while others—often alleged to be looters or rapists—were beaten to death with baseball bats or pipes. According to a Reuters report, some survivors, as well as military and police agents rationalized the shootings, stating that those killed were looters, thieves and rapists.

Venezuelan president, Hugo Chavez Frias, angered that the report was made public before the government had a chance to view it, called the document "superficial and irresponsible." (El Nuevo Herald, Reuters)

US Announces $1 Billion plus in Colombian Aid

An aid package for Colombia larger (in per year payments) than even that introduced by conservative Republican senators last fall was announced January 11 by President Clinton. Clinton said the $1.3 billion, two-year program was designed to "assist Colombia in vital counter-drug efforts aimed at keeping illegal drugs off our shores," as well as "help Colombia promote peace and prosperity and deepen its democracy."


Two Military Officers Arrested in Bishop's Murder

Guatemala's National Civil Police arrested former military intelligence head Col. Byron Disrael Lima Estrada and his son, Capt. Byron Lima Oliva, both graduates of the US Army School of the Americas, on charges of "extrajudicial execution" Jan. 21 in connection with the April 26, 1998 assassination of Bishop Juan Jose Gerardi Conedera. Gerardi was murdered two...
sneaked past rightwing Union for Chile candidate Joaquin Lavin and won the third consecutive presidential term for his party. Lagos tallied 51.32% of the vote to Lavin’s 48.68%. Lagos will stand as Chile’s first Socialist president since Salvador Allende was overthrown by a U.S.-sponsored coup in 1973. However, Britain’s Financial Times has called Lagos “no Salvador Allende” and the Wall Street Journal reported that “Lagos likened himself to Tony Blair, a third way politician, embracing the market but striving for a more ‘equal’ society.” (WSJ, FT)

Colombian Army Evicts UWA from Land

The U’wa people, occupying ancestral lands slated to become a drill site for Occidental Petroleum, were evicted by the Colombian military on January 25. The U’wa reported, after army helicopters removed the protesters, that “three of their indigenous brothers were missing.”

5,000 government troops had surrounded the U’wa for nearly a week before the eviction occurred. During the eviction, though, members of the National Liberation Army (ELN), a guerrilla group, destroyed equipment brought to the site on Jan. 22. The ELN has pledged to support the U’wa’s attempts to block drilling.

Workers Demand President’s Resignation in Paraguay

A one-day strike, staged Jan. 27 by unions, compassion groups and community organizations, protested the Paraguayan government’s economic and social policies. The protests, organized by the Union and Social Front (FSS) and National Coordinating Board of Campesino Organizations (MCNOC), were supported by representatives of the Catholic Church.

The groups were protesting the planned privatization of state-run companies, a recent rise in fuel prices and public transportation fares. They also demanded the resignation of the president, Luis Gonzalez Macchi, saying that “if Gonzalez Macchi and his team are not capable of ruling the country, we ask that they leave."

In the place of Gonzalez Macchi’s government, FSS and MCNOC urged the installation of a government which is “authentically representative, legitimate and capable.” (Hoy, Clarin, ABC Color)

The War on Drugs in....Haiti?

A Jan. 18 announcement by U.S. Secretary of the Army Louis Caldera that U.S. troops will carry out joint military exercises with Central American and Caribbean troops near Haiti has led to speculation that the U.S. plans to involved Haiti closely in its “war on drugs.” While Caldera said that the exercises have “humanitarian” aims, the Dominican newspaper El Siglo reported that it had obtained documents showing that the exercises are meant to train the troops in counter-narcotics tactics.

Rumors, seemingly confirmed by Miriam Ramirez de Ferrer, a Puerto Rican senatorial candidate, have swirled saying that the U.S. plans to replace its embattled training
grounds at Vieques, Puerto Rico with a base in Haiti. (El Siglo, El Nuevo Día)

Union Members Fired at Nicaraguan Maquila

A strike has been called for by the workers at the Mil Colores maquiladora in Managua to demand the reinstatement of the 50 workers fired recently. Though the management of the factory claims that the workers were fired for shoddy work, co-workers claim they lost their jobs due to their union organizing.

Demands of the proposed strike include rehiring the fired workers, labor stability, prompt and proper payment of at least minimum wage, incentives, overtime pay, and paid vacations. The Mil Colores plant manufactures clothing for such U.S. labels as High Sierra and NO FEAR.

The UNAM Student Movement
by Andrea Koschmann

On Feb. 7, more than 1000 thousand Federal Police stormed the National Autonomous University of Mexico (UNAM) arresting the over seven hundred striking students.

The strike, begun a year ago to protest a March 15th tuition hike affecting all UNAM-affiliated schools, in violation of Article 3 of the Mexican Constitution, which states that “all education imparted by the state shall be free” —protested a proposed tuition raise from 5 cents to between $110 and $140. Due to this hike, forty-one percent of all current UNAM students, would be unable to study at the university. Students organized rallies and marches, attracting hundreds of thousands of supporters, but to no avail. On April 20, UNAM students decided to strike.

Within a week strikers shut down every major UNAM institution. The students demanded the elimination of all unconstitutional fees or tuitions, the implementation of a congress with representatives from all sectors of the university to counteract the blanket authority of the administration, fair treatment of the strikers and the suspension of reforms passed in the last few years which students felt had contributed to the elitization of the university, among other things.

The administration attempted to break the strike by holding extra-mural classes and virtually guaranteeing a passing grade to any student willing to attend. The media attempted to convey the impression that the strike was not affecting the university, even as hundreds of teachers were fired for their refusal to give grades to strike-breaking students who did not complete course requirements.

After the rector of UNAM, Francisco Barnés, resigned and was replaced by Juan Ramón De la Fuente, accords were quickly signed with the students committing De la Fuente to dialogue.

Soon after, while claiming that student intransigence caused a breakdown in talks, de la Fuente composed a “proposal” to end the strike. He promised a student congress with ambiguous powers and a return to the five cent tuition. A university-wide plebiscite was held, with tables located near the mock classes. The table placement, as well as its timing (from nine to six, excluding working students who likely would have supported the strike) targeted strike-breakers. Not surprisingly, ninety percent of voters supported the proposal.

The University is autonomous, meaning that the national government and the police force have no jurisdiction over university affairs. The participation of the president and the police force in breaking the strike constituted a breach of the law. No action, however, is expected to be taken in this matter.
Indigenous Uprising Continues in Ecuador

By Ed Dvorak

As the effects of the January Uprising are felt throughout Ecuador, the groups leading the revolt continue to pressure the newly formed Nbooa government, seeking to change the unpopular economic policies that cause misery for a large percentage of the population. The Confederation of Indigenous Nationalities of Ecuador (CONAIE) is working to secure the necessary 600,000 signatures to call a popular referendum, opposed by the Nbooa government as unconstitutional. In the referendum, CONAIE asks for the freedom of the 100 soldiers who backed the popular uprising. They also call for the dissolution of the Congress and the Supreme Court, who they charge are corrupt and need to be replaced.

