Nicaraguans Elect a New President

by Ann Karp and Cassandra Ogren

The 1979 Sandinista revolution in Nicaragua came after more than 40 years of dictatorial rule by three generations of the Somoza family, supported by the notoriously brutal Guardia Nacional and the United States government. Building on a working-class, landless campesino, and a student/ intellectual base, the Sandinistas allied with the middle class after the Guardia’s 1978 assassination of conservative journalist Pedro Joaquín Chamorro.

Sandinismo is a philosophy articulated by Carlos Fonseca in the 1960s based on the nationalista actions and attitudes of Augusto Cesar Sandino, a campesino warrior in the 1920s. The FSLN (Frente Sandinista de Liberación Nacional) governed from 1979 to 1990. Their regime was leftist and drew upon Marxist and liberation theology. Cooperatives and state farms were created from abandoned and/or former Somocista-owned lands. Literacy, education, land reform, and health care were among the first priorities of the government, although war would by necessity soon rise to the top of the list. The United States under Carter hesitantly tolerated the regime, but after Reagan assumed the presidency US-Nicaragua relations became openly hostile. The United States imposed a trade embargo upon the country and began funding and training, covertly and covertly (most notably in the Iran Contra arms scandal), an opposition movement. This opposition consisted mainly of the remnants of the Guardia Nacional, which was reassembled mostly in Honduras, and small farmers in the north who feared, correctly or incorrectly, that their land would be nationalized. The intervention by the United States resulted in a devastating civil war and grave economic problems that undermined and weakened the Sandinista government. In 1990 the FSLN held the first free election that Nicaragua had seen for many years. The main contenders were the FSLN, headed by Daniel Ortega and the UNO, a coalition of conservative parties, headed by Violeta Barrios de Chamorro, the widow of assassinated journalist Pedro Joaquín Chamorro. The FSLN was surprised when Doña Violeta won the vote; the continued page 4

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AND MORE!
Latin America, South America, and the Caribbean

Regularly scheduled flights operated by American Airlines, United Airlines, and Continental now fly from Miami, Florida, and John F. Kennedy airport in New York to Havana, Cuba, as of November 1. Although the U.S. government has not lifted its prohibition on U.S. citizens spending money in Cuba, academics, researchers, journalists, athletes, artists, and Cubans who have obtained visas to enter and depart Cuba will most likely fill the flights. (El País online, Oct. 31, 2001)

Cuba and the European Union have decided to reopen political dialogue, which was cut off when the U.S. adopted a policy more critical of human rights issues in Cuba a year ago. Cuba proposed reopening dialogue this past summer, and asked to be considered for membership in the Atlantic, Caribbean, and Pacific group, which includes almost one hundred countries that benefit from E.U. aid. (El País online, Nov. 14, 2001)

Venezuelan president Hugo Chávez' criticism of the U.S. bombing of Afghanistan resulted in the U.S. ambassador to Venezuela, Donna Hrinak, being called to Washington for consultations. Chávez appeared on Venezuelan television and displayed photos of the bodies of the Afghan children, supposedly killed during U.S. attacks, saying that, although Venezuela supported the fight against terrorism, this did not mean that it supported giving the U.S. license to do what it pleased. Representatives of the Venezuelan government have made assurances that diplomatic relations between the U.S. and Venezuela have not been altered. (El País online, Nov. 3, 2001)

Six hundred prisoners rebelled in Socabaya prison in Peru on Nov. 14, taking at least six hostages, all of them employees of the Instituto Nacional Penitenciario. The prisoners demanded improved conditions within the prison, faster processing of their cases, and an end to the constant abuses which they report suffering within the prison. (El País online, Nov. 14, 2001)

A letter containing anthrax was received in Santiago de Chile on Nov. 29. This is the first confirmed case of anthrax contamination in Latin America.

The letter was postmarked from Zurich, but had a return address in Florida. Chilean officials have not disclosed the identity of the recipient. Thirteen people who came in contact with the letter were placed under preventive medical care. (El País online, Nov. 20, 2001)

The Ibero-American Summit got underway on Nov. 23 in Lima, Peru and immediately began to address questions of terrorism, and considered forming an agreement to fight against terrorism and financing terrorism. The summit was first held in 1991, initiated by Felipe Gonzalez of Spain and Carlos Salinas de Gortari of Mexico and for ten years it has represented a forum for the heads of state of Latin America to discuss various issues of importance to the member countries.

Colombian guerrillas will no longer be welcome in the European Union, following an informal agreement made by the fifteen EU countries to be much stricter in the granting of visas and residence permits to
短期内，26,800人

Prominent environmental groups in the United States have expressed concern that the new administration of President Joe Biden, which took office on November 20, 2021, will reverse the progress made on climate change mitigation. The Biden administration has indicated a commitment to rejoining the Paris Agreement, which the United States left under the Trump administration in 2017. The Biden administration has also set ambitious targets for reducing greenhouse gas emissions by 2030 and achieving net-zero emissions by 2050.

The European Parliament has expressed its support for the Biden administration's climate goals and has called for increased international cooperation to address the global climate crisis. The European Union has pledged to achieve net-zero emissions by 2050 and has taken steps to accelerate the transition to renewable energy sources.

prominent environmental groups have shown support for Biden's climate goals and have urged him to take bold action to address the climate crisis. The Biden administration's approach to climate policy is expected to have a significant impact on global efforts to mitigate climate change.
Nicaragua continued from page 1

Nicaragua people, whose main concern was ending the war, felt that Dotla Violeta presided over peace and economic aid to the country. From 1990-1996 Dotla Violeta presided over Nicaragua. The major problem of the year was power were massive disarmament, interest to economic aid and a harsh structural adjustment program. The UNO coalition had little in common except their opposition to the FSLN, and the FSLN still had a large percentage of seats in Congress, so very few radical changes occurred.

Since the 1995 elections, however, the Liberal party has been in power. President Alemán generally toes the neoliberal line in his policy decisions. His government is notorious corrupt and some people and newspapers suggest that he used the presidential jet for drug smuggling on at least one occasion, although the government’s-ben逯的 scandal involves the disappearance of a great deal of international aid for post-Hurricane Mitch (1998) reconstruction into the pockets of various bureaucrats.

In 1998 the Liberals and the FSLN signed a controversial “Pact” (pact) agreeing to share power in Congress, effectively blocking other, smaller parties from gaining power. Some Nicaraguans feel this is appropriate, and that a country of only five million people shouldn’t need many political parties. Many point out that even if they disagree with the Pact, at least it was a settlement reached through words and not violence.

El asesinato de Digna Ochoa: La lucha por los derechos humanos en México

por Laura Kent-Monning

El 23 de octubre pasado en México, DF, Digna Ochoa fue asesinada en su oficina. Ochoa era una abogada conocida por todo el mundo por su trabajo humanitario y su dedicación a la lucha por los derechos humanos. Ochoa trabajaba para el Centro de Derechos Humanos Miguel Agustín Proalo Moscoso (CDHOM), una organización que es sumamente importante en el combate por los derechos humanos en México. Los abogados y trabajadores de este grupo se han encargado de algunos de los casos más difíciles en México.

El caso más conocido en que trabajaba Digna Ochoa fue el del caso de los hombres de Birr, a que Amnistía Internacional describe como “defensores del medio ambiente”. Estos hombres fueron encarcelados el 2 de mayo de 1999 después de haber sido forzados a confesar que eran culpables de las cargas de posicción de armas y drogas; sin embargo, las cargas eran falsas. Montiel y Cabrera fueron torturados y, después de la confesión, condenados a diez y seis años de cárcel, respectivamente.

Organizaciones internacionales como el Sierr Club, Greenpeace, Amnistía Internacional, la Fundación Goldman y PRODH han trabajado juntos para lograr que Montiel y Cabrera reciban un trato justo.

Digna Ochoa fue la abogada encargada de este caso muy controvertido y, durante los últimos meses de su vida, ella recibió muchas amenazas anónimas contra su vida. El 9 de agosto de 1999, Ochoa fue secuestrada y luego violada mientras estaba detenida en un carro. Dos meses después, en octubre del mismo año, tres hombres entraron a la casa de Ochoa y la sometieron a un interrogatorio durante varias horas. Luego, la encarcelaron en su propio cuarto con unBidón de gasolina abierto. Ella pudo escapar e inició una huelga de hambre tres meses por una semana. A falta de comida, los terroristas le dieron una pizza y un pedazo de carne para comer. A falta de armas y encubrimientos, los terroristas le dieron una pistola y una bala para suicidarse.

Ochoa estuvo encarcelada en una prisión militar. Montiel y Cabrera estuvieron en la prisión de la ciudad de México. Ochoa fue liberada el 2 de noviembre de 1999 después de que los terroristas fueron capturados. El 7 de noviembre de 1999, Ochoa fue asesinada en un ataque a su oficina.

