

des informémonos

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A conversation between Grace Lee Boggs and Immanuel Wallerstein

We present here some fragments of the conversation that occurred June 24, 2010, during the United States Social Forum in Detroit. Editing coordination: Julio Ramos

United States. Immanuel Wallerstein, North American historian, is one of the most influential writers of critical theory. He is known internationally for his extensive study of “the modern world system” which works to interpret the global history of capitalism. Grace Lee Boggs is a North American philosopher that has dedicated her life to political activism and the development of theories about a United States revolution.

The World of Today

We are living in a system that we call capitalism, which is also known as the capitalist world economy or the modern world system, that arose about 500 years ago but that today has entered a phase of “structural crisis.” That is to say, it is collapsing, because it has lost the possibilities of unending accumulation that characterize it.

In this “structural crisis” we have a long term fight between the oppressed and the oppressors for the alternatives, and we do not know who will win or what system will replace the current one. Everything depends on us and the total amount of force from everyone at every moment and in every corner of the world. But the oppressors have a lot invested in this. They have money, arms, and power. Therefore

they will not give up easily. But that does not mean that they cannot be defeated.

We can say, therefore, that we are in the middle of a great fight over how to replace the horrible system that we are now living in with a better one, which is why we say: “another world is possible.” And that depends on us.

We Have a Fantastic Challenge

With the crisis the whole thing has become dysfunctional. And what do you do when something becomes dysfunctional? Do you keep waiting until it becomes functional? Or do you begin to create alternatives? We have now a fantastic challenge to rethink the manner in which we perceive reality. This is the moment not only to act but to think and we can do it with our hearts or only with the right side of our brains. But the revolution today is an act of creation, an act of imagination. This is the activism that we need to have. We cannot only be in opposition, we also have to create alternatives.

The World that We Want

The world that we should want is one that is relatively democratic and relatively egalitarian, which is not what we have today. What institutions we are going to have is

something that we do not know. It’s as if the people of the 15th century would have said: “Oh my god, feudalism is coming to its end and it’s going to be replaced by capitalism. What type of structures will this capitalist system have?” How many of them could have imagined in 1540 the type of structures that would develop over 500 years of the capitalist world economy?

As a result, I do not know if we can say that certain types of structures will exist in the future. But we have to organize them as an offensive move, which means constructing something much better than what the capitalist world system has historically made.

A Vision for 2050

The world of 2050 will be what we make of it. You all know that in the discussion of Chaos theory there is the idea of the butterfly. The butterfly moves its wings here, and on the other side of the planet the weather changes, because that is the impact of the butterfly’s wing flapping. I would like to say that we are all butterflies. We are all moving our wings every minute and not just only once. And it depends on how many people move their wings in the correct direction. That is why it depends on you. If a sufficient number of us move our wings pushing in the correct direction, we can win. Although that might not happen--and if it does not happen--in 2050 we could be living in a miserable world. It all depends on how many of us will move our wings in the correct direction.

You can read the complete conversation at <http://desinformememos.org>



Catalan EcoNetworks Models of a free, regional, and civic economy

Dídac Sánchez-Costa. Photo: Marta Ruiz

Catalonia, Spain. EcoNetworks [EcoRedes in Spanish] are innovative exchange networks. They are monetary systems based on solidarity, cooperation, and regional economic sovereignty. They are built by citizens who create an alternative or complementary currency and innovative systems of production and commercial distribution.

Two different social currency methods are combined: the LETS model and that of the German regions. A consumption cooperative is introduced, along with work and cooperative production spaces that combine Euros and social currency.

In the LETS, all users start at zero and earn social currency when they offer any good or service to another. Whoever offers a good sees an increase in their account; whoever receives it - if they haven't yet offered anything - sees how their balance decreases and puts them into debt. Everyone can go into debt up to -100, and there's no problem with being in the negative, as long as one offers something at some point; the debt does not have to be repaid within a specific timeframe, and there is no interest, which is one of the basic differences with official currencies.

The possibility also exists, as in the German region networks, for a network consumer - one who does not produce and consume at the same time - to purchase local currency with Euros at a one to one exchange rate. This is done by those who come to know the network at a fair and want to acquire a product but don't have anything to exchange. Since they can't use Euros at the fair, they make the exchange; that way, they can acquire products while at the same time allowing the network to take in Euros collectively.