The Uprising, which led to the ousting of President Jamil Mahuad on January 21, 2000, was the result of weeks of popular demonstrations launched on January 6, when the Patriotic Front called for demonstrations in Quito. The Patriotic Front is a mass coalition of trade unions, student organizations, community activists, and opposition parties that have been calling for a reversal of the neo-liberal economic policies which continue to impoverish most Ecuadorians. The Popular Front (FP) and other groups have been actively opposing the neo-liberal policies of the IMF, the World Bank and the banking elite in Ecuador. Gripped by the worst economic crisis in their history, the people of Ecuador are desperately seeking a different approach to confront the problems in their society.

Among other concerns, the Popular Front (FP) has outlined the following steps to rescue the economy: rejection of the “Dollarization” plan currently before Congress; non-payment of the foreign debt; an increase in wages to a livable level; fight corruption in the government; and an immediate departure of US troops.

Shortly after, on Jan. 15, CONAIE called for a popular Uprising to bring tens of thousands of indigenous peoples into Quito to demand the resignation of Mahuad. Despite the thousands of soldiers who surrounded Quito, by Jan. 20 over 20,000 indigenous and grassroots activists had entered the city.

In support of the call for an Uprising, oil workers in the Amazon declared a strike, as did workers throughout cities in Ecuador. In Guayaquil, thousands demonstrated in the streets to show support. In Portoviejo, there were violent clashes with police, yet on the whole, it was a relatively peaceful protest. Antonio Vargas, president of CONAIE, has repeatedly underscored the peaceful nature of the struggle. “We have achieved more through our peaceful struggle than anything we could have gained through violent means.”

The indigenous and popular groups were joined by a small group of military personnel on Jan. 21 when thousands surrounded the National Congress. Units guarding the Congress stepped aside and allowed the protestors to occupy the building. Hours later, a National Salvation Committee was formed including CONAIE president Vargas, Col. Lucio Gutierrez, and former Supreme Court Chief Justice Carlos Solorzano. This junta announced plans to fight corruption and improve the lives of the poor. Shortly thereafter, Gen. Carlos Mendoza replaced Gutierrez on the Committee and declared the formation of a Government of the Ecuadorian People.
formation of a Government of the Ecuadorian People.

In the early morning hours of Jan. 22, Mendoza announced that he was abandoning the Committee and also announced that the military brass was supporting Noboa as president. At 7am that morning, Noboa signed Resolution No. 001 removing Jamil Mahuad from office and elevating himself to president.

It is no accident that most of the remaining natural resources are on indigenous land. First, the white world destroys their own environment, then they come asking for the last pieces of land.

In a special session of Congress held in Guayaquil on Jan. 23, this Resolution was ratified, thus effectively ending the Junta of National Salvation.

Following these actions, Vargas and other leaders of the uprising went into hiding to avoid arrest. Although Gen. Mendoza had asked that the officers who backed the uprising not be punished, over 100 mid-level military personnel were arrested for their part in the rebellion, including Col. Gutierrez. CONAIE is currently trying to secure the release of all those who backed their mass uprising.

CONAIE, formed in 1986, has been involved in indigenous issues and organization throughout Ecuador and continues to be a major force in present-day political actions. They have actively opposed the ongoing colonization of their lands, as well as putting pressure on the oil companies who seek to exploit their territories. As former president of CONAIE, Luis Macas has said: "It is no accident that most of the remaining natural resources are on indigenous land. First, the white world destroys their own environment, then they come asking for the last pieces of land they have put us on, the earth we have protected."

Amazon Defense Fund president Luis Yanza relates: "We need the court to impose the indemnification and determine how it will be paid. Otherwise, we can be left to the mercy of the corruption that reigns in this country, and the money may not reach the affected communities." Court cases in the US seeking compensation for environmental damage to indigenous lands in Ecuador include $1 billion lawsuit against Texaco.

Since the new Noboa government is still committed to supporting oil exploitation in the indigenous territories of Ecuador, CONAIE is firmly opposing the economic development plans of this regime. The new Minister of Energy and Mines, Pablo Teran, stated shortly after being appointed that the government will be going ahead with plans for energy development in the Amazon region.

"We will give them 3-6 months to address the demands of the people; otherwise, they will face fresh rebellion," Antonio Vargas stated, shortly after the dissolution of the Junta of National Salvation.

As indigenous peoples account for 45% of Ecuador's population, they are destined to become a major political force in the future. It may be difficult for the oligarchy to accept the demands of the indigenous, but it is becoming increasingly clear that the voices of the indigenous peoples are not only being heard, but also respected.

As CONAIE continues to pressure the Noboa government in Ecuador, many indigenous groups around the world are closely watching this historic Uprising. Statements of solidarity have been sent from the Kuna peoples in Panama, the Indigenous National Congress in Mexico, among others. It has been said that the indigenous are no longer

ABC CAFÉ
Serving the community since 1980
308 Stewart Ave. 277-4770
fighting with bows and arrows; they now have websites on the Internet and global conferences to express their grievances. It is becoming harder for the ruling classes to dismiss their grievances while attempting to maintain their complete control of the world's resources.

**Historical Roots of the Rebellion**

"We have no Indian problem here. We all have become white men when we accept the goals of National Culture." When General Gustavo Larapoke these words in 1982, he probably could not foresee the Uprising of January 2000. Obviously, he failed to see that a majority of the Ecuadorian people did not share his goals of National Culture.

Indigenous groups have been organizing this uprising long before their Jan. 15 proclamation. On March 11, 1999, CONAIE convoked an Indian Levantamiento (Uprising) which, in a statement by Antonio Vargas, "will last indefinitely as decreed by CONAIE in the face of the social and economic upheaval caused by Jamil Mahuad and the banking elite."

As the first successful indigenous uprising leading to the ouster of a president, the events in Ecuador have great historical significance. The importance of this uprising has been noted by many human rights groups throughout the world. Other indigenous groups in Latin America continue to monitor the events in Ecuador with great interest. Like the Zapatista revolt on Jan. 1 1994, the American indigenous are rising up and demanding a political voice. In this new political movement, indigenous peoples are continuing their resistance to the violence being perpetrated against them. As the first residents of the New World, it is imperative that their voices continue to be heard and also respected.