El caso de Digna Ochoa es una clara muestra de la violencia y la represión que los derechos humanos en México sufren. Los derechos humanos en México son uno de los temas más importantes para la lucha por la democracia y el cambio en el país. A pesar de las dificultades, los derechos humanos continúan siendo un tema importante en el mapa de la lucha por los derechos humanos en México.
Day of Action Fair Trade Coffee

by Rachel Carbonell

Coffee is the second largest U.S. import (oil is the largest), and the U.S. consumes one-fifth of all the world's coffee, which makes it the world's largest consumer in the world. Unfortunately, coffee prices are as volatile as the weather, with no increase in sight. Left unattended, this is a recipe for a crisis in world coffee markets will undermine efforts to achieve the human development targets set for 2015. The most serious costs with be borne in the South, though developed countries will not be immune to the consequences, given that the only alternative for many farmers in Latin America, for example, is the production of coca. The same dynamic of the crisis in world coffee prices is simply that coffee production has been consistently outstripping consumption, which results in a downward pressure driving down market prices. The obvious solution is to bring supply and demand in line with demand and to stabilize prices at more profitable levels. However, traditional international cooperation in this area has been lacking. Poorer countries have developed a modest retention plan to restrict supplies by withholding stocks, but even if

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differences between large producer countries and small effective implementation-

it would not raise prices significantly. For their part, Northern Governments have been unwilling to contemplate any support for supply restrictions, not least because an overabundance of supply gives good business to the politically powerful transnational companies.

Meanwhile, coffee companies have not lowered consumer prices but are pocketing the difference. "The drastic fall in coffee prices means, in two words, poverty and hunger for thousands of small producers in Latin America," says Merlino Preza Ramos, Director of PRODECOOP Fair Trade cooperation in Nicaragua. With world market prices as low as they are right now, we understand that farmers cannot maintain their families and their land anymore. We need Fair Trade now more than ever," says Jerónimo Roldán, Director of Manos Campesinas, a Fair Trade coffee cooperative in Guatemala. Fortunately, there is

mostró su autonomía; en mayo de ese año tomó sus propias elecciones provinciales, en las que el partido nacionalista ganó con facilidad.

En el País Vasco, un acuerdo como el que se ha logrado en Irlanda puede ser muy útil. Obviamente hay grandes diferencias entre los dos casos, pero también hay bastantes semejanzas. La experiencia de ETA es similar a la del IRA, y ambas organizaciones suelen utilizar la misma técnica de bombardeos y asesinatos. Después de más de un año sin violencia, ETA empezó una campaña de terror en que, hasta la fecha, ha asesinado a dieciséis personas. (Según el gobierno español, ETA ha matado a 281 personas en sus treinta y dos años de lucha.) El gobierno de Francia también ha prometido su apoyo en la lucha contra ETA. (El antiguo País Vasco estaba compuesto de las tres provincias que componen el País Vasco actual, más las provincias de Navarra en España y algunas provincias del sur de Francia. En el pasado España criticaba a Francia por no prestar suficiente atención a la bandera terrorista.) El gobierno español ha dicho muy claramente que no acepta el terrorismo, para demostrar a ETA que tendría más posibilidades de alcanzar sus metas si interrumpía la lucha política y no la violencia terrorista. En el boletín interno de ETA, titulado Zatube, se describe el proceso de paz como un "pieza de jato y ratón," en el cual ambos lados esperan a ver quién rompe el proceso de paz para poder "escribir así la culpa al adversario." El mismo boletín menciona que los que firmaron el Acuerdo de Viermes Santos en Irlanda lo hicieron por "presiones...y no porque estuvieran de acuerdo." Sin embargo, Irlanda del Norte no tenía la estructura que tiene ya el país Vasco. Fair Trade absoluto es difícil, casi imposible, entonces se debe empezar por el diálogo. El 11 de noviembre fue un día de protesta en el País Vasco, de la forma tradicional. Quienes estaban protestando eran los jueces de la región. Pocas horas antes de la protesta, un compañero suyo, José María Ibáñez, había sido asesinado. Este es uno de los actos de terrorismo más recientes de ETA, pero esta protesta no buscaba la venganza. Los que protestaban sólo pretendían mostrar que los jueces estaban dispuestos a juzgar a los asesinos de su compañero con equidad. Este tipo de relación de confianza es importante para que ETA se desarame. La relación entre los jueces vascos y ETA siempre ha sido precaria, según José Luis Barbier, debido a "las acusaciones de ajedrez" dirigidas hacia los jueces. Este sentimiento tiene una constante presencia en la política, a veces de forma más directa; por ejemplo, en 1996, Javier Arratiz, presidente del PNV (Partido Nacional Vasco) declaró que los jueces que no supieran ir bien se tomarán la lengua. Esta actitud perpetúa la idea de la separación entre los vascos y los que no los son.

Ya ha llegado la hora en que ETA puede dejar atrás sus armas y seguir su lucha en el terreno de la política. El nacionalismo es muy fuerte en el País Vasco, y ETA tendría más éxito si involucrara al pueblo en su lucha. Para curar las heridas debe entenderse que las cosas no cambian de un día para otro, y que el proceso de paz será largo. Los irlandeses están viviendo ahora un proceso en que aprenden cómo dos culturas pueden coexistir. No es fácil, pero es crucial que ETA haga lo mismo.
Argentina in Economic Crisis

By Cristina Greene

Argentina has been in a huge economic recession for the past year. A country with much economic success in past, that has enjoyed the standards of living comparable to Mediterranean Europe, finds itself now suffering a significant decrease in standards of living, and in a deep economic recession. The extreme neoliberal economic policies, in combination with corrupt government leaders, has finally caught up with its economy. The results of an intense neoliberal government and free trade policy, which began during the US-Menem regime, have proved to be unsuccessful in the long-term Argentinian economy. The country is now on its knees, with a 17% unemployment level, causing a continual increase in poverty, decline in standards of living for millions, industrial production almost stagnant, under the pressure of 60% interest rates, and a GDP falling at less than 2.1% (March 2001).

Argentina has had an ultra-orthodox neoliberal program since 1991, which led to dire repercussions last year. The liberalization of policies such as the dollarization, the liberalized financial markets, free trade, mass privatization, and government budget surpluses have been the major causes of the economic crisis in Argentina.

The Dollarization, that maintained the currency exchange rate at one peso to one dollar, installed an unbinding high interest rate, which caused inflation. As a result, the high value of the currency caused exports to be less competitive, especially after the major currency devaluations in Asia in 1997 and in Brazil in 1999. The cost of living is much cheaper in neighboring Brazil, where labor is cheaper and the currency has plunged 75% over the past two years. The liberalized financial markets, which have allowed capital to flow freely across the nation's borders, have caused investors to shift large amounts of money out of the country. For example, three quarters of a billion dollars a day in hard currency has left the country. In July of 2001, Argentina withdrew 6% out of all bank accounts. Mass privatization has also been a major problem to the Argentinian economy, drowning the country into excessive international dependence. The major banks have been sold to the U.S. multi-national Citibank. French multi-nationals have purchased the water system and raised charges considerably, to 20% in some provinces. Corruption in private businesses has been a continual concern, with immeasurable cases of bribery and questionable sales. Menem, whose term ended in 1999, was put under house arrest in June, for arms trafficking charges. Buyers were asked to include in terms of long-term investment. In one case, a contractor who was awarded the privatized Argentine Post Office in 1997, took over operations, and then refused to pay the yearly fee of $80 million. The formerly state-owned national Aerolíneas Argentinas, was one of the region's largest carriers, valued $636 million and with a 5.6% profit a decade ago. Today, the bulk of what is left is on the verge of liquidation, with a $950 million debt. The neoliberal policy of free trade has proved to be detrimental to the nation's economy. With the priced "pegged" to the US dollar, Argentina's exporters are forced to compete with Brazilian goods, priced in a much lower value currency.

Alpargatas, Argentina's leading textile and food company since 1885, has been facing bankruptcy, despite firing half its workforce and developing export markets in Brazil and the U.S. But competition of cheaper imports from China and India were hard to compete with, having no support from the government and an open trade policy. Government budget surpluses, reducing government spending below income, has been a major target to neoliberals. The results are widespread extensive cuts on social services and reduced spending across the economy (https://home.clear.net.nz/pages/cpa/news/Argentina.html). This summer the unpopular president Fernando de la Rua signed an economic program to repay the debt, chopping government paychecks by 1.3%, and cutting state pensions by $300 per month. These cuts can save $1.5 billion in the next months, but these cuts worsen even more the situation of the Argentinian people. Workers went on strike across the nation just hours after the proposal was made. One in three people in Argentina today are poor and they have a population of 36 million. Argentina has an annual output of $300 billion, (roughly similar to New Jersey's). Gordon Hanson, economist of University of California, San Diego, states, "Argentina's problems aren't enough to bring down the International economy, but the big concern is contagion. There's a herd mentality among investors. They run in packs," Argentina's problems have already affected countries such as Poland and Turkey. But worse repercussions have been felt in neighboring Latin American countries, such as Brazil and Chile, whose currencies have been steadily decreasing in value. Even Mexico's economy has been threatened. Ricardo Tavares, an international manager for San Diego's Wireless Facilities says "The problem is that in Argentina, people are cashing in their pesos for dollars" (Calbreath).