Collective Purchasing Center

Fairs are a public showcase for the social economy and local ecology in that it's the entire community that brings in Euros together. That capital is not saved in a bank, but is destined for collective purchases of basic products for daily consumption that aren't yet found in the network.

Donation, barter and sales

In our system, we're not based solely on local exchanges or barter, but on the combination of three concentric economic spaces: donations without records or reciprocity; direct solidarity- or social currency-based exchange; and buying and selling in Euros with third parties, on the peripheries of the system.

Differences with the official currency

Social currencies are very different from the official ones: there is no interest, you can't sell money for more money; their issuance is not private and centralized but decentralized and communitarian; there is no scarcity of money, but just as much real wealth as there is in each community; it's not backed up by gold or intake of currency, but by the productive capacity of each community; and they build a new monetary link that's closer and more



human, in which many kinds of wealth, talents, and local resources can surface that were once dormant and did not factor into the capitalist industrial scale of official currencies.

Current context

In the context of the 15-M movement, many communities are autonomously building more EcoNetworks as one of the constructive responses to escape the misery to which the recession and welfare state cuts have condemned us, imposed by the international banking oligarchy.

We are building tools that give us autonomy in the central sphere of economics to be able to later use that same autonomy in the political and cultural spheres.

From Chiapas to Catalonia

We think that these socioeconomic models fit with the struggle carried out today by our indigenous brothers and sisters in Mexico, who have taken on a much greater risk, via the only path that was possible there, the armed one, a future different from the tragic end to which liberal history had condemned them.

*To read the complete text, visit
<http://desinformemonos.org>*

Rio de Janeiro Displacement on the eve of the World Cup and the Olympics

To the west of Rio de Janeiro, more than 900 families are threatened with displacement. It is the preamble to the soccer World Cup and the Olympics. "The government stole everything from us. Our time with our families and our peace", says Jane Nascimento, activist and resident of Villa Autódromo.

Testimony gathered by Tatiana Lima, in Villa Autódromo, Rio de Janeiro, Brasil. Photos: Tatiana Lima

My name is Jane Nascimento. I was born in Rio de Janeiro. I am a social activist and I fight every day to not be displaced from my home, where I have lived with my family for nine years, in the community of Villa Autódromo, located in the area west of Rio. The fear of being removed by the government is constant and it paralyzes my life. I cannot work anymore nor do I do what I most love: social activities with the children in the community. There isn't time for anything, every day I have to go to a forum, do a rally or help a neighbor who is suffering from a disturbed heart and a lack of faith in the future.

I first came to Villa Autódromo on April 26, 2002, but I've lived in the region for eight years, when Aberlardo Bueno Avenue, at the edge of the community,

didn't exist, and the bush was untouched. The only light we had was by flashlight. We fished in the lake, milled sugar cane, planted cassava and made tortillas. It was very rural. A lot of snakes came into our houses and when it rained, there was a lot of mud. No cars came through here. Transportation was only by horse or bicycle. There were small fishing families in the region, but it was not yet a structured community like it is today.

The plots of land where large buildings stand today used to contain only tiny houses where my family and I lived. Well-off people were buying land here, but they did not want to live in the region, because there was only bush here. So they would send caretakers to take care of the land. One day my dad said, and correctly,

"Here, in the future, developments are going to be built and they will kick out the people."

This area started to be urbanized and more visibly inhabited around 1994. That year the caretakers started to leave and buildings were built. Now it is a totally different place than it was when I first saw it. I chose this place to live because it is quiet and there is no violence. The door of my house stays open. That has been the reality of Villa Autódromo until now.

I never liked politics, but I always liked to help out, especially with children's activities. My social activism started in my daughter's school. With time, I discovered that the school had a rotating fund [to lend to families in emergencies.] When I would hear that a family did not have money for food or medicine, I would go to the director. Respectfully, I would tell her that the family needed help, and ask for money to buy medicine or basic staples for the kids.