Some have labeled the Uprising in Ecuador as the birth of the 21st century. Hopefully, the 500 years of conquest will give way to a greater appreciation of the wisdom of those peoples who have lived so long in harmony with their natural environment. By contrast, in slightly less than 200 years, the Euro-American industrial system has nearly destroyed many fragile eco-systems throughout the Americas. From Chiapas to Chile, from the Navajo to the Mapuche, it has been the indigenous peoples who have been the victims of this global destruction.

*Ed Dvorak is an Ithaca area activist and a CUSLAR Board Member.*
If you Kill the Earth, No one will Live

By MICHAEL B. CASAUS

“We will in no way sell our Mother Earth, to do so would be to give up our work of collaborating with the spirits to protect the heart of the world, which sustains and gives life to the rest of the universe. It would be to go against our own origins, and those of all existence.” Statement of the U’wa People, August 1998.

On March 5, 1999, three Americans kidnapped by the leftist Colombian Armed Revolutionary Forces (FARC) were found dead, their eyes blindfolded, hands bound and bodies riddled with bullets. As we approach the one year anniversary of the murders of Ingrid Washinawatok, Terence Freitas, and Lahe’ena’ae Gay, we should remind ourselves why they were in Colombia in the first place: to help the U’wa people establish a bilingual education project as part of a larger campaign, called the U’wa Defense Working Group, to help the U’wa in a bitter fight against the United States-based Occidental Petroleum Corp. (Oxy).

The U’wa Battle With Oxy

The U’wa Amerindians, an indigenous nation of 5000, have lived peacefully in the foothills and cloudforests of the Colombian Andes for thousands of years. Their culture is based on the belief that the land that has sustained them for centuries is sacred, and they exist to protect that land. At present, the U’wa and their traditional land are being threatened by Oxy, who plan to begin drilling its first oil wells on the U’wa’s territory in the coming months. In the eyes of the U’wa leadership, Oxy poses the greatest danger to their people since the Spanish conquistadors threatened to enslave them more than 500 years ago. Then, according to tribal history, thousands of U’wa jumped to their death from a 1,400-foot cliff in an act of defiance.

Today, the U’wa are once again threatening ritual mass suicide by jumping off this Cliff of Death if Oxy is allowed to commence oil exploration. For the U’wa this would be a positive act—better to die with both dignity and culture intact, they say, than to see their world torn apart. They strongly believe that to permit oil exploration on these sacred lands would upset the balance of the world. In the words of the U’wa, “Oil is the blood of Mother Earth...to take the oil is for us, worse than killing your own mother. If you kill the Earth, then no one will live.”

The U’wa have been in a heated battle with Oxy since February 1995, when the Colombian Ministry of the Environment first authorized Oxy’s environmental permit to drill in the Samore Block. This oil-rich section of Colombia, thought to hold 1.5 billion barrels of oil, is clearly within U’wa territory.

Soon after the permit was granted, the U’wa filed a lawsuit in Bogota Superior Court claiming their rights to consultation under Colombian and international law had been violated and sought cancellation of Oxy’s environmental permit. The Superior Court ruled in favor of the U’wa, stating that a proper process of consultation must be established.

In September 1995, the Supreme Court of Justice overturned the Superior Court’s ruling, and the case was sent to the Colombian Constitutional Court for

CULSAR Newsletter 9 Winter 2000
In February 1997, the Constitutional Court ruled in favor of the U'wa, holding that the U'wa had not been consulted and that the presence of the environmental permit threatened their ethnic, cultural, social, and economic integrity.

A June 1997 report issued by the Organization of American States (OAS) and Harvard University's Center for Non-Violent Solutions, at the request of the Colombian Foreign Ministry, advocated the legal recognition of the U'wa's full traditional territory and respect for the U'wa leadership and internal process of decision-making. They also called for an immediate and unconditional suspension of all oil activities in the Samore block, pending an agreement on all sides. That agreement has never been attempted, much less reached.

Instead, Oxy and Colombian officials began to negotiate in private. In August 1999, the Colombian government chose to "bribe" the U'wa into allowing the drilling to take place by expanding the U'wa legal reserve. It was hoped that this "gift" would diffuse U'wa protests. However, with the expansion, the U'wa have legal title to only 14% of their traditional territory. And, ironically, the new borders of the reserve were drawn in such a way as to place Oxy's first drill site just outside of the reserve boundaries. The Colombian government is using this bureau-

of Santa Marta is only 300 meters away.

The presence of this community substantially challenges the validity of the license issued, since issuance of the license was legally justified in part through certification by the Colombian Ministry of the Interior that there were no U'wa living in the immediate area. Under Colombian law, Santa Maria must be consulted before the oil project proceeds. The U'wa immediately filed a complaint with Defensoria Del Pueblo (a government office that serves an ombudsman function). On October 6, the Defensoria issued their report, ruling in favor of the U'wa. Although the U'wa can now proceed with this case to the Colombian Constitutional Court, injunctive relief is not a possibility under Colombian law.

In mid-November 1999, over 250 U'wa began a peaceful occupation of Cedeno, the site of Gibraltar 1. Things turned violent on January 19 of this year, when more than 5,000 agents of the Colombian Military, heavily armed, invaded the U'wa territory and surrounded the protesters. At least 25 U'wa were forcibly evicted and taken away in helicopters. The violence continued on February 11 after an additional 500 Colombian National Police officers were flown in and began brutally attacking the U'wa protesters. Without warning, the police began using tear gas, riot sticks and heavy machinery to evict the protesters, forcing them to jump in the fast moving Cubojon River. Three infants strapped to their mother's backs drowned. Many others were injured and fifteen are still missing.

Colombia and Oil

In Colombia's ongoing civil war, oil has been a prime target for violence. The two leftist guerrilla armies, the National Liberation Army (ELN) and FARC target multinational oil companies because they resent foreign interference in the country and because their attacks embarrass and financially damage the government. Occidental's Caño Limón pipeline, which runs just north of the U'wa territory, has been attacked by these guerrillas over 600 times since its completion in 1986. This has
cost the company and the government over $1.5 billion and has resulted in over 2.1 million barrels of crude oil being released into nearby soil, lakes and rivers (eight times the amount spilled by the Exxon Valdez).

The Colombian government has responded to the guerrilla threat by militarizing oil production and pipeline zones. In the process, local populations, whom are assumed to be helping the guerrillas, are persecuted, threatened or killed by the military. In 1997, Oxy themselves spent over $3 million to maintain two new counter-guerrilla Army units whose purpose is to deter ongoing attacks on the Caño Limón pipeline.