Economists have defined the spreading economic crisis in Argentina as the "Fango Effect." As Argentina struggles to maintain its currency value and pay its mounting debts, investors flock to other Latin American countries, "pushing currency values and stock prices into a deep-dipping tango," states Dean Calbreath, from the Union-Tribune.

Argentina's long history of economic dependence on foreign creditors has set the country's interests aside. The economy has revolved around mainly private interests, rather than the interests of the balance of the economy and of its citizens. For this reason, Argentina has not yet been able to break the economic cycle of "boom, austerity, and bust", due to the patterns of political repression and corruption throughout the years.

The economic crisis in Argentina represents a sad truth about globalization. The evolution of capitalism has resulted in a system of domination of a small minority of people with access and control over finance capital. But these people don't necessarily hold themselves responsible for the market, law, nor democratic institutions. Private interests are responsible for the economic instability of Argentina.
US Crackdown on Immigration and Tourism

For Rachel Carbonell

As a result of the recent terrorism and the ensuing US crackdown on "terrorism," the open door policy of the US has collapsed. In addition to imposing immigration regulations, over 100,000 applications for residential permits and visa extensions as well as another 80,000 applications for refugee asylum were suspended as of the first week of November. All travel visas are now limited to thirty days. The US has also prohibited the entrance of members of sympathizers of 46 possible terrorist groups and has claimed that any intent or deportation of those who have immigrated (in addition to the approximately 1,100 already detained). Secretary of Justice John Ashcroft confirmed that we will not permit the terrorists to use our hospitality as a weapon.

The plan is to assign all incoming foreigners a bar code connected to a central computer that can follow their movements upon arrival. Citizens, foreigners will have their digital fingerprints taken by pressing their palms on a screen. Another proposal extends this biometric type of control to analyze, for example, facial characteristics, in which this information will be sent to a central database to compare them with those of the suspected terrorists and other immigrants. The databases that are excluded from the list of welcome immigrants. This is, of course, the second line of defense, because the primary component begins prior to one's admission into the United States.

Before issuing a visa, Bush has asked the North American consulates to do a background check on each applicant, to detect delinquent pasts, suspect affiliations, and, the most intangible, to discern their intentions in the U.S. Intentions that seem the most innocent (i.e. "to study flying" or "to learn English") may in fact simply be means for achieving other less benign goals. Thanks to this, student visas are becoming the most prevalent object of scrutiny. Senator Diane Feinstein, a Democrat from California, has said, "We have educated individuals who later return to Iraq to develop a nuclear arms program. In fact, we have educated people who direct the Islamic jihad." Reformers on immigration laws will oblige high schools and colleges to inform on students' activities.

Spain is one of 29 countries whose citizens do not need a tourist visa for a period of ninety days, although INS (Immigration and Naturalization Services) can now limit their stay to a month. Six of these privileged 29 countries are now the objects of review while the U.S. claims vigilance in admitting immigrants, at least five million out of the eight or ten million immigrants in the U.S. have remained in the country. Still others have managed to enter with false documents. The U.S. has declared a total of 39 countries that have visa-free status. The result is a perusal of almost one thousand countries. The result is a perusal of almost one thousand countries. The result is a perusal of almost one thousand countries.

California National Guard troops working with the Border Patrol near San Ysidro, California. Photo by Roberto Martinez.

El 11 de Septiembre: continued from page 1

organizations that are to blame for the tragedy. A number of those persons known to be involved in the attack, including those who were part of the Mexican government, are now being questioned by the Mexican government about their involvement in the events. The Mexican government has not yet said if they will cooperate with U.S. authorities in investigating the attack.

Domestic terrorism and the government's response to it has been a major focus of the administration in recent weeks. The government has been criticized for its handling of the situation, particularly in the immediate aftermath of the attack. The government has been accused of not doing enough to prevent the attack and of not being prepared for such an event.

Civil Libertarians after Sept. 11

Kit Gage Speaks

By Rachel Carbonell

On Tuesday, December 4, Kit Gage, director of the National Committee Against Repressive Legislation (NCARL) and director of the National Coalition to Protect Political Freedoms (NCPFP), gave a talk about the Inquisition the government has taken in the war on terrorism. Ms. Gage spoke about the U.S. crackdown on civil liberties, namely through an anti-terrorist bill that was introduced to Congress within a week of the September attacks. The bill would expand federal law enforcement, allow increased government secrecy, and allow the U.S. government to go after political dissent more actively than ever before.

Several amendments became "missing persons," while we are currently committing the same act. There are approximately 550 immigrants in jail right now" just on visa violations, who didn't necessarily have anything to do with the September events. While immigrants usually do stay in jail for a period before they are deported, the U.S. government has abused this period in the name of a theory. This theory, called the "Mosaic Theory," aims to regulate the movement of the detained, is a tactic used to continue detention in the hope of extracting information. One student asked Ms. Gage what the government's point of view was in light of the tension between freedom and security in the U.S. Ms. Gage responded that the government is not on a tug-of-war between freedom and security, and that with due process, freedom, people will simply be drawn to commit more terrorist acts.
Examining Cultural and Ethnic Dynamics:

Whites, Latinos, and the ESL Project in the Immigrant Latino Community

not taken place, however, without quiet controversy, and as this article will show it is not one that is worth examining. As a white Latino, I wish to express it to the community that it is my hope that it will dispel misconceptions about certain racial groups, make clear their activities, and reveal the potential that exists in our traditionally closed lines of communication within our communities.

The ESL classes are taught on a purely voluntary basis. According to fourth year student Chaya Thanausser, who has been involved with the ESL for the past four years, the ESL classes have grown in the fall of 2000 and is one of the leaders, there are three college students who give classes to four immigrant Latino membership within the Latino community. In addition, three college students give classes to sixty-five students in Norwalk, and a project in Orville involving five teachers, teachers up to 25 immigrants has come to a close. The college students are mostly mixed of males and females, and they all identify as California - none are Latinos.

The ethnic and cultural traditions and experiences of American are questioned by the ESL teachers as well as by members of the college Latino student community. Among both groups, there has been difficulty in verbalizing thoughts on this issue. One group, the Latino community, has been hesitant when trying to articulate reservations toward the ESL program. The other group, white students being teachers for immigrant Latinos, have presented expressions as regards, deep breaths, and moments of reflection between many self-interupted attempts to complete their thoughts. Through this process, Latina third year Viviana Westbrook simply concluded, "Culture is just a huge thing." She furthermore mentioned the challenges faced by her father in his 39 years of ESL teaching. Melvin Jimenez, a second generation Latino, mentioned that his parents, came to the United States from Mexico and Cuba and faced many difficulties to learn English with their parent's not really relate to their culture. Another Latino managed to make an important comment that revealed unease with the perceived cultural effects of the ESL program: "Sometimes people can seem concerned without meaning to, it can seem like we're the nice white kids trying to help you, you poor little immigrants', you know what I mean." Put into question here are the underlying motivations driving the program, and not without the context of a history of cultural and political domination over oppressed groups.

The ethnic and cultural dynamics at hand is something that every interpreter in the ESL teacher has reflected on. However, they perceive them differently and understand them in different terms. Rather than focusing principly on cultural or ethnic aspects, motivations were described by most ESL teachers as a need to be in touch with the communities beyond the college. It is a commonly used phrase among them that the college academic experience is very limited in its detachment from real life and real issues that are so close at hand.

The emphasis and the orientation gained in the project when she realized that Lorain County has proportionally one of the Latino communities in the country: "That was something that I wasn't even aware of, and something that we need to bring out about our surrounding area. I wanted to get more in touch with the people we live with." Related feelings commonly expressed are the value of the genuine friendships that have developed between students and teachers and the enjoyment that each pair, in turn, gain by practicing the language they are learning. The social aspect of this interaction is combined with political interest in the hardships faced by immigrant communities. Fourth year white student Mike Mastain, responsible for the implementation of the program at Oberlin three semesters ago, referred to the lack of attention given to local Latino students. They're a part of the community that's not really considered in the way we talk about the community of Oberlin. People do a lot of discussion about teachers and community relations, but most of the community doesn't even know that guys exist." The impression is that the ESL program is not significantly related to the dominant culture to a marginalized one, but about providing the same essential tools such as English language skills as a way of choosing the resource to marginalized individuals. While there is awareness among the ESL teachers that many in the Latino student community question the program, and have an initial ethnic and cultural perspective create different barriers, and they are precisely what the problems are. Comments are made such as "they must be hard working or they probably people on this campus that really question what we are doing," or "most of these responses to the matter remain in vague terms and do not get into specific concepts. The fact that there are no Latinos who participate as teachers in the program is also not well understood by ESL teachers. Although the very small proportions of Latino students on campus is a major factor, it is not readily apparent among the project participants what other underlying reasons could be.

Internationally, Latinos reflected on some reasons for the lack of Latino participation and support in the program. Most evidently is the fact that they don't feel comfortable with the students at Oberlin, and it is the case with any social group, and that some of them are active in social or political causes. What isn't so apparent to interviewed ESL teachers is that the active Latinos are further burdened with responsibilities as voices of a significantly underrepresented group. Viviana also believes that there is greater academic pressure for them, and that they are significantly less involved in activities. Taking into account the sense of social responsibility felt by many Latinos who recognize the privilege of studying at Oberlin, this presents a complex situation.