My work with children was the main reason I agreed to participate in the residents' association, but then came the threats of removal. First in the name of the Pan-American Games. Now in the name of the Olympic Games. The events are only an excuse. The truth is that the business-people cannot accept that humble folk like us live among them. The land values have risen greatly. Now, they want the land to build big real estate projects and they use the events as a pretext, or they criminalize the people, saying that we are polluters.

To read the complete testimony, visit www.desinformemonos.org



Hunger threatens Silicon Valley

One of the great contradictions of poverty in the United States is that the people that produce food for everyone in the country are the ones who don't have anything to eat.

Text and photo: David Bacon

San Benito Valley, California. Each year, when spring comes around, whole families take their pickups and head toward Hollister, the largest city in San Benito County in the state of California. For generations, families have migrated in search of work at the San Benito Foods cannery.

"This year the work was slow. Last week we picked peaches, it has rained and it's not warm," say Harley and Emilio Delgado. They both live in the migrant workers' camp, set up south of town in the 1940's. Currently, one part of the camp consists of trailers and the other is made up of buildings constructed after the war.

Every Saturday, Israel Bañuelos takes out his pickup from behind the warehouse that houses the county's food bank. The pickup is full of food and the camp is his first stop.

Israel mentions that there are more people than the ones here today. "People really need it. I don't know what they would do if they didn't come every week."

San Benito County is just to the south of Silicon Valley. As one goes further south, the large electronics plants give way to lettuce and tomato fields, as well as peach and nut trees.

As communities get more rural, the day-laborers multiply and people get poorer. In 2009, the average annual income in the Valley area was \$94,715. In 2010 with the recession, state unemployment reached 12 percent.

When the food bank opened 20 years ago, it supplied 35 families. Last year, it handed out 1750 bags a week to 5,000 people.



The day-laborers movement that took place between 1960 and 1970 had as its main organizer José Luna (known in English as Joe Moon), who coordinated thousands of grape pickers and who over time turned into the largest wine-producing company in the world: Almaden Vineyards. Moon left, but he left his legacy, with contracts and a union negotiated. That company disappeared in 1980. The majority of today's workers were children when the union office closed.

Now, the old men who take the bags of food aren't from day-laborer families. Peewee Rabello is one of the first in line. His family is made up of men, and almost all of them earn their living driving trucks. Second in line is Gene; his family worked in the Idria Quicksilver mines. The des-

cendants of those mining families, like Peewee and Gene, don't have a home or work, and many times they don't have anything to eat. When the pickup shows up every Saturday, they depend on what's inside the bag to survive for the next seven days.

"When children only have noodles, bread, or crackers for dinner, they don't do well in school." Many poor families consume a diet based on carbohydrates, which are filling but also nutritionally poor. The food bags have bread, but also lettuce, oranges, and other foods that help avoid childhood obesity.

Read the complete article at:
www.desinformememos.org

“We do not accept being turned away” Against university exclusion in Mexico

This year, of the 310,000 students who took general entrance exams for higher education, around 21,500 won't get a spot at any educational institution.

Isabel Sanginés Franco and Atzelbi Hernández. Foto: María Rodríguez

México, DF. So far in 2011, more than 200,000 young people have been rejected from Mexico City's public universities. At the National Autonomous University of Mexico (UNAM, in Spanish), 197,524 entrance exams were given and only 10,284 individuals were admitted. That means that more than 90 percent were turned away. To them we can add the 50,000 who were rejected from the National Polytechnic Institute (IPN, in Spanish), and the 60,000 from the Metropolitan Autonomous University (UAM, in Spanish).

The alternative offered to them is to continue their studies at what are called technological institutes that, the students themselves say, “aren't a real option for our professional development because they're not really universities, but vocational training centers, centered around teaching manual labor.” Otherwise, the options left to them are to join the lines of those in the informal or sub-employment economy, or increase the already large youth unemployment statistics.

But the excluded haven't resigned themselves to being excluded, and they don't accept being condemned to becoming just cheap labor for transnational corporations or human fodder for organized crime or the military and police forces. So, since 2006, students who have been denied admission to the city's public universities have organized themselves and undertaken the fight for their social right to a free, quality public higher education – in the Movement of Excluded Higher Education Candidates (MAES, in Spanish).