The militarization of the region had developed into a feudal war. Government records for 1996 show that in addition to the pipeline bombings there were 38 assassinations, 18 massacres, 31 incidents of torture, 44 kidnappings, 151 illegal detentions, 2,360 incidents of harassment, and 150 displacements of people in the region. And few believe these figures cover even half the atrocities that have been taken place.

The environmental disasters surrounding the Caño Limón project do not end there. At the beginning of the project, Oxy’s water treatment facility, designed to handle a flow of 250,000 barrels of wastewater per day, was already handling 300,000 barrels per day. In 1994, with the same facility in place, that figure was up to 1.2 million barrels per day! A study of the lakes near Caño Limón production facilities found pollution levels equivalent to the dumping of 22 barrels of crude oil and 16 tons of dissolved solids per day in to the region’s lakes. The Colombian Institute of Natural Resource has stated that “the receiving rivers and lakes are no longer fit for human consumption”. Because of this environmental damage, Oxy is currently facing a lawsuit in Bogota, which will force Oxy to implement measures to protect the environment and to pay for damages and remediation costs for affected areas.

Oil has also consistently meant death for indigenous people in Colombia. The construction of roads and pipelines, the corresponding influx of colonists, and the contamination of rivers with the arrival of Texaco and Ecopetrol led to the systematic displacement of Inga, Siona, Kofan, Huiboto, and Coreguaje peoples from their lands. Rivers became contaminated, forests were cut down, food became scarce and disease ran rampant.

Oil production in Colombia equals militarization of traditional lands, terrorizing of local populations, guerrilla violence, environmental destruction, and death. If Oxy is allowed to proceed with this drilling project, this will be the fate of the U’wa. The U’wa people want peace, not oil.

The Oxy, Gore and Fidelity Connection

Democratic Presidential front-runner Vice President Al Gore’s roots to the oil industry run almost as deep as those of his Republican rival, George W. Bush. The history of the Gore family and Oxy have been intertwined for generations. The Vice President’s father, Al Gore Sr., was Vice President and Board Member of Oxy for many years. In fact, money from Occidental and its subsidiaries have formed the basis of the Gore family fortune.

Vice President Gore, considered to be the nation’s highest ranking environmental advocate, was recently confronted about his deep ties to the oil industry. According to Mr. Gore’s official Public Financial Disclosure Report of 1998, he owns up to $500,000 in Oxy stock and if Oxy’s current venture in Colombia is successful, he stands to reap huge financial rewards. Numerous letters from international environmental and human rights organizations have been written to Gore, but neither Gore nor his campaign team has responded. Last month in New Hampshire, eight protestors refused to vacate Gore’s campaign headquarters until they were granted a meeting with the Vice President to discuss the matter. Gore refused and all eight were arrested and charged with criminal trespass. The Wall Street Journal, New York Times, Time magazine and
Financial Times have all written articles on Gore's link to Oxy. Still, there has been no public comment. If this silence continues, it may cost him the environmental and human rights vote.

Oxy and its employees are also frequent and generous funders to both the Gore campaign and to the Democratic Party. According to the Center for Public Integrity, a non-profit organization that analyzes ethics in politics, Oxy Chairman Ray Irani made a donation of $100,000 to the Democratic National Committee during the 1996 presidential elections, just two days after sleeping in the Lincoln Bedroom of the White House.

In addition to Vice President Gore, Fidelity Investments has also been targeted in the U'wa-Oxy situation. In total, Fidelity controls more than 30 million shares of Occidental, representing about $700 million. Ironically their slogan is "We help you invest responsibly". The Rainforest Action Network (RAN), Amazon Watch, and a coalition of environmental and human rights organizations are asking Fidelity to pressure Oxy to cancel the drilling project. If Fidelity refuses, these organizations plan to initiate a campaign asking investors to withdraw their savings and investments from Fidelity. One investor has already sold off $300,000 worth of Fidelity funds to protest the company's link to Oxy. Many more are sure to follow.

The Samore Block, with its estimated 1.5 billion barrels of oil, appears to be a tremendous amount of oil. But it amounts to no more than three months worth of oil for United States' consumers or only three weeks of global oil consumption! Known oil reserves hold decades worth of supply for the global economy. Are the lives of five thousand people and the health of one of the last tropical rainforest ecosystems worth three weeks of oil? Human and environmental rights must triumph over multinational corporate interests. Vice-president Gore must act immediately to assist the U'wa and to uphold the principles that Ingrid, Terence, and Lahe'ena'e died for.

US Involvement

Colombia has become the fourth-largest and fastest-growing major exporter of oil in South America. In 1996, oil became the country's largest legal export commodity and currently brings in some $2.5 billion per year in foreign reserves. We should ask ourselves why this is happening. Recently, under pressure from the United States and international financial institutions to pay off its international debts, the Colombian government has turned to increased oil production. In turn, the country currently pays some 80% of its debt payments with oil revenues. The solution? A program of debt forgiveness, preferably in the form of a recognition of the ecological debt owed by the North to the South, would alleviate the pressure on Colombia to increase oil exploration to pay debts.

Doing the hard work of peace takes a lot more guts than empowering more men with guns.

Administration is proposing to give Colombia an additional $1.6 billion dollars in military assistance. It is common sense, though, that increased aid will lead to a massive escalation of the violence endemic in Colombia, particularly in oil producing areas where pipelines are the target of leftist guerrillas.

At a time when the U.S. is about to vote for $2 million a day in military aid to the Colombian security forces, military maneuvers resulting in the death of innocent U'wa children cause serious alarm about how our tax dollars could fund more brutality and human rights abuses against innocent civilians in Colombia," said Steve Kretzmann of Amazon Watch. In a letter to the Washington Post in May of last year, Julie Freitas, the mother of the slain Terence Freitas urges congressional representatives to "remember your high standards of justice and peace by refusing to further U.S. military aid to Colombia. Doing the hard work of peace takes a lot more guts than empowering more men with guns."

For more information on the U'wa campaign, see http://www.ran.org.

Michael Casaus is pursuing graduate studies in Ethno-Botany.
The Mapuche—Struggle for Self Determination and Cultural Survival

By Alicia Swords & Marcie Ley

The Mapuche, Chile’s largest indigenous group, have stepped-up their resistance movement in the face of encroachment by timber and hydroelectric companies and multinational corporations. While the struggle to preserve Mapuche land and self determination is a continuous thread throughout their cultural history, the most recent threat involves the loss of land resulting from a hydroelectric project currently underway on the Alto Bio Bio River.