It is important to note at this point two striking similarities between the positions of Latino students and ESL teachers. The first is that they both wish more Latinos would participate. Every interviewed Latino student expressed their wish to participate in the program, and summarized their concerns with a wish that Latinos in the ESL program would be English to Latinos in the community. After all, this is the only placable solution to the reservations towards the cultural aspect of the program expressed in white students doing service for immigrant Latinos. On their part, they also expressed their wish for Latino participation by Sandra Oger, who is finishing her last semester at Oberlin, explaining her reasoning: "I do think that the cultural aspects of working with Latinos... does demand that we not necessarily understand these aspects thoroughly and respect them in the way that we do our work—and this is one area which basically, in my mind anyway, makes me a better person, people, however educated and open-minded they may be, that there is an inability to some extent if they are not working with Latinos on a project. Evidently, through different cultural perspectives, both groups see the need for Latino participation.

The other clear similarity between the two groups is that neither group has talked to the other and they both base their perceptions of each other on assumptions that run contrary to what their experience is. Latinos have reservations about the ESL program but they don't know that most of the students haven't approached the student in the program about it. ESL teachers, on the other hand, are aware that some Latinos question the program and the existence of underlying social, political, and historical reasons for concern, but can't say what it is exactly that poses a personal problem to Latino students on campus. They understand that Latino participation is needed — would directly address the issue of sensitive cultural dynamics. It is clear that Latinos would participate to give the program more legitimacy, but haven't made real or sustained efforts to formally approach the Latino student community — neither through individuals nor La Alianza Latina.

This conflictive scenario can be addressed constructively to the benefit of all parties involved — ESL teachers, immigrant Latinos, and college Latino students — by working on a continuing dialogue. The experience with cultural social work, lines of communication need to be open to this). There's an agenda that can be held accountable to their own professions.

On the other hand, the community within social work can take more place more responsibly and include the individuals. This is especially important to consider this now because the evolution of the project is at a turning point as it awaits approval to become an ERC, the end of this is a new semester. Students in this course would be required to undergo more formal ESL training as well as academic reading on the relevant historical, political, and cultural literature concerning immigration and social work.

This project wishes to gain legitimacy within the Latino student community, and to gain feedback from individuals and La Alianza Latina. If we already have some sort of dialogue in their concern about Latino participation, it will be harder to say that Latino students want to learn what the underlying cultural concerns are; to gain a sense of the Latino perspectives they lack a flux of their own culture and ethnicity; and to understand the circumstances faced by Latino students that pose barriers to participation in the ESL program. To understand the responsibility of the ESL project to build itself into the worries of Latinos, respect to the Latino community by understanding their perspectives is what they do and listen to Latino concerns regarding do.

Conversely, it is the responsibility of the Latino community and educators to actively inform us of what the project really is about. Especially when we volunteer labour is in such short supply, to base critiques of valuable social work on assumptions and to remain complaisant with established misconceptions is detrimental to any political objective and to the future of the building. If Latinos at Oberlin are genuinely concerned about cultural and ethnic dynamics of the ESL classes, and Latino students of the Latino community both at Oberlin and in the region is solid, we should take the initiative to find out what takes place in and around this project. We may have sensible reasons to abstain from teaching ESL, but it is impossible to ignore and dismiss those who can do it. Our voice will never be legitimated if it simply echoes political rhetoric without being perceptive to what really happens in our community. We will not create responsible oversight over the Latino community without being critical, collectively, of our own limitations. We will be responsible, privileged, isolated college students — angry scholars insulating ourselves from the needs of those who are socio-economically marginalized. For us to play a meaningful role, we take when we intelligently criticize our own positions, we can play a new and new role in the world ignoring the needs of our...
Opiniones españolas sobre la guerra

Por Cristina Castellana

Aunque siempre es difícil estudiar en el extranjero, lo es más durante las épocas de guerra. Con este hecho se entrelazan los temores y los recuerdos de los estudios que se hacen en países con conflictos armados. En este caso, particularmente en España, donde las violencias del pasado siguen afectando la actualidad.

Las opiniones de los españoles sobre la guerra en Afganistán son diversas. Algunos piensan que la intervención es necesaria para detener la violencia y conseguir una paz duradera, mientras que otros temen que la guerra solo perpetúe el sufrimiento y la destrucción.

Por otro lado, la perspectiva también varía dependiendo de la situación económica y política de cada país. En España, donde la economía ha pasado por momentos difíciles, algunos piensan que el dinero y los recursos deberían ser destinados a solucionar problemas internos antes de enviarlos al extranjero.

En cuanto a la percepción de la guerra, varía dependiendo de la edad y la formación de las personas. Los jóvenes a menudo ven la guerra como una lucha necesaria para proteger sus derechos y valores, mientras que las generaciones mayores se preguntan si la lucha vale la pena y si realmente las acciones militares son eficaces para conseguir la paz.

En resumen, las opiniones españolas sobre la guerra en Afganistán son complejas y variadas, reflejando la diversidad de perspectivas y preocupaciones que caracteriza a cualquier sociedad en conflicto.
SOA protest continued from page 1

has become widely known throughout the U.S. for the many human rights abuses committed by its military personnel. A number of its notorious graduates include: Manuel Noriega, the former dictator of Panama who was captured in a U.S. prison on drug charges, and Leopoldo Galtieri and Raul Alfonsin, two former members of the Argentine junta that killed 30,000 people during the "Dirty War." Graduates also include high-ranking members of several of the South American nations that have been cited in numerous United Nations reports for mortality abuse; such as El Mozote which claimed the lives of some 900 Salvadoran men, women and children in 1991, and more recently, massacres in Colombia under the guise of the "War on Drugs."

School of the Americas Watch is an independent organization that seeks to check the activities of the School of the Americas, under whatever name, through various means, including demonstrations and nonviolent protest, as well as legal and legislative work. SOA Watch was founded in 1990 by Maryknoll priest Father Roy Bourgeois after the murder of six Jesuit priests, their housekeeper, and her daughter by U.S.-armed and trained SOA graduates in El Salvador in November of 1989. SOA Watch has hosted an annual demonstration at the gates of the School of the Americas on the anniversary of the Jesuit massacre for the last eleven years.

The protest in Georgia was a bit different this year in light of September 11th. In the past to previous years, protest organizers were denied permits by city officials who, according to the organizers, took advantage of the September 11th attacks to further demonize civil liberties. Just hours before thousands of demonstrators arrived in the city, organizers and city officials remained in court disputing SOA Watch’s right to hold the annual demonstration. At one hour approached 5:00 p.m., Federal Judge G. Mallon Faircloth ruled that SOA Watch had a Constitutional right to assemble and speak freely at a site of the same size as they had for the last eleven years, permit or no permit.

The ruling was a tremendous victory. On Saturday afternoon, the demonstrators rallied at a park nearby the base. On Sunday, they were still allowed at the gates. In the wake of September 11th, a barbed wire fence was constructed around Ft. Benning, preventing demonstrators from peacefully proceeding onto the base with coffins, crosses and other symbols, as they have each year in the past. Rather than ride protesters’ ability to ignore the opposition to the SOA, the fence actually provided the path on which demonstrators turned the fence into a beautiful memorial to all the thousand victims of the School of the Americas.

of elderly World War II veterans/peace activists. The hollering was often described as "The people of Obeirin say..." T-shirt and stopper generation of men, monks, and veterans at the School of the Americas. We were denounced by the xenophobic, racist and rambunctious tone of those younger graduates to the movement. However, this group of veterans simply walked through the fence and announced their protest the day before it was announced. It was earlier in the stage to know that we are a part of a losing cause, and those who began before us felt that we add something unique to the struggle.

And the two who spent forty-eight hours in prison speak:

Lindsey Schromen Wawrin

On Sunday, November 10th, I was arrested at the School of the Assassins, I sat down in the road in front of Fort Benning Road. Thirty-two other people and refused to leave. When the Columbus, GA police came to remove us, we passively resisted. We spent the next two days fasting in jail, and exerting bargaining power in court for all those-three individuals. These tactics, called jail solidarity, worked in reducing the prosecutor’s sentence. We pleaded guilty to obstructing the streets and nonviolent obstructing an officer (with the judge handwriting in the papers that the offense was non-violent) and we were sentenced to time served with no fine. The following is a personal account of one act of civil disobedience:

I decided to come to the SOA protest the night before the bus left Obeirin for Georgia. I had just cleared my schedule for the weekend, and I began to feel an ethical imperative weighing in as I listened to the protesters in the SOA Watch benefit concert. This would be my first time in Georgia.