MAES was born in the context of the EZLN's Sixth Declaration of the Lacandon Jungle. Some of those rejected from the universities – students with high grade point averages in high school and high scores on entrance exams – decided to reject the discourse which labels them as failures who are incapable of pursuing high-level university studies.

The root problem, they say, is not that thousands of applicants fail the admissions exam; rather it is “the restrictive and exclusionary public policies that the neoli-

beral model has imposed upon us.” These policies imply decreasing - or at the very least stagnant - enrollment, and a refusal to build new public universities.

“We do not accept being turned away”

Since 2006, the students who make up the MAES have translated their demands into a set of proposals from which the problem of higher education coverage can be solved; among them are demands for an immediate increase in enrollment in middle and higher public education institutions; the construction of new public higher education institutions; the abolition of the entrance exam as a mechanism for admission to middle and higher education, and an increase in the public higher education budget.

After six years there are many students who, thanks to the struggle they started with the MAES, are about to finish their university studies.

The following is one of the testimonials that appears on their Facebook page: “I went to college as a result of our fight in the MAES.”

Nicte-há Yoyotzin: Four years ago I was first introduced to the MAES and thanks to that effort, I'm in school. Now, four and a half years later, I'm about to finish my major. With perseverance, effort, and conviction we can achieve great things. This fight isn't over.. it's just getting started.

*To read the complete article, go to
<http://desinformemonos.org>*



Mozambique: the revolt that shook the capital

Text and photos : Amanda Rossi



Maputo, Mozambique. The population of Maputo, the capital of Mozambique, took to the streets of the city to protest the increase in the cost of living.

In less than a month, a significant increase in the price of bread, water and energy was announced in a country where 54 percent of the population lives in poverty.

Due to general dissatisfaction, text messages began to circulate calling for a strike in the capital of the country. The messages stated, "Mozambicans, prepare for a general strike against the price increases in bread, water and electricity. Let other Mozambicans know. Wake up."

Men, women and children came out on the streets carrying stones and sticks and shouting: "We are going die of hunger!" Barricades were everywhere. With sticks, stones and passionate cries they cut off roads going to the center of the city.

At some of the barricades the police confronted protesters directly. "And now

what will we do? The police fight against us and we fight for bread," yelled one protester.

Throughout the entire city, the police reacted violently against protesters. According to official estimates, 13 people died and more than 500 were injured. One of the victims was Hélio, just 11 years old, who received a bullet to his head when he was returning from school. He died immediately.

The Center for Public Integrity, a Mozambican organization, denounced the use of live ammunition to suppress the protesters.

The president of Mozambique, Armando Guebuzam, declared, "Our compatriots in this protest contribute to bringing mourning and pain to the heart of the Mozambican family, and worsen the living conditions of the population."

The Minister of the Interior, José Pacheco, referred to the protesters as "adventurers,

bandits and delinquents" in an official pronouncement.

Organized through text messages, the protests continued. "We will not stop our strike until the government takes measures to reduce the cost of living. The struggle continues," said the messages.

The Ministry of Transportation and Communications ordered the interruption of cell phone services. One cell phone provider denounced the measure.

On the seventh day the government of Mozambique took a step back. They announced a series of measures that cancel the increase in prices of bread, water and electricity, as well as put a freeze on the salaries of government ministers.

"Those who are most deprived of power made the city shake," said Mozambican writer Mia Couto.

*To see the photo report visit:
<http://desinformemonos.org>*

The shrimp industry in Central America **Ecological** **destruction and social deception**

Below we present excerpts of an interview with Jorge Varela, from Honduras, director of the Committee for the Defense and Development of the Flora and Fauna of the Gulf of Fonseca, and recipient of the 1999 Goldman environmental award.

Lutz Kerkeling. Photos: Dorit S.

Honduras. The Central American and Honduran shrimp industry began in 1972; its environmental consequences have included the destruction of ecosystems, the loss of biodiversity, the contamination of coastal and marine waters, and the arrival of exotic illnesses. As of the year 2000, 20,000 hectares of wetlands had been destroyed, and that expansion has continued. Although this industry began with peasant and fishing groups, today the majority of it is in the hands of foreign companies (from the United States, Panama, and Spain), in spite of the fact that the Constitution prohibits them from holding property in coastal and border areas.