The first of seven planned dams has been completed with work on the second halfway finished. A project of the Spanish ENDESA corporation, the $550 million dam will flood an area of 94,697 hectares and displace 91 families, or two entire indigenous communities. While ENDESA has offered relocation and compensation for those affected by the project, several of the families have refused any offers. They declare that they can only be removed “dead from their houses”.

The project is illegal according to the Indigenous Act, which specifies that indigenous land can only be exchanged for land of equal value and with the agreement of the people involved. The Pewenche (a subgroup of the Mapuche) have occupied the land for hundreds of years. They point out their historical and legal right to the land and maintain that without it they will lose their cultural identity. Since 1991, Mapuche people have been actively organizing on local, national, and international levels against construction of the hydroelectric plants, demanding self-determination and protection for their culture. In January a delegation of Mapuche leaders traveled to Spain to raise awareness and gain support for their cause, staging a protest in front of the ENDESA offices in Barcelona.

Resistance to the hydroelectric projects reflects similar conflicts between logging interests and affected Mapuche communities. Timber companies have been cutting down native forests, thus disrupting the traditional means of survival for nearby populations and threatening to destroy biodiversity. In response, the Mapuche people began confronting the companies by occupying land that was historically theirs.

The result has been repression, often violent, from the Chilean police as well as the security guards hired by the forest companies. Local communities live in a state of siege in which violent action, harassment, and destruction of property are frequent occurrences. In May of last year, a group of 20 Mapuche barricaded road F30 from Temuco to Nueva Imperial, resulting in 13 arrests and, surprisingly, given the potential, no casualties.

Most recently, in February 2000, Mapuche were accused of setting a blaze that left several timber company workers in critical condition. Mapuche groups insist that the timber company itself set the fire to frame indigenous leaders. Mapuche leaders call for continued resistance despite the threats to their well-being. Demands range; some organizations are calling for autonomy from the Chilean State.

For more information on the Mapuche struggle for self-determination, see the following websites:

http://www.riap.org
http://www.xs4all.nl/~rehue/

Marcie Ley is an Ithaca Resident and CUSLAR volunteer; Alicia Swords is a grad student in Rural Sociology at Cornell.
Biopiracy of Indigenous Plant Knowledge

by Marcie Ley

In November of last year, indigenous groups of the Ecuadorian Amazon won their first victory in the fight against biopiracy. The US Patent and Trade Office revoked a 1980's patent to a Californian man for ayahuasca (Banisteriopsis caapi). Also called yage, the plant is used throughout the Amazon as an hallucinogen during religious rituals.

The decision to revoke the patent was the result of a petition filed in March by the Coordinating Committee of Indigenous Organizations of the Amazonian Basin (COICA) and the Amazon Coalition and Center for International Environmental Law. They argued that the patent holder unlawfully claimed indigenous knowledge as his own, at no benefit to the people to which it initially belonged.

While the revocation was celebrated, the organizations point out that the patent office based its decision on legal technicalities and not on the ethical issues involved. Without fundamental changes to patent law, the patenting of indigenous knowledge will undoubtedly continue, a fact that is increasingly apparent in light of recent activities elsewhere in Latin America.

In Nicaragua, for instance, a bill came before the National Assembly that would grant multinational corporations the right to patent plant varieties from the Third World. The legislation, inappropriately named the Plant Variety Protection Convention, paves the way for agribusiness to claim native plants as their own despite the fact that indigenous peoples have used such varieties for generations.

Many organizations opposed to the legislation have pointed out that by restricting use of local plants, this law opens the Third World to invasion of genetically-engineered seeds which produce infertile second generations. Not only does increased use of such seeds increase corporate profits at the expense of decreased productivity for small scale farmers, it also decreases biodiversity—in effect spelling disaster for the developing world.

In a related situation, Mayan organizations in Chiapas, Mexico are protesting a project sponsored by the University of Georgia and the Wales-based Molecular Nature Ltd, and funded with $2.5 million of US federal grants. Researchers, with the help of native guides, are collecting and evaluating thousands of tropical plants and organisms from the region. The project aims to identify species that can be used to treat disease and promote those that show the most economic potential.

Researchers and university officials state that the indigenous communities will receive royalties from future drug sales, yet local advisors point out that the affected communities were neither consulted nor informed. The Council of Indigenous Traditional Midwives and Healers of Chiapas, a group that represents 11 local Mayan organizations has denounced the project as an attempt to patent local medicinal knowledge and privatize biodiversity.

For more information on biopiracy and plant patents, visit www.rafi.org
A Double Blow to Chiapas

Faithful

By Marcie Ley

When celebrated Chiapas Bishop Samuel Ruiz, affectionately known as "Don Samuel" to his diocese reached the mandatory church retirement age of 75 many of his followers found solace in the fact that the equally popular Coadjutor Bishop Raul Vera was poised to take his place. The people of San Cristobal de las Casas were rudely awakened to the reality of church politics, however, when the Vatican announced the transfer of Bishop Vera to Satilto, Coahuila, near the US border.

Bishop Ruiz reluctantly submitted his resignation on November 3 of last year but has yet to be replaced. Known for his almost radical defense of the indigenous people of the Chiapas state, he was highly criticized by the Vatican for his supposedly Marxist interpretation of the Bible. Upon his appointment forty years ago as Bishop, Ruiz was viewed as a conservative church scholar. His experience in the highly volatile region, however, served to transform him into a defender of human rights and one of the foremost proponents of liberation theology in Mexico.

In 1995, the Vatican attempted to mediate Ruiz popularity among the disenfranchised by appointing the conservative Vera as Coadjutor. Its tactics failed as Vera became an equally fierce defender of indigenous rights. In fact, Vera has demonstrated an even harsher criticism of the Mexican ruling party's (PRI) policy toward Chiapas and the Zapatista Army of National Liberation (EZIN) than Ruiz.

Upon news of Bishop Ruiz's retirement, many feared that Vera would be removed from the diocese. Last summer Foreign Minister Rosario Green visited the Vatican, reportedly expressing the Mexican government's objection to appointing Vera as Ruiz's successor. Ruiz himself has questioned whether Vera's transfer was a result of such pressure.

Observers express doubt that the PRI could directly influence papal matters, yet point out that the Mexican church hierarchy could have orchestrated the transfer. Powerful conservatives in the church have long objected to Ruiz's celebrated option for the poor, claiming that he neglects the diocese's middle-class white and mestizo population.