The bus ride lasted all night. Saturday morning, the unusually small crew of Obeirin cleaned ourselves up as best as we could, and headed to the rally. A few of us performed with the puppet procession. I carried a Liberation Movements puppet that represented the Farm Movement, Tierra y Libertad. That morning, I never imagined that the next year would be sitting in a blockade, arms locked with strangers - soon to be dear friends - and that another person carry the Tierra y Libertad puppet where we had pointed our circle. I left the rally at noon to attend a meeting on jail solidarity. There were too few people present to do a jail solidarity workshop, but Karya Komisarek, of the Just Cause Law Collective, laid out a potential plan for a road block, and the numbers needed for a successful jail solidarity action in the Georgia State judicial system. More people would be required to do jail solidarity successfully in the federal system, simply because it is large and has more resources. However, a State action could successfully blockade the road for some period of time, attract media attention, and a jail solidarity effort, which was what we hoped for. Saturday evening I attended a large final planning meeting for the action. It was held under attorney-client privilege in an effort to prevent law enforcement from eavesdropping. Four hours of consensus decision-making last night before the body was burnt out, and most of us left the meeting uncertain of whether the action would actually happen.

The next day, five thousand people came to Fort Benning Road to protest the School of Assassins. Our action group had several dysfunctional meetings throughout the morning. We had about half the number quoted by the law collective for other memorials to the victims of SOA graduates on the fence. Finally, the solidarity group worked out a plan, and it went into motion. We would construct a Global Village blocking the road to Fort Benning on the state, not the federal, part of the road. If the police didn’t stop us immediately, we would construct a place of peace to blockade the school of war. We planned to bring our supplies (cardboard boxes) onto the site behind the puppet procession.

I went to gather the shell of a washing machine from a dumpster behind some apartments with the help of another activist. We carried the metal sheuld up toward the gate, until we blended in behind the puppets among a black cloud of dust. The shell made a magnificent low metallic thwack when struck, and we walked toward the gate past the black cloud. At the gate was a scene of mass cultivation. The chain link blocked the road had been completely decorated with white crosses and memoranda of the victims of SOA graduates during the funeral procession. No one in the demonstration had reached the gate, the drums and walking machines creating a cacophony. All focus was on the giant black dragon puppet, representing a top down water system, war, and terrorism. The black cloud gradually fell on the fence. Puppetists pushed it over the wall, and the puppet slowly fell onto Fort Benning. We cheered. At this moment, someone needed the gates to open for the entire crowd to surge into the area near the base and toward the SOA. But that didn’t happen. The revolutionary movement was away, and we went back to

photo by Julie Nogales

The Oberlin Peace Activists League (OPAL) has been organizing student protests to stop the SOA each November in Georgia and to lobby for the closure of the SOA each spring in Washington D.C.

Two OPAL members share their experiences attending the annual demonstration in Georgia this year:

Michelle Sedaca

The School of the Americas Protest renewed my hope and inspired me for the third year in a row that I have attended this demonstration. The September 11th Tragedy left me overwhelmed by the increasing violence in the world that escalates as the U.S. wages war on Afghanistan. Fort Benning represents another vast scale of violence that occurs daily in Latin America. In contrast to the profusion of bombs that cover the newspapers, the protest responded to this violence with another vision. The puppet performance poignantly evoked a vision of peace. The performers sparked faith in a new vision of peace with the exclamation, "Yes! Another world is possible!" These words invitigave me to continue to participate in the SOA Watch Movement to work towards this vision of peace.

Manfred Elstrom:

The most memorable moment of my weekend in Georgia was the last day of our time there. The events of Saturday were winding down for most of us and I headed back toward the parking lot where our bus waited. On the way, I ran into a group
The scene outside Fort Benning.

thirty-three activists became quiet and lonely. Wally Lynn was never again a prison bus pulled up to the street and riot cops assembled for the arrest. Behind the fence, backlit by headlamps, military police were ready to remove the gates before opening the gates. They were knocking the white crosses out of the fence. A police officer yelled something through a bullhorn. We were in violation of pairs of scissors trying to get the plastic handcuffs off of our wrists. We were all into the processing room where our jail experience began.

Eleven of us were standing against the wall in a small room with open desks. The correctional officers tried to figure out why we were there and what to do about it. They informed us, “If you don’t know who we are you’re not going to get out of here. We have guys in here who have been in for months because they don’t give their names. It’s not a problem for us to not be giving our names until we reached a plea bargain. By doing so, the jail could not release us, and we soaked up resources. If we exerted pressure on the jail system, and the court system, we could get a better deal. So in the meantime, we wanted our two companions back. The police officer informed us of their names, and we will figure out if they really are minimized or if it won’t happen. So we finally negotiated to send one person up to a viewing (photographs and fingerprints) so that he could remove the handcuffs and they could verify that the two people separated were not the same person, and we didn’t see him for two days. However, the guards did not want to release the guards.”

The nurses came in, pointed their gun, “Him, him, and him,” and left. Nothing happened to us. The guards labeled brown paper bags with John Doe (I was John G. Doe) and one and we were emplaced into them. When they found that I had my wallet, they threw it into the garbage bin. We also didn’t get food and they did not let us inside the cell. The guards told us to take a shower. The nurses were in the room. “Good enough.” If you gave your name, “Some of us were singing songs while the guards patted us down.

Then the guards took us to the drunk tanks. Another guy was separated in this transaction, possibly because he talked a lot in the courtroom. Then a small guard had referred to him and me as “Cheech and Chong.” They must have put the liquor in the can and the beer in the can, so they took them. They interrogated me with the same can, but the guards returned. One of them pointed at me, and I immediately identified them as my neighbors. Several other people jumped on top, and the guards were taken back. One of them found my head in the pile, and lifted it up for the camera. Then they left. The guards came in again Monday morning, once I explained what would happen when we went to court and another time was sent to see a lawyer. They gave us two friends. They were sent to see a lawyer. They gave us two friends. They were sent to see a lawyer. They gave us two friends. They were sent to see a lawyer. They gave us two friends. They were sent to see a lawyer. They gave us two friends. They were sent to see a lawyer. They gave us two friends. They were sent to see a lawyer. They gave us two friends. They were sent to see a lawyer. They gave us two friends. They were sent to see a lawyer.
Protesting the SOA
continued from page 11

rain as a reminder on the outside of our preserve. We could watch the TV news and watch ourselves be dragged off the street. Our case had abundant daylight. Once the media team put out a request for the SOA. We seized it for letters to the judge, on the the pouring in from around the hemisphere, at a rate of three faxes every two minutes.

We thought that this afternoon would be our last chance with this judge. We discussed our bargaining position. Would we be able to stay until the following Monday? Could we plead guilty to obstructing an officer? What if we didn't reach a plea bargain with this judge? The guards called us before walking us to the cell. We waited quietly while the women negotiated with the judge. Suddenly doors were slamming and a woman was thrown into the empty cell next to us. We all held our breath, I was imagining something had gone wrong and the judge had thrown her out of the courtroom—so much for the plea bargain. We began to yell back and forth with her. "Hey, what happened?" "I was thrown out of the courtroom, I'm alone, help writing in that it was done non-violently. We received some time served and no fine. It took about five hours to process all of us and get our names and return our clothes. We were in jail for about two days. On the outside, supporters waited with fruit and juice and a ride to the apartment where somebody had cooked a warm dinner. We spent the next day and a half cleaning up the SOA. Watched our individual stories, and cooking and eating. On Thanksgiving, after volunteering for a few hours, six of us split a rental car up to the Midwest, and said goodbye to people with whom we had shared an unforgettable experience.

Bill Lascher This is an impossible recollection.
A week ago I was in jail in Columbus, Georgia. I spent two days fasting as myself

La Lucha Sigue: Union activist speaks
By Cassandra Ogren
On Sat. Dec. 1, union activist Javier Velazquez spoke at La Casa Hispanica at Oberlin about the campaign against the Pictswet mushroom company being led by PCUN, Oregon’s farm worker union. Velazquez’ visit was sponsored by FRESCHOC, the Hispanic Studies Department, Student Labor Action Coalition, La Alianza Latina, and La Casa Hispanica. Before an audience of about thirty students and activists, Velazquez brought to life the article on the campaign published in the previous issue of Voces. He spoke of his experience of working at the Pictswet mushroom farm in Salem, Oregon for five years, and about the unsafe working conditions, low wages, and discrimination that abounded within the aging cinderblock walls of the facility which, until the end of November, employed just over 300 people. Velazquez, who was fired after questioning the salary he was receiving for his mushroom picking job, has been working with PCUN since the death of this year. On March 16, in response to his firing, a work stoppage was held at the farm, and workers contacted PCUN regarding a unionization campaign.

So then, Velazquez has been organizing workers within the farm, heading up boycott promotions of Pictswet mushrooms and organizing fundraising events for the campaign. As a representative for PCUN and for the Pictswet workers, he has traveled to Ventura, California to visit the Pictswet farm there, which is also embroiled in a unionization campaign led by the United Farm Workers. He has also visited Cedar Rapids, Iowa, to meet with representatives from the Monumental Life Insurance Company, which has $21 million invested in Pictswet, to Utah to meet with workers at a third Pictswet farm and inform them of the unionization campaigns, and now to Ohio as well.

During his presentation, he stressed that, although the Pictswet boycott and campaign actions are largely targeted to the West Coast, student support can nonetheless make a difference, and encouraged students to contact Pictswet to express their concerns.