This industry brings with it consequences for the communities in these regions because the ecosystems that have been lost are transit zones and sources of food, employment, wood, etcetera. It also brings human rights violations, assassinations, injuries, imprisonment, harassment of local business, and fishery depletion. Due

to all this, poverty has increased, and as a consequence so have problems associated with nutrition, health, education, and safety.

The government and the corporations say that the industrial shrimp farms bring prosperity and employment. However, the corporations use blackmail: "either you let me operate tax-free and with no conditions, or I fire all the workers." Cheap food is distributed to the northern countries and there are profits for the Honduran oligarchy and government, but the people don't see any of that "progress and development."

There can only be development in the communities of the south if the domestic and transnational corporations pay their taxes and do away with their privileges, but not if the poor subsidize the rich. A decrease in the north's consumerism would benefit the whole planet; the European Union imports 65 percent of Honduran shrimp, the United States 30

percent, while only 5 percent stays in Central America. Consumers should analyze the impacts of shrimp aquaculture and be more honest by paying the real price – based on the social, environmental, and economic damage.

The proposal would be a change to the economic system that is reflected in a national economy designed to satisfy the demands of the majorities and to recover the assets illegally amassed by the oligarchy. The coup achieved its objective by placing its principal leaders in the most important institutions, backed by the current "democratic government"; now impunity and corruption have grown. The resistance has tried to organize itself peacefully, but along the way some of its activists have been murdered along with social and environmental gains. The coup leaders are counting on time to erase the collective memory.

*To read the complete interview, visit
<http://desinformemonos.org>*



Rescuing our roots, asserting our identity

By the Regional Coordinator of Community Authorities (CRAC), Guerrero Community Police

Photos: Sergio Ferrer

Guerrero, Mexico. In an area where justice was synonymous with corruption, and safety synonymous with brutality, the Regional Coordinator of Community Authorities (CRAC) - better known as the Community Police - administers justice to 180,000 inhabitants across approximately 180 square kilometers in the Mountain and Costa Chica areas of Guerrero while also undertaking efforts to keep the region's culture and traditions alive.

Here, residents of the area say, the diets, ideas, and habits of the children have changed. They don't eat traditional foods anymore, instead they eat chips; and they don't play but watch TV. The children's compliance with these customs brought "from the outside" would almost seem to be an order. However, the residents stand their ground, defending their motto: a yes to life, traditions and natural resources - and an emphatic "no" to their commodification.

Below, we present an excerpt of a text by the CRAC, called "Our fight is for a better future for everyone," which was published in *Desinformémonos*:

We are an institution of the people, we are ñu savi and me'phaa indigenous people and fromestizos united in the Regional Coordinator of Community Authorities. We span a territory that is made up of 63 communities in 12 municipalities.

Our institution built a model of justice that seeks conciliation, the possibility of speaking in our languages, and in which there should be no charge for the administration of justice.

The practice of drawing upon our values and lifestyles characterizes this new people's right that we're building. This



is about a right that is different from the one imposed upon us by the State, which is useless for us in solving the problems that we have to deal with.

In the construction of this new right of ours - old and new at the same time - in our practices for patrols and road safety, law enforcement, and community re-education, we are building a system that depends on the communities for it to work.

However, we have to be humble with respect to the advances that the organization has made. Our progress in areas of production is still quite precarious; and in spite of the fact that we have opened ourselves to discuss and resolve matters of nutrition, health, and education, we lack the experience and resources to move forward.

In the Community Police, we are exercising a right that was stripped from the people. Justice for us goes beyond the area of legality; we understand that the way to solve our problems lies not only in litigating those problems but also in addressing hunger and the lack of education.

That is why we developed our own assessment mechanism in the field of Food Safety, Availability and Accessibility, together with the Food Orientation Center, in which we explain the problems that we confront on a daily basis in the area of nutrition, since in our communities we have the highest indices of child malnutrition in all of Latin America.

Our communities also face the threat posed by mining companies, whose concessions span about 80 percent of the land of the 63 communities that make up the community territory.