Many believe that the church hierarchy is attempting to eliminate the liberation theology that flourished in the 1960's and 1970's in Mexico by attacking the region where it is strongest today, in Chiapas. While Bishop Ruiz's retirement and Bishop Vera's removal may be setbacks to the movement, their achievements will long outlast their direct influence. Whomever the Vatican eventually appoints to succeed Ruiz will have to contend with literally thousands of priests, nuns, deacons, and indigenous catechists, not to mention a populace already committed to the struggle for their rights.

Shopping in bulk saves vital resources. Like cash.

GreenStar Cooperative Market
Corner of Seneca and Fulton
Open Daily 9-9 273-6392

You Belong Here

CUSLAR Newsletter 15 Winter 2000
Limits
by Victoria Miranda

In the crosswise expanse of the four horizons
I think of you, my country of salt peter and
copper,
of mountain, sea and desert...
And vigilant I wait, always active and laboring,
to reclaim for my people our lost liberty

My country is hurting there,
down where the hidden ocean churns
around Poet's Island
and along the whole shore.
In the salty, struggling prairie,
where the bitter memory lingers
of the Santa Maria*

In the hills of the south,
where the lush pines remain,
and bellflowers blush brilliant at dusk.

In the city of glass, wood and asphalt
and in the neighborhood house
where my mother lived lonely,
and in the far-off school
where we etched a memory in stone.

Alert, I await freedom
for the Chiloté*
and for the Indian,
for the railwayman and the idled man,
for the ones seeking work at every corner,
and for the rambling peddlars
of Portal and Mercado.

Here I am limited, but alert,
in my crosswise expanse
of the four horizons,
embracing the distance,
with my thousand years' burden of exile,
awaiting freedom for my people.

* Santa Maria is the name of the elementary
school where striking salt peter miners assembled
after a long march in 1907. There they were
massacred by the army, some 7,000 miners dying
in a single day.

* The Chilotés are the inhabitants of Chiloé, an
island off the southern Chilean mainland. Most
of them make their living by fishing.

UPDATE ON VIEQUES

On January 31, Puerto Rico and the US
reached an agreement that enables the Navy to
resume training exercises on the island of
Vieques. In a televised address broadcast on
Feb. 1st, President Clinton outlined the deal in
which the Navy will continue to fire inert
ordinance on the disputed bombing range until
a referendum is held on the island.

The referendum will allow the residents of
Vieques to vote on whether to let the Navy
resume training on the base indefinitely or to
require the cessation of all exercises by May 1,
2003. This agreement was the result of months
of negotiations between the two governments
after a civilian guard was accidentally killed
during bombing exercises on the base in April.
Protesters have occupied the bombing range
since the incident, demanding that the Navy
cease all activity and withdraw from Vieques.

In his address, Clinton emphasized that the
referendum "will give the people of Vieques
themselves the right to determine the future of
the island." However, the overwhelming reac-
tion in Vieques was a rejection of the deal.
Many point out that the people of Vieques have
already made clear their desire for the Navy to
cancel the island immediately. For Governor
Pedro Rossello to have agreed to the referen-
dum indicates his failure to represent the
desires of the people he represents.

On February 21, over 200,000 people
marched peacefully in San Juan in support of
the immediate demilitarization of Vieques.
This march, which was called by Puerto Rico's
religious leaders may have been the largest
demonstration in the Island's history

Carlos Zenon, president of the Southern
Fisherman Association denounced the agree-
ment saying, "Rossello doesn't understand this
is a civil and human rights issue, and human
rights are never approved or rejected through a
vote like a referendum."

For more info see http://www.viequeslibre.org
A Thanks for Cuba Contributions...

Many thanks to everyone who contributed to the donation of the CD-ROM burners, plus media, for INFOMED, Cuba’s medical information computer network.

These gifts are an expression of our deeply felt solidarity with Cuba and support of what Cubans are doing in the area of public health. Moreover, it is a solidarity that encompasses all of Latin America, the Caribbean and the entire world, for the medical information network that Cuba has started is, by virtue of the internet, of global import.

‘humanidad’ and ‘Patria es Patria’ are the first words I saw painted on a terminal building when my plane landed at José Martí airport. When I left, I had a better appreciation of Martí’s words. Humanity knows no national boundaries. The doctors and technicians I met were a living testament to that.

The recent work that Cuba is doing in Jamaica with material assistance from US-Cuba Infomed is a case in point. Here the Cubans are providing the technical expertise to set up the system and US-Cuba Infomed in California is providing hardware that will connect all the major hospitals in Jamaica, allowing everything from sharing medical databases and medical journals to remote diagnosis through electronically transmitted medical images, electronic conferencing and, of course, email communications.

On the delegation I joined in Baracoa, the fourth "Indigenous Legacies of the Caribbean" conference, I met Dr. Conrado San Germán, the doctor who heads up Cuba’s program in Natural and Traditional Medicine, and Roderico Teni, director of ADIEC, an NGO that works in the Cobán region of Guatemala. In some communities in Cobán, infant mortality is as high as 80%. This is astounding, but not unimaginable for communities deprived of basic medical services. The two were discussing developing a collaboration in the area of natural and traditional medicine. Communication and sharing of information is key here, and there would be a need for computer hardware that could be filled by a group here in the U.S. However, there is still much development that needs to be done in Cuba to integrate the national directorate, the 14 provincial centers and 147 municipal centers for natural and traditional medicine into the INFOMED system before such a collaboration could really pay off.

According to Infomed director Pedro Uría, the World Health Organization helped by providing many of the servers for the system but US-Cuba Infomed remains the primary source of terminal machines. US-Cuba Infomed recently received a donation of 500 Pentium I computers and is now trying to raise the cash to ship them to Cuba. Current OFAC regulations put a limit on the power of computers that can be exported to Cuba to the equivalent of a Pentium I at 133 MHz. (The limit for China is orders of magnitude higher).

US-Cuba INFOMED’s license owes much to the successful challenge of the Pastors for Peace US-Cuba Friendshipship VI caravan and a 94-day fast for the release of the medical computers seized at the San Diego border crossing. Many folks supported the emergency caravan crossing at Highgate, Vermont after the seizure in San Diego and many wrote letters, sent faxes and made phone calls during the fast. It is my hope that we will fully use this licensed channel as well as participate in the next Pastors for Peace US-Cuba Friendshipship.

Indeed, I would be interested in hearing from anyone who might be interested in working on supporting the expansion of the INFOMED network in Cuba and throughout Latin America. I am interested in beginning the long effort of providing equipment that would fully integrate the 147 municipal centers for traditional and natural medicines, the 14 provincial centers, and the national directorate with the INFOMED system.