As of Dec. 1, the same day as Velazquez’ presentation, the Pictswet farm in Salem, Oregon shut its doors, blaming the closure on profit losses caused by competition from imported mushrooms from British Columbia, rather than on the boycott that PCUN waged against the company. Now, he said, over 300 people are out of work simply because they demanded justice in their workplace. He did, however, stress that the campaign is far from over; in Oregon, PCUN continues providing all information to workers as they look for other jobs, and also continues to keep tabs on Pictswet to ensure that it does not reopen under another name, while in California the Pictswet campaign is still going strong, with the most recent victories in the boycott campaign being Red Lobster and Olive Garden restaurants. Both PCUN and the UPW also continue with their corporate campaign, and organizers from both unions recently visited the Pictswet headquarters in Bells, Tennessee.

What you can do: Contact Pictswet and ask them to negotiate with their workers:
Don Dresser, Pres. Pictswet
Ten Pictswet Drive
Bells, TN 38006
DonDresser@Pictswet.com

For more information on the campaign, or to learn more about how you can help, volunteer opportunities, or internships, please see www.pictswet.org

and 32 other individuals asserted our solidarity. We had been arrested for our role in the creation of a Global Village outside the gates of Ft. Benning. In the shadows of the Western Hemisphere Institute for Security Cooperation—what was once known as the School of the Americas—we filled the streets with our call for an alternative world to that of fear and oppression. At least as far as I'm concerned, we were there to cry out "No Más, No Mere" to reject our own country's shame, to resist terrorism in all its forms, to clear the names of freedom and democracy; names which have been sullied by their invocation in too many dirty wars. For this they tried to silence us.

For information on the SOA, see www.soan.org
For pictures, see www.soawpe.org
For information on jail solidarity, see www.lawcollective.org
For coverage of the protest, see atlanta.indymedia.org or www.l-e-o.com

A worker at the Pictswet Mushroom Farm in Ventura, California (photo courtesy of www.ufw.org)
Voces

Prof. Gordon Brotherston explores indigenous roots of Latin American Culture

by Viviana Westbrook

From November 5th to November 16th, Stanford Professor Gordon Brotherston visited and taught a Spanish Studies course at Oberlin College entitled "The Indigenous Roots of Latin American Literature and Culture". He was joined by a colleague, Lucia Su, who taught two of the classes. Professor Brotherston was born in Liverpool, England. He attended Essex University and a French school, which had a profound impact on him. In the 1960's, there was a movement which allowed innovations that were not possible before such as new universities. Essex was one of these universities and it had a strong Latin American Studies program. Brotherston was especially interested in literature and language, particularly in books and manuscripts. He stated that people had not wanted to look at Latin American literature's influence for quite some time.

Brotherston was very interested in this influence and over the years has worked with various writers and literary critics. He has always been satisfied to see that things have changed in the last couple of years. He has been formally in the midst of these books this year. He has also been keenly interested in looking at the influence of indigenous literature on the non-indigenous culture. One of the aspects discussed was the fact that many authors used to look down on the indigenous culture. Nineteenth century racism was visible since no one wanted to be associated with the indigenous population. It was not until Europeans and other groups outside of Latin America started taking an interest in the old texts, that the people within those countries started valuing them. Professor Brotherston had many interesting pieces of information to share with the class. For instance, he spoke about the concept of the snake. In Biblical terms, the snake has always been seen as an evil corrupting figure. However, in Nahua, the word for snake, "tizcuate" also stands for friend and twin. In many of the stories and books that were read, the snake was portrayed as a powerful animal that helped others. Also, the figure of Malintzin (better known as "La Malinche") has always been a much contested one. While Malintzin is seen as a negative figure, one who was used by the Spanish conquerors, the codices tell another story. Brotherston mentioned how author Gloria Anzaldúa contested the evil portrayal of Malintzin and showed her as an empowered figure. In the codices, Malintzin is shown in one of the pictures sitting with Cortes and receiving tribute. She receives more tribute than Cortes does. In another picture, Malintzin is fighting with Cortes – only she is in front of him and looks more powerful.

The course was fascinating and informative. It focused on many aspects of indigenous literature and culture in Latin America which have often been overlooked. At the same time, it examined the faults in these texts in which this literature and culture is falsely portrayed. Many aspects of the literature were examined and compared. The only regret was that this course could not have gone on the entire semester.

Kukdong: Organizing the first Independent Union in Mexico

By Michal Maidenberg

On November 19th, Bennett Baumer, an organizer for United Students Against Sweatshops (USAS) and an Indiana University senior, gave a presentation about the union organizing drive at the Kukdong textile plant in Puebla, Mexico. Baumer spent two months in Puebla working for the College Apparel Research Initiative (CAR, a USAS project, designed to get data and experiences from workers in the United States and activists in the north, facilitating connections between students and workers.

The Kukdong case is important for two reasons. One, workers at the factory organized and won the first independent union at a maquiladora plant in Mexico; and two, the union was formed by students all over North America who attended the universities for which the workers owned clothing, and by Korean activists who pressured the Korean owners of the plant. Students also kept pressure on Nike and Reebok, which also had clothing made in the plant, to not use the usual excuses and ignore the workers’ right to organize. International solidarity, in other words, was key.

The organizing drive itself started over an issue that probably is not at the forefront of activists’ minds when they think about global labor issues: food in the cafeteria. After being served rotten and spoiled food, workers at the plant organized a boycott of the cafeteria until things improved. The management responded to this protest by firing five workers who were accused of leading the boycott. Less than a week after the boycott leaders were fired, at least 600 of the 800 workers at the plant stopped production and occupied the plant, demanding the reinstatement of the fired workers and the right to negotiate over conditions of work.

After a couple of days, the police, in collaboration with the corrupt union (affiliated with Mexico’s PRI party), attacked workers at the plant, hospitalizing three, and injuring another 14. Months of harassment for supporters of the independent union followed, as the company repeatedly broke promises to reinstate fired strike leaders. The corrupt union, meanwhile, also did whatever it could to prevent the new union from organizing.

As Baumer explained, while workers fought to get rid the the corrupt union, students in the States organized protests at Nike and Reebok, and at least 600 of the 800 workers at the plant worked on demonstrating and organizing. At the WRC, a monitoring group comprised of colleges and universities in North America, also sent a delegation to support the workers. In September, the independent union finally got into an official union at the factory.

For additional information:
United Students Against Sweatshops
http://www.usasnet.org
La Lucha Sigue
http://www.rodablas.org
(Information from workers at Kukdong:
http://www.anthelabel.org/oped.php/story_id-21
Worker’s Rights
Compton report on Kukdong:

View from outside the factory
(Photos courtesy of
http://www.lama.usa.nw
http://kukdong_story.htm)"
Taco Bell and Farm Worker Poverty

Brian Payne
Student Farmworker Alliance
It is time we prioritize our values. Which do we place above: democracy and human rights or corporate profit? Here is a case in point. In April of this year, the Coalition of Immokalee Workers (CIW), a community-based organization in South Florida, called for a national boycott of Taco Bell. Why boycott Taco Bell? The tomatoes Taco Bell buys from Florida growers for their tacos and chalupas are grown and picked under sweatshop conditions: sub-poverty wages, no health insurance, no vacations, no sick leave, no pension and no overtime pay.

But yet, the men and women who pick Taco Bell’s tomatoes are excluded, as agricultural workers, from the National Labor Relations Act. This effectively denies them the right to organize and join a union, a basic right provided to workers in almost every other industry since the 1930’s. Despite repeated efforts by the workers to open dialogue with Florida tomato growers, including three community-wide labor stoppages, a 30-day hunger strike led by six CIW members and a 230-mile march across Florida; the growers have refused to talk.

In January of 2000, the CIW informed Taco Bell of the sweatshop-like conditions in Florida’s fields. In a letter to company executives, the workers asked that Taco Bell use its influence as a major buyer of Florida tomatoes to open meaningful dialogue between the workers and growers. In spite of thousands of phone calls and letters from across the country, Taco Bell has responded with complete silence.

Unfortunately, such silence is not surprising. Taco Bell, like most modern corporations, does not view the world in the same way most people do. In Taco Bell’s view of the world, human beings are objectified and are seen as machines that produce their raw materials cheaply. On the other hand, consumers have been educated to “UFEUSS” (heavy fast-food-users), who, according to the company’s own website, are “addicted to constant stimulation” and cannot help but follow their “hedonistic impulses” to eat at “the Bell.”

Let’s get something straight: profit-oriented entities such as Taco Bell are not conducive to democracy and human rights. When human beings are viewed merely as a means to profit, democracy and human rights are forgotten. If we truly desire democracy and the defense of human rights, then corporations must be responsive to the demands of the people. Only when workers are involved in defining the conditions of their labor and consumers are given a voice in deciding what they consume will true democracy exist.

As an organization comprised primarily of young people, a large percentage of our membership used to eat regularly at Taco Bell. Since learning of your lack of respect for the workers who provide you with tomatoes, these young people refuse to eat at Taco Bell until conditions change. The SFA feels it is reprehensible that you continue to value access to cheap tomatoes and profits over human respect and dignity. Rest assured that today’s youth are not merely objects that are manipulated by your advertising. Young people across the nation are increasingly sensitive to the reality of exploitation that often exists behind brand names. Rather than “indulging our hedonistic impulses,” we young consumers are dedicated to deconstructing brands to uncover the conditions under which they are produced. As seen in the campaign against corporations like Nike, Shell, McDonald’s, Gap and Starbucks, such deconstruction campaigns are extremely damaging to the marketing of a brand and the future of a corporation.