This threatens the very existence of our people, since it affects the land, water, air, our culture, and it destroys our sacred sites and the possibility of producing our own food. We wonder: how can anyone be allowed to contaminate the land on which we grow our food? What should we do to stop the contamination of the water that we drink?

To read the full text and CRAC's statement, go to <http://desinformemonos.org>

The defense of nature, a world conquest: Don Tomás Balduino

In an interview for Desinformémonos, Don Tomás Balduino, bishop emeritus of the state of Goiás in Brazil, analyzes the importance of indigenous peoples in the fight against the predatory model currently in force around the world.

Interview by Joana Moncau

Sao Paulo, Brazil. The lush Amazon, the biggest rainforest in the world, will soon suffer from the impending approval of the "Forest Code," a new law which will loosen the rules that limit deforestation. The true intentions of these changes: to guarantee the extension of large land holdings in order to maintain the dominance of agribusiness production.

One of the major conflicts in Brazil is the fight for land. Here, to live in and from the rainforest is a challenge that could cost you your life.

Brazil: the method is large land holdings and development, the destruction of the rainforest

Agribusiness is synonymous with development and progress, but its weak point

is that its production makes little use of the soil. Therefore, in order to increase production, they decided to increase the land in cultivation.

The large land holdings serve to guarantee control of the production of ethanol, grains, and eucalyptus for cellulose. That control was converted into law by the Forest Code which permits an advance toward water sources.

"Development" without forest: a worldwide tendency

The pressure of agribusiness against the forest and its people is worldwide. Governments support this by financing projects that are considered to be "for development and growth," but in reality they are projects whose growth is purely economic.

Governments search for development in spite of the problems. It is a development that is cruel because it treats the workers poorly and does not respect the indigenous peoples. This is just the case of the so called Hydroelectric Complex of Belo Monte, that is expected to dispossess around 40 thousand people from indigenous villages from their territory and that will create many social and environmental problems.

Defense of nature: world conquest

On the one hand, there is a current that sides for development, although it may be detrimental to the natural environment. On the other hand, we have growing public opinion favorable to nature, which is an irreversible worldwide conquest which will tend to consolidate itself.

Consumption brings anxiety

At the same that capital advances, along with consumption, individualism, and violence, there persists in many indigenous groups another type of relation and vision that preserves respect for the world.

The most important thing for agribusiness is profit detrimental to life. Traditional peoples are on the other extreme in their respectful cohabitation with Mother Earth. For example, among the xikrin people, the verb "to have" does not exist. In our society, consumption, instead of bringing satisfaction and happiness, brings anxiety.

Where there is petroleum there is war, or is that not how Bush acted in Iraq? He said that there were massive arms of destruction. But what is it that is in play behind this accusation? It is money.

To walk toward the past

The destruction of life on the earth brings the destruction of the planet. The loss of life, including of our own human species, is one way that nature reacts. But the vision of the original peoples is an optimistic vision, of cohabitation, and this is how it has always been. When the Europeans stepped on our continent there had been many peoples that had been here for thousands of years without destruction. As it was in the past, so it can be in the future: we can recover respect for nature.

The full interview is available at <http://desinformememos.org>



From pain to hope, voices of the victims of Felipe Calderón's war

Below are a series of testimonies from the families of men and women murdered or disappeared during the war imposed in Mexico by Felipe Calderón. They are voices of indignation, pain and desperation. Testimonies taken by Gloria Muñoz Ramírez and Marcela Salas Cassani, during the trajectory of the Caravana por la Paz con Justicia y Dignidad (Caravan for Peace with Justice and Dignity).

Photo: Murphy Woodhouse

We came to talk because we have no one to vent our feelings to

Two riot police in a police van kidnapped my son. He is a businessman and is in the trucking business. It was two and a half years ago in Cadereyto Jiménez, in Nuevo León, some 35 kilometers from Monterrey. My son was going to pick up two of his truck drivers when they put him in the van. There are witnesses that saw him being detained and saw him showing them his papers. Since that day we have not heard anything from him.

If President Calderón were in front of me I would tell him to let the people act, that we have to defend ourselves.

We need a revolution of consciousness

I am María López, from here, Coahuila. They killed my son Víctor Manuel Chacón, 33 years old, along with one of his friends in Ciudad Cuauhtémoc.