Cris McConkey

US-Cuba Infomed website:
www.lgc.org/cubasoll
INFOMED website:
www.infomed.sld.cu
New in the CUSLAR Library

By Sudeb Mitra

Latin America: From Colonization to Globalization
Noam Chomsky in conversation with Heinz Dieterich
New York, Ocean Press, 1999

It has been said that Noam Chomsky is often at his best "dealing extemporaneously with questions." The collection of interviews Latin America from colonization to globalization is one such example. This book contains a series of interviews of Chomsky by Heinz Dieterich and is based on an earlier Spanish edition that was published as Noam Chomsky habla de America Latina by Casa Editora Abril, in 1998. To understand the contours of present U.S.-Latin American relations, one has to go back to 1492—the year described in the first chapter as "the first invasion of globalization." Chomsky shows that today's social and economic structural adjustment is only a modern phase of the massacres of indigenous people. In fact, a report at a Jesuit conference in January 1994 concluded that under the so-called neoliberal policies, Central America is experiencing "a more devastating pillage than what its people underwent 500 years ago with the conquest and colonization." The eleven chapters of this book contain an excellent discussion of the 500 years of history from colonial plunder to the current globalization. There are three chapters on Cuba, including a January 1998 interview titled "The Pope, Cuba and the Asian Crisis." There are also discussions on NAFTA and the Zapatistas, and on Iran-Contra. The chapters "The Global Society" and "The Future of the Third World" are particularly illuminating. An essential aspect of U.S.-Latin American relations is the commitment of the United States to ensuring that "the resources of Latin America are available for the American economy in the manner in which the American economy desires them." Chomsky points out that this is part of U.S. global policy but "the imprint is heaviest on the Carribean Basin, where the influence of American power has been greatest for the longest period." This has often required the crushing of popular movements and installing and supporting brutal military dictatorships throughout the region and "that's the primary reason why it is one of the real horror chambers of the modern world." Scattered in the interviews are comments on the political scene in the United States. Chomsky argues that the United States has a highly class conscious ruling class that also runs a very effective indoctrination system. The capitalist character of this country imposes serious constraints on the democratic system. This antithesis between capitalism and democracy is eloquently described by Chomsky as follows: "In a capitalist society, everything is a commodity, including freedom, and you can have as much as you can purchase." However, Chomsky also notes that the dissidence in the United States is much wider and more deeply rooted. His message is, "The future can be changed. But we can't change things unless we at least begin to understand them."

Sudeb Mitra is a CUSLAR member.
Activists for social justice in Latin America should read publications by the US Army and the RAND Corporation as often as they read Subcommandante Marcos, NACLA, the Nation or the CUSLAR Newsletter! Begin by reading the *The Zapatista Social Netwar in Mexico*, by the Arroyo Center of the RAND Corporation, the United States Army’s only federally funded research and development center. Through studies like these, the Center aims to improve policy and decision making and thereby help the Army improve effectiveness and efficiency.

*The Zapatista Social Netwar in Mexico* examines the Zapatista Movement in Mexico as a case of "social netwar." Social netwar is an "emerging mode of conflict (and crime) at societal levels" with "doctrines, strategies and technologies tuned to the information age." The protagonists are "dispersed small groups who communicate, coordinate and conduct their campaigns... without a precise central command." Thus transnational networks around issues like human and indigenous rights are potential sources of battles for public opinion, propaganda campaigns, and psychological warfare. The authors describe the effects of "social netwar" on the Mexican military, and suggest implications for stability in Mexico and for future "netwars" elsewhere.

Activists may appreciate the book’s frank analysis of activist strategies and can congratulate themselves for being sufficiently effective so that Army analysts recognize them as challenges worth analyzing. Solidarity workers should also note the sections on strategies the Mexican and US militaries may pursue in repressing the indigenous movement in Mexico.

But do not trust RAND’s analysis of the history and development of the Zapatista uprising. In describing its causes, RAND cites economic crisis, regional repression, paramilitary forces, poverty and Catholic liberationist teachings, but omits reference to other causes, such as NAFTA’s threat to their livelihoods, intensification of 500 years of history of disregard to indigenous culture, and government and private appropriation of indigenous land through forced displacements.

*The Zapatista Social Netwar in Mexico* gives theoretical justification to the US Army to wage a sort of war game that it markets as clean Internet organizing. Don’t buy it. RAND does not admit or justify the actions of 70,000 US-funded Mexican troops as well as paramilitaries (funded indirectly by the US through the PRI ruling party) who displace, rape, kidnap and maintain constant terror among indigenous people.

Don’t forget as you read this analysis of cyber age war strategies that in the real world "netwar" means Internet activism: "intelligence" means the Army will monitor cyber-communications; and "small-scale contingencies" mean cultural extermination or killing real people.

---

1 RAND Corporation Arroyo Center. Retrieved 2/18/00 from the World Wide Web: http://www.rand.org
Mexico's Cinema: A Century of Film and Filmmakers

Ed. by Joanne Hershfield and David R. Maciel
Wilmington, DE: Scholarly Resources, 1999

Hershfield and Maciel's co-edited anthology about the first 100 years of Mexican Cinema addresses a need for scholarly articles in English about the largest Spanish-language film industry. *Mexico's Cinema* contains translations of articles previously only available in Spanish and new articles produced for this collection. The text is divided into three historically significant sections.

In the first, two articles relate the story of silent cinema in Mexico and its ties to the rise of Post-Revolutionary nationalism. Federico Davalo Orozco states that a national esthetic had been formulated, one that combined the ideals of the Mexican Revolution as presented in the mid 1920's and yet realized some of the Porrifario by reinstating a Catholic more and a rural imagery. Movies such as *Allá en el Rancho Grande* (1936) are examples of this developing vision of Mexicanness in film.

The second section includes six articles about the Golden Age (1930's to 1950's), perhaps the most influential and studied era of cinematic production in Mexico. The several articles portray the rise of stars in genre movies, the role of women filmmakers, the social and national themes apparent in movie production and portrayals, as well as, the industry's rise and fall. Of note is Carlos Monsivais' essay about two of Mexico's most charismatic and representative actors: Cantinflas and Tin-Tan. Both actors were known for their comedic commentary on contemporary Mexican class struggles. Cantinflas (Mario Moreno Reyes) represented the *peleador*, a working class man (who didn't always work) attempting to make sense of the growing urban space and changing economic structures. Tin-Tan (German Valdez) was known as the pachucho, a duplicitous swindler with a golden heart and a vulgar mouth.