If you truly “pigeon to respond to the Voice of the Customer” (as stated in your websites) you will respond to the thousands of consumers who are demanding that you fulfill your responsibility to the workers that provide your company with tomatoes by meeting with representatives of the CIW and using your power to put an end to the blatant violation of human rights in the sweatshops of the fields of Florida. Until you confess to such actions, the thousands of young people represented nationwide within the network of the SFA dedicated to struggling side-by-side with Florida tomato pickers in not only boycotting Taco Bell, but also in organizing Taco Bell’s exploitative labor relations.

Through continued campaigning, farm workers and students are sure to bring thousands of new people into the campaign to democratize corporate greed and transform the “sweatshops of the fields.” It is only a matter of time before Taco Bell, like Nike, learns that people really do care about basic human rights when it comes time to decide where to spend their money.

Oberlin students have joined the campaign this semester with a petition drive and trips to nearby Taco Bell restaurants to distribute leaflets. To join the campaign against Taco Bell at Oberlin, contact:

student.labor.activists@oberlin.edu

For more information about the campaign nationwide, please see the Coalition’s website at www.ciw-online.org.

City’s Boycott the Bell Logo

Despite Taco Bell’s vision of a tightly controlled corporate paradise — filled with tireless worker machines and consumer zombies blind to the practices of the companies behind the food they eat — human beings are making a comeback. Workers and consumers are making their voices heard, and corporations have no choice but to listen.

Over the past few years, young consumers have begun to stand up to the corporatization of our society. Students across the country have made the word “sweatshop” a household word, organizing to transform the sweatshop conditions that exist in Asia and Central America. As a result of such organizing, giant corporations such as Nike and Starbucks have begun to acknowledge their role in the exploitation of the workers who produce their raw materials.

Now, workers from the CIW and students from the Student / Farm Worker Alliance (SFA) have joined to transform the sweatshop conditions that exist right here in our own backyard and ensure that Taco Bell is responsive to the forces of democracy.

In a letter written to Taco Bell in July of 2001, the SFA states...
Gabro, en sus propias palabras

Gabriel García Márquez y Cien años de soledad

Por Cassandra Ogren

"Me llamaron para escribir una introducción, me dice, y después me dice mucho ver que los lectores hacen un análisis que no tiene nada que ver con lo que yo hice," ha comentado Gabriel García Márquez. Una novela tan compleja y bella como Cien años de soledad, acerca al público de los lectores del purgo gozo de leer. La autora del libro, Harper Perennial, ha contratado a Gabriel García Márquez, quien era un coronel de las guerras civiles de Guatemala. Al retirarse del siglo pasado, Amarantha, la tía solterona de la novela, representa una forma de vida del autor. Francisco, quien se dijo la novela, representa a Gabriel García Márquez, quien es un escritor de la revolución guatemalteca. Por su parte, el ejercicio de la soledad en García Márquez ha dicho que: "es imposible separar la complejidad de la soledad en mis libros." Está claro que el escenario, los personajes, y sus acciones no están inventados, sino que representan aspectos claves de los pensamientos y recuerdos del autor.

"La historia de las bananas de Cien años de soledad es totalmente real," ha dicho Márquez. "Eso es lo que no introduce al aspecto histórico de la novela. Cien años de soledad es una representación no solamente de la historia de Colombia, sino que de una parte de nuestra historia latinoamericana, y de las historias fantásticas y el erotismo que crean un gozo mundial para la novela. Al fin y al cabo, todos los que leen una novela quieren gozar de la experiencia y Cien años de soledad les da la oportunidad para hacerlo.

"Creo que quienes tienen interés por saber cómo escribir, a lo mejor leen mis libros," ha dicho Gabriel García Márquez. La influencia de su novela ha sido un aspecto clave por la cual le han sido otorgados los premios de Brera, de Aracataca hasta que tenía unos años. Comentando sobre su vida con ellos, ha dicho: "la gran influencia era mi abuela," y dice que esto se ve en su obra, en las palabras de ella. Su abuela siempre le contaba historias de grandes viajes, como si fueran completamente verosímiles. Son estas historias y el estilo de contar un cuento, que contribuyen a los personajes y eventos tan increíbles que conviven con aspectos cotidianos de la vida en Cien años de soledad.

Básicamente, Macondo es Aracataca, aunque esta vez García Márquez ha cambiado los nombres del pueblo y de las personas: Ursúa es la abuela de García Márquez, mientras que el Coronel Aureliano Buendía, el hijo de Ursúa, está relacionado con la novela de García Márquez, quien era un coronel de las guerras civiles. "La soledad de la vida" es una frase que se repite en la novela. "El lamento de García Márquez se ha dicho que: "es imposible separar la complejidad de la soledad en mis libros." Está claro que el escenario, los personajes, y sus acciones no están inventados, sino que representan aspectos claves de los pensamientos y recuerdos del autor.

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Picasso: El Taller del Artista

Por Wilson Skinner

No se puede hablar de los grandes artistas del siglo XX sin mencionar a Pablo Picasso. Su carrera es una de las más largas y exitosas en la historia del arte. Picasso vivió su vida de forma muy pública y su vida personal ha sido intensamente estudiada y a veces criticada. En ningún lugar su vida privada se examina tanto como la exposición que ha organizado el museo de arte de Cleveland. La muestra, titulada "Picasso: The Artist's Studio", contiene una colección de pinturas de varios períodos, organizados en torno al tema central del taller del artista. Como demuestran los organizadores de la exhibición. Picasso volvió a ese tema muchas veces en su larga carrera. El taller fue un espacio especial para Picasso, tanto que aparece con una frecuencia extraordinaria en su obra.

Obrelin College tuvo la suerte de recibir a William Robinson, conservador del museo de arte de Cleveland y profesor de historia de arte en la universidad Case Western. Robinson fue invitado a dar una conferencia sobre la exhibición, organizada por la Casa Hispánica (que también organizó una visita al museo), el departamento de Estudios Hispánicos, la oficina de la presidenta, y PRESSCO. El señor Robinson habló sobre Picasso y su frecuente uso del taller como un tema en sus obras. Con el apoyo de diapositivas de la exhibición, mostró a los casi 50 estudiantes y profesores presentes los períodos en la vida de Pablo Picasso. La exposición empieza casi en la infancia de Picasso y sigue el desarrollo del artista hasta su muerte a los 91 años. Además de ser una muestra de las obras de Picasso, la última sala de la exhibición introduce nuevas tecnologías de conservación e interpretación.

Esa nueva tecnología consiste de métodos de análisis antes impensables, basados en los rayos equis y la luz infrarroja. Estos últimos dos tipos de conservación han ayudado mucho a los historiadores del arte a comprender el proceso de la pintura, porque les permite ver bajo la pintura, identificar las diferentes fases de su composición y, así, especular sobre el propósito original del pintor. El cuadro más conocido en la exposición se llama "La Vie" ("La vida"). Es un cuadro que guarda muchos secretos que la tecnología permitió descifrar, al menos en parte. Así, por ejemplo, los análisis revelan que hay un lugar en la composición donde Picasso primero pintó una figura colocada por encima de un hombre pajaro. Esta imagen puede relacionarse con otros cuadros y dibujos de Picasso y así darles un significado nuevo.

La exhibición está dividida en seis partes que van en orden cronológico. Aunque el motivo del taller del artista aparece muchas veces en el arte de Picasso, esta exposición no es una retrospectiva, y por eso no tiene muchas de las obras más conocidas; sin embargo, es una exposición de gran interés.

Picasso: The Artist's Studio. Cleveland Museum of Art, 26 de octubre-6 de enero. Martes, jueves, sábado, domingo 1039 am - 5:00pm; miércoles y viernes 1000am - 9:00pm. Lunes cerrado. Entrada al museo: gratis.Entradas para la exhibición: 7 dólares; 5 dólares para estudiantes; gratis para los miembros del CMA.
Entre el pan tostao y el ajopringue: Los placeres de la cocina andaluza

Por María Victoria Sánchez-Sambías

Cuando se habla de cocina española, cocina francesa, cocina árabe, quizás no se refiera a una combinación de recetas propias de una geografía, más o menos, determinada. Algunos, según mi opinión, pertenecen al universo de los cursos de cocina o de los libros que uno usa para aprender a cocinar. En mi caso, las palabras “cocina española” componen una parte esencial de mis recuerdos y experiencias. Mi abuela y mi madre, con sus guisos, no sólo me transmitieron la gastronomía de una parte de mi país, sino también la cultura.