This happened four years ago, when Felipe Calderón began his war. They kidnapped them on the streets and massacred them. What happened was that they didn't wait for a ransom payment and they decided to kill them.

This war is stupid, it is idiotic. Last week I was attacked by armed robbers, the police were nearby and didn't do anything.

My son was kidnapped at five thirty in the evening

I am from Ciudad Jiménez, Chihuahua. Last year my son went to Parral just to pick up a cell phone and since that day I have not seen him again.

I would not have dared to speak, but right now I feel that we are not alone, as they say. Nor is anyone alone. We live the pain, because every time we see a young person murdered we relive it all over again. There is no peace, no peace at night or during the day for the rest of my children. I live in fear because I no longer know who to be careful of.

They take the lives of people who are needed by society

My name is Rómulo Silva; I am from Juan Aldama, Zacatecas. This happened to us as well, they robbed a van from us and then they went around here in Juan Aldama killing people.

Right now I am actually more afraid of the military and the authorities than of the thieves. Sometimes when I arrive at a roadblock, I arrive trembling because I don't know what will happen. In Ciudad Juárez I have met people who assure me that there are people within our own armed forces who carry out crimes. They don't wear their uniform, but they are people that belong to the police force in this country.

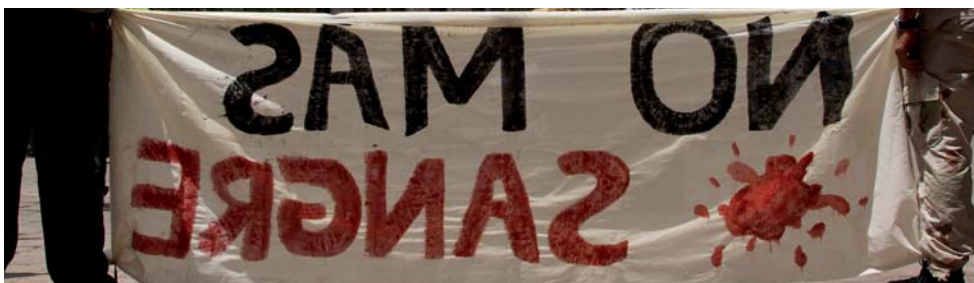
I am the mother of four disappeared children

I am a woman destroyed by pain. I come from the community of Pajacuarán, Michoacán. I come from humble means; I'm a worker. I don't know how to speak in public, but I came to tell my story.

I ask for your help, I ask that the media listen to me, that they keep in mind that all of them are children or parents of families...that they put themselves in my place, that if the fact of being a person from a humble background puts us in this situation, well it's not fair.

Among those who have been disappeared are my four sons, my nephew and the husband of my granddaughter. The rest of them are also from the community, people of very humble means as well, who could not come.

*To read the complete testimonies visit
www.desinformemonos.org*



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qué bueno que se anuncie tiempo seco*

*desinformémonos
proclamemos al mundo la mentidad y la verdira*

*desinformémonos
nuestro salario bandoneón se desarruga
y si se encoge eructa quedamente
como un batracio demócrata y saciado*

*desinformémonos y basta
de pedir pan y techo para el mísero
ya que sabemos que el pan engorda
y que soñando al raso
se entonan los pulmones*

*desinformémonos y basta
de paros antihigiénicos que provocan
erisipelas y redundancias
en los discursos del mismísimo*

*basta de huelgas infecto contagiosas
cuya razón es la desidia
tan subversiva como fétida*

*garanticemos de una vez por todas
que el hijo del patrón gane su pan
con el sudor de nuestra pereza*

*desinformémonos
pero también desinformemos*

*verbigracia
tiranos no tembléis
por qué temer al pueblo
si queda a mano el delirium tremens
gustad sin pánico vuestro scotch
y dadnos la cocacola nuestra de cada día*

*desinformémonos
pero también desinformemos*

*amemos al prójimo oligarca
como a nosotros laburantes*

*desinformémonos hermanos
hasta que el cuerpo aguante
y cuando ya no aguante
entonces decidámonos
carajo decidámonos
y revolucionémonos.*

Mario Benedetti