Finally, the third section talks about the contemporary era (1970's to the present) in Mexican cinema. After the decline of the Golden Age, several attempts at reviving the bankrupt institution of Mexican national cinema surfaced. The four essays discuss the role of women, the state, authenticity and the emergence of the border. Norma Iglesias talks about the rise of cinematic production in the US/Mexico border portraying the border region as a new site of reference for Mexicanness, Mexican culture, and most importantly, as the location of an influential audience. Finally, Ann Marie Stock grapples with the postmodern concerns of authenticity. Is Mexican film today losing its Mexican flavor? is her main argument. Stock answers by pointing out that Mexican cinema is evolving away from purely national, isolationist tropes and incorporating the emergent trends towards economic and cultural globalization. The epilogue also reminds us that the course of Mexican cinematic history has also witnessed other drastic historical changes where the Mexican nation is not the same one being constructed in *Allá en el Rancho Grande*.

Nohemy Solorzono is a graduate student in Romance Studies at Cornell University.
Join the Movement

Just as the WTO is able to supercede national law, the IMF and World Bank have been driving a capitalist wedge into the economic programs of developing countries for over 50 years. The WTO protests in Seattle in November prove that both international agencies and corporations must be accountable—and that through collective action citizens can have a powerful voice everywhere.

The IMF and the World Bank:

<table>
<thead>
<tr>
<th>Create Poverty</th>
<th>Prevent Sustainable Development</th>
</tr>
</thead>
</table>

What has structural adjustment meant for our people? Greater poverty, greater inflation, and greater unemployment. According to data from the Honduran College of Economists, poverty grew from 68 to 73 percent, over 54 percent of the economically active population is unemployed, and inflation has increased 63.4 percent since 1990. Misery is reflected in the faces of men, children, women, and old people...

—Narda Melendez, Coordinator, Asociacion Andar (Honduras)

Since the “lost decade of the 1980s, it has become painfully clear that the World Bank and the IMF are intended to benefit the wealthy and the powerful, yet they continue to pretend that they are serving the community of nations... Their macro-economic policies destroy investments in public health and education. Sustainable development will never be achieved until these contradictions are confronted.

—Peggy Antrobus, Founder, Women and Development Institute (Barbados)

Mobilization for Global Justice

In April, the IMF and World Bank will hold their annual spring meetings in Washington. As usual, their agenda includes making the world safer for corporations—and more dangerous for people and the planet.

Shut Down the IMF and World Bank Meetings
April 16 and 17
Washington, D.C.

To join the local Coalition for Global Justice, call CUSLAR at 255-7293 or visit http://www.a16.org
You're in good company when you support CUSLAR
CUSLAR supporters November 1999 - February 2000

<table>
<thead>
<tr>
<th>Teresa Alt</th>
<th>Jonathon Garlock</th>
<th>Lory Peck</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joyce Altobelli</td>
<td>Bill &amp; Maggie Goldsmith</td>
<td>Ann Peters</td>
</tr>
<tr>
<td>Marilyn Anderson</td>
<td>Henry Goode</td>
<td>Esther Prins</td>
</tr>
<tr>
<td>Harel Barzilai</td>
<td>Janet Harper</td>
<td>William &amp; June Rogers</td>
</tr>
<tr>
<td>Margaret Bayer</td>
<td>Melvin &amp; Betty Helsper</td>
<td>John Ryan &amp; Karen Adams</td>
</tr>
<tr>
<td>Lourdes Beneria</td>
<td>Leni Hochman &amp; Tim Joseph</td>
<td>Teresa Sanchez-Latour</td>
</tr>
<tr>
<td>Eileen Berlow &amp; Lysle Gordon</td>
<td></td>
<td>Lynn Shoemaker</td>
</tr>
<tr>
<td>Wayles Browne</td>
<td></td>
<td>Andrew Singer</td>
</tr>
<tr>
<td>Will Burbank &amp; Ellie Stewart</td>
<td></td>
<td>Caroline Spicer</td>
</tr>
<tr>
<td>Barbara &amp; Frank Barry</td>
<td></td>
<td>Suzanne Tarica</td>
</tr>
<tr>
<td>Debra Castillo</td>
<td></td>
<td>Nancy Thorensen</td>
</tr>
<tr>
<td>Ruth &amp; Dean Davis</td>
<td></td>
<td>Norm &amp; Marguerite Uphoff</td>
</tr>
<tr>
<td>Mary Jo Dudley &amp; Jim Ferwerda</td>
<td></td>
<td>Merryl Wallach</td>
</tr>
<tr>
<td>Rosa Fernandez-Fraser</td>
<td></td>
<td>Sally Wessels &amp; Bob Love</td>
</tr>
<tr>
<td>Carly Fox</td>
<td></td>
<td>William &amp; Kathleen Whyte</td>
</tr>
<tr>
<td>Joel Gajardo</td>
<td></td>
<td>Graham Wightman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dr. William Wittlin</td>
</tr>
</tbody>
</table>

Instruct1.cit.cornell.edu/courses/alitlib
books/videos/audiotapes/magazines

**DURLAND**
**ALTERNATIVES LIBRARY**
Free and open to all

Anabel Taylor Hall, Cornell University, Ithaca, NY 14853-607-255-6486

OPEN FALL & SPRING SEMESTERS: MONDAY - FRIDAY 11:00AM - 8:00PM
SUNDAY 11:00AM - 11:00PM
FALL, WINTER & SPRING BREAKS: MONDAY - FRIDAY 11:00AM - 5:00PM
CLOSED SATURDAYS AND HOLIDAYS
CALL OR STOP IN FOR SUMMER SCHEDULE

Project of the Center for Religion, Ethics & Social Policy (CRESP)

CUSLAR Newsletter 22 Winter 2000
"All the News
That's Fit to Print"

NOT!
... What the mainstream media can't fit in, you'll find in the

CUSLAR
NEWSLETTER

Human Rights in Central America

Rights of Indigenous People in the Americas

Women in Latin America

Peace and Justice

Environmental Destruction

If you like our views please pay your dues....

I'm enclosing $10_ $25_ $50_ $100_ Other_ to keep the CUSLAR Newsletters coming

NAME:__________________________
ADDRESS:_______________________

(All contributions are tax deductible and will be acknowledged in print)
Send your donation to: CUSLAR, 316 Anabel Taylor Hall, Cornell University, Ithaca, NY 14853
Spanish and Portuguese Classes

Now offered by CUSLAR!

√ Small Groups
√ Native Spanish and Portuguese Speakers
√ Very Reasonable Rates
√ Conversation Oriented
√ Beginner and Intermediate Classes
√ Start Anytime

For more information call the CUSLAR office at 255-7293.

http://www.rso.cornell.edu:8000/cuslar/classes.html

CUSLAR Newsletter 24 Winter 2000