En casa de mi abuela, buena andaluza a pesar de vivir en Madrid, los desayunos siempre sabían a aceite de oliva. Por las mañanas, mi abuela preparaba pan tostado con aceite de oliva y sal, al tiempo que la casa se llenaba con los olores de la tila, la manzanilla, el Romero y el agua de azahar que ella bebía. Algun día, sí nos portábamos bien, preparaba sus tortas de patata, pipirrana... Todas ellas, un tributo a la patata, el ajo, la cebolla, los tomates, el perjudil y, cómo no, al aceite.

Cuando el invierno de Madrid anuniciaba, mi abuela volvía sus ojos a la sierra andaluza de Cordoba y recuperaba aquellos guisos campestres que ansiaba cocinando en las heladas mañanas de la recogida de la aceituna. Entonces comíamos todos en cacerola común: galánnos (con sus tortas de harina y su olor a cebolla), gachas, migas (con sus guisos y sus sardinas); ajotao (pasta deliciosa de patatas, huevo y ajo) o ajopringue.

Las fiestas en casa de la abuela llegaban con un aroma de arroz, arroz y arroz. En Navidad, junto con el cordero y los mariscos tradicionales, preparábamos “florres” y “enredos de anís”. En Semana Santa, se podía comer desde la callo el olor al zumo de manzana sobre los pechitos fritos y si esto era poco, allí aparecía la abuela con una bandeja de torrijas secas y mojadas, envueltas en una nube de harina y agua, con azúcar y canela.

El verano despertaba en mi abuela sus origenes más mediterráneos y los pilatos se llenaban de los colores de las frutas y las verduras. La cazuela del rojo gazpacho, con sus trocitos de pan frito, y su chorro de aceite de oliva, presidía todos los almuerzos. Sin olvidar la variedad de las ensaladas, el mayor de los inventos para soporar “la calor” en Andalucía. Ensalada campera, ensalada de patata, pipirrana...

Recipes from my Spanish “Mom”

By Jane Blaney

Crema de Calabacines: (Cream of Zucchini soup)
Ingredients: 3 zucchinis 2 large potatoes 1 medium/large onion 1 tsp. minced Garlic 1/2 spoon Salt 1/2 spoon Pepper
Instructions: Poach zucchini, potatoes and onion in water until tender, then puree in blender until smooth. Add garlic, salt and pepper to taste.

Gazpacho

Ingredients: 3 Tbsp. olive oil 1 tsp. ground cumin 9 C. chicken broth 1 large can tomatoes 1 lb. dry lentils 1 tsp. ground cumin
Instructions: Add chicken broth, tomatoes and lentils to pan. Add cumin, heat to low and cover partially. Cook 2 hours until lentils are tender. Add sun-dried tomatoes and oil to taste.

Boquerones: (White anchovies)
Ingredients: 1 kg. of fresh boquerones 3 Tbsp. vinegar 1/2 C. flour 1 clove garlic 3 limes Juice of 5 limes Chipotle pepper Olive oil Salt
Instructions: To prepare the salsa, liquify the garlic, vinegar, chipotle pepper, and lime juice together in a blender. Thoroughly wash the boquerones and place them in a pan or dish covered with the salt for 20 minutes. Drain off excess salsa and flour the boquerones, then fry them in olive oil. Pat off excess oil with a paper towel. Serve with salsa picante and lime slices if desired.
Music Review: Los Tigres del Norte

By Micah Mailenberg

The members of the band

Their songs tell the stories of the immigrant community that Los Tigres understand so well: love, work, frustrations of living in the U.S., the yearning for something better, as well as one narco-corrído. The songs are about the violence and corruption of the drug smuggling business, and it is all happening on both sides of the border. The music, while banned from some Mexican radio stations and condemned by the Partido Acción Nacional (the current ruling party in Mexico) and the Catholic Church, remain popular.

The musicians in Los Tigres themselves are immigrants, all six (four brothers, a friend, and a cousin) having traveled from Mexico. They have experienced the disruption of moving to the U.S. of crossing the border, and of leaving their loved ones behind. They sing about fighting to defend their honor in a country that prefers the immigrant to work hard but silently, of a country that finds the immigrant useful especially when a scapegoat is needed. The shared experience of millions of immigrants can be found in the music of Los Tigres del Norte.

The choruses from “Necesito Mi Libertad” goes like this: “I need my liberty / To find another path / And other arms give me their love / That I haven’t had with you / For a long time.” The search for liberty for one racing migrations, cultures, languages, and so forth continues. Los Tigres del Norte will be there to sing about it.

Del hermano al hermano / From brother to brother
For querer trabajar / For wanting to work
Nos han hecho la guerra / They waged war against us
Patrullando fronteras / Patrolling the border
No nos pueden dorar / We cannot be tamed

Immigration is about work; it is something the immigrant understands more than the nativist who sees immigration as a plague or invasion. It is this environment that creates another song on the album that also cuts right to the chase: “De Paisano a Paisano” cuts to the chase about immigration quickly.

Y ya no me miras más, y mi nombre ya no hace ondas en tus ojos de agua clara, mi convierto en reflejo pequeño en tu laguna azulada,
y como pájaro confundiste tus manos con tu rostro esperaste la décima y esperaste con bostezos ocultos, y lloraste con lágrimas aburridas.

Y no me mires porque yo era de los gatos peludos callado de pelo loco, pelado por el viento de acomiitados, y emprendiste vuelo y así, tal como el sol mata a las estrellas, te despojé de tu forma.

El Rincón de poesía

Después de Machado
Por Rebeccah Keith

En el mes de julio
las montañas brillaban
desde Segovia, y las torres
subían al cielo. Las abejas
esperaban, recogiéndose
en el patio,
"En el mes de julio,
la ciudad brillaba, con sus
montañas de acero y vidrio, con su
cielo cortado por edificios, la gente
que andaba sin saber cuándo
había arribado.
"Por la mañana la ciudad respira,
un respiro profundo del río
y de la isla.
Por la mañana la ciudad recuerda cómo era, cómo puede brillar.
La gente que ve por la serpiente
subterránea, van con la
mirada inquieta
del recuerdo, van en los
pies que conocen cada calle, cada piedra
estrellada.

Por la mañana la ciudad recuerda cómo era, cómo puede brillar. La gente que ve por la serpiente subterránea, van con la mirada inquieta del recuerdo, van en los pies que conocen cada calle, cada piedra estrellada.

En el mes de julio
un gato negro gira por su
barrio.
No hay leche ni miel ni
aenas.
un patio. Las montañas
brillan desde Segovia. Las abejas
esperan a la poeta y suenan
una casa.

Mujer de las Diez
Por Miguel Rojas

Hermosa. Azul como la
mareas galáctica.
Amanecer posado en
el cielo. Las manos
que se deslizan en tus
manos.

Sonrisa, sonrisa
cuando me miras me
desbandan,
me dejas en perpetuo
delirio
maravilloso
agudizado por tus iris
nocturnos,
me despeño en la cumbre
de un sueño
pero necesito ser el otro yo,
para besarte tu media luna
rosa
(o más bien)
me abrazo de amanecer

Quiénes viven a las diez,
y las manecillas, torpes
y exactas
se deslizan como glaciares
negros
sobre valles numerales,
Vivir la paradoja
San Manuel Bueno, mártir de Miguel de Unamuno

Por Benjamin Whitehurst

En su extensa obra narrativa y filosófica, el célebre escritor Miguel de Unamuno (1864-1936) presenta la paradoja y la contradicción de la vida, que es la quintaesencia de la vida humana (Ferrater-Mora, 7). En "San Manuel Bueno, mártir", también nos presenta muchas preguntas filosóficas y cuestiones como la confesión, la crueldad, y las interacciones entre el pueblo tradicional y los intellectuals, temas sobre los que quiere que pensemos los lectores (Ferrater-Mora, 7).

"San Manuel Bueno, mártir", es una breve novela sobre un cura, San Manuel Bueno, que ha sido denunciado por dos vecinos, una muchacha suya, Ángela, y otra vecina que le dijera que ella había engañado a su marido, un vecino. San Manuel, sin embargo, ha sido declarado inocente.

San Manuel Bueno, mártir, es una novela que se enfoca en la dialéctica que existe entre el pueblo y el intelectual. En "San Manuel Bueno, mártir", el protagonista, San Manuel, siente una profunda conexión con el pueblo, pero también con el mundo intelectual. A lo largo de la novela, San Manuel se enfrenta a dilemas morales y éticos, lo que le lleva a reflexionar sobre la importancia de la verdad en el mundo y la necesidad de vivir en consonancia con ella (Unamuno 7).

La novela también aborda el tema de la verdad y la mentira. A lo largo de la novela, San Manuel se enfrenta a dilemas morales y éticos, lo que le lleva a reflexionar sobre la importancia de la verdad en el mundo y la necesidad de vivir en consonancia con ella (Unamuno 7).

La paradoja que se presenta en la novela es que, a pesar de las satisfacciones que el pueblo le proporciona, el intelectual siente que no está en consonancia con la verdad. San Manuel, en este sentido, es un intelectual que se siente aislado del pueblo, pero también aislado del mundo intelectual. A lo largo de la novela, San Manuel se enfrenta a dilemas morales y éticos, lo que le lleva a reflexionar sobre la importancia de la verdad en el mundo y la necesidad de vivir en consonancia con ella (Unamuno 7).

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